

BHAGAT BANI
IN
GURU GRANTH SAHIB



HEMKUNT

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HEMKUNT

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INTRODUCTION

It always gives me a thrill when I write an introduction for my new book. I have pledged myself to Waheguru and have promised to Him that until my last breath I will work on Gurbani and Sikh history and will try my best to spread the message of Waheguru in the Western Hemisphere.

This is my 24th book on Sikh Religion. The idea of this book, in reality, was conceived by Mrs. Kapoor, who has written most of its text, but she is too shy to publish it under her sole name so she involved me to design and chisel it to suit my other publications.

The inclusion of Bhagat (Saints) Bani (hymns) in Guru Granth Sahib, makes Guru Granth Sahib the most illustrious and distinguished scripture in the world. The list of Bhagats includes both Muslim and Hindu saints, and amongst the Hindu saints are included saints of both high and low denominations according to the Hindu traditions. The inclusion of Bhagat Bani and putting it at par with the Bani of the Sikh Gurus unfurls the secular character of Sikhism. When a Sikh bows to Guru Granth Sahib, he is revering all the composers of the hymns at par.

The Bani of the Bhagats consists of about 14% of the total Bani recorded in Guru Granth Sahib. The total Bani attributed to Bhagats and Bhatts is 937 stanzas, and within the Bhagats the breakdown is as follows:

Name of the Composer	Number of stanzas	%age
Bhagat Kabir	541	58
Bhagat Farid	134	14
Bhagat Namdev	60	8
Bhagat Ravidas	41	4
Other Bhagats	38	3

(123 stanzas composed by Bhatts form another 13% of the non-Gurus' Bani)

Bhagat Bani is recorded in a systematic way under the appropriate Raga and according to a planned order.

I hope my readers will find this book a valuable reading and awakening material. Our thanks are due to Dr. Chahal for using his English translation of the Gurbani and Punjab & Sind Bank for the photographs of the Bhagats.

London
23 January 2000

Mrs. Mohinder Kaur Kapoor
Dr. Sukhbir Singh Kapoor

*This book is dedicated to
Mrs. Mohinder Kaur Kapoor's parents*

*Late Sardar Kaur Singh Kohli
and
Late Sardarni Prakash Kaur*

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PART I

Brief history of Guru Granth Sahib

The composers of the Hymns

The Bhagats and their hymns

CHAPTER 1

Brief History of Guru Granth Sahib

Guru Granth Sahib is the holy book of the Sikhs. It is written in Gurmukhi script and is composed in poetry. Its chapters are arranged in musical measures called *ragas*.

The first book of the Granth was completed in 1604 and was edited by Guru Arjan, the fifth Guru of the Sikhs. The second book of the Granth was completed in 1706 and was edited by Guru Gobind Singh, the tenth Guru of the Sikhs and great grand son of Guru Arjan.

Granth contains the hymns of six Sikh Gurus, 15 Bhagats (saints), 17 Bhattas (court poets) and 4 other Sikhs. The hymns are recorded in 31 *ragas* and 17 *ghars* (tunes).

The history of the Granth dates back to 15th century when Guru Nanak, the first Sikh Guru started composing and recording his own hymns. These hymns were revelations of God spoken or sung through Guru Nanak. Guru Nanak kept a note book with him and recorded all his hymns in it. He travelled a lot and had debates with a number of Hindu and Muslim saints. Whenever and wherever he found a hymn, of a revered saint, which matched his own ideology he recorded that as well with his own hymns. Before his death he handed this note book to Guru Angad, the second Guru of the Sikhs, who recorded his own hymns therein and handed it over to Guru Amardas, the third Guru of the Sikhs, before his own death. Guru Amardas composed a number of hymns of his own and as the volume of total hymns of the three Gurus had grown in size he instructed his grandson Shahansar Ram, son of his younger son Mohri to collate all the hymns from the first to the third Guru. He completed this task and bound it in two volumes. These books were later called '*Mohan Pothis*' as they remained in possession of Baba Mohan, the older son of Guru Amardas.

Guru Ramdas, the fourth Guru of the Sikhs composed his own hymns and also collected and arranged the Japji of Guru

Nanak. These hymns were recorded in a separate book.

Guru Arjan, started the task of producing the first grand-book of Guru Granth Sahib in 1601. Firstly he collected *Mohan Pothis* from Baba Mohan and invited all the followers of the Guru to bring to him any hymns preserved or saved by them. He also invited the heads of various Hindu religious groups to bring to him the hymns of other saints. The Guru also sent a follower to Sri Lanka to bring any hymns Guru Nanak had left in that country. It took the Guru three years to collect and scrutinize the hymns. Firstly he looked at all the hymns claimed to be written by the Gurus as there were a number of corrupt and forged hymns included within the hymns of the Gurus. The Guru separated such hymns from the genuine hymns of the Gurus. The hymns brought from Sri Lanka called Sangladeep collection were also rejected. Regarding the hymns of the Hindu and Muslim saints the Guru selected only a few handful of saints and only a few of their renderings. The test was that the authors should be the worshippers of one Almighty God and that their hymns must pass the test of Sikh ideology.

Bhai Gurdas, a Sikh scholar and maternal uncle of the Guru was appointed as the scribe. The Granth was completed in 1604 and was called 'Pothi Sahib'. The Western writers called it Adi Granth (the first Granth). These days, this particular version is also called '*Kartarpuri Bir*'. In its original binding, it is at present in a house of Sodhis in village Kartarpur, hence the name *Kartarpuri Bir*.

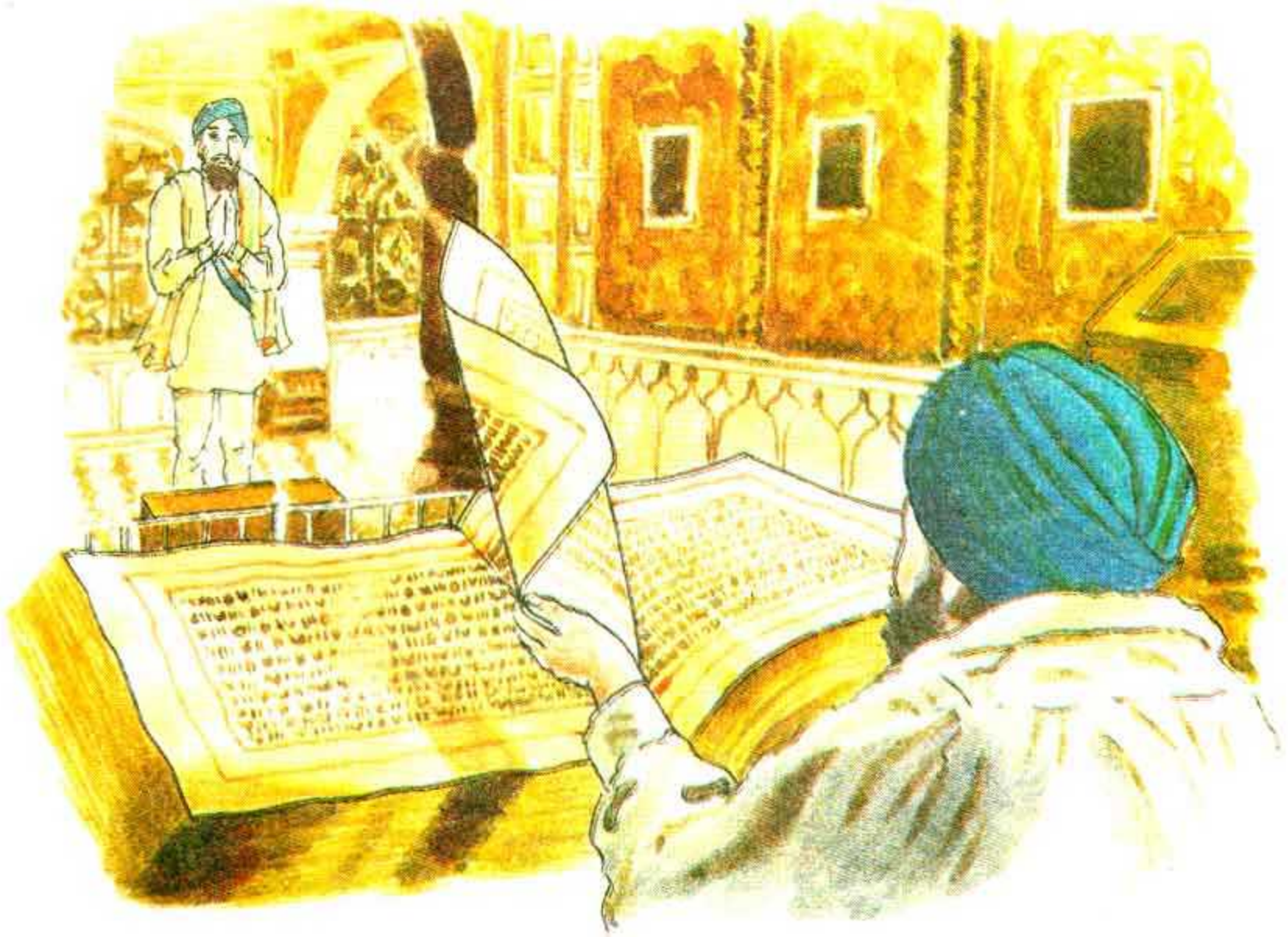
The first handwritten copy of this Granth was made by a devotee called Bhai Banno. In its original binding this copy is housed in a Gurdwara in Kanpur, Uttar Pradesh. This book is called *Banno Bir*.

Both of the above books, in their original versions, were not available at the time of Guru Gobind Singh. He then prepared a new version, incorporating all the hymns of the *Kartarpuri Bir* and including in there the hymns of the ninth Guru, Guru Tegh Bahadur. This Granth was later conferred Guruship by the tenth Guru and was called Guru Granth Sahib. As it was prepared at Damdama Sahib, so it is also called *Damdami Bir*.

Thus when we talk of the history of compilation of Guru Granth Sahib, we arrange the manuscripts as follows:

- (a) The note book prepared by Guru Nanak and handed over by him to Guru Angad. (not traceable).
- (b) The note book prepared by Guru Angad and handed over by him to Guru Amardas. (not traceable).

- (c) The '*Mohan Pothis*' prepared by Guru Amardas and scribed by Shahansar Ram. (these are now available, but the owners refuse to show it to the viewers).
- (d) The *Kartarpuri Bir* (available for a view at Kartarpur).
- (e) The *Banno Bir* (available for a view at Kanpur).
- (f) The *Damdami Bir* (it is believed that it was taken to Kabul by one of the invaders named Ahmed Shah Abdali, now not traceable).
- (g) A copy of *Kartarpuri Bir* now in British library, London.
- (h) Four handwritten copies of the *Damdami Bir* were prepared by Baba Deep Singh Shaheed. They are preserved (one copy each) at Golden Temple Amritsar, Takhat Patna Sahib, Takhat Hazur Sahib and Gurdwara Singh Sabha Dacca.
- (i) At present, printed versions of Granth Sahibs kept in gurdwaras and households are copies of the *Damdami Bir*.
- (j) There are also a large number of handwritten *Birs* found in various private homes and gurdwaras. They differ both in format and contents.
- (k) There are also ancient hand written copies of Granth in two of Dehra Dun gurdwaras : Gurdwara Ramrai and Gurdwara Singh Sabha. It is believed that they are copies of *Kartarpuri Bir* or of a similar version.



Hereunder I produce a chart to highlight the main differences of four important *Birs* i.e. *Mohan Pothis*, *Kartarpuri Bir*, *Bhai Banno Bir* and *Damdami Bir*.

<i>Points of difference</i>	<i>Mohan Pothis</i>	<i>Kartarpuri Bir</i>	<i>Banno Bir</i>	<i>Damdami Bir</i>
1. Date of compilation		1604	1604	1706
2. Volume/s	Two	One	One	One
3. Status	Books	Holy book	Holy book	Living-Guru
4. Number of ragas	10	30	30	31
5. Hymns of Gurus	3 Gurus	5 Gurus	5 Gurus	6 Gurus
6. Hymns of Bhagats		15	16	15
7. Place of compilation	Goindwal	Amritsar	Lahore/ Mangat	Damdama
8. The scribe	Shahansar Ram	Bhai Gurdas	not known	Bhai Mani Singh
9. Availability of the original <i>Bir</i>	yes	yes	yes	no
10. Cluster of shabads called 'Sopurkh' recorded after 'Sodar' on pages 8-12 on the present version	no	no	no	yes

CHAPTER 2

The composers of the hymns

In Guru Granth Sahib there are hymns of 42 composers as follows:

- (a) Six Sikh Gurus
- (b) Fifteen Saints
- (c) Seventeen *Bhatts* and
- (d) Four other Sikhs.

The Six Gurus :

The Sikhs have ten Gurus. The hymns of first five and the ninth Gurus are recorded in the Granth. It is believed that sixth, seventh and eighth Gurus did not compose any hymns and the hymns of the tenth Guru are contained in a separate Granth called Dasarn Granth.

The ragas and the hymns :

- (a) First Guru : Guru Nanak composed hymns in 19 *ragas*. His total compositions are 974.
- (b) Second Guru : Guru Angad composed 63 *sloaks* which are incorporated in *Vars*.
- (c) Third Guru : Guru Amardas composed hymns in 17 *ragas*. His total compositions are 907.
- (d) Fourth Guru : Guru Ramdas composed hymns in 29 *ragas*. His total compositions are 679.
- (e) Fifth Guru : Guru Arjan composed hymns in 30 *ragas*. His total compositions are 2218.
- (f) Ninth Guru : Guru Tegh Bahadur composed hymns in 15 *ragas*. His total compositions are 115.

The Saints :

There are hymns of 15 saints in Guru Granth Sahib. The details of their hymns will be discussed in the following chapters.

The Bhattas :

123 *Swayas* of 17 *Bhattas* have been included in Guru Granth Sahib in the concluding section of the Granth. *Bhattas* were the court poets of the Gurus. They compiled hymns in praise of God as the Gurus saw Him.

Others :

In addition to the above hymns, three *sloaks* of Mardana, one hymn of six verses by Baba Sundar and one *Var* of Satta and Balwand are also recorded in the Granth. Mardana was a companion and rebeck player of Guru Nanak. Sundar was a grandnephew of Guru Amardas and Satta and Balwand were minstrels in the court of Guru Angad. Guru Arjan compiled the first book of Guru Granth Sahib and included therein the hymns of the first five Gurus, saints, *bhattas* and others. This book was first called Pothi Sahib and then Adi Granth. The next five Gurus preached the teachings and the message of the Granth to the Sikh followers. After the death of the sixth Guru, the original *Bir* went into the possession of people hostile to the Sikh faith. Guru Gobind Singh then re-compiled the Granth including therein the hymns of Guru Tegh Bahadur. This version was conferred Guruship by Guru Gobind Singh in 1708, just before his death at Nanded and called the Granth as Guru Granth Sahib.

CHAPTER 3

The Bhagats and their hymns

There is *Bani* of fifteen *Bhagats* in Guru Granth Sahib. The *Bhagats* chosen hail from different parts of India and are from both Hindu and Muslim religions. They also represent both high and low castes of the Hindu social order. Thus the choice of *Bhagats* and their hymns have made Guru Granth Sahib a very secular scripture in its status. It has no parallel in the history of the world scriptures.

Brief life sketches and theme of the hymns of different *Bhagats* are produced hereunder :

3.1 BHAGAT BENI (period not known) :

The time period of Bhagat Beni is not known. He was a Hindu Brahmin and belonged to Uttar Pradesh.

Nabhaji's Bhagatmala narrates a popular anecdote about how Beni absorbed in meditation often neglected the household needs and how the Deity himself intervened and physically appeared to hold him. Bhai Gurdas has highlighted the spiritual height of Beni in one of his vars.¹ Three of his hymns have been included in Guru Granth Sahib. They are :

- (a) *Raga* Sriraga, page 93
- (b) *Raga* Ramkali, page 974 and
- (c) *Raga* Prabhati, page 1351

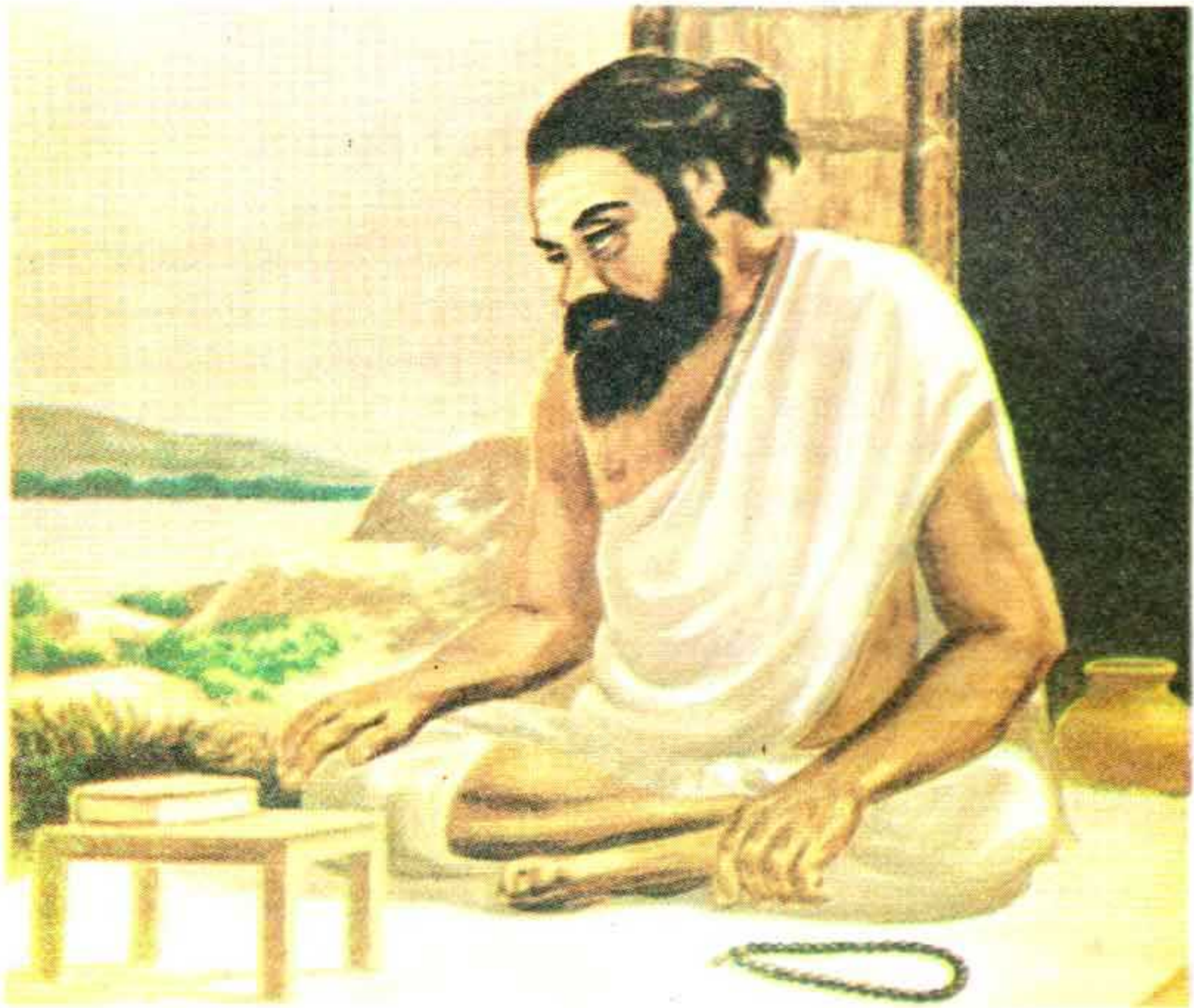
(a) Raga Sriraga :

The Theme :

People forget about the existence of God when they get involved in the mirage of the material world. The whole life is wasted in bad

Bhai Gurdas : Varan X verse 14.

deeds and sins. Some people, in their old age and disabled bodies still wish for a long and aimless life. They waste their time in useless and wicked pursuits.



(b) Raga Ramkali :

The Theme :

God dwells only in the hearts of those who are pure and simple; who recite and sing His glories and who live a noble and honest life. When God meets a devotee then the darkness of his/her life quells and brightness spreads all over.

(C) Raga Prahbati :

The Theme :

Most of the people are hypocrites. They go to temples, put saffron

marks on their foreheads, take bath at holy places, worship various images, put *rudrakh*-beads necklaces around their necks, but in fact they are full with sinful thoughts and dirty acts. Such people can never realise God.

Bhagat Beni himself was a Brahmin but he revolted against their misdeeds. His hymns condemn their actions and practices. In the first hymn he talks about the waste of human life, in the second he paves the way of receiving God and in the third he attacks the malpractices of the Brahmins.

It is believed that Guru Nanak had these hymns with him as some of his own hymns are very close to the hymns of Bhagat Beni.²

3.2 BHAGAT BHIKHAN (1480-1573) :

Bhagat Bhikhan was a Sufi Muslim from Uttar Pradesh. Some scholars believe that Bhikhan was most probably Shaikh Bhikhan of Kakori³ who died in the early part of Emperor Akbar's reign in 1573-74. Kakori is a village near Lucknow. Other scholars argue that he died around 1625.⁴ According to a Persian historian Badauni⁵ Shaikh Bhikhan was one of the most learned men of his times. He was well versed in the holy law and had committed the whole of the holy Koran to memory.

Professor Sahib Singh states that Bhikhan was an unknown *Bhagat* and his name does not figure in the list of known *Bhagats*. His hymns reflect thoughts of Hindu ascetics.⁶ He was a devotee in the tradition of Ravidas and Dhanna.

There are two hymns of his recorded in *raga* Sorath on page 659.

(a) Raga Sorath (first verse) :

The Theme :

People get old, the functional organs of their body either stop working or get impaired but still the zeal to live does not die. The

² Sahib Singh : Bhagat Beni sateek volume 1, pages 63-78.

³ M. Macauliffe : The Sikh Religion Volume 6 page 414.

⁴ Sahib Singh, Ibid, page 95.

⁵ M. Macauliffe Ibid. page 414-415.

⁶ Sahib Singh, Ibid. page 95.



- BHAGAT BHIKMAN.

true life-period is that segment of life when one meditates on the name of God, other periods are a sheer waste of this beautiful life.

(b) Raga Sorath (second verse) :

The Theme :

The name of God is the fountain of all comforts. The correct mode of His worship is learnt only with His own grace. The true devotees must beg Him for His grace.

3.3 BHAGAT DHANNA (born 1425)

Bhagat Dhanna was a Rajasthani Jat and was born in the village Dhuan in 1425⁷. His father was a simple, God fearing farmer who

⁷ Macauliffe gives the year as 1415.

frequently entertained wandering saints in his house. Dhanna, as a child, was deeply impressed by these holy men and his tender mind turned towards the search for God. In Nabhādas' Bhāgatmala he is entered as a disciple of Ramanand. Dhanna began his life as an idolater but later became a true worshipper of one formless God. From his very childhood, he was very simple hard working and straightforward. He always enjoyed the company of saints. His gentleness, simplicity, meekness and charity made God to manifest to him and gave him His audience. Three⁸ of his hymns are recorded in Guru Granth Sahib in *raga Asa* (2) and *Dhanasari* (1) on pages 695 and 988.



18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

⁸ A shabad in Raga Asa (page 696) is of Guru Arjan and not of Dhanna as many writers have mentioned.

(a) Raga Asa (first verse)

The Theme :

God dwells in the hearts of the people. He can be realised by meditating on his name. Dhanna found him by believing in Him and by reciting His name. He said that the people must break open the net of illusion and worship only one Almighty God.

(b) Raga Asa (second verse)

The Theme :

God looks after His creation in His own way. The humans, animals, birds, reptiles and insects, all are sustained by Him. Worship one Almighty God and He will be your support for ever.

(c) Raga Dhanasari

The Theme :

God is the giver and we are the receivers. He gives us every thing we need for our existence, but we have to know the right way of lodging our request to Him.

3.4 BHAGAT JAIDEV (period late 12th century)

Bhagat Jaidev was a Bengali Brahmin. His father was Boidev, a Brahmin of Kanauj, and his mother. Bamdevi. He was born at Kenduli which according to some, is now in Birbhum district of West Bengal, and according to others on Prachi river, near Jagannath Puri in Orissa. He became one of the most famous of the five distinguished poets who lived at the court of Lakshman Sen, King of Bengal, who dates from the year 1170. The King later became Jaidev's disciple.

Jaidev was a scholar of Sanskrit. In the later years of his life he had become an ascetic. He wandered with only a water-pot and dressed in a simple hand sewen cotton coat. He would not sleep for two nights in succession under the same tree lest he would develop an attachment with the place. His life changed when a Brahmin forced the hand of his daughter on him. He said that it was the order of God. Jaidev was reluctant in the beginning but later it turned out to be a happy marriage. His wife became his true companion and sang with him the praises of God and songs composed by Jaidev.

Three of his compositions became very famous: Gita Govinda (poetry), Rasana Raghava (drama) and Chandralok (essay). His love for God was very firm and deep. Bhai Gurdas has paid tribute to Jaidev's loving devotion and worship of God.⁹

There are two hymns of Jaidev in Guru Granth Sahib in *ragas* Gujri and Maru recorded on pages 526 and 1106.



(a) Raga Gujri

Theme :

To realise God one should get rid of greed, should stop looking with coveted eyes, into the household of others, and should not work against the rules of morality. God is found within one's

⁹ Bhai Gurdas, Ibid Varan X verse 10.

ownself. The purity of thoughts is needed to welcome God in one's mind.

(b) Raga Maru

Theme :

It is with deep meditation and firm belief in God that one merges in Him and ceases to be a different entity.

3.5 BHAGAT SAIN (Period 14th/15th century)

Bhagat Sain was a barber in the court of King Ram of Rewa, Madhya Pradesh. He was a disciple of Ramanand. He was God fearing and performed his religious duties diligently. He liked the



company of holy men and performed all sorts of menial services for them. One day when he was busy serving the holy men, God himself went to King Ram, in Sain's disguise, to perform Sain's duties. Later, when King Ram came to know about this he fell at Sain's feet and became his follower.

There is one hymn of Sain in Guru Granth Sahib in *raga* Dhanasri on page 695.

Raga Dhanasri :

Theme:

Worship one Almighty God who is most beautiful, is devoid of fears and is the sustainer of the world. Meditate on His name day and night.

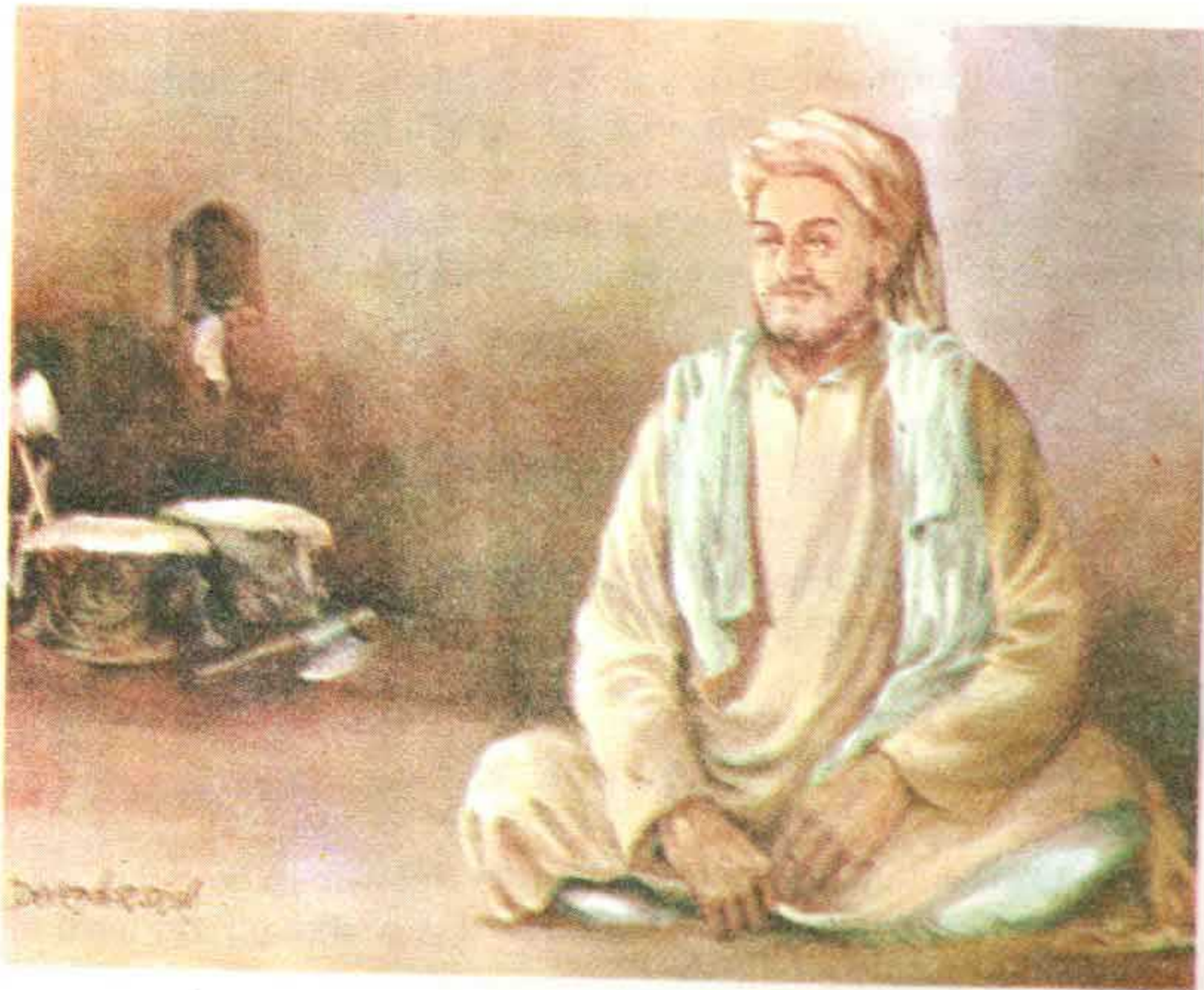
3.6 BHAGAT SADHNA (period 13th century)

Sadhna was a butcher and was born in Sehwan in Sind. He was a contemporary of Bhagat Namdev. Even though he was a butcher by trade he himself never killed an animal, instead he bought them dead and retailed them to his customers. He worshipped Saligram, a stone image of Shiva and used it to weigh the meat he sold.

One Hindu Brahmin did not like Sadhna using Saligram to weigh meat; he asked Sadhna to give the Saligram to him. Sadhna readily agreed. The Brahmin washed the stone with holy water and rubbed sandal and other perfumes on it to make it holy but the image did not respond to him. After a few days he took it back to Sadhna and said that the stone was more pleased with him (Sadhna) so he should keep it and that he sinned it by taking it away from him.

After this incident Sadhna left his home and went in search of a place where he could worship God in peace. He had now become worshipper of a formless God. On route he stayed in a house where he was wrongly blamed for raping the house-wife and killing her husband. (The truth was that Sadhna had refused to submit to the demands of the house-wife who had killed her husband and had a wish to elope with Sadhna). The judge convicted Sadhna and ordered that his hands be cut off. The punishment was duly carried out. Sadhna accepted it without a frown. It is said that his hands miraculously sprouted again.

But his divine trials did not end here. The king, jealous of



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SHAHNAGAT SAHNA

Sadhna's religious belief ordered his arrest and sentenced him to be buried alive. Sadhna's tomb is in Sarhind in Punjab. There is one hymn of Sadhna in *raga* Bilawal on page 858.

Raga Bilawal :

Theme :

I am trying to save the boat of my life from sinking in the worldly ocean of evils. I am surrounded by sins. With my own strength I cannot save myself from drowning. The end of my life is approaching fast and the wicked deeds are attacking me from every direction. Only God can save me from these viles. He is our saviour and sustainer.

3.7 BHAGAT PIPA (born 1425)

Pipa was a prince and was born at Gagaraun, Jhalwar district of Rajasthan. He was married and had 17 wives. First he became a disciple of Ramanand and renounced his wealth and kingdom, later he lived in a cave in Dwarka and worshipped Krishna. But when the light came to him he left his idol worship and became a disciple of one Almighty God. He became a wandering *yogi* and helped those who were in need of help. One of his wives named Sita accompanied him in his pursuit of finding the Reality.

One of his hymns is recorded in *raga* Dhanasri on page 695.

Raga Dhanasri :

Theme :

People should worship God who dwells in their hearts rather than



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worshipping an idol with incense, lights, butter and rice, which sits idly in a temple.

3.8 Ramanand (1300-1410)

Ramanand was the promoter of Vaishnav *Bhagti*. He was a Brahmin and was born in Allahabad and studied and settled in Benaras. He changed the then prevalent worship of Vishnu and Lakshmi to the worship of Ram and Sita. His mission was very successful in Northern India. Many works of Sanskrit and Hindi are ascribed to him, the most famous one are: Ramarchana Paddhati and Vaisnavamata. Though most of his life he remained an idol worshipper but later in his life he wrote hymns in the praise of one Almighty God.¹⁰ One of his hymns is recorded in *raga* Basant on page 1195.



BHAGAT RAMANAND

¹⁰ Sahib Singh, Ibid pages 117-122.

Raga Basant :

Theme :

God is omnipresent, He dwells everywhere. His abode is neither in the images placed in temples or in the pools erected at the holy places. His address is neither given in the Vedas nor in the Puranas. He lives in everyone's heart.

3.9 BHAGAT PARMANAND (born 1483)

Parmanand was a Brahmin and was born in Barsi, Sholapur district of Maharashtra. He was a devotee of Vishnu, but in his later years he became a worshipper of the formless God. In his hymns he often used the name Sarang, a bird who is ever thirsty



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for a drop of rain water. It is believed that he would kneel to God 700 times every day.

One of his hymns is recorded in *raga* Basant on page 1253.

Raga Basant:

The Theme :

God can be realised by meditation and service of the needy. All rituals and reading of scriptures are useless if the devotees do not care about their fellow beings. People also have to cleanse their mind from evils like lust, anger, avarice and slander, to pave the way for the entry of God.

3.10 BHAGAT SURDAS (born 1528)

Bhagat Surdas¹¹ was a Brahmin from Uttar Pradesh. He was very handsome and was called Madan Mohan, one who attracts all minds. He became a scholar of music, poetry and arts. Later he devoted all his poetry to write divine songs.

Emperor Akbar, who was a great admirer of artists and poets employed him and made him a Governor of Sadila. Surdas spent all the government revenue in feeding the poor and the holy and then absconded to avoid arrest. Akbar gave him amnesty and ordered him to present himself before the Emperor. Surdas refused to obey his orders. Akbar then issued orders for his arrest. While in jail he wrote a beautiful couplet addressed to Akbar. Akbar was very pleased with Surdas' talents and issued orders for his immediate release.

Surdas passed the remainder of his life in the company of holy men worshipping one formless God.

One of his hymns is recorded in Guru Granth Sahib in *raga* Sarang on page 1253.¹²

¹¹ Bhagat Surdas is different from the other Surdas, a blind poet who wrote Soor Sagar.

¹² Many scholars state that there are two hymns of Surdas. The second hymn has a caption 'Sarang Mehla 5 Surdas'. In fact this hymn is composed by Guru Arjan and is addressed to Surdas and not composed by him.



Raga Sarang¹³ :

Theme :

Learn this principle : avoid the company of those who have turned their back to Almighty God.

3.11 BHAGAT TRILOCHAN (born 1267)

Bhagat Trilochan was a Vaish-Arora from Maharashtra. He was a celebrated saint and was a contemporary of Bhagat Namdev. He was famous for his hospitality to the holy men. He had always

¹³ This hymn is of one tuka only. However, in the Kartarpuri Bir, the full hymn is recorded and then Tipp-exed.



BHAGAT TRILOCHAN

wished to have the help of a servant to comfort the saints. God sent him a man called Antaryami to help him to serve the guests. Bhagat Trilochan's fame increased and all the time the trio i.e., Bhagat Trilochan, his wife and Antaryami were devoted to the service of the saints.

Once a woman from the neighbourhood asked Bhagat Trilochan's wife why was she wearing unwashed clothes. In reply she blamed Antaryami and the pressure of work she was under. Antaryami disappeared at that moment and God spoke to Trilochan to devote his time in meditation of God.

There are four hymns of his recorded in Guru Granth Sahib in ragas Siri, Gujri and Dhanasari on pages 92, 525 and 695 in Guru Granth Sahib.

Raga Sirirag :

Theme :

Most of the people are engrossed in the worldly pleasures and have forgotten that this world is only a transit lounge. When the call of death would come then everything would be left here and nothing would go beyond the boundaries of this world. They would not be welcome in the paradise.

But those few who would remember God they would be received at the gates of heaven by God Himself.

Raga Gujri (first hymn) :

Theme :

God is realised with love and meditation. One has to clean his/her inner-self to make room for God to enter. The outer-garbs, the piercing of ears and the earrings, the plastering of cremation-ground ashes on body and the torture of body are all useless gestures for they have nothing to do with God realisation.

Raga Gujri (second hymn) :

Theme :

People are reborn in this world according to their *karmas* in the previous life. The cycle of transmigration can be broken only by remembering and meditating on God's name.

Raga Dhanasari :

Theme :

People reap whatever they sow. They are happy and sad according to their own actions. Even gods like Moon, Shiv, Hanuman, Ocean suffered for their *karmas*.

3.12 BHAGAT FARID (1173-1265)

Bhagat Farid was a Sufi Muslim. He was born in the month of Ramadhan at Kotheval in Multan (Punjab, Pakistan). He is believed to be the first recorded poet in the Punjabi language. The modern town of Faridkot is traditionally associated with his name. There are 134 compositions of Bhagat Farid in Guru Granth Sahib in *ragas* Asa and Suhi on pages 488, 794 and 112 *slokas* on pages 1377-1385.



Theme of the Bhagat Farid's hymns :

The hymns of Bhagat Farid recorded in Guru Granth Sahib deal with love, sympathy, good actions, inevitable death and waste of human life owing to people's indifference to God and righteousness. The language used is very powerful and close to heart. The waste of valuable human life in useless pursuits is the main subject matter of most of his hymns. He has also voiced human suffering, pangs of separation from Beloved and dispassion towards the world.

3.13 BHAGAT NAMDEV (1270-1350)

Bhagat Namdev was born in the village of Narasi-Vamani in Satara district of Maharashtra. His parents were low-caste tailors

by profession. He was married and had five children. He lived in Punjab for 20 years at Ghuman, in Gurdaspur district where there is a temple, in his memory, constructed by Jassa Singh Ramgarhia. His devotional poems have been collected in a book called 'Namdevachi Gatha', which also includes his autobiographical poem titled 'Tirathavali'. He died in 1350 AD. Though tradition ascribed more than two thousand hymns to him but there are only 60 compositions of his recorded in Guru Granth Sahib in 18 ragas on pages 345, 485, 525, 692-694, 718, 727, 857, 873-875, 972, 973, 988, 1105, 1163-1167, 1195, 1252, 1253, 1292, 1318 and 1350-1351. The hymns have the influence of Marathi, Hindi, Arabic and Persian.



Theme of the hymns:

Namdev rejected caste system and advocated the worship of one omnipotent God. He travelled a lot and instructed people to be simple, humble and meek. He said that God dwells in people's hearts and an effort has to be made to find and talk to Him.

3.14 BHAGAT RAVIDAS (period 15th century)

Ravidas was born near Varanasi in a low caste 'chamar' (cobbler) family. His parents were Raghu and Ghurbinia. He is believed to be a contemporary of Kabir and a disciple of Ramanand. He followed the family profession of tanning hides and making and



repairing shoes. He made an idol out of hide and worshipped it. Brahmins objected to this as hide was thought to be impure. In the course of divine journey he discarded all images and became the worshipper of one Supreme formless God. Both king and queen of Chittor became his disciples. He travelled to Rajasthan, Gujarat, Andhra Pradesh, Maharashtra, Uttar Pradesh and Gurgaon and Multan in Punjab. There are forty of his hymns recorded in Guru Granth Sahib in sixteen *ragas* on pages 93, 345, 525, 656-659, 710, 793, 794, 858, 875, 973, 1106, 1124, 1167, 1196, 1293.

Theme of Ravidas' hymns:

Ravidas described God as omnipresent and omnipotent. He said that the soul is a particle of God, like the difference between water and the wave and gold and ornament. He rejected caste system, rituals and superstitions. He said that to realise God people must meditate on His name.

3.15 BHAGAT KABIR (1398-1495)

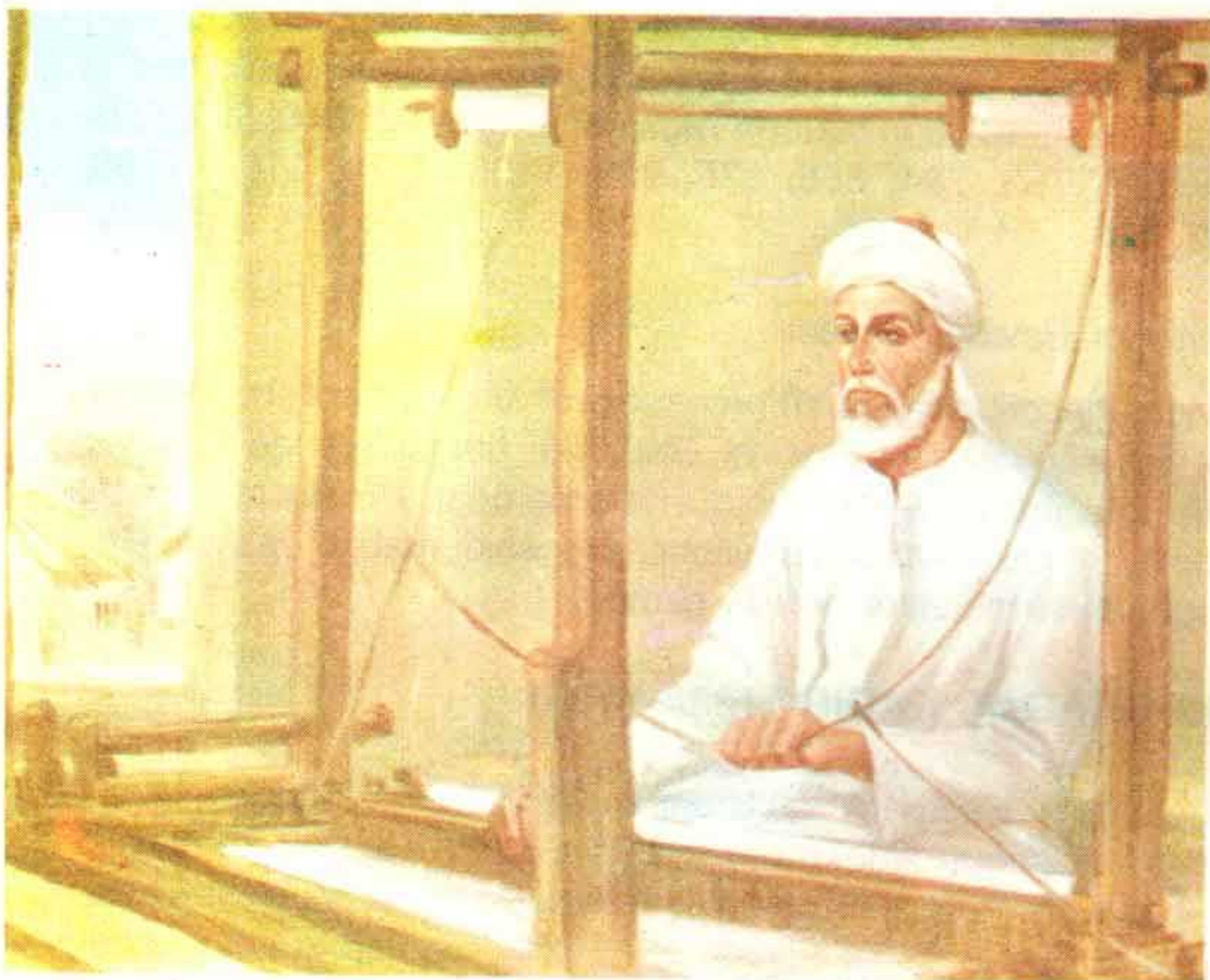
Bhagat Kabir was born in a Brahmin family near Varanasi. He was born to an unmarried mother who threw him away at the time of his birth. He was picked up and nursed by a Muslim weaver named Niru and his wife Nima. Kabir was married to Loi and had two children. Most of his life he lived in and around Varanasi but died in a small village 'Magahar'. Hindus believed that people who die in Varanasi, they would go directly to heaven; but those who die in the unfortunate village of Magahar they would be reborn as an ass. By his death in Magahar, Kabir had challenged this myth. Kabir was a reformer. He had challenged most of the Hindu beliefs based on superstitions.

He rejected caste system, asceticism and fasting. He also challenged the six schools of Hindu philosophy. In addition to Guru Granth Sahib his hymns are also preserved in two other collections called *Kabir Granthavali* and *Bijak*.

There are 541 compositions of Kabir recorded in 17 *ragas* on pages 92, 323, 475, 524, 654, 691, 727, 792, 855, 870, 968, 1102, 1123, 1157, 1193, 1251, 1348, 1364-1377 (*sloaks*).

Theme of the hymns:

People must believe and worship one Almighty God called by



whatever name. God reveals Himself in people's souls and they must be prepared to receive Him. The way of preparation is the path of love. The love must be addressed to God and to His creation.

PART II

Selected Hymns of the Bhagats

(Rendering in Gurmukhi, Roman and meanings in English)

CHAPTER 4

Bhagat Beni (Total Shabads 3)

(੧)

ਪ੍ਰਭਾਤੀ ਭਗਤ ਬੇਣੀ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਤਨਿ ਚੰਦਨੁ ਮਸਤਕਿ ਪਾਤੀ ॥ ਰਿਦ ਅੰਤਰਿ ਕਰਤਲ
ਕਾਤੀ ॥ ਠਗ ਦਿਸਟਿ ਬਗਾ ਲਿਵ ਲਾਗਾ ॥ ਦੇਖਿ ਬੈਸਨੋ ਪ੍ਰਾਨ ਮੁਖ ਭਾਗਾ ॥ ੧ ॥
ਕਲਿ ਭਗਵਤ ਬੰਦ ਚਿਰਾਮੰ ॥ ਕੂਰ ਦਿਸਟਿ ਰਤਾ ਨਿਸਿ ਬਾਦੰ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਿਤਪ੍ਰਤਿ ਇਸਨਾਨੁ ਸਰੀਰੰ ॥ ਦੁਇ ਧੋਤੀ ਕਰਮ ਮੁਖਿ ਖੀਰੰ ॥ ਰਿਦੈ ਛੁਰੀ ਸੰਧਿਆਨੀ॥
ਪਰ ਦਰਬੁ ਹਿਰਨ ਕੀ ਬਾਨੀ ॥ ੨ ॥ ਸਿਲ ਪੂਜਸਿ ਚਕ੍ਰ ਗਣੇਸੰ ॥
ਨਿਸਿ ਜਾਗਸਿ ਭਗਤਿ ਪ੍ਰਵੇਸੰ ॥ ਪਗ ਨਾਚਸਿ ਚਿਤੁ ਅਕਰਮੰ ॥ ਏ ਲੰਪਟ ਨਾਚ ਅਧਰਮੰ
॥ ੩ ॥ ਮ੍ਰਿਗ ਆਸਣੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਕਰ ਉਜਲ ਤਿਲਕੁ ਕਪਾਲਾ ॥ ਰਿਦੈ
ਕੂੜੁ ਕੰਠਿ ਰੁਦ੍ਰਾਖੰ ॥ ਰੇ ਲੰਪਟ ਕ੍ਰਿਸਨੁ ਅਭਾਖੰ ॥ ੪ ॥ ਜਿਨਿ ਆਤਮ ਤਤੁ ਨ
ਚੀਨਿਆ ॥ ਸਭ ਫੋਕਟ ਧਰਮ ਅਬੀਨਿਆ ॥ ਕਹੁ ਬੇਣੀ ਗੁਰਮੁਖਿ ਧਿਆਵੈ ॥ ਬਿਨੁ
ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ ॥ ੫ ॥ ੧ ॥

Parbhati Bhagat Beni Jee Kee

Ik Onkaar satgur prasaad. Tan chandan mastak paatee. Rid antar kartal kaatee. Thag dist bagaa liv laagaa. Dekh baisno praan mukh bhaagaa. 1. Kal bhagvat band chiraaman. Karur dist rataa nis baadan. 1. rahaao. Nitpart isnaan sareeran. Du-e dhotee karam mukh kheeran. Ridai chhuree sandhiaanee. Par-darb hiran kee baanee. 2. Sil poojas chakar ganesan. Nis jaagas bhagat pravesan. Pag naachas chit akarman. E-e lampat naach adharman. 3. Mrig aasan tulsee maalaa. Kar oojal tilak kapaalaa. Ridai koor kanth rudraakhan. Re lampat krisan abhaakhan. 4. Jin aatam tat na cheeniaa. Sabh fokat dharam abeeniaa. Kah Benee gurmukh dhiaavai. Bin satgur baat na paavai.5.1.

(1)

Parbhati Saint Beni

The Creator of all is One, the only One. He is realized by the True Guru's grace. O man, you rub sandalwood paste on your body and place basil leaves on your forehead but your heart is like one holding knife in hand. You look like a cheat and fix your gaze like a crane. Seeing a vegetarian like you, one's breath escapes through mouth. 1. You make obeisance for a long time before the beautiful idol of Vishnu, yet you are imbued with evil glance. Your nights and days are wasted. 1. Pause. You daily wash your body, have two loin-cloths, perform ritual rites and put milk alone in your mouth. But in your heart you have drawn a knife to stab others. It is your habit to snatch property of others. 2. You adore stone-idol and on your body, make marks of the elephant-headed god. You remain awake at night to show that you are absorbed in devotion. You dance with your feet but your mind is engrossed in evil deeds. O libertine. Evil is this dance. 3. You sit on the deer skin and tell the rosary of sweet basil. You put bright sacred mark on your forehead. While within your heart is falsehood, around your neck you wear the rosary of eleocarpus. O evil one, you utter not the Lord's Name. 4. Whoever, the essence of self has not contemplated, all his actions are hollow and blind. Beni says, by Guru's guidance, meditate on the Lord. Without the True Guru, none can find the path.5.1.

(੨)

ਰਾਮਕਲੀ ਬਾਣੀ ਬੇਣੀ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਇਤਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥
ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥ ੧ ॥ ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ
ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥ ਤਹਾ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ ॥ ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ ॥ ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ
ਪਉਣੁ ਨ ਪਾਣੀ ॥ ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ॥ ੨ ॥ ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ
ਛੀਜੈ ॥ ਅੰਮ੍ਰਿਤ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ ॥ ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੋਉ ॥ ਭੋਟੈ ਤਾਸੁ ਪਰਮ
ਗੁਰਦੇਉ ॥ ੩ ॥ ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥ ਉਪਰਿ
ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥ ੪ ॥ ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੁ ਨ ਸੋਵੈ ॥
ਤੀਨਿ ਤਿਲੋਕੁ ਸਮਾਧਿ ਪਲੋਵੈ ॥ ਬੀਜ ਮੰਤ੍ਰੁ ਲੈ ਹਿਰਦੈ ਰਹੈ ॥ ਮਨੁਆ ਉਲਟਿ ਸੁੰਨ

Ramkali Baanee Beni Jeeo Kee

Ik Onkaar satgur prasaad. Iraa pingulaa aor sukhmanaa teen
basah ik thaaee. Baneer sangam tah piraag man majan kare
tithaaee. 1. Santah tahaa niranjan raam hai. Gur gam cheenai
birlaa koe. Tahaan niranjan ramaeeaa hoe. 1. Rahaaoo. Dev
sathaanai kias neesaanee. Tah baaje sabad anaahad baanee. Tah
chand na sooraj paon na paanee. Saakhee jaagee gurmukh
jaanee. 2. Upjai giaan durmat cheejai. Amrit ras gaganantar
bheejai. Es kalaa jo jaanai bheo. Bhetai taas param gurdeo. 3.
Dasam duaaraa agam apaaraa param purakh kee ghatee. Oopar
haat haat par aalaa aale bheetar thaatee. 4. Jaagat rahai su
kabhoo na sovai. Teen tilok samaadh palovai. Beej mantar lai
hirdai rahai Manooaa ulat sunn mah gahai. 5. Jaagat rahai na
aleeaa bhaaklai. Paachao indree bas kar raakhai. Gur kee

(2)

Ramkali Hymns of Beni

The Creator of all is One, the only One. He is realized by the True Guru's grace. The left wind-pipe, the right wind pipe and the central one, all the three abide in one place at the Tenth door. Prayag is there, where the three streams, the Ganges, Jamna and Saraswati meet. My mind bathes at that place. 1. O saints, the pure Lord abides there, some rare one, who meets the Guru, contemplates Him. The Immaculate Omnipresent Lord abides there. 1. Pause. What is the sign of the Lord's abode? There rings the unstruck music of the Name. There is no moon, no sun, neither air nor water at that place. It is by the Guru's grace, that the Lord's discourse becomes manifest and is realized. 2. There arises enlightenment within the mortal and his evil thinking departs. The core of his mind's sky (the tenth door) is drenched with the immortalising ambrosia. He, who realizes the mystery of this miracle, him, the supreme Guru-God meets. 3. The tenth door is the abode of the Inaccessible and Infinite Supreme Lord. Supreme over all is the house of the body over it is niche of the head. In this niche is the commodity. 4. He who remains awake, goes not ever to sleep. The three qualities and the three worlds vanish for him in this trance. Taking the seed of the Lord's Name, he enshrines it within his mind. Turning back his mind from the

ਮਹਿ ਗਹੈ ॥ ੫ ॥ ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ ਭਾਖੈ ॥ ਪਾਚਉ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਰਾਖੈ ॥ ਗੁਰ
 ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ ॥ ਮਨੁ ਤਨੁ ਅਰਪੇ ਕ੍ਰਿਸਨ ਪਰੀਤਿ ॥ ੬ ॥ ਕਰ ਪਲਵ ਸਾਖਾ ਬੀਚਾਰੇ
 ॥ ਅਪਨਾ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੇ ॥ ਅਸੁਰ ਨਦੀ ਕਾ ਬੰਧੈ ਮੂਲੁ ॥
 ਪਛਿਮ ਫੇਰਿ ਚੜਾਵੈ ਸੂਰੁ ॥ ਅਜਰੁ ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ ॥ ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ ਕਰੈ ॥
 ੭ ॥ ਚਉਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ ॥ ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰਿ ॥ ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ
 ਰਹੈ ॥ ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਹੈ ॥ ੮ ॥ ਮਸਤਕਿ ਪਦਮੁ
 ਦੁਆਲੈ ਮਣੀ ॥ ਮਹਿ ਨਿਰੰਜਨੁ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥ ਪੰਚ ਸਬਦ ਨਿਰਮਾਇਲ ਬਾਜੇ ॥ ਢੁਲਕੇ
 ਚਵਰ ਸੰਖ ਘਨ ਗਾਜੇ ॥ ਦਲਿ ਮਲਿ ਦੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥ ਬੇਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ
 ॥ ੯ ॥ ੧ ॥

saakhee raakhai cheet. Man tan arpe Krisan pareet. 6. Kar palav
 saakhaa beechaare. Apnaa janam na jooai haare. Asur nadee kaa
 bandhai mool. Pachhim pher charaavai soor. Ajar jarai su nijhar
 jharai. Jagannaath sio gosat karai. 7. Chaomukh deevaa jot duaar.
 Paloo anat mook bichkaar. Sarab kalaa le aape rahai. Man
 maanak ratnaa mah guhai. 8. Mastak padam duaalai manee.
 Maahe niranjan tribhavan dhanee. Panch sabad nirmaa-il baaje.
 Dhulke chavar sankh ghan gaaje. Dal mal daitah gurmukh giaan.
 Binee jaachai teraa naam.9.1.

world, he fixes it in Profound Lord. 5. He remains wakeful and utters not a lie. His five sense organs, he keeps under his control. The Guru's teaching, he keeps in his mind. His mind and body, he dedicates for devotion to the Lord. 6. The mortal considers his hands as leaves and branches of the body-tree. He loses not his life in gambling. He plugs the source of the stream of evil inclinations. Turning away from the spiritual darkness of the west, he makes rise the sun of Divine knowledge. When he bears the unbearable, then does the Nectar trickle forth within him and he converses with the Lord of the world. 7. In the tenth door is the light of the four-faced lamp. The Primal Lord is in the centre and endless worlds (leaves) are around Him. With all His power, the Lord Himself abides there. There he weaves into his pearl-like mind, the jewels of the Lord's Name. 8. On the forehead is the lotus and around it are the jewels. In the centre is the Pure Lord, the Master of the three worlds. The melody of five pure sounds, resounds there. The fly-whisks wave and numerous conch-shells thunder like clouds. By the enlightenment given by the Guru, man crushes under his feet, the demons of evil. Beni craves only for Thy Name, O Lord.9.1.

(੩)

ਸ੍ਰੀਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ ॥ ਪਹਰਿਆ ਕੈ ਘਰਿ ਗਾਵਣਾ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ
ਲਾਗਾ ॥ ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨੁ ਸੁ ਨਾਗਾ ॥ ਤੇ
ਦਿਨ ਸੰਮਲੁ ਕਸਟ ਮਹਾ ਦੁਖ ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ ॥ ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ
ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥ ੧ ॥ ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੂਤਿਆ
ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਭ੍ਰਮਿ ਲਾਗਾ ॥ ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ
ਅਨਰਾਧਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਲ ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ
ਬਿਆਪੈ ॥ ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ਤਉ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ ॥ ਜਪੁ ਤਪੁ
ਸੰਜਮੁ ਛੋਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ ॥ ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ
ਲਾਗੀ ਤਉ ਆਨਿ ਸਕਤਿ ਗਲਿ ਬਾਂਧਿਆ ॥ ੨ ॥ ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ
ਸਰੁ ਅਪਸਰੁ ਨ ਪਛਾਣਿਆ ॥ ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ ਤੂਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ
ਪਛਾਨਿਆ ॥ ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ ਖੋਇਆ ॥ ਅਵਰ

**Siri rag Baanee Bhagat Beni Jeeo Kee.
Pahariaa Kai Ghar Gaavanaa.**

Ik Onkaar satgur prasaad. Re nar garbh kundal jab aachhat uradh
dhiaan liv laagaa. Mirtak pind pad mad naa ahinis ek agiaan su
naagaa Te din sam-mal kasat mahaa dukh ab chit adhik pasaariaa.
Garbh ehod mrit mandal aa-i-aa tao narhar manoh bisaariaa. 1.
Fir pachhutaavahigaa mooriaa too kavan kumat bhram laagaa.
Chet raam naahee jampur jaahigaa jan bichrai anraadhaa. 1.
Rahaao. Baal binod chind ras laagaa khin khin moh biaapai. Ras
mis medh amrit bikh chaakhee tao panch pargat santaapai. Jap
tap sanjam chhod sukrit mat raam naam na araadhiaa. Uchhliaa
kaam kaal mat laagee tao aan sakat gal baandhiaa. 2. Tarun tej
partria mukh johah sar apsar na pachhaania. Unmat kaam mahaa
bikh bhoelai paap pun na pachhaaniaa. Sut sampat dekh ih man
garbiaa raam rithai te khoiaa. Avar mart maa-i-aa man tole tao

(3)

**Siri Measure*, Hymns of Saint Beni Ji.
To be sung in the tune of 'Pahre'.**

The Creator of all is One. By the grace of True Guru, He is realized. O man, when you were in the womb you did meditate and fix your attention on the Lord, standing on your head. you did not have the pride of dignity of your perishable body and being completely rid of ignorance, you contemplated on one God, day and night. Recall the travail and hard suffering of those days. Now you have greatly broadened your mind leaving the womb, you entered this mortal world. Then you forgot God in your mind. 1. You shall, afterwards repent, O fool, by what evil intellect you are attached to scepticism. Remember the pervading God otherwise you shall go to the city of death's myrmidons. O man, why do you wander unrestrained? 1. Pause. A child has anxiety for play and sweets and step by step, he gets entangled in worldly love. By misunderstanding the savoury and sacred ambrosia, man eats poison and then the five passions appear and torture him. Man abandons meditation, toilsome service, self-restraint and inclination towards good actions and does not repeat the pervading Lord's Name. His lust overflows, blackens his understanding and then women's power grips his neck. 2. In the enthusiasm of youth, he stares at the faces of others' wives and does not distinguish

* Raga

ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੇ ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ ਵਿਗੋਇਆ ॥ ੩ ॥ ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ
 ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥ ਲੋਚਨ ਸੁਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ
 ਮਾਧਾਣੀ ॥ ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲੁ ਕੁਮਲਾਣਾ ॥ ਅਵਗਤਿ
 ਬਾਣਿ ਛੇਡਿ ਮ੍ਰਿਤ ਮੰਡਲਿ ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ ॥ ੪ ॥ ਨਿਕੁਟੀ ਦੇਹ ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ
 ਮਾਨ ਕਰਤ ਨਹੀ ਬੁਝੈ ॥ ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੁ ਨ ਸੁਝੈ ॥
 ਬਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ਘਰਿ ਆਂਗਿਨ ਨ ਸੁਖਾਈ ॥ ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ
 ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥ ੫ ॥ ਸਿਰੀਰਾਗੁ ॥ ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ
 ॥ ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥ ੧ ॥ ਜਉਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ
 ॥ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਮੁ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ
 ॥ ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥ ੨ ॥ ਸਰੀਰੁ ਆਰਾਧੈ ਮੋ ਕਉ ਬੀਚਾਰੁ
 ਦੇਹੁ ॥ ਰਵਿਦਾਸ ਸਮ ਦਲ ਸਮਝਾਵੈ ਕੇਉ ॥ ੩ ॥

bhag mukh janam vigoiaa. 3. Pundar kes kusam te dhaole sapat
 paataal ke baanee. Lochan sramah budh bal naathee taa kaam
 pavas maadhaanee. Taa te bikhai bhaee mat paavas kaa-i-aa
 kamal kumlaanaa. Avgat baan chhode mrit mandal tao pachhai
 pachhtaanaa. 4. Nikutee deh dekh dhun upjai maan karat nahee
 boojhai. Laalach karai jeevan pad kaaran lochan kachhoo na
 soojhai. Thaakaa tej udiaa man pankhee ghar aangan na sukhaaee.
 Binee kahai sunoh re bhagtoh marn mukat kin paaee. 5. Siriraag.
 Tohee mohee mohee tohee antar kaisaa. Kanak katik jal tarang
 jaisaa. 1. Jaopai ham na paap karantaa ahe anantaa. Patit paavan
 naam kaise huntaa. 1. Rahaaoo, Tum ju naa-i-k aachhah antar-
 jaamee. Prabh te jan jaaneejai jan te suaamee. 2. Sareer aaraadhai
 mo kao beechaar dehoo. Ravidaas sam dal samjhaavai ko-oo.3.

between good and evil. Intoxicated by lust and other great sins, he goes amiss and does not distinguish vice from virtue. By seeing his sons and wealth he feels proud in his mind and forgets the pervading Lord from his heart. On other's (his relations) death, he weighs the extent of his wealth in his heart (for his share). O man, you have wasted your life in pleasure of urinary orifice (ravishment) and mouth, eating dainties. 3. Then his grey hair are whiter than even the jasmine flower and his voice grows feeble as if it is coming from the seventh under-world. When his eyes water and his intellect and strength flee, passion still churns his mind. Therefore with vices his inside has gone dry and the lotus flower of his body has withered away. By renouncing the Word of the Immortal Lord in this mortal world, you, O man, shall regret afterwards. 4. Body frame is bent, the sight of which makes one cry in pity, yet man unenlightened of himself feels proud. He is still greedy to live. Though he cannot see anything with his eyes yet he cherishes a dignified long life. The fire is extinguished, the soul bird has flown and the corpse is not now tolerated in home and courtyard. Beni says, "Hear O saints, who has obtained salvation merely by dying?" 5. Siri Measure. You are me, I am You. what is the difference? The same as between gold and its bracelet and between water and its ripples. 1. If I did not commit sins, O my infinite Lord, how should you have gained the Name of the Redeemer of sinners? 1. Pause. You, who are my Master, know every heart. From the Lord is known His servant, and from the servant his Lord. 2. Grant me the wisdom to meditate on you with my body. Ravidas says, "May some one grant me realization of the Lord, who is uniformly found in all the multitude" 3.

Bhagat Bhikhan (Total Shabads 2)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਧਵਾਨੀ ॥ ਰੂਧਾ
ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥ ੧ ॥ ਰਾਮਰਾਇ ਹੋਹਿ ਬੈਦ
ਬਨਵਾਰੀ ॥ ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ ਉਬਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ
ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥ ਐਸੀ ਬੇਦਨ ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ
॥ ੨ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥ ੩ ॥ ੧ ॥ ਐਸਾ ਨਾਮੁ ਰਤਨੁ
ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ
ਛਪੈ ਛਪਾਇਆ ॥ ੧ ॥ ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥ ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਰਸਨਾ ਰਮਤ ਸੁਨਤ ਸੁਖ ਸੁਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥ ਕਹੁ
ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ ॥ ੨ ॥ ੨ ॥

Raag Sorath Baanee Bhagat Bhikhan Kee

Ik Onkaar satgur prasaad. Nainah neer bahai tan kheenaa bhae
kes dudhvaanee. Roodhaa kanth sabad nahee uchrai ab kiaa
karah paraanee. 1. Raamraae hohe baid banvaaree. Apne santah
leh.ubaaree. 1. Rahaao. Maathe peer sareer jalan hai karak kareje
maahee. Aisee bedan upaj kharee bhaee waa kaa aokhadh
naahee. 2. Har kaa naam amrit jal nirmal ih aokhadh jag saaraa.
Gur parsaad kahai jan Bheekhan paavao mokh duaaraa. 3.1.
Aisaa naam ratan nirmolak punn padaarath paa-i-aa. Anik jatan
kar hirdai raakhiaa ratan na chhapai chhapaa-i-aa. 1. Har gun
kahte kahan na jaaee. Jaise goonge kee mithiaaee. 1. Rahaao.
Rasnaa ramat sunat sukh sravanaa chit chete sukh hoee. Kah
Bheekhan due nain santokhe jah dekhaan tah soee.2.2.

Measure Sorath Hymns of Saint Bhikhan

The Creator of all is One, He is realized by True Guru's grace. The water flows from my eyes, my body has become weak and my hair has turned milk-coloured. My throat is choked and cannot utter even a word, what can I, a mere mortal, do now? 1. O Sovereign Lord, the Gardener of the world, be Thou my physician and save your devotee. 1. Pause. There is pain in my forehead, burning in my body and throbbing torment in my heart. Such a disease has arisen in me, of which there is no medicine. 2. The Name of God, the Immaculate Nectareous water, is the best medicine in the world. Slave Bhikhan says, by Guru's grace, I have obtained the door of salvation. 3.1. The Name, such an invaluable jewel and sublime wealth, I have attained through good deeds. By innumerable efforts, I have enshrined it in my heart but by concealing, the jewel cannot remain concealed. 1. By mere narration God's merits cannot be expressed. They are like the taste of sweets to a dumb person. 1. Pause. My tongue, by uttering, ears, on hearing and mind, by reflecting over the Lord, are pleased and comforted. Bhikhan says, both my eyes are now content and wherever I look, there I see the Lord.2.2.

Bhagat Dhanna (Total Shabads 3)

(੧)

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਭ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ
ਧੀਰੇ ॥ ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਬਧ ਰਾਤਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਬਿਖੁ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਉਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ ॥ ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ
ਅਨ ਭਾਂਤੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ ॥ ੧ ॥ ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ
ਜਲਤ ਜਾਲ ਜਮ ਫੰਧ ਪਰੇ ॥ ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ
ਬਿਸਰੇ ॥ ੨ ॥ ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਮੁਕਤਿ ਭਏ ॥ ੩ ॥ ਜੋਤਿ ਸਮਾਇ
ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੁ ਪਹਿਚਾਨਿਆ ॥ ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ
ਸੰਤ ਸਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥

Asa Baanee Bhagat Dhanna Jee Kee

Ik Onkaar satgur prasaad. Bhramat phirat bahu janam bilaane tan
man dhan nahee dheere. Laalach bikh kaam lubadh raataa man
bisre prabh heere. 1. Rahaaoo. Bikh phal meeth lage man baore
chaar bichhaar na jaaniaa. Gun te preet badhee an bhanteee janam
maran phir taaniaa. 1. Jugat jaan nahee ridai nivaasee jalat jaal
jam phandh pare. Bikh phal sanch bhare man aise param purakh
prabh man bisare. 2. Giaan praves gurah dhan deea dhiaan
maan man ek mae. Prem bhagat maanee sukh jaaniaa tripat
aghaane mukat bhae. 3. Jot samaae samaanee jaa kai achhlee
prabh pahichaaniala. Dhannai dhan paa-i-aa dharneedhar mil jan
sant samaaniaa.4.1.

(1)

Asa Hymns of Saint Dhanna

The Creator of all is One, the only one. He is realized by True Guru's grace. In wandering, many births have passed but the body and mind do not feel satisfied with wealth. Attached to and stained with the poison of greed and lust, mortal has forgotten from his mind, Lord, the jewel. 1. Pause. The fruit of sin is sweet to the maddened mind. He does not realize the Lord's sublime meditation. Turning away from virtue, his love for other kinds of sins increases and he again weaves the web of birth and death. 1. He does not know the way to the Lord, who abides in the heart. By falling in the trap of worldly love, he gets into death's noose. Amassing the fruit of sins, man so fills his heart with them that in his mind, he forgets the Lord, the Supreme Being. 2. When the Guru gives the wealth of the entry into Divine knowledge of enjoying Lord's meditation, the man becomes one with Him. By embracing the Lord's worship with love, I have realized the mental peace and thus being sated and satiated, I have become emancipated. 3. He, within whom is diffused and pervasive, the Divine Light, realizes the undecivable Lord. Dhanna has obtained, the world-sustainer Lord as his wealth and in saintly company, he is merged into Him.4.1.

(੨)

ਰੇ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ ਕੋਈ ॥ ਜੇ ਧਾਵਹਿ
ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਉ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨਨੀ ਕੇਰੇ ਉਦਰ ਉਦਕ
ਮਹਿ ਪਿੰਡੁ ਕੀਆ ਦਸ ਦੁਆਰਾ ॥ ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ
॥ ੧ ॥ ਕੁੰਮੀ ਜਲ ਮਾਹਿ ਤਨ ਤਿਸੁ ਬਾਹਰਿ ਪੰਖ ਖੀਰੁ ਤਿਨ ਨਾਹੀ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦ
ਮਨੋਹਰ ਸਮਝਿ ਦੇਖੁ ਮਨ ਮਾਹੀ ॥ ੨ ॥ ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੋ
ਮਾਰਗੁ ਨਾਹੀ ॥ ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੂ ਕੋ ਮਤ ਰੇ ਜੀਅ ਡਰਾਂਹੀ ॥ ੩ ॥ ੩ ॥

Re chit chetas kee na dayaal damodar bibah na jaanas koee.
Je dhaavah brahmand khand kao kartaa karai su hoee. 1.
Rahaao. Jan-nee kere udar udak mah pind keeaa das duaaraa.
De-e ahaar agan mah raakhai aisaa khasam hamaaraa. 1. Kummee
jal maahe tan tis baahar pankh kheer tin naahee. Pooran
parmaanand manohar samajh dekh man maahee. 2. Paakhan keet
gupat hoe rahtaa taa cho maarag naahee. Kahai Dhannaa pooran
taahoo ko mat re jeeaa daraanhee.3.3.

(੩)

ਧੰਨਾ ॥ ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥ ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ
ਸਵਾਰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥ ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ
ਜੀਉ ॥ ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥ ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥ ੧ ॥ ਗਉ ਭੈਸ
ਮਗਉ ਲਾਵੇਰੀ ॥ ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥ ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥ ਜਨੁ ਧੰਨਾ
ਲੇਵੈ ਮੰਗੀ ॥ ੨ ॥ ੪ ॥

Dhanna. Gopal teraa aartaa. Jo jan tumree bhagat karante
tin ke kaaj savaartaa. 1. Rahaao. Daal seedhaa maagao geeo.
Hamraa khusee karai nit jeeo. Paneeaa chhaadan neekaa. Anaaj
magao sat see kaa. 1. Gao bhais magao laaveree. Ik taajan
turee changeree. Ghar kee geehan changee. Jan Dhannaa levai
mangee.2.1.

(2)

O my self, why do not you contemplate the gracious Lord, do not know any other. Though, you may run through the universe and the continents, only that happens what the Creator does. 1. Pause. He built the body having ten gates in the water of the mother's womb. He gives sustenance and preserves it in fire. Such is our Lord. 1. The she-tortoise is in water, her young ones are outside the water. They are neither protected by mother's wings nor fed upon her milk. The Omnipresent, embodiment of supreme bliss and fascinating Lord nourishes them. Understand and see this in your mind. 2. The worm lives hidden in a stone without passage for exit. Dhanna says, even him God preserves. Be not afraid that He might neglect you.3.3.

(3)

Dhanna. O Lord, I perform your devotional service. Thou arrange the affairs of those persons, who perform your devotional service. 1. Pulse, flour and ghee, I beg of you. So shall my mind be ever pleased. The footwear, good clothes and corn of seven sorts, I beg of you. 1. The milch cow and buffalo, I ask for and also a good Turkistani mare. I ask for a good wife to look after my home. Your slave Dhanna, O Lord begs you to procure them.2.1.

Bhagat Jaidev (Total Shabads 2)

(੧)

ਗੁਜਰੀ ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ ਕਾ ਪਦਾ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਪਰਮਾਦਿ ਪੁਰਖ ਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ ॥ ਪਰਮਦਭੁਤੰ
ਪਰਕ੍ਰਿਤਿ ਪਰੰ ਜਦਿਚਿੰਤਿ ਸਰਬ ਗਤੰ ॥ ੧ ॥ ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮ ॥ ਬਦਿ
ਅੰਮ੍ਰਿਤ ਤਤ ਮਇਅੰ ॥ ਨ ਦਨੋਤਿ ਜਸਮਰਣੇ ਨ ਜਨਮ ਜਰਾਧਿ ਮਰਣ ਭਇਅੰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਇਛਸਿ ਜਮਾਦਿ ਪਰਾਭਯੰ ਜਸੁ ਸ੍ਵਸਤਿ ਸੁਕ੍ਰਿਤ ਕ੍ਰਿਤੰ ॥ ਭਵ ਭੂਤ ਭਾਵ ਸਮਬਿਅੰ
ਪਰਮੰ ਪ੍ਰਸੰਨਮਿਦੰ ॥ ੨ ॥ ਲੋਭਾਦਿ ਦ੍ਰਿਸਟਿ ਪਰ ਗ੍ਰਿਹੰ ਜਦਿਬਿਧਿ ਆਚਰਣੰ ॥ ਤਜਿ
ਸਕਲ ਦੁਹਕ੍ਰਿਤ ਦੁਰਮਤੀ ਭਜੁ ਚਕ੍ਰਧਰ ਸਰਣੰ ॥ ੩ ॥ ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ
ਰਿਦ ਕਰਮਣਾ ਬਚਸਾ ॥ ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ ॥ ੪ ॥ ਗੋਬਿੰਦ
ਗੋਬਿੰਦੇਤਿ ਜਪਿ ਨਰ ਸਕਲ ਸਿਧਿ ਪਦੰ ॥ ਜੈਦੇਵ ਆਇਉ ਤਸ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ
ਗਤੰ ॥ ੫ ॥ ੧ ॥

Gujri Sree Jaidev Jeeo Kaa Padaa Ghar 4

Ik Onkaar satgur prasaad. Parmaad purakh manopimang sat aad bhaav ratang. Paramdabhutang parkrit parang jad chint sarab gatang. 1. Keval raam naam manoram. Bad amrit tat ma-iang. Na danot jasmarne na janam jaraadh maran bha-iang. 1. Rahaao. Ichhas jamaad paraabhyang jas svasat sukrit kritang. Bhav bhoot bhaav sambiang paramang prasanmidang. 2. Lobhaad drisat par grihang jad bidh aacharanang. Taj sakal duhkrit durmatee bhaj chakradhar saranang. 3. Har bhagat nij nihkevalaa rid karmanaa bachsaa. Jogen kiang jagen kiang daanen kiang tapsaa. 4. Gobind gobindet jap nar sakal sidh padang. Jaidev aa-io tas saphutang bhav bhoot sarab gatang.5.1.

(1)

Gujri Jaidev's Pada Ghar 4

The Creator of all is One, the only One. He is realized by True Guru's grace. In the very beginning was the Unrivalled Lord, who loves the qualities like truthfulness etc. He is supremely wonderful and transcending creation, by contemplating whom, all secure salvation. 1. Utter only the beautiful Name of the Lord, who is the embodiment of Nectar and reality. By contemplating whom, the fear of birth, old age and death do not come to man. 1. Pause. If you desire to shake off the fear of death's courier etc., then do the virtuous deed of singing the praise of joyful Lord. In the present, past and future, the Lord is equally pervading and is the embodiment of supreme bliss. 2. If you seek the way to good conduct, then give up looking at the world with greed etc. and other's property and women. Lay aside all evil deeds and evil inclinations and hasten to the shelter of the Lord, the Holder of quoit. 3. In thought, deed and word embrace the devotional service of the Immaculate Lord. What is the good of practising *yoga* and penance and what of giving feasts and alms? 4. O man, meditate on God, the World-Lord, who is the seat of all supernatural powers. Jaidev has openly come into shelter of Him, who gives salvation to all in the present, past and future.5.1.

(੨)

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਚੰਦ ਸਤ ਭੇਦਿਆ ਨਾਦਸਤ ਪੂਰਿਆ ਸੂਰਸਤ ਖੋਤਸਾਦਤੁ
ਕੀਆ ॥ ਅਬਲ ਬਲੁ ਤੋਤਿਆ ਅਚਲ ਚਲੁ ਥਪਿਆ ਅਘਤੁ ਘਤਿਆ ਤਹ ਅਪਿਉ ਪੀਆ
॥ ੧ ॥ ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ ਵਖਾਣਿਆ ॥ ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸਟਿ ਸੰਮਾਨਿਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ ਕਉ ਸਰਧਿਆ ਸਲਲ ਕਉ ਸਲਲਿ
ਸੰਮਾਨਿ ਆਇਆ ॥ ਬਦਤਿ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ ਨਿਰਬਾਣੁ ਲਿਵਲੀਣੁ ਪਾਇਆ
॥ ੨ ॥ ੧ ॥ ਕਬੀਰੁ ॥ ਮਾਰੂ ॥ ਰਾਮੁ ਸਿਮਰੁ ਪਛੁਤਾਹਿਗਾ ਮਨ ॥ ਪਾਪੀ ਜੀਅਰਾ
ਲੋਭੁ ਕਰਤੁ ਹੈ ਆਜੁ ਕਾਲਿ ਉਠਿ ਜਾਹਿਗਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲਾਲਚ ਲਾਗੇ ਜਨਮੁ
ਗਵਾਇਆ ਮਾਇਆ ਭਰਮ ਭੁਲਾਹਿਗਾ ॥ ਧਨ ਜੋਬਨ ਕਾ ਗਰਬੁ ਨ ਕੀਜੈ ਕਾਗਦ ਜਿਉ
ਗਲਿ ਜਾਹਿਗਾ ॥ ੧ ॥ ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ ਦਿਨ ਕਿਛੁ ਨ ਬਸਾਹਿਗਾ
॥ ਸਿਮਰਨੁ ਭਜਨੁ ਦਇਆ ਨਹੀ ਕੀਨੀ ਤਉ ਮੁਖਿ ਚੋਟਾ ਖਾਹਿਗਾ ॥ ੨ ॥ ਧਰਮ ਰਾਇ
ਜਬ ਲੋਖਾ ਮਾਗੈ ਕਿਆ ਮੁਖੁ ਲੈ ਕੈ ਜਾਹਿਗਾ ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਸਾਧਸੰਗਤਿ
ਤਰਿ ਜਾਹਿਗਾ ॥ ੩ ॥ ੧ ॥

Raag Maru Baanee Jaidev Jeeo Kee

Ik Ongkaar satgur prasaad. Chandsat bhediaa naadsat pooriaa soorsat khorsaadat keeaa. Abal bal toriaa achal chal thapiaa aghar ghariaa tahaa apio peeaa. 1. Man aad gun aad wakhaaniaa. Teree dubidhaa drisat samaaniaa. 1. Rahaao. Aradh kao ardhiaa saradh kao sardhiaa salal kao salal sammaan aa-i-aa. Badat Jaideo Jaidav kao rammiaa braham nirbaan livleen paa-i-aa.2.1. Kabeer. Maaroo. Raam simmar pachhutaahigaa man. Paapee jeeeraa lobh karat hai aaj kaal uth jaahigaa. 1. Rahaao. Laalach laage janam gavaa-i-aa maa-i-aa bharam bhulaahigaa. Dhan joban kaa garab na keejai kaagad jio gal jaahigaa. 1. Jao jam aae kes gah patkai taa din kichh na basaahigaa. Simran bhajan da-i-aa nahee keenee tao mukh chotaa khaahigaa. 2. Dharamraae jab lekhaa maagai kiaa mukh le kai jaahigaa. Kahat Kabeer sunah re santah saadh sangat tar jaahigaa.3.1.

(2)

Measure Maru Hymns of Jaidev

The Creator of all is One, the only One. He is realized by the True Guru's grace. The utterance of the Lord's praise is the breath drawn in by the left nostril. It is retained within and is breathed out by the right nostril, after uttering the Lord's Name sixteen times. After breaking my power, I am humble, I have put my restless mind, in poise and have shaped my shapeless form into proper form, then only I have quaffed Nectar. 1. Within my mind I contemplate the Primal Lord, the source of virtue, thereby I have removed the glance of duality and we are not distinct. 1. Pause. I worship Him, who is worthy of worship; trust Him, who is worthy of trust and like water in water, I merge in the Lord. Jaidev says, I have meditated on the Triumphant and Luminous Lord and becoming absorbed in His love, have attained the Detached Lord. 2.1. Kabir Maru. O man meditate on the Lord, else you shall regret in the end. O sinful mortal, you practise avarice but you shall get up and depart today or tomorrow. 1. Pause. By clinging to greed and straying in doubt of mammon, you have wasted away your life. Do not be proud of your wealth and youth. You shall dissolve like paper. 1. When Death's myrmidon comes and seizes you by the hair and knocks you down, that day, you shall be powerless. You do not contemplate and meditate on God and practise not compassion so you shall suffer strokes on your face. 2. When the Righteous judge asks for your account, what face shall you show him? Kabir says, listen, O saint, you shall be saved in the holy company.3.1.

Bhagat Sain (Total Shabads 1)

(੧)

ਸ੍ਰੀ ਸੈਣੁ ॥ ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ ॥ ਵਾਰਨੇ ਜਾਉ ਕਮਲਾ ਪਤੀ ॥ ੧ ॥
ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ ਰਾਮ ਰਾਇ ਕੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਉਤਮੁ
ਦੀਅਰਾ ਨਿਰਮਲ ਬਾਤੀ ॥ ਤੁਹੰੀ ਨਿਰੰਜਨੁ ਕਮਲਾ ਪਾਤੀ ॥ ੨ ॥ ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦੁ
ਜਾਨੈ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ਬਖਾਨੈ ॥ ੩ ॥ ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ ॥ ਸੈਣੁ
ਭਣੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥ ੪ ॥ ੨ ॥

Sree Sain. Dhoop deep ghrit saaj aartee. Waarne jaao Kamlaapatee. 1. Manglaa har manglaa. Nit mangal raajaa raam raae ko. 1. Rahaao. Ootam deearaa nirmal baatee. Tuhee niranjan kamlaa paatee. 2. Raamaa bhagat raamaanand jaanai. Pooran parmaanand bakhaanai. 3. Madan moorat bhai taar gobinde. Sain bhanai bhaj parmaanande.4.1.

(1)

Sain. I offer, worship prayers with incense, lamps and clarified butter. I am a sacrifice unto the Lord of Lakshami. 1. Hail to you, O God, eternal bliss is your, my Sovereign Lord, the Emperor. 1. Pause. The sublime lamp and pure wick, are yours, O bright Lord of wealth. 2. The Lord's meditation, Ramanand, my Guru, knows. He describes the Lord as Omnipresent and the embodiment of Supreme joy. 3. The World Master of fascinating form has ferried me across the terrible world ocean. Sain says, meditate on God, the embodiment of supreme joy.

Bhagat Sadhna (Total Shabad 1)

(੧)

ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਨ੍ਰਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ ॥ ਕਾਮਾਰਥੀ
ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥ ੧ ॥ ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ
ਨਾਸੈ ॥ ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕ
ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾਤ੍ਰਕੁ ਦੁਖੁ ਪਾਵੈ ॥ ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ
॥ ੨ ॥ ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ ॥ ਬੂਡਿ ਮੂਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ
ਕਾਹਿ ਚਢਾਵਉ ॥ ੩ ॥ ਮੈ ਨਾਹੀ ਕਛੁ ਹਉ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥ ਅਉਸਰ
ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥ ੪ ॥ ੧ ॥

Baanee Sadhna Kee Raag Bilawal

Ik Onkaar satgur prasaad. Nrip kan-niaa ke kaarnai ik bha-i-aa
bhekhdhaaree. Kaamaarthee suaarthee waa kee paij savaaree. 1.
Tav gun kahaa jagat guraa jao karam na naasai. Singh saran kat
jaaeeai jao jambuk graasai. 1. Rahaa. Ek boond jal kaarne chaatrik
dukh paavai. Praan gae saagar milai phun kaam na aavai. 2. Praan
ju thaake thir nahee kaise birmaavao. Bood mooe naokaa milai kah
kaahe chadhaavao. 3. Mai naahe kachh hao nahee kichh aahe na
moraa. Aosaur lajaa raakh leh Sadhnaa jan toraa.4.1.

(1)

The hymns of Sadhna Measure Bilawal

The Creator of all is One, the only One. He is realized by the True Guru's grace. For a king's daughter, a man assumed the disguise of Vishnu, for the love of lust and his object, but the Lord saved his honour. 1. What merit is in You, O Guru of the world, if my evil deeds are not to be erased? Why seek shelter with a lion if one is to be eaten up by a jackal? 1. Pause. For want of a drop of rain, the pied-cuckoo suffers agony. When the life is gone, then even if an ocean is at hand, it is of no avail. 2. Now that my life has got tired and I am not to last longer, how can I be patient for supplicating You? If I am drowned to death and a boat comes, how shall I embark thereon? 3. I am nothing, I have nothing and nothing is mine. At this juncture, save my honour, O Lord, Sadhna is your slave.4.1.

Bhagat Pipa (Total Shabads 1)

(੧)

ਪੀਪਾ ॥ ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥ ਕਾਇਅਉ ਧੂਪ ਦੀਪ
ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ ॥ ੧ ॥ ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵਨਿਧਿ ਪਾਈ ॥
ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਬ੍ਰਹਮੰਡੇ
ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ
॥ ੨ ॥ ੩ ॥

Pipa. Kaayao devaa kaa-i-ao deval kaa-i-ao jangam jaatee. Kaa-
i-ao dhoop deep naeebedaa kaa-i-ao poojao paatee. 1. Kaa-i-aa
bah khand khojte navnidh paaee. Naa kachh aa-i-bo naa kachh
jaa-i-bo raam kee duhaaee. 1. Rahaaoo. Jo brahmande soee pinde
jo khojai so paavai. Peepaa pranavai param tat hai satguru hoe
lakhaavai.2.1.

(1)

Pipa. In the body, the Lord is present. The body is high temple. In the body is the place of pilgrimage, of which, I am a pilgrim. In the body are incense, earthen lamps and oblation. In the body is the leaf-offering. 1. I have searched many regions and it is only in the body that I have found the nine treasures. Since I have invoked the mercy of the Lord, there is no coming and going. 1. Pause. He, who is in the universe, that also abides in the body and whoever seeks, he finds Him there. Pipa prays, the Lord is the supreme essence of all. When there is the True Guru, he reveals Him to us.2.1.

Bhagat Ramanand (Total Shabads 1)

(੧)

ਰਾਮਾਨੰਦ ਜੀ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੋ ਰੰਗੁ ॥ ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ
ਮਨੁ ਭਇਓ ਪੰਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗ ॥ ਘਸਿ ਚੰਦਨ
ਚੋਆ ਬਹੁ ਸੁਗੰਧ ॥ ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ ॥ ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ
ਮਾਹਿ ॥ ੧ ॥ ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ ॥ ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ ॥
ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ ॥ ਉਹਾਂ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾਂ ਨ ਹੋਇ ॥ ੨ ॥
ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥ ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥ ਰਾਮਾਨੰਦ ਸੁਆਮੀ
ਰਮਤ ਬ੍ਰਹਮ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥ ੩ ॥ ੧ ॥

Ramanand Jee. Ghar 1

Ik Onkaar satgur prasaad. Kat jaaeeai re ghar laago rang. Meraa
chit na chalai man bha-i-o pang. 1. Rahao. Ek divas man bha-ee
umang. Ghas chandan choaa bahu sugandh. Poojan chaalee brahm
thaa-e. So brahm bataa-i-o gur man hee maahe. 1. Jahaa jaaeeai
tah jal pakhaan. Too poor rahio hai sabh samaan. Bed puraan sabh
dekhe jo-e. Oohaa tao jaaeeai jao eehee na ho-e. 2. Satgur mai
balihaaree tor. Jin sakal bikal bhram kaate mor. Raamaanand
suaamee ramat brahm. Gur kaa sabad kaatai kot karam.3.1.

(1)

Rama Nand. Ghar 1

The Creator of all is One, the only One. He is realized by the True Guru's grace. O whither should I go? There is bliss in my very home. My mind does not wander now. It has become a cripple. 1. Pause. One day, in my mind arose a desire, I grounded sandalwood and took distilled aloe wood and many perfumes. I proceeded to the Lord's place (temple) to worship Him. That Lord, the Guru showed me, within my mind. 1. Where I go, I find water and stones there. You, O Lord are equally pervasive in everything. The Vedas and Puranas all I have seen and searched. I may go there only then, if the Lord be not here. 2. My True Guru, I am a sacrifice unto You, who has cut all my perplexities and doubts. Ramanand's Master is All-pervading Lord. The Guru's Word destroys millions of misdeeds.3.1.

Bhagat Parmanand (Total Shabad 1)

(੧)

ਸਾਰੰਗ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥ ਅਨਪਾਵਨੀ ਭਗਤਿ
ਨਹੀ ਉਪਜੀ ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮੁ ਨ ਬਿਸਰਿਓ ਕ੍ਰੋਧੁ ਨ
ਬਿਸਰਿਓ ਲੋਭੁ ਨ ਛੂਟਿਓ ਦੇਵਾ ॥ ਪਰ ਨਿੰਦਾ ਮੁਖ ਤੇ ਨਹੀ ਛੂਟੀ ਨਿਫਲ ਭਈ ਸਭ
ਸੇਵਾ ॥ ੧ ॥ ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੋ ਪੇਟੁ ਭਰੈ ਅਪ੍ਰਾਧੀ ॥ ਜਿਹਿ ਪਰਲੋਕ
ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ ॥ ੨ ॥ ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ
ਛੂਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥ ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ
॥ ੩ ॥ ੧ ॥ ੬ ॥

Sarang

Ik Onkaar satgur prasaad. Tai nar kiaa puraan sun keenaa.
Anpaavaneeh bhagat nahee upjee bhookhai daan na deenaa.1.
Rahao. Kaam na bisrio krodh na bisrio lobh na chootio devaa.
Par nindaa mukh te nahee chhootee nifal bha-ee sabh sevaa.1.
Baat paar ghar moos biraano pet bharai apraadhee. Jih parlok jaa-
e apkeerat so-ee abidiaa saadhee. 2. Hinsaa tao man te nahee
chhootee jee da-i-aa nahee paalee. Parmaanand saadh sangat
mil katha punet na chaalee.3.1.6.

(1)

Sarang

The Creator of all is One, the only One. He is realized by the True Guru's grace. O man, what have you done by listening to Puranas? The Lord's ceaseless worship has not arisen in you nor have you given charity to the hungry.1. Pause. You have not forgotten lust, nor forgotten wrath and you have not discarded avarice, O man. Other's slander has not left your lips. Fruitless has become all your service.1. O sinner, you have filled your belly, by highway robbery and breaking houses of others. You have performed this out of ignorance, wherewith it shall go with you hereafter as ignominy. 2. Cruel violence has not left your mind and you have not shown mercy for the living creatures. Parmanand says, in the holy congregation you have not listened to the immaculate discourse of God.3.1.6.

Bhagat Surdas (Total Verse 1)

(੧)

ਛਾਡਿ ਮਨ ਹਰਿ ਬਿਮੁਖਨ ਕੋ ਸੰਗੁ ॥

ਸਾਰੰਗ ਮਹਲਾ ੫ ਸੂਰਦਾਸ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ ॥ ਤਨੁ ਮਨੁ ਅਰਪਿ ਸਰਬਸੁ
ਸਭੁ ਅਰਪਿਓ ਅਨਦ ਸਹਜ ਧੁਨਿ ਝੋਕ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਰਸਨੁ ਪੇਖਿ ਭਏ ਨਿਰਬਿਖਈ
ਪਾਏ ਹੈ ਸਗਲੇ ਥੋਕ ॥ ਆਨ ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਸੁੰਦਰ ਬਦਨ ਅਲੋਕ
॥ ੧ ॥ ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ ॥ ਸੂਰਦਾਸ
ਮਨੁ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੋ ਦੀਨੋ ਇਹੁ ਪਰਲੋਕ ॥ ੨ ॥ ੧ ॥ ੮ ॥

“Chhaad Man Har Bimukhan Ko Sang”

Sarang Mehala 5 Sur Das

Ik Onkaar satgur prasaad. Har ke sang base har lok. Tan man arp
sarbas sabh arpio anand sahaj dhun jhok.1. Rahaao. Darsan pekh
bha-e nirbikhaee paae hai sagle thok. Aan bast sio kaaj na
kachhooai sundar badan alok.1. Siaam sundar taj aan ju chaahat
jio kustee tan jok. Soordaas man prabh hath leeno deeno ih
parlok.2.1.8.

(1)

**O man, leave the company of those
who have turned away from God.**

Sarang Fifth Guru Surdas*

The Creator of all is One, the only One. He is realized by the True Guru's grace. The men of God, ever abide with God. Unto God they dedicate their body, mind and also their entire family while uttering His Name, they are intoxicated with the melody of the celestial bliss.1. Pause. By seeing the Lord's sight, they are freed from sin and get all the things. Seeing the sight of the Lord's beautiful face, they have nothing to do with anything else. 1. He, who, forsaking the sable and beautiful Lord, desires anything else, is like a leech on the body of a leper. Surdas says, the Lord has taken my heart in His hand and has blessed me with this Heaven.2.1.8.

* This shabad is composed by Guru Arjan and is addressed to Bhagat Surdas. Only the top verse "Chhaad Man Har..." is composed by Bhagat Surdas.

Bhagat Trilochan (Total Shabads 4)

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੈ ਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ ॥
ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨ੍ਹਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ ॥ ੧ ॥ ਭਰਮੇ ਭੂਲੀ
ਰੇ ਜੈ ਚੰਦਾ ॥ ਨਹੀ ਨਹੀ ਚੀਨ੍ਹਿਆ ਪਰਮਾਨੰਦਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਘਰਿ ਘਰਿ ਖਾਇਆ
ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਬਾ ਮੁੰਦਾ ਮਾਇਆ ॥ ਭੂਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ
ਤਤੁ ਨ ਪਾਇਆ ॥ ੨ ॥ ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ ਪਾਣੀ ॥
ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ ॥ ੩ ॥ ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ
ਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ ॥ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ
ਪਾਹੀ ॥ ੪ ॥ ੧ ॥ ਗੁਜਰੀ ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ
ਜੇ ਮਰੈ ॥ ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ ੧ ॥ ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ
ਬੀਸਰੈ ॥ ਰਹਾਉ ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ ੨ ॥

Gujri Sree Trilochan Jeeo Ke Pade Ghar 1

Ik Onkaar satgur prasaad. Antar mal nirmal nahee keenaa baahar bhekh udaasee. Hirdai kamal ghat brahm na cheenaa kaahe bha-i-aa saniaasee.1. Bharme bhoolee re jai chandaa. Nahee nahee cheeniaa parmaanandaa.1. Rahaao. Ghar ghar khaa-i-aa pind badhaa-i-aa khinthaa mundaa maa-i-aa. Bhoom masaan kee bhasam lagaaee gur bin tat na paa-i-aa.2. Kaae japah re kaae tapah re kaae bilo-vah paanee. Lakh chaoraaseeh jin upaee so simrah nirbaanee.3. Kaae kamandal kaapareeaa re athsath kaae phiraahee. Badat Trilochan sun re praanee kan bin gaah ke paahee.4.1. Goojaree. Ant kaal jo lachhmee simrai aisee chintaa mah je marai. Sarap jon wal wal aotarai.1. Aree baaee gobid naam mat beesarai. Rahaao. Ant kaal jo istree simrai aisee chintaa mah je marai. Besavaa jon wal wal aotarai.2.

Gujri Trilochan's Pade Ghar 1

The Creator of all is One, the only One. He is realized by True Guru's grace. You have not cleansed your heart from impurity, Though apparently you wear the dress of a hermit. In your body's heart lotus, you have not realized the Lord so what for have you become a solitarian? 1. The world has gone astray in doubt, O Jaichand and has not realized Lord, the embodiment of Supreme bliss.1. Pause. O anchorite, you wander eating in every home, have fattened your body, wear patch coat and ear-ring for sake of getting wealth, you smear your body with ashes from the cremation ground but without a Guru, you have not found the essence, reality.2. O, why mutter spells, why practise austerities and why churn water? Meditate on the immaculate Lord, who has raised the eightyfour lakhs of existences.3. O ochre-coloured *yogi*, why carry the water pot and why wander you at the sixtyeight holy places? Says Trilochan, listen O mortal, a straw without a grain, what is it that you thrash? 4.1. Gujri. At the last moment, he, who thinks of wealth and dies in such a thought, is born again and again in the serpent species.1. O sister, do not forget the Name of the Master of the World. Pause. At the last moment, he who thinks of the woman and dies in such a thought, he is born again and again, as a prostitute.2.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਿਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥ ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ
ਅਉਤਰੈ ॥ ੩ ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ ੪ ॥ ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ
ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ
॥ ੫ ॥ ੨ ॥

Ant kaal jo larike simrai aisee chintaa mah je marai. Sookar jon wal wal aotarai.3. Ant kaal jo mandar simrai aisee chintaa mah je marai. Pret jon wal wal aotarai.4. Antkaal naaraain simrai aisee chintaa mah je marai. Badat Trilochan te nar muktaa peetambar waa ke ridai basai.5.2.

At the last moment, he who thinks of the sons and dies in such a thought, he is born again and again as a swine.³ At the last moment, he who thinks of mansions and if he dies in such a thought, he is born again and again as a goblin.⁴ At the last moment, he who thinks of the Lord and dies in such a thought, says Trilochan, that man is emancipated and the yellow-robed Lord comes to abide in his heart.^{5.2}

ਸਿਰੀਰਾਗੁ ਤ੍ਰਿਲੋਚਨ ਕਾ

ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲੜਾ ਪ੍ਰਾਣੀ ਜਰਾ ਮਰਣੁ ਭਉ ਵਿਸਰਿ ਗਇਆ ॥ ਕੁਟੰਬੁ ਦੇਖਿ
ਬਿਗਸਹਿ ਕਮਲਾ ਜਿਉ ਪਰ ਘਰਿ ਜੋਹਹਿ ਕਪਟ ਨਰਾ ॥ ੧ ॥ ਦੂਤਾ ਆਇਓਹਿ ਜਮਹਿ
ਤਣਾ ॥ ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥ ਕੋਈ ਕੋਈ ਸਾਜਣੁ ਆਇ ਕਹੈ ॥
ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਲੈ ਬਾਹੜੀ ਵਲਾਇ ॥ ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ ਮੈ ਲੇਹਿ ਛੁਡਾਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਅਨਿਕ ਭੋਗ ਰਾਜ ਬਿਸਰੇ ਪ੍ਰਾਣੀ ਸੰਸਾਰ ਸਾਗਰ ਪੈ ਅਮਰੁ
ਭਇਆ ॥ ਮਾਇਆ ਮੂਠਾ ਚੇਤਸਿ ਨਾਹੀ ਜਨਮੁ ਗਵਾਇਓ ਆਲਸੀਆ ॥ ੨ ॥ ਬਿਖਮ
ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ ਤਹ ਨ ਪ੍ਰਵੇਸੰ ॥ ਮਾਇਆ ਮੋਹੁ ਤਬ ਬਿਸਰਿ
ਗਇਆ ਜਾਂ ਤਜੀਅਲੇ ਸੰਸਾਰੰ ॥ ੩ ॥ ਆਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ
ਧਰਮਰਾਓ ॥ ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥
੪ ॥ ਜੇ ਕੋ ਮੂੰ ਉਪਦੇਸੁ ਕਰਤੁ ਹੈ ਤਾ ਵਣਿ ਤ੍ਰਿਣਿ ਰਤਤਾ ਨਾਰਾਇਣਾ ॥ ਐ ਜੀ
ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਰਾਮਈਆ ॥ ੫ ॥ ੨ ॥

Siriraag Trilochan Ka

Maa-i-aa moh man aagalaraa praanee jaraa marn bhao visar ga-
i-aa. Kutamb dekh bigsah kamlaa jio par ghar johah kapat naraa.1.
Dooraa aa-i-oh jamah tanaa. Tin aagalarai mai rahan na jaae. Koee
koee saajan aae kahai. Mil mere beethulaa lai baaharee valaae.
Mil mere ramaeeaa mai leh chhadaae.1. Rahaa. Anik anik bhog
raaj bisare praanee sansaar saagar pai amar bha-i-aa. Maa-i-aa
moothaa chetas naahee janam gavaa-i-o aalsiaa.2. Bikham ghor
panth chaalanaa praanee rav sas tah na parvesan. Maa-i-aa moh
tab bisar ga-i-aa jaan tajeeale sansaran.3. Aaj merai man pragat
bha-i-aa hai pekheeale dharmaraao. Tah kar dal karan mahaabalee
tin aaglarai mai rahan na jaae.4. Je ko moo updes karat hai taa
van trin ratraa naaraa-i-naa. Ai jee too aape sabh kichh jaandaa
badat Trilochan raamaaeaa.5.2.

Siri Measure Trilochan Ka

In the mortal's mind is the great love for wealth by which he has forgotten the fear of old age and death. By seeing your family you bloom like a lotus flower. O vicious man, you spy on others' homes.1. When the powerful couriers of death come, I cannot stand against them. Rare is the person, who having come in this world says. "Unite me beloved Lord to Yourself and throw Your arms around me. Grant me union my pervading God and rescue me."1. Pause. O mortal, in various and diverse pleasures and royal revelments you have forgotten God and falling into this world ocean, you think that you have become imperishable. Cheated by mammon you do not think of the Lord and you, the lazy person, waste away your life.2. O mortal, you have to walk a difficult and dark path, where the sun and moon do not arise. When man leaves the world he then forgets the love of mammon.3. Today, it has become manifest to my mind that the Righteous Judge keeps on spying on mortals. There supremely powerful couriers, crush men between their hands and I cannot stand up against them.4. If some one gives me guidance then it ought to be this that God is pervading in woods and grass blades. Trilochan says, "O my venerable all pervading God, You, Yourself know everything."5.2.

Bhagat Farid (Total Shabads 14, Sloaks 130)
(SELECTED SHABADS)

ਰਾਗ ਸੂਹੀ ਬਾਣੀ ਸ਼ੇਖ ਫਰੀਦ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਤਪਿ ਤਪਿ ਲੁਹਿ ਲੁਹਿ ਹਾਥ ਮਰੋਰਉ ॥ ਬਾਵਲਿ ਹੋਈ
ਸੋ ਸਹੁ ਲੋਰਉ ॥ ਤੈ ਸਹਿ ਮਨ ਮਹਿ ਕੀਆ ਰੋਸੁ ॥ ਮੁਝੁ ਅਵਗਨ ਸਹ ਨਾਹੀ ਦੋਸੁ
॥ ੧ ॥ ਤੈ ਸਾਹਿਬ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਨੀ ॥ ਜੋਬਨੁ ਖੋਇ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥ ੧
॥ ਰਹਾਉ ॥ ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ
ਜਾਲੀ ॥ ਪਿਰਹਿ ਬਿਹੂਨ ਕਤਹਿ ਸੁਖੁ ਪਾਏ ॥ ਜਾ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਾ ਪ੍ਰਭੂ ਮਿਲਾਏ
॥ ੨ ॥ ਵਿਧਣ ਖੂਹੀ ਮੁੰਧ ਇਕੋਲੀ ॥ ਨਾ ਕੋ ਸਾਥੀ ਨਾ ਕੋ ਬੇਲੀ ॥ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਭਿ ਸਾਧਸੰਗਿ ਮੇਲੀ ॥ ਜਾ ਫਿਰਿ ਦੇਖਾ ਤਾ ਮੇਰਾ ਅਲਹੁ ਬੇਲੀ ॥ ੩ ॥ ਵਾਟ ਹਮਾਰੀ
ਖਰੀ ਉਡੀਣੀ ॥ ਖੰਨਿਅਹੁ ਤਿਖੀ ਬਹੁਤੁ ਪਿਈਣੀ ॥ ਉਸੁ ਉਪਰਿ ਹੈ ਮਾਰਗ ਮੇਰਾ ॥
ਸ਼ੇਖ ਫਰੀਦਾ ਪੰਥੁ ਸਮਾਰਿ ਸਵੇਰਾ ॥ ੪ ॥ ੧ ॥ ਸੂਹੀ ਲਲਿਤ ॥ ਬੰਤਾ ਬੰਧਿ ਨ
ਸਕਿਓ ਬੰਧਨ ਕੀ ਵੇਲਾ ॥ ਭਰਿ ਸਰਵਰੁ ਜਬ ਉਛਲੈ ਤਬ ਤਰਣੁ ਦੁਹੇਲਾ ॥ ੧ ॥
ਹਥੁ ਨ ਲਾਇ ਕਸੁੰਭਤੈ ਜਲਿ ਜਾਸੀ ਢੋਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕ ਆਪੀਨੈ ਪਤਲੀ
ਸਹ ਕੇਰੇ ਬੋਲਾ ॥ ਦੁਧਾ ਬਣੀ ਨ ਆਵਈ ਫਿਰਿ ਹੋਇ ਨ ਮੇਲਾ ॥ ੨ ॥ ਕਹੈ ਫਰੀਦੁ
ਸਹੇਲੀਹੋ ਸਹੁ ਅਲਾਏਸੀ ॥ ਹੰਸੁ ਚਲਸੀ ਡੁੰਮਣਾ ਅਹਿ ਤਨੁ ਢੇਰੀ ਥੀਸੀ ॥ ੩ ॥ ੨ ॥

Raag Suhee Baanee Sheikh Farid Jee Kee

Ik Onkaar satgur prasaad. Tap tap luhe luhe haath marorao. Baaval hoee so sahu lorao. Tai sah man mah keeaa ros. Mujh avgan sah naahee dos. 1. Tai saahib kee mai saar na jaanee. Joban khoe paachhai pachhutaanee.1. Rahaa. Kaalee koil too kit gun kaalee. Apne preetam ke hao birhai jaalee. Pirah bihoon katah sukh paae. Jaa hoe kripaal taa prabhoo milaae.2. Widhan khoohiee mundh ikelee. Naa ko saathee naa ko belee. Kar kirpaa prabh saadh sang melee. Jaa phir dekhaa taa meraa alah belee.3. Waat hamaaree kharee udeenee. Khaniah tikhee bahut pieenee. Us oopar hai maarag meraa. Sheikh Fareedaa panth samaar saveraa.4.1. Soohee Lalit. Beraa bandh na sakio bandhan kee welaa. Bhar sarvar jab oochhlai tab taran duhelaa.1. Hath na laae kasumbhrai jal jaasee dholaa.1. Rahaa. Ik aapeenai patlee sah kere bolaa. Dudhaa thanee na aavaee phir hoe na melaa. 2. Kahai Fareed saheleeho sah allaesee. Hans chalsee dummnaa ah tan dheree theesee.3.2.

Measure Suhi Hymns of Sheikh Farid*

The Creator of all is One, the only One. He is realized by the True Guru's grace. In fever of anguish I burn and in agony twist my hands. In seeking that Spouse of mine, I am gone crazy. You, O Spouse, are angry with me in your mind. In me are demerits. The fault does not lie with the Spouse.¹ My Lord, I did not realize your worth, losing my youth, I regret afterwards.¹Pause. O black cuckoo, what qualities have made you black? I have been burnt by separation from my Beloved. Without Groom, how can she ever achieve peace? When the Lord becomes merciful then He unites me with Himself.² The lonesome bride writhes in the world well. She has neither a companion nor a friend. In His mercy, the Lord has united me to the holy company. When I look again then I find God as my helper-friend.³ Very saddening is the path that we have to tread. It is sharper than the two-edged sword and exceedingly narrow. On that lies my path. O Sheikh Farid, thou think of that path as early as possible.⁴¹. Suhi Lalit. You could not make the raft at the time, when it ought to have been made. When the sea is full and over-flowing, then it is difficult to ferry across.¹ Touch not the saf-flower (the pleasures) with your hand, its colour shall fade away, my dear.¹Pause. Firstly, the bride herself is frail and above it, is the Spouse's stern reprimand. Once the cow is milked, there is no more milk in it so once this life passes away, there is no more union.² Farid says, O my sister friends, when the Spouse calls, the life swan departs crest fallen and this body becomes a heap of dust.³².

* The name Farid has been spelt differently at different places e.g., Farid, Fareeda, Fareed and so on.

ਆਸਾ ਸ਼ੇਖ ਫਰੀਦ ਜੀਉ ਕੀ ਬਾਣੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿਨ੍ ਸੇਈ ਸਚਿਆ ॥ ਜਿਨ੍ ਮਨਿ ਹੋਰੁ ਮੁਖਿ
ਹੋਰੁ ਸਿ ਕਾਂਢੇ ਕਚਿਆ ॥ ੧ ॥ ਰਤੇ ਇਸਕ ਖੁਦਾਇ ਰੰਗਿ ਦੀਦਾਰ ਕੇ ॥ ਵਿਸਰਿਆ ਜਿਨ੍
ਨਾਮੁ ਤੇ ਭੁਇ ਭਾਰੁ ਥੀਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪਿ ਲੀਏ ਲਤਿ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ
॥ ਤਿਨ ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਆਏ ਸਫਲੁ ਸੇ ॥ ੨ ॥ ਪਰਵਦਗਾਰ ਅਪਾਰ ਅਗਮ ਬੇਅੰਤ
ਤੂ ॥ ਜਿਨਾ ਪਛਾਤਾ ਸਚੁ ਚੁੰਮਾ ਪੈਰ ਮੂੰ ॥ ੩ ॥ ਤੇਰੀ ਪਨਹ ਖੁਦਾਇ ਤੂ ਬਖਸੰਦਗੀ ॥
ਸੇਖ ਫਰੀਦੈ ਖੈਰੁ ਦੀਜੈ ਬੰਦਗੀ ॥ ੪ ॥ ੧ ॥ ਆਸਾ ॥ ਬੋਲੈ ਸੇਖ ਫਰੀਦੁ ਪਿਆਰੇ ਅਲਹ
ਲਗੇ ॥ ਇਹੁ ਤਨੁ ਹੋਸੀ ਖਾਕ ਨਿਮਾਣੀ ਗੋਰ ਘਰੇ ॥ ੧ ॥ ਆਜੁ ਮਿਲਾਵਾ ਸੇਖ ਫਰੀਦ
ਟਾਕਿਮ ਕੂਜਤੀਆ ਮਨਹੁ ਮਚਿੰਦਤੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇ ਜਾਣਾ ਮਰਿ ਜਾਈਐ ਘੁਮਿ ਨ
ਆਈਐ ॥ ਝੁਠੀ ਦੁਨੀਆ ਲਗਿ ਨ ਆਪੁ ਵਢਾਈਐ ॥ ੨ ॥ ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੁਠੁ ਨ
ਬੋਲੀਐ ॥ ਜੇ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥ ੩ ॥ ਛੈਲ ਲੰਘੰਦੇ ਪਾਰਿ ਗੋਰੀ ਮਨੁ ਧੀਰਿਆ
॥ ਕੰਚਨ ਵੰਨੇ ਪਾਸੇ ਕਲਵਤਿ ਚੀਰਿਆ ॥ ੪ ॥ ਸੇਖ ਹੈਯਾਤੀ ਜਗਿ ਨ ਕੋਈ ਬਿਰੁ ਰਹਿਆ
॥ ਜਿਸੁ ਆਸਣਿ ਹਮ ਬੈਠੇ ਕੇਤੇ ਬੈਸਿ ਗਇਆ ॥ ੫ ॥ ਕਤਿਕ ਕੂਜਾਂ ਚੇਤਿ ਡਉ ਸਾਵਣਿ
ਬਿਜੁਲੀਆਂ ॥ ਸੀਆਲੇ ਸੋਹੰਦੀਆਂ ਪਿਰ ਗਲਿ ਬਾਹਤੀਆਂ ॥ ੬ ॥ ਚਲੇ ਚਲਣਹਾਰ ਵਿਚਾਰਾ
ਲੇਇ ਮਨੇ ॥ ਗੰਢੇਦਿਆਂ ਛਿਅ ਮਾਹ ਤੁਤੰਦਿਆ ਹਿਕੁ ਖਿਨੇ ॥ ੭ ॥ ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ
ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥ ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਮੇ ਜੀਅ ਸਹੇ ॥ ੮ ॥ ੨ ॥

Asa Sheikh Farid Jeeo Kee Baanee

Ik Onkaar satgur prasaad. Dilah muhabat jin se-ee sachiaa. Jin man hor mukh hor se kaandhe kachiaa.1. Rate isak khudaae rang deedaar ke. Wisariaa jin naam te bhue bhaar thee-e.1. Rahaa. Aap lee-e lar laae dar darves se. Tin dhanu janedee maa aae saphal se.2. Parvardgar apaar agam beant too. Jinaa pachhaataa sach chummaa pair moo.3. Teree panah khudaae. too bakhsandgee. Sheikh Fareedai khair deejai bandagee.4.1. Aasaa. Bolai Sheikh Fareed piaare alah lage. Ihu tan hosee khaak nimaanee gor ghare.1. Aaj milaavaa Sheikh Fareed taakim koonjareeaa manah machindareeaa.1. Rahaa. Je jaanaa mar jaaeeai ghum na aaeai. Jhoothee duneeaa lag na aap vanjaaeeai.2. Boleeai sach dharam jhooth na boleai. Jo guru dasai waat mureedaa joleai.3. Chhail langhande paar goree man dheeriaa. Kanchan wanne paase kalvat cheeriaa.4. Sheikh haiyaatee jag na koe thir rahiaa. Jis aasan ham baithe kete bais ga-i-aa. 5. Katik koonjaa chet dao saavan bijuleeaa. Seeaale sohandeeaan pir gal baahreeaan.6. Chale chalanhaar wichaaraa le-e mano. Gandhediaan chhia maah turandiaa hik khino.7. Jimee puchhai asmaan Fareedaa khevat kin-ne gae. Jaalan gooraan naal ulaame jee sahe.8.2.

Asa Hymns of Sheikh Farid

The Creator of all is One, the only One. He is realized by True Guru's grace. They alone, who have heart felt love for the Lord, are the true persons, devotees. They, who have one thing in their heart and another in their mouth, are considered false.1. They, who are imbued with Lord's love, remain delighted with His sight. They, who forget Lord's Name, become a burden on the earth.1. Pause. They, whom the Lord attaches to his sash, are the real beggars, (devotees) at His gate. Blessed are the mothers, who bore them and profitable is their advent in this world.2. O my Cherisher, You are illimitable, Inaccessible and Infinite. They, who have realized the True Lord, I kiss their feet.3. I seek your shelter, O God and You are my forgiving Lord. Bless Sheikh Farid with the bounty of Your meditation, O my Lord.4.1. Sheikh Farid says, O my dear friend, attach yourself to the Adorable Lord. This body shall, one day, become dust and its home shall be the lowly grave.1. Just today, the Lord can be met, O Sheikh Farid, If you restrain your swallows of desires, which burn your mind.1. Pause. If I had realized that I shall die and not return again, I would not have ruined myself by clinging to the false world.2. Speak the truth and purity and utter not falsehood. The disciple ought to travel by the path which the Guru paints out.3. Seeing the handsome youths ferrying across the stream, the heart of the beautiful lady takes courage. They, who turn to the side of the glitter of gold, are mowed down with a saw.4. O Sheikh, no one's life remains permanent in this world. The seat, whereon we sit now, good many did sit on it and have departed.5. As swallows appear in the month of Katik, forest fires in Chet and lightning in Sawan, in winter brides adorn their grooms' neck with their arms, these do not last long; 6. So do the transitory human bodies pass away. Reflect on this in your mind The mortal takes six months to form and breaks up in an instant.7. Farid says, the earth asks the sky, 'where have the boatmen (guides of faiths) gone? Some are burnt, some are inside the graves and their souls are suffering reproaches of God's angels.8.2.

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਜਿਤੁ ਦਿਹਾਤੈ ਧਨ ਵਰੀ ਸਾਹੇ ਲਏ ਲਿਖਾਇ ॥ ਮਲਕੁ ਜਿ
ਕੰਨੀ ਸੁਣੀਦਾ ਮੁਹੁ ਦੇਖਾਲੇ ਆਇ ॥ ਜਿੰਦੁ ਨਿਮਾਣੀ ਕਢੀਐ ਹਡਾ ਕੂ ਕਤਕਾਇ ॥ ਸਾਹੇ
ਲਿਖੇ ਨਾ ਚਲਨੀ ਜਿੰਦੁ ਕੂ ਸਮਝਾਇ ॥ ਜਿੰਦੁ ਵਹੁਟੀ ਮਰਣੁ ਵਰੁ ਲੈ ਜਾਸੀ ਪਰਣਾਇ ॥
ਆਪਣੁ ਹਥੀ ਜੋਲਿ ਕੈ ਕੈ ਗਲਿ ਲਗੈ ਧਾਇ ॥ ਵਾਲਹੁ ਨਿਕੀ ਪੁਰਸਲਾਤ ਕੰਨੀ ਨ
ਸੁਣੀਆਇ ॥ ਫਰੀਦਾ ਕਿਤੀ ਪਵੰਦੀਈ ਖਤਾ ਨ ਆਪੁ ਮੁਹਾਇ ॥ ੧ ॥ ਫਰੀਦਾ
ਦਰ ਦਰਵੇਸੀ ਗਾਖਤੀ ਚਲਾਂ ਦੁਨੀਆਂ ਭਤਿ ॥ ਬੰਨ੍ਹਿ ਉਠਾਈ ਪੋਟਲੀ ਕਿਥੈ ਵੰਞਾ ਘਤਿ
॥ ੨ ॥ ਕਿਝੁ ਨ ਬੁਝੈ ਕਿਝੁ ਨ ਸੁਝੈ ਦੁਨੀਆ ਗੁਝੀ ਭਾਹਿ ॥ ਸਾਂਈਂ ਮੇਰੈ ਚੰਗਾ ਕੀਤਾ
ਨਾਹੀ ਤ ਹੰ ਭੀ ਦਝਾਂ ਆਹਿ ॥ ੩ ॥ ਫਰੀਦਾ ਜੇ ਜਾਣਾ ਤਿਲ ਥੋਤਤੇ ਸੰਮਲਿ ਬੁਕੁ
ਭਰੀ ॥ ਜੇ ਜਾਣਾ ਸਹੁ ਨੰਢਤਾ ਤਾਂ ਥੋਤਾ ਮਾਣੁ ਕਰੀ ॥ ੪ ॥ ਜੇ ਜਾਣਾ ਲਤੁ ਛਿਜਣਾ
ਪੀਡੀ ਪਾਈਂ ਗੰਢਿ ॥ ਤੈ ਜੇਵਡੁ ਮੈ ਨਾਹਿ ਕੋ ਸਭੁ ਜਗੁ ਡਿਠਾ ਹੰਢਿ ॥ ੫ ॥ ਫਰੀਦਾ
ਜੇ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ ॥ ਆਪਨਤੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾਂ
ਕਰਿ ਦੇਖੁ ॥ ੬ ॥ ਫਰੀਦਾ ਜੇ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾ ਨ ਮਾਰੇ ਘੁੰਮਿ ॥ ਆਪਨਤੈ
ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ ॥ ੭ ॥ ਫਰੀਦਾ ਜਾਂ ਤਉ ਖਟਣ ਵੇਲ ਤਾਂ ਤੂ
ਰਤਾ ਦੁਨੀ ਸਿਉ ॥ ਮਰਗ ਸਵਾਈ ਨੀਹਿ ਜਾਂ ਭਰਿਆ ਤਾਂ ਲਦਿਆ ॥ ੮ ॥

Sloaks Sheikh Farid Ke

Ik Onkaar satgur prasaad. Jit dihaarai dhan waree saahe la-e
likhaa-e. Malak je kan-nee suneedaa muh dekhaale aa-e. Jind
nimaanee kadheesai hadaa koo kar-kaa-e. Saahe likhe na chalnee
jindoo koo samjhaa-e. Jind wahutee marn war lai jaasee parnaa-
e Aapan hathee jol kai kai gal lagai dhaa-e. Waalah nikee purslaat
kan-nee na suneeaa-e. Fareedaa kiree pavandee-ee kharaa na
aap muhaa-e. Fareedaa dar darvesee gaakharee chalaaduneeaa
bhat. Ban uthaaee potalee kithai wanjaa ghat.2. Kijh na bujhai kijh
na sujhai duneeaa gujhee bhaahe. Saa-ee merai changaa keetaa
naahee ta hambhee dajhaa aahe. 3. Fareedaa je jaanaa til thorare
samal buk bharee. Je jaanaa sahu nandharaa taa thoraan maan
karee.4. Je jaanaa lar chhijanaa peedee paa-ee gandh. Tai jevad
mai naahe ko sabh jag dithaa handh. 5. Fareedaa je too akal
lateef kaale likh na lekh. Aapnare gireevaana mah sir neevaa kar
dedh. 6. Fareedaa jo tai maaran mukeeaa tinaa na maare ghum-
m. Aapnarai ghar jaaeeai pair tinaa de chum-m.7. Fareedaa jaa
tao khatan wel taa too rataa dunee sio. Marg savaaee neeh jaa
bhariaa taa ladiaa.8.

Sloaks of Sheikh Farid

The Creator of all is One, the only One. He is realized by the True Guru's grace. On the day, woman enters into the body, the time of her wedding is writ. On the day of wedding, the myrmidon of death, of whom she had heard with her ears, comes and shows his face. By breaking the bones, the poor life is taken out of the body. The recorded time of marriage cannot be altered. Tell this to your life. This life is the bride and death her bridegroom. He will marry her and take her away. By sending her with her own hands, on whose neck shall the body run to embrace? Finer than hair is the bridge of hell. Have not you heard of it, with your ears? Farid says, the call is about to come. Beware do not get yourself robbed?1. Farid, hard is the way of devotees, therefore, I follow the way of the world. I have tied and taken up the bundle of the Lord's meditation, whither shall I go after throwing it.2. I knew nothing, I did not see that the world is the smouldering fire. My Lord did well to warn me, otherwise I too would have been burnt.3. Farid, if I had known that the sesame of my breath were so few, I would have carefully filled my handfuls. If I had known that my spouse were so young, then I would have taken less pride.4. If I had known that my skirt would be broken loose, I would have put a fast knot. As great as you are, O Lord, I have found none. I have seen and searched the whole world.5. Farid, if you have noble understanding, then do not write black writs against others. Bend your head and look beneath your own collar.6. Farid, they who beat you with fists, turning around do not beat them, kiss their feet and go to your own home.7. Farid, when there is time for you to earn, then you are in love with the world. Death's foundation is strong. When the cup of breaths is filled, then the self is loaded off.8.

ਦੇਖੁ ਫਰੀਦਾ ਜੁ ਥੀਆ ਦਾੜੀ ਹੋਈ ਭੂਰ ॥ ਅਗਹੁ ਨੇੜਾ ਆਇਆ ਪਿਛਾ ਰਹਿਆ ਦੂਰਿ
 ॥ ੯ ॥ ਦੇਖੁ ਫਰੀਦਾ ਜਿ ਥੀਆ ਸਕਰ ਹੋਈ ਵਿਸੁ ॥ ਸਾਂਈ ਬਾਝਹੁ ਆਪਣੇ ਵੇਦਣ
 ਕਹੀਐ ਕਿਸੁ ॥ ੧੦ ॥ ਫਰੀਦਾ ਅਖੀ ਦੇਖਿ ਪਤੀਣੀਆਂ ਸੁਣਿ ਸੁਣਿ ਰੀਣੇ ਕੰਨ ॥ ਸਾਖ
 ਪਕੰਦੀ ਆਈਆ ਹੋਰ ਕਰੇਂਦੀ ਵੰਨ ॥ ੧੧ ॥ ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ ਨ ਰਾਵਿਆ ਧਉਲੀ
 ਰਾਵੈ ਕੋਇ ॥ ਕਰਿ ਸਾਂਈ ਸਿਉ ਪਿਰਹੜੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ ॥ ੧੨ ॥ ਮਃ ੩ ॥
 ਫਰੀਦਾ ਕਾਲੀ ਧਉਲੀ ਸਾਹਿਬੁ ਸਦਾ ਹੈ ਜੇ ਕੋ ਚਿਤਿ ਕਰੇ ॥ ਆਪਣਾ ਲਾਇਆ ਪਿਰਮੁ
 ਨ ਲਗਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥ ਏਹੁ ਪਿਰਮੁ ਪਿਆਲਾ ਖਸਮ ਕਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ
 ॥ ੧੩ ॥ ਫਰੀਦਾ ਜਿਨ੍ ਲੋਇਣ ਜਗੁ ਮੋਹਿਆ ਸੇ ਲੋਇਣ ਮੈ ਡਿਠੁ ॥ ਕਜਲ ਰੇਖ
 ਨ ਸਹਦਿਆ ਸੇ ਪੰਖੀ ਸੁਇ ਬਹਿਠੁ ॥ ੧੪ ॥ ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ
 ਨਿਤ ॥ ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥ ੧੫ ॥ ਫਰੀਦਾ ਥੀਉ ਪਵਾਹੀ
 ਦਭੁ ॥ ਜੇ ਸਾਂਈ ਲੋੜਹਿ ਸਭੁ ॥ ਇਕੁ ਛਿਜਹਿ ਬਿਆ ਲਤਾੜੀਅਹਿ ॥ ਤਾਂ ਸਾਈ ਦੈ
 ਦਰਿ ਵਾੜੀਅਹਿ ॥ ੧੬ ॥ ਫਰੀਦਾ ਖਾਕੁ ਨ ਨਿੰਦੀਐ ਖਾਕੂ ਜੇਡੁ ਨ ਕੋਇ ॥ ਜੀਵਦਿਆ
 ਪੈਰਾ ਤਲੈ ਮੁਇਆ ਉਪਰਿ ਹੋਇ ॥ ੧੭ ॥ ਫਰੀਦਾ ਜਾ ਲਬੁ ਤਾ ਨੇਹੁ ਕਿਆ ਲਬੁ
 ਤ ਕੂੜਾ ਨੇਹੁ ॥ ਕਿਚਰੁ ਝਤਿ ਲਘਾਈਐ ਛਪਰਿ ਤੁਟੈ ਮੇਹੁ ॥ ੧੮ ॥ ਫਰੀਦਾ ਜੰਗਲੁ
 ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥ ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਚੁਢੇਹਿ
 ॥ ੧੯ ॥

Dekh Fareedaa ju theeaa daaree hoee bhoor. Agah neraa aa-i-aa
 pichhaa rahiaa door. 9. Dekh Fareedaa je theeaa sakar ho-ee wis.
 Saaee baajhah aapane wedan kaheesai kis. 10. Fareedaa akhee
 dekh pateeneeaa sun sun reene kan. Saakh pakandee aa-ee-aa
 hor karendee wan. 11. Fareedaa kaalee jinee na raaviaa dhaolee
 raavai ko-e. Kar saa-ee sio pirharee rang navelaa ho-e. 12. M:3.
 Fareedaa kaalee dhaolee sahib sadaa hai je ko chit kare. Aapanaa
 laa-i-aa pirm na laga-ee je lochai sabh ko-e. Eh pirm piaalaa
 khasm kaa jai bhaavai tai do-e. 13. Fareedaa jin lo-i-n jag mohiaa
 se lo-i-n mai dith. Kajal rekh na sah-diaa se pankhee soo-e bahith.
 14. Fareedaa kookediaa chaangediaa matee dediaa nit. Jo saitaan
 wanjaa-i-aa se kit ferah chit. 15. Fareeda theeo pavaahee dabh.
 Je saaee lorah sabh. Ik chhijah biaa lataareeah. Taa saaee dai dar
 waareeah. 16. Fareedaa khaak na nindeesai khaakoo jed na ko-e.
 Jeevdiaa pairaa talai mu-i-aa upar ho-e. 17. Fareedaa jaa lab taa
 neh kiaa lab ta kooraa neh. Kichar jhat laghaa-eeai chhapar tutai
 meh. 18. Fareedaa jangal jangal kiaa bhavah wan kandaa moreh.
 Wasee rab hiaaleesai jangal kiaa dhoodheh. 19.

See, O Farid, what has happened. Your beard has grown grey, Therefore, the future is near and the past is left far behind.9. See, O Farid, what has happened, the sugar has become poison. Without the Lord, to whom should I tell my sorrow? 10. By seeing, my eyes have become weak and by hearing my ears have gone deaf. The crop of body has become ripe and has assumed another colour. 11. They, who do not enjoy their Spouse, when their hair are black, hardly anyone of them enjoys Him, when the hair are grey, O Farid. Love the Lord so that you may have fresh colour.12. Third Guru. Farid, whether one's hair be black or grey, the Lord is ever there, if anyone remembers Him. This devotion comes not of man's own effort or desire, even though, all may long for it. This cup of love belongs to the Lord. He gives it to him, whom He likes.13. O Farid, the eyes, which charmed the world, I have seen. They could not endure the streak of collyrium but now the birds have hatched their young in them.14. O Farid, despite the saints' shouts, shrieks and ever giving good advice, they whom the devil has spoiled, how can they turn their mind towards God?15. Farid, if you long for the Lord of all then become the spear grass of the path way. When one breaks you and another tramples on you, then alone you shall enter the Divine Portal.16. Farid, do not slander the dust, nothing is so great as dust. When man is alive, it is under his feet and when he is dead, it is over him.17. Farid, when there is avarice, what love can there be then? If there is avarice then false is the love. How long can one pass the time in a broken cottage in rain.18. Farid, why wander from forest to forest breaking down thorns of trees? The Lord abides in the heart. Why seek Him in the forest?19.

ਫਰੀਦਾ ਇਨੀ ਨਿਕੀ ਜੰਘੀਐ ਥਲ ਡੂੰਗਰ ਭਵਿਓਮਿ ॥ ਅਜੁ ਫਰੀਦੈ ਕੂਜੜਾ ਸੈ ਕੋਹਾਂ
 ਬੀਓਮਿ ॥ ੨੦ ॥ ਫਰੀਦਾ ਰਾਤੀ ਵਡੀਆਂ ਧੁਖਿ ਧੁਖਿ ਉਠਨਿ ਪਾਸ ॥ ਧਿਗੁ ਤਿਨ੍ਹਾ
 ਦਾ ਜੀਵਿਆ ਜਿਨਾ ਵਿਡਾਣੀ ਆਸ ॥ ੨੧ ॥ ਫਰੀਦਾ ਜੇ ਮੈ ਹੋਦਾ ਵਾਰਿਆ ਮਿਤਾ
 ਆਇਤਿਆਂ ॥ ਹੇਤਾ ਜਲੈ ਮਜੀਠ ਜਿਉ ਉਪਰਿ ਅੰਗਾਰਾ ॥ ੨੨ ॥ ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ
 ਬਿਜਉਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥ ਹੰਢੈ ਉਂਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ ॥ ੨੩ ॥
 ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜੁ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ ॥ ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ
 ਤ ਤੁਟੈ ਨੇਹੁ ॥ ੨੪ ॥ ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥ ਜਾਇ ਮਿਲਾ
 ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥ ੨੫ ॥ ਫਰੀਦਾ ਮੈ ਭੋਲਾਵਾ ਪਗ ਦਾ ਮਤੁ ਮੈਲੀ
 ਹੋਇ ਜਾਇ ॥ ਗਹਿਲਾ ਰੂਹੁ ਨ ਜਾਣਈ ਸਿਰੁ ਭੀ ਮਿਟੀ ਖਾਇ ॥ ੨੬ ॥ ਫਰੀਦਾ
 ਸਕਰ ਖੰਡੁ ਨਿਵਾਤ ਗੁੜੁ ਮਾਖਿਉ ਮਾਂਝਾ ਦੁਧੁ ॥ ਸਭੇ ਵਸਤੂ ਮਿਠੀਆਂ ਰਬ ਨ ਪੁਜਨਿ
 ਤੁਧੁ ॥ ੨੭ ॥ ਫਰੀਦਾ ਰੋਟੀ ਮੇਰੀ ਕਾਠ ਕੀ ਲਾਵਣੁ ਮੇਰੀ ਭੁਖ ॥ ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ
 ਘਣੇ ਸਹਨਿਗੇ ਦੁਖ ॥ ੨੮ ॥ ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ ਠੰਢਾ ਪਾਣੀ ਪੀਉ ॥ ਫਰੀਦਾ ਦੇਖਿ
 ਪਰਾਈ ਚੋਪੜੀ ਨਾ ਤਰਸਾਏ ਜੀਉ ॥ ੨੯ ॥ ਅਜੁ ਨ ਸੁਤੀ ਕੰਤ ਸਿਉ ਅੰਗੁ ਮੁੜੇ
 ਮੁੜਿ ਜਾਇ ॥ ਜਾਇ ਪੁਛਹੁ ਡੋਹਾਗਈ ਤੁਮ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ ॥ ੩੦ ॥ ਸਾਹੁਰੈ
 ਢੋਈ ਨਾ ਲਹੈ ਪੇਈਐ ਨਾਹੀ ਥਾਉ ॥ ਪਿਰੁ ਵਾਤੜੀ ਨ ਪੁਛਈ ਧਨ ਸੋਹਾਗਣਿ ਨਾਉ
 ॥ ੩੧ ॥

Fareedaa inee nikee jangheesai thal doongar bhaviom. Aj Fareedai
 koojaraa sai kohaa theeom.20. Fareedaa raatee wadeeaa dhukh
 dhukh uthan pass. Dhing tinaa daa jeeviaa jinaa widaanee aas.21.
 Fareedaa je mai hodaa waariaa mitaa aa-i-riaa. Heraa jalai majeeth
 jio upar angaaraa. 22. Fareedaa lorai daakh bijaoreeaa kikar beejai
 jat. Handhai un kataa-i-daa paidhaa lorai pat. 23. Fareedaa galee-e
 chikar door ghar naal piaare neh. Chalaa ta bhijai kambalee rahaa
 ta tutai neh. 24. Bhijao sijao kamblee alah warsao meh. Jaa-e
 milaa tinaa sajanaa tutao naahee neh. 25. Fareedaa mai bholaavaa
 pag daa mat mailee hoe jaae. Gahila ruhu na jaaneeai sir bhi mitti
 khaa-e. 26. Fareedaa sakar khand nivaat gur maakho maanjhaa
 dudh. Sabhe wastoo mitheeeaa rab na pujan tudh. 27. Fareedaa
 rotee meree kaath kee laavan meree bhukh. Jinaa khaadhee
 choparee ghane sahange dukh.28. Rukhee sukhee khaa-e kai
 thandhaa paanee peeo. Fareedaa dekh paraaee choparee naa
 tarsaae jeeo.29. Aj na sutee kant sio ang mure mur jaa-e. Jaa-e
 puchhah dohaagane tum kio rain wihaa-e. 30. Saahurai dho-ee
 na lahai pe-eeai naahee thaa. Pir waataree na puchha-ee dhan
 sohaagan naao. 31.

Farid with these small legs, I have traversed across deserts and mountains. But today his prayer-jug at hand, has become at a distance of hundreds of miles.20. Farid, long are the nights and my sides ache and ache. Accursed is the life of those whose hope rests on others.21. Farid, if I have been present when my Friend came, I would have sacrificed myself unto Him. Now my flesh burns like the madder on the burning coal.22. Farid, the farmer plants the tree of acasia arabica and desires the grapes of Byour. He goes about spinning wool, but wishes to wear silk.23. Farid, the lanes are mud-ridden and the house of my Beloved, whom I love, is far away. If I go then my blanket shall be drenched and if I remain at home, then, my love shall sever.24. However, let my blanket be wetted and drenched with the down-pour of the Lord's rain. I will go and meet that Friend, so that my love may not be severed.25. Farid, I am worried about my turban lest it should be spoiled. The thoughtless self is unaware that the dust will eat my head also.26. Farid, the unrefined sugar, sugar, leaf sugar, molasses, honey and buffallo's milk; all these things are sweet but O Lord, they equal not You.27. Farid, my bread is made of wood and hunger is my cooked vegetable. They, who eat buttered bread, shall suffer great pain.28. Eat the coarse dry bread and drink the cold water. Farid, seeing the other's buttered bread, let not your mind long for it.29. I did not sleep with my Spouse today and every part of my body is pining in pain. Go and ask the deserted one, as to how does she passes her night.30. She finds no shelter in her father-in-law's house and also no place at her parents. Her Groom does not care for her, although she is known as a blessed and happily married wife.31.

ਸਾਹੁਰੈ ਪਈਐ ਕੰਤ ਕੀ ਕੰਤੁ ਅਗੰਮੁ ਅਥਾਹੁ ॥ ਨਾਨਕ ਸੋ ਸੋਹਾਗਣੀ ਜੁ ਭਾਵੈ ਬੇਪਰਵਾਹੁ
 ॥ ੩੨ ॥ ਨਾਤੀ ਧੋਤੀ ਸੰਬਹੀ ਸੁਤੀ ਆਇ ਨਚਿੰਦੁ ॥ ਫਰੀਦਾ ਰਹੀ ਸੁ ਬੇਤੀ ਹਿੰਬੁ
 ਦੀ ਗਈ ਕਥੂਰੀ ਗੰਧੁ ॥ ੩੩ ॥ ਜੋਬਨ ਜਾਂਦੇ ਨਾ ਡਰਾਂ ਜੇ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇ ॥
 ਫਰੀਦਾ ਕਿਤੀ ਜੋਬਨ ਪ੍ਰੀਤਿ ਬਿਨੁ ਸੁਕਿ ਗਏ ਕੁਮਲਾਇ ॥ ੩੪ ॥ ਫਰੀਦਾ ਚਿੰਤ
 ਖਟੋਲਾ ਵਾਣੁ ਦੁਖੁ ਬਿਰਹੁ ਵਿਛਾਵਣੁ ਲੇਫੁ ॥ ਏਹੁ ਹਮਾਰਾ ਜੀਵਣਾ ਤੂ ਸਾਹਿਬੁ ਸਚੇ ਵੇਖੁ
 ॥ ੩੫ ॥ ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥ ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ
 ਨ ਉਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥ ੩੬ ॥ ਫਰੀਦਾ ਏ ਵਿਸੁ ਗੰਦਲਾ ਧਰੀਆਂ ਖੰਡੁ
 ਲਿਵਾੜਿ ॥ ਇਕਿ ਰਾਹੇਦੇ ਰਹਿ ਗਏ ਇਕਿ ਰਾਧੀ ਗਏ ਉਜਾੜਿ ॥ ੩੭ ॥ ਫਰੀਦਾ
 ਚਾਰਿ ਗਵਾਇਆ ਹੰਢਿ ਕੈ ਚਾਰਿ ਗਵਾਇਆ ਸੰਮਿ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਤੂ ਆਂਹੋ
 ਕੇਰੁ ਕੰਮਿ ॥ ੩੮ ॥ ਫਰੀਦਾ ਦਰਿ ਦਰਵਾਜੈ ਜਾਇ ਕੈ ਕਿਉ ਡਿਠੋ ਘੜੀਆਲੁ ॥ ਏਹੁ
 ਨਿਦੋਸਾਂ ਮਾਰੀਐ ਹਮ ਦੋਸਾਂ ਦਾ ਕਿਆ ਹਾਲੁ ॥ ੩੯ ॥ ਘੜੀਏ ਘੜੀਏ ਮਾਰੀਐ ਪਹਰੀ
 ਲਹੈ ਸਜਾਇ ॥ ਸੋਹੇਤਾ ਘੜੀਆਲੁ ਜਿਉ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥ ੪੦ ॥ ਬੁਢਾ ਹੋਆ
 ਸੇਖੁ ਫਰੀਦੁ ਕੰਬਣਿ ਲਗੀ ਦੇਹੁ ॥ ਜੇ ਸਉ ਵਰਿਆ ਜੀਵਣਾ ਭੀ ਤਨੁ ਹੋਸੀ ਖੇਹੁ
 ॥ ੪੧ ॥ ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੈ ਨ ਦੇਹਿ ॥ ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ
 ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ ॥ ੪੨ ॥ ਕੰਧਿ ਕੁਹਾੜਾ ਸਿਰਿ ਘੜਾ ਵਣਿ ਕੈ ਸਰੁ ਲੋਹਾਰੁ ॥
 ਫਰੀਦਾ ਹਉ ਲੋੜੀ ਸਹੁ ਆਪਣਾ ਤੂ ਲੋੜਹਿ ਅੰਗਿਆਰ ॥ ੪੩ ॥

Saahurai pa-ee-ai kant kee kant agam athaah. Naanak so
 sohaaganeer ju bhaavai beparvaah.32. Naatee dhottee samb-hee
 sutee aa-e nachind. Fareedaa rahee su beree hin-ng dee ga-ee
 kathooree gandh.33. Joban jaande na daraa je sah preet na jaa-e.
 Fareedaa kitee joban preet bin suk ga-e kumlaa-e. 34. Fareedaa
 chint khatolaa waan dukh birah wichhaavan lef. Eh hamaaraa
 jeevanaa too saahib sache wekh. 35. Birhaa birhaa aakheai birhaa
 too sultaan. Fareedaa jit tan birah na oopajai so tan jaan masaan.
 36. Fareedaae wis gandalaah dhareeaa khand livaar. Ik raahede rah
 ga-e ik raadhee ga-e ujaar. 37. Fareedaa chaar gavaa-i-aa handh
 kai chaar gavaa-i-aa sam-m. Lekhaa rab mangeseeaa too aanho
 kereh kam-m. 38. Fareedaa dar darvaajai jaa-e kai kio ditho
 ghareeaaal. Eh nidosaa maareeai ham dosaa daa kiaa haal. 39.
 Gharee-e gharee-e maareeai pahree lahai sajaa-e. Soheraa
 ghareeaaal jio dukhee rain wiha-e.40. Budhaa hoaa sekh Fareed
 kamban lagee deh. Je sao warihaa jeevanaa bhee tan hosee
 kheh.41. Fareedaa baar paraa-i-ai baisanaa saa-ee mujhai na deh.
 Je too evai rakhsee jeeo sareerah leh.42. Kandh kuhaaraa sir
 gharaa wan kai sar lohaar. Fareedaa hao loree sah aapanaa too
 lorah angiaar.43.

Here and hereafter, the bride belongs to her Groom, the Groom, who is inaccessible and unfathomable. Nanak says, she alone is the happily wedded bride, who is pleasing to the care-free Lord.³² Bathing, washing and decking herself she comes and sleeps without anxiety. Farid, in the end, she remains smeared with asafoetida and loses the fragrance of musk.³³ I do not fear the departure of youth, if my Bridegroom's love does not depart. O Farid, many of the young have withered and dried up without the Lord's love.³⁴ Farid, anxiety is my cot, affliction is my bed-string and pangs of separation from God my bedding and quilt. This is my life, O my True Lord.³⁵ Men, talk of the Lord's love and its pangs. The Lord's pangs are the monarch of all. Farid, the body, in which the Lord's love does not arise, deem that body to be the cremation ground.³⁶ Farid, these pleasures are the poisonous sprouts, coated with sugar. Some die sowing sins, some are ruined, reaping and enjoying them.³⁷ Farid, men lose the twelve hours of the night in sleep. God will call your account ask for the purpose for which you came into the world?³⁸ Farid, while going to the Lord's gate, have you not noticed the gong? The sinless is being beaten, what shall be the condition of us, the sinners?³⁹ The gong is beaten every hour and every quarter hour, it receives punishment. The beautiful body is like the gong and passes the night in pain.⁴⁰ Sheikh Farid has grown old and his body has begun to tremble; even if he lives a hundred of years, his body shall ultimately become dust.⁴¹ Farid begs, O Lord, do not make me sit at another's door. If you have to keep me like this then take out life from my body.⁴² When, with an axe on his shoulder and water pot on his head, the black-smith is ready to cut the tree, Farid says, I long for my Spouse Lord and you long for charcoal.⁴³

ਫਰੀਦਾ ਇਕਨਾ ਆਟਾ ਅਗਲਾ ਇਕਨਾ ਨਾਹੀ ਲੋਣੁ ॥ ਅਗੈ ਗਏ ਸਿੰਵਾਪਸਨਿ ਚੋਟਾਂ ਖਾਸੀ
 ਕਉਣੁ ॥ ੪੪ ॥ ਪਾਸਿ ਦਮਾਮੇ ਛਤੁ ਸਿਰਿ ਭੇਰੀ ਸਡੇ ਰਡ ॥ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣ
 ਮਹਿ ਥੀਏ ਅਤੀਮਾ ਗਡ ॥ ੪੫ ॥ ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾਤੀਆ ਉਸਾਰੇਦੇ ਭੀ ਗਏ ॥
 ਕੂੜਾ ਸਉਦਾ ਕਰਿ ਗਏ ਗੋਰੀ ਆਇ ਪਏ ॥ ੪੬ ॥ ਫਰੀਦਾ ਖਿੰਬਤਿ ਮੇਖਾ ਅਗਲੀਆ
 ਜਿੰਦੁ ਨ ਕਾਈ ਮੇਖ ॥ ਵਾਰੀ ਆਪੋ ਆਪਣੀ ਚਲੇ ਮਸਾਇਕ ਸੇਖ ॥ ੪੭ ॥ ਫਰੀਦਾ
 ਦੁਹੁ ਦੀਵੀ ਬਲੰਦਿਆ ਮਲਕੁ ਬਹਿਠਾ ਆਇ ॥ ਗੜੁ ਲੀਤਾ ਘਟੁ ਲੁਟਿਆ ਦੀਵਤੇ ਗਇਆ
 ਬੁਝਾਇ ॥ ੪੮ ॥ ਫਰੀਦਾ ਵੇਖੁ ਕਪਾਹੈ ਜਿ ਥੀਆ ਜਿ ਸਿਰਿ ਥੀਆ ਤਿਲਾਹ ॥ ਕਮਾਦੈ
 ਅਰੁ ਕਾਗਦੈ ਕੁੰਨੇ ਕੋਇਲਿਆਹ ॥ ਮੰਦੇ ਅਮਲ ਕਰੇਦਿਆ ਏਹ ਸਜਾਇ ਤਿਨਾਹ ॥ ੪੯ ॥
 ਫਰੀਦਾ ਕੰਨਿ ਮੁਸਲਾ ਸੂਫੁ ਗਲਿ ਦਿਲਿ ਕਾਤੀ ਗੁੜੁ ਵਾਤਿ ॥ ਬਾਹਰਿ ਦਿਸੈ ਚਾਨਣਾ
 ਦਿਲਿ ਅੰਧਿਆਰੀ ਰਾਤਿ ॥ ੫੦ ॥ ਫਰੀਦਾ ਰਤੀ ਰਤੁ ਨ ਨਿਕਲੈ ਜੇ ਤਨੁ ਚੀਰੈ ਕੋਇ ॥
 ਜੋ ਤਨ ਰਤੇ ਰਬ ਸਿਉ ਤਿਨ ਤਨਿ ਰਤੁ ਨ ਹੋਇ ॥ ੫੧ ॥ ਮਃ ੩ ॥ ਇਹੁ ਤਨੁ
 ਸਭੇ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨੁ ਨ ਹੋਇ ॥ ਜੋ ਸਹ ਰਤੇ ਆਪਣੇ ਤਿਤੁ ਤਨਿ ਲੋਭੁ ਰਤੁ
 ਨ ਹੋਇ ॥ ਭੈ ਪਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ ਲੋਭੁ ਰਤੁ ਵਿਚਹੁ ਜਾਇ ॥ ਜਿਉ ਬੈਸੰਤਰਿ
 ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸੋਹਣੇ
 ਜਿ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥ ੫੨ ॥ ਫਰੀਦਾ ਸੋਈ ਸਰਵਰੁ ਢੂਢਿ ਲਹੁ ਜਿਥਹੁ ਲਭੀ
 ਵਥੁ ॥ ਛਪਤਿ ਢੂਢੈ ਕਿਆ ਹੋਵੈ ਚਿਕਤਿ ਡੁਬੈ ਹਥੁ ॥ ੫੩ ॥

Fareedaa iknaa aataa aglaa iknaa naahee lon. Agai ga-e sinjaapsan
 chotaa khaasee kaon.44. Paas damaame chhat sir bheree sado
 rad. Jaa-e sute jeeraan mah thee-e ateemaa gad.45. Fareedaa
 kothe mandap maareeaa usaarede bhee ga-e. Kooraa saodaa kar
 ga-e goree aa-e pae.46. Fareedaa khinthar mekhaa agleeaa jind
 na kaaee mekh. Waaree aapo aapanee chale masaa-i-k sekh.47.
 Fareedaa duh deevee balandiaa malak bahithaa aa-e. Gar leetaa
 ghat lutiaa deevare ga-i-aa bujhaa-e. 48. Fareeda wekh kapaahai
 je theeaa je sir theeaa tilaah. Kamaadai ar kaagadai kun-ne ko-
 i-liaah. Mande amal karediaa eh sajaae tinaah.49. Fareedaa kan
 musla soof gal dil kaatee gur waat. Baahar disai chaananaa dil
 andhiaaree raat. 50. Fareedaa ratee rat na niklai je tan cherai ko-e.
 Jo tan ratee rab sio tin tan rat na hoe-e.51. M:3. Ih tan sabho rat
 hai rat bin tan na hoe. Jo sah ratee aapane tit tan lobh rat na ho-
 e. Bhai pa-i-ai tan kheen ho-e lobh rat wichah jaa-e. Jio baisantar
 dhaat sudh ho-e tio har kaa bhao durmat mail gavaa-e. Naanak te
 jan sohane je ratee har rang laa-e. 52. Fareedaa so-ee sarvar
 dhoodh lah jithah labhee wath. Chhapar dhoodhai kiaa hovai
 chikar dubai hath.53.

Farid, some have good deal of flour and some have not even salt. When they both go into the yond, it shall then be known, who shall suffer the strokes.44. They, who have drums, trumpets and umbrellas over their heads and whose praises the bards sing, they have gone to sleep in the cemetery and are buried like orphans.45. Farid, those who built houses, mansions and lofty buildings, they have also departed. They transacted false business and dropped into graves.46. Farid says, your patched coat has many stitches but there is no stitch on your life frame. The Sheikhs and their disciples have all departed, each in his own turn.47. Farid says, while the two lamps of the eyes are alight, the death's courier comes and seats himself. He captures the fortress, robs the vessel and having put out the lamp, departs.48. Farid, see what has happened to cotton, what has befallen to the sesame's head and what has been the state of sugar-cane, paper, earthen utensils and the charcoal? They, who commit evil deeds, they are punished like this.49. Farid says, O man, on your shoulder is the prayer mat, on your body the devotee's garb and you speak sweetly but there is scalpel in your heart. From outside, you appear bright but in your heart is the dark night.50. Farid, if anyone cuts my body, not even a bit of blood would issue forth from it. The bodies, which are imbued with God, those bodies contain no blood.51. Third Guru. This body is all blood. Without blood this body cannot exist. They, who are imbued with their Spouse, they have not the blood of greed in their body. When the Lord's fear enters into the body, it grows lean and the blood of avarice departs from within. As is the metal purified by the fire, so does the Lord's fear removes the filth of evil inclinations. Nanak says, beautiful are the persons, who are dyed in God's love.52. Farid says, search the lake wherein the Real Thing, the Name, is to be found. What avails it to search in a pond? Man's hand merely sinks into the mud.53.

ਫਰੀਦਾ ਨੰਦੀ ਕੰਤੁ ਨ ਰਾਵਿਓ ਵਡੀ ਥੀ ਮੁਈਆਸੁ ॥ ਧਨ ਕੂਕੇਂਦੀ ਗੋਰ ਮੇਂ ਤੈ ਸਹ
 ਨਾ ਮਿਲੀਆਸੁ ॥ ੫੪ ॥ ਫਰੀਦਾ ਸਿਰੁ ਪਲਿਆ ਦਾਤੀ ਪਲੀ ਮੁਛਾਂ ਭੀ ਪਲੀਆਂ ॥
 ਰੇ ਮਨ ਗਹਿਲੇ ਬਾਵਲੇ ਮਾਣਹਿ ਕਿਆ ਰਲੀਆਂ ॥ ੫੫ ॥ ਫਰੀਦਾ ਕੋਠੇ ਧੁਕਣੁ ਕੇਤਤਾ
 ਪਿਰ ਨੀਦਤੀ ਨਿਵਾਰਿ ॥ ਜੋ ਦਿਹ ਲਧੇ ਗਾਣਵੇ ਗਏ ਵਿਲਾਤਿ ਵਿਲਾਤਿ ॥ ੫੬ ॥
 ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾਤੀਆ ਏਤੁ ਨ ਲਾਏ ਚਿਤੁ ॥ ਮਿਟੀ ਪਈ ਅਤੋਲਵੀ ਕੋਇ ਨ
 ਹੋਸੀ ਮਿਤੁ ॥ ੫੭ ॥ ਫਰੀਦਾ ਮੰਡਪ ਮਾਲੁ ਨ ਲਾਇ ਮਰਗ ਸਤਾਣੀ ਚਿਤਿ ਧਰਿ ॥
 ਸਾਈ ਜਾਇ ਸਮਾਲਿ ਜਿਥੈ ਹੀ ਤਉ ਵੰਵਣਾ ॥ ੫੮ ॥ ਫਰੀਦਾ ਜਿਨ੍ਹੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ
 ਤੇ ਕੰਮਤੇ ਵਿਸਾਰਿ ॥ ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਂਈ ਦੈ ਦਰਬਾਰਿ ॥ ੫੯ ॥ ਫਰੀਦਾ
 ਸਾਹਿਬ ਦੀ ਕਰਿ ਚਾਕਰੀ ਦਿਲ ਦੀ ਲਾਹਿ ਭਰਾਂਦਿ ॥ ਦਰਵੇਸਾਂ ਨੋ ਲੋਤੀਐ ਰੁਖਾਂ ਦੀ
 ਜੀਰਾਂਦਿ ॥ ੬੦ ॥ ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪਤੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ ॥ ਗੁਨਹੀ ਭਰਿਆ
 ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ ॥ ੬੧ ॥ ਤਤੀ ਤੋਇ ਨ ਪਲਵੈ ਜੇ ਜਲਿ ਟੁਬੀ ਦੇਇ ॥
 ਫਰੀਦਾ ਜੋ ਡੋਹਾਗਣਿ ਰਬ ਦੀ ਝੂਰੇਦੀ ਝੂਰੇਇ ॥ ੬੨ ॥ ਜਾਂ ਕੁਆਰੀ ਤਾ ਚਾਉ ਵੀਵਾਹੀ
 ਤਾਂ ਮਾਮਲੇ ॥ ਫਰੀਦਾ ਏਹੋ ਪਛੋਤਾਉ ਵਤਿ ਕੁਆਰੀ ਨ ਥੀਐ ॥ ੬੩ ॥ ਕਲਰ ਕੇਰੀ
 ਛਪਤੀ ਆਇ ਉਲਥੇ ਹੰਝ ॥ ਚਿੰਜੂ ਬੋਤਨਿ ਨਾ ਪੀਵਹਿ ਉਡਣ ਸੰਦੀ ਡੰਝ ॥ ੬੪ ॥
 ਹੰਸੁ ਉਡਰਿ ਕੋਧੈ ਪਇਆ ਲੋਕੁ ਵਿਡਾਰਣਿ ਜਾਇ ॥ ਗਹਿਲਾ ਲੋਕੁ ਨ ਜਾਣਦਾ ਹੰਸੁ ਨ
 ਕੋਧਾ ਖਾਇ ॥ ੬੫ ॥

Fareedaa nandhee kant na raavio wadee thee mueeaas. Dhan
 kookendee gor me tai sah naa mileeaaas.54. Fareedaa sir paliaa
 daare palee muchhaa bhee paleeaa. Re man gahile baavale
 maanah kiaa raleeaa. 55. Fareedaa kothe dhukan ketaraa pir
 needaree nivaar. Jo deh ladhe gaanve gae wilaar wilaar.56.
 Fareedaa kothe mandap maareeaa et na laae chit. Mitee pa-ee
 atolavee ko-e na hosee mit.57. Freedaa mandap maal na laa-e
 marg sataanee chit dhar. Saaee jaa-e samaal jithai hee tao
 wanjnaa.58. Fareedaa jinee kam-mee naahe gun te kam-mare
 wisaar. Mat sarmindaa theevahee saaee dai darbaar.59. Fareedaa
 saahib dee kar chaakaree dil dee laahe bharaand. Darvesaa no
 loreeai rukhaa dee jeeraand.60. Fareedaa kaale maide kapre
 kaalaa maidaa wes. Gun-hee bhariaa mai firaa lok kahai darves.61.
 Tatee to-e na palvai je jal tubee de-e. Fareedaa jo dohaagan rab
 dee jhooredee jhoore-e. 62. Jaa kuaaree taa chaao weevaaher taa
 maamle. Fareedaa eho pachhotao wat kuaaree na theeai.63.
 Kalar keree chhaparee aa-e ulthe hanjh. Chinjoo boran naa peevah
 udan sandee danjh.64. Hans udar kodhrai pa-i-aa lok widaaran
 jaa-e. Gahilaa lok na jaanadaa hans na kodhraa khaa-e.65.

Farid says, when young, this life-female enjoyed not her Spouse, the Lord and growing old, she dies. Lying in the grave, the bride cries, "I could not meet You, O my Spouse."54. O Farid, the hair on your head are grey, your beard is grey and your moustaches are also grey. O thoughtless and mad man, why do you enjoy revelments 55. Farid, how long can you run on the house top? Abandon your sleep to serve your love. The numbered days, which were allotted to you, they have passed away, day by day.56. Farid says, to the houses, mansions and bowers, do not attach your heart. When the unweighable dust falls on you then none of these shall befriend you.57. Farid, do not set your heart on palaces and wealth and think ever of the powerful death. Contemplate that place alone where you have to go.58. Farid, the deeds which do not bring you any merit, leave those deeds lest you be put to shame at the Lord's Court.59. Farid, perform the service of the Lord and dispel the doubt of your mind. Men of God ought to have endurance like the trees.60. Farid, black are my clothes and black is my vestment. I wander about soiled by sins and people call me a saint, Darvesh.61. The crop destroyed by water, will not bloom even if it be kept dipped in water. Farid, she who is forsaken by God, continues to repent and grieve.62. When the girl is virgin, then she is full of desire and when she is married, then start her troubles. Farid, she has this regret that she cannot be a virgin again.63. The swans have alighted on a small pond of dry saline soil. They dip in their beaks but do not drink. Sick with thirst they fly away.64. Flying away, the swans alight on the barley farm and men go to drive them away. The ignorant mortals know not that the swans do not eat the coarse grain.65.

ਚਲਿ ਚਲਿ ਗਈਆਂ ਪੱਖੀਆਂ ਜਿਨ੍ਹੀ ਵਸਾਏ ਤਲ ॥ ਫਰੀਦਾ ਸਰੁ ਭਰਿਆ ਭੀ ਚਲਸੀ
 ਥਕੇ ਕਵਲ ਇਕਲ ॥ ੬੬ ॥ ਫਰੀਦਾ ਇਟ ਸਿਰਾਣੇ ਭੁਇ ਸਵਣੁ ਕੀਤਾ ਲੜਿਓ ਮਾਸਿ
 ॥ ਕੇਤਤਿਆ ਜੁਗ ਵਾਪਰੇ ਇਕਤੁ ਪਇਆ ਪਾਸਿ ॥ ੬੭ ॥ ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ
 ਟੁਟੀ ਨਾਗਰ ਲਜੁ ॥ ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਕੈ ਘਰਿ ਨਾਠੀ ਅਜੁ ॥ ੬੮ ॥ ਫਰੀਦਾ
 ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੁਟੀ ਨਾਗਰ ਲਜੁ ॥ ਜੋ ਸਜਣ ਭੁਇ ਭਾਰੁ ਥੇ ਸੇ ਕਿਉ ਆਵਹਿ
 ਅਜੁ ॥ ੬੯ ॥ ਫਰੀਦਾ ਬੇ ਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹ ਨ ਭਲੀ ਰੀਤਿ ॥ ਕਬ ਹੀ ਚਲਿ
 ਨ ਆਇਆ ਪੰਜੇ ਵਖਤ ਮਸੀਤਿ ॥ ੭੦ ॥ ਉਠੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ
 ਗੁਜਾਰਿ ॥ ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥ ੭੧ ॥ ਜੋ ਸਿਰੁ
 ਸਾਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕੀਜੈ ਕਾਂਇ ॥ ਕੁੰਨੇ ਹੇਠ ਜਲਾਈਐ ਬਾਲਣ ਸੰਦੈ ਥਾਇ ॥
 ੭੨ ॥ ਫਰੀਦਾ ਕਿਥੈ ਤੈਂਡੇ ਮਾਪਿਆ ਜਿਨ੍ਹੀ ਤੂ ਜਣਿਓਹਿ ॥ ਤੈ ਪਾਸਹੁ ਓਇ ਲਦਿ
 ਗਏ ਤੂੰ ਅਜੈ ਨ ਪਤੀਓਹਿ ॥ ੭੩ ॥ ਫਰੀਦਾ ਮਨੁ ਮੈਦਾਨੁ ਕਰਿ ਟੋਏ ਟਿਬੇ ਲਾਹਿ
 ॥ ਅਗੈ ਮੂਲਿ ਨ ਆਵਸੀ ਦੋਜਕ ਸੰਦੀ ਭਾਹਿ ॥ ੭੪ ॥ ਮਹਲਾ ੫ ॥ ਫਰੀਦਾ ਖਾਲਕੁ
 ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ
 ਨਾਹਿ ॥ ੭੫ ॥ ਫਰੀਦਾ ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ ॥ ਪਵਨਿ
 ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ ॥ ੭੬ ॥ ਚਬਣ ਚਲਣ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ
 ਗਏ ॥ ਹੇੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥ ੭੭ ॥

Chal chal ga-eeaa pankheea jinee wasaae tal. Fareedaa sar
 bhariaa bhee chalsee thake kawal ekal.66. Fareedaa it siraane
 bhu-e savan keeraa lario maas. Ketariaa jug waapre ikat pa-i-aa
 paas.67. Fareedaa bhan-nee gharee savanvee tutee naagar laj.
 Ajraaeel farestaa kai ghar naathee aj.68. Fareedaa bhane gharee
 savanavee tootee naagar laj. Jo sajan bhu-e bhaar the se kio
 aavah aj. 69. Fareedaa benivaajaa kutiaa eh na bhalee reet. Kab-
 hee chal na aa-i-aa panje wakhat maseet.70. Uth Fareedaa ujoo
 saaj subah nivaaj gujaar. Jo sir saae naa nivai so sir kap utaar.
 71. Jo sir saae naa nivai so sir keejai kaa-e. Kune heth jalaaeeai
 baalan sandai thaa-e. 72. Fareedaa kithai taide maapiaa jinee too
 janioh. Tai paasah o-e lad gae too ajai na pateenoh. 73. Fareedaa
 man midaan kar toe tibe laahe. Agai mool na aavasee dojak
 sandee bhaahe.74. Mahalaa5. Fareedaa khaalak khalak mah
 khalak wasai rab maahe. Mandaa kis no aakheeai jaa tis bin ko-
 ee naahe.75. Fareedaa je deh naalaa kapiaa je gal kapah chukh.
 Pavan na itee maamale sahaa na itee dukh. 76. Chaban chalan
 ratan se sunear bah gae. Here Mutee dhaah se jaanee chal
 gae.77.

The birds, that brought life to the pools have flown away. Farid says, the brimful lake shall also pass away, the lotus flowers alone shall remain.66. Farid, in the grave, brick shall be your pillow, earth your bed to sleep and worms shall eat your flesh. Good many ages shall pass away and you shall continue to lie on one side.67. Farid, the beautiful body pitcher shall break and the sublime rope of breath shall be snapped. In whose house shall Azrail, the death's courier, be the guest today?68. Farid, the beautiful body pitcher and the firm rope of breath shall snap. The friends, who were merely a burden on the earth to what end were they born?69. O prayerless dog, Farid, this is not a good habit of yours. You do not come ever to the mosque five times a day to say prayer.70 O Farid, get up, perform ablution and say your morning prayer. The head that does not bow to the Lord, chop off and remove that head.71. The head that does not bow to the Lord, what is to be done with such a head? Burn it under the earthen pot in place of fire-wood.72. Farid, where are your parents today, who gave you birth? From you, they have departed, even then you are not convinced that you too shall die.73. Farid, make your mind straight and even-up its hollows and heaps. Thereafter the fire of hell shall not ever approach you.74. Fifth Guru. Farid, the Creator abides in the creation and the creation abides in the Creator. Whom should, we call bad as there is none without Him?75. Farid, if on the day, my navel string was cut, my throat too had been cut a bit, I should not have fallen into so many troubles nor undergone so many hardships.76. My teeth, feet, eyes and ears, they have ceased their functions. My body cried out loud lamentations, "those my companions have left me."77.

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥ ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ
 ਸਭੁ ਕਿਛੁ ਪਾਇ ॥ ੭੮ ॥ ਫਰੀਦਾ ਪੰਖ ਪਰਾਹੁਣੀ ਦੁਨੀ ਸੁਹਾਵਾ ਬਾਗੁ ॥ ਨਉਬਤਿ
 ਵਜੀ ਸੁਬਹ ਸਿਉ ਚਲਣ ਕਾ ਕਰਿ ਸਾਜੁ ॥ ੭੯ ॥ ਫਰੀਦਾ ਰਾਤਿ ਕਬੂਰੀ ਵੰਡੀਐ
 ਸੁਤਿਆ ਮਿਲੈ ਨ ਭਾਉ ॥ ਜਿੰਨਾ ਨੈਣ ਨੀਦਾਵਲੇ ਤਿੰਨਾ ਮਿਲਣੁ ਕੁਆਉ ॥ ੮੦ ॥
 ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ ॥ ਉਚੇ ਚਤਿ ਕੈ ਦੇਖਿਆ ਤਾਂ
 ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ ॥ ੮੧ ॥ ਮਹਲਾ ੫ ॥ ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਝਿ ਵਿਸੁਲਾ
 ਬਾਗੁ ॥ ਜੋ ਜਨ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿੰਨਾ ਅੰਚ ਨ ਲਾਗੁ ॥ ੮੨ ॥ ਮਹਲਾ ੫ ॥
 ਫਰੀਦਾ ਉਮਰ ਸੁਹਾਵਤੀ ਸੰਗਿ ਸੁਵੰਨਤੀ ਦੇਹ ॥ ਵਿਰਲੇ ਕੋਈ ਪਾਈਅਨਿ ਜਿੰਨਾ ਪਿਆਰੇ
 ਨੇਹ ॥ ੮੩ ॥ ਕੰਧੀ ਵਹਣ ਨ ਢਾਹਿ ਤਉ ਭੀ ਲੇਖਾ ਦੇਵਣਾ ॥ ਜਿਧਰਿ ਰਬ ਰਜਾਇ
 ਵਹਣੁ ਤਿਦਾਉ ਗੰਉ ਕਰੇ ॥ ੮੪ ॥ ਫਰੀਦਾ ਡੁਖਾ ਸੇਤੀ ਦਿਹੁ ਗਇਆ ਸੂਲਾਂ ਸੇਤੀ
 ਰਾਤਿ ॥ ਖੜਾ ਪੁਕਾਰੇ ਪਾਤਣੀ ਬੇੜਾ ਕਪਰ ਵਾਤਿ ॥ ੮੫ ॥ ਲੰਮੀ ਲੰਮੀ ਨਦੀ ਵਹੈ
 ਕੰਧੀ ਕੋਰੈ ਹੇਤਿ ॥ ਬੇੜੇ ਨੋ ਕਪਰੁ ਕਿਆ ਕਰੇ ਜੇ ਪਾਤਣ ਰਹੈ ਸੁਚੇਤਿ ॥ ੮੬ ॥
 ਫਰੀਦਾ ਗਲੀ ਸੁ ਸਜਣ ਵੀਹ ਇਕੁ ਢੂੰਢੇਦੀ ਨ ਲਹਾਂ ॥ ਧੁਖਾਂ ਜਿਉ ਮਾਲੀਹ ਕਾਰਣਿ
 ਤਿੰਨਾ ਮਾ ਪਿਰੀ ॥ ੮੭ ॥ ਫਰੀਦਾ ਇਹੁ ਤਨੁ ਭਉਕਣਾ ਨਿਤ ਨਿਤ ਦੁਖੀਐ ਕਉਣੁ ॥
 ਕੰਨੀ ਬੁਜੇ ਦੇ ਰਹਾਂ ਕਿਤੀ ਵਗੈ ਪਉਣੁ ॥ ੮੮ ॥ ਫਰੀਦਾ ਰਬ ਖਜੂਰੀ ਪਕੀਆਂ ਮਾਖਿਅ
 ਨਈ ਵਹੰਨਿ ॥ ਜੋ ਜੋ ਵੰਞੈਂ ਡੀਹੜਾ ਸੋ ਉਮਰ ਹਥ ਪਵੰਨਿ ॥ ੮੯ ॥

Fareedaa bure daa bhalaa kar gusaa man na hadhaa-e. Dehee rog
 na laga-ee palai sabh kichh paa-e.78. Fareedaa pankh paraahunee
 dunee suhaavaa baag. Naobat wajee subah sio chalan kaa kar
 saaj.79. Fareedaa raat kathooree wandeeai sutiaa milai na bhaao.
 Jin-naa nain needraavale tin-naa milan kuao.80. Fareedaa mai
 jaaniaa dukh mujh koo dukh sabaa-i-ai jag. Ooche char kai
 dekhiaa taa ghar ghar ehaa ag.81. Mahalaa 5. Fareedaa bhoom
 rangaavalee manjh wisoolaa baag. Jo jan peer nivaajiaa tin-naa
 anch na laag.82. Mahalaa 5. Fareedaa umar suhaavaree sang
 suvan-naree deh. Wirle ke-ee paaeean jin-naa piaare neh.83.
 Kandhee wahan na dhaah tao bhee lekhaa devanaa. Jidhar rab
 rajaa-e wahan tidaaoo gao kare.84. Fareedaa dukha setee dih gaa-
 i-aa soolaa setee raat. Kharaa pukaare paatanee beraa kapar
 waat.85. Lam-mee lam-mee nadee wahai kandhee kerai het. Bere
 no kapar kiaa kare je paatan rahai suchet.86. Fareedaa galee su
 sajan weeh ik dhoondhedee na lahaa. Dhukhaa jio maaleeh
 kaaran tin-naa maa piree.87. Fareedaa ih tan bhaokanaa nit nit
 dukheei kaon. Kan-nee buje de rahaa kitee wagai paon.88.
 Fareedaa rab khajooree pakeeaa maakhia na-ee wahan. Jo jo
 wan-njai deeharaa so umar hath pavan.89.

Farid do good in return for evil and harbour no wrath in your mind. Your body shall not be infested with maladies and you shall obtain everything.78. Farid, the life's bird is a passing guest in the beautiful world garden. Since morning, the drum of departure is being beaten. Make preparations for departure.79. Farid, the musk is distributed at night. Those, who are asleep do not get share. They, whose eyes are heavy with sleep, how can they be blessed with it?80. Farid, I thought, I alone was in trouble but the whole world is in trouble. When I ascended the house-top and looked around. I find the same fire in every house.81. Fifth Guru. Farid, in the midst of this beautiful world, there is a poisonous garden. The persons, who are blessed with the Guru's grace, this poison does not injure them.82. Fifth Guru. Farid, this life is full of delights together with the charming body. Rare are those bearing love to the Beloved.83. O river-flood, do not destroy the bank. You too have to give account. The river-flood flows in the direction, whithersoever is the will of God.84. Farid, my days passed in troubles and my nights in suffering. The boatman stands up and shouts, "the ship is in the midst of the whirl-pool 85. Long, the long river of life flows and it loves to eat its bank. What can the whirl-pool do unto the boat, if the boatman remains alert?86. Farid, there are twenty lip friends, but if I search for a true friend, I find not even one. I smoulder like cow-dung for those beloved of mine.87. Farid, this body is ever barking, who can stand this continuous suffering? I have put stoppers in mine ears. I care not how much wind is blowing.88. Farid, God's dates have ripened and streams of honey flow. Each day which passes, that steals away mortal's age.89.

ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆਂ ਖੁੰਡਹਿ ਕਾਗ ॥ ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁਤਿਓ
 ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥ ੯੦ ॥ ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥ ਏ
 ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥ ੯੧ ॥ ਕਾਗਾ ਚੁੰਡਿ ਨ ਪਿੰਜਰਾ
 ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ ॥ ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥ ੯੨ ॥
 ਫਰੀਦਾ ਗੋਰ ਨਿਮਾਣੀ ਸਭੁ ਕਰੇ ਨਿਘਰਿਆ ਘਰਿ ਆਉ ॥ ਸਰਪਰ ਮੈਥੈ ਆਵਣਾ ਮਰਣਹੁ
 ਨ ਡਰਿਆਹੁ ॥ ੯੩ ॥ ਏਨੀ ਲੋਇਣੀ ਦੇਖਦਿਆ ਕੇਤੀ ਚਲਿ ਗਈ ॥ ਫਰੀਦਾ ਲੋਕਾਂ
 ਆਪੋ ਆਪਣੀ ਮੈ ਆਪਣੀ ਪਈ ॥ ੯੪ ॥ ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ ਮਿਲਿਆ
 ਸੁਖੁ ਹੋਇ ॥ ਫਰੀਦਾ ਜੇ ਤੂੰ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ ॥ ੯੫ ॥ ਕੰਧੀ
 ਉਤੈ ਰੁਖੜਾ ਕਿਚਰਕੁ ਬੰਨੈ ਧੀਰੁ ॥ ਫਰੀਦਾ ਕਚੈ ਭਾਂਡੈ ਰਖੀਐ ਕਿਚਰੁ ਤਾਈ ਨੀਰੁ ॥
 ੯੬ ॥ ਫਰੀਦਾ ਮਹਲ ਨਿਸਖਣ ਰਹਿ ਗਏ ਵਾਸਾ ਆਇਆ ਤਲਿ ॥ ਗੋਰਾਂ ਸੇ ਨਿਮਾਣੀਆ
 ਬਹਸਨਿ ਰੂਹਾਂ ਮਲਿ ॥ ਆਖੀਂ ਸੇਖਾ ਬੰਦਗੀ ਚਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ॥ ੯੭ ॥ ਫਰੀਦਾ
 ਮਉਤੈ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ ॥ ਅਗੈ ਦੋਜਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੂਲ
 ਪਵੈ ਕਾਹਾਹਾ ॥ ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ ॥ ਅਮਲ ਜਿ
 ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ ॥ ੯੮ ॥ ਫਰੀਦਾ ਦਰੀਆਵੈ ਕੰਨੈ ਬਗੁਲਾ
 ਬੈਠਾ ਕੇਲ ਕਰੇ ॥ ਕੇਲ ਕਰੇਦੇ ਹੰਝ ਨੋ ਅਚਿੰਤੇ ਬਾਜ ਪਏ ॥ ਬਾਜ ਪਏ ਤਿਸੁ ਰਬ
 ਦੇ ਕੇਲਾਂ ਵਿਸਰੀਆਂ ॥ ਜੋ ਮਨਿ ਚਿਤਿ ਨ ਚੇਤੇ ਸਨਿ ਸੋ ਗਾਲੀ ਰਬ ਕੀਆਂ ॥ ੯੯ ॥

Fareedaa tan sukaa pinjar theeaa taleeaa khoondah kaag. Ajai su
 rab na baahurio dekh bande ke bhaag.90. Kaagaa karang dhadholiaa
 saglaa khaa-i-aa maas. E-e du-e nainaa mat chhudao pir dekhan
 kee aas.91. Kaagaa choond na pinjaraa basai ta udar jaahe. Jit
 pinjarai meraa sahu wasai maas na tidoo khaahe.92. Fareedaa gor
 nimaanee sad kare nighariaa ghar aao. Sarpar maithai aavanaa
 marnah naa dariaahu.93. Enee lo-i-nee dekhdiaa ketee chal ga-ee.
 Faredaa lokaa aapo aapanee mai aapanee pa-ee.94. Aap sawaarah
 mai milah mai miliaa sukh ho-e. Fareedaa je too meraa ho-e rahah
 sabh jag teraa ho-e.95. Kandhee utai rukharaa kicharak banai
 dheer. Fareedaa kachai bhaandai rakheeai kichar taaee neer.96.
 Fareeda mahal niskhan rah gae wasaa aa-i-aa tal. Goraa se
 nimaaneeaa bahsan roohaa mal. Aakhee sekhaa bandagee chalan
 aj ke kal.97. Fareedaa maotai daa banaa evai disai jio dareeaavai
 dhahaa. Agai dojak tapiiaa suneeai hool pavai kaahaahaa. Iknaa
 no sabh sojhee aae ik firde weparvaahaa. Amal je keetiaa dunee
 wich se dargah ogaahaa.98. Fareedaa dareeaavai kan-nai bagulaa
 baithaa kel kare. Kel karede hanjh no achinte baaj pae. Baj pae
 tis rab de kelaa wisareeaa. Jo man chit na chete san so gaalee
 rab keeaa.99.

Farid, my aged frail body has become a skeleton and the crows peck at my soles. Even till now, God, has not come to my aid, see, that such is the fate of man.⁹⁰ The crows have searched my skeleton and eaten up all flesh. O crows, do not touch these two eyes, as I hope to behold my Beloved.⁹¹ O crow, do not peck my skeleton. if you have perched on it, fly away. The skeleton, wherein dwells my Spouse, do not eat flesh from there.⁹² The poor grave calls out, "O homeless Farid, come to your real home". You shall assuredly come to me, so fear not your death.⁹³ Within the sight of these eyes of mine, good many have departed. Farid, people have their own anxieties and I have my own.⁹⁴ The Lord says, "if you O man, reform yourself, you shall meet me. On meeting with me, you shall be at peace. O Farid, if you belong to me, the whole world shall belong to you."⁹⁵ How long can a tree remain stable on a river bank? O Farid, for how long, can the water be kept in an unbaked earthen vessel?⁹⁶ Farid, the mansions have been emptied. Their occupants have gone to abide below the earth. Those lowly graves shall be occupied by the souls of the dead. O Sheikh Farid, utter the Lord's Name. You shall depart today or tomorrow.⁹⁷ O Farid, the shore of death looks like the eroded bank of a river. Beyond is the burning hell and the cries of shrieks and wailing are heard. Some understand it fully while some still wander about heedlessly. The deeds, which man does in the world, they bear witness at the Lord's Court.⁹⁸ Farid, sitting on the river bank, the crane joyfully sports. While the crane is engaged in sport, the hawk pounces upon it unexpectedly. When, the hawk of that God strikes, it forgets the sports. What was not even remotely contemplated in his mind, even those things, the Lord has manifested.⁹⁹

ਸਾਢੇ ਤ੍ਰੈ ਮਣ ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ ॥ ਆਇਓ ਬੰਦਾ ਦੁਨੀ ਵਿਚਿ ਵਤਿ ਆਸੂਣੀ
 ਬੰਨ੍ਹਿ ॥ ਮਲਕਲ ਮਉਤ ਜਾਂ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ ॥ ਤਿਨ੍ਹਾ ਪਿਆਰਿਆ ਭਾਈਆਂ
 ਅਗੈ ਦਿਤਾ ਬੰਨ੍ਹਿ ॥ ਵੇਖਹੁ ਬੰਦਾ ਚਲਿਆ ਚਹੁ ਜਣਿਆ ਦੈ ਕੰਨ੍ਹਿ ॥ ਫਰੀਦਾ ਅਮਲ
 ਜਿ ਕੀਤੇ ਦੁਨੀ ਵਿਚਿ ਦਰਗਹ ਆਏ ਕੰਮਿ ॥ ੧੦੦ ॥ ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ
 ਪੰਖੀਆ ਜੰਗਲਿ ਜਿੰਨ੍ਹ ਵਾਸੁ ॥ ਕਕਰੁ ਚੁਗਨਿ ਥਲਿ ਵਸਨਿ ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥
 ੧੦੧ ॥ ਫਰੀਦਾ ਰੁਤਿ ਫਿਰੀ ਵਣੁ ਕੰਬਿਆ ਪਤ ਝੜੇ ਝੜਿ ਪਾਹਿ ॥ ਚਾਰੇ ਕੁੰਡਾ ਢੂੰਢੀਆਂ
 ਰਹਣੁ ਕਿਥਾਉ ਨਾਹਿ ॥ ੧੦੨ ॥ ਫਰੀਦਾ ਪਾਤਿ ਪਟੋਲਾ ਧਜ ਕਰੀ ਕੰਬਲੜੀ ਪਹਿਰੇਉ ॥
 ਜਿਨ੍ਹੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ ਸੇਈ ਵੇਸ ਕਰੇਉ ॥ ੧੦੩ ॥ ਮਃ ੩ ॥ ਕਾਇ ਪਟੋਲਾ ਪਾਤੀ
 ਕੰਬਲੜੀ ਪਹਿਰੇਇ ॥ ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ
 ॥ ੧੦੪ ॥ ਮਃ ੫ ॥ ਫਰੀਦਾ ਗਰਬੁ ਜਿਨ੍ਹ ਵਡਿਆਈਆ ਧਨਿ ਜੋਬਨਿ ਆਗਾਹ ॥
 ਖਾਲੀ ਚਲੇ ਧਣੀ ਸਿਉ ਟਿਬੇ ਜਿਉ ਮੀਹਾਹੁ ॥ ੧੦੫ ॥ ਫਰੀਦਾ ਤਿਨਾ ਮੁਖ ਡਰਾਵਣੇ
 ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ ॥ ਐਥੈ ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਠਉਰ ਨ ਠਾਉ ॥ ੧੦੬ ॥
 ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ ਮੁਇਓਹਿ ॥ ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ
 ਰਬਿ ਨ ਵਿਸਾਰਿਓਹਿ ॥ ੧੦੭ ॥ ਮਃ ੫ ॥ ਫਰੀਦਾ ਕੰਤੁ ਰੰਗਾਵਲਾ ਵਡਾ ਵੇਮੁਹਤਾਜੁ ॥
 ਅਲਹ ਸੇਤੀ ਰਤਿਆ ਏਹੁ ਸਚਾਵਾਂ ਸਾਜੁ ॥ ੧੦੮ ॥

Saadhe trai man dehuree chalai paanee an-n. Ai-i-o bandaa dune
 wich wat aasonee ban. Malkal maot jaa aavasee sabh darvaaje
 bhan. Tinaa piaariaa bhaaeaaa agai ditaa ban. Wekhahu bandaa
 chaliaa chahu janiaa dai kan-n. Fareedaa amal je keete dune
 wich dargah aae kam.100. Fareedaa hao balihaaree tin pankheaaa
 jangal jinnaa waas. Kakar chugan thal wasan rab na chhodan
 paas.101. Fareedaa rut firee wan kambiaa pat jhare jhar paahe.
 Chaare kundaa dhoondheaaa rahan kithaao naahe.102. Fareedaa
 paar patolaa dhaj karee kamb-laree pahireo. Jinee wese sahu
 milai se-ee wes kareo.103. M:3. Kaa-e patolaa partee kamblaree
 pahire-e. Nanak ghar hee baithiaa sahu milai je neeat raas kare-
 e.104. M:5. Fareedaa garb jinaa wadiaaeaaa dhan joban aagaah.
 Khaalee chale dhanee sio tibe jio meehaah.105. Fareedaa tinaa
 mukh daraavane jinaa wisaarion naao. Aithai dukh ghaneriaa agai
 thaor na thaao.106. Fareedaa pichhal raat na jaagioh jeevdaro mu-
 i-oh. Je tai rab wisaariaa ta rab na wisarioh.107. M:5. Fareedaa
 kant rangaavalaa wadaa we-muhtaaj. Alah setee ratiaa eh
 sachaavaa saaj.108.

The body of three and a half maunds, lives on water and grain. Entertaining high hopes, the mortal had come into the world. But when the death's myrmidon comes, he breaks open all the doors. He binds down the mortal, before the very eyes of those dear brothers of his. Lo, the mortal is going on the shoulders of four men. Farid, only the good deeds, which he did in the world, would avail him in the Lord's Court.100. O Farid, I am a sacrifice unto those birds which live in the woods. For they peck at pebbles, live on the sandy ground and do not leave the Lord's side.101. Farid, the season has changed, the woods shake and the leaves continually drop off. I have searched the four directions and have not found any abode anywhere.102. Farid, tearing off into tatters all my robes, I wear, just a blanket. The wear by which my Spouse is met, that dress alone, I do wear.103. Third Guru. Why do you tear your rich raiment and wear a blanket? If you put your mind on the right path then, even while seated at home, you shall Nanak says, meet with your Groom.104. Fifth Guru. Farid, they, who greatly pride on their greatness, wealth and youth, they come empty handed from their Master, like a mound after the rain.105. Farid, dreadful are the faces of those, who forget the Lord's Name. Here, they undergo many troubles and hereafter, find no abode or shelter.106. Farid, if you do not awake in the closing hours of the night, you are dead even while alive. But, although, you have forgotten the Lord, even then the Lord has not forgotten you.107. Fifth Guru. Farid, mirthful is my Spouse. He is altogether care-free, fulfilled. To be imbued with the Lord, this alone is the most befitting decoration.108.

॥ ਮਃ ੫ ॥ ਫਰੀਦਾ ਦੁਖੁ ਸੁਖੁ ਇਕੁ ਕਰਿ ਦਿਲ ਤੇ ਲਾਹਿ ਵਿਕਾਰੁ ॥ ਅਲਹ ਭਾਵੈ
 ਸੋ ਭਲਾ ਤਾਂ ਲਭੀ ਦਰਬਾਰੁ ॥ ੧੦੯ ॥ ਮਃ ੫ ॥ ਫਰੀਦਾ ਦੁਨੀ ਵਜਾਈ ਵਜਦੀ ਤੂੰ
 ਭੀ ਵਜਹਿ ਨਾਲਿ ॥ ਸੋਈ ਜੀਉ ਨ ਵਜਦਾ ਜਿਸੁ ਅਲਹੁ ਕਰਦਾ ਸਾਰ ॥ ੧੧੦ ॥
 ਮਃ ੫ ॥ ਫਰੀਦਾ ਦਿਲੁ ਰਤਾ ਇਸੁ ਦੁਨੀ ਸਿਉ ਦੁਨੀ ਨ ਕਿਤੈ ਕੰਮਿ ॥ ਮਿਸਲ ਫਕੀਰਾਂ
 ਗਾਖੜੀ ਸੁ ਪਾਈਐ ਪੂਰ ਕਰੰਮਿ ॥ ੧੧੧ ॥ ਪਹਿਲੈ ਪਹਰੈ ਫੁਲਤਾ ਫਲੁ ਭੀ ਪਛਾ
 ਰਾਤਿ ॥ ਜੋ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ ॥ ੧੧੨ ॥ ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ
 ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥ ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ
 ॥ ੧੧੩ ॥ ਢੁਢੇਦੀਏ ਸੁਹਾਗ ਕੂ ਤਉ ਤਨਿ ਕਾਈ ਕੋਰ ॥ ਜਿਨ੍ਹਾ ਨਾਉ ਸੁਹਾਗਣੀ ਤਿਨ੍ਹਾ
 ਝਾਕ ਨ ਹੋਰ ॥ ੧੧੪ ॥ ਸਬਰ ਮੰਝ ਕਮਾਣ ਏ ਸਬਰੁ ਕਾ ਨੀਹਣੋ ॥ ਸਬਰ ਸੰਦਾ
 ਬਾਣੁ ਖਾਲਕੁ ਖਤਾ ਨ ਕਰੀ ॥ ੧੧੫ ॥ ਸਬਰ ਅੰਦਰਿ ਸਾਬਰੀ ਤਨੁ ਏਵੈ ਜਾਲੇਨਿ ॥
 ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ ॥ ੧੧੬ ॥ ਸਬਰੁ ਏਹੁ ਸੁਆਉ ਜੇ ਤੂੰ
 ਬੰਦਾ ਦਿਤੁ ਕਰਹਿ ॥ ਵਧਿ ਥੀਵਹਿ ਦਰੀਆਉ ਟੁਟਿ ਨ .ਥੀਵਹਿ ਵਾਹਤਾ ॥ ੧੧੭ ॥
 ਫਰੀਦਾ ਦਰਵੇਸੀ ਗਾਖੜੀ ਚੋਪੜੀ ਪਰੀਤਿ ॥ ਇਕਨਿ ਕਿਨੈ ਚਾਲੀਐ ਦਰਵੇਸਾਵੀ ਰੀਤਿ
 ॥ ੧੧੮ ॥ ਤਨੁ ਤਪੈ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਬਲੰਨਿ ॥ ਪੈਰੀ ਥਕਾਂ ਸਿਰਿ ਜੁਲਾਂ
 ਜੇ ਮੂੰ ਪਿਰੀ ਮਿਲੰਨਿ ॥ ੧੧੯ ॥ ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ
 ਬਾਲਿ ॥ ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਨਿਹਾਲਿ ॥ ੧੨੦ ॥

M:5. Fareedaa dukh sukh ik kar dil te laah wikaar. Alah bhaavai
 so bhalaa taa labhee darbaar.109. M:5. Fareedaa dunee wajaee
 wajdee too bhee wajah naal. So-ee jeeo na wajdaa jis alah kardaa
 saar.110. M:5. Fareedaa dil rataa is dunee sio dunee na kitai
 kamm. Misal fakeeraa gaakharee su paaeeai poor karam-m.111.
 Pahile pahirai fularaa fal bhee pachhaa raat. Jo jaagan lahan se
 saaee kan-no daat.112. Daatee saahib sandeeaa kiaa chalai tis
 naal. Ik jaagande naa lahan iknaa sutiaa de-e uthaal.113. Dhoodhe
 dee-e suhaag koo tao tan kaaee kor. Jinaa naao suhaaganeer tinna
 jhaak na hor.114. Sabar manjh kamaan e-e sabrukkaa neehano.
 Sabar sandaa baan khaalak khataa na karee.115. Sabar andar
 saabree tan evai jaalen. Hon najeeek khudaa-e dai bhet na kisai
 den.116. Sabar eh suaao je too bandaa dir karah. Wadh theevah
 dareeaaoo tut na theevah waaharaa.117. Fareedaa darvesee
 gaakharee choparee preet. Ikan kinai chaaleeai darvesaavee
 reet.118. Tan tapai tanoor jio baalan had balan. Pairee thakaa sir
 julaa je moo piree milan.119. Tan na tapaa-e tanoor jio baalan had
 na baal. Sir pairee kiaa feriaa andar piree nihaal.120.

Fifth Guru. Farid, deem pain and pleasure as the same and banish sin from your mind. Whatever, pleases God, that alone is good. Then alone shall you attain His Court.109. Farid, the world dances as the devil makes it dance. You also play with it. That person alone does not dance and play with it, who is under the Lord's care.110. Fifth Guru. Farid, the mind is imbued with this world, but the world is of no avail. Hard is the way of life of God's devotees. That position is obtained by supreme good fortune.111. The prayer done in the first part of the night is like a flower, while prayer continued in the night, yields fruits as well. They, who remain awake, obtain gift from the Lord.112. All bounties are of the Lord, but who can force Him, to grant them? Some, who are awake, receive them not, while some He Himself wakes from sleep and blesses them with gifts.113. You, who search for your Groom, must have some fault in the body. They, who are called in blessed matrimony, look to no other.114. O man, in your mind, make patience, your bow, of patience, make your bow-string and of patience your arrows. Thus the Creator shall not allow you to miss the mark.115. The men of patience abide in patience. Like this they burn the ego of their body. They come near the Lord but do not disclose their secret to anyone.116. This patience is the aim of life, if some how, you, O man, implant it in your mind. Thus will you become a mighty river, not a petty channel.117. Farid, know, difficult it is to practise sainthood. I love God only if it is fruitful. Some rare one walks alone in the way of the Saint.118. My body is heated like an oven and my bones burn like firewood. To meet my beloved. I would walk till my feet are tired and then I would walk on my head.119. Do not heat your body like an oven and do not burn your bones like firewood. What harm have your head and feet, done to you? See your love within yourself.120.

ਹਉ ਢੂਢੇਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਡੇ ਨਾਲਿ ॥ ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਇ ਦਿਖਾਲਿ
 ॥ ੧੨੧ ॥ ਹੰਸਾ ਦੇਖਿ ਤਰੰਦਿਆ ਬਗਾ ਆਇਆ ਚਾਉ ॥ ਡੁਬਿ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ
 ਤਲਿ ਉਪਰਿ ਪਾਉ ॥ ੧੨੨ ॥ ਮੈ ਜਾਣਿਆ ਵਡ ਹੰਸੁ ਹੈ ਤਾਂ ਮੈ ਕੀਤਾ ਸੰਗੁ ॥
 ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਜਨਮਿ ਨ ਭੇੜੀ ਅੰਗੁ ॥ ੧੨੩ ॥ ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ
 ਜਾ ਕਉ ਨਦਰਿ ਧਰੇ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇ ॥ ੧੨੪ ॥ ਸਰਵਰ
 ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥ ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਡੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥
 ੧੨੫ ॥ ਕਵਣੁ ਸੁ ਅਖਰੁ ਕਵਣੁ ਗੁਣੁ ਕਵਣੁ ਸੁ ਮਣੀਆ ਮੰਤੁ ॥ ਕਵਣੁ ਸੁ ਵੇਸੋ ਹਉ
 ਕਰੀ ਜਿਤੁ ਵਸਿ ਆਵੈ ਕੰਤੁ ॥ ੧੨੬ ॥ ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹਬਾ ਮਣੀਆ
 ਮੰਤੁ ॥ ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾਂ ਵਸਿ ਆਵੀ ਕੰਤੁ ॥ ੧੨੭ ॥ ਮਤਿ ਹੋਦੀ ਹੋਇ
 ਇਆਣਾ ॥ ਤਾਣ ਹੋਦੇ ਹੋਇ ਨਿਤਾਣਾ ॥ ਅਣਹੋਦੇ ਆਪੁ ਵੰਡਾਏ ॥ ਕੋ ਐਸਾ ਭਗਤੁ
 ਸਦਾਏ ॥ ੧੨੮ ॥ ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥ ਹਿਆਉ ਨ
 ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ ॥ ੧੨੯ ॥ ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ
 ਮਚਾਂਗਵਾ ॥ ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀਦਾ ॥ ੧੩੦ ॥

Hao dhoodhedee sajnaa sajan maide naal. Nanak alakh na
 lakheesai gurmukh de-e dikhaal.121. Hansaa dekh tarandiaa bagaa
 aa-i-aa chaao. Dub mue bag bapure sir tal upar paao.122. Mai
 jaaniaa wadhans hai taa mai keetaa sang. Je jaanaa bag bapuraa
 janam na bheree ang.123. Kiaa hans kiaa bagulaa jao kao nadar
 dhare. Je tis bhaavai Nanakaa kaagah hans kare.124. Sarvar
 pankhee hekaro faaheevaal pachaas. Ih tan laharee gad thiaa
 sache teree aas.125. Kavan su akhar kavan gun kavan su
 maneeaa mant. Kavan su weso hao karee jit was aavai kant.126.
 Nivan su akhar khavan gun jihbaa maneeaa mant. E-e trai bhaine
 wes kar taa was aavee kant.127. Mat hodee ho-e iaanaa. Taan
 hode ho-e nitaanaa. Anhode aap wandaae. Ko aisaa bhagat
 sadaae.128. Ik fikaa naa gaalaa-e sabhnaa mai sachaa dhanee.
 Hiaao na kaihee thaahe maanak sabh amolve.129. Sabhnaa man
 maanak thaahan mool machaangavaa. Je tao pireeaa dee sik
 hiaao na thahe kaheedaa.130.1.

I go searching for my Friend but my Friend is ever with me. Nanak says, the unseen Lord is not visible, the exalted Guru shows Him to the mortal.121. Seeing the swans swimming, the cranes too desired to emulate. The poor cranes were drowned to death with their heads below and their feet above.122. I deemed him to be a great Swan, therefore, I sought sompanionship with him. If I had known that he was only a wretched crane, I would not have touched him with my limb from the beginning.123. What does it matter, whether, he, on whom God casts his glance of grace, is a swan or a crane? Nanak says, if it pleases the Lord, He changes a crow unto a swan.124. In the lake there is but one bird but there are fifty snarers. This body is caught in the waves of desires. O True Lord, my hope is in You alone.125. What is that word, what is that quality and what is that jewel-like spell? What is the dress, which I may wear, by which, I may captivate my Spouse?126. Humility is the word, forgiveness, the quality and sweetness of tongue, the jewel-like spell. Wear you these three robes, my sister, then alone your Spouse would come under your hold.127. If one be simple, even when wise; be powerless, even when blessed with power and shares with others, even when there is nothing to share; only some such rare one is called a saint.128. Utter not even a single harsh word, since the True Lord Master abides in all. Do not break anyone's heart as invaluable are all these jewels.129. Precious like jewels are the minds of all. To hurt them is not at all good. If you seek your Beloved then do not hurt anyone's heart.130.1.

**Bhagat Namdev (Total Shabads 60)
(produced hereunder 2 Shabads)**

ਗੁਜਰੀ ਸ੍ਰੀ ਨਾਮਦੇਵ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਜੋ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥ ਜੋ ਭੀਖ ਮੰਗਾਵਹਿ ਤ
ਕਿਆ ਘਟਿ ਜਾਈ ॥ ੧ ॥ ਤੂੰ ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਪਦੁ ਨਿਰਬਾਨੁ ॥ ਬਹੁਰਿ ਨ
ਹੋਇ ਤੇਰਾ ਆਵਨ ਜਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭ ਤੈ ਉਪਾਈ ਭਰਮ ਭੁਲਾਈ ॥ ਜਿਸ
ਤੂੰ ਦੇਵਹਿ ਤਿਸਹਿ ਬੁਝਾਈ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸਹਸਾ ਜਾਈ ॥ ਕਿਸੁ ਹਉ
ਪੂਜਉ ਦੂਜਾ ਨਦਰਿ ਨ ਆਈ ॥ ੩ ॥ ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ ॥ ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ
ਪਾਉ ॥ ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ ॥ ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ
॥ ੪ ॥ ੧ ॥ ਗੁਜਰੀ ਘਰੁ ੧ ॥ ਮਲੈ ਨ ਲਾਛੈ ਪਾਰਮਲੋ ਪਰਮਲੀਓ ਬੈਠੋ ਰੀ
ਆਈ ॥ ਆਵਤ ਕਿਨੈ ਨ ਪੇਖਿਓ ਕਵਨੈ ਜਾਣੈ ਰੀ ਬਾਈ ॥ ੧ ॥ ਕਉਣੁ ਕਹੈ ਕਿਣਿ
ਬੁਝੀਐ ਰਮਈਆ ਆਕੁਲੁ ਰੀ ਬਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਆਕਾਸੈ ਪੰਖੀਅਲੋ ਖੋਜੁ
ਨਿਰਖਿਓ ਨ ਜਾਈ ॥ ਜਿਉ ਜਲ ਮਾਝੈ ਮਾਛਲੋ ਮਾਰਗੁ ਪੇਖਣੋ ਨ ਜਾਈ ॥ ੨ ॥ ਜਿਉ
ਆਕਾਸੈ ਘੜੁਅਲੋ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਭਰਿਆ ॥ ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬੀਠਲੋ ਜਿਨਿ ਤੀਨੈ ਜਰਿਆ
॥ ੩ ॥ ੨ ॥

Gujri Sree Namdev Jee Ke Pade Ghar 1

Ik Onkaar satgur prasaad. Jau raaj deh ta kavan badaaee. jau
bheekh mangaavah ta kiaa ghat jaaee.1. Toon har bhaj man mere
pad nirbaan. Bahur na hoe teraa aavan jaan.1. Rahaa. Sabh tai
upaaee bharam bhulaaee. Jis toon devah tisah bujhaaee.2. Satguru
milai ta sahsaa jaaee. Kis hao poojao doojaa nadar na aae.3.
Ekai paathar keejai bhao. Doojai paathar dhareeai pao. Je oh
deo ta oh bhee devaa. Kah Naamdeo ham har kee
sevaa.4.1.Goojaree Ghar 1. Malai na laachhai paarmalo paramleeo
baitho ree aae. Aavat kinai na pekhio kavanaa jaanai ree baaee.
1. Kaon kahai kin boojheei ramaeeaa aakul ree baaee.1. Rahaa.
Jio aakaasai pankheelo khoj nirkhio na jaaee. Jio jal maajhai
maachhlo maarag pekhno na jaaee.2. Jio aakaasai gharooalo mrig
trisnaa bhariaa. Naame che suaamee beethlo jin teenai jariaa.3.2.

Gujri Namdev's Padas Ghar 1

Creator of all is one, the only One. He is realized by True Guru's grace. If you give me empire to rule, what glory, then, is this to me? If you make me beg alms, what lose I thereby?1. O my self, meditate on God and you shall not again come and go.1. Pause. You have created all and have led them astray in doubt. Whomsoever You give comprehension, he understands you.2. When the True Guru is met, it is then that the doubt is dispelled. Whom should I worship. I see no other.3. One stone is lovingly adorned. Another stone is trodden under the feet. If the one is God, the other is also a God. Namdev says, I therefore, serve the Lord alone.4.1. Gujri Ghar 1. He, who has no trace of filth, is beyond impurity and is perfumed as if with sandal, has come and taken seat in my mind. No one has seen Him coming. So sister, who can know Him?1. Who can describe and who can understand the Omnipresent and Unlineal Lord. Sister, he is beyond ties of family.1.Pause. As the track of a bird is not perceived in the sky, as the path of a fish cannot be seen in the water.2. And as the vessel is not filled with the mirage water of the sky so is God, Nama's Lord, to whom these illustrations are applicable.3.2.

ਬਸੰਤੁ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਾਹਿਬੁ ਸੰਕਟਵੈ ਸੇਵਕੁ ਭਜੈ ॥ ਚਿਰੰਕਾਲ ਨ ਜੀਵੈ ਦੋਉ ਕੁਲ
ਲਜੈ ॥ ੧ ॥ ਤੇਰੀ ਭਗਤਿ ਨ ਛੋਡਉ ਭਾਵੈ ਲੋਗੁ ਹਸੈ ॥ ਚਰਨ ਕਮਲ ਮੇਰੇ ਹੀਅਰੇ
ਬਸੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ ਅਪਨੇ ਧਨਹਿ ਪ੍ਰਾਨੀ ਮਰਨੁ ਮਾਂਡੈ ॥ ਤੈਸੇ ਸੰਤ ਜਨਾਂ
ਰਾਮ ਨਾਮੁ ਨ ਛਾਡੈ ॥ ੨ ॥ ਗੰਗਾ ਗਇਆ ਗੋਦਾਵਰੀ ਸੰਸਾਰ ਕੇ ਕਾਮਾ ॥ ਨਾਰਾਇਣੁ
ਸੁਪ੍ਰਸੰਨ ਹੋਇ ਤ ਸੇਵਕੁ ਨਾਮਾ ॥ ੩ ॥ ੧ ॥ ਲੋਭ ਲਹਰਿ ਅਤਿ ਨੀਝਰ ਬਾਜੈ ॥
ਕਾਇਆ ਡੂਬੈ ਕੇਸਵਾ ॥ ੧ ॥ ਸੰਸਾਰੁ ਸਮੁੰਦੇ ਤਾਰਿ ਗੁੰਬਿੰਦੇ ॥ ਤਾਰਿ ਲੈ ਬਾਪ ਬੀਠੁਲਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਲ ਬੇੜਾ ਹਉ ਖੇਵਿ ਨ ਸਾਕਉ ॥ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ
ਬੀਠੁਲਾ ॥ ੨ ॥ ਹੋਹੁ ਦਇਆਲੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂ ਮੋ ਕਉ ਪਾਰਿ ਉਤਾਰੇ ਕੇਸਵਾ
॥ ੩ ॥ ਨਾਮਾ ਕਹੈ ਹਉ ਤਰਿ ਭੀ ਨ ਜਾਨਉ ॥ ਮੋ ਕਉ ਬਾਹ ਦੇਹਿ ਬਾਹ ਦੇਹਿ
ਬੀਠੁਲਾ ॥ ੪ ॥ ੨ ॥ ਸਹਜ ਅਵਲਿ ਪੂੜਿ ਮਣੀ ਗਾਡੀ ਚਾਲਤੀ ॥ ਪੀਛੈ ਤਿਨਕਾ
ਲੈ ਕਰਿ ਹਾਂਕਤੀ ॥ ੧ ॥ ਜੈਸੇ ਪਨਕਤ ਥੂਟਿਟਿ ਹਾਂਕਤੀ ॥ ਸਰਿ ਧੋਵਨ ਚਾਲੀ
ਲਾਡੁਲੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧੋਬੀ ਧੋਵੈ ਬਿਰਹ ਬਿਰਾਤਾ ॥ ਹਰਿ ਚਰਨ ਮੇਰਾ ਮਨੁ
ਰਾਤਾ ॥ ੨ ॥ ਭਣਤਿ ਨਾਮਦੇਉ ਰਮਿ ਰਹਿਆ ॥ ਅਪਨੇ ਭਗਤ ਪਰ ਕਰਿ ਦਇਆ
॥ ੩ ॥ ੩ ॥

Basant Baanee Namdeo Je Kee

Ik Onkaar satgur prasaad. Saahib sanktavai sevak bhajai. Chirankaal na jeevai do-oo kul lajai.1. Teree bhagat na chhodao bhaavai log hasai. Charn kamal mere heeare basai.1. Rahaao. Jaise apne dhanah pranee marn maandai. Taise sant janaa raamnaam na chhaadai.2. Gangaa ga-i-aa godaavaree sansaar ke kaamaa. Naaraa-in suprasan ho-e ta sevak naamaa.3.1. Lobh lahar at neejhar baajai. Kaa-i-aa doobai kesvaa.1. Sansaar samunde taar gobinde. Taar lai baap beethalaa.1. Rahaao. Anil beraa hao khev na saakao. Teraa paar na paa-i-aa beethulaa.2. Hoh da-i-aal satgur mel too mo kao paar utaare kesvaa.3. Naamaa kahai hao tar bhee na janao. Mo kao baah deh baah deh beethulaa.4.2. Sahj aval dhoor manee gaadee chaaltee. Peechhai tinkaa lai kar haankatee.1. Jaise pankat throotit haankatee. Sar dhovan chaalee laadulee.1. Rahaao. Dhobee dhovai biraataa. Har charan meraa man rataa.2. Bhanat Naamdeo ram rahiaa. Apne bhagat par kar da-i-aa.3.3.

Basant Hymns of Namdev

The Creator of all is One, the only One. He is realized by the True Guru's grace. If the servant runs away when his master is in trouble, he does not live long and brings shame to his two generations.1. I shall not leave Your meditation, O Lord, even though people may laugh at me. The Lord's lotus feet abide within my mind.1. Pause. As the mortal for sake of his wealth even decides to die so the holy men do not relinquish the Lord's Name.2. Pilgrimages to the Ganges, Gaya and Godawari are the affairs of the worldly men. If the Lord be pleased with Nama, then alone, shall he be His true servant.3.1. The waves of avarice are constantly sounding. O my Lord, my body is drowning therein.1. O World-Lord, ferry me across the world ocean. Ferry me across my Loved Father.1. Pause. In this storm, I cannot steer the ship. Your yonder shore, I cannot find, my Lord.2. O my beautifully haired Lord, be graceful, unite me to the True Guru that he may take me across.3. Nama says, I do not know how to swim. Give me your arm, Give me your arm, O my Beloved.4.2. At first, the body cart laden with dust moves slowly. Afterwards, taking the stick of the Name, it is driven forward.1. Then it runs like the cowdung-pill pushed on by the grass-hopper. So the loved self goes to the tank for washing.1. Pause. There, the Guru, the washerman, imbued with the Lord's love, washes the self. My mind is dyed in the love of God's feet.2. Namdev says, O Lord, You are pervading everywhere. Show compassion to Your devotee.3.3.

**Bhagat Ravidas (Total Shabads 41)
(produced hereunder 3 Shabads)**

(੧)

ਗੁਜਰੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਦੂਧੁ ਤ ਬਛਰੈ ਥਨਹੁ ਬਿਟਾਰਿਓ ॥ ਫੂਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ
ਬਿਗਾਰਿਓ ॥ ੧ ॥ ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥ ਅਵਰੁ ਨ ਫੂਲੁ ਅਨੂਪੁ
ਨ ਪਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੈਲਾਗਰ ਬੇਰੇ ਹੈ ਭੁਇਅੰਗਾ ॥ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਬਸਹਿ
ਇਕ ਸੰਗਾ ॥ ੨ ॥ ਧੂਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ ॥ ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ
॥ ੩ ॥ ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥ ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥ ੪ ॥
ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੇਰੀ ॥ ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥ ੫ ॥ ੧ ॥

Gujri Sree Ravidas Jee Ke Pade Ghar 3

Ik Onkaar satgur prasaad. Doodh na bachhrai thanah bitaario.
Phool bhavar jal meen bigaario.1. Maaee gobind poojaa kahaa lai
charaavao. Avar na phool anoop na paavao.1.Rahaao. Mailaagar
bere hai bhueangaa. Bikh amrit basah ik sangaa.2. Dhoop deep
naeebedah baasaa. Kaise pooj karah teree daasaa.3. Tan man
arpao pooj charaavao. Gur parsaad niranjan paavao.4. Poojaa
archaa aahe na toree. Kah Ravidas kavan gat moree.5.1.

(1)

Gujri Ravidas' Padas Ghar 3

The Creator of all is One, the only One. He is realized by the True Guru's grace. The calf has defiled the milk in the teats. The black-bee has spoiled the flower and fish the water.1. My mother, where from shall I find anything to offer the Lord's worship? I cannot find other undefiled flowers then how can I attain the incomparable Lord?1.Pause. The Malayagiri mount of sandalwood is girdled by snakes. Poison and Nectar dwell together.2. With incense, lamps, victuals and scents, how can Your devotees worship You?3. I dedicate and offer my mind and my body as worship. By Guru's grace, I attain to the immaculate Lord.4. I have not performed Your worship by flower and adoration. Ravidas says, I do not know what shall be my condition hereafter.5.1.

ਬਿਲਾਵਲੁ ਬਾਣੀ ਰਵਿਦਾਸ ਭਗਤ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਦਾਰਿਦ੍ਰ ਦੇਖਿ ਸਭ ਕੇ ਹਸੈ ਐਸੀ ਦਸਾ ਹਮਾਰੀ ॥ ਅਸਟ
ਦਸਾ ਸਿਧਿ ਕਰ ਤਲੈ ਸਭ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ॥ ੧ ॥ ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ ਭਵ-
ਖੰਡਨ ਰਾਮ ॥ ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ ਪ੍ਰਭ ਪੂਰਨ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਤੇਰੀ
ਸਰਨਾਗਤਾ ਤਿਨ ਨਾਹੀ ਭਾਰੁ ॥ ਉਚ ਨੀਚ ਤੁਮ ਤੇ ਤਰੇ ਆਲਜੁ ਸੰਸਾਰੁ ॥ ੨ ॥ ਕਹਿ
ਰਵਿਦਾਸ ਅਕਥ ਕਥਾ ਬਹੁ ਕਾਇ ਕਰੀਜੈ ॥ ਜੈਸਾ ਤੂ ਤੈਸਾ ਤੁਹੀ ਕਿਆ ਉਪਮਾ ਦੀਜੈ
॥ ੩ ॥ ੧ ॥ ਬਿਲਾਵਲੁ ॥ ਜਿਹ ਕੁਲ ਸਾਧੁ ਬੈਸਨੋ ਹੋਇ ॥ ਬਰਨ ਅਬਰਨ ਰੰਕੁ
ਨਹੀ ਈਸੁਰੁ ਬਿਮਲ ਬਾਸੁ ਜਾਨੀਐ ਜਗਿ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬ੍ਰਹਮਨ ਬੈਸ ਸੂਦ
ਅਰੁ ਖੁੜੀ ਡੋਮ ਚੰਡਾਰ ਮਲੇਛ ਮਨ ਸੋਇ ॥ ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ ਆਪੁ ਤਾਰਿ
ਤਾਰੇ ਕੁਲ ਦੇਇ ॥ ੧ ॥ ਧੰਨਿ ਸੁ ਗਾਉ ਧੰਨਿ ਸੋ ਠਾਉ ਧੰਨਿ ਪੁਨੀਤ ਕੁਟੰਬ ਸਭ
ਲੋਇ ॥ ਜਿਨਿ ਪੀਆ ਸਾਰ ਰਸੁ ਤਜੇ ਆਨ ਰਸ ਹੋਇ ਰਸ ਮਗਨ ਡਾਰੇ ਬਿਖੁ ਖੋਇ
॥ ੨ ॥ ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ ॥ ਜੈਸੇ ਪੁਰੈਨ
ਪਾਤ ਰਹੈ ਜਲ ਸਮੀਪ ਭਨਿ ਰਵਿਦਾਸ ਜਨਮੇ ਜਗਿ ਓਇ ॥ ੩ ॥ ੨ ॥

Bilawal Baanee Ravidas Bhagat Kee

Ik Onkaar satgur prasaad. Daarid dekh sabh ko hasai aisee dasaa hamaaree. Asat dasaa sidh kar talai sabh kripaa tumaaree.1. Too jaanat mai kichh nahee bhavkhandan raam. Sagal jeea saranaagatee prabh pooran kaam.1.Rahaao. Jo teree sarnaagataa tin naahee bhaar. Ooch neech tum te tare aalaj sansaar.2. Kah Ravidas akath kathaa bahu kaae kareejai. Jaisaa too taisaa tuhee kiasa upmaa deejai.3.1. Bilaaval. Jih kul saadh baisno hoe. Baran abaran rank nahee eesar bimal baas jaaneeai jag soe.1.Rahaao. Brahman bais sood ar khatree dom chandaar malechh man soe. Hoe puneet bhagvant bhajan te aap taar taare kul doe.1. Dhann su gaao dhann so thaao dhann puneet kutamb sabh loe. Jin peeaa saar ras taje aan ras hoe ras magan daare bikh khoe.2. Pandit soor chhatrpat raajaa bhagat baraabar aor na koe. Jaise purain paat rahai jal sameep bhan Ravidas janme jag oe.3.2.

Bilawal Hymns of Saint Ravidas

The Creator of all is One, the only One. He is realized by the True Guru's grace. Everyone, seeing my poverty, mocks. Such is my condition. Now, I hold the eighteen supernatural powers on the palm of the hand. All this is Your grace.1. You know, I am nothing. O my Lord, the Destroyer of dread. All the living beings seek Your shelter, O Lord, the Adjuster of all the affairs.1. Pause. They, who come under Your shelter, they no longer bear the burden of sins. Lord. The high and low have been saved by You from the shameless world.2. Ravidas says, why say more about the inexpressible discourse of God? What You are, that You are alone. By what simile to express Your praise.3.1. Bilawal. The family in which the Lord's holy saint is born, whether it be of high or low caste, poor or rich, it shall have its unblemished fragrance and fame spread through the world.1. Pause. Whether he be a Brahman, a cultivator, menial, a warrior, a bard, a pariah and a low minded person, he becomes pure by the Lord's meditation and saves himself and saves the family of both his parents.1. Blessed is the village, blessed the place of his birth and blessed is his pure family in all the world. He, who drinks the sublime elixir, abandons other relishes and becoming intoxicated with the Divine Nectar, sheds and forsakes sins.2. Amongst the scholars, warriors, canopied kings and others, there is no one, who equals the greatness of the Lord's devoted slave. Ravidas says, as the leaves of water-lily remain detached in water, so is the life of those saints in the world.3.2.

ਬਸੰਤੁ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਤੁਝਹਿ ਸੁਝੰਤਾ ਕਛੁ ਨਾਹਿ ॥ ਪਹਿਰਾਵਾ ਦੇਖੇ ਉਭਿ
ਜਾਹਿ ॥ ਗਰਬਵਤੀ ਕਾ ਨਾਹੀ ਠਾਉ ॥ ਤੇਰੀ ਗਰਦਨਿ ਉਪਰਿ ਲਵੈ ਕਾਉ ॥ ੧ ॥
ਤੂ ਕਾਂਇ ਗਰਬਹਿ ਬਾਵਲੀ ॥ ਜੈਸੇ ਭਾਦਉ ਖੁੰਬਰਾਜੁ ਤੂ ਤਿਸ ਤੇ ਖਰੀ ਉਤਾਵਲੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ ਕੁਰੰਕ ਨਹੀ ਪਾਇਓ ਭੇਦੁ ॥ ਤਨਿ ਸੁਗੰਧ ਢੂਢੈ ਪ੍ਰਦੇਸੁ ॥
ਅਪ ਤਨ ਕਾ ਜੋ ਕਰੇ ਬੀਚਾਰੁ ॥ ਤਿਸੁ ਨਹੀ ਜਮਕੰਕਰੁ ਕਰੇ ਖੁਆਰੁ ॥ ੨ ॥ ਪੁਤ੍ਰ
ਕਲਤੁ ਕਾ ਕਰਹਿ ਅਹੰਕਾਰੁ ॥ ਠਾਕੁਰੁ ਲੇਖਾ ਮਗਨਹਾਰੁ ॥ ਫੇਤੇ ਕਾ ਦੁਖੁ ਸਹੈ
ਜੀਉ ॥ ਪਾਛੇ ਕਿਸਹਿ ਪੁਕਾਰਹਿ ਪੀਉ ਪੀਉ ॥ ੩ ॥ ਸਾਧੂ ਕੀ ਜਉ ਲੇਹਿ ਓਟ ॥
ਤੇਰੇ ਮਿਟਹਿ ਪਾਪ ਸਭ ਕੋਟਿ ਕੋਟਿ ॥ ਕਹਿ ਰਵਿਦਾਸ ਜੋ ਜਪੈ ਨਾਮੁ ॥ ਤਿਸੁ ਜਾਤਿ
ਨ ਜਨਮੁ ਨ ਜੋਨਿ ਕਾਮੁ ॥ ੪ ॥ ੧ ॥

Basant Baanee Ravidas Jee Kee

Ik Onkaar satgur prasaad. Tujhah sujhantaa kachhoo naahe. Pahiraavaa dekhe oobh jaahe. Garbvatee kaa naahee thaao. Teree gardan oopar lavai kaa.1. Too kaae garbahu baavalee. Jaise bhaadao khoombraaj too tis te kharee utaavalee.1.Rahaao. Jaise kurank nahee paa-i-o bhed. Tan sugandh dhoodhai prades. Ap tan kaa jo kare beechaar. Tis nahee jam kankar kare khuaar.2. Putar kalatar kaa karah ahankaar. Thaakar lekhaa maganhaar. Fere kaa dukh sahai jeeo. Paachhe kisah pukaarah peeu peeu.3. Saadhoo kee jao leh ot. Tere mitah paap sabh kot kot. Kah Ravidas jo japai naam. Tis jaat na janam na jon kaam.4.1.

Basant Hymns of Ravidas

The Creator of all is One, the only One. He is realized by the True Guru's grace. You know not anything O man. Beholding your dress, you pride on yourself. The proud bride finds no place in Lord's presence. Over your neck is cawing the crow of death.¹ Why are you proud, O mad woman? Like the big mushroom of the month of Bhadon, you are much more short-lived than even that.¹ Pause. As the deer does not know this secret that the fragrance of musk is within his body and he searches for it abroad, similarly, the Lord is within the mortal. Whoever contemplates his ownself, the death's courier does not humiliate him.² Whoever prides on his sons and wife, from him the Lord shall take account. My self, you shall bear the pain for the deeds done by you. Whom shall you, O man, afterwards address as "O dear one, O dear one, save me Thou?"³ If you take the shelter of the holy then your sins, even though millions upon millions shall all be erased. Ravidas says, whoever contemplates the Name, he has no concern with caste, birth and various existence.^{4.1}

Bhagat Kabir (Total Shabads 541, including sloaks; produced hereunder 2 Selected Shabads)

(੧)

ਬਸੰਤੁ ਕਬੀਰ ਜੀਉ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸੁਰਹ ਕੀ ਜੈਸੀ ਤੇਰੀ ਚਾਲ ॥ ਤੇਰੀ ਪੁੰਛਟ ਉਪਰਿ ਝਮਕ ਬਾਲ
॥ ੧ ॥ ਇਸ ਘਰ ਮਹਿ ਹੈ ਸੁ ਤੂ ਢੂੰਢਿ ਖਾਹਿ ॥ ਅਉਰ ਕਿਸ ਹੀ ਕੇ ਤੂ ਮਤਿ ਹੀ ਜਾਹਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਚਾਕੀ ਚਾਟਹਿ ਚੂਨੁ ਖਾਹਿ ॥ ਚਾਕੀ ਕਾ ਚੀਥਰਾ ਕਹਾਂ ਲੈ ਜਾਹਿ ॥ ੨ ॥
ਛੀਕੇ ਪਰ ਤੇਰੀ ਬਹੁਤੁ ਡੀਠਿ ॥ ਮਤੁ ਲਕਰੀ ਸੋਟਾ ਤੇਰੀ ਪਰੈ ਪੀਠਿ ॥ ੩ ॥ ਕਹਿ
ਕਬੀਰ ਭੋਗ ਭਲੇ ਕੀਨ ॥ ਮਤਿ ਕੋਉ ਮਾਰੈ ਈਂਟ ਢੇਮ ॥ ੪ ॥ ੧ ॥

Basant Kabir Jeo

Ik Onkaar satgur prasaad. Surah kee jaisee teree chaal. Teree poonchhat oopar jhamak bal.1. Is ghar mah hai su too dhoondh khaahe. Aor kis hee ke too mat hee jaahe.1. Raahaao. Chaakee chaatah choon khaahe. Chaakee kaa cheetharaa kahaan lai jaahe.2. Chheeke par teree bahut deeth. Mat lakree sotaa teree parai peeth.3. Kah Kabeer bhog bhale keen. Mat ko-oo maarai eent dhem.4.1.

(੨)

ਸਾਰੰਗ ਕਬੀਰ ਜੀਉ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਹਰਿ ਬਿਨੁ ਕਉਨੁ ਸਹਾਈ ਮਨ ਕਾ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ
ਸੁਤ ਬਨਿਤਾ ਹਿਤੁ ਲਾਗੋ ਸਭ ਫਨ ਕਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਗੇ ਕਉ ਕਿਛੁ ਤੁਲਹਾ
ਬਾਂਧਹੁ ਕਿਆ ਭਰਵਾਸਾ ਧਨ ਕਾ ॥ ਕਹਾ ਬਿਸਾਸਾ ਇਸ ਭਾਂਡੇ ਕਾ ਇਤਨਕੁ ਲਾਗੈ ਠਨਕਾ
॥ ੧ ॥ ਸਗਲ ਧਰਮ ਪੁੰਨ ਫਲ ਪਾਵਹੁ ਪੂਰਿ ਬਾਂਢਹੁ ਸਭ ਜਨ ਕਾ ॥ ਕਹੈ ਕਬੀਰੁ
ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਇਹੁ ਮਨੁ ਉਡਨ ਪੰਖੇਰੁ ਬਨ ਕਾ ॥ ੨ ॥ ੧ ॥ ੯ ॥

Sarang Kabir Jeeo

Ik Onkaar satgur prasaad. Har bin kaon, sahaee man kaa. Maat pitaa bhaaee sut banitaa hit laago sabh fan kaa.1.Rahaao. Aage kao kichh tulhaa baandhah kiaa bharvaasaa dhan kaa. Kahaa bisaasaa is bhaande kaa itnak laagia thankaa.1. Sagal dharam pun fal paavah dhoor baanchhah sabh jan kaa. Kahai Kabeer sunah re santah in man udan pankheroo ban kaa.2.1.9.

(1)

Basant of Kabir

The Creator of all is One, the only One. He is realized by the True Guru's grace. Your gait is like that of a cow, O man. The hair over your tail are shiny.1. Search and eat anything that is in this house. Do not go to any other house.1.Pause. You lick the quern and eat the flour. Whither do you take the rag of the quern?2. You have fixed great gaze at the hanging basket. Take care that a stick or a staff may not fall on your back.3. Kabir says, you have had ample enjoyments. O man, beware lest some one hit you with a brick or clod.4.1.

(2)

Sarang Kabir

The Creator of all is One, the only One. He is realized by the True Guru's grace. Without God, who is the succour of this man's mind? The love of mother, father, brother, son and wife, is all but an illusion.1.Pause. For the future make a raft. What reliance can be placed on wealth? What reliance can be placed on this body's vessel? It perishes with a slight jolt.1. You shall obtain the fruit of all the pious deeds and alms, if you seek to become the dust of the all men. Kabir says, listen ye, O saints, this mind is like a flying bird of the forest, ever on the wings.2.1.9.

CHAPTER 5

Bhagat Bani which was deleted after recording in the Kartarpuri Bir

The following banis of the Bhagats were first recorded in the Kartarpuri Bir but were later deleted on the advice of Guru Arjan. Most of the cancellations were by using a yellow chemical then called 'Hartal' currently known as 'Tipp-ex'.

Surdas

There is only one verse of a shabad of Bhagat Surdas in raga Sarang. The meaning of the verse is that people should leave the company of the atheists and should follow the believers. The heading of the next shabad is 'Sarang Mehla 5', which is Guru Arjan's shabad in support of the verse of Bhagat Surdas. In Bhai Banno's Bir the complete shabad of Bhagat Surdas is recorded, whereas in Kartarpuri Bir the rest of the shabad has been tipp-exed.

The following lines of the shabad have been tipp-exed:

ਕਰਾ ਭਏ ਪੈ ਪਾਨ ਪੀਆ ਏ ਬਿਖ॥

ਨਹੀਂ ਭਜਤ ਭੁਅੰਗ॥੧॥ਰਹਾਓ॥

ਕਾਗਾ ਕਹਾ ਕਪੂਰ ਚੁਗਾਏ, ਸੁਆਨ ਨਵਾਏ ਗੰਗ॥

ਖਰ ਕੋ ਕਹਾ ਅਰਗਜਾ ਲੇਪਨ ਮਰਕਟ ਭੂਖਨ ਅੰਗ॥

ਪਤਿ ਪਲਾਨ ਬਾਨ ਨਹੀਂ ਬੇਧਤ ਰੀਤੇ ਭਏ ਨਿਖੰਗ॥

ਸੂਰਦਾਸ ਪ੍ਰਭ ਕਾਰੀ ਕਮਰੀਆਂ। ਚਰਤੂ ਨਾ ਦੂਸਰ ਰੰਗ॥

(ਸ੍ਰੀ ਗੁਰੂ ਭਗਤ ਮਾਲਾ ਲੇਖਕ ਪੰਡਤ ਨਰੈਣ ਸਿੰਘ ਜੀ ਗਿਆਨੀ)

Mira Bai

In Bhai Banno's Bir (page 369) there is recorded a hymn of Mira Bai, whereas in the Kartarpuri Bir this hymn, after recording, has been tipp-exed. The argument for crossing out this hymn was that all her life, Mira Bai remained a worshipper of an idol of Krishna

and was not a believer of one Almighty God.

The following is the opening line of the hymn:

ਮਨ ਹਮਾਰੋ ਥਾਪਿਓ॥

CHAPTER 6

Important Bhagats whose hymns have not been included in Guru Granth Sahib

When Guru Arjan was busy preparing the manuscript of Adi Granth, there came four Bhagats named Kahna, Chhaju, Pilu and Shah Hussain with their hymns. Guru Arjan heard their hymns but rejected them for inclusion in the Granth.

Kahna

The parentage of Kahna is not known, he was discovered lying in a bush by a holy man named Nanu, at that time Kahna was about six months old. Nanu engaged a nanny for the baby. Miraculously she felt milk in her breast and could feed the baby. At the age of 8-9 he helped Nanu in running a shop, but he gave away all the earnings to feed the poor and the hungry. Nanu then gave him in employment to a silk manufacturer who paid him one 'takka' a day as his wages. Kahna spent this money to feed the holy men. One day he stole money from his employer's cash box and when his conscience cursed him he shouted aloud, thief! thief! and when the employer came in Kahna told him the truth. The employer was deeply impressed by Kahna's purity. After this incident Kahna left his employment and remained with Nanu and devoted his life to search for God.

Kahna wrote many hymns and became very famous. He wore seven necklaces of different beads.

His following hymn was offered for inclusion in the Granth but was not accepted by Guru Arjan:

ਮੈਂ ਹੂੰ ਬ੍ਰਹਮ ਸਰਬ ਕਾ ਕਰਤਾ, ਸਗਲ ਜਗਤ ਮੇਰੇ ਤੇ ਜਾਨ ਸਕਲ ਅਰਾਧੇ
ਮੇਰੇ ਤਾਈ ਅੱਬ ਮੈਂ ਹੋਯਾ ਕਾਨਾਂ ਆਨ।

ਮੈਂ ਉਹੀ ਰੇ, ਮੈਂ ਉਹੀ ਰੇ।

ਜਾਕ ਨਾਰਦ ਸਾਰਦ ਸੇਵੇ, ਸੇਵਾ ਦੇਵੀ ਦੇਵਾਰੇ।

ਬ੍ਰਹਮ ਮੇ (ਬਿਸਨ ਮਹੇਸ਼ ਆਰਾਬੇਹਿ, ਸਭ ਕਰਦੇ ਜਾਕੀ ਸੇਵਾਰੇ)

ਇਹ ਬਾਣੀ ਨਾਲ ਮੇਲ ਨਹੀਂ ਸੀ ਖਾਂਦੀ. (ਹੰਕਾਰ ਭਰੀ ਸੀ)

ਫਿਰ ਬੋਲਿਆ :-

ਮੈਂ ਕਾਨ੍ਹਾਂ, ਕਾਨ੍ਹਾਂ ਮੇਰੀ ਡੀਠ।।

ਕਾਨ੍ਹਾਂ ਅੱਗੇ ਆਗੇ, ਕਾਨ੍ਹਾਂ ਪੀਠ।।

ਜਤ ਦੇਖੋ ਕਾਨ੍ਹਾਂ ਭਾਈ।

ਮੈਂ ਕਾਨ੍ਹਾਂ ਕਾਨ੍ਹਾਂ ਸੱਭ ਆਹੀ।।

ਉਪਰੋਕਤ ਕਾਨ੍ਹੇ ਦੀਆਂ ਸਤਰਾਂ ਸੁਣ ਕੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਕਿਹਾ:-

ਸੁਨ ਗੁਰ ਕਹਯੋ ਜਿ ਗਯਾਨ ਬਿਚਾਰੇ।।

ਬ੍ਰਹਮ ਇਤਰ ਕਛ ਨਾਹਿ ਨਿਹਾਰੇ।।

ਤਉ ਹਮਰੇ ਪਰਮਾਨ ਨ ਏਹੈ।।

ਪੈਠੈ ਸਿਖ ਅਭਮਾਨ ਵਧੇ ਹੈ।।

(ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਕਾਸ਼ ੬੫)

Pilu

Pilu was a Muslim faqir. Scholars differ regarding the birth of Pilu. Some say that he belonged to Taran Taran whereas others say that he belonged to district Hoshiarpur. Pilu was famous for two of his great poems called 'Mirza Sahiban' and 'Sloaks'.

The following hymn was offered for inclusion in the Granth but was not accepted:

ਭਗਤ ਪੀਲੂ

ਪੀਲੂ ਭੀ ਉਸ ਸਮੇਂ ਦਾ ਪ੍ਰਸਿਧ ਭਗਤ ਤੇ ਕਵੀ ਸੀ। ਇਸ ਭਗਤ ਦੀ ਹੇਠ ਲਿਖੀ ਰਚਨਾ ਦਰਜ ਨਾ ਹੋ ਸਕੀ।

ਪੀਲੂ ਅਸਾਂ ਨਾਲ ਸੁ ਭਲੇ ਜੰਮਦਿਆਂ ਜੋ ਮੇਏ,

ਉਨ੍ਹਾਂ ਚਿਕੜ ਪਾਵ ਨਾ ਡੋਬਿਆ ਨਾ ਆਲੂਦ ਭਏ।

ਗੁਰੂ ਜੀ ਨੇ ਨਾਂਹ ਕਰਦਿਆ ਕਿਹਾ ਕਿ :-

ਕਹਿ ਗੁਰ ਇਹ ਮੱਤ ਹਮਰੇ ਨਾਹੀ

ਜਨਮਤ ਮੁਯੋ ਸਿੱਧ ਕਯਾ ਪਾਹੀ

ਜਮਨ ਮਰਨ ਹੈ ਪ੍ਰਭ ਕਾ ਭਾਣਾ

ਪੀਲੋ ਮਾਨਹਿ ਸੋ ਪ੍ਰਭ ਭਾਣਾ।

(ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਕਾਸ਼-੬੫੨ ਸੰਤ ਨਰੈਣ ਪ੍ਰੇਮ ਸਿੰਘ)

Chhaju

Chhaju belonged to district Lahore. Punjabi proverb "jera sukh Chhaju de chobarae o na Bulkh na Bukhare" refers to this Chhaju. The following of his composition was offered for inclusion in the Granth but was not accepted:

ਛੱਜੂ ਭਗਤ (ਭਾਟੀਆ) ਦੀ ਰਚਨਾ ਜੋ ਉਸ ਨੇ ਦਰਜ ਕਰਨ ਲਈ ਬੋਲੀ
ਕਾਗਦ ਸੰਦੀ ਪੂਤਰੀ ਤਉ ਨ ਤਿਆ ਨਿਹਾਰ:
ਇਉਂ ਹੀ ਮਾਰ ਲੈ ਜਾਏਗੀ, ਜਿਉਂ ਬਲੋਚਾ ਧਾੜ।

ਪੰਥ ਰਚਯੋ ਤੀਰਥ ਸਤਿ ਸੰਗ।
ਸਿਮਰਹਿ ਮਿਲ ਕਹਿ ਸ੍ਰੀ ਪ੍ਰਮੇਸਰ,
ਗ੍ਰਹਿਸਤ ਬਿਖੇ ਲਿਵਾ ਲਾਇ ਅਭੰਗ,
ਕਾਰ ਧਰਮ ਕੀ, ਕਰ ਗੁਜਰਾਨਹਿ
ਸੇਵਾ ਸੰਤਿਨ ਸਤਤ ਉਮੰਗ।

ਮੂਰਤ ਨਾਰੀ ਕੀ ਹੁਵੈ ਦੇਖੇ ਨਹਿ ਬੁਧਮਾਨ,
ਧਰਮ ਇਹ ਜਗ ਸਾਰ ਹੈ ਛੱਜੂ ਕਹੇ ਬਖਾਨ।

ਛੱਜੂ ਭਗਤ ਦੀ ਰਚਨਾ ਸੁਣ ਕੇ ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ :-
ਸੁਨ ਛੱਜੂ ਇਹ ਨਹਿ ਪਰਮਾਨਾ।
ਗੁਰ ਨਾਨਕ ਸੰਗ ਗ੍ਰਿਸਤ ਚਲਾਨਾ।
ਜਿਸ ਆਸਰੇ ਖਟ ਦਰਸਨ ਚਾਲੈ।
ਨਾਰ ਨ ਦੈਖੈ ਕਿਨ ਮਗ ਚਾਲੈ।

(ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਕਾਸ਼-੬੫ ਸੰਤ ਨਰੈਣ ਪ੍ਰੇਮ ਸਿੰਘ)

Shah Hussain

Shah Hussain was a Sufi Muslim. He considered himself to be a great saint. When his compositions were rejected by Guru Arjan he became angry and spoke insulting words for the Guru. The following of his compositions were offered for inclusion in the Granth but not accepted by the Guru:

ਸਾਹ ਹੁਸੈਨ ਨੇ ਹੇਠ ਲਿਖੀ ਕਵਿਤਾ ਦਰਜ ਕਰਨ ਲਈ ਪੜੀ :-
ਅਸੀਂ ਬੁਰੀਆਂ ਵੇ ਲੋਕਾਂ ਬੁਰੀਆਂ,
ਕੋਲ ਨਾ ਬਹੁ ਵੇ ਅਸੀਂ ਬੁਰੀਆਂ,
ਰਹਾਉਂ।।

ਤੀਰਾਂ ਤੇ ਤਲਵਾਰਾਂ ਨਾਲੋਂ ਤਿਖੀਆਂ
ਨੈਣਾਂ ਦੀਆਂ ਛੁਰੀਆਂ।
ਸਜਣ ਸਾਡੇ ਪਰਦੇਸ ਸਧਾਣੇ,
ਅਸੀਂ ਵਿਦਿਆ ਕਰਕੇ ਮੁੜੀਆਂ।

ਗੁਰੂ ਜੀ ਨੇ ਸਿਰ ਹਿਲਾ ਦਿਤਾ ਤੇ ਕਿਹਾ, ਇਹ ਦਰਜ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਸਾਹ ਹੁਸੈਨ
ਨੇ ਫਿਰ ਕਿਹਾ :

ਚੁੱਪ ਕਰ ਵੇ ਅੜਿਆ, ਚੁਪ ਕਰ ਵੇ ਅੜਿਆ।
ਬੋਲਨ ਦੀ ਨਹੀਂ ਜਾਇ ਵੇ ਅੜਿਆ।
ਸਜਨਾ ਬੋਲਨ ਦੀ ਜਾਇ ਨਾਹੀ।
ਅੰਦਰ ਬਾਹਰ ਹਿਕਾ ਸਾਈ।
ਕਿਸ ਨੂੰ ਆਖ ਸੁਨਾਈ।
ਇਕ ਦਿਲਬਰ ਸਭਿ ਘੱਟ ਰਵਿਆ
ਦੂਜਾ ਨਹੀਂ ਕਦਾਈ।
ਕਹੈ ਹੁਸੈਨ ਫਕੀਰ ਨਿਮਾਣਾ।
ਸਤਿਗੁਰ ਤੋਂ ਬਲ ਬਲ ਜਾਇ।।

ਜਦ ਸਾਹ ਹੁਸੈਨ ਇਹ ਕਾਵਿ ਖਤਮ ਕਰ ਬੈਠਾ ਤਾਂ ਗੁਰੂ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਸਾਹ ਹੁਸੈਨ
ਚੁਪ ਹੀ ਕਰ।

ਕਹੈ ਗੁਰੂ ਸੁਨ ਸਾਹ ਹੁਸੈਨ।
ਚੁਪ ਕਰਨ ਮਤ ਹਮਰੋਂ ਹੇਠ।
ਆਪ ਜਪੇ ਪੁਨ ਅਪਰ 'ਜਪਾਵੈ।
ਗੁਰਮਤ ਇਹ ਕਉ ਮੁਕ ਹਹਾਵੈ।

(ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਕਾਸ਼ ਸਫਾ ੬੫੨ ਸੰਤ ਨਰੈਣ ਪ੍ਰੇਮ ਸਿੰਘ)

CHAPTER 7

Conclusion

Guru Granth Sahib is an eternal book. It is composed to preserve the word of God spoken through the Sikh Gurus and other holy men both of preceding Guru period and of the Guru period. It is a collection of world's most beautiful lyrics.

In compiling this scripture Guru Arjan equated the hymns of the Bhagats with the hymns of the Gurus, installed the whole collection in the Harimandir and himself bowed to it.

The selection of the Bhagats and their hymns were very academic, scholarly and scholastic. A few writings first included were later deleted or cancelled.

The whole task was enormous, colossal and gigantic, and only the genius of Guru Arjan could have done it and completed it in time.

Most of the world scholars who have seen the Granth and have gone through its hymns, are unanimous in their saying that this is one of world's most introspective scriptures.

Unlike most of the world's other scriptures it is composed in poetry, is arranged in musical measures and structured in various forms of poetic literature.

It is also one of the world's most voluminous works in the world and preserves in it numerous Indian languages and their dialects. The most important feature of the Granth, however, is that it was composed and sealed by the Guru himself and is available in its original binding.

In the views of the world philosophers and eminent writers Guru Granth Sahib is a spiritual treatise unparalleled in history.

According to Dr. Radhakrishnan, "We find in the... Granth, a wide range of mystical emotions, intimate expressions of the personal realisation of God and rapturous hymns of divine love."

According to Duncan Greenlees, "The... Granth is certainly one of the world's masterpieces of poetry,..... The Granth Sahib has been rightly called the cream of Indian thought...."

According to Miss Pearl S. Buck, "I have studied the scriptures of other great religions but I do not find elsewhere the same power of appeal to the heart and mind as I find in Adi Granth. It speaks to me of life and death; of time and eternity; of the temporal human body and its needs; of mystic human soul and its longing to be fulfilled; of God and the indissoluble bond between them." According to Professor Teja Singh, "Guru Granth Sahib is the most authentic and the holiest of the world's scriptures; it introduces the spirit of the Bhakti (devotional) movement in India and reveals the quest and mystic experience of man to reach the high domain of God."

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