



Lucknow Shabds (Mystic Poetry, Hymns): Selections, Rough Translations of Shabds and Fragments of Shabds of Sants Tulsi Sahib, Maharaj Girdhari Sahib, Shri Surswami, Soami Ji Maharaj (Radhasoami), Garib Das, Sukh Das, Lachman Das, and Haricharan Das

Note About the First Hymn Below

The Aarti Shabad of Sant Tulsi Sahib is in the Lucknow collection but was very difficult to translate. However, this same hymn is also preserved at the end of Maharshi Mehi's collection known as the Padavali, so we decided to mainly use that one, but have in brackets provided some alternate translations of a few words making use of the Lucknow version, which is helpful, adds some additional clarity. Below the Aarti Shabad of Sant Tulsi Sahib, otherwise, all of the other translations are from documents of the Lucknow Satsang.

Aarti Shabad of Sant Tulsi Sahib

Do Aarati with Satguru and see the light shining within you.

Igniting the five elements of the body, light the lamp to get illumination.

The Sun and the Moon are like fruits and flowers kept on a dish-like [plate-like] firmament.

As one starts worshipping, pieces of camphor are burnt and a kalash is planted.

In the inner sky, the stars are like pearls and the broken grains of rice are visible.

Weaving the garland of flowers, put it around your neck [or heart],

And offer betel-leaves, sweet, incense, sandal, an earthen lamp.

In such a light, the accompaniment of various musical sounds of cymbals, majira and drum are heard.

Scent-like currents of consciousness are spread all over the body and float

up into the sky.

And in that sphere, consciousness like the bee, feels highly content [blissful],

Listening to the multiple sounds.

Pure light is burning inside and as one sees it, all one's lapses are eliminated forever.

[The holy light is burning inside the body, beholding which,

all sins are washed away.]

That flow of nectar is coming from the inner sky, and the devotees are fully drenched.

Drinking that ambrosia, consciousness is fully awakened [the surat becomes blissful], and makes fresh endeavors to ascend.

The image of a billion suns is splendid, make your camp beyond Alakh.

And there, glimpsing the Absolute beyond, the Quintessential One,

You strike your bond with the Supreme Sovereign or Pure Consciousness.

Every moment, keeping consciousness [surat] alive

in your inner sky,
with Grace of GURU drink that unfathomable
drink.

Tulsi Sahib says, in the abode of the Guru all is
illuminated and the loud musical
sounds are heard.

Let your consciousness like an Alal-bird overturn
[reverse towards the sky],
Shaking off the wrappings of the body.

Aarti Shabad of Garib Das

Perform Aarti of the beneficial GURU,
performing which, you find your immortal home.
(main)

Dedicate your body, mind and treasure,
and behold the limitless beauty of the LORD. (1)

The unstruck sound is playing at the top of Sunn,
and on a white throne the LORD is sitting. (2)

Remember GURU with each breath,
GURU gives us residence in the immortal abode.
(3)

Behold the awesome play of light,

as GURU makes pure our dirty intellect. (4)
O fallen soul, take refuge in GURU,
our record is forgiven by GURU. (5)
Be free of wandering and mistakes,
Gareeb Das says, keep your heart in HIS lotus feet.
(6)

(After performing Sarti do paath of mangal bhog
and take prashad.)

Aarti Shabad of Sukh Das

Offer food to Satpurush,
unbroken millions of sounds are resounding. (main)
SATGURU is seated on a throne in the sky,
which is illuminated with many diamonds and
gems. (1)

The beauty of the LORD cannot be described.
HIS single atom (small hairs) shames light of a
billion suns. (2)

Sadhu is distributing prashad,
every day immersed in Love and Devotion. (3)

Sukh Das found this bliss in refuge of GURU Tulsi,
beholding HIM
the delusion of Kaal was broken. (4)

Anonymous Inscription Also Mentioning Aarti

Do Simran and Dhayan of the LORD
after Aarti and Prashad,
and praying to HIM with love,
finish the path in the evening.

Shabad by Girdhari Sahib ji, Prominent Disciple of SANT TULSI SAHIB JI

Filthy mind which lives inside body,
is entangled with Karma. (1)
In the net of this and that
it's cycling in 84's flow. (2)
[This seems end of one shabad.]

Shabad of Girdhari Sahib

The way of Surat (soul) is from the cave of the sky,
once heard and followed
the soul becomes immortal. (Main)
Closing the tenth opens up another door,
the soul reaches Sunn hill.
Leaving the lane of Ida and Pingla
she makes her bed in Sukhmana. (1)
There is an uninterrupted vision of a thousand
lights,
which are glowing day and night without any lamp.
In the middle of Trikuti
there is silverish moonlight,
observing which soul becomes blissful. (2)
There is lightning without clouds and thundering
without clouding...
[And this is incomplete]

Shabad from Girdhari's Disciple Radhasoami [Soami Ji Maharaj]

My MASTER introduced me to the identity of
Soul,
and I realised the self as highest element. (Main)
The Formless Purush is beyond the second door. (?)
Beholding Him, the soul became blissful. (1)
Inside this body is the whole creation of the Vedas,
The Perfect MASTER showed this to me. (2)
Inside is seen brilliant sunlight [used Urdu words
here -- Aaftab, next word not clear]
and in the inner sky
a huge ocean. (3)
Inside the inner cave are billions of suns.
[text ends here -- line 3 incomplete]

Shabad by Sur Swami, disciple of Tulsi Sahib

Showers of drops begin,
a new surat (soul) started drinking nectar. (3)
The Hansa resides in that abode, Tulsi Guru,
[I will need your help in reaching correct
translation for this line.]
the cycle of birth and death became finished/over.
There resides Girdhardas,
the self became Brahm itself. (4)
[Need help in this too.]

[This seems to be end of this shabad. Since it marks
line number 3-4. It's incomplete.]

Shabad by Sur Swami

Every day is not the same. (main)

One day king Harishchandra had a huge property like Meru hill. (1)

One day he had to leave his own home, and became servant to Hari in the cremation grounds. (2)

One day a groom accompanied wedding procession,

With sound of jubilation in all four directions. (3)

One day he was living in a forest, putting his one foot in front of another. (4)

One day Sita is crying in the garden of glorious matter. (5)

One day she met Ramchandra, and both are roaming in garden of flowers. (6)

[Note from the translator Roohi: This second shabad is telling famous stories. Harishchandra story I know. The second story I don't recognise. And found third story interesting. Because in third story Sita was crying that comes later. And roaming in garden comes first, as per story. But using the crying part first. Makes the meaning totally

spiritual. Sita is considered the soul, Ram: GOD.
So the soul which was restless in materialistic
garden became happy when she met her
CREATOR. So using these lines in this order,
becomes very interesting!]

**Shabad by Lachman Das Ji, Disciple of Sur
Swami Ji. (Address -- Siswa kuti, Distt -- Goda)**

Climbed the Fort of Trikuti and ran away (4)
Climbing the sky of Radhasoami*, Girdhardas
went into GURU'S refuge. (5)

[*Could have been composed during the 1860's
after the word Radhasoami was invented. Lachman
Das was a disciple of Surswami, Tulsi Sahib's
successor in Hathras. There was some back-n-forth
traffic between Agra and Hathras, Lucknow and
Hathras by a few satsangis.]

Shabad by Lachman Das

GURU sailed (crossed). (Main)

In the river of desires, I found the boat of Naam,

My drowning soul was rescued by GURU. (1)

The sinning soul was drowning in waters of
illusion (Maya),

it emerged by being obedient to GURU, (2)

Found knowledge in Satsang and a way through
GURU,

Found abode in Nirvana and gave up the whirlpool
(of illusion). (3)

Helmsman, Steersman is Guru Tulsi Sahib,

who took Lachman Das under His Refuge. (4)

Shabad by Haricharandas, Disciple of Vimal Sahib

Behold the abode of Sisva by climbing the sky.
(Main)

[First, used the word bheer. I don't know exact translation of this word. It's some local dialect. Meaning seems to be wall? This shabad is chronological documentation of line of Gurus. Maybe you can understand the meaning?]

First wall (or house) manifested in Hathras, Sahib won (or set up in) Lucknow (1)

Second wall (or house) became in Lucknow, Sahib won (or set up in) Sisva. (2)

Third wall (or house) became in Sisva, He gave Darshan to Das Haricharan (3)

Das Haricharan requests, to remain in the refuge of lotus feet of Vimal Sahib. (4)

[In red pen, Doha, couplet]

Doha by Haricharandas, Disciple of Vimal Sahib

The Surat (soul) is blind without Shabad,
Say... where can she go?

If she can't find the door of Shabad,
she remains entangled and wandering. (1)

In the three Realms Shabad is foremost,
this is taught by all SANTs.

Das Haricharan says --

without Shabad, the delusion never goes away. (2)
