

Address to my muse.

My muse! If thou be not heart-entrancing, it is no sorrow;
But, pity on thee! if thou be not heart-melting, thou.

Though the whole world be spellbound in allegiance to artifice,
Courage! From thy own simplicity turn not back, thou.

If the precious gem of sincerity is in thy own nature,
Independent of applause from the present age art thou.

If thou canst not make the world turn to look on thy beauty,
Look at thyself! Take a pride in thy own being, thou.

The deep sea of reality thou hast made heaving with waves;
Thou shalt sink the ship of imposture, and yet survive, thou.

Those days are gone, when *lies* were the creed of versemaking;
Now, should the Qibla shift that way, do not worship thither, thou.

If to live within the eyes of men of insight is precious,
With those bereft of vision hold no compromises, thou.

Should men turn up their noses at thy new-fangled medicine,
Hold them excused:—if so be thou art a wise physician, thou.

In stillness, with thy truth, build up a home in people's hearts;
Lift not on high the banner of refinement, yet, thou.

Mistaken for a thief, point out the road to the benighted;
If thou wishest for the long life of Elijah, thou¹.

¹ Khwāja Khizr, now popularly supposed to be identical with the prophet Elijah, and immortal, is a legendary personage, who probably owes his

shī-r kō taraf khātāb.

-ai shī-r! dil fireb na ho tū, tō gham nahīn;
par tujh pa haif hai; jō na ho dil gudāz tū.

ṣan-at pa ho firefta -ālam -agar tamām,
hān! sādagī sē -ā-iyō -apnī na bāz tū.

jauhar hāi rāstī kā -agar terī zāt men,
taḥsīn ē rozgār sē hai be niyāz tū.

ḥusn apnā gar dikhā nahīn saktā jahān ko,
-āpe kō dekh;—aur kar apne pa nāz tū.

tū nē kiya hāi baḥr ē ḥaqīqat kō mauj khez;
dhoke kā, gharq kar kē, rahegā, jahāz, tū.

wuh din ga-e, ki jhūṭ thā -imān ē shā-irī;
qibla hō -ab -udhar, tō na kījo namāz tū.

-ahl e nazar kī -ānkh mēn rahnā hāi gar -azīz,
jo be baṣar hāin, -un sē na rakh sāz bāz tū.

nāk ūparī dawā sē terī gar cāḥā-ēn log,
ma-zūr jān -un kō:—jō ho cāra sāz tū.

cup cāp -apnē sac sē kiye jā dilon mēn ghar;
-ūncā -abhī na kar -alam e -imtiyāz tū.

jo nā balad hāin, -un kō batā, cōr ban kē, rāh;
gar cāhtā hāi khizr kī -umr e darāz tū.

origin to the exaggerated stories of travellers, who had received unexpected—
if not miraculous—aid in their hour of need from unknown and unlikely
persons.

Honour's secret lies hidden in the service of one's country;
Think thyself to be Mahmūd, if thou art Ayáz, thou¹.

O Muse! Since thou hast cast thyself upon the straight path,
Begin not now to look upon its ups and downs, thou.

If a *new world* is to be conquered, do thou go forth, and take—
Clear of the hugging rafts—thy own ship, thou.

Value for truth does come:—but after disparagements;
If there be an instance to the contrary, think it rare, thou.

Should any recognize thy merit, count him as one gained;
Hāli has pride in thee:—have a pride in him, thou.

¹ Ayáz was the favourite slave of the famous conqueror of Upper India, Sultán Mahmūd of Ghazni. His virtues and the similarity of his fortunes procured for him the epithet of Yūsuf e sāni, i. e. 'a second Joseph.' In the

-izzat kā bhed mulk kī khidmat mēn hai chipā;
mahmūd jān -ap kō gar hai -ayāz tū.

-ai shi-r! rāh ē rāst pa tū jab ki par liyā,
-ab rāh ke na dekh nigheḥ o farāz tū.

karnī hāi fath gar na-ī dūnyā, tō le nikal,
beron kā sāth chor kar, apnā jahāz tū.

hotī hāi sac kī qadr; pa beqadriyon kē ba-d;
-is ke khilāf ho, tō samajh -us kō shāz tū.

jo qadrān hō -apnā, -use mughtanam samajh;
hāli kō tujh pa nāz hāi:—kar -us pa nāz tū.

time of his prosperity it was his practice to retire every day and clothe himself in the dress he wore when he first attracted the Sultán's notice, and then offer prayer and thanksgiving to God.