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 cut the road to the benighted; If thou wistest for the long life of Elijah, thou.  

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

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 Ayāz, thou 1.

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;
Hūli has pride in thee:—have a pride in him, thou.

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

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

-ai shīr! rāh ē rāst pa tū ja bī par ċiyā,
-ab rāh ke na dekh niheb o farās tū.

karnē hāī fath gar na-ī dūnyā, tō le nikal,
berōn kā sāth ċher kar, apnā jahāz tū.

htī hāī saē kī qadr; pa beqādriyon kē baē-d;
-is ko khilāf ho, tō samajh -us kō shāg tū.

jo qadārīg hō -apnā, -us muqhtanam samajh;
hūli kō tujh pa nāē hāī:—kar -us pa nāē 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 Sūltān's notice, and
then offer prayer and thanksgiving to God.