

اللہ چمبے دی بوٹی میرے من وچ مرشد لائی ہو
نفی اثبات دا پانی ملیس ہر رگے ہر جائی ہو
اندر بوٹی مشک مچایا جاں پھلاں تے آئی ہو
جیوے مرشد کامل باہو جیس ایہ بوٹی لائی ہو

The guide planted God's jasmine plant within me.

He watered my veins with "negation and affirmation."

Blossoming, the bush spread its fragrance through me.

Long live my perfect guide, Bahu, who has planted this shrub!

jasmine plant: in the poem it is the *champa*, a plant bearing fragrant golden flowers.

"negation and affirmation": a name for the Islamic creedal formula "There is no god but God," which negates the existence of false gods before it affirms the existence of the unique true God. This statement is considered one of the most efficacious formulas for Sufi meditation.

ازل ابد نون صحى كيتوسے ويكھ تماشے گزرے ہو
چوداں طبق دليندے اندر آتھ لائے حجرے ہو
جنہاں حق ناں حاصل كيتا اوہ دوہیں جہانیں اجڑے ہو
عاشق غرق ہووے وچ وحدت باہو ويكھ تنہاندے مجرے ہو

Having learned the lessons of eternity, we saw spectacles of the past.

Fourteen levels has the heart, where fire has struck up a home.

Those who do not attain the Truth are wretched in both realms.

Lovers drown in divine unity, Bahu, see their incredible end!

levels has the heart: the notion of a spiritual body corresponding to the physical human body is common in Sufism. Bahu is referring to a belief that the heart, as the place or “lens” through which this spiritual body is accessed, has levels of being through which the mystic must progress in order to attain the final goal.

ادھی لعنت دنیاں تائیں تے ساری دنیاں داراں ہو
جیں راہ صاحب دے خرچ ناں کیتی لین غضب دیاں ماراں ہو
پئوواں کولوں پتر کوہاومے بھٹھ دنیاں مکاراں ہو
جنہاں ترک دنیاں دی کیتی باہو لیسن باغ بہاراں ہو

Half the curses on the world, and all of them on the worldly.

Whoever does not sow in the path of the Lord will reap the lashes
of torment.

Burn, evil world, which causes fathers to sacrifice their sons!

Those who give up this world, Bahu, will gain gardens in bloom.

sacrifice their sons: this probably alludes to the story of Ibrahim and his willingness to sacrifice his son.

اکھیں سرخ مونہیں تے زردی ہر وٹوں دل آہیں ہو
مہا مہاڑ خوشبوئی والا پہونتا ونج کداہیں ہو
عشق مشک ناں چھپے رہندے ظاہر تھیں اتہاہیں ہو
نام فقیر تنہاندا باہو جنہاں لا مکانی جاہیں ہو

Eyes red, faces pale, rending sighs from every heart . . .

How far away has that perfumed face gone?

Love and musk cannot remain hidden; they must show themselves.

They are the true mystics, Bahu, whose place is “no place.”

“no place”: *lā makān*, meaning a location beyond the confines of linear time and space.

اندر کلمہ کل کل کردا عشق سکھایا کلمان ہو
چوداں طبق کلمے دے اندر قران کتاباں علماں ہو
کانے کپ کے قلم بناون لکھ ناں سکن قلمان ہو
باہو ایہہ کلمہ مینوں پیر پڑھایا ذرا ناں رہیاں الماں ہو

The creed resounds within me, the creed that love taught me.

Fourteen levels has the creed: the Qur'an, books, all sciences.

They shape reeds into pens, but the pens cannot write it!

Bahu, my master taught me this creed, and now no pain remains.

creed: kalma, translated as “creed” throughout this book, refers to the Islamic profession of faith (*al-kalima at-tayyiba*). Uttering the formula “There is no god but Allah, and Muhammad is the messenger of Allah” constitutes the act of conversion to Islam. This statement is believed to have quasi-magical powers, and the first half of it is one of the most common formulas used in Sufi *zikr*.

ايه تن رب سچے دا حجرا دل کھڑيا باغ بهاراں ہو
وچے کوزے وچے مصلے وچے سجدے دياں تھاراں ہو
وچے کعبه وچے قبله وچے الا اللہ پکاراں ہو
کامل مرشد مليا باہو اوہ آپے ليسي ساراں ہو

This body is a dwelling of the true Lord, and my heart like a
garden in bloom.

Within it are fountains, within it are prayer grounds, within it
places to bow down in prayer.

Within it is the Ka'ba, within it the *qibla*, within it cries of
“Only Allah!”

I found the Perfect Guide, Bahu, He alone will take care of me.

qibla: the direction toward the Ka'ba, which Muslims face when they pray. It is normally marked by a niche which is one of the main architectural features in a mosque.

Perfect Guide: God is the Perfect Guide who leads Sufis once they have passed the point beyond which a human guide cannot take them.

آپ نا طالب ہیں کہیں دے لوکاں نوں طالب کردے ہو
چاون کھیپاں کردے سیپاں اللہ دے قہر توں ناہیں ڈردے ہو
عشق مجازی تلکن بازی پیر اولے دھردے ہو
او شرمندے ہوسن باہو اندر روز حشر دے ہو

They study nothing themselves but make students of others.

They demand oaths of loyalty, not fearing the wrath of God.

Symbolic love is a slippery slope, yet they step upon it.

Bahu, will *they* be ashamed on the Day of Reckoning!

symbolic love: symbolic or metaphorical love (*‘ishq-i majāzi*) is the human love of God which is often represented in erotic metaphors. This love, one of the most powerful aspects of Sufi poetry, can also be between two human beings. The most famous instance of this is in the work of Mawlana Jalal ad-din-i Rumi (d. 1273) who dedicated the bulk of his poetry to his friend Shams-i Tabrizi (d. 1248). Symbolic love has very strong homoerotic overtones when applied to love between two human beings, and it is likely that in this poem Bahu is accusing hypocritical Sufi guides and charlatans of engaging in illicit sexual practices.

باہو باغ بہاراں کھڑیاں نرگس ناز شرم دا ہو
دل وچ کعبہ صحی کیتو سے پاکوں پاک پر م دا ہو
طالب طلب طواف تمامی حبّ حضور حرم دا ہو
گیا حجاب تھیوسے حاجی باہو جداں بخشیسو س راہ کرم دا ہو

A garden has bloomed, Bahu, shaming the narcissus and the rue.

In my heart I made the Ka'ba out of love.

Seeker, quest, and pilgrimage, all devoted to love of the sacred
precinct.

The vein vanished, you became a Haji, Bahu, when you were
blessed with God's bounteous path.

Haji: circumambulation of the Ka'ba is a major part of the Hajj pilgrimage, at the conclusion of which the pilgrim is known as a Haji.

بغداد شریف ونج کراہاں سودانے کتوسے ہو
رتی عقل دی کراہاں بہار غماندا گھدوسے ہو
بہار بھریرا منزل چوکھیری اوڑک ونج پھتیوسے ہو
ذات صفات صحی کتوسے باہو تاں جمال لدھوسے ہو

On going to Baghdad I struck a deal:

For a gram of intellect I took a load of sorrows.

The load grew heavier and my goal more distant, but finally I
reached it.

It was when I understood essence and attribute, Bahu, that I found
divine beauty.

essence and attribute: a reference to the distinction between the divine essence (*zāt*) and attributes (*sifāt*), which is a major topic of discussion not only in Sufism but also in all schools of Islamic theology. The most widely held understanding of this relationship is that God's essence is unchanging and rationally incomprehensible and that therefore God makes Himself known to human beings through attributes. These attributes are of two types, "intransitive" ones that simply describe God (e.g., Unique, Eternal) and "transitive" ones that describe God's relationship to Creation (e.g., Nurturing, Merciful, Wrathful). The divine attributes are often paired together in stereotypically male and female pairs to emphasize the fact that God simultaneously encompasses and lies beyond all qualities (e.g., divine beauty [*jamāl*], mentioned in the final verse, is a feminine attribute normally paired with divine majesty [*jalāl*], a masculine attribute). Sufis try to approach God by working to understand His attributes.

بنہ چلایا طرف زمیں دے عرشوں فرش ٹکایا ہو
گہر تیں ملیا دیس نکالا اساں لکھیا جھولی پایا ہو
رہ نی دنیاں ناں کر جھیڑا ساڈا اگے دل گھبرایا ہو
اسیں پردیسی ساڈا وطن دوراڈھا باہو دم دم غم سوایا ہو

I was shackled and marched to the earth—from the heavens
thrown on the ground.

I was exiled from my home, my lap filled with what was fated.

Stop, world! Stop bothering me! My heart is already unsettled.

I am in exile, my home far away, Bahu, and my grief grows with
every breath.