

## ਰਾਗ ਸੂਹੀ

ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**There is but one God. He is realized by the kindness of the True Guru.**

## RAAG SOOHEE

The word of Shree Ravi Dass Ji

Ek-Onkar Satgur Parsaad.

**Prologue:** There are three hymns by Ravi Dass Ji in Raag Soohee. These hymns are on Pages 793 - 794 in the Holy Book of the Sikhs, Sri Guru Granth Sahib. In the first hymn Ravi Dass Ji says that our passions have best of us and we have become slaves to them. There is only one way that can save us from these wicked passions and that is to meditate upon the Word of the Lord. However, without the Lord's blessings one cannot even chant His Name.

Quite often, in the holy hymns, the relationship between the Lord and His devotee is described as that of a husband and wife. In this hymn, Ravi Dass Ji also takes advantage of the purity of this relationship to express his unconditional love for the Lord.

According to Muslim philosophy, in order to go to Heaven, one has to go across the fire of Hell by using the mythical bridge, Pul-Siraat. This bridge is supposed to be finer than the hair. Therefore, it is very difficult to cross it. Only those persons who have done good deeds can get across while the sinners fall into the fire of Hell under the burden of their sins. Ravi Dass Ji is using this concept to explain his love for the Lord.

ਸਹ ਕੀ ਸਾਰ ਸੁਹਾਗਨਿ ਜਾਨੈ ॥

ਤਜਿ ਅਭਿਮਾਨੁ ਸੁਖ ਰਲੀਆਂ ਮਾਨੈ ।

ਤਨੁ ਮਨੁ ਦੇਇ ਨ ਅੰਤਰੁ ਰਾਖੈ ॥

ਅਵਰਾ ਦੇਖਿ ਨ ਸੁਨੈ ਅਭਾਖੈ ॥੧॥

Seh Ki Saar Suhaagan Jaaney.

Taj Abhimaan Sukh Ralieyaan Maaney.

Tan Man Daey Na Antar Raakhey.

Awraah Daikh Na Suney Abhaakhey. 1.

Only a happily married soul-bride knows the worth of her Husband Lord. Renouncing the pride, she enjoys peace and pleasure of being together with Him. She willingly surrenders her mind and body to Him and stays so close to Him that there really is no disconnection between her soul and the Lord. She is so absorbed in the thoughts of her Lord that she neither seeks any support from anyone else nor she listens to any misleading overtures. ||1||

ਸੋ ਕਤ ਜਾਨੈ ਪੀਰ ਪਰਾਈ ॥

ਜਾ ਕੈ ਅੰਤਰਿ ਦਰਦੁ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

So Kat Jaaney Peer Paraayee.

Ja Kai Antar Dard Na Paayee. 1. Rahaao.

When there is no compassion and sympathy within ones' heart, one can never comprehend the pain and suffering of others. ||1|| Pause ||

ਦੁਖੀ ਦੁਹਾਗਨਿ ਦੁਇ ਪਖ ਹੀਨੀ ॥

ਜਿਨਿ ਨਾਹ ਨਿਰੰਤਰਿ ਭਗਤਿ ਨ ਕੀਨੀ ॥

ਪੁਰਸਲਾਤ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ ॥

ਸੰਗਿ ਨ ਸਾਥੀ ਗਵਨੁ ਇਕੇਲਾ ॥੨॥

*Dukhy Duhaagan Doye Pakh Heenee.*

*Jini Naah Nirantar Bhagati Na keenee.*

*Puraslat Ka Panth Duhailaa.*

*Sang Na Saathy Gawan Ekailaa. 2.*

When the love for the Lord does not emanate ceaselessly from one's heart, one feels like a discarded bride who is not only miserable in this world but also in the next. In addition, the journey of life is so difficult it seems like crossing the legendary bridge over the fire of hell. There is no friend or companion during these difficult times. One has to complete this journey all alone. ||2||

ਦੁਖੀਆ ਦਰਦਵੰਦੁ ਦਰਿ ਮਾਇਆ ॥

ਬਹੁਤੁ ਪਿਆਸ ਜਬਾਬੁ ਨ ਪਾਇਆ ॥

ਕਹਿ ਰਵਿਦਾਸ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ॥

ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਕਰੁ ਗਤਿ ਮੇਰੀ ॥੩॥ ੧॥

*Dukhiyaa Dardwand Dar Aayaa.*

*Bahut Piaas Jwaab Na Paayaa.*

*Keh Ravi Dass Saran Prabh Tairy.*

*Jiyon Jaanoh Tiyon Kar Gati Mairy. 3.1.*

O compassionate Lord, I have suffered a lot. Now I am at Your Door. It is my utmost desire to have Your divine glimpse. However, I have not yet received any response. Says Ravi Dass, O Lord, I seek Your refuge and it is all up to You to save me the best way You can. ||3||1||

**Purport:** Says Ravi Dass Ji, we must continue to sing the glories of the Most Gracious Lord without hoping for instant gratification. For a while it may seem as if our prayers are falling on deaf ears and there is no end in sight of our pains and miseries. Even if that is so, accept it as the Will of the Lord. In the end, He is the only One who will be with us when all others have forsaken us.

## ਸੁਹੀ ॥

## RAAG SOOHEE

**Prologue:** In the second hymn in Raag Soohi Ravi Dass Ji says that our stay in this world is short lived. However, we have been so fascinated by its splendor that we have entirely forgotten about the Lord, our Creator. We are all mortals and have to face death in the end. Nothing lives forever except the Lord's Name. Only Almighty God is Eternal.

ਜੋ ਦਿਨ ਆਵਹਿ ਸੋ ਦਿਨ ਜਾਹੀ ॥

ਕਰਨਾ ਕੁਚੁ ਰਹਨੁ ਥਿਰੁ ਨਾਹੀ ॥

ਸੰਗੁ ਚਲਤ ਹੈ ਹਮ ਭੀ ਚਲਨਾ ॥

ਦੁਰਿ ਗਵਨੁ ਸਿਰ ਉਪਰਿ ਮਰਨਾ ॥੧॥

*Jo Din Aaweh So Din Jaayee.*

*Karnaa Kooch Rahana Thir Nahi.*

*Sang Chalat Hai Ham Bhee Chalnaa.*

*Door Gawan Sir Upar Marnaa. 1.*

Each dawn heralds a new day and the dusk ends it. In other words, day by day the life is getting shorter and shorter. With the passage of each day, we are one day closer to our ultimate end (the death). One day we have to march on to the next world because we cannot live forever. The unmistakable truth unfolds itself on a regular basis right in front of our eyes. We see our friends and companions leaving this world. Finally, the day will come when we have to leave. We have to go so far away from where no one ever comes back. Death is hovering over our heads and we don't even know when it is going to pounce upon us. ||1||

ਕਿਆ ਤੂ ਸੋਇਆ ਜਾਗੁ ਇਆਨਾ ॥

ਤੈ ਜੀਵਨੁ ਜਗਿ ਸਰੁ ਕਰਿ ਜਾਨਾ ॥੧॥

ਰਹਾਉ॥

*Kiyaa Tu Soyaa Jaag Eyaanaa.*

*Tai Jeewan Jag Sach Kar Jaanaa. 1.*

*Rahaao.*

O unenlightened moron, it is time for you to wake up and come to your senses. Why are you asleep (ignoring the reality)? Why don't you realize the truth? What makes you believe that your stay in this world is forever? ||1|| Pause ||

ਜਿਨਿ ਜੀਉ ਦੀਆ ਸੁ ਰਿਜਕੁ ਅੰਬਰਾਵੈ ॥

ਸਭ ਘਟ ਭੀਤਰਿ ਹਾਟੁ ਚਲਾਵੈ ॥

ਕਰਿ ਬੰਦਿਗੀ ਛਾਡਿ ਮੈ ਮੇਰਾ ॥

ਹਿਰਦੈ ਨਾਮੁ ਸਮੁਾਰਿ ਸਵੇਰਾ ॥੨॥

*Jin Jiyo Daa Su Rijak Ambraawey.*

*Sabh Ghatt Bheetar Hatt Chalaawey.*

*Kar Bandigee Chhaad Main Mairaa.*

*Hirday Naam Smaahar Sawairaa. 2.*

Why are you always worried about your livelihood? Listen, the Lord who gave you life will also provide you with the means of support. His very presence in each and every heart implies that He is already taking care of your nourishment. Worship the Lord and renounce your egotism and self-conceit. Beginning right in the morning, you should ponder over the Name of the Lord from the bottom of your heart. ||2||

ਜਨਮੁ ਸਿਰਾਨੋ ਪੰਥੁ ਨ ਸਵਾਰਾ ॥

ਸਾਝ ਪਰੀ ਦਹਦਿਸ ਅੰਧਿਆਰਾ ॥

ਕਹਿ ਰਵਿਦਾਸ ਨਿਦਾਨਿ ਦਿਵਾਨੇ ॥

ਚੇਤਸਿ ਨਾਹੀ ਦੁਨੀਆ ਫਨਖਾਨੇ ॥੩॥੨॥

*Janam Siraano Panth Na Swaaraa.*

*Saanjh Parie Dehdis Andhi-yaaraa.*

*Keh Ravi Dass Nidaan Dee-waanay.*

*Chaitus Nahi Duniyaa Phan-khaanay. 3.2.*

The life is passing away but you have not yet straightened your crooked path of ignorance. The twilight of your life is already setting in and soon there will be darkness on all sides. Ravi Dass Ji says, O ignorant demented-person, why don't you realize that, in the end, everyone perishes in this world? Alas, this world is nothing but a house of death and our stay here is transitory. ||3|| 2||

**ਸੁਹੀ ॥**

**RAAG SOOHEE**

*Prologue: In the last hymn in Raag Soohee Ravi Dass Ji says that our stay in this world is short-lived. Everyone else except the Lord is a fair weather friend. The friendship with the Lord lasts forever. Therefore, meditate upon His Name to escape from the tribulations of the world. Death is inevitable and it will claim you one day and at that time no one except God will be by your side.*

ਉਚੈ ਮੰਦਰ ਸਾਲ ਰਸੋਈ ॥

ਏਕ ਘਰੀ ਫੁਨਿ ਰਹਨੁ ਨ ਹੋਈ ॥੧॥

*Oochay Mandar Saal Rasoyee.*

*Ek Ghary Foon Rahan Na Hoyee. 1.*

Man builds lofty mansions for his temporary stay in this world and elegant kitchens to cook various types of delicacies to appease his craving for food. However, man fails to realize that, even for a moment after his death, he cannot stay in such a beautiful and lofty palace or enjoy delectable meals in his kitchen. ||1||

ਇਹੁ ਤਨੁ ਐਸਾ ਜੈਸੇ ਘਾਸ ਕੀ ਟਾਟੀ ॥  
ਜਲਿ ਗਇਓ ਘਾਸੁ ਰਲਿ ਗਇਓ ਮਾਟੀ ॥੧॥  
ਰਹਾਉ ॥

*Eh tan Aisaa Jaisay Ghaas Ki Ttaatty.  
Jal Gayo Ghaas Ral Gayo Maatty. 1.  
Rahaao.*

Let us, for a moment, forget about these expensive houses with superb kitchens and concentrate upon your body. It is like a house of straw. Once the house is on fire, the straw reduces to dust. ||1|| Pause ||

*Purport: O ignorant person, such is your fate. Even your body does not accompany you. It leaves you alone by turning itself into dust. So how can you trust anyone else except the Lord?*

ਭਾਈ ਬੰਧ ਕੁਟੰਬ ਸਹੇਰਾ ॥  
ਓਇ ਭੀ ਲਾਗੇ ਕਾਢੁ ਸਵੇਰਾ ॥੨॥

*Bhaee Bandh Kuttanb Sahairaa.  
Oye Bhee Lagay Kaadh Sawairaa. 2.*

How about all those friends, relatives, and other family members who used to show all their affection to you. Immediately after your death, even they start shouting, "Take him away as soon as possible". ||2||

ਘਰ ਕੀ ਨਾਰਿ ਉਰਹਿ ਤਨ ਲਾਗੀ ॥  
ਉਹ ਤਉ ਭੂਤ ਭੂਤ ਕਰਿ ਭਾਗੀ ॥੩॥

*Ghar Ki naar Ureh Tan Laagee.  
Oh Tau Bhoot Bhoot Kar Bhaagee. 3.*

How about your own wife who was so attracted to you (your heart and body) and who could not stay away from you even for a moment. Well, even she runs away from you shouting, "Ghost! Ghost!" ||3||

ਕਹਿ ਰਵਿਦਾਸ ਸਭੈ ਜਗੁ ਲੁਟਿਆ ॥  
ਹਮ ਤਉ ਏਕ ਰਾਮ ਕਹਿ ਛੁਟਿਆ ॥੪॥੩॥

*Keh Ravi Dass Sabhey Jag Luttiiyaa.  
Ham To Ek Raam Keh Chhuttiiyaa. 4. 3.*

Ravi Dass Ji says that these temporary attachments and loyalties are plundering each and every one of us in this world. However, by chanting the Name of the Lord, I escaped from such false attachments. ||4|| 3||

### ਬਿਲਾਵਲੁ

ਬਾਣੀ ਰਵਿਦਾਸ ਭਗਤ ਕੀ  
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*There is but one God. He is realized by the kindness of the True Guru.*

### RAAG BILAAVAL

*The word of Devotee Ravi Dass  
Ek-Onkar Satgur Parsaad.*

*Prologue: In Raag Bilaaval, there are two hymns by Ravi Dass Ji. Both These hymns are on Page 858 in the Holy Book of the Sikhs, Sri Guru Granth Sahib. In the first hymn Ravi Dass Ji says that only God can exalt the status of a person because He is the Ocean of grace and mercy. It is well within His dominion to elevate a pauper to a king in no time and vice versa.*

ਦਾਰਿਦ ਦੇਖਿ ਸਭੁ ਕੋ ਹਸੈ,  
ਐਸੀ ਦਸਾ ਹਮਾਰੀ ॥  
ਅਸਟ ਦਸਾ ਸਿਧਿ ਕਰ ਤਲੈ,  
ਸਭ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ॥੧॥

*Daarid Daikh Sabh Ko Hasey,  
Aisee Dasaa Hamaary.  
Asatt Dasaa Sidhi Kar Taley,  
Sabh Kirpaa Tumhaary. 1.*

Quite often, people make fun of other's poverty. Such was also my condition, O my Lord. People used to laugh at my state of impoverishment. Due to Your kindness, now I hold the so-called eighteen supernatural powers in the palm of my hand. ||1||

ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ,  
ਭਵਖੰਡਨ ਰਾਮ ॥  
ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ,  
ਪ੍ਰਭ ਪੂਰਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

*Tu Jaanat Main Kichhu Nahi,  
Bhav-khadan Raam.  
Sagal Jia Sarnaagtee,  
Prabh Pooran Kaam. 1. Rahaao.*

O Lord, O Destroyer of fear of birth and death, O Fulfiller of dreams, Your refuge is sought by all beings. I, a destitute, also seek Your protection. As You know, O Perfect Lord, I am nothing without You. ||1|| Pause ||

ਜੋ ਤੇਰੀ ਸਰਨਾਗਤਾ,  
ਤਿਨ ਨਾਹੀ ਭਾਰੁ ॥  
ਉਚ ਨੀਚ ਤੁਮ ਤੇ ਤਰੇ  
ਆਲਜੁ ਸੰਸਾਰੁ ॥੨॥

*Jo Tairy Sarnaagtaa,  
Tin Nahi Bhaar.  
Ooch neech Tum Tay Taray  
Aalaj Sansaar. 2.*

Those who seek Your refuge, they are exonerated from their sins regardless of their status in the society. It does not matter whether a person is high or low, he gets across the disgusting World Ocean by Your Grace. ||2||

ਕਹਿ ਰਵਿਦਾਸ ਅਕਥ ਕਥਾ,  
ਬਹੁ ਕਾਇ ਕਰੀਜੈ ॥  
ਜੈਸਾ ਤੂ ਤੈਸਾ ਤੂਹੀ,  
ਕਿਆ ਉਪਮਾ ਦੀਜੈ ॥੩॥ ੧॥

*Keh Ravi dass Akath Kathaa,  
Bahu Kaaye Karijey.  
Jaisaa Tu Taisaa Tuhee  
Kiya Upmaa Deeje. 3. 1.*

Ravi Dass Ji says, O Lord, Your excellence is beyond description. It does not matter how hard I try to characterize your dominance. None is like You because You alone are equal to Yourself. O Lord, there is nothing in this world that can measure up to Your Praises. ||3|| 1||

**Prologue:** In the second and last hymn in Raag Bilaaval Ravi Dass Ji says that there is nothing else like the Almighty God. His Grace and Mercy are boundless. He exalts those who worship Him and see His image in all beings and creatures. In the eyes of the Lord, a person is recognized not by the family in which he is born but by his noble character and sublime conduct.

Vaishno is the name of a religious sect. It is spread allover India. Its followers are well known for their idol worship and for their deep-rooted belief in unity, brotherhood, and equality. They do not believe in the caste system, which is still very prevalent in India. By tradition, a Hindu is born into the caste of his father and cannot rise above it. The four so-called classes, among the Hindus, from the highest to the lowest are: (1) Brahmin (highest), (2) Kshatriya (ruling or military), (3) Vaishya (mercantile and agricultural), and (4) Shudra (servant).

ਜਿਹ ਕੁਲ ਸਾਧੁ ਬੈਸਨੋ ਹੋਇ ॥

*Jih Kul Sadh Baisno Hoye.*

ਬਰਨ ਅਬਰਨ ਰੰਕੁ ਨਹੀ ਈਸਰ,

*Barn Abaran Rank Nahi Essar,*

ਬਿਮਲ ਬਾਸੁ ਜਾਨੀਐ ਜਗਿ ਸੋਇ ॥੧॥

*Bimal Baas Jaaniye Jag Soye. 1.*

ਰਹਾਉ ॥

*Rahaao.*

When a holy person is born in a family, it is his goodness that spreads its pure fragrance allover the world. It does not matter whether his family is rich or poor. The social class status of his family, whether high or low, also has no bearing upon his acts of righteousness. ||1|| Pause ||

ਬ੍ਰਹਮਨ ਬੈਸ ਸੂਦ ਅਰੁ ਖਤੀ,

*Brahman Bais Sood aur Khatrie*

ਡੋਮ ਰੰਡਾਰ ਮਲੇਛ ਮਨ ਸੋਇ ॥

*Dom Chandaar Malechh Man Soye.*

ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ,

*Hoye Puneet Bagwaant Bhajan Tay*

ਆਪੁ ਤਾਰਿ ਤਾਰੇ ਕੁਲੁ ਦੋਇ ॥੧॥

*Aap Taar Taaray Kul Doye. 1.*

A person becomes pure by meditating upon the name of the Lord regardless whether he is a Brahmin, a Vaishya, a Shudra, or a Kshatriya. It is also of no importance whether the person is musically inclined, an outcaste who skins the dead animals, or has a filthy mind. Such a person not only saves himself but also the families of both his parents. ||1||

ਧੰਨਿ ਸੁ ਗਾਉ ਧੰਨਿ ਸੋ ਠਾਉ,

*Dhan Su Gaon Dhan Su Thaon,*

ਧੰਨਿ ਪੁਨੀਤ ਕੁਟੰਬ ਸਭ ਲੋਇ ॥

*Dhan Puneet Kuttanb Sabh Loye.*

ਜਿਨਿ ਪੀਆ ਸਾਰ ਰਸੁ, ਤਜੇ ਆਨ ਰਸ,

*Jini Piya Saar Ras, Tajay Aan Ras,*

ਹੋਇ ਰਸ ਮਗਨ, ਡਾਰੇ ਬਿਖੁ ਖੋਇ ॥੨॥

*Hoye Ras Magan, Daaray Bikh Khoye. 2.*

Blessed are the village and the place of his birth. Blessed is that family in which he is born. Consider all those people pure in whose company he savored the sublime essence of Lord's Name and abandoned all other tastes. Intoxicated with this divine essence, he was able to discard his vicious desires and passions. ||2||

ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ,  
 ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ ॥  
 ਜੈਸੇ ਪੁਰੈਨ ਪਾਤ ਰਹੈ ਜਲ ਸਮੀਪ,  
 ਭਨਿ ਰਵਿਦਾਸ ਜਨਮੇ ਜਗਿ ਓਇ ॥੩॥ ੨॥

*Pandit soor Chhatarpati Raajaa,  
 Bhagat Braabar Aur Na Koye.  
 Jaisay Purain paat Rahay Jal Smeep,  
 Bhani Ravi Dass Janmay Jag Oye. 3. 2.*

Whether a person is a Pundit (proud of his scholarly knowledge) a warrior (proud of his fighting abilities) or a king (proud of his royal lineage), he cannot match with a Lord's devotee albeit his excellent qualities. Ravi Dass Ji says that the world applauds only those who are born to serve Him as His devotees. However a devotee is spiritually alive as long as he remains at the Feet of the Lord. The situation is very similar to that of leaves of a water-lily plant that can only survive as long as they are next to the water. ||3|| 2||

### ਰਾਗੁ ਗੋਂਡ

ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ ੨  
 ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*There is but one God. He is realized by the kindness of the True Guru.*

### RAAG GOND

*The word of Ravi Dass Ji  
 Ek-Onkar Satgur Parsaad.*

**Prologue:** *There are two hymns by Ravi Dass Ji in Raag Gond on Page 875 in the Holy Book of the Sikhs, Sri Guru Granth Sahib. In the first hymn Ravi Dass Ji says that we should always recite the Name of the Lord. It is not only rich in divine blessings but also quenches the spiritual thirst of all persons who seek Him. In this hymn, Ravi Dass Ji uses another word for the Lord, Mukand, which literally means the One who gives the salvation.*

ਮੁਕੰਦ ਮੁਕੰਦ ਜਪਹੁ ਸੰਸਾਰ ॥  
 ਬਿਨੁ ਮੁਕੰਦ ਤਨੁ ਹੋਇ ਅਉਹਾਰ ॥  
 ਸੋਈ ਮੁਕੰਦੁ ਮੁਕਤਿ ਕਾ ਦਾਤਾ ॥  
 ਸੋਈ ਮੁਕੰਦੁ ਹਮਰਾ ਪਿਤ ਮਾਤਾ ॥੧॥

*Mukand Mukand Japho Sansaar.  
 Bin Mukand Tan Hoye Aohaar.  
 Soyee Mukand Mukti Ka Daataa.  
 Soyee Mukand Hamraa Pit Maataa. 1.*

O people of the world, you should meditate upon the Name of the Lord, Mukand, because, without meditating upon His Name, the body and soul become worthless. The same Mukand is the Giver of salvation from the illusionary and treacherous world. In fact, the same Mukand is my father and mother because he takes care of me like parents take care of their children. ||1||

ਜੀਵਤ ਮੁਕੰਦੇ ਮਰਤ ਮੁਕੰਦੇ ॥  
ਤਾ ਕੇ ਸੇਵਕ ਕਉ ਸਦਾ ਅਨੰਦੇ ॥੧॥  
ਰਹਾਉ॥

*Jeewat Mukanday Marat Mukanday.  
Ta Kay Sewak Ko Sadaa Ananday. 1.  
Rahaao.*

A person who considers himself as His servant enjoys everlasting bliss as he chants the Name of the Lord while he is alive and remembers Him at the time of his death. ||1|| Pause ||

ਮੁਕੰਦ ਮੁਕੰਦ ਹਮਾਰੇ ਪ੍ਰਾਨੰ ॥  
ਜਪਿ ਮੁਕੰਦ ਮਸਤਕਿ ਨੀਸਾਨੰ ॥  
ਸੇਵ ਮੁਕੰਦ ਕਰੈ ਬੈਰਾਗੀ ॥  
ਸੋਈ ਮੁਕੰਦੁ ਦੁਰਬਲ ਧਨੁ ਲਾਧੀ ॥੨॥

*Mukand Mukand Hamaaray Pranand.  
Jap Mukand Mastak Nishanan.  
Sev Mukand Karey Bairaagy.  
Soyee Mukand Durbal Dhan Ladhy. 2.*

The repetition of the Name of the Lord, Mukand, has become the support of my life. In fact, a halo shimmers around the forehead of a person who cherishes the Name of the Lord. One, who serves Mukand, renounces the world for good. I, who was otherwise worthless, have now found the wealth of His Name, Mukand. ||2||

ਏਕ ਮੁਕੰਦੁ ਕਰੈ ਉਪਕਾਰ ॥  
ਹਮਰਾ ਕਹਾ ਕਰੈ ਸੰਸਾਰ ॥  
ਮੇਟੀ ਜਾਤਿ ਹੁਏ ਦਰਬਾਰਿ ॥  
ਤੁਹੀ ਮੁਕੰਦ ਜੋਗ ਜੁਗ ਤਾਰਿ ॥੩॥

*Ek Mukand Karey Upkaar.  
Hamraa Kahaa Karey Sansaar.  
Maitty Jaat Huye Darbaar.  
Tuhie Mukand Jog Jug Taar. 3.*

The whole world cannot do any harm to me when the One and the Only, Liberator, does me a favor. He has effaced the stigma of my low social standing in the world and has accepted me as a member of His Court. O Lord Mukand, You are the One who has been freeing everyone from the bonds of worldly attachments all through the (four) Ages. ||3||

ਉਪਜਿਓ ਗਿਆਨੁ ਹੁਆ ਪਰਗਾਸ ॥  
ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਕੀਟ ਦਾਸ ॥  
ਕਹੁ ਰਵਿਦਾਸ ਅਬ ਤਿਸਨਾ ਚੁਕੀ ॥  
ਜਪਿ ਮੁਕੰਦ ਸੇਵਾ ਤਾਹੁ ਕੀ ॥੪॥ ੧॥

*Upjiyo Giaan Huaa Pargaas.  
Kar Kirpaa Linay Keett Dass.  
Kaho Ravi Dass Aab Trishnaa Chuki.  
Jap Mukand Sewaa Tahoo Ki. 4. 1.*

Due to my unconditional worship of the Lord, I have gained spiritual wisdom and, therefore, have become enlightened. Furthermore, the Lord has kindly accepted me as His servant even though I was a helpless person. Ravi Dass Ji says that I have given up my yearnings for the worldly riches and pleasures. Now I constantly chant the Name of the Lord as I engross myself daily in His worship. ||4|| 1||