

MOMAN CHITVARANĪ

or

To Munivar Bhāī Nānī (short)

By

Sayyad Imam Shah (r.a.)

(selected verses)

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A sample recording of the selected verses of this granth is available in volume number-42 of the series of the “Ginans in Traditional Tunes” prepared by the Itreb Ginan Group of Pakistan.

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Introduction

At the outset we express our immense gratitude to the Almighty Lord for His infinite mercy that made it possible for us to offer for our readers the translation of another very important granth of our Satpanth literature namely, Moman Chitvaraṇī or To Munivar Bhāī Nānī (short).

Sayyad Imamuddin Abdul Rahim bin Pir Hasan Kabiruddin, popularly known as Imam Shah (r.a.) was the youngest son of the eighteen children of Pir Hasan Kabiruddin, who played a very important role in the Ismaili preaching in the Indo-Pak subcontinent. He was born in Uch Sharif, currently in the Punjab, Pakistan, in 1449 or 1452 AD. After the death of Pir Hasan Kabiruddin, his brother Tajuddin was appointed as Pir rather than anyone from his children. According to some sources some brothers of Sayyad Imam Shah did not accept him as Pir. It is apparent from some of the gināns of Sayyad Imam Shah that a dispute over the properties with his brothers had greatly affected his life.

According to the events of history, after the sudden death of his uncle Pir Tajuddin, the Imam of the time had invited Sayyad Imam Shah to Iran. Instead of returning to Sindh or Uch Sharif from Iran, Sayyad Imam Shah proceeded to Gujarat and its surrounding areas for spreading the Ismaili teaching.

The ruler of Gujarat welcomed him. He married in a sufi family and settled in Ahmadabad. The preaching organization of Imam Shah proved very successful in Gujarat. With the increase in the number of followers he entrusted them with collecting the dues of the Imam which were regularly sent to the Imam. He sent his trusted murids to other parts of Gujarat for preaching the message of Satpanth.

In view of the political situation of that time many murids of Sayyad Imam Shah lived their lives as “Guptīs”, i.e. they practiced Ismaili faith in secret without revealing it to others while continuing some of their old customs and traditions.

It is said that he spent some time in Pirāṇā near Ahmadabad to supervise the construction of his mausoleum. Many communities respect that place because he was buried there. According to many sources he died in 1513 AD leaving behind a son and a daughter.

Following are the available granths and gināns attributed to him:

1. Nakalankī Gītā, about 66 pages.
2. Moman Chetāmṇī, 630 stanzas.
3. Athar vedī gāyantrī/gāvantrī, 5 pages in prose.
4. Moman Chitvaraṇī (To Munivar bhāī Nānī (short) 323 stanzas.
5. Vīs Tol.
6. Pāṇḍavno parb, 578 stanzas.
7. Mūl gāyantrī/gāvantrī, (Gāyantrī Vaḍī (long), 50 pages.
8. Jaṇnatpūrī, 1600 stanzas.

9. Das Avatār moṭo (long), 1600 stanzas.
10. Jhankār 487 stanzas.
11. Satveṇī Nānī (short), 22 long verses.
12. Man samjāṇī Nānī (short), Vel and 46 sunnat, 332 stanzas.
13. Mūl Bandh, So Thal and Chār Chok.
14. Sayyad Imam Shah tathā Bāī Buḍhāīno sañvād, 71 short gināns.
15. 10 gināns of Gugrī.

Besides these there are about 162 short gināns.

According to the researchers, after Pir Sadardin (r.a.), he was the most prolific writer of gināns.

Moman Chitvaraṇī, which means “description of the thoughts of a believer” has 323 stanzas out of which we have selected 256 stanzas for this translation. It is not known why this granth is called Moman Chitvaraṇī when in the verse number 6 and 7 Sayyad Imam Shah (r.a.) has called it Moman Chitveṇī which also means words, discourse or voice of a believer.

There is a granth of Pir Sadardin (r.a.) which is named “Moman Chitveṇī” or “To Munivar Bhāī Moṭī (long) which has 550 stanzas and in the last stanza it has been called “Moman Chitveṇī”. There is another granth of Sayyid Imam Shah (r.a.) with a similarly sounded name “Moman Chetāmṇī” or “Cheto Rikhīsaro” which has 630 stanzas.

The text we used here for translating has been taken from the khojakī edition of “12 granth 105 gināns” published by Mukhi Lalji Bhai Devraj in Khoja Sindhi Chhāpkhānū, Mumbai, in savant 1960 (approximately 1903 AD). Apart from these, we also consulted three khojakī manuscripts in the library of the Shia Imami Ismaili Tariqah and Religious Education board for Pakistan. We noted some differences in the wordings in these three manuscripts and the text published by Mukhi Lalji Bhai Devraj. Moreover, in some manuscripts the granth contains 325 stanzas and in some 327 stanzas, that is 2 or 4 more stanzas than the published version of Mukhi Lalji Bhāī Devraj. There may have been more manuscripts and Mukhi Lalji Bhai Devraj had relied on the ones available with him. The manuscripts we consulted at Itreb library were: KM/S3, dated savant 1952 (Approximately 1895 AD), KM/S15, dated savant 1943 (approximately 1886) and KM/S27 dated savant 1907 and 1911 (approximately 1850 and 1854 AD). For this publication we have not made any comparison between the wording of published version and that of the manuscripts because that demanded a lot of time and effort. We relied on the published version.

The language of Moman Chitvaraṇī or To Munivar Bhāī Nānī is easy Gujarati, and the thoughts have been conveyed in a very simple way. Each stanza consists of four lines, a quatrain. Each stanza starts with “To Munivar bhāī” thus it is called so. Since the granth of Pir Sadardin (r.a.) with the same name has more stanzas therefore, that is called To Munivar bhāī Moṭī (long), whereas this granth is called Nānī (small) due to lesser number of stanzas. Obviously, this classification of long and short must have been done later, or at least after the version of Sayyad Imam Shah(r.a.) came into being because there cannot be a longer

version unless there is a shorter one. The same classification has been used for the two Satvenīs, one by Sayyad Imam Shah (r.a.) which is known as Satvenī Nānī, and the other by his son Sayyad Nūr Muhammad Shah (r.a.) which is called Satvenī Moṭī.

Among the important topics of this granth are the recognition of true spiritual master, spiritual purity, and sacrifice to attain the higher values of faith. Similes and parables have been profusely used in this text to convey the message.

The text begins with the emphasis on the recognition of the spiritual master and his obedience. After that the readers have been advised to avoid the māyā or the illusion of this mortal world.

From stanza 24 to 35, comparing the body with a farm, he asks the readers to put it in trial with the name of Hazrat Ali (a.s.), plough it with faith, use your tongue as a spade, make truth and faith as two bullocks, keep the stick of virtue in your hand, make knowledge and contemplation as goads, remove the harmful weeds of anger, and sow the seeds of Dasond so that the crop increases thousandfold. Make a platform protection in the heart to save the farm, otherwise the evil birds will eat away the crops. If the caretaker is careless then the birds will destroy the crops.

Then he gives an example of colourfast and non-colourfast colours, and says that the love for the world is like non-colourfast colour which fades away, while the love for the spiritual master is like colourfast colour that never fades.

From stanza 69 to 72, while condemning hypocrisy or duplicity, he advises the readers to follow the spiritual master single-mindedly. People with two faces are like drums which is full of lies and are beaten from both sides. After beating it for long time it is hung upside down.

Then talking about trials and tribulations in life, he says in stanzas 83 to 89 that trials and tribulations always befell on the bhakts or the pious people because nobody succeeds without going through the tests. Giving example of gold he says that when the gold bears the heat of fire and the blow of hammer, its beauty and value increases. Copper also looks like gold but as soon as it is put in the fire it becomes black.

From stanzas 109 to 117 he says that sins are like poison in your being. Many people claim nowadays to remove the poison but the true remover of poison is the spiritual master who cleanses and purifies you by removing the inner poison through āb-e-shafā, religious rituals, dasond, sukrit and the chant of Pir Shah.

From stanza 124 onwards he talks about the purity of heart and about the definition of the superior and the lower. He says that the real superior is the one who has recognized and followed the spiritual guide, who attends Jamatkhana regularly, partakes of āb-e-shafā, offers dasond, performs the religious rituals, acts according to the gināns of the spiritual

master and acts upon so kriya (hundred actions). Otherwise, having born in a particular caste does not make anyone superior or inferior.

Returning to the topic of trials in life, from stanza 148 he gives an example of a claypot which was initially raw clay that was removed from the earth with the blow of a spade. Then water mixed in it and made doughs by repeatedly crushing under the feet. After having mixed dung in it, the plotter spun it on the wheel and shaped many pots from it. Finally, it was put on fire to cook. In this way it becomes a pot from which kings, queens and the deities drink water. Similarly, a murid should dig the soil of his being with the spade of the teachings the spiritual master; put water of virtuous advices, mix the mud of dasond and sukrit, tap with the chant (zikr), and bear the fire of suffering then the spiritual master will turn him into a cooked pot. This description continues till stanza number 166.

From stanza number 167 he talks about the hidden treasures in the heart. He says that there is a heavy door on the heart. Acquire the key of the knowledge from the spiritual master and open the door. Then put the lamp of the spiritual master inside your heart so that everything becomes visible. The treasure inside the heart is invaluable. If you acquire the weighing scale of the knowledge of the spiritual master then you will understand their values. The spiritual master is distributing this wealth; gather them if you can. This treasure will be very useful for you in the next world. If you miss this opportunity then you will regret much. Those who do not have key and the lamp of the spiritual master, they entered the house in darkness and filled their sacks with rocks instead of the jewels due to the darkness. When they will open their sacks in the next world they will hit their heads with those rocks in remorse. This story continues till stanza 186.

Then he compares the spiritual master with a huge tree of sandalwood in whose company a bitter margosa (nīm) becomes fragrant. He advises to keep the sweet name of the spiritual master on your tongue and spit the bitter world.

From stanza 193 to 207, he gives the example of an ocean and a boat. He advises to consider this world as a deep ocean in which the Satpanth (true path) is like a boat whose captain is the spiritual master. He who boards this boat, offer dasond regularly, attend Jamatkhana regularly and love the spiritual master, the spiritual master will take him to the shore. against this the boat of lie is broken; those who board it are blind, and its captain is also blind. Such a boat will capsize in deep sea and no one will reach the shore.

After that he says that the heart is the prayer house and God resides in the heart. Play all musical instruments in the heart and read the book of love in the heart.

From stanza 228 to 254, while criticizing sadhus and sanyasis, he says that they claim to be religious persons but they live disgraceful lives by shunning the responsibilities of their families, and depending on the charity of other. They become more sinful by torturing their bodies. They search light but do not recognize the bearer of the light who is manifest in the

region of Arab. One who recognizes the spiritual master and obeys him is the real yogi today.

From stanza 255 onward, talking about the purity and cleanliness of the heart, he advises to remove all grudge and lies from the heart and clean it like a mirror so that one can have light in it. But to achieve that one needs to go through tough tests. He asks the readers not to consider the lord far; he resides in you like the pupils in the eyes.

Describing the qualities of a true Muslim from stanza 282 to 289, he says that in today's era of Kali Yuga a true Muslim is the one who acts upon the following five sunnahs: the sunnah of controlling one's tongue, sunnah of controlling the carnal desires, sunnah of eyes, ear and limbs. One who cleanses oneself by following all these five sunnahs is a true Muslim today.

From stanza 293, while giving examples of milk, yogurt, butter and buttermilk he says that as there is butter hidden in the milk and yogurt, but to acquire that one has to churn them. Similarly, in order to acquire the butter of faith one should churn in one's being by following the teaching of spiritual master.

At the end he advises to read this *ginān* and contemplate on it so that the believers can acquire spiritual treasure and salvation.

*

MOMAN CHITVARANĪ

To munivar bhāī,
Partham athar ved gurnar shāhānū srevīe, tene srevāntā manmānhe sank na āṇ;
Jo gurnarne ḫraḍh visvāse srevaso, to amar thāese prāṇ re, bhāī amar thāese prāṇ. 1

“O believer brother! First of all, follow the Athar Veda of spiritual master; have no doubt in the heart in following him. If you follow the spiritual master with strong faith then your soul will become immortal.”

To munivar bhāī,
Amrāpūrī to prāmiye, jo srevīe tapsī gurnar nūr;
Jo ek mane gurnar shāhāne srevīe, to prāchhat thāese dūr re. 2

“O believer brother! You will obtain the eternal abode when you will follow the nūr (light) of that worshipper spiritual master. If you obey the spiritual master single-mindedly then your sins will be removed.”

To munivar bhāī,
Kaljugmānhe sāchā tapsī gurnar sāchā jāṇjo, te satgur Sohodev sāchā āe;
Te gurnarne doe karī jāṇe bāvle, te nishṭe dozak jāe re. 3

“O believer brother! Consider the spiritual master as the true worshipper in the Kali Yuga, that Satgur Sohdev is true. The ignorant consider them as two (or separate), they will surely go to hell.”

To munivar bhāī,
Dozakthī to chhūṭīe, jo srevīe gurnar shāe;
Je gurgatnī nit nit srevā kare, te sahī amrāpūrī jāe re. 4

“O believer brother! You will be saved from hell when you will obey the spiritual master. He who always follows the spiritual master (or serves the Jamat), he will surely go to heaven.”

To munivar bhāī,
Āj gurgat gangā karī jāṇjo, tenū gubat vahe parvāe;
Āj je koī gurgat gangāmānhe sudh snān karse, bhāī tenā prāchhat jāe re. 5

“O believer brother! Consider today the gurgat (Jamatkhana) as Ganges the flow of which is hidden. Whover takes the real bath in the gurgat gangā (Jamatkhana) today, O brother! His all sins will be removed.”

To munivar bhāī,
Tame sarve mukhī musāfir ek chinte sāmbhaļo, ane suṇo mokh mugatnū ṭhām;
Evā gur Indra Imam Shah bhākhiyo, elamnū muman chitveṇī nām re. 6

“O believer brother! You all Mukhi and musafir (traveller) listen with attention, and listen to the matters of attaining the abode of salvation. Gur Indra Imam Shah (r.a.) has said this. The name of this knowledge is Muman Chitveṇī.

To munivar bhāī,
Je ā gurnarne seve sāchsūn, tene Ali chhe hajūr;
Moman Chitveṇī chint daine sāmbhaļo, prāchhat thāe tenā dūr re. 7

“O believer brother! He who will truly follow this spiritual master, Mawla Ali (a.s.) is always with him. He who will listen to the Moman Chitveṇī with concentration all his sins will be removed.”

To munivar bhāī,
Munivar munivar sab koe kahāve, paṇ munivarno bhed na jāne koe;
Jeṇe a satgur pūrā sreviyā, āj kaljugmā munivar soe re. 8

“O believer brother! Everyone calls himself a believer but nobody knows the secret of a believer. He who followed the spiritual master completely he is a believer in today’s Kali Yuga.”

To munivar bhāī,
Je jīvtā martak hoī rahe, ane dānat rākhe ṭhām;
Je gatmānhe nit nit hāl gujāre sāchsūn, āj tenū munivar nām re. 9

“O believer brother! He who lives like dead while living and keeps his intention stable; he who practices the religious deeds regularly with the Jamat, he is called a believer today.”

To munivar bhāī,
Ā kāyā kāle galī jāese, jem nadīe vahe chhe nīr;
Jaeso sapnātarnū pekhaṇū, bhāī taeso a sharīr re. 10

“O believer brother! This body will perish tomorrow as the water of river flows; as the spectacle of dream, O brother! So is this body.”

To munivar bhāī,
Jevūn sapnātarnū pekhaṇū, tevūn ā sansār;
Have kāīn̄k sukrit karjo bāvle; tame mūrakh tajo ahūn̄kār re. 11

“O believer brother! As the spectacle of a dream, so is this world. O ignorant! Do some good deeds, and shun pride and vanity.”

To munivar bhāī,
Te gurjīnā ved vachan avichal jāṇjo, teṇe ā satgursūn avichal rākhiyo dhiyān;
Teṇe bhagate māyā moh karī kārmī, teṇe tajiyā gurjīne farmān re. 14

“O brother believer! Consider the knowledge and words of the spiritual master as immovable. Those who attached unwavering thoughts with this true master, those devout considered the love of this world and greed as evil, and shunned them following the farmān of the spiritual master.”

To munivar bhāī,
Jab lag tanmāñhe prāṇ chhe, tab lagī māyānū dukh sukh;
Paṇ jāre kāyā kāchī galī jāese, tāre prāṇīne padse dukh re. 15

“O believer brother! As long as the soul is in the body, there is suffering and happiness of the illusion of this world. But when the raw body will decompose then the person will suffer.”

To munivar bhāī,
Āpṇā prāṇīne dukh nao dījīe, ane māyā chhe jūṭhī sadā kāl;
Te sabko dhande bāe kar, pachhe āp ja rahese ṭāl re. 16

“O believer brother! Don’t hurt your soul, and māyā (illusion of the material world) is always false. It will make everyone busy, and itself will remain aloof.”

To munivar bhāī,
Ā māyānū ghanṭ vāge chhe, teṇe jīv jem mirag vedhāṇū jāe;
Teṇe āgal dīthūn chāndraṇū, pachhe paṇiyo ghor andhārmāñhe re. 17

“O believer brother! The bell of māyā (illusion) is ringing in which the person gets trapped like a deer. He saw light ahead but got trapped in pitch darkness.”

To munivar bhāī,
Tem prāṇī vedhāṇo māyā nādmā, te kūḍ kapaṭ mat āṇ;
Tene bāṇ ja lāge jam taṇā, tāre khaṇ ekmāñhe chhūṭe prāṇ re. 18

“O believer brother! Similarly, the person got trapped in the ringing of the māyā (illusion); don’t adopt such lies and fraud. He is hit by the arrow of the angel of death and dies in a moment.”

To munivar bhāī,
Māyānū ghanṭ vāge chhe, teṇe sarve dunyā ghaflat vendhāṇī jāe;
Tene bāṇ lāge jam taṇo, tāre prāṇī lakh chorāsī pherā khāe re. 19

“O believer brother! The whole world is getting trapped forgetfully in the bell of māyā (illusion) that is ringing. When it is hit by the arrow of the angel of death then the person falls into the cycle of 8.4 million births.”

To munivar bhāī,
Je koī māyā rasmāñhe rāchiyā, tis thī mūrakh na dūjā koe;
E din chār māyā mīthadī, pachhe antkāle vikh ja hoe re. 20

“O believer brother! He who got indulged in the taste of māyā (illusion), no one is foolish than him. This is the sweet māyā (illusion) of four days that will become poison when the time ends.”

To munivar bhāī,
Je koī āvā Alī ras suñī rāchiyā, teñe ā gurnar ołakhiyo parmāñ;
Te sadā kāl chhe mīthadā, te kadī vikh na hove jāṇ re. 21

“O believer brother! He who got indulged in the taste of the nectar of Ali (a.s.) after listening to it, he surely recognized the spiritual master. This is always sweet; know that it will never become poison.”

To munivar bhāī,
E dunyā sarve dukh sukh rotī rahe, ane mokh mugatnū ṭhām na jāṇe koe;
Satgur kahe sāchā munivar āpṇā, jeñe dunyānā sukh dukh nākhiyā dhoe re. 22

“O believer brother! This world is busy talking about its happiness and sorrows, and nobody knows the place of salvation. True spiritual master says that our true believers are those who discarded the happiness and the sorrows of this world.”

To munivar bhāī,
Sukh dukh dilthī dhoīe, ane dunyāmāñhe chhe din chārnū rang;
Jene ā satgurjīe rang diyā, te kadī na thāe bhang re. 23

“O believer brother! Remove the happiness and sorrow from the heart, and the colour of this world is for four days. He whom the true spiritual master gave colour that will never end.”

To munivar bhāī,
Tame kasñī karjo Alīnā nāmnī, ane kāyā khetar khedo sab koī;
Jo hal hāñko īmānsūñ, to sab kuchh nīpaj hoe re. 24

“O believer brother! Take the test of the name of Ali (a.s.) and plough in the field of the body. If you plough with faith then it will yield all types of crops.”

To munivar bhāī,
Tame ridehmā hal ja hāṅko īmān-nū, ane jībhiyā choḍe kos besaḍ;
Sidaq īmān be balaḍīyā karī same chāse hāṅkjo, em karī tārā man-nī kāsal kāḍh re. 25

“O believer brother! On your heart use the plough of faith and make your tongue as plowshare. Lead the two bullocks of truth and faith on the straight line. In this way remove the blackness of your heart.”

To munivar bhāī,
Pun-nū parānū hāth karo, ane giyān dhiyān-nī besādo āl;
Balad be same chāse hāṅkjo, to kāyā khetra chokhū thāe re. 26

“O believer brother! Keep the staff of virtue in your hand and make knowledge and concentration as goads. Lead the two bullocks on straight line then the farm of your body will be clean.”

To munivar bhāī,
Tame kālnā khūṭā kāḍhī nākhjo, ane ā kāyā khetramānhe kāl na rākho koe;
Jem jem hal hāṅko īmān-nū, tem tem nisijal kāyā khetra chokho hoe re. 27

“O believer brother! Remove the weeds of anger and don’t keep any anger in the farm of the body. As you use the plough of faith so the farm of the body will become clean.”

To munivar bhāī,
Kāyā khertamānhe dasond bīj ja boē, bohotā kāl na karso koe;
Je ā satgur mukhe bohove sāchsūn, to sehestra ghaṇerī nīpaj hoe re. 28

“O believer brother! Sow the seed of dasond in the farm of your body, do not fall short in sowing it. He who will offer in the presence of the true spiritual master, his yield will be thousand-fold.”

To munivar bhāī,
Kāyā khetra ṭoē āpṇū, ane mānhe man-nū mālo ghālo tānē;
Nahīn to lok kuṭam sarve jār malī, tārā khetrane toḍī khāe re. 29

“O believer brother! Protect the farm of your body and make a platform for protection. Otherwise, the relative birds and others together will destroy your farm.”

To munivar bhāī,
Jab lag hariyā kherta hae, tab lag nīpajnī karjo jāṇ;
Temānhe āvtā pāpī pankhīne uḍāḍjo, bhāī te kāyā khetrane ma dejo khāṇ re. 30

“O believer brother! As long as your farm is luxuriant take care of its yields. Remove the sinful birds that come in it. O brother! Don’t allow them to eat your crops.”

To munivar bhāī,
Te pāpī pankhī chhe utāvlo, te kāyā khetrane jhaḍpīne khāe;
Jāre rakhvālo ghāfal hoī rahe, tāre sarve khetrane khāī jāe re. 31

“O believer brother! That sinful bird is in hurry; it eats the farm of the body quickly. When the caretaker is careless then it eats up the whole farm.”

To munivar bhāī,
Man-nū mālo karī sate chaḍo, ane jīvnī nīpajnī karjo jāṇ;
Tame āvtā pāpī pankhīne uḍādjo, tene khetra ma dejo khāṇ re. 32

“O believer brother! Build the platform of heart, climb it with truth and protect the yield of the soul. Remove the coming sinful birds; don’t let them eat the farm.”

To munivar bhāī,
Jab lag kāyā khetra pāke āpṇū, tāre lūṇī karjo ek ṭhām;
Jāre sesastra ghaṇero kan nīpaje, tāre lok kuṭam-mā jāe uḍāe re. 33

“O believer brother! When the farm your body is ready then cut and gather them in one place. When the thousand-fold yield is collected then distribute them among the family and the relatives.”

To munivar bhāī,
Evī kasṇī karjo satnī, ane gurnarsūn man lāe;
Je iyāṇ nīpaj evī bove sāchsūn, to tiyāṇ ekoter pūriyā beṭhā khāe re. 34

“O believer brother! Bear such test of truth and attach your heart with the spiritual master. He who sows here such sowing with truth, then there his seventy-one generations will eat sitting.”

To munivar bhāī,
Ā kaljugmāṇhe munivar aesā loṇīe, jo manmāṇhe rahe udās;
Te kāyā dikhlāve jugmāṇhe, ane man rahe gurnarne pās re. 35

“O believer brother! In this Kali Yuga consider him a believer who remains sad in his heart. His body remains in the world but his heart remains with the spiritual master.”

To munivar bhāī,
Gurnarne charaṇe pūro chint bāndhīe, bhāī to na avtarīye dūjī vār;
Ā kāyā kāchī kārmī, te galī galī thāese chhār re. 36

“O believer brother! Bring your full thought on the feet of the spiritual master, then you will not have to come again. This raw body is a bad thing; it will decompose and will become ash.”

To munivar bhāī,
Kāyā kunjar dekh kar, bhāī tū dekhī mat bhūl;
E kāyā kāchī kārmī, jem kumlāvē phūl re. 37

“O believer brother! Do not forget by looking at this beautiful and youthful body. This raw body is a bad thing. It will wither away like the flowers.”

To munivar bhāī,
Jab lag e kāyā kūmpal leher det hae, tab lag tū sāmbhal karī lejo satgursūn ṭhām;
Jab e pān jarī karī bhūne paḍe, tab kachhū na āve kām re. 38

“O believer brother! As long as the sapling-like body is swinging, acquire carefully the place of the spiritual master. When those leaves will fall on the ground then it will be of no use.”

To munivar bhāī,
Āj to munivarnā pān hariyā jo rahe, jeṇe ā gur nūr pūrā parmāṇiyā jeh;
Te kadī kharī nā paḍe, bhāī tenī amar thāse deh re. 39

“O believer brother! Today the leaves of those believers will remain green who completely accepted the light of the spiritual master. They will never fall, O brother! Their existence will be eternal.”

To munivar bhāī,
Amar hoṇekū sab koī kare, paṇ amar mugatnū bhed na jāṇe koe;
Je munivar tapsī gurnarnī sat karī pāval pīe, bhāī āj so amar hoe re. 40

“O believer brother! Everybody tries to become immortal but no one knows the secret of eternal salvation. The believer who truly partakes of the āb-e-shafā of the worshipper spiritual master, he will be immortal today.”

To munivar bhāī,
Ā kalijugmāṇhe bahū panth bahū panthiyā, ane bahū sādh ne bahū sidh;
E sarve din chārna gur chhe, paṇ ākhar padse rad re. 41

“O believer brother! In this Kali Yuga there are many paths and many followers of the path; many achievers and many achievements. They are all gurus of four days; eventually they all will be rejected.”

To munivar bhāī,
Āgal ved aor jug nahīn, ane āj kaljugnī potī sandh;
Ā satgur kahe pukār kar, paṇ mūrakh na chete andh re. 42

“O believer brother! Up ahead there is neither any Veda nor any Yuga, and the end of Kali Yuga has arrived. The true spiritual master is calling out but the blind fools do not become careful.”

To munivar bhāī,
Chetaṇhār tame chetjo, ane satpanth chhe mugatnū medān;
Paṇ jāre roj qayāmat dādō avse, tāre lekho pūchhse nidhān re. 43

“O believer brother! Be careful O those who need to be careful! And satpanth is the field of salvation. When the Day of Judgment will come then He will surely ask for account.”

To munivar bhāī,
Lekhū lese gurnar sāhiyān, ane kāga! lese āpṇe hāth;
Je munivar dasond sukrite pūrā pađe, te tiyān milse sāhiyān-ne sāth re. 44

“O believer brother! The lord will ask for account, and will take paper in his hand. The believer who will be complete in dasond and sukrit, he will be with the lord there.

To munivar bhāī,
E sarve dunyā tiyān dāvo karse, paṇ āj mugat khetra athar ved satgur ṭhām;
Bhāī jo sīs jāe to javā dīo, paṇ na chhodo gurnarnū nām re. 45

“O believer brother! The whole world will make tall claims there, but today the farm of salvation is the Athar Veda and the place of the spiritual master. If the head goes then let it go but do not abandon the name of the spiritual master.”

To munivar bhāī,
Tame satpanth dhiyāvo sāchsūn, ane pūro gurnarsūn rākho het;
Jo ṭūkā karī nākhe tārī dehīnā, toe na chhodo gurnarsūn pīt re. 46

“O believer brother! Follow the satpanth (true path) with truth, and keep full love with the spiritual master. Even if your body is cut to pieces, do not leave the love for the spiritual master.”

To munivar bhāī,
Bhagate het na chhođīyo āpṇo, ane kāher pherāvī pūṭh;
Je pāñch hathāyre pūrā hoe, bhāī so lađe sanmukh re. 47

“O believer brother! The devout did not leave their love, while the cowards turned their backs. He who is armed with five weapons, he keeps on fighting on the frontline.”

To munivar bhāī,
Te bhagat pūrā tiyāñ lañī variyā, ane tenī sāñkh pūre sab koe;
Pañ temāñhethī kāher kampī bhāgeā, bhāī tene na jāne koe re. 48

“O believer brother! The true devout fought there and returned, everyone bears testimony to that. But the cowards amongst them ran away due to fear. O brother! Nobody knows them.”

To munivar bhāī,
Āj kaljug velā chhe doelī, temāñhe sarve kāher lok achet;
Pañ ā satgur kahe sāchā munivar āpñā, tene gurnar ūpar āñiyo het re. 49

“O believer brother! The time of Kali Yuga today is arduous, everyone in it is coward and unaware. But the true spiritual guide says that our true believers kept love on the spiritual master.”

To munivar bhāī,
Tame gurnar upar pūro het rākho munivaro, ane hūñ hūñ khūdīne mār;
Ā dunyā rang kasumbā chhe, tene jātā na lāge vār re. 50

“O believer brother! Keep full love for the spiritual master, and kill your ego; the colour of this world is like (non-fast colour of) safflower, it fades away quickly.”

To munivar bhāī,
Ā dunyā rang kasumbo chhe, tesūñ ma rākho het;
E din chārmāñhe rang vahī jāese, pañ ākhar suvet nū suvet re. 51

“O believer brother! This world is like the colour of safflower, don’t fall in love with it. In four days this colour will go away and at the end it will be the same white.”

To munivar bhāī,
Khoñ rang rangāve sarve dunyā, ane te phartā hevāñī bhekhan;
Pañ ā satgurjīno sāchō rang choñ majīñhū, te kadī na hove suvet re. 52

“O believer brother! The whole world gets dyed in false colour, and they roam like animals. But the colour of the true spiritual master is fast, it will never become white.”

To munivar bhāī,
Tame rang rangāvo satgur mukhe, ane jaesī pañole ḫhang;
Te phāte phīte galī jāe, toe ne mele rang re. 53

“O believer brother! Dye yourself with the colour of the true spiritual master as the fabric is dyed. It gets torn and worn-out but the colour does not fade.”

To munivar bhāī,
Bāqī dunyāmāñhe avar rang sarve kārmū, tū kūḍ kapaṭ mat rāch;
Tame man thir rākho āpṇū, āpṇā satgurnū rang sāch re. 54

“O believer brother! All other colours of the world are useless, don’t get busy with lie and fraud. Keep your heart stable; the colour of your true spiritual master is true.”

To munivar bhāī,
Ā satgur jene rang diyā, teṇe rākheo gurnarsūn het;
Pan ghāfal kālī kāmlī, te kadī na hove suvet re. 55

“O believer brother! The true spiritual master gave colour to the one who kept love for him. But the ignorant is like black blanket that will never become white.”

To munivar bhāī,
Kālī kāmal dhoē, ane chha maṇi sābuṇi lāe;
Tem mūrakhne chha mās lagan samjāvīe, bhāī toe na mele subhāe re. 56

“O believer brother! Even if you wash a black blanket with six mounds of soap (still it will not become white). Similarly, if you advise a fool for six months, he will not abandon his nature.”

To munivar bhāī,
Te mūrakh subhāv na chhoḍe āpṇū, te ghāfal radeh achet;
Te pūrav janamno sācho nahīn, te kem karī rākhe Alisūn het re. 57

“O believer brother! That fool does not leave his nature; he is ignorant in his heart. He is not true of his previous lives; how can he have love for Mawla Ali (a.s.)?

To munivar bhāī,
Ā gurnar upar het ja rākhīe, ane bhāī tū māyā dekhī mat bhūl gemār;
E māyā jaesī chhāyā do pohorkī, bhāī tene phartā na lāge vār re. 58

“O believer brother! Keep love for this spiritual master, O ignorant! Do not forget by looking at the māyā (illusion) of this world. This māyā is like the shade of afternoon, it does not take long to go.”

To munivar bhāī,
Jab lag āpṇī kāyā ṭhām chhe, ane tab lag tū mūrakh chet;
Jab dīn potā ne velā vahī gaī, bhāī tab koī na rākhe het re. 59

“O believer brother! As long as your body is intact, be careful. When the day will come and the time gone, nobody will keep love.”

To munivar bhāī,
Alīsūn het pūro rākhīe, ane dānat rākho ṭhām;
Jo sāchī sukrite gurnarne srevīe, to kadī na hove kāyānū viṇās re. 60

“O believer brother! Keep complete love for Mawla Ali (a.s.) and keep your intention stable. If you follow the spiritual master with good deeds then your existence will never end.”

To munivar bhāī,
Jugmānhe sāchā tapsī gurnarne jānjo, je ā gurnar akal kaliyā na jāe;
Te gurnarnū thānak jampudīpmānhe, bhāī shāhānū thānak Irāq khanḍmānhe. 61

“O believer brother! Consider the spiritual master as the true worshipper in the world; the essence of that spiritual master cannot be understood. The centre of this spiritual master is in India; O brother! The centre of the shah (Imam) is in the region of Iraq”.

To munivar bhāī,
Te gur rūp chhipāeo āpṇo, te āj tapsī gur kalmānhe huā alūp;
Te gur satgur nūr chhe, bhāī tene koī na jāne lok re. 62

“O believer brother! That spiritual master has concealed his form, and in today’s era that worshipper spiritual master is hidden. That spiritual master is Satgur Nūr, O brother! No one knows him.”

To munivar bhāī,
Gurnarne jāṇaṇhārā hase te jāṇse, gurnarnū ved sāṇkhmānhe ṭhām;
Paṇ āj kaljugmānhe bhirmā partak āveā, bhāī tenū jugmānhe Nabi Muhammad nām re. 63

“O believer brother! Those who know the spiritual master they will know; his signs are available in the Vedas. But today in the Kali Yuga the Brahma has manifested; today his name is Nabi Muhammad (s.a.s.) in the world.

To munivar bhāī,
Te gurnarnū nām pichhāṇo Husenī ālmānhe, bhāī bāqī gur avar so dhūt;
Je gur bhirmā tapsī nūr chhe, bhāī jaesā pūnam chand re. 64

“O believer brother! Recognize the name of that spiritual master in the progeny of Hussaini, O brother! All other gurus are fraud. The gur Brahma who is the highest worshipper and light, he is like the full-moon.”

To munivar bhāī,
Chandā ākāshe nirmalā, paṇ andhā na būje giyān;
Je munivar potānā punthī, gurnar upar āṇīyo īmān re. 65

“O believer brother! The moon is shining in the sky but the blind does not have the knowledge; the believer who believed on the spiritual master based on his own virtues (only he knows).”

To munivar bhāī,
Tame īmān sābat rākho āpṇo, ane gurnarsūn man lāe;
Jo gurnarne għadī għadī sambħārso, to tamne hāzar gurnar shāh re. 66

“O believer brother! Keep your faith stable and bring your heart on the spiritual master. If you remember the spiritual master every moment then the spiritual master will be with you,”

To munivar bhāī,
Hāzar satgur nūr chhe, ane hāzar dekho pās;
Tame ā gurnarne drađh visvāse sevso, to gurnar āpe amrāpūrīmānhe vās re. 67

“O believer brother! The Satgur Nūr (the light of the true master) is present, see him present near you. If you obey the spiritual master with strong conviction then he will grant you abode in the heaven.”

To munivar bhāī,
Amrāpūrī te pāese, je ā kaljugmānhe gur ne nar dhiyāe;
Jo tapsī gurnarne sreviē, to sahī amrāpūrī pāe re. 68

“O believer brother! He will attain heaven who will obey the guru (spiritual master) and the Imam in this Kali Yuga. If you follow the highest worshipper spiritual master then surely you will attain heaven.”

To munivar bhāī,
Amrāpūrī leñekū bahū umāyā, pañ amrāpūrī chhe doelī vāt;
Je iyān gurnarsūn do mukh chāle ghāfalā, bhāī so kem utre vismī ghāt re. 69

“O believer brother! Many people desire to reach heaven but the path to heaven is arduous. The ignorant who plays hypocrisy here with the spiritual master, how will he cross the arduous valleys?”

To munivar bhāī,
Dunyāmānhe do mukh bole māndalā, tene bhītar kūd ja āe;
Jo munivar moho rākhe dunyā loksūn, to tiyān do mukh ḥokā khāe re. 70

“O believer brother! In this world a drum is beaten from both sides, it is full of lies inside. The believer who loves the world, he will be beaten there from both sides.”

To munivar bhāī,
Te dil kuṭāve pāñchmā, je gurnarsūn do mukh bole gemār;
Panj sāchā gurnar srevatā, tene koe na deve mār re. 71

“O believer brother! The ignorant who acts hypocritically with the spiritual master, gets beaten in the public. But the one who follows the true spiritual master, nobody beats him.”

To munivar bhāī,
Te māndalā mārtā mārtā kāher hoe rahiyā, ane te bohot hove bhānd;
Jab e khel pūro hoī rahe, tab atrang mele ṭāng re. 72

“O believer brother! People get tired of beating the drum and it turns into a very bad shape. When that game ends then it is hung in a place.”

To munivar bhāī,
Bhagat kasṇī vinā jugmāñhe koe sīdhā nahīn, ane bhagatūn-ne kasṇī jugmāñhe sār;
Jo ā satpanthnī kasṇī sir saho, to utaro paele pār re. 83

“O believer brother! No devout was successful in this world without trial, and the devout always face trials in this world. If you endure the trials of the satpanth on your head then you will reach ashore.”

To munivar bhāī,
Satnī kasṇī kasāvo munivaro, ane jaesī sonā tol;
Tene jem jem kasṇī sir paḍe, bhāī tem tem vādhe mol re. 84

“O believer brother! Bear the trial of truth like the gold. As it endures trials so its value increases.”

To munivar bhāī,
E kanchan kasṇī sir sahe, te aganmāñhe pese bahū vār;
Jem jem ghāhā hathoḍā sir sahe, tem tem rūp apār re. 85

“O believer brother! The gold bears trials on itself and it is entered into the fire repeatedly. As it endures the blows of hammer so its beauty increases.”

To munivar bhāī,
Te rūp kanchanmāñhe to chaḍe, jo aganmāñhe bahū kas karīne veṭhe dukh;
Jo ṭūkā karāvo tārī dehīnā, bhāī tab jā pāve sukh re. 86

“O believer brother! The gold gets beauty when it bears the heat by remaining in the fire for a long time. O brother! When you will have your body cut into pieces then you will attain happiness.”

To munivar bhāī,
Pītal bhī sonā tol hae, ane te sonā sarīkho dikhlāe;
Tene ek til aganmā bāhīe, to tatkhān kālo thāe re. 87

“O believer brother! Copper is also like gold and it looks like gold. (But) if you put it into the fire for a moment it will immediately become black.”

To munivar bhāī,
Tem dunyā rang pītal tol hae, ane tis thī ā satnī kasnī kasī na jāe;
Tene pāp kapaṭ dil bhītar raheo, tis thī dunyā lakh chorāsī pherā khāe re. 88

“O believer brother! Similarly, the colour of the world is like copper, and it cannot bear the test of this truth. There are sin and fraud in its heart, because of that the world falls in the cycle of 8.4 million births.”

To munivar bhāī,
Lakh chorāsīnū dukh sahe sarve dunyā, ane tenā man sarve pītal jo āe;
Jo ā satgurne servo to sonā tol ho, bhāī te kadī na pherā khāe re. 89

“O believer brother! The whole world suffers the pain of 8.4 million births, and their hearts are like copper. O brother! If you follow this true spiritual master then you will be like gold. Such a person will never fall in cycles.”

To munivar bhāī,
Te lakh chorāsī pherā khāe sarve dunyā, te chha darsan-nā gur dhiyāe;
Teṇe ā satgur bheṭeā nahīn, bhāī tis thī sarve dunyā marī marī jāe re. 90

“O believer brother! The whole world falls in the cycle of 8.4 million births; they follow the gurus of the six darshan (six schools of thought). They did not follow this true spiritual master. O brother! Because of this the whole world dies.”

To munivar bhāī,
Āj ved sāṅkhiyā em kahe, ane jo iyān jaesā bīj bove jāṇ;
Tiyān taesā phel lesō munivaro, ā satgur kahe āgamnā endhāṇ re. 104

“O believer brother! Today the signs of the Vedas say that a person will reap there whatever he sows here. The true spiritual master foretells the signs of the future.”

To munivar bhāī,
Te dilnū pāp te vikh karī jāṇjo, ane je sarve soṅsarkū ḥasī karī jāe;
bhāī uskā zer bohot chaḍe, tis thī dunyā sarve lakh chorāsī pherā khāe re. 109

“O believer brother! Consider the sins of the heart as poison which bites the whole world. O brother! Its poison spreads too much; due to that the whole world falls into the cycles of 8.4 million births.”

To munivar bhāī,
Āj bahū darsan gunī jan jugmāñhe, koī vichhū utāre koī sāñp;
Āj partak gur baethā jampūdīpmā bharmā gārūdī, bhāī āj tapsī gurthī utre zer pāp re. 110

“O believer brother! Today there are many paths and many claimers of expertise; some remove the poison of scorpion whereas others remove the poison of snakes. Today, in the Indo-Pak subcontinent the remover of poison gur Brahma is manifest. O brother! Today the poison of the sins will be removed by this great worshipper spiritual master.

To munivar bhāī,
Āj ā satgur zer utāre sāchsūn, ane uskū kiriyā okhad deve āp;
Te gurnī nitnit pāval pīve sāchsūn, tab jā utre pāp re. 111

“O believer brother! Today this true spiritual master removes the poison with truth, and he himself gives them religious deeds as medicine. When you will daily partake of āb-e-shafā of that spiritual master truly, then the effects of the sins will be removed.”

To munivar bhāī,
Satgur jinkā pāp utāre sāchsūn, bhāī uskī pūrī dasond sukrit leh;
Te pīr shāh jāp japāve sāchsūn, bhāī uskī pāk karāve deh re. 112

“O believer brother! He whose sins the spiritual guide removes truly, he accepts his full dasond and sukrit. He truly makes them chant the names of Pir Shah. O brother! In this way he purifies his existence.”

To munivar bhāī,
Je koī munivar pāk karāve dehīkū, ane te satgurnī pūrī kiriyā osañ khāe;
Te het ja lāve gurnar sāhīnsūn, bhāī tenā pāp jañ mūlthī jāe re. 113

“O believer brother! The believer who gets his existence purified, takes the medicines of all the deeds prescribed by the true spiritual master and keeps love with the spiritual master, O brother! All his sins are removed from the roots.”

To munivar bhāī,
Te pāp gayo kem jāñīe, bhāī uskā kyā endhāñ;
Tene dayā āve dilmāñhe, ā gurnarne sevantā na kare kāñ re. 114

“O believer brother! How can one know that the effects of the sins have been removed? What are its signs? (The signs are that) mercy emerges in his heart, and he makes no excuse from serving or obeying the spiritual master.”

To munivar bhāī,
Jab lag pāp zer hatū dilmānhe, tab lag prānī hato be sudh;
Jab ā satgur sāchā bheṭeā, bhāī tab āvī satnī būj re. 115

“O believer brother! As long as the poison of sins were in the heart, the man was ignorant. When he met the true spiritual master, then he understood the truth.”

To munivar bhāī,
Evī būj āvē dilmānhe, je munivar satgurnī pūrī parmāṇi sikh;
Bhāī tāre bhāngī sankhā bhav tanī, bhāī jo utre pāp zernū vikh re. 116

“O believer brother! The believer who follows completely the teachings of the true spiritual master, in his heart comes such understanding. O brother! When the poison of sins will be removed then the doubts of many lives will disappear.”

To munivar bhāī,
Jab te pāp utāre sāchsūn, ane tāre satgur munivar dharse tenū nām;
Tāre lakh chorāsīnā pherā ṭālse, tāre satgur āpe amrāpūrīmānhe ṭhām re. 117

“O believer brother! When he removes the sins truthfully then the true spiritual master gives him the name of a believer. Then the true spiritual master will eliminate his cycles of 8.4 million births, and grant him an abode in the paradise.”

To munivar bhāī,
Āj te jūṭhāne mane sāch chhe, ane sāchāne jūṭho kahe sab koī;
Pañ jis din sāmī rājo āvse, bhāī tis din sāch jūṭhkā nivedā thāe re. 121

“O believer brother! Today that liar thinks in his heart that he is true, and everybody calls the truthful a liar. But when the lord king will come, the true and lie will be cleared that day.”

To munivar bhāī,
Bār dhove dehīkū, pañ tenā bhītarnū kapaṭ na jāne koe;
Tenā dilmā kaḍvā tumbadā, te dhote mīṭhā na hoe re. 124

“O believer brother! They wash their bodies from outside but nobody knows their treachery inside. There are bitter gourds in their hearts, that will not become sweet by washing.”

To munivar bhāī,
Dilmānhe pāk pavitar karīne dhotī dhoīe, ane dilmānhe Alisūn pothī vāñch;
Dilmānhe bhiram kiriā janōi bāhīe, bhāī so āj kalmānhe bhirāmaṇ sāch re. 129

“O believer brother! Wash by becoming pure within heart, and read the books from Ali (a.s.) within heart. Wear the janoi (thread) of religious deeds in the heart, O brother! In today’s Kali Yuga he is a true brahman.”

To munivar bhāī,

Āj dilmāñhe gurnarsūn premnī pothī vāñchīe, ane dunyāmāñhe dilsūn dhotī dhoe;
Jo soho kiriā pāliyānī janōi perē, ā satgur kahe āj kalmāñhe bhirāmaṇ soe re. 130

“O believer brother! Read today the books of love with the spiritual master, and clean the heart thoroughly in the world. If you wear the janoi (thread) of acting upon So Kiriā (hundred deeds) then the spiritual master says that in today’s Kali Yuga he is a true brahman.” (Probably So Kiriā alludes to the short granth attributed to Pir Sadardin (r.a.).

To munivar bhāī,

Dilmāñhe akhā pāñī bohot hae, ane bhāī tiyān tū bhītar dilkū dhoe;
Dilmāñhe ṭīkā kījīe, bhāī gur kahe āj kalmāñhe bhirāmaṇ soe re. 131

“O believer brother! There is much water in the heart, and clean inside your heart there. Mark the tilak inside your heart. The spiritual master says that in today’s Kali Yuga he is a brahman.”

To munivar bhāī,

Te daya pāñī chhe dilmāñhe, bhāī usmāñhe dilkū dhoe;
Chit chandan sarkhūn karī ghasī manmā ṭīkā karo, āj kalmāñhe bhirāmaṇ soe re. 132

“O believer brother! There is water of kindness in the heart, wash your heart in that. Make your thoughts like sandalwood, rub it and mark a tilak on your heart. He is a brahman in today’s Kali Yuga.”

To munivar bhāī,

Bhirāmaṇ kahe ame utam chhaie, ane utam kariyā chhe kāj;
Pañ ā satgur kahe pāñī āchāre koī sīdhā nahīn, bhāī kasañī kartav sīdhā āj re. 133

“O believer brother! The brahmans say that we are superior, and we have done best deeds. But the true spiritual master says that by following the rituals of water nobody can succeed. But one succeeds by the acts of trials.”

To munivar bhāī,

Āj kalmāñhe madham koṇ hae, bhāī tiskā bhed na jāñe koe;
Nit nit chār sūtak jinke sir rahe, gur kahe āj kalmāñhe madham soe re. 134

“O believer brother! Who is inferior in today’s Kali Yuga, its secret is not known to anyone. He on who’s head remains the burden of four types of impurity, the true spiritual master says he is the inferior in today’s Kali Yuga.”

To munivar bhāī,

Te madhampañū chhe dilmāñhe, pañ pāñī āchāre utam na hoe;
Je munivar nit nit kiriā pāle nahīn, gur kahe āj kalmāñhe madhan soe re. 135

“O believer brother! There is inferiority in the heart but following the ritual of water one cannot become superior. The believer who does not perform the religious deeds regularly, the spiritual master says that he is inferior in today’s Kali Yuga.”

To munivar bhāī,
Āvā satpanth jāṇīne srevīe sāchsūn, ane temāñhethī trūṭī jāe je koe;
Bhāī tiskā mukh na dekhīe, gur kahe āj kalmāñhe madham soe re. 137

“O believer brother! He who truly follows such satpanth after knowing it, and then breaks away from it; O brother! Do not see his face. The spiritual master says that in today’s Kali Yuga he is inferior.”

To munivar bhāī,
Āj kalmāñhe utam koṇ hae, ane uskā bhed na jāṇe koe;
Ā satgur pūrā srevīyā, gur kahe āj kalmāñhe utam soe re. 138

“O believer brother! Who is superior in this Kali Yuga? Nobody knows its secret. The ones who fully followed the true spiritual master, the guru says that in today’s Kali Yuga they are the superior.”

To munivar bhāī,
Āj gat gangāmāñhe nitnit je mile, te miltā bhītar bharam na rākhe koe;
Je gatmā jāī nitnit pāval pīe, gur kahe āj kalmāñhe utam soe re. 139

“O believer brother! Those who meet regularly in Jamatkhana today, and have no doubt while meeting; those who regularly go to Jamatkhana and partake of āb-e-shafā, the spiritual master says that in today’s Kali Yuga they are the superior.”

To munivar bhāī,
Temāñhe pūrī dasond deve te munivar, te detā kenī kāṇ na joe koe;
Je gatmā jāī nitnit hāl gujāre sāchsūn, gur kahe āj kalmāñhe utam soe re. 140

“O believer brother! Those believers who offer full dasond and while offering that they don’t care anyone; they regularly perform the religious deeds in the Jamatkhana. The spiritual master says that in today’s Kali Yuga they are the superior.”

To munivar bhāī,
Ā gur gināne je munivar chāliyā, ane so kiriyāsūn pūro vevār pāle chhe jeh;
Je munivar satgursūn pūrā chint diyā, ā gur kahe āj kalmāñhe utam teh re. 141

“O believer brother! The believer who walked as per the teachings of the spiritual master and follows the teachings of the So Kiriyā; the believer who kept full thought on the spiritual

master, the spiritual master says that in today's Kali Yuga he is the superior." (Probably So Kiriāyā alludes to the short granth attributed to Pir Sadardin (r.a.).

To munivar bhāī,
Have to eñe vāṭe ghāṭe na jāīe, ane bhāī āj kal chhelī sandh;
Ā satgur kahe pukār kar, paṇ mūrakh na chete andh re. 142

"O believer brother! Now don't go on the wrong path, O brother! This Kali Yuga is the final era. True spiritual master is calling out but the ignorant and the blind don't heed."

To munivar bhāī,
Kāyā uttam dharī uttam na jāṇīe, ane madham dehī dharī madham na jāṇo koe;
Pāṇī āchāre utam na hoīe, bhāī bhiram kiriāyā pāle utam sab koe re. 143

"O believer brother! Don't consider someone superior on physical birth, and don't consider someone inferior on taking inferior body (by birth). Nobody becomes superior by the rituals of the water. O brother! One becomes superior by following the deeds prescribed by God."

To munivar bhāī,
Anek nānā varanī gāe chhe, tenū ek varanū dūdh;
Tem bhiram kiriāyā pāle sarve ek chhe, karaṇī karaṇī kartav sudh re. 144

"O believer brother! There are many cows of inferior level but their milk is same. Similarly, all the performers of religious deeds are same but they get purified according to their actions."

To munivar bhāī,
Tame kiriāyā āchār sarve pāljo, ane ā satgur srevantā manmāṇhe sank ma āṇ;
Bhāī jo tame satpanth dhiyāvo sāchsūn, to tamārā amar thāese prāṇ re. 145

"O believer brother! Follow all the good deeds and do not have doubt in the heart while following the true spiritual master. If you follow the satpanth truthfully then your soul will be eternal."

To munivar bhāī,
Prāṇ pūras to amar chhe, ane ā kāyā marī marī jāe;
Jāṇ lagī āpṇī māyā mamtā na mare, tāṇ lagī prāṇī lakh chorāsī pherā khāe re. 146

"O believer brother! The human soul is eternal and the body dies again and again. Until our love for the material world dies, the man falls in the cycle of 8.4 million births."

To munivar bhāī,
Have man-nī māyā mamtā mārīe, bhāī tame e māyāmāṇhe kāṇhā pharo udās;
Jo ā satpanth parmāṇo sāchsūn, to kadī na hove kāyānū nās re. 147

“O believer brother! Now kill the love for the material world in your heart. Why do you roam in this love with sadness? If you follow the satpanth truthfully then your existence will never end.”

To munivar bhāī,
Ā kāyā kāchī jāñjo, ane jaesī kāchī hāndhī tol;
Pan̄ tene lātū pađe te sir sahe, bhāī tab jā pāve mol re. 148

“O believer brother! This body is (like) raw (clay) as a pot of raw clay. But when it bears the kicks on its head then it fetches the price.”

To munivar bhāī,
Parthām hāndhī khāk thī, ane tene sahyā te kodāle ghāe;
Temāñhe pāñī bāyā bohot kar, bhāī tene lāte kūte jāe re. 149

“O believer brother! Initially the pot was soil and it borne the bows of spade. Lot of water was poured on it and was hit with kicks.”

To munivar bhāī,
Te mār diyā chhe khākne, and bāyā līd gobarkā bhel;
Tene jem jem lātū mār sir pađe, bhāī tem tem bāje mel re. 150

“O believer brother! The soil was beaten, and dung was mixed with it. As it was hit with kicks it started to solidify.”

To munivar bhāī,
Te mel diyā jab khākne, tab kumbhāre mātīkū dhariyā hāth;
Tene chādī chāk pherāviyā, tenā vāsañ ghađiyā bahū ghāt re. 151

“O believer brother! When the clay solidified, then the potter took it in his hand. He put it on the spinning wheel and made many utensils out of it.”

To munivar bhāī,
Jab vāsañ ghađiyā kumbhārne, to bhī tiyāñ hāndhī kahīe kāchī khāk;
Tene agan jāle cho pherthī, bhāī te hāndhī vāsañ nīpaje pāk re. 152

“O believer brother! When the potter made the utensil, still the pot is raw clay. It was put into the fire from all four sides, then the pot became a pure utensil.”

To munivar bhāī,
Te hāndhī bāhīe aganmāñhe, dekho us pāk-kā neh;
Jem jem tene jāl lāge agan-nī, bhāī tem tem pāke deh re. 153

“O believer brother! Put that pot into the fire and see its love of purity. As it is burned by the flame of fire so its body gets cooked.”

To munivar bhāī,
Temānhe ketī jaltī thākī hāndhiyā, ane jaltā dānat nav rahī ṭhām;
Paṇ te phūṭā vāsaṇ kyā kijē, bhāī te kachhū na āve kām re. 154

“O believer bother! In those, many pots got tired of burning and while burning their intention did not remain stable. What to do with those broken utensils? They are of no use.”

To munivar bhāī,
Temā pūrī jalāṇī hāndhiyā, aganmā jaltā sank ma āṇ;
Je pūrī agnī sir sahīne nisarī, tāre tenī panchmānhe hove vakhāṇ re. 155

“O believer brother! In them, those pots that burnt fully and did not have doubt while burning in the fire; those who came out after bearing the fire fully, they were praised in the sitting of the judges”.

To munivar bhāī,
Te partham hāndhī khāk thī, teṇe kasaṇī sahī sharīr;
Tab rāja rāṇī devtā, temānhe sab koī pīve nīr re. 156

“O believer brother! Initially the pot was dust. When it borne the trial on its body then the king, queen and the deity all drink water in it.”

To munivar bhāī,
Tab hāndhī bāsan jugmānhe kilāve, paṇ tenā kasaṇī thakī hūvā mol;
Te munivar aesā loṇīe, jaesī ridiyā khāk hāndhī tol re. 157

“O believer brother! Then that pot is known as a utensil in the world, but its value is due to bearing trial. O believer! Earn good deeds as if the heart is like a pot of clay (or consider him a believer whose heart like a pot of clay.)”

To munivar bhāī,
Taesī āpṇī kāyā māṭī khāk hae, tū gur ginān-nī kodālīe khod;
Jo ā satgurnī kiriyā kasaṇī sir sahe, to hove utam bodh re. 158

“O believer brother! Similarly, our body is soil and dust, dig it with the spade of knowledge of the spiritual guide. If one bears the trial of the deeds prescribed by the spiritual master then that will be the highest advice.”

To munivar bhāī,
Tame bodh pāṇī dīo kāyā khākmānhe, and dasond sukritnū bāie bhel;
Jem jem zikarnā thāplā mārīe, tem tem sāhebsūn bāje mel re. 158

“O believer brother! Put the water of good advice in the soil of your body and mix the mud of dasond and good deeds. As you give it taps of zikr so it will become pure with the name of the lord.”

To munivar bhāī,
Mel diyā jab khākne, tab satgure dharīyā kāyā māṭīkū hāth;
Tāre satgure chār khāṇ-nā chāk uparthī chhodāviyā,
Ā satgure vāsaṇ ghaḍīya ekoter bhāt re. 160

“O believer brother! When the soil of the body was mixed with mud then the spiritual master took the clay of the body in his hands. Then the spiritual master removed from the spin wheel of four stages of creation and made seventy-one types of utensils.”

To munivar bhāī,
Te pākā vāsaṇ kem jāṇīe, ane satgur ghaḍtā na deve chheh;
Jo sansārnī agnī sir sahe, ane gurnarsūn rākhe neh re. 161

“O believer brother! How to recognize the cooked utensils? (It is like this) that if the spiritual master does not leave it while moulding, (and) if he continues to bear the fire of the world and keep love for the spiritual master.”

To munivar bhāī,
Evo neh na rākhe gurnar sāhiyāṇsūṇ, tāṇ lagī ā kāyā kāchī khāk;
Pan ā satgur hāthe jab chaḍe, tab gur dev kāyā ghaḍī vāsaṇ kare pāk re. 162

“O believer brother! Until one have such love for the beloved lord, the body is raw soil. But when it falls in the hand of the spiritual master, he will mould the body into a pure utensil.”

To munivar bhāī,
Jo khoṭī hāṇḍhī satgurne hāthūṇ chaḍe, teṇethī ā sansārnī agnī jaltā dānat na rākhī ṭhām;
Te phūṭā vāsaṇkū kyā kījīe, bhāī te kachhū na āve kām re. 163

“O believer brother! If a false pot comes in the hand of the spiritual master, then it cannot keep its intention stable while burning in the fire of the world. What to do with that broken utensil? That is of no use.”

To munivar bhāī,
Āj satgur na jāṇe ne bohot kuṭāve hāṇḍhīya, teṇe ghāfale khoī ā satgurni vāt;
Tenā jem choṭe paḍse ṭūkḍā, tene koī na jāle hāth re. 164

“O believer brother! Those who do not recognize the true spiritual master today are like the pots that is moulded many times. That ignorant lost the teachings of the spiritual master.

They are like the broken pieces of the pot scattered on the cross-road. Nobody will hold their hands."

To munivar bhāī,
Te trūṭā phūṭā ek jāṇjo, ane teṇe satpanthmā āvī bāhiyā kapaṭkā bhel;
Te jīv chha darsanthī otaḍiyā, bhāī tenū āgal koī na āve mel re. 165

"O believer brother! That broken pieces are all same, and they mixed treachery after coming into the satpanth. They dissociated from the six darshan. O brother! Up ahead they will not be of any value."

To munivar bhāī,
E parchā hāndhīnā kahiyā, tame sahū āpṇī dehīmā dekho khol;
Ā sarve māyā jūṭhī jāṇjo, bhāī ā kāyā chhe khāk ja tol re. 166

"O believer brother! I talked about the trial of the pot; you all look into your body by opening it. All this māyā (illusion) are false, O brother! This body is like dust.

To munivar bhāī,
Ā kāyā mindar chhe āpṇū, paṇ usmāṇhe kānī dekhīyā na jāe;
Temā vajar kamāl rideh jaḍīyā, tisthī prāṇī bāher pherā khāe re. 167

"O believer brother! Our this body is the house of God but nobody can see in it (or nothing is seen inside it). A door of stone has been put on the heart, because of that the man roams outside."

To munivar bhāī,
Gur kahe have kamāl radehnā kholīe, to bhāī dilmā chhe khūb vastū amol;
Satgurnā ginān-nī kūnchī hāth karī, tārā em karī dilnā tālā khol re. 168

"O believer brother! The true spiritual master says that now open the door of the heart; there are many precious things in the heart. Acquire the key of the knowledge of the spiritual master, and in this way open the door of your heart."

To munivar bhāī,
Kamāl ridānā to ughaḍe, jo sāmbhaṭīye bharam ginān-nī vāt;
Paṇ te dīpāk vinā kem pāīe, bhāī kuchh vasat na āve hāth re. 169

"O believer brother! The door of the heart will open when you listen to the talks of divine knowledge. But how can you obtain that without the lamp? O brother! Nothing can be obtained in this way."

To munivar bhāī,
Ā satgurnū dīpak hāth karo, tenū ajvālū hoe din ne rāt;
So dīpak laine dilmā dharo, to sāhebnī sarve vastū āve hāth re. 170

“O believer brother! Acquire the lamp of the spiritual master whose light continues day and night. Keep that lamp in the heart, then you can get all the things of the lord.”

To munivar bhāī,
Te dīpak dilmānhe lāīe, bhāī tab jā pāve sudh;
Tiyān andhārā thā so ṭal gayā, jāre āvī satnī būdh re. 171

“O believer brother! Bring that lamp in the heart then will come understanding. When the understanding of the truth came, then all darkness was removed that was there.”

To munivar bhāī,
Te ā ratan padārath chhe bahū dilmā, ane te amar vasatnū koe na jāne mol;
Satgurnā ginān-nī tarāzū kījīe, to iyūn kar dekhīe sarve tol re. 172

“O believer brother! There are many jewels in the heart, and nobody knows the value of those eternal things. Make a weighing-scale of the knowledge of the spiritual master; then see weighing them like this.”

To munivar bhāī,
Te ratan padārath sarve ame toliyā, ane temānhe sab koī lehe subhāe;
Paṇ ame te bohot hete prīte toliyā, paṇ gurnarnā guṇ toliyā na jāe re. 173

“O believer brother! We have seen them all by weighing and all of them are beautiful (or everyone likes them). We weighed them with much love but the virtues of the lord cannot be weighed.”

To munivar bhāī,
Gur kahe ame sab jug toliyā, te gur sarve vastūno jāne mol;
Paṇ temānhethī khaṭ darsan bhūliyā, tenū kāne na āve mol re. 174

“O believer brother! The spiritual master says that we have weighed the whole world, and the guru knows the value of everything. But out of them the followers of khaṭ darshan (six schools of thought) forgotten. They will fetch no price.”

To munivar bhāī,
Ginān dīpak chhe jenā dilmānhe, tene satgur bujāve sār;
Tab je vastū ḫūndhe so pāīe, tene kachhū na lāge vār re. 175

“O believer brother! In whose heart is the lamp of knowledge, the true spiritual master will make him understand the essence. Then he will get whatever he searched; it will not take time.”

To munivar bhāī,
Dilmā khazānā bohot hae, paṇ satgurnī kīlī hāth jo hoe;
Jo kholaṇvālā khole īmānsūn, to khāī na sake koe re. 176

“O believer brother! There is much treasure in the heart but the key of the spiritual master should be in the hand. If the opener opens it with faith, then nobody can usurp it.”

To munivar bhāī,
Gurjīnū khazānū īmānsūn kholīe, āj satgur tamne kīlī dīdhī hāth;
Paṇ jo sāchsūn kholo bāvle, bhāī to zikar karo din rāt re. 177

“O believer brother! Open the treasure of the spiritual master with faith; today the spiritual master has given the keys in your hand. If you want to open it with truth then do zikr day in and day out.”

To munivar bhāī,
Satgur khazānū luṭāviyo, bhāī āj jo tame lūṭī sako to lūṭ;
Paṇ pichhe pachhtāoge ghāfalo, bhāī jab tan jāvego chhūṭ re. 178

“O believer brother! The true spiritual master is (generously) distributing the wealth, collect them if you can. Otherwise, O ignorant! You will repent when the body will be gone.”

To munivar bhāī,
Āj ā khazānū lūṭo sāchsūn, ane dunyāmā dānat rākho ṭhām;
Paṇ satgurnū khazānū lūṭ-tā sank na āṇīe, jo bhāī mūvā pachhī āve kām re. 179

“O believer brother! Gather this treasure today with truth, and keep your intention stable in the world. But don’t have any doubt while gathering the treasure of the spiritual guide; this will be useful for you after death.”

To munivar bhāī,
Satgurnū khazānū lūṭo satsūn, ane gurnarsūn pūro chint lāe;
Jo iyāṇ satgurjīnū satnū khazānū lūṭso, to tiyāṇ ekoter pūrīyā beṭhā khāe re. 180

“O believer brother! Gather the treasure of the true spiritual master with truth and attach your thoughts with him completely. If you gather here the treasure of the spiritual master with truth, then there your seventy-one generations will eat easily.”

To munivar bhāī,
Je sāhebnū khazānū lūṭī nav sake, teṇe satgurnū tālo kholiyo nav jāe;
Teṇe kūnchī āvī nahīn hāthmā, tisthī bāher pherā khāe re. 182

“O believer brother! He, who could not gather the treasure of the lord, he could not open the lock of the spiritual guide. He could not find the key therefore, he roams outside.”

To munivar bhāī,
Jeṇe khālī khazānā lūṭiyā, tene āgal āvse khot;
Teṇe andhārā gharmā pesīne lūṭiyo, teṇe gāṇthe patharnī bāndhī moṭ re. 183

“O believer brother! He who gathered the empty treasure he will face loss ahead. He gathered entering in the dark house; because of that he prepared a bundle of stones.”

To munivar bhāī,
Teṇe tiyānīthī moṭ ja bāndhī bohot kar, ane jāne sarve khazānū āviyo chhe amāre hāth;
Paṇ jāre te khazānū loḍhī amrāpūrīmā jāīne kholse, tāre roese tenū sarve sāth re. 184

“O believer brother! There he prepared a big bundle and thought that all the treasure has come in his hand. But when he will open the bundle in the next world then he will cry looking at them.”

To munivar bhāī,
Jāre pathar nikalse moṭmānīhethī, tāre tenū man nahīn rahe dhīr;
Tāre lūṭiyānī velā to vahī gaī, pachhī patharsūn kūte sharīr re. 185

“O believer brother! When stones will appear from his bundle, his heart will not be at ease. The time of gathering would have already gone; he will hit his body with the stones.”

To munivar bhāī,
Satgurjīnā khazānū lūṭiyānī velā vahī gaī, tame kuchh samar lejo sāth;
Paṇ jevū bīj vāvso bāvle, ane tiyānī tevā phāl āvse tamāre hāth re. 186

“O believer brother! The time to gather the treasure of the spiritual master has passed; take some provision with you. Whatever seed you will sow here, similar fruit will come in your hand.”

To munivar bhāī,
Satgur virakh chhe jugmānīhe, te amar virakhnī chhāne na jāne koe;
Ā satgurjī chandan-nū virakh chhe, bhāī tenī joḍe līm sugandhā hoe re. 187

“O believer brother! The spiritual master is like a tree in this world, and nobody knows the shadow of this eternal tree. O brother! The spiritual master is the tree of sandal in whose company the margosa becomes fragrant.”

To munivar bhāī,
Te chandan jumpūdīpmā ugiyo, te satgurjīno koī na jāṇe bhev;
Paṇ satgurne ādhāre je rahe, bhāī āj so bhī hove dev re. 188

“O believer brother! That sandal tree has grown in the Indo-Pak subcontinent; nobody knows the secret of that spiritual master. But he who trusts in that spiritual master, he too will become a spiritual being (angel) today.”

To munivar bhāī,
Tem kaḍvī duniyākū kaḍvo bhāv hae, paṇ mīṭhā munivarne kaḍvo bhāv na sohāe;
Te sarve kaḍvī duniyā bāvlī, bhāī te sarve kaḍvo līmḍo khāe re. 190

“O believer brother! Similarly, the condition of this bitter world is bitter, but the bitter quality does not suit the sweet believers. The whole world is bitter; they all eat bitter (nim) margosa.”

To munivar bhāī,
Ā jugmāṇhe satgur chandan tol hae, te satgurnī vāchā sāmbhaṇethī upaje sukh;
Te satgurno mīṭho nām mukhmāṇhe bāhīe, bījī sarve duniyā kaḍvī nākho thūk re. 191

“O believer brother! In this era the spiritual master is like sandal; hearing the words of that spiritual master creates happiness. Keep the sweet name of that spiritual master on your tongue, and spit out the whole bitter world.”

To munivar bhāī,
Alī nām to sahūthī mīṭhaḍo, paṇ kaḍvā japaṇhār;
Bhāī te kaḍvī sikhāmaṇ det hae, te kem karī utre pār re. 192

“O believer brother! The name of Ali is the sweetest but the chanters are bitter. O brother! They give bitter advice; how can they reach the shore?”

To munivar bhāī,
Satgurnī sāchī nāv chhe satnī, temā bese satgur khevaṇhār;
Jo munivar satpanth dhiyāve satsūn, bhāī to satsūn utre pār re. 193

“O believer brother! The boat of the spiritual master is of truth in which the spiritual master himself is the captain. If the believer follows the satpanth with truth, then O brother! He reaches the shore with truth.”

To munivar bhāī,
Ā sansār sāgar karī jāṇjo, te bohot undo chhe apār;
Temā ā satpanth nāv chhe satnī, bhāī satgurthī tar kar utre pār re. 194

“O believer brother! Consider this world an ocean which is very deep. In it is the boat of satpanth. O brother! With the help of the spiritual master, you will swim to the shore.

To munivar bhāī,
Te satgurnī nāvmā pīte besīe, ane satgurne pūrī dasond deh;
Je nit nit hāl gujāre gatmā, ne gurnarsūn rākhe neh re. 195

“O believer brother! (He will reach the shore) who boards the boat of the spiritual master with love, and offer full dasond to the spiritual master; who attends the Jamatkhana regularly and keeps love with the spiritual master.”

To munivar bhāī,
Tame neh rākho gurnar sānhisūn, em satgur kahe pukār;
Jo tame sāchsūn dhiyāvo munivaro, to tapsī satgur utāre pār re. 196

“O believer brother! The spiritual master says that keep such love with the beloved lord. O believers! If you follow him truthfully then the worshipper spiritual master will take you to the shore.”

To munivar bhāī,
Temā khoṭā hase the dūbse, ane tiyān amne ma deso khoṭ;
Have tame pūro samar bāndho satno, bhāī sāhebnā nāmnī bāndhjo moṭ re. 197

“O believer brother! The false ones amongst them will be drowned, and don’t blame us there. Now prepare your full provisions with truth, and prepare the bundle of the name of the lord.”

To munivar bhāī,
Tiyān satgur kheḍe sāchī nāvne, temā satī lok bese chhe āe;
Bhāī satgur satnū saṇ chāḍāvse, tisthī sarve khanē ek mā utrī jāe re. 198

“O believer brother! The true spiritual master will row the boat on which all pious people will board. The spiritual master will spread the sail of truth whereby all will reach the shore in one moment.”

To munivar bhāī,
Te phūṭī nāv chhe asatnī, temā andhā besāṇhār;
Teṇe dunyāmāṇhethī moṭ bāndhī jūṭhnī, te kem karī utre pār re. 200

“O believer brother! That broken boat is of falsehood, those who board it are blind. They have prepared a bundle of lies in this world; how can they reach ashore?”

To munivar bhāī,
Satnī nāvnī sudh kāne lahe nahīn, ane uratvā chāve pele pār;
Tenā khevaṇhārā sarve āndhlā, tisthī sarve dūb mūā gemār re. 201

“O believer brother! They don’t acquire the understanding of the boat of truth, and wish to reach ashore. Their captains are all blind, that is why all ignorant ones died by drowning.”

To munivar bhāī,
Te phūtī nāv to dūb gaī, ane te lakh chorāsīne āṇe gāt;
Tenā khevaṇhārā sarve āndhlā, te kem karī utarse pār re. 202

“O believer brother! That broken boat sank, and they remained on the verge of the cycles of 8.4 million births. Their captains are all blind; how can they reach the shore?”

To munivar bhāī,
E sansār sāgarke bīchme, ane nāv dharī hae doe;
Temā ek phūtī ek sājī chhe, tāro man māne temā besīne joe. 203

“O believer brother! In this ocean of life there are two boats available. Out of which one is broken and the other one is good; board the one your heart desires.”

To munivar bhāī,
Temā jūṭhāne to jūṭhī nāv bhāve, ane tene phūtī nāv sohāe;
Pan̄ satīne to sāchī nāv bhāve, te phūtī nāvmā na deve pāe. 204

“O believer brother! The liar likes the false boat and he loves the broken boat. But the pious ones like the true boat; they do not step into the broken boat.”

To munivar bhāī,
Te sāchā satgurnī nāvmā je chaḍe, te tiyāṇ satsūṇ utrī jāe;
Teṇe pūrī sāmal bāndhī satnī, te beṭhā vaikunṭhmāṇhe khāe re. 205

“O believer brother! Those who board the boat of the true spiritual master they reach ashore with truth. They took with them the full provision of truth which they will eat happily in paradise.”

To munivar bhāī,
E dunyānī nāv bījī phūṭal asatnī, ane temā bese asatī lok jāe;
Pan̄ te bhav sāgarmā dūb gaī, bhāī uvān̄ sarve dunyā gotā khāe re. 206

“O believer brother! That other boat of the world is broken and of falsehood, and evil people go and board it. But that (boat) sank in the ocean of life where the whole world is drowning.”

To munivar bhāī,
Sarve dunyā tiyān dūbse, te nāvme pharī besāde āṇ;
Paṇ khevaṇhāre nāv dūbāvī chhe, bhāī o sab pūrī kare vakhāṇ re. 207

“O believer brother! The whole world will drown there who will be reboarded the boat. But the captain has sank the ship no matter how much they all praise him.”

To munivar bhāī,
Vakhāṇ to gurnarnī kījīye, je gur utāre pahele pār;
Paṇ satgurjīe evā samaran̄ japāviyā, jisthī na avtariyē dūjī vār re. 208

“O believer brother! Praise the spiritual master who takes you to the other side. But the spiritual master has given such a chant (zikr) that you will not have to be born again.”

To munivar bhāī,
Satgurjīnū satpanth dhiyāvo sāchsūṇ, ane chhoḍo māyānī ās;
Paṇ jene sāchā neh gurnarsūṇ, to sab kuchh tene pās re. 209

“O believer brother! Follow the satpanth of the spiritual master with truth, and shun the hope of the māyā (illusion of material world). But whose love with the spiritual master is true, then he has everything with him.”

To munivar bhāī,
Tuj pāse chhe sāheb āpṇo, tame dūr ma dekho koe;
Jem gurnarsūṇ chhānū neh ja lāvīye, tem tem sāmī dayāvant hoe re. 210

“O believer brother! Your lord is with you, do not to see far. As you keep secret love with the spiritual master, so the lord will be merciful.”

To munivar bhāī,
Tārā dilmā deval khūb hae, ane dilmāṇhe nirinjan dev;
Paṇ tāl mardhang chhe dilmāṇhe, tame tenū samjo bhev re. 220

“O believer brother! There is a beautiful temple in your heart, and in the heart is the Lord who is beyond all attributes. Rhythm and drum are also in the heart, understand its secret.”

To munivar bhāī,
Ā kāyā mindar chhe āpṇo, ane tenū samjo bhev;
Paṇ tiyān premnī pothī vāṇchīe, bhāī hetsūṇ srevīe satgur dev re. 221

“O believer brother! This heart is our temple, understand its secret. But read there the books of love, and follow the spiritual master with love.”

To munivar bhāī,
Alīsūn jibhiyāe tāl vajāīe, ane ā gurnarsūn mukh mandhal bolīe surang;
Paṇ tiyān bhiram ginān-nā gīt ja gāīe, to jā Alīsūn lāge rang re. 222

“O believer brother! Play rhythm with Ali from tongue, and sing happy songs with the spiritual master from mouth. Sing the song of divine knowledge there, then the love for Ali will rise.”

To munivar bhāī,
Pūro rang rākho gurnar sāhīnsūn, ane chhodo avarnī ās;
To tam-mānhe sāheb em vase, jem phūlūnmānhe vās re. 223

“O believer brother! Keep full love with the beloved spiritual master, and shun the hope of others. Then the lord will dwell in you as the fragrance in the flowers.”

To munivar bhāī,
Jem phūlūnmānhe vās hae, taesā Alī hae tam-mānhe hajūr;
Paṇ jo chovātē nāche kūde bāvle, bhāī us ghāfalke man dūr re. 224

“O believer brother! As there is fragrance in the flower, similarly Ali is present within you. But the ignorant one who dances on the crossroad, from his heart he is far.”

To munivar bhāī,
Dekho viratiyā koṇ hae, ne āj virat dharamne dhiyāe;
Paṇ have viratnī velā vahī gaī, āj kaljugmā dasmū rūp pargaṭ beṭho āe re. 228

“O believer brother! Look, who is the one who keeps a vrat (fast), who keeps fast today and follows the religion. But now the time of a vrat (fast) has gone; today in the Kali Yuga the tenth form is manifest.”

To munivar bhāī,
Āj kaljugmānhe pargaṭ hoese sāhiyān, tiyān til tilkā lekhā pūchhī leh;
Paṇ harāmkā tūkā khāve pārkā, bhāī sāhiyān unko dozakh deh re. 229

“O believer brother! In today’s Kali Yuga the beloved will appear, and will take account of smallest matters. He who eats prohibited (haram) morsel of others, O brother! The lord will send him to hell.”

To munivar bhāī,
Te varatiyā sarve māṇasne bhūlāve, temā rideh vichārī na jāṇe koe;
Paṇ je dev traṇ bhuvan ghaḍīya, te dev sunkār kem hoe re. 231

“O believer brother! Those followers of vrat (fast) mislead all people, nobody amongst them thinks in the heart. The lord who has created the three worlds how can he be in the void?”

To munivar bhāī,
Varatiyā to ājnū virat jāne nahīn, ane potānū kuṭam chhoḍī varatiyā thāe gemār;
Te pandit thaine ūnche thānake besī karī, tethī āgal qāyam na deve dīdār re. 233

“O believer brother! The followers of vrat (fast) do not know the vrat (fast) of today, and leaving their own family they go astray. They sit on an elevated place by becoming a pundit, because of that the Qaim will not grant them didar up ahead.”

To munivar bhāī,
Tene dīdār na deve sāhiyānī, te ghar ghar tūkā kero bhār ja leh;
Paṇ te sirkī kūṭe pāgaḍī, rom rāekū dukh ja deh re. 234

“O believer brother! The beloved will not grant him didar, and he carries the burden of morsels from every house. He beats the turban of his head and tortures every hair of his body.”

To munivar bhāī,
Sarve auṭh karoḍ rom rāe rachanā chhe dayālnī, tiskū je koī dukh ja deh;
Paṇ je koī jatī hoī losan karāvē bāvre, bhāī tenā pāp taṇo nahīn chheh re. 235

“O believer brother! All thirty-five million hairs of the body are the creation of the Merciful. Whoever tortures them, the ignorant who tortures them by becoming a sadhu, his sins will be unlimited.”

To munivar bhāī,
E sarve kāyā vālī chhe dayālnī, deve rachanā rachī chhe je koe;
Paṇ virat laine rom rāe chūṇṭāvse, bhāī tene gau māriyānī hatiyā hoe re. 236

“O believer brother! The whole body is the garden of the Merciful, whatever He has created. But he who gets those hairs plucked by keeping the vrat (fast), O brother! He will bear the sin of killing a cow.”

To munivar bhāī,
Āj kaljugmānhe varatiyā koṇ hae, tenū bhed na jāne koe;
Paṇ jeṇe pāñch vas karī satgur srevīyā, āj sāchā varatiyā soe re. 237

“O believer brother! In Kali Yuga today, who keeps the vrat (fast) nobody knows its secret; he who controlled the five evils and followed the true spiritual master, he is the true follower of fast today.”

To munivar bhāī,
Rom bichārā kyā kare, jo pāp kapaṭ dilmā hoe;
Paṇ jo sāchī vāṭ hoe dilmā, to rom na chūṇṭe koe re. 238

“O believer brother! What can the poor hairs of the body do if there are sin and fraud in the body. But if there is true path in the heart then nobody will get the hairs plucked.”

To munivar bhāī,
Virakh bhī varatiyā tol hae, paṇ te virakh jīv dayā pāle soe;
Paṇ dilmā dayā jene nahīn, te sarag na poñche koe re. 239

“O believer brother! Tree is also like the keeper of fast, and that tree also keeps kindness for the living beings. But he in whose heart there is no kindness, he cannot go to paradise.”

To munivar bhāī,
Āj ghamā virat kamāīe, ane ghamā jap tapko ṭhām;
Paṇ satgurnā ghamā Alīne pāīe, bāhār pharyānū sūn chhe kām. 240

“O believer brother! Attain the benefit of fasting today at home, and make your home the place of chanting and spiritual exercise. But attain Ali (a.s.) in the house of spiritual master; what is the use of roaming outside?”

To munivar bhāī,
Jogī jugmā bohot hae, ane bohot kare gumān;
Āj kaljugmā gurnar āviyā, bhāī tākū na jāne ṭhām re. 241

“O believer brother! There are many yogis in this world and they are too proud. In Kali Yuga today the spiritual master has come but they (the yogis) do not know his status.”

To munivar bhāī,
Jogī jugat jāne nahīn, ane āpno dil na rākhe pāk;
Paṇ te ṭukā khāve pārkā, ane phokaṭ choḍe rākh re. 242

“O believer brother! The yogis do not know the method of worship, and do not keep their hearts pure. They eat morsal given by others and rub ashes (on the body) in futility.”

To munivar bhāī,
Te jogī jūṭhā āp hae, te kuṭam chhoḍī jāe;
Paṇ te Alīnū ṭhām jāne nahīn, ane patharne lāge jāī pāe re. 243

“O believer brother! That yogi himself is a liar, and he deserts his family. But he does not know the name of Ali (a.s.), and touches the feet of the stone.”

To munivar bhāī,
Gatmā tīrath sanmukh, ane gatmā jap tapnū ṭhām;
Paṇ gatmā jog kamāvīe, bhāī bāher na sare kām re. 244

“O believer brother! The tirth (sacred places of pilgrimage) are in Jamatkhana, and in Jamatkhana are the places of chanting and spiritual exercise. Earn the benefit of worship in Jamatkhana; O brother! Nothing can be attained outside.”

To munivar bhāī,
Āj sāchā jogī jumpūdīpmā, te jogī jugate parchhāe nām;
Te jogīe sab jug sirajiyā, bhāī āj so jogī jāne Alīko ṭhām re. 245

“O believer brother! Today the true yogi is in the Indo-Pak subcontinent, and this yogi’s name is known in worship. That yogi has created all eras. O brother! Consider Ali (a.s.) today at the place of that yogi.”

To munivar bhāī,
So jogī jugmā ek hae, ane jeṇe sirjī chāre khāṇ;
Paṇ te jogīnā darsan-ne je koī dhiyāyā, tenā amar thāe prāṇ re. 246

“O believer brother! That yogi is one in the world who has created the four stages of creation. But whoever followed the teaching of that yogi, their being will become immortal.”

To munivar bhāī,
E dekho mūndhiyā jogīyā verāgiyā kyā kare, ane te āj jot dharamne dhiyāe;
Paṇ tenā gur ṭukā khāve pārkā, te āj na jāne jot pūrasnū ṭhāne re. 247

“O believer brother! Look at the tonsured, the yogis and those who shun this world; what they are doing? They are following the religion of light today. But their guru eats the morsels given by others, and he does not know the place of manifestation of light today.”

To munivar bhāī,
Teṇe kuṭam chhoḍiyo āpṇo, ane ghar ghar mānge bhīk;
Paṇ tenū potānū dil thir nahīn, ane te sārā jugkū deve sīkh re. 248

“O believer brother! They abandoned their families and beg from door to door. But their own hearts are not stable, and they advise the whole world.”

To munivar bhāī,
Jotiyā, mūndhiyā, verāgiyā, jot pūrasne jāne nahīn, ane te jugkī bhār ja leh;
Paṇ te sarkī kūṭe pāgaḍī, ane ghar ghar phere deh re. 249

“O believer brother! Ascetics, the tonsured and shunners of world do not know the manifestation of the light, and they take obligation of the world. They beat the turbans of their head and roam from house to house.”

To munivar bhāī,
Mūndh mūndhāve Alī nahīn mile, ane tīrath kare pāp na jāe;
Paṇ te jot pūrasko ghar bhūliyā, ane chauṭe besī gīt ja gāe re. 250

“O believer brother! By getting tonsured one cannot attain Ali (a.s.), and by visiting tirth (places of pilgrimage) sins cannot be removed. They forgot the house of the bearer of light, and sing sitting at the crossroad.”

To munivar bhāī,
Chovṭe gādar bhī mūndhāe, ane ve bhī jogīyā mūndhiyā tol;
Paṇ tame mankū mūndho bāvre, to āpṇā ridehmā dekho khol re. 251

“O believer brother! A lamb also gets shaved at the crossroad; it is also like a yogi and the tonsured. But O ignorant! You get your heart tonsured and look by opening your heart.”

To munivar bhāī,
Te radeh kholī dekho āpṇū, ane tame kāne bhūlo lok;
Paṇ jo mūndh mūndhāve Alī mile, to gādar bhī pāve mokh re. 252

“O believer brother! Look by opening your heart; why do you forget? If by tonsuring one can get Ali (a.s.) then a lamb can also attain salvation.”

To munivar bhāī,
Āj kaljugmā jotiyyā mūndhiyā verāgī koṇ hae, uskā bhed na jāne koe;
Paṇ ā jeṇe satgur bheṭiyā, āj kaljugmā sāchā jotiyyā mūndhiyā verāgī soe re. 253

“O believer brother! In this Kali Yuga who is a yogi, a tonsure and an ascetic, nobody knows its secret. He who met the true spiritual master, he is the true yogi, tonsure and an ascetic in this Kali Yuga.”

To munivar bhāī,
Āj te jot chhe Ārab desmā, te devne pāve je athar ved khoḍī joe;
Paṇ je ā satgurne vāke pūrā chāliyā, bhāī āj kaljugmā sāchā jotiyyā verāgī soe re. 254

“O believer brother! That light today is in the country of Arab; only he can attain that lord who search the Athar Veda. He who followed the teachings of this true spiritual master, O brother! In this Kali Yuga he is a true yogi and ascetic.”

To munivar bhāī,
Te jot pūras kem jāṇīe, ane jo ā deh kījīe darpan tol;
Paṇ jem jem lohā ja bāhīe aganmā, bhāī tene ghāho dījīe ghaṇ-nā tem tem pāve mol re. 255

“O believer brother! You can recognize that manifestation of light when you will make your being like a mirror. As the iron is cast in the fire and hit with a hammer so its value increases.”

To munivar bhāī,
Teṇe ghaṇkā ghāho sir sahiyā, valī aganmā peṭhe bahū vār;
Paṇ toe na pāyā jotkū, tab diyā hathoḍe mār re. 256

“O believer brother! It borne the blows of hammer on its head and was cast into the fire many times. But in spite of that light was not obtained then it was hit with hammer again.”

To munivar bhāī,
Teṇe mār hathoḍānī sir sahī, toe rākheo agansūṇ neh;
Paṇ toe na pāyā jotkū, tab sarāṇe chaḍāvī deh re. 257

“O believer brother! It borne the blows of the hammer on its head, still it kept its love for the fire. In spite of that when light was not obtained it was put on the anvil.”

To munivar bhāī,
Teṇe tiyāṇ dehī chholāvī āpṇī, ane manmāṇhe na rākhī khoṭ;
Paṇ teṇe hete kasṇī sir sahī, bhāī tāre dilmā pāī jot re. 258

“O believer brother! It got its body peeled and did not keep any fraud in the heart. It borne the trials on its head, then O brother! It got light in the heart.”

To munivar bhāī,
Teṇe tab jot pāī dilmā, ane kasaṇīthī huā mol;
Paṇ munivar aesā loṇīe, bhāī jaesā ārsīne tol re. 259

“O believer brother! Then it got light in the heart, and due to trials, its value increased. A believer should also be like a mirror.”

To munivar bhāī,
Tem dilnū kapaṭ paṇ lohā tol hae, ane evī tol karo dilmāṇhe;
Paṇ satgurnā ghaṇe karīne kūṭīe, bhāī tab jā darsan pāe. 260

“O believer brother! Similarly, the grudge in the heart is like iron, and consider heart like that. When it will be hit with the hammer of the spiritual master then it will attain the didar.”

To munivar bhāī,
Satgurjīnā ginān-nū ghaṇ karī kūṭīe, ane ā gurnarsūṇ rākho neh;
Paṇ soho kriyā sarāṇ kījīe satkī, bhāī tis upar tame chholāvō deh re. 261

“O believer brother! Make the hammer of the spiritual master and hit, and keep love with the lord. Make the So Kriya (hundred good deeds) as the anvil and get your being peeled on that.”

To munivar bhāī,
Tame dehī chholāvo āpnī, ane manmāthī kādho sarve khoṭ;
Paṇ jāre āvā gurnarne dhiyāvo sāchsūn, bhāī tab ja pāie jot re. 262

“O believer brother! Get your being cleaned, and remove all lies from your heart. When you will follow such a spiritual master with truth then you will get light.”

To munivar bhāī,
Darpaṇ jevā dil kījye, ane tene Alī thāe hajūr;
Paṇ jeṇe ā satgurjīnī kasṇī pūrī sir sahī nahīn, to bhāī te ghāfalke man Ali dūr re. 263

“O believer brother! Make your heart like a mirror then Ali (a.s.) will manifest in that. But he who did not bear fully the trials of the spiritual master on his head, from that ignorant one Ali (a.s.) will be far.”

To munivar bhāī,
Āpnī dehī bhī darpaṇ tol hae, ane uskā bhed lejo joe;
Paṇ bhāī jo murchhā lāge tiskū, to phir hove lohā ka loh re. 264

“O believer brother! Our body is also like a mirror, and see its secret. But if someone becomes unconscious then the iron will remain iron.”

To munivar bhāī,
Teṇe partham itnā kashṭ te sir sahiyā, bhāī tene jug jāṇe sab koe;
Paṇ pharī khoṭ ja rākhī dilmā, tab phir huā lohā kā loh re. 265

“O believer brother! First, he borne so much trouble which the whole world knows. But then he kept lie in the heart therefore, he remained like iron.”

To munivar bhāī,
Lohā kā loh to pharī huā, jo mūrakh bhūlā satpanthnī vāṭ;
Paṇ te pharī lohārke ghar gayā, tab phirī għadāesī ghāṭ re. 266

“O believer brother! If that ignorant went astray from the path of satpanth then he remained like iron. He again went to the house of the ironsmith and he will be moulded again.”

To munivar bhāī,
Te għadīya ghāṭ kyā kījē, ane jo phirī paḍiyyā lohārke hāth;
Paṇ tab velā thī so vahī gaī, te mūrakh bhūlā satpanthnī vāṭ re. 267

“O believer brother! What to do with the mould that was made earlier if one has to fall again in the hands of the ironsmith? The time has passed, that ignorant went astray from the path of the satpanth.”

To munivar bhāī,
Tame tem vāṭ ma bhūlo bāvre, ane satpanth chhe sīdhī vāṭ;
Te satpanth-thī je bhūliyā, te paḍiyā lakh chorāsī ghāṭ re. 268

“O believer brother! O ignorant ones! Don’t forget the path like this, and satpanth is the straight path. He who went astray from this satpanth, he fell into the cycle of 8.4 million births.”

To munivar bhāī,
Eṇe vāṭe nav jāē, ane āj kal chhe chhelī sandh;
Satgur kahe pukār kar, toe mūrakh na chete andh re. 269

“O believer brother! Do not go to those paths, today Kali Yuga is the final era. True spiritual guide calling loudly, still the ignorant blind don’t become careful.”

To munivar bhāī,
Te ghāfal pukāre bohot kar, ane jāṇe chhe je sāheb hae dūr;
Paṇ jem tanmāṇhe prāṇ chhe, tem sāheb vyāpak hae bharpūr re. 272

“O believer brother! That ignorant are calling too much, and think that the lord is far. As there is soul in the body similarly the lord is present everywhere.”

To munivar bhāī,
Ghāfalke man dūr hae, tisthī sāheb sohāg na deh;
Jo sāchā kartav hoe dilmā, to sāhebsūn chhānū rākhe neh re. 273

“O believer brother! The ignorant thinks that the lord is far, because of that the lord does not give him happiness. If the actions are true in the heart, then they keep secret love with the lord.”

To munivar bhāī,
Sāhiyānsūn chhānā neh jo lāē, ane to ā gurnarnī karjo ās;
Paṇ jem naenūmāṇhe pūtlī, bhāī taesā sāheb chhe tuj pās re. 274

“O believer brother! Keep secret love with the lord, and keep hope of the spiritual master. As the pupil in the eyes similarly the lord is near you.”

To munivar bhāī,
Jaesī naenūmāṇhe putlī, taesā tam-māṇhe Ali hajūr;
Paṇ jāṇ sudhī mankī māyā mamtā na mūī, tis ghāfalke man dūr re. 275

“O believer brother! As the pupil in the eyes, similarly Ali (a.s.) is present in you. But until the love and attachment of the heart (for the world) don’t die, he is far from that ignorant.”

To munivar bhāī,
Jaesī naenūmāñhe putlī, taesā sab ghaṭ Alī bharpur;
Jiskā īmān sāchā hove, te ghaṭmāñhe dekhe Ali hajūr. 276

“O believer brother! As the pupil in the eyes, similarly Ali (a.s.) is present in every heart. He whose faith is true he sees Ali (a.s.) present in his heart.”

To munivar bhāī,
Āj kalmāñhe musalmān kōṇ hae, uskā tame suṇo vichār;
Sunnat pāñch karāvē dehīmā, āj sohī musalmān dīndār re. 282

“O believer brother! Who is a Muslim in today’s Kali Yuga, listen to its thoughts. He who acts upon the five sunnats of his body, he is a practicing Muslim today.”

To munivar bhāī,
Partham to jībhiyā sunnat kījē, sarve nindā jūṭhne vār;
Hardam nām līe sāhebnū, ane kene mukhthī na kahīe mār re. 283

“O believer brother! First of all, follow the sunnat of the tongue; remove all back-biting and lie. Always remember the name of the lord, and do not curse anyone with your tongue.”

To munivar bhāī,
Bījī indrī sunnat kījē, bhāī par strī gavansūn man vār;
Tame mat chūko bāvre, bhāī uskā būjo vichār re. 284

“O believer brother! Second, follow the sunnat of controlling the carnal desires, O brother! Stop your heart from the desire of someone else’s woman. Do not miss this O ignorant! Understand this.”

To munivar bhāī,
Trījī sunnat kījē āñkhnī, ane kis upar kūḍī najare mat dekh;
Sarve rang rūp sāhebe sirajiyā, tenī māṭī lekho ek re. 285

“O believer brother! Third sunnat is of the eyes, do not cast evil eyes on anyone. The Lord has created all colours and beauties; their clay is one.”

To munivar bhāī,
Chothī sunnat kījē kān-nī, ane Alinā nām suṇtā din jāe;
Kenī nindā badgoī sāmbhalīe nahīn, to sāhiyāñ sangātī thāe re. 286

“O believer brother! The fourth sunnat is that of the ears; the days pass by listening to the praise of Ali (a.s.). Don’t listen to the backbiting and slander of anyone, then the lord will be your companion.”

To munivar bhāī,
Pāñchmī sunnat kījē hāth pagnī, donoñ milī ek ja āe;
Kis prāṇī upar hāth na upāḍīe, ane asatke ṭhām na jāe re. 287

“O believer brother! Fifth sunnat is that of hands and legs; together they both are one. Do not beat any living being, and do not go to an evil place.”

To munivar bhāī,
Evī pāñch sunnat karo dehīmā, ane sab ḥor īmān rākh;
To namāz rojā sab kīe, soī musalmān hae pāk re. 288

“O believer brother! Follow these five sunnats in your body, and keep your faith strong. Then as if you have offered the prayers and kept fast, and that is a pure Muslim.”

To munivar bhāī,
Tame kalmā pañdo mukhse, gur Nabi Mahammadnī ālnā pūjo pāe;
Pañ nit nit gatmā jaī jikar kare, bhāī soī musalmān baheste jāe re. 289

“O believer brother! Recite kalima with your tongue, and follow the progeny of the guide Prophet Muhammad (s.a.s.). He who goes to Jamatkhana regularly and does zikr, that Muslim will go to paradise.”

To munivar bhāī,
Do do āñkh hae sabko, pañ uskī dil na raheve ṭhām;
Gur kahe sāchā munivar āpṇā, tenī āñkhoñ anant apār re. 290

“O believer brother! Everyone has two eyes but their hearts do not remain stable. The spiritual master says that our true believers have infinite number of eyes.”

To munivar bhāī,
Āñkhā anant kem jāñīe, jeñe bheṭiyā satgur nūr;
Jeñe ginān āñkhe shāhā mukh nirakhīyā, bhāī tenā prāchhat thāse dūr re. 291

“O believer brother! How to know that someone has infinite number of eyes? It is he who has recognized the light of the spiritual master. He who has seen the face of the lord with the eyes of knowledge, O brother! His sins will be removed.”

To munivar bhāī,
Do do āñkhā hae dehīmā, ne kyūn na dekhe lok;
Pañ ginān dīpak jo hove dilmā, to usthī pāīe mokh re. 292

“O believer brother! There are two eyes in the body, why people do not see with them? But if there is a lamp of knowledge in the heart, then by that one can get salvation.”

To munivar bhāī,
Te mokh mugat kem pāīe, ane ā dehīmā vastū amol;
Jo nehkī ravāī bāhīe, to pāme mākhaṇ mol re. 293

“O believer brother! How to get that salvation? In this body there are invaluable things. But if you churn with the churner of love then precious butter can be obtained.”

To munivar bhāī,
Daī dūdhamā jem girat chhīpī rahīyo, paṇ pargaṇ na dekhe koe;
Paṇ jo mahī mathīne bāhār ja kāḍhīe, bhāī to girat kaheve sab koe re. 294

“O believer brother! As butter is hidden in the yogurt and milk but nobody can see it. But if the butter is brought out by churning it then everyone will call it purified butter.”

To munivar bhāī,
Gurnarsūn viloṇo vilove sāchsūn, ane dūje kūḍ kapaṭ mat rāch;
Paṇ sansār māthī girat kāḍhi lījīe, ane sansār kījīe pātlī chhāchh re. 295

“O believer brother! Churn truthfully with the spiritual master, and do not indulge in other lies and fraud. In this way remove the purified butter from the world and make the world diluted buttermilk.”

To munivar bhāī,
Gurnarsūn viloṇo vilovī na sakeā, ane iyān kare chhe moṭī vat;
Paṇ jo ā sansārnī jāṇī chāve chhāchhkū, to ā gurnar girat na āve hāth re. 296

“O believer brother! You could not churn from the spiritual master, and here you are talking big. But if one knowingly wishes to acquire the buttermilk of this world then the purified butter of the spiritual master will not come in his hand.”

To munivar bhāī,
Sarve dunyā chāve chhāchhkū, sarve dunyā chhe chhāchh ja tol;
Paṇ tene din chār jo rākhie, to kāīn na āve mol re. 297

“O believer brother! The whole world want buttermilk, and the whole world is like buttermilk. But if you keep it for four days then it will not fetch any price.”

To munivar bhāī,
Te mūl na āve chhāchhkā, ane te khāṭī thāe tatkhaṇ;
Paṇ girat monge mūl chhe, bhāī rākhe rahe bahū din re. 298

“O believer brother! Buttermilk fetches no price and it becomes sour at once. But purified butter is expensive in price, it remains for many days if you keep.”

To munivar bhāī,
Tame Alīsūn vilovo sāchsūn, ane dānat rākho ṭhām;
Bhāī sansārmānhethī girat kāḍhī lījē, chhāchh kāīn na āve kām re. 299

“O believer brother! Churn truthfully with Ali and keep your intention good. Extract the butter from the world; buttermilk will not be of any use.”

To munivar bhāī,
E chhāchh kāyā chhe āpṇī, ane radehmā dekho khol;
Tem satpanth to evo chhe, jem chhāchh girat nahīn tol re. 300

“O believer brother! That buttermilk is our body, open you heart and see inside. The same is the case with satpanth; buttermilk cannot be equated with purified butter.”

To munivar bhāī,
Āj partak kāyā golī chhe āpṇī, ane gurnarsūn nehkī ravāīe viloe;
Alīsūn ridehmā vilovo sāchsūn, to bhāī mākhaṇ dekho soe re. 301

“O believer brother! Clearly our body today is the churn, and churn with the churning staff of love for the spiritual master. Churn with the true love of Ali (a.s.) in the heart then you will see the butter.”

To munivar bhāī,
Āj soī mākhaṇ kem pāīe, je jīv Alīsūn vilovtā shak ma rākh;
Paṇ tab jā pāīe giratkū, jab sansār kīje pātlī chhas re. 302

“O believer brother! How can that butter be attained today? (The way is that) if the person does not have doubt in churning with Ali (a.s.). When you will make the world diluted buttermilk then you will attain purified butter.”

To munivar bhāī,
Kāyā golī chhe āpṇī, tab lag vilovo gurnarsūn ṭhām;
Ā golī phūtī ne velā vahī gaī, tab kuchh na āve kām re. 303

“O believer brother! (As long as) as your body is the churning staff, churn with the spiritual master. If the churning staff broke and the time has gone then nothing will be of use.”

To munivar bhāī,
Jab kāyā golī phūtī gaī, ne jene dānat na rākhī ṭhām;
Paṇ te jab chhās mākhaṇ donoṇ hoī rahiyā, pachhe paḍiyā lakh chorāsī ṭhām re. 304

“O believer brother! When the churning staff of the body has been broken, and he who did not keep his intention stable; then when the buttermilk and butter will be separated then he will fall into the cycle of 8.4 million births.”

To munivar bhāī,
Gunegār tiyān sor karse, ane māhādanmā pađe tene mār;
Pan je gurnarnī pāval pīse sāchsūn, tene tiyān mār na pađe lagār re. 305

“O believer brother! The sinful will make noise there and he will be beaten on the Day of Judgment. But he who drinks the Āb-e-shafa of the spiritual master, he will not be beaten at all.”

To munivar bhāī,
Je pāval pīne ghāfal hoe raheā, tene sāheb dese ghaṇ kerī mār;
Pan satī lok tame sāchā chāljo, to tame utarso paele pār re. 306

“O believer brother! He who will remain oblivious after partaking of Āb-e-shafa, the lord will hit him with hammer. But O believers! You live your lives with truth then you will reach the other shore.”

To munivar bhāī,
Amrāpūrīmānhe vāso tamāro, upar kalap virakhnū chhānē;
Savā bhārnū to āhār bhogavse, and man vāchintā phal khāe re. 307

“O believer brother! Your abode will be in the paradise on which will be the shade of “Kalap Tree”. You will be fed with plenty of foods and will eat the fruit of your heart’s desire.”

To munivar bhāī,
Jo pūro satpanth kamāīe, to tenā puriyā tarse āe;
Ekoter mānā ne ekoter bāpnā sāt peđhī sasrānī, te moman laīne amrāpūrīmā jāe re. 308

“O believer brother! He who acquires satpanth fully then his progeny will be saved. That believer will take seventy-one generations of mother, seventy-one generations of father and seven generations of in-laws with him to the paradise.”

To munivar bhāī,
Evā sukh tiyān bhogavo, jo iyān sansārmānhe vetrānī nadī utro pār;
To gurnarnī satnī pāvālsūn poñchso, ne gurnar deve dīdār re. 309

“O believer brother! If you cross the Vetrānī River (an imaginary river over the hell to go towards the paradise) in this world then you will acquire such happiness there. Then you will reach with the blessings of the Āb-e-shafa of the spiritual master, and the spiritual master will grant his didar.”

To munivar bhāī,
Have ā gurnar ād antnā dev ekthā karse, ane jeṇe kasṇī kīdhī chhe bahū gāṭ;
Panj jo tame gurnū farmān mānso, to tamne gurnar deve amrāpūrīmā vās re. 310

“O believer brother! Now this spiritual master will gather the spiritual beings of beginning and ending, and those who underwent the trials on the path. If you follow the words of the spiritual master then he will grant you a place in the eternal abode.”

To munivar bhāī,
Amrāpūrīmā sukh bhogave, ane amrāpūrī pāmso gurjīne farmān;
Panj tapsī gurnarnā tapthī tame odharso, to tame amar thāso nīrvāṇ re. 311

“O believer brother! You will enjoy happiness in the eternal abode, and you will attain eternal abode through the guidance of the spiritual master. Through worshipper spiritual master’s worship, you will attain salvation and you will surely become immortal.”

To munivar bhāī,
Partham sāmījē āṭh lākh karaṇ sirajiā, ane tiyāṇi tapsī satgur tap kīdhō chhe jāṇi;
Gurne partāpe anant karod jīv odhareā, tenē gurnarsūn avichal rākhīo dhiyān re. 312

“O believer brother! In the beginning the lord created eight hundred thousand qarans (eras), and there the worshipper guru worshipped. Infinite numbers of souls have attained salvation due to the spiritual master. They kept uninterrupted concentration on the spiritual master.”

To munivar bhāī,
Āj kaljugmāṇhe bār karod jīv nipnā, te Pīr Sadardin sāthe jāe;
Te gur kachhuk moṭāī āṇi dilmā, tethī vajarnī bhīt sāmī thāe re. 317

“O believer brother! In this Kali Yuga twelve karod (one hundred and twenty million) people were born who accompanied Pir Sadardin (r.a.). That guru felt some pride in his heart because of which a strong wall of stone emerged before him.”

To munivar bhāī,
Tiyāṇi ek pagle gur tapsī ūbhā rahiyā, ane galāmāṇhe toq periyō teṇī vār;
Eṇī pere tapsī gure tap karīyo, tāre sāhebe dīdhō dīdār re. 318

“O believer brother! The worshipper guru stood there on one foot and immediately worn a collar (for repentance) on his neck. In this way the worshipper guru worshipped, then the Mawla granted him didar.”

To munivar bhāī,
Ād uṇād gur bharmaṇjē tap karīyo, bhāī te to āj tapsī gur Hasan Shāhā parmāṇ;
E to athar vedmāṇhe em bhāṇkhiyā, tame munivar suṇo nīrvāṇ re. 319

“O believer brother! Guru Brahma worshipped in the beginning, that worshipper guru is Hasan Shah (r.a.) today. It is said in the Athar Veda, you listen O believers!”

To munivar bhāī,
E devnā āgam pāchham chalatra suṇo tame momano, ane e dukh ne sukhnū vevār;
Paṇ je devnā vachan avichal parmāṇse, bhāī te pāmse amrāpūrīmāṇhe dīdār re. 320

“O believer brother! Listen to the former and latter miracles of that deity, this is the relationship of suffering and happiness. But he who will consider the words of that deity as eternal, he will get didar in the eternal abode.”

To munivar bhāī,
Evo Sayyad Imam Shāhā sahī bhākhiyā, ane tame sāhebsūn rākho sācho īmān;
Bhāī satgurjī em vāchā boliyā, te suṇo munivar ek dhiyān re. 321

“O believer brother! Sayyad Imam Shah (r.a.) has said thus, keep true faith on the lord. The true spiritual master has said this, O believers! Listen attentively.”

To munivar bhāī,
Evā athar ved Sayyad Imam Shāhe bhākhiyā, ane bhāī āj kal chhelī sandh;
Je koī bhane suṇe sāmbhaṇe, te pāme nav nand re. 322

“O believer brother! Such Athar Veda has been said by Sayyad Imam Shah (r.a.), and today Kali Yuga is the final era. Those who will read and hear this, they will gain nine types of jewels.”

To munivar bhāī,
Evā ved vachan tame ek mane sāmbhaṇo, sarve ekānte milī nar ne nār;
Je evī athar vednī keṇī chālse, bhāī ā gur Imam Shāhā kahe tene
āvāgamaṇ nahīn soñsār re. 323

“O believer brother! O you all men and women! Listen attentively and peacefully to such words of the Vedas. He who will follow such teachings of the Athar Veda, then Sayyad Imam Shah (r.a.) says that he will not have any more cycles of coming and going in this world.”

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GLOSSARY

| WORDS | MEANINGS |
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| Āchār | Action, deeds, character. |
| Āhār | Meal, food. |
| Ahūṇkār | Ego, pride, vanity. |
| Ākhā | Full, whole, complete, all. |
| Alūp/alop | Unseen, invisible, disappear. |
| Amol | Invaluable, precious. |
| Āndhlā | Blind, one who can't see. |
| Antar | Inside, within, heart; distance. |
| Asatī | Untrue, liar, evil, evildoer. |
| Athar Ved | Atharva Veda, the final Veda. |
| Atrang | Suspended in air, to hang in air, having raised. |
| Aūṭh | Three and a half. |
| Avichal | Stable, unshakable, eternal. |
| Bāṇ | Arrow. |
| Bāyā | Poured, flowed, put. |
| Bhāṇḍ | Beaten from both sides. |
| Bhāṇkhiyā | Said, narrated. |
| Bhāv | Value, price; love, devotion; intention; hope. |
| Bhel | Mixed. |
| Bhev | Secret, essence. |
| Bhītar | Inside, in, within. |
| Bhogavshe | Will enjoy, will relish. |
| Bhoṇ | Earth. |
| Bhuvan | Worlds. |
| Bodh | Advice, admonition. |
| Chāk | The wheel on which the potter shapes the pots. |
| Chalitra | Drama, play, action. |
| Chha darshan | Six ancient schools of thought of Hinduism. |
| Chhānā | Hidden, secret, private, esoteric. |
| Chhās/Chhāchh | Buttermilk. |
| Chheh | Discard, abandon, betray, fraud; trauma; end, limit; separation. |
| Chholāvī | Having peeled, having removed. |
| Chholāvo | Get peeled. |
| Chit | Thought, concentration, heart. |
| Choṭe | On the square, in the market. |
| Chūṇṭāvshe | Will get plucked, will get picked. |
| Dānat | Intention. |
| Darpaṇ | Mirror. |

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| Dayā | Merci, kindness, compassion. |
| Deh | Body. |
| Dharī | Having taken, having received, having hold. |
| Dhīr | Patience, forbearance. |
| Dhūt | Fraud, cheating. |
| Dīpak | Lamp. |
| Draḍh | Strong, stable, firm. |
| Ekānt | Solitude, privacy, silence. |
| Ene | Such, they. (Probably in some places the word is eļe which means wrong). |
| Gādaḍ | Lamb. |
| Gārūḍī | One who treats the snakebite. |
| Gavan | To go, to visit. |
| Gemār | Lost, ignorant, one who has lost the path. |
| Ghaḍāesī | Will be formed, will be shaped. |
| Ghaḍtā | While making, while shaping, while forming. |
| Ghāe | Strike, stroke, hit. |
| Ghaṇ | Hammer. |
| Ghāṭ | Bank of river; shape, form, face. |
| Ghāṭī | Valley, path between two mountains. |
| Golī | Churner. |
| Gothā | Dive in the water. |
| Hatyā | Murder. |
| Jāle | Hold. |
| Jam | The Angel of Death, Azrail. |
| Jāṇi | Knowingly. |
| Jap | Remembrance, chanting, zikr. |
| Jevdī | Thread, janoi. |
| Jībh | Tongue |
| Jīvtā | While living, in life. |
| Jode | With, in companion of. |
| Jot | Light. |
| Kamāl | Door, gate. |
| Kamlī | Small blanket. |
| Kāṇ | News of death, mourning; backbiting. |
| Karaṇī | Work, action, deeds. |
| Kartav | Work, action, deeds. |
| Kāsal | Blackness, dirt, filth. |
| Kasṇī | Trial, tribulation, test, exam. |
| Kasumbā | Kusum, safflower, a plant used to dye cloths. |
| Khāṭī | Sour. |
| Khedo | Till the land, plough the farm. |
| Khetar | Farm, field. |
| Khoṭ | Loss; lie. |
| Kodāl | A spade. |

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| Kriyā/Kiriyā | Actions, good deeds, religious rituals. |
| Kumbhār | Potter. |
| Kumlāve | Wither away, get dry. |
| Kūmpal | Buds (of flower). |
| Kunjar | Full of youth, flourished; elephant. |
| Lakh chorāsī | Cycle of 8.4 million births. |
| Leh | Love, affection. |
| Līd | Dung, faeces from large animals like cows, horses, elephant, donkeys etc. |
| Limb | Lemon. |
| Loḍhī | Iron; having gathered. |
| Loṇīe | Earn, gain, serve. |
| Losan | To torture, to hurt, to beat. |
| Madham | Mild, medium, lower. |
| Mahī | Butter. |
| Mamtā | Love, love of mother. |
| Mangal | Auspicious, fortunate, songs of happiness; the planet Mars, Tuesday. |
| Mardang (Mridang) | A type of drum used in Indian music. |
| Martak | Dead. |
| Māyā | Love for the world, attraction towards the world, treachery of the world. |
| Mel bājnā | Before putting in fire, the earthen pots are pasted with dung and dried. |
| Mel | Desire, attraction; dirt, filth. |
| Moksh | Salvation, release. |
| Mol | Price, value. |
| Monghā | Dear, expensive. |
| Moṭ | Bag, sack, capital, wealth, acquired things. |
| Mūnḍ | Head. |
| Munivar | Believer, religious, sage, holy man. |
| Murchhā | Faint, unconscious. |
| Nād bhed | Noise, singing loudly. |
| Nānā | Small, minor, inferior. |
| Nav nand | Nine types of jewels, nine treasures. |
| Neh | Love, affection. |
| Nikhed (Nished) | Restriction, ban, stop, unallowed. |
| Nindā | Backbiting. |
| Nīpaje | Born, create, yield. |
| Nirakhiyā | Saw, seen. |
| Niranjan | Unseen, incomprehensible, unreachable, beyond attributes. |
| Osaḍ | Treatment, medicine. |
| Padārath | Element, things, valuable things. |
| Pāe | Feet, step, leg; receive, get, obtain. |
| Pāñch | Five, village council. |
| Parchhāe | Know, recognize. |
| Pārkā | Of others, belonging to other. |
| Parstrī | Woman of somebody else. |

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| Partham | First. |
| Pātlī | Slim. |
| Paṭolā | Cloth, fabric. |
| Pāval | Goblet, Ghaṭpāṭ, āb-e-shafā, holy water. |
| Pesī | Having entered. |
| Peṭhe | Enter. |
| Prāchhat | Sin, impurity. |
| Radiyā | Heart. |
| Ratan | Jewels, precious stones. |
| Rījiyā | Became happy, became pleased. |
| Rom | Hairs of the body. |
| Sabhā | Assembly, meeting, gathering. |
| Sahiyā | Tolerated, borne. |
| Sājī | Good, in running condition, whole. |
| Sāmal | Carefully. |
| San | Sail. |
| Sandh | Sign, era, time. |
| Sanmukh | In front, before. |
| Sarāṇ | Anvil. |
| Sarkhū | Same, similar, equal. |
| Sāsrā | In laws. |
| Shīkh | Teaching, sermon, advice. |
| Shudh | Pure, clean, good. |
| Snān | Bath, shower, ritual bath. |
| Sneh | Love, affection. |
| So kriyā | 100 deeds, a small granth attributed to Pir Sadardin (r.a.). |
| Sohāe | Will like, will love, will appreciate. |
| Srushṭī | Creation, the universe, everything in the world. |
| Subhāe | Adorns, looks beautiful. |
| Subhāv/Sabhāv | Nature, habit, temperament. |
| Sudh | Understanding, awareness, intellect. |
| Sugandhā | Fragrant. |
| Suvet | White. |
| Tajo | Shun, leave. |
| Tap | Worship, vigorous spiritual exercise. |
| Tapsī | Worshipper, yogi. |
| Tatkhaṇ | At once, immediately. |
| Ṭhām | Place, address. |
| Thānak | Place, residence, centre, headquarters. |
| Thāplā | Tap, light stroke. |
| Ṭhor | Strong, solid, stable. |
| Tikā | Tilak, in Hinduism the tilaka (Sanskrit: तिलक), colloquially known as a tika, is a mark usually adorning the forehead, at the point of the <u>ajna</u> |

chakra (third eye or spiritual eye) and sometimes other parts of the body such as the neck, hand, chest, or the arm. The tilaka may be applied daily for decorative purposes, as a symbol of religious affiliation, for rites of passage, or other special spiritual and religious occasions, dependent on regional custom. Hindu women also use it as a sign of being married. It is also used to honour and welcome someone upon arrival.

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| Tirath | Holy places of pilgrimage for the Hindus. |
| Tol | Weight, equal, like, similar. |
| Traṇ | Three (3). |
| Truṭī jāe | Gets broken, gets separated. |
| Ṭūkā | Pieces. |
| Tumbā | A type of bitter gourd (pumpkin) whose skin is very hard. The sadhus and faqirs use them as begging bowls after drying them. |
| Ugiyo | Raised, appeared, emerged. |
| Uttam | Best, highest. |
| Vaikunṭh | Paradise, heaven. |
| Vajar | Stone, granite. |
| Vakhāṇ | Praise, appreciation. |
| Vāṇī | Language, words, talk. |
| Varaṇ | Types, categories, kinds. |
| Varatiyā | Someone bound by a vow or engaged in a religious observance. |
| Vāsan | Utensil. |
| Vāṭ | Path, way. |
| Velā | Time, era, opportunity. |
| Vetraṇī nadī | An imaginary river over the hell. |
| Vevār | Dealing, business, relations, tradition. |
| Vikh | Poison. |
| Viloṇo | To churn. |
| Vraksh | Tree. |
| Vrat | Fast, religious observance. |
| Vyāpak | Spread, saturated. |

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References of Important Topics

| Topic | Verse numbers |
|--|----------------------------------|
| Āb-e-Shafa | 109, 305, 306, 309. |
| Āl-e-Muhammad | 289. |
| Amar (Eternal) | 1, 39, 40, 146. |
| Amrāpūrī (Eternal Abode) | 2. |
| Another's wife | 284. |
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| Body (a farm) | 24-31. |
| Body | 10, 15, 24, 36-38, 59, 146, 148. |
| Brahman | 282-289. |
| Butter, milk and buttermilk | 293-304. |
| Colour (Colourfast and non-colourfast) | 50-55. |
| Conviction | 1, 67. |
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