SRI GUR PANTH PRAKASH

(RATTAN SINGH BHANGOO)

VOLUME I
( Episodes 1 to 81)

ENGLISH TRANSLATION BY
KULWANT SINGH

538 NANAKSHAHI (2006 CE)

INSTITUTE OF SIKH STUDIES
CHANDIGARH
SPECIAL ACKNOWLEDGEMENT

Dr Darshan Singh, formerly Professor and Head, Department of Agronomy, Punjab Agricultural University, Ludhiana (India), now settled in Toronto (Ont.), Canada, who is well-known for his love of gurbani, kirtan and commitment to the cause of the Panth, sponsored the Project for translation of Sri Gur Panth Prakash, with a handsome donation. The Institute sincerely appreciates his generosity and is deeply grateful to him.

———
FOREWORD

It is a matter of great pleasure for the Institute of Sikh Studies to present this valuable source of Sikh Studies to the English-knowing people both in India and abroad. Sardar Rattan Singh Bhangoo and his ancestors played stellar roles creating landmarks in Sikh history. His contributions for sharing very valuable and dependable details regarding the incidents related to the rise of the Khalsa to rule over Punjab have a specially high niche among the Sikh chronicles. He is uniquely placed among the Khalsa from both his maternal and paternal side. His passion for sharing facts of the sacrifices of the Khalsa flows from his parentage. He learnt the truth of the incidents in proper perspective from his ancestors who had borne the hardships and were actively involved in organising and executing the plans of the Khalsa. They made supreme sacrifices for claiming what was their birth right. The historians and the Sikh people will ever remain indebted to Sardar Rattan Singh for bringing to limelight the efforts of the Khalsa to remain committed to their faith under excruciatingly trying circumstances. His writings rekindle the greatness of Sikh faith in the minds of the readers and inspire them to imbibe noble human qualities.

Dr Kharak Singh, whose scholarly eminence and global view need no introduction, had for a long time been cherishing the idea of enabling the English knowing people to have access to the monumental work of Rattan Singh Bhangoo. Refreshingly he found a worthy companion to carry out this gigantic task. Professor Kulwant Singh with rich experience, savvy command of Punjabi and English languages and sound knowledge of Sikh culture was an apt associate to form an intellectually simpatico duet to render erudite treatment to the subject. With poised profile and missionary zeal, Prof. Kulwant Singh under the benign guidance and active collaboration of Dr Kharak Singh, Editor, Abstracts of Sikh Studies, has accomplished the translation of Sri Gur Panth Prakash into English creditably. Their joint efforts have brought forth a unique literary desideratum which is a bellwether of historiographic representation. The first volume is in the hands of the readers and the second will follow it very soon.

The Institute of Sikh Studies congratulate and thank them on this accomplishment.

I wholeheartedly applaud the enthusiastic support of my esteemed colleagues of the Institute of Sikh Studies to this lofty project.

I appreciate M/s. Sidharat Media Printers for printing this volume in a decent format.

Chandigarh, October 25, 2006

Gurdev Singh
President, Institute of Sikh Studies
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A SIGNIFICANT PRIMARY SOURCE OF SIKH HISTORY

In historiography it is accepted by one and all that contemporary or semi-contemporary source of information is one of the most important factors in history writing. Where written contemporary record is not available, oral tradition is recorded to construct the history. In recent years, particularly in the study of history of African Societies, the ethno-historians and anthropologists with historical interest, have demonstrated convincingly how tradition can be recorded, collected, checked and utilized for historiographical purposes.

The tradition of the people constitutes what they have to say for themselves. In the ‘Asiatic Researches’, John Malcom has significantly written “In every research into general history of mankind, it is of utmost essential importance to know what a nation has to say of itself, and knowledge obtained from such sources has a value independent of its historical utility.”

According to Jan Vasina, study of tradition occupies a special place in various kinds of historical sources. Tradition becomes more reliable, when it is corroborated by some other evidence.

In old times, there were specialists whose concern was to memorise and transmit the traditions. In ancient India, the verses of the Rig Veda had been preserved in memory from generation to generation, until they were brought in the written form. In the Rajput states in medieval India, there used to be bards who recited the important events of the dynastic history of the rulers. In Sikh history, the descendants of Bhattas, whose verses have been included in the Adi Guru Granth, have been recording some of the important dates and events relating to the Sikh Gurus.

Just as the tradition of Guru Nanak can be studied in the Janamsakhis, the tradition of Guru Hargoind, the sixth guru, and Guru Gobind Singh, the tenth guru, can be searched in the Gurbilas Patshahi Chhevin and Gurbilas Patshahi Dasvin, respectively. Bawa Sarup Dass Bhalla, a direct descendant of Guru Amar Das, the third Sikh Guru, compiled Mehma Parkash in 1776 A.D., basing his account on traditions of Sikh Gurus prevalent in his family. Baba Sumer Singh of Patna, author of Gur Parkash, also belonged to this family. Bhai Santokh Singh’s celebrated work, Gurpartap Suraj Granth, is mostly based on the traditions and anecdotes relating to the Sikh Gurus. It can be proved beyond doubt that Bhai Santokh Singh painstakingly collected the traditions of the Gurus. To cite only one example, his account of the travels of Guru Tegh Bahadur is identical with that of Sakhi Pothi subsequently discovered by Attar Singh Bhaadaur and published by the Khalsa Samachar, Amritsar. The historicity of traditions cannot be lost in ornate poetry, verbosity of expression and superb imagination of similes and metaphors employed.
One of the important works relating to the eighteenth century history of the Sikhs is *Panth Parkash* by Rattan Singh Bhangu. According to Karam Singh, all the dates mentioned therein are correct. I have verified some of its accounts with Persian sources, and found them to be similar. This point will be illustrated with example at appropriate place in the article. E.H. Cair explains that history is a dialogue between past and present. The historian watches the whole procession of history. He interprets the past and selects the relevant material. It is, therefore, very significant to understand his socio-ethnic background. In case of *Gur Panth Prakash* of Rattan Singh Bhangoo we must know what was his socio-religious background.

Rattan Singh Bhangoo was grandson of Mehtab Singh of village Marhi Kambo (modern Amritsar). Mehtab Singh was one of the leaders of the 18th century Sikhs, and had been fighting against the persecution campaign of Zakaria Khan, Governor of Punjab (1726-1745 CE). Once Massa Rangarh Chaudhry of Patti desecrated the Darbar Sahib, Amritsar. Mehtab Singh, along with his companion Sukha Singh, killed Massa Rangarh. The Mughal troops were in hot pursuit to trace Mehtab Singh. Ultimately he was arrested, brought to Lahore, the capital of the province, and killed. His village was attacked to search other members of his family. The *panch* of the village Natha Khera was killed. Mehtab Singh’s son was under custody of a Muslim family. The head of the family did his best to save the child, and was killed in the attempt. The child was severely wounded and was taken to be dead by the attackers. Subsequently some ladies of Kambo family came that way and found that the child was alive but unconscious. They took carried home and nourished him. He was Rai Singh, father of Rattan Singh Bhangoo.

The above narrated accounts have been recorded by Rattan Singh in his *Sri Gur Panth Prakash* in the following way:

The above narrated accounts have been recorded by Rattan Singh in his *Sri Gur Panth Prakash* in the following way:

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Sri Gur Panth Prakash

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The historical significance of *Sri Gur Panth Prakash* lies in the fact that its author Rattan Singh belonged to an historic family which had experienced various stages in the eighteen century annals of the Sikhs. He himself was married to the daughter of Sham Singh, head of Karor Singhiya Misl. Thus, he got the historical information about the Sikh struggle from his inheritance, as both the families were prominent in their areas, viz., Mehtab Singh belonged to Majha, viz., area beyond the Satluj and Sham Singh to Malwa, viz., cis-Satluj area. In the beginning of the book it has been written:

अब मैं किसी मिशन ली मत्स्य, किसी धरती जगत भागत प्रभु प्रसी।
अब धरती जहाँ ती मूली, उठे सूबिज मिशन घर जाती१

He writes about martyrdom of Bhai Mani Singh in this way:

द्वारा मिशन मृत मत्स्य किस्मी, धिरा उभरे वटी मी धिरी२

About Bota Singh's martyrdom it has been recorded:

मस्ती मरी धरती मिशन स्वस्थ, द्वारा मिशन में वटी वटी३

There has been controversy about the number of the Sikhs killed in *Ghallughara* (1762 CE). According to Rattan Singh thirty thousand Sikhs were killed:

धिरा उभरे जीम घरपै, उठे मैं भग जह जो पारी।
धिरा उभरे जीम घर वे माज, धिराउं मृत जह अभी जाओ४

**Historic Sense**

Rattan Singh was not unaware of the fundamental principles of historiography. He knew that a writer leaves the image of his mind on his writings. For this reason a writer should not have any prejudice in his mind and he should be sincere and honest while writing an account. Rattan Singh knew that Bute Shah would not be able to do justice to Sikh history, as the Sikhs had been fighting against the Mughals who were Muslims. This apprehension he expressed to Captain Murray. The need of the hour was to present the true picture about Sikhs to the British. For this purpose he undertook to write the account of the Sikhs. Rattan says:

तहज़ैस भावो मैं भावी व्यक्तत, किस भावू ई व्यक्त विलक्त।
किसमे वे बने संविध धरती, धरती धम धृत पुष पर्थवाचित।
मिशन जी द्वारामजी मिशन, मिशन वह आसमे राम अभी धमे।

......

भाव ब्रह्म है धृत स्वीकृत, धृत व वह भावी वह लीजे।
Significance of the Accounts of Martyrs

By narrating the accounts of Sikh martyrs Rattan Singh Bhangoo had made significant contribution in history of the 18th century Sikhs. Sikhs remember their martyrs both times, morning and evening, in daily prayer. Rattan Singh’s great contribution is to give the accounts of these Sikh martyrs. He is the first person to record the history of Sikh martyrs in truly Sikh perspective, inspiring the readers with the spirit of sacrifice. He writes about Bhai Mani Singh’s martyrdom thus:

The martyrdom of Bhai Tara Singh of Village Vaan has been described in detail, how valiantly he died fighting:

The martyrdom of Bhai Tara Singh of Village Vaan has been described in detail, how valiantly he died fighting:
Sri Gur Panth Prakash

दिन उन्हे मिंथ मजीदी पहली, मिंघ रिखी दिंग मंजा मज वाणी।
दिन उन्हे मिंघ नी मजे मीजा भमुल घंट तरा में चीमा।
बूढ़े वे रांग मिंघ नीज मजा, मीज मजे घंट मिंघ रा शुरा।
पूंछ पूंछ दिंग मिंघे वे मिले वत मजे उसे पूरा, वीं मज दिंघ वत वा जै।

How the Sikhs made sacrifices smilingly has been narrated in a very impressive way. The readers get inspiration from the writing. Bota Singh’s death has been described in this way:

How the Sikhs made sacrifices smilingly has been narrated in a very impressive way. The readers get inspiration from the writing. Bota Singh’s death has been described in this way:

The Sikhs fought with confidence, faith and high spirits. They made sacrifices, as has been narrated in Panth Prakash.

Fresh Fight on the Events

After the massacre of Banda Singh Bahadur and his companions in Delhi there was dark period in Sikh history. During the rule of Abdul Samadh Khan (1716-1726 CE), and Zakaria Khan (1726-1745 CE) heads of Sikhs carried prize. No Sikh was allowed to live in towns and villages. Nothing authentic was known about Sikhs. Rattan Singh fulfilled this gap, and provided the missing link in the history of Sikhs. According to Rattan Singh Bhangoo, whenever the Sikhs gathered strength, they attacked Sirhind which had witnessed the martyrdom of young sons of Guru Gobind Singh. The Sikhs called it Guru Mari Sirhind.

There have been four attempts to destroy Sirhind from 1710 to 1763 CE. Sirhind was the capital city. Ultimately it was destroyed and its destruction led to the rise of Khalsa. Griffin, therefore, rightly stated that out of religious fervour Sikhs got political power.

Rattan Singh has written account of both the Ghalugharas, viz., 1746 CE and 1762 CE. The end of ghalughara (1746) has been described in the following way:
Ghallughara (1762) has been described in this way:

ग्हल्लुघरा (1762) का वर्णन यह तरह है:
बबीः दुःख चिंता तिपत्यु भाविता, पर्युत्तर छेड़ मिलाए भागिता।
वैर भर भूल भूल भूले वेद तैल महालिता, वेद भक्तमय मे वड़े नाथे मृगें न घेरे बाहारिता।

Authentic Account

I have verified some of its accounts with that of the Persian sources, and found them to be almost identical. For instance, the account of Maratha-Sikh invasion of Sirhind in 1758 in Prachin Panth Prakash by Rattan Singh and that in Tazakara-i-Imadul Mulk, a contemporary source are similar. After the fourth invasion of Ahmad Shah Abdali, he appointed his son Timur-Shah and his general Khan Jehan to govern the Punjab. In order to turn out the Afghans from Punjab, Adina Beg, the Faujdar of Jalandhar Doab, invited Marathas and Sikhs to conquer Sirhind. The Sikhs were first to conquer Sirhind. The Marathas entered Sirhind a few days later. Rattan Singh writes:

वेद धनित धन जद अर्नान्त दहे, घिलाले वेद ते हं भरी धरे।
से हे भ्रष्टे मे सेंसे भाव, विव भिय लुहली जाने मू तणा।
उष मिसन घर लुट भावारी, चौरी लाफ़ल मिसिंध झेड़ते हं भागी।
दूसे विरल भुजदे लुट डले, तेज ने उड़हे मच रर भारे।
भूक्तरे दे दो लुटूल लाले।

Identical account has been given in the Tazakara of Imadul Mulk who was the Wazir of Alamgir Sani, the Mughal Emperor. This Persian manuscript is lying in Khuda Bakhs Library, Bankipur, Patna.

Second example: Jawahar Mal of Bharatpur wanted to avenge the death of his father, Suraj Mal, who had been killed by Rohellas. Rohella leader Najib-ud-Daula had helped Ahmad Shah Abdali in the ghallughara of Sikhs in 1762 CE. The Sikhs, therefore, agreed to help Jawahar Singh Jat of Bharatpur. Rattan Singh writes:

वेद भलान धरम भे धरे, चौरी लाफ़ल वर रेत र वरी।
दूसे लाफ़ल भावारी भाविता, दो विए लाफ़ल भागार भाविता।

This is confirmed by Persian manuscript entitled Ahwal-i-Najib-ud-Daula preserved in Rampur Literary. Its English translation has been done by Sheikh Abdul Rashid of Aligarh University.

Thus, it is evident that the various accounts given by Rattan Singh are authentic. The sacrifices of Sikh martyrs have been given exactly in the same Sikh spirit in which they were actually made. Indeed the Sri Gur Panth Prakash of Rattan Singh is a monumental work in Sikh history and most indispensable source for writing Sikh history of the eighteenth century.
References
5 Ibid., p. 1.
6 Ibid., p. 213.
7 Ibid., p. 232.
8 Ibid., p. 358.
9 Ibid., pp. 5-6.
10 Ibid., p. 211.
11 Ibid., p. 213.
12 Ibid., p. 178.
13 Ibid., p. 231.
14 Ibid., p. 232.
15 Ibid., p. 307.
16 Ibid., p. 358.
17 Ibid., p. 133.
18 Ibid., p. 411.

Chandigarh, October 21, 2006

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Rattan Singh Bhangoo’s magnum opus, Sri Gur Panth Prakash, occupies a unique position among the primary sources of Sikh history. His account of the Guru period concentrates on Guru Nanak Dev and Guru Gobind Singh, following the Janamsakhi tradition for the former and Bachittar Natak for the latter. He makes only a passing reference to the other patshahis. However, his narration of the origin and rise of the Khalsa during this eighteenth century is original and fairly comprehensive. In fact, there is no other original and reliable source for this period. The accounts given by the Mughal rulers, were highly biased and derogatory, and showed the Sikhs as outlaws and criminals interested only in trouble making. Far from showing them as saint-soldiers fighting for freedom and human rights and defence of the weak and the downtrodden, they painted them as devils with no legitimate claim to power and authority. It was, therefore, decided by the research committee of the Institute of Sikh Studies to take up work of translating into English, this great Punjabi epic which gives a true account of the happenings of the 18th century.

As explained by the author of this epic, the British who had already occupied a large part of the Indian Sub-continent, wanted to know how the Sikhs, coming from poor and helpless subjects of a ruthless empire, had risen to power and authority, overthrowing the mighty Mughal rulers. It was necessary for them to understand this, for they had their eyes on the Punjab also. For this, they knew they would have to confront the Khalsa. The East India Company Governor General's Agent, General David Ochterlony, had gathered some information through the Mughal Emperor, Farrukh Siyar, and also commissioned one Maulvi Bute Shah of Batala, through his representative at Ludhiana, Captain David Murray, to write a history of the Sikhs. His report not only confirmed the earlier Mughal version, but was even more damaging. It was at this stage that Captain Murray came into contact with Rattan Singh Bhangoo, and sought his opinion on Bute Shah's account. As expected, it was highly biased and distorted, and made no mention of the sacrifices made by the Sikh Gurus and their countless Sikhs defending the defenceless people and the lofty moral and spiritual ideals preached by Guru Nanak and his successor Gurus. Bhangoo told him all this, and added that Maulvi Bute Shah was a Musalman, and was not expected to shower praise on the Sikhs.

Captain Murray then asked him the pointed question, "How did the Sikhs establish their rule, and who gave them sovereignty?" Bhangoo replied that it was Guru Nanak, the True Emperor (Sachcha Patshah) who had conferred sovereignty on the Khalsa. This epic is, in fact, an elaboration of this brief answer to Murray's crucial question. It is the history of the struggle waged by the Khalsa to end the tyrannical foreign rule and to win freedom for their sacred motherland. It is an eye-witness account of the supreme sacrifices made by countless martyrs like Bhai Mani Singh, Bhai Mehtab Singh, Sukha Singh, Bhai Taru Singh, Baba Gurbakhsh Singh, etc., whom the Sikhs remember everyday in their congregational prayers. But for this
great epic written by Bhangoo, this great heritage, which has inspired, and continues to inspire the Sikhs, generation after generation, would have been lost.

Rattan Singh Bhangoo was in a unique position to record the episodes narrated in the epic, since he had first hand information on these events through his father and grandfather who were active participants in the high drama of Sikh history during the 18th century. On the maternal side also his grandfather, Sardar Shyam Singh was the Chief of the Karoresinghia Misl. Bhangoo was also related to the famous court poet of Guru Gobind Singh, Sainapat. With these connections, he was in touch with the current developments in high circles of the Panth, and had access to the oral history of his and the earlier times. He fully availed himself of this unique position, and has produced an epic which is testimony to the glory of the Panth as well as to his own greatness as a historian, an epic writer and a devoted Sikh.

The epic was discovered and first published by Bhai Vir Singh in 1914, and has since seen four editions. The SGPC published an edited version of this granth in 1984, with suitable comments and explanations, which has been adopted as basis for this translation. Access to this great epic has so far been limited to Punjabi knowing readers only. The vast English knowing audiences have, however, remained unaware of this great epic, and have thus been deprived of the inspiration it carries. To meet this keenly felt need, the Institute of Sikh Studies decided to produce an English translation. Prof. Kulwant Singh, who was commissioned to do it, has done an excellent job, and its Volume I with eighty-one episodes is ready. The second volume will follow soon, which will conclude the story of the origin of the Khalsa and its rise to power, recorded by Rattan Singh Bhangoo.

Prof. Kulwant Singh has added a detailed introduction, which greatly enhances the value of this publication. He has described this work as an epic comparable to some of the best ones in the Eastern as well as Western classical literature. There is one difference, however, that Bhangoo’s epic is based on history, unlike some of the others which are largely mythological, or reflect the authors imagination, unrelated to any historical facts.

Bhangoo wrote this epic in Punjabi verse. He was, however, well-versed in Persian and Sanskrit also. This is clear from the liberal use of vocabulary from these languages in the text. Apart from the accuracy and vividness of the account given by the author in various episodes, a remarkable feature is the astonishing brevity of his expression. Its translation without loss of original beauty, is no easy task. Prof. Kulwant Singh, has, however, not only succeeded, but has come out with laurels. As a result of his efforts, we have a highly readable versified free English rendering of the epic.

I wish to express my sincere thanks to Prof. Darshan Singh of Canada (formerly Professor of Agronomy, Punjab Agricultural University, Ludhiana), who sponsored this project with a handsome donation.

I am also deeply grateful to S. Gurdev Singh, President, Institute of Sikh Studies, Dr
Kirpal Singh, Dr Gurbakhsh Singh and Dr Birendra Kaur for the valuable help rendered by them in this task. Dr Kirpal Singh has also contributed a scholarly note which highlights the importance of Gur Panth Parkash as a primary source of Sikh history.

October 10, 2006
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Kharak Singh
Convener, Research Committee
INTRODUCTION

Rattan Singh Bhangoo’s magnum opus, Gur Panth Prakash (1841), written in the great literary Western and Eastern tradition of poetical epics like Homer’s Illiad, Odyssey, Ulysses, Virgil’s Aenid, Milton’s Paradise Lost and Paradise Regained, Tulsi’s Ramayana and Ved Vyasa’s Mahabharata, is one of the oldest historical chronicles of the origin and evolution of the Sikh/Khalsa Panth, the other few being Sukha Singh’s Gurbilas, Bhai Kesar Singh Chhibber’s Bansawali Nama Dasa Patshahian Ka (1826) and still more ancient Janamsakhis. Epic writing is universally acknowledged as a valid genre of writing legends, both in the Western and Eastern literary canons. All these epics, in both the literary canons, have the history of their respective historical personages during the specific periods of the predominant races of those regions as their primary content and subject matter. But epic mode of presentation is poetical rather than the cold prosaic mode of pure historical works. To that extent, we find these epics dotted with diverse kinds of digressions and deviations from the focal point of history, because the authors of all these epics being poets, rather celebrated bards of their times, have a professional commitment to make their compositions acquire epic dimensions capable of capturing the imagination of their people. For this purpose, they employed well-known literary devices such as epic similes and other literary embellishments in order to perpetuate and immortalise their national heroes. All epics primarily aim at glorification and edification of their epic heroes to make them embodiments of their national, racial, and religious ethos and ideological doctrines. Rattan Singh Bhangoo’s poetical epic is no exception to this rule. But despite this poetical flab of cosmetic embellishments, there runs a deep, perennial undercurrent of contemporary history in all these poetical works. Moreover, there is another dimension to these epical compositions that these epics were meant to be recited and sung, very often, to the accompaniment of music, to the vast audiences to capture their imagination. It is this poetical appeal, which has made these epics immortal since their reading and recitation before vast audiences, through the several generations of their people, have permanently etched the memory and moral stature of their heroes in the collective unconscious of their nations. It is this poetical dimension, which has kept the history of the nations and races alive and vibrant rather than the cold factual, scholarly records of the historians. Thus, these epics inform, instruct and entertain at the same time. A discerning reader can easily sift through the icy topping of the poetical flab and dip into the steady undercurrent of history and arrive at conclusions closely similar to those recorded in typical histories, minor distortions notwithstanding. Thus Bhangoo’s monumental work like all other world classics, is a great work of art as well as Sikh history, especially of the blood-soaked Sikh history of over one hundred years covering the whole of 18th century (1675-1795).

Rattan Singh Bhangoo’s Gur Panth Prakash came to be written under special circumstances with the British collusion with the predominantly Sikh-dominated Phulkian state rulers of the major principalities Southwest of the Sutlej to checkmate the advance of Maharaja Ranjit Singh’s Khalsa forces. With the capture of Delhi, the British had established their rule on major part of
Northern India. The British were now on the verge of having an encounter with the Sikhs whose writ was running from the river Attock in the north to the river Yamuna in the Northeast. A little earlier in 1783, a massive Sikh force of forty thousand troops had occupied Delhi during Shah Alam II’s rule under the command of S. Baghel Singh, the head of the Krore singhia Misl who had vacated Delhi only after demarcating and constructing the major historical Sikh shrines in Delhi and after collecting a huge ransom and a significant percentage of octroi as regular payment as a condition for keeping the Sikh forces out of Delhi. The British, being shrewd and steadfast visionaries, had started gathering intelligence and compiling information about the Sikhs two decades before their occupation of Delhi. After their capture of Delhi, they speeded up their efforts to have an authentic version of history of the Sikhs, and General David Ochterloney had got one version of Sikh history prepared by Khushwaqat Rai, which was more or less a Mughal version of Sikh history with all its biases and prejudices. Thereafter, he asked his junior British resident at Ludhiana, Captain David Murray to get another version recorded from another source to check the veracity of the earlier version. Captain Murray summoned the services of one of his court officials and Muslim scribes from Batala, Bootey Shah Maulvi, to dictate to him the history of the Sikhs. This Muslim scribe, being as much prejudiced and biased against the Sikhs as the earlier chronicler, also recorded an extremely distorted and biased version of the Sikhs and their evolution. It was at this juncture, as if by coincidence, that Captain Murray also came into contact with Rattan Singh Bhangoo, a resident of Village Bhari near Samrala, in his Court at Ludhiana. During the course of their random meetings, Captain Murray shared his mission of getting the history of the Sikhs recorded, and revealed that he had already got one version recorded by his court official Bootey Shah Maulavi. Captain Murray also entreated Rattan Singh Bhangoo to acquaint him with the Sikh history, since the latter came from an illustrious Sikh family. He also sought the latter’s opinion on the contents of Bootey Shah’s version. Acceding to Captain Murray’s request, Rattan Singh Bhangoo went through Bootey Shah’s version and found it not only inadequate, but extremely biased and completely bereft of truth and objectivity. Being a direct descendent of the great Sikh martyrs and having a comprehensive knowledge of the origin and evolution of the history of the Sikhs acquired through the then prevalent oral narration of events from generation to generation as well as his study of the earlier chronological records such as those of Gurbilas, Bansawali Nama Dasan Patshahian Ka, Janamsakhis and Persian records (He was well-versed in Persian), he felt an urgent need to set the record straight and narrate a valid, unbiased and objective history of the origin and evolution of the Khalsa Panth from its beginning upto his own times. He told his patron candidly about the inadequacies and glaring distortions in Bootey Shah’s version because of his in-built racial hostility and religious bias against the Sikhs. He also offered to narrate an objective and true account of the origin and evolution of the Khalsa Panth, to Captain Murray. The latter accepted this offer and entrusted him to record the history of the Khalsa Panth since this British Officer as well as his senior at Delhi had been instructed to get an authentic version of the Sikh history recorded so that its proper version could be preserved in the British Museum at London. It would also serve the purpose of chalking out the British policy towards the Sikhs in the near future. This recording of major episodes of Sikh history by the author of the Gur Panth Parkash continued for three decades from 1808 onwards. Later on, the author collected these statements into a single volume of a poetical epic in 1841 and completed its last version at Amritsar while sitting in the ancestral Bunga of his ancestor in the holy precincts of Harmandir
Sri Gur Panth Prakash

For recording these prominent historical events of Sikh history, he travelled extensively to collect information, took notice of the prevalent traditions of oral history, heard the account from his veteran Sikh ancestors and went through the available religious Sikh records. Being a good scholar of Persian, and Sikh and ancient Hindu scriptures and belonging to a Sikh family of illustrious Sikh martyrs as well as being an immediate descendant of those Sikh veterans who had participated in some of the most violent and bloody military campaigns against the Mughals, he was fully qualified to record a reliable version of the Sikh history.

Before going into the subject matter of this great epic, its sources of information and mode of its presentation, it would be appropriate to look into the brief biographical profile of its author in order to evaluate the relevance and authenticity of its historicity. The author was the grandson of the famous 18th century Sikh warrior Sardar Mehtab Singh of Mirankot from the paternal side and Sardar Sham Singh of Kroresinghia Misl from the maternal side. S. Mehtab Singh along with S. Sukha Singh had, in a rare act of dare-devilry, beheaded the Mughal feudal lord dubiously known as Massa Ranghar in the open court for the latter’s act of desecrating the holy Harmandir Sahib at Amritsar. After the martyrdom of his grandfather, his father S. Rai Singh, too, participated in many Khalsa campaigns against the Mughals. He was married to the daughter of S. Sham Singh, head of the Kroresinghia Misl and was given the territorial custody over a few villages near Mirankot in Amritsar and Sirhind, kept in their custody under the “Rakhi” system of their Misls. Rattan Singh Bhangoo, the author of this epic, was the third son of S, Rai Singh. When Maharaja Ranjit Singh established his political dominance over the north-western parts of the Punjab to the North of the Sutlej, the author’s family migrated from Mirankot and settled at village Bhari in their custodial territory of Sirhind as per Lepel Griffin’s account. It was during his stay here that he got wind of the history of the Sikhs being written by Bootey Shah Maulvi under the patronage of David Murray. Being well-versed in Sikh history, both because of his illustrious Sikh lineage and heritage as well as his scholarship in Sikh history, he apprehended the production of a distorted version of Sikh history by a bigoted Muslim. With the object of both guarding against the projection of such a biased view about his religion and history being passed on to the British and the world and presenting an authentic, objective version of the Sikh history, he established links with Captain Murray and struck a good rapport with him. It was out of this two-fold objective of protecting the rich Sikh heritage and history and projecting an almost eye-witness account of the saga of Sikh struggle and evolution, that he undertook the writing of this monumental epic. It took him to labour for three to four decades to complete and preserve the rich legacy of Sikh struggle for the coming generations.

Bhangoo used both the sources of oral history as well as the written resources for his writing of this epic. As far as the use of oral history, he acknowledges its contribution in the opening lines of his epic:

Now I undertake to write the account of the Sikhs,
As it was narrated by our ancestors and forefathers.
And as heard from still earlier and ancient elders,
Who had heard it from their own talented peers? (2) (Episode 1, p. 3)

This oral tradition of narration of major historical events and historical personages has been prevalent almost in every society, especially during the earlier phases of civilisation. This tradition, in the form of grandmother’s tales, discourses (katha) from the pulpit in the daily religious congregations at religious places and even stage and theatre versions, has been so strong and pervasive among the majority of all the Indian religious groups that the major contours of the character traits of the great historical personages and their legendary achievements, together with their religious and moral ethos, have been permanently etched into the memory and collective unconscious of their races. With their repetitive recitation over the generations, each religious community has come to acquire their distinct religious and moral traits. This stream of oral history has a wider mass appeal than the recorded history based on scholarship, which caters to the interests of a miniscule minority of those who study it for their scholarly and academic pursuits. This oral stream of history, though undoubtedly laced with a bit of sentimentalism and racial and religious bias, is nevertheless as pervasive and valid as the academic stream of history. The legends of Rama, Krishna, Kauravas and Pandavas, and various Hindu legendary saints and soldiers have become an integral part of the Indian/Hindu psyche primarily through this, folklorist tradition of epics of Indian/Hindu History. Similarly, major attributes of Sikh valour, charity, sacrifice and service of humanity and Sikh fundamental ethos of Naam Simran, meditation, earning one’s livelihood through just and earnest means as well as sharing one’s earnings with others, have entered the Sikh psyche and become an indispensable part of Sikh way of life mainly through this perennial stream of oral history in the form of verbal narration of the legends such as those works written by Sikh bard Santokh Singh’s Suraj Parkash and other folklorist genres (vaars) through the generations about the lives of Sikh Gurus and great Sikh Martyrs and saints. Rattan Singh Bhangoo, like the authors of several celebrated Indian epic writers, has borrowed heavily from these oral sources while composing his epic about Sikh history together with the facts from the written sources available to him. Some of his forefathers, with whom he interacted, had given him an eyewitness account of some of the major events during the 18th century period of great turmoil in Sikh history. His own grandfather’s legendary beheading of an arrogant and spiteful Mughal stooge Massa Ranghar and his father’s active participation in the major Sikh military campaigns against the Mughals, were events which were not so distant from his own times. Several instances of exceptional bravery by the veteran Sikh warriors from his own Majhail stock of Jat Sikhs and the verbal anecdotes about their valorous acts right from the initiation of the Khalsa Panth by Guru Gobind Singh through the several Khalsa campaigns including the Guru’s tortuous departure from Anandpur Sahib, the bloodiest encounter and battle at Chamkaur Sahib and the sacrifice of two elder Sahibzadas; the execution of younger Sahibzadas at Sirhind; sacrifice of forty Muktas (mainly Majhail Singhs); the ransacking of major Mughal centres of power together with the destruction of Sirhind and the revengeful slaughter of Wazir Khan under the command of the most illustrious Sikh warrior and general, Banda Singh Bahadur, and the latter’s most tragic execution along with his more than seven hundred devout Sikh soldiers and the subsequent two genocides (ghallugharas) of the Sikhs — to mention a few sagas of Mughal oppression and the Sikh retaliation and sacrifice, were too fresh in the collective Sikh psyche of his own
generation. The epic writer, being a very sensitive and conscious inheritor of this painful historical legacy, was also a gifted poet in his own vernacular language. The chance encounter with the British Political resident David Murray at Ludhiana in around 1808-09, and his assigning the author with the narration of the history of his ancestors and their religion’s evolution, provided him with the most appropriate opportunity to display his knowledge of events and the talent to narrate those events. Thus, it was an ideal matching of “the man and the moment” to produce a rare work of art and historical importance, as all the monumental works and events have materialised whenever the right personage arrived at the right moment. It seems his oral narration of events in the daily dialogues with the inquisitive British officers spurred his poetic imagination to put it in verse in the peaceful environs of his home at night what he narrated in one-to-one conversations to his patron in the latter’s court or home during the day. The author’s use of the contemporary literary poetic forms such as those of “Dohra”, Chaupai, Kabit, Sortha, Kundliya, Chhand, Sawiyas, together with the appropriate quotations from the verses of Guru Nanak and Guru Gobind Singh, shows his poetic craftsmanship as well as his being well-versed in the religious literature of his own times and the ancient Indian/Hindu epics. By compiling the major events and sagas of Sikh valour and sacrifice into a poetical epic, the author has given expression to all those beliefs, religio-racial traits, ethos and a value-system together with the streak of hero worship that was embedded in the innermost recesses of the Sikh psyche of his times. Despite all the changes in the environment in the modern age, the Sikhs, all-over the world, still cherish and believe in all those fundamental tenets of Sikhism which Bhangoo’s epic narrates and eulogises. It is for this rendering of basic Sikh ethos that he deserves to be counted among the great Sikh bards like Bhai Gurdas, Kavi Santokh Singh and Bhai Vir Singh. His epic, besides being a great poetico-historical document of Sikh history, primarily of the most bloody eighteenth century period of Sikh history, is, perhaps, the finest specimen of expression of the pent-up Sikh emotions and aspirations of his own times. It is a recorded expression, in a suitable and widely used linguistic medium, of all those emotions, aspirations and regrets, which were on the lips and in the terribly bruised Sikh hearts and minds. The credit for creating a unique work of art, out of a verbal dialogue and the social discourse of his times, goes to the author of this epic, the minor deviations and distortions of basic historical facts notwithstanding. Together with the assimilation and exploitation of this oral stream of history, the author has also depended on available written resources such as Gurbilas to which the author repeatedly refers during his compilation of various resources. Most of his references of the existing resources of Sikh history are meant to authenticate what he has narrated from his knowledge and use of oral history. He urges his readers, time and again, to go through the works of his predecessors in order to verify and acquire a more detailed account of events, which he has narrated briefly in order to restrict the volume of his epic to its manageable size. His travels and visits to certain places and persons related to the major events reveals his painstaking efforts to put a stamp of authenticity on his narrative creation.

The central subject and main thesis of Bhangoo’s Gur Panth Prakash (the very name is suggestive) is the origin and evolution of, perhaps, the youngest religion of the world, the Khalsa Panth or the Sikh religion, despite its not very meticulous adherence to the chronological order of events of the Sikh history. The need to trace the origin of the Khalsa Panth and narrate
its evolution arose from a purely circumstantial need to refute the calculated Muslim attempt by
the discredited Mughal rulers and the Muslim scribes to feed a completely distorted version
about the Sikhs and their history to the newly arrived British rulers of India after the near
extinction of the once mighty Mughal empire. The author, feeling a sense of outrage at the total
travesty of truth contained in the Bootey Shah’s version, felt it as his moral duty to set the
record straight and took upon himself to present it as a rejoinder to the Muslim version that the
Sikhs, far from being followers and inheritors of a divinely revealed and painstakingly organised
religion, were a section of the Indian populace which as “subjects” had become defiant and
anarchic rebels against the Mughal rule because of the repeated invasions of the Afghans from
the north and the consequent anarchic conditions that prevailed in the Northern region in which
the Sikhs were in a dominant majority. The two Muslim versions, one that was got prepared by
the first British political resident at Delhi, General David Ochterlony and the subsequent version
submitted by Bootey Shah Maulvi to Captain David Murray, painted Sikhs as an irresponsible
unruly section of society and rabble-rousers, devoid of any ideology and Divinely revealed
religion or any legitimate authority to rule and govern after toppling an established monarchic
order or having a public mandate or hierarchical sanction to take over the reigns of political
power. The Sikhs in the north had been emboldened to defy the Mughal authority partly
because of the Mughal rulers’ preoccupation with wars in the south and partly because of the
Sikh tactics of hit and run and looting and plundering the Afghan raiders from the north on their
way back home after their repeated invasion of India through the Punjab/Sikh territory. Otherwise,
the Sikhs had neither routed any big military power on the field of battle, nor have accomplished
any other deed of any exceptional bravery nor have even received any sanction to rule from any
Divine or temporal authority:

Chaupai : Then the Mughal emperor answered the Britishers’ query,
That No Authority had bestowed any sovereignty or statehood on the Sikhs,
They had neither accomplished any deed worthy of praise,
Nor had they routed any powerful adversary in war.³ (12)

(Episode 1, p. 5)

The whole epic, through its narration of more than one hundred and fifty legends of Sikh
valour and sacrifice, together with its narration of Guru Nanak’s birth and his laying the foundation
of Sikh religion and its final codification as a full-fledged, organised religion by the Tenth Sikh
Guru, Guru Gobind Singh, through the initiation of Khalsa Panth, is the author’s answer to this
specific singular enquiry of his British patron: who conferred the sovereignty on the Sikhs?
Which authority, Divine or temporal, had sanctioned or anointed them to be sovereigns? Whom
had the Sikhs routed in the war:

Dohra : Which powerful enemy had they routed in war?
What other accomplishments did they have to their credit?
Who had bestowed sovereignty and statehood on the Sikhs,
He must reveal the name of that Divine or Temporal Authority.⁴ (11)

(Episode 1, p. 5)
And how had the mere Sikh subjects, timid like sparrows and lambs, had torn out the mighty Mughals as brave and ferocious as lions and the falcons?

Dohra : How did the lambs vanquish the lions,  
      How did the quails kill the eagles?  
      How did mere subjects decimate the rulers?  
      This was, indeed, a great miraculous act. (15)

How much strength did they (the Sikhs) really wield,  
Which martial or religious sect did they belong to?  
They must record all the real facts,  
In order to arrive at a firm conclusion.⁵ (16)

(Episode 2, p. 13)

In a series of extremely poetic dialogue of exceptional brevity and brilliance, the author provides a point by point explanation to the questions of his brilliant patron:

Dohra : Then addressing me Captain Murray asked me the question,  
      That I should disclose him this much of a mystery.  
      “How did the Sikhs acquire political power and statehood,  
      And who bestowed sovereignty on the Sikhs? (33)

Chaupai : Then, I answered Captain Murray in these words,  
      “The true Lord Divine had conferred sovereignty on the Sikhs.”  
      Captain Murray asked me who was their true Lord?  
      I replied, “Guru Nanak is their true Lord.” (34)

Murray remarked that Nanak was a mere mendicant,  
What did he know about political power and sovereignty?  
I remarked that Guru Nanak was the Lord of Lords,  
He was a Divine prophet and lord of the whole world. (35)

His reprimands turned many kings into paupers,  
And his blessings turned many paupers into kings.  
By keeping himself detached from politics and power,  
He came to acquire the status of a Lord of Lords. (36)

Whosoever sought his Divine grace and blessings,  
They were imbued with power and sovereignty.  
His blessings made the timid sparrows pounce upon the hawks,  
And he empowered the meek lambs tear apart the lions.⁶ (37)

(Episode 2, pp. 17, 19)

Rest of the whole epic — through its narration of various legends of laying the ideological
foundations of a new Sikh religion following a Divine inspiration received by Guru Nanak during his two days disappearance in the river Kali Bein and passing on his ideological message to the successive nine Sikh Gurus and its final codification by the tenth Sikh Guru and conferring the right of sovereignty on the Khalsa Panth and the subsequent sagas of Sikh resistance and sacrifices by the Sikh Gurus and his followers — provides a detailed explanation of the brief, almost monosyllabic answers made in the introductory question-answer dialogue in the second episode of the epic. By the time, the reader reaches the middle of this epic, its author has convincingly explained both to his patron as well as to his readers that Sikh religion, like the earlier major religions of the east and the west, is a revealed religion; that its founder was a divinely inspired prophet who made his divine mandate clear both through precept and example to rid the society of ignorance, corruption, religious bigotry and senseless religious rituals and to lead a human life based on truth and earnest living. He had also warned both the oppressive Lodhis and the succeeding Mughal rulers that they would rule and govern so long as they ruled justly and fairly, and would lose their sovereignty the moment they turned oppressors and tyrants. His subsequent narration of the supreme sacrifice of Guru Tegh Bahadur to uphold the fundamental right of following one’s religion and resist political coercion to propagate the ruler’s religion and impose its ideology on others; the armed resistance put up by Guru Gobind Singh against the tyrannical rule of the despotic and bigoted Mughals at the cost of his own and his four sons’ lives; the subsequent armed uprising of the entire Khalsa Panth under the command of the bravest and the most charismatic Sikh warrior Banda Singh Bahadur that shook the foundations of the oppressive crumbling Mughal empire and the final establishment of a sovereign Sikh empire in the north-west of India; and the narration of innumerable legends of individual bravery and sacrifice — provide a detailed and convincing explanation for the legitimate claim of the Sikhs to be sovereigns and independent. Besides the narration of this central thesis about the genesis and evolution of the Khalsa Panth with its distinct Sikh scripture and eternal Guru, Guru Granth Sahib, its church (Gurdwara), its national flag, distinct identity, dress code, value system and way of life, and their final setting up of a sovereign Sikh state with its own army, currency and civil administration over a vast territory in the north west of India, the author of this great epic of Sikh history gives a graphic narration of innumerable sagas of Sikh valour and sacrifice. Among the prominent episodes in this epic are those of the battles of Anandpur Sahib, Chamkaur Sahib, Muktsar, Baba Banda Bahadur’s invasion and destruction of Sirhind and other Mughal centres of power in the north including those of Sadhaura, Banur, Samana and the slaughter of the bravest Mughal Pathan warriors including the slaughterer of tenth Guru’s younger Sahibzadas, Wazir Khan, the Nawab of Sirhind; subjugation of the wily, intriguing, traitorous Hill chiefs of Baidhar states and annexation of their territories; the two worst genocides of the Sikhs known as Ghallugharas and the supreme sacrifices of individual Sikh martyrs primarily those of Baba Banda Bahadur and his more than seven hundred faithful brave Sikh followers; Bhai Mani Singh, Bhai Taru Singh, Sukha Singh, Mehtab Singh and several others. It presents a glorious saga of terrible confrontations of the Sikhs with the tyrannical and autocratic Muslim rulers of Delhi, Sirhind, Lahore, Jalandhar, Kasur, Multan, and foreign Afghan invaders like Nadir Shah Durrani and Ahmed Shah Abdali and the final emergence of the Khalsa, as if out of its own ashes like the proverbial Phoenix, as a sovereign nation and a state after a century of countless sacrifices. Having been written by a contemporary scholar, whose father and forefathers had directly participated in the major Khalsa crusades against the oppressors and having
heard about the not-so-distant historical events from his elders in the best available oral tradition as well as his perusal of available recorded accounts, he was the most qualified person to record the Sikh history for his British patron. In addition to the narration of the above mentioned episodes vindicating the origin and evolution of the Khalsa Panth, the author has recorded various other events closely related to the course of history of the Sikhs which either emerged out of various distortions and fault lines that erupted out of the uneven flow of Sikh history or had a strong bearing on the growth and expansion of the Khalsa Panth. The author faithfully records the eruption of several splinter groups which set up their own shops to preach and propagate their own brand of religious outfits after deviating from the basic tenets of Sikhism as laid down and propagated by the Sikh Gurus. Notable among these splinter movements and vested organised sects, which caused a considerable damage to the Sikh Panth and are still causing it even today and which find a detailed mention of their activities in the epic are, for instance, Banda Singh Bahadur’s religious order of Bandhayee Singhs with their own slogan of “Fateh Darshan” in place of Khalsa Panth’s fundamental greeting of “Waheguru ji ki Fateh” and donning of red robes after discarding the Khalsa ordained blue robes after their split from the mainstream Khalsa Panth during the fag end of Banda Singh’s life and his tragic execution. Similarly, the author records the activities of several other splinter groups such as those of Sultanis, Hindaliyas, Gangushiahs, Ram Raiyas, Masands, Gulab Raias, Chandialias and Jandialias, which after splitting from the Khalsa Panth, did a considerable damage to the cause of the Sikh Panth and abused the patronage accorded to the founders of their respective sects by the Sikh Gurus, for their own extraneous and mercenary advantages. The epic, thus, includes, all these places, personages and their pontificatory activities, which got embedded into the Khalsa Panth during its checkered and tortuous evolution since its origin and well beyond the eighteenth century. Thus, its well-laid out canvas is dotted with the graphic spectacles of Sikh Panth’s origin, evolution, consolidation, under the Guru period; its violent, valiant, sacrificial confrontation with the oppressive tyrannical Mughal rulers, its temporary eclipse, its mythical Phoenix-like resurgence from its near extinction and its final flowering and fruition into an independent sovereign Sikh State. To put it briefly, the narration of this divine-spiritual-politico-temporal voyage of the Khalsa Panth constitutes the Subject matter of this unique Sikh/Punjabi epic.

Among its diverse other characteristics is the portrayal of a galaxy of eminent Sikh warriors and chivalrous Sikh knights who occupy a pivotal position in the glorious history of the Sikh Panth and without whose grit, and steadfast commitment to Sikh ideals and sacrifices, the Khalsa Panth could not have evolved and preserved its religious and distinct national identity among the comity of nations and world religions. Beginning from the portrayal of the ninth Sikh Guru, the four Sahibzadas and Forty Muktas, there are more than a dozen other fully indoctrinated, highly motivated and committed chivalrous Sikh Warriors, whose legendary acts of valour and supreme sacrifice find a graphic description in the pages of this epic. While the author adopts a broadly objective approach conforming to the historical evidence in majority of the cases about their legendary contribution, in one or two cases he deviates from the historical facts and enters into an excessive glorification and edification of their charismatic personalities, due to his poetic disposition and flights of fancy. In his excessive zeal to glorify their dynamic, charismatic and almost magnetic qualities of leadership and exceptional valour, he catapults them from the human plane to superhuman level and projects them more as divine incarnations
and demi-gods than exceptional visionaries, steadfast leaders of men, and real flesh and blood figures as they really were. Such a projection of one individual Sikh warrior and leader of men not only violates the wide spectrum of historical evidence available regarding the eminent role played by this unique Sikh warrior but also goes against the grain of fundamental tenets and principles of Sikh religion and its ideology. This dichotomy between principle and the deed pertains to Rattan Singh Bhangoo’s portrayal of Baba Banda Singh Bahadur. Like some other epic writers of both the east and the west, the poet’s act of hero glorification assumes the dimensions of a hero-worship where the glorious deeds of bravery, chivalry and the most strategic battle victories and demolition of the most powerful citadels of the mighty Mughal empire are narrated to be accomplished more by the exercise of occult/supernatural acts demonstrated by an accomplished necromancer than by a thoroughly indoctrinated, master strategist, highly motivated, committed, and the most valiant Sikh warrior and Guru-anointed leader of men that Banda Singh, as per all historical evidence available, really was. From the word ‘go’ as Banda Singh enters the territory north of Delhi after his appointment as the supreme leader of the Khalsa Panth by the Tenth Sikh Guru at distant Nanded, till his final execution at Delhi on June 9, in 1716 and even after the dismemberment of his body after his death, the epic author, in his excessive poetic zeal and religious fervour, portrays him as a superhuman, supernatural and metaphysical entity rather than a talented military genius and a committed crusader of the Khalsa Panth. His every act of victory, magnanimous dispensation of the spoils of war among his impoverished, irregularly paid troops, his show of strength to his adversaries and his painstaking projection of a Sikh crusader out to wreak vengeance on the oppressive, tyrannical Mughal rulers, has been invested with a touch of miracle and supernatural display of super-human powers. He has been repeatedly projected as the mythological “Nehkalank Avtar”, a divine incarnation sent to take on and exterminate the evildoers in the dark age of Kaliyuga:

Chaupai : The rumour mill made out Banda Singh to be a designated prophet, Who had been sent to eliminate all the Muslims (from the Indian continent) This rumour made the whole Muslim populace so much scared, That it spread out (like a wild fire) throughout the entire country.(2)  
(Episode 47, p. 264)

Dohra : The place where Baizid Khan was camping (with his troops) Banda Singh surrounded the place (from all sides). Seeing Banda Singh Baizid Khan’s troops deserted his camp, Shouting that the prophet Nehkalank had arrived (to decimate them).  
(25)  
(Episode 58, p. 333)

In about forty-five episodes devoted to this great Sikh crusader and warrior in this epic, there runs an endless chain of miracles, unbelievable blessings, curses and magical feats which get materialised by his mere sleight of a hand and batting of an eyelid. Moreover, all these feats of supernatural acts are attributed to his pre-initiation and orientation period in the Sikhfold during which he had been a devout follower of a Tantric Yogi Aloonia Sidh and from whom he is reported to have received a book of Tantric Mantras over which he attained a complete
A full episode records a long list of these esoteric formulas, which Saint Jait Ram of Dadu Duar narrates to Guru Gobind Singh during the Guru’s stay with the Saint during his journey to the South. Later on, this epic hero is shown practising most of these feats on his foes and sometimes on his friends as well. It will be appropriate to give a sample of some of these esoteric skills of Banda Singh to highlight the author’s extent of hero-worship and excessive religious fervour in gross violation of the established principles of Sikh philosophy and faith. Banda Singh’s domination over the gang of bandits and dacoits during his first encounter with them in Bangar area of present-day Haryana more through a magic spell than a real fight; his prediction about the approach of horse-riders of the Kaithal faujdar by his stamping of his feet on the top of a wall and later on his overpowering the invading troops through magical jamming of their horses’ movement and the weapons of their riders; his miraculous disarming of Aali Singh and Maali Singh’s handcuffs put by the Sirhind police and later on his astrological identification of these two Sikh warriors and their innermost thoughts and feelings and a similar spotting of Sirhind custodian’s spies at Samana; his burning of a body of a dead Muslim Pir at Sadhaura and his open declaration about his possession of Tantric powers learnt from his tantric Guru and possession of a book of Tantric Mantras; his reputation of his walking with his feet without touching the ground; his body casting no shadow; his non-battling of eye-lids; his planting of Khalsa’s saffron standards (flags) without any support and security at Panipat and their mysterious immunity from being uprooted or damaged by any human being and a Muslim’s instant burning in fire at his touch of these flags; his sitting aloof on a hilltop and non-participation in fighting during the decisive battle for the capture of Sirhind and his sudden raising of a dust storm by shooting an arrow in the final phase of battle; his possession of countless miracles, Sidhis and feats of necromancy — are all very vividly described:

Chaupai: He could go without sleep the whole night (without feeling insomniac),
As well as comprehend anybody’s thoughts without listening to his verbal expression.
Banda Singh was empowered and possessed with the powers of telepathy,
As he could visualise and decipher phenomena happening at a great distance. (21)

He was also possessed with the power of reducing his body to a micron,
As well as the power to exercise complete control over men and matters.
He had mastered the art of flying into space without effort,
As well as mastered the art of controlling several other phenomena. (22)

He could make the water flow out of a well without any device,
As well as start fires without igniting it with any spark.
He could make the rain fall without any clouds at will,
As well as make the flowing river’s water stand still and calm. (23)

He could make the blowing wind stop and stand still,
As well as change the direction of the facing wind in the opposite direction.
He could work out such strange miraculous and magical feats,
As well as demonstrate these supernatural feats without batting an eyelid. (24)

(Episode 44, pp. 257, 259)
He is shown suddenly investing Baba Deep Singh with a set of teeth in his toothless mouth; his prediction about the imminent death of twin sons of Aali Singh and later on his blessing him with another set of twins after the death of his first twins and is supposed to be in possession of an alchemist’s stone:

Dohra: “How could he manage to amass so much wealth,  
If he did not possess an alchemist’s stone or an alchemic formula?  
How could he manage to spend money so lavishly otherwise,  
As he did not have any business dealings with any other state? (19)"

(Episode 48, p. 269)

His miraculous empowerment of a single Singh, Baghar Singh, during a show of strength against hundreds of Hill chiefs’ bravest and most muscular wrestlers and soldiers and Baghar Singh’s winning the bout; his putting up a flag post and throwing a challenge to the Hill-chiefs to uproot that flag post with all their might and their ultimate failure; his prediction about the breakout of fire through sudden lightening and burning of Mandi chief’s palace in its conflagration; his neutralising the divine powers of Hill “Devtas” or gods and goddesses and himself blessing people with the boons of male offsprings and material gifts at Jaijon further supplements his image of an accomplished Tantric or a necromancer:

He made a public declaration at a large public gathering,  
That he could bless them with boons and remove all their banes.  
Since he had dispossessed the hill gods and goddesses of their miraculous powers,  
He could demonstrate all their powers at that place.10 (12)

(Episode 48, p. 267)

His blessing of Mandi chief with eternal sovereignty and prosperity and handing over his book of Tantric Mantras to him and blessing the two queens of the king of Jaiswal dynasty by a Banda’s maid servant and consort with sons at Jaijowal; his miraculous flight with an iron cage in which he was imprisoned by the Kullu chief; his incredible crossing of a fast flowing torrential mountainous rivulet on a horse, like a pigeon, and planting of horse’s statue in the midst of that rivulet; his mysterious absence from Punjab for three years, and stay and two marriages at Chamba and unilateral, unconditional withdrawal of Sikh forces from southern parts of Punjab including Sirhind just three years after its occupation and his desertion of trusted, committed Sikh warriors like Baaj Singh and his brother from Taraori, Aimgarh, and Sirhind; his indifference towards Mughals’ recapture of Sirhind; his second arrest in Kullu and delayed flight with the cage; his return to Punjab and intended declaration of offering one lac and a quarter sacrifices of Singhs to appease the goddess Kali further corroborate his possession of esoteric powers:

He would offer a sacrifice of one lac and a quarter heads of (Singhs),  
And invoke (the Goddess kali) by filling her bowl with their blood,
He would propitiate Kali\textsuperscript{11} by offering the sacrifice of Singh’s heads, 
In order to initiate his own brand of a religious order.\textsuperscript{11} (28)

(Episode 60, p. 345)

His resurrection after death out of the dismembered pieces of his dead body; his 
reappearance after death in Jammu; demonstration of miracles, and his forcible marriage with 
a young virgin and her giving birth to two sons, all these miraculous feats and bizarre acts of 
necromancy and occult powers project and portray Baba Banda Singh Bahadur more as a 
romantic hero who acts more on his whims and fancies and his alleged skills in necromancy 
than a seasoned Sikh warrior and leader of men engaged in a mighty war against the biggest and 
well-organised army of the Mughals and their continuously conspiring and intriguing hill 
collaborators.

The epic writer also portrays Banda Bahadur as an arrogant, power hungry renegade who 
not only violated the Guru’s mandate but also disobeyed the orders (Hukamnamas) of Mata 
Sundri, but started his own parallel religious order of Bandhayee Singhs with a distinct slogan 
of ‘Fateh Darshan’ replacing the traditional Khalsa greeting and war cry “Waheguru ji ki Fateh” 
and don red robes instead of the Khalsa’s blue robes and implemented strict adherence to 
vegetarianism:

Chaupai : The red robes which the Guru had prohibited him from wearing, 
He started donning those very robes out of obduracy. 
Doing away with the Guru-ordained greetings “Waheguru ji ke Fateh”, 
He introduced his own brand of greetings “Fateh Darshan”. (32)

He dispensed with (Khalsa’s traditional dress) the blue robes, 
And ordained (his followers) to wear a red-coloured head gear. 
He banned the partaking of non-vegetarian animal food, 
So much so that even the wood for fuel was to be washed.\textsuperscript{12} (33)

(Episode 60, p. 347)

He is portrayed as nursing a strong vendetta against the mainstream Khalsa force “The 
Tat Khalsa’ threatening to slaughter them in the same manner the Guru’s Singhs’ had slaugh-
tered his goats at his monastery near Nanded and offer the Singhs’ heads as sacrifices to 
propitiate and invoke the blessings of goddess, Kali. He is also portrayed as a treacherous, 
indulgent sex-maniac, who declined and deteriorated in moral character due to his various 
lapses of moral turpitude. Bhangoo records ten reasons for his decline in military and spiritual 
prowess as well as his powers of necromancy such as his alleged disobedience of Mata Sundri’s 
express will; his decline in moral character; his loss of occult powers and the loss of book of 
necromancy, his condemnation of the Guru as his estrangement with the mainstream Khalsa; 
his founding of a new religion the act of female infanticide, and his gratuitous achievement of 
first acquiring occult powers and then their later loss:
Chaupai (Author’s Answer):

Banda had made the following lapses:
First, he had offended the Guru Mother.
Second, he had compromised his moral character, 
Through his sexual indulgence with so many women. (11)

Third, he had lost command over his Birs (captive spirits), 
Which incapacitated him from flying at his own will.
Fourth, he had left his book of necromancy at Mandi, 
By handing it over to Mandi chief Sudh Sain. (12)

Fifth, he indulged in talking ill of the great Guru.
Sixth, he got estranged from the Khalsa Panth.
Seventh, he founded his own (separate) religious order.
Eighth, he (committed a sin) of burying alive his own infant daughter. (13)

Ninth, he had received power of miracles gratuitously.
Tenth, he had abandoned meditation (on Guru’s word).
A rare gift acquired gratuitously gets soon lost, 
While a craft acquired with hard efforts always lasts longer.¹³ (14)

(Chaupai 62, pp. 371, 373)

Such a portrayal, though poetically appealing and highly glorifying initially and extremely depressing later on, not only runs counter to the basic tenets of Sikh ideology and ethos, but also contradicts the bulk of historical evidence available about Banda Singh Bahadur’s steadfast commitment to Sikh ideals and his implementation of Guru’s mandate to wreck the tyrannical Mughal empire. His charismatic personality, imbued with Guru’s blessings and specific mandate, became a rallying point for the Sikh masses to avenge the merciless execution of the two younger Sahibzadas of Guru Gobind Singh and other atrocities committed by the Mughals. He not only fulfilled the mandate of the Guru but also made the supreme sacrifice of his life along with more than seven hundred devout Sikh warriors with a steadfast, unflinching faith despite all kinds of temptations and incredible atrocities and indignities inflicted on him and his followers. The eminent Sikh historians including Dr Ganda Singh, Dr Kirpal Singh, Dr M.S. Ahluwalia and others have contradicted in unequivocal terms the highly exaggerated portrayal of Banda Singh’s powers of necromancy and his disobedience of Mata Sundri’s dictat. Majority of the historians are unanimous in their opinion that Banda Singh Bahadur is one of the bravest of the brave Sikh warriors who was a military genius, a military strategist par excellence, a charismatic leader of men with an electrifying personality, a leader of men who always fought from the front and made the supreme sacrifice, despite all provocations and tortures including the slaughter of his son in his lap and forcing the slaughtered child’s throbbing heart into his mouth. This is an act of sacrifice, which is as profound and supreme as the sacrifice of the two Sikh Gurus, Guru Arjun Dev, Guru Tegh Bahadur, besides other legendary Singh like Bhai Mani Singh, Bhai Taru Singh and many other devout Sikhs. The historical records of Banda Singh’s and his contingent’s execution and the manner of their execution as well as their acceptance of
this retribution for their act of defiance negates Bhangoo’s charges of moral degeneration of Banda Singh. Banda Singh’s steadfast commitment to Sikh ideals and doctrines is manifest from his short sovereign rule over Punjab when he struck a coin, currency and seal in the name of Sikh Gurus rather than in his own name and abolished the feudal zamindari system and gave proprietary and occupancy rights to the tillers of the land. Bhangoo’s description of Banda Singh as disobeying Mata Sundri’s orders also does not stand the test of historical scrutiny. In the book edited by Dr Ganda Singh on the Hukamnamas of Mata Sundri, there is no mention of such a Hukamnama issued by Mata Sundri to Baba Banda Singh Bahadur as stated by Rattan Singh Bhangoo. Dr Kirpal Singh also corroborates Dr Ganda Singh’s assertion that neither Mata Sundri issued any Hukamnama to Baba Banda Singh Bahadur nor was Bhai Nand Lal present in Delhi at the time of alleged Hukamnama. He writes:

All the Hukamnamahs written by Mata Sundri are available and have been published by Punjabi University, Patiala, edited by Ganda Singh. Nowhere do we find any Hukamnamah of Mata Sundri addressed to Banda Singh Bahadur. First available Hukamnamah of Mata Sundri is dated 1717 about a year after the death of Banda Singh Bahadur. According to Das Guru Mahal, Mata Sundri during the years of the rising of Banda Singh Bahadur, had migrated to Mathura after leaving her residence inside Ajmeri Gate, Delhi where she used to live. After her stay in Mathura, she came to Delhi to live near Turkman Gate. A gurdwara at this site has been erected in the name of Mata Sundri. Under these circumstances, the writing of letter to Banda Singh Bahadur by Bhai Nand Lal on behalf of Mataji does not appear to be correct. Hence the question of Banda’s disobedience to Mataji does not rise.14 He further writes:

“This account of Rattan Singh does not stand the scrutiny of historical investigation. Bhai Nand Lal who is said to have persuaded Mata Sundri to write a letter to Banda Singh, had died earlier. According to Dastur-i-Insha, Bhai Nand Lal died in 1713 CE at Multan. Encyclopaedia of Sikhism and Kulyat-i-Bhai Nand Lal also give the same date of his death. All accounts agree that Bhai Nand Lal died in 1713 CE in Multan. The Emperor Farrukhsiyar entered Delhi as a Mughal Emperor on 12th February, 1713 CE. Bhai Nand Lal could not be at Delhi at that time, because according to all available accounts Bhai Nand Lal spent the last years of his life at Multan where he had opened a school, and he died in 1713 CE – three years before the death of Banda Singh Bahadur in 1716 CE.”15

Dr Kirpal Singh, further counters Rattan Singh Bhangoo’s portrayal of Baba Banda Singh Bahadur by asserting that while Bhangoo has relied on oral history during his narration of majority of episodes in his epic, but in the portrayal of Banda Singh Bahadur, he has not mentioned any source. He writes:

“The treatment of Banda Singh Bahadur’s account in the Prachin Panth Parkash is a bit different from the rest of the book. Rattan Singh states that he has given the
narration as told by his ancestors. This has been repeated at several places. But in the case of the account of Banda Singh Bahadur no indication has been given as to the source of information. He writes that whatever he heard he has stated, _jo suni so di aakh_. Unbelievable miracles have been given relating to Banda Singh.\(^{16}\)

.........

Banda Singh Bahadur has been described as having been confined in the prison of Raja of Kulu in a cage. With the cage, he is described to have flown from Kulu to Chamba state, where he is said to have performed another miracle – he crossed a fast running stream while sitting on the horseback and his horse was strutting on the surface of the fast flowing water. Such narrations give the impression that these have been written on the basis of hearsay or rumours.\(^{17}\)

Dr M.S. Ahluwalia also denies that there were any parleys held between the Mughal emperor and Mata Sundri at any stage. He comments:

“The so-called negotiations of Emperor Farrukh Siyar with Mata Sundri, the wife of Guru Gobind Singh, are not found in any contemporary or later accounts which may support the version of _Pracheen Panth Prakash_. An important event like the Emperor’s negotiations with the wife of Guru Gobind Singh would not have escaped the notice of ‘one and all writers on the subject’.\(^{18}\)” Neither is marriage a Taboo in Sikhism as stated by Dr Kirpal Singh.

The fact remains that Baba Banda Singh Bahadur, after his initiation and indoctrination by Guru Gobind Singh, fulfilled the Guru’s mandate with complete commitment and honesty of purpose. In one of the episodes, Rattan Singh Bhangoo compares Banda Singh to a poisonous, parasitical creeper, which sucks the sap of a green healthy plant and destroys it forever. This plant is called “Bando” in the vernacular language as stated by Bhangoo. The Guru, terming Banda Singh as the Guru’s “Bando”, enjoins upon Banda Singh to stick to the wicked Mughal rulers and their tyrannical, oppressive rule like the viscous, sticking and sucking creeper and keep sticking to it till it is sucked, wrecked and mutilated beyond repair:

_Dohra_: There is a parasitical creeper that ruins a tree from the top, 
This creeper is known by the name of “Bando” in the world.  
Banda Singh should become a similar poisonous creeper of the Guru,  
And squeeze, sap and destroy the oppressive Mughal empire.\(^{19}\) (9)

(Episode 29, p. 195)

Baba Banda Singh Bahadur fulfills the Guru’s fond wish and completes his mission with his utmost devotion and commitment in the best tradition and of Khalsa code of conduct except for initiating a slogan of “Fateh Darshan” temporarily which dies its own death after finding no acceptance among the main body of the Sikhs. Rattan Singh Bhangoo, being a poet, an epic
writer and a zealous inheritor of Sikh heritage of the dignified struggle and defiance against
tyranny, has been carried away by the charisma and valour of his epic hero. It is this excessive
zeal and poetic disposition of the author which makes him enter into acts of hero-worship and
imaginative glorification of Banda Singh and investing him with superhuman and supernatural
powers. Otherwise, all the military campaigns and victories of Banda Singh narrated by the
author conform to the historically recorded achievements of Banda Singh. Thus, Rattan Singh
Bhangoo’s version of Baba Banda Singh Bahadur’s contribution, despite his deification and
glorification of Banda Singh’s character is not altogether fictitious though it certainly hurts and
shocks the sensibilities of enlightened Sikh readers well-versed in principles of Sikh ideology.
Rattan Singh Bhangoo’s excessive mythologisation of Banda Singh’s personality also blunts the
authenticity of this great historical document to some extent and makes it a work of imagination
based on poet’s fancy and hearsay. This mythologisation of his epic hero also dilutes the
significance of oral history which otherwise is a valid source of historical information. Like the
great English 17th century epic poet John Milton’s unconscious eulogisation of Satan for his
rebellious opposition to God after the poets’ own rebellion against the protestant church in his
famous epic Paradise lost and like the several other instances of glorification and deification of
Indian figures of Rama and Krishna by the Indian epic writers, Rattan Singh Bhangoo, being a
descendant of the mighty Sikh warriors, too, had deified Baba Banda Singh Bahadur to make
him qualify for being an epic hero of the Sikhs. But his deification neither violates the chrono-
logical sequence of Banda Singh’s heroic exploits nor contradicts the historical contribution of
this great Sikh warrior except the myth of his resurrection after his death.

Besides this poetic distortion, there are a few other omissions and commissions regarding
the exact dates, and time of certain major events and names of certain personages due to the
author’s excessive dependence on oral sources of his narration. For instance, he mentions the
names of Sahibzadas Jujhar Singh and Zorawar Singh who sacrificed their lives at Chamkaur
Sahib instead of Sahibzadas Ajit Singh and Jujhar Singh. Similarly, he records the date of their
supreme sacrifice as Bikrami Samvat 1762, which according to historical records is December
7, 1705 (C.E.) or Posh 8, 1762 B.S. Mughal emperor Bahadur Shah’s demise has been re-
corded as 1784 (B.S.) which in terms of common era comes out to be 1727 C.E., which
according to Dr B.S. Dhillon is not correct and is likely to be 1712 (C.E.). Banda Singh
Bahadur’s execution and death has been mentioned as 1778 Bikrami Samvat which means 1721
(C.E.). But he was executed on June 9, 1716.

Mughal emperor Farukhisiyar died as per Rattan Singh Bhangoo in 1781 Bikrami Samvat
or 1724 (C.E.) but he also mentions it as 1133 (Hijri) which means 1721 (C.E.) at the same
place. So, both these dates do not tally. Farukhisiyar was actually murdered by Sayyad broth-
ers on February 28, 1719, after blinding him.

The epic writer makes no mention of the younger Sahibzadas being bricked alive before
their execution at Sirhind, in (Episode 21) but later on describes the raising of a concrete
platform at the place of their execution after its proper identification by the contemporary elders
at the behest of guilt-ridden Wazir Khan, Nawab of Sirhind undergoing nightmarish hallucina-
tions of his criminal act in Episode 152.

However, these poetic indiscretions and chronological discrepancies notwithstanding, this grand epic of Sikh history, especially of the most gory period of Sikh history, is a unique and rare historical document, both because of its circumstantial context of being written at the behest of a very inquisitive and intellectually discriminating British patron David Murray and the amazingly detailed narration of almost all the major historical events of that period. Despite the somewhat haphazard narration of various events instead of in their exact chronological sequence and repetition of certain events more than once, this poetical epic never deviates from the fundamental Sikh principles except in the highly deified portrayal of Baba Banda Singh Bahadur’s role. It provides rare glimpses into the genesis of Sikh Panth with the express divine sanction for its origin through the episode of Guru Nanak’s mysterious dip into the Kali Bein river and his clear-cut message to expose all the decadent Brahminical and Islamic rituals through his travels across the length and breadth of India and beyond. Guru Nanak’s image of being a leading light of the times, having the courage and conviction of exposing the contemporary social evils of caste, communalism, religious bigotry, ignorance, hypocrisy, political oppression and cant, and the need for a universal love of mankind, gets clearly reflected through the portrayal of Guru Nanak and his mission. Narration of Guru Angad Dev and Guru Amardas’ mission of setting up of Sikh congregations (Manjees) and the egalitarian society through the establishment of institution of a common community kitchen (langar) is a reflection of the further evolution of the Sikh Panth. After a very brief mention, rather skipping over, the contribution of the next five-Sikh Gurus, the author comes to the most crucial role played by Guru Tegh Bahadur’s supreme sacrifice for the protection and defence of fundamental human right of freedom of religious practice. With the voluntary sacrifice of Guru Tegh Bahadur, the Sikh Panth has passed the litmus test of maintaining its independent identity and its display of moral and physical courage to oppose political oppression and religious persecution. The author’s poetical narration of Guru Tegh Bahadur’s sacrifice and acceptance of Mughal challenge to Indian/Sikh identity by Guru Gobind Singh in the following episode, provokes the author’s British patron to question the author’s thesis of defending and preserving one’s ideology even at the cost of one’s life. Is it necessary to sacrifice one’s progeny to preserve one’s ideology? Can’t both family and ideology be maintained together? Through the presentation of a series of precedents from the Indian and Islamic ideological order, the author convinces his inquisitive questioner that preservation of one’s family dilutes one’s commitment to one’s ideology:

Dohra : Then David Murray asked me to resolve this paradox,
Why did the Guru not preserve both his progeny as well as his ideology.
I replied that if one promoted and preserved one’s own progeny,
Then One could not promote and preserve one’s ideological organisation. (4)

Chaupai : All the ancient Sidhas and saints like Datta Tray and Gorakhnath,
Also had not raised any family to promote their ideological orders.
The Muslims’ prophet Mohammad had also sacrificed his progeny,
Sparing only the best among his progeny to promote his cause. (5)

Then Murray questioned me, Why was I blaming the Muslims alone, When Guru Gobind Singh had adopted the same strategy for the same purpose. To this query of Captain Murray, I offered the following explanation: The Muslims were cursed because of the cold-blooded murder of Sahibzadas. (6)

Guru Gobind wished to destroy the Mughals for this grave injustice, And the blame went to the Mughals mainly for shedding the blood of innocents. He created the order of the Khalsa Panth with the sole motive, Of strengthening the Sikhs and for destroying the wicked Mughals. (7)

He also attributed the blame for his own sacrifice to the Mughals, And wished to promote his own ideological order, the Khalsa Panth. It is not possible to promote One’s family and one’s ideology simultaneously, As even Lord Rama25 and Lord Krishna26 could not promote the two together. (8)

Dohra: Both Rama and Krishna kept their own nearest kins deprived of power and They handed over power to others to uphold that tradition. Satguru Gobind Singh handed over power to his followers, the Sikhs, For further strengthening the same old great tradition. (9)

By keeping one’s own family and progeny near one’s heart, One can not preserve and promote one’s own ideology. Much as an agricultural piece of land overgrown with weeds, Cannot give a wholesome yield of grains.23 (10)

(Episode 13, p. 73)

It is this agenda of the supremacy of ideology and the need to preserve it which explains the whole course of Sikh history. For maintaining its independence, glory and sovereignty, no sacrifice is too great for its followers. All major episodes in this epic bear a testimony to prove this thesis. The author, after completing its narrative, gets a stamp of approval by his British Patron who agrees with the author’s version of all the major events of Sikh history and the reasons for the Sikh confrontation with the Mughals:

Dohra: Then once again David Murray repeated his remark, That what I (the author had narrated) was true. (But) what the (Mughal rulers) of Delhi had stated, Was controversial and full of contentious hostility. (13)

Chaupai: Good that we (the British) did not despatch (the Mughal version), Otherwise they would have been discredited for telling lies. (Now) they had thoroughly searched and evaluated everything, As well as heard and (counterchecked) from the public. (14)
They have (consulted) the elders among both the Hindus and Muslims,
As well as enquired and identified the facts thoroughly.
Whatever they had heard from the author’s narration,
Had been corroborated by the narration of enlightened elders. (15)

Praise be to the (Sikh) Gurus and praiseworthy is author’s calibre,
Because the narrator had stated the real facts.
Whatever had been narrated is perfectly true about the Khalsa Panth,
As they (the Mughals) had perpetrated grave atrocities on Sikh Gurus. (16)

Dohra : Then David Murray further informed me (the author),
That he felt (perfectly) convinced of the account.
He would now despatch the author’s version,
To the British Sovereign (for his consideration).24(20)

(Episode 159)

It was, perhaps, after such an authentic assessment of the Sikh character, their ideological commitment, their aspirations for sovereignty and their realisation of their dream, that the British adopted a very cautious and realistic approach towards the Sikhs unlike the bigoted Mughals. Rattan Singh Bhangoo’s narration must have influenced the British policy to some extent towards the Sikhs at the highest levels of their policy making. No wonder, the British could not capture Punjab till the most powerful Sikh sovereign remained on the throne of the Sikhs. Thus, Rattan Bhangoo’s epic, despite all its shortcomings, is a great historical document and its author a great chronicler of Sikh history. Despite its scattered episodic narration of events, there emerges a clear pattern of Sikh ideology from its origin to its final culmination in the establishment of a sovereign Sikh state. There is a similar “method in madness” in the poetic sensibility of its author. Both supplement and complement each other and enrich its content. The epic, in its totality, is largely authentic in its historical content, inspiring in reading and comprehensive in detail. It presents a kaleidoscopic spectacle of the major vignettes and landmarks of Sikh history in general, and the 18th century Sikh history, in particular, on its widest possible literary canvas.

Its author, being well versed in Indian mythology, his epic is a veritable goldmine of grand epic similies and verisimilitudes, which makes for a delightful reading for a reader of vernacular Punjabi. The epic abounds in references from Indian mythology illustrative of Indian moral values, valour, sacrifice, keeping of promises and propagation of one’s ideology through precept and example rather than through the Islamic way of coercion and duress. There are innumerable references to the Indian mythological heroes and events like Lord Rama, Krishna, Harish Chandra, Janak, Janmeja, Sarapmedh Yajna, Gugapir and prophet Mohammad to bring out the moral fibre and valour of Sikh Gurus and Sikh heroes, especially its epic hero Baba Banda Singh Bahadur. The author, being a son of the soil, uses a folklorist rustic imagery and diction and, at times, appears to be painstakingly rhyming his verse a bit crudely and artificially
into some kind of a doggerel. But his judicious economy of words and a brilliant play upon the words (puns) is amazing. For this quality of being brief and witty, his poetry can be compared to the heroic couplets of the greatest 18th century English poet Alexander Pope whose poetic credo was — “brevity is the soul of wit”. Bhangoo’s definition of a true Khalsa in a single couplet illustrates his remarkable command over poetic diction:

Dohra : The Khalsa must be as autonomous and self-respecting,
       As embodiment of all the Divine attributes in plenty.
       Never submitting to the sovereignty of anyone else,
       Except the sovereignty and autonomy of God alone.26 (35)

(Episode 14, p. 81)

He has experimented with all the prevalent contemporary literary forms such as those of Dohra, Chaupai, Sortha, Kabitt, Sawaya, Kundlia, Chhand and Tribhangi Chhand, Jhoolna, Pauri and Aril and used them quite successfully. The imagery is predominantly rustic taken from the day-to-day life of his agrarian fraternity.

Finally, translation is an arduous task, more so when the subject matter is in verse. Despite all efforts to find exact equivalents and never to deviate from the given text, some amount of subjectivity is bound to creep in. In the translation of literary works, multiplicity of interpretations and variety in the linguistic usage is a distinct possibility. Yet every precaution has been taken and sincere efforts made to capture the essence as well as the literal meaning of the verses written in colloquial Punjabi. Robert Frost rightly brought out the translators’ dilemma when he wrote, “Translations are like wives; the most beautiful never faithful, and the most faithful never beautiful.” While trying to render this translation in a semi-verse to the best possible limit, every care has been taken to remain faithful to the text as well as to make it beautiful for the readers in English. Maximum effort has been made to maintain the spontaneity of expression and metrical balance with minimum deviations which have been put in parenthesis. The words and terms used in original have been explained in the footnotes for the convenience of the readers. After a lot of experimentation, a four-line rendering of each original couplet has been uniformly adhered to except in the case of the most brief pauseless couplets. The translator is open to all kinds of constructive suggestions and amendments to be suggested by the discerning readers.

As directed by the authorities of Institute of Sikh Studies, Chandigarh, which has entrusted this project to me for translation, the nicely annotated edition of Gur Panth Prakash (2000), by Dr Jeet Singh Seetal and published by the Sikh Historical Research Board of S.G.P.C., Amritsar, has been adopted for translation. All the verses quoted in Punjabi in the references relating to each episode have been taken from this edition. But valuable help has been taken to remove spelling mistakes and provide correct and specific explanations of certain events, dates and names from the footnotes of this most nicely edited (2004) edition of this book by Dr Balwant Singh Dhillion, Department of Guru Nanak Sikh Studies, Guru Nanak Dev University, Amritsar, published by Singh Brothers, Amritsar. The two volume paraphrased version of
Prachin Panth Prakash by Singh Sahib Santa Singh “Akali” of the Shromani Panth Akali Budh-Da Dal has also been consulted for understanding the exact nuances and contextual meanings of certain Nihang usages and terminology before rendering these into English. Certain suggestions made by an upcoming research scholar, S. Gurmail Singh of Academy of Sikh Religion and Culture, Patiala and the valuable insights from his research paper on this epic have also been incorporated. It was on his suggestion that transliteration of the Punjabi text has also been done along with the translation into English. The Institute of Sikh Studies is extremely thankful to Dr Gurpreet Lehal, Head, Department of Advance Centre for Technical Development of Punjabi Language, Literature and Culture, Punjabi University, Patiala for lending us the latest software prepared by it for the automatic transliteration of the Punjabi text, free of cost. It would not have been possible to transliterate such a voluminous work without this software. Transliteration has enhanced the value of this great epic in the sense that now a vast section of readership will be able to reach the Punjabi text in the Roman script who are otherwise handicapped to read it in the Gurmukhi script but are well-versed in spoken Punjabi. The software is based on internationally accepted phonetic symbols for various sounds. Readers are requested to follow the following table as a form of key to the various sounds of the Punjabi vowels, consonants and other sounds to read the transliterated version of the Punjabi text given below each couplet in Punjabi on the left side pages:

**Gurmukhi-Roman Transliteration Table**

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The author acknowledges the contribution of these above-mentioned scholars and their works, and pays his grateful thanks to them for their valuable guidance. In the end, the author is extremely indebted to the Institute of Sikh Studies and its President, S. Gurdev Singh, IAS (Retd.) and Secretary, Bhai Ashok Singh Bagrian for having entrusted me with this project and rendering every kind of financial and secretarial assistance. I am particularly thankful to Dr Kharak Singh for inspiring me to take up this project and guiding me at every stage of its preparation and providing instant explanations for the day-to-day queries during translation and sparing a few moments almost every day from his valuable time. But for his inspiration and scholarly guidance, the author would not have ventured into this new field. Dr Gurbax Singh, a devoted Sikh scholar and a crusader for the Sikh cause and Dr Kirpal Singh, the doyen of Sikh historians have been another source of inspiration during the execution of this task. I pay my humble thanks and regards to them both. Thank are also due to Mr. Ramesh Kumar, who typed the manuscript time and again. The present volume (Volume I) consists of the first eighty-one episodes out of a total of 171 episodes, besides a critical introduction. Any suggestions, amendments and relevant observations will be welcome for incorporation in the second edition of this major primary source of Sikh history. I hope it will meet the long-felt need of English knowing readers interested in the subject.

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2 chaupai : ab main likhôn singhan kî sâkhî. jih bidh badan âsâdan âkhî. 
aur purâtan tê bhî sunî. hutç ju biradh sikh bahuguni. 2.
3 chaupai : tab pâtishâhi utar kahyô. nahîn shâhi kin in kau likh dayô. 
nahîn kâm kôû inai savâryô. nahin ganîm kôû in nai mâyô. 12.
4 dôhrâ : máryô kaun ganîm in kaun savâryô kâmâ. 
dinô patô likhî jin kahô shâhi us nâmâ. 11.
5 dôhrâ : chhçlîan mârç shçr kim kim batçran mârç bâza. 
au hâkam mârç raytîn yah karmâtahi kâja. 15.
hai in main kichhu shakat bal kai kis dādhī pantha.
likhō hakikat in sabhō tau yah paīç anta.16.

6 chaupaī : thō bhājī hāi gōr kaiyō jīwī jī ke dādhū ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishā kai jī ke dādhú ñishাক a 1.6.
Sri Gur Panth Prakash  
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mukhat niâmat mukhtahi jáç. mahing kharîdî mahing bikâç.14.
14 Hukamnamas, edited by Dr Ganda Singh, Punjabi University, Patiala.
15 Dr Kirpal Singh, History of the Sikhs and Their Religion, Vol. II.
16 Ibid.
17 Ibid.
18 Dr M.S. Ahluwalia, History of the Sikhs and Their Religion, Vol. II.
19 'दोह्राः': विवाहद वे मित्र से सब जी ली 'केंद्र' श्रीलंगा।

‘दोह्राः': बिरचन क्ष्र से जो लागू कही बंदो उस जग्ग।

hamrô bandô tûn ban so tûn jain patshâhî lagg.9.
20 Sri Gur Panth Prakash, edited by Dr Balwant Singh Dhillon, Singh Brothers, Amritsar.
21 Ibid.
22 Ibid.
23 'दोह्राः': उग भरही उम पुख्ती, बिंब भरम लो हर देरी?

(‘दोह्राः') गोस ट्रॉट हिंदों वरह छूटे देव टे देरी।

‘दोह्राः': तब मालि हम पुख्तीं हिम अंस बना नारक्यो दोई।
(‘दोह्राः') अंस होट पिंड्र से पार अंस ले हौट।4.

‘दोह्राः': दोहराः दौ एं लेख मिज, पेल नव हौट तही र बिंदू

मृतेय रे ही आम लूमघीं, उइंद्र कभू ऐंस अंस घाणौ।

chaupaî : दातातैर आ गोराक्ष सिद्धा। पांथ रक्षा हूं रक्षा न बिंदा।

muhmmad नीच वे अंस गुआ। उत्तम बने उंरक्यो बाधये।5.

भरी बती, 'बिंब उदव दिङे पेल, हिब जल बती की महिनव ठेमा।

मे उम भरही उइंद्र पेले, पुहु महापुर वे मित्र लझी।6.

मारी कहीं किम तुराक दिहो दोशा। इम कार की सतिगुर होसा।

सो हम मालि उत्तर दयो, खून साजदें को दीये लो।6.

उदवरां वे तूब घागु बांधते, तों में मिज हौट दिङे बांधता।

उल्लं दले पेल हौट बांधता, मिज देवताह बंधां मंथनाह।

‘दोह्राः': तूकन काउं गुर चाहात गारना। लयो दोश शर उन इत कारना।

रचनात रचतीं पांथ इत कारना। गैक उबानार दुसह गंगछारना।7.

‘दोह्राः': हौठ आप की दुख लिन लजी, घाट हाले पेल रख्मी।

करे वर्ति वे आम दी देंगे, इम विमा जी बंदे र देंगे।8.

देख आप ही तुराक ची लाई। चाहात अपना पांथ वाधै।

अक्ष पांथ कां ही होस। राम किसन भी करच ना दोई।8.

‘दोह्राः': मैं आप दिवश मूर हिंद वे चरे लमलत भी।

मैं मिहिनव लिन लजी, अभिनव बती में तीजता।(व. 20)

‘दोह्राः': स्री राम किरान सुत नी रक्षा दयो राघ तीर रिता।

स्री सतिगुर सिक्खन दयो। अधिक भाई याउं रिता।9.

आपही भोंगी टॉस हिंदी पह भोंगी चपड़ टे टोड़।

कन्न मूर लिन भरम वै तीर उप भी दिङे वेदा।170।(व. 20)

अपच अंशी हौठ दिहाग पर अंशी बाधनी हौ प्लेता।

भुम पुरार जी गुडी, वैक हाल कन्न घाँट।

‘दोह्राः': उम भरही उम पुख्तीं, बिंब भरम लो हर देरी?

हिंदी शल्क ही बती, बेंवर कही जी जाय।19।
dôhrâ : tau mâli nç phir. kahi sachch tum bât.
dilli vâlan thî bair bâd kî bât.13.
chaupaî : bhali baiham likh na pathâi. bát hôt ham landon jhuthaî.
ham sabh khûd khôj lâkhi liya. aur lôkan tçe bhi sún thiya.14.
muâltâmât aab hindû purân, hindû purân tum hâtâ.
îâmî ûâm tum tçe aab sabh khûd khûd. bair bâd kî bât.15.
chaupaî : bhali baiham likh na pathâi. bát hôt ham landon jhuthaî.
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îâmî ûâm tum tçe aab sabh khûd khûd. bair bâd kî bât.15.
Sri Gur Panth Prakash

मूँ गुठ धंध पूवगम
srî gur panth prakâś granthç

srî gur panth prakâś granthç

srî gur panth prakâś granthç

srî gur panth prakâś granthç

srî gur panth prakâś granthç

srî gur panth prakâś granthç

srî gur panth prakâś granthç
Episode 1
Ik Onkar Satguru Prasad
Sri Waheguru ji ki Fateh

Now

Sri Gur Panth Prakash Granth

The Episode of the origin of the Khalsa
(The Guru’s ordeal for the Panth)

Dohra¹ : I bow my head in reverence at the lotus feet of Guru Nanak,
As well as I invoke the blessings of Guru Gobind Singh,
In order to write the account of the origin of the Khalsa Panth,
I beseech the revered Gurus to empower me to accomplish this task. (1)

Chaupai² : Now I undertake to write the account of the Sikhs,
As narrated by our ancestors and forefathers,
And as heard from still earlier and ancient elders,
Who had heard it from their own talented peers. (2)

I also narrate it according to my own understanding and faith,
A faith and devotion which eradicates all kinds of fears,
I narrate it exactly as I narrated it to the British,
It is just an introduction to the whole Account. (3)

There was one French Christian Count Benoit De Boigne³.
Whom the Marathas had appointed their Army Commander,
He was handed over the charge of one Brigade of Maratha Army,
And he served the Marathas for many many years. (4)

As he grew old, he thought of leaving for his own motherland,
So he returned home after disposing of all his belongings.
It was General Pietre Perron⁴, the son of his own sister,
Whom he handed over the command of his brigade. (5)

Dohra : General Pietre Perron raised the strength of his army,
From one brigade he increased it to four brigades.
dōhrā : sō pīrū ik kampūon aur kīc un chāri.
dillī atc āgrō gang bich bahyō màra.6.

cōper : mRh`tn ko qb sMso pXo [ cwhYN mulk ausY qy lXo [ pIrU mnsUbo TihrXo [ byc dys AMgRyzn dY gXo [7[
chaupaī : marhttan kô tab sansō payô. chāhain mulak usai tč layō.
pīrū mansūbō thāhiryō. bēch dēs angrčzan dái gayō.7.

chaupaī : marhttan kô tab sansō payô. chāhain mulak usai tč layō.

sYX ATwrW s`TY swl [ gXo mRh`tn ko vhu gwl [ lXo mulk AMgRyzn rok [ mRh`tn kY Gr pr gXo Sok [8[

saiy athāràn satthai sāla. gayō marhttan kô vahu gāla.
layō mulak angrčzan rōka. marhttan kai ghar par gayō shōka.8.

sYX ATwrW s`TY swl [ gXo mRh`tn ko vhu gwl [ lXo mulk AMgRyzn rok [ mRh`tn kY Gr pr gXo Sok [8[

saiy athāràn satthai sāla. gayō marhttan kô vahu gāla.
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pīrū mansūbō thāhiryō. bēch dēs angrčzan dái gayō.7.

chaupaī : marhttan kô tab sansō payô. chāhain mulak usai tč layō.
pīrū mansūbō thāhiryō. bēch dēs angrčzan dái gayō.7.
He took possession of the whole territory that stretched
Over the Gangetic plain between the cities of Agra and Delhi. (6)

Chaupai : Being suspicious of the loyalty of General Pietre Perron,
The Marathas wished to take back the army command from him.
But General Pietre Perron hatched a conspiracy against Marathas,
And sold the entire territory to the British for a consideration. (7)

He hatched and executed this plan in the year 1860 (B.S.),
And thus he ruined the house of the Marathas.
When the British took possession of the whole territory,
The House of the Marathas was plunged into gloom. (8)

Thereafter, the British Commanding officer entered Delhi,
Sir David Ochterlony⁵ was the name of this Commanding Officer.
But soon, the Sikh forces attacked and laid a siege to Delhi,
Which made the British extremely demoralised and crestfallen. (9)

The British general felt highly infuriated against the Sikhs,
But he did not dare to have confrontation with the Sikhs.
So the British made discrete enquiries from the Mughal emperor,
About the Sikhs and the country from which they had landed there in Delhi. (10)

Dohra : Which powerful enemy had they routed in war?
What other accomplishments did they have to their credit?
Who had bestowed sovereignty and statehood on the Sikhs,
He must reveal the name of that (Divine or Temporal) Authority. (11)

Delhi Ruler’s Version⁴⁴ :
Chaupai : Then the Mughal emperor answered the Britishers’ query,
That No Authority had bestowed any sovereignty or statehood on the Sikhs.
They had neither accomplished any deed worthy of praise,
Nor had they routed any powerful adversary in war. (12)

Nijmal Mughal⁶ had invited Nadir Shah⁷ to invade Delhi,
And got Delhi plundered from Nadir Shah Durrani.
Ruhela Najib-ud-Daula⁸ invited Ahmad Shah Abdali⁹ to Delhi,
And got the Marathas routed from Ahmad Shah Abdali. (13)

But he returned after being war-worn and exhausted,
Therefore this region (Punjab) remained defiant to their writ.
The vicious Mughal ruler made a travesty of the whole truth,
When he squarely laid the whole blame on the Sikhs. (14)
देवख : स्री गुरु नानक सिंह जी के यात्रा के अवसर पर ये गंगा ।
सिम्ह नामक प्रसिद्ध गंगा की हरियाणा के निकट में स्थित है।

sîr gurûn nânak ijm bhâyô âgç vadhyô partâpa.
jhîm bâbâ par kripâ bhai kahyô na man rakh pâpâ.16

chaupaï : jim phir turkan hindû satâç. jim un sikh au gurû akâç.
jim jim gurûân sirar ju kîyô. sis diyô au sirar na diyô.17.

jih bidhi bair shâhan gur bhayô. jim gur hukam hui panth rachyô.
panth madat kô chandi jagâî. chandi bhçt daç bçt lagâî.18.

chaupaï : jim phir turkan hindû satâç. jim un sikh au gurû akâç.
jim jim gurûân sirar ju kîyô. sis diyô au sirar na diyô.17.

dâh apan vi chand chardâî. vahu turkan sir bhai burâî.
panth khâtar gur itî kamâî. sôû dushat nai nîhîn sunâî.19.

chaupaï : jim phir turkan hindû satâç. jim un sikh au gurû akâç.
jim jim gurûân sirar ju kîyô. sis diyô au sirar na diyô.17.

chaupaï : phir bâhâdrashâhi gur layô rijhâî. pâtsâhi kîyô sabh kalâ dikhâî.
bhcj bandq kô phir khuhi laî. tatt khâlsç pai sôû aî.21.

chaupaï : band band sikhan katâi khôpri sirôn utârikai.
pind pind sîlî gadhâi hâr gaç jim mugal balu.23.
He branded the Sikhs as mere subjects and ordinary public,
He did not project the Sikhs as the Khalsa Panth with a distinct religion.
Neither did he relate any account about the Sikh Gurus,
Nor did he mention the manner of conflict between the Sikh Gurus and the Mughals. (15)

Dohra : Nor did he narrate how Guru Nanak took birth, here,
Nor how the House of Nanak expanded and flourished further.
Nor how Guru Nanak had given his blessings to Babur, the emperor,
Because his heart was filled with malice towards the Sikhs. (16)

Chaupai : He neither narrated how the Mughals oppressed the Hindus,
Nor how the Mughals persecuted the Sikh Gurus\(^{10}\) and their followers.
Nor how the Sikh Gurus upheld their honour and dignity,
Nor how they made the supreme sacrifice without compromising their integrity. (17)

Nor how the conflict and hostility between the Mughals and the Sikh Gurus grew,
Nor how the Khalsa Panth\(^{11}\) was created through Divine sanction.
Nor how the Sikh Guru\(^{12}\) picked up the sword in defence of the Khalsa Panth,
Nor how he sacrificed his (four) sons\(^{13}\) for the same cause. (18)

Nor how he laid down his own life for the cause as well,
Nor how the whole blame went to Muslims for these evil deeds.
Nor how Guru Gobind Singh made such supreme sacrifice for the Khalsa Panth,
The wicked (Mughal emperor) did not make a mention of any of these sacrifices. (19)

Dohra : How the four innocent, guiltless sons of the tenth Guru,
Who were small infants dependent on others even for their feed.
How even these innocent children were executed and beheaded,
The Mughal emperor did not mention even these executions. (20)

Chaupai : How later on, the successor Mughal emperor\(^{14}\) compromised and won his grace,
And regained his kingdom through the Guru’s grace.
How once again the Guru took back his kingdom through Banda Bahadur\(^{15}\),
He did not narrate all these and the legend of the Tatt Khalsa\(^{16}\). (21)

Dohra : He completely obliterated the legends of the Sikh Gurus,
Nor did he narrate the sagas of the Sikh Panth.
Nor how this conflict kept on raging for many years and,
The strife between the emperor and the saintly Sikh Gurus\(^{17}\). (22)

Sortha\(^{18}\) : Nor how the Sikhs sacrificed by getting a mince-meat\(^{19}\) of their bodies made,
Nor how they offered their scalps\(^{20}\) to be severed from their heads.
Nor how they were hanged from the poles in every village in countryside,
Nor how the Mughals finally lost their nerve to carry on these executions. (23)
chadthi: अंत रुग्रह गाल मक्खी त बच्ची। दिली ठुंठी सिंदुर बनने बच्ची।

dohra: गूं सबल गूं जनर न कहने। दिली महजूब काँता कहरी।

chaupai: आर नादर गाल सबल सा कही। दिली लुत्ती जिंठन हो कालही।

chadthi: ने नाझुर गाल बनने बच्ची।

dohra: जिंठन जिंठन भर्तर भाल बनने।

chaupai: पहरे धूले धूले लेने आहे। नेमा धूली मधू मध्ये।

chadthi: बृहस्पति लतां उन्न फिल पुन्न उन्न भाक।

dohra: आंबला आंबला आंबला उन्न भाक।

chaupai: उसे लहान सड़क साहार साह। लगाव सुब्री सउत साह।

chadthi: सीठी उठी धूली माका माका। धूली ठुंठे हिट भमार मुक्ता।

dohra: दुश्च दुश्च नहीं ताज कर सरप ताज बिख नाही।

chaupai: वहाँ ना कहाँ उन साची बात। जुड़त कहयो उन समाज सुधाता।

chadthi: नेमा ना जिंठन जिंठन जिंठन।

dohra: नेमा ना जिंठन जिंठन जिंठन।

chaupai: काँत ना कही उन सची बात। जुड़त कहयो उन समाज सुधाता।

chadthi: जिंठन सज्जित सरप बनाए बसुन बच्ची।

dohra: भुजा भवनेत्र ताल स्री विल स्री लहान। नेमा धूली ना जिंठन जिंठन।

chaupai: जिंठन जिंठन जिंठन जिंठन।

chadthi: नेमा ना जिंठन जिंठन जिंठन।

dohra: नेमा ना जिंठन जिंठन जिंठन।

chaupai: काँत ना कही उन सची बात। जुड़त कहयो उन समाज सुधाता।
Chaupai: He did not narrate the invasions of Nadir Shah in detail,  
Who plundered Delhi and massacred its inhabitants.  
Nor how the Sikhs had been way-laying and robbing Nadir Shah as well,  
While he was returning to Kabul and Kandhar after committing arson and looting. (24)  

Nor how, thereafter, Ahmad Shah Abdali captured the city of Lahore,  
And later on captured the whole territory between Delhi and Agra.  
Nor how the Sikhs even ousted Ahmad Shah Abdali from India,  
And captured all the provinces under his reign. (25)  

Dohra: Nor how the Sikhs slaughtered Taimurshah, the son of Ahmad Shah Durrani,  
And dispatched him to death to lie in his grave.  
Frustrated so much from his confrontation with the Sikhs, he declared,  
That No one from his progeny would ever set foot on this land. (26)  

Chaupai: Thereafter came the grandsons of Taimurshah and Ahmad Shah,  
They were also decimated by the Khalsa forces/ warriors.  
The Sikhs who had been waging a war against the Mughals for ages,  
They were branded as mere subjects by the spiteful king. (27)  

Dohra: The wicked adversary never sheds his wickedness and enmity,  
Much as a venomous snake never sheds its venom.  
How so often one may feed it with milk,  
It would never lose an opportunity to sting with its fangs. (28)  

Chaupai: He (the Mughal emperor) did not speak even an iota of truth,  
And deliberately targeted the Sikhs while telling lies.  
The British general recorded this as stated by him (the emperor),  
Without making any effort to sift fact from fiction. (29)  

There had been a conflict between the Muslims and the Hindus/Sikhs,  
It had been an ideological/religious conflict between the two.  
If it harmed the cause of the enemy (the Hindus) by telling lies,  
Why should a Muslim lose hold of such an opportunity? (30)  

Dohra: As One dips one’s arm in a vessel filled with oil,  
And allows as many sesame grains as can stick to one’s arm.  
The Muslims should take so many oaths to slaughter so many (Hindus) infidels,  
The Muslim Prophet, had issued such a injunction to the Muslims. (31)  

Rattan Singh (the narrator) has narrated it as he had heard the legends,  
And he had got it recorded (To the British David Murray).  
He beseeches his readers and patrons to read it with concentration,  
As he is going to narrate these legends further. (32)
2. अब दुतियो सâkhî kô parsang likhyatç ('jim utpati bhai khâlsc')

dôhrâ : jab pâtisâhai im kahyô in dayô râj kin nâhi. rayyat âki ham bhai âç nâdar ahimad sâhi.1.

chaupaî : tab angrçzan tiyô hî likh layô. singhan râj na kinhûn dayô. nahin parvânô singhân pâhi. nahin bakhas kin karî pâtisâhi.2.

rayyat âkî kab rahnç pâi. laîagu in tai mulakh chhinâi. jabai angrçzan im likh dharyô. dushtag mulgal tab khushian bharyô.4.
Episode 2
Now I Narrate the Second Episode
(The Way the Khalsa Originated)

Dohra: The Mughal emperor told the British in this way,
That no Authority had ever conferred any Sovereignty on the Sikhs.
These unruly subjects (the Sikhs) had become defiant to the Mughal rule,
When Nadir Shah and Ahmad Shah Abdali came to invade the region. (1)

Chaupai: The British accepted the Mughal version and recorded it as such,
That No authority had ever conferred any sovereignty on the Sikhs.
Neither had any Divine power bestowed any sovereignty on them,
Nor had any Temporal Authority granted them any statehood. (2)

The British recorded the Mughal version as such in a book,
As ordered by their seniors, they recorded this version in great haste.
That the Sikh had neither any Divine sanction for any sovereignty,
Nor had any Temporal Authority conferred any statehood on them. (3)

How long can mere subjects remain defiant to the rule of Authority,
So they (the British) would soon take over the region from the Sikhs.
When the British accepted and recorded the Mughal version as such,
The wicked Mughal emperor felt extremely elated with his attempt. (4)

Dohra: Why should a Muslim not gloat over such an event,
Why should he desist from indulging in slander and calumny?
There had been a conflict between the Muslims and the Hindus,
A life-long ideological and religious conflict between the two. (5)

Chaupai: A period of several years passed in this way.
But when Maharaja Ranjit Singh started harassing the rulers of Phulkian States¹,
They invited the British to seek their protection against the Maharaja
And they stationed the British troops at Ludhiana. (6)

Dohra: It came to happen after the passage of eighteenth century,
In the year one thousand eight hundred and sixty four (1864)².
That the British repulsed the attack of Maharaja’s forces³,
And chased them away across the river Satluj. (7)

Sortha: Thereafter, the British negotiated a settlement with Maharaja Ranjit Singh,
That their forces would never cross the river Satluj (Satdrav)⁴.
They also gave an assurance of providing protection to the Phulkian rulers,
Provided the latter agreed to be their protectorates. (8)
Sri Gur Panth Prakash

dohrw : soau bwq aun icq rKI lUxI AKqR jrnYl
luidhwxY Awie pu`CI jb BXo isMGn sXoN myl

dôhrâ : sôu bat un chit rakhi lûni akhtar jarnaila.
ludihânai âi puchchhi jab bhayô singhan sayôn mçl.9.

chaupaî : jab jarnail söch chit âi. hutî ju bat pâtishâh likhâî.
jarnail agç thô mâli kaptâna. jih jînât hai bahut jahâna.10.

chaupaî : jab jarnail söch chit âî. hutî ju bat pâtishâh likhâî.
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jarnail agç thô mâli kaptâna. jih jînât hai bahut jahâna.10.
Dohra : General Sir David Ochterlony still bore it in his mind,
(His old obsession of recording the True history of the Sikhs).
He started exploring this topic on his arrival at Ludhiana,
Where he came into contact with the Sikhs. (9)

Chaupai : Then it occurred to the mind of General Sir David Ochterlony,
That the Mughal emperor had recorded a (biased) version of Sikh history.
He had a junior officer Captain Murray5 under his command.
Who knew a large number of people of that region. (10)

So General Ochterlony summoned Captain Murray to come to him,
And briefed him thoroughly about the object of his mission.
He directed him to get the history of origin of the Sikhs recorded,
And how did the Sikhs establish a sovereign Sikh state. (11)

And asked him to verify if Mughal emperor’s version was authentic,
Or had the Mughal emperor tampered with some facts of history.
When there had been no love lost between the Muslims and Hindus,
Then how could a Muslim speak the truth and state the real facts? (12)

Chaupai : How did Jat6 peasants wrest the provinces from the Mughals,
How did the mighty rulers suffer defeat from the plebeians?
The Mughals had been the rulers over twenty two states,
And their writ ran over many other Islands as well. (13)

When the Mughals were ruling over the whole of India,
What mysterious force had vanquished their empire?
How did the lamb-hearted subjects overpower the lion-hearted rulers?
How did the timid quail-like subjects subdue the ferocious hawk-like rulers? (14)

Dohra : How did the lambs vanquish the lions?
How did the quails kill the falcons?
This was, indeed a great miraculous act. (15)

How much strength did they (the Sikhs) really wield,
Which martial or religious sect did they belong to?
They must record all the real facts,
In order to arrive at a firm conclusion. (16)

David Murray suggested to general Ochterlony,
That he was in favour of the earlier Mughal Emperor’s version.
And he recommended it to general Ochterlony,
That they should dispatch the same version to the king in London. (17)
Sri Gur Panth Prakash


cੇਧਟੀ : ਚੁੱਕੀ ਅਕਲਾਲੀ ਵਿੱਚ ਦੇਖ ਧਰਸੀ। ਦੁਨੀਆਂ ਮਾਤਰਾ ਜੀਖ਼ਤ ਮਾਤਰੀ।
ਚਾਪਾਈ: ਜਾਰਨਾਈ ਅਂਗਰੇਜ਼ ਤੋਂ ਫਾਸਲਾ ਹਿੱਤੀ।

dੁਰਵਾਲਾ ਵਿੱਚ ਧੀਤ ਕੋਟੀ ਕਰਵਾਇ।

cੇਧਟੀ : ਜਾਰਨਾਈ ਅਂਗਰੇਜ਼ ਤੋਂ ਫਾਸਲਾ ਹਿੱਤੀ।
 impactful ਹੁਣ ਪਾਣੀ ਧਾਰਤਾ ਹੋਂ।
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 impactful ਹੁਣ ਪਾਣੀ ਧਾਰਤਾ ਹੋਂ।

dੁਰਵਾਲਾ ਵਿੱਚ ਧੀਤ ਕੋਟੀ ਕਰਵਾਇ।

Sri Gur Panth Prakash
General Ochterlony was very seasoned and well-informed,  
He did not accept captain Murray’s recommendation.  
If the Mughal emperor’s version came out to be false,  
Then his own reputation would be sullied and tarnished. (18)

So he contemplated recording another version,  
As he was quite experienced and very well-enlightened.  
That there had been a life-long strife between the Sikhs and the Mughals,  
General Ochterlony was very well aware of their differences. (19)

If the Mughal emperor’s version was true to the facts,  
The people at large would bear a witness to it.  
But if the Mughal emperor had tampered with the facts,  
Then he must sift the real facts from fiction. (20)

Else, they must discover some old manuscript,  
Then alone would he be convinced of its authenticity.  
He must dispatch only the authentic version to London,  
Which did not contain any trace of untruth. (21)

How did the Sikhs capture political power and become sovereign?  
They must describe every event and their exact chronology.  
Because the strife between the Sikhs and the Mughals,  
Had been widely known to the people of the whole world. (22)

After receiving these orders, Captain Murray made efforts,  
He summoned the services of Bootey Shah Maulvi.  
He directed him to write a book about the Sikhs,  
And asked him to record the facts about the origin of the Sikhs. (23)

And further instructed him to record the authentic version only,  
And warned him not to tamper with the facts.  
Since the version was to be dispatched to the king in London,  
And its further copies were to be sent to other continents. (24)

Giving him all the detailed instructions about his motives,  
Captain David Murray briefed Bootey Shah thoroughly.  
That he should write the whole truth about the origin of the Khalsa,  
And how the Sikhs progressed and expanded their influence. (25)

I (the author) had also gone to attend the court of David Murray,  
Hearing this conversation, I felt quite concerned.  
This scribe Maulvi Bootey Shah, being a Muslim,  
How could he narrate a just and proper account of the Sikhs. (26)
गोष्ट उम भरी महणे। द्विम वर्ल्डी चम्फदि बिखरे।
द्रविगे रेख उम वांद बिखरी। दिन जल धरती िह तमी ह।21।
कर गोष्ट हम मारी समहायो। उस का लिखी हम दिखायो।
उसको दिचह हम बात उचाई। इन गहलसै कही ना सारी।27।

dohra : सो मारी हमारो िहरी िहरी िहरी।
िभम िखिने िखिने िखिने िखिने।
उम भरी बत बत बत। िन भरी बत करे बत।24।

chaupai : तू माले कही सूरी मकाना।
तुम पति जो हो हुस्लमाना।
तुरक हिंदी हेतु बाह।
तुम भरी बत करे बत।29।

cOpeI : qO mYN khI sun mrI kpqwn
qum pqIjq hoih muslmwn
qurkn ihMdUAn bYr hY Awd
Khw KhI kr r`KYN bwd
29।
hindûan kî turak khôtî kahain. hindû turkan nindat rahain.
tab màllı kaptân bakhâni. ham angrçz hain chatur giânî.30।

chaupaî : तू माले कही सूरी मकाना।
तुम पति जो हो हुस्लमाना।
तुरक हिंदी हेतु बाह।
तुम भरी बत करे बत।33।

dohra : तू माले नई हम कहयो िम कहयो।
ितम िखये िम िखये।
ितम िखये िम िखये।
िसम िखिए थू निध।31।

chaupai : तू माले नई हम कहयो िम कहयो।
ितम िखये िम िखये।
ितम िखिए थू निध।34।

chaupai : तू माले नई हम कहयो िम कहयो।
ितम िखिए थू निध।35।

Sri Gur Panth Prakash
After a thorough deliberation, I persuaded Captain Murray,
That he should allow me to go through his (Bootey Shah’s) version.
After a thorough perusal of his narration I told Captain Murray,
That he had not given the whole truth about the Sikhs. (27)

Dohra : In this way, I developed a bond of friendship with him,
And he invited me to express his desire.
That I should get everything recorded to him,
As to how the Khalsa originated and came into existence. (28)

Chaupai : Then I told Captain Murray honestly and succinctly,
That he had reposed his faith in a Muslim.
But there had been a life-long conflict between the Muslims and the Hindus,
As they had been in continuous confrontation with each other. (29)

The Muslims had been as much slandering the Hindus,
As the Hindus had been condemning the Muslims.
Hearing this, Captain Murray made a terse remark,
That the Britishers were quite shrewd and sensible. (30)

They were as capable of sifting facts from fiction,
As a Swan⁸ would separate the milk content from water.
So he (the author) must state the facts unhesitatingly,
Because he would not record any thing false. (31)

Whenever the British had ventured into an alien land,
They had always recorded the entire history of that region.
Whatever they had found authentic and credible,
They had despatched its contents to the king in London. (32)

Dohra : Then addressing me Captain Murray asked me the question,
That I should disclose him this much of a mystery.
How did the Sikhs acquire political power and statehood,
And who bestowed sovereignty on the Sikhs? (33)

Chaupai : Then, I answered Captain Murray in these words,
“The true Lord Divine has conferred sovereignty on the Sikhs.”
Captain Murray asked me who was their true Lord,
I replied, “Guru Nanak is their true Lord.” (34)

Murray said that Nanak was a mere mendicant,
What did he know about political power and sovereignty?
I remarked that Guru Nanak was the Lord of Lords,
He was a Divine prophet and lord of the whole world. (35)
बहुत सत्ता निर्माता दीक्षितों। बहुत दृढ़ वचन लीले थी से।
चलो आधा निष्ठा श्रद्धालु कर। यही तरल हो विचित्र साधन ।
कई सह तिन किया फरक। कई फकर कर दिनच पिर।
रहयो आप हुई ब्रह्मवाहा। याूँ नानाक भयो शहीन शही।

निम्न सत्ता तरल वचन भुमाते। तिह में सबवर्त हिंदी बक्ति आगे।
तिहीशतु उ सुन वाच जुकाते। इसुल बक्त सुन जुकाके।
जिन साह नानाक चरण परसाप। तिन मान शक्ति इति भयो आ।
चिर्दान ते उंग कुहाँ। चुंचाूँ कोलूं स्वर तुरदै।

देवना: निम्न भे पणै कै ले उक्त कै ली किराम।
उखूट पुलिमैणी बिंद वेल विल रामसु कीले गाँ भूट।

dोह्रा: जिन काई गहर्दाई गाई लाक्ष तोप राई हाँजारा।
तखत पतिसाहू बाहू करत तिन दासन दिनच गां।
बंग तोटा तै लभ निल दउंँण तांके गां।
येते त आइले संब तुई उक्त जिम राम।
भंग नुगद जै नाल सिर दार्दैं जंकी दासा।
हरै हा नर्धन जो वाह तुरत होई तिस नाशु।

बकित
बैही: भाूँ भाूँ ने रिहाने वच जा निश्चू दिनच जै उड़।
तरल सी भाूँ निश्चू निम्न मादी ले खेड़ू चब।
वाूँ दुम दे मूलटी मूं उंठा मिन बनी। तरले दुमार मानकापी बिंद बिंद बब।
यां बल जुगू में भेंटर हिंद बिि पुष्प सेन। भांत में स्वानापी बकै सबकी ही संवार आ।
तरल झुण्ड़ तभ केदी झूल झाँटे सांड। अघ नेटु मर हाय मल स्रामर वें जामे राज 190।

कबित
बतिसा: मारी नृ नर्दाूँ बच हाम सुन उचार गां।
हम उसाइ यून सून ठंड संत निम्न भाई।
जांकी बुलाई समी शही कही निज रात।
राजा कर रहयो मोर उहाई किम पुजे जोर।
अंग सून सागा काही जावाइ जावाइ जावाइ।
नानक काहवो नृथ बूढ़ि बुल बन जाय।

शेखी: भाूँ भाूँ भाऊँ मे भले सवैस! सवैस भाऊँ तम भेज।
चिम हूंगरे तम उनगर दीवी। चिम सुन भुम में सवैस।

चाँपाई: मारी कायो जाम सूनाूँ शुभां। जानी राज बिक भी बहाई।
जिम उसके हाम उत्तर दिनू। तिमाई सूनू तुम संत परमूं।

कल्युक में यां भी भले हुंक। रायंटे लुकाम पक्ष छों।
ललू लोगो भाइंग बुढ़। उनम उत्तर हूं भुम बुढ़।
कल्युक में बाया काूँद पै डंडा। वधयो कुढ़ा हरम हाम भयो भांडा।
लालाूँ लांच मानूं मां भुंत। राजा पाई किम धरम कुपू।
भाग भागी ते न भड़। भेंग निसंत की हूं दुसै बाले।
भाग भागी में मंडल वे झांज। यह उप नित लुं चिंट झलू।
His reprimands turned many kings into paupers,
And his blessings turned many paupers into kings.
By keeping himself detached from politics and power,
He came to acquire the status of a Lord of Lords.(36)

Whosoever sought his Divine grace and blessings,
They were imbued with power and sovereignty.
His blessings made the timid sparrows pounce upon the hawks,
And the meek lambs tear apart the lions. (37)

Dohra : Whose armies consisted of millions of horse riders,
And whose equipage consisted of thousands of canons.
Who were the mighty occupants of royal thrones,
They were annihilated by the descendents of Guru Nanak. (38)

Intoxicated with a dose of Cannabis and the Name of the Lord,
His followers (The Sikhs) charged at their adversaries with such ferocity,
That their enemies could not bear the brunt of their attack,
And they perished instantly under their mighty strokes. (39)

Kabit 
Batisa9 : Dear Murray then asked me to explain,
How Guru Nanak was blessed with Divine power?
Dear pious readers, I narrated him the following account:
Responding to people's prayers, God Himself invited Guru Nanak,
And made him a sovereign on His own behalf,
And bestowed Nanak with all the Divine powers,
Thereafter with a warm hug, God sent him to the world,
Naming him Nanak, bade him to take birth in the Bedi10 dynasty.
God instructed Guru Nanak to protect the meek and the humble,
And crush all those who were evil and wicked. (40)

Chaupai : Murray asked me to narrate all the events,
Which led to the bestowal of Divine seal on Nanak/s house.
I narrate it to my devout and dear readers,
The whole account as I did to Captain Murray. (41)

A lot of Chaos had come to prevail during the Kaliyuga,
Corruption increased as religion and morality had declined.
The rulers had turned greedy and avaricious,
They had abandoned their moral duty of just governance. (42)

The followers of the earlier religious sects11 who happened to be there,
They had also gone astray (from their moral and religious path).
Sri Gur Panth Prakash

panth dhârî bi jê jag âç. panth bichal bhî tin kç gâç. māïâ môh sabhan kô chharyô. dharam hâr nij kul chahin bharyô.43.

3. Mīr Mūkhvâk Sâlôk

3. srî mukhvâk salôk

bâlî kâî di râm râm râm râm râm kî sahîh dârîhî hâr.


kûrdû amâvas sachu Chandrâmâ dîsai nâhi kah chardiâ.

pahîlî mahîlî kî janam sâkhî lihîyâtç (jin main nânak janam liyô dhârî)

Dohrâ : qO mûrI nY iPr khXo sB hm dyhu bqwie

KOn swl AO kwil kOn dyS kOn AO Qwie [1]

dôhrâ : tau mâri nai phir kahyô sahô ham dçhu batâi.

kaun sâl au kåli kaun dçsh kaun au thåi.1.

Ratn Singh Bâch

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

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chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.

chaupai : sâl sunaun ab bikarm râi. pandrâ sau au chhâbiâ thåi.

nagar talvandî bulâr bhui râi. dhîgg lâhaur au kasûrhi dâi.2.
The greed for lucre had corrupted every section of society,
Every one wished to enrich one’s own family abandoning all sense of morality. (43)

**Episode 3**
**Sri Mukhwak Sloka¹**

In this dark age of Kaliyuga symbolised by a pair of scissors,
The rulers have turned themselves into butchers.
Dharma or Moral values have disappeared from public life.
The truth, symbolised by Moon, has been eclipsed in this darkest phase.

**Here I write the Legend of the First Mahal (Nanak)**
**(How Nanak took Birth)**

Dohra : Then Captain Murry asked me once again,
That I must narrate the whole story (of Guru Nanak).
With all the details of the year and the age of his birth,
Along with the name of the place and the country of his birth. (1)

Rattan Singh’s version :
Chaupai : The year of Guru Nanak’s birth falls in the Bikrami Era²,
Guru Nanak was born in the year 1526 (1469 CE).
His birth place was Rai Bhoi Bullar’s village of Talwandi,
Which is situated in the vicinity of Lahore towards Kasur (Pakistan). (2)

It was in the caste of Bedis, a subcaste of Kashtriyas³,
That Guru Nanak took birth in this family of Bedis.
It was a family of very religious and pious lineage,
In which Guru Nanak took his human birth.(3)

It was under the constellation of auspicious stars in Satyuga⁴,
That the Prophet Narsimanh had taken human birth.
In the age (yuga) of Treta⁵ under a similar constellation of stars,
Lord Rama had taken a human birth in that age. (4)

As Lord Krihna was born under a similar dispensation in Duapar ⁶,
So was Guru Nanak Born in Kaliyuga⁷ in the same order.
Guru Nanak’s father was known by the name of Kalu Das,
And his mother was known by the name of Tripta.(5)

Dohra : Guru Nanak’s family was perfect in piety and moral virtues,
Although it was not so rich and sound in affluence.
dôhrâ : dharam māhi hovat ghanç dhan mahin thê kichhu ūna.
kichh kul kô kuchh unhi kô āi pargtayô bad pûn.6.

chodh cătīrā mē chal kti khlī chalī dīdãv lehī.
chodhī thâm mē tîn chal thâm khlī dhītâ.12
bhāl sâit au bhali ghardī bhālō nichhatar jōga.
bhālī rās au garīh bhālīā ausar bhālī sanjōga.7.

mnhmtī dī tîn tânt thîk chalī bhût pâhîq.16
thîp tînî tâhī āhū thîk thô phī phô thô tīpt.18
jammati hi tîh māt pît bādhyô bāhut pertāp.
riddhi siddh nau niddh yut diyô bhûm dhan âpa.8.

chûpī : aâñâl wârī tê thîk kūthî tîkī kâddī.9
bhûat tânt thîk chalī bhûm thô thîk mūnātî.19

rêkč : pûdq thîm phûk mēnî bâhît mûn thô pûhā.10

dôhrâ : pandat tçvâ lîkhi dhâryô man main bâdi sukh pâi.
mûrd mûrd bâlak rûp lâkth mand mand muskāi.10.

chûpī : thîk thîk wârī phûk mîn thîk kâddī.11
bhûat tânt thîk chalī bhûm thô thîk mûnātî.19

chaupaî : tçvâ pandat dhâryô lîkhiâ. dâyô mât pît bâhu samjhaî.
pandat kahi is adab rakhâî. ih kōû purâkth pûran hai âyô.11.

thîkān bâhît thô nân chalî bhûm.12
râmp thîk thîk chalî bhûm thô thîk mûnâtî.19
nihkâlânk jân yahi bhâyô âpa. jâpat is kō itô pertâpâ.
nâkâr achhâr un munru thârayô. nihkâlânk tē nânâk kahvâyô.12.

rêkč : kâhî kâhî phûk mîn mûn thîk mûn thô pûhâ.10

chaupaî : tçvâ pandat dhâryô lîkhiâ. dâyô mât pît bâhu samjhaî.
pandat kahi is adab rakhâî. ih kōû purâkth pûran hai âyô.11.

rêkč : kâhî kâhî phûk mîn mûn thîk mûn thô pûhâ.10

dôhrâ : kōû kâhî yah bhâyô siddh kōû kâhî avtâra.
kōû kâhî pûtshâh yah hûgu su chhatrdhârâ.14.
Partly because of his family’s piety and partly of his own volition, Guru Nanak was born here on the auspicious night of the full moon. (6)

It was the most auspicious moment and under the most auspicious Zodiac sign, The most ideal constellation of auspicious stars. The most auspicious Zodiac sign and the most auspicious planet, And the most auspicious constellation of mellifluous planets. (7)

Guru Nanak’s birth ushered an era of name and fame for his family, Their fame and reputation spread manifold and wide. It marked a manifold increase in family’s fortunes and influence, And God blessed the family with wealth and landed property. (8)

Chaupai : When the earth was dug to bury his mother’s post-natal placenta, Gold coins were sighted underneath the dug up earth. Feeling highly delighted and excited by this good omen, Guru Nanak’s parents summoned the most learned pundit of their area. (9)

Dohra : The Pundit cast a horoscope of Guru Nanak’s Nativity, He felt extremely pleased with his tabulation. He cast a glance at the child’s (Guru Nanak’s) face spell bound, And a gentle smile ran all over his face. (10)

Chaupai : Making a thorough interpretation of Guru Nanak’s horoscope, The Pundit gave instructions to the parents of Guru Nanak. He predicted that a perfect prophet had taken birth (in their family), And that they must pay obeisance and show reverence to the child. (11)

Since this new-born was a child without any blemish, His fame was likely to spread far and wide. He gave him a name beginning with the letter ‘N’, And named him Nanak after the prophet Narsimhan. (12)

Whosoever came to have a glimpse of his face, Became fascinated with his charismatic appearance. Even after having repeated glimpses of his pious face, The onlooker was never satiated with his glimpse. (13)

Dohra : Some predicted that he would be a Sidh, Others predicted that he would be a prophet. Still others made predictions about his being a King, With all the regalia of an enthroned sovereign. (14).
Sri Gur Panth Prakash


dōhrā : sad balvand âdar kîyô putar bhôç dîô su pâi.
andar båhar satar madh nânak khdç dhåî.23.
The affluent wished to make an offering of their wealth to him,
And the poor too wished to contribute money to his service.
Some wished to test the effect of his blessings after making their offerings,
Others made promises of offerings after the fulfilment of their wishes. (15)

As Guru Nanak’s fame and reputation spread in the Kaliyuga,
More and more people flocked to have a glimpse of him.
Whosoever visited him, shared his heart’s desires with him,
And listened to his discourses about the unknown and the future. (16)

The father Kalu Das, impressed by his son’s personality,
Thought of a business proposition for his illustrious son.
Being obedient, Nanak never disobeyed his father’s instructions,
And went on any errand that his father sent him to. (17)

He kept on meditating on the sacred Name of God,
And began his conversations with the invocation of God’s Name.
He rendered the same advice to his fellow playmates,
And made them recite the name of the True God. (18)

He improvised a musical string instrument out of a dry reed,
And handed it over to his companion Mardana.
He sang the sacred hymns to the accompaniment of music,
And all his playmates joined to sing in a chorus. (19)

If I narrate all the details of his childhood,
Even a big volume would fall short to record his deeds.
So restricting myself to the essentially core incidents,
I wish to synopsize a few anecdotes from his childhood. (20)

How he once engaged his fellowmates in a game,
And how he restored a grazed crop to its original luxurious state.
How Balwand once saw Baba Nanak’s face with his own eyes,
Being shaded with the spread out hood of a snake. (21)

How did many other miracles come to light,
A few he himself witnessed; others he heard from others.
This is how he developed a great reverence for Nanak,
And honoured him after inviting him to his palace. (22)

Thus, Balwand invited and honoured Guru Nanak,
And himself sat at his feet like an obedient son.
And allowed him access to play in every corner of his palace,
Inside, outside as well as his private bed chambers. (23).
Sri Gur Panth Prakash

 Chancellor: भारी ब्रह्मचारी वर्थ भाग खेत उरवीय दुरुप्रव।
सभी सुभाषी मुलात गली सुभाषी दुरुप्रव सेह।

Sorath: पाँच बदाईं राम पारी लोह तत्त्व हुणन हु।
दाई सुमाई सुनाई उच्छात लाभ देह।

Chand: सन बनाई नौ बने गूडब्लूड। दृष्ट दावें धरे दृष्ट।
सिमब धारण तीज बने पदकुदः। मे सभी सभी मुलात।

Chaupai: जब बाबा जी भाग हुणन, चर्च भाग मुद्ध दवराय।
जिम पंडह दियो बाबे पार्दवाइ। सो सहक दाई सुनाई।

Chand: अंच अंधे खुद दियें। झुँड बुंध मध दिख दिखें।
अंच बने भव बराद दिखाय। बने बने चे देख पड़े लाह।

Chaupai: जब बाबा जी हुणन, चर्च भाग मुद्ध दवराय।
अर एचम्हु बहुत दिखाय, बादः ग्रान्थ सख सिखाय।
अर बाबा जी हुणन, विभ बुध दो उन दहर्य दो।

Chand: भाग भेदाचारी बने। भग भजाद मूक दिखें।
माच बने भवसिँधी भवसिंध। चैत देंट खड़े खेड़े भेड़ दें।
बाबा बचप्रवाही कराई, फर्द रबाब सबदउचरै।
साठ कराई मार्दानै चर्चावा। लैन देंच कुच्छ रक्षै ना दवा।

(मोदी कहाना थे बेडे मुहतस) (Môdî khâna tê vîcîn parvsh)

Chand: जो विश्वास उदे वीर मुख भापने है वेच।
लूँड़ बुझकु मज़ापूर भुस्वाबुस्वाबू लिम वांग।

Dohra: कहाई दिव्याव हवाई गयो स्यो जया रामा।
हुटो बाहनौभ सतिवर्षी सतैनपूर्ण जिस ठामा।

Chand: सङ्गाठना उदे भुलुक भुलुकु। रेलत भग तभ बरे उगु।
दिमी दरबार में दिखे फिराबू। मेवियज़ दिम चे मेवियज़।

Chaupai: सल्तनपूर उतो मुलक उम्रायू। दालत कान नाम काहई ताहू।
तिस नबब सोन दियो मिलै। मोदीहानोन उस दयो साञ्चार।

Chand: भझ भझी में चर्चा बताई। भेंद बुझ बयो बुझ त बड़ी।
सिम हे नेर मुख भी रोदिं। खेद बुझ उ नूल नें मोई।

Chaupai: साह उसकी जो काठ भाथी। अर ग्रांथ काहूं दुहान न पया।
जिस को लोर सून क होई। अर ग्रांथत सुन लांच सोई।

Chand: भीम भाग ने चक्काजुड़ दिखाई। सुने भारी में सिम में बवा।
उम बने जैसे जैसे भराई। क्षेत्र हिलम बयो मुख ने लाही।
Sorthe: As iron turns into Gold with the touch of Paras\textsuperscript{12},
Rai Balwand also gained in reputation with the touch of Nanak’s feet.
When Captain Murray heard Nanak’s account from me,
He also got promoted to the ministerial position at Delhi. (24)

Chaupai: When Guru Nanak grew and gained more awareness,
He was sent for getting education to a priest.
How Guru Nanak taught his priestly teacher instead,
I narrated that account to Captain Murray. (25)

How Guru Nanak accomplished many other miracles,
Which I did not narrate so as to restrict the size of this epic.
How after Guru Nanak’s marriage was solemnized.
He named his two sons who were born to him. (26)

How his father Kalu Das wanted his son to do business,
And Wished his son to earn a fortune for himself.
How Guru Nanak refused to toe the family line,
And how his disobedience irked his parents. (27)

How he paid no heed to the family’s business line,
And instead started reciting hymns with a Rabab.
How he passed most of his time with companion Mardana,
And took no interest in the business dealings. (28)

Guru Nanak at Modikhana\textsuperscript{13}
and A Dip in River Waiyen

Dohra: Guru Nanak came to be known as a careless romantic,
Following his total lack of interest in worldly affairs.
Hearing this news, Guru Nanak’s brother-in-law Jai Ram,
A resident of Sultanpur, came to verify this news. (29)

Chaupai: He took away Guru Nanak to Daulat Khan,
Who was the Mulk Umrao\textsuperscript{14} of the territory of Sultanpur.
He introduced Guru Nanak to the Sultanpur’s Nawab\textsuperscript{15},
And got him appointed as incharge of his warehouse. (30)

All those who are interested in knowing a detailed account,
They should consult some other ancient manuscripts.
Those who wish to listen to various other episodes during this period,
May go through the various other available biographical records. (31)

I have given only a very brief account of these incidents,
Exactly as I had narrated these to Captain Murray.
bīj māṭar jō chahiya likhāi. sunō marī sōn jīn main kahi. tab bābc ċīl udāsī āi. bhayō udās kahūn surat na lāi.32.

Tab bābc ċīl udāsī āi. bhayō udāsī ċīl likhāi. sunō marī sōn jīn main kahi.33.

Dohrw : ausī nâp reh-Aqūma tûāt ċīl likhāi.
Dohrw : usī nafar nāk bi-ās hōi raulō dinā pāi.

Dohrw : ausī nâp reh-Aqūma tûāt ċīl likhāi.
Dohrw : usī nafar nāk bi-ās hōi raulō dinā pāi.

Dohrw : ausī nâp reh-Aqūma tûāt ċīl likhāi.
Dohrw : usī nafar nāk bi-ās hōi raulō dinā pāi.
Then Baba entered into a very contemplative mood,
And became totally disinterested and detached from every affair. (32)

He used to go to a river for his daily morning ablutions,
Where he was always accompanied by a servant.
One day, he dived deep into the river,
And did not come out for a very long time. (33)

Dohra: The servant, losing all hopes of Guru Nanak’s survival,
Raised an alarm and a lot of hue and cry.
Hearing these cries that Guru Nanak had drowned,
Daulat Khan, Sultanpur’s custodian, also came running. (34)

Chaupai: He ordered the nets to be cast in the river to trap his body,
But had Nanak been there, then alone could he be traced.
When some people surmised about his having crossed the river,
A thorough search was carried out across the other end. (35)

When the foot-tracers and astrologers failed to trace him,
The people felt that the current must have carried him away.
There was much grieving and mourning at Jai Ram’s house,
And Daulat Khan also felt dumbounded and suspicious. (36)

While this suspense continued for one or two days,
Guru Nanak emerged out of the river on the third day.
With a rag wrapped round his waist and a towel on his shoulders,
He stood still and silent like a scarecrow in a field. (37)

Hearing this news, people rushed to the spot,
And started rallying round Guru Nanak.
Jai Ram also reached instantly after hearing,
And Daulat Khan also felt very astonished (38)

Dohra: Daulat Khan also arrived at the scene,
He brought Guru Nanak back home.
But Guru Nanak remained completely silent and detached,
Despite Daulat Khan’s pleadings and entreaties. (39)

Chaupai: Daulat Khan summoned the services of Hakeems,
For Nanak must be afflicted with some serious disease.
When Baba Nanak explained the psychic cause (of his silence) to the Hakeem,
Daulat Khan felt relieved of his tension and fears. (40)
भेंज़ अपनी बड़ी में दोहे। दोहे ते दूध सबूत चरे।
ढुंढ लो रोशनी ते धरे। ढूंढ नए धरे चल ते दूध युक्त दुहै।
mullān kājī बाबुङ् सोन khahain. darishat band gar jādū kahain.
un kī daulat manī na bāta. us bābū par bhayāo itkāta.41.

धम ते पुरान पुरा भव्यता। बाजी भव्यता दर सवर्णवली।
ढूंढ वूल वूल ते मात्र। ढूंढ वूलचर भव्यता में डिम्ब वल 182।
yah hai pūraṇ purush avantā. bhayāo murīd vah san parvārī.
hindū turak bābū kō samsara. hōhin murīd āi sō im kara.42.

चाँदमाल ते इसे सवर्ण. औदाहरण 183।
मिम दिनह वर्ण बाही मामुते। अदिति तेंव बाह मुर मुर चुन।
dūtān kō gur sachch darirdāvain. jual karan taī duan hatāvain.
jim jim bākarta bhaī mashūrā. āin lōk bahu sun sun dūrō.43.

दोहर 1: ढूंढ दूध दीधियां दूधी सुध किया।
ढूंढी में सवर्ण ढूंढी ढूंढी मात्रों में 184।

dōhrā : daulat kai dui istāri hōtin sutan bigaira.
kiṇī sūvā unī ichhā dui dīn jāmān shchā.44.

चेष्टी : गाजी सग गाज kī भार। भीम भार में लैलक भार।
ढूंढ तपत दव जय जय तेंव। ढूंढ वूल जय दव तेंव।185।

chaupaī : gāzi khān gai masat su khāna. mīr khān au zōlkhan māna.
unī nāran bad charchā tōri. kahānī bābū dāī ham dui dī jōrī.45.

दोहर 2: बाजी तै सीख दीधियां दूध दीधियां मुरधियां संपत।
में उं पवतट नव बाहे बाहे ढूंढ घन बाहे बाहे 186।

dōhrā : bābū kai jīā im hūti kichh rahāi gupti sansāra.
sō tau pargat jag bhayāo jagu utth par gayāo khāyāra.46.

चेष्टी : बाल बालन निम्न वृत्त बालन बालन मिदुच भर।
ढूंढ वूल बाही में बच्चा बाही।187।

chaupaī : bhān chardyō kim chhānīyo rahāi. lākha bādāl jau dhāmīpyo chahai.
jim jim bābū kī charchā bhaī. thōrai hī main bahu phail gaī.47.

निम तत ते वृत्त मीठ bāgane। दिनह ते चुभर दव अरस मिनान।
हुटीवत दुध कटी बाही। दवास दव बाही मूवाली 188।
jis nar kō hui sīt dabāyo. kim na chahugi val agan sidhāyo.
duñān dukhat hūti thī ghanī. darshan pāi bhai sukhmāni.48.

चेष्टी : दोहे दोहे निम्न वृत्त बालन बालन। वृत्त ते चुभर दव अरस मिनान।
ढूंढ वूल बाही में बच्चा बाही।189।

chaupaī : siddh sādh jō hindū tūrkō. ātō jīnhi main kichh thō jūrī.
suni suni achrāj sābh chālī aĉ. ċēkh bhai sābh hār sidhāĉ.49.
There were daily confrontations between Guru Nanak and Muslim Kazis\textsuperscript{18},
Some even branding him a magician or a necromancer.
But Daulat Khan did not agree with any of their opinions,
As he came to repose his complete faith in Baba Nanak. (41)

He believed him to be a supreme prophet of his age,
And his whole family became followers of Guru Nanak.
Baba Nanak treated both the Hindus and the Muslims without any discrimination,
Whosoever came to him became Guru Nanak’s follower. (42)

He gave a message of truth to both the communities,
And restrained both from indulging in acts of oppression.
As he became more and more famous and popular,
People came to seek his blessings from far and wide. (43)

Dohra : Daulat Khan had two wives, having married twice,
But both the wives had no issues.
After paying obeisance to Guru Nanak, both of them were blessed,
With two sons each, who grew to be as brave as lions. (44)

Chaupai : Their names were Gazi Khan, Gazi Mast Khan,
The other two being Mir Khan and Zolakh Khan.
The two mothers made a public declaration that they were,
Blessed with a Couple of sons each, with the grace of Baba Nanak. (45)

Dohra : Baba Nanak was contemplating over the issue,
How to remain detached from the world.
Since the world had already come to know of his presence,
So he thought of getting away from the world. (46)

Chaupai : How can the sun remain eclipsed forever
Even if the sky is overcast with myriads of dark clouds?
So also Baba Nanak’s presence came to be talked about,
His fame spread far and wide in a very short time. (47)

How can a person resist shifting towards fire,
Who had been under a severe grip of cold?
So also those people found relief in Baba Nanak’s company,
Who were severely affected with pain and sorrow? (48)

All the Hindu and the Muslim Saints and Sidhas,
Possessing various degrees of spiritual powers,
Came to see Baba Nanak after hearing of his fame,
All of them went back acknowledging his spiritual supremacy. (49)
dôhrâ : azmatian azmat dçvain gayânian gayân sunâi.
jaïsî mansâ kâr âvai taisô dain samjhâi.50.

(udâsi kîtî, sidh gôsat)
chaupaï : tau bâbç kau udâsî âï. bâbâi surat pardçsain làï.
lai mardânaun sâth ralâi. layô rabâb un môdhî châî.51.

chaupaï : ais bhânt un sâchu sunâi. dçvai dîn sâch lài.
turak kurân au hindûan bûd. vâch kahç un sachu sachu bhûd.54.

dôhrâ : turkan kai hindûan kai jahin jahin dçsahi jâi.
hakk parâyô un kahai sûr us gâi.55.
Dohra : Baba Nanak blessed those with fame who sought fame,
He blessed those with knowledge who sought knowledge.
With whatever desire one sought his grace,
Guru Nanak directed him towards its realization. (50)

Undertook Udasees19 and Held Discussions with Sidhas20
Chaupai : Being overtaken by a sense of detached aloofness,
Baba Nanak thought of traveling to other lands.
He asked Mardana to accompany him,
Who followed Baba Nanak with his Rabab21. (51)

Whenever divine inspiration dawed upon Baba Nanak,
He would recite hymns to the accompaniment of music.
Sidhas, Saints, Pirś22 and their followers rallied round him,
Delivering his message, he proceeded further on his travels. (52)

To whatever country Baba Nanak paid a visit,
He sermonized people to dwell on God’s name.
He eradicated the idol worship of all kinds,
The worship of Pirś, Prophets, gods and goddesses. (53)

He dispelled people’s faith in all kinds of exorcism,
Such as in various kinds of talismans, tantric rituals and occult powers,
He also dispelled people’s faith in all kinds of spirits,
Such as various kinds of ghosts, spirits and Gugapir23. (54)

Dohra : Whichever country Baba Nanak paid a visit to,
Whether inhabited by the Hindus or the Muslims,
He advised the Muslim’s to shun others’ belongings as they shunned Pork,
And preached the Hindus to shun others’ share as they shunned cow’s meat. (55)

Chaupai : Delivering a message of truth in this way,
Baba Nanak made both the communities follow truth.
He explained the true import of the Koran to the Muslims,
And explained the real essence of the Vedas to the Hindus. (56)

Once Baba Nanak paid a visit to the town of Achchal Batala,
Where Sidhas were holding their annual congregation.
He entered into a debate with the Sidhas,
But, the Sidhas, despite their spiritual powers, paled in argument. (57)

The defeated Sidhas then complained maliciously,
Against Guru Nanak to another Sidha known as Bal Gudai24.
Sri Gur Panth Prakash

sidh kurlânaî bâl gudâi. hâr sidhan jâi chugli khâi.
nânak siddh navân ik bhayâ. sabh kî làhi sôû lai gayâ.58.

sun bâbâ jî ûhân sidhârç. us kô jît gur âgai padhârç.59.

dohrá : pharîd patan multân madh uchann lau jô pîra.
sabhan sôn kar gôstân nahi kisâki chhadî tatbîra.60.

dohrá : im kar sail panjâb kî lînç lôk patyâi.
sâbh dharmaśâl kar nij nij dharmaśâl lâî.62.

chaupaî : kichhuk bhâv gur sabad bichâra. kahôn dchkh srî granth majhâra.
sabhî hakîkat unai kî ûhân likhi yau nahi.
janam sâkhî purâtnô dckh jis hui châhi.63.

4. kljug au bûbç kî gôsat kâ parsnga
(kaljug nûn phikar)
That another Sidha (Guru Nanak) had appeared on the scene,
Who had robbed them of all their powers. (58)

Hearing these Sidhas, he felt very arrogant about his superior status,
And boasted of defeating Nanak in debate at his seat.
Hearing this challenge, Guru Nanak travelled to his seat of power,
And after defeating him in debate, proceeded further. (59)

Dohra : Guru Nanak then reached Pak Patan in the province of Multan,
Where he conversed with a Pir, a heir to the Seat of Baba Farid.
He also held spiritual discussions with other saints at UchhanLo27
And vanquished them all in spiritual discourses. (60)

Chaupai : There were countless number of other Sidhas,
Guru Nanak reached wherever he heard of any Sidha.
Exposing their fake and fraudulent spiritual powers,
He made all of them follow the path of truth. (61)

Dohra : Thus, Baba Nanak travelled all over the Punjab,
And made people follow the true path of religious worship.
And organised many religious and spiritual congregations,
And exhorted the people to follow the teachings of their respective faiths. (62)

It is difficult to narrate and record,
The whole account of Guru Nanak’s life.
Whosoever wishes to proceed further in this pursuit,
May consult the Puratan Janam Sakhis. (63)

Episode 4
An Account of the Dialogue Between the Kaliyuga and Baba Nanak
(The Kalujuga felt concerned/threatened)

Dohra : How there took place a dialogue and debate,
Between the Kaliyuga and Satguru, Guru Nanak,
I would narrate the account of this debate,
After consulting the narration of my predecessors. (1)

Chaupai : How (Baba Nanak) deliberated upon and inseminated the word of God,
I would narrate through illustrations from Sri Guru Granth Sahib.
The Kaliyuga wanted the sinners to be cast into hell,
The Satguru wished the sinners to be saved from hell. (2)
बलु की भधी कुंव नामि। यथा चै कुंवर धन ऐंगादे।
बलु भधी बलु रे बलु। उन्हों चै शहान सोधा ॥३॥
कलु चहाई पाप दुब जाई। बाबु चहाई उन पर लाघाई।
बाबु अपनी चहदाइ न बाणा। तारो चहाई सगल जाहान।

२। कलु भई भई भई भई । कलु भई भई भई भई ।
कलु भई भई भई भई। तुलक भई भई भई।
tau kaljug man ayò ròsa. laî nànak mòhi adàlat khòsa.
ham chàhai nij adal baháyá. nànak chahai nij dharam bartáyá।

३। भई कलु भई कलु भई कलु । कलु भई कलु भई कलु।
गुरियू मुख सुन लेई। सुने देह यह पुमड़व देई।
hamrò us kò milai na mçla. kaljug yaun ayò man khçl.
hui su kathá jis sunnai lòra. laç dçkh vah pustak hòra।

भ. अभ अंठिय पुराण उत्कणे
(संघट दी हृदयमी)

5. ab dakkhan parsang turyô
(dakkhan ki udási)

देवनज़ : दिव मतिजुध संघट नेमे उदे म बके मेल।
सब नामी ने धरू ने बलूरा बत बड़े कीठ। ॥१॥

dohrá : phir satigur dakkhan disc turc su kartci saila.
sabad sakhí kuç pardah kò maradánà kàr layò gaila।

धेवती : नंदी नंदी देवल दीवा देवे। मझ घं द्रिमत उदलब लीहन देहे।
देवल चाढि भांती हंस बत्ती। हंतम भय कर सबी चारी। ॥२॥

chaupaï : jahin jahin dcval tirath dçkhç. sabh thàn bharishat turkan kíc pçkhç.
dcval dháhi masìten madh karì. múrat madh kart días dharì।

३। भंदे देह मशक बुधनाइ । मे में फ़ भुमडव किरफ घाँव।
धरूगत धरुगत बीशा। द्रिमतार द्रिमतार।
बेटी भवानु रे देवा श्रेय। बृदी रे धरू स्वामी। ॥३॥
yaun bâbç dçkh sabad ucháryò. sò mòin yà pustak likh dháryò.
khurásân khasmànà kíà. hindustán daráïà.
kòi muglu na hòa andhà. kíà na parchá lâïà।

मेंठप : कलु भई कलु भई किर ग्रिम ते देशद भोय घर।
ग्रिम बीले मझ बांधे मे ग्रिमतल ते धून वे। ॥४॥
sóthã : kaljug chhórdyò náhi kis hùn dcvat maddh bala.
bharishat kíc sabh thài jò hindúan kç pûj thç।
The Kaliyuga wanted the sinners to be damned,
Baba Nanak wished the sinners to be redeemed.
Baba Nanak would never abandon his mission,
He wished to redeem the whole mankind. (3)

The Kaliyuga felt outraged at this intrusion,
That Baba Nanak had encroached upon his jurisdiction.
While the Kaliyuga wanted to implement his own penal code of conduct,
Baba Nanak wished to spread the message of righteousness. (4)

Since they did not agree with each other’s approach,
So the Kaliyuga wished to make a show of his powers.
Whosoever is keen to know of this conflict in more detail,
He may go through the other recorded sources (the Janam Sakhis). (5)

Episode 5
Episode about Baba Nanak’s Travel to the South
The Daccan Udasi

Dohra : Then Satguru (Baba Nanak) set out on another excursion.
This time it was in the direction of the South.
With a mission to preach the word of God,
He took along Mardana for company. (1)

Chaupai : To whichever place of Hindu worship Guru Nanak paid a visit,
He found it desecrated by the Muslim forces.
After destroying the temples, they had raised Mosques at these sites,
And put away the idols of the Hindu Deities after disfiguring these. (2)

Seeing the desecration and destruction of these holy places,
Baba Nanak recited the following hymns as reproduced below:
“Launching their invasion from Khurasan” (Iran),
They (the Mughals) threatened to occupy Hindustan.
But neither was any Mughal chastised,
Nor could any Deity checkmate their advance.” (3)

Sortha : The Kaliyuga had neutralised every kind of moral value even as,
It had dispossessed all the gods and goddesses of their spiritual powers.
It had contaminated and corrupted all the holy places,
Which were considered sacred by the Hindus for worship. (4)
6. ab pūrab kō parsang turiyō
(udāsī pūrab kī)

रेंधवः: भे करो भग विद जनं जयं धर्म जम विसेन।
       पुरुष सारं मां राम सरं जेनें जेनें मंदिर शिष्याँ।

dōhrā: ते बाबं हर्ष विद भागं धर्मं जम विसेन।
       पुरुष सारं मां राम सरं जेनें जेनें मंदिर शिष्याँ।

चाँपा: पितुरे मंदिरन लीं शंका विमलरूर।
       विश्ववेद विवेक लें चंद्र विण।

चाँपा: परिभाषण सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।

चाँपा: दोह्रा: ते वार्ध जद्ध चित धर्यो पुरब सैल बिचारा।
       जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: जुथु साच जाहिन जाहिन धाग्यो देख।

चाँपा: पारिष्ठान सतीगुर कियो गांग इश्नाना।
       रिक्रिंश रिक्री देख।
Episode 6
Episode about Baba Nanak’s Travel to the East
(The Eastern Udasi)

Dohra : Thereafter, Guru Nanak nursed another desire in his heart, That they should undertake another excursion to the east. Wherever falsehood has eclipsed truthfulness, He must endeavour to expose it. (1)

Chaupai : First Satguru (Baba Nanak) had a dip in the Ganga, Then visited Rishikesh, the seat of the ancient rishis. He visited the place of Vallabh1 across the river, Where all the residents were dressed like yogis2. (2)

This region was a seat of eighty four Sidhas, It was known by the name of Gorakh Matta3. The Kaliyuga had spread its tentacles here widely, As the Sidhas displayed many kinds of their magical feats. (3)

Here Baba Nanak recited and preached the Name of true God, And thereafter the place came to known as Nanak Matta. He visited Badri Nath4, Kedar Nath5 and the State of Orissa, And went further east even beyond the holy city of Jagan Nath6. (4)

As the artificial odour of a leather packing conceals Asafetida’s real flavour, And the real flavour of Asafoetida gets obliterated by the leather stink. So also many fake and fraudulent persons outnumbered the real saints, And they fleeced the people in the guise of saints. (5)

Dohra : So Satguru (Baba Nanak) made many followers in the East, And made them follow the path of truth and virtue. How innumerable was the number of such followers, No body can keep an exact count of them. (6)

Chaupai : He restrained swindlers from committing frauds, And brought back the prodigals to the path of virtue. He made them the followers of the true word of God, And established many centres of devotional congregations. (7)

He organised many congregations of his followers, And induced them to meditate upon the name of God. He inculcated the virtue of feeding others before feeding themselves, And made them follow the path of compassion and righteousness. (8)
धनी में वह सब से बड़ा 
कहना देंगे। हम उसे नहीं देंगे। देंगे वह जितना सबसे अधिक।
धनी में वह सब से बड़ा होगा।
हम को कुर्दौन दो हवाई। सति सबड़ हम देंगे।
हम्मी में वह सब से बड़ा होगा।
सिक्ख सब से अधिक होगा।
बाबू वह सब से बड़ा होगा।
हम को कुर्दौन दो हवाई। सति सबड़ हम देंगे।
ठीक हम तो सबसे अधिक।
शिवनाभ देंगे कौं राज। भगवान।
सिक्ख सब से अधिक होगा।
As they admired and eulogized Baba Nanak’s reformist role,
They expressed their sense of gratitude for his blessings.
“He has restrained us from indulgence in corruption,
And he has attuned us to the word of God.”(9)

Then Baba Nanak visited Bengal, Kamrup⁷, and then crossed over,
To a Country ruled over by women alone.
And then to an island ruled over by Shiv Nabh⁸,
Who became a devotee of Guru Nanak. (10)

Dohra : Baba Nanak visited all those places,
Which were inhabited by majority of corrupt people.
All of them became his devout followers,
And they started following the path of God.(11)

Chaupai : The people with Kaliyuga’s thoughts and deeds fled away.
I restrain myself from mentioning them in detail.
If I narrate all the details about these encounters,
Then this epic will become extremely voluminous. (12)

Then Baba Nanak proceeded further and further,
And crossed over to many other islands in the sea,
And he visited an uncountable number of Islands beyond Sangaldeep⁹.
I cannot keep a count of these several Islands. (13)

Baba Nanak himself knows his own spiritual worth,
How can we evaluate his worth.
How can a son know the birth of his father,
Baba Nanak alone knows his own powers. (14)

Where there were maximum numbers of ignorant, misguided and corrupt people,
Baba Nanak made it a point to visit such a country.
Whichever country Guru Nanak paid a visit to,
He exhorted the people to follow the path of righteousness. (15)

He established centers for religious congregations,
And bestowed his grace on the people to follow his path.
Whosoever approached Guru Nanak to be blessed with fame,
He blessed him with happiness as he wished. (16)
7. Ab pascham kō parsnga
(makkā madinā)

रंडव : भवानै ध्वास मे पवारी नेम बैल भद मंधि।
अंत मेल दम कुज बैल भवार रंडव मंधि। ७।

dōhrā : mardānai bābč sō kahi hous rahī man mānhi.
aur sail ham bahu karč kābō dēckhyō nānnhi।।

चाँप : दे महारी ध्वास द्वाराओ। दे सुन लिन रंगिन कही लागें।
सप्त दरुई उस रेड धनकारी। दे दी ही घड़े देख लागारी। १२।

cOpeI : qO बैल अभिसय पहरायो। ताहि किम कहारी भातायो।
jab kahtō tab đēt dēckhāī। ताहि यि यह देह लागारी। १।

अर स्लह बहु किर परस्न पराह।
हुआ मुहल सना देखारी।
सिम्यारे दाखल बैस लाखरी।
महेरे अवश्य दरा दिखारी।
tab sātitgur akkhān michvāī। jāi khulāyē haj kābč thāī।
parithmain zārat rōṛc karvāī। pāchhai aurahi jagā dēckhāī।।

घवे देह जल दिखारी बिरी।
गुड़े दल दाख भरे बिरी।
रिह भगवत दे बड़े महारी।
बिजू हाद मारा भल भगे मारी। १५।
bābč dēṛā val pichhlai kīō। hutyō rahat thō mundyō thīyō।
it khātār thō dhāyō mūndāāī। kōū āvai pīr khulāh āpč jāī।।

सीमी हरी उठे बुझ बलण। लिं बौंदी में भसू बढ़े साल।
श्री मंडराह उठे तबेने भुवन। सांतये बौह दिवर बेटी स्निव। १४।
aisǐ bhāi tahān gur kalā। bin kunjī sōn khulāh bhāyō galā।
ais achmabhā tahān lākhīyā mujāvra। jānyō pīr ihān kōū āvra।।

रंडव : विजयम भुवनाह सांतवाह देवा बैले अत्यं बन्ध।
जोंडे पुनः भुवनाह देव हुई बैलवे मैत्य। १६।

dōhrā : paritham mujāvar samjhiō hōğ vali ayō kōī।
yānūt khulhyō mazbūt dar dhūnd dēckhī cōī। ६।

चाँप : देही दल तूल बली ज पहाण। बिजू त सवेन उद महावल लाभ।
दालिम मिलिजे मार दरा दों सेन। महाराण अंड दों से वे स्नै। ११।

chaupaī : karī talāsh un vali na pāyā। kināi na khūlāi hath sabhān lāyā।
rāli milīk sabh lāi rāh jōrā। sagvān ardh rāh jō thēc aura।।

उग़े पुज्ञ जवेदे दे जगो। उघरे उथे में मंड अबान।
नाल नर मुलावत भोली। धूल दे वाज़ आब सब बाँड। ८।
tahān partāp bābč kō bhāyō। khulhō huto sō sabbh ardaīyō।
bahut sōch mujāvra āī। yah ṭō bāt nāī ab bhai। ८।
Dohra : Once Mardana made a request to Baba Nanak, that he had cherished a strong desire in his heart. That they should proceed on a long excursion, and that he had never gone on a pilgrimage to the Kaaba. (1)

Chaupai : Baba Nanak reprimanded Mardana, why did he not mention his desire earlier. Why did he take it so long to express that desire, as he could fulfill his desire much earlier. (2)

Then Baba Nanak asked him to close his eyes, they had reached Kaaba for Haj when he made him open his eyes. First he made Mardana to make obeisance at Kaaba, then he took Mardana to other places of pilgrimage. (3)

After that Baba Nanak laid down at the back of Kaaba, where the entrance from the backside was locked and closed. It was locked and kept closed deliberately so that, whenever a great Prophet approached, it would open automatically. (4)

There happened such a miracle with the grace of Guru Nanak, that the gate opened automatically without a key. When this miracle came to the notice of the Shrine In-charge, he understood that a great prophet had arrived. (5)

Dohra : First it came to the mind of the shrine Incharge, that some great prophet must have arrived at the shrine. That was how the heavily locked door had opened. So they should go and look out for such a prophet. (6)

Chaupai : They searched all around to find such a prophet, by making everyone touch the (earlier) locked and barred door. Even as all of them were trying together to close the opened door, the remaining doors to the shrine also got enclosed. (7)

After that Guru Nanak’s presence came to be realised, when all the closed doors opened on their own. At this, all the shrine-incharges felt extremely concerned, that yet another new miracle had taken place. (8)
Sri Gur Panth Prakash

dōhrā : tāhān mujāvran man mithi kit hindū āiō hōi. 
jāvai pat gavāi ham jādūgī kar kōi.9.

chaupaî : kārti talāsh tau bābā ākāhā. lākhīō bābā un hindū bhākāh. 
pair pasār bābā thō parā. ghasīt unhai val dūjī karā.10.

cOpeI : krī ḍlwısı bhwbw dykw 
liKE bhwbw aun ihMdU Bykw 
pyr psrw bhwbw Qow prw 
GsIt aunYH vl dujI krw 11.

chaupaî : karī talāsh tau bābā ākāhā. lākhīō bābā un hindū bhākāh. 
pair pasār bābā thō parā. ghasīt unhai val dūjī karā.10.

dōhrā : tāhān mujāvran man mithī kit hindū āiō hōi. 
jāvai pat gavāi ham jādūgī kar kōi.9.

chaupaî : kārti talāsh tau bābā ākāhā. lākhīō bābā un hindū bhākāh. 
pair pasār bābā thō parā. ghasīt unhai val dūjī karā.10.

cOpeI : krī ḍlwısı bhwbw dykw 
liKE bhwbw aun ihMdU Bykw 
pyr psrw bhwbw Qow prw 
GsIt aunYH vl dujI krw 11.

chaupaî : unain kahyō yah nānak phakīā. hindū muslimān kō pīrā. 
is turāk hindū hai ikas jānc. in dōi ik sār pachānāc.13.

chaupaî : unain kahyō yah nānak phakīā. hindū muslimān kō pīrā. 
is turāk hindū hai ikas jānc. in dōi ik sār pachānāc.13.

chaupaî : unain kahyō yah nānak phakīā. hindū muslimān kō pīrā. 
is turāk hindū hai ikas jānc. in dōi ik sār pachānāc.13.

sōrthā : jānkīāi it pag pāi arāc darvājēc nahi khulhēc. 
jau dvēc bad duāi kī jānā kichh hōr hui.15.

chaupaî : unain kahyō yah nānak phakīā. hindū muslimān kō pīrā. 
is turāk hindū hai ikas jānc. in dōi ik sār pachānāc.13.

chaupaî : unain kahyō yah nānak phakīā. hindū muslimān kō pīrā. 
is turāk hindū hai ikas jānc. in dōi ik sār pachānāc.13.

chaupaî : unain kahyō yah nānak phakīā. hindū muslimān kō pīrā. 
is turāk hindū hai ikas jānc. in dōi ik sār pachānāc.13.
Dohra : Then the shrine-incharges arrived at a conclusion,
That some Hindu might have tried to enter the Kaaba.
He intended to rob them of all their honour and status,
By casting some kind of a magical spell over the place. (9)

Chaupai : When they carried out a search, they spotted out Baba Nanak.
He was dressed in the manner of a Hindu.
Since he was lying with his feet outstretched (towards the Kaaba),
They dragged his body to change the direction of his feet. (10)

Instantly, the shrine door facing Baba Nanak’s feet opened,
When they dragged him out, the remaining gates also closed.
This incident incited and infuriated the shrine In-charges further,
And they pulled Baba Nanak out of the shrine’s premises (11)

Dohra : There upon, all the gates of the shrine got shut,
Despite all the force they applied to open the gates.
Incidentally, there were some people from Punjab among the Haj pilgrims,
Who, recognizing Guru Nanak, revealed his true identity? (12)

Chaupai : They declared that he was Guru Nanak, a saint,
Who was a prophet of both the Hindus and the Muslims.
Who showered his benevolence equally on both the Muslims and the Hindus.
Who considered both the communities as equal partners? (13)

Who had preached the true name of God to both the communities,
Who had made the people follow the path of truth and righteousness.
Who had exhorted both the Hindus and the Muslims to pray and meditate,
Who had weaned both the communities from non-belief and arrogance? (14)

Sortha : Did they not observe the phenomenon of doors having closed,
The moment his feet were turned in another direction?
What worse disaster might happen further,
If he but uttered another curse? (15)

There upon, all the shrine in-charges deliberated upon the whole issue,
That they had used their whole strength to open the shrine doors,
But having failed in all their attempts to open the gates,
They had lost all their prestige and status.(16)

Chaupai : So all the Shrine in-charges reached a unanimous resolution,
That they should get the shrine doors touched by Guru Nanak.
If the doors get opened with the touch of his hands,
Then they should accept him as their prophet and become his followers. (17)
سی غور پانث پرکاش

۸. ابودبع کا پارسناک

(دوہرہ دی: ۸)
But if he was unable to open the shrine gates,
Then they should make a mince-meat of him.
They addressed Guru Nanak in all humility and politeness,
So that he might display his miraculous powers. (18)

With folded hands, they approached Guru Nanak,
And addressed him in semi-arabic dialect.
Guru Nanak responded in the same medium of communication,
And asked them respectfully to sit with him, (19)

With folded hands, once again they appealed to him,
To forgive them for their acts of misdemeaneur.
They pleaded for Guru Nanak’s touch to open the shrine doors,
So that the Haj Pilgrims might accomplish their Haj pilgrimage. (20)

Dohra : There upon Satguru Guru Nanak called Mardana,
And gave him some verbal instructions.
Thereafter, Mardana opened all the three closed doors,
As per the instructions of Guru Nanak (21)

Chaupai : Thus, Guru Nanak accomplished Mardana’s pilgrimage to Madina.
Then they proceeded further on their next excursion.
They proceeded to the countries situated further in the West,
And they crossed all those countries of the West. (22)

They went on and on in the same direction,
And finally sailed over many oceans.
There Guru Nanak came across Varuna5, The God of ocean.
He alone knows the discourse he had with this Sea God. (23)

The Muslims address this Sea God as Khwaja Khizar6.
This is his popular name in their own vernacular.
There Mardana got scared of the sea-life,
And he begged Guru Nanak to return to their own country. (24)

Episode 8
Episode about the Travel To the North
(The Northern Udasi)

Dohra : Then Satguru Guru Nanak proceeded towards the various mountainous regions,
Which were situated in the Northern part of India.
dohra: phir satigur sun parbat utam badô su dçs.a.
siddh sadh suntahi ghanç dçvi dçv mahçs.a.1.

chaupai: usã dçs kç sailahi kãrãa. labhã hãn sach jhûth bichãrãa.
paritham nihal phir dhãran chardhã. kãliân chhad phir dhaulian vardç.2.

chaupai: nãâ mãdãmã sã ãsã ãsã så cãrawlã. lâbhi hân sach jhûth bichãrãa.
paritham nihal phir dhãran chardhã. kãliân chhad phir dhaulian vardç.3.

chaupai: jah kit bábã jì jávc dçs.a. tah nãm dirdháväin sat updçs.a.
tãu mari sôn ham yau kahyô. bábç sâkhî kinai ant nç lâhyô.5.

chaupai: bábç sail akâs bhî kîná. bábai sail bahu kî åhî jamîná.
bábç kì gat bábô jãnai. kai jãnai ju nãl phiráñai.7.

chaupai: bábç kì gat bábô jãnai. kai jãnai ju nãl phiráñai.7.

chaupai: jô likhî na hôtî aurahi thaura. likhtç ham sab hî bahu taura.8.

chaupai: yàtc ç main súchyyô dhãrôn. ågai hôi na tau sharm karaun.
jau nahin sâkhî likhî na hôi. jarûrahi chahiyyat likh lai sói.9.
These regions were supposed to be inhabited by,
Many Sidhas, Saints, Gods, Goddesses and chiefs of gods. (1)

Chaupai : Guru Nanak went on a journey to these regions,
To see the merits and demerits, to sift truth from falsehood.
First they visited the low-lying sub-mountainous (Trai) regions,
And then proceeded towards the snow-covered higher regions. (2)

I restrain myself from giving all the minute details of this journey,
In order to restrict the size and volume of this epic.
Whosoever is interested in knowing all these details,
He may consult many other existing books on this topic. (3)

Dohra : When Guru Nanak visited these mountainous regions,
He did not approve of the practices in these regions.
He noticed several Maths\(^1\) and monasteries of many gods and goddesses,
Where the inhabitants were worshippers of phallic stone idols Shivling\(^2\). (4)

Chaupai : Whichever region, Baba Nanak paid a visit to,
He preached the true Name of God to the inhabitants.
Thereupon David Murray enquired of me further,
“How innumerable are the episodes related to Guru Nanak” (5)

“The number of episodes about Guru Nanak are innumerable and profound.
The Sidhas, Saints and prophets have failed to keep a Count of these.
Baba Nanak has undertaken so many travels (Udasis),
That I cannot narrate all those travels and episodes. (6)

Guru Nanak has traveled all the regions in the space,
He has also traveled all over the various lands as well.
He alone knows his powers and his worth,
Or else his companions who travelled along with him know him. (7)

If I narrate all the episodes about his travels,
The present epic will become too large and voluminous.
Had these details not been recorded in other epics (Janam Sakhees),
I would have certainly laboured to write all the details. (8)

Had there not been any earlier records of these events,
I would have certainly taken more pains to give all the details.
Whatever has not been mentioned earlier,
I have endeavoured to narrate only those events.” (9)
5. वाजी बिखी दे भुज्ञाराम की कली
(अब अस्ति भलें बुढ़े लाह)
9. संक्षि दिली कपत्षारेन कि चली
(अब आई बोलो तुम्रो काल)

देववन : भजती मदी थे मुझे लौट दिखी भुज्ञाराम।
दोहरा : जो अगस्त थे घनां को मैं हाँ कही गरातः।

9. तीली कद ब्रम्हन की चाली
(अब आई कद ब्रम्हन की चाली)

देववन : भजती मदी थे मुझे लौट दिखी भुज्ञाराम।
दोहरा : जो अगस्त थे घनां को मैं हाँ कही गरातः।

9. साखी दिली कपत्षारेन कि चली
(अब आई बोलो तुम्रो काल)

देववन : भजती मदी थे मुझे लौट दिखी भुज्ञाराम।
दोहरा : जो अगस्त थे घनां को मैं हाँ कही गरातः।
Dohra : “Whatever has been narrated in great detail earlier, 
I have only made a mention very briefly. 
Whatever has gone unnoticed earlier, 
I have given expression to those events. (10)

Episode 9
Now Follows the Episode of Delhi’s Emperor
(Your Time is up Now)

Dohra : Now, my dear readers, listen to the narration further, 
When Delhi was being ruled by the Pathan emperor. 
How he invited Guru Nanak’s wrath on himself, 
And how his reign was replaced by the Mughal rule. (1)

Chaupai : Brahm Khan Lodhi\(^1\) was the ruler of Delhi at that time, 
Who fell on bad days during his reign. 
He ordered all the Sidhas, Saints and prophets to be arrested, 
And made them grind corn with the manually operated Chakkis\(^2\). (2)

He declared all of them as fraudulent exploiters of the masses, 
Since they had failed to demonstrate any kind of miracles. 
Then all the Muslim and the Hindu saints agreed unanimously, 
That Guru Nanak alone was capable of getting them released. (3)

He alone could protect their dignity and honour, 
He alone could preserve the sanctity of their sacred robes. 
As everyone is not the bravest amongst a battery of armed troops, 
As every animal is not as brave as a lion in the whole forest. (4)

Dohra : Hearing their petition, Guru Nanak remarked smirkingly, 
That all the saints and prophets were equally empowered. 
That they were unnecessarily giving him that credit, 
And assured them that everything would turn out well the next day. (5)

Chaupai : Guru Nanak made all stone-wheeled chakis run automatically, 
And made all the debris-loaded baskets rise above the heads of labouring saints. 
As he protected the honour of their sacred robes, 
His fame and reputation spread far and wide. (6)

Dohra : An elephant belonging to a gardener had died, 
Satguru Guru Nanak brought this dead elephant back to life.
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dōhrā : mujoh hāthī hathvān kō sri satigur dayō uthāi. un ḥutī tahal santan kari kari dayā gur tāhin.7.

chaupaī : sun gur par shāhī risāyā. yah jādū in hindū chalāyā. shahrōn iskō dayā kadhāi. bahur na dīlī var hai āi.8.

chaupaī : tānkō bītā baras hazāra. gôsat karī kab bābā nāra. tau uskō ham uttar dayō. yah gōsat main sansō bhayō.2.

chaupaī : nahnī jānī sammat sālā. vādh ghāt nahnī samjhayō havāla. āgā milč unōn tai chaurdā. un achchhar bahu aur dač tōrdā.3.
Since this gardener used to provide food and shelter to the saints, He became worthy of Guru Nanak’s grace for his acts of service. (7)

Chaupai : The emperor felt extremely offended after hearing about these events, He felt that this Hindu (Guru Nanak) had displayed magical feats. He ordered/proclaimed that Guru Nanak be turned out of Delhi, And He must not be allowed to enter Delhi again. (8)

Guru Nanak retorted that he would enter Delhi again and again, And predicted that another king would henceforth rule Delhi. Guru Nanak also predicted the end of Lodhi Dynasty’s empire, And said that their royal writ would cease to run by 1878 (B.S.). (9)

Dohra : Thus Sri Guru Nanak inflicted his curse on him, And he died of gastroenterological disorder. And Delhi was occupied by the Mughal king, Who became a devout follower of Guru Nanak. (10)

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**Episode 10**

*An Episode of Emperor Karoon*

*(There was one Emperor Karoon)*

Dohra : After hearing my narration, David Murry remarked, That all his doubts about Guru Nanak had been removed. But how did Baba Nanak hold a discussion with Emperor Karoon¹, He had certainly his doubts about that dialogue. (1)

Chaupai : The Emperor Karoon’s empire existed thousands of years ago, How could Baba Nanak have a dialogue with that emperor. Then I gave an explanation to David Murry, That there was an anomaly about this dialogue. (2)

Baba Nanak himself never narrated this episode in his own words, But some foolish chronicler had written it as a dialogue. Later on another more irresponsible writer further expanded it, And made further interpolations into this episode. (3)

They neither tallied the chronology of years between the two personages, Nor did they calculate the time lag between the two events. Since such discussions between saints were quite prevalent in those days, Some odd writer had recorded it as a discussion (between Karoon and Nanak). (4)
11. साहित सतिगुर कि बसावली कि तुरी ('जिम दिपक ते दिपक जागाई'...)
They could not differentiate between an episode and a discussion,
As the foolish writers could not ascertain the real facts.
I regard the first chronicler as an irresponsible romantic fellow,
And count the latter writers in the same category of romantics.
As some idiots mistake a dried empty beehive for a worn out moon splinter,
Much as some others regard an oil-seed crusher as God’s eye lashes’ colouring stick. (5)

Dohra: Although there is a gap of thousands of years separating,
The times of Muslim emperor and Baba Nanak.
But this myth about Karoon’s forty heaps of wealth,
Had been written time and again by these writers. (6)

There had been an emperor by the name of karoon,
Baba Nanak had just referred to Emperor Karoon’s myth.
And how he had piled up forty heaps of coins,
And how he died empty handed even after amassing such a huge wealth. (7)

There was an ancient prophet by the name of Amar,
Who had met and blessed Emperor Karoon.
But the idiotic/foolish writers have attributed this incident,
As a dialogue held between Karoon and Baba Nanak. (8)

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**Episode 11**

**The Episode of the Lineage of the Sikh Gurus**

(As a lamp lights another lamp)

Dohra: Then David Murry enquired of me,
That I should reveal the secret of the Sikh Guru’s lineage.
How other Sikh Gurus succeeded Guru Nanak,
I must narrate the whole sequence and detail. (1)

Chaupai: Then I supplied him with all the details,
That Guru Angad Dev succeeded Guru Nanak.
If I started narrating the biographical details about Guru Angad,
The present volume would never come to its end. (2)

Guru Angad Dev was succeeded by Guru Amar Das,
Who deserved to be an inheritor of the Guru’s seat.
As he made the rulers of twenty two states his followers,
Whosoever claimed to be a ruler, became his follower. (3)
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भूल समझाम पुजान मत ठही। उब अे दीक धन मेलीन घडी।
दीज अलकन हूड़ दीवालियों। धला चयने मिट ध्य गीतिय।
pun râmdâs pûran mat thai। tab tç phir ghar sôdhiyan rahi।
phir arjan gur harigóbinda. khardag chakyô jin mår paiinda.4.

भीजी भीजी देंडी दिनतही। मान मत वे ठह म हेडी।
रंग बंधने मान ईंधन। दिवं pûmanda में सटी मुख।5.
mîrî pîrî dôû dikhâi। shâh jahân kô hâr su da।
lalâ kambar márc phaujdâra। phir patshâhi son lai savâra.5.

रेवा : दिल पली वाइ में उब विस्तल करे दिवं दुकाने।
दिवं पुरी मिर मी मिर करे बुध में।5।

dôhrâ : phir hari rai au har kishan bhaç timain gurdçva।
ichhain pûrain sikhan ki sikh karain gur sçva.6.

शेखरी : देब बचपन द्वार गुढ़ करे। पक़ुव्राज दिउ मिर मिर गठे।
ललू में ग को लीजे। पक्का बच दव दिखतो लीजे।7।
chaupaî : tçg bahâdár phir gur bhayô। parsavârath hit jin sir dayô।
kaljug main vad sâkâ kiyô। dharam karam rakh hindûan liyô.7.

बुध लोकम दिद बुध बुध दव।
事业部 लिभी लीजे आ मत।
मिर लीजे मे दिक लीजे। दिनह बुध दे कु व पके अवई।8।
pun gôbind singh bhaç kaldhâri। daî patishâhi kiyô panth bhârî।
jim dîpak tç dîpak jâgai। tiun gur tç gur hôt bhaç âgai.8.

रेवा : मी मिकराज मे लम करे। देबे निकटे लम मुलाफ़।
दिक दी बुड़े मार दे लम। अस्सी विउछा दिवराफ़।9।

dôhrâ : sri satigur jô das bhaç। daç unck nâm sunâi।
tim hî bûtç shâhi tç la। apní kitâb likhvâi.9.

12. साधी नेवारो भक्तिमान ले सुमभी ली लिखवाए।
(...पक़ुव्राज दिउ मिर मिर लीजे...) (parsavârath hit nîj sir diyô...)

रेवा : अव माल ले दीक करने बद ले लें घटाप।
किघरा में गुमल के पक्के मेर मिर दर्ज।1।

dôhrâ : tab mâlî nç phir kahyô yah bhi bhçt batâi।
patishâhan au guran kô paryô bair jî bhâi.1।

शेखरी : उब मे दूसे बचपन। कु लभर मे मिर दूसे बमान।
बसे दफी वे डूमे डूमे। मे पके साउ लही।1।
Guru Ramdas became the perfect Guru thereafter,
Since then Guruship remained vested in the Sodhi Dynasty.
The succession then passed on to Guru Arjun and Guru Hargobind,
And Guru Hargobind had to pick up sword to kill Pandey Khan. (4)

He became an embodiment of both spiritual and temporal qualities,
As he even defeated Shahjahan in the field of battle.
He also vanquished Lalla Beg and Kambar Beg in battles,
But, later on, the emperor patched up with Guru Hargobind. (5)

Dohra: Thereafter Guru Harrai and Guru Harkrishan followed,
And attained the status and glory of Sikh Gurus.
Their blessings fulfilled all the desires of their followers,
Who offered their services to the Gurus out of gratitude. (6)

Chaupai: Then Guru Tegh Bahadur was the next successor,
Who gave up his life for the protection of others’ human rights.
He made the supreme sacrifice in this Dark Age (Kaliyuga),
And protected the religious rights and rituals of the Hindus. (7)

Then Guru Gobind Singh succeeded as the sovereign prophet,
Who bestowed Sovereignty on the Khalsa Panth.
As one lamp lights another lamp and illuminates,
So the ten Sikh gurus succeeded one after another. (8)

Dohra: Thus, the ten Sikh Gurus who became the Gurus of the Sikhs,
I have narrated the names of each one of them.
David Murry should get these details included as such,
In the history of the Sikhs being written by Bootey Shah. (9).

**Episode 12**
**Episode About Aurangzeb’s Tyranny**
(one who made the supreme sacrifice for others’ rights)

Dohra: Then David Murry asked me once again,
That I should reveal this secret also.
How did the conflict come to develop,
Between the Mughal emperors and the Sikh Gurus. (1)

Chaupai: Then I explained to him the cause of this conflict between the two,
And how the various Mughal emperors treated the Sikh Gurus.
chaupaï : tab main uskò bhçd batåyô. guråun sôn jîm unai kamåyô. 
kaç râj kaç uskô råhåvain. sô chål jat nåhin sir ávain.2.

cadç råjî kaç gusç rahâvain. sô chål jat nåhin sir ávain.

râj nurngai sir jåb åyô. bådò pâp us kai dil bhåyô.
it naurang ut tçg bahådra. båhç jagat main duåi ujågra.3.

dêhâ : tçg bahådar bad kål dhåri. pargat bhaï gal dünåni sårî.
jån pâi åi parai kô dukhå. parai charan å hôvai sukhå.5.

cadç råjî kaç gusç rahâvain. sô chål jat nåhin sir ávain.

râj nurngai sir jåb åyô. bådò pâp us kai dil bhåyô.
it naurang ut tçg bahådra. båhç jagat main duåi ujågra.3.

Sri Gur Panth Prakash
How they kept on using the carrot and stick policy against the Gurus,  
But despite their shifting policies, they never abandoned their hostility. (2)

How when Aurangzeb took over the reins of power (at Delhi),  
He thought of committing a very sinful deed (against the Hindus).  
Which led to a direct conflict between him and Guru Tegh Bahadur,  
Which made both of them famous in the world for their deeds:  
Aurangzeb (for tyranny), Guru Tegh Bahadur (for sacrifice and human rights). (3)

Dohra: Aurangzeb had taken a vow in his mind,  
As soon as he descended to the throne of India.  
That he would convert all the Hindus to Muslims,  
After hunting the Hindus through out the twenty two states. (4)

Chaupai: Guru Tegh Bahadur came to be known as the bravest of the brave,  
As his fame spread far and wide in the whole world.  
Whosoever felt oppressed, tortured and aggrieved,  
Sought his (Guru Tegh Bahadur’s) protection and felt relieved. (5)

Human beings all over the world are desirous of comforts alone,  
They alone seek His grace who come across suffering in life.  
They received instant relief who sought his protection and,  
His fame spread all over the world for his alleviation of human suffering. (6)

Dohra: This fact came to light through out the world,  
That he (Guru Tegh Bahadur) was a true prophet.  
Whosoever came to seek his protection,  
He got relieved and redeemed. (7)

Chaupai: So when the Muslim writ began to run all over the country,  
They planned to convert the Hindus through a witch-hunt.  
Then the Hindus felt extremely concerned at this development,  
And they arrived at a resolution after thorough deliberations. (8)

That they should leave this problem to be dealt by the Brahmins',  
As they might succeed in getting some providential reprieve for them.  
Thereupon the poor, helpless Hindus went with folded hands,  
And stood before Aurangzeb in humble supplication. (9)

They remarked since they were in subordination of the Brahmins,  
The Emperor should first convert the Brahmins to Islam.  
Thereafter, they would also accept Islam after their peers,  
This is how the poor Hindu populace played a trick with the Brahmins. (10)
स्री गुर पंथ प्रकाश

अभ्यस्त सीती मैल ब्रह्माके. ब्रह्माके ब्राह्म विहारी का ब्राह्माके.
उन छोटे सीती मैल ब्रह्माके. ब्रह्माकेवर उन ब्राह्मी का ब्राह्माके. 191.
अपने लिए गई चुहड़ी. बरहमन पाय दाई बाली.
तब उन लिए बरहमन के पाय का ब्राह्माके.
अब उन लिए मैल ब्राह्माके. 192.
जो चाहे लोहे मोही तु आई. बिरत तुरकान गई दाय लगाई.

नाहिं मुलक ताज़ा पारा. मुलक राहे मुही मान दयान मारा.12.

दोह्रा : मह मुह वन भर मैल भन तत्त्व बाली पुकार।
देवता देवता उसर उन ब्राह्मीं वर्त महापुरुष।13.

dोहरा : साहब सुन बहादुर सु शायर मार जन मार गया परवार।

क्रिया क्रिया अनुभव अनुभव उन ब्राह्मीं वर्त महापुरुष।13.

cोपी : बरहमन बानी बाहु आक्की बांध। न बित्रू सूदे बित्रू बाली बांध।
बांधकन हे उद अवसम बोली। दीले आवरण कुंडल मू सीतीं।14.

dोहरा : साहब सुन बहादुर सु शायर नारायन धर जन राम गया परवार।

जो मुह बांधकन हे हृदय हृदय। बांधकन हे बांधकन शुरु छुट्टी।14.

cोपी : बांधकन से तप न ताज़ नाम। देवता देवता उन ब्राह्मीं वर्त महापुरुष।13.

dोहरा : यथा सुन स्वाहा स्वायत्त तब भाई तब भाई साई।
कश्मीर में विद्वान का सिद्दू वनज्ञ पाय दूर लंध।15.

चौपाई : बरहमन बानी बालक बांध। श्री मुलता सिद्दू बाणी हे पीड़ा।
बांधकन हे बांधकन शुरु छुट्टी। मह बिन्दू लीले ब्रह्माके।19.

चौपाई : बरहमन बानी बालक बांध। श्री मुलता सिद्दू बाणी हे पीड़ा।
बांधकन हे बांधकन शुरु छुट्टी। मह बिन्दू लीले ब्रह्माके।19.

चौपाई : बरहमन बालक बांध। श्री मुलता सिद्दू बाणी हे पीड़ा।
बांधकन हे बांधकन शुरु छुट्टी। मह बिन्दू लीले ब्रह्माके।19.

राहुल चुले सूजा वर्त मुरला मैल विकार।
क्रिया क्रिया अनुभव अनुभव उन ब्राह्मीं वर्त महापुरुष।13.

dोहरा : यथा सुन स्वाहा स्वायत्त तब भाई तब भाई साई।
कश्मीर में विद्वान का सिद्दू वनज्ञ पाय दूर लंध।15.
Thus these poorer Hindus got themselves absolved of this threat, And shifted the whole responsibility to the Brahmins. Thereafter the emperor Aurangzeb summoned the Brahmins, And ordered them to get converted to Islam. (11)

He promised them all the perks and privileges of their choice, If they changed their religion and converted to Islam. Otherwise, all of them would be exiled from the country, And persecuted to death if they dared to stay there. (12)

Dohra: Hearing this proclamation, they turned pale and bloodless, As if all of their families had perished in one stroke. They would have gladly escaped to any non-Muslim country, But all the surrounding countries were inhabited with the Muslims. (13)

Chaupai: Thus, the Brahmins came under great stress and adversity, Day and Night, they were at their wits’ ends to find a solution. Finally, they prayed for a few days reprieve and postponement, With a view to find some way out of this ordeal. (14)

Thereafter, the Brahmins meditated and fasted to invoke their gods, But no gods or goddess came to their help despite their rigorous invocations. In the meantime, some slanderers reported against them, That they (Brahmins) were trying to cast some magic spells. (15)

Dohra: Hearing about this alleged mischief by the Brahmins, Aurangzeb felt extremely infuriated against them. He ordered all the Hindus (mostly Brahmins) from Kashmir to be converted, And proclaimed that their religion (Hinduism) be wiped out from there. (16)

Chaupai: He dispatched Horse-mounted soldiers to the Kashmir valley, And they ran posthaste towards Kashmir on receiving orders. They caught hold of all the Hindus forcibly under duress, And converted all of them to Islam. (17)

Despite all the desperate efforts of the Hindus to escape and hide, All of them were made to convert to Islam by force. When these mass-scale conversions terrified the whole country, The Brahmins approached Satguru (Guru Tegh Bahadur) for protection. (18)

Dohra: The Brahmins from all the nooks and corners of the country, From Kashi (Benaras), Gangetic plains, Kurukshetra and other places. Assembled together and prepared a joint petition, And presented it to Guru Tegh Bahadur to save their religion. (19)
Sri Gur Panth Prakash

चैथली : आँठि सुधामधि मधि श्रीम मधि। मधिझाँम मधि मधि आँठि कुमली धी।
दे हुमझी धी मधि हुमझी धी। कुमली धी धी धी धी धी 120।

chaupai : अब बरहमन सबह असपुकारं सतिगुर संतव अथ तुंम दावारं।
है चहत्री तुंम बरान उजागर सा। गाँ बरहमन तुंम परिपाणारं 20।

अब आँठि भाली भाली दे हुमझी। अब चै पै उम लेगू धीरी।
उम तसदु सतिगुर अस推送 । लघे दिनभक लघे धीरी । 29।
अब अपं हमनाई पाई भारी। अब तै पै तुंम लेहु उबारी।
तुंम नानक सतिगुर कांडहारी। राखो हिन्दून भंदू भारी । 21।

हिंदू लिंग दिनमन कै बढ़के। माय। तुलकी दे लिंग बढ़के।
उब तिस्स दे बढ़के बढ़के। अब तिस्स दे बढ़के बढ़के । 22।
हिंदू हिंदु सनीती हाई कारण। शाही नरंगाई याई लिख कारण।
तुरक परिधमहै बहमन कारण। अहू हिंदु है पाख्च परंप । 22।

वुमच है दिनभक अवलम। उब उदो नय्यू मधि मन सन।
द्वार हुम भूली मधि मन । उदो उदो नय्यू नय्यू मधि । 23।
बरहमन है हिंदून अग्वान। तुरक है जान मसाद महान।
हां हिंदू नरंगाई को लिख कारण । 23।

से उम दे लिंग महतूत मूढे। दिनभक दे जय दिनभक बढ़के।
ताली दे उब उदो नय्यू मंथन बढ़के। उदो दे दिनभक अथ चैर में भाली । 24।
जॉ तुम हो चिक्क सतिगुर सूरं। दुब्व राखो हिंदुवान पृष्ठ।
नाहिं तो तुरक तुही परिधम करावान। तुही ते पिच्छ हम दिन मचन अवान । 24।

उम नरंगाई दे बहवा विहपार। मधि दिनभक दे नैल लगान।
उम दे भावान आस धी। तुरक नरंगाई उम भावान। 24।
तुम चहत्री हो खर्दाग उतावान। साबह हिंदुनां को गैल लगावान।
तुम पाई मायाव अवान घनी। करादमत तुम पाई अंगान। 25।

दोहरा : उब उदो दे लम बुला ध्वपत्र दे लिंग लिंग भावी।
से उम भंडव दब भाली सब भाली उम मंथन भावी । 25।

dôhrâ : तुरकन तै दस गुंड हाई हिंदु हिंद मानी।
जॉ तुम क्षाय धर्म क्षाय दब रालन तुमाय सांग अही । 26।

चैथली : बुल परि भाली भाली विवाह। उब उदो में धार दब उदो।
उब उदो भाली उम भावी। दे दिनभक महतूत अवलम । 27।

chaupai : गुर नानक बाच गाँव बिकाया। तरकन साह नाही क्षाय धर्माय।
तुरक गालन गालन हम साना। याई कार गाँव सतिगुर बाङ्गाना । 27।

दोहरा : जे कार तुरको भाल वाले दिन देव एड राहे देव।
दे दि धारान सांग भालू नवकारू उब बुला। 28।

dôhrâ : जचक तुरको भाल वाले दिन देव एड ना लावान बचारा।
दुब्व तैकी हैल भालू नवकारू उब बुला । 28।
In this way, they approached and petitioned to Guru Tegh Bahadur, and sought his protection, considering him the true embodiment of the Divine. Acknowledging him to be the Divinely appointed warrior (Kshatriya), they beseeched him to protect the dignity of their religion and faith. (20)

Since they had fallen on bad days in this hour of misery, Guru Tegh Bahadur must stand by them in their hour of trial. Being a true and revealed prophet (Satguru) of the House of Nanak, he must protect the honour of the Hindus in their hour of trial. (21)

That all the Hindus were to be completely eliminated from India (Hindustan), the Emperor Aurangzeb made a proclamation to that effect. All the Brahmins were to be converted in the first attempt, rest of the Hindus were to be dealt with after that. (22)

Since the Brahmins were the leaders of all the Hindus, conversion of the Brahmins will lead to everyone else’s conversion to Islam. This being the declared policy of the Emperor Aurangzeb, and being threatened by it, the Brahmins came to seek his protection. (23)

If Guru Tegh Bahadur was a perfect prophet and a supreme warrior, then he must protect all the Hindus of India. Otherwise they would name him (Guru Tegh Bahadur) to be converted first, after him, they would voluntarily embrace Islam. (24)

They entreated him to pick up a sword like a brave Kshtriya, and win the hearts of all the Hindus of the whole country. As Guru Tegh Bahadur alone had lots of financial resources, and unlimited spiritual powers to combat this challenge. (25)

The Hindus were ten times more in numerical strength, than that of Muslims in the whole of India (Hindustan). If Guru Tegh Bahadur picked up a sword against the Muslims, all the Hindus would rally round him in this fight. (26)

Guru Nanak had made a prediction in his own words and, blessed the Muslims to wield the sword but not for committing oppression. Otherwise he would destroy the Muslims with his own sacrifice, such was the blessing and prediction of Guru Nanak. (27)

Guru Tegh Bahadur remarked if it benefitted the Hindus, he would not hesitate for a second to offer his sacrifice, which would not only uproot the tyrannical Muslim rule, but would get them (the Muslims) even damned in the House of the true Lord/God. (28)
सी गुर पंथ प्रकाश

चैतनी : उद बुधग ते भग ते आती। उद भग ते भग दुधमे।
 कुब रहेगे उम दिल नम। उद भग तुम ते लई दुधम देख । 29।

चौपाई : तब बरहमन कच मन याई। कब मुयो कब जाद उकहद।
 तुरक कराइंग तम ता साई। कब मर तम हाद उबारा।29।

दोहरा : उद रिमुलुक दिखुल परव ते बर रिमुलुक दुरट।
 तम रिमुलुक रिमुलुक दुरट में दुरट दुरट । 29।

चैतनी : उद दिखुल नती जदी। सिम रिमुलुक दी किर महाकृ।
 रिमुलुक ते हुई शुकमान। भभो रिमुलुक माध घात । 30।

चौपाई : तब बिपन जाई वाई काई। जिम सितगुर ती उन समज़।
 परितम करो गुर मुल्माना। मगर होवाग साग जहाँ।32।

दोहरा : किम दिखुल तट तट। मुख त्विटुलूक दुरट दुरट।
 तब दिखुल नाम काई। तब दिखुल तट दुरट दुरट । 31।

चैतनी : उद रिमुलुक बेटी सुनी। किम रिमुलुक बेटी दुरट।
 रिमुलुक तो हुई शुकमान। भभो रिमुलुक माध घात । 32।

चौपाई : तब बिपन तीन वाई काई। जिम सितगुर ती उन समज़।
 परितम करो गुर मुल्माना। मगर होवाग साग जहाँ।32।

दोहरा : दिली दुवदै कर्द गुरु दुसालो दियो गहाल।
 हालवाई हाई दियो पर्गत होंग दाई । 35।

चैतनी : दुवदै तट नवल तट ले। दुवदै के तम भग में पले।
 रिमुलुक रिमुलुक एम रिमुलुक। रिमुलुक रिमुलुक रिमुलुक। 34।

चौपाई : शुहरत भैं नारंग फार्द लयो। धुंददत ठह जी गह मैन पयो।
 इम नारंग कच हाथ अंच। इम कर सितगुर अंच बंधां च। 36।

दोहरा : जेल भैं धुंदद धुंंद। तेज भैं दिल बेकास।
 जेल भैं धुंंद धुंंद धुंंद। तुम दिल रिम भाद रिम । 37।
Chaupai: The Brahmins responded to Guru Tegh Bahadur’s offer somewhat like this:
That his sacrifice would take long to uproot the Muslim tyranny.
As the Muslims were hell-bent on converting the Brahmin’s faith in a year
A mere offer of sacrifice would not save their honour. (29)

What purpose would the offer of a boat serve for the drowned,
How could an offer of food revive a person dead of starvation?
How could a dip in water bring back a person dead of dehydration, to life,
Whose thirst could water quench after a person’s death? (30)

Dohra: Then Guru Tegh Bahadur told the Brahmins in this vein,
To rid them of the gnawing fear of their persecution.
They should tell Aurangzeb to convert Guru Tegh Bahadur to Islam first,
After whose conversion they would also accept Islam. (31)

Chaupai: Thereafter, the Brahmins reported to Aurangzeb in the same vein,
In which they were advised by Guru Tegh Bahadur.
That he should first convert Guru Tegh Bahadur to Islam,
After that, all the citizens of India (Hindustan) would follow him. (32)

So the wily Brahmins fed this information into Emperor’s ears,
Who accepted it as an authentic version without any verification.
And Aurangzeb started stalking after Guru Tegh Bahadur’s movements,
He dispatched his officials to hunt Guru Tegh Bahadur Down. (33)

On the other hand, Guru Tegh Bahadur made preparations to fulfill his promise,
As he had made it out to the supplicating Brahmins.
So Guru Tegh Bahadur marched towards Delhi on his own,
And offered himself for arrest before the Muslim ruler. (34)

Dohra: Thus standing in front of the entrance to the walled city of Delhi,
Guru Tegh Bahadur sent a messenger with an expensive garment (Doshala).
Who placed it at a sweetmeat seller’s shop to buy some sweets,
This was a mere ploy to make his (Guru Tegh Bahadur’s) whereabouts known. (35)

Chaupai: Aurangzeb took all the credit for Guru’s arrest and made it public,
That Guru Tegh Bahadur had been arrested in Delhi.
This is how Guru Tegh Bahadur got into Aurangzeb’s custody,
This is how he offered himself for arrest before Aurangzeb. (36)

After taking into custody, the Guru was subjected to severe tortures,
Thereafter, a Muslim messenger was sent to communicate with him.
Using abusive language, the messenger threatened him with dire consequences,
If Guru Tegh Bahadur did not convert to Islam. (37)
अबे दिखावपित वल न मह । सिम जूत अक्षरे दिखावपित सेवू गन्ना ।
सिम नू धरननु माँै मंडरे । सिम नू गन भै नू दृढ ठीकड़णु १३८।
अक्ष दिखावो कराई माता । जिम गुरू अक्षराव दिखावो सू बाता।
जिम तुम पत्साहू साँखो तद्वावै। जिम कर हम को ज़हु थाहीरावै। 38।

लांकृ घुले नू मुसलमान । अक्ष दिखावपित वल अक्षरे उर ।
दिखावपित यहेल बर न मह । सामगिट नूमें अक्षरे उर १३५।
नाहिं होहु तून मुसलमाना। अकाई दिखावै कुछ अपनो तान।
दिखाव हमाई कुछ हरा जु माता। राम्राय जिमैं मन्नो बाता। 39।

दक्राँ : उम मलबाल दिक दिख बरु त्रिंग अधू बीह जलाकाव ।
अधू अधू है दिखाव लख दिखाव तरिंग । १८०।

दौहाँ : तब सतिगुर पहि इम काहू नाहिं इचहाइ की रम्राय ।
अप बादल लै गाई गाल पिच्हलाई पाई बालाई। ४०।

चौपाई : नै यहे लेडिइ वल मह । उ भम वे यह अधू बात ।
वीन बीवी तलाज काद । गले बीवी तल मह वे अधू। ४१।

चौपाई : जाउ साहू दिक गाई करा जु माता। ताउ हम को ताई अक्षर बाता।
पिर फकिरन लायो दापा। गायो करवई नाहिं साको को खापा। ४१।

कलमात भय मह लख देखे । दिख कलमात नू देखे दे वेश ।
जो कलमात भय लख देखे दे नाई । दिखाल लै नै जैल बाबी। ४२।
करामात मध बाहख को होई। बिन करामात तूम चहादो नाको।
याह करामात हम दी जाहि। पिच्हलाई काय जो गाल लाही। ४२।

कलमात है लजल म भाई । बील काल ये चीरमात देखे ।
बीन बीवी तलाज दे बीढ दूले । वीन बीवी तल चाही मंधू। ४३।
करामात हाई कहार मुहाई। श्री हाई को चाहियत ताई।
काहर हातवाई बो बीर दूँ। पिर फाहिर कहार चहू। ४३।

दक्राँ : कलमात भय बिचित है नै गम कनेह देखे ।
वनके दूर नू भम वे नू दू दू हलिंग । ४४।

दौहाँ : करामात नैम काहर हाई सों हम करत नाई।
हमराई उपर तूम करो ताउ तहु पुच्छ हुडाई। ४४।

चौपाई : नैसे तूकी कुम बीह । नू मुह पहुँ मूल इंग ।
अबे यूं घुले नू मुसलमान । अबे यूं घुले को महम पुरान। ४५।

चौपाई : तबाई नूरघाइ गुसा की। तूम चाहत बातै ताई।
अकाई ताउ होहु तून मुसलमाना। अकाई ताउ तून कर मराण परवाना। ४५।

अबे भय होहु देखे कुम । परे खुद देखे भय घन ।
निम निम भय घन मुह मुखारि। निम निम अबे देखे मललिंग। ४५।
मारान मारू मुह चाहुच चामा। धारान घुप्त तोह माहम धरामा।
जिम जिम तूम चण्डम घुप चकै। तिम तिम तुमको रामरे साज़। ४६।
Otherwise, he should bring about certain miracles and marvels,
As he claimed himself to be a Guru or a prophet.
As he was known to be a “Sacha Patshah”, a Divine Prophet,
And he had been branding the Mughal Emperor a false emperor. (38)

Either Guru Tegh Bahadur should convert himself to Islam,
Or he should display some miracles with all his spiritual powers.
He must make a show of his miraculous powers before them,
As his ancestor Ram Rai had displayed certain miracles. (39)

**Dohra** : Hearing upon this, Guru Tegh Bahadur made this remark:
That Ram Rai had not done a noble deed with the display of miracles,
Although he earned a cheap reputation for himself,
But he had set a bad precedent for his successors. (40)

**Chaupai** : Ram Rai by making a show of his miraculous powers,
To which the Muslim Messenger had made a reference,
Had committed a sinful deed unbecoming of spiritual saints,
And thus damaged the spiritual credibility of all saints. (41)

All spiritual personages do not make a show of miracles,
But the Mughal administration would not let off a saint without miracles.
He (Guru Tegh Bahadur) would not display any miraculous feats,
So that it might not become a liability for the later saints (42)

Since Display of miracles is a violation of Nature’s laws and a curse for humanity,
Both spiritual saints and emperors should desist from this temptation.
As both the supremes (spiritual and temporal) were meant to alleviate human suffering,
So why should spiritual saints bring about such a disaster? (43)

**Dohra** : Considering display of Miraculous feats to be synonymous with disaster,
He (Guru Tegh Bahadur) refused to make a display of any miracles.
And permitted Aurangzeb to commit any atrocity on him (Guru Tegh Bahadur),
For which he would be held accountable by God. (44)

**Chaupai** : At this remark, Aurangzeb feeling extremely infuriated,
Accused Guru Tegh Bahadur of making his escape through polemics.
He warned the Guru to either get converted to Islam,
Or he must be prepared to face death through execution. (45)

He (Aurangzeb) would have his body sewn in a cover of raw leather,
And then he would put up his sealed body in the sun to dry up.
As the raw leather containing his body would dry and tighten,
He would have to bear the torture of a squeezed leather grip. (46)
Sri Gur Panth Prakash

कुछ भक्ति लवट रहीं नए। अब तेह्रदार दीया यिख भक्ति। ।
जना भक्ति दिखलाए मन लगिया। अह! तू दुभ मिन मन नल सारी ।47।
guru akhâi lut khâyô jahâna. ab hôvat nahin kim muslamâna.
Kayâ muslimân hinduan sam nähin. ham tai tum jim nath jähin.47.

उन मिलाू सह लीरी विकिया। अमू पुख्नने टर हवक नामाँ।
अमू पुख्नने हवक नाम खाई। हे पुख्नने टर बने कलेले।
"विक दाली चीमीन में अटली ठेटी।
देव भक्ता मिनार दे ताफसर विक टरी लेरी।"।48।
tab satigur man kiyô bichâra. âi pujyô hai vakhat hamâra.
jisai vakat ham total âc. vôhu vakat ham bhayô labhâc.
"chintâ táki kijiai jô anhônî hoi.
ch màrgu sansâr kô nânak thür nahnî koi."48.

dêkhtâ : उन मिलाू सह लीरी विकिया।
में अब चील त चीमीन उच रिही मीन लगाले।49।
dôhrâ : tab satigur ji jâmiâ samân pahûchyô ài.
sô ab dhiel na chähiai ih sir sîs lagái.49.

chaupaî : उन मिलाू सह लीरी विकिया।
अब चील त चीमीन उच रिही मीन लगाले।150।

chaupaî : tab satigur nç ais uchâra. hamrâ ishat dçekhô tum bhâra.
karâmât ham ais dikhâhîn. hamrâ sir tûn pûvain nahnî.50।

chaupaî : tab satigur nç ais uchâra. hamrâ ishat dçekhô tum bhâra.
karâmât ham ais dikhâhîn. hamrâ sir tûn pûvain nahnî.50।

dôhrâ : aisç aisç bachân kahi gur bâthç chaunki nahâi.
tçg lagvâî sîs nij aisç chhalkç dâi.52।

chaupaî : sîs dayô par sirar na dîô. apnô dharam karam rakh liô.
charam kachai tç sarîr bachâyô. turkan kai sir sîs lagâyô.53।

chaupaî : sîs dayô par sirar na dîô. apnô dharam karam rakh liô.
charam kachai tç sarîr bachâyô. turkan kai sir sîs lagâyô.53।

aun mûrdahn yahi kalâ na jânî. ham sir sir làvan gal thûnî.
yau satigur vad sâkâ kiyâ. parsavârâth hit nij sir diyâ.54।
Accusing him of wearing the mantle of a prophet, and exploiting the masses,
How could he now escape to embrace Islam after that?
Were the Muslims not as similar human beings as the Hindus,
Why did the Hindus have such contempt for the Muslims? (47)

Thereupon Satguru (Guru Tegh Bahadur) deliberated upon the whole situation,
And concluded that the moment for shedding his mortal frame had arrived.
The much-awaited moment for which he had been waiting,
That moment of truth had arrived in his life.
(Thus accepting God’s Will) he recited the following hymn:
“One should feel concerned about those things alone,
Which occur unexpectedly or unnaturally.
Nanak says that in this world of change and flux,
Nothing is permanent and eternal.” (48)

Dohra : So Satguru, Guru Tegh Bahadur came to realize,
That the moment of truth had arrived indeed.
He should no longer delay his resolution,
And should come forward to make a supreme sacrifice. (49)

Chaupai : Then Guru Tegh Bahadur addressed Aurangzeb in this vein,
That he would now have a glimpse of his (Guru Tegh Bahadur’s) spiritual powers.
He (Guru Tegh Bahadur) would bring about such a miracle,
That he (Aurangzeb) would never be able to get hold of his (Guru Tegh Bahadur’s) head. (50)

Whichever sword he may choose to sever his head with,
But will it not be a miracle if it failed to cut through his throat.
So he might arrange for the sharpest sword for executing him,
Because an ordinary sword used for daily executions might not work. (51)

Dohra : After addressing the emperor in these words,
Guru Tegh Bahadur sat on the executioner’s slab after ablutions.
Guru Tegh Bahadur made the executioners’ sword just touch his head,
But it was just a ploy to hoodwink the authorities (52).

Chaupai : Thus Guru Tegh Bahadur made the supreme sacrifice without compromising his dignity,
And protected both his religion as well its practices.
Not only he saved his body from being sewn in raw leather,
But also laid the blame of execution squarely on the Muslims. (53)

The foolish Muslim rulers did not realize their stupidity,
That the Guru was determined to lay the blame on their head.
Thus, Guru Tegh Bahadur had made the supreme sacrifice,
He had sacrificed his life for the protection of others’ rights. (54)
पुर्वत बच्चिर नाटक (परमान बच्चिर नाटक)

रेखा: ठीकस वेरी लिल्लम लिल पुष्पवत जीण धरात।
     ठेड़-जमाद बी लिलिया लें विल्पु भद्रग।
     ठेड़ा जमाद बी चलन बोल महाद बी मिल।
     धै धै धै मह मह धैं नै मैं मैं मह टेढ़।

dॉरा: थिकर फ्रोर दिलिस सी रबहपुर रिया पयाना।
     ठेड़ बहदर सी कारिया कारं ना किनिया ऐणा।
     ठेड़ बहदर क्स चलाय बहाय यागत को सोका।
     हई हई साहब जह बहाय जाई जाई सर लोका।

रेखा: ठेड़ें तीन प्रवद जोलवात जीन बील उड़ा उड़ा भोगछाल।
     ठेड़ें तीन कुर लिल जमना।

dॉरा: आई चरित सतिगुर रिया तौ बहाय तुरक पश्चमणा।
     नाउँग्जो तब जुरियो हम सक्स ना चारित पारकणा।55।

रेखा: ठेड़ें ठेड़ें तीन लिल ठिंड़ी।
     ठेड़ें ठेड़ें तीन लिल ठिंड़ी।

dॉरा: नाउँग्जो तब ज्यापहुंग बहू तहू मिलां करान तें तहती।
     दिरी दिरी हवाई गाँव बिंदु। पुजी मालक काई दवार पुकारक।56।

रेखा: ठेड़ें ठेड़ें तीन लिल ठिंड़ी।
     ठेड़ें ठेड़ें तीन लिल ठिंड़ी।

dॉरा: परी दक्षर दरबार सख मालक रियो बिंदु।
     परी पाइम्बर दक्षर बे दिवार।

रेखा: ठेड़ें ठेड़ें तीन लिल ठिंड़ी।
     ठेड़ें ठेड़ें तीन लिल ठिंड़ी।

dॉरा: नाउँग्जो तब ज्यापहुंग बहू तहू मिलां करान तें तहती।
     दिरी दिरी हवाई गाँव बिंदु। पुजी मालक काई दवार पुकारक।57।

रेखा: ठेड़ें ठेड़ें तीन लिल ठिंड़ी।
     ठेड़ें ठेड़ें तीन लिल ठिंड़ी।

dॉरा: परी पाइम्बर दरबार सख मालक रियो बिंदु।
     परी पाइम्बर दरबार।

रेखा: ठेड़ें ठेड़ें तीन लिल ठिंड़ी।
     ठेड़ें ठेड़ें तीन लिल ठिंड़ी।

dॉरा: नाउँग्जो तब ज्यापहुंग बहू तहू मिलां करान तें तहती।
     दिरी दिरी हवाई गाँव बिंदु। पुजी मालक काई दवार पुकारक।58।

Rules for the Use of Devanagari in Sri Guru Granth Sahib

13. साहिख समम पाट्साही की लिखत (‘...सिख प्रलिंगपुर दुम्पां मंगलत’)
An Illustration from Bachittar Natak

Dohra: “Leaving his Mortal frame and laying the blame squarely on the Delhi ruler, 
Sri Guru Tegh Bahadur departed for his heavenly abode.
He had made such a supreme sacrifice,
That none else could accomplish such a deed.
After Guru Tegh Bahadur departed for his heavenly abode,
The whole world was plunged into grief and gloom.
While the entire humanity raised a cry of helplessness,
The heavens above reverberated with the shouts of victory.”

Dohra: Satguru brought about such a miracle through his sacrifice,
That the Muslim ruler felt extremely exasperated.
Aurangzeb cried out in utter repentance and remorse,
That he could not visualize the real import of such a miraculous deed. (55)

Chaupai: (After Guru’s sacrifice), Aurangzeb felt so much frightened,
That he stopped his oppression and tyranny against the Hindus.
Peace and patience came to prevail all around,
The people’s outcry had rent the God’s portals. (56)

Dohra: Mankind’s cries reverberated in the House of God,
Which made Him contemplate over mankind’s woes.
As a result, all the Pirs and prophets belonging to Islam,
Were turned out of the heavenly abode of God. (57)

Chaupai: After having been turned out of God’s heavenly abode,
They were rehabilitated on the back yard of heaven.
Thereafter, the Mughal’s grip over Delhi’s throne loosened,
And their political power to rule over India also declined. (58)

Episode 13
Episode About the legend of the Tenth Sikh Guru
(For protection of the devout and destruction of the wicked)

Dohra: Then a confrontation started and developed,
Between the tenth Sikh Guru and the Mughals.
The chiefs of Hill states also started a whispering campaign,
Which soon spread into an open slander like a wild fire. (1)

Chaupai: The Muslims Theologians (Kazis) Indoctrinated the Moghal rulers,
Forgetting all Babur’s promises of allegiance to the Sikh Gurus.
Sri Gur Panth Prakash

chaupaï : काजी मुगल तुराक सिखाच. करार बाबर काई दाच भुलाच.
हिंदू हिंद जब दाई काहावई. दाई पिकम्बरन आप बनावई.2.

दोह्राः: उस भाली उस भूजने बिघ भाग भोग हो लघने ठंडे।
अंदे ठंडे ढंढ़े यथा ढंढ़े ठंडे हो ढंढ़े।18।

dôhrâ : तब माली हर्ष पुच्छहो बिम बन राखी दोई।
अंस होट पिंढ़े पर उत्पन्न होत न होई।4।

chaupaï : बुद भाली अग्रु बिघ भाग भोग हो लघने ठंडे।
अंदे ठंडे ढंढ़े यथा ढंढ़े ठंडे हो ढंढ़े।18।

dôhrâ : तब माली हर्ष पुच्छहो बिम बन राखी दोई।
अंस होट पिंढ़े पर उत्पन्न होत न होई।4।

chaupaï : दहार हरा तारा अगराक जधाना. पंथ रखहार र राखी न बिंदा।
मुहम्मद नी अंस गजावई। उत्तम बन बने बने बनावई।5।

dôhrâ : दहार खाल में पौध खिडने की अंस बने दोई।
अंस होट पिंढ़े पर उत्पन्न होत न होई।4।

chaupaï : दहार खाल में पौध खिडने की अंस बने दोई।
अंस होट पिं прогн आप बने राखी दोई।19।

dôhrâ : दहार खाल में पौध खिडने की अंस बने दोई।
अंस होट पिं прогн आप बने राखी दोई।19।
Denying that the Hindus (Guru Nanak\(^1\)) had bestowed the sovereignty on Mughals, They claimed that their prophet Mohammad had bestowed sovereignty on them. (2)

Guru Gobind Singh felt outraged (at this travesty of truth), And he created the Khalsa Panth\(^2\) to destroy the Mughals. He sacrificed his four sons for this cherished cause, As he lost his own progeny for nurturing the Khalsa Panth. (3)

**Dohra** : Then David Murry asked me to resolve this paradox, Why did the Guru not preserve both his progeny as well as his ideology. I replied that if one promoted and preserved one’s own progeny, Then one could not promote and preserve one’s ideological organisation. (4)

**Chaupai** : All the ancient Sidhas and saints like Datta Tray\(^3\) and Gorakhnath\(^4\), Also had not raised any family to promote their ideological orders. The Muslim’s prophet Mohammad\(^5\) had also sacrificed his progeny, Sparing only the best among his progeny to promote his cause. (5)

Then Murry questioned me Why was I blaming the Muslims alone, When Guru Gobind Singh had adopted the same strategy for the same purpose. To this query of Captain Murry, I offered the following explanation: The Muslims were cursed because of the cold-blooded murder of Sahibzadas\(^6\). (6)

Guru Gobind wished to destroy the Mughals for this grave injustice, And the blame went to the Mughals mainly for shedding the blood of innocents. He created the order of the Khalsa Panth with the sole motive, Of strengthening the Sikhs and for destroying the wicked Mughals. (7)

He also attributed the blame for his own sacrifice to the Mughals, And wished to promote his own ideological order, the Khalsa Panth. It is not possible to promote one’s family and one’s ideology simultaneously, As even Lord Rama\(^7\) and Lord Krishna\(^8\) could not promote the two together. (8)

**Dohra** : Both Rama and Krishna kept their own nearest kins deprived of power, They handed over power to others to uphold that tradition. Satguru Gobind Singh handed over power to his followers, the Sikhs, For further strengthening the same old great tradition. (9)

By keeping one’s own family and progeny near one’s heart, One can not preserve and promote one’s own ideology. Much as an agricultural piece of land over grown with weeds, Cannot give a wholesome yield of grains. (10)


14. hór parsngē
('...Khálso hóvai khud khudā...')

**dōhrā**

tau mari muhī sōn kahī phir bhinn bhinn mohī samjhai.
panth rachīo jim satigurū aur bhayō kit dāī.1.

**chaupāī**

thī turkān kī bad patisāhī. hukum turtī langh sūbō bāī.
madh samundar tāpū ghanč. dakkhan pūrab parbat saṅc.2.

1. kahī nuvāl ārī sāṅghī. tuvān ṛtāṅā ṛtāṅri ṛtāṅri.

2. bhad mānṛt ṛtāṅā ṛtāṅri ṛtāṅri.

3. hukum ṛtāṅā ṛtāṅri ṛtāṅri.

4. bad mānṛt ṛtāṅā ṛtāṅri ṛtāṅri.

5. bhinn bhinn mohī samjhāī.

6. bhinn bhinn mohī samjhāī.

7. bhinn bhinn mohī samjhāī.

8. bhinn bhinn mohī samjhāī.

**rāyāt**

1. kai un singhan khabār nā pāī. kai turkān gurūn bair nā thāī.
kai turkān singhan hō gai mijā. kai un jānyō panth nā tījā.4.

2. kai un singhan khabār nā pāī. kai turkān gurūn bair nā thāī.
kai turkān singhan hō gai mijā. kai un jānyō panth nā tījā.4.

3. bhaī bhaī bhaī bhaī bhaī. kai un singhan khabār nā pāī. kai turkān gurūn bair nā thāī.
kai turkān singhan hō gai mijā. kai un jānyō panth nā tījā.4.

4. bhaī bhaī bhaī bhaī bhaī. kai un singhan khabār nā pāī. kai turkān gurūn bair nā thāī.
kai turkān singhan hō gai mijā. kai un jānyō panth nā tījā.4.

5. kai un main nā thō kōū sayānōn. tau un nāhi singhan hōt pachhānō.
kai panth chakōyō nā dāvō patsāhī. kai un tai panth bhayō lukāhī.5.

6. kai un singhan khabār nā pāī. kai turkān gurūn bair nā thāī.
kai turkān singhan hō gai mijā. kai un jānyō panth nā tījā.4.

7. kai un singhan khabār nā pāī. kai turkān gurūn bair nā thāī.
kai turkān singhan hō gai mijā. kai un jānyō panth nā tījā.4.

8. kai un singhan khabār nā pāī. kai turkān gurūn bair nā thāī.
kai turkān singhan hō gai mijā. kai un jānyō panth nā tījā.4.

**dōhrā**

jim tis uttar main dayō sūnō sōū gur sikkha.
janmati lukyō na panth yah dabh sūlān jiun mukh tikkha.6.

**chaupāī**

singhan panth kab luk chhip hōyō. singhan panthu kab lukai lukōyō.
singhan panth dangai kō bhaiō. singhan janam sang shastarn laiō.7.

9. sir par chakkar kardain dhārāin. kad vah lukain jim shćṛ nakh vāraīn.8.
**Episode 14**

**The Khalsa Must Be Autonomous And Self-Respecting**

**Dohra**: Then Captain Murry made further enquiries from me,
That I must narrate the account of the Sikhs in minute detail.
How did the Tenth Guru create the order of the Khalsa Panth?
What kind of strategies did he employ to promote this order? (1)

**Chaupai**: The Mughal empire was very vast and mighty,
With their writ running all over the twenty two provinces.
It stretched up to various islands in the midst of ocean,
Over the mountaneous regions both in the East and the South. (2)

When the whole populace of India constituted their subjects,
How did the Sikhs manage to expand their influence?
How did the subjects of this region (Punjab) put up a defiance to their rule?
Where had the Mughal’s Army disappeared to allow this defiance? (3)

Were the Mughals not well informed about the Sikhs?
Were they ignorant about the hostility between them and the Sikh Gurus?
Had they reached some kind of settlement with the Sikhs?
Had they accepted the Sikhs as the third religion¹? (4)

Wasn’t there any politically shrewd person among the Mughals,
Who could pinpoint the rising power of the Sikhs?
Did the Khalsa Panth not stake their claim to sovereignty?
Did the Khalsa Panth remain unnoticed by the Mughals? (5)

**Dohra**: The way I answered these questions put forth by Captain Murry,
My Gursikh readers must listen to the same account.
The Khalsa Panth was as sharp and marked since its inception,
As tender thorns are sharp and pointed from their budding stage. (6)

**Chaupai**: How could the Khalsa Singhs² remain existent in isolation and secrecy?
How could the Khalsa Panth remain hidden from the public gaze?
The Singh’s organisation was created to wage a war,
As the Khalsa Panth was anointed with the touch of weapons. (7)

The Khalsa Panth was initiated (Baptised)³ with the ceremonial sword as,
The Khalsa Panth was administered the first draught of the sword immersed in elixir.
With steel rings and sword on their headgear and slung across the shoulders,
How could they remain unnoticed like the sharp-nailed lions in a jungle? (8)
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धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।

धिल मंडरा एवं पुरूष गुर सरीज। एवं अन्य ज्ञान ज्ञान सरीज।
The perfect Guru the Tenth created the Khalsa Panth in this manner,  
So that they must wage a war against oppression.  
Since no body achieves sovereignty without waging a war,  
The Tenth Guru had decided this strategy from the very beginning. (9)

Dohra : There had developed a great hostility and conflict,  
Between the Sikh Gurus and the Mughal emperor.  
Since Guru Tegh Bahadur had sacrificed his life for this reason,  
How could the Sikhs let the Mughals get away with it? (10)

Chaupai : Guru Tegh Bahadur, by making the Supreme sacrifice at Delhi,  
Had uprooted the Mughal Emperor’s roots from Delhi.  
Guru Gobind Singh had made a proper assessment that,  
The roots (foundations) of the Mughal empire’s had completely withered. (11)

But even an old tree does not fall down without its roots being cut,  
Or else a mighty storm could bring it tumbling down.  
Now the Mughal empire needed to be stormed with an armed attack,  
This was the only way to bring this crumbling empire down. (12)

So Satguru Guru Gobind Singh himself decided to pick up the sword,  
And bring about the destruction of the Mughal empire.  
But then Guru Gobind Singh felt in his heart of hearts,  
That he himself had no need for a worthless royal power. (13)

Sri Guru Nanak had blessed him with such a great divine seat,  
That all of Temporal royal power was subservient to it.  
Since he did not care for such an inferior temporal power,  
He must pass on this kind of political power to his subordinates. (14)

Dohra : Thereafter it occured to Satguru Guru Gobind Singh’s mind,  
That the reign of Mughal rulers must be replaced.  
For this purpose, all the chiefs of the hill states,  
Must be made to pick up the sword against the Mughals. (15)

Chaupai : But then on a second thought, Guru Gobind Singh thought,  
That these hill chiefs had never been his followers.  
Why should he invest them with rare power without any service?  
Why should he embrace these outsiders at the cost of his own followers? (16)

They are as indiffertent as the stone idols that they worship,  
And they had always been ungrateful to the House of Nanak.  
As they called themselves soldiers and as belonging to martial races,
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च  पत्थर  पुजाक  भीज  न  निरो।  ओ  आदि  आक्षेप  गहर  गिरा।
      राजपुत  दुःख  तिर।  हावी  गुर  तिर।  बन्ही  शरीर  विकर।  ओ  आदि  आक्षेप  गहर।
      वै  नाई  गुराव  तिर।  वै  नाई  गुराव  तिर।

डाॅर :  दयाल  चिह्न  हावी  कुद्र।  छाँया  दिवाल  तिर।  बन्ही  शरीर  विकर।  ओ  आदि  आक्षेप  गहर।
      लहर  राक्ष  हुही।  बन्ही  शरीर  विकर।  ओ  आदि  आक्षेप  गहर।

चौपाई :  लहर  राक्ष  हुही।  बन्ही  शरीर  विकर।  ओ  आदि  आक्षेप  गहर।
      लहर  राक्ष  हुही।  बन्ही  शरीर  विकर।  ओ  आदि  आक्षेप  गहर।

चौफाई :  खुल  सिक्का  नहीं  तक  मार्ज।  हावी  गुर  तिर।  बन्ही  शरीर  विकर।  ओ  आदि  आक्षेप  गहर।
      मारी  विकर  हुही।  बन्ही  शरीर  विकर।  ओ  आदि  आक्षेप  गहर।
They would never acknowledge that the Guru had conferred power on them. He would confer power and sovereignty on the poor people, Who would gratefully acknowledge his (Guru’s) contribution. (18)

Dohra : The needy alone deserve to be endowed with rare gifts, What is the use of empowering those who are already powerful. The House of Nanak is known for its compassion and generosity, And known as the saviour and protector of the poor. (19)

Chaupai : Those who belong to the various offshoots of lowly twelve sub-castes, And who know nothing about the game of power politics. Who are contumently known as rustic peasants, in the society, OR known as traders, small time shopkeepers and petty fighters. (20)

Those who belong to the low castes of blacksmiths and carpenters, And the lowly placed tailors and wine-venders would receive his benediction. This fraternity will also include the low caste cattle grazers, rustics, and cow herds, And the ignoble vegetable growers (kambojs) and scheduled castes. (21)

Water-carriers, Barbers, small venders, potters will also join this community, Sainis, goldsmiths, sweepers and cobbblers will form a part of this brotherhood. Ballad-singers, priests, and mendicants will also be the alliance partners, Salt-traders, potters and artisans will also share power. (22)

I shall confer sovereignty on these poor and needy gursikhs, So that they may remember my patronage and benediction. Saying this Guru Gobind Singh challenged his followers, That they should pick up swords and attack the Mughals. (23)

Dohra : The Sikhs did not agree to Guru Gobind Singh’s proposal, Since they were highly scared of the Mughal empire’s power. The Mughals had a large and powerful army, When would they relinquish power and their hold over India? (24)

Chaupai : So the Sikhs did not accept Guru Gobind Singh’s advice, As they felt that they would not be able to defeat the Mughals. The Sikhs were just timid sparrows as compared to the Hawk like Mughals, Or The Sikhs were just lambs against the lion like Mughals. (25)

How could the Guru expect deer-like Sikhs to vanquish the lion-like Mughal forces? How could a downward flowing rivulet flow back towards the high-sloped mountains? Their forces consisted of veteran soldiers and warrior Pathans. While the Sikhs Constituted poor unskilled rustics, barbers and carpenters. (26)
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कुं भो तेले मद नाक जीवी। कुं भो नेहर मद मनुष्य जीव।
के तै सलाम रज्जुपुर जी मै। नेहर मलं चुमे आंखें।
तुम तोंह साब सजा निमा। हुतेज जी साब ससतार हिना।
कोई लालके राजपुथी राजजी। जोई साहार तुमरी काजाज।

dohra : तै मी लोहक लोहक हर मध मसल बील।
तम चैंड तै में धारित घन हैं। तै तै तै तै तै बील।

dohra : तै स्री महिला सिक्ति काज बन धारित बील।
तै भार मध मुख धम तै मंड मुख। तै मल नै तै मंड बन।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।

dohra : नेवै चैंड नेवै तै मल नै। नेवै चैंड नेवै तै लऊ।
तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

dohra : चैंड कुमार स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
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तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

dohra : चैंड कुमार स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।

dohra : नेवै चैंड नेवै तै मल नै। नेवै चैंड नेवै तै लऊ।
तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

dohra : चैंड कुमार स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।

dohra : नेवै चैंड नेवै तै मल नै। नेवै चैंड नेवै तै लऊ।
तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

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तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।

dohra : नेवै चैंड नेवै तै मल नै। नेवै चैंड नेवै तै लऊ।
तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

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तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।

dohra : नेवै चैंड नेवै तै मल नै। नेवै चैंड नेवै तै लऊ।
तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

dohra : चैंड कुमार स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।

dohra : नेवै चैंड नेवै तै मल नै। नेवै चैंड नेवै तै लऊ।
तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

dohra : चैंड कुमार स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।

dohra : नेवै चैंड नेवै तै मल नै। नेवै चैंड नेवै तै लऊ।
तै भार मध मुख धम तै मंड मुख। तै भार मध मल तै मंड मुख।

dohra : चैंड कुमार स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।
तै सब चैंड स्री जाँनी जान।

chaupai : हुतो गुरु स्री जाँनी जाना। सही बिही गुरु लई पक्षाना।
यह चरान पहाल हहंग राजापा। तै नही यही मांह अनुपा।
They told the Guru that he had selected all the low-caste people, Who were completely defenceless and unarmed. He should throw this challenge before the martial royal chiefs, As they were the right persons who could serve his purpose. (27)

Dohra : Then Sri Guru Gobind Singh felt anguished and thought, That his followers did not wish to achieve anything in life. He had wished to confer power and sovereignty on them, But they were repeatedly refusing to accept this honour. (28)

Chaupai : Sri Guru Gobind Singh, being an expert omniscient psychoanalyst, Had diagnosed the root cause of his Sikh’s psychic malady. Since these Sikhs had been peaceful followers of a Charan Pahul tradition, There was no spark of self-assertion and retaliation in their psyche. (29)

Dohra : They had been used to wearing a black woolen silken cap as head cover, As they had been indoctrinated to call themselves as servants or slaves, They being grounded in excessive compassion and humility, It would be futile to ask them to pick up swords. (30)

Chaupai : He should first bring about a transformation in their character, And make their appearance formidable that evokes fear and awe. He should give his organisation a charismatic nomenclature, And administer a heavy dose of heady elixir to them. (31)

So Satguru Sri Guru Gobind Singh arrived at a firm resolution, And made efforts to implement it after deep contemplation. They must adopt the dress code of a martial warrior race, And grow hair and wear turbans on their heads. (32)

The warrior Kshatriyas had been suffixing the epithet “Singhs” The same suffix “Singh” would suit his followers’ names as well. He resolved to administer them the “Khandey-ki-Pahul”, In order to make the Khalsa formidable and resolute. (33)

In this way, they would learn the art of wielding power, And develop a feeling of having become rulers and sovereigns. From people weak as straw and reeds, he would turn them into men of steel, After partaking of sword-initiated elixir, they would not be scared to pick up swords. (34)

Dohra : The Khalsa must be as autonomous and self-respecting, As embodiment of all the Divine attributes in plenty. Never submitting to the sovereignty of anyone else, Except the sovereignty and autonomy of God alone. (35)
१५. कुंदली स्री खालसेको पांडतकी उत्पत्ति (अम्रित संस्कार - पंज खुनिंडी से क्रैट...)

रचना: दिगन्ती वर्णदिशबंध वर्ण दुरी वर्ण केली चीता।
मिलनवंश वर्ण स्री वेमस्त दुर्भ केली वीर१९।

dोहरा: itni bāt vichār kar huti bāt lai chīna.
satigur bahī sṛī kṛṣgarg udām sōū kīna।।।।

चैत्र: पंज खुनिंडी लठ्ठे चउटाइ। चौथे वकल विश्व जीवे ब्रहमाणि।
धिरम दुर्भ मिलनवंश मेक्की साउ। साँप रुपङ्क उड़े समजङ्क।१३।

cोप: bhūt parc aum mardhi masāna. nahin mānai vahi gūgo sultāna.
tikko jančū pahairain na dhōtī, ik sunahirī khāhin gahu gōti।।।।

चैत्र: दोह्रा: itni bāt vichār kar huti bāt lai chīna.

サン: मगर वर्णसंस्कार - पंज खुनिंडी से क्रैट...
Hence forth, the Khalsa would not worship any spirits and graves of Pirs, Nor would they be worshippers of “Gugapir Sultan”.
They would no longer wear saffron mark, sacred thread or lose apparel (dhoti), Eliminating all caste distinctions, they would dine together. (36)

**Episode 15**
**Episode About the Creation of the Khalsa At Keshgarh Sahib**
**(Amrit Pahul — Initiation Ceremony)**
**(The First Five Beloved Initiated Sikhs)**

After thoroughly deliberating over the whole situation, Guru Gobind Singh arrived at a firm resolution. Thereafter, positioning himself at Keshgarh (Sahib), He started making endeavours to implement his resolution. (1)

He summoned the services of learned Brahmins and great astrologers, To make a prediction about the auspicious moment for launching his mission. He made a selection of five sprightly youths, One each out of the five Indian castes. (2)

By selecting these five youths from the five different castes, Guru Gobind Singh created a common brotherhood of all the four main castes. S. Daya Singh Sobti was the first to be selected from the Kshtriya caste, Who was a prominent inhabitant of the city of Lahore. (3)

Dharam Singh from Hastinapur was the second to be chosen, Who happened to be a Jat with flowing Shiva like locks of hair. Mohkam Singh was the third, born and bred at Dwarka, The place from where Namdev’s spiritual guide Krishna hailed. (4)

Sahib Singh, a barbar by caste, was the fourth from a place, Which was also the abode of Bhagat/Saint Sain. Himmat Singh, the water-carrier, was the fifth chosen, Thus, the five youths from the five castes were identified. (5)

Thereafter, Guru Gobind Singh got the ‘Khandey ki Pahul’ prepared, By mixing sweet-candies in a bowl of water. He stirred the sweetened solution with a double-edged sword, By keeping its sharp edge all the time towards himself. (6)

Satguru Guru Gobind Singh kept on chanting the true name of God, And kept on reciting the name of God, The Creator.
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dōhrā : sri satigur satinām kahīō karatā punrāk uchāra.
        akāl akāla jāp kar tōrī karīpānī sadhāra.7.

chaupaï : paritham bhagauti vār ju paundī. pardah parithmain āp satigur jōrdī.

naun patsāhān layō dhīāi. ab dasman par hōīn sahāi.8.

chaupaî : paritham bhagauti vār ju paundī. pardah parithmain āp satigur jōrdī.

naun patsāhān layō dhīāi. ab dasman par hōīn sahāi.8.

chaupaï : paritham bhagauti vār ju paundī. pardah parithmain āp satigur jōrdī.

naun patsāhān layō dhīāi. ab dasman par hōīn sahāi.8.

chaupaï : paritham bhagauti vār ju paundī. pardah parithmain āp satigur jōrdī.

naun patsāhān layō dhīāi. ab dasman par hōīn sahāi.8.

chaupaï : paritham bhagauti vār ju paundī. pardah parithmain āp satigur jōrdī.

naun patsāhān layō dhīāi. ab dasman par hōīn sahāi.8.
He continued meditating on the timeless eternal God, 
In order to invoke His grace for the success of his mission. (7)

Chaupai: First, Guru Gobind Singh recited the ballad consecrated to Bhagwati9 (the primal force), 
He himself had composed this ballad for the first time. 
Then he invoked the grace of earlier Nine Sikh Gurus10, 
And beseeched them to bestow their blessings on the Tenth Guru. (8)

Thereafter he recited the thirty-two savyeeyas11, 
Which also came out from his own sacred lips. 
This war ballad “Chandi-di-War”12 was a very inspiring composition, 
The recitation of which was also made mandatory during initiation ceremony. (9)

Tirbhange13

Chhand: O/ the primal force/Bhagwati/the Sword 
Which is capable of making a mince-meat of the wicked; 
Which is capable of decimating the forces of ignorance; 
Which is capable of waging a mighty war in the field; 
Which bestows its blessings on the mighty warriors. 
Which protects the mighty arms from being broken; 
Which ignites and illuminates the whole environment; 
Which emanates an ever-steady and undiminished brilliance, 
Which shines and illuminates as brightly as the sun. 
Which brings about peace and comfort for the saints; 
Which annihilates all kinds of evil and the wicked; 
Which eliminates all kinds of sins and strife; 
I have sought the protection and blessings of that Divine Power. 
Praise be to that creative Force of the Universe; 
Which sustains and preserves the whole creation; 
Which shields and protects me as well; 
Praise be to that sword, the emblem/incarnation of Bhagwati.

Dohra: Filling his cupped hands with the prepared Amrit Pahul (elixir) 
Satguru exhorted the five chosen ones to present themselves. 
Instructing them to face him with their eyes open wide, 
He sprinkled the cupped elixir into their eyes. (10)

Chaupai: He made them recite and repeat the name of the timeless/eternal, 
And bade them shout the slogan, “Victory be to God”. 
Thereafter, he poured the cupped elixir five times into each one’s head, 
As well as made each one of them drink five draughts of this elixir. (11)

Then he made them partake food from the same steel bowl, 
In order to eliminate all distinctions of caste and race.
ikai sunahîrc sabhî ralâç. bhîn bhçt kachhu rakhan na pâç. châr baran au âsharm châra. jançû tikkî diyô utâra.12.

pun satigur un sichchhîyâ daî. mânc masdan bardayô nahnî. kurdimâr ranrâal nardimâra. jô in milç su huî hai khavâra.13.

pun siqgur aun is`CXw deI [ mIxy msMdn brqXo nhIN [ kuVImwr rmreI nVImwr [ jo ien imly su huie hY KÍwr [14[.pahir kachhhîrc sîr bandhyô pâga. gur granth bachan par rahyô låga.14.

dôhrâ : yau kahikai srî satiguru gal tçgô dînô pâî. karad chakar sîr par dharçn mukhôn akál japâî.15.

dôhrâ : karî ju satigur paritham bidh sôî pun bidh kîn.pañj bhujngî jô bhaç gur untç pâhul lîn.20.
He instructed them to discard the four distinctions of caste,
As well as their symbolic emblems such as the thread and saffron mark. (12)

Thereafter, Satguru bade them to obey the following injunctions:
They would neither have any dealings with the Masands.
Nor with those indulging in female foeticide or smoking or being the followers of Ram Rai,
For whosoever dealt with them was bound to come to grief. (13)

They must also contribute to Guru’s House as per their financial capacity,
As well as offer sacred ‘karah Parshad’ to the Khalsa fraternity.
They must wear the Sikh undergarment and a turban on their heads,
And follow the teachings of Sri Guru Granth Sahib. (14)

Dohra : Satguru, after delivering these instructions to the chosen five,
Made them sling a sword from their shoulders.
He also made them wear a dagger-studded steel rings around their turban,
In the midst of chanting the name of eternal God. (15)

Chaupai : Guru Gobind Singh further instructed them to read Gurbani,
And meditate on God’s name both in the morning and evening.
They must also recite hymns of Anand Sahib and Rehras,
As well as recite the text of “Chandi-di-Var”. (16)

They must wear a turban twice a day on their heads,
As well as wear the ordained arms round the clock.
They should go on hunting expeditions after partaking Amrit,
So that they might become well-versed in handling of arms. (17)

They should eat mutton only after slaughtering the animal with one stroke,
And desist from eating the meat of dead animals.
They must clean and nourish the hair on their heads and their beards,
And desist from shaving their hair with a blade. (18)

They must discard the rituals associated with their dead ancestors,
And concentrate and meditate on Guru-ordained teachings.
They must remain vigilant against those going astray from the prescribed regimen,
And award them suitable punishment for their acts of misdemeanour. (19)

Dohra : Whatever ceremonial procedure Satguru had devised earlier,
He repeated the same procedure once again.
He begged to be initiated himself in the same manner,
From those five chosen ones whom he himself had initiated. (20)
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पंजी स्वरूप बुधवार बस्तव वातावरण \\ अथवा कुछ शेष वरिष्ठें \\ पंजी आप्रव गुर श्री कुरलास \\ सिंह लज़म्बु बूढ़ श्री कुरलास वातावरण 129।

चाँपाई : वाहिने वर्ताैिंगो बुढ़नज वर्तायां। अपास गुर चैलाक काहिवायो। \\ याही अह तुय वर्तायां। जिम नानाक गुर अंगड धारां।21।

वीजे धर्माल गुर अंगड विश्वस। बुढ़नजे दश बुढ़नज। \\ माल वार्ता वेंट पंद्रह मासी। बुढ़नज वार्ता वेंट दुईवर्ष डिंडो।22।

पियो पाहुल गुर बचन निवारी। बहूयो खालसो वद कालहारी। \\ साल बावन पर सत्तवाली। बुढावर बसाक पांथ उतपाल बहाई।22।

16. धर्माल पंज पंजताल ली साही। 
(‘मिंग अभी चमंड हो घुड़पेटी...’) 
16. खालसार पंथ पसरान की साही। 
(‘यम कालसार पांथ बहूयो उतपाली...’) 

देहरा : धीमी फिल्म व धाराणे वालाणे धारणे वेंट। \\ पंज पहासान सेवलर वन दिन विस्मित बनान 19।

dोहराः : उसी दिवस तै हालसे लायो पार्सरो होन। \\ पांज पहासान साइंसर राल निट सिंह खालिन।1।

देहरा : जै महराज बोध पंज भाले वीजे। अत्ताजाव भर्मल मंड वं वीजे। \\ देहरा महाराज जो देहरा होपिंग 12।

cापाई : याउ सतिगुर कम्ख साही क्षालसी दियो। मुक्ति मार खालसा साही थान दायो। \\ दाक्कन पुराब उत्तर वाई। पाहेचाहम माध बही दाच गहलाई।2।

देहरा : अभी जुमास घटै लिखे साँध वान ब्रहम ठेंग। \\ कुरलास के में अभिजात वब दिलास सारे वब घेत।13।

dोहराः : अमर्नासर पत्नी विकाई जाहिन जाहिन गुर निज थार। \\ बुढागी बहुज मुक्ति मार दिलास नवन कर गर।3।

देहरा : इसी धर्माल मंड गुर ठेंग। धीमी धर्माल भी धुएं। \\ राँथ राँथ भीम इसी ऊर्जी। कुरलास उत्तर भंत लाख राध।14।

cापाई : दाउपरंगाण साबु गुर थारी। कहंदाई पाहुल दिलास थार। \\ जाहिन जाहिन पांज भुजागी होइ। गुर्दवाराई तुल मान लाई शोँ।4।

देहरा : वास्तव विद्वें सिंधु ही धाक्षी। बस्तव धर्माल जान धर्माल शही। \\ धीमी धर्मालवाले देन अभिजात वथरी। ने भागी में ही ठेंग ठेंग।15।

पांज भुजागी जाहिन इकट होइ। बच्चा बाहुल कर पायवाई सो। \\ पांज भुजागीं तुल अंदाज़ काराबँ। जो मांगो सो फल पाओ।5।

कुरलास धर्माल दिलासु विस्मित धारणी। ने स्व बो उठी देन एं प्रमुख। \\ रांथ रांथकै दल किवाल पल। धीमी धर्माल भी बही ठेंग।16।
After being initiated by the five initiated ones in the same manner,
He came to be known as Teacher-disciple rolled into one.
This has been the tradition from the very beginning,
As Guru Nanak had also accepted Guru Angad as his Guru. (21)

After taking of Pahul-Amrit as per Guru’s instructions,
The Khalsa Panth flourished and went from strength to strength.
It was in the year of seventeen hundred and fifty two,
That the Khalsa Panth was founded on Wednesday in the month of Vaisakh. (23)

**Episode 16**
**The Episode of Khalsa Panth’s Expansion**
**(This is How the Khalsa Originated)**

(Just after the Vaisakhi Day of 1699), the day of Khalsa’s initiation,
The Khalsa Panth started increasing and expanding.
From the initial five, people in the bands of fifties and hundreds,
Kept on joining its ranks after queueing up for initiation. (1)

Guru Gobind Singh decentralised and delegated his powers to the Khalsa,
And put them on positions of responsibility in every sphere of activity.
He sent his appointed emissaries to the South, the East and the North,
As well as his representatives to the West and the mid-west. (2)

Small bands of initiated Sikhs were sent to Amritsar and Patna,
As well as several other places of Guru’s influence.
These young Singhs were sent with full powers to initiate others,
After assuring them of his full backing and guidance. (3)

He gave permission to his appointed Sikhs at various places,
That they themselves should conduct the initiation ceremony.
Wherever there was an assembly of five initiated Sikhs,
They would assume an equivalent status of Guru’s congregation. (4)

Wherever such initiated five Sikhs assembled together,
They were, undoubtedly, empowered to administer Amrit to others.
These five initiated Sikhs were to be asked to perform the lead prayer,
Where all the congregated Sikhs would receive Guru’s blessings. (5)

They would be entitled to utilise the offerings made at a gurdwara,
And remit the balance of offerings if any to the Guru.
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gurdavāran chardhāvai singh hī khāhin. jō bach rahai tau main pahuchāi. daç chīhēt val sangat ghala. khandai pāhul lao āi chal.6.

खैर पाहू भी तेहे तेन्याली। लड़ लड़कल लेख जुब भली।
खैर पाहू में बढ़ी अभिषेक। उड़क परवाह रईं, खेद अटल।

khandai pāhul pī hōvō tejdhārī. lao turkan kō ab tum mārī.
khandai pāhul main bhai ab kalē. turak jāu natth, panth utlā.7.

दोह्राः सतिगुर भान सतिगुर भान सतिगुर भान।

dōhrā : satigur kīṣẖ bachan jō só laṯ majhailan mann.
auran bhi āi kin manṇẖ bẖāc bẖāg un dhann.8.

चाँपाँ : इस धोखे में धवं डोंडे इस धोखे में धवं डोंडे।

chaupaï : im khālsç panth bhāyō utpanna. deẖẖ satigur bahu hōi parsma.
satigur khālsç shastar phardāvain. bhāntai bhānt pushāk pahīrāvain.9.

हय मंडितुङ घरे भली डकाती। चुदेवे भले मिर्म मनहुङ लगाती।

madh satigur bahain maṇī dahāi. chupḥṛṛ khardāi singh shastar lagāi.
jim gōpan madh kānah birājai. tim satigur singhan madh chhājai.10.

खैसे बनाभे मिश्रत डकाती। जिजे जुड़त जेंते अबलाती।

kavāid karāvain singhan dūrdāi. kitāi chupḥṛṛ ḍekhain khardvāi.
kisai bahālāin deẖẖ uthāi. kisai uthāvain kīs dɛn nāsāi.11.

जिजे बनाभे मेंते मंटे। बले लवाधें छूटहुङ लंटे।

kisai phardāvain mōṭe sōṭe. karain kuvaɪ dui dui jōtē.
vāhan madh satigur jā khardain. chak chak dhīman sō singh lardāi.12.

दोह्राः सांची क्षेत्रन सिन्ह बिने मही मुख्य।

dōhrā : saunčī khēḍhin singh jim jardain ardain su ghulāhin.
satigur deẖẖ khushīn karain deẖ mulak jagīrān lái.13.

चाँपाँ : मंडितुङ भान मंडितुङ भान मंडितुङ भान।

chaupaï : satigur kahyō mukhōn manghu jagīrān. milag mulak tumkō sōū birān.
jahin jahin tumantro man patīai. sōū sōū tum daiygu lái.14.
The Guru also wrote letters of instructions to other congregations as well, asking his followers to come to him and get initiated. (6)

They must get empowered after getting initiated, in order to give a crushing defeat to the ruling Mughals. He had invested the Amrit with such miraculous powers, that it would uproot the Mughals and entrench the Khalsa Panth permanently. (7)

Dohra : Whatever instructions were issued by the Tenth Guru, these were accepted and followed by Majhail Singh's. All others who accepted and followed Guru's instructions, they also became worthy recipients of Guru's blessings. (8)

Chaupai : This is how the Khalsa Panth came into existence, at whose origin the Guru felt extremely delighted. The Guru now ventured to equip the Khalsa with arms, and prescribed various kinds of uniforms for them. (9)

The tenth Guru started sitting on a raised dais in the centre, with armed Singh's guards all around his seated position. As Lord Krishna used to be surrounded by his consorts, so Guru Gobind Singh started sitting majestically among his bodyguards. (10)

He would order his Singhs to exercise and run races, and inspect them from all sides in a standing position. He would make some of them sit and make others stand, while asking still others to get up and run a race. (11)

He would ask some of them to pick up big sticks, and engage themselves in fighting mock duels of two each. Sometimes, the Guru would stand in the midst of a ploughed up field, and ask his Singhs to hit each other with pieces of solid earth. (12)

Dohra : Sometimes, the Singhs would play a game of Sonchi, or engage themselves in boxing and wrestling bouts. Guru Gobind Singh felt so much delighted at these adventurous bouts, that he wished to confer landed property awards on his brave Singhs. (13)

Chaupai : The Guru asked his Singhs to ask for any kinds of territorial awards, he would grant them possession of vast territories and meadows. Whatever kinds of material assets they aspired to possess, he would ensure to make those assets available to them. (14)
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sarvdharm samhit samhit kare paye . chhe pranak shab ut maal kare .

mandir maan bhole sam shudh sam . maan gaya teer shuddh 191 .
sunat bachan gir nrc paq . chahain panjaban ab ham mal lac .
satigur kahyo mangyous dac bhal dakhna . mangyous pahard au prair pachchhma . 15 .

mith bheer am dhury dhim marte . abh pranak dham bekaru .

amha bheer mith bhole sam pranak . abhad maan teer teer chug 191 .
singh kahain ham dur kim jayvain . madh panjabah raj kamavain .
murd murd singh bahu mangai panjaba . apas main lard hon hkarub . 16 .

mandir bheer mbe samjwar bhalu . simthe chhe mith lacee bhole .

mith marte mae amah chhe . beere bhalu tu dharm 191 .
satigur kahain mangyo jagir ghanrui . jitm chhah soud leu hu ghcie .
singh sharik dina bahu pachain . kahain lavain badly ham sachsen . 17 .

abthe abthe abthe ban te tehey . chhe pranak abhe mae ley chhe .

amha bhalu teer teer lacee . beere bhalu tu dharm 191 .
apmay apmay ghar kce nrc . chahain mulak ham so lcin ghcie .
hutu gariban kce vahu jay . yantu karan na lambi dac . 18 .

dohra : sindi sathi sindi sindi bhole samjhadh bham .

mandir dheet dhikunwar bade chhe tu cheetee abhad 191 .
dohra : sharik sharike dhig dhigai mangain panjabah pasa .
satigur dcin vilaytan vahi karain na unkpu khahash . 19 .

chepte : mih mandir cheet cheet chhe . bhub drabad pranak chhe .

ke keet nith keet keet bhole amah abhad 120 .
chaupai : sri satigur unkpu kahi dayu . tum jhagar jhagar panjabah rahyo .
tai jai singh galiho bhayi ait . tskur aor valait batai . 20 .

dohra : bhun dhilam bhun dingding bhun muni .

ke keet keet keet kahs muni mae amah bhun dingding 1291 .
dohra : gur bilas madh bahu likhi so ham suh likhai .
joh sochhi sru sukhi singhai so main kahun paragtai . 21 .

chepte : bhuu dhilam bhun dingding bhuu muni .

ke keet keet keet kahs muni mae amah bhun dingding 1291 .
chaupai : jis kau hui sabh sunnai lora . so ksvai gurbilashhi taur .
jim jim pahardian karli lardai . tim sir unain buryai ait . 22 .

bhuu dhilam bhun dingding bhuu muni .

ke keet keet keet kahs muni mae amah bhun dingding 1291 .
gur bilas madh un bahu kahi . so kahun main ju ustai rahi .
hai yah kathu bad apar apaya . kab ham pai sakain hai paha . 23 .
However, Singhs’ limited imagination could not grasp the extent of Guru’s assurances, They aspired to possess territorial rights over the Punjab alone. The Guru asked them to aspire for territorial rights over the superior Southern region, As well as the mountainous regions of the East and the West. (15)

The Singh's retorted why should they leave for far off regions, Instead of living and ruling over their homeland of Punjab. They asked repeatedly for their sovereignty over Punjab alone, Although this limited territory might lead to fratricidal wars among them. (16)

While the Guru exhorted them to aspire for a very large territory, And exhorted them to occupy as much territory as they wished, But the nit-witted Singh's preferred to remain confined amongst their own kin, And aspired to settle scores with their own fraternal adversaries.(17)

They preferred to settle in the vicinity of their own home, And wished to occupy the home land territory alone. These Singh's being the offsprings of the poor impoverished parents, How could they envision on a large vision and imagination. (18)

Dohra : Since narrow fraternal ties keep people confined to their own fraternity, The Singh's, demanded to get settled in the vicinity of Punjab. Although the Guru, wished to grant them sovereignty over distant lands, They lacked the imagination to aspire for a greater sovereignty. (19)

Chaupai : Finally, the Guru told them in clear unmistakable terms, That they would remain confined to Punjab in fratricidal brawls. But the Singh's who had joined the ranks a little later, They were directed to settle in other distant lands. (20)

Dohra : Whole of this account has been recorded in the epic “Gur Bilas”", Which I have summerised for the sake of economy. Whatever has been recorded by author Sukha Singh, I have endeavoured to give expression to those facts. (21)

Chaupai : Whosoever wishes to read about this topic in more detail, He should search for those details in the epic “Gur Bilas”. How the chiefs of hill Principalities fought against the Guru, And earned a bad name for themselves by their misdeeds. (22)

The author of “Gur Bilas” has mentioned all these in his epic, I have narrated what has been omitted there by its author. This history is both very lengthy and unlimited, How can I visualise its vast extent. (23)
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मेंट घाटटी वहै तभ वच । अब जय उमली आके नव ।
में अब वच मिष्टान पद आजी । मे हिन्दी आवे नजुमुं घरी। 24।
सोई वाहारी कराई हमं काथाँ। अब बुध हमं आवी जाहां।
सो अब काथां सिंहांग पर आं। सुनो पीयूर गुरमुख बहां।

देवना : चें महिंदर आधार नंद भेदन पंकि वे भगवंडे ।
पिथम देवां घरने में दिख इंद्रिही तंगे भगवंडे । 25।

dोहरा : तौ सतिगुर अग्यां दैं मजहालन को समजहां।
परिथम वाहायं खळसाई फिर दाईं दंगो मचाहां। 25।

निहंग सिंह

चैतनी : पिथम बुमली एह भेदे दलवे । दें दें प्रमुं बुध अब घरे ।
वे बुमला निधिगते दे भांज बुध दले । उच मेंट जल चंदे दले। 25।

चाँपाई : परिथम भुजिंगि वर माघे ग्हालां। दैं दैं पाहुल गुर चाक बहां।
यां भुजिंगि वर निंगां को दीविं बहां। 26।

cोपी : निधिं भुजिंगि मन तह मंगां भांज का।
बुमली निधिं बुमली दुरंगि। में में रंगिं मेंं बिलिंगि। 26।

आंसू भुजिंगि कां रुरा जाण। दें दें पाहुल गुर चाक बहां।
अंग मेंट जल चंदे दले। 26।

खान : परिथम बुमली वर माघे ग्हालां। दैं दैं पाहुल गुर चाक बहां।
यां भुजिंगि वर निंगां को दीविं बहां। 26।

मुक्खों भुजिंगि वर निधिं बहां। दुरंग भुजिंगि मन तह मंगां भांज।
बुमली मन तह मंगां भांज। 27।

परिथम वाहायं खळसाई फिर दाईं दंगो मचाह।
अरुं तो निंगां मेंं बिलिंगि। 27।

मुक्खों भुजिंगि वर निधिं बहां। दुरंग भुजिंगि मन तह मंगां भांज।
बुमली मन तह मंगां भांज। 28।

परिथम वाहायं खळसाई फिर दाईं दंगो मचाह।
अरुं तो निंगां मेंं बिलिंगि। 28।

मुक्खों भुजिंगि वर निधिं बहां। दुरंग भुजिंगि मन तह मंगां भांज।
बुमली मन तह मंगां भांज। 28।

अरुं तो निंगां मेंं बिलिंगि। 28।

परिथम वाहायं खळसाई फिर दाईं दंगो मचाह।
अरुं तो निंगां मेंं बिलिंगि। 28।

मुक्खों भुजिंगि वर निधिं बहां। दुरंग भुजिंगि मन तह मंगां भांज।
बुमली मन तह मंगां भांज। 28।

परिथम वाहायं खळसाई फिर दाईं दंगो मचाह।
अरुं तो निंगां मेंं बिलिंगि। 28।

मुक्खों भुजिंगि वर निधिं बहां। दुरंग भुजिंगि मन तह मंगां भांज।
बुमली मन तह मंगां भांज। 28।
I can narrate only that much of this legend,  
Which my understanding and grasp can comprehend. 
Now this epic has been narrated upto Singh’s initiation,  
So I entreat my devout Sikh readers to listen further. (24)

**Dohra** : Then the Guru proclaimed his decree,  
Instructing the initiated Singh from the Majha region:  
They should first expand the numerical strength of the Khalsa,  
And then raise a fierce strife and anarchy against the Mughals. (25)

**Nihang Singh**s  
**Chaupai** : First the Guru sent the young initiated Singh (Bhujangees) towards Majha,  
Directing them to initiate Sikhs and settle them around Amritsar.  
In this way, the Nihang Singh raised their numerical strength,  
With heavy sticks in their hands and daggers slung from their shoulders. (26)

Some of these Singh remained homeless, some camped in Gurdwaras,  
While some others raised their own congregations and cantonments.  
The Guru’s followers invited these Singh as guests of honour,  
Instead of feeding the traditional Brahmanical priests. (27)

If a Singh was ever in dire need of some food articles,  
He would unhesitatingly walk into any Sikh household.  
He would pick up only that much quantity of rations,  
As would suffice his day’s needs for flour, butter-oil or salt. (28)

The householder would declare the arrival of Singh,  
And ask his spouse to open the doors without any fear.  
The Sikh housewife would readily carry out his instructions,  
And offer as much provisions as the Singh needed.

**Dohra** : The Singh would arrive at a Sikh household daily in this way,  
After enquiring about the location of a Sikh house.  
The Sikh housewives would offer them provisions promptly.  
After welcoming them generously and verbally. (30)

**Chaupai** : As the Khalsa Panth increased considerably in numerical strength,  
They needed a lot of provisions for their upkeep.  
So whatever the impoverished Singh did not have,  
They would pick up from the houses of others. (31)

They would pick up only the edible provisions and clothings,  
But would desist from picking any valuable items of gold and silver.
khânc basat su lâçn uthâi. chândi sônç dçin hatâi.
lâmbh ehámbh jab ghûrán dahec. bahut thâi im dângc bhâc.32.

bâhut hûtç tab lôk sûtânî. rakhat singhan sôn bahu dângkhânî.
un madh hûtç singhan ghar kôî. châhâi singhan kô kadhyô sóî.33.

bhum basat jâm jâm risân dhrâie. bhim jâm jâm bô bô mûñpêî.
mûñprânîân risân leç bô gânî. risân mûñprânîân dhrâ bôî.34.
tum khâtar ham ghar singh ávain. im kar ham kô bahu santâvain.
sûtânîyân singhan bair vadh gayô. singhan sûtânîyân dâng bhâyô.34.

dôhrâ : gur singhan ghur thî kamî au sûtânîyân dhçr.
vardan na dçvain khâlsai kit vardain avçr savçra.35.

dôhrâ : gur singhan ghar thî kamî au sûtânîyân dhçr.
vardan na dçvain khâlsai kit vardain avçr savçra.35.

dôhrâ : gur singhan ghar thî kamî au sûtânîyân dhçr.
vardan na dçvain khâlsai kit vardain avçr savçra.35.

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vardan na dçvain khâlsai kit vardain avçr savçra.35.

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vardan na dçvain khâlsai kit vardain avçr savçra.35.

dôhrâ : gur singhan ghar thî kamî au sûtânîyân dhçr.
vardan na dçvain khâlsai kit vardain avçr savçra.35.

jâi dçrâ dhig garamî lavain. jô un kô kôî ghanâ satâvai.
dçvain nhân tis bahu santâhîn. khûhan khâtar ujârd su jâhin.37.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
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aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

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aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

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aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

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aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.

isî taur khâlsî phard laî. kai ku din im gujrî bhaî.
aur panth bahu bâdhai bhâc. singhan lain njarûc thaç.38.
When they started lifting things forcibly from here and there, 
There occurred many violent clashes at many places. (32)

There was a sizeable number of Sultanis’ in that area, 
Who kept on clashing with the Singhs frequently. 
If there was any household belonging to a Singh amidst them, 
They always endeavoured to push him out of that household. (33)

Since they blamed that Singh household for the intrusion of the Singhs, 
They started harassing and torturing that lonely Singh family. 
This led to a further hostility between the Singhs and the Sultanis, 
Which led to the further clashes between the Singhs and Sultanis. (34)

Dohra : While the Guru’s Singhs were impoverished and indigent, 
The Sultanis were highly affluent and prosperous. 
Since the Sultanis did not allow the Singhs to enter their houses, 
The Singhs would break into their houses at odd hours. (35)

Chaupai : When residents refused entry to a small band of Singhs, 
They would ask the Singhs to camp outside the periphery of their settlements. 
Whenever the Singhs grew into a bigger squadron, 
They would establish their own camp of ten/twenty Singhs. (36)

This squadron would put up a camp near such a village, 
The residents of which had harassed and clashed with them. 
If these residents refused them provisions, they chastised them. 
And pilfered and damaged their standing crops as well. (37)

The Khalsa force, thus, adopted such a strategy, 
Which they kept on practising for a considerable time. 
When the numerical strength of the Panth increased manifold, 
They decided to impose a mandatory tax on the people. (38)

As the Khalsa Panth kept on increasing day by day, 
They started feeling the scarcity of provisions and clothing. 
So they passed a resolution to the effect: 
That they must impose a compulsory contribution on each village. (39)

**Hostility between the Singhs and the Muslims**

Dohra : When people refused to make the compulsory contribution, 
The Singhs used violent and coercive methods to get provisions. 
The affected people went to approach the Mughal rulers, 
And petitioned against the Singhs for their violence and coercion. (40)
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Chaupai: The Mughal rulers sent an armed force against the Singhs, Which captured the Singhs in large numbers. Those made captive were sent to Lahore, Whom the Nawab, the ruler of Lahore, ordered to be executed. (41)

When the Singhs faced such a hostile situation, They also rose in revolt and started retaliating. The Singh would also slaughter the Mughal soldiers when in minority, But vanish into the jungles when confronted with a majority. (42)

In this way, the confrontation increased between the Singhs and the Mughals, Who, in fact, had never harmonious relationship between them? The dishonest Hindus also sided with the Muslims, Which made the Mughals more inimical towards the Singhs. (43)

The Sultanis, who appeared to be half-hearted Muslim look alikes, Were hypocritical, good-for-nothing, and self-professing Hindus. Those who got the Singhs arrested after informing the authorities, Were hunted, hounded and killed by the Singhs in their homes. (44)

Dohra: Whenever a lonely, isolated Singh fell into their hands, They would instantly kill him there and then, In this way, the confrontation between the Singhs and the Sultanis, Increased into a greater and greater enmity. (45)

Chaupai: Whenever a few Mughal soldiers failed to capture the Jat Singhs, They would bring larger reinforcements of soldiers. Then the Singhs would vanish into the forests to escape arrest, But they would rob and plunder the Mughals at odd hours. (46)

When the Mughals failed to subdue the Khalsa Panth, They started a witch-hunt of Singhs’ parents and kins. They would also arrest the innocent Sikh workers and peasants, And get them executed after arresting them. (47)

The Singhs who lived peacefully in the Gurdwaras, Or who lived in their own cantonments and religious places, They were also got arrested by the Muslims, And got them beheaded instantly by the Muslims. (48)

Wherever a Singh was spotted and captured, He was got beheaded there and then by the Muslims. Even then the Sikhs did not cease their initiation into the Khalsa Panth, The brave Sikhs of Majha were not scared of death. (49)
dōhrā : rahat khûb budh khûb lakhir bâni khûb pardhâi.
sultânî divânî chhâd âi satigur panth ralvâhi.50.

chaupaî : dînc rât panth vadhtô ávta. ghar të layâ kai singhan khalâvat.
kisai putar pótraí kôi âpa. ralai khâlsai lakhir bad partâpa.51.

dôhrâ : isî taur nit khâlsô janmô janam vadhâi.
sô panth sâgar jim achal kô is sakai sukâi.54.

chaupaî : panth thôrdhç au thaurdhç asbâbû. is kar panthhu pujai na kâbû.
sarab dçsh turkan kê pâsa. bahutô au bahutî phauj khâs.55.

badô kôt au badç tôpkhânç. singhan pahi nahi kachhû samânai. ral sultânian kari khuârî. chhad ghar singh ral gaç jhârdî.56.

17. AnMdpur kI sâkhî
('msMd Byt cMfI kr dXo'...)('msMd Byt cMfI kr dXo'...)('msMd Byt cMfI kr dXo'...)('msMd Byt cMfI kr dXo'...)('msMd Byt cMfI kr dXo'...)
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Dohra: Excellent was their way of life, par excellence their thought,
So excellent their way of sermonising and preaching Gurbani.
That many persons relinquished their positions of authority,
And volunteered to join the ranks of the Khalsa Panth. (50)

Chaupai: Thus, the Khalsa Panth kept on flourishing and expanding day and night.
And many Singh brought provisions for them from their own homes.
Either the head of a family or his son or his grandson,
Would voluntarily join the Khalsa Panth after observing its splendid reputation. (51)

Even those who were indigent, starving and destitutes,
Would become comfortable after joining the ranks of the Khalsa.
Even those joined who had fallen into deep land revenue arrears,
Or those who had run into huge losses in their business ventures. (52)

They also joined who were forcibly implicated in false cases,
And failed to find refuge anywhere else against the authorities.
All such people joined the ranks of the Khalsa Panth,
And became immune from all their worries and fears. (53)

Dohra: In this way, the Khalsa Panth kept on expanding everyday,
As well as it increased from generations to generation.
The Khalsa Panth became so formidable and steady as the ocean,
That nobody had the nerve to destabilise the Khalsa Panth. (54)

Chaupai: Still Khalsa’s numerical strength was less and lesser still their military equipment,
Which hampered their ability to capture political power.
The whole country was under the occupation of the Mughals,
Who were larger in number with a still larger armed force. (55)

They had big forts and fortifications and still bigger artillery,
Against the meagre-equipment and resources of the Singh.
When the Sultanis joined in conspiracy with the Mughals to harass the Singh.
The Singh deserted their stations and escaped into wilds. (56)

Episode 17
Episode of Anandpur
Masands were executed (and Burnt alive)

Chaupai: Now I entreat my readers to go through the episode about Anandpur Sahib,
Let us now proceed towards the remaining account of the Khalsa Panth.
chaupaï : ab suniyō anandpur kī bātā. rahī bāt ab ut val jāta.
 paryō bair jim parbtian sāthā. likhat sabhī vad granth hui jāt.1.

gur bilās maddh bahu kahī. kahī chahiyai jō us tē rahi.
yātē bahut na kahūn pasārā. bahut pasārāi hui granth bhārā.2.

bhuq hoie ijs sunn y hyq | gur iblws qy so lvy Byq |
3.

chaupaï : satigur karain vad kahlsai hēta. changī vasat gur panthai dēct.
jahin hutē masand mcvrdē jāta. tahan tahan satigur singhan ghalātā.5.

mçu qy mwl mulK AO qoSykwnI | sBY cIz pws KwlsY TwnI [6]
gurdāvāran au hajūrhin pāsa. kahlsai saumpī karan ardāsa.
māl mulakh au tōshchānī. sabhai chīz pās kahlsai thānī.6.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
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mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
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mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
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mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.

mcvrdē masndan kahyō singh hōvō. nahin tān āpnī pat jān khōvō.
sōū masndan lāgai būrī. jan un lāgī sīnai chhūrī.7.
How did the conflict develop between the Panth and the hill chiefs?
Its detailed description would make this epic very unwieldy. (1)

As the epic “Gur Bilas” has given a detailed description of fit,
I would wish to narrate what has not been mentioned in that epic.
I desist from describing all the incidents in great detail,
For the fear of this epic becoming too voluminous. (2)

Whosoever is interested in reading things in minute detail,
He should delve deeply into the contents of “Gur Bilas”.
I would just make a passing reference to those incidents,
In order to maintain the earlier and latter incidences in a sequence. (3)

Dohra : When Satguru Guru Gobind Singh picked up the sword,
For the promotion and expansion of the Khalsa Panth,
His commitment to the Khalsa Panth increased manifold.
Leaving all other considerations behind and aside. (4)

Chaupai : Khalsa Panth became such a main priority for the Guru,
That he started offering his every valuable possession to the Panth.
Wherever there were Sikh seats managed by the Masand Mewaras¹,
The Tenth Guru despatched the initiated Singhs to replace them. (5)

All the offerings made at the Gurudwaras as well as before the Gurus,
Were transferred to the Khalsa Panth along with the right to Prayer.
The entire treasury, the custody of land along with all other valuables,
Were ordered to be handed over to the Khalsa Panth. (6)

Masand Mewras were ordered to get themselves initiated as Singhs,
Else they would be deprived of both their status and life as well.
Such a decree incensed the masands to such an extent,
As if they had been bruised with a sharp-edged dagger. (7)

These masands conspired and complained to Mata Gujri,
That the Guru had lost his wits and turned insane.
The Guru was squandering away the treasury to the Singhs,
How could these Singhs capture political power of the country? (8)

How could the rustic Jat peasants be made the rulers?
How could the lamb-hearted rustics vanquish the lion-hearted Mughals?
How could the timid sparrows kill the ferocious Hawks?
How could the rustic Jat peasants manage political power? (9)
dohrw : jau patsâhin yah sunî dçvain phauj chardhâi.
thaur na labhû gur lukan phard sabh dçn marvâin.10.

chaupaî : sôû bât màtà mann laî. sabhî bât tain sachî kahî.
divân musddi sad laç sârc. kahain gurû gai bî su màrç.11.

chaupaî : sôû bêt màâ bêtí yah sunî wauj chardhâi.
thaur na labhû gur lukan phard sabh dçn marvâin.10.

cOpeI : soaU bwq mwqw mMn leI sBI bwq qYN scI khI

chaupaî : sôû bêt màâ bêtí yah sunî wauj chardhâi.
thaur na labhû gur lukan phard sabh dçn marvâin.10.

cOpeI : soaU bwq mwqw mMn leI sBI bwq qYN scI khI

chaupaî : sôû bêt màâ bêtí yah sunî wauj chardhâi.
thaur na labhû gur lukan phard sabh dçn marvâin.10.

cOpeI : soaU bwq mwqw mMn leI sBI bwq qYN scI khI

chaupaî : sôû bêt màâ bêtí yah sunî wauj chardhâi.
thaur na labhû gur lukan phard sabh dçn marvâin.10.

cOpeI : soaU bwq mwqw mMn leI sBI bwq qYN scI khI
Dohra : If this activity ever came to the notice of the Mughal emperor,  
He would despatch the Mughal army to crush this movement.  
There would be hardly any place for the Guru to seek refuge,  
And the Mughals would capture and execute all his followers. (10)

Chaupai : The Guru’s mother, accepting and agreeing with the masands’ opinion,  
Also approved of the masands’ version to be true.  
Calling a meeting of all the officials and custodians of Guru’s seats,  
The masands declared that the Guru had turned insane. (11)

Since the day the Guru had invoked the Goddess chandi,  
The Guru had been struck with the chandi’s curse and wrath.  
Since the Guru had picked up a strife with the rulers,  
They would capture and slaughter all of Guru’s Singh. (12)

Then all the assembled masands agreed upon a solution,  
That Sahibzada Jujhar Singh be anointed as the Guru,  
Hearing this conspiracy, Guru Gobind Singh felt outraged,  
And declared that all the masands had gone mad. (13)

When the masands were struck by such a perverted thought,  
They also got a copy of the sacred Guru Granth Sahib burnt.  
They also got their own place of worship constructed at a place,  
Where they had committed such a heinous deed. (14)

Dohra : They disintegrated the Sikh congregations at many places,  
And merged these splintered groups into their own following.  
When the Guru came to hear about such a development,  
He ordered an immediate execution of the masands. (15)

Chaupai : When the Singh received such a decree from the Guru,  
They massacred and burnt alive all the masands.  
Some were slaughtered; some were buried alive in walls,  
Still others were dragged and roasted in cauldrons of boiling oil. (16)

Dohra : If I write a more detailed account of this incident,  
It will increase the volume of this epic still more.  
The more inquisitive readers should search into the pages of “Gur Bilas”.  
In order to satisfy their curiosity for more details. (17)


18. Anandpur Jangha

(. . . 'ham sikhī nahn dhāhin dahnī gaiv' . . . )

चाँपे: जानट बहू बहू तही तही, जानट बहू बहू तही तही।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.

चाँपे: ढे ठंडी महू महू भजनैं। ठंडी महू महू भजनैं।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.

चाँपे: ढे ठंडी महू महू भजनैं। ठंडी महू महू भजनैं।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.

चाँपे: ढे ठंडी महू महू भजनैं। ठंडी महू महू भजनैं।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.

चाँपे: ढे ठंडी महू महू भजनैं। ठंडी महू महू भजनैं।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.

चाँपे: ढे ठंडी महू महू भजनैं। ठंडी महू महू भजनैं।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.

चाँपे: ढे ठंडी महू महू भजनैं। ठंडी महू महू भजनैं।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.

चाँपे: ढे ठंडी महू महू भजनैं। ठंडी महू महू भजनैं।

Dohar: माता गुज़र भई ताबई सतीगूर माहचन सु कीन।

Panth khalsai hathi tain sabh kichhu kayōn kar dī. 1.
Episode 18
The Battle of Anandpur
(...We shall Not Betray our Faith)

Dohra : Then Mata Gujri also tried to prevail upon the Guru,
And she also prohibited him from his chosen path.
Why did he hand over all his power and resources,
Into the hands and custody of the Khalsa Panth? (1)

Chaupai : Branding the Singhs as unruly, Mata Gujri accused them of creating indiscipline,
And bringing a bad name to the Guru with their acts of recklessness.
She warned the Guru that those whom he called the extraordinary Khalsa Panth,
They would actually desert him in a moment of crisis and adversity. (2)

Why should he disempower and dispossess his own sons,
For these unreliable offsprings of distant strangers.
But without paying any heed to the exhortations of his mother,
The Guru addressed her in the following words: (3)

“My dear Mata Gujri, listen to my words,
You have been incited by other people.
If you persist in Khalsa Panth’s condemnation,
It will recoil upon your family.
Since you have been misled by our adversaries,
I beseech you to desist from listening to slander against the Khalsa Panth.” (4)

Dohra : Then Satguru Guru Gobind Singh addressed the Khalsa,
And gave orders to the Singhs to this effect:
They (the Singhs) need not be scared of any body,
And could seize anything forcibly that they needed for their needs. (5)

Chaupai : The Singhs looted and plundered many surrounding places,
Including all the settlements around the town of Kamlot.
They captured the villages in the forested area of Jhakhi Kamlot,
And plundered the hilly helmets in the valley of Anandpur Sahib. (6)

Thereafter, the Hill chiefs engaged the Singhs in a battle,
But the Singh made them run away from the battlefield.
Defeated and vanquished, they retreated into their homes,
And the Singh started collecting revenue from them. (7)

The Hill chief of Kahloor petitioned to the emperor at Delhi,
Along with the chiefs of all the Hilly Principalities.
Sri Gur Panth Prakash

faryâđi kahlûrîc dilli gaç. parbtîyan par sukaîlai âç.
hut râjç jç bâî thânai. sat dhâran madh jalndhari jânai.8.

हे आदि अलवपर बाँधी लक्खी । राज बने है जने बांधी ।
हे राज में मुसिरे बने । तबे देन दिलीपचं में चढे 15।

तू आंदपुर गहत लर्दाई। है भाज्य वै राज बाई।
tau âi anandpur ghati lardâi. hâr bhajç vai râjç bâi.
tau hâr sâbâh sarâindç bhaç. takç dën dillipti sôn râhç.9.

बूं बूं बजाई माजी ठिँग । बूं बजाई माजी धूलिवर सिंद ।
बूं अघ मजा मडमदव बजाई । बूं बजाई बूं मजा बजाई ।19.
vahu gurû kahâvai sârî hinda. vahu châhâi mârai patshâhân jind.
vahu âp sâch patishâh kahâvai. vahu tumkô jhûthâ shâhu banâvai.11.

इम रेख देवता ली पुत लाए । आदी तरारिती दोह मंग जाप ।
वने बीम एवं देवताकोटी दोह । वे बीम धुरांव मुह जिंद पदी 192।
us darab karôdan kî thurd nâhi. kai rasâîni rahain sang vâi.
râjç bhim chand kahlûrîc kahi. naurngai patshâhi sun chinût pâi.12.

अह रज वह वह में चार वहें । अदी गरावटि अब लटिंग चिपाइ 193।
mat kat ham par so chordah âç. kachchî balâi ab laîç dabâi.13.

देरवर : दम रज्ज देव देवल देवते भरिडिती बुजू हमारा ।
दोह्रा: das lakh phauj kâbal darai patidillî hûtî rakhâi.
dînai rukkai likh unain pardô gurû par dhâi.14.

चैदहटी : चर देन ते देव रुद्धे मूर्ख दोह ।
chaupaî : châr vall tai phauj su daurdî. chhadi dçr sang kâhal daurdî.
sikkh hutç thç jô un sâtha. ghalli khabar un sun sun bât.15.

मूर आलएय सापार दोहे । देश लख लख ता सींहा दोही ।
sun anandpur bhâjârd pari. lôkan nathan nâ labbhâi garî.
satigur rahyô bahu dhîr dhâr vâi. karugu satigur ân sahâi.16.

अদपे देव सपार दोहे । तिह बूं बूं मी अपरे दोहे ।
mabhûj bâhô मुह दिसज दोहे । देवहार आदि जय बूं मुह दोहे 197।
They were the rulers of twenty-two police districts,
Including the seven districts of Jalandhar4 principality. (8)

They attacked Anandpur Sahib after their return from Delhi,
But all the forces of twenty-two hill states ran away after defeat.
These hill chiefs felt extremely ashamed after their defeat,
And failed to deposit revenue to the Delhi emperor. (9)

They appealed to the Delhi ruler for help and protection,
Otherwise they would have to pay revenue to the Singhs alone.
They told that the Tenth Guru had recruited a large army,
And had amassed a lot of wealth through offerings. (10)

He had proclaimed himself as the Guru of whole of India,
And wished to decimate the Mughal rulers of India.
He proclaimed himself to be the true divinely-ordained emperor,
And regarded the Mughal emperor as a counterfeit ruler. (11)

He had no scarcity of wealth, money and means,
Since he was being assisted by many alchemists.
When the king Bhimchand of Kahlloor stated these developments,
Emperor Aurangzeb at Delhi felt extremely concerned. (12)

Before the Khalsa forces launched an attack on the Mughals,
They should nip this evil (the Khalsa Panth) in the bud. (13)

Dohra :  The Mughal emperor of Delhi had stationed,
Ten lakh Mughal troops at the Khyber Pass.
He sent written orders to these stationed troops there,
That they should launch an attack on the Guru’s forces. (14)

The Mughal forces immediately raided the Khalsa from all the four sides,
As a sharp knife runs through a Melon so quickly.
There were some Sikh soldiers among the Mughal forces,
Who sent a message to Anandpur after hearing these orders. (15)

People started deserting Anandpur after hearing this news,
As they were so much panicked to find a safe shelter.
Guru Gobind Singh tried his best to allay people’s fears,
Saying that God would surely protect and shield them. (16)

But the people started fleeing without listening to Guru’s advice,
As they did not accept and obey Guru’s instructions.
Sri Gur Panth Prakash

anpuchchhç lôk bhajan paç. nânhi gurû jî âkhai rahç.
satigur kahyô tum darirdtâ dhârô. kartâr ñi ham karugu sahârô.17.

ਅਤੀ ਅਤੀ ਚੋਇਲੜੇ ਚੋਇਲੜੇ ਚੋਇਲੜੇ। ਦੋਁ ਮੰਭ ਦੋਁ ਮੰਭ ਦੋਁ ਮੰਭ।
 ਇੱਠੇਵੇ ਇੱਠੇਵੇ ਇੱਠੇਵੇ। ਸਲੀਨੀਵੇਵੇ ਝੁੱਂ ਝੁੱਂ ਝੁੱਂ। 198।
ਐ ਐਹਾ ਚਰਤਰਫ਼਼ਨ ਹੋਵੀ। ਦਾਡ਼ੀ ਸਕੀ ਕਾਰ ਨੀਂ ਕੀ।
ਦੋਗਰ ਰਾਜਾ ਬਹੁ ਅਚ। ਜਾਲਣਡਾਰੀ ਤੁੱਟੀ ਦੋਿਓ। 18।

ਚੋਇਲੜੇ : ਸਲੀਨੀਵੇਵੇ ਅਤੇ ਅਲੈਵੀਵੇ ਹੋਵੀ ਦੋਿਓ ਦੋਿਓ ਦੋਇ।
 ਦੋਇਲੇ ਚੋਇਲੇ ਇੱਠੇਵੇਵੇ ਕਹੀ ਦੋਇ। 195।

dôhrâ : sarhandi au malçrîan layô rôpard darô rukâi।
davâbô rôkyô lahaurian parbtîan parbat thâi।19।

ਚੋਇਲੜੇ : ਚਾਰ ਤੱਕ ਝੁੱਂ ਝੁੱਂ ਝੁੱਂ। ਮੰਬ ਕੈਥ ਕੈਥ ਕੈਥ।
 ਇੱਠੇਲੇ ਇੱਠੇਲੇ ਇੱਠੇਲੇ। ਇੱਠੇਲੇ ਇੱਠੇਲੇ ਇੱਠੇਲੇ। 120।

chaupaî : ਚਾਰ ਖਾਦ ਰੂਸਕਾਲ ਮੁਸੀ।
ਲੋਕ ਕੁਝ ਬਹੁਕੀ ਜਦੋਕੀ।
ਲੋਕਾਂ ਤਿਕੀ ਤਿਕੀ ਤਿਕੀ। 120।

ਸਹਾਤੀ : ਚੋਇਲੜੇ ਇੱਠੇਲੇ ਇੱਠੇਲੇ ਇੱਠੇਲੇ।
 ਤੇ ਚੋਇਲੇ ਤੇ ਚੋਇਲੇ ਤੇ ਚੋਇਲੇ।
 ਤੇ ਚੋਇਲੇ ਤੇ ਚੋਇਲੇ ਤੇ ਚੋਇਲੇ। 129।

ਤਿੱਥ ਰਾਮ ਹੋਵੀ ਕਾਰ ਕਾਰ।
 ਸਾਹ ਸਾਹ ਤੇ ਚਾਰ ਤੇ ਚਾਰ।
ਜੋਗੀ ਤੋਂ ਜੀਆਂ ਕਰਨੀ ਵਿਆਨੀ। 122।

singh hain ham sang châr hazâra।
ਰਾਜਾ ਚੋਇਲੇ ਤੋਂ ਕਾਰ ਕਾਰ।
ਸਣੁਗੁ ਕਮਜ ਜਾਂ ਜਾਂ। 122।

ਸਿਆਸ਼ਟੀ : ਕੁਹੁ ਦੋਇ ਹੋਵੀ ਹੋਵੀ ਹੋਵੀ।
 ਸਿਆਸ਼ਟੀ ਸਿਆਸ਼ਟੀ ਸਿਆਸ਼ਟੀ।
 ਸਿਆਸ਼ਟੀ ਸਿਆਸ਼ਟੀ ਸਿਆਸ਼ਟੀ। 129।

ਤੁਨ ਲੋਕ ਮਾਤਾ ਬਹਕਾਈ।
ਜਾਂ ਰਾਜਾ ਸੀਨ ਲਾੜ ਗਾਲ ਬਾਨਾ।
ਸਾਹ ਸਾਹ ਕਾਰ ਤਰਬਦੀਤ ਦੋਇ। 23।

ਚੋਇਲੜੇ : ਦੋਇ ਕਹੀ ਦੋਇ ਕਹੀ ਦੋਇ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ। 124।

ਚੋਇਲੜੇ : ਦੋਇ ਕਹੀ ਦੋਇ ਕਹੀ ਦੋਇ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ। 124।

ਚੋਇਲੜੇ : ਦੋਇ ਕਹੀ ਦੋਇ ਕਹੀ ਦੋਇ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ। 124।

ਚੋਇਲੜੇ : ਦੋਇ ਕਹੀ ਦੋਇ ਕਹੀ ਦੋਇ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ।
 ਤੋਂ ਮੰਬ ਕੈਥ ਸੇ ਕੈਥ ਕੈਥ। 124।
The Guru advised them to remain determined and composed,  
As the Divine power would surely provide them with protection. (17)

But so many rumours spread about the arrival of the Mughal forces,  
That no body could counter these and stop the fleeing people.  
The Dogras5 of twenty-two hill states attacked from one side,  
Even as forces of twenty-two states of Jalandhar raided from the other side. (18)

Dohra : The Mughal forces from the garrisons of Sirhind6 and Malerkotla7,  
Surrounded Anandpur Sahib from the Southern side of the city of Ropar.  
The troops from city of Lahore occupied Doaba8 region in the west,  
While the forces of the Hill chiefs covered the mountainous North-East side. (19)

Chaupai : They surrounded Anandpur Sahib from all the four sides,  
And blocked all supplies of rations and fodder for the animals.  
The people, then, had to pass through such difficult times,  
That they decided to flee from this dangerous area. (20)

Then Guru Gobind Singh told the frightened populace,  
That they could not save their lives by deserting the place.  
God would certainly provide a way out of this situation,  
As a sudden spell of rain puts down a raging fire. (21)

Since the Guru had a committed army of four thousand Singhs with him,  
Even four lakh mercenary soldiers dared not attack them.  
If they were slightly aware of their status of being paid soldiers,  
They would never dare to attack his committed Singhs. (22)

The frightened populace appealed to Mata Gujri, Guru’s mother,  
That she should bring about a rapprochement with the hill chiefs.  
But the Guru told Mata Gujri that the hill chiefs were traitors,  
Who would rob and slaughter the Sikhs if they ventured out. (23)

Dohra : The Guru told his mother that the hill chiefs had been traitors since beginning,  
And advised her not to trust those wily hill chiefs.  
They would capture all the escaping people,  
And put all of them behind the bars. (24)

Chaupai : The mother replied when the hill chiefs were swearing an oath on their idols,  
How could they betray and commit a fraud on the Sikhs?  
The Guru said that she should test their loyalty,  
By sending out stray articles of refuse and garbage. (25)  
The Guru prepared a few packages of discarded articles,  
For testing the promised vows and intentions of hill chiefs.
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tūtī phūtī ju mârī chījān. karī tyār dēkhan kau mījā.
bhār bradārī ladd chālāī. darab tōrī im gurū bajāī.26.

plā bât tānāl ḍōry phalī | plā plā ḍōry tū ḍōry rē,hē |
plā plā plā ḍōry ḍōry jīhē | plā plā plā ḍōry plā plā plā | 122.
yah bāt rājan kann pāi. kar hāllā sabh hūn lut laī.
chhalān kō kar chhal dikhāyā. chhitār purānān par dhār gavāyā.27.

plā plā plā plā plā plā plā plā plā plā plā plā plā plā plā plā |
plā plā plā plā plā plā plā |
plā plā plā plā plā plā plā plā plā plā plā plā plā plā plā plā |
plā plā plā plā plā plā plā plā plā plā plā plā plā plā plā plā | 28.

yāh bât ḍōryan kann pāi. kar hāllā sābh hūn lut laī.
chalān kō kar chhal dikhāyā. chhitār pūrānān par dhār gavāyā.29.

yāh bât ḍōryan kann pāi. kar hāllā sabh hūn lut laī.
chalān kō kar chhal dikhāyā. chhitār pūrānān par dhār gavāyā.30.

yāh bāt sāṭīgur sūn pāi. man mādh sāṭīgur im thāhārāi.
nathē bāchāīgā kōū nāhīn. ham āpār jāg kavāt karāhī.31.

yāh bāt sūn bāt thāhārāi. man mādh sūn bāt thāhārāi.
hūt thāt sāḥīn lōkan sikhāī. thāt chalnān bāt thāhārāī.
māṭā tē im lōkan akhāvā. hamkō lē chal muhrā lāi.32.
These packages were loaded on carriages and sent out,  
As if a great consignment of valuables was being sent out by the Guru. (26)

As the news of this outgoing rich consignment reached the hill chiefs’ ears,  
They immediately pounced upon the loaded carriages to rob these?  
The Guru exposed the treachery of the treacherous hill chiefs,  
Who had violated their religious oaths for trifles. (27)

By pouncing upon garbage of worn out shoes and rags,  
They had humiliated themselves without getting any valuables.  
Even then Mata Gujri did not agree with Guru’s advice,  
And threatened to depart from Anandpur at the next sunrise. (28)

Mata Gujri, being persuaded and incited by he populace,  
She was determined to leave Anandpur Sahib immediately.  
People had compelled her to declare this decision to depart,  
They also compelled her to lead them out of Anandpur Sahib. (29)

When this news of peoples’ desertion reached the Guru,  
The Guru analysed the consequences of such a decision.  
He concluded that nobody could survive through desertion at this moment.  
And the world would blame his leadership for this humiliation. (30)

What could be done when people refused to obey Guru’s advice?  
When the people were bent upon fleeing in all the four directions?  
Then a thought occurred in Satguru’s agitated mind,  
That he should take a written undertaking from these people. (31)

Dohra :  Then Satguru put forth this proposal before the people,  
That they should give this written undertaking to him.  
That the Guru had tried his best to make them stay put,  
But they, his followers, had not obeyed his orders. (32)

Chaupai :  Then the Guru asked for a second undertaking to the effect:  
That neither he was their Guru, nor were they his Sikhs.  
The people immediately gave the same written undertaking,  
As they had been directed to write by the Guru. (33)

All those who had been courtiers, servants and personal attendants,  
Became hostile and traitors at this moment of crisis.  
God had brought about such a twist in the turn of events,  
That the people had fallen on bad times and misfortune. (34)
lok gaç sabh sidkôn hâra. aisî bhai samçn kî kâr.
jim jim satigur dhrî dharâvhin. tim tim lôk su nattq hârvhin.35.

paîr : taw satigur phir singhan pahi chahyô likhâiv oôm.
srî khâlsî tab na likhâiv ham hukam na mçtyô kaum.36.

dôhrâ : tau satigur singhan pahi chahyô likhâiv oôm.
srî khâlsî tab na likhâiv ham hukam na mçtyô kaum.36.
All the people had betrayed their faith in the Guru,
Such had been the curse and wrath of the times.
The more the Guru tried to pacify and assure the people,
The more the people hastened to flee and desert him. (35)

Dohra : Then Satguru turned his attention towards his initiated Singhs,
In order to ask for a similar undertaking from them.
But the Khalsa Panth of initiated Singhs declined to give any such undertaking,
Asserting that they would neither disobey nor betray the Khalsa Panth. (36)

Chaupai : The Khalsa Singhs declared that they were the repositories of their faith,
That they would not betray their faith even at the cost of their lives.
That they were ready to die hundred times, what to talk of one sacrifice,
That they would not betray their faith at any cost. (37)

That whatever task they would be assigned by the Guru,
They would stick to their duty till the last breath of their lives.
This assertion of vows by the Singhs endeared them to the Guru,
Who, overwhelmed with their loyalty, addressed them as follows: (38)

Praise be to the Khalsa and Praise be to this organization of Singhs,
Who had preserved the true worth of the spirit of Sikhism.
Then the Khalsa’s initiated Singhs entreated the Guru,
That he should assign them the most arduous task. (39)

Then Satguru Guru Gobind Singh told those faithful Singhs,
That they would accompany him wherever he went.
While the Khalsa Singhs accepted the Guru’s proposal to stand by him,
The general populace prepared to flee from the place. (40)

Dohra : Guru Gobind Singh, taking his four sons along with him,
Made preparations to depart from Anandpur Sahib.
He left Anandpur Sahib at the time of dusk,
And proceeded towards the city of Ropar with great care. (41)

Chaupai : A battery of few Singhs who were ordered to keep the rearguard,
Were among the most distinguished warriors and trusted Singhs.
And another battery of Singhs formed the front guard in the same formation,
While two other squads provided a cover from the flanks. (42)

All the families and their members were kept in the centre,
The Guru himself stood among them to guard them.
The moment the Hill chiefs’ forces attacked from the back,
They were repulsed and beaten by the rearguard Singhs. (43)
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आजो चलो गाने दरमी लीला । बड़ी दोहे इसे वड़ डीव ।
दिवे देवे बै धुं गाने पीत । बड़े देविये निवं निरिये शरीर ।
अग्ले चारदह गयो सरसी निर । भाई दोि वलोन बड़ हिर ।
tih lôkan kô cihut gayëo dhêra. bhayô kôû kit kitai bahira.44.


ले बैंके घुड़ पड़े गाने । मे उे छूट घनभिमत सड़े ।
रड़े से आजो भय रिलाउट । मे छूट जों निल देव न आधि ।
जो कोू मुर्द पाँचह गयो । सो तो लुट पाहर्डियं लयो ।
vardyô ju agai madh darinya । सो रुड़ह गयो कि हाट्ठ ना आि.45.


देवता  : दिलम छोटे लोका पयंगे कुछ गाने लिए तींढ ।
बे भाजौ बे पड़े दुर्गो गये न लिए पीट ।

dôhrâ  : divas chardhyô लंघ्धा paryô utar gayô kichh nîr ।
को अगाव को पाँचह वार्डो लहरो नाहून धिर्न ।


भज्ञापदे बड़े देवे लंगे न मविशुह गम ।
बैंके वाले बै भाजे रुद्रे भाजी लरे लड़ ।
sâhibzâदः वाद दूः रहच सु सतिगुर सात ।

cैपेटी : दस्ता राजी भट मड जह आपने । बैंके दिदे बैंके दिल वड़ पड़े ।
शाम सागे हुगे दस्ता जाने । मूः विम्यं तर निम्बे वे आबे ।


chaupaî : vakhat bhârì at sabh par āyō । कोू किटाओ कोू कि वाल धयो ।
aisô समृणु उहान वरत गयो । सृि करिश्न पार जि तो आयो ।


तऊणे बहुभान वलसुह उरी । सूब्ये नाइट कढ मलख रुढी ।
बड़उ देव घनभिमत वे पटी । ढूँढू देवी मसतल बटी ।
nathiô bhagvân kaljanmahu हारी । lukyô jâi khad muchkand vârî ।
bahut phauj pâhârdian kî paî । chukk chaunkdrâi sabhan gai ।


ब्लक सब्जाते निम्ने कटे । हुगे चाँद उे मे तड़ पड़े ।
विने ते दूवी भली जयी । आमी निवां भकल जह माई ।


ग्रहुर दामवारं बिले कटे । हुगे चाँद उे मे तड़ पड़े ।
विने ते दूवी भली जयी । आमी निवां भकल जह माई ।


बरूद रम्जंगच गिले ब्हाज । उहान चालन तछ सो राही गाज ।
किस्त न पारिन पंही राही । आमिर बिपाक सबह बारे ।


अंद मलीं ने आजो बहू । बूहे इरवी में चीन चउडी ।
अजो बहू देवव नुबां । छुटु वहां तेव सारी भाजी ।


बत्रा नदी जो आजो कह । बूहे इरवी में चीन चउडी ।
अजो बहू देवव नुबां । छुटु वहां तेव सारी भाजी ।


तछ हुटस नावक तछ सतिगुर घान । पावत इनाम सौं अंगिँछ ।
घोर्दः जोडः उन देवता नाम ।


52.
As the Sirsa\(^{9}\) rivulet was also in torrential flood ahead,  
There was calamity staring them in the face from both sides.  
This two-sided calamitous situation disheartened the people,  
Who scattered and scampered in several directions. (44)

Those who ventured to return towards Anandpur Sahib,  
They were robbed and plundered by Hill chiefs’ forces.  
Those who ventured to jump into the flooded rivulet,  
They were carried away by the strong current to unknown places. (45)

**Dohra**: Some efforts were made to cross the river at dawn,  
When the water level in the stream came slightly down,  
People jumped into the river at different intervals,  
Without waiting for any assistance from any one else. (46)

Only two elder sons of Guru Gobind Singh,  
Could manage to keep company with the Guru.  
The two younger sons were left in the company of the grandmother,  
As circumstances had brought about such a dispensation. (47)

**Chaupai**: This was a moment of great crisis and extreme adversity for everyone,  
That every one got scattered and separated from each other.  
It was as momentous and trying a time for everyone,  
As had struck Sri Krishna during his escape from the battlefield. (48)

When Lord Krishan, defeated by Kalyavan, ran away from the field,  
He had taken refuge behind the body of sleeping Muchkund\(^{10}\).  
Similarly, when the people came under a severe attack of the Hill chiefs,  
They were brutally attacked from all the four sides. (49)

Since the moisture had entered into all the ammunition and the muskets,  
These became unserviceable for firing shots at the enemy.  
Everyone lost his or her shoes in the strong current,  
Such a calamity struck everyone during this moment of crisis. (50)

Whatever little could be retrieved during this ordeal,  
Was drowned in the strongly flooded rivulet.  
Soon they were confronted by the Muslim forces of Ropar,  
Whose many brave Pathan soldiers were killed by the Guru’s Singh. (51)

Earlier, many of them had been the paid servants at the Guru’s court,  
Who had received innumerable awards from the Guru.  
Those who had been rewarded with robes and horses by the Guru,  
Had turned traitors and failed to serve the Guru. (52)
19. vaddç sâhibzâdiân dî shahîdî - chamkaur juddh

sâhir bhrâhû layô layô layô layô layô layô...
Dohra : Satguru used to love and admire those Pathans,  
And always rewarded them with expensive robes of honour.  
Hoping that they would fight against the hill chiefs along with him,  
The Guru used to assist them financially and in kind. (53)

Chaupai : Satguru approached them at their home town of Ropar,  
But they turned hostile when he called at them.  
The Pathans had got constructed a big fortified Mansion for residence,  
Which the Guru wished to occupy for an encounter with his enemies. (54)

The Pathans refused the entry to the Guru by closing their doors,  
For which he cursed their Mansion to be eroded by the river.  
When all the Lodhi Pathans of Ropar betrayed the Guru’s trust,  
He cursed them to be ruined along with their mansions. (55)

The Guru marched towards the place known as Kotla,  
Whose residents opened their doors for Guru’s shelter.  
But the Guru did not like the proffered building,  
As it was not found suitable for a military encounter with the enemy. (56)

Then Satguru surveyed the region ahead of this place,  
And glanced upon a big building upon a hillock.  
He immediately marched towards this raised structure,  
And took shelter in this big Mansion upon a hillock. (57)

**Episode 19**  
(Martyrdom of the Elder Sahibzadas – The Battale of Chamkaur)

Dohra : Catching hold of the feudal owner of the Mansion from outside,  
They ordered him to open the entrance to the Mansion.  
While the Guru along with a few Singhs, entered into the structure,  
The two elder Sahibzadas also accompanied the Guru. (1)

Chaupai : Then the Muslim forces of Malerkotla State surrounded the place,  
Which had not a grain of cereals in its pantry for its occupants.  
It was not a suitable place for any kind of military operations,  
As the surrounding enemy forces tried to climb up the mud-walls. (2)

The Khalsa encountered their attack with the weapons,  
Which they could save and bring along from earlier skirmishes.  
When the Malerkotla pathan soldiers were repulsed and beaten back,  
Then the forces of Nahar Khan launched an attack on them. (3)
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पुधई आपने तै सुख करी।  मुझे दिने मनुमे पुहां चली।
उ हाँजुर हुले आप दुरार।
dहे उजाके ती देख रह आपने 14।
puchhtो आयो हाँ गर कही। मुझे उस भागी भाँख चुयो।
tau satigur us ाख सुनायो। हो तकरदो तिर ताई वल आयो 4।

स्वाभ भड़ी उठ देवो देवीं मंगो। आज चुड़ले भड़ा तु सोरी।
बिलो बुध तल धूलिया मंगो। हे हें तै से हुले मंगो 15।
lagyो च्हाहती तोरी लभ्यो साखो। गयो दुविलों पर सु हो।
giyो भुम पर ज्ञम ही। लात लोट नारी उसाई साथो।

ेवज़ा : आपने तै सुख करी। वे से सुख दीले भव।

dohra : आजु नाहर साथ तै दो बहु दिन मार।

ेवज़ा : जली भाग हुले बती दिखाव। बृहुं भिनिया वजाव भाण।

dohra : आजु नाहर साथ तै दो बहु दिन मार।

ेवज़ा : जली भाग हुले बती दिखाव।

chaujai : यही कहार उस भाई बिराड़ा। खवाज मिरज़ कहती बहादर।

सो आयो जिम मासो फिलो। लोठ भाई भक्क मुक्क भयो फिलो 7।

अब निवास के दिवान। तुटि सर्वनाशि भुअ लंख लुको।
िवास हुले भुक लूक। आपू जी हूम जोँ दूर्ममण 18।

अनही निवास के से दिवान। तुटि सर्वनाशि भुअ लंख लुको।
िवास हुले भुक लूक। आपू जी हूम जोँ दूर्ममण 18।

chaujai : आजु नाहर साथ तै दो बहु दिन मार।

सो आयो जिम मासो फिलो। लोठ भाई भक्क मुक्क भयो फिलो 7।

उली सदीव तुड़ तिंच आपने। भाव दूले जी संख भालए।
पड़े वही भाक आठ। हुले है जी तै दीवान दामे। 19।

tau bajir turat ताँही आयो। अन उहनी ही जंग मचायो।
pाक्षष पार्ष पहारी आच। आन बी हाँ बहु घाँ लागाच।

ेवज़ा : सही लात सुख वर तै टूटी संजा लेनग।

dohra : सहबाई लाई बल थाक रहाई तै सु जागा नाई।

ेवज़ा : आप मंडल हुले जी संख मंडल।

dohra : सहबाई लाई बल थाक रहाई तै सु जागा नाई।

ेवज़ा : आप मंडल हुले जी संख मंडल।

chaujai : ab andar की बात सुनाउ। हुते नाहर न अन्न किथावु।

कान्हा चिनीं चिनक। नाही। हुते न मुखिये से किथे 19।

ेवज़ा : सही लात सुख वर तै टूटी संजा लेनग।

dohra : सहबाई लाई बल थाक रहाई तै सु जागा नाई।

ेवज़ा : आप मंडल हुले जी संख मंडल।

chaujai : ab andar की बात सुनाउ। हुते नाहर न अन्न किथावु।

कान्हा चिनीं चिनक। नाही। हुते न मुखिये से किथे 19।
He had been continuously on the trail of Guru Gobind Singh,  
As he had been bragging about his desire to reach the Guru and kill him.  
Satguru challenged this bragging warrior in a loud voice,  
That he should get ready to face the Guru’s shooting arrow. (4)  

The Guru’s arrow hit his chest after piercing through the iron shield,  
And went across his body to the other side.  
He fell down on the ground staggering and stumbling,  
As his companions fled after picking up his dead body. (5)  

Dohra : Those soldiers who had come under Nahar Khan’s command,  
The Khalsa Singhs killed majority of them as well.  
Some of them were killed by the Guru, some by the Khalsa,  
While others were killed by two sahibzadas of the Guru. (6)  

Chaupai : This news of Nahar Khan’s death soon reached his brother,  
Khwaja Khaizar, who proclaimed himself to be a brave warrior.  
He advanced towards Chamkaur like an enraged elephant,  
But turned bloodless pale as he spotted his brother’s dead body. (7)  

As he encountered the brave lion-hearted Satguru,  
He lost his nerve and rushed to find a cover behind the wall.  
Satguru challenged and provoked him to the hilt,  
That he should fight an open duel with Satguru. (8)  

He lost his wits and all his bravado completely,  
As he faced a shower of arrows shot by Satguru.  
While he kept himself hidden behind the wall,  
And ordered his subordinates to attack and get injured. (9)  

Then Wazir Khan, arrived at the scene soon after,  
And tried to launch another attack on the sieged fortress.  
The forces of Hill chiefs also joined the attacking force,  
And tried their best to overpower the besieged Singhs. (10)  

Dohra : All the combined forces of Mughals and Hill chiefs tried their military might,  
But failed to break into the besieged Mud fortress of Chamkaur.  
Laying a cordon, they picketed their troops round the fortress,  
After suffering heavy causalities among their troops. (11)  

Chaupai : The situation inside the Mud fortress is also worth consideration,  
As there was not an ounce of food available inside the fortress.  
The outer mud wall of the fortress was constructed in such a way,  
That there were no gaps or holes provided through the wall. (12)
निम्न भागि वच तथा समयुक्त ख्यातियों। नमस्ते देव वच मीम भाषियों।

ताहि लेखि दिव गुंडळ वें गुंडळ। ते लेखि उंग वच मिलि मद्ध 14।

jin madhai kar shastar chalāçn. jisai īt kar sīs bachāçn.

nahn labhç tih bhunnan kō dānā. jō labbhai tān kad milai khānā.13.

चरु सिंधि कालों भक्ति। चररें सो चीत उत्तीक्त भक्ति।

चारभी चौं चिंत लखें सो धरनी। चारभी भौंभों उठें चिंतनी 14।

dārū sikkō gayō mukā. rāhyyō na tīr tanīran mānhī.

zakhmī jōg kit labhāi na pānī. aisi aukha tāhān bihānī.14.

मन्नु चर्चाव वर्णः चर लाल। चरी चैंच भर मारवड़न र लाल।

ई ई मिरह धर तांव देववे। पवे मेंग दिव धर तांव देववे 14।

shastar chalāvat bānhī thak gāi. thāki dēch madh shakti na rāhī.

tau bhi singhan hath nāhin chhōryō. parai jōr tit val jāhīn dauryō.15.

दोह्राः : ते मन्दिरुक मिरह वचथों बालोन्दु सिंधि भुतवाहि।

दोह्राः : tau satigur singhan kahyō gayō dārū sikkō mukāi.

phard tāgāin gīrdāi phīrō havālī kē dhāi.16.

चचपाईः : ते मिरहाँ चैंच भयं लाल। चैंच दुर्लभ मिरह विकाल हर।

चचपाईः : tau singhan vaisāc mānaī. duī duī nika gīrdāval kāī.

vai mar jāhīn tau āvain aura. aisi bhai ūhan kuchh taur.17.

हिंदु मिरह मिरह घनाउ भयं बाल। ते गुंड लखें मिरह चेंदे यो।

हिंदु मिरह मार वर्ण त मानव। बन ठेंवें विजा वेंदा यो 18।

nīkas nīkas singh bahut mar gaça. tau gur lākhaṣ singh thōrdṛ raça.

kāhī satigur ab bārah na jāvō. phard tāgāin dhīg kandhan kharīvāo.18.

में तहाहुर गोंव सोंही सारू। बोंग चरु मिरह मांग भुवार।

में तहाहुर गोंव सोंही सारू। बोंग ठेंवें मा जी पान। पवें चौंटेंवें भें भागते 19।

sō turkan gall līnī jāna. bhayō dārū sikkō maddh mukān.

kar hallai vai sahī hi dhāç. parç chupchāryōn raul māchāç.19.

वें धागानें ते आपें आमाल। हूंढी पूछ बोंग पूंछरव।

हूंढ पच पूंढी हर हपी जाने। मलाएं मिरहाँ चर उंच जिसवे। 20।

kō payādō kō āyō asvāra. udi dhūrd bhayō dhundhūkāra.

un dhar paurdī hatt kandhin pāç. agyōn singhan katt hattī girāç.20.

दोह्राः : ते मिरह विच विच चर मोंग विच मिरह मिरह जागारी।

दोह्राः : jō phīr phīr hathi char θa χc hatai tīm tīm singh kathānī.

unkō āvā su nahiŋ lagyo gīr gīr bhūmhiŋ pāhīn.21.
Neither a soldier could shoot his arrows or shots,
Nor could take a cover behind the wall to protect himself.
First, there was no food available to be cooked and consumed.
Second there was no time to eat even if the food had been available. (13)

Neither there was any ammunition or armour left in the arsenal,
Nor were there any arrows left in the Singh’s quivers.
There was not a drop of water available for the sick and the injured,
So desperate had the situation become for the besieged Singhs. (14)

Prolonged continuous fighting had exhausted their muscular arms,
And sapped all the energy from their fatigued bodies.
Even then the brave Singhs did not lose their nerve,
And rushed to defend where the offensive was the most intense. (15)

Dohra : Guru Gobind Singh, then confabulated with his Singh.
That they had not been left with any ammunition or armour.
Now they should do patrolling with their swords,
Around the fortress of their sheltered refuge. (16)

Chaupai : Accepting the directions given by the Guru to them,
The Singhs came out to keep a vigil in the formations of two at a time.
When the first pair perished, the other two replaced them,
This was the strategy they adopted at that moment. (17)

When a large number of Singh died during this outside patrolling,
The Guru was left with a very small number of soldiers.
Then the Guru stopped them from going out on patrolling,
And positioned them behind the walls with their swords. (18)

The surrounding Mughal forces also made a correct assessment,
That the besieged Singh had run short of arms and ammunition.
So they raided the structure from all directions,
Raising a lot of hue and cry as they attacked from all sides. (19)

As some were foot soldiers, others mounted on horses among the raiders,
There was a lot of din, dust and smoke as they raided the place.
Using step ladders, they gripped the wall tops with their hands,
But the sheltered Singh sliced their hands and threw them down. (20)

Dohra : As they kept on climbing up and gripping the walls from all sides,
The sheltered Singh kept on slicing their hands on the walls.
As they could not succeed in their strategy of raiding,
They kept on falling down and falling down on earth. (21)
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\textbf{चैत्यी} : दिवं दिवं दुर्रूल दुरूल जी गोली। ध्रव ध्रवं उब ध्रवं धवं धवं।
दिवं दिवं दुर्रूल दुरूल जिदं जिदं जोल। ददे दुखः दे जीतं जुड़े जेल। 22।

\textbf{चाँपाई} : इक इक दुई दुई थूली दुई थूली। धराज धराजः दुई धराजः धराजः धराजः।
इक इक दुई दुई थूली थूली। धूलकू धूलकू सत्त सत्त सत्त सत्त जोल।
असो रोद जब उसी भयो। साहब जुज़हार सिंह मन मां थयो।
अब जीवन को कुछ धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 23।

\textbf{चैत्यी} : खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
अब जीवन को कुछ धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 24।

\textbf{चैत्यी} : खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
अब जीवनः वो धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 25।

\textbf{चैत्यी} : खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
अब जीवनः वो धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 26।

\textbf{चैत्यी} : खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
खड़े खड़े खड़े खड़े भांगः भांगः भांगः भांगः।
अब जीवनः वो धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 27।

\textbf{चैत्यी} : ददे दुखः ददे दुखः ददे दुखः ददे दुखः।
ददे दुखः ददे दुखः ददे दुखः ददे दुखः।
अब जीवनः वो धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 28।

\textbf{चाँपाई} : ददे दुखः ददे दुखः ददे दुखः ददे दुखः।
ददे दुखः ददे दुखः ददे दुखः ददे दुखः।
अब जीवनः वो धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 29।

\textbf{चैत्यी} : ददे दुखः ददे दुखः ददे दुखः ददे दुखः।
ददे दुखः ददे दुखः ददे दुखः ददे दुखः।
अब जीवनः वो धराम नाहिं। पता जिवनः लार्ड पिटा मराही। 30।
Whatever some odd bullet was left with the Singhs,
They pumped it into those who came quite close to them.
In this way, the Singhs shot them down in one or twos,
And the whole place was filled with piles of their dead bodies. (22)

When such a din, noise and chaos raged there,
Sahibzada Jujhar Singh took a silent vow in his mind:
That it was not worth while to live or exist like a silent spectator.
Why should a son remain alive when his father was facing death? (23)

Abhimanyu⁴ had sacrificed his life for the sake of his father, Arjuna⁵,
And so had Meghnath⁶ died for his father, Ravana.
This had been the great tradition among the Kshtriyas,
That a son sacrifices his life before his father dies. (24)

So Sahibzada Jujhar Singh rushed out with his sword,
And killed everyone who dared to confront him.
To whichever flank he rushed, it became deserted,
As if a large force had launched an attack. (25)

In the midst of such a din, dust and chaos there,
It was difficult to distinguish between a friend and a foe.
In the minds of such a hue and cry over there,
There was a lot of loss of lives on both sides. (26)

After slaughtering a large number of Mughal soldiers,
Sahibzada Jujhar Singh attained the martyrdom himself.
Immediately after his martyrdom it was the turn of Sahibzada Zorawar Singh,
Who also jumped into the fray like a lion following his brother’s example. (27)

Unable to bear the sight of his elder brother’s torture,
Sahibzada Zorawar Singh followed his footsteps with a sword,
Using the similar weapons as used by his elder brother,
He slaughtered all those who dared to confront him. (28)

Hitting some with his shield, some with his sword,
Whosoever he touched with his weapon, he was slaughtered.
Since nobody dared to face and confront him alone,
He was shot dead by a hail of enemy bullets. (29)

Both the brothers died like brave warriors,
And attained martyrdom along with the Pathans.
It was in the year of seventeen hundred and sixty two (1705 CE),
That both the elder sons of the Guru attained martyrdom. (30)
चाँद्रेंड्र स्यो तेव्र ठाकुर
(...'जन मुदू सीठे मैंध वर्षी')
चांकौर दा होर हाला
(...'हम सुत दिना सूंप ठाठ')

रेखावर: खबर सुनकर टिम उनमें मात्र मंड बढ़ी श्रद्धा।

दोहरा: करत लराइ इम तहान दस्म सनघ बहाइ।

dechan gaç sardar tur chaunki chupchar karvai 1.

वेय: सुधु सुबधी बुझने उज गाने । मात्रण मंडा मात्रण भक्तवर।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुनकखां संग मुनकख khardva.

राय: कुंट उन प्रथ भूसी । कुंट उन प्रथ भूसी घरी।

chaupaî : भार चुकसी चुपचार कर गाणा। मुंकखां संग मुंकख khardva.

रेखावर: देख जून बुधों राजी। देख जून जून राजी।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुंकखां संग मुंकख khardva.

दोहराः: काँपि दोहरा जानें कोड़े।

सुधु मुदी सुधु मुदी मुखी ।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुंकखां संग मुंकख khardva.

रेखावर: देख जून बुधों राजी। देख जून जून राजी।

सुधु मुदी सुधु मुदी मुखी ।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुंकखां संग मुंकख khardva.

दोहराः: काँपि दोहरा जानें कोड़े।

सुधु मुदी सुधु मुदी मुखी ।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुंकखां संग मुंकख khardva.

रेखावर: देख जून बुधों राजी। देख जून जून राजी।

सुधु मुदी सुधु मुदी मुखी ।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुंकखां संग मुंकख khardva.

दोहराः: काँपि दोहरा जानें कोड़े।

सुधु मुदी सुधु मुदी मुखी ।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुंकखां संग मुंकख khardva.

रेखावर: देख जून बुधों राजी। देख जून जून राजी।

सुधु मुदी सुधु मुदी मुखी ।

चाँपाई: बाहु चुकसाई चुपचार कर गाणा। मुंकखां संग मुंकख khardva.
Further Account of Chamkaur
(I have returned God’s Gift (my two sons) to the Divine)

Dohra : So the bloody battle of Chamkaur Sahib continued, Through out the day till it was evening, Then the Mughal commanders retreated to their shelters, After positioning their troops all around the fortress. (1)

Chaupai : They cordoned the place from all sides so intensely, That no space was left between one soldier and another. A cordon after cordon was placed round the whole area, So that the Guru and Khalsa force could not escaped at night. (2)

One soldier opined that the Guru could not be captured at any cost, While another stated how could he escape through their cordon? Troops had been posted on all four sides to capture him, As lakhs of troops had laid a siege around him. (3)

The Guru could neither fly like a bird into the sky, Nor could he enter into the earth to disappear. It was really a moment of great crisis for the Guru, As it was being pointed out by the onlookers. (4)

Satguru, at this moment, felt really at his wits’ ends, As all his soldiers had been incapacitated in battle. That his two dear sons have also sacrificed their lives, Made Satguru go into deep contemplation and reflection. (5)

Dohra : Then reflecting over the whole situation deeply and calmly, Satguru declared that he had returned his beloved sons to their Creator. Now that his own life seemed to be in danger, So must be the Will and Design of God behind it. (6)

Chaupai : But so it be, the blame had gone to the Mughals, As our ancestors’ words had come out to be true. Now I would confer sovereignty on the Khalsa Panth, By anointing them as my true successors. (7)

Satguru vacated the seat on which he was sitting, And made a Singh named Sant Singh occupy that seat, Removing his own turban from his revered head, He placed it on Sant Singh’s head with his blessings. (8)
कलके गुर सिंह रैसी स्नातक। रैसी धुमर अरहती की प्रकाश।

कलके गुर सिंह रैसी स्नातक। रैसी धुमर अरहती की प्रकाश।

संग धरम सुलभ चरण । मिलकर गुर सिंह दर्शन ।

संग मिलकर धर्म रैसे समर । गुर जीदी भद परविनन ।

संग धरम सुलभ चरण । मिलकर गुर सिंह दर्शन ।

संग मिलकर धर्म रैसे समर । गुर जीदी भद परविनन ।

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संग मिलकर धर्म रैसे समर । गुर जीदी भद परविनन ।

संग धरम सुलभ चरण । मिलकर गुर सिंह दर्शन ।

संग मिलकर धर्म रैसे समर । गुर जीदी भद परविनन ।
Then removing his crown, he put it on Sant Singh’s head,
As well as he made Sant Singh wear his own royal garments.
Following Sikh Guru’s tradition, he appointed the Singh’s as his successors,
Much in the tradition of Guru Nanak appointing Guru Angad his successor. (9)

Asking the remaining Singh’s to pay obeisance to his successor,
The Guru bestowed the Singh’s with a power of sovereignty.
Thereafter, the Guru instructed Sant Singh to this effect:
That he should prefer martyrdom to being captured by the enemy. (10)

Dohra : There was one Singh Jiwan Singh, a Ranghreta by caste among Singh’s,
Who was very famous for his excellent marksmanship?
The Guru made him take a position inside the highest dome,
The only one dome that existed in that fortress. (11)

Chaupai : The Guru, then, positioned the other Singh’s at vantage points,
But they had all run short of ammunition.
Moreover, they were extremely exhausted and suffered from insomnia,
Their numerical strength reduced to just forty at that place. (12)

Since some of the them were wounded, others were lying dead,
The Guru felt extremely worried about the consequences.
There was one Gani Khan, a Pathan, in the company of the Guru,
Whose brother had succeeded in reaching near the fortress. (13)

He shouted to his brother to come out of the fortress,
And assured him to take him home safe and well protected.
The Guru heard the shout of this Pathan from outside,
And called him inside to brief him properly. (14)

The Guru asked the Pathan to take him (the Guru) out with him,
For which he would be generously rewarded by the Guru.
The Pathan brothers, being the devout followers of the Guru,
Promised that they would definitely take him along with them. (15)

Dohra : There was one secret closed window in the dome in that fortress,
Which the Guru got opened by his bodyguards.
Thereafter, he picked up a small dagger from the weapons,
And also put some gold coins into his breast pocket. (16)

Chaupai : When the Guru tried to march forward after coming out of the fortress,
He could not penetrate through security cordon of Mughal guards.
Then the Guru raised a lot of hue and cry in darkness:
That the Hindu (the Guru) was deserting and running out. (17)
स्री गुर पंथ प्राकाश

इस गुरु पंथ की विभाजन
(‘...लोह सराब लोह लगायतं’)

20. साखी माच्छिवार्दू की लिखित
(‘...लोह सराब लोह लगायतं’)

चैपेटी : उं मंडित कर ये भागे। बुध गोते भागीरथी तोड़े।
मंडित कर ये भाग लगायत। लगायत धीरी भाग लगायत। 19।

चैपेटी : ताउ सतिगुर जब गाँज गारू गोरी।
सतिगुर को गये पत्ती पत्ती पत्ती। 20।

चैपेटी : सुनहु साखी माच्छिवार्दू गुर बाहर हाथर जाई।
पाठू भजन मोरम भजन मोरम कर्जौन कर्जौन। 21।

चैपेटी : उन कुख पाहरी गाये भागे।
साखी पाहरी गाये भागे। 22।

चैपेटी : धीरे धीरे भजन मोरम भजन मोरम।
भजन मोरम भजन मोरम। 23।
This slogan was shouted and repeated from all the four directions, 
With the Guru joining these shouts in the same vien. 
Asking the two Pathan brothers to keep leading him, 
The Guru, mingling with Mughal soldiers, advanced towards the river (18)

Thus running, attacking and shouting they entered a dense forest, 
Where they came across a cowherd with his cattle. 
Recognising and identifying that the stranger was the Sikh Guru, 
He started shouting and raising a terrible hue and cry. (19)

Satguru gave him a gold coin to keep him silent, 
But he kept shouting more vigorously even after receiving the gold coin. 
Apprehending that he might not get him arrested by the enemy, 
The Guru felt that he was not amenable to reason. (20)

Dohra: The Guru, as a last resort, advanced and attacked him, 
And stabbed him in the stomach with his dagger. 
Despite his fierce struggle and efforts to wriggle out, 
The Guru, finally, put him to permanent sleep. (21)

Episode 20
The Episode About Machhiwara
(Let the Steel Dagger’s touch sanctify it)

Chaupai: When Satguru proceeded further after coming out of Chamkaur Sahib, 
He arrived at a place near the village of Machhiwara1. 
Leaving Satguru on the outskirts of this town, 
The two Pathan brothers called out a Kshtriya Gulab Chand. (1)

Dohra: Now, Dear readers, listen to the episode of Machhiwara, 
How the Guru had entered the house of this Kshtriya house hold. 
How the Pathan brothers had rendered a yeoman’s service to the Guru, 
By carrying the Guru almost on their heads. (2)

Chaupai: Kshtriya Gulab Chand brought some food for the Guru, 
Which he partook after uttering a prayer of thanks giving. 
He brought the Guru into his house at night, 
And made him stay in the central most part of his Mansion. (3)

One or two more Singhs joined the Guru at this place, 
Whom the Guru asked to stay with him in hiding.
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ik dîi tahir singh chal âç. tch bhi gurhi chhapaîi bahâç.
kîk din gur bakrô mangvâyô. singhan tai jhatkô karvâyô.4.

 sûbh mûjukh dûk hâm bûk dhûkîî.  tukî mûndî bûk dukh dhûkîî.
chuk dukh dîî fûnddî gûmî.  tûndî bûk dukh dukhîî dûkîî.11.

jim satigur jhatkô kar khûvin. sut sakhî ghar turak girvûhin.
dçuq turuk dû khattri gûrai. hamûc ghar tuh hadiân dûrai.5.

dôhrâ : tau khattri satigur kahi mûn hûn mûrdo atti.
khudbî hûtî kit turuk kau màrai môhî aldbatt.6.

chaupaî : tau pathân sahit sayyad ralvûhin. kahi satigur kû bûnûn banvûhin.
daul hûjan kî lâi banvûî. nilû bûnû kû khûndvûî.7.

tim sikkhan bûnûi banvûi. phard astvûi pathân bhaç rahi.9.

pûrû cûchûe cûphûe tûndî.  tûndî dhûnî kû cûphûe tûndî.
tûû ûndî kûû khûndûû mûnû.  nû ûndûû cûphûe kûndûû khûndûû.101.
pûr ucchûc kahîc jûîn. nûbû gûn hûn thûc tahir nûî.
trûnî valu tûû multûn sadûû. jà pûnûhûc vahi kanchû gûrû.10.

dôhrâ : tau khûn hûtûn masand ik phattà tânhi su nûi.
satigur kahû yûlûi us kim hâm agûi pûjûi.11.

chaupaî : ghûrdî ghar hûn kû dûk. ham tum darab ghanû bûr dûhû.
burû dûvas su tab tij âç. kahûyû ghûrdû dûci ham chûrdûn phûhû.12.

One day the Guru ordered for some goats to be brought,  
And ordered the Singhs to slaughter these animals. (4)

As the Guru partook the meat of these slaughtered animals,  
He kept on throwing the bones into the neighbouring Muslim’s household,  
At this, the Muslim started abusing his Kshtriya neighbour,  
For throwing the left over bones into his house. (5)

Dohra : Thereupon the Guru’s host Gulab Chand prayed to the Guru,  
That he was a very poor and powerless citizen.  
If the Mughals came to know about this sheltering the Guru,  
They would, undoubtedly, kill him and his family. (6)

Chaupai : Then Satguru started throwing coins into the Muslim’s house,  
Which made him keep silent after picking up those coins.  
After staying there for ten days in his manner,  
The Guru wished to move out of this place. (7)

Then Satguru called one Sayyad to join his two Pathan followers,  
And ordered for different kinds of dresses to be made.  
Thereafter, they changed their apparels to look like Haj pilgrims,  
By wearing long blue robes and throwing loose their hair upon their backs. (8)

The accompanying Singhs also changed into similar robes,  
With the Pathans leading the contingent with Astavas in their hands. (9)

Proclaiming that Uchh da Pir was on his religious pilgrimage,  
The two Pathan brothers Nabi khan, Gani Khan accompanied the Guru.  
Marching towards the Pir’s seat in the western province of Multan,  
This small caravan reached the village named Kanaich. (10)

Dohra : There used to live one Masand in this village,  
Who was known by the name Fateh, the Masand.  
Satguru sent for this Masand to meet him,  
And asked him to get him (the Guru) out of this Muslim territory. (11)

Chaupai : The Guru asked this Masand to lend his horse to him,  
For which he would be adequately compensated with money.  
The cursed Masand, having fallen under the influence of evil stars,  
Remarked that he did not wish to be hanged for the offence of lending his horse. (12)

Hearing this, Satguru said to him in prophetic words,  
That he could not escape the gallows even after this refusal.
tab satigur aisi us kahyô. tun marnô phâhyô ab kab rahyô.
sô lahaul jái phâhai charyô. satigur bachan na ustai taryô.13.

tur satigur jab âgai dhaç. sarâi durâi turkan ghirvaç.
kahain pîr ham zayâphat khâç. ab ik rât ëhan rahi jâç.14.

aur murid khâi jâhin jarûr. bidhi banâi ais shahûr.16.

dôhrâ : tau singhan bhaui khâiô ab ham ki bhavgu havâl.
ab dharam hamârô kim rahç gur sôn au jag nâl.17.

chaupaî : tau satigur un dayô pharmâi. layô sarab lôh karad phirâi.
zôr zulam sang turak na hôi. tau hôi turak sang turkanî söi.18.

soû daur sikkhan kar lai. turkan kahi kim karad chhuhaî.
kahî pathân sharhâ aî nai. dharam kiyô ab hâtîân mai.20.

parât khôhal kar ñchû hyô khâną. kardô châval dikhu man patânâ.
ûhàn tç tur mohî gaç. jatpur lammî langh bhagç thac.21.
Soon thereafter, he was hanged from the gallows at Lahore, 
Thus fulfilling the prophetic words of the Guru about him. (13)

When the Satguru proceeded further on his disguised journey, 
His caravan was taken over by the Muslims at an inn at Doraha. 
The Muslims eventually invited the Pir (the Guru) for a dinner, 
And for a night’s stay with them in the roadside inn. (14)

Thereupon, the Sayyad and the two Pathans advanced an argument, 
That their revered Pir was observing indefinite Rozas. 
That he broke his fast every night after partaking only one grain of oats, 
And observed silence during meditation by telling on rosary beads. (15)

That the rest of the Pir’s followers would be glad to break bread with them, 
Such was the argument they advanced to their Muslims hosts. (16)

Dohra : Hearing this argument of the Pathans, the accompanying Singhs felt worried, 
At the prospect of partaking food with the forbidden Muslims. 
How could they protect the sanctity of their religious injunctions? 
How could they keep their religious vows given to the Guru and the Khalsa Panth? (17)

Chaupai : Then Satguru suggested a solution by way of allaying their fears, 
That they should sanctify the proffered food with the touch of a steel dagger. 
The Guru clarified that a Singh could not be converted to Islam under duress, 
Unless he had established a conjugal relationship with a Muslim woman. (18)

In order to prove the veracity of the Guru’s instructions to the Singhs, 
The Guru asked them to bring back a small portion of the Muslim’s food. 
If they still had doubts about their religious contamination after the dinner, 
They should imaginatively have five dips in the sacred tank at Amritsar. (19)

Accepting Guru’s instructions, the Singhs touched the food with a steel dagger, 
But their Muslims hosts questioned their touching the food with a steel dagger. 
The quick-witted Pathans remarked that that was the latest Islamic practice, 
Which was being practised by the Haj pilgrims at Mecca. (20)

Next morning, when the Singhs unpacked the last night’s left over food, 
They were delighted to find it has turned into a pudding and rice dish. 
Departing from there the Guru’s entourage reached village Mohi, 
And then halted at at Bhagta after crossing Mohi and Jaitpur. (21)
29. ਸਾਕ਼ਾ ਕੰਗਰਦ ਤੇ ਚੀਰੀ ਰਵਾਂ ਦੀ
(ਕਞਘੀਨ ਪਾਸ਼ ਖੇਤਰ; ਦੇਹੀ ਸਰਵਿਕਮਨਾ ਦੀ ਸ਼ਿਖਤਿ)
(‘ਧਿਖ ਮੀਤ ਖੇਤਰ ਤੱਦ ਦੇਹੀ ਵੱਲਾਣਿਤਿ’)

21. ਸਾਕ਼ਾ ਕੰਗਰਦ ਤਾਪਕਦੀ ਕਲਾਨ ਕੀ
(ਕਲਨ ਪਾਸ਼ ਦੇਹਾ; ਚੋਟ ਸੱਹਿਬਜ਼ਾਦਿਆਨ ਦੀ ਸ਼ਹਿਦੀ)
(‘ਇਮ ਸ਼ਿਰ ਕੋਰ ਦੁੱਝ ਕਲਾਨ’)

ਰੇਵਾਂ :  ਦੇ ਸੀ ਕਲੁਕੁਆ ਉੱਤ ਪੁੱਕੇ ਲੰਝਾਂ ਉੱਪੇ ਵਾਣਿ।
ਚੀਰੀ ਦੀ ਹੁਝਾ ਪੋਕੀ ਮੰਯ ਉੱਤ ਤਾਜਾਨਾ ਵਾਣੀ ਦੇਣ ਕੀ \[19\]

dੋਹਰਾ : 
 ਤਾ ਸੀ ਸਤੀਗੁਰ ਤੁੱਕ ਤੇਕ ਤੱਪ ਜਾਂ।
ਦਾਨਕੀ ਤੁੱਕ ਅਲਾਹ ਦੀ ਸੁਨਕੀ। \[21\]

ੜੇਪੌਂ : ਦੀਮ ਕੁਝੈ ਸਾ ਕਲੁਕੁਆ ਕੋਲ। ਤੋ ਤਾਜਾਨਾ ਚੋਟ ਕਿਲੂਵਾ \[1\]
ਮੰਯ ਤੁੱਕ ਅਲਾਹ ਦੀ ਸੁਨਕੀ। \[12\]

ਚੌਪਾਈ : 
 ਤਾਸੀ ਚੁਬਰਾਂ ਜਾ ਸਤੀਗੁਰ ਬਹਾਂ।
ਸਾਰ ਤੁੱਕ ਭਗਤ ਸਾਹੀਬਜ਼ਾਦਿਆਂ। \[2\]

ਦੋਹਰਾ : 
 
ਚੰਪਲੀ : ਸਾਹੀਬਜ਼ਾਦਿਆਂ ਤੇ ਕੀ ਸਤੀਗੁਰ ਬਹਾਂ।
ਸਾਰੇ ਕਹਾਂ ਸਾਤ ਹੋਰਕਾਲ। \[3\]

ਸੁਰਜੀਵੇਨ ਪ੍ਰਕਾਸ਼
Episode 21
The Episode About Kangar¹, Tapa² & Dina³ Villages
(Stay At the House of Lakhmir and Martyrdom of the younger Sahibzadas)
(How two innocent Sahibzadas were Beheaded)

Dohra: Then after leaving Machhiwara Satguru moved further on his itinerary,
And arrived at the two villages of Tapa and Kangar in Malwa.
These two villages are located near the town of Dina (Nagar),
With Lakhmir⁴ as the territorial custodian of this place. (1)

Satguru made the upper storey of Lakhmir’s house his abode,
Where Lakhmir arrived and made his obeisance to the Guru.
Satguru, being pleased with his obeisance and respectful attitude,
Explained him the actual situation as it prevailed then. (2)

If it suited Lakhmir to provide shelter to the Guru,
Guru would like to spend a few days at his place.
That even at the cost of his life would he shelter the revered Guru,
Said the humble Lakhmir to the Guru with folded hands. (3)

With Satguru sitting on his royal throne once again,
Many Singhs returned to pay their obeisance after hearing the news,
Dear readers must also listen to the events of the recent past,
As these events passed with the two younger Sahibzadas. (4)

Chaupai: Many people had separated while crossing the flooded Sirsa rivulet,
And returned to their respective homes and hearths.
The Guru had managed to protect his caravan upto Ropar,
And had brought his four sons along with him safely. (5)

Dohra: But at Ropar arrived the enemy force in large numbers,
And converged on the Guru’s caravan from all the four sides.
Grand mother Mata Gujri with the younger grandsons,
Got separated and went in an unknown direction. (6)

Chaupai: Let me now narrate the plight of the other Singhs,
Whom the Guru had managed to bring with him upto Ropar.
These Singhs had been resisting, fighting and making sacrifices,
So that their Guru might proceed and escape the chasing enemy. (7)

Being harassed and chased by the forces of hill chiefs near Sirsa,
The Guru and his Singhs had somehow reached Ropar.
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sarsai par bahu parbatī akāč. im kar pahunchē rōpard aç.
rōprāyan daq búḥc khōlah. kahain gurū rahin hamrē kōl.8.

dōhrā : keī vār vahu pathān thō jāi rahtō gurū hazūr.
kīrōdāi jōrdāi us chāngai kar khushān dēt hazūra.11.

chaupaī : ab agqc phqr sunhu vai bāta. jim kīc bajīc shīr khōr ghat.
rōprdōn judī māt un kīnī. hūtō bāhman rāsōīō mat hīnī.12.

chaupaī : ab agqc phqr sunhu vai bāta. jim kīc bajīc shīr khōr ghat.
rōprdōn judī māt un kīnī. hūtō bāhman rāsōīō mat hīnī.12.

khē mwqY inj gieE grwm swhyVI Qo aus ko nwm jwie aujwV mD F`k bhweI cIj sBI aun krI kbjweI lai mātai nīj gaiō gāra. sāḥcṛdī thō us kō nām. jāi ujārd madh dhakk bāhāī. chīj sabhī un kāri kabhāī.15.
The Lodhi Pathans of Ropar opened their doors to the beleaguered Singhs, 
Hoodwinking them that the Guru was enjoying their hospitality. (8)

These Muslim residents took small groups of Singhs into their houses, 
And looted, plundered and ultimately killed them. 
But some of those Singhs who had taken shelter at Kotla, 
They were neither robbed, harmed nor killed by the residents. (9)

The badly wounded warrior Bachhitar Singh also sneaked into Kotla, 
Whom his Pathan hosts nursed and treated his wounds. 
The other Singhs who were also wounded and injured badly, 
They were also attended to and healed of their injuries. (10)

Dohra : These Pathans of Kotla had been visiting the Guru at Anandpur Sahib, 
And staying there with the Guru for days together. 
The Guru, being pleased with their loyalty and allegiance, 
Had been honouring them with valuable gifts of horses and expensive robes. (11)

Chaupai : Now, dear readers, read further about that most tragic incident: 
How the Sirhind ruler Wazir Khan executed the two infant Sahibzadas. 
How they along with Mata Gujri were separated from the Guru at Ropar, 
By their own wily and wicked family butler, a Brahmin by caste. (12)

Who was extremely lured by the Guru’s family gold and silver, 
Which he had spotted being carried by Mata Gujri. 
Seeing the expensive diamonds, rubies and stones in Mata Gujri’s possession, 
The poor Brahmin was dazzled and demeaned in his character. (13)

He took Mata Gujri and two younger Sahibzadas to his own village, 
Which was known by the name of village Saheri Kheri Brahmana. 
After landing Mata Gujri and two infants in the midst of a wild growth, 
He took possession of all the valuables from Mata Gujri. (14)

Telling Mata Gujri: Since he had buried the treasure in the earth, 
She need not worry about the safety of her valuables. 
Mata Gujri told that since she was more worried of her and grandsons’ life, 
He must make them take shelter in some safe house. (15)

Dohra : Then taking Mata Gujri and her grandsons to his own house, 
The Brahmin provided them with shelter for the night. 
But he himself approached the Muslim police officials at Morinda, 
And asked them to get him in touch with the Nawab at Sirhind. (16)
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चैत्री : मे सिँहरा गुज भ्रम दुबारसन्ति । रिंदु मेंवे ब्रह दिलन किरसन्ति ।

चौपाई : mai दंगुं गुर पुतर पहर्दवाई । दिय मोको टम नंभाई ।

बामन मोर शताब्दी लायो । दुःख अभि भुखंडे गल तोण ग्याटी ।

रचना मन्त्र मिलवेंबार । दुबारसन्ति दबार ।

बामन प्रभाव भ्रम पुष्प दुबारें ।

रिंदु नंभाई मे उठिये लगे । मान्त्री भावे मे बड़े लगे ।

बामन मौर्ध शताब्दी लायो । दुःख अभि भुखंडे गल तोण ग्याटी ।

बामन मोर शताब्दी लायो । दुःख अभि भुखंडे गल तोण ग्याटी ।

चैत्री : अद बेंगी पूडे मंग ठंटग लभ । दिय बेलगे थो ब्रह भ्रम जुगभाग ।

चौपाई : aur khattri huto sucha nand nama । kit ghallyo thero karan sak gurdeham ।

बिंद बुझे ठक्के के मन फिरमे । बेंगे बंटे हे कीमंज बुझे ।

कहाँ एक बिंदु उठारडी मिढीया । उठे भें भागे मे रिंदी नारी ।

यह नबोब सरप बिसुर्च । चहोट बदू दसाई जरूर्च ।

सिएन एन जो कोई भुजा भी । किय मन्ये दोहतम कुर्मवास ।

वन्द भूली बत दुबारसन्ति । मैंने बिंदु भी दबारसन्ति ।

हरें बेंगी बिंदु बलकार । उठे भें बंगा बलकार ।

बूढ़े अभि भुखंडे गल तोण ग्याटी ।

चैत्री : बेंग भूमिपत त्वदि भुजा बेंटे मींन दिलपटि ।

चौपाई : shcr भुलमण नाहिन गाणी बोल्यो सिस हिलाई ।

हैम मारिन शिर खोरिय जग मायुजादे जों ।

दोहरा : shcr भुलमण नाहिन गाणी बोल्यो सिस हिलाई ।

हैम मारिन शिर खोरिय जग मायुजादे जों ।
Chaupai : He promised to get them capture the Guru’s two sons,
Provided he was suitably rewarded for his services.
The feudal Muslim officials acting on the Brahmin’s information,
Immediately went along with the Brahmin to his village. (17)

They returned soon to Morinda along with their informer Brahmin,
After verifying his information and increasing their vigil around the place.
These were the two feudal police chiefs named Jani Khan and Mani Khan,
Who brought Mata Gujri and the two infants to their own home at Morinda. (18)

While one brother kept a vigil, the other rushed to Sirhind,
But Wazir Khan took them into custody and imprisoned them.
While they insisted to be rewarded for getting the Guru’s sons arrested,
And helping and promoting the sacred cause of Islam. (19)

Hearing this the Nawab despatched an armed force to Morinda,
Which brought Mata Gujri and her grandsons to Sirhind.
The two Sahibzadas were imprisoned in an upper story dome under strict guard,
And Mata Gujri was also imprisoned along with the Sahibadas. (20)

There was one Sucha Nand, a Kshtriya courtier in Nawab’s court,
Who had offered his daughter’s hand in marriage to earlier Guru’s son?
The matrimonial offer of his daughter having been refused by the Guru,
He nursed a grudge and wished to settle old scores with the Guru. (21)

He incited the Nawab branding the Guru sons’ as poisonous vipers,
Who were bound to sting and harm the Mughal empire sooner or later.
But the Nawab must also not take blame for their execution,
As he would not be able to bear its consequences. (22)

So he should hand them over to the Nawab of Malerkotla,
Many of whose brothers had been killed in war by Guru’s forces.
So in order to get the Sahibzada’s executed by Nawab of Malerkotla,
Wazir Khan summoned the Nawab of Malerkotla to his court. (23)

Sher Mohammad Khan, the chief ruler and Nawab of Malerkotla,
Came to Sirhind along with his brother Khwaja Khijar.
Since Sher Mohammad Khan’s brother Nahar Khan was killed by the Guru,
He should take his revenge by getting Guru’s sons executed. (24)

Dohra : Sher Mohammad did not agree with the Nawab’s proposal,
As he shook his head to express his disapproval.
In case he got these innocent, infant Guru’s sons executed,
He would get stigmatised by the world for such a sin. (25)
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चढ़हटी : दिनों भुखे वन संगा लखरी। भजें गोवर वन जग सांगरी।
छूँकि त भजी। वन रंग भज।। ३॥ तलम अंग टटे सिंहरे। १२॥

चौपाई : जो मुच कर जंग लाराई। मारैन शिर क्षोर कयादै।
उनाई मनह हाहान नारा मारा। तु नबाब उर टटै। २६॥

चढ़हटी : में बसत भुखे सिंहरे। भजें मारैन मित्त भज।
तलम अंग टटे सेह भज।। १२॥ सद्द बालक उन दौँ बाहाय। होहु मुसलमान सुखन एलाई।
में अवन दिन तैयार गुमाई। जिम मैरो। तुम पिट कर खाव। २७॥

चौपाई : यह सुन बालक गुसू भज। मारैन नबाब अवर।
उनाई मनह हाहान नारा मारा। २८॥ सुनि नबाब उन कस्सो भज।
हान ए लारक इबारन वर। जाँ चहौल न मुसलमान झार। करौन इबार। २९॥

दोहरा : इतक कही जब दुसत सुनि तुरक भाव परस्मै।
कहौं अरों जब आउ भज। ३०॥

चढ़हटी : बृहु बृहु भज दुपट सुनि लख। मारैन उदम भज। ३१॥

चौपाई : हम्रो पिट बालक राख यहा। हान।
हम्रो पिट बालक जान। ३२॥

बढ़कमा (zafranamâ)

चढ़हटी : में मुनीवाल गज गज। में ना चैने चूड़ि बेल।
अपने उदम मिर्यें शेे भुंजे सू वेटे वर्दे बेल। ९१॥
Chaupai : The Nawab said that his brothers had died in war while fighting,  
But what greatness would it bring by the killing of the innocent infants.  
He left, unconvinced, after a fervent appeal against executing the innocents,  
Which made the Nawab think of adopting another strategy. (26)

Summoning both the infants to his royal court,  
He addressed them politely to convert them to Islam.  
In case they refused they would be executed as mercilessly,  
As their father had been tortured and executed. (27)

Hearing these words, the two young ones felt outraged:  
Who could have the guts to get their father executed?  
Their father, being always armed with mighty arms,  
Would have killed anyone who dared to attack him. (28)

Hearing this reply, the Nawab made a declaration,  
That these boys definitely deserved to be executed.  
In case they refused to convert themselves to Islam,  
They must be done to death by slitting of their throats. (29)

Dohra : As soon as the wicked ruler made this pronouncement,  
The Muslim court audience felt extremely delighted at this.  
The officials caught hold of the Sahibzadas and dragged them out,  
Without having an iota of mercy at these two innocents. (30)

Chaupai : An executioner with a dagger happened to be present there,  
Who beheaded the Sahibzadas by pressing them under his knees?  
Gasping for breath, the Sahibzadas shed their mortal frames,  
So the two innocent infants were executed in this manner. (31)

This tragic news of Sahibzada’s execution reached Mata Gujri,  
Hearing which she also died by jumping from the high dome.  
This is how a great tragic event came to happen,  
Which made all the people to utter a cry of anguish. (32)

Dohra : Words fail me to express that act of merciless killing,  
In which those Mughal tyrants of the times had indulged.  
While the heavens would faint to fall from their celestial heights,  
The earth would faint to crack at such a heinous act of crime. (33)

Zafarnama — An Epistle of victory
Dohra : The Guru heard the tragic account of Sahibzadas’ execution,  
While he was putting up with Rai Kalla of Raikot.
dohrā : sō sunīō gal gurū jō jā baithç rāi kōl.
āyō tarañ sirhand kç un kahç ju rōi rōi bōl.1.

chaupāi : sun satigur chup us karvāyō. kahu sikhā tūn kit tç āyō.
khabar kōi mātā kī ānī. ki sāhibjādan sīr zulmī vihānī.2.

chaupāi : sun satigur chup us karvāyō. kahu sikhā tūn kit tç āyō.
khabar kōi mātā kī ānī. ki sāhibjādan sīr zulmī vihānī.3.

chaupāi : sun satigur chup us karvāyō. kahu sikhā tūn kit tç āyō.
khabar kōi mātā kī ānī. ki sāhibjādan sīr zulmī vihānī.4.

chaupāi : sun satigur chup us karvāyō. kahu sikhā tūn kit tç āyō.
khabar kōi mātā kī ānī. ki sāhibjādan sīr zulmī vihānī.5.

chaupāi : sun satigur chup us karvāyō. kahu sikhā tūn kit tç āyō.
khabar kōi mātā kī ānī. ki sāhibjādan sīr zulmī vihānī.6.
A messenger came with a message from the direction of Sirhind,  
Who narrated the whole account with sobs and tears in his eyes. (1)  

Chaupai :  
Hearing his sobs and cries, Satguru asked him to control himself,  
And asked him whence did he come from to the Guru.  
Had he come with any bad news about Guru’s mother, Mata Gujri,  
Or had he come with any news of oppression against the Sahibzadas? (2)  

Tearing his hair most violently and wildly in a sense of remorse,  
The messenger Sikh declared that the Mughals had damned themselves.  
He said that words were failing him to express the manner,  
In which the two younger Sahibzadas had been executed. (3)  

They had been done to death in full view of the court audience,  
Without any fear and wrath of God against this heinous act.  
Hearing this news, the Guru kept silent for a moment,  
Then he spoke with great firmness and self-restraint: (4)  

There would have been quite a few Sikh officials in the court,  
Did not anyone of them object to this Mughal act of tyranny at that time?  
The Guru’s family had not committed any act of criminality,  
Nor had anyone been ever punished for speaking the truth. (5)  

Dohra :  
For the protection of the rights of others and their welfare,  
I had raised and trained the Sikhs to sacrifice their lives.  
The Guru appointed Masand Sullakhan must have been there,  
And there must have been fourteen hundred other Sikhs there. (6)  

Chaupai :  
Were Masand from Raipur10 and Masand Bulaki from Chanarthal11 not present there?  
Did they not intervene to stop this criminal act?  
Was there any logic behind the execution of these incidents?  
They alone feel the heat who are burnt in the fire. (7)  

Only the wearer alone feels where the shoe pinches,  
For other spectators it is a meaningless spectacle.  
While uttering these words, the Guru shed tears of remorse,  
Which made the accompanying Sikhs ask a humble question. (8)  

The Guru being Omniscient and having complete faith in God’s Will,  
Should he also display human weakness to shed tears?  
The Guru answered to this humble query of the Sikhs,  
By asking one of them to pluck a green leaf from a tree. (9)
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दुजौं पाठ फिट लील फिम्बे। मे सिलेन फिग्नानम पिटिलम।

सतू फिवक्षौं सिन आज़ू ली। अभ ऊँ भलम सेंटि सवी। जदह बिरह विन विन बिन जयरी बसस बसर। १९।

तत्त्व पाठ निर सियां। सो चिक्कन दिक्खाई पाठय ली।

दोहरा: phir sattigur us sikh puchhyô kin hâhâ nàrâ mâyô nahi.

सूरसिन पहमें सूरसिन। अभुली झूह लो जइ परी।

dôhrâ : dînai kç hî baith gur baintân likhî vichâr.

तुज बिकी मिन नेंड़ पटी। बन बूढ़ बो बूढ़ बम बपी। १२।

chaupaî : su nurmgi val daî ghalâi. dayâ singh lai pahuîchhyo jâi.

वीलिओ सिन्न मुकोन पुर्वथौं। अपुनिर जवह गवु झूक बुक।

chaupaî : su nurngai val daî ghalâi. dayâ singh lai pahuîchhyo jâi.

'मितार पिरच नून हाल मुर्दान दा कहिनां

तुड़े बन रोग राजी दा ओदन नाग निवास सा कहिनां।

सुल सुराह कहनर पिलां बिन बांग कहिनां।

'यारदच दा सूनन सत्थर चंगां भथभ क्षीं दा कहिनां।'

dôhrâ : dînai kç hî baith gur baintân likhî vichâr.

'किक जंग किक नसिहत किक उल्भभाई हकिक दार।

सूरसिन पहमें सूरसिन। अभुली झूह लो जइ परी।

chaupaî : su nurngai val daî ghalâi. dayâ singh lai pahuîchhyo jâi.

'अंग मुँग मुँग ली होल। किमण डील दों रुढ़ कपे चंज।

किक डील मिनेंजौं बे नूह। बने मुगौ मुगौ बनौ।

सूरक सूर बनौ। बनौ बने मुगौ बनौ।

chaupaî : su nurngai val daî ghalâi. dayâ singh lai pahuîchhyo jâi.

'किक जंग किक नसिहत किक उल्भभाई हकिक दार।

सूरसिन पहमें सूरसिन। अभुली झूह लो जइ परी।

chaupaî : su nurngai val daî ghalâi. dayâ singh lai pahuîchhyo jâi.

'सो लाखमी नज भाग फै बागै। किमण डील दों रुढ़ कपे चंज।

मे लाखमीं फिन भाग है बागै। किमण डील दों रुढ़ कपे चंज।

só lâkhmî niq ghar lai gayô. jài gharnî kai pânai dayô.

só gharnî kônai dâbâyô. ham sarvârî kim jîain khâyô।
When the tree stem also shed a drop of water from a point of plucked leaf,
The Guru provided the reason for his emotional weakness.
When even an inanimate tree was constrained to shed a tear at its loss,
How could the Guru, with an animate body, remain unaffected by such a catastrophe? (10)

**Dohra :** Thereafter the Guru enquired from the messenger Sikh:
Did no body else intervene and appeal for mercy?
The messenger replied in this manner to this query of the Guru,
That the Pathan Nawab of Malerkotla had appealed for mercy. (11)

**Chaupai :** Then the Guru uttered these prophetic words from his sacred lips,
That the Nawab of Malerkotla had saved his territory for generations.
The curse for this heinous crime would fall on other Mughal territories,
As the Nawab of Malerkotla had stood by the Guru’s Sahibzadas. (12)

**Khial Patshahi Tenth (A Composition by the Tenth Master)**
(“O Messenger), convey the plight of His disciple to His Beloved Friend (Waheguru the Divine),
Estranged from His Divine Company and remembrance of His Holy Name,
Even a sleep on cushioned beds is as painful as bodily sickness,
And a life in Palatial Mansion as wretched as an existence in a serpent’s hole.
The wine decanter looks like a tipped spear, a goblet like a dagger,
It is as if one’s throat is being slit by the curved knife of a butcher,
But if it be His Divine Will and His Divine Command
A bed of bare earth is preferable to the luxury of damned Mansions.”

**Dohra :** It was during his short stay at Dina Kangar,
That the Guru had composed an epistle in Baints. (12).
It contained a few words about war and words of admonition,
As well as a few words of complaint and the emerging reality as it was. (13)

**Chaupai :** This epistle was despatched to Aurangzeb, the Emperor, and
The beloved Daya Singh reached the royal court with this epistle.
Aurangzeb could barely read a small portion of this lengthy epistle,
Whence he expired during the night as it approached soon. (14)

Now, dear readers, read further the account about the Guru,
And the way he made his departure from Deena (Kangar).
How one day Satguru felt so much pleased with Lakhmir’s services,
That he offered his holy parshad to his devout host. (15)

Lakhmir took this holy offering to his household,
And handed it over to his wife for distribution among family members.
She got Guru’s offering buried in one of the corners of their house,
As they could not partake of Guru’s offering, being followers of Sakhi Sarwar. (16)
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22. नमी विज्ञि नाम भीलु धुरद वी

22. sâkhî birârdan jâl pilû davâran kî

२२. साक्षी बिरार्दन जाल पिलु दाशरण की

('...मुयो कपूरो चर्दाह पहाई...' )
Believing that their family would be under the perpetual curse of the pir,
She even prohibited her husband Lakhmir from partaking the Guru’s parshad.
So Lakhmir returned to the Guru without following Guru’s instructions,
And reported that his whole family had partaken the Parshad. (17)

Dohra : Satguru, being Omniscient and privy to the innermost human thoughts,
Told Lakhmir that he was telling lies before the Guru.
Feeling offended and outraged at Lakhmir’s disobedience,
The Guru decided to depart from his place. (18)

Chaupai : Admonishing Lakhmir, the Guru told him that he had committed a blunder,
As he had himself ruined his destined glorious future.
The Guru had come to his household to bless him,
And to confer sovereignty after sighting him out of many. (19)

Since a saint never stays in the company of a wily hypocrite,
He would better depart from his place immediately.
The Guru neither gave him any of his sacred weapons or robes,
Nor did he receive any kind of offerings from Lakhmir. (20)

Episode 22
The Episode About the Brars1 near Jaal Piloo2 Forest
(How Kapoora3 was hanged on the gallows)

Dohra : After admonishing Lakhmir at Dina Kangar the Guru left,
And started advancing towards the town of Kotkapoora.
How Kapoora came to be hanged on the gallows,
I would narrate the circumstances leading to his execution. (1)

Chaupai : When the Guru finally arrived at the town of Kotkapoora,
Kapoora, the custodian of Kotkapoora, met the Guru with malafide intentions.
The Guru asked Kapoora for making arrangements for his stay there,
So that he (the Guru) might put off his armour and relax there for a while. (2)

Since his departure from Anandpur Sahib upto Kotkapoora,
The Guru had not put off his military armour so far.
The Guru told Kapoora that since he had dismantled the Mughal empire,
Kapoora should rise like a Khalsa to deserve Guru’s blessings for sovereignty. (3)

But Kapoora having come under the influence of malediction of evil stars,
Was compelled to utter uncharitable words to the Guru.
kapûrai sir khôtî gharî āi. usdai mukh tai khôtî akhvâĩ.
ham bandç hân turkan kôû. phard dçn turat phâhai ham tôû.4.

हम बंदः हाँ तरक को औसत मुखः आखः आखः।

καπûरαί σίρ κχότι γχαρί ῥί।

τὸν θάφθο το θάφθο θάφθο θάφθο θάφθο.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
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muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

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muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

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muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

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muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

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muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

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muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.

dôhrâ : itnî kahi gur tau turç agli rôhi vall.
muyô kapûrô chardah phâhai Ḣsai manjh ghar chal.6.
Kapoor replied that since he was a representative of the Mughal empire,
The Mughals would hang him instantly for siding with the Guru. (4)

Hearing these words, the Guru uttered these prophetic words:
Kapoor, the son of a bitch, had turned unworthy of trust,
Since he was repeatedly uttering about his being hanged to death,
He would certainly be hanged on the gallows one day. (5)

Dohra: After uttering this curse, the Guru departed from Kotkapoor,
And proceeded towards another part of the forest area.
Meanwhile, Kapoor met his nemesis on the gallows,
At the hands of Issey Khan Manjh of Kot Issey Khan. (6)

Chaupai: Now I narrate the circumstances leading to Kapoor’s execution,
How this foolish person came to be hanged on the gallows.
Kapoor had sold some horses to Issey Khan Manjh,
With the stipulation to make payment after collecting revenue from Doaba. (7)

Since Kapoor committed robbery and violence at village Rauni in Doaba,
He was hanged to death by Issey Khan for this crime.
The Guru’s prophetic words about Kapoor proved to be true,
Because the dishonest Kapoor was executed for his crime. (8)

Dear readers, listen to the account of Guru’s struggle further,
How he marched to the next part of the dense forest.
How once again the Guru raised an army there,
And how the rumours flew fast about the Mughal attack. (9)

How the Guru enlisted horse-mounted soldiers on a wage of one rupee per day,
How many other foot soldiers also joined the Guru’s ranks.
These soldiers were from among the Jat Brars with their own horses,
Who joined the Guru’s army with their spears and daggers. (10)

Dohra: Out of the money donated by the Singhs from distant places,
The Guru used to pay salaries to these Brar soldiers.
If, for sometime, there was a little delay in the payment of their salaries,
They got impatient and indulged in acts of indiscipline. (11)

Chaupai: These mercenary Brar soldiers kept on misleading the Guru,
On the basis of baseless rumours of Mughal forces’ raids,
They kept the Guru on a continuous move to villages of
Abloo, Mehma, Doad, Matti, Kauni and Jhando Patti. (12)
कदाई बहादृ चक्किं जाहि. कोूं नाआखाइ बहुं इस ठान।
हुतो रोही मध्य जोूं गरामा. कहान जानो माइं ती काई नाम।13।

सा तेह तांगी जिंदी बीजा। दू ते सुष्ट चितूं मखायें अंगी सीजा।
टिकट टिकट बुंगें टिकट टिकट मध्य। टिकट न जोूं दे सुष्ट मनी मध्य।19।

जाजा दाँता जहिं जहिं किया। ते नाकुँच चारधाई सागवों चाहिं लिया।
कुंकुम नै कुंकुम जोूं पास। दैनिक नाय बुझे मुखाई खास।14।

जाजा दया जे हुस्त खुस्त दे। आये आयी घुूं मुखे मुस्ते।15।

पाहुँ लै दरब पाखाई रहाई। योू नै बहुं मुख्यो खुस्तन है।15।

दोहरा : दूँटी तेही भाग टिकट टिकट मनवुं लज्जी ध्यान।
मनवुं लज्जी तिहे ती पहे टिकट टिकट मध्य।19।

dोहरा : उसी रोही माध इसी दिन रोही मध्य।
सतिगुर भैतियो लै जान हैं। सतिगुर दिन मध्य।16।

चाँदनी : मै बये हे तांगी नल दे। टांगी नल जा दे मुखुं दे।
सुदी तरीहें झाटी झाटी। सुदी तरीहें झाटी झाटी।19।

चाँदनी : सो हैं। कहान नै हाम जल दया। नाहिं जल हम पै मुखार मोटयो।
गुर भैती दुई मुहर्न किरा। उन्हें धीरे धीरे नाम।17।

चाँदनी : ये मनवुं लज्जी जही बलाई। खुशीहें धराई जल दे।
ये उंडीहें नै हे पही झिंगी। खेम अवलिसे झाटी झाटी।19।

चाँदनी : तू वहाना किया मैूं मनसा लक्षण। ये मनसा दिन बलाई।
ढेका मनसा मत लखाई। मत ढेका दे जल दे जले।19।

चाँदनी : सुन सतिगुर तिस अय अय मुर्मयो। ताई महाईल दिन मर्दे बदायो।
प्यार घुस्तन मैूं मनसा लक्षण। यह महाईल हैं। मैूं मुखे।20।

चाँदनी : सुन सतिगुर तिस अय अय मुर्मयो। ताई महाईल दिन मर्दे बदायो।
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चाँदनी : अय मनसा मैूं मनसा लक्षण। यह महाईल हैं। मैूं मुखे।20।

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चाँदनी : अय मनसा मैूं मनसा लक्षण। यह महाईल हैं। मैूं मुखे।20।

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चाँदनी : अय मनसा मैूं मनसा लक्षण। यह महाईल हैं। मैूं मुखे।20।

चाँदनी : अय मनसा मैूं मनसा लक्षण। यह महाईल हैं। मैूं मुखे।20।

चाँदनी : अय मनसा मैूं मनसा लक्षण। यह महाईल हैं। मैूं मुखे।20।
Sometimes they led the Guru to the village Chakk Bhai ka,
But no body or village offered the Guru and his force to be stationed.
How many such villages were situated in that forest,
I do not know the names of all those villages. (13)

Wherever the Guru halted and stayed for a day or so,
The residents demanded a rent instead of making any offerings.
Although each horse-mounted soldier also carried a canvas water-bucket,
But they refused to give water even to the Guru without a payment. (14)

They insisted on being paid their salaries for the month in advance,
And thrived by keeping the rumour mill about Mughal’s arrival. (15)

**Dohra** : Once in the midst of this thickly forested area,
The Guru felt extremely thirsty for want of water.
The Guru sent a Singh to fetch water for him,
From the house of Khan, a Brar by caste. (16)

**Chaupai** : The Khan, however, refused to give water to the messenger,
Denying that there was not any water in his house.
But when the Guru sent two gold coins through the messenger,
The Khan Brar filled four cans of water instantly. (17)

But when the Guru summoned the Khan Brar to his camp,
The Khan felt very ashamed of his meanest act.
The Guru reprimanded him for selling water for money,
And made him feel ashamed of his meanness. (18)

**Dohra** : When the Guru noticed a contingent of Majhail Singhs approaching him,
He sent a Brar horse-rider to confirm their arrival.
The messenger returned and reported to the Guru,
That the wicked Majhail Singhs had surely arrived. (19)

**Chaupai** : Hearing this, the Guru questioned the Brar messenger,
Why did he term the Majhail Singhs as wicked?
The Guru reprimanded him never to brand the Majhails as wicked,
As these Majhails were as respectable as Brar’s sons-in-laws. (20)

There was one Sumo Khan, another brother of Khan Brar,
Who wanted to test the Guru for his miraculous powers.
He used to offer the milk of a brown-coloured Buffalo to the Guru daily,
But one day he offered black-coloured Buffalo’s milk instead. (21)
23. साखी मुकातसर जी की लीलयातो
(hōhu tuthč lihu tuτ̄ gathvāi)

chaupaī : kapūṛc kātuṛc phir gal āī. val turkan un khabar ghalāi. lcvō bēchak gurū pVwēi. nahin ham kichh us madat karāi.1.

sô sun turak turat chardah āc. it val bhī dāi khabar ghalāc. āo āi jāb bahu bhai. baīrārdan bidh nathnai kāi.2.

kūnai jāl kṛc lac bharāc. līnī rohī lambī takāi. sañjam aur majhailan kiyā. un bāndhyā marnai pur hīyā.3.

birārdan satigur dāi salāhi. chalō rohī kit lammāi dāi. satigur kahī kāyā lōkan hālā. ahin sazādāi jō ham nāl.4.
The Guru shook his head in disgust at his audacity,
That one of his devout followers believed in miracles more than in Guru’s integrity,
Addressing him the Guru reprimanded him for indulging in such an undesirable act,
Of testing the Guru’s spiritual powers through the show of miracles. (22)

Dohra : Thereupon Sumo Khan begged pardon and told the Guru a lie,
That the ladies of his household have played this mean trick.
The Guru, then, forbade him from indulging in such pranks in future,
But forgave him for this first act of his misdemeanour. (23)

Episode 23
Now I Narrate the Episode At Muktsar Sahib
(If It pleases Thee please take us back into the Khalsa Panth)

Chaupai : Now once again Kapoora, the son of a bitch, betrayed the Guru,
And he sent a communication to the Mughals about Guru’s whereabouts.
He asked the Mughals to capture the Guru without any hesitation,
Since his own forces would not lend any support to the Guru. (1)

Hearing the news, the Mughal forces raided the area instantly,
Although Kapoora had intimated the Guru as well about the raid.
As the panic gripped everyone all around the area,
Many among the paid Brar soldiers also planned to flee. (2)

Getting their canvas water buckets filled with water,
They thought of disappearing into far off corners of the forest.
But the Majhail Singhs kept their cool and did not panic,
As they had decided to sacrifice their lives for the Guru. (3)

The paid Brar Horse-mounted soldiers suggested to the Guru,
That the Guru’s forces should retreat into the farthest corners of the forest.
But the Guru asked them as to what would be the plight of his unarmed followers,
And the foot soldiers who had been the part of the Guru’s army. (4)

Dohra : Then the Brars addressed the Guru in taunting words,
That the Guru might choose to stand by the ordinary Sikhs.
They warned that when the Mughal forces traced their location and attacked them,
Then all His bravado to stand by ordinary Sikhs would evaporate. (5)

Chaupai : Then the Majhail Singhs made a proposal to the Guru,
That they should adopt a strategy, which might be practicable.
chaupaï : 
tau majhailan daî salâhi. jim kar satigur hoi nibâhu.
jô sabh ham tum magrai jâhin. tau turak sabh tum magrç dhâhin.6.

पंथ महाराज आपजन देंदी। आय मह उन महजें उतरवै।

jô sabh ham tum magrai jâhin. tau turak sabh tum magrç dhâhin.6.

panth majhailan âgyâ dayyai. âp mar tum magrôn hatvayai.
tau gur kahyô kuchh âgaî hovhu. bhal jâgâ kôû dçkh khalôvhu.8.

dôhrâ : itnî sun sabh nath turç sri satigur bhî chhôd.
ápô âpnh un paî birârd kahâvat tôd.10.

chaupaï : 
kôû kitai kôû kit val bhayô. lukhan nathan kô sabh dhab thayô.
kôû kahai main pakkî khabar liâvân. kôî kahai mai muhrakhî jâvân.11.

sô aghai gur hatth bannah khardâvain. ais mansûbô gurû dikhâvain.13.

ham pâvaingç ihân lardâî. tum charhîyô bad rôhi jâî.
ç bin lardç ham chhadain na gailai. turak sang rôhi mahin railai.14.
If all the Sikh forces followed the Guru into the farthest corners,
Then the Mughal force would chase them till the end. (6)

They could not be repulsed without a direct confrontation,
As they would keep chasing Sikh forces no matter wherever they retreated.
These inhabitants of the forested Malwa had never fought a war,
As the veteran Majhails had been fighting for a long time. (7)

The Majhail Singhs of the Khalsa Panth asked Guru’s permission for a fight,
As a lasting war with the Mughals alone would rid the Guru of their menace.
Then the Guru asked his Singhs to retreat a little farther,
Till some advantageous strategic position for defence could be spotted. (8)

They spent the whole might discussing the various options,
Till an intelligence official brought information about the enemy movement.
He informed that a Mughal contingent from Kasur had taken positions,
Who might then be advancing further towards the Guru’s position. (9)

Dohra : Hearing this information, majority of them started fleeing from there,
Leaving and deserting the Guru to fend for himself.
Everyone panicked and tried to save his own skin,
Including the Brars who had proclaimed themselves to be the bravest. (10)

Chaupai : Everyone panicked and ran helter and skelter in all directions,
Searching frantically for a place to hide themselves.
Some disappeared on the pretext of bringing an authentic information,
While others pretended to get the latest intelligence. (11)

During this maelstrom the Guru was left alone and unattended,
As all of them ran away in whatever direction they could run.
The Brar horse-mounted soldiers who drew a salary of rupee one per day,
Also scattered and disappeared so soon, being mercenaries. (12)

But the Majhail foot-soldiers among the Guru’ force,
Who never demanded any salary except for ordinary food,
They stood before the Guru with folded hands like loyal soldiers,
And made a proposal to the Guru to face the situation. (13)

They suggested that they would engage the enemy at that place,
While the Guru should escape into the remotest corners of the forest.
They believed that the Mughals would never stop chasing them,
Unless they were confronted and slaughtered in that dense forest. (14)
ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼


dohrā : 

sri satigur soi manjō līyō uthāi. kahan baiṭch hō phaujīn bhai āi.
tau satigur ghorōdī mangvāyo. satīnāmu kahi āsan lāyo.16.

chaupaī :

tau khālsai gur dhīg hattī jordai. hukam hōi it ham khardain thaurai.

bhavān sāth gur āgyā kai. iẖān chāhat tum shahīdī laī.18.

dohrā : 

sukh dhārē ḍhēt pājē ṭhē sīl sīnāh ādi.

chaupaī :

dokhā tambū āmn sansā āyā. tīrnāz gur un sun pāyā.
savā kōs us māṛc tīrā. kōu kahai vahu jādūgī.21.

chaupaī :

day khārē dīkāh ḍhēt pājē ṭhē sīl sīnāh ādi.

chaupaī :

āgai sunōn satigur val galla. singhan chhōdī khardā jahīn chall.
savā kōs ik tibbī hōta. jāi khardā aur tihkī jhīt.23.
Dohra : Sri Satguru Guru Gobind Singh agreed to the strategy,
    Which the Maajhail Singhs had proposed to the Guru.
    After running here and there, the Brar soldiers also returned,
    And joined the ranks of the Guru’s Majhail forces. (15)

Chaupai : They also insisted on the Guru to make a move from there,
    As the Mughal forces were just knocking at their doors.
    So the Guru asked for his horse to be brought to him,
    And mounted his steed after praying to God. (16)

    He proceeded with his force towards the dense forest,
    As visibility had increased a bit with the rise of the sun.
    The dust raised by the chasing Mughal force also became visible,
    As they had also spotted and pursued the Guru’s movement. (17)

    The Majhail Singhs then appealed to the Guru with folded hands,
    That with his permission they should take position at that spot.
    The Guru permitted them to do so with the wink of an eye,
    If they were really bent upon sacrificing their lives there. (18)

    The Majhail Khalsas immediately took positions at this spot,
    And planted their Khalsa standards on the ground.
    They declared war with the beat of the Khalsa drum,
    And fired shots in the air from their loaded muskets. (19)

Dohra : As the Mughal forces heard the gun shots and drum beats,
    They pounced upon the Singhs like the hungry vultures.
    The Khalsa pickets looked like the pitched tents,
    As the Singh had camerflaged the bushes with their uniforms. (20)

Chaupai : The bushes camerflaged as tents created a scarce among the Mughals,
    As they had heard of Guru’s reputation of being an expert sharpshooter.
    His arrows could hit upto a range of more than a mile,
    As he was reputed to possess miraculous powers. (21)

    Scared of the Guru’s arrows, they marched in groups,
    Sometime marching forward, sometime retreating back.
    Whosoever ordinary human they came across in the jungle,
    They shot him down even if he was an innocent person. (22)

    Now, Dear readers, listen further about the Guru’s exploits,
    Who had marched forward after departing from the Majhail Singhs.
    There was a raised sand dune at a distance of more than a mile,
    On its top, the Guru stood to watch the battle scene. (23)
अथ गुज़ चहुँ दिव्य पत्रेत। देवेन धारे सु गुहँ दलः देते।
दृढ़ सिंहल वी अब युत गोल। धारे धारे तृण धिट पल चेल॥ १२४॥
अप गुरु संघादह नर्मदार्षी। देवाश्च देवाः निष्ठ निष्ठ निष्ठ।
१२५॥
दोहर: सिंह सु चाले कुल सुभी दिव्य दिव्य दिव्य दिव्य। देव देव अधिक स्वरूप निर्मल धिट पल चेल॥ १२५॥

dohora : singh su chåli ku sabhî tim im mith lai bår.
ik ik lard mari mukaígö tau där rahû gur jóï.25.
dohra : singh su châlî ku sabhî tim im mith lai bår.
ik ik lard mari mukaígö tau där rahû gur jóï.25.
chaupaï : jimain khâlsai kari salâhí. ik ik nikal marain tih thâhî.
hûtî kichhkák tit jaghâ nívânya. khardç singh kachh pardô tän.26.

chaupaï : jimain khâlsai kari salâhí. ik ik nikal marain tih thâhî.
hûtî kichhkák tit jaghâ nívânya. khardç singh kachh pardô tän.26.
dohra : singh su châlî ku sabhî tim im mith lai bår.
ik ik lard mari mukaígö tau där rahû gur jóï.25.
chaupaï : jimain khâlsai kari salâhí. ik ik nikal marain tih thâhî.
hûtî kichhkák tit jaghâ nívânya. khardç singh kachh pardô tän.26.
Climbing that hillock, the Guru stood on its top, 
To keep a watch on the advancing Mughal army.
The reader might also listen to the account of Majhail Singh,
Who came under the severe attack of a large Mughal force. (24)

Dohra : These Majhail Singh were only forty in numerical strength, 
Who had made a unanimous resolution at that moment. 
They would confront the attacking Mughal force in a single file, 
So that the Guru might recede to the maximum distance away from there. (25)

Chaupai : As the Majhail Singh of the Khalsa had resolved on a strategy, 
Each one of them came out, fought with the Mughals and died. 
As there was one low-lying land feature at a small distance, 
The Singh had camouflaged themselves behind this spot. (26)

As each one of them died after killing a host of Mughal soldiers, 
As their attack with a sword was like the attack of a lion. 
The mere sight of a Singh’s sword made the Mughal soldiers flee, 
But even those fleeing were killed with the shots or arrows and bullets. (27)

As and when the Singh could load their muskets with ammunition, 
They used to fire two shots at a time on the enemy. 
The Mughal force failed to assess the strength of defending Singh, 
As they felt that the fighting Singh were there in hundreds. (28)

They also thought the Guru was also present among these Singh, 
So they were extremely scared of these dare-devil Singh.
But when all of these Singh were grievously wounded and spotted, 
The raiding Mughal force took over the whole low-lying swamp. (29)

Dohra : Whosoever among these wounded Singh were still alive, 
The Mughal soldiers killed him there and then. 
Whatever arms, shields and uniforms they were wearing, 
These were also snatched and disposed off from them. (30)

Chaupai : Under the scorching heat of the sun, some felt extremely thirsty, 
And retreated fast in the backward direction. 
Now listen to the other side of battle scene, Dear readers, 
From where the Guru, standing on a Mound, was watching the scene. (31)

The paid Brar soldiers urged the Guru to escape and retreat further, 
As the Mughals, after killing the Majhails Singh, would chase the Guru’s force. 
However, the Guru uttered these prophetic words: 
The Mughal would run away as they had been defeated. (32)
Sri Gur Panth Prakash

नुवा तथा भी मंदी बाटू। दिन दिन उड़ते भरह मुख बोट।

ले ले ले भरभर भुजाय नुकरे। भट्टी भारत हुरु हुरु बोटे साखे। 33।

तुलक नाथु आकृन्त गहताः। बिर बिर तकाण मुख लागै गताः।

यो काहि गुर मुहरक्ष दुर्दाः। दाई कहांर उन तुलक भाषी। 34।

तुरक नथा आकृन्त गहताः। बिर बिर ज्ञान घटै ज्ञान।

तै गौरव गौर मूरक संक मधुब बाटे। 35।

तुरक नथा आकृन्त गहताः। बिर बिर ज्ञान घटै ज्ञान।

तै गौरव गौर मूरक संक मधुब बाटे। 36।

तुरक नथा आकृन्त गहताः। बिर बिर ज्ञान घटै ज्ञान।

तै गौरव गौर मूरक संक मधुब बाटे। 37।

तुरक नथा आकृन्त गहताः। बिर बिर ज्ञान घटै ज्ञान।

तै गौरव गौर मूरक संक मधुब बाटे। 38।

तुरक नथा आकृन्त गहताः। बिर बिर ज्ञान घटै ज्ञान।

तै गौरव गौर मूरक संक मधुब बाटे। 39।

तुरक नथा आकृन्त गहताः। बिर बिर ज्ञान घटै ज्ञान।

तै गौरव गौर मूरक संक मधुब बाटे। 40।

चैत्र : मेधा लक्ष्मी कंटलथ भक्ति भक्ति।

सिंह सिंह लक्ष्मी कंटलथ भक्ति भक्ति। 35।

दोह्राः : दादह जग ते तैतित्रु लोठाइन लैं मिनाः।

जिजिजिजिजिजिजि जग ते तैतित्रु लोठाइन लैं मिनाः। 36।

चैत्री : वैसी गौरव जीवन भक्ति भक्ति।

मैं से देवते दे मैं से देवते। 37।

चैत्री : वैसी गौरव जीवन भक्ति भक्ति।

मैं से देवते दे मैं से देवते। 38।

चैत्री : वैसी गौरव जीवन भक्ति भक्ति।

मैं से देवते दे मैं से देवते। 39।

चैत्री : वैसी गौरव जीवन भक्ति भक्ति।

मैं से देवते दे मैं से देवते। 40।
At this, the Mughal forces started fleeing as if dust-blinded,
And looked helplessly as if they were dumb founded.
When the Guru despatched the riders to gather intelligence,
They brought the information about the disappearance of the Mughals. (33)

Then, Satguru came down and returned to the battle scene,
And dismounted and joined his beloved brave Singhs.
He himself cleaned the faces of his beloved Singhs with a handkerchief,
And showered his great blessings as desired by his Singhs. (34)

Dohra : The Guru started measuring the distance from the centre of the battlefield,
Upto each one of the scattered corpses of Singhs with his steps.
As many steps as a corpse of a martyr was found lying from the centre,
As many units of landed territory the Guru promised to a martyr. (35)

Chaupai : Some corpses were lying at a distance of twenty or thirty steps from the centre,
While some others were lying at a distance of forty or fifty steps.
Still some others were lying at a distance of one or two hundred steps,
But the faces of all these martyrs were found facing the enemy. (36)

Some were lying at a distance of five to ten steps ahead,
Whom the Guru blessed with multiple titles of bravery.
The Guru founded two Singhs alive among these dead bodies,
Who had been staying in the company of the Guru at Anandpur Sahib. (37)

As the Guru wiped off the grime from their war-ravaged faces,
They tried hard to open their eyes to look around.
As the Guru poured a little bit of water into their parched throats,
They felt relieved and started breathing a bit calmly. (38)

The Guru asked them to express whatever they wished to have,
The Guru, in his magnanimity, would instantly grant their wishes.
At this, these beloved Singhs appealed to their compassionate Guru,
That their written affidavit of once deserting the Guru be torn off and annulled. (39)

Dohra : The great Guru readily agreed to the plea of his beloved Singhs,
And tore off that written document taking it out of his pocket.
Praise be to those devout Singhs of the Great Guru,
Who had sacrificed their lives for the Khalsa Panth. (40)
24. साधू साधू सादृ सदृ दस दस की निशानी निशानी
(उलझंगी भंड, बितरिक बने वंशीया)
(मभी मंगी लट लटी)

24. sâkhî sâbô sâdç dçs kiân kî talvandî birârdan kî
(talvandî dallâ, bathindiô dau kaddhiâ)
(hamrî kânshî yah vahi)

dôhrâ : tau satigur sri jânyôn yah kapûrç kî kartût.
birârd jâlan vâlni chhad turç suni sâbô badi majbût.1.

chaupaî : chardah satigur gaç sâbô valla. sô jâ bâthç tîlvandî chall.
pichhîq daç birârd hatâï. im kahikai tab dallai râi.2.

chaupaî : ham tâi sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî lâiâ. âi satigur kai charnîn lâiâ.

chaupaî : ham tâi sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî lâiâ. âi satigur kai charnîn lâiâ.

chaupaî : ham tâi sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî lâiâ. âi satigur kai charnîn lâiâ.

chaupaî : ham tâi sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî lâiâ. âi satigur kai charnîn lâiâ.

chaupaî : ham tâi sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî lâiâ. âi satigur kai charnîn lâiâ.

chaupaî : ham tâi sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî lâiâ. âi satigur kai charnîn lâiâ.

chaupaî : ham tâi sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî lâiâ. âi satigur kai charnîn lâiâ.
Episode 24
The Episode About Sabo¹ (Talwandi) Region
A Talwandi of Brars
(Talwandi of Rai² Dalla, Expulsion of An Ogre³ from Bhatinda)
(This shall be our Kashi – A Seat of Learning)

Dohra : Then Satguru thought that behind this latest Mughal invasion,
There was the conspiracy of Nawab Kapoora of Kot Kapoora.
So leaving Jallanwal¹ cluster of Brar villages,
The Guru arrived safe and sound at Talwandi Sabo. (1)

Chaupai : Thus after heading towards Talwandi Sabo of Rai Dalla,
The Guru finally arrived and stayed at Talwandi Sabo.
Imploring the Guru to get rid of the mercenary Brars,
Rai Dalla requested the Guru to be his guest of honour. (2)

Dohra : Rai Dalla implored the Guru to accompany him to his seat,
And assured the Guru of his whole-hearted support.
He would neither desert the Guru through thick and thin,
Nor would he charge any wages for his services (like the Brars). (3)

Chaupai : On the contrary, Rai Dalla would serve the Guru to the best of his resources,
He would offer everything in cash, kind and services to the Guru.
He summoned all the members of his family into Guru’s presence;
And they all paid obeisance to the Guru as per Rai’s instructions. (4)

While someone made offerings of gold coins or one-rupee coins and clothings,
Others made offerings of cows, buffaloes, horses and diverse other things.
Someone offered food grains for running a community kitchen,
While others made offerings of butter oil and salt ingredients. (5)

Rai Dalla sent messengers throughout his entire territory,
Lest they might be overtaken by a sudden Mughal invasion.
He informed his subjects to assemble on a minute’s notice,
Instead of keeping asleep at home like Kapoora’s subjects. (6)

Dohra : Satguru showered his blessings on Rai Dalla and his subjects,
As all the inhabitants of this forested terrain paid obeisance to the Guru.
All inhabitants visited the Guru with their humble offerings,
And returned with the manifold blessings of the Guru. (7)

Chaupai : One day, a large congregation of the Sikhs arrived at Talwandi,
And they approached the Guru with the following words:
chaupaï : चक दिवस बहुल संगत अज उनाई बात इम साहब मिल कही।

sachch kahit jat mukh hai pârdai. kisai vakhat sahg kholyo kuhârdai.8.

बनैं बचन गुर मैं बते। अभ अभ गुर अभ जिंव मुख बते।

कम लें वधानी ही खुश बतईं। चबूत तबी अस्ब बलवात फतई ।९।

unai bachen gur aisc kahch. ham ghar gur âc kim dukh rathc.

ham karain kamâm bhi bad ghanî. rahat nahîn ghar barkat banî.9.

बमत बरेले अभ दिवस देंद। भाटि नाउंद बुझ यशी मेम।

में मान मदिक धन ममन। ई महुज में मिश। ममन ।

basat bathindç madh ik dêva. khâi jâi vahu hamrî सेव।

सो सुन सतिगुर दलल सदया। दै पाहुल सो सिङ सनाया।१०।

बजों दिैं उम बरेले देखप दे। निकलांट ईंडों हनुम ममन।

समृद्ध सउ ईंडे मिश बरीं। बरेले जें हपन नटै।१९।

kahyô usai ham bathindai dikhâyô. niklân daint lôk sukhî basâyô।

सोू बात दलल सिङ काही। bathindai dçrô lâyô jai।११।

देउह : बरेले जें हपन भील अभ बिट समल।

बुझ अभ अभ छल भल। ई में बेंहे खुश दिल बल।१२।

dohrâ : bathindai dçrô kiyoâ ai kîno dait lâhâi।

bahu andhî gôlai sang bâhi bahu dinâi lôk bunilâi।१२।

चेंघी : जिमे उप जिमे चालने मिसं बरैं। लो लर्जल भलें खरैं।

जिम अभ अभ नरत भल। ई में बेंहे खुश दिल बल।१३।

chaupaï : kisai tâp kisai chardyô sîr bâu। lagô karâvan mukhôn bakû।

kim âc ham karan akâû। ham thç baiûch bahu din kar thâu।१३।

मिलकं बरो हे मिसं बाहे मान। हुके खुंड दिल नई भाह।

ताफी बुझ बे राहुल भल। मिसं माछील घुं बल धूल।१४।

satipur kahî ç sikh bhaç hamarç। inai chhôd kit jáu agârç।

nahin ta tum kô daygu máxima। saump shahidân bahu kar khavâra।१४।

देउह धूप भल में लैल लील। ई भुमर्वा दौि मुख बच लील।

बजों खुश हुल भल मदिक धूप। ई मुक अंधे सब में मिल।१५।

कच पुरश मध में लैल लील। ई भुमवर्वा दौि मुख बल।

kahyô gurû phûk màriyugu tôhi। hai put pôtrc sabh sang jôhi।१५।

छूं बजों में भाभ को ढही। दौि मिल भल दिवस भल।

भी लें लें मिसं बरह। बजों जम में बुझी पटेत।१६।

un kahyô main màkhô kâ bhai। us jîm ham kit dçhu ghalâî।

môkô bhi layô sikkh banâi। karaun kâ main tumri dhâi।१६।
“Guruji, it is an established truth that Jats are loud mouthed,
As their mouths have been opened by the pick of an axe by the Divine.” (8)

They pleaded forcefully before the Guru for succour,
Because how could adversity prevail in the presence of the Guru.
They asserted that although they worked extremely hard in their fields,
Yet they always remained indigent and in want of necessities. (9)

They disclosed that there lived an ogre at Bathinda,
Who always devoured all what they produced.
After listening to their woes, Satguru called for Rai Dalla,
And initiated him as a Singh after administering amrit. (10)

The Guru asked him to lead him to the town of Bathinda,
So that he may provide succour to the people by expelling the ogre.
Rai Dalla Singh, obeying the orders of the revered Guru,
Led the Guru to Bathinda and stayed put there with the Guru. (11)

Dohra : The Guru put up a camp at Bathinda to deal with the ogre,
As the ogre also came down to assess the newly arrived Guru.
He caused a fierce hailstorm and darkening wind to blow,
In order to harass, frighten and disperse the general populace. (12)

Chaupai : He caused some people to be stricken with fever and nausea,
While some others were induced to stammer in a delirium.
The haunted people started complaining on behalf of the ogre,
That he (the ogre) had been residing at Bathinda for a long time. (13)

Satguru told the ogre that since the people of Bathinda were Guru’s followers,
The ogre must vacate this place and shift to some other place.
Otherwise he would be done to death for his disobedience,
By handing him over to be tortured by the spirits of Singh Martyrs. (14)

The Guru imprisoned his evil spirit in the body of a human being,
Who was severely tortured by handcuffing his hands and legs.
The Guru threatened to kill him by burning him in hell fire,
Along with his whole progeny of his sons and grandsons. (15)

The ogre revealed that he was a brother of another ogre Makho5,
And pleaded that he might kindly be sent to join his brother.
Or the Guru should accept him also into the Sikh fold,
And assured the Guru of his whole-hearted allegiance and service. (16)


Sri Gur Panth Prakash


dōhrā : matthā tçkyô un tabai paryô sirhandai râh.
        dallai singh satigur kahi dihô bhainsô bhavâni náî.
        18.

chaupai : dalai singh tai layô mangvâi. kât chutraphôn dâi dhâr phirvâi.
        madh dçrô gur lînô láî. bhai barkat madh mâlvç tâi.
        19.

ik södh kothai kô kaul sadâyô. sáth putar abhai rám kâ lâyôy.
        satigur us par bhaç diâla. khandai pâhul dç rakkhyô nál.
        20.

ikdû nâm bâlç bhû sabh chal âç. bhains ghôrdç aur dasvandh chardâç.
        phûl bçtç dôû singh bhaç. râm singh au tilôkâ singh sadaç.
        22.
Then Satguru ordered him to leave Bathinda forever,  
And establish himself in the town of Sirhind.  
The Guru instructed him to wreck the foundations of the Sirhind empire,  
And devour all those who tried to defend the Sirhind rulers. (17)

Dohra : The ogre left Bathinda after paying obeisance to the Guru,  
And went on his way to the Mughal town of Sirhind.  
Rai Dalla, then, beseeched Satguru after the ogre’s departure,  
That they should make a sacrifice of a buffalo to the Goddess Bhawani. (18)

Chaupai : Thereupon, the Guru asked Rai Dalla for a buffalo to be brought,  
Whose blood was sprinkled around the fort after its slaughter.  
After that the Guru made this fort as his camp site,  
There was plenty and prosperity in the whole Malwa region. (19)

S. Dyal Singh and Fateh Singh from village Bhai ka Chhak came,  
And were initiated after taking Pahul from the Guru.  
Then came the grandsons of Bhai Rupa, a carpenter,  
They were S. Param Singh, Karam Singh who received Pahul from the Guru. (20)

The Guru sent a message to Sodhi Kaul to his native place,  
Who brought Abhey Ram’s son with him from amongst his family.  
The Guru showered his blessings on this devout Sikh,  
And kept him in his company after initiating him with Pahul. (21)

Then the Guru made a remark about the person of Sodhi Kaul,  
That he seemed to be worthy of Guru’s trust.  
Sodhi Kaul was instructed to stay with the Guru,  
Who always made an obeisance to the Guru every morning. (22)

Dohra : Then Satguru camped at Damdama (Talwandi Sabo) after Bathinda,  
Where he kept on sharpening quills and throwing those out and,  
Remarking that this place would be Guru’s seat of learning,  
Where the ignorant would receive knowledge and enlightenment. (23)

Chaupai : The inhabitants of the town of Meharaj also came to the Guru,  
And they made offerings of milch cattle, horses and one tenth of their earnings.  
Both the sons of Sodhi Kaul also got initiated as Singhs,  
And they came to be called Ram Singh and Tarlok Singh. (24)
25. **barkhâ au mâlvç kî sâkhî**

('ham bhûm banâvan mâlvâ’...)

\[\text{dohrw : eyk smyN qihN mD mulk hueI brKw kI loV} \]
\[\text{Awie gurU jI iFg KVI sB sMgq hQ joV} \]
\[\text{dôhrâ : çk samçn tahin madh mulak hui barkhâ kî lord.} \]
\[\text{ai gurû ji dhig khardi sabh sangat hath jörd.1.} \]

\[\text{chaupai : ai sabhan im bât sunâî. mângan barkhâ sangat ai.} \]
\[\text{satigur di ardâs karâi. bhai barkhâ bahu tab hî ai.2.} \]

\[\text{mâhBûmuN kët châlti këf} \]
\[\text{わli chû meû sangi këf} \]
\[\text{ham} \]
\[\text{dôhrâ : tau satigur gussô kîyô tum mârai janglî thâi.} \]
\[\text{ham bhûm banâvan mâlvâ nihâl jâvain tumai karâi.6.} \]

26. **dakkhan kô turnç kî sâkhî**

('...pay’ naurang dôjak râhi’)

\[\text{dohrw : siqgur qlvMfI KVy DXwn su kyq lgwie} \]
\[\text{Awie dKxoN iek isK khI pXo nOrMg dojk rwih} \]
\[\text{ham bhûm banâvan mâlvâ bhûm sangat hath jörd.} \]
\[\text{dôhrâ : tau satigur gussô kîyô tum mârai janglî thâi.} \]
\[\text{ham bhûm banâvan mâlvâ nihâl jâvain tumai karâi.6.} \]
Episode 25
The Episode about Rain in the Malwa Region
(I wish to see a Fertile Green Malwa)

Dohra : Once in the dry tract of Malwa region of Punjab,
The people felt the need for rain to sustain their crops.
These inhabitants of Malwa assembled before the Guru,
And appealed to the Guru with folded hands. (1)

Chaupai : All of them pleaded before the Guru about their woes,
That the whole congregation wanted rain in their land.
So following a prayer by the Guru to the God Almighty,
There occurred a plenty of rain in that region. (2)

Then while sitting on a raised ground at Damdama,
The Guru invited his followers to see with their own eyes.
The Guru predicted that one day a river would flow through that region,
Which will irrigate the Malwa lands to make these fertile. (3)

But these ignorant people of Malwa region refused to believe Guru’s words,
With a remark that the present rain water would seep into the earth.
Then Satguru expressed his wish to the Malwa people,
That he wished to see the Malwa region to be fertile and prosperous. (4)

The Guru wished the Malwa farmers to cultivate sugarcane, wheat and paddy,
And become as affluent and prosperous as the region of Sirhind.
But Rai Dalla, failing to appreciate the Guru’s express wish,
Remarked that his people preferred dry crops of pulses and course grains. (5)

Dohra : The Guru felt extremely offended at Rai Dalla’s ignorance,
And remarked that those ignorant inhabitants would rot there,
Though the Guru had wished the Malwa region to be prosperous,
And wished to bless its inhabitants with plenty and prosperity. (6)

Episode 26
The Episode About Guru Gobind Singh’s Movement to the South
(Aurangzeb Expired and proceeded on his Journey to hell)

Dohra : One day the Guru was standing in a contemplative mood,
Reflecting deeply over some serious matters about the future.
dôhrâ : satigur talvandi kharduç dhayân su kçt lagâi.
âi dahkan ik sikh kahi payô naurang dôjak râhi.1.

chaupaï : sun satigur yau bachen uchârç. us lardât sut dayai márç.
ab dakhkan kî karîai charhdhâî. im singhan gur uchar sunâi.2.

chaupaï : dhig dallai thô khardô laghu bharâta. kahi dallai val mród mukh bât.
dçug patshâhî tudh bhî aisi. nij puttarn kau dînî jaisi.4.

chaupaï : dallâ gur tç bçîmân hui vahu bhî murdç. aur jangli kichh sang turç. bçîmân hui vahu bhî murdç.9.
A Sikh rider came from the South and reported to the Guru,
That Aurangzeb had expired and proceeded on his journey to hell. (1)

Chaupai : Hearing this information, the Guru made these remarks:
That he (the Guru) should now destroy Aurangzeb’s sons through a fratricidal war.
That the Khalsa forces should now proceed towards the South,
The Guru declared his decision to his Singh followers. (2)

Dohra : Satguru, thereafter, proposed to his devout follower Rai Dalla Singh,
That he should accompany him (the Guru) to the South.
The Guru promised to bestow upon him the sovereignty over Delhi,
After destroying the sovereignty of the Mughals over Delhi. (3)

Chaupai : The younger brother of Rai Dalla Singh who was standing close to him,
Whispered something into his elder brother’s ears.
He remarked sarcastically that the Guru would bestow such a sovereignty on him,
As he (the Guru) had bestowed it on his own sons. (4)

The Guru’s Brahmin cook who overheard these taunting words,
Reported this to the Guru with a deep sense of shock.
He remarked that the truth of his repeated warnings to the Guru,
Had now been confirmed by the most uncharitable words of these Jats. (5)

He remarked that these rustic Jats wanted a new miracle every day,
But indulged in slandering the Guru at his back.
As the Guru remarked that he had no need to deal with these rustic Jats,
The Brahmin remarked that they had already uttered the most uncharitable words. (6)

When the Guru remarked that Rai Dalla’s sons were cursed to be dead,
While Guru’s own sons were standing alive in the form his Singh followers.
The Guru’s prophetic words resulted in Rai Dalla’s son’s instant death,
Even as the Guru shifted his camp and proceeded ahead. (7)

Dohra : For a period of full nine months and nine days,
The Guru had camped at the town of Talwandi Sabo.
Then he shifted his camp to proceed towards the south,
Leaving this predominantly Mughal occupied territory. (8)

Chaupai : Rai Dalla Singh shifted his loyalty and allegiance from the Guru,
And returned home after accompanying the Guru upto two three camps.
A few other inhabitants of Malwa’s forested region accompanied the Guru,
But even they betrayed the Guru and returned home. (9)


जब सतिगुर सोधी बुलवाये। सौन अनहार सुत लगाए हमारा।

उन मागरन दिवन दुर्दाच। सन्प लागह चक लिये।10.

जब सतिगुर सोधी बुलवाये। हस्त नन्द खुशी लाये।

इत्ते मनुष्य दुल मंगल घर राज। सेवक, बाहुल्य, चुपे रा।

इत्ते महाजुल मंगल दुल रूढ। इन यद भूमि हैं भुम्य ज्वल।11.

रहच मातृद गुर संग गि सि। मोहन, भगतु, बहलो, रुपूर वृ।

गच सतिगुरु संग बहु दुर। इत कि बहत लाई वुझ हजूर।12.

**27. paritham bandç kì sâkhí**

(dâdû duâr mahant jait râm nál mêl)

**रेखा** : नस महिकान रंघट युंगे मरिंगे दे रपट घर।

क्रेख रपट नष्ट गे मंगल घंट मल मिन्थ उमर।19.

**दोहरा** : जब सतिगुर दाक्षण पुजुं जहिन थो दादु दावार。

द्राया लेख थाम संह पित संह नात सिंह नात हज़ार।1.

**मौटी** : कोंई नदार दुलारिंग फिरंग। दूसर बहरींग बिंग बाढ़े ह बाढ़।

चंदी चंदों अं चंदी जी रच। भ्रात ईंधन दे देष ईंधन।12.

**चौपाई** : बजाने नगर जुलहिं निशाना। पर्वत हांखीं किस कराई नाल।

चंदित चिट्ठि की चंदित नात कार नात की।1.

**जिम जिम तपत मादुरा वृक्ष है। बोल सुख सुख सुवारी।**

जी होरि मोर पुकारिंग। इस चहा नंश बहु भाऊ।13.

**रेखा** : फिरे बुढूं बि फिरूं मुहुदारिंग फिरूं बहु बढ़ रच।

बेटिया दूसरे स्वल्प नरंग है। हस्त रंग दिनुर ठठ।14.

**दोहरा** : कैटि ग्रंथ कित पुस्तकिन कित कर्न हांख कुक्क।

कै नात हांख हांख हांख हांख लाई लाई रह्यू इन्द्रासन ठठ्र।4.

**सेतु** : फिरे बुढूं बि मूंढूं फिरूं बहु बढ़ रच बढ़ कर।

सत हौरि य हौरि हौरि मौरि फिरुं बढ़ उत्तर भर।15.

**तीन** : फिरे बुढूं बि मूंढूं फिरूं बहु बढ़ रच बढ़ कर।

इन यद बहु बहत लाई लाई रह्यू इन्द्रासन ठठ्र।
Guru’s trusted follower Sodhi Kaul Sahib from Kothey Guru village, 
Heard that the Guru had taken his son along with him to the South. 
He despatched his officials post haste after the Guru, 
Who brought back his son along with the bed he was sleeping on. (10)

When the Guru called for Sodhi’s son from his tent, 
The attendants reported that he was not present in his tent. 
When many others deserted the Guru much in the same way, 
The Guru realised the shifting loyalty of these fleeing Malwa inhabitants. (11)

Only the members of the four families kept company with the Guru, 
These were the families of Bhai Mohan, Bhagata, Bahlo and Rupa. 
They accompanied the Guru to the remote areas in the South, 
And returned home after deservedly receiving the Guru’s blessings. (12)

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Episode 27
The Episode About Banda Bahadur
(A chance Meeting with Saint Jait Ram at Dadu Duar¹)

Dohra : When Satguru Guru Gobind Singh proceeded towards the South, 
There lay a seat of Saint Dadu at Dadu Duar on the way. 
The Guru put up his camp at the spot of Dadu Duar, 
Along with a force of five to seven thousand Singh followers. (1)

Chaupai : It was marked by beating of drums and unfurling of Khalsa flags, 
And a loud recitation of Gurbani without any kind of fear. 
The Guru’s Singhs were heard reciting “Chandi Chritar²” and “Chandi di Var³”, 
As well as the recitation of Guru’s composition, “Akal Ustat⁴”. (2)

This recitation created an environment of soothing rain in mid June, 
And crocking of frogs out of joy during monsoon rains. 
And the cooing and dancing of peacocks at the sight of thundering dark clouds, 
Such was the ambience created by the recitation of Gurbani by the Singh. (3)

Dohra : Some Singhs were seen reading and reciting scriptures in one corner, 
While a few others were found reciting the Guru’s composition “Sri Mukhwalk⁵”.
At another spot, a few Singhs were singing Gurbani to the accompaniment of Rabab⁶, 
Which created an atmosphere of God Indira’s majestic Divine Court. (4)

Swaiya : If a melody of trinkets, percussion and water stringed instruments emanated from one side, 
The sound of double percussion and string⁷ instruments was heard from the other side. 
If a perfect melody produced by a wind instrument was reverberating from one place,
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सवाईः
कित जंहन्ह मरिन्दाग उपांग बाजाई कित दुई कार ताल राबब बाजाई।
जल बिन सु बिन परविन साजाई कित तार सतार ताबूर साजाई।
इम ताभ थायो सु हाजूर गुरू लाख हौं इंद्रासन लाइ लाउ।

चैप्टीः
वाही महोजज बै भज ब्रजवरी धरर बैज़ ब्रजवरी।
पुरा पुरा हंगर बाबी बिकारे दिवारी।
सिखेरः पुरे हिस्से उठे साहबवरी।

चौपाईः
काई सतीगुर काई चर्मिन पार्रन। लाई सतीगुर हुकम काई द्रें खराई।
धुप धुखहाई काई गिराई पिराई। जिवाई धार्व गिराई दराई।

चौपाईः
काई सतीगुर काई चर्मिन पार्रन।
धुप धुखहाई काई गिराई पिराई।

चौपाईः
जानक राहैन थाम्भाह चुं सादाई। वाल धुप माई जाही नां चहाई।

चैप्टीः
मुकमाथिः सभ मुकमाथिः किस्तू सुत समार।
बालन निस्ब बुझ कों बढ़ बढ़ कटन मार।

दोहराः
सुरामुक्खी साम सुरामी जिन सुजी समार।
बादल जिम चहतार गहुंच बाद गहतार समान।

चैप्टीः
उदां मालिन में धज कांडी जाख। चेठें देंह संभा कांडी जाख।

दोहराः
दादू ददर तिह लखाई आचबह बहाई।

चौपाईः
जानक राहैन थाम्भाह सादाई चुंगा। वाल धुप माई जाही नां चहाई।

चैप्टीः
नैदर्ही जिम गुर हाई जिम खान।

दोहराः
बादो आंचिबाह तिह लखाई आचम्बह बहाई।

चौपाईः
जानक राहैन थाम्भाह सादाई चुंगा।

चैप्टीः
बादू ददर तिह लखाई आचबह बहाई।
The delightful melody by string instruments was audible from another direction. As if it was the creation of mythological gods like Yaksha, Kinnar, and Narda. Combined harmoniously with the musical compositions of Tomar and ulook. Such was the splendour and majesty of the Guru’s Divine Musical concerts, That even God Indira would feel envious of the Guru’s Divine presence. (5)

Chaupai: While some devoted Singhs touched Guru’s feet out of reverence, Other beseeched the Guru to set up a camp nearby. Some others burnt incense sticks and circled around the Guru, As the stars revolved round the polestar at night. (6)

Some prostrated themselves before the Guru out of veneration, As the gods are believed to prostrate before Chief of gods Indira. Some stood as still in Guru’s service while sheltering Guru’s head with a canopy, As a planted tree stood still and steady on the earth. (7)

They kept standing around the Guru like permanently fixed poles, Even in the midst of scorching heat and blistering winds. (8)

Dohra: Guru’s Khalsa’s standards shone like a brilliantly shining sun, Likewise shone the sparkling majestic waving hand fans. The canopy over Guru’s head sheltered his face like a dark cloud, Under a vast outstretched tent like a thick huge cloud. (9)

The Guru sat on his royal throne like the God Indira, Armed with weapons like the mighty Indira with his bow. The flywhisk was being waved around his majestic face, As a if a peacock was dancing in joyful delight. (10)

Chaupai: The news of the Guru’s arrival spread in the whole town, Hearing which people rushed to have a glimpse of Guru’s face. After the people felt blessed and convinced of his Divine mien, They made generous, abundant offerings to the Guru. (11)

Dohra: Guru’s arrival was indeed a great miraculous event, As all the people felt wondrously struck with Guru’s appearance. Even the holy saints came to pay their obeisance to the Guru, Leaving the holy portals of saint Dadu’s Dadu Dwar. (12)

Chaupai: The saints of Dadu Dwara heard the news from the people, That the tenth Nanak had arrived at their place. In order to invite and provide shelter to the Tenth Guru, The Chief saint of Dadu Dwara came along with his followers to the Guru. (13)
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सतिगुर अदार तिस बहु तियो। संधि मिर्जादा ठियो।
दरसन परसन बड़े पूर्मक। बढ़ीने दूः सत्ता बुद्ध बढ़ी। 19.
सतिगुर अदार तिस बहु ठियो। संधि मिर्जादा ठियो।
दरसन परसन बड़े पूर्मक। बढ़ीने दूः सत्ता बुद्ध बढ़ी। 19.

रेंज़ा : उपर तेन ठोंचे वड़े दूः दुः बली अदारम।
पढ़ दामे डाया के तुम आदे वांचे ठान 19।

dोह्रा : हाथ जोर ठंडहो बहयो ताउ उन खाद अरदास।
dहान हामार ब्हाग हारु तुम अच हामार पास 16।

शेखरी : भा दे डेडू स टिया इन लीन। मध्य मदो दे यद्ध उध लीन।
वे मदुदाव दा अम डिवरी। उभे डे तसम भा ते त मात 19।

चौपाई : हाम तेह सुंह सुंह यद यह यह।
सादु अगर सोह धराम रकह लिये।
tाउ सतिगुर हास आइ यहाँ राहर।
tूम तेह सुह सुह शरीर 17।

याद हसू ते बूझ बससहारी।
सियाँ सुधाम किटे लिम मनी।
हाम सह हारु बहु मासाहारी।
उनकी कहद्या मिती किम सारी।
Un मुक्त तेह सुंह सुंह लिये।

dohra : सादाह सगत बांट तेह हारु जावी।
dहाम सु दोहकी हखुस बहाव हारु लग।
हाम सु दोड़ को डीवरी।

चौपाई : डीवरी डीवरी को डीवरी।
सादु दवार को सरस करायवे।
हाम दवार हास अथ सरस।
हाम सु चारो सरस 12।

चौपाई : डीवरी डीवरी को डीवरी।
सादु दवार को सरस करायवे।
हाम दवार हास अथ सरस।
हाम सु चारो सरस 12।


cushman jis kis tuk so parsh. sant kis mahmā thi jō dharāi.
aur su charchā pachh kiyō. dōu val tê sukh sōn lîyō.3.

28. बाबचं बंदचं द्वूधां भूमक

28. bābch bandc dā dúdā parsang

रेंज़ा : मध्य मदो जुइथ दे सवार स्वप्नी सुख।
पढ़ दामे डाया के तुम आदे वांचे ठान 19।

dोह्रा : सादाह सगत बांट तेह हारु जावी।
dहाम सु दोहकी हखुस बहाव हारु लग।
हाम सु दोड़ को डीवरी।

चौपाई : डीवरी डीवरी को डीवरी।
सादु दवार को सरस करायवे।
हाम दवार हास अथ सरस।
हाम सु चारो सरस 12।

चौपाई : डीवरी डीवरी को डीवरी।
सादु दवार को सरस करायवे।
हाम दवार हास अथ सरस।
हाम सु चारो सरस 12।


cushman jis kis tuk so parsh. sant kis mahmā thi jō dharāi.
aur su charchā pachh kiyō. dōu val tê sukh sōn lîyō.3.
The Guru received this great saint with great respect and honour,
As was the tradition among Indian saints to receive a new saint,
Touching the Guru’s sacred feet, the saint felt extremely delighted,
And congratulated the Guru for being the incarnation of Guru Nanak. (14)

The Guru remarked that all the saints were part of the same Divine,
As water lost its individual identity after mixing with milk.
Shri Jait Ram was the name of this chief of saints,
Who was indeed a noble and virtuous saint of this great order. (15)

Dohra : Saint Jait Ram stood before the Guru with folded hands,
And made a humble request to the Guru on his arrival.
He remarked that he and his followers felt blessed,
That the Great Guru had come to visit their place. (16)

Chaupai : He pleaded that he be allowed to serve one meal to the Guru,
As it was a religious tradition to serve food to the Guru’s congregation.
Upon this request, the Guru informed this chief of saints,
That he would not be able to feed all the Guru’s force. (17)

The Guru told that many among his force being non-vegetarians,
Would not be able to feed themselves with his vegetarian food.
To this objection of the Guru, Saint Jait Ram made a remark:
With the blessings of Saint Dadu even Non-vegetarian would accept a vegetarian meal.(18)

Episode 28
The second Episode of Baba Banda¹ (Bahadur)

Dohra : With the blessings of the late Great spiritual saint Dadu,
Even the Guru’s falcons fed themselves with non-vegetarian food.
The Guru and his followers felt extremely delighted at this hospitality,
When they were invited to visit the shrine of Dadu Dawar. (1)

Chaupai : Saint Jait Ram took the Guru round the premises of his shrine,
Even as his followers’ showered rose petals to welcome the Guru.
The Guru remarked : Praise be to all the great saints of the world,
And curse be on those who slander and speak ill of the saints. (2)

The Guru quoted lines from Sukhmani² in praise of the saints,
Which praises the spiritual powers and blessings of saints.
Besides this, there followed a discussion and exchange of views,
Which benefitted and stimulated both the Guru and Saint Jait Ram. (3)
जोध पाल रत्न तली सुरारी। बिहै बटे वे उम छूट गड़ी।
राजपिये बाल वे झिमें लग। था जैवन में जय वम १५।
महान्त गल िक नाइ सुनाई। किमा गैल थैं हम उत थैं।
नरैं डो ठो तिको नाम। पांढर बाईगन मैं उस डौं।

देवालंक छूटक भूम गड़के। जय बे जिल्ल कों बड़के।
उं दूलट राजी मश्वरी बड़के १७।
छ पलांग उन कहुं बनायो। उस के उपर हमाईंं बहायो।
हम जानो इं अदर कारे। हुतो दुशत वाही मस्करी बहरीं।

देवाल : बेट्ठे जिम पलंक दुह छूट गड़ी छोह शुलटि।
बजी मश्वरी रम खली रम रम लिन लिन धरी।

dोहरा : baihāyō us palangh purun un dayō ultāi.
कारी मस्कौर हम गनाई हज हज लिट लिट पाइ।

dेवाली : गत सलम वे मश्वरी बड़े। जूट तील वे लौची नू हठी।
अन्ध वलाय दश जूट तील। कटिंटें दश वे जूट तील १२।
在我的本页中，第9条的第5行有一处可能的错误，由于语句的语法结构和上下文的不协调，可能需要进一步的编辑。
Mahant Jait Ram narrated a new incident during this discussion, about a place which he had visited some time back. A person named Narain Dass was the occupant of that place, who belonged to the sect of Bairagi saints of that place. (4)

He had placed one large-sized bed in his shrine, upon which Saint Jait Ram was asked to sit by the Bairagi. While Saint Jait Ram accepted his request as a mark of honour, the wicked Narain Dass intended to play mischief with him. (5)

Dohra: After making Saint Jait Ram sit on this splendid bed, he toppled the bed upside down on the noble saint. After playing this very obnoxious mischief on his guest, he felt extremely delighted and broke into guffaws of laughter. (6)

Chaupai: He indulged in this mischief with the saints of all the six saintly orders, without having any sense of fear or the curse of any spiritual saint or prophet. A person who proclaimed himself as a Guru and prophet, was, in reality, a slanderer of saints without any spiritual lineage. (7)

Saint Jait Ram advised the Guru to avoid a visit to his place, and follow another route during his journey to the South. The Guru remarked that everything happened according to God’s Will, how could the Guru avoid whatever is ordained by God? (8)

The Guru asked Jait Ram the way to the seat of Narain Dass, as well as the exact location and Name of his monastic seat. The Guru would go and examine the strength of his occult powers, and ascertain the Guru from whom he has acquired these powers. (9)

The Guru would dispossess him of his powers if he chose to confront, otherwise put him on a path of sanity if he chose to follow the Guru. With the blessings of Guru Nanak, the Guru would make him his own follower, and initiate him as a Khalsa and his most intimate follower. (10)

**Mahant (Jait Ram’s) Version:**

Dohra: There is a town on the banks of the river Godwari, which is known by the Name of Nander in that region. Narain Dass Bairagi’s place is situated on southern end of this town, which is a well-known and familiar place in that area. (11)

Chaupai: Since narain Dass Bairagi used to be a pauper in his early life, he had joined a troupe of homeless wandering saints.
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chaupaï : vahu hôtç thô paritham kangâla. ral kahûn turyô su santan nâl. bahut sail un parithmain karyô. sidh mantri us mil paryô.12.

चिम्मी नेह पुड़ फिट वली। दिशन चली हिटै ! दिम चली।
रही वलों में बेर लटे तुला। मे बर लीने अभि जुल। १९३।
uskî scv bahut in karî. vidyâ daï inhain us bhali.
dai póthi au bhçd dayô kull. sô kar dinô apnai tull.13.

dêve techeni baali dhû kadh. sâra bojhi ne baalu vishAmbâdi.

भी बौं बौं वें बौं वें। भूल जीने भे थम। भूल जो भे रूल ललित सम। १९६।
dçkç póthi kahi tin bâta. jagat karin na bahu bikhyâti.
gôp rahai tō rahai hai pâsa. pargat karain tō lahi jāi sâs.14.

dôhrâ : gardah närî mâyâ turâ shastar pâras jöi.
sidh dhukhdi mântar tantar khôhat râjç söi.15.

dêvât : माफ़ पूर्णांग त बाळे केल। माफ़ लुड़ लिख अभि जील।

dôhrâ : gardah närî mâyâ turâ shastar pâras jöi.
sidh dhukhdi mântar tantar khôhat râjç söi.15.

chaupaï : sâhi patsâhi na cchhâlain gaila. mârain turat jind apni bhail.
vahu jânai yah lai jag patisâhi. karâmât hai jiskç pâhî.16.

चन्द्र तौ बेचे एले भाग। जल हिम जे दे लीघ लें बुध।
भल चली रा सिर उष लीकी। मीलाल सिर चिम भक्त बाजी। १९४।
ghar hî bâithaî dcvai māra. yah is bhai tê vahi karç khâvâr.
ar châhai vah nij hath liyô. sharikan jim us mårân kiyô.17.

अभ नुहाँ वेड़ी जे तम। मिर अवरीभाग भूमक भन।
तुल बोक जे चले धन। सदाव भजी मुहभकृत धन। १९६।
ab suniyô póthi kô nâmâ. sidh anunîân mantarî thâm.

chaupaï : sâhi patsâhi na cchhâlain gaila. mârain turat jind apni bhail.
vahu jânai yah lai jag patisâhi. karâmât hai jiskç pâhî.16.

चन्द्र तौ बेचे एले भाग। जल हिम जे दे लीघ लें बुध।
भल चली रा सिर उष लीकी। मीलाल सिर चिम भक्त बाजी। १९४।
ghar hî bâithaî dcvai māra. yah is bhai tê vahi karç khâvâr.
ar châhai vah nij hath liyô. sharikan jim us mårân kiyô.17.

अभ नुहाँ वेड़ी जे तम। मिर अवरीभाग भूमक भन।
तुल बोक जे चले धन। सदाव भजी मुहभकृत धन। १९६।
ab suniyô póthi kô nâmâ. sidh anunîân mantarî thâm.

pôthi main thâ vidyâ sabha. jôj jag main hûtî allabh,
mantarn vidyâ tantarn sâra. jantar jugat au mahûrat vâr.19.
While moving along for a long time with these mendicants, 
He came across a saint possessing powers of necromancy. (12)

He served this necromancer for a long time along with these mendicants, 
And received complete knowledge of the art of necromancy. 
By handing over a book containing all the secrets of this art, 
This necromancer made his disciple as equally competent a necromancer as himself. (13)

His teacher warned him after handing over this book on necromancy, 
That he must not make any publicity about his magical powers. 
The book would remain in his possession as long as it remained a secret, 
But it would ruin him the moment he made its contents public. (14)

Dohra : The book contained secrets about possessing a beautiful woman and wealth at home, 
And about possession of horses, weapons as well as an art of alchemy. 
Since the book contained secrets about various kinds of talismans and wonder drugs, 
The powerful kings were always on the look out to snatch this book. (15)

Chaupai : The kings and feudal lords kept following the owner of such a book, 
And murdered its owner for fear of his causing harm to their rule. 
They were always scared of their sovereignty being snatched away, 
Because such a necromancer possessed unlimited magical powers. (16)

They killed such a necromancer by lodging him in their own houses, 
Because they were always scared of his powers of necromancy. 
Since they were always desperate to take possession of such a book, 
They always treated the necromancer as their rival and wished to eliminate him. (17)

Now I would like to disclose the name of this book of necromancy, 
Which was written by the greatest necromancer named Alunia Sidh. 
This necromancer Alunia was the most favourite disciple of Gorakh Nath4, 
As I have heard about his fame and reputation from my ancestors. (18)

This book contained every kind of knowledge and information, 
Which is very rarely available anywhere in the whole world. 
It contained information about every kind of invocations and talismans, 
As well as information about magical solutions and working out auspicious occasions. (19)

It provided clues about alchemy which converted base metals in gold, 
As well as incantations to tame poisonous snakes and possess magical powers. 
Besides containing such powerful invocations as Rudar Jal5 and Indira Jal6, 
It contained every information about the wonderful black magic of Orissa state. (20)
jal main milnôn uppar jâna. au akâsh band akâsh udân. agan bujhâvan lávan biddha. vich vard khardan khâvan siddh.21.

dohrâ : jisai jâpkç japç tç bachan sidhi hui jâi. duddh put dhan lachehmí jis châhái laç divái.22.

chaupaî : bhûm maddh sabh hî darsâvan. luki dhuki sabh turak mangâvan. bunny bulâvan, banah jâgâvan. páras pauras bidh banâvna.23.

chaupaî : bhûm maddh sabh hî darsâvan. luki dhuki sabh turak mangâvan. bunny bulâvan, banah jâgâvan. páras pauras bidh banâvna.23.

chaupaî : bhûm maddh sabh hî darsâvan. luki dhuki sabh turak mangâvan. bunny bulâvan, banah jâgâvan. páras pauras bidh banâvna.23.

chaupaî : bhûm maddh sabh hî darsâvan. luki dhuki sabh turak mangâvan. bunny bulâvan, banah jâgâvan. páras pauras bidh banâvna.23.

chaupaî : bhûm maddh sabh hî darsâvan. luki dhuki sabh turak mangâvan. bunny bulâvan, banah jâgâvan. páras pauras bidh banâvna.23.
It had tips about losing one’s identity in water as well as walking on water,
As well as all the secrets about space and flying into space.
It contained techniques of dousing raging fires as well as setting things on fire,
As well as methods of standing in the midst of fire and eating hot burning coals. (21)

Dohra : It contained invocations which if repeated and meditated upon,
Provided a person with the powers of exercising control over men and matters,
As well as powers to confer blessings of a male child, wealth and prosperity,
On whomsoever it wished to bless and bestow these boons. (22)

Chaupai : The book provided complete knowledge about what lay hidden below the earth,
Which could be instantly taken out through its magical incantations.
Its words could make herbs and forest plants speak about their healing qualities,
As well as alchemical information about converting base metals into gold. (23)

Its magical hymns had powers to change the sex of female into male,
As well as change the sex of a male into female sex.
It is also filled with science of telepathy of silently knowing others feelings,
As well as cast spells upon a person to make him restless, mobile or dance. (24)

It could teach strategies to decimate one’s enemies and protect one’s followers,
As well as perform such impossible tasks of plucking stars from the firmament.
Its strategies could break the siege of fortified forts,
As well as war tactics of winning a victory over one’s foes in a battlefield. (25)

Its invocations could cause winds to blow and rain to fall,
As well as powers to change the direction of winds and storms as one wished.
Its necromantic tricks could cause hailstorm and lightening,
As well as its curses once uttered could never remain unfulfilled. (26)

Dohra : It imparted knowledge of ruling over ghosts, evil spirits and haunted persons,
As well as acquire attributes of various gods and powerful supernatural phenomena,
It could impart powers of divine entities like the Jachhs, Rachhs and Kinnars7,
As well teach ways to have communion with these divine entities. (27)

Chaupai : A person endowed with such necromantic powers could ensure anybody’s victory,
As well as bring about defeat for whomsoever he wished.
He could tame such wild, poisonous and mighty animals like lions, scorpions,
As well as bring about peace and prosperity to any king’s kingdom. (28)

He could capture thieves, burglars and poisonous insects easily,
As well as provide relief with just an utterance of a word.
He could save a person who reached him after a snakebite,
As well as restore to life a dead person due to snake poisoning. (29)
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निचला खंड उल्लास गटित। सुधरन्त किम की त बेटी। ग्रेन घर में रहें खान-पीन। उच्च मुख तिरे मंदे हिंसात्र।

gidard kuttō halkāyā höi. sunat bahanis rahai na köi. shćr bāgh au hcślō baghyārda. häth mukkh nahi sakai ughārd.30.

विवच विख्री में पतल हिँसात्र। मल्ल मुक्त धुरंधे उर्फ़।

मेहदी अजीब मल्ल ढँगाड़ी। सिते देवी मद देवी उदात्ती।

bīrachh bidhi jau dharan upāi. arak suād bhulāvāi tàiन. sankhiō afim shārāb bhangāi. bhik bhakkhī sabh dchī hatāī.31.

देववं : अमर निमी अटबं मिरम्ब बलक्ष लक्ष्य धूपांत। वधविध में सभीवर में झसठ रहे माँड।121.

dōhrā : ashat sidhī anman mahimā garumā laghumā parāpti।

kāmhi au basikran sō iṣhat hōvāin sabhi.32.

मेंठण : कृपा में बुद्धत साधिश्र दी वल ने।

mēdū ते धरत मोटे बढ़वाने दे उठें माँड।133.

sōrthा : bhūtai au vartmān bhāvikkhat bhi kāl jō।

sōू dayō vākān jau vartayō thō in madhai.33.

देववं : मद बुझ देवी दे हिमे रुंध मु नींद बढ़ गेट।

dēvāl हेटी बहालाल में भवम फिलत गेट।141.

dōhrā : sabh gun pōthī kē līkch granth su mit bad höi।

darshan höi bhagvān kō mukt milāvā höi.34.

देववं : जैसी देवी बैदी कारी। बनारित त मलों मु रोड़ी पुत्थरांत।

अध तंदन दे तेले अंड।148.

sōrthा : bhūtai au vartmān bhāvikkhat bhi kāl jō।

sōू dayō vākān jau vartayō thō in madhai.33.

चैप्पी : आजी मैं बैदी बैदी माँड। भसरंद त मलक मु रोड़ी धूपांत।

अध तंदन दे तेले अंड।153.

chaupāi : aisī pōthī bandai pāi। pachāi na sakyō su daī pargtāi।

aur santan kō lcāyant anta। hai nindak vahi ati hi sant.35.

सुधरन्त त मांडति लुभ हुर रेंग। बैदी भसरंद भज बन पछ तोल।

मोरंदश बहाँ रो मिरा त भूल। रेंग मांडते हुमे नूत।161.

zarūr na jāiō tum ut vallā। kāhī mahant bahu bār im gall।

satīgur kahin ham mitain na mūrā। dčkh jāhingc usc zarūr.36.

निम्ब नम बनन्त धलू। नम नाहो ते हुम हेत उच।

उड़े मध देवी दिव रेंग। रेंग मांडो तु हामि में।132.

jim tum bājan khāi javāra। tum ač hō us tē hār।

hamṛc sāth dayō ik chčłā। dčkh aवai vahu hamrö mlā.37.

ने मद रुग्फ़ लगे मथाडी। झुम झेज़जे पैदाई लहरी।

देव देवी मसुरत धरने दे उठे। पुछहे मध बहाँ दे मुरु।148.

jō sat nānāk kalā savāī। usc laihingc pairin lāī।

yōn kahi satīgur huvān tē turc। puchhyō rāhi bandc kē purc.38.
He could save people infected with rabbies caused by mad dog or Jackal’s bite,
As well as provide instant relief to the afflicted with a single utterance.
He could tame lions, tigers and wild bears with a spell on them,
And render them incapacitated from moving their jaws and paws. (30)

He could grow trees and create orchids on the palm of his hand,
As well as squeeze the essence of things by casting a spell.
He could neutralise the toxic effects of cyanide, opium, alcohol and cannabis,
As well as deaddict a human body from the abuse of all the toxic intoxicants. (31)

Dohra : He was possessed with eight kinds of supernatural powers,
Such as reducing one’s body into an atom, getting immobile or losing weight,
He could exercise complete control over any object or any desire,
As well as acquire every thing that he desired or wished. (32)

Sortha : This book in Narain Dass’ possession had complete record of the past and the present,
As well as every event that would happen in the future.
It had tried to describe all those events and incidents,
Which could happen in all these ages. (33)

Dohra : If I venture to describe all the details about this book,
My epic would get excessively voluminous and big.
The book also contained directions to have a glimpse,
As well as the road map to achieve salvation from birth and death. (34)

Chaupai : Banda Bahadur got hold of such a rare and extra ordinary book,
That he could not keep a secret and revealed his powers.
Saint Jai Ram accused Banda Bahadur, of testing the spiritual powers of saints,
Who had become a slanderer and condemnor of all the saints. (35)

He warned the Guru against visiting the seat of the wicked Banda,
Repeating his warning many times to stop the Guru from such a visit.
Satguru replied that he would not avoid this visit at any cost,
As he would definitely visit his place and encounter him. (36)

Despite his spiritual powers of feeding Guru’s Carnivorous falcons with course grains,
Saint Jait Ram had been defeated and humiliated by Banda.
The Guru requested Saint Jait Ram to send one of his followers with him,
So that he might be a witness to the Guru’s encounter with Banda. (37)

With the great blessings of the apostle of truth the Great Guru Nanak,
The Guru would definitely teach a lesson to the Banda.
After uttering these words, the Guru left the place of Saint Jait Ram,
And proceeded towards the directions of Banda’s seat of power. (38)
dôhrâ : satigur pahuñche jai tih utr dc khath sathân.
bin bailin hârat chalai lakahai achambh jahân.39.

chaupaî : bahut jagharga un bcch banâi dc khath chit jis rahai lubhâi.
palangh andar thô tah ik dahâ gaddi sirhânôn upar ahâ.40.

29. bandç dc milan dâ parsang
(tab un kahyô ‘main bandâ tõra’...)

dôhrâ : pahuñchyo satigur jih samçn gayô bandô kahun aur.
palangh shingâryô dc khath kai gur chardah baiûch daur.1.

chaupaî : tis kē bakrâ singhan ghûc. kât kût daç dc gan pâc.
tis chçlan jâ karî pukâra. karâi karôdh lai âc nár.2.

dechhat palangh su ati ruh bharyô. karôdh hat biran hukam kô karyô.
jâ biran tab palangh uthâyâ. satigur tîrhi sâth dabâyâ.3.

pthr mavoekul lañyô tâna. tau phir uthyô na angul samân.4.

dechhat bhañch lañyô bcch. 3. dhê chûchô tâ saumul sâmûh 18.

palangh achall lakhir hui gayô kôilâ. karôdh sâth phir mavoekul bôlê.
turât isai kî jân udâvô. itî dc cr tum kâhê lávô.5.
Dohra: Soon, Satguru arrived in the Banda’s territory,
And put up his camp after selecting a suitable site.
Water was being drawn by a water-mill without being pulled by a pair of oxen,
Which was a big surprise for all the spectators out there. (39)

Chaupai: Banda had built an extremely splendid palatial building,
Which dazzled the eyes of every onlooker who looked at it.
He had installed a huge bed inside that big structure,
Which was covered with excellent cushions and pillows. (40)

The bed remained uplifted from the earth for a height of a little more than a yard,
On which Narain Dass (Banda) used to sit majestically.
If anybody else happened to sit on this strange bed,
He had the strategy to throw him upside down from the bed. (41)

Episode 29
The Episode About Guru Gobind Singh’s Encounter with Banda (Bahadur)

Dohra: When Satguru, Guru Gobind Singh arrived at Banda (Bahadur’s) estate,
Banda had gone out on some errand to another place.
Seeing a very well bedecked bedstead inside his bed chamber,
The Guru climbed up the bed with a quick jump. (1)

Chaupai: The Guru’s Singhs slaughtered all the goats (moving about in Banda’s orchard),
And put their meat in the cauldrons on fire for cooking,
The Banda’s attendant informed his master immediately about this incident,
And brought him along after inciting him (against the intruders). (2)

Feeling outraged at the sight of the Guru sitting on his bed,
The Banda ordered his captive spirits (Birs’) to dislodge the intruder.
But as these captive spirits tried to lift up the bedstead,
The Guru pressed its four bedposts down with his four arrows. (3)

Although the attendant spirits tried their best to lift the bedstead,
They failed to lift the bed even by one inch from the ground. (4)

Feeling extremely incensed and outraged at the immobility of the bed,
The Banda burst out in anger at his captive attendant spirits:
They must despatch that intruding occupant to his death,
Without wasting any more time in disobeying out his orders. (5)
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dōhrā : tabai mavklan us kahyō ham kichh rakhyō na tān. jau in kō ham dukh đčvain sō pavai hamai par ān.6.

chaupaï : jau us kō ham dukh chahain làyā. hōt ridc ham dōkh savāyā. jau ham is kč nčrdai jávain. tč agan sōn hamain jalāvain.7.

tadai mavkalan ais učhāri. in kai āgc ham bhaç hārī. jab ham un kai nčrdai jávain. āp kōp tē āp jalāvain.8.

chuhtain tabai jāb sīs nīvāvain. hōhin sītal tāb ati sukhl pāvain. aisc sunč unč tē baina. bhayō achmbhē ati bhai kain.9.

samb dōrk mājīkū āgātē jēp. āsāhē nātē ačī ṣa ṣātē jēp. dīn mīdk pūč dīl chalhē jēp. mūl dīn tē āe sābhē jēp.10.

sormē : sa dīn hāye ātē ṣīrē mīdkū tē ḍlica ṭā bāhe. dōrk tē tān ṣābhē ṭā tāhe. mājīkū sābhē jēp.11.

sōrthā : sō phir ṛc bīr singhan kai dhig sun dhukai. un kō rachchhāk tē phirai sudarshan chakkar jim.12.

chaupaï : tab adhāin hui charnī pārī. tab satīgūr mukh bachan učhrayō. kō tūn pāthī kō gur tčrā. karain maskarī santan kcrā.13.

kayā tudh samsar jāg mānīn. kayā bad kālā ik tumhī mānī.14.
The attendant spirits, then, informed their master, the Banda,
That they had lost all their might and nerve (against their adversary).
The more they had tried to harm him with their powers,
The more they had felt intimidated and terrified by him. (6)

The moment they wished to inflict any torture on him,
It recoiled upon them with even greater intensity.
The moment they tried to move nearer to him,
They felt themselves being burnt in a raging fire. (7)

Then, these captive spirits told their master in clear words,
That they had accepted defeat against that new intruder.
The moment they had endeavoured to confront him,
The mounting rage and wrath on his face unnerved them. (8)

They felt relieved only when they bowed their heads before him,
And felt an immediate sense of relief followed their submission.
Hearing their intimidated voices and responses of his spirits,
The Banda felt astonished and scared about his own safety. (9)

The moment he cast a glance on Guru’s face with his own eyes,
He felt the Guru to be much more powerful than his own self.
Then he ordered his spirits to deal with the Guru’s Singhs,
Who had slaughtered his goats in his orchard. (10)

Then these attendant spirits went out to the orchard,
And went near the Guru’s Singhs (to inflict harm on them).
But they were astonished to find Guru’s arrows protecting them,
As Lord Krishna’s Sudarshan Chakra was found (operating in the battle of Mahabharta). (11)

When Banda’s spirits returned without harming the Guru’s Singhs as well,
Then alone the Banda was convinced of Guru’s Divine powers.
He declared the Guru to be a perfect Divine Satguru,
And accepted his own inferior status to the Guru’s Singhs. (12)

Thereafter, the Banda bent down on his knees before the Guru,
Which made the Guru to address him in these words:
What was his saintly Order and who his spiritual guide?
Why did he play nasty tricks on the saints? (13)

Did he think that there was none else as mighty as himself?
Did he alone have the monopoly over miraculous powers? (14)
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ि
dohrw : कृष्ण मानकर संत जो सौंहों कहुवार।
bhând bhagtiç dûm luchêç in kî hai yai kår.15.

dohrw : उसे धूल बचो में बंट डेंड। मे दूध फिस्फ घुस इं बेंड।
पिछली सम भज वम वीम। अब दूध विझ उ सौ अघो वीम।16.

chaupaï : खाने बहादुर मैं होली बोर।
main tuhi sikh gurû tûn mûrâ।
pichihli bâç màph ham kîjai. ab hui phir tau ji âyô kîjai.16.

ab में बने उनाएं चम। मे में बने चख वेर मम।
चम दे वीमे अपके चम। चम सत्ता चमे लिस ठम।19.

ab main bhayô tumârô dâsa। sô main karôn hukam hoi khâs।
ham kô kîjai apnau dâsa। dás jân râkhô nij pâs.17.

bânc par gurû ji di måch tr tânjâ bôl törnâ

ि
dohrw : जब आइस जैन बच कह। जैसे नज़र दिये।
बेर प्रसन जैन गुरु लिनो चरन लाई।1.

dohrw : जब आईस जैन कहे।
बेर पसान तब सती लिनो चरन।1.

chaupaï : गुरु जी मेरे चौको अवसर। भाल उन रह ब्ल लर्ड त ठोप।
सिंध गरी मिस ब्रग। सिंध गरिये छो।12.

chaupaï : सिंधुर कही सिख बनाओ अुक्छ। मान तन धन रही हानी एक्र।
सिंधुर बनाओ जोह मुख बुझक।13.

ि
dohrw : जंगल बने जैन जी मी निस को री मी।
बेर प्रसन जैन गुरु लिनो चरन।5.

ि
dohrw : जब बने बच बच।
बेर बना बाज बना। बेर बाज बाज।14.

ि
dohrw : बलोन निकी कानून तिक्की हई सिंधुर की री।
sir tük parçवा कारचा तौं दारच मध्य चिट।4.

ि
dohrw : जिन में सिंधुर बनी में बनी लीली भट।
पवज में संग सम दिस दिस बच लीले भुमक।15.

ि
dohrw : जो अक्ष तस्त रोशी।
डार दार नम तिनो तिनो।15.

ि
dohrw : जब बने बच बच।
बेर बना बाज बाज। बेर बाज बाज।5.
The Guru admonished him for making fun of the saints,
As it always recoiled on those who indulged in such a mischief.
The petty pranksters, mendicants and low-caste nit-wit Dooms alone,
Indulged in such mean tricks to earn their livelihood. (15)

Then Banda declared himself to be the humble servant of the Guru,
And declared the Guru to be his spiritual guide and master.
He begged forgiveness of the Guru for his past misdeeds,
And promised never to indulge in any of his past activities. (16)

He proclaimed himself to be the humble servant of the Guru,
And promised to carry out any command of the Guru.
He beseeched the Guru to take him into his fold,
And consider him as the most intimate disciple of the Guru. (17)

As Banda beseeched the Guru to accept him as his disciple,
He bent on his knees with folded hands before the Guru.
The Guru felt pleased (at his change of heart and transformation),
And accepted Banda to be his disciple for his obedience. (1)

The Guru warned Banda of the rigours of becoming a Guru’s disciple,
As it involved an unconditional surrender of one’s complete self before the Guru,
Since accepting His way of life meant total surrender of one’s pride,
It was an extremely difficult and rigorous way of life. (2)

Since becoming a Guru’s Sikh meant complete dissolution of one’s ego,
It involved renouncing one’s family ties and accepting Guru’s ideological order.
It resembled the renunciation of an insect, which severed its links with its own species,
And forged an allegiance with another order of species of humming bees. (3)

The tradition of Sikhism’s ideological code was as difficult to follow,
As a walk on the razor’s edge more sharp than a strand of hair.
A devotee must serve the guru with complete commitment and devotion,
And yet remain humble during his service to the Guru. (4)

Whatever conditions the Guru laid down before the supplicating Banda,
The Banda accepted all those stipulations in complete humility.
The Guru, then, named him as Banda Singh from his earlier name,
Which the Guru’s new disciple accepted in all humility and reverence. (5)

When Banda Singh beseeched the Guru repeatedly for mercy,
The Guru blessed him out of his benevolence and grace.
chaupaî : bār bār bandō pag paryō. tau satigur sir pai hath dharyō. bandai kahi kichh āgyā dhchu. khijmat hamai kōū bakhshchhu.6.

satigur kahī tum jōg yahi kārā. jā sāhibzādan ghātī mār. sarīhand kō mār phir mārin pahāra. satigur saumpī tis yah kārā.7.

dohrā : birchhan kā sir jō lāgc kahi bandō us jagg. hamrō bandō tūn ban sō tūn jāin patshāhī lagg.9.

dohrā : satigur ākhī jō bandai su un kāri manzūr. pargat hōī jagat gal kīyō bandā bharpūr.10.

chaupaî : tab pharyād un gur pahi kāri. satigur has has chit bichri. chij āpin inhain sambhārī. bhayō khālsō ab kal dhārī.12.
Banda Singh, then, sought Guru’s permission to allot him some task,
And begged for any kind of service that he could render unto the Guru. (6)

Satguru remarked that if Banda Singh was really worthy of a great task,
He must set out and destroy the murderers of Guru’s Sahibzadas.
The Guru directed him to destroy the Hill principalities after destroying Sirhind,
As that was the task assigned by the Guru to him. (7)

While protecting the Guru’s Sikhs, he must destroy the enemies of the Sikhs,
And must protect those as well who accept his sovereignty.
He must create anarchic conditions from Delhi onwards,
After that he must raze the whole of Punjab and Hill states to the ground. (8)

**Dohra:** There is a parasitical creeper that ruins a tree from the top,
This creeper is known by the name of “Bando” in the world.
Band Singh should become a similar poisonous creeper of the Guru,
And squeeze, sap and destroy the oppressive Mughal empire. (9)

**Dohra:** Whatever express wish the Guru conveyed to Banda Singh,
Banda Singh accepted to execute the Guru’s order in word and deed.
Soon this news spread out far and wide in the whole world,
That Guru had invested and anointed Banda Singh with his spiritual powers. (10)

The Guru then handed over his double-edged dagger to the Banda Singh,
Which he accepted and wore around his person as an armour.
Feeling enraged at the loss of their legitimate right of being Guru’s heirs,
The Khalsa Singhs stripped Banda Singh of Guru’s armour. (11)

**Chaupai:** As stripped Banda Singh complained to the Guru (about the Singh’s act),
The Guru went into peels of laughter with immense joy.
The Guru remarked that with Singh’s forcible possession of their legitimate right,
His mission of empowering the Khalsa Panth has been fulfilled. (12)

Thereafter, the Guru blessed Banda Singh with five of his arrows,
Remarking that these five arrows were invested with miraculous powers.
Whenever he felt it extremely necessary to shoot these arrows,
He should shoot only one of these arrows in extreme situations. (13)

These arrows had powers of activating dust-laden storms,
And impair the visibility and eyesight of the enemy force.
This raging blinding storm would force the enemy to turn their backs,
And help the user in destroying the enemy and winning the victory over them. (14)
dôhrâ : jôi sikh tum à milai tin tûn lain milâi. ádar dai dai bhânti bhal âgc dayô chardhâi. 15.

chaupaî : singh majhailan lain bulâi. un kô muhrç lijô lài. òi hain mahân sùr ati hathî. un tç phauj turak jài nathi. 16.

Eie hYN sUr mhW sUr Àiq hTI aun qy POj qurk jwie nTI. òi hain sûr mahân balvâna. un pài hain satigur miharvâna. òi hain gur nij parn kç pûrc. òi sûran main hain ati sûrc. 17.

Àiq hYN sUr mhW sUr Àiq sUrÀn mYN hYN Àiq sUrÀn. òi hain sùr mahân balvâna. un pài hain satigur miharvâna. òi hain gur nij parn kç pûrc. òi sûran main hain ati sûrc. 18.

chaupaî : jô jô àgyâ satigur daû. sô bandai kàgaz likh lài. hamró sang bhçjîô sôû. batâvai sikh asikhai jôû. 19.

chaupaî : jô jô àgyâ satigur daû. sô bandai kàgaz likh lài. hamró sang bhçjîô sôû. batâvai sikh asikhai jôû.
Dohra: He should permit those Singhs to join his own contingent,  
Who volunteered to join under his command (in this expedition).  
He must admit them into his contingent with due honour and respect,  
And direct them to lead their own contingents in this war. (15)

Chaupai: The Guru directed him to invite the Majhail Singhs to join him,  
And instruct them to lead his forces from the front.  
These Majhail Singhs were the bravest of the brave and so much committed,  
That the Mughals would flee from the field scared of them. (16)

These Singh, being the most brave and the most mighty warriors,  
Deserved to have the full blessings and grace of their Guru.  
They, being known for keeping their promise in word and deed,  
They were among the bravest of the brave and the mighty. (17)

They, being committed followers and disciples of their Guru,  
Had been invested with all the spiritual powers of their Guru.  
The Guru had passed on his sovereignty to these Singh,  
Which they had preserved and imbibed in true spirit. (18)

The Majhail Singh and the Guru were an image of each other, 
As the Guru and these Singh were part of one another.  
The Guru instructed and briefed Banda Singh so thoroughly,  
That he might accomplish this great mission successfully. (19)

Dohra: Then Satguru ordered Banda Singh to launch his mission,  
And instructed him to proceed to the state of Punjab.  
Those who had murdered the Guru’s innocent Sahibzadas,  
He must slaughter them and make a blood bath of them. (20)

Chaupai: Whatever instructions and guidelines the Guru gave to Banda Singh,  
He wrote these down in black and white on a piece of paper.  
Banda Singh requested the Guru to despatch only those Singh with him,  
Who could educate him about the basic tenets of Sikhism. (21)

Accepting Banda Singh’s plea the Guru sent Majhail Singh with him, 
Prominent among them being Baba Binod Singh and Baba Kahan Singh*  
The Guru also sent Daya Singh and Onon Singh from Bhalla family,  
As well as a few more Singh from his own bodyguard. (22)

S. Baaj Singh Bal’ from Mirpur near Patti was also sent with Banda Singh,  
The Guru sent all these four brothers to accompany Banda Singh.  
Besides these, the Guru sent many other trusted Singh followers,  
Who were most dear and intimate with the Guru. (23)


30. अलसे ही अलसाम

(से इं मिसक धार वही वह वह मत ई मूढ़)
30. khâlsê dî ardâs

(jó tûn singhan khush rakhain tau rahein sadâ tûn sukhi)

चुंपां : उठे असम चली अलसाम। उध संद मी मंड़कु धाम।

jô tûn singhan khush rakhain tau rahein sadâ tûn sukhi.

चुंपां : उठे असम चली अलसाम। उध संद मी मंड़कु धाम।

jô tûn singhan khush rakhain tau rahein sadâ tûn sukhi.

dôhrâ : satigur sunîô khush bhaç sôû bandç kahi din.

tûn nà mannai jab khâlsai tab huvaii tumrî hîn.h.3.

jû jô tûn singhan khush rakhain tau rahein sadâ tûn sukhi.

jô tûn singhan dukh dcvain tau tûn pâvain dukkh.4.

चुंपां : उध संद मी मंड़कु धाम।

jô tûn singhan khush rakhain tau rahein sadâ tûn sukhi.

jô tûn singhan dukh dcvain tau tûn pâvain dukkh.4.

चुंपां : उध संद मी मंड़कु धाम।

jô tûn singhan khush rakhain tau rahein sadâ tûn sukhi.

jô tûn singhan dukh dcvain tau tûn pâvain dukkh.4.

चुंपां : उध संद मी मंड़कु धाम।

jô tûn singhan khush rakhain tau rahein sadâ tûn sukhi.

jô tûn singhan dukh dcvain tau tûn pâvain dukkh.4.
The Guru gave a written message to the brave Singhs of Majha,  
That they must join Banda Singh as soon as they received Guru’s message.  
They must slaughter all the enemies of the Khalsa Panth,  
Who had murdered the innocent Sahibzadas of the Guru.  
(24)

Thereafter they must loot and plunder the Hill chiefs,  
Who had betrayed and conspired against the Khalsa Panth.  
First of all, they must murder Wazir Khan (governor of Sirhind),  
And then mutilate and desecrate the dignity of his dead body.  
(25)

**Episode 30**  
**Prayer of the Khalsa**  
(If you keep the Singhs satisfied, you will also prosper)

**Chaupai** :  
(After Guru’s blessings to Banda Singh), the Khalsa Singhs approached the Guru,  
And with folded hands they prayed before the Guru,  
That the Guru had bestowed the sovereignty on the Khalsa Panth,  
As He had repeatedly declared His Will and testament before the Khalsa.  
(1)

The Singhs admitted that they would vanquish the Mughals with Guru’s blessings,  
And the Mughals would perish due to the express Will of the Divine.  
(But after the Mughal’s fall) if Banda Singh laid a claim to sovereignty,  
Then in that eventuality, the Khalsa Panth would not support him.  
(2)

**Dohra** :  
Hearing this assertion of the Khalsa, the Guru felt delighted,  
And directed Banda Singh to honour Guru’s Will and testament.  
The Guru warned Banda Singh against defying the Will of the Khalsa,  
Otherwise he would come to grief and face humiliation.  
(3)

If he kept the Khalsa Singhs satisfied and well looked after,  
Then he would also prosper and flourish as well.  
But if he ever neglected and maltreated the Khalsa Singhs,  
Then he would come to grief and face tribulation.  
(4)

**Chaupai** :  
Banda Singh agreed to and accepted all the Guru’s commands,  
And the Khalsa Singhs, under his command, marched immediately.  
Banda Singh got several letters written by the revered Guru,  
In the names of all those prominent Singhs who lived in Punjab.  
(5)

**Dohra** :  
Whosoever would join and assist the Khalsa forces,  
He would stand benefitted and rewarded in every respect.
Sri Gur Panth Prakash

dôhrâ : jô āi milai khâlsai uh sukh sârâ lchî.
jô āi ralai na khâlsai, rayyat tisai bançu.6.

chaupaî : tab hî bandai bandhç hathi. ham mânçgç singhan bât.
bhîrd pardai jahin ham par āi. tah tum karni bangu sahâî.7.


31. bandç dâ nischâ
(...jau mângai tis sôû divâvai)


31. bandç dâ nischâ
(...jau mângai tis sôû divâvai)
But those who do not join and defy the Khalsa Panth,
They would be treated as mere subjects and ordinary public. (6)

Chaupai: Banda Singh prayed with folded hands to the Guru,
That he would abide by the collective Will of the Khalsa.
But during the period of extreme crisis and exigency,
The Guru’s blessings must shield and protect the Khalsa. (7)

He also entreated the Guru to bestow him with certain miraculous powers,
So that he might also win some fame and reputation.
But if he ever betrayed and defied the Will of the Khalsa,
Then the Guru had every right to withdraw His pleasure. (8)

Hearing this, the guru repeated his earlier declaration,
That he had handed over all the powers to the Khalsa Panth.
Since the Guru had admitted Banda Singh into the Khalsa Panth,
Banda Singh was equally entitled to share those powers. (9)

Whenever the need arose, he should gather an assembly of five Singh,
And make a joint prayer for the fulfilment of his wish.
Receiving these instructions, Banda Singh launched on his mission,
And marched with his contingent towards Sirhind. (10)

Episode 31
Banda Singh’s Faith (in the Guru)
(He would grant whatever anyone wished and prayed for)

Dohra: (One day during Banda Singh’s march towards Punjab), it occurred to him,
That he should test the veracity of Guru’s word spoken to him.
(As instructed by the Guru), he held a congregation of the Singh,
And he joined as one of those congregated for a prayer. (1)

Chaupai: In order to check the validity of Guru’s assurances given to him,
He called a congregation of five Singh as instructed by the Guru.
He himself stood with folded hands among the congregation,
And they prayed to the Guru with complete faith and devotion. (2)

They prayed that since they had no budget to maintain themselves,
The Guru must answer their prayer and provide them with money.
In an instant, the devout Lobana Singh arrived there in a contingent,
And offered thousands of rupees as Guru’s Daswandh from their income. (3)
sôû bandai āi āgai dharyô. karâi arâds bandç hath pharyô.
bandç badhi khâlsç parîta. nischai bhayô bandai madh chît.4.

bhâls bâr bîr bMdY khâlsç khâlsç. akâl ustati vâr chandî pîrdhâvai.
'akâl akâl' kâ jâp jâpâvai. vâhigurû vâhigurû sadá mukh gâvai.5.

dôhrâ : bandâ pânjâbahî kô chardhyô layô khâlsç sâth.
lain bair gur sutan sun â tchkain sikh mâth.6.

chaupâi : jahin bandâ ân palak khalôvai. ridhi ân uhân sikhkhan dhôvai.
jûô bûr bandai thç păsa. âvain sikhkhan sun arôs.7.

yau kar bandç bhai partita. tab bandâ bhayô nischal chît.
put mangai tis davâç pûta. duddh mangat dç duddh bahût.8.

jâcar koi dukhîa âvai. kar arâds tis dûkh mitâvai.
vâhigurû kâ jâp jâpâvai. jûô mangai tis sôû divâvai.9.

dûrhi tç jô nindat âvai. hui nçrdai vahu charnî pâvai.10.

jaic koi dukhîa âvai. kar arâds tis dûkh mitâvai.
vâhigurû kâ jâp jâpâvai. jûô mangai tis sôû divâvai.9.

jihN bMdY Awie kry. kwF mohr so qihN bhu Dry.

jahin bandâ âi dçrâ karç. kâdh môhar sô tahi in bahu dharç.
divai păvai tçlî tçla. iki môhar tih dçvai mçl.11.
They offered their total collection to Banda Singh voluntarily,
And Banda Singh accepted their offering after a thanks-giving prayer.
This miraculous incident tied Banda Singh in permanent bondage with the Khalsa,
As he felt convinced of Guru’s blessings in his heart of hearts. (4)

After that Banda Singh started organising congregations daily,
Where he made the Singhhs recite Akal Ustat³ and Chandi Di Var⁴.
He made the congregation meditate upon the name of God,
And himself started meditating on the sacred name of Waheguru. (5)

Dohra : Thus, Banda Singh led an expedition of Singhhs towards Punjab,
And the Khalsa Singhhs kept on joining his contingent all along.
In order to avenge the murder of Sahibzadas from the Mughals,
The Singhhs kept on joining the Khalsa force under his command. (6)

Chaupai : Wherever Banda Singh put up a camp for a short while,
That region’s Singhhs made offerings of money and provisions in plenty.
As Banda himself had possessed command over the captive spirits,
Many Singhhs approached Banda Singh with prayers for favours. (7)

As Banda Singh’s fame and reputation spread in this manner,
He felt reassured of his own powers and Guru’s blessings on him.
He bestowed his blessings on those who prayed for a male child,
As well as those who prayed for material assets and affluence. (8)

If a person with some bodily affliction approached him for relief,
Banda Singh cured him of his affliction with a prayer to the Guru.
He kept on leading the congregational prayers and meditation,
And kept on fulfilling the wishes of his devout followers. (9)

His fame and reputation spread to such an extent,
That both the rich and the poor alike came to seek his blessings.
Even those who spoke ill of him or slandered him at his back,
Became his followers after having a glimpse of his face. (10)

Wherever he put up a camp on his way to Punjab,
He would display a pile of gold coins in front of his seat.
If a poor vendor selling oil offered a cup of oil as his humble contribution,
Banda Singh would reward his services with a gold coin. (11)

If a potter made a humble offering of an earthen pot to him,
Banda Singh would reward him with another gold coin from his pocket.
Even if a lowly sweeper offered a bundle of firewood,
He was also rewarded with a gold coin by Banda Singh. (12)
dōhrā : khālī kisç su nahi chhadç môhru su daç phardāi. jō ávai au sajūd hui tih sang laç chardhāi. 13.

32. bāhç bâdç dâ hōr hāl (...tabai parī bâdç kī dhāk)

dērga : khâlī kisç su nahi chhadç môhru su daç phardāi. jō ávai au sajûd hui tih sang laç chardhāi. 13.

32. bâbç bâdç dâ hōr hāl (...tabai parī bâdç kī dhāk)

chaupaï : jis nis chóhr dhârd kō ávai. só pahlç khâlsç bâdâ bâtâvai. rañhain tāyâr us lcâvain márâ. im khâlsç sôn vadhyô piâr. 2.

chaupaï : ab bâdâ im singhan kâhâi. saddô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.

chaupaï : ab bâdâ im singhan kâhâi. sadhô singh ju pácchâc rañhai. âi karâin jō gur kahyô kâjâ. phêr lcâvî sói bhûmhi râj. 4.
Thus, no body went unrewarded whosoever approached him for any favour, And Banda Singh kept on rewarding them generously with gold coins. But whosoever came mounted on a horse and armed with weapons, Banda Singh allowed him to join his contingent of Khalsa Singhs. (13)

Episode 32
Further Account of Baba Banda Singh
(Then Banda Singh’s Fame spread)

Hearing that Banda Singh had plenty of gold and treasure, A band of dacoits raided Banda Singh’s camp on the way. But the brave Singhs overpowered and captured all the dacoits, And killed them after robbing and mercilessly beating them. (1)

Whenever at night wayside dacoits would plan to loot his camp, Banda Singh would alert the Singhs of his contingent in advance. Being well prepared in advance the Singhs would kill the robbers, Which endeared the Khalsa further among the local people. (2)

Thus rejoicing in the recitation of Guru’s Gurbani and his blessings, More and more Singhs felt attracted towards Banda Singh. He declared that he would kill Wazir Khan (the Sirhind ruler), And thus demonstrate his strength to all the people. (3)

Then Banda Singh instructed his Singhs to the effect, That they should send for all the remaining Singhs to join him. They must accomplish the great task assigned by the Guru, And then establish the Khalsa sovereignty over the Punjab territory. (4)

Thereafter Banda Singh’s contingent entered the Bangar1 area, And put up his camp for a night shelter at a village. That night, a band of dacoits had planned to raid that village, In order to loot and plunder the inhabitants of their possessions. (5)

Although Banda Singh assured the villagers to keep patience, Yet they thought that a wandering mendicant could not protect them. So all the men and women deserted the village out of fear, But Banda Singh and his Singhs stayed put there in the village. (6)

Although Banda Singh gave a lot of verbal assurances to the villagers, They were not convinced of Banda Singh’s strength to resist.
dôhrā : bandai kai mukh kahin kō āi kab karain partī.  
sō bandai aurcaa thatī madh su apnē chīt.7.

chaupaî : pakard païnh bandai ne làc. kōthc kē madh sabh ardañ.  
tau lau dhārē pīnd āi vardī. bandai vai sabh dēkhai khārdī.8.

chaupaî : pakard païnh bandai ne làc. kōthc kē madh sabh ardañ.  
tau lau dhārē pīnd āi vardī. bandai vai sabh dēkhai khārdī.8.

chēpī : ṭẖrī ṭẖnī bāγī nhē ṭẖnā. ṭẖrī ṭẖnī bāγī nhē ṭẖnā.  
thī bāγī nhē ṭẖnī bāγī nhē. ṭẖrī ṭẖnī bāγī nhē ṭẖnā.9.

chaupaî : pakard païnh bandai ne làc. kōthc kē madh sabh ardañ.  
tau lau dhārē pīnd āi vardī. bandai vai sabh dēkhai khārdī.8.

dôhrā : bandai kai mukh kahin kō āi kab karain partī.  
sō bandai aurcaa thatī madh su apnē chīt.7.

chaupaî : pakard païnh bandai ne làc. kōthc kē madh sabh ardañ.  
tau lau dhārē pīnd āi vardī. bandai vai sabh dēkhai khārdī.8.
Then Banda Singh thought of another strategy to face the situation,
But he kept it as a secret in his own mind. (7)

Chaupai :  Banda Singh captured a few prominent inhabitants of the village,
And kept them forcibly confined in a room.
When the band of dacoits entered the village to plunder,
The imprisoned elders kept on looking at Banda Singh dumb-founded. (8)

Banda Singh stood and ordered his Singhys to attack the dacoits,
And slaughter all those who had come to loot and plunder.
Obeying Banda Singh’s order, the Singhs attacked the raiders,
And captured the chief of the raiding band of dacoits. (9)

If any other dacoit came forward to get his chief released,
He himself was trapped and captured by the Singhs.
While the robbers attacked with their spears and swords,
They were killed by pelting of stones by the entrenched Singhs. (10)

It appeared as if a strange miracle had occurred there,
That not a single Singh was wounded during this scuffle.
This made the inhabitants of the village realise and assured,
That Banda Singh was really invested with miraculous powers. (11)

After that these inhabitants also picked up their weapons,
And they also killed many dacoits along with the Singhs.
The chieftains of the village who had been kept in confinement,
Were also released and they, too, captured many dacoits. (12)

Dohra : Some of the raiders were captured, while others were killed,
Still some others escaped after leaving their weapons behind.
Then Banda Singh exhorted the Singhs and the villagers,
That they should raid that village from which the raiders had come. (13)

Chaupai : Then Banda Singh’s Singhs chased the raiders after them,
Who deserted their village after seeing the Singhs in hot pursuit.
The Singhs plundered their village and put up a camp there,
Which made Banda Singh’s writ run in the Bangar area. (14)

Banda Singh ordered that all the captives should be released,
Which reflected a rare gesture of Banda Singh’s magnanimity.
Banda Singh also ordered the release of the entire booty,
Except that they could take hold of the gold and silver articles alone. (15)
dôhrâ : tab bandâ kandh pai chardhyô lâtan kûtî söi. ávat ghôrdç disat hain killç ghârdvâi töi.16.

chaupaî : tab bandç nç úch uchârî. killç rassan kî karô tiâri. ávain ghôrdç âphi abî. dîl na karnî phard layâyô tabî.17.

chaupaî : tab bandç nç úch uchârî. killç rassan kî karô tiâri. ávain ghôrdç âphi abî. dîl na karnî phard layâyô tabî.17.

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chaupaî : tab bandç nç úch uchârî. killç rassan kî karô tiâri. ávain ghôrdç âphi abî. dîl na karnî phard layâyô tabî.17.

chaupaî : tab bandç nç úch uchârî. killç rassan kî karô tiâri. ávain ghôrdç âphi abî. dîl na karnî phard layâyô tabî.17.

chaupaî : tab bandç nç úch uchârî. killç rassan kî karô tiâri. ávain ghôrdç âphi abî. dîl na karnî phard layâyô tabî.17.

chaupaî : tab bandç nç úch uchârî. killç rassan kî karô tiâri. ávain ghôrdç âphi abî. dîl na karnî phard layâyô tabî.17.
Dohra: After that Banda Singh climbed up a wall in one house,
And started stamping with his feet as (if spurring a horse).
He remarked that he could see horses coming towards him,
And instructed the Sikhs to arrange some pegs for tying those horses. (16)

Chaupai: Once again he repeated his instructions in a full throated voice,
That the Sings must get ready with the pegs and ropes.
He declared that since the horses were about to arrive soon,
The Singhs should not waste time to catch those horses. (17)

As Banda Singh kept on repeating his instructions to the Singhs,
They started making arrangements for taking charge of the horses.
He sent his messengers all around in the whole region,
And ordered the people to come and negotiate revenue with him. (18)

He asked the people to make offerings of milk products to him,
But he would exempt those who join his forces against the Mughals.
He guaranteed the people the right of self-governance,
If they joined the Khalsa army (in their fight against the Mughals). (19)

Dohra: Since human beings do not get anything unless it is destined,
The foolish people appealed to the authorities (against Banda Singh).
There was a designated custodian of Mughals stationed at Kaithal,
Who came with a force to combat Banda Singh’s force. (20)

Chaupai: This Kshtriya custodian who was stationed at Kaithal,
Used to collect revenue from people on behalf of the Mughals.
The people complained to this Mughal custodian against him,
That a mendicant-looking Banda Singh was terrorising them. (21)

Since Banda Singh had prohibited the payment of revenue to him,
The custodian launched an attack against Banda Singh immediately.
He declared that he would capture Banda Singh and plunder his treasure,
And allowed the people as well to capture and loot him. (22)

After making such a declaration, he launched an attack,
And soon arrived near the location of Banda Singh’s camp.
Banda Singh hid behind the Mud walls of the village houses,
As none from the village tried to desert and flee from there. (23)

The strategy which Banda Singh had adopted to combat the enemy,
Was also communicated to the Singhs for adoption.
There were four hundred horse riders with the Kaithal custodian,
Who were accompanied by dacoits and plunderers of Bangar. (24)
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dôhrâ : tótāt ḏéphi tahi gayô jahi baithô bandâ lükku. lagyô su mândâ bólnç rahyô bandâ kar chupp.25.

bândc nç samjhayô tabâi sabh vardai irdkai âi. tau sârat singhan kâi luttô inhain bânâi.26.

chaupaî : utâc singh bângan laptâi. turain na ghôrdç rahç turâi. jô úpâr tç shastar châlâvna. unkç shastar na singhan ghâvan.27.

jau singh mâtain sôta dalâ. un tan lâgc dukh dâ bhalâ. jç nathnîn tô nathan nã pâvain. vîc dç kandhan ghôrdyôn girâvain.28.

chaupaî : uthç singh bângan laptâi. turain na ghôrdç rahç turâi. jô úpâr tç shastar châlâvna. unkç shastar na singhan ghâvan.27.

jau singh márain sôta dalâ. un tan lâgc dukh dâ bhalâ. jç nathnîn tô nathan nã pâvain. vîc dç kandhan ghôrdyôn girâvain.28.

33. sâkhî pînd sçhar khand kî
(main hô usî purakh kô dâs...)

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

sâkhî pînd sçhar khand kî
(main hô usî purakh kô dâs...)

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

dôhrâ : phaujdâr sô phard layô ghôrdyôn layô utâr. jîmô mândâ bôliô utnî karî us már.29.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

dôhrâ : phaujdâr sô phard layô ghôrdyôn layô utâr. jîmô mândâ bôliô utnî karî us már.29.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

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chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.

chaupaî : mihar phçr us bandai kâi. phîr phujdâri us dî dâi. aïs aïchmôbho úhân bhayô. uhî háthç tç paisâ layô.30.
Dohra : As the custodian entered the place in search of Banda Singh,
Banda Singh kept himself hidden from his view.
Even when the custodian started shouting and abusing him,
Banda Singh observed a discrete silence despite provocation. (25)

When he assessed that all the enemy soldiers had entered inside,
And had no chances of escape from their ambush,
He signalled to the entrenched Singhs with a sign of his hands,
That they should then loot and plunder the trapped enemy thoroughly. (26)

Chaupai : Leaping up from their hiding places Singhs caught hold of enemy’s horses’ reins,
And the horses could not move despite spurring from their riders.
When the horse riders attacked Singhs with their weapons,
Their weapons failed to wound and harm the Singhs. (27)

But when the Singhs struck the enemy with a stick or a stone,
It hit them as grievously as if hit by a sharp spear.
When they tried to flee, their feet failed to run and flee,
Which rather made them hit against the wall and fall down. (28)

Dohra : Finally, the Singhs got hold of Kshtriya custodian of Kaithal,
And pulled him down from the horse immediately.
As he had been abusing and slandering Banda Singh,
He was given a good thrashing for his foul utterances. (29)

Chaupai : He was given a pardon after teaching him a good lesson,
And his powers of custodianship were also restored to him.
It was indeed a miraculous feat to overpower this custodian,
As he was made to pay the revenue to Banda Singh. (30)

This brave act made Banda Singh’s writ run over the region,
As he started collecting the revenue from that month.
The custodian’s armed force was made to join the Khalsa Army,
And he was deputed to collect revenue for the Khalsa. (31)

Episode 33
The Episode About Village Sehar Khand
(I am the humble servant of that Divine Guru)

Dohra : (After subduing the Kaithal custodian) Banda Singh proceeded further,
And put up his next camp at the village of Sehar Khand.
dōhrā : tab bandō chardah utriō schar khandō garāma.
chitthō likhō panjāb nūn lai lai singhan nām.1.

chaupaī : tab bandē yau likh phurmāyō. dcsh lain gur mōr pathāyō.
sirhandīyan kī jardah puttan dhāyā, parbtīan kō main māran āyā.

chaupaī : tab bandē yau likh phurmāyō. dcsh lain gur mōr pathāyō.
sirhandīyan kī jardah puttan dhāyā, parbtīan kō main māran āyā.

dōhrā : jō khālsā kohā se kandhār lau thatthai bhakkhar dāi.
pūrab dakkhan utar su chitthē daic pahunchāi.7.
While camping here, he sent written messages to Punjab,
Addressing these epistles to the prominent Singh by name. (1)

Chaupai : Banda Singh drafted these epistles to the effect,
That the Guru had despatched him to occupy their motherland.
That he had come to wreck the foundation of the Sirhind state,
And to destroy the chiefs of Hill state principalities. (2)

That he was the devout humble servant of the same Guru,
Who had initiated and founded the Khalsa Panth.
That he had come to avenge those who had the audacity,
To persecute the Sikh Gurus (and the four Sahibzadas). (3)

That he would claim to be called Guru’s chosen servant,
Only after decimating all the enemies of the Sikh Panth.
After drafting this message and appeal to the Khalsa Singh,
He sent these epistles through the Singh whom Guru had sent with him. (4)

He invited all those initiated Khalsa Singh of the Guru,
Who had witnessed and known about the persecution of Sahibzadas.
They must come post haste to join him in this great mission,
Since all of them were the Guru’s Singh and belonged to the Khalsa fraternity. (5)

Dohra : At this juncture whosoever joined the Khalsa forces,
He would earn a higher status in the Khalsa’s sovereignty.
And whosoever did not associate himself with the Khalsa fraternity,
He would have to repent for the loss of this rare opportunity. (6)

Dohra : The trusted Singh hastened with messages towards Kabul² and Kandhar³,
As well as towards distant Bhakhar⁴ at full speed.
They took these messages to the Eastern corners in the country,
To the Guru’s Singh in the South as well as the North. (7)

Chaupai : All those Singh who had full faith in the Guru’s ideology,
Must come and join to avenge the death of the Sahibzadas.
Whosoever survived this war would share Khalsa’s sovereignty,
And whosoever attained martyrdom would be blessed in the next life. (8)

Such was the appeal to the Singh’s drafted by Banda Singh,
And he despatched this message to the majority of Khalsa Singh.
The Khalsa Singh honoured this Khalsa Panth’s edict,
And instantly prepared themselves to join the Khalsa force. (9)
jisai sikh pahi kharach na hôi. binâ kharach band khâvai sôi.
asikh sikhan kô ñçvain nähîn. kahain sikhk sabh ñhân marâhîn.10.

dôhrî : hatthîn pairîn pai lavain kar dönô chau karâr.
jîvat ávain ñi ñivain muç aglç sansâr.11.

chaupai : kai sîkkh ñçvain gursâvârtha. tan man dön dçhu ñurhi parmartha.
majhail rastô jô ñidhô takâvain. turak phauj bahu ñhî rukâvain.12.

au jô singh madh mâjhai pânjâbî. turkan langhan madh bâhu kharâbî.

im kar kîrtipur val àç. again rôpdrîn langhan na pçç. ñhân ñçrâ dayô lagâï. ño bandç pai khabar puchâî.15.

bçlô bûnô dçvain ñhûtô laî. ham à ñçrdai ñchîn bulâî.
sôù bât khâlsai mann laî. raNyô ñhân din khâlsô kai.16.

dôhrâ : ammritsar thô chalat lau au bahai ju bîch pahâr.
pishôr singh rôrdâ hutô tîn dinô kharach bîchôr.17.
The Singh shared all their provisions and other means,  
With those who had no means to equip themselves for the mission.  
But the non-Sikhs did not contribute anything to the Singh,  
Believing that all these Singh would get killed in the war. (10)

Dohra : The poor Singh begged for money and means from their neighbours,  
With solemn promises of returning four times the principal amount,  
But this solemn promise was subject to their survival in the war,  
Otherwise they promised to settle their accounts in the next life. (11)

Chaupai : Many Singh contributed to this war kitty in the name of the Guru,  
Since they had fully accepted the Guru’s ideology in their heart of hearts,  
The Majhail Singh who were keen to join Banda Singh directly,  
Were likely to be obstructed by the forces of the Mughals. (12)

Initially some Majhail Singh mixed with the Caravan of Banjara traders,  
Concealing their weapons in their cargo and posing as their bodyguards.  
Since Malwa region was adjoining the Bangar area,  
The Malwa Singh joined Banda Singh’s forces quickly. (13)

But the Singh belonging to the mid-Majha region of Punjab,  
Could not cross through the Mughal territory without bloodshed.  
So their contingent started proceeding towards the Hills,  
Concealing themselves in the forests and hills in the north. (14)

In this way they managed to reach upto Kiratpur Sahib,  
But found it difficult to cross Ropar (because of Mughal concentration).  
So they put up a camp in the vicinity of Ropar town,  
And sent a message of their arrival to Banda Singh. (15)

Banda Singh directed them to stay put at that camp,  
As he would call them when his own force reached that area.  
So the Majhail Singh camped at this place for many days,  
After obeying the instructions from Banda Singh’s headquarters. (16)

Dohra : All the Majhail Singh who started from the holy city of Amritsar,  
And were camping in this hilly region around Ropar,  
They were provided with all kinds of provisions and rations,  
By a wealthy Sikh merchant named Sardar Pishora Singh Arora. (17)
34. parsang salaudî kç singhan kâ
(âlí singh mâlí singh dâ bandç nûn milnâ)

chaupaî : sarîhand dhig ik silaudî garâma. hutç uhân singhan kç dhâm. tin main ik âlí singh nâmâ. châkrî karat vazîrç dhâm.1.

chaupaî : tab singhan kô man patriyâ. kahi nabâb tç hisâb karâyâ. nabâb kahi ham has kar kahi. ab nahi rahain singhan un kahi.6.

chaupaî : tab singhan kô man patriyâ. kahi nabâb tç hisâb karâyâ. nabâb kahi ham has kar kahi. ab nahi rahain singhan un kahi.6.

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chaupaî : tab singhan kô man patriyâ. kahi nabâb tç hisâb karâyâ. nabâb kahi ham has kar kahi. ab nahi rahain singhan un kahi.6.
Episode 34
The Episode About the Singhs of Village Salodi\textsuperscript{1}
(Banda Singh’s Meeting with Aali Singh And Maali Singh\textsuperscript{2})

Chaupai: There was a village by the name Sailodi near Sirhind,
Which was inhabited by the Guru’s Khalsa Singhs.
One of the residents who was named S. Aali Singh,
Was an employee in Wazir Khan’s court at Sirhind. (1)

One day the Nawab of Sirhind summoned Aali Singh to his court,
To enquire if another Sikh Guru had come to Punjab.
The Nawab taunted him to go and join his Guru’s camp,
And dared him to bring his Guru to the province of Sirhind. (2)

The Nawab declared that he would kill his Guru as well,
So that his soul should quickly join his dead sons’ souls.
The Singh brothers remarked that in case their Guru was perfect,
He would certainly arrive himself without their assistance. (3)

The Nawab remarked that he would keep them in his custody,
And release them only when their Guru had arrived.
He would slaughter them if their Guru failed to arrive.
On this premise he prepared to handcuff the two Singhs. (4)

Dohra: But since the Mughal officials failed to chain their feet,
They felt extremely embarrassed at their failure.
In the meantime, the spirits (sent by Banda Singh) reached there,
And urged the two Singh brothers to depart for Banda Singh’s camp. (5)

Chaupai: Feeling convinced of the Guru’s Will and Banda Singh’s powers,
They asked the Nawab to relieve them from his service.
Although the Nawab claimed that he had done everything in jest,
But the Singh brothers refused to continue in his service. (6)

Since the Nawab had accused them of being afraid of death,
They would prove their credentials by going to their Guru.
Promising that they would meet the Nawab along with their Guru,
They bid farewell to the Nawab by shouting the Singh slogan. (7)

They consulted the roadmap to the village of Sehar Khand,
Which was situated in the Khakhroad Pargana of Punjab (Haryana).
Assessing that this village was situated at thirty miles from Delhi,
The two Singh brothers made their departure towards this place. (8)
Sri Gur Panth Prakash

राम कुमारी देव उर्फ अली अली सिंह अखाड़ा। बज़ार बजारी की दफ़न सुखदी। अली अली में बसल सुखदी। बजार बजारी तरंग घर पर 1991।

dohrā : das bhujungi thc turc áll màlli singh sath.
jài dûraun bandai dèchkhai dharyà mathc par håth.10.

chaupai : vâhigurû kî phatç bulâi. akâl akâl kî váj sunâi.

abh kâhç kô dçr lagâî. karô kâr karan âi jâîhî.

phir bandç nai un sôn kàhi. singh ávat hain milnç kàî.14.

chaupaî : tau lau màlvayôn khàlsô âyô. phatç singha bhåi kà layâyô.
kàram dhàram singh rûpç vârc. âc tê bhÌ gurû piârc.17.
Still they wished to confirm Banda Singh’s spiritual powers,
Only then they could be convinced of his mandate to kill Wazir Khan.
If Banda Singh received them by calling them by their personal names,
Then they would be assured of Guru’s Will about his mission. (9)

Dohra : So taking ten other Guru’s Singhs along with them,
S. Aali Singh and Maali Singh departed towards Banda Singh’s location.
Spotting their contingent coming towards his camp,
Banda Singh raised both of his hands to greet them. (10)

Chaupai : Banda Singh greeted them with the traditional Khalsa greetings,
And shouting “Waheguru ji ki Fateh’’ to receive them.
Banda Singh then told them about their secret wish,
That they wished him to identify them by their names. (11)

He remarked that Aali Singh and Maali Singh had arrived from Bhasor,
And expected to see a miracle performed by him.
Banda Singh told the Singhs that all miracles belonged to the Guru,
Who would stand by those whom He had sent. (12)

After this as he identified them by their respective names,
They felt convinced of the Guru’s Will behind his mission.
Then both Aali Singh and Maali Singh told Banda Singh,
That they considered him to be the embodiment of the Guru. (13)

Then they asked Banda Singh why he was wasting his time,
In accomplishing the mission assigned to him by the Guru.
Banda Singh informed these devout Singh brothers,
That he was waiting for some other Singh contingents to join him. (14)

As he wished all other Singh contingents to join the expedition,
That was causing a little delay in launching the operation.
All those Singhs to whom messages had been sent by him,
They were on their way from long distances to join him. (15)

Dohra : Banda Singh remarked as he knew their cherished desire,
They were desirous of winning this victory themselves.
That is why they were coming from all the directions,
Of South, East, West as well as the Northern mountains. (16)

Chaupai : A contingent of the Khalsa Singhs came from the Malwa region,
Which was led by Bhai Fateh Singh of village Bhaika.
Another contingent was led by Bhai Karam Singh of Roopa village,
Who were also the dear and devout Singhs of the Guru. (17)
35. parsang shahir samânô kâ

('bajîrai kiyô gazab jô'...)
Ram Singh and Tiloka Singh (the two sons of Sodhi Kaul Singh) did not come themselves, but sent several other Singhs by hiring their services for money. Mercenaries from Mehraj came with the aim to loot the booty, after getting paid by the rich sons of Baba Phool.

No contingent of soldiers came from Nawab of Kotkapoora, which kept him deprived of Guru’s grace (for the second time).

**Episode 35**
The Episode About the Town of Samana
(Wazir Khan had done a horrendous deed)

**Dohra**: (After organising his force), Banda proceeded further hastily, and soon captured the Mughal dominated town of Samana. Since Fateh Singh’s Contingent was responsible for the victory, Banda Singh appointed Fateh Singh as the custodian of Samana.

**Chaupai**: This dramatic occupation of Samana garrison by the Singh forces, sent shockwaves through the Mughal authorities and their rank and file. Whosoever was spotted without a tuft of hair on his head (Hindu), he was beheaded by the Singhs as one slices a round pumpkin.

**Dohra**: When Wazir Khan had beheaded the two innocent Sahibzadas, the Mughal authorities of Samana had also supported their execution. All of them were the custodians of different parts of the Samana territory, their numerical strength being twenty-two custodians.

**Chaupai**: After the loot and plunder of the rich town of Samana, the poor impoverished Singhs had got rid of all their want and poverty. Then Banda Singh made a secret resolution in his own mind, that he should plunder Wazir Khan’s Sirhind with a bigger force.

When Wazir Khan sent his secret agents to Samana for spying, Banda Singh could predict and spot out those secret agents. Identifying these two agents as one being squint eyed and the other one armed, he ordered his Singhs to catch hold of them from the market place.

They were spotted at the same place as pointed out by Banda Singh, from where they were captured after their marked identification. They were given a sound beating on their heads by the Singh’s shoes, repeating the name of Wazir Khan with each and every shoe strike.
सिर्प्र बै दिच्छे हिंद्र उह संदे । बजले भलीये दह अब माते ।
वह सुल भलीये सिखू नली । बाँटे र बेंदे ये मल माती । 26।
लिख क चिन्तिये उन हभ दाच। कहयो बाजीर गम अब अब।
यह सुल बाजीर चिन्ता जानी। चहदाई नाबंडा याउ मानु नाय। 26।

एसिय भय गै याँ बबकंड । बह लल याली बंटे यी बाली ।
प्रया भलीये बड़ बंटे बंटी । चहदा बलद युग मांजी बंटी । 12।

शहीर मानहे प्रयाग थारतला। गह गार चाली बांड की गलान।
याह बी बाहु बन्दै बहाई। चहाह लकल याउ शाहीराई का। 27।

रंग : मलीये बीये जलान ने बंटे मुलज ने राती ।
में सुध ने नुक बुद्ध बयाने सिकेर दिखाये राती । 28।
दोहार : बाज़राई कीयो गजाब जो भयो शाहर केस नाय।
सो दुख सो मुख गुर कहयो द दराद राती। 28।

सिखी : में बढ़ अब लालीजद अफाना । महाज्ञात बड़क र शही नामा ।
छित्री बजाली या मिह भली । में सी भयान मल बुद्धिस । 12।

चुपाई : सौ वायट अब जानियात अयाय। सतिगुर बचान ना खाली जायाय।
अस्की करनी हम सी अस्क शाहर लुकाई। 29।

रंग : बच्चे दिनउ पादर मुलफे मलबी मल ।
ने हुई तम ये अप्से मलद मंडल मुल माग । 30।
दोहार : कहाईन सिक्क पच्छूताई टाब सुलखनाई मासन्ड बात।
जो तुन हम को अक्को मरात गुरान सुत साथ। 30।

सिखी : हुई बद उम्ते जचार दिखायु । मल मुरु ये मेंटी बुझाद ।
में दिवस मल ज्यूटी मलूं हू। पुरुष गम्भी है में जस्य नीघुा हू। 31।

चुपाई : तुन कह हमंट दारब दिलावत। साथ सवरन अं मोई तुलावत।
सौद दारब सब्ब हल्ली जायु। पारां हमाई लाई संग सिद्धायु। 31।

बार। बज़रे मलं बलङ्के धुर्मीन ।
(‘मल बृहं रन नय बुझाद’...
36. सधुराई काल नौ परसंगा
(‘जार उसाई दयो राख उदाई’...

सिखी : ये मल बद दिच्छे सिकेर बाली । बाली बुझाये बले प्यार माली ।
बार मेंगी मिह बाँटे मु नाली । में अप्से बुआं बाली । 19।

चुपाई : याउ जब बांडा चिंत बिचारी। बाजीरात बूटाई कर पहुंच सागरी।
मत माजहाई शिंग रहान सु हाली। सो आवांग दुर्भं चाली। 1।

मल मुरु हू मल मुरु मुरु धराये । दस बुध बालीये बें बस्त कराये ।
भयों मल बृहं र लये लोम । उदाई हे में बुझाये दि ली । 12।
Banda Singh sent a written message through these captured spies, informing Nawab Wazir Khan of his arrival to settle scores with him. Getting this information Wazir Khan felt extremely concerned about his safety, thinking that Banda Singh would not spare his life at any cost. (26)

There was a great panic and turmoil in the whole city of Sirhind, as news of Banda Singh’s arrival spread from house to house. All kinds of rumours spread about Banda Singh’s imminent attack, and his fond intentions to loot and arson many towns. (27)

Dohra: People talked that for Wazir Khan’s one sinful act of executing the Sahibzadas, the whole populace of the town was going to be subjected to retribution. The Guru had uttered the prophetic words in that extreme moment of grief, that each (Sikh) must throw (five) bricks from the city of Sirhind into the Satluj. (28)

Chaupai: The moment to prove the truth of Guru’s words had really arrived, since Guru’s prophetic prediction could not remain unfulfilled. That the whole populace of the town would have to pay for the Nawab’s sinful act, such were the fearful apprehensions of the scared residents. (29)

Dohra: The Sikh residents of Sirhind also felt repentant at their silence at that time, and accused the Sullakhan Masand for failing to lead them. Had he asked the people to protest against Nawab’s sinful act, they would have sacrificed their lives along with the Sahibzadas. (30)

Chaupai: Had the Masand asked for a monetary compensation for (sparing the Sahibzadas’ life), the people would have donated gold and diamonds worth Sahibzadas’ weight. Now Banda Singh would not only loot and plunder their wealth and property, but dispossess them of their lives as well by slaughtering them. (31)

Episode 36
The Episode of Slaughter and Arson at Sadhaura
(I would burn his dead body to ashes)

Chaupai: (After subduing and capturing Samana) Banda made another resolution, that he should plunder Wazir Khan’s Sirhind after assembling all his forces. Lest the Majhail Singhs should remain deprived of the spoils of war, since they would be joining him after travelling a lot of distance. (1)

Before that he should devastate the old enemies of the Panth at Kunjpura, a town, inhabited by the Muslims, on the western bank of the Yamuna.
jaman uvâr ju shahar turkânô. kunj pur márîç bair purânô.
pahîlô màr unain kô lijai. tau lau majhail ralah su lijai.2.

shahar sadhaurô tin sun layô. pîr karmâtî tih mahi ahiyô.
usai parchhâvain chhuhaí na âga. kahyô bandai us dayôn main dâgu.3.

dôhrâ : ág lâg asîsô jairç jaisç rûî jairî.
bîn hî âsar aur kç chalai samâlai dâi.4.

dôhrâ : jô hindûan ghar jâ chhipç tû laç ubâr.
jô singhan kç hath chardhç sô un dinç már.7.

chaupaî : pîr tabût hut paar tikâyâ. tîskç hçth thô râhi chalâyâ.
jô tiskai parchhâvain ávai. uskô âgni nahi jalâvai.8.

hindô hôi bhâvçn muslamâna. hôi marai sô turak samân.
sô darvâjyôn layô utâra. kaddh sandûkhôn vahi dayô jår.9.

chaupaî : chhuhi agan tis gharit jiun jaryô. janak barûdhî tördâ dharyô.
bhaî râkh us chhuhtç âga. bhaî khabar yahi makç tåg.10.
By the time he conquered and captured that Muslim town,
The Majhail Singhs would also arrive and join his forces. (2)

Banda Singh had also heard about the town of Sadhaura,
Where lived a Muslim Pir, claiming to possess power of miracles.
Banda Singh threatened to burn this Pir’s own body into fire,
Whose Shadow was reported to make a dead body immune to fire. (3)

Dohra :  Banda Singh declared that Pir’s body would burn in fire,
As easily as a ball of soft cotton burns in a fire.
His miraculous powers would not be able to protect him,
As fire would engulf his body into its flames. (4)

Chaupai :  Banda Singh would prove that he wielded greater miraculous powers,
By burning his body and reducing it to the ashes.
After making this declaration Banda Singh launched his attack,
And got the city of Sadhaura plundered by the Khalsa forces. (5)

Whereas the Hindu households were ordered to be protected,
Whole Muslim population was ordered to be slaughtered.
While inhabitants wearing a tuft of hair on their heads were spared,
All others were mercilessly butchered and slaughtered by the Singhs. (6)

Dohra :  The Muslim inhabitants who had taken refuge in Hindu households,
Were also not harmed by the plundering Khalsa forces.
All others who happened to fall into their hands,
Were brutally murdered and killed by the enraged Singhs. (7)

Chaupai :  The coffin with the dead body of the Pir had been kept on a raised platform,
While an approach road (to the Hindu cremation ground) passed underneath.
Fire would refuse to burn a dead body in its raging flames,
If it happened to come under the shadow of Pir’s coffin. (8)

Such an affected body, irrespective of its being that of a Hindu or Muslim,
Had to be perforce buried in the earth like that of a Muslim.
Banda Singh ordered the Pir’s dead body to be brought down,
And put into raging fire after pulling it out of the coffin. (9)

It caught fire as quickly as butter oil caught fire at the touch of a spark,
And exploded as if some one had ignited a heap of explosives.
It was reduced to ashes with the first touch of fire,
And the news of burning a Muslim’s dead body spread upto Mecca Madina. (10)
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हम बनें गई बुझे हृदयः। उन गई मंत्र अकुश्ता सबर।  
टीम में मंत्र अहिंस सेवाएं। बबें छोड़ें अकुश्ता कुछदण ।  
tab bandâ yau mukhôn uchârâ. ham pai mantar alûnâ sârã.  
is main mantar āhi chauthâi. yântç hôtî agan bujhai.11.

82. मांभी सरीरे दे आन्तित दी  
(बनूद बल चुकौटी; सरीर अन लों बूढ़)  
37. sâkhî bajîrç dç mûrni kî  
(banûrd val chardhâi; vajîr khân dâ baddh)

देवना : बड़ी पुरा यह महाद में डरे दिलु अहुव!  
41. dôhrâ : bhâi dhûm yah jagat mçn bhayô hindû avtâr.  
nihkalank yahi hî bhayô karai ju muslai mår.1.

देवही : बंधी बने जाने दे मनु बन। बंधी बने जाने दे वरनविलव!  
12. chaupaî : kôû kahai yahi hai jâdû kara. kôû kahai yahi hai rasâingara.  
kôû kahai yahi hai hath bîra. kôû kahai yahi sikh gur dhîr.2.

चुंबी सरीरे दे दिल अहदी। ये उठी जाने यह सिन अहदी।  
khûnî bajîrç dç dil âî. hai hôni yahi ham sar aî.  
tabhi bajîrai chintâ paï. ham kô bandâ chhâdat nahin.3.

टीम बै भाग मंत्रिं छोड़े बीजः। ऑफ भीं बुढ़ बीजः।  
is kai pâs ahain dôû bîra. aur panch gur dinç fîr.  
parithmai bandâ kâlâ nôga. tir bhaç tis phanghç lâg.4.

टीम ध्यानले पनै झंक झंक। बबें पक् पक् बजे झंक झंक।  
is parchhâvain parai na dharna. kahain dharan us lagai na charan.  
riddhi siddhi main hai só pûrô. bân bâhi yahi hai ati sûrô.5.

दुईघे बढ़े बाटी भल मंत्री। बबें छेड़ दिली चीठ बजाई।  
14. utrai chadhai gatî man mânhî. chapç chôr jim dhîth karâhî.  
sô hamkô ab chhâdat nàhî. nath kar bâchan ham jagâ na pâhî.6.

देवला : ने छेड़े गई जम बने भुसाईं दे बजैं तही।  
21.
Then Banda Singh made a sensational disclosure about his powers,
How he had acquired the knowledge of Fire Mantra from Aloonia Sidh\(^3\).
The Muslim Pir had mastered only one-fourth of that spell,
With which he could obstruct fire from burning a dead body. (11)

**Episode 37**

**The Episode About the Slaughter of Wazir Khan**

*(March of Khalsa Forces towards Banur\(^1\) and Slaughter of Wazir Khan)*

**Dohra** : Banda Singh’s victories made him famous all over the world,
As he came to be known as an incarnation of some Hindu God.
Some people considered him to be divinely sent Nehkalank\(^2\) Deity,
Who had taken birth for the purpose of decimating the Muslims. (1)

**Chaupai** : While some people regarded him to be a necromancer,
Others regarded him an expert of alchemy.
While some people regarded him someone in control of captive spirits.
Others regarded him a devout and faithful follower of the Guru. (2)

Then it occurred to Wazir Khan (the murderer of Sahibzadas),
That his destined moment of death had arrived at last.
He felt so scared about the moment of his impeding disaster,
That he found no way of escape from Banda Singh’s vengeance. (3)

He reckoned that Banda Singh was already in control of spirits,
Besides which the Guru had blessed him with his five powerful arrows.
Banda Singh who was already as dangerous as a dreaded cobra,
Had now been made more lethal with the possession of Guru’s arrows. (4)

With his supernatural powers, his body was reported to cast no shadow on earth,
Nor was he reported to walk on earth with his two feet.
He, being a complete master of men and matters due to his spiritual powers,
Was also a reputed warrior and an ace shooter of arrows in war. (5)

Wazir Khan felt as desperate and miserable in this moment of crisis,
As a trapped burglar felt helpless in an under ground tunnel.
Neither Banda Singh would spare his life at any cost,
Nor could he desert his position and find refuge anywhere else. (6)

**Dohra** : Even if he managed to escape from Banda Singh’s onslaught,
How could he escape Mughal Emperor’s territorial surveylance.
dōhrā : jau bandyōn ham bhaj bachain patshāhai tç kahin jáun. bāi sūban main kahün lukan na mǒkau thāun.7.

chāhpī : dē ṛṭray bāhī bhur ḍhakherī. sīyālī vadh ṛṭray nirmuṭī mārē 1. mē ḍhak vadh vadh ḍhak nirmuṭī mārē 1. 8.

chaupaī : tau vahi pāpī man pachhutāvai. bītyō vakhāt hāth nahn āvai. main bhul gayō kahc suchī nanda. bhaç bhāg tab mṛc manda.9.

tab ik chhalīc bāiṛc kahyō. chhal kar mārōn bandai ahyō. hajār sipāhī main lai jāun. sō bandc kć sāth ralāun.

chāhpī : tau vahi pāpī man pachhutāvai. bītyō vakhāt hāth nahn āvai. main bhul gayō kahc suchī nanda. bhaç bhāg tab mṛc manda.9.

main bhul gayō kahc suchī nanda. bhaç bhāg tab mṛc manda.9.

chaupaī : bīyō vakhat hāth nahn āvai. main bhul gayō kahc suchī nanda. bhaç bhāg tab mṛc manda.9.

clīc bāhī bhur ḍhakherī. sīyālī vadh ṛṭray nirmuṭī mārē 1. mē ḍhak vadh vadh ḍhak nirmuṭī mārē 1. 8.

daurv : sō bhaj bandai ā mīyō kahāi āyō hindū main jān. ranghārd bchāmān thō sō un layō pachhān.12.

dōhrā : sō bhaj bandai ā mīyō kahāi āyō hindū main jān. ranghārd bchāmān thō sō un layō pachhān.12.

tab bandai uskō kahyō tum dil sābat nāhi.
jō tūn karain su pāi hain ham tum phçrat nāhin.13.

chāhpī : dē ṛṭray bāhī bhur ḍhakherī. sīyālī vadh ṛṭray nirmuṭī mārē 1. mē ḍhak vadh vadh ḍhak nirmuṭī mārē 1. 8.


clīc bāhī bhur ḍhakherī. sīyālī vadh ṛṭray nirmuṭī mārē 1. mē ḍhak vadh vadh ḍhak nirmuṭī mārē 1. 8.

lūn hāth jō karc burāi. marai turat sō bīn hī āī. tab bandc nē kūc karāyā. mār banūrd ā dçrā láiā.15.
Through out the expanse of the twenty-two states of the vast Mughal empire,
He could not visualise any place, which could provide him refuge.(7)

Chopai : So then the sinner Wazir Khan was struck with remorse over his sins,
But it was too late to mend for what he had done in the past.
He cursed himself for being misled by (his wily courtier) Sucha Nand,
As he had come then under the spell of malevolent stars. (8)

Then a trickster put forward a proposal to Wazir Khan,
That he could eliminate Banda Singh through duplicity and deception.
He asked for one thousand soldiers to be put under his command,
So that he might forge an alliance with the Banda Singh’s force. (9)

That when the war between Wazir Khan and Banda Singh reached a critical stage,
He would desert Banda Singh and indulge in loot and plunder.
Wazir Khan should capture that mendicant Banda Singh at that moment,
And he would deserve to be rewarded heavily (for his treachery). (10)

The desperate Wazir Khan accepted this trickster’s proposal,
And agreed to meet all the expenses to implement his plan.
If the trickster succeeded in his plan to eliminate Banda Singh,
He would be rewarded with the custodianship of a big estate. (11)

Dohra : So this wily trickster rushed to approach Banda Singh with a proposal,
That he had come to lend military support to his Hindu brethren.
Since he was a wily dishonest convert from a Rajput stock,
Banda Singh had seen through his pretence of being a Hindu. (12)

So Banda Singh told this dishonest trickster in plain words,
That what he proposed was riddled with his malafide intentions.
But since he would have to reap what he intended to sow,
Banda Singh would loath to turn down his proposal. (13)

Chaupai : Then (with a gesture to reward him), Banda Singh dipped his hands into his pocket,
And offered him many gold coins for his promised support.
He was allowed to keep a contingent of as many soldiers as he wished,
And draw the required amount of rations for his soldiers. (14)

If he ever tried to be disloyal and untrue to his salt,
He would have to face an instant death even without a cause.
Then Banda ordered his forces to make a move from Sadhaura,
And put up a camp at Banur after devastating this Muslim town. (15)
38. सखी परसंग मल्च्रिच पथान अख्वाजा क्षिदू मरदूद
   अर्द भाई मर्मन कै जंग की
   (मयो अख्वाज जु गरु गहिय मरदूद’…)

38. sâkhî parsang malçriç pathân akhvâjâ khidû mardûd
   aur dôi bhâi marnai kai jang kî
   (mayô akhvâj ju gurû kahyô mardûd’…)

dêwâr : bMdY pTwey isMG Qy qy iPr lIey bulwie
   ‘hm AwvYN srihMd ko qum Awvo ropV dwie ‘

dôhrâ : bandai pathâc singh thc thc phil lik bulâi.
   ‘ham âvain sarhind kî tum âvô rôpard dâi’.1.

chaupaî : sunat su chitthô khâlsô châiô. rôpard darai jâi sô vaiô.
   yah jab khabar bajirc bhai. udhar phauj malçriçn thai.2.

chaupaî : sunat su chitthô khâlsô châiô. rôpard darai jâi sô vaiô.
   yah jab khabar bajirc bhai. udhar phauj malçriçn thai.2.

chaupaî : sunat su chitthô khâlsô châiô. rôpard darai jâi sô vaiô.
   yah jab khabar bajirc bhai. udhar phauj malçriçn thai.2.

chaupaî : sunat su chitthô khâlsô châiô. rôpard darai jâi sô vaiô.
   yah jab khabar bajirc bhai. udhar phauj malçriçn thai.2.

chaupaî : sunat su chitthô khâlsô châiô. rôpard darai jâi sô vaiô.
   yah jab khabar bajirc bhai. udhar phauj malçriçn thai.2.
While all the Hindus were provided all kinds of protection,  
All the Muslims were hounded out and slaughtered enmass.  
Then he called for the Majhail Singhs camping north of Ropar,  
Instructing them to follow the mountainous route for their movement. (16)

**Episode 38**  
**The Episode of Malerkotla’s Pathan Khwaja Khijar**  
**And the death of his two brothers**  
(Khwaja Khijar died whom the  
Guru had called coward Khawaja Khijar)

**Dohra** : The messenger Singhs who had been sent to Punjab by Banda Singh,  
They were asked to return to Banda Singh’s camp very soon.  
(The Majhail Singhs), were asked to converge from Ropar side,  
While Banda Singh’s own forces would make a move towards Sirhind. (1)

**Chaupai** : The Majhail Singhs moved their camp after receiving Banda Singh’s message,  
And very soon reached the Ropar pass as instructed by Banda Singh.  
When Wazir Khan received the information about Majhail Singhs’ arrival at Ropar,  
He sent Pathan forces of Malerkotla to checkmate their further advance. (2)

There were four generals in the army of Malerkotla Pathans,  
Who were the brothers of the late pathan general Nahar Khan of Malerkotla.  
While Khwaja Khijar and Sher Mohammad Khan were his real brothers,  
The other two Pathan generals were Nahar Khan’s stepbrothers. (3)

As this Pathan Army, led by these four generals, attacked the Singhs,  
The Singhs also took positions to face the brunt of Pathan forces’ attack.  
A fierce encounter took place between the Pathans and the Singhs,  
As the Pathan forces came too close to the entrenched Singhs. (4)

The brave Majhail Singhs, instead of running from the field,  
Preferred to come out of their trenches and confront the attacking Pathans.  
Since it was both an ideological war as well as a war against the Guru’s foes,  
The Singhs were highly motivated to settle scores with the Mughals. (5)

**Kundliya**  
**Chhand** : As the Pathans attacked the Singh with the firing from canons, guns and medium canons,  
The Singhs took cover in the dug up trenches without deserting the field.  
Not a single Singh deserted the field during this fierce encounter,
kundliā

chhand: tōp jambûrc rahkalç lâgc chalan ançk. tab singhan parithvî phardî agyôn taryô na çk. agyôn taryô nç çk ân jâg dâgdh sur pariô. turkan phir gayô pair singhan nai âgai kariô. singh lâgc uhân ati ghanc tau khâlsai âyô kâp. khâlsai hallâ tab kîyô chhad gâc ghôrdç turak tōp.6.

chaupâi: khavâj khidar suni âi su payô. un singhan mukh ân phiryô. tabhî khâlsai bâti bichâri. nath kar bachai kab phauj hamârî.7.

chaupaî: khavâj khidar suni âi su payô. un singhan mukh ân phiryô. tabhî khâlsai bâti bichâri. nath kar bachai kab phauj hamârî.7.

dōhrā: tau kichhu dhukyô dikhyô din nçrdai. turak kahai singh marain na ghçrai. dârû sikkô in muk gayô. bhukh piâsô in bal gayô 10.

dōhrā: tau kichhu dhukyô dikhyô din nçrdai. turak kahai singh marain na ghçrai. dârû sikkô in muk gayô. bhukh piâsô in bal gayô 10.

muhrî akhvâj ju gur khXo mRdUd. mlyrIXn mY Qo bVo gdUd.13.

muhô akhvâj ju gur kahyô mardûda. malçrîyan mai thô bardô gadûd.13.

shçr muhmmad sun kar âyâ. hui kar zakhmî pichchhai dhâyâ.14.
Which compelled the Muslim Pathans to retreat in the face of Singhs resistance.
Since too many causalities among them enraged the Khalsa Singhs,
Their vigorous offensive uprooted the Pathans abandoning their horses and canons. (6)

Chaupai : Being informed of this set back, Khawaja Khijar took over the Pathan command,
Which made the Singh beat a retreat for the time being.
Then the Khalsa commanders reviewed the whole war situation,
And realised that they could not survive through direct confrontation. (7)

So Singh retreated into their trenches for a longer period,
As if they were relaxing in their cantonments during peace time.
The Pathan forces used their utmost might to dislodge the Singh,
But the Singh kept on lying low in their dug up trenches. (8)

The Singh kept lying low (in their trenches),
Waiting for the darkness of night to fall.
The Mughals wished for the day to be prolonged,
So that they could slaughter all the Singh. (9)

Dohra : As the sun was going to set and the sunlight going to fade soon,
The Muslims felt that even a siege at night would fail to dislodge the Singh,
Even though, the Singh seemed to have run short of ammunition,
And hunger and thirst must have exhausted their energy. (10)

So the Malerkotla Pathan, after reviewing the whole situation, decided,
That they should make another attempt to defeat the Singh,
This time Khawaja Khijar led the attack whom the Guru had called coward,
Who launched a quick charge at the entrenched Khalsa Singh. (11)

Whatever few odd bullets were left in the muskets of the Singh,
They fired those stray bullets at the advancing Pathan warriors.
One of these stray bullets hit Khawaja Khijar right into his skull,
And he dropped down dead instantly on the ground. (12)

So died Khwaja Khijar whom the Guru had nick named Khawaja the coward,
Who was the most formidable and fleshy among the Pathans. (13)

The two of his brothers, who came forward to pick up his dead body,
They also lost their lives during this vain attempt.
As Sher Mohammad Khan came forward after hearing of their death,
He also made a fast retreat after getting badly wounded. (14)
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jahuna

chandha: bachyô çk muhmmadô shçr ôhî jisai hâh dâ nûrâ màriâ sâ.

ghûlnâ

cândhâ : bachyô çk muhmmadô shçr ôhî jisai hâh dâ nûrâ màriâ sâ.

dôhrâ: tûkî lûth su lai murduç natthç mâççç vall.

39. parsang daû taharph kî táîrî kâ

('phardhç majhaul sâ laîngç'...)
Nawab Sher Mohammad was the sole survivor from this battle,
It was he who had protested against Guru’s Sahibzadas’ murder.
It was he who had termed the Sahibzadas’ as innocent milk-sucking babes,
When Wazir Khan had passed a decree to murder the Sahibzadas.
The Guru had spoken the prophetic words after hearing of the Nawab’s noble gesture,
That Sher Mohammad had saved his generations with his timely protest. (15)

After picking up the dead bodies of their three Pathan commanders,
The Pathan forces beat a hasty retreat towards Malerkotla.
As these three commanders were being buried in their graves,
Wazir Khan, the Nawab of Sirhind, felt devastated at the turn of events. (16)

Episode 39
The Episode About War preparations on both the sides
(The Majhail Singhs will surely Win)

Wazir Khan felt extremely threatened (after the death of three Pathan generals),
That he was going to be the next target (of the Khalsa’s vengeance).
On the other hand the Khalsa Singhs felt extremely delighted,
That it was their first victory over the Mughals after the Guru’s departure. (1)

The Majhail Singhs put up a camp at the same site of the battlefield,
And prepared and served food after winning the battle.
They began their march towards Sirhind after feeding themselves,
As Banda Singh also marched ahead to receive those brave Singhs. (2)

Banda Singh had already made a declaration,
In clear and loud terms to his Singh followers.
He had already predicted Singh’s victory,
Over the Pathan forces of Malerkotla. (3)

Banda Singh gave a rousing reception to the approaching Majhail Singhs,
And compensated them generously for their human and material losses.
The Singhs too reciprocated Banda Singh’s generosity with the Guru’s ordained greetings,
As it was a rare occasion for the Union between the two Singh contingents. (4)

Banda Singh was so much overwhelmed with emotion at this Union,
That he ordered for the offering of a ceremonial Karah Parshad¹.
bandai kç dil bhayô uchhâhi. kahyô bandç karau satigur kardâhu. jô tum au gur hamhi phurmâyâ. karô sôi ab vakhat hai âyá.5.

ab tau laïai bajîra légá mára. phçr karaingç parbat kâr. singhan linî mân salâhi. majhailan kiyô dçrâ ik dâi.6.

bachan bhûgû su krank chû. bandî diit drêng kâr.12

chaupaî : bandç kâ dçrâ suni âyâ. sahaun bajîrâ lardnai dhâyâ. tûp jambûrç mûhrç dharç. tis kç sâth piâdç karç.1.

tûp jambûrç rahkal bhârç. chalvâç bajîrai jô thç sârç. gölc chalç janjîrhi jôrda. lagain birachh us suttain tôrd.3.

Dohrw : bMdY fyrw kUc kr AgY dInoN pwie 

chaupaî : bandç kâ dçrâ suni âyâ. sahaun bajîrâ lardnai dhâyâ. tûp jambûrç mûhrç dharç. tis kç sâth piâdç karç.1.

tûp jambûrç rahkal bhârç. chalvâç bajîrai jô thç sârç. gölc chalç janjîrhi jôrda. lagain birachh us suttain tôrd.3.

Dohrw : bandai dçrâ kûch kar agai dînôn pâi. uchî rôrdî dçkhkai baithô âsan lâi.8.
Then he asked the Singhs to implement the Guru’s directions to him and them,  
As the most opportune moment for fulfilling Guru’s wish had arrived. (5)

First of all, they should destroy Wazir Khan of Sirhind,  
And, thereafter, they should wage a war against the Hill chiefs.  
The Majhail Singhs accepted Banda Singh’s proposals gracefully,  
And put up their camp along side the camp of Banda Singh’s force. (6)

Chaupai :  
Banda Singh’s contingent launched an attack with the rise of the sun,  
And established his camp at chhatt² after capturing the town.  
Banda Singh’s contingent filled their coffers after plundering this town,  
While protecting the Hindu populace during their slaughter of Muslims. (7)

Dohra :  
Banda Singh’s contingent marched ahead after capturing the town of chhatt,  
And established a camp at a still forward location.  
After selecting a higher hill feature,  
He himself sat on this raised platform. (8)

**Episode 40**  
**The Episode About Wazir Khan’s Murder**  
*(Wazir Khan was murdered on the Bright Night of Month of Jaith)*

Chaupai :  
After getting information about the war camp of Banda Singh’s forces,  
Wazir Khan’s forces launched an advance attack from the front.  
His army, led by formations equipped with heavy and medium canons.  
Was followed by large contingents of infantry formations. (1)

Adopting a military strategy to wage this war against the Singhs,  
The camel-loaded guns and light handguns provided cover from one flank.  
Approaching Banda Singh’s camp they opened such a volley of gun fine,  
As if a hailstorm was let loose on earth from the skies. (2)

All canons, light guns and long-muzzle guns opened fire all at once,  
Which formed the total arsenal of Wazir Khan’s Mughal army.  
There was such a chain firing of hand-grenades from their side,  
That it mutilated and tore through the trunks of big trees. (3)

Bullets were fired with such ferocity of a lashing rain,  
That one could neither sit, stand nor lie down on earth.  
So much din and dust was raised by the horse’s hoofs,  
That there was a pitch darkness even during the day time. (4)
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नन वच बनी गली बना । उने चमब दिखाये रुंग ।

पुछे पता बना ने बाली जटा । समजद धमले नहूँ किया झट ।

जन कर भाई हंक्री राता। तोरद चमक तितन वात।

dhūṅ dhr uth hō gai ghatā. damkat payāle jānu bij chhatā. 5.

कहाँ आते तर तर सागर । जवे गंगे जीवे सुराग ।

लव भला उन हाट गोले चने ।

छोल पासो नाथ नाथ जाहन। बंद चंह बेहो लुकाहन।

लुतह लोक जी बंद रखह। लारण मारन ताज हुई गाछ वागह। 6.

kahain phakir kahan ham gāraï. karat majūri khāhin sukhāraï.

छोल बंद नाथ नाथ गाछ. singh sūrmen ôngāndहत राहँ. 7.

dohrw : bxo mukblw duie vln sB isrMQ vjIrY pws

ju luti bhāi sabh sūrt ajo इ. जु लुतह बंद नाथ गाछ वागह। 8.

chaupaï : utai bajirai sabh kuchh liā. bandai nē cūkhh sanjam na kä. nabin kichh dārū sikkō bārtāyō. nabin kichh tōp jambūrān āhyō. 9.

हुई सिलवूड आने धुसारी । दिन झड झंग भर वे नाको ।

dūnak माने सुक्ते दक्षे। दिन झूट बिहाई दू झंग कैषे। 10.

उत्त सिरतां अयो पत्षाही। इत लांडवं खान को नाधी।

उत्त होरां यात्रां तहां। इत लित मिल तां लांडवं लांडवं। 11.

dāh : bhayō mukāblā dua valōn sabh sīrnt vajirāi pās. ju lutir bandç sāth thē zakhīrô kiyō na tās. 8.

chaupi : utai bajirai sabh kuchh liā. bandai nē cūkhh sanjam na kä. nabin kichh dārū sikkō bārtāyō. nabin kichh tōp jambūrān āhyō. 9.

हुई सिलवूड आने धुसारी । दिन झड झंग भर वे नाको ।

dūnak माने सुक्ते दक्षे। दिन झूट बिहाई दू झंग कैषे। 10.

उत्त सिरतां अयो पत्षाही। इत लांडवं खान को नाधी।

उत्त होरां यात्रां तहां। इत लित मिल तां लांडवं लांडवं। 11.

कहाँ पकीर खान हम गारें। करत माज़ेरी खाहै गाहरी।

छोल बंद नाथ नाथ गाछ। singh सुरमें ठाँकहत रहह। 7.

dohrw : bxo mukblw duie vln sB isrMQ vjIrY pws

ju luti bhāi sabh sūrt ajo इ. जु लुतह बंद नाथ गाछ वागह। 8.

chaupaï : utai bajirai sabh kuchh liā. bandai nē cūkhh sanjam na kä. nabin kichh dārū sikkō bārtāyō. nabin kichh tōp jambūrān āhyō. 9.

हुई सिलवूड आने धुसारी । दिन झड झंग भर वे नाको ।

dūnak माने सुक्ते दक्षे। दिन झूट बिहाई दू झंग कैषे। 10.

उत्त सिरतां अयो पत्षाही। इत लांडवं खान को नाधी।

उत्त होरां यात्रां तहां। इत लित मिल तां लांडवं लांडवं। 11.

कहाँ पकीर खान हम गारें। करत माज़ेरी खाहै गाहरी।

छोल बंद नाथ नाथ गाछ। singh सुरमें ठाँकहत रहह। 7.
So many sparks flew out from the firing of canons and guns,
As if glow-worms were flitting around in the pitch dark night.
The whole battlefield was engulfed in a thick pall of smoke,
As the guns sent out balls of smoke and fire after explosion. (5)

The menials and non-combatants started deserting Banda Singh,
And started seeking refuge behind the Banda Singh’s camp on a hillock.
The robbers and plunderers who had joined Bands Singh’s force,
Also deserted him for fear of being killed by the enemy fire. (6)

They cursed the mendicant Banda Singh for landing them in trouble,
And felt they were better off while earning their livelihood through labour.
So while all these menials and robbers deserted Banda Singh,
The brave Singhs did not budge an inch from their positions. (7)

Dohra : So there was a fierce encounter between the two forces,
Although Wazir Khan’s army was equipped with all kinds of weapons.
But all the robbers and dacoits in the Banda Singh’s camp,
Deserted him without laying their hands on any treasure. (8)

Chaupai : While Wazir Khan’s army was well provided with ammunition and provisions,
Banda Singh had not stored anything for fighting this war.
Neither had he supplied any weapons and ammunition to his force,
Nor had acquired any canons and medium guns to fight this war. (9)

While the Royal Mughal force was equipped with full provisions,
The Singhs did not have provisions even for the next meals.
While the Mughal army possessed bags full of gold coins,
The Singhs arranged everyday’s provisions through loot and plunder. (10)

It was indeed a rare miracle of the supreme Divine,
That a mendicant stole a victory over a powerful sovereign.
God’s Divine Will can lift a mountain with a twig of grass,
As well as suck up an over brimming ocean totally dry. (11)

The two veteran Singh, Aali Singh and Baaj Singh asked Banda Singh humbly:
Why was he not mounting his horse to take up the command?
Then Banda Singh exhorted all the Khalsa Singh warriors,
That they alone should hold the ground for a few more hours. (12)

Thereafter God Almighty would Himself come to protect them,
And all the Mughal forces would be defeated and destroyed.
Then all the Singhs beseeched Banda Singh once again,
That, they, on their own, could not hold on even for moment more. (13)


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dôhrâ : 


chaupaî : tum bin ham tç laryô na jâî. sîs su tum dhîg dçhin lagâî.
  
mâlak hath bin sir ham âç. ham kim bachain turak âgc pâç.18.
  
ham paryô jahâj samundar mânî. bhâmain rakhô bhâmain dçhu dubâî. 
  tum mâlak hui rakhô bachâî. turak âtâ ham lûnîn nâhîn.19.
  
  kim ham in sang pujai larâî. mîrç tôpan kç ab ud jânî.
  châr ghardî ham kîn in thallhain. tum bin bachain na ham ik palai.20.
  
  tum bin ghardî na ik ham lardain. tum bin cêk ghardî main marain.
  tum bin ham lâr sakain su nâhîn. tôp jambûran sôn ud jânîn.21.
  


Dohra : There were two veteran Singhs S. Baaj Singh and S. Sham Singh, Who were sent with Banda Singh by the Guru Himself, They and all other Singhs pleaded with Banda Singh with folded hands, (That Banda Singh must lead and participate in the battle). (14)

Chaupai : They told him that they could not fight without his leading them, But they would make the highest sacrifice under his command. Since the Khalsa Singhs alone had stood while the mercenaries had deserted, It was upto Banda Singh either to protect them or to get them killed. (15)

Since they had no other place where they could escape and take refuge, They would prefer to sacrifice their lives at his bidding. (16)

Dohra : Then Banda Singh instructed those pleading Khalsa Singhs, That they should continue to fight alone for a few hours more. After that he would offer a prayer to the Guru to bless them, And seek His blessings for their victory over the Mughals. (17)

Chaupai : The Singhs replied that they could not resist for such a long period, As they found it impossible to hold on even for a minute. Since they had come to make sacrifice at Guru’s instructions, How could they survive Mughal’s onslaught without His protection? (18)

Since their ship of life had been caught in mid-stream, Now it was upto Banda Singh either to sink them or save their lives. Being Guru’s blessed One he alone could offer them protection, Since they were in extreme minority against the Mughal’s vast army. (19)

How could they fight with the Mughals, being in such a minority? As they were likely to be blown up by the enemy’s cannon fire. What to talk of resisting the Mughal’s offensive for a few hours, They could no longer survive even for a minute without him. (20)

Since They could not fight without his command, They would perish in a moment without his protection. Since they lacked the nerve to fight without his protection, They were likely to be blown up by the canon and gunfire. (21)

Dohra : They reminded Banda Singh of his earlier promises of protection, That the Mughals’ canons would not be able to hit them. That the fire from Mughals’ weapons would hit them back, And that they would be destroyed by their own arms. (22)
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chaupaí: Singh majhilaan bandai kahi. har harhain tum baithi rahi. bandai chhadke chhch bhag. larday khalay hui hui agay.

dohra: uchchhi rodi dechhikai bandai baithyo jai. bajairai golnadaj saadi akhyo dchu utdai.

24.

dohra: uchchhi rodi dechhikai bandai baithyo jai. bajairai golnadaj saadi akhyo dchu utdai.

chaupaí: tab lokan ko chint par. bandai baitha ihayn rahi mar.

26.

dohra: uchchhi rodi dechhikai bandai baithyo jai. bajairai golnadaj saadi akhyo dchu utdai.

chaupaí: tab lokan ko chint par. bandai baitha ihayn rahi mar.

28.

dohra: uchchhi rodi dechhikai bandai baithyo jai. bajairai golnadaj saadi akhyo dchu utdai.

chaupaí: tab lokan ko chint par. bandai baitha ihayn rahi mar.

29.

dohra: uchchhi rodi dechhikai bandai baithyo jai. bajairai golnadaj saadi akhyo dchu utdai.

chaupaí: tab lokan ko chint par. bandai baitha ihayn rahi mar.

30.

dohra: uchchhi rodi dechhikai bandai baithyo jai. bajairai golnadaj saadi akhyo dchu utdai.

chaupaí: tab lokan ko chint par. bandai baitha ihayn rahi mar.

31.
Chaupai: But the bravest Majhail Singhs assured Banda Singh,  
That they would fight with the Mughals even without his participation.  
So as Banda Singh’s own followers started deserting him,  
The Majhail Singhs kept on fighting with the Mughals from the front. (23)

Dohra: Selecting a hillock after a thorough surveillance of the battle field,  
Banda Singh positioned himself atop that hillock.  
Whereupon Wazir Khan ordered one of his best gunners,  
That he should target and blow up Banda Singh atop that hill. (24)

But Banda Singh kept sitting silently despite this gunfire,  
Even as a fierce battle ensued between the two sides,  
Even in the midst of intense hail of bullets from enemy guns,  
Banda Singh did not budge an inch from his position. (25)

Chaupai: Feeling highly concerned for Banda Singh’s life in this situation,  
They reckoned that he would get killed while sitting there.  
While his followers kept on running for cover to save themselves,  
The bullets kept flying past them with hissing sound. (26)

While some surmised that Banda Singh would get killed there,  
Others believed that he, being a saint, would disappear.  
Some other remarked that they would be the worst sufferers,  
Since they had large families dependent on them. (27)

But the Khalsa Singhs being highly motivated and provoked,  
Kept up the fight from the front in the true Khalsa tradition.  
They asked Banda Singh to keep sitting atop the hillock,  
And assured him of his survival till they were alive. (28)

Then a traitor among the Khalsa force tried to betray them,  
As he prepared to run away after a lot of loot and plunder.  
But he fell down from his horse and died instantly,  
As Divine justice struck him for the sins he had committed. (29)

Dohra: At this Banda Singh smiled and called for his horse,  
With a remark that God Himself had arrived to protect them,  
Directing the Singhs to loot, plunder and slaughter the Mughals,  
Banda Singh shot one (of the Guru’s gifted) arrows. (30)

Chaupai: A lot of dust and din arose as this arrow was shot,  
Which blinded the Mughal army’s eyes of their vision.  
Since they were blinded by the intense dust and smoke,  
They perished after fighting among their own ranks. (31)
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41. bandç shahir dâkhal hônà
(shahar bâvan madh bâvnî tahir turak daç bhajâi)

dôhrâ : shahar mânhi dâkhal kîyô bâj singh jih nâm.
jâti ball jat bans thau mîr pur pattî us gâm.1.

chaupaî : thô bandâ nç divân banâyâ. labhyô mâl sabh us saumpâyâ.
charç bhai thç atî surç. dui thânî dui rahain hajûrç.2.

dôhrâ : bâj singh au râm singh kîr singh siâm.
tin kô bâvan sabh daî au dayô bandai sabh kâm.3.

chaupaî : âlî singh nâib thahirâyâ. mulak bâvnî un ugrâyâ.
bândâ sarîndai dâkhal bhayô. bajîrai mâl su bandubsat kayô.4.
Soon the Khalsa Singhs roared and attacked the Mughals,  
As a lion attacks a flock of deer (in a dense forest).  
Those commanders of the Mughal force who confronted the Singhs,  
Were slaughtered by the Singhs on the battlefield. (32)

Nawab Wazir Khan was found grievously wounded and crying,  
As a Singh warrior had fixed a sharp wooden peg through his body.  
After dragging his body with a pair of young bullocks in the fields,  
Banda Singh ordered Muslim tyrant’s body to be burnt in fire. (33)

Dohra : So was Wazir Khan (the killer of Guru’s son), murdered,  
In the moonlit night of the Indian month of Jeth¹ (June).  
The year of this tyrant’s execution was 1767 CE or 1710 (B.S.),  
And the place of his execution was Chappar Chiri². (34)

**Episode 41**

**Banda Singh’s Entry into Sirhind**  
(The Muslims were turned out of the city and fifty-two villages)

Dohra : (After defeating the Mughals at Chhappar Chiri) Singhs entered Sirhind,  
Their contingents were led under the command of S. Baaj Singh.  
He belonged to the Bal sub-caste of the Jat Sikhs,  
And he was a resident of Mirpur Patti village in Amritsar. (1)

Chaupai : He was appointed as the custodian of Sirhind by Banda Singh,  
And handed over all the captured treasure to him.  
All the four brothers, including Baaj Singh, were the bravest of the brave,  
While two of them looked after the police arrangements of Sirhind province,  
The other two acted as the personal bodyguards of Banda Singh. (2)

Dohra : While the two elder brothers were named Baaj Singh¹ and Ram Singh²,  
The younger two were named Koer Singh³ and Siam Singh⁴.  
They were made incharge of the whole Sirhind Province of fifty-two villages,  
And instructed to deal with all the administrative affairs of the state. (3)

Chaupai:S. Aali Singh (of Salodi) was appointed as the deputy custodian,  
And made incharge of the revenue collections from the province.  
The Banda Singh entered into the precincts of the city of Sirhind,  
And took possession of the whole treasure of Wazir Khan. (4)

He occupied, but he did not ransack the city of Sirhind,  
For which lapse he had to repent later on,
shahar rukyō sō luttyō nāhī. chūk gayō su vakhat pachhutāhī. 
satigur bachan thō shahir ujrāvna. lūt kūt bhuı sang milāvan.5.

sorghini : bhūl gayō vahi kār satiguri bhecjyō jim kahi. 
tau hī bhayō khuār shahir sarāpyō un rakhhiyō.6.

chaupaī : bandç shahir su rakhyō bachāī. daī takian ugrāhī pāī. 
hindū kār su dār banāç. muslamān luki chhappi bachāç.7.

chaupaī : pāil pās ghudānī garāma. tahān bahut hain khatrīan dhām. 
rāmrayan kç masand kahāvain. karain maskarī khālsai khjāvain.2.
The Guru had instructed him to demolish the whole city,  
And raze it to dust after thoroughly ransacking it. (5)

Sorha : Banda Singh had forgotten the mandate of the Guru,  
With which he had been sent by the Guru.  
He had to bear the consequences for his disobedience.  
For preserving the cursed city of Sirhind. (6)

While Banda Singh preserved the city of Sirhind,  
He collected a ransom from its residents.  
While the Hindus were given various positions in administration,  
The Muslims managed to save their lives by hiding themselves. (7)

Dohra : S. Baaj Singh (the custodian of Sirhind), used to mount his horse,  
After putting his foot on a Muslim’s head for a stepladder.  
He ordered all the Muslim population to be exiled,  
From the entire territory of fifty-two villages of Sirhind. (8)

He got the entire Sirhind province liberated in a moment,  
Which had a human population of thirty six lacs.  
Then Banda Singh assembled the Khalsa forces and instructed them,  
That they should rob and kill all the Muslims. (9)

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**Episode 42**  
The Episode About Ram Rayyas¹ and Bhujangis  
(Banda Singh’s chastisement of Ram Rayyas at Ghurani²)

Dohra : There used to be one Guru’s Singh named S. Bulaka Singh,  
Who used to stay with S. Aali Singh (of Salodi).  
One day he stood up with folded hands,  
And made a humble petition to Banda Singh. (1)

Chaupai : He referred to a village Ghudhani³ near the town of Payal,  
Which was inhabited by a large number of Kshtriyas.  
Claiming themselves to be the designated officials of Ram Rai sect,  
They indulged in poking fun at the Khalsa Singhs. (2)

One day he organised a Gurbani recitation session there,  
Followed by a Sikh prayer concluding with a choral recitation of “Waheguru”.  
Taking offence at their recitation, they broke his musical instrument,  
As well as made uncharitable remarks against him. (3)
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में मंडित्रूण वी हिल्मन बली। उम वें तायं दीवं रमादुड खाली।

दी उम वें खो जीवी आइ। मैं दें उसी सिती बिनम ॥

au satigur ki nindya karì. ham kaun nahn vahi bisrat gharì.
thì ham kau bahu kĩnĩ māra. sō tō hamnaî dāi visār।

dohra : puqīr muey Awpī muXo Awpī muXo n vwihgurU bol।

Xo kih duqwro BMnXo qO mwrXo kys muih Kol।

dôhrâ : putar muç âpai muyō ab muyō na vāhigurū bōl.
yō kahi dutārō bhannyō tau māryō kṣs muhi khol।

UM sāntā vālī tevēl ke bāh bāla bālā।

tum jattan hui ḍukhṭayā layō thō gurū banāi।
gōbind gōbind singh kahain kahain sacho pātishāhī।

chaupaî : yō sun bandç gussā kīyō. pāil thānā tis likh diyō।
jā kar tis tē bādīc ḍchu. mār lūt tis pīnd pharḍchū।

chaupaî : bandç malçrhi chardhtī kari. sōū malçrhi dhāk tim parī।
lūt katal ki uthī avāzā. turc lutcīc bahu tis kāj।

chaupaî : malçr kotīc dī sudhāī}

43. mālçr kā parsnag
(mālçr kotīc dī sudhāī)

chaupaî : bandç malçrhi chardhtī kari. sōū malçrhi dhāk tim parī।
lūt katal ki uthī avāzā. turc lutcīc bahu tis kāj।

sātīgūr vāk uhan āi ardo. āvat jam dal kar diō khardō।
aur chahiyaat gur aur banāi। ḍkhhu satīgūr ulat bādaāī।

dohra : pāil thānā pāikai līnc masand phardāi।
kichh kūc sabh lutt lāc ḍinch pindōn kadhāi।

43. mālçr kotīc dī sudhāī
For the abusive language that they used against the Sikh Gurus,
He could not forget their tirade (against the Guru) even for moment.
Although they had man-handled and beaten him brutally,
But he had taken that personal humiliation in his stride. (4)

Dohra : They taunted that although their Guru and his sons had died,
The Sikhs had still not abandoned their recitation of Guru’s words.
With these sarcastic remarks they not only broke his two-stringed instrument,
But also thrashed him by dragging him by his ruffled hair. (5)

They remarked that those rustic Jats had rallied together,
And had declared Gobind Singh as their great Guru.
Since then they had been chanting Gobind Singh’s name,
And had been branding him as a Divinely anointed sovereign. (6)

Chaupai : Feeling highly offended at these reported remarks of Masands,
Banda Singh sent written orders to the Police incharge at Payal.
He ordered these Masand Khshtriyas to be taught a lesson,
That they be arrested after ransacking their households. (7)

Dohra : The police incharge despatched a force to their village,
And they put all the Masand followers under arrest.
Not only were some of them thrashed and their households ransacked,
But they were turned out from their village. (8)

Episode 43
The Episode of Malerkotla
(Chastising the Pathans of Malerkotla)

Chaupai : When Banda Singh prepared to capture Malerkotla (after chastising the Masands),
The people panicked throughout the territory of Malerkotla.
As the rumours about the plunder and massacre of Malerkotla spread,
Many mercenaries and robbers prepared to avail themselves of this opportunity. (1)

Guru’s injunction in favour of Malerkotla made (after younger Sahibzadas’) execution,
Prohibited the advance of Khalsa forces intending to ransack Malerkotla.
It was indeed the gesture of the Great Guru’s magnanmity,
Which changed what the Khalsa had intended to do (with the Pathans). (2)

Dohra : Once, earlier, Banda Singh had stayed at Malerkotla,
For over a period of four months in this town.
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dōhrā : čck samain bandā tahān thō rahyō mahinč chār. kishan dās svāvī karī baničn vich bazar.3.

chāmpī : mālā mā ārārī ārāī mā fīlāne. ānvāc chāne bāpān thōn 1. dhēmā bhūg mā kīch chēt bād 19.

chaupaī : sunat su baniō āi su milyō. uskō bandō ādar karyō. kahyō māng jō māngān jōgā. us māngyō dukh dēch na lōgā.4.

caupā : sunq su bxIE Awie su imlXo [ ausko bMdo Awdr krXo [ khXo mWg jo mWgn jogw [ aus mWgXo duK dyh nh logw 4.

chaupaī : sunat su baniō āi su milyō. uskō bandō ādar karyō. kahyō māng jō māngān jōgā. us māngyō dukh dēch na lōgā.4.

khr kql qy sB rK lyho [ pYsw cwho qyqw loho [ ipCl sXwx aun Awn sunweI [ iem gur bc qb AVXo AweI [5[

kahar katal tō sabh rakh lēbhō. paisā chāhō tētā lōhō. pichhal sayān un ān sunāi. im gur bah tab ardyō āi.5.

khr sargāt kātē udī mānē. kātē āvānīrī mō tārī ānē. tārī kēdē bātārī ṭōrē. ṭōrē kēdē tārī ēmē ēmē 16.

bāj pathān gāc tahan sārā. bāchā lardāōn jō nāhīn māṛc. jāi raḷc vahi delli laaura. urc bahcain nāhīn kī hī thāur.6.

khr kathāt bāte udī mānē. kātē āvānīrī mō tārī ānē. tārī kēdē bātārī ṭōrē. ṭōrē kēdē tārī ēmē ēmē 16.

pathānān māl su japtī kari. shahār ugrāhī paisc dharī. laī singhan kō dīnō bānt. singhan āchhai din bhac kāt.7.

caupā : khidru jō māng jō māng jō gādū. us māngyō dukh dēch na lōgā.4.

khr sargāt kātē udī mānē. kātē āvānīrī mō tārī ānē. tārī kēdē bātārī ṭōrē. ṭōrē kēdē tārī ēmē ēmē 16.

pathānān māl su japtī kari. shahār ugrāhī paisc dharī. laī singhan kō dīnō bānt. singhan āchhai din bhac kāt.7.

chaupaī : akhvāj khidru jō hūt mārdū. daūdhān main thō bādō gādūd. kaḍḍhi gōr tē khārō kārēyō. sāth kandh kai usāī tikāyō.9.

khr sargāt kātē udī mānē. kātē āvānīrī mō tārī ānē. tārī kēdē bātārī ṭōrē. ṭōrē kēdē tārī ēmē ēmē 16.

pathānān māl su japtī kari. shahār ugrāhī paisc dharī. laī singhan kō dīnō bānt. singhan āchhai din bhac kāt.7.

buddhō pīr jū māṛc sadāyō. tariyā purash us dēchīn pahirāyō. us kē jāgā dāi dhhāī. āi bhī kaṛdī dīyō gōraun phukāi. 11.
A trader named Kishan Das had served him there,  
During his stay in the main market of the town. (3)

Chaupai : So when this old trader host approached Banda Singh now,  
Banda Singh extended him an honour as was due to him.  
When Banda Singh offered to grant him what he deemed to desire,  
He pleaded for mercy for all the residents of Malerkotla. (4)

He beseeched him against the massacre of the citizens,  
But offered to pay as much financial penalty as he demanded,  
Thus this trader’s plea on the basis of his past acquaintance,  
As well as Guru’s injunction avoided the ransacking of Malerkotla. (5)

All those Pathans fled and escaped from the city,  
Who had survived the battles fought with the Singhs.  
They had joined the Mughal forces stationed at Delhi and Lahore,  
Since they had no chance to survive at any other place. (6)

Banda Singh ordered for the confiscation of all Pathan properties,  
As well as imposed a heavy fine on all the residents.  
The collected revenue was distributed among these Singhs,  
Which enabled them to spend their days in peace and comfort. (7)

Dohra : Thus the Khalsa force also came to be provided with money,  
As more and more collections of revenue came to them.  
Whosoever put up defiance to the Khalsa’s edicts,  
Was brought under the Khalsa rule through the use of force. (8)

Chaupai : Khawaja Khijar whom (the Guru) had nicknamed Khwaja the coward,,  
Was considered to be the most muscular among the Pathans.  
His dead body was dug out of his grave (by the Singhs),  
And propped up against a wall (for public display). (9)

The person whom Banda Singh had considered a great tall warrior,  
Had been killed like a jackal by the brave Singhs.  
They burnt his dead body by setting it on fire,  
As well as of another who used to be called Sheikh Saddo.2 (10)

He used to be worshipped as an ancient Pir of Malerkotla,  
Whom both men and women used to pay their obesaince.  
After digging out his dead body and setting it on fire,  
His tomb was dismantled and levelled up. (11)
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उत्तरूर भरजव मध्य छिटे देखाचि। दिने भरजवक्त भिले नू भरिं।
बाड़ी डाड़े सिख पीर भूलिल। भलदीय कारखाने मध दुम गै।
तुरक मुलक साहब लियो उग्रही। दियो मल्वानियं मिल जु आ।
भाति भाति सिंह बियो मुखिया। मल्वान लगाण सेह गियो गई।12।

मल्वान गो सु कीय नियोग। बेले बीयो लियो नियोग।13।

dohrw : फिरंग बादपी धज्जने लीयं बेहीं नियोग।
बेले नींद परीधान मुख वर्जन नियोग।14।

dohra : हिसार बागी परगना लिंग कों मिलाई।
कानठाल जिंद पानिपत मुनाक कराल राली।14।

chaupai : पानिपत जहांदुंग बंदाई गदवाच। तुरक पहुंच कों लङहन ना पाई।
चोरी जों दों पता बियो चैट। तिम तिम भादुं दुःखो अत हो।15।
बेटे बेदीं लंबा अविचल। बिल बावर डर पदले बचन।
देखो खर पवं सो पहर लेंट। उदव घुडव भाड़ जट कों मिटे।15।
कटाई दों गुं वसंध हाथी। गिरच बाजी खाल चल लख।
रक्ष्यो ना राक्षो उस पाई। तुरक धुकात अग ताल लो।16।

44. भूमिका भागचें आँखे निष्पन्ने
(‘जोड़ धालणे झंडे हुल्लठे’...)

44. parsang duâbç kô likhyaç
(‘gadd khâlsai jhandç jhulâç’...)

dohrw : बेले भलें मध चुपच बड़ने चुपचे मादि।
भुजव बङ्ग जाणे लुपटी लेटे न मादि।1।

dohra : बंदाम मालर्च माल चर्डौं वादौं दुहाए मादि।
mulak chhôk gayो लर्दाई कों ना कहाई।1।

chaupai : राहों जलन्दहर पुर हुशीहरा। तुरक चहांदक हुईं गाटे पार।
बंदासत न्ड बेदीं जींड। सिख मादिभ मुखव मध चींड।1।

चुपचे लेंज बटे झंडे सिंध। बेदीं जींड चलनी लंट।
ने बुढ़ अर्ज लेंजे भांग। बेदीं जींडे मंडे जताय।1।
duâbç लोग भङ्ग वाहु सिखसा। बंदाम रिट चहाली वाक्ह।
जो भुक्को यौ बंदाई पाई। बंदाई दिनो सो राजाई।3।
Collections of revenue were made from the Mughal ruled territories, 
And handed over to the Malwa Singhs who had joined Banda Singh’s force, 
Bhai Fateh Singh was appointed the commander of the Malwa force, 
And all others were instructed to follow his command. (12)

After handing over the custody of Malerkotla to the Malwa Singh,
Banda Singh made Bhai Fateh Singh the Nawab of this province. (13)

Dohra: The Hissar province with a territorial jurisdiction over fifty-two villages, 
Was annexed and merged into (the Malerkotla territory). 
Besides this, territories of Kaithal and Jind provinces upto Panipat, 
As well as some parts of Moonak and Karnal were also included. (14)

Chaupai: Banda Singh got (the Khalsa) standards planted at Panipat, 
So that no Mughal force could dare to cross the Khalsa territory. 
Even as some burglar tried to pull out the poles of Khalsa flags, 
These went still deeper than their earlier positions into the earth. (15)

If some one tried to cut the supporting ropes with a sharp weapon, 
His own arms would get amputated with the first contact, 
No security guards were deputed to guard these Khalsa standards, 
Since a Muslim intruder’s body would get instantly burnt in its proximity. (16)

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**Episode 44**

_The Episode About Doaba Region_

( _The Khalsa planted and hoisted its National Flags_)

**Dohra**: After the capture of Malerkotla province by the Singh,
Banda Singh launched on a mission to capture Doaba. 
Since (the Mughal) rulers had fled away (at the approach of Banda Singh) 
Nobody had the guts to fight against Banda Singh’s valour. (1)

**Chaupai**: After vacating their garrisons at Rahon, Jalandhar and Hoshiarpur in (Doaba), 
The Mughal forces fled away and crossed over the river (Ravi). 
After taking over the whole region and consolidating his position, 
Banda Singh handed over the civil administration to the Singh. (2)

There were large-scale conversions into the Sikh Panth, 
As Banda Singh had started a different tradition of conversions. 
Whenever any impoverished person approached him for a monetary help, 
Banda Singh rewarded him profusely with plenty of wealth. (3)
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दक्षिणें दासी भिले सु अर्टी। धर्म वे दीनी मुख्त सुगंधी।
अंद मुख्त दे अर्टी भिले देव। देवे दिलामें लाये धमे देव।1.

phiaग्वर्दः वालं मिल सु अर्टी। ऊपर देव वसी विन लामटी।
विलेन बिले है अर नीं। गुटे दोहीनें मुख्त दोमैः।2.

हिंदून को तो बड़ सुख पायो। मुसलमान को वक्ह जतायो।
हिंदून तैय वे बहि जिवाई। हुई राष्ट्र सो मुख वासिवाई।3.

दोह्रा : पाटीभाँ भिलन इंद्र वे में माफ़ गती उड़ि।
विलेन लिखत दूब वे में लंबे बेंगे बंधे उड़ि।4.

दोह्रा : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।4.

dohrâ : धर्म वे दीनी मुख्त सुगंधी। धर्म वे दीनी मुख्त सुगंधी।
धर्म वे दीनी मुख्त सुगंधी।5.

हिंदून नो बड़ सुख पायो। मुसलमान को वक्ह जतायो।
हिंदून तैय वे बहि जिवाई। हुई राष्ट्र सो मुख वासिवाई।6.

दोह्रा : पाटीभाँ भिलन इंद्र वे में माफ़ गती उड़ि।
विलेन लिखत दूब वे में लंबे बेंगे बंधे उड़ि।7.

दोह्रा : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।7.

dohrâ : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।8.

दोह्रा : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।8.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।9.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।9.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।10.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।10.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।11.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।11.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।12.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।12.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।12.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।12.

纳税ते : पाटीभाँ हिंडून लाई माफ़ वसी देव।
पाटीभाँ बिले लाई माफ़ वसी।12.
When Phagwara rulers submitted and accepted Banda Singh’s sovereignty, He handed them the powers to make revenue collections on his behalf. When the custodians of some other regions also submitted voluntarily, Banda Singh took ransom on the pretext of providing them security. (4)

While the Hindus felt extremely safe and happy under Banda Singh’s rule, The Muslims had precarious existence under this new dispensation. They had to live their existence, perforce, under the Hindu domination, As they could live in this region now merely as subjects. (5)

Dohra: Beginning from the cities of Panipat and Hissar (in the south and the west), Banda Singh’s rule extended up to Patti in the Majha region. No Muslim could dare to beat a ceremonial royal drum, Nor shout the morning Muslim Azan (in the Banda Singh occupied territory). (6)

Chaupai: Banda Singh occupied the entire Pathan ruled territory, Upto the towns of Sathiala and Butala (in the Majha region). After that he occupied the whole territory of the Jaiswali Valley in the hills, And made the population of Doon, Parrol and Basoli areas his subjects. (7)

While the revenue collections being made under the Mughals were terminated, The collections on behalf the Khalsa rule were fixed and implemented. While those who submitted voluntarily were treated as subjects, Those who defied the Khalsa dictat were chastised and eliminated. (8)

Dohra: When Banda Singh assessed that Mughals’ writ no longer ran in Punjab, And people of Punjab had completely stopped paying any revenue to them, He ransacked the north-western regions of Kashmir, Bahawalpur and Bhakhar, And accepted big ransom amounts for sparing their lives. (9)

Chaupai: Hearing the news of Banda Singh’s occupation of entire Punjab, The rulers of all the twenty-two states of Mughal empire felt threatened. Even the people of Kabul (in distant Afghanistan) felt extremely concerned, Lest Banda Singh should invade their own country as well. (10)

Dohra: With Banda Singh’s occupation of the remaining Doaba region, The whole of Punjab and its Punjabi populations came under his command, Whosoever did not submit to his sovereignty voluntarily, Was instructed to join the Khalsa rule through the despatch of messengers. (11)

Chaupai: The Khalsa’s (saffron) standards were hoisted (to herald the Sikh sovereignty), And all the Mughal flags (with the crescent moon) were dismantled. While S. Baaj Singh was appointed as the Singh Nawab of Sirhind, His second brother (Ram Singh) was made the custodian of Doaba region of Punjab. (12)
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पठाठवेट में सबसे महत्वपूर्ण। अहिंस तत्त्व भस्म नहीं।
जीव खोए रहेंगे हिंस मचने। चेपे नयाँ सेंकै हिँस लगने।
पथानकोट अु अचाल कराल। माया दुख दोन सबकरुँ।
बीच में ती खेम लें लगी। देवल ले। विधिबिधान शुभकोट।
सिरी लेबो दद दक रहियः। भीड़ दुख तंग सबकरुँ।
की को देवी देवी दुख। कीर्ति हस्तें। धर्म लागे। तारी महीने।
सिंह ले। त्योहार देय दिखा। दिन दिन सबकरुँ।
दिली लहौर धर्म सबकरुँ। अग्नि तुरां तो भरुः।
सलाम। बीच देवी देवी दुख। कीर्ति हस्तें। धर्म लागे।
कीर्ति हस्तें। धर्म सबकरुँ। सबकरुँ। कीर्ति हस्तें।
चाँपेट भोजन सुविधा। संयम। संयम। संयम।
सबकरुँ। सबकरुँ। सबकरुँ। संयम।

cơphē: pwxIpq lO pTwx su kotI Kwiem ikly kIey hYN jot 
bMdw kdy ikqy gV jwvY Kbr krY nihN ieklo DwvY
chaupaI: pânipat lau pathân su kôta. kâim kilç kîc hain jôt.
bandâ kadç kitç gard jâvai. khabar karai nahin iklô dhâvai.16.

dôhrâ : bandai bidh tab yaun thai vich kilian thânc pâi.
i ik jâgâ âpni lîn vich chinâi.15.

chānpē: pwxIpq lO pTwx su kotI Kwiem ikly kIey hYN jot 
bMdw kdy ikqy gV jwvY Kbr krY nihN ieklo DwvY
chaupaI: pânipat lau pathân su kôta. kâim kilç kîc hain jôt.
bandâ kadç kitç gard jâvai. khabar karai nahin iklô dhâvai.16.

sabh gardhîan main phir kar âvai. sabhan kî já khâtar kâravaï.18.

sabh man kî bât batâvai. sabhan kî vahi chint mitâvai.
sabh kî vahu pûrç âsa. sabhan kç à bahai su pâs.19.

dôhrâ : jim gôpîan kç karishan jî kahô rahain sabh pâs.
tim bandâ kilian phirai nitparti pujâvai âs.20.

chānpē: pwxIpq lO pTwx su kotI Kwiem ikly kIey hYN jot 
bMdw kdy ikqy gV jwvY Kbr krY nihN ieklo DwvY
chaupaI: savçn nahin vahi sârî râta. binân sunî su batâvai bát.
dür darshî jó sidhi kahâvai. bandai nûn sô siddhî âvai.21.
Then Banda Singh raided the towns of Pathankot and Achal Batala\(^{13}\),
And occupied the whole province around these towns.
While the third brother of S. Baaj Singh was made its custodian,
The fourth brother became a bodyguard of Banda Singh. (13)

Banda Singh’s invasions created such a terror at Delhi and Lahore,
That no Mughal ruler dared to confront and challenge Banda Singh.
While no Mughal ruler dared to violate the demarcated territory of Banda Singh,
Only his Khalsa saffron flags were allowed to flutter at Panipat. (14)

**Dohra** : With a view to consolidate his position in the occupied territory,
Banda Singh established police stations inside the captured forts.
A part of the accommodation was constructed in the forts’ precincts,
For the exclusive use of Banda Singh’s stay. (15)

**Chaupai** : Thus, from Panipat (in the South) to Pathankot (in the north),
Two inter-connected forts were constructed (at each strategic sites).
Banda Singh kept on inspecting these newly established sites at random,
Without sending any prior intimation about his impending visit. (16)

He entered these forts, all of a sudden, unnoticed by the guards,
As he could enter a building even when it was barred and locked.
He could disappear underground or fly high into sky at will,
As well as become invisible while standing close to a person. (17)

He could survive without partaking of any food or water intake,
As well as arrive at any place of his choice without notice.
He could reach and inspect each and every post and fort,
As well as gather every kind of information from every designated post. (18)

He could comprehend everyone’s intentions being omniscient,
As well as allay every one’s fears and worries of any kind.
He could make provisions to the extent of everyone’s expectations,
As well as he could be present simultaneously with everyone. (19)

**Dohra** : As Lord Krishna could be present among his myriad consorts,
Which made them speak of His proximity with each of them,
Similarly, Banda Singh could be present at all times in his forts,
As well as manage to fulfil the daily demands of his forces. (20)

**Chaupai** : He could go without sleep the whole night without feeling insomniac,
As well as comprehend anybody’s thoughts without listening to his verbal expression.
Banda Singh was empowered and possessed with the powers of telepathy,
As he could visualise and decipher phenomena happening at a great distance. (21)
अभिमा भक्ति की सिद्धि प्राप्त। विविध मिठवे वे वे धक्खाम। भुजि मिठवे मायी की साधि। भीड़ मिठवे की सिद्धि भक्ति 122।

अभिमा महिमा थी तिह पास। रियही बरिह को ठों पर्काश। उदनी सिद्धि साधि थी वाही। बहुत सिद्धि थी तिस्की घाँटी। 22।

मधु धूने दे पत्न आये। फिर तो आये अपार घाँटी।

मधु धूने दे पत्न सिद्धि। भीड़ में वे सल चलरद वर्जनी। 123।

जल कुहानः तक बाहर आवै। बिन हि अग्न अगन जागवाई।

चहाई तो लक्षव नॉन बराश। कहारो करः जल चला दराश। 23।

पवन वागत सो दात हताई। अवत सानी पल पागै।

असी जुगता आये अच्छई। दिल खुशी रे लक्ष रे। 24।
He was also possessed with the power of reducing his body to a micron,
As well as the power to exercise complete control over men and matters.
He had mastered the art of flying into space without effort,
As well as mastered the art of controlling several other phenomena. (22)

He could make the water flow out of a well without any device,
As well as start fires without igniting it with any spark.
He could make the rain fall without any clouds at will,
As well as make the flowing river water stand still and calm. (23)

He could make the blowing wind stop and stand still,
As well as change the direction of the facing wind in the opposite direction.
He could work out such strange miraculous and magical feats,
As well as demonstrate these supernatural feats without batting an eyelid. (24)

**Episode 45**

**The Episode About Singhs of Salodi village**

**(Sudden Death of two sons of Aali Singh and Banda Singh’s Blessings)**

**(I have blessed you with another couple of sons)**

**Chaupai** : One day as Aali Singh, (deputy custodian of Sirhind), approached Banda Singh,
Banda Singh shook his head as a gesture of sorrow.
At this, Aali Singh entreated Banda Singh with folded hands,
As to why Banda Singh had turned away his eyes away from him. (1)

Feeling extremely concerned at such a gesture of disappointment,
Aali Singh beseeched Banda Singh if the former had committed any offence.
Hearing these words, Banda made the following remarks:
That both the sons of Aali Singh would die after twenty-two days. (2)

**Dohra** : He told Aali Singh that one of his sons would be hit by a bullet.
While the other son would die without any specific cause.
Feeling extremely astonished at such a horrible prediction,
Aali Singh increased the vigil around his two sons. (3)

**Chaupai** : As (Banda Singh’s predicted) twenty second day approached,
Aali Singh made both of his sons sit in his own tent.
As there was a mound of mud and sand used as a firing range,
The fellow Singh soldiers were having a firing practice there. (4)
में भेंटी हें प्रजा छापा। हूँ एक तुटे हुए घर । भेंटी जेंटी बैठे बड़ी। भेंटी जो बढ़े दिम टोली। 14।
सो होनी ने कहरा कराया। उद वल हुं वजह का लाया।
चहुँ गोली सिस्च वाँध। होनी कहाँ कहाँ किम तारी। 5।

दोहरा : फर्टी सिम चैंडे बत्ते बाल भर सिद्ध राखिय ich।
हुँकुड़ी नूं मनह देव दिम नब देखु अवर नाक年中国 16।
dोहरा : कहनुं भी पिता अच स्वयं किसी नानख है।
हुती जु अवल क्च उसकि कंड। 6।

पंचहरी : उध इंटे सिम भाँडी कुडण। भरी बैंटी नाम उद मुड भजन।
लाक बंडे नूं अवल दक्षण। भुटटू भांडी सिम सिंधु नापण। 17।

चौपाई : टॉप बनदाई मिरृ एली बुलया। मारु उसी जिन सुत गहया।
जब बने ने अवल अपनी सुनवह। 7.

मखँसलु तूँ बनी लोगे। ‘चम ने अवल अवल तूँ लगे।
है जी चलने नूं दें। भांडी सिम में जरूर सिम मेंडु। 18।

मिहारवान हुई बनदाई काहो। ‘हम ने तुमको अवल तूँ लगे।
वै भी जानमें जांरुदी देय। माही सी सुह अवल भी। 9।

46. दीप सिंघ ने दंद देने वे पृथ्वी (
(‘दीपे देने में हरी हुं में दंद’...) 46. dip singh kô dand denc kô parsunga
(‘bandç kahyô main dâi tum dârdah’...) 46. dip singh kô dand denc kô parsunga

दोहरा : दीप सिंघ बुड़ीबुड़ी दें चंदे हे न चंदे।
सिम जिमने दंदे घरी में में देरू कोर रोटी 19।

दोहरा : dip singh chukohic danc chabch na jihin.
jim tiskô dârdain dâi sô main dchun batai।1.

देव दिव बंदे सुपारिंड बंदे बंदे दिवर।
अंद में चाबच दंदे दिव चंदे में हे मिरू मुरफ़। 12।
िक दिन चहोल्ला लया नाम बंदाई दिवान।
अर सबहे चाबच बहास किंग किंग बंदाई जुवान। 2।

पंचहरी : अंद मंडे ने भुप्ती मलङ। दीप सिंघ ने एंटे न धरा।
देव बंदे में इम बें बनने। जिम लूँ बंदे बलने । 3।
As ill luck would have it one of Aali Singh’s sons came within the firing range,
As a Singh soldier was taking an aim in that direction.
As the fired bullet hit right in the skull of Aali Singh’s son,
Whatever was destined could no longer be postponed. (5)

Dohra : While this son Khanu Singh died with the hitting of a bullet,
The other son Mann Singh also could also not survive this moment.
Since both of these sons (twins) were born out of a single foetus,
So both of them died together at the same time. (6)

Chaupai : After the death of the twains, Banda Singh summoned Aali Singh,
And provoked him to kill him who had killed his son.
But even as Banda Singh provoked him to take a revenge,
Aali Singh gave a counter reply in all submission and humility. (7)

Aali Singh remarked that no human being killed his sons,
As they had died after living their allotted lease of life.
He could not blame anybody for the death of his sons,
Since no body had intentionally killed his sons. (8)

Displaying benevolence at such a humble submission, Banda Singh remarked,
That Aali Singh would be blessed with another couple of sons,
They would also be born as twins from a single foetus,
And they should be named as Mahi Singh and Ballo Singh. (9)

Episode 46
The Episode About Banda Singh’s Blessing Deep Singh with Teeth
(Banda Singh remarked that Deep Singh would have Teeth)

Dohra : S. Deep Singh who was known by his surname of Chukohia,
Could not partake of the meals consisting of roasted grams.
I (the author) would narrate the incident of Banda Singh’s blessings,
Of his bestowing the boon of teeth to the devout Sikh Deep Singh. (1)

One day, a devout Sikh made an offering of roasted grams,
In the congregation of Singhs presided over by Banda Singh.
While all the Singhs in the congregation started chewing the grams,
One of the Singhs, in the prime of his youth, did not chew these grains. (2)

Chaupai : At this, all the congregated Singh made the remarks:
That Deep Singh had not taken a single grain of grams.
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chaupaï : aur sabhān nāc mukhhun alāyā. dīp singh nāc dānā na khāyā. 
dckh bandāc nāc us kā kahyō. kim tūn chhōlāc chabhān rāhyā.3.

47. sûbç tç turkān nûn bandāc dā dar haula
(thar thar kamban lagç)

chaupaï : lôk kahain yahi vahi avtāra. jīn dçnç sabh muslç mâr. 
yih sun sôch sabh turkan paï. òr châr gâl yaun chal gâi.2.

chaupaï : patishâh bhî man main im darai. bajîr yahî man sôchān karai. 
sûcbdārî kôî na lçi. bandāc vall pag agai na dçi.4.

chaupaï : patishâh bhî man main im darai. bajîr yahî man sôchān karai. 
sûbcdārî kôî na lçi. bandāc vall pag agai na dçi.4.
Hearing these remarks, Banda Singh asked Deep Singh:
As to why he alone could not chew the roasted grams. (3)

Deep Singh replied that since he had no teeth in his mouth,
He could not chew the hard roasted grains of grams.
But as soon as Banda Singh blessed him with the boon of teeth,
Deep Singh cracked and chewed a handful of roasted grains. (4)

Thus, by making a demonstration of such miraculous feats,
Banda Singh managed to have a large following of people.
Although he had demonstrated countless such miracles,
I would narrate only those I have heard (from my ancestors). (5)

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**Episode 47**
*(The Mughals feel threatened at the Advent of Banda Singh)*

**Dohra**: Aslam Khan¹, who was governor of Lahore, (at the time Banda Singh’s advent),
Was so scared of Banda Singh that he dared not venture out of Lahore.
Since he remained apprehensive about Banda Singh’s invasion day and night,
He felt scared and threatened by Banda Singh’s (rumoured attack on Lahore). (1)

**Chaupai**: The rumour mill made out Banda Singh to be a designated prophet²,
Who had been sent to eliminate all the Muslims (from the Indian continent)
This rumour made the whole Muslim populace so much scared,
That it spread out (like a wild fire) throughout the entire country. (2)

**Dohra**: No sooner did the Muslims hear about Banda Singh’s impending invasion,
They felt threatened and insecure even while sitting in their own homes.
He could kill them even while sitting in their own homes,
Since he was reported to be a mysteriously dangerous person. (3)

**Chaupai**: Even the Mughal emperor at Delhi was as much gripped with panic and fear,
As was the prime minister gripped with the advent of Banda Singh.
No body was prepared to accept the offer of governorship (of Punjab),
As no Mughal Commander volunteered to confront Banda Singh. (4)

The (saffron) Khalsa standards (flags) kept fluttering without any support,
Since no Muslim dared to come near these flags (for fear of being burnt alive).
The Khalsa forces set up a military cantonment at Amritsar,
Since no invader could now uproot their establishment from this site. (5)
अधि सपने लगी मिले भूलभल। लीजे लड़े दिच्च जेब मृ यध। 
छल घेरे दिच्च हमारे लें। धरि सुहु दुर्दत्ति लें। १८।
अपि बहुयो कार लियो मुकामी। कियो बड़ो इक देख सु धाम। 
बाईं थर्डाइ तिह बखशो लारी। खानी सुख दुख दुस्ताने लारी। ६।

खं । नम स्वदु बाँधि दुर्दत्ति पुत्र गँगाजी
(धरार्दी राज लिहीरूड़ी पुत्र घनपाठी)

48. ab parbat kā parsna (pahârdî râj kahilûrîc pur chardhâi)

देवान : धरार से सब मिल घनी चर्चाये सु वहड़ डें। 
धर चीवड़ुड़ लीजे भलेपुर घुड़ डें। १९।

dōhrâ : नाम जां दिलिंग मृ ती धरार। 
नाम चुंब धरार कर्चे खुश। 
खिल गुण मृ सु दुशमन हुंदे। १९।

chaupai : ab ham jitt su lai panjâba. ab chardha parbat kariyai kharâb.
mittarn sukh au dushman dukkha. dayôn pachhân tis rajj au bhukkh. २।

मिल निल घज्जू वे धूष डें। में पक्कत घज्जू धंप घज्जू डें। 
मिल बिगूरूट वे दुहँ दें। में घज्जू वरु जू डें। २१।

jîn jîn satigur kau dukh dayô. sô un chahiyat udhâr utrayô. 
sîr kahilûran kai bahu bâdi. sabhô lardâî in tê vadhî. ३।

माइ धिलू धिलू धरी कुहर। 
पहारमारत बघणे धिलू धरी धव। 
धिलू धवं धिलू धिलू धवं। ४।

jâi dilli in karî pükâr. patishâhî bhakhâyo in kai bâr. 
likhâyo lahaur sarihând parvâng. layâyô chardhâi sab sîc muslamân. ४।

चम लक्ष देह गंध चे गंध। 
शिलाराशि खाँजरे धिलू भंडाबाज। 
मालिकाणे धिलू धिलू। ५।

das lakh phauj rahi darai khandhâra. likhâi layâyô yahi madadtakâr. 
sâhibzâdî inhain marvâc. in dûnc dukh sabhî guru pâc. ५।

पहिलों बनल लाए बनिलू। 
धिलमाराि धिलू धिलू। ५।

sapat dhâm madh dûr milân. hôi sikkh तीह rakhâi karâî।

देवान : डे लाए लिहीरूड़ी लाए धरार दें। 
अबें डे लाए लें नवें अबें कढ़े पुजा लाए। १२।
Banda Singh himself stationed his force at Jaijon\(^3\) in the Doaba region, after selecting a huge palatial house and fortifying it from all sides. He would shower blessings from a raised platform, showering blessings on the good and suffering on the wicked. (6)

**Episode 48**

**The Episode About Hill States**

**(Banda Singh’s Invasion on the Hill chief of Kahloor\(^1\) Principality)**

**Dohra** : After wresting Punjab from the Mughals and being its sovereign, Banda Singh launched an invasion on the Hill states. While he established his own headquarters at Kiratpur\(^2\), he positioned some of his troops on the foot hills of Anandpur\(^3\). (1)

**Chaupai** : Now that the Khalsa had conquered the whole of Punjab, they should then invade and harass the Hill chiefs. The Khalsa should benefit well-wishers and punish their enemies. After identifying who deserved to be rewarded and who to be starved. (2)

Whosoever had been a party to causing harassment to the Guru, deserved to be paid back in the same coin by the Khalsa. The maximum blame must be apportioned to the hill chief of Kahloor, as his actions had aggravated the hostility between the Guru and the Mughals. (3)

It was he, who had approached the Mughal emperor at Delhi, and repeatedly instigated the authorities against the Guru. It was he, who had got the summons sent to the governors of Lahore and Sirhind, and made the forces of all Muslim states (invade Anandpur Sahib). (4)

It was he, who procured a written permission for his own assistance, to be rendered by the ten lakh Mughal forces stationed at Kandhar. He had also been instrumental for the execution of Sahibzadas, as well as all the tribulations that the Guru had to undergo. (5)

The Khalsa should first massacre the people of Kahloor, and thereafter must ransack the whole province of Bilaspur\(^4\). The Khalsa must raze to the ground the Seven Hill Principalities\(^5\), while providing protection to those who came into the Sikh fold. (6)

**Dohra** : So then Banda Singh sent a message to the hill chief of Kahloor, that he must get ready (to face the Khalsa’s wrath).
dôhrâ : tau bandai kahilûrîan kahî khabar hûhu dâr.
    akai tân ham rayyat banô akai larô ham nár.7.

chêhû :
    dôhrâ : tau bandai kahilûrîan kahî khabar hûhu dâr.
        akai tân ham rayyat banô akai larô ham nár.7.

chaupaî : main ñîyô ab parbat lutâvna, gur kahî dhûrd satdhâr milâvan.
    jô kichhu hui kar lihu takrdâî. mûrân tumkô dhôl bajâî.8.

sû sun râjç garrâ kiâ. ham basain parbî bad uchchhî thiâ.
    mantar jantar tuhi pujiay hâm pur nàhi. bahu dçv dçvî rahn parbat mâhi.9.

parbat chardhîc bin alakh na lahyô. im bach agyôn kahilûrî kahyô.
    tau jà içjau chardhî bandô jî bahyô. thî ik thardâ bandç jî kayô.10.

parbat chardhîc bin alakh na lahyô. im bach agyôn kahilûrî kahyô.
    tau jà içjau chardhî bandô jî bahyô. thî ik thardâ bandç jî kayô.11.

sadd lôkan tahin hôkô divâyô. jis hui dukhu sukh istai pâyô.
    ham parbîtan kî siddhi khos ânî. dçv dçvÎ layâ ihân pargâtî.12.

dêw :
    bhû dukhîc chal tih aç gac su dûkh gavâî.
        dûdh püt tih bahu milç man ichchhîc phal pânî.13.

chêhû :
    dôhrâ : bhu dukhîc chal tih aç gac su dûkh gavâî.

chaupaî : râjç kahilûrî phikar bad kîyâ. sabh jalndharîan likkh su diâ.
    ik uthyô abai haur shikâra. ab ral lutîai uskô mâr.14.

thî ekhîc kahilûrî phikar bad kîyâ. sabh jalndharîan likkh su diâ.
    ik uthyô abai haur shikâra. ab ral lutîai uskô mâr.15.
Either he should submit to Khalsa’s sovereignty over his territory,
Or he must be prepared for fight with the Khalsa’s might. (7)

Chaupai : Banda Singh declared that he had arrived to ransack the hill states,
And raze the seven hill states to dust as per Guru’s instructions.
The Kahlloor chief must strengthen all the defences at his disposal,
As the Khalsa was going to slaughter him after making a public declaration. (8)

Receiving this message, the Kahlloor chief felt extremely arrogant and incensed,
As the hill chiefs lived at a strategically higher and safer locations.
The miraculous powers possessed by Banda Singh would also not affect them,
As they enjoyed the blessings of several hill gods and goddesses. (9)

How could Banda Singh’s army, constituted of rustic Jat peasants,
Would be able to bear the brunt of hill-chief’s warriors?
And the Guru who had sent Banda Singh on this mission,
Had he forgotten how had he been dealt by them? (10)

He challenged Banda Singh to climb up the hills to meet his own doom,
This Hill chief had the audacity to address him in this vein.
After this, Banda Singh stationed himself at Jaijon Doaba,
And positioned himself on a raised platform. (11)

He made a public declaration at a large public gathering,
That he could bless them with boons and remove all their banes.
Since he had dispossessed the hill gods and goddesses of their miraculous powers,
He could demonstrate all their powers at that place. (12)

Dohra : So a large number of afflicted people came to seek his blessings,
And they were relieved of their ailments and other problems.
While many among them were blessed with prosperity and family well-being,
Many others were rewarded with the fulfilment of their fond wishes. (13)

Chaupai : Feeling highly alarmed at these tidings about Banda Singh,
The Kahlloor chief sent written messages to the Hill chiefs of Jalandhar.
He informed them that since a new predator was on the prowl in their territory,
They must rally their forces for killing this new intruder. (14)

Banda Singh was still a novice and inexperienced in the art of warfare,
It would be difficult to eliminate him after he became a seasoned warrior.
He would be harassed as was Guru Gobind Singh harassed,
With the assistance of ten lakh Mughal forces (which came from Kandhar). (15)
vahî and bach tidh jim chhad gayô. ab vahî parâchit ham lag ayô. vò bhî kahâvat gur jim karâmâtî. par hai rasâinî ham im jâtî.16.

ab us kô kim laïai pharai. tau ham parbitian kâ kamm sarai.17.

hai parbat bahu lôhç khâna. lc pâras kariyai savran thânî. au ju hai rasâin us páhi. sikh laugî tau chhadigu tânhi.18.

pahi us râjai vanaj hai vahu itô kharach kahin khâi.19.

tau râsân dassai au pâras daç. jô vahi märi laïai hamain kaun bataç. kim chhal sôn us jîvat phardô. us siun pahîlo imai na lardô.20.

kôû kaháî us mârô sabh khûnî. kô kahain bachâu us tç jân apnî. kôû kahai us märô moidânc. ghçr chutraphôn mat pâvai jânc.21.

jim chit ávai tim hi bhâkhain. jîtnak mukh vahu itnâk åkhain. ágc sunô bandç kî báta. vakîl râjan kç ghâlc sadât.23.

bMdy ny rwijAW dy vkIlW nUM Awpxy ispwhIAW dI SkqI vKwauxI

bandç nç râjîn dç vakîlîn nûn åpanç sipâhîn di shaktî vakhûnî

Chaupaî : yau sun râjç bahu chal âc. jô âp na âc un bajir ghalâç. tau âi sabhan mil matô matâç. kim jîvat uskô layâi phardâç.20.

jim chit ávai tim hi bhâkhain. jîtnak mukh vahu itnâk åkhain. ágc sunô bandç kî báta. vakîl râjan kç ghâlc sadât.23.

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Chaupaî : yau sun râjç bahu chal âc. jô âp na âc un bajir ghalâç. tau âi sabhan mil matô matâç. kim jîvat uskô layâi phardâç.20.

jim chit ávai tim hi bhâkhain. jîtnak mukh vahu itnâk åkhain. ágc sunô bandç kî báta. vakîl râjan kç ghâlc sadât.23.
These unskilled Sikh forces were the locust like servants of his legacy,
Which had now the audacity to challenge and confront the might of Hill chiefs.
As their Guru also used to claim that he possessed miraculous powers,
Banda Singh was also reputed to be in possession of an alchemist’s formula. (16)

Either he was believed to possess an alchemist’s stone or another alchemic formula,
With which he was alleged to take out gold coins from his pockets.
Hill chiefs conglomerate’s purpose could only be served effectively,
If they could somehow capture him through some intrigue or design. (17)

Since their hill region’s territory had rich deposits of iron ore,
They could convert those deposits into gold by snatching the alchemist’s stone,
They would set him free from their custody after his arrest,
Only after they mastered the other alchemic formulas in his possession. (18)

Dohra : How could he manage to amass so much wealth,
If he did not possess an alchemist’s stone or an alchemic formula?
How could he manage to spend money so lavishly otherwise,
As he did not have any business dealings with any other state? (19)

Chaupai : Getting this information, many hill chiefs arrived to attend this conclave,
While others, who failed to attend this conclave, sent their delegates.
This gathering of all the hill chiefs passed a unanimous resolution,
That they must devise a strategy to capture Banda Singh alive. (20)

He must part with his alchemist’s stone and reveal the alchemic formula,
Otherwise who would disclose those secrets if he was killed in a straight fight.
So he must be captured alive through some sort of intrigue or conspiracy,
Instead of first fighting with him or engaging him in a direct war. (21)

While some of them opined that he must be killed in cold blood,
Some others stated that they must save their own skin from such a dangerous person.
Still some others were in favour of attacking him from all sides in the battlefield,
So that he could not escape alive at any cost. (22)

As many diverse opinions were expressed to deal with Banda Singh,
As was the numerical strength of the assembled hill chiefs and their delegates.
Now, Dear readers, listen further to the account of Banda Singh,
As he sent messages to the hill chiefs for inviting their representatives for a dialogue.(23)

Banda Singh parades the powers of his Singh soldiers
in the presence of hill chiefs representatives

Dohra : Calling a meeting of the Hill chiefs representatives, Banda Singh asked them,
Why were their chiefs in such a haste (to have a confrontation with him)?
dôhrâ : un kô sadd aisç kahyô tum kâhal kâhi karâhu.
tum kâhal kitç nahin bachô kui bachnau jatan kamâhu.24.

châupâi : au ju chahô layâî phauj patishâhi. sôû mår ham paritham gavâî.
im luk luk jô maûc maûc. ham tç châng râc na vâc.25.

chôe si kâm mab dûûri bârhe. û êhe ëhe ëhe ëhe ëhe ëhe 26.

cho ij qum sB KUnI mwry 27.

mûi kâl khal kâm kâhi kâhi karâhu. tum kâhal kîtç nahin bachô kuî bachnau jatan kamâhu.24.
Since they could not escape his wrath through their hasty intrigues,
They must work out some strategy to save their lives. (24)

Chaupai : As for their plans to launch an attack on him with the help of Mughal forces,
He had already defeated and destroyed all these forces.
As for their resolutions passed against him in complete secrecy,
He was already conversant with the import of those resolutions. (25)

As for their proposal to kill him in a cold-blooded manner,
He would ensure that their dead bodies kept rotting in the battle field.
As for their secret plan to dispossess him of the alchemist’s stone and formula,
They would fail to capture him even if he came to them single-handed. (26)

As for their proposal to capture him alive through some intrigue or force,
He would be ready to walk into their homes at their invitation.
Whatever deliberations and confabulations they discussed secretly,
He had revealed before them the content of all those deliberations. (27)

At this, the Hill chiefs’ representatives made a disclosure to Banda Singh,
That they, too, had some persons with such miraculous powers in their country as well.
At this, Banda Singh challenged them to test the strength of their powers,
And proposed that let all of them together confront a single Singh soldier. (28)

Dohra : Banda Singh declared that he would make a promise first,
That they could pit five of their soldiers in the field,
Pitting a single soldier against their five in the field,
He would make his one soldier fight against their five. (29)

Chaupai : Then the hill chiefs’ representatives enquired from Banda Singh,
As to how much compensation would he pay if they won the bout?
How much compensation would he impose upon them if they lost the game?
He must put down both the conditionalities in black and white. (30)

Banda Singh wrote down both the conditions on paper at once.
He promised to pay unlimited amount of wealth if they won the bout.
He would be glad to pay as many millions in money terms,
As would suffice to fulfil all their material and monetary needs. (31)

He would not only give an alchemists’ stone that converted base metals into gold,
But fill their coffers with diamonds, gems and rubies.
While making these offers, he put his hands in his pocket,
And scattered a handful of diamonds and gems all around. (32)
main jitaun liun rayyat banâi. paisâ patishâhî laungu bharvâi.
mãi tumrî kâ kayâ kharach hôi. main laingu mâr patishâhî yau sôi.33.

dôhrâ : tumau likhâôn main nahir main laûngâ apne jôr.
yahi partggayâ dêkh kai phir dêkhây kôû aur.34.

chaupaî : tau vakîlan likh nirap ghalâç. panj jîvûn bad ghalâ chugâç,
sô partlian panj dac ghalâi. hutç múc sô bad kadvâi.35.

chaupaî : tau vakîlan likh nirap ghalâç. panj jîvûn bad ghalâ chugâç,
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sô partlian panj dac ghalâi. hutç múc sô bad kadvâi.35.
He would make all the hill people his subjects in case he won, 
And make them pay the land revenue to him as their sovereign. 
Rebuking them for their audacity to dictate him their conditions, 
He warned that he would take over their kingdom through force. (33)

He allowed them to set their conditions (in case of their victory), 
But he would get his conditions fulfilled with the use of his force. 
He asked them to implement the conditionalities of this pledge first, 
Before they thought of carrying out further discussion with them. (34)

The hill chiefs’ representatives sent communications to their chiefs, 
And asked them to select and send five most muscular youths. 
Accepting the proposal, the hill chiefs sent five of the most strong ones, 
Who were the tallest in height and belonged to the Mian Rajput stock. (35)

They also despatched a large contingent of soldiers along with them, 
Lest Banda Singh should defeat them through deceit. 
Pitting five of his Singhs against those five hill youths, 
Banda Singh challenged them to choose anyone of these five Singhs. (36)

Taking out Baghar Singh out of those five after a thorough selection, 
Banda Singh patted the selected Singh on his back. 
Being thus empowered as Lord Rama had empowered Angad (in Ravna’s Court), 
Baghar Singh addressed the five hill youths in this vein: (37)

What purpose would these selected five Hill youths serve? 
Why could their five hundred bodyguards not confront him as well? 
Guru Gobind Singh had made a prophetic declaration, 
That he would make each one of his dear Singhs fight against millions. (38)

S. Baghar Singh plants  
his foot on the Ground

Dohra : Against the five soldiers fielded from the side of hill chiefs, 
Banda Singh sent forth a single soldier from his side. 
Shouting the Khalsa’s slogan of victory “Waheguru ji ki Fateh”, 
Baghar Singh proceeded forward and stood among those five. (39)

Chaupai : Planting his foot on the ground while standing among them, 
Baghar Singh challenged them like Angad to dislodge his foot. 
He declared that before dealing with him in any manner, 
They must make an effort to dislodge his foot from the ground. (40)

Taking an offence at Baghar Singh’s remarks, they remarked, 
That he wished to insult them by making them touch his foot first.
Sri Gur Panth Prakash

tau parbtian aisç phurmâyô. parithmai ham tç pair chhuhâyô.
ham sôn dasat pösi kar layô. unai kahç âçç hath kâyô.41.

\[ \text{हिंदु मध युग देव देव मध मादु} \] 
\[ लेख जन्म जित कम संघ जीवन} \]
\[ un madh hûtô ik badô juvâna. karyô hath tin āgâi ān.} 
\[ cēk háth të phard jab linâ. tardphayô jaisç jal bin mînâ.42.} 

\[ \text{हिंदु सम देव सम सम जीवन} \] 
\[ रूज्यान वर्ष महें जीवन} \]
\[ ik hath tçe phard singh dabâyô. bhayô chûran tau vahu billayô.} 
\[ hái hái kar muhôn uchârî. chhadô khâlsâ sarni tumârî.43.} 

\[ \text{बड़ा घारं सम सम सम जीवन} \] 
\[ अंत घारं घार घार घार} \]
\[ ik hath tç phard singh dabâyô. bhayô chûran tau vahu billayô.} 
\[ phir dûç tûç lâyô tân. phir chauthô un lîô bulâi. pa?jmô bahyô hut hatth turdâi.45.} 

\[ \text{दोह्रा : यह हम सम सम सम जीवन} \] 
\[ भग घारं घार घार घार} \]
\[ jaisç angad pag bhayô gâdh su lankâ mâhî.46.} 

\[ \text{चैपली : उस सम सम अस सम जीवन} \] 
\[ भग घारं घार घार घार} \]
\[ chaupaî : tau bâghard singh ais uchârâ. sabh chal âvô tum dal sârâ.} 
\[ hui sharmindç su murd gaq dçtç. bhajjç im jim chhut aj shçrç.47.} 

\[ \text{आउ सम सम सम जीवन} \] 
\[ भग घारं घार घार घार} \]
\[ am ab dçt hain dhajh gâdai. tum bal kar sabh dîho garâi.48.} 

\[ \text{नेम घारं घारं भग घारं घारं} \] 
\[ उस सम सम अस सम जीवन} \]
\[ tau sabh râjç ham dèkhain âç. sâch jhûth tum lîchin partâç.49.}
Taking out their hands towards Baghar Singh, they proposed,
That he should shake his hand with one of them to test their strength. (41)

The one who was the tallest and the most muscular among those five,
Came forward and extended his hand for a handshake with him.
But the moment Baghar Singh had his adversary’s hand in his grip,
He started gasping for breath like a fish thrown out of water. (42)

As Baghar Singh squeezed his adversary’s hand with a single hand,
He started writhing in severe pain as his hand was completely crushed.
Bursting into heart-rending cries in a loud cringing voice,
He begged the Khalsa Singh for his hand to be released. (43)

Releasing his hand (from his steely grip), Baghar Singh told him,
That he had deliberately asked them to dislodge his foot first.
They would have atleast saved their lives if they had failed to dislodge his foot,
And would have returned home alive after touching his feet. (44)

Thereafter, one of them came forward to dislodge his foot,
After his failure, the second and the third tried their best to dislodge his foot.
Finally, the fourth one was also invited to try his might at his foot,
As the fifth one had already withdrawn after getting his hand crushed. (45)

Dohra : The more attempts they made, taking turns, to dislodge his foot,
The more firmly and deeply did Baghar Singh’s foot get planted.
His foot was as formidable as that of Lord Rama’s disciple Angad’s,
Which the latter had planted in the court of Sri Lanka’s king Ravana. (46)

Chaupai : After having failed in their individual attempts, Baghar Singh challenged,
That they could try jointly to dismantle him from the ground as well.
Feeling humiliated and humbled they took to their heels for home,
As if they had extricated themselves from the jaws of a lion. (47)

Thereafter, Banda Singh challenged them to try their might,
In any kind of physical and muscular bout of their own choice.
Then Banda Singh proposed to plant a flagpost in the ground,
And challenged them to try their might to uproot that flagpost. (48)

They accepted Banda Singh’s new proposal but with a condition,
That the flagpost must be planted at a distance from his own camp.
They wished that their masters (the Hill chiefs) must also witness the spectacle,
So that they might arrive at the truth about Banda Singh’s claim. (49)
Sri Gur Panth Prakash

दिवं संधे। नाम देवल। कुम भगत मह देव समाशनी।

संग दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

फिर बंदी जिस को संहत सब संहत।

यदि पति इस सिवं बहिष्कारात्मक।

एक किसी वास अस्वस्थ। तुम अब सभ लाई तवारी।

ज्ञकर तुम तत्त्व माय दिवं दिवं संहत संहत।

पाय दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

दीरूदी जिन को मुसलमत। जिन भेन शंक कुम भगत।

बंदी दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

चाँपाई: जाकर तुम सभ काटन नहीं सकों ताकत दिन देस।

सो सुन राज अच्छन्न। कहाँ बंदी खुच्छ दिन देन।

दोहार: जयु तुम सभ काटन नहीं सकों ताकत देन।

पाय दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

चाँपाई: जाकर तुम सभ काटन नहीं सकों ताकत देन।

सो दोहर मार्ग में दुर्मवि दुर्मवि।

इस दूरे बहुत काट धार।

पाय दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

चाँपाई: जाकर तुम सभ काटन नहीं सकों ताकत देन।

सो सुन राज अच्छन्न। कहाँ बंदी खुच्छ दिन देन।

दोहार: जयु तुम सभ काटन नहीं सकों ताकत देन।

पाय दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

चाँपाई: जाकर तुम सभ काटन नहीं सकों ताकत देन।

सो सुन राज अच्छन्न। कहाँ बंदी खुच्छ दिन देन।

दोहार: जयु तुम सभ काटन नहीं सकों ताकत देन।

पाय दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

चाँपाई: जाकर तुम सभ काटन नहीं सकों ताकत देन।

सो सुन राज अच्छन्न। कहाँ बंदी खुच्छ दिन देन।

दोहार: जयु तुम सभ काटन नहीं सकों ताकत देन।

पाय दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

चाँपाई: जाकर तुम सभ काटन नहीं सकों ताकत देन।

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दोहार: जयु तुम सभ काटन नहीं सकों ताकत देन।

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पाय दिवं दिवं नाम। दुर्मविन्द माय दुर्मविन्द।

चाँपाई: जाकर तुम सभ काटन नहीं सकों ताकत देन।

सो सुन राज अच्छन्न। कहाँ बंदी खुच्छ दिन देन।

दोहार: जयु तुम सभ काटन नहीं सकों ताकत देन।
Accepting this condition, Banda Singh further informed them.
That they could as well come armed with their swords.
In case they failed in their attempt to uproot the flagpost,
They could try to cut it into pieces with their swords as well. (50)

**Dohra** : In case they failed even in this attempt to uproot the flagpost,
They could as well make an attempt to cut the supporting rope.
But he cautioned them to take care of their own heads,
In case they made an attempt to cut the rope with a sword. (51)

**Chaupai** : (After the first trial of strength), the hill chiefs representatives informed their masters,
That Banda Singh had planted a flagpost in a neutral territory.
Hearing these news, the hill chiefs felt extremely dumb founded,
And surmised that Banda Singh wielded powers to blind one’s eyesight. (52)

The Hill chiefs then sought protection of gods and goddesses (against Banda Singh),
By chanting and reciting the several invocations to solicit their blessings.
They pretended to present themselves at the site the next day.
Expecting that blessings of hill gods would neutralise Banda’s powers by that time. (53)

Banda Singh, being omniscient because of his spiritual powers,
Could see through their pretence of uprooting the flagpost the next day.
Since they conspired to dislodge the flagpost at night in darkness,
He gave them a choice of making an attempt under the cover of darkness as well. (54)

**Dohra** : Thus, arriving at the flagpost at night, these wicked hill chiefs,
Tried their utmost to dismantle Banda Singh’s flagpost.
After trying every technique to uproot, pullout, lift, and bury it underground,
They tried every other method to dismantle and mutilate it. (55)

**Chaupai** : When a soldier tried to cut the supporting rope with a sword,
The sword, insteading of cutting the rope, attempted to slit his own throat.
Putting the sword back into sheath after this vain attempt,
The soldier stood away scared after saluting the flagpost. (56)

Exposing their conspiracy Banda Singh challenged each one of them,
That the mightiest amongst them should try their utmost might.
Feeling extremely ashamed and crest fallen at their duplicity,
They left humbled like the veiled gentle women. (57)

**Dohra** : As in the court of an ancient Indian king Raja Janak⁸,
The Shiva’s bow⁹ kept lying fixed firmly on the ground.
As all the mighty princes departed after failing to lift it,
Similarly, Banda Singh’s planted flagpost kept standing firmly. (58)
Sri Gur Panth Prakash

चैथली : भृगु वंशिलाल आत्म बूढ़भर्च। बुध अयक बड़े उवकपर।

चाउपाई : pun kahlîrî ais phurmâyâ. gardah badh âpan karô takrdâyâ.
jêtik phauj vardai layô vârda. aur bâi râjan layô pâs khârd.59.

दौराण : उच्ची धज्जपणे एक घंटे तिम उपको ध्य कहर सुरणी।

दोहरा : हाथी कहरायो दर वात में विश्व बुध हर सुमार।59.

(अंग लगाव की वर्णन घटी)

(agg lagan di bhavikh bâñi)

चैथली : ौं तिम जी परे धरत एव तरह वररुक कहर सुरणी।

दौराण : tau bandç jí im kahyô mandî vâl vajîr bulai.

दोहरा : हाथी कहरायो दर वात कहर सुरणी।59.

चाउपाई : tûn nij râjai pai khabar kar dçhi. kar upûu rakh pânî bhar tçhi.

गरीबान kai ghar lagai na âga. tau râjç sabh jîl jâg.60.

चैथली : ौं तिम जी परे धरत एव तरह वररुक कहर सुरणी।

दौराण : tau bandç jí im kahyô mandî vâl vajîr bulai.

दोहरा : हाथी कहरायो दर वात कहर सुरणी।59.

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गरीबान kai ghar lagai na âga. tau râjç sabh jîl jâg.60.

चैथली : ौं तिम जी परे धरत एव तरह वररुक कहर सुरणी।

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दोहरा : हाथी कहरायो दर वात कहर सुरणी।59.

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चैथली : ौं तिम जी परे धरत एव तरह वररुक कहर सुरणी।

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दोहरा : हाथी कहरायो दर वात कहर सुरणी।59.

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चैथली : ौं तिम जी परे धरत एव तरह वररुक कहर सुरणी।

दौराण : tau bandç jí im kahyô mandî vâl vajîr bulai.

दोहरा : हाथी कहरायो दर वात कहर सुरणी।59.

चाउपाई : tûn nij râjai pai khabar kar dçhi. kar upûu rakh pânî bhar tçhi.

गरीबान kai ghar lagai na âga. tau râjç sabh jîl jâg.60.
Thereafter, the Hill chief of Kehloor issued such orders,
That they should fortify their forts as best as they could,
They should post as many soldiers inside these forts as these could hold,
As well as encircle these forts with the armed columns of twenty-two Hill states. (59)

As the wicked king Kans (the king of Mathura), had posted elephants at the gates,
And sealed all the entrances to his well-fortified castle;
S. Baghar Singh (with Banda Singh’s blessings) would shoot a single arrow,
And was likely to bring down all the defences of Hill chiefs. (60)

Then calling the prime minister of the Hill state of Mandi,
Banda Singh made the following prediction about this fate.
That his palace would catch fire and get burnt the next day,
With the touch of the spark from lightning in the skies. (61)

The prime minister must inform his hill chief well in advance,
So that he might store plenty of water to extinguish the fire.
Banda Singh predicted that the fire would not burn poor people’s dwellings,
While the Mandi chief’s abode would get completely torched. (62)

After getting this information, the prime minister informed his hill chief,
Who made every possible arrangement (to escape the predicted calamity).
As high velocity wind started blowing at around mid-night.
Both the elements (fire and wind) reduced the king’s palace to ashes. (63)

When the fire started spreading out towards other people’s houses (with the change of wind),
It was immediately doused off with onset of pounding rain.
Thus, Sidh Sain, the Hill chief of Mandi felt extremely concerned,
After experiencing the truth and veracity of Banda Singh’s predictions. (64)

Despatching his messengers, he summoned back his prime minister,
Since he realised the futility of waging a war against Banda Singh.
As he started making plans to see and negotiate with Banda Singh,
His troops also deserted the Kehloor Hill chief’s castle. (65)
49. kahilurian dâ parsnga

(panjân singhân nç kahilurian dâ akî kilahâ tord dçnà)

(‘mârç tcrân sai kahilurîc tânhi’)

dohrw : AwgY sunhu pRsMg iPr jo kihlUrIAn sIs ivhwie 
qyrW sO mIeyN cIeyN k`ty su KUb bxwie 

dôhrâ : ágai sunhu parsang phir jô kahilurian sis vihâi. 
tcrân sau miçn chîçn kattc su khûb banâi.1.

chaupaî : tab bandç kahlûrîan phurmâyô. tum bhî apnç bal dikhâô. 
kô apnô gardah akî karô. bâi jalndhariç sabh madh vardo.2.

chauda : amrô saur tiâr jhûk chîçn gVir tân. 
sa rô pMjBujMgI qum leyN mwr 

chhut : khes biyana tuk bû su nûn. 

chaupaî : jais khardô kans ku balî gaj kînô. pilâi sharâb bahut un dinô. 
bahar darb dçn mahâvatan kahyô. ávat singhan már sutyô.7.
Episode 49
The Episode About Hill chief of Kahloor
(How the five Singhs broke through the fortified castle of Kahloor’s chief)
(How thirteen hundred soldiers of Kahloor chiefs were massacred)

Dohra : Now, dear readers, let us read further the episode of Kahloor,
How and what happened to the Kahloor chief (amidst his fortifications)?
How thirteen hundred soldiers of “Mian” Rajput’s martial stock,
Were brutally and systematically slaughtered (by the Khalsa). (1)

Chaupai : (After subduing the Mandi Chief), Banda Singh addressed the Kahloor chief,
That he must get ready to display the military feats of his forces.
He challenged them to make his forts fortified and impregnable,
And defend these forts with the troops of twenty-two states of Jalandhar principality. (2)

In case Banda Singh’s five (Nihang) Singhs were able to defeat all his troops,
Then the hill chiefs must admit defeat and vacate the hill regions.
But in case these five Singhs failed to defeat and drive them away,
Then Banda Singh and his forces would withdraw forever from the hill areas. (3)

He would also pay as much ransom as he (the Kahloor chief) dictated.
But they must enter into a firm deal on these terms.
(Exercising the second option), the Kahloor chief decided to defy Banda Singh,
And fortified his fort in defiance of Banda Singh’s dictat. (4)

Dohra : He assembled the forces of the Rajput clans of Darol, Majhailu and Mangloo,
As well as those of Nanday¹, Sohal and Jhandwal Rajput clans.
These troops also included Kanait, Dichhan and Chihhaley tribes,
As well as those of Ballarh, Pammas and Dadwal Rajput troops. (5)

Thirteen hundred Muslim convert Rajputs of Mian caste,
Were positioned inside the fortified forts.
Seven elephants with protective shields mounted on their heads,
Were positioned to guard the fortress’s enterances. (6)

Chaupai : As Kans had positioned a mighty elephant Kubli to guard his palace’s entrance,
Similarly, Kahloor chief positioned elephants in a highly inebriated state.
Asking them to crush the raiding Singhs under the feet of drunken elephants,
The Kahloor chief pledged to reward the elephants Mahawats lavishly for this deed. (7)

Dohra : Inviting the troops of Hill chief of Rajauri and several other hill states,
He made them take positions around his highly fortified palace.
dōhrā : rājai aur rajauriān laç su girad bahāi.
dārū sikkō bartāi kar aur kharach bahu pāī.8.

chāupaī : it bandai jī panj singh tōrc. ghat āpan bachnan kō jōrc.
un pānchān kō nāmn sunāūn. bhinn bhinn un paurakh āūn.9.

dōhrā : bhāghard singh kchhrō singh ranjit ranjōr.
bajar singh pañcham sadyo bīn sadyo chardyō panth aur.10.

chāupaī : pāncān kō sadd yau bar dayō. tum kō maun na shastārn payō.
tumai amōgh bān ham dayō. hōhi kāj jō man chit mayō.11.

chāupaī : pāncān kō sadd yau bar dayō. tum kō maun na shastārn payō.
tumai amōgh bān ham dayō. hōhi kāj jō man chit mayō.11.

chāupaī : pāncān kō sadd yau bar dayō. tum kō maun na shastārn payō.
tumai amōgh bān ham dayō. hōhi kāj jō man chit mayō.11.

chāupaī : pāncān kō sadd yau bar dayō. tum kō maun na shastārn payō.
tumai amōgh bān ham dayō. hōhi kāj jō man chit mayō.11.
He not only equipped these forces with lots of arms and ammunition. But also paid them large sums of money (for rendering military assistance). (8)

Chaupai : From his side, Banda Singh despatched five of his Singhs, After empowering each one of them with his own spiritual powers. Let me record the names of those five chosen and blessed Singhs, And the kind of prowess with which each one of them had been blessed. (9)

Dohra : While S. Baghar Singh and S. Kehar Singh were the first two among them, S. Ranjit Singh and S. Ranjor Singh held the third and fourth positions. While S. Bajjar Singh was allotted the fifth position among these five, A large number of Singhs accompanied these five Singhs voluntarily. (10)

Chaupai : Showering his blessings on these chosen and beloved Singhs, Banda Singh guaranteed that no weapon could ever hurt them fatally. He invested each one of them with such an effective arrow, Which will definitely hit and destroy their desired and chosen target. (11)

He directed Baghar Singh (to clear their passage through enemy columns), And shoot his arrow and destroy the forces that blocked their passage. Kehar Singh was directed to deal with the two guarding elephants, And shoot both of these elephants with the shooting of a single arrow. (12)

S. Ranjor Singh and S. Ranjit Singh were allotted the task of, Dealing with rest of the five guarding elephants and shooting them down. Each one of them must shoot their individually allotted arrows, And make a display of the miraculous power of these arrows. (13)

Finally Banda Singh addressed S. Bajjar Singh in the same vein, As to how he should accomplish the task allotted to him. He must shoot his allotted arrow from such a position, That the four doors of the enemy’s fort must get dismantled from their hinges. (14)

Chaupai : So, as these five Banda Singh’s empowered Singhs proceeded on their mission. The news of their departure spread throughout the entire Khalsa force, (Feeling agitated) and making a vocal protest against such a partial selection, The Khalsa Panth approached Banda Singh (led by their leading veterans). (15)

Reminding him of his deputing them to fight in the bloody war (at Sirhind), They accused him of favouring outsiders at the time of tasting victory. Blaming him of considering them as unfit and unworthy of honour, They insisted on participating in that mission along with the selected five. (16)
saptadhâr madh par gâi dhânka. sabhan milan kahi ghallyô vàk.
ham tau hutç ghar sikh gur kçrç. hutç kîç gur kahlûrîan bhçrç.24.

saptadhâr madh par gâi dhânka. sabhan milan kahi ghallyô vàk.
ham tau hutç ghar sikh gur kçrç. hutç kîç gur kahlûrîan bhçrç.24.

saptadhâr madh par gâi dhânka. sabhan milan kahi ghallyô vàk.
ham tau hutç ghar sikh gur kçrç. hutç kîç gur kahlûrîan bhçrç.24.

saptadhâr madh par gâi dhânka. sabhan milan kahi ghallyô vàk.
ham tau hutç ghar sikh gur kçrç. hutç kîç gur kahlûrîan bhçrç.24.

saptadhâr madh par gâi dhânka. sabhan milan kahi ghallyô vàk.
ham tau hutç ghar sikh gur kçrç. hutç kîç gur kahlûrîan bhçrç.24.
So the Khalsa Panth forces also launched an attack on their own, and proceeded towards Kahloor amidst a lot of din and shout. As the group of first five chosen Singhs arrived at the battle site, the outer enemy columns guarding the periphery did not put up any resistance. (Considering discretion to be the better part of valour), they preferred to look away. (17)

Dohra: S. Kehar Singh launched the main attack against the fortified hill chief’s fort, accompanied by the other two companions (Ranjor Singh and Ranjit Singh). As each one of them shot their sharp arrows invested with miraculous powers, they pierced through the heads of seven elephants guarding the fort. (18)

Chaupai: Then S. Bajjar Singh marched forward (to take an aim), and brought down both the entrance doors with the shooting of a single arrow. As all the four segments of the two doors came out of their hinges, panic and chaos struck those who were inside this fortified fort. (19)

In the mean time, the Khalsa Panth contingents also entered the fort, and they made a mince-meat of those who came in their way. They also encircled and withheld those who tried to desert and flee, as these were the troops who had supported the Mughal troops on the banks of Sirsa. (20)

Dohra: Thus, the Khalsa forces slaughtered and massacred these hill troops, by brandishing and wielding their mighty swords (and spears). Those who surrendered with folded hands (before the Singhs), their lives were spared after robbing them (of their weapons and horses). (21)

Chaupai: Seeing the hill chiefs deserting the fort and the Khalsa Singhs withholding them, Banda Singh also mounted his horse and arrived at the scene. He prohibited the Singhs from withholding those running from the field, but thirteen hundred soldiers of Kahloor’s force were already killed. (22)

He ordered for thirteen mass graves to be dug out at the spot, and buried hundred dead bodies together into each grave. Then Banda Singh marched forward with his force towards Bilaspur, and captured Bilaspur after a large scale arson and plunder. (23)

Banda Singh’s terror spread to such an extent among the seven hill states, that each one of these principalities sent their representatives to negotiate with him. They pleaded that they had always been followers of the Sikh Gurus, but they were involved into confrontation with the Sikh Guru by Kahloor’s chief. (24)

With these pleadings, all of them accepted Banda Singh’s sovereignty, and started paying their revenue collections to him (instead to the Mughals),
im kahi kā sabh hī mil pač. takā patshāhī sabh bhējat bhač. hōi sikhē jō paisā dēī. bandē tū vahi muhrān lēī.25.

duuddh sukkhē tis milai su duuddha. put mangē put āvai suddh. dukhē dukh hōvāi tis dūra. dhan mangāi ghar hūi bharpūr.26.

duuddh sukhē tis milai su duuddh. put mangē put āvai suddh. dukhē dukh hōvāi tis dūra. dhan mangāi ghar hūi bharpūr.26.

duuddh sukhē tis milai su duuddh. put mangē put āvai suddh. dukhē dukh hōvāi tis dūra. dhan mangāi ghar hūi bharpūr.26.

sukhtērd āi bandē tis āvai. put mangē āvai suddh. dukhē dukh hōvāi tis dūra. dhan mangāi ghar hūi bharpūr.26.

sukhtērd āi bandē tis āvai. put mangē āvai suddh. dukhē dukh hōvāi tis dūra. dhan mangāi ghar hūi bharpūr.26.

sukhtērd āi bandē tis āvai. put mangē āvai suddh. dukhē dukh hōvāi tis dūra. dhan mangāi ghar hūi bharpūr.26.

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Whosoever professed to be his follower had to make a token payment,  
And was immediately rewarded with gold coins by Banda Singh. (25)

While those who prayed for prosperity were blessed to be prosperous,  
Other who prayed for a male issue were blessed with the boon of a son.  
While those suffering from bodily afflictions got cured of sickness,  
Others who prayed for money were enriched with wealth and lucrece. (26)

Whosoever pleaded before five Singhs to pray on his behalf,  
He was blessed to have his cherished desires duly fulfilled.  
While all kinds of ghosts and evil spirits disappeared at his sight,  
Every other kind of malediction also disappeared under his influence. (27)

Although the Siddhas exercised their spiritual powers (to neutralise his influence),  
Banda Singh proved for more superior in wielding his spiritual powers,  
Whosoever came from a far off place with a secret desire in his mind,  
Banda Singh could predict his innermost secret desire. (28)

Dohra : Whosoever surrendered without any conditions to his sovereignty,  
He was profusely rewarded with material comforts by him,  
But the one who surrendered after a bout of armed confrontation,  
He was also pardoned after a token penalty and then rewarded. (29)

Chaupai : After advancing upto the spot of Gurukot among the hills,  
Banda Singh stationed him (and his forces) at this place.  
While the hill chief of Suket principality paid his obeisaince personally,  
The Hill chief of Nadaun sent his representatives (for negotiations). (30)

While they deposited their already collected revenue collections in his treasury,  
Many others made payments on one or the other pretext.  
While Banda Singh showered his blessings and grace on them,  
They remained in attendance to carry on any of his errands. (31)

Dohra : Summoning the services of a public crier every day,  
He would make several kinds of announcements (in the region).  
Prohibiting the public from indulging into certain undesirable activities,  
He would make a public pronouncement against their indulgence. (32)

Chaupai : People were strictly warned against laying their hands on,  
A woman who happened to walk wearing jewellery.  
They were also prohibited from humiliating anybody,  
By disrobing anybody publically or touching anybody’s turban. (33)
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50. भंडी दहले उन्ने वा धूमिला
('...ते वल्मिकी संत आग्नि')
50. mandî vâlç râjç kâ parsnga
('...hai karâmâti bandâ âyâ')

दोहरा : मंदी वालो सुध साई राज साधि।
मंदी भिलिह बारि मिनि में में रिहूँ ब्रजारि। 12।

dôhrâ : mandî vâlô suddh sain râjâ badâ sadâi.
sûû miliô bhânti jiu sô main diûn batåi.1.

चौपाई : मंदी दहले उन मुढ धन। ते वल्मिकी संत आग्ना।
वल्मिक ब्रज बारिक मिन हटी। अबर ब्रज ते मिन धन बटी। 12।
chaupai : mandî vâlç yaun sun pâyâ. hai karmâtî bandâ âyâ.
karmât gur gobind singh dai. akâl karipâ hai jin par bhai.2.

dôhrâ : छोटे में मलिहाल दे कौ। मंदी भाण उबलास उड़े बड़ी।
दिम ला चहल घरीली धन। ते वल्मिकी संत आग्ना। 13।
bandai kau satigur yô kahi. aur mayân talvâr havai rahî. 
tis ká darshan chahîyai pâyâ. hai karâmâti bandâ âyâ.3.

dôhrâ : छोटे द खिल में बंद बनाज। ते मंदिज नल बंज आग्ना।
तिहुरा कबारी में उजारार। अंध तांडे दिव ब्रज ते आगरा। 14।
banai na tin sô bairu kamâyâ. hai autâr jan bandâ âyâ. 
liug lardâi sôû hirâi. kiâ jânôn phir kari hai kaiyâ.4.

चौपाई : नांग संगे वे बल ब्रजारी। भुवन हृशके उन्ना आरी।
छोटे दे रौंड बकील। मस्तर अब में तुझे खिल चील। 15।
jaîhân bandâ थो कारत चर्ढाई। मुह्रु उत्तरज राजा आई।
bandâ pai daç ghal vâkila. milan ayô main tuhi bin dhill.5.

dôhrâ : नांग संगे वे बल ब्रजारी। भुवन हृशके उन्ना आरी।
छोटे दे रौंड बकील। मस्तर अब में तुझे खिल चील। 16।
main sikkh thô gur nânak ghar kô. main diôn chardhâvô baithô dhur kô. 
takç patishâhî maithôn lçû. mokô apnô sikkh bançu.6.

दोहरा : अथ डुररे दे आने रौंड भिलिह आदि।
उस संगे धूमारी एनी मुढ़ लगे बल लरट। 17।

dôhrâ : अप जहरीनो लाई अग्र बंदाई मिलो आई।
tab bandâ khushâhâ di suî layô gal lài.7.

चौपाई : छोटे लगे मुढ मिन मैल धन। बुढ देशे लंहे चेह ब्रजारा।
छोटे दे ब्रज मिन हटी। लगी बारि ते उसी चे से बारे। 18।
chaupai : bandai kahîyô sun sidh sain râjâ. tum dêshô nahin högu birâjâ. 
rahâi nahî tôhi dôkhî sukhâlô. nahin pari hai tuhi dêcs ku kâlo.8.
Episode 50
The Episode About the Hill chief of Mandi
(Banda Singh with miraculous powers has arrived)

Dohra : Sudh Sain\(^1\) was the Hill chief of Mandi,
Who claimed himself to be the greatest among Hill chiefs.
The manner in which he had a meeting with Banda Singh,
I shall narrate their meeting in the following episode. (1)

Chaupai : The Hill chief of Mandi soon came to hear the news,
That Banda Singh, with miraculous powers, had arrived in his region.
That he had been endowed with these powers by Guru Gobind Singh,
Who, in turn, had been blessed by God Himself. (2)

The great Guru had clearly revealed to his disciple,
That the latter differed only in body while inheriting Guru’s spirit.
The Hill chief felt that he must pay his obeisance to him,
As he had come after being invested with miraculous powers. (3)

Any posture of hostility towards him would be of no avail,
As Banda Bahadur’s advent was that of a prophet.
Since the hill chief was likely to be defeated in an armed encounter,
He was scared of the consequences that would follow his defeat. (4)

So the hill chief of Mandi put up an advance camp on the same route,
As Banda Singh had taken to launch his attack on Mandi.
He sent his representatives to Banda Singh with a message,
That their chief had come to pay his respects without any loss of time. (5)

They told that Mandi chief had been a follower of the House of Nanak,
And had always been making offerings since the advent of Guru Nanak,
He offered to deposit revenue collections to Banda Singh’s sovereign rule,
And begged to be admitted as a follower of the Sikh Panth. (6)

Dohra : Thus, the Hill chief of Mandi came himself with his offerings,
And paid his obeisance to Banda Singh on the way.
Feeling pleased with the Mandi chief’s offerings and submission,
Banda Singh accepted his greetings with a warm embrace. (7)

Chaupai : Addressing Sudh Sain, the Mandi chief, Banda Singh remarked:
That his country would never be deprived of a monarch.
Neither would his enemies ever prosper and flourish,
Nor would his kingdom ever face a famine or drought. (8)
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जो कुछ होगू तुमको लो। रख पुस्तक सभब काम हुई तो।
हाँ बिद्या सभब इक्षु मानी। जो चाहौ सो लाइहु कामाहिं।9.

dohrw : ह्रू मुस्तास बेडेन ा ा ा ा ा।
बिलेब बार बलेस बेनेबी काली बाली।10.
dôhrâ : us pustak kô ik patrô us mâi hath âi.
jin bâbai sâhib singh kô dinô parchô lagâi.10.

chaupaï : us mâi rôrdi kô im hath âi. bandâi nârî un tâhal kârâi.
hutî bandâi nârî kitç jejôvî. tih kâri scvä thî rôrdi chall.11.

chaupaï : us mâi rôrdi kô parchô ik main diûn likhâi.
aur ançk parchê likhain grânth badô badh jâi.12.

chaupaï : नेलेख नामाव पुस्तक नाम कम।
फिरू मुस में प्रता भराया
उन बाबाई ह्रू उसे लाया।
अंद मेंर पियस बाबा काटी।13.

chaupaï : जसू बहसी बनाए। बनाए बनाए जनन जनन जनन।
hutî vadbhâg singh ghar guriâni. tahân ghalâi us râjai râni.
aur ançk siddhan ghar gâi. ulâd na unkô kis tāi aî.14.

chaupaï : जसू बहसी बनाए। बनाए बनाए जनन जनन जनन।
उन बाबाई ह्रू उसे लाया।
अंद मेंर पियस बाबा काटी।15.

chaupaï : जसू बहसी बनाए। बनाए बनाए जनन जनन जनन।
hutî vadbhâg singh ghar guriâni. tahân ghalâi us râjai râni.
aur ançk siddhan ghar gâi. ulâd na unkô kis tāi aî.15.
Whenever he was in need of anything,
He could get it fulfilled with the help of that book².
Since the book contained complete information about every thing,
He could accomplish anything that he desired. (9)

Dohra : A random page from the book of Mantras,
Somehow landed into the hands of a lady.
Who passed on this page of a book later on,
Into the hands of Baba Sahib Singh Bedi. (10)

Chaupai : This book had landed into the hands of that lady,
When she had been in the service of Banda Singh,
She had become Banda Singh’s wife at Jajowal,
Where this woman of Arora caste had arrived to serve him. (11)

Dohra : I would narrate only one anecdote,
About this wife of Baba Banda Singh.
If I write a more detailed account,
This epic would become too voluminous. (12)

Chaupai : There used to be a king of Jaiswal dynasty at Jajowal,
Who was feeling worthless without having any male issue.
He approached the head of a monastery at Pandori for a blessing,
But this monastic head could not fulfil his cherished desire. (13)

There used to be a Gursikh wife of Wadbhag Singh at his shrine,
Where the Jaiswal king sent his wife for seeking his blessings.
She also approached many other Sidhas for seeking their blessings,
But none of them could bless her with the boon of an offspring. (14)

Since no body could relieve them of their agony,
They remained in the grip of tension day and night.
This is the greatest cause of tension in this world.
That some families perish without having any progeny. (15)

Dohra : Somebody approached the king and reported,
That a woman claimed herself to be Banda Singh’s wife.
Whatever words she uttered from her lips,
Her utterings never remained unfulfilled. (16)

Chaupai : After hearing about such a woman, they felt,
As if an extremely thirsty person had located a water source.
But they felt extremely concerned about her whereabouts,
And how could they seek a meeting with her? (17)
dôhrâ : dhûnd bhâl sôn tahin puji jahin hutî bandai ji jôî. jâi chardhâvô un dharyô ágai raî khalôî.18.

chaupaî : tau santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

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chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

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chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.

chaupaî : taû santnî ais uchârâ. ham làik kayâ kamm tuhârâ. badç mahant gurûan pahi jâhô. ham garîban tç tum kayâ châhô.19.
Dohra : After searching for her location, they arrived at a place,  
Where this wife of Banda Singh used to live.  
After arriving there, they placed their offerings before her,  
And they kept standing before her in humble supplication. (18)

Chaupai : Then this female saint made these remarks:  
For what purpose had they approached her?  
They should approach the great monastic heads and Gurus,  
What did they expect from a poor folk such as she? (19)

She advised them to serve those great saints and Gurus,  
As well as make their offerings to those saints.  
Those (so-called) saints had a great liking for wealth,  
While poor folks like her felt contented with two square meals a day. (20)

Dohra : After hearing these words, both the queens touched her feet,  
And remained prostrated at her feet for a long time.  
Smilingly, she gave her blessings to the prostrated queens,  
That God would bless and fulfill their cherished desire. (21)

Chaupai : Placing her hands on the heads of both these queens,  
She asked them respectfully to get up.  
She revealed that they would be blessed with in a year,  
And would become mothers of a son each with Banda’s grace. (22)

Dohra : They went back home feeling happy and blessed,  
And arrived at their husband king’s palace.  
Both of them conceived with that lady’s blessings,  
And gave birth to a son each on the same night. (23)

They gave the names to their two sons,  
Naming them as Abhiraj Singh and Jagroop Singh.  
If a narrate a more detailed account of them,  
This epic would increase greatly in volume. (24)

**Episode 51**

*Now follows the Episode of Kullu*

*(Banda asked the spirits .... they lifted up the cage)*

Dohra : Then Banda Singh felt an urge in his heart,  
That he should see the sights of Kullu,
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dōhrā : tab bandc kç dil aï kullû dçkhîç jâi.
srî mahçsh kô dasar kar aur siddhan dasar pâi.1.


dohrw : uwb bêì ne ñêìî bêì 1 ne bêì dîì ñêìî bêì 2.


dohrw : tab bandc nç sóî kaij. jô bandc dil râthi thai.
bandâ kulû main vardo jâç. sôû râjç un layô phardâç.2.


dohrw : qb bMdy ny soeI keI jo bMdy idl rwqih TeI bMdw kulU mYN viVE jwey soaU rwjy aun lXo PVwey.
dôhrâ : tab bandc nç sôî kaî. jô bandc dil râthi thaî.
bandâ kahai main phaiô na râhôn. kaisç kar tum bhâvain ghâhô.
bandâ mutthî parân kî bhâîi. jg châhùc tab hî ud jâi.3.


He should visit the shrine of Mahesh²,
As well as pay a visit to the various Sidhas. (1)

Chaupai : Then Banda Singh did the same thing,
What he had decided to do at night.
As Banda Singh entered the Kullu territory,
The Hill chief of Kullu put him under arrest. (2)

Banda Singh told that he could not be kept in captivity,
Whatever means (and tactics) the hill chief might adopt.
Banda Singh told that (since) he was a handful of feathers,
He could take flight as and when he wished. (3)

As Banda Singh kept on making these remarks (about himself),
They kept on tightening the security ring around him.
First, he got himself put under house arrest,
As he had put himself voluntarily into this trap. (4)

Although they ordered an iron-cage to be manufactured,
But Banda Singh remarked that he could not be kept into a cage.
(When) Banda Singh threatened to flyaway along with the cage,
They placed the iron-cage inside a (concrete) room. (5)

Dohra : When the Singhs heard (the news) about Banda Singh’s arrest,
They felt extremely concerned (at this development).
The Mughal forces felt highly elated (after this news),
As they longed to liberate their territory (from the Singhs). (6)

Chaupai : (Emperor) Bahadur Shah called an assembly of his army commanders,
And they launched an attack on the (various) forts of Banda Singh.
They remarked that Banda Singh had lost his power of miracles,
Otherwise how could he be kept in custody if he had miraculous powers? (7)

When the Mughal forces launched an attack on the Singhs,
They escaped away after deserting their own country.
When the Singhs came to face a moment of great crisis,
Then Banda Singh made a strategy to (resolve that crisis). (8)

Dohra : When Sudh Sain (the hill chief of Mandi) heard the news,
He felt outraged at (the arrest of Banda Singh).
He felt that his Guru had gone on a pilgrimage,
How could he (the hill chief of Kullu) dare to (kidnap) him. (9)
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चेठटी : मिय पैट उस स्कल्स बोर्ड । वसी भवित हक्कर लीहर ।
उस बंडे के बाते विखचरी । फिले हक्कर दक्षि न दफुजी 190।

chaupai : siddh sain tab udamm kio वृ. karî mahimm chhudâvan liô.
tab bandâc nç नान बिचारी. inai chhudâc pat na hamârî.10.

मा भाती मिय निय वस बी । बंडे स्कल्स न्द बी वृड ।
बम अल अले पेंक हक्कर हूटे । दिन दिनले सिन जनम हूटे 191।
hamri siddhî phir kab rahi. kat ustati ham gur ki kahî.
ham ab apo पौराक्ष cchutain. phir inkau nij hâthan kutain.11.

भां भाती लख सिंह देंट । बंडे वीर स्कल्स देंट ।
उस बंडे से लखुअल नविहद । चलके बंडे जम देंट देहर 192।
mat hamri kuchh ninda होि. bandc kina udamm toî.
tau bandc yau kulüan kahio. chalyo bando tum dçkhat rahiô.12.

दिल देंटह पिनले बस हूटे । देह बेंडी भेंट दिलैले ।
उस बंडे से बीत चुल्ले । आफि संदे से धम चहले 193।
un dçkhat pinjro khûb urdaiyô. pâch kôthrdi maddh tikaiyô.
tab bandc nç बिर buloc. aê bandc kç pâs khaloc.13.

चले बादहे अब हे चले संजी । चले मारहजे नांदे संजी ।
सा मिथक ही स्तशी मविहिद । भा तुखक बे स्ती हजिर 194।
bandc kahyo ab lê chalo mandî. chalo dâûâc jâgi jâhin chandî.
ja singhan ki kariç sahâi. már turkan kô daïç galâi.14.

चेंडर : बंडे आपाले वीर हस्त पिनले दिले होहठहि ।
के मु हूटेरे उस मेंडी मिय देंट ली नहाद ले 195।

dôhrâ : bandc âkhyo bir un pinjro lihô uthâi.
laï su utârô had mandî siddh sain kî jâi.15.

चेंडर : बंडे वीर ये मेंडी बी । हुस्तहि पिनले दिम ही बहली ।
बने से मेंडी ये गाय हूट । पिनले चलुरेज आममद मु पुछ 196।

chaupai : tau birun nç söî karî. udiî pinjro tis hi gharî.
raîc kô mukh hî gayô phûka. pinjro chordhyô asâmân su ghûk.16.

उस दक्षि नम अंदेह दक्षि । तहे पूरह आममदे चह ।
बेंडी ही हिट हिट हूट मां । बाद सा तहे हूट फिद कर पही 197।
tab nath râjâ andar vardå. jânç parbat asmanç chordå.
kôthrdi kî it it ud gai. kâyâ jânô vahu kit jâ pâl.17.

चेंडर : हस्त हूटहि लेस्ले आसी आसी धक्षि आस ।
दुहे हसलहि दिल्ले बमलूगे बे दिल हंट बी मूह 198।
dôhrâ : kullû kuirç karçgâ aï khâlsâ एप.
hui raïyat phir bashuqg yaun diô bandç jî sarâp.18.
Chaupai: Thereafter, Sudh Sain made some efforts,  
And launched a campaign for Banda Singh’s release.  
At this Banda Singh thought over the whole thing and felt,  
That his release through Mandi chiefs’ efforts would lower his own reputation. (10)

Then neither his own reputation as a Siddha could remain intact,  
Nor could his Guru’s prestige be maintained in any way.  
He would first get himself released through his own efforts,  
And thereafter teach a lesson to the hill chief of Kullu himself. (11)

Lest his name/own reputation should stand tarnished,  
He made efforts to (restore his reputation),  
Then he challenged the hill chief of Kullu in these words:  
That Banda Singh would walk out in front of their own eyes. (12)

Seeing this threat, they locked the iron cage more strongly,  
And placed the cage inside a small cellar.  
Then Banda Singh summoned the Birs3 (at his command),  
Who arrived (instantly) and stood around him. (13)

Banda Singh ordered the Birs to take him to Mandi,  
And then proceed to Doaba region where war swords were shining.  
Let him go and assist the Singhs who were fighting a war,  
And crush and destroy the Mughal forces. (14)

Dohra: Then Banda Singh commanded the Birs (at his command)  
That they should lift the (iron) cage (from there).  
They must lower the cage on the borders of Mandi state,  
Within the territorial boundaries of Sudh Sain. (15)

Chaupai: The Birs carried out what they had been commanded to do,  
And the iron cage flew away from there the same instant.  
The hill chief of Kullu’s face turned bloodless pale,  
As the iron cage flew into the skies with a hissing sound. (16)

At this the Kullu Chief rushed inside (so astonished),  
As if a whole mountain had climbed up into the sky.  
Every (piece) of brick and mortar of that cellar was blown away,  
God alone knows where those bricks had landed. (17)

Dohra: (Banda Singh) prophesied that the Khalsa would arrive,  
And commit arson in the (whole) state of Kullu.  
Thereafter, the people of Kullu would live like subjects.  
Such was the curse meted out to them by Banda Singh. (18)
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jahân mandî kî hadd hûtî siddh sain kã rãj.
jã pariyo tahn sukh sahit bhaç sikhan kã kãj.19.

chaupaî : siddh sain sun turtahî ãyô. sahit pi?qrç bandã pãyô.
kulaf piñjre daç turdãi. phûlan kî barkhã karvãi.20.

chaupaî : siddh sain sun turtahi ãyô. sahit pi?qrç bandã pãyô.
kulaf piñjre daç turdãi. phûlan kî barkhã karvãi.20.

chaupaî : siddh sain sun turtahi ãyô. sahit pi?qrç bandã pãyô.
kulaf piñjre daç turdãi. phûlan kî barkhã karvãi.20.

chaupaî : siddh sain sun turtahi ãyô. sahit pi?qrç bandã pãyô.
kulaf piñjre daç turdãi. phûlan kî barkhã karvãi.20.

chaupaî : siddh sain sun turtahi ãyô. sahit pi?qrç bandã pãyô.
kulaf piñjre daç turdãi. phûlan kî barkhã karvãi.20.
Where there started the boundary of the Mandi State,
And started the sovereign rule of (hill chief) Sudh Sain,
(Banda Singh) landed there comfortably along with his iron cage,
Whose advent resolved all the problems of the Singhs. (19).

Chaupai : Hearing this, Sudh Sain arrived (at the scene) instantly,
And spotted out Banda Singh along with the (iron) cage.
He ordered the locks of the cage to be broken,
And welcomed Banda Singh) by showering rose petals on him. (20)

The Mandi chief felt extremely delighted in his heart,
And the common masses declared Banda Singh to be a prophet.
Banda Singh then put up his camp at that Mandi palace,
And people started making offerings and seeking his blessings. (21)

After this, Banda Singh came to be called as a Guru,
And established his shrine at Gurukot in the midst of hills.
While the worship of all the Sidhas came to an end,
All the people started worshipping Banda Singh. (22)

Banda Singh could walk alone at any place (of his choice),
And raise an armed force there if he so desired.
He could take out and give a gold coin out of his pocket,
Nobody knew from here it used to materialise. (23)

Dohra : He would sit at any place or go into hiding at his own will,
Or he would fly away to any region/country of his choice.
He would appear at any place of his own liking,
Despite the fact that the place remained barred and locked. (24)

After a short trip to the lower regions in the foot hills,
He went up the hills once again after sorting out all the issues.
He was fascinated by the hilly environment of the mountains,
For their being the living abode of Siddhas and saintly persons. (25)

Chaupai : Then Banda Singh again went up the mountains,
As the northern part of these mountains fascinated him.
He put up his camp in these very same mountains,
Since his heart felt delighted while sitting there. (26)
52. Ab sâkhî chambç kî turî ('bhâyô achmbhî jagat mây')

dôhrâ : tab bandai dil iun aî ab chambç karîai sail.

dôhrâ : tab râjç kô likhyô ab chahîai ham tum ml.1.

chaupaî : tab râjç nç sadyô vazîra. bandç millai kit tatbîr.

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chaupaî : tab râjç nç sadyô vazîra. bandç millai kit tatbîr.
Episode 52
Now follows the Episode About Chamba
(There occurred a miracle in the world)

Dohra : Then Banda Singh felt an urge in his heart,
That he should go on an excursion to Chamba.
For that he sent a written message to the hill chief of Chamba,
That they should cooperate with each other at that stage. (1)

Chaupai : Calling his (prime) minister, the hill chief consulted him,
Which strategy should they adopt to deal with him?
The (prime) minister suggested that he should be allowed to go,
And assess how Banda Singh intended to deal with them. (2)

He would assess whether his intentions were inimical or friendly,
And he would make all efforts to iron out all kinds of differences.
They should prefer to avoid his visit to the Chamba state,
As he is reported to be a very dangerous person. (3)

The hill chief permitted his (prime) minister to go and adopt strategy,
And negotiate with him in any manner he deemed fit.
Since Banda Singh was highly invested with powers of miracles,
He should be kept away from their state by offering him plenty of money. (4)

So (after this brief), the (prime) minister reached the spot,
Where Banda Singh had put up his camp after his arrival.
Making his offerings after presenting his credentials to Banda Singh,
He, in turn, received Banda Singh’s blessings. (5)

Dohra : Allaying all their fears, Banda Singh told the (prime) minister,
That he would visit their state as a mendicant.
He remarked that the (prime) minister should assure his chief,
That Banda Singh would return after an excursion to his state. (6)

Chaupai : Moreover, Banda Singh made it clear to the (prime) minister,
That he would visit them alone leaving his army behind.
The (prime) minister, then, accepted Banda Singh’s proposal,
That powerful as he was he could dictate whatever he desired. (7)

Choosing an extremely difficult and arduous route to Chamda,
The (prime) minister led Banda Singh across that hill route.
He would make Banda Singh climb up such a steep mountain,
That its very sight would frighten the onlooker extremely. (8)
हुती नजी नरि बुझो देस। जिने धुईं वे तह याद देन।
तरिं मंडी उदीं पराण डड़। मेंईं पत्थरों गजे धर सबे १५।
हुती नदी जाहिं बहती तजी। गिराई उच्च जल बहाय।
नाहिं मच्छी तहिं जा उत्तर भुज़ार।

देवदारू देवीं धन्ब दिवस में सुरि लगे धारापी।
बङ धन्ब दिवस में वहीं चंदन प्राप्त।

53. चम्बे का हार परंगना
(‘बंदा साल परबत तिन्न बाह्यो’...)
Then they came across a fast flowing mountainous rivulet,
With its waters falling from great heights with fast flow.
Even the fastest swimming fish could not cross its current,
Which otherwise could climb up a roof through the drain pipe water. (9)

Then Banda Singh rushed his horse into the rivulet,
Which swam across the rivulet as easily as a water-bird.
After crossing the rivulet, Banda Singh returned the horse,
Which crossed over the rivulet as fast as a pigeon took a flight. (10)

Getting a horse carved out of a stone (by the local artisans),
Banda Singh got it installed at that place (to mark his visit).
It was a display of a great miracle in the world,
As this carved statue of a horse is still standing intact. (11)

The whole world felt surprised at such a display of miracle,
As Banda Singh installed this stone horse in the midst of a rivulet.
When the (prime) minister witnessed such a terrible display of miracle,
A terrible sensation of fear went down his entire spine. (12)

Bending down on his knees at Banda’s feet, he begged,
That he be pardoned for his taking him (on a difficult terrain).
As the (prime) minister must perform his act of diplomacy,
Banda Singh, too, wished to pardon him on the same grounds. (13)

Episode 53
Further Account About (Banda Singh’s visit) to Chamba
(Banda Singh stayed for three years in the Hill State)

Dohra : After entering the hill state of Chamba,
Banda Singh had an interaction with its chief.
After the Chamba Hill chief’s becoming his follower,
Banda Singh had a good excursion all over Chamba. (1)

Chaupai : The hill chief, winning Banda Singh’s heart (through his obedience),
Maneuvered Banda Singh to enter into two wed-locks.
He also got a Mansion raised for Banda Singh’s stay,
Where people came to pay their obeisance to him. (2)

Banda Singh fame and reputation skyrocketed here,
As the Hill chief also started worshipping him intensely,
bahut chardaht ati bandç bani. râjâ bhi karç pûjâ ghanî.
tih bandç kç bçtâ bhayô. challan chit bandai tab kayô.3.

बंध का लड़क दुल्हन बड़ी बड़ी। चूट जुड़ते भल भलम कब्रे।
तुब तों बिचः लके ह धारिं। तीसर धुली चूपे भारि 14।

बंधा साल परबत तिन सह सह बहयो। डूबुबे मल कहारस सहयो।
turak nathç kit labhç na pāhīn. nihal pahrdi daubâbç māhīn.4.

54. ab bâbç bandç aur bahâdar shâh kâ parsnga
('dillî lahaur bhî nahi rahigu'...)

देहरा : बाज जब इस बढ़ी बढ़ी।
मारवा डुबा जे ने मारे लचे डूबे ते डूबे 19।

dôhrâ : bâj singh bahu lut dhari lai säth khâlsai sabbh.
shahir turak kç jô sunai lichi dûr tç dabb.1.

चैपली : बाज सिंघ सब बढ़ी।
मा चुड़ बढ़ी बढ़ी। चुड़ मारवा बढ़ी बढ़ी 12।

chaupaï : bâj singh jab havai asvâra. sîs turak ik pag dhari mār.
jab yahi bhai gall mashhûra. turak sarhandô jât bhaç dûr.2.

ले भजन मे होते भज। शही बढ़ी बड़ा बड़ा उत 13।
फरी थे मुट मारी थे हटो। मार पालकी खड़े भजन 13।

जो आई सो लीनो मारा. असी बहाल तरक कि हार।
bajîk kô sut bachyô thô czâ. säth panjâbî ralç ançk.3.

छाएलिये परबत बर्दिये। बाज बड़ा बढ़ा बढ़ा।
भूल भगवानी सब बढ़ा बढ़ा। विनंदित थे बढ़ा बढ़ा 18।

bahirârshâhî thô dakkhan mânhî. kari pharyâd uhân un jâi.
mulak patishâhî sabb lut layô. pikmbar kô un din gavyô.4.

देहरा : दिली लहार भी नहीं रहिगु जौ जं उहाँ ना जाहिन.
mula pakñab sabb phir gayô nihal au uprâhi.

चैपली : बाज जब डल गड़ी।
कुड़ जबड़ी बढ़ी बढ़ी।

chaupaï : bandç kî phir gaî duhâi. gur garði bahu bandai machâi.
raulâ diâ dçsh mahin päi. mār kût daî dhûm machâi.6.
When a son was born to him (during his stay here),
Banda Singh’s thought of making a departure from this place. (3)

As Banda Singh stayed put in the hills for three years,
The Khalsa forces occupied Doon valley and Doaba region.
The Mughals fled and were nowhere to be seen,
Throughout the foothills and the entire Doaba region. (4)

Episode 54
The Episode About Baba Banda And Bahadur Shah
(Delhi and Lahore would also Not remain unaffected)

Dohra : S. Baaj Singh ransacked most of the territory,
With the support of all the Khalsa forces.
All the Muslim towns which came to his notice,
Were occupied even if these were remotely situated. (1)

Chaupai : Whenever S. Baaj Singh happened to mount his steed,
He would stamp over a Muslim’s head (to use it as a step ladder).
When this news of S. Baaj Singh’s crushing a Muslim’s head (daily) spread around,
All the Muslims ran to far off places from Sirhind. (2)

Whosoever came into confrontation was conquered (by the Singhs),
Such was the defeat that fell to the Mughal forces’ share.
One of the sons of Wazir Khan who had survived the occupation of (the Sirhind),
Was able to muster the support of many residents of Punjab. (3)

They went and appealed to the (Mughal emperor) Bahadur Shah,
Who was camping in the South (at that time).
They complained that (Banda Singh) had ransacked all the Mughal territories,
As well as abolished Prophet Mohammad’s religion of Islam. (4)

Dohra : They warned that (Banda Singh) would capture both Delhi and Lahore as well,
If the Mughal emperor did not intervene (and send his force there).
The people of Punjab had already turned against the Mughal rule,
Together with the people of foot hills and hill states of upper regions. (5)

Chaupai : Banda Singh’s writ was running large (all over the region),
As he had created anarchic conditions of the worst kind.
He has created havoc and chaos all over the country,
And spread his fame through his acts of arson and chastisement. (6)
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Sarih puchhiô gur bandô kôi. lôk batâyô satigur sikh ôi.
bhcjiô gur sut badlç laina. mâyô bajrá pal ik main.7.

Mâryô bajrá pal ik main. mâyô bajrá pal ik main. 8.

Shastar dhâr bandç bandh laç. jahân chahç vahu ud bhî jaç.
tôp tîr na lagai talvâra. unghî karai ar dçvai már.10.

Dôhrô : nahin parchhâvân bhuin disai yau lôkan diô sunâî.11.

Sôrthô : sunat bahâdarshâh man mahin bahu tarsat bhayô.
pharyâd sunî us nânî kahyô su satigur us balî.12.

Chaupaî : hutô shâhi vahi gur kô gayâî. is tç un pharyâd na mâî.
karâmât bahu bandai sunî. im sun shâh bahu mundî dhunî.13.
When the Emperor asked about Banda Singh’s identity,  
The people replied that he was a camp follower of Guru Gobind Singh.  
The Guru had sent him to avenge the death of his sons,  
And Banda had killed Wazir Khan (the Nawab of Sirhind) in an instant. (7)

He had also killed all the four Malerkotla\(^1\) Pathan brothers,  
Who had seized a part of the Guru’s treasure (from the battle of Anandpur).  
Since one of these Pathan brothers had protested against Sahibzadas execution,  
The Khalsa forces had spared the town of Malerkotla from being torched. (8)

They had captured the town of Samana and killed its custodian,  
Along with all the twenty two other custodians of that area.  
They had ransacked Sadhaura and burnt the (dead body) of its Pir,  
Whose shadow on a Hindu’s dead body would make it immune from fire. (9)

(Banda Singh) had cast a spell on the sharp weapons to render these ineffective,  
As well as he had the power to fly to any place wherever he wished.  
No canon, arrow or sword could ever hit his physical body,  
As he could repulse their attack with the sign of a finger. (10)

Dohra : His feet did not touch the ground as he walked on earth,  
Nor did his eyelids bat (when he opened his eyes).  
His shadow did not fall on earth (as he stood or sat),  
Such were the stories people had narrated about him. (11)

Sortha : After hearing (all these tales about Banda Singh),  
Bahadur Shah felt extremely terrified in his heart of hearts.  
He refused to listen to any of people’s complaints and  
Remarked that Banda Singh had been blessed with power by the Guru. (12)

Chaupai : As the emperor had a thorough knowledge about Guru Gobind Singh’s powers,  
He did not pay any attention to the people’s appeals.  
After hearing so much about Banda Singh’s power of performing miracles,  
Bahadur Shah shook his head (as a mark of his helplessness). (13)

If the emperor Bahadur Shah waged a war against Banda Singh,  
He might get the emperor killed through some miracle or magic spell.  
In that case he would be committing an act of betrayal against the Guru,  
As well as stand deprived of his own sovereign rule. (14)

Considering both the options (of waging a war or betraying the Guru) as equally risky,  
He was fascinated by the lure of political power as well.  
Banda Singh was sure to kill him in an open confrontation,  
As he possessed great power of performing miracles. (15)
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हम हैं तम आदम आपें। जरए मैं दिव भग सिखें।
जाउँ हम त भंगी दजगै। उड़ छोड़ये लड़बे त जम लिए।
उस के दिस वक्कल आव। मत मोकु वह मर गिराव।
यांतु उस ना नामी फराया। तराफ लबहू रक्ष कराए ना याद।16।

दोहरा : पती पतें मुखे बनें यह गर्नि।
भूल देंगे आपें तवे भरे में मति सन्धि।17।

dohri : अमी बचत मुनि मनि छेड़। तत्व पञ्च बल मुखे बनें।
द्वारकी धंसरी केव वजापूरि। अंग लंब तुहि बनें मन्त्र।18।
chaupai : आई बतान सुनि दराई। नहीं पञ्चाब बल मुहरो कराई।
पहराड़ी पञ्चाब पर हुकुम जय। अरु लोक नहीं कराई साही।18।

चौपाई : आई बतान सुनि दराई। नहीं पञ्चाब बल मुहरो कराई।
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पहराड़ी पञ्चाब पर हुकुम जय। अरु लोक नहीं कराई साही।18।

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पहराड़ी पञ्चाब पर हुकुम जय। अरु लोक नहीं कराई साही।18।
Banda Singh could get him eliminated at any movement,  
As he could summon the services of spirits (to carryout his command).  
That was why he did not accede to the people’s plea,  
Nor did he bother about (the loss of power) around Lahore. (16)

Dohra : They had heard that Banda Singh had planted the flag posts,  
And hoisted (the Khalsa’s saffron flags) up to town of Panipat.  
And that if ever the Mughal forces crossed Past these flags,  
They would get automatically destroyed (there and then). (17)

Chaupai : (The Emperor Bahadur Shah) felt scared after hearing these accounts,  
Which made him desist from advancing towards Punjab.  
Even as petitioners from Punjab kept on pleading before him,  
Nobody else came forward to render any assistance. (18)

No (army commander) wished to discuss this issue with the king,  
Lest he should be asked to lead a campaign (against Banda Singh).  
As Banda Singh was held in as much awe as that of a lion (in a forest),  
The Muslims kept confined to their homes in awe of Banda Singh. (19)

The (prime) minister did not broach this topic with the emperor,  
Lest he himself might be deputed to hold negotiations (with Banda Singh).  
No existing custodian volunteered to take over the command of (Punjab),  
As they pretended complete ignorance about the whole affair. (20)

They did not hold even their own courts regularly,  
Lest the emperor should depute them to proceed (to Punjab).  
Feeling sure that Banda Singh, being omniscient about every thing,  
Might get them eliminated even if they thought of talking ill of him. (21)

Dohra : Then the Punjabi (Muslims) protested wearing (black) robes,  
And took out torch-light processions against the emperor,  
But the emperor did not pay any attention to their protests,  
And kept on lying low and brooding silently over the problems. (22)

Then all the members of the Muslim clergy and religious mendicants,  
Together with the Hajees⁷ and Piris (joined this protest).  
They accused the emperor of turning a kafir⁸ and a heretic,  
Raising the pitch of their protest to such a great extent. (23)

Chaupai : Some of them accused the emperor of giving up his religion,  
And no longer belonging to the Islamic ideological order (of prophet Mohammed⁹).  
They sermonised that the prophet would not vouch for him (on the day of judgement),  
And he would be cast into hell (to rot there forever). (24)
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dūn kahain badshahī ham hindūon pāi. dchen jōg pīr ham thch naïhin.26.

phai phai chhuriya rastē rōkān. māraingē shāhi chhāti kahi jhōkāi. hōgū nind tudh makkkē tāin. shafātī bharūgu tain pikmbar naïhin.27.

kahai patishāhī main hindūon pāi. pikmbar apnç pati gavāi. iun kahi kai shāh bharmāyā. kahi kar bahu bhāntī samjhāyā.29.

bhrān rastē kākē barā. dān jōg pīr ham thch nâhīn.26.

kōu kahai main makkkēn āyā. ikar kābē mōn main sun pāyā. hindūon shāhi bahādār bharmāyā. shāhī kātar un din gavāyō.28.

kahai patishāhī main hindūon pāi. pikmbar apnç pati gavāi. iun kahi kai shāh bharmāyā. kahi kar bahu bhāntī samjhāyā.29.

bhrār : aisi aisi khunē tē mihncē dāc anck.

hājī pīr ikthē bhaq čurān su hāthan tēck.30.

chodhi : pīr kahain ham jimmā karain. kalām saifē pardah muhrće turain.

muhrće turain lai kurānai hātha. āu pichhai tūn phaujan sāth.31.

ubhā bhrān māyē hē kānēhrī bānā. kahyang ārēē mē māyēhrī kē.32.

chodhi : pīr kahain ham jimmā karain. kalām saifē pardah muhrće turain.

muhrće turain lai kurānai hātha. āu pichhai tūn phaujan sāth.31.
They charged him of having sold himself to the Hindus,
As if they had conferred the sovereignty on him (instead of his own ancestors).
They reminded him that Prophet Mohammed had conferred the sovereignty on Mughals,
And he had got that sovereignty in a hierarchical inheritance. (25)

They accused him of lowering the prestige of Muslim Pirs,
Who were capable of showering all kinds of blessings on him.
They blamed him for crediting the Hindus for his sovereignty,
As if the Muslim Pirs were incapable of conferring this boon. (26)

They threatened to block his passage by brandishing naked daggers,
And even stabbing him directly in the chest.
They warned that the whole Muslim world up to Mecca would condemn his (inaction),
And the Prophet Mohammed would not vouch for him (on the judgement day). (27)

Someone claimed that he had just returned from Mecca (after performing Haj),
Where he had heard people talking about (Bahadur Shah’s lapse of duty).
He had heard that Bahadur Shah had been enamoured by the Hindus,
And he had bartered away his religion for the sake of power. (28)

By declaring that he had been conferred with sovereignty by the Hindus,
He had lowered the prestige of Prophet Mohammed.
They influenced the emperor through such admonitions and rebuffs,
And persuaded him repeatedly (to act against Banda Singh). (29)

The Episode of Travari\(^5\)
Dohra : (The Muslim clergymen) held out such threats (to Bahadur Shah),
And passed several sarcastic strictures against him.
The Muslim Pirs and Hajees joined together (in a conspiracy),
And swore to (incite the emperor) by placing their hands on the holy Koran. (30)

Chaupai : The Muslim Pirs gave a solemn assurance (to the Emperor),
That they would lead the expedition (against Banda Singh) after reciting the holy commandments.
They would walk in front while carrying the holy Koran in their hands,
And the Emperor should follow them with his Mughal army. (31)

(After so many assurances), the emperor acceded to their request,
But he promised to proceed up to the city of Agra only.
He would send his spies from there for further reconnaissance,
And proceed further (only after their intelligence inputs). (32)

(They must confirm) whether Banda Singh was an angel a human being,
And whether he was really (a Man of miracles) or mere fraudulent tricks.
dçvti hai kai hai so bandā. dçkh su āvain tâkç phandhā.
pās muvkal hai kā nāhīn. karâmaṭ sachh hai kā nāhī.33.

kahain us pair chihan nahi dharnā. hai us āńkh kai nāhī pharaknā.
jau dissai us tan parchhânvā. tau āgā main pāvnu pävā.34.

dōhrā : yaun kahi halkārā tōrikai magṛc turiō su āp.
āgarā dčṛā ā karâ agyōn lāgc tan tāp.35.

chaupaī : jab pharyād sī lōkan karī. shāhī tayārī thī tau lau karī.
muhṛc kurān karč kā hazārā. jhandā haidārī tōriō nār.40.

fakir mulāṅc muhṛc tōrā. pardah pardah saifī kalāman hōrā.
tau bī shāhī man chintā dharai. nāhin patiāvai thar thar karai.41.
Whether he possessed the power to summon the captive spirits,  
And whether he really possessed the power to perform miracles. (33)  

It was said that neither did Banda Singh leave any footprints,  
Nor did he bat his eyelids while looking.  
If it was confirmed that his body cast a shadow on earth,  
Then alone he (the emperor) would proceed further to confront him. (34)  

Dohra : (The Muslim clergymen) held out such threats (to Bahadur Shah),  
And passed several sarcastic strictures against him,  
The Muslim Pirs and Hajees joined together (in a conspiracy),  
And swore to (incite the emperor) by placing their hands on the holy Koran. (35)  

Chaupai : The designated spies who proceeded to gather intelligence in disguise,  
Were selected out of the Hindu officials of the emperor’s court.  
Fearing for their lives, they arrived at (Banda Singh’s) location,  
And looked at him and (his movements) very carefully. (36)  

They noticed that Banda Singh left his footprints as he walked,  
As well as they noticed that his body cast its shadow on earth.  
They also noticed that he batted his eyelids while expressing anger,  
And observed him to be a human being rather than being an angel. (37)  

They (themselves) observed many miracles (performed by Banda Singh),  
As well as heard about his powers from their confidential resources.  
So whatever information was conveyed by these intelligence persons,  
Bahadur Shah accepted their reported information as authentic. (38)  

Dohra : Once again when the (Muslim) residents of Punjab appealed to the king,  
Then the emperor made an attempt (to take action).  
But after taking his forces out (of the city of Agra),  
He again ordered them back to enter the city. (39)  

Chaupai : When people appealed yet again (after some time),  
The Emperor, too, had prepared himself (to take action).  
After putting thousands of persons carrying copies of Koran in the front,  
He ordered the Haidari Flag to be carried along with his troops. (40)  

He asked the Muslim clergymen and medicants to lead his troops,  
And keep on reciting Islamic Commandments to remove all fears.  
Even then the Emperor kept worrying about the consequences,  
As his confidence kept on waning and waxing (about his success). (41)
चौँ भाग हा भाग भिंड़ी। कहे न हो जैं है। 
अंग्रे ती में लिख हो जै। भर्ती न धर्म धाम धम पाम। 
तबा शाही हो रहे। बंद नहीं नाम बंद बराबर। 
भाग नहीं नाम भर भर। हृदय ठारे है भार भर। 183। 
हारमत मूं हो जाऔर। जाँ कही जाँ हो जाते भार। 
कह ताला जु मुर्दक गहालव। पास पिकमबर बृजा जो जाव। भूल हों पैट अवत कहाँ। मती मोको वही मार गवाह। 43। 
दोहरा : सों बंद क्ष कहाँ हो जु मर्दों गर्दे भार। 
मान ही में लिख बने ते भेज ने मंद बयार। 184। 
देशी : जो हिंद महे लिख धाल। दह बीमा दे महीन धरा। 
भेंज धारीजे ने दे महे। मुर्दु हास दे मध्यक बने। 184। 
चाँपई : याँन लिख शाही भिंडक गहालव। बहाल ता पैन बाजीरा गहाल। 
अूर पाहारिक जो ताप मार। हुत दूसर थे सतिग भार। 46। 
देशी : जो हिंद महे लिख धाल। दह बीमा दे महीन धरा। 
भेंज धारीजे ने दे महे। मुर्दु हास दे मध्यक बने। 184। 
चाँपई : याँन लिख शाही भिंडक गहालव। बहाल ता पैन बाजीरा गहाल। 
अूर पाहारिक जो ताप मार। हुत दूसर थे सतिग भार। 46। 
दोहरा : तुकड़ा तभी झटक जी भाव होते ने मंद। 
दुन ही मन ज्ञान ज्ञान जे तभी मंद। 185। 
देशी : जो हिंद महे लिख धाल। दह बीमा दे महीन धरा। 
भेंज धारीजे ने दे महे। मुर्दु हास दे मध्यक बने। 185। 
चाँपई : कहो तू पैन पाहल जाव। कहो हो है तम दर्शन पाव। 
सिरहाँ राहि हो जया लोँ लार। दहो हाँ तम लक लहारै। 49।
This made the emperor to revise his decision in his mind,
That he could not afford to strain his relations with Banda Singh.
He felt that Banda Singh was the follower of the same Guru,
Who had blessed the emperor with the power of sovereignty. (42)

Since Banda Singh had been invested with great power of miracles,
Nobody knew what he might cause to do unto him (the emperor).
The Divine angel (Gabriel) who conveyed Prophet Mohammad’s Will,
Might be the same who sent captive spirits to Banda Singh.
Since the same angel had been reported to visit Banda Singh,
He might get him (the emperor) killed (at any moment). (43)

Dohra: So being scared of Banda Singh (for his possession of power of miracles),
The emperor once again retreated to his safe sanctuary of Agra.
Since he felt extremely alarmed in his heart of hearts,
He did not share his apprehensions with anyone. (44)

Then the emperor thought after a lot of introspection,
That he should send a written proposal to Banda Singh.
Since both of them were the followers of the same Guru,
The emperor would like to pay a visit to Banda Singh. (45)

Chaupai: So the emperor sent a Sikh messenger (with a letter of appreciation),
That Banda Singh had performed a noble deed by killing Wazir Khan,
And that the hill chiefs whom Banda Singh had also chastised,
Were also the most wicked enemies of Guru Gobind Singh. (46)

Although the Emperor himself was keen to kill all those hill chiefs,
Yet it was better that Guru’s own disciple had dealt with them.
The emperor reiterated that he was a humble servant of the Guru,
Since it was with the Guru’s grace that he had become a sovereign. (47)

Dohra: The emperor wrote that there were the tombs of his ancestors,
Which were located in the city of Lahore.
He proposed that in order to pay his obeisance to them,
He wished to go on a pilgrimage to their place of burial. (48)

Chaupai: He would visit Banda Singh before his pilgrimage if the latter so desired,
Otherwise he would pay his obeisance on his return from Lahore.
He requested for a right of passage through the Sirhind province,
And sought Banda Singh’s permission for a passage upto Lahore. (49)

He further proposed that half of Punjab territory be handed over to him,
While Banda Singh kept his custody over the entire hill states.
mulak pañjab ham ådhå dçhu. parbat sabhî âp rakh lçhu.
ham kô saddrô tô milnç âvain. nahin tôn lômbhç lômbhç jåvain.50.

gh nar parbat sabhî âp lçhu. ham ko råhi lahaurai dayyai. sirhand madhi kar råhi pahunchyai.
yau kahi shåh diyô sikh ghalla. håth jord singh jå kahi gall.51.

bahådar milnô pajb banavai. ham tç dardô lahuar na avai.52.

dohrw : bMdy idl qb iem TtI 
Ab Xwko deIAY jwn 

chaupaî : bandai kahi ab lâi ham mâna. sâbat rahai na tumrô imân.

chaupaî : sidhaurç dhig ik gardhi banâi. lôhi gardhi us nâm sadâi.
dôhrâ : bandç dil tab im thatî. ab yåkô daïai jân.
phçr su is kô måri hain ju hui pishçmân.53.

chaupaî : bandai kahi ab lâi ham mâna. sâbat rahai na tumrô imân.
un sîkkh murd âi shåh sôn kahi. shåhi sunat kuchh chint na kahi.
sun turkan man vadhai bhai. kîchh kîchh jivan åså thai.54.

dohrw : phwV qI bMdY rKI AOr deI pMjwb su C`f 

chaupaî : sidhaurç dhig ik gardhî banâî. lôhi gardhî us nâm sadâi.
datai : bandai kahi ab lâi ham mâna. sâbat rahai na tumrô imân.
bahådar milnô pajb banavai. ham tç dardô lahuar na avai.52.

abhî bênc bêc nàri nàri. makh bêc bêc nàri nàri.
hm ko rwih lhOrY d`XY [ isrhMd miD kr rwih phuMcXY ]

agai bandô thô jåni jåna. sabhç båt un lâl pachhân.

abhî bênc bêc nàri nàri. makh bêc bêc nàri nàri.
hm ko rwih lhOrY [ isrhMd miD kr rwih phuMcXY ]

agai bandô thô jåni jåna. sabhç båt un lâl pachhân.

abhî bênc bêc nàri nàri. makh bêc bêc nàri nàri.
hm ko rwih lhOrY d`XY [ isrhMd miD kr rwih phuMcXY ]

agai bandô thô jåni jåna. sabhç båt un lâl pachhân.
He would pay a visit to Banda Singh if the latter permitted,
Otherwise he would go to Lahore through the outer fringe of Punjab. (50)

(Finally), he pleaded for a permission for a passage upto Lahore,
Which should run through the territory of the Sirhind province.
With these proposals, he sent a Sikh messenger (to Banda Singh),
Who conveyed the emperor’s message with folded hands. (51)

Banda Singh, being Omniscient and (privy to all human secrets),
Understood all the real motives and intentions of the emperor.
Banda Singh realised that Bahadur Shah’s proposal for a meeting was a pretence,
But, in reality, he was really scared of him (Banda Singh). (52)

Dohra : After meeting the emperor’s emissary, Banda Singh made up his mind,
That he should grant Bahadur Shah the right of passage.
He would (teach him a lesson) and kill him later on,
So that he felt repentant over (his pretence of a pilgrimage). (53)

Chaupai : Banda Singh sent a reply, accepting Bahadur Shah’s proposal,
But warning him against reneging from his faith.
Banda Singh was allowing him a right of passage for his professing to be a Gursikh,
But he would withdraw this concession if the emperor turned a renegade. (54)

As the Sikh messenger brought back Banda Singh’s reply,
The emperor did not feel concerned at Banda Singh’s reply,
All the Muslims felt delighted after hearing this reply,
And felt optimistic about their better existence in the future. (55)

Dohra : Banda Singh kept the foot hills of the mountains under his custody,
And vacated his custodial control over the Punjab.
He himself climbed up the mountains (after this decision),
After establishing three forts in the foot hills of mountains. (56)

Chaupai : He got a fort constructed near the town of Sadhaura,
Which came to be known by the name of Lohgarh.
Another fort was established in the valley near the Doaba region,
So that it might stand like a pillar against the Jaiswal and Kahlloor Hill chiefs. (57)

The Singhs retreated to the forts inter-connected with each other,
Which were located in and around Pathankot near Jammu.
Hearing about Banda Singh’s movement into the mountains,
Bahadur Shah advanced from where his forces were stationed. (58).
35. parsang phaujdâran kç nâm dassan kô ('ral phariâdî ái thç sårç'...)
Bahadur Shah ordered his forces to march forward,  
In order to see how Banda Singh reacted to such a move.  
The emperor wished to see through Banda Singh’s motives,  
And his real intentions (behind such a unilateral withdrawal). (59)

Dohra : First of all, Banda Singh (had occupied the territory) up to Panipat,  
By planting (the Khalsa’s saffron) flags on its boundary.  
These (saffron) flags where no Mughal could dare to come near,  
Were now ordered to be uprooted by the orders of Banda Singh. (60)

Chaupai : After the removal of these flags by Banda Singh’s orders,  
The Mughal forces marched forward after crossing Panipat.  
After putting up a base camp at the town of Karnal,  
The Mughal forces laid a siege to the entrenched Singhs at Taraori². (61)

Dohra : The Khalsa Singhs had established a police post at Taraori,  
In the old travellers’ inns (after their occupation of this area).  
When the Mughal forces laid a siege around their positions,  
The Singhs escaped after cutting through the enemy lines. (62)

Chaupai : This Mughal force which had come up to Traori,  
Arrived at Sirhind to wage a war (against the Khalsa Singhs).  
Since Banda Singh did not render any support to these Singhs,  
They deserted Sirhind after waiting in vain for Banda Singh’s support. (63)

The Singhs had made revenue collections only for three years,  
When (Sirhind Province) was taken back from them by the Mughals.  
As the Singhs entered the fort at Lohgarh in a defiant mood,  
Mughal forces marched forward after entering Sirhind. (64)

**Episode 55**  
The Episode About Narrating the Names of (Mughal) Custodians  
(All these petitioners had approached (Bahadur Shah together)

Dohra : The Emperor (Bahadur Shah) put (the Pathan Commanders) from kasur,  
At the head of the Mughal forces (marching towards Punjab).  
These army commanders included Shams Khan¹ and Jalaludin,  
As well as Bajida khan² followed by their troops. (1)

Chaupai : These army commanders had been the custodians of Traori,  
Whom the Singhs had ransacked and tortured them as well.
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chaupaï : tarâvardî kç bhî hutç phujdâra. singhan lut kar kîc khuvâr. khân mahâvat pharjul khåna. kahâvat thç ui badç juân.2.

ui bhî hutç bajîdç nàra. un ghar lut im karç khuâr. au sardâr jç kunjpurç tân. samânicç sadhaurîç jannâ uvâî.3.

raî pharîdî ëi thç sârç. bhçjç âgai shâhi bichârç.4.

dôhrâ : cî bhçjç dêkhñç bandai kî partît. bandç râh chhôdyô sunyô khushî ëi shâh chît.5.

chaupaï : bahâdar shâh dil ëi dhîra. pujyô lahaur dil khushî gujîr. thôrdç din rahikai murd gayô. phir dilî nahin pahunchat bhayô.6.

tiskç putar rahç thç châra. sô lar mar kar bhaç khuâr. kai baras yau raulô rahâ. ratan singh sun aisç kahâ.7.

(pharukhsîyar dâ râj)

chaupaï : farukhsîyar jab takhtç bahyô. chuglan ân usai yaun kahyô. gurî bandai kar rakhî khuârî. aur patishâhî sukh hai sârî.2.

bâî sûban tç takç chalî âvain. hukam shâhi nahi kô paltâvai. uskô chardah tûn dçch tidârka. rahyô dâdç taithôn kamm sârak.3.
Mahawat Khan1 and Farzul Khan4 (among the warriors),
Claimed themselves to be highly muscular and brave. (2)

They, too, had accompanied Wazir Khan (during the battle of Sirhind)
Whom (Banda Bahadur and Singh) had ransacked and tortured.
The (erstwhile) custodians of Kunjpura7 and Samana8 too were included,
As well as the custodians of Sadhaura7 and the areas across the Yamuna8. (3)

All these (eastwhile) custodians had fought along Wazir Khan,
Whom Banda Singh had humbled and defeated.
All these who had come together as petitioners (to the Emperor),
Were despatched to lead the Mughal forces after a deep thought. (4)

Dohra : The (Emperor) had sent them to lead the Mughal troops,
In order to ascertain (the might and intentions of Banda Singh).
After hearing the news of Banda Singh’s grant of passage to him,
The emperor had felt delighted (at the turn of events). (5)

Chaupai : Bahadur Shah felt reassured (after the grant of passage),
And felt relieved and delighted after reaching Lahore.
He returned to Delhi after spending a few days at Lahore,
But he could not reach Delhi (as he died on the way). (6)

He was survived by his four young sons,
Who perished as a result of internecine war among themselves.
Many years passed in this state of chaos and uncertainty,
That is what Rattan Singh (the author) had heard about this period. (7)

The Reign of Farrukhsiar9

Dohra : (The Mughal emperor Bahadur Shah died (during his return from Lahore),
In the year one thousand seven hundred and eighty four10.
Now (dear readers) listen to the further account of,
Farukhsiar, who was the grandson of Bahadur Shah. (1)

Chaupai : When Farukhsiar succeeded to the Mughal throne,
Some slanderers (of Sikhs) incited the king (against Banda Singh).
They reported that Guru’s disciple Banda Singh had created havoc,
While they lived in peace in rest of the Mughal empire. (2)

Revenue collections were pouring (into the treasury) from twenty two provinces,
And everyone (except the Sikhs) obeyed the royal edicts.
They incited the new emperor to chastise and subdue Banda Singh,
So that his grand father’s mission could be accomplished. (3)
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देवता : उंगलीमध्ये धूङ आविष्का कर लगे संकल्प।
बुझ करके द्वारा में नेंदे धूङ में सूई लेते बिंदुलिंग 14।

dōhrā : farukhsiyar अंकित हम दादा गायो समझाइ।
gur nának को गहरा जोूँ तैँ सौन तून ना बिग्राई।4।

चैत्री : लेबङ पल्ले सत सिमें। मलिक पुंछ देश बनूँ धरूँ।
उमर रणे लाग्गे विश्वास। अभ मातीबन करे समे मरण।1।

chaupaï : नायरंग पर्दादो जबाई रिसायो। सतिगुर उपर दाडो चर्दहायो।
ham dādā नहीं karyो बिगारा। गहल ahdi kamm dāc savār।5।

पहे : अंत पर्वत छिद्रसे
(चुलगां ते बंदे ते किलू चुलगी भरनी)
56. aur parsang likhyatç
(chulgān नच बंदच डेच इलाफ चुलगी khānī)

देवता : उंगली दिन ला ली तभी तभी सुना ली।
चील विषमलिंग ते कोई मरीज रिटो भरारे।1।

dōhrā : ठूङ चुलगा फिर अंकित हम बाहू बढ़ाई।
din utahiō सो चहारी सारी हिंद जमिन।1।

चैत्री : ने अभ महरें घंठे जी भारी। संतो लागे चुलो बढ़ारी।
अभ मिहर दुम जे लोगे तो देम। धर्मी मुलग पल्ले तिमास।2।

chaupaï : सो अब खबर बंदच की आई। बंदच लिनो कुल पहार।
ab kichh tum को lagai ना दोशा। khāli mulak paryō nirjōsh।2।
Dohra: (Thereupon) Farukhsiar responded to (their instigations) by saying,
That his grand father (Bahadur Shah) had given him an advice.
He had advised that there existed a house (dynasty) of Nanak,
With whom he (Farukhsiar) must not enter into any conflict. (4)

Chaupai: When his great grand father (Aurangzeb) had felt offended (with the Guru),
He had ordered Farukhsiar’s grandfather to wage a war against the Guru.
But his grandfather (Bahadurshah) did not proceed against the Guru,
And sent his soldiers to work in favour of the Guru. (5)

On that day, the Guru had told his grandfather (Bahadur Shah),
That he (the Guru) had blessed him (Bahadur Shah) with a sovereignty.
The Guru had made his grandfather a sovereign with an active support,
Otherwise how could he become sovereign without Guru’s (support). (6)

Azam Shah was more powerful than his grandfather,
As he had the support of a very powerful armed force.
How could his grandfather vanquish Azam Khan (without Guru’s support),
And how could his grandfather harass Azam Khan (Without Guru’s support)? (7)

In this way, Farukhsiar refused to oblige the slanderers,
Nor did he snap his relations with the House of Nanak.
When quite a number of days passed without any incident,
The (Guru’s) slanderers returned again to incite the emperor. (8)

Episode 56
Now I narrate Another Episode
(The slanderers speak ill of Banda Singh)

Dohra: The backbiters once again came to speak against Banda Singh,
That he (Banda Singh) had been harassing them extremely.
They opined that Banda Singh wished to eliminate Islam,
From the whole territory of the Indian state. (1)

Chaupai: They reported that they had received a news about Banda Singh,
That he had been arrested by the Hill chief of Kullu.
Now the Mughal emperor (Farukhsiar) need not feel any guilt,
In invading a region where there was a vacuum of leadership. (2)
52. भूमिन साल्ली लील भक्ती वा
(‘मर्मस साल्ल प्रलय निम’…)
57. parsang jâli din khakhnc kâ
(‘मार्गस साल्ल प्रलय जिम’…)

रेवाँ : दुलु वनम संजय सुल्ले डेड बड़े पार्दी दुईमाँट।
दोहरा : कल्लु पर्दयों बांडा सुनयौ ताउ बहयों शही उतसाही।
tौर फड़ा मुलक लाइ को लाग्गौ चुग्लान लालाई।1.

रेवाँ : सुन गहलो गो में दुई गाय लाह। आजवाज दुलु वनम सुल्ले डेड।
चाउपाई : बाहत राजगत थी याँ उन आग। बरामदत दूर बंदीयों भाई।
बहत सिद्ध थे परबत मानन। उन बेटे सिद्धी चहदी नानन।2.

रेवाँ : सुन गहलो दुबे मस्ते। डोपे सिंधु दें जात अक्षान।
चाउपाई : यूरे वामवी पदल मु तील।
बाल इस्माल दिन सिंह यानी। अमील में न हो लड़े।3.

रेवाँ : सुन गहलो दुबे मस्ते। डोपे सिंधु दें जात अक्षान।
चाउपाई : यूरे वामवी पदल मु तील।
बाल इस्माल दिन सिंह यानी। अमील में न हो लड़े।4.

रेवाँ : सुन गहलो दुबे मस्ते। डोपे सिंधु दें जात अक्षान।
चाउपाई : यूरे वामवी पदल मु तील।
बाल इस्माल दिन सिंह यानी। अमील में न हो लड़े।5.

रेवाँ : सुन गहलो दुबे मस्ते। डोपे सिंधु दें जात अक्षान।
चाउपाई : यूरे वामवी पदल मु तील।
बाल इस्माल दिन सिंह यानी। अमील में न हो लड़े।6.

रेवाँ : सुन गहलो दुबे मस्ते। डोपे सिंधु दें जात अक्षान।
चाउपाई : यूरे वामवी पदल मु तील।
बाल इस्माल दिन सिंह यानी। अमील में न हो लड़े।7.

रेवाँ : सुन गहलो दुबे मस्ते। डोपे सिंधु दें जात अक्षान।
चाउपाई : यूरे वामवी पदल मु तील।
बाल इस्माल दिन सिंह यानी। अमील में न हो लड़े।8.
Episode 57
The Episode About the death of Jaali Din¹
(Let us kill (the Singhs) as a hunter kills a hare)

Dohra : After hearing that Banda Singh had been captured by the Kullu chief,
The Mughal emperor (Farukhsiar) felt very excited.
He ordered his troops to occupy the (Punjab) state,
After being influenced by the instigators (against Banda Singh). (1)

Chaupai : A rumour had spread out throughout the country,
That Banda Singh had been divested of his miraculous powers.
There being so many Siddhas in the hilly region,
They had neutralised all the miraculous powers of Banda Singh. (2)

Since Banda Singh had been cohabiting with four women,
He had lost his muscular energy as well as character.
Since the captive spirits under his command had deserted him,
He had been put under arrest being powerless. (3)

Since Banda Singh’s credibility (as a warrior and a necromancer) had been eroded,
The Singhs felt disappointed at this loss of their leader’s reputation.
As all these rumours reached the Mughal emperor,
He ordered his army commanders to launch an attack. (4)

Shamas Khan, Bazid Khan as well as Jaali Din,
These were the three Pathan Warriors from Kasur.
These three army commanders launched an attack,
And waged a war against the (entrenched) Singhs. (5)

Dohra : S. Baaj Singh had enterenched his forces in the fort of Lohgarh²,
Which came under the attack of forces of Shams Khan.
Since (Baaj Singh) remained defiant inside the fort,
There were daily skirmishes between the two sides. (6)

Chaupai : While Bajid Khan’s forces launched an attack in the Pathankot area,
Jaali Din’s troops attacked the foot hills territory.
All these three commanders had one and the same mission,
That they should ransack the territory and collect revenue levies. (7)

Wherever the Singhs were fewer in their numerical strength,
They vacated their positions at the sight of Mughal forces.
Since the Singhs had also heard about (Banda Singh’s) arrest,
They also did not put up any resistance to the Mughal forces. (8)
bâj singh dil itnî ā. main nattth jâûn tau gîdî sadâî. jâî bandç kayâ mukkh dikhâûn. sabhâ sûran kab baithan pâûn.9.

bâî singh au khân shammsôû. ç phas gaç su ik thân dôû. jâî din bahu khushîâ karç. lutç kutç mulak davâbô ughrç.10.

dôhrâ : bhayô gumrâhi bahu phauj sôn kahi singh ab nadri pâi. mârôn saqs shikâri jim tau shîrî bandç khudâî.11.

chaupaî : phauj chupcherche dal khindâî. lâlash paisç lagiô vai. bçgam hui ãp bahi rahi dçcrç. kahai singh sabh shammas khân ghçcrç.12.

bâi singh nç sabh sun pâî. sö châhat us par karôn dhî. bâî singh jab uddam karâ. lôhigrdahî chhadd us val turâ.13.

chaupaî : phauj chupcherche dal khindâî. lâlash paisç lagiô vai. bçgam hui ãp bahi rahi dçcrç. kahai singh sabh shammas khân ghçcrç.12.

bâi singh nç sabh sun pâî. sö châhat us par karôn dhî. bâî singh jab uddam karâ. lôhigrdahî chhadd us val turâ.13.

58. parsang shammas khân aur bajîd khân kâ
(‘sîs kât layô bandai chukâî’...)

chaupaî : phauj chupcherche dal khindâî. lâlash paisç lagiô vai. bçgam hui ãp bahi rahi dçcrç. kahai singh sabh shammas khân ghçcrç.12.
S. Baaj Singh felt in his heart (while under siege),
That he would be branded a coward if he deserted his troops.
(In that case) how would he face Banda Singh, his leader?
Or how would he deserve to stand among the warriors? (9)

Since both S. Baaj Singh and (Mughal) Shams Khan were,
Entangled in a fierce encounter with each other,
Jaali Khan felt highly delighted at their involvement.
And kept on ransacking and collecting ransom from Doab region. (10)

Dohra : (Jaali Khan) was led astray by his overwhelming majority,
As well as the disappearance of Singhs from the region.
He dreamt of distributing alms as a token of thanks giving,
As if he had vanquished Singhs) as easily as one hunted a rabbit. (11)

Chaupai : So he scattered his troops all over the (Doab) region,
With the aim of collecting maximum ransom from the area.
Feeling secure, he kept on relaxing in his army camp,
Being assured that shams Khan had engaged all the Singhs. (12)

When S. Baaj Singh came to know about (Jaali Khan’s) laxity,
He thought of launching a sudden attack on Jaali Khan’s camp.
So S. Baaj Singh made an effort (to launch this attack),
And proceeded towards his target after deserting his Lohgarh post. (13)

Beginning his march (from Lohgarh) at night,
He arrived at Jaali Khan’s camp by midday.
He attacked Jaali Khan with the shout of a war cry,
And killed him while he was standing in his camp. (14)

Dohra : S. Baaj Singh pounced upon his enemy like a falcon,
And overpowered Jaali Khan like a falcon pouncing upon a quail.
(Dear readers) see how the Will of God prevailed,
That he (Jaali Khan) perished who wished to exterminate the Singhs. (15)

Episode 58
Episode About Shamas Khan¹ and Baizid Khan²
(After beheading (Shamas Khan), (Banda Singh) got his head lifted up)

Chaupai : Whosoever heard that Jaali Din had been beheaded,
Took to his heels without caring for anybody else.
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chaupaî : jin jahin sunā jālīdīn mārā. sō nathth challyū na āp sambhārā. bhūp binā kō karç lārā. īk mar sabhan nathan takāī.1.

বিন্ধু প্রায়শ্চিত্ত বলা কিন ধরী। আর ভালে মঞ্জি কিন্ত ঠিক পারে।

মিঠ পানি মেহ মূম মাথা। বজ্র খোঁজ দে আমে উচ্ছ । 2।
kahin asmānōn kayā bij parī. ān mārc sabb bīch īk gharī.

singh paṅj sāi tha us sāthā. kahān lāggă cē mārc hāth.2.

भूठ चैदेवौं फूट जाय। दुखवर फूट जब में चम धन।

दुखवर जब चंदू लड़ते। आपके से फूट दर्शन बताते। 3।
mulak chauphṛyōn luttan pārdā. turkan lut kar sō rajī kharāī. turkan sang thē kāi lutṛc. aċ ju luttan gharōn ghanṛc.3.

किह अस्मानों कया बिज परी। आप भवी किस लेंगे जान धार।

बजाने खूदी बो बुंडु लड़ती। पार्जन मे हैं राधी चुरगइ। 4।
shammas khān thō magṛc jātā. ān parī tis kann yahi bāt.

kabyō usai thō vakūf kuchh nāinh. pāsōn sabh phauj daī chardhāī.4.

देवाज : देश उच धवल भती। दे उच बे नध आन उच।

उन देववृं दैम दे वद लिख चन्दे अब धरकुं। 5।

dōhrā : दोखो हम उस मारी। हाइ जून नाथ गयो हार।

tab lōkan us kō kahā likh chāhč kā khabrdār.5.

चेवटी : भव दिख दूरवर लेखे भव। चलो वने व्यख दर।

उन दिमान बुझु चिन्न पवी। भव उसके लेखनी जरी। 6।

chaupaî : mat im uskō लचै मारा। chalō ralō tum uskç nār।

tab tiskō bahu chintā parī. ghal halkārc chaukś kāri.6.

उन नुम जलने बंदर लखनी। आर भक्त अक्षों दें चेत न घटी।

शैल देव मच मिठ जू हं। मग दुखवर दे बंधक चुं। 7।

ham tum ralkai karain lārāī. ham bin agc tūn pair na pāī.

aisō khauf bāj singh kā pardā. sabh turkan kō kāmbā chardhāī.7.

उन है देवने ठिक हो देव। अच्छे बड़ीमे हे बंध में।

झुठ मिठल। हे दे जमई दर। बह भक्त अक्षी दर घटी। 8।

tab vai dōnīn ikk than hōc. chāhč bhatiñō tou kuchh sóc.

darat singhan tē tē rahnī kharāc. mat kī āi hamain par pardēc.8.

आठी मूट बंदू जी बात। दृष्टि दुखवर लीते मिठ जान।

नाथ मिठ जब धरी बी बी। बंदू जीती दे उचीसार। 9।

āgāi sunōn bandc kī bātā. dui phujāc kīc jīm ghāt.

jab singhan par pari thi bhīra. bandai kīnī yaun tadbīr.9.
Feeling that no army could fight without a king’s leadership,
Everyone thought of fleeing (from the field of battle). (1)

Everyone said that a (mysterious) lightening fell from skies,
Which had decimated all the forces in an instant.
Although (S. Baaj Singh) had only five hundred Singhs with him,
But see how far they came to destroy (the Mughal forces). (2)

Ordinary people from all sides went on a rampage,
And ransacked the Mughals to their hearts fill.
Besides, there were a large number of mercinaries and robbers,
Who had accompanied the Mughal forces for loot and plunder. (3)

Shamas Khan had come in hot pursuit of (S. Baaj Singh),
After he had heard about the latter’s escape and (killing of Jaali Khan).
He branded (Jaali Khan) as an ignorant and foolish commander,
Who had sent whole of his army away from his own camp. (4)

Dohra : He made a public declaration that he would kill S. Baaj Singh,
Who had run away from (Lohgarh) for fear of being defeated.
Then his people (his elders) advised Shamas Khan,
That he should intimate his uncle (Baizid Khan) to remain alert. (5)

Chaupai : Lest S. Baaj Singh should kill his uncle Baizid Khan also,
He (Shamas Khan) should also move and join his uncle’s forces.
At this, Shamas Khan felt extremely concerned (about his safety),
And tightened the security arrangements by sending messengers. (6)

He communicated (to his uncle) that they should jointly fight the war,
And he (his uncle) should not make any move without Shamas Khan’s help.
S. Baaj Singh created such a terror among the Mughal forces,
That they trembled (at the mere mention of his name). (7)

When both Shamas Khan and Baizid Khan got together,
Only then this Nephew-uncle duo felt a sigh of relief.
Threat of a sudden attack by the Singhs loomed large over them,
Lest the Singhs should nab them (as they did Jaali Khan). (8)

(Dear readers) listen further to the account of Banda Singh,
And the way he slaughtered both these Mughal custodians.
When the Singhs were passing through such a moment of crisis,
Banda Singh made a plan (to assist the hard pressed Singhs). (9)
bIrân kahyô ham lai chal mandî. nîhal chal khardkâvain chandî.
tab bîran nç sôû kariô. lôh pînjrô lai mandî dhariô.10.

bîran kahyô ham lai chal mandî. nîhal chal khardkâvain chandî.
tab bîran nç sôû kariô. lôh pînjrô lai mandî dhariô.10.

nikas shitâbî nîhal kau daurdâ. pâs usai thô tab dal thôrdâ.

11.

ilâj de bîran sîwâ nîhal kau daurdâ. pâs usai thô tab dal thôrdâ.

11.

nikas shitâbî nîhal kau daurdâ. pâs usai thô tab dal thôrdâ.

11.

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nikas shitâbî nîhal kau daurdâ. pâs usai thô tab dal thôrdâ.
Banda Singh ordered Birs\(^3\) (his captive spirits) to take him to Mandi, so that he might participate in the war in the foothills of (Doab region). The Birs (captive spirits), following the instructions of their master, Lifted up the encaged Banda Singh and lowered him at Mandi. (10)

Banda Singh started towards the foothills after getting out of the cage, as he had a very small contingent of Singhs with him. Without bothering about the meagre numerical strength of his troops, Banda Singh started rushing speedily towards the foothills. (11)

When the Singhs came to know about Banda Singh’s approach, They felt delighted (at such a good turn of events). All those Singhs who had been in hiding came out and joined the Khalsa, as they felt extremely delighted at the arrival of Banda Singh. (12)

**Dohra**: The Mughals felt extremely worried (after Banda Singh’s arrival), as if they had been gripped by the fear of death. Feeling convinced that they were bound to meet their doom, They lost all sense of appetite and (peaceful) sleep. (13)

**Chaupai**: So, when Banda Singh joined the contingent of his own Singhs, They felt as invigorated as orchard plants feel nourished by a spell of rain. Banda Singh’s arrival amounted to a heavy spell of rain in the hottest month of June, And the sprouting up of green buds on the dried up branches. (14)

The Sikhs (all over Punjab) burst out into as spontaneous an applause, As thousands of frogs start croaking together after rainfall. (On the other hand) the Mughal forces felt as crest fallen as withered cactus and grass, Which seemed intact from outside but drained and withered from inside. (15)

Then Banda Singh, launching his attack, entered the Doab region, And targeted those places which had a majority of Muslim population. The Mughal forces also went in hot pursuit in search of him, Even though they dared not go near him in their frantic pursuit. (16)

Wherever a Mughal force advanced towards Banda Singh, The Singhs would immediately pounce on them and slaughter them. The Singhs would fall upon the Mughal forces unawares like lightening, Which left the Mughal forces befuddled and dumb founded. (17)

**Dohra**: Neither could the Mughal soldiers desert their army being scared of their emperor, Nor could they dare to attack Banda Singh being scared of him. (18)
chaupaî : shamsadin kî hōnī āī. hūtī usai kī pīchhal sagāī.

nikāhī bahāṅc muīō kasūra. sunī bāt yau bandē hajūr .19.

yau sunī bandō āp chardhyō. chālī asavār sabhī sang khardyō.
daurd bandai nē dhāvō kīyō. āgai kasūrai rāh rukaiyō.21.

us kai dīl gham hutō na kōī. chalyō hāthī chardah ghar kō sōī.
sō bandai dūrōn lakh layō. vāṅg bijal jat kar tīh payō.22.

sīs kāt layō bandai chukāī. murd vardyō tau jhab dal āī.
is bīdh līnō shamsū māra. aggai sunō bajīdai havār.24.

dōhrā : phār ghār kai unai kau bandai jī laq mār.
turak sabhī bāīthē tabai bandai kōlōn hār.27.
Chaupai: As Shamas Khan was destined to die (at this juncture),
He had been engaged (to a girl) in the recent past.
When he was returning to Kasoor on the pretence of getting married,
Banda Singh came to know about (his return to Kasoor). (19)

Banda Singh declared that Shamas Khan be not allowed to escape,
And challenged if any (Singh) warrior could bring him dead.
The Singh replied that either Banda Singh himself could accomplish that task,
Or he could despatch anyone else whom he blessed. (20)

Hearing this, Banda Singh himself launched (on this mission),
Taking only forty horse-mounted Singhs along with him.
Rushing speedily, Banda Singh launched his attack,
And blocked (Shamas Khan’s) passage leading to Kasoor. (21)

He (Shamas Khan), feeling no sense of insecurity,
Was proceeding towards his native place riding an elephant.
Spotting him (Shamas Khan riding an elephant) from a distance,
Banda Singh pounced upon him with the speed of lightening. (22)

Without being noticed by many among his troops,
Banda Singh wounded him (Shamas Khan) grievously by shooting an arrow.
Thereafter hitting him (Shamas Khan) with the tip of his spear,
Banda Singh brought the wounded (Pathan) down from the elephant’s back. (23)

Picking up (Shamas Khan’s) head severed from his body,
Banda Singh returned and joined his troops (in a flash).
In this way, Banda Singh slaughtered Shamas Khan,
Now listen (dear readers) further to the account of Baizid Khan (24)

Dohra: The place where Baizid Khan was camping (with his troops),
Banda Singh surrounded the place (from all sides).
Seeing Banda Singh, Baizid Khan’s troops deserted his camp,
Shouting that the prophet Nehkalank4 had arrived (to decimate) them. (25)

Chaupai: He (Baizid Khan) could not desert the field of battle,
As he was scared of the wrath of his own emperor.
So getting fatally wounded during his fight (with the Singhs),
He also died on the way while returning to home. (26)

So Banda slaughtered all these Mughal chiefs in one way or the other,
All the Mughals had to accept defeat at the hands of Banda Singh. (27)
59. Ab bandai kô åkharî parsang likhyatç
("...main tav sikh nânî")

dohra: tin phujdâr márç jabai pâri bâdî tab dhânk.
kôû turak bî nahnı sakç bandai samukh jhânk.1.

chaupaî: tab dillì main kahibat bhai. àvat bandâ dillì tân.
lahaur kahain vahi àvai lâhaura. kashmîr multân tiun kampai pishaur.2.

chaupaî: tab turkan nç yau kari bâta. hai satigur kô yahi utpâti.
jisai kabîlç hain tum pâsa. karâyô hai jih mulkai nâs.5.

chaupaî: tab bhâî nand lâl bulâyô. tau patishâhai yau samjhâyô.
tum jávô mâtâ jî pása. háth jôrd yau karô ardâs.8.
Episode 59
Now I Narrate the last episode about Banda Singh
(... I am no longer your Sikh)

Dohra : When (S. Baaj Singh and Banda Singh) killed the three Mughal Commanders),
The impact of their (Banda Singh’s) dominance spread all around.
No Mughal (warrior) could have the guts and daring,
To confront and look squarely into Banda Singh’s face. (1)

Chaupai : Then it became a talk of the town in Delhi,
That Banda would (soon) march upto Delhi.
While people of Lahore feared his invasion of Lahore,
The people of Kashmir, Multan and Peshawar1 also felt threatened. (2)

Then (the Mughal) emperor himself, summoning (the prime) minister,
Asked for his advice as to (how to deal with this new threat).
Placing the (customery) Panna Beera2 (on a platform) in the open court,
(The emperor) challenged if any Mughal warrior could dare (to kill Banda Singh).

Dohra : Neither did any of the Mughal warriors break his silence,
Nor did anyone of them responded to the emperor’s challenge.
None of them could dare to launch an attack against Banda Singh,
As all of them were scared lest they be killed by him. (4)

Chaupai : Then the Muslims deliberated, debated (and decided),
That Banda Singh was a creation of the Guru (Guru Gobind Singh).
They informed that the Guru whose family was living in the Mughal jurisdiction,
Was (actually) responsible for the ruining of the Mughal empire. (5)

The emperor should manoeuver the Guru’s family to prohibit Banda Singh,
Since he, being their follower, they must make him desist from his designs.
If the Guru mother (Guru’s wife) did not stop Banda Singh (from advancing),
She should be put under arrest (by the Mughal authorities). (6)

After listening to such an advice of his court officials,
The emperor did not approve of such a course of action.
He remarked that the Mughals were indebted to (the House of Nanak),
Since the Sikh Guru’s had bestowed the sovereignty of them. (7)

Then calling Bhai Nand Lal3 to the royal court,
The emperor pleaded with him (to seek the Guru mother’s help).
He asked Bhai Nand Lal to go back to the Guru mother,
And plead before her with folded hands (on emperor’s behalf). (8)
मंदे दुधे मध बंध जीते। माता कर्न पत्ता लीजो।
धर्म धोभा रे ट्यो माता राम। तूत दुधे मठे लीजो पत्ते।
बनदै तुम्रो शब्द कम्म कीयो। सहिष्णु बन्दौ बन्द लीजो।
हरू री त्यहु ध्वन्द्रा चेल। ठुली दुधे मठे लीजो पत्ते ।
10.
अब रहे नम हिंद सेव बुलाय। हिंद सी दुधे हिंद देखे पत्ते।
रुके री त्यहु ध्वन्द्रा चेल। ठुली दुधे मठे लीजो पत्ते।
19.
हार रहे नम हिंद सेव बुलाय। हिंद सी दुधे हिंद देखे पत्ते।
वात त्यहु मध लीजो चेल। ठुली दुधे मठे लीजो पत्ते।
11.
देहपत्री : त्यहु मचै मध आरही देते। हिंद आरही देते।
बिन पक्रदयो कब इन दीवान देह।
12.
दोह्रा : वात त्यहु मध लीजो। हिंद सी दुधे हिंद देखे पत्ते।
बिन पक्रदयो कब इन दीवान देह।
13.
त्यहु मचै मध आरही देते। हिंद आरही देते।
किन दुधे मठे लीजो पत्ते।
14.
त्यहु मचै मध आरही देते। हिंद आरही देते।
बिन पक्रदयो कब इन दीवान देह।
15.
त्यहु मचै मध आरही देते। हिंद आरही देते।
किन दुधे मठे लीजो पत्ते।
16.
त्यहु मचै मध आरही देते। हिंद आरही देते।
बिन पक्रदयो कब इन दीवान देह।
17.
He should tell her that Banda Singh had accomplished Guru’s mission,  
By avenging the murder of Guru’s two Sahaibzadas.  
Banda had chastised the chiefs of Hill states as well,  
Who had received retribution for their own misdeeds. (9)

The Guru mother should now summon Banda Singh back,  
And make him accept compensation for his maintenance.  
The emperor would make the hill chiefs to come (to Delhi),  
And ask them to settle their differences with (the house of nanak). (10)

Responding to the above proposal (made by the emperor),  
The Guru mother gave the following answer (to Bhai Nand Lal):  
That Banda Singh would never pay any heed to her advice,  
Since he had managed to command over a large army. (11)

Dohra : She remarked that Banda Singh would never accept such an invitation,  
Since he had robbed the Mughals of their sovereign rule,  
He would neither come without being captured,  
Nor would he come without coming under duress. (12)

Chaupai : After listening to Guru mother’s response, Nand Lal advised her,  
That she needed to advise Banda Singh irrespective of his acceptance or rejection.  
If he chose to disobey Guru mother’s instructions,  
He would get himself deprived of his power of miracles. (13)

The emperor would take offence if she did not communicate his message,  
Because he felt that Banda Singh would come at her bidding.  
She should complete her formality by writing to Banda Singh formally,  
Irrespective of Banda Singh’s acceptance or rejection at his own peril. (14)

She should fulfil her obligation by advising Banda Singh,  
Irrespective of Banda Singh’s accepting or rejecting the proposal.  
Thereupon the Guru mother instructed Bhai Nand Lal,  
That he should communicate the proposal under her name. (15)

She asked Nand Lal to send in writing to Banda Singh,  
(From her side) under the Guru’s seal.  
Following the instructions of the Guru mother (in letter and spirit),  
Bhai Nana Lal sent the emperor’s proposal to Banda Singh. (16)

Bhai Nand Lal sent instructions immediately,  
(To Banda Singh), under the seal and authority of the Guru.  
A Sikh messenger, carrying these instructions,  
Reached Banda Singh immediately (without any delay). (17)


80. 

60. bandç tatt khâlsc daar addrà hônấ


dôhrâ : jab bandai turak jitt laç lard nahi sakkai kôi.
tau chughlan phir âkıhi pharaksr sang jôi.1.

chaupaî : mâtâ bandai kahti nâhîn, im hî tum kau dç parchâhî.
un kç ghar kç hain vahi khâdma. binân gurû kab hui bad âdam.2.

mat kahyô kim mannai vahi náhi, jau matât kahi jôr lagâi.
chugal kahai vahi jôr na lávai. tum kô bâtan hî parchâvai.3.
After listening to the contents of the Guru mother’s written epistle,
Banda Singh expressed shock at the poor sense of judgement of women.
He observed that the Mughals would never spare his life,
In case, he landed into their hands (accepting their proposal). (18)

Whatever reply Banda Singh sent back to the Guru mother,
She despatched it to the Mughal emperor adverbatim.
Holding his court (after the receipt of Banda Singh’s reply),
The emperor read out the contents to all his courtiers. (19)

Chaupai : Banda Singh had written that he was, no longer, a Guru’s follower,
As he had been a follower of Bairagi Vaishno4 seat.
He remarked that his collaboration with the Guru was over,
As he would become a sovereign with his own powers. (20)

Henceforth, he would introduce his own slogan of Darshan Fateh5.
In place of the Guru’s slogan of “Waheguru ji ki Fateh6.”
He would harass and torture the Singhs as brutally,
As the Singhs had slaughtered his goats (at his monastery). (21)

So Banda Singh kept on eliminating the Mughals,
Who failed to put any stop to their slaughter by Banda Singh.
After all the Mughals admitted defeat at the hands of Banda Singh,
He started harassing and torturing all the people of Punjab. (22)

**Episode 60**
**(Estrangement Between Banda Singh and Tat Khalsa1)**

Dohra : After Banda Singh won a victory over the Mughal forces,
Nobody else could dare to wage a war against him.
Then the slanderers, (being on their job again) incited,
Farrukhsiar, (who was the Mughal emperor at Delhi). (1)

Chaupai : They accused the Guru mother of not prohibiting Banda Singh,
And keeping the emperor in good humour (by pretending to admonish Banda Singh).
Since Banda Singh had always been a servant of the Guru’s House,
How could he become so great without the Guru’s blessings? (2)

How could he dare to flout the orders of the Guru Mother,
If she ordered him emphatically (to do her Will)?
Blaming her for not commanding Banda Singh forcefully,
They accused her for taking the emperor for a ride. (3)
अध लगाए छिड़े गए राधे। दुकुटा बिएसकॉर बेहि सब राधे।
अध चुदाह छिड़े अपने लैंग। वे वें लैंग में छिड़ हुए लैंग।
अप लगाए उन राधा पापा। तुरक पतिसही कराना क्षाप।
अप चार को अप चौरा। हाई बंद क्षे अपने ज्ञान।4।

dेहार : अपने हृदय रख किसाने अधकूर्ते छुटी छाड़े।
बतो बेंगे दे तत्क्ष वे किस्से ही वक्षादि।14।
dोहा : अब नांद लाल हिज़ाकार अक्षवो दुई बात।
कहँ बंदे पाई नाही राही जीती हाई कर्मादि।5।

dेहार : अपूर्व तू जोहे मिथ मनुष। तत्क्ष बेंगे दे वहें भूपर।
वे तू कृष्ण बेंगे ध्यान। में मब डुबके मन्यत ध्यान 16।

dोहा : अब जु तुम्र सिन्ह साजुड़ा। नाही बंदे क्षे राहन मिजूड़।
है जु लादाई बंदे भासा। सो निम्न तुम्र सिन्ह खास।6।

cोपरी : अह जु तम्र चूस जी मिजु निजु।
बतो जु तम्र अपने जी महु।7।

dोहा : अब नांद लाल हिज़ाकार अक्षवो दुई बात।
कहँ बंदे पाई नाही राही जीती हाई कर्मादि।5।

dेहार : अपूर्व तू जोहे मिथ मनुष। तत्क्ष बेंगे दे वहें भूपर।
वे तू कृष्ण बेंगे ध्यान। में मब डुबके मन्यत ध्यान 16।

dोहा : अब जु तुम्र सिन्ह साजुड़ा। नाही बंदे क्षे राहन मिजूड़।
है जु लादाई बंदे भासा। सो निम्न तुम्र सिन्ह खास।6।

cोपरी : अह जु तम्र चूस जी मिजु निजु।
बतो जु तम्र अपने जी महु।7।

dोहा : अब नांद लाल हिज़ाकार अक्षवो दुई बात।
कहँ बंदे पाई नाही राही जीती हाई कर्मादि।5।

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बतो जु तम्र अपने जी महु।7।

dोहा : अब नांद लाल हिज़ाकार अक्षवो दुई बात।
कहँ बंदे पाई नाही राही जीती हाई कर्मादि।5।

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बतो जु तम्र अपने जी महु।7।

dोहा : अब नांद लाल हिज़ाकार अक्षवो दुई बात।
कहँ बंदे पाई नाही राही जीती हाई कर्मादि।5।

cोपरी : अह जु तम्र चूस जी मिजु निजु।
बतो जु तम्र अपने जी महु।7।

dोहा : अब नांद लाल हिज़ाकार अक्षवो दुई बात।
कहँ बंदे पाई नाही राही जीती हाई कर्मादि।5।
Since the Guru himself had planted this sinful tree as Banda Singh, 
Why should he (Banda Singh) not destroy the Mughal empire? 
The Guru mother was being clever despite being guilty of subversion, 
Since Banda Singh drew all his power from the House of the Guru. (4)

Dohra : They advised that Nand Lal should carry the message once again, 
And convey to Banda Singh two instructions (from Guru mother’s side). 
One, that all the powers vested in Banda Singh (by the Guru), 
Stood withdrawn from him (by the pleasure of the Guru Mata). (5)

Chaupai : Two, that all the initiated Singhs belonging to the Guru or (Khalsa Panth), 
Would no longer remain in the service of Banda Singh. 
They remarked that all the major warriors in Banda Singh’s army. 
Were none else than the chosen Singh war veterans of the Guru. (6)

(Accepting the emperor’s plea), the Guru mother communicated the same, 
To Banda Singh who, however, did not accede to this instruction. 
The Guru mother had prayed that Banda Singh be divested of Guru’s power. 
And it (Guru’s power) should rest vested in the Khalsa Panth. (7)

So whatever orders were sent to Khalsa Panth by the Guru mother, 
The same were accepted by the Khalsa Panth in the letter and spirit, 
Since Banda Singh used to be stingy towards the Khalsa Singhs, 
They felt elated after Guru mother’s instructions (for a separation). (8)

But the Khalsa Singhs enquired from the Guru mother, 
As to how would they sustain themselves without any means/wages? 
The Guru mother entitled them to utilise offerings made to the Guru’s House, 
As well as transfer all the offerings being made at Patna Sahib. (9)

They were also entitled to utilise the expensive articles in the Guru’s treasury, 
And handed over all the Gurdwaras along with their daily offerings. 
So the Khalsa Singhs started maintaining themselves independently, 
As they had inherited sovereignty through the Guru’s express will. (10)

The Guru mother had conveyed that none else was dearer to her, 
Than the Khalsa Singhs who were her dearest sons. 
Since the Khalsa Singhs had a legitimate claim over the Guru’s legacy, 
They alone were entitled to utilise all the Guru’s resources. (11)

Dohra : Then the Khalsa Singhs pleaded once again, 
And appealed to the Guru mother (for a favour). 
They begged for her permission to carry on their acts of loot and plunder, 
Otherwise they would not be able to expand the Khalsa’s hegemony. (12)
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चैपली: दोई माह दिन दिन में बढ़ने। सिंध सिंहपा डिम्ब सिंह बढ़ने।

चैपली: तबाई माता फिर तन सोन कह्यो। जिम बनाईव तिम फिर बनयो।

ab bandai को देचखो ताना। बंडाह बहयो हम ते बच्चन 13.

चैपली: जब माता फिर तन सोन कह्यो।

बंडाह निभा को देन पुरब रुढ़।

सिंध वार्ता सीम सप्ते। जिम भी दुकान निम मुक्त लाए।

चैपली: द्रवर्त हम तरखान नहीं। लेंधर द्वार फिर दूर।

मन बनायें। हम ते दूरे छोटे बंडाह।

चैपली: सभी माह मंगध वर धीरा। स्थलमुक वंछित दिस देय धीरा।

भंडी देव वंछित मंडित। तल बच्चन देवे धतमसरी। 15.

चैपली: जब माता सराप कर दिया। बायाकुल बंडह तिस दिन ते धीर।

मंडरी ते देद बंडाह। लाइ मंडरी। 16.

चैपली: बंडाह को महजम देन। बंडाह परम्परा नहीं।

दोहरा: बंडाह को भजन देन। बंडाह परम्परा नहीं।

चैपली: सागर वंछित विषय। सिंध सिंहपा डिम्ब लगायी।

भंडी देव वंछित पंडित। 17.

दोहरा: सागर बचन जो। बचन जो। बचन जो।

मंडरी ते देद बंडाह। 18.

चैपली: जब माता सराप कर दिया। बायाकुल बंडह तिस दिन ते धीर।

मंडरी ते देद बंडाह। 19.

चैपली: सागर बचन जो। बचन जो।

बंडाह को महजम देन। बंडाह परम्परा नहीं।

चैपली: जब माता सराप कर दिया। बायाकुल बंडह तिस दिन ते धीर।

मंडरी ते देद बंडाह। 20.

बंडाह निम मुक्त लाए।

दोहरा: सागर खालसी बचन ठो। निम हनुष हनुष मिर।

बंडाह बचन सु यान लाज जाई काल ठी। 21.
Chaupai: The Guru Mother, then, addressed another communication to the Singhs, allowing them to adopt any strategy they deemed fit. She accused Banda Singh for being so audacious, that he had become disloyal to the House of the Guru. (13)

She declared that she (the Guru’s House) owed nothing to the Mughals, and that she lived (in Delhi) as the Mughals owed a lot to the Gurus. As her ancestors had made the supreme sacrifices, she was prepared to make any sacrifice to oppose Mughals. (14)

Dohra: She remarked that Banda Singh was directed to serve the Khalsa Panth, rather than ordained to be a sovereign (by the Guru). As far as the sovereignty over the Khalsa Panth was concerned, it was vested with the Khalsa Panth itself by the Guru’s own will. (15)

Chaupai: From the day the Guru mother heaped a curse on Banda Singh, he lost his wits and (became disoriented) since that day. He called for the service of a prostitute from Mandi, and entered into a wedlock with that woman. (16)

Since he had already married two other women (at Chamba), he had fallen from his character and lost his sanctity. He started shaking his head (desperately in the manner of a sorcerer), and mumbled words which remained unintelligible to others. (17)

Thus Banda Singh came to his wits’ ends (through his misdeeds), and began to follow on a path of confrontation with the Singhs. He started laying a claim to be a sovereign, and threatened the Singhs to make them serve under his authority. (18)

He declared that he would occupy the sovereign’s throne at Lahore, and keep the Singhs as his minions at his own pleasure. Hearing such (wild) utterances, the Khalsa Singhs felt infuriated, as if a sleeping lion had been shaken out of a slumber. (19)

Dohra: The Guru (Guru Gobind Singh) had made a testament to the Khalsa, that his Khalsa Singhs would become the sovereigns and independent. So Banda Singh’s utterances to these (self-respecting) Singhs stung so much, as if their hearts were pierced by (sharp) arrows. (20)

Dohra: However, Banda Singh’s own sycophants who had (gathered around him), flattered him and (led him astray). Branding him as vested with all powers of creation and destruction, they prodded him to initiate his own religious order. (21)
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चैत्री : भाग भर डले चौंच। नीजण बहु ती तीरथ में धुधाँ।

चौपाई : तब बंदाह भूहार हरसार जित्यो माई हिन्न दुधार।

सोधिन त्र मो मनी बाद कलाए। कयाज जानो किम मन्ज न हलाए।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।

जिम निन्दक बहु सनावाई। जिम तिम धरती भटो।

चौपाई : चाँपा तबा बहु भवार शापर। जित्यो माई हिन्न दुधार।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

चैत्री : भिनिन बहु तीरथ में सता खैडी भरोसें मिल।

दोहरा : बहु निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

चैत्री : जिम ज्ञे महत तेलं। जिम ज्ञे स्वयं चेहे रेख।

चौपाई : जिम ज्ञे महत शर सन। जिम ज्ञे स्वयं चेहे रेख।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

चैत्री : भिनिन बहु तीरथ में सता खैडी भरोसें मिल।

दोहरा : बहु निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

चौपाई : जिम ज्ञे महत तेलं। जिम ज्ञे स्वयं चेहे रेख।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।

जिम निन्दक बहु सनावाई। तिम तिम मुरख भुला गहनये।

बंडो फरले में मिष रहिल जग्ये। तिन तिम सीं मीम बड़नये।

बंडो फरले में तो तांगर रहो। इम नागरिक राख बाधो।
Chaupai: (Thus instigated by his sycophants), Banda Singh turned very arrogant,
And claimed that he alone had captured the foothills of (Doab region).
That he wielded more powers than possessed by (the Gurus) of Sodhi dynasty,
Although (perchance) he could not topple (the Guru occupied) bedstread. (22)

The more the slanderers (of the Khalsa Panth) entered into glib talk,
The more (flattered) and swollen with pride Banda Singh felt.
It was indeed a moment of misfortune for Banda Singh,
That he had started speaking ill of the Khalsa Panth. (23)

He (thundered) that he would severe the heads of Khalsa Singhs,
As they had once slaughtered his goats (at his monastery).
Since they had been (wilfully) flouting his orders at times,
He would punish them for their acts of disobedience soon. (24)

Dohra: (Thus) Banda Singh started blaming the Khalsa Singhs daily,
Both for their inadvertent or deliberate acts of misdemeanour.
(These continuous accusations) made the Khalsa Singhs conclude,
That Banda Singh could never be their ally or (partner). (25)

Chaupai: To someone, Banda Singh remarked that Khalsa Singhs deserved to be finished,
To another, he would say that the Khalsa Path consisted of wicked people.
He declared that he would, henceforth, initiate his own religious orders,
And wipe out the Khalsa Panth (initiated by the Guru). (26)

Sometime he would boast that he would occupy the sovereign throne,
And would no longer meditate on the Sikh epithet “Waheguru” (for God).
He threatened that he would fry the Khalsa Singhs in a boiling cauldron,
And would imprison all of them in the fort at Gurdaspur3 (Nangal). (27)

He would offer a sacrifice of one lac and a quarter heads of (Singhs),
And invoke (the Goddess Kali) by filling her bowl with their blood,
He would propitiate Kali4 by offering the sacrifice of Singh’s heads,
In order to initiate his own brand of a religious order. (28)

Without the propitiation of Kali by filling her bowl with the human blood,
It was not possible to initiate and propagate a new religious order.
So as Banda Singh changed his allegiance (from the Khalsa Panth),
The Khalsa Panth understood the real import of his intentions. (29)

As Banda Singh became highly puffed up with arrogance and pride,
His nemesis seemed to be catching up with him very soon.
The solemn promises that he had made in the Guru’s presence,
ab bandā bahu bhāryō hankāra. ayō nçrd is marnō vār.
kar ayō thō hajūr karāra. sōū ab yahi chaliō hār.
sō ab iskai sāth na rahō. hui nayārç gur darbārç bahō.30.

dōhṛā : tab bandai panth khud rachyō khālsç sôn kar bād.
singhan vckh su nahn sakai karai su bahut bikhād.31.

chaupaï : sūhō thō jō gurū hatāyō. sōū id kar un pahirāyō.
vāhigurū kī phatç hatā. darshan phatç us āpni thahirāī.32.

bhūjārī bandā hī khālsç sāth yahi chāliō hār.

satigur khūb bichār kai karī sarbangī rīt.
chārōn baran milāi kai karī pānchvī rīt.36.
He was now on the verge of breaking those solemn vows. So (the Khalsa Singhs) decided to part company with Banda Singh, And devote themselves to the Guru’s cause after separation. (30)

Dohra : So Banda Singh started his own brand of religious order, After developing ideological differences with the Khalsa Panth. Since he could not bear to look at the Khalsa Singhs, He indulged into many controversies with them. (31)

Chaupai : The red robes which the Guru had prohibited him from wearing, He started wearing those very robes out of obduracy. Doing away with the Guru-ordained greetings “Waheguru ji ki Fateh”5, He introduced his own brand of greetings “Fateh Darshan”. (32)

He dispensed with (Khalsa’s traditional dress) the blue robes, And ordained (his followers) to wear a red-coloured head gear. He banned the partaking of non-vegetarian animal food, So much so that even the wood for fuel was to be washed. (33)

This practice of (partaking of meat) of the Khalsa Singhs was discontinued, Which had proved its utility during the critical times. The Guru had allowed this practice with an eye on the worst moments, Since the Guru had a steadfast vision of the bad times to come. (34)

But (Banda Singh) did not visualise the moments of scarcity, Nor did he have any knowledge of the art of diplomacy. Without identifying the strategies suitable for moments of crisis and scarcity, He was going to launch a separate religious order. (35)

Dohra : After making thorough deliberations and deep contemplation, The Guru had started a widely acceptable tradition, He had initiated this fifth order (of a classless Khalsa order), After merging the four dominant castes (from the Indian society). (36)

(The Guru was well-aware) of its relevance during war and scarcity, And similar moments of starvation and extreme deprivation. He knew that (a soldier) feeding only on a vegetarian diet, Could never survive in a region where fighting was the order of the day. (37)

Chaupai : Banda Singh proclaimed that he himself was the Guru, Expecting that everyone would become his follower. He claimed that he had avenged the death of Guru’s sons, And he alone had bestowed the status of Khalsa on the Singhs. (38)
हम हैं हम दूसरे भलों भला दीया। हम हैं हम दूसरे दूसरे दीया।

वहलों क़ब्ज़ उम पूछ धरक्षान। उर म्रें उर वर लड़का लड़का।

हम नै तूम को मुलक मल्ल दिया। हम नै तूम कुआं राजै रिया।
क्यूहों कहों हम पुत पराया। तू हम्मदो बैनियॉर ठोर दुया।39.

वजन डेखे दे दें बिलास। उम छिदु डूम बिलासबास िलास।

सिंह छिदु लगे सुगी िलल्फ़। उर मुंब उक्ये लुखा लुखा।40.

कया हौया तैन हमाइन किलाया। हम पितूँ तू ह्यमल्फ़गर लया।

नि धवा लहान सुतिय लहान। तैन मुझे भरायो लालान नाला।41.

वव धरम्ने हे मरे भड्डा। वव दूध रिह तैन मरा।

सो धवा रबर मरल राधे। आचरम में रिह दक्ष राैफ़े।42.

करिश्न पाल्या ठो गोपाम माही। हुई सयानी मोलौ पित आई।

काक गहरा रोई कोई खींच। अपनी कुल कब दवघ आई।43.

उब धरम्ने हे मरे भड्डा। वव दूध रिह तैन मरा।

सो धवा रबर मरल राधे। आचरम में रिह दक्ष राैफ़े।44.

काक गहरा रोई कोई खींच। अपनी कुल कब दवघ आई।45.

उब धरम्ने इदु लुंटा इलाम। मरे भरें भोना ठं brid इलाम।

सिंहप नल हाई सालदे हूर। एले त वकल इलाम हूर।46.

तड क्यूहों मलस ठो चारे। स्थली बखर पत्र में समकाल।

दिन त पुछल वदें धिमर के दूल्हा हू। आधाम में थर।47.

बंदीन होता वध चारे। स्थानी बर लें। भयों धान भरल जले।

आध चारे धान लें। तरे टारे जले। स्थानी गर भार।48.

चुपाई : तब बंदी नै याै चित थाै। बहला बहयो हम संग चहुत गयो।

अब हम चाल मल लहान लहान। उर उर इदु ववकक धरब हू।49.
He had handed them (the Singhs) the whole region after occupying it, 
And he had handed over the reigns of power to them. 
(But) now Singhs were claiming to be somebody else’s sons (the Guru’s), 
And branding him (Banda Singh) merely as their caretaker. (39).

What extraordinary deed did Banda Singh do except performing his assigned duty, 
As he had been appointed a caretaker by their father (the Guru). 
Ultimately every parent took over the custody of his offsprings, 
Besides, Banda Singh had taken a heavy price (treasure) for his services. (40)

Even Lord Krishna was brought up by the cowherds, 
But he also joined his father after becoming an adult. 
Even a koel lays her eggs in the nest of (a hostile) crow, 
But it never gives up her right over her offsprings. (41)

After this, the Khalsa Singhs passed a resolution, 
That Banda Singh was doomed to die (for his haughty arrogance). 
As the Khalsa Singhs started occupying their own territories, 
There developed a confrontation between them and Banda Singh’s forces. (42)

Whenever the Khalsa Singh came across a Bandhayee soldier, 
They would rob him after giving him a good thrashing. 
(Similarly) when the Bandhayee Singh caught a Khalsa Singh, 
They would also beat their victim to death. (43)

Then the Khalsa Singh went on a rampage and ransacking, 
Despite Banda Singh’s forbading them from indulging in such acts. 
The Khalsa Singh indulged in acts of ransacking in every direction, 
Without giving any opportunity to Bandhayee Singh for acquisition. (44)

(In this way), Bandhayee Singh and Khalsa Singh became hostile to each other, 
And started slaughtering each other (in a clash of swords). 
The Khalsa Singh, having lost their trust in Banda Singh’s faction, 
Started taking precautions among their own ranks (against outsiders). (45)

Dohra : Then the Khalsa Singh made a move (after defecting from Banda Singh), 
And put up their own camp near Guru Chakk. 
That they would never trust Banda Singh (and his leadership), 
The Khalsa Singh made a joint prayer to this effect. (46)

Chaupai : Then Banda also made an opinion (about the Khalsa Singh), 
That their departure was a good riddance for him as well. 
Henceforth, he would proceed and occupy Lahore, 
As well as the territories of Kashmir and Peshawar. (47)
हम नै राज सिंह बनारसी जने हिंद इंद्र घाटे।
हम नै दुबारा लेते हिंद भव।
हम अफरे हिंदुस्तान मुंह।
हम नै बीस अफरे हिंदुस्तान और।
हिंदुस्तानी समाज 18।
हम नै बीस अफरे हिंदुस्तान और।
हिंदुस्तानी समाज 18।
हम कों कान किसी नहीं। हम पांडे भो जीवन पांडे।
हम नै तुरान हिंदुस्तान मुंह।
हिंदुस्तानी समाज 18।
हम नै राज सिंह बनारसी जने हिंद इंद्र घाटे।
हम नै दुबारा लेते हिंद भव।
हम अफरे हिंदुस्तान मुंह।
हम नै बीस अफरे हिंदुस्तान और।
हिंदुस्तानी समाज 18।
हम कों कान किसी नहीं। हम पांडे भो जीवन पांडे।
हम नै तुरान हिंदुस्तान मुंह।
हिंदुस्तानी समाज 18।
हम नै राज सिंह बनारसी जने हिंद इंद्र घाटे।
हम नै दुबारा लेते हिंद भव।
हम अफरे हिंदुस्तान मुंह।
हम नै बीस अफरे हिंदुस्तान और।
हिंदुस्तानी समाज 18。
हम नै राज सिंह बनारसी जने हिंद इंद्र घाटे।
हम नै दुबारा लेते हिंद भव।
हम अफरे हिंदुस्तान मुंह।
हम नै बीस अफरे हिंदुस्तान और।
हिंदुस्तानी समाज 18।
He (claimed) that he had made the Singhs the sovereigns,  
And that they would be pushed to a corner with his support.  
They would be eliminated by the Mughals without his leadership,  
Then alone they would return to him after getting humiliated. (48)

They would not be able to sustain themselves a bit without him,  
Then alone they would seek shelter under his patronage.  
He (declared) that he was in command of the Birs (captive spirits),  
As well as possessed powers of producing wealth and miracles. (49)

He (reiterated) that he was not dependent on anybody else’s support,  
Rather the Singhs wielded power under his influence.  
That the Mughals would decimate the Khalsa without him,  
He assured his own followers (in such a boastful manner). (50)

Defeat of Banda Singh  
At the Hands of Tat Khalsa

Dohra: Banda Singh’s followers (the Bandhayee Singhs) approached him,  
And made an appeal to him to this effect:  
That they should now occupy the city of Lahore,  
As they, (too), were keen for acquiring sovereignty. (51)

Chopai: Apprehending if Khalsa Singhs occupied Lahore before they did,  
They would find it difficult to wrest its control from them.  
(So), Banda Singh, after launching on an expedition from Gurdaspur,  Put up his camp after crossing over Amritsar. (52)

After putting up his camp at village Khohali,  
He proceeded further towards the village Vaniye Ki.  
Being puffed up with pride and arrogance (at his own powers),  Banda Singh felt elated for getting himself rid of the Khalsa Singhs. (53)

They (the Khalsa Singhs) would have never accepted his sovereignty,  
And would have waged a war against him if he became a sovereign.  
The Khalsa Singhs let Banda Singh test his own powers,  As he was likely to face embarrassment without their support. (54)

If the Guru’s (Divine) power was vested with the Khalsa (as per Guru’s declaration),  
Then Banda Singh was most likely to be thrown back by the Mughals.  
If the sovereignty was to be vested in the Khalsa Panth by the Guru,  Then Banda Singh’s identity would certainly be wiped out. (55)

The Mughals got wind of this (new development),  
That the Khalsa Singhs had distanced themselves from Banda Singh.
dôhrâ : turkan bhí khabrō bhai singh bandyōn hō gaṅ dūr. karāmât bandyōn gāi bhayō mātā bāchan jarūr.56.

chaupaï : turkan kai ghar bhai badhāī. bhēcē bākīl singhan kē pāhī. ham tum hain gur nānak sikkha. jīm hain tumṛc bad gaṅ likh.57.

chaupaï : singhan paṅc takc liāc. tīc lai singhan aur thairāc. asalam khān thō lahaur nibāb. bāhān singh kē bhaṅc thē tábā.59.

chaupaï : singhan paisc takc liāc. tīc lai singhan aur thahirāc. asalam khān thō lahaur nibāb. kāhān singh kē bhaṅc thā tābā.59.

chaupaï : singhan paisc takc liāc. tīc lai singhan aur thahirāc. asalam khān thō lahaur nibāb. kāhān singh kē bhaṅc thā tābā.59.

chaupaï : singhan paisc takc liāc. tīc lai singhan aur thahirāc. asalam khān thō lahaur nibāb. kāhān singh kē bhaṅc thā tābā.59.

chaupaï : singhan paisc takc liāc. tīc lai singhan aur thahirāc. asalam khān thō lahaur nibāb. kāhān singh kē bhaṅc thā tābā.59.
They (also expected) that Banda Singh would have lost his power of miracles,  
As Guru Mother’s words must have been proved true. (56)

Chaupai: The Mughals, feeling highly delighted (at these developments),  
Sent their representatives to the Khalsa Singhs (for reproachment),  
They professed to be followers of Guru Nanak like the Khalsa Singhs,  
As per the recorded versions of the earlier Sikh Gurus. (57)

Baba Nanak had invested the emperor Babur with sovereignty,  
As his blessings had been endorsed by the Divine Will.  
(Moreover), Banda Singh, (being a Vaishno Bairagi) indulged in idolatry,  
Whereas the Muslims and Khalsa Panth were adherents of iconoclasm. (58)

Sri Mukhvak:  
“I have destroyed (the Hill chiefs) who indulged in Idolatry.  
While they worship Idols, I have been an iconoclast.”

Chaupai: They (the Mughals) offered same revenue collections to the Khalsa Singhs,  
Which the Singhs accepted but settled for a still greater share.  
Aslam Khan was the custodian of Lahore (at that time),  
Who sought the protection of Baba Kahan Singh’s contingent. (59)

Dohra: (Their contingent) consisted of Baba Kahan Singh and Bachan Singh,  
Who belonged to (the Kshtriya caste) of Trehans.  
Along with them was the wrestler Daya Ram,  
Who had fought in the battle of Bhangani (along with Guru Gobind Singh). (60)

Chaupai: Miri Singh, who was the eldest son of Baba Kahan Singh,  
Had participated in a wrestling bout against the Bandhayee Singhs.  
He used to remain in the close company of Guru Gobind Singh,  
Whom the Guru had initiated with his own (sacred) hands. (61)

He observed (the Khalsa dress code) wearing blue robes and steel rings,  
And never associated with Meenas, Masands and those indulging in female infanticide.  
He never had any dealings with the followers of Ram Rai,  
And would harass and kill those belonging to Banda Singh’s faction. (62)

Observing every command of the Guru regarding the Sikh code of conduct,  
He practised the prescribed code of conduct (in letter and spirit).  
After falling foul with Banda Singh, these Singh defected from his command,  
(Upon which) five hundred more Singh also walked out along with them. (63)

After negotiating a deal with the Mughal rulers,  
These Singh (along with their contingent) joined Mughal forces.
un turkan sôn lai banâi. ralyô âp sang turkan jâi.
aur khâlsô ammrars bahyô. tatt khâlsai jôô kahyô.64.

kânah singh kô lagç turak salâhi. dhim dhâni un lai banâi.
lahaurô bâhar tin dçrô pavâyô. tôp jambûran agai khârdâyô.65.

dêhwâ : bêtî chaôô bêh chuânô bhôngô ûinô dût pâtî ।
ayôn shalîk un chhâdi bhayô bandai pair mûrdai.66.

dôhrâ : bandô châmål thô chardyô pardyô unhain par dhâi.
ayôn shalîk un chhâdi bhayô bandai pair mûrdai.66.

chaupaî : tâb bandô râhyô jatân karâi. bandiân lâlkar ar bîran bulâi.
tikî na phauj pîchchhâi mûrd dhaî. aîs kalâ satigur kî bhai 67.

jâin tç chardi tahiân mûrd pâi. aîsî bandîôn sâyâ gâi.
tahin bhi unkç lâc na pàira. kâri na turkan kuchh un khair 68.

chaupaî : kahyô khâlsç tûn bçmukh bhayô. tûn chahain asân sôn dagô kamyô.
tûn ju kahain main hî karmâtî. satigur shakat na nij bîch jâtî.72.
(While) the Khalsa Singhs who kept putting up in their camp at Amritsar,  
They came to be known by the name of Tat Khalsa. (64)

S. Kahan Singh, after confabulating with the Mughals rulers,  
Organised themselves into a separate fighting unit (against Banda Singh).  
After entrenching themselves in pickets on the outskirts of Lahore,  
They fortified their camp with the strategic positioning of canons and guns. (65)

**Dohra** : Banda Singh puffed up with pride, launched his attack,  
And attacked the forces of Kahan Singh and Mughals.  
They also opened a volley of fire from their positioned guns.  
And repulsed the attack of Banda Singh's forces. (66)

**Chaupai** : Banda Singh tried his best (to fight against his adversaries),  
By boosting the morale of Bandhayee Singhs and summoning his Birs.  
But his forces, failing to hold the field, turned back,  
As there prevailed such a miraculous will of the great Guru. (67)

His forces returned to the positions from where they had started,  
So demoralised and powerless became these Bandhayee Singhs.  
Since they failed to have any foothold on the battlefield,  
The Mughal forces did not spare them during their flight. (68)

In this way, Banda Singh lost all his credibility,  
Nor could he retain his former image of a superb warrior.  
He realised the way the Will of the Guru operated,  
And acknowledged that Guru's mandate vested in the Khalsa Panth. (69)

After camping his forces near the Khalsa Singhs' camp,  
He sent his representatives to the Khalsa Singhs for a settlement.  
He admitted that they could not survive (at any cost),  
Without the integration and cooperation of each others' forces. (70)

**Dohra** : The Singhs of the Tat Khalsa (mainstream) faction sent a message,  
That they were no longer dependent on Banda Singh's support.  
They claimed that (the Guru) who was the real master of the Khalsa Panth,  
Always resided among them (in body and spirit). (71)

**Chaupai** : The Tat Khalsa accused him of defecting from (the Guru's Path),  
And accused him of playing treachery upon them.  
Further blaming him for claiming to have power of miracles,  
He had refused to acknowledge the Guru's power behind his miracles. (72)
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dohrā : jaisē ravi kē tcj tc bārū atī taaptāi.  
ravi bal chhudār na jān hī, āpān hī garbāī.73.

chaupaī : āpē kāhaī vūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

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chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.

chaupaī : āpē kahāvai tūn kāl dhārī. kāhan gāi ab tū kāl sārī.  
tatt khālsāī āp lardāī. satīgur tc mang kai gal pāī.74.
Dohra: As it happened with the sand particles under the Sun's heat,
That the sand particles got intensely heated up.
Giving no credit to the (heat) energy of the sun,
The heated up sand particles felt proud of their own heat. (73).

Chaupai: (Reminding Banda Singh) of his claims of possession of his power of miracles,
They asked him to explain its failure (during this battle).
(On the other hand), Tat Khalsa themselves had begged the Guru,
That they must be empowered to wrest power through their own efforts. (74)

(They told Banda Singh) That they were not scared of being killed in war,
As none could become a sovereign without fighting a war.
As the Khalsa put their own lives at stake during war,
They would not leave their stake for sovereignty till the last drop of their blood. (75)

How could there be a reconciliation between them and Banda Singh,
Since he dreamt of occupying the sovereign's throne at Lahore.
As he had fallen a prey to his sense of vain pride,
He was destined to meet his doom (for his sins). (76)

Dohra: Then (Tat) Khalsa made an offer (to Banda Singh),
That he should work in tandem with the Khalsa Panth.
They offered him to exercise his sovereignty over the hilly region,
Provided he ruled over these states as a Sikh sovereign. (77)

While the Singhs insisted that Banda Singh should return to the Khalsa Panth,
He insisted on propagating his own Vaishnav religious order.
It was (this ideological divide) between Banda Singh and Khalsa Panth,
Which prevented settlement between the two factions. (78)

Chaupai: They accused him of his (malafide) intentions of imprisoning them in a fort,
And herding the (lion hearted Khalsa Singhs) in a cage.
He wished to avenge the death of his goats at the hands of Singhs,
And offering their heads in sacrifice to the goddess Chandi. (79)

Dohra: Thereafter, Banda Singh made his departure from there,
And proceeded in the direction of Gurdaspur.
The (Tat) Khalsa forces kept on putting up at Amritsar,
Reposing their faith in the Guru's Will to protect them. (80)

Then the detailed news about (these ideological differences),
 Came to be heard by the emperor Farrukhsiar:
That Lahore was saved due to this divide between the Singhs,
And that Banda Singh was made to flee (from the field of battle). (81)
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61. तुर्कन दा बांदे हूँ बंजर हे निम्न हूँ बंजरवाना

चंचली: जौ मृत हिस माति मरी भाटी। बंदे बंदे जौ गाये धरती।
वजले माति लेने लंदे बताये। छूट तमे मिथक जिम भथत बताये। ८२।
चाँपाई: याउ सुन दिल शाही शाही आईं। बांदे कहूँ सूर सूर पराई।
काहीयो शाही लोही लोही कतायो। उन रक्षाएं सिंहन दिखायें। ८३।
दूध्रा: स्वहु शहु हम मज्जा हे झलपे। बंदों बंदों तुषा झलपे।
ओं जो बंदे जियं बेंगे मूपू। उपी जाने बंचों भबन भाइ १।
दूध्रा: शाहुहार हाम मटात नच बचायो। बांदयों क्षालसूर जुड़ायो।
उन दयों जिम बंदो राखायो। १।
चंचली: बंदो बंदो है बुढ़ी बराबर। बख बख देंस ८ खो भलवाप।
मिनुआ में बी डुंटे ८ सरवी। मंच पुड़ में बेरे मिथक मिलाप। १।
भजी हल्ले हो सुधे हो भायो। बेंट बेंट दिखे देंत भायो।
क्षतर झार झार झार झार। 
अभे दूरे दूरे हिस मिथक। जो मुख पर जो मुख छाप छाप। १।
यवजों बिगर सिंह ज्य पाहिं। अप उनहें दो बिगर नान्ह।
दीठ तक्के उन जो छूट भाय। भाग हिंस लेंछे छूट राख। ४।
चंचली: छूट थार है ज्योत जुझाप। आजं मृत है ज्योत जुझाप।
जो मिथक है जाने जो मिथक है। ८।
चंचली: वाकर दिल भम भम भम। जिम जिम भेरी भाल झल।
बख बाखन बख बख बख। वर्र बरर छुअ छुअ छुअ। ५।
चाँपाई: भक्तरस्त उस याउँ समज्यो। जिम तिम बंदाई मार गवायो।
बाहु समज्यो बाहु बाहु। कसम कसम तुह बिरी बिरी । ६।
चंचली: रात्रि सुर बसा रात्रि बसा। सुर बसा रात्रि बसा।
दोहरा: साड़यो बाहुत बिचारी काई कसुरी हिमवत खान।
बंदाई मरान को काहयो करल कसम कुरान । ५।
चंचली: भक्तरस्त दिल भम भम भम। जिम जिम भेरी भाल झल।
बख बाखन बख बख बख। वर्र बरर छुअ छुअ छुअ। ६।
चाँपाई: भक्तरस्त उस याउँ समज्यो। जिम तिम बंदाई मार गवायो।
बाहु समज्यो बाहु बाहु। कसम कसम तुह बिरी बिरी । ६।
Chaupai: The emperor felt delighted after listening to these news,
And felt relieved of Banda Singh's fear (of eliminating him).
He remarked that since only iron cuts an iron,
The Mughal commanders should keep the (Tat) Khalsa Singhs on their side. (82)

He sent a war drum and a royal standard as emblems of sovereignty,
Along with an epistle containing several other assurances.
He promised the Singhs custodianship of various territories,
Provided they liberated the country from Banda Singh's occupation. (83)

Episode 61
The Mughals’ conspiracy against Banda Singh and
their feigned Eulogy of (Tat Kahlsa) Singhs

Chaupai: The emperor said that the Guru Mother had turned out to be their saviour,
As she had alienated the Khalsa Singhs from Banda Singh.
And the way she had heaped her curses on Banda Singh,
It had divested Banda Singh of his power of miracles. (1)

Now the royal Mughal forces should be despatched,
So that they could kill Banda Singh without any fear.
But the (prime) minister recommended sending a delegation of a few wise persons,
Who could see through the tricks and guile of Banda Singh. (2)

As Banda Singh was (alleged to be) a very dangerous person,
They (the Mughals) should be wary of getting their forces annihilated.
Since the Mughals could not afford to break negotiations with the Singhs as well,
They must keep the Singhs in good humour through means fair or foul. (3)

Even if the Singhs behaved defiantly with them,
They should not react angrily to snap their ties with the Singhs.
They should keep the Singhs alienated from Banda Singh by offering money,
So that the Singhs never get reunited with Banda Singh. (4)

Dohra: (The Mughal emperor), after a long deliberation, summoned,
Himmat Khan, the (Pathan) chief of (the province) of Kasoor.
He was directed to eliminate Banda Singh (in any manner),
Even if he had to swear on the holy Koran, a million times. (5)

Chaupai: The emperor Farrukhsiar briefed him so thoroughly,
That he must eliminate Banda through by any means fair or foul,
(The emperor) stressed upon the need to do away with Banda Singh repeatedly,
Even if Himmat Khan had to swear thousand times by the holy Koran. (6)
हमने जुगटमलने के प्रारंभ में। मुझे फिर हमें मंगा लगाए।

हिंदू वामन वर रंगां खट्ठीखट्ठी। उन्होंने जमाबन में तंदूर भट्ठीखट्ठी 12।

बंधु दुखीं ते तलाई माही। जितने तुम संग लगाहैं।

इति कसम तू हिंदू मेरा। तब हिंदू कसम तुम पर दारा।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

7. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

8. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

9. तू बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

10. आँखी आँखी हाथ दें। दूसरे हाथ दें।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

11. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

12. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

13. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

14. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

15. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।

हिंदू कसम पर जावाइन भुला। मरायं हिंदू नहीं तू।

16. तू कसम तू तुम बन के बन दे। तुम हम पढ़ने वाले बुद्ध बन 14।
(The emperor) asked him to imagine the dipping of one’s arm in oil,
And the number of sesame that could stick around the oil smeared arm.
One should not feel guilty of swearing by so many times,
If one could succeed in killing (a single) Hindu. (7)

Since the (foolhardy) Hindus got easily misled through oaths,
They could be eliminated quickly through false vows.
He must also send some representatives to the Singhs as well,
Who must be kept pacified by offering some monetary incentives. (8)

The Singhs be assured that the Mughals were also followers of the same Guru,
As the latter had been paying their obeisance daily to the late Guru’s wife,
They were ready to handover the custody of a large territory to the Singhs,
So that the latter could live in peace and freely wear their religious robes. (9)

Dohra : After briefing him so thoroughly (in the art of diplomacy),
(Himmat Khan) was despatched towards Lahore on his errand.
He employed all those practices of the art of diplomacy,
As would be narrated in the further (pages of this epic). (10)

Chaupai : First of all, the (Tat Khalsa) Singhs were given all kinds of assurances,
After sending the most sensible representatives to them.
They were promised (ration) allowances on a daily basis,
So that they could feed their forces stationed at Amritsar. (11)

Since they were inflicting pain on themselves as well on the Mughals,
They could be given a custody of their region if they so desired.
They promised exemption of land revenue on agricultural produce,
As well as exemption of Zakat1  tax on business transaction. (12)

Like (a wily) tiger they wished to play tricks of diplomancy and deception,
And overpower the Singhs as a tiger wished to capture the deer.
(But) the Singhs claimed that they themselves were as powerful as lions,
So they could never be overpowered by (the wily) Mughals. (13)

The Singhs would accept whatever the Mughals offered in monetary terms,
But even then they would never agree to settle in one place.
The Singhs had been shifting their locations everyday,
That is how they could not be captured by the Mughals. (14)

Dohra : (The Mughal emperor) after ascertaining the views of (Tat Khalsa) Singhs,
Called the representatives of Bandhayee Singhs (for talks),
After offering a few temptations of (power and pelf) to them,
They were won over to fall in line with their policy. (15)
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चेंढटी : दक्षिण बंदे हैं क्योंकि नवीन। जब तो हैं तेंदु सिंध सबील।
कुम दिलीय आभिमन्युव बने। दक्षिण ते अप्रूढ हो दिन बने 19।

शाहपाइ : तुरक पंथ बंदे पै गहल वक्ता। तुम्हें हैं तेंदु सिंध सबील।
तुम होंगे किरदार तुम तीन अपने हो। जब तो हैं तेंदु अपने हैं। 19।

शिष्य ते हैं अभिमन्युव वक्ता। सुध तब झिंस तेंदु झिंस।
भगवान देख तुम अभिमन्युव बने। दिन वह दक्षिण लंबे पुजार। 19।

यून बंदे हैं गहल तुम। लंब तब झिंस तेंदु झिंस।
भगवान देख तुम अभिमन्युव बने। जब तो हैं तेंदु अपने हो। 19।

शाहपाइ : तुरक पंथ बंदे पै गहल वक्ता। तुम्हें हैं तेंदु सिंध सबील।
तुम होंगे किरदार तुम तीन अपने हो। जब तो हैं तेंदु अपने हैं। 19।

खेती घन बने टावे पालटे। बंदे हीते बालूनी लापटे।
बंदे हो उह अपने बालूनी लापटे। सब ते बालू बालूनी लापटे। 19।

काय हजार बने टावे जलापटे। बंदे हीते बालूनी लापटे।
बंदे हो उह अपने बालूनी लापटे। सब ते बालू बालूनी लापटे। 19।

दोह्राः अब बंदे अभिमन्युव वह खासे दक्षिण सबील।
जब तो हैं जलापटे तुम तीन अपने हो। 20।

dōhrā : अम बहुत मालूम कर पार्ट तुरट वैजी।
वैजी वक्ता तुम बहुत मालूम हो। 20।

चेंढटी : भाव में दक्षिण सर्वपन हो। देख देख वे देख बनापे।
किशोर पवने अभिमन्युव हो। दिन दिन सिंध अभिमन्युव हो। 12।

चाहपाइ : मुरद सो वक्ता लहारही अंच। दूंव वल को बहुत बातच।
निबाब कहाँ रो बंदे मारी। उस तान सिंध हो। 12।

कई धुप लाली झुंझुनी। सबउ ढेर मे बिंगीभनी अभी।
जैसे जू हो वे भूमि बिंगीभनी। अमूल सेवन आफत की बात वे में। 12।

बंदाई अपार करी चारहाई। बहुत भाँई तो दिलें अंच।
अंतुं हुआ चारन अपार वार वे में। 12।

भूलने रिस्वान के मंड पत रखे। कैहर बने तो ही कंडीते।
दोहरी वने वे में दिन रुपे। 12।

मुहर निकल के मंड पत रखे। भूलने रिस्वान के मंड पत रखे।
दोहरी वने वे में दिन रुपे। 12।

कायी मंडल मत्स्यन भाले। पीव बीवित बन नारिन त गोले।
काम अभूत वे में बहुत अपार। उस तान तुफन दिने। 12।

कानी मंडल मत्स्यन भाले। पीव बीवित बन नारिन त गोले।
काम अभूत वे में बहुत अपार। उस तान तुफन दिने। 12।

कानी मंडल मत्स्यन भाले। पीव बीवित बन नारिन त गोले।
काम अभूत वे में बहुत अपार। उस तान तुफन दिने। 12।

रसात हृण को मुहर वायन। मुहर टन्नो पिचहाई लुकावैन।24.
Chaupai: The Mughals after sending his representative to Banda Singh,
Told him that the (Tat Khalsa) Singhs were talking maliciously about him.
They advised him that neither he needed to beg for the Singhs to support,
Nor did he need to entertain any fear of the Mughals. (16)

Despite that he had accomplished so many deeds for the Singhs’ cause,
They wished to eliminate him now after having used him.
The Mughals had come to him to become his followers,
And made him offerings of money and gold coins to him. (17)

Trapping Banda Singh into their trap through such glib talk,
They agreed to make an offering of one lac gold coins.
They humoured him and led him to the garden path,
With the assurance that their custodian wished to become his follower. (18)

They sent him a consignment of several thousand gold coins,
With which Banda Singh got a well dug (for the supply of water).
Banda Singh had run out of his wits since then,
When the Guru mother had divested him of his powers. (19)

Dohra: (These designated representatives) after gathering all kinds of intelligence,
Returned and reported (the information) to the (prime) minister.
The Minister, then, sent a representative to (the Mughal emperor),
With the detailed account of plans to deal (with both Banda Singh and the Singhs). (20)

Chaupai: The representatives (after getting their brief) returned to Lahore,
In order to share their intelligence about both factions of (Singhs).
The Nawab, then, ordered that they should eliminate Banda Singh,
As the Singhs would, themselves, get dislodged without Banda Singh. (21)

So the Mughals launched an attack against Banda Singh,
Who were supported by heavy reinforcements from Delhi.
They were also assisted by the Mughal deserters from (Punjab),
Who had settled at Lahore and Kasoor after their desertion. (22)

The Nawab positioned them in the vanguard of his troops,
Along with the soldiers from Dogar², Battu³, and Bhatti⁴ tribes.
Joining each other for the cause of the Islamic crusade,
They assembled on the outskirts of the city of Lahore. (23)

The members of the Muslim clergy consisting of Kazis, Mullahs and Sayyads,
Along with the innumerable Pir and Muslim mendicants joined the crusade.
Rushing ahead of others at the time of drawing rations,
They dragged their feet while forming the army’s vanguard. (24)
62. तृक्कन न्य शेला भट्ट
62. turkàn nç ghçrâ ghatnâ

रेंगवा : तह सहाव बोले वले अकी ओड़े बेलो काली।
वले सु खलन आ बैठे बचू सहू मकल इस्लाफी।1

dōhrā : रल लहार देरच कार्ग खाक तरकू नही।
कहाँ सु बंदाय अर परदाय कार्गु दलानी।

चौपाई : मकस में धवन भक्ति भड़क।
तल से देख फर्स खड़।

chaupai : sabhan agai दे अवाश शिवान। sabh जे पिर्स आपनी जान।
nal jān hai sabh jahāna। jān nal hai din imān।

रेंगवा : तल फिशनी में से तले ताल माफ़।
अंदे संग दिख दिखे भक्ति शाने फर्स।

dōhrā : jān पिर्स sabh दे जाण नाल जाहान।
agge bandō jam dissai pichhai मारे शाहु जानी।

चौपाई : उल निशाब जी करी मशिफ।
भवे भक्ते सेगे लाफ़।

chaupai : tab nibāb yaun kari salāhi। mhoรै मलांछ तोर्स लाई।
kālām माजीं वाट पार्द्व जाहीं। दर कुंज्यां जिम पांट बनाही।

डूँ दे अंदे बोले बड़ी।

dēhrā : jān पिर्स sabh दे जाण नाल जाहान।

चौपाई : तब निबाब याने देवे बोले।

chimp : tab nibāb yaun kari salāhi। mhuरै मलांछ तोर्स लाई।
kālām माजीं वाट पार्द्व जाहीं। दर कुंज्यां जिम पांट बनाही।

फिक्ष्य श्लोक बत टोपे बोल।

होरी महाना अकल उड़बी।

dēhrā : jān पिर्स sabh दे जाण नाल जाहान।

चौपाई : तब निबाब याने देवे बोले।

chimp : tab nibāb yaun kari salāhi। mhuरै मलांछ तोर्स लाई।
kālām माजीं वाट पार्द्व जाहीं। दर कुंज्यां जिम पांट बनाही।

फिक्ष्य श्लोक बत टोपे बोल।

होरी महाना अकल उड़बी।

में खाली जड़े पीपी।

dēhrā : jān पिर्स sabh दे जाण नाल जाहान।

चौपाई : तब निबाब याने देवे बोले।

chimp : tab nibāb yaun kari salāhi। mhuरै मलांछ तोर्स लाई।
kālām माजीं वाट पार्द्व जाहीं। दर कुंज्यां जिम पांट बनाही।

फिक्ष्य श्लोक बत टोपे बोल।

होरी महाना अकल उड़बी।

में खाली जड़े पीपी।
Episode 62
(The Mughal's Laying of Siege Around (Banda Singh)]

Dohra : (The Mughal forces) after putting up a camp at Lahore,
Did not dare to advance further (towards Banda Singh).
Fearing that Banda Singh might pounce upon them,
And annihilate all of them (in an instant). (1)

Chaupai : Everyone felt scared as if they smelt of a lion in the front (like animals),
As everyone felt concerned about saving his own skin.
Keeping alive was as much at the core of existence in a material world,
As it was at the core of One’s religion and its ideology. (2)

Dohra : (So) personal security was the highest priority in this world,
As one’s relationship with the world depended entirely on one’s personal existence.
Banda Singh’s fear loomed large if they proceeded ahead,
While emperor’s fear of punishment frightened them if they retreated. (3)

Chaupai : Then, the Nawab, after (long) deliberations (and planning),
Positioned the members of the Muslim clergy in the vanguard.
They were asked to keep reciting verses from the Koran,
As they moved in a formation like that of sea gulls. (4)

The Muslim saintly figures were put still ahead of the clergymen,
So that they might also exercise their spiritual powers.
(Thus) they marched and danced to the beat of the war drum,
Raising their arms to the shouts of the Islamic war slogan of Ali Ali¹. (5)

The Nawab kept a battery of Muslim Pirs around him,
Who kept on chanting magic spells in their own style.
These Pirs kept on blowing whistles after the chanting of magic spells,
And moved in a circle around the Nawab round the clock. (6)

The Nawab marched forward under such formations,
But he felt extremely scared about his personal survival.
One (Pir) remarked that he had mastered such a magic spell,
Which could repulse another’s spell and cast it back on its perpetrator. (7)

Dohra : Another remarked about Banda Singh’s Birs (captive spirits),
And claimed that he had put those spirits under leash.
Still another remarked that he himself was a great sage,
And claimed to be (a Sayyad, a descendent of Hazrat Ali). (8)
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chaupaï : yau kahi kahi sabh rijak lc khānhi. bandāc kīc dar sōn kitai na jāhin. vahi ākhain jahin hōg nibāba. āug āp su ūhān tāb.9.

vahi bhī nānak kō ghar bhārī. kādāc na hōg turkan tē hārī.10.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.

vahi bākain jāhin hōg nibāba. āug āp su ūhān tāb.9.
Thus, surviving on royal provisions on such pretexts, you did not venture outside for fear of Banda Singh. They opined that whatever would befall would harm only the Nawab. As he (Banda Singh) would pounce upon his main target instantly. (9)

Someone remarked that Banda Singh could summon the Birs, as well as he had been blessed with the arrows of the Guru. Since Banda Singh belonged to the great House of Nanak, he could never be vanquished by the Mughal forces. (10)

So these people kept on saying different things (about Banda Singh), as each one of them remarked whatever he felt like saying. The Nawab, once again, sent his representatives (to Banda Singh), along with a lot of treasure loaded on an elephant. (11)

(Seeing these representatives), Banda Singh’s (Bandhayee) followers remarked, that it augured well that the Mughals had themselves approached Banda Singh. But these ignorant Bandhayee followers did not realise, that the Mughals were camouflaging like a cat (to pounce upon them). (12)

(Presenting their credentials) to Banda Singh, these ambassadors remarked, that their (royal) Nawab had sent his greetings to Banda Singh. They conveyed that the Nawab wished Banda Singh to be his spiritual guide, and wished to serve under him in the capacity of a humble follower. (13)

These ambassadors further informed Banda Singh, that Banda Singh was now reckoned among the greatest saints. That the Nawab himself would come to pay his obeisance, and entreated Banda Singh to station himself permanently at one place. (14)

That the emperor himself had sent these gifts as offerings to Banda Singh, which they were willing to deposit at a place wherever he wished. That they offered to surrender as much territory to him as he wished, so that he might settle comfortably with the revenue proceeds from that area. (15)

That there was no need to harass the ordinary poor people (after that), as he could let them live in peace as well as himself live in peace. That the Mughals could turn out (Tat Khalsa) Singh if he so desired, so that they could never enter into any confrontation with him. (16)

Thereafter, if they surrendered and submitted to his supremacy, they would exist as paupers and beggars in that part of the country. That they (the Mughals) had brought thousands of copies of holy Koran, so that they would swear thousands of times (to assure him of their sincerity). (17)
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dohrā : aisī āisī bāt kar bhejyō bahu samjhai.
bandai kā ḍō sikẖ hūtā sō līṅẖ bharmāī. 18.

chaupaī : un tī bātān bahūt kahāīān. kai kai gallān un manōn banāīān.
kaī sultānī hindū tūrvāc. bandā hōn sikh ākhī ghalāī. 19.

chaupāi : un tī bātān bahūt kahāīān. kai kai gallān un manōn banāīān.
kaī sultānī hindū tūrvāc. bandā hōn sikh ākhī ghalāī. 19.
Dohra: (The Mughal emperor) after such a thorough briefing of his ambassadors, had sent these representatives (to approach Banda Singh). And these (thoroughly tutored) representatives won over all those, who were the (Bandhayee Khalsa) followers of Banda Singh. (18)

Chaupai: These representatives were made to make so many tall promises, to which they added many more from their own accord. A large number of Sultanī2 Hindu followers of Sakhi Sarwar were won over, and they were made to profess to become followers of Banda Singh. (19)

(After such false promises), they begged for stationing their forces in some corner, to which Banda Singh permitted their landing wherever they liked. Thus, duping Banda Singh through such (devious) ways, they succeeded in stationing their forces all around Banda Singh’s camp. (20)

Winning him over through such glib talk and false promises, they stationed their troops in close proximity of Bands Singh’s forces. Moreover, they sent additional consignments of money, as well as some consignments of provisions (for his troops). (21)

Wherever Banda Singh’s contingent chose to move about, the Mughal troops did not obstruct their movement. Even when Banda Singh’s troops committed any excesses, the Mughal troops chose to ignore these though with a silent disapproval. (22)

(Narrowing Down of the siege around Banda Singh)
Dohra: There was a great sense of fear among the Mughal forces, as to how they should proceed further (against Banda Singh). Since they felt they would not survive (during that encounter), they felt highly scared in their heart of hearts. (1)

Chaupai: (Dear readers), listen further to the account of Banda Singh, how he failed to see through the designs of the Mughals. Neither did he fortify his defence (against the enemy attack), nor did he stock any (rations and ammunition) (for the war). (2)

He made no preparations for a possible confrontation (with the Mughals), since being a mendicant, he was not adept in power politics. He boasted that the Mughals had admitted their defeat, as he had slaughtered their highest-ranking commanders. (3)

Since they had acknowledged (his power of miracles), they had surrendered before him with folded hands.
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mṛcç main in lakh kai karamāta. ab bannah aç mò pai háth.
kahān bhayō ju turak bahu aç. kiā bhayō ju singh natth gač.4.

देखे मै शाह जय जय। देखे जहानियो में मिहात दिनेहै।
दिनेहे समय दिने दिन धर्म। जहानियो में देखो भव सत्यहै।14।
जो हम सच वै दगा कमावै। चक गहरी मई मनह हरावै।
in क्ष शाहसर in par pānhi. hamrī maut chī mar jāhī.5.

दोह्रा : अभी लें घड़ बन्द समय में घड़ बन्द होगी।
पीली पीली टंड में कहीं उजाड़ ताज़ा घरहो।1।

दोह्रा : अंड मंड लुंग झुकन खड़े बुंड दिने। निकटी बी निकटी धरती है लेंगी।
चद उत्तम दें दें दें दें। जो दे दिनारे बेंग बांटे।2।

चाँपा : रसत वर्दन तुराक उत्तर कु प्रभु। जिन्हीं का निपतिता क्षी के।
चाँपा तरफ ने भरी लागे भे भांव। जय दुबई पछि धराव लिखन।7।

दोह्रा : अपनी बांधे घड़ बन्द समय में घड़ बन्द होगी।
पीली पीली टंड में कहीं उजाड़ ताज़ा घरहो।1।

परशन

dोह्रा : जो काउ अंधापि parshan yahi थों बन्दो सो jāñi jāन।
ab turkan kai chhalan kō karī kim nāhi pachhān.10।

उत्तर

dोहरा : जो काउ अंधापि parshan yahi थों बन्दो सो jāñi jāन।
ab turkan kai chhalan kō karī kim nāhi pachhān.10।

उत्तर
dोहरा : जो काउ अंधापि parshan yahi थों बन्दो सो jāñi jāन।
ab turkan kai chhalan kō karī kim nāhi pachhān.10।

उत्तर
dोहरा : जो काउ अंधापि parshan yahi थों बन्दो सो jāñi jāन।
ab turkan kai chhalan kō karī kim nāhi pachhān.10।
It would make no difference if the Mughals came in large numbers,  
Nor would it matter anything if (Tat Khalsa) Singhs deserted him. (4)

Even if the Mughals tried to play a fraud on him,  
He would defeat all their designs within an instant.  
He would destroy them with their own weapons (through his powers),  
And would make them embrace death in his stead. (5)

Dohra : Indulging in such polemics in his own mind,  
Banda Singh felt very proud of his (power of miracles).  
(But) the Mughals proceeding slowly and steadily in their designs,  
Chalked out a meticulous strategy (to overpower Banda Singh). (6)

Chaupai : The Mughals would allow as much supply of provisions to Banda Singh’s camp,  
As his troops were likely to consume every day.  
They took up positions all around Banda Singh’s camp,  
By giving him all kinds of false assurances of friendship. (7)

While they led Banda Singh up the gradenpath through false assurances,  
He believed their glib talk to be fair and honest.  
Sometime they would feign the receipt of a royal proclamation,  
Through which they had made him a sovereign over the hill region. (8)

His territorial reign would include the Doon Valley (of Dehradoon),  
As well as the whole hill territory from Jammu to Hardwar.  
They would ask his preference for inclusion of any other region,  
So that he did not need to wage a war for it later on. (9)

Dohra (A question) : If anybody posed this question (to the author),  
That Banda Singh, being an omniscient person,  
How could he not see through the game,  
That the Moghuls were playing a fraud on him? (10)

Chaupai (Author’s Answer) : Banda had made the following lapses:  
First, he had offended the Guru Mother.  
Second, he had compromised his moral character,  
Through his sexual indulgence with so many women. (11)

Third, he had lost command over his Birs (captive spirits),  
Which incapacitated him from flying at his own will.
तिजी बिरण विद्या गाई। उदान की शक्ति बि क्षाई।
चाउथौ पोठी राहि मंदी मामी। सिध साई को समूप वाह।12।

पंजाब मिहनाह ली सिंहण लवी। खेते खंभ गुज फिराि म भवी।
मुखे छुए खंभ याप चतुरा। अभरे के छेते हुम दीन चहने।13।

पाजिम सतिगुर की मुक्त छूँ धवी। चम्मे वर्णे रूप खेत मंगाय।
वज म्विन म्वानिध नाचे। मधिम धरीची मधिमा फिल्हे।14।

नामान मिश्नी ति मुक्त इन मंगान मिहनाह छोग जै।
छुए हैँ रोले म रेते है भमुह मंडवी जेल।15।

dोहरा : जो जादु की शिद्ध हुती अपनि मिहन बगाई।
उह भी दागू सु दृष्ट है असुर अंताई अँग्र।16।

चाँपकी : बहादुर बहादुर है ने बुढ़ गाड़े। ने दे मामां माघ तसिवै।
पूजा ता बहु मंगा उठै। में बढ़ देते मे बढ़ ल्यै।17।

chaupaī : भगवान भागति ते जो कुह पाव। सो तो सासान साथ निर्मह।
जादू दाल स्वाता तानी। स्वाता चहदी त्यो स्वाता जाही।18।

कंडे ही मंदी की अमृत। भिगत ली ही कंडे हुली।19।

**BANDC DÁ SÍS LAGÀUN LAI PARN KARNÁ**

चेंडा : चन्दन रुप गुरांसु तूर मिर्यी भां।
धूली ते दिली जीवांनी कैम बलें ताम।19।

dohrā : चाकर राज गुमास्तो जंटार शिद्धी छहम।
परदित ना इंकी कींज जाईं बन्चे नाम।18।

**BANDC DÁ SÍS LAGÀUN LAI PARN KARNÁ**

चेंडा : चन्दन रुप गुरांसु तूर मिर्यी भां।
धूली ते दिली जीवांनी कैम बलें ताम।19।

dohrā : जब तक रगो भीरो बाँद्री निकल नाम।
ताब लोग दुकार पाहीं ति हम सों दागा कमचिन।1।

चेंडा : चन्दन रुप गुरांसु तूर मिर्यी भां।
धूली ते दिली जीवांनी कैम बलें ताम।19।

dohrā : जब तक रगो भीरो बाँद्री निकल नाम।
ताब लोग दुकार पाहीं ति हम सों दागा कमचिन।1।
Fourth, he had left his book of necromancy at Mandi,
By handing it over to Mandi chief Sudh Sain. (12)

Fifth, he indulged in talking ill of the great Guru.
Sixth, he got estranged from the Khalsa Panth.
Seventh, he founded his own (separate) religious order.
Eighth, he (committed a sin) of burying alive his own infant daughter. (13)

Ninth, he had received power of miracles gratuitously.
Tenth, he had abandoned meditation (on Guru’s word).
A rare gift acquired gratuitously gets soon lost,
While a craft acquired with hard efforts always lasts longer. (14)

Dohra : All such powers of necromancy and feats of magic,
As one acquired (gratis/without hard work;
Such unearned powers are bound to betray,
One at the most opportune moment of crisis. (15)

Chaupai : The (spiritual) powers which one acquired through faithful meditation,
Shield and protect a devotee till eternity.
Acts of necromancy (on the contrary) survive on regular practice,
And ditch a person the moment he abandons their practice. (16)

Banda Singh had also acquired these powers gratuitously,
And he had stopped practising those acts of necromancy. (17)

Dohra : (The six most slippery entities) include a slave, political power, and money matters,
As well as those of talisman, power of miracles and a shadow.
One should have as little trust in these entities,
As one rarely trusts a crow sitting on the projection of a rooftop. (18)

(Banda takes a vow to lay down his life)
Dohra : When the Mughal forces laid a siege (around Banda Singh’s camp),
They banned the entry and exist of Banda Singh’s forces.
Then his grieving followers started saying,
That the Mughals had been playing foul with them. (1)

Chaupai : S. Baaj Singh, who was the chief commander of Banda Singh’s force,
Was approached with an appeal by these hapless followers.
Holding him responsible for not reporting those developments to Banda Singh,
They questioned him for his lack of wisdom (and integrity). (2)

Since the Mughals were (openly) playing a fraud on them,
Why was he dragging his feet over informing Banda Singh?
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turak karat hain ham sô chhala. kahô na sach tum bandç sôn chal.
hamkô tum kiâ akârath marvâô. lardan na dçhô im kaid karâô.3.

मिन सी भाव में दिन श्री संख्या । वह में चली तली नयाइ भजी ।
मे रँग पाये एज देत गथे । अब आप के मे बनी बनी बनी ।
jin ki khâtar ih kamṁ bañâyô. un main kôi nânhi phasâyô.
sô nath gaç is taurn pachhânç. ham âi phasç sô garîb nîyânç.4.

तव अभी भी नही वह बनी बनी मुरी भरे ।
मे रँग अभी नही वह बनी बनी ।
jabai parûgu bandç bhar bhârî. sô nath jâûg kar bîran asavârî.
sau pachâs kôh ih ud jâûga. turkan kç jahin hath na âû.5.

dœhrâ : hamai khuvârî ban gaî phasç garîb su âi.
tum tô bahut kamâiô liô pahir au khâî.6.

dûn : तब सुन आवाज आवाज हैं अर्थ भरे ।

dœhrâ : tum jô kahyô chhad jâigô bandâ pardî at bhîr.
yah tô bôt na hôûgi sâkhi bach yahi bir.11.
Why was he bent upon sacrificing their lives in vain,  
And making them prisoners of war without putting up a fight? (3)

The (Tat Khalsa) Singhs for whose decimation this trap was laid,  
None of those Singhs had fallen into the Mughal’s intrigues,  
While they had escaped after seeing through the Mughal’s trap.  
Banda Singh’s innocent helpless followers had fallen into the that trap. (4)

As for Banda Singh’s own life being endangered,  
He would fly away carried by his Birs (captive spirits).  
As he would fly away to a remote distance of hundred miles,  
The Mughals would not be able to lay their hands on him. (5)

Dohra  : (The Bandhayee followers) exclaimed sorrowfully about their sad plight,  
As those helpless weak followers had fallen into the Mughal’s trap.  
They teased S. Baaj Singh that he had had his innings (being old),  
As he had enjoyed and consumed what needed to be enjoyed. (6)

Chaupai  : Hearing their petition, the chief commander S. Baaj Singh replied,  
That Banda Singh, himself being omniscient, need not be told anything.  
Since God alone knew what plans he had in his mind,  
It was not within his (Baaj Singh’s) powers to oppose his plans. (7)

He would offer himself for sacrifice before his will,  
As he considered Banda Singh his perfect spiritual leader.  
He could respond to their petition to the extent,  
That he would accompany them to Banda Singh to ascertain his views. (8)

Lead by Baaj Singh, all of them proceeded towards Banda Singh,  
And stood in appeal before him with folded hands.  
(Thus), these petitioners petitioned Banda Singh (respectfully),  
As they stood in his presence with folded hands. (9)

Banda Singh remarked that he knew the purpose of their visit,  
And felt that they had been misguided by other people.  
That the Mughals had arrived to kill him (Banda Singh),  
These petitioners wished to teach him this lesson as if he was ignorant of it. (10)

Dohra  : That the petitioners had felt that he would desert them,  
When the moment of crisis arrived (during war).  
But he assured them that such a thing would never happen,  
As this solemn assurance was being given by a true warrior. (11)
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चेवटी : कबी बुधी जम मंद निमावें। मंदि मधुर अब छूट तरिं नादें।  
        जाऊँ बेठे छूटे छेड़े। भव मु तुफ अभे पुड़ि सरच मु घेड़े। 192।  

ciaupai : बहलि बुरि तम संग निबाहॊ। सति बचान अब उदन नही जावॊ।  
        यांति बांदू उदन छहर्द्द दें। श्रमि हूँ हूँ अफ कावॊ। 12।  

इय मु दुकव जम आकर अपई। दिले जे अभी दम आम्ह।  
        जम बी आनव मबरे आदि। निम तत्ती अलॊ जे तत्त सरच। 193।  
        इह जे तरक हाम मारां अयॊ। इन न गँस हम्सं दगा कमयॊ।  
        हाम भी कक्क नम्मः अही। जिन ना निं मन्न सौ नाथ जाह। 13।  

उद्यापने दे दुकव भूवे तरपी। मीम इनामिं दिलु बुराम मिहारी।  
        जम बे ही जम निम धव अधम। जम बी चौ उद्यवे दे बााँचा। 194।  
        ताल्वंना ते तरक मूकति नहिं। सिस लगाइ इन दाराहॊ गिराह।  
        हाम को भी अब सिर पर अयॊ। हाम भी चहाई तरकां को गवाय। 15।  

dohrā : आसी आसी चात वल दिल सेंट कुठ जीह।  
        मं बन। चुमार कर सब मत मु उधे चिं। 195।  

dohrā : आसी आसी बात कर फिर बंदा चुप कि। 
        सो वाहु चुबार हर्द बर्म हार सू ताक्ति दिन। 16।  

63. बंदच दे बबी सुराउँ  
     ('अब दिल भव धर्महारी...'...)  
     63. बंदच ने कही चारधाई  
     ('वब ने मार गहताइस...'...)  

chand : कबी बुधी अब बबी दुकवां जे लाभ तार।  
        अब दिले भव धर्महारी निमावें। केंटै छूत बीर 19।  

dohrā : बंदा काबु अब भयो तरकां यू लक्षी लिन।  
        अब ने मार गहताइस सलाहि बाइं अन। 1।  

chand : अबी मारे दुकवां जे भव। छूत नौँ बंदी बेठे मह बाठ।  
        बाबी बेठे बेंकन बाहन। छुम न दव अबर बबी नाद। 12।  

ciaupai : अग्ग सुनो तरकां को गहत। जोहि लैं बंदच सब्ब हार बाट।  
        गाइ लक्षी बंदयॊ वर्माथा। उस्ने नाल अब राही जाँट। 2।  

बाबी होकर जे बबी वर्तर। जिब जिबी तै हूँ भत जाह।  
        अलम बिरं लेख अंधे दे। तीब दिल बंदी भव मे दे। 13।
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Chaupai : He assured them that he would stand by them through thick and thin, It was his affidavit never to disappear anywhere. After this Banda Singh discontinued his practice of flying away, He sacrificed his life and did not break his oath/vow. (12)

He remarked that the Mughals who had arrived to kill him, As they had betrayed him (by committing a breach of trust). (He would face death) since he was also destined to die one day, But allowed others to escape if they did not wish to die. (13)

Since it was (now) his turn to lay the blame of his death on the Mughals, How could he escape what had been destined for him. As the Sikh Gurus had also sacrificed their lives earlier, He would also repeat the great saga of their sacrifices. (14)

Since it was impossible to destroy the Mughals given their numerical strength, He would offer his sacrifice to bring divine retribution on them. Since he realised that his moment of sacrifice had arrived, He would annihilate the Mughals by offering his sacrifice. (15)

Dohra : After making such a confession and testament, Banda Singh took a vow of silence after that. After climbing up stairs and entering into a room, He shut himself inside by closing the doors. (16)

Episode 63

Banda Singh launches on a Kahi

(Now they (Mughals) should kill (Singhs) to reduce their number)

Dohra : (After getting full information), the Mughals reached this conclusion, That Banda Singh had come under their (complete) control. (Then) holding a meeting together they (further) resolved, That they should kill Banda Singh’s followers to reduce their number. (1)

Chaupai : (Dear readers) now listen further about the Mughal forces attack, After they had gathered full intelligence about Banda Singh’s position. They learnt that Banda Singh had not only lost his power of miracles, But had lost his balance of mind as well. (2)

They stopped the supply of rations to Banda Singh’s troops, Nor had Banda Singh stored any provisions inside his fort.
rasat ghallan tç dâi hatâi. nânhi zakhîrô hai us páhi.
anâj binân lôt aukhçu havain. nîr binâ ghôrdai mar jai hain.3.

अंहोंसे स्तंभ झुण न बेले । समुद्र झूलियों भड़ों न सेले ।
ने के बराबर दिशाबद उमार । ने दिल्ली चल जाने बनर बनार ॥
agyôn bandâ bûhâ ná khôlai. bahut bulâyô mukhon na bólaï.
jô hai bûhrôn liâvat rasta. só inki kar layô band basta.4.

दिवभ उसरस बन कही मलामित । भाव देबख में चटे धरामित ।
उस माजवट ने भाव ठवियों । भड़े मही धर समुद्र तुलियों ॥
im turkan kar lai salâhi. mår lökan yau daç ghatâi.
tab sayânan nç as thahirâyô. mårô sahî par bahut rulâyô.5.

देवन : उस माजवट नी से बन्धन मलिम हैं चलामित ।

dôhrâ : tab sayânan aisi kahyô ab in din chamlâi.
jab ih niksain hui ghanç tab sabh laîç ghâi.6.

चाप: उस दिशिये के देख दिसमा । ने भाव उक्के पुक्के भाग ।

chaupâ : tab nibô nç dayô dilâsâ. main ab karvâyô parvânô khâsâ.
tumkô patishâhi lîkkh dâq pahirâda. main hî lîkkhç kar bahu karâr.7.

मे अच्छे खाल वसवारी । के हूँ बी विभ मच्छ न सवनी ।
main akhyô bandâ karmâtî. tain us kî kim săr na jâtî.
tum nij mâtbar dilli tîrô. mulak divâîn ralâi khuch aurô.8.

मे भाव उरक चुड़िया वरीमा । लल बही बने से चलीमा ।

main akhyo bandh karmati. tain us ki kim sar na jati.
tum nij mabbar dilli toro. mulak divain ralai kuchh aur.9.

मे भाव बुक बुक बुकीमा । लल बही बने से चलीमा ।
sô ab bçshak charhdhâo kahiâ. laô kharid khanc jô chahia.
sultãnî bhaç tîc sikh jô aç. un kar dagç sikh bharmaç.10.

मे भाव उरक चुड़िया वरीमा । लल बही बने से चलीमा ।

sudhî bâti sikhâ mûlê kahiî. sultânî bûhî bhar ëm krâî.11.

dôhrâ : dînî kahî chardhâi un lakhiyô na unkô pôch.
bairî dagâ sun sabh karç mûran válç jôch.11.
His troops would starve for want of food grains,
And his horses would die of thirst for want of (adequate) water. (3)

(Moreover) Banda Singh did not open the doors of his closed room,
Nor did he reply to the repeated knocks and calls of his followers.
Whatever stocks of provisions used to be brought from outside,
Their supply was stopped by the Mughals putting tough restrictions. (4)

In this way, the Mughals arrived at a resolution,
That they should kill Banda Singh’s followers to reduce their strength.
Then the wise (elderly) among the Mughals suggested to them,
That they must kill their enemy after a lot of harassment. (5)

Dohra : Then, the wise (elderly) among the Mughals further suggested,
That first they should pamper the Banda Singh’s followers (to come out).
When these pampered Bandhayee Singhs came out in large numbers,
Then the Mughal forces should attack and kill all of them. (6)

Chaupai : Thereafter, the Nawab (of Lahore) gave an assurance to Banda Singh’s Singhs,
That he got a special (royal) proclamation made in their favour.
The Mughal emperor had allotted the hill regions for Banda’s Singh occupation,
For which the Nawab of (Lahore) had made great efforts. (7)

The Nawab had told that since Banda Singh had power of miracles,
How could the emperor choose to ignore such a great personage.
The Nawab had sent his most reliable officials with this proposal,
For getting this (hill) territory allotted with the addition of more territory. (8)

So now Banda Singh should send his troops out,
To make as much purchases of provisions as they required.
The Sultanis, the counterfeit Sikhs, who had joined Banda Singh’s ranks,
Had duped the Singhs through these fraudulent promises. (9)

The Singhs, after accepting these (false) proposals of the (Sultanis),
Started sending contingents of their troops (for provisions).
(In this way) the wishes of the Mughals came to be fulfilled,
As they had earnestly desired in their heart of hearts. (10)

Dohra : The Singhs sent out their contingents (to bring provisions),
As they did not see through the guile and intrigue of their enemies.
Every enemy force practises such tricks of guile and deception,
When he wishes to harass and torture his adversary. (11)
हृदो जिम पाँधर हट खत्म। बड़ी लेब में छुट म बादी।
उस उच्चता पैदा उड़े उड़े। सिष्ट लेखों उड़ा देक आए। 17।

चैप्टर : कही चढारी तुरकी लख लल। कै सोस लाउ दुर सु गाई।
तब तुरकी गायल कराओ। सिंध्या चढ़ा तुरकी दाल आए। 18।

चैप्टर : सिंध स दिखे ५ दिखे में छुट दिखता गई।
वीर नस लय छुट दिखे। बिंदु अन्न संयम बाह बंधे। 19।

चैप्टर : चाँदे सुबहे देखे देखे। लुढ़के सुहूल देखे।
सिंधिया भी जय हर भरो। अभूतिय झूठ नमी लाती। 20।

चैप्टर : जिन्हे मरीज मारजे र मंगल। गुज़ चार चार माल चाला।
शीर भाव ने रुप दी ही भागी। मह देन रेट कृपा नी ताइ। 21।

चैप्टर : नहुठे शहीद मरनों न संकाये। गुज़ बे अरब म माल चाले।
诿ें भाव ने रुप दी ही भागी। मह देन रेट कृपा नी ताइ। 22।

चैप्टर : ज्योति ईंट के दबूं देखे। बिंदु लाइ देखे लय बाहे।
िजे मुख उप उड़ा लवजी। 23।

चैप्टर : सुबहां की सिंध मसभ में देखे। वीर जमल बड़ा देखे।
भाव होट उड़ां देखे लवजी। 24।

चैप्टर : सिंध देखे दिखे दिखे। निराश हर पहले दिखे।
वीर देखे देखे देखे। बिंदु नशिम हीरी वाटी। 25।

चैप्टर : चांदे सुबहे देखे देखे। लुढ़के सुहूल देखे।
सिंधिया भी जय हर भरो। अभूतिय झूठ नमी लाती। 26।

चैप्टर : हृदो जिम पाँधर हट खत्म। बड़ी लेब में छुट म बादी।
उस उच्चता पैदा उड़े उड़े। सिष्ट लेखों उड़ा देक आए। 17।
As every wild deer takes a sudden about turn to escape,
When a lion gives it a chase in order to strangulate it.
Similarly, every enemy who (pretends) to respect his adversary,
Must not be trusted and taken at his soft words. (12)

Chaupai : When the Mughals observed the Sikh contingents moving out,
They allowed them to cover a long distance from their camp.
Then the Mughals launched an attack after their departure,
Even as the Singhs also noticed the advance of Mughal forces. (13)

Majority of Singh troops had gone out leaving a small number inside the camp,
Who were surrounded from all sides by the Mughal troops.
The Singhs also had also realised in their innermost hearts,
That they could not survive now in such a situation. (14)

So they should not hesitate from sacrificing their lives,
And they must sacrifice their lives for the Guru’s cause.
Since it was a war for the sake of one’s religion and ideology,
How could they redeem themselves by deserting the field? (15)

So they Singhs prepared themselves to confront (the enemy),
By holding out their muskets, bows, arrows and swords.
As (the Mughals) launched their attack from all the sides,
The brave Singhs came out into the field with their unsheathed swords. (16)

Dohra : The Singhs could think of deserting and fleeing from the field,
If they had any other place for refuge to save their lives.
Since they seemed to realise to have exhausted all options of survival,
They thought it prudent to die fighting from the front. (17)

Chaupai : The Singhs stood their ground by wielding their weapons,
And their steps advanced instead of beating a retreat.
They fired whatever bullets were loaded into their muskets,
But could never reload their guns, (so intense being the fight). (18)

After that the Singhs wielded their swords in a close fight,
Which pierced through the enemy’s body who came in front.
While the Singh archers shot a volley of arrows from their bows,
Those wielding spears pierced their spears through the enemy soldiers. (19)

Those equipped with daggers wielded their daggers,
As each Singh killed one or two enemy soldiers (in a hand to hand fight).
As the Mughals soldiers also attacked with their utmost strength,
There was a fierce blood bath on the scene of battle. (20)
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singh to jind nij sank na karain. turak larain ar jânhin bhi tarain.
singh tau shastar mukh par lêchin. turak pair kuchh pichchhai dêchin.21.

dohrâ : turak tau pichchhai murd bachain singhan pichchhai na thân.
singhan ásã ehhut gai turak tau ás rakhan.22.

dôhrâ : sikkh thôrdai bahutai turak màrat thak gaç hàth.
iuk val singh karain vahi daurd. turak pitth dai natthain kar dhaurd.27.

châupaî : jô sikkh óthai sô sammukh dhâvai. matthç uppar chôtân khâvai.
bCab lau sâs us tan main rahai. áu áu karai aur már már kahai.24.

chaupaî : jô sikkh óthai sô sammukh dhâvai. matthç uppar chôtân khâvai.
bCab lau sâs us tan main rahai. áu áu karai aur már már kahai.24.

chaupaî : jô sikkh óthai sô sammukh dhâvai. matthç uppar chôtân khâvai.
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bCab lau sâs us tan main rahai. áu áu karai aur már már kahai.24.

chaupaî : jô sikkh óthai sô sammukh dhâvai. matthç uppar chôtân khâvai.
bCab lau sâs us tan main rahai. áu áu karai aur már már kahai.24.

chaupaî : jô sikkh óthai sô sammukh dhâvai. matthç uppar chôtân khâvai.
bCab lau sâs us tan main rahai. áu áu karai aur már már kahai.24.
While the Singhs did not hesitate to sacrifice their lives,
The Mughals availed every opportunity to escape while fighting.
While Singh faced the brunt of enemy weapons from the front,
The Mughals retreated their steps at the opportune moment. (21)

Dohra : While the Mughals had an option to retreat and find a shelter,
The Singh had no (safe) sanctuary to fall back upon.
While the Singh had lost every hope for a survival,
The Mughals were quite hopeful about their survival. (22)

For every one dead Mughal soldier, two others took over their positions,
If those two also died, four others took over their positions.
When even those four died, eight more soldiers occupied their place,
How could such a large force be defeated? (23)

Chaupai : Whichever Singh soldier attacked the Mughals from the front,
He was grievously wounded on the forehead.
Till a Singh soldier breathed his last (on the battlefield),
He kept on challenging the enemy for a direct fight. (24)

Even while gasping for breath, the Singh kept up the fight,
Even as the Mughals also did not spare the half-dead Singh.
When this religious and ideological war kept on raging,
Not a single soldier prayed to God for sparing his life. (25)

The (brave) Singh neither hoped for a drop of water (from a stranger),
Nor could they help each other before breathing their last.
Since each Singh soldier was overpowered by ten enemy soldiers,
How could he escape or even turn his face in another direction. (26)

As a single player tried to dominate the field in the game of Sonchi²,
Then Mughal soldiers tried to take on every single Singh soldier.
Even if a single Singh soldier came rushing in one direction,
The (out numbering) Mughal soldiers ran away for their lives. (27)

Dohra : The Singh soldiers in minority, being out numbered by the Mughal majority,
Were too exhausted to carry on this unequal fight.
Since ten Mughal soldiers replaced one dead Mughal soldier,
The Singh were left with no option for any kind of manoeuvre. (28)

As a second person provided succour to a single person in distress,
Four persons provided assistance to a couple of distressed persons.
But it is always when majority is reduced to a minority,
That those in majority (always) eliminate those in minority. (29)
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चैप्टरी : तुमने गई भाग से छोटे। तिम वह सिंध हुईं मल जाते।
दिन दिन सुपूर्व सुपूर्व जोध है लहे। सिंध महीन न मली देते ।

चाँपा : बहुतन थोरं दर से। आम सिखु हृदान मन गात।
अक्ष तिन आ पश्चा वे मल लेता। 130।

दोहरा : आप दिखाने में तैयार दुम्बक ज्ञान की वर्तन से सेवा।
भीम दिख आ समान चढ़ उड़वते वे मल लेता। 131।

dohra : जो निकसयो सो नहिं। वार्दो बाँधन ना किया।
us din tchामल चरधी तुरकन को जब्त lोग। 31।

&4. पूर्मा उब्बर है देही वीरं वे विश्वज्ये
(‘... तुम हूँ तुम हूँ फिल्ड सिंध दंडनै’)
64. parsang turkan kai hallai kiyो kो likhyatc
(‘... guru guru it sikh uchārain’)
Chaupai : Since those in majority killed those who were in minority,
The Singh’s got slaughtered being reduced to minority.
Every Singh soldier died after killing one or two enemy soldiers.
Along with the Majhail Singh’s who also killed many enemy soldiers. (30)

Dohra : Any Singh who had come out of that fort of (Gurdas Nangal),
Could not return even to report (about this tragic battle).
Since the day of this defeat of Singh’s, the Mughals were emboldened,
As well as those people who had allied with the Mughal. (31)

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**Episode 64**

**The Episode About Mughal’s Attack (On Banda Singh’s Fort)**

(The Singhs kept reciting the Guru’s name)

Dohra : After the slaughtering of Banda Singh’s troops roaming outside,
The Mughal’s felt extremely proud (of their brave deed).
Now they resolved to launch an attack and capture Banda Singh’s fort,
Since there was no reason to sit silent on their laurels. (1)

Chaupai : Then the Nawab (of Lahore) got a (long) staircase fabricated,
As well as picked up several other step ladders from the countryside.
Then he distributed sufficient arms and ammunition to his troops,
And positioned canons and guns (around Banda Singh’s fort). (2)

The Mughal troops promised to capture Banda Singh’s fort in an instant,
Provided they were allowed to keep whatever they laid their hands on.
Since the majority of Banda Singh’s troops had been slaughtered,
Only a fraction of them were lying famished and exhausted inside. (3)

Tat Khalsa Singh’s who had been truly great Singh warriors,
Had already deserted Banda Singh’s camp, as good luck would have it.
Wherever Banda Singh fought any battle without their support,
He could not face the Mughal and had to beat a retreat. (4)

Dohra : After the slaughter of his troops who had gone out to collect provisions,
Banda Singh had lost his power to perform miracles.
Now they would surely capture Banda Singh (easily),
And slaughter him after giving him a good fight. (5)

Chaupai : As the Mughal’s launched an attack after this resolution,
The Singh’s (inside the fort) also got informed about this attack.
chaupai: yau kahi turkan kari charhdhai. sikkhan nçu tçu sun päi. sikkhan nçu bhi bhalî manâî. shahid hön ki bidhi takâî.6.

dôhrâ: huvô shahid bandç agç bâhi bhûkhch kâhi marâhin. phard talvâran hui khardç bûhc daç khulhâi.7.

chaupai: ghôrdç charbah charbah turak bahu âç. muhrç chahain piadc jâç. kahain mâl bahu bandai pâhi. içug sôû jô pahlôn jâi.8.

chaupai: udhrôn turkan hallô kîyô. it tai sikkhan muhrô liyô. turak phauj dhuk päi darvâjna. mår mâr huvân karan vâjan.13.

alî alî ut turak pukârain. gurû gurû it sikkh uchârain. à turkan dhuk shastar chalâç. sikh rahç khard us hî thâç.14.
The Singh accept this challenge in the same spirit,  
And became mentally prepared to make a supreme sacrifice. (6)

Dohra : The Singh preferred to sacrifice their lives for the sake of Banda Singh.,  
Instead of dying in vain while starving inside the besieged fort.  
(So) they stood in readiness with their swords (to face the enemy),  
After throwing open the gates of their own fort voluntarily. (7)

Chaupai : A multitude of Mughal troops mounted on horses invaded the fort,  
Preceded by a large body of foot soldiers in the front.  
Expecting that Banda Singh had amassed a huge treasure inside,  
Only the early birds expected to lay his hands on this booty. (8)

So they rushed against each other (in this mad race for this treasure),  
As each horse mounted soldier attempted to crush his rival.  
They clashed against each other and fell down in this melee.  
As every soldier in the rear trampled upon the one in front. (9)

In this dark and din environment of dust and smoke,  
The Mughal troops laid a siege around Banda Singh’s fort.  
While the Mughal troops were reported to be four lakhs in number,  
The total strength of Banda Singh’s troops was four thousand Singh. (10)

Since they had been going without food and sleep (for many days),  
There was no energy left in their famished and somnolent bodies.  
But they felt a sudden spark of energy running through them,  
As who could scrutinise what was the Will of Divine? (11)

Dohra : Each one of the Singh rushed ahead of each other,  
So keen were they to offer themselves for sacrifice.  
Whatever weapon they could lay their hands on,  
They picked up and stood up quickly (to face the enemy). (12)

Chaupai : As the Mughal forces launched an attack from outside,  
The Singh blocked their advance from inside.  
(But) the Mughal forces almost arrived at the fort’s gates,  
While shouting slogans of capturing and killing the Singh. (13)

As the Mughal soldiers shouted the (Islamic) slogans of “Ali Ali”,  
The Singh shouted Guru’s slogan of victory from their side.  
Despite the wielding of weapons by the Mughals against Singh,  
The Singh did not budge an inch from their positions. (14)
बड़ी मृदु श्री पुष्प नस । हृदि हृदि होली की । खेली आलु ।
व्रजों स्नित्त अम्ब चेंबु क्षणधित । दिन के बीते सरस ते लगत । 19।
bhari banduk b di dâru nala. dui dui golî thi rakhî dâl.
kahyô singhan ab dçhu dagâhi. is tön parai vakhat hai kâi.15.

दड़ बे में बड़ी धात्री । दिन दिन हृदि हृदि दिने बिस्तारित ।
दिन चे हृदि हृदि उस मन्नम । उड़ उड़ में हृदि गाडी जमनें । 19।
dhar kandhç so daî dagâi. ik ik duei daç girâi.
i kô baram duç tan barmc. hâd tord so langh gai charmçn.16.

देव । अभमग दी जननी ।
(... दम पंकत लिख' दिख लिख लिख ...
65. ghamsân di lardâi ।
(... das panjan siun ik sikh lardç)

देव । निंदा दी भक्ति कटठ कटठ टेले हे चुमा मार ।
निंदा के सुभाष सुभाष भक्ति हे चुमा । 19।
dôhrâ : singh bhî marnôn kahin darain tôlain na dûsar sâth.
jiddhar muhrô kar turain mârain usai su håth.1.

सेपटी । अंग उदार जी बचहू मो गल । उदार गोते घे में हे उड़ टेल ।
भीम भीम बचहू टेले नाल । उड़ेर अंगों प्रेममें भाग । 12।
chaupaî : aur taraf kî kahau su galla. turak gaç thç jô ut vall.
mîch akhîn bahu daurdç jána. haluvô agç parôsyô khân.2.

बचहू कुछू मो उपधा खरी । सीसे की बे बुका खिलारी ।
टेल चटल रे हृदि हृदि बाप । 13।
kandhân huut su tópan dhâhî. dinç bi thç buraj girâô.
daurd chardan kô bahu bhayô rahu. aur paurdî bahu daî dharâi.3.

दिम जव खुदाब । अंगसत दे ।
टेल हे अंग भक्ति हे सफे । 14।
im kar kuchhku su andar vardç. ut vallôn bhaç sikh bhî khardç.
kôû kahai ab bandç pai jâhô. kôû kahai ab bçla nàhô.4.

अब तब महति कटठ दिख सारी । भक्ति नामवे टेल हे राही ।
अब तब महति कटठ भाग । बलव बलवार रे दे सारी । 15।
The Singhs had already loaded their muskets with ammunition, 
By inserting two bullets in the chambers of each musket. 
The Singhs thought it prudent to fire those loaded muskets, 
As they would never face a more critical moment than the present one. (15)

(So) they fired their muskets by placing these on their shoulders, 
And killed one or two Mughal soldiers with each shot. 
Each bullet hit a second soldier after piercing through the first person, 
As it had torn through this bones and flesh. (16)

Dohra : The Mughal troops who formed the vanguard of this attack, 
Majority of them were shot down (by the Singhs’ bullets). 
As the corpses of Mughal troops lay piled upon each other, 
Even the horses felt reluctant to walk over their bodies. (17)

**Episode 65**

**A fierce Battle Ensued**

(Each single Singh fought against five to ten enemy soldiers)

Dohra : The Singhs were neither scared of being killed (in the battle), 
Nor did they expect any support of reinforcements from anywhere. 
(So) in whatever direction they advanced and headed their attack, 
They went on a killing spree in that self same direction. (1)

Chaupai : Now let me describe the situation as it prevailed on the other front, 
Towards which the Mughal forces had proceeded. 
They had rushed posthaste towards (Banda Singh’s fort) in gay abandon, 
As if a rich feast had been laid out for them there. (2)

Both the walls and the domes of (Banda Singh’s fort) had been demolished, 
By the continuous pounding by the Mughal’s canon fire. 
Though this demolition created gaping holes for the entry of Mughal forces, 
Still many step ladders were placed for climbing up into the fort. (3)

In this manner, some Mughal troops entered into the fort, 
Who were encountered by the Singhs entrenched inside. 
While some Singhs thought of pleading before Banda Singh for help, 
Others thought that that was not an opportune moment for pleadings. (4)

In case they deserted the field and fell at Banda Singh’s feet, 
They would never be pardoned and accepted in the Divine Court,
ab nath maran bandai dhig jâïai. âgai dargâhôn thaur na pâiaö. 
ab lard marûn vçlâ âhi. karan pharyâd na vçlô yâhi.5.

jab khâvind par parai â bhâra. nahn mardan ki pharyâd tab kâr. 
jô khâvind ki jagâ su marîai. bahut baras sukh savrgahi bharîai.6.

dôhrâ : ab lard marûn kâm hai pharîyâd kâm ab nânhi. 
ab tç rahai ju jîvtô phir pharîâdi jâhi.7.

sikkhan himmat kar tabai vârd su lînç már. 
hôr hôr jôû chardai tin kô sunôn havâr.8.

chaupaï : dhar paûrdî kandhan hath pâç. agyôn un daç hath kataç. 
uprôn gir gir bhûnhî paradç. un kî sunô ju bâhar khardç.9.

kar kar tumma darvâjan âç. daûrd murdç kachhu agyôn sankaç. 
agyôn golî chhutât bandûkti. tîr kamânôn jâvai shûnkat.10.

shamshçr nangî phar dh thê kôû khardç. dõû taraph kç matthç ardç. 
dôû taraf tç shalâkin chalî. muhrîaî dîû hêvav ralî.11.

dôû taraf tÇ shalâki dûrdî kardh. agyôn golî chhutat bandûkti. 
shamshçr nangî phard thê kôû khardç. dôû taraph kç matthç ardç. 
dôû taraf tÇ shalâkin chalî. muhrîaî dîû hêvav ralî.12.

dôhrâ : pichhô aglân kô mûnain karai na kôi pachhân. 
abhâían kô mûrain baîî mach gayô yaun ghamsân.13.
This was a moment to fight and die for a cause,
Rather than a moment for begging for protection (from Banda Singh). (5)

When a leader of an organisation himself comes under a grave threat,
It does not behove his martial followers to choose a path of appeals.
Those who sacrifice their lives for the sake of their leader,
They become worthy of Divine grace and happiness in heaven. (6)

**Dohra :** This was a moment to fight and make sacrifices,
Rather than a moment to make appeals for protection.
Those who happened to survive this moment of crises,
They would have every right to make appeals for further safety. (7)

Then the Singhs, mustering their courage and will power,
Killed all those Mughal soldiers who dared to enter the fort.
(Dear readers) listen further to the account of all those,
Who managed to climb up the fort walls (with step ladders). (8)

**Chaupai :** Those who caught the roof tops after climbing up the stairs,
They got their hands chopped off (By the Singh’s swords).
While they fell down on the ground from the rooftops,
Listen about those who were standing outside the fort. (9)

Although they approached the doors in batches and contingents,
Some of them beat a (hasty) retreat while others hesitated to enter.
Volley of bullets came with a stunning velocity from inside,
Along with the hissing sound of arrows shot from the bows. (10)

Some Singh soldiers stood inside with drawn out swords in hands,
Who engaged (the intruding) Mughals in a direct fight?
As the muskets fired bullets from both the sides,
There were piles of corpses heaped up at the entry points. (11)

Such a heavy pall of din, dust and smoke hung over the place,
That it became difficult to distinguish between friend and foe.
The bodies from both the sides were so inextricably mixed up,
That everyone lost his identity in this blinding chaos. (12)

**Dohra :** While those in the rear butchered those in the front,
Nobody could make a distinction (between friend and foe).
As a comrades-in-arms started killing their own fraternal colleagues,
An extremely fierce battle ensued at the sight. (13)
चैथली : सेहर थे बँधें सेहर थे। तत बिल बंध बिल थे।
तत बात बिलबात बिलबात थे। बिलबात थे बिलबात बिलबात थे।

चौपाई : लोथन फैं लोथन फैं। तत बात बात बात थे।
तत बात बात बात थे। तत बात बात बात थे।

गोव थे गोव थे। तत मीठ मीठ मीठ थे।
तत मीठ मीठ मीठ थे।

चौपाई : सिक्खन को ठोर मनच ठोर। सिक्खन लब्बथोंय ठोर सदृ।
सिक्खन ने जी बसारी। करान सिख शहीद सिंह तयारी।

धेरा : चूंकि आजरे ठोर ठोर सिंह ठेजरे ठेजरे बिलबात।
सिन्ध ने अभी ठार। तत बात बात बात।

चौपाई : सिक्खन को ठोर मनच ठोर। सिक्खन लब्बथोंय ठोर सदृ।
सिक्खन ने जी बसारी। करान सिख शहीद सिंह तयारी।

धेरा : चूंकि आजरे ठोर ठोर सिंह ठेजरे ठेजरे बिलबात।
सिन्ध ने अभी ठार। तत बात बात बात।

चौपाई : सिक्खन को ठोर मनच ठोर। सिक्खन लब्बथोंय ठोर सदृ।
सिक्खन ने जी बसारी। करान सिख शहीद सिंह तयारी।
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Chaupai : Corpses were piled upon each other in such a heap,
As if a wall was being built with these dead bodies.
It appeared as if a merchant had arrived with his cargo,
And piled up his merchandise in a heap of bags. (14)

Bodies of dead horses were heaped upon each other,
As if a woodcutter had chopped off trunks of huge trees.
The severed heads of soldiers were lying scattered in the fields,
As if a farmer had ploughed through a field of melons. (15)

Streams of blood started flowing in such abundance,
As if a water channel flowed to irrigate an orchard.
The whole earth got splattered with the red blood,
As if the soldiers’ dresses were dyed in red colour. (16)

The fort doors were blocked with dead bodies in such a way,
As if these doors were given a coat of red painting very recently.
From whatever side the Mughals soldiers tried to sneak in,
The Singhs rushed in the same direction to counter them. (17)

Dohra : While the Mughals rushed from a distance to launch an attack,
The Singhs repulsed their attack when they came near.
While the Singhs faced death by rushing forward,
The Mughals died while beating a (hasty) retreat. (18)

Chaupai : Since the Singhs were too keen to make a sacrifice,
They decided to make a virtue out of necessity.
The Singhs, having lost all hopes of saving their lives,
Prepared themselves (mentally) to sacrifice their lives. (19)

Paying little attention to the pain of their bodily wounds,
The Singhs wielded their weapons with a death wish in their hearts.
Since the Mughals had invaded with the aim of plundering,
They had to face such an ordeal (at the hands of committed Singhs). (20)

The Mughals found the Singhs blocking their passage in every direction,
And noticed every single Singh fighting against ten Mughal soldiers.
The Singhs were found jumping over the fort walls,
And attacking the Mughal soldiers without retreating a bit. (21)

Whichever Mughal soldier survived, he beat a hasty retreat,
Such was the mood of the battle that ensued there.
Corpses were piled upon corpses in such a manner,
As if bags used for loading a mule were piled upon each other. (22)
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dohrw : दोह्र 13

turkan lågai zakham ik murd čcran naththain châr. kô chakkai bandhai kô locationManager hüm hüm râ 23.

dohrw : दोह्र 12

kô chakkai bandhai kô atta ta dør 24.

dohrw : दोह्र 14

nihan ann nîrô is kôla. milûgu âp bhûkhô kar bûl 25.

dohrw : दोह्र 15

naïn ann nîrô is kôla. milûgu âp bhûkhô kar bûl 26.

dohrw : दोह्र 16

so bhû un kô lain na pâi. âsi dashâ sikhan pâi âi. fûkç upar fûkç jài. âi âthu tau rijak dhid pâhin 27.

dohrw : दोह्र 17

pat chhil jard nihan labhai. ghâs bhû nadar na pâi 28.

dohrw : दोह्र 18

khân ai vasat na sikhan labhâî. kaî ku dûn un mitti khâm. phir sîkka bandç kh chih gaç. pâs chubârç pukârat bhaç 29.

chaupaï : छाँपई 13

ab ud chal tûn aurahi thauar. jîvat rahain tuhi lâyâin tôl. tab un bandç uttar dayô. ab hâm hâm hâm hâm hâm 31.
Dohra : Whenever a Mughal soldier got wounded in the battle,  
   His four other companions rushed backwards towards the cover.  
   While two among those four pretended to pick up the wounded,  
   The other two followed the first two without any reason. (23)  

Chaupai : Getting exhausted, the Mughals beat a retreat from the battlefield,  
   As the (brave) Singhs had taught them a bitter lesson.  
   As the Mughals had accepted their partial defeat,  
   The Nawab was compelled to review his strategy. (24)  
   Why should he get his soldiers killed in the battle,  
   When Banda Singh could be starved and made to surrender.  
   Since he had been left with no stocks of food and water inside,  
   Starvation would compel him to ask for a surrender. (25)  

   (So) the Mughals started strengthening their siege around the fort,  
   As they dug a deep channel all around Banda Singh’s fort,  
   A few Singhs who used to sneak out of the fort at night,  
   Used to bring some leftovers from garbage for feeding themselves. (26)  
   Now with the cutting off of even that meagre supply by the Mughals,  
   The Singhs’ plight became extremely vulnerable and miserable,  
   They had to go without food day after day (for a long period),  
   As they had no means of access to any food to feed themselves. (27)  

Dohra : What to talk of food for a minimal nutrition level,  
   Not a grain of food stuff could be procured from anywhere.  
   What to talk of leaves and bark of trees,  
   Even the grass had withered from the bare-earth. (28)  

Chaupai : The Singhs having found nothing else to feed themselves,  
   Survived for a few days by feeding themselves on clay.  
   Ultimately, the Singhs approached Banda Singh for succour,  
   And shouted near his upper storey dwelling. (29)  
   They cried that Banda Singh, being divinely Omniscient,  
   Had brought things to such a pass through his own Will.  
   They begged him to have a look at their miserable plight,  
   As hunger and deprivation had drained them completely. (30)  
   They suggested him to fly away to a far off place,  
   As they were sure to locate him if they survived this ordeal.  
   Then Banda Singh retorted to them (a bit incensed),  
   That they now wished him to fly away (after such a disaster). (31)
भाग धर बचने वने सर । कुशल सिंहजी धर अंग ।
षुंदे मन्ने तूने बचन्ये । भाग धार दुर्ग चांड ठहरे ।
ab ham karâvô bachnô hâr. khâtar indgi kit sansâr.
udnô manhain tumain karvâyô. ab ham kô tum châhat jhuthâyô.32.

देहवः : मन्ने मन्ने अव मुखा जानली में क्लोटों ।
दे धी निज्ञान तांगी दिखे में लीन नाटी अंतठूं ।
dôhrâ : sâdh satî ar súramâ gayânî au gajdant.
ça mukh niklayô nahin phirai jau jug jâi anant.33.

सकल धार चांड जी पहे ठहर में आशि ।
उम भाग सकल दुर्ग दे हैमे धूम अक्कायिं ।
bachnan khâtar sarâp bhi parai kund main âi.
ham ab bachan su hâr kai kaisç purash akhâhin.34.

महती : सकल धार घर देबी घरी । दूरबर ब्रजे भव वे मान मानी ।
सम्म दिखें दे उनीहंद तांगी । दिख दूंदे दूंदे दे धूम नाटी ।
chaupâi : bachan khâtar bal dêchî gavâî. darbân bhayô bach kç jag sâi.
bachan kiyô thô harîchand râi. bik gayô chûhrdç dç ghar jâi.35.

सकल धार धूर दिल जीव जीवी ।
सकल देबी घर मानी धराबी ।
सकल धार धूम द्वार देबी देबी ।
bachan khâtar pândav tarîy hârî.bachan dçi ban sahi khuârî.
bachnan khâтар purash sir dçvain. bachnan khâtar nij dukh lçvain.36.

सकल धार धूम दिन दिख घर मानें । टले तांपी जल जलाए भूल ।
सकल धार धूम घर देबे। आदि दीवे दूंदि की ठहर ठहरे ।
bachan khâtar tarîyas chikh chard sardai. taâç nahîn gal lagnô mardhai.
bachnan khâtar châkar mar raihay. åtah liç ui bhi lard raihay.37.

दिख दूरबर भव भव नाटी ढेरी ।
बताहे ते दिखे बुल जी ढेरी ।
देखा बताहे दिखे बुल दिखे। बाँझ बिखे मिह खिले मिहे ।
pit bachpan par ghar jâi bcît. karâwai na nij kul ki heçti.
tçgh bahâdâr nij bach kiyô. kahi bippar na dilli diyô.38.

देहवः : अव निज सबे घर बरे उनी घर की हस ।
पृथवी बुंदवफ्र में अंसी तीर टव हजूरों ।
dôhrâ : ån chit bâbabai bach kahç tânkî pard gai lâj.
parân unhatran main tajai hin hôi matvâj.39.

महती : उस मिसले ने संदे वे बुल । बचे सकल वेर जीवे ढुंढ़ा।
बौजी बौजी भव घर बुल बाबी। मंजूर में भे तीर बहारी।
chaupâi : tab sikkhan nç bandç kô pûçhâh. bâbç bachan kaun kiyô ûchhâ.
kahi bandai madh gur granth bânî. sattarn main mat hin bakhânî.40.
He snubbed them for goading him to go back from his promise,
For such a petty thing as human life and this material world.
Although they had themselves forbidden him to fly away,
Now they wished him to turn back from his pledge. (32)

Dohra: (These five) a saint, a sati and a brave warrior,
Together with a learned scholar and an elephant’s ivory teeth,
Never do they turn back from their stated positions,
For ages and ages till the ends of eternity. (33)

Having taken a solemn pledge (at king Janmeja’s Yajna),
Even the snakes had volunteered to slither into the boiling couldrens.
How could he (Banda Singh) claim himself to be a great personage,
If he now turned back from his pledge (by flying away). (34)

Chaupai: For keeping his word, the king Balraja had to forgo his life as well,
And (the Lord of the world) had to become a security guard at Balraja’s court.
(Similarly) king Harish Chander, having made a promise (to Vishwa Mittar),
Had to sell himself as a slave at the house of a sweeper. (35)

The Pandavas had to stake their wife after making a pledge,
And had to live in exile (for fourteen years) to keep their pledge.
Great men put their lives at stake for keeping their word,
And voluntarily accept pain for fulfilling their promise. (36)

Women burn themselves on their (husband’s) funeral pyre,
And never hesitate to embrace death to fulfil their oath.
An enlisted official (soldier) sacrifices his life for his oath of allegiance,
And dies fighting on the battlefield for fulfilling his terms of service. (37)

An (Indian) daughter leaves for her in-laws house on her father’s word,
And preserves her family’s dignity (at all costs).
Guru Teg Bahadur, after having made a solemn promise,
Sacrificed his life at Delhi to keep his words with the pleading Brahmins. (38)

Dohra: Since Baba Nanak had pronounced his well thought philosophy,
It has become mandatory to keep the sanctity of his words.
He himself had shed his mortal frame at the age of sixty-nine,
Lest he should become senile and incapacitated. (39)

Chaupai: Thereupon, the Singhs enquired from Banda Singh (about those words),
As to what were those injunctions pronounced by Baba Nanak.
Banda Singh referred to Guru Nanak’s words recorded in Guru Granth Sahib,
Which implied that every man turned senile at the age of seventy. (40)
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चेहरी: आंब लाल दिगे बंदे बांड। मस महत बलते दे बाण।
मे पुरे दह दे नागि बंडे। बलि रोटे बांड दे बाण 19।

चाउपर्व: आर कही इक बंदे रात्रि। सवार लखक करनो थो गाह्।
सो पुरो हम ते नाहिं बांडे। बलि रोटे बांड दे बाण 19।

पंजी रघु देहे दिखे भूषण। वाली केंद्र हे दिखे खचे।
रघु बंदु से भूल बांडे। बलि रोटे बांड दे बाण 19।

66. परसंग कली के भाईह भास्कर का लिखना।
(.... देखी के भूम भागना)
66. परसंग कली के पुज्य अहर)
So in case Banda Singh remained alive up to the age of seventy, 
He would also be counted among the senile and the demented. 
Then he would feel ashamed to be included in that category, 
In case he got stigmatised by Baba Nanak’s injunction. (41)

He would shed his mortal frame to escape that stigma, 
In order to prove the validity of Baba Nanak’s words. 
If the truth of Baba Nanak’s words got violated, 
Then it would be presumed that the Guru’s word in Gurbani, were not true. (42)

He (Banda Singh) had made a promise to die along with them, 
And had made a public declaration loud and clear. 
If he now turned back from his solemn pledge, 
How would he redeem himself in the Divine Court? (43)

**Episode 66**

**Episode About the (Goddess) Kali’s\(^1\) (sacrificial) Offering**

**(The (Goddess) Kali must be propitiated)**

Chaupai: Then Banda Singh made another revelation, 
That he had intended to slaughter one lakh and a quarter lives. 
Since he could not meet the intended target, 
The balance of those sacrificed offerings needed to be cleared. (1)

As the Guru\(^2\) had intended to offer one crore and a quarter sacrifices, 
The Khalsa Panth had to clear that backlog of sacrificial deaths. 
The Goddess Kali would only be satiated and propitiated, 
After the promised number of (Singhs) were slaughtered in war. (2)

The Goddess Kali failing to be propitiated had destroyed, 
Prithvi Raj Chauhan even though he had sacrificed twenty five lac soldiers. 
The goddess Kali was invoked by Prophet Mohammed for initiating his religion, 
But she devoured prophet’s progeny as well (for deficient propitiation). (3)

Anyone who invokes her without propitiating her fully, 
Fails to escape her wrath (after partial propitiation). 
(But) One who invokes her and satiates her sacrificial craving, 
She bestows prosperity on him as well as on his progeny. (4)

Dohra: The Gods had invoked and appeased her in Satyuga\(^3\), 
Whereupon they had happily witnessed her blessings.
dūhrā : satijug mai dêvan jagî parsann kar pêchî toi.

tarêtê rajîti rám ji san parvârî sói.5.

\[\text{Sri Gur Panth Prakash}\]

dûhrâ : satijug mai dêvan jagî parsann kar pêchî toi.

davapar jagî su pândvan kâlí karâyo ahâr.
dinô ôn rajîti sabh jô kâlí parvâr.6.

\[\text{Sri Gur Panth Prakash}\]

chaupaî : kaljug main jin kin jagvâi. rajî na kis têc un pai paî âi.
main dhâryô chit singhan khuvân. só tari unain tai parî ham âû.8.

\[\text{Sri Gur Panth Prakash}\]

dôhrâ : tab bandai sikhan kahê itnai kamm kar jâhu.
bâki savâ ju läkh kî sir utnê charîdâvu.9.

\[\text{Sri Gur Panth Prakash}\]

chaupaî : un sikkhan im hi mann lâi. uth ghôrdâ sir marhi daî.
bâki kutûc bîlê katêc. murdê khân nûn jau thêc âc.10.

\[\text{Sri Gur Panth Prakash}\]

dôhrâ : qb bMdY isKn khXo ieqnY kMm kr jwhu

\[\text{Sri Gur Panth Prakash}\]

dôhrâ : tab bandai sikhan kahê itnai kamm kar jâhu.
bâki savâ ju läkh kî sir utnê charîdâvu.9.

\[\text{Sri Gur Panth Prakash}\]

chaupaî : un sikkhan im hi mann lâi. uth ghôrdâ sir marhi daî.
bâki kutûc bîlê katêc. murdê khân nûn jau thêc âc.10.
Lord Rama had satiated and appeased her in Treta Yuga,
Who, along with his whole dynasty, received her blessings. (5)

The Pandavas invoked the Goddess in the age of Duapar,
And offered the sacrificial (blood) to her heart’s content.
They had satiated and appeased not only the goddess,
But her whole progeny as well (with the blood of their brethren). (6)

Neither is it advisable to invoke Goddess Kali’s blessings,
Nor can her invocation be dispensed with for solving one’s problems.
Whosoever succeeds in satiating and appeasing the goddess,
Ends up becoming an all powerful and mighty sovereign. (7)

Chaupai: Since no body could invoke and satiate her in Kaliyuga,
She devoured them since they failed to satiate her.
I (Banda Singh) had intended to propitiate her through sacrifices of Singhs,
But sparing the Singhs she had recoiled upon him instead. (8)

Dohra: Then Banda Singh instructed the (pleading) Singh,
That they should accomplish his (unfinished task).
They must offer as many sacrifices of (living) heads,
As remained in balance to square up the one lakh and a quarter figure. (9)

Chaupai: The Singhs, following the instructions of Banda Singh,
Slaughtered all the horses and camels to meet that target.
For the rest, they slaughtered all the dogs and cats,
Which had gathered there to feed on the carcasses. (10)

Even then these sacrificial deaths fell short of the targetted figure,
When the head count was taken for the promised figure.
Then Banda Singh instructed the Singh for more sacrifices,
By killing houseflies to complete the figure of one lakh and a quarter. (11)

(After such ridiculous instructions), many people started feeling,
As if Banda Singh lost his balance and had gone mad.
While some followed Banda Singh’s instruction in all sincerity,
Others deserted his company feeling astonished at his wits. (12)

The Singhs, who were devout, faithful and true to their salt,
They declared to sacrifice their lives along with their leader.
While some felt no justification in deserting their leader,
Others deserted post haste without seeking anybody’s advice. (13)
दोह्रा: sikh jō sidkī thc rahec tin chit yaun lai dhār.
aur bāt ab nahin bhalī bhalī maut is nār. 14.

bhukkhan kç tan suk gaç rahec su saskat parān.
lakhī na himmat sikhān mēn turāk dhūkē dhig ān. 15.

chaupaī: tau dhig dhuk un pāyō ghčrō. nihal kandh dhuk bāhc chupchcrō.
su sunīōn ab bhūk kahānī. gurdāspurāi madh jīmān bihānī. 16.

bukkhan kç tan suk gaç rahā su saskat parān.
lakhī na himmat sikhān mēn turāk dhūkē dhig ān. 15.

chaupaī: tau dhig dhuk un pāyō ghčrō. nihal kandh dhuk bāhc chupchcrō.
su sunīōn ab bhūk kahānī. gurdāspurāi madh jīmān bihānī. 16.

bukkhan kç tan suk gaç rahā su saskat parān.
lakhī na himmat sikhān mēn turāk dhūkē dhig ān. 15.

chaupaī: tau dhig dhuk un pāyō ghčrō. nihal kandh dhuk bāhc chupchcrō.
su sunīōn ab bhūk kahānī. gurdāspurāi madh jīmān bihānī. 16.
(As It Prevailed at Gurdaspur)

Dohra: The most devout and faithful Singhs who chose to stay inside the fort,
They had made a firm resolve (to sacrifice their lives).
Since they considered every other option as undesirable,
They preferred to embrace death than dishonour. (14)

Since hunger had reduced them to bare skeletons,
They were gasping for breath (for want of food and water).
While the Singhs were completely drained of energy and drive,
The Mughals had almost entered their fortress. (15)

Chaupai: After approaching quite near the Mughals laid a siege,
And took positions behind the fort walls from all sides.
(Dear readers) listen further to this tale of woeful deprivation,
As it came to prevail inside this fort of Gurdas (Nangal). (16)

The moment somebody threw a morsel of bread from outside,
The famished Singhs pounced upon it from every direction.
Deprivation had effaced all distinctions between fair and foul means,
As even the seniors snatched that morsel from their juniors to feed themselves. (17)

Even if somebody threw the peelings from melons and honeydew inside,
Tens of famished Singhs pounced upon that single peeling.
If some body dangled a piece of bread from the floor,
The starved Singhs would risk a fall from the roof to snatch it. (18)

Food looked as rare as moon’s first appearance in the waxing phase,
Which disappears the moment one points one’s finger towards it.
Deprivation had driven the Singhs to such a miserable plight,
That my pen (the poet’s) fails to give expression to their misery. (19)

Dohra: So scared were the Mughal soldiers of Banda Singh,
That they did not dare to step into his room.
Lest he should still play a trick upon them,
And from a scared cat might turn into a lion. (20)

Chaupai: They dared not go near Banda Singh, even though battered,
As if the famished Banda would devour them.
The Mughals were so much in dread of Banda Singh,
As if a dead lion would get up to strangulate them. (21)

Such phantoms of fear of Banda Singh gripped the Mughals,
As if more of Bandhayee Singhs would pounce upon them from nowhere.
ते ते सिसे ये ध्वन धुपपै। दिव सिसे तनुं जमा जम बढ़ा।
मैंने रिहाये मुख पले परली। ध्वज़म रिहे देवे मनाये।
ज्ज को बंदो पाई खराच पुचाव। फिर बंदो नपिन हम हाथ अव।
जासो पीसँ मुख परच पाँत। पयास निम ठोके सवदहान।

देवनः
मैंने इड़ खुटी हटाने एक ध्वन भवनार्द।
जब बंद हले मान दी रेंडर मड़ कोरंड।
ज्ज को बंदो पाई कठा खराव बनाव। मार्प जिम आप मराई सिंह आप।

दोहरः
जासो डड़ हॉय जेठ घाम मुर्जाई।
बर्खां दांत सर ही होवत साहब जवाह।

देवनः
भाव को सिध देवे सिये जब। भाव खुट जब युग फिरे।
बंदे लग बंद दच। उमे घोरी डड़ जेंदी जने।

चौपाई
बढ़ मढ़ मानवत सटे तट।
भाव की गँगे रेंडर गजाण।
किस्म निशिनी हि। बंद बढ़ हतच ये बढ़ हें।

दोहरः
याद तूरक मिल गल तहिराई। चक ओ दयो राह कदहाई।

देवनः
बढ़ बढ़ मानवत सटे तट।
भाव की गँगे रेंडर गजाण।
किस्म निशिनी हि। बंद बढ़ हतच ये बढ़ हें।

दोहरः
रसी जली नाव जलयो बाल गयो ना गयो गमन।
शांत बुझे देवे तट हुटय जी में भैरव संभाल।
Some opined that Banda Singh had prepared a boiling cauldron, in which Singhs would voluntarily sacrifice like the snakes. (22)

Some apprehended that somebody might provide him with rations, after which Banda Singh would never fall into their hands. As a person, dying of thirst, chanced to get water, became alert and energetic the moment his thirst was slaked. (23)

Dohra: Like frogs which wither and shrink in size, in the extreme heat of month of June. But get revived and rejuvenated, the moment the monsoon rain sets in. (24)

The Mughals too entered into a variety of deliberations and confabulations, as they had several kinds of apprehensions about Banda Singh. They feared that other (Tat) Khalsa forces might join in a rally, and turn hostile and defiant even from inside the fort. (25)

Chaupai: The Mughals then resolved to reduce their numerical strength, by ousting them after subjecting them to severe beatings. They planned to capture Banda Singh after reducing their numerical strength, and despatch him to Delhi alive after capturing him. (26)

The Mughals, after resolving unanimously about this strategy, opened one flank in order to facilitate their escape. Thereafter they made a public pronouncement there, that they were free to escape through that passage. (27)

Some people started fleeing leaving behind their weapons, as they had been devasted by extreme pangs of hunger. Only a small number of devout and faithful Singhs were left behind, who kept lying flat leaving aside their weapons. (28)

If somebody ventured to poke fun at them, they still retaliated angrily with tenfold intensity. The Majhail Singhs neither lowered the pitch of their defiance, nor were they scared to get killed in war and fight. (29)

Dohra: As a burnt out rope did not shed its coiled shape, the Majhail Singhs did not shed their arrogance despite exhaustion. Their morale remained intact despite loss of energy to wield their weapons, such was the mettle and fabric of these Majhail Singhs. (30)
चरण : डिनी घट दे उठ लगे। सह बस बोले सिरप जोमे।
सिरप उठ लिये दीम माम। सत मे भुख बढ़ते दे माम। ३२।

चूरा : बुझी मुख दे उठ लगे। सह बस बोले सिरप जोमे।
विंश उठ लिये दीम माम। सत मे भुख बढ़ते दे माम। ३२।

सिरप भर माम करण मुड़ी घरली। माम बढ़ते दे दिह दुख भरी।
‘बुझी’ डिनी दिये मे रो माम। जब देह बुझ दुख मा बढ़ माम। ३३।
जब कागज गुदी बनाई। साथ पवन कह उड़ उड़। काई कहाँ उन माम कहीं। हम देख एयो उन जाक पाई। ३४।

शैली एस डिनी घर भरी। मामने पढ़े सीढ़ गठ गरी।
शैल हिभुद दिये बंदी ने घड़। दिय उदाहर में दिय उदाहर ३५।
असी दशह अंह वाले माम। मर्मन पर्च जिव गत पाई।
अूर लिख खीचन बनाई। बिय तर्दफ वन शिन कम्पाट। ३५।

बंदी की बढ़ उम माम नाही। बख नाही अभन्न बख पीछे गरी।
ते बेड़े पढ़े बड़े बुदे मे जाप। देवत देवं दुख बढ़ चप। ३६।
बंदी की बढ़ उम माम नाही। बख नाही अभन्न बख पीछे गरी।
जो कौँ पुछते कही बात बनी। जो कौँ पुछते कही माम हटी। ३६।
कोँ कहाँ उसे देख जाँच हिरा। कोँ कहाँ उसे देख सारी।
कोँ कहाँ उसे बूढ़ा कहा। जान तुझे बुख गाँ ताज़ा। ३७।

६२. भूमि बंदी दे वड़ते दे सिमाधि
(‘बंदी भरे गम’)...

67. parsang bandc kai phardnc kō likhyatc
(‘kōū mārō ham’)
Why should they be scared of indulging in a fight,
As they had already reached the end of their tether.
Otherwise also they were not likely to be spared (by the enemy),
As it was an open secret about their imminent end. (31)

Chaupai: People were scared of their phantom figures of emaciated bodies,
As if they had tumbled out and fleeing out of their graves.
As all flesh had disappeared from their bones,
It appeared as if dead bodies were struggling to breathe. (32)

It appeared as if dead corpses were made to walk,
By sewing up these corpses by the hands of a magician.
Each bone of their emaciated skeleton was transparently visible,
And it seemed as if a single breath of air would blow them into air. (33)

They appeared to be as light as paper mache articles,
Which were likely to blow up at the first breath of air?
Some spectators remarked that Singh’s were no longer alive,
As they had observed their emaciated bodies from a close range. (34)

They had become victims of such a worst catastrophe,
That they had experienced death even before their death.
The author’s pen fails to give any further account of this incident,
As this gory scene sends shivers down his spine. (35)

Nobody knew the mystery behind Banda Singh’s survival,
As nobody had ever noticed him taking feed or drop of water.
He told that he was fasting if anybody enquired of him,
As people had never seen him partaking anything. (36)

Some people remarked that his captive spirits (Birs) fed him,
While others believed he had mastered his bodily urges.
Still others remarked that he had taken a dose of a herb,
Which had satiated and eliminated his craving for food. (37)

Episode 67
Episode of Banda Singh’s Capture
(Anybody may kill me)

Dohra: Then Banda Singh called all his Bandhayee Singh followers,
And announced his policy in this manner.
dôhrâ : tab bandç sadd sikh sabh aisc kahîyô uchâr.
ab ham turkan sir dçvain sut dçvô hathiår.1.

chaupaî : sôû bât sikkhan mann lai. kinai na agyôn gal ultaï.
jâi sakyô jô bandai pása. dharç shastar jà agqç tâs.2.

chaupaî : sôû bât sikkhan mann lai. kinai na agyôn gal ultaï.
jâi sakyô jô bandai pása. dharç shastar jà agqç tâs.2.

chaupaî : sôû bât sikkhan mann lai. kinai na agyôn gal ultaï.
jâi sakyô jô bandai pása. dharç shastar jà agqç tâs.2.

chaupaî : sôû bât sikkhan mann lai. kinai na agyôn gal ultaï.
jâi sakyô jô bandai pása. dharç shastar jà agqç tâs.2.

chaupaî : sôû bât sikkhan mann lai. kinai na agyôn gal ultaï.
jâi sakyô jô bandai pása. dharç shastar jà agqç tâs.2.

chaupaî : sôû bât sikkhan mann lai. kinai na agyôn gal ultaï.
jâi sakyô jô bandai pása. dharç shastar jà agqç tâs.2.
Since he had decided to offer his sacrifice to the Mughals,  
He asked his followers to surrender as well. (1)  

Chaupai : The Singhys accepted Banda Singhis orders unanimously,  
Without contradicting or objecting to his proposal.  
Whichever Singh soldier had the energy to walk upto Banda Singh,  
He laid down his arms in front of Banda Singh. (2)  

After opening the closed doors of his own abode,  
He called anyone to come in and kill him (as her pleased).  
Many Singhys hurled their weapons towards the Mughals,  
While many others damaged and burnt their own weapons. (3)  

Dohra : The Nawab (of Lahore) got wind of the whole announcement,  
Which had been made by Banda Singh regarding his surrender.  
The Nawab felt delighted (at the turn of events),  
And felt very proud for Banda Singh’s surrender before him. (4)  

Chhand : That Banda Singh had laid down arms,  
The Nawab heard the news of surrender.  
He felt so proud (of his victory),  
That he could not contain his happiness. (5)  

He called his band of people (soldiers),  
And despatched them towards Banda Singh.  
He ordered his soldiers to capture Banda Ssingh,  
Without wasting any time unnecessarily. (6)  

Dohra : Thereafter, the Nawab called all of those,  
Who were the commanders of his forces.  
Since Banda Singh had laid down arms unconditionally,  
It did not behove them to behead Banda Singh. (7)  

Chhand : After hearing this news of the surrender,  
Many Mughal soldiers rushed to plunder.  
They saw the (half-dead) Singhys lying prostrate,  
As if they were drowsing and half-asleep. (8)  

Chaupai : Even after surrounding Banda Singhis first floor abode,  
They found Banda Singh as if a lion was still gasping for breath.  
Being so scared, nobody dared to go near Banda Singh,  
And felt very reluctant because of their fear of him. (9)
dôhrâ : dhukk chubârç dhig khardç andar bardnô sankâhin.
chup ködô bandô dêkh kai tau jâi phardî tih bânhi.10.

chaupaï : phard bandç kô bâhar layâç. îôh pinjrç tab layô pâç.
aur sangal thâi châr ardaç. pag bçrd gal tabak ghatâç.11.

chaupaï : phard bandç kô bâhar layâç. lôh pinjrç tab layô pâç.
aur sangal thâi châr ardaç. pag bçrd gal tabak ghatâç.11.

h`Q h`QOVI l`k jMjIr 
bMdw bMDXo ieq qqbIr 
doie qr& duie mugl bhwey 
nwl ausY kY auie nrVwie 
hatth hathaurdî lakk janjîr. bandâ bandhyô it tabbir.
dôi taraf dui mugal ba hôç. nûl usai kai u narrdâi.12.

chaupaï : phard bandç kô bâhar layâç. lôh pinjrç tab layô pâç.
aur sangal thâi châr ardaç. pag bçrd gal tabak ghatâç.11.

sikh chëe mông lêyp nû. ûqûsûmû gëmû tûkûûmû sikh lçvain khâi.16.

sikh bandai sang bandh jô tôrç. dui dui ik ik bçrdî jôrdç.

sikh bandai sang bandh jô tôrç. dui dui ik ik bçrdî jôrdç.

sikhd pVHYN jo mrny vwryN 
jivx JUTo sbd aucwryN 
shabad pardhain jô marnç vârçn. jîvan jhûthô sabad uchârçn.
sâdhô yah murdan kô gûûn. yâ jag main kôû rahin na pûûn.17.

sêk sbUrI ijs pY rhI 
s`c mjUrI iqsY kmeI 
ism kr duK ko suK kr mwnw 
jIvn qj bih mrn mn Twnw 
sidak sabûrî jis pai rahî. sachch majûrî tisai kamî.
im kar dukh kô sukh kar mâû. jîvan taj bahi maran man thàná.18.
Dohra : They stood still even after climbing upto his room,
So scared were they of entering his abode.
Finding Banda Singh keeping completely silent,
They caught hold of him by one of his arms. (10)

Chaupai : Taking Banda Singh out of his place of confinement,
They imprisoned him by putting him inside an iron cage.
After tying his whole body with four iron chains,
They put fetters in his feet and an iron ring around his neck. (11)

With handcuffs around his wrists and a chain around his waist,
They chained Banda Singh in such a tough manner.
Positioning two Mughal soldiers on both sides of Banda Singh,
Both of them were also chained to Banda Singh’s body. (12)

For fear of Banda Singh flying away into the skies,
They locked his chains with the pegs on the wagon’s floor.
They sent Banda Singh’s (Caravan) on its way to Delhi,
After fixing a few halting places on the way. (13)

The other arrested Singhs were also sent along with Banda Singh,
By handcuffing two Singhhs with a single chain.
While one hand of each Singh was handcuffed with the other,
The other hand was spared to perform bodily functions. (14)

Dohra : Even after loading the chained Banda Singh’s followers on wagons,
The Mughals arranged to feed them on board the wagons.
Whatever cooked or uncooked food was served to the Singhs,
They accepted and tried to survive on that. (15)

Chaupai : All the arrested Singhs were taken together,
As they kept reciting Gurbani without any fear.
Some with their free single hands played on the Rabab,
Although they were too weak to pick up their weapons. (16)

They recited Gurbani hymns about the imminence of death,
And those hymns which regarded life as an illusion.
The hymns which equated the world with the valley of death,
Where no one could stay permanently and eternally. (17)

Those who led a life replete with faith and contentment,
They alone reaped a harvest of truthful living.
Such persons accepted joys and sorrows with equal magnanimity,
And preferred death abandoning the hope of life. (18)
Sri Gur Panth Prakash

शब्द पर्धान खाई ताज़ा अभावम्। दुश्मन उक्रत वे अभाव सम। नाउं नाउं बलाम गुड़िया भावम्। बलाम शिवदु रूं हेमी सम। 19।

शब्द पर्धान खाई ताज़ा अभावम्। दुश्मन उक्रत वे अभाव सम। बलाम शिवदु रूं हेमी सम। 20।

दुश्मन सुंदर गुड़िया बलिया। बलाम शिवदु रूं हेमी सम। 21।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 22।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 23।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 24।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 25।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 26।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 27।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 28।

सरल शिवदु रूं हेमी सम। सरल शिवदु रूं हेमी सम। 29।
They kept one reciting Gurbani hymns and praying to God,
For the decimation of the wicked Mughals (for their tyranny).
They prayed that wherever the Khalsa Panth (Singhs) existed,
They should die for their religion in the true Khalsa tradition. (19)

The Mughals felt outraged after hearing these sentiments,
That the Singhs were so dauntless as to invite death.
Singhs, having faith in God, were not scared of any human-being,
As they relied entirely on the only hope of divine protection. (20)

Dohra : After putting up a camp at Sirhind (on their way to Delhi),
The Singhs were paraded through the markets of Sirhind.
The people, whose houses were earlier ransacked by the Singhs,
Looked at the Singhs and hurled abuses on them. (21)

Chaupai : As the Singhs passed through streets while reciting Gurbani,
The people looked at them and kept hurling abuses on them.
The Singhs too being in the habit of using abusing language,
Retaliated with ten fold volume of abuses on them. (22)

Then the residents of Sirhind started pelting stones on the Singhs,
Alleging that the Singhs had ransacked their houses earlier.
The Singhs retorted that they would do the same again, given a chance,
Even as they fell down on their wagons due to their emaciated bodies. (23)

Since the Singhs had voluntarily accepted to die,
They would never renounce their habit of indulging in fight.
Since fighting was their badge of distinction and identity,
Fighting was ingrained in the fibre and texture of their being. (24)

How could the Singhs survive without entering into fight,
As the Singh’s mettle is tested only on the basis of a fight.
The lion, the tiger and the wild specie of a falcon,
Could never survive without indulging in violence. (25)

Dohra : Whichever sweet sellers’ shop the Singh came across on the streets,
They would pounce upon these after jumping over rails.
Even as the people kept on beating and thrashing them,
The Singhs kept on rioting and shouting on the way. (26)

Chaupai : The Mughal soldiers brought them back after severe thrashings,
As a result of which many Singhs fell down dead.
After departure from here, the Singhs were never paraded through any city,
But made to put up camps on the roadside inns. (27)
HP 68. bandç kô marnc kô parsnga
('jim tain maran tim dêi bhâkh')

सिन्ह के मरन के परसनग ‘जिम ताइन मरान तिम देख भाख’

देवनागरी
हिंदी अक्षरों से लिखा है।

दोह्रा : नलिचैर बंदो जब पुझीयो शाह सु बहू कुम्पाहः

68. बंदत को मरन को परसनग ('जिम ताइन मरान तिम देख भाख')

अप्स शाही माध रह्यो दार्ता। जब लागो मुयो ना ताइ।
बहुत कुरान को पास परस्ताव। दारू धातु कह दिरिनही ।

अन्य भाग

दोह्रा : नलीर बंदो जब पुझीयो शाह सु बहू कुम्पाहः

68. बंदत को मरन को परसनग ('जिम ताइन मरान तिम देख भाख')

अप्स शाही माध रह्यो दार्ता। जब लागो मुयो ना ताइ।
बहुत कुरान को पास परस्ताव। दारू धातु कह दिरिनही ।

अन्य भाग

दोह्रा : नलीर बंदो जब पुझीयो शाह सु बहू कुम्पाहः

68. बंदत को मरन को परसनग ('जिम ताइन मरान तिम देख भाख')

अप्स शाही माध रह्यो दार्ता। जब लागो मुयो ना ताइ।
बहुत कुरान को पास परस्ताव। दारू धातु कह दिरिनही ।
As the Mughal force reached (Delhi) with their prisoners of war,
The emperor Farruksiar introspected about his future strategy,
As Banda Singh was reported to be a man with great supernatural powers,
He might bring about some kind of a catastrophe there at Delhi. (28)

(So) The emperor kept himself confined on a river encircled plateau,
Till the moment Banda was executed and declared dead.
He ordered non-stop recitations from the holy Koran,
And made several offerings and performed Islamic Fatiha1. (29)

Episode 68
The Episode About Banda Singh’s death
(You may choose your own manner of death)

Dohra : As (imprisoned) Banda Singh reached Narela1 (an outskirt of Delhi),
Emperor (Farrukhsiar) felt extremely threatened in his heart.
He was wary of Banda Singh’s entry into the city of Delhi,
As Banda Singh was reported to be a very dangerous person. (1)

Chaupai : As the Emperor himself put his lodgings across the river Yamuna,
He kept Banda Singh imprisoned on this side of the river.
After gouging out Banda Singh’s eyes and blinding him,
Banda Singh was made to move ahead of Narela town. (2)

Emperor Farukhsiar resolved it in his own mind,
That peace will not prevail without beheading Banda Singh.
The emperor sent his designated messengers to Banda Singh,
Who asked Banda Singh to eat his favourite food before death. (3)

Banda Singh was asked to get ready to face death,
And asked to choose the manner of his death as well.
Then Banda Singh answered their enquiries in this manner:
That he would be killed in the manner the emperor himself wished to die. (4)

After this reply, Banda Singh took a vow of silence,
While the royal messengers conveyed Banda Singh’s message.
The emperor heard whatever Banda Singh had conveyed,
And (dear reader) listen further how death dealt with both of them. (5)

Dohra : The Emperor Farrukhsiar kept Banda Singh in custody for many days,
After the gouging of his eyes and rendering him blind.
dôhrâ : andhâ kar bandâ rakhyô pharaksçr bahu rôj. jis pâchç dôû març sunôn su vânç khôj.6.

pharaksçr kâzî nutô usai bajîrai bharâi. bandç mâryô thô jôû bailan gail ghistâi.7.

chaupaî : pharaksçr kâjî bahikâyô. bandai mârç bin hôgu pachhtâyô. huin bandai sikkh jag main rahç. apnç jaisç in bahu kaç.8.

pharaksçr tab kâjî bulâç. usai kitâbôn maslai kadhâç.9.

magar ghôrdç kî dihô bandhâi. girad phirâvau shahirç dâi.10.

im kahi bandô dayô marvâi. jim jim sunyô su dharyô likhâi. kôû kahai bandô nain mûyô. bhaî na mardî sôû udd gayô.11.
(Dear readers) listen further as I have discovered,
How both Banda Singh and Farukhsiar died one after the other. (6)

There was one Kazi (Islamic scholar) in Farukhsiar’s court,
Who was the real brother of (Wazir Khan) the Nawab of Sirhind.
Banda Singh had beheaded Wazir Khan (after capture of Sirhind),
After dragging his body after tying it to a pair of oxens. (7)

Chaupai : This Qazi misguided and advised Farrukhsiar (out of malice),
That the emperor would have to regret if he spared Banda Singh’s life.
There were so may other Singh’s alive of the calibre of Banda Singh,
Whom Banda Singh had empowered (in his own lifetime). (8)

He had imparted to many of them the miraculous art of flying,
And many of his sons were also still alive as well.
All of these followers and sons would feel emboldened if he survived,
But they would disappear in case he was eliminated. (9)

As there being a surfeit of those who advocated Banda Singh’s elimination,
They gave a very exaggerated account about Banda Singh’s powers.
(So) Farrukhsiar calling a conclave of Islamic scholars,
Made them issue Islamic (decrees) against Banda Singh. (10)

They recommended the adoption of a policy of revenge,
And dragging of Banda Singh’s body as he had done unto Wazir Khan.
Recommending Banda Singh’s body to be tied behind a horse.
They wished it to be dragged around the city of Delhi. (11)

Dohra : Banda Singh’s dead body should be dumped and abandoned,
After being dragged and paraded through the city.
A message would go that those who indulged in anti-state activities,
Would meet the same fate as was meted out to Banda Singh. (12)

Chaupai : Implementing whatever had been recommended by the Islamic scholars,
The emperor ordered the dragging of Banda Singh’s body behind a horse.
(Thus) sending a message that those who indulged in such activities,
Would meet the same fate as was meted out to Banda Singh. (13)

So was Banda Singh executed and done to death in this manner,
I (the author) have got it recorded as I have heard it (from my sources).
Some people remarked that Banda Singh had not died,
Since no trace of his funeral pile was traced, he must have flown away. (14)
हमे दिल दिविल बठू श्री गुर पंथ आध्र 
छठे सींड आ देत दिन दिन 
राज्य सिद्ध सब तीसरे भगव 
आसिंट धूल आं जिजिये पूरे ।
हम्राई दिल यह हात ना आई। हुतो जिवत ताब दछत दिखाई।
मगर सिख साध सिंच मार। घसिंट कुत अंतु कारिक्ष खावार। ।

दिनहरू:

69. साखी बंदें दे लघ देन दी ।

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Sri Gur Panth Prakash
However, the author did not buy such an argument,  
Because Banda Singh must have emerged had he been alive.  
All the other Singhs were executed after Banda Singh’s execution,  
After beating, dragging and dishonouring their dead bodies. (15)

S. Baaj Singh, proving true to his salt and oath of allegiance,  
Sacrificed his life along with three of his brothers.  
The two brothers Aali Singh and (Maali Singh) of village Salodi,  
Also sacrificed their lives along with Banda Singh. (16)

Dohra : Whatever Rattan Singh (the author of this epic) had heard (about Banda Singh)  
He has narrated it ad verbatim (to his readers).  
It was in the year of Seventeen hundred seventy eight²,  
That Banda Singh shed his mortal frame. (17)

Episode 69  
Episode About the Disappearance of Banda Singh

Dohra : Now I would venture to narrate this episode further,  
How Banda Singh is reported to have disappeared.  
How he resurrected after having been dead,  
And how he remained incommunicado/untraced for some time. (1)

Chaupai : I (the author) would get the same version recorded further,  
And mention the place (of resurrected Banda Singh’s stay) that I found.  
There is a definite village near Jassu¹ (in Jammu State),  
Where Fateh Singh and Bhag Singh of Sodhi-Bawa dynasty lived.

Chaupai : The Hindu residents of Delhi were heard as saying,  
That Banda Singh did not die and had flown away somewhere.  
He, being possessed with certain spiritual powers,  
Had disappeared alive and proceeded to an unknown place. (2)

Now (I (the author) have succeeded in locating this place,  
And have come across his grandsons at their native place.  
These two grandsons were named Fateh Singh and Bhag Singh,  
With whom I had entered into a dialogue at Amritsar. (3)

This (uncanny) problem which had highly perturbed me,  
Was resolved during my meeting with Bhag Singh.  
I heard about the incident as he had narrated to me,  
Which took place in the vicinity of a town Nanera. (4)
Sri Gur Panth Prakash

...
Banda Singh had sacrificed and put the blame squarely on the Mughals,  
And the Mughals beheaded him the way they liked.  
After beheading him they wished to scatter his limbs over the whole country,  
And laid down his dead body after cutting into pieces. (5)

Dohra : (They selected) those regions through out the whole country,  
Where Banda Singh was dreaded most during his life time.  
They planned to remove his fear from those regions,  
By scattering his severed limbs over those parts. (6)

Chaupai : The Emperor passed a royal decree to effect this plan,  
By packing and locking those parts in different boxes.  
After appointing police inspectors to keep a watch over those boxes,  
They were despatched to various parts of the country. (7)

Now listen to what Banda Singh decided at night,  
And the way he instructed the police instructors.  
He told them that the closed boxes would break forth,  
So that they could reconstruct his body from his organs. (8)

They would turn blind, if they did not reconstruct his body,  
And would lose their lives after a lot of suffering.  
But as they displayed some arrogance after listening to his voice,  
They soon shed their arrogance the moment they turned blind. (9)

Then the police inspectors begged Banda Singh to restore their eyesight,  
And make them invisible (while reconstructing his body).  
When Banda Singh restored their eyesight and made them invisible,  
They felt convinced of his power of performing miracles. (10)

Dohra : The way Banda Singh instructed them to follow,  
They reconstructed his body by putting his severed limbs together.  
Since nothing was visible in the darkness of night,  
They joined his hands and felt in the reverse order. (11)

Chaupai : Then Banda Singh remarked that it was better,  
That they had not reconstructed his body in perfect order.  
Since the people would have regarded his real body as counterfeit,  
So he displayed his deformed and fragmented body as such. (12)

Dohra : Banda Singh felt reassured in his heart of hearts,  
That he had accomplished the task assigned by the Guru.  
Since the Jammu region had not seen his charisma,  
He decided to spread his fame in that region. (13)
हेमटी : उड़ों माटे बटटा कुष्ठ की दुख्ये। युगे रोड़ी इे मेंट भिक्ने।
उड़ों दबवाव नन उड़ों माटे। मेंटु पुनर्भें डूंग की बटटा 194।

चालुःती : तहान जाई कुछु गुपट बी रहयो। हुतेह भच्ची टस जलता लियो।
हुतो तकरार जी उनकै साथी। जड़ही पुजाई उन की बात। 1.5।

उड़ों बदर बटटा कुष्ठ की दुख्ये। बदर वेदान्त बे मठ पतिवाणिं।
सम उड़ों शक्त बसे आयत मनुष। डवली जी राती भवन पूजा 195।
तहान बालहु बालहु पर्चाल लाच, बालहु लोक्य कम पाताली।
जिस हुतेह बचान माहु अप हज़ूर। तिनी ही दाई मंसूर पुर। 16।

कुड़ू नूजु बी आयत चरकेई। कुड़ू संताव सिंह अवलाहे॥
मलबी मंगी बूढ़ बी मैंनी। पुलांट कांजी मालने उठी 197।
किताई हज़ूर बी अप काहाव। किता जोरवर सिंह आक्खाव।
सबादी साखे हु गुर की जो। पारगत बनाई सुनावाई तो। 17।

दोहरा : अगम निगम बी बन ने मे मट देणे बसटाथ।
बहु प्रतिह दिन टो टो गुर बी आयत अबागट। 198।

दूसरा : सूले माफी आय निगम विनम संदे वील्स विसभ।
दे तु भोजु तट टोहं उड़े बिघी बम माफी। 19।

dोहरा : सुनो साखी बटहौ ली जिम बाह।
बहात पर्चाल टिस ठान लाच बुरी अप अक्खाई। 18।

देहस्ती : दुर्ग सिखा हित जम जम। दुर्ग संद दे रोक रानी बल्लू।
जम बल्लू देह सिखा हिच। बम बल्लू देह हिच हिच। 12।

चालुःती : उहान हली आयमास। भयो हालो जी तहीं जकत।
तहान बसात थो कोई हाँची कुलहौ। लक्ष्मी पत्रकी टिस गहर बहालह। 2।

हिमाल ब्रह्म विद्याय मण दंडो। असकल ब्रह्म जम बट यही ददिं।
जग मुआसे दिनी गूड़ी बीज। भम देवीज मे दिन सल चंची लीची। 13।
तिसकाई मत पनी सल कान्ह। अपनी पत्री तम हो किम साक चाहाई। 3।

बे बांहें वो अल्मने हुँ। बे बें बंदे वो बलज़ दिलचा।
लखा जम मे में हों न माक। बिनी हे लेट बे दीढी आवती। 1।
So taking a flight from the place of his body’s restoration,  
He got down to arrive at a place near Jammu.  
Finding a scenic spot that attracted his fancy the most,  
He decided to settle at that spot instantly. (14)

Chaupai : Remaining incommunicado for some time at that place,  
He sent for some of the old acquaintances and confidants.  
After entering into a verbal dual with some of them,  
He fulfilled their every wish as they had desired. (15)

He brought out many of his miraculous feats,  
In order to win the hearts of a large number of people.  
Even those who had been addressed by the (tenth) Guru,  
Their cherished wishes were also fulfilled by Banda Singh. (16)

At places, Banda Singh claimed himself to be the incarnation of the Guru,  
While at other places, he claimed himself to be (Sahibzada) Zorawar Singh.  
The episodes which were related to the life of the Guru,  
Banda Singh narrated those episodes in imitation of the Guru. (17)

Dohra : Whatever happened in the past and was likely to happen in future,  
Banda Singh endeavoured to disclose in detail.  
Thus, having made so many predictions and miracles,  
He went to the extent of claiming himself to be the Guru. (18)

(Banda Singh’s progeny)

Dohra : Now (dear readers) listen to another episode,  
The way Banda Singh entered into a wedlock.  
The way two sons were born to Banda Singh,  
Who claimed their lineage from Sodhi dynasty. (1)

Chaupai : There was located a village near his chosen seat,  
Where Banda Singh happened to pay a visit once.  
There lived a respectable family in that village,  
In which Banda Singh happened to spot a beautiful daughter. (2)

Calling her parents, Banda Singh asked them,  
To give their daughter (in marriage) to him.  
Hearing this proposal, they felt outraged at Banda Singh,  
And remarked : How could they marry their daughter to a mendicant? (3)

Thereupon, Banda Singh told them in a threatening tone,  
That they would turn blind if they did not heed his words.
tau bandai ji ais uchârî. tum hîvî andhç ham bachan nivârô.
jab lag tum mô manôn na säk. milain na nçtar yau diô akhi.4.

hui dukhîô sabh tabbar payô. taû säk un nai manni layô.
bandî ji yôn kahîô uchârî. layâvî dôlâ hamrç duârç.5.

dôhrî : us din tç yau tik bhâyô par ghar bayâhan na jâhin.
ágai unai ulâd bî ghar dôlç mangâhi.6.

chaupai : jô bandai ji bhaï ulâd. gôt uchârain sôdhî tâd.
ham gurû gôbind singh bansî âhîn. im kar sôdhî bans akhâhîn.7.

tau bandai ji ghar bçtâ bhâyô. aur dâsî kai bî ik thâyô.
tau dâsî sut khçdat ayô. bandai ji us yau phurmâyô.8.

yâ main sank na kôî dhârîyô. satti bachan yah mâlak uchâryô.
yau kar bhî partîtahi bhaï. us bhî sutaî bastyî bhaï.10.
He further told them that they would not get back their eyesight,  
Till they agreed to accept his proposal for a matrimony. (4)

The whole family having been subjected to such a trouble,  
Had to agree, (perforce), to his matrimonial proposal.  
Then Banda Singh directed the girl’s parents,  
To walk along with Banda Singh’s bride upto his seat. (5)

Dohra : Since then, it was resolved amongst the members of this family,  
That their male members would not take the wedding party to a bride’s home.  
Even among the future generations of their family,  
It became customary to call the bride’s wedding party to their homes. (6)

Chaupai : The children who were born out of this wedlock,  
Started calling themselves as members of a Sodhi dynasty².  
They claimed that since they were descendants of Guru Gobind Singh,  
Therefore, they also belonged to the (illustrious) Sodhi dynasty. (7)

Thereafter, a son was born to Banda Singh out of this wedlock,  
As well as a son was born to his maid servant (at the same time).  
When this maid servant born son went out for a play,  
Banda Singh addressed the child in this manner : (8)

That he should also go out and play with his brothers,  
Hearing these words of Banda Singh, the maid servant remarked:  
That the whole congregation should pay attention to her words,  
That Banda Singh had himself allowed her son to play with his brothers. (9)

Henceforth, no one should doubt the legitimacy of her son,  
Since her master had put his seal of legitimacy on his birth,  
So this made servant’s son after getting a stamp of approval,  
Also acquired the reputation of being Banda Singh’s son. (10)

Dohra : Whatever account (the author) have heard about this incident,  
He has got it recorded (before his British patron).  
Part of it he had heard it from others and his resources,  
While part of it has come from the narration of his forefathers. (11)
20. ਫਰੁਖਸੀਆਰ ਪਟਿਸ਼ਾਹ ਕੁਕ ਮਰਨਾਈ ਕਾ ਪ੍ਰਸਨਗ (ਫਰੁਖਸੀਆਰ ਆਈਸ ਮਰਾਈ)

70. farukhsîyar patishâh kç maranai kâ parsnga (farukhsîyar aîsç marâ)

dohrâ : sô bhaî gal patishâh ki bandai âkhî sât.
    pharaksçr andhâ kiyô ral dui sayyad bharât.1.

chaupaî : hasan khân abdullâ khân. kîyô kaid ô takhtahi thàn.
    kitak rôj is bhânt bitaç. ncrq maran shâhi din aç.2.

chaupaî : bandai banchan hôn bidh sât. âî shâh kai yah dîl bôt.
    laî ghôrdî thi lâi ju parît. râhyô chardahn us maddhai chît.3.

chaupaî : ik din kî asavârî na kari. rahi manai kî man main parî.
    lôk kushâmdian kahi diyô. gûrdç takhat asavârî kar layô.4.

chaupaî : bandai avâj hôni bidhi phûrî. chhuti ghôrdî im hath tê surî.
    baithç âsan jâi sô tau dîrâi dîr tîrvâi.5.

dohrâ : dhig shâhî khûb khârdái kai rakâbât pair ardvâi.
    bâitç âsan jâi sô tau dîrâi dîr tîrvâi.6.

chaupaî : bandai avâj hôni bidhi phûrî. chhuti ghôrdî im hath tê surî.
    uprôn ân ill ik parî. uskai khardak ghôrdî bahu dâri.7.

chaupaî : bandai avâj hôni bidhi phûrî. chhuti ghôrdî im hath tê surî.
    uprôn ân ill ik parî. uskai khardak ghôrdî bahu dâri.8.
Episode 70
The Episode About Manner of Farukhsiar’s Death
(This was how Farukhsiar Died)

Dohra : Thereafter, the emperor Farukhsiar died in the same manner,
The way Banda Singh had truly predicted his death.
The (emperor) Farukhsiar was rendered blind,
Through a conspiracy jointly hatched by the two Sayyad brothers. (1)

The two Sayyad brothers, namely, Hasan Khan and Abdullah Khan,
Arrested the emperor with the determination to dethrone him.
After remaining under detention for many days,
His day of departure from the world (finally) arrived near. (2)

For the truth of Banda Singh’s prophecy to be borne out,
A thought happened to occur in the emperor’s mind.
He entertained a desire to mount (his favourite) horse,
Which he had purchased after taking a fancy to it. (3)

Since he had not enjoyed a single ride even for a single day,
His cherished desire to ride that horse had remained unfulfilled.
Some sycophants suggested it to (the blind) emperor,
That he should ride his favourite horse around his throne alone. (4)

Some (court) officials would hold the reigns of his horse,
While he mounted and had his ride on the moving horse.
Farukhsiar, agreeing to the officials’ suggestion heartily,
Ordered his horse to be harnessed and saddled. (5)

Dohra : The emperor, positioning the horse near his person,
Fixed his feet in the saddled horse’s stirrups.
After settling himself on the horse’s saddled back,
He tried to move the horse slowly and steadily. (6)

Chaupai : The moment he recalled the manner of Banda Singh’s (prophetic) words,
The horse moved faster, getting her reins released from its holders.
As a vulture happened to pounce upon from above.
The horse got frightened by the noise of the vulture’s flying. (7)

As the emperor (Farukhsiar) tumbled down from the horse,
His feet remained entangled in the saddle’s stirrups.
ghôrdî uprôn shâhi uchhar parâ. bichch rakâbai pair rahyô ardâ. ghôrdî natthî aggai jávai. magrç shâh ghasît palmâvai.8.

daurç lôk chupchryôôn parç. tim tim ghôrdî bahutî darç. ghôrdî kahi muhi dçu lag rahyô. shâhi ghasitàt hi mari gayô.9.

ratan singh thî jim kann parî. likh kâgat mçon tim gal dharî.10.

mâlî nç jab sabh sunyô bandç kô parsang. sunaun su âgai aur gal un chit vadhî umang.12.

gayârân sau sann tîrç yau muyô pharaksçr shâhi. bikkarm sâl milâikai lîjô hisâb banâi.13.

71. Khâlsç dâ parsnga
(‘bandô kô marvâikai kî rahyô khâlsô jâî?’)
As the (frightened) horse kept on running ahead,
The dangling emperor kept on being dragged along. (8)

As more and more people ran from all sides to catch hold of the horse,
The horse ran still faster being scared of the noise.
While the horse felt as if she was being chased by a ghost,
The emperor died after being dragged (for a long distance). (9)

As Banda Singh’s prophetic words came out to be true,
Both Banda Singh and the emperor died in the same manner.
The way Rattan Singh (the author) had heard this episode,
He had recorded the whole episode in black and white. (10)

Dohra: It was in the year seventeen hundred and eighty one 2,
In the Bikrami Samvat of the Indian calendar.
Thus, died the emperor Farukhsiar in this manner,
Reaping the harvest of death for his (evil) deeds. (11)

Captain David Murray, thus, heard the whole account,
Of Banda Singh’s (exploits) and the manner of his death.
Feeling interested and inquisitive to listen further,
He asked the author to narrate more such episodes. (12)

It was in the year eleven hundred and thirty three of Muslim Calendar,
That the Mughal emperor Fafrukhsiar had breathed his last.
The reader should himself work out the Bikrami Samvat,
And calculate the date and time on the Common Era. (13)

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**Episode 71**
**Episode About the Khalsa**
*(Where did the Khalsa stay after the Execution of Banda Singh)*

Dohra: (After the narration of Banda Singh’s execution) David Murray asked the author,
That the author should also narrate (the post Banda Singh situation).
After getting Banda Singh executed by (the Mughals),
Where did the Khalsa Singhs stay and survive? (1)

Chaupai: Then, I (the author) explained to David Murray,
That Khalsa Singhs stayed and survived in the same country (Punjab).
As all species of birds stay and survive among falcons,
Or the way the deer find shelter in the midst of lions’ dens. (2)
किच्छु चाकर किच्छु जागीर लाख़। किच्छु धर्मसालक किच्छु बंगीन बहाऱ। किन्तु क्षेत्र माफ कराइ। इभ हो तुकर हो तुकर बलूच। 3।

दोह्रा : दंड धारको में उड़े दिल भाषी बलूची किमी।
। दंड धारक कस्तूर बड़ी होता।
। दंड धारक इसत्र भाष्य। इतिहास लुट हुई भाष्य। 4।

dोह्रा : तत्त्क हृदरो जो हुटो तिन कही चहलाई नान्ही।
। नंग भुक्क दुक्कू सिर बाज़ू मारनो न बांकाओ। 5।

चाँपै : हुट भूजिन्गी जो शहर। ब्हाग न तरुकन ते मानु हो।
। रहें धरक में बुज़कम्बा। 11তंत्र मनाते ते तड़ पंज शब्द। 5।

चाँपै : तरुकन जो तरुकन नहीं मार। 
। तरुकन जो तरुकन नहीं मारन।
। तरुकन जो तरुकन नहीं मार। 6।

चाँपै : भट्ट भूजिन्गी रंग बटल कहन अन।
। चौथे भंग लूट सुते लाने।
। भंग भूजिन्गी चौंटे बजन्नी।
। सिद्ध में चढियं जैल भागी। 8।

चाँपै : पार भंडीन दिल कटो रहें। चहाँन पाण वाहू जाने।
। पाण भंडीन बजाँ पाण।
। पाण भंडीन बजाँ पाण। 8।

पंजा भूजिन्गी में भंडीन का
('भूजिन्ग सिंगहन याँ दिलती')

जंग भूजिन्ग में भंडीन का
('भूजिन्ग सिंगहन याँ दिलती')

दोह्रा : भंडीन भंडीन भंडीन बजाँ।
। भंडीन भंडीन भंडीन भंडी।
। भंडीन भंडीन भंडीन भंडी। 11।

दोह्रा : भंडीन भंडीन भंडीन को बड़ू बहारू जिम जांग।
। मांछ कुंतु मधु मलू सो अब सूनी खारं। 11।

दोह्रा : भंडीन भंडीन भंडीन भंडी।
। भंडीन भंडीन भंडीन भंडी।
। भंडीन भंडीन भंडीन भंडी। 11।
While some Singhs picked up jobs and some got awards of landed property, Others settled down in religious places and Khalsa settlements. While some Singhs got exemption from payment of land revenue, Many others succumbed to the various temptations of the Mughals. (3)

Dohra : However, those among the Singh's owing allegiance to the Tat Khalsa¹, Did not succumb to any kind of temptations of the Mughals. Bearing every kind of scarcity, hunger and tribulations, They did not hesitate to the make any kind of sacrifice. (4)

Chaupai : They, being genuine Khalsa Singh's and as brave-hearted as lions, Could not be subdued and overpowered by the Mughals. Taking refuge in the wild bushes, ferns and forests, They survived through loot and plunder of the Mughals. (5)

They would neither allow a safe passage to the Mughal caravans, Nor would they stay permanently at one place. Those alone are entitled to call themselves Tat Khalsa, Who have no fear of being killed or fighting a war. (6)

Dohra : Some of the Bandhayee Singh's had somehow survived, By hiding themselves from the prying eyes of the Mughals. Those among these who found favour with the (Tat) Khalsa, Were taken back and accepted into Khalsa fold. (7)

Chaupai : But these Bandhayee Singh's nursed a secret grudge, And always wanted to keep their own distinct identity. They always wished to strengthen their own cadres, And kept on brewing hostility against the Singh's. (8)

The factional Fight Between (Tat Khalsa) Singh's And Bandhayee Singh's (Tat Khalsa) Singh's decided thus....)

Dohra : The way there occured a fierce rioting, Between the (Tat Khalsa) Singh's and the Bandhayee Singh's, And the way they plundered and killed each other, I would now narrate those circumstances. (1)

Chaupai : After disengaging his contingents from Bandhayee Singh's, Kahan Singh entered into agreement with the Mughals.
chaupaï : kánah singh kai bandyôn judáï. lâi turkan sayón bát banáï. rupyô panj sai nít lâin thahiráïo. asavâr panj sai sâth rakháïo.2.

nîl basî rîchkar sajâvai. rahit bhujngî rît rakháïvai. pardhai bânî ardásô karî. dangyôn phangyôn nahn sô tarâi.3.

nîl bsqRI isr c`kR sjwvY [ rihq BujMgI rIq rKwvY [ pVHY bwxI Ardwso krY [ dMgXoN PMgXoN nihN so trY [3[

nîl bastarî sir chakkar sajâvai. rahit bhujngî rît rakhâvai. pardhaï bânî ardásô karai. dangyôn phangyôn nahn sô tarâi.3.

bWgI ksweI fyry n AwvY [ dUr qurkn qy fyro rKwvY [ rihx AMimRqsr Qo kr lXo [ mylw lwvn BI ilK lXo [4[

bângî kasâî dçrç na ávai. dûr turkan tç dçrô rakhâvai. rahn ammritsar thô kar layô. mçlâ lâvan bhî likh layô.4.

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bângi kasâî dçrç na ávai. dûr turkan tç dçrô rakhâvai. rahn ammritsar thô kar layô. mçlâ lâvan bhî likh layô.4.
Settling for a daily receipt of five hundred rupees from the Mughals,
He could also keep a contingent of five hundred horse-mounted troops. (2)

Donning the blue (Khalsa) robes and steel rings (round his turban),
He followed the initiated Singhs’ code of conduct.
Reciting the Sikh scriptures and making prayers everyday,
He did not shirk from fighting and rioting (against his enemies). (3)

Keeping the Muslim Muezzins and butchers (of cows) at bay,
He would put up his camp away from the Mughal troops.
Settling for establishing his contingents camp at Amritsar,
He also decided to hold an (annual) Khalsa congregation there. (4)

Whatever amount the Singhs would be receiving as offerings,
They would pay a part of this as tax to the Mughals.
As the time for holding the annual congregation drew near,
Baba Kahan Singh despatched a letter of invitation to the Sikh congregations. (5)

Informing the Sikhs about his agreement with the Mughal rulers,
He exhorted the Sikhs to visit Amritsar without any fear.
After receiving these invitations, the Sikhs from Lahore, Peshawar and Delhi,
As well as from all other directions marched towards Amritsar. (6)

Dohra: It became widely known (among the Sikhs),
That the Mughals had been compelled to enter into a treaty.
Since the Mughals had entered into agreement with vows on the holy Koran,
The Sikhs did not need to have any apprehensions on this count. (7)

After entering into a deal (to keep peace and harmony),
Both the Singhs and the Mughals vowed to abide by the deal.
Thereafter, the Mughal rulers sent written orders throughout the country,
That the Mughal officials should provide security to the Sikh pilgrims. (8)

Chaupai: The Mughal rulers directed all their police officials,
That no body should commit violence on the marching Sikh pilgrims,
The police must provide complete security during pilgrimage,
And ensure that the Sikh pilgrims reached Amritsar safely. (9)

Dohra: Ten thousand in gold coins were settled to be collected as tax,
Out of the total offerings made at the (Amritsar) congregation.
The congregation’s duration was settled to be for ten days,
And the security cover would continue for that period. (10)
sorthrow : thati sikhan chit dhār yāhu tuc sansō gayō. marai ju satigurū davār jīvan tuc marnō bhalō.11.

sorthe : uth sikhi mungā dhu vāl māt. māh naghā khun ame dhu dha. 

chaupai : tab sikh sangat bahu chal āc. ān chardhāvāi bahut chardhāc. darab bahut sō chardtī kari. daī turkan bahu bākī dhari.12.

sorthe : cāp isk sµgq bhu cl Awey | Awn cVHwV bhuq cVHwey |

chaupai : tab sikh sangat bahu chal āc. ān chardhāvāi bahut chardhāc. darab bahut sō chardtī kari. daī turkan bahu bākī dhari.12.

chaupai : bandīan jāltī āvuc. lāg manag kar chardhī dāvuc. kahyo khālsuc tum dāvō kāhī. ham tum mčl rakhýō kōi nānhī.13.

chaupai : cāp isk sµgq bhu cl Awey | Awn cVHwV bhuq cVHwey |

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chaupai : bandīan jāltī āvuc. lāg manag kar chardhī dāvuc. kahyo khālsuc tum dāvō kāhī. ham tum mčl rakhýō kōi nānhī.13.
Sorha  : Having taken a firm decision (after hearing these assurances),
The Sikhs had no doubts about their safety (during pilgrimage).
Even if they died during this pilgrimage to the Guru’s shrine,
It would be a death better than their worldly existence. (11)

Chaupai  : Then a large number of Sikh pilgrims arrived at the congregation,
And offerings amounted to a huge sum in money terms.
Since the offerings touched a very high figure in money terms,
The Singh's took possession of it after paying the settled tax to the Mughals. (12)

Bandhayee Singh's, feeling envious of (such a huge offering),
They started laying claims to their share in these offerings.
Khalsa Singh's told (Bandhayee Singh's) that they had no basis for such a claim,
Since there was no ideological similarity between the two factions. (13)

They declared “Fateh Darshan” against Khalsa’s “Waheguru ji ki Fateh”‘,
They were Bishnoist against Khalsa’s casteless fraternity.
They donned red robes against Khalsa’s rejection of such robes,
The Khalsa donned blue robes against their dislike of blue robes. (14)

The holy shrine at Amritsar never belonged to Bandhayee Singh's,
As they never had any share in the offerings at this shrine.
The Bandhayee Singh's had great misconception about their following,
That all the Sikhs would become followers of Banda Singh’s religion. (15)

They claimed that after the (Tenth) Guru had vested his power in Banda Singh,
The whole Sodhi dynasty (of Sikh Gurus) would stand discredited.
Being nitwits they neither understood how the Khalsa Panth was raised,
Nor the fact that the Guru had vested all his powers in the Khalsa Panth. (16)

Dohra  : Failing to get any share in the offerings at this time,
The Bandhayee Singh's thought of claiming their share at the next (annual) congregation.
Having decided to fight it out for claiming their share,
They put up their camp in one corner of the (Amritsar) shrine. (17)

Chaupai  : These Bandhayee Singh's, with the view of establishing their camp,
Fenced a sizeable area in the vicinity of Sikh Bungas' and Sikh standards.
They occupied this territory through fencing and digging a deep channel,
In the space adjacent to the main entrance (to the shrine). (18)

By putting up so many thatched cottages and makeshift shelters,
The Bandhayee Singh's occupied this portion through use of force.
After putting up their camp in that occupied portion,
They kept on increasing their followers among their ranks. (19)
Sri Gur Panth Prakash

बंदी संत जी दी हटी। बंदी अवधारणा बंदी हटी।

एक अन्य बंदी हटी। बंदी बंद हुई। बंदी संत जी दी हटी।

बंदी संत जी दी हटी। बंदी संत जी दी हटी।

हृदय संत जी दी हटी।

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हृदय संत जी दी हटी।
With the continuous display of miracles learnt from Banda Singh,  
They kept on raising the strength of their followers.  
Since majority of the people became Sikhs for serving their vested interests,  
And adopt a Guru who serves their worldly needs best. (20)

With this manifold increase in the ranks of Bandhayee Singhs,  
They felt extremely arrogant and defiant about their power.  
They declared that they would hold a separate congregation,  
And collect their offerings separately (from the main shrine). (21)

Dohra : At this, the (Tat Kahsa) Singhs reached a conclusion,  
That the Bandhayee Singhs were bent upon rioting.  
Either the Khalsa Singhs should destroy them through fighting,  
Or they should accept the latter’s supremacy passively. (22)

Chaupai : As the wise among the Singhs tried to advise patience to the hawks,  
The fiery Nihang Singhs declared their determination to fight it out.  
Why should they postpone their show of strength against the Bandhayees,  
When the Singhs had the nerve to fight against the mighty Mughals. (23)

They would be setting a wrong precedent by sharing offerings with the Bandhayees,  
As this sharing of Gurdwara offerings would be an act of impropriety.  
They would never allow a wrong precedent to be set up,  
Even if it involved fighting and shedding their blood for it. (24)

Dohra : Then those mature and cool-headed among them advised,  
That the Nihang Singhs should keep patience for the time-being.  
Let the Sikh pilgrims who had come for annual congregation depart,  
Then they were free to fight it out with the Bandhayee Singhs. (25)

Chaupai : So the Khalsa Singhs pleaded with the Bandhayee Singhs,  
That it was improper for them to strife against each other.  
In case they indulged in an internecine war among themselves,  
The Mughals would intervene and harm the innocent Sikh pilgrims. (26)

Dohra : As two rival sparrows get entangled with each other,  
A (wily) cat quietly devours both these entangled sparrows.  
Similarly, the Mughals finding them entangled with each other,  
Would pounce upon them (like that wily cat). (27)

Chaupai : As the Bandhayee Singhs heard this persuasive tone of the Singhs,  
They felt all the more arrogant (about their power).  
As the Singhs had approached them subdued and humbled,  
They must be got thrashed at the hands of the Mughals. (28)
72. dangç kà parsnga

(‘kartç purash par râkhô bât’)

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**dohrw** : bhujngan singhan yau thatî jô kichhu hôi sô hôi.

**dôhrâ** : bhujngan singhan yau thatî jô kichhu hôi sô hôi.

**chaupaî** : kânah singh jî phir bach kahai. partît hamârî nahin dangai kîç rahai.

ham sau kôsan tç sikh mangvâç. dangç mahin vahi jân jân gavâç.34.

**vâdh} ghât sir sabh sahi lijai. mâç main nahin dangô kîjai.

jab mâçlo hui rukhsad bhai. sô kar lijai jô chit âî.35.

22. târo kà paûñoj

(‘takç dûnç daîai turkan likhvâi.’)

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22. târo kà paûñoj

(‘takç dûnç daîai turkan likhvâi.’)
By offering to pay double the amount of taxation to the Mughals, 
The Bandhayee Singhs planned to get the Singhs beaten by the Mughals. 
The Mughals, being always greedy of amassing wealth, 
Would definitely punish the Singhs for a consideration. (29)

Dohra: So, the Bandhayee Singhs immediately sent a despach to the Mughals, 
Throwing the bait of paying a larger amount of taxation. 
The Bandhayee Singhs would pay double the amount of taxation, 
In case, the Mughals made the Bandhayees partners in the shrine offerings. (30)

Chaupai: The Mughals were always on the lookout for such an opportunity, 
Whereby they could get both greater revenue and decimation of Singhs. 
This (two pronged) strategy attracted the Mughal officials most, 
Whereby the Singhs got entangled with each other and got killed. (31)

That the Bandhayee Singhs were bent upon shedding blood, 
The Singhs became absolutely clear about their intentions. 
That the Bandhayee Singhs would never stop bothering them, 
Without a straight fight with the Bandhayee Singhs. (32)

Dohra: So the (Nihang) Singhs arrived at a firm resolution, 
To fight it out irrespective of the consequences of their act. 
They must put the Bandhayee Singhs to sword, 
As well as the Mughals along with the Bandhayee Singhs. (33)

Chaupai: (Baba) Kahan Singh pleaded with the Singhs once again, 
That violence at that moment would damage their reputation. 
Since they had invited the Sikh pilgrims from distant places, 
It would be improper if they got killed in such a violence. (34)

He advised the Singhs to bear all provocations with patience, 
And desist from indulging in violence during the congregation. 
Once the pilgrims departed for their homes after the congregation, 
The Singhs were free to take any action whatsoever they liked. (35)

Episode 72
Episode About (Factional) Fight
(Leave the (whole) Controversy to God Almighty )

Dohra: The Sikhs departed after the conclusion of the congregation, 
And making offerings at the sanctum sanctorum at Darbar Sahib¹.
Sri Gur Panth Prakash

dōhrā : mčłō rukhsad jab bhayô chardhī chardhāi darbār.
  bandī su màngain addh hissā turkan kāi sahār.1.

chaupāi : hutō darūgā turkan jōi. kahi lālach kiyō apnō tōi.
  sōū vaḍhāvan lágo rār. č lar marain tān ham banain kār.2.

chaupāi : hutō darogā turkan jōi. kahi lālach kiyō apnō tōi.
  sōū vaḍhāvan lágo rār. č lar marain tān ham banain kār.3.

chaupāi : bandī su mângain addh hissā turkan karî sahâr.1.

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Then the Bandhayee Singhs, with the tacit support of the Mughals,
Laid a claim to half of the total offerings made at the congregation. (1)

Chaupai : The Mughal police administrator at the congregation there,
Was bribed by (Bandhayee Singh) to side with them.
He started adding fuel to the fire by inciting one of the factions,
So that he might benefit after a factional fight between the two. (2)

The way death and decimation approached the Bandhayee Singh,
Dear Gursikh readers, listen to the manner of its approach.
The more the (Tat Khalsa) Singh tried to avoid this factional fight,
The more aggressive posture the Bandhayee Singh kept on adopting. (3)

They surmised that the Tat Khalsa Singh would get defeated now,
As Bandhayee, with the Mughal support, would certainly brow beat them.
That they would settle for half the offerings from all the Sikh shrines,
Made them very arrogant as they thought resolutely in their mind. (4)

Since half the Sikh Congregation consisted of their followers,
They had a legitimate claim to half of the offerings,
The Singh alleged that since the Guru’s shrines belonged to the Singh,
The Bandhayee Singh had no business to make such a claim. (5)

Dohra : Asking them to join the mainstream Khalsa Panth after giving up “Fateh Darshan”
All of them should get initiated with Khande-ki-Pahul.
They must partake food along with Khalsa Singh from all castes,
And be proud to call themselves members of the Khalsa fraternity. (6)

Chaupai : The Bandhayee Singh, adopting a very hard arrogant posture,
Wished to propagate the customs and traditions of Vaishnavism.
They claimed that their Guru (Banda Singh) possessed great powers,
As he could bring about great miracles and feats. (7)

Since their Guru was possessed with great powers,
He could fly (like a bird) for hundreds of miles.
Since he belonged to the six ancient and eternal sects of yogis,
He became a guru for his powers of argumentation and magical feats. (8)
The Singh countered that they did not believe in my kind of magic,
Since no magical tricks could stand against the power of the sword.
The Singh challenged them to fight with them in the open,
Since they (the Singh) did not believe in any kind of magic or necromancy. (9)

The strife between the two factions reached such a pitch,
As if they would be at each other’s throat in a moment.
badhyô bikhâd in dûin mânhî. gharî palak main jan mar jânhi.
bhî bhagatû bahlô kç pûtç.10.

dôhrâ : aur masndan mçvrdan kahi vartâi shânt.
hindû lar mar jânî jim turak chahain vah bût.11.

chaupaî : dûû or kô sayânç bûlân. jim sabh bachain bût kû tûlân.
jau tum mannon hamârî salâhi. dûû or bahu shânt vartâhin.12.

kâhûn purakh par rékho bût. karatâ karai sû man layô bût.
hai sabh hatth su kartai jânô. kâhû pur kar marnû thûnô.13.

likh dui chithî darbûr rakhîvô. akai su maddh talâvahi pávô.
phatç gurû phatç darshani vârî. jô tar ávai sô layô dhûrî.14.

dûû or kar têî su kartai bût. kâhûn karai sôû kann layô bût.
hai sabh hatth su kartai jânô. kâhûn kar marnû thûnô.15.

sûrthâ : chithî likhî bûnî bût. ham kau gur kî satti partît.
turak kahin jûvain dôû dûû. tau hamrô kamn hô sab khûû.16.

chaupaî : dûû or kar têî su kartai bût. kâhûn karai sôû kann layô bût.
hai sabh hatth su kartai jânô. kâhûn kar marnû thûnô.17.

sûrthâ : chithî likhî banî jim jim âkhî munsabân.
turak kahin jûvain dôû dûû. tau hamrô kamn hô sab khûû.18.

copeî : hy siqgur sû kî jût sût bûvû. Biv`t`Kq AO Bivûm
jô qûm pûrug bûvû. lw kr ipRQmI jo inBY EVY 191.
There were some descendents of Bhai Buddha Ji5 and Bhai Salo6,
As well as grandsons of Bhai Bhagtu7 and Bhai Bahlo8 among them. (10)

Dohra : And there were present some Masand Mewras in the congregation,
Who intervened to bring about a rapprochement between the two factions.
They said while the Hindus (The Sikh) would get killed in an internecine war,
The Mughals would feel delighted at the fulfillment of their desire. (11)

Chaupai : The wise on both sides of the Khalsa factions remarked,
That they must find a solution acceptable to both the factions.
If both the factions were willing to accede to their advice,
Both the parties should sit together in a peaceful manner. (12)

They advised that both the parties should leave the issue to the Divine God,
And accept gracefully whatever the Divine Will revealed.
Since every thing happens according to the Divine Will,
Why should they ruin themselves by fighting with each other? (13)

Either they should lay down both the written claims before Guru Granth Sahib,
Or immerse both the versions in the waters of the sacred tank.
Out of the two written captions of “Waheguru ji ki Fateh” and “Fateh Darshan”,
Whichever version floated above should be accepted as a valid religion. (14)

Whichever bundled version got drowned should be rejected,
And no body should ever follow and propagate that religion.
The Mughals fondly wished for the drowning of both the versions,
So that they might get benefitted (by the extinction of Khalsa Panth). (15)

Dohra : Both the Bandhayee and Tat Khalsa Singh accepted the proposal,
And left the whole controversy to be resolved by God’s will.
Since the Khalsa Panth was destined to be the sovereign,
How could it ever come to be defeated (by anybody). (16)

Chaupai : The (Tat Khalsa) Singhs were firmly convinced (of their victory),
Since they had a firm faith and true devotion in the Guru.
Since the Khalsa Panth was destined to grow and flourish,
Every thing would turn out auspicious and beneficial in their favour. (17)

Sortha : (After their mutual consent), (two) letters were drafted,
As dictated by (the commonly agreed) arbitrators.
Placing both the letters before the Guru in the sanctum sanctorum,
Both the factions stood with folded hands before the Guru. (18)

Chaupai : They prayed that they had faith in the Guru’s Omniscience,
Whose Will prevailed eternally in the past, present and future.
chaupaï : हृत सतिगुर साहब जानी जाने। भुत भविक्कहत अव बर्तमान।
jau tūn panth vadhāyā lōrdain। lā kār parithmī jō nibhāi ṭordai.19.
Whichever religion His Divine Will wished to flourish, should flourish,
Till this planet earth was going to stay, exist and last. (19)

While the written draft of the Divinely approved religion should float,
The version that the Divine will disapproved should get drowned.
Nothing could remain hidden from the (Omniscient) Divine Guru,
Since He was the creator as well as the preserver of everything. (20)

A cotton thread, got prepared by an innocent virgin girl,
Was wrapped around both the packets containing the two versions.
Summoning a boy, both the packets were placed on the water’s surface,
Near “Har-ki-Pauri” adjacent to the back entrance of Sanctum Sanctorum. (21)

Once when both the packets went down under the water for a while,
Both the factions felt extremely concerned (about their future).
If, perchance, both the packets sank down in the water,
There would not remain a trace of the Hindus (the Sikhs) on earth. (22)

Sorha : Many, among the elders standing, witness to the scene,
Were also of the opinion about the unfolding mystery:
That in case both the packets started floating,
Then both the religions would flourish till eternity. (23)

Dohra : Both the factions stood before the Guru with folded hands,
And joined the prayer in a loud chorus.
They prayed to the Guru to let that faction’s packet float,
Whose religion the Divine Will wished to prevail and flourish. (24)

Instantly one of the packets came afloat after going down,
Containing the written version of one of the factions.
The (Tat Khalsa) Singhs felt somewhat relieved at this scene,
And felt as if the Guru had responded to the prayer. (25)

Chaupai : The Singh from both the sides rushed to catch hold of the floating packet,
Wielding their weapons and pushing ahead of each other.
As the Mughal police officials were present on the scene,
The arbitrators to the dispute declared that they would see the letter first. (26)
Immediately after the police officials handed over the letter,
The arbitrators handed it over to the Tat Khalsa after reading it.
Disclosing that the version with “Waheguru ji ki Fateh” had floated,
The arbitrator pronounced the judgement to both the factions. (27)

While the Tat Khalsa Singh felt delighted at the declaration,
The Bandhayee Singh felt crest fallen after this decision.
yau sun khâlsai shâdi bhaî. janak bandian mân mar gai.
sunat chitthi unah bandhyô handçsâ. jan nîr naripai gayô chhut dçsâ.28.

sarap sîc jîm mân jîm mar gai. min tarphai jîm nîr na pâyai.
sôch karain au karain pachhutâwâ. ubhai sâs kar lçvain hâvâ.29.

dôhrâ : daç na parithi biârd tin au akâshai udyô na jî.
hath marôrain sir dhunain jagâ lukan nahin pâin.30.

chaupaî : khâlsai kînô jai jai kârc. ûchç kar kar phatç uchârçn.
phard phard khandç khushâi karân. kar ârdâs khâî bâñiân pardahn.31.

hutô khâlsô vall bandîân gayô. tin ai dçrô singhan val kayô.
kichhu Nath gaç kichhu hui rahç sunna. janukar môndhâri bahi munn.33.
hutê ji kichh tin maddh hankârî . tin marnê par mansâ dhârî .
jîm jîm maut tinhai sir âî . ûgai sunôn timain tum bhâî .34.
They felt so much shocked after hearing the decision,  
As if a monarch had been deprived of his sovereign rule. (28)

They felt as deprived as if a Cobra had been deprived of its Mani⁹,  
And as miserable as a fish while kept out of water.  
Feeling highly concerned and regretting their loss of power,  
They started gasping for breath out of desperation. (29)

Dohra : So crestfallen, desperate and frustrated felt the Bandhayee Singhs,  
As if both the elements (earth and sky) were refusing to shelter them.  
Wrenching their hands and shaking their heads in desperation,  
They felt as if they had no place to hide their shameless faces. (30)

Chaupai : Tat Khalsa Singhs burst out in shouting slogans of victory,  
And shouted the Khalsa Panth’s greetings “Waheguru ji ki Fateh” loudly.  
Brandishing their daggers and swords to express their joy,  
They stood in prayer while reciting Gurbani hymns. (31)

A wave of excitement and joy ran through all ranks of the Khalsa,  
As the Khalsa Panth was declared victorious by the Divine Will.  
Tat Khalsa Singhs felt so much delighted at this victory,  
As the Gods had felt happy after the destruction of Devils. (32)

The Khalsa Singhs who had earlier defected to the Bandhayees,  
Returned to the Khalsa fold and joined the Khalsa ranks.  
While some of the Bandhayees ran away, others became as shell-shocked,  
As if some sect of Sadhus had taken a vow of silence. (33)

Those who were extremely (Hawkish) and arrogant among them,  
They decided to fight it out till the last breath of their lives.  
The way, these haughty, arrogant Bandhayees met their doom,  
Dear readers, listen to their account (in the next episode). (34)

Episode 73  
The Episode About the Wrestling Bout Between Miri Singh and Sangat Singh

Dohra : One who acted as one of the arbitrators (during the factional dispute),  
Was named Lahora Singh from the community of kalals¹.  
The (defeated) Bandhayee Singh sent him as their messenger,  
To resolve some issues with the (Tat Khalsa) Singh. (1)

Chaupai : The person who accompanied him was his own son,  
Who was known by the name of Sangat Singh.
Sri Gur Panth Prakash

chaupaï : sāth usai thō bçtâ āyā. nām sangat singh tis kō pâyā.
kāhan singh bābā us bōlyō. tum par khālsā hath chahi khōlyō.2.

kâhan singh bābā us bōlyô. tum par khâlsâ hath chahi khoî.3.
mîrî singh sad bçtô layô. sāth sangat singh ghuîâvat bhayô.3.
mallan jim dōô ghuînai dâhc. mukhôn bâchan tin im kar laç.
jō jītai tin pânth liûç. im kar lînc bâchan pakâç.4.

dôhrâ : mîrî singh kâhan kō au sangat singh kalâl.
bungç ghuîç akâł tal sabh pânthan dçkhan âl.5.

tejâtsi : mîrî singh sab ūthûja. dūttu mîngat mîngt uspâñha.

chaupaï : mîrî singh jab bâth chhhûhâyâ. turat sangat singh hçthân āyâ.
jhat kar jhâktô layô mangâï. sūr dalâ mukkh chhâdhyî pāî.6.

dôhrâ : duhûn ēr raurâ bhayô mårhi mår su hoî.
hâth uthyô tab khâlsai rûk na sakyô kōi.9.

tejâtsi : akâal akâal kahi uthç singh dîhâ. bàrdç kī jâ bàrd pâtî.
dōô vall tê shastar jhardç. tâhîn na bandî sakç hui khârdç.10.
Baba Kahan Singh disclosed it to Lahora Singh,
That his (Tat Khalsa) Singhs were desperate to take on him. (2)

(Baba Kahan Singh) told that he was warning him in an advance,
Lest the latter should allege that he was given no notice.
Baba Kahan Singh, summoning his own son Miri Singh,
Made him fight a wrestling bout with Sangat Singh, (Lahora Singh’s son). (3)

As both the youths were engaged in a wrestling bout,
The two elders made a verbal promise with each other.
That whosoever won would make the vanquished join his religious order,
That was the agreement reached between the two elders. (4)

Dohra : While Miri Singh was the son of (Baba) Kahan Singh,
Sangat Singh was Lahora Singh Kalal’s son.
While this wrestling bout was in progress near Akal Bunga,
All the (Tat Khalsa) Singhs were witnessing this wrestling match. (5)

Chaupai : As soon as Miri Singh took the other’s hand in his grip,
Sangat Singh fell to the ground under the former’s weight.
Asking for a bowl of (pork) meat to be brought immediately,
Miri Singh forced a piece of pork down Sangat Singh’s throat. (6)

Even as the son was converted to a Singh (from a non-vegetarian Bishnoi),
Lahora Singh, the father, still remained to be brought to the Sikh fold.
Lahora Singh stood humbled with folded hands before the Khalsa Singhs,
Begging for an exemption from partaking of Non-vegetarian food. (7)

Now listen to the account of the chief of the Bandhayee Singhs,
And the (brutal) manner in which he was slaughtered.
When the Tat Khalsa Singhs asked him to vacate his camp,
He refused, which led to a further strife between the two factions. (8)

Dohra : As the shouts for vengeance became louder from both the sides,
There was a lot of violence and bloodshed all around.
As the (Tat Khalsa) Singhs picked up their arms against Bandhayees,
No body could dare to stop them from committing violence. (9)

Chaupai : The (Tat Khalsa) Singhs attacked the Bandayees with shouts of Akal²,
And dismantled the fence put up by the Bandhayee Singhs.
As swords and other weapons struck from both the sides,
The Bandhayee Singhs could not stand the Tat Khalsa attack. (10)
महानंद से छूट मांझे। धर्म धर्मै निर्म कों धर्मै।
उनी जाे धर्म पूरी सरपडी। रेंज़ सिख जहूँ बैठे पानी। १७।
कर महांत जो उनाई बहायो। पहुंच खालसै ती हाम घायो।
हृदी गदाई पर गदाई बनाई। दारूं सिङ्ग चरधाम भाथौ धाई। ११।
उनी मांड के भें मरण सबौ। सात बणाई तध मांड सिख बघे।
सिख सिख जबै वै मानूँ होटे। मह बघे उनी धर्मै बघे। १२।
हतो महांत ठों कहच प्रेम वारे। जत कमों नं नमहांत सिख दहरे।
जिन जिन हाथ तै शहर ना गढ़च। मर करच तहै खालसै दहरु। १३।
शिख बिख मानूँ बघे उनी इकट्ठ। एं ठहरे मोहतिर तघ।
जिनी धरमों जी उनी ढूंढ़। मसंदे सिख बढ़े ठहरे बघे। १९।
जिनि किन शहस्तर दहै तहै राक्ष साद धंधि नर।
दोहि खालसै की तहै बहाई। बच्चों सोू जिन पहाणि गूर गही। १०。

dेंगन : जिनी दिलिर अलाल जी सरसी सबूझे ठाँुं बेढ़ि।
लांज़ झुांस ने हे मसंदे झूं हड़े भंध से मट १८।

dोहः : दोहि पहिरि अकाल की बंदी बच्चों नहीं कोई।
लुक्यो खचपरी जो ठहर बच्चों हर राय हंग पंथ बोई। १४।

dेंगनी : सपढ़े सेंगंज की बंदी स्ताली। निज़ घं बन्दे मही सिख बारी।
आरी मसंदे ने दुगाही पहले। जाँट दलिटेह निय हणमें बदे १६।

dोहः : सपढ़े सेंगंज की बंदी स्ताली। निज़ घं बन्दे मही सिख बारी।
आरी मसंदे ने दुगाही पहले। जाँट दलिटेह निय हणमें बदे १६।

c्हापाई : जही बंदीयान ठी गदाई लगाई। ती हाम बाईयो मनी सिख बहाई।
अंि शारण जो उनकी पराई। लाई तकारी ती हालसै कराई। १५।

चाँपाई : जही शारण ठी गदाई लगाई। ती हाम बाईयो मनी सिख बहाई।
अंि शारण जो उनकी पराई। लाई तकारी ती हालसै कराई। १५।

रुप सिख टुआ सेंगीटे बियाले। रुपज़ सिख टे समान सिख बघालेले।
भें समाजन सिख टी भिड़गी बेटी। भिन्न प्रसारी दिस धुँड़ी। १६।

चाँपाई : जही बंदीयान ठी गदाई लगाई। ती हाम बाईयो मनी सिख बहाई।
अंि शारण जो उनकी पराई। लाई तकारी ती हालसै कराई। १५।


dोहः : सबह भाईां मिल इंत बहायो हम ताइ उजार हाई।
गोली हौ जु कसैम की बसिर पाहिरावाई कोई। १८।

सारबंद प्रमिन इंद बनाई बीजी बाड़।
उप सिख टे मिन मही सिखी जीणे टी बनिंड १५।
बांटी बैंडियान अभ भुजगिंह इसी बिठी। रागें १९।
The person who was made to occupy the Bandhayee chief’s seat,
Was slaughtered by the Khalsa Singh's after climbing up the podium.
The cushioned throne which was put up on a wagon's platform,
Was occupied by the invading Tat Khalsa Singh's on a wagon. (11)

This Bandhayee chief who hailed from the town of Khemkaran³,
Belonged to the Community of Kambojs⁴ and named Mahant Singh.
Those who did not surrender and lay down their arms,
They were slaughtered and picked up in a heap by the Khalsa Singh's. (12)

Those who surrendered and laid down their arms,
They were spared and accepted into the Khalsa Panth.
As the writ of Khalsa Panth ran large all around,
Those alone survived who accepted “Waheguru ji ki Fateh” ideology. (13)

Dohra : As Khalsa Panth’s writ ran large and overwhelmed everyone else,
No Bandhayee Singh could survive Khalsa Panth’s onslaught.
A few old Bandhayee Singh's who had taken a temporary refuge,
Also accepted defeat and merged with the Khalsa Panth. (14)

Chaupai : The throne which was raised by the Bandhayee Singh's,
Was made to be occupied by (the revered) Bhai Mani Singh⁵.
Whosoever surrendered and submitted to his authority,
He was allowed to join the Khalsa Panth after undergoing the prescribed punishment. (15)

Nanu Singh from village Dhesian was among those who surrendered,
Along with Lahora Singh and Shyam Singh from the wine sellers community.
Bakhshish Singh was another who came into the Khalsa Panth,
Who hailed from the village named Chamari (in Punjab). (16)

Among the surrendered were two grandsons of Bhai Bhagtu⁶,
Who had been conferred the titles of Nawab by Banda Singh.
The Khalsa Singh's, catching hold of all these renegades,
Were made to don the blue robes of the Khalsa Panth. (17)

Dohra : All the Bandhayee colleagues made a joint submission (to the Khalsa),
That they had no objection to any proposal of the Singh's,
Since a maid servant (a slave) was bound to follow her master’s orders,
She has to accept the dress code prescribed by her master. (18)

This is how the encounter came to a final conclusion,
Between the Bandhayee Singh's and the Tat Khalsa Singh's,
Rattan Singh (the author) has recorded it in black and while,
As he heard the whole account (from his own sources). (19)
\textbf{24. पुरोहित यद्यपि घरेलू संबंध में \newline बाबू सिंह दिपल में कुलवीमति वे \newline 74. parsang bâbç banôd singh au \newline kâhan singh tihan au bhujngîan kô}

\textit{dohrā} :\quad angad gur au amar kô tihan bhalç kul dôi.
\hspace{1cm} khandç pâhul jin lai bhaç bhujngî sói.1.

\textit{chaupaī} :\quad tçhan bînôd singh kô kânah singha bhâî. bhalç ram singha bîr singha thâî.
\hspace{1cm} nil basatr tau angç pâhrâi. darad chakr bahu sîs chhakâî.2.

\textit{chaupaī} :\quad tçhan bînôd singh kô kânah singha bhâî. bhalç ram singha bîr singha thâî.
\hspace{1cm} nil basatr tau angç pâhrâi. darad chakr bahu sîs chhakâî.2.

\textit{dohrā} :\quad amçad gur ñâm amar kô di. \newline di. bhûgul mîh jôdî bûn jô. qweî mîh 3.

\textit{chaupaī} :\quad tçhan bînôd singh kô kânah singha bhâî. bhalç ram singha bîr singha thâî.
\hspace{1cm} nil basatr tau angç pâhrâi. darad chakr bahu sîs chhakâî.2.

\textit{dohrā} :\quad mil bandai sô sabhi jît dusat turak rajvâri.
\hspace{1cm} bhaç bîrõdhâ duhini mî kari karhut ahankâr .6.
Episode 74
Episode of Baba Binod Singh¹
and Kahan Singh² Tehan

Dohra : Sri Guru Angad Dev (the Second Sikh Guru) and Sri Guru Amardas (the third Sikh Guru), Belonged to the Trehan and Bhalla sub-castes of (Sareen) Kshtriyas. (Their descendents Baba Binod Singh and Kahan Singh) received Khande-ki-Pahul³, (And became members of the Khalsa Panth) as initiated Singhs. (1)

Chaupai : While Bhai Kahan Singh was a brother of (Baba) Binod Singh Trehan, Baba Ram Singh Bhalla had another brother (Daya Singh). All of them donned the blue Khalsa robes, And adorned their turbans with dagga studded steel rings. (2)

They partook their food in the prescribed steel bowls, And meditated upon the Timeless (Akal) Divine Almighty. When the revered (tenth) Guru Gobind Singh willed it so, They were deputed to accompany Banda Singh (to Punjab). (3)

A large contingent of Khalsa Panth force was deputed to accompany them, In order to avenge the death of Sahibzadas from the Mughals. They were ordered to proceed against the Mughals and Hill chiefs, And destroy them after meting out severe punishments. (4)

They were ordered to seize power from the Mughals and Hill chiefs, And gradually become sovereigns (in their place). The Khalsa Panth accepted the Guru’s express will, And joined their forces with the Banda Singh’s force. (5)

Dohra : (The Khalsa Panth) after joining the Banda Singh’s force, Conquered the wicked Mughals and feudal (Hill chiefs). But there developed a hostility between the two factions, Due to the excessive ego and arrogance of both. (6)

Chaupai : Since Banda Singh founded another religious order of his own, That led to the division between the ranks of the Khalsa Panth. Once this hostility developed between the two Khalsa Panth factions, Never again could the two Khalsa Panth factious unite. (7)

The two veteran Khalsa Singhs getting estranged from Banda Singh, Proceeded to side with the Mughals (against Banda Singh).
bābīc judc bandyō tau hoc. jāi turkan kai sāth samoc. 
turak cahī thc yah hī bātī. laī caiyō č un kau sāth .8.

hui muhrāi tin bandō harāyā. partāp guran kai turak jītāyā. 
turkani likhī pati dīlī vāl. bābin parcāi rakkhō nījī nālī. 9.

yahi sunī jāhī dhargī daī bādāī. suthrī asphī sāth ralāī. 10.

75. sākhī gulāb rāi kī guriāī kī
(‘dṛṣṭc puttar sabhan kī gulāb rāi kī pckh’)
Since the Mughals were already on the look out for such an opportunity, These two veterans invaded (Banda Singh) along with the Mughals. (8)

Leading from the front, they got Banda Singh defeated, And brought victory to the Mughals with the Guru’s grace. The Mughals designated them as rulers of Delhi, Kept them in good humour through their glib talk. (9)

With the intention of keeping them appeased and honoured, The Mughals intended to keep them as military commanders. With such intentions, they were conferred with honours, And made their camel and horse riders as part of their army. (10)

Dohra : The Mughals, holding out many more such assurances, Put a (sizeable) force under their direct command. The Mughals granted them to proceed to their Sikh shrines, And hold religious congregations (at their sacred places). (11)

Chaupai : While Bhai Kahan Singh was a brother of (Baba) Binod Singh Trehan, The initiated Khalsa Singh Miri Singh was the son of Kahan Singh. (Bhai) Kahan Singh after arriving at a settlement with the Mughals, Briefed all others about all the terms of this settlement. (2)

Episode 75
The Episode About The Guruship of Gulab Rai
(The Way Gulab Rai Claimed himself to be a Guru and Blessing A Barren woman with two sons)

Dohra : Now (Dear readers) listen to the episode of one of those, Who claimed himself to be as great a Guru as the Guru himself. And the way he perished after repenting (over his sins), Of committing hostilities against the Tat Khalsa. (1)

Kundhiya: Just witness the clever trick of an intriguing female, And the way she enacted a drama of hoodwinking the Guru. Despite her not being destined to bear any children, She got herself blessed with offsprings through intrigue. Let me reveal the names of her two main children, Which she came to receive through guile and intrigue. While one of them came to be known as Bhavanio, The other one came to be called by the name Gurio. A woman destined not to conceive and bear any children, Is known as “Mehri” (in the vernacular parlance)?
mahiř kahin istari jih sut hut nahin lĕchh.
dçṭ puttar sabhan kô gulâb rai kô pičkh.2.

dôhrâ : gaï sôdhî rai gulâb pai jab baithō manji lāi.
dûdh pût sangat daç suni mahiř āi dhāi.3.

chaupaï : jahin damdamai gurû gôbind singh baithc. lāi manji gulâb rai aithc.
sô tahn jāi mahiř thādhī bhaī. hāth jōrd tin bintī kai.4.

chaupaï : jahin damdamai gurû gôbind singh baithc. lāi manji gulâb rai aithc.
sô tahn jāi mahiř thādhī bhaī. hāth jōrd tin bintī kai.4.
She observed Gulab Rai (the self-styled Guru),
Showering everyone with the blessings of male children. (2)

Dohra: (Observing this phenomenon), she approached Gulab Rai,
Who sat enconsed as a Guru on the (Guru’s) throne.
Hearing that Gulab Rai was blessing people with sons and wealth,
She rushed to him (to seek his blessings for herself. (3)

Chaupai: Gulab Rai set up his own religious seat at a place,
Known as Damdama² where Guru Gobind used to hold his congregation.
This barren woman went there and stood before Gulab Rai,
And started praying to him with folded hands for a blessing. (4)

She prayed to be integrated into the social fabric,
And be blessed with a son in order to be a part of the social fabric.
One gets integrated with society through the line of sons,
Otherwise one lives in vain in the world without sons. (5)

She prayed to him for her wish to be fulfilled,
Since she was extremely desirous of begetting sons.
She prayed to be blessed with two sons with long lives,
So that she may get integrated with the society. (6)

Dohra: Bhai Sulkhan, the Masand (since Guru’s times) was present there,
Along with a number of other (Mewra) priests standing around.
Looking at this helpless and supplicating barren female,
All of them interceded and supported her plea for a progeny. (7)

When whole congregation appealed in a chorus (to Gulab Rai),
He turned his attention (towards the supplicating female).
Then he made a declaration in very loud words,
That she was not destined to beget any sons. (8)

Chaupai: The barren woman who was standing in the congregation,
Heard Gulab Rai’s words about her not being destined to beget sons.
Rushing out, she brought forth a quill and a piece of paper,
And placed an inkpot before the (presiding) Gulab Rai. (9)

Then folding her hands, she made a prayer once again,
That he should ordain it right then if she was not destined earlier.
Since his divine majesty was empowered to shape both the worlds,
He could rewrite her destiny if he had not destined her earlier. (10)
केवल लिखने में निहित थी वहीं। दै लिख हुआ वह में लिख थी।

से हुआ तेज वर ते तेज से।

उसे हुई वे सिंध वस में तेज़।

191।

लेकिन लिख्यो जाय पिछ्लो पाँच, तां किम गुर की सेव कमाई।

जो गुरु होंगे ना देश जोग, तां उस को सिक्क कब को होगू।11।

देव तिथियो तुर्की संदर्भ द्वीप जान।

देव से संदर्भ देना जुड़ा सोती वक्त मुठदार।

192।

dौरः : दियां दिवाल न्यू व्यूरो साइट हो।

हुसैन विश्व दिवाल व्यूरो साइट हो।

12।

से वजन सा दाम वर्जेंट वर्ग हो। बड़े घरे ठील बसम बनें।

रह वक्त होय वर्जेंट तब हुए।

193।

सो कागज़ जा कहूं बसम हर्वों मनमा। बहायो बहुतो कइ बरस आदर।

नाम बहावनियू उसको बसम हर्वो। यही साब मोन मशहुर सो कार्य।14।

जदी हलु में दिया दो माल। बुधियां ईशरी वे बचक दिवाल साइट।

मनवात तरी इम रेड वे देव देव।

15।

gई हाउय सो हैसाल। गुरिया लाई को कार्यो प्रहरी साव।

सती सुन गुरु होंगे विज्ञान वस हुई।

16।

भेड़ आपड़े रिस्कर राहे माल। वक्त ही दिवाल दिवाल व्यूरो साइट हो।

मनवात तरी इम भाजी चार्जरायी। वे बुधिया भेड़ दुनो साँस।

194।

tम आपों लिख्यो वाचो अप। भावनीवं लिख्यो कि गुरियो थाप।

सती सुन गुरु होंगे हस्तिर सतीर्थ है। लई गुरियो अंदर दूजो वार।16।

देवः : दिवाल दुनर चा बक दुनर दुदे मूड हो।

चार्जरायी वे वर तब है लई चार्जर दुनर में कील।

195।

dौरः : फिरी गुरिया दूजो हभु भाजो कर हनर दुष सु लिङ।

चरितरान को गहर नाह हाँ जिन चारितर गुरु सोन किं।17।

76. दूजी साधी गुलाब राय की ('देव देव दीम भाय दिवाल गाँठी')

76. दूजी साधी गुलाब राय की

('दियां दिवाल न्यूरो साइट हो')

देवः : ते से आपे भूना पात्रवं बाबा जब देव हो।

उलटी वे में उपजी उपजी निष्कर यात्र दूर 19।
If one were to reap the harvest of one’s past deeds alone, 
Then why should one serve the Guru in the present? 
If the Guru was incapable of fulfilling his followers wishes, 
Then why should his followers follow his teachings? (11) 

Dohra : Looking and wondering at the obstinacy of this woman, 
The whole congregation went into peels of laughter. 
Looking at the mocking attitude of the whole congregation, 
The Guru (Gulab Rai) picked up a quill (perforce). (12) 

Chaupai : Hearing these taunting words, Gulab Rai himself started laughing, 
And wrote “Gurio” as the would be son of that woman. 
Suppliicating before him she took hold of that piece of paper, 
And placed it on her head as a mark of respect. (13) 

She kept that paper in her house in safe custody, 
And got blessed with a son within a span of one year. 
After naming her (newly-born) son as Bhawanio, 
She made him popular by this name among all the people. (14) 

Thereafter thinking of (a clever) thought in her mind, 
She raised a demand of begetting the promised “Gurio”. 
When Satguru (Gulab Rai) told her that she already had a son, 
She retorted that child was “Bhawanio” (not Gurio). (15) 

She reminded him to check his own promised word, 
Wether he had written Bhawanio or ordained “Gurio”. 
Satguru (Gulab, Rai) branding her smilingly as a woman of intrigue, 
Had to bless her once again to beget a son Gurio. (16) 

Dohra : In this way, the second son Gurio was born to her, 
And she begot two sons through her power of intrigue. 
The female of human species are full of such intrigues, 
Who can play tricks even upon (the divine) Gurus. (17) 

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**Episode 76**

The Second Episode About Gulab Rai

(Perversion overtook him after acquiring So Much Wealth)

Dohra : If somebody made an enquiry, 
When did Gulab Rai become a Guru?
dôhrâ : jô kô åkhâi parshan yahi gur gab hoi gulâb.
    tânhî kô só châhûc likhiô yahi jubâb.1.

chaupaî : bahâdshâhi jab ayô sarhand. bulâi puchhîo un sulakhôn masand.
    jô satigur kau bansi hoi. mulâkât us karâ dayô môhi.2.

sulkhânô gulâb râî lai âyâ. bahâdshâhi sôn milan thahirrâîyâ.
    jau gaddi sû nânak bahai. shâhî usai râmûs mukhôn kahai.3.

jô satigur kau bansî hôi. mulâkât us karâ dayô môhi.4.

shâh hâth jôrd agai karai. gurû hath madh hath laç pûrah.5.

sulakhânô gulâb râî lai âyâ. bahâdshâhi sôn milan thahirrâîyâ.
    jau gaddi sû nânak bahai. shâhî usai râmûs mukhôn kahai.6.

shâh hâth jôrd agai karai. gurû hath madh hath laç pûrah.7.

sulakhânô gulâb râî lai âyâ. bahâdshâhi sôn milan thahirrâîyâ.
    jau gaddi sû nânak bahai. shâhî usai râmûs mukhôn kahai.8.

shâh hâth jôrd agai karai. gurû hath madh hath laç pûrah.9.
Then one should answer this question,
By writing the following reply to this query: (1)

Chaupai : When (the Mughal emperor) Bahadur Shah visited Sirhind,
He made an enquiry after calling Sulkhan Masand:
If there lived anyone from Guru Gobind Singh’s dynasty,
Then a meeting be arranged between him and the emperor. (2)

(At this), Sulakhan Masand, after calling Gulab Rai,
Arranged a meeting between the emperor and Gulab Rai.
The person (Gulab Rai) who occupied (Tenth) Guru’s seat of Nanak,
The emperor (Bahadur Shah) addressed him as Ramdas. (3)

Bahadur Shah had been addressing the Sikh Gurus as Divine Gurus,
Since he became a sovereign with the grace of Guru Gobind Singh.
So Sulkhan Masand also arranged a meeting between the two,
As was the practice among Mughal emperors of paying courtesy calls. (4)

Both the Mughal emperor and the Sikh Guru used to stand up,
And take a step forward to receive each other respectfully.
While the Mughal emperor used to fold his hands out of reverence,
The Sikh Guru used to clasp the emperor’s folded hands. (5)

Dohra : As the Sikh Gurus used to enquire about the visiting emperor’s well-being,
Gulab Rai also enquired about visiting Bahadur Shah’s well-being.
After emperor’s assurance of his being well with Guru’s grace,
Both separated and departed for their respective destinations. (6)

Chaupai : As had been the convention of exchanging courtesies between emperors and Gurus,
Emperor Bahadur Shah and Gulab Rai meeting was given a same colouring.
Since emperor Bahadur Shah had been Guru’s devout follower,
Sulkhan Masand accorded the same significance to Gulab Rai’s meeting. (7)

Getting this stamp of approval Gulab Rai set up his own pontifical seat,
And earned peoples’ reverence due to a Guru for about two years.
All these details were narrated to (the author) Rattan Singh,
By a person who happened to be a grandson of Gulab Rai. (8)
Bhai Hazuri was the name of the narrator of this episode,
And the author had recorded this episode as narrated to him.
Sulakhan Dass, being the follower of Bhai Hazuri at present,
Is among the select visitors who kept on visiting the author. (9)

Now listen further about the life history of Gulab Rai,
And the way he is related the Guru’s family line.
aur sunô gulâb râi kahânî. jim unki kul guran milânî.
sri hari göbind kç panj sut sâdar. parithmc gurditô duyô tçg bahâdar.10.

नेत्राठि : दीवे भारी स जरी ताहि अटल चंचे बसे।
सूरज मैल बिकार फिर बाँचे मुंब जिति झिल्ली।11.
sोरठाः : तिजो अनि सा राई राई अतल चाउथो कहाईं।
sुरैज मैल भैरी इं पांचहैं सून गिंग लिखैं।11.

चियप्पी : हिंदे चुळ ली हिमजि ह तेजी। दिख मनुष मन हरी चतोभे उठे।
चुळ मनुष वे दुःख मन बने। कुलाघ ताहि धुळे मनमध चंचे बने।12.

चौपाई : इहाँ चारन की लिखि न लोरी। इक सुरत मल की चहैयां तोरी।
sुराै द्रै मदुर दिन देव। हिम निकेठता लह अंधं थेढ।
अंद मनुष गुलाघ ताहि बहारी। सिम बांझ दूले वै मैं बिए लगाणी।13.

चौपाई : ठुले चुळे नंद में भाल। घीम कर भी इक दय बैय।
अंद मनुष कुलाघ ताहि बहारी। सिम बांझ दूले वै मैं बिए लगाणी।14.

चौपाई : तरुण सूर्य में मुख सिंह मुंब मन बनाने प्रभान।
धूण पेंडे भाल बने भी में दयानी अंद र पान।15.

चौपाई : हिन मान बिख बहार अटल चंचे बसे।
चुळ दिख दुःख मन कहारी।16.

चौपाई : दैले सिंह अंत कोंध सिंह दूर। आब सिंह जी दूर मन सिंह।
अंद मनुष से दयाने प्रभानी। धूण ये चिन्ह बाल से भारी।17.

चौपाई : धूण सिंह लीला इक दिख बैय। धूण सिंह में मुख सिंह।
बाहू मानु दुःख मन दूर। कोटी गिंग में भारी।18.
Sri Guru Hargobind Singh fathered five respectable sons,  
The first and second being Bhai Gurditta and Teg Bahadur. (10)

Sortha: While the third son was named Ani Rai,  
The fourth son was named Atal Rai.  
Their fifth brother being named Suraj Mal,  
Which takes the number of Guru’s sons to five. (11)

Chaupai: There being no need to write about the first four sons,  
Suraj Mal’s life line alone must be described further.  
Since two sons were born to Suraj Mal,  
One was named Gulab Rai, the other being Shyam Chand. (12)

It is the whole life history of Gulab Rai,  
Which needs to be narrated as it prevailed at that time.  
Whatever is the life history of Shyam Chand.  
It need not be narrated in this episode. (13)

Whatever would occur and prevail in future,  
That would be recorded with due care as required.  
Now listen to the life story of Gulab Rai,  
As life and destiny dealt with him. (14)

Dohra: Gulab Rai, who was related to Sodhi lineage,  
Had given rise to a very extended family line.  
He begot a large number of sons and grandsons,  
And acquired wealth beyond any reckoning. (15)

Chaupai: While Dalel Singh and Jodh Singh were two among his sons,  
There were other sons with many other different names.  
In case the author started recording their names,  
There will be no end to the volume of this present epic. (16)

It is believed that he begot eighteen members of his progeny,  
With some of them getting married others remaining celibate.  
Gulab Rai was puffed up with lot of vanity and arrogance,  
As his household overflowed with wealth and affluence. (17)  
As he held congregations after he occupied the Guru’s seat,  
Money and wealth poured in from all the four directions.  
Excess of wealth pushed him into acts of perversion,  
As he came under the influence of evil stars. (18)

Within a span of two years, he met his doomed end,  
And similar fate struck his (inordinately extended) family.
baras dı kın main sò markayô. tim hı usç parvår main kayó.
jò un kın sò layó pài. bhaï bát yaun gulâbah råi.19.

22. सक्की गुलाब राई कि
(‘शामले ने गुलाब लगावे’)
77. sâkhî gulâb råi kî
(‘khâlsç sôn uni dangâ rachâyâ’)

dôhrâ : jô kô âkhai parshan yahi vahu gur bhayô thò āp.
dçvai ulâd vahi aur kô us rahi na kahô kit pâp.1.

chaupaï : sunô avggayâ us jô kaî. darab bahut thî jab us âi.
tab vahi baithô anandpur jåhi. jô jagâ thî dasmc patishâhi.2.

dôhrâ : adab kïyô na gulâb råi gur jagâ thî jöi.
gur gaddî kc úprç baithç pânv tikôï.3.

chaupaï : takç dçn karç satth hazár. laî ghumâi satth chakk likhvår;
laî chakk us garrâ áyâ. satî khâlsï sô uni dangâ rachâyâ.4.

jahi jahi satigur jagå thî áhî. tîh thàn baiithak tisç lâi.
hutî pâhul nahin khandai våhi. dçt charnan thô gulâbhî råi.5.

aur avggayâ us të bhaï. sô bhî lhân main dçngu likhî.
jab satigur dçs chîl kar gaç. úhân lôk thç kôû na raç.6.

sant gurbakhsh tih rahyô udâsî. gur tçg bahâdar jagå jahân sî.
tis kar dâvâ vahi bhî râkhç. dûr karan tis gulâb råi bhâkhç.7.
He reaped the harvest of his (evil) deeds,
Which sums up the whole life history of Gulab Rai. (19)

**Episode 77**

**Episode About Gulab Rai**

(He (Gulab Rai) entered into a strife with the Khalsa)

**Dohra** : Some one might raise a question (about Gulab Rai),
When had he started claiming himself to be a Guru.
While he could bless others with the boon of offsprings,
Which sin had he committed that none of his own progeny survived? (1)

**Chaupai** : Now listen to the acts of transgression which he indulged in,
When a lot of wealth and treasure he had come to acquire.
He proceeded to Anandpur Sahib and occupied the Guru’s seat,
The seat which belonged to the Tenth Guru, Guru Gobind Singh. (2)

**Dohra** : Gulab Rai did not hold in reverence (like the devout Sikhs),
The sacred seat that (solely) belonged to the Guru.
Occupying the seat, he himself sat on the Guru’s seat,
Placing his feet on it (where he should have bowed his head). (3)

**Chaupai** : Gulab Rai got a deed registered (in his name) for a chakk1 of sixty villages,
By settling for a price of sixty thousand (gold) coins.
Getting puffed with arrogance after purchasing this landed property,
He entered into a strife with (the Guru’s) Khalsa Panth. (4)

The various places where the Tenth Guru used to hold congregations,
He started holding his own congregations at those places.
He himself, not being an initiated Singh of the Guru,
He started his own practice of giving charan pahul2 to his followers. (5)

It must also be pertinent to record in these columns,
Another act of transgression that was committed by Gulab Rai.
After the (Tenth) Guru had vacated the territory of Anandpur Sahib,
There were hardly any people who were left behind. (6)

There lived one saint Gurbaksh3 (Dass) from the Udasi sect,
At a place4 commemorated to the memory of Guru Teg Bahadur.
While Gurbaksh (Dass) laid a claim to (the sacred) place,
Gulab Rai asked for his eviction (being its legal/legitimate owner). (7)
dohrā : us iskō im badh gaiō bōlat adhik kalçsh.
uh karai dávō gur thān kō vahi kahai layō mul dçeš.8.
paurā : sikhān putān bhaīān bhāu ikkō jchā.
sant gurbakhash yauν ākhdā main dávā chā.9.
chaupāi : khahō kahā vahi dōū karān. laraṁ guhulain ar dōu arain
gulāb rāi lac putār bulvāi. gurbakhash sant kō dañça pilchāi.10.
chaupāi : khahō khahī vahi dōū karain. laraṁ guhulain ar dōu arain
gulāb rāi lac putār bulvāi. gurbakhash sant kō dañça pilchāi.10.
dohrā : hīρ byDy hīρ ijm lōhō lōh katāi.
dohrā : hīρ byDy hīρ ijm lōhō lōh katāi.
şrī gur panth prakash
srī gur panth prakash
Dohra : So in this exchange of claims and counter-claims, There developed a dispute between the two rivals. While one claimed to be the legitimate heir to Guru’s seat, The other claimed to be its legal heir for having purchased the land. (8)

Pauri : “Guru’s Sikh followers, sons and the entire Khalsa fraternity, Have an equal claim to the (great) Guru’s legacy.” Sant Gurbax, quoting the above Gurbani lines, Laid a claim to Guru’s seat on the above basis. (9)

Chaupai : Both of them kept on indulging into acts of forcible possession, And indulging in acts of manhandling and violence. Gulab Rai then called his sons in his support, And incited them to manhandle saint Gurbakhsh Dass. (10)

These adolescent (ignorant) boys humiliated the udasi saint, By tearing off (the sacred) locks of hair from his head. Feeling outraged, Saint Gurbakhsh Dass heaped curses on them: “Would that your father’s progeny should never survive”? (10)

Hearing this, Gulab Rai also retorted back in anger: “Would that your progeny should also never ever live!” The former remarked that some odd handicapped heir might survive him, Who might keep the flame of his monastic flame lit. (12)

But Gulab Rai’s dynasty would be uprooted from its foundations, Such was the curse meted out by the enraged udasi saint. So no one survived from the progeny of both of them, Such was powerful effect of their curses on both of them. (13)

Dohra : As diamond (carbon Dye) cuts a diamond, And iron (file) cuts another piece of iron. Similarly, the curses uttered by each of them, Annihilated both of them (and their progeny). (14)

While Gurbakhsh Rai came to stay at Raipur⁶, Gulab Rai shifted his seat to Patalpuri⁷. Rattan Singh (the author) has recorded the episode, As he had heard it (from his own sources). (15)


25. मध्ये तमावे अक्षमल वी
(‘१ भृपि खर पेठल वी लेणे’)
78. साखिस दस्वं पात्साह कि
(‘है मुहि गहर पक्कां किं लोर्च’)
Episode 78
Episode About the Tenth Guru (Guru Gobind Singh)
(I need a house made in brick and mortar)

Dohra : Once Sri Satguru (Guru Gobind Singh) was showering blessings,
On his devout Sikh followers at Anandpur Sahib.
He was seated at Damdama¹ as majestically and splendidly,
As the Sun and the Moon are placed in the firmament. (1)

Chaupai : Then a Sikh stood with folded hands and prayed to the Guru,
That he needed a house made in brick and mortar.
While his family had been living in a cottage with a thatched roof,
His (newly-arrived) daughter-in-law longed for a concrete house. (2)

Hearing this, the Satguru remarked in a smiling vein,
That the Sikh should set his thatched house on fire.
Hearing Satguru’s reply, the devout Sikh rushed back home,
And told about Guru’s remarks to his neighbouring residents. (3)

Heaping cures on him and reprimanding this devout Sikh,
The neighbours remarked: How foolish was he to set his own house on fire?
At this, the Guru’s follower related his conversation with the Guru,
And told that the Guru had directed him to set his house on fire. (4)

Since his mud house would get replaced by a house of brick and mortar,
So he was going to set his house on fire immediately.
Even when his Sikh neighbours picked up a fight with him,
This devout Sikh set out to torch and burns his house. (5)

Dohra : (As the fire spread out), people rushed to take out their belongings,
In the midst of loud shouts and cries (of desperation).
While a few articles could be extricated, others were left inside,
And soon the houses were reduced to ashes by fire. (6)

Chaupai : As the devout Sikh returned to the Guru after burning his house,
He picked up a lot of money lying scattered on the road.
As he picked up this money after spotting it out carefully,
No body came there to claim this amount of money. (7)

Collecting this money, the devout Sikh approached the Guru,
And stood before the Guru after placing the money at the Guru’s feet.
Sri Gur Panth Prakash

sō lai sikh satigur pai gayō. āgai par sikh thândhā bhayō.
tab satigur tīs kahyō uchāra. jāi sudāṃc jayōn dhām savār.8.

उब सिख हें अगर आते लगाये | उन संव लिया उत्तर धिरायें | 
सिख दे खिला मंगो बुंद नल गोये | मंबāन धिरा दरे दे कोये 15। 
tab sikh nōt āi āvč lāgāc. rāj sadd garī turat chināc. 
jin kê garīh sangu kachhā jal gaç. sababb pāi āi pakč bhaç.9.

अगार में सिख ज्ञात दे आते | दिन मे को डिच महाल घराये। 
रेंद रोये वड़ी पट्टूबाजी। जमीन रोये अवाक हुवार हि डही। 190। 
agan sēk jis ghar kō āyō. tis kō bhi tih mahal banvāyō. 
lōk karain kāi pachchhōtāi.hmnaī kāyōn agni chhuhni ni pāi.10.

24. साभी महारंग सिखों की 
('खोन धखर आग्नु पुनः उठातें') 
79. sākhi shahīdōn singhōn kī 
('layō khardag gahi bhūjā uthāyō')

रेंवार : ने बन्धू पड़े धूलत जा सिख बने मोरी साहिज । 
जा रोये खिला मंगो दे कै सिख लिया दरे जां।1।

doḥrā : jō kōū pūchhai parshan yah kim kahain shahīd vakhyāt. 
yah bhayō khitāb hajūr tē kai pichchhai kahi kīng bāt.1.

धरणी : वन बन उल अभम दे यो। हैम उलिंद तैं बांध जो। 
सिख जे सूरी बदल के साभी। दूरी अवाल में हुंद बांध हो। 12।
chaupāi : tāṅkō uttar aisō dayyai. jaisc sunīo tais batyyai. 
jiun main sunī badan tē sākhi. budhi anusār sōū kar bhākhī.2.

रेंवार : दिव सिख भजन झसम दे बैंस भावी राजी। 
साह सिखों भजन सिख भजन झसम परी। 13।

doḥrā : ik din satīgur damdām cait cait manī lāi. 
shabad uchārat āiō ik sikh satīgur pāhī.3.

अनिर्देश : सिखों मे पड़े सांवत पावा कोये | बवलाक है पुनागिर मिलिंद अभिम बोये। 
वह तू प्रभ से खान मी गुज रो बो। 1 । दे रोये बांध में अंकल मोर सुप हे कोये 18।

arlo : sikkhan sandc puttar sākat hai gač. kalijug kai parsādī sikhīōn asikh bhač. 
yah sun sikh kē bāchan sī guru yau kahč. hō kachcgha gač achchāl sacc sukh lai gač.4.

जमीन संग भजन भजन भजन भजन हो। मनुरूल हैम बीडे दे वाल मह। 
tē मी गुज मे बैंस भजन मे दे कौं रिको। । दे रोये धर तू पुन भजन मे तू रिको। ।18। 
hamrī sangat mānhi sikkh ab hai ka। satijug jaiśī rītī unai kai madh thāi.tau 
sīl guru són kahyō sikhān kō hamain dikhāić.hō hōvai pāp ham dūr jim sudhā su nāhāić.5.
The Satguru, then, directed him (to utilise that money),
And construct a palatial house with brick and mortar like Saudama. (8)

Returning home, the Sikh put up brick kilns to prepare bricks,
And constructed a house by employing Masons and artisans.
Even those neighbours got their houses made of concrete,
Whose mud houses had got burnt alongside the Sikhs’ house. (9)

Even those whose houses were affected by the heat of flames,
They also happened to possess concrete palatial houses.
Some of the other neighbours felt a sense of regret,
Why had they not set their own houses on fire as well? (10)

**Episode 79**
**The Episode of Singhs who Accepted Martyrdom**
{(Satguru) picked up a sword}

**Dohra**: If someone raises a question (about martyrdom),
How the title martyr came to be associated (with the Singhs)?
Was this title attached to the Singhs by Guru Gobind Singh,
Or was this association made earlier by somebody else? (1)

**Chaupai**: This question should be answered in the way,
As author is going to narrate after hearing (from his elders).
The way the author has beard the episode from his ancestors,
He has narrated it to the best of his knowledge. (2)

**Dohra**: One day Satguru, Guru Gobind Singh was sitting (at Anandpur Sahib),
Seated on his ceremonial seat at Damdama holding a congregation.
A Sikh arrived there while reciting Gurbani hymns,
And presented himself before Guru Gobind Singh. (3)

**Ardil**: He remarked that sons of the Sikhs had lost faith in the Guru,
And that in the age of Kaliyuga Sikhs with faith had turned faithless.
Hearing this the Guru remarked that the wavering ones alone had turned faithless,
The faithful were still intact and flourishing well in their faith. (4)

The Sikh asked if there were any faithful Sikhs present in the congregation,
Who kept their faith in the dark age of Kaliyuga as they did in Satyuga.
That such faithful Sikhs, if any, be presented before the congregation.
So that their one glimpse would all his sins like a dip in a holy place. (5)
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चेपटी : वहाँ जांच सिद्ध फिरने व पाूरा, वै जब भर फिरने व जब भर फिरने अधिकार, पूजा महीने की सीमा है।

chaupaì : कार्यों चारित्त सिखन कं कार्म. पक्षकु चल्चित्त सिखन दिखान, श्री गुर बचन मुख्य थो काही। लाई परिक्षण तिम ही चाहिए।

चेपटी : मधु मंद दिवंद, वेढ़ बचन मई। मखी बचन मई। जब भर जांच कुंड दिखान।

dohrâ : सभ संगत उक्त न कर श्री गुर संह सहान सुनाई। हाँ कोई आसो सिख लाई लाई सिख वटाहि।

चेपटी : सुन बचन उद देवल श्रूम। मखी मल मई। जब भर जांच कुंड दिखान।

chaupaì : सुनेत्र बचन तां लोकार महासंग सिख जय।

चेपटी : श्री गुर बचन मुख्य थो काही। कई मैं महीना थो काही।

dohrâ : जब भर जांच क्या वपु छह कोई सिखन न हो।

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Chaupai: The Guru enacted a drama for defining the Sikhs,
In order to distinguish between the faithful and the faithless.
Sri Satguru Gobind Singh remarked from his sacred lips,
That he wished to put his Sikhs to a test. (6)

Then His Holiness, calling for a double-edged dagger to be brought,
Ordered the tribal black smiths to sharpen both of its edges.
Then brandishing this double edged weapon with his arm,
The Guru declared his wish to behead five of his Sikhs. (7)

Dohra: Then, in the midst of congregation which assembled there,
The Guru made an open declaration addressed to everyone.
Was there any (faithful) Sikh present in the congregation,
Who was willing (voluntarily) to be beheaded? (8)

Chaupai: Hearing these words, people felt scared (of the Guru),
While many of them ran away from the congregation.
Some of them remarked that the Guru was a hardened obstinate,
Who wished to dismantle and destroy the Sikh religion. (9)

While some ran towards their homes after hearing the Guru,
Others, on their way, were asked to return home midway.
Some met the Guru, some returned after meeting the Guru,
But none of them looked back while fleeing from there. (10)

Some remarked that the Guru had killed the sons of Masands,
And that he had been cruel from the beginning.
Finally, only Majhail Singhs, remained to be tested,
Who had the blessings of the sacred shrine at Amritsar. (11)

Bhai Gurdas\(^1\) had remarked about such faithful Sikhs,
That the Guru enacted dramatic situations to test his Sikhs’ faith.
And that those Sikhs who had full faith in the Guru,
Obeyed the Guru’s command that the Guru dictated. (12)

Dohra: From the moment, the Guru had founded the sacred pool,
In the Majha region of Punjab in the country,
Anyone who had a dip in this sacred pool (at Amritsar),
Got rid of all his sins (with the grace of the Guru). (13)

Sorath Mahalla 5 (Sri Guru Granth Sahib)
The fifth Sikh Guru, Sri Arjan Dev ji writes:
“With the intercession of the creator (God),
Not a least harm has come to me.
vichi karatâ purkhu khalôâ. valu na vingâ höâ.
majnu gur ândâ râsc. jâpi hari hari kilvikh nâsc.1.

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
जो संह राज्य राज्य निकाला।
जो सुकुल तारावाद उधारण होए जिकाए।1.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।2.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।3.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।4.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।5.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।6.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।7.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।8.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।9.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।10.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।11.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।12.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।13.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।14.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।15.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।16.।

संह उधारण संतवर लिंग ।
से संह जो संह उधारण संतवर लिंग ।
मही झा झा झा झा कुछ लिंग ।
संह सरोवर सरोवर लिंग ।17.।
A dip in the sacred pool has proved efficacious,
And meditation on God’s name has eliminated all my sins. (1)

Revered saints, the sacred pool founded by Guru Ramdas is auspicious,
Whosoever takes a holy dip here redeems his whole generation,
As well as achieves redemption for his own soul (1) pause.

Such a person gets name and fame in the world,
As well as gets all his cherished desires fulfilled.
A holy dip protects and saves one’s soul,
And makes one meditate on god’s sacred name. (2)

Whosoever takes a dip in the sacred pool,
He achieves eternal salvation for his soul.
He gets liberated from the cycle of birth and death,
By meditating upon the sacred name of God. (3)

He alone gets a revelation about the creator,
Who becomes worthy of His Divine grace.
Nanak has sought protection of the Divine God,
Which has relieved him of all his worries and tensions.” (4)

Chaupai : With Guru’s grace, they (the Majhail Singhs) imbibed their faith,
Which effaced all traces of cowardice from their system.
A dip in the holy pool removes all traces of taint from heart and body,
And a cleansed heart and mind is enriched with wisdom. (14)

As these Majhail Singhs heard the Guru’s command,
They felt as excited as a devout Sikh feels (at Guru’s words).
Each one competed with the other to stand ahead of his rival,
As there were so many who wished to be beheaded by the Guru. (15)

Dohra : Satguru had ordered for a big tent to be pitched.
And get it covered with a curtain from all sides.
Goats were also kept inside the tent secretly,
Without anybody being informed of this plan. (16)

When the Guru made a demand for human heads,
The Majhail Singhs came forward to offer their heads.
After washing their bodies and sprinkling themselves with perfumes,
Very handsome, muscular youth volunteered themselves for sacrifice. (17)
80. sākhī mĉhar singh bhujngī gangū shâhīān aur khardak singh kî ('Khâlsai au gangū shâhīān aisô rahai takrār')
Sri Gur Panth Prakash

Episode 80
Episode About the Tat Khalsa Mehar Singh, Gangu Shah's Dynasty and Kharak Singh
(There continued a strife Between Tat Khalsa and Gangu Shah’s Progeny)

Dohra : There was one Tat Khalsa Singh named Mehar Singh, who lived at Delhi and belonged to a Potter’s family. Once he happened to visit the Bawani (Province) of Sirhind, with ten other Singhs who always kept company with him. (1)

Chaupai : Leading the life of a Tat Khalsa Singh he observed the full dress code, and kept up a confrontation with the followers of Ram Rai and Gangu Shah. Playing music on the Rabab and the percussion, he used to recite Gurbani hymns four times a day. (2)

Praying daily and concluding it with “Waheguru ji ki Fateh”, he used to meditate upon the sacred name of Waheguru (God). Keeping a wooden staff in hand and supporting a sword, he used to put up at the homes of the Gursikhs. (3)

Dressing himself in blue robes and wearing long under garments, he used to have complete body ablutions early morning every day. Offering a Sikh prayer and reciting Gurbani hymns daily, he used to remain alert and undaunted from everyone. (4)

Dohra : Wherever he learnt about a Sikh congregation being held, he proceeded there and put up a camp there. He never missed to reprimand the anti-Sikh followers of Ram Rai, Gangu Shah, Minas, Masands and those indulging in female foeticide. (5)

Chaupai : One day, it so happened as if by coincidence, that Gangu Shah’s followers also put up a camp near them.
Sri Gur Panth Prakash

chaupaî : samān čk din aisā bhayō. gangū dāśian kō tahin dčrā bhī ayō.
khārdak singh gurū badō akhāvai. karāmāt madhi sangat dikhāvai.6.

bassī gōt manjī jin kōla. gurū amardās un kō dāi dōl.
tahal bāvīl u kuchh kāi. im kar un par karīpā thī bhai.7.

dōhrā : jab sōdhī kōū na rahyō manjī lāvan jōg.
sikh sangat randī kahai ghćr lač un lōg.8.

chaupaî : bin satigur sangat randī batāvai. yau kahi kahi val apan bharmāvai.
riddhi siddhi dudh put bhī dčvai. tōrd khālsć sōn āp bharmćvai.9.

chaupaî : bin sa tigur sangat randī batāvai. yau kahi kahi val apan bharmāvai.
riddhi siddhi dudh put bhī dčvai. tōrd khālsć sōn āp bharmćvai.9.

A person named Kharak Singh claimed himself to be the their Guru, Who indulged in the practice of displaying miracles in congregation. (6)

Belonging to “Bassi” subcaste, he occupied a Sikh ecclesiastical seat, Which was conferred on his family by Guru Amardas. One of his ancestors had rendered some service in the Bauli5 digging, Which made him worthy of Guru Amardas’ grace. (7)

Dohra : When all the Sodhis perished (after Gulab Rai’s extinction), There was no religious personage to hold Sikh congregations. Declaring the Sikh Panth to be without a religious head, These (phony, self-styled) Gurus misguided the Sikh community. (8)

Chaupai : Comparing the Sikhs, bereft of a Guru, to the miserable plight of a widow, These antisikh elements tried to wean away the Sikhs to their ideology. Claiming themselves to be capable of bestowing wealth and prosperity on people, They attempted to wean away the Sikhs from Khalsa Panth towards themselves. (9)

Dohra : Feeling outraged at these acts of blasphemy against the Sikh Panth, The Tat Khalsa Singhs committed stray acts of chastising them. But without making any display of miraculous feats, Ordinary people are not attracted towards the Singhs. (10)

So this kind of wordy duel and acts of vengeance continued, Between the Tat Khala Singhs and followers of Gangu Shah. While the Tat Khalsa Singhs claimed victory at every front, The followers of Gangu Shah termed this struggle a failure. (11)

Chaupai : They way this conflict started and carried on, The author (Rattan Singh) has recorded it for his readers. The Sikhs who had witnessed all these conflicts, Had themselves narrated these events to the author. (12)

There was an (initiated) Gursikh having perfect faith in the Tenth Sikh Guru’s ideology, Who got married in the family of Gangu Shah’s followers devoid of faith. Although he had no dearth of wealth and other material objects, He was in dire need of a male issue which he did not have. (13)

Having made huge gains in his material earnings and wealth, He offered one-tenth of his earnings to the Gursikhs as Tithe6. Then this devout Gursikh and his Gursikh wife made a plan, That they should invite Gursikhs and offer the Tithe to them. (14)
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रघुनाथ ब्रजपुरी अवतार बनाये। गुंडि वंसपत्र दिख सजत बनाये।
शिभ चबल जोतीलं सिख पत बने। ते चोटों धार शिफर उ चले 19।
प्रसदाद चकादै अर्दास कराये। हुई उलाद में बचान कराये।
im bchān gōbind singh kar gač. jō chāhāi panj sikhān tā lāč. 15.

सुध दिख पुरीवे ताले रातिकाल। चने शिफार बेरे बघताल।
शिफार बेरे बघल भव बने। मच मलेह जी में दुख उलाद। 19।
subh din puchhan layō thahirāi. dayō sikhān kō bōl pathāi.
sikhān kō chahāi charan ghar pāyō. sāk shārīk bhi sadd bulāyō. 16.

देवता : मां मच मलेह जी में दुख भव बने दिखाल।
काँडे में नुहुं ताले बिहार बनवा मनिवाल। 19।
dōhrā : समोन साल ासो भायो हुई ससराई पाँच तार।
रास्ता मैं उत्तर धार शिफर शिखाल। 17।

चेहरी : में नुहुं है लांडे बेरे भवताल।
शिख बचल नुहुं लांडे रातिकाल।
आपको हृदय मिलें सिख आपने। दम दो शिफार मां मलेह मानव। 19।
chaupaî : सो उन नाई लांडे मुर्दाई। सिख करान लांडे थाहिराई।
अगाई हुटो मचार सिख आयो। दस कुं सिखन सपौन शहत साजयो। 18.

बैंस दिखाल नाल तैले दिखाल। अल भवने भव शिखाल।
बैंस नुहुं चाल भापुर कहने। उदे जो सिख उद दुखी शिफर। 19।
भायो तार जब उसाई पारसादी। अन मचायो खरदाक सिख बाद।
kabyo unai charan pāhul lcvain. hōvō ham sikh tab parsādi jcvain. 19.

उदे तार बह नालुकाली। बेंस नुहुं दिख दिख जी हाली।
शिक खोय उम अपडे पापुर घंटे। दिमें भूते उम मचाल घडे। 20।
हुटो जोर बड़ साहुवर। बोल थिस तिस ही नारी।
sिख kahai ham ādi pāhul khandā. kimain murdāin ham satigur chandā. 20.

दिलार बोय में लामाले पेंजे। उम चारीये नुहुं वाले बन टेंजे।
तारीया में मच मच बंधुपुर। बीता वचन नाल विस्तार में देवता। 29।
tariyā kahai mô layāc pkc. ham chāhāi un agai mathā tkc.
nahin ta main mar ihān rahunga. kītā kārāyā sahī bithā su dçûngu. 21.

दिलार जाती विलाजा बे टेंज। बैंसी शिख बे माली में।
शिकार मत्प भजपुर ढंक। बैंसे तारे आई ओप बघे। 122।
tariyā āi tīrā kāṣ hāthā. bhai sikh kō aukhī satt.
jivṛṇ sarap chakchundhar phra. chhadāi lajai au kāhī andh marai. 22.

मालक की दुम दिख दी बीह। ते चचल पगुर उम होई बिह।
बैंसी शिख बे माली बाज। बैंसी दुम की बैंसी बिह। 23।
sasurā bhi us im hi kahai. lāj charan pāhul tā ham it rahain.
bhai sikh kō aukhī galla. kārī bhālī thī bhai bilāll. 23.
After serving them with food, the Gursikhs be requested to pray,
That the couple be blessed with a son (by God’s grace).
Guru Gobind Singh had instructed his Khalsa Panth’s followers,
That every Sikh’s wish could be fulfilled through a prayer by five Gursikhs.(15)

Selecting an auspicious day for this service and prayer,
The Gursikh couple sent a verbal invitation to the five Gursikhs.
On this day of a pious visit by five Gursikhs to their home,
They also sent invitations to their friends and relatives to visit them. (16)

Dohra : It so happened at that time as if by coincidence,
That the hosts’ in-laws also made preparations to visit him.
They came across their spiritual Guru on their way,
Whose name was Kharak Singh of the Gangu Shah sect. (17)

Chaupai : They pleaded him to return with them to their son-in-law’s house,
With the promise that their son-in-law would become his follower.
Mehar Singh had already arrived at the Gursikh’s house,
Along with the company of ten armed Tat Khalsa initiated Singhs. (18)

As the thanks-giving meals were just ready to be served,
The recently arrived Kharak Singh created a lot of fuss.
He asked the host to receive initiation from him (Kharak Singh),
Then alone he would partake of the hosts’ meals. (19)

As the Gursikhs’ in-laws had a lot of clout in his house,
His wife also spoke in favour of her parents’ desire.
The Gurusikh asserted that he, being an initiated Singh since beginning,
How could he renege from Satguru’s Sikh ideology? (20)

His wife remarked that since his parents had invited Kharak Singh,
The couple must pay obeisance at their Guru’s feet.
Otherwise she threatened to take her own life,
And spoil all the preparations they had made so far. (21)

As the wife adopted an extreme posture of proverbial female obstinacy,
The Gurusikh husband had to face a difficult situation.
As he was caught on the horns of difficult dilemma,
He could neither accept his wife’s demand nor renege from his religion. (22)

His father-in-law also held out a similar threat to him,
Insisting that his in-laws would stay only if he got initiated by Kharak Singh.
Gurusikh was caught between the devil and the deep sea,
Since even his good intentions and deeds had gone awry. (23)
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क्ल सुग्धि को गुस्सा। बंध कमार सज लदर सजर।

tab khalsā kō gussā āyā. bāndh kamar sāj lardan banāyā.

jō jīvai sō sikkh karāvai. jōū marai kāyā pāhul divāvai.24.

बन दुःख दही दरव। नम अटे उम वरे मंदव।

hamā tumā rī hī karārā. ham ac tum karō sambhār.25.

देहव : देही सुत चलने रठे लहरे खड़े मिस्थ खाबुड़ी।

dōhrā : cti sun sasurāc nathc layyā khardkai singh chardhai.


चेथ़ी : दड मलमेल मिस्थ राने बकारा।

chaupaī : phard shamschār singh gāc khalāi. khardakh singh murd vāi tōi.

singh ikkī ikkī kō hōi. rahain kaisch lard jīvāt dōi.27.

ससुरालिन को धुख को ठीक। पभु लये रंग खरे मटीस।

sasurārīan kai mukh bhaāc pilē. pāun lagē vich vasilē.

singh kahain ham chhad nahin jāvain. ham dēkhāt kit manjīn lāvain.28.

देहव : उदय चलीगा अ वर्गे उम दीन मट बुरवड़।

dōhrā : tabhi bākīlān ā kahyō tum īhān shāt bārāū.

aur jagā tum jāīkai ik dū ik karāū.29.

मिस्थ मिस्थ देव बीच गाल दिन रंग खाबुड़ी।

sikh sikkhan čkā kīč gal im daē thahīrāi.

jō in kō puttar daac sō in sikkh karāi.30.

चेथ़ी : दागोहर दिन जी मंत्र जमी।

chaupaī : gangyān im hi man lāi. chahain jān bachāvān vakhat talaī.

baras andar ham is sut divāvain. isī divas ā pāhul pilāvain.31.

उद मिस्थ मे जी भंत लटी। छिर इ ननी लिनाहट् न हटी।

32.

tab singhan sō bhī man lāi. un tai yāhī likhāi su lāi.

bahir singhan im bachan uchārā. sunō bachan gursikkh payārč.32.
At this the (Tat Khalsa) Singhs of (Mehar Singh’s contingent) felt outraged,  
And got ready instantly to fight it out with the Gangu Shahis.  
They declared that one who survived the fight would command Gurusikhs’ allegiance,  
While the one who perished could never initiate any one. (24)

Declaring the outcome of the fight as the deciding factor for the Sikh’s allegiance,  
He (Mehar Singh) threw the gauntlet to his rivals for a showdown. (25)

Dohra : Hearing such a threat the Gurusikhs’ in-laws prepared to flee from there,  
Taking their spiritual Guru Kharak Singh along with them.  
But Mehar Singh stood in front of them, blocking their passage,  
And prohibited them to leave without entering into a fight. (26)

Chaupai : As the Singhs blocked their passage wielding their swords,  
As Kharak Singh ran back for life in to the house.  
The Singhs threatened to settle the issue once for all,  
Since only one of them would survive out of this fight. (27)

As the Gursikh’s inlaws lost their nerve (for fear of death),  
They started searching for the intermediaries to end this deadlock.  
The Singhs, on the other, were hell-bent on a show down,  
And threatened never to allow the Gangushahis to hold congregations. (28)

Dohra : Then a few elders approached and advised,  
That both the parties should not commit a breach of peace there,  
They had better leave the place and proceed to another place,  
Where they were free to settle scores as they pleased. (29)

The Gursikh and the Singhs agreed on one proposal,  
And gave a solemn assurance to abide by the terms of agreement.  
The proposal stipulated that whosoever blessed the host with a son,  
Would command the Gurusikhs’ allegiance to their ideology. (30)

Chaupai : Gangu Shah’s followers immediately accepted the proposal,  
In order to gain time and save their lives for the time-being.  
They promised that they would bless the host with a son within a year,  
And initiate their host on the same day the next year. (31)

Then the Singhs also agreed to their proposal,  
But got their assurance in black and white.  
Then all the Singhs made the following remarks,  
Which, Dear readers, you must pay attention to. (32)
Sri Gur Panth Prakash

दोह्रा: पंज सिंह गुरु गुर पन्ने यह अब चरण प्रज्ञ।
        जप मुह मे गुर जने उनीं भंडावुं दोटी सट। 33।

dohrā : panj singhan mil im kahyô dhar gur charnan dhayân.
        is sut sat māhān dijiç satigur jānī jān। 34।

चौपाई: लहा बटाई सिंह लहा सिंह देखे माह।
        दोन वेत ते पद खच सिंह सट। 35।

kundliā: usî sikh man ānand bhayô tammak dayô bajvâdi.
        ik khushî putar bhaç kî dûî gur laî paij badhâi.
        dûî gurû laî paij badhâi sikhan kî dasam patishâhî.
        pañj singhan kî ardâs bhânt usç râs âî.
        gangû dâsián gal halki bhai au khâlsç âî bahu khushî.
        bhayô jai jaikâr ghumyâr singh layau dasvandh âi un din usî। 37।

81. ab sâkhî gangû shâhîan kî utpatî
        {'mahkh kâlâ gangû'...}

dohrā: लहा रुख यह अनुमते देम दे भकाउं देव चरण खराब।
        पंज मुह मे गुर जने उनीं भंडावुं दोटी सट। 19।

dohrā : lâg duâbç dçs kç parbatâ bich khâhî.
        tih dhig ghâhchê pind hûtô khatri gangç basâi। 1।
The son with whom the Gangushahis had promised to bless the Sikh, Would surely have been killed by the (Tat Khala) Singhs. But having regard for the Gursikh and disregard for his wife, Their own emotions were somewhat divided towards the couple. (33)

Dohra : Then five of the Singhs made a joint prayer to the Guru, With complete concentration, faith and devotion to the Guru. That the Gursikh be blessed with the premature birth of a son, As the Great Guru was Omniscient about every event. (34)

Chaupai : The Singhs also gave their assurance in writing, And promised to initiate the new born child on the promised day. They postponed their receipt of one tenth share till the birth of a child, Since whosoever’s blessing survived would receive that share. (35)

After getting the assurances of both the sides in writing, Both the parties were made to leave after partaking the meals. After the expiry of seven months (as promised by the Singhs), The same wife of that Gursikh gave birth to a son. (36)

Kundliya : The same Gursikh felt delighted (at the birth of son), And expressed his joy through the beat of a drum. Firstly, because he was delighted with the birth of a son, Secondly, because the (benevolent) Guru had heard a devotee’s prayer. Moreover, the Guru had stood by his Gursikh followers, As the tenth Guru himself had heard their prayer. And Guru’s prescribed principle of a prayer by five Singhs, Had proved beneficial (and stood the test of time). While the Gangu Shahis had to lick the dust, The Khalsa Panth Singhs were blessed with great joy. (Mehar Singh), from the potter’s family who received great applause, Arrived the same day to receive one-tenth share of gursikh’s income. (37)

Episode 81
Episode About the origin of Gangushahian sect
(How Gangu got His face blackened)

Dohra : In the vicinity of the Doaba region (of Punjab), In the midst of the hills around that region, Was located a village named as Ghago, Where lived Gangu (Shah), a Kshtri by caste. (1)
Sri Gur Panth Prakash

chaupaï : us pahi rijahtu ati thordô. sô bandh dagi chaugirç daurdô. tab sangat thi gur dhig jávta. bhai bhçt ti phçrô pävât.2.


dohrâ : aur kahi un môhi pai kharach khân kô nânhi. sikkhan kahyô tuhi hôi áv gujarô aur khalânhin.6.

chaupaï : só sunî sâth unai kç ralâ. pahunchyô gîndvâl vahi chalâ. sangat darsan sî gur pâyô. kar pardakkhnâ bhûm masatak tikâyô.7.


dohrâ : aur kahi un môhi pai kharach khân kô nânhi. sikkhan kahyô tuhi hôi áv gujarô aur khalânhin.6.

chaupaï : só sunî sâth unai kç ralâ. pahunchyô gîndvâl vahi chalâ. sangat darsan sî gur pâyô. kar pardakkhnâ bhûm masatak tikâyô.7.

chaupaï : só sunî sâth unai kç ralâ. pahunchyô gîndvâl vahi chalâ. sangat darsan sî gur pâyô. kar pardakkhnâ bhûm masatak tikâyô.7.
Sri Gur Panth Prakash

Chaupai : (Being impoverished) and extremely deficient in resources,
He was a street hawker vending his wares in streets.
As a group of devout Sikhs was travelling to Guru’s (Amardas) seat,
They came across Gangu Shah during one of his hawking trips. (2)

When Gangu Shah enquired about their destined pilgrimage,
They told him about their visit to Guru’s (Amardas’) seat.
When he further enquired about Guru (Amardas),
They replied that the Guru was almighty to grant both salvation and prosperity. (3)

Saying that he needed no salvation whatsoever,
However he could accompany them if the Guru could grant him prosperity.
They remarked that the Guru could grant both the blessings in plenty,
And whosoever paid obeisance could become wealthy. (4)

His devout follower himself becomes capable of enriching others,
Provided he bows his head before the Guru with faith and confidence.
Gangu Shah remarked since he had nothing to make an offering,
How could he seek Guru’s blessings without making an offering. (5)

Dohra : Moreover, he told the travelling group of Sikh pilgrims,
That he had no money for paying for provisions during the journey.
To this enquiry, the Sikh pilgrims assured him,
That they were prepared to share food and shelter with him. (6)

Chaupai : So joining that group of travelling Sikh pilgrims,
He arrived at Goindwal, (the seat of Guru Amardas).
These Sikh pilgrims paid an obeisance to the Guru,
After making offerings with great devotion and reverence. (7)

The Guru addressed the congregation after receiving offerings,
And blessed all the Sikhs by fulfilling their wishes.
As the Sikh pilgrims were making offerings of money,
Gangu Shah felt extremely ashamed of his own poverty. (8)

Since he carried a little bit of poor quality jaggery only,
He felt embarassed in offering such a poor kind of offering.
Satguru (Guru Amardas) being perfectly omniscient,
Could easily identify the doubting, wavering follower. (9)

Beckoning the wavering follower to step forward,
The Guru asked him to make his humble offering without any doubt.
The Guru remarked that his humble offering was as precious as Saudama’s,
Which was as valuable as the most expensive gifts. (10)
Sri Gur Panth Prakash

dôhrâ : gurd gangô dhig dhar kahyô srî gur jânî jân.
môkô rijak so dijiç kôi saumpîç tahi calâh.11.

chaupaï : srî satigur tis as pharmaîô. tahal bâvîî kah so lâyô.
thô kardô bâûîi tûtô nânhi. sikh sangat sabh tahi camâî.12.

chaupaï : murd satigur ki us tahi camâî. phir satigur man kirpâ âî.
tau bhal bibi kôc bâyâî tayâî. bhcjyô gur gharî lai pahârdî.17.

chaupaï : sri gur bhçjî hundî gangû mânî nahi.
tis kar tis kô turat hit ghatâ ayât tânhi.16.

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chaupaï : sri gur bhçjî hundî gangû mânî nahi.
tis kar tis kô turat hit ghatâ ayât tânhi.16.
Sri Gur Panth Prakash

Dohra : Placing his humble offering of jaggery Gangu Shah remarked,
That the Guru, being Omniscient, knew his plight well.
He prayed that he be blessed with some means of livelihood,
As well as be assigned some suitable service at Guru's place. (11)

Chaupai : Satguru (Guru Amardas) responding to his humble prayer,
Assigned him the task in the ongoing digging of Bawali¹.
There came a hard crust of impregnable rock during digging,
While the devout Sikhs were carrying on these digging operations. (12)

The (long-awaited) moment of crossing this hurdle arrived,
When Satguru got this hard crust broken (by Gangu Shah).
The moment coincided with Akbar² lifting the siege of Chittorgarh³,
When Satguru had predicted the simultaneous breaking of crust. (13)

Both the fort's siege and Bauli's crust were broken at the same moment,
Which made both the Guru and Gangu Shah share this victory.
As the Guru asked Gangu Shah for any wish to be fulfilled,
He asked to be blessed with the status of a Hundiwal⁴ financier. (14)

With Satguru, directing him to proceed towards Delhi,
He went there and became a Hundiwal financier.
As his Hundi and finance business flourished well,
He turned arrogant after becoming affluent. (15)

Dohra : Once Guru Amardas sent a Hundi to be encashed,
But Gangu Shah refused to honour Guru's consignment,
(The Guru's displeasure) had an instant adverse effect,
As Gangu Shah's business underwent a big loss. (16)

Chaupai : As, once again, he returned to serve the Guru,
The (benevolent) Guru showered his grace on him again.
As preparations for Guru Amardas’ daughter were going on,
The Guru sent Gangu Shah for bringing butter oil from the hilly areas. (17)

Thereupon, Gangu Shah asked the Guru with folded hands:
Was the Guru sending him for making collections for the wedding?
He remarked that with the several Gods and Godesses inhabiting the hills,
How could he make collection of offerings from that region? (18)

Since the hills were inhabited with very powerful gods and goddesses,
How could anyone trespass into their domain?
He pleaded to be empowered with such miraculous powers,
That the hilly residents voluntarily made offerings of butter-oil. (19)
dohra: tau satigur gango kahyo tau rasna ham bais.
jiun tûn châhain tivau huvai tûn rakhain karain nâm.20.

chaupaï: itô bahan lat parphullat bhayô. pahunch parbti un sabh jit layô.
lai manjî gur âp havai bahyô. ghirti ghanô vall gur ghal dayô.21.

bibi bhâni kç bayâh na âyâ. bahan gurû mat lçvai hatâiâ.
sô suni satigur gussâ kîyâ. mukh kâlc válô gangû kahi diyâ.22.

gângû bahan sun shîshâ lià. mukh kâlô njî darsan kiâ.
bach satigur kau mitat nânhi. sô jhûrc bahu man kç mânhî.23.

aur kathôn nahin agai kahâni. granth vadhan tç sank man ânî.
bahan rahç dûû un pâhi. mukh kâlô au bahan sahâi.24.
Dohra: At this, Satguru (Amardas) assured Gangu Shah,
That the Guru’s Will will fully reward Gangushah’s words.
Whatever Gangu Shah wished would get materialised,
Whether he wished to protect or destroy anyone. (20)

Chaupai: With these blessings Gangu Shah got rewarded,
And became very influential after reaching the hills.
Establishing a religious seat he proclaimed himself a Guru,
And sent a huge quantity of butter-oil for the Guru. (21)

He did not present himself on Bibi Bhani’s’ wedding,
Lest the Guru should take back his blessing.
Feeling outraged at the audacity of Gangu Shah,
The Guru cursed that Gangh Shah had blackened his own face. (22)

As Gangu Shah looked at his refection in a mirror after Guru’s curse,
He noticed that his face had turned blackish.
As (revered) Guru’s words could not go in vain,
Gangu Shah regretted his misdemeanour in his heart. (23)

The author would desist from further accout of Gangu Shah,
As more details would make his epic unwieldy.
Gangu Shah remained invested with both the versions of the Guru’s will,
Of fulfilment of his wishes as well as his blackened face. (24)
REFERENCES

EPISODE 1

1. Dohra: A couplet: A verse in two lines, the last syllable of the second line rhyming with the last syllable of the first line or with a rhyme scheme of AA.

2. Chaupai: A verse in four lines or six even more lines.

3. Count Benoit De Boigne was a French general in the Maratha Army with its capital in Satara Poona.

4. General Peitre Perron: A French seaman who landed in India in 1780, and became an officer under De Boigne in the Maratha (Scindia) Army. He took over the command of the Maratha Army after De Boigne. The Maratha Army under the Command of general Perron was badly defeated by General Lake in 1803.

5. Sir David Ochterlony, An American by descent, who was a commander of the British forces in Bengal. His forces under the overall command of Lord Lake defeated the Maratha Army under the command of Jaswant Rao Holkar and captured Delhi in 1804. Later on, he was the British representative at Delhi dealing with the British relations with the Sikh State of Maharaja Ranjit Singh.


8. Ruhela: Najib-ud-Doula, the chief of the Ruhela Sect of the Ruhelkhand Region, east of Delhi who invited Ahmad Shah Abdali to invade Delhi.


10. Sri Guru Tegh Bahadur, the ninth Guru of the Sikhs who offered sacrifice of his life for the defence of the Hindus and their religion. He was executed in Delhi by the orders of Aurangzeb, the Mughal Emperor.

11. Khalsa Panth: The initiation of the Sikhs into an organised Religion with a distinct dress code, symbols and code of conduct made the Sikhs a distinct religion.

12. Reference to Guru Gobind Singh, the tenth Guru’s resort to Armed struggle against the oppressor after exhausting all peaceful means for achieving the rights of the Indians.

13. The four sons of Guru Gobind Singh who sacrificed their lives for the Sikh cause. The two elder sons Baba Ajit Singh and Jujhar Singh attained martyrdom in the battle of Chamkaur Sahib, while the two younger sons Baba Zorawar Singh and Fateh Singh were bricked alive by ruler of Sirhind on their refusal to convert to Islam in 1704.

14. Bahadur Shah I, (Prince Muazam) son of Aurangzeb whom Guru Gobind Singh helped to
capture the Delhi throne in 1707, after his victory over his brother prince Alam Shah.

15 The great Sikh Warrior Baba Banda Singh Bahadur who avenged the death of Tenth Guru and his two sons by executing the ruler of Sirhind and destroying Sirhind and capturing the whole of Punjab from the Mughals.

16 The mainstream Sikh faction of the Khalsa forces which developed ideological differences with Banda Bahadur leading to Banda Bahadur’s execution and loss of the Sikh rule.

17 The reference to the Mughal emperor Jahangir who persecuted the fifth Sikh Guru, Guru Arjun in 1606, and Emperor Aurangzeb who executed the ninth Sikh Guru in 1675?

18 Sortha – Name given to one kind of poetical composition.

19 Bhai Mani Singh — Bhai Mani Singh became a follower of Guru Tegh Bahadur at the age of 5 years and spent the rest of his life in the service of, firstly, Guru Tegh Bahadur, and then Guru Gobind Singh from whom he received Amrit Pahul. He was appointed the granthi (priest) of Harmandir Sahib in 1778. He compiled the text of Guru Granth Sahib at Dam Dama Sahib in 1762-63 as dictated by Guru Gobind Singh. After a confrontation with the then Mughal emperor and on his refusal to convert to Islam, he was executed in 1794 and his body was cut into pieces by the executioner.

20 Bhai Taru Singh, an extremely devoted Sikh was arrested by the Mughal administration of Lahore on a false charge of harbouring robbers and decoits. He was executed on 1802 at Lahore when the executioner chopped off his scalp along with his hair unshorn. His memorial stands near the Railway Station of Lahore. He was a resident of village Poona, Tehsil & District Lahore now in Pakistan.

21 Zaman Shah, the son of Taimur Shah and the grandson of Ahmad Shah Abdali who invaded Punjab in 1797.

22 Rasul: Hazrat Mohammad, the Prophet and founder of Islam born in 571 A.D. at Mecca in Saudi Arabia.

**Episode 2**

1 Mulkhayya or Phulkian State : It refers to Sikh states east of Satluj outside the territory of Maharaja Ranjit Singh and ruled by the kings of Phulkian Dynasty. The frequent incursions into their territory by the Maharaja’s forces gave these rulers a sense of insecurity and they sought the British protection against this threat to their rule in these states of Patiala, Jind, Nabha, Kaithal, etc.

2 1864 (B.S.) or 1807 (C.E.) when Maharaja Ranjit Singh’s forces made excursions in Malwa territories. After a treaty of 1809, between the Maharaja and the British, the river Satluj became the border between the British and Ranjit Singh’s empire.

3 Actually there was no confrontation between the British and Maharaja’s forces. Maharaja made a few excursions south of Satluj, subdued Phulkian Rajas, collected nazranas, and went back. After treaty of 1809 this was stopped.

4 Satdrav : It refers to the river Satluj – a river with a hundred tributaries according to a Puranic myth. According to this myth, when the Ancient Indian sage Vashisht, grieving over the demise of his sons, ventured to commit suicide by drowning himself in this river, the river split itself into one hundred tributaries to save the life of the sage. This river, originating from the
lake Mansarover in Tibet, merges with the Indus river after flowing for 900 miles. The river
marked the boundary between the British Empire and the empire of Maharaja Ranjit Singh.
5 Captain Murray : An official of the East India company or the Britishers posted as a political
agent and a subordinate of Sir Ochterlony at Ludhiana. He got the history of the Sikhs
recorded from Bootey Shah Maulvi and Rattan Singh Bhangoo.
6 Jats : The land-owning peasantry constituting the majority community in Punjab who also
constituted the bulk of Maharaja Ranjit Singh’s Army and earlier Sikh Misls.
7 Maulvi Bootey Shah alias Ghulam-Muhayy-ud-Din, a Muslim scribe and an official in Captain
Murray’s office whose services were summoned by David Murray to write history of the
Sikhs.
8 Swan : A white water-bird having a long flexible neck and webbed feet. According to Indian
mythology, the swan feeds on gems and rubies and is capable of separating the milk from the
water.
9 Kabit Batisa : A form of poetical composition.
10 Bedi Kul or Bedi Dynasty : The House of Bedis, a Caste name among the Kashtriyas inhabiting
in this region. Guru Nanak was born in a Bedi family at Rai Bhoi ki Talwandi in District
Sheikhupura now in Pakistan.
11 Panth Dhari or Religious sects: Founders of religious sects. The reference is to the Ascetic
orders of Gorakh Nath and his followers in the Pre-Nanak period.

**EPISODE 3**

1 Sri Mukhwak : An epithet given to the words spoken by a prophet or a spiritual personage. A
sloka stands for a two line couplet.
2 Bikrami Samvat : It refers to an Indian Calendar after the name of an ancient Indian king
Vikramaditya in whose reign this Calendar was cast and introduced.
3 Kashtriyas : A caste name assigned to a race consisting of warriors with martial traits. Manu,
an ancient Indian sage divided the Indian society into four main categories/castes on the basis
of their professional skills and practices. Brahmins — The caste name assigned to the profes-
sionally literate and scholarly people engaged in the profession of teaching and exposition of
scriptures; Kashtriyas — the caste name assigned to warriors engaged in the defence of the
country; Vaishas — a caste name assigned to the people engaged in trade and business; and
Shudras — a caste name assigned to the people engaged in doing menial jobs. Guru Nanak
was born in the family of Kashtriya Bedis.
4 Satyuga, Treta, Duapar and Kaliyuga : According to Indian mythology, Time is divided into
four ages (yugas) — each age having its own distinct chronology, value system and charac-
teristics. Each Age, contrary to the western concept of Age, consists of lakhs of years. Also,
each age had its unique and representative spiritual prophet. Guru Nanak, being born in
Kaliyuga, is the spiritual prophet of Kaliyuga as earlier Narsimhan — the prophet of Satyuga,
Rama of Treta, and Krishna of Duapar.
5 Ibid.
6 Ibid.
7 Ibid.
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8 Pundit: A Brahmin scholar who can draw a horoscope and interpret it.
9 Sidh: A person who can hold a complete sway over men and matters as a result of his spiritual powers.
10 Mardana: Guru Nanak’s childhood playmate and life long-companion and musician who played the string instrument the Rabab whenever guru Nanak recited his hymns. He belonged to a caste of traditional folk singers — The Marassis.
11 Balwand: Rai Bullar, the feudal ruler of Guru Nanak’s birth place Talwandi and surrounding twelve villages.
12 Paras: A proverbial stone, a sort of touchstone which converts base metals into gold. It finds a repeated mention in Indian mythology and Guru Granth Sahib.
13 Modikhala: The royal warehouse for storing and issuing daily provisions for the troops or officially eligible persons.
14 Mulk Umrao: Umra-ul-Mulk, an official rank or title of authority conferred on a person appointed as a revenue collector and legal custodian of a small territory.
15 Nawab: A similar title or rank for a revenue collector and legal custodian of an allotted territory.
16 Baba: A religious title of reverence for a spiritual saint in Sikh terminology. Guru Nanak is generally revered as Baba Nanak among the Sikhs.
17 Hakeems: Indigenous Indian Medical practitioners practicing Ayurvedic System and Greek (Unani) system of medicine.
18 Kazis: The Muslim theologians preaching Islamic teachings of Koran.
19 Udassee means odysseys undertaken by a spiritual saint for the spiritual enlightenment of the people of different religions. Guru Nanak, in his lifetime, undertook four such udasis in all four directions within India as well as abroad to preach his message of oneness of God, love of humanity and expose social evils.
20 Sidha: Guru Nanak’s contemporary Saints who, through the observances of various kinds of austerities, penances and yogic meditational practices, had acquired certain powers to control their senses and cast spells over men and other natural elements.
21 Rabab: A single/multiple stringed musical instrument invented and designed initially in the middle-east.
22 Pirs: A Muslim name for a spiritual saint or a prophet.
23 Gugapir: A Hindu Rajput Chauhan turned Muslim saint of 11th century who could heal people of snake bites. He is worshipped as a snake god. Fairs are held in his memory all over Northern India in the month of November and people make offerings at his shrines after the fulfillment of their wishes.
24 Bal Gudai: A famous yogic Sidha and Saint who had his seat at Achchal, twelve miles south of the town of Batala (Punjab).
25 Pak Patan: The seat of the 12th Century Muslim Sufi Saint Baba Farid Shakarganj in the province of Multan, now in Pakistan.
26 Baba Farid Shakarganj: A 12th century Muslim Sufi Saint, a resident of Pak Patan, his hymns are included in the text of Guru Granth Sahib.
27 UchhanLo: Another place in district Bahawalpur of Pakistan, a seat of many Muslim saints. It is named after a Muslim saint Uchch Sharif or Uchh Da Pir.
28 Janam Sakhis: Ancient biographical anthologies of episodes associated with the life of Guru Nanak and other Sikh Gurus, written by Guru’s contemporaries and followers.
**Episode 4**

1. The Kaliyuga: The Dark Age, the last age (Yuga) in the cycle of four main ages or yugas as conceptualised in the Indian mythology. This age is symbolized by the erosion of all moral values and domination of five deadly sins of lust, wrath/anger, avarice, attachment to one’s own progeny and arrogance. The Kaliyuga is being personified and deified as a presiding Deity of this age. The above discourse is between Guru Nanak’s philosophy of righteous conduct and the Kaliyuga’s spirit of sinfulness.

**Episode 5**

1. The Dacca Udasi: Odyssey to the South. Guru Nanak undertook four udasis (odysseys) to the South, East, West and North of India and beyond during his lifetime to spread his mission.
2. Khurasan: An Eastern province in Iran from where the Mughals invaded India in early sixteenth century.

**Episode 6**

1. Vallabh: Born in 1422 CE, the head of a Vaishnav Sect and whose’s disciple was Surdas.
2. Yogis: The name for Indian ancient saints who practiced various kinds of physical, spiritual and meditational exercises.
3. Gorakh Matta: The Seat of yogic followers of Gorakh Nath, situated in Tehsil Starganj, District Nainital, in the State of present Uttaranchal in the Garhwal region. Here Guru Nanak held a discourse with Bhangar Nath and Jhangar Nath, after which it came to be known as Nanak Matta.
4. Badri Nath: A holy place of the Hindus where a temple in the name of Lord Badrivishal, an incarnation of Lord Vishnu, is situated on the bank of river Alkananda in the State of Uttaranchal in the Garhwal region.
5. Kedar Nath: Another holy place of Hindu worship in Rudarprayag in Garhwal.
6. Jagan Nath: The famous temple of Lord Jagannath, an incarnation of Lord Vishnu (Krishna) at Puri in District Cuttack in Orisa on the sea shore. A famous congregation is held every year in the month of July when the chariot of Lord Jagannath is taken out in a procession. Guru Nanak visited this famous place of pilgrimage in 1509 and recited the famous hymn in Dhanasari Raga. It is known as “Aarti” and recorded in Guru Granth Sahib on page 13.
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**EPISODE 7**

1 Mecca Madina: The most sacred place of the Muslims at Mecca in Saudi Arabia (U.A.E) where the Muslims go on a pilgrimage every year after fasting for 40 days in holy month of Ramadan/Ramzan for washing off their sins.

2 Kaaba: “The Black Stone”, The most sacred shrine of the Muslims established by the first Muslim prophet Mohammad, a place of Muslim pilgrimage.

3 Haj: Literally meaning renunciation from sins. Muslims visit Mecca Madina to make a confession of their sins and to lead a life of piety and righteousness after this pilgrimage.

4 Satguru: An epithet of reverence for a spiritual soul, a true embodiment of God. The Sikhs use it for Guru Nanak and other Sikh Gurus out of reverence.

5 Varuna: A Hindu Puranic name for a Sea-God who is believed to ride a crocodile. He is considered the reigning Deity of the West.


**EPISODE 8**

1 Maths: The centers of Hindu religion established by Adi Shankracharya in the 9th century.

2 Shivling or Ling Pujak: The phallic symbol/idol cast in stone and associated with Shiva representing the male energy mating with the female — mainly a symbol of human procreation and fertility.

**EPISODE 9**

1 Brahm Khan Lodhi alias Ibrahim Lodhi son of Sikandar Lodhi became an emperor of Delhi in 1517 CE. He was defeated at Panipat by the forces of Babur and thus ushered an era of Mughal empire in India.

2 Chakki: An indigenous stone –wheel grinder which was a household floormill in every Indian home for grinding corn before the invention of mechanical/power driven flour grinders.

**EPISODE 10**

1 Karoon or Korah, the son of Ishor, a descendent of Israeli Dynasty and a very wealthy but miserly king of Ancient Egypt. The keys of his treasure houses alone weighed as much as the load of three hundred Mules. On his act of defiance to the instructions of Prophet Moses, he was cursed to be buried alive in the earth along with his treasures.

**EPISODE 11**

1 Guru: It is an epithet/sobriquet equivalent to prophet given to the ten Sikh gurus out of
reverence for their spiritual qualities and guidance.

2 Pandey Khan Alias Payandah Khan son of Fateh Khan, a Pathan who was appointed a chief of his own Army by Guru Har Gobind after imparting him training in arms. Later on, this Pathan General with the support of the forces of his son-in-law Asman Khan attacked Guru Hargobind’s forces in 1634 (1691 B.S.). He was killed by the stroke of Guru Hargobind’s own sword. This sword is still lying at Kartarpur as a relic of the times.

3 Shahjahan : Mughal Emperor of India who fought four battles against Guru Hargobind and was defeated each time.

4 Lalla Beg : The Pathan Chief of Kabul who attacked Guru Hargobind’s forces with the permission of Emperor Shahjahn at Mehraj in Punjab and was killed by Guru Hargobind in the battle.

5 Kambar Beg: One of the Chiefs of Shahjahan’s army who also got killed in the battle of Gurusar Mehraj.

6 Guru Tegh Bahadur: The ninth Sikh Guru who made the Supreme sacrifice for the protection of the rights and rituals of the Hindus and refused to be converted to Islam. He was executed in Chandni Chowk Delhi by the orders of Mughal Emperor Aurangzeb on 1675. Gurdwara Sisganj stands in memory of his attaining martyrdom.

7 Guru Gobind Singh: The tenth and the last living Guru of the Sikhs who organized the Sikhs into an organized religion by conducting an initiation ceremony on the Vaisakhi Day in 1699 at Anandpur Sahib (Punjab) and gave the Sikhs a distinct identity, a dress code with five symbols known as kakkars. Since then, the Sikhs are known to belong to a distinct religion known as “The Khalsa Panth” or Sikhism.

**Episode 12**

1 Aurangeb : Abu Shaffar Mohiudin Aurangzeb Alamgir, the third son of the Emperor Shahjahan. He occupied the royal throne at Delhi in 1658 after imprisoning his father at Agra. He was an extremely bigoted Sunni Muslim who destroyed many Hindu temples and planned to convert all the Hindus to Islam using force and coercion. He executed Guru Tegh Bahadur for not accepting Islam and for protesting against forcible conversions of the Hindus. He died in 1707 and lies buried near Daultabad in South India. He was contemptuously known as Noranga or Auranga among the Indian people.

2 Brahmins : In the totally hierarchical and stratified caste based Indian society, Brahmins were supposed to be the most elite and superior among the Indian populace and Indian Society.

3 Kshtriya : The warrior section of Indian society who were ordained to defend and die for the defence of the nation and their faith.

4 Doshala or a costly garment : The oral tradition mentions that Guru Tegh Bahadur had picked up a cowherd to make his whereabouts known in Delhi. The cowherd, who had a marriageable daughter, had wished that he could marry off his daughter with the reward money the emperor had declared as a reward for Guru Tegh Bahadur’s arrest if he could catch hold of the Guru and inform the authorities. When this cowherd with an expensive garment and a gold coin went to buy sweets as instructed by the Guru, it aroused the shopkeeper’s suspicion and he informed the police, who in turn, working on cowherd’s information, arrested Guru Tegh Bahadur. In this dramatic way, Guru Tegh Bahadur offered his arrest as well as fulfilled the cowherd’s wish.
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5 Sacha Patshah: A Divine prophet, a true Lord of lords, as Sikh Gurus are addressed with reverence by their Sikh followers. Although the Sikh Gurus never claimed themselves to be a God or gods, but they have become synonymous with the Divine in the hearts and minds of their Sikh followers because of their Divine attributes.

6 Ram Rai: The elder son of the seventh Sikh Guru, Guru Har Rai Sahib, who is believed to have displayed quite a few miraculous powers. He was excommunicated from the Sikh Panth by Guru Har Rai for distorting/misquoting Guru Nanak’s Bani in the court of Aurangzeb, but was rewarded by Aurangzeb and he established his seat near Dehradun. He was burnt alive by the Masands while in a meditative trance.

7 Bachittar Natak: Literally means a “wonderful Act”, an episode from the epic “Dasam Granth” a part of which gives an autobiographical account of the previous and (present) human life of the tenth Sikh Guru, Guru Gobind Singh.

**Episode 13**

1 Guru Nanak’s blessings to Babur: In Episode 9 of this Epic, Rattan Singh Bhangoo has made a reference to the Guru Nanak’s prediction about the end of Lodhi Dynasty because of their oppression and had predicted the beginning of Mughal empire. He had also warned Babur that so long as the Mughals ruled without oppression, their writ will run, otherwise their reign would also perish. This is a reference to Guru Nanak’s earlier advice to Babur, the first Mughal emperor.

2 Khalsa Panth: Guru Gobind Singh, the tenth Sikh Guru created the order of the Khalsa Panth through an initiation ceremony on the Vaisakhi Day of 1699 at Anandpur Sahib in order to combat and ultimately destroy the tyrannical rule of the Mughals.

3 Datta Tray: An ancient Indian Sage, son of Anusuya. He is believed to have wielded the spiritual powers of fourteen prophets and started his own ideological order of ascetic saints.

4 Gorakh Nath, another ancient sage who remained a celibate and did not raise any family to promote his ideology.

5 Prophet Mohammad — Founder of Islam also offered the sacrifice of his four sons to promote his religion of Islam.

6 Sahibzadas or Shazadan: The four sons of Guru Gobind Singh.

7 Rama: Lord Rama, in order to uphold the noble tradition, went on a twelve years exile and handed over the power to his step brother Bharat.

8 Krishna: Krishna also handed over the power to his great maternal grand father Ugrasen at Mathura after killing the wicked Harnakashyap (Kans).

**Episode 14**

1 Panthan Teeja or Third Religion: The reference is to the emergence of the Khalsa Panth as a third religion, the other two existing main religious being Hinduism and Islam.

2 The Singhs: with their blue uniforms, flowing beards and turbans on their heads and armed with weapons could not remain unspotted and anonymous in a crowd. This reference is to
their unique and conspicuous dress.

3 Initiation: Reference to the creation of the Khalsa Panth through an initiation ceremony (Amrit Pahul) – specially prepared sweetened water called Amrit (Elixir) by stirring it with the ceremonial double-edged dagger in the midst of the chanting of Gurbani hymns and administered to the chosen first five Sikhs by Guru Gobind Singh himself. Later on, this ceremony of initiation could be performed at any place by the five initiated Sikhs. This is a ritual for self-purification and for taking a vow to lead a clean, moral life dedicated to one’s religion.

4 Charan Pahul: Before the Sikhs were turned into Singhis and organised as an organised religion “The Khalsa Panth” by Guru Gobind Singh on the Vaisakhi day of 1699 through the initiation (Baptism) ceremony by administering them Amrit known as Khandey-ki-Pahul, the earlier tradition of bringing a person into the Sikh fold was through the administering of water made sacred by the touch of a thumb of Guru’s feet. These Sikhs were known as “Charan Pahulias”. Guru Gobind Singh discontinued this tradition after introducing the ceremony of administering Khandey ki Pahul. This historical event brought about a complete transformation in the collective psyche of the Sikhs and made them a force to reckon with.

5 Khandey-ki-Pahul: op. cit., page 81.

6 Guga Pir Sultan: His real name was Sayyad Ahmad. He is counted among the Muslim Pirs known by various names such as Sakhi sarwar, Lakhdata, Lalanwala. People offer big size bread loaves known as “Rotes” on every Thursday to seek his blessings and pray for fulfillment of their wishes.

**Episode 15**

1 Keshgarh, the birthplace of the Khalsa, One of the five sacred Sikh shrines (Takhts) situated in the city of Anandpur Sahib in the foot hills of Shivalik range of mountains in District Ropar (Punjab).

2 Sobti Kshatriya: One of the four major castes in India, known for its warrior background and martial traits.

3 Hastinapur: Name of an ancient city, which was once the capital of Kauravas who fought against the Pandvas in the war/battle of Mahabharata. The place is situated at a distance of 57 miles from the Capital of India, Delhi, on the banks of the river Ganges in district Meerut in Uttar Pradesh in India.

4 Jat: A land-owning peasant caste widely spread in Northern India.

5 Lord Shiva: One of the Gods of the Hindu Trinity of Gods, the other two being Brahma and Vishnu. He had long flowing locks of hair smeared with dust.

6 Namdev: An ancient 14th century Indian Saint/Bhagat, whose hymns are included in the text of Guru Granth Sahib. He was born in District Satara in Maharashtra but he was a devotee of Krishna in his early life. Krishna was born at Dwarka near Mathura in Uttar Pradesh.

7 Sain: Sain Bhagat whose hymns are also included in Guru Granth Sahib was a native of Bandhavgarh, Reeva (M.P.)

8 Pahul Khandey or Amrit or Elixir, which Guru Gobind Singh administered to the first five beloved Sikhs “Panj-Piaras”, at the initiation (Baptism) ceremony on the Vaisakhi Day of 1699 at Keshgarh Sahib (Anandpur) for the Creation of the Khalsa. Since then it is known as
“Amrit-Chhakauna” ceremony.

9 Bhagwati: The primal force or the incarnation of the Divine from which flows all the energy that creates, sustains and runs this created universe. Guru Gobind Singh, while invoking her blessings for the success of his mission, makes the sword or Sri Sahib as the embodiment of this Primal Divine Power.

10 Nine Sikh Gurus: There had been Ten living Gurus in the Sikh Pantheon of spiritual prophets who initiated and nurtured the Sikh religion and the Sikh Panth. Guru Nanak was the first Sikh Guru and Guru Gobind Singh the tenth and the last Sikh Guru, we have Guru Angad Dev, Guru Amardas, Guru Ramdas, Guru Arjun Dev, Guru Hargobind, Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadur in the ascending order in between the first and the Tenth Sikh Gurus.

11 Savyeeyas: The hymns composed by Guru Gobind Singh some of which the Sikhs are ordained to recite at the time of performance of initiation ceremony as well as in their morning prayer.

12 Chandi Di Vaar — A composition by Guru Gobind Singh in praise of goddess Durga.

13 A kind of poetical composition.

14 Thread & spot or Janaiyoo and Tikka: The religious emblems of Hinduism. The sacred thread is symbolic of self-restraint and the coloured spot, a distinction of a respective Hindu sect.

15 Masands: Officials appointed by the earlier Sikh Gurus for collection of offerings.

16 Ram Rai: The elder son of seventh Sikh Guru, Guru Harrai. He had distorted Gurbani’s lines in the court of Aurangzeb for pleasing the Mughal emperor and also displayed certain miraculous feats, which are forbidden in Sikhism. For this offence, he was cast out of the Sikh Panth and the Sikhs were forbidden to have any dealings either with him or his followers.

17 Karah Parshad: A specially prepared pudding prepared with butter oil, wheat flour and sugar and offered by Sikhs before Guru Granth Sahib during prayer and thereafter distributed freely among the congregation.

18 Undergarment or Kachhehra: A long pair of breeches specially designed as a part of Sikh dress code. It is mandatory for Amritdhari Sikhs (Initiated ones) to wear this undergarment. It is one of the five Kakars or Sikh emblems worn by every initiated Sikh, other for being a steel ring round the wrist, a comb, and a small sized sword and hair.

19 Anand Sahib: “The Verse of Bliss”, the name of the verse composed by the third Sikh Guru, Guru Amardas in Raga Ramkali and included in the text of Guru Granth Sahib. It consists of 36 verses, but in real practice only six sections of this verse (The first five sections and one concluding section) are recited at the end of every kind of Sikh congregation.

20 Rehras: An anthology of selected Gurbani verses, which the Sikhs are ordained to recite as their evening prayer.

21 Chandi-di-Var: A composition inspiring verses of valour and fight against evil composed by Guru Gobind Singh. Parts of this composition are ordained to be recited and included in the Sikh Morning Prayer.

22 Dead Animals Meat or Kuttha or Halal: The Sikhs are forbidden to eat the meat of animals slaughtered in the Muslim style. For Sikhs to partake of the meat, the animal must have been slaughtered in one stoke without any rituals.

23 Vaisakh: The first month of the Indian Calendar corresponding to the month of April in the Georgian Calendar. The year of Khalsa’s initiation in Bikrami Samvat given by the author is 1752, which corresponds to 1695 in the Georgian Calendar which perhaps, is wrong. The
actual year of initiation of Khalsa Panth by Guru Gobind Singh is supposed to be 1756 in Bikrami Era, which corresponds to 1699 in Georgian Calendar.

**Episode 16**

1 Majhail Singhs: The Sikhs belonging to the Majha region of Punjab comprising the present districts of Amritsar, Gurdaspur, Taran Taran and Pathankot, etc.
2 Singhs: Initially the epithet applied to an initiated Sikh who started following the prescribed dress code and code of conduct after partaking of Amrit at the initiation ceremony or Khandey-ki-Pahul. Later on, every Sikh name came to have it as its suffix.
3 Sonchi: A rural game of Punjab somewhat like Kabbadi, in which a single most muscular and strong youth grappling with the joint team from the other side and tries to get free from them.
4 Guru Bilas: Guru Bilas written by Bhai Sukha Singh, head priest of Gurdwara Keshgarh Sahib in 1858 B.S. It consists of thirty chapters.
5 Nihangs: The connotations of this word in Persian are: alligator, sword and dagger. It was a name first given to the initiated Singhs who wore the prescribed blue uniform and remained armed at all times with a sword, dagger and steel rings around their turbans and ever ready to sacrifice for their religion. Guru Gobind Singh’s son Baba Fateh Singh is supposed to be the founder of this sect of Nihangs. They were lovingly addressed as the beloved soldiers of the Tenth Guru.
6 Bhuchangees: The young one of a Nihang or the motivated offspring of an initiated Singh. The word was first used for the four sons (sahibzadas) of Guru Gobind Singh. Bhuchang also means the offspring of a snake who had the ability to sting and harm its adversary.
7 Sultanis: A sect among Muslims who worship a Muslim Pir named “Sakhi Sarvar”. They neither eat Pork nor animal meat of a slaughtered animal in the Hindu way, i.e., when the animal’s neck is slit in one stroke.
8 Nawab: A royal title during the Mughal rule given to a person who used to be the highest authority of a big area—a big city or a province.
9 Majha: The region covering the districts of Amritsar and Gurdaspur of Punjab.

**Episode 17**

1 Masand Mewaras: The officials, selected from the Mewar region of Rajasthan, appointed first by the fourth Sikh Guru, Guru Ramdas and given the designation “Masands” in different parts of the country to preach Sikhism as well as collect offerings made by the Sikh devotees as one tenth (Tithe) or “Daswandh” of their incomes and deposit these collections to the Sikh Gurus through the offices of Masands.
2 Chandi: The goddess Durga or Bhagwati, the prime force of the whole universe. Guru Gobind Singh invoked Bhagwati’s blessings by composing a ballad “Chandi di Var” and reciting it at the time of conducting the initiation ceremony of the Khalsa Panth. Sword is the embodiment or living emblem of Bhagwati for the Sikhs. The Sikhs are ordained to pick up a sword against repression and tyranny.
3 Sahibzada Jujhar Singh: The second son of the tenth Sikh Guru, Guru Gobind Singh.

**EPISODE 18**

1 Mata Gujri: The revered mother of Guru Gobind Singh.
2 Kamlot: A small hill settlement in the vicinity of Anandpur Sahib.
3 Kahlour: The name of hill principality in the hilly region next to Anandpur Sahib.
4 Jalandhar; A confederation of small seven hill states together known as Jalandhar principalities.
5 Dogras: Inhabitants of the hilly region of Jammu.
6 Sirhind: An important province and a military garrison of the Mughal empire, the present town of Fatehgarh Sahib.
7 Malerkotla: Another important town with a provincial jurisdiction under a Mughal high-ranking official (nawab) with a sizeable number of Mughal troops.
8 Doaba: The region between the rivers Sutlej and Beas in Punjab.
9 Sirsa: A small seasonal rivulet, a tributary of the Satluj that flows downstream from the hills between Anandpur Sahib and Kiratpur Sahib.
10 Sri Krishan, Kalyavan, Muchkund — According to a Puranic myth, Lord Krishna was once defeated in war by Kalyavan; a titan; Lord Krishna was chased by Kalyavan for a long distance. Krishna reached the spot where Muchkund was sleeping. Krishna woke up Muchkund with a nudge and himself disappeared behind cover. When Kalyavan reached Muchkund in chase of Krishna, his body was burnt by the fire emanating from Muchkund’s body. Muchkund, a Suryavanshi king, had been blessed by gods with the power of burning anybody who disturbed him during sleep.
11 Lodhi Pathans: Ropar had a large population of Lodhi Pathans who owed their allegiance to the Mughal emperor.
12 Kotla: A small village on the outskirts of Ropar.

**EPISODE 19**

1 Nahar Khan alias Nusrat Khan, a brother of wali Mohammad Khan, a Pathan of Malerkotla who tookpart in the battles of Anandpur Sahib and Chamkaur Sahib, under the orders of the Governor of Sirhind State. Guru Gobind Singh mentioned his name in his open letter to Emperor Aurangzeb “Zafarnama” written in Persian.
2 Khawaja Khizar alias Khijar Khan, brother of Malerkotla chief, who participated in the battle of Chamkaur and fled away. Guru Gobind Singh has referred to him in “Zafar Nama” as “Khwaja Mardood” or the “Coward Khwaja”.
3 Wazir Khan: The military incharge (subedar) of Sirhind who was one of the most powerful commanders of the Mughal empire and most inimical to the Sikhs. He had ordered the execution of two younger Sahibzadas by murdering. He was mercilessly killed by Baba Banda Bahadur in 1767 (1710 AD) and the town of Sirhind devastated.
4 Abhimanyu: As narrated in the famous Hindu epic, Mahabharata, Abhimanyu, son of Pandava
warrior, Arjuna who killed son of their main enemy Duryodhna in the war of Mahabharta and himself sacrificed his life while defending Arjuna and the Pandavas.

5 Arjuna : One of the five and the most valiant among the Pandavas.
6 Meghnath: One who thundered like a cloud, was the son of Ravana, the king of Sri Lanka, who grievously wounded Lakshman, the younger brother of Lord Rama and was himself killed by Rama, as narrated in the Hindu epic Ramayana.
7 Ranghreta: One who has come into Sikh religion from the low castes of sweepers and cobblers or scheduled castes. Earlier, a Singh from the same caste and community had carried Guru Tegh Bahadur’s severed head from Delhi to Anandpur Sahib on his head. The Tenth Guru had blessed him as his own son – calling “Ranghretta – Guru ka Beta”.

**Episode 20**

1 Machhiwara: A place approximately 20 miles to the west of Chamkaur Sahib, now in District Ludhiana.
2 Haj : The Muslim pilgrimage to the most sacred place of “Kaaba” at Mecca Madina in Saudi Arabia, where Muslims go on a pilgrimage every year after observing fasts during the month of Ramzan. This Haj pilgrimage is supposed to clean and condone their sins.
3 Astavas: A brass or copper bowl with a protruding nozzle for carrying water with which the Muslims wash their hands and feet before prayer.
4 Kanaich : Name of a village in District Ludhiana.
5 Masand : An official appointed by the earlier Sikh Gurus for propagating Sikhism and collecting the offerings made by the Sikhs on behalf of the Gurus.
6 Doraha : A small town on the grand trunk road around thirty miles from Ludhiana in the east.
7 Rozas : Act of observing fasts before going for a Haj.
8 Uchh da Pir : A title given to a Muslim saint or pir with his seat in Multan province now in Pakistan.
9 Bhagta : Name of a village known Bhagta Bhai ka, after the name of a devout Sikh who served the Guru for three days during this torturous journey. This village is situated near Kotkapoor in district Faridkot at a distance of sixteen miles from the town of Rampura Phool.
10 Mohi : Name of a village in District Ludhiana.
11 Jaitpur : Another name of a village in District Ludhiana.

**Episode 21**

1 Kangar : Th name of a village under the jurisdiction of police station Rampura Phool, one and a half mile to the South of Dina town. Once in the ancient past, it was the capital of Raja Jodh. Guru Gobind Singh arrived here after leaving Machhiwara and wrote a bitter letter to Emperor Aurangzeb. The letter was entitled Zafarnama (A letter of victory) in Persian. Earlier, the Sixth Sikh Guru, Guru Hargobind had also stayed here for some time.
2 Tapa : Name of another village in District Barnala in Punjab.
3 Dina : Another village in the jurisdiction of police station Nihalsinghwala in District Moga in
Punjab where Guru Gobind arrived on his way to village Kangar.

4 Lakhmir: The grandson of ancient king Raja Jodh and custodian of Dina Kangar territory. He provided shelter to Guru Gobind Singh for a considerable period in 1705 and served him with great devotion. Gurdwara Lohgarh stands there as a memorial.

5 Bachittar Singh, brother of Udai Singh and son of Bhai Mani Singh, a close associate of Guru Gobind Singh. The brave warrior Bachittar Singh had repulsed the attack of a drunken elephant at Lohgarh fort in Anandpur Sahib.

6 Kotla: A small village on the outskirts of Ropar near Gurdwara Bhattha Sahib (Ropar).

7 Wazir Khan: The Governor of Sirhind Province who executed the two infant Sahibzadas and was beheaded by Banda Singh Bahadur in a battle.

8 Sher Mohammad Khan: Nawab of Malerkota who took part in the battle of Chamkaur Sahib along with the army of Wazir Khan of Sirhind. While one of his brothers Nahar Khan was killed in this battle, his other brother Khawaja Khijar was badly wounded and escaped. But this brave Nawab refused to take revenge against the Guru by killing his innocent sons, and protested strongly against the younger Sahibzadas' execution. The Sikhs revere him for his sense of justice and magnanimity. During the partition riots in 1947, the Muslim population of Malerkotla was not harmed by the Sikhs and the Hindus as a mark of respect for this justice loving Nawab.

9 Khwaja Khizar: Another brother of Nawab of Malerkotla who was seriously wounded by the arrow of Guru Gobind Singh.

10 Raipur: A village near Sirhind

11 Chanarthal: Another village near Sirhind.

12 Baint: A kind of poetical composition with fixed metrical rules.

**Episode 22**

1 Brar: Name of a martial race, a sub caste of Bhatti Rajputs. Guru Gobind Singh has written words of appreciation for Brars for their allegiance to him in “Zafarnama”.

2 Jaal Pilloo: Name of a tree found in the Malwa forests at that time.

3 Kapoora: A Brar Jat, and custodian of Kot Kapoora on behalf of the Mughals, who betrayed Guru Gobind Singh even after being initiated by Guru Gobind Singh himself. He was hanged to death by Issey Khan for committing a fraud in business transactions.

4 Issey Khan Manjh, the Mughal custodian of Kot Issey Khan and the surrounding territory. He ordered Kapoora to be hanged for committing a robbery on the proceeds of revenue collection from Doaba, thus fulfilling the Guru’s prophecy about Kapoora.

5 Abloo, Mehma, Doad, Matti, Kauni and Jhando Patti – names of several settlements/villages in the Malwa region now in the districts of Faridkot.

6 Chakk Bhai ka: Name of another village.

**Episode 23**

No reference
**EPISODE 24**

1. Talwandi Sabo: A small town in District Barnala in Punjab where Guru Gobind Singh stayed for a few months and enjoyed the hospitality of Rai Dalla. He also completed the final compilation of Sri Guru Granth Sahib here.
2. Rai Dalla : The legal custodian of Talwandi region.
3. Ogre : In medieval times, it was believed that some supernatural entity like the ogres gripped the populace of a particular region whenever the region was affected by some natural calamities or epidemics. One such ogre was believed to be holding his sway over the town of Bathinda.
4. Jallanwal, Baggar and Chhetoana: Names of villages through which Guru Gobind Singh passed on his way to Talwandi Sabo.
5. Makho : Name of another ogre whose spirit haunted Anandpur Sahib’s rea and harassed the people there.
6. Pahul : Initiation ceremony of bringing a person into the Khalsa fold by administering the Amrit or Khandey-ki-Pahul through a codified ceremony.
7. Sodhi Kaul Sahib, originally a resident of Dhilwan but later on an inhabitant of Kothey Guru ke village whom the Guru initiated and kept him in his company.

**EPISODE 25 & 26**

No reference

**EPISODE 27**

1. Saint Dadu and Jait Ram : Saint Dadu, belonging to Kabirpanthi sect of saints, was born in a weaver’s family in Ahmadabad (Gujarat). He died in 1660 at the place of Narayana, Jaipur (Rajasthan) which came to be known as Dadu Dwara. Jait Ram : He was the chief saint at Dadu Dwara when Guru Gobind visited this place in 1764 on his way to the Southern India.
3. Chandi di Var : Another composition from the same source describing goddess Durga’s war with the Titans by Guru Gobind Singh.
4. Akal Ustat : Another composition included in the Dasam Granth in praise of God and his various Divine attributes.
5. Trinkets or Jhanjhars: A chain of trinkets tied around a dancer’s feet during dance.
6. Percussion Instruments : The Instruments which produce sound or music when beaten with a hand on their surface. Included in this category are Indian instruments like Drums, Dholak, Mardang and Tabla.
7. String instruments : Instruments which produce music when various strings of wire or a single wire are touched. Included in this category are Sarangi Rabab, Sitar, Tamboora and Tanpura, etc., and Veena.
8. Wind Instruments: Instruments which produce music when wind is blown into these instruments such as Been, pipe, clarionet, etc.


10. Kinnar: A name of a mythological creature with the body of a human being and head of a horse. These creatures are supposed to dance in the court of God of Kuber when Raga Gandharv is sung.

11. Narada: An ancient Indian sage (Rishi) who contributed many hymns to the *Rigveda* and an expert of Raga Gandharv. A very famous name in Indian mythology.

**Episode 28**

1. Baba Banda Bahadur: Born at village Rajauri in Poonch District of J&K state in 1727 BS (1670 CE). First, he joined a sect of Vaishnav Sadhus and changed his name to Madho Dass. He started living on the banks of the river Godwari in Maharashtra after becoming a Siddha. He met Guru Gobind Singh in 1765 BS (1708 CE) and was initiated as a Singh and given the name of Gurbakhsh Singh. He was deputed by Guru Gobind to go to Punjab and take revenge from the Governor of Sirhind for executing the two younger sons of Guru Gobind Singh and establish a Sikh sovereign state. He arrived in Punjab and became a rallying point for all the Sikhs. He succeeded in his mission to destroy the most powerful state of Sirhind of the Mughal empire, but was finally defeated and executed in 1716 AD at Delhi. He is popularly known as Banda Singh Bahadur for his contribution to the Sikh Panth. Many memorials have been raised in his memory.

2. Sukhmani: Name of a Gurbani composition composed by the fifth Guru Arjun Dev Ji in Raag Gauri. It is recited in Sikh homes by the devout Sikhs for peace and prosperity.

3. Six saintly orders or Khat Darshan: Six sects of Indian saints known as Jogi, Jangam, Jain, Sanyasi, Bairagi and Madari.

4. Gorakh Nath: Chief of Indian yogis born at Gorakhpur in (U.P.). These yogis lived a very austere life of ascetics and practised various kinds of yogic Asnas and acquired miraculous powers.

5. Rudra Jal: A Sanskrit Mantra or hymn by reciting which gods invoke blessings of Lord Shiva to hood wink their rival gods.


**Episode 29**

1. Birs: Captive spirits who could be commanded to do his bidding by Banda because of his command over these supernatural spirits.

2. Sudarshan Chakra: The weapon wielded by Shri Krishna in the war of Mahabharta against the Kaurvas. It was designed and invented by sage Vishavkarma for Lord Vishnu. Sri Krishna was an incarnation of Vishnu in the of Duapar yuga.


4. Dooms: Persons belonging to one of the Scheduled Caste’s in the hierarchy of castes in the
Indian society. Guru Nanak’s lifelong companion and musician Bhai Mardana belonged to this caste. Satta Bawand, another Rababi musician during Guru Arjun Dev’s time was also a Doom.

5 Baba Binod Singh: One of Guru Gobind Singh’s most faithful bodyguards and a devout Singh, who was sent to accompany Baba Banda Bahadur to Punjab.

6 Kahan Singh: Another close and intimate Singh of Guru Gobind Singh.

7 Baaj Singh: A Jat by caste, sub-caste Bal belonging to village Mirpur Patti, initiated as Singh by Guru Gobind Singh and a close companion of the Guru. He was sent to Punjab from the South by the Guru to accompany Banda Bahadur to Punjab. He was made the Governor of Sirhind in 1767 BS (1710 CE) by Banda Bahadur after the execution of Wazir Khan. Later on he participated in many Mughal Sikh wars and attained martyrdom along with Banda Singh Bahadur at Delhi. His brother Ram Singh also was a brave Sikh warrior.

8 Wazir Khan, a resident of Kunjpura (Karnal), later on the custodian of Sirhind Province during the mughal empire. He executed the two younger Sahibzadas of Guru Gobind Singh in 1761 BS (1704 CE). He was killed by Baba Banda Singh Bahadur in 1767 BS (1710 CE) in the battle of Chhappar Chiri.

**Episode 30**

No reference

**Episode 31**

1 Lobana Singh: A class of Sikh merchants dealing in Salt on Bullock-driven wagons. Lobana Sikhs are very devout Sikhs of the Guru. Makhan Shah Lobana had discovered the hiding place of Guru Tegh Bahadur at Baba Bakala. Another Sikh trader, Lakhi Shah Banjara had taken away Guru Tegh Bahadur’s body in his wagon loaded with cotton and cremated the Guru’s body by setting his house on fire at Delhi.

2 Daswandh: One tenth of one’s income or Tithe which Sikhs are ordained to offer to the Guru.

3 Akal Ustat: One of Guru Gobind Singh’s compositions.

4 Chandi Di Var: Another composition of the tenth Guru.

**Episode 32**

1 Bangar: Southern-west part of arid zone of Punjab from Narnaul in the South up to Kaithal in the North, now part of Haryana.

**Episode 33**

1 Sehar Khand: A village in the Bangar region of present day Haryana.

2 Kabul, Kandhar & Bhakhar – Names of major cities in the northwest now part of Afghanistan.
Sri Gur Panth Prakash

3 Ibid.
4 Ibid.
5 Banjara: wandering traders and gypsees.
6 Kiratpur: Name of a place and a Sikh shrine in Distt. Ropar in the vicinity of Anandpur Sahib.

**EPISODE 34**

1 Salodi: A name of a village twenty kilometers north of Sirhind.
2 Aali Singh, Maali Singh from Bhasor: Two Singh brothers from village Salodi near Bhasor who joined Banda Singh’s force with Aali Singh quitting his job with the Sirhind ruler. Aali Singh was appointed Naib custodian of Sirhind after the execution of Wazir Khan. Aali Singh was martyred along with Banda Singh at Delhi.
3 Waheguru ji ki Fateh: Sikh slogan of victory as well as a common Sikh mode of greeting each other. Its full form is Waheguru ji ka Khalsa, Waheguru ji ki Fateh, meaning thereby Khalsa belongs to the Divine and Victory be to the Divine.
4 Baba Phool son of Roopchand (1627 – 1690) born at village Mehraj which was established by Guru Hargobind after blessing his two devout Sikhs Mohan and Kale. Baba Phool was blessed by the Sixth Guru with a blessing that the child will start a royal dynasty and feed millions of hungry people. So he became the founder of Phulkian States.

**EPISODE 35**

1 Sullakhan Masand: An official custodian of the offerings made to the Sikh gurus by the Sikhs in the area of Sirhind. His name was Sullakhan. He belonged to the village Chanarthal near Sirhind.

**EPISODE 36**

1 Sadhaura: Name of a town in Tehsil Naraingarh District (Ambala). Pir Budhu Shah, a Muslim Saint who belonged to this place and who assisted Guru Gobind Singh in the battle of Bhangani was tortured by the Mughals. Sadhaura was one of the twenty-two Parganas of Sirhind State. Banda Bahadur destroyed it and killed those who had tortured Pir Budhu Shah.
2 Kunjpura: A village in the vicinity of Karnal, a part of Sirhind State at that time the birth place of Wazir Khan. Banda Singh destroyed it in 1767 BS (1710 CE).
3 Aloona Siddh: A disciple of Gorakhnath, who had mastered Tantric knowledge and taught Banda all these Mantras such as to control the elements like air, water, fire, etc.
**Episode 37**

1. Banur: Situated on Chandigarh Rajpura Road at a distance of 30 kms from Chandigarh. It was a big Cluster of Muslim population and part of Sirhind state along with a nearby village Chhat, named together as Chhat-Banur. Banda Singh destroyed and occupied these villages before destroying Sirhind.

2. Nehkalank: According to Vishnu Puran, a prophet by this name will take birth in Sambhal Nagar in District Moradabad (U.P.) in the house of a Brahmin Vishnushaya. He would come riding on a white horse and decimate all the sinners in the age of Kaliyuga. Some people regarded Banda Singh as the same Divine incarnation since he had come to punish the sinner Wazir khan who had killed the two innocent sons of Guru Gobind Singh.

**Episode 38**

1. Khwaja Khijar Mardood: A Pathan warrior and brother of Nawab of Malerkotla Sher Mohammed Khan. He fought against Guru Gobind Singh at the battle of Chamkaur but could not face the Guru’s arrows and saved himself by taking a cover behind the wall. The Guru challenged him to fight a duel with him but he could not face the Guru. The Guru nicknamed him as Khwaja, the coward. He was killed by the Majhail Singh at Ropar before the victory over Sirhind, his two step brothers were also killed, while Sher Mohammad Khan escaped grievously wounded.

**Episode 39**

1. Karah Parshad: The ceremonial thanksgiving offering made before the Guru Granth Sahib at the end of a Sikh prayer and then distributed among the congregation.


**Episode 40**

1. Jeth: Name of a month in the Indian Calendar corresponding to the month of June.

2. Chhapar Chiri: A village on the Kharar – Banur Road near Mohali-Chandigarh. It is the site of a battle between the forces of Banda Singh and Wazir Khan, custodian of Sirhind. Wazir was killed here in 1767 BS (1710 CE).

**Episode 41**

1. S. Baaj Singh: A Jat Sikh of Bal Sub-caste, a resident of Mirpur Patti. Guru Gobind Singh had sent him to accompany Banda Singh to Punjab. He was appointed the custodian of Sirhind by Banda Singh in 1767 BS (1710 CE) after the capture of Sirhind. He was executed along with
Banda Singh at Delhi and achieved martyrdom.

2 S. Ram Singh: Brother of Baaj Singh. He was appointed the custodian of Thanesar (Kurukshetra) in 1767 BS (1710 CE) after the fall of Sirhind.

3 S. Koer Singh: Another brother of Baaj Singh who acted as the bodyguard of S. Banda Singh.

4 S. Siam Singh: He was also sent along with S. Baaj Singh by Guru Gobind Singh to accompany Banda Singh to Punjab. He acted as a personal bodyguard of S. Baaj Singh.

Episode 42

1 Ram Rayyas: The splinter sect among the Sikhs who became followers of Ram Rai, the elder son of the seventh Sikh Guru, Guru Har Rai. The Guru had excommunicated him from the Sikh Panth for distorting the Gurbani’s words in the court of Emperor Aurangzeb. He set up his own headquarters at Dehradun and came to be worshipped by people because of his spiritual powers. Later on, he was burnt alive by his fellow Masands. His followers are called Ram Rayaas.

2 Bhujangis: Another name for initiated Khalsa Singhs of a comparatively younger age group.

3 Ghudhani: Name of a village near Payal in District Ludhiana on the Khanna-Ludhiana Road.

Episode 43

1 Guru’s injunction: Reference to Guru Gobind Singh ji’s prophetic blessings of everlasting survival to the then Nawab of Malerkotla Nawab Sher Mohammad Khan’s clan for his timely protest against the execution of the two innocent younger Sahibzadas by the Nawab of Sirhind Wazir Khan.

2 Sheikh Saddho: A reference to Sheikh Sadar-u-Din, the founder of Malerkotla Pathans. He was married to the daughter of Behlol Lodhi and got the territorial custody over fifty villages in dowry. He had founded the town of Malerkotla.

3 Bhai Fateh Singh: He was from the family of Bhai Bhagtu a devout Sikh and contemporary of Guru Gobind Singh.

4 Hissar: A well-known district town of Punjab, now in the state of Haryana in the South-west.

5 Kaithal & Jind: Two district level towns in the Bangar belt of present Haryana State.

6 Panipat: An important town on the Grand truck road between Delhi and Lahore, now on National Highway No. 1, at a distance of 70 kms from Delhi. It had been the scene of all battles between Indian rulers of Delhi and foreign invaders. It was the southern boundary of the region occupied by Banda Singh’s Khalsa forces after the fall of Sirhind.

7 Moonak: A tehsil level town situated on the Tohana-Patran Road in District Sangrur of Punjab.

8 Karnal: An important city on the G.T. Road or N.H.I. at a distance of 125 kms. from Delhi.

Episode 44

1 Doaba: The area in the Punjab state between the river Satluj and the river Beas consisting of
the present districts of Jalandhar, Hoshiarpur, Nawashahar and Kapurthala.

2 Rahon, Jalandhar and Hoshiarpur: Important towns in the Doaba region of Punjab.

3 Phagwara: A city situated on the National Highway No. 1 between Ludhiana and Jalandhar at a distance 15 kms from Jalandhar towards Ludhiana.

4 Muslim Azan: The loud chanting of the Muslim prayer from the Mosque in the early hours of the morning.

5 Sathiala: A town in Amritsar District situated on Beas to Batala road.

6 Butala: An ancient village in District Amritsar situated on Beas-Batala road.

7 Jaiswali: Name of a small Hill principality in the hilly region of Jalandhar.

8 Doon, Parrol and Basoli: Names of important places in the Jaiswali principality.

9 Kashmir: The Kashmir valley, a part of J & K state in the north of India.

10 Bahawal: Known as Bahwalpur in the north-west part known as Jhang in Pakistan.

11 Bhakhar: Another town in the same region.

12 Kabul: Capital city of Afghanisatan in the North west of Pakistan.

13 Achal Batala: A tehsil level town in the Majha region of Punjab in District Gurdaspur. An ancient-seat of Siddh yogis with whom Guru Nanak had entered into a discussion about metaphysical matters.

**Episode 45**

1 Salodi: Name of a village near Payal in district Ludhiana. S. Aali Singh, Mali Singh, the two brothers from this village had joined Banda Singh’s force after resigning their jobs in Sirhind province’s Mughal service of Wazir Khan.

**Episode 46**

1 Deep Singh: Baba Deep Singh Shaheed (a famous Sikh martyr), a resident of village Pahuwind of District Lahore now in Amritsar. He participated in many Sikh battles against the Mughals. He sacrificed his life while defending Harmandir Sahib at Amritsar against the Mughals invasion in 1817 at Ramsar. He was also a chief of one of the Sikh Misls.

**Episode 47**

1 Aslam Khan: Alias Islam Khan, a descendnet of the Maulvis of Kabul, son of Shafi Khan and a governor of Lahore at the time of emperor Bahadur Shah I, but he did not venture out of Lahore at that time. However, he sent his forces to join the Mughal force against Banda Singh in 1767. He died at Lahore in 1768 at Lahore.

2 Designated Prophet: Perhaps, the reference is to the birth of a “Nehkalauk Avtar” who would take birth in Kaliyuga at Sambhalpur in Moradabad district of U.P. according to the myth recorded in the Hindu scripts and Vishnu Puran. He was supposed to eliminate all the evil doers and protect the saints.
Jaijon: An ancient town in the Jalandhar-Doab region on the right side of the Satluj.

**Episode 48**

1. Kahloor: One of seven Hill Principalities known as “Sapat Dhar” around Anandpur Sahib.
2. Kiratpur: A small place on the bank of Satluj which was established by the sixth Sikh Guru, Guru Hargobind after purchasing the land from the king Tara Chand, the Hill chief of Kahloor in 1683 through the services of Baba Gurditta. Earlier, Guru Nanak had blessed this place when he met Sain Budhan Shah here in the jungle.
3. Anandpur: The birth place of Khalsa Panth where the Tenth Sikh Guru, Guru Gobind Singh initiated the Khalsa by administering Khande-ki-Pahul to the five beloved Sikhs and made them Khalsa Singh. Earlier, Guru Tegh Bahadur had established this city near the river Satluj and foot hills of Shivalik range of mountains by purchasing the land in the territory of village Makhowal in 1666. It is now situated in District Ropar and Gurdwara Sri Keshgarh Sahib is known as one of five Sikh Takhts here.
5. Seven Hill Principalities or Sapat Dhar: The Seven Hill Principalities around Anandpur Sahib namely Kahloor, Katoch, Jaiswal, Jasrot, Himdoor, Dadhwal and Srinagar (Garhwal). They remained hostile and inimical to Guru Gobind Singh.
6. Mian: Name of one of the races among the Hill Rajputs.
7. Angad: A devout follower of Lord Rama who fought single handed against Ravana’s soldiers in the court of Ravana.
8. Raja Janak: The father of Sita, wife of Lord Rama, and the king of Mithila. The emperor Janak lived a life of extreme austerity even while being a king.
9. Shiva’s Bow or Shiva’s Dhanukh: The Bow of Lord Shiva which was kept in king Janak’s custody. Lord Rama broke this Bow before his marriage with Sita, thus fulfilling the condition of being eligible for Sita’s hand.
10. Kans: The king of Mathura, the son of Raja Ugarsen, born out of the mating of Ugrasan’s wife with the ogre Darmil. Kans was the maternal uncle of Lord Krishna and enemy of Krishna. He usurped the throne from his stepfather ugarsen with the help of his father-in-law king Jarasandh, the king of Magadh. After hearing a prediction that he would be killed by the son of his own sister. He arrested his sister and her husband and put them in jail. He killed their seven offsprings. However, the 8th offspring Lord Krishna was saved because he was exchanged with the female child of Yashoda, both children being born at the same time. Later on, Lord Krishna killed Kansa by dragging him from his hair and restored the kingship of Mathura to his maternal grandfather Ugrasan.

**Episode 49**

1. Darloo, Majhailoo, Nagloo, Nanday, Suhal, Jhandwal, Kanait, Dichhan, Chilahab, Ballash, Pammay, Dadhwal and Mians – names of races and castes among hill Rajputs.
EPISODE 50

1 Sudh Sain: Hill chief of Mandi region, presently in Himachal Pradesh.
2 The book: Reference is to the book of necromancy given by Alunia Sidh to Banda Singh before his conversion to the Khalsa fold.

EPISODE 51

1 Kullu: A hill town in district Kangra on the banks of the river Beas in the Himalayan range of mountains. Now, a place of tourist attraction in Himachal Pradesh. In earlier times, it used to be one of the twenty-two hill principalities.
2 Mahesh: Mahan-eesh or great God or incarnation of the Hindu God, Vishnu. There is a shrine known as Man Mahesh upwards of Chamba near Bharmour in Himachal and Badri Vishal in the Garhwal mountains in Utranchal.
3 Birs: The spirits of the great mythological heroes and warriors as recorded in the chapter “Kedar-khand” of the Hindu Puranic Epic Skand Puran. They are reported to be fifty-two numbers, Hanumman and Bhairon being two of them.
4 Siddha: A person with great spiritual and yogic powers who could control men and matters by casting a spell on them. Siddhas, according to Hindu Puranic lore are 88000 in number and are denizens of space between the earth and the sun.

EPISODE 52

1 Chamba: Name of a hill state with its principal town Chamba situated on the right bank of the river Ravi. It was established by Sahilverma in 920 CE.

EPISODE 53

No references

EPISODE 54

1 Malerkotla Pathan Brothers: They were Nahar Khan, Nashtar Khan, Wali Mohammad Khan and Sher Mohammad Khan. While Nahar Khan died in the battle of Chamkaur Sahib in 1705, due to a fatal wound caused by Guru Gobind Singh’s arrow, Nashtar Khan and Wali Mohammad Khan and Khwaja Khizar Khan alias Khwaja Mardood were killed by Khalsa forces at Ropar in 1710. Sher Mohammad Khan also died in the battles Chappar Chiri in 1710 along with Wazir Khan.
2 Hajee: A Muslim pilgrim who goes on a pilgrimage to Mecca for forgiveness of his sins and for self purification as prescribed in the Islamic texts.
5 Kafir: It means an infidel, a non-believer in general and one who does not subscribe to the ideology of Islam in particular.

4 Prophet Mohammad: The founder of Islam, son of Abdullah and Amina born at Mecca (U.A.E) on April 20, 571 A.D. who received God's commandments through the divine angel Gabriel and gave the message to the people. His teachings are recorded in the holy book Quran. He died at Madina in 632.

5 Taravari or Taraori: A small town on the Grand Trunk Road or National Highway No. 1 between Kurukshetra and Karnal. After the fall of Sirhind, S. Baaj Singh, S. Ram Singh and Baba Binod Singh, who were given custodianship of Thanesar, made their headquarters at Taraori.

6 Haidri Flag: Haider Ali was the surname of the son-in-law of Muslim prophet Mohammed. The Mughal war standard or flag signifying Islam is made of a great velvet cloth with the sign of a crescent moon and a sword. It is a Muslim emblem of war.

7 Gabriel (Divine Angel) who brought God's commandments and conveyed these to Prophet Mohammed.

8 Taraori: A small town between Kurukshetra and Karnal (Haryana) on the national highway No. 1. S. Baaj Singh, S. Ram Singh and Baba Binod Singh had their headquarters at Tarori after getting the custodianship of Thanesar after the occupation of Sirhind.

**Episode 55**

1 Shams Khan alias Noor Khan, son of Pirkhan, a Pathan commander from Kasur, who was given custodianship of Jalandhar Doab as a reward for the services rendered by his father. He had his headquarters at Sultanpur Lodhi. He had displayed great courage in occupying Sirhind in 1710, but he was divested of the custodianship of Jalandhar Doab due to the conspiracy hatched by Mohammad Amin Khan, Cheen Bahadur against him. He was killed in 1711 by Khalsa forces.

2 Bajida Khan alias Biazeed Khan, another army commander from Kasur who earned the title of Kutubudin from the emperor Bahadur Shah. He is also known by the name of Kutubudin Khan Kheshgi. He fought in the war against Khalsa forces at Lohgarh. He was killed in 1711 by Khalsa forces near Raipur.

3 Mahawat Khan alias Khan Mahawat, son of the home minister (Khana-a-Khana) of Bahadur Shah, who escaped from Amingarh near Taraori on October 17, 1710 after being defeated by Khalsa forces.

4 Farzul Khan: Although no such name is recorded in history, but the possible reference seems to be to the name of Feroze Khan Mewati who organised a Mughal force, after his initial defeat in the army of Mahawat Khan at Amingarh, and fought again against Khalsa forces on October 30, 1710 at Amingarh. He was given a custodianship of Sirhind for the services rendered by him.

5 Kunjpura: A small town on the outskirts of Karnal, once a powerful centre of Mughal empire which Banda Singh destroyed.

6 Samana: A strong centre of Mughal power in the Sirhind province with a strength of twenty two sub-custodians which was ransacked and destroyed by Banda Singh.

7 Sadhaura: A town in the Shivalik foothills which Banda Singh ransacked and destroyed before
the fall of Sirhind.

8 Yamuna areas: The areas of Saharanpur across the river Yamuna ruled by the Mughals but ransacked by Banda Singh’s forces.

9 Farrukhsiar: Grandson of Bahadur Shah and son of Aazim Shah ascended to the Mughal throne at Delhi on January 10, 1713. He had to abdicate his throne on February 28, 1719. Banda Singh Bahadur attained martyrdom during his reign.

10 1784: It is wrongly mentioned as the date of Bahadur Shah’s death. Bahadur Shah actually died in 1712 A.D. or 1769 B.S.

11 Azam Shah: The third son of Aurangzeb born on July 9, 1653. He was the governor of Malwa region in the South during Aurangzeb’s rule. He was defeated by his own brother Mohammad Muazzam alias Bahadur Shah on June 18, 1708 at the place of Jajoo.

**Episode 56**

No references

**Episode 57**

1 Jaali Din: Perhaps a reference to Jain-ud-Din Ahmad Khan who was a custodian of Sirhind during the reign, of Bahadar Shah and who participated in Mughal forces seige of Lohgarh in 1713.

2 Lohgarh: Mukhlisgarh which was changed into Lohgarh by Banda Singh and he made his headquarter here. Farrukhsiar had sent forces to lay a seige to this fort.

**Episode 58**

1 Shamas Khan, see op. cit., p. 515.

2 Baizid Khan, see op. cit., p. 515.

3 Birs, see op. cit., 507.

4 Nehkalank, see op. cit., p. 510.

**Episode 59**

1 Multan and Peshawar: Two major cities in the northwest of India, now in Pakistan.

2 Panna Beera: A traditional and customary practice observed during the medieval age to throw an open challenge for accomplishing a brave and arduous task of capturing, killing or over powering a powerful enemy or warrior, by placing a sword and a beetal nut packing on a
platform in the open court. Whosoever picked up the sword and put the beetal nut packing in his mouth, was supposed to have accepted the challenge. Such a volunteer would be made the commander of a military expedition constituted for that the accomplishment of that task.

3 Bhai Nand Lal: Son of Chhajju Mal Multani, a great scholar of Arabic and Persian languages, who became a follower of Guru Gobind Singh in 1672 at Anandpur Sahib. Earlier, he was an accountant in the court of Emperor Bahadur Shah. He is supposed to have been instrumental in organising a meeting between Bahadur Shah and Guru Gobind Singh. Born in 1633, he seems to have died in 1711-12 as per Rattan Singh Bhangoo’s account. Bhai Kahn Singh Nabha, the author of *Mahan Kosh*, mentions his death in 1705.

4 Bairagi Vaishno — A sect of wandering Indian mendicants.

5 Darshan Fateh or Fateh Darshan, the slogan of greeting among his followers introduced by Baba Banda Singh Bahadur after his estrangement from the mainstream Khalsa, replacing the traditional Sikh slogan, “Waheguru ji ki Fateh.”

6 Fateh Guru or “Waheguru ji ka Khalsa, Waheguru ji ki Fateh”. The popular Singh slogan introduced by Guru Gobind Singh after his initiation of Sikh followers as Singhs in 1699. Since then, this is the traditional mode of greeting each other among members of the Sikh Panth. Translated into English, it means “Khalsa belongs to Waheguru (God) and Victory be to Waheguru or God.”

**Episode 60**

1 Tat Khalsa: The mainstream faction of the Khalsa Singhs initiated as Singhs after partaking Amrit as per the ceremonial Khande-Batey ki Pahul and followed the ideology of Guru Gobind Singh both in their dress code (Blue robes) as well as its teachings. In other words, the main body of the Khalsa force from the Punjab region distinctly different from the followers of Banda Singh, known as Bahdhayee Sikhs.

2 Patna Sahib: Patna, the city of Patna, the capital of the present state of Bihar and birth place of Guru Gobind Singh. The Sikh shrine at the birth place of Guru Gobind Singh is one of the five historical shrines (Takhts) of the Khals Panth.

3 Gurdaspur: Name of a distinct level town of Punjab in the northwest on the Indo-PakBorder.

4 Kali: Mythical Hindu goddess, another version of Durga who had killed the evil Titan Mekhasur in a bloody fight and saved the Hindu gods. She is propitiated and her blessings are invoked by offering animal sacrifice.

5 Waheguru ji ki Fateh, op. cit., p. 517.

6 Lord Krishna: The incarnation of the Hindu God Vishnu, belonging to the Treta who helped the Pandavas against the evil Kauravas in the war of Mahabharta. He was born in jail because his mother was imprisoned by her brother Kansa, the usurper king of Dwarka, as the astrologers had predicted that he would be killed by the offspring of his sister Devki. But Lord Krishna was smuggled out of the jail soon after his birth and brought up by the wife of a cowherd who had replaced his own girl child born at the same time as Krishna in jail. Later on, Krishna grew up and killed Kansa and restored the reign of Dwarka to Ugrasen. Thus, Krishna was the legitimate claimant of Dwarka’s throne. Similarly, Khalsa Panth was the real inheritor of Guru’s legacy and Banda Singh, being a mere caretaker like the wife of a cowherd who
nursed and nurtured Krishna.

7 Koel: A black female bird of the crow family.

8 Bandhayee: The followers of Banda Singh who separated from the mainstream Khalsa — the Tat Khalsa.

9 Guru Chakk or Chakk Ramdas or the present city of Amritsar in Punjab.

10 Tat Khalsa: op. cit., p. 517.

11 Khojali or Kohali: Name of a village in tehsil Ajnala District Amritsar at a distance of 15 kms in the northwest of Amritsar.

12 Vanijye Ke: Another village in tehsil Ajnala in District Amritsar at a distance of 10 kms, west of Amritsar.

13 Babur: The first Mughal emperor of India.

14 Idolatry: Lines quoted from Guru Gobind Singh’s letter written to Aurangzeb under the title Zafarnama after the execution of the younger sons of Guru Gobind Singh by the Nawab of Sirhind.

15 Baba Kahan Singh: son of Baba Binod Singh Trehan from Khadoor Sahib, belonging to the family lineage of second Sikh Guru, Guru Angad Dev ji. He fought many wars along with Baba Banda Singh Bahadur. He was arrested along with Baba Banda Singh Bahadur from Gurdas Nangal. As per Sarup Dass Bhalla’s version, quoted by Dr Balwant Singh Dhillon, Sri Guru Panth Parkash — Singh Brothers, Amritsar, 2004), Baba Kahan Singh was released by the Mughals on the intervention of Mata Sundri.

16 Meenas: Descendents of Sodhi dynasty of Pirthi Chand who did not initiate themselves as Sikhs and indulged in intrigue and conspiracy against the Gurus.

17 Masands: The official custodians of the offerings made in the Guru’s name and passed on these to the Gurus. They were ostracised by the Guru after they became corrupt and some of them were burnt alive by Guru Gobind Singh.

18 Ram Rai, op. cit., p. 511.

19 Birs: The captive spirits of dead warriors who, Banda Singh claimed, were at his beck and call. He used to have a command over these spirits earlier. But after his defection they failed him.

### Episode 61

1 Zakat: The octroi duty imposed on goods entering a region or a city during the Mughal rule.

2 Dogars: A subcaste of Punjab’s Rajputs converted to Islam, very often occupied in cattle rearing.

3 Battu: A subcaste of Bhatti Rajputs and Muslims converts. They got converted into Islam under the influence of Baba Farid.

4 Bhatti: Indian Rajputs of Punjab region who converted to Islam during Mughal rule. Dulla Bhatti, a Robinhood figure, became very famous among them.

### Episode 62

1 Ali Ali: The war cry of the Mughals at the time of war.
2 Sultanis: Hindu looking followers of a Muslim Pir Sakhi Sarwar.

**Episode 63**

1 Kahi: the word “Kahi” literally meaning a spade, had three interpretations during the medieval times.
   i) In the Feudal Agricultural terminology, it meant to divide a standing crop by demarcating the field with a spade to determine the share of the landowner and his tenant before harvesting the crop.
   ii) In the war terminology, it meant to allow one's adversary after negotiated settlement to demarcate an area for his possession and make revenue collection.
   iii) In another interpretation in the same war terminology, it meant to send a contingent or more contingents of troops to bring provisions for the entrenched forces in a fort. It is in this sense that the Mughals, after surrounding the Banda Singh forces entrenched in a fort, allowed his troops to go out and bring provisions for themselves with the intended purpose of killing them when they went out.

2 Sonchi: Name of an ancient rural sport slightly similar to the game of Kabbadi where a single player enters the other half of the field and challenges his opponents to catch him jointly. It tested the grit and muscular strength of a player when he was overpowered by ten players from the opposite side.

**Episode 64**

No reference

**Episode 65**

1 Sati: A woman of faith, fidelity and great determination who burns herself on the funeral pyre of her husband. According to ancient Hindu scriptures, to die along with one’s husband in the form of a sati was considered an act of great sacrifice and piety. It is mentioned in fourth chapter of Prashar Smiriti that a woman who dies as a sati along with her husband, lives in heaven for as many years as there are number of hairs on the body of her husband. There are several other Puranic tales about sati sacrifice in the Hindu mythology such as “Bhagwat Sikand”, “Kalika Puran”.

2 Janmeja Yajna: King Jauneja son of Prakrit, grandson of Abhimanyu, and great grandson of Arjuna who became an enemy of snakes because his father had died of a snake-bite by a snake “Takshak”. To avenge the death of his father, king Janmeja organised a “Sarapmedh” Yajna in which innumerable number of snakes died by getting themselves burnt in the boiling couldren. Finally, king Janmeja stopped this sacrificial Yajna on the intervention of Rishi Aswik and saved the life of Takshak and his species.

3 Balraja: Balraja, the son of Virochan Rakshas or Titans who seized the reign of Gods by
defeating the God Indira. Lord Vishnu, on the appeal of defeated gods, appeared in the guise of a dwarfsized Brahmin and begged for a piece of land equal in size of his two and a half steps. Balraja acceded to Vishnu’s request. Thereupon, Vishnu, enlarging his bodily size, covered both earth and sky with his two steps, and pushed Balraja into the Nether world with his third step. But seeing the faith and sincerity of Balraja towards Vishnu, Lord Vishnu volunteered to become a security guard at the door of Balraja’s court.

4 Harish Chander: the 28th king of Suryavanshi Kshtriya kings and son of Trishanku, who was very compassionate and a great philanthropist. After handing over his whole kingdom in charity to sage Vishvamitra in the guise of a Brahmin, he had to sell himself as a slave to the family of a sweeper.

5 Pandavas: The five sons of king Pandu who lost their kingdom along with Arjuna’s wife Draupdi to the Kaurvas in a game of dice and had to go in exile for a long time.

6 Guru Teg Bahadur: The ninth Sikh Guru, who sacrificed his life in order to protect the human right of Kashmiri Pandits for practicing their religion against the tyranny of Aurangzeb.

7 Guru Nanak’s words: As mentioned on page 138 of Sri Guru Granth Sahib in Raag as follows:

“Das Baltan Bees Ravan Teesan ka Sunder Kahawai.
Chalisi Pur Hoi Pachasi Pag Khisai Satthi ko Bodhepa Aavai.
Sattar ka Mattheen, Asseehan ka Veyhar Na Pavai.
Navai ka Sehassni Mool No Janai Ap Bal.
Dhandholam Dhundham Ditth Main Nanak Jag Dhuain ka Dhavalhar.”

**Episode 66**

1 Kali’s Bhach or Bowl: The name of a Hindu goddess, an incarnation of Durga, represented by black statues in Hindu temples with a garland of skulls around her neck and a begging bowl filled with blood. Human or animal sacrifice is to made as an offering to propitiate this goddess in order to appease her and seek her blessings.

2 The Guru’s offer: Banda Singh’s assertion that Guru Gobind Singh had promised to make an offering of one crore and a quarter to the goddess Kali to invoke her blessings before the initiation of Khalsa Panth is not in accordance with the Sikh tenets.

3 Satyuga, Treta, Duapar and Kaliyuga: the Indian Hindu mythology has divided time into four ages or yugas which is at variance with the western philosophy. According to Indian mythology, each age (yuga) has its presiding Divine Deity and a distinct value system. While Satyuga is an ideal age with prefect moral value, Kaliyuga is the darkest age with all the moral values crumbling.

4 Lord Rama: op. cit., p. 499.

5 Pandavas: op. cit., p. 500.

6 Boiling cauldron: Reference to king Janmeja’s Sarapmedh Yajna which the king had organised to destroy “Takshak” the chief of snakes. The snakes kept falling into this boiling cauldron as a mark of loyalty to their God “Takshak”.
**Episode 67**

1. Fatiha: Name given to an Islamic prayer which is recited for the peace of the departed soul and well-being of those who suffered from some affliction.

**Episode 68**

1. Narela: Name of a town on the outskirts of Delhi in the north on the G.T.-road national highway No. 1.
2. 1778, which means Bikrami Samvat 1778 or 1721 CE. But this date mentioned by S. Rattan Singh Bhangoo about Banda Singh’s execution is not correct. Baba Banda Singh, along with his more than seven hundred followers were arrested and brought to Delhi on February 29, 1716. The public execution of a batch of one hundred Singhs per day was started since March 5, 1716 on a platform in front of Kotwali. Finally, Banda Singh along with twenty six Singhs, was executed near Kutub Minar and Dargah of Khwaja Kutubudin Bakhtiar Kaki on June 9, 1716. The prominent companions of Banda Singh included S. Baaj Singh, two brothers Aali Singh and Maali Singh of Village Salodi.

**Episode 69**


**Episode 70**

1. Sayyad Brothers: The two brothers Abdullah Khan and Hussain Ali were the governors of Allahabad and Patna during the reign of emperor Jahandar Shah. Misusing their political clout and power, these two brothers first sided with Farukhsiar against Jahandar Shah in the war of succession. As a result, Abdullah Khan became a minister and Hussain Ali, a military Commander during Farukhsiar’s reign. Then, they assassinated Farukhsiar in February 1719, handing over reign first to Rafi-ud-dar and later on to Rafi-ud-Daula. Later on, in September, 1719, they made Mohammad Shah Rangeela, the grandson of Bahadur Shah to sit on the Mughal throne of India. These two brothers were themselves assassinated in 1721, as most of the Mughal commanders turned against them for their gross misuse of Power.
2. 1781: Means 1724 CE, this date mentioned by Rattan Singh Bhangoo is not correct. Emperor Farukhsiar was, in fact, assassinated by Sayyad brothers on February 28, 1719 after blinding him. The dates in Bikrami Samvat 1724, Hijri 1133 and C.E. 1721, given by the author are also not correct.
**Episode 71**

1. Tat Khalsa: The mainstream Khalsa who defected from Banda Singh and adhered to the basic tenets and ideology of the Khalsa Panth.
2. Fateh Darshan: The traditional mode of greetings among the Bandhayee Singh, followers of Banda Singh Bahadur, after their separation from the mainstream (Tat Khalsa) Singh.
4. Bishnoi: A name of a caste of people who are vegetarians and do not kill animals. They are Vaishnav Brahmins.
5. Bunga & Jhandas: A raised concrete platform between the main entrance and Akal Takht on which there are two identical Khalsa standards with saffron Khalsa flags in the precincts of Harmandir at Amritsar.

**Episode 72**

1. Darbar Sahib: The Harmandir or Golden Temple, established by the fourth Sikh Guru, Guru Ramdas at Amritsar is referred to as Darbar Sahib.
3. Khade ki Pahul or Pahul: The initiation ceremony in which a Sikh partakes “Amrit” prepared by the five panj pyaras as prescribed by Guru Gobind Singh, adopts the Singh code of conduct, wears the five kakars or symbols of a true Khalsa and leads the life of an initiated or Amridhari Gursikh. The Khalsa Panth was initiated by Guru Gobind Singh on the Vaisakhi day of 1699 at Anandpur Sahib by administering Khade-ki-Pahul or Amrit to his followers.
4. Six Ancient Sects of yogis or Khat Darshan means Six ancient (Hindu) scriptures. The six yogic sects are yogis, Janghams, Jains, Sanyasis, Bairagis and Madaris with their distinct symbols and code of conduct.
5. Bhai Buddha Ji: The famous Baba Buddha, son of Sugha Randhawa, born in 1506 at Kathu Nangal in District Amritsar of Punjab. His childhood name was Boorda. Guru Nanak blessed him and named him Baba Buddha. He lived a long life of more than one hundred years and served as a devout Sikh under the first six Sikh Gurus. He was appointed as the first head priest of Harmandir Sahib when Guru Granth Sahib was installed in the sanctum sanctorum of Harmandir. He expired in 1621. He was cremated by Guru Hargobind himself. It was one of the descendents of Bhai Buddhaji who intervened between the Tat Khalsa Singh’s and Bandhayee Singh during the controversy over the division of monetary offerings.
6. Bhai Salo: A devout Sikh follower of Guru Ramdas, the fourth Sikh Guru. He did great community service during the digging of the sacred tank around Harmandir. He died in 1628. It was his descendent, who acted as an arbitrator along with Baba Budhaji’s descendent during the above mentioned dispute.
7. Bhai Bhagtu: A resident of Malwa region of village Bhagata Bhai ka. He served under Guru Arjun Dev ji during the construction of sacred tank and Harmandir. One of his descendents, Bhai Fateh Singh was appointed custodian of Samana by Baba Banda Singh Bahadur after the
The rulers of Kaithal also belonged to his dynasty. His grandson arbitrated during the offerings controversy.

8 Bhai Bahlo: A resident of village Fafrey Bhai Kay in Malwa and a devout follower of Guru Arjun Dev ji who served the Guru at Amritsar. He was deputed to preach and propagate Sikhism in Malwa by Guru Arjun Devji. He died in 1643. His grandson was one of the arbitrators between Tat Khalsa and Bandhayee Singhs.

9 Mani: Mythology believes there is a precious stone in the hood of some deadly cobras which have some magical qualities like those possessed by a proverbial Alchemist’s stone.

**E P I S O D E  7 3**

1 Kalals: Name of a community engaged in the distillation of wines or alcoholic drinks and their trading. The members of their community are also known by the name of Ahluwalias.

2 Akal: Means the Timeless or the God Almighty, the Divine power or Waheguru. The Sikhs and Singhs greet each other with the Khalsa greeting “Sat Sri Akal” and Nihang Singhs shout the slogan of “Akal”, “Akal”.

3 Khemkaran: A small town on the Indo-Pakistan border in District Ferozepur of Punjab.

4 Kambojs: Name of a backward class community of small marginal farmers engaged in agriculture of vegetable crops. They are very hardworking.

5 Bhai Mani Singh: A famous Sikh martyr, son of Choudhary Kala, belonging to Dulat subcaste of Jat Sikhs. He remained in Guru Tegh Bahadur’s and Guru Gobind Singh’s service since the age of five years. He got initiated into Khalsa Panth by Guru Gobind Singh himself and remained personal attendant of the Guru’s two wives after Guru’s departure from Anandpur Sahib. He prepared a copy of Sri Guru Granth Sahib under the guidance of Guru Gobind Singh. He was appointed the head priest of Harmandir by Mata Sundri in 1721. He also tried to organise a religious congregation of the Sikhs on the occasion of Diwali which was discontinued by the Mughal rulers. He got the permission to hold this congregation by paying a tax of rupee five thousand rupees. But, being unable to pay the amount due to the restriction put up by the Mughals, he was arrested and executed in 1737 by cutting his body into pieces. His place of martyrdom known as Shaheed Ganj is situated near the Lahore fort at Lahore.

6 Bhai Bhagtu: A Brar Jat, a devout Sikh follower of Guru Arjun Dev ji, who served the Guru during the construction of Harmandir at Amritsar. Among his descendents were Bhai Gurbax Singh, Bhai Desu Singh, the founder of Kaithal state. Desu Singh’s son, S. Uday Singh patronised the Sikh bard kavi, Santokh Singh at Kaithal and made him write his masterpiece “Gurpartap Suraj” or “Suraj Parkash”.

**E P I S O D E  7 4**

1 Baba Binod Singh: A descendent of the second Sikh Guru, Guru Angad Dev ji was initiated by the tenth Sikh Guru, Guru Gobind Singh and took active part in most of the Sikh battles against the Mughals. He along with Kahan Singh, was deputed to accompany Baba Banda Singh to
Punjab by Guru Gobind Singh from Nander (Maharashtra) to guide and assist Banda Singh Bahadur.

2 Baba Kahan Singh: A descendent of third Sikh Guru, Guru Amardas Bhalla was also initiated as Singh by Guru Gobind Singh.

3 There are two stanzas of this episode available in the Dr Jeet Singh Seetal’s Edited version of Guru Panth Parkash. But in the Dr Balwant Singh Dhillon’s edited version of this episode (Singh Brothers 2004) there are ten more stanzas of this episode as translated above : The first and the last stanza of this edition are similar to Dr Jeet Singh Seetal’s edition.

**EPISODE 75**

1 Gulab Rai: Sodhi Gulab Rai, a grandson of Suraj Mal, from the family lineage of Guru Hargobind Sahib. It is believed that he had initiated himself as a Khalsa and used to hold a religious congregation at Anandpur Sahib after the departure of Guru Gobind Singh from Anandpur Sahib. He had no offsprings.

2 Damdama: The Guru’s seat to the west of Anandpur Sahib where Guru Gobind Singh used to hold a religious congregation. It was here that the Guru had meted out punishment to the masands for their acts of misdemeanour.

**EPISODE 76**

1 Gulab Rai: Sodhi Gulab Rai, a grandson of Suraj Mal, from the family lineage of Guru Hargobind Sahib. It is believed that he had initiated himself as a Khalsa and used to hold a religious congregation at Anandpur Sahib after the departure of Guru Gobind Singh from Anandpur Sahib. He had no offsprings.

2 Sulakhan: Name of a Masand at Sirhind.

3 Ramdas: Guru Ramdas was the fourth Sikh Guru in the ideological order (Sikhism) started by the first Sikh Guru, Guru Nanak. But all the Muslim historians have been addressing all the Sikh Gurus occupying the seat of Guru Nanak by the name Ramdas. Hence Bahadur Shah’s greeting Gulab Rai as Ramdas.

4 Bhai Gurditta: Baba Gurditta, the eldest son of Guru Hargobind born in April 1613 at Amritsar. He died in 1638 at Kiratpur Sahib. The seventh Sikh Guru, Guru Harrai was the son of Baba Gurditta.

5 Teg Bahadur: The Ninth Sikh Guru born in April 1621 at Amritsar. He occupied the Guru’s seat in March 1665. He was executed by the orders of emperor Aurangzeb in Chandni Chowk, Delhi and attained martyrdom in 1675.

6 Ani Rai: the third son of Guru Hargobind born in 1618 at Amritsar and died at Kiratpur Sahib.


8 Suraj Mal: son of Guru Hargobind born in 1617 at Amritsar. The Sodhi families of Anandpur Sahib belonged his family line. Gulab Rai was the son of Suraj Mal.

9 Shyam Chand: Another son of Suraj Mal.
**Episode 77**

1. Chakk: Chakk Nanaki, the earlier name of Anandpur Sahib which was founded by Guru Teg Bahadur after purchasing the land of village Makhowal in 1666.
2. Charan Pahul: The baptismal ceremony practised by Sikh gurus before Guru Gobind Singh created the Khalsa Panth through the inauguration ceremony of administering Khande-ki-Pahul or Amrit.
4. Place: The place referred is the place where Guru Teg Bahadur’s severed head was cremated where Gurdwara Sisganj is now situated.
6. Raipur: The name of a village, the native place of Gurbaksh Dass.

**Episode 78**

1. Damdama: The name given to seat where Guru Gobind Singh used to hold congregation at Anandpur Sahib.
2. Saudama: A poor Brahmin friend and playmate of Lord Krishna whose house was converted into a palatial house by Lord Krishna when Saudama returned home after meeting Krishna.

**Episode 79**

1. Gurdas: Bhai Gurdas, the famous Sikh scholar and bard the writer of “Suraj Parkash”.

**Episode 80**

1. Gangu Shahis: The followers of Gangu Shah, a resident of Garhshankar (Distt. Hoshiarpur) belonging to Bassi Kshtriya Caste. Gangu Dass, being a devout follower of Guru Amardas, was appointed a Masand for the propagation of Sikh religion in the hilly region. The Gangu Shahis established their independent religious sect and seat under the patronage of Jawahar Singh, The grandson of Gangu Shah. His followers are called Gangu Shahihs. While Jawahar Singh’s seat is at Khatkar Kalan, the birthplace of S. Bhagat Singh Shahid-a-Azam, Gangu Shahis have their seat at Daun, near Mohali/Chandigarh.
2. Bawani: A province consisting of revenue jurisdiction over fifty two villages.
3. Rabab: A stringed musical instrument, originally from the middle east. Guru Nanak used to recite Gurbani to the music played on this instrument played on by his companion Mardana.
of Gurbani text in the court of Aurangzeb for which he was excommunicated from the Sikh Panth by Guru Har Rai. Thereupon, he started his own religious sect.

5 Bauli: A well with eighty-four steps at Goindwal constructed by Guru Amar Das.

6 Tithe: One tenth of one’s income called Daswandh which Gursikhs are required to spend on religious and social causes.

**Episode 81**

1 Bawali or Bauli: A deep well with concrete steps to reach the water level from one side. The third Sikh Guru, Guru Amardas got such a well Bauli constructed at Goindwal in 1616. It has eighty-four steps. The devout Sikhs meditate and recite Gurbani (Japji) while sitting on each step and then take a bath in the Bauli.

2 Akbar: The Mughal emperor Jalaludin Akbar born on October 15, 1542 at Amarkot (Sindh). He sat on the royal throne of India after the death of his father Humayun. India made a great progress under his rule. He died in 1604 at Agra.

3 Chittaurgarh or Chittor: the capital of Mewar in Rajputana. Akbar occupied the fort in 1667.

4 Hundiwal or Hundi: An ancient financial instrument somewhat like the modern Bank Demand draft. Handing over this instrument from one person to the other at a distant place would provide the bearer of the Hundi with a cash amount mentioned in the instrument.

5 Bibi Bhani: The daughter of Guru Amardas born in 1538 at Basarkay. She was married to the fourth Sikh Guru, Guru Ramdas at Goindwal in 1553. The fifth Sikh Guru, Arjun Dev was the son of Bibi Bhani.
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