Dedicated to Dr Kharak Singh

"The Guide, the guardian of my heart, and soul
Of all my moral being"
ACKNOWLEDGEMENT

Gurbani, states, 'Babania kahanian putt sputt karen' (Guru Granth Sahib, p 951) which means worthy sons create worthy history. Keeping this noble tradition alive and being a true inheritor of the rich legacy of his illustrious ancestors and legendary Sikh warriors S Mehtab Singh Mirankot, S Sham Singh head of the Karoresinghia Misl and S Rai Singh, Rattan Singh Bhangoo had chronicled the Sikh history in his magnum opus 'Sri Gur Panth Prakash' (1841). Following and furthering the same instinct, now the sixth generation descendents of S Rattan Singh Bhangoo settled mainly in the villages of Bhari, Saidpura, Kotla and Badla in district Fatehgarh Sahib as well as in distant foreign lands have jointly sponsored the publication of this volume of English translation of Rattan Singh Bhangoo's great epic. The Institute of Sikh Studies, Chandigarh acknowledges this contribution and thanks S Dildar Singh Bhangoo, Lt Col Daljit Singh Bhangoo, S Daljit Singh Bhangoo PCS and the entire Bhangoo dynasty for their spontaneous and gracious gesture in funding this project.
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Rattan Singh Bhangoo, a direct descendant and grandson of two of the most illustrious Sikh warriors, is the author of *Sri Guru Panth Parkash*, a social chronicle and a poetico-historical epic of Sikh history particularly of the darkest and the most violent 18th century. This epic, being based on the eye-witness accounts of his illustrious ancestors about the Sikh-Mughal and Sikh-Afghan battles and superhuman sacrifices of the legendary Sikh warriors, the eighteenth century Sikh history comes alive in its poetic verses. Imbued with the spirit of setting the record straight immediately after the highly biased and distorted writings of his contemporary Muslim and Hindu scribes about the Sikhs and their struggle for their sovereign human rights, Rattan Singh Bhangoo was a “man of the moment” in the historical sense. His chance encounter with the British political resident at Ludhiana and the latter’s keen desire to learn about Sikh history provided him the proper opportunity to record the major events of Sikh history from the inception of Sikh religion upto the end of eighteenth century. In this poetic epic of one hundred and seventy episodes selected subjectively, there runs a consistent undercurrent of the author’s highly philosophical and ideological vision about Sikh religion and its distinct ethos and divine sanction behind its inception. Rebutting the contemporary Muslim scribe’s derogatory version about the Sikhs being rebellious subjects without any religious ideology or Divine sanction for their alleged claims to sovereignty, this Sikh chronicler brings out the major contours of Sikhism depicting the evolution of Sikh religion from the moment of birth and divine revelation of the first Sikh Guru, Guru Nanak upto the foundation of the Sovereign Sikh rule. With the depiction of the major vignettes of Sikh history such as Guru Nanak’s mission of preaching the word of God through his sermons, travels and revealed poetic verses, the propagation of Sikh religion by the third Sikh Guru, Guru Amardas through establishment of several dioceses, *manjis*, the martyrdom of Guru Tegh Bahadur, the creation of the Khalsa by the tenth Sikh Guru, sacrifices of Guru’s four sons, Banda Bahadur’s organised reprisal against the Mughals, persistent and relentless confrontation of the eighteenth century Sikh warriors and their Superhuman sacrifices, Bhangoo proves before his interlocutor that Sikhism is a divinely ordained religion with its distinct holy book, ideology, church and identity.

Access to this great epic has so far been limited to Punjabi knowing readers only. A vast section of English knowing readers has, however, remained unaware of this great epic, and has 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 of this great Sikh epic. Prof Kulwant Singh, who was commissioned to do it, has completed this translation in two volumes. The first Volume with the first 81 episodes has already been published by the Institute of Sikh Studies in 2006. The second volume, now being published by the SGPC, will shortly be available to English readers.
The present volume, consisting of 88 episodes, consists of legends of Sikh warriors belonging to the post Banda Bahadur period. It records the great sacrifices made by the legendary Sikh warriors like Bhai Mani Singh, Bhai Taru Singh, Bhai Subeg Singh Jambar, Sardar Mehtab Singh, Sardar Gurbakhsh Singh Nihang together with the relentless struggle of the Khalsa under the leadership of legendary Sikh warriors like Nawab Kapur Singh, Sardar Jassa Singh Ahluwalia, Sardar Jassa Singh Ramgharia and Sardar Beghel Singh. Besides these legends, the volume chronicles the two historical genocides of the Sikhs popularly known as Chhotta and Wada Ghallughara, Babur’s invasion of India, Ahmad Shah Abdali’s repeated invasions and Khalsa’s consistent confrontations with the Mughal and Afghan tyrants and their ultimate establishment of Sikh sovereignty over Punjab towards the closing years of the eighteenth century. The description of factional fratricidal fight between Bandhai and Tat Khalsa factions of the Khalsa, founding of the Phulkian states, Sikh-Rohilla, Sikh-Maratha and Sikh-Jat relations also forms a significant part of this volume. The evolution of the central Sikh doctrines of Gurmatta, Guru Granth and Guru Panth and Sikh sovereignty have been highlighted as the core principles which enabled the Khalsa Panth to fight the Mughal and Afghan tyrants and finally establish itself as a sovereign power.

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 author’s 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 Dr Prithipal Singh Kapur who helped us to get this volume published by SGPC for a wider circulation. We acknowledge the SGPC’s financial generosity for the publication of this voluminous work. I am deeply grateful to Bhai Ashok Singh, President, Institute of Sikh Studies, Chandigarh, Dr Kirpal Singh, Dr Gurbakhsh Singh and Dr Birendra Kaur for the valuable help rendered by them in this task.

July 30, 2008
959, Sector 59,
Sahibzada Ajit Singh Nagar

Kharak Singh
Convener, Research Committee
INTRODUCTION

The second volume of the English Translation of Sri Gur Panth Prakash (1841), originally written in Punjabi by S. Rattan Singh Bhangoo consisting of 88 episodes from episode 82 to 169, is in the hands of the readers. The first volume consisting of 81 episodes narrates the Khalsa Panth’s birth and origin by Divine dispensation with the birth of the first Sikh Guru, Guru Nanak and its evolution through the consistent efforts of the succeeding nine Sikh Gurus for the propagation and crystallisation of its fundamental doctrines. This process reaches its culmination with the final establishment and acceptance of Sri Guru Granth Sahib as the eternal Guru of the Sikhs. It further highlights the establishment of a distinct Sikh church (Gurdwara), the Sikh emblem and the flag, the Sikh code of conduct including the dress code following Khalsa’s initiation by the tenth Sikh Guru, Guru Gobind Singh in 1699 at Anandpur Sahib by administering khandey-ki-pahul to the first batch of five chosen Singhs. It also records the relentless struggle of the Khalsa Panth for achieving the goal of Sikh sovereignty concomitant upon its divine sanction, from its birth upto the conquests of Baba Banda Singh Bahadur and his subsequent martyrdom. All these Sikh tenets of the Khalsa Panth’s spiritual and temporal sovereignty; supremacy of Guru Granth and Guru Panth; the inevitability of making unconditional sacrifices and even attaining martyrdom for upholding and realising those objectives have been laid out and illustrated very well in the first part of this epic. It records the voluntary sacrifices of Guru Tegh Bahadur, the armed struggle waged by Guru Gobind Singh and his dedicated band of initiated Singhs including his four sons and subsequently by the highly indoctrinated and empowered Banda Singh Bahadur and his several hundred companions. Thus, majority of the episodes narrated in Volume I encapsulate the philosophical and metaphysical basis of the genesis of the Khalsa Panth together with the modus operandi of the assigned dramatis personae to make this spiritually-oriented ideological order and faith flower and flourish despite the oppressive reign of terror let loose on them by the ruling Mughal rulers and their Indian collaborators, the Hill chiefs.

The episodes in Vol. II describe in greater detail and in greater number the sacrifices made by the post-Banda Bahadur period Sikh warriors under the most trying circumstances to realise their divinely-ordained and cherished goal of sovereignty for the Sikhs. This they are shown to be achieving through an armed struggle adopting an array of strategies including guerilla tactics, hit-and-run strategy known in Singh parlance as Dhai Phat and at times entering into negotiations with their adversaries when it suited the former in military and material terms. During this gruelling period of almost one hundred years throughout the entire span of eighteenth century when these valiant Sikh warriors and religious crusaders, driven out from their homes and hearths by the excessively outnumbering mighty forces of
the state and alien invaders, had to go without food, shelter and even the barest minimum necessities of life. During these times of extreme adversity and dire necessity, they had to survive through loot and plunder of sometime even their own people and retire to the wilds, ravines, caves and lions’ dens. But throughout this century-long period of skirmishes, encounters, battles and bloodshed leading to two large-scale massacres of Sikh soldiers and their families popularly known as two Ghallugharas, never for a moment did these religious crusaders and valiant Sikh warriors allowed their indomitable faith to be shaken in their Gurus’ prophetic declaration of their ultimate sovereignty and their reign. Neither did they doubt the sanctity and piety of their sacrifices and the their ultimate destiny of being recognised as martyrs in the highest Divine Court. Nor even for a moment did these devout Singh warriors feel the absence of the invisible presence of their Guru amidst them whenever they prayed together in a congregational assembly of five or more Singh where confronted with any seemingly insurmountable ordeal or a threat of catastrophic dimensions, be it the occasion of leaving a fort; leading an invasion to free a helpless Brahmin girl from the mighty Pathan adductors of Kasur or Sayyads of Luhari Jalalabad; sorting out the ticklish issue of claiming their exclusive claim over the offerings made at the sacred shrine against the claim of Bandayee Singh or during the worst ordeal of passing through two massacres (ghallughara), to name only a few. Taking for granted the scriptural text as embodying the commandments of the Sikh Gurus, they regarded the Gurus’ words that appeared on its random opening after a congregational prayer as a writing on the wall and a direct message from the Divine. That is why, despite their meagre military resources and minuscule strength in numbers in comparison to the well-provided and well-equipped hordes of Mughal and Afghan adversaries, they neither blinked, nor flinched nor even retreated their steps from the field of battle once they had heard the Guru’s words and understood their import and essence. Thus, Guru Granth is the supreme Guru for the Khalsa Panth and the resolution (Gurmatta) adopted in a congregational assembly Guru Panth in the presence of Guru Granth is a commandment sanctified by the Guru which could neither be violated nor remain unfulfilled. Rattan Singh Bhangoo’s epic Sri Gur Panth Prakash repeatedly tries to bring home to his readers these basic tenets of Guru Granth and Guru Panth. It is by adhering to these basic Sikh tenets that those eighteenth century Sikh veterans succeeded in their goal of becoming sovereigns of their region and chased away the most formidable invaders not only from Punjab but from the whole of India for all times to come. It is on their faith in these basic Sikh tenets that their sacrifices and supreme acts of martyrdom have become a stuff of the legends which the whole Sikh Panth remembers with reverence in their daily prayer in its sacred shrines and individual homes. This daily repetition of the supreme sacrifices in Sikh prayer consciously and unconsciously rejuvenates the well-springs of their faith in the Sikh gurus and their ideology and makes it an integral part of their mindset and psyche. What the Sikh prayer catalogues, and encapsulates and states briefly has been illustrated and highlighted profusely, as if in a mosaic, on a vast scale in this epic of Sikh history at places in as sublime a verse as that of some other well-known Indian and western epics. Many of these legendary Sikh warriors come almost alive with their distinct features before the readers’ eyes, such being the impact of Bhangoo’s lofty poetic verse and deft rendering of their deeds of great valour and supreme sacrifice. The epic is a veritable portrait gallery of a galaxy of eminent Sikh warriors in words.

Before enumerating and elaborating their legendary deeds of bravery and sacrifice,
let us first refer to the major occasions and instances where the Khalsa Panth resorted to seeking guidance from *Guru Granth* and thereafter arrived at a unanimous resolution *Gurmatta* in the light of Guru’s indicated and implied Will. A few examples will suffice. Before launching an attack on the powerful Pathans of Kasur one of whom had abducted a Brahmin’s wife, Khalsa Panth unanimously resolved to seek Guru’s commandment through a prayer.

Chaupai :

Thereupon, the whole Khalsa congregation went to Darbar Sahib, with folded hands and a single prayer they stood before the Guru. They being the Guru’s followers and the Guru being their Divine Lord, they begged the Guru to indicate what was His Divine Will. (26)

Must the Guru indicate the destruction of the city of Kasur, provided His Divine Will approved of His followers’ cause. Thus with folded hands the whole gathering stood, with some still prostrating after paying their obeisance. (27)

Guru Granth Sahib being the true embodiment of the Sikh Gurus, must it provide a true direction to the Sikh congregation. As the head priest looked at the text after turning over a page, it was the turn of hymn in the “Raga Basant” which read as follow: (28)

Pauri :

“With the support and protection from the true Lord, have I put the five most powerful demons under leash. With His Divine presence lodged within my mind, has he made me meditate upon His lotus feet (Divine). With all the afflictions and frustrations wiped out, have I become hale and hearty forever indeed. With meditating upon His Name day and night, have I got liberated from death again and again, with the true instructions from the true Lord, has Nanak received comfort and happiness.“

Dohra :

So much delighted the Khalsa felt after listening to Guru’s word, as if they had already taken over the city of Kasur. Khalsa slogans of victory did they shout out of joy, as if they were already beating war drums of victory. (29)

(SGPP, Episode 142, Vol. II, pp. 555, 557)

During the conflict between the Bandai Singhs and the Tat Khalsa Singhs over the claim over offerings made at the sacred shrine on the Diwali occasion, Divine intervention from the *Guru Granth* is again sought through a congregational prayer. The controversy is soon resolved. As two slips of paper wrapped with a cotton thread and each one inscribed with the Bandai and Khalsa slogans of “Fateh Darshan” and “Waheguru ji ki Fateh” are dipped in the holy waters of the sacred pool, the slip bearing the Khalsa slogan “Waheguru ji ki Fateh” starts
floating while the other goes down:

**Chaupai** :

“They prayed that they had faith in the Guru’s Omniscience, As His Will prevailed eternally in the past, present and future. 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)

**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)

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)$^2$

(SGPP, Episode 72, Vol. I, pp. 443, 445)

Similarly Bhai Taru Singh takes a vow to make a supreme sacrifice against the oppression of the Mughals and the whole congregation prays to the Guru, *Guru Granth Sahib* for the fulfilment of the wish of the devout Singh:

**Chaupai** :

Thereafter, praying with folded hands in a congregational prayer, The people prayed for Bhai Taru Singh’s success in his ordeal. The Sikh congregation prayed to God Almighty. “May God help to keep his faith till his last breath”. (3)$^3$

(SGPP, Episode 109, Vol. II, p. 281)

A prayer at the time of Martyr Gurbakhsh Singh Nihang’s sacrifice is made in the same vein and gets soon fulfilled:

**Chaupai** :

The Khalsa Panth which the Divine Guru had himself initiated, So much suffering had that Khalsa Panth gone through. The wretched invader (Ahmad Shah Abdali) who had been called from Kabul, Must he be done away with as had Banda Bahadur destroyed the Mughals. (92)

So much had he tortured the Khalsa Panth, That he be not allowed to invade (Punjab) any more.
May God’s own Khalsa be strengthened to fight,
May all the wicked invaders be decimated by the Khalsa. (93)

May Punjab’s wealth and resources be reserved for the Singhds,
Why must invaders from the South and the West take those away?
Delighted did the Divine Guru feel at Gurbakhsh Singh’s plea,
“So be it”, uttered the Divine Satguru at that moment. (94)

To the dark dungeons of hell did Abdali go the same year,
Delighted did the entire Khalsa Panth feel at this development.
Listen further to the account of the events in the post Abdali days,
The way the Gilja Pathans were butchered by the Singhds. (95)

Even the Nawab of Lahore, Khan Bahadur, unable to bear the excrutiating pain due to
blockage in his urinary tract, following his wicked act of torturing Bhai Taru Singh, is depicted
as seeking divine intervention desperately through a Sikh prayer as enshrined in Guru Granth:

Chaupai : Whatever had been inscribed in the sacred Guru Granth,
The Sikhs believed it truly to be the word of God.
That he, too, wished to test the veracity of that inscription,
So said the Nawab of Lahore to Subeg Singh there. (38)

He had also heard the Singhds reciting the sacred text,
Which had been inscribed under the title “Sukhmani”:
“Though Perpetrator of atrocities on the saint has nowhere to belong,
But even a sinner is redeemed if a Saint pleaseth, sayeth Nanak. (39)

Though slandering of a Saint is the worst kind of affliction,
But even a slanderer attains salvation if a Saint wills, sayeth Nanak.
Though none can provide protection to a slanderer of a saint,
Even such a sinner can be liberated of sin if a saint wills, says Nanak. (40)

If these inscriptions of the Guru really state the truth eternal,
Then let his sins be condoned as per these inscriptions. (41)

(SGPP, Episode 156, Vol. II, p. 651)

Next in the line of Sikh sovereignty after Guru Granth is Guru Panth or the Khalsa Panth. The author starts tracing the whole sequence of its evolution quite early in the epic in
one of the question-answer sessions with Captain David Murray:

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)

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 Paindey Khan . (4)

He became an embodiment of both spiritual and temporal powers,  
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 Har Rai 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) 

(SGPP, Episode 11, Vol. I, pp. 55, 57)

A similar dialogue about Guru Panth’s sovereignty has been recorded in the later part of the epic which is reported to have taken place between the run-away Nadar Shah and Zakariya Khan, the then Nawab of Sirhind:

Chaupai : On his return to Lahore, he asked Khan Bahadur of Lahore,
About the identity of those who had robbed his war booty.
He thundered that those who had waylaid his treasures,
He would raze their country to dust and ashes. (3)

Then Khan Bahadur, responding to his query, remarked,
That his plunderers did not belong to any specific country.
They could feed themselves and relax while on the move,
They had not any definitely fixed place for their stay. (4)

Neither did they bother about any taste while feeding themselves,
Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
Nor did they need any warmth in the extreme winter. (5)

While they bothered little about their cereal food being grinded,
They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
Since they were not scared of death at all. (6)

Dohra: They were too desperate to sacrifice their lives,
For upholding their religion and its fundamental ethos.
The Mughals had exhausted themselves in exterminating them,
But they could not reduce their numbers in any manner. (7)

Then Nadar Shah enquired further from Khan Bahadur,
Which prophet’s descendents were these Khalsa Singhs?
Did their religious order increase of its own volition,
Or did they convert from some other religious order? (8)

Then Khan Bahadur traced their whole genealogy,
How they owed their origin to birth of Guru Nanak?
He narrated the various miracles associated with Guru Nanak,
As he had heard those narrated from Janamsakhis. (9)

Chaupai: He narrated how the Mughals had tortured Nanak’s followers,
And the way the Mughals committed atrocities on the Singh.
He narrated the miraculous resilience that the Singhs displayed,
And the way the Mughals had executed the Sikh Gurus. (10)

As Nadar Shah kept on listening to Khan Bahadur’s narration,
Khan Bahadur narrated all the past details of their execution.
He narrated how Guru Tegh Bahadur had sacrificed his life,
And the way the Guru’s four Sahibzadas were murdered by Mughals. (11)
Hearing this, Nadar Shah shook his head in despair,
Remarking that the Mughals had reaped what they had sown.
He further remarked how could one conquer those,
Whom God Himself had come to provide protection. (12)\textsuperscript{7}

\textit{(SGPP, Episode 95, Vol. II, pp. 129, 131)}

It is with this unflinching faith in the inevitability of the sovereignty of the Khalsa Panth that S. Darbara Singh, the spokesperson of the Khalsa Panth, initially rejects the offer of Nawabship to the Singhs offered by Nawab of Lahore:

\textbf{Chaupai :} Responding to Khalsa Panth’s proposal Darbara Singh remarked,  
Why should he think of accepting Nawabship?
Since Satguru (Guru Gobind Singh) had promised sovereignty to the Sikhs,
He visualized that the moment for fulfillment of guru’s prophecy was fast approaching. (36)

Since the Khalsa Panth’s claim for sovereignty was legitimate,
They would surely achieve it either in this world or in heaven.
Whatever prophetic words Satguru had said to the Sikhs,
Those were bound to be fulfilled instead of going waste. (37)

Even if the pole star shifted its position or earth shook from its axis,
Satguru’s prophetic words would never remain unfulfilled.
Why should he barter that promised sovereignty with the wretched Nawabship,
Which was replete with subordination and harassment. (38)

\textbf{Dohra :} Satguru had conferred sovereignty on the Khalsa Panth,
As well as on each individual Singh of that fraternity.
Wherever a Singh sets his foot and settles on earth,
He establishes his own self-reliant/autonomous sovereignty. (39)\textsuperscript{8}

\textit{(SGPP, Episode 90, Vol. II, pp. 81, 83)}

Since this sovereignty has to rest with the Guru Panth ultimately, it is made absolutely clear on the very first day of the initiation of the Khalsa Panth by the tenth Sikh Guru, Guru Gobind Singh. After initiating the five chosen Singhs, the Guru himself bows down and receives initiation from Khalsa initiates:

\textbf{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)

\textbf{Chaupai :} 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)\\n(SGPP, Episode 15, Vol. I, pp. 87, 89)

Later on, during the battle of Chamkaur Sahib, the tenth Guru passed on the sovereignty to the Khalsa Panth symbolically by making one of the Singh's (Sant Singh) to wear the Guru’s crown and robes before leaving the mudfort at the dead of night:

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)

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 power of sovereignty.
Thereafter, the Guru instructed Sant Singh to this effect:
That he should prefer martyrdom to being captured by the enemy. (10)\\n(SGPP, Episode 19, Vol. I, pp. 127, 129)

Still later, on the occasion of commanding Banda Bahadur to lead the Khalsa Panth, the Guru advised him to work in tandem with the Khalsa Panth and be a partener in the sovereignty that had been bestowed upon the Khalsa Panth. When Banda Bahadur still insisted on seeking special spiritual powers exclusively for himself after the Singh's had snatched from him the double-edged sword bestowed on him by the Guru, the Guru felt delighted at the assertiveness and aggressiveness of the Khalsa with which they had taken back the symbolic emblem of sovereignty from Banda Bahadur, which legitimately belonged to them. Thereafter, the Guru told him clearly that he (the Guru) had already vested the sovereignty in the Khalsa Panth and that he could also have his share of Guru’s blessings and be a partner of that sovereignty and the Khalsa commonwealth by being one of them after praying in the company of five Singh's:

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 Singhis, 
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)11

(SGPP, Episode 30, Vol. I, p. 201)

II

This sovereignty, spiritual as well as temporal, born out of the manifest Will of the Divine, after operating through the lives of ten Sikh Gurus and thereafter getting embodied in the sacred Guru Granth and Guru Panth forever, has had its fair share of sacrifices and martyrdoms much the same way as in all other spirutuo-religious ideological orders. Making a sacrifice of one’s life for adhering to and vindicating the distinctiveness of one’s faith and religion is an inbuilt, spontaneous and instinctive urge in all the adherents of every faith. The urge to make sacrifice and die for one’s faith arises from the deepest recesses of the conscience of the faithful as he finds his cause to be just and legitimate. This justness and legitimacy of his cause makes his sacrifice sacrosanct and his act of sacrifice an act of martyrdom. Martyrdom, sought and achieved for the vindication of one’s faith, is the noblest deed that a human being can ever perform. That is why all religions and nations hold their martyrs in the highest esteem and raise monuments in their memory. Sikhism and the Sikhs worship their martyrs. They remember and invoke their blessings in their daily prayer. Rattan Singh, in this epic, records a series of Sikh sacrifices and acts of martyrdom of the Sikh warriors in flashes of most sublime poetry, beginning with the martyrdom of Guru Tegh Bahadur:

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)12

(SGPP, Episode 12, Vol. I, p. 69)

It was in the same spirit that majority of the Tenth Guru’s initiated Singhis refused to desert the Guru during the siege of Anandpur Sahib reiterating their faith in the Guru and ideology even at the cost of their lines:
Chaupai: The Khalsa Singh 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) 13

Similarly, the four sons of the tenth Guru sacrificed their lives for the same cause of
Sikh faith and religion, the two elder sons achieving martyrdom in the field of battle at
Chamkaur Sahib and the two younger ones facing the executioners’ sword with steadfast
courage and faith at Sirhind. This series of sacrificial sagas and acts of martyrdom continued
throughout the span of eighteenth century involving the heart-moving sacrifices of Baba
Banda Singh Bahadur and his companions, Bhai Mani Singh, Bhai Tara Singh Dalwan, Bhai
Taru Singh, Bhai Mehtab Singh, Nihang Gurbakhsh Singh Bhai Subeg Singh and countless
others.

Bhai Taru Singh’s answer to the people of his village, who come forward to pay
ransom to the Mughal officials for seeking his release, best sums up the spirit of all the Sikh
martyrs:

Declaring that he would never flee from his impending death,
Definitely would he offer himself for sacrifice to the Mughals.
The Guru had not only sacrificed his own life for the Sikhs,
He had sacrificed his sons and grandsons as well. (34)

It was for the glory and expansion of the Khalsa Panth,
That Guru had put an end to his own family line.
He being the devout follower of the Sikh Gurus,
How could he flee from making a sacrifice? (35) 14

S. Subeg Singh and his infant son too express similar sentiments at the time of their
execution:

Why should one give up one’s faith for a temporal life,
How could man escape death as it is inevitable.
The Sikh Gurus had served the cause of Khalsa Panth,
Even as they sacrificed their lives together with their progeny. (27)

All the four sons of the Guru had given up their life,
Sacrificing their lives at the altar of goddess of war.
As they had sacrificed their whole family for the sake of Sikhs,
What distinction would the Sikhs earn preserving their progeny? (28) 15

(SGPP, Episode 105, Vol. II, p.)
Rattan Singh Bhangoo’s sublime verse sum up these noble deeds of sacrifice in episode 110, while narrating S. Mehtab Singh’s execution:

Chaupai: Praise, more praise be to Bhai Mani Singh, 
Who got his body dismembered to keep his faith. 
Praise be to Bhai Dyal Singh of Shahesar, 
Who got himself crushed among spoked wheels for his faith. (10)

Praise be to Subeg Singh Jambar and his son, 
Who kept meditating even while being crushed on a rack. 
Praise to all those Singhs who kept their faith, 
Who shed their mortal frame in the name of their Guru. (11)\(^{16}\)


So in Sikhism “The idea of Sovereignty” says Dr J.S. Grewal, “as closely associated with martyrdom had originated with Guru Nanak and had been passed from one successor to another. Guru Arjun, Guru Harkrishan, Guru Tegh Bahadur and Guru Gobind Singh, whose four sons attained martyrdom, put this idea into practice. The moral triumph of the martyr strengthened the position of the Khalsa vis-a-vis God and weakened the position of their adversaries. Consequently martyrdom enhanced the power and sovereignty of the Khalsa on the earth.”\(^{17}\)

Thus, this epic, besides chronicling the sagas of supreme sacrifices by the Sikh Gurus and the Sikhs for upholding the values of their faith and religion, also acquires the status of a seminal work for the preservation as well as presentation of the most basic Sikh tenets of sovereignty of Guru Granth, Guru Panth, and the Sikh tradition of Gurmat and Sikh martyrdom. The epic writer’s whole-hearted effort appears to be both on conceptualising these tenets as well as demonstrating the technique and tradition of materializing these concepts as living role models so that the coming generations may learn to preserve and uphold this rich heritage and legacy of their faith.

By accomplishing these two objectives, this epic has come to hold a unique position among the few available resources of contemporary Sikh history. It is perhaps for this reason that a twentieth century Sikh historian remarked that had Rattan Singh Bhangoo not composed his Panth Prakash, we would have known very little Sikh history.\(^{18}\) Hari Ram Gupta regarded Guru Panth Parkash, an ‘extremely valuable’ and a ‘first-rate authority’ on Sikh history.\(^{19}\) Various other historians like Dr Ganda Singh\(^{20}\), G. C. Narang\(^{21}\) and Indu Bhushan Banerjee\(^{22}\) have acknowledged its relevance and borrowed heavily from it while writing their books on Banda Singh Bahadur and the Post Guru Period of Sikh history. Sirdar Kapoor Singh has referred to this work time and again while writing his philosophical treatise on Sikhism.\(^{23}\) Despite these super-human deeds of sacrifices and acts of martyrdom both by the Sikh Gurus and the Sikh warriors to uphold and espouse the basic tenets of Sikh sovereignty and its acknowledgement by an overwhelming number of eminent scholars of Sikh history, there still persists a belief in certain quarters which feels shy of according this poetic work the status of an epic while admitting it to be a “social chronicle” and a “masterpiece” in the same breath. Let us analyse some of the definitions of an epic as given by certain literary theorists.
in order to see what makes a poetic work an epic and see wether Rattan Singh Bhangoo’s work belogns to this genre. Epic, according to Oxford Dictionary “is a long narrative poem of heroic deeds.” Another literary theoretician M.H. Abrams says, “In its standard sense, the term epic or heroic poem is applied to a work that meets at least the following criteria: it is a long narrative poem on a serious subject, told in a form and elevated style, and centred on a heroic or quasi-divine figure on whose actions depends the fate of a tribe, a nation, or (as in the instance of John Million’s *Paradise Lost*) the human race.” Among the other characteristics of an epic are “its hero as a figure of great national or cosmic importance”, its setting which is “ample in scale or even larger”, the action which ‘involves superhuman deeds in battle’ in which “God and other, supernatural beings take an interest or an active part; narrated in a ceremonial style which is deliberately distanced from ordinary speech and propositioned to the grandeur and formality of the heroic subject and epic architecture and begins in *medias res* that is in the middle of things.” Considering all these characteristics as parameters of an epic, Rattan Singh Bhangoo’s *Gur Panth Prakash* fully qualifies for being an epic of a sublime order. It narrates the evolution of a nation and a religion, the Khalsa Panth, enumerating the superhuman deeds of human valour, endurance and sacrifice in a grand poetic style over a span of vast space and time. The Sikh heroes and martyrs, both among the divine Sikh Gurus and the human Sikh warriors can be counted among the world’s greatest martyrs by any reckoning. Bhangoo’s flashes of poetry touch the sublime while narrating some of these deeds of rare sacrifice. The contrary view which denies this poetic work the status of an epic, ignores all these attributes of this work because it thinks erroneously that Bhangoo’s work lacks in the “homogeneity of personages and events which communicates wisdom as the corelative of truth”. But it fails to realise that homogeneity in this poetic composition, as in all other epics, is one of vision and its steadfast projection of that vision rather than the homogeneity of personages and events. All the diverse personages and their sacrificial deeds of valour and sacrifice which form the *dramatis personae* of this Sikh epic right from the Sikh Gurus to the last Sikh warrior stand for and uphold the same homogeneity of supreme principle throughout the span of this epic - the principle of sovereignty of the Khalsa Panth and its achievement and preservation even at the cost of their lives. How can the personages and events belonging to different periods of time and facing different circumstances be homogeneous? Thus, this epic, like all other epics, has heterogeneous personages and encounters to uphold a homogeneous vision of Khalsa Panth’s evolution, preservation, promotion and ultimate sovereignty.

III

As stated earlier in the first volume, *Sri Guru Panth Prakash*, besides being one of the widely acknowledged historical sources and social chronicles of the eighteenth century Sikh history, presents a fascinating portrait gallery of great Sikh warriors and martyrs. While Guru Tegh Bahadur, Guru Gobind Singh, the four Sahibzadas, the forty *Muktas* and Baba Banda Bahadur have been portrayed as great martyrs in the first volume, the glorious deeds of superhuman valour and supreme sacrifice of several Sikh warriors belonging to the post-Guru and post-Banda Bahadur period have been recorded and portrayed in the second part of this epic. These selfless, devout and highly indoctrinated and motivated warriors, by virtue of their commitment to their faith and ideology, have become icons and epochal figures in
Sikh history as well as in the collective consciousness of the Sikh Panth. Flashes of Bhangoo’s inspiring verse have immortalised them in the public memory. Foremost among these Sikh martyrs is Bhai Mani Singh who got his whole body dismembered limb by limb after being held guilty of defaulting in the payment of an agreed sum of state tax to the contemporary Mughal ruler for holding a congregation at the sacred shrine on the occasion of Diwali as well as refusing to convert to Islam. Bhai Mani Singh’s sacrifice is the epitome of all the Sikh religious attributes which the latter Sikh martyrs tried to emulate. The author sums up Bhai Mani Singh’s whole life in the following verse:

Chaupai : Mani Singh was a saintly enlightened person,
As well as a celibate, and a renowned meditative soul,
He was perfect in resolution, meditation and self-realisation,
As well as perfect in human endurance and courage. (2)

He was industrious, religious, devoted and scholarly,
Who had reposed complete faith in Satguru’s teachings.
Since he had lived in the sacred company of the Guru,
He became thoroughly groomed in the Sikh way of life. (3)

Since he had broken bread with the great Guru,
He became a man of resolution and firm convictions.
He would drive home the spirit of Sikhism to the Sikhs,
As well as award punishment to those erring in Sikh conduct. (4)

He would indoctrinate young minds in Sikh way of life,
As well as preach Sikhism among all the four castes.
He would narrate many episodes from Guru’s lives to the Sikhs,
Partly by quoting from the Gurus, partly through self-composed anecdotes. (5)²³
(SGPP, Episode 93, Vol. II, pp. 105, 107)

An anonymous contemporary bard quoted by Rattan Singh Bhangoo sums up Bhai Mani Singh’s supreme sacrifice in a typical kabit style verse:

Kabit : Being the greatest Sikh among the Sikhs,
Being the greatest spiritual devotee among the devout,
Bhai Mani Singh could be declared as unbeatable in faith,
In the annals of Sikh faith throughout,
Having earned a great applause in the world,
Having sacrificed his life for the sake of religion,
He got himself slaughtered for the sake of faith,
Without displaying a trace of the slightest fear.
Sikhs having been delighted with his sacrifice,
The wicked having been contaminated with his act,
He decimated evil all around the world,
With the sword of his spiritual enlightenment.
He who claimed himself to be a Gursikh,
He alone could accomplish such a deed.
No one could excel Mani Singh in sacrifice,
Either from amongst the rich or the poor as well. (1)

(SGPP, Episode 93, Vol. II, p. 119)

Bhai Taru Singh, likewise, refuses to part with his sacred Sikh hair and bears the extreme torture of being scalped alive after being charged with harbouring and feeding the defiant, militant Khalsa Singh fighting for the Sikh cause. In a dramatic question-answer dialogue with his torturer, the Nawab of Lahore, Bhai Taru Singh vindicates his resolve to sacrifice his life with his sacred hair intact:

Dohra: The same day (after getting Bhai Taru Singh’s scalp scraped),
The Nawab of Lahore put forth a poser to Bhai Taru Singh.
How could Taru Singh justify his much touted claim,
That he would not part with his hair without his head? (28)

Chaupai: Rejecting the Nawab’s claim of removing his (Taru Singh’s) hair as false,
Bhai Taru Singh explained that his hair had gone along with his scalp.
Since his body alone had been dispossessed of his hair,
Nawab’s claim on both these counts had been proved false. (29)

Explaining his remarks further to the (arrogant) Nawab,
He told the Nawab that the latter had not understood his words.
Since his (Taru Singh’s) (sacred) hair remained intact on his scalp,
Nawab’s claim about both Bhai Taru Singh’s hair and skull were false. (30)

(SGPP, Episode 111, Vol. II, pp. 293, 295)

Equally glorious is the martyrdom of S. Mehtab Singh of Mirankot who, after beheading the wicked Massa Ranghar in broad daylight for his sin of desecrating the sacred shrine Harmandir Sahib, presents himself voluntarily before the Lahore Nawab to join the fraternal company of Bhai Taru Singh and gladly jumps on the engine of torture to be pierced and persecuted to uphold the dignity of his faith. Rattan Singh Bhangoo, whose grandfather this martyr was, describes his martyrdom as follows:

The way Mehtab Singh had resolved to make a supreme sacrifice,
He placed himself between the two spoked wheels voluntarily.
Praise be to the blessed Singh and his noble sacrifice,
Who made the supreme sacrifice to keep his Sikh faith. (23)

(Bhai Taru Singh felt ecstatic after hearing of this act,
That Mehtab Singh had voluntarily made a supreme sacrifice.)
Priase, Praise unbounded be to great Mehtab Singh,  
Who had joined him (Bhai Taru Singh) in the noble cause voluntarily. (24)38  
(SGPP, Episode 110, Vol. II, p. 287)

Another unique legend belongs to Nihang Gurbakhsh Singh who takes a vow to sacrifice his life in defence of the sacred shrine Harmandir Sahib as the news of Ahmad Shah Abdali’s invasion reaches Amritsar. His life and sacrifice epitomise all the eighteenth century Sikh warriors who had pledged their lives to combat the Mughal and Afghan oppression and tyranny and achieve the goal of Khalsa Panth’s sovereignty. The epic writer defines the real character and motivation of these defenders of the Sikh faith in one of the most sublime verses:

Dohra: He alone deserves to be called a Nihang,  
Who remains indifferent to joys and sorrows,  
He alone is worthy of being called highly detached,  
Whose constitution remains unaffected by pain or comfort. (6)

He who is firm in conviction, character and meditation,  
He who is generous in charity and perfect in bravery.  
He who remains engrossed in his own regimen,  
Even when Sikh dignitaries come doting upon him. (7)

Chaupai: Whenever an opportunity for waging a war arises,  
Never does he shirk from making a supreme sacrifice.  
Whenever his religious ideology comes under threat,  
Readily does he offer himself to combat that threat. (8)

Wherever there is a war being waged,  
Among the front runners would he stand.  
Wherever a beat of the war drum is heard,  
First among the front runners would he be to reach. (9)29  

A monument Shaheed Ganj was constructed by the Singhs on the spot where Nihang Gurbakhsh singh and his companions were cremated in Amritsar at the back of Sri Akal Takht. The epic writer’s imaginative verse deifies and mythologises this Sikh martyr as his sacred soul is taken to heaven (Sachkhand) by the spirits of earlier Sikh martyrs. The True Guru Satguru is persuaded by the spirits of Bhai Mani Singh, Bhai Taru Singh and other Sikh martyrs to make Nihang Gurbakhsh Singh’s soul take a human birth once again and become a king of kings among the Sikhs. The Divine Guru, acceding to the martyrs’ prayer blesses Nihang Gurbakhsh Singh to be born in the house of another great warrior S. Charat Singh after twelve years to become the supreme Sikh sovereign, implying Maharaja Ranjit Singh:

Dohra: Graciously did the Divine Satguru accede to  
What the martyrs’ souls had beseeched.
Never is the Guru distinct from his Sikhs,
Nor are His Sikhs any bit distinct from their Guru. (111)

Chaupai : As the Divine Guru acceded to the Singhs’ plea,
Delighted did their souls feel at the Guru’s grace.
Once again did Gurbakhsh Singh’s soul ask the Guru,
How could the (sovereign) Khalsa follow his command? (112)

Thereupon, the Divine Guru expressed His divine Grace,
Saying the Guru had invested Gurbakhsh Singh with His powers.
The Khalsa upon whom the Guru had conferred sovereignty,
Would Gurbakhsh Singh be the supreme sovereign among them. (113)

The whole Khalsa Panth would abide by his command,
Vanquished he be whosoever dared to fight against him. (114)

Most-heart moving of all is the sacrifice and martyrdom of Subeg Singh Jambar and his infant son. Even though he had been in the service of the Nawab and had mediated many a time between the Nawab and the Khalsa Panth, yet he was coerced to convert to Islam or face prosecution and torture. He, like the other Sikh martyrs, preferred death to conversion because even after accepting Islam he was destined to die one day at last:

Great was the Nawab, greater still was his faith in Islam,
Great must be his sense of justice, he being a legal expert.
Should he (Subeg Singh) convert to Islam for fear of death,
Would he never die after his conversion to Islam? (10)

If death is imminent even after getting converted,
Why should he give up his own religion in this life?
He would gladly convert to Islam to escape death,
Provided Islam guaranteed that he would never die. (11)

As Islam was very dear to the worthy Nawab,
So was his (Subeg Singh’s) own religion very dear to him.
He pleaded to be immediately executed on the torture rack,
And be done away without any further loss of time. (12)

When the most inhuman and excruciating torture fails to crush the spirit and morale of this Sikh martyr, his infant son is brought and passed through a similar torture before Subeg Singh’s eyes. This infant Sikh martyr, after a very brief and temporary recantation, also reiterates his allegiance to his own faith in the midst of extreme torture:
As the Nawab started questioning the child,
The child turned a deaf ear to all his queries.
Asking the child to get converted to Islam,
He promised to spare his life after his conversion. (52)

At this the child told the Nawab (in unmistakable terms),
That his own faith’s teachings were dear to him.
As he (the child) had received God’s true Name from his Guru,
The Guru had blessed him with the Divine name “Waheguru”. (53)

Besides these Sikh martyrs, the galaxy of Sikh warriors includes the heroic deeds and military exploits of a few others. Prominent among those are Nawab Kapoor Singh, S. Jassa Singh Ahluwalia, S. Sukha Singh, S. Bota Singh, S. Sham Singh, S. Charat Singh and S. Baghel Singh. These Sikh warriors have been immortalised in this epic for their selfless service, rare administrative and military accumen, and their acts of dare-devilry in the teeth of extreme enemy oppression and tyranny. They have become legendary heroes in Sikh history for bringing about the prophesied sovereignty of the Khalsa Panth as well as cutting the umbilical chord of the Mughal rule by blocking and plugging for ever the Mughal and Afghan invasions from the north west. The epic sums up the unique contribution of these Sikh warriors as follows:

It was Nadir Shah who had captured Delhi,
Full seventy thousand people had he massacred.
The warrior who had killed the mighty Nadir Shah,
The same warrior had tasted defeat at the hands of the Singh. (48)

As Nadir Shah had come to be known as Delhi’s destructor,
So had Ahmed Shah come to be known as Nadir Shah’s destroyer,
So had Khalsa panth come to be known as Ahmed Shah’s destroyer,
Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)

These Sikh warriors occupy a place of prominence among the Khalsa Panth for their complete allegiance and commitment to the basic Sikh doctrines of selfless service to the Sikh cause, unconditional eagerness to make sacrifice in the defence of their faith and practice of Sikh Code of Conduct in letter and spirit. S. Kapoor Singh is singled out for the conferment of Nawabship on him purely on the basis of his selfless service and sacrifices rendered to the Khalsa Panth:

S. Kapoor Singh was attending upon the congregation at that moment,
Moving the hand fan with quick strokes for fanning the air.
He had faced the stroke of enemy’s sword on his face single handed,
The scar being still as fresh on his face as the scar on moon’s face. (42)
With the scar, still fresh and raw on his face,
He had won the hearts of the whole Khalsa Panth.
A thought ran across the mind of entire congregation simultaneously,
As if it was a moment of coincidence for the whole congregation. (43)

Dohra : At that moment, a devout Singh beloved of the Guru,
Was heard reciting the following line of Gurbani!
“The honour of serving the Guru’s devotees goes to those,
Who become worthy of the grace of Guru’s saints.” (44)

Chaupai : As S. Kapoor Singh was fanning with the hand fan,
He became the focus of the gracious eyes of the congregation.
As the congregation heard the sacred line of the Divine Guru,
Everyone agreed to accept the message of the Gurbani line. (45)

Since the one performing service deserved to be honoured,
S. Kapoor Singh should be conferred with the proffered robes.
As the Khalsa Panth ordered him to pick up the robe of honour,
S. Kapoor Singh bowed down to accept Khalsa Panth’s gracious offer. (46)

After taking over the command of the Khalsa Panth force, to Nawab Kapoor Singh
goes the credit of organizing the splintered bands of Singhs into five contingents (misls) initially
and assigning various duties to the Singh soldiers on the basis of merit and skill of each Singh
soldier.

Dohra : Thus, the whole Khalsa Panth was organized into five contingents,
With five distinct emblems for their identification.
The five standards representing each contingent,
Were planted in the precincts of Akal Takht. (26)

Chaupai : The first emblem was allocated to the martyred Nihang Singhs,
Who were represented by Baba Deep Singh and Karam Singh.
The second contingent was headed by Karam Singh Dharam Singh,
From Amritsar belonging the Kshtriya caste of Singh.

The two elderly Singhs from ancient lineage represented the third,
Coming from the Trehan-Bhalla clans of great gurus.
S. Dasondha Singh who headed the fourth contingent,
He hailed from village Kot Buddha of Gill Jat Sikhs. (28)

The fifth contingent was put under the command of Bir Singh Ranghreta,
Which consisted of thirteen hundred horse-mounted Singhs.
Such a command and control structure was put in place, which Rattan Singh (the author) has narrated as he heard it. (29) \(^{35}\)

(SGPP, Episode 90, Vol. II, p. 91)

Later on these contingents and *misls* multiplied in strength, but the command and control principle introduced by Kapoor Singh continued to guide the Khalsa force. During his stay in Malwa he initiated Baba Ala Singh, the Patiala chief, into Khalsa Panth and lent him support to occupy more territory. Thereafter he renovated Darbar Sahib before the Diwali festival and Malwa Singhs offered many horses and provisions to him for the journey. On the way, the Khalsa ransacked Sirhind once again to avenge Sahibzadas’ execution. It was under his command and inspiring leadership that Khalsa Panth contingents robbed and dispossessed Nader Shah the Afghan invader who was returning to Kandhar after looting, plundering the most valuable treasures at Delhi and slaughtering seventy thousand defenceless inhabitants of India. The dialogue between the dispossessed and beaten Nader Shah and Nawab Khan Bahadur of Lahore, as recorded by the epic writer in this epic, bears a testimony to the indomitable will and physical grit of the Khalsa Panth soldiers under the command of Nawab Kapoor Singh:

Chaupai: On his return to Lahore, he asked Khan Bahadur of Lahore,
   About the identity of those who had robbed his war booty.
   He thundered that those who had waylaid his treasure,
   He would raze their country to dust and ashes. (3)

Then Khan Bahadur, responding to his query, remarked,
   That his plunderers did not belong to any specific country.
   They could feed themselves and relax while on the move,
   They had not any definitely fixed place for their stay. (4)

Neither did they bother about any taste while feeding themselves,
   Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
   Nor did they need any warmth in the extreme winter. (5)

While they bothered little about their cereal food being grinded,
   They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
   Since they were not scared of death at all. (6)\(^{36}\)

(SGPP, Episode 95, Vol. II, pp.129, 131)

Another legendary figure among the eighteenth century Sikh warriors is S. Jassa Singh Ahluwalia who inherited the legacy of commanding Khalsa Panth from the most venerated Nawab Kapoor Singh and became worthy of being addressed as *Sultan-ul-Kaum* of the Khalsa Panth for his qualities of leadership and selfless service. Steeped in the Sikh way of life by his devout mother and initiated by Nawab Kapoor Singh, he like his mentor, rose to the highest
position among the Khalsa Panth. Nawab Kapoor Singh blessed his adopted progeny to be the chief:

The Khalsa Panth which had made Kapoor Singh a Nawab,
Would one day make the boy (Jassa Singh) a sovereign.
Since that moment, the boy became worthy of Khalsa Panth’s grace,
And came to be known as Jassa Singh Kalal, the sovereign. (15)37

(SGPP, Episode 91, Vol. II, p. 97)

Next in the hierarchy of these Sikh heroes is S. Sukha Singh. To him goes the credit of accompanying Mehtab Singh on the expedition to behead Massa Ranghar and slaughtering Karma Chhina, the state informer and slaughterer of many a Singh. Among all the Sikh warriors, he is the bravest and the most daring. Initiated by S. Sham Singh, chief of Karoresinghia Misl, he attempts to commit suicide after his sacred hair were shorn by his parents after doping him with a heavy dose of narcotics. Later on after stealing the mare of a village chief, he joins a Singh contingent but compensates the village chief by robbing a rich goldsmith in a crowded Lahore market in broad-day light. During Ahmad Shah Abdali’s advance towards Delhi after the occupation of Lahore, Abdali throws a gauntlet to the Singhs through a written epistle to come out of their hiding if they claimed themselves to be great warriors and engage in a single combat with one of his most muscular Durrani soldiers. As S. Charat Singh, still tender in years, picks up the gauntlet Sukha Singh volunteers to take up this challenge on his behalf. In a hand to hand fight that takes place between the Durrani soldier covered with a steel armour from head to foot, Sukha Singh pierces his dagger through his steel armour killing the boasting enemy instantly. Among his other exploits as a brave Sikh warrior included ransacking of Sarai Noordin, Chhina village inhabitants of which had been conspiring against the Singhs and were instrumental in the arrest and persecution of many a Singh. In another rare act of bravery, he sneaks on a horseback and manages to take a dip in the sacred pool at Amritsar in broad day light in the midst of heavily guarded premises from all sides after the Mughals had publically dared the Singh to touch the waters of the sacred pool. During the first massacre of the Sikhs by the forces of Dewan Lakhpat Rai in the swamps of Kahunwan popularly known as Chhota Ghallughara, One of Sukha Singh’s legs gets badly wounded and broken by a bombshell. But he carries on the fight by tying his broken leg with the horse’s saddle. Finally, he achieves martyrdom during another invasion of Ahmad Shah Abdali. No wonder, Rattan Singh Bhangoo has recorded his daring acts of bravery and sacrifice in as many as seven episodes.

Two towering portrayals in succession of Sikh warriors are those of S. Sham Singh and S. Baghel Singh. These two Sikh warriors, commanding the Kroresinghia Misl in turn, have accomplished legndry victories for the Khasa Panth and hastened materialisation of Sikh sovereignty. S. Sham Singh had the good fortune of having seen and met the tenth Sikh Guru, Guru Gobind Singh in the company of his revered father. Having been initiated into Khalsa Panth by a devout Singh Mastan Singh, he took over the Sikh seminary of his religious teacher after the latter was commanded to accompany Baba Banda Singh Bahadur to Punjab. He not only became the chief of Kroresinghia Misl but also had the good fortune of being Nawab Kapoor Singh’s confidant Sunehria. His contingent Misl produced such great Sikh warriors as Sukha Singh, S. Karam Singh Pajiggarh, S. Karora Singh and S. Baghel Singh. His Misl subdued
the Phulkian state force consisting of Malwai Brars and their collaterals when they attempted to encroach upon the territory of S. Sham Singh’s Misl. Sham Singh had the distinction of collecting a ransom of seven lakh rupees from the powerful jat ruler of Bharatpur just for honouring the jat ruler with an embrace symbolic of jat’s allegiance with the Khalsa Panth. He distributed this amount among the ten Sikh Misls in proportion to their respective strength. In fact, S. Sham Singh and Nawab Kapoor Singh formed the twin pillars of Khalsa Panth under whose joint command the ten Sikh Misls functioned and carried on the struggle for achieving complete Sikh sovereignty. Rattan Singh Bhangoo brings out the glorious achievements of these ten Sikh Misls through the epic simile of Lord Krishna and his ten Yadava contingents over the evil “Jamankal” from the Hindu mythology.

Dohra : As there were ten Misls of the Yadav clan,
So there were ten Misls in the Khalsa Panth.
As Lord Krishna commanded the ten Yadav Misls,
The tenth Sikh Guru directed the Khalsa Misls. (20)

Chaupai : As the Yadavs escaped Kaljaman’s onslaught,
So would the Singhis escape Abdali’s invasion.
The number of times Jamankal invaded the Yadavs,
The same number of times Abdali invaded the Singhis. (21)

As Lord Krishna got Kaljaman destroyed by the Yadavs,
So did the tenth Guru get Abdali decimated by the Khalsa.
As all the Muslim rulers were annihilated by the Khalsa,
The Khalsa Panth shouted slogans of Guru’s victory. (22) 

The portrait gallery of eighteenth century Sikh martyrs and warriors will not be complete without mentioning the glorious contribution of S. Baghel Singh and S.Charat Singh. S. Baghel Singh, commanding the Kroressinghia Misl, not only burnt alive the wicked Sayyad abductor and hanged his Ahluwalia procurer of Luhari Jalalabad both of whom had kidnapped the daughter of a helpless Brahmin from the distant trans-Yamuna region but also rehabilitated her in the house of her would-be inlaws by solemnising her marriage as a daughter of the Khalsa Panth, giving a handsome amount in dowry as well. He extended not only the frontiers of territorial occupation of the Khalsa Panth in the East but also occupied Delhi for ever a year in 1783. He not only demarcated and constructed the seven sacred shrines associated with the Sikh Gurus in Delhi, but also levied and collected 38% share out of every rupee (Six annas out of a rupee) that came to the Delhi state treasury as octroi for the construction and renovation of dilapidated Sikh shrines. His brave exterior and charismatic personality created a terror among the Muslims. He went to see the Delhi’s emperor Shah Alam II at the latter’s invitation without bowing his head before the emperor as was the custom.

S. Charat Singh has been portrayed as the bravest among the brave in this epic. If Baba Banda Singh Bahadur is the hero of the first part of this epic, S. Charat Singh is indisputably the foremost among the Sikh warriors in the second part. His acts of bravery,
his fearlessness and his courageous acts of offence and defence are the stuff of which legends are made. He is portrayed as an epitome of Khalsa grit and dare devilry. S. Charat Singh’s mettle as a Sikh warrior with a superhuman skill and bravery comes to the fore during the most fierce battle between Khalsa forces and those of Ahmad Shah Abdali that took place around the villages of Kup and Poheer near Malerkotla. This battle is also known as the greatest massacre or Wada Ghallughara in Sikh history. S. Charat Singh is the hero of this unequal battle between the Sikhs and the Mughals. He proves to be the saviour of many a Sikh lives in this battle. His heroic deeds of offence and defence are the ultimate in Sikh war history. Rattan Singh Bhangoo has delineated his warrior profile in the most sublime verse:

Chaupai : Uncountable was the number of wounds which S. Charat Singh received,  
            Innumerable were the arrows, lances and swords which hit his body.  
            Whosoever did S. Charat Singh hit like the mighty Bhim Sain,  
            His every blow resulted in wounding his adversary in fight. (148)

Dohra : From the concluding day of this massacre of the Sikhs,  
            Did S. Charat Singh’s stock sore high among the Singhs.  
            Many a life of Sikhs in the caravan had he saved,  
            Putting his own life at a great risk determinedly. (149)

Chaupai : Praise be to S. Charat Singh said each member of the caravan,  
            They owed their life to S. Charat Singh’s valorous deeds.  
            Whosoever survived, survived because of S. Charat Singh’s efforts,  
            Thus did they praise S. Charat Singh all in one voice. (150)

            Thus did they bless him gathering in a congregational prayer,  
            Undoubtedly would he be a chief among the Singhs.  
            May he become a chief among the Khalsa Panth,  
            Unitedly did they shower their blessings on this great Singh. (151)

            Surely would he become a sovereign, some surmised,  
            Undoubtedly would he occupy the Lahore throne, others opined.  
            Admittedly would he take over Multan, some believed,  
            Clearly would he conquer Kashmir and Kabul, others declared. (152)

            From Delhi to the South to the mountains in the East,  
            Definitely would his writ run in all directions.  
            Thus did the whole caravan pray for S. Charat Singh,  
            That the entire Khalsa Panth might accept his leadership. (153)\

S. Bota Singh calls the bluff of Mughal Nawab of Lahore of having exterminated every Sikh in the State, by putting up a toll tax barrier on the highway to Lahore in a broad day light
and sacrifices his life fighting against the battery of Mughal soldiers who had come to arrest him. S. Hattthoo Singh Majhail, after his arrest by the Mughal authorities, achieves martyrdom when his body is torn into two parts by tying his two legs to two elephants pulling in opposite directions. Martyr Mit Singh sacrifices his life while fighting against Jahan Khan. S. Tara Singh of village Dalwan achieves martyrdom while fighting against the mighty Moman Khan and his most muscular Mughal warriors like Taki Khan, Mansa Ram and Daya Ram. He is one of those Sikh warriors who upheld the principle of Sikh honour and dignity at the cost of their lives:

Thus, S. Tara Singh accomplishing a legendary deed,
Became famous (as a martyr) in the whole world.
Following the great Guru’s words in letter and spirit,
He sacrificed his life rather than compromising his dignity. (50)40

(SGPP, Episode 86, Vol. II, p. 43)

IV

Sri Gur Panth Prakash, besides being a seminal work delineating basic Sikh doctrines and recording the glorious deeds of sacrifice and martyrdom of prominent Sikh warriors, is also an authentic social chronicle of some of the major upheavals, cultural and cross-cultural currents in the contemporary Sikh and Indian society. Prominent among these movements are the two massacres of the Sikhs-one in the swamps of Kahnuwan, District Gurdaspur and the second near the villages Kup and Poheer on the Ludhiana Malerkotla highway. Nearly one lakh militant Sikhs and their families perished in these two massacres. These are known as Chhota Ghallughara and Wada Ghallughara respectively. The first massacre was the result of an encounter between the Khalsa force and the Mughal forces together with the forces of several Hill chiefs. The Mughal force was led by Dewan Lakhpat Rai whose elder brother Dewan Jaspat Rai was killed by the Singhs in an earlier encounter near Eminabad. The second massacre of the Sikhs on a much larger scale occurred during the Khalsa carvan’s escape towards the Malwa region after the devastation of Majha including the nearly complete destruction of Harmandir Sahib by Abdali’s forces. As the retreating Khalsa had ransacked Sirhind, its governor Jain Khan and Pathan rulers of Malerkotla conspired to block the Khalsa passage as Ahmad Shah Abdali’s forces were invited to attack the Khalsa force from the rear. In the battle that ensued, the Khalsa force, being outnumbered and encircled from all sides, fought bravely but the Sikh casualties ran into several thousands. This was the worst massacre of the Sikhs in their entire history. As Rattan Singh Bhangoo’s father and uncle had both participated in this fierce battle, his account of this massacre seems to be quite reliable.

In all twenty thousand Singhs could reach upto this point,
While many others died or got scattered from the caravan.
The eye-witnesses reckoned that there were one lakh Singhs,
Fifty thousand of whom survived, the rest having perished in this massacre. (143)

My father (S. Rai Singh) put the figure at thirty thousand Singhs,
Who perished in this crusade, the rest having returned safe.
As both my (author’s) father and uncle were part of this crusade, I have narrated this episode after listening this account from them. (144)41


Among the other episodes about Khalsa encounters and achievements are those of the slaughter of Jain Khan, Nawab of Sirhind and destruction of Sirhind for the second time; massacre at Morinda and slaughter of Muslim converts’ families who were instrumental in arresting of younger Sahibzadas and handing them over to the Nawab of Sirhind, the sacrifices of Sikh martyrs belonging to Randhawa clan of villages Chamunday and Kairon Nanglia, the love-hate relationship between the Malwai Brars and Majhail Singh’s; the siege of Jat rulers’ fortress at Deekh and Ghumer and the rapprochement between the Khalsa and the Jats, the origin, evolution of Phulkian dynasty and Khalsa-Phulkian inter-active relationships. Among the cultural currents that this social chronicle depicts are the emergence of some splinter Sikh groups such as Chandiallas, Jandialias Niranjanias who, having originated from the Sikh Panth, came into conflict with the Khalsa Panth for purely mercenary reasons and causing a considerable damage to the Khalsa movement. Another sect that caused the maximum damage to the Khalsa Panth was that of the Sultanis. Members of this sect, though they dressed and lived like the Hindus, professed their faith in a Muslim Pir known as Sakhi Sarvar. The members of all these sects turned informers and collaborators with the Mughal and Afghan rulers and were instrumental in getting many Sikh martyrs like Bhai Taru Singh, Mehtab Singh and others arrested and executed. For instance, it was Harbhagat Niranjania who led a Mughal raiding party to invade S. Mehtab Singh’s village of Mirankot. It also records the crumbling of the mighty Mughal empire and the subsequent internecine war between its four powerful ministers who tried to chalk and consolidate territories inside and around Delhi with Ghiasudin Gazdi inviting the Marathas and Najib-ud-Daula inviting Ahmad Shah Abdali. The epic writer says that as a thorn is used to take out another thorn from the human flesh, the Divine power willed to get the tyrannical Mughals decimated by the Afghans as it had earlier ordained the Mughals to replace the despotic Lodhis. Finally, it was given to the Khalsa panth to hit the last nail in the coffins of both the Mughals and the Afghans:

It was Nadir Shah who had capatured Delhi, Full seventy thousand people had he massacred, The warrior who had killed the mighty Nadir Shah, The same warrior had tasted defeat at the hands of the Singh’s. (48)


As Nadir Shah had come to be known as Delhi’s destroyer, So had Ahmed Shah come to be known as Nadir Shah’s destroyer, So had Khalsa panth come to be known as Ahmed Shah’s destroyer, Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)42

(SGPP, Episode 158, Vol. II, p. 679)

The epic records two other events of his times. These are the invasion of Babur at the persistent request of Daulat Rai Lodhi of Sultanpur to seek blessings of Guru Nanak for the extinction of the Mughal empire, and demarcation and construction of a symbolic platform
at Sirhind at the place of Sahibzada’s execution by the repentant Wazir Khan, Nawab of Sirhind. While both these are facts of history, much of the mythological baggage with which the epic writer has loaded these two incidences does not appeal to the sensibility of a modern reader. In the second incident, Bhangoo’s version differs from the centuries-old Sikh belief, and perhaps historical records as well, when he states that the two younger Sahibzadas were beheaded instantly by a butcher with a sickle inside Wazir Khan’s court after they refused to covert to Islam. It was many years after their execution that a platform was raised with the Nawab’s permission at state expense on the advice of his Muslim clerics to rid the Nawab of several bodily ailments, which in their opinion, were a consequence of his sinful act of killing Guru’s two innocent sons. This version runs counter the age-old belief that the younger Sahibzadas were bricked alive and finally beheaded. In Babur’s case, Bhangoo depicts Guru Nanak blessing Babur and his dynasty to rule for seven generations by putting seven handfuls of cannabis’ leaves in Babur’s lap indicating that his dynastic rule at the end of his seven generations will be uprooted by the followers of Guru Nanak at the cost of great sacrifices, because Babur’s descendents would have turned tyrants and oppressors like his predecessors the Lodhis. Although, it is historically true that the Mughals ruled effectively for seven generations, but the myth of Guru Nanak’s blessings on Babur and sending the latter to heavens riding on Guru Nanak’s wooden staff and showing him the highly subordinate position of prophet Mohammad among the hierarchy of world’s prophets in the Divine Court and Guru Nanak’s splendid position and closest proximity with the Divine seem more to be flights of his poetic fancy rather than incidents based on hard historical facts. Nevertheless, these two myths also highlight the sanctity of Sahibzada’s sacrifice and Guru Nanak’s divinity which fit into the overall design and scheme of this epic, though the excessive exaggeration and their mythological dimension somewhat blunts the modern readers’ sensibility. On the whole, his liberal use of mythology, especially of the Hindu mythology, has been very successfully and skillfully employed as has already been pointed in the introduction to the first volume of the translated version of this epic. The Hindu myths about Nehkalank Bhashmantar, Kaljaman, have been used so dexterously to emphasize the authenticity and inevitability of Sikh Sovereignty having a divine sanction that their use places Rattan Singh Bhangoo among some of the best modern Western and Eastern poets who have used myths from the ancient Greek and Hindu fertility cults to bring about the decadent aspects of their contemporary cultures and civilizations. As we analyse this aspect of Bhangoo’s epic, he seems to be a man of vast erudition and scholarship, his doggerel colloquial verse covering the bulk of his epic notwithstanding. Taking into account his repeated references to appropriate hymns from the Adi Granth, Ramayan, Mahaabharata, Tantric Lore Chandi Astotar and Zafarnamah, it appears he was quite conversant with the ancient Indian classics and common beliefs and opinions of his contemporary society, though bulk of his information came through oral and traditional resources. To conclude in the words of Dr J.S. Grewal, “There is some hearsay, which the author (himself) points out and there is much graphic detail which could come ultimately from first hand observation. Not only actions, but also sentiments, beliefs, ideas and emotions come into play to make the Prachin Panth Prakash a rare kind of document. It embodies an understanding of the Khalsa tradition by a respectable member of the Khalsa who was deeply religious in his feelings and acutely political in his outlook on the world. This, in itself, is a telling comment on the Khalsa of his times and of the days of his ancestors.”43
Apart from being a social chronicle of the contemporary times and an epic projecting a vision of Khalsa’s sovereignty and its inevitable realization due to Sikh Guru’s prophetic sanction together with the portrayal of legendary Sikh warriors and martyrs, this work contains rare insights amounting to value judgements. For instance, in the first part, its author had dwelt upon the dialectical relationship between one’s ideology and progeny through illustrations from both Hinduism and Islam and the need to sacrifice one’s progeny, if need be, to uphold one’s ideology:

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)\text{\textsuperscript{44}}

(SGPP, Episode 13, Vol. I, p. 73)

In the second part of this epic Bhangoo, being a direct descendent of those Sikh warriors who belonged to the Tat Khalsa (Majhail) faction of the Khalsa force, after the latter’s rift with Banda Bahadur faction, has been found to be somewhat biased by some readers in favour of the faction consisting of warriors from his own stock. His deriding and debunking of Banda Bahadur, just before his defeat and death after his extreme glorification bordering almost on deification earlier, seems to confirm this impression. However, Bhangoo’s catholicity of vision and impartial outlook towards personages and events comes out here as well. In a few lines of rare insight and a philosophical observation, he looks up on the miserable plight of the Tat Khalsa Singhs as a consequence of their betrayal and desertion of Banda Bahadur and his companions who were being held under seige by the Mughals at Gurdas Nangal. This reflection makes Bhangoo, not only an impartial observer of the two warring factions but also a poet with a deep analytical mind who was capable of making an indepth study of the strengths and weaknesses of the contemporary Khalsa Panth organization and presenting a balanced opinion on the whole situation. While SGPC approved version edited by Dr. Jeet Singh Seetal has given only two lines about this observation and deleted the rest of the four lines, Dr Balwant Singh Dhillon’s edited version (Singh Brothers 2004) has retained the complete text of this observation. SGPC version reads:

Sortha : Banda Singh had let out a curse on the Khalsa Panth,  
When he had to confine himself in the fort (at Gurdas Nangal).  
The Khalsa Panth had to bear the consequences of their sinful act,  
Of not reaching out to the support of Banda Singh. (5)\text{\textsuperscript{45}}

(SGPP, Episode 88, Vol. II, p. 55)

Dr B.S. Dhillon’s version, however, carries the full text of this observation in continuation with above-mentioned lines which reads as follows:

Dohra : Thereafter the scattered Singhs hid themselves in the wilds,  
As in whatever little strength had they been left behind.
Repentant did these Singhys feel at that time,  
As they remembered Banda Bahadur at that moment. (6)

Chaupai : Truly was Banda Bahadur given to Khalsa Panth (by the Guru),  
Surely had we (Khalsa Panth) got him killed.  
Had we attempted to stand by Banda Bahadur,  
Definitely could he not be killed by the Mughals. (7)

Certainly could we have decimated the Mughals by now,  
Nor would have we been harassed as much.  
Truly had his curse fallen upon us (the Khalsa Panth),  
As he had already let out such a curse. (8)

(Dr B.S. Dhillon (Singh Brothers, Amritsar 2004), SGPP, Episode 82.2, p. 198)

All these insights and observations reflect Bhangoo’s vision matching that of a great  
epic writer, and reflect his sound knowledge of Sikh history, his erudition and scholarship and  
his profound thinking.

In the editorial written in Punjabi by Giani Gurdit Singh the Prachin Panth Prakash  
issue of Singh Sabha Patrika, he states, “S. Rattan Singh was an educated aristocrat . He  
could read and analyse epics written in Persian. He also had a knack for composing poetry.  
Above all, whereas his family lineage belongs to family of the martyrs of village Mirankot, his  
educational background is linked to the poet Sainapat, a court poet of Guru Gobind Singh.  
Rattan Singh Bhangoo himself has referred to this link in one of his other compositions.”  
[Translation mine] Giani Gurdit has come across the manuscript of another composition  
written by Rattan Singh Bhanoo which is known as Hanuman Natak. In the preamble to this  
dramatic verse, Bhangoo has stated his educational background. Translated into English this  
introductory verse reads as follows:

Dohra : Praise be to Sri Guru Gobind Singh  
Who is worthy of great name and fame.  
Fifty two poets had he kept in his court,  
Who remained immersed in the nectar (or knowledge). (13)

In this sacred pool of nectar full of knowledge,  
Did they daily immerse themselves at its nine steps.  
Among them was included (the poet) Sainapat,  
Who hailed from a Jat stock from Majha. (14)

Amanuensis had he been to the (tenth) Guru,  
And a composer of innumerable melodies.  
Initiated was he by administering Khandey-ki-Pahul,  
As he endeared himself to the Divine Guru. (15)
Thereafter proceeding to the region of Majha,
Did he found a village in that region.
It was in the vicinity of village Jagatpura,
That he had set up his household there. (16)

Dohra: Whosoever was fortunate to have his company,
Highly enlightened and wise did he become.
Chandan Saina Singh was one of these disciples,
To the forested region Majhori Dhan did he belong. (17)

One of them was a Brahmin,
By the name of Punjaba was he known.
At the village of Mirankot did he settle,
Leaving his own native place Chander Gram. (19)

Kaur Singh did he (the Brahmin) teach,
Who happened to be my (Rattan Singh’s) elder brother.
Of S. Mehtab Singh were they grandsons,
S. Mehtab Singh being the father of Rai Singh. (20)

From this brother of mine did I receive education,
Thus did this seminary keep imparting Guru’s education.
With this sort of grace of the True Guru,
I (Rattan Singh) also got blessed with education. (21)

This poetic work was composed by Rattan Singh Bhangoo in the year 1881 B.S. or 1834 A.D. whereas Sri Gur Panth Prakash was composed in 1898 B.S. or 1841 A.D. I hope this documentary evidence about Rattan Singh Bhangoo’s educational background meets the demand of section of the readers of the first part of the translated version of Sri Gur Panth Prakash by the author, who had pointed out that the translator had taken no pains to provide any information about the author’s credentials for being an epic writer. The same section while acknowledging that Rattan Singh Bhangoo’s verse being “a hybrid language” of Gurmukhi despite being colloquial Punjabi, is “arduous” in reading, has also faulted the translator for making his translation explicatory, while admitting at the same time that the translator “has extended its reading range.” It is precisely for this so-called explicatory stance of translation of this work of otherwise archaic idiom that innumerable number of readers, both in India and abroad, have commended this monumental effort on the part of the translator by way of a positive feedback both to the translator as well as to the Institute of Sikh Studies.

Rattan Singh Bhangoo’s major source of 18th century Sikh history being oral and traditional form of listening to the Sikh sagas from his elders, there are a few differences in the dates of certain historical incidences. For instance, he mentions the year of Bhai Mani Singh’s martyrdom as 1794 B.S. as he heard it from his father but the writer of Shaheed Bilas
mentioned as 1791 B.S. or 1734 A.D. Mir Mannu’s death is mentioned as 1823 B.S. or 1766 A.D. but, as per historical records, Mir Mannu died in November 1753. Similarly, the year of Ahmad Shah Abdali’s death is recorded in Bhangoo’s epic as 1823 B.S. or 1766 A.D., but historical records place it on October 23, 1772 A.D. Certain names such as those of Jassa Singh Ahluwalia’s father’s name, Nawab Aslam Khan in place of Zakaria Khan and Abdul Samad Khan in place of Zakaria Khan in episodes 90 and 91 have been wrongly recorded. But for these variations in dates here and there, there is hardly any variation between his version and historical records in the sequence and chronology of major events. That speaks volumes for the credibility of this epic as a social chronicle of the times as well as Bhangoo as chronicler and epic writer.

We hope that this second volume improves upon the first volume so far as the quality of translation is concerned and makes up all the deficiencies which have been pointed out by the readers and reviewers of the first volume. For transliteration in Roman script below each couplet of the Punjabi verse, we remain highly indebted to Dr. Gurpreet S. Lehal, Head, Department of Advanced Centre for Technical Development of Punjabi Language, Literature and Culture, Punjabi University, Patiala for providing us with the latest software prepared by them for the automatic transliteration of Punjabi text into Roman script, free of cost. The key to this internationally accepted phonetic symbols for various sounds for reading the transliterated version is given below once again as in Volume I for the readers’ convenience and assistance:

**Gurmukhi-Roman Transliteration Table**

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The translator is extremely grateful to the Institute of Sikh Studies and its management.
for providing him with the sponsorship for undertaking this work. For consistent discussion, explanation and exposition of several references in the body of this work, I remain indebted to the scholarly guidance of Dr Kharak Singh. Thanks are also due to Bhai Ashok Singh Bagrian and Dr Kirpal Singh for their inspiring support. Mr. Ramesh Kumar, who typed the entire manuscript, did all the type setting and compilation of the whole book in Punjabi, English and Roman script, deserves my grateful thanks. With the completion of this second volume the complete Sri Gur Panth Prakash has been translated into English. Any suggestions, amendments and relevant observations will be welcomed for incorporation in the second edition of one of the primary sources of Sikh history. I hope this humble endeavour will meet the long-felt need of English knowing readers interested in the subject.

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References:

All the quotations from the text both in Punjabi and English are from the translated version of Sri Gur Panth Prakash (SGPP) Vol. I & II translated by Kulwant Singh, published by Institute of Sikh Studies, Chandigarh (First edition 2007-2008)

chaupaï : tab sab khlâsî gayô darbâr. háth jörd sabh ik man dhâr.  
dijai vák ju karnô höî. tûn satigur ham hain sikh tôî.26.

chaupaï : tab sab khlâsî gayô darbâr. háth jörd sabh ik man dhâr.  
dijai vák ju karnô höî. tûn satigur ham hain sikh tôî.26.
Sri Gur Panth Prakash

paurdî : pañjç badhç mahåbalî kari sachå dahóã. āpanç charan jápånu vichi dayu khardóã. róg sóg sabhî miti gaç nit navå niróã. dinu raini nâmû dhîâidå phiri pây na môã. sach pûrç gur updçsiâ nânak sukh hôã.

dsþâ : jûnh chhû jhû hâm kôtê korílî kôsar jû hâm kôtê. lâyânê jî pây ûmg li ûmg li ûmg li 29.
dôhrâ : gorrh bachan sun khush bhaç laî kasîr janu már. karain nagârç jait kç gur phatç su ûch ucháîr.29.

2 Ibid.

chaupaî : hç satigur sabh jânî jân. bhût bhavikkhat au bartañ. jau tûn panth vadhâyáî lôrdain. là kar pârîthô jî nibhei òrdài.19.

sûrthô : im bihî ákhain bahut khardç siânç nar tâhîn. jau chîthî dôû tarat ruhain panth dôû amar.24.

dôhrâ : thândh bhaç kar jör sabh ûchô kar ardás. chîthî tisai tarâiî karon jî jîsc parâs.24.

chaupaî : phir satisngat sabh hath jôrdç. nibhai lây sikhî kî òrdai. sikh sangat yau karai ardás. sikhî sáth nibáhîn sâs.3.

3 Ibid.

chaupaî : hç satigur sabh jânî jân. bhût bhavikkhat au bartañ. jau tûn panth vadhâyáî lôrdain. là kar pârîthô jî nibhei òrdài.19.

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chaupaî : phir satisngat sabh hath jôrdç. nibhai lây sikhî kî òrdai. sikh sangat yau karai ardás. sikhî sáth nibáhîn sâs.3.

4 Ibid.
Sri Gur Panth Prakash

chaupaî : jô hajûrijî panth rachâyâ. ab tisnai hai bahu dukh pâyâ. kâbal tç jôû kutô mangâyô. bandai jim us chahîat galâyô.92.

bachan singh sun gur khush bhaç. tathâ astu satigur bach kahç.94.

SGPP, Episode 156, Vol. II, p.650

5 Ibid.,

chaupaî : gurû garnth main likhiô jôî. sikh sangat kahç satt su hôi. dîhô partâi su hamain dikhâi. aîsc âkhyô navâb banâî.38.

aur sunî main pardhtç bânî. sukhmanî jô gurû bakhânî. sant dôkhî kâ thâu kô nahi. nânak sant bhâvai tâ oî bhî gati pâhi.39.


6 Ibid.,

chaupaî : gurû garnth main likhiô jôî. sikh sangat kahç satt su hôi. dîhô partâi su hamain dikhâi. aîsc âkhyô navâb banâî.38.

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aur sunî main pardhtç bânî. sukhmanî jô gurû bakhânî. sant dôkhî kâ thâu kô nahi. nânak sant bhâvai tâ oî bhî gati pâhi.39.
dôhrâ : tab màlì nai ham kahyô yah bhì bhçt sunâi.
gur nânak pàchhai gur bhaç tìn biurô dçhu batâi.1.

 específic

chaupaï : tab main uskô biurô dayô. gur nânak pàchhai angad bhayô.
jau unki sahî kathâ kathyai. granth badhai nain ant su payai.2.

angad ti gur bhaç pàchhai gur bhaç tìn biurô dçhu batâi. 1.2

chaupaï : tab main uskô biurô dayô. gur nânak pàchhai angad bhayô.
jau unki sahî kathâ kathyai. granth badhai nain ant su payai.2.
sab kahî jînî su sakhî bhâkh.

chaupaî : jim un nânak sangat mârî. jim jim in sôn karî khuârî. jim jim lînî karâsumâta. jim satigru sô kînç ghât.10.

puCh puCh nādar sun sîs hilâyô. apnô kînô tab tum pâyô. sô ab jîtç jâvain nâhîn. jinkai sâhib âp panâhîn.12.
8  Ibid.,
chauta : darbârai singh agyôn kahî. asîn nibâbî kad chahain laî. ham kô satigur bachan patishâhî. ham kô jâpat dahig sôû âhî.36.

9  Ibid.,
dohraw : krî ju satigur paritham bidh sôî pun bidh kîn. pañj bhujngi jô bhac gur untç pâhu lin.20.

10  Ibid.
chauta : par bhali bhâï sir turçk lâi. bachan pûran ham badmin bhâï. ab ham khâlsai dayô gûrû. dayyç tikkç khâlsai lâi.7.
Sri Gur Panth Prakash

SGGP, Episode 19, Vol. I, pp. 126, 128

11 Ibid.


12 Ibid.,

SGGP, Episode 12, Vol. I, p. 68

13 Ibid.,

SGGP, Episode 18, Vol. I, p. 114

14 Ibid.,
асин на марнон натван варц. асин жу мари хайн мугал дуварц.
хам сикхан кран гир лац. пут поторц пун ап кухац.34.

पंथ बधवन धवन गरवी। दिख बधवन धवन अवरवी।
छु दे छु पौर गरवी। दिख बधवन धवन बाजरी।134।
पंथ बधवन घाटन तान। इम अपर कुल गवाई।
उस क्ष पंथी हमाई सादफ। हम मरने के ही नम जाई।35।


15 Ibid.,

कित्जी वैभव में खरम बगवाई ते। हलने सच गिते रत्म की पी।
मिरम राम मु बुध जगवे। मीम चिथि गित मा बज्ञ हवे।121।
कित जिवन सो दहरम गवाई। मरनोन सच किताई नम जाई।
सिखन काज सु गुरा हमाई। सिस दिय नज सन परवराई।27।

चरे धवन सत लूजें। में चंदी जी बेट बजाई।
उस बलच उस छुरिद कवरवी। उस बलच बेट बजाई।128।
चाँच पुतर जान कुहला। सो चांदी दे बहू कारै।
हम कारण हुलवा गवाई। हम कुल रक्खन कौन बडाई।28।


16 Ibid.,

चेथी : पैंद देंदे हमी गित बनवी। बंद चंद गित देंद बनवाई।
पैंद हिथवान गित मापी गित रखाई। चुर्वें चुकवाई पध्म संबलाई।190।

चूपा : दहन दहन धंग मानि सिंह बहाई। बंद बंद जिन देंद कटाई।
दहन पिंज गित गित धर्म सराई।10।

संजी गित संजी गुंड लखा। चुर्वें चुर्वें गित मापी अराई।
पैंद देंदे हमी गित गित जावा। जावा दहु गित मापी संघाई।19।
सुंच गित सिंह जमबर सुत नाल। चार्ड हैके चरकिद जिन जप्यो अकाल।
दहन दहन वा सिंह जिन सिद ना हारा। गुर हित सिह सिदाहरा।11।

SGGP, Episode 110, Vol. II, p. 284


20 Dr Ganda Singh: Banda Singh Bahadur, Amritsar, 1935.


25 SGPP,

chaupaî : manî singh thô sant sujâna. jatî satî au dhayâni mâna.
haust satî au mat kô pûrû. sahan shûl au dil kô sûrû.2.

chakhat : manî singh thô sant sujâna. jatî satî au dhayâni mâna.
haust satî au mat kô pûrû. sahan shûl au dil kô sûrû.2.

kabitt : sikkhan main sikkh ûchô bhagtan main bhagat mûchô, sikkhî kî nãi kahîc bhai manî singh ji.
jagat main jai kâr bhayâô dharam arath dçh dayô, sidak sôn katâyô hîyô na mânî kakhû sank ji.
sikkh sô parsann bhaç dusht sabh bharishat bhaç, giân kî khardag saun sô màrc chaurang ji.
jó gur sikh kâhûvai sôû karnî yahi kamâvai, manî singh ji kç kull bhayô kô rânâ au n rank jî.1.

SGGP, Episode 93, Vol. II, pp. 104, 106

26 Ibid.,

dohrw : aus hî idn sunvwb ny puC ByjXo isMG jI pwhu
qUM ju khq Qo kys hm sIs hI swQ inbwhu

dôhrâ : us hî din su navâb nç puchh bhcjyô singh ji pâhu.
tûn ju kahat thô kçs ham sîs hî sâtib nibâhu.28.
चैप्टर : पुत्र उम्मी कटी तुली गोद | पाट धर नैत्रे मिन केल ।

यह मिन नैत्रे मिन वेशी नली । रंगुन तनु तुल दृष्टी बाली । 28।

chaupaî : yah tumã nh bhai jhùthî gall. gaç bâl laïc sir khall.

binãn bâl sir dëghî rahi. dôû bût tujh jhùthî bhâl.29.

उब मिन नै जी वाली बजी । तांगे ललच दुध मारे बही ।

वो लेने गा बेधी नल । वे बुद कुटे जमे मृत । 30।

tab singh ने यांन बांन बही। नाहि नवां तुम समज्है एँ।

रहह क़ॅस हम धोप्री नाल। हाँ जहूत्च दुई तुम्रे सवल।30।

SGGP, Episode 111, Vol. II, pp 292, 294

28 Ibid.,

चैप्टर : हिंदी सिंगर 'वन' मूर्त शुभ मध भंडे व अंग।

मिन शुभ नैत्रे र फले ज्वेस बीजी देखी जव। 22।

dohrw : inhâng khâvâï sô purash dukh sukh manç na ang.

jim dukh sukh dëghî nà mançç us kahain bidçhi chang.6.

उदी कही बन उदी रजुव धूष मूर ।

आशे धध मँखुय क्षुम धू दी; उदी अन्ध मोहु वृं। 3।

hathî jatû au jap tapû dâta pûrâ sùr.

âvain pûs sârdâr tis vahu rahai âp maghrûr.7.

sendKeys : नंदा सुंध ली सागर तेली । महले दे नंद टेले र मेंडी ।

नंदा पे गे बख भे दीव । देवे अन्ध नन्दी दंग मलीव । 5।

chaupaî : jahán juddh kì jågâ hóï. marñâ kai daar tarai na sôï.

jahán panth pai bada pavai bhir. daâhâi âp jài tahân sarîr.8.

नंदा सुंध ली सागर तेली । एश निघुट अन्ध अंगे वेली ।

मय जाना पृथक समे । नोंदी भूमले दावे । 9।

jahán juddh kì jågâ hóï. phard nishân âp aggç hóï.

sâth nagâra ghurda jâvai. jâi lârdâî mûhrâi pâvai.9.

SGGP, Episode 156, Vol. II, pp. 630, 632

30 Ibid.

NotBlank : मैं महसूल गे लि रमे लही जल लही सोजस भेंदी ।


dohra : sarī satigur gal man lāl kahl shahīdān jōī.
nahā nanaksān tē gur jūdō gur tō nahīn sikh jūdōī.111.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satigur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

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phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
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chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
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chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
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chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
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chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.

chaupaī : satīgur bāchān sōū man lāc. tau singhān dīl phūlat bhaĉ.
phūn gurbākhash singh bāchān uchārā. hamrō hukam kab mannain panth sārā.112.
33 Ibid.

एकल भाँज ई े टेंटें घर झड़े संद उठत ।
मिमे पुत्र में हाँ भांजी अब मिमा दे भूती उठ । ४५।
दिली मारी थी उन्हैं खरे ३ रत सतता सतत हायर।
जसवर सों मारी अब सिम थुक्स मूल है। ४८।

एकल दिश हुज घर जो दिश हुज आधिक मारी थीं।
दिश आधिक मारी हमा मिमा में ठहरी समाध । ४८।
दिली रुपा नदर हानी रुपा नदर अहिम शाही।
रुपा अहिम शाही ठहरी हमा में ठहरी समाध। ४९।

Episode 158, Vol. II, p. 678

34 Ibid.

जङ्गुल मिम में टाल करवाय । देंग देंग में स्क पुक्कुड ।
दिली में इंदू देंग धी मलिक ठहरी । शेष मनी त्या मिमा मिमा दे भूती । ४५।
कपूर शिंग म ताल दाम्रवा। दाँव। दाँव म ठहरी जहुलवा।
उन जहल में ठहरी सूच ठहरी। ४२।

जङ्गुल शाही वलमे दे ठहरी। आदत मनी मंड मिम में ठहरी। ४३।
जङ्गुल धीरो ठहरी। जङ्गुल अहिम शाही।
जङ्गुल शाही ठहरी जिन मही मया बहाई। ४३।

रेडवा : उर्द मिम मिम अपके धरों धरों धर धर।
टाल धाल उपरँ भीले मे वही नया दिभुल । ४४।

dोहरा : ताहान शिंग इक अपनो ठहरे बान गर लाल।
ताल महाल ठकाउ जा काउँ साध करपाल। ४४।

रेडवा : मिम वजू ठहरे ठहरे की हरे कहरे।
कुल महाल में झूँ क्ष हर ठहरे। ४४।
अवधार अहिम ठहरी मिम ठहरी।
बूतु बुक में मिम मिम की। ४५।

dोहरा : सिंग कपूर जलाई पक्का ठोँ। करिपा नाजर पाण्ट हस वाल हो।
वाज्र आर्कले पन्नदी हन पाण्ट। ४५।

रेडवा : मिम वज़ू धिम ठहरी पुक्कारे।
अवधार मिम दे मिम ठहरी ठहरी।
जब जब वज धिम अपके कहरे। ४५।
ताल करत ई महाल पुछावो। कपूर शिंग को सिरोपा पहिरावो।
कब्यो पाण्ट छको शिंग भुजिगी। कर कर कु नस ई अक्ष चाँगी। ४६।

SGGP, Episode 90, Vol. II, p. 82

35 Ibid.

रेडवा : पुंजे देन के त्या बजे पुंजे फिर फिर कहरो ठहरो।
पुंजे देने दे बढ़े मी ठहरे पुंजे दे हर्ज़र। ४५।

dोहरा : पांज दिएन के रक माँ पांज निका बनाई।
पांज चन्द दू गदा सारै काल बुंग ते लयाई। २६।

रेडवा : पुजन भी ते मे निर्देश दराई ।
सीध मिम मिम लक्ष मे रप्ने। ४५।
chaupaì : partham shahidan au nihngan phardâyô. dîp singh singh karam su nâyô. dúc karam dharam singh ammrtasrîç. dayô unai thôû jât khatriç.27.

36 Ibid.

37 Ibid.

38 Ibid.
dôhrâ : jim jâdvan kî das misal tçû panth gur âhi.
sharî karishan sam gur dasam tim hî khcda khidavâi. 20.

chaupaî : jim kâl jamnc jâdav nathâhi. tim giljç tç singh nath jâhin.
jitnak vår jaman kâl âyâ. titnak vår un panth niklâyâ. 21.

amâd mone m e îc sî bhukhunî. dile sâmû gurû giljâm râtunî.
mâr ucbâ mab chî chhâtî. tâtu duxe bhukhû gur chhâtî. 22.

39 Ibid.

chaupaî : chardah singh zakham ginç na jáç. tîr talvâran jô nççê khâc.
bhîm sain jim jît val jurdc. bin lâc shastar kâlê na murdai. 148.

chaupaî : sabh bahirîç dhann dhann âkhain. ham jivâç chardaht singh bhâkhain.
jô jivâî chardah singh jivâç. yau bahîr sab âkhat jâç. 150.

ral bahîr yau daç asîs. hui sardâr yah bisvai bis.
sarab panth yah hui sardâr. sabh is dçvîs asîs hazâr. 151.

im kar karai bahir ardâs. laçç gail sabh chardah singh khâs. 153.

SGGP, Episode 163, Vol. II, p. 746
40 Ibid.

Sri Gur Panth Prakash

41 Ibid.

42 Ibid.


44 Ibid.

45 Ibid.

46 Dhillon B.S., SGPP, Singh Brothers, Amritsar 2004, Dohra 6, ChaUpai 7, 8, Episode 82.2, p. 198:

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स्री गुर पंथ प्रकाश

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है गुरु लेखिक सिंह सिंह देव बसंग बाबा।
क्यों बड़ा कर्ज निवार, अजूब झू को नय सत्ता। १३।
बूंड अड़ूं उठूंछ में उठ उठ राज धरत।
बिछ में मैं देख पड़ लोंग अड़ यु सरन। १४।
सिख जी कुंड रत्न बे बेड बिगड़ अम्बु।
रागुराज धरे हैं इसी मू ममताज विवाह कर। १५।
बिछ बाल मे अरन्ने दौड़े जां बांध बमांद।
नवाज पुंछ मे दिख तिरे लोंग भट कत्त्र। १६।

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है सिंह सिंह देव बसंग बाबा。
चंद्रा सिंह सिंह देव अंकारी पण धर ११२।
बिछ में चाँद तांत्र मे पल्लाप दरवा रज्ज।
भीं बंट रू आ बांधिये थंडि मे चंद भाष १५।
दिली दर्द से बलवि रहे, एवं मधु मुद कांठ।
भाषा सिंह में पंजाब गर्द दिख झंडे उड़ा २०।
में बाँडी में राम दांड़ी दिख चली मु। दुल दुलमाद।
में भींतुर बी जन दे राम जी बने निगम २१।
(उत्भाव राजध दूरी दंड दिख झंडा ३)
सिंह उत्भाव राजध दूरी दंड दिख झंडा में राम बींधुद दिखाई।
अतए राजध में शिवार्धा दिखा सभी बन बन।
उड़ा सिंह दुवृंभ सींग। तुल राजध पार निगम १९।
82. साखी जंदीली प्रभावी अग्नि निप गुर रंगीन सिन गुर पंथ गहनीकर निप गुर संयो रंगीन की
(‘जार ने सिक्की वाहि जात हिंदाल’)
Episode 82
Episode About Chandialias, Jandialias¹ and Those who harmed the Gurus’ cause and the Sikh Panth
And those Given to Debauchery and Irascibility
(That (rustic) Jat Hindal² could not contain Guru’s Blessing)

Dohra : (Dear Readers) listen to the episode of extremely wicked persons,
Who deserve to be included among the earliest crop of villains.
Those who tried to eclipse the Gurus and harm the Sikh Panth,
And who had been slandering and vilifying the devout Sikhs. (1)

Of those whom the (great) Guru gave his blessings gratis,
And those who failed to assimilate and imbibe Guru’s message.
Of those who wished to destroy the very same source,
From which they had sprung up (and got sustenance). (2)

Chaupai : Let me, first of all, narrate how he originated,
Thereafter, I would reveal his (evil) thoughts and deeds.
A “Ghanag”³ Jat (by caste), a Sultani (by faith), a resident of Jandiala was he,
Who lived a life of extreme deprivation and raggedness. (3)

He came to know that the Guru ran a free community kitchen,
Where people flocked and ate food to their hearts’ content.
Irrespective of the fact whether one rendered any service or not,
There was no dearth of any provisions and eatables there. (4)

Hearing this, proceeded he to the Guru’s abode there,
And joined the (dedicated) band of Guru’s cooks and kitchen crew.
There, he kneaded flour and kept the kitchen fires burning.
And had had his fill as many times as he wished to eat. (5)

But he could not exorcise the ghosts of his Sultani past from his mind,
Nor could he thoroughly imbibe the Sikh spirit in his character.
Mind is cleansed of dross only after the Sikh spirit is embedded in it,
As rigorously as rust deposited on a sword is rubbed with a chisel file. (6)

But having departed from his homestead at an auspicious moment,
He became worthy of (great) Guru’s blessings gratuitously.
Having been blessed with all the boons with Guru’s (single) glance,
This rustic Hindal Jat could not contain the Guru’s benediction. (7)
Sri Gur Panth Prakash

83. साखी गजाब की
('भायो निरीजानों नाम सिखी मिटाई')

83. sâkhi gajab kî
('bhayô nirñjanô nâm sikhî mitâî')

dohrw : டில்லெ மின் வேதம் முந்தியும் தீட்டு மூத்த உண்டி ।

mukhat niâmat gur bachan kôu râkhai gahar gambhîr.
kanak katórai bâhirô tikai na bâghan chhîr. 1.

chaupaî : daî sangat sarî gur tih lâi. girad jindâlç bis tis girâni.
is taur lâi mathô tikâi. îs taur āi hamrç pâhî. 2.

83. swKI gjb kI
('bhayô nirñjanô nâm sikhî mitâî')

83. sâkhî gajab kî
('भायो निरीजानों नाम सिखी मिटाई')

dohrw : ik din uth sarî satigrû gac su langar dâi.
uthc sikh charnî lagç hindâl bhî ayô dhâi. 8.

chaupaî : jab aur sikkhan charnîn hath lâç. hut hindâl âtç hath libråç.
sô un söch itnak laî dhâra. mat âtô lag gur pag höhin khavâr. 9.

83. swKI gjb kI
('bhayô nirñjanô nâm sikhî mitâî')

83. sâkhî gajab kî
('भायो निरीजानों नाम सिखी मिटाई')

dohrw : mukhat niâmat gur bcn koau rwKY ghr gMBIr 

kîn ktorY bwhîrîo itkY n bhGn CIr ।

dôhrâ : mukhat niâmat gur bachan kôu râkhai gahar gambhîr.
kanak katórai bâhirô tikai na bâghan chhîr. 1.

chaupaî : daî sangat sarî gur tih lâi. girad jindâlç bis tis girâni.
is taur lâi mathô tikâi. îs taur āi hamrç pâhî. 2.

83. swKI gjb kI
('bhayô nirñjanô nâm sikhî mitâî')

83. sâkhî gajab kî
('भायो निरीजानों नाम सिखी मिटाई')

dohrw : mukhat niâmat gur bachan kôu râkhai gahar gambhîr.
kanak katórai bâhirô tikai na bâghan chhîr. 1.

chaupaî : daî sangat sarî gur tih lâi. girad jindâlç bis tis girâni.
is taur lâi mathô tikâi. îs taur āi hamrç pâhî. 2.

83. swKI gjb kI
('bhayô nirñjanô nâm sikhî mitâî')

83. sâkhî gajab kî
('भायो निरीजानों नाम सिखी मिटाई')

dohrw : mukhat niâmat gur bachan kôu râkhai gahar gambhîr.
kanak katórai bâhirô tikai na bâghan chhîr. 1.

chaupaî : daî sangat sarî gur tih lâi. girad jindâlç bis tis girâni.
is taur lâi mathô tikâi. îs taur āi hamrç pâhî. 2.
Dohra : One day His Holiness (Guru Amadas) leaving his Divine seat, 
       Paid a visit to the quarters running the community kitchen. 
       As the devout Sikhs paid obeisance at the Guru’s lotus feet, 
       This Hindal Jat also rushed to bow at the Guru’s feet. (8) 

Chaupai : As the other (fellow) Sikhs ventured to touch the Guru’s feet, 
       The Hindal Jat found his hands covered with wheat flour. 
       Lest Guru’s sacred feet should get smeared with wheat flour, 
       He decided to pay his obeisance in his own way. (9) 

Folding his (flour-covered hands) behind his back, 
       He placed his head on the Guru’s feet in a kneeling posture. 
       The Guru, impressed by his (rare) gesture of thoughtfulness, 
       Caste a benevolent glance on him considering his devotion. (10) 

Responding benevolently to such a thoughtful gesture, 
       The Divine Guru showered his blessings on this Hindal Jat. 
       (Thus), such a small (sensible) gesture brought so many rewards, 
       That he became worthy of Guru’s grace gratuitously. (11) 

Such gratuitous rewards may, fall to anyone’s lot, 
       But noble human vessels alone can preserve such rewards. 
       A pitcher made of unbaked clay can never hold water, 
       Whatever strategies one may adopt for its preservation. (12) 

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**Episode 83**

**An Episode that is shocking**

*(Becoming a Niranjania, he eclipsed Sikhism)*

Dohra : Guru’s blessings received gratuitously (are difficult to contain), 
       As people with a serious and profound disposition alone can preserve. 
       It is as if the milk of a lioness can not be preserved, 
       In a bowl of any base metal except that of (pure) gold. (1) 

Chaupai : The Guru, having awarded the custody of a congregation (to the Hindal Jat), 
       Fixed its jurisdiction over a radius of twenty to thirty villages. 
       Directing him to ask the devout to bow down before him as they did before the Guru, 
       The Guru asked him to continue to visit the Guru as before. (2) 

Warning him against the temptation of declaring himself a Guru, 
       Lest he should be ostracized from the Sikh Panth.
Sri Gur Panth Prakash

mat kat bahi āpč gur hōi. hui jāvai phir sikhīön adahōi.
vāhi āgurū dhān gurū jāp jāpāyo. yaun satigur us hukam phurmāyō.3.

dōhrā : vahu mukhtī nīmat bçkdr sakyō na sōō pachāi.
jayōn gaddhi baghmbar labbhīō khāi khētī parāē bharāī.4.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.

chaupaī : aiso āhi jagat kōī kōī. bibhō pāī jis garab na hōī.
us mūrakh kō garbā āyo. dēñi vārō un gurū bhulāyō.5.
Directing him to make the congregation meditate upon Waheguru’s Name, Satguru (Guru Amar Das) gave him instructions to this effect. (3)

Dohra: Being worthless to appreciate the worth of Guru’s gratuitous blessing, He could not maintain and preserve the Guru’s rare gift. It is as if an ass having covered its body with a lion’s skin, Could devour the people’s crops by terrorizing the people. (4)

Chaupai: Very rare are such people in this human world, Who do not turn arrogant after acquiring wealth. This (worthless) idiot turning arrogant (after being affluent), Chose to ignore the Guru who had endowed him with wealth. (5)

Claiming that had he harvested the rewards of good deeds of his past, The Guru had no powers to endow him with his present affluence. Having constructed a tank copying the design of Guru’s sacred pool, He labeled his cattle pond as the sacred Ganges. (6)

Including the cow-slaughterers in his sect after ablutions in the pond, He made himself a rival to the Guru in this way. Moreover, I would narrate how he eclipsed Guru’s glory, And how he converted himself into a Niranjania to harm Sikhism. (7)

Guru Nanak is reported as an incarnation of king Janak1 (in Janamsakhi), He interpolated the Janamsakhi2 making Nanak the servant of Janak. Interpolating further, he declared himself the son-in-law of Janak, Thereby making himself the co-brother of Ramachandra3. (8)

Dohra: Sometime he remarked that there used to be a saint, Whom another devout Sikh had rendered some service. But when the saint wished to bless him, he failed to arrive, And the Hindal Jat got the saint’s blessings in his place surreptitiously. (9)

Chaupai: Sometime claiming himself to be a self-made saint, He denied that the Guru had any powers to bless him. Claiming further that he knew the whole mystery (of creation), He declared that the ignorant masses had a blind faith (in the Guru). (10)

Dohra: Drafting such fictitious claims (about his own powers), He made a number of interpolations in the Janamsakhi. He claimed that even Dhru Prehlad4 could not achieve that spiritual status, Which he (the Hindal) had achieved (with his own efforts). (11)
chaupaï : aur karī löpi gur jānāo. jindō gur un apan bakhānāo.
us madh aur un gajab kamāyō. sarī gur nānak jindā likhāyō.12.

chaupaï : jō köō pūchhūi rastī vái. sabh tō pāhīlēi gal vahi bōch jāi.
ham pānchē asāvār dillīōn āc. vah gadhē vāl sabh kō vāl jāc.15.

chaupaï : jō köō pūchhai rastī vái. sabh tā pāhīlēi gal vahi bōch jāi.
ham pānchē asāvār dillīōn āc. vah gadhē vāl sabh kō vāl jāc.15.

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ham pānchē asāvār dillīōn āc. vah gadhē vāl sabh kō vāl jāc.15.

chaupaï : jō köō pūchhī rastī vái. sabh tā pāhīlēi gal vahi bōch jāi.
ham pānchē asāvār dillīōn āc. vah gadhē vāl sabh kō vāl jāc.15.

chaupaï : jō köō pūchhī rastī vái. sabh tā pāhīlēi gal vahi bōch jāi.
ham pānchē asāvār dillīōn āc. vah gadhē vāl sabh kō vāl jāc.15.
Chaupai: He fabricated further tales to eclipse the Guru’s glory,
By declaring that his own Guru was still alive.
Above all, crossing all sense of decency and propriety,
He declared that Guru Nanak was still alive as ‘Jinda Pir’. (12)

Referring to Alexander’s slave named Jinda,
He declared the Guru Nanak’s spirit resided in him.
Declaring himself as the third brother of Guru Nanak and Saint Kabir,
He made such an interpolations in the Janamsakhi. (13)

Dohra: His (blasphemous deeds of making interpolations) cast him,
In the image of a rider in a caravan of horse-riders from Delhi.
Although he might have joined the caravan midway,
And that too riding on an ass among the horse-riders. (14)

Chaupai: If, perchance, somebody enquired about the caravan’s (destination),
He would respond to enquiries ahead of others.
He declared that the five riders (including himself) rode from Delhi,
Such was the ingenuity and guile of this ass rider. (15)

Such were the (blasphemous) deeds of this Hindal Jat,
That my dear gursikh readers must listen to these.
Further, the progeny which sprang up from the loins of this Hindal,
Made even more atrocious and shocking insertions. (16)

I would narrate all the names of this (notorious) progeny,
And the way they met their doom (for their misdeeds).
Since they failed to preserve the Guru’s blessing acquired gratis,
They made many more fictitious interpolations in (Janamsakhis). (17)

Dohra: The sons who were born to this Hindal, (a Jat by caste),
Did follow the Sikh tenets and Sikh way of life to some extent.
But the grandsons who succeeded the Hindal’s sons,
Had gone completely astray from the Sikh way of life. (18)

Chaupai: These grandsons (who succeeded Hindal’s sons),
Declared themselves to be Niranjanias instead of Guru’s Sikhs.
Rather than following the Sikh way of worship in Gurdwaras,
They indulged into acts of burglary in the Gurdwaras. (19)

Several times had they stolen from Darbar Sahib (Amritsar),
The expensive canopy from the ceiling of the sanctum sanctorum.
Greeting each other with the words “Kartar, Kartar”,
They kept silent avoiding the reciting of “Waheguru”. (20)
10

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kitai kahain panth nânak hamârâ. kitç kahain ham jindô pîr dhârâ. muslamânân sôn sançh rakhâhin. sultânian sôn rali mil khâhin.21.

muslamânan sôn sançh rakhâhin. szultânîan sôn rali mil khâhin.21.

thîn mihN duSt BXo hir Bgq aun bhu is`K mrvwey bybKq 
BXo duSt cuglI bhu krI qurkn swQ pRIiq iqn krI 22.

tin mahin dushat bhayô hari bhagta. un bahu sikkh marvâc bêcbkhat. bhayô dushat chugli bahu karî. turkan sâth parîti tin karî.22.

chaupaî : kaîan dcvai lahaur pahuñchâç. un kç inâm âp lai khâç. dass kar singhan ghar pindön phardâvai. phauj gail bahu turkan rakhâvai.24.

un dôi bâr sâdaô pind lutâyô. báp dâdô un sâdaô kadahâyô. us kç magar jô pardôtç bhaç. karipâl diâl jis nâmhi thâç.25.

un dôi bâr sâdaô pind lutâyô. báp dâdô un sâdaô kadahâyô. us kç magar jô pardôtç bhaç. karipâl diâl jis nâmhi thâç.25.

is kar singhan môrachç lâç. âi ahmadshâh un tçû bachâç. jad khâlsç dayô shâhi nikâla. un karî rasâç khâlsç nâl.27.

kit dangâ singh âpas madh bhayô. uhân madat gayô karipâl mar gayô.28.

karipâl magar dayâl dás phir bhayô gaddi válô hôi. sharandâs tis put bhayô bada kharâb sharâbî jôi.29.
Sometime they professed to follow the religious order of Nanak, While at another moment they professed to be followers of Jinda Pir. Empathising and sympathesing with the Muslims, They shared their meals with the Sultanis as well. (21)

The most wicked among them being one “Har Bhagat”, Who was instrumental in getting many Sikhs eliminated. Being wicked, he conspired and spoke ill of (the Sikhs), As he had developed cordial relations with the Mughals. (22)

Dohra : The Khalsa Panth had come into Being (among the masses), As a result of the teachings of the Sikh Gurus and their preaching. But if a Sikh approached them (considering them as Guru’s Sikhs), He would catch hold of him and eliminate him. (23)

Chaupai : (Or else) he would handover the Sikhs to the Mughals at Lahore, And received the rewards in return for their arrest. Providing information, he would get the Sikhs arrested from their villages, As he kept a large battery of Mughal troops with him. (24)

Twice had he got my (the author’s) own village ransacked, Which made my father and grandfather desert their home. Hindal was further succeeded by his great grandsons, Who were named Kirpal and Dyal respectively, (25)

They led the troops of the (invading) Ahmed Shah, And got a large number of Sikhs eliminated through their guidance. They were responsible for the genocide of the Sikhs near Malerkotla, In which twenty to thirty thousand Sikhs lost their lives. (26)

When the Singhs launched an attack against them, Ahmed Shah (Abdali) had to rescue them from the Sikhs. After the Khalsa forces routed and packed Ahmed Shah Abdali, These two (wicked) Hindals patched up with the Sikhs. (27)

(But) Once during a factional fight among the Sikhs, Kirpal Hindal was killed while supporting one Sikh faction. (28)

Dohra : Dyal Dass succeeded Kirpal (after the latter’s death), And occupied the seat of the (Jandialian Hindal). Sharan Dass happened to be the son of Dyal Dass, Who was extremely wicked and a dipsomaniac. (29)
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copaI : bfw k`d iqs bfo juvwn [ vih Kwie b`kro iek`lo mwn [ sB qo vfo kwmI vuh hoaU [ CfY n sMgq DI bhU koaU [ sabh tó vadaô kâmî vuh hóû. chhadaai na sangat dhî bahû kóû.30.

chaupaî : badaâ kadd tis badaô juvâna. vahi khâi bakkró iklîlî mâna. us tç sangat rahai sankâî. us tç bcçtî bahû na jîj.31.

sabh tô vadaô kâmî vuh hôû. chhadaai na sangat dhî bahû kôû.31.

aus qy sMgq rhY sMkweI [ aus qy bytI bhU n jweI [ is`KI AOKI hY rKnI BweI [31.

us tç sangat rahai sankâî. us tç bçtî bahû na jî. sikkhî aukhî hai rakhî bhîl.31.

bhU bhU hY ikqnk bwq [ hY prm pdwrQ is`KI vKXwq [32.

vâlhu nikkî khannyôn tikkhî. bçd shâstar kai madh hai likkhî. bûh bçtî hai kitnak bâta. hai param padârath sikkhî vakhyât.32.

chhapai : badaâ kadd tis badaô juvâna. vahi khâi bakkró iklîlî mâna. us tç sangat rahai sankâî. us tç bcçtî bahû na jî.31.

chhanda : hathî tapî jatvân rahit vahi rahai su changî. nihil bastard tan saijai saijai tan shastar jangî. gurbânî hit rakîc sidak gur charnan dhârç. mukh tç kadahai jî buchân satî jím sô parîtârç. dangaiyan mahîn parîtham usai dharîaî nîm ginăî. jâî balâî jî ghar parai laç apnc thîk tikāî.2.
He, being very muscular and tall in stature,  
Could consume one full-fledged goat’s meat at a time.  
Being extremely lecherous and full of sexual lust,  
He would not spare anybody’s daughter or daughter-in-law. (30)

The Sikhs, being wary of his evil (sexual) designs,  
Felt reluctant to allow their daughters to attend his congregations.  
Then he concocted a tale (to cover up his evil designs),  
That one had to pay a very heavy price to become a Sikh. (31)

That, as recorded in scriptures, to be a Sikh was more arduous,  
Than a walk over the razor’s edge sharper than human hair.  
So manifestly great was the blessings of being a Sikh,  
That the offer of one’s daughter or daughter-in-law was not a big deal. (32)

Since the daughters had been offered (to others) since eternity,  
There should no hesitation at all about this practice.  
Making such an interpolation into the Janaksakhi himself,  
He asked the congregation to see this (fact) for themselves. (33)

This worthless progeny who received the Guru’s blessings gratis,  
Perished without any achievement to their credit,  
They, being extremely wicked slanderers and sinners,  
Had no further family line (to carry on their dark deeds). (34)

Episode 84  
Enterprise About Tara Singh1  – The Sikh Martyr  
(How can we desist from fighting, as fighting is systemic in our Being)

(Now) my dear enlightened, wise Gursikh readers,  
Listen to the episode of Tara Singh (the great Sikh martyr).  
He belonged to a village known as Bain-Dal2,  
Which had a majority of Buttar Jat Sikh residents. (1)

Leading a morally upright, clean and highly disciplined life,  
He donned (the Khalsa’s) blue robes and battle ready armour.  
Reposing his (full) faith in Gurbani and the Sikh Gurus,  
He always kept his word as that kept by a Sati3.  
Deserving to be placed at the top among the fearless/fighters,  
He would even fight for a cause that concerned others. (2)
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dohrw : sis dharç hath pur phirai nahi marnô sankai.
sirôn parç daçrà tisai aisô rahai subhâi.3.

sab êsô yud niêhê niêhê niêhê têlê yuêk ydirô 14.
shâmâm Âm Âm Âm sôôk sôôk sôôk sôôk sâmâtê 15.
jab bandô hut jîvtô un linô turak harâi.
khushâmâd kar kar singhan kî lçvai mulak basâi.4.

dohrw : uduî uduî uduî sôôk sôôk sâmâtê 16.

chaupaî : hutî têrç singh dâî jagîra. bungô chînyô thau tih singh bîra.
têrç singh nahin samân nihâryô. vahî rakhyô un sidadaâ dhâryô.6.

chaupaî : dangai hî têrç singh dûñô. târç singh nahin samân nihâryô. vahî rakhyô un sidadaâ dhâryô.7.

chaupaî : dangai hî têrç singh dûñô. târç singh nahin samân nihâryô. vahî rakhyô un sidadaâ dhâryô.8.
Dohra : Being ever ready for a fight (for a cause),
He never hesitated from sacrificing his life.
Being ready to pick up a fight on the slightest pretext,
Such was the stuff that he was made of. (3)

When Banda Singh Bahadur was alive (and powerful),
He had defeated all the (ruling) Mughal forces.
The Mughals then kept the Singhs in good humour,
In order to remain in power in the whole country. (4)

They maintained good cordial relations with the Singhs,
In order to tide over the emergent moment of crisis,
But once they had eliminated Banda Singh Bahadur,
They killed (many) Singhs without any offence. (5)

Chaupai : The Mughals had made Tara Singh a custodian over an area,
Where this brave warrior had raised a small mansion.
Tara Singh, taking no notice of the changed times,
Continued with his same violent, aggressive stance. (6)

Refusing to budge from his earlier violent behaviour,
He kept indulging in acts of violence and rioting.
Picking up a fight even for the stranger’s cause,
He kept on commanding a small battery of violent fighters. (7)

Whosoever approached him with any kind of complaint,
He would eagerly take upon himself to redress that issue.
Having no fear of being killed in any violent encounter,
He kept on indulging in violent acts compulsively. (8)

Even if a contentious issue concerned others (unknown to him),
He would get himself involved unnecessarily into it.
Having become such a compulsive addict to violence,
He refused to abide by the Mughal’s sovereign writ. (9)

Dohra : He boasted that he would never desist from fight,
Since fighting was systemically built in the Khalsa’s body.
They had been ordained to be violent (for a cause),
By the express Will of the great Guru (Guru Gogind Singh). (10)

Chaupai : (The Khalsa) would attain sovereignty through fighting,
And fight alone would prod them to make sacrifices.
Since nobody bothered about their cause without violence,
They would indulge in violence myriad times. (11)
dôhrā : hutô nushhirô pur badaau madh pannû jatt basâhin.
sâhib râi bada chaudhari hutô usai kai mânhî.12.

chaupaî : duî ghôrdî us ghar thi changî. par khqî par charâvat nahin sangî.
tahin bhî duî singh khqî karâvta. sô ghôrdî chaudhari char jâvata.13.

chaupaî : duî ghôrdî us ghar thi changî. par khqî par charâvat nahin sangî.
tahin bhî duî singh khqî karâvta. sô ghôrdî chaudhari char jâvata.13.

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chaupaî : duî ghôrdî us ghar thi changî. par khqî par charâvat nahin sangî.
tahin bhî duî singh khqî karâvta. sô ghôrdî chaudhari char jâvata.13.
Dohra : There is a big town known as Naushehra
(Pannuan),
Which is inhabited by Pannu Jat Sikh clan.
There was one feudal lord known as Sahib Rai Chaudhary,
Who was also a resident of the self same town. (12)

Chaupai : He possessed a couple of two high-pedigree horses,
Which he let lose to graze the people’s crops.
The crops which the two Singh farmers had raised,
Were these lapped off by the Chaudary’s horses. (13)

Then the two Singh approached Sahib Rai (Chaudhary) and appealed,
That their crops could be saved only if the latter kept his horses under leash.
The feudal chief (feeling incensed at their audacity) threatened,
That he intended to shave off their hair to make a leash for his horses. (14)

The Singh, though feeling outraged at such a provocation,
Remarked that they were desperately helpless to deal with him.
They had large families to feed and support in the village,
Otherwise they would have beaten him to death instantly. (15)

So these aggrieved Singh proceeded to a village Bhusa,
Which inhabited two Singh named Baghel Singh and Amar Singh Dhillon.
Inviting these two Singh, the aggrieved Singh got the Chaudhary’s horses lifted,
Who dispatched the stolen horses further to village Ghariala. (16)

Dohra : From there Lakhmir Singh Sandhu got the custody of those horses,
And sold these to somebody in the forested region of (Malwa).
He offered all the proceeds from the sale of the horses,
To the free community kitchen run by Tara Singh at ‘Wan’. (17)

Chaupai : Sahib Rai’s detectives, picking up the trail of stolen horses,
Also reached the spot where the horses had been kept,
As detectives held the two Dhillon Singh responsible for the horses’ theft,
The latter were at their wits’ ends to find a place to take refuge. (18)

Being desperate, they ran and found refuge at Tara Singh’s ‘Bunga’,
The (brave) Tara Singh who had shed all fears of death.
(Following their trail), Sahib Rai also reached Tara Singh’s place,
And addressed Tara Singh (to heed his warning). (19)

He threatened that either Tara Singh should handover the two cattle lifters,
Or he would get them arrested by the authorities at Lahore.
He warned Tara Singh to keep the thieves under his custody,
Lest they should escape and put him into trouble. (20)
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सिर्थ नी बजी टेंट सिम्थ नर्हिं टेंट । बजी बुरी चकपिय बेंदी कर टेंट ।
जजे टेंटसस रखे बुरी लुट । नामसी सिम दे तककब बाण है लुट 21।
sिंह जी काही ची सिंह नाहिं चोरा। चोर तुनही चारवही क्षति कर जोरा।
करच इसाख ल>Welcome ताइनूं लूटा। हम्री जीं नट नबाह कायल लूटा।21।

देवव्र : परिव दे थप है दे हिंस मिश कुशल कुशल दें ।
सुख जी बे जांच बले जभ भें बुरुत में टेंट 22।

dॉहरा : यही तो हम नाई हो मिथि जीर्त तरखा लाग्यू दुःधु।


dॉहरा : यही तो हम नाई हो मिथि जीर्त तरखा लाग्यू दुःधु।


dॉहरा : यही तो हम नाई हो मिथि जीर्त तरखा लाग्यू दुःधु।


dॉहरा : यही तो हम नाई हो मिथि जीर्त तरखा लाग्यू दुःधु।


dॉहरा : यही तो हम नाई हो मिथि जीर्त तरखा लाग्यू दुःधु।


dॉहरा : यही तो हम नाई हो मिथि जीर्त तरखा लाग्यू दुःधु।
Tara Singh retorted that the two Singhs were not thieves at all, 
Instead he (Sahib Rai) was a criminal who destroyed others’ crops. 
They had rather done justice by stealing his horses, 
And he cared a fig for the Nawab at Lahore. (21)

Dohra : Tara Singh declared that he had made a resolution, 
That he would sacrifice his life while fighting the Mughals. 
That he would never seek any refuge to save his life, 
And shed his mortal frame after killing so many others. (22)

Chaupai : Thus, a little incident flared up into a conflagration, 
As it proved to be an inauspicious moment for the Singhs, 
The Jat chief went and complained to the authorities at Patti⁹, 
That they were living safely in the safety of their houses. (23)

He informed that since the Singhs were making collections forcibly, 
The people could pay their revenue to only one authority. 
The ruler of Patti felt so outraged at the insinuation, 
As if a sleeping lion was provoked out of its sleep. (24)

When the Patti ruler asked Sahib Rai about the Singhs’ location, 
He informed that they were picketing at a village Wan¹⁰ of Buttar Jats. 
There the (Tat Khalsa) Tara Singh had constructed his Mansion, 
And had spread his terror all around the place. (25)

Then, the Patti ruler asked him for further information, 
As to how much force he had managed together there. 
The Chaudhary Jat informed him that Tara had no fort of his own, 
But a couple of two storeyed rooms for his shelter had he. (26)

He kept a force of ten to twenty Singhs regularly, 
While Singhs, in small batches, kept visiting his place. 
Some of these Singhs were armed with swords and spears, 
While some others stayed there without any weapons. (27)

Hearing this, the Patti ruler advanced (towards Tara Singh’s seat), 
With Sahib Rai leading this force from the front. 
This whole force, consisting of five horse riders and eighty foot soldiers, 
Launched on an expedition enthused with high spirits. (28)

Dohra : This force rushed post haste (from their headquarters), 
Lest the Singh should escape (before their arrival). 
They intended to surround the place before day break, 
And dispatch the Singhs to Lahore (after capturing them). (29)
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chaupaî : it baghçl singh bâñî kô bhôg pâyô. kar ardâs singh janglai dhâyô. ávat phauj turak nadar us âî. thi turkan sir singhan avâî.30.

us hath nçjô au gátrai talvâra. gadavô hath dúc jal sauchvâra. vçkh singh chit matâ matâyã ab khabar karan jâu jç pichhlaî dayâ.30.

chaupaî : it baghçl singh bânî kô bhôg pâyô. kar ardâs singh janglai dhâyô. ávat phauj turak nadar us âî. thi turkan sir singhan avâî.30.

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us hath nçjô au gátrai talvâra. gadavô hath dúc jal sauchvâra. vçkh singh chit matâ matâyã ab khabar karan jâu jç pichhlaî dayâ.30.
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Chaupai : Here, S. Baghel Singh concluding his Gurbani recitation, Proceeded to answer the call of nature after a morning prayer. He spotted a battery of the Mughal forces marching forward, As the Singhys had already an inkling of their impending attack. (30)

With a spear in one hand and sword slung across a shoulder, He carried a bowl of water for making morning ablutions. Spotting out the Mughal force, he made up his mind, That he should not run back to inform the Singhys. (31)

Singhys would regard his going back as an act of cowardice, Although they considered him to be the main cause of the present strife. He decided that they would themselves get informed, When they heard the din and noise raised by the fight. (32)

So he challenged the advancing Mughal force loudly, That they should proceed further after dealing with him. Sahib Rai (Chaudhry) identifying S. Baghel Singh immediately, Signaled the Patti ruler never to allow Baghel Singh to escape. (33)

He told that since S. Baghel Singh was the most dreadful among the Singhys, His capture would mean half the battle had been won. He was the one who had lifted his two horses, And he alone was the most wild among the Singhys. (34)

Dohra : So the Patti ruler launched an attack, So that S. Baghel Singh might not make good his escape. As S. Baghel Singh also jumped into the fray, There raged a fierce battle (between one and many). (35)

Chaupai : As the Mughal soldiers started firing at him, He rushed forward and got mingled among them. Their own weapons started hitting them, As they lost their wits in the darkness of the night. (36)

Hitting one with his spear and another with a sword, He would tumble down a soldier from his horse's back. There was a nephew of the Patti ruler in this contingent, Who got killed in this din and noise of the fight. (37)

Nobody knew whose weapon had hit him, But the credit for this success went to S. Baghel Singh. Then a battery of foot soldiers fell upon him, And wounded him fatally on the thighs with bullets. (38)
कहीं संताज निवन्ध मृदु दर्दी। निवन्ध संताज दर्दी जनानी तस्वी।
दुर्भव घायल बन यह उपरोक्त। भीं दुख दर्दी यह पीते ब्रजस्वल। 1391।
चाली बंदुक धारण सुंदर उद्योग कर लिंग पी। निकल सिंघ। बहाजी लर्दाख।
तुरक चाली बंदुक दर्दी है। मुूयो दुख बहाजी पर दुख बहारें। 39।

देवाना : बृहस्पति ग्रह प्रमाण मूल दुर्घट बनें।
बृहस्पति ग्रह प्रमाण मूल मृदु दर्दी। 180।

dोह्रा : हुई चाली प्रहुष मूर्त मूर्त रहे।
उद्योग तथा उद्योग जलाह दर्दी। 40।

देवाना : भाषा तुलचन उदाहरण। चपू उपरोक्त अहम बाव।
भाषा संताज बाबासा मंद मधु। उपरोक्त गद्धर अहत रंग बज्जी। 141।

cावाणी : रुख भावार रुखो नबाबा। वह तर्किक दिखाने अपना बाबा।
सुंदर सिंघ बाबाशाय मोही। 41।

चादू का बखूर निम्को नेही।
चादू बखूर निम्को मोही। 192।
ab tō phiṭtī tumārī bhai, ab huji jāvau kit chhuī māī.
ham lar turak jītā nāhi jāhīn. kim ham mar jān gāvāīn. 42।

उं सिंघ नी हुई आबार दूर दूर।
उं ऊँ झारिक तत्ता निम्को। 193।
tau sīṅgh jū un agyōn uchāṛī. ham tāu kārhīn na jān pārī.
ham pārāi kārhīn guṅ vākā. jīm kar satigur dāyō hā bhākh āī. 43।

सिंघ मेंटी सु बरे सिध नेंं।
सिंघ मेंटी सु बरे मनों। 194।
singh sōō jū kārāi nīt jāṅgā. singh sōō kārāi marnōn na sāṅgā.
asīn lar māraingç bungç māṇī. nāhīn nathī kai ham jān bāchāhhīn. 44।

इं पर वाली तरिक सिंघ धार।
इं पर वाली तरिक मोही। 195।
hūt cā bhujuṅgī tārāi sīṅgh pāsā. unai sābhan kō yau dayō bhākhā.
jīn hōnā hai ihān shahīda. rāh cōō sūr aur jāhū vagīdā. 45।

इं बरे सिंघ दर्दी अचार।
इं बरे सिंघ दर्दी अचार। 196।
hai vplō jīn nathīn āja. kāl nāhī nū miļαιगो bhaṛāa.
itān ku sūnt kā nath gāch. kihkhī shahīdī kō bhī rāhā. 46।

रेवाना : गुढं ब्ये में तह उदाह कर लें।
गुढं ब्ये में तह उदाह सिंघ राह। 18।

dोह्रा : हुई kachęc sō nath thurc pakhāc sīṅgh nāl.
suṛc pāṛc jō mahān sābat sīṅgh gur lāl. 47।
As the Singhs, heard the noise of musket-fire,
They came out to chase away the Mughal soldiers.
As this Mughal contingent was compelled to get back,
Patti ruler’s two nephews, sons of his two brothers, got killed. (39)

Dohra : This fleeing Patti ruler (running from Tara Singh’s village),
Put up his camp at a village known as Kamboki11.
From this camp, he intended to proceed to Lahore,
To make an appeal for reinforcements from the Nawab. (40)

Chaupai : So the Patti ruler proceeded to show his miserable plight,
To Khan Bahadur12, the then Nawab of Lahore.
Hearing this development, the Singhs felt concerned,
And approached Tara Singh to share their concern. (41)

They remarked that since the Singhs had won the first bout,
They should now go underground for the time being.
Since the Singhs could never conquer the Mughals in a straight fight,
Why should they die in vain (in an unequal fight. (42)

Thereupon S. Tara Singh addressed these Singhs in such a vein,
That he did not care to hold on to his mortal frame.
He would rather prefer to follow the Guru’s injunction,
As the great Guru had ordained (in the time of an ordeal). (43)

He alone was the Singh who engaged himself in daily fight,
He alone was the Singh who feared not to die (for a cause).
So he would fight to the finish at his own place,
Nor would he desert his place to save his life. (44)

The (Tat Khalsa) Singhs who were present at his place,
He told all of them in clear cut terms:
Only those who wished to sacrifice should stay along,
While others should desert (before the fight started). (45)

That was the only day for those who wished to desert,
Next day, they might not find an opportunity to escape.
Hearing this, some of his colleagues took to their heels,
While some of them stayed put to sacrifice their lives. (46)

Dohra : Those, not fully indoctrinated into Khalsa ideology, deserted,
While those, fully committed to the Khalsa’s cause, stayed.
The latter were those who were fully motivated and committed,
And to whom Guru’s cause was too dear to forsake. (47)
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chaupaî : tau singh ji nê jîy bichârî. hôn shahîdôn ih gaç härî.
hamrç hutç su jôû piârç. kahat hutç ham chard hain nárç.48.

hamry huqy su joaU ipAwry [ khq huqy hm cV hYN nwry 

chaupaî : tau singh jî nç jîy bichârî. hôn shahîdôn ih gaç härî.
hutô kîyô ham unhân karâra. jab khâvat sunhirô sabh ral nâra.49.

chaupaî : vasâvâ singh kuir singh nàni. barhman shâhî jhalîyô thâi.
samund singh au jhâbar singh jôû. sang hutç târç singh mutlânîç dôû.51.

sûrâ singh âyô khâhlardyôn takhâna. sun chitthâ chitt shahîdî thâna.
lakhmîr singh gharyâlyôn sandhvçtâ. tin âi karî târç singh sôn bhçtâ.52.

chaupaî : dui hutç karbâthân kç kar bâtha. sô lain shahîdî kar âç thâtha.
rahyô hutô amar singh bhâsyôvâla. âi râhyô vahu bhî târç singh nâla.56.
Chaupai : Then S. Tara Singh contemplated (sadly) in his mind,
That the deserters had failed in their promise to sacrifice.
They were those who had been very dear to him,
Who had promised to make sacrifices along with him. (48)

He must also inform rest of them (about the impending fight),
And leave the rest to their own sweet will.
After all, they had been making promises (to sacrifice),
When they had been partaking food from the same bowl. (49)

Dohra : There were two Buttar brothers, Tara Singh’s own collaterals,
Who used to stay with Tara Singh at his Bunga.
They were great warriors and highly devout Sikhs,
Who fully subscribed to and followed Guru’s ideology. (50)

Chaupai : There were two Singhs named S. Wasawa Singh and Koer Singh,
Who were Brahmans by caste and residents of village Jhalli.
There were two others S. Samund Singh and S. Jhabar Singh,
Who were S. Tara Singh’s colleagues from the city of Multan. (51)

S. Sura Singh, a carpenter, came to join from Khalra,
After receiving S. Tara Singh’s edict and resolving to offer sacrifice.
S. Lakhmir Singh, son of Sandhu Jats, came from Ghariala,
And offered himself for sacrifice at Tara Singh’s command. (52)

Two more Singhs of Sandhu caste joined from Bharana,
Whose good names were S. Maali Singh and S. Gurbax Singh.
S. Bhim Singh and S. Badal Singh arrived from Rattoke,
Immediately after receiving an appeal (from S. Tara Singh). (53)

So Megh Singh, of Gill caste, arrived from Madra,
As well as S. Hata Singh, of Jill caste, from Chungha.
S. Bulaka Singh, of Sekhon caste, reached from Sanghana,
As well as S. Jodh Singh Bajwa, came from Narowal. (55)

Dohra : There were two more Singhs known as S. Bhogar Singh and Rasal Singh,
Who belonged to a very distant area of Peshawar.
They, too, had been comrades-in-arms of S. Tara Singh,
Both of whom had vowed to make a sacrifice. (55)

Chaupai : There were two other Singhs, of Karbath caste, from Karbath,
Who arrived fully armed and dressed as martyrs.
S. Amar Singh Dhillon (brother of late S. Baghel Singh) from Bhusowal,
Also arrived to join the ranks of S. Tara Singh. (56)
कलासिधि राम बाली ढ़े। विश्व ब्रह्म विद्वेश भावे ढ़े।
सबहै सिंह रल बाली ढ़े। किर्त अगले किर्त मुग्नो बाली ढ़े। 152।

उद्व सिम्हर हितें कविष्ठ नाथों। केव्हू बुने केव्हू हाथ ढ़े।
वर बहते बल केव्हू कसराफ़ित। कली लगावे उद्वा निभाफ़ित। 153।

तुरट सिंहन यक थाम गहरायो। द्विर हुम बाली तहर गहरायो।
कर जाहत्क खाल खैलाये कडहवाइ। लयो नगरो तुरट मार्दै। 158।

माँ क्षं हिते धरण लगाता। धराक भेंटी अथि लगामा।
उद्व चुंज़े हित मुह मत लागे। वर मुहुर मह धिप मागे। 159।

वंग तमक तिन दरच लगाया। खालो आकू खाली वजया।
तुरट चार्दीये कित मुरद मत जावे। बर जानुर हम उपर जावे। 59।

85. ममन कथा दी चार्दीये
("सिउमब्र उन्न पिया शो, तिलंबेह मिल्ह रिल तै धै")
85. ममन कथा दी चार्दीये
("जितन भुंड सिंहन किद आर, तितन भीर हाइन कहराई")

दोह्रा: कव बलर डिलेट हरे मिलहु ली बन नाम।
हरे कवरे बुलु ली हिटर गुटी बन वम। 1।

dohra: kar salâh iktthç bhaç satigur kî kar ās.
pardhain bâñlan gûrû kî ikkân hui kar râs. 1।

चापाई: आब बिल हाउ जुकल जल असे। मुले मन आव जुकल असे।
घेरे बल नब लौगे बारे। जबल अल्पेद निशव लिखभे। 12।

chupai: ab phir bát turkan val āâ. sunô sant ab gurmukh bhaì.
pattì vâl jab lahuarç gayô. havâl âpnô nibâb dikhôy. 2।

चापाई: आब बिल हाउ जुकल जल असे। मुले मन आव जुकल असे।
सिव सिव आव है सिहर मलचे। जल आउम जल है बुधे भरचे। 13।

dçkh nibâbhi lag gaâ ága. suttô shçr jan uthiô jâga.
jim jim nâm vai singhan sunâvai. jan âtas par vai barûd pâvai. 3।

चापाई: आब बिल हाउ जुकल जल असे। मुले मन आव जुकल असे।
जम भागव अकुल जल गाई। है आलाजं बुध भरचे। 14।

chupai: ab phir bát turkan val āâ. sunô sant ab gurmukh bhaì.
ham tau singh chhadayô kit nähû. ab kit uth khardai höhî balââ.
ham mårat mårat thak gaû. vai agûyô bahu badhtç bhaç. 4।

चापाई: आब बिल हाउ जुकल जल असे। मुले मन आव जुकल असे।
हम दे हित भूसे हिंद जावे। आब बिल हिंद मूव बारे। 15।

चापाई: आब बिल हाउ जुकल जल असे। मुले मन आव जुकल असे।
हम दे हित भूसे हिंद जावे। आब बिल हिंद मूव बारे। 15।

चापाई: आब बिल हाउ जुकल जल असे। मुले मन आव जुकल असे।
हम दे हित भूसे हिंद जावे। आब बिल हिंद मूव बारे। 15।

चापाई: आब बिल हाउ जुकल जल असे। मुले मन आव जुकल असे।
हम दे हित भूसे हिंद जावे। आब बिल हिंद मूव बारे। 15।
All these Singhs (who volunteered to fight) were twenty two in strength,
Some of whom came earlier while others joined later.
Neither any fort nor a boundary wall they had for protection,
Except that they were too keen to make sacrifice in battle. (57)

So they chiselled out a (wooden) pillar (out of a Tree Trunk),
And planted it firmly on a plain level ground.
Then, skinning a tender lamb after slaughtering it,
They prepared a war drum with its dried skin. (58)

(Soon after) they declared it with the beat of drum,
That the Khalsa was out to defy the (Mughal rulers),
Lest the invading Mughal force should return incognito,
They must launch an attack on (the waiting) Singhs. (59)

Episode 85
Invasion of Moman Khan¹
(He said that as many Singhś rose from the ground once again
As the number of drops of Singhś blood fell on the ground)

Dohra : After making a resolve, the Sikhs assembled (at Tara Singh’s Bunga),
Reposing their complete faith in God’s (benevolent) Will.
They started reciting the sacred Gurbani hymns,
So that they might succeed in their cherished mission. (1)

Chaupai : Now, let us look at the scenario in the Mughal’s camp,
Listen to their account, my dear Gursikh readers.
As the custodian of Patti approached the authorities at Lahore,
He narrated the account of his ignominious defeat. (2)

Hearing this, the Nawab of Lahore felt as much infuriated,
As a sleeping lion gets infuriated at someone’s disturbance.
The more the Patti custodian read out (the defiant) Singhś’ names,
The more infuriated and incensed became the Nawab. (3)

He felt befuddled how these wily Singhś had mushroomed again.
After he had hounded and eliminated every Singh,
The more the Mughals had exhausted themselves in eliminating the Singhś,
The more the Singhś multiplied in their strength. (4)

At this the Qazi² taking the Nawab aside, remarked
That the latter knew nothing about the mystery of Singhś’ resurrection.
tau lâmbhã kâjî nã kahî. in kî khabar tumain kachhu nahîn. jitnak bûnd singhan kî parai. jitnak singh phir hût hain kharai. 5.

dôhrâ : phard singhan iähn mangâïai daïai mungran sôn kutvài. rakat na niksân un pavai phir huvai na singh vadhài. 6.

chaupaï : tau ik sipâhî aïsç kahî. kâjî bât karat hai sahî. iskô muhrâi duç lagâi. layâvgu singhan yahi phardvâi. 7.

dôhrâ : phard singhan îhân mangâïai daîai mungran sôn kutvài. rakat na niksan un pavai phir huvai na singh vadhài. 8.

chaupaï : bhaï tiârî nakib phir ayô. daçrâ lahaurâh bâhar páyô. singhan lahauriân kit sun laï. târai singh pai chardhtî bhaï. 12.
He said that as many Singhs rose from the ground once again,  
As the number of drops of Singh’s blood fell on the ground. (5)

Dohra : He advised the Nawab that the Singh be captured alive,  
And their bodies be beaten and crushed with wooden clubs.  
Not a drop of blood be allowed to spill from their bodies,  
Then alone can the increase in their strength be checked. (6)

Chaupai : Then at such a suggestion of the Qazi, a soldier interjected,  
That the revered Qazi was really speaking the truth.  
For this (holy) cause should the Qazi be made to lead the troops,  
So that he could help the troops in catching the Singh alive. (7)

He had never had an encounter with the mighty Singh,  
He would never unite with his wife after an encounter with them.  
At this remark, the Qazi felt so much exasperated,  
That he could not speak a single word in his defence. (8)

Then, the Nawab of Lahore made a pronouncement,  
That they must now proceed to crush the Singh.  
He asked if there was any brave warrior among his troops,  
Who could crush the Singh by laying a siege. (9)

Was there anyone who could take revenge from the enemies of Islam,  
Who would not allow the Singh to escape and take refuge?  
The Hindus must be eliminated even if one broke a thousand vows,  
Such had been the injunctions from the Prophet. (10)

Dohra : Thus, was Momin Khan despatched on this crusade,  
At the head of the command of twenty two hundred horse riders.  
Equipped with forty camel-loaded guns and five elephants,  
As well as four light artillery guns (of medium range). (11)

Chaupai : As the herald announced the launch of this expedition,  
The (assigned) troops put up a camp on the outskirts of Lahore.  
The Singh of Lahore who heard the herald’s announcement,  
Understood that the crusade was launched against S. Tara Singh. (12)

These Singh, somehow, passed the day in great stress,  
But proceeded to inform (Tara Singh) as the darkness descended.  
After arriving at Tara Singh’s contingent and greeting them,  
He informed that the Mughal force was about to attack them. (13)
main tau ab murd pavaun lahaura. aur bachan kî muhi nahn thaura. pandrán kős môrî ghôrdî âî. bachaun tau murd lahaurai jâî.14.

dôhrâ : aur bôt tum nahn bachô kit luk jhal jân bachâi. rât rât tumrî ahai din turak paraingç âî.15.

chaupaî : yô kahi kç vahi tau murd gayô. sunôn agai jô târq singh kahyô. mukh târq singh làîî âî. ham âp chahain turkan sir làî.16.

rât rât tumrî ahai din turak paraingç âî.17.

savaiyâ : jau kahôn kâl tç bhâj kai bâchîyat tau kih kunt kahô bhaj jaiyai. ágai hûn kâl dharç asi gâjat chhâjat hai jih tç nasi aiyai. aisô na kai gayô kôi su dâv rç jânhi upâv sô ghâv bachaiyai. jântç na chhutçai mûrdah kahôn has tâní na kayôn sarnâgat jaiyai.18.
He informed further that he had to return to Lahore,
Since he had no other refuge other than Lahore.
His horse having covered a distance of fifteen miles,
Must he return to Lahore (before day break) for his survival. (14)

Dohra : He advised Tara Singh and his companions,
That they had no other option except to hibernate themselves.
They had only one night for these manoeuvres,
As the Mughal troops would be upon them with the day break. (15)

Chaupai : The messenger returned after giving this information,
But (dear readers), listen how did Tara Singh react.
Tara Singh feeling extremely charged with emotion, remarked,
That he himself was too keen to sacrifice to stigmatise the Mughals. (16)

He would fight to the finish at his own camp,
Nor would he desert his place to find escape elsewhere.
Instead of seeking a refuge in the dense wilds,
He would prefer to confront death in a straight fight. (17)

Where could one seek shelter by taking a flight,
Where could one remain untraced by death.
Death kept a trail of us (like our shadow),
As had been revealed by revered Satguru’s words. (18)

Savaiya : If one could escape death by taking a flight,
Then which direction should one choose for fleeing?
When death is looming large wherever one goes,
How can one run back from the looming death?
No one has ever devised any such technique,
Which one could exploit to escape death’s fatal blow,
When nothing avails Oh! foolish human being,
Why don’t you smilingly submit before death? (Bachittar Natak-96)

Episode 86
Episode About how S. Tara Singh Attained Martyrdom

Dohra : Moman Khan launched on an expedition to crush the Singhs,
Accompanied by a host of Muslim warriors.
Taking advantage of the darkness of the night ahead,
They intended to take on the Singh’s unawares. (1)
स्री गुर पंथ प्राक्षश

चौथी : यहूदी ने मुझे लाया। इसके बाद मुझे भाग लाया।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मी नहीं तो मैंने नहीं दिया।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

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चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।

चौथी : मैंने मिलने गए हैं। मैंने नहीं लगा।

चाँपा : सो मोमान नई मुहर्च लाया। उन सिंहने कुछ हक खुदनामे।
Then (a local resident) Ghumanda', an Uppal Jat by caste,
Went ahead and accosted the advancing troops.
Saying that since the Mughal troops were searching for S. Tara Singh,
He volunteered to guide the troops to Tara Singh’s place. (2)

Chaupai: So (Ghamanda Jat) leading Moman Khan’s troops from the front,
Led them on a circuitous route somewhat away from the Singh’s location.
He directed the Mughal troops towards village Dalla,
Perhaps because he nursed some old grouse against the village. (3)

Or he had thought of doing some favour to the Singh,
Because the delay in troops’ arrival would enable the Singh to escape.
(Simultaneously), he sent a message to the Singh,
That S. Tara Singh should vacate his place with his companions. (4)

That way when the Mughal troops returned to Lahore empty handed,
S. Tara Singh should return to occupy his place.
Since a moment’s escape could ensure his survival for years,
Why should he lose his precious life in vain. (5)

Hearing this message, S. Tara Singh addressed the messenger,
That he (Tara Singh) acknowledged the messenger’s well-meaning intentions,
That the latter had indeed done a noble deed (by informing him),
For the sake of maintaining his fraternal bonds. (6)

Dohra: No doubt, what he had conveyed was for the former’s benefit,
And it was also factually correct (to adopt this strategy).
But since he (Tara Singh) had resolved to make a sacrifice,
He would not run away anywhere from there. (7)

Chaupai: He could very well run away to save his life,
And could easily return to his place as well.
But since his fraternity would accuse him of being a coward,
So he would never run away to save his life. (8)

On the other hand, hearing about the arrival of troops,
The residents of Dalla village came out to meet them.
Assuring that they being the loyal subjects of the Mughal sovereign,
Their entire village had no rebel Singh among them. (9)

The Singh’s then challenged the Mughals with the beat of a drum,
Which the Mughal troops heard from a distance.
With this, the Mughal troops became aware of the Singh’s,
And the location of the Singh’s houses and hamlets. (10)
Bhajâi ghôrdç kôû pujyô pathâna. baihtç singh kim gavâvhu jâna.
daured lukô ab jhârdan mânhî. kari khabar main ân tusânhi.11.

dohrâ : târai singh jî us kahyô shâbash bhâî ji tóîi.
ab ham nathkai kit lukain ham shahîd ihân hi hôhîn.12.

chaupaî : agai singh tahal singhan kamâvata. bhar dcçgai jal shanân karâvata.
aur singhan singh ji sôn kahî. tum bahu tahal agai kar lâi.13.

chaupaî : paritham bulâkâ singh agyôn dhâyô. phard tëqto tin bahu tan lâyô.
agyôn lâyô tis chhâtî tîra. bhâyô parithmahi sôi bahûra.19.
A (friendly) Pathan, too, came running on a horseback,
Warning the Singhs not to lose their lives in vain.
As he had intimated them about the approaching troops,
They should escape and take refuge in the wilds. (11)

Dohra : Tara Singh (acknowledging his service), told him,
That he (Tara Singh) was indeed grateful to the brotherly Pathan.
But since he had taken a vow to make a sacrifice,
He would certainly sacrifice his life at his own place. (12)

Chaupai : At that time S. Tara Singh was serving the other Singhs,
By filling a big tub with water for bathing the Singhs.
Then these Singhs beseeched Tara Singh while serving them,
That he had already done a plenty of service to them. (13)

Now it was their turn to do some service to him,
So that they could also sanctify their bodies with his service.
At this, S. Tara Singh addressed his companions,
That one’s body was sanctified only after being wounded in a war. (14)

Dohra : As the devout get their bodies sanctified,
By getting themselves branded at Dwarka².
Similarly, when a warrior gets wounded in war.
His body gets sanctified with the touch of a weapon. (15)

Chaupai : As S. Tara Singh went out to fetch water,
He spotted the Mughal troops advancing towards them.
Returning, he announced to the Singhs once again,
That anyone willing to escape should escape now. (16)

Otherwise, they should come out with their weapons,
And stand in the battlefield leaving their shelters.
Hearing this, the Singhs came out in the open,
Leaving their shelter, they stood on the battlefield. (17)

Dohra : The Mughal troops launched an attack from the other side,
With the beat of war drums and other trumpets.
Launching their attack from all the four sides,
They scattered like players in the rustic game of Sonchi³. (18)

Chaupai : S. Bulakha Singh was the first to attack the invaders,
Who wounded many Mughal soldiers with his sword.
Then after being hit by an enemy arrow in the chest,
He fell down and departed for his heavenly abode. (19)
कहर नाटिव सिद्धि सक्षात् कंठरुणी। सिन्ह गत चेत संहं जी ठहरी।
छोड़ दें टुकड़े उबे जब आहों। छिड़ दें सिद्धि छल मंजु उठायें।
कहर जात सिंहन हाड़क़ी बनाहाल। जिम कर खिद़ा दान जिज्ञा।
उत तूं टुकड़े तिघ आ तः। सिन्ह जी नाम्ने सो नाम्ने ताही।
गराड़ गायन सुहाग गले बचाती। गराद गँगा वले जनत्तारण।
भजन सिद्धि जोने देहट निज़वर। २०।
गरार गुबार दूये वले बहात। गराद गुबार दूये बहात।
अग्ने छिड़ सिद्धि मधु चल चढ़े। खिस लड़ा दें छिड़ ने नयू।
अग्ने सिंह मुख कत दारसर। गिरच तहीं बहु थाकक ताक।
किच्छु मुख वही एपस मानही। इम कर रुक गायो उन को राहु।
गौर दूये बहात सुहाग बदल उठे। गौर दूये बहात।
किच्छु गुबार दूये लगे। हुत जोने जब आहे।
दोहिरा जोने बड़ा जनत्त होलाय। दोहिरा जोने बड़ा जनत्त।
किच्छु गुबार दूये। हैरी दीवार को मानही।
चाहूँ दूये बहात। चाहूँ दूये बहात।
पीछी पीछी चल दें खे दें। बैठी जागरणी आते न दें।
दें दुख दें। दुख दुख। दुख दुख।
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Then the Singhs stood in a circle with their backs towards each other,  
As if they were going to participate in the game of Sonchi.  
As the Mughal troops attacked these circled Singhs,  
They kept on repulsing their attack from their side. (20)

So much dust and din was raised from both the sides,  
As if a dust storm had broke in at night.  
The Mughal soldiers while riding on their horses,  
Intended to crush the Singhs with horse’s hooves. (21)

But as the Singh chopped off the horses heads,  
Their riders fell down feeling exhausted and defeated.  
Some of the horse mounted soldiers collided against each other,  
And fell down, blocking the passage of their own troops. (22)

Dohra : As the soldiers from both the sides collided against each other,  
The passage got blocked with the falling bodies.  
As more and more soldiers came attacking,  
They too kept on falling on the heaped bodies. (23)

Chaupai : While a few Mughal soldiers got wounded with their own weapons,  
Some others were hit by the weapons of advancing Singhs.  
There occurred such a blood bath from both sides,  
That soldiers from both sides got completely exhausted. (24)

Thus, the attacks from both the sides slowed down,  
As it became difficult to wield small weapons in a close encounter.  
So the Mughal troops fired and shot arrows from a distance,  
And started killing Singhs while standing at a distance. (25)

Although the Singh had not any muskets or small fire arms,  
Yet the Mughals’ bullets hit their own soldiers on the other side.  
Thereafter, Moman Khan himself, marching forward,  
Once again got an attack launched on the Singhs. (26)

At that Takki Khan⁴, while advancing on his horse’s back,  
Kept asking for S. Tara Singh’s whereabouts (loudly).  
Hearing this, S. Tara Singh asked him to proceed a little further,  
And gave him option of attacking him (Tara Singh) first. (27)

As Takki Khan shot an arrow while riding on a horse,  
The arrow hit Tara Singh’s headgear wrapped round his head.  
Leaping up, Tara Singh caught hold of Takki Khan’s horse’s reigns,  
Even as Takki Khan’s entire body was protected with a steely armour. (28)
dêhrâ : bin sañjôi is mughalkâ pindâ nazâr na âi. ik mukh nangâ singh lâkh ut plîpâ dayô dhasâi. 29.
dôhrâ : ibn sMjoie ies muZlkw ipMfw nzr n Awie 
iek muK nMgw isMG lK auq ipplw dXo Dswie 
muVXo qkI muK z^m Kw momn lXo pCwn 
pUCI Kbr bulwie aus khW Kwey muK pwn 
murdyô takî mukh zakham khâ môman layô pachhân. pûchhî khabar bulâi us kahan khâc mukh pân. 30.
chaupaî : tau takî nai môman sunâî. agai târâ singh baithâ bîrdc banâî. hui himmat tau agai hui khâvô. dûr khardç kayâ bât banâvô. 31.
chaupaî : tau singh kîyô mahâvat par vâra. un daâhyô ankus lag tutî talvâra. adhi rahi sang máryô mahâvta. söû gayô gashî ankas lâvata. 36.
chaupaî : tau singh kîyô mahâvat par vâra. un daâhyô ankus lag tutî talvâra. adhi rahi sang máryô mahâvta. söû gayô gashî ankas lâvata. 36.
Dohra : Since the Mughal warrior was completely covered with a steel armour, 
No part of his entire body was (exposed) and visible. 
Tara Singh, spotting out Takki Khan’s uncovered face, 
Pierced the tip of his (sharp) sword into his face. (29)

As Takki Khan turned back with a bleeding face, 
Moman Khan recognized him (from his facial features). 
Beckoning bleeding Taki Khan to come nearer to him, 
He asked him from where did he chew betelnut leaves. (30)

Chaupai : At this, Takki Khan told Moman Khan tauntingly, 
That Tara Singh was sitting there with the betelnut packets. 
He could also have a taste of those if he dared, 
Instead of passing such taunting remarks from a distance. (31)

Hearing this, one of Moman Khan’s subordinates standing there, 
Marched ahead and launched an attack on the Singhs. 
Asking the elephant driver to move his elephant, 
This warrior shot pairs of arrows in each and every attempt. (32)

Reckoning the Singhs to be wounded and exhausted, 
He asked the elephant driver to move his elephant further. 
Thinking that he being perched higher on an elephant’s back, 
He would get the Singhs crushed under elephant’s feet. (33)

Feeling emboldened at the sight of Singhs being in a minority, 
He assessed their strength by taking a round on the elephant’s back. 
Being known as a great warrior among the Mughal troops, 
He shot pairs of arrows in each attempt at the Singhs. (34)

Dohra : Then Bhima Singh (from Peshawar) in a mood of Chivalrous ecstasy, 
Pounced upon his enemy like a ferocious lion. 
Catching the elephant by the ear and pressing it hard, 
He made the elephant to sit down in an instant. (35)

Chaupai : But as Bhima Singh made a dash at the elephant’s driver, 
His sword broke apart as it struck against the elephant’s prod. 
While he killed the elephant’s driver with a half-broken sword, 
He himself fainted from the blow of an elephant’s prod. (36)

Noticing Bhima Singh fainting, Tara Singh rushed to his aid, 
While addressing Lakhmir Singh in following words: 
When both of them (Tara Singh and Lakhmir Singh) used to graze buffaloes, 
Lakhmir Singh used to jump over a couple of buffaloes. (37)
Sri Gur Panth Prakash

abh dêm rûkâr dê cêdû pûzâh àî. mât rûkâr dê dû pûkâh àî

ab akâtá turkan kâ kitnak balâi. már turak tûn upar jâi,
agyôn lakhmîr singh ji sôn kahî. mîrch bhî man thî gal yahî.38.

mê mêt upâr khônô mê chê. mê mêt kïl dû pûkâh àî

mô par tanak àgyâ jê hôi. main már dikháán turkai sói
itnâk kahi singh kînî dhâî. jim parai kûñjan par bahrî jâi.39.

dôhrâ : phard nêjá singh kud paryô saunhai chêç kô jalkâr,

mô par tanak àgyâ jê hôi. main már dikháán turkai sói
itnâk kahi singh kînî dhâî. jim parai kûñjan par bahrî jâi.39.

dôhrâ : phard nêjá singh kud paryô saunhai chêç kô jalkâr,

mê mêt upâr khônô mê chê. mê mêt kïl dû pûkâh àî

mô par tanak àgyâ jê hôi. main már dikháán turkai sói
itnâk kahi singh kînî dhâî. jim parai kûñjan par bahrî jâi.39.

dôhrâ : phard nêjá singh kud paryô saunhai chêç kô jalkâr,

mê mêt upâr khônô mê chê. mê mêt kïl dû pûkâh àî

mô par tanak àgyâ jê hôi. main már dikháán turkai sói
itnâk kahi singh kînî dhâî. jim parai kûñjan par bahrî jâi.39.

dôhrâ : phard nêjá singh kud paryô saunhai chêç kô jalkâr,

mê mêt upâr khônô mê chê. mê mêt kïl dû pûkâh àî

mô par tanak àgyâ jê hôi. main már dikháán turkai sói
itnâk kahi singh kînî dhâî. jim parai kûñjan par bahrî jâi.39.

dôhrâ : phard nêjá singh kud paryô saunhai chêç kô jalkâr,
Now since this Mughal’s calf (elephant) was not so big, 
He should jump and kill the Mughal warrior atop the elephant. 
Answering Tara Singh in the same vein, Lakhmir Singh said, 
That he himself was thinking on the same lines. (38) 

In case Tara Singh permitted him to make an attempt, 
He would definitely be able to kill the Mughal warrior. 
Uttering these words, Lakhmir Singh pounced upon his enemy, 
As a sea falcon pounces upon the sea gulls. (39)

Dohra : Catching hold of a spear, the Singh made a dash, 
While challenging Moman Khan’s subordinate loudly. 
The Mughal warrior also attacked from the other side, 
While shouting for his kill with a greater force. (40)

Chaupai : Then, Lakhmir Singh, rushing upon him overpowered him, 
And pierced Moman Khan’s subordinate in the shoulder. 
As Lakhmir Singh’s spear cut through his shoulder, 
He could neither wield his sword nor shoot his arrows. (41)

As one or two more Singhs reached to help Lakhmir Singh, 
They chased away the other Mughals from around the elephant, 
Lakhmir Singh, taking an advantage of this opportunity, 
Mounted the elephant by catching hold of a rope. (42)

Despatching Moman Khan’s subordinate with one stroke of his sword, 
Lakhmir Singh drove the elephant away towards Singhs. 
Remarking that a single elephant being of no use., 
The Singhs would allot such elephants to each one of their servants. (43)

Noticing the elephant returning without its rider, 
The Mughal troops fled away feeling defeated. 
At this, Moman Khan summoned the (muscular) Purbia’ soldiers, 
Who had been conferred with great wartime decorations. (44)

Dohra : Mansa Ram and Daya Ram were two of these warriors, 
As these were the names given to them respectively. 
They had been ordered to accompany the Mughal troops, 
And they hailed from the village named Kundalpur. (45)

Chaupai : Making a dash, as they pounced upon the Singhs, 
The Singh also came into combat from the other side. 
Mansa Ram and Daya Ram, (the renowned Purbia warriors), 
Were (also) slaughtered by the Singhs at the same place. (46)
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Sri Gur Panth Prakash

87. 'साखियाँ चुम्बन्द उधर वैदेश संगलीयों दैपरियों बी' ('दैपरियों सिख सूंच भूक्ते')

87. 'साखियाँ चुम्बन्द उधर वैदेश संगलीयों दैपरियों बी' ('रांधावान सिख सूंच वादय सरवै')

रेखा : सुनो साखी वैदेश संगलीयों दैपरियों बी तिन दैपरियों सिख सूंच भूक्ते।

dohrā : सुनो साखी वैदेश संगलीयों दैपरियों बी तिन दैपरियों सिख सूंच भूक्ते।
As the Mughal troops took to their heels,  
The Singhs came to dominate over this field of battle.  
But as visibility increased with the break of dawn,  
The Mughals made a fresh attempt to wrest the field. (47)

While some Singhs were found standing here and there,  
Others were lying dead or prostrated with wounds.  
Since they were too scared to come near the Singhs,  
They fired shots with their muskets from a distance. (48)

In this way, they killed all the remaining Singhs who survived,  
And then severed their heads from their bodies.  
In this way, S. Tara Singh sacrificed to attain martyrdom,  
Along with his twenty two companions who stood with him. (49)

Thus, S. Tara Singh accomplishing a legendary deed,  
Became famous (as a martyr) in the whole world.  
Following the great Guru’s words in letter and spirit,  
He sacrificed his life rather than compromising his dignity. (50)

Dohra : Praise be to those devout Singhs (of the Khalsa Panth),  
Who accomplished such a legendary deed, sacrificing their lives.  
Till eternity, will their great deeds survive and last,  
In this otherwise fleeting world of change and flux. (51)

Episode 87  
Episode of Randhawa (Singhs) of Chamunday¹ and Kairon Nanglian²  
(How the Randhawa Singhs were got slaughtered)

Dohra : (Dear readers) listen further to the episode of those Singhs,  
Who sacrificed and held the Mughals guilty of their execution.  
Reposing their faith in the (prophetic) words of the Guru,  
They sacrificed their lives in the true spirit of their faith. (1)

Chaupai : After narrating their names, domicile, castes and sub-castes,  
I shall narrate their (deep) association with their faith.  
I shall narrate their deeds with as much faith as,  
I had heard about them from my veteran ancestors. (2)

Among the cluster of twenty two villages of Randhawas near Chamunda,  
There was a village Kairon Nangal in the midst of this cluster.
huti randhâvai chumundç bâî bäså. madh ik kairôn nangal bhâs.
un madh tç kuchh gur panth âç. khandai pahul laî shastar utâç.3.

Jim sarî satigur âgyâ daî. vahi bhânti tin karñî thaî.
raîç gur karçn dangâhî. lahaurç dilli râhu lut khâhîn.4.

sûû khabar yahi turkan pâî. âç mårân un kar dhâî.5.

raîç panth gur karçn dangâhî. lahaurç dillî râhu lut khâhîn.6.

jim sarî satigur âgyâ daî. vahi bhânti tin karñî thaî.
raîç gur karçn dangâhî. lahaurç dillî râhu lut khâhîn.7.

jim sarî satigur âgyâ daî. vahi bhânti tin karñî thaî.
raîç gur karçn dangâhî. lahaurç dillî râhu lut khâhîn.8.
A few among these Randhawas joined the Khalsa Panth, 
After initiating themselves and ordaining the Khalsa armour. (3)

As was ordained by Satguru (Guru Gobind Singh), 
They resolved to follow the Guru’s ordained path. 
Joining the Khalsa Panth, they resorted to the path of fighting. 
And started waylaying (the Mughals) on the Lahore-Delhi highway. (4)

Adopting the same tactics as followed by the Khalsa Singhs, 
They also raised the pitch of their fighting (against the Mughals). 
Hearing the news of their daily skirmishes and fights, 
The Mughals launched an attack to eliminate them. (5)

Dohra : These Singhs did not have any fortified fortress, 
Where they could find shelter to protect themselves. 
So they would escape and hide themselves in the wilds, 
And in the swamps and ravines in their surroundings. (6)

Chaupai : Whenever they heard about the impending invasion of the Mughals, 
They would desert their homes and hide in the wilds. 
Their families which were left behind in their village, 
Would somehow survive by mixing with the other people. (7)

The Singhs would not stay at their homes during day time, 
But they would return home with the fall of night. 
So during the first Mughal raid the Singhss survived, 
And the Mughal force had to return empty-handed. (8)

The raiding Mughal force felt extremely frustrated, 
As they had to return empty handed from their expedition. 
Feeling crestfallen like a hunting tiger missing his prey, 
They stepped up their efforts to eliminate the Singhss. (9)

As the Mughal troops were on the prowl to kill the Singhss, 
The Singhss, somehow, tried to mark their time. 
The Singhss fantasized that a time would come, 
When the Mughals too would have to run for their lives. (10)

They (Singhss) too would have sovereignty over their land, 
And would collect revenue from their own territory. 
Since the Guru’s words about (Khalsa’s sovereignty) would never go in vain, 
They were facing hardships in anticipation of that hour. (11)
Sri Gur Panth Prakash

देवन : जो अंत उच्छ धुषक द्वे युन सिंह भी भने लीस ।
दोह्रा : तिथिन भवन सिंह तातिँ हुर वध तो हुर भेम ।

चोपठी : अच्छा बिह सल के बुद तिश्र बाढ़ ।
दुर्गा मंतो मुतुसंदी गुण । जिम तिनु चिटु नवे दुर्ग भर्म ।

चौपाई : भर जा से बुझ सुनो अश्वन बाटा। करार दयो जिम दुश्त हाटा।

tihôn sajâdô sultânîôn garâma. us kahin hindû kârç turkan kâma. 13.

câupaî : ab phir sunô un singhan bâta. karâi dayô jim dushtan ghâta.

im mil dôin maç matâç. randhâvan singhan dayyai marvâç. 14.

chôpaî : ab phir sunô un singhan bâta. karâi dayô jim dushtan ghâta.

im ham pai bahu turak khush hûhin. sirûpau inâm chahin pain sôi.
gupat pûp dôin gin layô. jâi turkan pai tim hû kahyô. 16.

dêvân : ने दूत आच्छ जुकार दे दूत धिम जी मंस कोल ।

dôhrâ : jô un âkhî turkan kô un tim hî mann lîn.

garâm inâm au garabh chhçd chaudhar likhî zamîn. 17.

chôpâî : जुकार स्रीह तुल दे यही घण ।

chatâ : तुरक चहीत हुत ठच यही बाटा. jim kin hui singhan kô ghâta.

im jim unko singh dis âvta. jô chhâhâturkan tç manvâvata. 18.

chêvân : सिंह भवन ध्वन दावे व्यही जिम तिनु जिम भक्त ।

dôhrâ : singhan khabar yahi nahiin bâhu ui gavândhi sil karvân.

usî girâd chhap din rahain râtin âvain garâni. 19.

chêpî : सिंह भवन ध्वन दावे व्यही जिम तिनु जिम भक्त ।

chaupaî : jis nis divas singhan kô hôi. singh hui ikttar nis tahn sôi.
tahn dustan sil singhan karâi. ik sultâni pind hî mabhû. 20.
Dohra : The Singh's, having relatives and friends throughout the country,
They stayed with them (away from their own homes).
Thus, they passed their time somehow and kept surviving,
By taking refuge yet keeping their dress code and identity intact. (12)

Chaupai : Now, dear readers, listen to the episode of those Singh's,
Whom the enemies of (Sikh Panth) got massacred.
There was a village Shahzada of Sultani residents,
Who, though claiming to be Hindus, behaved like Muslims. (13)

These Sultanis contrived with the Muslims Kalals,
Who happened to be in service of the Mughals.
Both of them conspired to agree on a resolution,
That they should get the Randhawa Singh's massacred. (14)

Since these Randhawa Singh's have fallen into their trap,
They should first get the Singh's land transferred to their names.
(After getting this landed property entitlement, transferred)*,
They should get the Singh's progeny eliminated even to the extent of foeticide. (15)

In this way, they would earn the pleasure of the Mughals,
And they would receive robes of honour from the Mughals.
Thus, contemplating the commission of both these crimes secretly,
They unfolded their (evil) plan before the Mughals. (16)

Dohra : So whatever proposals they made to the Mughals,
The latter accepted their proposal ad verbatim.
It not only included great honours and foeticide of Singh females,
But transfer of ownership of (Singh) lands to their names as well. (17)

Chaupai : The Mughals were already looking for such an opportunity,
Whereby they could carryout a massacre of the Singh's.
So as this Sultani-Kalal duo kept on spotting the Singh's,
They wished to seek more concessions from the Mughals. (18)

Dohra : The Singh's did not receive any information,
That their own neighbours were informing against them.
So they kept on hiding in the wilds during the day,
And returning to their homes at night. (19)

Chaupai : Whichever night or day was fixed for the Singh's assembly,
The Singh's would assemble at a place on the fixed night.
A wicked informer sent an information against the Singh's assembly,
Who happened to be a Sultani from their own village. (20)

* This Couplet is incomplete in handwritten Manuscripts.


सः ४८ । भेंड़-तरंग तयि भूख सादूं भारी ।
भेंड़-तरंग-२९

सो एकू रूख बने। भेंड़-तरंग भारी। निम्न गुण सत्ता में उत्तम भारी।

चौँ, सेत नेही। जुतकर भारी। भेंड़-तरंग भारी। निम्न गुण सत्ता में उत्तम भारी।


dohrā : kahinai kō vuh hut hindū kam su turak karāhi.
hinduān hindū phard divhī marvāvhi sīs katvāi.22.

dohrā : kahinai kō vuh hut hindū kam su turak karāhi.
hinduān hindū phard divhī marvāvhi sīs katvāi.22.

dohrā : kahinai kō vuh hut hindū kam su turak karāhi.
hinduān hindū phard divhī marvāvhi sīs katvāi.22.

chāpaī : singhan maut hut nercē āī. singh vardāī kit nis ghar dhāī.
dushat sālā dāi sīl pahuṇchāī. āī turkan layō ghchrō pāī.23.

chāpaī : singhan maut hut nercē āī. singh vardāī kit nis ghar dhāī.
dushat sālā dāi sīl pahuṇchāī. āī turkan layō ghchrō pāī.23.

chāpaī : singhan maut hut nercē āī. singh vardāī kit nis ghar dhāī.
dushat sālā dāi sīl pahuṇchāī. āī turkan layō ghchrō pāī.23.

chāpaī : singhan maut hut nercē āī. singh vardāī kit nis ghar dhāī.
dushat sālā dāi sīl pahuṇchāī. āī turkan layō ghchrō pāī.23.

chāpaī : singhan maut hut nercē āī. singh vardāī kit nis ghar dhāī.
dushat sālā dāi sīl pahuṇchāī. āī turkan layō ghchrō pāī.23.

chāpaī : singhan maut hut nercē āī. singh vardāī kit nis ghar dhāī.
dushat sālā dāi sīl pahuṇchāī. āī turkan layō ghchrō pāī.23.

chāpaī : singhan maut hut nercē āī. singh vardāī kit nis ghar dhāī.
dushat sālā dāi sīl pahuṇchāī. āī turkan layō ghchrō pāī.23.
As he had been planted as an informer by the Mughals,
He reported about the Singhs’ assembly to the neighbouring Jats.
These (non-Sikhs) peasants further informed the Mughals,
With the motive of getting the Singhs eliminated. (21)

Dohra : Although these Jat peasants claimed themselves to be Hindus,
But their deed were worse than those of the Muslims.
Being Hindus, they became instrumental in the capture of Hindus,
And getting their own brethren/Hindus/Sikhs slaughtered. (22)

Chaupai : With death looming large over their heads,
Where could the Singhs seek shelter on such a night?
The wicked informer having reported the Singhs’s assembly,
The Mughal troops laid a siege to the village. (23)

As the Mughal troops took positions all around the village,
The wicked Hindu Jat peasants too reached there.
They laid such a formidable siege all around,
That not even a dog could escape through the siege. (24)

Dohra : As the wicked Sultani Jats directed the Mughals,
Their troops kept on following their directions.
So both the Sultanis and the Mughals massacred the Singhs,
Sparing none whosoever they spotted there. (25)

Laying their hands on the fourteen Sikh elders,
They massacred all of them (on the spot).
Whosoever else they came across from their families,
They slaughtered those taking them to be Singh’s progeny. (26)

Chaupai : Whichever Singh or their progeny came into sight,
They slaughtered him there and then with their swords.
Had some odd person among Singhs gone away from village,
He might have survived out of their progeny. (27)

In this way, the Majhail Singhs had endured all these ordeals,
In the hope that their defiance would establish Khalsa Panth’s sovereignty.
They had hoped for a sovereignty at the cost of their lives,
That is why they achieved sovereignty in due course of time. (28)

Dohra : Somebody might raise this question (about those Singh),
Did anybody survive this ordeal out of their progeny?
Did they get back their landed property and political power?
I would try to give a hint about their survival. (29)
88. sâkhî sâri kapûr singh âdi nabâb bhujngî kî
('turkan tç nabâbî laî'...)

dôhrâ : sâkhî âdi nibâb kî kapûr singh jih nâm
turkan tç nabâbî laî kar sürç pûrç kâm.1.

chaupaî : ab main likhôn kapûr singh sâkhî. baridh purshan jim ham sôn âkhî.
jab bandai turkan lînc jîta. bhayô khâlsô sayôn bîpîta.2.

chaupaî : sakhî karî su chahai marvâvana.
samajh khâlsô us tç bhayô dûra. āi bahç gur chakk hazûra.3.

chaupaî : ab main likhôn karî su chahai marvâvana.
samajh khâlsô us tç bhayô dûra. āi bahç gur chakk hazûra.3.

chaupaî : ab main likhôn karî su chahai marvâvana.
samajh khâlsô us tç bhayô dûra. āi bahç gur chakk hazûra.3.

chaupaî : ab main likhôn karî su chahai marvâvana.
samajh khâlsô us tç bhayô dûra. āi bahç gur chakk hazûra.3.

chaupaî : ab main likhôn karî su chahai marvâvana.
samajh khâlsô us tç bhayô dûra. āi bahç gur chakk hazûra.3.
Chaupai: A person named Sahib Singh survived that massacre,
   As he had gone away to some other village.
   He was fortunate to get into service of (the Divine) at Sri Amritsar,
   As he was appointed the Ardasia at the holy shrine. (30)

   He was conferred with the highest position (in the Guru’s service),
   As even monarchs and dignitaries bowed to touch his feet.
   As he was fortunate to be worthy of God’s grace,
   He was honoured with greater honours than temporal gains. (31)

Dohra: He had a long family line of several sons and grandsons,
   Who took possession of their confiscated farm lands.
   They also avenged the death of their ancestors from the Mughals,
   With the regained strength of the Khalsa Panth forces. (32)

Episode 88
The Episode About Nawab Kapoor Singh, the Nihang Chief
(He snatched the Nawabship from the Mughals for the first time)

Dohra: (Dear readers) listen to the episode of first Nawabship,
   Which was conferred on a Singh named S. Kapoor Singh.
   He had earned this title from the Mughals,
   By dint of the great deeds of warriorship done by him. (1)

Chaupai: Now I (the author) would narrate the episode of S. Kapoor Singh,
   As my ancestors have narrated it to me.
   When Banda Singh Bahadur conquered all the Mughals,
   He turned hostile to the (mainstream) Khalsa Panth. (2)

   As the moment of his destined doom approached near,
   He intended to get the (mainstream) Khalsa Panth eliminated.
   Seeing through Baba Banda Singh’s game plan,
   The Khalsa Panth forces departed and settled at Guru Chak. (3)

   As the Mughals heard about the division in the Khalsa ranks,
   They felt delighted at the birth of such a development.
   As they were always keen to cause a rift between the Khalsa ranks,
   They sent their representatives with a financial package to the Singhs. (4)

   Adopting a posture of flattering and pampering the Singhs,
   They feigned to be always at the beck and call of the Singhs.
lçt pçt singhan kî karai. jô singh mândain layâ âgai dharai.
kasam kurân bahu bîr uthâvhi. gur chak ham kaço pair na pàvvin.5.

bîshak lçhu tum mçlô lâi. nankânç au raurdî jî. 
badaç daîhãc au khadãûr gur thânâ. târan târan gur aur makàna.6.

dôhrâ : mçlâ lávhu bçshkai jahin jahin hui gur thaur. 
mãî fkarain masûl ham au gharõn karain aur gaur.7.

chaupaî : im kahi khâlsô laîj parchâc. aur dilâsc kàî kàrâc. 
hui chûkrî kì jîs kû khâhsha. ãi rahai ui hamcrû pása.8.

dôhrâ : aisî aisî jugat sayôn un linç singh parchâî. 
bandç tvî im daariar jim bûjûn lavô darârî.10.

chaupaî : singhan kû bahu paisç dçhin. baith gûrû chakk nit parti lçhin. 
panth darvârô singh hutû divâna. vahi hôt thô pôtai vâna.12.

panth rakhat thô usai vadalâi. vahi dçt thô sabhan parchâi. 
usai sharîkai karai kûû nûhin. vahi dçt thô sabhan parchâhin.13.
Swearing an oath on the holy Koran³ time and again,  
They swore never to set foot on the soil of Guru Chak. (5)

Asking the Singhs to hold congregation without any fear,  
The Singhs could assemble at Nankana Sahib⁴ and Rori Sahib⁵.  
They could congregate at the holy shrines of Dera Baba Nanak⁶ and Khandoor Sahib⁷,  
As well as at Taran Taran and other holy Sikh shrines. (6)

Dohra : Exhorting the Singhs to hold congregations fearlessly,  
At all those places which had been the abodes of the Gurus.  
The Mughals would not only exempt these congregations from taxation,  
But they themselves would provide security to these gatherings. (7)

Chaupai : In this way they won the confidence of the Khalsa Panth,  
By holding out several kinds of promises and assurances.  
Holding out promises of providing employment,  
They invited the needy among the Sikhs to approach them. (8)

Approaching the veterans Baba Binod Singh and Kahan Singh,  
They won their allegiance by presenting moneybags,  
Allowing them to keep a contingent of five hundred Singhs each,  
They won the support of many other Singhs with their help. (9)

Dohra : Adopting such tactics and (dangling out such temptations),  
The Mughals managed to win over the Khalsa Singhs.  
But still they were as much scared of Banda Singh,  
As a (timid) quail feels scared of a (ferocious) hawk. (10)

Even as the Mughals were marking time (for the right opportunity),  
The Khalsa Panth, too, was looking for the opportune moment,  
Both sides being equal claimants of being sovereigns,  
Both nursed ambitions of waging a war against each other. (11)

Chaupai : As the Mughals kept on offering financial doles,  
The Singhs kept on receiving these doles at Guru Chak daily.  
S. Darbara Singh⁸ who had been the Diwan⁹ of the Khalsa Panth,  
Had also been the treasurer of Khalsa Panth’s finances. (12)

Since he was highly venerated among the Khalsa Panth,  
He used to keep all the factions in good humour.  
Since no body considered him as his rival,  
He used to disburse uniforms to every one. (13)
sabhe koi ik than langar karvain. sabhan pushakhi vahi pahuanchavai.
nit parti panth yaun vadhtq jahi. dangq phangyqon bai talai su nahiq.14.

**singhan māran ui chahai**

**dōhra** : jab bandō turkan bandhiō bhaq aur hī taur.
singhan māran ui chahain sabhan kar ik thaur.1.

**chaupaï** : singhan un kō dagō na khāyō. daçrā āgai singhan chalāyō.
aisī bhai singhan kī chālā. turak na chhōdaain panthhin khayāla.2.

nahin singhan pai gard kō kōta. jahān lardain vard jānkī ḍa.
kōi bada parbat na singhan päsa. jahān chārdū hui rahain māvā.3.

**chaupaï** : singhan un kō dagō na khāyō. daçrā āgai singhan chalāyō.
aisī bhai singhan kī chālā. turak na chhōdaain panthhin khayāla.2.

**mēndū** : guṇiq mēq ehē sāphā śāmilē guṇeq sābh dūvē.
me bāqō qhē sūtē chāwē chāwē kō dūvē.4.

**sōrthā** : huti bandāi dayo sarap ghīryō hūtō jab gard bikhai.
sō lagyō panth janu pāp madad us kī nahin kārī.5.

**dōhra** : tau singh khind ban luk gaç thōrdū bahut hōī.
lagq guzārān din imain āgai pāchhai sōī.6.

**dērā** : ù sīmph kīph bāt lūt rātē pēqē khuq gōtī.
rēqē bānāqāt dīftē qhēmē āūtī pāhēq mētī.5.

**dōhra** : tau singh khind ban luk gaç thōrdū bahut hōī.
lagq guzārān din imain āgai pāchhai sōī.6.
He ran a single community kitchen for the entire Khalsa force,  
As well as issued dresses and clothing to everyone.  
The Khalsa Panth went on flourishing in this way,  
Even as they kept on indulging in factional fights as well. (14)

[They (the Mughals) wished to eliminate the Singhs]

Dohra : No sooner did the Mughals manage to capture Banda Singh,  
Than they changed their stance (towards the Singhs).  
They, now, were too keen to eliminate the (Tat Khalsa) Singhs,  
Along with all others (Bandhayees) in one single stroke. (1)

Chaupai : The (Tat Khalsa) Singhs, far from falling into their trap,  
Moved their camp farther from Guru Chak (into countryside).  
As the Singhs kept shifting their positions and locations,  
The Mughals also got obsessed with chasing the Singhs. (2)

The Singhs possessed neither any fort nor sanctuary,  
Where they could take cover and fight back.  
Neither did Singhs had possession of any mountains,  
From where they could fight the Mughals from a vantage-point. (3)

At many places, Singhs had a straight fight with the Mughals,  
But sacrificed their lives when pressed too much.  
The Khalsa Panth landed itself in such a helpless situation,  
That they had to seek shelter in the wilds and ravines. (4)

Sortha : Banda Singh had let out a curse on the Khalsa Panth,  
When he had to confine himself in the fort (at Gurdas Nangal).  
The Khalsa Panth had to bear the consequences of their sinful act,  
Of not reaching out to the support of Banda Singh. (5)

Dohra : Thereafter the Singhs scattered themselves helter-skelter,  
In the bands of small and big numbers.  
They started marking time somehow or the other,  
Either in each other’s vicinity or at a distance. (6)

In between this episode of Singh’s (helpless ordeal),  
Let me narrate another episode as well.  
After that I would narrate the episode of Nawabship,  
As it came to be conferred on S. Kapoor Singh. (7)
89. sâkhi mulkhayan kî au bivâstç au dînî khudâîn kî
("jî jî kâîm dîn pâî ralai hamîn sô âî")

dôhrâ : sâkhi sunô bivâstai muç dîn mazhab kç hçt.
mulkhayyan khudâîn châkç rahain jim khçt.1.

chaupaî : sû sunô tum unai kâhâînî. jimkar khudâîan sîs bihâînî.
asalam khân thak vardyî lahuira. mulak bhayô us thôn sabh chaurdâ.2.

bînân takç us phauj chhada gaî. phauj bînân kâhô kîn darb laî.3.

bînân darab hai mitar na shâhu. darab âvan kô mulak hî râhu.
paritham bandai kîô mulakh khuvâra. phir khâlsai aur dayô ujâra.4.

bînân darab hai mitar na shâhu. darab âvan kô mulak hî râhu.
paritham bandai kîô mulakh khuvâra. phir khâlsai aur dayô ujâra.4.

pujç na takç dillî kç shâhi. us nç bhçjî talab chardâi.
asavâr khâs kî ikk hazâra. tin main thç dui pathân sardâra.5.

dôhrâ : atiul mahbat khân kahain sundar khûb jayân.
khahin sipâhî un badaç tî pharidâbâd makân.6.

chaupaî : ut tç âç tçû lahuira. sunôn îhân jô hôyô taura.
mulkaîç it âç pharyâda. muslâmân bahu kar itkâda.7.

bêlân jâî jîvî kîô mulakh khuvâra. ral mil kîô navâb un tanga.
muslâmân thî kachhirî sabha. kîô uprâlô sabhan tabba.8.
Episode 89
The Episode About Mulkhayan¹ and Biwastay² and Dinikhudian³
(They are welcome to join our ranks who are committed to Islamic ideology)

Dohra : (Dear readers) listen to the episode of volunteer Muslim recruits,
Who kept themselves planted on the battlefield for the Islamic cause.
Who sacrificed their lives for the cause of their Islamic faith,
Together with Muslim general populace and the Islamic fundamentalists. (1)

Chaupai : So listen to the episode of all those Islamic volunteers,
And the plight through which these fundamentalists passed.
Aslam Khan⁴, being sick of fighting, retreated to Lahore,
As the whole of Punjab region showed defiance to his rule. (2)

The Mughals failed to collect any taxes from their region,
As they alleged that the Khalsa had ransacked the whole area.
His troops deserted him for want of money and wages,
And who pays taxes/revenue without the fear of troops? (3)

Even the emperor ceases to be a friendly supporter without money,
And money comes only through revenue collections from the country.
First Banda Singh had harassed and robbed this region,
Then the Khalsa Panth Singhs ransacked the people. (4)

As the emperor did not receive the revenue from (Lahore),
He dispatched the Mughal force for collecting the revenues.
This contingent consisted of one thousand horse - mounted troops,
Which was commanded by a couple of Pathan Muslim warriors. (5)

Dohra : Attaullan Khan⁵ and Mohabbat Khan⁶ were these two Pathan warriors,
Who were both very handsome and muscular in their looks.
They were reputed to be great soldiers,
And had their residences in the city of Faridabad. (6)

Chaupai : From there (Faridabad⁷) as these two warriors came to Lahore,
Listen to the developments that took place there.
The Muslim subjects (of the Punjab) came with a petition,
With a faith that (these two warriors would listen to their woes. (7)

Members of the Muslim clergy and several other mendicants,
Pressed the Nawab of Lahore unitedly (for a firm action).
Holding an audience at the Court of the Nawab,
All the United Muslims made joint efforts (to retaliate). (8)
dîn majahb kô rakh uprâlâ. muslamân im pakhkh sambhâlâ.
jis jis maut najikai âi. âi usai mat khôt sikhâi.9.

Aslam KW AYsy khI bwq qurq lhOr Awie hm jwq
nihN mMgYN hm dwxw Kwx nihN cwhYN hm swQ quih jwx

asalam khân aisc kahi bâta. turat lahaur âi ham jâta.
nahin mangain ham dânâ khâna. nahin châhain ham sâth tuhi jâna.10.

dôhrâ : jhandô gadayô kadah îd gâhai haidarî nâm rakhâi.
jô jô kâm dîn pai ralai hamai sô âi.11.

sôrthâ : gal parî khudâîân kân bandh bandh lak bahu jâ khardc.
janu chalç ziâfat khân pai jam bhachchhan un takai.12.

chaupaî : uthâyô gulgulô tau is taura. im daçrâ kiô âi lahaura.
muhammad takî au inâît khâna. jhandô judô jâ gadadayô madâna.13.

unain kahyô yau hîkô divâi. hui bçkharch ralai ham âi.
hutô sudâgar murtazâ khâna. ralyô singhan mâran savâbç jâna.14.

aur ralyô hâjî bçg mugla. pîr muhammad muallân chughhala.
inâîtullâ tarvârdîô rajoî. âi su phasyô kisai kasûta.15.

chaupaî : vahi bhî shâmç â tab ghçrô. ân lâyô un bî vich daçrô.
jis pai jâugu kharach mukâi. main dçungu un kahyô sunâi.17.
Making a pretence of upholding and guarding their religious ideology,
The Muslims made it their main issue for waging a war.
Whosoever were destined to perish in this religious crusade,
They were indoctrinated in this evil ideology (against the Khalsa Panth). (9)

Making a proposal to Aslam Khan, they remarked,
That they were prepared to reach Lahore voluntarily.
They would neither ask for any provisions for their upkeep,
Nor would they insist on the Nawab to accompany them on this crusade. (10)

Dohra : They planted a Haidri\(^8\) (Islamic) flag with Islamic inscriptions,
On the premises of a Mosque (on the city outskirts) of Lahore.
They gave a call to all those who swore by Islamic ideology,
To come forward and join their ranks of crusaders. (11)

Sortha : The Islamic fundamentalists, hearing this religious call,
Girded up their loins and joined the crusaders’ ranks.
They stood expectant as if they were in for a grand feast,
Little knowing that Death was actually waiting to devour them. (12)

Chaupai : Making such hype (in the name religious ideology).
All these Islamic factions camped at Lahore.
There were Mohammad Taki\(^9\) and Inayat Khan\(^10\) among them,
Who planted their own flags in the open ground. (13)

They got a public declaration made on their behalf,
That those without any means could join their ranks.
There was another business Tycoon Murtza Khan\(^11\),
Who also joined this crusade in the interest of community welfare. (14)

These crusaders were joined by Haji Beg Mughal\(^12\),
As well as Pir Mohammad\(^13\), a slandering Muslim cleric.
The Muslim Rajput Inayatullah from Traori too arrived,
To put his own neck into the impending noose. (15)

Dohra : There used to be Raja Todar Mal\(^14\) (in the recent past),
Who happened to be a revenue minister under emperor Akbar.
Pahar Mal\(^15\) who happened to be the son of Todar Mal,
Also got involved in this crusade, being a simpleton. (16)

Chaupai : He also falling a prey to the impending doom,
Arrived to join the Islamic crusaders in their camp.
He got a declaration made on his own behalf,
That he would finance anyone who ran short of money. (17)
dohrā : aṅcō nāvē ṣālācūn sē ṭāsēhī ṭīṅč ṭuṅān।
ṛṇī lī ṭīng ṭābātī bē ṭīṅče ṭaṁb āṅcū ṭuṅān।
dōhrā : āyō hūtō ṣavāv jō tālīṅō ikk ḥaṅzār。
un kī mātt gāvāi kč kīc jaman tčū nār.18।
chaupaī : nibāb khāṭār un tōpāin dāt. jambūrkhrāṅō un dayō ghalāī。
jīs jīs himmat jānāī hōi. bṛṅshak charduṅāi hayāv chākār mōhīn.19।

mūlsāmī pāṛī ṭaṅī ṭaṅī bāṅāl। māḥī ṭaṅī bāṅāl bāṅāl ṭaṅī bāṅāl।
বাংলাদেশ বিপ্লব সাধু রাজনীতি।

muslāmāṅī bahu āi vallā. āi āi kāhīk bāṅāi rāll.

copeī : inābāb kwāṅr aun qopīn deī jMbUrKwno aun dXo Glei।
ijs ijs ihMmq jwxY hoie bySk cVHY hYÍ cwkr moihN।

chaupaī : nibāb khāṭār un tōpāin dāt. jambūrkhrāṅō un dayō ghalāī。
jīs jīs himmat jānāī hōi. bṛṅshak charduṅāi hayāv chākār mōhīn.19।

muslāmāṅī bahu āi vallā. āi āi kāhīk bāṅāi rāll.

muslāmāṅī bahu āi vallā. āi āi kāhīk bāṅāi rāll.

chaupaī : nibāb khāṭār un tōpāin dāt. jambūrkhrāṅō un dayō ghalāī。
jīs jīs himmat jānāī hōi. bṛṅshak charduṅāi hayāv chākār mōhīn.19।

muslāmāṅī bahu āi vallā. āi āi kāhīk bāṅāi rāll.

chaupaī : nibāb khāṭār un tōpāin dāt. jambūrkhrāṅō un dayō ghalāī。
jīs jīs himmat jānāī hōi. bṛṅshak charduṅāi hayāv chākār mōhīn.19。
Dohra : The horse-mounted one thousand soldiers from Delhi,
They had arrived to collect revenues from Punjab.
They, having lost their wits (in this malice of raging fanaticism),
Were also pushed into this conflict by the presiding deity of Death. (18)

Chaupai : They offered their own canons for the Nawab’s troops,
As well as they made their light guns available.
They also offered to provide employment to all those,
Who had the guts to participate in this religious crusade. (19)

A host of Islamic hordes marched towards Lahore,
Swelling the ranks of those shouting “Ali, Ali” slogans,
Carrying a wide variety of Islamic flags and banners,
A huge crowd of Islamic populace assembled there. (20)

The Singhs, being in extreme minority against this vast majority,
Were desperately in search of a place where to take refuge.
Singhs, being not worth a tiny whirlwind, against the Islamic blinding storm,
Were reluctant to enter into an open conflict with Muslims. (21)

Singhs in minority being helpless against the Muslim majority,
Would find every opportunity to avoid confrontation.
Thus, Singhs, finding themselves in a dire state,
Would escape to find shelter in the dense wilds. (22)

Dohra : So the Singhs would run away to seek shelter,
Wherever they could spot out a forest cover.
Hiding themselves in the marshy swamp of Kahnuwan16,
They managed to survive on fish and wild animals. (23)

Chaupai : In whatever direction these Islamic hordes proceeded,
They started committing oppression on the Hindu populace.
Committing oppression of innocent Brahmins and their daughters,
They subjected the Hindus populace to several atrocities. (24)

The Islamic forces committed many atrocities on people of Majha17,
Alleging that these people have enlisted their sons in the Khalsa Panth.
Accusing the Singhs of supporting their families after robbing people,
The Muslims forces harassed and tortured the Hindus/(Sikhs). (25)

Dohra : The news that Mughal forces were torturing the people of Majha,
Soon reached the Singhs (hiding in the marshes and wilds).
They felt that it was worthless to keep alive,
When their parents were being tortured at home. (26)
chaupaï: tau singhan nç kądahç kâna. làgc turkan pai singh pâna. rât divas singh turkan satânhi. chalan na dçvain un kô râhi.27.

sorhâ: singhan laç thakâî nis din un girdai rahç. un chit ávai mái chubbâi kând kô jhât kô.31.

dui dui sau kç tumman bânâç. ikard dukard bhî ralç aur âç. jau tumman kit ik phas jâi. án aur sabh karain sahâî.33.
Thereafter the Singhs became alert and assertive, 
And started pouncing upon the Muslim troops. 
They kept torturing Muslims at every opportune moment day and night, 
And blocking their movement on the main highways. (27)

As the Mughals killed Singhs after hunting and hounding them, 
The Singhs also launched retaliatory attacks on them. 
These retaliations made the Mughals also apprehensive, 
As they found it quite difficult to enter Lahore. (28)

The Singhs also started stalking and circling round the Mughals, 
And slaughtered every odd Muslim whom they came across. 
But when the Mughals came in hot pursuit of the Singhs, 
The Singhs would camouflage themselves behind bushes and ferns. (29)

The Mughal troops were scared to get into the bushes. 
As the Singhs would slaughter anyone who dared to enter. 
While the Singhs could remain in battle gear day and night, 
The Mughal troops preferred to relax all the time. (30)

The Singhs made the Mughals exhausted and fatigued, 
Through their continuous harassment day and night. 
The (luxury loving) Mughals cried for their mothers, 
Whenever thorns pierced their flesh in the marshes. (31)

The Singhs, then, divided themselves into four contingents, 
Positioning one contingent in Majha and the hills each. 
Stationing another contingent in the vicinity of Lahore, 
The fourth contingent was deputed to keep stalking the Mughals. (32)

While each contingent consisted of two hundred Singhs, 
One or two odd Singhs kept on joining these contingents. 
Whenever a single contingent got surrounded by the Mughals, 
Other contingents would rush immediately to its rescue. (33)

However, the events took such a turn for the worse, 
That the Mughals laid a siege around one of the contingents. 
There was a Kshtriya by the name Bhagwant18, 
Who was a resident of Bharatpur on the banks of the Ravi. (34)

He had constructed a Mansion in that village, 
In which a Singh contingent happened to enter. 
Perhaps, the Singhs wished to seek shelter from the rains, 
Or God knows why did they enter this Mansion. (35)
Sri Gur Panth Prakash

dōhrā : vahī khabar tin pai gai jō hutō hazār asavār. turat unhain ā ghchriō bahu āc magar hazār.36.

chaupaī : āi singh un madh lač ghčra. labhč bāhar tin kat ċīc ċgra. chār taraph lač mōrchai bandha. kar kar madahlai au bada kandha.37.

dōhrā : singh thakč turkan lakhč chardhč chutraphōn daurd. khāī kandh bhal thī nahnī bhai singhan bada saurd.40.

chaupaī : āi turkan hathī kandhīn pāc. singhan agyōn kat girāč. aur turak bahu pichhyōn āvain. āi āi im juddh machāvain.41.

chaupaī : āi turkan hathī kandhīn pāc. singhan agyōn kat girāč. aur turak bahu pichhyōn āvain. āi āi im juddh machāvain.41.

chaupaī : āi turkan hathī kandhīn pāc. singhan agyōn kat girāč. aur turak bahu pichhyōn āvain. āi āi im juddh machāvain.41.

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chaupaī : āi turkan hathī kandhīn pāc. singhan agyōn kat girāč. aur turak bahu pichhyōn āvain. āi āi im juddh machāvain.41.
Dohra : The information about the Singhs hiding in that mansion, 
Reached the Mughal contingent of one thousand horse-mounted troops. 
As this contingent laid a siege to the Mansion immediately, 
More reinforcements arrived in support of this contingent. (36)

Chaupai : As the Singhs inside the mansion came under a siege, 
Those out on errands were killed by the Mughal troops. 
Making Pickets all around the Mansion under siege, 
They raised mud walls and large obstructions around these. (37)

By positioning canons and light guns on these pickets, 
They caused a lot of harassment to the Singhs. 
Singhs had no means to replenish their stores, 
Whatever provisions they had had been consumed. (38)

Singhs, thus getting extremely desperate and helpless, 
Were almost on the verge of death without provisions. 
The Khalsa Panth itself was not in a position to assist, 
As its Singhs themselves were trying to survive somehow. (39)

Dohra : Ascertaining that the Singhs had exhausted and fatigued, 
The Mughals launched an attack from all the sides. 
Since there was neither any moat nor wall around the mansion, 
The Singhs felt themselves in a very tight spot. (40)

Chaupai : As the Mughal troops climbed up the mansion walls, 
The Singhs kept on chopping of their hands from above. 
As more and more reinforcements kept arriving, 
The Mughals queered the pitch of war for the Singhs. (41)

As the Mughals fired balls of fire from their mounted canons, 
There were cries of death and destruction all around. 
The Mughals shouted that since the Singhs had come into their grip, 
They would never be able to escape this time. (42)

The Singhs declared that they would not die in vain, 
As they would kill the Mughals as well before their death. 
Then Satguru sent a providential help from the heavens, 
As a fierce blinding storm and heavy rain set in. (43)

As the Mughal cannons, guns and muskets got moistened, 
The Singhs ran out wielding swords, arrows and shields. 
Since the Singhs were scarcely scared of facing death, 
They killed a large number of Mughals with their swords. (44)
sri gur panth prakash

dohrw : dukh vohi bhag vade chand mard marte 181.

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dohrw : dukh vohi bhag vade chand mard marte 181.
Dohra: The Mughals, turning their backs, took to their heels,  
And took shelter in the designated barracks.  
Taking a full advantage of this rare opportunity,  
Singhs rushed and entered the marshes and wilds. (45)

Chaupai: While the Mughals considered it a great victory,  
The Singhs declared that they had survived this invasion.  
While the Mughals started marching towards Lahore,  
The Singhs wished to search for a new place for survival. (46)

The Mughal troops took great pride in the fact,  
That they had made the Singhs flee from the field.  
The Khalsa Panth which had routed the great Mughals,  
They had now killed the great warriors of that Panth. (47)

The Mughal troops put up a camp at Bhilowal19,  
Considering it a suitable site for their camping.  
Finding an old fort lying vacant at that place,  
The one thousand Pathan contingent took shelter inside it. (48)

The Muslim volunteers also put up a camp on one side,  
Spotting out a vantage point in that area.  
They thought of entering their homes on some auspicious day,  
After consulting the Muslim clerics about the happy occasion. (49)

Dohra: The Mughal forces stationed themselves near Lahore,  
After ruling out all fears of any kind of attack.  
But as they were destined to be buried in graves there,  
How could they escape from the place of their doom? (50)

Chaupai: As their fate had willed to bury them there,  
(Dear readers) see what had destiny in store for them.  
Since whatever is destined is bound to happen,  
The destiny had willed to grant victory to the Khalsa Panth. (51)

Dohra: As the Singhs entered the sanctuary of the wilds,  
They regretted the loss of opportunity of beating the Mughals,  
They felt like a tiger having missed its prey,  
And feeling a great regret at the loss of opportunity. (52)

Chaupai: (Dear readers), listen to the Singhs’ sense of regret and rage,  
And the way the Singh displayed their manhood once again.  
As the Singhs were regretting their flight from the field,  
It was raining and a stormy wind was blowing. (53)
सृजन पंथ प्रकाश

जाई हम उन की गईह जाहिन। मार लंचिन हम उन को ठंवनी। सिन्ह कहावत हम तित सुर्च। जिसी बनी नहिन नाउ करत। 54।

अपने नंदु उठने सेवा वे गैंट। तुझी जुड़वन उद अंत सिंध चढ़े। तुझी स्वर्गीय की जा जान। बहुले उम नंदु शीम मु सतन। 55।

एतह रंज सुनी वेदथक अवस्थ। अर्थो ठेके में निभ दिख भान। सिन्ध जयं जुड़व गं सेवा। जो मेंप बैठे मंत्र हिच भाने। 56।

सिन्ह कहावत हम अंदत रपत तसकर सेवा। 57।

dōhrā : तांती सिन्ह इंक दिल पढ़ रहे ग्रंथ नंदु लोक। जो वेद जेत पढ़ने मिले में निभ भाने। 154।

चाँपाई : सनात कहानी आपने बये। न चम्क रक्षी के छोटे सेवा। जो सिंध जइत बले कर्भर यान। अद्भुत भले जा हुड़ लिख भानी। 158।

मंडल अभ्य ग्रंथ अन्य जेंक। तह स्थवर कहानी छोटे सेवा। जो सिंध जेंके स्वर्गीय जी धर्मी। 58।

चाँपाई : सुनात कहानी या बये। जो कहावत भले कर्भर यान। अपने वेदठ उद जेंके में निभ भाने। 158।

बंध खाने सब हित दिखा। नहिन चहाँ तह धर्म। निहिन संत बिहान बाही। दहाई गुर गोबिंद सिंह लार्ड्न अंग 59।

चाँपाई : सुनप सिंध जायो। जो जभन सिंध चढ़े लोक। 59।

dōhrā : तांती सिन्ह इंक दिल पढ़ रहे ग्रंथ नंदु लोक। जो वेद जेत पढ़ने मिले में निभ भाने। 154।

चाँपाई : सुनात कहानी आपने बये। न चम्क रक्षी के छोटे सेवा। जो सिंध जइत बले कर्भर यान। अद्भुत भले जा हुड़ लिख भानी। 158।

मंडल अभ्य ग्रंथ अन्य जेंक। तह स्थवर कहानी छोटे सेवा। जो सिंध जेंके स्वर्गीय जी धर्मी। 58।

चाँपाई : सुनात कहानी या बये। जो कहावत भले कर्भर यान। अपने वेदठ उद जेंके में निभ भाने। 158।

बंध खाने सब हित दिखा। नहिन चहाँ तह धर्म। निहिन संत बिहान बाही। दहाई गुर गोबिंद सिंह लार्ड्न अंग 59।

dohrw : दिन अंदत गार धर्म धारा लीजने हृदेशल भवन। जो वेद जेंके जाने आपने धर्म दिख धारा। 143।

dōhrā : दिन अंदत गार धर्म धारा लीजने हृदेशल भवन। जो वेद जेंके जाने आपने धर्म दिख धारा। 143।

rahī phauj vard gardah bhalai ayō pasand un thām. 62.
Had they given a chase to the fleeing Mughal troops,
They would have massacred them there and then.
They had always been claiming themselves as great warriors,
Who never behaved cowardly in a moment of crisis. (54)

As they were still confabulating over what had happened,
A contingent of a few Singhs arrived there instantly.
This had always been the tradition in the Khalsa Panth,
That when ten Singhs died, twenty more arrived there. (55)

As these Singhs had heard the sound of gunfire at that fort,
They had rushed there to assist their brethren.
As their strength increased to one thousand there,
The Singhs were filled with new vigour for a new attempt. (56)

Dohra : Then a Singh arrived there with a fresh information,
That the Mughals were still not keen to enter Lahore.
They, too, were thinking of launching an attack on the Singhs,
Although they might attack (with gunfire) from a distance. (57)

Chaupai : Hearing this news, the Khalsa Singhs went into a rage,
As if a flint-stone was hit with the force of gun’s trigger.
The Singhs then resolved to make preparations for an attack,
Either to eliminate the Mughals or sacrifice their own lives. (58)

Girding up their loins they rushed to launch an attack,
As they had no horses to harness and mount.
Since they had no baggage or equipment to be carried,
They just rushed after invoking blessings of Guru Gobind Singh. (59)

They rushed on foot with the speed of horses,
Without stopping over hills or swamps on the way.
Running along the river bed, they arrived near Lahore,
And surveyed the positions of contingents of Mughal troops. (60)

Now (dear readers) listen to the account of Mughals forces,
Who were proceeding towards the city of Lahore.
With the beat of drums and play on pipes signifying victory,
They were firing shots from canons and light guns. (61)

Dohra : After fixing an auspicious day for their entry into Lahore,
They had been camping at the place of Bhilowal,
Their trained troops had entered into the fort,
As they liked their forts (from security point of view). (62)
Sri Gur Panth Prakash

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chèlu :  

lakhaurī phauj singhan lut mārī.bachī vahi jō pind padhārī.70.  

ën mārī bāhī bāhar na rāhyō.69.  

bachī su jōu varḍṣ pind maddha. bāhṛṛ cṛhā sō kar ḍhārṛ ḍaddha. lahaurī phauj singhan lut mārī. bachī vahi jō pind padhārī.70.  

murtazā khān sudāgār marā. rājō tōdaar mal pōṭrō gārā. bāhī bāhī bāhī mārīō. pīr phakīrān kō bahu gāryō.71.
As their destined death was looming large over them,
They had delayed their departure for Lahore.
The Singhs suddenly pounced upon them unawares,
As a flying hawk pounces upon the prey from the skies. (63)

Chaupai : As the Singhs made a sudden rush into the fort,
The Mughals rushed out without putting any resistance,
While a few had gone out on a hunting spree,
A few others had gone on a visit to the village. (64)

While a few were making ablutions before a morning prayer,
A few others were prostrating while reciting prayers.
Their heavy cannons and light guns remained lying unused,
As the bullocks for pulling the gun carriages were out for grazing (65).

The horses which were standing harnessed and saddled,
The Singhs jumped and mounted those horses instantly.
Mounting those horses, the Singh started attacking the enemy,
And killing them by marching ahead of each other. (66)

The Singhs killed the Mughals after a thorough search,
As it was an ideological war between the Mughals and the Khalsa Panth.
As the Singhs sliced each Mughal’s soldier into one to four pieces,
They displayed rare acts of valour in this field of battle. (67)

Dohra : There were others who rushed to assist their colleagues,
They were the Pathans who had come out of the fort.
The Khalsa Singhs shredded them as well into pieces,
Who dared to confront the Singhs in the battlefield. (68)

Chaupai : There was one (Ataula Khan) Naki Rajput from Tarawari,
Who observed the Muslim troops caught in a cleft stick,
He, climbing up a high dome, shouted loudly to his soldiers,
That they must flee and take refugee in the village. (69)

Thus, those alone who entered the village, survived,
Those standing out were butchered by the Singhs.
While the Lahore troops were robbed and killed by the Singhs,
Only those survived who managed to enter the village. (70)

Murtaza Khan who was a big business tycoon and financier,
Was also killed along with the grandson of Raja Todar Mal.
Haji Babar Beg was also killed by the Singhs,
Along with several Muslim Pirs and Islamic medicants. (71)
Sri Gur Panth Prakash

रेवा: सिखों भाषा में यह लिखा है।

दोहरा: सिखों भाषा में यह लिखा है।

चौपाई: सिखों भाषा में यह लिखा है।

90. कपूर सिंह की नवाबी को प्रसंग (जै जै जै कर हालस गरी बहयो)

रेवा: अतः जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै जै...
While several Muslim clerics, *pirs* and Mohammad Inayat Khan were killed, Mirza Naki alone could survive Singh's attack, All of these had come for the sake of defending their religion, And for killing Singh's as an act of religious duty. (72)

**Dohra**: Although all of them had come to kill the Singh's, But they were themselves killed in this campaign. The Singh's, having decimated the Mughal invaders, Shouted slogans of victory by reciting God's name. (73)

After robbing, plundering and beating the Mughals in war, The Singh's occupied most of the Mughal places. The Singh's were now roaming as fearlessly in Panjab, As a lion walks in a jungle freely and fearlessly. (74)

**Chaupai**: In this way, the Khalsa Panth eliminated the Mughal forces, As each Singh was equal in valour to one thousand. The number of Singh's who were killed in the fortress, Four times that number had reached the fortress at night. (75)

When one Mughal soldier died, the others started panting for breath, As if an epidemic had struck a flock of sheep. By the time the Mughals reorganized their troops, The Singh's had disappeared along with huge war booty. (76)

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**Episode 90**

**The Episode About the Title of Nawabship on S. Kapoor Singh**

(There were celebrations in the homes of Singh's)

**Dohra**: After routing the combined forces of the bigoted Muslims, There was a big boost in the morale of the Khalsa panth. (On the other hand), the Mughals became very apprehensive, After their complete rout and large-scale devastation. (1)

**Chaupai**: Whosoever came to participate in this Islamic ideological war, They survived who escaped, they died who dared to fight. While the dead bodies of the Muslims were buried by their heirs, Nobody dared to come near the Singh's dead bodies. (2)

While there was mourning in every Muslim home, There were celebrations in the homes of the Singh's. God's will prevailed in such an inscrutable manner, That a miniscule number of Singh's decimated a host of Muslim Army. (3)


\[\text{dôhrâ : asalam khân nibbâ kç manai bhaç dui bhâi.}
\text{muç talbî sô khûn bhayô muç dîn sô pachhutî.}4.\]

\[\text{chaupaï : hut nabâb mansûbç bâja. un samjhâyô bhal apnô kâja.}
takç pujat thç ham tç nânhi. mujh kô phard lai dillî jânhi.}5.

\[\text{bandai març na ghanîm mar gayô. us tç chaugun sô ab bhayô.}
\text{im likhikai uni dillî ghal dayô. sir sadkç shâh lashkar bhayô.}6.

\[\text{ut im likh it aurç bidh karî. sabçg singh sadyô us hî gharî.}
kahyô jâhi tûn khâlsai valla. hamrô unkî karâ dihu galla.}12.
Dohra : (After this defeat), Nawab of Lahore, Aslam Khan’s mind, 
Went through two (contradictory) thoughts of joy and sorrow. 
He felt happy at the death of the revenue collecting force of Delhi, 
But grieved at the loss of those who died for Islam. (4)

Chaupai : The Nawab who had been a great manipulator felt, 
That this defeat was a blessing in disguise for him. 
Had he failed to deposit the stipulated revenue to Delhi, 
The Delhi contingent would have arrested him to take to Delhi. (5)

It was a God sent dispensation that the Delhi contingent died, 
And good that it died at the hands of the Singhs. 
This defeat had provided him an opportunity to claim, 
How formidable was the enemy who fell upon them? (6)

That the death of Banda Singh was not the extinction of a powerful enemy, 
Which had rather multiplied fourfold after his death. 
He sent a dispatch to Delhi containing such an import, 
Citing the death of the Delhi contingent as evidence of his assessment. (7)

He did not mention the loss of Islamic ideological crusaders, 
Writing only those facts which served his own designs. 
Chalking out such a strategy through manipulating facts, 
He started a move to seek reconciliation with the Singhs. (8)

Aslam Khan being a prominent Nawab (and a strategist), 
He wrote to the Delhi emperor suggesting a diplomatic maneuver. 
Since the Khalsa Panth was a very formidable enemy, 
They should strike a deal with them offering a slice of power. (9)

Dohra : Why should one go to procure a dose of (expensive) cyanide, 
When an enemy could be killed with a lump of Jaggery? 
A saying by the sages goes in this manner: 
That a dog, offered a slice of bread, stops biting. (10)

Chaupai : Emperor permitting, the Nawab could maneuver the Singhs into a deal, 
In order to eliminate them later on at an opportune moment, 
Or else he could make an offer of honouring them, 
And bring them round through diplomacy and rhetoric. (11)

Preparing a draft of proposals on these lines, 
He summoned the services of Subeg Singh immediately, 
Asking him to go as his emissary to the Khalsa Panth, 
He entreated him to initiate a dialogue between him and the Singhs. (12)
चढ़ी जबी चढ़ाते देह देख माटी। जम्मे सिंह उस सहु टपरी।
क्षेत्र पड़ा ना चढ़ा समझी। चढ़ते उसे खुश तम चढ़ती 153।
bhalī kari un yah phauj mārī. hamrīc sir tēc jan jūn tārī.
ais bhānt jā un samjhaīo. ui hamc barādār ham us bhaīo.13.

dum bhā sūkh bhā dum sūkhādī। us bhī bhā sūkh bhā dūnādī।

dōhrā : sabhī tumārō désh hai sabh tumrīc azīz bhīrāi.
un hi kō dukh kim dayau kayai un sukhāi.15.

chaupaï : sabēc singh us agyōn bhākhi. kichhu khālsai main dhig dē rākhī.
unhi kō dukh kim dayau kayāi un sukhāi.16.

pushāk nibābī kapūr singh sir dhārī
dōhrā : sûr satī dātā hathī tapī jāpī jō koī.
dchyō us bichār kai jō is láik hōi.20.

chaupaï : stīkī jātāi dhīlere maṭī। sukha simhī dūnāe sukh lehādi।

dōhrā : sûr satī dātā hathī tapī jāpī jō koī.
dchyō us bichār kai jō is láik hōi.20.

chaupaï : stīkī jātāi dhīlere maṭī。 sukha simhī dūnāe sukh lehādi।

chaupaï : stīkī jātāi dhīlere maṭī। sukha simhī dūnāe sukh lehādi।

chaupaï : stīkī jātāi dhīlere maṭī। sukha simhī dūnāe sukh lehādi।

chaupaï : stīkī jātāi dhīlere maṭī। sukha simhī dūnāe sukh lehādi।
Briefing him to congratulate the Khalsa for decimating the Delhi force,
As their deed had removed the main irritant from his path.
The Nawab asked his emissary to commiserate with the Singh,
That the Nawab and the Singh were comrades in arms (against Delhi). (13)

The Nawab and the Singh must work in tandem to benefit each other,
And bring about peace and prosperity to their region.
The Singh should get a territorial custody over the Guru Chak area,
And desist from ransacking and plundering the region. (14)

Dohra : (The emissary should convey) that the whole region belonged to the Singh,
And all others were their own dear younger brothers.
Instead of harassing and torturing their own brothers,
The Singh should work for making them feel at home. (15)

Chaupai : (Hearing this proposal), S. Subeg Singh made a proposal,
That the Nawab should pay some ransom to the Khalsa.
It should be followed by the dispatch of more gifts,
Which would elicit a favourable response from the Khalsa. (16)

The Nawab, accepting these proposals instantly,
Offered the proposed concessions in his own interest.
The expensive robes of honour that Nawab had received from elsewhere,
He sent the same to the Khalsa as a gift from the Nawab. (17)

Robes of Nawabship Presented to S. Kapoor Singh
Chaupai : Handing over the robes of honour, the Nawab told Subeg Singh,
That those robes, not being mere garments, were emblems of Nawabship,
Those were accompanied by a written deed of territorial custodianship,
Laying down the terms and conditions of governing the state. (18)

That deed amounted to a Nawabship over half of (Lahore) territory,
Under which the people would deal with the (new) Nawab.
All the royal instructions would be addressed to him,
And he would be authorized to disburse all official grants. (19)

Dohra : (The Singh should select) a warrior with a spotless character,
Having resolute determination and meditative disposition.
They should bestow that title after a thorough deliberation,
On a person who deserved to be truly worthy of it. (20)

Chaupai : After receiving money in cash for sundary expenses,
Subeg Singh started after chalking out his strategy.
chaupaî : daî nagdî kharchç tâîn. subçg singh turyô jukat banâî.
   jahin daçrotch thô khâîslai lâyô. bâjhin nagâràc nishân jhulâîyô.21.

jâ pahuñchyô vahi singh sujâîna. âgai lagyô hut khâîslai dîvâna.
pardhain shabad adu bajai rabâba. sukkhai ghôtain bhunnain mây parshâdi.22.

chaupaî : kàî singh khard dàîtan kârahin. kàî singh khard kachchh bannhânhin.
kisai shastar mâñj ujjal kar dharai. kôû tîr kô bandûk chalâvhi. kôû ungâl par chakkar ghumâvahi.23.

chaupaî : jâm subçg singh chhada dayô ghôrdai. kunsai kar kar hath dui jôrdai.
vâhigurû jî kî phatç bulâî. akâl akâl kahi ûchai sunâî.26.
He proceeded towards a place where Khalsa was camping,
Where Khalsa flags were fluttering and war drums beating. (21)

As this shrewd emissary Subeg Singh arrived there,
The Khalsa Singhs were holding a religious congregation.
Gurbani hymns were being recited to the accompaniment of music,
As well as cannabis leaves were being grounded and meat roasted. (22)

While a few Singh were grooming and sprucing up their horses,
A few others were cleaning and sharpening their weapons,
While a few others were practicing shooting of arrows and firing of guns,
Some one else was rotating a circular ring over his finger. (23)

Dohra : While some one was giving a body message to another,
Someone else was moving a flywhisk over others.
Another Singh was seen fetching a bucket of water,
For giving a bath to his fellow (elderly) Singhs. (24)

Chaupai : While a few were cleaning their teeth and bathing themselves,
Others were changing their undergarments (after a bath).
Instead of having feelings of rivalry against each other,
Everyone was too keen to serving each other. (25)

Approaching their camp, Subeg Singh got down from his horse,
And paid his obeisance with folded hands.
Greeting the Singhs with the traditional Waheguru ji ki Fateh,
He shouted the Singh’s famous slogan of Akal! Akal! (26)

Dohra : Hearing these Khalsa greetings of S. Subeg Singh,
The Singhs touched their own heads to acknowledge.
As this had been the traditional mode of exchanging pleasantries,
The Singhs acknowledged his greetings in the traditional manner. (27)

Chaupai : As Subeg Singh kept approaching the Khalsa camp,
He kept on paying obeisance with a bowed head.
The Singhs too felt delighted with his greetings,
Commending him for his regards for the Khalsa Panth. (28)

After coming quite close, he stood (with folded hands),
And begged forgiveness after receiving the mandatory punishment.
Calling the Khalsa Panth as both magnanimous and forgiving,
He pleaded guilty of deserting the Panth due to his family compulsions. (29)
Sri Gur Panth Prakash

मंजू गुरमंज  मध् वनस्पति  चोकी में।  लगि उत्साहित विश्राम बैठि सोई।  
कहाँ गुरमंज  मध्य  किंतु  कुञ्जहार।  उत्साहित मलारि  श्यामनी  कन  चेरात।।30।
हुई परसन्न बच्चौल श्यो। लाई तन्काही बाक्षमण कही दियो।  
कहालसई हुकम क्य संपत  भजुंगन। तन्काही दण्डी बाक्षमण भोल दण्ड।30।

मंजू मंदिर  बदुँ  खंब  वर्कणे।  वह  अघर  हिँस  वृत्त  दड़े।  
मंजू मंदिर  उघ  मध  बल  बौलै।  अवसे  नुँ  वह  भुजै  चट।।31।
सुबंध सिंह ताउँ पंथ  बहाया। कर अदार  उस  परशन  पुच्छहायो।  
सुबंध सिंह  ताब  साभ  गल  काहा।  लयाणौ  अनी  दहर  मुहराइ  दाई।31।

देवगः  :  मंजू मंदिर  ने  उघ  बलमे  में  उघ  सेंड ।  
 बजालिही  जी  बचाना  बोल  हें  उदार  ते  उदार।।32।
दोह्रा  :  सुबंध सिंह  ताब  काहा  किंतु  मानस  हायो ।  
 अवर  बल  में  उह  अंद  हैं  घेन  हें।।33।

छुदी  :  नंदू  धनपाणी  ने  बंध  लली।  रिलिमी  जै  नंदी  चेव  विकाश ।  
 दीवाल  प्रजलैं  बुंधी  विध  में।  अंते  अंद  अंद  हाय हें।।34।
शौपाई  :  सौं  कहालसई  नंदी  नाल ।  पतिसहाई  काई  सर्  कोर्द  टिकै।  
 तुरकन भजैयो  तसी  किं मोर्दौ।  कहाहौ  वर्तौ  आई लैंड।34।

देवगः  :  चब्बु  मा  मापी  यी  नंदू  धनपाणी  शरी  रकतारत ।  
 बलमे  चब्बा  नंदी  नंदी  ब्युं  नंदी  हें।।35।
दोह्रा  :  दारब जा  अथौ  ताउँ  कहालसई  लाई  वर्ताइ।  
 कहायो  दारबार  सिंह  को  तौं  निनाथ  लाई  सिरोपाइ।35।

छुदी  :  चब्बा  नंदी  मंदिर  मानस  जुं ।  अमाई  बिंबारी  जा बैं  लली ।  
 आं  जे  मंदिरहु  उघ  पैदारी।  आं  जे  लाप  विध  नंदू  मापी।।36।
शौपाई  :  दारबारई  सिंह  अगुण  कहान।  आसन  निनाथ  कड  चहाई।  
 हाम  को  सतिगुर  बचान  पतिसहाई।  हाम  को  जाप  धिग  सोह।36।

उभ  उघ  पैदारी  लाद।  आं  दुरार  नं  आलाई  धर।  
से  मोड़ने  से  अंगाई  पैठ।  
हाम  राखत  पतिसहाई  दाव।  जान  जिको  जान  आगो  पैव।  
सो  सतिगुर  सिक्खन  कही  बात।  होगु  सति  नहीं  कहाली  जाता।37।

पु  रिवाई  में  पवक  दूरारात।  मंदिरहु  उघ  जा  गली  पारण।  
पैदारी  जै  उघ  जा  बिंबारी।  उहा  पैढ़ने  मंदिर  अंगाई  पैठ।38।

dhûr vidharat au dhaival daulái, satigur banchan na khâlî jai. 
patisahâhî chhada kim lahin nibâbî. parâdhîna jih mânhi kharâbî.38.
Being pleased with his explanation, the Khalsa Singhs remarked, 
That Subeg Singh be pardoned after some punishment. 
Asking the five selected Singhs to announce the sentence, 
They should pardon him after executing the sentence. (30)

After the pardon, Subeg was asked to be seated, 
And asked respectfully to put forward his proposals. 
Subeg Singh, then, made a detailed presentation of Nawab’s offers, 
After making an offering of gold coins brought from Lahore. (31)

While a few Singhs remarked that he be robbed of gold coins, 
A few others opined that his offer to be spurned off. 
(Hearing this cacophony), Subeg Singh then remarked, 
Why were the Singhs indulging in such an indiscrete talk? (32)

Dohra : After this, Subeg Singh made a plea to the Khalsa Panth, 
With folded hands (in complete humility). 
He begged the Khalsa Panth to protect the poor masses, 
After striking a (profitable) deal with the Mughals. (33)

Chaupai : The Khalsa Panth accepted Subeg Singh’s proposal, 
Resolving to charge one crore rupees from the Mughals for the deal. 
They opined why should they spurn the Mughal’s offer? 
Instead they should utilize the amount and demand more. (34)

Dohra : The Khalsa Panth, accepting the received amount, 
Disbursed it among its rank and file there and then. 
(Thereafter), the Khalsa Panth approached Darbara Singh2, 
That he should accept the proffered Nawabship. (35)

Chaupai : Responding to Khalsa Panth’s proposal Darbara Singh remarked, 
Why should he think of accepting Nawabship? 
Since Satguru (Guru Gobind Singh) had promised sovereignty to the Sikhs, 
He visualized that the moment for fulfillment of guru’s prophecy was fast approaching.(36)

Since the Khalsa Panth’s claim for sovereignty was legitimate, 
They would surely achieve it either in this world or in heaven. 
Whatever prophetic words Satguru had said to the Sikhs, 
These were bound to be fulfilled instead of going waste. (37)

Even if the pole star shifted its position or earth shook from its axis, 
Satguru’s prophetic words would never remain unfulfilled. 
Why should he barter that promised sovereignty with the wretched Nawabship, 
Which was replete with subordination and harassment. (38)
dohrw : ham patishâhî satigur daî hannai hannai lái.

jahin jahin bahain jamîn mal tahir tahir takhir banânî.39.

chaupaî : isî bhânt bahu sikkhan kahî. ham kô lord nibâbî nahîn.

un mânâî kad daî patishâhî. panth chhada bahyô kab un kç pâhî.40.

chaupaî : isî bhânt bahu sikkhan kahî. ham kô lord nibâbî nahîn.

un mângî kad daî patishâhî. panth chhada bahyô kab un kç pâhî.40.

chaupaî : isî bhânt bahu sikkhan kahî. ham kô lord nibâbî nahîn.

un mângî kad daî patishâhî. panth chhada bahyô kab un kç pâhî.40.

chaupaî : isî bhânt bahu sikkhan kahî. ham kô lord nibâbî nahîn.

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chaupaî : isî bhânt bahu sikkhan kahî. ham kô lord nibâbî nahîn.

un mângî kad daî patishâhî. panth chhada bahyô kab un kç pâhî.40.

chaupaî : isî bhânt bahu sikkhan kahî. ham kô lord nibâbî nahîn.

un mângî kad daî patishâhî. panth chhada bahyô kab un kç pâhî.40.
Dohra : Satguru had conferred sovereignty on the Khalsa Panth, 
As well as on each individual Singh of that fraternity. 
Wherever a Singh sets his foot and settles on earth, 
He establishes his own self-reliant/autonomous sovereignty. (39)

Chaupai : Many other Singhs rejected this offer like Darbara Singh, 
Declaring that they did not need such a Nawabship. 
Why should they accept a borrowed, second hand sovereignty?
Why should they get dependent on the Mughals and alienate from the Panth? (40)

The relationship between the Khalsa Panth and the Mughals was as precarious, 
As the relationship between explosives and a spark of fire. 
But one of the Singhs must be conferred with this honour, 
Even if he is someone entrusted with the performance of odd jobs. (41)

S. Kapoor Singh1 was attending upon the congregation at that moment, 
Moving the hand fan with quick strokes for fanning the air. 
He had faced the stroke of enemy’s sword on his face single handed, 
The scar being still as fresh on his face as the scar on moon’s face. (42)

With the scar, still fresh and raw on his face, 
He had won the hearts of the whole Khalsa Panth. 
A thought ran across the mind of entire congregation simultaneously, 
As if it was a moment of coincidence for the whole congregation. (43)

Dohra : At that moment, a devout Singh beloved of the Guru, 
Was heard reciting the following line of Gurbani! 
The honour of serving the Guru’s devotees goes to those, 
Who become worthy of the grace of Guru’s saints. (44)

Chaupai : As S. Kapoor Singh was fanning with the hand fan, 
He became the focus of the gracious eyes of the congregation. 
As the congregation heard the sacred line of the Divine Guru, 
Everyone agreed to accept the message of the Gurbani line. (45)

Since the one performing service deserved to be honoured, 
S. Kapoor Singh should be conferred with the proffered robes. 
As the Khalsa Panth ordered him to pick up the robe of honour, 
S. Kapoor Singh bowed down to accept Khalsa Panth’s gracious offer. (46)

Placing the robe of honour at the feet of five Singhs, 
He begged the five Singhs to put that robe on his head. 
With the blessings of the sacred feet of the five Singhs, 
Even a rabbit turns a lion and a spec of dust a mountain. (47)
بھرنا کو چیرتاں تر کھاہین ، پاوی کہلیاں بال جیہ مانی۔
ہوی پارسون بید کھلےا کاری۔ پشَاک نیببی کاپر ہینگ سیر دھاری۔48۔

'کہپر نیببی بھای'  


dohrā:  
کاپر ہینگ نیببی بھای تاں سینگھان وڈیاں پارٹاں۔
تارک خوشاماد باہو کارائن تکچ داچن گھل اپ۔1۔

chaupaī:  
پانثیاں سوک اسلام کھان پاپو۔ 
تکچ بائیاں مادھ لاہور بھاپیاں۔
پانثی کی ویہ گھر گھلئیاں بنائی گھلائی بنائی۔2۔

bārân pind dač जागीर लिखा। गुरू चक्क सियां लिखा।
कहाँ सिंघ मین रखच परचाई। जसू हटच था बलै रिटाई।3।

takč महिना अग्गी लिखी। तो मुक्कहाँस दुध ह देंदिं।
पंथी पिंडी मैं पद्म पाणि। जेसू पुंजे दे पुंजी पाणि 1।

jykr AwvYN myry dwie 
बंदय किमंद दों देंदिं।

dohrā:  
शाही کہی جम नैक हوی تیم हی لائی تچن۔
ہام مولکتائی تیج داہ تیج کاون دانی۔6۔

chaupaī:  
پھچै بائیاں سینگھان گھار ای۔ 
सूनौं سانट اعوہ گرمکھ بھائی۔
پانथ داچरा ای گر چاک पायो। 

fimqAwihN tky lhOn 

fimqAwihN tky lhOn 

fimqAwihN tky lhOn 

fimqAwihN tky lhOn 

fimqAwihN tky lhOn 

fimqAwihN tky lhOn 

fimqAwihN tky lhOn 

fimqAwihN tky lhOn
Even the (timid) sparrows tear apart the (ferocious) falcons,
When Khalsa Panth lends its power to these tiny creatures.
Being elated the Khalsa Panth performed the ceremony,
And presented that robe of honour to S. Kapoor Singh (48)

S. Kapoor Singh Became a Nawab

Dohra : As S. Kapoor Singh acquired the status of Nawab,
The fame and reputation of Khalsa Panth highly increased.
The Mughals, not only became more subservient,
But also started paying ransom and revenue voluntarily. (1)

Chaupai : Nawab Aslam Khan felt relieved after a patch-up with the Panth,
As he felt safe at Lahore and without paying revenue to Delhi.
He kept on intimidating the emperor with the impending threat,
Projecting the Khalsa Panth as a very formidable enemy. (2)

Handing over the territorial custody of twelve villages in writing,
The revenue proceeds of these villages were transferred to Guru Chak.
He told the Mughal emperor that he was keeping the Singhs appeased,
Who otherwise were the deadliest of enemies. (3)

That since the Singhs collected the monthly revenues in advance,
They did not loot and plunder the Muslim subjects.
That his relationship with the Khalsa Panth was as precarious,
As the relationship between explosives and the fire. (4)

That whenever the Singhs came under his grip,
He would eliminate them as he had eliminated Banda Singh.
That he had conferred Nawabship on them for temporary appeasement,
But he would capture and present them soon before the emperor. (5)

Dohra : The emperor asked Aslam Khan to deal with the Singhs,
As he deemed fit to protect Mughal interests.
He had delegated his royal authority to the Nawab,
As he considered none else more shrewd than him. (6)

Chaupai : Dear devout gursikh readers now listen further,
To the situation as it prevailed in the Khalsa Panth.
As the Khalsa Panth put up their camp at Guru Chak,
They increased in their strength with every passing day. (7)

As the ransom money kept pouring from Lahore,
Nawab Kapoor Singh kept on disbursing it among the Singhs.
nitpari ávhin takç lhaura. nibáb vartâvahi panthhi kôra.
akál bungai bahi lagç divâv. karain parâti sar ammrít shanân.8.

वथउँ सिंध धस पिरउँ धस दसी। कृती शुभिं अर्जिः फिर्म मैं दसी।

वथउँ सिंध धस आचर धसी। फिर्ते पुढ़े धस रहें रहें।
kapûr singh par karipâ panth karî. bhali buddhi ái tis main pârî.
bahut singhan kô ádar dharai. binân puchhç panth gall na karai.9.

टपल अही दे बही महरी। बथउँ लालीही धीम भर अही।

सिंध सिंध अंगिः अंगिः अंगिः। तिंब सिंध सिंध नी अंगिः अंगिः।

tahal agai tç karai savâì. bahut garibi us man âì.

jim jim panthhi tahl kamâvai. tim tim singh jì gurmati ávai.10.

देंवर : टबे से आवै दिव पुड़े मे पहे फिरलिं धाम ।

दोहरा : तको जु आवै य उताई दोहरावहि पास।
divâv bartâvâi khâlsai kar kar nit ardâs.11.

चौपाई : उधी सिंध दिव लंगुजी बेडू। धप धम रंग भूवे भेडू।

chaupaî : hari singh ik lâng utô. háth padam nahn mukai rasôô.
dânai dâr karyô jassâ singh bâla. áhlûvâl ju hûtô kalâla.12.

जिंद बं दे मड़ सेबू पुजन। दिवलिं लंगम मध देमिं रध।

ik than tç sabh lçhu pushâka. ikhi thåhi sabh dçvahi råkha.
ik thani sabh rakhvin kamed. rakhai nahn köô tisai chhapâi.13.

देंवर : नेह दवजी सिंध धे मे दे चढ़ रंग दि ।

दोहरा : टोप रहकलाव singhan pai sô tô châk na jînhì.
jambûrain jañjâil sô singh chalain uthâï.14.

चौपाई : वथउँ सिंध सिंध अंगिः अंगिः। चंकल रंगउँ शिंबू नेख शिंबू।

chaupaî : kapûr singh singhan kahi dîô. chakkan vàran ghiu sçr köô.
gurbakhas singh hundil hut jhitai garâma. saumpai jambûrç tiskç nâma.15.

देंवर : ने फिर्म सिंध शाविं बी ने फिर्ते पुढ़े धस साँदे।

dohrâ : jô nis singh bâhir rahai jô bin puchhai ghar jâï.
sôô khâlsai nahn ralai bin lâî tankhâhi.16.
As congregation kept on being held at Akal Takht,  
The Singhs were having a dip in the sacred pool every morning. (8)  

As Khalsa Path graciously honoured S. Kapoor Singh,  
He displayed remarkable wisdom in his thoughts and deeds.  
Holding the Khalsa Panth in the highest esteem,  
He would never take any decision without their consent. (9)  

Serving the Khalsa Panth with an added zeal after this honour,  
He displayed more humility in his words and deeds.  
The more he devoted himself to the cause of the Panth,  
The more devout and more steadfast in Sikhism he became. (10)  

Dohra : Whatever money poured into the Sikh coffers from anywhere,  
He would religiously deposit with Dewan6 (Darbara Singh).  
The Dewan would then disburse this money among the Singhs,  
After getting this disbursement approved by a congregational prayer. (11)  

Chaupai : Hari Singh7, a cook, who prepared the community meals,  
Was endowed with the gift of having never run short of cooked food.  
The infant Jassa Singh8 was appointed a storekeeper of horses’ feed,  
Who came from a family of wine-sellers from village Ahluwal. (12)  

The Singhs were asked to get their uniforms issued from one store,  
As well as deposit these at the same store after use.  
All the proceeds were deposited in one single account,  
Without anybody keeping any part of the proceeds with himself. (13)  

Dohra : There were some heavier and medium-range canons with the Khalsa Panth,  
Which were not portable and easier to ferry along.  
But the lighter and long-muzzled guns in their arsenal,  
Were carried by the Singhs on their shoulders during movement. (14)  

Chaupai : Nawab Kapoor issued instructions to his officials,  
That those who carried those weapons were entitled to one kg of butter oil.  
Gurbax Singh Hundal9 hailing from the village Jheetay,  
Was given the custody over these long-muzzled guns. (15)  

Dohra : If any of the Singhs ventured out at night without permission,  
And proceeded to see his family at home,  
He was not allowed to rejoin duty the next day,  
Without undergoing the mandatory punishment for his Offence. (16)
Sri Gur Panth Prakash

chaupaï : jō ghar tç hui āvai kōi. bakhshāi ralai khard āpc sōi.
darab layāi jō bāhrōn kōi. pāvai khazānai ik thān sōi.17.

विख्र विख्र ने बटने मानन। घटी सिंघ दाने निशान पान।
वसीमान लाछार छूँको नाम। घटी कैठ पुस्मान निखार।18
kichhak singhan nç katyō arāma. kai singh gaç milnc dhāma.
kaṇ nagran bunc bānāc. kai bāith dharmāl chināc.18.

वसीमान भें तुवां चतवी। घटी झें भट राव पुरावी।
वसी गो भट मु भाव। घटी निलावे मैठ झु भाव.19
kaṇ khçtē jūtī kārāi. kai laq ghar nāran parchāi.
kaī rakhe ghar ghçr su māra. kai laq aur bāhu sātha.19.

स्थान देश वे धारन गुरे। दिख वर दहुँ दंड 5 ढें।
उदू दिखाय दित उद्र दिखाय। लेंई तुवां चतवीसीयो दित उदू इटवा।20
bahut panth kō bādhā huyō. ik thān bahutç thambhi na bhayō,
tau nibāb chit kiyō bichāra. kōū jūgat banāī jīt hōi sambhāra.20.

चेहरी : छूंकी दित में धारन अबल छूंकी उदर भरत।
दीले मूल दुर्गाव दित दिखाय मंत्र मुख।21.

dōhrā : usī din Sadd khâlsō akāl bungai takhaī makān.
dinō sabhan uchār dhiq nibābai singh sujān.21.

चेहरी : घटी मही सिंघ उत्तर भुरावी। दीली मूलत भट बाहार।
देवन धेन देवी गुलाव। घटी मिथ में भागी मिथ बाट।22.

chaupaï : bhāi manī singh darbār pujārī. linō sabhan madh bahāri.
tchān bhālī dōū bāvai bālāi. kāhan singh au bānōj singh thāi.22.

सही पेश से राम मिहम। धूंध लेने में भाव न थड़े।
राम दरउद मिथ में वली। धूंध भाव अक में भा मही।23
sabhī panth jē nām līkhāyai. garnth vadhai au ant na payyai.
nabāb kapūr singh sabh sōn kahi. yahi bāt ab main man aī.23.

गदी पंज से गुर गभ सियाज। अपने अभारी मुसावरी बाले।
अब दिख वर पुरे संघ लही। लेईू मुलाकात अब खाये भरावी।24
agai panth thō pind pind phirī. ápē apni gujrahin kartō.
ab ik thān pujai langar nānhē. kōū jūgti ab layō banāī.24.

बिख्र देनी लंबे घरावी। देने भाव हिम दें घराव।
सही पश्चात में भाव खेती। घराव में घरे घरे घराव।24.
singhan dayyai jathē banāī. dē dē kharach us dayyai parchāi.
sabhī khâlsai sō mann lai. pasand sabhan kē yahi gal aī.25.
Chaupai: Such an offender after returning from his home,
Would voluntarily stand up and seek forgiveness for absence.
Whenever a Singh brought some money from any adventure,
He would deposit the same in the central treasury. (17)

After the Singh's relaxed and passed sometime in peace,
Many Singh's proceeded to their homes to see their families.
While some of them got their residential houses constructed,
A few others established centres for holding congregations. (18)

While many Singh's returned to the traditional occupation of agriculture,
A few others got entangled in the snares of their wedlock.
While many Singh's were kept confined to homes by their mothers,
A few others returned along with many new recruits. (19)

As the strength of the Singh ranks increased manifold,
It became difficult to keep them stationed at one place.
Then Nawab Kapoor Singh contemplated over this organizational issue,
And thought of devising a strategy to manage his organization. (20)

Dohra: He called a congregation of the Khalsa panth on the same day,
At the (historic Sikh shrine) of Sri Akal Takht Sahib10.
The wise Nawab Kapoor Singh chalked out his plan,
And announced its details from the precincts of Akal Takht. (21)

Chaupai: Bhai Mani Singh11, the head priest of holy Darbar Sahib,
Was made to occupy the centre stage and preside over the congregation.
The Singh warriors from the Trehan and Bhalla clans were invited.
Who were represented by Baba Kahan Singh and Baba Binod Singh. (22)

If the author recorded the names of all the Singh warriors,
His epic would become unlimited in its size.
Nawab Kapoor pronounced all the minute details,
Of the strategy that he had devised for managing his troops. (23)

He declared that earlier the Singh's were always on the move,
And arranged for their provisions on their own.
Now that it was not possible to feed such a large force at one place,
The Khalsa Panth should chalk out a new mode of management. (24)

The Singh's should now reorganize into a few contingents,
And allocate funds for their provisions and upkeep.
The entire Khalsa Panth agreed to the Nawab's proposals,
As its (need and relevance) appealed to everyone. (25)


dohrw : पंज देवक विप त पंज निम्न दरङ्ग दी 
त्यस दीव दे तरी नी अवल दीव दे दस्ताह ।


dohrw : पाँज दाच हित रच दात पाँज निश्व हनाई।
Pाँज जहांट तौ गदाच हरी अकाल बुंदे ते आल भूज। २६।


copa : प्रज्ञ पीव गुनग हृद अनस बुझ।
P्रियां हर ते से अवल दुए अमी।
P्रियां अंत निम्न वर्ष | । विशं निम्न ते रुख वे चमम। २७।


copa : परथाम शहीदान अ० निखण्ड फरहद यो। दीप श्री सिंह करम सु नायो।
दृष्ट करम धराम सिंह आमतस्रो। दयो उनें ठोए अत ख्यात । २७।


copa : यंत ताले सिव निम्न दरङ्ग।
चौधरी रोशन आंक नमा।
मही तत्त्व निम्न में रुख वर्ष । २७।


dohrw : दीव देवक ते पंज देवक निम्न।
त्यस दीव दे हरी अनस बुझ।


copa : परथाम शहीदान अ० निखण्ड फरहद यो। दीप श्री सिंह करम सु नायो।
दृष्ट करम धराम सिंह आमतस्रो। दयो उनें ठोए अत ख्यात । २७।


copa : चावॅ। यंत पारथ तद शहीद अनस।


dohrw : जय को पुच्छिंच परशान यान नाबाब कपूर श्री जात।
काउं पिंड अ० गोट को सौन बंपन अंत। । ३०।


copa : दक्षुड़े थं वे मुखल्य तप | । दृढ़ ग्राम दृढ़ दक्षुड़े रुख।


copa : परथाम शहीदान अ० निखण्ड फरहद यो। दीप श्री सिंह करम सु नायो।
दृष्ट करम धराम सिंह आमतस्रो। दयो उनें ठोए अत ख्यात । २७।


copa : चावॅ। यंत पारथ तद शहीद अनस।


dohrw : जय को पुच्छिंच परशान यान नाबाब कपूर श्री जात।
काउं पिंड अ० गोट को सौन बंपन अंत। । ३०।


copa : चावॅ। यंत पारथ तद शहीद अनस।


dohrw : जय को पुच्छिंच परशान यान नाबाब कपूर श्री जात।
काउं पिंड अ० गोट को सौन बंपन अंत। । ३०।


copa : चावॅ। यंत पारथ तद शहीद अनस।


dohrw : जय को पुच्छिंच परशान यान नाबाब कपूर श्री जात।
काउं पिंड अ० गोट को सौन बंपन अंत। । ३०।


copa : चावॅ। यंत पारथ तद शहीद अनस।
Dohra : Thus, the whole Khalsa Panth was organized into five contingents\(^\text{12}\),
With five distinct emblems for their identification.
The five standards representing each contingent,
Were planted in the precincts of Akal Takht. (26)

Chaupai : The first emblem was allocated to the martyred Nihang Singh,Who were represented by Baba Deep Singh and Karam Singh.
The second contingent was headed by Karam Singh Dhram Singh,From Amritsar belonging the Kshtriya caste of Singh, (27)

The two elderly Singh from ancient lineage represented the third,Coming from the Trehan-Bhalla clans of great gurus.
S. Dasondha Singh who headed the fourth contingent,He hailed from village Kot Buddha of Gill Jat Sikhs. (28)

The fifth contingent was put under the command of Bir Singh Ranghreta\(^\text{13}\),Which consisted of thirteen hundred horse-mounted Singh,Such a command and control structure was put in place,Which Rattan Singh (the author) has narrated as he heard it. (29)

Dohra : A curious reader may ask the author a question,About the racial stock of Nawab Kapoor Singh,So the author would now narrate all the details,About Nawab Kapoor Singh’s village and his racial caste. (30)

Chaupai : There was one (prominent) Mughal by the name Farzulla Khan,Who had founded the village Farzullapur on his own name.
There was a woman Khano\(^\text{14}\) (Begum) sister of Nawab (Zakaria) Khan\(^\text{15}\),Who had been the wife of this person Farzulla Khan. (31)

She, being a staunch supporter of the Mughals and being evil minded,Was instrumental in getting a large number of Singh slapped.
The fifteen hundred Singh who were in the service of the Nawab,Were executed on the basis of her evil designs. (32)

There lived S. Kapoor Singh’s parents in the village,Who belonged to the Virk sub-caste of Jat Singh,Venturing out of their home at some auspicious moment,He had rendered a lot of service to the Khalsa Panth. (33)

It was by virtue of this service rendered unto the Khalsa,That S. Kapoor Singh came to be known by the title of Nawab.The service rendered (with faith) never goes unrewarded,Since Khalsa Panth is an embodiment of the Divine. (34)
dohrā : čk divās is navāb kai man main āē mauj.
aur singhan paurakh kīc main nīj kīō na kauj.35.

chaupaī : chardyō nibāb kih khčlān shikārā. sāth kull laq bīs asavārā.
jāt jāt jā pujyō lahaura. jāi baithyō su chabūtraī thaura.36.

chaupaī : âlûvâl ik kaum kahâvai. lâhaur kasûrhi maddh basâvai.
ûhân thô ik garîb kalâla. hutô singh thô vahi gur lâla.38.

91. sākhī jassā singh kī ('shâhi kahâyô jassā singh kalâl')

chaupaī : âlûvâl ik kaum kahâvai. lâhaur kasûrhi maddh basâvai.
ûhân thô ik garîb kalâla. hutô singh thô vahi gur lâla.38.
Dohra: One day it occurred to Nawab Kapoor Singh,  
That he should also venture out on an excursion.  
Since his fellow Singhs had performed adventurous feats,  
He must also make an attempt on some such adventure. (35)

Chaupai: Nawab Kapoor Singh, thus, went on a hunting expedition,  
Taking twenty Singhs more along with him on this mission.  
Riding on further and still further they reached Lahore,  
And seated themselves on the capitol in the Centre of Lahore. (36)

As he kept issuing dictates for six hours from the elevated seat,  
This news reached the Mughal ruler in the royal fort.  
Then the Nawab of Lahore commanded Khizar Khan to proceed,  
And capture Nawab Kapoor Singh to present him in his court. (37)

S. Kapoor Singh, then, beat a retreat from Lahore,  
In the midst of the beating of Khalsa’s war drums.  
Once out of city’s limits, the Singh entered the wilds,  
Thus playing such a game for recreation. (38)

Although quite sometime passed peacefully in this manner,  
The Khalsa Panth thought of a big fight every moment.  
Whenever a delay occurred in payments from the Nawab’s side  
The Singhs would immediately indulge in loot and arson. (39)

**Episode 91**  
The Episode About Jassa Singh  
(Jassa Singh¹ Kalal² was made a Sovereign Chief)

Dohra: Now follows the episode of Jassa Singh,  
Which I would now narrate to my readers.  
Being destitute, he joined the ranks of Khalsa Panth,  
But rose to be a sovereign among the Khalsa Panth. (1)

Chaupai: There was a community known as Ahluwalia,  
Who inhabited the region between Lahore and Kasur.  
There lived a poor person belonging to the community of Kalals,  
Who was a devout Sikh follower of the Sikh Gurus. (2)

He was known by the name of S. Dyal Singh³,  
Who took up many odd jobs to earn his livelihood.  
He was survived, after his death, by his son and wife,  
Both of whom had great affinity for each other. (3)
gurbâñî tis kanh ghançrí. hutî sîkhnî due pakh kçrí.4.

bîdî singhan kî bçtî söî. pitâ pardhâî aechchhar tòî.
hutî singham kî bçtî söî. pitâ pardhâî aechchhar tòî.
gurbâñî tis kanh ghançrí. hutî sîkhnî due pakh kçrí.4.

bîdî singhan kî bçtî söî. pitâ pardhâî aechchhar tòî.
hutî singham kî bçtî söî. pitâ pardhâî aechchhar tòî.
gurbâñî tis kanh ghançrí. hutî sîkhnî due pakh kçrí.4.

bîdî singhan kî bçtî söî. pitâ pardhâî aechchhar tòî.
hutî singham kî bçtî söî. pitâ pardhâî aechchhar tòî.
gurbâñî tis kanh ghançrí. hutî sîkhnî due pakh kçrí.4.

bîdî singhan kî bçtî söî. pitâ pardhâî aechchhar tòî.
hutî singham kî bçtî söî. pitâ pardhâî aechchhar tòî.
gurbâñî tis kanh ghançrí. hutî sîkhnî due pakh kçrí.4.

bîdî singhan kî bçtî söî. pitâ pardhâî aechchhar tòî.
hutî singham kî bçtî söî. pitâ pardhâî aechchhar tòî.
gurbâñî tis kanh ghançrí. hutî sîkhnî due pakh kçrí.4.
The wife being the daughter of initiated Sikh parents,
She was made literate by her own parents.
She had memorized a lot of Gurbani hymns,
As she had a Sikh background both from her parental and in-laws side. (4)

Always carrying an abridged version of Gurbani hymns,
She would participate in every Sikh congregation.
She would recite Gurbani hymns early in the morning,
As well as recite the evening prayers in the evenings. (5)

Dohra : The infant (Jassa Singh) would accompany her in recitation,
By playing on a double-stringed musical instrument with devotion.
Thus reciting devotional hymns morning and evening,
That was the routine of this mother-son duo. (6)

Chaupai : Wherever the devout Singhs held a congregation,
They would never decline an invitation to participate there.
Day or night, they would always participate there,
And recite Gurbani hymns in a musical chorus. (7)

They would visit Gurdwaras on all historical occasions,
Thus never shirking from performing service to the Guru.
Wherever the Khalsa Panth organized a congregation,
They would participate and recite Gurbani hymns. (8)

Once hearing that a Khalsa contingent had arrived at Amritsar,
The mother-son duo too wished to pay their obeisance.
As they recited Gurbani hymns with great devotion,
They created an ambience of piety among the Panthic audience. (9)

They having arrived there at an auspicious moment,
The Khalsa contingent felt extremely pleased with their rendering.
(Nawab) Kapoor Singh summoning the infant boy,
Initiated him into the Khalsa Panth with his own hands. (10)

Dohra : The mother, feeling very elated at her son’s initiation,
She handed over her son to the Nawab voluntarily.
The child being favoured by fortune,
He started living under the tutelage of Nawab Kapoor Singh. (11)

Chaupai : Nawab Kapoor Singh, feeling compassionate towards the child,
Assigned him the duty of distributing feed to the horses.
He went on performing this duty for many days,
During which he was rebuffed by many people. (12)
92. साखी नवाब कपूर सिंह बुझिंगी की ('ढोंगे आलो घड़मे थंब भली')

साखी नवाब कपूर सिंह बुझिंगी की ('ढोंगे आलो घड़मे थंब भली')

रावन होते बालकन जोरा, रोवत आयो कपूर सिंह कोरा।
माइथोन दाना वर्तुष नाहिं। धौल धापो मुझे बहुत कईरहिं। 13।

होई खुशिं नवाब सड्ड़ लयो पासा। धार्यो हाथ उस सिर पर खासा।
कहिं बत मुख दयो नाड़ा। तुध दानों देनें घई। 14।

हैं आप दोनों पन्छ। उन्हें सलामुकर दुखित।
छियो दुल दे क्रांत फिलुएं। महिं करो नाम दिख धरण। 15।

हम तैं किनो पंथ नवाब। तुराई करियुग पतिशाह।
उसी वकात तुही। भाऊ कहाँ जस्स। 16।

'ढोंगे आलो घड़मे थंब भली'
'bhayो asalam khān bahīr'

रावन है की अंदर में बने आसलम धर चरी में।
दिन पी मस्त्र में बने आसलम धर चरी। 1।

कहिं हैं मो शोधन मैं बने आसलम धर चरी।
तिस की जागृत मो बहयो आसमंड क्षान भरी। 2।

साखी नवाब के बने धर। उंवे तुम्हें में बने धर।
छियो दे मह भर भाला आलाप। छियो मिर्ध में बने धर टपड़न। 3।

आसमंड क्षान को बज़ो राबाबा। हुटो दुस्हत सो बहुत खरच।
उस कावन मान बदा गरबा। उंसिंग हो को कहारच हाटाई। 4।

साखी नवाब के बने धर। लसिद बजर पंच विख लुट।
उंवल दें मिर्ध पक्ष भली। सिंध की चूर बिनू बजर भली। 5।

दाई क्षालस तूक कर चहुता। लागियो करान पंथ तिम लुटा।
तरकान पहाज़सिंग हो पान। सिंह भी लुक कित करान। 6।

92. साखी नवाब कपूर सिंह बुझिंगी की ('ढोंगे आलो घड़मे थंब भली')

रावन हैं मो थंबँ में बने आसलम धर।
बंडौ हिर बंडौ हिर देनें अपने दिख। 1।
(One day) crying desperately (at this maltreatment),
The boy approached Nawab Kapoor Singh in tears.
He told that he could no longer distribute the cattle feed,
As he was severely thrashed by everyone. (13)

Feeling amused, Nawab Kapoor Singh called him near,
And showered his blessings on him with his hands.
Addressing the boy the Nawab remarked affectionately,
That the boy would be issuing feed to thousands of horses. (14)

The Khalsa Panth which had made Kapoor Singh a Nawab,
Would one day make the boy (Jassa Singh) a sovereign.
Since that moment, the boy became worthy of Khalsa Panth’s grace,
And came to be known as Jassa Singh Kalal, the sovereign. (15)

Dohra : Rattan Singh (the author) has narrated this episode,
As he had heard it from his wise elders.
The author may be pardoned for any inadvertent omissions,
Considering him a humble servant of the Khalsa Panth. (16)

Aslam Khan\textsuperscript{4} Passed Away
Dohra : Within a few days (after the new dispensation),
Nawab Aslam Khan\textsuperscript{4} of Lahore passed away.
His place (for the custodianship of Lahore) was taken over,
By Abdul Samand Khan\textsuperscript{5}, a warrior in his own right. (1)

Chaupai : With this started the reign of Abdul Samand Khan,
Who was extremely wicked and a wily ruler.
Feeling highly arrogant of his elevated position,
He discontinued the payment of revenue to the Singhs. (2)

Khalsa Panth, being liberated from the royal bondage,
Once again started looting and plundering the region.
As the Mughal forces launched an attack on the Singhs,
They also started combating the Mughals through guerilla warfare. (3)

Episode 92
The Episode About Nawab Kapoor Singh Bhujangi
(Ala Singh joined the Khalsa Panth)

Dohra : Khalsa Panth would run away post haste (into the wilds),
Whenever Nadar Shah\textsuperscript{1} invaded the territory of Punjab.
dōhrā : bhājardō bhannai panth jabai āyō nādar shāhi. kōū kit kōū kitai pač āpanč rāhi. 1.

chaupaī : kapûr singh navāb bhujngi. vard gayō mālvīc birārdan sangī. kichhuk divas tih guzar guzārç. phir barārdan dayō navāb nikārç. 2.

kichh tuṁ mītim sal vagī līcī jānī. 3.

chaupaī : kapûr singh navāb bhujngi. vard gayō mālvīc birārdan sangī. kichhuk divas tih guzar guzārç. phir barārdan dayō navāb nikārç. 2.

kichh tuṁ mītim sal vagī līcī jānī. 3.

kichh tuṁ mītim sal vagī līcī jānī. 3.
The Khalsa Singhs would run helter-skelter,
And seek refuge wherever they found convenient. (1)

Chaupai: Nawab Kapoor Singh, the veteran Singh warrior,
Entered Malwa region among the fraternity of Brars.
After his contingent passed a few days with them,
They turned his contingent out of their sanctuary. (2)

There was a Singh hailing from village Thikriwal,
Who made Nawab’s contingent put up a camp at his village.
Nawab’s contingent which passed a few days there,
Had a strength of around two thousands Khalsa Singh. (3)

Some of the Singhs returned and entered Majha again,
After robbing and plundering the lethargic wayfarers.
Whosoever had plenty of wealth and resources,
Would surely join the Khalsa Panth and share his possessions. (4)

Thus, Khalsa Panth spent some time in want and need,
Since the Khalsa could not survive without loot and plunder.
Then the Khalsa Panth was approached by Bhai Gohar Singh,  
Who was the (proud) father of (a devout Sikh) Bhai Budho. (5)

Dohra: Then Gohar Singh served Nawab Kapoor Singh’s Khalsa contingent,
And won the hearts of Khalsa Panth with his service.
Whosoever defied his writ in his own territory,
He got them subjugated with the might of Khalsa contingent. (6)

Then it was the turn of the devout Bhai Gurbax Singh,
Who made all the provisions for the meals of Khalsa force.
Leading the Khalsa contingent on various expeditions,
He also made successful attempts on various territories. (7)

Chaupai: Baba Ala Singh also organized a community kitchen for Singh,
Along with many members of his “Phool” dynasty.
Getting himself initiated by the sacred hands of Nawab Kapoor Singh,
Baba Ala Singh joined the fraternity of the Khalsa Panth. (8)

Since a fighting force came to be at his disposal gratis,
He also got many of his personal scores settled.
His brothers founded a village in the midst of a wild,
Which the Khalsa contingent named as Gorjiana. (9)
Sûkhî khâlsç partham sarhand mârî (...tab panth bhayô tiâr)

dohrâ : sâkhî sunhu sarhand kî jim singhan paritham laî lût.

chaupaî : chalô chalô sabh panth uchâryô. kariç shanân im man madh dhâryô. 

tim chal bät navâb pahi kahi. marvâvô shahir kôi kharach laî.f.3.

chaupaî : chalô chalô sabh panth uchâryô. kariç shanân im man madh dhâryô. 

huç ghât jît sâhibzâdç. tih par kahiô hallan vagâdc.4.

kaî kahain ab hî pardô daurdî. kai kahain phauj ati hai thôrdî. 

nébâb kahi jak tak kayâ karô. ûhân mårân marnô kharô.5.

chaupaî : chalô chalô sabh panth uchâryô. kariç shanân im man madh dhâryô. 

tim chal bät navâb pahi kahi. marvâvô shahir kôi kharach laî.f.3.

chaupaî : chalô chalô sabh panth uchâryô. kariç shanân im man madh dhâryô. 

huç ghât jît sâhibzâdç. tih par kahiô hallan vagâdc.4.

kaî kahain ab hî pardô daurdî. kai kahain phauj ati hai thôrdî. 

nébâb kahi jak tak kayâ karô. ûhân mårân marnô kharô.5.
While Gurbax Singh got a lot of territory occupied,
Baba Ala Singh also took over a large tract.
Since he had many of his brothers with him,
He made each of them occupy a significant territory. (10)

Baba Ala Singh’s dynasty spread manifold,
Who occupied a large territory around Sunam. (11)

Episode 92 contd.
The Episode About Ransacking of Sirhind
(The Khalsa Panth Got Ready)

Dohra: (Dear readers) listen to the episode about Sirhind,
And the way it was first ransacked by the Singh.
As the Singh had run short of money severely,
They brought a lot of money after ransacking Sirhind. (1)

Hearing about the annual congregation at Amritsar drawing near,
The Khalsa Panth (contingent) felt extremely delighted.
They must participate in the congregation somehow or the other,
Such was the faith they had (for the Guru’s shrine). (2)

Chaupai: Let us proceed to Amritsar, all of them remarked,
And have a dip in the sacred pool at Amritsar.
Approaching Nawab Kapoor Singh they begged him,
To allow them to ransack some town to meet their traveling expenses. (3)

At this S. Labh Singh came out with a suggestion,
That they must ransack a city soaked with martyr’s blood,
The town where Guru’s two Sahibzadas were executed,
Must be leveled up to the level of agricultural fields. (4)

While some of them were too keen to rush immediately,
Some others opined that their contingent was too small.
Nawab Kapoor Singh remarked why should they hesitate,
Since in both the situations of killing and being killed was profitable. (5)

Whosoever sacrificed his life at such a place,
Would receive Guru’s blessing to his heart’s content.
It would indeed be a profitable bargain both ways,
Salvation through death, material gains through survival. (6)

Dohra: With the grace of Guru Gobind Singh’s prophetic words,
Even a handful of Singh would snatch a victory.
Sri Gur Panth Prakash

dohrā : sarī satigur kē bāchan kar singh thōrdhē hī phaṭē pānhin.
hūān chalaṅgē hāl gadaṅī dīn thōrdå kē mānīh.7.

khāṅī nhābāī bāṭ im tuṅ paṅī pāṅth kar cẖhūt.
parāt hōt sō jā vardē pāī shahīr māhīn lūt.8.

chadhī : mīṅī jāṅg uṅīhī pāṁī bū āmēh. īīṅī ēkāṅā nē kō āṁī āmēh.

chaupaī : singh hajār pāṅī kū pūjīc, unāi darvājīc jā pāṅī muṅīc.
turāk labhīṅ dayā singhan mārā. lać hindūān kē jçvār utārā.9.

chadhī sūṅīnōn ān bīl āīmā.

chaupaī : khabār malvāī dārne jāī. ān pāṅth kō āīn gār.

vārd mālāc phīr ghōrdē lac. kītīt mulā cī nazrāī āc.
hārāk khālīṅ kē bhāyāī. jāī tum ān bahārā.13.

chadhī : pāṅā bālāīc kā bāṅā mālā dīrāc māguna lāṅī.

chaupaī : khabār malvāī jāb sun pāṅī. ān pāṅth kō āīn gār.

vārd mālāc phīr ghōrdē lac. kītīt mulā cī nazrāī āc.
hārāk khālīṅ kē bhāyāī. jāī tum ān bahārā.15.
As Guru’s prophetic words would prove to be true,
This town would be razed to the level of agricultural fields. (7)

As Nawab Kapoor Singh made these remarks about Sirhind,
The Khalsa Panth contingent felt free to launch an attack,
Entering Sirhind just with the break of dawn,
The Singhs indulged in heavy loot and plunder in the city. (8)

Chaupai : The Singhs, being five thousand in numerical strength,
They occupied the five main entrances to the city.
While all the Muslim residents were done to death,
They dispossessed all the Hindus of their jewellery. (9)

Whatever gold, silver and other expensive articles they found,
They picked up all those valuables after a thorough search.
After looting and plundering the town for about six hours,
They gorged themselves on sweets to satisfy their hunger. (10)

Gathering as much wealth as they could carry,
They loaded it on horses they picked from the city.
Returning by the same route they had come by,
They arrived back at the village of Thikriwal. (11)

They procured as many horses from the Malwa region,
As they could spot out throughout this region.
Having been provided with the traveling expenses,
How could the Singhs do without marching towards Amritsar? (12)

Dohra : As the time for the annual congregation approached near,
Khalsa Panth Singhs prepared themselves for any eventuality.
Being never scared of shedding their mortal frame,
They reckoned even defeat as their (moral) victory. (13)

Chaupai : As the people of Malwa heard about their success stories,
All of them came to congratulate the Singhs.
Presenting horses as gifts to all the (brave) Singhs,
They stood with folded hands to bid farewell to the departing Singhs. (14)

As the Khalsa Panth had found a new foothold in Malwa,
They were welcome to return there after a congregation at Amritsar.
Whenever the Mughals committed oppression in the Malwa,
The Khalsa Panth was entreated to come to their support. (15)
कहिए panth ham aihain dhái. ghalli chithi halkârai pâi.
chardyô khâlsô kar arâsâ. karai kamm panth satigur âpa.16.

chardah khâlsô tur langhyô daryâi. sarî ammritisar pahuñchç âi.
agç turkan dayô talâv bigâra.chinç bungç sabh dînc daâra.17.

dôhrâ : hadada lidd ghât tâl madh khûtî dai bijâi.
sô khâlsai jâ kadadah sutyô lînô khûb banvâi.18.

jhûlnâ : nikal khadada khudaall tç khâlsai jî ammritisar mçlô tô jarûr lînâ.
tih nahâi chinâîkç bungç baihçô tô akâl bungç matô sabh matâinâ.
kisai dushat kô daurdikai lut layâvain tau baih bungan madh khûb khâvnâ.
turak ghânç ûvain singh bhajî jâvain imai hôn bâdhâ satigurû bhâvnâ.19.

dôhrâ : dîp mâl mçlô karç din rahç kuchh kuchh pâi.
turkan phaujhin bahu aî singh turç jîhai kit dî.20.
The Khalsa Singh promised to rush forth post haste,  
Provided the Malwa Singh sent a written appeal to them.  
After a solemn prayer, the Khalsa Singh departed for Amritsar,  
With a faith that the Guru would grant them success. (16)

The Khalsa Panth contingents, after crossing the rivers,  
Finally arrived at the holy shrine at Sri Amritsar.  
But the Mughals had desecrated the sacred pool,  
And demolished all the constructed Singh Bungas. (17)

Dohra : Filling the sacred pool with animal bones and dung,  
The Mughals had sowed a crop over its surface.  
Soon after their arrival, the Singh cleared the whole debris,  
And restored the sacred pool to its original glory. (18)

Jhoolna : The Khalsa, coming out of hibernation from gorges and ravines,  
Must assemble for an annual congregation at Akal Bunga.  
After constructing and renovating the damaged structures,  
They must assemble at Akal Takht for a new resolution.  
After robbing and plundering those that are wicked,  
They must share and partake the booty inside their structures.  
The Singh must escape when the Mughals come in large numbers,  
As this is in accordance with Satguru’s will for Khalsa’s expansion. (19)

Dohra : After illuminating the shrine on the Diwali congregation,  
The Singh spent a few days there in comparative peace.  
But as the Mughal forces invaded in large numbers,  
The Singh ran away helter shelter for safety. (20)

Episode 93  
The Episode About Bhai Mani Singh Ji’s Martyrdom  
(Got his every Limb dismembered)

Dohra : Now I narrate the true account (of Mani Singh’s martyrdom),  
And beseech my readers to listen with devotion.  
The way Bhai Mani Singh preserved his Sikh faith,  
And achieved martyrdom with his supreme sacrifice. (1)

Chaupai : Mani Singh was a saintly enlightened person,  
As well as a celibate, and a renowned meditative soul,  
He was perfect in resolution, meditation and self-realisation,  
As well as perfect in human endurance and courage. (2)
sri mukhvak

sankhã : sikhã sikhã bau sikhã bau sikhã bau sikhã bau sikhã bau

săvaiyâ : dán dîyô in hi kô bhalô ar aur kô dán na làgat nîkô.

chaupaî : pujañ ái bandôbsat kiá. mátá charóavá khâlsç bahshîá. ágg charóavá patñç jâvá. mátá kahnç tç ìhán àvái.

siqgur khaši thî khâlsç bhaî. sôû mátá sun singhan dâi. satigur kahyô thô ham singh payârç. putar pôtrç čî hamârç.
He was industrious, religious, devoted and scholarly, 
Who had reposed complete faith in Satguru’s teachings. 
Since he had lived in the sacred company of the Guru, 
He became thoroughly groomed in the Sikh way of life. (3)

Since he had broken bread with the great Guru, 
He became a man of resolution and firm convictions. 
He would drive home the spirit of Sikhism to the Sikhs, 
As well as award punishment to those erring in Sikh conduct. (4)

He would indoctrinate young minds in Sikh way of life, 
As well as preach Sikhism among all the four castes. 
He would narrate many episodes from Guru’s lives to the Sikhs, 
Partly by quoting from the Gurus, partly through self-composed anecdotes. (5)

Dohra : Mata (Sundari) dispatched Mani Singh from Delhi, 
After briefing him thoroughly with detailed instructions. 
She asked him to take control of the offerings at Amritsar, 
And utilize these for running a community kitchen for the Sikhs. (6)

Chaupai : Arriving at Amritsar, he took over the (shrine) administration, 
With the blessings of Mata Sundari for the Khalsa Panth. 
Earlier, the offerings from Amritsar were sent to Patna Sahib, 
Now with Mata Sundari’s instructions, Patna offerings would reach here. (7)

Since Satguru Guru Gobind Singh had blessed the Khalsa Panth, 
Mata Sundari had fulfilled Guru’s blessing to the Panth. 
Satguru had declared Khalsa Panth being dearest to him, 
The Singhs being the dearest sons and grandsons of the Guru. (8)

Sri Mukhwak4 : 
Swaiyya : “Charity be best given to the Singhs, 
None else is more deserving than the Khalsa Panth.”

Chaupai : (Bhai Mani Singh) being the chief among the Sikh clergy, 
Satguru had reposed maximum confidence in him. 
He would sit at the supreme position at Akal Takht, 
And reprimand those who erred in their Sikh conduct. (9)

Dohra : Once acting upon a random instinct in his own mind, 
He made certain alterations in Guru Granth Sahib’s compilation. 
At this, the Sikh congregation had heaped a curse upon him, 
That his own body would be dismembered limb by limb. (10)
chaupaî : 

jim gur garnth band band hilâyâ. tim tum band band hóg katâyâ. sikh sangat im dinô sarâpa. manî singh sô lágyô pâpa. 11.

sangat bachan su khâli nânhî. satti bachan ih ham sir âhî. 12.

sangat bachan hamhi sir dharyô. sô main chahyç ab bar karyô. môrî sikkhî sâbat rahai. band band kâtat nahin dukh ahai. 14.

dôhrâ : 

dôhrâ : yau sikkhan daî ardâs kar tau bhaç kamm sikh râs. tau phir man manî singh kc vaisô bhayô hulâs. 18.

kaî baras bîtat bhaç samôn pahuñchiô âi. mçlâ duâlî kô lagyô turkan tç akhvâi. 19.
Sri Gur Panth Prakash

Chaupai : As Bhai Mani Singh had altered guru Granth Sahib’s compilation,
His own body would be dismembered limb by limb.
As the Sikh congregation had hurled a curse on him,
Mani Singh had invited this sin upon himself. (11)

As Mani Singh heard the heaping of this curse,
He felt concerned at the consequences of such a curse.
Since the congregation’s collective prayer never goes unrewarded,
Such a curse would really be heaped upon his head. (12)

Standing before the congregation with folded hands,
He begged for mercy for his breach of conduct.
Since the Guru and Guru’s devout congregation were synonymous,
There was no difference between the Guru and congregation. (13)

Since he had accepted the congregation’s verdict cheerfully,
The congregation should bless him to fulfill their word.
He should remain steadfast in his Sikh faith,
And be able to endure the mortification of his body’s dismemberment. (14)

He must not betray his faith in the least,
And be able to sacrifice his life against the Mughals.
He must not be scared of his body’s dismemberment,
And be able to seek fulfilment in preserving his faith. (15)

Dohra : Preservation of human body matters a little,
Provided a Sikh is able to preserve his faith.
While human body is subject to cycle of birth and death,
Preservation of faith for a Sikh is a rare phenomenon. (16)

Chaupai : Upon this, the congregation, accepting Mani Singh’s plea,
Asked the five representative Sikhs to perform a prayer.
These five Sikhs made a prayer to the Guru,
To grant strength to Mani Singh to keep his faith. (17)

Dohra : As the Sikhs offered a prayer in the prescribed manner,
Everything seemed to fall in place after that.
This acceptance of Mani Singh’s prayer by the congregation,
Made him take delight in his heart of hearts. (18)

After many years passed after this incident,
The moment of truth finally arrived at last.
The annual congregation got finalized on the eve of Diwali,
At Amritsar, with due permission from the Mughal authorities. (19)
chaupaï : duâlî kô thô mçlâ láyâ. turkan nç thô takâ chukâyâ. das hazâr rupyyâ thahirâyâ. takian khâtar tin darôgâ bahâyâ.20.

nabâb kahyô tum mat chit daarô. das din mçlâ ab tum bharô. sabhî khâlsç chithch phirâç. âi ammritisar daçç lâi.21.

nabâb kann lakkhû pâï. singh jât phir karain dangãê. tab nabâb nç phauj chardhâï. divân lakkhû kç gailç lâi.22.

tab lakkhû kô khân nç kahyô. râm tîrath jâï daççrâ lâbihyô. bin un chhçrdan singh na chhîrdyô. phauj pardî tç rahûgu dabyô.23.

karûgu na kôû taddî wâï. im kar dayô lakkhû samjhâï. hônhâr sagvån bânî âi. kaun sakç panth bachan talâi.24.

dôhrâ : duvllô phaujian jab jurdain sukkh kahân tab hôi. samôn manî singh â pujô khân akal daî khoî.25.

dohrw : duv`lo POjYN jb juVYN su`K khW qb hoie. smôN mnI isMG Aw pujo Kwn Akl deI Koie.26.

chaupaï : nibâb akal yaun gai bikâï. barûd agan sôn chahai milâï. shâhi dôi au masat singh dôi. hôç ikttar kab sukh hôi.27.

chaupaï : nibâb akal yaun gai bikâï. barûd agan sôn chahai milâï. shâhi dôi au masat singh dôi. hôç ikttar kab sukh hôi.28.
Chaupai : Diwali congregation was allowed to be held on Diwali,
After determining the quantum of tax to be paid to the Mughals.
As the amount of this levy was fixed at ten thousand rupees,
The Mughals appointed an official for the collection of this tax. (20)

The Nawab of Lahore, setting all Sikh apprehensions at rest,
Exhorted the Singhs to hold the congregation for ten days.
The Khalsa Panth, sending invitations to the Sikhs for congregation,
Put up their camp at (the sacred shrine) at Amritsar. (21)

At this Lakhu⁴ poisoned the Nawab of Lahore’s ears,
That Singhs, being Singhs, could never shun violence.
At this, the Nawab dispatched a battery of Mughal troops,
To assist Dewan Lakhpat Rai (to maintain law and order. (22)

The Nawab of Lahore gave instructions to Dewan Lakhpat Rai,
That he should station his forces near Ram Tirath’s shrine.
Prohibiting him from provoking Singhs without any provocation,
He visualized that Singhs would remain peaceful with army’s presence. (23)

The Nawab gave strict instructions to Dewan Lakhpat Rai,
That he should not commit any excesses on the Sikhs.
But whatever was destined was bound to take place,
How could Khalsa Panth’s prophetic words remain unfulfilled. (24)

Dohra : Whenever the two armies stood eyeball to eyeball,
How could peace prevail in such a situation?
As the moment of truth for Mani Singh had arrived,
The Nawab had reached his wits’ ends (by sending the army). (25)

Chaupai : Since the Nawab had lost his mental balance,
He had created a situation by placing fire near the explosives,
When two sovereigns and two wild lions got together,
How could peace and harmony prevail there? (26)

When the Sikh pilgrims heard about the arrival of Mughal troops,
They became apprehensive about the Mughals’ designs,
The Sikhs thought that the Mughals had come to kill them,
Since there was no love lost between the Mughals and the Singhs. (27)

So the Sikh pilgrims started departing from Amritsar voluntarily,
Some after having a quick dip, others without a dip in the sacred pool.
As a result, the tax amount could not be paid to the Mughal official,
Since whatever was destined was bound to take place. (28)
Sri Gur Panth Prakash

मंगाल वर्णों खिल आये मेली। मलिक सिंह मिठ बेलवी मेली।

संगत मलिक सिंह मेल में सवाल। कमल सिंह खिल मंग लिखवाणे।

sangat kahyô din âyô söî. manî singh sir hônî jôî.
samajh manî singh man main bahyô. káî singh un sáth nirbahyô.29.

dohrv : pûro pûro nihin bhurkan âmad jân.
dangô phangô bhî bhayô pahuñchyô samçn su ân.30.

sû ñî 32

dôhrâ : paisô pûro nain bhayô turkan âmad jân.
dangô phangô bhî bhayô pahuñchyô samçn su ân.30.

sû ñî 32

chaupaî : yau ammrisar lakkhû âyô. ûhân singh jô kôû un páyô.
dangai phangai sôn sô phard layô. phard âguai nibâb pâs pahuñchyô.32.

chaupaî : yau ammrisar lakkhû âyô. ûhân singh jô kôû un páyô.
dangai phangai sôn sô phard layô. phard âguai nibâb pâs pahuñchyô.32.
The congregation felt that the destined day had arrived,
When Mani Singh would have to make the promised sacrifice.
Mani Singh realized his destined end in his heart of hearts,
Even as many other Singhs prepared to sacrifice along with him. (29)

Dohra : The agreed tax money could not be realized for payment,
As offerings declined due to the arrival of Mughal troops.
A little bit of skirmish also took place between two forces,
As the destined moment of truth had arrived near. (30)

How could the Khalsa Singh's avoid picking up a fight,
When they had developed a compulsive addiction for violence?
It gave them immense pleasure to indulge in violence,
Since they had become addict to fighting since their origin. (31)

Chaupai : So Lakhpat Rai, arriving with troops at Amritsar,
Confronted a few odd Singh's present there.
Capturing these Singh's after a minor skirmish,
He presented their captive Singh's before the Nawab. (32)

Those who were prominent among the Khalsa Panth,
He captured all of them along with Mani Singh,
The whole situation took such a turn for the worst,
That the opposite happened to what was intended. (33)

As these Singh's were made to stand before the Nawab,
The members of the Muslim clergy instigated the Nawab.
When the Nawab demanded the payment of tax,
The Singh's promised to sign a surety bond for making payment later. (34)

As many financiers came forward to stand surety for the Singh's,
Mani Singh prohibited all of them for standing any surety.
The Singh's would neither pay any tax at present,
Nor would they make any payment in future as well. (35)

Mani Singh felt that the long-awaited moment had arrived,
When he would be able to fulfill the congregation's prophecy.
He would wish to get his body dismembered bit by bit,
Thus making his intention clear through a declaration. (36)

Since the Khalsa Panth had no money to make a payment,
He would instead offer his own life in place of money.
The people of Lahore came in a body in support of Mani Singh,
And stood with money in cash to pay the tax. (37)
dohrw : mani singh sakh samah hu bati daq toord.
sikhon bachan su kim talain karain jatan ju karord.38.

chaupaì : nabab manain bahu karodho ayah. hon sarap nain samon pujaya.
kaiz mulan lac bulai. puchhyo un ko pas bahai.39.

chaupaì : tabh manain bahu karodho ayah. hon sarap nain samon pujaya.
kaiz mulan lac bulai. puchhyo un ko pas bahai.40.

chaupaì : tabh manain bahu karodho ayah. hon sarap nain samon pujaya.
kaiz mulan lac bulai. puchhyo un ko pas bahai.41.

chaupaì : tabh manain bahu karodho ayah. hon sarap nain samon pujaya.
kaiz mulan lac bulai. puchhyo un ko pas bahai.42.
Dohra: Realising the inevitability of the moment of making a sacrifice, 
Mani Singh abandoned every possibility of a negationation. 
He believed that Singh congregation's prophecy could never go in vain, 
Even if a million attempts were made to put it off. (38)

Chaupai: Nawab of Lahore felt extremely outraged (at Mani Singh's audacity), 
Since the moment for the fulfillment of prophetic cause had approached. 
Summoning the members of the Muslim clergy and theologians, 
He sought their advice (for the execution of Mani Singh). (39)

The Nawab asked the Singhs to get himself converted into Islam, 
If they wished their life to be spared by the Mughals. 
The Singhs remarked that they would never betray their faith, 
As they could forego many lives for the sake of their faith. (40)

The Nawab asked the clergy to suggest ways of executing the Singhs, 
Exactly as it was prescribed in the Book of Koran. 
Then, as interpreted and directed by the theologians, 
The Islamic judge pronounced the manner of execution. (41)

Mani Singh’s whole body be dismembered limb by limb, 
So that it became a deterrent for the whole world. 
What was predestined was expressed through the cleric’s words, 
Even as the Islamic judge became an instrument to unfold that curse. (42)

Dohra: That is why this manner of Mani Singh’s execution, 
Came to be quoted from the books of the Islamic text. 
The Sikh congregation’s prophetic words could never remain unfulfilled, 
Since whosoever tried to subvert these would perish. (43)

Chaupai: Then the Nawab of Lahore made a declaration, 
That Mani Singh’s body be dismembered bit by bit. 
The official executioners, getting hold of Mani Singh instantly. 
Made him sit in the central place known as Nikhasa square. (44)

The butchers, identifying four distinct limbs, 
Proceeded to dismember Mani Singh’s two legs and two arms. 
At this Mani Singh reprimanded his executioners, 
Did they not know the meaning of cutting limb by limb? (45)

As he would go on demarcating each organ of his body, 
They should go on chopping off his organs with their knives, 
Directing them to first chop off the nodal parts of his fingers, 
Thereafter they should sever his fingers from their joints. (46)
पहिले लेख केवल सुनिए और समझिए । पहिले भेजिए मुझे कैसी बुझाएँ ।

चंदल लगे पिंजरे में कैद रहती । मली मिस्क रही बुझाई रहती । 72।

फिर उगली तू वार काटी। फिर पाँच बुझाई सुनिये चहुदाई।

चंदल चहुद फिर मोड़हियों लाहाई। माँ किशोर दादी सुनिये कूचौं। 47।

बुझाई बटने दिख भंग लगती । मसी कटरी दिख कथौं कटरी ।

फिर बी हैंग बूढ़े बटने । गाढ़ बढ़ हुई बुझाई । 73।

कूचौं कटरी फिर मोड़हियों लाहाई। सजी काटा फिर खबर फर्दाई।

तिम ही पोट्यों बन बातूंः गाठ गाठ उंगल गुढ़ो बडाहायो। 48।

लेखन ।

: मसी मिनें सबरी बटने ैं रोतों सुहाओ बचाठ ।

दोहरा ।

: सजी जिन कहाँती कटूं तो दिनो चारन चालाई।

केवल: उब लेख चेले मंगे उमा । दिख चौं हम जल जलें गमा ।

: नें दिमम तुम ैं दिये सज्जा । सागल मंग चाहियों उध । 74।

: बहुत की पूजा घर बाचियों ।

: मानव मनी मिशर गुरुई भुई ।

: ग्रीष्म नी भूख भुक्त बती । तारु खड़ गोत्र देंग बुझ अपाई । 75।

: इसको सगर तिन मैं नाकूँ किरार। माँ मनी सिंह गरव उतारूः।

: सिंह ही मुक्त पुर हात कतायो। नाह खुषुम घाँडा का तौला। 52।

: खेतार तुम भो दिख नी फान्या । पूर्ण में मंडर किनें बड़ौं ।

: एक खेतार मन्ने धीर हुई । लग खड़ मन्ने करी हुई । 76।

: भिड़चें रूप थो सिंह ही धार्यो। मुक्त सोन शबद भिड़ उचायो।

: पाठ सुखमानि मुक्तम उचरै। नाह किशोर जनमै नाहिं किशोर मराई। 53।

: भलव महर्ष वे मैसे गूढ़ मस्त वे उधाई ।

: उद्घ सिंह हैं वे जोड़ में धीर हर हर उधाई । 77।

: दोहरा ।

: मरान सन्तम क्ष सिस पाई मुहल मरान है ताही।

: ताकसीक बिख हैं वे को ताजा प्यो सोन पारित बनाही। 54।

: वसीत मिस्त्र भरते हैं सह ब्रह्म भरी आरूण ।

: भरते ही वे अपने में पूकु ल उचरागें ।

: कबीर जिस मनितर तरे जगु दाराई मच भि मनि दूर ।

: मनित में ही पारं पुर्नु परम्बांन।
Then, after getting his each finger cut from three places,
He got his hands severed from the point of wrists.
After that, whereas the butcher intended to dismember his shoulders,
Bhai Mani Singh insisted on getting his arms cut from the elbows. (47)

After the elbows, he got his shoulders chopped off,
Getting the left shoulder-severed after his right shoulder.
He got his second hand fingers cut in the same manner,
Thus, getting his fingers and thumb severed inch by inch. (48)

Dohra: Just as both right and left arms were got severed,
Similarly he got his feet severed inch by inch.
Then, as the nodes of his two feet were got severed,
Similarly he got his heel joints and knees dismembered. (49)

Chaupai: The executioners witnessing this such a gory spectacle,
They started gasping for breath with tension.
They felt if this victim (martyr) perchance, let out a curse,
It would cause havoc across several nations. (50)

They had heard about a mystic (Siddha) known as Dhandli,
One of whose disciples was harassed by some people.
This harassed disciple had let out a curse at one of the cities,
Which sank a cluster of eighteen towns in an instant. (51)

So, the executioner, taking out his sword from its sheath,
Slashed out Mani Singh’s head from his neck.
Bhai Mani Singh, being engrossed in the recitation of Gurbani,
His (mortal) human body did not register any pain. (52)

Since his soul had got alienated from his body,
His soul kept on reciting Gurbani even after (physical) death.
Carrying on with the recitation of Sukhmani hymns,
His soul crossed all boundaries of birth and death. (53)

Dohra: Although every human being is bound to shed his mortal frame,
They alone die a meaningful and successful death,
Who shed their mortal frame voluntarily in an instant,
While keeping their communion with the Divine Lord intact. (54)

“O Kabir⁵, Death which sends a shudder down the ordinary mortal’s spine,
I (Kabir) bask in the glory of its bliss,
It is through the shedding of this mortal body,
That one gets into perfect communion with the Divine.”
dohra : mansûr mansûr im jag bhayô kattç hatth ik satt.
manî singh bahu satt sahî band band sutâyô kapp.55.

sûlî rikh dçh kô madh sûlî dçh phirâi.
sôî dçh in nân rakhî im manî singh adhikâi.56.

chaupaî : sís bhayô tab dhard tç dûra. rahî sikhî singh sâbat sûra.
hai hai kâr jagat main bhayô. jai jai kâr sikh man thayô.57.
sâbat sikhî sikh kî râhî. sarâp sikh man kô tau bhayô sahî.
bhayô shahîdan main sardâra. sâhibjâdan dhig dâuñâhîdâr.58.

manî singh yau sâkhô kîô. saî satârân sai churâñvayô.
ratan singh sun sâkhî likhî. pitâ hamârç kahi sî pikhî.59.
Dohra : (The Sufi saint) Mansur had become very famous in the world, when both of his hands were chopped off in a single stroke. Bhai Mani Singh had undergone a far more grievous pain, by getting his body dismembered limb by limb. (55)

A sage known as Suli Rishi preserved his human body, despite being executed by the executioner’s knife. Since Bhai Mani Singh did not preserve his body, he came to be known as a far greater martyr. (56)

Chaupai : Although Bhai Mani Singh’s head got severed from his body, he kept his faith in Sikhism steadfast and intact. As the people of the world regretted and mourned his death, the Sikhs felt victorious and proud at his sacrifice. (57)

As Bhai Mani Singh was able to keep and uphold his faith, the Sikh congregation’s prophetic curse proved to be true. His sacrifice making him a chief among the Sikh martyrs, ensured a seat with the Sahibzadas in the Divine court. (58)

The supreme sacrifice which Bhai Mani Singh attained, took place exactly in the year seventeen hundred and ninety-four. Rattan Singh (the author) has recorded this episode, as his father had given an eyewitness account of it. (59)

(Bhai Mani Singh’s sacrifice) in the words of a contemporary Bard: No one could excel Mani Singh (in sacrifice), either from the rich or from the poor as well.

Kabit : Being the greatest Sikh among the Sikhs, being the greatest spiritual devotee among the devout, Bhai Mani Singh could be declared as unbeatable in faith, in the annals of Sikh faith throughout, having earned a great applause in the world, having sacrificed his life for the sake of religion, he got himself slaughtered for the sake of faith, without displaying a trace of the slightest fear. Sikhs having been delighted with his sacrifice, the wicked having been contaminated with his act, he decimated evil all around the world, with the sword of his spiritual enlightenment. He who claimed himself to be a Gursikh, he alone could accomplish such a deed. No one could excel Mani Singh in sacrifice, either from amongst the rich or the poor as well. (1)
dôhrâ : manî singh maran mândîô sikkhan sarâp pachhân.
chauk nikâs lahaur main chalyô bajâî nishân.2.

dôhrâ : manî singh kç sâth jô phardç singh thç aur.
mârç charakh chardhâikai chaunk nikâs lahaur.3.

94. sâkhî nâdar shâh kî (‘kâbal tç ik kuttâ mangâûn...’)

dôhrâ : satrç sai pachânvç khân bahâdar nabâb.
un bahu dukh singhan dayô pápi badaô kharâb.1.

manî singh jab mâriô band band tisai katâi.
aur singh thç jô març kô sabh sakai ginâi.2.

chaupaî : kaî charakh kaî phânsî mârç. kaî tôpan kaî chhuri katârç.
kaînî kai sir munglî kuttç. kaî daôbç kai ghasît su suttç.3.

dâbç tangç bandûkhan daç mâra. kaun ganç jê mârç hazârâ.
pânt pânt kai pakard bahâç. săth tçgan kç sîs udavâç.4.

kisç hatth kisai tang katvâî. akkh kadalâh kisç khal kadâvâî.
kçsan vâlô jô nar hôî. bâl biradh labh chhadadaai na kôî.5.

dôhrâ : singhan kai un ak pakai bich mâryô hakîkat râî.
jaîsç banîô mâs hit khâvat rôd banâi.6.
Dohra : Bhai Mani Singh had determined to sacrifice,
        After he realized the implications of Sikh congregations curse.
        Shedding his mortal frame at Nikhas square at Lahore,
        Bhai Mani Singh’s soul went to heavens with a thunderous applause. (2)

Dohra : There were other companions with Bhai Mani Singh,
        Who had been arrested along with him.
        They too were executed by crushing between spiked wheels,
        At the same place of Nikhas square at Lahore. (3)

**Episode 94**

**The Episode About Nadar Shah¹**

(A hound from Kabul would be ordained to be brought)

Dohra : It was the year seventeen hundred and ninety-five²,
        When Khan Bahadur³ (Zakariya Khan) was the Nawab of (Lahore).
        He had persecuted Singhs on a large-scale,
        As he had been a sinner and a highly diabolical person. (1)

        When Bhai Mani Singh⁴ was executed (by him),
        His body was ordered to be hacked into pieces.
        Many other Singhs who perished along with Mani Singh,
        It is difficult to keep a count of all those. (2)

Chaupai : While many were crushed between spiked wheels or hanged,
        Many others were blown up by cannon fire or sliced with knives.
        While many were crushed to death with conical clubs,
        Many others were drowned and dragged to death. (3)

        All those who were buried alive, hanged or blown up,
        It is difficult to keep a count of thousands of them.
        Including all those who were made to sit in lines,
        In order to chopp off their heads with the swords. (4)

        While the hands and legs of a few of them were chopped off,
        Eyes of a few others were gouged and others’ skin peeled off.
        Whosoever was spotted out with the hair unshorn,
        Was eliminated irrespective of being an infant or an adult. (5)

Dohra : It was on the mistaken identity of being a Singh,
        That (an innocent Hindu) Hakikat Rai⁵ too was executed.
        It was as if a vegetarian trader, in his lust for a meatdish,
        Relished a spicy roasted preparation of rock pieces. (6)
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chaupaî : jabai khalsā bahu dukh dayā. chār kunt main shōr su bhāyō. sōū shōr sunyō ui thāī. hūtī adālat jahin dargāhī.7.

layō muhammad saddd tī thāī. dai dūr hī baiṭhāk tānhib. kahyō su umatt tumrī khvārā. āvō nahn im tūn ham dāvārā.8.

jab pahlī āvō dūrī. āvō vānī thāī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.

jab dūrī āvō pānī. āvās bānwī nā pānī. āvās nūnā mā dūrī.7.5.
Chaupai : When there was persecution of the Singhs on a mass-scale, 
There was a hue and cry of protest from all sides. 
The voices of this public outcry rose so high, 
That these reached and knocked at the Divine court. (7)

This led to God Almighty’s summoning of Prophet Mohammad⁶, 
And being ordered to sit outside the Divine portals. 
Since the members of his religious order had gone astray, 
He was refused admittance into the Divine abode. (8)

Since the twelfth century Muslim era had elapsed, 
The next century belonged to the Khalsa Panth’s dominance. 
Since his religionists had indulged in so much evil, 
They must perish through their own internecine feuds. (9)

So when it came to be ordained by the Divine will, 
The Mughal rulers of Delhi had to face harassment. 
Perishing through their own internal dissensions and feuds, 
They themselves invited (an Afghan invader) Nadar Shah Durrani. (10)

Dohra : Thus, with the Divine curse emanating from the heavens, 
It fell upon the Delhi ruler Mohammad Shah⁷. 
The Divine will, inorder to eliminatic the feuding Mughals, 
Ordained Nadir Shah (to invade their kingdom). (11)

Chaupai : The moment Nadir Shah reached Lahore (with his army), 
Khan Bahadur (Zakariya Khan) too collaborated with him. 
As he paid a ransom of three crore rupees to the invader, 
The Singhs felt delighted at such a development. (12)

As the news of a foreign invader’s advent spread around, 
The Singhs also stepped up their militant activities. 
Whosoever ventured to enter from the direction of Kabul, 
The Singhs would rob and dispossess the intruders. (13)

Dohra : Whenever the Khalsa Singhs came across an opportunity, 
They would rob and plunder everyone indiscriminately. 
They would waylay those on way to Kabul or Kandhar, 
As well as all those on way to Lahore and Delhi. (14)

Chaupai : Whosoever was on his way from Delhi to Kandhar, 
The Singhs would waylay them on the way. 
Since the Singhs were having good times with the booty, 
They had given a good account of their exploits. (15)
sB isMGn sBn sunwie  
*`iq s`iq sB kih auTy kuMns kr isr nXwie*

kapûr singh jab yaun kahî singhan sabhan sunâi.
satti satti sabh kahi uthç kunnas kar sir nayâi.23.

chaupaî :  
dilli lût kahân lau ganîai. padam rupyô lai gayô sunîai.
tuhîç thç jô hind main sârc. bâîan sûbyan vich thç dhârç.24.
Laying their hands on the invader’s cash, horses and valuables, 
The Guru’s beloved Singhs would rob the invaders. 
The Singhs would say that it was God sent moment for them, 
Since the Mughals themselves were killing each other. (16)

Since it was a moment of Mughal’s decimation on both the sides, 
It was also a moment for the expansion of Khalsa Panth as well, 
As a thorn is used to pull out a thorn from the flesh, 
The second thorn is abandoned after pulling out the first. (17)

The Singhs remarked that the destined moment had arrived, 
Which the Guru had predicted through his prophetic words. 
The Guru had ordained the summoning of a hound from Kabul, 
Who would be instrumental in decimating the Delhi rulers. (18)

Thereafter an army would be marching from the South, 
Which would uproot them root and branch. 
Thereafter, would come the Khalsa troops in rugged clothes, 
Who would get united with the other Khalsa troops. (19)

Not only would the Delhi empire get dismantled, 
But the seven hill principalities too would be demolished. 
Not only would the twenty-two Mughal states be destroyed, 
But the Mughal rulers and their ministers too would be eliminated. (20)

Not only would the Mughal war drums cease to beat, 
But the Khalsa Panth’s war slogans of “Akal! Akal! Would fill the air. 
Since the prophesied historic moment seemed to have arrived, 
The Singhs were free to loot and plunder as much as they wished. (21)

Dohra : The one who was Nawab among the Khalsa Singh, 
He was known by the name of S. Kapoor Singh. 
He made it known to all the Khalsa Singh, 
That that was the most opportune moment for realization of their goal. (22)

When S. Kapoor Singh uttered these words to the Singh, 
All of them lent their ears to his prophetic words. 
Hailing his prophetic words to be absolutely true, 
They bowed their heads in reverence to his visionary acumen. (23)

Chaupai : How much wealth did (Nadir Shah) plunder from Delhi? 
One reckoning estimates it to be one thousand billion rupees. 
It included all the valuable artifacts of whole of India, 
Spread over the territories of twenty-two states. (24)
सेहत जिससे वेट नहीं। मुख्तार सुधी वे रोटी खड़े रहे।
छुट तीन स ढंग रहे। पुरे जल खड़े खड़े रहे। 25।
तखत तूस नाड़ा कोटाज़ जो। सुना सुगंधी सू दोई तील हो।
ि से हार तथा पंदव तरा। बुलार चिद ब्या चिद जो। 26।
उस सोन शाहु राय पावु। है चारेह यह मद्द जाहान।
साह काड़ू कोू माँचक हार। लौ। करत सी माश सुई हान। 27।
मोती अंदेय मुरा सामान। चाउसं रत्न तो पार्चाना।
गोलाई तीन बड़ा निर्मा। ब्या बचीम बिरी अंदामान। 28।
मोती अंदेय मुरा सामान। चाउसं रत्न तो पार्चाना।
गोलाई तीन बड़ा निर्मा। ब्या बचीम बिरी अंदामान। 28।
उस चौं दी घड़ी में जुड़े गुलबी आदि। 29।
दोह्रा : तांसाइन पातिशाही dी तोहापछला लात थी।
ाई चैन की माल इक पुहर गुलाबी शो। 28।
दोह्रा : तांसाइन पातिशाही dी तोहापछला लात थी।
ाई चैन की माल इक पुहर गुलाबी शो। 28।
चौपाई : अपना चैन की माल इक पुहर गुलाबी शो।
"मे रस्ता उद्यम टॉकस्ट्रॉઈ। हिजु चाच जंच घाट ब्लाइ। 31।
चौपाई : अपना चैन की माल इक पुहर गुलाबी शो।
"मे रस्ता उद्यम टॉकस्ट्रॉई। हिजु चाच जंच घाट ब्लाइ। 31।
चौपाई : अपना चैन की माल इक पुहर गुलाबी शो।
"मे रस्ता उद्यम टॉकस्ट्रॉई। हिजु चाच जंच घाट ब्लाइ। 31।
चौपाई : अपना चैन की माल इक पुहर गुलाबी शो।
"मे रस्ता उद्यम टॉकस्ट्रॉई। हिजु चाच जंच घाट ब्लाइ। 31।
चौपाई : अपना चैन की माल इक पुहर गुलाबी शो।
"मे रस्ता उद्यम टॉकस्ट्रॉई। हिजु चाच जंच घाट ब्लाइ। 31।
It included the famous Takht-e-Tous\textsuperscript{11} worth nine crore rupees, 
As well as two hundred grams of purest quality gold coins. 
One diamond\textsuperscript{12} since Pandvas’ times was a part of it, 
As well as a mega sized very expensive ruby. (25)

That the Mughal emperor read the holy Koran under its brilliance, 
Was a part of the folklore through out the country. 
The rare specie of Shahe-Nakur Fish too was taken away, 
Whose flesh could be sliced everyday for daily consumption. (26)

There were pearls as big as the egg of a hen, 
Each reckoned to be sixty-four carrots in weight. 
The spherical shape of these pearls being fantastic, 
Various poets have portrayed it after their own fancy. (27)

Dohra : (Nadir Shah) even robbed the royal poet Tansen\textsuperscript{13}, 
Of the two royal gifts given to him by the emperor. 
Which consisted of a very valuable rosary, 
And a diamond that emitted a pink hue. (28)

This diamond’s weight was reduced, 
By the then Mughal emperor of Delhi. 
Asking a jeweler to temper with its weight, 
Its original weight was reduced by two grains. (29)

This diamond which originally weighed twelve Rattees\textsuperscript{14}, 
Was reduced in weight by about two grains. 
Any object on which this diamond’s reflection fell, 
Made it emit a pink hue after its reflection. (30)

Chaupai : Such was the distinction of Tansen’s valuable rosary, 
That it healed all eye infections with a single touch. 
(Foolish) Nadir Shah brandished this valuable rosary on his quiver, 
And ruined its intrinsic value by making four holes in it. (31)

There were eighty shopkeepers worth crores of merchandise, 
Whom Nadir Shah rendered homeless without a wick of light. 
He took away “Jaura, Bhaura”, two exotic breed horses, 
Taking a total ransom of twenty crore rupees. (32)

Since the ransom amount fell short of three crore rupees, 
It was collected by Ahmed Shah Abdali, later on. 
Annexing the five provinces\textsuperscript{15} from the Indian state, 
Nadir Shah got custody of Lahore as well in writing. (33)
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dohrw : AOr drb kI ikAw khIey bweI sUby piqSwih ।

jou mÄrc jang main tin ki kaun shumâr.
kîc katal garib un maddh dillî sattar hazâr.35.

chaupaî : im kar turak turkan dac gâla. jô galiô sô pâtak nala.
aur bât us sârî kahun. garnth vadhan tç chit sankahûn.36.

95. sâkhî khâlsç kî pharyâd sachchî dargâh pahuñchî
dadshâb kE kauñc kI khUM ।

('singhan kî phariâd jab puji sachchî dargâhi...')

dohrw : AOr drb kI ikAw khIey bweI sUby piqSwih ।

tinhô iktthî thî karî sô lai gayô nàdar shâhi.34.

chaupaî : im kar turak turkan dac gâla. jô galiô sô pâtak nala.
aur bât us sârî kahûn. garnth vadhan tç chit sankahûn.36.

('singhan kî phariâd jab puji sachchî dargâhi...')

73

dohrw : AOr drb kI ikAw khIey bweI sUby piqSwih ।

jou mÄrc jang main tin ki kaun shumâr.
kîc katal garib un maddh dillî sattar hazâr.35.
Dohra: It is difficult to keep a count of the other wealth,  
That lay heaped in the twenty-two Mughal states.  
The wealth that these rulers had amassed for long,  
Was taken away by the invading hordes of Nadir Shah. (34)

It is also difficult to keep a count of all those,  
Who died in war during Nadir Shah’s invasion.  
The number of poor defenceless people he had slaughtered,  
Reached a figure of seventy thousand in Delhi alone. (35)

Chaupai: So the Mughals themselves ruined the Mughals,  
Because of their own internecine acrimony.  
The author (Rattan Singh) desists from elaborating further,  
For the fear of his epic getting too unwieldy. (36)

Episode 95

The Episode About Khalsa’ Petition Being heard in the Divine Court  
Question-Answer Session Between Nadar Shah And Khan Bahadur  
(When Khalsa’s supplication Echoed in the Divine Court)

Dohra: As the supplication made by the Khalsa Singh,  
Echoed in the Divine Court (of the God Almighty)  
A scourge (Nadar Shah) arose from Khurasan in Iran,  
Which fell upon Delhi (the seat of Mughal empire). (1)

Nadar Shah ransacked Delhi so steadily and thoroughly,  
That he stayed put in Delhi for full one year.  
After extracting thousands of crores of wealth from Delhi,  
He enquired from Khan Bahadur1 of Lahore about (his losses). (2)

Chaupai: On his return to Lahore, he asked Khan Bahadur of Lahore,  
About the identity of those who had robbed his war booty.  
He thundered that those who had waylaid his treasures,  
He would raze their country to dust and ashes. (3)

Then Khan Bahadur, responding to his query, remarked,  
That his plunderers did not belong to any specific country.  
They could feed themselves and relax while on the move,  
They had not any definitely fixed place for their stay. (4)
नि:व गिरात को सवाज़ ना जानैन। हम दुख दे:वन व्र कु:ख मानैन। हाड़ न दिन भर पी:वन पान। साल:े दे हैं भू:ख न ड़े:व ।

नाहिनः सहवान वा प:स्यो नाज़ा। लोर्ड बहूत वा कङ्क भाई।

क। जोि हैं सार:े खो:ख ने ए:ि:ै मझ:ख वे बांटः।

अः भर:ख दूल: घर ब:ते दूल: भट:ट न दिव:ख, दिव:ख ।


क। फिर फिर फिर दे म:ह ब:तों ग:ुर सत:व वे सु:खः।


नियो नियो नियो नर:म:व न:म:व। मध:े देव मिह दिन देव:े ।


जिंका साहिब अप: ध:त:व। जिंका साहिब अप: ध:त:व।
Neither did they bother about any taste while feeding themselves,  
Nor did they feel any pain while being tortured.  
Neither did they care to drink water in the peak of summer,  
Nor did they need any warmth in the extreme winter. (5)

While they bothered little about their cereal food being grinded,  
They fought fiercely in battle with utmost agility.  
Each one of them could fight against a hundred adversaries,  
Since they were not scared of death at all. (6)

Dohra : They were too desperate to sacrifice their lives,  
For upholding their religion and its fundamental ethos.  
The Mughals had exhausted themselves in exterminating them,  
But they could not reduce their numbers in any manner. (7)

Then Nadar Shah enquired further from Khan Bahadur,  
Which prophet’s descendents were these Khalsa Singh's?  
Did their religious order increase of its own volition,  
Or did they convert from some other religious order? (8)

Then Khan Bahadur traced their whole genealogy,  
How they owed their origin to birth of Guru Nanak?  
He narrated the various miracles associated with Guru Nanak,  
As he had heard those narrated from Janamsakhis². (9)

Chaupai : He narrated how the Mughals had tortured the Nanak’s followers,  
And the way the Mughals committed atrocities on the Singh's.  
He narrated the miraculous resilience that the Singh's displayed,  
And the way the Mughals had executed the Sikh Gurus. (10)

As Nadar Shah kept on listening to Khan Bahadur's narration,  
Khan Bahadur narrated all the past details of their execution.  
He narrated how Guru Tegh Bahadur had sacrificed his life,  
And the way the Guru’s four Sahibzadas were murdered by Mughals. (11)

Hearing this, Nadar Shah shook his head in disapproval,  
Remaking that the Mughals had reaped what they had sown.  
He further remarked how could one conquer those,  
Whom God Himself had come to provide protection. (12)

Dohra : It was in the year of seventeen hundred and ninety-six³,  
That Nadar Shah had made his departure for Kandhar.  
After that, Khan Bahadur feeling more offended,  
Started persecuting the Singh's once again. (13)
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66. sākhī khanû nábāb kī
('sir par hōvain jis kē kēs, rahan na dcōn apnc dcēs')

chaupaî : nábāb nādar tē namōshī āī. tayōn tayōn lágō karan burāī. tōl tōl singhan kō mārc. jaisē mārc tōl shikārī. 2.

chaupaî : nábāb nādar tē namōshī āī. tayōn tayōn lāgō karan burāī. tōl tōl singhan kō mārc. jaisē mārc tōl shikārī. 2.

chaupaî : nábāb nādar tē namōshī āī. tayōn tayōn lāgō karan burāī. tōl tōl singhan kō mārc. jaisē mārc tōl shikārī. 2.

chaupaî : nábāb nādar tē namōshī āī. tayōn tayōn lāgō karan burāī. tōl tōl singhan kō mārc. jaisē mārc tōl shikārī. 2.
Chaupai : He himself perished while persecuting the Singhs,
While some others survived to accomplish the unfinished task.
I (the author) have narrated it in the same manner,
As I had heard it from my ancient peers. (14)

Episode 96
The Episode About Khanu Nawab (Nawab) Zakariya Khan
(Whosoever having hair unshorn on his head,
Would he not be allowed to live in the Country)

Dohra : After Nadar Shah made his departure for Kabul,
(Dear readers) listen to the (evil) deeds of Khan Bahadur.
He reiterated that within the bounds of his own country,
He would not allow any one of the Singhs to stay. (1)

Chaupai : As the Nawab felt humiliated by the admonitions of Nadar Shah,
He started committing more and more atrocities.
Launching on a witch-hunt for the Singhs in the State,
He started killing Singhs as a hunter killed his prey. (2)

Whosoever brought any information about the Singhs,
He would get instantly rewarded by the Nawab.
Whosoever named a village inhabited by the Singhs,
He would give a large reward to such an informer. (3)

As people started getting Singhs captured out of greed,
The Singhs started seeking shelter for their survival.
He sent written messages to the neighbouring states,
That every informer against Singhs would get a five-rupee reward. (4)

After this, many Singhs came to be killed by the people,
Who themselves carried killed Singh’s severed heads to Lahore.
Each informer, either Single or in the company of another,
Started spying on the Singhs (for getting rewards). (5)

Travelling during night and hibernating during day,
Many Singhs dug underground bunkers for shelter.
While many Singhs sought shelter in the houses of strangers,
Many started staying in other states outside their state. (6)

While many Singh sought refuge in the wild growth,
Many other Singhs hid themselves in the forests.
kaĩ singh rahin jhârdan mânhî. kaĩ singh já jangal lukâhîn.
khêti karain kaĩ sir nîvçn. kitnak bich bard khadadaan jîvçn.7.

dohrā : singh kardâkç sayôn rahain dûç chauthç din khâhin.
bûn lûn bâhî labhâm tau khâvain bahut salâhî.8.

dohrā : isMG kVwky sXoN rhYN dUey cOQy idn KwihN 
ibnw lUn BwjI lBY qO KwvYN bhuq slwih 
ibnw lûn Bhâjî labhâm taũ khâvain bahut salâhî.8.

dohrā : singh kardâkç sayôn rahain dûç chauthç din khâhin.
bûn lûn bâhî labhâm tau khâvain bahut salâhî.8.

dohrâ : jis din mârhin dushat kô tis din tau raj khâhin.
nahîn milai tau masat rahin is bidh gujar karâhin.11.

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nahîn milai tau masat rahin is bidh gujar karâhin.11.

dohrā : jis din mârhin dushat kô tis din tau raj khâhin.
nahîn milai tau masat rahin is bidh gujar karâhin.11.

chaupaï : jisai singh pai nûn ju hôi. tis kô âkhîn savâdî nôi.
labhâm sâg khâhîn kachchâ pakkâ. barîchhann kç phal phûl au sakçê.9.

chaupaï : jisai singh pai nûn ju hôi. tis kô âkhîn savâdî nôi.
labhâm sâg khâhîn kachchâ pakkâ. barîchhann kç phal phûl au sakçê.9.

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chaupaï : jisai singh pai nûn ju hôi. tis kô âkhîn savâdî nôi.
labhâm sâg khâhîn kachchâ pakkâ. barîchhann kç phal phûl au sakçê.9.

chaupaï : jisai singh pai nûn ju hôi. tis kô âkhîn savâdî nôi.
labhâm sâg khâhîn kachchâ pakkâ. barîchhann kç phal phûl au sakçê.9.

chaupaï : jisai singh pai nûn ju hôi. tis kô âkhîn savâdî nôi.
labhâm sâg khâhîn kachchâ pakkâ. barîchhann kç phal phûl au sakçê.9.
While many started cultivating fields as humble rustics,
Many others sought shelters in the deep ravines. (7)

Dohra : The Singh had to go without food for days together.
Since they could feed themselves every second or fourth day.
Even when they laid their hands on a tasteless food,
They would gorge themselves on it with great relish. (8)

Chaupai : If a Singh carried a pinch of salt in his pocket,
He was branded as a man of great taste.
Otherwise they fed themselves on raw or boiled mustard leaves,
As well as on diverse kinds of flowers, fruit and bark of trees. (9)

Even though they were not able to feed themselves everyday,
Still they could not stay put at one place for long.
So a very small number of Singh were left (in the Majha region),
Since majority of them escaped to distant places on their horses. (10)

Dohra : The day they succeeded in laying their hands on a wicked Muslim,
They could feed themselves to their fill on that day.
Otherwise, they would go without food for days together,
And kept alive somehow even without food. (11)

Chaupai : Since the informers were on the prowl to watch their movements,
They would bring the Mughal army as they spotted the Singh.
Whenever Singh were spotted out in any of the villages,
The informers would get the Singh’s relatives and friends arrested. (12)

The Mughal Nawab had issued a written proclamation,
That people could ransack a house which harbour a Singh.
And that anyone having unshorn hair on his head,
Was not allowed to stay in the territory of Lahore State. (13)

That anyone whosoever had information about Singh’s whereabouts,
He could approach the Nawab and get rewarded.
That anyone who could shave off a Singh’s hair,
He would be honoured by the royal robes of honour. (14)

Dohra : While every informer against a Singh was entitled to a ten-rupee reward,
Every successful killer of a Singh was entitled to rupees fifty.
With such a big temptation thrown by the Mughal rulers,
The result was the extermination of Singh on a large scale. (15)
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दोह्राः जद नाहब लालच हंदु हिंदू जटन बुलाइः।
देवविन सिंहग फ़ारदावईः।
हरभगत निर्जनियों से साथः।
सो अग्य हुई सिंहग फ़ारदावई।

दोह्राः जद नाहब लालच हंदु हिंदू जटन बुलाइः।
देवविन सिंहग फ़ारदावईः।
हरभगत निर्जनियों से साथः।
सो अग्य हुई सिंहग फ़ारदावई।
Even those Singhs who were engaged in agriculture,
In their respective villages in the countryside,
They were also killed by the Mughal authorities,
As they were seen to be supporting hair on their heads. (16)

Chaupai : The Nawab, issuing forth such a written proclamation,
He got it proclaimed throughout the territory around Lahore.
Even those who were engaged in agriculture and business,
Were not to be spared if they supported hair on their heads. (17)

Since the murder of a Singh was exempted from any penal sentence,
People were free to hunt and kill as many Singhs as they could.
Ransacking and bludgeoning of Singhs were given a free hand,
Since these were allowed through a written proclamation. (18)

Dohra : Thus, the Nawab of Lahore held out such a temptation,
After calling an assembly of the Hindu peasants of the region.
Many of them started catching hold of the Singhs,
And dispatching their hostages to Lahore for getting rewards. (19)

Chaupai : (Niranjanias/Hindalias1) of Jandiala got many Singhs arrested,
Although they themselves claimed to be Guru’s Sikhs.
One of these Niranjanias calling himself to be Harbhagat2,
Became a leading informer to get the Singhs arrested. (20)

He was instrumental in getting the author’s village3 ransacked twice,
As well as in getting the author’s father4 executed,
Since (the Hindu) Jats of Majitha5 were inimical to his family,
They were responsible for handing over his grandfather6 to Lahore Nawab. (21)

Dohra : His grandfather was crushed between the spiked7 wheels,
Along with another Sikh martyr Bhai Taru Singh8.
After this the Nawab of Lahore was stricken with a gastronomical disorder,
And died after a prolonged excruciating stomach ache. (22)

Chaupai : There lived a Jat Karamachhina in Chhina9 village,
Who kept on killing many innocent Singhs.
As he also killed many Singhs of village Raja Sansi10,
They pleaded before the Khalsa Panth for protection. (23)

Another wicked Jat there was named Rama Randhawa11,
Who had got his own private fort constructed.
He also harassed and tortured the Singhs very much,
As he used to capture and kill the Singh’s on his own. (24)
सी गुर पंथ प्रकाश

दिनह स्कंधी स्कंध चस्ती । खँभे देह र साजिद बटी ।
तह खँभे देह र साजिदिर । डेला बटा भजी दे साजिदिर ॥२५॥
तिनह कहाँ नगत चालाइं । रामच दच्छ स्ना जाइंभाईं।
हाँ रामच दच्छ स्ना जाविंमंच। दाला बता माज्ज़ को कहाविंमंच ॥२५॥
चिन्द सेवा लाई यक्ष से राम । डीने ढेर मैं मिहल राम ॥
ऐसा विषय दक्ष निश्चल । अते किङकड़े अधिक चुकाय रहे ॥२५॥
राही जोधा नग्री धराम जु दासा । किंवा चाहै सोंं सिंग्हन नासा ।
मस्त रांगरां रहयो मंदिलं । कराई बिंदु अदं दरबारी नालं ॥२६॥

dेवान । मरिज दर्पंत मंधु जुड़े यल दुसरी जन्त ।
देव देव मिष्ठ दव जैते मिष्ठ दे लेई सुधांत ॥२७॥
dोहरा । साहिब राई संढू हुजू मसाइ मुश्त ।
चिड दुकल में लडी सुधांत । लेई संढू में रेही पूखरडं ॥२७॥

cोपती । दुरु मिढ्य न्धु घूली घुली । दुकल की दीर मस समसी ।
असि दुकल में लडी सुधांत । लेई संढू मे लडी पूखरडं ॥२७॥

cोधा । तारू सिंह पर चुगल लाई । तुर्कान की उन पहाँ चांगाई ।
अै तुर्कान सो लाई गाहाई । लाहार माड़ू सो डीज पुचाहाई ॥२८॥

२५. मधुर किशोर सुधर किशोर की माधवी ('अभिज बें दिब्न नींस घुटने...')


dेवान । सूत मैं देवह अतम मिह देवल हुई सींत ।
ख़ते रोटे दे यक्षी मुह दक्ष दल चौं ॥१॥
dोहरा । सुनोल सु पारक स्वास की ठीक बहुत जीत ।
हाँ रामच दच्छ थो गीज मॉर दहारी चित ॥१॥


cोपती । नूठ मू बलं दरपूरन मिष्ठ दव बींच देव ।
तित्व दुख्याग मुरुंगचिये लिखिति दिस लेई ॥२॥
नवाब सु हुआं महादुरी सिंघन पर की जोर ।
im मुखहयान बुताकै लिखिहो विच लाहउ ॥२॥

cोधा । से मिष्ठते से डीठ हुई । से डीठ अदिभि मूर गले ।
अंदे मिष्ठ हुई लणी । डी दी अभिज संघ त्रुणी ॥३॥

cोधा । से मिष्ठते से डीठ हुई । से डीठ अदिभि मूर गले ।
अंदे मिष्ठ हुई लणी । डी दी अभिज संघ त्रुणी ॥३॥


cोधा । जो सिंघन को कौं लुकावै । सो वाहे अप्नी जन गवावै ।
अच सिँघ बतावै नण्धी । वाई पी अप्नी जी गुवावै ॥३॥


cोधा । जो सिंघन को कौं का नवावै । मसलूम सो हवान लचै ।
जो सिंघन देव दच्छ देव ॥४॥


cोधा । जो सिंघन को कौं का नवावै । मसलूम सो हवान लचै ।
मसलूम बें दिब्न देव ॥४॥


cोधा । जो सिंघन को कौं का नवावै । मसलूम सो हवान लचै ।
मसलूम बें दिब्न देव ॥४॥


cोधा । जो सिंघन को कौं का नवावै । मसलूम सो हवान लचै ।
मसलूम बें दिब्न देव ॥४॥
His senseless killings gave birth to a popular folk song,
Which stated that nobody should venture into Rama’s territory.
That instead of venturing into Rama Randhawa’s territory,
It was better to feed oneself on local wild nuts and berries. (25)

Another person Dharam Dass\(^2\), a resident of Jodh Nagar,
Also was bent upon the extermination of Khalsa Singh’s.
A Muslim convert Massa Ranghar\(^3\), a resident of Mandiala,
Indulged in acts of sacrilege at the Holy Darbar Sahib. (26)

Dohra : Another tyrant of Singh’s was a Sandhu Jat Sahib Rai\(^4\),
Who happened to be an inhabitant of village Naushehra.
He killed a large number of Singh’s after capturing them,
And dispatched their severed heads to Lahore. (27)

Chaupai : Becoming an informer against Bhai Taru Singh,
He was responsible for Mughal troops raid on Taru Singh.
These troops, after a raid, arrested Bhai Taru Singh,
And took him to Lahore for executing him. (28)

\textbf{Episode 97}

\textbf{The Episode About Mehtab Singh\(^1\), Sukha Singh\(^2\)}
\textit{(The Way they severed Massa Rangar’s\(^3\) head)}

Dohra : (Dear readers) listen to the account of chivalrous feats of the Khalsa,
How their miniscule minority conquered the Mughals in majority.
Included among these chosen ones was the (Author’s) grandfather,
Who had taken a vow to sacrifice his life for his religion. (1)

It was Nawab Khan Bahadur\(^4\) (Zakariya Khan) of Lahore,
Who had suppressed the Khasa Panth very much.
Calling an assembly of all the representatives of the state,
He had issued such a written proclamation at Lahore: (20

Chaupai : That whosoever provided a shelter to the Singh’s,
He would have to forego his own precious life.
Whosoever did not inform about the Singh’s approach,
He would also have to be divested of his existence. (3)

Whosoever established a relationship of blood with the Singh’s,
He would have to accept conversion to Islam.
Whosoever handed over provisions to the Singh’s,
He would be converted to Islam for this offence. (4)
dêhwâ : ਕੇਸੀ ਕੇਸੀ ਖਿਬ ਵਿਚ ਹੋਣ ਲੇਖ ਉਸਟੀ।
ਕੰਤਕ ਵੇ ਸਿਰਪਾੜੀ ਦੇ ਹੋਹੇ ਦੀਖਾਈ ਦਿੱਤੀ। 14।

dôhrâ : ਆਈ ਆਈ ਗੁੰਛ ਕਰਨ ਲ ਕੁਰਾਇ।
ਕਾਂ ਕੋ ਸਰੋਪਾ ਦੇ ਨਵੀਂ ਚਿਹਨ ਪੋਰੀ। 5।

cuâhî : ਉਸ ਸਿਰਵਨ ਵੇ ਖੇਤ ਐਦਰਾ। 
ਕੰਤਹੇਲਾ ਮਾਹੀ ਖ਼ਾਸ ਦੋਨੀ।
ਕੰਤਹੇਲਾ ਮਹੀ ਮਾਹੀ ਖ਼ਾਸ ਰਾਹੀ। 6।

cuâhî : ਤਬ ਸੰਗ ਕੋ ਲੋਕ ਬਹਾਲ। 
ਕੰਤਹ ਮਾਹੀ ਖ਼ਾਸ ਗਾਣ ਦੱਸ। 7।

cuâhî : ਲਰਾ ਮਾਹੀ ਖ਼ਾਸ ਖ਼ਾਸ ਕੀ। 
ਤਰਕ ਗੁਦ ਦੋਨੀ ਦੋਨੀ ਢੰਡ ਵਾਲੀ। 
ਦਰਸਤ ਦਰਸਤ ਦੋਨੀ ਦੋਨੀ ਸਾਲੀ। 8।

ਲਰਾ ਮਾਹੀ ਖ਼ਾਸ ਖ਼ਾਸ ਕੀ। 
ਤਰਕ ਗੁਦ ਦੋਨੀ ਦੋਨੀ ਢੰਡ ਵਾਲੀ। 
ਦਰਸਤ ਦਰਸਤ ਦੋਨੀ ਦੋਨੀ ਸਾਲੀ। 8।

ਲਰਾ ਮਾਹੀ ਖ਼ਾਸ ਖ਼ਾਸ ਕੀ। 
ਤਰਕ ਗੁਦ ਦੋਨੀ ਦੋਨੀ ਢੰਡ ਵਾਲੀ। 
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ਦਰਸਤ ਦਰਸਤ ਦੋਨੀ ਦੋਨੀ ਸਾਲੀ। 8।
Dohra: Holding out such threats and stringent admonitions,
He created a scarce among the general populace.
Conferring robes of honour on some of the people,
He created sharp divisions within the Community. (5)

Chaupai: After this, people started supplying information about Singhs,
Some of them even getting the Singhs arrested themselves.
Many among them started killing Singhs directly,
So miserable became the plight of Singhs (in Punjab). (5)

Presenting Singhs’ bodies before the Mughals after killing them,
They used to get rewarded with gold coins for their deeds.
Since a confrontation developed between the people and the Singhs,
The Singhs also started hitting back in retaliation. (7)

Since the Singhs would take a refuge somewhere after hit and run,
The wicked opponents would soon complain to the Mughals.
Hearing the complaint, the Mughals would soon raid the place,
Razing the whole village, sheltering the Singhs, to ashes. (8)

If the Singhs took refuge in the wilds, leaving the sheltering villagers,
The Mughal troops would start ruining the surrounding villages.
At this, getting desperate at such a devastation,
The Singhs abandoned the idea or taking refuge in their own country. (9)

So, while some of the Singhs took refuge in the wilds in the South,
Some others took refuge in the eastern mountains.
Those who remained within the territory of their own state,
Felt as scared as the quails in the presence of hawks. (10)

Dohra: My grandfather, leaving the territory of his own state,
He reached the city of Jaipur in the State of Rajasthan.
After arranging a meeting with the state chief,
He managed to get employment in the state service. (11)

Chaupai: As more Singhs reached Jaipur after hearing of Mehtab Singh’s employment,
Mehtab Singh expressed his concern for his motherland.
He enquired about the latest news from his homeland,
And the areas which the Mughal troops had occupied. (12)

The Singhs replied that it was difficult to describe,
The atrocities that the Mughals had committed there.
Neither could their tongue dare to utter those brutalities,
Nor would his ears be able to listen to those. (13)
बात चीतौड़ ढांची नहीं। त होगी भक में ह मही।

मथुर वृंदावन वी ढंची बात। दुहलुल बहे त होगी भक मही।

बात चीतौड़ ढांची नहीं। त होगी भक में ह मही।

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dohra - किंह upddarv turak bada ammrtsar guravár.

hari mandar main kaftehni rakhe turkan kò sardâr.15.


dohra - kìô upddarv turak bada ammrtsar guravár.

hari mandar main kaftehni rakhe turkan kò sardâr.15.

chaupaï - matâb singh sun gussâ khâyâ। janakar bichhû daang lagâyâ।

kahyô singh úhân singh kò nânî। sís ju uskô tördyô nânî.17.

chaupaï - matâb singh sun gussâ khâyâ। janakar bichhû daang lagâyâ।

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kahyô singh úhân singh kò nânî। sís ju uskô tördyô nânî.17.
Neither could their lungs dare to describe those indignities,
Nor could their hearts contain those in silence.
Being caught between the devil and the deep sea,
They could neither retaliate, nor bear with those indignities. (14)

Dohra : The Mughals had committed the greatest sacrilege,
In the sacred precincts of Darbar Sahib at Amritsar.
The chief among the Mughals had kept a Courtesan,
(For lewd dancing) in the sanctum sanctorum of Harmandir. (15)

This Mughal chief hailed from village Mandiali,
And Massa Ranghar was the name of this chief.
Being a great sinner and a notorious evil doer,
He had been desecrating the sanctity of Harmandir. (16)

Chaupai : Hearing of this desecration, Mehtab Singh felt greatly incensed,
As if he had been stung by a poisonous scorpion.
He asked if there were no Singhs present there,
Who could crush the head of such a defiler? (17)

Had the Singhs abandoned their mission to defend the truth,
Or Had they abandoned their mission of performing noble deeds?
Counter-questioning him for his flamboyant bravado, Singhs asked,
Why did he himself shirk from that daring challenge? (18)

As he himself had fled away for saving his own life,
How could he blame others for not facing the challenge?
As he had saved his life by fleeing from the scene,
So had others fled away following his footsteps. (19)

Since all the Singhs had run away to save their lives,
Hardly any Singh could be found there in Punjab.
Since no body had heard of Singhs being there,
People were poking fun at the so-called Singhs. (20)

Since the Mughal Nawab had totally eliminated the Khalsa Panth,
No Singh was supposed to be alive in the whole country.
All those Singh had perished who used to wage a war daily,
As well as those Khalsa Singh who used to meditate on God’s name. (21)

All those Singh had become extinct who used to recite gurbani,
As well as those who used to loot and slaughter the Mughals.
There were no more such Singh as observed the daily Sikh code of conduct,
jç singh nit uth shabad uchârain. lût kût nit turkan márain.
jab tap sañjâm nçm karâvain. akâl akâl kahi sîs chardâvain.
ab hai tum hî sç ûhân singha. gaç nath kar lambî dainga.22.

dôhrâ : yah sun singh jî chip lagî janu kar bichhû daânk.
       tan man achbî bahu lagî chit dhâryô maran nisânk.23.

sîs : mâtû singh kî singh kahâi hî sç ûhân singha. gaç natth kar lambî dainga.24.

chaupaî : uth kar singh jî phatç bulâî. charan chhôchî singh âgyâ pâî.
       ham márain jâi turkan tânî. charan chhuhôn main khâlsç âî.25.

sîs : jckar sîs lûg gur artha. dhann janam dhann maran samratha.

chaupaî : karm karm kar singh vatnî âç. ammritisar dhîg phiran na pâç.
       karî sôch kachhu jatan kamaîç. takai bharan kô rûp banaîç.28.

chaupaî : sûû satigur bidhî banî. sikhar duphirî main bani âî.
       vagî pavan bahu ghatâ udaânâ. im kar lînô mukkh chhipânâ.30.
Nor were there any Singhs who sacrificed their lives with the shouts of Akal. Only the likes of him, the fugitive Singhs, had been left behind, Who had hastily escaped to save their skins. (22)

Dohra : Hearing this, S. Mehtab Singh felt so much mortified, As if he had been stung by a poisonous scorpion. So much mortified did he feel by these remarks, That he resolved to sacrifice his life without any fear. (23)

Sortha : There was one Sukha Singh of village Mari Kamboki, Who belonged to the community of carpenters. He volunteered to accompany Mehtab Singh, As he too was a devout Sikh of the Guru. (24)

Chaupai : Both these Singhs bade farewell to the Singhs with Fateh, After seeking their permission for their mission with reverence. They declared their resolve to decimate the Mughals, And thereafter touch the sacred feet of Khalsa Panth. (25)

If they sacrificed their lives for the Guru’s cause, They would feel blessed both in life and death. Curse be on the mother and the father of a Singh, Who felt scared of fighting against the Mughals. (26)

Dohra : Why should a Singh be scared of death, Who had partaken Khande-ki-Pahul? A Singh was as fearless as the wife of a slain Rajput warrior, Who made an offering of Sindur6 as a vow to die with her husband. (27)

Chaupai : Covering the distance in stages, the two Singhs reached their homeland, But they could not enter the periphery of Amritsar. Devising a strategy to accomplish their cherished mission, They decided to disguise themselves as revenue collecting officials. (28)

Dohra : The two Sikhs invoked the protection of the God Almighty, As they planned to hit their coveted target after reaching there. They prayed that they might succeed in beheading Massa Ranghar, That there be no impediments to block their way. (29)

Chaupai : The Divine Satguru, creating favourable circumstances for them, Made them to undertake their mission in the peak hours of the noon. They wrapped their faces with a loose garment, As one protected one’s face during a dust storm. (30)
dohrā : sikhar duphirī bhādvṣā sūraj ati taptāi.
  kad barṣai kad ujjrāi bidh aisi lai takāi.31.

chaupaī : dhūp laṅgh phauj chhāvāin gā. kichh bārkha kar daçrān vāī.
  massṣā sārang rāg gavāyā. vichāi malārhi rāg alāyā.32.

dohrā : kō suttō kō jāgtō kinhai na lakhō bhēd.
  darvājā darshnī jā dahukō utṛt tāhin bin khāḍ.33.

chaupaī : duṅ val duī gōrdco làc. dōvāin barchhāc tāhān chhāpāc.
  baglān mahin tālvār lūkōī. jīm kā nāṅmī tōkō kōī.34.

chaupaī : duī val dūn gōrdco làc. dōvāin barchhāc tāhān chhāpāc.
  baglān mahin tālvār lūkōī. jīm kā nāṅmī tōkō kōī.35.

chaupaī : duī val dūn gōrdco làc. dōvāin barchhāc tāhān chhāpāc.
  baglān mahin tālvār lūkōī. jīm kā nāṅmī tōkō kōī.36.

chaupaī : duī val dūn gōrdco làc. dōvāin barchhāc tāhān chhāpāc.
  baglān mahin tālvār lūkōī. jīm kā nāṅmī tōkō kōī.37.

chaupaī : duī val dūn gōrdco làc. dōvāin barchhāc tāhān chhāpāc.
  baglān mahin tālvār lūkōī. jīm kā nāṅmī tōkō kōī.38.

chaupaī : duī val dūn gōrdco làc. dōvāin barchhāc tāhān chhāpāc.
  baglān mahin tālvār lūkōī. jīm kā nāṅmī tōkō kōī.39.
Dohra : It being the peak hour of the noon in the month of September,  
    The Sun was at its hottest in this (humid) month.  
    As it rained and stopped at intermittent intervals,  
    It proved very convenient for accomplishing their mission. (31)

Chaupai : As the scorching heat made the guards recede into shade,  
    The rest of the troops receded to their barracks to escape rain.  
    Massa Ranghar ordered the Court dancer to play Rag Sarang⁷,  
    Along with the melodies from the Rag Malhar.⁸ (32)

Dohra : With some of the guards dozing off or half-asleep,  
    None of them could notice the entry of the Singhs.  
    The two Singhs were able to reach the main entrance,  
    Without any let or hindrance on their way. (33)

Chaupai : Positioning their horses on each side of the main entrance,  
    They concealed their spears behind the wall.  
    They hid their swords beneath their loose robes,  
    So that no security guard could object to their arms. (34)

    Some security guards took them for Mughal soldiers,  
    Who had come to deposit revenue proceeds.  
    While some guards were distracted by the live music,  
    Others were hypnotized by the courtesan’s lewd dance. (35)

    As the Singhs thought this moment to be most opportune,  
    They proceeded hastily towards their cherished target.  
    As Divine Will wished to set everything right,  
    It made their presence unnoticed by the watching eyes. (36)

Dohra : Both the Singhs finally reached the central spot,  
    Where the musicians were playing on the music.  
    Pulling out his sword from its sheath beneath his dress,  
    Mehtab Singh lunged it courageously at Mass Ranghar’s head. (37)

Chaupai : He chopped off Massa Ranghar’s head as easily,  
    As one plucks a pumpkin from a creeper.  
    Whatever jewels Massa Ranghar was wearing around his neck,  
    The other Singh took these off his neck quickly. (38)

    As there was raised a lot of hue and cry all around,  
    The two Singhs mounted their horses and fled away.  
    As the two Singhs, spurring their horses, disappeared into the wilds,  
    Their brave act ended the (notorious) tale of Massa Ranghar. (39)
Sri Gur Panth Prakash

किरिक रेस बल रेल बबे। सिकहत श्रद्धाजी मुदत बिघ बहे।

की पालिस दिल बारी ह बारी। बुजू हन चिपा ह जीवी करी। ४०।
kirk dcr kar raulâ bhayô. sikhar duphirî sunat kichhu dayô.

तथतइ गुड़ी दिंड गुड़ी हेल। ची बघूत जापाल बल मिन।

अतनरे सेटारिः बंदी। तीमे रहीने डिंडे ज्वलि। ४१।
rahit huî tih bahuî phauja. raç bahuut ghâphal kar mauja.

लोहर : खूँ भस्त ग्रन्थबाई है इं हे निध गई दुहूँ।

भेगे हु मुह हस्तवर बे गई सुधि जिंसुँ। ४२।
lîhrâ : kâthî pâi hathyâr lai tau lau singh gaç dûr.

मयो हु पुहोदर को हरु दुहु विसुँ। ४३।
dûhâ : kâthî pâi hathyâr lai tau lau singh gaç dûr.

समस्या : जी जी कर भारी भारी हु भारी मोहे।

अत देखे सुड़े दुख्दूँ। ज्वोर् नागर डिंडे बाल पुर। ४४।
cûpâ : jai jai kâr sikhan man bhayô. duštan man bahu dukh sañtyô.

बाह तमस ते गी मुह पधे। सिमसक भेंग भुण पूगः।

घोरे विषम सिम सिथ सहसरे। अत बारु सबर दिंडे त मले। ४५।
chaupâ : jai jai kâr sikhan man bhayô. duštan man bahu dukh sañtyô.

खता यही हु मुह हस्तवर। जीन सुमि हस्तवर सहसरी।

हंगच्छ कारो राकराद माणवो। तु कु तु कु तु कु तु कु तु कु तु कु। ४६।
hamâc khûnî pakard mangâvô. tuk tuk kar tin kô katvâvô.

हतात हम जावांग दिली। का नवाब तम नाई दहिली। ४७।

बोले पूरी भयान संगते। टूबुट बल रिंड बे बटलरे।

जब नाबाब नं यू हु सुन पायो। singhan massâ मृ गुवायो।

कः यहर जिंस जिंस अस्मानो। अवत जावत किनान ना जानन। ४८।
parç girajh jim singh asmânô. avat jâvat kinain na jânôn.

जिनते स मले जिन अधिक दें। जिनते स मले है अधिक दें।

जैसी मुह पुर घवरी। भाजी सलम सिम उवहरी। ४९।

किनान ना जान वही काहिन रहचन्। kinain na jânc vahin kahîn râhçn. kinain na jânc vahin kahîn râhçn.

बाह गमत बाह मादी। बाहे सु देखे निध कीजती।

ना बाह बा बा बाह बाह सिरी। अब छुट बे बाह ग्यु बाही। ५०।

kahc mangâvô parjâ sârî. gaç ju hamrâc likh darbârî.

जा कर हाँ कहाँ जगी। ab un kô kar dçhu tagîra। ५१।

निरीजणीण हर्षहट बुलाइण। जूकम भूलृं मरे भरे भरिण।

नाना बारार मंत्र मारण। मंत्र स्तोत्री कुं सुवभूण। ५२।
nirîjanîân harbhagat bulâiâ. karmân chhînân sâthç âiâ.

râmâ randhâvâ sadd mangâyâ. jôdh nagrîc nûn phurmâyâ। ५३।
As the din and noise continued for a long time,
It could be heard for long at the peak of noon.
As they had never apprehended any sudden attack,
They had no worries about Massa Ranghar’s security. (40)

Although a large number of Mughal troops were stationed there,
They remained careless and involved in festivities.
Feeling drowsy and sleepy in the summer noon’s heat,
They were overpowered by slumber at that moment. (41)

Dohra : By the time, the Mughal soldiers mounted their horses,
The Singhs had gone too far to be caught by them.
Learning that their main custodian had been killed,
They could do nothing but grieve over their loss. (42)

Chaupai : As there was a joy and victory in the Singh’s camp,
There was a lot of sorrow and grief in the enemy camp.
Then the grieving members of the family of Massa Ranghar,
Proceeded to Lahore to appeal for a relief. (43)

Demanding the arrest of the slaughterers of their chief,
They pressed for cutting their bodies into pieces.
Otherwise, they would approach the Nawab at Delhi,
And complain that Lahore Nawab had lost his grip over the state. (44)

So the Nawab came to know about this news,
That the Singhs had killed Massa Ranghar.
Swooping like a hawk from the skies on Massa Ranghar,
The Singhs had disappeared unnoticed by anybody. (45)

Neither did anybody know where those Singhs lived,
Nor did anybody know where they had disappeared.
Hearing this news, the Nawab felt as desperate as,
A fish felt when thrown out of water. (46)

He ordered all those subjects to be summoned,
Who had given written undertakings to be loyal subjects.
He summoned all those on the pay rolls of the state,
So that he could replace them from their appointed posts. (47)

He ordered Nirjanjia Harbhagat⁹ to be summoned,
Along with Karama Chhina¹⁰ from the village Chhina.
Orders were issued to summon Rama Randhawa¹¹,
As well as Dharam Dass from Jodh Nagar¹². (48)
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दोह्राः : बन्धु से महत बलात्काश करो।
बिन बुला सो मिथक सो कलह अवनाश।

bin bulâç majîthîç açç. sô in singhan bahut akâç.
kahin lau sabh hî lôk likhîç. apnç girdç söû ginaîç.49.

dohrā : kahyô su sabhan bulâîkai paidâ usai karchu.
massâ märyô jin singhan ân su ham kô dçhu.50.

dohrā : jôû batâvai singh kô nâm dhâm au garâm.
dçvai tisai phardâi jô pâvai ghanô inâm.53.

dohrā : phauj jâi pind ghçriô sayyad kachhu na basâi.
natthâ khahirâ pañch thô lînô söû phardâî.57.
The Majithias came voluntarily without being summoned,  
Who had been harassing the Singhs quite a lot.  
It is difficult to keep a count of all the informers,  
I (the author) have listed only his nearest neighbours. (49)

**Dohra :** Summoning all the Hindu Jat informers of the region,  
Nawab of Lahore ordered them to produce the killer Singhs. 
They must hand them over to the authorities at any cost,  
Those Singhs who had slaughtered Massa Ranghar. (50)

**Chaupai :** Otherwise, the Nawab threatened to include them among the Singhs,  
And would eliminate them as well along with the Singh.  
Since they had taken the responsibility for Singh’s elimination,  
They had been boasting of having eliminated the Singh completely. (51)

They must reveal the hide-outs where Singh took shelter, 
So that he might raze the whole habitat to dust.  
They must name the town where the Singh took refuge,  
So that he might massacre all the inhabitants without any delay. (52)

**Dohra :** Whosoever would supply any information about the Singh,  
Along with their names, hideouts and village names,  
Or whosoever would facilitate the capture of any Singh,  
He would be highly rewarded for his services. (53).

**Chaupai :** Harbhagat, a follower of Niranjani sect, informed,  
That it was the handiwork of one Mehtab Singh Bhangoo.  
He had been reported to be a resident of Mirankot,  
A village situated at a distance of three miles from Amritsar. (54)

Mir Kambar Ali had been given the custodianship of that village,  
By virtue of his being the spiritual guide of the emperor. 
So the Nawab, sending for the Sayyad Kambar Ali,  
Asked him to accompany the Mughal troops to his village. (55)

The Nawab had not massacred the village population for Pir’s sake,  
Although he had not desisted from harbouring the Singh. (56)

**Dohra :** The Mughal troops laid a siege to the village after reaching there,  
Rendering Sayyad (Kambar Ali) helpless from protecting his village.  
One Natha Khehra\(^{13}\) being the elected village chief,  
Was taken into custody by the invading Mughal troops. (57)
chaupaï : nûr dîn thô phauj sardâra. tsnai aisô kîô uchâra.
tumrî jân chhûtî nânîh. bin matâb singh layâi yahân hi.58.

matâb singh bê jînî yahân. yhî yê mêm bê chhûtî ।
yakalî sê jînî yahân. yhî yê matâb singh sardâra jî.59.
matâb singh kô kijâi hâzra. banai na sô jô rakhai lukâ jara.
nab khûtî mêm kô kahî. matâb singh ab hâzâr nahîn.59.

matâb singh kô kijâi hâzra. banai na sô jô rakhai lukâ jara.
nab khûtî mêm kô kahî. matâb singh ab hâzâr nahîn.59.

jwan hamârî hâzâr ahî. ham kô márô râkhô châhî.
nûr dîn kô phir yaun kahyô. layâî putar tisu chahain tûn jiô.60.

un bâkhîyô vah jîvat nânîh. bachai ulûd na singh khûnî kâhî.61.

bâlak pai natthâ tab gayô. dçkh bâlkç sis hilyô.
main jô bâlak dçûn phardâi. bâlak turat dçhîngç ghîâ.62.

dôhrâ : phardâi marâvân bâl kô bich paîchhân milai na thânun.
singh jî mangç nij putar kô dargahi kalank lagâun.63.

panj purakh tis sang chalç paç kamôvî râhi.64.

sikhar duphirî tît main langh gaç ik madân.66.
Chaupai : Noordin, who was a commander of the Mughal force,
Addressed Natha Khehra, in the following words.
He would have to wash his hands off his own life,
Otherwise he must produce Mehtab Singh before him. (58)

Mehtab Singh must be handed over to the authorities,
Otherwise his harbourers would not be spared.
Thereupon, Natha Khehra answered the Mughal commander,
That Mehtab Singh was not present in the village at that moment. (59)

Offering himself for arrest to the chief of Mughal troops,
He asked them to deal with him in any manner they liked.
At this, Noorudin ordered him to produce Mehtab Singh’s son,
In case he wished his own life to be spared. (60)

Natha Khehra argued that he would trace Mehtab Singh’s son,
Provided they promised to spare the child’s life.
Noorudin retorted that he would not be spared.
Because how could a murderer Singh’s progeny be allowed to live? (61)

Hearing this decision, Natha Khehra went to the child,
And shook his head out of pity for the infant.
He commiserated that incase he handed over the child,
They would slaughter the child in an instant. (62)

Dohra : In case, he handed over the child to be Mughals,
He would lose his face among the village elders.
When Mehtab Singh demanded his son back left in his custody,
He would feel stigmatized for breach of trust in heavens. (63)

Chaupai : After reflecting thus, Natha Khehra declared thus,
That he would die with the child rather than handing him over.
If his own progeny survived after his death for the cause,
They would earn the honour of being descendents of a benefactor. (64)

Dohra : So picking up the child of Mehtab Singh on his back,
Naatha Khehra jumped over the wall in the back yard.
Escorting the child under the protection of five men,
They escaped towards a path leading to village Mari Kamboki. (65)

The escorting party included his real son and his sister’s son,
As well as the family security guard and a menial.
It being the peak of a hot summer’s noon,
They covered a lot of distance in the open fields. (66)


c̄apāi : harbhagat nirṇājanīc sun pāi. natthā gayō su kandh tapāi. turat daurd un chuglī khāī. gayō natth āyō jih tāīn.67.

sō nath gaç na raṅīgu hamārī. chardhō turat tis laīc mārī. sunat phauj turtah chardhā paī. pahīc jāī su parīdī lāī.68.

c̄apāi : ush rāghe nī mūc chūgār c̄hrār bē sāhmānī 


dōhrā : tab natthc c ng pun kahyō lōkān kō samjḥāī.
tum rāi singh kō lāi nathō main rākhōn phauj atkāī.69.

dōhrā : tab natthc kahyō sut tum nath jāvō. is bālak kō kandhč chardhāvō. jē tum bālak ab taj jāvō. tau ati nīndāyā jāg mēn pāvō.70.


dōhrā : tiskc puttar tab kahyō ham nath bachain su nānī. maut āī ham sīs pai kim kar lukān chhipānīn.73.

chaupaī : tab lag phauj laq voh ghčrā. mārī bandūkān kārī na bčrā. tab tē jātt murdē kar hūrā. karc mughal tab dhīg tē dūr.74.
Chaupai: Harbhagat Niranjania, having received the information, 
Heard that Natha Khehra had escaped over the back walls. 
Informing the Mughal troops about the escape, 
He himself rushed to guide the Mughal troops. (67)

He felt he would be disgraced if they escaped, 
So they must rush and kill the fugitives. 
Hearing this, the Mughal troops launched an attack, 
After tracing the footsteps of the runaway fugitives. (68)

Dohra: At this juncture, Nantha Khehra, addressing his companions, 
Asked them to listen to his instructions carefully. 
He instructed them to run away with the child Rai Singh (Mehtab Singh’s son), 
While he would try to obstruct the chasing Mughal troops. (69)

Chaupai: Addressing his own son, he asked him to runaway, 
While carrying the infant Rai Singh on his shoulders. 
If he abandoned the child at this critical hour, 
He would have to face social condemnation of the society. (70)

In that case, people would accuse them of abandoning the child, 
For whom they had deserted their own home and hearth. 
Therefore, while he (Natha Khehra) would grapple with the chasing troops, 
They (Natha’s son and child) should run and seek shelter in some village. (71)

Once the child Rai Singh was given a safe sanctuary, 
Let any catastrophe strike Natha Khehra’s own son. 
Since Rai Singh’s father had left his son in his custody, 
He was prepared to face death for keeping his trust. (72)

Dohra: Upon this, Natha Khehra’s son told his father, 
That it would not avail them to run away at that stage. 
Since death was hovering over their heads all around, 
It would no longer avail them to seek a shelter. (73)

Chaupai: By this time, they were surrounded by the Mughal troops, 
Who opened a barrage of bullet fire on them. 
At this, Natha Khehra’s party rushed back with a counter attack, 
And pushed the invading troops away from their proximity. (74)

Dohra: At this, the Mughal Commanders issued fresh instructions, 
That let the supporters of Massa Ranghar be summoned forth. 
Addressing the brothers of Massa Ranghar, Mughal Commander said, 
That they should now fight and take revenge from their enemies. (75)
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chaupaï : tab phir ranghrdan hallâ kîâ. dûr dûr kar phçrâ diâ. jattan kî kichh lagç na váha. nahin hathyâr vada jattan páha.76.

hâth chûhrdç kç dandhâ bhârî. massç bhâî sir láyô kârî.77.

hâth talvâr barvâlç rahî. mardan ghûrdan lâî kahîn. bhaj ranghard já muglan kahain. ham rc jatt maran rc rahç.78.

eyko n`Qw qIrn mwry ijs qn l`gy iqs huie pwry. mugal kahain tum massç bhâî. kîvô vair âp tum jâî.79.

wâs ñâm ñâm मे तू बाबी मिर्री। विव कुम जाही दिद उदारी।

sukhali atî tîran mârç. jis tan laggç tis hui pârç.81.

harbhagat su aisî kahî. ham rc bhî jatt març nahîn. mårç natthâ jis tan kânî. mårç nahîn vai mukh rc pânî.81.

Subhrat trata mây. Subhrat trata mây.

sukhali atî tîran mârç. jis tan laggç tis hui pârç.81.

harbhagat su aisî kahî. ham rc bhî jatt març nahîn. mårç natthâ jis tan kânî. mårç nahîn vai mukh rc pânî.81.
At this, the supporters of Massa Ranghar attacked Natha Khehra’s party, while firing from a safe distance from all sides. The Natha Khehra’s Jat group could not combat the enemy, as it had no firearms in their possession. (76)

As two of them had only spears in their hands, they kept on piercing the chests of Ranghar adversaries, the heavy club that the menial carried in his hand, he struck its heavy blow on the head of Massa Ranghar’s brother. (77)

The sword that the security guard was wielding, he wounded many horse-mounted Mughal soldiers with it. After this, the Ranghar brothers fled and reported to the Mughals, that they could not fight to eliminate the Jats. (78)

They told that each arrow shot by Natha Khehra Jat, pierced through the body which it struck. The Mughals countered since they were Massa Ranghar’s brothers, they themselves should settle their scores with their enemies. (79)

Since the Ranghar brothers were also paid Mughal soldiers, why should they look for help to the Mughal troops? They should approach Harbhagat Niranjania’s contingent, and launch a combined attack from the two sides. (80)

Hearing this, Harbhagat Niranjania also expressed his inability, that his contingent would also fail to kill Natha Khehra’s party. He remarked that whosoever got struck with Natha Khehra’s arrow, could not survive his deadly arrow’s blow. (81)

Neither could they be killed with weapons or horse’s hooves, nor with the bullets packed with the sharp splinters. Natha Khehra who was renowned as an ace shooter, he could shoot his arrows as far as Ram Tirath15. (82)

So, as instructed by the pleas of Harbhagat Niranjania, the Mughal troops made a rush from all the sides, thus surrounding Natha Khehra’s party from all sides, they launched an attack from the two sides. (83)

At this, Natha Khehra realized it in his own mind, that they could not escape death at any cost now. Now when the final moment could not be put off any longer, they should do or die whatever the consequences. (84)
chaupaï : natthç tîr jânhi tan láyå. só lag dûsar ór sidhåyå.

tab phir hônåhr áyn bhaï. utar kamån us chilliön gâî.85.

kamån bhûm só natthç mârî. phir kadådå háth shåmsçhr sudhårî.
jis tan lâvai karkç dâurå. girç turåk tîs hâvai chaurå.86.

dôhrâ : ôî båndûkån són hânåin dëchin dûr tç dâgh.
in pî phûç tathyâr thç pahuñçhç na tîh tan lág.87.

bål båndûkån tç lâs bëntç lâs bçñà bënhïçtå.

kâm båndûkån tç lâç ghoðdan dçç midhåï.
natthç bhånjå ik båchîyå aur båchîyå sinh råî.88.

chaupaï : ab náh thå båd dëkhå bî b åbhåï. sóm thå dëhmí bî mûhå sâghåï.

jab natthç par ghoçrå paryô. mår båndûkån raûlç kåryô.89.

bål båndûkån náh náh chårû hâm bçñà.

bål náh náh chårû hâm bçñà. thç pûç hâm phûç hâm bçñà.89.

chaupaï : ab hâm båt pîtå kî ál. jîm kar tis kî jân båchâë.

jab natthç par ghoçrå paryô. mår båndûkån raûlç kåryô.89.

bål båndûkån náh náh chårû hâm bçñà.

bål båndûkån tç lâÇ ghoðdan dçç  midhåï.
natthç bhånjå ik båchîyå aur båchîyå sinh råî.88.

chaupaï : ab hâm båt pîtå kî ál. jîm kar tis kî jân båchâë.

jab natthç par ghoçrå paryô. mår båndûkån raûlç kåryô.89.

bål båndûkån náh náh chårû hâm bçñà.

bål båndûkån tç lâÇ ghoðdan dçç  midhåï.
natthç bhånjå ik båchîyå aur båchîyå sinh råî.88.
Chaupai : Now such was the velocity of an arrow shot by Natha Khehra, That it pierced through the enemy’s body and crossed over. But then as ill luck would have it or God willed it so, That Natha Khetra’s bow got unhooked from its string. (85)

After that, dashing his bow to the ground in disgust, He took out his sword and started wielding it. Whomsoever he struck after making a strong dash, He fell flat on to the ground with its fatal blow. (86)

Dohra : As the Mughal soldiers were armed with muskets, They fired shots at Natha Khehra’s group from a distance. But Natha Khehra’s party had only hand held weapons, They could not hit the Mughal troops at a distance. (87)

So the Mughal troops killed them with the gunshots, And crushed them under the horses hooves. So in this encounter, one of the survivors was Natha Khehra’s sister’s son, While the other survivor happened to be infant Rai Singh. (88)

Chaupai : Now the focus shifts to the author’s father (Rai Singh), And the way he survived in this fierce encounter. As everyone pounced upon Natha Khehra from all sides, They raised a lot of noise while firing from their guns. (89)

The innocent child tried to cling to Natha Khehra’s feet, Who was being attacked with weapons from all sides. As Natha Khehra ran back and forth while fighting, The helpless child could not keep pace with his protector. (90)

As the child fell down crushed by Natha Khehra’s feet, He could not run fast enough to reach him again. Feeling extremely scared of the gunshots being fired, The child tried to take cover under the thorny bushes. (91)

Dohra : As the soldiers tried to crush the child with horses’ hooves, The child tried to catch hold of the horses legs. As he struggled to rise, run and find a cover, There seemed no possibility of his remaining alive. (92)

Chaupai : As the child was being tossed, tumbled and harassed, The child was desperately trying to save his life. As he was tumbled over by the horses’ kicks, He was hit by a sword’s blow on his neck. (93).
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कालन कट वें पंजी कवाटी। जल धल भुजी ढेक जलाटी।
कट गाटी दशमी भंडे उठाई। दसौं दिन उठ निरं दे गलाई। १५४।
गार्दन कर्क क्षण घण्डी रहाई। गल पर दुजी पँच पहाली।
कट गाल हव्या मोहाह कान। तीज तियाँ तियाँ भव गाल। १५५।
कत मोहाह के छ्यां प्रजी। दिन वर मथ भुज धराटी।
कट नमों राक्षश भव गाल। गुड़ लमेटे क्याली भीं। १५५।
जयन्यून बालक मार गाऊँ। धुर्द लापेतो धर्म नायो। १५६।

dेववा : मधु बुद बेने जोगे ताय नैव हे झूफ मृदिः।
      दिन में तेल मर्ठि बेद्विये दिन वे नङ्गों भि। १५४।
dोहरा : मर कुं खं खिं गाऊँ नाहि जित उनि लक्षाई।
       तु माईं कौं क्षण तहो तूँ खण्डाई। ९६।
खेती : मधुल घनांक नैव हे झूफ मृदिः। भैं देववी पव मथ भधे।
       दिन दंपाँ तीं की उठाई। मुख तहलाईं। ते हे भाईं। १५५।
चौपाई : मालन बालक जित जयन्यून। मद्ध तोक्रें धर गहर अंगण।
       पिता हमारं। के थी ताही। सूर रुदायलं। मां लङ। ९७।

cोपाई : मौख मिलें मैंी शर। दिन चिर उव मिल लो भनुँ।
       मैंी मिल मध्यी जग बढी। गुड़ लिवण दे पुल भाई। १५५।

चक्र मिलें मैंी आय। दिन चिर उव मिल लो भनुँ।
मैंी मिल मध्यी जग बढी। गुड़ लिवण दे पुल भाई। १५५।

चौपाई : मालन बालक जित जयन्यून। मद्ध तोक्रें धर गहर अंगण।
       पिता हमारं। के थी ताही। सूर रुदायलं। मां लङ। ९७।

dोहरा : कहूँ सूर सक्ही शरह मार सुनी रतान सिंघ कान।
       सिक्हन के निन्दा सुनात जिन किनो सिस कुर्बान। १।
खेती : नंती मती वे पुत्र व वुंदे। तुते में मर्ध भिंट वे मुंदे।
       गेट शिक फक व नम। भागे में वे उठँ जुधे। १२।
चौपाई : जति सारू धर परन को पुरो। गुर को स्वाक दिल को सुरोः
       बोटा सिंघ सारे को नामा। माह सेन तो साग सरकारा। २।

जबै दिश्व धे शिक भरा भान। दिमस दे मुलीटी सिद्वी चहां।
बोटी शिक भर को बढ़ कांटे। उर्वर शिक धधारण मूंगे। १३।

जबै दिश्व धे शिक भरा भान। दिमस दे मुलीटी सिद्वी चहां।
बोटी शिक भर को बढ़ कांटे। उर्वर शिक धधारण मूंगे। १३।
His neck being slit but his Adam’s Apple still intact,
Another attempt was made to slit his throat as well.
As his collarbone got slashed up to his shoulder,
A third attempt was made to chop off his head. (94)

As the sword, cutting through his shoulder, struck into the earth,
His jugular vein got spared by this stroke.
The soldiers thought that the child had died by then,
As his body was lying flat covered in dust. (95)

Dohra : They left after meting out such fatal blows,
And taking the child to be dead after such brutality.
A female vegetable vendor, after having sold her stuff,
Happened to reach the spot where the child lay. (96)

Chaupai : Spotting out the child to be alive and still breathing,
She brought the child home in her vegetable basket.
Knowing that the author’s father’s had another aunt,
She brought the fatally wounded child to village Rudiala.16 (97)

As a village cobbler sewed up his gaping wounds,
The author’s father was lucky to have survived.
This was how the incidents of this episode proceeded,
And I (the author) have completed it with God’s grace. (98)

**Episode 98**

The Episode About S. Bota Singh¹ – the Martyr
(He was charging an anna for a bullock cart and a penny for an ass)

Dohra : Let the author narrate the episode of (Bota) Singh,
As he had heard it with his own ears.
He was the one, who being unable to hear ill of the Singhs,
Sacrificed his own life to keep their dignity. (1)

Chaupai : He was a man of perfect character and commitment,
As well as a devout Sikh and a brave warrior.
Bota Singh was the name of (this great Sikh martyr),
As his village was situated in the Majha region of Punjab. (2)

When (Zakariya Khan) had slaughtered most of the Singhs,
No Singh could be spotted anywhere for four months.
People said that all the Singhs had died and perished,
As the Mughals had eliminated all of them. (3)
dàngâ karat na kahûn akhârâ. im kar kahin sabh khâlsâ mârâ.
bâtâ singh kahûn vakh rahyô. kînai phirat tih dçkh su layô.4.

dîôhrâ : singh na dîsat hain kahûn turkan daç khpâi.
dûjç kahyô kôî hîg yah kâî kûr lukâi.6.

chaupaî : khâlsô sôû ju nit jang karai. khâlsô sôû na maran tç daarai.
khâlsô sôû ju dangâ machâvai. khâlsâ sôû jô süs lagâvai.7.

dîôhrâ : bôtâ singh nç yaun sunî rahyô tahân hî khâlôi.
janu bichchhû kô daank lagyô lagî bôîi singh sôî.8.

chaupaî : singh chitt yah nischai dhâî. süs lagç bin gal nahn kâri.
süs lagç charchâ hôi. jag yau jânai khâlsô sôî.9.

chaupaî : baith singh tahin jagât lagâî. dûûan raulâ dîô machâi.
khabar lahaur jim pujjç jâî.10.
As neither any fight nor any encounter was reported,
Everyone believed that the whole Khalsa Panth was extinct.
As Bota Singh had been separated from his contingent,
Some one spotted him moving about somewhere. (4)

The onlooker could not believe his own eyes,
As he felt surprised how could that Singh survive.
After looking at that Singh, the onlooker remarked,
That he must be an imposter in the disguise of a Singh. (5)

Dohra : Some remarked that not a single Singh had been spotted,
Since the Mughals had eliminated all of them.
Someone else remarked that he must be a coward,
Who had taken a shelter somewhere to save himself. (6)

Chaupai : He alone was the Khalsa who picked up a fight daily,
He alone was the Khalsa who feared not death to encounter.
He alone was the Khalsa who kept the fight to continue,
He alone was the Khalsa who sacrificed his own life. (7)

Dohra : As Bota Singh heard those taunting remarks,
His blood froze in his veins where he stood.
He felt hurt as grievously by such remarks,
As one feels hurt by the sting of a scorpion. (8)

Chaupai : Bota Singh made a resolution there and then,
That his sacrifice alone could restore the Khalsa’s credibility.
The world would know of their presence only after his sacrifice,
That Khalsa was still alive in this (cruel) world. (9)

He must now pick up a fight of some sort,
So that the Mughal’s claim of Singhs decimation be proved false.
Then alone the people would think of the Khalsa Panth,
That their claim to sovereignty was genuine and legitimate. (10)

Dohra : He set up his post on a raised platform,
At the intersection of road near Nurddin’s Sarai².
Making a make-shift goal post like one of sporting boys,
He named it as the fort of Bota Singh. (11)

Chaupai : Positioning himself there, he put up a toll tax barrier,
Along with his companion belonging to a schedule caste.
Both of them raised such a chaos and din there,
So that the news of their rowdy acts might reach Lahore. (12)
dōhrā : aur chiththī thē tin likhī jō sun navāb jal jāī. chardhī phaujī jīm turat hī kachhū na dçr lagāī.13.

chaupaī : chiththī likhai yaun singh bōtā. hath hai sōtā vich rāh khardōtā. ānā layā gūdāc nūn paisā lāyā khōtā. ākhō bhābī khānōn nūn yaun ākhai singh bōtā.14.

dēhrū : dōhrā : khān bāhādar navāb kī khānōn bada su bhain. pharjūllān khān kī istārī khālsc bada dukh dain.15.

chaupaī : khānōn sun dāi phauj chardhāi. sō singhan dhīg pahuñcchī āī. khardō singh ik thō tīh thāī. dūjō chalyō thō rāmnc dāī.16.

dēhrū : dōhrā : khān bāhādar navāb kī khānōn bada su bhain. pharjūllān khān kī istārī khālsc bada dukh dain.15.

chaupaī : khānōn sun dāi phauj chardhāi. sō singhan dhīg pahuñcchī āī. khardō singh ik thō tīh thāī. dūjō chalyō thō rāmnc dāī.16.

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dēhrū : dōhrā : khān bāhādar navāb kī khānōn bada su bhain. pharjūllān khān kī istārī khālsc bada dukh dain.15.

chaupaī : khānōn sun dāi phauj chardhāi. sō singhan dhīg pahuñcchī āī. khardō singh ik thō tīh thāī. dūjō chalyō thō rāmnc dāī.16.

dēhrū : dōhrā : khān bāhādar navāb kī khānōn bada su bhain. pharjūllān khān kī istārī khālsc bada dukh dain.15.

chaupaī : khānōn sun dāi phauj chardhāi. sō singhan dhīg pahuñcchī āī. khardō singh ik thō tīh thāī. dūjō chalyō thō rāmnc dāī.16.

dēhrū : dōhrā : khān bāhādar navāb kī khānōn bada su bhain. pharjūllān khān kī istārī khālsc bada dukh dain.15.

chaupaī : khānōn sun dāi phauj chardhāi. sō singhan dhīg pahuñcchī āī. khardō singh ik thō tīh thāī. dūjō chalyō thō rāmnc dāī.16.

dēhrū : dōhrā : khān bāhādar navāb kī khānōn bada su bhain. pharjūllān khān kī istārī khālsc bada dukh dain.15.

chaupaī : khānōn sun dāi phauj chardhāi. sō singhan dhīg pahuñcchī āī. khardō singh ik thō tīh thāī. dūjō chalyō thō rāmnc dāī.16.

dēhrū : dōhrā : khān bāhādar navāb kī khānōn bada su bhain. pharjūllān khān kī istārī khālsc bada dukh dain.15.
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Dohra : Moreover, they had sent such a stinging missive,
That the Nawab might feel incensed after reading it.
That he might despatch his troops immediately,
Without any loss of time (to confront the defiant Singhs). (13)

Chaupai : The missive read that it had been written by Bota Singh,
Who was blocking the way with a staff in hand.
He was charging an anna from a bullock cart and a penny from an ass,
Let these words be conveyed to my sister-in-law Khano' Bhabi. (14)

Dohra : Khano Bhabi was an elder sister of Khan Bahadur,
(Zakariya Khan, who was the Nawab of Lahore).
She, who was married to one Farzulla Khan,
Had been the cause of great atrocities on the Singhs. (15)

Chaupai : Khan Bahadur dispatched troops after hearing the news,
Which reached the (defiant) Singhs’ post soon.
While one of the Singhs was manning the tax barrier,
The other one was going out for relieving himself. (16)

Spotting out the troops, he returned to his post,
Challenging the invaders with shouting of Waheguru ji ki Fateh.
In this way, both the Singhs got ready for a confrontation,
With one of them being armed with staff and a sword. (17)

The other one armed with a spear and a one-edged dagger,
Stood out after coming out of a fenced area.
At this, the Mughal soldiers advised the defiant Singhs,
To accompany them to Lahore instead of dying in battle. (18)

Promising to intercede on their behalf with the Nawab,
They would get the Singhs pardoned and be let off.
But the Singhs rebuffed that they would loath to save their skins,
Since they were desperate to sacrifice their lives. (19)

Dohra : Asking the Mughal soldiers to start the fight at the earliest,
The Singhs challenged them to get down from their horses.
While the Mughal soldiers could fight with their weapons,
The Singhs would attack them only with their staffs. (20)

Chaupai : The Singhs would demonstrate how much strength their staffs wielded,
And how much stamina they could display to the Mughals.
But the Mughals still advised the Singhs to accompany them,
So that they could strike a deal with the Nawab in the court. (21)
सिंग्ह कहाँ हम तुम वा दर गोल। वहैं स्वचित्ती अभी मूँ धौल।

हम तुम में अभि मस्तु में। में धीम मुकछें में। 122।

सिंग्ह कहाँ हम तुम काय गाला। करान काँखिरी अगाई सु चाल।

हम तुम सौं अब शस्तर मुं। सों धाम मिलावैन चूल। 22।

दोहरा : हम आपने के प्रभ मुम करहैं ह भवं अभ धौल।

देव वली डिल में मिन्न चढ़े उर्ल से हील। 123।

dōhrā : हम नवत हाय पुम मुम काय मान नाहक हाय अत्र।

दारुद कर्ति सिख जिन तुम्हें ताहान जाय लिन। 23।

चौपाई : दारुद सिख हैं वृष समुद चलाईं। वृष सिखत हे डुब ए शादे।

पेट में उम मिन कल हरी। डुब मु ड़ेँट रोल सिली। 24।

dohrw : हम आपट हैं अभम मुब करहैं ह भवं अभ धौल।

देव वली डिल में मिन्न चढ़े उर्ल से हील। 124।

dōhrā : हम नवत हाय पुम मुम काय मान नाहक हाय अत्र।

दारुद कर्ति सिख जिन तुम्हें ताहान जाय लिन। 23।

चौपाई : दारुद सिख हैं वृष समुद चलाईं। वृष सिखत हे डुब ए शादे।

पेट में उम मिन कल हरी। डुब मु ड़ेँट रोल सिली। 24।

dohrw : हम आपट हैं अभम मुब करहैं ह भवं अभ धौल।

देव वली डिल में मिन्न चढ़े उर्ल से हील। 124।

dōhrā : हम नवत हाय पुम मुम काय मान नाहक हाय अत्र।

दारुद कर्ति सिख जिन तुम्हें ताहान जाय लिन। 23।

चौपाई : दारुद सिख हैं वृष समुद चलाईं। वृष सिखत हे डुब ए शादे।

पेट में उम मिन कल हरी। डुब मु ड़ेँट रोल सिली। 24।

dohrw : हम आपट हैं अभम मुब करहैं ह भवं अभ धौल।

देव वली डिल में मिन्न चढ़े उर्ल से हील। 124।

dōhrā : हम नवत हाय पुम मुम काय मान नाहक हाय अत्र।

दारुद कर्ति सिख जिन तुम्हें ताहान जाय लिन। 23।

चौपाई : दारुद सिख हैं वृष समुद चलाईं। वृष सिखत हे डुब ए शादे।

पेट में उम मिन कल हरी। डुब मु ड़ेँट रोल सिली। 24।

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देव वली डिल में मिन्न चढ़े उर्ल से हील। 124।

dōhrā : हम नवत हाय पुम मुम काय मान नाहक हाय अत्र।

दारुद कर्ति सिख जिन तुम्हें ताहान जाय लिन। 23।

चौपाई : दारुद सिख हैं वृष समुद चलाईं। वृष सिखत हे डुब ए शादे।

पेट में उम मिन कल हरी। डुब मु ड़ेँट रोल सिली। 24।

dohrw : हम आपट हैं अभम मुब करहैं ह भवं अभ धौल।

देव वली डिल में मिन्न चढ़े उर्ल से हील। 124।

dōhrā : हम नवत हाय पुम मुम काय मान नाहक हाय अत्र।

दारुद कर्ति सिख जिन तुम्हें ताहान जाय लिन। 23।

चौपाई : दारुद सिख हैं वृष समुद चलाईं। वृष सिखत हे डुब ए शादे।

पेट में उम मिन कल हरी। डुब मु ड़ेँट रोल सिली। 24।

dohrw : हम आपट हैं अभम मुब करहैं ह भवं अभ धौल।

देव वली डिल में मिन्न चढ़े उर्ल से हील। 124।

dōhrā : हम नवत हाय पुम मुम काय मान नाहक हाय अत्र।

दारुद कर्ति सिख जिन तुम्हें ताहान जाय लिन। 23।

चौपाई : दारुद सिख हैं वृष समुद चलाईं। वृष सिखत हे डुब ए शादे।

पेट में उम मिन कल हरी। डुब मु ड़ेँट रोल सिली। 24।

हादा लाम बल गहाट ताब सिंह काॅहु कु थाकाह।
The Singh's retorted they had nothing to strike a deal there,  
As they would settle their scores in the Divine court.  
Singhs would deal with them only with their weapons,  
Which consisted of staffs, pelting stones and spears. (22)

Dohra : The Singh's warned them to get ready for an encounter,  
Lest they should accuse the Singh's of attacking them unawares.  
Then the Singh's taking a long leap like that of a lion,  
Reached the spot where Mughal soldiers stood. (23)

Chaupai : As the Singh's wielded their weapons with a leap,  
The Mughal soldiers managed to escape their attack.  
Then, as the Singh's pelted stones and hurled sticks,  
The Mughals spurred their horses to retreat. (24)

While the Mughal soldiers wished to save their lives,  
The Singh's were not at all scared of death.  
From whichever direction came the Mughals' attack,  
The Singh's rushed to the same side to combat them. (25)

Reaching out, they would attack the Mughal soldiers,  
Without caring least to save their lives.  
Getting themselves wounded by the Mughals' weapons,  
The Singh's would rejoice every time they got wounded. (26)

The Singh's fought as if they were playing a game of Sonchi⁴,  
Now taking a big leap and now taking short steps.  
The Mughal soldiers also rushed to attack the Singh's,  
Planning to throw them away with their horses' backs. (27)

Dohra : The Singh would get up and then fall down again,  
Only to get up again and stand up.  
Even while seeing the Mughal soldiers well-armed,  
The Singh's did not feel scared even if empty-handed. (28)

Chaupai : While the Singh's were not scared to lose their lives,  
The Mughals soldiers were sacred of Singh's bereft of weapons.  
Both the combatants were in a fit of rage,  
The Singh's for being empty-handed, the Mughal for seeing Singh's defenceless. (29)

Dohra : With the superficial injuries on the skin and flesh,  
The (brave) Singh's would register no sense of pain.  
But whenever they had some of their bones fractured,  
They would show some decline in their energy levels. (30)


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chaupaï : tir lagai singh patt sitavain. turkan kō sō akkhin dikhāvain. singh kahain dharig tumṛc tīra. hamrō chīr na sakain sarīra.31.

chaupaï : chaupaî : tīr lagai singh pātt sitavain. turkan kō sō akkhīn dikhāvain. singh kahain dharig tumṛc tīra. hamrō chīr na sakain sarīra.31.

chaupaï : chaupaî : tīr lagai singh pātt sitavain. turkan kō sō akkhīn dikhāvain. singh kahain dharig tumṛc tīra. hamrō chīr na sakain sarīra.31.

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chaupaï : chaupaï : tīr lagai singh pātt sitavain. turkan kō sō akkhīn dikhāvain. singh kahain dharig tumṛc tīra. hamrō chīr na sakain sarīra.31.
Chaupai : The Singhs would pull out an arrow that hit them,
And would make it a point to show it to their enemy.
The Singhs would react to the piercing arrows with a frown,
To convey that the enemy arrows could not slice their bodies. (31)

When the Mughal soldiers started attacking Singh with swords,
They started repelling their swords with their sticks.
Standing back to back against each other,
The twoSinghss turned the Mughals’ horses with their sticks. (32)

Dohra : Leaving their horses, the Mughal soldiers came on foot,
While combating Singh’s staff blows with their shields.
But the Singhss gave such fierce blows with sticks,
That even the Mughal soldiers’ shields were badly crushed. (33)

Chaupai : After such a beating, the Mughal soldiers were convinced,
That they could not subdue the Singhss in a hand to hand fight.
After that, the Mughal soldiers, loading their muskets,
Opened a heavy shower of bullets on the Singhss. (34)

Wherever the bullets hit, they fractured Singhss’ bones,
As well as their hands which had wielded sticks.
While the Singhss tried to wield sticks in their left hands,
The bullet injuries crippled and maimed their legs. (35)

When they hit the Singhss and fractured their legs,
They asked the Singhss to crawl with folded hands.
Since they had spared their lives in their magnanimity,
They would convert them to Islam while they were alive. (36)

Dohra : The (badly wounded) Singhss would get up even with a single leg,
And endeavoured to walk even on one leg only.
Making hop-step-and jump like a grasshopper,
They smashed their enemy’s head with their sticks. (37)

Chaupai : Even when these crippled Singhss fell down on the ground,
They crawled on their knees and elbows towards their enemy.
The Singhss kept looking straight into their enemy’s eyes,
As it had been narrated to me by my elders. (38)

Dohra : He alone turns his (face) and eyes from his adversary,
Who has some kind of scarce about his death.
The One who has given up hope for life,
He never turns away his eyes from his enemy. (39)
स्री गुर पंथ प्राक्ष

मरनुष सुधे किंवड़ ढे अर्धक अर्ध भिन्नता।
लली भुष खुन भरव ढे मधु तुलसी धरण। 140।
samnukh सुरस्त्र बhirdat hain ānkhān ānkh milāi।
lāli mukh bhuj pharak hain mukh talvārān khāi।40।

चौपाई : टुर टुर में दुर्भल वधे। मान सिन्ह देख र देंदे भड़े।
टिम सिंह सिंह ललीच धूली। वहं मान यहं बिंद मुं मरतु। 149।
chaupaï : तुक तुक सो तुरकन करच। मान सिंह प्छर na होवइन kharच।
is bidh singhan shahiddi pāi। dhann mātā dhann pītā us bhāi।41।

चौपाई : तुक तुक सो तुरकन करच। मान सिंह प्छर na होवइन kharच।
is bidh singhan shahiddi pāi। dhann mātā dhann pītā us bhāi।42।

99. bhāi sukkhā singh ji dī bahādāri kī sākhi
(sukkhā singh kī im charchā bhai, sûran kō sirmaur gīnaī)

देवता : अब मानी मुंक सिंह जी मूनी भत बिंद लाल।
वई वी मानी बो नाड बुरट लाल। 19।
dōhrā : अब साधु sukkhā singh kī sunīच man chit lāi।
kambō kī mārdī bhayō jāt tarkhān kahāi।1।

चौपाई : ब्रज ब्रज वे ब्रज बरंग। मान भिंद सिंह रव रों।
टिम सिंह सिंह देख में भारी। लली खुन अविद वर्त। 12।
chaupaï : baras bārān kō jab vah bhayō। mātā pītā bivāh su dayō।
chāu upjayō us chit main āi। lai pāhul ammritsar jāi।2।

देवता : अब मानी मुंक सिंह जी मूनी भत लाल।
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dōhrā : अब साधु sukkhā singh kī sunīच man chit lāi।
kambō kī mārdī bhayō jāt tarkhān kahāi।1।

चौपाई : ब्रज ब्रज वे ब्रज बरंग। मान भिंद सिंह रव रों।
टिम सिंह सिंह देख में भारी। लली खुन अविद वर्त। 12।
chaupaï : baras bārān kō jab vah bhayō। mātā pītā bivāh su dayō।
chāu upjayō us chit main āi। lai pāhul ammritsar jāi।2।

देवता : अब मानी मुंक सिंह जी मूनी भत बिंद लाल।
वई वी मानी बो नाड बुरट लाल। 19।
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वई वी मानी बो नाड बुरट लाल। 19।

The brave always confront their enemy face to face,  
And keep looking straight into each others’ eyes.  
While they turn red in their faces and puffed up in their muscles,  
They bear the brunt of enemy’s blows on their faces. (40)

Chaupai : So the Mughal troops cut the Singhs’ bodies into pieces,  
Lest they should stand again to confront them.  
In this way, these two Singhs made a supreme sacrifice,  
Praise be to their parents who begot those Singh. (41)

These Singh had joined the abode of those brave Singh,  
Who had kept the great (Islamic) prophets under leash.  
This was how Bota Singh had made the supreme sacrifice,  
And the author (Rattan Singh) had narrated it as he heard it. (42)

**Episode 99**  
**The Episode About Bravery of Bhai Sukha Singh**
(The fame of Sukha Singh spread in such a way that he came to be counted among the bravest warriors)

Dohra : (Dear readers) now listen with concentration and devotion,  
The episode about S. Sukha Singh (the brave warrior).  
Who hailed from the village of Mari Kambo ki,  
And belonged to a (backward) caste of carpenters. (1)

Chaupai : As he completed the twelfth year of his life,  
His parents got him bound in a wedlock.  
As he felt an upsurge of faith in his heart,  
He got himself initiated in the Khalsa Panth at Amritsar. (2)

Wherever Sikhs assembled in a religious congregation,  
He would, somehow, reach and join that assembly.  
Whenever a Singh paid a visit to his home,  
He would rejoice to serve him with devotion. (3)

As the informers got wind of his religious fervour,  
They sent a battery of (Mughal) troops to arrest him.  
Since this devout Sikh was not at home on that day,  
They could not spot him anywhere (in his village). (4)

As the troops retreated without taking him into custody,  
His parents came to know about his (subversive) activities.
phauj murdi jab ut tê gaî. vahi khobar us pit mâtâ bhaî.
is khaoph të singh ghar nâ âvç. mât pitâ us bada laq hâvç.5.

dôhrâ : mât pitâ us im kahain ham singhan siun kayâ kâm.
ham hai jât kaminnî patishâhi sôn kayâ kâm.6.

chaupaî : singh hôi lain chahain patishâhi. ham kamînan ghar sô kab åhi.
patishâhi dâvô jatt kamâhin. âpâ bijain âpç khâhin.7.

chaupaî : singh hôi lain chahain patishâhi. ham kamînan ghar sô kab åhi.
patishâhi dâvô jatt kamâhin. âpâ bijain âpç khâhin.8.

chaupaî : singh hôi lain chahain patishâhi. ham kamînan ghar sô kab åhi.
patishâhi dâvô jatt kamâhin. âpâ bijain âpç khâhin.9.

chaupaî : singh hôi lain chahain patishâhi. ham kamînan ghar sô kab åhi.
patishâhi dâvô jatt kamâhin. âpâ bijain âpç khâhin.10.

chaupaî : singh hôi lain chahain patishâhi. ham kamînan ghar sô kab åhi.
patishâhi dâvô jatt kamâhin. âpâ bijain âpç khâhin.11.

chaupaî : tab lôkan nç lajj pharâhî. chahai maryô vahi phardyô su nânhî.
ulat palat hui daubyô chahai. nîr na daôbai ûpar bahai.12.

chaupaî : tab lôkan nç lajj pharâhî. chahai maryô vahi phardyô su nânhî.
ulat palat hui daubyô chahai. nîr na daôbai ûpar bahai.13.
Thereafter, he did not enter his house for fear of arrest,
Which made his (aged) parents grieve in his absence. (5)

Dohra : His parents tried to persuade and prevail upon him,
That their family had nothing to do with the Singhs.
Since their family belonged to low-caste artisans,
They had nothing to do with the affairs of the state. (6)

Chaupai : Since the Singhs laid a claim to the power to govern,
They would never share it with those from the lower castes.
The Jat Sikhs were ambitious to claim sovereignty,
As they expected to reap the harvest of their armed struggle. (7)

Since they hailed from a low caste family of artisans,
They were content with the wages of their daily labour.
Although his parents brought him home with these arguments,
They, in fact, wished to play foul with him. (8)

Administering him an alcoholic drink laced with cannabis,
They made him unconscious of his surroundings.
As he lost his consciousness under the influence of intoxicants,
They got his (sacred) hair shorn from a village barber. (9)

As the effect of intoxicants waned towards early hours of morning,
He moved his hand over his head with hair shorn.
Realising that his parents had committed a sin,
He wished to murder both of them on first impulse. (10)

Dohra : (But on a second thought) Sukha Singh contemplated,
That it would be a great sin to kill his own parents.
So he rushed and jumped into a deep well,
With the intention of taking his own like. (11)

Chaupai : When the people lowered a rope inside the well to save him,
He would not catch the rope, being intent upon drowning himself.
Everytime he dived up and down to drown himself,
Everytime the water would push him towards the surface. (12)

When his brother lowered himself into the well,
Sukha Singh caught hold of him as well inside.
Thereafter, a Singh happened to arrive at the spot,
Who addressed Sukha Singh in these words: (13)
मर्नों है मर दुकान मिल चुका। मां एंग चूटूं मरे बाजार चला।
मिल दुकान खुल मारे भारी। दिवंग ले चुड़िया दुकान गलाने 14।
मर्नों है मर तरकन सर चारा। अद दुकान ले देखे अभी।
अदी दुम ले बीबी दुली 15।
hai turkan lar marnô bhalô. nikal kुçn sôn singhan ralô।
már turkan kô hóvô shahîda. hamrî tum kô yahî takîda.15.

देवन : उस सेम सिंध मार हड़ी तिलमरो दिंग दिंग चुका।
   दिंग सिंध मारी हड़ी सउ भागी दुकान मर भाग 16।

dोहरा : tab sukkhâ singh mann lâिन niksâyô im chit dhâr।
inain singh sâchî kahi ab marîc turkan már.16.

cहसी : मां एंग धुम दिंग अली। मरे लदी चित में हड़ी।
   धुम चूटूं हरी मर भाग। देखे भाग ले धुम दिंग चुका 17।

chaupaï : aur chitt us dirdtâ āî. marain nahnin bin mautai āî।
   khûh pardâ bhâ març ham nàhin. rahê maran kô bahu chit châhî .17.

उस सेम सिंध में मर चाली। लाउं दुकान ले दिंग सलिलको।
दिंग मारू लघुनी रघुरो। देखे दि धुम चूटूं कसरी 18।
tab sukkhâ singh yau man dhâryô. nahin turkan kô mitô lalkâryô।
ik sasatar jâûngô lâî. tau phir jâûn dåü bachâî.18.

देवन : दीसे सिंह बे दीसे ये दोली भी हिंद दीमा।
   दोली हिंदच बे मे है दोली चलने तिमात् 19।

dोहरा : usai pind kç paiûch pai ghôrdî thî ik chang।
   pânî pilâvan bhût sô laî jai ralî nisang .19.

cहसी : साफ़ पंस भागनो लखिए। धुम के समय सिंध ले हरिको।
   पलुष साफ सिंह दे लदी। पुलुज सिंध दुम प्रीत दुपसूटी 20।

chaupaï : jâî panth khâlsç raliô. puchh daççr shâyâm singh kç vardiô।
pâhul shâm singh tê laî. putarn jim us parît upjaî.20.

   दे मुंग सिंध ले दिंग अली। दोली ले धुम चूटूं अली।
   दोली ले धुम चूटूं अधी। सुंग सिंघ दिंग मंट खालि 21।

tau sukkhç singh yau dil âî. ghôrdî kô mul daçç rhalâî।
yau singh turyô lahaurai râî. layô bhûkh thî jatt banâî.21.

केस सिस त्रांस दे धुम के। साफ़ रकम सिंध भाग ले।
   मे ना देखे मेरी लुमा। दिंग धुम मंट बूंद बेल 22।

kçs sîs tab thêc us thôrdç. jâi vardyô im maddh lahaurç।
sô jâ vardyô sarâphî bâjåra. phirat muhrian dhar kandhai bhâra.22.
“Die if you must, then die while fighting against the Mughals,
Why else should you lose your life in vain?
Die fighting the Mughals who had persecuted our Gurus,
The Mughals who wish to convert all the Hindus to Islam.” (14)

“Better to die fighting the Mughals (than dying in vain),
Better come out of the well and join the ranks of the Singhs.
Be a martyr while fighting against the Mughals,
This is the advice that I render unto you.” (15)

Dohra : Sukha Singh, accepting the elderly Singh’s advice,
    Came out of the well with this resolution in mind:
    That Singh’s counsel being sound and correct,
    He must sacrifice his life fighting the Mughals. (16)

Chaupai : Being more firm in his resolution to sacrifice,
    He decided never to die without a cause.
    Otherwise also he had not been drowned in the well,
    Although he was hell-bent on drowning himself. (17)

    Further, Sukha Singh, making a strategy in his mind,
    Decided not to throw an open challenge to the Mughals.
    After hitting the Mughals at random through stealth,
    He would disappear before they could retaliate. (18)

Dohra : There was a headmen of his own village,
    Who had in his possession a mare of very fine breed.
    Sukha Singh, on the pretext of taking the mare for water,
    Took away the mare in order to join the Khalsa ranks. (19)

Chaupai : Sukha Singh, after joining the ranks of the Khalsa,
    Finally reached the camp office of (general) Sham Singh.
    Getting himself initiated from the (sacred) hands of Sham Singh’,
    The latter developed a filial bond with his disciple. (20)

    Then, with a thought crossing Sukha Singh’s mind,
    He decided to compensate his village headman for the mare.
    With this thought, he proceeded in the direction of Lahore,
    Disguising himself as a rustic peasant of the area. (21)

    With very little hair on his head (after the forced shave),
    He entered the centre of the sprawling city of Lahore.
    As he entered the market dealing in Gold and silver,
    He found traders carrying pouches filled with gold coins. (22)
| दोह्र | : | भैस स्वाधीन दिन यहूद सिंह के गुरु सिंह के दोहर 23 |
| दोहराः | : | ग्वाल सुर नाम दुख घुड़ सिंह. सतियां सियां मूर्ति सारां. 24 |
| चांपाः | : | राजा गौरि जब झिंक पता कहैं। राजा सिंह तो यहूद के सारियों. 25 |
| चांपाः | : | राजा गौरि जब झिंक पता कहैं। राजा सिंह तो यहूद के सारियों. 25 |
| दोहर | : | ग्वाल सुर नाम दुख घुड़ सिंह के गुरु सिंह के दोहर 23 |
| दोहराः | : | ग्वाल सुर नाम दुख घुड़ सिंह के गुरु सिंह के दोहर 23 |
| चांपाः | : | राजा गौरि जब झिंक पता कहैं। राजा सिंह तो यहूद के सारियों. 25 |
| चांपाः | : | राजा गौरि जब झिंक पता कहैं। राजा सिंह तो यहूद के सारियों. 25 |

**चाँदहर**

कछु भेवी मिर्ग चुप भाव । इसके दोहरां के पास चुठे भाव ।

कछु भेवी मिर्ग चुप भाव । इसके दोहरां के पास चुठे भाव ।

**चांपाः**

रामजंग सिंह ठेर चलवाई। ठेर मर लाल ठेर चलवाई।

न्त्य स्त्री चर्चा गंवाई। मर महंगे पुंज ले जाई।
Spotting out one such pouch on a trader’s shoulder,
Sukha Singh leapt up and snatched the hefty pouch
Spurring his mare, he came out of the city gates,
Without caring for the risk to his own life. (23)

Dohra : As the Sun’s light was about to fade at dusk time,
Sukha Singh fled as fast as the high velocity wind.
As the traders and city guards kept on shouting,
Sukha Singh headed towards his native place. (24)

Chaupai : By the time the news spread all around,
Sukha Singh had camouflaged himself in the wild.
As the Mughal troops ran in hot pursuit of him,
They crossed his hideout in another direction. (25)

Sukha Singh, after returning to his contingent of Singhhs,
Sent money equal to the mare’s price to its former owner.
Thus paying a compensation of about three hundred rupees,
He patched up his strained relations with the village headman. (26)

He contributed the remaining amount to the community kitchen,
Instead of sending it to his parents at home.
In this way, Sukha Singh kept on going on expeditions,
And bringing wealth through his acts of waylaying and robbing. (27)

Being very bold and daunting in his religious zeal,
He would decimate all those who dared to chase him.
Being quite skilled in wielding all kinds of arms,
A mighty muscular warrior alone could dare to grapple with him. (28)

Whatever he brought through acts of loot and plunder,
He contributed the entire booty to the community kitchen. (29)

Dohra : Wherever the Mughal troops launched at attack,
Like a mighty lion, he would jump into the fray.
After wounding a few enemy soldiers with a dash,
He would join the Khalsa ranks in a flash. (30)

Chaupai : Not only could he shoot with small fire arms,
But he could hit enemy horses with arrows as well.
Such was his deft handling of spears, swords and daggers,
As would put the enemy to death in an instant. (31)
sukkhâ singh kî im charchâ bhaî. sûran kô sirmaur ginaî.
jang jurdç jahin phatç liâvai. divân khâlsç main âdar pâvai.32.

thakkç singh kî châpî karai. ashnân karâvai bahu jai bharai.
kachchh nichôrdai charan dhuâvî. phard gardvç singh dâtan karâi.34.

dohrw : sbd pVHY PV swj ko bwxI muKoN aucwr 

chaupaî : aur tahî hahu singhan karç. dangyôn phangyôn vai nahn daarç.
mât pitaî tis âvai dhâî. singhan tç bahu tâhn akhâî.36.

chaupaî : abçr savçr su ghar main jâvç. turkan daar phir dal main âvai.
samôn pâî us bçtî bhaî. âp muî kai nár mâr daî.38.

panth khâlsâ mukh na lagâvai. kurdî mâr kahi dûr bithâvai.
bakhshai na khâlsâ binai kar rahyô. khâi andçsô singh kô gayô.40.
So widespread was Sukha Singh’s fame as a warrior,  
That he came to be reckoned among the bravest.  
Having won victory in every battle he fought,  
He got honoured in every Sikh congregation. (32)

He would stand with a hand fan in the midst of congregation,  
And bring wood for community kitchen’s hearth fire.  
He would fetch water in a leather bag for the thirsty,  
And bring food for the needy and the starving. (33)

He would massage those who got fatigued and exhausted,  
And store water for the ablutions of his companions.  
He would squeeze the undergarments of elders after ablutions,  
And hold a water-bucket while they brushed their teeth. (34)

Dohra : He would recite gurbani hymns (with devotion),  
And sing devotional songs to the accompaniment of music.  
He would remain dressed in Khalsa robes day and night,  
And remain ever ready for a fight and confrontation. (35)

Chaupai : He would render many services to the Khalsa Singh,  
Nor would he feel scared of fighting and rioting.  
When his parents would come to take him home,  
They would beg the Singh to persuade him to go home. (36)

Dohra : His parents came time and again ( to take him home),  
And begged the Singh to prevail upon him to go home.  
Finally, they managed to take him home,  
And succeeded in solemnising his marriage. (37)

Chaupai : Sukha Singh would visit his home at odd hours,  
But would soon return to his contingent for fear of Mughal’s raid.  
After sometime, as his wife gave birth to a girl child,  
Who died soon either on her own or the mother having killed her. (38)

As this news reached (Sukha Singh’s) Khalsa contingent,  
Sukha Singh was ex-communicated by the Khalsa Panth.  
They accused him of committing female infanticide,  
And being guilty of violating the Khalsa’s glorious tradition. (39)

Since Khalsa Panth did not accept him among his ranks,  
They would keep him at bay branding him a “killer of his daughter”.  
Since the Khalsa Panth did not agree to condone his lapse,  
Sukha Singh felt extremely concerned about his isolation. (40)


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Sri Gur Panth Prakash

सिंधी पंडी की सिंधी की कवास। हिंदी पंडी की हिंदी कवास।
हल अपने हाथिन्द्र छोड़े। क्यों 5 क्यों तुप जल छोड़े। 191.
jitी चार्डी ठी सिंघ की बाता। तितु उसीं बहाल निची जाता।
मन अपने महिन चिंता कराः। बकाः जीवले चुप कर रहाः।41.

900. धरी देव मुक दिव्स की ('कविकुल जबु बनके हान......')
100. साक्षी होर सुखासिंघ की ('सातिगुर राखी कहली लाज......')

देववाह : अधिक सांग रहौ बल द्वारे हिली दे राखी।

dôhrâ : ahimad shâh lâhaur mal pardyô dilî kç râhi.

chaupaâ : ghôrdç badaç au badaç juâna. sâth shâh jô khânâ khâna.

cêndi : चेन्डी लहौर सांग लहौर मल द्वारे हिली दे राखी।

chaupaâ : ghôrdç badaç au badaç juâna. sâth shâh jô khânâ khâna.

cêndi : चेन्डी लहौर सांग लहौर मल द्वारे हिली दे राखी।

chaupaâ : ghôrdç badaç au badaç juâna. sâth shâh jô khânâ khâna.

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As Sukha Singh’s reputation had reached its zenith earlier, 
It now reached its nadir in the same proportion. 
Feeling worried and concerned in his own mind, 
He went into deep silence and remained incommunicado. (41)

**Episode 100**

**Another Episode About Sukha Singh**

*(Satguru stood by the Khalsa)*

**Dohra** : Ahmed Shah (Abdali)\(^1\) after occupation of Lahore, 
Proceeded on an expedition towards Delhi. 
He left behind a sizeable section of his army, 
For the safety and security of the city of Lahore. (1)

As his troops left Lahore (on their way to Delhi), 
They consisted of the most muscular giants of men, 
They boasted, “where are those so-called brave Singhs, 
We would like to have a glimpse of them.” (2)

**Chaupai** : Huge horses had they, being themselves very tall, 
They were being led by the highest Pathan chiefs. 
With steel helmets on their heads, bodies wrapped in steel armour, 
They had steel coverings even around their legs. (3)

With feet in steel shoes and hands in steel gloves, 
They had steel covers even on their horses. 
These Gilja sect Pathan soldiers launched an expedition, 
With the assistance of Pathan soldiers of Kasur. (4)

**Sortha** : In a village, that there was, known as “Buddha Kot?”, 
Majority of its households belonged to the Singhs. 
Being informed about its location by the informers, 
The Mughal troops killed its inhabitants inside their homes. (5)

**Chaupai** : The Singh contingent camping on this side of the river, 
Crossed to the other side at the approach of Gilja Pathans. 
Feeling very proud after making the Singhs retreat to the other bank, 
These Pathan troops sent an epistle to the Singhs. (6)

Boasting of their bravado, they sent a despatch to the Singhs, 
That they constituted the elite force of Ahmad Shah Abdali. 
Since the Singhs proclaimed themselves as Lion-hearted-soldiers of the Guru, 
They (Pathans) had come to test their mettle with the Singhs. (7)
dohrā : garad ḍykh tum bhaj ṣaṅgh ṣaṅgh dāryāvōn pār.

jhūth kahāyo singh tum gīdī gulām gavār.8.

akai tō ham sōn khard tuṣīn āi kārō dui ḍāth.
dui dui ṣaṅgh singh tum ik ik durānī sāth.9.

chaupaī : das durānī tum it tē ṣāyō. ṣāth bandūk tum vadaī phardāyō.
it tē ṣaṅgh āvō bhujēng. dahāl talvārān phard rāmjāng.11.

phir giljān im ākh ghalā. ham phard lardān na bandūk lardāī.

chhurī katārī shamsẖchr phard āvain. tīr bandūk ham nahnī lai āvain.12.

dohrā : garad ḍykh tum bhaj ṣaṅgh ṣaṅgh dāryāvōn pār.

jhūth kahāyo singh tum gīdī gulām gavār.8.

akai tō ham sōn khard tuṣīn āi kārō dui ḍāth.
dui dui ṣaṅgh singh tum ik ik durānī sāth.9.
Dohra: They bragged that their mere arrival had made the Singhs run,
And forced them to cross over to the river’s other bank.
Accusing the Singhs of being liars and fake Singh warriors,
They branded the Singhs as cowards, slaves and serfs. (8)

Challenging the Singhs either to stand face to face before them,
Or to return and have a straight fight with them.
Inviting the Singhs boastfully to advance in batches of two,
And let each pair test their muscles against a single Durrani soldier. (9)

The Singhs, organizing a (special) religious congregation,
Went through the despatch and deliberated upon its contents.
Accepting their challenge, the Singhs sent back their resolution,
That the Singhs would definitely have a fight with them. (10)

Chaupai: The Singhs challenged the Durranis to advance in batches of ten soldiers,
And let them be armed with the biggest fire arms they had.
Form their side only five young Singhs would confront their ten,
And the Singh would be armed only with swords, shields and small muskets. (11)

To this offer of the Singh, they sent another alternate offer,
That they would not use their fire arms in this fight.
Their soldiers would be armed only with knives, daggers and swords,
Instead of being armed with arrows and firearms. (12)

They asked the Singh also to come armed with swords and daggers,
Instead of being armed with bows and firearms.
To this offer, the Khalsa Singh sent their own resolution,
That they will fight only when they are armed with their small firearms. (13)

They declared that it was ordained by their revered Guru,
That Singh must kill their wicked enemies with the small firearms.
As these offers and counter offers regarding mode of confrontation continued,
These contradictory proposals created a situation of uncertainty. (14)

Dohra: The Gilja Pathan soldiers, being used to wearing steel armours,
They thought of fighting with the Singh under the cover of steel armours.
But even being covered in steel armours, they were scared,
That Singh’s small firearms’ bullets would pierce through their steely armours. (15)

So in the early hours of the morning, a Durrani soldier appeared,
Who sent a messenger to the Singh with a new message.
He challenged that if there was anyone brave enough among the Singh,
He should come forward and fight single handedly with him. (16)
Chaupaî : chhurî katârî tçgan sâtha. ân karai ham sôn dóû hátha.
nahîn lârî tau gidi akhâvô. nâm singh tum kûrd sadâvô.17.

Chaupaî : tab sukhâ singh bât bichârî. yah bâlak kab mîrai kandhârî.
us kî dçh lôh sôn mardhî. us kî sakai na ih kât kardî.22.

Chaupaî : khoû khâlsiyô nîksayô nahîn tau chardat singh bhayô rôs.
taj bandûk ágc turyô gahi khandô hath mûs.21.

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taj bandûk ágc turyô gahi khandô hath mûs.21.

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taj bandûk ágc turyô gahi khandô hath mûs.21.

Chaupaî : khoû khâlsiyô nîksayô nahîn tau chardat singh bhayô rôs.
taj bandûk ágc turyô gahi khandô hath mûs.21.
Chaupai: He challenged that let any Singh come armed with a sword, dagger and knife, And have it out with a single Durrani soldier. Otherwise Singh would be branded as cowards, And their appellation “Singh” would be considered a fake. (17)

Debunking Singh as cowards by naming Singh individually, He chided the Singh to admit their defeat in writing. Asking the Singh to swear in the name of their Gurus, That not a single Singh could accept his challenge. (18)

Inciting them further he declared that any one who came forward, His parents would be applauded throughout the world. Whosoever shirked from accepting his challenge, His parents would feel ashamed of begetting him. (19)

As had been the tradition with the Singh to participate in the religious crusades, Why were they not forthcoming to uphold their glorious tradition now? “Cursed be the Singh and cursed be their Khalsa Panth”, He went back shouting curses towards his own troops. (20)

Dohra: As no Singh came forward (to accept Gilja Pathan’s challenge), S. Charat Singh felt extremely outraged (at this humiliation). Leaving his musket behind he marched forward, Carrying a double-edged sword only in his hand. (21)

Chaupai: At this Sukha Singh felt extremely concerned about him, That a boy like Charat Singh could never defeat a Pathan. Since the entire body of a Pathan was covered by a steel armour, That boy would not be able to make a single hole in Pathan’s armour. (22)

Since that Pathan could eat a whole lamb, being so muscular, The Singh youth just survived on green leafy vegetables. Spurring his horse, Sukha Singh rushed forward, Asking the youth: How could he overpower that Gilja Pathan? (23)

The Pathan being four times heavier than Charat Singh’s weight, How could his sword cut through Pathan’s hefty constitution? That Pathan’s steel armour alone weighed several maunds, As his horse too was protected by a steel armour. (24)

He could carry a weight of thirty mounds on his body, As well as he never felt tired even after running for a hundred miles. Being so confident of his strength he was ready to fight with a sword, Why did not you (Charat Singh) take these factors into consideration?” (25)
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dohrâ : mânran maran hath satigurû ham hath udamm âhi. dchk sakain nai dushat im parain isai par dhâi.28.

chaupaî : khôtç bachan vahi mukhôn uchârç. ham jîvat vahi panth dhadhkârç. panth nindyâ ham sunçn kim kâna. im kar main larat jaun parânâ.27.

dohrw : mâran maran hath satigurû ham hatth udamm âhi. dçkh sakain nah dushat im parain isai par dhâi.28.

chaupaî : kahyô sukhâ singh dhann tûn bâla. tûn khardô dchk ab sâdai chîlâ. sukhâ singh bê sañjôi mangayô. dasat dastânç sîr tôp tikâyô.30.

chaupaî : lal sirôhî dui kar namsakâra. gàtarç pâî dahal sambhâla. pañj singhan tê ardâs karâî. hîî bhagautî singhan sahât.32.

dohrw : jab singh ghôrdô tôriâ aur sagun bhayô chang. bichch barchû jaî khardô adh darîyâvai langh.34.
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Dohra : Hearing these words as spoken by Sukha Singh, Charat Singh acknowledged that that was true about the Pathan. But how could he (Charat Singh) bear to hear those words, From an arrogant Mughal soldier standing in front of him? (26)

Chaupai : “With that wicked Pathan hurling abuses from his mouth, I cannot bear Khalsa Panth being slandered till I am alive. Since I cannot bear to hear Khalsa Panth being slighted, I have decided to fight till the last breath of my life. (27)

Dohra : Since life and death are in the hands of Divine Satguru, Man is privileged to make earnest efforts. Since I cannot bear to see this wicked Pathan standing, I am determined to attack him immediately. (28)

As One moment of meditation on the sacred name of God, Washes millions of human sins with its benediction, In the same way, I’ll destroy this wicked Pathan, With the grace and protection of Divine Satguru.” (24)

Chaupai : Remarked Sukha Singh, “Blessed are you, my dear boy, Now see how I deal with that audacious Pathan?” With these words Sukha Singh sent for his steel armour, And covered his head and hands with steel helmet and gloves. (30)

He saddled his horse covering it with a steel armour, Which he had once snatched from a Pathan soldier. Charat Singh helped him in wearing that armour, As well as decorated Sukha Singh’s horse for an encounter. (31)

Sukha Singh picked up his sharp sword after invocation, And slung his steel shield from his shoulders. He begged the five Singhs to pray for his victory to the Guru, So that the goddess” Bhagwati’s” grace be on his side. (32)

As he mounted his stead after a thanksgiving bow, A good Omen came to pass with a person’s inadvertent right turn. Observing this good Omen Sukha Singh felt emboldened, As if he had already killed the Gilja Pathan. (33)

Dohra : As Sukha Singh started on his horse, More good Omens followed his departure. After crossing one half of the flowing river, He stood on a plateau made of accumulated sand. (34)
chaupaï: sukkhâ singh charedaht singh samjhâyô. aur panth bî pîchhç hatâyô. tum kô hai satigur kî âna. main jîvat nahîn chhadaôn pathâna.35.

sukkhâ singh pathân lalkârô. ab murdân kim banai tumârô. panth nindâ kai jânô kahan. gôr tumârî hâgi yahan.36.

dôhâ : dôû lâgç batân karna. dôû âpas mçn lâgç arana. singh kahyô tûn pathân sambhâla. akai layâv kôî dûjo nâla.40.

chaupaï: dôû jânain shastar chalâvan. dôû jânain ghât bachâvan.42.

huie sanmukh vâr dôûan kîô. dahâlan ûpar dôûan lîyô. jan vadân ahiian par mairain. im dahâlan par tçgân jhârain.43.
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Chaupai: Persuading Charat Singh not to accompany him, Sukha Singh instructed other Singhs as well to retreat. Then swearing an oath in the name of Satguru, Sukha Singh took a pledge to kill the (arrogant) Pathan. (35)

Thereafter throwing a gauntlet to the defiant Pathan, Sukha Sikh told that the latter would never return home alive. Where else could he go after slandering the Khalsa Panth, Except that he would be buried in his grave there and then. (36)

Khalsa Panth would eliminate him in such a manner, As truth wipes out every trace of falsehood at last. Had the Pathan become so arrogant when he started, That he considered the Singhs as timid as rabbits? (37)

He would realize how a rabbit becomes as brave as lion, Since he had committed a grave error in challenging the Singhs. After uttering these words Sukha Singh stood firm at his place, While the Gilja Pathan also arrived to confront him. (38)

Dohra: Both stood face to face exchanging such (hot) words, As if they were exchanging pleasantries with each other. Holding on to their swords in their hands, Each one asked the other to attack first of all. (39)

Chaupai: With both of them exchanging hot words with each other, Both of them started pushing and striking at each other. Sukha Singh warning the Pathan to be ready for the Singh’s stroke, Suggested that the Pathan should have brought another supporter. (40)

The Pathan retorted that he alone was sufficient to deal with the Singh, As he would pin the Singh down as easily as a lion pins down a goat. Thereafter, both of them after positioning their horses facing each other, Both of them took out their swords in their hands. (41)

Each one of them asked the other to attack first of all, As if two real brothers were fondly playing together. Both of them, being skilled in wielding arms and weapons, Both of them knew how to duck and protect themselves. (42)

Both of them attacked each other from the front, Both of them received each other’s stroke on their shields. Both of them cast their (mighty) strokes on each other’s shield, As if a black ironsmith’s hammer struck hot iron on an iron block. (43)


dohrw : dohre vár daładhai karain giri daahal havai tük. kātan daahc sañjōi dōu mārain chōt achūk.44.

chaupaī : tçgan sōn pāi kai kāt gāc. chhūrā chhūrī sābgh tab gir paç. dōun tçgan mukh tut gāc. lārat bhīrat āpas main khaẖc.45.

dohrw : jappham japphī hō rahc girẖ bhīm madh jhūm. bhāc phatt gir satt lagi pārī gasī rahai ghūmī.47.

chaupaī : tāb singh kō kachhu sōjẖ āī. giri chhūrī us singh uthāī. chak sañjōi dāī pēt dhasāī. dil ar rukrdc gaī vahi khāī.48.

chaupaī : phāc bulāī singh pīchẖ muiō. daur singh val khālsī turiō. ut tāi giljān hāllī kīō. it tāi singhan mōhārc līō.51.

chaupaī : phāc bulāī singh pīchẖ muiō. daur singh val khālsī turiō. ut tāi giljān hāllī kīō. it tāi singhan mōhārc līō.51.

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Dohra : With such mighty strokes from both the sides, Shields of both of them fell down after splintering. Thereafter, both of them started damaging each other’s steel armours, With each blow of their unmistakable strokes. (44)

Chaupai : As the supporting belts of both were cut with sword strokes, All the dangling daggers and knives from the belts fell down. As the tips and sharp edges of their swords broke down, Both of them started grappling with each other. (45)

Dohra : Thus hitting and grappling with each other, Both of them tumbled down staggering on the ground. Getting seriously wounded due to the gaping head injuries, Both of them fell down and fainted on the ground. (47)

Chaupai : As Sukha Singh regained little consciousness after some time, He raised his neck to survey the scene. Picking up a small knife he thrust it into Pathan’s belly, Which scraped through the lungs and heart of the Pathan. (48)

Dohra : Thus was Mughal Gilja Pathan slaughtered, Who had been extremely arrogant and defiant. Thus has Rattan Singh narrated this episode, As he had heard it from his elderly Singhys. (50)

Chaupai : Thus shouting slogans of victory Sukha Singh retreated, And ran post haste towards the Khalsa camp. As the Gilja Pathans launched an attack from the otherside, The Singhys confronted them from their own side. (51)

Dohra : Thus was Mughal Gilja Pathan slaughtered, Who had been extremely arrogant and defiant. Thus has Rattan Singh narrated this episode, As he had heard it from his elderly Singhys. (50)

Chaupai : Thus shouting slogans of victory Sukha Singh retreated, And ran post haste towards the Khalsa camp. As the Gilja Pathans launched an attack from the otherside, The Singhys confronted them from their own side. (51)

Charat Singh, spurring his horse, leapt forward, And picked up running Sukha Singh on to his horse. As Sukha Singh was carried to the other side of the river, Gilja Pathan troops were pushed to the other bank. (52).
101. **ਸਕਹੀ ਸੁਕ੍ਹਾ ਸਿੰਘ ਕੀ ਆਰ ਤਰੀਅ ਕੀਤੀ** ('.......ਸਤਿਗੁਰ ਪਾਤ ਲੇਖ ਤੇਚ ਤੁਕ ਕਥਾਈ')

102. **ਸਕਹੀ ਸੁਕ੍ਹਾ ਸਿੰਘ ਕੀ ਆਰ ਤਰੀਅ ਕੀਤੀ** ('.......ਸਤਿਗੁਰ ਪਾਤ ਲੇਖ ਤੇਚ ਤੁਕ ਕਥਾਈ')

103. **ਸਕਹੀ ਸੁਕ੍ਹਾ ਸਿੰਘ ਕੀ ਆਰ ਤਰੀਅ ਕੀਤੀ** ('.......ਸਤਿਗੁਰ ਪਾਤ ਲੇਖ ਤੇਚ ਤੁਕ ਕਥਾਈ')
Dohra : Thereafter developed such a spiritual bond of kinship,  
Between Sukha Singh and Charat Singh after this encounter,  
That despite appearing to be two separate entities,  
They were united at heart in a spiritual bondage. (53)

Chaupai : The chiefs of all the Khalsa contingents arrived at the camp,  
And made an offering of one horse each to Sukha Singh,  
While offering horses they praised him for his brave act,  
Sukha Singh wished to be exonerated of female infanticide. (54)

Dohra : With folded hands Sukha Singh prostrated in the Khalsa tradition,  
In front of the assembly of Sikh congregation.  
Thereupon, inviting Sukha Singh to be a part of Khalsa commonwealth,  
The congregation performed a prayer signifying joyous forgiveness. (55)

Chaupai : Sukha Singh returned all the horses offered to him,  
Except that offered by his Godfather S. Sham Singh.  
Since he happened to be the foster child of Sham Singh,  
He felt no dearth of horses for himself. (56)

Dohra : I (the author) has narrated the episode of Sukha Singh,  
As I had heard it narrated by my own elders.  
Rattan Singh would continue with his narration,  
And beseeches (Dear readers) to listen with concentration. (57)

Episode 101
Another Episode About Sukha Singh
(May Satguru stand by you!)

Dohra : Thereafter, laying ambush to the Mughal troops here and there,  
The Singhs began slaughtering enemy Mughal soldiers.  
As the Singhs waylaid the Mughals either from the front or the rearguard,  
Pathan soldiers were helpless in locating the Khalsa positions. (1)

Chaupai : The Singhs, after ransacking and destroying Noordin Sarai¹,  
They looted and plundered the town of Sangharkot².  
Thereafter, they massacred the populace of village Majitha³,  
Thus avenging the persecution of Singhis by its feudal lords. (2)

Then the Singhs decided to destroy village Karma Chhina⁴,  
For avenging the persecution of Singh warriors Karam Singh and Dharam Singh.  
As the Singhs laid a siege to this enemy village,  
Its entire populace came out to fight with the Singhs. (3)
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मिथिल हीटे मृ बाहु भार। मथ बजे मिथिल दिल ने मथ। 
छवू बाहु में छवू बाहु छवू। मथ मिथिल लखमे बाहु असे। 4।
singhan लॉ भु बाहु भार। साठ बाह्रं सिंह तिन कच नारा। 
lू लाभ अं लाभ कहलतच। पाण singhan कर्मच gardha ghṛch4।

चेतना : उब लखने ते सातिलां मिथिल अब बाळक रति लिंग। 
देले बरू बिन साँसी अभी लती बर्मी लिंग। 1।

dोह्रा : tab karmच nं जानिंग singh ab chhआदात नान्ह। 
त्रृण बाहु तिः ज्ञपी धात। lagyo dahim sōn singhan मारु। 5।

चेवोली : बाहु लिंग में बाहु भी भारी। विन अभी दूहली भारी। 
भू लखने उदीं मिथिल अब रपू। त्रृण चीं में मिथिल अबू। 6।

chaupaी : काई दिन मैं गांधी से मार। फिर अं उनकर अंतर। 
muk gayो ताहिं सिक्का अर दारू। lagyo dhI बून singhan मारु। 6।

दिन मिथिल रेंग बार में चारी। बेली हातं चीं हीरकच। 
उब छुं राजी सब राजी। अभी लो नान्ह ध्रुदं जों। 8।

phir singhan vahi chhat sōn dahā। golī chhānt chīr langhā। 
tab un jānti bachiun su nāhīn। apnō kīnō pāi pachhutāh। 8।

नारणो मिथिल अब बाळक रति।। अन्ये बाहु राजी राजी। 
उब मिथिल में बाहु मृ बाहु। उब साँस बाहु अभी राज। 9।

jānti yō यह ab chhadatच nāhīn। khोतच karam किः ताहिं। 
tab singhan sōn kāhī un bāta। ham sang kārō akllō hātha। 9।

उब संधो सिंध पुंजे उवर। भारी छों धुं बाहु सन। 
सिन में लो राजी अचां। में अश्वेण देव सूरय। 10।

tab sukhkā singh hutō tākhān। mārdī välō pargat jahān। 
jin तिः kइन काई akllō hātha। sō akhaungō phcṛ sudhārच। 10।

हुं बाहु जरो मैं अचाँ धुं पर्व। में जिनी को तुन पर्व राजी। 
बाहु मृ बाहु अब राज। बुदें संधो नेवत माल। 11।

un kahyō karmच अं मुही पार्व। aur kisī का tuhi bhau nāhī। 
kahai su lārd tृ ताहन nāla। mukkān dahīman sोत sāla। 12।

चीं चीं उब बाहु रति। बाहु अभी में छे छे अभी। 
उब लखने ते पार्वी राज। अन्ये में सिंघ त्रूले बाहु। 12।

tīr bandūk hōr bhau nāhī। kahī अवान मैं कं तृ हान। 
tab karmच nं pakrdī dahā। ayō shcb jīu karkē chhā। 12।
The Singhs, after slaughtering those who came out,
Entered the village along with those who rushed back.
After slaughtering a large number and plundering the village,
The Singhs laid a siege to the fort of feudal lord Karma. (4)

Dohra : Anticipating that the moment of truth had arrived for him,
Karma Chhina knew that Singhs would not spare his life.
Gathering all his wives numbering thirteen,
He got them slaughtered (before his own eyes). (5)

Chaupai : As the Singhs took possession of the fort after many days,
Karma Chinna took shelter in the loft at the top.
As he had run short of all his explosives and ammunition,
He started pelting stones on the Singhs below. (6)

Then the Singhs after climbing up the loft at the top,
Filled up the loft by heaping stones into it.
As the Singhs, after climbing, occupied the loft as well,
The arrogant Karma Chhina hid himself under the loft. (7)

Then the Singhs made such a heavy shower of bullets,
That they damaged the entire roof the loft.
Realising that he could never escape the wrath of Singhs,
He felt repentant for his acts of criminality. (8)

He understood that the Singh would never spare him,
For he had committed so many evil deeds.
Then he made a fresh proposal to the Singhs,
That he would like to fight single handed with a Singh. (9)

Then, there was Sukha Singh – the carpenter among the Singhs,
Who was very famous as a resident of Mari Kambo Kī. (10)
He had participated in a number of battles,
Which would be narrated in detail later on.

Sukha Singh challenged Karma Chhina to fight single-handedly with him,
Without being scared of attack from any other side.
Giving him an option to fight in a hand to hand scuffle,
He could try boxing, pelting stones or wielding a stick. (11)

Assuring him of having no fear of assault by arrows or bullets,
Sukha Singh gave him an option of attacking or being attacked first.
At this Karma Chhina, holding on to his steel shield,
Jumped into the fray with a leap like that of a lion. (12)
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Sukhā singh kahyō vār ab tçrâ. vār dûsrâ hôgâ mçrâ.

13.

phir sukkhā singh talvâr chalâî. karamâ dô thâ kînôn sâî.

14.

isî bhânt sôn karmân mårâ. aur sukkhâ singh sunô akhûrâ.

15.

phir sukkhâ singh talvâr chalâî. karamâ dô thâ kînôn sâî.

102.

(nâhâvôngô main dîn bikhai sarî satîgur kç zôr')

102. sâkhî sukkhâ singh ji kî bahâdârâ kî aur turî

('nahâvôngô main dîn bikhai sarî satîgur kç zôr')

1.

dôhrâ : manî singh jab tç phardyô phir singh dahukan na pâhin.

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dôhrâ : manî singh jab tç phardyô phir singh dahukan na pâhin.
Asking him to avail of the opportunity to attack first, Sukha Singh opted to retaliate after the former’s blow. As Karma Chhina made a dash with his spear, Sukha Singh repulsed his attack with a shield. (13)

Soon after, Sukha Singh wielding his own sword, sliced Karma Chhina’s body into two parts. This was how Sukha Singh slaughtered Karma Chhina, and listen further to other exploits of Sukha Singh. (14)

As the Mughal troops came to dominate the region, they prohibited the Sikhs from having a dip in sacred pool at Amritsar. As large Mughal army put up a camp at Amritsar, the Sikhs were desperate to hold a religious congregation there. (15)

### Episode 102

**Another Episode About Sukha Singh’s Brave Act**

(I will take a dip in the Sacred Pool in Daylight with Satguru’s Grace)

**Dohra**

Since the day Bhai Mani Singh was taken into custody (by the Mughals), no Singh could enter the precincts of the holy Harimandir. So the Sikhs would either take a dip in the sacred pool at night, or they would go for ablutions at odd hours of the day. (1)

At this the Muslim cleric made a surmise that, the Amritsar’s holy influence was responsible for Khalsa’s growth. That was why despite the untiring repression on the Sikhs, they could not be eliminated by any means. (2)

**Chaupai**

Then the Mughals set up a police post at the shrine, which kept on killing the Akali Sikhs day and night. Thereafter, the Mughals raised towers and minarets, positioning their sharp shooters on these all around. (3)

The moment they observed a little movement in the sacred pool, they fired a volley of shots from their muskets. After this, the Sikhs would take a dip without any noise, without being spotted by the Mughals in the darkness. (4)

The Muslim cleric, being more infuriated by these furtive visits, ordered for an army picket to be set up at the shrine.
tau phir kājī gussā khāyā. daçrā bahu phaujan kā karāyā.
tab phujdār un kīnō garba. lihk bhçjyō jahin khālsā saraba.5.

dōhrā : tum singh kahāvō sūr bada au kahāvō gurū vada lāl.
tau jānōn main sūrçn āi nāvō ab ītī tāl.6.

chaupaī : sunat khālsō sabh chup rahiō. is kō utar kinai nç kahyō.
tab sukkhā singh bōl sunāyā. hōhu takrdō ab khālsō āyā.7.

bahu kahain ihān āvai kauna. ihān āvan kāyā āvāgauna.
ihān rāt kō dahukan na pāvain. pañchhī nīr din pīn na pāvain.9.

chaupaī : tabç khâlsç bhālî manāi. satigru pāi rakhç tuv bhāi.
yah hai sirōn parç kī bāta. kaun sakai kar tumrō sātha.12.

dōhrā : turkan jiun mundāsā bandhiō laī su āth kamān.
savā pahir din jaab rahiō lahaur rāhu liō ān.13.
Thereafter, the army commander, out of shere arrogance, Despatched an open challenge to the entire Khalsa Panth. (5)

Dohra : He insinuated the Singh's for claiming themselves to be great warriors, And being the most beloved sons of their Guru, He would acknowledge them to be really brave, If they dared taking a dip in the sacred pool at Amritsar. (6)

Chaupai : Hearing this insinuation the whole Khalsa Panth kept silent, Nor did any body respond to his threat. Then Sukha Singh declared publically to the Mughal commander, That he should gird up his loins as the Khalsa would surely come. (7)

As the intelligence agents informed the Mughal authorities, They felt alarmed about their own security. They positioned their observers at the highest vantage points, Lest the Singh's sneak into their fortifications. (8)

Majority of them opined that nobody could dare to enter there, As it was impossible to impregnate their defences. How could anyone sneak into the pool at night, When even the birds were scared to take a dip during the day. (9)

Dohra : The Mughals increased their vigil ten times, And strengthened their defences many many more times. Now, dear readers, listen to the narration further, The way the Sukha Singh planned to enter the shrine. (10)

Sukha Singh confabulated within his own mind, That he would feel guilty if he took a dip in the darkness of night. Therefore, he would bathe in the broad daylight, With the grace and Divine power of Satguru. (11)

Chaupai : The whole Khalsa Panth, acknowledging Sukha Singh’s daring, Prayed to the great Guru to empower his devout Sikh. Since this was an ordeal involving life and death, Who else could match Sukha Singh in such a daring act. (12)

Dohra : Wrapping a Mughal style turban around his head, Sukha Singh picked up a bow and arrows in his hand. As the sun went down three hours before sunset, Sukha Singh rode on the road from Lahore to Amritsar. (13)
Chaupaî: Sarân rastę dhig āyō talāi. Jal pīvan kō kāryō balāi.

sirōn mundāsā dūr su kīnā. tab turkān nēt achmbē chēnā.
āhōrdę sōn in kīa shanānā. hai hindū nahnī mūsλāmānā. 15.

Tē sē tē tīm mūlā Mūlā. Tāhā sē sōr Sūr Sūtār.
Sīmē Kītā Mūlā Sūr Sūtār. Tūkār kē Sūr Sūr Sūtār. 15.
tau lau singh ākāl uchārā. pagrdę saṅcēn su chubhē mārā.
singh nikāl phī bāhār āy. turkān kō lākār sunāyā. 16.

Ānē sē Mūnsūk Jī mā dūrā. 16.

Chaupaî: Tīr Sūrī sōn kānā. Tab tō bāhā chēnī. 17.
Tāq Kāh Tē Sīmē Chaukārī. Tētī Mūrī ā tētī Mūrī kānā. 17.
Āvō kō sāmukh ām pāhā. nahnī tō bhājō chhāda hamrō rāhī.
kādē tēg jab singh chamkāi. kōi āgč na khaiyō sab gayō dhāi. 17.
Chaupai : Entering the lane to the sacred pool from the “Sarai” side,
He pretended to take his horse to the water.
Stepping forth as he put his horse to drink sacred water,
He jumped down to take a dip in the sacred pool. (14)

As he removed the Mughal style wrapping from his head,
The Mughals were dumbfounded to witness such a scene.
Since he had washed himself along with his horse,
He seemed to be a Hindu (Sikh) rather than a Muslim. (15)

By this time Sukha Singh shouted a Khalsa slogan of victory,
As he had a dip again with his turbaned head.
As Sukha Singh came out of the sacred pool,
He threw a challenge to the guarding Mughal guards. (16)

Either let anyone of them come forward and confront him,
Or they should clear the passage for his exist.
As Sukha Singh drew his sword and brandished it,
Everyone took to his heals, deserting their positions. (17)

Dohra : Running helter shelter to save their skins,
They gave way to Sukha Singh’s steed.
As Sukha Singh turned his back to escape,
They let out a shower of bullets and arrows. (18)

Chaupai : Not a single arrow or bullet did hit Sukha Singh,
As his horse galloped past their positions.
Those who came in hot pursuit failed to reach him,
Such was the (wonderous) feat displayed by a Singh. (19)

Episode 103
Episode About Matab Kot (One fighting from the front would he be honoured in the Divine Court)

Kundliya
Chhand : Nawab of Lahore, sending his messagers all around,
 Called an assembly of all the people of his area.
 (Dear readers) listen to Rattan Singh’s account of royal declaration,
 Which the Nawab had made before this gathering.
 So atrocious was this proclamation in its wording,
 That it was impossible to narrate it in all detail.
 Himself having fed up with oppressing and torturing the Singh,
The Nawab had now the audacity to incite the people.
Since the Singh had ransacked Bahawalpur and Punjab,
Sri Gur Panth Prakash

अप ठाकरे दाई दुख अर शिाक वाली।

बहावल लुटी पाण्डे चकिर्मूर सो परबत वाल।

क्षण व्याग नहीं चाहिये निवादी दिलो गहल।1.

छुटी : तथा दिलास सबरव बने लोही।

उस दिन हुई झुण्डे ने निध बने।

न्यू मना तिरी लेव ने पड़े।2।

चाँपाई : नवाब लिखत सब्हन मान लाइ।

सिंगर पुरह सबसे चाल को कोट।

तिह ठाकरे चकित आपे दिलास दिलास हू।3।

छुटी : जबे मजहर रोव लिखे भण्ड।

को देसभार खुद दिलास दिलिंधु।

बुधी तिरी मस्तु जी नी।

चांद व्या ब्रह्म ब्रह्म हो भी।4।

चाँपाई : ग्रह निरव सदिया तिथाउं।

कहो पहुँचर कुंज शिकार दिखाउं।

बुधुह नंगव शस्त्र हिन्न।

ह्याज थकार बीच बाल किन।5।

चाँपाई : तरुपत जिंट सुका लाई।

फरत करत तिमाहु ससर शिकार।

जो दिन ठाकरे लाइ मान विदिया।

यान सुन तंद्र दार मान देहरा।6।

छुटी : सिद्ध लेवै रोव दे मह मे बने हुमर।

टिले उग्राह के हुई उस ब्रह्म बाहर मान ल।7।

टीरी : चारछ उब जून लिखे भण्ड।

चाँद उब अभ दुर्गे दिलास।

जी है नाम उच्च में भी।8।

चाँपाई : जमानद तह यान पुरमाच।

इन महीने जान हिन्न को पार।

चार तरफ तिमा बीज हारा।

किजो चारों तरफ तरफ हार।9।

चाँपाई : उब तिमा बी ने जून मे उच्चे देखू र दूब।

व्याझ उब देश उबै विदे।

टीरी : तारफ जिस तो खात माने तैका देन ना चाहा।

बादा तस्थ्री कर तिस मरौंगा तिस गाड़ा।10।
As well as the whole of Kashmir and adjoining hills,
The Nawab made a written proclamation to the people,
That they should not spare anyone with unshorn hair on his head. (1)

Chaupai : As all the people agreed to abide by Nawab’s proclamation,
The Singhs realized that it portended ill for them.
Since the Singhs deserted whole of this region,
They had no place where they could seek shelter. (2)

Dohra : There was some area not devastated by the river (Beas),
Which was known by the name of Matabkot.
A small number of Singhs took shelter in this area,
In the swampy wild on the bank of the river. (3)

Chaupai : Mughal spies, after spotting out the Singhs in this wild,
Informed the Mughal custodian about an easy game.
They told that Singhs were famished, unclad and unarmed,
As they were fatigued and drained of energy after being on the run. (4)

They asked the custodian to capture these fugitive Singhs,
And despatch all of them to the Nawab at Lahore.
Since they could get rewarded heavily from the Nawab,
They must mount their horses without any loss of time. (5)

The custodian, receiving this information from the informers,
Prepared to launch on an expedition post haste.
He reached the spot being obsessed with the thought,
As if he was going on a merry go hunting of killing rabbits. (6)

Dohra : Observing the Singhs to be very small in number,
He felt very proud of a large body of his own troops.
He regretted having come armed with such a large equipage,
To overpower such a handful of famished outlaws. (7)

Chaupai : (Puffed with pride) the custodian made a declaration,
That not a single Singh out of those should be allowed to escape.
Surrounding the Singhs from all the four sides simultaneously,
His troops should launch an attack from all the four sides. (8)

Dohra : He warned his troops that he would not spare anyone,
Who allowed any Singh to escape from his operational territory.
Holding such a Mughal soldier guilty of grave dereliction of duty,
He would shoot him after burying him waist deep in the earth. (9)
chaupaî : chařön taraph sunat phauj daurdç. un bhī dčkhē singh atī thordç. kōū singh thō sutō payō. kōū singh thō ramnç gayō.10.

dōhrā : dčkh singh nangç bhûkhē turak bhaç su parsann. chař taraph tç yau parç janu kar dahukkē jann.12.

chaupaî : pahîç chōt bandûkan karī. tīh pāchhai mār tīran dharī. phçr nçjç au lai shamsçhēra. mārç singh tin pahîlí bçra.13.

chaupaî : čk singh jih thān khard jāvai. sahb turkan sōû tahan khardâvai. maddat takai na aurahi sōû. tānḵČ muhrāi tikai na kōū.16.

chaupaî : čk singh jih thān khard jāvai. sahb turkan sōû tahan khardâvai. maddat takai na aurahi sōû. tānḵČ muhrāi tikai na kōū.16.

chaupaî : čk singh jih thān khard jāvai. sahb turkan sōû tahan khardâvai. maddat takai na aurahi sōû. tānḵČ muhrāi tikai na kōū.16.

chaupaî : čk singh jih thān khard jāvai. sahb turkan sōû tahan khardâvai. maddat takai na aurahi sōû. tānḵČ muhrāi tikai na kōū.16.
Chaupai: Hearing these orders, Mughal troops ran in all the four directions,  
As they also noticed that the Singhs were too small in number.  
While someone among the Singhs was still lying asleep,  
Someone else had gone out to answer the call of nature. (10)  
While someone had gone out to fetch fodder for the horses,  
Another had gone to collect wood and cow dung cakes for kitchen fires.  
A few among them were lying prostrate on the ground,  
Waiting for a drink of cannabis to get charged. (11)

Dohra: Observing the Singhs in a state of utter destitution,  
The Mughal soldiers felt elated with (the unequal match).  
They attacked the Singhs from four directions so cheerfully,  
As if they were participating in a wedding procession. (12)

Chaupai: First, firing bullets from their loaded muskets,  
Their second flank shot arrows thereafter at the Singhs.  
Then brandishing their spears and swords,  
They killed a number of Singhs in the first round. (13)  
The Singhs were at their wits’ ends for a moment,  
As the Mughal attack was as sudden as a bolt from the blue.  
Although it came in a flash as a lightening from the skies,  
Even then the Singhs gave a good account of themselves. (14)

Dohra: The Singhs who were caught unawares in the first round,  
They were, no doubt, killed by the Mughal troops.  
But those Singhs who fought stood their ground,  
Since they were not scared of death while fighting. (15)

Chaupai: Wherever a single Singh stood his ground,  
He would obstruct all the Mughal soldiers in front.  
Since he never expected any support from any other quarter,  
Nobody dared to confront such a diehard fighter. (16)  
The Singhs who happened to remain outside the Mughal siege,  
These daredevils like lions, pounced with their swords.  
They would rush to help a Singh thick in the battle,  
Setting him free at the cost of their own lives. (17)  
Whichever enemy soldier rushed to save his comrade,  
The Singhs would rush at him after shouting a prayer.  
Since whosoever turned his back would be branded a coward,  
The one fighting from the front would be honoured in the Divine Court. (18)
104. sākhī sārī khālsā kē bivhārī kī ('rāt pardē singh hōhvin shēr...')

104. swāhī sārī khālsā kē bivhārī kī ('rāt pardē singh hōhvin shēr...')

chaupaī : ist bānt singh dukh kō sahain. dukhī singh iham dāṣāhi rahain.
kadē kadē ikthē huī dāurōn. lutain muddyan sir bī tōrdain.1.
Dohra: Those who had gone out on various errands,
They heard the sound of muskets being fired.
They returned posthaste feeling no scare at all,
As they were determined to sacrifice their lives. (19)

Chaupai: As darkness descended on the scene during this fight,
The Singhs greeted the night as one greets a sunrise.
While the Mughals felt exhausted and scared to be in darkness,
The Singhs felt as if they had regained their youth at night. (20)

Dohra: As a Singh spotted out the Mughal custodian alone,
(Without being guarded by any of his security guards).
He took out his sword out of its sheath,
And beheaded him (with a single mighty stroke). (21)

One who came to slaughter got himself slaughtered,
As the great Guru had stood by his devout Singhs.
While some Mughal soldiers deserted, others hid themselves,
The Singhs robbed and plundered most of them. (22)

Chaupai: The Singhs rejoiced at this unexpected success,
As they had amassed wealth without much effort.
As they floated the corpses of the Singhs killed in battle,
Double the number of Singhs arrived by the morning. (23)

Khalsa Panth is as eternal as an ever flowing river,
Such is the legend of the inexhaustible Khalsa.
For an each one Singh dead ten more arrive to replace him,
As they rejoice even when frustration stares them in the face. (24)

They relish food with bare onion as a most dainty dish,
As they regard a pot of baked clay a golden bowl.
They consider their community kitchen has closed while starving with hunger,
As they make caves, wilds and ditches their dwelling place. (25)

Episode 104
The Episode About Khalsa’s Conduct
(The Singhs would stalk like Lions at Night)

Chaupai: The Singhs, thus, continued bearing hardships cheerfully,
As they continued living in their country amidst suffering.
Getting together occasionally whenever possible,
They would plunder and crush the (alien) claimants to power. (1)
सर से दोहराव

ताहज धरा से उत्तर ताहज से सम्बन्ध भूलकिया।

सुश्री चौहाण में केवल धरा से उत्तर सम्बन्ध भूलकिया।

राम वर्ड से उत्तर ताहज से सम्बन्ध भूलकिया।

दोहरा । तुराक जाहाँ दाँती कराई ताहज सेर धरा पहुँच ाई।

छत्री, छत्री जल तत्त्व टिके जी ते हुट आदरि।

दोहरा । सख सुनौंं उन सिंहन की जो ग्लास धरा मांडी।

भुम मांडी अंध बहुत धरा सुनौं उन हाँस के नाइ।

चौपाई । मिरान कोट जु साधू गरारा। भायो लड्डू सिंह स्को नामा।

बंगु गोत असाह तैयर पांडेश जाई उन बड़ा दुख पाई।

मंगलो मिलो न विभा में लांच।

चौपाई । मिरान कोट जु साधू गरारा। भायो लड्डू सिंह स्को नामा।

बंगु गोत असाह तैयर पांडेश जाई उन बड़ा दुख पाई।

सहक मुहर । वर्तमान वांछ न नाक।

सहक मुहर । वर्तमान वांछ न नाक।

सहक मुहर । वर्तमान वांछ न नाक।

सहक मुहर । वर्तमान वांछ न नाक।

सहक मुहर । वर्तमान वांछ न नाक।

सहक मुहर । वर्तमान वांछ न नाक।
They would roam fearlessly like lions at night,
While going into hibernation during the day.
They, having no scare of the host of enemy troops,
Even a few Singh would attack the enemy at night. (2)

Dohra : Wherever the Mughal troops put up a camp,
The Singh would reach there as night.
Sneaking into their camp furtively like a thief,
They would loot and rob the enemy camp. (3)

**Episode About Singh’s occupation of a Lion’s Cave**
(The Way the Singh lived in a Lion’s Cave)

Dohra : (Dear readers) listen to the episode about those Singh,
Who had to remain confined perforce in a Lion’s cave.
Listen to the names of those (brave) Singh,
Who defied the Mughals even when confined underground. (1)

Chaupai : Mirankot which is my (author’s) native place,
There lived a Singh by the name of S. Laddha Singh.
Being my father’s elder brother of a (Jat Sikh) sub-caste Bhangoo,
He underwent a lot of harassment in a foreign territory. (2)

Neither were the Singh given any financial assistance on credit,
Nor did any villager provide them shelter, suspecting them to be burglars.
As the (homeless) Singh took shelter in the waste lands,
They were branded as highwaymen and low caste nomads. (3)

Country people coming in hot pursuit would capture them,
Thereafter starving them by withholding every kind of food.
So, being harassed, the Singh would leave for distant lands,
But some of them, being fed up with maltreatment, would return home. (4)

Being harassed abroad, they would return home,
To pass time seeking shelter incognito here and there.
Spotting out an underground lions’ (empty) cave,
They widened it from inside by digging out some earth. (5)

Dohra : They would come out of the cave at night,
While remaining in hiding during the day.
These (fugitive) Singh, thus, adopted a way of life,
As is the natural mode of life of the owl species. (6)

Chaupai : A Singh would leave the cave very night,
And all of them would eat whatever he brought from home.
chaupaï : råti pardat singh ghar kô jâna. ghar të milai su ral mil khâna. un singh pâs kôu aur singh âvai. usai khulâikai tau âp khâvai.7.

ਨਿਮਨੇ ਨਿਸਧ ਦੇ ਅਸਾ ਲੋਚ ਘੁੰਗ੍ਹੇ। ਨੂੰ ਨੂੰ ਨਿਸਧ ਵੱਡੀ ਘੁੰਗ੍ਹੇ। ਉਸ ਦੇ ਕਾਲ ਦੇ ਨੀਨੇ ਮਹੀਤ।8.

ਕੋਈ ਕੋਈ ਪਹੁੰਚ ਲਾਗਨਾ ਮਹੀਤ। ਹੇਠ ਹੇਠ ਦੁਬਾਰੀ ਤੇ ਘੁੰਗ੍ਹੇ।

ਵੇ ਸਾਧਨਕ ਨਿਸਧ ਵੱਡੀ ਘੁੰਗ੍ਹੇ। ਵੱਡੀ ਨਿਸਧ ਵੱਡੀ ਘੁੰਗ੍ਹੇ।8.

ਜੋ ਜੋ ਸੰਘ ਪਾਇਤਾ ਕਾਮ ਹੋਇ ਚੁੱਕਾ। ਉਸ ਰੋਕ ਜਾਵਾਈ ਬ੍ਰਿਟਿਸ਼।

ਜੋ ਜੋ ਸੰਘ ਪਾਇਤਾ ਅਨੁਸਾਰ ਲਾਇਉਨਾ। ਦਸ ਪਾਂਚ ਘੁੰਗ੍ਹ ਦੁਰਮਸਾਇ।8.

ਸਕ੍ਰੀ ਹੀ ਰੋਜ਼ੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਦੋਰੀ ਖੁਣ ਘੁੰਗ ਥਾਖ ਹੇਠਾਂ।

ਸਕ੍ਰੀ ਹੀ ਰੋਜ਼ੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਦੋਰੀ ਖੁਣ ਘੁੰਗ ਥਾਖ ਹੇਠਾਂ।

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।

ਸੰਘ ਦੋਰੀ ਸਰੂਲ ਘੁੰਗ੍ਹੇ। ਜੀ ਜੀ ਮੰਜੂ ਮੰਜਾ ਘੁੰਗ੍ਹੇ।8.
If another Singh happened to join them inside the cave,
They would feed him first before feeding themselves. (7)

If a Singh were found to be without provisions,
They would feed him even if they themselves went without food.
Those who were more enterprising among these Singhs,
They would run out in a group (to fetch provisions). (8)

Laying their hands on some grains and vegetables,
They would, sustain themselves through means fair and foul.
Only a rare among them having prosperous parents,
Would go home at night to feed himself well. (9)

Dohra : As these Singhs were, thus, passing their days,
In the shelter of an underground lion’s cave.
A state spy, spotting out their hideout,
Informed the Mughal authorities of their location. (10)

Chaupai : Getting this information, Mughal troops arrived there,
Camouflaging themselves on one side of the cave.
The moment they spotted the Singhs entering the cave,
There were only three Singhs at that moment. (11)

While Laddha Singh Bhangoo was one as mentioned earlier,
Ram Singh was another from Lambey Hayher village.
The third Singh being Sulakhan Singh Gill,
These three were spotted by the Mughals entering the cave. (12)

As the Mughal soldiers rushed to attack them,
These Singhs went underground hurling defiance.
Wielding their swords and daggers they took positions.
In order to have it out with the besieged Singh. (13)

The Singh had provisions which could last for a day or two,
Though they had water that was available from underground.
When the Mughals failed in their attempt to dig them out,
They resolved to adopt an other strategy to deal with them. (14)

Dohra : They should fire such a volley of bullets into the cave,
That there should be a lot of smoke and suffocation inside.
When the Singhs fainted and became unconscious with smoke,
They should be killed after dragging them out. (15)
chaupaî : sabh bandūk madh khadadaan jōri. bahut barsāi andar gōri. dhūōn dhūri tahi bhayō ghançrō. īhī hutiō yau bhayō andhçrō.16.

... tab un singhan bada dukh layyō. dhūōn rōkan jatan un kayō. īhī līrdc jō un kē pāhi. daī khadadaan mukh rōkyō vāhi.17.

... phir turkan kē yaun chit āī. phard lōkan khadada layyō putāī. kar salāhī im phauj chardah dhāī. āč lōk kar kāhī phardāī.18.

... ānī lōkan im kar chaturāī. kāsān āi puttan daç lāī. jab puttain tab ukhardrd jāhīn. nālč lat mukkī jat bhī khāhī.19.

chaupaî : tab turkan mat aurç āī. khadada bhar īndhna agg lāī daī. agan pahuñč daç kāpardc sārdī. singhan kō im bhāī kha[vārī.21.

... phir singhan kīō jatan su aur. gillī mittī sōn mūndī thaur. is bidhī jān unhai bach rahī. tāu lau ān rāṭ bhī bhāī.22.

... lokan unhai dayō daarvāī. rāt parai mārāin singh āī. it āar chhādā unhai ui gač. lōk chuphçryōn āvat bhač.23.

bujhāī āg tē lanc nīkār. ais bitī un singhan nār. jin sī bitī tin sōn ham sunī. ratan singh sō likh daī gunī.24.
Putting the muzzles of all their muskets in the cave’s opening,
The Mughals let out a volley of bullets inside the cave.
As the cave got filled with dense smoke and darkness,
The Singhs felt choked with smoke and lack of air. (16)

As the Singhs felt extremely tortured inside the cave,
They made attempts to block the entry of smoke.
Whatever articles of clothing they had with them,
They corked the cave’s opening with those clothes. (17)

Then, the Mughals, thinking of another strategy,
Thought of forcing the people to dig out the whole cave.
Deciding on such a strategy and sending their troops,
The Mughals brought the people with spades in their hands. (18)

People, being quite clever, came with the troops,
And they were also made to dig the caves with the spades.
But they struck the spades so oddly that the spades got dismantled,
For which lapse they were roughed up by the Mughal soldiers. (19)

As the soldiers went out to call the carpenters,
For fixing the dismantled spades in to the handles,
The darkness descended on the scene,
And the troops returned to their barracks. (20)

Thereafter, the Mughal soldiers adopting another tactic,
Set the Cave’s opening on fire after filling it with wooden logs.
As the raging fire burnt the corked clothings,
The Singhs inside underwent a lot of torture. (21)

Then the Singhs made one more attempt,
And plugged the opening with a moistened clay batter.
As they attempted to save their lives somehow,
Darkness descended on the scene once again. (22)

The people (in the meanwhile) frightened the Mughals,
That other Singhs would definitely attack them at night.
As the Mughals deserted the place being scared,
The people gathered around the cave from all sides. (23)

They brought the Singhs out after putting out the fire,
Such being the ordeal through which the Singhs passed.
I (the author) having heard from those who faced it,
Have narrated it after a thorough contemplation. (24)
25. subçg singh jambar bhayô sikhî madh mazbût.

105. sâkhî subçg singh jambar kî ('subçg singh gur patî rakh laî'...)
Although the Singhys underwent such unspeakable ordeals,  
They did not give up their claim to sovereignty.  
It is for these sacrifices that sovereignty was conferred,  
On their commonwealth of Kshtryas, Artisans, wine traders and Jats. (25)

Episode 105  
The Episode About Subeg Singh Jambhar  
(The Great Guru upheld the Devout Sikh’s Dignity)

There lived a (devout) Singh named Subeg Singh Jambhar¹,  
Who was a staunch follower of Sikh ideology and its tenets.  
Even he was a devout Sikh of the Sikh Gurus,  
Who had begot Subeg Singh Jambhar. (1)

Educating his son in the Persian language in childhood,  
His father got him employed in the Mughal court.  
He, being a supplier of provisions to the Mughals on contract,  
He had his residence in the (central) city of Lahore. (2)

The Mughals would, often, send him as their emissary to the Khalsa,  
As the Khalsa Panth, too, had a good opinion about him.  
Whenever the Mughals had any pressing issue to be sorted out,  
They would make him their emissary with many solicitations. (3)

As he had gone (on diplomatic missions) to the Singhys many a time,  
The Singhys, too, wished to remain on good terms with him.  
His services would the Mughals utilize through various tactics,  
Sometime through state pressure, force or else solicitation and manipulation. (4)

All state secrets would he reveal to the Khalsa Singhys,  
He, being a great well-wisher of the Khalsa Panth.  
He could sacrifice all that he possessed for the Khalsa Panth,  
Even at the cost of severing his closest family ties. (5)

Such a human being was Subeg Singh Jambhar,  
A man of ascetic, meditative and resolute disposition.  
(Dear readers), the author beseeches you to listen with concentration,  
The way the (wicked) Mughals dealt with such a pious man. (6)

Taking Subeg Singh into custody from his village Jambhar,  
The Mughals captured his infant son along with him.  
Offering various temptations of money, employment and landed property,  
The Lahore Nawab asked him to get converted to Islam. (7)
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18. nahn to marnön kar manzûr. chardhô charakh gir hîvô chûr.
subcû singh tab kurnash karî. dhann charkhû char dhan yah gharî.8.

19. chûr charCONDITIONS yamh vûchônhit. 8. main dham ab yam hîvô chûr.
subçg singh tab kurnash karî. dhann charkhardî dhann yah gharî.8.

20. dhann navâb dhann tav din. âdal hain tûn badaô parbin.
marnôn daar ham din mûn karô. hôi din main phir nahn marôn.10.

21. jau phir bhî sir marnôn rahai. ais jîvan kiun dham taj bahain.
marnôn daar ham âvain din. jê huî marnôn nûmhi kabhin.11.

22. chûr charkhardî hamain girâvô. sô ab ham kô dahl na lavô.
ham tô gur kî sikh sadâyain. gur kî hçt parân bhal jâvai.9.

23. dhann navâb dhann tav din. âdal hain tûn badaô parbin.
marnôn daar ham din mûn karô. hôi din main phir nahn marôn.10.

24. jau phir bhî sir marnôn rahai. ais jîvan kiun dham taj bahain.
marnôn daar ham âvain din. jê huî marnôn nûmhi kabhin.11.

25. jaisç tumai din hai payûrâ. taisç hî hî dharam hamûrâ.
chârdah charhardî abai maravô. mûrû abai na dçr lagavô.12.

26. muslamân ham hôvhin nahn. dhram âpnô sâth nibûhî.
tab navâb nç hukum su kînh. chûrdhû charhardî singh su dinâ.13.

27. ûchç chûrdhû hîvô chûrdhû bhûgû. bâikhûrû hîvô chûrdhû bhûgû.
chûrdhû hîvô chûrdhû bhûgû. dharam dûn chûrdhû bhûgû.13.

28. ûchç chârdah phir bahut ghumûyâ. vâhigurû tîn nânhi bhulûyâ.
jayôn jayôn mukh tç gurû uchûrç. akûl akûl kar ûch pukûrç.14.

29. sun navâb man main bahu kôpai. aur ghumûî karavô chôopai.
tim tîn singh su aur uchûrû. satigur nûnâk na manôn bisâraî.15.

30. tab navâb aisç kahyô yû kô lchû utûr.
yûkç bçtç kô tangyô yûhû kô ju dikhûr.16.
Otherwise Subeg Singh should get prepared to die,  
With his body being crushed between the wheels with spokes.  
At this, lowing his head in acceptance, Subeg Singh remarked,  
Blessed be that instrument and the moment (when he dies for his faith). (8)

He begged the Nawab to put him on the torture rack,  
And have done with him without any further loss of time.  
As he had been a devout Sikh of the great Gurus,  
He would feel blessed to shed his mortal frame for his faith. (9)

Great was the Nawab, greater still was his faith in Islam,  
Great must be his sense of justice, he being a legal expert.  
Should he (Subeg Singh) convert to Islam for fear of death,  
Would he never die after his conversion to Islam? (10)

If death is imminent even after getting converted,  
Why should he give up his own religion in this life?  
He would gladly convert to Islam to escape death,  
Provided Islam guaranteed that he would never die. (11)

As Islam was very dear to the worthy Nawab,  
So was his (Subeg Singh’s) own religion very dear to him.  
He pleaded to be immediately executed on the torture rack,  
And be done away with without any further loss of time. (12)

Firmly refusing to be got converted to Islam,  
He reiterated his resolve to sacrifice his life for his faith.  
Thereafter, issuing the orders for his execution,  
Subeg Singh’s body was fixed between the wheels with spokes. (13)

As the two wheels, with his body in between, were put into motion,  
Subeg Singh did not forget to meditate on God’s name.  
As he kept on repeating the name of the Divine Guru,  
He also shouted the Singh slogan of victory Akal! Akal. (14)

Feeling more infuriated after hearing these Singh slogans,  
He ordered to move the wheels more speedily to silence the Singh’s voice.  
The faster the wheels moved, the louder became the Singh’s slogans,  
As he did not lose his faith in the sacred name of Guru Nanak. (15)

Dohra : (Failing to subdue his spirits), the Nawab issued fresh orders,  
That Subeg Singh’s body be unhinged from the torture rack.  
He ordered Subeg’s son to be put on the same device,  
So that Subeg Singh might witness his infant son’s torture. (16)
chaupaî : tab chandālān vaisc kīnā. bāndh tāng kar ultō dīnā.
chārdh charkhārdī bahut ghumāyā. subēg singh kō nain dikhāyā.17.
subēg singh tab aisē kahāi. dhann dhann putar dhann din yahai.
sō dhann purakh jō gur pag chāhai.18.
chaupaî : navāb kahī sun sikkh subēg. bachāō putar kō chaltī tāc.
rakkh putar kō jard tujh rahāi. tūn kahu mukh tā kalmā kahāi.22.
Chaupai: The executioners, carrying on the orders of the Nawab,
Hung the infants' body upside down with his legs tied.
As they moved the spoked wheels with full force,
Subeg Singh was made to see the torture with his own eyes. (17)

Overwhelmed with emotion, Subeg Singh kept remarking,
Blessed be his son and blessed be the day of sacrifice.
Blessed be the person who died for his faith,
Blessed be he who yearned for the lotus feet of the Guru. (18)

Thereafter bringing the child down after so much torture,
The Nawab tried to bring him round through these mortifications.
Telling the child that he, being immature, lacked wisdom,
Why should he lose his life by being obdurate? (19)

Informing the child that while his father had enjoyed every joy of life,
Why should he deprive himself of good days ahead?
What good purpose would it serve to keep his faith,
If he ended his life without enjoying the comforts of life? (20)

Dohra: Impressing upon the child to get converted to Islam,
The Nawab offered to grant him a vast landed property.
So long as the country remained under a sovereign rule,
Nobody could deprive him of his possession of that property. (21)

Chaupai: Addressing Subeg Singh once again, remarked the Nawab,
That he should save his son’s life from the executioner’s sword.
He should keep his family line alive by saving his son,
By swearing on the Islam’s Koranic religious verses. (22)

The Nawab threatened to slaughter together with village populace,
Otherwise he should instruct his son to convert to Islam.
As his own life would also be spared after his son’s conversion,
Subeg Singh should show some concern for his son’s life. (23)

Survival of sons alone keeps a family line going,
As families without sons are rendered issueless.
Hearing this advice Subeg Singh said to the Nawab,
That the latter was, indeed, speaking the truth. (24)

Since he (Subeg Singh) had earned his livelihood from Nawab’s service,
It did not behove him to use unparliamentary words before his boss.
He would tender only one advice to his son,
That the great Guru alone was the preserver of a Sikh’s life. (25)
kahán zindgi kí partít. yā sir marnón bahutí rīt.
rahç dharam tan ab hī jāī. jab lag jīvai dharam gavāī.26.

kit jīvān sō dharam gavāīc. marnón sāch kitai nath jātīc.
sikkhan kāj su gurū hamārīc. sīs diō nīj san parvārāi.27.

khān zindgī kī partī. yā sir marnōn bahutī rīt.
rahāc dharam tan ab hī jāī. jab lag jīvāi dharam gavāī.26.

chārāc putar jān kūhāc. sō chandī kī bhēc karāc.
ham kārān gur kulahi gavāī. kul kul rākhāin kaun badaī.28.

aisč aur bōt bāhu bhaī. navāb chitt tabaisc āī.
yā puttar samijhāvai aisc. sō darird hōvai mūrdai na jaisc.29.

chārāc putar jān kūhāc. sō chandī kī bhēc karāc.
ham kārān gur kulahi gavāī. kul kul rākhāin kaun badaī.28.

aisc aur bōt bāhu bhaī. navāb chitt tabaisc āī.
yā puttar samijhāvai aisc. sō darird hōvai mūrdai na jaisc.29.

chārāc putar jān kūhāc. sō chandī kī bhēc karāc.
ham kārān gur kulahi gavāī. kul kul rākhāin kaun badaī.28.

iris ësmy bōt bāhu bhaī. navāb chitt tabaisc āī.
yā puttar samijhāvai aisc. sō darird hōvai mūrdai na jaisc.29.
While there existed hardly any certainty about life,
Inevitability of death was an accepted universal norm.
So let our faith abide, though we be dead in body soon,
How long could man survive after giving up one’s faith. (26)

Why should one give up one’s faith for a temporal life,
How could man escape death as it is inevitable.
The Sikh Gurus had served the cause of Khalsa Panth,
Even as they sacrificed their lives together with their progeny. (27)

All the four sons of the Guru had given up their life,
Sacrificing their lives at the altar of goddess of war.
As they had sacrificed their whole family for the sake of the Sikhs,
What distinction would the Sikhs earn preserving their progeny? (28)

As this dialogue continued for some time,
The Nawab had different thoughts in his mind.
As the kind of advice Subeg Singh was tendering his son,
The child was getting more and more adamant in his conviction. (29)

He thought he must separate the son from his father,
And convert him to Islam through duress and threats.
As the child’s body would writhe in excruciating pain,
He would forget everything about his Guru and guide. (30)

The Nawab ordered to subject the child to extreme tortures,
As well as grant land gifts if the child so desired.
Thereafter, the executioners began to torture the child severely,
With dragging him from his feet and giving blows on his face. (31)

Revolving his whole body by dangling it from a single leg,
They would then throw him back by pulling his arm.
Pricking his body with their sharp teeth and nails,
They would mortify him through several twists and turns. (32)

Inflicting pain by pulling at his nose and ears,
They would threaten him with knocking down his teeth.
Somebody remarked that the child was pretending to be unconscious,
He must be skinned alive for his feigning unconsciousness. (33)

My (author’s) tongue fails to narrate the mortifications,
Which were inflicted (on the tender body of this child).
Instructing the executioners to fit him between the spoked wheels again,
The Nawab ordered them to keep torturing him till he died. (34)
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dohrw: dyq du`k so Q`k gXo rhXo n AOr aupwie.
subçg singh kô sô chít ayô. kîś bâp nç putar chirâyô.

chaupâi: tab chandâl yau ân pukûrâ. ab bhayô bâlak marnç vârâ.
subçg singh sun hîyô râjî. satigur râkhî hamrî lâjî.

subçg singh kô sô chít ayô. kîś bâp nç putar chirâyô.

chaupâi: tab navâb nç nîr mangâyô. kuchh chhîrdkayô kîchh mukh tis pâyô.
subçg singh nai bhali manâî. âvân dîn yaun lîô kahâî.

chaupaî: subçg singh kahyô sut kî bhayô. bâl kahai dukh sahyô na gayô.
subçg singh sun havai gayô chupp. yah kayâ bhayô râhyô singh rupp.
As the executioners got exhausted with their job,
Exhausting all means of torturing a human body,
The child also went into a spell of deep silence,
As a fit of spasmodic convulsion hit his system. (35)

At this, the executioner gave an indication,
That the child was on the verge of death.
Subeg Singh felt elated at this remark,
As the revered Guru had upheld his self-respect. (36)

Blessed be his son and blessed be the womb who begot him,
As their faith had been vindicated through their noble deeds.
Subeg Singh recalled another similar incident (of religious conviction),
Where a father had voluntarily got his son sawn into two pieces. (37)

Thereafter ordering a servant to fetch some water,
The Nawab, after sprinkling a bit on the child’s face, put it in his mouth.
As the child regained a bit of consciousness,
The Nawab patted him to bolster his self-confidence. (38)

Telling the child that since he had been born again after regaining consciousness,
He would not be accused of converting to Islam after a new life.
Summoning all the Hindus who had converted to Islam,
He made them stand by the side of the child. (39)

Persuading the child through their glib talk,
These converts prompted him to say he would convert to Islam.
Drifting between spells of unconsciousness and awakening,
He spoke a few words with a staggering tongue. (40)

The Nawab heaved a sigh of great relief,
As he made the child say, “I would convert to Islam”.
“The child has been misled to convert through threats of torture”,
Subeg Singh heard his own words reverberating into his ears. (41)

Being bewildered (at this sudden turn of events),
Subeg Singh felt extremely pained at heart.
Summoning the child to where Subeg Singh stood,
The Nawab remarked that the child was converting to Islam.

To Subeg Singh’s query: What made him think of converting to Islam?
The child replied that he could no longer bear the torture.
Hearing this, Subeg Singh was stunned into dumb-foundedness,
As he felt extremely desperate at such a catastrophe. (43)
हेत सिंह जे फत नीम भाची। जेवन महम में फत मुकली।
हेत जोमे लम्ब जी। जूड़े लम लिंग जूड़ैं ।
फक्र सिंह कौं यह जीा। दक्ष्णों के मध्य पस बुलाई।
दक्ष्णों काइस कल्मा कहाई। गुरू नाम किस भुल्ल्या चहाई। ।

दूधी जे लगे फत मुकली। सिंह सिंह जे दिन मध्य भाची।
महलक लम कौं रंगे कौं मुकली। धो हिंद उद्ध चहाई।
नवाब भी तलयो पस बुलाई। सुबंग सिंह नृत ती समझाई।
सतिगुर नाम कयौं दयो भुलाई। ताई पर किन तलवर चहाई। ।

देवता : सेवामे भक्तद जयसो पते रेड लिमो भुलकाल।
सिंह सिंह विन्द सूरते मुसलमान । ।

dोह्रा : दक्षियो बसता दहायन दहार हौंन लिखयो मुसलमान।
सुबंग सिंह सिन सिंह लगयो लक्ष लिखाई।

मेषी : सिंह सिंह लगे भक्तद लेख । भुलकाल कौं दिखायो देख।
उस दिन फटी दूध ठंटी। कबल दुमाही देख देख ठंटी।

chaupaí : सुबंग सिंह लगे मसातक दक्ष। मसातक हौंन लिख लक्ष कहाई।
tab तन पान्ह पोगू दताई। चारान चहुहाई दयो इक बारी।

आकाल आकाल जयसो जयसो चहाई।
भेड़े भागयो लेख विकाल।
महलक जयसो बड़ा दुख। सिंह गाँव देख से देख दुख।

akâl akâl kahi bachan uchârâ. mçtyô khâlsç lçkh bikârâ.
satinâm kahi karatâ purakh. mit gaç haraf ju hônô turak.


कहे खलमे मिंदा ने भाल। दृ माह में पत बान विकास।
तंड जी दे मेटे लेख। मेटे लेख में पाये मेंघ।
भयो खालसो तिस कौं माथ। हई जाग माह यह बात बिखयाई।
sant chahâi tō mçtai lçkh. sant rçkh main mārai mçkh.


रेखा : उस दवाप जे सेवियो को बजार विकाल।
दह दहार तीची सिंह सिंह विन्द लाटी भक्तद दस।

dोह्रा : tab navâb नृत दक्षियो आई सरात हिल्ल।
yay kây की मजे रसुंग सिंह पाग ला मसातक नाल।

मेहती : सिंह सिंह उस शेम पुराए। भेटवे लेख नृत भिख भिखाई।
सरात लेऌी पत बुझी जील। सिंह लेही पुट सुजवे चहाई।

chaupaí : सुबंग सिंह तब विकाल तारुं मृत लक्ष चहाई।
navâb काई यह ज्युंह गाल। singh kâh puchh lardkâ chal।

उस तचाल दुहुं सरात टेंड। सजवे वह वसी दे मेंघ।
देहाँई जडवे रूं भुलकाल। लज्जा घड़े दे झट्टे वसी।

tab navâb uth lardkâ tōhâ। lardkâ kो kachhu lagi na mohâ।
होही lardkâ tūn muslamâन। कल्मा pardhâo taı chhôdaain parâ।
Soon after it occurred into Subeg Singh’s mind,
That he should have a look at his son’s face.
He must examine how he was going to recite the Koranic verse,
And why was he willing to forget the Guru’s Name. (44)

Calling his son to him from where he stood with the Nawab,
Subeg Singh attempted to persuade him gently.
“Dear Son, what made you forget the Satguru’s Name,
Had anyone threatened you with a sword?” (45)

Dohra : As Subeg Singh looked at the child’s forehead closely,
He found that the child was destined to be converted.
Shaking his head in desperation after deciphering the inscription,
He expressed deep regret at his son’s destined misfortune. (46)

Chaupai : As Subeg Singh had deciphered from the child’s forehead,
His son was destined to be converted to Islam.
Thereafter removing a shoe from one of his own feet,
He touched the child’s forehead with his bare foot. (47)

Reciting the divine slogan Akal! Akal! loudly,
The pious Khalsa (Subeg Singh) effaced the blasphemous inscription.
With the chanting of the sacred name of the Divine creator,
The predestined inscription was totally effaced. (48)

It became an occurring well-known in the world,
That the word “Khalsa” came to be inscribed on the child’s forehead.
As a saint, if he wills, could as much efface a person’s destined lot,
As he could alter altogether the predestined fortune. (49)

Dohra : As the Nawab looked at (Subeg Singh’s strange gesture),
He felt a bit disturbed in his own mind.
Questioning Subeg Singh’s touching child’s head with his barefoot,
The Nawab asked him to explain the implications of his act. (50)

Chaupai : To Nawab’s query, replied Subeg Singh in this vein,
That the latter had effaced the child’s predestined fortune.
As the Nawab declared it to be a white lie,
Subeg Singh asked the Nawab to confirm it from the child. (51)

As the Nawab started questioning the child,
The child turned a deaf ear to all his queries.
Asking the child to get converted to Islam,
He promised to spare his life after his conversion. (52)
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Athârâ sô durdautrç sâl su bikkarm râç.
subçg singh yau sâkhî bhaî sunôn sant man lâi.
Dohrw : Jçtç ilam kalâm kç karat gaç sab hâr.
kuchh nahin lâgç khâlsc hôi karat khuvår.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Jçtç ilam kalâm kç karat gaç sab hâr.
kuchh nahin lâgç khâlsc hôi karat khuvår.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Jçtç ilam kalâm kç karat gaç sab hâr.
kuchh nahin lâgç khâlsc hôi karat khuvår.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Jçtç ilam kalâm kç karat gaç sab hâr.
kuchh nahin lâgç khâlsc hôi karat khuvår.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Athârâ sô durdautrç sâl su bikkarm râç.
subçg singh yau sâkhî bhaî sunôn sant man lâi.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Athârâ sô durdautrç sâl su bikkarm râç.
subçg singh yau sâkhî bhaî sunôn sant man lâi.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Athârâ sô durdautrç sâl su bikkarm râç.
subçg singh yau sâkhî bhaî sunôn sant man lâi.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Athârâ sô durdautrç sâl su bikkarm râç.
subçg singh yau sâkhî bhaî sunôn sant man lâi.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Athârâ sô durdautrç sâl su bikkarm râç.
subçg singh yau sâkhî bhaî sunôn sant man lâi.
Dohrw : Jyqy ilam kalâm ky krq gey sb hwr
kuC nihN lwgy Kwlsy hoie krq Kuvwr
Dohrw : Athârâ sô durdautrç sâl su bikkarm râç.
subçg singh yau sâkhî bhaî sunôn sant man lâi.
At this child told the Nawab (in unmistakable terms),
That his own faith’s teachings were dear to him.
As he (the child) had received God’s true Name from his Guru,
The Guru had blessed him with the Divine name “Waheguru”. (53)

Getting infuriated at the child’s curt, bold reply,
The Nawab ordered the child to be tortured severely.
After this, even when the child was tortured far more severely,
The child felt comforted at his chastisement. (54)

As the saintly child Prehlad had not experienced pain,
Subeg Singh’s son, too, derived comfort from his torture.
The more the child was beaten and thrashed,
The more the child rejoiced at his persecution. (55)

The executioners got exhausted with mortifying the child,
As they had exhausted all means of persecuting him.
At this, it occurred to the Nawab’s (disturbed) mind,
That some kind of a magic spell had been cast on the child.(56)

Summoning the Muslim clerics and Islamic theologians,
He asked them to neutralize the alleged magic spell.
Asking them to try their best through the Koranic incantations,
They must get the child converted to Islam. (57)

**Dohra**

: Having recited all the Koranic incantations,
The clerics failed to get the child converted.
As the true Khalsa (Subeg Singh’s son) remained completely unaffected,
All their efforts at conversion ended in vain. (58)

**Chaupai**

: As the Nawab got exhausted after practising every torture,
He could not see through the Guru’s mysterious support of His Sikhs.
Thereafter summoning both Subeg Singh and his son to his court,
The Nawab ordered the discontinuation of every torture. (59)

The way both father and son were put behind the bars3,
Rattan Singh had narrated the account thoroughly.
Since the Guru had upheld the dignity of Subeg Singh,
His persecution has become a legend of supreme sacrifice. (60)

**Dohra**

: It was in the year eighteen hundred two of Bikrami Samvat,
(That the father son duo were persecuted by Lahore Nawab).
This is how the legend of Subeg Singh’s sacrifice occurred,
Dear devout readers listen to its contents with faith and devotion. (61)
चैप्टेर : सुनी साखी भी भग्न मुं उत्ति। जिम ही स्मशित जुडन दिख वांड़।
में बी सुनी लेखी तम वर्ती। अव्रो नेव मुं लड़ रही। ६२।

चौपाई : सुनी साखी थिए पांस सु ताइ। जर ही लक्षि रातन सिंह बाई।
ज्यै सुनी तत्ति हम काह। अगाई नयू गति नाई। ६२।

106. साखी बाली  उदाह रूप में हरमनी बिलासी सर्वी की
(अन्यन्तर अन्यन्तर नगर बाले ...)।

106. साखी बाली तारु मिंग भुजिय़ी बिलासी सर्वी की
(अन्यन्तर अन्यन्तर नगर बाले ...)।

चैप्टेर : स्मशि उदाह दिख भी साखी दिख भाग लटी।
मे वर्त धाम ले जले मुं पुले हुआ।
उद्दी तम आना मध्य दिखौम उदाह दिख राम १२।

चौपाई : नवाब मूत जब नृद्द अं। तమ तम जागर कारन बुराई।
साल अहरान साई हो। तारु मिंग की साखो सो। ३।

चैप्टेर : तत्त भेद लख देखे आर्टी। जिन विन भागे वतर हुग़डी।
माल भट्टिय देखी देखि। उदाह दिख दीड़ माने मेंदे। १३।

चौपाई : नवाब मुखियान को पुच्छ हो सिंह रिजक कहाँ जीज है।
नाहिन उग्राह हल वाहिन। नाहिन दाक्षिण बनाज कमाण्डी। ४।

चैप्टेर : गुरुकुचे भी जलत चुजुचे। मे बी में चंदे उटाहे।
तरंग गुजार भी उटो हिमण। उटाह एक में मेंतल अच्छा। १५।

चौपाई : गुर्दवारु जो चार्ड चार्ड़हाव। जो हो माईं को दाह हाच।
नाहिन गुरुंको दो नाज नाहिन। नाहिन दाहे मासिंग नाहिन। ५।

रिवित कुमे किम लाइ अतरी। एक पाठी किम जाही।
हैम के गुरु गुजे भी कंटी। हैम के गुरु को अच्छे रहिए।
भीतर क्षुकह किम म्म बनाम। जीती हिंदु हिंदु में ज्ञानाते।
हैम गते जे अच्छे देख। कुमे वेश बस्पा हैम। ६।
Chaupai: The way I (the author) had heard this legend from my father, I (Rattan Singh) have narrated it in this episode. I have narrated the way in which I had heard it, Now (dear readers) listen to another new episode. (62)

Episode 106
The Episode About Taru Singh – A Fearless Martyr
(Never would he flee from his impending death)

Dohra: Dear devout readers listen with concentration and devotion, The episode about Bhai Taru Singh¹ (a fearless Singh Martyr). Who got Khan Bahadur² damned in the Dinive Court, By getting his own scalp removed from his head. (1)

He being an inhabitant of the Majha region of Punjab, He resided in village Poolha³ in perfect peace and piety. Being a man of resolute, meditative, upright and abstemious disposition, He was known by the name of Taru Singh Nihang. (2)

Chaupai: As the Lahore Nawab neared the end of his tether, He started committing more and more wicked deeds. It was in the year of 1802 of Bikrami Samvat, That Bhai Taru Singh performed an act of supreme sacrifice.

Dohra: Summoning his subjects, the Nawab made an enquiry, Where from did the Singhs manage to get their wherewithal? Neither did they collect any revenue or cultivate their fields, Nor were they known to carry out any business or employment. (4)

Chaupai: Whatever they received by way of offerings in their shrines, Had also been banned through a royal decree. Whatever the Singhs, received in charity in the name of Sikh Gurus, That too had been prohibited through his royal orders. (5)

Why did they not die of starvation and hunger, When all kinds of provisions had been made scarce. With Mughal troops blockading all the highways, The Singhs were being killed through search and shoot operations. (6)

In whatever village was a Singh reported to be residing, He had ordered that village to be razed to the ground.
jin pinndan main singh kô bhayô. sôi pind ujârd main dayô. chhôda gaç vai apnç dçsh. bhûkhç hôi vatâvain bhçs.7.

main singhan kç sâk bhî gárç. khadadaan main tç tól kadañh márç. mugal bâi hain singh batçç. márç muglan nç bahu ghççç.8.

rijak binân kôi jivai nähîn. òi kim jivain rizak binânî. patt ság khái manukh kab jivai. jô jivai turan jôg kim thîvai.9.

dôhrâ : ik dushat tab bôlîô nahin bhûkhç singh marâhin. isî dçsh main sikh rahain un dç kç pîchhç khânî.10.

chaupaï : harbhagat nirñjanç yau bhâkhî. sachch bâî in bhâî âkhî. aisç aisç singh jag mânhî. singh chhakâî piain nîj khânî.11.

ap sahain vai nang ar bhukkh. dçkh sakain nahin singhan dukkh. âp guzârain agní nál. singhan ghalain pushûk siváî.12.

kaî pîsnâ pîs kamâvain. vai bhî singhan pâs puchûvain. bân bâî kai karain majûrî. bhcjain singhan pâs zarûrî.13.

dûr jâi jô chûkî karihîn. îi singhan kç âgai dharihîn. singh jôû pardçsh sidhûrç. bhcjain singhan òi gurû payûrç.14.

dôhrâ : sun navâb sir phçri kahi kathan panth bhayô yâhi. ham tç márç marat kab mârai inhain khudáî.15.
Singhs, having deserted their country (in desperation),  
Had they been moving in the guise of starving mendicants. (7)  

He (the Nawab) had eliminated even the relatives of the Singhs,  
By dragging them out from their underground hideouts.  
Mughals, being ferocious falcons as compared to the timid quail like Singhs,  
Mughals had slaughtered the Singhs after nabbing them everywhere. (8)  

As no human being could survive without taking food,  
How were the Singhs still alive without any food to feed?  
How long could a person survive on leafy vegetables alone,  
How could one remain active even if one managed to survive? (9)  

Dohra: At this, a wicked person let out the (whole) secret,  
That the Singh were not dying of any starvation.  
There were the Sikhs residing in their own country,  
Who fed themselves only after feeding the (fugitive) Singhs. (10)  

Chaupai: Harbhagat Niranjania⁴ (a rival to the Guru's seat) remarked,  
That whatever the earlier informer had reported was indeed true.  
There was no dearth of such devoted Singhs in that country,  
Who fed themselves only after feeding the (militant) Singhs. (11)  

They were prepared to face starvation and destitution themselves,  
But they could not bear a Singh suffering for want of food.  
They could keep themselves warm in winter by sitting around a fire,  
But they got expensive garments stitched for the fellow Singhs. (12)  

Many of them, whatever little they earned through rigorous labour,  
They sent their entire earnings to the Singh (in the wilds).  
Many others who engaged themselves in making mats and ropes,  
They also sent their proceeds to Singh without fail. (13)  

Even those who were serving at distant places,  
They also offered all their wages to the Singh.  
Even those among them who had gone abroad,  
Were sending their money to their dear, devout Singh. (14)  

Dohra: Hearing this account, the Nawab shook his head in distress,  
Remarking that the Khalsa Panth was indeed very formidable.  
Since the Khalsa could hardly be eliminated by him,  
God alone had the power to decimate the Khalsa Panth. (15)
नब तकाल दृश्म में बराबर में उम देव मिश्रागि।
में सितार वे बजाएंगे दृश्म उम देव मिश्रागि ।
tab navāb un sōn kahyō sō ham dēchu dikhāi।
jō singhan kō bhējīc un ham dēchin khapāi।16.

चौपाई :  

harbhagat nīrjañiṣcṇ yau phir kahi। pūlhō pind ik mājhč ahi।
tārū singhan kahin khāṭi karāi। sāth pind vahi paissc bharai।17.

चौपाई :  

chaupaî :  

âp khāni vahi rākhī missī। mōtā pahir âp rahin lissī।
jōū bachc sō singhan dēvai। ui bin singhan aur na sevain।19.

रंग मलाउ मुत भूंछे लग। वे मालकी भीद न बाहु।
स्रवर चौरी तुच्छ अभित ली जो। में भक्त दे हैंव न भें।
bāng salāt sun mūndč kān। rōt shīṁī pīr na khan।
shabad chaunkī gur apnç kī ḫarč। sō marnc tē naik na daarc।20.

रंग मलाउ मिलवट न सच। अपहरू तुच्छ ली भाँखी तुच्छ।
नशाल तव भो खट्टा अस्थ। तम्र लिखन वे सच न भर्य।21.
gangā jamnā nikat na jāvai। apnc gur kī chhāpṛdi nāhāvai।
jagan nāth kō tundā ākhain। rām kishan kō jāp na bhākhain।21.

रंगवर :  

dohrw :  

sir par pand utḥākai singhan pait pahuṁchāi।22.

चौपाई :  

dōhrā :  

aur dūṛō matāb singh nām। mīrān kō tās kō garāṁ।
jis din tē un māryō massā। chhōda pind rahi jhali main nassā।23.

चौपाई :  

chaupaî :  

kāḍ sīrtē kāḍ jāvē dūṛ। lūt kūṭ daṣ singhan zārūr।
bīs pachās rahin us saṁth। lōkan kō vahi lāvai hāṭh।24.
Thereafter addressing those whom he had called there,
The Nawab asked them to identify those harbouring the Singhs,
He reiterated to decimate all those in his state,
Who had been sending provisions to the militant Singh. (16)

Chaupai : Upon this, Harbhagat Niranjania made a disclosure,
That there was a village Poolha in the Majha region of Punjab.
There was a Singh named Taru Singh, engaged in agriculture,
Who paid state revenue along with all his fellow villagers. (17)

After paying his dues and keeping a little bit for himself,
He had been sending the rest to the Khalsa Panth Singh.
His mother and sister who lived with him in his home,
They also earned some money doing some odd jobs. (18)

Keeping themselves alive on the barest minimum victuals,
They covered their frail bodies with coarse clothes.
Offering whatever they could save from their earnings,
They reposed their faith in none else than the Singh. (19)

While plugging their ears against the loudly audible Muslim Azan,
They made no offerings of any kind to the Muslim or Sultani Pir.
Worshipping the Sikh Gurus and praying to the Gurus alone,
They were least scared of dying for their faith. (20)

Shunning to have immersion in the sacred Ganges and Yamuna rivers,
They were content to take a dip in the Singh’s sacred pool.
Branding Jagannath5 as a Hindu deity with arms maimed,
They did not recite hymns in praise of Lord Rama and Krishna. (21)

Dohra : Remaining still during the day, while moving at night,
They kept themselves unnoticed by the Mughal patrols.
Carrying a bundle on their heads, containing provisions,
They made those provisions available to the Singh. (22)

Chaupai : Mehtab Singh, being another member of the same fraternity,
He hailed from a village known by the name Mirankot.
Since the day he had beheaded Muslim feudal Massa Ranghar6,
He had escaped into the wilds after deserting his own village. (23)

Carrying out his raids in local and distant helmets,
He supplied provisions to the Singh through loot and plunder.
Always having a band of fifty odd Singh under his command,
He waylaid the people and robbed them of their possessions. (24)
sikhe bhind kahar bahan | kahar kahar kahar kahar | 
se dhim ko lai dhim lai dhim | kahar kahar kahar kahar 241.
kisai kisai kisai lai lai lai | lokan par kar lai thahirai. 
jou us ki nahin kar thahirai. dhvai us khuh agan lahai.25.
reuvn : 

dohra : navab kahyoh harbhagat koh matah singh tun layau. 

desai : 

copa : 

chaupa : 

navab pharmai tim hi kar. turat donon par phaujain chari. 

reuvn : 

dohra : 

copa : 

chaupa : 

im karno ko dai hain mar. kar jaavangc pind ujar.32.

sikkh chhudaavan hai bada dharam. gau barhman tuc sau gunon karam. 
im karno ko taiar ho aç. tauru singh sun turat hatac.33.
Beseeching a few for contributions while threatening some others,
He had started collecting fixed amounts from the people.
Whosoever refused to pay the amount fixed by him,
He committed loot and arson at the offender’s property. (25)

Dohra : Addressing the informer Harbhagat Niranjania, the Nawab asked,
That the former should produce Mehtab Singh in his court.
Mehtab Singh being supported by many other Singh,
The former must take a large battery of Mughal troops. (26)

Chaupai : Bhai Taru Singh, being alone without any supporters,
A court official should be sent to summon the latter.
The court official be escorted by twenty odd foot-soldiers,
Who should escort him safely during their journey. (27)

Carrying out the orders of the Nawab of Lahore,
Mughal troops proceeded immediately to take on both the Singh.
Reaching there, the Court official took Bhai Taru Singh into custody,
Thus promptly carrying out the orders of the Nawab. (28)

As the troops camped at village Bhardana after Taru Singh’s arrest,
Many people rushed to see him after hearing the news.
The Mughal official, feeling offended at this intrusion,
They started beating the people with the whiplashes. (29)

Offering some money by way of bribes to the court officials,
The residents of Taru Singh’s village had a glimpse of Taru Singh’s face.
Taru Singh’s sister who had been taken into custody along with him,
Her the people got released by greasing the palms of officials. (30)

Dohra : The residents of village Bhardana, being guru’s devout Sikhs,
They felt outraged at the arrest of their fraternal Gurusikh.
They resolved to get Bhai Taru Singh released from custody,
Whatever it might cost them in limb and property. (31)

Chaupai : Thereafter, having resolved to get Bhai Taru Singh released,
They communicated their unanimous decision to Taru Singh.
Informing him of their decision to slaughter all the officials,
They told him of their decision to desert their village. (32)

Terming the securing of a Singh’s release as the noblest task,
The declared it hundred times nobler than protecting a cow or a Brahmin.
As these Singhns arrived with a resolve to accomplish their task,
Bhai Taru Singh prohibited them immediately from such a recourse. (33)
ਸ੍ਰੀ ਗੁਰ ਪਞਠ ਪ੍ਰਕਾਸ਼

ਸ੍ਰੀ ਗੁਰ ਪਞਠ ਪ੍ਰਕਾਸ਼

ਅਮੀ ਨੇ ਭਾਰਤ ਸੇ ਦੱਖਾ ਹਵਾਈ। ਅਮੀ ਸੂ ਭਾਵ ਹੈ ਮੁਗਲ ਹਵਾਈ।
ਭਾਵ ਮੀਟ ਦਰਿਆਂ ਹੁੰਦੀ ਹੈ ਨੂੰ ਹਵਾਈ। ਹੁੰਦੀ ਕਮੀ ਹਾਲ ਦੁਵਾਂ ਹੈਲੀ।
ਅਸਿਨ ਨਾ ਮਰਮਨ ਨਾਠ ਵਾਰੇ। ਅਸਿਨ ਜੂ ਮਹਿ ਹਨ ਮੁਗਲ ਦੁਵਾਰੇ।
ਹਮ ਸਕਕਨ ਖਾਰ ਗੁਰ ਕੁਰਾਨ। ਹਨ ਪੁਕ ਪਨ ਅਪ ਕਹਾਣੀ। 34

ਪੰਥ ਬਾਡੀਅਨ ਖਤਾਰ ਤਾਂ। ਇਸਨੇ ਅਮੀ ਹਰ ਹੁਣ ਬਣਾਣੀ।
ਹੁਣ ਤੇ ਜੀ ਹੀ ਮਨਾਦੇਂ। ਅਮੀ ਕਲੇ ਵਧੀ ਹੁਣ ਹਵਾਈ। 35

ਪ੍ਰੋਬ੍ਰਕਾਸ਼ ਦੁਰਵਾਂ ਕਰਦੇ ਹਾਰਾਂ ਰਕਤ ਕੋਲਾਂ।
ਪ੍ਰੋਬ੍ਰਕਾਸ਼ ਹਨ ਕੁਰਾਨ ਕਤਕ ਕੀ ਕੀ ਪ੍ਰਤੀ। 36

ਕੂਕਾਰ ਜੋ ਸਾਤੀਗੁਰ ਥੀ ਮੁਕਤ ਕੀ ਕੀ ਪ੍ਰਤੀ।
ਜੋ ਕੁਰਾਨ ਕੀ ਕਤਕ ਕੀ ਕੀ ਪ੍ਰਤੀ। 37

ਚੁਕਾਈ: ਜੋ ਸਤੀਗੁਰ ਤਸਵੀਰ ਦੀ ਸੰਖਿਆ ਹੈ ਮਹੀ।
ਸੋ ਸਾਤੀਗੁਰ ਤਸਵੀਰ ਦੀ ਸੰਖਿਆ ਹੈ ਮਹੀ। 38

ਸ੍ਰੀ ਗੁਰ ਅੰਗਦ ਕੋ ਕਹੀ ਗਾਇ। ਅੰਗਦ ਜੀ ਅਮਰਦਾਸ ਸਮਾਹੀ।
ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਲਗ੍ਨੇ। ਅਮੀ ਅਮਰਦਾਸ ਮਿੱਟ ਹੁੰਦੀ ਮਨਾਦੇਂ। 39

ਪ੍ਰੋਬ੍ਰਕਾਸ਼ ਦੁਰਵਾਂ ਕੋਲਾਂ ਹਨ ਕੁਰਾਨ ਕੀ ਕੀ ਪ੍ਰਤੀ।
ਪ੍ਰੋਬ੍ਰਕਾਸ਼ ਹੁਣ ਕੀ ਕੀ ਪ੍ਰਤੀ। 40

ਦੋਹਰਾ: ਸਾਰੀ ਜਿਆ ਦਾਰ ਸਿਰ ਧਾਰ ਗੁਡ ਅਖਾਦਨ ਬਿਚਕਾ।
ਅਖਾਦਨ ਸਦੀ ਨੀਦਰ ਸਤਨ ਦੇ ਉਤਸਾਹ 1491।

ਦੋਹਰਾ: ਸਾਰੀ ਜਿਆ ਦਾਰ ਸਿਰ ਧਾਰ ਗੁਡ ਅਖਾਦਨ ਬਿਚਕਾ।
ਅਖਾਦਨ ਸਦੀ ਨੀਦਰ ਸਤਨ ਦੇ ਉਤਸਾਹ 1491।

ਚੁਕਾਈ: ਜੀ ਗੋਬਿੰਡ ਸਿੰਘ ਸੁਰੀ। ਬਚਾਨਾ ਕੀ ਕੀ ਗੁਰ ਨਾਨਕ ਪੁਰਾ।
ਸਾਨ ਪਰਵਾਰਾ ਦੁਧਾ ਲਵਾਈ। ਗੁਰ ਨਾਨਕ ਬਚਾ ਗਾਚ ਬਿਚਕਾ। 42
Declaring that he would never flee from his impending death, 
Definitely would he offer himself for sacrifice to the Mughals. 
The Guru had not only sacrificed his own life for the Sikhs, 
He had sacrificed his sons and garandsons⁸ as well. (34)

It was for the glory and expansion of the Khalsa Panth, 
That Guru had put an end to his own family line. 
The Sikhs being the devout followers of the Sikh Gurus, 
How could he flee from making a sacrifice? (35)

Dohra : It was for the preservation of the glory and dignity of the Khalsa Panth, 
That so many sacrifices were made by the Sikh Gurus. 
The Guru not only suffered himself and sacrificed his sons, 
He blamed the Mughals squarely for these sacrifices. (36)

Chaupai : Whatever had the Guru professed from his sacred lips, 
He fulfilled his sacred vow with a supreme sacrifice. 
The Guru getting himself slaughtered by the fourth Babur⁹, 
Sacrificed his life for the sake of keeping his vow. (37)

The Guru had ordained whenever the Hindus (Sikhs) wished to regain sovereignty, 
It would never be regained without making a sacrifice. 
Whenever the Mughals committed oppression on the Hindus, 
The Sikhs should hold the Mughals responsible for their sacrifice. (38)

This message which Guru Nanak had given to Guru Angad Dev, 
Had been passed over to Guru Amardas by Guru Angad Dev, 
While Guru Amardas had communicated it to Guru Ram Das, 
Guru Arjun had fulfilled this mandate with his own sacrifice. (39)

Thereafter Guru Hargobind and Guru Har Rai carried on, 
But they did not get an opportunity to make sacrifices. 
Guru Harkrishan, reaching Delhi after being arrested, 
Sacrificed after putting the entire blame on the Mughals. (40)

Dohra : Sri Guru Tegh Bahadur accepted the Guru's mandate gracefully, 
After contemplating over Guru Nanak’s ordained message. 
The Guru accepted Mughal’s persecution voluntarily at Delhi, 
Getting himself beheaded by the Mughal’s oppressives sword. (41)

Chaupai : The great Guru Gobind Singh, following the glorious tradition, 
Fulfilled the mandate as ordained by Guru Nanak, the same way. 
Sacrificing his own life along with those of his whole family. 
Guru Gobind Singh fulfilled the mandate of Guru Nanak. (42)
धृति चंद्री ली डेट फ्लुर्स | डुक्कद सिंह सुबिष्टी लैंबे |।
अले बीम अबे आन बटारी | डेट फिलासे हुयी तरी डेटी 143।
पुतर चंद्रि किन्हा चार्डहृष्टिक तुरकान सिर बुरील लधः।
काँकुं मदन तैह आन रही।।
$\Rightarrow$

तेट सुधते ते बर खुद | बलमुख बरे स तेट अलिपु |।
उब फिक्षाल वा बट नुम्बूटी | चिमिन बहु मीम लग्जास्त ठटी 147।
चक तकहार दो बहान से बहुप। कलजुग भवाई के दो अनुप।
tab सिक्कहार याह बाट पुच्छी। किम गुर सिस लागाव थाई।44。

रेवता : उरु फिन टूबग लहे विजितुत भूरे दुर्गहि।।
में बुकानगे बिम फिटें लिखे काये रक्षागि 141।

धेही : तारु सिंघ उतर दयो सितगुर मुख्छन फर्माई।
सो फर्ममयो किम मिताई लिक्हयो गयो दर्गाही।45。

सिफत बाज़ल सितिरुत चीस मीम लक्षाज।
में सिफत उम हीम गुरु ते बिम चंद्री मीम द्वार्ती 146।
सिक्कहार कारण सितगुरु दिणस भुई लगाई।
सो सिक्क हाम उस गुरु किम राखहाई सिस बचाई।46。

कोपी : उब मंडल मुख पल्जन बडी। वेट बधत बुद बटे बिखडी।।
वेट बधत बुद बन्जल भाडी। वब फिक्षाल वा डेट नुम्बरी 149।

चाउपाई : तब संगत सर आचराज भाई। काउ वकह गुर गाच बीकाई।
काउ आउकर्ड गुर नानक ा। कार किर्पा वाह दचु वनाई 47।

विमि बमकू ती तहि बुद बीस | उरी बिममरपी दुषी लिखे ।।
विमि सिफत मब उपचार बहड़। भूष में मरु सुखाजी बहड़। 148।
किसाई वस्तु कि नाहिन थुरड लोर्ड। ताज पाशिहार उनहाई करोर्ड।
रिड्ह सिद्ध साहब हाजर रहाई। मुक्ख माइन सदाई सरस्सती बहाई 48।

आवज़नुज्जल आध बले महाप्रिति। आध रेवत आध संगव दुर्गहि।।
को हेट को हेट पुबत म आली। मुक्का मुक्का ही लोग मोड़ी। 149।
आकलपुरक्ष अप कर्च सहाई। अन्न देव अप लाङर वटाई।
hayों बहंदरी हुक्तर सु अड़ी। सुरतार सुरसेरी भी रहच सदाई।49।

उब उदाह बनी हीरू बटे | आली लाइत बुद अन्देय ली |।
सोी आंक बिखल उपनाम मन्वे | छुट्ठे डेट तैह छुट्ठी ज्यो |।
tab तारु सिंघ उतर कहाई। अपने गती गुर अपछ लहाई।
नाहिन आंत किव्हु पाया जाई। उंकेह बहेप हाई उन हेप पही।50।
The Guru sacrificed his sons at the altar of Goddess of war,
Putting the blame squarely on the Mughals for those sacrifices.
Both one’s ideology and one’s progeny cannot be preserved at a time.
As two swords cannot be kept in a single sheath. (43)

Neither can two sovereigns sit on a single throne at a time,
Nor can two rare powers rule at one time in Kaliyuga.
At this, the Sikh congregation enquired from Bhai Taru Singh,
Which cause made the Sikh Guru’s sacrifice their lives? (44)

Dohra : Bhai Taru Singh answered the Sikhs’ query in the same vein,
As was given by the Gurus in their prophetic utterings.
How could the truth of the Guru’s utterings be effaced,
Since it had been ordained by the highest Divine Will. (45)

As the Sikh Gurus had made the supreme sacrifice,
For the sake of their Sikhs and (the glory of their faith),
He being a devout Sikh of those revered Gurus,
How could he think of saving his life (at this juncture). (46)

Chaupai: At this, the Sikh congregation, overawed with such a divination, wondered,
What unfortunate moment was it when the Guru had made such a vow?
Which exigency had compelled Guru Nanak to make such a pledge,
The congregation entreated Bhai Taru Singh to narrate it. (47)

When there was no dearth of material assets in the house of Guru Nanak,
Why did the Guru choose to renounce the temporal power?
As both the powers, material and spiritual, were at His command,
As well as the muse as sacred as Saraswati10 flowed from his own lips. (48)

Guru Nanak, being recipient of the grace of the Divine Lord Himself,
The God of sustenance (Vishnu) provided everything to Nanak’s House.
While Kuber11, the god of wealth served as his storekeeper,
The sacred Ganges and Saraswati remained under Guru Nanak’s command. (49)

At this, Bhai Taru Singh answered the congregation’s query,
Saying that Guru Nanak alone knew the mystery of his act.
It is not for human beings to the extent of his majesty,
Since He alone was privy to the mystery of His Divine Will. (50)
107. sâkhî bâbar kî (......'bâbar kô lai âu chardhâi')

dôhrâ : jim bhasmantar kô shivhi man chit kar bar din.
tim satigur bar bâbrai dayô bçpravâhî kîn.1.

chaupaî : sunô sant tum gurû piârç. mukhôn âkh gur dukh sahç bhârç.
bachan kadaî màk par gaç páran. gur dukh sahai sikkhan kçu káran.2.

jab sarî nânâk layô autâr. sîkkh kic gur bhuq nihár.
jin bhî kichh sc'v thôrî kari. bhuq lâbô un pâyô gharî.3.

suddh chitt jin darshan kîyô. us nç bî phal bânçhat lîyô.
ghar baîtç jin manhi dhîâyâ. un bhî man bânçhat phal pâyâ.4.

dôhrâ : man ichchhç sabh phal lâhç jô kô chitvat ãi.
satigur kç partâp tç khâlî nahn kô jâi.5.

chaupaî : talvandî râi bhôi kî bhayô. tahân janam gur nânâk layô.
hôt bâlak un daras kar layô. tis tç vazîr dillî kô bhayô.6.

un bhî thç kachhu satigur jânç. sô dillî mandi bhâc siânç.
au lôdî dauât kân pathân. phaujçç rûtô thô pur sultân.7.

us kç môdî satigur bhâc. kalâ dhûr us nç lâkh lâc.
tis kç ghar thô dôi pathânî. binâ putar tç bhaï siânî.8.
Episode 107
Episode About Babur
(Invite Babur to invade India)

Dohra : The way Lord Shiva, on an impulse of emotional rush,
Had blessed the demon Bhasmantar\(^1\) with a boon.
Satguru Guru Nanak, in a similar inadvertent gesture,
Had blessed Babur\(^2\) with a (great) boon. (1)

Chaupai : Listen to the way dear devout Gursikh readers,
How the Guru had to bear great hardships for his utterances.
For keeping the promise of his utterances and for the sake of his Sikhs,
The Guru had to undergo many trials and tribulations. (2)

Since the moment Guru Nanak manifested himself in human appearance,
His devote Sikhs received his blessings in plenty.
Whosoever showed a little bit of devotion to the Guru,
Instantly was he rewarded by the Guru’s grace. (3)

Whosoever appeared before the Divine Guru in mind pure,
He had had his cherished desires fulfilled by the Guru.
Whosoever sat in remembrance of the Guru at home.
He, too, was rewarded by the Guru to his heart’s content. (4)

Dohra : Everyone got his cherished desires fulfilled,
Whosoever sought his intercession with devotion.
None went back with an unfulfilled desire,
Such was the grace and beneficence of the great Guru. (5)

Chaupai : At a place known by the name Rai Bhoi’s Talwandi,\(^3\)
Had Guru Nanak taken birth (in the human form).
With one blessed glimpse of infant Nanak’s angelic face,
Had Rai Bhoi\(^4\) been blessed with a ministership at Delhi Court. (6)

Since he had worshipped the divinity in Guru Nanak,
Had he been endowed with a position in the royal court.
In like manner was Daulat Khan Lodhi\(^5\) Pathan blessed,
Who happened to be the custodian of Sultanpur. (7)

As Guru Nanak became the storekeeper of custodian’s warehouses,
The latter had seen through the divinity in Guru Nanak.
This Pathan ruler being the husband of two wives,
Both of whom had aged without having any issue. (8)


**dohrā**: un mahimā satigur sunīn āin daras hazūr.

dui dui putar un milç un thī yahī zarūr.9.

**chaupaī**: ghāzī khān gaj masat su khān. mīr khān khān jaul pathān.

bhaç patthāc vai chārōn bhāi. un dili jāi navābī pāt.10.

**chaupaī**: ghāzī khān gaj masat su khān. mīr khān khān jaul pathān.

sū mūc sut bairam khān rāhyō. dili takhat utc sō bahyō.11.

**chaupaī**: ghāzī khān gaj masat su khān. mīr khān khān jaul pathān.

sū mīsur tutoring su kān. mīr khān khān jaul pathān.12.

**chaupaī**: achchhī kāhī un bukti manāi. rāi bhōi bhī dayō marāi.

us kī khvāt hai jag mānī. hakīm kāhī darvāshī āhi.13.

**chaupaī**: amchī bhōc māriō khulah gai bāhārī.

bahāin na mahirai majalsī pūrātī patvārī.

adh mānū khāyō pātāh bhañyō thārnāpī.14.

**chaupaī**: &

mīch biqi māriō khulah gai bāhārī.

bhāin na mahirai majalsī pūrātī patvārī.

adh mānū khāyō pātāh bhañyō thārnāpī.15.
Dohra : Hearing the fame and spiritual charisma of Guru Nanak,
Both the wives came to pay their obeisance to the Guru.
Both of them were blessed with a couple of sons each,
Of which both these wives were greatly in need. (9)

Chaupai : While the two were named Ghazi Khan and Gaj Masat Khan,
The other two were named Meerkhan and Jaula Pathan.
As these four Pathan brothers became adults,
They managed to become Nawabs at the Delhi Court. (10)

Lodhi Panthas being the sovereigns at the Delhi throne,
Sikandar Lodhi⁶, the squint eyed, was the Pathan emperor.
After his death, his son Bairam Khan⁷ succeeded his father,
Thus occupying the Delhi throne as the next Lodhi ruler. (11)

The adolescents who happened to be Bairam Khan’s playmates,
Were they appointed custodians of various provinces by him.
As these immature adolescents failed to provide good governance,
Bairam Khan accused the Nawabs of being incompetent. (12)

Getting haughty and arrogant of royal power,
Bairam Khan killed many of the elder custodians.
While Meer Khan and Jaul Khan were bricked alive,
Gaj Masat Khan and Ghazi Khan were, by him, slaughtered. (13)

Dohra : Feeling outraged, Rai Bhoi admonished Bairam Khan,
That such cruel deeds were not worthy of an emperor.
Advising the emperor, the elder Pathan reminded him,
That a country could not be governed without the sane-advice of veterans. (14)

Taking it ill what was otherwise was a sane advice,
Bairam Khan got Rai Bhoi slaughtered as well.
It has become universally proverbial after such an incident,
That a bad sovereign killed his own sage physician. (15)

Pauri : With the assassination of Rai Bhoi,
Fell state governance in Shambles.
Officials deserting the royal court,
Assembled for mourning on a mat.
Emperor having drunk the heady (power) potion,
Had turned arrogant in his youth.
With the assassination of Rai Bhoi,
Had all the controls gone awry. (16)
मैंने बैठे भावी है मह जप हम वचनी।
सीधे भागा मह मही मह बहने बहसी।
वे रहते वे रहते वे भावी देते।
क्षमुख क्षमुख नीचा घो भें मह सेन घर। 17।
मिल्न भोज मारी सह दार बच्चरी।
जिवन असा भाग मुक्त शाह मंभो कहरी।
को नत्ते को लुक रहरे को अँक हो।
किच्छु मुझ किच्छु हट बहा भाग भाग झूठ।

उल्लकर तूं बनि बनि भूते छठे भीतर फिकते।
पेकरे मरे मह दुः घृणं भी दंडवे।
सिद्ध सब भर अगे ऊरे की रहा भागे।
तैयर मउ ठूं तो रखी मह मही फिकते। 18।
हलकार नृन वाही काही मुचे भी पी प्यारे।
बेहद मरे पत्न भर हान भान हान्तरे।
नथत काबल सुन भायो भी देखु मरे।
ताइरन सर तू नन तलिन जस आस प्यारे। 18।

अंती सदया शिष्ट हुआ जूं उच्छुल लगे।
से सप्ते भूष घबरे तै तानी वेलु उड़े।
तै मह सदह मद तू सबी दुकते।
हिदु ने देख कौं वर्जी ने हृद मारे। 19।
अगों जान मिल गुरु तू हृदाल लेता।
जू जावान गुर बचन ला नहिं होगु हारे।
हाँ सबह जान फर जाय जार मुक पुरा।
दित्तु जो फारजं तैन काहन तू न मरा। 19।

वे मह रेजुत रठ तूफ़ ने बड़ लूँखर।
 मन पुरे होन्हा दिशावर्ध मे दबू हृद जप सता।
 जुब दिक्क दुबू दंडसि वह रुझा धारा।
 हृदि दिसकै टुकर भे तैरी मुँहा भार। 20।
यो सून दालत नाथ तुर्या वाई चहदा लधीनां।
राह पुच्छयो इन्नाबाद को वंगु कासद धानां।
रत दिवस उथ दाउँ चार काला बाना।
उसाई विहावर तुरान को नाही सुझाई धानां। 20।

रेक्साः : संदेह भी मत्तत्र वह भक्त छठ वैके देव।
मृदग संदेह माह वह किशोर पुंडत चेन। 29।

dōhrā : जाहिन सारं सतिगृह तप करात उपर बाईंचौं रोद।
ताराहें ताराहें काहर कीर्ती उपर चर्म चर्म दाउं। 21।

रेक्साः : वे मत्तत्र वह सदह रठ। भीलवा बढ़े जिहू मर।
मत्तत्र वह सदह सदह लूह सदह। 22।
After Rai Bhoi’s murder most foul,
All the courtiers felt threatened.
Visualising the emperor as a tyrant,
They lost all hope of a dignified existence.
While some deserted, others went underground,
Some others hurled defiance at the ruler,
While some died others withdrew from royal service,
Thus the emperor lost whole of his army. (17)

Sending a message through a messenger,
Daulat Khan’s sons informed their dear father:
That his innocent sons had been killed,
By the arrogant and haughty Bairam Khan.
They advised their father to flee to Kabul,
Otherwise, he, too, would be eliminated.
He, too, should never miss an opportunity to retaliate,
If he ever had any love for his sons. (18)

He must pay his obeisance to Guru Nanak,
If he wished his cherished goal to be realized.
He would not fail in his endeavour,
If he got himself blessed by Guru Nanak.
The Guru being Omniscient about everything,
He must seek Guru’s intercession in his venture,
He must inform the Guru about the murder of his sons,
Who were born on this earth with his blessings. (19)

Getting news of the murder of his sons,
Daulat Khan bolted out leaving Ludhiana.
Asking for a route leading to Emnabad¹,
He rushed with the speed of a fast running messenger.
Doning black robes on his body,
He ran for his life day and night.
Remaining unmindful of feeding himself,
He was obsessed with escaping from there. (20)

Dohra : The spot where Guru Nanak was meditating,
While sitting on a mound of rocks and pebbles,
Desperate Daulat Khan fell prostrate,
At the lotus feet of Guru Nanak. (21)

Chaupai : Although the great Guru was omniscient,
But he kept silent for the sake of his devotee.
chaupaî : thê satigur sabh jânî jân. uská rakhnc khâtar mân. satigur bêt sabhô sun laî. sabh hakikat daulat kahi.22.

sô sun satigur chup havai rahyô. shitâbî uttar nähin dayô. tab daulat phir minnat karî. sirôn lâhi pag charnan dharî.23.

máshirî thâ sabhî shak. uskâ rakhnc khâtar mân. main sharni tuv pariô ái. bhâvain márô bhâvain jivâi. bairan márç sikh tuhârc. tumrç âgç hamain pukârc.24.

sîtî bêt sun satigur chup havai rahyô. shitâbî uttar nähin dayô. tab daulat phir minnat karî. sirôn lâhi pag charnan dharî.23.

main sharni tuv pariô ái. bhâvain márô bhâvain jivâi. bairan márç sikh tuhârc. tumrç âgç hamain pukârc.24.

sîtî bêt sun satigur chup havai rahyô. shitâbî uttar nähin dayô. tab daulat phir minnat karî. sirôn lâhi pag charnan dharî.23.

sôt Îµ sun shak. sítî bêt sun satigur chup havai rahyô. shitâbî uttar nähin dayô. tab daulat phir minnat karî. sirôn lâhi pag charnan dharî.23.

sîtî bêt main sharni tuv pariô ái. bhâvain márô bhâvain jivâi. bairan márç sikh tuhârc. tumrç âgç hamain pukârc.24.

sîtî bêt main sharni tuv pariô ái. bhâvain márô bhâvain jivâi. bairan márç sikh tuhârc. tumrç âgç hamain pukârc.24.

sôt Îµ sîtî bêt sun satigur chup havai rahyô. shitâbî uttar nähin dayô. tab daulat phir minnat karî. sirôn lâhi pag charnan dharî.23.
He listened to Daulat Khan’s plight with patience,
As the latter narrated all the detailed facts. (22)

After listening to Daulat Khan’s woes, the guru kept silent,
Nor did he answer his pleas in haste.
At this, Daulat Khan pleaded for the Guru’s blessings,
Placing his headgear at the Guru’s feet. (23)

Since he (Daulat Khan) had sought Guru’s protection,
May the Guru protect him or cause him to perish.
Since Bairam Khan had slaughtered the Guru’s devotees,
Daulat Khan was pleading before the Guru for justice. (24)

The Guru, for upholding the dignity of his devout followers,
Must cause the Lodhi Pahtan’s rule over India to end.
Since the Pathan ruler had turned cannibalistic,
Pathans’ sovereignty over India must be done away with. (25)

Dohra : Either the great Guru himself should become a sovereign ruler,
Or he should anoint his son as the new sovereign.
The sovereignty over India being of great significance,
The Guru must preserve it in his own household. (26)

Hearing this, the great Guru told Daulat Khan,
That he was in no need of any sovereignty.
Of what consequence was the sovereignty of India,
When he had renounced millions of such sovereignties. (27)

Chaupai : It was for the task of bestowing sovereignty on others,
That the Divine Lord had sent him (the Guru) in the age of Kaliyuga.
Since the life of a sovereign was always a bed of thorns,
The Guru experienced great happiness in meditation on the Divine. (28)

Pauri : Why should he (the Guru) take over such a sovereignty,
That Daulat Khan was talking about time and again?
Would the people not heap ridicule upon him,
For having grabbed it after forsaking it earlier?
Hearing this, all hopes of Daulat Khan about,
Guru’s acceptance of sovereignty were dashed to the ground.
After this, Daulat Khan abandoned all efforts,
To press the Guru again and again to become a sovereign. (29)

Dohra : Thereafter, Daulat Khan made another proposal,
In case the Guru refused to accept sovereignty himself.
dôhrâ : tau daulat khün yaun kahyô jau âp na shâhî lçhu.
tau lijai khrôs pathân tê muglan kô hî dçhu.30.

sôrthâ : main tê bachan karâhi bakhshâvain shâhî mugal.
phçr ju tûn pachhtâhin nânî pathânân kau labhai.31.

chaupaî : tau daulat yau hî mann layô. hindû pathânân phçr na dayô.
pathânân tê ab jâi patishâhî. bhâvain phçr su âvai nânî.32.

chaupaî : tau daulat yau hî mann layô. hindû pathânân phçr na dayô.
pathânân tê ab jâi patishâhî. bhâvain phçr su âvai nânî.32.

chaupaî : tau daulat yau hî mann layô. hindû pathânân phçr na dayô.
pathânân tê ab jâi patishâhî. bhâvain phçr su âvai nânî.32.

chaupaî : tau daulat yau hî mann layô. hindû pathânân phçr na dayô.
pathânân tê ab jâi patishâhî. bhâvain phçr su âvai nânî.32.

chaupaî : tau daulat yau hî mann layô. hindû pathânân phçr na dayô.
pathânân tê ab jâi patishâhî. bhâvain phçr su âvai nânî.32.
Entreating the Guru to snatch it from the Pathans in any case,
The Guru should had it over to the Mughals. (30)

Sortha : The Guru warned Daulat Khan to beware of the consequences,
Before asking him (the Guru) to bestow it on the Mughals.
Lest Daulat Khan should repent later on for his plea,
Sovereignty, once bestowed on Mughals, would never get back to the Pathans. (31)

Chaupai : Let the Hindus or Pathans never be the sovereigns again,
So did Daulat Khan agree to the Guru’s conditional proposal.
Let sovereignty be taken away from the Pathans,
Even though it may not return to them ever again. (32)

This being the only fond wish in his (Daulat Khan’s) mind,
Let the Guru, in his graciousness, fulfill a devotee’s fond wish.
The Guru ordained it to be fulfilled as Daulat Khan desired,
Although the latter might regret his plea at a later stage. (33)

He must proceed to Kabul post haste,
In order to bring Mughal emperor Babur to India.
In case Babur cherished the desire to be India’s emperor,
He should come and consult him (Guru Nanak). (34)

In case Babur proceeded without seeking Guru’s advice,
The Guru would put up an another rival against him.
Hearing Guru’s remarks, Daulat Khan felt so much delighted,
As if a son had taken birth in his own family. (35)

Dohra : The way a ruler feels delighted at the defeat of an enemy,
The way onset of rain drenches the drought hit parched land,
The way an issueless parent rejoices at the birth of a son,
So were Daulat Khan’s hurt feelings assuaged by Guru’s predictions. (36)

Chaupai : Soon after, Daulat Khan took the road to Kabul,
Donning the mantle of a mendicant on the way.
Meanwhile Bairam Shah had blocked all routes to Kabul,
Lest Daulat Khan should escape and reach Kabul. (37)

Thereupon, Daulat Khan taking an alternative route,
Somehow managed to creep into the city of Kabul.
Wearing his original robes once again,
He entered into emperor Babur’s country. (38)


turat bâbar sôn milnô bhayô. jab satigur kô dhayâvat bhayô.39.

hind havâl un sabh sun layô. daulat khân kô âdar kayô. daulat dili bhçt batâyô. phauj jôr kar ginôn sunâyô.40.

bâlak mûrdah gavâr jê jêç kîç amîr.42.

jab dçkhç un març amîr. hôt kamm un lakhyô tagîr.44.

us pai thô ik bhôvo pardhân. akaldâr thô badaô sujân. jab dçkhç un març amîr. hôt kamm un lakhyô tagîr.44.

mûrç badaç chahtiy na sûrc. chhôtçn kârçn na badaç kamm pûrç.45.

sûbh chûlç kî âkhî bat. badaç kamm nahnî chhôtç karât.45.

sûbç aglç daç marvâi. naç bâlak daç sûbc tharvâi. un tç bandôbats na hôî. badî lagâvan aglan sôî.41.

hind havâl un sabh sun layô. daulat khân kô âdar kayô. daulat dili bhçt batâyô. phauj jôr kar ginôn sunâyô.40.

bâlak mûrdah gavâr jê jêç kîç amîr.42.

jab dçkhç un març amîr. hôt kamm un lakhyô tagîr.44.

mûrç badaç chahtiy na sûrc. chhôtçn kârçn na badaç kamm pûrç.45.

sûbh chûlç kî âkhî bat. badaç kamm nahnî chhôtç karât.45.

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bâlak mûrdah gavâr jê jêç kîç amîr.42.

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mûrç badaç chahtiy na sûrc. chhôtçn kârçn na badaç kamm pûrç.45.

sûbh chûlç kî âkhî bat. badaç kamm nahnî chhôtç karât.45.

sûbç aglç daç marvâi. naç bâlak daç sûbc tharvâi. un tç bandôbats na hôî. badî lagâvan aglan sôî.41.
As he failed in his attempt to seek admission to Babur’s court, Daulat Khan sent a silent prayer to great Guru Nanak. The moment he sought Guru’s intercession through prayer, he got into touch with Babur in a moment’s time. (39)

Babur, according a state honour to Daulat Khan, heard the whole account about India from the latter. Disclosing all the state secrets of Delhi court to Babur, Daulat Khan revealed the complete strength of the Lodhi Pathans’ Army. (40)

Disclosing Bairam Khan’s slaughter of all the seasoned custodians, he informed about Bairam Khan’s appointment of adolescent custodians. The new custodians, failing to govern their states efficiently, had started accusing their predecessors for misgovernance. (41)

Dohra : He had slaughtered all the higher officials of the state, together with the Provincial custodians and ministers. In their place, he had appointed immature rustic adolescents, giving them higher positions of state and court officials. (42)

Chaupai : The miniscule number that survived this ruler’s tyranny, they, too, had lost every hope of their survival. All the feudal chiefs, too, became frustrated with the situation. Even as the Maratha custodians in the south were also replaced. (43)

Rai Bhoi who, being the seniormost among the ministers, was also the wisest and the most sensible among them. As he witnessed the elimination of all the senior functionaries, he realized that the state administration was going to the dogs. (44)

Being the emperor’s well-wisher he advised the king in good faith, that the dwarfs could never accomplish tasks worthy of giants. Neither should the great warriors deserved to be killed, nor could the petty people accomplish the higher tasks of the state. (45)

**Episode from Satswayya**

Dohra : How can a lowly minion of a state, accomplish a task worthy of a giant? How can the surface of a huge war-drum, be sewn with the skin of even one hundred rodents? (46)

Chaupai : Hearing this, the emperor got Rai Bhoi slaughtered, thus putting to death his own well-wishers.
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chaupaï : yau sun bhôyô mår gavâç. apnç khaïrhâhî un ghâç.
bin taksîr un mâyô bhôâ. hai hai kâr jagat bahu hôâ. 47.

रेवन : उह देलदी घड मुद शमश स्करे विनिि ।
जनौ सु देलवे दिल द्वैि वरि वै घव बीच । 48.

doehrâ : tab daulat ki bát sun bâbar bhavô titiâ. 
bajïr su rôkyô phir usai kai kai yah bichâr. 48.

१०८. सभी दिलभुद वे दुर्गम की (‘धुरसन धमन दीआ दिलभुद रंगदिहा’) 
108. sâkhî satigurû kç parsang kî (‘khurâsân khasmânâ kïâ hindustân daaraïå’)

बीचः वीशक (विभाजन की)

रेवन : दिलभुद ते धीरक धुि। ब्रह्म समदू ते माधि सुिवे।
से ध्रु दे वव सीवे सांगि। ब्रह्म धीर सिव धूष माफ़ि । 19.

chaupaï : hindustân hai pîran pûrô. karain maddat vai shâhi zarûrô.
sô ham tai kab jityô jai. karain pîr jih âp sahâï. 1.

चिड़ू धीर दिव चिड़ू में ब्रह्म। सब धीरक ली धीर ही हाय।
‘ध्रु’ में पुरे ब्रह्म ते ब्रह्म। सेवू आदि सेवी उठ आये। 21.
hindu pîr ik hind main bhavô. sabh pîran kî pîrî lai gayô.
us sôn pûrô kôî na bhavô. jôû aiô sóï har gayô. 2.

चिड़ू में सु मुबालम । ध्रुव देले सबे दिव में सम ।
दूह सीवे सेवी ने ब्रह्म। सेवू से सुसबे सेवी ब्रह्म। 31.
hindu aur su musliman. un dônô laç ik se jân.
us kî scâva dônôn karain. lçni mûrâdân dônôn kharç. 3.

बजालद में ते ब्रह्म पूरे। सब धुरगाक ते ब्रह्म पूरे।
रम दे ‘ध्रु’ दी ब्रह्म पूरगाकी। ने ‘ध्रु’ ब्रह्म से मुबालम की। 41.
karmât main hai bada pûrâ. janu khudâi dç rahai hazûrâ.
ham nç us kî bêt partâï. jô un kahî su scâchi bhâï. 4.

रेवन : ने चाबे मुह धिप लही । देवी धुरालाकी लही।
किंवे ‘ध्रु’ दी ब्रह्म ब्रह्म ने आजी ब्रह्म ते साचा। 51.

doehrâ : jç châhô tum hind lai tau us parvângi lçhu.
bin parvângi usai tç âgai pair na dçhu. 5.

रेवन : ने चाबे मुह धिप लही । देवी धुरालाकी लही।
‘ध्रु’ धुरालाकी लही दे आजी ब्रह्म ब्रह्म ने साचा। 61.

chaupaï : tab daulat sun bôlât bhavô. ham nç vahai pîr kar layô.
us parvângi tç ham aç. tum bî parvângi us kî châhç. 6.
As he had slaughtered Rai Bhoi without any offence,  
There rose an outcry throughout his entire state. (47)

**Episode 108**  
**The Episode About Satguru Guru Nanak’s Blessings**  
(Being a ruler of Khorasan (Babur) Threatened India)

**The Minister’s Counsel:**

Chaupai : India being a land of great spiritual saints,  
They would certainly lend their support to India’s sovereign.  
How could Babur’s forces conquer the Indian emperor,  
If the spiritual saints bestowed their blessings on him. (1)

There happened to be a Hindu spiritual saint,  
Who excelled himself in spirituality among all the saints.  
As no other saint could be as perfect as he in piety,  
Any rival who confronted him got vanquished in spiritual debate. (2)

Both the Hindus and the Muslims, being born from the same source,  
He (Guru Nanak) considered both equally worthy of his grace.  
So being revered by both the communities,  
Both Hindus and Muslims remained keen to receive his blessings. (3)

So, perfect was he in his spiritual dispensation,  
As if he was eternally in communication with the Divine.  
He (the minister) himself had confirmed Guru Nanak’s divinity,  
As everything that Nanak predicted came out to be true. (4)

Dohra : The minister advised Babur to seek Guru Nanak’s permission,  
If the latter wanted to bring India under his occupation.  
He must, under no circumstance, set foot in India,  
Without getting clearance from Guru Nanak for his mission. (5)

Chaupai : Hearing this argument, did Daulat Khan speak,  
That he himself accepted Nanak as his spiritual mentor.  
Since he had proceeded to Kabul on Guru’s instructions,  
He advised Babur to seek Guru Nanak’s permission as well. (6)
हम अपने द्वारा मुझे अवश्य बक्सी। भंडारक वर्गी में अपने बलसिंह।
मैं अपने मुक्त अवश्य। उस परिवार के लिए हार्दिक। 71
हम अपने उचित कराये। वर्तमान शाही मैं आयो गवायी।
मैं आयो मुग्लान बक्सी हार्दिक। तब परिवार तो कबीले 72.

dehran: उस रोशन धरी देवी दिनु मन्द सुपरिशिक।
वह लेने दिने दिने में देखे में धरन परिसिक। 90.
dohra: तब दुलत खाना बौछा वही नीलह, खुदाई।
चाल करो दिने दिने तम परतपरही। 10.

dhund: उस संघर्ष दिने लड़ी दिल्ली स्टैंडप।
मैं नहीं दिने नहीं धरन परिसिक। 11.
chaupai: तब बाबर फिर कहाँ उतारं। जो नहीं खुदा मन पाताई।
तब उसके हम देखे लगे खुदाई। 11.

dhun: तब जनरल, आपको देखि। वह देखे नहीं धरन परिसिक।
मूल भारत देखे देवी मन्दसिक। 12.

sorath: अग्नि दुलत लाइ बाबर चर्दायरु भी हिंदु।
सतीगर रावत देखे बाबर चर्दायरु भी हिंदु। 14.
He (Daulat Khan) had proceeded to Kabul after Guru’s prophetic utterance, That Lodhi Pathans would stand divested of sovereignty. It was after Guru Nanak had promised to bless the Mughals with sovereignty, That Daulat Khan had proceeded on his way to Kabul. (7)

At this, Babul (in his bigoted arrogance) made a remark: Who was Nanak to bestow sovereignty on the Mughals? The Mughals would receive sovereignty from their own prophet, Who occupied a hallowed place in the Divine Court. (8)

The Mughals would get their aspirations fulfilled from their own prophet, As the latter was as powerful in divinity as God. He (Babur) himself would see Nanak with his own eyes, Whether the latter was really worthy of reposing one’s trust. (9)

Dohra : In response to Babur’s apprehensions, Daulat Khan remarked, That Guru Nanak was a beloved Hindu prophet of the Divine. Daulat Khan entreated Babur to proceed to see Guru Nanak, So that he might feel assured of Guru Nanak’s divinity. (10)

Chaupai : Countering Daulat Khan’s remarks, Babur remonstrated: What if the Hindu prophet failed to be worthy of his trust? In that case, he (Babur) would punish that Hindu prophet, Burying him alive in the earth after converting him to Islam. (11)

Being a fake/counterfeit prophet, he would take to his heels, As all the Hindus were scared of Babur’s very name. Definitely would he run for his life in scarce of Babur, To seek shelter in the mountains in the higher regions. (12)

Never would he desert if he be a genuine prophet, Certainly would he escape if he be a counterfeit. Himself would he (Babur) judge if the latter be real or fake, Whether he was an imposter or a genuine prophet. (13)

Sortha : Making Daulat Rai as his guide from Kabul, Babur led an expedition to conquer India. At that moment, the Guru uttered to the accompaniment of music, The following hymn from his sacred lips: (14)

**Guru Granth Sahib:**
Shabad : Handing over Khorasan’s governance to another, The invading Babur terrorized the people of India.
khurâsân khasmânâ kîâ hindustân daarrâiâ.
apai dôsu na dçî karatâ jamâ kari muglu chardâiâ.

chaupaî : aggcâ daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

chûpâ : ḍolq Kwn bulwXw [ mulk AmwnI rKqw AwXw [ pTwxn ko iek mwrXo gRwm [ sYdpuro Qo iqsko nwm [15[

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

pathânan kô ik mâryô garâm. saidpurô tho tiskô nâm.15.

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

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pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

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chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

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pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô garâm. saidpurô tho tiskô nâm.15.

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô gar âm. saidpurô tho tiskô nâm.15.

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô gar âm. saidpurô tho tiskô nâm.15.

chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ ayâ.
pathânan kô ik mâyô gar âm. saidpurô tho tiskô nâm.15.
The creator, not taking the blame (for decimating the Pathans) upon Himself, Willed the Mughals to launch an invasion on India.

**Chaupai:** Asking Daulat Khan to guide the Mughal troops towards India, Babur kept on entrusting the enroute territory after getting a ransom. Thereafter, he ransacked a village occupied by Pathan residents, Which was known by the name Saidpur at that time. (15)

For having shown disrespect to Guru Nanak once, The residents of this village had to bear this devastation. Thereafter, summoning Daulat Khan to his own camp, Babur issued orders to him to the following effect: (16)

Since his (Babur’s) forces had reached near Punjab, Nanak’s own country, Nanak’s seat had been reported to be near Emnabad. Was Nanak still at his own seat or had he made good his escape, Scared out of his wits by the approach of Mughal troops? (17)

Ordering Daulat Khan to bring Nanak back if he had escaped, And ask Nanak to enter into negotiations with him (Babur), Assuring Daulat Khan of not ill-treating Nanak in anyway, Babur offered to dole out landed property to Nanak if he so desired. (18)

Babur, being nit-witted idiot, could never realize, That no scare of any kind could unnerve the great Guru. The Guru, being the creator and destroyer of the whole world, The whole universe prospered under the command of his Divine Will. (19)

**Dohra:** The spot where Guru Nanak sat in deep meditation, Was situated upon a mound of hard rocks and pebbles. So immovable remained Guru’s seat that it never shook, Even if the whole earth and mountains shook and quaked. (20)

**Chaupai:** Having received verbal orders from Babur, Daulat Khan proceeded posthaste towards Guru’s seat. Spotting out the Guru’s seat after arriving in its vicinity, He started walking on foot after dismounting from his steed. (21)

Bowing his head and paying obeisance from a distance, Daulat placed his head at the lotus feet of Guru Nanak. Having remained prostrated at the Guru’s feet for long, The great Guru asked Daulat Khan to rise from the ground. (22)
Sri Gur Panth Prakash

सिंहिर भोज जी रद्वां मित्र भन्दे मानि।।
भजन जेठ मुख भजन।।
satigur thqc sabh jânî jân. puchh daulat gur râkhyô mân.
bâbar kô sabh zikar sunâyâ. tum pai bâbar châhat ayâ.23.

सिंहिर भोज जी रद्वां मित्र भन्दे मानि।।
भजन जेठ मुख भजन।।
satigur kahyô ham ûhân jávain. ihân lôk us layâi satâvain.
ham âpq dêkhain us chall. bâbar chahai ju karnî gall.24.

देहवा : सिंहिर भोज जी रद्वां मित्र भन्दे मानि।।
भजन जेठ मुख भजन।।
dohra : jahin daçrâ bâbar kîâ satigur pahûncch jâi.
mardanç kô guru kahâyâ sur kar rabâb bajâi.25.

देहवा : सिंहिर भोज जी रद्वां मित्र भन्दे मानि।।
भजन जेठ मुख भजन।।
dohra : rîtç hâth na jâîç bhichchhak nagûcuv.
un kai âqc bin dharç vai phir agôn na dcv.30.

देहवा : सिंहिर भोज जी रद्वां मित्र भन्दे मानि।।
भजन जेठ मुख भजन।।
dohra : rîtç hâth na jâîç bhichchhak nagûcuv.
un kai âqc bin dharç vai phir agôn na dcv.30.

देहवा : सिंहिर भोज जी रद्वां मित्र भन्दे मानि।।
भजन जेठ मुख भजन।।
dohra : rîtç hâth na jâîç bhichchhak nagûcuv.
un kai âqc bin dharç vai phir agôn na dcv.30.

देहवा : सिंहिर भोज जी रद्वां मित्र भन्दे मानि।।
भजन जेठ मुख भजन।।
dohra : rîtç hâth na jâîç bhichchhak nagûcuv.
un kai âqc bin dharç vai phir agôn na dcv.30.
Even though the Guru being omniscient of all developments,
The Guru let Daulat Khan narrate the whole situation.
Having narrated all the developments of the past,
Daulat Khan conveyed Babur’s wish to meet the Guru. (23)

The great Guru offered to march himself to Babur’s camp,
As Babur’s armed bands would disturb the people’s peace.
The Guru himself would go to know Babur’s intentions,
And gauge what Babur contemplated in his mind. (24)

Dohra : The great Guru, Guru Nanak soon arrived at a place,
Where Babur was putting up in a camp.
Thereupon, the Guru asked Mardana, his companion,
That he should strike a melody on his stringed instrument. (25)

Chaupai : As Mardana struck a melodious tune on his Rabab,1
The Mughal troops rushed to listen to this fascinating music.
Having heard the spiritual melody, Babur felt,
That Guru Nanak himself had arrived at his army camp. (26)

As Daulat Khan brought information about Guru Nanak’s arrival,
Babur felt assured about Guru Nanak’s Divinity.
Thereafter, calling for his royal mode of conveyance,
Babur wished to pay a visit to Guru Nanak himself. (27)

(Before proceeding) Babur enquired from Daulat Khan,
What kind of offering should Babur place before Guru Nanak.
Daulat Khan informed Babur the Guru needed no offerings,
As all the people received their cherished boons from Nanak. (28)

All temporal and spiritual powers were vested in Guru Nanak,
As Babur himself would observe after his arrival there.
Thereupon, Babur informed his companion Daulat Khan, that,
It behoved not a royal personage to approach a saint empty-handed. (29)

Dohra : Never should one ever go empty-handed,
On a visit to a mendicant, a monarch, and one’s teacher.
One is bound to fail in getting their blessings,
Without placing a (token) offering before them. (30)

Chaupai : Upon this, advising Babur to make an offering of cannabis,
Daulat Khan asked Babur to place it before the Guru.
Thereafter, carrying a bag full of cannabis leaves,
Babur placed it before the Guru after dismounting from a horse. (31)
tab satigur shâhî âadar kariô. tum ham par gussô kiôn kariô. ham tumrô kuchh rôkyô náhîn. ik rôrdi par baithç hânhî.32.

jô tûn chaltô chitvat âyô. dçhu sajâ jô tau dil bhâyô. kai kachchç kai pakkai asîn. tûn kar lai jô tô jîa basî.33.

jûth karain kai sâch kamâî. najîkain dekhôn tain kahyô jâî. sâchau hôi tu karihôn práî. jûthô hui hindû dayôn chîrnh.34.

dôhrâ : sâch su sâhib ghar rahai aur sâch dîkh nânhi. gurû prápatishâhî shâh dekhç bahu patiâhî.35.

chaupaï : karamât hui jânkç pâhî. âpc kiun na kariar patishâhî. karamât kahô pás rásûl. khudâi mann jis kariar kabûl.37.

karamât main kahir hai so rabbôn dûr kariar.36.

mihar kahir dûr karamât. dûr khudâi tç sô lç jât.39.

karamât hovai dôû bhânt. kai mihrôn kai kahirôn hai jût.39.

mihar kahir dôû karamât. dûr khudâi tç sô lç jût.40.
Thereafter the Guru, after according due honour to the Mughal ruler, asked him the reasons for being cross with him (Nanak). The Guru told Babur that he never obstructed Babur’s advance, as he (the Guru) had been all long sitting on that rocky seat. (32)

The Guru asked Babur to mete out any punishment to the former, as he had been contemplating at the time of his departure. Babur was free to allay his apprehensions that he had, whether Guru Nanak was a fake or a genuine prophet. (33)

He must confirm if Nanak followed path of truth or falsehood, the Guru was willing to offer himself for a close scrutiny. Found genuine, Babur could acknowledge Guru Nanak as a spiritual prophet, found fake, he was free to get the Guru slaughtered. (34)

Dohra: Truth resides and rests with the Divine Lord, elsewhere it is never found and observed. The temporal monarchs and rulers of kingdoms, have all been putting spiritual prophets to test. (35)

As Babur wished the Guru to workout some miracles, the Guru would loath to display any such feats. Display of miraculous feats not only invited Divine wrath, these also alienated the spiritual saints from the Divine as well. (36)

Chaupai: If any prophet claimed to work out miracles, why could such a prophet not become a monarch as well? Power of working out miracles vested in the Divine Lord, alone, for which people accepted Him as the Supreme God. (37)

Whosoever displays any miracles while being a human being, He is terribly harassed by the people of this world. Whosoever lives in intimate communication with God, He always shuns the temptation to work out miracles. (38)

As Babur was too keen to see demonstration of miracles, it was not a morally justifiable act on his part. Very often, miracles workout in two diverse ways, either resulting in blessings or ending up in disasters. (39)

While serving with devotion saints bring out their blessings, insisting upon them to show miracles brings out their curse. Blessings and curses both work out as miracles, while alienating a spiritual prophet from the Divine Lord. (40)
dôhrâ : kahir patishâhan kâr hai khoâs ju auran khâhin. 
hai sabh jân jân yah sabh ham dayô batâi.42.

chaupaï : dçkh didâr kô nishchâ âyã. najik raahay yah sachch khudâyã. 
khudâi yâhi main bhçd kachhu nahi. ab mai is tç mangôn patishâhî.43.

chaupaï : jaisô suniô taisç dçkhîô. pîran sir tûn pîr parckhyô. 
jô jô bät daulat khân kahî. main ab nainan dçkhî vahî.48.
Dohra: Cursed miracles are the fancy of temporal monarchs, 
Who seize others’ belonging with coercion and duress. 
If ever a saint indulges in working out miracles, 
He is sure to find himself alienated from the Divine. (41)

Upon this, Babur realized Guru Nanak’s omniscience, 
Since the Guru had laid bare all Babur’s secret thoughts. 
He decided to share all his fears and aspirations, 
After he felt assured about Guru Nanak’s omniscience. (42)

Chaupai: Babur felt convinced after his interaction with Guru Nanak, 
That the latter had really an intimate relationship with God. 
Since there existed no distinction between God and Guru Nanak, 
He must seek his blessings for getting a sovereignty over India. (43)

If, God willing, the Guru Nanak answered his prayers, 
All his dreams and aspirations will get materialized. 
If, God forbid, Guru Nanak declined his prayers, 
He would not lose anything substantial of his own. (44)

Why should he poison his future through his insolence, 
Instead, why should he not cultivate polite conversation? 
After this, folding his hands in supplication, Babur put forth, 
His dire necessity in words couched in politeness. (45)

Prostrating at the lotus feet of Divine Guru Nanak, 
Babur begged for his aspirations to be fulfilled, 
Acknowledging Guru Nanak as the great Hindu prophet, 
He had sought the Guru’s blessings in his dire need. (46)

Dohra: Acknowledging Guru Nanak to be as great as he had heard, 
Babur declared the Guru as the greatest among spiritual prophets. 
Admitting that after having a glimpse of the Divine Guru, 
He felt assured of Guru Nanak’s Divine attributes. (47)

Chaupai: Finding the Guru as venerated as in narrations he had heard, 
Babur found the Guru spiritually Supreme after a through probe. 
Whatever divine attributes of the Guru had Daulat Khan narrated, 
Babur had observed and confirmed with his own eyes. (48)

The way the (Lodhi) Pathans had got the Guru’s followers assassinated, 
Daulat Khan had narrated the whole account to Babur. 
Babur also knew about Guru’s displeasure with the Lodhi Pathans, 
As well as the Guru’s will to dispense with their rule over India. (49)
muglôn ko gur chahyô bulânô. âpç tum sabh jânî jânân. main âyôn hî tusân bulâç. daulat khân tê lçhu puchhâç.50.

nâm tumain kahi môh chardhâyô. tumain lâj jî tumain bulâyô. hind takhat môhi dçhu bahâî. bâî sübç näl divâî.51.

dôhrâ : main âyô yah murâd kar karôn tumain njî pîr. hamain divâvô tukhat hind bâî sübç tâbçgîr.52.

chaupaî : tau bâbç bâbar sôn kahyô. tum patishâhî pikmbarôn chahô. bâbar kahyô pikmbar dûr. main nà sakkôn pahuñch hazûr.53.

chaupaî : tabi satigur yau bachan uchârç. âsô asâdaâ lijâvç dargah davârç. sö ãsà us dayô phardôî. kar bhûm bisatrô bâî banâhî.58.
It was Guru’s will to call the Mughals from Kabul,
As the Guru, being omniscient and privy to the Divinee Will.
Babur told the Guru that the former had arrived at Guru’s bidding,
As Daulat Khan would bear witness to what he said. (50)

Since Daulat Khan had invited him (Babur) in the Guru’s name,
The Guru must protect and stand by his humble servant.
Babur begged the Guru to make him occupy India’s throne,
Making his sovereign writ run over all the twenty-two states. (51)

Dohra : Babur said he had approached Guru Nanak with a fond wish,
That the great Guru be Babur’s spiritual mentor.
Babur begged for a sovereignty over the Indian throne,
So that his writ might run over the twenty-two states. (52)

Chaupai : Upon this Baba Nanak reminded the supplicating Babur,
That the latter wished to be made a sovereign by Prophet Mohammad.
Admitting that Prophet Mohammad being inaccessible,
Babur expressed his inability to seek Prophet’s (Mohammad’s) blessings. (53)

Since his prophet was inhabitant of the Divine Court,
It was located across the seven skies (in heavens).
How could Babur (a human being) reach that Divine abode,
About which he had heard but never seen it with his eyes? (54)

The Guru reminded Babur that he had boasted of being an emperor,
Whose writ ran over half of humanity on the earth.
How could he not reach his Islamic Prophet Mohammad,
As he boasted of having the powers of five spiritual prophets? (55)

Promising Babur to enable him to reach his prophet,
The Guru directed Babur to seek sovereignty from his own prophet.
Babur should reach the Divine Court in his prophet’s company,
Where his prophet would get a written sanction for his sovereignty. (56)

Dohra : Hearing this, Babur bent on his knees in thankfulness,
Begging Guru Nanak to enable him to have a glimpse of his own prophet.
Being extremely confident of his prophet’s divine powers,
Babur was sure of getting India’s sovereignty sanctioned. (57)

Chaupai : Thereafter, Satguru Guru Nanak directed the Mughal emperor,
That Guru’s staff would lead Babur to the Divine court.
Thereafter handing over his staff to the emperor Babur,
Guru Nanak instructed Babur to sit on the ground in front of the staff. (58)
धुप दीप वज भामुख पड़े । निंदु चंगे दिंद मन्त्र धड़े ।
मंगलभ पे नग सधहिं । मनी चोरे निवोड़ी भो मलिं । ५४१
धुप दीप कर मसातक धरयो । जित चाहो तित जायन पार्जो ।
satinâm को जाप जपाइंह। जहाँ चाहो तिथि थान जाईंह । ५९।

मंगल दिखलत है उग्र मन्द । नाव नवाण के उग्र आतकः ।
तन्त्र दिखलत हिंद वच कर गड़े । घंटे लिखे मे दिख आइंह । ५०।
सांग पीक्बर लई तुझ जाव । सन दिखल वज्ञ वधी वटी वच ।
जन वची सख चुह नवाण । ने जीव आत भरी उमंच । ५९।
ab ghardiān bhāvain rahu chār. bachan pikmbar karyo kā bār, chār ghardi lag rahu dargāh. jō jā āvai māngō tānhi । ६१।

रेवाँ : तुष्टिम वाचव वह छुटों घड़े मन्दिं मर ।
मंगलभ आती मे लक़ँह है आतों बीज दिखाव । ५२।
dōhrā : kurnish bābar kar uthyō badao achmbhō jān ।
satigur ākhī sō karī lai āsā kō piān । ६२।

घंटी : सांग मन्त्र ले मंत्री लक़ँह । है आता दिखिंह छिम जी जूं ।
है धर्मचार मंड़व्रे आताम । मंड़व्रे धार धार अछ । ५३।
chaupaī : jāi bābar nṛc sō karī. lai āsā uḍaiō us hī gharī ।
lai pahuñcyō sattväc akāsh. jā pahuñcyō vahi dargāh khās । ६३।

रस्ता वह छुटों आवें । ने तन्त्र छुटे दिखलत सह ।
मंगलभ नश धर्म बुलवे । छुटा छुटा जी बुले लिखे । ५४।
dargāh rahc kundc ardāc. jō nahin khulhc pikmbar jāc ।
satinām jāb bābar pukār āc. turat phurat hī khulhc kivār । ६४।

उड़ उड़ मन्दि ये छुटे बुले । ये ये धर्मचार देवीभाष बुले ।
रस्ता बुलवे गई गई । उड़ उड़ दे देवा बुले गआ । ५५।
tahān nānak kō jhandā jhūlāc. pardhain bānīān pōthian khulai ।
rabāb bajāvain gāvain rāg. bhagat bhajan kō rang rahyā lāg । ६५।

रेवाँ : दिंद ना वाचव देविंह छुहद रस्ता मर ।
मंगलभ दुहे दुहे दुहे दे दिंद मंडे मन्त्रिंह आव । ५५।
dōhrā : tih jā bābar dākhīān jhandā nānak shāhī ।
sanmuhawk jhūlāc dargāh kē vich sachchō sāhib yāhi । ६६।

मंगल दुहे दुहे दुहे दे दिंद मंडे मन्त्रिंह आव ।
मंगल दुहे दुहे दुहे दे दिंद मंडे मन्त्रिंह आव । ५५।
sct su gangā nīr sam au bādār sam tahin kāl ।
kāsārī patkō sang hilai bijāli jaisc khayāl । ६७।
With burning jos-sticks and a lamp, he should prostrate before the staff, 
After which it would take Babur wherever he wished to go. 
With the continuous recitation of God’s holy Name ‘Satnam’, 
He could reach anywhere he wished to reach. (59)

The Guru’s staff would take Babur and his prophet to heaven, 
Where nobody would stop their entry into the Divine Court. 
The same Divine Court was it where prophet once had gone, 
But was made to return the same moment to his abode. (60)

With Guru’s staff with them, they could stay there for many hours, 
While his prophet could converse with God for long. 
Staying there in the Divine Court for a longer spell, 
He and his prophet could seek whatever they wished. (61)

Dohra : With a respectful bow did Babur depart from Guru Nanak, 
Wondering at heart at the promised great miracle. 
Following the Guru’s instructions about invocation, 
Babur departed after holding the Guru’s staff. (62)

Chaupai : The moment Babur performed the proffered incantations, 
The Guru’s staff took him on a flight the same moment. 
Flying across the seven skies with the Guru’s staff, 
Babur reached the exclusive territory of the Divine Court. (63)

He found the Divine Court bolted and barred from inside, 
Which did not open even at the approach of prophet Mohammad. 
But the moment Babur recited the Guru’s word “Satnam”, 
In an instant opened all the doors that were barred and locked. (64)

Babur witnessed Guru Nanak’s standard fluttering in heavens, 
And heard spiritual hymns being recited from the holy books. 
Spiritual melodies were being recited to the accompaniment of music, 
Filling the whole environment with a spiritual ambience. (65)

Dohra : Thus, Babur saw with his own eyes after reaching there, 
Guru Nanak’s standard fluttering inside the Divine Court. 
Observing Nanak’s standard fluttering at the entrance, 
Babur had a glimpse of God seated on the Divine seat. (66)

Sparkling as the crystal waters of the scared Ganges, 
Guru Nanak’s standard also emitted dark cloud like hues. 
Its saffron cloth fluttered as majestically as, 
If a spark of lightening had flitted across its surface. (67)
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chaupaî : chintā manī sōn kandh chināī. savrān sughndī sang lipāī.
badāūraij kē ùhān thambh thambhāc. chandān lakrī sāth chhathāc.70.

mungc kē ùhān lagc kāpāt. chitarkārī pāras kē thāt.
bābar kē tahān saīl kāryāy. phir bābar kē mōrd lāi āyō.71.

pikmbar kē vahī vall phirāyō. dēt bāng tīh mullān dikhāyō.
pikmbar jhandā uṣaī dikhāyō. rangyō nil sōn bahu dīn āyō.72.

tāhān pikmbar huti māsīt. unhain savārī apnī rīt.
bābar pikmbar dēkhyō khārdō. kabhī uṭhai kabhī lāmbō pārdō.73.

pārdīc bāndhāc tahi chārōn yār. tinkhāc khārdōc tahi chārōn yār. tīkāc pākhāc phir āhār.74.

bābar kahī main chahōn patishāhī. hind takhat jō sūbē bāī.
turat pikmbar diyō jubābēc. hind patshāhī nāhōn ham tābēc.76.
Chaupai: The Guru’s staff took Babur around Guru’s meditational centre, Where several saints and sages sat cross-legged in meditation. So many spiritual supremos sat spell-bound unconcerned, Although several temporal and spiritual deities hovered around them. (68)

Dohra: The Divine Court had, on its premises, five mythological trees⁶, Bearing the names of Parjat, Kalap Birchh, Santeen, Harichandan and Mandhar. Besides, there were other trees laden with flowers and fruit, As well as the mythical cows of the Kamdhen⁷ breed. (69)

Chaupai: With rare “Chinta Mani⁸” stones were the walls of Divine Court built, With fragrant golden paint were these rare walls painted. With “Vadhuraya⁹” stones were pillars of Divine Court erected, With the fragrant Sandalwood was its majestic roof inlaid. (70)

With corals were the doors of the Divine Court made, With designs on the philosopher’s stone were these doors carved. After taking Babur on a round of the Divine Court, The Guru’s staff brought him back to the Divine entrance. (71)

Thenafter taking Babur to his (Islamic) prophet’s enclosure, The Guru’s staff showed him the Muslim cleric reciting an Islamic prayer. Babur was shown a glimpse of his Prophet’s standard, Which had not been dyed in blue for a long time. (72)

There was situated a mosque, place of Muslim worship, That was designed as per Prophet’s own tradition. As Babur had a glimpse of his spiritual prophet Mohammad, He started prostrating and supplicating before him. (73)

Prophet Mohammad himself was seen praying to God, Entreating the Divine Lord to accept his supplication. Behind him stood his foremost intimate devout followers¹⁰, Followed by thousands of other Muslims spiritual saints. (74)

Directing Babur to stand in the queue at the back, The Guru’s staff informed Prophet Mohammad about Babur’s visit. Summoning Babur from the back to his own proximity, Prophet Mohammad asked Babur about the purpose of his visit. (75)

Babur pleaded to be blessed with a sovereignty over India, So that his writ might run over the twenty-two Indian provinces. Instantly did Prophet Mohammad reject Babur’s plea with a remark, That He had no divine sanction for granting a sovereignty over India. (76)
hind patishâhî nânak kçrî. karîn na âs phçr tûn mçrî.77.

sôrthâ : nânak dçi na dçi ham adhîn kachhu nânhi ab. us hî tç phir lçi jis bidhi rihjai rihâikai.78.

sôrthâ : nânak dçi na dçi ham adhîn kachhu nânhi ab. us hî tç phir lçi jis bidhi rihjai rihâikai.78.

chaupaî : jis kç âsç sang tûn âyô. lai patishâhî usç rihjâyô. hind takhat ham tâbç nâhîn. kurâsân hai hamrç pâhî.79.

chaupaî : jis kç âsç sang tûn âyô. lai patishâhî usç rihjâyô. hind takhat ham tâbç nâhîn. kurâsân hai hamrç pâhî.79.

chaupaî : jis kç âsç sang tûn âyô. lai patishâhî usç rihjâyô. hind takhat ham tâbç nâhîn. kurâsân hai hamrç pâhî.79.

chaupaî : jis kç âsç sang tûn âyô. lai patishâhî usç rihjâyô. hind takhat ham tâbç nâhîn. kurâsân hai hamrç pâhî.79.
Sovereignty of India being the sole prerogative of Guru Nanak, Babur should have no expectations from his prophet about it. (77)

Sorthe: Mohammad told Babur India's sovereignty being Guru Nanak's prerogative, The former had no jurisdiction over India's sovereignty. He advised Babur to get his cherished desire fulfilled from Guru Nanak, By whatever modes of supplication he deemed fit to appease Nanak. (78)

Chaupai: The Guru's staff which brought him to the heavens, His blessings should Babur invoke to get sovereignty. Sovereignty over India not being in his jurisdiction, The prophet had powers to grant sovereignty over Khorasan alone. (79)

He had already granted Khorasan's sovereignty to Taimurlang, Whose legal heirs were entitled to inherit his legacy. Thereafter, whatever further appeals Babur made, Those were declined forthwith by Prophet Mohammad. (80)

Feeling frustrated returned Babur empty handed, Landing at his camp with the grace of the Guru's staff. So frustrated and listless had Babur felt, As if his mortal frame had broke in twain. (81)

Babur fainted on his arrival at his army camp, So severely was he struck with a sense of remorse. He recalled the prophetic words of his own minister, Who had warned him about the presence of a great Hindu prophet. (82)

Dohra: Being equally scared of returning to his Islamic prophet, As well as going ahead with an appeal to Guru Nanak, Was Babur really caught on the horns of a dilemma, As that of a snake which fails either to swallow or vomit out a poisonous lizard. (83)

Chaupai: With Babur's whole frame being in convulsions with fear, Was he severely struck with a rising wave of doubts. His Islamic prophet having rejected his pleas, He had thrown Babur at the mercy of a Hindu prophet. (84)

Whom should he look up to in his hour of dire need, Whom should he supplicate before for his dream fulfilment? Having been caught in the whirlwind of life, His own prophet had left him in the lurch. (85)
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दोह्रा : उस समय दे भगद जी यही घटना हो ली।

महाकुल मन निष्ठा ली। राहुल दिन दोह्रा पी दी। ८६।

चौथे : तब बाबार क्षण यही दीक्षा कराई।

काल दूसरा झांस अनुमोदन की। ८७।

दोह्रा : तब हरदार तुम्हें विरोध की।

काल दूसरा विरोध की। ८८।

साँझ : तब हरदार तुम्हें इच्छा में आई।

काल दूसरा इच्छा में आई। ८९।

दोह्रा : तब हरदार तुम्हें इच्छा में आई।

काल दूसरा इच्छा में आई। ९०।

साँझ : तब हरदार तुम्हें इच्छा में आई।

काल दूसरा इच्छा में आई। ९१।

दोह्रा : तब हरदार तुम्हें इच्छा में आई।

काल दूसरा इच्छा में आई। ९२।

साँझ : तब हरदार तुम्हें इच्छा में आई।

काल दूसरा इच्छा में आई। ९३।
How could his ship of life reach its shore without a mariner,
Whom should he pray for a survival from this ordeal?
Being burdened with such depressing thoughts,
Did Babur keep oscillating between hope and fear. (86)

Dohra : Thereafter a thought came to Babur’s mind,
Which provided a great solace to him.
He recalled how even his own spiritual prophet Mohammad,
Had confirmed that Nanak alone was the only prophet in India. (87)

Chaupai : Thereupon, a thought overtook Babur’s mind,
That he should seek blessings of Guru Nanak.
Nanak being the greatest among the spiritual prophets,
Who else could provide an enduring support? (88)

Summoning Daulat Khan the same moment,
Babur accused the latter of landing him in trouble.
He, being caught badly in the life’s whirlwinds,
Daulat must plead before the Guru to be Babur’s saviour. (89)

Taking Babur along, did Daulat Khan approach the Guru,
With folded hands, did they bow before the Guru.
Professing to be the most humble slave of the Guru,
Babur pleaded before the Guru for his dream to be fulfilled. (90)

Dohra : Narrating whatever he had observed at the Divine Court,
Babur put forth his observations before Guru Nanak.
Being omniscient about what happened here and there,
The Guru gave a faint smile and kept his cool. (91)

Chaupai : Thereafter (struck with wonder and awe), remarked Babur,
Nobody could ever gauge the spiritual profundity of Guru Nanak.
The Guru, being the (dearest) son of God Divine,
He alone could match the Divine in attributes Divine. (92)

Both God and Guru Nanak being inseparable,
The Guru’s will prevailed in every phenomenal occurring.
Infinite was the limit of Guru Nanak’s blessings,
As his will was the cause behind every happening. (93)

Being himself the Divine and merciful like Him,
Guru Nanak was the creator and the compassionate.
He, being both the prophet and the spiritual guide,
Impossible was it to plumb the depth of the Guru’s mystique. (94)
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dohrw : qyry nwm pr mYN ibkXo dOlq hwQ pTwx 
Ab chwhy so kIjIey ApnI lwj pCwx 
dôhrâ : tçrç nâm par main bikyô dau lat háth pathân. 
ab châhç sô kijîç apnlâ jâj pachhân.95.

chaupaï : yau satigur sun bhayô diáâlâ. bhang thailô mang liyô tatâlâ. 
kahyô layâu muth pâi dai jhôli. bâbar turat vahi thailî khôlî.96.

chaupaï : yau satigur sun bhayô diáâlâ. bhang thailô mang liyô tatâlâ. 
kahyô layâu muth pâi dai jhôli. bâbar turat vahi thailî khôlî.96.

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chaupaï : yau satigur sun bhayô diáâlâ. bhang thailô mang liyô tatâlâ. 
kahyô layâu muth pâi dai jhôli. bâbar turat vahi thailî khôlî.96.
Dohra: Claiming to repose complete faith in Nanak’s Divinity, 
    Had Babur surrendered to Daulat Khan’s proposal. 
    Imploring the Guru to protect his (Babur’s) honour, 
    Let the Guru deal with him (Babur) as he willed. (95)

Chaupai: Taking pity on Babur after hearing his entreaties, 
    The Guru asked him to bring forth his bag of cannabis. 
    Hearing Guru’s willingness to shower his blessings, 
    Babur opened his bag full of cannabis leaves postehate. (96) 

    As the Guru put seven handfuls of cannabis leaves into Babaur’s lap, 
    The Guru turned the cannabis bag upside down. 
    With the giving of seven handfuls of cannabis thus, 
    The Guru blessed Babur with sovereignty upto his seven dynasties. (97)

    Looking at the Cannabis leaves lying on the ground, 
    The Guru was at liberty to take back his blessings again. 
    Even the sovereignty already granted to the seven dynasties of Babur, 
    The Guru would take it back at an appropriate moment. (98)

Dohra: Thus, the Guru, in a moment of carefree abandon, 
    Vested Babur with India’s sovereignty for a pittance. 
    Little realizing that this blessing would recoil upon his own house, 
    Much as Lord Shiva’s blessing to Demon Bhasmantar had recoiled. (99)

Sortha: When the Guru addressed these words to Babur that, 
    He had conferred India’s sovereignty on Babur for a pittance. 
    The Guru had also made a commitment at that moment, 
    That He would be entitled to revoke his blessings. (100)

    Thereafter, Satguru Guru Nanak made it absolutely clear, 
    Drawing the attention of emperor Babur to his words. 
    The Guru would snatch India’s sovereignty perforce, 
    When Babur would no longer be present on the scene. (101)

Ardil: Hearing this conditional grant of sovereignty by Guru Nanak, 
    Babur addressed the Guru in the following vein: 
    Taking back a boon after it had been granted, 
    Amounted to going back on one’s own words. 
    It was as ignominious to withdraw a favour granted, 
    As one licked one’s own spittle. 
    It was dishonour to take back a granted boon, 
    As it brought a great disgrace to the giver. (102)
dôhrâ: tab satigur bābār kahyō yau dç kç lçvan hōi. mukhat niāmat bçkdar rākh na sākāt kōi.103.

chhand: mukhat niāmat chīh thī mansûrç lîni. rakkh na jānī tinai jind sang lai gai dinī. mukhat niāmat hai kapûr pāi jīun rakhnō. sō mil agan uda jāi bhāndā raḥce sakhnō.104.

dôhrâ: tab satigur bābār kahyō tūn ham upkâr visār. kātōgç ham ans sir tau phir lçhin hudār.105.

chaupaï: tab bābār sunkç hath jîrödç. hamrī kul kim tum sir tōrdç. ham tujẖ rakhain muridī dâvai. ham kul kim tum hâth chalāvain.106.

hind vass bhaī hindû pîr. tum pîran kç sir hô pîr. tum tō bahshî hamhi jagîr. ham hôvain kis tumhin dagîr.107.

dôhrâ: jau ham tum par hath chakain tau tum patishâhī lçhu. is karâr kç upṟç agai patishâhī dçhu.108.

chaupaï: is karâr kar dî patishâhī. tîn patishâhan nânhi bhulâî. bābār tç su himâyûn bhayô. himâyûn nç phir akabar jayô.109.

dôhrâ: tab satigur bābār kahyō yau dç kç lçvan hōi. mukhat niāmat bçkdar rākh na sākāt kōi.103.
Dohra : Thereupon, Guru Nanak reminded (the arguing) Babur, 
That favours granted were withdrawn under certain conditions. 
Sometime the recipient, receiving a boon gratis, 
Proved unworthy of preserving such a boon. (103)

Chhand : Such a boon Divine in return for nothing, 
Had Mansoor\textsuperscript{13} (an Iraqi Sufi Saint) acquired. 
Failing to contain its spiritual worth in himself, 
The boon cost (that unfortunate saint) his life. 
Being as evanescent as the highly volatile camphor, 
It is difficult to contain a boon received gratis. 
It disappears as instantly as camphor exposed to fire, 
Leaving its beneficiary devoid of its blessings. (104)

Dohra : Thereupon, Guru Nanak told Babur in a prophetic vein, 
That Babur’s House would forget about Guru’s blessings. 
As his successors would persecute Guru’s successors, 
The Guru’s Will would revoke his blessed sovereignty bestowed on Mughals. (105)

Chaupai : Thereupon, with folded hands pleaded Babur before Guru Nanak, 
How could his progeny persecute the Guru’s successors? 
With Babur’s House holding Guru Nanak in high esteem, 
How could his successors dare to harm the Guru’s House? (106)

Hindustan’s sovereignty being the monopoly of the Hindu prophets, 
Guru Nanak was supreme among those Divine prophets. 
Mughals having been made sovereign rulers by Guru Nanak, 
How could Mughals afford to turn against Nanak’s House. (107)

Dohra : The moment Babur’s successors tyrannized Guru Nanak’s dynasty, 
The Guru should take back India’s sovereignty from Babur. 
It was on the basis of that solemn commitment, 
That Mughal’s rule should extend beyond his seven dynasties. (108)

Chaupai : With this agreement, the Guru conferred sovereignty on Babur, 
His first three dynasties did honour this solemn commitment. 
Babur, being succeeded by his own son Himanyun to the throne, 
Akbar, being born to Himanyun, did succeed him further. (109)

These three successors, holding Nanak’s House in very high esteem, 
Never uttered a single word against the Guru’s glory. 
As the fourth Mughal emperor Jahangir ascended to India’s throne, 
He became a captive in the hands of bigoted Muslim clerics. (110)
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ढूँढ बूढ़ अथवा में घेत भण्डी। मेहूँ मुकुटी मिचभू लट्ठी।
पूंजी़ बने सु मान सतत। लघु दिनौं वरी भूमिभर्ण 1991।
un gur arjan sôn khôt kamâî. sûû burâî sir khatrî lâî.
pañjvôn bhayô su shâh jahân. karç hindû kaî musslamân.111.

ढूँढ़ करे सु माण गुजजा। कवरे वृक्षभर में ढूँढ़ बनी बहू।
उनी दिनौं सुंदर बल भेलादे। द्रम मिरो बुटी बुटी लट्ठे 1992।
chhivôn bhayô su shâh nurngâ. karyô gurûan sôn un bada dangâ.
harî karishan un bâl mangâç. us sir gaç burâî lâç.112.

रेवती : ढूँढ़ भूमी बुटी बुटी बाढ़ उजाव भरंच अश्विन।
           महिंद्र गु जन्न थेके बली धूढ़ मिर उपे 1993।

dôhrâ : un dushtî bahutî karî guru teg bahâdâr âdi.
           sahit su chârôn pôtrê lagç khûn sir tâd.113.

छठी : मैं मोक्तिंग सिंह भुज दिलचस्पी। दिनू बड़ी धरी बड़ी मही।
           दहन मिल रेहाइ बची चढी कुंड बड़ी। बेर महिंद्र गु महसूं बड़ी 1994।
chaupaî : sarî gôbind singh bât bichârî. ik patishâhî in rahî sârî.
           in sir dêch lagi chahîc hamârî. yau satigur ji mansâ dhârî.114.

मैं महिंद्र चटी लिखाई। बेर बही प्राशरी मािउ विधाप।
           जिस सुलती बाद में हुच्च धुने। बेर सुलती बाद में फिरने। 1995।
           sôî satigur daî nibâh. yau bhaî patishâhî sêt bitâh.
           nij bachnî gur yau dukh pâyô. yau bachnî gur gaç bikâyô.115.

dôhrâ : is bidh ih jhûtçh bhaç bachnan tç su mughal.
           laî patishâhî nij kahai bhûl gâi vahi gâll.116.

छठी : मूल मोक्तिंग सिंह भुज दिलचस्पी। दिनू बड़ी धरी बड़ी मही।
           को दिनू जिसे मिल उजाव भरंच। दिनौं पूर्ण से पूर्ण से पूर्ण 1996।
chaupaî : mughal kahain ham khud balvant. hindû már kçc ham ant.
           rahç pikmbar nikat khudâi. hindû ûhân kô dahukan na pâi.117.

dôhrâ : ais ais ghâfat bhaî mughlan kçc man mânhii.
           mullân kâzî sun gallân bhullç takrârôn vâhi.118.
These clerics, having fell foul of (fifth Sikh Guru) Guru Arjun,
Laid the whole blame (for Guru Arjun’s execution) on a Kashtriya courtier.
The fifth Mughal emperor in dynastic line being Shah Jahan,
He converted many Hindus into Islam (under duress). (111)

Auranzeb, being the sixth in the Mughal dynasty,
He entered into a big strife with the Sikh Gurus.
Summoning the infant Sikh Guru Harkrishan (to Delhi),
The Guru shed his mortal frame after blaming Aurangzeb. (112)

Dohra : Committing innumerable atrocities on Guru’s House,
Aurangzeb executed (the ninth Sikh Guru) Guru Tegh Bahadur,
The blame squarely came to be laid on Aurangzeb’s head,
For the execution of Guru Tegh Bahadur’s four grandsons. (113)

Chaupai : Guru Gobind Singh, having contemplated over Guru Nanak’s prophecy,
Reckoned that Mughal dynasty would last only for one generation.
Contemplating to sacrifice his life to get the Mughals damned,
Guru Gobind resolved to adopt this course. (114)

Thus fulfilling his vow with his own supreme sacrifice,
The Mughal’s seven generations’ dynastic rule came to an end.
Suffering persecution for his own prophetic words of promise,
The Sikh Gurus’ sacrificed themselves to uphold Guru Nanak’s words. (115)

Dohra : Thus, did the Mughals having committed a breach of trust,
Went back from their vows made to Guru Nanak.
Throwing all their solemn pledges to the winds,
They claimed having attained sovereignty on their own. (116)

Chaupai : Claiming themselves to be powerful and autonomous,
They claimed to have decimated India’s Hindus.
Claiming their spiritual prophet (Mohammad) to be closest to God,
They rejected Hindu prophets’ (the Gurus) proximity to God. (117)

Dohra : Such was the extent of ignorance and willful disobedience,
Into which had the Mughal emperors been engulfed.
Being hypnotised by the glib talk of the bigoted Muslim clerics,
The Mughal rulers violated all their solemn commitments. (118)
109. ath aur parsang

dōhrâ : tārû singh nç im kahi sikkhan kô samjhāi.
yau bītī sir singh kç sò ab kahön pargtāi.1.

phir tārû singh lai turç parât lahaurhi dāi.
bībī chhudaāi sikhan nç ahīdān darab divāi.2.

chaupaī : phir satisngat sabh jîrdç. nibhai lāj sikkhi kî ñordāi.
sikkhā sāth nibāhīn sās.3.

ahīdī pahuñcch lahaurhi jāi. bandī khānç diō phardāi.
kaī divās tāhīn phardīo rahiō. sādh sangat ā darshan kariō.4.

jîvān tç singh âs chukāî. nahin us chint su marnç kâî.
sant santôkh dhîr man tānkç. gur kā bhānā sir par jānkç.6.
Episode 109
Another Episode
(May God help the Singh to keep his faith till his last breath)

Dohra : The way Bhai Taru Singh explained his point of view,
To the congregated Sikhs (of his neighbouring village).
The way he passed through the self-imposed ordeal,
I (the author) would narrate the whole chain of events. (1)

Thereafter, picking up Bhai Taru Singh from their camp,
The Mughal officials left for Lahore in the early hours of morning.
The Sikh villagers secured Bhai Taru Singh’s sister’s release,
After paying a ransom in cash to the Mughal officials. (2)

Chaupai : Thereafter, praying with folded hands in a congregational prayers,
The people prayed for Bhai Taru Singh’s success in his ordeal.
The Sikh congregation prayed to God Almighty.
“May God help to keep his faith till his last breath”. (3)

After the officials reached Lahore with Bhai Taru Singh,
They put him behind the bars in a prison.
Bhai Taru Singh being kept imprisoned for many days,
A large number of devout Sikhs came to pay obeisance. (4)

The more the Mughal officials tortured Bhai Taru Singh,
The more upbeat and in high spirits he remained.
The more Bhai Taru Singh abjured any food and drink,
The more contented and pious he felt within. (5)

The more he abandoned all hope of keeping alive,
The more fearless and immune he became from death.
He always feels contented, confident and confidant of True Divine,
Who accepts and acquiesces in God’s Will in good cheer. (6)

Dohra : One who abides by the will of God Divine,
Why should he feel scared of death?
One who carries a torch in his hand,
What harm can darkness cause unto him? (7)
110. साक्षी माताब सिंह कि (धन्न धन्न सिंह माताब)

रेखा : मुंत कपोल माता धन्नुसी मातार सिंह थोंडी।
    सैट गाणे उर्वराल वें सुंदरजाल सह नंदी। ११।

dोहरा : सुनो साक्षी बर दस्री माताब सिंह कि जो।
    लैन गयो हरभागत थों जंदाल्च वेलो सो।।

चौपाई : घुंट देव गुर्म मातार सिंही।
    माता सिंह थें पधुषन सिंही।
    रूंदी बर घुंट सिंह सिंह।
    रूंदी बर अदाह। १२।

cपी : बहुत पहुँच उस पुल दूसरी।
    माता सिंह थें पक्रदन पार।
    जान गयो हरभागत थों जङ्गी। १३।

मिसेन उपरात्र रों चक्राठ।
    ब्रह्म मिसेन दिवुंड घुंट पार।
    मिसेन दिवुंड नहीं मिसेन तंगरी। १४।

रक्तर हालकर दातो बढ़े।
    चार्टर निर्णायि तित दिखाइ।
    सिंह जाह भांत। १५।

रक्तर हालकर दातो बढ़े।
    माता सिंह थें सिंह।
    दुरार माता नहीं सिंह। १६।

धन्नुसी माता धन्नुसी मातार सिंह।
    समस्तिर उर्वराल धन्नुसी मातार खेल। १७।

dोहरा : तारु सिंह जित तुर गयो अहिदन साथ लाहौर।
    सिस लागवान तुराक सिंह दाङ ठाराव लाहौर। १८।

cपी : लाहौर जात सिंह जुघ्यु सिंह।
    सिस लागवान सिंह दाङ ठाराव लाहौर।
    दीन मिसेन दीन दीन। १९।

चौपाई : लाहौर जान सिंह जुघ्यु सिंह।
    सिस लागवान सिंह दाङ ठाराव लाहौर।
    जान गयो हरभागत थों जङ्गी। २०।

रुंदी बर अदाह।
    मुंत कपोल माता धन्नुसी मातार सिंह।
    सिस लागवान सिंह दाङ ठाराव लाहौर। २१।

ui मन्नई सिंह साहिब भांत।
    सुपाल मन्नई सिंह दाङ।
    सिंह जान सिंह दाङ ठाराव लाहौर। २२।

singh dhann jो जुध्द machāvain. singh dhann jो turak sīr lāvain.
Episode 110
Episode About Mehtab Singh¹
((Praise Be to Mehtab Singh)

Dohra : (Dear devout readers) listen to another episode,
About Mehtab Singh (a great Singh Martyr),
Whom Harbhagat² (Niranjania) hailing from Jandiala,
Had proceeded to take into Mughal’s custody. (1)

Chaupai : Having been allotted a large contingent of Mughal troops,
He proceeded to take Mehtab Singh into custody.
Mehtab Singh being, always with a large contingent of Singhs,
A smaller Mughal contingent could never arrest him. (2)

Mehtab Singh being a mighty warrior and a Singh perfect,
His very name sent shivers down the enemy’s spine.
The Singhs, who put on their armour by swearing on Mehtab Singh’s name,
They would always remain prepared to do or die. (3)

The possible hideouts of Mehtab Singh the Mughal spies indicated,
Were those raided by the troops of Harbhagat Niranjania.
The Singhs having camouflaged themselves in the wilds,
Mughal troops did feel scared of getting into the wild growth. (4)

They would kill an odd Singh whom they came across,
Who would always fight to the finish, killing so many Mughals.
As Harbhagat kept on looking for Mehtab Singh for many days,
Mehtab Singh came to hear about this witch hunt from Singhs. (5)

Dohra : Mehtab Singh heard of Bhai Taru Singh’s being taken a prisoner,
The Mughal officials having taken him to the city of Lahore.
With Bhai Taru Singh making a supreme sacrifice of his life,
A turmoil was bound to erupt at the Divine Court. (6)

Chaupai : Laying the blame for his sacrifice squarely on Lahore’s Nawab,
Bhai Taru Singh would make the Nawab face Divine retribution.
Keeping his faith with hair intact till the last breath,
Bhai Taru Singh would lay the blame squarely on the Mughals. (7)

Acquiescing and abiding with the will Divine,
Would Taru Singh succeed in proving the Mughals guilty.
Praise be to the Singh who wages a religious war,
Praise be to him who sacrifices accusing the Mughals. (8)
dôhrâ : maran sabhan kç sîs par suphal maran hai tânhî. dharam nibhai sikhî nibhai turkan sîs lag jâhin.9.

chaupaî : dhann dhânn dçh mâñî singh bhâî. band band jîn dçhî katîî. dhann dîlî singh shâhî sir vâlâ. chardhîyô charkhîrdî dharam sambhâlî.10.

chaupaî : dhann dhânn dçh mâñî singh bhâî. band band jîn dçhî katîî. dhann dîlî singh shâhî sir vâlâ. chardhîyô charkhîrdî dharam sambhâlî.10.

chaupaî : dhann dhânn dçh mâñî singh bhâî. band band jîn dçhî katîî. dhann dîlî singh shâhî sir vâlâ. chardhîyô charkhîrdî dharam sambhâlî.10.
Dohra : Most successful and glorious is the act of dying,
Among all the ways of shedding one’s mortal frame.
Provided he keeps his faith and his religious vows,
Though he may perish while fighting the Mughals. (9)

Chaupai : Praise, more praise be to Bhai Mani Singh³,
Who got his body dismembered to keep his faith.
Praise be to Bhai Dyal Singh of Shahesar,
Who got himself crushed among spoked wheels for his faith. (10)

Praise be to Subeg Singh Jambar⁴ and his son,
Who kept meditating even while being crushed on a rack.
Praise be to all those Singhs who kept their faith,
Who shed their mortal frame in the name of their Guru. (11)

Dohra : Hardly any noble deed was he (Mehtab Singh) doing,
Spending whole of his life remaining incognito.
How could he hope to sit in the line of great martyrs,
In the Divine court of the Almighty after leaving this world? (12)

Chaupai : How could he join the ranks of those great Singh martyrs,
How could he join the company of the blessed ones?
Human body being mortal and never enduring forever,
He had wasted most of his life in mundane affairs. (13)

Why should he shed his mortal frame without fighting the Mughals,
Why should he miss the opportunity of attaining a Martyr’s status?
Damned be a person taking human birth and then dying,
Without shedding his mortal frame while fighting against Mughals. (14)

Thus, contemplating his death on these (patriotic) lines,
Mehtab Singh readied himself to join Bhai Taru Singh.
Bhai Taru Singh being one of his intimate friends,
He must join his company after shedding his mortal frame. (15)

Dohra : Addressing the fellow Singhs of his own contingent,
He asked them to join some other contingent of the Singhs.
He himself would proceed in the direction of Lahore,
So that he could join his colleague Bhai Taru Singh. (16)

Chaupai : With these words, Mehtab Singh proceeded towards Lahore,
Carrying a single wooden staff after disarming himself.
Arms being meant for fighting on the field of battle,
He would present himself before the Nawab only with a stick. (17)
हरिभगत ठोल तोलत जहां। सिंह जी पाहुंचयो अपच तहां।
दक्षिण उनहाँ तुरां पहार लयो। नारद करार गदादार घर ठहरो। 18।

dohrā : बांधु रुपर बांधु भर नालन मध्य तिकाई।
लोध किल गहराईके ठोक ठोक दियो ठोंक 19।

chaupaī : फिर मध दांदो बांधु पिरदै। उस ठान निन्द नर्द ठाई।
सिंह जी को निज गराम लि। पच्छहांना को बाह लोक सदाई 20।

मिय सिय मधुल दुखल दिखली। तनिं अब महाभाष ली गल वर्दी।
बी कोरे अभे अख पहुंच। दिंदु दक्षिन दक्षिन 21।

सिंह जी शुरात उनगल हिला। नाहिन अब झान कि गल वापी।
जो कोई अखाई अन पच्छहां। पिंड कराईगाह महलमान 21।

dohrā : हरिभगत लहारील तै नम्बर शीते तराय मलयल।
उरु मिय दिखल बी कोरे एंटी चक्कर पिकड़। 22।

हरिभगत लाहारे लई पुजों ठोक सुनाई।
तारू सिंह दीक्षुल के कहार देख चक्कर 22।

चूषणि : दोहन मधु भर मधु भर बांधु भर लाठी।
उरु मिय लखन गुलां। दूरे अतिजीतर जन मिहाल पर। 24।

माने तनिं अख न मियो। यक्त लि अप मिय भुज। 24।

तारू सिंह रुन खुश भायो सिंह चारख्यो चारख धिंय।
आसन नामित अप मिय अप मिय भुज अप मिय भुज। 24।

चूषणि : माने मिय दोह मधु मधु भर लाठी।
उरु मिय लखन गुलां। दूरे अतिजीतर जन मिहाल पर। 24।

taru singh sun khush bhayu singh chardhyo charakh shitab.
asan namit ap a milo dhann dhann singh matab 24।

taru singh navab bulayu. unain ahi diyan am milayu 1।

111. sakhī tarū singh kē parsang kī

111. sakhī tarū singh kē parsang kī
The spot where Harbhagat Niranjania was hunting for him, Mehtab Singh arrived at that spot on his own. They arrested him instantly at the first sight, And loaded him on a cart after putting his body in fetters. (18)

Dohra : After handcuffing both of Mehtab Singh’s hands, They placed his handcuffed hands on a flat board. Fixing an iron peg in the wooden board of the cart, They chained his handcuffed hands to the fixed iron peg. (19)

Chaupai : Thereafter, pressing his arms between two wooden poles, They numbed his muscles by stopping the blood circulation. Carrying him on a cart to his native village, They assembled the whole village populace to identify him. (20)

Mehtab Singh, with a sly gesture of his little finger, Prohibited the villagers from identifying his identity. In case, any villager identified Mehtab Singh, Harbhagat would get the whole village populace converted to Islam. (21)

Dohra : Arriving at Lahore with Mehtab Singh in his custody, Harbhagat Niranjania informed the Nawab of Lahore. He pleaded for Mehtab Singh’s execution on the spoked wheels, After the latter had had a glimpse of Bhai Taru Singh’s face. (22)

The way Mehtab Singh had resolved to make a supreme sacrifice, He placed himself between the two spoked wheels voluntarily. Praise be to the blessed Singh and his noble sacrifice, Who made the supreme sacrifice to keep his Sikh faith. (23)

Bhai Taru Singh felt ecstatic after hearing of this act, That Mehtab Singh had voluntarily made a supreme sacrifice. Praise, Praise unbounded be to great Mehtab Singh, Who had joined him (Bhai Taru Singh) in the noble cause voluntarily. (24)

Episode 111
Episode About Bhai Taru Singh

Chaupai : As the narrative, once again, returns to Bhai Taru Singh, Dear devout readers must listen to it with concentration. As Bhai Taru Singh wished to call on the Nawab, The court official arranged a meeting between the two. (1)
दोह्रा : उसू किसी उस बयों कू मार लगा। अभ उमा न तिलामूर उस छिम रेंदर अरमां ।

dोह्रा : तारू सिंह जी ताब कहीबू तुन सिन बाब नवाब।

चाँपा : जाउ हम तुरी बुने ब्रिगन। ताउ तू जो सिंहा भराई।

चाँपा : जाउ देवी देवी काूं मान नाथ।

चाँपा : जाउ हम उमा बराबर नवाब।

चाँपा : जाउ हम तुरी बुने ब्रिगन।

चाँपा : जाउ हम तुरी बुने ब्रिगन।

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चाँपा : जाउ हम तुरी बुने ब्रिगन।
Bhai Taru Singh entered the court with traditional Singh greetings, Shouting Akal! Akal! And “Waheguru ji ki Fateh” loudly. So incensed felt the Nawab hearing these Sikh greetings, As if somebody had rubbed salt after slicing his fingers. (2)

Dohra : Bhai Taru Singh, facing the Nawab in his royal court, Asked the latter to pay attention to his (Taru Singh’s) words. On what pretext was the Nawab torturing Bhai Taru Singh, When the latter had done no harm to the Nawab. (3)

Chaupai : Whatever state agricultural land did Bhai Taru Singh cultivate, He had been paying the land revenue for it to the state. Whatever additional business did he transact, He had been paying the prescribed tax on it as well. (4)

Whatever legitimate income he earned after paying taxes, He had been sustaining his family on that income. Whatever little he saved out of his own meager nutritional needs, He had been sharing those provisions with others in need. (5)

What did the Nawab lose by the latter’s austerity, That he (Nawab) was bent on persecuting the latter? Being incensed and outraged by Bhai Taru Singh’s argument, The Nawab used unparliamentary words against the latter. (6)

The Nawab asked Bhai Taru Singh to get converted to Islam, Otherwise the former would not spare the latter’s life. Bhai Taru Singh retorted that he, being a stranger to fear, Would never convert to Islam under any circumstances. (7)

Could conversion to Islam save him from death, If not, why should he disown his own professed faith? He must keep his faith rather than pandering to Nawab’s offer, And must uphold his faith till his last breath. (8)

Dohra : Thereafter, the Nawab repeated his proposal once again, The latter must convert to Islam if he wished to live. The latter could also ask for any favours he wished, In terms of financial package or landed property. (9)

Chaupai : He could also ask for a Mughal Pathan bride, As well as live in comfort in a palatial mansion. Upon this, Bhai Taru Singh made these remarks: The Nawab must grant what was dearest to the latter’s heart. (10)
Sri Gur Panth Prakash

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tūn jē ham pai hain mihrabān. ākh hamain nā hōhu muslamān.

tun dass hamain kachhu aisc rāhu. kṣāsī sāśin hōī nibāhu.11.

उस तरफ ध्वनि गुरीं ध्वनि 

हो से बैठ बैठ उस तरफ

पुजार मस्त बस्त बस्ती

सत्सागर बावज़े सवार बनत सवार

12.

तब नवाब बहु गुस्सा ख़याया।

मुख त्व क्होटा बचान सुनाया।

jūtān sāth karon bāl dūr. nāān kahyō sir munnuh zarūr.12.

dōhrā : तब तारीं singh us kahyō vahi jū tumārā pāhin.

jō sikh pūṛc satigurū tīn sīr kṛṣ nibāhin.13.

dohrw : तब वाजने हठ माँस सह अभी अभी आराम।

sītī sīkh pūṛc satigurū tin sīr kṛṣ nibāhin.14.

chaupaī : तब नवाब ना नाओं लगाँच. उन क्ष संद खुंडहट बो आक।

jīm jīm nāuāc phēṛ lagāvain. tim tīm un hath bhaīṛdē pāvain.15.

nāvāb kahyō in jādū chalāyā. kai nāuān kachhu labb divāyā.

ab layāvō mōchī dō chāṛ. khōpṛî sāth dihu bāl utār.16.

उस मुँह नी धभ बली भक्ती।

माध बनार बै वेदी नाती।

१७.

साथ kāṁ kāṁ जी बालī धेर।

sukh sux nāvāb mūndī kāṁ sārī।

17.

tab singh jī bahu bhālī manāī. sāth kṣan kṛṣ khōpṛ jāī.

tau bī hamrō bachān rāhāī. sīkī kī gur pāi rakhāī.17.

अक्षल अक्षल मुँह झुंझें।

मुँह नाइंस धूरे धूरे जान।

18.

akāl akāl singh jāp uchārāc. sun nāvāb mūndī kann sārī।

tab nāvāb bahu karōdhī bharāī. sōū hukam un mōchān kārā.18.

धेर सी देवी नाचे बाल।

वार झुंझें लाजी ताल।

19.

is kī khōpṛī sāthc bāl. kāṁ utārō rambī nāl.

tabai kāsāin vaisī karī. kar painī sīr rambī dharā.19.
If it pleased the Nawab to be compassionate towards him,  
He must not ask Taru Singh to convert to Islam.  
The Nawab must suggest such a way out to Taru Singh,  
As would enable the latter to keep his faith till his last breath. (11)

Feeling highly enraged at these words of Bhai Taru Singh,  
The Nawab started using abusive language against the latter.  
Ordering his minions to give severe shoe beatings to the latter,  
He ordered the barbers to shave off his sacred hair. (12)

Dohra : Thereupon, Bhai Taru Singh said (in a prophetic vein) to the Nawab,  
That this ordered shoe-beatings would recoil upon his own head.  
The Sikhs who were perfect in their faith in their Gurus,  
They would sacrifice their lives with their sacred hair intact. (13)

Chaupai : As the Nawab ordered the barbers to shave off his head,  
Their shaving blades failed to shave the Singh’s (sacred) hair.  
As the barbers tried again and again to do their job,  
Their hands became numb and bereft of energy. (14)

The more the Nawab threatened the shaving barbers,  
The more they felt their hands trembling with fear.  
So great was the impact of the devout Sikh’s spiritual power,  
That the barbers felt the loss of their eyesight. (15)

The Nawab felt either Bhai Taru Singh had cast a magic spell,  
Or had he offered the barbers some gratification.  
Asking for the summoning of a couple of cobblers,  
He ordered them to scrape Taru Singh’s scalp along with the hair. (16)

Upon this, Bhai Taru Singh rejoiced at such an order,  
As his scalp would go off with his sacred hair intact.  
As he was going to keep both his word and faith,  
He felt the great Guru had stood by his devout Sikh. (17)

As Bhai Taru Singh burst out in joyous words Akal! Akal!  
The Nawab plugged his ears in disgust and despair.  
Thereafter, feeling enraged at Bhai Taru Singh’s audacity,  
He ordered the cobblers to peel off the latter’s scalp. (18)

Ordering to remove the latter’s scalp along with the hair,  
The Nawab ordered the cobblers to ply their tools.  
Following whatever they were ordered to carry on,  
The cobblers placed their sharpened scrapers on Taru Singh’s head. (19)
dôhrâ : painî thî rambî karî dhâr matthêyôn daî dabâi.
matthç tç kannân taîn gichtôn daî putâi.20.
chaupaî : singh ji mukh tç sî na karî. dhann dhann gurmukh kahnî sarî.
hakârô dçkh lçkh bahu bharç. jô sôa sunain su hai hai karç.21.
chaupaî : singh ji mukh tç sî na karî. dhann dhann gurmukh kahnî sarî.
hakârô dçkh lçkh bahu bharç. jô sôa sunain su hai hai karç.21.

sîs rakat sôn karai shanân. jiun gangâ mçn tubhî lân.26.
jim mansûr nç hatth katâç. tin lôhû sôn vuzû sajâç.
nivâz bhaî us dargah kabûl. mullân kâjî bhaç rañjûl.27.

sîs rakat sôn karai shanân. jiun gangâ mçn tubhî lân.26.
jim mansûr nç hatth katâç. tin lôhû sôn vuzû sajâç.
nivâz bhaî us dargah kabûl. mullân kâjî bhaç rañjûl.27.
Dohra: Placing a sharpened scraper on Taru Singh’s head,
They pressed its sharp edge from the forehead side.
Then scraping from the forehead up to the ears,
They scraped Taru Singh’s scalp from the rear end. (20)

Chaupai: Not a single cry did escape from brave Taru Singh’s lips,
Praise be to the noble deed done by a great Sikh.
Dumfounded and breathless felt the onlookers,
Pitifully cried those who heard about this evil deed. (21)

The wiser among the populace cried in a prophetic vein.
The (tyrannical) rule of the Mughals would not last long.
It was in the year eighteen hundred and two in Bikrami Samvat¹,
That Bhai Taru Singh had made this supreme sacrifice. (22)

It was in the year Seventeen hundred and ninety-one in Bikrami Samvat,
That Hakikat Rai² had met a similar fate.
The latter’s sacrifice having made no impact,
The Nawab had rather become more vain and arrogant. (23)

Dohra: With the treatment that the (bigoted) Nawab meted out to Taru Singh,
His fame spread far and wide (in the Islamic world).
While the Singhs mourned (the torture of Bhai Taru Singh),
The Muslims rejoiced at the prowess of their Nawab. (24)

There existed a place where the Sikhs congregated,
Where Bhai Taru Singh disfigured body was placed.
The Nawab asked the devout followers of Taru Singh,
That his body be consigned to the flames after his death. (25)

Chaupai: Allowing not a single cry to escape from his lips,
Bhai Taru Singh kept on meditating on God’s Name.
So thoroughly was his head splattered with blood,
As if he had immersed himself in the sacred Ganges. (26)

So had Mansoor³ got both his hands chopped off,
Letting his arms awash with his own sacred blood.
As Mansoor’s prayers and sacrifice had reached the Divine Court,
Highly exasperated had felt the executing Muslim clerics. (27)

Dohra: The same day (after getting Bhai Taru Singh’s scalp scraped),
The Nawab of Lahore put forth a poser to Bhai Taru Singh.
How could Taru Singh justify his much touted claim,
That he would not part with his hair without his head? (28)
CHAUPAI : yah tumrî bhaî jhûthî gall. gaç bâl laïqch sir khall.
bînân bâl sir dêchî rahi. dôû bât tujh jhûthî bhal.29.

-tab singh nç yau bânî kahi. nahin navâb tum samjhc aî.
rahç kçs ham khôprî nál. hain jhûthîc dui tumrc savâl.30.

sûm wôc câm bîm bøw drêc. bâm môc kûc bhalj píb dêcî?
Di masc eilî pâm bhal lëcî rôcî. bûh clêeêc jûc bâcî mënî.31.
savâs rakç ham im kár dêc. mûr jût tujç açç dhar lêchîn.
ustâd mîlyô tuç açç nà kôî. khûn hâckîkç pach gayô tôî.32.

mûr tûkî pû bêlçi cêcî cêcî. bôcêc dëcî cêlçw bçcî
dâm w càmê cêm jûc nêkê. bâm zà cêcî cêm bêcî.33.
mûr jût dhar lêçû açç. chhôdaân tôî pîkmîr cêgc.
aur ju tûmkô ab cîhrî dêwô. tam tôc ápç bäl cîhâvô.34.

ôcêc dâm cêlcî cêlçw bçcî. bîm bêcî hbcî cêlçw bçcî
dâm w càmê cêm bçcî jûc. bêm w càmê cêm bçcî.35.

CHAUPAI : kahô jûc hû cîhrî dêwô bêcî. kahô jût tuh bêcî liçûcî hûcî.
hûhù tûç kàr cêm pûcç ab hûcî. mûr jût pûcç ab hûcî.36.
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Chaupai : Rejecting the Nawab’s claim of removing his (Taru Singh’s) hair as false, Bhai Taru Singh explained that his hair had gone along with his scalp. Since his body alone had been dispossessed of his hair, Nawab’s claim on both these counts had been proved false. (29)

Explaining his remarks further to the (arrogant) Nawab, He told the Nawab that the latter had not understood his words. Since his (Taru Singh’s)(sacred) hair remained intact on his scalp, Nawab’s claim about both Bhai Tari Singh’s hair and skull were false. (30)

Bhai Taru Singh had deliberately not shed his mortal frame, So that he could thrash the Nawab with shoe-beatings. Since nobody had ever taught the arrogant Nawab a lesson, The Nawab had gone scot free with Hakikat Rai’s murder. (31)

Now Bhai Taru Singh would thrash the Nawab with shoe beatings, And chase him to the seat of his Islamic spiritual prophet. Bhai Taru Singh would not spare the Nawab in any case, Otherwise the Nawab would claim himself as the mightiest. (32)

He would let go off the Nawab only after presenting him before the prophet, Thereafter, he would present the Nawab in the Divine Court. If, in the Divine Court, the prophet still vouched for the (tyrant) Nawab, The prophet, himself would get chastised along with the Nawab. (33)

Dohra : The Nawab had, somehow, been acquitted of Hakikat Rai’s murder, But this time, he would not be spared of Divine retribution, His spiritual prophet too would be damned into hell, If he ever made an attempt to vouch for the wicked Nawab. (34)

Chaupai : Warning the Nawab to get ready to meet his nemesis atlast, He would kill him by getting his urinary and intestinal tract blocked. Warning him to be ready for being damned forever in hell, He would chase the Nawab with shoe beatings to the doors of hell. (35)

Episode 112
Episode About the painful Death of Nawab Khan Bahadur
(Synonymous Are the Guru And the Khalsa)

Dohra : The moment Bhai Taru Singh let out his prophetic warning, The Nawab developed a blockage in his urinary tract.
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dōhrā : us hī vakhat navāb kō bhayō sō band pishāb.
yau tardphai jin thal machhī pávat bhayō azāb.1.

chauqāi : kādē bhûm kādē palangh pávai. kādē tikai kādē uth uth pavai.
kad ōndhō kad mûdhō hōi. kad kûkai kad parai sō rōi.2.

chaupaī : kādē bhûm kādē palangh pávai. kādē tikai kādē uth uth pavai.
kad ōndhō kad mûdhō hōi. kad kûkai kad parai sō rōi.2.

dōhrā : us hī vakhat navāb kō bhayō sō band pishāb.
yau tardphai jin thal machhī pávat bhayō azāb.1.

chauqāi : kādē bhûm kādē palangh pávai. kādē tikai kādē uth uth pavai.
kad ōndhō kad mûdhō hōi. kad kûkai kad parai sō rōi.2.

chaupaī : kādē bhûm kādē palangh pávai. kādē tikai kādē uth uth pavai.
kad ōndhō kad mûdhō hōi. kad kûkai kad parai sō rōi.2.

dōhrā : us hī vakhat navāb kō bhayō sō band pishāb.
yau tardphai jin thal machhī pávat bhayō azāb.1.

chauqāi : kādē bhûm kādē palangh pávai. kādē tikai kādē uth uth pavai.
kad ōndhō kad mûdhō hōi. kad kûkai kad parai sō rōi.2.

chaupaī : kādē bhûm kādē palangh pávai. kādē tikai kādē uth uth pavai.
kad ōndhō kad mûdhō hōi. kad kûkai kad parai sō rōi.2.
Panting for breath like a fish thrown on a sandy desert,
The Nawab felt tortured by his urinary ailment. (1)

Chaupai: A minute on the floor, a minute on the bed would the Nawab stretch,
Resting for a while, soon would he get up with a start.
Now straight, now prostrate would he lie on his bed,
Shrieking and crying now and then, so miserable he felt. (2)

Claiming that they would heal the Nawab of his ailment,
Were the Muslim clerics summoned to the royal court.
The more they cast their spells after chanting the Koranic verses,
The more shrieks did the tortured Nawab let out. (3)

Appearing in the guise of blue robes with heavy clubs in hands,
Did the spirits of martyred Singhs thrash the Nawab with heavy clubs.
The more the clerics invoked the Muslim spiritual prophets,
The more did the spirits torture and punish the Nawab. (4)

Directing the wicked Nawab to crawl ahead of them,
Did the Singhs’ spirits chastise the Nawab in this way.
Noticing the Singh spirits standing in front of him,
Did the Nawab see them bradishing their daggers and quoits. (5)

Observing these apparitions did the Nawab shake with fear,
Meditating upon the spiritual prophets’ name all the while.
The more he invoked the prophets through various incantations,
The more the prophets’ spirits felt scared of the Singh spirits. (6)

Dohra: Whosoever prophet did the desperate Nawab invoke,
His spirit came rushing in aid of the Nawab.
But with the touch of their sharp daggers and quoits,
Did the Singh spirits chase and pursue those spirits. (7)

Chaupai: Seeing the Muslim spiritual prophets spirits retreating,
Did the Nawab abandon his dependence on the Muslim clerics.
Thus abandoning all hope of being relieved of pain,
Did the Nawab seek protection of the Khalsa Panth. (8)

Whenever a person gets afflicted with any affliction,
He takes no delight in any activity of this world.
It is for this reason that the afflicted people worship,
The prophets and spiritual saints of other religions as well. (9)
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मंड निम उन लड़ने के लिए। मेला लेक आमल वे देखते।
बड़ा बड़ा तत्त्व आमल में। अफसे बढ़ा मुज़ूड़ धम बढ़े। 19।
जिन जिन कुछ भालो न हो। श्रवण लोक आराम को तो।
भक्तक भक्तक न आराम को शुभ।

इन जल धरा की दर्द । निम जल धरा की दर्द।
वै जल धरा की दर्द। निम जल धरा की दर्द । 19।
कौं सुरो पुरो सुर। निम गुर रंखन धौर।
है गुर सिख को को जग मान। 

देवना : निम जल धरा की दर्द ।

dōhrā : bandi khânon sabh chhadayô kar kar navâb salâm।

dohrâ : bandi khânôn sabh chhadayô kar kar navâb salâm।

tau bhi bandhan nahan chhutyô nahn pâyô kachhû arâm।12।

छंडी : उग तब्द वे वर सीमा आँती। निम मूष मिथक उग तब्दी।

ने मेरे जिन मेरे जिन नहीं। मेरे उम्मीद निजरित जिन तब्दी। 19।

शहीर सिख नवाब बुलाइ। सो दादू जय चाल आँत।
जोर हाथ ति गहलो। मान तकसू बिमख बाख्शाव।14।

उन मिशक जे धर चकमक। निम मा आँत बिकते निमक।

उन मिशक जे धर चकमक। निम मा आँत बिकते निमक। 19।

तारु सिख तस्कत बाखशाव। खोप्री तस पर किवच।
दारवत झक्कन जय चाल। सो दादू मिथक बुलाई।14।

बुख तब्द सिम उसके लेक। अफस घन घनी आँत बुखे।

वे बुख विच मे लखी है उन। तरी बूढ़े बुख देख से। 19।

काहु नवाब किम तरल लेव। बह खोप्री कांखि चुहचाव।
जो तुध विच सो लाई लाई। नाहिन च्रमहादोन तुध खस जहाँ।16।

देवना : उग तब्द वे वर सीमा आँती। निम मूष मिथक उग तब्दी।

dōhrā : tab navâb man jâniô muhi râkh na sâkai kô।

dohrâ : tab navâb man jâniô muhi râkh na sâkai kô।

छंडी : निम मिथक तब्दी जे मेरे लेके। तिह मिथक तब्द आमल वे मेरे।

निम मिथक तब्दी जे मेरे लेके। तब्द आमल वे मेरे मेरे। 19।

chaupaî : जिम जिम शहीद जु सोट लाव। तियू तियू नवाब खसीन पाई जाव।

जिम जिम शहीद जु सोट लाव। तियू तियू नवाब खसीन पाई जाव।

jim jim shahid ju sööt lävain. tiun tiun navâb ghasiân pai jàväin.

jim jim shahid us dçvain tarâs. nábâbh ávain akhâc säs।18।
As people fail to get relief from some of these prophets,  
They proceed to worship the prophets of other religions.  
Wavering in their own faith, they worship others’ prophets,  
Thus these fools lose faith in their own religious ideology. (10)

Very few there are perfect in their faith and piety,  
Who repose their faith in their own spiritual saints in adversity.  
There are a few devout Sikhs in this world of ours,  
Who do not renge from their faith in the time of adversity. (11)

Dohra: Ordering the release of all the prisoners from the state prison,  
Did the Nawab prostrate in front of them in vain.  
Neither did the blockage in his urinary tract get cleared,  
Nor did he get any relief from his bodily affliction. (12)

Chaupai: Thereafter, did it occur in the (harassed) Nawab’s mind,  
That Singh’s alone could uplift the curse meted out by a Singh.  
They alone could save him from the impending doom,  
They alone could get him pardoned by Bhai Taru Singh. (13)

As the Nawab of Lahore summoned the Singh’s of the city of Lahore,  
They arrived at the court feeling scared of Nawab’s wrath.  
Prostrating before these urban Singh’s with folded hands,  
The Nawab begged them to seek a pardon for his sins. (14)

Beseeching them to persuade Bhai Taru Singh to pardon him,  
He requested them to replace Bhai Taru Singh’s scalp on his skull.  
As these Singh’s conveyed Nawab’s petition in subdued tones,  
Bhai Taru Singh responded to Nawab’s appeal as follows: (15)

Of what avail was the Nawab’s desperate appeal now,  
How could his (Taru Singh’s) scalp be restored to its original place?  
Warning the Nawab to use all his powers to save himself,  
Bhai Taru Singh would not let him stay alive in this world. (16)

Dohra: Then did the Nawab realize in his heart of hearts,  
That no person on earth could save him from death.  
Whosoever dared to intercede on his behalf,  
He too would get damned along with the Nawab. (17)

Chaupai: The more the Singh spirits thrashed him with their clubs,  
The more convulsions did the Nawab’s body undergo.  
The more the Singh spirits threatened and scared him,  
The more short of breath did the Nawab’s lungs feel. (18)
जब सत्संग ये जा सीमा आयी । अब ते बहे अब शक्ति मरगटी ।
शब्द सिध गंगा ज्ञान । राज रघु विहारी गुरु ॥
तब नवाब क्ष यह जा आई । कराई ने कराई अब कहसौ सहाई ।
सुब्च गिन चहदा पास बलया । हाल अपनौ उस आई सुनया ॥
अब ते अब उम मिल भोली । भावे वापा अब मती ।
सुभास सिध उम मीम दिललां । मेंर महत्त्व त मालौ निर्माण ॥
कहू शहीद मुज चिन नव। मारे राखे कहसौ सहाई ।
सुब्च गिन तह सिन हल । संत सरप ना सकिछ मिताई ॥
भूम वेंद दिल भल मैं धरन । मुंह वेंद त घौंटी निराकर ।
मेंर उम वह बाद वह वच । उरे व मन में वीली लाभ ॥
बहुत कहाप तिन मान मान । सत्तौ शृंगर ना चहीज जगाई ।
मत हम पर काहु कर दाई वाक । हुवाई खवार सो पिर्दी लाक ॥
खुश अपने दुनिया देवो वह । तरफ उवें लखां जा सुभास सिध ज्ञान ।
दोहरा : सुब्च गिन चहदा पास बलया ॥
अब ते बहे अब शक्ति मरगटी ।

एंग्व : सुभास सिध उम मीम दिललां । राज रघु विहारी गुरु ॥
अब ते बहे अब शक्ति मरगटी ।

दोहरा : सुब्च गिन चहदा पास बलया ॥
अब ते बहे अब शक्ति मरगटी ।
Upon this, did it occur to the Nawab once again,
The Khalsa Panth alone could be the saviour of his soul.
Getting S. Subeg Singh released from the state prison,
The Nawab narrated the tale of his weal and woe to him. (19)

Telling him that Singh spirits were out to wreak vengeance on him,
The Nawab had exhausted all endeavours to invoke his prophets.
The moment Muslim spiritual prophets’ holy spirits approached him,
The Singh spirits chased and decimated the prophets’ spirits. (20)

His last hope of survival being vested with the Singhys,
The Khalsa Panth alone could be the sole arbiter of his fate.
Shaking his head as a gesture of disgust and denial
Subeg Singh told that a Saint’s curse could never be revoked. (21)

Feeling highly scared in his own mind of Bhai Taru Singh’s rebuff,
Subeg Singh thought better not to meddle into mighty Singh’s affairs.
Lest Bhai Taru Singh should heap a curse on him as well,
Which would then damn his family for generations to come. (22)

**Dohra**: Thereafter, did Subeg Singh maintain stony silence,
Nor could his mind suggest any other alternative.
Upon this, prostrating himself in front of Subeg Singh,
The Nawab touched his feet begging for mercy. (23)

**Chaupai**: Thereupon a second thought did Subeg Singh feel,
That he should convey Nawab’s plea to Bhai Taru Singh.
Entreatig Subeg Singh to pay his respects to the great Singh,
The Nawab begged him to be relieved of his affliction. (24)

Beseaching Subeg Singh to touch Bhai Taru Singh’s feet on his behalf,
He authorized Subeg Singh to make any commitment from his side.
Never again would the Nawab ever torture the Singhys in future,
If his life could be spared now by Bhai Taru Singh. (25)

In case Bhai Taru Singh did not pardon the Nawab,
The latter would meet his end with an excruciating pain.
Volunteering to die but begging to be relieved of urinary blockage,
The Nawab begged Bhai Taru Singh to let him die without torture. (26)

**Dohra**: Whatever pleas had the Nawab made to Subeg Singh,
The latter conveyed all those appeals to Bhai Taru Singh.
Reacting sharply to the narration made by Subeg Singh,
He accused the latter of vouching for a wicked tyrant. (27)
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chaupaî : jî sikh ham pai sikh kamm āvâi. hamrâch châm kî panhî banâvâi.
sikh kâran pag dhârâi ju dhârân. ham dhârâin sir us kî charan.28.

jî sikh ham pai sikh kamm āvâi. hamrâch châm kî panhî banâvâi.
sikh kâran pag dhârâi ju dhârân. ham dhârâin sir us kî charan.28.

sikh par hamrô nânhi basâi. aur karç sang us kî jâi.29.

inbwb jog vgnî vg geî. safârash dushat na chahiyat karî.
sikh par hamrô nânhi basâi. aur karç sang us kî jâi.29.

kar nahn saakai navâb su chúp. dukh kar márç badaî su kûk.
subçg singh sôn yau phir khâyô. main ab khâlsç sharnî ayô.31.

dôhrâ : târû singh kç sarâp hui sakai na kû môr.
jô mordç tô sikh aur na sâkç kô môr.32.

chaupaî : jîs jal upjai sô jal márç. jô jal márç sôû jal târç.
jôû khâlsô marnâvâr. khâlsô chahai tô karai nihâl.33.

kar nahn saakai navâb su chúp. dukh kar márç badaî su kûk.
subçg singh sôn yau phir khâyô. main ab khâlsç sharnî ayô.31.

mYN kw inMdku mhw hiqAwrw. mYN kw inMdku prmysuir mwrw.
sMq BwvY qw ley aubwir. XO iliKE qum gRMQ mJwr.36.
sant kâ nindku mahâ hatiârâ. sant kâ nindku parmçsuri márâ.
sant bhâvai tâ laç ubâri. yau likhiô tum garth majhâr.36.
Chaupai : Let a Sikh ask for a favour for a fraternal Sikh,  
Bhai Taru Singh would readily make the greatest sacrifice for him.  
Let a Sikh walk a single step for favouring a fellow Sikh,  
Bhai Taru Singh would dust his feet with his own hair. (28)

Now that the inevitable curse had been heaped on the Nawab,  
Subeg Singh should desist from recommending a wicked man’s case.  
Bhai Taru Singh would not harm Subeg Singh, being a Singh,  
Any other mediator would have met the Nawab’s fate. (29)

As Subeg Singh returned without any assurance,  
Much did the Nawab grieve, indeed, over his fate.  
The more the apothecaries administered their concoctions,  
The more did the Nawab’s urinary affliction aggravate. (30)

Unable to bear pain in his bladder in silence,  
Would the Nawab burst out in louder shrieks.  
Returning once again to Subeg Singh for help,  
The Nawab sought protection from the Khalsa Panth. (31)

Dohra : Being cursed by a Singh of the stature of Bhai Taru Singh,  
Nobody could dare to wipe out that curse.  
Khalsa Panth alone being empowered to annul that curse,  
No one else could save the Nawab from that curse. (32)

Chaupai : The water that creates destroys those creations as well,  
The water that drowns buoys the drowned as well.  
The Khalsa Panth, who destroys the wicked (enemies),  
Could as well pardon them if it so desired. (32)

Begging Subeg Singh to trace the location of Tat Khalsa¹,  
He should rush posthaste there on Nawab’s behalf.  
Besearching him to prostrate before the Khalsa on his behalf,  
The Nawab entreated Subeg Singh to plead his case. (34)

As he had been guilty of committing a great sin,  
He owed an explanation and accountability for his misdeeds.  
Enter the Sikh Gurus had inscribed in the holy Sikh scripture,  
That an oppressor of a saint had no where to belong. (35)

Not only was the denunciator of a saint worst than a slaughterer,  
But damned and destroyed was he by the wrath of Divine God.  
The sinner could be redeemed as well if the saint so willed,  
Such was the inscription in the holy Sri Guru Granth Sahib. (36)
dōhrā : aur bāt ham ik sunī gurūkhālsī gayō batāi. paṅj sinkh jahin hath jōrdain tāhin main pahuñchōn āī.37.

chaupaī : gurū garṇth main likhiō jōī. sikh sangat kāĥāt satt su hōī. dihō partāi su hamain dikhāi. aisā ākhyō navāb banāi.38.

sīkhi sinkh jahin hath jōrdain main pahuñchōn āī.39.

chaupaī : gurū garṇth main likhiō jōī. sikh sangat kāĥāt su hōī. dihō partāi su hamain dikhāi. aisā ākhyō navāb banāi.39.

sūkhmanī jō gurū bakhānī. sant dōkhī kā thau kō nāhi. nānak sant bhāvai tā ōi bhī gati pāhi.39.

sant kā kāthī mūd jī ṭhāī. gurū garṇth main likhiō jōī. dīn bānī bānī. sukhmanī jō gurū bakhānī. sant dōkhī kā thau kō nāhi. nānak sant bhāvai tā us kā bhī hōī mōkhā. sant ke dōkhī ko nahi thau. nānak sant bhāvai ta lae milāi.40.

sant jō gurū bakhānī. nānak sant bhāvai tā laç ubārī. jō yah bānī hai gur sāchī. tō taksīr karāo mujī kāchī.41.
Dohra: He (the Nawab) had also heard of another spiritual edict, Which some of the Khalsa Singhs had conveyed to him, Wherever the five Singhs prayed together with folded hands, The Divine Will manifested itself among those Singhs. (37)

Chaupai: Whatever had been inscribed in the sacred Guru Granth, The Sikhs believed it truly to be the word of God. That he, too, wished to test the veracity of that inscription, So said the Nawab of Lahore to Subeg Singh there. (38)

He had also heard the Singhs reciting the sacred text, Which had been inscribed under the title “Sukhmani”:
“Though Perpetrator of atrocities on the saint has nowhere to belong, But even a sinner is redeemed if a Saint pleaseth, sayeth Nanak. (39)

Though slandering of a Saint is the worst kind of affliction, But even a slanderer attains salvation if a Saint wills, sayeth Nanak. Though none can provide protection to a slanderer of a saint, Even such a sinner can be absolved of sin if a saint wills, says Nanak. (40)

Nobody can save the slanderer of a saint, Even he can be redeemed if a saint so wished. If these words of the Satguru be true, Must he be demonstrated the truth of these words. (41)

Dohra: None else was a sinner more steeped in sin than the Nawab, None else was greater in piety than the Khalsa Panth. Whatever truthful inscriptions had been recorded in Sukhmani, Let their truthfulness be put to test and verified. (42)

Whatever spiritual power was vested in Gurbani, The same Divinity was vested in a congregation of five Singhs. Subeg Singh must, therefore, proceed to the chief among Singhs, Whosoever he might be occupying that glorious seat. (43)

Even if the Singhs refused to condone his sins, They should at least concede to this much relief. That the Nawab be relieved of urinary affliction only once, Though his life be taken away by Taru Singh the same moment. (44)

With such a mission, proceeded Subeg Singh Jambar, And arrived soon where the Khalsa Singhs camped, He greeted the Khalsa Singhs with the Khalsa greetings, While paying obeisance and respects to the venerated Khalsa. (45)
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chaupaï : samūh khālsā divān lagāyā. ādār sōn subēg singh bulāyā. subēg singh kī kushal puchh lāi. kapūr singh ji navāb āi paī.46.

dhān dhān tārū singh bāt. mār sāt khānū sīr lāt. dhān dhān tārū singh uchāryō. dharig dharig navāb khānūn dhirkāryō.47.

chaupaï : kōū kahai ūhān jān kim pāvain. ham thōrdō kim kar ham jāvain. kōū kahai ham bhçkh batāvain. kōū kahai ham râtīn dhāvain.51.

chaupaï : samūh khālsā divān lagāyā. ādār sōn subēg singh bulāyā. subēg singh kī kushal puchh lāi. kapūr singh ji navāb āi paī.46.
Chaupai : Holding a religious congregation of the Singhs,
They accorded a respectable welcome to Subeg Singh.
As they made enquiries about Subeg Singh’s well-being,
S. Kapoor Singh occupied the Singh chief’s seat. (46)

Thereafter, enquiring about Bhai Taru Singh’s well-being,
He cursed the wicked Nawab while kicking the ground.
Uttering words of lavish praise for Bhai Taru Singh,
He heaped curses on the Nawab of Lahore. (47)

He praised Bhai Taru Singh’s parents for begetting him,
Who had upheld the Sikh ideology at the cost of his life.
Who else could make such a supreme sacrifice,
As he had offered his scalp to be removed from his head. (48)

Dohra : Thereafter, narrating in a manner the Nawab had instructed him,
S. Subeg Singh conveyed the latter’s appeal to the Singhs.
Hearing this appeal the Singhs flared up so much,
As if a spark of fire had touched a heap of explosives. (49)

After listening to Subeg Singh’s account of Nawab’s misdeeds,
The Singhs became desperate to launch an attack on Lahore.
Either they must succeed in beheading the Nawab,
Or they must make a supreme sacrifice of their own heads. (50)

Chaupai : Someone opined that they being very small in number,
How could they reach Lahore (to settle scores with the enemy)?
Someone else opined that they must enter Lahore in a disguise,
Still another suggested that they must sneak and attack at night. (51)

Either they must kill the enemy or themselves perish in a fight,
So that they become martyrs in the cause of their Sikh faith.
They must proceed Bhai Taru Singh in martyrdom,
And raise their voice for justice in the Divine court. (52)

Some said that they must make their lives worthwhile,
And proceed to seek martyrdom after a hasty prayer.
With Bhai Taru Singh as their captain on a spiritual voyage,
They must board his ship of martyrs to cross the ocean of life. (53)

Dohra : Thereupon listening to the sentiments of devout Singhs,
Subeg Singh informed them about Bhai Taru Singh’s pledge.
The latter had also resolved to take the wicked Nawab along,
After beating him severely with his own shoe-lashings. (54)
chaupaî : tau kâlsç kachhu dhîr man âî. târû singh kahyo dhann töhi kamâî. târû singh bach tikhî talvâr. jâvai chîr sumcîr pîr.55.

san sarâp kî kahain ju ôt. ikô chôt phutai kôtan kôt.57.

subçg singh tab bhang uchâî. sunô sant tum sikhk piâî. navâb maran main kuchh kasar nähîn. sabhî turak lar mar gal jâîhîn.58.

dohrw : subçg isMG iPr iem khî aun leI Kwlsy Et

nih Skq idKwly Kwlso qO lgy Kwlsy Kot

dôhrâ : subçg singh phir im kahi un laî kâlsç ôt.

nabh shakat dikhalç kâlsô tau lagç kâlsç khôt.59.

chaupaî : sabhô kâlsç mânhi tuflk. âhi kâlsô mukk amîk. târû singh us parchâ lâyâ. târû singh us sachch dikhâyî.60.

ghû jhâm jhâm dhûn budi. jhâm jhâm dhûn dhûn abî. jhâm jhâm dhûn mîr jhâm jhâm. jhâm jhâm dhûn jhâm jhâm.61.

kâlsç mahin un lakhî tuflkî. kâlsô mukkîn un lakyô amîk. kâîc kâlsô sabh kar dçît. gurû kâlsç main bhîn na bhçît.62.

ghû jhâm jhâm jhâm jhâm. jhâm jhâm jhâm jhâm. jhâm jhâm jhâm jhâm. jhâm jhâm jhâm jhâm.63.
Upon this revelation, did the enraged Singhs calm down,
Praising Bhai Taru Singh for his great noble deed.
Bhai Taru Singh’s prophetic words being sharper than a sword,
His curse could cut through the proverbial Sumer mountains. (55)

Bhai Taru Singh had uprooted the Nawab’s dynastic rule,
His spirit would even tumble down the Islamic prophets.
Whosoever dared to counter Bhai Taru Singh’s curse,
Would he tumble down like the shield of a wounded soldier. (56)

Whosoever dared to save the life of cursed Nawab,
Would he be dashed to the ground by the Singhs’ spirits.
Whosoever dared to protect the Nawab from a saint’s curse,
Would he be blown into millions of pieces with a single stroke? (57)

Thereafter, addressing a congregation of the devout Singhs,
He asked his dear colleagues to pay attention to his words.
He informed them that with the Nawab, being on the verge of death,
The whole Mughal empire would crumble through internecine wars. (58)

Thereafter Subeg Singh made another plea to the Singhs,
That the Nawab had sought Khalsa’s merciful protection.
In case the Khalsa refused to be magnanimous in their pardon,
The Khalsa’s glorious image of pardoning the humble would get tarnished. (59)

The Khalsa being a worthy embodiment of all the Divine virtues,
Their virtuous utterings have unlimited far-reaching implications.
Bhai Taru has illustrated the strength of Khalsa’s spiritual powers,
As he has made the Nawab realize the consequences of his misdeeds. (60)

The Nawab himself had admitted before Bhai Taru Singh,
That Divine Guru and Khalsa were synonymous with each other.
After verifying the veracity of a Khalsa Singh’s solemn pledge,
Had the Nawab sent Subeg Singh for mediating on his behalf. (61)

After realizing that the Khalsa being worthy of all accomplishments,
Had the reckoned the Khalsa to be truly great.
Believing that the Khalsa could accomplish every task,
Had he realized the Divine Guru and Khalsa being integrated. (62)

That the Divine Guru and the Khalsa were embodied in each other,
Had the (Tenth) Guru prophesied at the time of his last departure.
The Divine Saints and the devout Sikhs being inseparable,
The devout Sikhs wielded all the Divine powers of saints. (63)
dôhrâ : mārāin rēkhar par mākh sant dēcvain jug paltāi.
sōū sant ab khālsō dēckhyō ham partayāi.64.

chaupaî : usi khālsē main sharan āyō. chahiyat hai kachhu parchā lāyō.
apnē gur kī lāj nibāhā. mainūn kaśtōn kiveṇ bachāhā.65.

chaupaî : usi khālsē main sharan āyō. chahiyat hai kachhu parchā lāyō.
apnē gur kī lāj nibāhā. mainūn kaśtōn kiveṇ bachāhā.65.

chaupaî : usi khālsē main sharan āyō. chahiyat hai kachhu parchā lāyō.
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apnē gur kī lāj nibāhā. mainūn kaśtōn kiveṇ bachāhā.65.

chaupaî : usi khālsē main sharan āyō. chahiyat hai kachhu parchā lāyō.
apnē gur kī lāj nibāhā. mainūn kaśtōn kiveṇ bachāhā.65.
Dohra : Could he change a predetermined destiny if a saint willed,  
Could he transform an entire civilization if he willed.  
That those saintly attributes had come to be vested in Khalsa,  
Was the Nawab keen to ascertain their vestige. (64)

Chaupai : To the same Guru Khalsa had the Nawab come for protection,  
As well as for verifying the spiritual legacy of the Khalsa Panth.  
Must the Khalsa vindicate their being spiritual legatees of the Guru,  
By ridding him of his ailment of the urinary tract. (65)

The way the wicked Nawab had asked him to narrate,  
Had Subeg Singh narrated the whole account to the Khalsa.  
Also had he sought the consent of Bhai Taru Singh for this petition,  
Who had paid his respects and obeisance to the Khalsa. (66)

Refusing to succumb to anyone else’s pressure to change his decision,  
The Khalsa Panth alone did he hold in the highest esteem.  
Never feeling offended by whatever the Khalsa Panth decided,  
Would Bhai Taru Singh abide by the Khalsa Panth’s decision. (67)

Whatever did the Khalsa Panth deem fit (in their collective wisdom),  
Would Bhai Taru Singh deem proper (being a humble Singh).  
That the Khalsa must not have any reservations regarding Taru Singh,  
Said Subeg Singh to that august gathering of the Singhs. (68)

Thereafter, having received Bhai Taru Singh’s consent,  
They felt Bhai Taru Singh would abide by their decision.  
After arriving at a unanimous resolution on the issue,  
The Khalsa Panth decided to adopt the following resolution: (69)

Dohra : The Nawab must restore the twelve villages to the Khalsa Panth,  
Which were allocated earlier to the sacred shrine at Amritsar.  
The Nawab must handover the territorial custody himself,  
Of all those tiny and bigger helmets to the Khalsa Panth. (70)

Chaupai : Besides, Nawab Khan Bahadur’s sister Khano Begum³,  
Was an inhabitant of Farzullah Khan’s household.  
The village which had been named after Farzulla Khan,  
Was indeed founded by the ancestors of Nawab Kapoor Singh. (71)

The Nawab, after leasing out this village in writing to the Singhs,  
Must rename that ancient village as Singhpura.  
Nawab Kapoor Singh, feeling outraged at such a demand,  
Refused to accept anything that was given in charity. (72)
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मेरे सिख भगवान की आज्ञा में । सब उन लेनें सुनें मर्यादा ।
भगवान यह तुम बात सुनने वाले । भगवान बर्ले दुष्क मंड़े। १०३।
sabhai pind ab hohin hamârc. jab ham ñchin lahaurç märç.
ab ju hamanin gur bachan sunâç. maran kâl kç dukh santâç.73.

भगवान जब यह दुष्क है बाप । तब भगवान सिख एम् रे पर ।
नतम महान ना दुष्क दे आपी । जबे महानबूत रे महरी १२४।
maran kâl kô dukh hai bhârî. nabâb kapûr singh ais uchârî.
janam maran jag dukh dô áhi. yântç satigur hoin sahâî.74.

देवना : हिभ हिभ मी गुलु बुंध वे लहर आमने आय ।
रितरी अतः रूपरे वे सीम पूण रिवादी १२४।
dôhrâ : im un sarû guruû gnrdbh kô layû ñsrô åi.
itnî khâtâr dusht kô dijâi parcû dikhaï.75.

चेहती : दूरह सफाई षड़ नक्तार । तुम वे मस्त तुम बो नेवा ।
भी सिख उब सिख दूरहे । हिभ लावे यटी अवरम बुरहे १२४।
chaupaï : dusht bakhshanô badaô ajûg. gur kç bachan rakhan bhayô jôg.
pâñj singh tab singhan uthâç. im kahi daî ardâs karâç.76.

उठू सिख वी सुंदर संधा । तब भगवान सिख बे उप ।
षड़ सिखा संधा संध जोर । हिभ मे उठू सिख अनी मंड १२४।
târû singh kî jûtan såth. naváb lâvâi singh kç håth.
chhutai pishâb naváb sukh hôi. phir marai târû singh âgai söi.77.

उठू सिख वी आवाज तकर । दे तब से तूमे दूरहे ।
उठू सिख वी आवाज बाज । वचे ते बहु निकाय जोम १२४।
târû singh kî ágyâ pâô. tau naváb kô jutî chhuhâô.
târû singh kî ágyâ bâjî. kârô na kachhû nibâbài kâj.78.

बुध बच्चल भजन वे लीह । उठू सिख वे मे लीह लीह ।
महाक भजन बुध बुधसम बटली । चलके मस्त है सिख बन पड़े १२४।
gur bachhan khâtâr yau klô. târû singh kô yaun kahi dôô.
subçg singh bahu kurnash karî. chalyô bachan lai sir par dharî.79.

देवना : महाक भजन बस्तो जब है भूलने वै वै उत्तेज ।
पिछें उफू सिख वे से वह जूट मे लेने बिने १८०।
dôhrâ : subçg singh khâlsç bachan lai pahuûñçyô tabai lahaur.
parithmain târû singh pai jà kahi sabhîrî goll kbor.80.

चेहती : महाक भजन वे सिख मुल लीह । तम मस्तम मुल बुधसम बटली ।
तमसम पह तह देव लुक्करा । बुध मस्तम मुल बुधसम १२७।
chaupaï : subçg singh tç singh sun lai. nâm khâlsô sun kunash kâî.
khâlsç par sabh dçh kurbân. kalâ khâlsç karan kârân.81.
All the villages would fall under the Khalsa Panth’s command, Once the Khalsa Panth had taken over the city of Lahore. The (devilish) Nawab was now quoting the Guru’s scripture in desperation, When his death was looming large over his cursed head. (73)

Fear of death was the deadliest of the human afflictions, Thus spoke the venerated Nawab Kapoor Singh to the Singhs. Birth and death were two of the several human afflictions, From which Divine Satguru alone could liberate human beings. (74)

Dohra: It was for seeking liberation from this kind of affliction, That the Nawab had sought protection of Guru Granth Sahib, It was for the manifestation of the spiritual prowess of the Guru, That the wicked Nawab must be given a live demonstration. (75)

Chaupai: Though the wicked Nawab never deserved to be pardoned, Yet for his faith in Guru’s words, he deserved to be saved. Thereupon, selecting five devout Singhs out of the congregation, Were they asked to offer a prayer to this effect: (76)

“May the Nawab get himself touched on his person, 
By Bhai Taru Singh with one of this own shoes. 
May the Nawab get relieved thereafter of his urinary blockage, 
Before shedding his mortal frame before Taru Singh.” (77)

Must Subeg Singh seek Bhai Taru Singh’s permission, 
Before touching the Nawab’s person with a Singh’s shoe. 
Must not the Nawab undertake any other activity, 
Before seeking permission from Bhai Taru Singh. (78)

Must Bhai Taru Singh be informed about this development, That had the Khalsa decided to vindicate the truth of Guru’s words. Thereafter, paying his obeisance with thanks to the Khalsa, Did Subeg depart with the decision of the Khalsa Panth. (79)

Dohra: For conveying the unanimous decision of the Khalsa Panth, Did Subeg Singh arrive at the city of Lahore. Approaching Bhai Taru Singh first of all, Did he narrate the Khalsa Panth’s decision in detail. (80)

Chaupai: After hearing the whole account from Subeg Singh, Did Bhai Taru Singh pay obeisance to Khalsa Panth. Declaring Khalsa Panth the sole arbiter of all things, Did Bhai Taru Singh declare to sacrifice his life for the Panth. (81)
सीर गुर पंथ प्रकाश

पंज सिकंदर अलवा ढगी। आपे देख सुंग लिंग भट्टी।
पंज मिलन अलवा मुं जागी। राही दे अलवा थुल दलजागी। ७२।
संभु खळसं ऑग्या दाई, आसी कौन जु नाही मनाई।
पाणी सिखन अरदास ते याई। वाही ताउ मानइय दहुर दाराई। ८२।
अधी अलवे ग्राम बनत। दब धर्मी अलवे की मलाई।
तिंठ महबुब अलवे दे रेखी। उने मधुरी अलवे मेंट। ८३।
अहाँहे खळसी कारन करान। हम पाजी खळसे की शरान।
इह साबू हल खळसे ते होई। राखी मारे खळसे सोई। ८३।

dेवारं: मंजेक मिथ दुः का बाजी मह तलाश दे धरम।
मिलन दिख मंजेक भरे तली अलवा। ७४।

dोहराः: सुंधर सिंह तुह खाही सभ नवाब के पास।
जीह बिध संभुहाई खळसे कर दिनी अरदास। ८५।

dेहसी: बाजी अलवे तलाश मुग खदी। भमले घर मुह वर बढ़ी।
Pंज उपयोगी दिलीज बढ़ी। उन्हे मिथ ही सुंदी भंजी। ७५।

cाउपाई: कहाँ खळसे नवाब सुन लाई। मुसलम राऊस दुर कर दाई।
कहाई रबजुंग चाहिय ताई। तारु खिय कौ जु मांगी। ८६।

दिना दुरा भुज धिनाप असाध। तलाश बजे देख चपले बढ़।
उन्हे मिला मह पह देख बढ़ी। बजी शराबी बजे देख खली। ८६।
मिला जुती हाथ ना अई। नाई मंगल लाई पारिं पाई।
सुंधर सिंह सुंदर कें के। जीपी मारे गाह सोई। ८६।


dेवारं: मंजेक मिथ दुः का बाजी मह तलाश दे धरम।
अनाती दिख मंजेक भरे तली अलवा। ७६।

dोहराः: तारीगन सुगन तुह खाही के पास।
दिनार दुरा मुह देख बढ़ी। ९०।

चाँपाई: कहाँ कौसा इजाफा के अनी। आसी अलवे इम दे जबरी।
ननी दामोदरी की सुंदी बढ़ी। मना मह नमोदुह हे दूर्धंडूह। ७७।
का बार युव अग्या बहाई। सोई हलसे हम ते ताराई।
जबाई कश्मीर थी जुलमी का। सवाई मान जाँचुं पक्के उतराई। ८९।


dेवारं: देखं वर ठुला ठहर के में मंजेक मलभान।
उन तलाश ते मिल ठुला मह निम्नम ले माजी। ५०।

dोहराः: तृप्त गहर कुल लुक बच्च अर बी मस्लमान।
तार नबाब का सिर दुख्यो जन सिसत हाई जाई। ९०।
When the entire Khalsa Panth had permitted (the Nawab),
Who was he (Bhai Taru Singh) to disobey Khalsa’s decision?
The decision being a prayer by the five devout Singhs,
Definitely would it be accepted in the Divine Court. (82)

Khalsa Panth being the sole arbiter of our destiny,
He (Bhai Taru Singh) was under the protection of the Khalsa.
Khalsa Panth being worthy of all spiritual prowess,
Life and death of a person depended on the Khalsa’s Will. (83)

Khalsa having decimated the mighty Nawabs with cannabis husk,
Khalsa Panth’s prayers had destroyed many emperors.
With the mere touch of their clubs on the ground,
Khalsa Panth had brought down mighty emperor’s royal canopies. (84)

Dohra : Thereafter, having proceeded to the Nawab of Lahore,
Did Subeg Singh narrate the whole account to him.
Communicating the Khalsa’s unanimous prayer for Nawab’s well-being,
Subeg Singh communicated the whole process of prayer. (85)

Chaupai : After listening to what the Khalsa had communicated,
The Nawab ordered all his Muslim colleagues to leave.
Being in great haste (to get relieved of his pain),
He asked for Bhai Taru Singh’s shoes to be brought immediately. (86)

Failing to trace Bhai Taru Singh’s old pair of shoes,
A new pair of shoes was put on Bhai Taru Singh’s feet.
Making Subeg Singh hold Bhai Taru Singh’s shoes,
The desperately needy Nawab got his forehead touched by it. (87)

As the highly painful urinary blockage got cleared,
The grateful Nawab burst out in words of thanks-giving.
Bhai Taru Singh having obliged him with a favour,
It was indeed a moment of great good luck for the Nawab. (88)

A similar precedent had already taken place,
Which the Khalsa Panth had repeated in his (Nawab’s) case.
It had taken place during the oppression committed in Kashmir,
When the Muslim ruler had stripped countless Hindus of their sacred Janeau⁴. (89)

Dohra : Except for the thirteen Hindu families who survived somehow,
All other Hindus were forcibly converted to Islam.
Thereafter was the Muslim ruler afflicted with such a severe headache,
As if he was going to breathe his last. (90)
चैपली : सब तरंग डूब बूढ़ सुध भरे । बच्चों जिन्हें उम सत सभ्यि ।
उस केवल वी लीजें डुप्पाटि । सुमी जिंद्र लो भाग भापाटि ।

चाऊपाई : जब नवाब उन बहु दुख पायो। कह्यो किमान हम जान रहायो।
तब लोकन याउ कह्यो उपाई। जुठी हिन्दुन की माथ बंधाई।

चुड़ के भावो दिमभ दी बदल । उस बच्चे बघाये सब दौं दी बदल ।
बच्चे तरंग याब बले डुगणी । फलमे ते दुख चरिये फिटप्पी ।

dukh की मर्द इम ही कार। तब वाही बधायो जब याउ ठी सार।
kahyो नवाब अब करो बढ़ाई। क्नालूङ्छ नुक दुख दी गई।

चुड़ तरंग वे डुगण बच्चे । दीप भगु दिख मर्द फलमे ।
बच्चे मनस्से मल्ल कररे । छठी बैड बंगाल उपाई ।

gur मनाक को कराह करावो। दिप माल विश शाहिर जलावो।
बज़ शादी शालक कररे। ताब धैर पंग कांगान ताइ।

चैपली : नवाब नेय बसक से लीजें डर बजरे जिलुरिये अर्थि ।
आपि जिन्हि संजी संजी मे तम सटी दलउगरि ।

दोहरा : नवाब नाच बसट लैच पहिर भाविर आई।
अहिं सिंघन संजी संजी जा हम लाई पार्टिय।

चैपली : संतो जिन्हि लघु नुसराज । बच असल डिम खाम गुरणा ।
सच गुरु जुम मंजी बरली । अम्बलमिर जा हुब बिटरिय।

चाऊपाई : सुक्षंग सिंघ को नवाब बुलाया। कर अदार तिस पास बहाया।
sच कुरू तम संजी बाली। आजमाई हम उपर भीराई।

चुड़ के मारे में बच्चे हकी । तै भगु दरश दिन पत मली ।
मल बंसक वे दुख फिट गाजे । तुब दिलशा जे मुख मद बले ।

mar जावों मान बहूवन्चन आई। हाँ मर जाना सिर पार सबही।
जान कंदान को दुक्ह निन गयो। तुम्ही पती तच सुक्ह सबभ बहावो।

श्री मे दुख जा लें या हाई । सच घासी मध में लाई ।
संधाल मल में दुसरी जुमली । अधारी अभिह घरी ।

aiśौ दुख हम पँचर ना अवै। जान हमारी सुख सोन्म जाव।
sिंघन पर मान जुल्मी कारा। आपी कैरी अपृ पती ।

ने उन दिनों की डुहाए । सिंघन में बिन बाजी हे सच ।
शहद विद्वंब उड़ में वड भैली । जा ने क्या महान भाव बैटी ।

जो हम आहार उलाद। सिंघन सोन वाही काराई ना बाद।
लर्दत भिरदत रन जो कच्छु होहं। तान कौं दोश लगत नाहिं कौं।
As the Muslim Nawab got afflicted with severe headache, Did he beg for getting relieved of his pain somehow? Then it being one of the measures for relieving pain, Someone suggested a Hindu’s shoe to be strapped on to the Nawab’s head. (91)

Being stricken with the unbearable pain, the Nawab agreed, And got relieved soon after Hindu’s shoe was strapped on to his head. The Nawab Khan Bahadur asked for celebrations to be arranged, As the Khalsa Panth had cured him of his affliction. (2)

He ordered for making an offering of Karah Parshad to the House of Nanak, And the city of Lahore to be illuminated at night. In the midst of playing of Music and firing of guns, The Nawab distributed alms among the beggars in charity. (93)

**Episode 113**

**Another Episode About the Nawab**

(Truly had the Guru upheld a Devout Sikh's honour)

Wearing new robes (after being relieved of urinary blockage), The Nawab again started holding his royal court. Declaring that Singh’s prayer had been truly vindicated, As he had confirmed it through his personal experience. (1)

Thereafter inviting Subeg Singh to the royal court, The Nawab honoured him with a seat near his throne. Having experienced the impact of Sikh Gurus’ utterings on his own person, He declared the Sikh Gurus and their spiritual words to be true. (2)

(Now) he would not mind even if he died the same instant, Death being the inevitable end of every human being born. As he had been relieved of the excruciating pain, The relief followed Subeg Singh’s Guru’s grace upon him (Nawab). (3)

Would that he would not be subjected to such a torture again, May he shed his mortal frame in peace and comfort. As he had committed oppression upon the Singh, He had harvested the fruit of his own misdeeds. (4)

Swearing solemnly on behalf of his own progeny, He promised never to enter into any conflict with the Singh. Whatever loss of life occurred on the field of battle, Nobody would be held guilty for that loss of life. (5)
dohrw : phir navâb jambar kahyô mâng ju tuhi chah kâm.

chaupaî : subçg singh tab manai bichâryô. kâm khâlsç chahlat savâryô.
karô chabûtrai muhi mukhtayâr. lagç taksâl ab nâm hamâr.7.

chaupaî : subçg singh tab manai bichâryô. kâm khâlsç chahlat savâryô.
kâm khâlsç chahîat savâryô. karô chabûtrai muhi mukhtayâr. lagç taksâl ab nâm hamâr.7.

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kâm khâlsç chahîat savâryô. karô chabûtrai muhi mukhtayâr. lagç taksâl ab nâm hamâr.7.

chaupaî : subçg singh tab manai bichâryô. kâm khâlsç chahlat savâryô.
kâm khâlsç chahîat savâryô. karô chabûtrai muhi mukhtayâr. lagç taksâl ab nâm hamâr.7.
Thereafter, entreating Subeg Singh Jambar,
The Nawab asked him for any favour that he wanted.
Except for laying a claim to the Nawab’s post,
Subeg Singh was free to claim everything belonging to his state. (6)

Contemplating deeply over the Nawab’s generous offer,
Did Subeg Singh wish to do something for Khalsa’s welfare.
Demanding to be made the chief executive of the state,
He asked for a state coin to be struck in his name. (7)

Accepting Subeg Singh’s proposals in totality,
Did the Nawab appoint Subeg Singh as the chief executive.
Full well had Subeg Singh known (Bhai Taru Singh’s prophesy),
That the Nawab would not live beyond one or two days. (8)

Wasting, therefore, no time in getting his proposals implemented,
Subeg Singh got a state coin struck in his own name.
Bearing an inscription of his own name Subeg Singh Jambar,
He made this coin and his writ run over the entire state. (9)

The gallows that the Nawab had installed for Singhs’ execution,
Did Subeg Singh order the same to be dismantled.
The Mussoleums that had been raised over Sikh martyr’s bodies,
Did Subeg Singh dismantle and cremate the martyrs last remains. (10)

Hardly had a time of four days passed,
As the Nawab had lived in peace and bliss.
Thereafter suddenly did the Nawab pass away,
Without having undergone any pain or discomfort. (11)

Having passed through the whole ordeal for twenty-two days,
Did the Nawab’s soul depart forever on a longish journey.
Amidst the cries of sudden wailing and weeping (in Nawab’s household),
Did the people hail Nawab’s death as a good riddance. (12)

With the Hindus feeling heartened at the oppressor’s death,
Truly had the Guru vindicated His devout Sikhs’ honour.
With Bhai Taru Singh’s solemn pledge having been fulfilled,
Really had a wave of happiness run over the Singhs’ camp. (13)

Muslims having fallen in the grip of fear and grief,
They apprehended India’s sovereignty slipping from their grip.
With the Muslims’ hold over India having gone weak,
The Khalsa Panth’s stock went high in the region. (14)
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114. Sākhī bhāi tārū singh kē ('...... sākhī chāl mārī ṣākhī bāgā')

114. sākhī bhāi tārū singh kē ('...... shahīdan sir shahīd banāyō')

114. sākhī bhāi tārū singh kē ('...... shahīdan sir shahīd banāyō')
It was in the year seventeen hundred and Ninety-one,  
That Hakikat Rai’s murder had made no impact on the Mughal rule.  
It was indeed to Bhai Taru Singh’s credit to win that glory,  
That he had decimated the Nawab with shoe-beatings. (15)

Thus remained the honour of the Khalsa Panth intact,  
Thus were the Mughals disgraced and dishonoured.  
Thus did Bhai Taru Singh and Bhai Subeg Singh,  
Rendered a great service to the Sikh Panth. (16)

**Episode 114**  
(Another) Episode About the Bhai Taru Singh  
(... was declared the greatest Martyr among Martyrs)

**Dohra**  
Declaring Nawab’s sudden death as a good riddance,  
Did the whole city resound with the news of Nawab’s death.  
Having arrived so suddenly at Bhai Taru Singh’s place,  
Did a Singh break news of Nawab’s death to him. (1)

**Chaupai**  
Thereupon, Bhai Taru Singh uttering the following instructions,  
Did ask for his funeral pyre to be prepared.  
The devout Singhs acting upon Bhai Taru Singh’s instructions,  
Did pile up wood hastily for his funeral pyre. (2)

Thereupon, did Bhai Taru Singh prepare hastily for his departure,  
As he felt overwhelmed with joy at his wish fulfillment.  
The Divine Guru had indeed upheld the Khalsa’s honour,  
As this legend would the world remember for ages to come. (3)

Asking the water to be brought from the sacred pool at Amritsar,  
Bhai Taru Singh had his body washed with the sacred water.  
Making an offering of “Karah Parshad” for the fulfillment of his mission,  
He had the whole of “Japji Sahib” recited before him. (4)

Offering a prayer after the recitation of “Anand Sahib”,  
He made the devout Singhs stand all around him.  
Prostrating after offering a prayer (to the Divine Satguru),  
Bhai Taru Singh breathed his last as quietly as a blue Jay’s flight. (5)

The moment Bhai Taru Singh’s soul reached its Divine abode,  
Subeg Singh Jambar prepared instantly for cremating his dead body.  
The moment Subeg Singh lit the funeral pyre,  
The flames leapt up to the skies immediately. (6)
sūt : ठराः मैं बृहस्पति भगवान विश्वकार तित।
dōhā : त्याग जी सदा सोल पर बिंदु बिक्रमराज।
tārū singh tab lai turyō jūt ju tīh sīr lāī.7.

chaupaī : shahīd singh lain āc gur payārc. shabad pardoān bājain dōtārc.
hāth ghōrdc sō kōtal layāc. tārū singh bibān uthāc.8.

chaupaī : shahīd isMG līn Awey gur pXwry Sbd pVHYN bwjYN doqwry hwQ GoVy so koql lXwey qwrU isMG ibbwn auTwey 9.

chaupaī : shahīd singh lain âç gur payārc. shabad pardhān bājain dōtārc.
hāth ghōrdc sō kōtal layāc. tārū singh bibān uthāc.8.

chaupaī : shahīd singh lain āc gur payārc. shabad pardoān bājain dōtārc.
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hāth ghōrdc sō kōtal layāc. tārū singh bibān uthāc.8.

chaupaī : shahīd singh lain āc gur payārc. shabad pardoān bājain dōtārc.
hāth ghōrdc sō kōtal layāc. tārū singh bibān uthāc.8.
Dohra: It was in the year of eighteen hundred and two,
In the Bikrami Samvat calendar of time.
Bhai Taru Singh’s soul had departed taking along,
The (cursed) Nawab’s soul in a chase with shoe-beatings. (7)

Chaupai: Extending a warm welcome to Bhai Taru Singh’s soul,
The martyred Singh’s spirits recited sacred hymns in his honour.
Escorted by a fleet of the smartest horses (of exotic breed),
Bhai Taru Singh’s soul was carried away in a procession. (8)

(But) demons from hell arrived to carry away the Nawab’s soul,
Were they armed with spiked shoes in their hands.
Hurling the Nawab’s (cursed) soul into the deepest hell
He was ordained to be given hundred shoe beatings a day. (9)

Offering a place of honour in the heavenly abode,
Was Bhai Taru Singh declared the greatest among the martyrs.
The section harbouring the holy spirits of Guru’s four revered sons,
Of that enterance was Bhai Taru Singh made an incharge. (10)

Bhai Mani Singh’s spirit being custodian of the right flank,
Bhai Taru Singh was given charge of the left side.
Being honoured with the chief among the heavenly custodians,
Bhai Taru Singh occupied the highest status among the martyrs. (11)

Planting a flag post in the memory of Bhai Taru Singh,
All the people were informed about its hallowed sanctity.
Whatever one wished and prayed for came to be fulfilled,
Such, indeed, was the spiritual prowess of Bhai Taru Singh. (12)

All other prophets having lost their spiritual prowess,
Bhai Taru Singh became the supreme among the spiritual prophets.
Whosoever wished and prayed for livelihood, wealth and prosperity,
Would Bhai Taru Singh’s holy spirit grant all the boons. (13)

Whosoever listened to the legend of Bhai Taru Singh,
Would he receive boons of good health and peace of mind.
Neither would the dread of death threaten such a devotee,
Nor would he get scared by the demons from hell. (14)

Would such a devotee breathe his last in peace,
Till his last breath would a Sikh keep his faith.
Rattan Singh having narrated as he had heard,
Must his talented readers read it attentively. (15)
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रेखव  : ठाँठे मैं दें ठूले मले सुं सिंह लाटि।
   धर नणपण महिंद्र कुर युधि भिन्न भिन्न भिन्न ॥१९॥

dोह्रा  : ठारा दौ उपर सि जु बिकर राँ।
   क्षान बहादर मारीं तारुं तिगुं सिंह गहिस्तां ॥१६॥

115. सखी जसु बद्ध की (‘जसपत खतर मार कं लियो सिंहन बाहु माल’)  

रेखव  : धर नणपण नाव भणीं जो धरू द्वित रेख दी।
   ठोगे मैं मुखधर ने दुलवनव बंटे मंडी ॥१९॥

dोह्रा  : क्षान बहादर जब मरीं रहस दूर तिगुं दो।
   लहाराई उ बुलान कृं सुभृंड भाँ। ॥१॥

चौपाई  : अबीर वृं मैं मंड फिर्र । ठोगे मंड बज़ बीज़े पन।
   मां फिरिन बजर अनंती लखे । सुट टुट बियँ बज़ चुके ये ॥१२॥

चौपाई  : आहिया क्षान आं दों सिंह लाटी।
   लहाराई उ बुलान कृं सुभृंड भाँ। ॥२॥

115. सखी जसु बद्ध की (‘जसपत खतर मार कं लियो सिंहन बाहु माल’)
Dohra : It was in the year eighteen hundred and two, 
In the Bikrami Samvat calendar of time. 
Was Nawab Khan Bahadur of the Lahore province, 
Decimated by dragging his soul by Bhai Taru Singh. (16)

**Episode 115**

**Episode About the Slaughter of Jassu**

*(The Singhs seized a lot of treasure after killing Jaspat Rai)*

Dohra : Following the death of Nawab Khan Bahadur Zakariya Khan, 
Was he succeeded by two of his sons. 
One becoming the custodian of the province of Lahore, 
The other became the custodian of the province of Multan. (1)

Chaupai : Being known by the names of Ahiya Khan and Shah Niwaz, 
Did both of them take over the reigns of power. 
Shah Niwaz after taking his brother Ahiya Khan into custody, 
Did oust him from power after ransacking his province. (2)

As some time passed in this internecine strife, 
Did Shah Nawaz rule as a Nawab of the state. 
He too started committing oppression on the Singhs, 
Such being the turn of events at that moment of time. (3)

Lakhpat Rai and Jaspat Rai became the custodians, 
Coming as they did from the kshtriya families of Kalanaur. 
With these two custodians indulging in the massacre of Singhs, 
Did the Khalsa enter into strife with them as well. (4)

With the Singhs staking their claim to sovereignty, 
Did the Singhs indulge in slaughtering the Mughals aggressively. 
Receiving information about Singhs putting up a camp any where, 
Did the Mughal force lay a siege to the Singhs’ camp. (5)

Dohra : Fighting and killing would the Singhs desert the field, 
But soon would they return after deserting the place. 
The Mughals too would chase the Singhs upto their sanctuaries, 
As they too kept on harassing the Singhs in their hideouts. (6)

Chaupai : Thus did the Singhs pass their days in great adversity, 
Deserting one hiding place and moving to another shelter. 
With the hope of being sovereigns sooner or later, 
Did they face hardships with such expectations. (7)
bachan guru ham sach bhī hōhain. hannç hannç ham shāhī karōhain.
kōū singh kānā mahān bhain. shcē baghýārd khadadaan main rahain.8.

kōû daryāū barçṭī rahain. turak jāi tānhī thān lahain.
duhnū or jahin hōvai nīr. lúc bāchāvain apan sarīr.9.

kōû danyū bacyū rāhain. turak phauj sōn chahūn vai rūkain. mār bandūkān tab tin phūkain.
singh nīr main daub daub tārān. turak bandūkān phundān karain.10.

dohrā : ghar tē kadhāc su ban lukain ban taj nīr lukāin.
jai mahin lukain tō nahnī bāchān kahō singh kā jāhīn.11.

chaupaī : parc nisā chhutai singhan khayāl. turak ralain murd daçṭīn nāl.
muc singh jō dēchin bāhāi. jō zakhmī tē laçn uṯāi.12.

jāl mahīn lukain tō nahnī bāchān kahō singh kā jāhīn.13.

lahān marō in turkan nāl. aur bāt kōū banai na hāl.
iki kahai ham jāvain tāhān. larnōn marōn hōvain sahī.14.

lahān marō in turkan nāl. aur bāt kōū banai na hāl.
iki kahai ham jāvain tāhān. larnōn marōn hōvain sahī.15.
Believing in Guru’s prophecy about Khalsa’s imminent sovereignty,
Did they expect to be sovereigns of their land at last.
Thus did some of the Singhs seek refuge among the reeds,
While some others hid themselves in the Lions’ caves. (8)

Some would take shelter in between the river tributaries,
Where also would they be traced by the Mughal forces.
Thus would they save their skin by hiding themselves,
On a dry patch between the two watery features. (9)

With the Mughal forces blocking their way from all sides,
Would the Mughals fire shots to kill them.
As the Singhs would dive into the water and swim,
Would the Mughals shoot them as they surfaced. (10)

**Dohra**: Ousted from their homes Singhs sought refuge in the wilds,
Driven out of the wilds would they dive into water.
Now with their failing to survive even in the water,
Where else could they move to save their lives?

**Chaupai**: With the fall of night would the Singhs get some relief,
As the Mughal troops would return to their base camps.
Then would the Singhs throw the dead among them into the river,
And pick up those lying on earth wounded and maimed. (12)

Finding no such territory where they could escape,
Nor did they find any safe sanctuary for their protection.
Someone suggested that they must scatter allover the region,
Another opined that scattering would harm their prestige. (13)

They must keep up their fight against the Mughals,
As no other alternative would solve their problem.
Someone else suggested that they must keep chasing the Mughals.
As continuous strife and fight alone would set things right. (14)

In case they tried to shun fighting with the Mughals,
How could they realize their cherished aim of being sovereigns.
Thus, did the Khalsa Panth arrive at a unanimous resolution,
That they must keep chasing the Mughal troops at all costs. (15)

Must they steal horses from the sleeping Mughals at night,
So that the Singh foot soldiers could also mount those horses.
Hearing this resolution, many Singhs got ready for the venture,
Being desperate to take on the sleeping Mughal troops. (16)
Sri Gur Panth Prakash

सुर्च singhan yah thahrâî. singh turç un gailç dhâî.
aïsî taur singh uth chalç. turkan phauj kç sang ralç.17.

dôhrâ : singh su daçrå vçkh kç yardç phauj main jâi.
turak su thakkç sôî gaç lagyo khâlsç dâî.18.

chaupaî : tab singhan ghôrdç laç khôlah. īpâr chardhç su satigur bôl.
dûç gailç laç lagaiî. gail pardai tis âvain ghâî.19.

chaupaî : turak phauj phir bahutî âvai. thôrdai singh su tahin luk jâvain.
tahân lukain jahin hui bada jhâlî. lçvain gardâh kânûn kô mall.22.

chaupaî : turak su daartç bardain na jhall. jhall bardain singh mâran rall.
jjhâlûn singh tau bâhar jâvain. turkan phauj dûr sun pâvain.24.
As the brave Singh warriors arrived at this resolute solution,
Rest of the Singhs followed their leaders on this expedition.
Having thus started on this agreed upon expedition,
Did they infiltrate into the ranks of Mughal troops. (17)

Dohra: Spotting out one such night camp of Mughal troops,
Did the Singhs sneak into this Mughal camp.
Mughal troops having fallen asleep after a day’s fatigue,
Did the Khalsa Singhs find an opportunity to enter their camp. (18)

Chaupai: Thereupon, picking up the horses from the Mughals’ camp,
Did the Singhs mount those horses with God’s grace.
Holding out more spare horses from their reins,
Did they slaughter those Mughal soldiers who blocked their way. (19)

Dohra: As many as Singh’s own horses had perished in fighting,
Did the Singhs make up their loss from the Mughals’ fleet.
As the Singhs continued this practice of stealing horses,
Did the Mughal force get weakened and depleted. (20)

Such being the Divine Will of the Guru,
The invaders had to bite the dust.
Did the Khalsa Singhs vanquish those Mughals,
Who had come in hordes to subdue the Khalsa. (21)

Chaupai: Whenever the Mughal troops attacked in large numbers,
Singhs, being in small strength, would escape and hide.
Spotting out a large tract of wild growth and cover,
They would camouflage themselves among the thick reeds. (22)

At night would the Singhs come out again furtively,
And pounce upon the sleeping Mughal troops.
During the day, would the Mughals invade in large numbers,
But never would the hibernated Singhs fall into their hands. (23)

Being scared, the Mughal troops would not enter the wild,
As the Singhs would slaughter them in case they entered.
As the Singhs emerged out of the wild forest,
The Mughal troops would run to a distant place. (24)

On the main highways to Delhi, Lahore and Peshawar,
Would the Singhs waylay and slaughter the Mughals at night.
They would also ransack the city of Lahore at odd hours,
Thus would the Singhs cause havoc and chaos there. (25)
dohrw : Singh su majhyon kada dhac bhard su ravi jhall.

chaupaï : isi bhaint singh guzar karahin. phauj ghani lakh nath bhi jahnin.
mär kaphliç lçvain bhäri. lahaur girad tin dayô ujäri.27.

côpi : iesI BWq isMG guzr krwhIN [ POj GnI lK nT bI jwhIN
mwr kwPly lyvYN BwrI [ lhOr igrd iqn dXo aujwrI [27

chaupaï : isî bhânt singh guzar karâhîn. phauj ghanî lakh nath bî jähîn.
mär kaphlç lçvain bhärî. lahaur girad tin dayô ujärî.27.

dôhrâ : dohô : singh su mâjhyôn kadadah daç bardç su râvî jhall.

chaupaï : isi bhânt singh guzar karâhîn. phauj ghanî lakh nath bî jähîn.
mär kaphlç lçvain bhärî. lahaur girad tin dayô ujärî.27.

dôhrâ : tau bhî singh hôvain ghanç nis din aur su aur.
dûkh darad kachhu na ginain marnôn larnôn taur.31.

chaupaï : tabai khâlsç ais bichârâ. mârain turkan kç phujdârâ.
mär phauj kî sôdhç hovô. lût phauj kô dârid khovô.32.

chaupaï : tabai khâlsç ais bichârâ. mârain turkan kç phujdârâ.
mär phauj kô sôdhç hovô. lût phauj kô dârid khovô.32.
Dohra: Being driven out of the Majha region of Punjab,
The Singhs sneaked into the wilds around the river Ravi. 
Surviving on what they could lay their hands on,
They maintained a good-coordination among their ranks. (26)

Chaupai: Thus passing their days in hide and seek with the Mughals,
Would the Singhs desert the field being out numbered in strength.
Waylaying and robbing the traveling Mughal caravans,
Had the Singhs ransacked the suburbs of Lahore. (27)

Getting incensed at the sight of militant Singh,
Would the Mughal troops run in hot pursuit of the Singh.
Adopting a strategy of hit and run in their fight,
How could a handful of Singh confront hordes of Mughals directly? (28)

Having neither an abundance of provisions to feed upon,
Nor did the Singh have any arms and armour of good quality.
Being bereft of any provisions to feed and clothes to put on,
Nor did they have any arms and ammunition in their possession. (29)

Having no access to any shopping markets and other facilities,
Would the sick among them die for want of treatment.
Reposing the faith entirely on the prophetic words of their Guru,
Had the Guru’s words become the mainstay of their lives. (30)

Dohra: Despite these odds did the Singhs increase in number,
Gaining strength, day in and day out did they flourish.
Never did the allow their suffering to have the better of them,
During their relentless fight involving life and death. (31)

Chaupai: Thereupon, the Khalsa Panth made another resolution,
That must they kill the commanders of the Mughal troops.
They must equip themselves by plundering the Mughal forces,
And must they get rid of their destitution through loot and plunder. (32)

Must they snatch horses and camels from the Mughals,
As it was impossible to be sovereigns without the trappings of royalty.
Must they occupy land to raise a military fortress,
As it was impossible to wage a war without a fort. (33)

Having resolved thus, did they proceed further,
Reaching the outskirts of the town of Emnabad.
Mughal troops too came in hot pursuit of the Singh.
Being desperate to hunt down the running Singh. (34)
dohrw : iemnwbwd jgIr QI Kud jspqih idvwn [35[.
dôhrâ : imnâbâd jagîr thî khud jaspathi divân.

chaupaï : ñcvaï païc dç dukkñ bandhai paiñc su hîkai rukkh.
kisai tangç kisai kamchan mîrai. ais bhñat siun mulak ujñrai.36.

chaupaï : lçvai paisç dç dukkh. bandhai paiñch su hîkai rukkh.
kisai tangç kisai kamchan mîrai. ais bhñat siun mulak ujñrai.36.

chaupaï : lçvai paisç dç dukkh. bandhai paiñch su hîkai rukkh.
kisai tangç kisai kamchan mîrai. ais bhñat siun mulak ujñrai.36.

chaupaï : lçvai paisç dç dukkh. bandhai paiñch su hîkai rukkh.
kisai tangç kisai kamchan mîrai. ais bhñat siun mulak ujñrai.36.

chaupaï : lçvai paisç dç dukkh. bandhai paiñch su hîkai rukkh.
kisai tangç kisai kamchan mîrai. ais bhñat siun mulak ujñrai.36.

chaupaï : lçvai paisç dç dukkh. bandhai paiñch su hîkai rukkh.
kisai tangç kisai kamchan mîrai. ais bhñat siun mulak ujñrai.36.

chaupaï : lçvai paisç dç dukkh. bandhai paiñch su hîkai rukkh.
kisai tangç kisai kamchan mîrai. ais bhñat siun mulak ujñrai.36.
Dohra : Territorial custody of Emnabad having been granted to him, 
Jaspat Rai himself was the custodian of this place. 
Revenue collections he used to make from this territory, 
Backed by a large contingent of Mughal troops. (35)

Chaupai : He would collect levies on the pain of sufferance, 
The village chiefs would he arrest and maltreat. 
With booted kicks and canes would he thrash them, 
The entire region would he thus ransack with force. (36)

Famished and pauperized would the peasants join the Singhs, 
They would abandon their homes and hearths to join Singh contingents. 
Those failing to pay the stipulated levis to the custodian, 
They would petition the Singhs against their exploitation. (37)

Being on the run thus, did they reach the shrine of Rori Sahib7, 
As they wished to have a dip in the sacred pool there. 
The Singh having organized a religious congregation here, 
They sent the following written proposal to Dewan Jaspat Rai. (38)

Dohra : Singhs being without food for the last so many days, 
They were desperately in need of some sort of victuals. 
Having drafted a petition to this effect, 
Singhs did send this petition to Jaspat Rai. (39)

Chaupai : That a Hindu had been made a custodian by the Guru’s Will, 
The Singhs reminded him of it in their written petition. 
That enmity with the Dewan had Singhs none whatsoever, 
Their enmity being alone with the (tyrannical) Mughals. (40)

That the Singh would like to make a purchase of provisions, 
From the city of Emnabad falling in the Dewan’s territory. 
That the Singhs being famished for want of food for days, 
They would not cause any harm to his city. (41)

That he could keep his territory free from Singhs, 
As the Singhs would then leave for another region. 
Hearing this message, Jaspat did take offence, 
As he declared to hunt the Singhs down and kill. (42)

Since the Singhs had come out of their hideouts in the wilds, 
The Lord of Death himself had brought them out into the open. 
Not only would he convert them into Jats with their hair shorn, 
He would make ropes out of their shorn hair. (43)
dohrw : jaisī gōlī nath mangai khasam chāhāi kat nakk.
ham tum chāhain mārnō tum mānō rasat ashakk.44.
chaupaī : ham sōn ab tum chāhō rasat. tum kō mārnān kar bandubsat.
bhāī lākhpati sun ab pāvai. manī singh jim phard lai jāvai.45.
chaupaī : ham sōn ab tum chāhō rasat. tum kō mārnān kar bandubsat.
bhāī lākhpati sun ab pāvai. manī singh jim phard lai jāvai.45.
chaupaī : ham sōn ab tum chāhō rasat. tum kō mārnān kar bandubsat.
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bhāī lākhpati sun ab pāvai. manī singh jim phard lai jāvai.45.
chaupaī : ham sōn ab tum chāhō rasat. tum kō mārnān kar bandubsat.
bhāī lākhpati sun ab pāvai. manī singh jim phard lai jāvai.45.
Dohra :  As a maid servant demands a nose-ring,
From a master who intends to chop off her nose,
The Dewan intended to liquidate the Singhs asking for food,
While the Singhs expected a generous response from him. (44)

Chaupai :  While the Singhs were expecting a supply of rations from him,
He intended to slaughter them in a systematic manner.
If, perchance, his brother Lakhpat Rai heard about their congregation,
Definitely would he arrest them as he did Bhai Mani Singh⁸. (45)

Not only would he drag them to the Mughal Nawab’s court,
But would he get their bodies dismembered as well.
Being reminded of (the merciless persecution of Bhai Mani Singh),
Did the Singhs resolve to take revenge for the martyr’s execution. (46)

The impending death of Jaspat Rai had awakened the Singhs,
As one awakened a sleeping lion by pulling at his mustachios.
Since his brother was instrumental in getting Bhai Mani Singh arrested,
Must the Singhs settle scores with this (bragging) enemy. (47)

As the Singhs heard about Jaspat Rai’s intentions,
Were they incensed as if strung by a poisonous scorpion.
Thereupon, did the Khalsa Singhs let out a congregational prayer,
Might they set things right by slaughtering their kshtriya Dewan. (48)

Dohra :  Thus, was he himself robbed of his own life,
Who had launched a crusade to kill the Singhs.
Climbing up the elephant (which Jaspat Rai was riding),
Did Nibahoo Singh⁹ bring him down with a sword’s blow. (49)

Chaupai :  Thus, Nibahoo Singh mounting upon the elephant,
Took hold of all the jewellery after beheading the Dewan.
Rest of the valuables did he throw down,
Which the Singhs did pick up in a large quantity. (50)

Dohra :  It was in the year eighteen hundred seventy-four¹⁰,
As per the Bikrami Samvat of the Indian Calendar,
That had the Singhs taken possession of a lot of treasure,
After beheading the Kshtriya Dewan (of Emnabad). (51)
116. sâkîhî ghallûghârç pardôl kathûhç kî
('hindu kô páran, turkan gâran, bhayô khâlsâ is hî kâran')

**dohrw**

: pardôl bûnûñi jâmûbûn jâmûbûn

**dohrâ**

: pardôl kathûhôn basôhlî jâmûbûn zîlô su âhî. ghallûghârô ati badaó bhayô âdî thô vâhi.1.

**chaupaï**

: jis din jaspati mår su layô. singhan tût daridar gayô. innâmô bhi shahar su tûtô. uh bhi khâlsa acharhô lûtô.2.

**dohrw**

: pardôl bûnûñi jâmûbûn jâmûbûn

**dohrâ**

: yahî báti lakhpati sunî dhig navâb daî pag daâr. phçr ân main handhôngô singhan kô panth gâr.4.

**chaupaï**

: yah partaggyà khattrî karî. mârôn singh chardah it hî gharî. aîs bachan sun navâb uchhàrô. kharô darab lai mçrâ sârâ.5.

**dohrw**

: pardôl bûnûñi jâmûbûn jâmûbûn

**dohrâ**

: yah panth phadûl phadûlîç khattrî jât su kîn. main ab khattrî tau rahân panth ralâvôn dîn.6.

**chaupaï**

: yah partaggyà khattrî karî. mârôn singh chardah it hî gharî. aîs bachan sun navâb uchhàrô. kharô darab lai mçrâ sârâ.5.

**dohrw**

: pardôl bûnûñi jâmûbûn jâmûbûn

**dohrâ**

: yah panth phadûl phadûlîç khattrî jât su kîn. main ab khattrî tau rahân panth ralâvôn dîn.6.
Episode 116
Episode About the Massacre at Parol and Kathuha
(Chhota Ghallughara)
(For protecting the Hindus and decimating the Mughals, was the Khalsa Panth Created)

Dohra: Parol, Kathuha and Basohli, were the towns,
Situated were these in the district of Jammu.
Was there a massacre on a large scale,
Which took place at all these three places. (1)

Chaupai: Since the day Jaspat Rai was slaughtered by the Singhs,
No longer did they remain paupers and destitutes.
Not only was the city of Emnabad destroyed,
It was thoroughly ransacked by the Khalsa as well. (2)

A lot of treasure that was in possession of Jaspat Rai,
Did the impoverished Singhs lay their hands upon.
Thus becoming richer than the richest monarchs,
Did the Singhs not care a fig for other monarchs. (3)

Dohra: Hearing the news of Singhs’ slaughter of (his brother) Jaspat Rai,
Did Lakhpat Rai place his turban at the Nawab’s feet.
His turban would he put on his head only after,
He had decimated the Khalsa Panth of Singhs. (4)

Chaupai: Making a solemn vow to liquidate the Singhs,
Did he determine to invade and kill them instantly.
Hearing this solemn resolution of Lakhpat Rai,
Did the Nawab offer to fund his entire mission. (5)

Dohra: Branding the Khalsa Panth as a good-for-nothing sect,
Was it the creation of one of the Kashtriyas (Guru Nanak).
Vowing himself to be worthy of being called a Kshtriya,
Only after he had converted the Khalsa Panth into Islam. (6)

Chaupai: This Sham organization was created by a Kashtriya,
Which came to be known as the Khalsa Panth in the world.
He vowed to claim himself to be Kshtriya,
Only after had he liquidated the Khalsa Panth. (7)

Thus did he boast of his arrogant bravado,
Of which the Nawab did approve and support.
Making Lakhpat Rai the commander of Mughal troops,
Did the Nawab place all the troops under his command. (8)
नवाब संग तिन याँ गिन लाँ। मारॊं सिङ्ह जहाँ लाऊ हाँ।
जो को सिङ्ह कहाँवाई नाम। मारॊं तिन क्ष साखी गरां।


dohrā : पहिले पकड़े सिंह में से तेंढ़ चाकर भाऊ।
बैले खेड़ रे में ठंढे लटे दिल भाऊ। १०।


chaupaì : जब लोकन आइ सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।


chaupaì : जब लोकन आई सुन पाई। हाँ हाँ कर साख जागत कराई।
हिंदू लोक तुम भाँ। तुम भाँ कर किरण काती। ११।
Thus entering into collaboration with the Nawab,
Did Lakhpat Rai vow to eliminate the Singhs everywhere.
Let anyone claim himself to be called a Singh,
Would Lakhpat Rai destroy whole of his village. (9)

Dohra : In the first attempt did he arrest those Singhs,
Who had been in service as officials of the state.
Handing them over to the state executioners,
He ordered them to behead those Sikh officials. (10)

Chaupai : Hearing about such orders having been passed,
Was there a lot of hue and cry among the populace.
Organizing themselves into a joint deputation,
Did all the Hindus approach Lakhpat Rai. (11)

Beseeking him to desist from executing Sikh officials,
As they had no hand whatsoever in any criminal activity.
Claiming to approach him on behalf of those innocents,
Did they plead for forgiveness to those innocent Sikh officials. (12)

Having been approached by all the brothers from his Kshtriya fraternity,
Dewan Lakhpat Rai must heed to their sane advice.
The Kshtriya delegation including Kaura Mal and Kunjahi Mal,
Also had Kashmiri Mal as one of its members. (13)

It also included Lachhi Ram, the chief among the Dewans,
Who was held in high esteem by the whole kshtriya fraternity.
Approaching Jaspat Rai, did they plead for mercy to the Sikh officials,
Their appeal being backed by Dewan Surat Singh. (14)

Dohra : The delegation also included Dilay Ram and Hari Mal,
As well as Behloo Mal who also joined.
Hari Singh and Gulzar Singh too joined the delegation,
Along with Bhai Des Raj (from the Lahore province). (15)

Chaupai : Beside these, most of the Hindus joined the delegation,
Along with the Sikh saints and their devout followers.
All of them pleaded with one voice for mercy,
That the Sikh officials be released for the sake of all the Hindus. (16)

All other people pleaded to Lakhpat Rai for God’s sake,
Including the saintly mendicants and those belonging to ascetic orders.
Lakhpat Rai rejected the appeals of all these well meaning people,
Of such an evil and obdurate disposition was he made of. (17)
Sri Gur Panth Prakash

हर सें ढँगी बड़ी हिंदी घर है मन ।
अज अमीर बिलब बुध घर ।
मन कहु लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन ।
हर सें ढँगी बड़ी हिंदी घर ।
कहुँ लाख लाख मन।
Reiterating that would he never budge an inch from his stand,
Even if God Himself approached him for mercy.
Thereupon, did the whole Kshtriya fraternity declare vociferously,
Truly were the Singhs justified in killing his brother. (18)

Being instrumental in getting Bhai Mani Singh arrested and slaughtered,
Truly had his brother received retribution for his evil deed.
While majority of the Kshtriyas departed cursing him,
Some of the elders did stay behind with Lakhpat Rai. (19)

Dohra : With folded hands did these Venerable elders plead,
That Lakhpat should atleast grant them this little concession.
That day being the auspicious day of Somvati Amavas³,
He should do what he intended to do on the next day. (20)

Chaupai : Refusing the elders to grant even this little concession,
Did this obdurate ignorant autocrat execute the Sikh officials.
Getting his royal proclamation announced in the city,
Did he prohibit the worship of the Sikh Gurus. (21)

If ever did he hear any of the Sikh Guru’s name,
Would he not spare the life of any such offender.
Having prohibited the recitation of Sikh Guru’s hymns,
Did the Guru’s followers proceed to conceal the sacred texts. (22)

If ever did anyone recite the Sikh Guru’s name,
Would he single him out and convert him to Islam.
Reiterating to wipe out the Sikh epithet “Waheguru” for God,
Would he encourage the recitation of all other Divine names. (23)

Dohra : A grocer’s usage “Gurd”⁴ for jaggery being coterminus with “Gur”,
Did Lakhpat order grocers to change its name to “Rordi”,
If ever did anyone address anyone else naming him “Gur”,
Would he invade and raze his whole village to dust. (24)

Chaupai : Such a havoc did Lakhpat Rai create thereafter,
That he invaded the Khalsa forces (with a vengeance).
Equipping his troops with cannons and small fire arms,
He got those weapons fired at the Khalsa Panth troops. (25)

Ordering his horse, elephant mounted and foot-soldiers to invade,
He also made the general populace to follow the troops.
Thereafter, the Mughal Nawab sent such written dispatches,
That those who professed allegiance to him should support the Dewan. (26)
Sri Gur Panth Prakash

multán bahával mulkç tâin. dînî phau navâb chardhâî. kasûr âd lau atak su tâkar. aur duâbç tihârdç là kar.27.

लिख रेखे दिल मलक भाग । तरक भुजणे वह भुज उत ।
लें दिलखैं ले लौ मिठुनी । दिमखी सतं भुजी उनी । 28.
likh bhêç tin sakal pahârd. navâb bulâç kar bahu târd.
jô inmain kô rahai sipâhî. tiskî jânbachêgi nânîn.28.

कैम तरफ लगाय सू टेरी । जिमिे आजी लो तु बेरी ।
कैमे दे से चली त पी । महत सिंधर बाघ सा ची । 29.
kâm tare jîgai su deçi. tistâ âki rahç su kói.
aisô kô jô chalai na kahç. mân singhan bahu jag chahç.29.

देवन : अन्धे से शीरम ये देवन सू मार यड ।
लें सू मू मिठ में हन लौ सह सट । 130.
dôhrâ : यो सू मार पैं देवन जसुस कान ।
कवाई जसुस तिस सांग पावै पावै नाहिन घर जान.30.

इंशा : अन्धे ललीं ऐंथ भं निघाय । अन्धे वटू सू भं निघाय रांग ।
अंश पैं दे में लौढी जड ती । देव बाजूने वटू जड ती 131.
chaupaî : aur navîn rakhh lât sipâhî. âyo rahân jû môrdyo nânîn.
kahç divas dô main laûn phard hî. phçr utârûn karûn turat hî.31.

चाँदुई उधी दूरे फिरान । दूरी युज विज उजावे मात ।
कैमे सेव साहू भे गर । अंस महामे लूठ त ये । 132.
chardhîo háthî utç divân. uthî dhûrd ravi rukyô samân.
aisô shôr jagat main bhayô. abai khâlso lukan na dayô.32.

हरू दे मारखे भरे त शीम । धूरी देव नैहु चाँदुई भीज ।
कैमे अंथनी उधु दूरहede । कैमे आसमे ललीं ये । 133.
hô tô khâlso cchhadâc na bij. bhâî bair lain chardhîo khîjh.
jaisç ândhî pât udaâvai. taisô khâlso ágai dhâvai.33.

देवन : ने माने वै रुखव ले वे रुखव रुखव वह बन दिव ।
लें मिन से ये भरे मोभुरह दुहाने लैंट 134.
dôhrâ : जो अंथ तुरत कौं तुरत तुरत गहर ओ ।
rahç sikh jô thê pakç satigur upar jôr.34.

इंशा : सिन्ह दिइं नेकु बाहू दरी । सिन्ह दिइं देन मिमख वह दरी ।
भान मिना दिइं बिंद दरी । में फिरिये मिना दरी । 135.
chaupaî : jim jim lôkan shuhrat bhaî. tim tim phauj singhan par gaî.
mât pitan singh chintâ paî. môrd liâc puttan kaî.35.
Alerting the Mughal troops deployed upto Multan\(^1\) and Bahawalpur, Did the Nawab order his troops to invade the Singhs. This included the troops deployed upto Kasur and Attock, As well as the troops stationed in the Doab triangle\(^6\). (27)

Despatching the state messengers to all the hill chiefs, Did the Nawab summon them through very stern orders. He told them not to keep any active soldier at home, As he would not spare his life who shirked his duty. (28)

So stern being the orders of the Mughal Nawab, Who could dare to defy his royal proclamation? As nobody could dare to disobey his orders, All the people wished to run for the Singhs lives. (29)

Dohra : Whosoever paid a visit to Dewan Lakhpat Rai, By way of mourning the death of Jaspat Rai. Such a visitor would also join the ranks of deceased Jaspat, As he would never be allowed to return home alive. (30)

Chaupai : Making fresh recruitment to his Mughal army, Everyone was recruited whosoever came to be enlisted. Boasting of overpowering Singhs in a couple of days, Would he rest only after his mission was completed. (31)

As the Dewan Lakhpat Rai mounted his elephant, Even the sun seemed to be eclipsed with war’s dust and din. Such indeed did the din and noise rise in the whole region, That no where could the Khalsa be allowed to take shelter. (32)

Appearing to uproot the Khalsa root and branch, Did the incensed Nawab proceed to avenge his brother’s death. As do the dry leaves fly before a raging storm, So did the Singhs run for shelter ahead of Mughal invasion. (33)

Dohra : Those who had joined the Singhs for instant favours, Instantly did they desert the Singhs ranks and went home. Those who had reposed their faith in their Guru, Did they stick to their mission, being firm in faith. (34)

Chaupai : As this information about war spread among the populace, So did the Mughal forces went in hot pursuit of Singhs. Many parents being concerned about their sons’ safety, Did bring back their progeny home (through persuasions). (35)
कहाँ मात तुम गहर सुत चलो। सिस मनाई जतांत वीचं रूलो.

रेतवः : ते धरे दे में ते धरे दरे मु बम।
धरे दरे मध मुरा दे मोटे दम दरे।

दोहरः : जो पाक्षः धरे सो रचं कच्चरः गच सु भाज।
मञ्चः गच सभं सुरग नो ज्ञचः कर्यो तिन राज।

रेतवः : अमल धरमः मंदूः दरायः। पधरे मुखसंयं दुयः।
दुयः अमलः मिलि दुयः।

चाँपाः : आसल क्षासः सौः रहयो। पर्यो मुक्काल दुहुः।
तुका सु अतां सिंह सु लुङ।

dोहरः : दंकः सु लभारु अति घमान सब्बं क्षाल्सः लयो दिवान।
in so sansukh kim larain ih chal ayो jahan.

चेघवः : मालसः ते दे मुत मुख्यी। लक्षणीः वे डंडः वै मु दर्शी।
भिलायः दर्शा विध मग्द। वर्त महान्त अद्य मेष्ट।

चाँपाः : सयानन न्यो बत सुनाई। लर्दाई क्षचः घान साह सु घाह।
मिलन भजायन इह साह दोि। लर्द मर मुक्कान ाद्य होइ।

दोहरः : दंकः सु लाखः अति गहान सब्बं क्षाल्सः लयो दिवान।

चेघवः : नें दुः सु मिल्सः बण्डः बण्डः वै मु दर्शी।
नें दुः फिम्माणः में वै मुः मु मु बम बम।

दोहरः : ज्यो सु निः भार्म तुंचः तुंचः कहाई लायो।

चेघवः : सयानन न्यो बत सुनाई। लर्दाई क्षचः घान साह सु घाह।
मिलन भजायन इह साह दोि। लर्द मर मुक्कान ाद्य होइ।

दोहरः : ज्यो सु निः भार्म तुंचः तुंचः कहाई लायो।

रेतवः : नें दुः मालसः ते वै मु दर्शी।

दोहरः : ज्यो सु निः भार्म तुंचः तुंचः कहाई लायो।
Many parents rushed to bring such youth home,  
As had joined the Singh ranks for robbing and plundering.  
Beseeching their sons to return home for safety,  
Their (desperate) mothers asked them to have their hair shorn. (36)

Dohra : Steadfast remained those who by their faith did abide,  
Deserted all those who in their faith did waver.  
To the heavens did their souls go who had sacrificed,  
Sovereigns of the land did they become who survived. (37)

Chaupai : Stood their ground those alone as were the true Khalsa Singh,  
When a direct confrontation took place between the two combatants.  
Though Singh’s strength was as insignificant as a pinch of salt in a heap of flour,  
Yet they were as visible among Mughals as a spark of lightening among dark clouds. (38)

Dohra : Reckoning the strength of Mughal forces to be large in number,  
The Khalsa Singh did assemble in a religious congregation.  
How should the Khalsa fight with the Mughal troops,  
As they had launched an invasion in their largest strength. (39)

Those being hot-headed and brave among the Singh,  
Did they vote for an instant spat with the Mughals.  
Those being seasoned and battle-hardened veterans,  
Did they advise to adopt a hit and run strategy. (40)

Chaupai : Rightly had the elders narrated a war strategy,  
That hit and run indeed was the best kind of battle.  
Confrontation and desertion being equally valid strategies,  
Fight or perish were indeed half as good as hit and run. (41)

Opportune desertion being approved by the Guru as a good strategy,  
Hit and run strategy indeed was the best policy.  
Guru himself having deserted the field while battling,  
Was there indeed nothing sinful about hitting and running. (42)

Many a time did Lord Krishna’s desert the field of battle,  
In the mid-ocean he had to sit for protection.  
Pandavas’ to had to run away to save their lives,  
Seeking protection inside the Lakhi temple under-construction. (43)

Dohra : As advised by elderly veterans among the Khalsa Panth,  
The brave Singh warriors did obey their sane advice.  
Hitting and running did they proceed further,  
Taking shelter among the wilds (as and when required). (44)
tab diván yau chintā parī. bin tatbîr phauj sō marī.45.

aur tatbîr phauj kī karāi. tōp ghōrdan kī āgai dhârīāi.
tīhi pāchhē kīnī hath nāl. tisai jambūrān lái pāl.46.

tīhi pāchhē kīnī hath nāl. tisai jambūrān lái pāl.46.

tīhi pāchhē kīnī hath nāl. tisai jambūrān lái pāl.46.

jaud singh murd kar karāin lardāi. nahnī tōpān sōn kachhū basāi.
tau singh phcr vardāin mūrd jhall. aisi bhā khālsē gall.48.

jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

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jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

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jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

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jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.

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jhall gârdhān tahān phûk jalāvāi. sçdh dharā tur tōp châlāvāin.50.
Chaupai : Thereafter, making a good use of a favourable opportunity, Did the Singhs slaughter the Mughal troops leading from the front. Thereupon feeling concerned at such a colossal loss of life, Did Dewan (Lakhpat Rai) attribute this loss to the lack of strategy. (45)

Adopting an alternative strategy of troop deployment of his forces, He decided to deploy horse-mounted cannons in the front. Supporting this cavalry column by hand-operated guns from behind, He deployed a full column of small fire-arms wielding soldiers. (46)

Deploying the columns of foot-soldiers at the rear end of his army, He kept the real striking force under his own command. Thus, turning the whole professional strategy topsy-turvy, Dewan Lakhpat, being scared of Singhs, himself remained in the rear. (47)

As and when the running Singhs returned to hit the Mughals, They found themselves helpless in the face of canon fire. Being helpless, would the Singhs return to enter the wilds, Such being the ordeal confronting the Khalsa Panth. (48)

Beyond the cannon’s range, would the Singhs retreat into the wilds, But little could they do to escape the attack from the Mughal cavalry. Would the Singhs kill those who got separated from the main army, Thus did the Singhs survive the ordeal many a time. (49)

Thereafter, summoning the forest guards (managing the forest), The Dewan made them layout footpaths through the thick forest. Setting on fire the thick bushes to make inroads, The guns were positioned to take aim at the Singhs. (50)

The Singhs being harassed and hounded to the extreme, Could not find anything to feed on and survive. Thus, being famished, did the Singhs retreat further, And emerged out of the wilds (being helpless). (51)

Dohra : While some took refuge in the wilds on this side of the river, Others hid themselves in the wilds on the other side of the river. Adopting such diverse tactics to save themselves, Did the Singhs carry on their march forward. (52)

Chaupai : Reaching a point where the river Ravi could be swum across, Did the Singhs Swim through the river to reach the other bank. With the Singhs marching along the river’s other bank, Were they chased and pursued by the Mughal forces. (53)
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ਲੱਖੀਣ ਦੇਵਾ ਸਿੰਘ ਕੰਨਾਲ ਮਿਲੇ | ਖੁਰੂਣ ਨੋਟ ਖੁਰੂਣ ਦੇਖਾਇ ਹੋਇ।
ਲੱਖੀਣ ਸੀਮਾ ਖਾਡੀ ਦੇਖਾਇ ਹੋਇ | ਖੁਰੂਣ ਸਕਤੀਅਲ ਦੀ ਖਾਡ ਦੇਖਾਇ।
ਨਹਿਨ ਦਾਚਰੋ ਸਿੰਘ ਕੰਨਾਲ ਮਿਲਾਈ। ਕਹੁਣ ਰੱਖ ਕਹੁਣ ਦੀਗਨ ਚਲਾਇ।
ਨਹਿਨ ਸਿੰਘਾਂ ਕੰਚਹ ਸੂਰਨਾ ਲਿੱਖਾਇ। ਬਹੁਰ ਬਾਰਦਾਰੀ ਬੱਨ ਕਾਯ ਚਲਾਇ। 54।

ਬੰਦੀ ਸੋਪਾਰੁ ਖੇੜੁ ਪਹੁਚੀ | ਵਾ ਵਸ ਸਿੰਘ ਫੋਡੀ ਹੋਇ।
ਬਸਰ ਵਰਤੁਣ ਖੁਣਾ ਤੇਡੇ | ਬੰਧ ਸੰਦਰਮ ਸਿੰਘ ਲਗੀ ਮੇਂ ਹੋਇ।
ਗੋਲੀ ਦਰੁ ਕਹੁਣ ਪਹੁੱਚਾਈ ਨਾਹਿਨ। ਕਾ ਸੋਨ ਸੀਂਗ ਕੁਰਾਣ ਲਾਰਾਣ।
ਸ਼ਟਰ ਖਾਟਾ ਖੁਦਹੇ ਹੋ ਮੇਂ। ਰਤ ਦਿਰਾਸ ਸਿੰਘ ਨਾਨਿੰ ਸੋਚ। 55।

ਬੰਦੀ ਬੰਸਾ ਦੂਰ ਮੇਂ ਫ਼ਲੀ। ਬੀਜ ਮੰਤ ਦੀਵ ਹੀਲਕੇ ਨ ਜਦੀ।
ਸੋਲ ਦੱਖਾ ਦੁਆਰਾ ਉਤ ਜੇ ਮੇਂ। ਖਾਰੁ ਖੇੜੁ ਦੁ ਫ਼ਲੀ ਵਾਲ ਜੇ ਮੇਂ। 56।
ਗਲ ਕਾਮਣ ਤੁਂ ਸੋ ਚਲਤੀ। ਤੀਰ ਮੁੱਕੀ ਫ਼ਲ ਮਾਨਨ ਲਾਰਾਣ।
ਨੰਜਾਂ ਫ਼ਲ ਦਾਤ ਦੁਸ਼ਮਣ ਤਕ ਮਾਨ ਹੋਇ। 57।

ਦੋਹਰਾ : ਅੰਧੀ ਨੋੜ ਮੁਖਵੰਡੀ ਮਾਰੀ ਨੋੜ ਮੁੰਧ।
ਦੋਹਰਾ : ਆਧਾ ਮਾੱਤ ਮੁਸਾਫਰੀ ਸਾਰੀ ਮਾੱਤ ਸੁ ਬਕਾਖ।

ਯੂਹੀ ਅਧੀ ਸਿੰਘ ਸੂਰਨਾ ਹੀ ਗੁਜਰ।
ਦੋਹਰਾ : ਹੁਣ ਅਧੀ ਸਿੰਘ ਸੂਰਨਾ ਹੀ ਗੁਜਰ।
ਦੋਹਰਾ : ਬੰਧੀ ਸੋਪਾਰੁ ਖੇੜੁ ਪਹੁਚੀ ਹੋਇ।

ਚੁਪ੍ਤ ਸ਼ਿਲਾ ਮੇਂ ਜੂਟ ਨਗਰ ਮੁਹਰ।
ਚੁਪ੍ਤ ਸ਼ਿਲਾ ਮੇਂ ਜੂਟ ਨਗਰ ਦੁਆਰ ਚਲਾਇ।

ਚੁਪ੍ਤ ਮੇਂ ਜੂਟ ਦੁਆਰ ਮੁਹਰ।
ਚੁਪ੍ਤ ਮੇਂ ਜੂਟ ਦੁਆਰ ਮੁਹਰ।

ਚੁਪ੍ਤ ਮੇਂ ਜੂਟ ਦੁਆਰ ਮੁਹਰ।

ਦੋਹਰਾ : ਸਿੰਘਾਂ ਸਮਜਹ ਹੋਈ ਮੇਂ ਖੇੜੁ ਮਨ ਦੇਖਾਈ ਹੋਈ।
ਦੋਹਰਾ : ਸਿੰਘਾਂ ਸਮਜਹ ਹੋਈ ਮੇਂ ਖੇੜੁ ਮਨ ਦੇਖਾਈ ਹੋਈ।

ਦੋਹਰਾ : ਸਿੰਘਾਂ ਸਮਜਹ ਹੋਈ ਮੇਂ ਖੇੜੁ ਮਨ ਦੇਖਾਈ ਹੋਈ।
ਦੋਹਰਾ : ਸਿੰਘਾਂ ਸਮਜਹ ਹੋਈ ਮੇਂ ਖੇੜੁ ਮਨ ਦੇਖਾਈ ਹੋਈ।
Failing to put up a camp at any vantage point of safety,
Did the Singhs continue their march day and night.
Running short of every kind of provisions and equipment,
How could they carry anything without any kind of carriage? (54)

Having no access to any kind of arms and ammunition,
How could the Singhs pick up a fight with the Mughal troops.
Their weapons having been blunted with continuous usage,
The Singhs too had gone without sleep for days together. (55)

The bows having been broken with a long use and wielding,
They could get no more arrows to fill their quivers.
Blades of their spears having remained struck in enemy’s bodies,
They could find no blacksmiths to sharpen their blades. (56)

Their horses having become listless for want of proper feed,
Their own bodies got sun burnt without proper clothing.
Not to talk of any provisions in the form of food grains,
Even potable drinking water became a scarce commodity. (57)

Dohra : Travelling (on foot) proverbially Known as partial death,
Starvation is taken to be synonymous with (complete) death.
Both these calamities having struck the Singhs together,
These proved to be most catastrophic for the Khalsa Panth. (58)

Chaupai : Having been stretched to the extreme with these calamities,
The Singhs thought of seeking assistance from the Hindu brotherhood.
Sneaking into the wilds on the slopes of hilly terrain,
They expected to find some favours from their Hindu brethren. (59)

For protection of the Hindus and decimation of the Mughals,
Truly was the Khalsa Panth created (by the Divine Guru).
Knowing little that these (hilly) Hindus being allies of the Mughals,
They would certainly play foul with the Singh. (60)

After having invited Banda Bahadur to lend them support,
They had played a fraud with Banda Singh Bahadur.
After Banda Bahadur had slaughtered the Mughals,
They were instrumental in getting Banda Bahadur defeated. (61)

Dohra : The Singh did not realize the hilly Hindu’s treachery,
That they had been traitors since the beginning,
The Singh had really forgotten (their past records),
That they had handed over Banda Bahadur’s followers to the Mughals. (62)
सी गुर पंथ प्रकाश

चैप्ती : बंद गमेली सिख मू नुबे। बढ़ी गमेली एह पुनरी मुबे।
सिख सम्रात तम बल बिने। बढ़ी सिख सा जिले मे जिले।

चौपाई : वाल बासोली सिंह सुतुर्च। आगि बासोली बाहु परबती जुरुङ।
सिंह सम्रात हम वाल करछ। काँ झिंग जात तिन मो रालछ।

इंस दिल डूंग मू बीतः बल। बढ़ी थावके डूंगर धाङ।
डूंगर डूंगर मे बीतः बहो। सिकंद राय झिंग बढ़ी बढ़ी।
टाक तिन तुरत सु दिन्च मार। कांपकी तुरकन वाल।
तुरकन सो दिन्च मारी। सिंहान ताट बिद्धन बहारी।

दोहरा : पढ़ोल ववछे बल दिन पिंड हमे मे नादिः।
सीते दूंगर में बूट बल रते मू दिल धकुंड़ि।

चैप्ती : सिखार उध मध्यु उग्राङ। केजर दिन में बंद उग्राङ।
अप्पी पुछने लखो पधार। बढ़े भागे दे समस्त लग।

चौपाई : सिंहान तापाई पगहार। दाँत सो बाल चलाया।
अगाई पुर्योल लखि पहार। कांफ़ु दर्षा तिन मो राल।

दोहरा : पंडोल काथुहप बहाँ। सिंह समझी हाँ जो जाई।
लिंगू पूनि आए नका पत्थर।

चैप्ती : सिखार उध मध्यु उग्राङ। केजर दिन में बंद उग्राङ।
अप्पी पुछने लखो पधार। बढ़े भागे दे समस्त लग।

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अगाई पुर्योल लखि पहार। कांफ़ु दर्षा तिन मो राल।

दोहरा : पंडोल काथुहप बहाँ। सिंह समझी हाँ जो जाई।
लिंगू पूनि आए नका पत्थर।

चैप्ती : चैप्ती यो ध्यान यो मुद्या। बढ़ी रुकने लखे पधार।
तब दे दे से समस्त लग।

चौपाई : सिंहान तापाई पगहार। दाँत सो बाल चलाया।
अगाई पुर्योल लखि पहार। कांफ़ु दर्षा तिन मो राल।

दोहरा : पंडोल काथुहप बहाँ। सिंह समझी हाँ जो जाई।
लिंगू पूनि आए नका पत्थर।
Sri Gur Panth Prakash

Chaupai : Thereafter, towards Basohali as the Singhs did proceed, 
They came across a large assembly of hilly people there. 
Expecting to receive a favourable response from them, 
Many Singhgs proceeded to join the assembled Hindus. 

Instantly did the hilly Hindus slaughter the Singhgs, 
While many of them were handed over to the Mughals. 
Instantly did the Mughals slaughter those captive Singhgs, 
Such a catastrophe had struck the Singhgs in this darkest moment. (64)

Dohra : In the like manner, those who had proceeded towards Parol and Kathuha, 
Those Singhgs, too, had landed themselves in the snare. 
Having been robbed and demobbed by the Hindus, 
They ran for their lives repenting over their misadventure. (65)

Chaupai : Thinking of taking a shelter among the mountains, 
The Singhgs moved their camp towards the hilly heights. 
Noticing the mountainous range completely occupied by troops, 
They found hilly troops in full battle gear for war. (66)

Dohra : These hill troops along with their respective hill chiefs, 
Had been summoned by the Nawab of Lahore. 
Seeing these hilly troops guarding the mountain tops, 
Did the Singhgs feel concerned and threatened by them. (67)

Chaupai : Thereafter, thinking of beating a hasty retreat for safety, 
Did the Singhgs engage themselves in battling with the Mughal troops. 
Wielding their blunted swords in whatever side they could, 
Did the Singhgs strike with a force to pierce through the enemy. (68)

If, perchance, blade of a spear got stuck inside enemy’s body, 
Would the Singhgs strike forcefully with a bare handle. 
Striking their adversary with a broken bow so strongly, 
The brave Singhgs would rip apart the enemy’s skull. (69)

Hunting desperately for spotting out Lakhpat Rai, 
He could not be traced being hidden in the rear. 
The Bravest Singhgs wherever they attacked with a sword, 
They chopped off the heads of their Mughal enemy. (70)

Dohra : Turning again and again they failed to make any dent, 
As the enemy had fortified their defences with cannons and muskets. 
Turning towards the river once again in desperation, 
They decided to cross the river somehow or the other. (71)
sri gur panth prakash

chaupaï: jāi khardāc dariāyī kinārāc. aṅc dārāyī su lahrān márāc.
shūnkā phūnkā chak chak daand. ghumman ghūrán bhayān parchand.72.

chaupaï: rahat singh thāc daallcēvāl. khatrī jāt su bhāī chār.
sūrbīr bada jāphīn bhūp. umdēc ghōrdēc bahut anūp.75.

chaupaï: siddhā mukh kar marai ju sûrā. savā lākh main lūgā pūrā.
tau chhādaōn tab panth khiāl. karyō patishāhī phir sukh nāl.79.

chaupaï: sūrbīr bhāi dhārī bhūp. umdēc charū phir āvē.75.

chaupaï: tabhī khalāsc aīc biχhārā. ham sīr āyō uh vakhat bhūrā.
ikič kīm daub marain daryāī. marō turak sang lai das bhāī.77.

chaupaï: tabhī khālsāc āis bīchhārā. ham sīr āyō uh vakhat bhūrā.
ikič kīm daub marain daryāī. marō turak sang lai das bhāī.77.

chaupaï: bāhut zōr sōn gājāt āvē. bahut bārchhān kī jardhān putāvāi.
uhān purash kī kaun chalāvāi. tōrdāt silā patthar kī āvē.73.

chaupaï: kahc singhan dui vardat su bhaç. khā gaç ghōtₐc nāhīn phir aːc.
gurdayāl singh kēc bhāī āːi. misal daallcēvāl jīn tē hôi.76.

chaupaï: tabhī khalāsc āis bīchhārā. ham sīr āyō uh vakhat bhūrā.
ikič kīm daub marain daryāī. marō turak sang lai das bhāī.77.

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chaupaï: kahc singhan dui vardat su bhaç. khā gaç ghōtₐc nāhīn phir aːc.
gurdayāl singh kēc bhāī āːi. misal daallcēvāl jīn tē hôi.76.
Chaupai : As the Singhs stood on the river bank after beating a retreat, 
   Was the river flowing in full torrent and flood. 
   Resounding with the rise and fall of its tumultuous current, 
   Were its waters gurgling with the formation of horrible whirlpools. (72) 

Flowing with its powerful resounding water current, 
It was uprooting many a tree standing on its banks. 
How could a human being dare to run through this current, 
Which was knocking down even the big boulders? (73) 

Dohra : Throwing an open challenge, the Khalsa Panth asked everyone, 
   Could anyone of them measure the depth and flow of the current? 
   So that all the Khalsa force could cross the river, 
   Could anyone lead and pave the way through the current? (74) 

Chaupai : Were there Singhs who had been inhabitants of Dalewal9, 
   Of being Kashtriya lineage were they four brothers. 
   Appearing to be of a royal disposition and warrior like looks, 
   Were they in possession of horses of fine exotic breed. (75) 

Responding to the Khalsa’ appeal two of them plunged into the river, 
Diving and emerging could they never come out. 
They were brothers of Gurdial Singh10 of Dalewal11, 
Whose name came to be associated with the Dalewal principality. (76) 

Thereafter, did the Khalsa Panth come to the conclusion, 
That they were really confronted with a moment of extreme exigency. 
Better than getting drowned in the river one by one, 
Would it be much better to die killing ten others from the enemy ranks. (77) 

Dohra : Thereafter, resolved the Khalsa after deep contemplation, 
   That the moment of truth had indeed arrived. 
   Truly had the revered Guru (Guru Gobind Singh) said, 
   Standing in front of the Khalsa had he declared: (78) 

"The (Sikh) warrior who dies fighting facing the enemy in battle, 
Would the Guru reckon him among the rarest of the rare warriors." 
Thereafter, giving up the plan to cross through the river, 
Did the Khalsa choose the sovereign way of fighting well. (79) 

Dohra : Honouring the unanimous resolution of the Khalsa Panth, 
   Did the Singhs obey the Khalsa Panth’s dictat. 
   Advancing in the four directions facing the enemy ranks, 
   Did they never turn their faces from the formidable enemy. (80)
Sri Gur Panth Prakash

chaupaï : 
chupî krodh paya tu bade. 
KංMiss tu Kං عدد میں ہے ہے ۔ 

chaupaï : 
KංMiss tu Kං عدد میں ہے ۔ 

chaupaï : 
KංMiss tu Kං عدد میں ہے ۔ 

chaupaï : 
KංMiss tu Kං عدد میں ہے ۔
Chaupai: Those Singh’s as were camping on the hill side, 
Did they make attempt to climb up the hills. 
But the hill troops column which guarded the hills, 
Did they not allow any passage of escape to the Singh’s. (81)

Pelting a volley of stones, bricks and bullets from above,  
Their cannon balls hissed past the climbing Singh’s.  
Ripping apart the Singh’s bodies wherever these did hit, 
Were the enemy defences managed by Rajput soldiers. (82)

Dohra: Nevertheless, exercising their utmost zeal and energy, 
The Singh’s did succeed in capturing an enemy post. 
But the enemy soldiers being in far greater strength, 
Did they throw the Singh’s back again from the captured post. (83)

Chaupai: Thereafter, making a fresh attempt (to consolidate themselves), 
Did the Singh’s make a plan to climb up the mountains. 
For sheltering themselves in the foot hills of the mountains, 
Did the Singh’s dig up trenches to shelter themselves. (84)

For keeping their heads out of the harm’s way from above,  
Did the Singh’s dig underground bunkers for their safety. 
Doing all this digging of earth with knives, daggers and small arms, 
Did the Singh’s use spears, blades and swords for digging. (85)

Dohra: Cutting step-ladders for stepping up the steep mountains, 
Did the Singh’s push their way up with full force. 
Climbing up to the level of enemy held positions,  
Did the Singh’s engage themselves in a fierce battle with the enemy. (86)

Chaupai: Thereupon, as the hill troops advanced amidst shouts,  
The Singh’s, too, confronted them with full force.  
As the Singh’s wielded their weapons upon the enemy, 
The hilly troops turned back after being hit. (87)

Following the retreating hilly troops in hot pursuit, 
The Singh succeeded in wresting the hill feature from the enemy.  
While those on foot among the Singh’s climbed up,  
Those on horses could they not go up the mountains. (88)

Thereupon, they located another passage to move, 
Which was to the lee side of the mountain towards the river.  
Cutting some earth with swords for making steps, 
They made their horses set their feet on those steps. (89)
बेटी बहू बेटी जिन्हें माँ । जिन्हें उनके मुं मुनहरू बबरू ।
माँ हैं न विवाहित दिन में भ्रमण । विवाह में विहार उहाँ मुं रखले। ५०।
कोई बचहौ कोई गिर जावै। गिराव तहाँ सु दयालु दबाव।
मिलाई न पिच्हलन पियर र सभी ।
बेटी बहू अव उद जावै। जिन्हें दिल्ले जूबे रंजवू। ५१।
अग्ले लक़ाहू की जगू न बोलो । दिले दिले बैठी बैठे रंजवू।
बेटी बहू दूसरे बैठे गिर जावै। बिले दिले बैठे जूबे रंजवू। ५२।
बेटी बहू बहू बहू बहू । बहु बहू बहू बहू ।
बेटी बहू बहू बहू बहू । बहू बहू बहू बहू। ५३।
बेटी बहू बहू बहू बहू । बहू बहू बहू बहू।
बेटी बहू बहू बहू बहू। ५४।
बेटी बहू बहू बहू बहू।
बेटी बहू बहू बहू बहू।
बेटी बहू बहू बहू बहू।

स्री गुर पंथ प्रकाश
With some surviving, some others stumbling on steps,  
The river drowned those who tumbled down the slopes.  
While those in the rear failed to join others in front,  
Everyone came under a siege wherever he was. (90)

Neither could they find any room to march forward,  
Nor could they beat a retreat in anyway whatsoever.  
The narrow hilly passage getting overcrowded with them,  
Many drowned in the river who slipped and stumbled from above. (91)

Reckoning those in the rear to be at a vantage point,  
Those in the rear considered the front runners to be better placed.  
Without anybody suggesting any escape route to anybody else,  
The Singhs proceeded in whatever way each could find. (92)

Chaupai : What to think of feeding oneself with any foodstuff,  
It was impossible even to drink a drop of water.  
But with some mysterious power pushing their bodies,  
They did not stop their march with their grit and determination. (93)

Having gone without food for many days together,  
Could the Singhs not get a morsel of bread even on begging.  
Instead the hill troops would rush to kill the Singhs,  
Or hand them over to the Mughals after putting them in fetters. (94)

Dohra : Observing so much blood-letting, gore, killing and being killed,  
Did the Singh lose all sense of appetite and hunger.  
The famished Singhs had to content themselves perforce,  
By having a mere glimpse of the green trees on the hills. (95)

Those standing on hill tops kept perched there,  
Those standing at the foothills need to be described.  
Would I (the author) narrate the same account,  
As I had heard it described from my father. (96)

Chaupai : The Mughals stepped up their pressure on the Singhs in the foothills,  
As they reckoned the Singhs were about to desert.  
The Mughals launched an attack on the Singhs,  
With the blowing of a bugle instead of the drum beat. (97)

Making a public proclamation through a court announcer,  
They prohibited the robbing of Singhs under siege.  
Putting a price on the head of each Sikh captive,  
They promised a payment of five rupees for each Sikh’s head. (98)
पहले पूरा भगवान में वहनें। केवल मध्यम बल उठाकर वहनें।
पहले पूरा भगवान में वहनें। छत्र बढ़ाने सिंद्रिय हित वहनें ।
पाँचहार लूट माफ़ main karōn. daçrā sahī jab katō karōn.
pahīō lōtan kō tam parc. mātī kā bhāj singh phir varcēn.99.

उस माइल वें मिला बड़ी भगवान। ढूट ढूट ढूट उड़ उड़ उड़ उड़।
केतन में माइल देवों पिंजरें। उस माइल वें कसूं माइलें ।
tab singhan kū sir bhai már. chūtak bālī tōp tālvaṛ.
ghōrdan sōn singh daç pichhārc. tab singhan bhi shastar sambhārc.100.

श्री पूरा गुर वें सप्तसिंध विलनें। ठे ठे ठे ठे ठे ठे ठे ठे ठे ठे।
ढूरा ढूरा ढूरा ढूरा ढूरा ढूरा ढूरा ।
au pun gur kū bāchān bīchārc. hō thāndhē kīchh agc sidhārc.
turkān halā phēṭā kāṛyō. turkān dāl phir pīchhēc hat rāhyō.101.

रेखा : माइल माइल वें वाली में वहने। सूम वह वह संभी।
घोड़कू माइल वें बैठने। गांव बैठो मंगे।
tab singhan kū sir bhai már. chūtak bālī tōp tālvaṛ.92.

दोह्राः : sukkhā singh tab yaun kahī main parōn lakkhū par jāī.
hamrō sang āvai sōū jō pīchchhai karai na pāi.102.

चोपर : माइल माइल वें माइल उड़ उड़ उड़।
उबरू तह हाक वें माइल वें माइल।
tab singhan kū sir bhai már. chūtak bālī tōp tālvaṛ।
92.

चौपाई : sukkhā singh tab sad halkārc. rahi divān jāhīn dassō sāṛc.
halkārc kahī su hattth na āvai. bahu phaujan kū maddh rāhavai.103.

दूरे दूरे आगों नहाते लाल। वहने उड़ने तइ ब्रह्म लाल।
श्री पूरा वें वहने। वहने वहने।
tab singhan kū sir bhai már. chūtak bālī tōp tālvaṛ।
94.

दोह्राः : sukkhā singh tab yaun kahī main parōn lakkhū par jāī.
hamrō sang āvai sōū jō pīchchhai karai na pāi.102.

चौपाई : sukkhā singh tab yaun kahī main parōn lakkhū par jāī.
hamrō sang āvai sōū jō pīchchhai karai na pāi.102.

चौपाई : sukkhā singh tab yaun kahī main parōn lakkhū par jāī.
hamrō sang āvai sōū jō pīchchhai karai na pāi.102.

चौपाई : sukkhā singh tab yaun kahī main parōn lakkhū par jāī.
hamrō sang āvai sōū jō pīchchhai karai na pāi.102.
Lakhpat Rai promised to condone the robbing of Sikhs, 
Only after had all of them been slaughtered by Mughals. 
In case the public indulged in robbing before killing the Singhs, 
They might escape and sneak into the wilds. (99)

After this order, did the Singh come under a swear attack, 
As the Mughals attacked them with cannon fire and sword blows. 
Being kicked and crushed by the Mughal horses’ hooves, 
The Singh, too, picked up their weapons to combat the attack. (100)

Recalling the Gurus’ inspiring words (at the time of adversity), 
The Singh made a thrust forward girding up their loins. 
After hitting the Singh with horse’s kicks and hooves, 
The Mughal force did make a hasty retreat. (101)

Dohra : Sukha Singh then made a (solemn) declaration, 
That he would make an attempt at Lakhpat Rai. 
He alone should accompany him (Sukha Singh) in this mission, 
Who would never withdraw his steps at any cost. (102)

Chaupai : Therafter, sending a spy on intelligence gathering, 
Did he ask him to locate the whereabouts of Lakhpat Rai. 
Informing that it would be impossible to get at Lakhpat Rai, 
The spy informed about the heavy security cordon around him. (103)

Lakhpat Rai was seen to be mounted on a red-seated elephant, 
Where he sat majestically without an iota of fear. 
He kept on changing his locations on various elephants, 
Now mounting a horse and then sitting in a palanquin soon after. (104)

He kept himself surrounded by many foot soldiers, 
Who were further encircled by horse-mounted troops, 
Ahead of these, there was a column of camel-loaded guns, 
Beyond which were the cannons positioned systematically. (105)

Dohra : Not getting deterred by the reports of top-heavy security, 
Sukha Singh did make an attempt at Lakhpat Rai. 
Being hit by a fire ball from a small cannon, 
One of his legs was ripped apart by a deadly hit. (106)

Chaupai : Getting crippled with an unbearable pain from a broken leg, 
He failed to accomplish his cherished desire. 
Strapping his seriously wounded leg to the horses’ saddle, 
He could not muster his courage to proceed further. (107)
tabai sukhâ singh pâchhç murdâ. kabî murdai kabî hû rahi khardâ. tau bhî singh jî rakhai hathyûr. hath au tap kç balhi sambhûr.108.

jahûn hû singhan kô bhûrd. tahûn su daâhç jâi sarûr. aur sunôn ab aglî bût. kichh parbat kichh nîhal ghût.109.

ab ab dût dû su bûmr kûmrû. su suno ab aglî bût. kichh parbat kichh nîhal ghût.110.

bhûkûn ab au bhûkûn ghûrdû. bûxû bûxû au bhûxû bhûxû.111.

chûrûn ko knûn ko bhûmrû. dûmrû dûmrû au bhûmrû bhûmrû.112.

kishaân àp luq gayû kû bûr. bûch ju àp bisa auvûr. bhasmantar tç shiv gaç bhûmrû. phir apnû kar linû kûû.113.
Beating a retreat from where he was hit,
He kept on returning and positioning to hit back,
Refusing to disarm himself despite a grievous wound,
He kept his morale high on the basis of his determination. (108)

Wherever he found the Singhs in danger in the battlefield,
Would he put himself in the highest danger.
(Dear readers), listen further to the account of battle,
That raged partly on the mountains, partly on the foothills. (109)

Thereafter, the Khalsa Panth made a fresh resolution,
That they would not be able to defeat the Mughals at that stage.
The Mughals being in majority and the Singhs in minority,
The Singhs and their horses too had been without food. (110)

Now would the Khalsa Panth force desert the field,
Would they certainly return with full preparation to deal with the Mughals.
Must they escape for the present in all the four directions,
They should bide the time by deserting for the time being. (111)

Opportune desertion as strategy having been taught by the Guru,
Hitting and running tactics had also been included in it.
Even Gods had been deserting the field against the demons,
Recovering their territory from demons after some time. (112)

Lord Krishna12 too had to run from the field many a time,
Despite his being an incarnation of Lord Vishnu.
Lord Shiva13 too had to run to escape demon Bhasmantar’s blow.
But destroying the demon later on after a gap of sometime. (113)

Dohra : Sukha Singh who came from a family of carpenters,
Was he a native of village Mari-Kambo-Ki14.
He would keep opposing Lakhpat Rai’s movement,
Leading a contingent of Singhs from the front. (114)

Chaupai : Thereafter, the Khalsa Panth arrived at a resolution,
That each one of them should try to protect himself.
Those who were not able to come up the hill with their horses,
They shouted in their loudest voices to their colleagues. (115)

Since they could not climb the hill with their horses,
They would better retreat to save their lives.
As their horses could not climb up the steep hills,
They would not be able to attack without their horses. (16)
dohrw : qby Kwlsy ny khI iKMfo su cwroN Er

iPr mwJy ho eykTy Awn mcwvYN Sor

dôhrâ : tabc khâlsç nç kahi khîndô su chârôn òr.
phir mâjhç hò ëktç ãn machâvain shôr.117.

chaupaï : tab sukîkhâ singh karî salâh. ãvô ham sang pichhlç dâi.
jô hai kû sajâdâ singh. chardhô pahârdî karô na dhill.118.

chaupaï : tab sukkhâ singh karî salâh. ãvô ham sang pichhlç dâi.
jô hai kû sajâdâ singh. chardhô pahârdî karô na dhill.118.

chaupaï : tab sukkhâ singh karî salâh. ab lakkhû par parîai jâi.
jô dçvç kû hamai batâi. usai mârôn kai rahôn marâi.122.

chaupaï : kôû kahain kôû râhu takâô. thôrdî phauj valôn nath jâô.
kôû kahai dariyâ main vardôn. kôû kahai phir pahârdîn chardô.125.
Dohra : Thereupon the Khalsa Panth made a loud declaration,
That they must scatter themselves in all the directions.
Thereafter, they should reassemble in the Majha region,
To create havoc and anarchic conditions once again. (117)

Chaupai : Thereafter, Sukha Singh counseled the Singhs,
That they must follow him from the backside.
Whosoever was on foot among the Singh soldiers,
He must climb up the hill without any loss of time. (118)

Those mounted on their horses must follow them,
In no case should they venture to climb up the hill.
As long as those on foot kept climbing up the steep hill,
Would those on horses keep providing them protection. (119)

Dohra : No sooner did Sukha Singh make a declaration,
Counseling the Singhs to disperse for their personal safety,
Then every father departed from his son,
Even as a brother got separated from his brother. (120)

After Sukha Singh had made an assessment,
That all the Singh foot-soldiers had reached the hill top,
His contingent endeavoured to cross through the river,
By making some sort of improvised wooden boats. (121)

Chaupai : Thereafter, Sukha Singh again made a suggestion,
That they must pounce upon Lakhpat Rai.
Would that somebody could let him know his location,
He (Sukha Singh) would either kill Lakhpat Rai or sacrifice his own life. (122)

Thereupon, did the seasoned veterans proffer an advice,
That the Singhs were not in a position to fight for the present.
They must desert that place for the time being,
Making the Malwa region as their next destination. (123)

Dohra : There being positioned a large Mughal force in front,
How could they cross through the Mughal column?
So much with cannons and guns had the Mughals fortified the passage,
That there was hardly any space to sneak through their defences. (124)

Chaupai : Someone suggested to find a passage for escape,
Where there was less concentration of Mughal troops.
Some other suggested to cross through the flooded river,
Still another suggested to climb up the steep hill. (125)
dōhrā : tab sukhkā singh nā ce kahyō luk chhip kisai bachāhin. binā lardāi kā kā hamrō nānhī nibāhī.126.

chaupaī : sukhā singh tab kahyō pukārī. āvō ham sang phauj su sārī. mārō mōrachō jō hai bhārī. ab nahin karō su jān piārī.127.

chaupaī : sukhā singh tab kahyō pukārī. āvō ham sang phauj su sārī. mārō mōrachō jō hai bhārī. ab nahin karō su jān piārī.127.
Dohra: Thereupon, Sukha Singh did make a declaration, They (Singhs) would never survive through stealth. Without coming into a direct confrontation with the Mughals, Had they not been left with any other alternative. (126)

Chaupai: Thereafter, Sukha Singhs gave an open call to all the Sikhs, That the entire Khalsa Panth force should follow after him. Must the Singhs invade the strongest Mughal defences, Without caring for the safety of their own lives. (127)

After this boosting of morale by Sukha Singh, Did the Singhs attack the posts held by the enemy. The ones defending those posts ran away to far off places, Making way for the Singhs while fleeing from their posts. (128)

Those who resisted were they killed by the Singhs, As were they dispossessed of their weapons as well. After this, spotting out a wild growth ahead of them, Did Sukha Singh sneak into the wild. (129)

The direction in which had Sukha Singh proceeded, Did majority of Singhs proceed in the self-same direction. But soon did the Mughal troops converge from both the sides, Who had been following the Singhs in hot pursuit. (130)

Opening a volley of cannon fire from both the Mughal flanks, Did the Mughals rush to attack the besieged Singhs. Firing cannon balls at the Singhs from both the sides, Did the Mughals start slaughtering the encircled Singhs. (131)

The Singhs who proceeded in a group together, They did escape while hitting at the Mughal troops. Those who got separated in the rear guard, Were they killed by the Mughals in a combined lot. (132)

Would Sukha Singh halt and wait for others to join, But little could Singhs resist being out numbered in strength. Fighting and resisting as the Singhs did enter the wild, The Mughals, too, did keep their chase in the jungle. (133)

Whosoever among the Singhs fell into the Mughal's hands, Did the Mughals despatch him to death in an instant. The Singhs who had proceeded towards the wild, Would Rattan Singh narrate how it passed with them. (134)
sri gur panth prakash

निम्नत: डर वड़ डे गाटी लड़ । दुर्नाम देह पढ़ा बढ़े नावः।
निम्नत: डर मे पढ़ी गुमः । दुरा दुरा डरी नीचे धिमुखः। 137।
singhan jhall vard pai gai rāt. turak phauj bhai daçrç jāt.
singhan jhall mai pāyō garām. lūt kūt tahin kīyō bīsrām।135।

अर्थः तह दें डे ते तुकः। दुर्नाम देह पढ़ी सुइः।
निम्नत: डे ले लगः मेंः। धिंशे ठंडे ले मथी मेंः। 136।
ādhī rain tahin tç turç. turak phauj tön gailç jurç.
singhan kò tç lāgc kẖōj. daiggc dhatthç kō mārain sōj।136।

वें डे ले लो ले फोः। वें डे ले नावः डे तुकः।
अर्थः देह से उदिन दिन भिलः। दित मे सुकः मिखः भिद भिदः। 192।
thakc bhukkç nangç thç kẖarç. thörď thörď jāt thç turç.
āi phauj nç tahin phir ghirç. tin sōn laran singh phir phirç।137।

तेंधः डे वे मथी अगःः। मे निम्नत: डे लगः घपणः।
वेंथ बावन मिखः भिद भिदः। भूतः दृषः से मयः घपणः। 193।
jōū jhal kç andar âyō, sō singhan nç layō dabāyō.
jhallōn bāhar singh jin pāyō. sōū un nç mār khapāyō।138।

उँचः धलमः मउः धलमः। ठठ धलमः नाल वर धणः।
मठ मठ रामः मयः तुकः नालः। में बूंध डे डे उलः उवः। 193।
tabai khâlsç matâ pakâyā. natth khâlsô jân kad pâyā.
murd murd lardô au turç jâvō. aur vadaçaā kō jhall takâvō।139।

रेतवः  : हेंदे डर नाव मिखः रफः जों डूबः यम धुः।
देंदे डर मर्दः धलमः डर डूबः लेिगः मरः। 194।
dōhrâ : chhôtc jhall jab singh vardain karain turak bahu khavâr.
vidaçaā jhall mahin khâlsâ vard turkan lẖi mār।140।

चौहः  : उव उवासव रिदः धमः पर्यः। मूसः रिदः धवः रिदः मंगाः।
रेतवः डर मे बूंध बावः। दित भिदः से लेिगः मईः। 194।
chaupaï : tab turkan ik matâ pakâyā. mulak ikthâ kar tinain mangâyā.
daïc jhall main rayyat vârd. in singhan kō lcyâi mār।141।

उँचः दिवालः ने दिव दिवालः। अर्थः दिवाल बेंच ख्याितः।
लेंगे मिखः जले धलः। मयः क्यालः मे उव मेलः। 192।
tab divâṅ nç rayyat mangâi. āi rayyat dahôl bâjâi.
dînc sōu bīlc pçl. sāth bandûkān au hath scl।142।

रेतवः  : मे निम्नत: मिखः आ दिने बल बल बली दिपागः।
देंदे निम्नः मथी ठंडे लहः लहः लहः जलः दृषः। 193।
dōhrâ : sō singhan siun ā bhirdç kar kar kaï upâi.
tau singhan auktî bâni labhai nahin kâhûn râhi।143।
Darkness did descend as did the Singhs enter the wild,
So did the Mughal troops return to their base camp.
Thus did the Singhs get a (temporary) shelter in the wild,
Thus did they cool their nerves after a bout of loot and fight. (135)

At midnight did the Singhs begin their march again,
When they were again followed by the Mughal troops.
As the Mughals were continuously hunting for the Singhs,
They did kill those Singhs whom they found lying wounded. (136)

Fatigued, famished and naked were Singhs rendered,
Very few among them being up and moving.
They were again surrounded by the Mughal troops,
These emaciated Singhs started fighting once again. (137)

Whichever Mughal soldier dared to enter the wild,
The Singhs did pounce upon him and killed him.
Whichever Singh ventured to get out of the wild,
The Mughals too did attack and despatch him to death. (138)

Thereafter the Khalsa Singhs took another decision,
That desertion and escape alone would not avail.
They must keep hitting-running hitting again and again,
Till they could reach a bigger patch of jungle for shelter. (139)

Dohra : As the Singhs attempted to enter a smaller patch,
Would the Mughal troops harass the Singhs a lot,
But as the Singhs got into a bigger patch,
Would the Singh kill the Mughals in large numbers. (140)

Chaupai : Thereafter, the Mughals decided upon another plan,
That they must summon a large gathering of people.
They must push this crowd into the jungle,
Which would then eliminate all these Singhs. (141)

Thereafter, as the Dewan called the public with a beat of drum,
The public gathered there in response to this proclamation.
As the Mughals pushed these subjects into the wild,
They were armed with muskets and sharp spears. (142)

Dohra : Thus did these subjects confront the Singhs,
Adopting several kinds of tactics and manoeuvres.
This intrusion did create a piquant situation,
As the Singhs were at their wit’s ends to deal with public. (143)
Sri Gur Panth Prakash

chaupai : sukkhā singh tab aisi kahi. bin mārç ham bachain su nahān. jē ab inkō laīc mār. tau bēlāc main rahiāc sukhār.144.

chaupai : kaī su tin kī ghōrdī laī. bastar shastar dēc gaāc kāī. phēc singh hui turēc sukhārē. jō laran vārc tē sabh hārē.147.

chaupai : kaī su tin kī ghōrdī laī. bastar shastar dēc gaāc kāī. phēc singh hui turēc sukhārē. jō laran vārc tē sabh hārē.147.
Chaupai : Thereupon, did Sukha Singh make a declaration,
That the Singhs had to kill the people for their own survival.
They could stay in the wild in peace and safety,
Only after they had done away with these intruders. (144)

Would these civilian intruders eliminate the Singhs,
In case the Singhs failed to get rid of these subjects.
Thus did besieged Singhs survive with the daring of a burglar alone,
As the Divine Satguru had ordained the Khalsa’s survival. (145)

Dohra : As the Singhs rushed upon to pounce on the intruders,
The Jat intruders started fleeing before them.
As the Singhs robbed those whom they caught,
They let many of those escape who chose to flee. (146)

Chaupai : The Singhs snatched the horses of many an intruder,
While many others left their robes and weapons behind.
Thus, did the Singhs proceed being well-equipped,
Though the prominent warriors had all exhausted. (147)

As the Singhs got a temporary relief from fighting,
Did they decide to head for the Majha region.
As the next immediate region belonged to wicked Rama Randhawa15,
Did the Singhs resolve to cross this region in a single night. (148)

As the Singhs confabulated how to cross the river,
Did they endeavour to wade through this river.
Camping upon the river’s bank under the searing heat at noon,
Did the Singhs make make-shift boats of reeds and grass. (149)

As the Singhs waded through the river to the other bank,
Did they take rest there for a few hours to relax.
Thereafter, saddling the horses by tying their buckles,
Did the Singhs launch on their march on an onward mission. ((150)

Dohra : Whatever equipage had the Singhs carried with them,
It got drowned in water during their passage through the river.
They got their feet scorched in the hot sands,
As they had to walk through the sandy terrain barefooted. (151)

Chaupai : So intensely hot and sandy was the river plateau,
As if somebody had laid out a hot plate.
The Singhs had to tear off their dresses to make footpads,
So that they could protect their feet from being scorched. (152)
dohrâ : charan lapçtan kô taû baithç chittard tikái.
tinkç chittard jâhin jâl karain singh hâi hâi.153.
chaupaï : is bidhi singh utrç dariäi. vardç singh mâjhç mën âi.
phçr langhc jahin dui dariäi. im kar puîjç jangal jâi.154.
chaupaï : ab main unki bät sunâûn. rahç jô pardôl kathûhai thûn.
bachç ghôrdç sô ih dish âç. binân ghôrdç tç pahârd chardhâç.1.
chaupaï : ab main unki bät sunâûn. rahç jô pardôl kathûhai thûn.
bachç ghôrdç sô ih dish âç. binân ghôrdç tç pahârd chardhâç.1.
chaupaï : is bidhi singh utrç dariäi. vardç singh mâjhç mën âi.
phçr langhc jahin dui dariäi. im kar puîjç jangal jâi.154.
chaupaï : ab main unki bät sunâûn. rahç jô pardôl kathûhai thûn.
bachç ghôrdç sô ih dish âç. binân ghôrdç tç pahârd chardhâç.1.
chaupaï : is bidhi singh utrç dariäi. vardç singh mâjhç mën âi.
phçr langhc jahin dui dariäi. im kar puîjç jangal jâi.154.
chaupaï : ab main unki bät sunâûn. rahç jô pardôl kathûhai thûn.
bachç ghôrdç sô ih dish âç. binân ghôrdç tç pahârd chardhâç.1.
Dohra: As the Singhs attempted to wrap up their feet in rags,  
They squatted on their haunches on the hot sand.  
As their bottoms got scorched by the hot sands,  
Did the Singhs let out a desperate cry in pain. (153)

Chaupai: Thus did the Singhs cross the riverine terrain,  
And finally sneaked into their (native) Majha region.  
Finally crossing at the confluence\(^6\) of both the rivers,  
The Singhs did reach the outskirts of (Lakhi) jungle. (154)

There being located a village by the name Jaito\(^7\),  
The Singhs did put up a camp there for a while.  
There removing the bandage from the wounded leg,  
Sukha Singh got his fracture repaired by the experts. (155)

There putting the fractured leg in a pipe in a lubricated plaster,  
Sukha Singh had to rest in bed much against his wishes.  
Even with all the efforts of experts to repair the fracture,  
It took five to six months to heal the whole wound. (156)

Thereafter thorough ablutions did Sukha Singh wear his armour,  
Did he mount his horse again with the same missionary zeal.  
Thus had the author heard the whole account from his father,  
As his father had brought Sukha Singh home with him to his native place. (157)

**Episode 117**  
**Another Episode**  
(Some of the Singhs still did survive the massacre)

Chaupai: Let me (the author) narrate the account of those Singhs,  
Who were left behind around Parol\(^1\) and Kathua\(^2\) towns.  
Those who survived on horses entered this region,  
Those on foot climbed up the mountains to survive. (1)

The Singhs had to scatter in all the four directions,  
With such adversity were the Singhs taken over.  
Did the river drown those who fell into its water,  
Even as the hilly people arrested those who climbed up the hills. (2)

On another flank was positioned Dewan Lakhpat Rai’s army,  
Which did keep slaughtering the (fleeing) Singhs.  
Truly was it difficult to find an escape route in the hilly terrain,  
Such being the tyranny and adversity of the times. (3)
dohrw : aur bāt kachhū nahin baṅc singhan yah mat kīn.
urtṛ sabẖī piād hui daig daig parẖ zamīn.4.

chaupaī : pāchẖā pārdẖ pāḥārdẖī phẖer. singhan māṛc kūṭẖ ghẖer.
singhan ucbẖ parbat takẖẖ ā. hatth na pahuṇẖyō tab phir ḁc.5.

chaupaī : pāchẖā pardẖ pāḥārdẖī phẖer. singhan māṛc kūṭẖ ghẖer.
singhan ucbẖ parbat takẖẖ ā. hatth na pahuṇẖyō tab phir ḁc.5.

utṛẖ sabẖī piād hui daig daig parẖ zamīn.4.
dôhrā : aur bat kachhū nahin baṅc singhan yah mat kīn.
urtṛ sabẖī piād hui daig daig parẖ zamīn.4.

chaupaī : pāchẖā pārdẖ pāḥārdẖī phẖer. singhan māṛc kūṭẖ ghẖer.
singhan ucbẖ parbat takẖẖ ā. hatth na pahuṇẖyō tab phir ḁc.5.

chaupaī : pāchẖā pārdẖ pāḥārdẖī phẖer. singhan māṛc kūṭẖ ghẖer.
singhan ucbẖ parbat takẖẖ ā. hatth na pahuṇẖyō tab phir ḁc.5.

utṛẖ sabẖī piād hui daig daig parẖ zamīn.4.
dôhrā : aur bat kachhū nahin baṅc singhan yah mat kīn.
urtṛ sabẖī piād hui daig daig parẖ zamīn.4.
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Dohra : Failing to find any escape route to survive, 
Thus did the Singh arrive at a conclusion. 
Let all those Singhs on foot come down the hills, 
Fall flat on the ground to escape arrest. (4)

Chaupai : There too were the Singhs chased by the hilly troops, 
As they kept on circling around and killing the Singhs. 
The Singhs who had reckoned the steep hills to provide protection, 
Had to return to the base failing to find a foothold. (5)

Such was the catastrophe from all sides that fell upon Singhs, 
That no initiative on the part of Singhs could be of any avail. 
Neither could they ransack anyone nor could they buy anything, 
For want of any food did the Singhs keep dying of starvation. (6)

As the Singhs kept on being killed in whatever direction they proceeded, 
Did the Singh keep standing still in extreme desperation. 
Thereupon did the Singhs arrive at this conclusion, 
That they had never done any harm to the hilly people. (7)

The Khalsa Panth had rather killed the enemies of hill chiefs, 
As well as done deeds of good to the hilly people. 
The Singhs had all along been fighting with the Mughals, 
So that the latter could not overpower the hilly regions. (8)

As the Singhs had exterminated and killed the Mughals, 
The hill chiefs had been relieved of paying revenue to the Mughals. 
Had these hill chiefs been traitors from the beginning, 
As they had even played foul with the (tenth) Sikh Guru. (9)

After this observation, did the Singh rise up the mountains, 
Proceeding with a rush to ransack that region. 
Thus thousands of Singhs crossed through the mountains, 
As they could no longer afford to stay put among the hills. (10)

With Mughal troops being in hot pursuit of the Singhs, 
They kept on being beheaded as had fallen on the way. 
Even as the Mughals got fed up with massacring the Singhs, 
Some of the Singhs still did survive this massacre. (11)

Dohra : At places would the Singhs get into a fight with the Mughals, 
At places would the famished Singh rob others for food. 
At places where they could not buy provisions even for a price, 
Would the Singhs survive on pulling and eating vegetation. (12)

kharīdan gaç su dçvain nahīn. khālsā kō yahi khavārī bhai. kōu kahāi ç bandē sang āc. lūt kūt in ham santāc.14.

bhuqn dyK su jwvYN Bwj ā QoVn ko lut krYN ielwj. koA U n rwjw DIr DrwvY. koēI n rwjw gYl CufwvY.15.

bahutan dçkh su jāvain bhāj. thōrdan kō lūt karain ilāj. kōu nā rājā dhūr dhārāvai. kōi nā rājā gāil chhudaāvai.15.

ubh māthun lye kāth bān. lēkār lye kāth hīnwā. lēkār lye kāth khāvay.17.

aur rānī kōu naktāi kahāvai. kōî nā rājā gail chhudaāvai. aiscā pañj chhē kātē māhē. phir mūrd āc kārtapūrī mēn.17.

dōhrā : jōû bachyō is maut tēc vich pahuñch pahārdā aukh. kārtapūr phir ā pujē jō kō bachiō chaukh.18.

chhathē māhēn likh chithē singhan bhayō milān. jō bachiō au mar gayō āî tabhī pachhān.19.

118. aur parsang ('... unkā sīsan buraj usārē')
Chaupai : Being desperate and helpless for want of food,
Did many a Singh perish and shed their mortal frame.
For buying provisions were the Singhis barred from entering any town,
For robbing and waylaying were they punished by the state. (13)

Would the Singhis be denied provisions even for a price,
Such being the ordeal faced by the Khalsa Panth.
Branding them as the companions of Banda Bahadur,
Were the Singhis accused of having harassed the populace. (14)

Would the Singhis desert being outnumbered by the enemy,
Would they provide themselves while outnumbering the enemy.
Neither did any sovereign lend a moral support to the Singhis,
Nor did any king took up cudgels on their behalf. (15)

Thereafter, did the Singhis get into a disguise,
Tying their long hair in knots and flowing locks.
Thus did they succeed in reaching Mandi\(^3\) and Kullu\(^4\),
Disguising themselves as menials and daily wagers. (16)

Thus did they spend a few days in peace in a place,
Being known as the region belonging to a queen with a clipped nose.
Thus did the Singhis spend five six months in peace,
Returning thereafter to Kiratpur\(^5\) (a holy Sikh shrine). (17)

Dohra : Whosoever survived from the jaws of death,
Had he to pass through the hills with great effort.
Whatever miniscule number out of thousands survived,
Did they manage to reach Kiratpur, the holy shrine. (18)

Thereafter, was the head count of Khalsa forces made in the sixth month,
After sending written dispatches to the scattered Singh contingents.
Only after this head count were all the Singhis identified,
As to who had survived and who had perished then. (19)

**Episode 118**

**Another Episode – The Head count of Singhis Martyred in Chhota Ghallughara I\(^1\)**

*(Their heads were piled up in dome-shaped heaps)*

Chaupai : (Dear readers) now listen to the narrative of all those Singhis,
Who had passed through this dark night of death and destruction.
Of those who had survived by sneaking into the wilds,
As well as of those who had taken refuge in Majha region after return. (1)
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भे तू ध्याल बड़े मे भावे । देही दृश्यम मे चढ़ गए ।
बुड़े नेत्र धर्मश्रीभाल बड़े । शेष रचनाट गां टेंग डरवे । १२।
au ju pardōl phardē sō māṛc. kāī pahārēndan main rahē hārēc.

धम फियोय बड़े तो मावे । दिलें भीमस् बुड़ा दिलें।
बरे मिथ सिंह दिय बेंग । भावने ता दिल घे चहरे बेंग । १३।
pās nībāb gać tē sāṛc. unēc sīsan buraj usāṛc.

bachē singh kichh hisśā thōrā. rahyō na tin pai chardhōn ghōrdā. ३।

देववां : सुंध भिय षंग मे बरे दक्ष रंटी लै दील ।

दोह्राः : sukkhā singh sang jō gać hazār dōi kai tīn.

in pai ghōrdē jō bachyō bī mātar gin tīn. ४।

चेरां : बेड़ू दूल्ले चली उपाल । बेटू बी भिय नय बटे भाल ।

बेड़ू दूल्ले चली मावे । दिल में बरे मेन बटे मावे । ५।

chaupaī : kōū kahāi मोंच चळी हाजार। kōū kahāi singh bahu bhać मार।
kōū kahāi मोंच चळी सार। tin main bachā chhā sat ku sāṛc. ५।

बेड़ू बैद एल शामय दिल । दिल में बरे चली वे लाम ।

बेटू बी भिय उलं बलने । बजार लां मी मूसे बड़े । ६।

kōū kahāi dal āhī pachās. tin main bhayō chāलī kō nās. ।
kōū kahāi singh hōtī ghanā. parat nahēn jō मोंच gānch. ।

मे भिय धीरी मे वह माली । बजार लां बाद धीरी गानी ।

से भूमिधारण वे मंदी सोपा। बड़ा स्वयमे वे मंदी लियां। ॥

sō likh dīnī jō ham sunī. parat nahēn kachh gīntī gānī.

jō muhi pitā thō mōhī sunāyō. rata singh nēc sōū likhāyō. ॥

देववां : मिनट घाट मे बुड़े छूट दील मू माल ।

बेटू धावने बढ़ लां दुर्भाग मियोस उल । ८।

dōhrā : sammat thārān sai hūtō upar tīn su sāl.

ghallū ghūrō vada kahyō turkān singhan nāl. ॥

११९। sākhī lakkhū au shāh nivāz sir होनी kī

(aisī kaurdā mal kari lakkhū bāb banāī’)

देववां : मर्ग नव गोले चयने मियोसे वे उद्ध मर्ग ।

बांधे मियोसे वे बटू थमी उद्ध मियोसे ।
Of those who had been captured and killed at Parol,
As well as of those who exhausted themselves in the mountains.
Majority of them having been imprisoned in jail at Basoli,
After being put in fetters around their necks and hands. (2)

Were these prisoners taken to the Nawab (Shah Nawaz) at Lahore,
Who piled up their heads in heaps (after beheading them).
Very few of those Singhs who had survived this ordeal,
Were they left with no horses to mount and survive. (3)

Dohra : Those who had gone and survived under Sukha Singh’s command,
Were they between two to three thousands in total strength.
Whatever number of horses were left with these Singhs,
Were these negligible in number (for any armed struggle). (4)

Chaupai : Someone put the figure of those killed at forty thousand,
Some others put this figure of those slaughtered still higher.
Someone else put their total number at forty thousand,
Of whom six to seven thousands had survived. (5)

Some others reckoned the number of those killed at fifty thousand,
Of whom forty thousand had been done to death.
Still others put this figure much higher than fifty thousand,
As no definite head count of those killed could be made. (6)

Truly had I (the author) narrated what I had heard indeed,
As no exact head count of the survivors and the dead was possible.
Whatever account had my father narrated to me,
So have I (Rattan Singh) got it recorded to (David Murray). (7)

Dohra : It was in the year eighteen hundred and three²,
(of the Indian calendar as per Bikrami Samvat era).
That a massacre on such a massive scale occurred,
Which the Mughals had perpetrated on the Singh. (8)

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**Episode 119**

**Episode about the destined death of Lakhu¹ and Shah Nawaz²**

*(Thus did Kaura Mal chastise Lakhu (Lakhpat Rai)*

Dohra : Highly arrogant did Nawab Shah Nawaz become indeed,
After the massacre that he perpetrated on the Singh.
dōhrā : shāh naváz garrō vadhyo singhan kō tab már. kahi patishāhī main karūn já dillī takhat sambhār.1.

lakhū shāh nivāz sir āi burāī dōī. dhāro satīgur kī kalā kayā ān sir hōnī hōi.2.

lakhū shāh nivāz sir āi burāī dōī. dhāro satīgur kī kalā kayā ān sir hōnī hōi.2.

chaupaī : tab lakkhū nč hōkā divāyō. nānak kō nānū kahivāyō. nānak bānī sunāi jō kānn. tānhī kārvāo muslamān.5.

chaupaī : tab lakkhū nč hōkā divāyō. nānak kō nānū kahivāyō. nānak bānī sunāi jō kānn. tānhī kārvāo muslamān.5.

chaupaī : tab lakkhū nč hōkā divāyō. nānak kō nānū kahivāyō. nānak bānī sunāi jō kānn. tānhī kārvāo muslamān.5.

chaupaī : tab lakkhū nč hōkā divāyō. nānak kō nānū kahivāyō. nānak bānī sunāi jō kānn. tānhī kārvāo muslamān.5.

chaupaī : tab lakkhū nč hōkā divāyō. nānak kō nānū kahivāyō. nānak bānī sunāi jō kānn. tānhī kārvāo muslamān.5.
Laying his claim to the sovereignty over India,
Did he dream of occupying the Mughal throne at Delhi. (1)

Thus were both (Lakhu) Lakhpat Rai and (Nawab) Shah Nawaz,
Doomed to be burdened with doing evil deeds.
Such indeed being the will of the Satguru Divine,
Destined were these two to be damned indeed. (2)

Such indeed is the working of the fate inexorable,
That it makes sinners commit more and more sins.
Having committed sins in such great excess,
Do they sink and perish under the burden of their own sins. (3)

What to talk of their bigger atrocities and excesses,
They even prohibited the uttering of the word ‘Guru’.
The word ‘Gurd’ (jaggery) being co-terminus with word ‘Guru’,
They ordered its nomenclature to be changed to ‘sweets’. (4)

Chaupai : Thereafter, did Lakhpat Rai make a public proclamation,
That the word ‘Nanak’ be mispronounced as ‘Nanu’.
That whosoever was found listening to hymns of Nanak,
Let he be immediately converted to Islam under duress. (5)

That wherever he happened to lay his hands upon the Sikh sacred text,
He ordered it to be thrown instantly into the river.
That after he had wiped out the name of Nanak’s Khalsa Panth,
Would he claim himself to be a true Kshtriya indeed. (6)

Dohra : As such atrocities and excesses occurred in this world,
The information about these reached the Divine Court.
Summoning the divine messengers visiting the earth,
The Divine Lord enquired how did all these excesses happen? (7)

Chaupai : Narrating the whole account the Divine messengers did say,
That (Guru) Nanak’s name was being maligned in the world.
As the Divine Lord did not punish the evil-doers,
There spread darkness of evil throughout the world. (8)

Dohra : As darkness disappears with the lighting of a lamp at home,
As the whole sky gets illuminated with the rise of the sun,
So illuminating were the hymns of (Guru) Nanak indeed,
That the whole mankind got enlightenment from his hymns. (9)
chaupaî: tab kartç nç yaun phurmâî. nindak dihô sajâi banâî. jin kinî só tisai bhuñchâvôn. turat su tis hî agai liâvôn.10.

jab kartç nç aisi kahi. karnç hâran vaisi thâi. khardô karâyô käblôn shâhi. sóû turâyô lahuurhi râhi.11.

jim kantç sôn kantâ nikârân. tim turkan kûn turak su gâran.12.


lakkhû kâbalî sôn mil payô. shâh navâz bhî unain mîlyô. yahi badî tab lakkhû âi. yau kartâr su bidhî milâî.15.


vazîr kamardîn sûrah alî. sâth jaipurî mâdhô singh balî. sâth shazâdç ar phauj âî. sarihand langh só pardç agânî.16.


vazîr kamardîn sûrah alî. sâth jaipurî mâdhô singh balî. sâth shazâdç ar phauj âî. sarihand langh só pardç agânî.16.

vazîr kamardîn sûrah alî. sâth jaipurî mâdhô singh balî. sâth shazâdç ar phauj âî. sarihand langh só pardç agânî.16.
Chaupai : Thereupon, the Lord Divine did make His will declare,
That the contemnors be meted out an exemplary punishment.
Let those be punished who deserved to be punished,
Let they be instantly presented with their evil deeds. (10)

As soon as the Divine Lord did express His Will Divine,
Fate, the Divine instrument, did decide to fulfil His Will.
Prompting the (Afghan) ruler ruling at Kabul,
Destiny made him move on the road to Lahore. (11)

As a sharp thorn takes out another thorn embedded in the flesh,
So did destiny make a Mughal ruler destroy another Mughal. (12)

Dohra : It was in the year eighteen hundred and four of (B.S.),
That there rose a storm of (vengeance and aggression).
It was after the death of Nadir Shah, the Afghan ruler,
That Ahmad Shah Abdali intruded into India. (13)

Chaupai : Taimur Shah being the son of Ahmad Shah Abdali,
Both father and son had had a glimpse of Delhi’s grandeur.
Thus, with Delhi having been the object of their desires,
They captured Lahore after their advent in India. (14)

As Dewan Lakhpat Rai became an ally of the Afghan ruler,
Nawab Shah Nawaz too became a camp follower of the Afghans.
Such being the destined design of the Divine Will,
Lakhpat Rai too adopted the strategy of aligning with the Afghans. (15)

(Opposing this alliance) were forces led by Kamar Din, 
Who were joined by forces of a Rajput warrior Madho Singh.
With more forces under the command of Prince Shahzada,
They crossed Sirhind to combat Abdali’s invasion. (16)

Finding the (rich) city of Sirhind being unguarded by any force,
Ahmed Shah Abdali arrived with in sixty miles of Sirhind.
Thus entering the Sirhind province from another riverine passage,
He put up his camp in the vicinity of Sirhind. (17)

Dohra : Making a dash did Abdali ransack the city of Sirhind,
As well as the royal treasury of the Delhi Mughals.
It was here in the Sirhind province of the Mughal empire,
That there raged a fierce battle continuously for twenty-two days. (18)
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चैपली : मन्दिर उठा दूरी में रही। अनजाने सघ लिये मां।
जबों रखकर रातों चलकर। मुझे स्वभाव तो गोल घरी। १६।

चौपाई : सारीहंद तोप हुती जो राही। अहमद शाह करी सो सही।
करक्षा इकठी दाई चलाई। मयूर कमर दिन गोला खाई। १६।

धरम बी हंग बोझ मां हताश। मुझे स्वभाव तो जिलुँ नही।
पहुँच लगकर राते हुकस्ठी। पल्ले स्वीकृत सु जपी चपरी। १६।

तिस को सत मरन नूतन सियावा। मयूर वज़्र न निकहुं जाना।
तुरात लादाइ दाई मछाई। धरायो वज़़र सु हाथी पाई। २०।

धुमी यश्री दिया गए आश्री। दुलम खेले उपर उलझी।
मस देस भर हिमपाने चट्टी। तिल्ले ही स्वी देश क्षम्स्त। २१।

क्षति आयस स्वी बन आयेस। बुध यो मधु मनो बुढ़ी।
पाइं स्वी अने स्वी बुढ़ी। २१।

दोहरा : पृथ्वी बहादू तह निकल की कीर्तिन कुच।
पाँच हीर मंडू लोग नाम लेनवार छुड़ा। २२।

चैपली : उस लोकेंद्र अधिक में बड़ी। उस जी हंगू दूघः हे बड़ी।
सीं तिता टेप इंच उड़ी चुटे। २२।

चौपाई : तब लहानूर आई मानन नूर। तब ही पलखु हस ने पलड़ा।
तिह लक्ष दाँद तानी काली चुटे। २२।

चैपली : आई नी पवित्र मृत दें दवा रूटे विस्मेच।
सितिए तपके भर जू हंग दो सवयी ज्याव्र २२।

दोहरा : अपृच ही चक्राल सिंह ठू धर लाच बिदोश।
सोमवत नहिन मार तूं कही राहूँ लहारू हौलू। २५।

चैपली : नू हंग होली दूघः हिल मते। दें दें जीते घुटुँ मन्त्र।
पैसी उसी भर मुलखी। २५।

चौपाई : मन्दिर तलियों दें दव मरां तापमान।
आई अर दही मां हमदर। २५।

धरम बी हंग बोझ मां हताश। मुझे स्वभाव तो जिलुँ नही।
पहुँच लगकर राते हुकस्ठी। पल्ले स्वीकृत सु जपी चपरी। २५।

ग्लुग्लुग्लु हा जैसे करायो। बाईट गरी सिख ग्लान मरवायो।
गुर को नाम ताइ कहां हाथायो। पौधी गरियो ताइ कुह दाखबयो। २७।
Chaupai: The cannon which had been lying abandoned at Sirhind, Did Ahmed Shah Abdali repair and make serviceable. A cannon ball having been fired from this reassembled cannon, Did it hit Kamardin killing him on the spot. (19)

Kamardin’s son Mir Mannu being very shrewd in war, Did keep his father’s death a secret (from his troops). He waged a fresh battle soon after his father’s death, By placing his father’s (dead) body atop an elephant. (20)

He placed a special attendant in such a way (along the dead body), That he kept on responding to the salutes of his soldiers. So much motivated felt the Mughal troops by this gesture, That they made the Afghan troops run for their lives. (21)

Dohra: As the forces of Indian Mughal emperor became victorious, Ahmad Shah Abdali ran back to Kabul with his forces. As Mir Mannu’s forces carried on in hot pursuit, Ahmad Shah Abdali had to vacate the city of Lahore. (22)

Chaupai: No sooner did Mir Mannu enter the city of Lahore, Than he took Dewan Lakhpat Rai into his custody. Imposing a penalty of thirty lakh rupees for his treachery, Dewan Lakhpat Rai could pay only twenty lakh rupees. (23)

Dewan Kaura Mal, having been a devout follower of the Sikh Gurus, Did pay a ransom of ten lakh rupees (for taking a custody of Lakhpat Rai), Narrating all the atrocities perpetrated by Lakhpat Rai on the Sikhs, Did Dewan Kaura Mal lay bare the whole account before him. (24)

Dohra: Reminding Lakhpat Rai of having arrested the innocent Sikhs, Dewan Kaura Mal reprimanded him for punishing his own Sikh officials. Lakhpat Rai having rejected the mercy petitions of Lahore’s citizens, He had killed those innocents on the auspicious day of Somavati Amavas. (25)

Chaupai: Accusing him of not postponing the executions on that (auspicious) day, Dewan Kaura Mal held him guilty of committing so many atrocities. Narrating him the whole account of his misdeeds, Dewan Kaura Mal laid bare all his atrocities on the Singh's. (26)

Holding him squarely responsible for the massacre of the Sikhs, The Dewan accused him of killing poor Sikhs in their homes. Blaming him for prohibiting the worship of Sikh Gurus, The Dewan held him responsible for destroying the sacred Sikh texts. (27)
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yau kahi dînî mushkan chardhâi. sihat khânç main dayô giräi.
sikkhan tç tis sis hagäyô. aur lôkan tç tis mutäyô.28.  

dôhrâ : aisi kaurdâ mal karî lakhû bâb banâï.  
jaïsi kînî thî unhçn sö un pâî sajäï.29.  

120. sâkhî râm raunî kî  
(‘chår ôr tih raunî bânâî, im kar raunî nâm sadäï’)  

dôhrâ : qbY Kwlsw duK lhXo ivc JwVn AVXo n jwie  
lVIAY kMDn ivc KVo kInI isMGn slwih 1.  
tabai khâlsâ dukh lâhû vich jhârdan ardyô na jäï.  
lardiai kandhan vich khardô kînî singhan salâhi.1.  

juV sXwnn ny AwKI Pyr  
auh BI bcy Awsry J`l 3.  
jurd sayânan nç âkhî phçr. binân âsarç bachç na shçr.  
uh bhi bachç âsarç jhail. lâi divûn khâlsç karî gall.3.  

dôhrâ : qb cwhYN isMG kMD bxweI  
AVnoN lVnoN mrnoN vweI 2.  
koaU khY ilho iklHw m`l  
koaU khY JwVI hI B`l 2.  
tab châhain singh kandh banâî. ardnôn lardnôn marnôn vâî.  
kûû kahai lihô kilahô mall. kûû kahai jhârdî hî bhail.2.  

120. swKI rwm rOxI kI  
(‘châr ôr tih raunî bânâî, im kar raunî nâm sadäï’)  

ratan singh jim sunû tim yahi daî likhâï.  
athârân sai pachôtrç säl bikrmî räï.30.  

juV sXwnn ny AwKI Pyr  
ibnW Awsry bcy n Syr 3.  
auh BI bcy Awsry J`l 3.  
jurd sayânan nç âkhî phçr. binân âsarç bachç na shçr.  
uh bhi bachç âsarç jhail. lâi divûn khâlsç karî gall.3.  

ratan singh jim sunû tim yahi daî likhâï.  
athârân sai pachôtrç säl bikrmî räï.30.  

juV sXwnn ny AwKI Pyr  
ibnW Awsry bcy n Syr 3.  
auh BI bcy Awsry J`l 3.  
jurd sayânan nç âkhî phçr. binân âsarç bachç na shçr.  
uh bhi bachç âsarç jhail. lâi divûn khâlsç karî gall.3.  

juV sXwnn ny AwKI Pyr  
ibnW Awsry bcy n Syr 3.  
auh BI bcy Awsry J`l 3.  
jurd sayânan nç âkhî phçr. binân âsarç bachç na shçr.  
uh bhi bachç âsarç jhail. lâi divûn khâlsç karî gall.3.  

juV sXwnn ny AwKI Pyr  
ibnW Awsry bcy n Syr 3.  
auh BI bcy Awsry J`l 3.  
jurd sayânan nç âkhî phçr. binân âsarç bachç na shçr.  
uh bhi bachç âsarç jhail. lâi divûn khâlsç karî gall.3.
Thus, putting Lakhpat Rai in chains and fetters,
The Dewan ordered him to be thrown into a sewage pit.
Asking the Sikhs to defecate on the head of this tyrant,
The Dewan asked the people to urinate on his head. (28)

Dohra: Thus did Dewan Kaura Mal chastise Lakhpat Rai,
Giving him retribution commensurate with his sins.
Such a fitting harvest of humiliation did he reap,
For the evil deeds that he had committed. (29)

Exactly as the author (Rattan Singh) had heard,
Same had he got recorded (with his patron).
It was in the year eighteen hundred and five13,
In the Indian calendar of Bikrami Samvat. (30)

**Episode 120**
**Episode About Ram Rauni**
(For the digging of a water channel around its periphery,
Did it come to be known by the name Ram Rauni)

Dohra: Having passed through several hardships, did the Khalsa Panth feel,
That it was impossible to confront the Mughals from the wilds.
Thus, did they come to an agreement after confabulations,
That must they wage battles from behind a walled cover. (1)

Chaupai: Thereafter, did the Singhs wish to raise a walled cover,
So that they could confront, fight and kill the enemy.
Suggested someone that must they occupy an existing fort,
Suggested another that wild growth was better than a fort. (2)

Then did the veterans opine after a thorough deliberation,
That even a lion did not feel safe without a shelter.
Then after arriving at resolution at a religious congregation,
The Khalsa Panth felt that even a lion felt protected in a wild. (3)

Thereafter, did the devout Singhs put forth a proposal,
How could they wage a war from a fort outside Amritsar?
Why should they leave their Guru’s sacred shrine at Amritsar,
As even Kauravas and Pandavas2 had selected a secret place for war? (4)

Dohra: The Sikh shrines around Amritsar were as sacred to the Sikhs,
As was Kurukshetra sacred to the Kaurvas and Pandvas.
dōhrā : jaisê bhûm kulchhëttri taisî dhig gurdavâr.
marai su dhig gurdavâr kç sikhk hû su janam hazâr.5.

चेहरी : तैहुँ कुमार शेष हल छै। बिली घण्ड दिन मलते अही।
पंच मल ने बुदु घनते। कुलकेवाद ते अधिक लगने।६।

chaupaî : tabai bhûmkâ ñchhan chahai. karî bêt ik sayânch ahai.
pâñch sar jô gurû banâç. kulchâhcar tç adhik rachâç.6.

दिम दे हृ अनेक बट बली। दिन जॉम अनेक रचनी नति ठली।
बुदुपुटे पी बलते चिंतने। अनेक ठेव भिस सत मधवे।७।
is tç bhû aur kat bhali. ih taji aur laic jahi chali.
gurdavârç hî marnôn chahiyai. aur thaur kim jân gavyyai.7.

रेंवङ्ग : टीतूण सु बंध घण्डोत पट दुकलू में बले संग।
बलने जॉ मुखा निपाण ते बस सटे पद्मावती अंजा।८।

dōhrā : ihân su kandh banâi kichhu turkan sôn karô jang.
marain tân savrag sidhâr hain bach laçn patishâhî ang.8.

चेहरी : टेंद सिंह ते भेम ठुंडा। तम ठेवधे दिन अइलवा झाल।
टेंद केरी ठुंडे बुदु बली। मेंहु फिनाहुठ ठुंडे कली।९।

chaupaî : cê sikhk nç ais uchârâ. ham ñchhyô ik acrur bhârâ.
ìk chhכlî uhân bhul rahî. soû biâit uhân bhai.9.

मेंहु टेंद विबन्धए लली। तो घण्डवन घुटू ठें मलते।
पशली ठें सटे हैस। मेंही ठेंगी घण्ड मू मैल ।१०।
soû ñchhy baghiârdan laî. rahe baghyârd dui zîr lagi.
kabê chhכlai daç na lain. aisi ñchhî bêt su main.10.

रेंवङ्ग : उदे धरमे हृं औली घण्ड जरू मले। बलने दितिन बुदु हृं बहन दुई।११।

dōhrā : tabai khâlsc us kahî ham yah sunain na gall.
hamrô nishchê gur utç marain charan us tall.11.

चेहरी : उदे दिन सिंह मिस्टे घण्डे। मही घण्ड दीये मिल भली।
पंच मल ने बुदु घनते। दिने भी मॉट भिस मलने।१२।

chaupaî : tab ik singh siânc kahî. sabhî bêt ihân mil ahî.
pañchôn sar jê gurû banâç. tin hî main ik bachan milâç.12.

रेंवङ्ग : अमृतसर बिबेरमल परल सवरी सह घण।
मेंहु मरां भुम गुरार धरमसन बले अप ।१३।

dōhrā : ammrtsar bibçksar kaul sarâ liô tháp.
santôkhsar au râmsar gur râmdås karç âp.13.
It was better to die in war near a sacred Sikh shrine,  
At it would redeem a Sikh for thousands of next births. (5)

Chaupai : Therefore, should the Singhs search for a suitable site,  
Thus did say one of the veterans among the Singhs.  
The five Sikh shrines (at Amritsar) that the Guru had constructed,  
Were these indeed more sacred than even Kurukshetra. (6)

Must they never depart from this place of sacred shrines,  
As no other place was more sacred than Amritsar.  
Must they make supreme sacrifices in the proximity of Gurudwaras,  
As no other option was better for shedding one’s mortal frame. (7)

Dohra : They must wage a war against the Mughals,  
After raising a walled fort at their sacred place.  
While death at that place would take their souls to heavens,  
Survival in war would make them claimants for sovereignty. (8)

Chaupai : Thereupon, a Sikh narrated an incident (about Amritsar),  
Whereby he had seen a great miracle that happened there.  
There had he seen a (pregnant) goat separated from the heard,  
Which did deliver a couple of offsprings at that place. (9)

As a couple of wolves had spotted out the goat’s offsprings,  
They tried their best to snatch those newly born offsprings.  
Never did the (brave) goat let the wolves snatch the lambs,  
As I myself kept on watching this miraculous event. (10)

Dohra : Thereupon, did the Khalsa Panth tell the narrator Sikh,  
That they would rather not listen to such a narration,  
Preferring to repose their faith in their own Divine Guru,  
They would prefer to sacrifice their lives at their Guru’s lotus feet. (11)

Chaupai : Thereupon, an elderly wise Sikh did conjecture,  
That all good omens had coincided at that place.  
They must agree to adopt one of the shrines for a fort,  
Out of the five sacred shrines that the Guru had raised. (12)

Dohra : These five Sikh shrines founded at Amritsar,  
Consisted of Harmandar¹, Bibek Sar² and Kaulsar.⁵  
Added to these were shrines of Santokhsar⁶ and Ramsar⁷,  
Which were established by Guru Ramdas himself. (13)
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chaupaî : 

râm-dâs sar jç pañj banâç. ik than lîjai kandh chinâç. 
marain turah tahn âpc âî. gardhî banâô ran thammah bhâî.14.

âmî bûnu lâjry hâm lâjry. litor pûnu kînû litor lîjry. 
âmî jâm mâm jâm bhuî. jâm kâmâ kâm sâm sâm 19û.
hutî khûhî tahn gurû lavî. tîh than lînî nînh dharâî. 
âpâi râj singh âpc majûr. badaç bhuîngî dil kç sûr.15.

âmî bûnu aâm târûn. dêr êr sâmâ vâyâ. 
âmî bûnu hâm bûnu lâjry. pûnu pûnu litor jâm jâm.19û. 
âpc pûsain âp pakhvain. tçtô badaç sardâr kahâvain. 
jîô karai singh bahuî kâm. dhann dhann kahâîn singh tisai jamm.16.

âmî bûnu sâm jînh jînh. bêûtî hâm bûnu vâm.15.
âmî bûnu sâm bûnu lâjry. pûnu pûnu litor jâm jâm.19û. 
kûû karai na kisî sharîkâ. kûî na sunâvai dukh nîj jî kâ. 
kandh banâvain daurdç daurd. jim bandar pul bandhat dhaurd.17.

dohrw : 

chûkî khanî kài wôc jîmâmî lâjry lâjry. 
chûkî khanî lâjry kôi jâm jâm jâm.18.

chaupaî :

bûjû darvâjç banâyô bada khâs. mandyô su marnôn tîh than vâs. 
jîô labhyô kîchh kharach su pâyô. lutyô kutyô thô jî bhuj châyô.19.

âmî bûnu lâjry bêûtî bêûtî. hâm bûnu bêûtî lâm jâm jâm. 
âmî bûnu hâm bûnu lâjry. pûnu pûnu litor bêûtî.19û. 
chûr or tîh raunî bûnh. im kar raunî nâm sadâtî. 
girdait laç bhûi môrachç putâï. khûî laî ati gahar karâî.20.

âmî bûnu aâm dûmâ. jâm bhuîn mâm jâm jâm jâm. 
âmî sâm sâm jâm bûnu lâjry lâjry.129û. 
âpc pattain âp usârain. râj majûr singh gurû piârç. 
rât divas kar kandh chinâî. kîchhku âsrô layô bûnh.21.

âmî sâm sâm jâm kâm. jâm bûnu jâm jâm jâm.129û. 
âmî sâm sâm jâm jâm jâm jâm jâm.22.

singh pañj sai bhayô uhân sârô. shahîd hûn kô un parn dhârô. 
aur zayâd kî jagî thî nâmîn. is bidh singh vardç ghanç nâmîn.22.
Chaupai : At one of these five Sikh sacred shrines (founded by the Guru),
Must the Khalsa Panth construct a fort (for their defence).
Let the Mughal forces invade and get themselves killed,
Must they raise a fort as formidable as the Ranthambore. (14)

At a spot where had the Guru got dug a small well,
Did the Khalsa Panth lay the foundation for a fort.
With SinghS themselves working as Masons and labourers,
Were these SinghS so fearless and brave at heart. (15)

The more one worked and served in the community kitchen,
The more venerated and higher in status was he reckoned.
The greater the amount of hardwork one did put in,
The greater the veneration and the applause he earned. (16)

Neither did anyone consider anyone else his rival,
Nor did anyone share his individual woe with another.
With as much speed and haste did they raise the walls,
As had Hanuman’s simian force raised a bridge over the sea. (17)

Dohra : Did the SinghS keep raising all the four walls at a time,
As they never got tired day in and dayout.
The more the elders implored them to go slow,
The more the SinghS ran faster to complete the job. (18)

Chaupai : Mighty gates with domes atop did they raise,
Truly were they committed to make it a sacrificial monument.
Truly did they contribute to its construction whatever they could procure,
As also did they bring whatever they could lay their hands on. (19)

For the digging out of a water channel around its periphery,
Did it come to be known by the name of (Ram) Rauni.
Digging trenches around the (inner) bank of this water-channel,
Did they dig this water-channel upto a great depth. (20)

Themselves did the SinghS dig the earth, themselves did they build,
Themselves did these devout SinghS alternate as masons and menials.
Working, thus, day and night did they erect a wall,
And succeed they did in making a shelter for themselves. (21)

Five hundred in total strength were these SinghS there,
Truly had they taken a vow to make the supreme sacrifice.
There having been no more space to accommodate any more.
No more than five hundred SinghS did enter into this fort. (22)
dohrā: khabar bhai jab turak ko lardyō achānak āi.
mīr mannān nč bhējīō dinā bēga chardhāi.23.

chaupaī: divān kaurdā mal sadīkā nāl. azīz khānā thq sūbdār.
rāj pahārdī kāi chardhāc. tōpkhānō bahu sāth liāc.24.

dohrā: khabar bhai jab turak ko lardyō achānak āi.
mīr mannān nč bhējīō dinā bēga chardhāi.23.

chaupaī: divān kaurdā mal sadīkā nāl. azīz khānā thq sūbdār.
rāj pahārdī kāi chardhāc. tōpkhānō bahu sāth liāc.24.

chaupaī: divān kaurdā mal sadīkā nāl. azīz khānā thq sūbdār.
rāj pahārdī kāi chardhāc. tōpkhānō bahu sāth liāc.24.

chaupaī: divān kaurdā mal sadīkā nāl. azīz khānā thq sūbdār.
rāj pahārdī kāi chardhāc. tōpkhānō bahu sāth liāc.24.
Dohra: No sooner did the Mughals learn about (Khalsa) concentration, Than they invaded this hiding place all of a sudden. Mir Mannu did despatch (one of his generals) Dina Beg, At the head of a Mughal force to launch an attack. (23)

Chaupai: Dewan Kaura Mal and Sadiq Beg being the other commanders, This expedition also had Aziz Khan, another custodian. Many hill chiefs were also made to launch an attack, Who had joined the expedition with enormous artillery guns. (24)

Thereupon, organizing a contingent of deadly striking force, The Mughal commanders pushed it to towards (Ram) Rauni’s enterance. The Khalsa Panth, at that moment of truth, did realize, That had they (the Singhs) been outnumbered by the Mughals. (25)

Must then (the Singhs) make such a sacrifice while killing the Mughals, That it should be known very well through out the world. This being a religious war to defend one’s faith and ideology, Would he stand redeemed whosoever got wounded or killed. (26)

Dohra: Thereafter, a battery of ten (brave) Singh having come out, Did cut through the ranks of the raiding striking force. After slaughtering many Mughal troops did they themselves die, With an odd survivor returning to join the Singhs inside the fort. (27)

Chaupai: Like a lion would the Singhs pounce upon the Mughals, Like a lightening through the clouds would the Singhs strike. Slaughtering here would they rush to another spot, Being though on foot would they speed like a horse. (28)

In the pitch darkness of the night would the Singhs attack, Thus would the Mughuls get killed instead of Singhs in darkness. A single Singh being dominant over a hundred Mughals, Singhs in a fewer number even would harass the Mughals. (29)

Dohra: Were there some odd number of Singhs in hiding, Who might have taken shelter in caves and wilds? Would they pounce upon the Mughals unawares, Thus would they make a supreme sacrifice in this fight. (30)

Chaupai: Then, as the Mughal troops dug a tunnel (to enter the fort), The Singhs deepened the surface of the water channel. As many Singhs kept sitting inside the water-channel, They kept on blocking the Mughal’s digging of the tunnel. (31)
Sri Gur Panth Prakash

लहं वें कर्णे दूलो मिर्ध नादी। धनत नादेन भूत भन दुलो दूली।
बणुव बीङ उड़ि दुलक जली। मिर्ध भन्न में बहनी 32।
lard kć marnōn daaran singh nāhīn. kharach gayō muk gam bhayō tāhīn. bahut bhīrād tahirī tūrkan pāī. singhan bāt maut lai āī.32.

उद्धी मिर्धम घन लिम्बी। भंड बंटे वृंद माेणि यवती।
लहं वें भूत बांड हें बुध। ससा में गच्छे देव अनुभू 33।
tabhi khāलस क्षत्वीचारी. nathth gaṭ patri jāi hamārī. lar kć maran bāt hai khùb. jag main sākō hōg ajūb.33.

ज्वले देव दिल दुल दादो। तुबतुवे वें मिर्ध नीम दखाए।
दे दे छल बांड हें मत। तुबतुवे मिर्ध में सूनी बने 34।
karkē hallā ik val pāhō. tūrkan kć sir sīs lagāhō. dū dō chāरहर लाई मारो. tūrkan siun yaun judhī karō.34.

देवन : वल तेळ दिल दुल दादो। लहं वें में में भांडे मार।
उसे स तीना देव वें में भांडे बुध। 39।
dōhrā : kar hallā tin par parc layō mōrachō mār. hutō jā dinā bēc kō sō pai kīō khuvār.35.

छपनी : देत मढीचे मेंच भांदे। नीम मिर्धम वें दिले बंड मेंचने।
सिन्द मढी बांड बंटो बनडे। यकी दुलो हुंड बंटे बटर हुंडे। 39।
chaupaī : phcṛ sadikā mōrachā māryō. bīs singhan tūc tīnc na sambhāryō. singh majhail bada jōḍchā bhār. pūḍ pāhul un khandc dudhār.36.

देवन : दिंत विघ्नित दिल दुल दादो। नीम मिर्धम वें दिले बंड मेंचने।
सिन्द मढी बांड बंटो बनडे। यकी दुलो हुंड बंटे बटर हुंडे। 39।
dōhrā : is bidhi nit parti khāलस क्षत्वी turat lardāi hōi. singh na tūrkan tūc mukain ik marc varain āi dōi.37.

मिर्ध मु भन मही नदी। साई बिनक तीर।
लघु कुड़े न सम्भ आरचित मिर्ध दूल दादो। उद्धरज। 38।
singh su mar mukain nāhīn jaisā cōgā nīr. lukč chhupc jć dhig hutc āi jī kīt vardain tātāri.38.

छपनी : निहर निहर निहर निहर निहर। निहर निहर निहर के दिल दुल।
में वर्ण न दले पर्। देव नीम देव दुल। 39।
chaupaī : jim jīm singh sunāi singh marain. aur singh jīm tīm tahirī varain. jō kōū singh na varcē pāvai. dant pīs chauphērē dāvāvīn.39.

ज्वले लेहो हुंड वें मार। हुंड हिंठो हिंठ वां बुध।
ने हुंड क्षत्री हुंड दुल। बुड दुलायण बुड हिंठो हिंठ। 39।
kahain maraingē un kṣ sāth. unhai dikhāvain mil ham āthā. jć unkō ham karain na sāth. gur dargāh kavyā dikhāvain māth.40.
Though least scared of death while fighting a battle,
The Singhs did feel concern at the scarcity of provisions.
As the concentration of Mughal troops kept on increasing,
The Singhs felt they were destined to die inside the fort. (32)

Thereafter, the Khalsa Panth, after a thorough confabulation, felt,
That deserting the field, at that stage, would be undignified.
It would be far better to perish while fighting on field,
As their fight would become a subject for legends. (33)

So must they launch an attack from one of the flanks,
Making a supreme sacrifice at the hands of Mughals.
Must they perish after killing double the number of Mughals,
Such a rare fight must they wage against the Mughals. (34)

Dohra : Thus, making a dash did the Singhs make a fierce attack,
Truly did they succeed in capturing a Mughal position.
The Mughal contingent being under Dina Beg’s command,
Truly did the Singhs harass and disperse that contingent. (35)

Chaupai : Thereafter, did the Singhs overpower Sadiq Beg’s post,
Whose Mughal troops failed to fight even against twenty Singhs.
Truly were the Majhail Singhs great warriors supreme,
As indeed they had been initiated with a double-edged dagger. (36)

Dohra : Thus for days without end did the fight carry on,
As the Khalsa Panth continued to wage a war.
In no way, could the Mughals eliminate the Khalsa Panth,
As two Singhs kept on substituting the one who died. (37)

Thus could the Singhs never be eliminated completely,
As water never dries up from a waterlogged earth.
Would those Singhs as had gone underground nearby,
Sneak somehow into fight against the Mughals. (38)

Chaupai : As the news of the Singhs dying in battle kept pouring,
More and still more Singhs kept on entering the field.
If, perchance, a Singh failed to sneak into the fort,
Would he keep encircling the fort in great anger. (39)

Vow indeed he would take to perish with his companions,
So determined would he be to settle scores with the Mughals.
Otherwise what face would he show to his Guru after death,
If he failed to display his daring in the field of battle. (40)
\text{dohra:} \quad \text{ck març dui ã ralain turkan lakhir yah rīt. buraj usār khāi patī chhadayō na rastō kit.41.}

\text{chaupāi:} \quad \text{au lau singh vartat thē dhāi. dārū sikkō lai bhi ā. sikh vardan tē jab un ghčṛc. singhan lākhō marān āyō ncrē.42.}

\text{dohra:} \quad \text{jabāi khālsō yau matē tahin vardyō singh ik āi. unhai ān āisc kahyō ih mōračō singhan vāi.44.}

\text{chaupāi:} \quad \text{singh tarkhān jassā singh jōi. dīnōn singhan chḥč thō sói. sō āi dīnā bēc pāi rāhā. singh sainkṛōn us sang ahā.45.}

\text{dohra:} \quad \text{tē singh yau ab bachān uchārč. ham bhi marain su singhan nārč. jč tum ham kō lcvo mL. āi ralain ham tumrī gail.46.}

\text{chaupāi:} \quad \text{singhan kahyō ab ākharī včlā. jč tum karō hamāin sang mLā. yah bādlō tuhi dvčaígō gūrē. bachān khālsē tum hui phurū.47.}

\text{dohra:} \quad \text{jabāi khālsō yau matē tahin vardyō singh ik āi. unhai ān āisc kahyō ih mōračō singhan vāi.44.}

\text{chaupāi:} \quad \text{singh tarkhān jassā singh jōi. dīnōn singhan chḥč thō sói. sō āi dīnā bēc pāi rāhā. singh sainkṛōn us sang ahā.45.}

\text{dohra:} \quad \text{tē singh yau ab bachān uchārč. ham bhi marain su singhan nārč. jč tum ham kō lcvo mL. āi ralain ham tumrī gail.46.}

\text{chaupāi:} \quad \text{singhan kahyō ab ākharī včlā. jč tum karō hamāin sang mLā. yah bādlō tuhi dvčaígō gūrē. bachān khālsē tum hui phurū.47.}
Dohra: As the Singhs kept on duplicating in place of each dead, Did the Mughals realize the real strength of the Singhs. Thereafter did they dig another channel and raise towers, Leaving no passage whatsoever for the Singhs’ entrance or exist. (41)

Chaupai: It was through these open spaces that the Singhs entered the fort, As well as managed to bring some sort of ammunition. Now when every kind of entrance was barred and blocked, Did the Singhs realize that was their death imminent then. (42)

Let the Singhs slaughter those whosoever dared to attack them, Was this indeed a unanimous resolution of the Singhs. Let the Singhs slaughter, kill and make a supreme sacrifice, Let them hunt, hound and kill Dina Beg wherever he was. (43)

Dohra: No sooner did the Khalsa Panth arrive at the above resolution, Than there did arrive a Singh from outside to join their ranks. In the following words did he address the Khalsa Singhs: That the approaching contingent of soldiers consisted of enlisted Singhs. (44)

Chaupai: There used to be one Jassa Singh15 from the family of carpenters, Whom the Khalsa Panth had turned out for committing female foeticide. (Being an outcast) had he joined the army of Dina Beg, Along with hundreds of his camp followers as well. (45)

Thereupon, the messenger Singh conveyed the sentiments of approaching Singhs, That they (Jassa Singh’s followers) too would sacrifice along with the Singhs. They too were prepared to join to ranks of the Khalsa, Provided the Khalsa Panth took them back into their fold. (46)

Khalsa Singhs retorted that it was indeed a moment of truth, Truly was it an opportune moment for coming into the Khalsa fold. Certainly would the Guru reward them for their noble deed, Truly would the Khalsa’s prayer be vindicated in their favour. (47)

Dohra: Thereafter, Jassa Singh’s camp followers did tell Jassa Singh, That must he fend for himself without their support. As for them, they would certainly enter the (Rauni) fort, As indeed would they sacrifice with the Khalsa Panth. (48)

Chaupai: Jassa Singh, too, told his companions in the same vein, That he himself never wanted to be separated from the Panth. He, too, would be too glad to enter the Khalsa fold, As the Khalsa had always been forgiving to its errant Singhs. (49)
ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼

ਜਸ੍ਸਾ ਸਿੰਘ ਨੇ ਲਿਖਿਆ ਅਰਦਾਸ। ਬੰਧ ਤੇਰਾ ਗ਼ਾਲ ਸਿੰਘਾਂ ਪਾਸ।
ਅਬ ਹਾਂ ਵੇ ਮੁੰਡ ਲੋੜ ਫ਼ਲਾਹਿਟੀ। ਦੇ ਅਧੀ ਪਛੋਂ ਖ਼ਾਸ ਮਾਲਕੀ। 50।

ਜਸ੍ਸਾ ਸਿੰਘ ਨੇ ਲਿਖਿਆ ਅਰਦਾਸ। ਬੰਧ ਤੇਰਾ ਗ਼ਾਲ ਸਿੰਘਾਂ ਪਾਸ।
ਅਬ ਹਾਂ ਵੇ ਮੁੰਡ ਲੋੜ ਫ਼ਲਾਹਿਟੀ। ਦੇ ਅਧੀ ਪਛੋਂ ਖ਼ਾਸ ਮਾਲਕੀ। 51।

ਦੋਹਰੀ: ਸਾਤਗੁਰ ਕੁਦਰਾਤ ਗੋ ਬਾਢ ਕਰਨ ਸੰਗ ਕਰਨ।

ਚੌਪਾਈ: ਨਾਮੀਰ ਪ੍ਰੁਤੀ ਸ਼ਾਹ ਨਾਵ ਮੂਲ ਮੁਲਾਕਾਤ। 54।

ਦੋਹਰੀ: ਰਾਮ ਰਾਣੀ ਰੰਗਰਦਾਹ ਭਾਯੋ ਉਸ ਦੀ ਮਸ਼ਹੁਰ ਹੈ।

ਰੁਕਾ ਪੀੜਣ ਨੇ ਤੱਕ ਚਲ ਦੀਆਂ। ਲਸਾਣ ਦੋੜੀ ਕੰਮ ਕੋਡੀ ਤੋਂ। 58।
Thereafter, writing down his petition for his merger, 
Jassa Singh shot it with an arrow to the Khalsa Panth. 
He was ready to surrender to the Khalsa Panth, 
Provided the Khalsa was willing to take him into their fold. (50)

Accepting his petition, did the Singhs give their consent for merger, 
Deeming it an opportune moment for a reunion of the separated. 
Soon after, did Jassa Singh tell his commander Dina Beg, 
That the latter must relieve him (Jassa Singh) of his services. (51)

Thereafter, winding up his affairs with the Mughal commander, 
Did Jassa Singh enter the Khalsa Panth’s forces inside the fort. 
No sooner did Jassa Singh enter the Khalsa fold, 
Than did the Mughals feel extremely let down and exasperated. (52)

Dohra : There prevailed such a providence as the Divine Satguru willed, 
That it wished to fulfil Khalsa Panth’s mission. 
Thus was the city of Multan invaded (at the same time), 
By Shah Nawaz16, the son of late Nawab Khan Bahadur17. (53)

Chaupai : The Mughals getting panicky about their own security, 
Did Mir Mannu18 order the recall of his forces. 
Thereafter, Dewan Kaura Mal19 put forth a diplomatic proposal, 
That the Mughals should seek Singhs’ allegiance against (Shah Nawaz). (54)

With Dina Beg also backing up Dewan Kaura Mal’s proposal, 
The proposal was discussed and debated with Mir Mannu. 
After getting Mir Mannu’s approval for seeking Singhs’ allegiance, 
Dewan Kaura Mal got the Singhs aligned with his own force. (55)

Aligning these Singhs from the Patti region of Majha, 
Dewan got half the revenue of this region sanctioned in favour of the Singhs. 
The twelve villages which once belonged to Guru Chakk20, 
These, too, were attached with Ram Rauni through a written deed. (56)

Dohra : Since that day did Ram Rauni come to be known as Ramgarh, 
More and more famous did it become since then. 
Ramgarhias of Jassa Singh’s family were made custodians of Ramgarh, 
For having entered into the Khalsa Panth in the time of dire need. (57)

Rattan Singh (the author) had narrated as he had heard, 
The whole narration from the elders of his generation. 
Now would he narrate, (dear readers) the further account, 
How did Khan Bahadur’s son Shah Nawaz happened to be decimated. (58)
121. sâkhî kaurdâ mall ki bahâdari ki (‘...kaurdâ mal bahâdar khitâb likh dîn’)
This was how the Singhs did battle at Ram Rauni,
In the year eighteen hundred and five of Bikrami Samvat21.
The way Shah Nawaz happened to meet his end,
(My dear readers) listen to the account further. (59)

**Episode 121**

**Episode About valour of Kaura Mal⁴**
*(Title of Bahadur Conferred on Kaura Mal)*

**Dohra**: A number of Khalsa Singhs joined Kaura Mal,
As they considered him a devout Sikh of the Guru.
Thus did Kaura Mal attack Shah Nawaz²,
Being assured of the Khalsa Singh’s support. (1)

**Chaupai**: Wherever the Khalsa Panth organized a congregation,
Dewan Kaura Mal did join the morning prayers everyday.
Regularly would he listen to the morning and evening prayers,
Daily would he make an offering of provisions to the Khalsa Panth. (2)

daily would he sit among the Singhs after a due permission,
Gladly would he exchange the Khalsa Panth’s greetings.
Daily would he offer provisions to the community kitchen,
Making an offering of five rupees to each Nihang chief. (3)

Gladly would he pay a penalty of five rupees,
For getting permission for smoking a pipe.
Surely would he be able to arrest Shah Nawaz,
Claiming to be having blessings of the Divine Guru. (4)

Instantly, did the Khalsa contradict his claim,
As the Khalsa would fain to eliminate him altogether.
As he had got innumerable number of Singhs slaughtered,
How could they spare his life once he came in their sight. (5)

**Dohra**: Putting more Mughal troops under Kaura Mal’s command,
Shah Nawaz’s real brother, too, was sent with him.
Putting the latter under Kaura Mal’s command forcibly,
Was this force despatched towards Shah Nawaz’s camp. (6)

**Chaupai**: While Shah Nawaz was the custodian of Lahore,
Had he looted, oppressed and slaughtered so many people.
It was for these atrocities that Mir Mannu³ sent this force,
To join the forces under the command of Dewan Kaura Mal. (7)


dîhrā : jang paryô dôû taraph dôû phatç takân.
shâhí nivâj kaurdâ mal bhaç dôôn sanmukh āi.8.

chaupâ : turak turak ral mal tal gaç. kaurdê hindû turdâvat chahç.
tab kaurdâ mal kar gur ās. singh khardâç apnç pâs.9.

chaupâ : tab kaurdâ mal singhan sô kahyo. bôlat shâhi nivâjai ahyô. singhan dinî shalak chalâi. lagi kalcj nivâjai shâhi.13.

jis moê de hul më phûn. ñlê liñh de dram. ñskhâl dehâ. shô khoor.14.

chaupâ : jô kaurdâ mal karî khâlsai bhalî. turat phurat sô tis kô phalî. ñgai sunôn aur bhi sâkhî. ham badaian jô ham thi bhâkhî.16.
Dohra : As the battle raged between both the forces,
   Both the armies were expecting to win the battle.
   Both Shah Nawaz and Kaura Mal being (mighty) warriors,
   Stood facing each other in the field of battle. (8)

Chaupai : The Mughal troops from both sides having become allies,
   They wished the Hindu Dewan Kaura Mal slaughtered.
   Upon this, reposing complete faith in the Divine Guru,
   Kaura Mal positioned the Singh soldiers around him. (9)

       As Shah Nawaz mounted a forceful attack,
       He moved his horse to stand in front of Kaura Mal.
       Kaura Mal beckoned the Khalsa to avail of that opportunity,
       As Shah Nawaz was going to attack the former. (10)

       Asking Dewan Kaura Mal not to lose heart at all,
       Must he forewarn the Singhs as the enemy approached,
       Assuring him of their being in complete readiness,
       Instantly would they slaughter the enemy as he arrived. (11)

Dohra : Thereupon, approaching Shah Nawaz accused Kaura Mal,
   That the latter had been an ungrateful untrue to his salt.
   He must, therefore, either get ready for a fight,
   Or else bow down and salute a Mughal ruler. (12)

Chaupai : At this Kaura Mal did inform his Singh supporters,
   That such abusive words indeed was Shah Nawaz uttering.
   At this, as the (incensed) Singhs fired their muskets,
   Did a bullet hit right into Shah Nawaz’s heart. (13)

       With a bound did he fall from his horse,
       As he could not stand up after being hit by a bullet.
       Thereafter, a Singh after getting down from his horse,
       Picked up his head after beheading Shah Nawaz. (14)

       As his severed head was presented before Mir Mannu,
       Delighted did he feel at the sight of his beheaded enemy.
       Picking up a pen and a paper did Mir Mannu confer,
       The title of ‘Bahadur’ on Kaura Mal in writing. (15)

       The noble service that Kaura Mal had rendered unto the Khalsa,
       Was indeed rewarded immediately (by the Divine Guru).
       Listen further to the episodes (dear readers),
       As were these narrated by the author’s ancestors. (16)
dohrā : 

"திசுதிருஉங்குதாகும் பத்து மகாநார் சூர்ய நாயக் நின்று படிகின்றது."

122. sākhī sarī ammṛtsar jī kī

(‘‘ик ik chubbhai tāl gur sahb kal ālāt karāhin’’)

chaupaī : 

sabat khālsai hēi adālat. asikhan gār singhan partipālat.2.

sorṭhā : 

lut kut jēṣa karain khāp rijak usai bhaç chauguna.5.

dohrā : 

jēṣai pāp au khāp kar lut kut nit liāhin.

3.
Dohra : It was in the year of eighteen hundred and six,
That Shah Nawaz did shed his mortal frame.
The way Rattan Singh (the author) had heard the account,
Had he narrated it in the same manner. (17)

Episode 122
Episode About Sri Amritsar
(They would get all the sins washed and wiped out
As they did take a dip in the sacred pool of Amritsar)

Chaupai : After ransacking the region would the Singhs reach Amritsar,
There would they hold congregations on Diwali¹ and Baisakhi².
Congregating in Harmandir would they listen to the discourse,
There would they concentrate on the Guru’s sacred words. (1)

Thereafter, would they hold a meeting at Akal Takht³,
There would they pass resolutions after a congregation.
All the Khalsa contingents would hold a court there,
There would they decide to protect the Sikhs and destroy the wicked. (2)

Dohra : Whatever sins did the Khalsa commit everyday,
As they ransacked, plundered and killed many people.
They would get all those sins washed and wiped out,
As they did take a dip in the sacred pool at Amritsar. (3)

Chaupai : Thus would all the sins of the Singhs get wiped out,
Whatever had they committed even among themselves.
Even if these were the sins of robbing others of their hard-earned wealth,
All kinds of sins would get condoned with a dip in holy water. (4)

Sortha : Listen to the sanctity of having a dip in the sacred pool,
Holy would the place become where a Sikh planted his foot after pilgrimage,
Whosoever got robbed and plundered by the devout Singhs,
Four times prosperous would the victim become after getting robbed. (5)

Dohra : Whosoever got robbed and dispossessed by another,
Truly would the Khalsa get justice done unto him.
Surely would the guilty get penalized by the Khalsa,
As the innocent would be cleared of all accusations. (6)
123. sâkhî ahimad shâh au sukkhâ singh kî (‘mâr muyô tahin bhayô shahid’)

sâkhî : jitâhî de bhâgîrî de dîr dehî de lûk ñabham
jûtûlâ dehî dehî de lûk ñabham 13.
dôhâ : dillî kç chûr bajîr. dabyô áp tin mulakh gambhîr.
ruhçlô giljai já nilyo najîb khân us nâm.4.

chaupaî : chûr pûv kç chûr bajîr. dabyô áp tin mulakh gambhîr.
ruhçlô giljai já nilyo najîb khân us nâm.5.

sâkhî : mugal gjâdîn marhtan layâvai. ruhçlô ñâpar unain chardâvai.
najîb khân nç najîb gardah rachâ. mugal pathân bair tab machâ.6.

chaupaî : ruhçlô nç pathân mangâyâ. muglan kô vahi chûhât marâvai.
it bidhi satigar bât banâvain. turkân tç im turak marâvain.7.

sâkhî : mûhmmad shâh jab mar gayô dillî par gayô raul.
râhyô najîbhi khân au mugal gjâdîn bôl.8.

chaupaî : ruhçlô nç pathân mangâyâ. muglan kô vahi chûhât marâvai.
it bidhi satigar bât banâvain. turkân tç im turak marâvain.7.

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sâkhî : mûhmmad shâh jab mar gayô dillî par gayô raul.
râhyô najîbhi khân au mugal gjâdîn bôl.8.

chaupaî : ruhçlô nç pathân mangâyâ. muglan kô vahi chûhât marâvai.
it bidhi satigar bât banâvain. turkân tç im turak marâvain.7.

sâkhî : mûhmmad shâh jab mar gayô dillî par gayô raul.
râhyô najîbhi khân au mugal gjâdîn bôl.8.
Episode 123
Episode About Ahmad Shah and Sukha Singh
(He fell a martyr while fighting and killing those Afghan troops)

Dohra : It was in the year eighteen hundred and ten\(^1\) (B.S.),
That Ahmad Shah Abdali\(^2\) did come to invade India.
He had come at the invitation of Najib Khan Ruhela\(^3\),
After the demise of Mohammad Shah, the emperor of Delhi. (1)

Chaupai : There being four ministers of the four provinces of Delhi,
Each one of them occupied one of the provinces each.
These four ministers being rivals to each others’ prowess,
They indulged in an internecine war to kill each other. (2)

Mansur Ali\(^4\) having occupied the Lucknow province,
He introduced his minted coins known as Mansuri coins.
Nizam Ali\(^5\) being another minister of another state,
He had strengthened his occupation of the Deccan province. (3)

Dohra : All these four ministers proving untrue to their salt,
They had betrayed the emperor of Delhi, their master.
Another minister who being known as Najib Khan Ruhela,
He had aligned himself with Ahmed Shah of Gilja race.

Chaupai : Another Muslim minister Gazdi\(^6\) inviting the Marathas from the South,
He made them invade Najib Khan Ruhela’s province.
As Najib Khan Ruhela had constructed the Najibgarh fort,
There grew a great hostility between the Mughals and Pathans. (5)

Dohra : As soon as Mohammad Shah did shed his mortal frame,
Extreme chaos did come to prevail in Delhi.
There remained mainly two contenders for power,
These two being Najib Khan Ruhela and Gazi-ud-din Gazdi. (6)

Chaupai : Thus did Najib Khan Ruhela invite the Pathan Ahmad Shah,
As he intended to get the Mughals eliminated by the Pathans.
Such being the will ordained by the Divine Satguru,
He ordained that the Mughals be eliminated by the Mughals. (7)

Having got a good opportunity during this internecine Muslim strife,
The Singhs made a dash to kill the Muslims on both sides.
As both the Muslim factions attempted to kill the Singhs,
The Singhs, too, endeavoured to decimate both of them. (8)
dohrw : gâjdîn saddç marhatç ghçryô ruhçlô âi.

tis tç āhimad shâhi kahi pathân su layô bulâi.9.

chaupaî : tab un ahimad shâb bulâiâ. ān usç çc sôû chhudaâyâ.
lahaur sarihund usai çc malli. chhudaâi laî marhtç tç dilli.10.
As after summoning the Marahatta reinforcements to his support, Gazi-ud-din’s forces laid a siege to Nijabudin Ruhela’s forces, The latter, seeking the support of Ahmad Shah Abdali from Kabul, He called for the Pathan reinforcements to his support. (9)

Thereafter, as he had called for Ahmad Shah’s support, Ahmad Shah did arrive to liberate Najibu Khan Rohela. Thereafter, Ahmad Shah Abdali not only occupied Sirhind and Lahore, But he also got Delhi vacated from Marhatta occupation. (10)

Gazi-ud-din (Gazdi) summoning Marhatta reinforcements once again, He laid a siege around Najibu Khan Ruhela’s forces for the second time. Najibudin Ruhela, once again, summoned the Pathan reinforcements, Who came rushing from Kabul (to crush the Marhattas). (11)

Mir Mannu’, having become lax after this development, As he received no support from Delhi (against Abdali). As Ahmad Shah Abdali’s force invaded Shahdra8, Dewan Kaura Mal fortified his defences at Lahore (to combat the invaders). (12)

Thereafter, the Dewan sent a very warm invitation to the Singhs, That the Hindus and the Singhs were fraternal followers of the same Guru. Asking for the Singhs’ support on the basis of ideological affinity, He pleaded before the Singhs to push back Abdali’s troops. (13)

Offering not only to provide the Singhs with arms and ammunition, He was even prepared to offer a financial ransom to the Singhs. Procuring a written assurance from Mir Mannu in favour of the Khalsa, He sent that written despatch to the Khalsa Panth. (14)

(Mir Mannu) assured the Khalsa to start a dialogue with them, Soon after they had (jointly) repulsed the (Afghan) invader. He would allow the Singhs to occupy that (Punjab) region, Which had always remained defiant to the Mughal rule. (15)

(He narrated) that ever since Banda Bahadur’s9 occupation of the hilly region, The Mughal empire had received no revenues from there. As these hill chiefs had harassed the Khalsa Panth in the recent past, The Khalsa Panth should occupy the entire hill territory. (16)

They should not only occupy hills upto Parol, Kathua and Basohali10, They must settle scores with the hill chiefs in the whole Doon valley. They must collect as much revenue from the hills, As they collected from the Punjab region of their own. (17)
dohrā : so su singh ikttar bhac karkch so ardās.

dazā bānī kci khāl ckaudā māl pāz.18.

chaupaī : tab āpas main singh hī lāríc. apnī āp khuārī parç.

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Dohra : Thereafter, the Singhs having held an assembly,
They did perform a congregational prayer.
Thereafter, putting up a camp at village Ghaniya Ke,
They made a move to join Dewan Kaura Mal’s force. (18)

Chaupai : Soon after, the Singhs themselves entered into a factional fight,
Themselves they invited harassment from their own kin.
Hari Singh11 from the Bhangi contingent did betray the Khalsa,
As he shot dead Kushal Singh Ramgharia (brother of Jassa Singh Ramgarhia). (19)

As all the Singhs considered it to be an act of evil,
They decided to ransack the seat of the Bhangis.
As the Bhangis came to know about this raid,
They fled away to a distant place to avoid violence. (20)

Dohra : As this contingent of ten thousand Bhangi Singhs fled,
Were they attacked by a force of twenty thousand Singhs.
In this way, the total strength of these Singhs taken together,
Came to thirty thousands who constituted this fighting force. (21)

Chaupai : Therefore, these Khalsa Singhs put up a camp at Lahore,
At a place in the vicinity of Shalimar gardens.
As the Singh took a round around the Lahori gate,
They noticed the city butchers taking a cow for a slaughter. (22)

As the Singh slaughtered those cow-slaughterers,
The shopkeepers of Lahore shut their shops in protest.
As the people of the city of Lahore attacked the Singh,
Here also the Singh had to face a lot of harassment. (23)

Dohra : In the afternoon, after taking a dose of cannabis,
(Warrior) Sukha Singh (carpenter) did go on a round.
Though being a foster son of (warrior) Sham Singh12,
He was a native of village Mari-Kambo-ki13. (24)

Chaupai : Thereafter, without consulting any of his companions,
Did he cross to the other side of the river Ravi.
He was followed by a few other (Nihang) Singhs,
Without keeping a proper count of those who followed. (25)

As they approached the camp of Abdali’s troops,
They did camouflage themselves among the bushes.
As the Singh refreshed themselves with waters of Ravi,
There was a lot of commotion among the Abdali troops. (26)


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dohrā : singh su thôrdî thç langchû au rañç thç daççc mânî. kichhu natthç kichhu gail gaç changç jôû ginîn.30.

dohrā : pâchhç pâun na páïô dhig singhan só kahi dîn. ihân shahîd ham hôhingç lar kar majhûâ dîn.34.

chaupaî : sukkhâ singh phauj âvat jânî. sang ápañç thôrdî mânî. tab un man main kîô bichâr. sabhî bhânt ab bhaï lachâr.31.

chaupaî : sukkhâ singh phauj âvat jânî. sang ápañç thôrdî mânî. tab un man main kîô bichâr. sabhî bhânt ab bhaï lachâr.31.

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chaupaî : sukkhâ singh phauj âvat jânî. sang ápañç thôrdî mânî. tab un man main kîô bichâr. sabhî bhânt ab bhaï lachâr.31.
As the Abdali troops noticed the Singhs advancing towards them,
They stood up to observe the Singhs marching towards them.
As Ahmad Shah Abdali sensed a threat to his security,
He seemed to lose heart on that occasion. (27)

Instantly did Ahmad Shah Abdali mount his horse,
Instantly did he deploy his contingents in front.
Declaring that Hindustani troops had launched an invasion,
He would never allow his troops to retreat to Kabul. (28)

Asking his troops to pick up their swords for a fight,
He deployed his troops right in front of the Singhs. (29)

Dohra : (But) only a few Singhs had actually crossed Ravi,
Majority of them having put up in their base camp.
While some had returned, a few had gone with Sukha Singh,
(But) those reckoned to be the best warriors had remained behind. (30)

Chaupai : As Sukha Singh noticed the approach of Abdali’s forces,
He reckoned his own companions to be small in strength.
Thereafter, contemplating the whole situation from all angles,
He found himself completely helpless in everyway. (31)

If he picked up a fight with the Abdali’s troops,
He and his companions would be greatly out numbered.
As Singhs’ strength was as little as a pinch of salt in a flour heap,
No sensible person would approve of their fighting with the Afghans. (32)

If he chose to desert and run away from the battlefield,
He would have to bear the humiliation of having been a coward.
As he found himself caught between the devil and the deep sea,
He considered it better to fight and make a sacrifice. (33)

Dohra : Under no circumstances would anybody retrace his steps,
Thus did Sukha Singh convey his resolve to the Singhs.
At that very spot, would they make a supreme sacrifice,
For their religion and ideology would they certainly fight. (34)

Chaupai : Still did Sukha Singh give an option to the accompanying Singhs,
That those who craved for life could go back across the river.
To which the Singhs retorted : How could they dare to desert him,
As they had broken bread with him from the same bowl. (35)
Sri Gur Panth Prakash

स्री गुर पंथ प्राक़ाश

अभीं स्त्रीलिंग सच समझें । सत्ताएं में सच अस्त रहे।
नामज्ञातीविद वे इलाज़ करना । तर्क भूलनी नारंग ब्रज सिनान।
असैं शहीद ताह कमावस । शहीदान मैं साथ दांतर पावैं।
जारोरियों थों पहुँचार हमारा। नाहिन मैं वहीं बाल बिचारा।36.

दिन यात्रा छूट रखे मिश्र । अधि सम सिर्फ राम मंदिरा ।
टिकने में डेंग पटंगी अर्थ। मुख सिद्ध रटे अंजी चलनी।
पिता हमारा दूर दयां मरदों । ऐ शाहम शिंग पास कहलोया ।
इत्तीं वाई पहुँचार हां अई। मुरद शिंगहार दांत ग्होरीं करै।37.

संजय दीव उजालद गुलारी । अधिं जलमै रविट उदारी।
भां वर तटे हा अर्थ चल। । खूब वटे सिर्फ वा दे जीळ।
बंदुक तिर तालवर चलाई। अवल गिलज़ दात हां।
कहर वास लर्द ना अंच चाल। चुक गात सिंग या तल गाल।38.

देवना : देव रावते लर्दी में डेंग मिश्र भाइं अर्थे चेट।
शिंग वटे मुख सिर्फ अर्थ रटे में हरे।

dōhrā : ik dastô dîô mîrd tin magrôn âyô chaun.
ais bhaai su singh tahn jiv âtch main laun.

सुख सिंध दिव दिव भाइं रवीं उदारी अधि अधि।
सिंध में हां मैं ना वर रे मे दे चट ब्रज़।80.

सुखासिंह दिल इम जहाँ हवाई ठोंड़ एहमद साद।
तिस सों हां मैं जार हरा निज़ को दांत बताई।40.

चेथी : सुंध सिंधें बढ़ भाँद्रे गाने । घालुड़ मराड़ दिव तरदी ठुकरे।
संके सिंधे हरें हिमाली सच । ग्राव सुधाते दूर धरां छाद।

chaupaî : sukkhâ singh kachhu aggc gayo. pûchhat shâhi kin nânhi batyo.
samjhec nahin koo tiski bât. garad gubâr havai par gag rât.41.

सिंध ली बढ़ दुरंग सची र गुट । वटे दिलसिंह भी मिंड ठिंग दर।
भर मूंग नारों क्रो मरी । रवीं देंग दूर रट में सीच।82.

सिंग की काच्छु उहां लागी ना गहत। कराग गिलज़ पार सिंग ताहि हां।
mâr mûyo tахin bhâyo shâhid. daï dचुं नाहिन सों jid.42.

देवना : सुंध सिंध दुरंग भाँद्रे नें भाँद्रे मुं मतब सवं।
अंधी उदाय जम्मूदीदाद रवीं सिंधें वटे में।

dōhrā : sukkhâ singh ûhân muyô phauj murdi su taraf lahour.
agai shalak lahourian daï singhan par jor.43.

चेथी : सव देंगें सिंधें दली माजी । उक धरमे वे कहीं धरमे।
उक धरमे अर्थे हें अलो। वर धरमे ते वे बहर।

chaupaî : jab dôvall singhan bhâi mārī. tab khâlsç kō bhâi khuârī.
tab khâlsô Æi daçrç ardâ. rât pavâi hō kč khardâ.44.
Gladly would they make a sacrifice along with them,  
Proudly would they fain to be counted among the martyrs.  
Among them was one of author’s own uncles named Jasraurio,  
Who, despite being an infant, did never choose to return. (36)

As the author’s father (being infant) was instructed to return,  
He too, begged S. Sham Singh (to seek his approval to fight).  
In the meantime, as Abdali’s forces arrived too close,  
The Singh spurred their horses to confront the enemy. (37)

As the Singhs fired muskets, shots arrows and wielded their swords,  
Truly were the approaching Afghan troops pushed back.  
As the Singhs kept standing there instead of beating a retreat,  
Really had they made a mistake in their fighting strategy. (38)

Dohra : Hardly had the Singh repulsed the attack of one of enemy’s contingents,  
When four times larger in strength did enemy troops arrive.  
Surely was the Singh’s strength reduced to as small a number,  
As is a pinch of salt found in a heap of wheat flour. (39)

Thereupon did Sukha Singh think in his own mind,  
Would that he could spot out Ahmed Shah Abdali.  
Gladly would he prefer to grapple with the Afghan chief,  
If somebody could disclose the latter’s whereabouts. (40)

Chaupai : As Sukha Singh pushed forwarded in the midst of raging battle,  
Nobody did provide any clue about Afghan chief’s location.  
As no body could communicate with him in his native tongue,  
Darkness did descend on the scene in the midst of din and dust. (41)

As Sukha Singh did fail in his attempt to hit his target,  
He started killing rest of the Afghan troops of Abdali.  
As he fell a martyr while fighting and killing those Afghan troops,  
His stubbornness had cost him his own life. (42)

Dohra : As Sukha had died fighting there with the Afghan troops,  
Rest of the Singh did beat a retreat towards Lahore.  
As the retreating Singh approached the city of Lahore,  
The inhabitants of Lahore opened a fierce fire on them. (43)

Chaupai : As the Singhs suffered loss on both the fronts,  
Then did they feel harassed from all sides.  
Thereafter, the Singhs put up a camp on the outskirts,  
Where they passed the night while guarding their defences. (44)
bâkî parsang aagç turyô (‘usî hangâmai main muyô kaurdâ mall divân’)

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<tr>
<th>Shabdi</th>
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<tbody>
<tr>
<td>dêhwâ</td>
<td>राज भाजी शिक्ष महता का वौदि देखे माते देख। दुर्ग देखूं अंदीश मरे कुंट धरे देखिया देख।</td>
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<tr>
<td>dôhrâ</td>
<td>रात परदी सिंह साबन गन की दाच्रो माजहाई वाल। तुराक दोुं बचिमान हाँन लूत काहो दोूंन राल।</td>
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<td>सिम्ब भाजी मे मिखे चिंदह हमें मरल। करे सवीता तु मुंके शिक्ष सति वतखाल सरल। बिककर्म अठारान साई बिंट उपार दशवच साल। भाईो शाहिद सु सुक्खांग सिङ्ग शाहिक काबली नाल।</td>
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<td>जकी को अकहाई परशन याइं थिर अगाई शाही कायक सिन। लहार तुती कै हि नूत उट चाहाई टिस दिन।</td>
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<td>दुमी टेंगभे मे भुजे देखे मध सतिर बाल। मखे शंडक मिसव में वनास सेसरल।</td>
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<td>दुपी हयाल मैं मूनो खूदा मला कारव। उसी हंगार मैंनु मूल बार्र मल।</td>
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Dohra : As the night descended on the scene near Lahore, Did the Singhs resolve to make a move towards Majha. As both the Mughals and the Afghans were equally wicked Muslims, Must the Singhs loot, plunder and ransack both of them. (45) Thus had passed eighteen hundred years in the Bikrami Samvat, As well as ten more years in the same Indian Calendar. When Sukha had made a supreme sacrifice of his life, While fighting Abdali’s Afghan troops from Kabul. (46) Never can the Singhs and Muslim remain together, Well it does not augur such a combination indeed. The moment this deadly combination comes into being, Instantly does Goddess Chandi break this configuration. (47)

Episode 123 (Contd.)
Rest of the Episode Continues
(It was during this skirmish that Dewan Kaura Mal died)

Dohra : God forbid, a reader may put forth a question: How did Ahmad Shah Abdali proceed with his mission? Could he break the siege to enter the city of Lahore? The author must provide answer to these questions. (1) It was during this skirmish (between Abdali and Mughal forces), That (the venerable) Dewan Kaura Mal did shed his mortal frame. With him perished Sangat Singh (another Singh chief), As well as the chief of Jaswan principality of Jajowal. (2)

Chaupai : As these skirmishes continued for several months, No reinforcements arrived from Delhi to assist Mir Mannu’s forces. As Najib Khan Ruhela created a fear psychosis from the otherside, Ahmad Shah Abdali defeated the forces of Mir Mannu. (3) With folded hands and a scarf round his neck did Mir Mannu submit, Prefering not to desert, did he become an ally of Abdali. Accepting to pay a ransom of fifty lakh rupees, Did Abdali nominate him as Lahore’s governor on his behalf. (4) After Lahore’s occupation, Abdali conquered Delhi as well, Appointing Najib Khan Rohela as ruler of Delhi on his behalf. As Abdali appointed the latter a minister to rule Delhi, The Mughal empire’s writ ceased to run at Delhi at last. (5)
124. sâkhî âdînâ bçg au sôdhî badabhâg singh kî (‘...hai kô jalandhar rakhai ju ajj’)
Episode 124
Episode About Adina Beg and Sodhi Vadbhag Singh
(Could anyone dare to save Jalandhar that day)

Dohra : Many a time had many a ruler made attempts,
To occupy Delhi, (so irresistible being the charm of this city).
Thus had rulers both from the South and the West,
Ruined themselves while fighting for Delhi’s occupation. (1)

A person who was holding the fourth position in the ministerial line,
In the Mughal empire (under the reign of Mohammad Shah Rangila).
Truly did he desert Delhi to join the Marathas,
As the Mughal rule came to an end at Delhi. (2)

He who was known by the name of Gazdi or Ghazi-ud-din¹,
He had earned the title ‘Bridegroom’ from the Mughal emperor.
Having entered into an alliance with the Malhar Marathas²,
He had taken refuge with the Marhatta rulers. (3)

Having stayed with the Marathas for many a year,
He had made an attempt to take over Delhi.
Promising to pay a ransom of one lakh rupees to Marathas,
He also offered to pay twenty five thousand rupees for wayside camps. (4)

Thus did he get Delhi vacated from Najib Khan Ruhela³,
Who ran away from Delhi to a great distance.
As Najib Khan Ruhela took refuge in the fort at Najibgarh⁴,
The Marathas put up a camp at Delhi after its occupation. (5)

Dohra : Malhar Rao Holkar and Raghu Nath Rao were Maratha Scindia chiefs,
The third Maratha chief being Tukoji Holkar with them.
These Maratha chiefs stayed at Delhi for many days,
As they dared not proceed further (towards north). (6)

Chaupai : Being scared of the powerful forces of Gilja (Abdali) Pathans,
They did not dare to proceed any further towards north.
As a period of one year passed in this way,
Listen, dear readers, to the account of Dina Beg⁵. (7)

Truly had his stock run very low among the hilly people,
As he had exhausted all his treasure and provisions.
Truly did he repent for having lost his political power,
As he did not wield any power to recover his lost territory. (8)
bhêre santic sambh ketha । dhirâ châch udh dham santic kahê ।
me rôma hîlîndî hith ñê mê ke aukhî । dhuqûî dham dham rûtaî ।
mârdç shâhi jim khcîpân bharç. bînân dâv kuchh us nahn sarç.
sô vahi gintî dîl main karâhî. upâj usai kuchh dissip nahnì.9.

dohrâ : bahut mansúbç chak râhyô banaî na kîchhî upài.
usai sikkh ik dhig hutô tin bidh daî batî.10.

chaupaî : badabhâg singh sôn jaun ban àvai. singh lâkh sô turat mangâvai.
jabai nábâb su aisi sunî. us kô lôrd bhaî chaungunî.11.

chaupaî : badabhâg singh sôn jau ban àvai. singh lâkh sô turat mangâvai.
jabai nábâb su aisi sunî. us kô lôrd bhaî chaungunî.12.

chaupaî : râjpurç raïhai dinâ bçg. gur kî chalai kulâhal dçg.
dû dukhç dukh kç bharç. dukhain sukh kau hui hui kharç.16.
Like a bankrupt trader would he pay wages in instalments,
As he failed to recover his territory without any definite strategy.
Though many a stratagem did he make in his mind,
No strategy could he find to regain his lost territory. (9)

Dohra : Though many a strategy and plans had he devised,
None of these could be of any avail to him.
There did live a Sikh in the company of Dina Beg,
Who did suggest him to adopt another strategy. (10)

Chaupai : If Dina Beg could forge an alliance with Wadbhag Singh,
The latter could summon one lakh Singhs for his support instantly.
As the Nawab Dina Beg heard about this (wonderful) proposal,
He felt himself in dire necessity of the Singh’s support. (11)

As the focus once again shifted towards the role of Singhs,
Listen dear devout readers to the account of their role.
Wadbhag Singh too had taken a refuge among the hills,
When the Pathans had massacred Kartarpur’s (innocent) populace. (12)

He too had been grinding his teeth angrily in vain,
As he had failed to take revenge for this carnage.
He too had taken a solemn vow never to sit in peace,
Till he had avenged upon the Pathan rulers of Jalandhar. (13)

As the Pathans had set the sacred shrine at Kartarpur on fire,
Wadbhag Singh’s heart had cried desperately at this desecration.
There and then had he put off his turban from his head,
Truly would he put it on only after he had avenged this disgrace. (14)

Dohra : Both being bruised at heart (by the audacious Pathans),
Both yearned for setting things right with each other’s help.
The opportune moment having arrived, it knocked at their doors,
As coincidently as Sugreev had joined Lord Rama at a similar moment. (15)

Chaupai : Dina Beg having put up his camp at Rajpura,
There did he run a community kitchen amidst this chaos.
Both Dina Beg and Wadbhag Singh being bruised at heart,
Both waited with bated breath for the tide to turn in their favour. (16)

Loss of custodianship of Jalandhar rankled as much in Dina Beg’s mind,
As did the arson at the sacred Sikh shrine in the mind of Wadbhag Singh.
As the representatives of Dina Beg proceeded for holding negotiations,
Wadbhag Singh also did not lose any moment to meet them. (17)
دھرہ: کرتارپورہ چکلا ہری پتھانی جالندھر وہاں۔
کھڑکی کالا جالندھر چکلی اور ایک وہ نہیں جالی۔21

چھپہ: ناسار ایک کو پھیکرگان تین بچہ ہی۔
جنہاں قوم مسلمان ہوں ہمار کو ہمیر ہو۔

چاپاہی: نسیم اور دو ہمارہ نئی مسجد وہاں۔
نماز زدہ کو پھری مسجد اورہاں ہوں۔22

دھرہ: بادابہگ شگل جوہ کہروں سو ہونیں مان۔
کھڑکی کہرگان پر مسلمان ہیں ہمارہ ہوں۔23

چھپہ: بادابہگ شگل کہ رہے وہ مسلمان ہیں ہمارہ ہوں۔
ناہال پر مسلمان ہیں ہمارہ ہوں۔24

دھرہ: بادابہگ شگل جوہ کہروں سو ہونیں مان۔
کھڑکی کہرگان پر مسلمان ہیں ہمارہ ہوں۔25

چھپہ: بادابہگ شگل کہ رہے وہ مسلمان ہیں ہمارہ ہوں۔
ناہال پر مسلمان ہیں ہمارہ ہوں۔26
Both having decided to hold negotiations together,
Both agreed to fix the summit venue at the midway point.
As Wadbagh Singh reached the venue a moment earlier,
Nawab Dina Beg too arrived at the place instantly. (18)

As both dismounted from their horses at the same place,
Both did shake hands with great warmth and expectation.
As Dina Beg professed his faith in Wadbagh Singh’s spiritual lineage,
Wadbagh Singh reciprocated with good wishes for the former’s faith. (19)

Both having been seated at the negotiating table,
Both of them bared their heart before each other.
Pleading for Wadbagh Singh’s support for taking back his territory,
Dina Beg begged the former to make him his disciple. (20)

Dohra : (Wadbagh Singh replied) : Whatever carnage happened at Kartarpur,
Had it been committed by the Pathan rulers of Jalandhar.
That Wadbhag Singh would be free to commit massacre at Jalandhar,
Dina Beg must give a written assurance to that effect. (21)

Chaupai : That Wadbagh would torch Nasar Ali’s dead body as fiercely,
As the latter had set the Thum Sahib shrine at Kartarpur on fire.
As the Pathans had slaughtered the holy cows at Kartarpur,
So would Wadbhag Singh burn the pigs at Jalandhar. (22)

Definitely would he slaughter the Muslims at Jalandhar,
Never would he budge from his decision even if persuaded.
Surely would he catch hold of Mughal’s females as they did the Hindu females,
For sure would he hand over Pathan females to the city’s scavengers. (23)

Dina Beg must accept these conditions in writing on oath,
Surely would Wadbhag Singh get back Doaba’s custody to him.
First would he get Doaba vacated from the Pathans,
Afterwards should the Nawab fulfil his part of the deal. (24)

Dohra : Whatever conditionalities were laid out by Wadbagh Singh,
Did Nawab Dina Beg accept these ad verbatim.
Thereafter, did he take an oath on the holy Koran,
That never would he deviate from his solemn vow. (25)

Chaupai : Thereafter, Wadbagh Singh sent a despatch to the Khalsa Panth,
That both of them were the devout Sikhs of the Sikh Gurus.
Let both of them join together for the welfare of the Panth,
Let both of them join in an armed struggle (against the Pathans). (26)
Sri Gur Panth Prakash

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राज वेग उस लीड फिलाव | खुले डावीडी करते दाव।
मिला तो में लिख धाके। सारे पेड़ सरदार लगे। 22।
नवाब दाच्रा टूब को तार। बुलाय भारदी लाउं वार।
सिंघन कूस यो लिख पत्ता। जाने मोही जलनड हायो। 27।

अबे हेन उस लेख पीटू। तीज पार में ढंग पाटू।
अलेह लिखाउ बुदी मालानी। ढंगे मुंबे मंगे नटी। 28।
एग दाच्रा टूब को तार। बुलाय भारदी लाउं वार।
नवाब दाच्रा टूब को तार। बुलाय भारदी लाउं वार। 29।

धर्म नाटिंग हेन ढंग वार। लाव डावीडी ढंग दे बुलाय।
अबे डावीडी ढंग दे बुलाय। ढंग धार ढंग टूब वार। 30।
पाँचड हाजी इन दाच्रा कार। नवाब उहान उस बहु दार।
एग दाच्रा उस भुल गयो। रहान उहान उस दुब्बहर भयो। 29।

देवाँ : मलु धरम पेड़ दुअर सरलक वे गाय।
अलेह कुटुंब निम्न ड्रूम जढ़े। वे धार 130।

dôhrâ : सुनत कहलसो चर्दाह तुरा जालुंडर खूं राहु।
मुरात कुटत मुलक उस धुंधे प्रायः। 30।

खेटी : नेती मुर उने हादर। बांधर लख सिल्ता हिम भाग।
अं मिल खमर ले। रामल वुल्वे। पालल ड्रूम दे खुं वजर। 31।

chaupaî : जोौ सुर हुट अमो। काहर। नवाब बिनाय इस मारो।
अु सिंघ स्थात उस उड़ नवाब बिनाय। 31।

सुनाई गुरमराह लया। काहर। नवाब बिनाय।
सुनाई बिनाय। 32।

dêhrâ : नमुंब पहारनौं तू। लहयाव। ज्ञान नवाब हूं लाइ।
फ़हर सिंघन ते दारो पान की के मिस्टर। 33।

खेटी : बड़बाग सिंघ में दुर्ग मल को। दुब लगने दुः दुब विजुड रघु।
बड़बाग सिंघ निल वीन लकड। उस अमे है। दीन भागम दरी। 34।

chaupaî : बड़बाग सिंघ उस तिस दिह दहार। तू योह।
बड़बाग सिंघ तिस दिह दहार। 34।

dêhrâ : सयाम सिंघ जस्ता सिंघु मूगल लाई।
नाज़रानाह कहलसो लयो। उस लाइ। 35।
Thereafter, Nawab Dina Beg getting his own contingent ready, 
He sent an intimation to the hill chiefs to wage a war. 
He assured the Singhs as well through a written message, 
That they would find his forces stationed around Jalandhar. (27)

He would deploy his troops ahead of the Singhs’ position, 
As he would take positions in the foothills of hilly slopes. 
The (Gilja) Pathans having received information about troop movements, 
They themselves positioned their troops facing Dina Beg’s troops. (28)

As the Pathan troops put up a camp near village Panchat10, 
Nawab Dina Beg felt threatened by this Pathan concentration. 
His Mughal troops having lost their wits under this threat, 
They found it even difficult to stay where they had positioned themselves. (29)

Dohra : Hearing these developments of troop movements on both sides, 
Did the Khalsa Panth troops started a march towards Jalandhar. 
Looting, plundering and ransacking through the region, 
Did they reach near the forces of Nawab Dina Beg. (30)

Chaupai : Those, being mighty warriors among the Singhs proposed, 
That they themselves should ransack Jalandhar without Nawab’s forces. 
But the veterans among them being in favour of Nawab’s participation, 
They wished the Nawab’s troops to start the fight first with the Pathans. (31)

Let the Nawab’s soldiers test their mettle first of all, 
Later on would the Singhs lead the attack on the Pathans. 
As the Nawab received the (good) news of Khalsa force’s arrival, 
He felt as if a devout Muslim’s wish had been fulfilled. (32)

Dohra : Only then did the Nawab’s forces get down from the hilly slopes, 
When they had spotted the Singhs with their own eyes. 
But very soon did he feel threatened at heart, 
Lest the Singhs themselves should seize power from him. (33)

Chaupai : Thereupon, did Wadbagh Singh told him in unmistakable terms, 
That the Nawab need not feel scared of the Singhs. 
After the Nawab felt convinced with Wadbagh Singh’s assurances, 
Then alone did he approach the Khalsa Panth force. (34)

Dohra : Thereafter, (Wadbagh Singh having made arrangements for a meeting), 
He arranged a summit between Shiam Singh11, Jassa Singh12 and Dina Beg. 
There (the Singh chiefs) not only received a ransom from the Nawab, 
They also imposed some amount of penalty on this Mughal chief. (35)
उद्योग धन्यसे वती यमु भुज वरी आयन ।
लंदरे भर्ते वतीले यमु भुज धन्दु नाम । वही ।
tab नाबब खालस तहि हम तम गर क्ष अस ।
सवरत मारो वालब हम तम कमम है रास.36.

cेहली : उद्योग धन्यसे वती यमु भुज ।
मंदे धन्यसे वलते उलटच । फिंग धन्यसे धन्यसे धन्य ।
chaupaî : तबबि खालसा यान हस हाम ।
jabबि खालसा थूर तम लर्नौन नाहिन ।
jabबि खालसा उठच तलवर ।
bin भाचन हब बहि हाम मर.37.

उद्योग देसे भ्रम ठणपडी ।
महासे इंग तेसी तरखनडी ।
tab भरूण धन्यसे रही मु भर ।
मंदे भरूण देसे भुज धन्यसे धन्य ।
tab नाबब नच अस ठहरै ।
हारम भहूज तर तगाई हाप टॉचाई ।
tab खालसा लाई सु मान ।
हाम चहरै ताइ स्व तम एिहाई ।38.

dोहरा : सूखि खालसा यान हस कर कण ताग आई ।
daछरा खालसा बुध तब अदार पाइ।

चेवर : 

dोहरा : सूखि तर तर उत सर ढाँच ठहरै ।

cेहली : उद्योग धन्यसे वती यमु भुज ।

chaupaî : तहबि खालसा यान हस हाम ।
jabबि खालसा थूर तम लर्नौन नाहिन ।
jabबि खालसा उठच तलवर ।
bin भाचन हब बहि हाम मर.37.

उद्योग देसे भ्रम ठणपडी ।
महासे इंग तेसी तरखनडी ।
tab भरूण धन्यसे रही मु भर ।
मंदे भरूण देसे भुज धन्यसे धन्य ।
tab नाबब नच अस ठहरै ।
हारम भहूज तर तगाई हाप टॉचाई ।
tab खालसा लाई सु मान ।
हाम चहरै ताइ स्व तम एिहाई ।38.

dोहरा : सूखि खालसा यान हस कर कण ताग आई ।
daछरा खालसा बुध तब अदार पाइ।

चेवर :
Thereafter, the Nawab did address the Khalsa Panth Singh,
That he had reposed his complete faith in the Guru’s forces.
Thereupon he proposed a joint attack on the Pathans in the morning.
Which, he reckoned, would benefit both the partners. (36)

Chaupai : Thereupon, did the Khalsa Panth told him in a lighter vein,
That never would they fight along with the Nawab’s troops.
They remarked that when the Khalsa Panth picked up a sword,
They killed all the Muslims irrespective of their allegiance. (37)

Thereupon, the Nawab decided upon a distinction for his troops,
That they would cover their headgears with green leaves.
Thereupon, this distinction did the Khalsa Panth accept,
As they would spare those Muslims who wore this distinction. (38)

Dohra : So did Mughal troops do the first thing in the early morning,
As they covered their heads with the green stalks of wheat.
Thereafter, leaving their camps where they were stationed,
They launched an attack on the (Jalandhar) Pathans (39)

Chaupai : The Pathan forces having decided their own strategy,
They also fortified their defences facing the enemy side.
Positioning their artillery canons heavily in the front,
They positioned musketeers on both the flanks. (40)

After deploying their horse-mounted troops in the centre,
The Pathans devised a perfect strategy for a fight.
As Nawab Dina Beg launched an attack with his troops,
The (Gilja) Pathans repulsed the attack of Dina Beg’s troops. (41)

As the Nawab sent a messenger to the Khalsa Panth for help,
A few Singhs turned up to his side to pick up a fight.
Thus was Nawab’s forces removed from the battle field,
As the canon and musket firing had killed most of them. (42)

As the Nawab’s troops lost most of their sheen and morale,
The nawab felt extremely worried in his own heart.
Thereafter, the Nawab sent a message through horse-mounted messengers,
That he was under severe attack without Khalsa Panth’s support. (43)

Dohra : Thereafter, did the Khalsa Panth send a message,
That Khalsa Panth’s timing of attack was slightly different.
Their routine included partaking of a dose of cannabis,
Followed by a stroll and ablutions in the afternoon. (44)
कहां भजाये सब सूँ आं सबी तबे छिलाँ ।
वाह वे वाह तुज आं बढ़े राणी लड़े मैलां ।
ख़ाल्सो बागर्दो जो बांड़ बनाकर चुकार।
हाँ पर हां गुर कर बैठे मज़हार।45.

कैप्टन : फिटेदने में सिंघ बने म उपाय । धीरे से सुंदर सीले उम्मीद ।
सिंघ बस्तियों में मज़हर दिये । सींग भलेजा सूँ मिथ मे करे ।46.

चापा : इन चैंस बी हुए बाढ़ से सुरक्षा करिया।
हम पर हम गुर भाजे होइ सुखे जाइकर।47.

चुंध : सभ सिंघ अन मैथिली मिथ में मज़हार ।
दुःख मुकुट में भक्ति में नींद मखबज़ किया ।
धोराई : शाम सिंघ केज़ दशि तोपारी कराम सिंघ।
तिन शाहदेव आं सतार सूँ खड़े थान।48.

कैप्टन : हाँ हुए फिटेदने में सिंघ मिथ में मज़हार ।
हीर दुःख में भक्ति में नींद मखबज़ किया ।
धोराई : जहीन गिलजन केज़ उत्तर थान।
उन केज़ मुख्री हरूँ थान । जहीन हाँड़ पे से मंगे पड़े ।159.

चापा : ताब्बा करम सिंघ बहायो आसवार । दिन मज़हब जुह रायद सुधार ।
हाँ हुए सिंघ बने बैठे सुखे बनाये ।
धोराई : ताब्बा करम सिंघ बहायो आसवार ।
दिन मज़हब जुह रायद सुधार । जहीन हाँड़ पे से मंगे पड़े ।159.

चुंध : ऑर भहिली में सिंघ बने माकर बनाये ।
सींग भलेजा सूँ मज़हार दिये ।
धोराई : जहीन गिलजन केज़ उत्तर थान।
उन केज़ मुख्री हरूँ थान । जहीन हाँड़ पे से मंगे पड़े ।159.

चापा : ताब्बा करम सिंघ बहायो आसवार । दिन मज़हब जुह रायद सुधार ।
हाँ हुए सिंघ बने बैठे सुखे बनाये ।
धोराई : ताब्बा करम सिंघ बहायो आसवार ।
दिन मज़हब जुह रायद सुधार । जहीन हाँड़ पे से मंगे पड़े ।159.
Thereafter, as the Khalsa Panth Singhs tie their turbans,
They keep reciting the sacred Gurbani along side.
As the Divine Guru himself joins them during that hour,
He ensures the Khalsa Panth’s victory over their enemies. (45)

Chaupai : In the meantime, did the Singhs get ready for a fight,
As they picked up their arms after partaking a heavy dose of cannabis.
The frontline positions did these charged Singh take up,
As they had vowed to participate in that ideological war. (46)

As the Khalsa Panth Singhs advanced further,
They were repulsed by the Gilja Panth troops.
At this, Nawab Dina Beg felt highly concerned,
That the Singh’s had not given good account of themselves. (47)

Dohra : There emerged a Singh warrior from the S. Sham Singh’s contingent,
S. Karam Singh was his name from the village of Paijgarh.
There did he arm himself with armour and battle dress,
After he had finished with his ablutions and daily routine. (48)

Chaupai : Thereafter, did Karam Singh mount his horse,
As he resolved to fight for his faith and ideology.
He was determined to settle scores with the desecrators,
As he never wished to return without accomplishing this task. (49)

After wearing his coat of arms did he wear a steel helmet,
As after slinging a sword did he wield a shield in his hand.
After this, spurring their horse, did he make a move,
As he took along those who were dear and loyal to him. (50)

Dohra : The spot where there was the highest concentration of Gilja Pathans,
There did these Singh arrive to launch an attack.
As the Pathans were protected by a striking force in the front,
The Singh’s attacked those who were in the vanguard. (51)

Chaupai : As this contingent in the vanguard spotted the advancing Singh’s,
They attacked the Singh’s with a lightening speed.
As the sword of one of them touched Karam Singh’s head,
His turban along with the steel helmet came down. (52)

Dohra : Karam Singh, being bare-headed without his turban,
Did ply his sword on his Mughal rival’s head,
With a bound did the Pathan fall flat on the ground,
As Karam Singh’s sword had cut through his neck. (53)
चतुरी : उत्सव भगवान विष्णु बैराज भगवान जन सती बैराज
धिलाल भगवान बस्ते ने श्रीं री बैराज।
karam singh pagg bin paryô jan bin bâj kulâhi.
tittar jim giljô paryô rakhyô us hî thâi.54.

chaupaï : tabhi khâlsç hallâ kiyô. mår talvâr agç dhar liyô.
laî ât un tópan muhrç. mårhin chhalak jih gôlc duhrç.55.

चतुरी : रोहिण भगवान विष्णु बैराज भगवान जन सती बैराज।
धिलाल भगवान बस्ते ने श्रीं री बैराज।
karam singh pagg bin paryô jan bin bâj kulâhi.
tittar jim giljô paryô rakhyô us hî thâi.54.

chaupaï : tabhi khâlsç hallâ kiyô. mår talvâr agç dhar liyô.
laî ât un tópan muhrç. mårhin chhalak jih gôlc duhrç.55.

दोह्रा : स्व लवच में देखिए बई भगवान बैराज।
नमसम सुन बहु जिंद जिंद महरसिं।
dsôhrâ : tab navâb so dcêkhiô phatç khâlsô pái.
nathç durânî dcêk tin jhandâ diô khardâi.58.

चतुरी : तस्म सिमथ घे श्रीरोहिण छुराई। धिलाल सीं बैराज श्रीं कृम घरिए।
अष्टो लवच री बैराज सती।
chaupaï : navâb singhan vai vakîl durdâç. singh jî phatç laï tum pái.
ägç kadam na kïô jâç. îhân kîjô daçrà thâç.59.

दोह्रा : स्व लवच में देखिए बई भगवान बैराज।
नमसम सुन बहु जिंद जिंद महरसिं।
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चतुरी : रोहिण भगवान विष्णु बैराज भगवान जन सती बैराज।
धिलाल भगवान बस्ते ने श्रीं री बैराज।
karam singh pagg bin paryô jan bin bâj kulâhi.
tittar jim giljô paryô rakhyô us hî thâi.54.

chaupaï : tabhi khâlsç hallâ kiyô. mår talvâr agç dhar liyô.
laî ât un tópan muhrç. mårhin chhalak jih gôlc duhrç.55.

दोह्रा : स्व लवच में देखिए बई भगवान बैराज।
नमसम सुन बहु जिंद जिंद महरसिं।
dsôhrâ : tab navâb so dcêkhiô phatç khâlsô pái.
nathç durânî dcêk tin jhandâ diô khardâi.58.

चतुरी : तस्म सिमथ घे श्रीरोहिण छुराई। धिलाल सीं बैराज श्रीं कृम घरिए।
अष्टो लवच री बैराज सती।
chaupaï : navâb singhan vai vakîl durdâç. singh jî phatç laï tum pái.
ägç kadam na kïô jâç. îhân kîjô daçrà thâç.59.

दोह्रा : स्व लवच में देखिए बई भगवान बैराज।
नमसम सुन बहु जिंद जिंद महरसिं।
dsôhrâ : tab navâb so dcêkhiô phatç khâlsô pái.
nathç durânî dcêk tin jhandâ diô khardâi.58.

चतुरी : रोहिण भगवान विष्णु बैराज भगवान जन सती बैराज।
धिलाल भगवान बस्ते ने श्रीं री बैराज।
karam singh pagg bin paryô jan bin bâj kulâhi.
tittar jim giljô paryô rakhyô us hî thâi.54.

chaupaï : tabhi khâlsç hallâ kiyô. mår talvâr agç dhar liyô.
laî ât un tópan muhrç. mårhin chhalak jih gôlc duhrç.55.

दोह्रा : स्व लवच में देखिए बई भगवान बैराज।
नमसम सुन बहु जिंद जिंद महरसिं।
dsôhrâ : tab navâb so dcêkhiô phatç khâlsô pái.
nathç durânî dcêk tin jhandâ diô khardâi.58.
So ferociously did bare-headed Karam Singh pounce upon the Pathan,
As does the a falcon pounce without its crown.
So crestfallen did the Pathan lie like a (timid) quail,
As Karam Singh kept him pinned down on the earth. (54)

Chaupai : Thereafter, the Khalsa Panth Singhs launching an attack,
Did put the Pathan forces upon the run in front of them.
Upon this, the fleeing Pathans took shelter behind the canons,
Which were firing double balls of fire-bombs. (55)

As these artillery guns kept firing a volley of cluster bombs,
The Singh warriors kept falling dead after being hit.
Thereupon, taking up positions on the ground,
The Singhs did fire a volley of bullets on the enemy. (56)

As many of the Durrani Pathans were killed by these bullets,
They rushed back to seek shelter for themselves.
As the camels retreated with the camel-mounted guns,
The Durrani Pathan troops too retreated to their camps. (57)

Dohra : As Nawab Dina Beg surveyed the whole scene,
He realized that the Khalsa Panth had won a victory.
As he spotted out the fleeing Durrani Pathan troops,
He raised white flags (symbolizing an end to fight). (58)

Chaupai : The Nawab did send messengers to the Singhs posthaste,
Congratulating them for the victory that they had won.
He did advise them not to proceed any further,
Advising them to put up a camp where they were. (59)

Planting a flag for a proposed site of their camp,
The Nawab advised them not to pursue the fleeing enemy.
It was never advisable to go in hot pursuit of a deserted army,
As there was always a risk of getting harmed from a hidden enemy. (60)

Dohra : It happens many a time during the theatre of war,
That even a fleeing army causes a fatal harm to the winner.
Sometimes even a great warrior gets killed by a deserted army,
Whose loss of life can never be repaired by any means. (61)

Chaupai : As the Nawab’s sole requirement was victory over the Pathans,
The Guru’s Khalsa Singhs had delivered that victory unto him.
As the Singhs put up their camp at the Nawab’s suggested site,
The Durrani Pathans did flee to reach their base camp. (62)
Sri Gur Panth Prakash

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de la göh dha hâ dëkë dëkë jaw. 1. shëkë dëkë jaw. 2. 

Jehan jëst gaî thî tahin rât. aïsi bhaï tahân kî bât. 

gac dûrâî apnê daçrc. sabh nath chalç rakç kô ghçrc.63.

dêïrâ : 

sîngh jôî hushiâr thç gac ju giljan gâî. 
nathat bhayô un dçkh kai lût karî un sail.64.

chaupâî : 

adhi rât chândni bhaî. singhan daçrc khabrô aî. 
singhan nagârç daç bajâî. hûyô jôî layç singhan lutç.65.

chaupâî : jâi jalndhar râhyô na ghardî. singhan phauj tis pûchhai chhardî. 
bahut ghôrdç us nadian gaddça. nathç paiûn ghôrdç chhadaç.69.

chaupâî : jâi jalndhar râhyô na ghardî. singhan phauj tis pûchhai chhardî. 
bahut ghôrdç us nadian gaddça. nathç paiûn ghôrdç chhadaç.69.
By that time, the darkness of the night had descended on the scene, such being the situation that prevailed over there. As all the Durrani troops fled to enter their base camp, everyone ran for his life despite their commander’s orders. (63)

**Dohra** : Those being more smart and impatient among the Singhs, did they go in hot pursuit of the fleeing Pathan troops. As they observed the Pathan troops running for their lives, they plundered and robbed them of their horses. (64)

**Chaupai** : As visibility increased with moon’s light around mid-night, the (pursuing) Singhs sent a messenger to the camping Singhs. Announcing a call for plunder with the beat of a drum, the Singhs started plundering whatever they could lay their hands on. (65)

As everyone kept with himself whatever he plundered, everyone got rid of his poverty and want of things. The Singhs also warned the Nawab through a messenger, that no one from his own camp should go on a looting spree. (66)

The Singhs would plunder the Nawab’s men as well if they went out, besides crushing their heads if they dared to join this looting spree. Thus, the Singhs took possession of all equipment of the fleeing Pathans, including the artillery guns which they deignited after capturing these. (67)

**Dohra** : As the Pathan Chief Sir Balandkhan deserted his base camp, it was the time of midnight (as he made his departure). As all his equipage along with carriages was left behind, he could hardly reach Jalandhar by the break of dawn. (68)

**Chaupai** : Hardly could he stay at Jalandhar for a few minutes, when the Singh forces arrived in hot pursuit of him. Many of his loaded carriages got stuck in the rivulets, as his troops ran on foot abandoning their horses as well. (69)

All hell broke among the fleeing people of Jalandhar, as a band of plunderers and arsonists entered the city. Thereupon, the Singhs being at complete liberty to plunder, they robbed and plundered the fleeing people thoroughly. (70)

As the entire Khalsa Panth contingents reached Jalandhar, they plundered all the localities in the city’s suburbs. Upon this, the Muslim populace petitioned Nawab Dina Beg, that he must save Jalandhar even at the cost of a huge ransom. (71)
मेरे भीं भाजे जहां कहने सबल सुख ।
बोले बोले जान जोध जान ।
धारेमें नर्म विश्व चमत्कार ।
करोड़ रुपयें जलदर माहनी।
हाथिं देंचिं मन सुन लुताओं सूना हो।

72.

dohrā : भाजे भाजे जहां कहने सबल सुख ।
बोले बोले जान जोध जान ।
धारेमें नर्म विश्व चमत्कार ।
करोड़ रुपयें जलदर माहनी।
हाथिं देंचिं मन सुन लुताओं सूना हो।

73.

chaupaī : दोहरे दोहरे उसे सुन सुन मे ।
वहाँ वहाँ नर्म नर्म बसती ।
तौर पर तौर पर हर बस्ती ।
धरती की है कुछ हूँ डुंगरी।

74.

dohrā : भाजे भाजे जहां कहने सबल सुख ।
बोले बोले जान जोध जान ।
धारेमें नर्म विश्व चमत्कार ।
करोड़ रुपयें जलदर माहनी।
हाथिं देंचिं मन सुन लुताओं सूना हो।

75.

chaupaī : दोहरे दोहरे उसे सुन सुन मे ।
वहाँ वहाँ नर्म नर्म बसती ।
तौर पर तौर पर हर बस्ती ।
धरती की है कुछ हूँ डुंगरी।

76.

dohrā : भाजे भाजे जहां कहने सबल सुख ।
बोले बोले जान जोध जान ।
धारेमें नर्म विश्व चमत्कार ।
करोड़ रुपयें जलदर माहनी।
हाथिं देंचिं मन सुन लुताओं सूना हो।

77.
Jalandhar being most affluent, was there no dearth of money,  
The people promised to pay in cash provided he stopped plunder.  
Thereafter, Nawab Dina Beg making a contact with Jassa Singh Ahluwalia,  
Did send a petition in complete secrecy from the Khalsa Panth. (72)

Dohra : Dina Beg could not send this petition publically,  
As he had signed a deal on oath with Wadbhag Singh.  
So he petitioned Jassa Singh Ahluwalia to save Jalandhar,  
Even at the cost of a cash ransom of his own choice. (73)

Chaupai : Thereafter, as Jassa Singh Ahluwalia announced it with the beat of a drum,  
Wadbhag Singh heard this announcement being made.  
Thereafter, calling a meeting of all the Khalsa Panth contingents,  
Jassa Singh Ahluwalia held a religious congregation at one place. (74)

An open challenge did Wadbhag Singh throw at this congregation,  
Daring anyone who could save Jalandhar from plunder and arson.  
Brandishing a sword in the air did he throw a challenge,  
Surely would he kill himself after killing him (who dared to spare Jalandhar). (75)

Thereupon, the whole Khalsa Panth raised their hands in approval,  
As no body could dare to go back from Wadbhag Singh’s deal.  
Thereafter, a unanimous proclamation was made with a drum beat,  
That even Dina Beg would not be spared if he defended Jalandhar. (76)

As Dina Beg heard this Khalsa proclamation with trepidation,  
He felt scared of being robbed even before the plunder of Jalandhar.  
Sending his instant response through the beat of a drum,  
He promised to present himself immediately before the Khalsa Panth. (77)

Dohra : Thereafter, presenting himself before Wadbhag Singh,  
Dina Beg begged to be sent on any front against the Pathans.  
Offering to make a payment of the amount settled in the past,  
He offered much more money as a token of thanks giving. (78)

Chaupai : Thereupon, did Wadbhag Singh tell Dina Beg there,  
That Singhys would settle financial matters after massacring the Pathans,  
Only after burning the body of (dead) Nasir Ali, the Pathan chief,  
Would the Singhys undertake to settle the past issues. (79)

Dohra : Thereafter, addressing the Khalsa Panth congregation, he asked,  
Were there any Sikh converts from Islam present among them?  
They must take a Muslim female each as their wife,  
That being his mandate to those Sikh convert Singhys. (80)
चैप्री : लील बेहद तू जे बाहि लीये । जुम नबले बड़े देन निवलन त लीये ।
बिलाह नाहट बेही के जे मे कराउ । लिहें उने जुमे ग्याद ।

चौपाई : दिना बेढ नुन याह काह दियो । तुम अपने दार तुच निकलन नादियो ।
किया जानने कोई घाव जयो । विचो राहत करने काहे।

चैप्री : लील बेहद उब मे बाहिल लीये । में अभ दुमे लिम्ब जे करणे ।
बेठि लिम मे दुमे बजाये । फिर बेठि पिम जे लघु हणे ।

चौपाई : दिना बेढ तब याह काह दियो । मैं अब तुमरो सिख हूँ करणे ।
बेठि दरे देखे बजाये । भिल बेठि दिम देखे चट ।

dohra : badabhag singh थी जिम काही सोई खालज़ किन ।
goron kadaa नासर आल तिमायन सुर मुख दिन ।

capri : अबाल गार्डी सेव मैराकी । दब शेफलेट में आदि ।
मुतुस सिंध दिल कादल सिंध । दिलाळवले मे नक़ल संध ।

chaupai : mugal pathaane shagh saidan. phard ranghrchtan sūk añi.
sarup singh ik bāhman sikh. chinālthalç1 mō janmayन dikkh.

capri : बड़क़ा सिंध भी मिम बज़ी मेरी बालमे बीम ।
बेनेव लघु सिक्क भी मेरी बीम ।

chaupai : badabhag singh जी थे नाह मेरी लिम्ब ।
बेठि दरे देखे बजाये । भिल बेठि दिम देखे चट ।

dohra : daçṛa lāyō bhādsoñ sabh sikh main tis ān.
bachan mannyō un gurū kō dhannya sikh sŏu jān.

capri : लील बेठा उब अनि लेखे लघु रुप्ये ।
बढ़ा लिम्बने उम्मे बाले बेठि मिम नुभु साट ।

dohra : daçṛa lāyō bhādsoñ sabh sikh main tis ān.
bachan mannyō un gurū kō dhannya sikh sŏu jān.

capri : अबाल गार्डी सेव मैराकी । दब शेफलेट में आदि ।
मुतुस सिंध दिल कादल सिंध । दिलाळवले मे नक़ल संध ।

chaupai : paisç saumpç shām singh pās. kardāh vartāyō kar arḍās.
navāb kardāh jab mukh main pāyō. dhannya nānak gur unhai alayō.
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Chaupai : Then Wadbhag issued stern instructions to Dina Beg,
Under no circumstance must his troops come out of their camp.
God forbid, if something wrong happened inadvertently,
Dina Beg’s Muslim head might also roll in that scuffle. (81)

Thereupon, Dina Beg making a humble submission said,
That he had already become a humble Sikh of the Khalsa.
He, being a clean-shaven Sikh of the Khalsa Panth,
They must spare his life as they deemed it fit. (82)

Thereafter, Khalsa Panth forces launching an attack,
Did enter the Jalandhar city to massacre its inhabitants.
Sparing the life of those having tufts of hair on their heads,
Did they massacre all those having no tufts of hair. (83)

Dohra : As had been instructed and ordered by Wadbhag Singh,
So did the Khalsa Panth carry on his mandate.
Exhuming the dead body of Nasar Ali from the grave,
Did the Singh thrust a piece of pork into his mouth. (84)

Chaupai : Muslim females whether of Mughal, Pathan or Sheikh stock,
Did the ‘Ranghretta’ Singh catch hold of and bring forth.
There was one Sarup Singh, a Sikh of Brahmin lineage,
Who seemed to be a native of village Chanartahl14. (85)

Addressing this Brahmin Sikh did Wadbhag Singh instruct,
That he must take that Muslim female from Jalandhar as his wife.
Asking all other Singh to take Muslim females from Jalandhar as wives,
Wadbhag assured them to be their protector in both the worlds. (86)

Dohra : As the Khalsa Panth forces put up a camp at Bhadson15,
That Brahmin Sikh also joined the Khalsa Panth there.
As he had obeyed the Guru’s mandate (through Wadbhag Singh),
Praise to such a devout Singh for his compliance. (87)

There arrived Nawab Dina Beg at the Khalsa camp,
With an offering of one lakh rupees as settled earlier.
Making a further offering for a thanks giving ceremony,
He placed both the offerings at the feet of Khalsa Panth. (88)

Chaupai : After handing over the cash to S. Shiam Singh, the Nihang chief,
Dina Beg distributed of Karah Parshad16 after prayer.
As the Nawab partook the sacred Karah Parshad,
He uttered words of thanks for Guru Nanak and his Panth. (89)
हम ने हुंदुस्त ले पंच अष्टक । तै गए बिहिमसे तरतर ती क्षत्र ।
ढंगे उतर क्षेत्र लीला । चुकायें टक लौट लोघ लीला ॥
हम सच बुद्धसान को यह खाना। हई यह बाहिस्तन नानक जी अना।
pachi hazar aur kar li। duabţ takâ savâ lákh thîô.90.

सब लूसत नृसत करण । मंगत धरण मंग भाड़ा ।
अंधमन में डेंज़ेर मस्त । मेमे डेरे धरणे चल ॥

नवाब दुवाबा लुतनो हतायां। सांजहां कहांस साथ बनायां।

ाँत्रान सुधरे साल। असिहं भायं कहांस चल।91.

125. साखी मरहत्तान आु पंथ कहांस कच शहीर लुत्तन की
| अभाव लग वैंपण लीजी ले मुखा ले मुखी लीडे मेय गराड़ि।
| उत्तर वैंपण धें जङ भूता गराड़ि दाली।
| पारान कंडरहार हवाई रहयो डोली गिरड पाटिशाही।1.
| मुली में लंगे मुलने ताने लुक्कल भं बम ।
| इस भलवो में निकलें निकलें उत्तर गाम ।
| डीली में जब याँ गुलाब सुयो गूँ गज भाज।
| लाल नृसत संग उन उत्तर गज मूलक खान भाज।2.
| डोहरा : मुगल जु डैली पति हुत सु कित रहें डली डैली।
| पारान कंडरहार हवाई रहयो डोली गिरड पाटिशाही।1।
| दें जिब सेंध बदल आ मुइ सेंध ।
| बीजें बें संतलिप सेंध आज ।
| बीजें बें संतलिप सेंध आज ।
| सारिजन सुमऊंड खान आं क्षी भाज।
| मारहत्ता भारत भान सु करो।3.
| ने हुंड में उटर डरत मुइ डंडे।
| अल्ले दुये हुंड मुइ डंडे ।
| बीजें बें संतलिप सेंध आज।
| सो उन शहार वर्दान ना दागः बहु दिन लद्रू सु पिक्ख भाजः
| डिन बझ य которую भाजी कहयो। बिना सिंघन मयो नहिं भांजो।4.
| बीजें बें संतलिप सेंध आज ।
| सो उन शहार वर्दान ना दागः बहु दिन लद्रू सु पिक्ख भाजः
| डिन बझ य которую भाजी कहयो। बिना सिंघन मयो नहिं भांजो।4.
| ने हुंड में उटर डरत मुइ डंडे। अल्ले दुये हुंड मुइ डंडे।
| बीजें बें संतलिप सेंध आज।
| सो उन शहार वर्दान ना दागः बहु दिन लद्रू सु पिक्ख भाजः
| डिन बझ य которую भाजी कहयो। बिना सिंघन मयो नहिं भांजो।4.
| बीजें बें संतलिप सेंध आज।
| सो उन शहार वर्दान ना दागः बहु दिन लद्रू सु पिक्ख भाजः
| डिन बझ य которую भाजी कहयो। बिना सिंघन मयो नहिं भांजो।4.
| ने हुंड में उटर डरत मुइ डंडे। अल्ले दुये हुंड मुइ डंडे।

श्री गुर पंथ प्रकाश
Declaring the sacred pudding to be the best food for the old,
He surmised that Guru Nanak had sent it from heavens.
Promising to pay another instalment of twenty five thousand rupees,
He fixed Doaba’s total revenue at one and quarter lakh of rupees. (90)

Stopping the ransacking of Doaba after the payment of full ransom,
Dina Beg did strike a good deal with the Khalsa Panth.
It was in the year eighteen hundred and thirteen17,
That Khalsa Panth had conducted themselves in such a way. (91)

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**Episode 125**  
**Episode About Marathas and Khalsa Panth’s Ransacking of (a City of Sirhind)**  
**Suba Asmand Khan was handed over to Ahmad Shah Kandhari (Samand Khan had been defeated...)**

**Dohra**: As the Mughals who had once been emperors at Delhi,
Somehow they kept themselves entrenched within the city.
The Pathan chief Ahmed Shah Abdali from Kandhar1,
Held sovereignty over the areas surrounding Delhi. (1)

As the Delhi residents came to hear about the news,
That Buland Khan2 had runaway (from Lahore after being defeated),
Ghazi-ud-din3 Gazdi sprang up from his hiding place.
Taking Marhatta troops along with his own forces. (2)

**Chaupai**: Paying a ransom of one lakh rupees to the supporting Marathas,
He made the Marahatta forces march in the vanguard.
As Samand Khan4, the Sirhind chief had revolted against the Delhi ruler,
The Maratha forces tried to settle scores with him. (3)

As Samand Khan did not allow them to enter the city for many days,
They lost their steam after fighting against him for many days.
At this Dina Beg5, the erstwhile minister, made a surmise,
That Samand Khan could not be eliminated without Singhs’ support. (4)

The minister suggested that a ransom be paid to the Singhss,
In order to make them partners in the alliance against Samand Khan.
Thereafter, Dina Beg sent Sadiq Beg as the Mughals’ emissary to the Singhs,
Who brought the Singhs for negotiations with the Mughals. (5)
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5. singhan kahyô ham takç na lçvai. giljan kô ham már girçvçn.
   jau singhan sôn shahar lutávô. tau singhan kô turat kadahâvô.6.

dêhrâ : 
   shçr tabai turat mårç jô daç bççk kô phûk.
   kilahâ tutat hai jab jhabai shahar parat hai lût.7.

dôhrâ : 
   satigur kô thô hukmu jô banî bidhî ab ãì.
   singhan ujârdan lûnô kînô chit bahu lâi.8.

tau singhan sôn shahar lutâvô. tau singhan kô turat kadahâvô.5.

dôhrâ : shçr tabai turat mårç jô daç bççk kô phûk.
   kilahâ tutat hai jab jhabai shahar parat hai lût.7.

chaupaï : 
   singhan lût su máf karâ. kurân kasam un bahutî khâî.
   singhan daçrâ paûjábî pâyâ. sirhand shahir nûn hallâ karâyô.8.

dêhrâ : 
   satigur kô thô hukmu jô banî bidhî ab ãì.
   singhan ujârdan lûnô kînô chit bahu lâi.8.

tau singhan sôn shahar lutâvô. tau singhan kô turat kadahâvô.5.

dôhrâ : shçr tabai turat mårç jô daç bççk kô phûk.
   kilahâ tutat hai jab jhabai shahar parat hai lût.7.
Refusing to accept any ransom for this expedition,
The Singhs assured the Mughals to crush the city’s Pathan forces.
Seeking a guarantee for Singh’s ransacking the city of Sirhind,
The Singh’s promised to launch an instant attack on Sirhind. (6)

Dohra: A Lion in the jungle can be killed in an instant,
Provided the whole jungle is set on fire all around.
An enemy fortification can be damaged instantly,
Only when the entire surrounding area is ransacked. (7)

Chaupai: The Khalsa Panth Singh’s got a sanction for the city’s ransacking,
Making the Mughals take an oath on the holy Koran.
Thereafter, setting up their base camp in the Punjabi garden,
The Singh’s launched an attack on the city of Sirhind. (8)

Dohra: As had been ordained by the Divine Guru (Guru Gobind Singh),
The opportunity for the fulfillment of Guru’s words arrived.
It was an opportunity to commit plunder and arson,
For which the Singh’s had been waiting so passionately. (9)

Thus did the Singh’s invade Sirhind as strongly,
As had the brave Hanuman’s monkey force invaded Sri Lanka.
Thus did the Singh’s climb up the Pathan forts’ walls,
That on-every projection were the Singh’s seen sitting. (10)

Chaupai: As the Singh’s entered the fort after jumping over the walls,
Did the Gilja Pathan troops take to their heals scared.
Whosoever dared to fight was killed by the Singh’s,
Thus did the Durrani Pathan troops get defeated by the Singh’s. (11)

Thereafter did the Singh’s ransack and plunder the fort so thoroughly,
That they carried all the valuables to their base camp.
On the second day, as the Marathas also joined in the plunder,
From all the sides, did the people join in loot and plunder. (12)

As there broke out a scuffle between the Singh’s and Marathas,
The Singh’s decided to loot and plunder the Marathas as well.
Thereafter, a thought crossed the Marathas’s mind as well,
That they must also loot the treasure from the Singh’s base camp. (13)

As (majority) of the Singh’s would enter the city for plundering,
Only a handful of them would remain positioned in their camp.
Then would the Marhattas invade the Singh’s base camp,
Otherwise, the Singh’s would certainly harass the Marhattas. (14)
dohrā : దోహ్ర వింత దిని గుండా సౌందర్ నిందించి సంతి తింటాను.
దయచేసి జమ్మూ కాశ్మీర్ లో ఆంధ్ర దేశం లో ప్రతి సికింద్రం కొలువు వచ్చింది.15.

chaupaī : అభ్యంత వద్ద సిద్ధ సందర్భం చేసి మాత్రం ఇండిది ప్రతి మహాకూరాను పండించాడు.16.

chaupaī : జాతి ప్రదేశం వద్ద సందర్భం చేసి మాత్రం ఇండిది ప్రతి మహాకూరాను పండించాడు.17.

chaupaī : దక్షం వద్ద సందర్భం చేసి మాత్రం ఇండిది ప్రతి మహాకూరాను పండించాడు.18.

chaupaī : మాహిత్య క్రమంలో ఇండిది ప్రతి మహాకూరాను పండించాడు.19.

chaupaī : మాహిత్య క్రమంలో ఇండిది ప్రతి మహాకూరాను పండించాడు.20.

chaupaī : మాహిత్య క్రమంలో ఇండిది ప్రతి మహాకూరాను పండించాడు.21.

chaupaī : మాహిత్య క్రమంలో ఇండిది ప్రతి మహాకూరాను పండించాడు.22.

chaupaī : మాహిత్య క్రమంలో ఇండిది ప్రతి మహాకూరాను పండించాడు.23.
Dohra: As Dina Beg came to hear these Maratha confabulations, He did convey the secret Maratha Plan to the Singhs. The pledge that Dina Beg had made to the Singhs, He felt he had fulfilled by leaking that news. (15)

Chaupai: Then did Dina Beg advise the Singhs to depart from there, Warning them to desist from entering into the city. To which did the Singhs pay heed as were they advised, Making a departure from their camp in the afternoon. (16)

As the Marathas kept waiting for Singhs’ entry into the city, They attacked the Singhs the moment the Singhs departed. As the Singhs had already chalked out their strategy, They had deliberately set the Marhattas on their trail. (17)

As the Marathas kept chasing the Singhs for two miles, The horse mounted Singhs turned back to face the Marhattas. As the Singhs opened a volley of bullets on the chasing Marathas, They shot a majority of Maratha soldiers who were trailing them. (18)

As the Marathas turned back shouting ‘retreat’ in their own dialect, The Singhs were too close to hit them behind their backs. Whichever Maratha soldier with a lance did the Singhs spot out, Instantly was he shot by the Singhs from a very close range. (19)

Dohra: Whosoever among the Marathas chose to confront the Singhs, Him did the Singhs shoot and kill there and then. Then as the darkness of night descended on the scene, Did the harassed Marathas return to their camp. (20)

Chaupai: As the Marathas proved to be an easy game for the Singh sharp shooters, The Singhs killed the Marathas as easily as a falcon kills the harassed quails. As the Singhs arrived in the Majha region to sort out things, They halted their horses on the outskirts of city of Lahore. (21)

Thus had the Singhs ransacked and ruined the city of Sirhind, As Nawab Samand Khan⁸ had been defeated in the battle. The Marathas had not allowed him to escape on his horse. As they had intercepted him a few miles outside the city. (22)

Thereafter, as the Marathas stepped up their pressure on Lahore, The Singh forces too created chaotic conditions there. Then, as Taimur Shah⁹ marched towards the city of Lahore, He fled past Lahore on his way towards the city of Kabul. (23)
lahaur multân tab khâlî hóyô. atkôn urç na giljâ khalôyô. singh rahain yâ mugal su dúî. tîjô marhatâ châkar thôî.24.

singh rahain yâ mugal su dúî. tîjô marhatâ châkar thôî.24.

singh rahain yâ mugal su dúî. tîjô marhatâ châkar thôî.24.

singh rahain yâ mugal su dúî. tîjô marhatâ châkar thôî.24.
As both the cities of Lahore and Multan got vacated in panic,
No Gilja Pathan could be spotted up to the banks of the river Attock.
As the whole region fell into the hands of Singhs and Mughals,
Marathas were the third contenders being under the service of the Mughals. (24)

Jhunkar Rao Holkar being the chief among the Maratha commanders,
Tuka Rao, Ragho Rao and Malhar Rao Holkar were the other three commanders.
The Singhs and Marathas being at loggerheads with each other,
The Singhs kept dominating the Mughals as well as Marathas. (25)

As the Singhs started the construction of forts for themselves,
They also started collecting revenues from the surrounding region.
As the subdued Mughals felt scared of the Singhs’ power,
It was indeed a miracle of the Divine Guru’s glorious blessings. (26)

The Guru’s grace had made sparrow-sized Singhs tear apart the falcon-sized Mughals,
As he had made the rabbit-sized Singhs kill the lion-sized Mughals.
Then had Mughals acknowledged the Singhs to be the most brave,
As the Singhs had beaten and thrown out the mighty Pathans. (27)

It was for rendering this timely help to the Mughals against Pathans,
That both Mughals and the Singhs developed fraternal regards for each other.
As for the Marhattas, the Singhs did adopt a stern posture,
So that they remained away from Singh’s direct line of offence. (28)

Dohra : Thereafter, laying a siege around the territory of Dina Beg,
Did the Marathas take him into their captivity.
It was the Maratha chief known by the name of Saba Patel,
Who led the force which ransacked Dina Beg’s territory. (29)

Episode 126
Episode About Mughal Sadiq Beg’s Betrayal in Friendship
(They kept killing Mughals and being killed by them daily)

Dohra : It was in the year eighteen hundred and fifteen,
In the Bikrami Samvat of the Indian calendar.
The Khalsa Panth had put up a temporary camp,
At the wayside inn in the vicinity of Raipur Gujarwal.

Chaupai : As the Sikh festival of Hola Mohalla drew near,
The Khalsa wished to celebrate it at Anandpur Sahib.
chaupaï : tau hólç kô mçlâ ãyâ. singhan anandpur chahiô jâyâ. 
bîs hazâr singh bhayô tiâr. târá singh bhayô muhrç vâr.2.

bîs hazâr singh bhayô tiâr. târá singh bhayô muhrç vâr. 3.
sandîk bçg thô sirhandi mãnhî. takai singhan diô dçn bhulâi. 
khâlî vâli âç khâlsç pâhi. sö gal thî dil singhan mãnhî.3.

dôhrâ : singh anandpur jât thç sirhandai kai dhid râhu. 
khâlî sandîkç kî chardhî singhan garad dikhâî.4.

chaupaï : singhan mûrdâ ãsî val láyâ. khâhîrân bhi dal dçkh pâyâ. 
un bhi pichchhai mûnh phirâyâ. un kô samain uhû ban ãyâ.5.

chaupaï : tôp jambûran chhalak chalaî. singhan bhûl sabhô sudh gaî. 
changî phauj sö hólai gaî. aur pîndî thî kharîd ju laî.6.

chaupaï : tîp jambûran chhalak chalaî. singhan bhûl sabhô sudh gaî. 
changî phauj sö hólai gaî. aur pîndî thî kharîd ju laî.
kûû ghas kûû lakrî kâr. khindî phaujî im singhñavâî. 
sakyô na kûû sambhûl lardâî. sabh nath turç pag jutî nâ páî.9.

bîs hazâr singh bhayô tiâr. târá singh bhayô muhrç vâr. 3.
sandîk bçg thô sirhandi mãnhî. takai singhan diô dçn bhulâi. 
khâlî vâli âç khâlsç pâhi. sö gal thî dil singhan mãnhî.3.
As a contingent of twenty thousand Singhis got ready for the occasion, S. Tara Singh\(^4\) was commanded to lead this contingent. (2)

As Sadiq Beg was ruling as ruler of the Sirhind state, He had chosen not to pay the agreed ransom to the Singhis. As Khalsa’s representatives had returned empty handed from Sirhind, This breach of trust rankled in the minds of Khalsa Singhis. (3)

Dohra : As the Singh contingents were proceeding to Anandpur Sahib, They were passing through the area in the vicinity of Sirhind. As Sadiq Beg’s officials and troops were collecting revenues, The Singhis spotted their movement amidst the dust and din. (4)

Chaupai : As the Singhis turned their face towards Sadiq Beg’s contingent, The Mughal contingent also spotted out the Khalsa contingents. As this contingent endeavoured to turn back towards Sirhind, They could think of no other alternative at that moment of time. (5)

As the Singhis observed the Mughal official party turning back, They attacked the revenue collecting party all of a sudden. After looting and plundering that party, did the Singhis proceed further, Arriving soon at Anandpur Sahib, did they celebrate Hola Mohalla. (6)

Dohra : The moment Sadiq Beg heard about Singhis’ ransacking of his men, Instantly did he prepare his troops for a counter attack. Suddenly did they attack where the Singhis were camping, At a wayside inn in the vicinity of the village Srainwal. (7)

Chaupai : As there was a sudden burst of fire from guns and muskets, The Singhis were at their wits’ ends to combat this sudden attack. As majority of best warriors had gone to celebrate Hola Mohalla, Others had gone into the countryside to purchase provisions. (8)

As many among them had gone to fetch fodder and fuel wood, The whole Khalsa Panth force had scattered over the area. As no body could take the command to combat this attack, Everyone took to his heels bareheaded and barefoot. (9)

As a few of these Singhis happened to be chiefs of their contingents, They did put up a brave front while taking cover in the villages. Among these chiefs were chiefs of Singhpura and Ahlulwalia Misls, Who along with Dallewalia chief resolved to combat the Mughals. (10)
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मंगाल सिंह तैमूर से मंदी अपत्त
लगभग सिंह धरम लेखन सिंह धरम। पंडु उपाख्यात है छीं अनुज। 191।
संगत सिंह निश्चित वाला। निघान शहीद अव सोधी आकाल।
शायाम सिंह पाँस कारोंता सिंह खर्दा। बहुत सारदार लाई उहान आर। 11।

देवेन : वेम संघ निल सादिक संघ सिंह आजवलें।
वह हैं अवे मुख बल कर हैं अवे हैं ही हुम 19।

dohrâ : कोस सु दुई तिन जातिक उहान सिंहन अयो रोस।
खर्दा आदी मुर्द मुर्द मुर्द त्रान मारन मार। 15।

चाँदी : देव संघ निल लछू बल देवे। सिंह धर्म धरा ढके।
मत मुक्त लावे थोके थोके। भाव मुक्त लावे मीम सु देवे। 19।

chaupaï : टॉप जम्बुरच उन दूर राहु। सिंह बन्दूकन मारन दाखु।
मॊ भागल के गोहर गर्द। मॊ भागल के सु पहर। 16।

मूर्तान दूर के सिंह मुर्द बीवी।
मूतर है मॊ वेल बीवी।
संघर लाइन में तें हमार।
भाव मुक्त लाइन यात्रान। 19।
सारदान तहीन मिल अर्नाडी। सुरान नई मुख धलाह थी।
बंदुक तून आजाद कमान। मॊ मुगल कोष पाश्चमान। 17।

देवेन : मत मुख उठे लछू बल देके उठें देव। सिंह मान ।
सिंह बहु उहान खर्द बहु तुघा लाया। 18।

चाँदी : वेकी सिंह के दिङ दी करे। वहे हुके उन आचर ढके।
वे ने सवी सिंह तैमूर लड़े। सिंह चंद सु मेरे ढके। 19।

chaupaï : काब सिंह थे पिंड ही राहु। राहु भुलुंग तही अवव।
जो जो ताक्रन सिंहने लबह लाया। सिंहने चाक्क सु मुह्रुं का। 19।
Among others who fought included Sangat Singh of Nishanwalia Misl, As well as the veteran Singh chiefs of Shaheed Misl of Singhs. Shiam Singh and Karora Singh, being both chiefs, stood together, Along with many other veterans did they stand to combat Mughals. (11)

As five of the Sodhi contingents (Misl) had moved towards Majha, More Singh contingents had put up camps at more remote places. As these contingents had raised fortifications around their camps, They had put up their camps in a circular formation. (12)

As these veterans and chiefs took up positions to face the enemy, They did succeed in combating the enemy for a short while. Thereafter, as Sadiq Beg’s troops planting their cannons there, They fired a volley of copper pellets from their loaded guns.

As the (handful) of Singhs could not resist this onslaught, They deserted their positions having been struck with fear. They abandoned their loaded wagons and other carriages, As saving of their lives was a greater priority than this equipage. (14)

Dohra : After running for two three miles (in fear and panic), The Singhs felt outraged at (their act of cowardice). Turning back once again did they take up positions, Killing the enemy troops as well as getting killed by them. (15)

Chaupai : After the enemy cannons and guns remained positioned at a distance, The Singhs started shooting Mughal troops with their small arms. As the Singhs shot down the horses carrying Mughal troops, They forced the advancing Mughal troops to turn their faces back. (16)

As the veteran Singh chiefs resolved to combat the Mughal attack, The brave Singh warriors launched a fresh attack on them. As the Singhs shot bullets, arrows and lances from their guns and bows, The Mughals felt exasperated with this kind of beating. (17)

Dohra : After beating the Mughal troops and pushing them back, The veteran Singhs rushed into the enemy’s artillery positions. There also they took up positions among the Mughal gunners, While the injured and wounded Singhs also joined them. (18)

Chaupai : Those Sikhs who had been left behind in the villages, They too arrived there as they were unaware of this battle. They picked up all those Singhs who were lying wounded, Putting them in the vanguard of the fighting Singhs. (19)
बहुत सकंभ मिलकर खरे । दिम हिज हिम चुटि सकंभ बिलाये ।
धर धर लोगो बलाक लें । अमी धीर ही रह निपु ।

cita singh nij tah phatyo lagq zakham us doi.
pahuch daaroli kar daqrô bhayô changô tih söi.21.

dohra : jassî singh nij tah phatyo lagq zakham us doi.
pahuch daaroli kar daqrô bhayô changô tih söi.21.

sadikç nç magrôn tahân jakhmânâ dayô ghalâi.
udhâr utâryô turat ab ham tum vahi bharâi.22.

chaupaî : yâ kô gussô tusîn na kariô. kahî lûtî ham nahn chit dharîô.
singhan kahyô ham nit yah kâr. lardain marain nit turkan nár.23.

chaupaî : yâ kô gussô tusîn na kariô. kahî lûtî ham nahn chit dharîô.
singhan kahyô ham nit yah kâr. lardain marain nit turkan nár.23.
Many a wound did these Singh chiefs suffer on their bodies,
Some having received a single wound others having suffered two.
They had their wounds sewed and dressed on the way,
Such fraternal bonds did develop between Singhss and villagers. (20)

Dohra : The veteran Singh chief Jassa Singh himself got seriously wounded,
As he had received two grievous wounds on his body.
It was after putting up a camp at village Daroli\(^2\),
That his wounds had started healing after rest. (21)

It was at this place that Sadiq Beg approached the Singhss,
After having sent a compensation for the wounded Singhss.
Pleading that he had paid an instant compensation for Singhss’ loss,
Both Singhss and he should restore their earlier fraternal relations. (22)

Chaupai : He begged the Singhss not to take that skirmish to their hearts,
As he had also ignored ransacking of his revenue collections.
The Singhss replied that fighting was part of their daily routine,
As they kept killing the Mughals and getting killed by them daily. (23)

As Sadiq Beg had made a delay in paying the agreed ransom,
The Singhss had perforce plundered his collected revenue proceeds,
If he ever did dare to play foul with the Khalsa Panth,
The latter would never desist from looting and plundering him again. (24)

Thereafter, he settled a peace deal with Singhss through his representatives,
As he paid a quarter more in ransom than the earlier deal.
This skirmish and settlement took place in eighteen hundred and fifteen\(^6\) (B.S.),
Which enhanced the glory of Khalsa Panth in the coming days. (25)

Episode 127
Episode About Gazdi (Minister)
(The (damned) Gazdi ruined the Marathas as well)

Dohra : Thus Ahmand Shah Abdali was turned out of India,
With the joint efforts of the Marathas and the Singhss.
Marathas, then, held their sway all over the region,
As well as their control over both Delhi and Lahore. (1)

The Nawab of Lahore, then, came to hear this news,
That Gazdi (Ghazi-ud-din)\(^1\) wished to take over Lahore.
By offering his daughter’s hand in marriage, the Nawab,
Did return the invading Ghazdi back towards Delhi. (2)
chaupaï : shāhu dillî kô susat su bhayô. vajîr gâjdîn gâjat bhayô.
man main gâjdîn kîô abhimân. bulâi gang bhat kahyô bakhân.3.

abh bhum gahô bhûm bhalô. bhum bhum bhum abhô bhûm.
gâjdîn kahô gâjat bhûm abhô bhûm.
bulâi gang bhat kahyô bakhân. bhalô bhûm bhûm bhûm bhûm.4.

chaupaï : yahî gajab gâjdîn pai pardâ. gâjdîn marhatan kô lai hardâ.
sôû sunîô agai kahânî. bisvâs râi sir bhâû bihânî.10.
As Delhi’s sovereign became somewhat slack in supervision,
His minister Ghazdi started boasting about his own eminence.
As Gazdi felt very arrogant about his military exploits,
He asked the poet laureate\(^2\) to compose verses in his praise. (3)

Asking the court poet to sing verses eulogizing his achievements,
Gazdi wished his name to be declared supreme among the ministers.
Claiming to have earned the title of being a bridegroom,
He boasted of having been honoured by the king himself. (4)

Thereupon, Gang Bhat (the poet laureate) did tell Gazdi,
That he would not eulogize what had not been true.
Only what was truth and real would he state,
Even if he had to sacrifice his life for truth. (5)

Even his predecessors had never sung false praises,
Though they had to sacrifice their lives for being truthful.
He, too, would sing what he perceived to be true,
He too would sacrifice his life to uphold the truth. (6)

From a “Bridegroom”\(^3\) he lowered himself to a lowly “Bride”,
By having entered into an alliance with Malhar Rao Maratha chief.
Not the slightest harm could he cause to the Jat ruler\(^4\),
Although he had plundered the entire region of Delhi. (7)

Having been stung by the plain speaking by Gangbhat,
He got the court poet crushed under elephant’s feet.
The dying statement that this poet had made,
Became a well-known maxim the world over: (8)

“Never can an impotent (coward) wage a war,
Nor can the beat of his war-drum frighten anyone.
I bid the whole gathering (court) a final adieu,
As I (Gang Bhat) take my leave from the world.” (9)

With the same (prophetic) damnation did gazdi got struck,
As the damned gazdi ruined the Marhattas as well.
Listen dear readers further to the accounts of their misfortune,
As it struck the two Maratha chiefs Biswas Rao\(^5\) and Bhau\(^6\). (10)
۹۲۸. مَثِّی تُکَّل مِلتُتِہ سِنّّمُئِہِ مَیں سِیلِہِ کَی
(‘سِنّمُئِہِ مَیّنہِ مَعُوّہِ مَکِہِ’)
128. سَکِّہِ تَرَاب سَرَابِت هِنْدُسَتُّنِیَّا اَو گِلدُزُن کَی
(‘ہندُسَتُّنِیَّا بْنِرُ تَین اَو خَاندُہِرُ پاتِشَہِنِیَّا’)
Episode 128
Episode About Whole of India And the Gilja Pathans
(With the three ministers and a Kandhari Sovereign would Hindustan be ruled)

Dohra: The Gilja Pathan chiefs having lost their sovereignty over India,
They were left with only Attock and Kashmir under their rule.
With an aim of restoring their sovereignty over India once again,
The Gilga Pathans chalked out new strategies and plans. (1)

Chaupai: Since the moment Ahmad Shah Abdali’s son had fled from Lahore,
He had been smoldering with the fire to take revenge.
So after gathering an army of three lakh Pathan troops.
He made another invasion in eighteen hundred and fifteen. (2)

Putting the Marhatta forces on the run in front of their might,
The Pathans crushed the Marathas wherever they chose to confront.
Having been left with no other refuge except the city of Delhi,
The Mughal Gazdi and Marathas took shelter with the Jat ruler. (3)

After having decided to get united as a single Muslim force,
Both the Mughal and Pathan Muslim forces put up a united front.
They decided to evict the Marathas from the entire region,
As the latter had been causing a lot of suffering to them.

Dohra: After having sworn an oath to accomplish this mission,
The entire united Muslim force passed the following resolution:
With the three ministers would the whole of Hindustan be ruled,
With Ahmad Shah Abdali (Kandhari) as the sole sovereign. (5)

Chaupai: Having passed that resolution, they attacked the Jat ruler of Bharatpur,
Many a Hindu did they capture after destroying Mathura.
With the wresting of the fort at Koel from the Marathas,
The Muslim forces humbled and humiliated the Marathas. (6)

Episode 129
Episode About the Maneuvers of the Gilja Pathans and the Singhs
(Khalsa Contingents organized into a united force)

Dohra: (After defeating Marathas and Suraj Mal) Abdali stayed at Lahore.
Exercising his control over the five (nearby) provinces.
These were the provinces of Kashmir, Multan, Bhakhar and Attock,
Being ruled by Abdali from his safe sanctuary at Lahore. (1)
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130. sakhî háthû singh majhail kî
('ahmad shâh pai sô pahuñchâyô, khûnnî gaj kç âgç páyô')

130. swKI hwTU isMG mJYl kI
('ahmad shâh pai sô pahuñchâyô, khûnnî gaj kç âgç páyô')

130. sâkhî hâthû singh majhail kî
('ahmad shâh pai sô pahuñchâyô, khûnnî gaj kç âgç páyô')

130. swKI hwTU isMG mJYl kI
('ahmad shâh pai sô pahuñchâyô, khûnnî gaj kç âgç páyô')
Thereafter, he nursed a desire to crush the Khalsa Panth Singh.
As his commander Jahan Khan kept chasing the Khalsa Singh.
He would kill an odd Singh who fell into his hands,
Though he would desist attacking the Singh when in strength. (2)

Dohra: The Singh, too, would loot and plunder Jahan Khan’s force,
Sometime in the vanguard, sometime from the rearguard.
As Jahan Khan would attack the Singh with a large force,
The Singh would kill them through a strategy of single encounters. (3)

Chaupai: As some Singh took shelter in the countryside,
Some others found a safe sanctuary in the forest wilds.
Many other Singh sneaked into the Malwa region for safety.
Where they organized themselves into a united force. (4)

Episode 130
Episode About Hattoo Singh Majhail
(Having been presented in the court of Ahmad Shah Abdali
He was ordered to be crushed by a ferocious elephant)

Dohra: There lived a Singh in the Majha region (of Punjab),
Who was known by the name of Sardar Hatthoo Singh.
Perfect in bravery, piety and spiritual meditation,
Was he a native of village known as Kanna Kachha. 1

Once at night did he sneak in the proximity of Pathans,
But hardly could he lay his hands on anything.
On his return was he spotted by the Pathans troops,
As his speeding horse fell down after slipping. (2)

Having been buried under the horse’s body, he could not get up,
Whereby he was captured by the Pathan troops as he lay there.
Having been presented in the court of Ahmad Shah Abdali,
He was ordered to be crushed by a ferocious elephant. (3)

Despite all the shouting and spurring by the elephant’s mahout,
Did the ferocious elephant refuse to crush the (pious) Singh.
Despite tying him with the elephant’s feet for getting dragged,
Did the ferocious elephant refuse to kill the (Guru’s) Singh. (4)

Thereafter, even as the emperor summoned another elephant,
The second elephant, too, did not crush Hatthoo Singh.
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tabhi shâhi gaj aur mangâyâ. sô bhî vânkô márân na dhâyâ.
tabai shâhi bahu gussâ khâî. dúc hâthî tang dûî badhâî.5.

dôhrâ : dûî val dûî gaj lagç singh madh diô bandhâî.
dayô chirâî im rôbrô shâhi su gussâ khâî.6.

131. sâkhî bikânçî kî (...'khâlsç nai as kashat sahâryô')

chaupaî : singh mâlavç ikthç  hôi. rahain bhûkhç kuchh guzar na hôi.
tab bikânçîç singh bulâç. kaî hazâr ûhân pahuñchç jâç.2.

chaupaî : singh mâlavç ikthç  hôi. rahain bhûkhç kuchh guzar na hôi.
tab bikânçîç singh bulâç. kaî hazâr ûhân pahuñchç jâç.2.

132. sâkhî bângar dçs kî (...'jamnâ dhig âi daçrâ páyâ')

dôhrâ : singhan kharach su nahin turfç tau khâlsç karî salâhi.
mârô mulak kôî daurd kar phir baith mâlavç khânhi.1.
Thereafter, the emperor getting into an extreme fit of rage, 
Ordered two legs of Hattoo Singh to be tied to each leg of the two elephants. (5)

**Dohra** : As the two elephants were positioned on the two sides, 
In the centre was he placed with his two legs tied to two elephants. 
The emperor getting into an extreme fit of rage, 
Got Hattoo Singh’s body torn apart in his own presence. (6)

**Episode 131**
**Episode About Bikaner**
*(The Khalsa Panth had to bear with extreme adversity)*

**Dohra** : For full one year did the Gilja Pathan chief, 
Ahmad Shah Abdali stayed put at Lahore. 
Having drawn revenues from the four provinces, 
He kept a large number of troops at Lahore. (1)

**Chaupai** : As the Khalsa panth contingents assembled in Malwa, 
They had no wherewithal to feed themselves. 
Then, as the Rajput chief of Bikaner invited them, 
Singhs in thousands did reach Bikaner at his call. (2)

Thereafter, raiding Jaisalmer with the support of the Singhs, 
He completed his mission with the Singh’s assistance. 
Thereafter, forbidding Singhs from any further assault, 
He did not pay the Singh’s even the promised wages. (3)

Not only did he decline to pay the promise amount, 
But he also went back from paying what was due to them. 
Thereafter, as he thrashed the Singhs by calling his own people, 
The Khalsa Panth had to bear with extreme adversity. (4)

**Episode 132**
**Episode About the Bangar Region**
*(The Singhs put up a camp in the vicinity of the Yamuna river)*

**Dohra** : As the Khalsa Panth could not make both ends meet, 
They assembled to chalk out a strategy for survival. 
They must raid some region for their wherewithal, 
So that they could sit in peace in Malwa thereafter. (1)

**Chaupai** : Thereafter, the Khalsa Panth called some of Malwa chiefs, 
Who should identify some territories for Khalsa’s raiding.
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chaupaï : tab khâlsai malvaī bulāc. hui âgai kô mulak batâc.
ālô singh au budhô singh bhâî. gurbakhsh singh layô bulâî.2.

dohrā : ågai karç vakîl in jô un kô mil pái.
singhan dchîn milâî òi kar apnc lchîn bachâî.3.

chaupaï : kaithlîc hath bhâî milâç. âlç singh ath khçrdç bachâç.
mâr saphîdôn jînd milâî. malvaîan hath kachhu paisô chukâî.4.

dohrā : daurd su hänsî jâ lutî narnaul hisâraî mâr.
phir kâmâ pahârdî lutî kc dhig jaipur dinô sâr.5.

chaupaï : das hazâr tan singh uchhçrç. jamnâ tap langh paîç savçrç.
târâ singh tabai sun kahlî. tûn bçphtû khâlsç kc mahî.2.

133. sâkhî mit singh shahîd kî
(‘mit singh shahîdî im laî, su lardyô jahân khân nâl’)
Among those Malwa chiefs were Bhai Alo Singh, Bhai Budho Singh, Bhai Gurbax Singh being another among the invited. (2)

Dohra: Putting their representatives at the head of Khalsa Panth force, They made them lead the Khalsa Panth expedition. Bringing about settlements between Singhs and those others, They protected those whom they considered their own. (3)

Chaupai: Bringing about settlement between Singhs and chiefs of Kaithal, Alo Singh saved eight villages from plunder by Khalsa Panth. Striking a deal with the chiefs of Jind and Safidon after a raid, Some amount of ransom was sent to the Singhs through Malwa Singhs. (4)

Dohra: With a rush, did the Khalsa Panth ransack the distant Hansi, They also plundered the more remote towns of Narnaul and Hissar, Thereafter, plundering the hill fort Kama at the hill top, Khalsa Panth forces sent a message about their arrival to the Jaipur ruler. (5)

Chaupai: Thereafter, the Jaipur chief sent his representatives to the Singhs, Professing himself to be as devout a Sikh of the Gurus as the Singhs, When Guru Tegh Bahadur had conquered the southern region, The Rajput ruler had sought Guru Tegh Bahadur’s protection. (6)

Both Rajputs and Singhs, being followers of the same Guru, The Rajputs begged the Singhs to spare their territory from plunder. Thereupon, the Singhs retracing their steps from there, They put up their camp in the vicinity of river Yamuna. (7)

**Episode 133**

**Episode About Mit Singh, the Martyr**

*(Mit Singh had made the Supreme Sacrifice in this way As he had put up a brave fight against Jahan khan\'s forces)*

Dohra: There was one Singh known as Tara Singh (Gaiba), Who belonged the Khalsa Panth Misl of Dalewalia. There was also one Mit Singh (the rioteer in this Misl), Who arrived at an (independent) resolution of his own: (1)

Chaupai: That ten thousand Singhs, having an independent mind, They should raid across the Yamuna river the early morning. Overhearing this conversation did Tara Singh tell Mit Singh, That the latter alone was an egocentric among the Khalsa Panth. (2)
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चेत चस मिहं धन त मैले। वटारत निखत दिव संठ त मैले।
झोले आदि तू सोहीं। जुम चुड़ त झहीं आजम मन। 3।
थोरदै दल सिन पर ना जायो। कताई सिंहान पर नाथ ना अयो।
छहप्यो यी जू लहारुई मानह। उस दूर ना जानी अहमद शह। 3।

ढूँढ तालय अर्थ निवास। अलाल देवें जा स्टापर।
दुःखों में अलिम्ब मणि ठेठ जू मस्क। उच दुरानी मणि नाठी बी। 4।

un nahn मनी पर सिद्धाया, मुलक रुहचल का सु लताया,
रुहचल को अहमद शही होत सु भाठी। दाक दुर्दानी शही जाहनं थी। 4।

भारी बे ये उद्वें चो। मराठे दुरानी देम दिम बङे।
लहारे मिरूदें दूरी दें। अबी दुःखों बी धरी में। 4।

अगाई तहाँ है ताको रहाई। शही दुरदाई पाहू तिस कहा।
लहानरून सिरहाड़न पाहुँची दाँदर। अगाई रुहचल ठी परदी सौर। 5।

जम दिल लग जो चुसू देश। भैरव दुःखों मस्क जू देश।
तालय दिल तालय दें। दुर्दानी जू अबी मलिङ्ग। 4।

das दिन लग रहा लटारे देश। मच्राठ लुँयो शाहर सु बछ्व।
nahn ठन चिंतान् ठन नहान्द्रा। हाय मन जहाँ मालेस। 6।

चेंद्रा: रात दिवस मंदी दुर्दानी ज्ञानी देश।
मुख चढ़े ये आदि धरी मिर होज़ दिसापे में। 2।

dōhrā: रात दिवस काठी भाई रुहचल गिली पाहू।
sūr चार्ड़ ती या पाई जम दाराच माउ। 7।

चैठपी: मिरखद बे लखे में बच। अथ बंड़ुँ गंडा भातो तल।
दिम मिरख मिरख मुँँ को दुर्गाण। सबेर तम अधिभाष मागें। 9।

chaupaì: singhan pai ladç ghōrdç bhār. āp bannhai gandh magrai nāl.
is bidh singh su bhaç khuār. sakain na so hathār sambhār।

मिरख बंड़े उब देश जव। दिम बंड़ क्री रूढ़ि जव।
मे ने मे चुआँ सु मिरख भादवां। मे त मादवे जती मे माजे। 10।
singh bhaç tab bhaijan vār. im kar bhai na larnçn kār.
jē kē hūc jū singh adriyārc. jō na nathai tahn so mārc।9।

मिरख मिरख बे दिस ते आदि। दुरदानी में मिरख धरणी।
मे मधु मधु बे लखे माजे। बुवाल बे दवथ बाहे माजे।
खरा बोली स्वाल मिरख माजे। भेंत विदवे पाह दम वज़न। 10।
mitt singh kai chit tau aē. bhāi sōū jō singhan bataī.
so murd murd kē lardī tāvāi. bahutan kē kabi vārc āvāi.
lag gōlī ghōrdā gir payō. maddh rakābāi pag phas rahiyo।10।

चेंद्रा: मिरख बे में बे बे में अथ भातो मुख माव।
जन दम दिल दिल ज्ञान देश के मूहे शाह। 19।
Warning him against crossing Yamuna with a smaller strength,
He cautioned him against getting defeated and massacred.
Reminding him about the Mughal troops stationed at Lahore,
He must not consider Ahmad Shah Abdali’s forces very far. (3)

Paying no heed to Tara Singh’s advice and crossing Yamuna river,
Mit Singh raided and ransacked Rohela’s territories.
Ahmad Shah Abdali beig a close ally of Ruhela,
The latter did sent a messenger to Ahmad Shah post hate. (4)

Ahmad Shah being already on the look out for the Singhs,
Immediately did he despatch his troops at Rohela’s bidding.
Thus did the Afghan forces from Lahore and Sirhind arrive,
Desperately in need as Najibuddin Rohela was of these forces. (5)

For ten days did (Mit Singh’s) contingent kept looting and plundering,
Ransacking, most of the territory around the city of Meerut.
Being neither aware nor concerned about any reprisals,
The Singhs had no inkling about the arrival of Afghan troops. (6)

Dohra : Thus, for days and nights did these troops keep assembling,
Which consisted of troops of Rohela and Afghan troops of Abdali.
With the break of the Sun’s rays, did they attack as suddenly,
As the waves that rise in a river in flood. (7)

Chaupai : Singh’s horses having been loaded with war booty,
They themselves were carrying heavy loads on their backs,
Thus did they feel harassed by this sudden attack,
As they could not wield their armours with heavy loads. (8)

As the Singh felt like fleeing from the field of battle,
They could not engage the enemy in a straight fight,
Those among the Singhs who were of obstinate disposition,
They perished in the fight as they could not resist the enemy. (9)

Then did it dawn upon Mit Singh’s mind so soon,
The admonition that the veteran Singhs had earlier delivered him.
As he kept on fighting hitting, running and hitting again,
How could he fight single handed with those outnumbering him.
As his horse fell down after being hit by a bullet,
His own foot got entangled in the horse’s stirrups. (10)

Dohra : Those Singhs who had had mighty horses under them,
They did keep fighting from the front and retreating.
dōhrā : jin kē ghōrdch thc badaq tē āc muh már.
lara bhajat phir phir lara phān chhē muqc hazarā.11.

chaupaī : mukhat phatqc yau kábāl āî. jahān khān phaujdark kahār.
un sir singhan kē ju katāc. athārān gadaq darājīl ladvāc.12.

dōhrā : jēbā sir gadaq langt turc ḍhabāqc ḍhātī sarāī.
tab singhan kē dal badaq sūmī avāī āī.13.

chaupaī : aun isran kē saīr ḍhānā ṛā. jahān khān ḍhaujdar kahāī.
un sir singhan kē ju katāc. athārān gadāqc najbāl ladvāc.14.

chaupaī : un sir dinqc ṛāhan girāī. gadaq laī gaqc nathī ṛichānhi.
uhā tḥatīqc mit singh dūī. bhāq singh ḍhānqā singh sōī.15.

chaupaī : aun isran dīnç ṛūhān girāī. gadaq laī gaqc nathī ṛichānhi.
uhā tḥatīqc mit singh dūī. bhāq singh ḍhānqā singh sōī.16.

chaupaī : kaurā mall jābāi māri ṛāyī. singhan ṛutō ṛasīlq vahyō.
tak dēnc tē ṛutāq mit gaqc. singhan nai phir ṛutar santq.2.

chaupaī : kaurā mall jābāi māri ṛāyī. singhan ṛutō ṛasīlq vahyō.
tak dēnc tē ṛutāq mit gaqc. singhan nai phir ṛutar santq.2.
Despite this running, hitting and running again and again, Five to six thousand Singhs perished in this skirmish. (11)

Chaupai : Thus did Afghan invaders win this victory gratuitously, Afghan commander Jahankhan getting the credit for it, Thus number of Singhs who got beheaded in this fight, They constituted a cargo of eighteen cartloads of Najabudin’s baggage. (12)

Dohra : As those loaded carts carrying a cargo of beheaded of Singh’s heads, Put up a halt at a wayside inn on the banks of river Ghaggar, There did they hear several kinds of flying rumours, That large contingents of Singhs were about to attack. (13)

Chaupai : Dumping the beheaded Singh’s heads at that spot, They ran back speedily with their empty carts. There resided two of Mit Singh’s nephews in the vicinity, Who were known by the names of Bhag Singh and Bhanga Singh. (14)

They were those who had occupied the city of Thanesar, They were those who rushed to cremate the Singh’s heads. This halloed place came to be known as Shaheedganj, Where people made offerings for getting their wishes fulfilled. (15)

Dohra : This incident took place in the year eighteen hundred twenty three, In the Bikrami Samvat of the Indian calendar, Mit Singh had made this supreme sacrifice in this way, As he had put up a brave fight with Jahan Khan’s forces. (16)

**Episode 134**

**Episode About Mir Mannu**

*(With intolerable pain did Mir Mannu shed his mortal frame)*

Dohra : (Dear readers) listen to the episode about Mir Mannu, And the manner in which he met his fatal end. The man who led a crusade to decimate the Khalsa, Himself perished in the attempt in a torturous manner. (1)

Chaupai : When Dewan Kaura Mal died (during an Afghan-Singh skirmish), The Khalsa Singhs were deprived of their financial support. When the Mughals stopped paying ransom to the Singhs, The latter started harassing and torturing the Mughals. (2)

Spurring their horses, did the Singhs reach Lahore’s outskirts, After chasing the Mughals would they sneak into the jungles.
lahaur dhig ghôrdç jâi durdâç. gail pardin ralain jhârdan jâç.
thôrdan kô singh murd bhî mårain. bahutan kô kit agârdai pachhârdain. 3.

3. bhûlaî vê de fêd dîm bhrî | bhûlî de bhûl dîm bhûlî 3
chûn êj ëj ëj ëj ëj ëj. jîmân jîmân bhrî mârain. bahuta jîmân mârain. 14.
tau bajîr kç dil im âi. dçç jhâlsâ sabh marvaî.
chûn or dôl pahn durdâç. dçç singh tin mâr kadahâç. 4.

3. bhûlaî vê de fêd dûm dûm 3
jëj de ëj ëj ëj 3 jîmân jîmân bhrî mârain. bahuta jîmân mârain. 14.
shâzâdai râhç kit luk chhup dâç. so bhî lut mârat tiv hi khâç.
sun bajîr man kôpî âi. âp bajîr chardhîyô kar dhât. 5.

dôhrâ : daç halkâtç bajîr ghal âi khabar jâ pâi.
sunai kâbîç singhan jahnin tahnin puji ghçr kadahvâi. 6.

chaupaî : nit bajîr chardah singhan shikâr. jhârdôn kamâdôn kadah laç mår.
jô singh khçtî kârnç vârç. so bhî tôl singh unî mårç. 7.

chaupaî : nit bajîr chardah singhan shikâr. jhârdôn kamâdôn kadah laç mår.
jô singh khçtî kârnç vârç. so bhî tôl singh unî mårç. 7.
Returning soon, would the Singhs attack the smaller Mughal batteries, 
As well as their larger contingents from the vanguard and the rearguard. (3)

Thereupon, the minister (Mir Mannu) felt in his heart of hearts, 
That he must get all the Singhs eliminated from his region. 
Despatching his forces in all the four directions forthwith, 
He did beat the Singhs to turn them out of his province. (4)

The foot soldiers among the Singhs sheltered themselves here and there, 
Surviving purely on what they could lay their hands on. 
The minister, hearing of these incidents of wayside robberies, 
Himself led a crusade against these highwaymen. (5)

Dohra : Mir Mannu would despatch his messengers to a place, 
From where he got the slightest information about Singhs. 
Wherever he heard about the settlements of Singh families, 
There would he order to take them out after laying a siege. (6)

Chaupai : Daily would Mir Mannu go on a hunting spree to kill the Singhs, 
Daily would he kill dragging them out from sugarcane fields and bushes. 
Even those Singhs who were (peacefully) engaged in agriculture, 
They, too, were eliminated after searching them out. (7)

Such an uprour and panic gripped the Majha region, 
That Sikh families could not find shelter anywhere. 
There was a village named Pandori in the Majha area, 
Where lived a famous saint by name of Dadu Ram. (8)

As my (the author’s) mother and grandmother had taken refuge there, 
Some state informers leaked out their whereabouts to the minister. 
There itself did the minister himself arrive post haste, 
Laying a siege to the village after a meticulous planning. (9)

Dohra : The young boy, who was the grandson of saint Dadu Ram, 
Was he summoned before the minister after arresting him. 
Accusing him of sheltering those guilty of treachery, 
The minister ordered him to handover those to the authorities. (10)

Chaupai : As the young mendicant denied having any fugitives, 
Mir Mannu’s minister ordered his monastery to be searched. 
As author’s mother and her Sikh colleagues were inside the monastery, 
They had disguised themselves in the red robes of that sect. (11)
कृपया प्रकाश


dohrw : mIr mMnUM nY ByijE mhwvq AOr iKJwie 
qO BI bwlk nihN mrXo siqgur BeI rjwie 

dôhrâ : mîr mannûn nai bhçjiô mahâvat aur khijhâi. 
tau bhî bâlak nahin maryô satigur bhai rajâi.15.

chaupaî : unm phîldâr bajîrhi kahî. bâlak khûnnî hatvâyô. us bâlak kô kaid karâyô.16.

is`K Awxy Qy POj PV cwr 
khXo bjIr ien dyvo mwr 
aus bygm AwxI QI swQ 
krI Arz aun joVy hwQ 
sikkh ânç thç phauj phard châr. kahyô bajîr in dçvô mâr. 
us bçgam âñî thî sâth. karî araz un jôrdç håth.17.

main dçkh bçgam tç daç chhudaâi . banyô sababb unhain jind âi .18.

chaupaî : un phîldâr bajîrhi kahî. bâlak khûnnî hatvâyô. us bâlak kô kaid karâyô.16.

dôhrâ : dahigai kamâd vada khçt thô singh hutô usai bahu mânhî. 
iânç sayânç bîl baridh ghçr laç girad tânhi.20.
Declaring someone as his sister and someone his daughter,
This monastic head declared rest of the females as his followers.
Concealing the true identities of all those Sikh females under his protection,
He resolved to endure all the repercussions of his statements. (12)

Accusing this monastic head of sheltering those subversives,
The minister ordered the young priest to be crushed by an elephant.
But instead of crushing and mauling this holy young saint,
The blood thirsty elephant bowed and touched his feet with his trunk. (13)

Despite being urged and pressed by his aggressive Mahout,
The ferocious elephant retreated back after paying obeisance.
Feeling extremely outraged against the elephant’s Mahout,
The minister accused him of having been bribed by the priest. (14)

**Dohra** : Thereafter, feeling more outraged at his orders’ non-compliance,
He ordered for summoning the services of another Mahout.
Even after this changing of the Mahout and the elephant,
The young priest did survive such being the Will of God. (15)

**Chaupai** : Then did this second mahout vouched before the minister,
Truly had the young priest been vested with Divine powers.
Thereupon, ordering the elephant to be withdrawn,
Finally did the minister put the priest behind bars. (16)

Presenting the four Singhs who had been captured by the Mughal troops,
The minister was entreated to order for their execution.
The minister’s better half who had been accompanying her husband,
With folded hands did she plead before her husband. (17)

Pretending to have never seen a Singh in her entire life,
She called for the Singhs to be presented before her.
After having a glimpse of those Singhs she let them be released,
Thus did these Singhs get spared by a happy coincidence. (18)

Thereafter, did the state informers bring forth an information,
That they had spotted the Singhs in hiding to be hunted down.
Thereupon, ordering for the summoning of more horses and troops,
The minister marched to the spot lead by the state informers. (19)

**Dohra** : In a large field overgrown with sugarcane crop nearby,
Many a Singh had taken shelter there in that field.
Among these Singhs being children as well as the elderly,
All of them came to be surrounded by the Mughal troops. (20)


135. sâkhî mathrâ au kôil katal kî (...'âi pânîpat karî lardâî')

135. sâkhî mathrâ au kôil katal kî (...'âi pânîpat karî lardâî')
Sri Gur Panth Prakash

Chaupai: Wailing desperately over the fate of their kins under siege, The hapless mothers and sisters had no one to share their grief. Shuddering at the horrible prospect, and standing as helpless onlookers, People saw no chance of survival for their kith and kin. (21)

Dreading more about the aftermath of their capture, They apprehended about themselves of being accused of complicity. It was amidst this wailing and shrieking among the people, That a divine dispensation came to prevail thereupon. (22)

As Mir Mannu’s horse getting scared, stood straight on his hind legs, With a bound did Mir Mannu fall upon the ground. As one of his feet got entangled in the stirrup, With an intolerable pain did Mir Mannu shed his mortal frame. (23)

Disappeared the thought of preying upon the Singhs with Mir Mannu’s demise, Released even were those Singhs whom had they caputured. Such happened to be the fate which Mir Mannu did meet, Eighteen hundred and twenty three3 Bikrami happened to be the year. (24)

Episode 135
Episode About Mathura And Koel
(Marathas waged a battle at the town of Panipat)

Dohra: For full one year did Ahmad Shah Abdali¹ stay, In the occupied region ruled by Najib Khan Rohela². Not only did all the (Mughal) Nawabs pay him a handsome ransom, But he also occupied a major portion of Lahore province. (1)

Chaupai: If we describe all these developments in minute detail, This epic would become too voluminous to be of much use. If we narrate the confrontation between Abdali and Maratha Bhau³, This epic would become too unwieldy to be readable. (2)

So we would try to narrate events as briefly as possible, So that this epic remains within the reading limits. Thus did all the Muslims including the Mughals and Pathans resolve: They must get rid of all the Hindus chiefs including Marathas. (3)

Summoning all the forces of all the Nawabs and ministers, They launched an attack on the major Hindu places. Many a Hindu did they captive after the occupation of Mathura⁴, Those alone escaped capture who had deserted their homes. (4)
dohrw : so bachiō jō bhaj gayō bharatpurç kç pāhī. magar gaï phauj turak kî mār tōpan daï hatāi.5.

chaupaï : mathrā daçrā giljan pāyā. bharatpurç tç mār hatāyā. tōpakhānç kî shalak sunāï. mugal pathān su akal gavaï.6.

chaupaï : mathrā daçrā giljan pāyā. bharatpurç tç mār hatāyā. tōpakhānç kî shalak sunāï. mugal pathān su akal gavaï.6.

chaupaï : mathrā daçrā giljan pāyā. bharatpurç tç mār hatāyā. tōpakhānç kî shalak sunāï. mugal pathān su akal gavaï.6.
Dohra: They alone survived who had fled (before the attack), Those who had taken shelter with the Bharatpur’s ruler. As the Muslim troops had run after them in hot pursuit, They were repulsed by the heavy artillery fire by the Jats. (5)

Chaupai: After having been repulsed from Bharatpur by the Jats, The Pathan troops did set up a base camp at Mathura. As they had been confronted by a heavy artillery fire, The Mughal-Pathan troops were at their wits' ends to combat it. (6)

While a large number of Jat troops entered in the Deek fort, The Maratha troops took up positions inside the Ghumer fort. Besides these two forts, there was another very strong fort, On which the Jats had pinned great hopes for defence. (7)

Not only had the Jat troops concentrated in large strength inside, They had also deployed many long-range guns inside the fort. Encircled as this fort was by a water channel and a huge wall, It could not be penetrated either through a tunnel or an open attack. (8)

Dohra: Neither could this massive wall be damaged by canon fire, Nor could it be breached through the construction of a tunnel. Nor even could any sustained attack or siege make it vulnerable, As the Jats had stored a large quantity of provisions inside this fort. (9)

Chaupai: This fort which was famous by the name of Koel, The Hindus were wont to address it as Ramgarh. This fort which the Muslims addressed it as Aligarh, Had provisions inside which could last for twelve years. (10)

Being extremely arrogant and overconfident of their prowess, These Jats derided the passing Mughal troops as Bangle-sellers. As these (vainglorious) Jats started beating a wardrum, The passing Ahmad Shah Abdali troops did hear its sound. (11)

Desperately did Najib Khan Rohela try to divert Abdali’s attention, Lest Abdali’s troops should get bogged down around that fort. Truly as this invincible fort could not be the penetrated for twelve years, All of his remaining designs would remain unfulfilled. (12)

As their ambitions of more territorial occupation would go haywire. In no case should Abdali get bogged down in this fort. Feigning that the beating drum sounded from a monastic seat, For a day or so could Najib Khan divert Abdali’s attention. (13)
Sri Gur Panth Prakash

में नहर की तेंदू आर्थी। नंट त टिके मू मन्दिर बनानी।
दिव इस्लाम सटी मध जरों बैठे। आर्थी त जगेरे दिन धर्म भाष। 14।
मृत्यु जान कि नुरदाई आई, जात ना ताली सु जांही बाजाई।
फिर सुनाई शाही बना मार्फत आगा। नाव बैन में अशी त राज। 15।
नवाब का हुआ इतने अवंत। जात ना तालें सु जाही आर्थी।
हान में छोटे बड़े आर्थी। जात बै दिया। बाधा त राज। 16।

देवना : घड़ा बच यह आर्थी इकट्ठा भू की परियाँ।
बांध बंध जै बै तो भी हल ने यह बत। 17।

dōhrā : बाहुखरच या मानी है सिपाही सु काल हाज़र।
बाबसंग लू में साखी खड़े है। ही के यह बत। 18।

cेखड़ी : जै मुख मराय मूँ की एरे। विकास भू में करो कर।
में जै में लड़ों हैं गढ़। हूं थी निहाल जै में बड़ा वर। 19।

chaupaï : याद सुन शाही सु गुस्सा क्षय को।
जात हाँ पहला भू भू है। तार जट जटा जो। 20।

barsa भा कर मूर बिघा त नामे। दिख जा करे चौपाक समाले।
बाड़ी अशा छाक बिघा मंडली। बाड़ी बांध काल मध हसी बिजाली। 21।

gardah मारन गत बिद्या ना जानें। किम हाम रक्षान बारध सायँज।
gardah मारन शक्ति किताब मंगाई। गार्डाकी नकल सभ सुख लिखाई। 22।

देवना की सुना मुख रिप्लाय। में बाड़ी अशा बाणी हटी बाढ़।
भूम में भिक्ष लोकी उभी। करो रखो देह हाँ हाँ। 23।

dōhrā : बहुखरच या मानी है सिपाही सु काल हाज़र।
बाबसंग लू में साखी खड़े है। ही के यह बत। 24।

में अंदुलकता भा नाम के जांही।
मराय मूँ आर्थी हटी बाढ़।
आर्थी मूँ में बी विभाग आर्थी। 25।

Aur turkan ghar par gayो सोग। कौ सही नाई बादो आजो।
शाही मारी गार्डाकी सो मरार। 26।

आर्थी में भरक मिह में। गुड़ा भूमिकार बेदोप रिप्लाय।
बाड़ी बांध की दिया उभी। मुखा जला रिप्लाय हाँ हाँ। 27।

अथ दिना में मारत जिम सोई। है आर्थी कांडही जो।
काराई गोला खात तिघ ताँग। सुरंग लगाई नाही कित्य सु दाल। 28।
But the Jats being fated to meet their doomed end,  
They kept on beating the war drum without any let or hindrance.  
So outraged did Abdali feel after hearing the repeated sound,  
That instantly did he decide to take on the Jats before proceeding further. (14)

Saying that they were felicitating Abdali on his arrival there,  
Najib Khan Rohela told him that Abdali’s writ ran there as well.  
Refusing to be taken for a ride with Najib Khan’s pretence,  
Abdali refused to proceed further without subduing the warmongers. (15)

As the Jats were poking fun at him (out of their arrogance),  
It was incumbent upon him to give them a tit for tat.  
Thereupon, did Najib Khan Rohela revealed the whole secret,  
That never could their forces impregnate their formidable fort. (16)

Dohra : Not only was that fort stocked with plenty of provisions,  
It was also defended by many a thousand Jat troops.  
For twelve long years, would they remain bogged down there,  
Before they could hope to take over that invincible fort. (17)

Chaupai : What purpose would his invasion of Hindustan serve (without chastising Jats),  
So incensed indeed did Abdali feel at this information.  
How long could he maintain his sovereignty there,  
If that much muscle could he not gather to face this challenge? (18)

For what purpose had he enlisted so many war veterans,  
If they did not know the tactics to impregnate a fort?  
Ordering for a book that dealt with the art of breaking forts,  
He got a complete sketch design of the targeted fort traced. (19)

Matching the design of the Koel fort with the one in the book,  
He studied all the tactics to break through such a fort.  
Twirling his mustachios as a gesture of his full confidence,  
He ordered the war-drum to be beaten in retaliation. (20)

Deeming Abdali’s decision to confront the Jats as extremely indiscrete,  
The Muslim chiefs felt crest fallen and frustrated in their hearts.  
Deciding to adopt all those tactics to wage this war,  
Abdali adopted all those war tactics as recorded in that book. (21)

Adopting these tactics one could destroy a fort within eight days,  
Even if its walls were made of an alloy of eight metals.  
Even if artillery fire failed to make a hole in its walls,  
Even if it remained impregnable through an underground tunnel. (22)
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dohrā : phčr jōrd kč turak hath shāhu su rahč talāi. aγyōn aγrō māri kč phčr ghčraingč āi.23.

chaupaī : shāhi tinai kč k n mānī. shāh hutō thō jantar gayānī. is mārain tč aγrō chhuttai. is chhadaai ham aγrō n tuṭtai.24.

dohrā : shāhu jantar kč zōr tč dīl sāhī hutō hulās. chautraphāc murchāc vand dać lāyō dačrā ik pās.25.


andarōn tôpan kī shalak chalāvain. bāhrōn tôp su dhukan na pāvain. surang patcŋ jāl nikas su āvai. is kār jantar lagai nā dāvai.27.

bahu nabāb kō chintā parī. kārī patishāhī kīm apnī arī. phčr kahain ak thak uth jāγgu. īhān nāhīn ih phatc su pāγgu.28.

chaupaī : kaun bhānti tč ih gardah tōrdain. kī umaid ih murchāc jōrdain. shāhī kahī bhal kahan na bāt. bāt batālai lagai nā ghāt.29.

chaupaī : kaun bhānti tč ih gardah tōrdain. kī umaid ih murchāc jōrdain. shāhī kahī bhal kahan na bāt. bāt batālai lagai nā ghāt.29.

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chaupaī : kaun bhānti tč ih gardah tōrdain. kī umaid ih murchāc jōrdain. shāhī kahī bhal kahan na bāt. bāt batālai lagai nā ghāt.29.

chaupaī : kaun bhānti tč ih gardah tōrdain. kī umaid ih murchāc jōrdain. shāhī kahī bhal kahan na bāt. bāt batālai lagai nā ghāt.29.

chaupaī : kaun bhānti tč ih gardah tōrdain. kī umaid ih murchāc jōrdain. shāhī kahī bhal kahan na bāt. bāt batālai lagai nā ghāt.29.
Dohra : With folded hands did the Muslim chiefs keep entreating, 
That Abdali should put off that operation for a while. 
They suggested to lay a siege round that Jat fort, 
After their forces had invaded and conquered Agra. (23)

Chaupai : Not a single plea of Mughal chiefs did Abdali accept, 
As he himself had been an expert military strategist. 
Never could they conquer the next fort at Agra, 
As conquest of this fort would lead to their occupation of Agra. (24)

Dohra : Highly excited did Abdali feel in his heart of hearts, 
On the basis of his possessing a fort-breaking strategy. 
He decided to command his troops from one flank, 
After allotting the other three flanks to his various chiefs. (25)

Chaupai : Inside this fort was Jat ruler’s maternal uncle, the fort custodian, 
Rai Mal was the name of this Jat custodian’s name. 
Tension-free would he sleep inside, so impregnable being the fort, 
Though battle raged on all the four sides of the fort outside. (26)

They would let out a volley of artillery fire from inside, 
But no amount of artillery fire from outside could damage this fort. 
As water would spring up if an underground tunnel was dug up, 
No war tactic could be of any avail to break into this fort. (27)

Extremely concerned did Nawab Najib Khan Rohela feel, 
At the stubborn stand that Abdali had taken against the Jats. 
Definitely would Abdali wear himself out of this engagement, 
As in no case would he be able to conquer this Jat citadel. (28)

Dohra : Seven days having been wasted in this kind of confrontation, 
All the Muslim Nawabs came together to approach Abdali. 
This much query did they pose to Ahmad Shah Abdali: 
What kind of strategy was he contemplating to win this campaign? (29)

Chaupai : Which tactic would he adopt to break into that fort, 
With what expectations was he deploying troops on several fronts? 
Abdali retorted : indiscrete would it be to disclose his strategy, 
As no campaign ever succeeded with a prior disclosure of strategy. (30)

Surely in a day or so would he take over that fort, 
Though such a boastful claim did not behove a commander. 
Certainly did the nit-witted Nawabs failed to buy Abdali’s argument, 
As they felt he was taking them for a ride for nothing. (31)
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देव लघु मूल बाली महर्षी। माण क्षेत्र नायि मूल दृष्टि चर्मी।
बिही धर्म छाँगो माण। दिल चेहराहै दृष्टि अत्तरह। 32।
यां कही शाह सु करी सवारी। साथ लाच नहीं सवार दी चाहरी।
चहत्री पखो दार्यो जान। पिक चाउत्रफ़ हुई अंजन। 32।

dohra : दिनी दिनी दिन दुबारा जी आर्धी कर गुजरे।
क्रुरले आपण कवच शरीर क्षेत्र जों देव। 33।

dohra : यही यही तिह करत ही यही रात हनुं।
बुल्लू आपण कवच राज मोर पावण जों देव। 33।

dohra : इन दवीत दवी वे युग मु जीव। बिंदु घरे वे घर चली।
घरी घर आये वे मन नेटी। वहाँ घटने कुछ वे में। 33।

chaupai : किलों भागो थाह सु तिस काँद बनायून हाथ चालिस।
उखी उखी यो हो जगां जो। तबती बातिः जो को सो। 36।

chaupai : किलो माण में बेटों दुर्गम के भागू।
साथ में सुभ विजय करने वेलित बख्त सिव साथ। 38।

chaupai : अभी अभी बेहद उन। धुऱ्ड छुड़े वड़ मने।
माण उने दिन दुबारा जागू। अभी साथे रहे खाप्पी। 40।
Thereafter, did Ahmad Shah Abdali mount his horse,
Nor did he take any mounted bodyguards with him.
Deliberately did he discard the royal canopy as well,
So that he could reconnoitre the fort’s surroundings being incognito. (32)

After surveying the entire topography of high and low ground positions,
Secret did he keep the contemplated strategy in his own mind.
Summoning, thereafter, all the chief commanders of his troops,
Close to the fort did he allot the various pickets to them. (33)

Advancing their positions during the day and then asking them to retreat,
Same strategy did he keep on repeating during the night as well.
Though he kept the enemy inside on tenterhooks in this way,
But hardly did they feel concerned by these pranks of Abdali. (34)

Dohra : Repeating this tactic time and again for a few days,
There did arrive a pitch dark night at last.
Summoning all his field commanders to assemble once again,
There did he issue fresh orders to all His commanders. (35)

Chaupai : Thirty feet being the height of Jat forts’ walls,
A forty feet high wall did Abdali order to be raised.
The highest spot that he had spotted during his survey,
There did he order the forty feet wall to be raised. (36)

Asking them to raise the wall in a single night,
The final strategy still did he keep secret in his mind.
Secret must he keep his strategy till the end,
Fail it would otherwise, if he disclosed it earlier. (37)

Dohra : All strategies to break into a fort, I (the author) would narrate,
In the book “Dragsat” that I would shortly be writing.
It would include the strategy that Ahmad Shah Abdali adopted,
And the way he succeeded in breaking into the Koelgarh fort. (38)

As the day dawned, did the fort inmates come to notice,
That a great miracle had occurred during the night.
As if someone had placed a huge mountain or (wall) at night,
Lord Hanuman” must have been on their side indeed. (39)

Chaupai : Seeing this marvel, the Jats lost half the battle even before its onset,
Quickly did he (Abdali) position all his guns on the top battlements.
A total of sixty canons did he position on the top,
Along with a battery of eight fireball shooting guns. (40)
स्री गुर पंथ प्रकाश

मंगल धर्म मे रहे चढ़ाई। बढ़ी उसस अल्पौं रची सर्दिय।
रची दसों मृण जटों बहुत रची। गुर्दी बड़ी निरं ते जात उठी। 141।
jambुर्ग पांजे साई दाज़ चार्दाई। काँ हजार बंडुक दाज़ लाई।
daङ चहलक बाहू बौन मां नारे। हुई गाई धीर रात हाँमेर। 41।

dhevar : कौरे गरु के जीर में भाग महान रची घुम लूं।
हुणौं हुणौं हियों हियों महों तम में चुंब 183।
dhārā : गोले बान तू रो या मध्य खुशी।
chhalak बाहू बौन करी। हुई गाई डिंढ रात हाँमेर। 42।

dhevar : आमनौं हियों हियों महों धूल भै ले।
सवा बाहू जी सुंड बैटी। अभिभाष के जीरे धूल रची। 43।
chaupā : अभिभाष भीली जनु पराई। अंदर लोक सहिंग महाराज।
zahar बौन की जगतल लगा। अंदर नौ कौ धूल चिंता हाँम।
upar तो पठ तू जो चार्दाई। सो ही बौन तहिर न दाई। 44।
उजव चैली बैले घुराथे। झप्पे त नज़े से न हु ताड़े।
बूढ़ बाढ़े उम मार उड़। मब ते झंक बीकी भाग। 184।
tarf chauthपि परन मुरच चुकाई। कहयो ना मारो जो नाथ जाच।
babut गौल भाज जान तारास। सह्ब ने भाजी मिनी आस। 45।

dhevar : अब बदे नदी बाढ़े बटे नही मुँ डेंग।
सुदर फिकल बड़ा गूँग आहे। बने आहे देव। 185।
dhārā : साखने धर्म नह भाजन।
laran बिहार सह्ब बहु गौल भाजी अभिभाष चूण। 46।

dhevar : उम सिकट ते झरण घरी।
kuch रिंग आबे रिंग रची।
सवा बाढ़े जी बैटी गूँग।
किसल बाढ़े गूँग रिंग रची। 187।
chaupā : तब बिचलन नच बैटन पैं। जान दिहु हंको इक दाई।
शाहु कहयो तुम दिनो राहु। निकल जाहु तुम हुई इक दाही। 47।

अभी जाउँ फिकल बड़ा बटे। सा समस्या दिखा ढंगे बड़े।
अभी कौना बड़े उड़ते। भागे बढ़े न हुई उड़ते। 188।
addhi रात किला चहास गा। जा जमना धिह थांड़ी हाँम।
अगु राज भला हांमा काह। बंवो लगा ना मुंह हाँमा। 48।
मन समस्या भाग लाने कुछ। बढ़ी जान भरीं दाज़ जाने बड़े।
जाने भला देने फिरे लेन। मुमल भला देने मारे धम। 189।
सो जमना मध्ये मर गौल। बारी दूर महीन बाही गौल बूढ़ा।
rाज मल ठो तिस को नम्म। सुराज मल को साला ठाम। 49।
Positioning five hundred medium-range guns also there,
He deployed several thousand musketeers on the top.
Such a heavy volley of fire and arrows did they open,
That their smoke created pitch darkness even during the day. (41)

Dohra : With fireballs, bows and arrows (such a heavy attack did he launch),
That (this impregnable Jat fort) was set on fire from inside,
With such force did they hurl sharp-edged knives and daggers,
That they never failed to hit the Jat soldiers enconsed inside the fort. (42)

Chaupai : With such speed of lightening from the skies did Abdali’s firearms strike,
That all the Jat troops inside fort felt extremely scared.
With the strategy of shooting arrows laced with poisons,
Many of those hit with these arrows were rendered blind. (43)

As these deadly arrows and fireballs set the fort on fire,
Those guarding the fort from inside panicked with fear.
Even the cannons which had been positioned on the fort,
Those also could not stand the massive firing from outside. (44)

Lifting a siege from all the sides around this fort,
Abdali ordered his troops to let those flee who wished to escape.
As many of the fort inmates fled for fear of being killed,
The rest of the Jat troops also looked forward to run away. (45)

Dohra : A very few among them had remained without getting wounded,
As majority of them were wounded and charred with fire.
It was indeed a great marvel that came to occur,
That such (battle hardy) soldiers abandoned fighting the enemy. (46)

Chaupai : Thereupon, those stranded inside the fort sent a proposal,
That they be allowed to escape from one side.
Agreeing to grant them a passage of escape from the fort,
Ahmad Shah Abdali ordered them to escape from one corner. (47)

Thus, deserting their (well fortified) fort at midnight,
Did these Jat soldiers seek refuge around the Yamuna river.
From the other side the Jat ruler of Bharatpur sent a messenger,
That never should his maternal uncle (Rai Mal) show him his disgraced face. (48)

So did he kill himself jumping into the river Yamuna,
So was his drowned body carried away by the heavy current.
By the name of Rai Mal was this Jat warrior known,
Brother-in-law was he in relationship to (late) Suraj Mal Jat chief. (49)
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\textbf{dôhrâ} : tabâi àgrô chhut gayô jatt bhayô bahu tharthal. kâbalî hind su à vardyô dakkhan gaï su gall.50.

\textbf{chaupaï} : dakhnôn tinn lâkh ghôrdô âï. âi pânïpat karî lardât. cîhç lâkh turak iktthô hîyo. marhatç ku kachhu sakai na khîyo.51.

\textbf{qb} mnsUbw qurkn kIAw [ ksm Drm kr jt pwV lIAw [ jât PtXo jd mrhty mwry [ ies ibD sBn su mrhty mwry [52

\textbf{tab} mansûbâ turkan kîâ. kasam dharam kar jat pîrd liâ. jatt phatyô jad marhatç mîrç. is bidh sabhan su marhatç mîrç.52.

\textbf{chaupaï} : dakhnôn tinn lâkh ghôrdî âï. âi pânîpat karî lardât. cîhç lâkh turak iktthô hîyo. marhatç ku kachhu sakai na khîyo.51.

\textbf{dôhrâ} : sâl athârân sai bitç puni su aî. aisî bidhi pîchhai bhaî sunô su âgai âi.56.

\textbf{bât abai singhan par àï. söî sunôn tum chitt lagâi. bût purâtan jim sun laî. ratan singh likh sâkhni thaî.55.}
Dohra : As Agra also got vacated from its Jat rulers,
Was there a great commotion among the Jat chiefs.
That Kabul’s ruler had entered into India,
Did this news spread far into the deep South as well. (50)

Chaupai : Thereupon, arrived three lakh (Maratha) horse-mounted soldiers from the South,
Who did wage a battle against Abdali at the town of Panipat.
Even with a strength of Six lakh Muslim troops which assembled there,
They could not make any dent into the Maratha defences. (51)

Thereafter, chalking out a new strategy to deal with the Marathas,
The Muslim strategists alienated the Jat chief through (false) religious vows.
With the alienation of Jats, were the Marathas overpowered,
In this way were all the Maratha forces crushed by Abdali. (52)

Thereafter, taking over Delhi from it present ruler,
Ahmad Shah handed over its control to Najib Khan Rohela.
Thereafter, handing over Sirhind’s control to Jain Khan,
Ahmad Shah himself took over Lahore after alerting others. (53)

Revenues started pouring into his coffers from as far as Lahore and Bhakhar,
Even as Kashmir and hill chiefs dared not oppose his rule.
Thus, getting very arrogant about his subduing the Indian chiefs,
Ahamad Shah Abdali did put up his camp at Amritsar. (54)

Now as came the turn of the Sikhs’ (confrontation with Abdali),
Dear devout readers, listen to that account with concentration.
The account as I (author) have heard from my elders,
The same had Rattan Singh (author) decided to narrate. (55)

Dohra : It was in the year of eighteen hundred and eighteen (B.S.),
(That this Sikh-Abdali confrontation had taken place).
What preceded this confrontation have I narrated,
What happened thereafter, must my dear readers listen? (56)
kundliā : sunōn bāt ab singhan kī karī shāhī jīm kūt.
kūt mār kī sō thukyō khālsā bhayō akhūt.
khālsā bhayō akhūt nādī jīm sumūmqvānī.
aglē āgī turc aur jhāb āvāi pānī.
usatīg vadhāyā khālsā sabh ākh uchārā.
jō dushman thē khālsai sō thōhar jīn gārāc.1.

dōhrā : tabar bāhal cālāv askhā dūrā lūtā phauj su khāhī.
āgī pāchhāc rāt dīn daurd su shāhī akāhī.2.

chaupaī : tāl maddh dāl līdī girāī. jaun bīj jāu khūd charāī.
maddh harimndar dhāh tin dayō. tīh dārū kūpāc chināvat bhayō.4.

chaupaī : shāhī singhan nē bahut akāyā. dhūndān singhan dastā chardhāyā.
sō dastō singhan lāyō lūt. rāt divas mahin kartē chhūt.8.
The way the Khalsa remained inexhaustible despite such carnage.
So abundant remained the Khalsa (despite such massacre)
As flows the water forever in a perennial stream.
So naturally did the Singhs replace those who perished,
As perennially gushing spring replaces the water that flowed.
That the Khalsa expanded by the Divine Will,
So has it been acknowledged by one and all.
That those who had been inimical to the Khalsa,
Had they been destroyed as one destroys the poisonous cacti. (1)

Dohra : Putting up their families in the (forested) Malwa region,
Through plunder of Muslim troops did the Khalsa survive.
Plundering the vanguard and the rearguard day and night,
Thus did the Singhs harass the troops of Ahmad Shah Abdali. (2)

In the fort (of Ram Rauni) that the Singh had raised at (Amritsar),
Had Ahmad Shah Abdali put up a base camp in that fort.
The most sacred and pious shrines which existed at Amritsar,
Did Abdali’s Pathan troops start razing to the ground. (3)

Chaupai : Filling the sacred pool with the horses’ dung,
Abdali boasted of grazing his horses on the barley crop.
The sanctum sanctorum of the holy Harmandar Sahib³,
Did Abdali blast with piling canisters filled with explosives. (4)

As these explosive filled canisters were ignited with fire,
An odd brick landed near Abdali after the explosion.
As this brick struck straight at the nose of Abdali,
For a lifetime was he rendered invalid, incurable for life. (5)

Thereafter, departing for Lahore after leaving Amritsar,
Abdali did occupy the Mughal throne at Lahore.
Hunting like hounds, he started killing the Singh,
Many a wicked deed thus did he commit indeed. (6)

Dohra : While many Singh sneaked into the Malwa region,
So many others sought shelter in the wild growth.
They kept on waylaying Afghans on their way to Kabul,
As well as the Gilja Pathans even after walking up to Lahore. (7)

Chaupai : As Abdali was harassed by the Singh beyond endurance,
He dispatched a battery of soldiers to hunt down the Singh.
Even that squadron was waylaid by the Singh,
As day and night, the Singh kept up the attacks. (8)
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gilōc mūdhē hōkāi pāvain. singh ghōrdē chardah lai nath jāvain.
shāhi sunī yaun bahuṛ rīśāyā. singhan ūpar karan chāhī dhāyā.9.

shāhu kahc chardah jangal daurdain. bajār kahī ham daurd hōhīn haurc.
majhail singh ūhān kai hazār. changc ghōrdc au bandūkhan vār.10.

bin pānī ham marain piāsc. ham kō mārāin dē kai tarāsc,
uh hain bhūmīch ham pardāsī. rāl mārāin ham un kau khāsī.11.

bin pānī ham marain piāsc. ham kī mārāin dē kai tarāsc
uh hain bhūmīch ham pārī. rāl mārāin ham un kau khāsī.12.

jim kātc tē ḍhācī gurā. tum kātc tē ḍhācī gurā
uk hain bhūmīc nā pāt. tum kātc tē ḍhācī gurā.13.

chāpāi : vahi mūrkāh yau lakhai na bāt. panth bālī kō hō kīm gāhīt.
das patishāhī lardat bītāt. inkī jardh nīt hōvai savā.14.

chāpāi : vahi mūrkāh yau lakhai na bāt. panth bālī kō hō kīm gāhīt.
das patishāhī lardat bītāt. inkī jardh nīt hōvai savā.15.

chaupaī : tau mil khāls cīvān laigāyā. chardhnī kō sābh udam karāyā.
lutan khān kō daçrā turāyā. sarhā girād chardah shōr machāyā.16.

chaupaī : tau mil khāls cīvān laigāyā. chardhnī kō sābh udam karāyā.
lutan khān kō daçrā turāyā. sarhā girād chardah shōr machāyā.17.
As the Gilja Pathan troops slept at night with their faces down,
The Singhs would steal their horses and get lost.
Feeling highly incensed after hearing about these acts,
Abdali contemplated of launching an attack on the Singhs. (9)

While Abdali favoured hunting the Singhs through the jungles,
His minister opined that they would get humiliated after a chase.
The minister cautioned him about the (brave) Majhail Singhs in thousands there,
Equipped with the best of horses and the sharp shooters among them. (10)

The Pathan troops would die of thirst without water,
As the Singhs would kill them with untold tortures.
With the Singhs being natives and the Pathans being aliens,
The Muslims should slaughter them with their united strength. (11)

Dohra : Feeling bitter, incensed and getting gripped with tension,
Did Abdali’s Pathan forces feel regret at the turn of events.
Regretting that he who had ransacked whole of South and Eastern India,
Had been outwitted and befuddled by the Singhs. (12)

Chaupai : Fool that Abdali was, did he not realize this truth:
How could the mighty Khalsa Panth be annihilated?
As the ten Sikh Gurus had been at war with the Mughals,
The roots of the Khalsa Panth were bound to get deeper. (13)

The more the Singhs fight and get killed, the more they multiply,
No power on earth could uproot them and make them extinct.
As the more one prunes a rose bush, the more it buds and flowers,
The more the Khalsa is persecuted, the more it expands. (14)

Dohra : Finding shelter in the Malwa region during this ordeal,
The Singhs had to buy provisions for their survival.
(With limited means), how could they survive without plundering,
This was the issue which they discussed in their assemblies. (15)

Chaupai : Thereupon, organizing a religious congregation for this purpose,
The Singhs initiated to launch an expedition for looting.
Sending a contingent of Singhs for ransacking and waylaying,
This Singh contingent created havoc around the city of Sirhind. (16)

Forcing Jain Khan⁴, the Sirhind custodian to retreat into his fort,
The Singhs returned to put up a camp near Malerkotla.
Someone among the Singhs suggested for taking over of Malerkotla,
So that Malerkotla Pathan’s nuisance could be put over for ever. (17)
कोई कहाँ यह लाख अबाही। कोई कहाँ यह अब सारी ।
बूढ़ बच्चों बड़ी बेन्द्रकर लाखी। में खुद बड़े हुए घर अबाही। १९।
कोई कहाँ यह लाख-अबाही। कोई कहाँ यह मारति हम नाहिन।
gur bachnī bhaī rachchhṛī yāḥī. sōū bāt āhān ban āī. १८।

dōhrā : jabai pathānān im sunī yaun singhan kīn salāhī.
layāḥ jainś sarhand tē rātō rāt durānī. १९।

chaupaī : aur shāh pai gāc halkārṇ. singh āc hain dāī ab sārṇ.
hām it val tihān rākhān ghčṛ. tum in mārā hōt savcṛ. २०।

chaupaī : aur shāh pai gāc halkārṇ. singh āc hain dāī ab sārṇ.
hām it val tihān rākhān ghčṛ. tum in mārā hōt savcṛ. २०।

chaupaī : aur shāh pai gāc halkārṇ. singh āc hain dāī ab sārṇ.
hām it val tihān rākhān ghčṛ. tum in mārā hōt savcṛ. २०।
While some favoured destroying Malerkotla there and then,  
Some others opposed this proposal of destroying Malerkotla.  
As Malerkotla had been worthy of (Tenth) Guru’s grace⁵,  
So no unanimity of opinion prevailed about Malerkotla’s fate. (18)

Dohra : As Malerkotla’s Pathan rulers heard about this development,  
That Singh’s were confabulating about attacking their city,  
They invited Jain Khan, the Sirhind custodian to Malerkotla,  
By dispatching messengers posthaste at the dead of night. (19)

Chaupai : They also sent messengers to Ahmad Shah Abdali.  
That the Singh’s were stationed under their surveylance,  
While their joint troops would block the Singh’s exist from their side,  
Abdali’s troops could attack the Singh’s from their side at dawn. (20)

As their Muslim forces would block the Singh’s passage from all sides,  
The Singh’s would perish as easily as a papier-mâché melts in rain.  
Hearing this, launching an expedition from Lahore.  
Abdali did put his up his first camp at Jandiala. (21)

Moving further, even as Abdali put up his second halt at Talwan⁶,  
The Singh’s had no inkling about Pathan troops movement.  
So the Singh’s contingent moving further on their looting spree,  
They shifted from Raipur village towards Gujarwal village. (22)

Dohra : Sending messenger (to his allies from his Talwan Camp),  
Did Abdali summon Jain Khan and the Malerkotla Pathans.  
Promising to join his forces with theirs early in the morning,  
Did he reiterate his resolve to kill the Singh after tracing them. (23)

Chaupai : As the Muslim allies implemented their agreed plan the early morning,  
Truly did the Khalsa Panth forces fall on bad times.  
As the Singh’s contingent was proceeding towards the river,  
From the front, did they come to face Ahmad Shah Abdali’s troops. (24)

As the Singh’s spotted a swarm of red-coloured objects,  
They reckoned that kesu (Buteafrondosa) trees were in full bloom.  
But those who were old war veterans among the Singh’s,  
They did identify the red shirts as Gijla Pathan troops. (25)

As the Singh’s stopped their movement, dumbfounded with fear,  
The day-light did break upon the scene by that time.  
As the Gilja Pathans joined them on their (fast-running) horses,  
The Singh’s had not even loaded their muskets by then. (26)
दीय उत्तरारण बही लगनी। भरे मातुल दुहेवे बही।
| देव दीय मिथ सुध बहे लगे। दीय मतलब वर सुधिदरी भद्रे। 27।
| तूर तलवारन भाल लर्दाई। पर्च अचानक उह थूंच अई।
| तू हिंग सिंह सुख खर्ड लगाई। दिन मङ्घबर कर जुड़ही अर्दैन। 27।

दोहरा : सुजुंग लेख में बद्दे बहे म हिब्रन मेदी।
| हिब्र मिथ नये। भद्रे दे हिंग बद्दे अर्दैन। 28।

dोहरा : लुटन क्षोलन जो गङा रालच सु गिल्जन जाई।
| तिन की शामत अ पाँ तु नौ दौ क्षपाई। 28।

चौपाई : वहो घरमें वरस लगनी। सुधिवन वहो हीरे भुजनी।
| हिब्र मुहरियन है। भद्रे लगनी। बहुत हाथ हिंग मिथक अर्दैन। 29।
| चौपाई : लगो कहालो करान लर्दाई। मुहरयोन दिनों बाहर मुरदाई।
| सिर मूहफ़्ण कई पाण लर्दाई। बाहु मर उन सिंगमन हाई। 29।

मुरद मुरद सिंह इक्तटर भास। गिल्जन सों सिंह सिंगम दाहच।
| बन्दुक कमन पंजो तालवर। लागे दुगरफ़न होवन मार। 30।

उठे विखमान दे लगे पंजव इ। मुस्तफ़ मिथ उद लीला विखन।
| अंठ बीती अंठ मस्त देन। बीती मस्तवल बनीं मंच गोल। 31।
| चौपाई : लगो कहालो करान लर्दाई। मुहरयोन दिनों बाहर मुरदाई।
| सिर मूहफ़्ण कई पाण लर्दाई। बाहु मर उन सिंगमन हाई। 29।

हराल सिंघम् तो लाहयो समबहर। सरदारन मिल तब की बिठार।
| करो बाहर अब मालव वाल। वकिल मलवयन काही साड़ गाल। 31।
| चले सुधिवे लाग अपने देम। बीती चले है। मुहरे केर।
| बीती बीती देम मस्त देन। राम मंदु विख मस्त दिखन। 32।
| चलो मुह्रजे लग नपुंच देश। वहीर चलो लाय मुह्रज बेच।
| वकिल बाहाक दरध सु वाद। नाम संघु सिंह गुरु मिराल। 32।

मुरद मुरद सिंह बे कुवल। राम में विख देखन।
| सुके विख माने ले लीला। हिब्र धरम में मुहरे लीला। 33।
| दुज़ अला सिंह काउ कुत्वाल। नाम संघु सिंह हमबलवार।
| बुधच सिंह राही को तो। गिन कहालो सो मुह्रज रो। 33।

दोहरा : चित देस लगे खीं चेलव मिथ लग लील।
| बीती भाल मिथ दुहे कुवल बाल। राम में देस देम। 34।
| दोहरा : तिन न्यांक रकपर्दा बांधझे बाईरक जीव कर लिं।
| वहीर मारग तंह तुर्यो मालव वाल जाम। 34।

चौपाई : वहो मस्तवल उभ मालवे लगे। धीरे चरं बिरं बेह मलवे।
| धीरे मस्तवल बाल मस्त देन। किसने उठे विखम लेडी बेच। 35।
| चौपाई : कहाइ मलवाई हम मालवा आयो। उचै कही कही बोल सुनायो।
| बाहर मलवयन मारग लग तुरा। गिल्ज हराल सिंघन की पर हाराई। 35।
So suddenly did the fight start with swords and arrows,  
So suddenly had the Pathan troops attacked the Singhs.  
Even then the Singhs stood their ground fighting hard,  
As it was a war that they waged for their religion and ideology. (27)

Dohra : Free-booters and robbers who roamed the area for easy gains,  
Did all of them mingle with the Gilja Pathan troops.  
But a worst fate did these highway robbers meet indeed,  
As all of them were put to death by the Pathan troops. (28)

Chaupai : As the Khalsa Panth troops started fighting with the Pathans,  
The Singh contingent that had gone ahead was asked to return.  
As the leading Singh contingent had to bear the main brunt,  
They suffered the maximum casualties in this battle. (29)

Assembling again and again (after retreating for a while),  
The Singhs kept on fighting with the Gilja Pathans.  
With the wielding of swords, spears, arrows, bows and muskets,  
There waged a fierce battle and killing from all the sides. (30)

After dealing with the main striking contingent of the Pathans,  
The leading Singh chiefs chalked out their further strategy.  
Towards the Malwa religion should they move their contingents,  
This was the information they sent through their Malwa representatives. (31)

The Malwa Singhs should lead the Singhs towards their region,  
They must provide protection to the majority of Sikh troops.  
These representatives consisted of a Singh from Bhai ka Darraj village,  
The name of this Guru’s devout Singh being Bhai Sangu Singh. (32)

The second representative was a police custodian of Ala Singh,  
His name being Sekhu Sngh from village Hambalwal.  
The third representative being Budha Singh Bhaika,  
These three representatives were deputed to lead the contingents. (33)

Dohra : Tying a piece of cloth on the tip of their long spears,  
They made these appear as emblems of their contingents.  
Following these standard-bearers were Singh contingents,  
As they started their march towards the Malwa territory. (34)

Chaupai : Asking the Singh contingents to follow them on their tracks,  
Loudly did they shout these instructions to the contingents.  
As this fleet of Singh contingents marched after the Malwa representatives,  
The leading Singh contingents engaged the Pathan’s striking contingent. (35)
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dōhrā : bahīr kōs dui tīnn gayō tau āgc parč ripu aur. jainā atc malṛṇc mārṇc unhaīn bahu dau dar. 36.

gauchaī : bahīr gayō thō suṇnōn tōū. hūtō sardār na un suṅg kōū.n agyōn bahīr un līnō gh∂c. jīm ayyar m∂n vard gayō sẖ∂r. 37.

cīpā : bahīr gayō suMnōN qoau hūqo sRdwr n aun humn koau. agXoN bahīr aun līnō gẖc. jim ayyard m∂n vard gayō sẖ∂r. 38.

eva : baar gayō thō suṁûn tôû. hutô sardār na un suṅg kōû.

dōhrā : jassā singh šām singh čh hōt thē thano vāl. tīnī sāb singhan kahī yō ik ralō bahīr nāl. 39.

ea : bahut lōk un katlai karc. bāchc bahīrīc mūr ṅ ṅ alc. tīhī hīl sardār. 38.

eva : bahīrīc murd dal ralc. tīhī vahīr šām kōû sardār. 38.

eva : sabb kōl sán kēlī kīr bāchc. jainai malṛṇc vall main rahiyo. tīn taraph tum sabhīc nibhayō. dīn mazahb kō juddh sabhī vāl. 40.

eva : sabh kōlīc sīnē śām singh kahī yō. jainai malṛṇc vall main rahiyo. sōū kīlīc māc līng layō. tūtē unha in saṅg kāi gāi. 41.

dōhrā : jassā singh šām singh čh hōt thē thano vāl. tīnī sāb singhan kahī yō ik ralō bahīr nāl. 39.

ea : bahut lōk un katlai karc. bāchc bahīrīc mūr ṅ ṅ alc. tīhī hīl sardār. 38.

eva : bahīrīc murd dal ralc. tīhī vahīr šām kōû sardār. 38.

eva : sabb kōl sán kēlī kīr bāchc. jainai malṛṇc vall main rahiyo. sōū kīlīc māc līng layō. tūtē unha in saṅg kāi gāi. 41.

ea : bahut lōk un katlai karc. bāchc bahīrīc mūr ṅ ṅ alc. tīhī hīl sardār. 38.

eva : sabb kōlīc sīnē śām singh kahī yō. jainai malṛṇc vall main rahiyo. sōū kīlīc māc līng layō. tūtē unha in saṅg kāi gāi. 41.

bī : jassā singh šām singh čh hōt thē thano vāl. tīnī sāb singhan kahī yō ik ralō bahīr nāl. 39.
Dohra : Hardly had the Sikh caravan gone for three miles,  
When it was attacked by another enemy contingent.  
These were now the contingents of Jain Khan and Malerkotla chief,  
Which pounced upon the Sikh caravan with a rush.  (36)

Chaupai : This Sikh caravan had left unguarded and unprotected,  
As no Misl chief or warrior had accompanied, this caravan.  
So the Pathan and Mughal troops, blocking the caravan’s movement,  
They attacked the (defenceless) caravan as a lion attacked a herd of sheep. (37)

As many among them were slaughtered by the enemy troops,  
Those who survived ran back to join the Sikh contingents.  
Thereupon the Khalsa Panth leaders made a resolution,  
That the Sikh caravans must be accompanied by a warrior chief. (38)

Dohra : There were S. Jassa Singh7 (Ahluwalia), and S. Sham Singh8.  
Who had been the Misl chiefs of their contingents.  
Making them a joint appeal on behalf of all the Singhs,  
They were asked to accompany the Sikh caravans. (39)

Chaupai : Thereupon, S. Sham Singh did tell the Khalsa Panth,  
That he would take care of Jain Khan and Malerkotla troops.  
Asking the other chiefs to provide protection to the other three flanks,  
He exhorted them to fight this religio-ideological war determinedly. (40)

The Khalsa Panth having acceded to this exhortation and advice,  
S. Sham Singh marched towards the besieged caravan instantly.  
Leaving the remaining nine (misl)s contingents to combat Abdali’s troops,  
S. Sham Singh left on his mission after these instructions. (41)

Asking the Misl chiefs to keep beating their respective war-drums,  
They were asked to keep their contingental standards fluttering.  
Wherever they found the Muslim troops dominating in the battle,  
All the Singh contingents joined those formations to combat them. (42)

Dohra : After delivering such instructions to other chiefs in this manner,  
S. Sham Singh soon caught up with Jain Khan and Malerkotla troops..  
There he succeeded in making the Sikh caravan move further,  
After giving a good fight to the Gilja Pathan troops. (43)

Wielding their muskets, arrows and bows and mighty spears,  
Sham Singh’s contingent warriors wielded their swords skillfully.  
Pushing their horses to barge into the enemy troops,  
The Singhs killed many of the mightiest among the Pathans. (44)
chaupaî : bahrîrôn jainâ dûr hatâyâ. bahu giljan sôn jang machâyâ. lachhımı nărâin aur pathân. már hatâç kar pishçmân.45.

misal shâm singh bahu sardâr. már râm jangç gilç daç târ. karam singh au karôrdâ singh. nâhar singh au bindâ singh.46.

imsl Swm isMG bhu srdwr mwr rwm jMgy igljy dey twr krm isMG AO kRoVw isMG nwhr isMG AO ibMfw isMG 46.
misal shâm singh bahu sardâr. már râm jangç gilç daç târ. karam singh au karôrdâ singh. nâhar singh au bindâ singh.46.

AYsy Qy qihN bhu srdwr bhIroN dIny qurk inkwr dUroN jYnW lrqw jwvY kdy dUr kdy Fuk BI AwvY 47.

aisç thç tahn bahu sardâr. bahrîrôn dînç turak nikâr. dûrôn jainân lartâ jâvai. kadç dûr kadç dhuk bhî ávai.47.

phçr shâm singh malvaîî bulâç. usî taur vahi muhrç lâç. agç sunô bada dal kî gall. nathç bhajç kit rahç achall.48.

chaupaî : châr misal kô thanô banâvô. dui dui misal dutraphîn lâvô. jôr parai jis bahutô âî. main já karûn su usai sahâi.50.

misal vMf Ab bhIroN n pwvo rl iml KV qur pMQ bcwvo 52.

jasai singh tç âd siângç. tin sun aisç bachan bakhânc. misal vand ab kabhun na pävô. ral mil khard tur panth bachâvô.52.

turak átâ ham lûn siñâpain. vahi andhçrî ham barôlô siñâpain. tur tur larôn au lar lar turô. bahrî bachâvan khâtar ardô.53.
Soon did they push away Jain Khan’s contingent away from caravan, After fighting a fierce battle with the Gilja Pathans. They also repulsed Luxmi Narayan’s contingent of Pathans, After harassing and beating them to retreat. (45).

There being many mighty warriors among the Sham Singh’s Misl, They threw away the Gilja Pathans by a volley of musket fires. Among these warriors were S. Karam Singh and Krora Singh, As well as such warriors as S. Nahar Singh and Binda Singh. (46)

There being many such mighty warriors in this Misl contingent, They pushed away the Muslim troops away from the caravan. Jain Khan’s contingent still kept up the fight with the Singhs, With such tactics as now retreating, now returning closer. (47)

Thereafter, summoning the services of Malwa Singh chiefs, Sham Singh asked them to lead the caravan towards Malwa. Listen further to the account of the other main contingents, Who kept on sometime retreating, sometime fighting tactfully. (48)

Thereafter, S. Charat Singh addressing the Khalsa Panth said: That they must pay heed to what he proposed to say. As Ahmad Shah Abdali had organized his troop formations, The Khalsa Panth, too, should reorganize their contingents. (49)

Making a combined formation of four Singh contingents, The Khalsa should deploy two contingents on both sides. Wherever the Mughal troops would appear to be dominating, He (Charat Singh) himself would rush to combat them. (50)

By constituting such formations should the Singhs fight this battle, Otherwise they would not survive if they kept retreating. The Mughals possessed horses of a superior breed and greater stamina, While Singhs’ horses could hardly run up to the nearest wild. (51)

There were Jassa Singh Ahluwalia and a few other veteran Singh, Who commented after listening to Charat Singh’s proposal. As there was hardly any time for dividing Misls into new formations, They must keep on fighting jointly to protect the Khalsa Panth. (52)

Muslims being far higher in numerical strength, the Singhs were in minority, They having the force of a whirlwind, the Singhs were a minor turbulence. So adopting a tactic of retreating and fighting and then retreating again, The Singhs must protect their caravan at all costs. (53)
dohrw : chardah singh bhî sô mann laî kahî siânân jôî।
khard singh ardc shcr jim giljan âgai tôi.54।

chaupaî : lardain singh parsavârath jân. talain na marnôn singh sujân.
panth gurû kî samjhain lâj. din mazhab kç juddhç käj.55।

ghardî dô tinn ku tahan singh ardc. haraul thammhyôn huç thammah jim khardç.
aur tumman duî magrôn âç. biland jahânâ súbçdâr jô tâç.56।

ghardî çk singh khard lardç rakhyô bahîr chalâi.
tau phir magrôn kar halô âi paryô su ahmad shâhi.59।

chaupaî : kôs châr ku thô gayô bahîr. pichhai lardat thô singh dhar dhîr.  
shâh tinai pai âp âi paiô. uthî dhûrd rav nadar na paiô.60।

chaupaî : kôs châr ku thô gayô bahîr. pichhai lardat thô singh dhar dhîr.  
shâh tinai pai âp âi paiô. uthî dhûrd rav nadar na paiô.61।

chaupaî : kôs châr ku thô gayô bahîr. pichhai lardat thô singh dhar dhîr.  
shâh tinai pai âp âi paiô. uthî dhûrd rav nadar na paiô.62।
Dohra : So Charat Singh, too accepted the latest proposal,
As was put forth by the elderly war veteran Singh.
Like the mighty lions did the Singh's combat the Pathans,
Blocking their advance to protect the moving caravan. (54)

Chaupai : For a selfless (communal) cause did the Singh's fight,
From sacrificing their lives did they never shirk.
For protecting the dignity and honour of Guru's Khalsa Panth,
For the sake of their religion and ideology did they wage a war. (55)

For a few hours, did the Singh's combat the Pathan troops,
Like formidable pillars did they block the striking Pathan contingents.
In the meantime, more contingents of the Pathan striking forces arrived,
Which were commanded by Biland and Jahan Khan custodians. (56)

These heavy reinforcements uprooted the combating Singh's as terribly,
As a strong wind sweeps away the dry Bunyan tree leaves.
Fighting retreating, stopping and returning did the Singh's keep combating,
But being outnumbered by the Pathans, how long could they resist? (57)

Grinding and screeching his teeth in anger did Charat Singh fight,
But Pathan troops being too many, desperately helpless did he feel.
Retreating and fighting did the Singh's reach the Sikh caravan,
Reaching the caravan, again did they stand to combat the Pathans.
Truly did they protect the moving Sikh caravan from being invaded,
Putting their own bodies in front of the invading Pathan troops. (58)

Dohra : For a few hours more, did the Singh's keep blocking the Pathan forces,
Thus allowing the Sikh caravan to keep moving ahead.
But soon were they invaded with a rush from the rear,
By the Pathan troops commanded by Ahmad Shah Abdali. (59)

Chaupai : Hardly had the Sikh caravan moved for four miles,
With the Singh's fighting against Pathans at the rear guard.
As Ahmad Shah Abdali himself attacked the Singh's,
The raging dust made things invisible on the battlefield. (60)

As the Singh's got lost in the raging din and dust,
Their contingent kept running and advancing fast ahead.
Ahmad Shah Abdali led four brigades of Pathan troops,
Each brigade consisting of twelve thousand formidable horse riders. (61)

Making a massive attack on this single Khalsa Panth contingent,
They cut off the Khalsa contingent from the moving Sikh caravan.
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karī thannç pai un bada már. dayô khâlsô bahîrôn tûr.
bahîr rahyô jab thannai bagçr. bahut giljan layô vich tç ghçr.62.

nath ralyô so aglan nál. ágç raç laç singhan sambhâl.63.

dôhrâ : tau bî singh lardtç turain rakhan bahîrai kâj.
kítaí lardain kit khard turain kitç gaç kar bhâj.64.

daohw : qO BI isMG lVqy qurYN rKn bhIrY kwj
ikqY lVYN ikq KV qurYN ikqy gey kr Bwj

dôhrâ : tau bhî singh lardtç turain rakhan bahîrai kâj.
kítaí lardain kit khard turain kitç gaç kar bhâj.64.

chaupaî : shâhu karat gail hallô ávai. kadadah bahîrôn panth chalâvai.
binâ phauj kar layô bahîr. bahîr bichôn kar shâhi dayô chîr.65.

dôhrâ : tau bhî singh lardtç turain rakhan bahîrai kâj.
kítaí lardain kit khard turain kitç gaç kar bhâj.64.

chaupaî : shâhu karat gail hallô ávai. kadadah bahîrôn panth chalâvai.
binâ phauj kar layô bahîr. bahîr bichôn kar shâhi dayô chîr.65.

jim karisân ik khçt katâvai. upar dûç kai ghçrô pâvai.
tim vard vich giljç lçvain chîr. kôî natth mil bachai bahîr.68.

chaupaî : shâhu karat gail hallô ávai. kadadah bahîrôn panth chalâvai.
binâ phauj kar layô bahîr. bahîr bichôn kar shâhi dayô chîr.65.

jim karisân ik khçt katâvai. upar dûç kai ghçrô pâvai.
tim vard vich giljç lçvain chîr. kôî natth mil bachai bahîr.68.
As the caravan was rendered unprotected by the Singh contingent, Many Pathan troops entered and surrounded the Sikh caravan. (62)

As the Khalsa contingent made another attempt to protect the caravan, For a moment, the Pathans’ attention got diverted from the caravan. Making a dash, the Singhs from the rear rushed to the front, Where they were protected by the Singhs leading the caravan. (63)

**Dohra**: Even then the Singhs kept up the fight while on the move, Protecting the Sikh caravan as much as they could from Pathans. Sometime fighting, sometime abandoning, sometime moving, Fleeing at times from the scene whenever they found it opportune. (64)

**Chaupai**: With a dash did Abdali launch an attack, Separating the Khalsa Panth force from the caravan. As the caravan got alienated from the Singh, Cutting through the caravan, Abdali divided it into two parts. (65)

As some from within the caravan also resisted and sacrificed, Rest of the caravan got a temporary relief for a while. As few more Singhs made an attempt to protect the caravan, They diverted the attention of the plundering Pathans. (66)

Once again with a rush Abdali made another attack, Cutting off another section from the main body of caravan. Under such an attack of sharp swords came the Sikh caravan, As the weeds fall under the sharp edges of the peasant’s hoe. (67)

As a farmer gets his crop harvested by a body of chartered peasants, Who harvest his crop so speedily in a competitive spirit, So did the Gilja Pathan troops would cut through the caravan, Sparing an odd Sikh who would flee from the caravan. (68)

**Dohra**: Thereafter, did Ahmed Shah Abdali resolve in his mind, That without laying a siege would the Singhs not get destroyed. Somehow or the other must the Singhs be encircled in, Then alone could they be beaten into submission. (69)

**Chaupai**: Thereupon, soon did Abdali dispatch his messengers posthaste, Lodging a strong protest to Jain Khan regarding his promised support, Abdali accused him of not standing up to what he had promised, As he had failed to block the Singh’s movement from the front. (70)
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ਬੀਬਾ ਵਾਲਾ ਦੇ ਇਲਾਕਾ ਪ੍ਰਗਟ ਛੋਟ ਵਾਲ ਦੇ ਇਲਾਕਾ।
ਬ੍ਰਾਹਮਣ ਸਰਕਾਰ ਛੋਟ ਵਾਲ ਦੇ ਇਲਾਕਾ।
ਪ੍ਰਮਾਣ ਅਬਾਦ ਵਾਲਾ ਦੇ ਇਲਾਕਾ।
ਬੀਬਾ ਵਾਲਾ ਦੇ ਇਲਾਕਾ।

ਬਲੰਦ ਸਥਾਕੇ ਤੇ ਲਗੀ ਸਦੁੱਧਾ। ਸੂਰਜ ਤਰ੍ਥੀ ਸਨ ਕੱਟੇ ਸੁਨਨੇ।
ਬਲੰਦ ਸਥਾਕੇ ਤੇ ਲਗੀ ਸਦੁੱਧਾ। ਸੂਰਜ ਤਰ੍ਥੀ ਸਨ ਕੱਟੇ ਸੁਨਨੇ।

ਜਾਣਿਆ ਕੋ ਲਾਗੀ ਅਗ। ਸੂਰਜ ਸੌਂ ਸੁਬੋਡ ਸੋ।
ਜਾਣਿਆ ਕੋ ਲਾਗੀ ਅਗ। ਸੂਰਜ ਸੌਂ ਸੁਬੋਡ ਸੋ।

ਰੱਖੀ ਅੰਦਰ ਅਮਰ ਅਲਾਲੀ ਦੇ ਲੇਖ ਸਾਰੀ।
ਰੱਖੀ ਅੰਦਰ ਅਮਰ ਅਲਾਲੀ ਦੇ ਲੇਖ ਸਾਰੀ।

ਦੱਖਣ : ਉਰ ਲੀਤੇ ਮਾਰਾ ਅਖਦੇ ਅਬਾਦੀ ਦੇ ਪੈਲੇ ਸਾਰੀ।
ਦੱਖਣ : ਉਰ ਲੀਤੇ ਮਾਰਾ ਅਖਦੇ ਅਬਾਦੀ ਦੇ ਪੈਲੇ ਸਾਰੀ।

ਦੋਹਰਾ : ਤਾਬ ਸਾਇਸ਼ ਅੱਕ ਅਗ੍ਯੋਨ ਨਾ ਗਾਢ ਜਾਹੀ।
ਦੋਹਰਾ : ਤਾਬ ਸਾਇਸ਼ ਅੱਕ ਅਗ੍ਯੋਨ ਨਾ ਗਾਢ ਜਾਹੀ।

ਚਪ੍ਤੀ : ਉਰ ਲੀਤੇ ਸਾਰੀ ਾਭਿਤ ਕਰਨੀ। ਦੇਖਣ ਦੇ ਲੀਤੇ ਸਾਮੂਹ ਕ੍ਰਮਾਨੀ।
ਚਪ੍ਤੀ : ਉਰ ਲੀਤੇ ਸਾਰੀ ਾਭਿਤ ਕਰਨੀ। ਦੇਖਣ ਦੇ ਲੀਤੇ ਸਾਮੂਹ ਕ੍ਰਮਾਨੀ।

ਚੁਪਾਇ : ਸੁਨ ਜਾਣਿਆ ਸਾਇਸ਼ ਰਾਜ ਵਾਲੀ।
ਚੁਪਾਇ : ਸੁਨ ਜਾਣਿਆ ਸਾਇਸ਼ ਰਾਜ ਵਾਲੀ।

ਦੋਹਰਾ : ਚੁਰਾਣਤ ਸਾਅਹ ਦੇ ਹਾਲ ਅਣਨਾ।
ਦੋਹਰਾ : ਚੁਰਾਣਤ ਸਾਅਹ ਦੇ ਹਾਲ ਅਣਨਾ।

ਨੁਹਦ : ਤਾਬ ਸਾਇਸ਼ ਅੱਕ ਅਗ੍ਯੋਨ ਨਾ ਗਾਢ ਜਾਹੀ।
ਨੁਹਦ : ਤਾਬ ਸਾਇਸ਼ ਅੱਕ ਅਗ੍ਯੋਨ ਨਾ ਗਾਢ ਜਾਹੀ।
With twenty thousand horses was Jain Khan’s army provided, 
Had those been snatched and minimized by the Singhs? 
With the troops of Laxmi Narayan and Malerkotla was he assisted, 
Could he not take over the Singhs despite such a large force? (71)

If he (Jain Khan) could check the Singh’s movement from the front, 
Abdali’s own troops would eliminate the Singhs in a few hours. 
Without getting encircled and blocked would the Singhs be not eliminated, 
Such a conclusion he had arrived at after a thorough deliberation. (72)

Highly incensed did Jain Khan feel after listening to Abdali’s rebuff, 
As a sleeping lion gets disturbed from his deep slumber. 
As he made a dash to block and check the Singh’s advance, 
He was repulsed by a counter attack by Sham Singh’s contingent. (73)

Dohra : Thereafter, did Jain Khan sent a report to Ahmad Shah Abdali, 
Impossible it was to check the Singhs from the front. 
Fewer though they appeared to be in numerical strength, 
So many more they proved in strength during fight. (74)

Chaupai : Thereafter, did Jain Khan report to Ahmad Shah Abdali, 
In no way could he block the Singh’s passage, such dare devils they were. 
Suggesting Abdali to attack the Singh’s instead of invading the caravan, 
Let the Mughal Pathan force first slaughter the fighting Singh. (75)

Accepting Jain Khan’s proposal after listening to his plan, 
Abdali did launch an attack on the Khalsa Panth force. 
Opening a volley of bullets after taking up positions, 
A few Singh’s did kill those who dared to attack them. (76)

As the Singh’s observed Ahmad Shah Abdali’s force approaching, 
They started retreating from the positions they had taken. 
From the small fire-arms did the Singh’s keep firing while retreating,, 
Thus killing those who dared to venture too near to them. (77)

How could such a huge army of Ahmed Shah Abdali be finished, 
Which invaded as if a massive tidal wave rose from the sea. 
Retreating, thus, did the Singh’s keep moving for a mile and a half, 
When they stopped the pursing again to combat Abdali’s troops. (78)

Dohra : During this massive invasion (of the combined Mughal Pathans troops), 
S. Charat Singh remained present within the caravan. 
Fighting back and forth both in the front and the rearguard, 
He kept on making way for the caravan to move ahead. (79)
chaupaî: jassā singh tahan khard kīā arardā. njī phauj khardāi kar bada jhagrdā. phauj kahai ham khardq bachain nāhin. kichhuk hōn ham dihō agāhin.80.

zakham bahut jassā singh khāc. tīr gōfī aur tāg ghāi āc. āp mārāi au unīc jhčlai. saunīc matthc rakkh ghōrdq mčlai.81.

jassā singh kō thak rahīyō ghōrdō. karat jang thō sō bahu daurdō. jabai singh us adadāi lagāvai. nahin mānān kachhu agai na dhāvai.82.

jsY isMG ko Qk rhXo GoVo [ krq jMg Qo so bhu dOVo [ jbY isMG aus A`fI lgwvY [ nihN mwnYN kCu AgY n DwvY [82.

jasai singh kō thak rahīyō ghōrdō. karat jang thō sō bahu daurdō. jabai singh us adadāi lagāvai. nahin mānān kachhu agai na dhāvai.82.

dohrw: jassā singh kō pālkō gurmukh singh jīh nām. tin singh jī kō akhīō ab ihān khardān nahīn kām.83.

jassā singh kō thak rahīyō ghōrdō. karat jang thō sō bahu daurdō. jabai singh us adadāi lagāvai. nahin mānān kachhu agai na dhāvai.82.

dohrw: jassā singh kō pālkō gurmukh singh jīh nām. tin singh jī kō akhīō ab ihān khardān nahīn kām.83.
Chaupai : At this stage, S. Jassa Singh (Ahluwalia) taking up a very stubborn stand, 
Ordered his contingent to stop retreating, after a heated argument. 
The troops, pleaded with him to let them retreat a bit more, 
As they would be wiped out if they ventured to stop their retreat. (80)

Many a wound did Jassa Singh receive on his body, 
As he was hit at many places by arrows, bullets and swords. 
He had been attacking as well as taking others’ attack upon himself, 
With head-on-collision had his horse been confronting enemy horses. (81)

Exhausted and drained of energy had Jassa Singh’s horse been rendered, 
As too much running had it been doing during the ongoing fighting, 
Spur as much as Jassa Singh could do with his heels, 
Not an inch could his horse move, so drained it was. (82)

Dohra : There was one adopted son of Jassa Singh (Ahluwalia), 
Who was known by the name of Gurmukh Singh. 
Pleading before his mentor, thus did he say to him, 
No purpose would it serve to combat single handedly. (83)

Chaupai : By standing and combating would they never survive, 
Then why should they get killed in that unequal fight? 
Thereupon Jassa Singh told his disciple in such a vein, 
That his horse had failed to move ahead anymore. (84)

Thereupon, picking up a whiplash and dashing it in the air, 
Gurmukh Singh wished to flog Jassa Singh’s horse. 
Thereupon, Jassa Singh prohibited his disciple with a remark, 
That did the latter wish to demean his status among the Singhs? (85)

Would he not become a butt of ridicule among the Khalsa Panth, 
Getting accused of deserting the field after getting his horse flogged? 
With what face would he sit among Khalsa congregation, 
Getting ridiculed for cowardice by his own Khalsa fraternity? (86)

He who had been declared a Sovereign among the Khalsa Panth, 
Did his disciple wish him to be branded a coward? 
Death, indeed, was preferable to such a life of indignity, 
Which, at least, would grant him some honour at least. (87)

Dohra : Sparing his own horse for his superior after dismounting, 
Gurmukh Singh made Jassa Singh mount his own horse. 
Fighting, resisting, combating and still marching ahead, 
Gurmukh Singh kept on braving all blows on his person. (88)
chaupaî : jassâ singh khâç bâî ghâî. tau bhi singh ji lardtô jâi.

vich thanç sabh ân khalôç. bhangi ghaniç râmgardhîç jôç.

sukar chakkîç shâm singhîç sârç. shahîd nihang au gurû piârc.

bydI soFI ithn AO B`ly 

Shîd hoihN AO zKmI hoihN 

bçdî sôdahî tihan au bhallç. rahat hutç jô khâlsç raîç.

chaupaî : sô sun chard singh gussâ khâyâ. ahimad shâh val ghîrdô chalâîyā.

labhyô na tîlât sô rahîyô dûr. disai na dûrônda uda râhî dhûr.95.

chaupaî : sô sun chard singh gussâ khâyâ. ahimad shâh val ghîrdô chalâîyâ.

labhyô na tîlât sô rahîyô dûr. disai na dûrônda uda râhî dhûr.95.
Chaupai : Full twenty two wounds did Jassa Singh receive on his person, Still did Jassa Singh keep on fighting with the enemy. The moment they heard of sovereign Jassa Singh’s getting wounded, Immensely shocked did all the Singh chiefs feel at this news. (89)

Among their contingents did all the contingent chiefs stand, Which included the Bhangi, Ghaniya and Ramgarhia chiefs. The Nakkais, Nishan-walias and Dallewalias were also there, Besides Nawab Kapoor Singh and Ahluwalia Misl chiefs. (90)

Among these stood chiefs of Shukarchakia and Sham Singh’s misl, As well the devout militant chiefs of Nihang Singh’s Misl. The Singh chief of Amritsari and Anandpuri contingents, Were there along with Ramdasia Ranghretta Singh and Masand chiefs. (91)

The other chiefs from the Bedi, Sodhi and Trehan castes, Who had also included themselves among the Khalsa Panth. All these Singhs kept on getting wounded and sacrificing themselves, Sometime standing to combat the enemy sometime moving ahead. (92)

Dohra : All the Sikh contingents, be they large or small in strength, Stood in perfect readiness to fight wielding their weapons. They took a vow to move from their point of their posting, Only after each one of them had killed one two Pathans. (93)

At that moment, some one passed a taunting remark, That S. Charat Singh had claimed himself to be so brave. He had boasted that he alone would fight at a spot, Wherever Ahmad Shah Abdali was spotted in the field. (94)

Chaupai : Feeling stung at these insinuating remarks by a Singh, S. Charat Singh did kick his horse towards Ahmad Shah Abdali. Failing to locate him in the field upto a long distance, He could not see through the raging dust too far. (95)

After a thorough search did Charat Singh return to the caravan, Still slaughtering the Gilja Pathans with his sword’s blows. As his hand got exhausted by wielding his heavy sword, He did pick up a spear to carry on his fight. (96)

As even the blade of his spear also broke into pieces, He did pick up a small fire arm to shoot the enemy. As even his exhausted horse had to be changed for him, He did stop for a while to put a bandage on his wounds. (97)
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लही देव मध अधिमी माश। बघुर जीमन मिर महते नश।
नतं लोही बघ मते झीस। अग्र चाँग उड़े मिर मनीच।
लल भागरंस अध मार रहत। बहु गिलज जीर धात पर।
जहाँ बाहर बाहु पराँ भरी। अप दाहाई तनिं सिंह सरर।98।

dohra : गघ जीमन भे भाग मे बघु मिर महते मरत।
रतां लोही बघ मते झीस। अग्र चाँग उड़े मिर मनीच। नंदे।

dohra : बहु गिलज को मार कई बाहु सिंह हाँ लछ।
गिलज कष गह्रों लहबै पयादन तुरा चरघाल।99।

dohra : बघु मध मधा रे भिं से टेट।
रतं लोही बघ मते झीस। अग्र चाँग उड़े मिर मनीच।

chaupai : चारध सिंह साथ ना किस ते हो। जौल लखराई ताहन जे सो।
बाहरने ना चहाद नहर लड़ जाए। तुरा गह्रवै कष भूई।100।

dohra : बघु मध बघ टेट पाये।
हाँ जीमन दिव कहे अपए।

chaupai : चारध सिंह साथ ना किस ते हो। जौल लखराई ताहन जे सो।
बाहरने ना चहाद नहर लड़ जाए। तुरा गह्रवै कष भूई।101।

chaupai : चारध सिंह साथ ना किस ते हो। जौल लखराई ताहन जे सो।
बाहरने ना चहाद नहर लड़ जाए। तुरा गह्रवै कष भूई।102।

chaupai : चारध सिंह साथ ना किस ते हो। जौल लखराई ताहन जे सो।
बाहरने ना चहाद नहर लड़ जाए। तुरा गह्रवै कष भूई।103।

chaupai : चारध सिंह साथ ना किस ते हो। जौल लखराई ताहन जे सो।
बाहरने ना चहाद नहर लड़ जाए। तुरा गह्रवै कष भूई।104।

chaupai : चारध सिंह साथ ना किस ते हो। जौल लखराई ताहन जे सो।
बाहरने ना चहाद नहर लड़ जाए। तुरा गह्रवै कष भूई।105।

chaupai : चारध सिंह साथ ना किस ते हो। जौल लखराई ताहन जे सो।
बाहरने ना चहाद नहर लड़ जाए। तुरा गह्रवै कष भूई।106।
Gathering his whole contingent once again with him,  
Many a Gilja Pathan soldiers did he kill and slaughter.  
Whenever, the caravan came under a heavy enemy attack,  
S. Charat Singh would himself jump into the fray to combat. (98)

Dohra : Killing so many Gilja Pathans (with his concerted efforts),  
Many a Sikh lives did Charat Singh save so far.  
Catching hold of so many horses of the dead Gilja Pathans,  
Many a Singh foot soldiers did he mount on these. (99)

Chaupai : Hardly could anyone fight as bravely as Charat Singh did,  
Instantly would he reach those who dared to challenge him.  
Stopping, moving, fighting never would he leave the caravan,  
Quickly would he move ahead and then return again. (100)

Leaving his contingent sometime he would attack single handed,  
Soon would be return after killing some Gilja Pathans.  
His contingent too would take many risks after him,  
Tactfully would he push those into wilds who got wounded. (101)

Many a Singh would be prod to move to the front,  
To many of them would he lend his fast running horses.  
Thus managing to guard his people in the caravan,  
Many a life did he save (through his grit and tact). (102)

As fiercely would he attack upon the Pathan hordes,  
As a ferocious falcon pounces upon a pack of migratory birds.  
Injuring someone at one place and someone at two places,  
He kept running and fighting from one flank to the other. (103)

Dohra : Like a fast running water spider did horses run back and forth,  
Like a flash of lightening would Charat Singh enter the Pathan forces.  
The Singhs would wipe out the Gilja Pathan troops (as perfectly),  
As one’s noble deeds wipe out all traces of one’s sins. (104)

Chaupai : At no cost would the Singh run away from the caravan,  
At all costs would he protect it though himself getting wounded.  
Blood-soaked did his garments turn blood-red,  
As if he had participated in the (Hola) festival of colours. (105)

Keeping a reserve of five fast running steeds for his exclusive use,  
Would S. Charat Singh keep on changing horses one after another.  
Though many a wound did S. Charat Singh receive on his body,  
He kept on fighting without feeling frustrated by so many wounds. (106)
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अगै हुई हुई बंदुक्ह चालाइ. इक को मार दूंगे तुल लाइ. ।
बंदुक्ह सब मही में नस्त हाय। ।
१९०२।

बंदुक्ही सब में भड़ती घड़िये। दिख छाप मिसिय ठूले मल सह सगाई। ।
बंदुक्ही बड़े बड़े बड़े। ।
१९०२।

बंदुक्ही बादाहो काहावी। इक चारदह सिंघ सयो सभ दल लागावी।

दोहरा : बंदुक्ह सरदार चारदह सिंघ को जो मुख माझ्हूर।

jaïïq मङ् कुशिद ताइश मारा दूर।

१०९।

तूल ठूले भड़ते कठीन बनने बेल भेल।
उ दिख होम्ब्राहामे विव कल पहले मिसिय धड ये।

१९०२॥

तुराट पहरात लाहट मारह हयो कोह उर।
तू पहिर आम्राहार नूज खरी सिन्हा सिन्हार पर धूर।

११०॥

चूफ़ी : जोत गार विघ मिसिय बैल नमदवी।

वेले हंडी हयो हुई।

१११॥

चूफ़ी : जोत पाई सिंघ पहाज निकाय।

हजुड़ी बहुर बाद्माह बारी।

११२॥

चूफ़ी : जोत पाई सिंघ पहाज निकाय।

हजुड़ी बहुर बाद्माह बारी।

११३॥

दोहरा : गाहल पंड ठह अ पुजो माराह महड़ मही।

कोइ सिंघ विच लाहट जौह है।

११५॥
Going ahead, would he keep on firing from his firearm,
He would kill another Pathan after shooting one already.
After emptying one musket of the loaded ammunition,
He would snatch another one from one of his comrades. (107)

Among all the ace-shooters was he reckoned to be most superior,
As he fired as many bullets single handed as did the whole contingent.
Any one who claimed himself to be the most skilled shooter,
Was not indeed half as skilled as was S. Charat Singh. (108)

Dohra : Such indeed was the reputation of S. Charat Singh as a sharp shooter,
That he became very famous worldwide for his shooting skill.
His shot was as effective from a point blank range,
As he did when he fired from a long distance. (109)

Fighting, killing, and getting killed thus so speedily,
The caravan did move further for a mile or so.
Thereafter, did Ahmad Shah Abdali himself arrive,
And launched a massive attack on the Singhs. (110)

Chaupai : With a massive force did Abdali push away the Singhs,
Thereafter surrounding the caravan with a large army.
The caravan carried two copies of holy Guru Granth Sahib,
One written at Amritsar, the other composed at Dam Dama Sahib. (111)

Blocking the caravan’s movement from the front,
Abdali divided the whole caravan into two separate parts.
Carrying the Amritsari version did Majhail Singhs fight,
Who were always armed with several weapons. (112)

Killing these Majhail Singhs after a small fight,
Abdali’s troops attacked Malwa Singhs carrying Damdami verson.
Fighting for a while they also perished in this battle,
As they were helpless without having any weapons. (113)

Taking it as a war for upholding their religion and ideology,
The Singhis carried on the fight even with sticks and stones.
But as sticks and stones could hardly beat the enemy,
The Pathan troops kept on slaughtering Singhs with their swords. (114)

Dohra : Killing and getting killed in this unequal battle,
The caravan did reach the vicinity of village Gahal16.
Sometime combating the Pathans by entering the caravan,
Sometime would the Singhis run quickly from the scene. (115)
चैपली : उब बहिर रें हंड उदार्धे। हंड लेखाने के पुत्र बवार्ये।
पिंड में बचन त दोने लुङ्गे। जोमय बली जनन म ले यू। चैप १७।
चैपली : तब बहिर नं मिङ ताकयो। मिङ लोकन नं बुधो आर्यधे।
पिंड माँ वार्डन दा दिनो कुंद। उखन बाहर सु तौपु।११६।
चैपली : हंड अन लेख में पार्टी यती। 
चैपली : किच्छु लूक पार्टी गुहर भावी। सो गिलज नं चहोदा मानही।
चैपली : चाहिए चुहर्दान कै जुर्द वार्ड। कादाह लोकन तब बहिर राही।११७।
दोहरा : उहाँ सु चहोरी थिर गानी चर्ही बाज्रू वर।
बाहु लोक तिन माँ माँ चहाँ राह।११८।
चैपली : उहाँ चार्दाह सिंघ गुस्साकी खायां। मुर्द बहिर राहया।
चैपली : लोहस उपर लोह होई पाई। उन तार किच बाहर रही।
चैपली : चाहिए चुहर्दान कै जुर्द वार।
बाहु लौक तिन माँ माँ चहाँ राह।११९।
दहरा : बहार लेख बहिरी बवियो।१२०।
चैपली : अहां सु चहोरी थिर गानी चर्ही बाज्रू वर।
बाहु लोक तिन माँ माँ चहाँ राह।१२१।
दहरा : बहार लेख बहिरी बवियो।१२२।
चैपली : बहार लेख बहिरी बवियो।
बाहु लौक तिन माँ माँ चहाँ राह।१२३।
दहरा : बहार लेख बहिरी बवियो।१२४।
Chaupai : As the caravan looked up to the village for a succour, The village inhabitants barred and locked their doors. As the villagers refused the caravan to enter the village, The caravan really had to face hard times. (116)

Those who took shelter inside the stacks of cow-dung cakes, They were killed by the chasing Gilja Pathan soldiers. Those who ventured to sneak into homes of scheduled caste residents, They were also forced to get out by the householders. (117)

As corpse upon corpse piled up during this massacre, Some of them survived who fell underneath the corpses. As the robbers started searching the dead for any valuables, Those odd survivors were also killed by the looters. (118)

Dohra : There were many stacks of harvested dry stalks, Of animal fodder crops such as sorghum and millet. Those who hid themselves in these harvested haystacks, They were burnt alive by setting these stacks on fire. (119)

Chaupai : Feeling highly enraged at this massacre of his people, S. Charat Singh did reach the (defenders) caravan. As five musketeers kept on loading the muskets, He kept on killing Gilja Pathans with his sure shots. (120)

Dohra : Being devastated by both hunger and thirst there, Did Ahmad Shah Abdali stop to drink water. As this chasing and massacring slowed down a bit, Did the Sikh caravan move ahead of the resting Pathans. (121)

Chaupai : Though with the Indian heat did Abdali’s troops feel harassed, The Khalsa Singhs felt no impact of this oppressive heat. As Jahan Khan (the Sirhind custodian) came in hot pursuit, He was seriously wounded by the combating Singhs. (122)

Marching past the village Gahal, the Singhs did start fighting again, Despite Pathans’ massive attack, the Singhs did put up a brave fight. Providing protection to those who survived in the caravan, The Singhs guarded the caravan from both the flanks. (123)

As a mother hen protects her newly hatched chicks, She spreads both her wings to keep her brood protected. So did Khalsa Panth Singh provide protection to the caravan, Making the survivors march ahead of the armed Singh. (124)
dōhrā :  

kutbō bāhmanī thō kahat ūhā pind kō nām. 

bahut bahīrqī tahnī vardc ḍēkh su vastc gām.125.

chaupaī : rayyat hutī pathānān kṛcī. līc mārcītīn tahnī vai ghṛrī. 

tinhuī gārām lōkaṇ kahi dīyō. mār lūt un singhān līyō.126.

chaupaī : 

rayyat hutī pathānān kṛcī. līc mārcītīn tahnī vai ghṛrī. 

tinhuī gārām lōkaṇ kahi dīyō. mār lūt un singhān līyō.126.

chaupaī : 

rayyat hutī pathānān kṛcī. līc mārcītīn tahnī vai ghṛrī. 

tinhuī gārām lōkaṇ kahi dīyō. mār lūt un singhān līyō.126.
Dohra : As the moving caravan reached a set of two villages, Which were known by the names of Kutabo-Brahmini. Many from the caravan did sneak into these villages, As soon as they looked at these two villages. (125)

Chaupai : The village residents being subjects of Malkerkotla Pathan ruler, The Malerkotla Pathan troops laid a siege to the villages. As the villagers were ordered by the Malerkotla Pathans, They started looting and killing the Sikh caravan. (126)

As the villagers came out hearing the beat of a drum, They also started chasing the defenceless caravan. As desperate cries and shrieks arose from the helpless caravan, S. Charat Singh heard these heart-rending cries of his fellow men. (127)

With a mighty dash did he attack the plundering villagers, Many a Muslim converts (Ranghars) did he kill with a sword, Providing adequate protection to the beleaguered Singhs, The Muslim converts (Ranghars) did he kill so thoroughly. (128)

Outside the villages, whosoever did the Singhs come across, He got severely beaten and killed by the defiant Singhs. After killing these villagers, did S. Charat Singh join his contingent, Resuming his attack on the invading Gilja Pathans. Thereafter, the wise elderly Singhs did forbid him, That confrontation at that juncture was not in Khalsa’s interest. (129)

Dohra : The Gilja Pathan troops having been exhausted by now, They also put a stop to fighting and chasing. But the defiant Singhs did not stop fighting, As they had refreshed themselves after taking water. (130)

Chaupai : As all the Singhs stood defiant there despite all odds, They had covered a distance of twelve miles with the caravan. As they had run for one hundred miles from Lahore to this place, So Abdali’s Pathan troops felt defeated in their mission. (131)

Dohra : As the Summer’s hot sun reached the midday position, The summer heat was scorching in its hottest intensity. As the troops kept running, fighting, standing and fighting again, They desperately yearned for resting and slaking their thirst. (132)

Chaupai : As both horses as well as men were thirsty for want of water, Their throats were parched with thirst and searing heat.
chaupaī : ghördç marad piåsç bhaç. sabhan kç mukh sûk su gaç.
раstç main jal hath na âyô. jau âyau tau pían kab páyô.133.

ब्रह्म भ्रम भ्रम प्रेम व प्रेम हृदय। नैने दुहारी छबी मंड़।
मद वे मद उदन तत्वी आपना। सह मलवे विर बीहर ध्वना। 1७३५।
kôs bârân mçn nahin jal labbhâ. pîto dutrafi châhai sabbhâ.
sabh kô jal tahin nadrî âyâ. jan martç kin jîvan páyâ.134.

ब्रह्म भ्रम भ्रम प्रेम व प्रेम हृदय। नैने दुहारी छबी मंड़।
गोवी दोंसे बी चों बीहर हृदय। प्रहर उसके न विर हे महसी। 1७३५।
bharî dahâb bada dôvai natth. payâsç parç dutraphônat natth.
bahîrîc bhî chahain piò pânî. parat talvâr na tin nç mânhî.135.

महाल्ला बी लोकँ घुल जाते। वीहर धरी धध मू धट्टे।
ध्वनि दिनवटे नंतर धड़ पीड़े। क्रृषि मद हृदय पीड़े नीड़े। १४६।
giljê bhî lardnô bhul gaç. pîvan pânî dhâb su paç.
payâsç vichdôn nath jal pîvain. bhâvain mar daub bhâvçn jîvain.136.

dôhrâ : malvaîan khâlsai kahyô âgai pânî dûr.
ihân piåsô jô turai âgai marû jarûr.137.

dôhrâ : tabaî khâlsai murd lardyô bahîr garîban kâj.
singhan murd shastar karç aç ju pahiêc bhâj. pî pî jal dal apnç ralç.139.

dôhrâ : tabaî khâlsai murd lardyô bahîr garîban kâj.
singhan murd shastar karç aç ju pahiêc bhâj. pî pî jal dal apnç ralç.139.
As they could hardly come across any water reservoir,  
They could not take it even if they came upon any source. (133)

For the last twelve miles, they had not spotted water anywhere,  
Though troops from both sides were desperately in need of water.  
As all of them spotted a water reservoir nearby,  
All of them felt as if they had got a new lease of life. (134)

Seeing a huge water reservoir, both rushed towards it,  
Both Singhs and Pathans ran for water being desperately thirsty.  
Even the unarmed members of the caravan yearned to take water,  
Hardly mindful were they of the sword blows of the Pathans. (135)

Even the Gilja Pathans forgot to fight for a while,  
As they also rushed to take water towards the reservoir.  
Extreme thirst would make them run for taking water,  
Hardly caring whether they lived or died during the attempt. (136)

Dohra : Then did the Malwa Singhs tell the other Singh contingents,  
That no water was available ahead for a long distance.  
Whosoever moved from there without taking water,  
Surely would he die of thirst on the way ahead. (137)

Chaupai : Thereupon, the Khalsa Panth Singhs standing for a while, confabulated,  
That they must ensure that every one must drink water.  
That the Singhs must make sacrifices for their brethren in the caravan,  
That they must protect the Sikh caravan even at the cost of their lives. (138)

After this resolution, did the Khalsa Singhs stand guard,  
So that no Gilja Pathan soldier set foot on their territory.  
With the protection provided by Singh on both the sides,  
All the other Singhs joined their contingents after drinking water. (139)

Dohra : Thereafter, the Khalsa Singhs resumed fighting again,  
For protecting the helpless, defenceless Sikhs in the caravan.  
The Singhs started wielding their weapons once again,  
Who had returned so soon after quenching their thirst. (140)

Chaupai : As the Gilja Pathans, too, resolved to make use of water,  
Both the combatants drank water from the same source.  
Each soldier would return quietly after drinking water,  
As if they had forgotten to fight for the time-being. (141)
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िम्बुल है तबी अभाल संक्षेप । ढेटे घेरे कर तीने तल ।
ढेट तल ढेट तब आँख गाये । धीरे ही इतने आर्ड पुटें छूटे। 142।
singhan nai karî apan sambhâl. phatç thakç kar lintç nâl.
daçrá nath kôh das aur gayô. khîndyô phutiyô âi uhân ralyô.142.

शीम उपाल छूटे पुटे । आॅी मैॅ ओ धीरी बात ।
हैद्र बैदै मिर्ध दिन राह । भस्म चददे आॅी मह गाये माह । 143।
bis hazár uhân pahuûchç. aur muyô au khînd bhi ñaç.
lôk kahain singh ik lakh sârâ. pachâs bacyô aur sabh gayô mârâ.143.

दितु चासे जीम चुरई । ढों मू भी भाव सब बच भाभे ।
दितु चुरई दृष्टि तम ले मुम । ढूल जू मुक ओ आॅी ताँद । 144।
pitâ hamarç tîs bataç. rahç su mar aur barch kar âc.
pitâ châchç due ham thc saûth. un tç sun ham akhi battr.144.

दोह्राः : दितु चासे जीम चुरई । ढों मू भी भाव सब बच भाभे ।
उंद वर्जन से चुरई करूँ तो भट गवाई। 145।
dôhrâ : ik nihang buk tahin kahyô úchô barchaun sunâi.
tatt khâlsî sô râhyô gayô su khînt gavâi.146.

मलघाट मैॅ सबनी ढूले महान कबजे हे दृष्टि ।
सहâ मरीची की धूल इमार धड़ में चटही। 147।
sardâr sabai zakhmî bhaç sâbat râhyô na kôi.
lai shahidî thî ghanan gintî sabhan na hôi.147.

चूपटी : जस्स मिक्स सबन जिके हे लखे । तीर उल्लसन मैॅ ते मेरे रखे ।
बीॅ मैॅ मिक्स चुरा तल लूसे । दितु सनी महान गड़ी हे भूते। 148।
chaupaî : charadh singh zakhmî ginç na jâç. tîr talvâran jô ncîc khêj.
bhîm sain jîm jît vî jîr îc. bin làc shastar khâlî na murdai.148.

दोह्राः : निम दितु है चहूँ मिक्स है जस्स मिक्सबू मस्तु ।
जस्स बाजू बरीकी सखे सनी मीम लखु । 149।
dôhrâ : tîs din tî charadh singh kî bhâî singhaun mashhûr.
bachîc bahut bahûrîc chak jôkhôn sîs jûrû.149.

चूपटी : मड़ बधीची धर्म पं फों आॅी । ओ चिंते चहूँ मिक्स निर्दे ।
ने मीम जस्स मिक्स निर्दे । देव बधी मैॅ महान लखे। 150।
chaupaî : sabh bahûrîc dhann dhann âkhâin. ham jîvâç charadh singh bhâkhâin.
jô jîvai charadh singh jîvâç. yau bahûr sab âkhî jîc.150.
As the Singhs kept up the vigil and guarded their people,
Even the wounded and incapacitated were carried along.
As the caravan moved further for a distance of ten miles,
Those separated and wounded also joined them here. (142)

In all twenty thousand Singhs could reach up to this point,
While many others died or got scattered from the caravan.
The eye-witnesses reckoned that there were one lakh Singhs,
Fifty thousand of whom survived, the rest having perished in this massacre. (143)

My father (S. Rai Singh) put the figure at thirty thousand Singhs,
Who perished in this crusade the rest having returned safe.
As both my (author’s) father and uncle were part of this crusade,
I have narrated this episode after listening this account from them. (144)

No head count of camels and horses could be kept,
Which perished in this (most violent) massacre of the Sikhs.
As the number of the dead could be more or less than this,
I have recorded the number that my eyewitness father told. (145)

Dohra : At the end of this crusade, there did a Nihang Singh declare,
In as loud a voice as could be heard by one and all.
That Singhs who were Khalsas in letter and spirit survived,
Those that were time-servers were purged and perished. (146)

As most of the contingent chiefs had been wounded,
There was hardly any one who remained in one piece.
So many Singhs had, indeed, sacrificed in this crusade,
That it was difficult to keep a head count of all those. (147)

Chaupai : Uncountable was the number of wounds which S. Charat Singh received,
Innumerable were the arrows, lances and swords which hit his body.
Whomsoever did S. Charat Singh hit like the mighty Bhim Sain19,
His every blow resulted in wounding his adversary in fight. (148)

Dohra : From the concluding day of this massacre of the Sikhs,
Did S. Charat Singh’s stock sore high among the Singhs.
Many a life of Sikhs in the caravan had he saved,
Putting his own life at a great risk determinedly. (149)

Chaupai : Praise be to S. Charat Singh said each member of the caravan,
They owed their life to S. Charat Singh’s valorous deeds.
Whosoever survived, survived because of S. Charat Singh’s efforts,
Thus did they praise S. Charat Singh all in one voice. (150)
राल बाहर यू दाढ़ि हसीम। गुप्त मुर्दा धर सिंह शीम।

सराब देश जान गुप्त पकाव। राल दिन देश असीम जान 1961।

राल बाहर यू दाढ़ि हसीम। सराब पाथ्र यू हसीम इसी।

कोू कहाँ यू है पतिशाही। कोू कहाँ यू लहारुई पाई।

कोू कहाँ यू लाच मुल्तान। कहाँ कश्मीर अू लखन ताह।152।

इभ तब नाच गोयं अधरम। सेह तब मू मिश्र धरम।1963।

इभ दाक्कन पूरा पहार। इह लाफ संभ कुंतुन चार।

इम कर कराई बाहर अरदा। लागू गाई संभ चर्दाह सिंह खास।153।

दोह्राः : मिस्व चुंब मिस्व चुंब उठे मू मालूम से मिस्व नाथ।

अचक मू मालूम के तब उठे मू मू मालूम 1964।

दोह्राः : जिहंर चर्दाह सिंह चर्दाह तुराई संभ बाहर सू तिद्धर जाई।

अदार संभ खालसो कराई थाहन युध संभ पाई।154।

सेूली : मू मालूम मू मालूम अन्ध पाई। सेह एक्सहूं उठीं पहली बुलाई।

इस सब से फुड उठे पाई। नूब नूब नूब नूब चुंब 1963।

सेूली : संभ खालस नूब आदा पावै। लगू दिवां तहन पहिलाउ बुलावै।

लै सालैयू तू टित वल दहाव। नाजर नाजरानापा पहिलाउ पाहुंचावा।155।

137. अथ बिरारदन लू खालसै दै खालै (...'उंटे विराज मू मालूम लैू, दैूं मिश्र जन उं मू मालूम लैू')

137. ath bigordan au khâlsai kau bakhcîrdô

(.'tau birârd bahu châvard karain, kahain singh ham tç bahu daarain')

सेूली : मिस्व जन मू मालूम जन मू मालूम की मिस्व जन मू मालूम।

मिस्व दिस्वाट जी अरदा मू मालूम हरियय बाहर।19।

सेूली : गहलूगहर्डा कारूक नूब वर्डू बिरारदन जाई।

पहात थाकियू बहानको चाहत गुजर कराई।1।

मिस्व दिस्वाट जी मिस्व जन मू मालूम हरियय बाहर।

मिस्व दिस्वाट मू मालूम हरियय बाहर 12।

रिंगन बिरारदन कि जिटक सुनान बिहू बात।

जब सिंह आवै मूल्य कराई सिंहान को गहै।2।

सेूली : मिस्व जन मू मालूम जन मू मालूम।

मिस्व दिस्वाट मू मालूम हरियय बाहर।19।
Thus did they bless him gathering in a congregational prayer,
Undoubtedly would he be a chief among the Singhs.
May he become a chief among the Khalsa Panth,
Unitedly did they shower their blessings on this great Singh. (151)

Surely would he become a sovereign, some surmised,
Undoubtedly would be occupy the Lahore throne, others opined.
Admittedly would he take over Multan, some believed,
Clearly would he conquer Kashmir and Kabul, others declared. (152)

From Delhi to the South to the mountains in the East,
Definitely would his writ shall run in all the directions.
Thus did the whole caravan pray for S. Charat Singh,
That the entire Khalsa Panth might accept his leadership. (153)

Dohra : In whatever direction did S. Charat Singh move,
Thither would the whole caravan follow in his foot steps.
In great reverence did the Khalsa Panth hold him,
Attributing the whole victory to S. Charat Singh’s brave deeds. (154)

Chaupai : Such great gratitude did he earn from the Khalsa Panth,
That he would be the star attraction in every Sikh congregation.
For each expedition would he be consulted in advance,
Offerings in plenty would he be offered for his sacrifices. (155)

Episode 137

Episode About the rift between Khalsa Panth and the Brars
(Thus did the Brars brag a lot about their bravado
Boasting that the Majhail Singhs were indeed scared of them)

Dohra : After suffering a large-scale massacre (by Abdalis’ forces),
The Khalsa Panth Singhs took shelter in the territory of the Brars.1.
Having been wounded and exhausted during that violent battle,
They wished somehow to pass their days in peace and quiet. (1)

The way there occurred a rift between the Singhs and the Brars,
I (the author) shall narrate the account of that conflict.
The way the Khalsa Panth Singhs were attacked and slaughtered,
Whenever they arrived in the Malwa religion for seeking shelter. (2)

Chaupai : Personal belongings of the Singhs would the Brars steal,
Considering the Singhs as aliens would the Brars plunder.
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chaupaî : singhan kô nij mál churāvain. singhan pardcśi tak khôh khâvain. singh su untc taltc jânhi. dûr andcśhi singh karâhinh.3.

हम भाभू हैं दिनले पढ़ें। दिन में कहे ह उशी बढ़े।

दै तपत्त में जिले चढ़े। दिन में चाली जानी मलच 14।

ham āvat hain inkç gharain. in sôn banai na tâdi karain.

hai turkan sôn hamrô bâd. in sôn chahiyaí hamhi savâd.4.

हि से क्राज गुड़े सच चढ़े। हि से मिठिव वे कहे चढ़े।

मिठिव दिठव चही क्षप्ति भहव। अभी कटई दुःख वाहं क्षप्ति 15।

unkç bhâg hutc ná bhalç, nán thc satigar kç kahç chalç.

satigar phitak daí budhi már. aí hônû un karan khuâr.5.

हि ही मिठध ही दिवृह उर्च। हि ही मिठध में हागी भहवँ।

हुचर आक्ष हे अधी कह। चौहे दुहे तुम उड़े गान 16।

kisai singh kî tariyâ takâvain. kisai singh sôn hâsi machâvain.

bulâvain singh lai addhô nâm. kahain chhadaô tum hamrô gâm.6.

रेंज़ा : मिठध में हे वे घूड़े दह बढ़े मे टच।

बुरू दुहूट में हे वे मिठध मही वहम टच 12।

dóhrā : singh majhail tò thć buŗç par karain unhain sो târ.

kût lût ui jau karain tau singh rahin kar târ.7.

रेंज़ा : हे मिठध देवी दुहूट बली मलच । हें भाभू ही दिनले तरप।

मिठध हे लेंगु भंडे पुइलु। दै तपत्त हे आगजे लेंगु अंपुलु।

हें पुहुल में थे आगजे बक्स। है हे जिलजे वर्च अख बक्स 18।

chaupaî : jau singh dechin un bhalî salâhi. karain mashkari ultai râhi.

singh kahain lchû khanâc pâhul. bairârd kahain agyôn lchû andrâhul.

kahain pahul ham dâdai laî. ham tai nikal kahân ab gaî.8.

रेंज़ा : मूल वर मिठध उर चुप के वे बढ़ा दिनले वे रंग।

हें दिनले मिठिवु वर वर रंग देन दरप 18।

dóhrā : sun kar singh tab chup rahai kahai bhâg inhân kç nânhi.

c phiktârc satigarû râj kahân ch pânhi.9.

रेंज़ा : हि है मिठध मैं मे हे हे बढ़ा दिनले वे रंग।

हें दिनले मिठितु वर वर रंग देन दरप 18।

chaupaî : bahutc singh jaitô kî rahain. abîû mahmai bhagatû bahan.

bijhû kûnû dôdah matj mânhi. aur su êambhai châmdbh rahânhi.10.

chaipaî : bhudc singh sahlâ ñu dekhû nûn. abûû bûûû bhâûû bhâûû.

apêû aûûû aûûû itûûû. aûûûû bûûû bhûûûû 1911.

chaikk chubârc ghûlîc tûk. pharîkôt as kângard lûk.

ápô apêû aur tikânc. rahêû mulâhûc nçu purânc.11.
The Singhs would keep avoiding conflict with the Brars,
Being far-sighted as the Singhs were in view of a larger threat. (3)

The Singhs having taken shelter in the territory of the Brars,
It did not behove the Brars to commit excesses on the Singhs.
The Khalsa Panth having been involved in conflict with the Muslims,
The Brars and the Singhs should live in harmony with each other. (4)

The Brars were not destined to be fortunate to do good deeds,
As they had not followed the Guru’s divine teachings.
The Guru’s curse having eclipsed their minds to think noble,
They were destined to go astray and get punished. (5)

They would cast an evil eye on some Singh’s spouses,
On another Singh would they poke fun for nothing.
Addressing Singh’s by their half, distorted names,
They would tell them to vacate their villages. (6)

Dohra : Though being quite formidable and capable of teaching them a lesson,
The Majhail Singh’s preferred to put off a confrontation.
Though the Brars kept indulging in acts of beating and plundering,
The Majhail Singh’s kept on bearing with their excesses. (7)

Chaupai : Even if the Majhail Singh’s proffered the Brars a sane advice,
The latter made fun of even their well-meaning counsel.
As the Majhail Singh’s asked the Brars to get themselves initiated,
The latter chided Majhails to get initiated through their assholes.
As the Brar ancestors had gone through the initiation once,
That one-time initiation held good for their bloodline forever. (8)

Dohra : The Majhail Singh’s would keep silent after hearing such rebuffs,
Pitying them for being unfortunate in remaining deprived of Guru’s grace.
Feeling that the Brars having been cursed by the Divine Guru,
How could they ever hope to be sovereigns of their region? (9)

Chaupai : Majority of the Majhail Singh’s stayed put at Jaitu7,
While some stayed at villages Ablu3, Mehma4 and Bhagtu3.
Whereas some found shelter at Binjhu6, Kauni7, Doad9 and Matti9,
A few others started putting up in the surrounding territory. (10)

Thus Singh’s makeshift settlements extended from village Charik to Gholia10,
As well as from Faridkot11 upto Deena Kangar12.
Thus did the Singh’s seek shelter for their respective contingents,
Wherever they could with their new and old acquaintances. (11)
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khind khind yau singh vahkat katåñhi. dukh bahu sahain su gujar karåñhi.
tau birård bahu chåvård karain. kahain singh ham tç bahu daarañ.12.

måñ hain jåñ main badaç sipåññ. ham sam jåñ kò sûrâ nåññin.
iki pal mçñ lçñ singhan ham mår. asçç mûrakh bakain birård.13.

dôhâ : paññ bår bhâjård kårì singhan tç giljåñ.
kaçç barås kaçç dui barås singh basain målvç åñ.14.

chaupa à : paññ bår tau san parvâr. bhâjård katì biråñaì bår.
jim jim singh un tç tal jåñin. tim birård mûrakh garbhåñ.15.

såñh lçñ singh lçñ qy igljwn àñ. dukåç ñ båñ tç bår sår åñ.

chaupa à : gandå singh ik singh thò dhånd kåşçân våì.
tis kì når luku rakhå kahin lâì majhåiñ nåì.19.

dôhâ : gandå singh ik singh thò dhånd kåşçân våì.
tis kì når luku rakhå kahin lâì majhåiñ nåì.19.

chaupa à : tåu kåñlsç nç divåñ lâgåñó. tâçç banç na yau thåhiråñó.
bhåç birård ab bçìmåñ. låçç kåñlsç dçkhåñ tân.20.
Thus scattered and spread did the Singhs pass their time,  
Bearing hardships in plenty did they somehow survive.  
Finding the Singhs in misery did the Brars turn very arrogant,  
Boasting that the Majhail Singhs were indeed scared of them. (12)

Branding themselves as great warriors in the whole world,  
The Brars claimed themselves to be the bravest of the brave indeed.  
Boasting of subduing the Majhail Singhs in a matter of minutes,  
So foolhardy did the Brars appear in their vainglorious boasts. (13)

Dohra : Full five times had the Singhs fled from their own region,  
As and when the Gilja Pathans invaded them from the north.  
For periods from one year to two years during those invasions,  
Had the Singhs perforce taken shelter in the Malwa region. (14)

Chaupai : Full five times had the Singhs to flee with their families,  
Seeking shelters with strangers during those desertions.  
The more the Singhs kept on putting off confrontation,  
The more the stupid Brars kept on getting proud and arrogant. (15)

As the Singhs used to sneak into Malwa’s forested region,  
The Mughal troops could not enter these jungles after the Singhs.  
After the Singhs arrived, the Brars too turned defiant against the Mughals,  
Otherwise earlier they used to pay revenue to the Mughals. (16)

But after the great massacre (at Kupp), even the Brars turned hostile,  
As they also started killing the Singhs like the Mughals.  
Branding themselves as the greatest warriors and brave fighters,  
The Brars reckoned that the Singhs were no match for them. (17)

Reminding the Singhs of passing their days in peace in Brar territory,  
The Brars taunted them of hiding themselves as fugitives.  
Approaching the Singhs after organizing themselves in a body,  
The Brars threatened the Singhs to eliminate them by inviting the Mughals. (18)

Dohra : Was there one Sikh known as Ganda Singh,  
Of Dhand Kasel village was he an inhabitant.  
His spouse had the Brars themselves kidnapped,  
But accused the Majhail Singhs of this abduction. (19)

Chaupai : Thereupon, did the Khalsa Panth Singhs hold a congregation,  
Resolving not to put up with Brar’s excesses any more.  
The Brars had turned so faithless and mean indeed,  
That they had the audacity to challenge Khalsa Pahth’s strength. (20)
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हिंदू ने लखे ब्रिक्स बंद | आदि राम में लीले बंद |
बुध लेंगे में वे मे लों | आदि मधु दूल बिहरे ने लखे। 129।

उन ते लछ कबिल कदादाह उर देश मन सीच चढाह।
गुरु कोत्थ मन थो सो रहच उर जाहु ना बहिन ना दास। 21।

सिद्धार्थ सिद्धार्थ सिद्धार्थ लखे ठुप | सिद्ध दिले ने लखे गिस मदगर |।
सिद्ध नीति सिद्ध नीति हजार | सिद्ध सिद्ध नीति निकुल ने डेंग। 125।

निकल बिरार्द गिलान लछ वार उर दिन थाह तल सुखक।
बिजूहु की तिन तमामक बाजया बिरार्दन इं थाह बायाह। 22।

दिनहर उड भर सिद्ध मधुर ताहिर | से लखे ठूल भव दिन सरिय |।
दिन हमे सिद्ध हमुर थोर बहुन | हमे सिद्ध सिद्ध निकुल ने डेंग। 129।

दिवस रात पार सिन्ह अधाभ हु | जाउल लबहार लत तिस जाह।
इं कियो सिन्हन बारादन बाझचडा उर जिन्हन सिन्ह सिंन नित वा बहृदां। 23।

सिद्ध लुहे ने तिइ यां छेंगे | सिद्धार्थ सिद्ध लखे ठुप योंगे।
उड उड उर रिभ हे मन सरिय | उर लीहे सिद्ध ठुप बाढिय। 128।

सिन्ह हुत थाह तिन थाह दरूढ़ सिन्हन किम किम राक करूह रात गरूह।
परात होत सिन्ह तरल आई नाब ठिनौ चिक्ख थाह बनाई। 24।

दोहरा : दे सिद्ध दिल सरिय ठुपे यां बाज गीजे एविष |।
दी मुख सिद्ध ने धाँडे बड़हे गीजे। 124।

dōhrā : तौ बिरार्द फिर नाहिन तलच पारच याज तिच सो।
पी सुखहार सिन्ह थाह कर्दाह बहृद मूथ बहृदर्द होइ। 25।

वेंडी : बंदु निभा ने बंदी धंडे । बंदु निभा ने मुंहे बनडे ।
उड़ उड़ हमए मह घुड़ गइ हे । हमें भास हे निभा ने धाँडे। 125।

चाउपई : कौं सिन्ह थो चंदी परद हृत हो। कौं सिन्ह थो सुँचत करतू।
सुनात लर्दाई साब चर्दाह पारच कराई माांक वाहर को कर्दाह। 26।

छूटे सिर्थ मिस्थ टेंड ने आइए | तम धूर्मध्य हे छूट लहुए ।
तम दंडन उर मन रहत आइए । मंग धूर्मध्य कोंडे हे सिंहे। 127।

उि जानत सिन्ह नर्द ना आवान। बाब बार्दीन इं दूर राहवान।
हम वदाभाग जो हम पर आवान। मार बार्दीन गोलो हे सिंहे। 27।

मिस्थार् सालाने तम सचने सिम्प | हे दे संडे धूर्मध्य भाग ।
मिस्थ बाह रेंगे पुदेवराल वर्गे। मिस्थ मिस्थ दिवा डेंग गइ। 129।

सिन्हन कन्या होम लाभयो शिकार। लाई हाइं बनदुक्ख बार्दीन मार।
इं कार हालो सुवल लाभयो। सिन्हन बिरार्दन इं बहृद परलो। 28।

छूटे छूटे तम धूर्मध्य लहुए । मिस्थ दलेम्बर मन अत्री निलग।
हे तम धूर्मध्य मिस्थ परद राहवृंद । 129।

उि चिहान हो बार्दी चलावान। सिन्ह गोलान सोन अगाई गिरावान।
वाई बार्दी सुत कहली जाह। मार गोला सिन्ह गहरी कहानिह। 29।
Thereafter, pulling out the Singhs’ families from the Brar households, The Singhs migrated their families to the adjoining regions. Thus the Singhs put up their families at village Guru-ke-Kothay11, As the Brars did not allow them to stay at any other place. (21)

Leaving the Brars, did the Singhs enter Gill Jat Sikh households, Which also made the Gills safe and protected against their rivals. Thereafter, the brar residents of village of Binjhu declared war on the Singhs, After they had organized themselves into a fighting contingent. (22)

Thereafter, did these Brars keep harassing the Singhs day and night, Robbing and killing the Singhs wherever they came across the latter. Thus did develop a confrontation between the Singhs and the Brars, As the latter started confronting the Singhs day in and day out. (23)

The Singhs being smaller in strength in that makeshift settlements, They somehow used to keep a few horses there during the night. As more Singhs would join them at the break of dawn. They would assemble there in a respectable strength. (24)

Dohra : Despite this assemblage of Singhs, the Brars did not budge, Attacking the Singhs’ assembly in the afternoon hours of the day. As the Singhs were already in high morale after a dose of cannabis, There occurred an armed encounter between the Singhs and the Brars. (25)

Chaupai : While a few Singhs were reciting verses from Chandi-di-Var, A few others were performing ablutions after answering nature’s call. As all the Singhs rushed to fight after hearing the drum beat, The Brars started poking fun at the rushing Singhs. (26)

Feeling that Singhs would never dare to come too close to the Brars, As they would keep the Singhs at bay with their sharp spears. Assuming themselves to be fortunate if the Singhs attacked them, As they would snatch the Singhs’ horses with their lances (27)

Singhs, on the other hand, considered the Brars an easy game, As they would kill the spear-armed Brars by firing at them. Thus did both the sides attack each other, Thus did start an encounter between the Singhs and the Brars. (28)

As the Brars thought of wielding their spears against the Singhs, The Singhs prepared to shoot the spear-wielding Brars. As the Brars’ lances hurled at Singhs failed to hit, The Singhs would snatch a Brar’s horse after shooting him. (29)
dohrā : auie isMGn ko iem lBYN ijm lvY btyro bwj 
  rōj rōj kai dukhan tçe karu lçuhu abai in kāj.30.
chaupaī : uāl garad tau bhayō andhçrô. tahnin nahin siñāpai mcør tcrô. 
  kichhak chhalkan saun pahlau mārain. 
  kichhak avājan daar ghōrdian daāraine.31.

chaupaī : uāl garad tau bhayō andhçrô. tahnin nahin siñāpai mcør tcrô. 
  kichhak chhalkan saun pahlau mārain. 
  kichhak avājan daar ghōrdian daāraine.31.

chaupaī : uāl garad tau bhayō andhçrô. tahnin nahin siñāpai mcør tcrô. 
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  kichhak chhalkan saun pahlau mārain. 
  kichhak avājan daar ghōrdian daāraine.31.

chaupaī : uāl garad tau bhayō andhçrô. tahnin nahin siñāpai mcør tcrô. 
  kichhak chhalkan saun pahlau mārain. 
  kichhak avājan daar ghōrdian daāraine.31.
Dohra : The Brars were as easy a game for the Singhs,
As are the quails an easy prey for the flying hawks.
For ending this daily nuisance being created by the Brars,
The Singhs resolved to put an end to it once for all. (30)

Chaupai : As a lot of dust, din and smoke cast a pall of darkness,
Impossible it became to differentiate between colleagues and enemies.
Some of the Brars had already been killed by Singhs’ shots,
Some others were thrown down by their scared horses. (31)

Hardly could the Brars wield their lances and spears,
As they were on the run in front of the chasing Singhs.
Only those among the Brars could save their lives,
Who were swift-footed enough to escape on foot. (32)

With the beat of a war-drums had the Brars come to kill the Singhs,
With a whimper did they hid behind bushes to escape death.
Such was the humiliation that the Brars had to face,
That a few among them survived, in the darkness of the night.
Not only did theSinghs catch hold of the fifteen hundred horses,
They also took into their custody many of the Jat Brars. (33)

Dohra : After plundering some Brars while sparing a few others,
Did the Singhs pack the rest of them to their respective homes.
Warning to plunder and kill them again the next morning,
Did the Singhs declare after the fleeing Brars. (34)

Chaupai : The scared Brars took to their heels before the day break,
As the Singhs attacked them once again at the break of dawn.
The Singhs found the Brar households vacant and deserted,
As all the males had fled away to seek shelter elsewhere. (35)

The Singhs picked up whatever they could lay their hands upon,
Such was the plight that struck the village Binjhu of the Brars.
The Singhs could feed themselves well on what they picked up,
So much were the provisions that lay stored in the Brar houses. (36)

The vacant Brar houses did the Singhs occupy at Binjhu,
For a few days did the Singhs stay there in those houses.
The Brars did run to seek shelter at several other places,
Which were located in territories of Kotkapoora and Faridkot. (37)

Besides this, where there were bigger settlements of Brars,
Their inhabitants settled at one place leaving their homes.
aur jōu thē badaç girāin. sō hui bahç phir ik thāin. 
rāt chōrī kit lagain sū ā. dināi singh tih pās na dcēn jāi. 38.

देरवर : वज्र सिहर ने सिहर मूली बने जवर दिभागित। 

अशो पढ़ी सिहर बनी जब में पत्ती फलित। ३८।

dōhrā : ratan singh nē jīn sunī taisḍ daī līkhāi. 

āgā pāchāh jīn bhāi karm sōn dharī banāī. 39.

138. सākhī दूजी बिखार ली ('सिहर बिखार सिहर ले जये'...) 

138. sākhī dūjī birārdan kī ('im birārd singhan tē hārcē'...)

देरवर : चेंद बिखार सबूह भिल विभ बारठ बीली मणिवी। 

विभाग सबूह बारथी भरे सिहर घर फलित। ११।

dōhrā : phčr birārdan subhan mil im kahi kārī salāhī. 

giljan vujā banāīkai parain singhan par dhāī. 1.

चौपाई : सिधिं निभार सबूह मणिवी घाप। 

चौपाई : रसद सबूह बिखार बारथी। रसद देख बनू। देख देखित। २।

chaupaī : singh giljan lākh jāvain bhājī. lūt lēchin ham un sabh sāj. 

sōū vujā tab birārdan banāī. lāl rang karan phauj thahirāī. 2.

चेंद घापे ले चुंचिने लेप। सीह घंग वर बेखल घाप। 

लस घंग निस दुल घाप। मराद नेला ले चेंद बांपे। १९।

chōp nāran kē uprōn lāhī. zīn pōsh kar ghōrdan pāc. 

lāl khços nēj upar lač. sāth nējan kai chōp bandhāc. 3.

निभाल चेंद बिखर दुल बांपे। चेंद निभाल निभे बनाई। 

भूलकी सिडिं ले बुखार ले घाप। लत सल देख आसपास घाप। १८।

nīshān bairak jim ēch karač. dhōl nīgārān jīmē bājāc. 

muhrakhāi singhan kē rahat thē khardē. nāja lāl rang āvat pardē. 4.

ढुळ रत बन आदित बसली धवाज़। एल रत तुकवे र बही महद। 

बही बेखर वर बारठ बीव। घे सिखवार घर बही उदाही घाप। ४।

un nath bhāj āi kārī pukār. dal nath turyō na kārī sambhār. 

kaī kōs bhāj gayō bahār. tau sūrārān kharā kārī tathbār. 5.

देरवर : सिन्ह बिखार उस बारठे घर बहे महद। 

dōhrā : singh sardārān tab kahyō khard ab kārī sambhār. 

dhartē ērdak ham ač kahān pardain kābālī pār. ६.

चौपाई : से महें सेंडे महिनी सेंडे। 

chōp nāran kē uprōn lāhī. zīn pōsh kar ghōrdan pāc. 

lāl khços nēj upar lač. sāth nējan kai chōp bandhāc. २।
At night would they sneak to have a look at their homes,  
As the Singhs would not let them come near during the day. (38)

**Dohra** : As Rattan Singh (the author) had heard this account (from his ancestors),  
So had he recorded the whole account (of this fraternal encounter).  
The events as these took place in their chronological order,  
So had he placed those on record (for the posterity). (39)

**Episode 138**  
**Another Episode About the Brars**  
*(Thus did the Brars get defeated by the Singhs)*

**Dohra** : Then did all the Brars calling an assembly of their whole fraternity,  
They decided upon a line of action (to deal with the Singhs).  
Resolving to disguise themselves in the guise of Gilja Pathans,  
They must launch an attack on the Khalsa Panth Singhs. (1)

**Chaupai** : Seeing Gilja Pathans, would the Singhs take to their heels,  
Then would the Brars grab the Singhs’ total belongings.  
The same disguise then did the Brars put on,  
After resolving to cover their soldiers with red robes. (2)

Pulling out the red coloured shawls from the heads of their females,  
The Brars covered their horses saddles with the red robes.  
Covering their own bodies with red coloured cotton wrappings,  
They hoisted red shawls on their lances as Pathan emblems. (3)

Raising and unfurling these red coloured emblems atop their lances,  
The Singhs started beating drums as if these were drum-beats of war.  
The intelligence front-runners among the Singhs being always on the alert,  
They spotted out the red shirts’ advancing movement. (4)

Running fast immediately as they alerted the Singhs,  
They took to their heels without caring for their belongings.  
As the Khalsa contingent retreated for so many miles,  
Then did the contingent chiefs chalked out a strategy. (5)

**Dohra** : Thereafter did the Khalsa Panth contingent chiefs remarked,  
That they must stop to take stock of the whole situation.  
As they had already reached the end of the Malwa region,  
How could the Kabul-based Pathans invade them at that end? (6)

**Chaupai** : If they (the Singhs) continued retreating and running further,  
Definitely would they die of thirst for want of water.
chaupaî : jau ab natthç agç jávain. marain piâsc nîr na påvain.
lord thân hî abah khalôi. satigur châhâi sô kachhu hôi.7.

khîrî dîhjû bô bênc dîhjû vê. dîhjû dîhjû chûb dîhjû vê.7.
dîhjû sîrû pûjû bhûjû. dîhjû sîrû pûjû sîrû 8.
khîrd singhan nain karç nigârç. nishânên vâran nishân sambhârç.
sîngh sûrmç pîchîhç mûrçê. sardâr sabhôi khîrd pîchîhç jûrdç.8.

sardâr chûb dîhjû bhû sîrû sûnc vâs. nîr na pûvain.
lîhân bêc hî abah khôlî. satigur châhâi sô kachhu hôi.7.

sardâr chardh sîngh thô pîchhî râhyô. sô khîrd mûrç sang birôrdan kahîyo. un lînhô bhêc birâr. sabh singhan sôn kahîyo pûkâr.9.

sîngh sôrû singhan nain karç nigîrç. nishân vûran nishân sambhûrç.
sîngh sûrmç pûchhç mûrçê. sardâr sabhôi khîrd pîchîhç jûndç.8.

sardâr chardh sîngh thô pîchhî râhyô. sô khîrd mûrç sang birôrdan kahîyo. un lînhô bhêc birâr. sabh singhan sôn kahîyo pûkâr.9.

dîhjû dîhjû jihû dîhjû vê. jihû dîhjû jihû dîhjû vê.7.

sûñat sîngh mûrd kar dayô hûlî. barôrdan pî sôm bhûyô na jhûlî.
sô nath turç sîngh gail lâgî. kîchh phard lâc kîchh gûc vâgî.10.

dîhrâ : jînkai pûttar phard lâc suni aî tînhain kî mûî.
lînc pûtcar chhûdââi un singhan bûtân lûî.11.

dîhrât : dîhjû dîhjû dîhjû dîhjû vê. dîhjû dîhjû dîhjû dîhjû vê.7.

sîngh birôrdan par râhyô bair. sîngh karain nahnin tîn sang khûr.
birôrd lâcg pûnd gûrdî chînuvân. lûgîyo khûlîsô mûrûc'hû lâvân.12.

sardâr chûb sûnc sardâr sûnc jurâd. sardâr chûb sûnc sardâr sûnc jurâd.7.
kachchhâikhûhan jâl jhûb mûk jûî. birôrd nathain chhûdâ sôî thûî.
sîngh birôrdan niklân tûn dûçhîn. bhaih gûrdî kûdûdah changî lchûn.13.

sîngh sûnd sîngh sûnd sûnd sûnd jurâd. sardâr chûb sûnc sardâr sûnc jurâd.7.
im birôrd sînghan tûc hûrç. kartût âpun bûc'hû khûarç.
kisai jummai sîngh nazaranâ tîkûvân. kisai jummai sîngh sâk thûrûvân.14.

sûmt sîngh sûmt sûmt sûmt sûmt sûmt jurâd. sîngh sûmt sîngh sûmt sûmt Jurâd.7.

yau kar sînghan râyîat bânâî. phir un hî ghar dârcû lêî.
phir sînghan kû c'tû bûc'hû dûs. guzar karai khûlsô yau khûs.15.
As the situation demanded that they must stand firm there,  
Let that happen what the Divine Will ordained for them. (7)

Thereupon, did the Singhs give a beat on the war-drum,  
As did the standard-bearers raised the continental emblems.  
Then did the brave Singh warriors turn back,  
As did all the contingent chiefs assembled at the back. (8)

As Sardar Charat Singh had been at the rearguard,  
He turned back and entered into confrontation with the Brars.  
As he did see through the Brars in Pathan disguise,  
He called all the Singhs loudly to turn back immediately. (9)

Hearing this, the Singhs returned and attacked the Brars,  
Which the latter failed to repulse with all their might.  
So did the Brars desert with the Singhs in hot pursuit,  
Thus did the Singhs capture a few while the rest fled away. (10)

Dohra : The Brar mothers whose sons had been made captives,  
Those mothers came running after their captive sons.  
Pleading their cases for mercy before the Singhs,  
These mothers got their sons released from the Singhs. (11)

Chaupai : As hostility developed between the Singhs and the Brars,  
The Singhs did not spare the Brars at any cost.  
As the Brars started constructing concrete buildings,  
The Singhs started digging bunkers around their settlements. (12)

As the water-table receded and dried up in the dug-up wells,  
The Brars would desert that spot for want of water.  
The Singhs would allow a safe passage to the Brars,  
But they would seize their buffaloes and horses of quality breed. (13)

Thus did the Brars get defeated by the Khalsa Singhs,  
For their own misdeeds did the Brars face harassment.  
From someone would the Singhs charge a ransom,  
From another would they demand his daughter in wedding. (14)

Thus beating the Brars into submission as their subjects,  
The Singhs would stay put perforce in their homes.  
Then did the Brars become humble followers of the Singhs,  
Thus did the Khalsa Panth Singhs pass their time well. (15)
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देहातः: दोह्रा दोह्रा दोह्रा 

अभी आठ वर्षों बाद अपने हेतु द्वार कपुरू।

dōhrā: usī dēṣh singh phir vardc un kō thīk banāi. 

agai āi sōū milain ghar apnc lēhit utrāi.16.

dōhrā: usī dēṣh singh phir vardc un kō thīk banāi. 

agai āi sōū milain ghar apnc lēhit utrāi.16.

139. sākhī kapūrī birārd kī tūri (...’bhayō kapūrai nāsh’)

139. sākhī kapūrī birārd kī tūri (...’bhayō kapūrai nāsh’)

मेहरान अपनी गाँव जा सजी विरहन राहू।

satīgur bachan phāhai bhayō kitu muyō kapūro bhānt.1.

चाँपा: abai kapūraj maut batāûn. jim bhayō bachan su parsang sunāûn.

jab satīgur gāc kōtkapūrī. milyō kapūro dīl kar āṛc.2.

हर भैयो घर पहुँचे वनु भीत राखू।

sākhī kapūraī birārd kī tūri (...’bhayō kapūrai nāsh’).

जब सतीगुर गई कोरती। milyō kapūro dil kā āṛc.2.

सतीगुर कहयो सुं सिक्ख पियरू। 

satīgur kahyō sun sikkh piārī. daçrā dīhō ham kilc majhārī. 

turak āvat hain hamrī gāilc. binān lardc vahi rahain na tailc.3.

काल तान्त खेल महवान ताली। रूथे सेवे की बेहद भीं।

महराणा नम घर घर गई। दुकान जाके तोहाँ भाई गई 18।

binā gardhai lard sakiat nāhin. lardai shēr bi bēḷc māhin. 

maddh gardhī ham kō tūn vārd. turak lardain īhān jāvain hār.4.

सतीगुर कहयो सुं सिक्ख पियरू।

sākhī kapūraī birārd kī tūri (...’bhayō kapūrai nāsh’).

sākhī kapūraī birārd kī tūri (...’bhayō kapūrai nāsh’).

सतीगुर कहयो सुं सिक्ख पियरू। 

satīgur kahyō sun sikkh piārī. daçrā dīhō ham kilc majhārī. 

turak āvat hain hamrī gāilc. binān lardc vahi rahain na tailc.3.

काल तान्त खेल महवान ताली। रूथे सेवे की बेहद भीं।

महराणा नम घर घर गई। दुकान जाके तोहाँ भाई गई 18।

binā gardhai lard sakiat nāhin. lardai shēr bi bēḷc māhin. 

maddh gardhī ham kō tūn vārd. turak lardain īhān jāvain hār.4.

महराणा नम घर घर गई। दुकान जाके तोहाँ भाई गई 18।

sākhī kapūraī birārd kī tūri (...’bhayō kapūrai nāsh’).

sākhī kapūraī birārd kī tūri (...’bhayō kapūrai nāsh’).

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sākhī kapūraī birārd kī tūri (...’bhayō kapūrai nāsh’).

sākhī kapūraī birārd kī tūri (...’bhayō kapūrai nāsh’).
Dohra : Then did the Singhs return to the same Malwa region,
After teaching a good lesson to the wily Brars.
Now would the same Brars come forth voluntarily,
Begging the Singhs to be their guests at their homes. (16)

The Brars who got themselves initiated into Khalsa Panth,
Truly were they blessed by the Guru’s grace.
Rattan Singh (the author) as he heard from his father,
He had narrated it as such the whole account. (17)

Episode 139
Episode About Kapoora Brar
(Thus did Kapoora meet his fatal end)

Dohra : If somebody puts up a poser to the narrator,
Has he narrated the whole account about the Brars?
As Satguru (Guru Gobind Singh) had predicted Kapoora’s death by hanging,
Had he described how did Kapoora meet his final end? (1)

Chaupai : Let me (the author) now narrate the manner of Kapoora’s death,
I shall narrate the account as Guru’s prophecy came to be fulfilled.
When the Guru had reached Ktkapoora (after leaving Anandpur Sahib),
Its (selfish) Nawab Kapoora Brar had behaved rudely with the Guru. (2)

Considering him a devout follower, had the Guru entreated Kapoora,
That he grant him (the Guru) shelter in his (well-fortified) fort.
As the Mughal forces were coming in hot pursuit of the Guru,
At no cost would they desist from a fight with the Guru. (3)

Impossible would it be to fight the Mughals without a fort’s protection,
As even the mighty lion needs a jungle during his hunting spree.
Should Kapoora provide shelter to the Guru in his fort,
Definetly would the Mughals get defeated by the Guru’s force. (4)

All the people would then turn subjects of Kapoora’s sovereignty,
As the Guru would bestow Kapoora with a sovereignty over a large region.
Then the (rude) answer that Kapoora tendered unto the Guru,
That insolent remark became the cause for his damned end. (5)

Dohra : As Kapoora’s fate was sealed due to his insolent remarks,
It made him renge from his faith in the Guru’s words.
Being motivated by his narrow selfish considerations of his own,
He apprehended his own ouster by the Guru from his own fort. (6)
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cΜπι : धै लूँह भैमी लौड़ी । अभ दुखच ले दणेरे भैर ।
      से अभ भैं जो जूँ ले र्ाइ । अभ ले दज दुखच दणेरे लौड़ी ।
chaupaī : तबै ठपुराई आइ कहि । ठमरकन कैं भाँड़ आही ।
      जय बाघो भैं रौ दणेरे ।
      सिम भैं । ठम कौश । भैं । ठी । ठी । ठी । ठी । ।
      चहुए । ठपराई ।
      सिद ठी । भैं । ठी । ठी । ।
      चहुए । ठपराई ।

चेरवा : अभ भैं थकु रय दूब दणेरे । दिन दूब दणेरे ।
      सिम भैं । ठमराई ।

dोहरा : ग्या कही एहीय चौ भाँड़ दणेरे ।
      सिद ठी । भैं । ठी । ठी । ।

चेरवा : अभ भैं थकु रय दूब दणेरे । दिन दूब दणेरे ।
      सिम भैं । ठमराई ।

dोहरा : ग्या कही एहीय चौ भाँड़ दणेरे ।
      सिद ठी । भैं । ठी । ठी । ।

चेरवा : अभ भैं थकु रय दूब दणेरे । दिन दूब दणेरे ।
      सिम भैं । ठमराई ।

dोहरा : ग्या कही एहीय चौ भाँड़ दणेरे ।
      सिद ठी । भैं । ठी । ठी । ।

चेरवा : अभ भैं थकु रय दूब दणेरे । दिन दूब दणेरे ।
      सिम भैं । ठमराई ।

dोहरा : ग्या कही एहीय चौ भाँड़ दणेरे ।
      सिद ठी । भैं । ठी । ठी । ।
Chaupai: Thereafter, thus did Kapoora Brar tell the Guru,
That he owed allegiance to the Mughal sovereign.
If he provided shelter to the Guru in his fort at that time,
Surely would the Mughal emperor hang him (Kapoora) by the neck. (7)

Thereupon, did the Guru spoke the prophetic words,
That surely would he die by being hanged in any case.
Not only would he die a spiritual death by reneging from his faith,
He would also die a physical death after being hanged. (8)

Dohra: The Guru did depart after uttering these prophetic words,
Many a day did pass after this prediction was made.
The way Kapoora Brar died by being hanged by the neck,
Shall I (the author) narrate the account of Kapoora’s destined end. (9)

Chaupai: These was a custodian known by the name of Isa Khan Manjh2,
This Rajput Muslim convert had built a fort at Kot Isekhan.
As the destined death of Kapoora Brar arrived near,
It made him sell some horses to Isa Khan Manjh. (10)

Making a promissory note for paying after collecting revenues from Doab,
Isa Khan proceeded to Doab from across the river.
As fate was destined to make an end of Kapoora,
It made him think of committing a sin against Isakhan. (11)

Despatching a band of thieves after Isa Khan for a consideration,
Kapoora got them take possession of the entire revenue proceeds.
As his conspiracy against Isa Khan came to be exposed,
His destined death confronted him in the face. (12)

How could Guru’s prophetic words remain unfulfilled,
Though Dharav3 and the Dhaval4 might shift their positions.
Thus, getting Kapoora Brar arrested by his armed men,
Was he hanged to death by the orders of Isa Khan. (13)

Dohra: Such indeed were the prophetic words of the Guru,
That Kapoora Brar would die after being hanged.
Let no body else be held responsible for his death,
As it were the Guru’s prophecy that found its expression. (14)

In the center of a makeshift platform made of mud,
Did the (renegade) Kapoora Brar meet his fatal end.
Exactly in the same manner had Rattan Singh narrated,
As he heard of Kapoora’s end from his revered elders. (15)
140. साक्षी मोरंदं कातल की (...’जदह रही जानि ना रही माँि’)
Episode 140
Episode About the Slaughter at Morinda
(The Whole Progeny of Jaani and Maani would be uprooted)

Dohra : It was in the year eighteen hundred and eight,  
The year of great massacre (Ghallughara) it was.  
After ransacking the Brars (of the Malwa region),  
That the United Khalsa Panth force made a move. (1)

Chopai : Thereafter did Ala Singh approach the Khalsa Singhs,  
With him did he bring his Phulkian fraternity.  
With him did he bring Singhs from Bhai dynasty,  
Who were led by Bhai Buddha Singh and Gurbakhsh Singh. (2)

For attacking the Malerkotla rulers did he suggest,  
As there existed an enmity between Pathans and Malwais.  
So after looting, plundering and taking over their territory,  
The Khalsa Panth force marched ahead of Malerkotla. (3)

As the Khalsa Panth force moved towards Sirhind,  
They returned as they saw the orchards around the city.  
The Mughal force which was stationed inside the city,  
It failed to come out being scared of the Khalsa force. (4)

As the Khalsa found the Mughals morale quite low,  
The Khalsa felt emboldened at their own military strength.  
Reckoning the Mughals as timid as a frightened rabbit,  
They could capture and kill the Sirhind Mughals later on. (5)

Dohra : The Khalsa called an assembly of local inhabitants of the area,  
Who resided in and around the city of Sirhind.  
They must shortlist ten enemies of the Khalsa Panth,  
Who must be eliminated with the guidance of the locals. (6)

Chaupai : There were Singhs in the Khalsa force from villages Gharuan¹ and Salodi²,  
Who had been with the Khalsa Panth since the beginning.  
Both these Khalsa Singhs pointed out with one voice,  
That the Muslims of Morinda were the worst enemies of the Singh. (7)

Their Muslim rulers were instrumental in the arrest of Sahibzadas,  
Thereafter had Wazir Khan slaughtered the Guru’s sons.  
Both these Singh suggested to the Khalsa Panth force,  
Must the Khalsa not spare those enemies at any cost. (8)
jasså singh kachhu chahai talâyà. giljan dhig kar chahai sankâyà. jau sañjh lau yah tutai na garâm. giljç rât hôin vich darâm.9.

un kî maut ân bhaî nçrç. kaun sakç un hôî phçrç. vahi hôî thî im hî gall. akâlô bahîr bhayô ïdhîr chall.10.

chaupaï : chalç chupp kar tîshî râhi. nahin pîchan kî thî yau salâhi. ghardûan vâran phçr chitârî. tau bî kisai nà gal chit dhârî.12.

chaupaï : chalç chupp kar tîshî râhi. nahin pîchan kî thî yau salâhi. ghardûan vâran phçr chitârî. tau bî kisai nà gal chit dhârî.12.

sô lakh gayô ju dal thô bhârî. rahyô sôû jô thanô vârô. karanhâr nç sôû karî. hônhâr kab jât su tarî.13.

rabb sababb ju karâyâ lôrç. sau sababb ik pal main jôrai. kichhkî pîasç singh tahin bhâc. pânî pîvan dhig pîn aç.14.

târâ singh gadavaî ghalâyô. jâi gadavô un khûhai ghatâyô. ran singh dayâ singh ghardûvain vâl. pîvan pânî gac us nû.15.

dohrâ : shastar phardç ranghard khardç uparr burjar sôî. dç dç gâî bahu bakain manhai karai nahin kôî.16.

gâî dçhîn su atî burî vich gurûan singhan milâi. kâlâ rassâ sîrd kâ dikhlâyô ranghard ghumâi.17.
S. Jassa Singh Ahluwalia wished to put it off for the time being, as he apprehended Abdali’s troops in the near vicinity. In case the Khalsa failed to capture Morinda till evening, Abdali’s Pathan troops might return to join the Morinda Muslims. (9)

As the moment of Morinda rulers’ death had approached, who could put off what was ordained by the Divine Will? As whatever was destined had to happen at all, the Khalsa Panth force coincidently moved towards Morinda. (10)

Dohra : As what is fated has to happen at any cost, somehow or the other such an occurrence does take place. As the movement of truth had arrived at last, the Muslim converts were bound to meet their fated end. (11)

Chaupai : Silently did the Khalsa force march in the same direction, as they had no mind to get into any skirmish (at Morinda). Though the Singh from Gharuan reminded them again, nobody paid any heed to these Singh’s entreaties. (12)

As the main body of the force had crossed (Morinda), the rear guard of the force was yet to cross the place. As the Divine Will had ordained it to happen here, how could the Divinely ordained occurrence be put off? (13)

Whenever the Divine Will wishes an incident to happen, it takes an instant for such an occurrence to materialize. A few Singh of this contingent being thirsty for water, they went to the village (Morinda) to quench their thirst. (14)

As Tara Singh sent the water-carrier to fetch water, he proceeded and downed his bucket in the well. Ran Singh and Daya Singh belonging to village Gharuan, they also accompanied the water-carrier to the well. (15)

Dohra : There were standing a few Muslim converts (Ranghars), who were standing atop the rooftops with weapons. As they were abusing the Singhis so loudly, nobody prohibited them from abusing the Singhis. (16)

As they were indulging in the most vituperative abuses, they called bad names even to the revered Sikh Gurus. Brandishing a blackish rope made of leather, these convert (Ranghars) were (denigrating sacred Sikh hair). (17)
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chaupaî : singhan kahain yih bālan sird. bhayō purānō bahut gahīr. ab ham bāl navch chājō. ham sōn khard kai jang machāvō.18.

lānat tum kō lardō ju nānhi. pith chājō ab nathch kim jānhi. tumchī gur kē ham puttar mārq. tum māran kō ham phirain tiār.19.

sunq pws qy sIV boly jn brūd qihN ku`py folHy. sunat pās tç sabh singh bōlč. jan barūd tahin kuppç daōlh. tārā singh kō sōkhāt ā. sutar un daī turat bajāi.24.

mār mār kar akālō bōlāin. bajāi nagār phir jhandā khōl ēhain. ghardūnvā vālan tab lag gayō dāyō. mār mār kar raulō machāyō.25.

pās chardaht singh âp su pahuñchyō. mārā mōrnōdai ab banai na sōchīyō.26.
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Chaupai : Telling the Singhs that black rope was made of Sahibzada’s hair,
They insinuated the Singhs that the rope had become old and worn.
Taunting the Singhs to handover a few more Sikh children,
They challenged the Singhs to stand and fight with them. (18)

Curse be upon the Singhs if they failed to fight, said they,
Why should the Singhs turn their back from the challenge.
As they boasted of having slaughtered the Sikh Gurus’ sons,
They were desperate to eliminate the Guru’s Singhs’ as well. (19)

The Singhs being from the Jat stock and Ranghars from the Rajputs,
There had never been a harmony between the two races.
As the Singhs belonging to Gharuan heard these abuses,
They, too, indulged in hurling abuses at the Ranghars. (20)

Dohra : As the Ranghars heard these counter abuses,
They opened a volley of fire at the abusing Singhs.
As one of these shots hit one of the Singhs,
Who belonged to the contingent of Tara Singh’s contingent. (21)

As this bullet shot inflamed Tara Singh (the Misl chief),
The divinely ordained moment of truth had arrived.
As the Singhs from Gharuan narrated the whole incident,
The verbal dual and bullet shot had conflagrated it very much. (22)

Chaupai : The Gharuan Singhs narrated all the abuses,
Which the Ranghars had shouted brandishing a black rope.
As these Singhs repeated the abuses hurled at Guru’s sons,
This narration added more fuel to the burning fire. (23)

As all the Singhs flared up upon hearing these words,
The situation became very provocative and explosive.
S. Tara Singh feeling so much outraged at this,
That he ordered the war drum to be beaten. (24)

As the Singhs shouted the war slogans of Akal! Akal!,
His contingent beat the wardrum and unfurled their flag.
The Gharuan Singhs finding it the most opportune moment,
They raised a lot of hue and cry (for a confrontation) (25)

Messengers were sent posthaste to S. Jassa Singh Ahluwalia,
Asking him to stop and not to proceed further.
The Gharuan Singhs themselves ran to catch up with S. Charat Singh,
Impressing upon him to attack Morinda without any delay. (26)
dôhrâ : shâm singh pai âp jâ tahi karôrdâ singh samjhâi. sabh birtant sunâi kai hallô diô karâi.27.

chaupaî : harî singh bhângî murd âyô. sâth nakaî karam singh dhâyô. hutç thèc muhrç su râmgardîc murdai. murdç su mazbî jô rahç jurdç.28.

chaupaî : harî singh bhângî murd âyô. sâth nakaî karam singh dhâyô. hutç thèc muhrç su râmgardîc murdai. murdç su mazbî jô rahç jurdç.28.

dôhrâ : sâhibzâdç inhain nç dînç thçû phardâi. sabh hai pachhân mûrnîdô parç chuphçryôn dhâi.31.

chaupaî : jim jal rurdhtô nichç avai. jahâj daubai thèc jal madh pâvai. larain marain singh pind kô avain. bâhâr labbhai sô mûr bûlç.30.
Dohra: Approaching S. Sham Singh, another Misl chief,
They persuaded S. Karora Singh to launch an attack.
Thus narrating the whole incident of Ranghar’s insolence,
They succeeded in getting the attack launched on Morinda. (27)

Chaupai: As S. Hari Singh Bhangi returned with his contingent,
So did S. Hari Singh, the chief of the Nankai Misl.
As the Ramgharias also returned from the vanguard,
So did the scheduled caste Singhs Misl in a body. (28)

Hearing the drum beat, the Ghanaiyas also turned back,
So did the Singhpuria join this expedition.
They were joined by the Singh’s from Dalewalia Misl,
Who were on very friendly terms with S. Tara Singh. (29)

The young Singh’s belonging to Sodhi, Bedi and Shaheed Misl,
They also joined along with Singh’s of Amritsari Misl.
As the Khalsa flag bearers unfurled their flags,
The Singh’s from the Shukarchakia Misl also raised war slogans. (30)

Dohra: These Muslim Ranghars of Morinda were the real culprits,
Who had handed over the Guru’s Sahibzadas to (Wazir Khan),
Identifying all these culprits responsible for that act,
The Khalsa Panth attacked Morinda from all the sides. (31)

Chaupai: As water creates a gurgling sound when it goes down stream,
As a ship sinks in the ocean when water enters its inside,
So did the Singh’s keep pouring into Morinda while fighting,
Killing everyone whosoever came across their way. (32)

The defiant Muslim Ranghars entered into a formidable fort,
Which had steep walls surrounded by a water channel.
As they went into the fort after shutting its big doors,
Nobody could climb up the fort’s steep high walls. (33)

Being protected by a deep channel and high walled fort,
The (defiant) Ranghars felt very proud of their safety.
While no Singh could come out who fell into that channel,
Very steep high walls did the Singh’s find on the other side. (34)

Then did the Khalsa chiefs made an observation,
That Sirhind town was only nine miles from Morinda.
Lest the Pathan reinforcements might launch an attack,
The Khalsa must guard against such an eventuality. (35)
dohrw : tab chardah singh nç uch kahyô hasânô idhar khardâhu.
giljan chintâ nahin karô murndo már khulâhu.36.
chaupaî : tab chardah singh nç ais uchârâ. idhrôn zimmâ âhi hamârâ.
im kahi singh jî ut val gayô. âgai giljan kô daar payô.37.
chaupaî : tab chardah singh nç ais uchârâ. idhrôn zimmâ âhi hamârâ.
im kahi singh jî ut val gayô. âgai giljan kô daar payô.37.

AwwA EDr kI suno su bwq khXo muslY sB krIey Gwq
âî ôdhar hôî. hutô duvllôn daar tih söi.
ab ôdhar kî sunô su bát. kahyô muslai sabh kariç ghât.38.

bodî vâlan dçkh rakh layô. bin bôdîn sir dûr karyô.
yau khâlsai kar laî ardâs. bajâc nagârc hôi chau pâs.39.

ux singhan kô chardyô châu. gur sut bairî chhadayô na kâu.
phir kar khâlsç hallâ kîô. udaî dhûrd bahu hançrô bhayô.40.

chaupaî : âvat singhan un chhalak chalâî. lagi algî kichh jân na pât.
dhuk singhan phir chhallak karî. sîs lagi unków gaç már.42.

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dhuk singhan phir chhallak karî. sîs lagi unków gaç már.42.

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yau khâlsai kar laî ardâs. bajâc nagârc hôi chau pâs.39.

dohrw : singhan yau hallâ kîô jim lankâ upar langûr.
pahilôn söi òchardhç hutç ju pâchhai dûr.41.

chaupaî : ávat singhan un chhalak chalâî. lagi algî kichh jân na pât.
dhuk singhan phir chhallak karî. sîs lagi unków gaç már.42.
Dohra : Then did S. Charat Singh make a bold declaration, 
He must be allowed to take care of that side. 
The Khalsa Panth must not worry about the Pathans, 
They must attempt to get the closed doors open. (36)

Chaupai : Once again did S. Charat Singh repeat his declaration, 
Definitely would he be responsible for guarding Sirhind side. 
Declaring this, as S. Charat Singh proceeded towards Sirhind, 
The Gilja Pathans felt scared of the Singhs’ advance. (37)

There arose a lot of din and noise from the outside, 
As a lot of scarce has spread on both the sides. 
Now listen to the account of the other side, 
As Khalsa Panth decided to slaughter all the Muslims. (38)

They must spare those who have tufts of hair on their heads, 
All the other inhabitants must the Khalsa slaughter. 
After making a congregational prayer to this effect, 
Khalsa Panth started beating war drums on all the sides. (39)

As the Singhs felt excited at the beat of wardrums, 
They did not spare any enemy of the Khalsa Panth. 
As the Khalsa force launched an attack from all sides, 
The din and dust created a pall of darkness all around. (40)

Dohra : Such an attack did the Singhs launch on the fort, 
As had the Monkey army (or Hanuman) made on Sri Lanka. 
They were the first to climb up the steep walls, 
Who had arrived from the farthest end. (41)

Chaupai : As the Singhs opened a volley of fire after their arrival, 
They did not know whether it hit anybody or not. 
As the Singhs fired shots from a close range, 
The Ranghars kept on dying as it hit their heads. (42)

As the deep channel now appeared to be very shallow, 
So did the steep walls appear to be so small. 
As an each Singh picked up another to make a step-ladder, 
The Singhs kept climbing up without any ladders. (43)

As the Singhs wielded their swords on climbing up, 
Many a Ranghar did they slaughter and kill. 
As the Gharuan Singhs entered the blackssmiths’ houses, 
Sledge hammers did the Singhs pick up from there. (44)
Many a Ranghars’ heads did they crush with hammers,
As they struck the Ranghars with all their might.
Being familiar with the faces of (wicked) Ranghars,
They killed those culprits who were their chiefs. (45)

Dohra : Jaani Khan and Maani Khan⁴ were their names,
Who were the chief officials among the Ranghars.
These two were the main culprits (in the town of Morinda),
Who had handed over the Sahibzadas (to Wazir Khan). (46)

Chaupai : The Singhs from Gharuan took out those culprits,
Their sons did the Singhs first crush with hammers.
Thereafter, the Singhs identified their grandsons,
The whole of their progeny did the Singhs eliminate. (47)

As Guru’s progeny had been slaughtered by these Ranghars,
How could the Ranghars own progeny survive (after this sin)?
As the Guru had heard about the execution of the Sahibzadas,
He had learnt about the role of Jaani Khan and Maani Khan. (48)

The revered Guru had then let out such a curse,
That the whole progeny of Jaani Khan and Maani Khan would be uprooted.
So was their whole progeny eliminated till the last survivor,
As the Guru’s prophetic curse had uprooted their dynasty. (49)

The remaining Ranghar chiefs related to these two culprits,
They, too, were done to death with the blows of hammers.
None of the Singhs indulged in looting and plundering the city,
As all of them rushed to slaughter the Ranghars first. (50)

Dohra : The Singh, being extremely outraged (at the execution of Sahibzadas),
Their swords did they wield in such a rage.
Sparing all those having tufts of hair on their heads,
The Singh slaughtered all other inhabitants of the town. (51)

Chaupai : Whichever Muslim Ranghar took refuge in a Hindu household,
Their progeny survived this (ruthless) massacre by Singh.
Why get the innocent Sahibzadas arrested in vain,
So had said some of the relations of Jaani Khan and Maani Khan? (52)

They had advised the Ranghar chiefs against committing that crime,
But their advice had Jaani Khan and Maani Khan turned down.
Their plea for mercy was instrumental in saving their progeny,
As they had pleaded like the Malkekotla chiefs. (53)
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कुटा कुटे संध त्रिद भट्ट। टिड़ि खचें बुद नर मन्तवी।
विषुलव धन सेव लिङ तरे। लुग धनी में बिलचौद दिखे। १५४।
कुटे लूटे साँझ हुई आँ। इति साबबु हान जन बचाई।
हिंदुआ गहरा जो वर्द ठुक्रे। रात परले सो निकाह्री दाय। ५४।

साली भली दृष्टि के बधू। माणिकमटे मिन लर वधू।
मुक्रे मंडिलुप्त के चर्चे बधू। सूरा लोया भली तांद लर साली। १५४।
जानी मानी दुई ठुक्रे बहार। साहिबजाँ जिन दाय लर साली। ५५।

१४१। लच्छमी तहतित स्वर्णी लूटने (...'दन भंडारे बत दिलाने रहने')

दोहवा : भग स्वर्ते कुप्प में उठाये ऊंचा बड़ा लख।
लेनी जैसे तुकंतौर भण देखे लख। १५१।

dोह्रा : मार मुरम्दो कुश हायठौ रंग़ बजता चास।
जोही भाजुई दुरान सिंहान बोहघी बाग। ५६।

चूँक भिड़ि माणिकी मुखी भड़ो खन।
में न भड़ौ भी मुखी-में वी मुखी मन्तव। १५१।
रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
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रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
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रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
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रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
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रात सिंहजी ती मुखी में ती मुखी मन्तव। ५५।
As darkness descended in the midst of loot and slaughter,
Many a Ranghar survive under the cover of darkness.
Those who had taken refuge in the Hindu households,
They were turned out at night to save their lives. (54)

Jaani Khan and Maani Khan were these two brothers,
They had got the (two younger) Sahibzadas arrested.
After this had the revered Guru thus remarked:
Never would Jaani Khan and Maani Khan survive. (55)

Dohra : After the massacre and occupation of Morinda,
Highly delighted did the Khalsa Panth Singhss feel.
Highly helpless did the Durrani forces feel,
Extremely rewarded did the Khalsa Singhss feel. (56)

The account that had the author (Rattan Singh) heard,
So much had he narrated (about this incident).
Whatever further events had the author heard about,
So should the enlightened readers lend their ears to. (57)

Episode 141
Episode About Robbing of Luxmi Narayan Kshtriya
(Nobody gets sovereignty merely by asking for it)

Dohra : There hailed a man from village Talwan of Doaba region,
Kshtriya Luxmi Narayan was his proper name.
The custodian of Sirhind who ruled over Sirhind province,
He utilized the services of Kshtriya Luxmi Narayan. (1)

Chaupai : Having been appointed the Dewan by Jain Khan1, the Sirhind custodian,
Luxmi Narayan launched on a revenue collection spree.
Having heard about Luxmi Narayan’s revenue collection expedition.
The Khalsa Panth forces launched an attack on his party. (2)

Having fled after the plundering of his troops by the Khalsa,
He sneaked into Kurali2 for seeking some shelter.
Having been relieved of all scarcity of food and money,
The Khalsa Panth forces felt prosperous after loot and plunder. (3)

After assaulting, would the Singhss retreat to a distant Malwa,
Jain Khan’s province would the Singhss keep stalking from afar.
Jain Khan having been confined to the city of Sirhind,
No revenue proceeds from his province poured into his treasury. (4)
142. **sākhī parithmai kasûr màran kî (... kahain ‘makar kab hûgo kasûrai’)**

**dohrw** : ab sākhī sunûn kasûr kî jim paritham singhan laî már. 
ākî hôt lahaur tê aî pathànan hâr.1.

**chaupaï** : saî athârân satâharç sâl. daçârc karç girad ammrit tâl. 
basâkhî nahâi singh bhaç tiär. addhâ dal bhayô biâhôn pâr.2.

**pMj** : awls QI ãUrW rhI ãmgVHIey Gn`Xo skRckIey nkeI 
BmgI hrI Qo rhXo IklY AwpnY so Qo bhXo 
panj misal thî ûhân rahî. râmgardhîç ghanyyô sakrichkîç nakaî. 
bhangî harî singh thô ûhân rahî. kilai âpnai sô thô bahyô.3.
The Singh having collected most of the revenue from his province,
How could anybody pay any revenue to Jain Khan?
(But the well-provided) Khalsa kept assembling in congregations,
Considering themselves the knights-at-arms appointed by the Divine Guru. (5)

Dohra : Thereupon Ahmad Shah Abdali asked Baba Ala Singh,
That must he arrange a meeting between Abdali and Khalsa Panth.
Abdali proposed to grant sovereignty to the Khalsa over their region,
Provided they desisted from fighting with the Abdali’s troops. (6)

Chaupai : Thereupon, Baba Ala Singh sent a representative to the Khalsa Panth,
Who reached the Khalsa Panth with Baba Ala Singh’s message.
S. Nanu Singh Grewal was this designated representative,
Who put forth Abdali’s proposal before the Khalsa Panth. (7)

Thereupon, the Khalsa Panth sent a reply to Ahmed Shah Abdali,
Telling him that nobody gets sovereignty merely by asking for it.
How can the Muslims and the Singhs be on friendly terms,
As there never existed any affinity between fire and explosives.
Sovereignty had already been granted to the Khalsa by their Guru,
As the Khalsa had achieved it by the sacrifice of their lives. (8)

Episode 142
Episode About the first invasion on Kasur
(Some reckoned how could Khalsa ever conquer Kasoor)

Dohra : (Dear readers) listen to the episode about the city of Kasur,
The way the Dal Khalsa Singh occupied Kasur for the first time.
And the way the Pathan custodians of Kasur had been defeated,
Who had turned defiant even against the Lahore rulers. (1)

Chaupai : It was in the year eighteen hundred and seventeen (B.S.),
That the Dal Khalsa forces put up a camp near the Amritsar shrine.
After having a dip in the holy pool on the day of Baisakhi,
Half the Khalsa forces moved to places across the river Beas. (2)

Five of the Khalsa contingents/Misls stayed up at Amritsar,
Which included Misls of Ramgharias, Ghanaiyyas Shukarchakkias and Nakais,
Hari Singh Bhangi, chief of the Bhangi Misl too stayed there,
Who put up his camp in his own fort at Amritsar. (3)

Daily in the afternoon would he pay obeisance at Akal Takht,
Daily would he return to his fort after the evening prayer.
akål bungai pahar tīç āvai. sun rahirās phir kilai sidhāvai.
nitparī aisō karat khīāl. barsai minh bhāvain vagai vāl.4.

sī taur sabh khālsō āvai. sun ardās sabh đaçrai sidhāvai.
bair pāp tain karai na kōi. lāi divvān sabh urmatō hōi.5.

dohrā : cẖ ḍivas ḍāri singh jī bāīthō ḳutō darbār.
daī duhāī ān bīp kāsūṛō urch pukār.6.

dohrā : cẖ kūnts ḍāri ḍhurān ṭvāl ṭāān ṭrān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭāān ṭाआ

Chaupaî : din aglāi phir khālsō āyō. kar shanān darbār daras pāyō. tčk mathō singh bāithō ān. sabad chaukī sunīn lāi divvān.11.

Chaupaî : din aglāi phir khālsō āyō. kar shanān darbār daras pāyō. tčk mathō singh bāithō ān. sabad chaukī sunīn lāi divvān.11.
Everyday, without fail, would he pay his obeisance,
Be it raining or be it a day of winds blowing. (4)

So would all the Khalsa Panth Singh's pay their obeisance,
So would they return to their camps after the evening congregation.
Without nursing any ill-will and malice towards anyone,
Would the Khalsa confabulate in the congregation. (5)

Dohra : During one of those days at the sacred shrine,
Was Hari Singh Bhangi sitting in the congregation.
There arrived a Brahmin from the city of Kasur,
Who raised a hue and cry in the congregation. (6)

Chaupai : In a voice raised high did this Brahmin plead,
That his spouse had been abducted by Kasur Pathans.
The Khalsa having been created for the protection of the Hindus,
It was their moral duty as Kshtriyas of Guru Nanak’s dynasty. (7)

An act of immense tyranny had the Kasur Muslims committed,
Surely had they paved a way for their own annihilation.
That protection of the Khalsa Panth had he sought,
In such words did he raise a hue and cry. (8)

Leaving the Khalsa Panth’s protection where else should he go,
Which other court should he knock at for justice?
Laying down his turban at the Khalsa Panth’s feet,
He threatened to commit suicide if was refused protection. (9)

Dohra : Addressing the desperately pleading Brahmin,
Hari Singh Bhangi asked him to present himself the next day.
He must put forth his petition in the Khalsa congregation,
After the daily recitation of the evening prayer was concluded. (10)

Chaupai : The next day did he present himself in the Khalsa congregation,
After having a dip in sacred pool did he present himself.
After paying obeisance did he sit among the Singhs,
With rapt attention did he listen to the Gurbani hymns. (11)

As soon as the evening prayer concluded after the recitation,
The Brahmin repeated his plea amidst tears and cries.
Must the Khalsa make efforts to redress his grievance,
Must the Khalsa destroy Kasur to set things right. (12)
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Else would he commit suicide before the congregation,  
Surely would that bring ignominy to the Khalsa Panth.  
Thereupon, Hari Singh Bhangi put a poser to the congregation,  
Must the congregation respond in whatever way they deemed proper. (13)

Thereupon the whole congregation responded in one voice,  
That Hari Singh Bhangi himself was the most sensible among them.  
But must the Singhys reckon their own and the Pathan's strength,  
Even as the Brahmin kept repeating his appeal. (14)

Dohra : Thereupon, Hari Singh consulted a few war veterans,  
After calling a meeting of those veterans next day.  
He asked them to give him their own assessment,  
After evaluating the Kasur Pathans’ strength verses their own. (15)

Chaupai : Thereafter, the elderly Singhys gave their opinion after evaluation,  
That the Singhys were in minority as compared to the Pathans.  
The Singhys’ strength under his command was just five thousand,  
As the rest had gone on a visit to their own homes. (16)

As far as the strength of the rest of the four Sikh Misls,  
Their combined strength did not exceed eight thousand.  
The Muslims forces in Kasur province stood at twelve lakhs,  
Which were stationed at twelve different forts. (17)

Many forts and encircling deep-water channels had they made,  
Many formations of canons and small guns have they deployed.  
Defiant indeed these Kasur Pathans had turned against Lahore,  
With two of the ministers of theirs possessing wealth in crores. (18)

Fleeing Lahore had these ministers entered Kasur when Abdali invaded,  
Well entranched did they stay in Kasur during the Maratha invasion,  
As these Pathans had harassed even the (mighty) Ahmad Shah Abdali,  
How could the Singhys ever think of overpowering these Pathans. (19)

Dohra : Thereupon, did Hari Singh declare in a bold voice,  
“This encounter shall now definitely take place.”  
Certainly would Hari Singh make his own sacrifice,  
If, perchance, Kasur remained unconquered by the Khalsa. (20)

Chaupai : Thereupon, did the Khslas congregation declare unanimously,  
The whole Khalsa Panth would follow his footsteps.  
They pleaded him to accept one of their suggestions,  
That he must seek the support of Buddha Dal Singhys. (21)
सरबंध बहुती जै सदां बंधां । तब से जवाबी जै बंधां जवाबी सब। ।

हरिंग नृंय यू फिर कहाँ यू। कब दल यूचा कब यू भयां।

बोल्यो चुर्दह जिंग राख शम्षीर। मारो कसूर ना लावो बचै।22।

सिह धरम जिंग सिह। रामाजी़ंत जै बी मं बंधी।

रक्षींग जै बी मंधरी। भड़ड़ जै सवार यू। सरब घन्यंया कि दि आं।

रामगढ़ीं हाँ कहीं फिर फिर कहाँ। भांत कांटी दें जवाबी जवाबी।28।

सरब भण्ड जै सिंह जै बंधा। रामगढ़ीं जै सिंह जै बंधा।

राम बंधा जै सिंह जै बंधा। टैब भरे विभा बूंटा पत्र बजी।21।

कसूर मारन किद दिजाई बजा। हाँ जै करंच क्षितां काज।

हाँ जै जै सब संगत कार्ध। तक्क मथों की खुशी बुकी पर परां।27।

बुना बंध जै देंग। मिस्त निंड़े जै बंध निंड़े।

चांद पुले जै नुंई नेंग। बर्मिंड निंड़े जै करंच लेख ।28।

तु गुरु बोली है जो बोली। लिख मिस्त जै बंध निंड़े।

चुंब सुंदर उब बंधी रेख। बर्मिंड निंड़े जै करंच लेख ।28।

तु गुरु बोली है जो बोली। लिख मिस्त जै बंध निंड़े।

चांद पुले जै नुंई नेंग। बर्मिंड निंड़े जै करंच लेख ।28।

पूँजी : उनै घने महाभंजी बर्त जन बंधा।

आपंगे चपन सभालतु हिंदे लमु धनन।

ि नयेंग जिंग भिंड टैंट हिंदे लमु निंड़ा।

हरिंग नृंय यू फिर कहाँ यू। कब दल यूचा कब यू भयां।

भोला चुर्दह जिंग राख शम्षीर। मारो कसूर ना लावो बचै।22।

सिह धरम जिंग सिह। रामाजी़ंत जै बी मं बंधी।

रक्षींग जै बी मंधरी। भड़ड़ जै सवार यू। सरब घन्यंया कि दि आं।

रामगढ़ीं हाँ कहीं फिर फिर कहाँ। भांत कांटी दें जवाबी जवाबी।28।

सरब भण्ड जै सिंह जै बंधा। रामगढ़ीं जै सिंह जै बंधा।

राम बंधा जै सिंह जै बंधा। टैब भरे विभा बूंटा पत्र बजी।21।

कसूर मारन किद दिजाई बजा। हाँ जै करंच क्षितां काज।

हाँ जै जै सब संगत कार्ध। तक्क मथों की खुशी बुकी पर परां।27।

बुना बंध जै देंग। मिस्त निंड़े जै बंध निंड़े।

चांद पुले जै नुंई नेंग। बर्मिंड निंड़े जै करंच लेख ।28।

तु गुरु बोली है जो बोली। लिख मिस्त जै बंध निंड़े।

चांद पुले जै नुंई नेंग। बर्मिंड निंड़े जै करंच लेख ।28।

पूँजी : उनै घने महाभंजी बर्त जन बंधा।

आपंगे चपन सभालतु हिंदे लमु धनन।

ि नयेंग जिंग भिंड टैंट हिंदे लमु निंड़ा।

हरिंग नृंय यू फिर कहाँ यू। कब दल यूचा कब यू भयां।

भोला चुर्दह जिंग राख शम्षीर। मारो कसूर ना लावो बचै।22।
Thereupon, Hari Singh Bhangi remarked once again,
How long would they keep waiting for the arrival of Buddha Dal?
Thereupon did S. Charat Singh said brandishing his sword,
Must the Khalsa launch an attack on Kasur without delay. (22)

Must there be the hand of Divine providence behind this,
That a Brahmin had been chosen to deliver this message.
Must the Khalsa seek guidance from Guru’s word at random¹,
Surely would the Guru’s word reveal this mission’s success or failure. (23)

Really did this suggestion appeal to all the Ghaniiya Misl Singhs,
Equally did it appeal to the Singh of the Ramgharia Misl.
Fully acceptable was it to the Singh of Nakai Misl as well,
Really indeed would it have been the will of the Divine Lord. (24)

Dohra : As everyone in the Khalsa congregation approved of the suggestion,
The whole congregation moved to listen to the Guru’s word at random.
Surely would the Guru indicate what was to be happened,
Be it a victory or defeat for the Khalsa Panth forces. (25)

Chaupai : Thereupon, the whole Khalsa congregation went to Darbar Sahib,
With folded hands and a single prayer they stood before the Guru.
They being the Guru’s followers and the Guru being their Divine Lord,
They begged the Guru to indicate what was His Divine Will. (26)

Must the Guru indicate the destruction of the city of Kasur,
Provided His Divine Will approved of His followers’ cause.
Thus with folded hands the whole gathering stood,
With some still prostrating after paying their obeisance. (27)

Guru Granth Sahib being the true embodiment of the Sikh Gurus,
Must it provide a true direction to the Sikh congregation.
As the head priest looked at the text after turning over a page,
It was the turn of hymn in the “Raga Basant” which read as follow: (28)

Pauri⁵ : With the support and protection from the true Lord,
Have I put the five most powerful demons⁶ under leash.
With His Divine presence lodged within my mind,
Has he made me meditate upon His lotus feet (Divine).
With all the affictions and frustrations wiped out,
Have I become hale and hearty forever indeed.
With meditating upon His Name day and night,
Have I got liberated from death again and again,
With the true instruction from the true Lord,
sach pûrç gur updçsiâ nânak sukh hõã.

dohrâ : 

dohrâ : garnth bachan sun khush bhac lâi kasûr janu már. karain nágår jait kç gur phatç su ûch uchár.29.

dohrâ : garnth bachan sun khush bhac lâi kasûr janu már. karain nágår jait kç gur phatç su ûch uchár.29.

dohrâ : gRMQ bcn sun ^uS Bey leI ksUr jnu mwr [ 

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chaupaî : 

chaupaî : hâri singh kim rât bitâî daçrâ dînô parât chalâî. mahûrat vûr na pûchhyô kôi. garnth vûk un sunityô hôi.30.

chaupaî : hâri singh kim rât bitâî daçrâ dînô parât chalâî. mahûrat vûr na pûchhyô kôi. garnth vûk un sunityô hôi.30.

chaupaî : harî singh kim rât bitâî daçrâ dînô parât chalâî. mahûrat vûr na pûchhyô kôi. garnth vûk un sunityô hôi.30.

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chaupaî : harî singh kim rât bitâî daçrâ dînô parât chalâî. mahûrat vûr na pûchhyô kôi. garnth vûk un sunityô hôi.30.
Has Nanak received comfort and happiness.

**Dohra**:
So much delighted the Khalsa felt after listening to Guru’s word,  
As if they had already taken over the city of Kasur.  
Khalsa slogans of victory did they shout out of joy,  
As if they were already beating war drums of victory. (29)

**Chaupai**:
Hari Singh Bhangi, somehow, spending the night at Amritsar,  
Khalsa march did he order early in the morning.  
He, having listened to the Guru’s word from the Guru,  
No astrologer did he consult for any auspicious moment. (30)

With Khalsa putting up the first camp at a place Pipli,  
Excellently prepared five thousand Sikh warriors were they indeed.  
With the forces from the four other Misls joining them here,  
Nearly ten thousand excellent horses did they possess. (31)

Hari Singh dispatched dispatches to the Singhys all around,  
That the Khalsa was launching a crusade for the protection of Brahmins.  
Whosoever was keen to uphold the Khalsa Panth’s dignity,  
Must he join this Khalsa crusade to do or die for the cause. (32)

Ordering the forces’ march after dispatching such epistles,  
They put up a second camp at Guru-ki-Wadali7.  
Nearly five thousand more Singhys joined the Khalsa force here,  
Really great warriors and devout at heart were they indeed. (33)

**Dohra**:
Beginning their march further from Guru-ki-Wadali,  
They put up the next camp at the town of Raja Taal8,  
Nearly four thousand more joined the Khalsa force,  
Voluntarily did they become a part and parcel of the Khalsa. (34)

**Chaupai**:
Merely four thousand and twenty was the Khalsa in number,  
Full twelve lakhs were the Kasuri Pathans in strength.  
So huge being the difference between the two combatants,  
Terribly concerned did the elderly veterans feel at this disparity. (35)

Despite such a large statistical difference would Hari Singh not budge,  
So much did S. Charat Singh do to boost Hari Singh’s morale.  
But the difference in numerical strength of the two armies disheartened the cowards,  
Who reckoned never could the Khalsa ever conquer Kasur. (36)

Those brave hearts who looked at the bravery quotient of the two armies,  
They reckoned surely would the Khalsa overpower the Kasur Pathans.
jau dçkhain phaujain kç sûrã. már lahaingç kahain zarûrã.
kachhç lók tó kahain kachãi. pakkç kahain ab mitô su nâhîn.37.

kâî kahai lar hain âî âgç. nahin ehpôdaain vahi hâm kô bhâgç.
kôî kahai panth bhaj nah jûgu. parsevârath hit parân tajûgu.38.

dôhrâ : múzî lók tahin im kahain kaun puchchhugu panth saláhi.
már paûgu jab val agôn nath chalûgu apnc râhi.39.

chaupaî : bhujungi kahain daî garnth avaz. sûô karaigô hamrai kâj.
khâlsai divân jái agâhân láyã. turyô kasûrön sikh ikâyâ.40.

kasûr vich kayâ karat avâî. kayû kuchh kînî un tákrdâî.
kahân lardain vahi hamrç sâth. hôg shahar main sabh bâî batâî.42.
As the cowards displayed their cowardice at this inequality,
The Brave hearts believed never would the Khalsa get vanquished. (37)

Someone favoured the Khalsa to launch a frontal attack,
As being on the defensive and retreat would embolden the Pathans.
Someone else opined never would the Khalsa desert,
Surely would they make supreme sacrifice for the noble cause. (38)

Dohra : However, the cowards made conjectures to the contrary,
That No one would bother to consult the Khalsa Panth.
As the Singhs would be severely beaten by the other,
Everyone would run away in whatever direction they could. (39)

Chaupai : As militant Singhs had heard Guru Granth’s prophetic revelation,
They had complete faith in Guru’s will in ensuring their victory.
As the Khalsa forces assembled at the next location,
A Sikh traveler from Kasur happened to pass by them. (40)

Inviting this wayfaring Singh to come and sit among them,
The Khalsa Panth enquired about the real situation in Kasur.
The traveling Sikh being a member of the Khalsa fraternity,
Must he relate all the facts about Kasur Pathans thoroughly. (41)

What did the grapevine in Kasur say about the Khalsa march,
What kind of fortifications had the Pathan’s put up to defend themselves?
Where were the Pathans likely to have an encounter with the Khalsa,
Were all these issues being talked about in Kasur? (42)

Thereupon did the traveller Sikh inform the Khalsa gathering,
That there was hardly anyone who knew about their move.
All the main entrances to the city of Kasur remained open,
Thus would he speak truely to that assembly of fraternal Sikhs. (43)

Dohra : Carefree did the Pathans sleep during the midday hours,
Freely did they rest in the basements of their dwellings.
Being so arrogant hardly were they conscious of God’s ways,
So leisurely did they come out of their cells after sunset. (44)

Chaupai : Those being the Islamic days of fasting for the Muslims,
So did they avoid partaking of water and exposing to the sun.
Being so arrogant and proud of their military might,
Never could they imagine about anybody’s intrusion into their territory. (45)
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सुन कुंटला तव ये वर्धी लाली। गुरु गुंद अब घर्पी घरी।
वर्धे वेंसे वीर निष्फल लड़े। महले दिया दूर आपे लड़े। 46।
sunat singhan tab yau kahi la। गुरु गर्नथ ab bidhī bana।
रक्षा rोश वाह निरबल bहाढ़। मर्नछ स्थन un अपka।46।

चेवर् : चित्र चित्र दूरी दूरी दूरी भरे बची अक्ले सतिय।
बती झुंठे लटे उर वर्षे में हों झुंठे दुरंढ़। 47।

dोह्रा : ik in dei hai khardc kaś अगर्दc jāhin।
काै utraun kaś hat bahain saudc unhi puchhāhin।49।

चेप्टी : चित्र बाणी वर भरीले बढ़े। नूरी बाणी आर्जण दिल्ले बढ़े।
भिंभ जब बाणी बढ़ी भली नहीं। वे तबस तुलकन hै बढ़ी। 50।

tau kivār vahī bhĉrān daaḥc। singhan mār tū tab daa।
पारष thāhir main bādaɪ hakhā। tau lau pahuchān sabh daal āi।51।

चापाइ : ik gardhī ārda pahīc khardc。 dui gardhī āi pichhīc ārda।
im kar gardhī kaś māl lai। tau pachhān turkān nai kaś।50।

दोहरा : अंक pih SSqR nihN huqy qy muV Bohry pwihN।
अंक pY qIr bMdUK QI qy Awie ju`D mcwihN।54।

dोहरा : जिन दिवस नहीं हुआ। तब दिवस महीना अब लह।
जिन परें बहुत बढ़ी वर्धी। तब बढ़ी वर्धी। 52।

चेवर् : सिस स्थत समावेश स्थत सप्रसिद्ध।
सिस स्थत समावेश स्तार वर्धी। 54।

चेवर्ण : सिस स्थत समावेश स्थत जो अब जोगी दित।
सिस पे जीव संघु जी अब आर्जण। 54।

dोहरा : jin pahi shastār nahnut tē mūrd bhōṛc pāhīn।
jin pāi tīr bandūkẖ thī tē āi jūdhī machāhīn।54।
Hearing this account, did the Singhs feel in their heart of hearts, Surely was Guru Granth Sahib’s prediction being fulfilled. Debilitated would have the Pathans become with long fasting, Truly had they made themselves vulnerable to death. (46)

At midday noon should the Khalsa Singh enter the city of Kasur, Silently should they march on without causing any noise. Without unfurling their continental emblems and beating of battle drums, Scrupulously should they avoid robbing wayfarers to maintain secrecy. (47)

Such a resolution did the Khalsa Panth arrive at, That without slaughtering Pathans would they not ransack. From the front would all the Khalsa contingent chiefs lead, As if a delegation of traders had entered the city for trade. (48)

Dohra : As some Singh stood in formations of one here and two there, A few others went ahead into the markets of Kasur city. As some dismounted from their horses and sat inside the shops, Other started making enquiries about the prices of commodities. (49)

Chaupai : As some Singh had already entered one of the forts, Some others sneaked into another fort from the back. As the Singh occupied many of the Kasur forts, The Muslim Pathans of Kasur came to recognize Singh’s identity. (50)

As soon as the Pathans started barring and locking the fort gates, Than the Singh started attacking and killing those Pathans. As there spread a great chaos and panic in the whole city, All the Khalsa Dal Singh forces reached the city of Kasur. (51)

Not only were the Pathans put to sword by the Singh, Many a Pathan were shot down with the bullets of Singh’s firearms. As the sound of bullet fire kept on getting louder and louder, The Pathans sleeping in basements also woke up from their sleep. (52)

As some had weapons others were without any weapons, Some others woke up from their dozing without picking up weapons. As some carried knives and some other carried daggers, The Singh shot them down with bullets firing from a distance. (53)

Dohra : Those Muslim Pathans, as were without any firearms, Soon did they retreat into the safety of their basements. Those who possessed arrows, bows and firearms, They did come out to fight against the Khalsa force. (54)
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chaupaî : bandükán kç singh bâdaç khidâârî. tîrnâdâj kau vahi lçn mårî.
patân bandûkh karat shistô rahain. tau hî singh us mår girhain.55.

jo pathân phard âi talvâr. lç nejan siun us kô mår. ik thânî mår singh duyç thân ardain. duyç chhudaâi tî thân vardain.56.

chaupaî : bandûkan kç singh bâdaç khidâârî. tîrnâdâj kau vahi lçn mårî.
patân bandûkh karat shistô rahain. tau hî singh us mår girhain.55.

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sâh bît sînsûh sîhî bhîkôn 1. bîlî bôl dîn sîhân bîlôk dîlîn 1.

chaupaî : bandûkan kç singh bâdaç khidâârî. tîrnâdâj kau vahi lçn mårî.
patân bandûkh karat shistô rahain. tau hî singh us mår girhain.55.

jo pathân phard âi talvâr. lç nejan siun us kô mår. ik thânî mår singh duyç thân ardain. duyç chhudaâi tî thân vardain.56.
Chaupai : The Singhs, being ace sharp shooters with their firearms,
Many an archer among the Pathans did the Singhs shoot down.
The Pathans, being bogged down in taking aims at the Singhs,
The Singh sharp-shooters shot them down in an instant. (55)

Those Pathans who rushed out with their swords,
With lances and spears did the Singhs strike at them.
Killing Pathans at one spot would the Singh move to another,
They would soon move to yet another spot after the second. (56)

Thereafter, the Singh wielding their swords, rushed ahead,
Many a Pathan did they slaughter so systematically.
As some of the Pathans fled away, others did the Singhs slaughter,
Thus did the Divine Guru accomplish the Singh’s mission. (57)

Dohra : After all the Pathans were slaughtered by the Singhs,
Then did the Khalsa order looting and plundering of Kasur.
Thereafter, rushing into the city from all the directions,
The Singhs started committing loot and arson in the city. (58)

Chaupai : Many a street did the Singh chiefs put under siege,
Many a palatial Mansion did the Singh’s occupy.
Many a bigger business concern did the the Singh’s take over,
As appeared to be full of expensive merchandise items. (59)

The Singh’s contingent chiefs occupied the main markets,
As well as numerous household furnished with luxury items.
Sweepers, cobbler’s and peasants as had followed the Singh’s,
They, too, helped themselves by looting and plundering. (60)

Gold and silver items alone did the Singh’s pick up,
Diamonds studded with gems would they reject considering these cheap glass.
Brass and alloy utensils no body cared to pick up,
Outside the shops would they throw these to be picked up by public. (61)

As the stables were occupied by the Singh chief for horses,
Bullocks and buffaloes were taken away by the peasantry.
Everyone laid their hands on whatever they found worthwhile,
Many loaded their horses’ back with reams of cloth. (62)

Dohra : Thus did paupers turn as affluent as the kings,
Thus did kings turn as impoverished as the paupers.
So much did the Khalsa Dal lay their hands upon,
That this booty could furnish so many palatial mansions. (63)
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chaupaî : tîn divas dal luttô rahyô. chauthç din âi mulak bahu payô. 
ui bî lut lut bhaç nihûl. lai gaç kappard bahu bhânt sambhûl.64.

preçr sunô ab bâmhn bât. pharyâd karî un âi parât. 
apnô kâm tum khûlsû kîô. mcrô kâm tum chit na dharîô.65.

hoî sunô ab bâmhn bât. pharyâd karî un âi parât. 
apnô kâm tum khûlsû kîô. mcrô kâm tum chit na dharîô.66.

kahyô khûlsû ab hui chal âgai. magcr tûrc sardû su lâgai. 
giljan kôt un dayô batâi. bûr dû bây dayô katal karîô.67.

dôhrâ : pathân su tab hî mûrkâi bipnû daî phardû. 
jaî jai kartô sô gayô apnô badlô pâi.68.

143. sâkhî dilç râmîân kî (‘sat dhâran kç bhî patishâh’...)

143. sâkhî dilç râmîân kî (‘sat dhâran kç bhî patishâh’...)

dôhrâ : isai mûnhk ik aur hi sunûn julam kî gall. 
râmgardhûc jim vadh ghanûc gaç khçch main rall.1.

dôhrâ : isai mûnhk ik aur hi sunûn julam kî gall. 
râmgardhûc jim vadh ghanûc gaç khçch main rall.1.

chaupaî : aur sunô ik zulam kahûnî. râmgardhûn jim jardû ukhûdûnî. 
chûc bâhûl ati bada sûrç. jin sûn lar kôu utryô na pûrc.2.

chaupaî : aur sunô ik zulam kahûnî. râmgardhûn jim jardû ukhûdûnî. 
chûc bâhûl ati bada sûrç. jin sûn lar kôu utryô na pûrc.2.

chaupaî : aur sunô ik zulam kahûnî. râmgardhûn jim jardû ukhûdûnî. 
chûc bâhûl ati bada sûrç. jin sûn lar kôu utryô na pûrc.2.

chaupaî : aur sunô ik zulam kahûnî. râmgardhûn jim jardû ukhûdûnî. 
chûc bâhûl ati bada sûrç. jin sûn lar kôu utryô na pûrc.2.

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chaupaî : aur sunô ik zulam kahûnî. râmgardhûn jim jardû ukhûdûnî. 
chûc bâhûl ati bada sûrç. jin sûn lar kôu utryô na pûrc.2.
Chaupai : For full three days the Khalsa Dal kept on ransacking Kasur,  
On the fourth day much of populace too joined the looting spree.  
The general populace helped themselves to their hearts’ content,  
So much provisions and fabrics had the people taken away. (64)

Now listen to the tale of the Brahmin (who had brought the Khalsa to Kasur),  
Who petitioned the Khalsa the next morning after the end of looting.  
He reminded the Khalsa of having served their own ends,  
Without bothering about his petition about his wife’s abduction. (65)

Hari Singh directed him to approach the Khalsa in the afternoon,  
Asking him to present his case in the Khalsa congregation.  
Thus did the Brahmin present himself as was he directed,  
Reminding the Khalsa about his wife’s captivity under the Pathans. (66)

Asking the Brahmin to lead the Khalsa to the accused’s house,  
The contingent chiefs followed the Brahmin to the targeted location,  
The moment the Brahmin pointed out the accused Pathan’s house,  
For the second time did the Khalsa slaughter the inmates. (67)

Dohra : Having slaughtered all the wicked Pathan abductors,  
Brahmin’s wife did the Khalsa hand over to the Brahmin.  
Applauding the Khalsa’s noble deed did the Brahmin depart,  
Delighted, indeed, did he feel having avenged his humiliation. (68)

Episode 143  
Episode About Dileramian  
(Their Sovereignty extended over the seven Hills)

Dohra : (Dear readers) listen to another tale of tyranny,  
That is included in this epic of (the Khalsa Panth).  
It relates to the expansion of the Ramgharia Misl,  
And the way it disintegrated and destroyed itself. (1)

Chaupai : Listen to another tale of Ramgharia’s tyrannical acts,  
Which resulted in the complete disintegration of their Misl.  
All the four Ramgharia brothers were so much brave,  
That no warrior, howsoever mighty, could brow beat them. (2)

As never had they been seen deserting the battlefield,  
They had taken over the whole of Kangra in a single day,  
Having established their sovereignty over the seven hill regions,  
Their territorial rights extended up to the distant Kasur. (3)
अभिभाषण में दिले चुराम। दोवी दिलन में चुरे चुरे चुरे।।

संगम सिंह अमृत्ल दिल डरे।।

तृतीय दिली सीती संग रंग करे।।

अमृतसर में हिस्सा चुराया। हाँसी हिस्सा माल करी गुज़ारः

jassा singh अहलू इन फर्दयो। nahn pith dinी jahin vahi lardyो।।

varti नाम वे ढूँढ़ धर पत्रवे।। ढूँढ़े हुभत र सुनन लकवे।।

फिरवरी नाम में निर्णये।। गुंज सपना ते महत इन पत्रीवे।।

yahi gajab थौ उन र परवे।। नुकु पुरस पि धुंदत लभ्यो।।

tinkी बांत साबो जो कहाँ।। गर्मन बदशान ते ती दार पाती।।

144. अब पारसंग दिले तमीशों का तुच्चा (...‘दिल रच बहुत धर बहरी’) 144. ab parsang dilc râmân kà turiâ (...‘in lab bahutan pat gavai’)

प्रेमचन्द से लगती मांच के लिये दिले दिले दिले।।

dilc राम ते नाम थो विच लहौर बड़ा थाम।।

1.

चंपी : दीये ती गुझी लघ रहली।। दिले रच देवत देवर।।

ओव उपर ते हितुल र बहरी।। गुड़ वें में झुकी बली।।

2.

चाँपा : उस थौ बहुत दरबार।। तक रोकर दरबार।।

कार उपर ते गिनत नंबर।। बहुत लक्ष्मी परवें दिले।।

3.

ज्ञान दिले दिले हितुल र बहरी।। सुने में दीये ते बैंट गोष्टी।।

लगाते ते नंबर अलिम आसी।। दिली पधाड़ दिले बली।।

4.

मदन हमीद दिले दिले हितुल र बहरी।।

हज़ार सिंकरदन ते गिनत नंबर।। सुने दुसे उन नंबर।।

5.

ज्ञान तब पे उपर।। सुने दुसे नंबर।।

काँबर तब पे हिंदू उपर।। दीये दिले हितुल र बहरी।।

6.

मदन हमीद दिले दिले हितुल र बहरी।।

कांबर तब पे हिंदू उपर।। सुने दुसे उपर।।

7.

चंपी : दीये ती गुझी लघ रहली।। दिले दिले दिले दिले।।

प्रेमचन्द से लगती मांच के लिये दिले दिले दिले।।

1.
Having settled for one fourth revenue from the Amritsar region,
Their revenue proceeds also came from Hansi and Hisar as well.
They had the audacity to capture (venerated) Jassa Singh Ahluwalia,
Who was believed to have never deserted the battlefield. (4)

For this despicable act were they so much doomed,
That not a single male survived of their dynasty.
The whole historiography of their Misl cannot be narrated,
As it is likely to make this epic too voluminous. (5)

**Episode 144**
**Episode About Dileramias Continued**
(Many a sinner had lost their honour through greed)

**Dohra** : The royal consort who happened to be emperor’s queen1 once,
He happened to be the custodian at the same queen’s court.
Diley Ram2 was the name by which he was known,
Lahore was the famous place which was his abode. (1)

**Chaupai** : As he had amassed a lot of wealth so skillfully,
He had hidden a crore in cash out of that wealth.
Countless other assets besides this amount did he possess,
Jewellery worth several lakhs had he in his kitty. (2)

As his wealth could not be counted in thousands and hundreds,
Listen to the manner fate dealt with this billionaire.
Many a time Ahmed Shah Abdali invaded India from Kabul,
Many a time did Delhi’s emperor tried to repulse him. (3)

Many a time had armed strife taken place there,
Many a time had Lahore and Sirhind become theatres of war.
Many an excess had the Muslims committed on the Singhs,
So had a similar catastrophe befallen these two cities. (4)

**Dohra** : From the Deccan (South) descended the Marhattas,
To fight the invader Abdali had the Marathas come.
As both these aliens had mercenary intentions,
The inhabitants of Lahore had to bear their brunt. (5)

**Chaupai** : As Marathas demanded wages from the Nawab (Adina Beg),
He pressed the Lahore Nawab to meet the Maratha’s demand.
With this threat of being dispossessed of all his wealth,
The Lahore Nawab invested his wealth with the Kasur financiers. (6)
देवराम । किसी तरह वसूल रहे चौंका ।

हेतु त्रिवेण धाम से पुरान । ध्यान लंबे ने दिया ठोकर ॥

dilçrâm kç put thç jói. tin bî takâ kausûr dayô dhôîi.
kot takâ ùhàn pujyô na ðûrân. pañj lakkh tç tih gaç ðûran.7.

अदिरे वटी लंब से गाने । वे अदिरवत्ते ने दिये अने ।

बलों की तूफान चटे अज़ाद । वसूल अज़ाद कुम उदी बने नासी ॥

gahinôn kâi lakkh kô gayô. ðôô angina na likhnô ñyô.

क़बिलाई भी ùhàn daç ghalài. kausùr âki lakkh tahn bahç jâi.8.

साह लिखते दे हीं से धूल । हुंड पद मे दिय घुंसी अट ॥

sât h lijânc thç us kç parân. un par au bidh pahuûichi ân.9.

थेवा : जेंसी दिले सु राम नी रवी सु दिले लूट ।

ध्यान मुखर मन उठी दोनी अँड ने पुट ॥

dôhrâ : havçî dilc su râm kî lai su pahîlç lût.

कहबर सरदारन जब भाई रखी अं ता हुट.10.

थेवा : अफिले तूटे दे सु मान । दिया उदी लीने देव दंगाई ।

दिल ये दिमे दिख भाली खली । दिख में दिख मिन पद लखी ॥

chaupaî : pahiôn lutçrç vârdç su jâi. tin tahnî linç hattr rangâi.

किन jhôlî ki magri bharî. kin môdåç ki sin par dharî.11.

सिर जंदी दिल मुहों कहि । ने धूत पुनर मे अं अवां ।

पत पद गठली दिख दिया सागिँ । दीर्घात ने है मुखर बमानदिँ ॥

kin chândî ki sinûn pâiô. jô pahuûîyô sô ayô aghâyô.

dhar dhar gathî phir phir jâhîn. kaîan tç lai sardâr kajbhân.12.

उसे मुखर मैं लख लखी । दिखा रंजा दिखा दिखाती लखी ।

देख देखी दिख मुखर लखी । दिख मिनचत मिन उघ चौं ॥

tabai sardâran yaun lakkh laî. ihân dôlat kit ikthî paî.

khôhâ khôhî kichh sardâran karî. im sîdâran kichh hath parî.13.

मुखर ने ती तनी न गाढी । देस मुखर मन न खुदी ।

अरे अरे मुंटे रवी रवी । अलकज ने सैं अं हटोटी ॥

sardâran tê bhî rakhî na gaî. phauj sardâran pás na rahi.

âpô âp su luttan gaî. akçlan té nahn âm hataî.14.

थेवा : देस लूट मह जन भक्त धाम आधी मुखर लेव ।

धेरी पूंजी मे बती वटी मुखर बटे ॥

dôhrâ : phauj lutt sabh raft murûdî pás åi sardâran kçr.
dâbbi ghûtî jô rahi lai sardâran ghîcer.15.
Sons of Dileram who happened to be in Lahore,
They also transferred all their assets to Kasur.
Out of the total one crore rupees that they had sent to Kasur,
An amount worth five lacs was lost while in transit. (7)

Ornaments worth several lacs were dispatched to Kasur,
As innumerable other assets too were transferred there.
To Kasur, they sent their families as well for safety reasons,
Considering Kasur to be safe and defiant to Abdali’s invasions. (8)

As this (ill-gotten) wealth was destined to destroy their lives,
It became the immediate cause of their family’s extinction. (9)

Dohra : The palatial mansion that belonged to Diley Ram,
Was it ransacked by the Singhs in the first attempt.
The moment the Singh chiefs heard about its immense treasures,
Did they prohibit the public from entering this mansion. (10)

Chaupai : Earlier, the petty robbers had managed to enter this place,
Thoroughly had they helped themselves with the valuables.
As some carried bagfuls of valuables on their backs,
Some others carried the robbed booty on their heads. (11)

Some found lots of silver others found plenty of gold,
Whosoever entered this mansion felt fully rewarded.
As these petty robbers carried valuables in bundles,
Many a robber were dispossessed by the Khalsa chiefs. (12)

Then did the Singh chiefs realized the extent of hidden treasure,
How much wealth had Diley Ram accumulated here.
As the Singh chiefs seized and snatched these valuables,
They came to possess a part of this hidden wealth. (13)

Even the Singh chiefs could not keep hold on this wealth,
As there were hardly any Singh soldiers to keep a guard.
With all the Khalsa troops having gone on a looting spree,
The Singh chiefs alone could not keep the robbers at bay. (14)

Dohra : As the Singh troops returned having had their fill with plunder,
They did assemble once again around their chiefs.
Whatever hidden or buried treasure lay their inside,
That also did the Singh chiefs keep under their siege. (15)
Sri Gur Panth Prakash

चैत्ती : जभारुटेम वि भिमल फलटीपी । बड़त देवे वे फिंच घे देवे ।
अंगे भर्गी आदि चीज़िये बने । फिंच बन दुई बड़ह महरख स्तोि । चैत्ती

chaupaï : रंगरंडहिच आ मिसाल गहनाइयी। करार दाँत्र त्हा प्यथान वाईयी।
addहो addही अदिवासी करार। आम कर बडात बनाइ नस्ती ।

भिंस बन दुई वे देवे द्वारेब बनें । मेंदे सुरूक दुई बे देवे ।

प्रानी बने आदि भर्गी निमिनाह। युवात जभारुटेम लक्षालमस्र। चैत्ती नीये।
jim जैम आं बो होइ रहिन में। सोई सुनाओन आं को स्तच।

ghanyो कान्ही गौ जिमन्दाफ। तरखान रंगरंडहिच नानकवी। चैत्ती

दिव बन दिन दुई घनी जी निमनग। आं दिनवार निन गहर।

हिंसके वे पूव बढ़ नें। लक्षवार बन लीन में।

अंदे में भर्गी बाबु बढ़ बन्दे। मेंदे भिमल बन संभारी बन्दे।
jim कर आं बनानी है। रहान इन्ते।

im कर आं बनानी स्तन। रहान इन्ते।

ghanyो को पूटर बडा जूं। नाज़ारबांड कर लिनो सोई।

usको माल जूं बुच पर्यो। दौ निमल राल जातही नारो। चैत्ती

चैत्ती : वनत मत दुई देवी धन यह फल दुहुं।

भिंस देवे भिंस देवे दुहुं।

चैत्ती नीदे फिंच देवी। दुहुं। दुहुं। दुहुं।

मेंदे में के बझाय नामस्र।
jim जैम आं बो होइ रहिन में। सोई सुनाओन आं को स्तच।

ghanyो को पूटर बडा जूं। नाज़ारबांड कर लिनो सोई।

usको माल जूं बुच पर्यो। दौ निमल राल जातही नारो। चैत्ती

rab : भिंस देवे देवे दुहुं।

भिंस देवे देवे दुहुं।

चैत्ती नीदे फिंच देवी।

भिंस देवे देवे दुहुं।

चैत्ती नीदे फिंच देवी।

भिंस देवे देवे दुहुं।

चैत्ती नीदे फिंच देवी।

भिंस देवे देवे दुहुं ।

chaur : इम्डे इम्डे इम्डे इम्डे इम्डे इम्डे।

chaur : इम्डे इम्डे इम्डे इम्डे इम्डे इम्डे।

chaur : इम्डे इम्डे इम्डे इम्डे इम्डे इम्डे।
The two Khalsa Misl belonging to Ramghrias and Ghanaiyas, Had had their camps at one and the same site. In two equal parts would they divide the plundered booty, Which served their interests well in equal measure. (16)

The way they kept on working in tandem with each other, So would I narrate their way of functioning together. As Ghanaiya chiefs came from a landlord’s family of Kana village, Ramgharia’s maternal parents belonged to that village. (17)

This native link brought the two misl chiefs close to each other, The same filial affinity kept them united with each other. The son who was the oldest of Diley Ram’s other sons, Was he put under house arrest by these Misl chiefs. The treasure that remained in possession of this eldest son Was the same confiscated by the two chiefs jointly. (18)

Inflicting tortures and severe beatings on Diley Ram’s eldest son, The two misl chiefs made him divulge the hidden treasures. Whosoever this captive son named as possessing wealth, Him did the chiefs order to be slaughtered instantly. (19)

All the hidden treasure did he bring out under duress, For this colossal wealth had he to stake his life. Being scared of losing his life in case he refused, He disclosed his entire wealth and its location. (20)

Being alive, he could survive even if he had to beg, Somehow or the other would he be able to earn. Being alive could one earn wealth once more, Thus did he save his life somehow or the other. (21)

Being alive, could he go on a pilgrimage to shrines, Being alive alone, could he meditate upon God’s name. Propelled by such thoughts, did he manage to keep alive, Though the sinful (Ramgharias) killed this Dewan Diley Ram. (22)

Thus did Maali Singh again enquire from Diley Ram, Must he disclose the location of the hidden treasure.
döhrā : màlì singh tis phir kahyô sô ham chîz batâi.
jô sabhan main ati ghani sô main rakhôn uthâi.24.

chaupaî : kahyô töhi main râzí karûngâ. apnî divânî tudh sir dharûngâ.
un kahi ik sandûkrdî bhârî. maddh paurdîôn jôô nikârî.25.

chhî : khî sâmî hîm maddh 1. vângn maddh chhî vand 1
maddh paurdîôn jôô nikârî.25.
jû bëh vë sâmî hîm maddh 1. vângn maddh paurdîôn jôô nikârî.25.
badai bijj bhârî us mânhi. kadadah ardâi kôthrdî tânhi.
duhûn val kç jahiin bahain sipâhî. sô ab tûmrç kim hath âî.26.

bûj ib`j bûj us mànhî. kûd pûdîôn jôû nikârî.25.
jô bûdhn bârw taín kaimain laîn kadadah. aur vasa bhâvain daî chhâdada.
hai bçgâm kô us main gahnî. sô sâmbrô jô tûm hui lahnî.27.

bûj ñà mûnûdh sîh vë sâmî dûj 1. bûj ñà vë sâmî dûj 1.
ch ju sandûkh jvyr kç dharç. khôlah dikhain tô chand sô charç.
khûb jaûhâr jardô bçsh. lçt môh jô dcôkhi tçs.28.

mêd bûjchhî sâmî hîm chhî 1. sôtch hîm hîm ñà hîm 1.
mêd bûjchhî sâmî hîm ñà hîm 1. sôtch hîm hîm hîm ñà hîm 1.25.
stç gulûbî jîm jhalkaû târç. surakh sûhç jîm phull anârç.
môr kantûh jîm nil su jhâmkaû. sabûs sarûp jîm sabçç châmkaû.29.

dûj 1 : mûlî sâmî hîm ñà hîm ñà hîm ñà hîm ñà hîm 1.30.
döhrâ : màlì singh nai us kahyô us kô màl batàu.
kaun kaun sî chîz hai tinn bhinn âkh sunâi.30.

chaupaî : tab un kahi sabh kahi na jávai. kâgaz kîç shumâr na ávai.
das bûs hui tau dçhun sunâi. hain sainkar un chîzan nãi.31.
The articles which were the most valuable among the whole treasure, Those alone would he (Maali Singh) pick up to place somewhere else. (24)

Chaupai : Enticing to reward him for his services of disclosure, Maali Singh promised to make Diley Ram his Misl’s Dewan. Upon this, Diley Ram referred to a heavy box of steel, Which they had retrieved from beneath the stairs. (25)

The most valuable jewellery did that steel box contain, Which the Ramgharias had locked in a small room. As this small room was well guarded from both the sides, How could Maali Singh lay his hands upon that box? (26)

Must he take hold of that box if he ever could take, Rest of the articles must he choose to ignore therein. All the jewels of Begum Noorjahan did that box contain, Must he take possession of that box if he wished to be rich. (27)

Such sparkling jewels did that box contain in it, That these shined as brilliantly as the moon at night. Such were crystalline diamonds studded with so many rubies, That these dazzled and attracted the onlooker at the first sight. (28)

White and pink rubies did twinkle as the twinkling stars, Some were as crimson red in hue as the pomegranate, Others were as deep blue as the feathers of a peacock, Still some others sparkled as green as the greenery around. (29)

Dohra : Thereupon, did Maali Singh ask Diley Ram to give details, Of the whole treasure that the steel box contained. Which specific articles of jewellery did it contain, Must Diley Ram provide specific details about those. (30)

Chaupai : Thereupon, whatever details he provided was impossible to narrate, Reams upon reams of paper would fail to contain their names. He could narrate their names had there been a few jewels, By the hundreds of names were those jewels known. (31)

All these ornaments were cast in heavy gold, Many of these were carved and engraved in various designs. Many of these diamonds were meant to be necklaces, Several of these were in the form of nose pins and earnings. (32)
सुनाई पायालुः उस काई मद्ध। स्वरण घर्दहार काई वाढः।

चाहें दूध एवं शरद शुद्धः। उर्वर पद्मः सब बाह्री रंगः।

परि कहाँ लायक तुही आक्ष विलास।

हाईज तास तुही दुबार बनाम चिंतनः।

एक ठहर जो भोजन बनाम उत्साह।

दोह्रा : जिम वाही अक्ष माल बनान लोभ लगान रत्नः।

चहुँवारी : माली शिभ ये सब योन भरी। लेगः विविध लजात शिभ रुगी।

चहुँवारी : माली बही ये सब योन भरी। लेगः विविध लजात शिभ रुगी।

चाहूँवारी : संस्कृति मद्ध को जब करित रत्नः। लोभ लहर नागन जिम लरी।

चाहूँवारी : माली बही ये सब योन भरी। लेगः विविध लजात शिभ रुगी।

चाहूँवारी : माली बही ये सब योन भरी। लेगः विविध लजात शिभ रुगी।

चाहूँवारी : माली बही ये सब योन भरी। लेगः विविध लजात शिभ रुगी।

चाहूँवारी : माली बही ये सब योन भरी। लेगः विविध लजात शिभ रुगी।

चाहूँवारी : माली बही ये सब योन भरी। लेगः विविध लजात शिभ रुगी।
Many of these were to be worn on hands and feet,
Several of these were studded with diamonds and rubies.
Many of these were rings studded with diamonds,
Several of these were bracelets and crowns for the head. (33)

Decanters and goblets of gold were among these jewels,
Pitchers made of gold studded with diamonds were there as well.
How could he narrate the names of those innumerable jewels,
Contented would he feel only if he could show these ornaments. (34)

Dohra : The more Diley Ram talked about that hidden treasure,
The more greedy did Maali Singh keep on becoming.
The more avaricious a human being became,
The less scared he felt of committing sins. (35)

The moment Maali Singh Ramgharia heard about that box,
And the contents that that box contained in it.
Dazzled and out of his wits did he turn,
And weakened in his moral scruples did he become. (36)

Chaupai : The moment Malli Singh heard about that treasure,
Inflamed with avarice he felt as if stung by a snake.
As that poison (of avarice) poured into his system through his ears,
How could it be cleansed without the services of a great psychoanalyst. (37)

The more he thought about that valuable treasure,
The more avaricious he became to acquire that wealth.
All the moral scruples did he throw to the winds after hearing,
All thoughts of morality and virtuous deeds did he abandon. (38)

Now sitting, now lying down under inflamed avarice,
Moving to and fro then did he stand gripped with tension.
Shaking and trembling with the unbearable tension,
Finally did he proceed to S. Jassa Singh Ramgharia for a bargain. (39)

Dohra : Soon did Jassa Singh observe his younger brother Maali Singh,
Rushing in great haste towards his own camp.
Either was he coming with the foreboding of some mishap,
Or had he found a bigger treasure in the old mansion. (40)

Chaupai : Maali Singh narrated the whole account he heard from (Diley Ram),
About the huge treasure that he had found there.
Never would he (Maali Singh) share that booty with the Ghnnaiyas,
So must Jassa Singh suggest a strategy to conceal that treasure. (41)
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अंग सिंह में अंध कुचटी । दिन लड़ाई करते बड़े मुख बड़ी ।
धम ते छुटे हैं रेहम बढ़ लीने । रेहम कहीं बिड़ नींदक लीने । 162।
jassá singh sô ânkh kaurâî. im nahin kahyô banai sun bhâî.
ham nai un nai nÇm kar liç. nÇm hârî kit jivan jiç.42.

प्रभ गद ते रक्त कलाप । डेंट अमस में छुट में मजे ।
मली सिंह जिय मे टौं मू मनती । मली मूंक मजी छुट मजी । 185।
dharam hâr jô darab kamâyô. hôt ajas au rahat su jâyô.
mâl singh kahi main tarôn su nânhi. mÇr surat gâi un mânhi.43.

मेे छुट बेीं नींदे नाड़ी । मेे छुट मजा छुट खून खावट ।
पली जैसी मनी ना देंजी । डेे दी दावट पकड़त मे देंजी । 189।
main un dÇkai jîvôn nânhi. main un sang dÇûn parân gavâi.

पहिच हव्यली आस सों रोकी. tain हि ralâi ghanyyan main jhókî.44.

dêduwâ : कौं सिंह दिंग दिंग जवाब अंध जफ नान जस ।
\(\text{dêduwâ : jasai singh tis im kahyô ab ham jânat yâhi.}\)
dilai râm kÇ ghar bikhai âti pardi balâî.45.

छुप्ली : कौं सिंह दिंग दिंग जवाब अंध जफ नान जस ।
\(\text{chaupaî : jassâ singh phir bahu samjhâyâ. âvan jân su hai yah mâyâ.}\)
\(\text{âp ghanyyç bahu phaujan vârc. ik hì ral sabh jat hôhu sârç.}\)46.

अंध कुचट दिंग दिंग मजे मे । मैं दिंग नट अंध मे बड़े ।
\(\text{अंध पानते बुझ देहात बड़े । टिब्बी दी चल मह तट उप मचे ।}\) 188।
\(\text{ham tarkhân ik hisç sârç. sau hisç jat ham tê bhârç.}\)
\(\text{ch ham kô bada karaîn khuârî. bhâî khushâl singh dîô in mâtî.}\)47.

वरी वेला ही हल हल गाईं । अंध अंध देने बुझक न में ।
\(\text{वरी देने बुझ हल हल मल । राह मैं दिस्कीं मह पेख नल ।}\) 191।
\(\text{vahi vçlâ us hì din gayô. ab ham chhçrd kÇ suhk na samaïyô.}\)
\(\text{ham kô rakkhan dçhu ih mâl. lard main dikhâlôn sabh panth näl.}\)48.

dêduwâ : मेे उं उं उं उं छुट अंध अंध मेे उं उं उं उं पुट ।
\(\text{dêduwâ : jau tûn râkhain mâl ab tau main râkhôn parân.}\)
\(\text{jau tûn dçvain mâl vand lar marôn is maidân.}\)49.

छुप्ली : कौं सिंह दिंग दिंग जवाब अंध मे दिंग नाद बड़ी ।
\(\text{chaupaî : jassâ singh dôû aukhî aî. uv jâi dharam au iv jâi bhâî.}\)
\(\text{vahi bhî lahar lôbh kî rôrdhâ. bhâî rakhyô au dharam un tördô.}\)50.
Though Maali Singh dared not look at him in the eye, 
Jassa Singh forbade his brother from using such words. 
As Ramgharias and Ghannaiyas had taken vows to share things, 
How could the Ramgharias live after breaking those vows. (42)

The wealth that one earns by backing out of one’s vows, 
Ignominy does it bring besides the loss of such wealth. 
But never would Maali Singh budge from his new resolve, 
As his whole attention remained focused on that wealth. (43)

Never could he live after sharing it with the Ghannaiyas, 
Surely would he stake his life for possessing that wealth. 
Ramgharias had occupied that ancient Mansion first, 
Though Jassa Singh had brought the Ghannaiyas there later on. (44)

Dohra : Then did Jassa Singh tell his younger brother, 
That he stood by his solemn pledge for the present. 
How did he know such a huge treasure lay hidden, 
In the old Mansion that belonged to Diley Ram. (45)

Chaupai : Much did Jassa Singh try to persuade his brother, 
That transient and transitory was wealth indeed. 
A large fighting force did the ghannaiyas command, 
That united would all the Jat Sikhs stand against Ramgharias. (46)

Hardly one percent troops did the Ramgharias command, 
Hundred times larger in strength were the Jat Sikh troops. 
Immensely would these Jat Sikhs harass the Ramgharias, 
As earlier had they killed a Ramgharia Khushal Singh. (47)

That moment had passed with their brother’s death : said Maali Sigh, 
Now nobody would sleep in peace after harming the Ramgharias. 
Begging his elder brother to let him keep that treasure, 
Maali Singh assured him of giving good fight to the whole Sikh Panth. (48)

Dohra : Then alone would Maali Singh keep his life, 
If Jassa Singh kept that wealth with themselves. 
Definitely would Maali Singh die fighting there, 
If his elder brother shared it with the Ghannaiyas. (49)

Chaupai : On the horns of dilemma was Jassa Singh indeed, 
He could either keep his faith or save his brother. 
Jassa Singh too got carried away by lust for wealth, 
As he saved his brother but breached his faith. (50)
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dhe jassâ singh yah bidh bhâkhî. laî na pargat gôp kim râkhî. dilai râm sut liyô samjhiâ. mat vahi un kô dçi batâi.51.


dharam jâi au dhan bhî jâi. òi ëcvain phir dangô karâi. itní sun mâli singh gayô. khusûñ karat su man main bhayô.52.


dhûm nañâu mâli mâli jât. kë këm khâvô su ëd bhûknî. ñañ su këtôli sënd su rûgnî. lel gëmpôk su mûñ dëgi batâi.53.


dilai râm sut liyô samjhiâ. mat vahi un kô dçi batâi.51.


drûm jwie AO Dn BI jwie ëie ëyvnî îg dMgo krwie. ëie sînî sun mwlî isMG gXo. ñuSIAW krq su mNî BXo.52.


dharam jâi au dhan bhî jâi. ôi lçvain phir dangô karâi. itní sun mâli singh gayô. khusûñ karat su man main bhayô.52.


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dharam jâi au dhan bhî jâi. òi ëcvain phir dangô karâi. itní sun mâli singh gayô. khusûñ karat su man main bhayô.52.
Then did Jassa Singh chalk out a strategy, 
That Maali Singh must take over that wealth in secrecy. 
Diley Ram’s son must be taken into confidence about it, 
That he must not disclose it to the Ghanaiyas. (51)

Both their faith and wealth would they lose, if disclosed, 
Surely would the Ghanaiyas snatch it after a fight. 
Thus did Maali Singh depart with this permission, 
Extremely delighted did he feel in his heart. (52)

Keeping awake through out the night (in excitement), 
Did he enter the old mansion with a force next morning. 
Distributing the other items after opening the dark cell, 
Maali Singh did take up the possession of the prized box. (53)

Dohra : Declaring that the (prized) box had fallen into his share, 
Through deceit and force did he justify his claim. 
Lifting it amidst the noise of claims and counter claims, 
Despatched he the box of valuables to his own camp. (54)

Chaupai : Thereupon arose a hue and cry from both the sides, 
As the Ghanaiyas arrived with a force to fight. 
Ramgharias being already prepared for a fight, 
Things reached a pitch for a violent encounter. (55)

Thereupon, some other Khalsa panth elders interceded, 
Focussing upon the real contentious issue above other issues. 
While the Ghanaiyas alleged the box contained a huge treasure, 
The Ramgharias declared nothing worthwhile had come out of it. (56)

Thereafter, S. Charat Ssingh entering the fray to decide, 
He insisted on hearing Diley Ram’s version about it. 
Thereupon, Maali Singh, entertaining a wicked thought, 
He thought of getting Diley Ram eliminated before hand. (57)

Thus did happen as the revered Guru had surmised, 
Sin, though evil, still endears one who is wicked. 
Cherishing this evil thought in his heart of hearts, 
The Ramgharias started thinking of committing this sin. (58)

Dohra : Thereafter Maali Singh did think in his mind, 
Lest Diley Ram should disclose the box’s contents. 
Both their honour and wealth being at stake of getting lost, 
They must take steps to preserve their honour and dignity. (59)
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हिघ छुट पाठ मित्र न अफी | हिघ सभ गुपण पठ ग्रामी ।
पाथ लेके ते पठ धर लक्षे | पढ़िै त्वंतै बैन मढ तर्के ।60।
im un pāpān chitt na ā. in lab bahutan pat gavāī.
pāp karṛ tē dhan ghar rākhāi. pardai narak kaisō bada nākhāi.60।

हिन्दी में हिघ यथा तिथा | निम सुह दीउर ते मानू।
हिन्दी में हिघ दया माकषातः | मत हिन्दुभाषी द्वि बंध पहः ।67।
un pāpī ih pāp bichārā. jih sun kampat tan hai sārā.
dushat sadd ik dayā samjhāi. mār dīlṛāmī tūn kangan pāi।61।

हिन्दी में हिघ कामी खो सुलभ । छिम लें आन्यो वाँ माकषातः ।
हिंदी में हिघ वाह दिन गरकृ | माल दिन हे सुख रचित।66।
tau dil rāmīōn layā bulāi. us kō ākhyā bāt samjhāi.
bahut divas tain nāhāt hōī. nulhāī diyō un pās khalōī।63।

पाथ छुट मिहार वां तीर | वेंच देज छिम ग्राम राखने।
हिन्दी में हिघ तिरं हानिच । वाहने माने वे गाने बलातः।64।
nīvīn garīv kar dāhān puvāvā. khairāch tēq us us gal lāhyō.
itor bitar kar dīō bhajāī. kahyō mār kā gayō vagāī।64।

असौ पाप उन बजार कोैड़ । स्त्रा पाथ छुट लीपवे त तीर।
पाके हिङ वे बखु न उवाने। फद बी बोने मै पवम बी बाने।65।
aīsō pāp un bajjar kīō. karat pāp un kampyō na hūō.
yānč un kō kachhū na rahyō. dhan bhī gayō au dharam bhī gayō।65।

हिंदी में हिघ बापू मित्र वां गहने। निम सिख देते वे दांटै अगने।
हिंदी में हिघ बापू मित्र वां गहने।

वहल माल चुद निकिं मह अनच । निम सिख देते वे दांटै कमने।

vahī māl chardah singh ghar āyō. jis vich dāi thō dāghō kamāyō.
sunō sikh gur singh piārō. ratan singh sun likhī sudhārō।66।

देशवन् : गुपण अकाल न मग लहरानी बाल भस्म ।
उस निकख अंटी मुली दिख निकख अंट ।62।
dōhrā : bahut khālsī dhan labhīyō gayō daliddar dūr.
ratan singh luttī sunī tim likhī dharī kasūr।67।
These sinful thoughts did not disturb their minds,  
That many a sinner had lost their honour through greed.  
One who keeps (someone’s) wealth at home through sin,  
Rots he in hell forever never to get out of it. (60)

This wicked (Ramgharia) thought of committing such a sin,  
That sends shivers down one’s spine who hears of it.  
Calling a malcontent, Maali Singh gave him a brief,  
That he would get rewarded for killing Diley Ram. (61)

Must he eliminate Diley Ram’s (grandson) Hriday Ram,  
As his survival would upturn his whole game plan.  
Briefing how to make preparations for committing this murder,  
He asked him to behead him after smearing his head with curd. (62)

Asking Diley Ram’s grandson to pay him a visit,  
Maali Singh entreated him with a glib talk.  
Telling him about his having not washed himself for days,  
He made him wash his body in his own presence. (63)

Making him bow down for cleaning his hair with curd,  
He got his head chopped of with a sword.  
Making the executioner run away from the scene,  
He declared the killer had escaped after that murder. (64)

Such a heinous crime did he commit indeed,  
That his stone-hearted heart did not feel scared.  
For this evil deed did the Ramgharia lose everything,  
Lose indeed they did their faith as well as wealth. (65)

The same wealth did finally reach S. Charat Singh’s Misl,  
For which the Ramgharias had betrayed the Ghanaiyas.  
Dear devout Sikh readers, listen to the whole account,  
As Rattan Singh had heard it and narrated it as such. (66)

Dohra :  Plenty of wealth fell into Khalsa Panth’s hands,  
Which wiped out all their want and indigence.  
The way Rattan Singh had heard of Kasur’s ransacking,  
The same way had he recorded for his readers. (67)
145. sâkhî duâbç kç rûkan kî (...’mâryô bishmbhar lutyô us mâl’)

्र੧੪੫. ਸਾਖੀ ਦੁਆਖ਼ੀ ਕੇ ਰੋਕਨ ਕੀ (‘ਭਾਵਣੇ ਯਾਦਕਲ ਲੂਟੇ ਹੁੰਦੇ ਭਾਣ’)
Episode 145
Episode About the Occupation of Doaba
[(The Singhs) killed Bisambhar and looted his treasure]

Dohra : Half of the Khalsa contingent which had started earlier,
Soon did it cross to the other side of the river Beas.
Listen to the way the Khalsa occupied Doab region,
After slaughtering the caretaker of Dina Beg’s territory. (1)

Chaupai : Bishambar Dass was the name of their Kshtriya caretaker,
Of village Lisara was he a resident earlier.
In the service of Dina Beg’s wife (after her husband’s death),
Was Bishambar Dass the chief among the caretakers. (2)

Twenty five thousand troops did he keep under his command,
Many a canon and medium guns did he possess.
Many a hill chief did he have as his allies,
For waging a war had he invited them indeed. (3)

Half the Khalsa Dal (Taruna Dal) advised Bisambar dass,
That he must go in hot pursuit of the Buddha Dal.
As the Buddha Dal could not fight without their younger compatriots,
He could easily chase Buddha Dal out of Doab. (4)

Thus did Bishambar Dass go after them from Dina Nagar,
Doaba region did he enter after crossing the Beas.
Putting up a camp a few miles behind their camp,
He sent a written challenge to the Buddha Dal Singhs. (5)

Dohra : Thus did he write a message to the Singhs:
If they were desirous of their survival and well-being.
Must they vacate the Doaba region forth with,
Surely would he eliminate them if they tarried. (6)

Chaupai : Highly incensed did the Singhs feel hearing this,
A resolution did they pass holding a congregation.
Must they occupy his territory after killing the Kshtriya upstart,
As it was an excellent opportunity for the Khalsa’s cause. (7)

A ransom money from him should they demand first,
Which he would not pay and would speak foul.
Thus did the Khalsa send a message to him,
Must he pay the ransom if he wished to live. (8)
सात दिन नहीं बिछाना | बन ल चुका मैं देशु 'उम्य -
किरदार चुपचाप सींगे घरू 'भों | टवे धल्लु 'घुरने घुं 'घें ।
tab tin agyon dió juáb. sábh dal rálúga main dçûn táb.
nikal duábyón jâhô kahûn aur. takai ghalâûn ûhûn tum kôr.9.

dohra : उब धल्ले मैं इतिम भल्ले मैं भल्ले देखे तापिए ।
लवस चुपचापे ते भाम लबु उम हिव खपुरिए ।
10.
dohra : tab kâhsai nç likh ghalyô jau ab dçvain nânhin.
kâdah duâbç tç asân kab tûn phir pahuûchânhin.

chaupái : kahîô kâhsai tûn chaukas hôi. kahî ônhûn khabar kari'n nôhi.
dînà bçg kô hutô thô kàrûr. lârdûngô nôtûn main kâhsç nàl.11.

chaupái : kahyô kâhsai tûn chaukas hôi. kahî ônhûn khabar kari'n nôhi.
dînà bçg kô hutô thô kàrûr. lârdûngô nôtûn main kâhsç nàl.11.

main àyô tum kàrô sambhûr. bhalô chahô hóvô dâvâbyôn pâr.
im dûv vall bahisân kârûn. dûv val tç dûv na tarain.13.

chaupái : singhan kî un khabar mangâî. gaç khind singh luttan tân.
daçrâ laîç un kô mår. sô chardhâ dauryô itai bîchâr.16.
From his side did he send his response,
Ransom would he pay only if the entire Khalsa Panth demanded.
Must the Buddha Dal vacate his Doaba territory,
Thereafter would he send a ransom after them. (9)

Dohra : Then did the Khalsa write him back again:
The person who refused to pay ransom now,
How could they trust him to pay later on,
After they had vacated his territory at his bidding? (10)

Chaupai : The Singhs asked Bishambhar Dass to get ready for a fight,
Lest he should blame them for not informing him in advance,
(Late) Dina Beg had an agreement with the Singhs,
That never would he ever fight with the Singhs. (11)

That is why had the Singhs informed him in advance,
It was up to him either to be their ally or to fight with them.
Bishambhar Dass asked them to have it out with him,
It was better they looked after themselves than to threaten him. (12)

He threatened them to be ready for an attack,
It would be better they vacated the Doaba territory.
Thus did both enter into verbal slangs against each other,
As both were adamant not to budge from their positions. (13)

It was a moment for the Kshtriya to suffer ignominy,
It was a moment for the Khalsa to gain in strength.
Putting up his army’s camp near Urmar Tanda’s,
Bisambhar Dass wished to face the Singhs in direct encounter. (14)

Dohra : After Dina Beg (the Jalandhar custodian) had expired,
Bishambhar Dass had doubled his army in strength.
Vainglorious had he become after this increased number,
As well as at the support of the forces of the hill chiefs. (15)

Chaupai : Gathering intelligence about the Singhs’ movements,
He found the Singhs scattered on looting errands.
Hoping to take over the Singhs’ camp in their absence,
He launched an attack with such aspirations. (16)

Like a swarm of locusts did he dispatch his troops,
Which soon did reach the Buddha Dal Singhs’ camp.
The Singhs, on their side, were already prepared for a fight,
Though small in number were they there in their base camp. (17)
चौथे अंशें में लिखित हैं सुगत प्रकाश । चौथे अंशें में सि.डी. लिखित हैं स्वरस्व ज्योति।

सुगत प्रकाश । चौथे अंशें में सि.डी. लिखित हैं स्वरस्व ज्योति।

कथा बार सिंह पिच्छहाई उन मोरद्व, चारदह दिन सिंघां मोरद्व, चारदह दिन सिंघां मोरद्व।

सिंघ विमल वह विमल वह एक दिन मोरद्व।

मार बिमल वह एक दिन मोरद्व।

जिम सिल्ही पर तिलार परद्व, मार सिंघां सो मुहराई दहार।

तड़ बिखम्बर मार मार दहार। नाथ सिरुज सिव थान दहार।

देवरा: बिखम्बर गोर्दैं चहोड़ ताउ कर्ण माहार।

बिख सिख सिख सिख सिख।

जिम सिल्ही पर तिलार परद्व।

सिंघ कर मार मार सो मुहराई दहार।

मार बिखम्बर मार लियां पराई दहार।

बिखम्बर जब लियां पराई दहार।

चौपाई: हजार बिसक उथ गोर्दैं रलाह्य। बहार बहारी दारा मिलाह।

विखच कर जूज दहार।

जिम सिल्ही पर तिलार परद्व।

मार बिखम्बर मार लियां पराई दहार।

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मार बिखम्बर मार लियां पराई दहार।

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मार बिखम्बर मार लियां पराई दहार।

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विखच कर जूज दहार।

जिम सिल्ही पर तिलार परद्व।

मार बिखम्बर मार लियां पराई दहार।

बिखम्बर जब लियां पराई दहार।

चौपाई: हजार बिसक उथ गोर्दैं रलाह्य। बहार बहारी दारा मिलाह।

विखच कर जूज दहार।

जिम सिल्ही पर तिलार परद्व।

मार बिखम्बर मार लियां पराई दहार।

बिखम्बर जब लियां पराई दहार।

चौपाई: हजार बिसक उथ गोर्दैं रलाह्य। बहार बहारी दारा मिलाह।

विखच कर जूज दहार।

जिम सिल्ही पर तिलार परद्व।

मार बिखम्बर मार लियां पराई दहार।

बिखम्बर जब लियां पराई दहार।

चौपाई: हजार बिसक उथ गोर्दैं रलाह्य। बहार बहारी दारा मिलाह।

विखच कर जूज दहार।
For once his troops did push the Singhs back,
As their horses crushed the Singhs under their hooves.
But as the Singh chiefs stood to bear the enemy brunt,
Thousands of Singhs arrived after hearing the exchange of fire. (18)

The way an insectivorous bird pounces upon white ants,
So did the Singhs pounce upon Bishambhar’s troops.
Then did he realize in his heart of hearts,
That his troops were retreating after facing defeat. (19)

Dohra : Thereupon, dismounting from his horse,
Did Bishambhar stand firm in the battlefield.
Making a rush at him standing alone,
Did the Singhs chop off his head from his body. (20)

Soon after the Singhs had slaughtered Bishambhar,
They went on a looting spree among his troops.
Many a horse and tents did the Singhs seize,
Along with the camels loaded with merchandise. (21)

Chaupai : About twenty thousand camels and horses did they seize,
Fully equipped base camp also did they occupy.
The market which had plenty of provisions inside,
Same did the Singhs and robbers take possession of. (22)

The rare treasure that belonged to Bishambhar Dass,
Everyone picked up whatever one laid one’s hands upon.
The Singhs who had been without any weapons of their own,
Many a weapon did they pick up to get themselves armed. (23)

Some of the Singhs caught hold of two horses at a time,
Better of the two did they mount leaving the inferior one aside.
Many a weapon did some of the Singhs pick up,
Thus did they get rid of their endemic destitution. (24)

The heavy artillery cannons they did not carry,
Setting these on fire there and then in the field.
It was in the year eighteen hundred and eighteen6,
That the Singhs killed Bishambhar and looted his treasure. (25)
146. अगैं मुलक्ह मलल की साखी तुरी (अशी भांत भयो मुलक सु मलल...)

शंकर : दिभ तुड़ जिय भज्जे निय उठवे वर खू सलिफ़ अस्तान ।
     से मिथ रंग पारी मिले रंग पिंढ छूटे मिथ धर्म प्रत ।।

dोहरा : आगैं मुलक्ह मलल की साखी तुरी (अशी भांत भयो मुलक सु मलल...)
    जू जहाँन राययात आ दील मार पिंड उसाई सिंह पास ।

शंकर : दिभ ठट्टे मिथ मुखे पढे मुलक एंड ।
     से मिथ साला कह गवणे जम्मे र रिंग धिम ठीख ।।

dोहरा : आगैं मुलक्ह मलल की साखी तुरी (अशी भांत भयो मुलक सु मलल...)
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     से मिथ साला कह गवणे जम्मे र रिंग धिम ठीख ।।

dोहरा : आगैं मुलक्ह मलल की साखी तुरी (अशी भांत भयो मुलक सु मलल...)
    जू जहाँन राययात आ दील मार पिंड उसाई सिंह पास ।

शंकर : दिभ ठट्टे मिथ मुखे पढे मुलक एंड ।
     से मिथ साला कह गवणे जम्मे र रिंग धिम ठीख ।।
Episode 146
Episode About Further occupation of More Territory
The way the Doaba region came under Khalsa’s occupation

Dohra : With a resolution did Khalsa (Buddha Dal) make a move, After offering a congregational prayer at the Akal Takht, Wherever the public made an approach to the Singh, There would the Singh stay at their respective villages. (1)

As the Singh returned after ransacking (Bishambhar Dass’ camp), They rushed to occupy villages in the Doaba region. Wherever a Singh entered and occupied a village, Nobody evicted him from the place of his occupation. (2)

Chaupai : Wherever a Singh planted his foot in a specific place, Nobody pushed anybody else from his occupation. As subordinate Singh occupied smaller places, The senior contingent chiefs occupied bigger towns. (3)

Some Singh took over places on the basis of old relationships, Others captured territories with the consent of their residents. Some others, hearing about places without any ruler, They occupied those territories lying unclaimed. (4)

The places which belonged to the erstwhile big landlords, Those places came under the control of big contingent chiefs. Those who won the people’s hearts through persuasion, They came to annex more and more territories under them. (5)

Those who lost the people’s confidence in haste, They came to be turned out of those places quickly. The way the Doaba region came under Khalsa’s occupation, So had Rattan Singh narrated the whole sequence. (6)

Dohra : If someone evicted anybody else from his occupation, The dispute would go for adjudication to the Misl chief. Whosoever had occupied the disputed territory first, The Misl chief would decide in his favour for possession. (7)

Chaupai : Earlier, the Singh were scattered and unorganized, After the ransacking of the region, they multiplied in strength. As they earned a lot of money through the revenue collections, They raised their own contingents smaller and bigger in size. (8)
147. साखी दुज़ तरान दल की चाली
(bahu khalı̂ pharbó bhayó turkan bhayó bur hall)

सुख दुज़ \[\text{bahu khâlsô pharbô bhayô turkan bhayô bur hall}\]

मुलाक unai चकल मल लया. ab ham kô kab un hissá dayाः
kai ab ham ral un sôn larfyai. kai kachhu aurahi udamm karic.2.

चुपाइ : mulak unai चकल मल लया. ab ham kô kab un hissá dayā.
kai ab ham ral un sôn larfyai. kai kachhu aurahi udamm karīc.2.

चुपाइ : mulak unai चकल मल लया. ab ham kô kab un hissá dayā.
kai ab ham ral un sôn larfyai. kai kachhu aurahi udamm karīc.2.

चुपाइ : mulak unai चकल मल लया. ab ham kô kab un hissá dayā.
kai ab ham ral un sôn larfyai. kai kachhu aurahi udamm karīc.2.

चुपाइ : mulak unai चकल मल लया. ab ham kô kab un hissá dayā.
kai ab ham ral un sôn larfyai. kai kachhu aurahi udamm karīc.2.

चुपाइ : mulak unai चकल मल लया. ab ham kô kab un hissá dayā.
kai ab ham ral un sôn larfyai. kai kachhu aurahi udamm karīc.2.

चुपाइ : mulak unai चकल मल लया. ab ham kô kab un hissá dayā.
kai ab ham ral un sôn larfyai. kai kachhu aurahi udamm karīc.2.
Episode 147
Another Episode About the Taruna Dal
(As the Khalsa gained in prosperity and strength
Truly had the Mughals fallen on bad days)

Dohra : Now listen to the account of the other faction (Taruna Dal),
Who had enriched themselves after ransacking of Kasur.
They heard about Bishambhar Dass’ slaughter by (Buddha Dal),
And their occupation of the Doaba region after that. (1)

Chaupai : As they (Buddha Dal) had occupied Doaba on their own,
Why would they agree to share their possession with Taruna Dal?
Either the Taruna Dal should fight against Buddha Dal unitedly,
Or should they try their luck elsewhere in (Punjab). (2)

The Buddha Dal regretted that they were deprived of the booty,
Though Taruna Dal had enriched themselves after Kasur’s ransacking.
Now what would it avail to repent over the past,
In no way would Kasur’s looted booty fall into their hands. (3)

Both the factions repented for each other’s exploits,
Though each faction received what was in store for them.
Thereafter, the Taruna Dal had an impulse to take an initiative,
As they found the surrounding areas of Lahore unguarded. (4)

Three contingents (misls) of troop strength did they dispatch there,
Two contingents did they send towards Majha and the hills.
The Singhs who belonged to the villages in Majha region,
In those villages did they establish their hegemony. (5)

Dohra : As the Nakai contingent advanced towards the Nakka region,
The Bhangi contingent marched towards Multan in the west.
S. Charat Singh, fixing his gaze on the vicinity of Lahore,
He occupied certain pockets here and there in that region. (6)

Chaupai : S. Charat Singh himself being as mighty as Death itself,
He occupied the region reputed for breeding quality horses.
Establishing a police post in the city of Gujaranwala,
He decided to loot and plunder the rest of the region. (7)

There being a number of contingent chiefs among the Bhangis,
They occupied a lot of territory on both sides of the river.
As they kept up a continuous strife with S. Charat Singh,
He spent whole of his life in conflict with the Bhangis. (8)
द्वारा: अमृत चौहान गिरिजाधर बुद्धि लगवे सियसत दह भाग।
बहु गल्सी दबे बने उत्तम बने सुब गल।

dōhrā: कसुर लुटी बिसमबर कुटुंबलह्यो सिंघान बड़ा माल।
बाहु क्षालो परबबो भह्यो तुर्कन भह्यो बुर हाल।

छठी: बाहु में सियसत बे बने। उदाह चन चुमकट बाह बने।

chaupaī: बहुत शोर सिंघान को भह्यो। तराफ़ चाहर दुस्तान गम पयो।
लहार मांही जो तुरक फहुजदर। बहरच बैनन सो भह्यो लाचार।

को पेटे: बहुत सर बने गो। तराफ़ चाहर दुस्तान गम पयो।

chaupaī: बहुत शोर सिंघान को भह्यो। तराफ़ चाहर दुस्तान गम पयो।

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148. साखी दोई दल की (...'सब चिंता दल की हिंद हिंद')

द्वारा: दल बढ़े चुचुचे भलये बड़े उल्ल बड़ी भाग।

दोहरा: तब कबल ताई दुई तम्म बहुमुख अहिम।

छठी: बुलन्द बने घंि चोर। दो तराफ़ घंि दंड भाग।

chaupaī: बुलान्द बने घंि दंड भाग। दो तराफ़ घंि दंड भाग।

149. माणी दोई दल ली (...'सब चिंता दल की हिंद हिंद')

द्वारा: दल बढ़े चुचुचे भलये बड़े उल्ल बड़ी भाग।

Dohra : Having looted Kasur and having thrashed Bishambar Dass, 
A lot of treasure had fallen into the Singh’s hands.
As the Khalsa gained in prosperity and strength,
Truly had the Mughals fallen on bad days. (9)

Chaupai : Much in prominence as the Singh’s did gain,
All round frustration did the enemy encounter.
The Mughal custodian who happened to be in Lahore,
Helpless did he feel without finances to meet his expenses. (10)

By exploiting the Lahore residents did he survive,
Venturing out of Lahore for collection did he not dare.
As the Singh’s collected all the revenues from the region,
The troops strength inside Lahore dwindled (for want of wages). (11)

Neither could the Mughals venture out of Lahore,
Nor could any revenues come to them from outside.
How could they maintain an army without paying wages,
So did they fall short of troops with them. (12)

Dohra : Then did Ahmad Shah Abdali send two brigades,
From the capital city of Kabul (to fight the Singh’s),
These brigades led by Sar Buland Khan and Jahan Khan,
Landed in Punjab and settled themselves there. (13)

Chaupai : As Sar Buland Khan occupied the fort of Rohtas,
He established himself as the special custodian of Attock.
Jahan Khan, putting up a camp at the city of Sialkot,
He wished to have encounter with the Singh’s. (14)

Taimur Shah having established himself at Lahore,
Such a strategy did the Gilja Pathans chalk out.
Having strengthened their forces for fighting with the Singh’s,
They gathered their Mughal and Pathan troops for this purpose. (15)

Having annexed Multan, Kashmir and Bhakhar provinces,
They annexed a total of five provinces with Kabul. (16)

**Episode 148**
**Episode About Both Buddha Dal and Taruna Dal**
(... Khalsa became prosperous day by day)

Dohra : As Buddha Dal occupied the Doaba region,
Taruna Dal occupied the region across the Ravi.
dōhrā : dal budhae duāb malyā bhaça taran su rāvi pār. dō tarai duābç mal bahyō turkan āī hār.1.

chardah singh kujraivāl mal karai chutraphai daur. kābal rāhi tau band bhayō au bhayō mulak main raur.2.

chaupaī : jab jag main yau raulā parā. lahauri sūbai sun gussā karā. chardhyō nabāb bada lai tupkhānō. kujrānvāl girad ghčrō thānō.3.

andar kōū vardnç nā pävai. bāhar phauj su raltī āvai.5.

chaupaī : jau tum päi bàda päi jāī zōr. tau tumkai ham āī bardain kōr. tum ta phauj turak bahut daaraī. nahir tum par kōū hallā karai.8.

jà kuchh singh āī bāhrōn parai. vichai lutāī ham bhi dharain. un sōchī sōī ban āī. singhan ī tahan bhal avāī.9.
As two-three Singh Misls occupied Doaba,
The Mughals had to face an ignominious defeat. (1)

S. Charat Singh¹, after occupying Gujranwala,
He started invading the other surrounding areas.
The route to Kabul getting blocked with Gujranwala’s occupation,
There spread a great panic in the whole country. (2)

Chaupai: As this panic spread throughout the whole countryside,
Highly incensed did the Lahore Nawab feel at this rumour.
Advancing with the heavy artillery guns in tow,
The Lahore Nawab laid a siege to the city of Gujranwala. (3)

As thirty thousand troops cordoned the entire city,
One thousand Singhs got trapped inside the city.
Though the Singhs were in minority against the Mughal majority,
Yet the morale of the Mughal troops was at the lowest ebb. (4)

Deploying their artillery guns on the one flank,
The Mughal troops encircled the city from three sides.
As nobody could enter the city under the Mughal siege,
The strength of Mughal troops kept on increasing. (5)

Then did the Singhs feel really in a bind,
Highly concerned did they feel at this development.
Thereafter, did S. Charat Singh make up his mind,
Must the Singhs rush out breaking through the Mughal cordon. (6)

Dohra: There being a (Sikh) soldier in the pay of Lahore Nawab,
Who conveyed the following message (to S. Charat Singh):
Two hundred Sikh soldiers had he under his command,
Who would join S. Charat Singh’s force (at an opportune moment). (7)

Chaupai: The moment S. Charat Singh’s force came under Mughal attack,
Those Sikh soldiers would rush to their aid soon.
So much was S. Charat Singh feared by the Mughal troops,
They dared not attack his contingent directly. (8)

If some Singhs could attack the Mughals from outside,
Those paid Sikh soldiers would also join those plunderers.
Perchance, it came to happen as they had proposed,
As there spread rumours about the Khalsa’s arrival. (9)
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दृ हिंदी मुक्ति खेल जाने । साँग समय डरकान सजो ।
आवश्यक धरों में लाइन लें । जन्म ते रही उठे लें ।
190।
tau chakrail sūbç pai gayô. jāi navâb daarâvat bhayô.
āvat khâlsô sabh lar jór. vardan na dçvai tujhai lahaur. 10.

मै बस चैहे छठ घर अंदा । देष गुट नाहीं खट घट छो ।
मै मुझ तथा वे दिमु पड़े । बरवर लें मे में ले ।
191।
jau bhal chāhain chardhah chal abb. phçr hui jâugu khôtô dhabb.
sō sun nabâb kō pisû parç. tharhar kampç man sôchân karç. 11.

रेवण : उद में नेटिंग सिंह लें मे धलों घर में भांट।
भर मह भूमी भांट दें छठ सिंह मैं मी भांट। 12।
dōhrā : tab saî dôık singh kō paryô rât sōû āi.
mār sabh khûnî āi vardai chardhah singh jī kē pāi. 12।

चृपटी : निवाज लूजी विच निमी लो चड़।
चोले छु चु छु छु छु छु छु छु।
वें निमी छु छु छु छु छु छु ।
17।
chaupaï : nibâb lagi chit singh jī kē bāt. nathyô kûch kar us hî rât.
hôtô singh su châkar òs. päi dâi un veichhai khôs. 13।

देख: बनारे वापन हुरें थार । निशाघ उड़ी जोड़ टेकर चुकुः ।
लाज मे चुक सिंह लो गैल ।
लोंत बॉट बॉट बॉट बॉट । 19।
tôphânhô râhyô ùhân khardâ. nibâb tabai nathth çkal chardhâ.
sunat su chardhah singh gayô gail. karî lût au kut bahuataî. 14।

लजम तह रह समें लोंग । वरी सिंह छुः दैले दैल ।
वरू भस्त वर छु छु छु निदभ बने।
19।
navâb nathth val chalyô lahaur. karî singhan us gailç daurd.
bahut māl hath chardhah singh ayô. us din tç sō vadhi singh bhayô. 15।

रेवण : सभ सिंह छु छु छु छु सिंह लाल में पाई भांट।
छु हटूं भांट में लोंग बने उठे घर जान । 19।
dōhrā : jab nibâb chardhah singh hanyô singhan vadhiyô partâp.
chardhah jhanâun khâlsô langhyô kînc turak bada khâp. 16।

चृपटी : निवाज सिंह टेंज मॉही नाबजान ।
जल सिंह भांट दिलिद साँग ।
निवाजसिंह भाल सवार सवार ।
माल सिंह जल धम्म सिंह सिंह ।
19।
chaupaï : gujar singh tapp malî gujât. karam singh khâvô liô jât.
sâilkôt mal layô shahidan. sabh sidh kâj khâlsc din din. 17।
Thereafter, there enlisted Sikh soldiers approached the Nawab,
Much did they scare the Nawab about Khalsa’s approach.
In a body would the Khalsa come in full force,
All entries for Nawab’s escape to Lahore would they block. (10)

Must the Nawab escape if he wished to survive,
The worst fate awaited him if he missed the chance.
Extremely nervous did the Nawab feel after this news,
Thoroughly shaken and concerned did he feel indeed. (11)

Dohra : Thereafter, around two hundred Singhs attacked,
As the darkness of night descended on the scene.
Slaughtering and killing through the enemy lines,
Did those Singhs succeed in reaching S. Charat Singh. (12)

Chaupai : Realising the veracity of the enlisted Singhs’ information,
Same night did the Lahore Nawab take to his heels.
Those enlisted Singhs who were on the Nawab’s payroll,
Looting and plundering did they start from within. (13)

Abandoned and unguarded remained the artillery,
As the Nawab managed to escape alone on his horse.
Hearing this, S. Charat Singh gave him a hot chase,
Much slaughtering and thrashing did they do on the way. (14)

As the Nawab made good his escape towards Lahore,
The Singhs rushed after him in hot pursuit.
As plenty of treasure landed into S. Charat Singh’s hands,
Many more Singhs joined S. Charat Singh’s contingent. (15)

Dohra : After S. Charat Singh humbled the Lahore Nawab,
Much did the Singhs gain in fame and glory.
Thereafter, the Khalsa soldiers crossing the river Chenab,
They carried out a slaughter of the Mughals on a massive secale. (16)

Chaupai : As S. Gujjar Singh occupied Gujrat across the rivers,
S. Karam Singh took possession of Khavo region.
As the Shaheed Singh’s Misl occupied Sialkot area,
Khalsa’s prosperity increased day by day. (17)
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149. sâkhî navâb sar buland phardnç kî
('kharach diû os râhi kô dinô atak tapâî')

dohrw : cVH isMG cVH jylm tpXo isl isr bulMd Pujdwr 
[fyrw bYTw lwie so iklHo rvqws mJwr [1

dôhrâ : chardah singh chardah jeûl tapyô sîl sîr buland phujdår. 
daçrá bâithâ lâi sî kilâhô râvtâs majhûr.1.

chaupaî : hûtô bahut thô man magûrû. hûtô gîljan main sô bada sûr. 
bcgham hui pard rahiô sôi. madh pahârân kilô lakhî sôi.2.

chardh singh nai sô shikár takâi. dc phârî vich sasas chhuhiâî. 
dahûk nçîôn phîr dür hui ûyâ. is bidh uskô chît vadhûyâ.3.

un jânyô ab singh mûrd gaç. magar singhan sam gîljan bhaç. 
tau chardah singh un dê kai dû. mûrd langhuô aur patan daryû.4.

chaupaî : jìt val gîlç dhurût su pûhin. murdain usai val mûr sô khûhîn. 
nathô chahain sô val dûrâjç. mûr hatâi Ôi kar bâjç.7.

chaupaî : jît val jâhin ut mûrî khûhîn. nathç phirain kit jân na pûhin. 
nath bhajî kai sô thak paç. sîr buland dhug sô sabh gaç.8.
Episode 149
Episode About the Capture of Sar Buland Khan
(Providing him with provisions for the Journey
He helped his hostage to cross the Attock)

Dohra : S. Charat Singh, after having crossed the river Jehlum,
He gathered intelligence about the Mughal custodian Sarbuland Khan.
Who having put up a camp sat enconsed,
Inside the fort of Rohtas (well protected). (1)

Chaupai : Highly arrogant and proud did he feel at heart,
As he was the bravest among the Gilja Pathans.
Extremely carefree and relaxed did he feel,
As he reckoned his fort well protected among the hills. (2)

S. Charat Singh reckoned him to be an easy prey,
As he carried out a reconnaissance of the Mughal fort.
Sarbuland Khan felt emboldened at heart,
As S. Charat Singh retreated soon after approaching the fort. (3)

He sent the Gilja Pathan troops in pursuit of the Singhs,
As he reckoned that the Singhs had retreated back.
But soon after giving a slip to the Gilja Pathans,
S. Charat Singh and his force crossed the river from another point. (4)

After climbing up the walls of the fort of Rohtas,
S. Charat Singh’s troops occupied the domes of the fort.
After blocking both the entrance and exit gates of the fort,
The Singhs opened a volley of small arms’ fire. (5)

Dohra : Gilja Pathans got wind of the Singhs’ approach,
Only when the Singhs had already occupied the fort.
A great commotion did take place among the Pathans,
When they found the Singhs all over their fort. (6)

Chaupai : In whatever direction the Gilja troops made a move,
In the same direction they returned after getting fired upon.
As they wished to rush towards the two fort doors,
They were pushed back by the deafening shelling. (7)

In whatever direction they moved they were fired upon,
Desperately did they run here and there failing to escape.
Having been exhausted after so much running around,
Finally did they go to seek Sarbuland Khan’s advice. (8)
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ਸੀਰੁ ਗੁਰ ਪੰਠ ਪ੍ਰਕਾਸ਼  

ਸੀਰੁ ਬਲੁਂਦ ਟੱਬਾਲ ਲਾਈ ਗਲ. ਹਾਥਾਈ ਸੁਰ ਕਾਰ ਬਾਹੀਓ ਮਾਹਲ ।

ਸ਼ਾਹ ਸਦ ਮਸਨਦ ਵਿਛਹਾਈ ।

ਦੋਪੜ ਮਸਨ ਲਈ ਸੀ ਮਸਨੀ ਮਾਹਲੀ । ਨਗਰ ਬੰਨ ਸੀਮ ਬੰਨ ਤਰਲੀ ।

ਵਕਿਲ ਗਲੀ ਸੁੱਚ ਸੋਕੋ ਮਲੋਕੀ ।

ਚਾਰਦਾਹ ਸੰਗ ਨਹੀਂ ਪੈਂਦਾ ਮਾਨੀ।  

ਕਹੀ ਸੁੱਚ ਨੀ ਸੋਨ ਬਚੀ ।

ਗੁਰੀਸ਼ਵ ਬਲੁਂਦ ਲੀਡ ਪਵਲੀ ਮਾਹਲ।

ਚਾਰਦਾਹ ਸੰਗ ਨਹੀਂ ਪੈਂਦਾ ਮਾਨੀ ।

ਵਕਿਲ ਮਾਹਲੀ ਤਰਲੀ ।

ਦੋਹਰਾ : ਸੀਰੁ ਮੁਲਾਰ ਯੇ ਨਾ ਧੰਨੋ ਤੀਜਾਂ ਵਚੇ ਦੁਆਰ ।

ਸੀਰੁ ਬੰਨ ਨੀ ਭਾਈ ਅਲੀ ਤਰਲੀ ਮਾਹਲੀ ।

ਚਾਪੀ : ਜਾਬ ਹੀ ਸੰਗ ਨੀ ਨਕੱਦ ਗਲੀ ਕਾਨੇ ਅਦਾਈ ।

ਸੀਰੁ ਬੰਨ ਨੀ ਸੀ ਦੋੜ ਕੀ ਭਾਈ ।

ਦੋਹਰਾ : ਸੀਰੁ ਬੰਨ ਨੀ ਸੀ ਦੋੜ ਕੀ ਭਾਈ ।

ਸੀਰੁ ਬੰਨ ਨੀ ਸੀ ਦੋੜ ਕੀ ਭਾਈ ਅਲੀ ਮਾਹਲੀ ।

ਚਾਪੀ : ਜਾਬ ਹੀ ਸੰਗ ਨੀ ਨਕੱਦ ਗਲੀ ਕਾਨੇ ਅਦਾਈ।

ਸੀਰੁ ਬੰਨ ਨੀ ਸੀ ਦੋੜ ਕੀ ਭਾਈ ।

ਚਾਪੀ : ਜਾਬ ਹੀ ਸੰਗ ਨੀ ਨਕੱਦ ਗਲੀ ਕਾਨੇ ਅਦਾਈ।

ਸੀਰੁ ਬੰਨ ਨੀ ਸੀ ਦੋੜ ਕੀ ਭਾਈ ।

ਚਾਪੀ : ਜਾਬ ਹੀ ਸੰਗ ਨੀ ਨਕੱਦ ਗਲੀ ਕਾਨੇ ਅਦਾਈ।
Having taken stock of the whole situation at that moment, Sar Buland Khan disarmed and retreated to his chambers. Ordering his menials to spread out a carpet with pillows, He despatched his emissaries to approach S. Charat Singh. (9)

Conveying the offer of their custodian to S. Charat Singh, The emissaries begged him to negotiate with the custodian. Agreeing to the proposal of the Pathan emissaries, S. Charat Singh proceeded led by four thousand Singhs. (10)

Dohra : Soon did S. Charat Singh arrive at the custodian’s chambers, After pushing back the Pathans guarding his chamber. Forward did he not come to receive the Singh chief, Pretending as if he was a great warrior (though defeated). (11)

Chaupai : Even when S. Charat Singh reached quite close to him, Not even two steps did he move forward to receive him. When S. Charat Singh kept moving more close to him, Only then he stood up after the arrival of S. Charat Singh. (12)

As he asked S. Charat Singh to embrace him, Elderly Singhs advised S. Charat Singh to be beware of a betrayal. Ordering one of his soldiers to embrace him as he wished, He made the Pathan custodian to sit on the floor. (13)

Taking all his treasure into their own possession, S. Charat Singh established his own post inside the fort. Thereafter, the whole populace sought S. Charat Singh’s protection, Who were the inhabitants of the district of Rohtas. (14)

Since that day, S. Charat Singh acquired a greater status, As the territory on both sides of the river fell under his occupation. Victory did greet S. Charat Singh whichever side he moved, As nobody dared to stand against his might. (15)

Dohra : Prisoner of war did S. Charat Singh make a person, Who was an uncle to the mighty Ahmad Shah Abdali. So widespread did this news spread through out the province, That hardly did S. Charat Singh care for anybody. (16)

Chaupai : Carrying Sar Buland Khan in a palanquin as prisoner of war, S. Charat Singh made him stay in his own camp. A ransom of one crore rupees did he demand from the Pathan chief, Even as the latter pleaded for a decent living for himself. (17)
vahu ākhč muhī sūbā banāi. mcṛc magar sabh phauj lagvāi.

ahimad shāhī sam tūn ban shāhū. mainūn apnō sūbā banāhī.18.

सिंह भी वहाँ राह वृत सुना पुरी । चौं ढीले भानीं वैव तमीरी ॥

टिउवाल उत्पी झी में रुप । चौं झीव झुँ झुँ जबो सरदी भे लच्च ।19.

singh ji kahyō ham gur shāhū kiō. chahain tumain asīn kaid rakhīo.

itkar hōū jag main vāchā. chardh singh phard rakhīo shāhī kō chāchā.19.

विष मुहूँ वृत अलाए पुराणी । विमाने ढीली दिख आँख भागी ।

सरि चौं झुँ झुँ झुँ झुँ झुँ झुँ । सरि सिंह सरी मेि मेि मेि 120.

sir buland tab agyōn sunāi. istēc bhāli ik aur gall āhī.

shāhī chāchā phardkī chhada dayō. shāhī sir shāhī sūṭ kahyō.20.

दोह्र: चौं सिंह मुहूर दिख में वानी बीते सुबाई उत्तरी ।

बत्त बीतें सुहूं रूदें बीते मटर उत्तरी ।121.

dōhrā : chardh singh sun chīt main bāsi dīnō usai turāi.

kharach diō us rāhi kō dīnō atak tapāi.21.

कैमे मुहीै वानी दिखाय सिंह जन जंद ।

सुलात वे में वम्बर वानी विमान वियंद ।122.

jaisā sunī tuaisā likhī ratan singh yahi bāt.

lōkan tēc main jīn sunī timain kāri bikhyāt.22.

150. साखी मिलगी भले वी अँठ दिखाय चैठे भावने वी (,...'पीछ तैला दिखा मैठे जने माँत')

150. sākhī sirhand mallnç kī aur nibāb zainç mãrnç kī (,...'pūr jain dhīg jainō layō mãr')

दोह्र: याहाँ बात गिलजां वानी ढिवी ढिवी अँठ चाच ।

बत्ते महानी सरदी वी व्रीते सिंह वी दिख भे माट ।1.

dōhrā : yahai bāt giljan sunī un bhēc chum man chār.

bhaī avāī shāhī kī bhaç singh bhi ik thān sār.1.

चौंढी : अँठ अँठ दिख तो चौंढ ढूँढ । मिंगुए मुहूँर माटम्बट स्तंभ ।

सिंह मैठे दिख तो गुटी तुरट । दिख मुहूँर वे ढीरे।ढूँढे ।12.

chaupaî : pathān tumman khīnd bahe chāhūn òr. sarhand multān sayālkt lahar.

singh sabhai ik val hui turq. phir sarhand tēc uppār ghrūr.2.

ढूँढ वी सिंह वह दूँढ के घोंड । मुही विंघ वन घरी घरी ।

व्याय सउमे ते वरद चैरानी । वानी बात सिंह वे भावने ।3.
Asking S. Charat Singh to appoint him as one of his custodians, Sar Buland Khan also asked for a command of his whole force. Suggesting S. Charat Singh to be an emperor like Ahmad Shah, For himself he begged provincial custodianship under his regime. (18)

Telling him the great Guru had already made the Singhs as sovereigns, He intended to keep the Pathan chief as a prisoner of war. Then alone would the whole world come to know, That S. Charat Singh had made Ahmad Shah’s uncle a prisoner. (19)

Upon this Sar Buland Khan made another proposal, That he would suggest a better option than the first. S. Charat Singh would be known as Sovereign among sovereigns, If the magnanimous Sardar granted amnesty to Ahmad Shah’s uncle. (20)

Dohra : Appreciating Sar Buland Khan’s proposal for an amnesty, S. Charat Singh released him and made him depart. Providing him with the provisions for his journey, He helped his hostage to cross the Attock river. (21)

The way I heard this episode about Sar Buland Khan, Truly has Rattan Singh put it in black and white. The way I heard it from several people, Similarly have I described the whole episode. (22)

**Episode 150**

**Episode About occupation of Sirhind And Slaughter of Nawab Zain Khan**

*(Near the Village Pir Jain, was Zain Khan killed)*

Dohra : Hearing the news about (the rising power of the Sikhs), The Gilja Pathans dispatched four Tumans of troops. Hearing the rumours about Ahmed Shah Abdali’s approach, All the Singh Misls also gathered together at one place. (1)

Chaupai : The four Pathan brigades positioning themselves at four corners, Landed at the four cities of Sirhind, Multan, Sialkot and Lahore. All the Singh contingents proceeding in one direction, Converged in a single formation at the city of Sirhind. (2)

Gathering intelligence about Sirhind from a distance, The Singhs learnt that it was unguarded at that moment.
us kī sil mil dūr tē karī. sunī singhan ab khālī pari.
sūbhō chardhyō hai karan ugrāhī. yahī bāt singhan pai āhī.3.

sō sun singh dūr tē daurdç. hutç halkārç us bhī thōrdç.
jāī halkārān us karī gall. zainō bhī murdyō saarihndahī vall.4.

sō sun singh dûr tç daurdç. hutç halkâr us bhî thōrdç.

jâī halkârān us karī gall. zainō bhī murdyō saarihndahī vall.4.

so sun isMG dUr qy dOVy [ huqy hlkwry aus BI QoVy [ jwie hlkwrn aus krI g`l [ zYno BI muVXo isRhMdih v`l [4[ sô sun singh dûr tç daurdç. hutç halkâr us bhî thōrdç.

jâī halkârān us karī gall. zainō bhī murdyō saarihndahī vall.4.

so sun isMG dUr qy dOVy [ huqy hlkwry aus BI QoVy [ jwie hlkwrn aus krI g`l [ zYno BI muVXo isRhMdih v`l [4[ sô sun singh dûr tç daurdç. hutç halkâr us bhî thōrdç.

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jâī halkârān us karī gall. zainō bhī murdyō saarihndahī vall.4.

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jâī halkârān us karī gall. zainō bhī murdyō saarihndahī vall.4.

so sun isMG dUr qy dOVy [ huqy hlkwry aus BI QoVy [ jwie hlkwrn aus krI g`l [ zYno BI muVXo isRhMdih v`l [4[ sô sun singh dûr tç daurdç. hutç halkâr us bhî thōrdç.

jâī halkârān us karī gall. zainō bhī murdyō saarihndahī vall.4.

so sun isMG dUr qy dOVy [ huqy hlkwry aus BI QoVy [ jwie hlkwrn aus krI g`l [ zYno BI muVXo isRhMdih v`l [4[ sô sun singh dûr tç daurdç. hutç halkâr us bhî thōrdç.

jâī halkârān us karī gall. zainō bhī murdyō saarihndahī vall.4.
That its custodian had proceeded on a revenue collection spree,
The same news had traveled to the gathered Singhs. (3)

Hearing this news, the Singhs rushed in from far and wide,
Even as a few of Nawab’s informers were also around in the area.
As these informers informed the Nawab about the Singhs’ movement,
Zain Khan, the Sirhind Nawab, also returned towards Sirhind. (4)

Thereupon, did the Khalsa Panth pass a resolution;
Let them, first of all, do away with Nawab Zain Khan,
Now that this swine of a Nawab had come out in the open,
Let him be done away with before he finds a safe sanctuary. (5)

Dohra : The same strategy did the Khalsa Panth adopt,
Positioning themselves on the other side of Sirhind.
Zain Khan’s passage did they stand to block,
After deliberating thoroughly all the pros and cons. (6)

Chaupai : Zain Khan, too, did get this information,
That the Singhs (contenders for power) had blocked his passage.
Much did he think and grieve over his predicament,
Would that he had not come out of Sirbind! (7)

Hardly could he think of a place to rush in and be safe,
As moment of imminent death had indeed arrived.
Speedily did he rush towards the city of Sirhind,
Even as the Singhs had positioned themselves on both sides. (8)

At Bhanganpur had the Buddha Dal Singh put up a camp,
At village Panjowal had the Taruna Dal Singh camped.
At village Nanhera did Zain Khan put up a camp,
Like a rabbit indeed was he hiding in the wild growth. (9)

Throughout the night did the Singhs keep a vigil,
Lest Zain Khan should sneak into the cursed city.
Zain Khan, too, kept awake throughout the night,
As he prepared to move out in the early hours. (10)

Dohra : Heavy artillery guns, medium guns and long-barreled guns,
Did Zain Khan carry with his moving contingents.
Thinking that these fire arms would hold the Khalsa back,
Such a strategy did he decide (to seek his escape). (11)
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chaupaï : chup kînai un karî savârî. dhauns nagârç rakhcî pichhârî. 
unai sâth us kahyô bajvâi na. sunç singh jim us val jâi na.12.

vede chal nu bhaëtall chal | maßti khabrendh kye chal jukl | 
chal bardai jî mûrû nu guj | uskhe se chal kya jukl 19. 
hôtô dal ju mähailan väl. jâi lardyô vahi dâqç utâl. 
dal budadahai kî sunôn su bêt. rakhcî muhrakhc thc jô us rât.13.

aun khab muhrakhân dâa. sunat khabar singh dauđa kaî. 
kajâ kajâi singh takrç jôî. daç bandukhân kardàkai tîî.14.

muûr kahajaw eke saâî jukl | chûn le jukl jî hinh sêle jukl | 
hîndî khaî saî chal jîî se jukl jukl 19. 
sunat kardàkai aur jâi ralç. un tç hôi na gilj khâlç. 
ôi châhain kim vardçai sarhand. tau hamrî bach rahi hai jînd.15.

chaupaï : singh kahain ham khûnî âhi. ghallûghârô dayô inai karâî. 
îçvô istai badlî saâbh. mår îhan is dîjai dabb.17.

huqy buqy aus qy duklit | prîî cîlî îjm mwîî bukî | 
vih ikqy cwl ikq dîmî krîî | nihî Awp vih itk kî lrî | 
hutç bahut thç us tai dukhî. parai chîl jim mîsai bhukhî. 
vahi kitai chûl kit dauđaï karain. nahn àp vahi tik kai larai.18.

chaupaï : singh kahain ham khûnî âhi. ghallûghârô dayô inai karâî. 
vahi kitai chûl kit dauđaï karain. nahn àp vahi tik kai larai.18.
Silently thus did he make a move,
Keeping all his war drums in the rear guard.
He asked his standard bearers not to beat these drums,
So that the Singhs might not advance towards him. (12)

The Singh contingent which consisted of Majhail\(^9\) Singhs,
Desperate did they get to pick up a fight.
Listen to the account of the Buddha Dal contingent,
Who, too, had deployed informers during that night. (13)

As these informers gave information about Zain Khan’s move,
Many a Singh rushed out as they heard the news.
Incidentally as both the Singh contingents arrived together,
Much noise did they make with their musket fires. (14)

As more Singhs arrived after hearing the bullet fires,
They could not stop the march of Pathan forces.
Desperately did the Pathans wish to enter Sirhind,
Then alone would they be able to save their lives. (15)

Must Zain Khan be killed outside the city,
Thus did the Singhs wish so desperately.
Never could he fall into their hands,
Once he succeeded in entering the city of Sirhind. (16)

Slaughter of Singhs was indeed he in Singhs’ estimation,
For the great massacre of Singhs was he responsible.
Must the Singhs settle their scores with him,
Must they bury him in the grave there and then. (17)

The Singhs, being extremely sick of Zain Khan’s atrocities,
They pounced upon him as a bird of prey pounces upon its prey.
Zain Khan, changing many strategies and making many moves,
He did not take a permanent position to fight the Singhs. (18)

Deploying a part of his force to engage the Singhs,
He himself made a move towards the city of Sirhind.
Facing a volley of bullets by Singhs from the front,
He was humbled by these terrible gun fires. (19)

Whosoever became a target of the Singh’s firearms attack,
How could he escape without being hit by it?
Singhs being ace shooters and expert sword wielders,
How could the Singh’s mission be not fulfilled? (20)
dohrw : chhalak dāi jab khāls giljīch samnukh hōi.
gāi khāi rukrāi usai paryō bhūm gir tōi.21.

chaupaī : bahut gaugau tahin giljan karyō. barkun barkun kahi chakkan uchrayō. tau singhan nai līnō jān. ihān giryō hai zainō pathān.22.

cOpeI : bhiq gōgh qyN giljīn krXo bRoq bRoq kih c`kn aucrXo qy isMGn nY līnō jwn iehW igrXo hY zYno pTwn.22.

chaupaī : bahut gaugau tahin giljan karyō. barkun barkun kahi chakkan uchrayō.
tau singhan nai līnō jān. ihān giryō hai zainō pathān.22.

cOpeI : bhiq gōgh qyN giljīn krXo bRoq bRoq kih c`kn aucrXo qy isMGn nY līnō jwn iehW igrXo hY zYno pTwn.22.

chaupaī : bahut gaugau tahin giljan karyō. barkun barkun kahi chakkan uchrayō.
tau singhan nai līnō jān. ihān giryō hai zainō pathān.22.

chaupaī : bahut gaugau tahin giljan karyō. barkun barkun kahi chakkan uchrayō.
tau singhan nai līnō jān. ihān giryō hai zainō pathān.22.
Dohra : As the Khalsa Panth Singh opened a volley of fire,  
The Gilja Pathan (Zain Khan) came directly under its range.  
As a bullet pierced through his lower intestines,  
To the ground did he fall with a rebound. (21)

Chaupai : Much hue and cry did the Pathan troops raise at his fall,  
With cries of Barkun! Barkun! They rushed to pick him up.  
From the sound of their cries did the Singhs come to know,  
The location where wounded Zain Khan had fallen. (22)

Thereupon, as a large number of Singhs converged on the spot,  
The Gilja Pathans vanished leaving behind Zain Khan’s dead body.  
The Singhs kept killing the Pathans wherever they moved,  
The Pathans kept on laying down the arms pleading for mercy. (23)

Whosoever laid down his arms before the Singhs,  
Him the Singhs did not attack and kill.  
Singhs, being apostles of compassion at heart,  
Why should they take revenge from the defenceless? (24)

Pathan horses and camels beng loaded with treasures and weapons,  
Instantly prosperous did the Singhs become by robbing them off.  
Both factions of the Singhs felt delighted after robbing Pathans,  
As life-long poverty of some of them was wiped off forever. (25)

Dohra : Huge camels loaded with merchandise there were,  
Loaded and mounted were the artillery guns there.  
Whosoever came across these treasures and weapons,  
Quietly did they take these valuables in their possession. (26)

Chaupai : It was in the year Eighteen hundred and twenty\textsuperscript{11},  
As per the calendar named after king Vikramaditya.  
It was the fourth of Magh\textsuperscript{12}, four miles from Sirhind,  
That Zain Khan was slaughtered near Pir Jain\textsuperscript{13}. (27)

\textbf{Episode 151}  
\textbf{Another Episode About Sirhind}  
\textit{(With ploughshares did they plough through (Sirhind))}

Dohra : Listen to the account of Sirhind further,  
The way it was ransacked for the third time.  
After ransacking was it razed to dust,  
After demolishing its forts, were its occupants harassed. (1)
Sri Gur Panth Prakash

chaupaī : kāi divas singh bāhṛc bahain. lutt lijāvain vich na bahain. singhan karî thî paritham ardās. rākhî karai is tis hui nāsh.2.

chāṇu gajāb hai gārdhûâ. is par satigur dukh kai kūa. bādāo kahar hai is jag bhayā. bālak bidōshan gal kat dayā.3.

dēwā : aisy bālak un mandā bōlā. lukī na thî māyā un kōlā. chauḍān sai ihān dēhāl sikh kī. masand sulkhanō is hē vich si.4.

chaupaī : yahī bāt that hallō kīyō. chappā chappā kōt thô band līyō. dhāhī lank jim pal main daç. hathth hathaurdç panthhi kāc.7.

vādra sardāran hath âp lâyō. satigur bach kai panth kamāyō. hutō bāp thô hamrō sāth. sōh likhī ju un kaih bāt.9.
Chaupai: For many a day did the Singhs picket outside Sirhind,
They kept ransacking the city without staying inside.
The Singhs had first made a congregational prayer,
Might he be damned whosoever defended that city. (2)

So many atrocities had been committed here,
That even the revered Guru cried in grief.
So much oppression had been committed at this place,
That innocent infants\(^1\) had been beheaded here. (3)

Neither had Guru’s infant sons used any foul language,
Nor were they in possession of any valuable treasure.
Full fourteen hundred Sikh households were there,
Including the household of Sulkhan\(^2\), the Guru’s nominee. (4)

Full one crore rupees had they offered as ransom,
Provided the authorities desisted from executing the Guru’s sons.
Let the (cursed) city be ploughed with donkey-driven ploughshares,
Let its bricks be dismantled and thrown into the river. (5)

Dohra: After passing such a resolution (to demolish Sirhind),
Did the Singhs enter the (Mughal) forts of Sirhind.
Wherever a Singh stood inside the fort facing a wall,
He came out straight breaking through the wall. (6)

Chaupai: With such a resolve did the Singhs attack the fort,
Every inch of the fort walls did they divide among themselves.
With sledge hammers in the hands of Khalsa Panth Singhs,
Within minutes did they demolish Sirhind in the manner of Lanka. (7)

As they had resolved before entering the city of Sirhind,
Each one came out making an opening in the wall.
Thereafter, many a donkey did they summon there,
With donkey-driven ploughshares did they plough the fort floors. (8)

Many a Singh chief did handle the ploughshare,
Vindicating what the revered Guru had commanded.
Rattan Singh’s father, being member of this demolishing squad,
So did the author write what his father had narrated. (9)
152. sâkhî dçhurç kc parsang kî likhaytç ("Thân darbâr dayô khûb banâî")

chaupaî : agç sunô ab mâli payârc. jis bidh dçhurç panth banvârc.
jab maddh panth kilahç thô vardyô. njî njî daçran bahu kardâh karyô.1.

sâkhî dçhurç kç parsang kî likhaytç ("Thân darbâr dayô khûb banâî")

chaupaî : agç sunô ab mâli payârc. jis bidh dçhurç panth banvârc.
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jab maddh panth kilahç thô vardyô. njî njî daçran bahu kardâh karyô.1.

sâkhî dçhurç kç parsang kî likhaytç ("Thân darbâr dayô khûb banâî")

chaupaî : agç sunô ab mâli payârc. jis bidh dçhurç panth banvârc.
jab maddh panth kilahç thô vardyô. njî njî daçran bahu kardâh karyô.1.
Episode 152
Episode About the Construction of a Memorial (at Sirhind)
(A sacred shrine be raised here)

Chaupai : Now my dear Captain David Murray listen to the account further,
The way the Khalsa Panth raised the sacred shrines (at Sirhind).
As the Khalsa Panth forces entered the Sirhind fort,
They prepared the sacred karah-parshad\(^1\) at their respective camps. (1)

Some contingents distributed it near Mata Gujri’s place of sacrifice,
As some others distributed it near the martyred sahibzadas’ site.
Some other contingents distributed it near the Jyoti Saroop\(^2\),
Where Guru’s younger sons had been bricked in walls. (2)

Thereafter, the whole Khalsa Panth passed a resolution,
That a single sacred shrine be raised (in Sahibzada’s memory).
The site should be where the Guru’s sons were executed,
The place where the Sahibzadas got their throats slit. (3)

It must be the site where the martyrs’ blood was shed,
As their spirits must have energized that holy site.
Thereafter were the local elders invited there,
Who located the exact site of the holy site. (4)

Dohra : The way the (tragic) event took place in the past,
The whole sequence did these elders recount.
The way the martyr’s spirits, getting hold of the Muslim tyrants,
Had made them lit lamps at the place of their martyrdom. (5)

Chaupai : The way those city elders had narrated the event,
The same way have I (the author) got it recorded.
As Wazir Khan\(^3\) had ordered the execution of Guru’s infants,
So did the martyred infants’ spirits catch hold of him. (6)

Now of stomachache now of distension did Wazir Khan complain,
Full extent of his affliction did he not reveal.
Scared while awake, mumbling in sleep did he start,
Crying and shrieking would he run from his seat. (7)

Phantoms dressed in blue robes would he see at night,
Who, he alleged, keptbeating him the whole night.
The two infants whom he had ordered to be beheaded,
Their figures with swords did he see circling around himself. (8)
sadd mulânc bhçd kahi dayô. tabît dhâgô un nai bahu kayô.
tau bhî uskô chhutai na khayâl. sagvôn us hui burô havâl.9.

dôhrâ : jim jim tâgç un bandhç pardhâç äi kalâm.
tim tim us bahu dukh lagai pâi na kachhû arâm.10.

chaupaî : aur turak kôô utval jâvai. narard pakard hui turat gir pävai.
kaî dushat thç jad karat pishhâ. tç márât dq bahut azâb.11.

tau turkan kai man bhai âî. parag na bhâkhain gôp rakhâi.
âpas madh mil bâtain karain. it val na jàîo yaun äkhain au daarain.12.

darûd phâtîâ au upâi bathçrç. jim jim karain tim dukhain ghânçrç.
tau thak thak kç bût uchârî. nibâb na mîlai saunç rât sârî.13.

sad hindû un bût uchârî. yâkô jatan kôô kahô bichârî.
ûhân ayô thô kapûrô birûrd. un kahi diô ais bichâr.14.

chaupaî : nisâ parti nit dîp balvâyô. gur jâgâ kahi kardâhu karâvô.
mandô gandô kôô uhân na jâyô. jhârdû diçi sudh thaur rakhâyô.16.

sukhnô sukhai tisai bar âvai. karai tagâphî sö pachhutâvai.
çk sikh thain dihô bahâi. sö lêvgu sabh bidhi banvâi.17.
Calling Muslim clerics as he bared his heart to them,
Many amulets and charms did they give to protect him.
Even then could he be not relieved of his nightmare,
More miserable his predicament did indeed become. (9)

Dohra : The more amulets and more charms did they tie,
And more Quarnic prayers did they recite,
The more miserable and tortured did he feel,
Hardly getting any respite from his pain. (10)

Chaupai : Any Muslim, if perchance, passed by Sahibzadas’ sacrificial seat,
Trapped and tied did he fall instantly there and then.
Many a wicked persons as were found urinating there,
Instantly were they dead after severe punishments. (11)

Then did the Muslims feel scared of that (holy) place,
Though they were too scared to share their secret fear.
Among themselves did they whisper and confabulate:
“Let no one go thither”, so scared did they feel. (12)

Reciting “Darood-Fatiha”, many a remedy did they try,
But the more solutions they tried, the more tortured did he feel.
Exhausting all these remedies did they let it be known,
That the Nawab could no longer sleep throughout the night. (13)

Inviting the Hindus, did the Nawab reveal his predicament,
Some remedy must they suggest to rid him of his affliction.
There had come Kapoora Brar, the Nawab of Kotkapoora,
Who suggested a remedy after a lot of thinking. (14)

Dohra : Addressing those Muslims there,
Following remedy did he suggest:
Must the Muslims raise a memorial,
Where they had beheaded Guru’s sons. (15)

Chaupai : A lamp must they light at night there,
Thanks giving offerings must they offer there.
With filth and rubbish must not the place be littered,
With daily sweeping must the place be kept clean. (16)

Wishes prayed for would get fulfilled there,
Those showing disrespect would have to repent.
A Sikh caretaker must be appointed there,
Who would himself make arrangements there. (17)
दिनो खराच चाबू तारे। आसो देख कह चाबू।

याँ सुन कहर उठो उठो। दिनो वरी लायो उहाँ।

पाँठ अंग नाम के। चाँदी आयो इछा। दिनो आयो खूब।

पाँठ होना वरी जान। आयो आयो अंग नाम।

पाँठ लायो उहाँ। दिनो आयो खूब।

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पाँठ लायो उहाँ। दिनो आयो खूब।
Instantly did the Nawab accept those suggestions,
For his own relief did he make such haste.
Monetary allowance did he sanction for site’s upkeep,
Everything did he do what the elders suggested. (18)

After listening to these accounts the Khalsa decided,
That a sacred shrine be raised on the site.
Khalsa standards and kettle-drums be lodged there,
Some Singh along with a fixed revenue be there appointed.
Assembled there the Khalsa Panth at the break of dawn,
Every arrangement did they make as decided earlier. (19)

Dohra : Khalsa Panth, arriving there at break of dawn,
A religious congregation did they hold there.
A planquin they placed after raising a platform,
A canopy did they spread over the (holy) place. (20)

Chaupai : Soon did they turn the platform into a throne,
Covering it decently with silken garments.
Five armaments did they place on the throne,
Deeming these as the embodiments of the Guru. (21)

The way the Guru had his armaments worshipped,
With sandalwood paste and flowers were these armaments decorated.
A Singh with a fly whisk over these was made to stand in attendance,
As he was appointed as the caretaker of that sacred shrine. (22)

Accepting the shrine as sacred as the Guru himself,
Much did the Singhs revere and serve the holy site.
Offering the thanksgiving Karah Prashad in large quantities,
Many a offering did the Khalsa Panth make at the shrine. (23)

Circumambulating round the holy site Singhs recited Gurbani verses,
Every wish, whatever one longed for, came to be fulfilled.
Asking the Rababis to recite and sing Gurbani verses,
Thus did the Khalsa Panth establish this sacred shrine. (24)

Dohra : A big estate was, thus, allotted by the Khalsa Panth,
To this sacred shrine for its maintenance.
Thus would those Singh in custody of the shrine,
Meet their daily needs from the proceeds of that estate. (25)

The way Rattan Singh had heard the account,
From his own father (as he had narrated it).
 Rath Singh jim suni thi pitâ apnc pâs.
likhi su khâtar khâlsai pardah sun karai ardâs.26.

153. sâkhî sirhand rôkanç kî au saumpnc kî(‘bâr tiji bhayô shahir lutâî’...)

dôhrâ : shahir mâl tau lut layô rahyô gardhî ik mâl.
jisai bhânt sôû jà putyô tiskô sunô hâvâî.1.

chaupaî : bâphar mâl tau lut layô am. ralyô khâlsai jî singh dhâr nâm.
nakad mâl layô lôkan lukâî. nîhan mahilan hçth gadavâî.2.

jiisai bhânt sôû jà putyô tiskô sunô hâvâî.1.

sâkhî sirhand rôkanç kî au saumpnc kî(‘bâr tiji bhayô shahir lutâî’...)

dôhrâ : râi singh khattrî hutô mulak ugrâhan dâr.
jatt purai kç un dhigai ik linî gardhî suvâr.6.

chaupaî : varc lôk tis lai bada mâl. uskô sunyô sardârân hâvâî.
vaðâo kilô gâyô lutyô sârô. tabai sardârân yau jîa dhârô.7.

dôhrâ : sañkô mâm tis ñisqû lôk bôks.9.
So had the author recorded it for the Khalsa Panth,  
So that the latter may hear, read and pray at the shrine. (26)

**Episode 153**  
**Episode About Occupation and handing over of Sirhind**  
*(For the third time was the city of Sirhind ransacked)*

**Dohra** : With the city of Sirhind having already been robbed,  
A treasure remained untouched in one of the forts.  
The way that treasure was unearthed by the Khalsa,  
Listen to the account of that treasure’s unearthing. (1)

**Chaupai** : The peripheral articles were taken away by the ordinary people,  
Who had joined the Khalsa force in the disguise of Sikhs.  
As the liquid cash and coins were robbed by the populace,  
They had buried it underneath the building foundations. (2)

They had buried it deep for reasons of safety,  
But the Guru’s curse had actually made them to do so.  
As they had hidden their wealth deep in the earth,  
The whole city was dug right upto its foundations. (3)

As the Guru had ordained it to be turned upside down,  
How could Guru’s prophetic words go unfulfilled?  
As the Guru had spoken these words in deep anguish,  
The Guru’s anguished cry reverberated upto the bottom of the earth. (4)

The Guru’s words being sharper than a sharp sword,  
They would unearth things from the nether world’s surface.  
As the city of Sirhind came to be ransacked for the third time,  
The Khalsa chiefs came in possession of a lot of wealth. (5)

**Dohra** : There was one Rai Singh from the Kshtriya caste,  
Who collected revenues on behalf of the state.  
In the village of Jatpura¹ in the vicinity of Sirhind,  
Had he renovated a dilapidated fort for his stay. (6)

**Chaupai** : As all the moneyed people had taken shelter there,  
The Khalsa chiefs got wind of this construction.  
After the main fort had been ransacked by the Singhs,  
The Khalsa chiefs resolved to ransack the Jatpura fort. (7)

**Dohra** : After evaluating the treasure at the new fort,  
The Singh chiefs laid a siege to this coveted building.
sardāran māl takāikai gardhī laī atkāi.
iskī japtī ham karain pāchhai līhō batāi.8.

budadahō singh bhāī jhambō vālō jōi.
phathc singh kō pōtrō nibāb bandai kīo thōi.9.

budadahô singh sōū japtayō kar kar bahut kalçsh.
kādahī nār nangāiāi un kuchhku na kīo andcsh.11.

sōu budhā singh upar payō.
dharam khōyō au rahiyo na dhan. us din tō us āyō ghatān.12.

sūch na rān dayō. sōu budhā singh upar payō.
dharam khōyō au rahiyo na dhan. us din tō us āyō ghatān.12.

qhW sRwp bf nwrn dXo soau bu`Fw isMG aupr pXo Drm KoXo AO rhXo n Dn aus idn qy aus AwXo Gtn.15.

hutō sarīhdōn nām niārā. sarī mukh hūn tō jat purō uchārā.13.

vahī kilō pasind singhan kīo. shahir sarāp tō ik val thīō.
hutō sarīhdōn nām niārā. sarī mukh hūn tō jat purō uchārā.13.

lIny tky inbVwie jb dh kIE Twxo isMGn pWie iPr bu`Fw isMG joV hQ lIno swl cukwie.14.

līnç takc nibrdāi jab dīō thānō singhan pāi.
phir budhā singh jōrd hath līnō sāl chukāi.14.

līnç takc nibrdāi jab dīō thānō singhan pāi.
phir budhā singh jōrd hath līnō sāl chukāi.14.

tau phir gardhī budhai singh laī. hutc madh pind jch bāgan tāi.
aur girad layō khālsč rōk. sikkhan bhayō dukh dushat lōk.15.
First they would take possession of this place,
Later on would they divide the booty among themselves. (8)

There was one Bhai Buddha Singh²,
Who hailed from the village Jhambowal.
He being the grandson of Bhai Fateh Singh,
Who was made a custodian by Banda Bahadur. (9)

Chaupai : Bhai Buddha Singh, being the cleverest among the Malwa Singhs,
He took over the new fort after paying a price.
Rupees eighty thousands had he paid in public view,
Rupees twenty-five thousands had he paid in as a secret deal. (10)

Dohra : After a lot of acrimony and exchange of hot words,
Had Buddha Singh confiscated that fort.
Crossing all limits of decency and human conduct,
Had he turned out the female inmates after stripping them. (11)

Chaupai : Thereupon, was he cursed by those unfortunate females,
Which had told upon the (graceless) Buddha Singh.
Divested of both religion and wealth was he,
Downslide went his fortunes since that cursed day. (12)

The same fort did the Singhs select for their stay,
As it was located outside the cursed city of Sirhind.
Its name, too, was distinct from the Sirhind city,
Guru Gobind Singh himself had uttered the name Jatpura. (13)

Dohra : After paying a reasonable sum as ransom,
The Singhs established a police post in the fort.
Then with folded hands did Buddha Singh plead,
And took over the fort again for a year’s lease. (14)

Chaupai : Thereupon, Buddha Singh took over the fort,
Along with the orchards upto the village periphery.
The surrounding area was occupied by the Singhs,
Which caused a lot of heart burning among the wicked. (15)
154. sâkhî mulak rôkan aur shahir saumpan kî bhâi bhagtuân au phûlkiân kô aur rayat kî (...'chahîyc mulak yah sânjhîc rakhânhîn')

dohraw : lût liô sarhand jab bahu singhan vadhyô uchhâhu.
sûô sunnôn sababb ab jim paryô khâlsô duy râhu.1.

dohâ : chahîyç mulak yah sâñjhç rakhânhin'

chaupaî : baridh dal kahi chardho dellî òr. tarun kahai murdo vall lahaur.
kôû kahai chardah laô pâhârd. kôû kahai laô dakhan ujârd.2.

so hûtô jâ girad lahaur. bariddhan kari par dillî daur.
rastai madh vada avai shahir. màr lutt laç khâlsô lahir.4.

jâ pahuñchyô dhig azîmâbâd. hutô tirâvrdî jis nâm âd.
màr shahir su kar dayô daçrâ. kar dayô kûch bhayô agal savçrâ.5.

dohraw : shayâm singh kai jô agai karôrdâ singh mukhtayâr.
dahukyô su jai sarâi dhig khçlat phirat shikâr.6.

dohâ : shahir su kar dayô daçrâ. kar dayô kûch bhayô agal savçrâ.

chaupaî : sarâi ûhân thî bada mazbût. karvâyô bandç yau jatan bahût.
ûhân vadaî thî bahut sipâhi. kin gôli dînî vichôn chalâi.7.

so ài lagî karaurdâ singh dhçî. sô mar gayô phûkyô us thçh.
aglç din panth turyô agçrç. jai lutç dal shahir ghançrç.8.
Episode 154

Episode About Occupation of territory, Handing over of Towns to the descendents of Bhai Bhagtoo and Bhai Phool and About people (These territories were to be kept as common territories)

Dohra : After ransacking and plundering the city of Sirhind, Morale of the Khalsa Panth forces increased manifold. Listen to the developments which took place thereafter, As both factions of the Khalsa panth went on their own ways. (1)

Chaupai : Buddha Dal¹ Singh opined that the Khalsa must march towards Delhi, But Taruna Dal² Singh favoured returning towards Lahore. Someone opined that the Khalsa should occupy the hills, Another stated that the Khalsa should ransack the South. (2)

Different factions expressing different strategic maneuvers, Each faction searched for a favourable territory for occupation. Buddha Dal marching forward moved ahead (towards Delhi), Taruna Dal retreated the path they had come forward. (3)

As Taruna Dal laid a siege to the city of Lahore, Buddha Dal launched an attack towards Delhi. The big cities as were located on the way to Delhi, These cities were ransacked by the Khalsa Panth forces. (4)

Thus did Buddha Dal force reach the city of Azimabad, Which, since the beginning, was known as Taravari³. Putting up a camp here after ransacking the city, They marched forward at the break of the next dawn. (5)

Dohra : S. Shyam Singh, the Buddha Dal chief, had delegated his powers, S. Karora Singh⁴ had he made an incharge of his force. Being on a hunting expedition in the surrounding area, Inadvertently had he reached near an old inn. (6)

Chaupai : An inn there was which was huge and strongly built, With Banda Bahadur’s great efforts was it built. As it sheltered a large number of Mughal soldiers, One of these soldiers fired a bullet from inside the inn. (7)

This bullet that was fired hit S. Krora Singh’s body, Who, having died instantly, was cremated on the mound there. Next day, the Khalsa Panth force, marched ahead, Ransacking any other city which fell on their route. (8)
Sri Gur Panth Prakash

...
After ransacking and occupying the cities of Hansi and Hissar, the Khalsa Panth forces returned towards Jind and Karnal. Thus, up to the Yamuna river and up to the foothills in the north, Khalsa Panth raised walled shelters and fortifications.

Full five Misls were the Khalsa forces of Majhail Singhs. Sixth was the Misl of Malwa Singhs who had joined them. These Malwa Singhs were accorded the status of Sikh subjects, after receiving a ransom from them for ruling this area.

Dohra: These Malwa Singhs were made custodians of the territory, which included territories of Patiala and Nabha States, as well as the territories of Jind and Kaithal states. Including villages of Ballowal, Bhadaur, Sehna and Mehraj. (11)

Moreover, the Brars were divided into two factions, belonging to the regions of Sabo and Banwal. Their factions being at loggerheads with each other, they were allotted territories after negotiated deals.

Chaupai: Those Singhs belonging to dynasties of Baba Phool and Bhai Bhagtoo, they came forward as the Khalsa Panth forces reached there. A large tract of land was reserved for cattle grazing, so that Khalsa’s horses and cattle may freely roam about.

Thereafter, the Buddha Dal Singhs put up a camp at Sirhind, demolishing the Mughal forts following Guru’s instructions. They dug up the foundations and demolished the Mughal forts, partially following Guru’s instructions partially for their own gains.

And those Brars from the Talwandi Sabo area, they were made to pay ransom to the Khalsa Panth. And those Brars belonging to Banwal area, they too, were made to abide by the Khalsa dictates.

Horses, revenues would these Brars send to Khalsa Panth, even their own houses would they offer at the time of war. Thus did all the Singhs unite in perfect harmony, many developing family bonds and many getting initiated.

Dohra: Many of these Brars partook Khandey-ki-Pahul, as they were influenced by the Khalsa Panth’s conduct. They, too, became recipients’ of Guru’s blessings after initiation, though they had not worked hard to be worthy of it.
Sri Gur Panth Prakash

chaupaî : sarī garnth vāk un pai phurmâyā. hutô ju madh sukhmanî dharâyā. sâdh kai sangi nahi kachhu ghâl. darsanu bhûtat hôt nihâl.18.

muslâmân kaî vich rahi paç. rayyat baç dçn takç su thaç. jô jîs hî kau mil payô. uprâlô us kô un un kayô.19.

muslâmân keî ivc rih pey r`Xq Bey dyx tky su Tey jo jo ijs ijs hî kau iml pXo auprwlo aus kô un un kXo19.

jîh lag jainai hutî sardâri. lutt mô sùrâghî lai sârî. shahar malçr pahi pathân na chhêtyô. rakhyô bachan gur hôi na tôryô.20.

lyihN nzrwnw igrdo Gyr dyihN GroN kF muhMmd Syr ipMf sYkVo iek iqn pih Corw isMG swl lyvYN cVH iek ipMf Gorw21.

lyihN nzrwnw igrdo Gyr dyihN GroN kF muhMmd Syr ipMf sYkVo iek iqn pih Corw isMG swl lyvYN cVH iek ipMf Gorw21.
Chaupai: Those verses from Sri Guru Granth described them best,
Which formed a part of the verses from Sukhmani. 
Company of the saints compensates for all sorts of hard work,
A glimpse of their divine face blesses those around them. (18)

Many a Muslim, too, opted to stay in the Khalsa territory,
Readily they became subjects and paid revenues willingly.
Whatever territory came into possession of individual Singh,
Those territories did they occupy making concerted efforts. (19)

Territorial custody which was under Nawab Jain Khan’s control,
Whole of it was ransacked and revenue collected from it.
The Pathans inhabitants of Malerkotla were not touched,
Vindicating Guru’s words without any breach of trust. (20)

Land revenue would the Singh collect after surrounding a village,
Which the descendents of Sher Mohammad would readily offer.
A territory consisting of one hundred villages was spared for Pathans,
Every year each village had to offer one horse to the Singh. (21)

Dohra: Ten Khalsa Panth Misls took a united decision,
That this territory be kept under a joint control.
It being a resting place for the coming and going Khalsa forces,
It should be named a “Beer” common to all. (22)

Chaupai: There was one feudal lord (Rai) from Jagraon,
Who joined the Khalsa Panth along with his force.
He had been an ally of the Khalsa from the beginning,
His ambassadors had always followed the Khalsa edicts. (23)

The revenues that he had been paying to the Mughals so far,
He agreed to pay that revenue to the Khalsa Panth.
The Khalsa Panth also had a similar conciliatory policy,
So that it could keep common control over the territory. (24)

Three territories were decided to be kept as common lands,
So that the horses of both could freely graze there.
The whole Khalsa Panth would not ransack these territories,
As these would be a launching pad for Khalsa forces. (25)

Rest of the territory was occupied according to one’s convenience,
Whosoever occupied it was powerful, the rest weaker.
Whosoever looked after their subjects lovingly,
He, too, was loved and patronized by his subjects. (26)
dohrw : bhagatû au mahrâj kç ranghard aur pathân.
           rakhîyô bird sabh khâlsai râhi dilli kau jân.27.

chaupaî : cûk misal inkau jôû khoihai. dûî misal chardah in val hoihai.
           inkô bhi bhçd khâlsai âyô. dç nazrânai rakhai khâlsai pardvâyô.28.

chaupaî : phirç singh jab jainç már. dil lahaulîan kç paryô bhûncâr.
           ab ham par sabh khâlsô âvgu. tab nattth jân kô bal kaun pâvgu.3.

('aisî chintâ giljan parî, nattth chalan un chît main dharîn)
Dohra: Bhai Bhagtoo’s descendents and those from Mehraj, Together with Rajput Muslim converts and Pathans, They agreed to keep some territory as common lands, Where Khalsa forces could rest on their way to Delhi. (27)

Chaupai: If any misl ventured to occupy that common land, Two more Misls would gang up in their support. The Muslim chiefs also got wind of Khalsa Misl’s weakness, Thus would the Khalsa Misls be divided through payment of ransoms. (28)

So listen to this account my dear Captain David Murray, So have I narrated as I have heard it said. My father, who had been a close associate of Khalsa Panth, So had he narrated the whole account to me. (29)

Episode 155
Episode About Khalsa Panth’s Occupation of Both sides
(Such fear psychosis struck at the hearts of Gilja Pathans that they decided to desert their city for an escape)

Dohra: Five Khalsa Panth Misls (contingents) stayed on this side, The other five Misls crossed Lahore to the other side. The Majha region was kept as a common territory, As it surrounded the sacred Sikh shrine at Amritsar from all sides. (1)

Now listen to the account of the Taruna Dal faction, Which had returned in the direction of Lahore. As it surrounded Lahore city from the four sides, There was a great panic and chaos in the city of Lahore. (2)

Chaupai: After the Khalsa Panth occupied Zain Khan’s territory of Sirhind, There was a great turmoil in the hearts of Lahore residents. Now that the Khalsa Panth would attack their city, Then who would dare to escape from their grip? (3)

Such fear psychosis struck at the hearts of Gilja Pathans, That they decided to desert their city for escape. Without deserting will they not be able to survive, Such were the thoughts which crossed their minds. (4)
हरबू, मर्मी निशान्त इलेक्ट्रॉन खासश्रम मिश्र माहील नी अग्नि

(‘शीर्ष जलदर्श ब्रह्मचारी विदुरी सिष्टा, बजन पति निज नीति’ लेिजि प्रदर्शि)

156. साखी निहांग भुजंगी गुरबक्ष बिंगियार शहीद जी कि

(‘सिस लाई हाम कराइह बिभाण, बहु पतिशाह आसिंच जिँच पर्नाइ’)
Episode 156
Episode About the Young Nihang Singh Gurbakhsh Singh – the Martyr
(By Sacrificing his life would he be wedding Death
with many a kingdom would he be endowed)

Dohra : My dear sagacious readers listen further,
To the life story of Nihang Gurbakhsh Singh. 1
Sublime martyrdom did he achieve,
At the sacred shrine at Amritsar. (1)

Chaupai : Strapping young and a greater warrior was he,
Dressed in blue robes, of immaculate conduct was he.
A dose of cannabis would he partake every morning,
Daily ablutions would he perform thereafter. (2)

Early in the morning would he take a bath,
Gurbani would he recite while donning his turban.
Armaments of steel would he pay obeisance to,
Those armaments would he carry after worshipping these. (3)

A rosary made of steel beads and steel would he wear,
With bracelets of steel would he adorn his wrists.
Steel Quoits and chains would he wear round his turban,
Protection of these steel armaments would he seek. (4)

Steel gloves on hands and steel club round waist would he wear,
Undergarments made out of one and quarter yard of cloth he would wear.
With a steel armour would he cover his whole body,
A daily religious congregation would this Nihang hold. (5)

Dohra : He alone deserves to be called a Nihang 2,
Who remains indifferent to joys and sorrows.
He alone is worthy of being called highly detached,
Whose constitution remains unaffected by pain or comfort. (6)

He who is firm in conviction, character and meditation,
He who is generous in charity and perfect in bravery.
He who remains engrossed in his own regimen,
Even when Sikh dignitaries come doting upon him. (7)

Chaupai : Whenever an opportunity for waging a war arises,
Never does he shirk from making a supreme sacrifice.
Whenever his religious ideology comes under threat,
Readily does he offer himself to combat that threat. (8)
jahân juddh kî jâgâ hôi. phard nishân āp aggç hôi.
sâth nagârâ ghurdâ jávai. jâi lardâî mûhrâi pâvai.9.

khçon karan dhig líl su nám. hutô mâjhâi main tiskô garâm.10.

dôhrâ : pahlôn daçrâ us turai tau pâchhai aur turâhin.
jahân su jhandâ gada khardai khâlsô ûhân khardâi.11.

chaupaî : ammritsar sanmukh darbâr. akâl bungç bahai takhat majhâr.
sîrôn parai us daçrâ rahai. akâl akâl vahi mukh tç kahai.12.

sûraj mall bhartapurîyô sardâr. layô âgrô jin thô mâr.
jaurâ bhaurâ jin layô lût. khazânyôn talâk au pichhôn layô pût.14.
Wherever there is a war being waged,  
Among the front runners would he stand.  
Wherever a beat of the war drum is heard,  
First among the front runners would he be to reach. (9)

There had been one renowned Sikh martyr Bhai Mani Singh¹,  
From his revered hands had be received Khandey-ki-Pahul.  
There was one village named Leel near Khemkaran,  
From that village in the Majha region did he hail. (10)

**Dohra** :  
He would always be the first to move his camp,  
After him did the other Singhys make a move.  
Wherever he stood with his regimental banner,  
There did the others stand behind his banner. (11)

**Chaupai** :  
Within the Akal Takht premises did he keep his seat,  
That faced the sacred shrine Sri Darbar Sahib in Amritsar.   
Ever ready for waging a war did his contingent remain,  
Akal! Akal! They kept on reciting in meditation. (12)

Listen to the heroic efforts which he did make,  
And the way he was instrumental in decimating the Pathans.  
The way the Gilja Pathan forces arrived from the other side,  
So would I narrate in writing in all its detail. (13)

Suraj Mal⁴ who had been the ruler of Bharatpur,  
City of Agra had he ransacked and occupied.  
Two war horses Jaura and Bhaura had he taken away,  
All the Mughal treasures also had he unearthed. (14)

Full One hundred cart loads of treasure had he taken away,  
Even then the Mughal treasury could not be exhausted.  
With Najiba Ruhela⁵ had he come into conflict,  
Somehow had he himself perished in war. (15)

**Dohra** :  
For the aim of settling scores with his father’s killers,  
A massive force had his son managed to keep.  
Marhatta, British, Rajput soldiers had he enlisted,  
Full three lakh rupees per day did he spend on them. (16)

**Chaupai** :  
Jawahar Mal⁶, the Jat ruler, laid a siege to Delhi,  
Najiba Ruhela was thus confined inside the city.  
As the Ruhela chief felt the noose tightening around him,  
A petition for reinforcements did he send to Kabul. (17)
गुर पंथ को अपनी आवश्यकता का पूरा समय बिताने के लिए एक पुस्तक का प्रकाशन किया गया है।

अन्य जानकारी और मार्गदर्शन

स्री गुर पंथ प्रकाश संस्थान

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Having committed to pay three lakh rupees as ransom, 
Ahmed Shah Abdali’s forces arrived for his support. 
As rumours of Ahmed Shah Abdali’s arrival spread, 
Families of the Sikhs started deserting in panic. (18)

Those who rushed towards the hills for shelter, 
By the hill people were they looted and plundered. 
Those who tried to hide among the wilds and rivers bed, 
By the wild animals and decoits were they devoured. (19)

Those who dared to stay in their own houses, 
By their adversaries were they got arrested. 
Wherever the Singh’s arrived after deserting their homes, 
To many hardships and tribulations were they subjected. (20)

Dohra : Those who escaped into the forests and wilds, 
(Truly) did they become homeless at the mercy of others. 
As Nihang Gurbakhsh Singh heard these heart-rending tales, 
(Seriously) did he contemplate on the entire situation. (21)

Chaupai : “Rehras” verses (Evening prayer) were recited in Khalsa congregation, 
It was held at “Akal Bunga” near the Akal Takht. 
The caravan of Sikh families was made to depart after a resolution, 
Khalsa force, without the families, remained stationed there. (22)

Thereupon Nihang Gurbakhsh Singh made a declaration; 
Was there any one such Singh among the Khalsa Panth, 
Who, with his supreme sacrifice, could invoke Divine intervention, 
Whose invocation could get answered by the Divine Lord. (23)

Must he be firm of conviction, character and meditation, 
A true follower of the Sikh code of conduct he must be. 
For community’s welfare must he be ready to sacrifice, 
Like (Martyr) Taru Singh must he annihilate the Mughals. (24)

Hearing this declaration, the congregated Singh’s replied, 
None else could exceed him in character and piety. 
Who else but he had the power to move heavens, 
His prayer alone could reach the Divine Court. (25)

Dohra : Hearing this, Gurbax Singh accepted the congregation’s will, 
Before the Khalsa Panth’s verdict, did he bow down, 
Presenting himself with folded hands before the Khalsa Panth, 
Readily did he agree to wed the beauteous death. (26)
sri gur panth prakash

chaupaï : nihang singh tab bachan uchārā. hai gurmukh jō singh piārā. karai tiārī ham sang sói. main lārdō vahi saribālhi hōi 27.

sunat bachan singh kāi khalōc. kar kurnash singh charan parsōc. un singhan tab ais uchārā. ham chāhat thē bachan tumārā.28.

chaupaï : samar sānuhāi sis tō pai chardhāvai. mahān bāhpūi hōi autrai rāj pāvai. hōi sati tim jīr gūkhā. yahē bachan gurbakhash singh bhākhā.32.

chaupaï : samar sānuhāi sis tō pai chardhāvai. mahān bāhpūi hōi autrai rāj pāvai. hōi sati tim jīr gūkhā. yahē bachan gurbakhash singh bhākhā.32.

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chaupaï : samar sānuhāi sis tō pai chardhāvai. mahān bāhpūi hōi autrai rāj pāvai. hōi sati tim jīr gūkhā. yahē bachan gurbakhash singh bhākhā.32.
Chaupai : Thereafter, Nihang Gurbax Singh made another poser,
Was there any other Singh steeped in Gurmat ideology,
Who would accompany him on this fatal wedding expedition,
Who would act as the Bestman to the bridegroom. (27)

Hearing this, many a Singh volunteered to pick up the gauntlet,
With many a supplication did they stand before him.
A solemn declaration did those volunteers make,
That they were too keen to follow his instructions. (28)

Many more volunteers lined up with the earlier volunteers,
They were ready to join as wedding guests on this fatal expedition.
To those fellow volunteers thus did he remark,
For their noble gesture would they be rewarded in the next life. (29)

By sacrificing their lives would they be wedding death,
With many a kingdom would they be endowed.
The volunteers who would accompany him on this wedding expedition,
A higher status above the (worldly) sovereigns would they achieve. (30)

Dohra : One who confronts and faces death in war bravely,
Surely does he become a sovereign over a vast kingdom.
Such a description has been given in “Chandi Astotar”7,
By the sacred lips of Sri Guru Gobind Singh himself. (31)

Chaupai : Whosoever offers his head on a platter to the Divine power,
As a great sovereign is he born in his next life.
Rightly so would it happen as he had stated,
Exactly the same words of the Guru did Gurbakhsh Singh repeat. (32)

Then did Ahmed Shah Abdali reach the city of Lahore,
As he wished to proceed to Delhi from there.
Hearing that the Singhs had assembled at Amitsar,
Then he wished to attack them (before proceeding to Delhi). (33)

Hearing this, many a coward took to their heels,
Them Gurbakhsh Singh asked to make a departure.
The younger Singhs were devoted to the Guru’s cause,
Some of these did surely stay to make sacrifices. (34)

Some of them had dressed themselves in blue robes,
Some others had donned themselves in white or saffron robes.
After a dose of cannabis they stood ready for a fight,
At guard they stood in front of Akal Takht and Darbar Sahib. (35)
Sri Gur Panth Prakash

दीभैंतन हैभ सु शीती टूंग । बचे सु वरणशी ढ़ूंढ ढ़ूंढ कलंच ।

वेद मलिल सु परिवार न राज । पलिक समुद्र शिखर मनले मान ॥३४॥

प्रिंमान प्रिं मुिनि तुक । कराईं सु बहूिल उथ उथ जलिक ।

हौं शह्दु सु परहि कैं । पहिर शह्सर इम साजी साज ।।


dohra : bargar shahar pahir singh bhac tabai savdhan.
guru gurnath ranki pardi gur nanaak pag dhar dhayen.37.

chaupai : pañj paurdhi singh anand pardhaye. gur gansh jim gurnath pujayoh.
biihi vaing kiyo jagg uchhahi. singhan bahai khulayoh kardoai.38.


dohra : dariarosh singh kotha barnai.
kar ardais sir par dharyo taau asis bada pai.42.

chaupai : harimndar singh turi o. kar kunas singh nj kar jor.
sath sajaan singh shabad pardhahin. mangal mukhi janu mangal gahin.44.
Those addicted to opium took their daily dose of dope,
Intoxicated they made haste for a show down.
Ever ready were they to make a sacrifice for the noble cause,
In full battle gear and readiness did they stand. (36)

Dohra : Attired in Khalsa robes and fully armed with arms,
In complete readiness did they stand at guard.
Gurbani did they recite from Sri Guru Granth Sahib,
With devotion at the lotus feet of Sri Guru Nanak. (37)

Chaupai : Five verses of Anand Sahib did they recite.
Like Ganesha’s worship, Guru Granth’s worship did they make.
Like a wedding feast arranged on a happy occasion,
Lavishly did they serve the sacred pudding among the Singhs. (38)

With perfumes did these sacrificial Singhs embalm their bodies,
As women folk scrub bridegroom-to-be’s body with a perfumed dough.
To the accompaniment of music did they sing sacred verses,
As women folk sang paens in praise of the bride-to-be. (39)

Then did S. Gurbakhsh Singh have a dip in the sacred pool,
Thereafter did he sit on a platform at the Akal Takht.
In fascinating brand new robes was he dressed,
Long under garments and long robes did he wear. (40)

Tightly did he don a turban on his head,
Steel quoits did he fix tightly in turban folds.
A small dagger did he don in between the Quoits,
There it stood atop his turban like a bridegroom’s plume. (41)

Dohra : From the holy Darbar Sahib was he presented a garland,
Highly bedecked it was with fragrant flowers.
With a prayer on lips did he place it on his head,
Gurus’ blessings did he receive in all humility. (42)

Steel bracelets around wrists and a garland around the neck,
His sword did he carry on his (mighty) shoulder.
From the ramparts of the Akal Takht did he come down,
Towards Darbar Sahib did he move to pay obeisance. (43)

Chaupai : As he moved towards the holy Harmandir Sahib,
With folded hands did he bow down to the Guru.
His companions kept reciting the Gurbani verses,
As felicitations were being sung on a felicitous occasion. (44)
Sri Guru Panth Prakash

भुजे देवने मिसिश्ल तिमन । सध्य तिसाले अनी सन ।

उने देखि पिछा रफ लगाय । सेवा चढ़ी सिन लगा पिछा ।

muhrc toryo singhan nishn. sath nigarc ghurtc jn.
hut odar dhiq dnn karay. jnn chardhiti jn lgg divyo.45.

मंडलि मिसिश्ल पुहने देखा । देखि देव तिबरति ही लक्ष ।

चकसति पछाद सभ मिसिश काय । बल मुखम मिसि अबरति टिमा ।

jandt jn singh pujo jhandd. darab dnn kichh tahin bhi band. 
darshanी darvaq jn singh gay. rkar kunnas sir avni tikyo.46.

अनो उर पिछा पुहने देखा । रटी पूछद विद रा चछ ।

उने समत मे रटा बकाफ़ । घिसचाँद चिन भवे म मिन ।

ägc turg dhiq pujo darb. daip pardachchhn phir val châr. 
hut suman so daq barsâi. harimndar dhiq khard su ä.47.

ंथंक : घिसचाँद वे उदम फिब भव वा बती अवनम ।

मंडलय मिसि में रब टिका मीम देम ७ माम ५५।

döhrā : harimndar kç hajûr im khard kar kari ardas. 
satig sikhâ sang nihai sîs kçsan kç sâs.48.

ेपही : उट घिसचाँद रा बती विगान । मिसिश्ल देम सही छंद बती ।

घिसचाँद टेम मिनीट घबर । मिसि जम्ब दव चचू त रांन ।

chopaï : ut giljan vada kari tûri. singhan phauj sunî un bhâri. 
giljan tōp sañji savârç. singh rakhyâ hit vasatar na dhârç.49.

घिसचाँद माम वे भाद लील । मिसिश्ल माम वे भाद लील ।

घिसचाँद लील पे उबाज । डैव क्यू वर्मशीत मुह ।

giljan sâj thâ maår kî. singhan sâj thâ marnai lî. 
giljan lînc lammç hathyâ. tîr bandûk karâbîn sudhâr.50.

मिसिश्ल है वे बंटे घिसचाँद । बचत वटी वेटा लमचर ।

बली मिसिश्ल बंटा पेटा बंटे । वाम वे भुजे मे रटी पकै ।

singhan nai tau phardc hathiâ. karad katâri tçgh namsakûr. 
kaî singhan bhang ghûtan phardc. sabh tç muhrai sô hui khardç.51.

बली मिसि चचू इसज भले । भाद मही भाद बनी तेटह ।

भाद निज वे बंटे बचत । डैव वे भाद मे धुठा मिना ।

kaî singh chardah ghûdan khaloc. aurâg agai aur chahain hûi. 
ap bich tç karç kârâ. tuhî tç agai main högu sidhâr.52.

ंथंक : से रुचप्रभी मिसि वे रटी कहार बहे उपाज ।

सह चछा चकसीम दव एल एल चछा मुह डैववान ।

döhrā : sarî gurbakhshai singh ju hôi bahyo bungai tayâr. 
jan lârda khushfân chitai sun sundar bahu mutûr.53.
Carrying the Khalsa standard a Singh moved in front,
War drums were beaten as the procession moved.
Whatever money he had he gave in charity there,
As bridegroom’s parents dole out money to the menials. (45)

Much in the manner of a tree worship Singhs worshipped the Khalsa flag,
A little bit of money was given in charity thereafter as well.
As the procession of Singhs reached the main entrance,
With bowed heads did they pay their obeisance. (46)

Moving ahead as he entered the sanctum-sanctorum,
Four circumambulations did he make around the holy scripture.
A shower of floral petals was then made on him,
By his companions who stood all around there. (47)

Dohra : Standing before the Guru in Harmandir Sahib,
Thus did Gurbakhsh pray before the Guru.
Might his faith in Guru’s ideology be vindicated,
Might he be able to sacrifice as a devout Sikh. (48)

Chaupai : On the other side had Gilja Pathans made elaborate preparations,
As they had heard about concentration of Singhs in large numbers.
Gilja Pathans had covered themselves with steel helmets and armours,
But Singhs had hardly any armours to protect themselves. (49)

Every equipment had Gilja Pathans carried to kill the Singhs,
Every preparation had the Singhs made to make a sacrifice.
Long range deadly armours had the Pathans carried,
With arrows, muskets and sophisticated carbines were they armed. (50)

Ordinary weapons had the Singh carried in their hands,
Which consisted of daggers, swords, double-edged swords.
Many a Singh just carried club grinders,
On the front line did they stand to make a supreme sacrifice. (51)

Many a Singh were mounted on their horses,
Each one vied with the other to be ahead of each other.
Solemn promises did they make with one another,
Each one promised to sacrifice ahead of the other. (52)

Dohra : Sri Gurbax after getting ready,
Did he sit at the Akal Takht.
Like a bridegroom he felt delighted,
At the prospect of wedding a beautiful bride. (53)
chaupaı : nishān jhulç au nigârç bajvâç. rabâb jôrdî kar shabad su gâç. garnth maddh ki ghôrdî gavâî. karai phurmâish aur sunâî.54.

parât bhaï tō gigâç âç. singh udâlkat aggai thâç. kāî singh char dah âÇgê lardain. hôi sajâdai kâî agai khârdain.55.

kahin kahin ardâiî tanîh tanîh marain. kîâ bahutam siun thôrdê karain. bhaç shahîd su bârain bârnga. jîvat rahç su daurdain jangân.56.

bagal chuphçrôn giljç rûç. bîsan bijan kahi sbhî hî dhaç. nihang singh tab kâhûyî pûkâî. hô shahîd pagg aggai dâr.57.

chaupaı : sunat singh kud paç chuphçrç. parç singh jim mîrgan hçrç. singhan ichchhâ marnaî kariî. jîvan âs dûr kar dharî.59.

kahin kahin duraî tab kahûyô pukâîr. hô shahîd pagger bghai. jiskî ichhû savrgaiî hôi. sâtî apchharîn jâyô nasôi.60.

chaupaı : suñat singh kud paç chuphçrç. parç singh jim mîrgaî hçrç. singhan ichchhâ marnaî kariî. jîvan âs dûr kar dharî.59.

chaupaı : suñat singh kud paç chuphçrç. parç singh jim mîrgaî hçrç. singhan ichchhâ marnaî kariî. jîvan âs dûr kar dharî.59.
Chaupai : Khalsa flags were hoisted amidst beat of war-drums,
Gurbani verses were sung to the accompaniment of music.
Ghorian\textsuperscript{9} verses from Guru Granth were recited,
More Gurbani verses were recited on demand. (54)

With the break of dawn did the Pathans arrive,
For them were the Singhs standing in wait.
Many a horse-mounted Singhs did fight in front,
Many a Singh did fight as they stood on earth. (55)

Wherever the Singhs stood they died
How could a few Singhs fight the Mughal hordes?
Those martyred got wedded to fairies in heaven,
Those still alive rushed to wage a war. (56)

From all sides did the Pathans encircle the Singhs,
With shouts of kill them! kill them! did they attack.
Nihang Gurbakhsh Singh then did declare loudly,
Must the Singhs step forward to make sacrifices? (57)

Dohra : A step taken ahead upholds a Singh’s dignity,
A step withdrawn compromises his honour.
When an enemy places a sword on a Singh’s head,
Why should he then wait for another’s support? (58)

Chaupai : Hearing these words, the Singhs jumped all around,
Like a lion they rushed after herds of deer-like Pathans.
For sacrificing themselves were the Singhs prepared,
For remaining alive had the Singhs never wished. (59)

Nihang Gurbakhsh Singh asked Singhs to rush forward,
Sacrifice they must to cross the ocean of life.
To the heavens whosoever wished to depart,
With death disguised as fairy must he elope. (60)

Whosoever wished to serve the cause of Khalsa Panth,
With death disguised as fairy must he elope.
In a Khalsa household would he be reborn,
A sovereign would he become to kill the Mughals. (61)

Thereupon, the Singhs remonstrated with the Nihang,
They were the wedding guests and he the bridegroom.
To the heavens would they surely follow his footsteps,
His sovereignty would they share in the next life. (62)
dôhrâ : ham ichchhâ surgai nahîn ham ichchhyâ khâlsai sang.
larndûnî marnûn nahîn darain chahain turkan sino jang.63.

chaupaî : tab nihang singh bachan uchârâ. yahî paran hai nij man dhârâ.
i kîr satigur pahuîch darbâr. dêfai avan giljan târ.64.

chaupaî : tab nihang singh bachan uchârâ. yahî paran hai nij man dhârâ.
i kîr satigur pahuîch darbâr. dêfai avan giljan târ.64.

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i kîr satigur pahuîch darbâr. dêfai avan giljan târ.64.

chaupaî : tab nihang singh bachan uchârâ. yahî paran hai nij man dhârâ.
i kîr satigur pahuîch darbâr. dêfai avan giljan târ.64.
Dohra : For the heavens, they had no attraction,
Company of the Khalsa is what they craved for.
Of the fighting and getting killed were they not scared,
Fight with the Mughals was what they yearned for. (63)

Chaupai : Thereupon, Nihang Gurbakhsh Singh made a statement,
The same solemn vow had he taken as well.
Once he reached the Guru’s sacred shrine,
Definitely would he repulse the marauding Pathans. (64)

Thereafter his death, would he be reborn in a Khalsa household,
Thereafter, again and again would he take birth.
Then Gurbakhsh Singh did again tell his companions,
Must they sacrifice their lives without any delay. (65)

In the meantime, as more Gilja Pathans came attacking,
The Singhs dug their heels and kept on fighting and killing.
Not a single Singh turned his back from the fight,
Ahead and ahead did the Singhs keep advancing. (66)

Then did Gurbakhsh Singh exhorted his fellow Singhs,
Let not the Mughals escape from his brave companions,
A war for defending their faith and ideology must they wage,
Their swords must they wield after dismounting from their horses. (67)

Dohra : The Gilja Pathans failed to comprehend the Singh’s words,
Many a shot did they fire on Singhs from their muskets.
Many a Singh were hit by those bullets fired,
Many of them were those who were nearest to Gurbakhsh Singh. (68)

Chaupai : Then Gurbakhsh Singh picked up his own sword,
He rushed forward and hit a Gilja Pathan.
It pierced the Pathan’s heart after cutting his armour,
In a similar fashion did he kill many other Pathans. (69)

As the Singhs advanced further making a dash,
With the shields did the Pathans cover their faces.
Gilja Pathans being tactful,
They hid their faces behind shields. (70)

Gurbakhsh Singh threw away his own shield from his hands,
Why should a Singh take shelter behind his shield.
As the Gilja Pathans attacked with their swords brandished high,
The Singh would stand straight to take their blows. (71)
ânkh na jhamkai sīs na mōrdai. takain na pichchhai agai kō daurdai.
giljç nath murdc ut vçlç. singh kī tçg na khard kō jhçlç.72.

dōhrā : golî chhādaain dūr khard aur dharî tiran kī mār. singh gaç chîr sarîr kō parai na jakhām sumār.73.

chaupaï : kāî mās kāî hāda gāî chîr. hāryō na singh kichh manṇī na pîr. singh sarîrōn yau rat parai. jīm bahu kōlū panârū parai.74.

rakat nikas singh bîhbal bhayô. sarîr chalan tç singh thak râhyō. tau bâî singh pag aggâi dhârāi. lâj lagan tç pâiî savârâi.75.

praï bîrâî kî satîgar râkhâi. lâj na lâgâi yau singh âkhâi. hôî shahîdî môrî pûrî. bâr bâr singh mangâi zarûrî.77.

dōhrā : tau giljç aurç āç bādaî phauj lai sāth. singh purōi su un layō bada ncaîn kč sāth.78.

chaupaï : tau phir singh jî parâkarm kâç. sanmukh ncnî bahu kât daç. tau sanmukh singh ayô na kôi. singh takâun na pichchhâ tôî.79.

dōhrā : singh su pichchhî tarâph kō pççrain nain su nânhi. mat kât âkhâi jagat kō singh muyō mukh phçç pîchhânhi.80.
Without batting an eyelid never did they bow their heads,  
Without retracing their steps they kept moving ahead.  
Instantly did the Pathans take to their heels,  
As no body had the guts to bear the Singh's blows. (72)

Dohra : Standing from a distance did the Pathans fire shots,  
A volley of arrows did they shoot at the Singh.  
So intensely did those shots pierce through his body,  
That it was difficult to keep a count of the wounds. (73)

Chaupai : Many of those shots cut through his flesh and bones,  
But never did the Singh accept defeat or felt the pain.  
Such a stream of blood burst forth from his body,  
As if oil was draining out from an oil crushers’ chamber. (74)

Such fountains of blood burst forth from his body,  
As water with pressure leaked from the leather pouch.  
The more Gurbakhsh Singh marched ahead and ahead,  
The more the fountains of blood burst forth from his body. (75)

Desperate did the Singh get after the draining of blood,  
Incapacitated he became for moving and fighting.  
Forward still did he keep on marching ahead,  
Lest he be guilty of retracing his steps from the field. (76)

May God Almighty’s grace be upon His devout Sikh,  
May he not have to feel ashamed in the Divine Court.  
May his sacrifice be perfect and worthy of Divine acceptance,  
Time and again the devout Singh begged for Divine grace. (77)

Dohra : Then more and more Gilja Pathans there arrived,  
A large force did they bring along with them.  
The Singh's copses did the Gilja Pathans pick up,  
On the tips of their long-handled lances and spears. (78)

Chaupai : Thereupon, Gurbakhsh Singh made a fresh attempt,  
Many a Gilja Pathan did he kill despite their lances.  
At this not a single Pathan dared to confront him,  
Nor did Gurbax Singh chase the running Pathans. (79)

Dohra : Never did the Singh turn their faces back,  
Nor did they turn their eyes backwards.  
Lest not anybody accuse the Singh later on,  
That the Singh had retraced their steps in fight. (80)
Sri Gur Panth Prakash

chaupai : nçjan sayôn singh pichhôn dabâyô. bahut jôr sayôn singh jhukâyô. singh su giryô gódaan kai bhûr. taû na chhôdaî singh talvâr.81.

Kundiâa

chhand : talvâr na chhôdaî singh im yah chit sôch bichûr. bin hathyâran hath lakhai mat karai na sisai vûr. mat karai na sisai vûr shahîdyôn main rahi jàûn. ih chhin jávai chhall phêr kat vakhtahin pûûn. samô su ñyû samajh subhô chit lînô dhûr. ab dhard tait sis utrâîai koi jhall tikkhî talvâr.82.

chaupai : tab singh ji gahi khandô uthâyô. dai lalkûro giljan bulâyô. dayô sûn un agai nîvâi. jim tçg bahûdar gur kîô dàû.83.

chaupai : pûhû se jûhû se gur kîô dàû.84.

chaupai : shahîdan kai madh bhaî vadhûî. hutô udaîkat gurbakhash singh bhaî. agyôn lain nihang kû kû aç. udaan khatôîç bahun sajâç.85.

chaupai : bhû bûhû de jûhû de gur bûhû de jûhû de gur.86.

chaupai : pardhain shabad bada thât kar sirndani jordî milâî. turç gurbakhash singh lain kû bûnô khûb banâî.87.
Chaupai: With the spears was Singhs’ body pressed down,
With a massive force could they bend him down.
Though Gurbaksh Singh had fallen on his knees,
Even then he did not lose his hold on his sword. (81)

Kundliya

Chhand: His sword he did not abandon,
With this thought in his mind:
That seeing him unarmed and defenceless,
Might they not attack him.
In case they spared him on this premise,
Would he be deprived of his cherished sacrifice.
With this (golden) opportunity missed,
Might he not get another chance to sacrifice.
Deeming it to be the best opportunity,
Thus did he finally resolve:
Must the get himself beheaded,
By facing a sharp sword’s blow. (82)

Chaupai: Thereupon Gurbakhsh Singh picked up his double-edged sword,
With a loud challenge did he threaten the Pathans.
He bowed down his head before an attacking Pathan,
As solemnly as Guru Tegh Bahadur had offered his own. (83)

As the Gilja Pathan struck a (severe) blow on his neck,
Instantly his head was severed from his body.
Thus had the Singh’s solemn pledge been fulfilled,
Praise be to such a sacrifice and praise be to such a martyr. (84)

Delighted did the Sikh martyrs feel at his sacrifice,
Eagerly had they been waiting for their compatriot.
In anticipation had their spirits arrived to welcome him,
Many a flying chariot had they decked to carry his soul. (85)

Many a flying horse had they brought with them,
A horse of the most exotic breed had they saddled for him.
Saffron standards and war drums had those spirits carried,
In blue robes had they stood for receiving his spirit. (86)

Dohra: Majestically did they recite and sing Gurbani verses,
To the accompaniment of string and percussion instruments.
In splendid dresses did they come in a procession,
To take (martyr) Gurbax Singh’s spirit (to the heavens). (87)
चैपली: भग्न सिद्ध नी आचे भाष। बड़े बुध गुर सन्ती साह।
चूम सिद्ध नी आचे भिड बच्च। धर्म तद्वीपः साम भाष। १५५।

cywce, विनंत ्ती सिंह जी अप कर्तु गमन गुर बांध जाप।
tारू सिंह जी अच इस बहाई। khânu narddayô दामान पाई। ८८।

धारसूरः चवे लोई खेल। भग बुध गुर सन्ती बहेल।
sिद्ध सिद्ध दुमटल सिद्ध बस्थे। चवे बुध हें गल्ली लखे। १५५।
pagtarānān vârç lâç gail. mār kūt us lâç khail.
jin jin dushān singh satāc. tāc turāk ēc pâlkī lâç। ८८।

तारू सिंह गुर भाषा बहेल। बहेल निंदे नंदीनां बहेल।
धुक्क धुकी रा भजन भाली। हिक्क बहादुर सिद्ध बहेल। १५६।
dhukk singh gur phatç bulāi। gōdaan chhuhwā milc jappirān pāi।
bahut khushī val dōhan āi। milc bhāratā jin lācman bhāi। ९०।

चैपले: उम देव ढोंगे भों हादी चक्क मूं गुर वें फाज।
गूजकाल सिद्ध भिद वय वहुं वरोगे दो आपे सारी सत । १५१।
dōhra: āth jord thândhô bhayô lâi charan su gur kō dhayân।
gurbakhash singh im bach kahyô tûn āpai jâñi jâñ। ९१।

चैपली: से नव लिह बंद मज़ा। आच विनमै तै मूं धुत जाप।
तारू दे नंते बुंडे भान्झ। हित लिम हुम नवीन बलणे। १५२।

चैपली: jō hajûr nij panth rachâyā। ab tisnai hai bahu dukh pâyā।
kâbal t jû kūtō mangayô। bandai jin us chahîat galayô। ९२।

चैपली: नव धुत लिथ धर्ममे ढोंग। आच लिम चहीनर बेटे न मो।
जवें धर्ममें अच उड़हे। लिम हो। दे मूं हुम तवई। १५३।
bahu dukh in khâlsai dayô। ab is chahîyat phçu na ayô।
त्चो khâlsē अप लर्दवयो। in हो साहब दुसह महावयो। ९३।

चैपली: जो भिद भजन पत्री। हो सिद्ध भाष।
चैपली: भजन भानी भिव है सारी।
समल सिद्ध मूं गुर भान बटे। जव भानडू मट्टूध बटे । १५४।
panjâb daultat yâhī tç singh khâhin। dakkhnî pachhmi kim lai jâhin।
bachan singh sun gur khush bhaç। tâthâ astu satigur bach kahç। ९४।

चैपली: जव भानडू हुम माले बटे। मसवन पठनी लिम लिम धुनी आले।
अच मूं मूं फिल्ली बट। जिल्ले भुत लिम भिद वन भान। १५५।
shâhu jahnnam ut sâlai gayô। sarabat khâlsai is bidh khushî ayô।
agai sunô su pichhî bât। giljc murd jim singhan kar ghat। ९५।

चैपले: जिल्लन्द बेटे हो बीजी हिजे बिजी धम।
बड़े भानी पठनी सिद्ध लिम भान चुन। १५५।
dōhra: giljan daçrâ tau kū kilai bhangiôn pâs।
rât parî khâlsô jayô nikas khâtan khâdanaan vâs। ९६।
Chaupai : The great Singh martyr Mani Singh's spirit came himself, Gurbani verses was he reciting from the Guru Granth Sahib. In his compatriots' company did Martyr Taru Singh come, Pulling Khan Bahadur with a leash was his spirit seen. (88)

Those who gave shoe beatings to Khan Bahadur were seen to be there, Their severe shoe-beatings were stripping (the wicked Nawab's) skin. All those wicked (Mughals) who had tortured the Singhs, Surely were they ordered to be pall-bearers of Gurbakhsh Singh’s spirit. (89)

Coming near, martyrs greeted Gurbakhsh Singh with Khalsa greetings, Bowing in respect, all the martyrs took him in their embrace. Extremely delighted did the martyrs and Gurbakhsh Singh feel, As had Lord Rama and Bharat felt at their reunion. (90)

Dohra : With folded hands did Gurbakhsh Singh pray to God, On His divine lotus feet did he concentrate. Thus did martyrs Gurbakhsh Singh pray to the Divine, Who, being Omniscient, knew everything and every moment. (91)

Chaupai : The Khalsa Panth which the Divine Guru had himself initiated, So much suffering had that Khalsa Panth gone through. The wretched invader (Ahmad Shah Abdali) who had been called from Kabul, Must he be done away with as had Banda Bahadur destroyed the Mughals. (92)

So much had he tortured the Khalsa Panth, That he be not allowed to invade (Punjab) any more. May God's own Khalsa be strengthened to fight, May all the wicked invaders be decimated by the Khalsa. (93)

May Punjab's wealth and resources be reserved for the Singhs, Why must invaders from the South and the west take those away? Delighted did the Divine Guru feel at Gurbakhsh Singh’s plea, “So be it”, uttered the Divine Satguru at that moment. (94)

To the dark dungeons of hell did Abdali go the same year, Delighted did the entire Khalsa Panth feel at this development. Listen further to the account of the events in the post Abdali days, The way the Gilja Pathans were butchered by the Singhs. (95)

Dohra : The Gilja Pathans had put up a camp, In the vicinity of the fort of the Bhangi Misl. As the darkness of night descended upon the scene, From the deep ravines and gorges did the Singhs come out. (96)
Sri Gur Panth Prakash

chaupaī : giljç thak vai múdhç paç. ghôrdç kai khâlsç kadadah laç.
mâr giljan kin badlc laç. bahut akâç saun na daç.97.

mîl mîbâh giljç thak vai mûdhç paç. ghôrdç kaî khâlsç kàdâdah laç.
parî nisâ giljç hâti gâç. singh khabrân kô tou tahiûn aç.
bin sâsan sâbb lôthân pâî. apan bîgânû samjhayô na jâî.98.

DHRM : ie`k icKw pY sB Dry dIn huqwsn lwie
krXo kVwh su qihN huqo sB hI dXo vrqwie

chaupaī : tattan main singh tatt ral gayô. sathûl bapu taji sûchham layô.
athvâ hik dçh singh jî dhârî. raliô jî shahîdan majhârî.102.

chaupaī : giljian kînô kûch parât. ralç shâhi sôn jandâlc jât.
ab sunô shahîdan lôthân bût. singhan phûk dat jih bhât.98.

chaupaī : tattan main singh tatt ral gayô. sathûl bapu taji sûchham layô.
athvâ hik dçh singh jî dhârî. raliô jî shahîdan majhârî.102.

chaupaī : giljian kînô kûch parât. ralç shâhi sôn jandâlc jât.
ab sunô shahîdan lôthân bût. singhan phûk dat jih bhât.98.
Chaupai : As the exhausted Gilja Pathans had fallen asleep,
Many of their horses had the Khalsa stolen.
By killing Pathans had the Singh’s avenged themselves,
Much were they harassed and not allowed to sleep. (97)

With the break of dawn, the Pathans made a departure,
Contingent of Abdali did they join at Jandiala Guru.
Now listen to the account of martyred Singh’s corpses,
The way they were confined to the flames by the Singh’s. (98)

As the night descended Pathan forces moved away,
The Singh’s (from surrounding areas) came to see the situation.
Without any life breath were the Singh’s corpses lying,
Hardly could one distinguish a friend’s corpse from the foe’s. (99)

After a unanimous resolution was passed by the Singh’s,
All the Martyrs’ corpses were piled up on a single pyre.
A lot of firewood was carted by the Singh’s to the site,
Which was selected for cremation at the back of Akal Takht. (100)

Dohra : On a single pyre were all the corpses piled,
To the fire were these corpses confined by them.
A thanksgiving sacred Karah-Parshad was prepared,
Among the gathering was it then distributed. (101)

Chaupai : (Five) elements of martyr’s bodies merged with elements of Nature,
Shedding their mortal frames, invisible did they become.
Martyr Gurbakhsh Singh, assuming an invisible being,
Among the ranks of martyrs did his soul join. (102)

Praise be to such a martyr did everyone cry,
Praise be to his parents who begot such a martyr.
Shaheed Ganj, a memorial did they raise in his memory,
Wishes prayed for at his shrine would get fulfilled. (103)

Such a hallowed reputation did this shrine acquire,
That those possessed with evil spirits got exorcised.
Many an offering of Karah-Parshad did the Singh’s offer there,
Many a fond wish of the devotees came to be fulfilled. (104)

Listen further, dear devout readers, about this heroic deed,
Delighted would the readers feel after listening and reading it.
The moment the divine Guru acceded to the Martyr’s prayer,
Since then did the Khalsa Panth start progressing and prospering. (105)
dohrw : gurbakhash singh man yaun mithi ab rahiai shahidan pãs
thândh bhayô kar jôr dhig satigur kahi arďas.106.

chaupaî : agai satigur thç jãni jãn. hôi karipâl gur kahi vakhân
khushî asâdat part singhan yãhi. janam dhârô madh panth nij jãi.107.

dôhrâ : sarî satigur gal mann laî ral kahi shahidan jôi
nahin sikkhan tç gur judô gur tô nahin sikh judôi.111.

chaupaî : satigur bachan sôî mann laç. tau singhan dil phûlat bhaç
phun gurbakhash singh bachan uchârî. hamrô hukam kab mannain panth sârâ.112.

chaupaî : siqgur bcn soaU mMn ley 
qO isMGn idl PU l Bey 
Pun gurb^S isMG bcn aucwrw 
hmro hukm kb mMnYN pMQ swrw 
chaupaî : agai satigur thç jãni jãn. hôi karipâl gur kahi vakhân
khushî asâdat part singhan yãhi. janam dhârô madh panth nij jãi.107.

dôhrâ : sarî satigur gal mann laî ral kahi shahidan jôi
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chaupaî : satigur bachan sôî mann laç. tau singhan dil phûlat bhaç
phun gurbakhash singh bachan uchârî. hamrô hukam kab mannain panth sârâ.112.
Dohra : Thus did Gurbakhsh Singh’s soul make a resolve,  
Among the companion Martyrs’ souls must he stay.  
With full force and devotion at his command,  
Did he pray to God for an abode among the martyrs. (106)

Chaupai : The Divine Satguru, being eternally Omniscient,  
In a moment of mercy and grace did command:  
Such was the Divine Will in respect of Gurbakhsh Singh,  
That he must take birth again to be with Khalsa Panth. (107)

As many steps ahead a Singh moved to seek martyrdom,  
Of as many Singh troops in thousands would he be a custodian.  
(With Divine Grace) should Gurbakhsh Singh be a chief of all chiefs,  
As he had attained martyrdom after killing the Gilja Pathans. (108)

Thereupon all the martyrs made a recommendation to the Guru,  
Cheerfully would they abide by the Divine Will expressed.  
For twelve years let the martyr’s soul live in Divine presence,  
Definitely thereafter would he take human birth among the Panth. (109)

They, on whom the Divine Guru had already bestowed sovereignty,  
The full extent of their sovereignty have they not enjoyed still.  
After a span of twelve years would the present martyrs depart,  
Thereafter would they enjoy the fruits of the blessed sovereignty. (110)

Dohra : Graciously did the Divine Satguru accede to,  
What the martyrs’ souls had beseeched.  
Never is the Guru distinct from his Sikhs,  
Nor are His Sikhs any bit distinct from their Guru. (111)

Chaupai : As the Divine Guru acceded to the Singhs’ plea,  
Delighted did their souls feel at the Guru’s grace.  
Once again did Gurbakhsh Singh’s soul ask the Guru,  
How could (the sovereign) Khalsa follow his command? (112)

Thereupon, the Divine Guru expressed His divine Grace,  
Saying the Guru had invested Gurbakhsh Singh with His powers.  
The Khalsa upon whom the Guru had conferred sovereignty,  
Would Gurbakhsh Singh be the supreme sovereign among them. (113)

The whole Khalsa Panth would abide by his command,  
Vanquished he be whosoever dared to fight against him. (114)
dohrw :  jit val darishti su tün dharain us kò hôi binâsh.
lardai ardaì akî bhavai hâr ávai tuhí pâs.115.

dohrw :  jit val darishti su tün dharain us kò hôi binâsh.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.

chaupaï :  tau satigur singh bachan uchârâ. dharôn janam main kih ghar bârâ.
satigur kahyô jô hui nar sûrà. lar giljan sôn hôi na kûrâ.116.
Dohra : Whomsoever did he look down upon,  
    Instantly would that person be annihilated.  
Howsoever defiant and formidable he might be,  
    Finally defeated would he surrender before him. (115)

Chaupai : Thereupon Gurbakhsh Singh asked the Guru once again,  
    In whose household would be taking birth again.  
The Guru remarked must he be born in brave warrior’s household,  
    A warrior who never accepted defeat from the Gijla Pathans. (116)

    A warrior whose bravery the whole Khalsa Panth vouched for,  
    A warrior who did not budge from fighting against the wicked.  
    A warrior who always wished to sacrifice for the Khalsa Panth,  
    A warrior who devoted himself for the welfare of the Khalsa Panth. (117)

    Thereupon, the Divine Guru consulted those martyred Singhs,  
    Who had sacrificed their lives during the massive Ghallughara.  
    As all of them named S. Charat Singh as the supreme warrior,  
    The Divine Guru named Charat Singh’s household for Gurbax Singh’s next birth. (118)

    It was in the year eighteen hundred and twenty two,  
    Of the Indian Calendar known as Bikrami Samvat.  
    Thus had Rattan Singh narrated this episode,  
    Partly after listening to others partly after his own experience. (119)

Dohra : All kinds of knowledge contained in Simratis and Shastras,  
    Can it be acquired through the exchange of money.  
    But rare is the knowledge acquired through self-realisation,  
    A bit of self-realisation is worth the wealth of Mount Sumer. (120)

**Episode 157**  
**Episode About Ahmad Shah (Abdali), Jawahar Mal of Bharatpur and Najib Khan Rohilla**  
(Much name and Fame did he earn  
Such became the reputation of Jawahar Mal)

Dohra : Then did Captain David Murray ask the author,  
    Must he narrate the account of further developments.  
    Where did (Abdali) go and what did he do further,  
    From where did he return (in India to Kabul)? (1)

Chaupai : (Must the author also narrate) how was Delhi laid under a siege,  
    Was it because of a wrong move by najib Khan Rohilla?
chaupaï : au dillî kahî thi jô tum ghçrî. taksîr ruheçî najibç kçrî.
áp bachî ki bachvâî shâhû. dôû batâyô moh parti râhu.2.

सिंह उठव जम भुम अवने जने \ में भुम उठव जम रहे फिल्म रहे।
अर्च अपनी जम मांण की बनी। में देन में बेंडी ठहरी।3.
jim utar ham usko dayô. sô us taur harm karain likhyô.
âô âi jab shâh ki bhai. aur phauj jatt rakkhni thâi.3.

सिंधन वल हम अच्छे बोली। थों भ्रमित छाता छोड़ दी\ रम भौंगस्त सबक सम। भांसिये क्लेय दुर पलमै सम। 4.
singhan val us aç vakil. ladd maaâ bahu gaddaç phil.
nâm barindâban mathrâ dâs. âi kahyô un khâlsai pâs.4.

वें धुम बंदी भुम जम। ठेंचे संगो से ठेंचे जम।5.
में उठव जम रहे बैंडी ठहरे। उतव समटे से बैंडी ठहरे।15.
ham tum chhattrî hindû dharam. cók jât au cók karam.
sant rachcchhak au gaû rachchhyâ. turak dushat kô chähain bhachchhyâ.5.

देरवा : सिंह रुपा उम बुम ठौरे छुटा बुलू लीलच प।
टिम भाग वे फिकल सब भांसिये वल धुमह फिल्म रहे।6.

dôhrâ : hindû lâj ham tum ikai unhain mazahb dîndîr.
is par dharô dhîan tum âi karô dharam paritpâr.6.

चौपटी : अंस भाग अंस चाँद लाली। वलपुर बुलत अंस रचव बी फली।7.
से उम घे मह रुमले माफ। सव भांसिये हल वाले रात।
chaupaï : aur sikkô au dârû lââi. kardâhu khâtar aur darab bhi pâai.
jô ham pai sabh tumro mâl. laô âi ral hamrç nâl.7.

ने दे धुम वे लिये बी जम। भांसिये वे आम वे लव। 8.
जाने भांसिये दीने जम। झुके चीफ सब दीली जम।
jau hai tum kô hind kî lâj. âi karô ab ham kô kâj.
giljô âiô dinâi kâj. vardyô din madh dillî bhâj.8.

छुटी अजस छानसे भटा बटी। चुमचे दुबार बैंड ठौर न बटी।9.
झटके भागीसे भालसे भांसी। जो वनवाल सबक भांसी।
usai araz khâlsç mann laî. chardhyô turat kachh dçr na kaî.
chhadaç kâblîe mâlv mânhî. bahîc birârdan sabhan pâhi.9.

तापजी रणणी जंगल वेंट। ठेंचे संगो फूल रहते ठहरे।10.
हलज उठवे वेंट बेंडी अलम। दीली ढब ढब ठेंचे भांसी जम।
jâi dabâî bângar kông. rôk layô ân vardinâi thaun.
bahut tangi tahir bhaî anâî. dilli chhada chhada lôk jähin bhâj.10.
Was Delhi’s ransacking put off itself or was it saved by Abdali?
Must the author narrate about Delhi as well as Abdali’s action. (2)

The way the author explained it to Captain David Murray,
So would he put (both the events) in black and white.
As the news about Ahmad Shah Abdali’s arrival spread,
(Bharatpur’s) Jat ruler decided to recruit more troops. (3)

To the Khalsa Panth did he send his representatives,
Cartloads of treasures and elephants did he send as gifts.
Brindaban and Mathura Dass were the names of his representatives,
Who approached the Khalsa Panth for military support. (4)

Both Jats and Singhis being fraternal Hindu Kshtriyas,
Shared the same caste and the same occupation.
Both being protectors of saints and the cow mother,
Were they equally keen to destroy the wicked Muslims. (5)

Dohra : As both the Jats and the Singhis were defenders of Hinduism,
Both Najib Khan Rohilla and Ahmed Shah Abdali believed in Islam.
Taking into consideration the religious affinity between the Jats and Singhis,
Must the Singhis come forward to defend their faith. (6)

Chaupai : Plenty of ammunition and arms could the Singhis have,
Plenty of money could they also take for buying provisions.
All the Jat treasures could the Singhis share with them,
Provided they came forward and joined the Jats. (7)

If the Khalsa Panth wished to uphold India’s honour,
Must then the Singhis come and accomplish that noble deed.
As Abdali’s Gilja Pathans had come on a religious crusade,
All the Muslims had rushed to sneak into Delhi. (8)

The same petition of the Jats did Khalsa Panth accept,
Immediately did the Singhis advance without any delay.
To the Malwa region did the Khalsa send their families,
Among the Brars did the Singhis leave all of them. (9)

The Bangar region did the Khalsa Panth occupy,
This region did they occupy for their main stay.
As a severe scarcity of food grains then occurred,
City of Delhi did the people desert in search of food. (10)
dohrw : utai shâhi yahi sun khabar bahu sansâ chit kîn.
laç hâhukç sir dhunai dhun dhun khunai zamîn.11.
chaupaî : agai phauj main bhâû bhârî. hutî sôû thi bhalç nivârî.
ab jâi raç su singh bhujngî. mîr girâvain dhur tç ramjangî.12.
dôhrâ : huqI soaU QI Bly invwrI [ Ab jwie rly su isMG BujMgI [ mwr igrwvYN Dur qy rmjMgI [12
cOpeI : Swhu ruhylY XO ilK pTwvY [ POj moih ko rog sMqwvY [ ijs idn qy POj ieq vl AweI [ bhuq mueI so ilKI n jweI [17
dohrw : hOlI hOlI kr mjl fyry Gxy rKwie [ lokn ko AYso khY hm POj aufIkq AwihN [15
dôhrâ : haulî haulî kar majal daçrç ghanç rakhâi.
lôkan kô aisô kahai ham phauj udaîkat âhin.15.
chaupaî : shâhu ruhçlai yau likh pathâvai. phauj möhi kô rôg santâvai.
jis din tç phauj it val âî. bahut muî sô likhî na jâî.17.
chaupaî : shâhu ruhçlai yau likh pathâvai. phauj möhi kô rôg santâvai.
jis din tç phauj it val âî. bahut muî sô likhî na jâî.17.
Dohra : On the other side, listening about this new development, Highly concerned did Ahmad Shah Abdali feel. Being so scared, he cried, shrieked and pulled his hair, Time and again did he stamp the earth in frustration. (11)

Chaupai : Earlier he (Abdali) had fought against Bhau’s large force, Thoroughly had he defeated such a large Maratha force. Now that the young Khalsa Singhs had joined the Jat chief, With small arms would they vanquish his troops. (12)

Immensely brave and great warriors were those Singhs, Calling themselves falcons they called us (timid) quails. The victory that he had achieved over Bhau’s Maratha forces, Lest the Khalsa Singhs should snatch it from him. (13)

Such depressing thoughts did cross Ahmed Shah’s mind, Extremely bitter, and scared did he feel in his mind. Return to Kabul would compromise his reputation, Marching forward (against such odds) would serve no purpose. (14)

Dohra : Moving his forces ahead at a slow speed, Many a halt did he make on his way. With such lame excuses did he pretend before the public, That for more reinforcements was he waiting. (15)

So did Najib Khan Rohilla evaluate and assess, The strength that Ahmad Shah Abdali wielded. One who could once attack an enemy with in forty miles, Of his steam had he run out completely. (16)

Chaupai : Ahmad Shah kept writing missives to Najib Khan Rohilla, That an epidemic had seriously infected his troops. Countless number of his soldiers had perished, Since the day his forces had entered India. (17)

After his troops had been cured of their affliction, Then alone would he be able to participate in war. More forces had he ordered from his home town, He would start the fight only after these troops arrived. (18)

For a month should Najib Rohilla keep his patience, After that would Abdali show his prowess in fight. The nearer the Abdali’s troops moved to the theatre of war, The more scared and panicky did he feel at heart. (19)
देवनागरी: स्री गुर पंथ प्रकाश

दोह्रा: रजपुत बिगड़त मर चाँद हरचाँद।

चाँपा: सब्ब भाजिन को इकह सुनाई। करान गिलज पर माँ महद दहज।

सरथा: रघो और मलहार तुक्को हूलकर चह जो।

चाँपा: इनहै जात नाले तकह भीड़ी। इनहै जात हरी चार पाँच।

परिचय: सब्ब सर्दवारन को पदक की। कही जात थी जिम ही गती।
Reaching Ambala, did Abdali’s force camp at Ambala,  
The war-drum did he order to be beaten for launching an attack.  
(Bharatpur’s) Jat ruler also got ready for a fight,  
To go on the offensive against Abdali’s forces did he decide. (20)  

Dohra : Calling an assembly of Rajputs, Marathas and Brars,  
As well as those who were followers of saint Dadu⁶.  
He also invited the Gosains⁷, Bhaiyyas and hill chiefs,  
As well as the foreigners and the Singh Chiefs. (21)  

Chaupai : Thus did the Jat chief declare to his fraternal forces,  
On the Gilja Pathan forces would he launch an attack.  
The (invading) Pathans would he first evict from India,  
Delhi would he overtake after his return from there. (22)  

All the chiefs agreed to the Jat chief’s proposal,  
All of them endorsed what the Jat chief proposed.  
To the Singhs also did he send money for support,  
Each faction according to its strength received finances. (23)  

Hearing this news, the Khalsa Panth drummed up their support,  
Assuring him of vanquishing Abdali provided he compensated.  
As this news (of Khalsa’s allegiance) reached Najib Rohilla,  
This Abdali’s puppet came to the end of his wits. (24)  

Rohilla feared lest Abdali should leave him in the lurch,  
As he was not so well equipped as the Hindu forces.  
The poor Bhau Maratha⁸ had been killed in the earlier battle,  
As all the Mughal and Hindu forces had ganged up against him. (25)  

Sortha : Those who were killed were Ragho⁹ and Malhar¹⁰ Marathas,  
Along with Tuko Holkar¹¹ the Maratha chief.  
Jawahar Mal’s father¹² had Abdali killed as well,  
With a victory over them had he gone home. (26)  

Chaupai : Between the two powers had Jawahar Mal created a rift,  
Into the Abdali’s ranks had Jawahar Mal infiltrated.  
Jaura, Bhaura¹³, had he stolen from Abdali’s stables,  
Abdali’s treasures had he plundered and made his own. (27)  

So formidable and dangerous was this Jat chief,  
Lest he should succeed in throwing Abdali out of India.  
Thereafter would he capture Delhi in an instant,  
Might he succeed in wiping out Islam from India. (28)
हिंदी में व्याख्यात भाषा में प्रकाश

Sri Gur Panth Prakash

दिनें अबे देंदी भंडार चलने | मध्य एम्ब दंड एंड दड न दें।
दुंडे भुंठे तथा अलुत | मिल मंडा वेडी मंट उपन | 28।

इहान अब तो मन्तर चालवायें। साम दांद भग्द जु हाई।
हटो मारहटो रागहो मल्हार। जिन संग गहंदी साथ हजार। 29।

दोले वे धुं दुख्ये वे वर्ती | दबत दबू जी भा बससती।
में धुं धुं वे धुं दहें बहीं। दवंदे तेंट दजा दें और। 30।

रुहि काउं उन कहैं थो भाई। वकहत भाहू भी पाग बलाल।
सो उस पैं उन घालुं वाक। वाद्यौ सत्त भों बकली।

देवन : दिनें में कौं कौं न भुं भो कहिं दें।
मिले दुलारं दिनें बहे बसवो में। 31।

दोहरे : इनाइं शाह जाता कादाह दायो हम तुम काब रहान दें।
लयो बुलाइ जी भालुं बादा बहादुर जीं। 32।

शेखनी : देव में दली बहीं बहसी जाने।
कब अब में में वहंदे दाले। 33।

चौपा : तोर मोर याहू भाँचारौ। रक्ख अब मोहु मैं पर्यवे हारौ।
गुपत ताके बहुं दिन। विजय देव अब मैं है लप। 34।

उद्य दिनग मूलन वने। दे जी वगैं सुं दें ने जाने।
देंदी रंगे दे दंडी नाड़। देंदी रंगे दे दंडी नाड़। 35।

ताँत किलो मारहट दायो। तू हिम भारी बस दवंदी दें।
देंदी देव आखार अविचार मांद। भड लव नये भंड बांचार। 36।

हाय में महजहां जताई सों। हम तुम बहाँ पत्त इक्ती हो।
उत तु अवत अहमद शाह। मत काय पत गवाह। 37।

सलाह दे महजहां जमीं नैं सैं।
देंदी में धुं धुं हेतु विशेष। 38।

शेखनी : देने में धुं धुं हे। इतनो वबंदे ही जय।
देंदी देने में हैं धुं धुं हे। 39।

दोहरे : मल्हार उन कहैं थो पान।
करो रुपयो भी पादु दे दे। 40।
A new strategy must he (Rohilla) devise at the moment,  
“Surrender, bribe, retribution or split”, one of these he must devise.  
Ragho Malhar, the Marhatta chief was one among the conglomerate,  
Sixty thousand horse-mounted troops did he command. (29)

With Rohilla had he once entered into a fraternal bond,  
Fraternal brothers in faith had they become to each other.  
Thus to Ragho Malhar did Rohilla send his representatives,  
Warning him that all powerful Jat could harass the Marathas as well. (30)

Dohra : Once the Jat ruler evicted Abdali (out of India),  
Certainly would he overpower Rohilla and Marathas too.  
The Khalsa Panth Singhs had he already invited,  
Who are supposed to be highly brave warriors. (31)

Chaupai : Only one fraternal bond existed between two of them,  
Must he save him (Rohilla) who was facing defeat.  
Secretly a lot of ransom did he promise to pay,  
But must Ragho Malhar protect Rohilla the supplicant. (32)

Though Ragho Malhar assured him of his support,  
Even then Najib Rohilla felt scared at heart.  
From both the parties were the Southern Marathas receiving ransom,  
With both the parties had they made secret pacts. (33)

Thereafter, Ragho Malhar started counselling the Jat chief,  
Being Indians, both Jats and Marathas shared a common heritage:  
With every possibility of Ahmed Shah Abdali’s invasion,  
They might perchance, lose their honour in the battle. (34)

Therefore, the Jat chief should heed to his counsel,  
Rohilla should he call to his camp for negotiation.  
As Rohilla would come to mourn Jat ruler’s father’s death,  
Much would the Jat ruler gain in his reputation. (35)

With folded hands and grass in mouth would Rohilla submit,  
Thus would Maratha chief make Rohilla sit with Jawahar Mal.  
The Jat ruler demanded Rohilla’s daughter in matrimony,  
Must she be wedded to him with Hindu rites. (36)

Dohra : Malhar Rao replied as Rohilla had no daughter of his own,  
He was helpless in fulfilling the Jat ruler’s condition.  
Gladly would he pay rupees one crore in ransom,  
Surely would Malhar Rao get this deed executed in writing. (37)
chaupaî : tabai javâhar ais na mâñê. pitô na bêchôn padam nishânê.
kaî karôrd kharach àyô môrô. aur karûn main kharach ghançrân.38.

yad môh barch kôrê na kática. hîthd khûn khô bôn thôk sêh. 38.

chaupaî : bahut kharach un gôlan dayô. âyô sôù khush hui gayô.
lâgian jim un dîî vadhê. âpân bhi ghar kari vadhê.43.

chaupaî : tabai javâhar ais na mâñê. pitô na bêchôn padam nishânê.
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chaupaî : bahut kharach un gôlan dayô. âyô sôù khush hui gayô.
lâgian jim un dîî vadhê. âpân bhi ghar kari vadhê.43.
Chaupai : To this proposal Jawahar Mal did not agree,
   For money would he never barter his family’s reputation.
   Crores of rupees had he already spent for war,
   Crores more would he gladly spend for that cause. (38)

   People would denounce him after hearing about this barter,
   Rightly would they accuse him of bartering his father’s honour for money.
   Thereupon did Malhar Rao contemplate the whole issue again,
   The way the personages in the past had dealt with such an issue. (39)

   The way this issue had been dealt with in the past,
   The same procedure should Jawahar Mal adopt.
   A girl in matrimony would Rohilla give to Jawahar Mal,
   Like his own daughter would Rohilla give her in matrimony. (40)

   With loads of jewelry and attending maids would he send,
   As had been the precedent in such dealings.
   To this proposal did Jawahar Mal readily agree,
   As Najib Rohilla had really been in a tight corner. (41)

Dohra : The bride in a palanquin did Rohilla send first,
   Along with maids and servants in ready attendance.
   Lots of jewels and treasures did Rohilla give in dowry,
   Like a bride’s father did he shower money on her palanquin. (42)

Chaupai : Lavishly did he pay to the maids and servants,
   Happily did he reward whosoever came to beg.
   Like the domestic servants did they congratulate Rohilla,
   Much did they receive in return for these felicitations. (43)

   With blowing of trumpets and firing of shots did he celebrate,
   The massive artillery guns did he bring back.
   The flag, demarcating his territorial claims, did he dismantle,
   As he accepted the proposal made by Malhar Rao. (44)

   Thereafter Najib Rohilla came to see Jawahar Mal,
   With an apology had he put off a great danger.
   An elephant, a horse and a robe did he offer,
   As tendering of an apology had he used as a strategy. (45)

   Much applause and praise did Jawahar Mal earn,
   His father’s murder had he avenged very effectively.
   Thereafter Najib Rohilla did depart for his home,
   Much did he delight for being relieved of threat. (46)
ਸੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼

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158. ਅੱਠ ਪੁਰਾਣ ਤਮਹਤਮ ਸਾਗ ਦੇ ਲਿਖਿਆਂ

(‘ਅਬ ਦੇ ਮੇਲੇ ਵਿਦਿਤ ਰੇਂ ਆਪਣਾ, ਨੇ ਆਪਣਾ ਨੇ ਯੋਰਨਾਲੀ’)

158. aur parsang ahimad shâh kô likhyatç

(‘ab jô mrô it dçh august, jô âug sô pachchhîtâug’)

ਦੇਵਾਂ : ਅਧੀ ਸੂਰ ਮਾਤਾ ਦੀ ਭਿਸਲ ਫਿਲਵੇ ਤੁਕੇ ਸ਼ਿਕਾਂ।

ਦੋਹਰਾ : ਬਾਤ ਅਲੇਖਲੇ ਮੇਂ ਸਕਿਸ਼ ਫਿਲਵੇ ਘਰਫਤਾ। 191.

ਦੋਹਰਾ : ਵਾਲ ਸਿਖ ਬਿਹਾ ਤਿਸ ਮਿਲ ਮਸ਼ਹਰ ਰਹਾ।

ੱਠ ਮਾਰੀ ਮੇਂ ਤੁਕੇ ਨੁਕਸ਼ੀ।

ਚੌਪਾਈ : ਪੁਰਾਣੀ ਸ਼ਹੀ ਅਲੀ। ਸ਼ਹੀ ਮੇਂ ਤੁਕੇ ਨੁਕਸ਼ੀ।

................................. ਅਪਨੇ ਨਾਬ ਕਰ ਦਹੀ ਬਹਾਈ। 2.

ਪੁਰਾਣ ਅਤੇ ਤੁਕੇ ਲਿਖਿਆਂ। ਸਫਹਾਲ ਵੇ ਕੀ ਸ਼ਹੀ ਲਿਖਿਆਂ।

ਸ਼ਹੀ ਤੁਕੇ ਫੁੜ ਮੁਹ ਵਿਧਦਾ। 181.

ਸ਼ਹੀ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਬ੍ਰਾਹਮ। ਸਨੇ ਸਫਹਾਲ ਮੁਹ ਫ਼ਕੇ।

ਪੁਜ਼ੂ ਨਾ ਦੀਲੀ ਪਹਿ ਪ੍ਰਫ ਪ੍ਰਫ ਸਫਹਾਲ। ਸਨੇ ਕੀ ਸਫਹਾਲ ਨੋ ਮਾਲ ਖੇਲਾ। 14।

ਪ੍ਰਫ ਸ਼ਹੀ ਖਾਬਰਨ ਸਨੇ ਸਕੁ ਲੀ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਦੋਹਰਾ : ਤੁਕੇ ਤੁਕੇ ਲਿਖਿਆਂ। ਸ਼ਹੀ ਤੁਕੇ ਲਿਖਿਆਂ।

................................. ਅਪਨੇ ਨਾਬ ਕਰ ਦਹੀ ਬਹਾਈ। 3.

ਸ਼ਹੀ ਕਰ ਨਾਬ ਲਿਖਿਆ। ਸਕੀ ਕਰ ਨਾਬ ਖ਼ਰਾਹ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਦੋਹਰਾ : ਪੁਜ਼ੂ ਨਾ ਦੀਲੀ ਪਹਿ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਦੋਹਰਾ : ਤੁਕੇ ਤੁਕੇ ਲਿਖਿਆਂ। ਸ਼ਹੀ ਤੁਕੇ ਲਿਖਿਆਂ।

................................. ਅਪਨੇ ਨਾਬ ਕਰ ਦਹੀ ਬਹਾਈ। 4.

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਲਿਖਿਆ।

ਦੇਵਾਂ : ਪੁਜ਼ੂ ਨਾ ਦੀਲੀ ਪਹਿ ਪ੍ਰਫ ਸਫਹਾਲ।

................................. ਅਪਨੇ ਨਾਬ ਕਰ ਦਹੀ ਬਹਾਈ। 5.

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।

ਸ਼ਹੀ ਤੁਕੇ ਨਜ਼ਫ ਹਸ਼ੀ ਪ੍ਰਫ ਸਫਹਾਲ।
Sorha : His army did he withdraw thereafter,
       Silver coins did he pay after calculations.
       Much fame and name did he earn,
       Such became the reputation of Jawahar Mal. (47)

**Episode 158**

Another Episode About Ahmad Shah Abdali
(From now onwards’ if anyone from my progeny ever entered this region
Deeply would he repent for his folly of having entered here)

Dohra : Listen further to the account about Ahmad Shah Abdali,
       Whom Najibu-ud-Daula proceeded to pay a visit.
       With the grace of Abdali had he survived indeed,
       Thus did he pretend before Ahmed Shah Abdali. (1)

Chaupai : As he placed his offerings before Abdali,
       The latter offered to hand over power to him.
       ... ... ... ... ... ... ... ... ...
       Making him his deputy to rule over Delhi¹. (2)

       Thereafter Rohilla asked Abdali to rule over India,
       Must he be a sovereign over the twenty-two states.
       His son Taimur Shah must rule over the Lahore province,
       Rohilla’s own troops be stationed at Sirhind to support him. (3)

       Then did Abdali evaluate his own military strength,
       Evaluating the strength of the Singhs at the same time.
       Thereafter he felt he had no need for a sovereignty,
       Preferring to return in the direction of Kabul. (4)

       Thus did he return midway without reaching Delhi,
       Putting up his camp at Sirhind while returning:
       There he invited the Pathan rulers of Malerkotla,
       Offering them the custodianship of the Sirhind province. (5)

Dohra : Must the Pathan rulers pay him a visit with gifts,
       Custodial rights of fifty two villages would he confer upon them.
       Must they perform the duties of custodianship,
       After settling the revenue amount that they must pay. (6)

Chaupai : Then did the Pathan rulers tell him,
       Must he sit at Lahore to await their visit.
chaupaî : javâb pathânân dayô sunâi, tûn bhaih lahour ham milain tum âi. singhan kô tûn dçhî hatâi. tc tuhî hîâgu takô ugrâhi.7.

tau us phir amar singh bulâyô, usai châhat madh sarih hand phasâyô. amar singh layô pâs bulâi. us kô din rájô akhvâi.8.

pârd khâlsô tumain milâûn. tum chalô lahour main tum pâi layûn.9.

lakh sarhand jab turyô râhu lahour kô lîn.11.

chaupaî : singhan sabh mil löyô divân. ik thâ bahi liô gurmatâ thân. ab khard lardô shâhu kç sâth. dçkh dikhâvô tis kô hâth.12.
Must he turn out the Singhs from Punjab,
Then alone would he be able to collect revenues. (7)

Thereafter, did Abdali invite Amar Singh\(^2\) (from Patiala),
Him he wished to install as custodian at Sarhind.
Thereafter sending for Amar Singh to reach Sarhind,
He conferred the title of a Raja (sovereign) on him. (8)

Thereupon, did Amar Singh tell Ahmed Shah Abdali,
That he had an influence over the Khalsa Panth.
After causing divisions among the Khalsa Panth,
Would he present the Khalsa before him at Lahore. (9)

Little did he realise the power of the Khalsa Panth,
Overestimated he his own clout among the Singhs.
Khalsa Panth being greater than all individuals,
He underestimated the strength of the Khalsa Panth. (10)

Dohra : Listen further to the account of the Khalsa Panth,
The way the Khalsa treated the Gilja Pathan ruler.
As he proceeded ahead after departing from Sirhind,
He advanced with his troops towards Lahore. (11)

Chaupai : Thereafter, assembling in a religious congregation,
The Khalsa Singhs arrived at a unanimous resolution.
Must the Khalsa stand united to fight against Abdali,
His mettle must they test against their own strength. (12)

As he invaded to harass them every other day,
How could they find relief without fighting him out.
Whosoever survived this encounter would live in peace,
Whosoever got martyred would he go to his heavenly abode. (13)

Thus such a resolution did the Singhs arrive at,
God willing would they never budge from it.
Thus did young Singhs took an initiative,
Victory to the Khalsa Panth did they shout. (14)

As Abdali’s forces proceeded towards Lahore,
The Singhs blocked both Talwan\(^3\) and Phillaur\(^4\) routes.
As the news about Khalsa’s blockade reached Abdali,
Highly concerned did the Gilja Pathan ruler feel. (15)
गयो ना सन्मुख रोपर्द लांघ गयो। परबत तक उन अस्रो लयो।
ताउ खालस उस लाई तान। आज लर्द अंग हिंदी मध्य ।

दोह्रा : जो हिंदी विज्ञान बतते बतते।
दोह्रा : जो हिंदी विज्ञान बतते बतते।

चाप : रात दिवस सिंह जहाँर करौव करारी नित।
चाप : रात दिवस सिंह जहाँर करौव करारी नित।

हिंदी : ते हिंदी रात दुरुस्त हो।
हिंदी : ते हिंदी रात दुरुस्त हो।

चाप : रात दिवस सिंह जहाँर करौव करारी नित।
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चाप : रात दिवस सिंह जहाँर करौव करारी नित।

हिंदी : ते हिंदी रात दुरुस्त हो।
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चाप : रात दिवस सिंह जहाँर करौव करारी नित।
चाप : रात दिवस सिंह जहाँर करौव करारी नित।

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चाप : रात दिवस सिंह जहाँर करौव करारी नित।
चाप : रात दिवस सिंह जहाँर करौव करारी नित।

हिंदी : ते हिंदी रात दुरुस्त हो।
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हिंदी : ते हिंदी रात दुरुस्त हो।

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चाप : रात दिवस सिंह जहाँर करौव करारी नित।
Thereupon instead of proceeding straight after crossing Ropar,
In the foothills did he wish to seek shelter.
Thereupon, estimating the strength of his troops,
The Singhs arrived to fight him near the hills. (16)

Dohra: The Gilja Pathans who had been fighting wars everyday,
Did they now turn their backs and stood back.
As all sense of fear among the Khalsa Singhs disappeared,
They became too impatient to overpower the Pathans. (17)

Chaupai: Day and night did the Singhs keep a vigil,
Much like a lion keeps stalking a herd of lambs.
As the Pathans, camping during the day, moved at night,
So did the Khalsa keep harassing them at night. (18)

Thereupon, the Pathans abandoned any movement at night,
In a fenced area did they keep putting up a camp.
A small distance would they cover during the day,
After dismantling their tents for putting at the next camp. (19)

Their Caravan would move ahead for a little distance,
Only when guarded by troops from both the flanks.
Their advance party could hardly go out for provisions,
Soon would it rush back even if it dared to venture out. (20)

At night would the Khalsa make a blood bath of them,
In the light of fireballs would the Pathans try to fight.
If ever an exhausted and wounded Pathan was spotted,
Never would the Khalsa kill that defenceless Pathan. (21)

Dohra: Thus did the Khalsa keep on harassing the Gilja Pathans,
With the firing of shots from their small-armed guns.
Thus was Ahmed Shah Abdali harassed a lot,
With the mighty strokes that the Khalsa inflicted on him. (22)

Chaupai: A Sikh contingent would attack the Abdali Pathans in the morning,
At noon would another contingent invade the Pathans.
As one contingent retreated another would rush to attack,
A third contingent would invade as the second retreated. (23)

Never for a moment would the Akali Khalsa Singhs leave the Pathans alone,
Highly would they rejoice if ever a Singh achieved martydom.
Quickly would theSinghs retreat when out numbered,
Soon would they return to chase as the Pathans turned their backs. (24)
बहुत जाना उत गिल्हो कराई। कर तमुनन सो अगाई खर्दाई।
साफ़ों नीनु आन वु कार्तुर्गन। फर्द शमश्चर कराई तुक जागन।25।

अभ्य सम्बन्धों सिव सिर है तेंदु। से तारी भंज़ों पट्टी टेंदु।
टिप्पणी जन में सघु अद्व्यु। वाग्ध सुहू स्वर्म बनाई।26।
मार रंमजंग़ जिन सिंह देश ग्री। सो नाहिन मंगाई पान पिच।
ि भां हं सो शाहू आकायः काबल पावून्चान उस मुश्कल बहायः।26।

देवरा : तुझे ने छै मै भाल धिरे मान जान बने दुमचः।
अभी माझा देश आगः ने डिल आलें मुखः।22।

dोहरा : हुज़ौ जो से काय गहर बिखरी है। जहाँ हैं भान जो हैं भूलं भर्य।
ने निम्न मन्दिर पर विद्या रौदः। हरी मामले लगे वाभरः।126।

चुंहः : जुलीय मध लिख छैम कन्ही। ने शुभ चांदः ने पूर्ण भर्य।
ते निम्न मन्दिर पर विद्या रौदः। हरी मामले लगे वाभरः।126।

चुंहः : हाकिक सब लिख उसी गहलः। जो मुही चांहो तू पावून्चो आः।
जो जिस समझत हम किच्छ नाहिन। उस खालसई लयो थाकी।28।

हस्त : तुज़ू मैं सुप मना सुझी। तू हैं मैं हे सधौ आरी।
बरग माने सौ वर्ष झुंझः। जलवत नें अव दिखत झुंझः।25।
कयाज़ा जानो गुर जगाग गिराः। जन तें मान पई साही आः।
कया जानो दाद बापुन ढुकः। तरकन जरदाग आ उक्खरन ढुकः।29।

मुखः स्थान छूट लगाई चपः। अनन्य स्थान में पेसः आणे।
अनिवार्य स्थान उस्म डेंगे छुटाई। रुल कोरें हेल किवा धाई।30।
सुनत कहार उत्थ जहान खयो। ताक लंघ आध परजन आयो।
अहिमाद शाहू ताब दाकर तुरयो। वाल लहार दाकर सिंहन पायो।30।

सरीज़ बज़ने उस सुकृत भागः। नीं सिम्ब छैम शेंड़े पवः।
बरग माने डिंड़े भर्य। धरे सुझू डे सूं लगः।139।
लहार वर्यो ताब चाहत शाही। नहिन सिंह उस द्वीन राथी।
रात अकावन दिना अकानी। थोर्द बाहुत दारराई सु नाहः।31।

देवरा : अर्थ स्त्रांगे मध जश्ने जमाई मधी मारः।
पिले जिमाई तीव मिश निश गान तुद भागः।132।

dोहरा : अंि जहान शाह रलयो बायाष रावी मानी।
मिले प्यासः निर जिम जेथ हार रुत मानी।32।

चुंहः : दे डूट मिलन हुँ छिव स्वर्णः। खप घटले छापः बहः।
दे जी मिलन हटाई द जमाई। हरी देव नन बने मारः रामः।133।

चुंहः : तू उन सिंहन कुच्छ बिदा। पास बटल लर्दाड़ी भाई।
तू भी सिंहन चहदयो न। खयाल। उसी तौर लर्द रहः शाही नाल।33।
Many a strategy did the Pathan soldiers adopt,  
With a big column of soldiers would they stand to fight.  
With steel armours were their soldiers and horses well protected,  
But into pieces were these broken by the Singh’s mighty swords. (25)

Whenever a Pathan was shot down by a Singh’s small firearm,  
Never could such a fatally wounded Pathan ask for water.  
So much was Ahmad Shah’s army harassed by the Singh’s,  
Impossible indeed it became for them to reach Kabul. (26)

Dohra : The second-in command whom Abdali left at home,  
Jahan Khan⁵ was he, once a mighty custodian at Lahore.  
Him had Abdali appointed in his place at Kabul,  
His services did Abdali summon now to assist his force. (27)

Chaupai : Of the whole ground reality did Abdali make him aware,  
Must he arrive at once if he wished to see Abdali alive.  
The Singh’s whom the Abdalis had rated as of no consequence,  
The very same Khalsa Singh’s had rendered him exhausted. (28)

May be he (Abdali) had demolished the Guru’s sacred shrine,  
May be the consequence of that sin had visited upon him.  
May be the Islamic day of judgement⁶ had arrived,  
May be the moment for the fall of the Islamic empire had reached. (29)

Hearing this did Jahan Khan rush to Abdali’s support,  
Soon did he enter Punjab after crossing the river Attock.  
Then did Ahmed Shah Abdali move his caravan ahead,  
Even as the Kahlsa Singh’s put up their camp near Lahore. (30)

Much did Ahmad Shah Abdali wish to enter Lahore,  
But in no way would the Singh’s allow him a safe passage.  
Day and night did they keep him on tenterhooks,  
Never did they feel scared of him even when in minority. (31)

Dohra : From Kabul did Jahan Khan come and join Abdali,  
In the region that lay in between the Beas and the Ravi.  
His support at that moment proved as rejuvenating,  
As water rejuvenated a thirsty person in a month of June. (32)

Chaupai : Then as the Singh’s spotted Abdali’s forces advancing,  
There took place an encounter with the Singh’s near Batala.  
Even then the Singh’s did not leave Abdali’s trail,  
With the same steadfastness they kept fighting against Abdali. (33)
kôî kahai shâhu adhô langhâç. tahin lutai ham âgai us jâç.
cardhah singh kahi shâhi jît vit höi. usî vall tum muhi dayô dhôï.34.

âsâhî tûkhîr me ðûû kôû. îme ðe sîfah kajî dû♠â.banner. kohin lutai ham âgai us jâç.
âmêd muçhû sû ji ðûû kajî. îme ðe kàwû ðûû kajî ðûûkâî.35.
aggôn huikai main ut râhôn. main tô salâh yahi tum kâhôn.
aur sardâr ju bî tahin âhî. karô na kâhal phatç laï pài.35.

dûû ñâkî nû dar ñîq kôû. ñûâ kûnt ñîq ñâmû sû sît. 18â.
âmêd phatç ad chûmîl sît. ñûâ sîsák jî sêt. sësë.35.
phatai khâlsai sabh bidh bhaî. már kût kît kadahyô su dâï.
kâhal ab ham chhâïat nânîn. kahûô sîânàn as nît mãnhî.36.

dêghân : kahi sâmû sâmî jî mûçhû pûne ñêl sît.18â.
ñûâ ñâmû sâmî kajî. îme ñâmû ñâmû ðûûkâ.18â.
dôhrah : râvî lûnghat shâhi kî sardâr parç gail nânî. nihang bhûunjî nahn tâç àç dànd tûrdâï.37.

chêghân : sâmî ñâmû ñâmû ñâmû ñâmû ñámû ñâmû. 18â.
choupai : shâhi agç thô jatan banvâyô. parhain jarûr singh mô par àyô. jambûr khânô au shûthrai khânô. sîi parîtham un pûr lûnghânô.38.

phûû pûmô ñâmû ñâmû ñâmû ñâmû ñâmû ñâmû. 18â.
phûû ñâmû ñâmû ñâmû ñâmû ñâmû ñâmû. 18â.
pûchhât îs kç tôryô bhûir. kar majbût un sang tâbîr. pûchhât kînî kâhî phauj. jais chhûndô nagh dçvai mauj.39.

dûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.
hûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

hûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

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sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.

sûû ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ ñûâ. 18â.
Some Singh's opined to let half of Abdali’s forces cross the river, Thereafter would they plunder them on the other bank. S. Charat Singh begged the Khalsa to take on Abdali, He would confront Abdali in whatever direction he moved. (34)

Surely would he block Abdali’s way from the front, That was the proposal that he put forth before the Singh's. The other Misl chiefs who had arrived to participate in the fight, They advised against any hasty step since victory was in sight. (35)

As victory for Khalsa was imminent on all the fronts, Must they throw Abdali out after looting and thrashing him. No hasty action was in their interest at that stage, That was the opinion of elderly war veterans adept in warfare. (36)

Dohra : As Abdali’s troops were crossing the river Ravi, The (wise) Misl chiefs did not attack his troops. But as the hot headed younger Singh’s could not restrain themselves, They had to retreat unceremoniously after being thrashed. (37)

Chaupai : Ahmad Shah Abdali had already made preparations, As he had anticipated the Khalsa attack on his troops, So the short-ranged guns and the camel loaded guns that he had, He ordered these guns to be taken across first of all. (38)

Thereafter, he made members of his entourage cross the river, Providing them with a strong defence after a good planning. Thereafter, he rushed sufficient troops in the rearguard, Strongly did they rush much like a river in flood. (39)

As he was already expecting an attack from the Singh's, The (younger) Singh’s launched a massive attack on his troops, As both the combatants opened a volley of fire on each other, Much Bloodshed and loss of life took place on both the sides. (40)

As the main Misl chiefs had not invaded Abdali’s troops, The Pathans repulsed the younger Singh’s and pushed them back. As the Khalsa Panth chiefs noticed the younger Singh’s being beaten, The Misl chiefs rushed to block the advance of the Pathans. (41)

Dohra : Thereafter, the Gilja Pathans managed to cross the river, They were too keen to find an escape from the Singh’s. Thereafter, vacating the whole territory around Lahore, Hastily did they march in the direction of Multan. (42)
chaupaï : shāhī murdyō bāda namōshī pāi. is āvan kō bahu pachhutāi. kahi chirdian ham bājī daqc gār. karqc chhcluān ham shēr khāvār.43.

inkī madad āp khudāī. pujyō na bal ham in par kāī. in main shakat kichī āhī karim. kar dcykhīī ham bahut fahīm.44.

jau nādar kī kathā kathain taur garnth adhik hui āi. vāng sikndar sabh jittī paryō jahin jahin jāi.47.

dillī mārī thī unhain kar katalc sattar hazār. jisai purash sō māriō ab singhan tĉ mujō hār.48.

dilī ripu nādar kāhain ripu nādar ahimad shāhī. ripu ahimad shāhī khālsō jin sō dayō bhaįāi.49.

kis halchal bhī bhayō kar rayyat updçsh. kichī kis halchal bhī bhayō kar rayyat updçsh.51.
Chaupai: With utmost remorse did Ahmad Shah Abdali return,
Much did he repent for his (ill-conceived) expedition.
He grieved as if the sparrows (Singhs) had trounced the (Pathan) falcons,
He felt as if the timid lambs had harassed the (mighty) lions. (43)

He believed the almighty God had supported the Singhs,
That is why his Pathan forces could not overpower the Singhs.
He believed the benevolent God had empowered the Singhs,
At such a conclusion did he arrive after a lot of philosophising. (44)

From now onwards if anyone from my progeny ever entered this region,
Repenting and (empty handed) would he have to return.
Burdened by this kind of grief did he perish,
On the way to Kabul did he die short of Kabul. (45)

The way I (Rattan Singh) has narrated the account to dear Captain Murray,
The same way had Abdali died at the hands of Khalsa Panth.
It was the same Abdali who had killed Nadir Shah7,
The same mighty Nadir Shah who had never been defeated by anyone. (46)

Dohra: If the author started narrating Nadir Shah’s account,
Much would his epic increase in its size.
Like Alexander⁸, hadNadir Shah conquered everyone,
Wherever he had ventured to wage a war indeed. (47)

It was Nadir Shah who had captured Delhi,
Full seventy thousand people had he massacred.
The warrior who had killed the mighty Nadir Shah,
The same had died after a defeat at the hands of the Singhs. (48)

As Nadir Shah had come to be known as Delhi’s destroyer,
So had Ahmed Shah come to be known as Nadir Shah’s destroyer,
So had Khalsa panth come to be known as Ahmed Shah’s destroyer,
Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)

Much would his epic increase in size and volume,
If the author ventured to narrate the whole account.
It was in the year in eighteen hundred and twenty three⁹ (B.S.),
That Ahmad Shah Abdali had died on his way to Kabul. (50)

Once again did the Khalsa Panth occupy the territory,
That had been their native country from the beginning.
Thereafter, there were some adjustments in occupied areas,
As some areas were brought under their control through persuasion. (51)
(‘ਮਹੀ ਗ੍ਰੰਥ ਖਭਾਲ ਕੁਲਿਧਿ, ਤੂਤੀ ਕਾਲਗਤਾਂ ਸਾਹਿਬ ਜਗਵੇ ਚਾਹੀਦੀ’) 159. aur parsang

(‘ਸਾਬੀ ਭਾਂਤਾਂ ਮੁਗਲ ਜਹੁਥਾਈ, ਦੁਹਨੀ ਜਾਹਨੀਨ ਨਹਿਨ ਰਹਿੱਣ ਥਾਈ’)
Episode 159
Another Episode
Assessment of the Atrocities Committed on the Sikhs.
(On every count had the Mughals been proved wrong
In both the worlds had they been discredited)

Dohra : This did Rattan Singhtell Captain David Murray,
That he must ascertain the truth about the Singhs’ existence.
Did Ahmed Shah arrive prior to the Sikhs’ existence (as per Muslim version),
Was the Sikh Panth born after the advent of Ahmed Shah Abdali¹ ? (1)

Was the Mughal emperor’s version about the Sikh evolution correct,
Had the events happened that way or did they happen differently?
Was it not a fact that Guru Arjun had been drowned in a river,
Had the Mughals not beheaded Guru Tegh Bahadur? (2)

Had the Mughals not slaughtered Tenth Guru’s four sons,
Had they not killed the innocent infants in their early childhood?
Had the Mughals not attacked the Singhs at Muktsar,
Had the Sikhs occupied any of the Mughal territories? (3)

Innumerable such atrocities had been committed on the Sikhs,
Countless is the number of Mughal atrocities to keep their count.
Thereafter had the revered Guru sent Banda Singh Bahadur,
Who had burnt Wazir Khan’s body (the Nawab of Sirhind). (4)

Dohra : Had the Mughals not killed (so many) Singhs,
Had they not crushed the Singhs between wheels fitted with nails?
Had they not dragged the Singhs’ bodies over the uneven ground,
Had they not thrown the dead bodies here, there and everywhere? (5)

Chapai : Had the Mughals not crushed the Singhs’ heads with batons,
Had the Mughals not demolished the Sikh Gurdwaras?
Had Bhai Mani Singh’s body not been dismembered,
Had Bhai Taru Singh’s scalp not been peeled off his skull? (6)

Countless such atrocities had been committed by the Mughals,
Like of which had never been committed by them earlier.
Because of these atrocities had Nemesis caught up with them,
Thereafter had the Afghans from Kandhar² ruined Delhi. (7)

That the Khalsa evolved only after the invasions of Nadir Shah and Ahmed Shah,
Such a Mughal version about Sikhs’ evolution was (absolutely) wrong.
nâdar ahimad shâhi āi akall. kahi su mugal āi jhûthî gall.
vakhât nurngç khâlsô bhayô. mugal chahat tis āj lukyô.8.

khâlsô pargat bhayô súraj samân. tis kâyâ lukyô baddal ân.
hanç ju khôvai tînai talôî. kaun sakç chardah súraj lukô.9.

dôhrâ : súbç pañj jôù dillîôn lai nàdar gayô katåî.
ân ahmad lînc thç sôô au singhan lâç chhudaâ.10.

chaupaî : sagvân dâvâ hamrô rihå. gur sir lâç sô sikh chahain liä.
jisai sikkh bich barkat pâû. usai sikkh kô takhat bahû.11.

chaupaî : bhalî bhâi ham lîkh na pathâî. bât hôt ham landan jhûthâî.
ham sabh khûb khôj lâç liä. aur lôkan tç bhî sun thî.14.

muslamân ar hindû purânç. khûb tarhân ham pûchh pachhânç.
jisî taur tum tç ham sunî. uhî taur kahin purânç gunî.15.

dhann gurû tum dhann tum buddhî. kahî bât tum nai sabhi suddh.
panth dâdhç kô hai yah sâch. kîô guran par zulam bada tåç.16.
That the Khalsa Panth existed at the time of Aurangzeb, 
A fact which the Mughals now wished to conceal. (8)

As bright as the sun had the Khalsa Panth visibly existed, 
How could clouds of (manipulation) conceal its existence.? 
The Sun (the Khalsa) which removes darkness from its roots, 
Who had the guts to eclipse the sun (the Khalsa). (9)

Dohra : Five provinces³ had been taken away from the Delhi rulers, 
Had Nadir Shah Durrani annexed those five provinces. 
The same five provinces which had been occupied by Ahmed Shah, 
Had those provinces been vacated by the Khalsa Panth. (10)

Chaupai : The Sikhs had a legitimate claim over the whole territory, 
As the Sikhs’ claim was based on the sacrifices of their Gurus. 
Whichever Sikh would be worthy of the revered Guru’s grace, 
He alone would occupy the coveted sovereign’s throne. (11)

Hearing these words did Captain David Murray smile, 
Perfectly legitimate was the Sikhs’ claim indeed, he said. 
Whatsoever be the divine will of the Divine creator, 
So shall He cause it to prevail as it pleaseth Him. (12)

Dohra : Once again did Captain David Murray remark, 
Truly had the narrator narrated the whole account. 
Falsely had the Delhi’s Mughal ruler narrated indeed, 
With malice and factional onesidedness was it tainted. (13)

Chaupai : Thank God, he had not sent it (Mughal version) in writing (to the king), 
False and incorrect it would have been regarded at London. 
Thoroughly had he analysed and assessed the whole issue, 
From the other people also had he counter-checked the facts. (14)

Both the Muslim and the Hindu elderly veterans had he consulted, 
Thoroughly had he enquired the truth from them. 
The way the narrator had narrated the sequence of events, 
The same sequence had been corroborated by the learned elders. (15)

Praise be to the Sikh Gurus and praise be to the narrator’s wisdom, 
Perfectly true version had he given of the historical events. 
True indeed was narrator’s version about the formidable Khalsa Panth, 
Truely had they committed many atrocities on the Sikh Gurus. (16)
shâhibzâdç dui gail chardah márç. unkô nahn kachhu kiô bigârai.
phçr gurû vich ghçrai lîô. singh gurû sam lakh kat diô.17.

raûna : saûh prdûv ngâm mîû saûh prdûv ngâm mûûû.
The (innocent) Sahibzadas had they killed at both the places,
No harm had these innocents Sahibzadas caused.
Thereafter, had they laid a seige around the Guru,
The Guru’s proxy\textsuperscript{4} had they beheaded in a similar manner. (17)

Dohra : Neither had Guru Gobind Singh killed Aurangzeb’s mother,
Nor had the Guru killed Mughal emperor’s father.
Himself had Aurangzeb beseeched the Guru to leave for the wild,
Himself had he despatched an army to slaughter the Guru. (18)

Chaupai : On every count had the Mughals been proved wrong,
In both the worlds had they been discredited.
One who gets discredited in the Divine Court,
His words lose credibility everywhere in the world. (19)

Dohra : Thereafter, did Captain David Murray tell the narrator,
Fully did he believe in the narrator’s version.
The same version would he definitely despatch,
To the British Sovereign, the king of England. (20)

Chaupai : From London would this version reach other countries,
Wherever the British Christians were in power.
Highly glorious was Khalsa Panth’s record indeed,
Which had been recorded after a thorough investigation. (21)

Throughout Syria, Thailand, and China would it reach,
Across all the Mohammadan Kingdoms would it spread.
Through out Russian and the African countries would it reach,
Across many islands and mountain kingdoms would it spread. (22)

Dohra : Whatever could Rattan Singh manage to narrate,
So had he narrated to the best of his ability.
Whatever further would he manage to narrate,
Listen to that account, dear devout readers. (23)

**Episode 160**

**Episode About S. Shyam Singh’s Misl**

*(Why should we be shy of fighting and being killed)*

Dohra : Now listen to the episode about S. Shyam Singh\textsuperscript{1},
Who became the supreme chief among the Misl chiefs.
Revered Guru Gobind Singh had blessed him,
When, as a child, had he gone with his father to the Guru. (1)
chaupaî : sayām singh kī sunō kahānī. jim kar hamrī māt bakhānī.
un kī bētī thē hamrī mātā. im ham khojū su tis kō jātā. 2.

sandhū mâlī jat nārīc mānhi. sayāmū mihrū bhayō sut tānhi.
tab butūc sultānī jagg bahu lōk. jammyō shāmū thē kī subh jōg. 3.

sMDU mwlī jtn nwlry mWih sXwmU imhro BXo suq qWih
qb huqy sulqwnī j`g bhu lok jMmXo SwmU Qo ikq suB jog

sandhū mâlī jat nārīc mānhi. sayāmū mihrū bhayō sut tānhi.
tab butūc sultānī jagg bahu lōk. jammyō shāmū thē kī subh jōg. 3.

mastān singh us pāhul daī. hut paṇjī bhujīngan tē jin laī.
paṇjan thī jin satīgur daī. un kī shaktī hut un madh aī. 5.

chaupaî : tiskō bandai kīō phujdār. lard shahīd bhayō turkan nāl.
shayām singh thō daçrā sambhārā. hutō sāk au singh piārā. 6.

chaupaî : sayām singh kī sunō kahānī. jim kar hamrī māt bakhānī.
un kī bētī thē hamrī mātā. im ham khojū su tis kō jātā. 2.

chaupaî : sayām singh kī sunō kahānī. jim kar hamrī māt bakhānī.
un kī bētī thē hamrī mātā. im ham khojū su tis kō jātā. 2.
Sri Gur Panth Prakash

Chaupai : Listen to the account about S. Shyam Singh,
As I had heard it from my own mother.
As Shyam Singh’s daughter happened to be my mother,
So had I (the author) come to know about Shyam Singh (2)

There was one person Mali, a Sandhu Jat at village Narla,
Shyamu and Mehro were names of his two sons.
Majority of the inhabitants being followers of Sultani sect then,
Shyamu was born there on some auspicious moment. (3)

As this grown up child felt very enthusiastic,
Hastily did he run to join the Khalsa Panth.
As he paid his obeisance at S. Mastan Singh’s seminary,
The latter received him with open arms as his disciple. (4)

Him did Mastan Singh initiate into the Khalsa Panth,
Who himself had been initiated by the Five Beloved Singh’s.
As these five beloved Singhs had been initiated by the Guru himself,
He, too, had imbibed their divine attributes and prowess. (5)

Dohra : S. Mastan Singh had had the privilege to enjoy,
The divine company of revered Guru Gobind Singh.
As the Guru had sent him in the company of Banda Bahadur,
So well-known and famous did he become in the world. (6)

Chaupai : Him had Banda Bahadur appointed an army commander,
Martyrdom had he achieved after a fight with the Mughals.
Thereafter, had Shyam Singh taken over the Sikh seminary,
He, being a relation and a beloved disciple of Mastan Singh. (7)

Shyam Singh rose to be a very capable and worthy successor,
Many a battle did he fight against the Mughals.
This is the distinguishing hallmark of Khalsa Singhs,
That they always remain on the forefront during fighting. (8)

Moreover, they share whatever they partake themselves,
Polite of tongue, steadfast do they remain in Sikh code of conduct.
To the Gurbani do they remain completely devoted,
Day and night do they remain prepared for war. (9)

If an alien ever paid a visit to their camp,
Into a Singh did they convert him after initiation.
If he was a Hindu they shared their food with him,
With a loving care did they look after the downtrodden. (10)
dohrw : jô singh majhai tû turai sô ávai shayâm singh pás.
jiu sadkç tis kô kahai karai na lain par ás.11.

chaupaį : pás hôti tau dçt khulâi. hôi nahín tân iklô na khâi.
huî pahlîn khâlsau yahi rît. iklô na khâvai luk kar kît.12.

chaupaį : pâs hôti tau dçt khulâi. hôi nahîn tân iklô na khâi.
hutî pahîlôn khâlsau yahi rît. iklô na khâvai luk kar kît.12.

chaupaį : kapûr singh jab navâbhî pâî. sayâm singh liyô sunhirîô banî.
shayâm singh sang singh jôô ralç. sabhî sardâr bhaç ati bhalç.15.

chaupaį : kapûr singh jab navâbhî pâî. sayâm singh liyô sunhirîô banî.
shayâm singh sang singh jôô ralç. sabhî sardâr bhaç ati bhalç.15.

chaupaį : kîô karôrdâ singh mukhtayâ. jât jatt sandhû hutô basti bâsî majhai mañjhâr.19.
Dohra : Those Singh's who travelled from the Majha region,  
They would usually put up with S. Shyam Singh.  
With open arms would Shyam Singh welcome them,  
Nothing would he expect from his guests in return. (11)

Chaupai : Whatever provisions he had, readily would he share with others,  
Being short of provisions, never would he feed himself alone.  
This had been the (golden) tradition among the Khalsa Panth,  
Never would a Singh eat alone without sharing with others. (12)

Whatever one had he would share it with everyone,  
Having run short of provisions gladly would they call it quits.  
After feeding one's colleagues would a Singh eat,  
With feelings of fraternal regards would a Singh entreat others. (13)

Dohra : At a time when there occurred a rift,  
Between Baba Banda Bahadur and Tat Khalsa Singh's.  
The Tat Khalsa Singh's, putting up a camp at Amritsar,  
Sustained themselves through looting and plundering the Mughals. (14)

Chaupai : When S. Kapoor Singh came to be conferred with Nawabship,  
He made S. Shyam Singh a shareholder in power.  
Those who had joined Shyam Singh's camp at that time,  
All of them became Misl chiefs of good repute. (15)

If the (author) narrated the names and addresses of those chiefs,  
Their number would cross the one thousand mark.  
Twelve thousand horse-mounted soldiers did he command,  
Many defectors from other Misls had he enlisted in his Misl. (16)

First of all, S. Shyam Singh picked up S. Sukha Singh of Mari Kambo,  
Appointed him as the chief custodian of his Misl.  
S. Sukha Singh died while fighting against Ahmed Shah Abdali,  
As detailed account of his exploits had already been narrated. (17)

S. Karam Singh of Paijgarh succeeded S. Sukha Singh's command,  
He was a Singh from the Sareen sub-caste of Kshtriyas.  
He had the guts to capture the Shah-e-Pir of Chittiwaley,  
He had died after killing a Muslim warrior Khairey Shah. (18)

Dohra : After Karam Singh, Shyam Singh appointed S. Karora Singh,  
As the chief custodian to command his Misl.  
He belonged to the Sandhu sub caste among Jats,  
He happened to be an inhabitant of the Majha region. (19)
चैपली: इम्म पृथुध मु मध मध वचे। भत्तेर ! भिसल राज मध मंदु चचे।

चैपली: उसिद दे सिटिन मिन चिन्हत। बैचि भिलसक्ति लखे अध्य रच। 20।

चौपाई: उसिद पारटप भावु दल मद्ध वचे। मुह्राईह! मिसल दल मद्ध सूह भचे।

चैपली: जो उसिद की बच्ची मिन अधिकत। भत्तेर मध्य मध मंदु चचे।

बैंद: भिसल भर्म मु मध मध प्रकट। धरिे कुंज ज्योति बुझ वचे। 22।

चैपली: ने इम्म की बैंद भिसल भल। वचे इम्म सूह भचे।

दौखाई: मिसल मध्य मध मट ध्वेच। धुइ बिहार बल दल मारी भाल। 24।

चैपली: इम्म दे सिटिन मिन चिन्हत। बैचि भिलसक्ति लखे मधु मु। 26।

चौपाई: जो उसिे की धज्जी मिसल एकव। कर उपरो उस दूरों पाव।

चैपली: जो उसिे की धज्जी मिसल एकव। कर उपरो उस दूरों पाव।

केवल: पेरिन मिन एक जी वचे। माजेर भत्तेर! इम्म भावु रच।

चौपाई: जो उसिे की धज्जी मिसल एकव। कर उपरो उस दूरों पाव।

चैपली: इम्म दे सिटिन मिन चिन्हत। बैचि भिलसक्ति लखे मधु मु। 28।

चौपाई: जो उसिे की धज्जी मिसल एकव। कर उपरो उस दूरों पाव।
Much did this misl gain in strength under Karora Singh’s command,
A leading misl did it become among the Dal Khalsa forces.
Whenever a Singh was turned out by his own Misl,
Readily would Karora Singh enlist him in his own Misl. (20)

The Bhangi Kalsia Singhs whom the Majhail Singhs had turned out,
They along with Buria and Chhachhrauli Singh were enlisted by Karora Singh.
When this Khalsa Misl had marched towards Delhi in 1822 (B.S.)
At Tarauri did Karora Singh die after a bullet injury. (21)

He was succeeded by his disciple S. Baghel Singh Dhaliwal,
He was a resident of village Jhabbal from Majha region.
A great warrior and a great philanthropist was he,
A great conqueror with a gentle demeanour was he. (22)

A commander of the Karorasingha Misl was he made,
As S. Shyam Singh remained the Misl's chief commander.
S. Baghel Singh having been made the Misl custodian,
Thus did he become the chief among the Misl chiefs. (23)

Kroresinghia Misl was the biggest in the Majha region,
It also had territorial rights over one fourth of Doaba.
From the foot hills of Doaba region upto the Ganges,
This Misl would collect revenues without any hindrance. (24)

If any one dared to harass Kroresinghia Misl’s Singh,
With a dash would S. Baghel Singh throw him out.
As all the Sikh Misls belonged to the Khalsa Panth,
Each Misl had tried their mettle against this Misl. (25)

Once the Singhs from Malwa region became very arrogant,
Though they had made many family relationships in Majha.
S. Baghel Singh’s Misl stopped their entry in his area,
As they wished to take ransom from this Misl. (26)

They laid their hands on Baghel Singh’s Misl’s territory as well,
Forcibly did they occupy the Manimajra in his territory.
Even as S. Baghel Singh kept on persuading them to behave,
Defiantly did they collect revenues from Behlolpur. (27)

Then did S. Baghel Singh invade with the beat of a drum,
Immediately did he ransack Jasla and Sidhna villages.
With many a villager from the surrounding areas joining him,
Strongly did he picket around the Patiala fort. (28)
dohrw : amar singh khabró bhai kachhu chitt na chintá kîn.
main chardún jabai bahu phauj kar us laígu mulak sabh chhhn.29.

bahu phaujan udamm rachyó halkârç daç durdái.
sâku sayáî sâñjî vartan kahyó pahuíchó mó pâi ái.30.

chaupaî : pâkhar singh bahu mánsâhî lai áyó. mahán singh chardah mudkiön dháyó.
hûtó rájç kç sâlc sôú. kïç muhrail bahu phaujai sôú.32.

chaupaî : bahu bajain nagârç bada ghamghôr pâî. dal tai chaugun kahai lukâî.
phir dçkhyô khânô jambûr. chhalak karî tau rahyô kâs pûr.37.
As S. Amar Singh18 got the news about this development, hardly did he feel alarmed in his heart. He bragged that as he attacked with his massive army, definitely would he occupy whole of Baghel Singh’s territory. (29)

With many an initiative did he organise his army, many a messenger did he despatch to invite support. To all his relatives and acquaintances did he ask, must all of them reach his fort at the earliest. (30)

All the fraternal Phulkian19 feudal chiefs reached, so did his relations of Bhai20 dynasty arrive soon. The Rai Mian of Jagraon too did rush to rally round him, after making a strategic deal with the rulers of Malerkotla. (31)

As S. Paakhar Singh Manshahia arrived with a massive force, so did S. Maha Singh came in a body from Mudki. These two feudal chiefs being Amar Singh’s brothers-in-law, they were deployed to lead the massive force from the front. (32)

A big force did the Nahan chief bring from Nahan, whom S. Amar Singh had made his brother through exchange of turbans. Chiefs of Mehraj and Saboki Talwandi did arrive with a force, along with them came the Kaleke, Gill and Maur chiefs. (33)

Soon did the Singhpuria chiefs arrive at Amar Singh’s support, with whom had they entered into several written deals. And all the petty chiefs from the surrounding areas, arrived along with all those idlers who had nothing to do. (34)

Many other sycophants and distant relatives too arrived, all sorts of people gathered around without delay. Many came uninvited just for feasting themselves freely, as the Patiala chief had started a lavish community kitchen. (35)

As the Patiala chief made an inspection of his troops, after mounting his soldiers on horses in full battle gear, highly arrogant did he feel as he inspected his troops, as this massive army stood ready on a vast area. (36)

A very loud roar arose with the beat of war drums, four times larger than the Khalsa Dal did his army appear. Then as he inspected his battery of artillery guns, the whole sky was overcast as they fired those guns. (37)
Phir dēkhān paidal mangāyō. dēkh unai bahu dil hulśāyō. tōpkhānān kī chhalak karvāī. daqrō dīnō bāhar lavāī.38.

dōhrā : dēkẖ phauj narip khush bhayō kar bōlyō mukhān hankār. kayā vasatū bāghchīl singh cākĥō sabh panth lardāi jāī hār.39.

chaupaī : jō ghalāc rājā thō gōp halkārāc. sō aç kar singhan sumārāc. hazār chār un bandūk batāī. khud misal sudhī bāghchāl singh likhāī.41.

chaupaī : kahi bāghchāl singh kit nath jāūgu. dillī mājẖē maddh lukan na pāūgu. pañj hazār kull us sang ghōrdā. hamrī sang hazār bārah jōī.44.

chaupaī : dulchā singh sun chintā bhārī. mat kat singhan lardāi jāī mārī. itai karat bahu phauj bāẖī āī. mat dēvai ham phauj vīcẖ láī.46.
Thereafter, as he inspected the infantry soldiers, 
Extremely excited and proud did he feel. 
After ordering the artillery guns to open fire, 
Outside his fort did he get these guns deployed. (38)

Dohra : Highly overjoyed did the Patiala chief feel after inspecting his troops, 
In a highly arrogant vein did he utter these remarks: 
Leave aside a single Khalsa Misl chief Baghel Singh, 
Even the whole Khalsa Panth force would get defeated. (39)

He had his whole army under his single-hand command, 
Whereas Khalsa Panth force had too many commanders. 
Hearing this, the sycophants did burst out in applause, 
Never would he return home after suffering defeat. (40)

Chaupai : The intelligence gatherers whom the Patiala chief had sent secretly, 
The strength of S. Baghel Singh’s force had they assessed. 
Four thousand musketeers had they reported in number, 
Who belonged to S. Baghel Singh’s Misl alone. (41)

As one thousand musketeers had joined from other Misls, 
Five thousand in total strength had they reported. 
There were many other hangers on who needed to be mentioned, 
Who had joined this force for the sake of plundering. (42)

Dohra : Hearing these news, delighted did S. Amar Singh feel, 
That he had a disciplined army under his command. 
As he had four times more troops under his command, 
Surely would he be able to capture S. Baghel Singh. (43)

Chaupai : Where could S. Baghel Singh flee, he remarked, 
Won’t he be able to seek shelter in Majha or Delhi. 
Only five thousand horse-mounted cavalry he had, 
Whereas he (Amar Singh) commanded twelve thousand men. (44)

No artillery guns did S. Baghel Singh possess, 
Whereas he (Amar Singh) possessed a large number of guns. 
Lavishly had he disbursed money among his troops, 
Whereas S. Baghel Singh’s soldiers survived on loot and plunder. (45)

Hearing these reports, S. Dulcha Singh\(^{21}\) did feel highly concerned, 
Lest the Khalsa Panth forces should get defeated in battle. 
As such a massive force had S. Amar Singh gathered there, 
Lest he should disintegrate the Khalsa Panth force. (46)
dohrā : mulak mcrô hai nikat in tau ih lchī chhudaī. binā lardē malvānān kim lījai mulak chhudaī.47.

chaupāi : baghcēl singh us hass kar kahyō. mulak lardē bin kīn chhada dayō. tum daarkhat mat jāyō hār. main ān bhirdāun dakkhan kandhār.48.

chaupāi : tum lardnō ham hī kō kahō. āp baith tum patyālēc rahō. ham phard layāvain singh baghcēlō. vakil kahē kim chukat hai vclō.53.

vēk khy ikm cukq hī vylo5.

vālī pātīlēc dēv dayō daçrō turvāi, sun rājai dēl karōdh bhayō āi. sadd sarkārīan hukam kar dayō. mār singhan kadahi ghōrdē lai ayō.49.

chaupāi : tum lardnō ham hī kō kahō. āp baith tum patyālēc rahō. ham phard layāvain singh baghcēlō. vakil kahē kim chukat hai vclō.53.
Dohra : His (Dulcha Singh’s) own territory being adjacent to Patiala state,  
Lest Amar Singh should annex his own territory.  
In that eventuality, how could he take back his area,  
Except after fighting a battle against the Malwa forces. (47)

Chaupai : In a lighter vein did S. Baghel Singh tell S. Dulcha Singh,  
Nobody vacated an occupied territory without a fight.  
As S. Dulcha Singh apprehended lest they should be defeated,  
S. Baghel Singh would leave no stone unturned to win the battle. (48)

As S. Baghel Singh ordered his troops to march towards Patiala,  
Highly incensed did S. Amar Singh feel at his rival’s audacity.  
Instantly did he order his state troops to move forward,  
Must they seize all their horses after killing the Singhs. (49)

S. Chain Singh who had been S. Amar Singh’s ambassador,  
He had been staying with S. Baghel Singh as S. Amar Singh’s representative.  
Immediately did he send a couple of his deputies to S. Amar Singh,  
Never should S. Amar Singh fight against the Singhs underestimating their strength. (50)

(But) the Patiala chief accused him of using delaying tactics,  
A better opportunity than the present one would he never get.  
Thereafter, calling an assembly of hawks and Phulkian chiefs,  
He asked the opinion of his fraternity about the fight. (51)

Dohra : Whosoever considered himself wise among those invited,  
Immediate launching of an attack did they all advise.  
They accused the state advisor of joining the Singhs’ camp,  
As he wished the Patiala chief to get defeated. (52)

Chaupai : They insisted on fighting this battle on his behalf,  
Let him (S. Amar Singh) stay put in his Patiala fort.  
They bragged of capturing and presenting S. Baghel Singh alive,  
While the state ambassador wished to put off the fighting. (53)

He (S. Chain Singh) must have made a deal with the Singhs,  
Thus did the hawkish Phulkian chiefs allege.  
As destiny had ordained them to be doomed,  
Themselves were they inviting their own disaster. (54)

Hearing this, the state ambassador once again advised,  
They must not move too far if they were bent upon fighting.  
At this remark, the people made him a butt of ridicule,  
That what a funny advisor had the Patiala chief employed. (55)
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dohrā : jīkkān mujhailī bōtrāc āsān aj ādāds āhī.
gharai ghorāī un tōdā bahu barchhī maddh pithā gadaāhin.57.

chaupaī : kōī khairī ham ghorāī layāvāin. kīlī badhar ham ghar jāi pāvāin.
kōī khairī main bhal saun āyō. āvaun māl ju man māhin bhāyō.58.

koāū khī māmī bhīmī lāvitān. koāū khī māmī spī swā būnāī.59.

jī nhīn mēlī tān ab mil āvō. singhān lārd phir milan na pāvō.
aisē aise kāhi bāt hanskāīn. karain khīlī su mujhailāna sunāhān.60.

abh āhī sūāī mēlī kī bāt. āhī mudān āhīne khareē bhītī bhū jānāī.
koāū koāū kīrīch jānī mēlī pūrūtdī.61.

bān ab āgāī sunō singhān ki bāt. un sunyō āc malvāī bahu dāhānt.
bhāī bāhirān man sānkāī. kaīn dīnī chījāi mūrdvāī.62.

koāū koāū spī plīch āhī māmī gwī jīb mār.63.

kū ḍāli bānē āghī swāī bhī jānī.64.
Thereafter, the hawks confabulated among themselves,
Must they ransack the Singhs even without asking the king.
Those who had never seen the Singhs fighting a battle,
In vain did they sharpen their spears for a fight. (56)

Dohra : The way these sons of Majhails (from Majha),
Had they, perchance, fallen into Phulkian forces hands that day,
They would stab too many daggers, in their backs,
As they would be fleeing the field on their horses and camels. (57)

Chaupai : A horse from the battle would he bring, dreamt someone,
With fine leather strap would he leash the horse at home.
On a most auspicious moment had he left home, said another,
A treasure of his own choice would he bring home. (58)

Still another had spotted a lion as he departed from home,
A snake had been spotted by another, both being signs of violence.
Those who had witnessed the Majhail Singhs fighting advised,
The Malwai SinghS had better met their mothers before departure. (59)

They must embrace their mothers in case they have missed earlier,
Who knows they may not return alive to meet their mothers.
Indulging into such verbal pranks and loose talk,
Did they try to spread such canards about the Majhail SinghS. (60)

Now listen further to account of (Majhail) SinghS,
As they heard about the large concentration of Malwa forces.
With a sense of scare running across the Khalsa Dal ranks,
Many among them attempted to send back their valuables. (61)

Dohra : Some felt that besides being smaller in number,
Had they really been trapped in an alien land.
In the event of state troops laying a siege around them,
Hardly would they be able to break through the siege. (62)

Chaupai : Though such being the sense of fear among the Khalsa ranks,
But none did dare to share it with S. Baghel Singh.
S. Dulcha Singh alone shared it with S. Baghel Singh,
That the Malwais had concentrated in a large strength. (63)

Neither had S. Baghel Singh sought assistance from another Misl,
Nor had he consulted him (S. Dulcha Singh) being in haste,
Now he must keep patience for five ten days,
Thereafter, their Khalsa Dal force must beat a retreat. (64)
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देव उन खाने सिध्द अमृत दिनारी। भगवान भये वज्र चुमुख बुफाली।
भाले डेलर मस्तानी चलने। जल धंधा वज्र उभी बचने।
tau has baghčl singh ais uchâî। ab murd chalç kayâ rahûgu tumâî।
magrç daçraî malvaî chalâvain। yah panth madh kayâ hâsî karâvain.65.

चुद् बली सिध्द बनारस ग्राम। वज्रवु वज्र मने छूटे खड़े।
रव वसरका सिराज़ ग्राम। संग सरस बने भें भड़े।
tau kahî singh bajâô nagâरच। karûgu gurû jô usai bâvai kârç।
sad sardâran dîvân lagîyô। jang karan kô matô mahâyô.66.

देवर : फलमें मेंहूं मंग खड़ी लती बुम सिध्द खाने।
मन संगँ अदले जिम मेंहूं खड़े। अमृत हिंद में ।
dohřâ : कलस सूब मान लाई कहि जिह baghčl।
रहम लामो मार्नो किम सांगिया। यह हामरी मिट हक्श्.67.

केवली : दे छूदे सिध्द बे बंधे मेंहूं। मुख सिध्द मंग घड़ी लुफे।
कहास सिध्द मंग हामरी। मनाबुन्नी खेलो। कूदोखो।
chaupaî : tau dulchay singh को तन्नो सूपायो। सुख्हु सिंह सड़क सुनयो।
sayām sìngh saliniś मां मह्री। rasâlpirी चोली।

दे मह लटे माँहूं हिंद। भज्ममी छटे बेंजी लुल उद।
कबर सिध्द बली हुदु। मूजक।

dohřâ : khâls सूब मान लाई कहि जिह baghčl।
हम लामो मार्नो किम सांगिया। यह हामरी मिट हक्श्.68.

केवली : दे छूदे सिध्द बे बंधे मेंहूं। मुख सिध्द मंग घड़ी लुफे।
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chaupaî : tau dulchay singh को तन्नो सूपायो। सुख्हु सिंह सड़क सुनयो।
sayām sìngh saliniś मां मह्री। rasâlpirी चोली।

दे मह लटे माँहूं हिंद। भज्ममी छटे बेंजी लुल उद।
कबर सिध्द बली हुदु। मूजक।

dohřâ : khâls सूब मान लाई कहि जिह baghčl।
हम लामो मार्नो किम सांगिया। यह हामरी मिट हक्श्.69.

केवली : दे छूदे सिध्द बे बंधे मेंहूं। मुख सिध्द मंग घड़ी लुफे।
कहास सिध्द मंग हामरी। मनाबुन्नी खेलो। कूदोखो।
chaupaî : tau dulchay singh को तन्नो सूपायो। सुख्हु सिंह सड़क सुनयो।
sayām sìngh saliniś मां मह्री। rasâlpirी चोली।

दे मह लटे माँहूं हिंद। भज्ममी छटे बेंजी लुल उद।
कबर सिध्द बली हुदु। मूजक।

dohřâ : khâls सूब मान लाई कहि जिह baghčl।
हम लामो मार्नो किम सांगिया। यह हामरी मिट हक्श्.69.

केवली : दे छूदे सिध्द बे बंधे मेंहूं। मुख सिध्द मंग घड़ी लुफे।
कहास सिध्द मंग हामरी। मनाबुन्नी खेलो। कूदोखो।
chaupaî : tau dulchay singh को तन्नो सूपायो। सुख्हु सिंह सड़क सुनयो।
sayām sìngh saliniś मां मह्री। rasâlpirी चोली।

दे मह लटे माँहूं हिंद। भज्ममी छटे बेंजी लुल उद।
कबर सिध्द बली हुदु। मूजक।

dohřâ : khâls सूब मान लाई कहि जिह baghčl।
हम लामो मार्नो किम सांगिया। यह हामरी मिट हक्श्.69.

केवली : दे छूदे सिध्द बे बंधे मेंहूं। मुख सिध्द मंग घड़ी लुफे।
कहास सिध्द मंग हामरी। मनाबुन्नी खेलो। कूदोखो।
chaupaî : tau dulchay singh को तन्नो सूपायो। सुख्हु सिंह सड़क सुनयो।
sayām sìngh saliniś मां मह्री। rasâlpirी चोली।

दे मह लटे माँहूं हिंद। भज्ममी छटे बेंजी लुल उद।
कबर सिध्द बली हुदु। मूजक।

dohřâ : khâls सूब मान लाई कहि जिह baghčl।
हम लामो मार्नो किम सांगिया। यह हामरी मिट हक्श्.69.

केवली : दे छूदे सिध्द बे बंधे मेंहूं। मुख सिध्द मंग घड़ी लुफे।
कहास सिध्द मंग हामरी। मनाबुन्नी खेलो। कूदोखो।
chaupaî : ik aur bach sardàran karyô। jin chhakyô na parshâd sõū chhak turyô।
châr pahî kî hîgô larâî। hûn milûg na daçrô bin phatai pâtî.72.

soû sardâran mann laî sabbh। laran pahî char kar layô dhabb।
tûc ghanaurôn móraçh uthâî। chardhû tûc nishânchî patyâîç dâî.73.
At this S. Baghel Singh remarked in the same smiling vein,
With what face would they retreat at that stage.
As the Malwais would come after them in hot pursuit,
Would their Misl not become a butt of ridicule among the Panth? (65)

Thereafter did S. Baghel Singh ordered the war drum to be beaten,
So would it happen what the Divine Guru willed it to be.
Calling an assembly of Misl chiefs, he held a congregation,
At a resolution did they arrive to fight a battle. (66)

Dohra : The whole Khalsa Panth Misl agreed to obey,
Whatever had been proposed by S. Baghel Singh.
From fighting and being killed had they never shirked,
As that had been their occupation everyday. (67)

Chaupai : Thereafter S. Dulcha Singh was made the chief commander,
S Sukhu Singh was made to lead from the front.
S. Shyam Singh Salinia, the Manimajra chief was taken along,
Along with the chiefs of Rasulpur, Chola Sahib and Jhabbal. (68)

As he deployed their forces on the right hand flank,
The Kalsia chief’s force was deployed on the left flank.
Then S. Baghel Singh, exhorting all his chiefs, remarked,
That the Misl’s victory or defeat depended on their grit. (69)

As a few other Singh Misls also arrived to join them,
They were asked to march with the main body.
Must all of them remain alert and determined,
Must they fight in the battle by wielding their swords. (70)

Dohra : Moreover, the Singhs who had arrived from Doaba region,
S. Baghel Singh kept those Singhs under his own command.
Keeping their morale high through his repeated exhortations,
He exhorted his troops to settle scores with the Malwais. (71)

Chaupai : Another instruction did he pass to his chief commanders,
Must all of them take their meals if not taken already.
As the battle was likely to last for twenty four hours,
A moment’s rest would they not get till they won the battle. (72)

The same instructions did the Singh chief’s accept,
All preparations for a twenty-four hours battle did they make.
Moving their camps from the town of Ghanaur,
The Khalsa force marched towards Patiala with their standards. (73)
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जने ताजे बच्चे धनी लाभ प्रदाय | जिले पटकरेंगे मजा मजे बांधे लेन जने
झट वड़ा बड़ी अवश्य आती | कंठे गाले में दूल्हा दुल्हन 174।
बाज नकारा पाई घमघर होगा। गिराय पत्याला बांधे पाद गयो शोर।
चार ताराध भाँट आ कु छ। भयो गराद मन सुरज चहाई।74।

dōhrā : जने जने बच्चे लड़ा दिसथे डैट मधुल।
के बाढ़ मिले मुख्य लड़ी पागे मधु ढल।19।
dōhrā : राज्य देखे गदर दल उपर बातः महल।
dै बाराद सिक्को सहन कही लाख ढल।75।

dēghī : जने मुक्तुवीलक दले दुखभाई। अमे सिक्की लीले तोले लटकी।
लिखे यूमले जबँउ गरिद। दे जवँ ले कि डिल दिल बराद।16।
chaupaî : राज्य सरकार दिना घरम हौराम। मारो सिंहग दिहो गाङड़े लगाय।
लिखे दुशाले कंगान पाई। यातह कही भाङ्छे तिन दिल वधाय।76।

dēghī : रक ते सेरुआं लेख वर बहमी गुंडी बलाद।
दुली गुर वर दुई लढ़े तुड़ अपने मुझे घराद।12।
dōhrā : दल तई चांगुन गांड। कर आसी शुत्री बाजव।
उदाह धूर रव गुम्म। गयो नाहिं एफ शहीर पराई।77।

dēghī : जने रंगे लोभ गोल | बरील दुरु दुर दम में लबर।
जाती रक आवी आवी बजाई। अंबु लिंचुवा एल लिंचुवा हे आनी।18।
chaupaî : देखे मुआं राज। चांगू राज दल उपर बाठ।
हमरी पहुंच आर। एव हुइ अजल। एव लिये दे बारौ।78।

मूरत धर दती धिप्पाम चक्कसर। रक जची जि धर जने लक्ष।
ढूर लाहू लिन्दसे हे शुरु हो लिखे। तीव्र बढ़ यत लक्षद दल लखे।12।
sarkar घस दाई पारितम चर्दह। चहचर रक्कह धिक राजी वा।
नु जाह सिंहग को मुहीर लियो। इक बार पर लाँघर हाँ दल कयो।79।

 precedence रक तही मामु मलते। विही धरी बहु दिल चल पाई।
इस लिख दवी भालरं चकाप। इस लिख दवी भोजकचाल दुलास न पौध।80।

dुः वल ताह नसातर चालवै। गिये धरी भुंध दिल चल पाई।
इस लिख दवी भालर चकाप। इस लिख दवी भोजकचाल दुलास न पौध।81।
kuvwieq सोन लिख बच्ची बचाव। मार गोली नहीं देखा धूरन गिराव।
कहाँ भोंग सी शुष्क मरान वाई। मार गोली नहीं देखा धूरन गिराव।81।

dēghī : गड़ चछे दिले भंग बड़े बड़े महसूल बी लछ।
टलने ज मामु उजरी भालजे दिले बी मात ।82।
dōhrā : धोरत चांगू तु मधु धले महसूल तीन लछ।
तरलन ज मामु देखी लहर सिंहग बी हाथ।
}


dōhrā : धोरत चांगू तु मधु धले महसूल तीन लछ।
तरलन ज मामु देखी लहर सिंहग बी हाथ।

dōhrā : धोरत चांगू तु मधु धले महसूल तीन लछ।
तरलन ज मामु देखी लहर सिंहग बी हाथ।
As there rose a lot of din and noise with the beat of war drums,
There spread a great/terrible panic around the city of Patiala.
As rumours flew thick and fast from all the sides,
The sun seemed to have been eclipsed by the rising dust. (74)

Dohra : The Patiala chief (S. Amar Singh) observed the din and dust,
From the ramparts of his fort where he sat.
Ordering for the supply of ammunition to all his guns,
He ordered his troops to get ready for the fight. (75)

Chaupai : The king, making a royal official proclamation to wage a war,
He ordered his troops to kill the Singhs and snatch their horses.
Promising to reward the winners with robes and gold bracelets,
He tried to boost the morale of his state troops. (76)

Dohra : Ordering the beating of drums loaded on horses and camels,
Four times louder the din they raised than the Khalsa drums.
As the sun got eclipsed by the rising din and dust,
Difficult did it become to distinguish a friend from a foe. (77)

Chaupai : Looking at his massive force delighted did the king feel,
Wrongly had his ambassador reported Khalsa forces strength.
His own force being far greater in strength than the Khalsa force,
Surely would his army defeat the Khalsa Dal force. (78)

His royal strike force did he order to make the first attack,
Rest of his rural crowd did he keep near his fort.
As the royal strike force confronted the Khalsa force,
For a moment did it succeed in destabilising the Singhs. (79)

As both the sides mounted an attack on each other,
The soldiers advanced, staggered, fell and stood up again.
As Malwai soldiers attempted to hit with their daggers,
The Singh musketeers fired at them to keep them at bay. (80)

Being trained in protecting themselves against a dagger attack,
From a distance would the Singhs shoot at Malwa soldiers.
With long-drawn swords as the state soldiers advanced,
By firing bullets would the Singhs shoot them down. (81)

Dohra : The best state soldiers who were mounted on their horses,
To them also did the Singhs teach a good lesson.
As these horse-mounted soldiers kept on attacking the Singhs,
They, too, were shot down with bullets from their muskets. (82)


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chaupaï : su durâi pathâni phaujai pâhi. kahyô unhai mûrô tusin pâchhai jâi. sôû phauj par bahîrai pardi. us agyôn phauj dulcrai singh ardi.83.

chaupaï : ghardi dôûk tahin aîcî lardç. pichchhai pûm na kis kç pardç. jim jim shastar tan gaç chûr: tim tim bhihal bhaç sarîr.86.

chaupaï : phauj asavârî tahin tur gaî. bahut mûr paidal par bhaî. jin kç pair kâj kar gaç. bachç sôû aur mûr khôs laç.91.
Chaupai : Sudhrai who had Pathan soldiers under his command, Patiala chief asked him to attack the Singhs from the rear. As this Pathan contingent attacked the Khalsa force, S. Dulcha Singh’s contingent rushed to block their passage. (83)

As this Singh contingent also appeared to be over powered, S. Baghel Singh sent another contingent for his rescue. Some more soldiers did he despatch towards S. Sukhu Singh. As S. Baghel Singh noticed him coming under pressure. (84)

Dohra : Mightily did both the armies clash with each other, In high spirits and morale were both the combatants. Whosoever blinked and thought of retracing his steps first, In prestige and reputation would he lose indeed. (85)

Chaupai : For a couple of hours both the forces clashed so fiercely, That none did seem to be tracing their feet back. As the sharp weapons pierced and cut through their bodies, Much did they writhe and grieve in severe pain. (86)

As the wounded Singhs kept sitting on the ground, The wounded Malwai soldiers rushed back to their camps. As four Malwai soldiers would withdraw carrying a single wounded man, The Singhs would taunt them for deserting the field. (87)

Such being the will of providence that prevailed there, Malwa forces got uprooted on both the battle fronts. As Sukhu Singh went after the retreating force in hot pursuit, S. Dulcha Singh ordered the Khalsa force to push forward. (88)

As S. Baghel Singh ordered the camel-loaded war-drum beating, Gradually his Khalsa Panth force kept pushing the enemy back. As the Patiala chief observed the battle being lost, He brought forth the Rohela and hill chiefs infantry. (89)

Dohra : Dashing and running some of them reached the battle front, A few odd shots did they try to fire from their muskets. Finding their own troops running and deserting the battlefield, They themselves could not hold the ground for long. (90)

Chaupai : As the horse-mounted Patiala cavalry had deserted, The infantry troops came under a heavy attack. As only those who were nimble-footed could escape, The rest of them were dispossessed and brutally beaten. (91)
से अन्तर्गत भट्ट घटक बने।

सीतू संत लेने हरि तटक मंत्र। हिन्दु धारे उड़ते समय मठार।

isf तार हजार घर्तलेन लाल अरदाल पत्र पतन वाले।

कोू खंडक कोूँ कहाँन माँनी। गिरा परच ताहिन जन बरचाहीन।

रेडवा : उड़े जनेव अग्रजें बगाने बने रंगली जी मंत्र।

पत्रिट पत्र बटुं मंत्र सावे तरंग आयस पुटे जड़।

dोहरा : तबाई राजाग अग्योऽ काहीयो हरो तोपन की मार।

दन्तोन दरह बाहु माचि गयो नाहिन अपन परच सार।

चौपाई : महां सिंह को ताहिन तुल मुयो। पाकर सिंह भी जान्ही हुयो।

आयो जेतर ली बढ़ तूफान ले। बुध बे जने पूरा फिरानी।

chaupaï : महां सिंह को ताहिन सुत मुयो। पाकर सिंह भी जान्ही हुयो।

आयो जेतर ली बढ़ तूफान ले। बुध बे जने पूरा फिरानी।
Thus did the whole Patiala army rushed back to Patiala,
The Fort gates did they shut after entering the fort.
Some of them fell into wayside ditches as they deserted,
In the ditches did they keep lying to save their lives. (92)

Dohra : Then did the Patiala chief issued further orders,
That the Khalsa Panth force be pounded by artillery-fire.
So much smoke and darkness did engulf the area,
That it became difficult to distinguish between friend and foe. (93)

Chaupai : The son of S. Mahan Singh died in this battle,
S. Pakhar Singh also got wounded in this encounter.
So many others were killed in this great battle,
That recording their names would make this epic too large. (94)

The two villages of Lehal and Bandugar in the vicinity of Patiala,
These two were ransacked by the Khalsa Panth force.
Thereupon, did S. Chain Singh (ambassador) approach Baghel Singh,
Jumping ahead, he caught the reigns of S. Baghel Singh’s horse. (95)

He pleaded with Baghel Singh to put an end to fighting,
As ten times more had his forces beaten the Patiala force.
S. Dulcha Singh also arrived to persuade S. Baghel Singh,
That he must not take any more risk after this victory. (96)

Thereupon, S. Baghel ordered his army to retreat,
After planting his flags on the land of those two villages.
He sent back the ambassador with the instructions,
That the Patiala chief must stop the artillery firing. (97)

Dohra : Then did S. Chain Singh tell the Patiala chief,
With folded hands did he humbly submit.
He had already conveyed in writing to Patiala chief,
Never should he fight the Khalsa, be they in minority. (98)

Chaupai : Guru’s power is vested in the Khalsa Panth,
Khalsa Panth abounds in sages and savants.
Khalsa Panth is known for its emblems of war,
Patiala chief’s ancestors had acknowledged Panth’s superiority. (99)

(But) Patiala ruler favoured recruiting more troops,
More funds did he plan to bring from Bathinda treasury.
A lot of money did he wish to spend on recruitment,
With money did he wish to cause divisions in Khalsa Panth. (100)
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हिंदी दौड़ क्षण क्षण बदली। मैं निखूट हैं हिदौमती रत्न अटी। 
हमें भूमारी दे दंड भानसी। मे गुछू भक्ति सिंह खुदी। 1901।
ih tau bát achānak bhaī. main bīn pheu ikīllī nath aī.
aur misal dō chār mangīc. jī hūti bhagchī singh tīcī suvačī.101.

चेहर सिंह उच्चर सिनचें। दि दि दि दि दि दि दि हर। 
अदि भूमार क्षण टिके काटी। अदि दों क्राटी दि दि दि दि। 1902।
chain singh tāi kahī bichārī. ham dō val ghar kim karain khavārī. 
majhail malvāī sabh ikō bhāī. andarōn bāhrōn ral ham lut khāī.102.

रक्षा विन्द्र मे दि दि दि दि दि दि दि दि। 
बस्ती शह आग इर्दे डोँडे। बस्ती शह आग इर्दे डोँडे। 1903।
lardan bhirdān mai hāi dōū gal. kōū khardāi kōū āi su chal. 
kal bār ham unhaih bhajāvain. kal bār ham un tē nath āvain.103.

दोहरा : मभ भग डेंड बेंज मे लगे दूरपटी स चंद।
उंदी दहज सद देंड वे चेरे लेंगी आधी दिवर। 1904।
dōhrā : sām dām dand bhcd jō kahain upāi ju chār. 
tānī vartan varat kai daq dēsōn ghanīm nikār.104.

चेहरी : बस्ती चाने उं घर हर आती। उं घर हर उं घर हर आती।
भक्त आते चैंड भिंडू सिंह सी दाम। महज में हैं चीनी दाम। 1905।
chaupaī : kahī rājī tūn sūyānī āhī. tumārī bāt ham mōrdain nāhīn. 
murd ayō chain singh jī pās. mulak mōrd us dīṇō khās.105.

सनह नाज़र भी मभले आरदी। मे मभ ची उंचे धृष्ट। 
आदि दूर समसंद सिंह सी आटी। मबड नीसे मभले इतरदी। 1906।
nazār nazrānō au māmlo āhī. sō sab dīṇō uhān puchāī. 
aur ju misal sang singh jī āī. sabhan līnō māmlo bharvāī.106.

दोहरा : दिम धी दिल कमोद सिंह मद भूमारक अंग मकडार।
तम स्थल दिन कीचिंद्रे चट्टों डेंड दकडार। 1902।
dōhrā : tis hī din bagchī singh sabh mislan kamm sarvāi. 
najār najrānō divāikai chardhīyā daank bajvāi.107.

चेहरी : उंची देंड भिंडू सिंह मकडार। तमस्थ सिंह में तव्भ बृही उंची।
पै भक्ति सिंह खुदी दूरपटी। मद देंड वेंडी भक्ति सिंह। 1904।
chaupaī : taū chain singh bāt bichārī. garbat singh sōn nahn khulhī hamārī. 
hai bagchī singh badāo upāī. mat ham daq kōī kharābī pāī.108.

भक्ति सिंह खुदी दूरपटी। चट्टों डेंड दकडार। 
तम मे खुदी दिल कीचिंद्रे चट्टों डेंड। 1905।
amar singh ham mittō nānhī. chardhāt hōt im gāyō sunāī. 
rājai kahīyō us khardāyō tūn mōrd. ham sōn us kō kārā dihu jōrd.109.
It was by chance that his army got defeated, he alleged,  
His army had deserted the battlefield in his absence.  
A few more Khalsa contingents should he invite in his support,  
The Khalsa contingents which were bigger than S. Baghel Singh’s Misl. (101)

Then did S. Chain Singh remark after a thorough analysis,  
How could he dare to cause divisions in the Khalsa Panth.  
Both Majhail and Malwai Singhs constituted a Singh fraternity,  
Both had been ransacking inner and outer territories together. (102)

There were always two sides to a fight,  
One combatant won the field the other got defeated.  
Many a time had Patiala forces defeated the Khalsa,  
Many a time had they been defeated by the Khalsa. (103)

Dohra : There are four accepted strategies in politics,  
These strategies being ‘Saam’, ‘Daam’, ‘Dand’ and ‘Bhaid’²⁴.  
The enemy can be driven out from one’s country,  
By using anyone or all of these strategies one by one. (104)

Chaupai : Declaring S. Chain Singh to be a wise counsellor,  
The Patiala ruler promised to follow his advice.  
Thereafter, did S. Chain Singh return to the Khalsa Panth,  
Instantly did he return the occupied territory to the Khalsa. (105)

Whatever desirable ransom and revenues accrued to the Khalsa,  
The whole amount did he handover to the Singhs.  
The other Singh Misls who had come in support,  
These two were compensated with ransom and revenues. (106)

Dohra : The same day did S. Baghel Singh depart from there,  
After resolving all the issues and revenues of his Misl.  
With great pomp and show did he turn back,  
After collecting all the ransom and the revenues. (107)

Chaupai : Thereupon, did S. Chain Singh ponder over the whole situation,  
There had not been any harmonious reconciliation between the two chiefs.  
As S. Baghel Singh was believed to be a great strategist,  
Lest he should devise a plan to harm the Patiala chief. (108)

S. Baghel Singh had remarked while mounting his steed,  
That S. Amar Singh had not cared to meet him.  
Thereupon, the Patiala chief did beseech S. Chain Singh to stop him,  
That he must bring about reconciliation between them. (109)
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से चैत सिंह सिंह शुभ में गए थे। उभ चने दुने मल्लू नाम थे गई।
विद्वान आंशिक सिंह नौमिर गईं। तय संभावना दुने सिंह कवि थे 1910।
जा चैत सिंह नौमिर जू सों कही। तम चादरं तरुंग मिला राजौ थौ आयो।
किच्छ हुए सिंह गुस्से स्वः होयो। तप गहरी यो फार्ड सिंह कोहलीयो।110।

मे में भूं है गई। ग्राम त्रांस चुड़काये। लकड़ माले जू दिन दिन दिन।
मच बंदे दे गई है गई। मनु व्यक्ति सिंह ठुंड़ पर स्थैर 1911।
सो मोड लै गयो राजौ चार्डवाई। नाजुर नाजुरनो बहु फिर दियो।
साध बठो थौ राजौ लै गयो। सौ बघु पिंक सिंह कुख्तहर पद दियो।111।

देवन : दे धूल सिंह सिंह दौड़ बढ़ी उस बंदी।
बुध उष्ण दृढ़ दृढ़ दृढ़ दृढ़ दृढ़ दृढ़ दृढ़ 1912।

dोहरा : दे धूल हिमल जू धूल हिमल जू धूल हिमल।
भाग सकाण मस्त हिम हिम हिम हिम हिम हिम हिम 1912।

केसरी : तेल बिस्मल से वटै मुम्बापार। महाश मंकल सिंह हिम हिम मंकल।
तिम अंक है हिम नूं दिन नूं दिन दिन दिन 1913।

चौपाई : हौर मिसाल जू करार दूसऱहौ। अब बघुपिंक सिंह उन करार सहार।
निज गहर तू उन बघु गहर जनाई। ए राखुई उस बड़ा मादी 113।

अभिश सिंह नाम बल बढ़ी बढ़ी बढ़ी बढ़ी बढ़ी बढ़ी बढ़ी बढ़ी बढ़ी।
मिसाल सिंह दवां मुक्त मन्द पंड 1914।
मार सिंह जब है बल गयो। उन मिसल तस राज मल लयो।
सिंह पुरी लै बनुर्ध सब मल। संगत सिंहन लैयो मुलचपर रल 1914।

चौपाई : दे धूल अंक दे धूल अंक दे धूल अंक दे धूल अंक दे धूल अंक 1915।

dोहरा : दे धूल हिमल दे धूल हिमल दे धूल हिमल।
बहरहो भाव हो भाव हो भाव हो 1915।

केसरी : तेल बिस्मल से वटै मुम्बापार। महाश मंकल से वटै मुम्बापार।
तिम अंक है हिम नूं दिन नूं दिन दिन दिन 1915।

चौपाई : हौर मिसाल जू करार दूसऱहौ। अब बघुपिंक सिंह उन करार सहार।
निज गहर तू उन बघु गहर जनाई। ए राखुई उस बड़ा मादी 113।

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चौपाई : हौर मिसाल जू करार दूसऱहौ। अब बघुपिंक सिंह उन करार सहार।
निज गहर तू उन बघु गहर जनाई। ए राखुई उस बड़ा मादी 113।

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चौपाई : दे धूल अंक दे धूल अंक दे धूल अंक दे धूल अंक दे धूल अंक 1915।

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बहरहो भाव हो भाव हो भाव हो 1915।

केसरी : तेल बिस्मल से वटै मुम्बापार। महाश मंकल से वटै मुम्बापार।
तिम अंक है हिम नूं दिन नूं दिन दिन दिन 1915।

चौपाई : हौर मिसाल जू करार दूसऱहौ। अब बघुपिंक सिंह उन करार सहार।
निज गहर तू उन बघु गहर जनाई। ए राखुई उस बड़ा मादी 113।
Thereupon, S. Chain Singh approached S. Baghel Singh and told, That S. Amar Singh was on his way to see him as he departed. As S. Baghel Singh somewhat frowned upon this belated move, Instantly did S. Chain Singh catch hold of the reigns of Singh’s horse. (110)

Thus did S. Chain Singh escort S. Baghel Singh to the Patiala chief, Once again did he present many gifts to S. Baghel Singh. Patiala chief’s son whom his father had taken along with himself, Him did he offer to Baghel Singh for adoption. (111)

Dohra : As the young prince was made a Singh after initiation, A close family bond got established between the two. Thereafter, many a favour did S. Baghel Singh shower, On the Patiala chief in quick succession of each other. (112)

Chaupai : Whenever any other Misl cast an evil eye on the Patiala chief, Instantly would S. Baghel Singh rush to rally round him. Dearer than his own Misl did he regard the Patiala State, Even as S. Amar Singh valued his support extremely. (113)

The moment S. Amar Singh, the Patiala ruler, breathed his last, The same moment did other Misl chiefs occupy his territory. As Singhpuria Misl occupied the Banur area of Patiala, S. Sangat Singh’s Misl occupied the area of village Mulaiypur. (114)

As the Patiala State was encroached upon from all sides, The power of the Patiala chief’s Sahib Singh declined very low. As his enemies invited the Marhattas to occupy his territory, S. Baghel Singh turned them out after a good fight. (115)

Thereafter, as Dewan Nanu Mal defied the Patiala chief, S. Baghel Singh turned him out after confiscating his property. Thereafter, as the Bhattis ransacked the Patiala state, S. Baghel Singh arrived and killed all the invaders. (116)

Boha and Budhladha which were occupied were vacated, From Sirsa and Rania were the Bhattis evicted. Thereafter, sending his force for collecting land revenues, They collected revenues from the eight villages of Hansi and Hissar. (117)

Dohra : What more should the author narrate about such a person, Who devoted his whole life to uphold the family bondage. Such are those great personages who keep their word, In order to honour and uphold their solemn pledges. (118)
161. panth ki aur sâkhî
sâkhî baghcl singh ki jis diil madh chhiâni lâî ar gurduârc pargtâi
(‘turkan ghar sôgô bhayô au singhan man sukh pâi’)
Episode 161  
Another Episode About Khalsa Panth 
Episode about S. Bhagel Singh 
How he imposed levy on Delhi and Demarcated Sikh Shrines  
(As a pall of gloom descended over the homes of the Muslims,  
The Singhs felt comforted after this development)

Dohra : Listen to another episode about the Singh and the way,  
They performed an act of benefaction for a Brahmin.  
There lived a tyrant Muslim Sayyad near Delhi,  
Against whom the Khalsa proceeded and killed him. (1)

Chaupai : There is a town known as Luhari Jalalabad¹,  
Where there lived a licentious Sayyad since long.  
As he abducted the daughter of a Brahmin,  
No law court did justice to the aggrieved father. (2)

After running from pillar to post everywhere for justice,  
He sought to seek protection of the Khalsa Panth.  
As the Khalsa Panth was camping in the Majha region then,  
He arrived and petitioned to the Khalsa Panth. (3)

Narrating his tale of woe in full to the Khalsa Panth,  
He begged them to recover his daughter else he would commit suicide.  
Declaring the Khalsa Panth as the greatest benefactors of mankind,  
He considered them as the greatest warriors in the world. (4)

(Being dishonoured) he had no turban on his head,  
Bare headed with ruffled hairs was he begging before the Panth.  
As someone remarked the place was too far to reach,  
Another remarked it was too near to Delhi for a fight. (5)

Dohra : A war-ravaged country was it indeed,  
With a large army was the region filled.  
He alone would dare to enter that region,  
Who wished to depart from his family forever. (6)

Thereupon, the young Nihang Singh eager to be martyrs,  
Spontaneously did they start beating war drums.  
Somebody else may or may not proceed with them,  
Definitely would they proceed to meet that challenge. (7)

Chaupai : Thereupon, the rest of the Khalsa Panth also beat the war drums,  
As they could not resist avoiding that act of beneficence.
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chaupaï : aur panth bhī nagārç bajāç. sun parsavārath hatyō na kāc.
ya kahi langhç satrdar daryāï. jāi utrç dhig jamnā vāi.8.

हैं उस धरव उत्कर सी कटी। हैं उत्करंसी अवध जटी।
चव चवी चलव मपँने कटी। लती धुरती हैं धर लटी।

ut val khabar turkan bhī bha∫. unain takrdāï āpan kaï.
chakar bandi girad shahirć kaï. na∫ purānī phauj rakh la∫.9.

चैंथे नमता बजी धींह सेंद। धीवे धुरकह बी भुजवे बेम।
आठि उत्कर उस दुरुव्यु तहँ। लब्रह मिन्ह उपिण उ वरे धीवे।

वहं langhç jamnā karï panthai daurd. bhayō barāhman bhī mührç dhaund.
āi turak tab dūrhun lardç. kuchhku singh tahin hō rahç khardç.10.

हैं इस आर्टी धुलवे बरीव। हैं धीवी धुरम्भे धर दुरभगी।
वहं बैजर दती नुकावत। लेवे लाभवन लेवे धीवे लावम।

tāu lau āīkai pujīyō bahir. tāu thāi khālsć karan judh tabāir.
jhandc bairak dāi khuhlāi. dāç nagārān kō daankc lāi.11.

देखः : धव देस बिज मिहें ले लीवे नेमे बयत अचोम।
धर्ममव दे लरवले ले माती धम्म। 12.

dōhrā : kar hallā phir singhōn nçu diōc kar ardās.
parsavārath kć kārniā laihā shoḥidi khas.12.

देखः : रही लाभवा अबहोम प्याट। उत्कर लेवे बेय ज़ोलाम।
अवी उत्कर चे मिहें मिहें। मिह मिहाल में मिह भरे बेम। 13.

chaupaï : daï nagārān ghamghor päi. turkan hoc pair hilāi.
agai turak tç pichhai singhōn. jīm mirgān main singh pardç daurd.13.

मिहें मिहें उत्कर समां भाजोन मिहाल।
मिहम तिमि मिह भव ् हू ममलाम।

jīm mirgān main singh pardç daurd.14.

नघ टैक़स उत्कर बयत ले। दिर्भ बय बय भाजोन दे ले।

कघ भूशुनह बलव गिरव मिह मिहें।
देव घटैव उत्कर रही भाजोन। 15.
Thus, did the Khalsa Panth force, after crossing the Satluj, 
They put up a camp near the bank of the river Yamuna. (8)

As the news about the Khalsa Panth force reached the Mughals, 
They too beefed up their security (to face the challenge). 
Fortifying their whole city from all the directions, 
The Sayyad Muslims gathered all the old and new army inside. (9)

Crossing the river Yamuna, the Khalsa Panth force invaded, 
With the (aggrieved) Brahmin leading them from the front. 
As the Muslim troops rushed to fight from a distance, 
A small battery of Singhs stood blocking their way. (10)

As the main body of the Khalsa force also reached by then, 
The Khalsa Panth chalked out their war strategy. 
Unfurling the Khalsa flags and hoisting those aloft, 
The Khalsa Panth started beating their war drums. (11)

Dohra : The Khalsa Panth force launched an attack, 
With a prayer on their lips to this effect: 
May they be able to make the supreme sacrifice, 
For accomplishing an act of welfare for others. (12)

Chaupai : As the din and noise arose from beating of war drums, 
The Muslim soldiers started shaking and trembling in fear. 
They ran back panicked with Singhs in hot pursuit, 
Much like the Panicked deer being chased by a lion. (13)

The more the Muslim soldiers attacked with their weapons, 
The more emboldened did the Singhs feel to repulse them. 
As the Muslims barged in to seek shelter inside, 
The Singhs did not allow them to shut the doors. (14)

As their dead bodies piled up in the entrances, 
They obstructed the doors from being shut from inside. 
As the Singhs opened a volley of bullets on them, 
Wounded and bruised did they keep on withdrawing. (15)

As they failed to bear the brunt of Khalsa attack, 
Desperately did they seek shelter behind walls and doors. 
As the Singhs felt more emboldened by this success, 
Delightedly did they feel winning an all round victory. (16)
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**dohrw :** au~pr hyTY hoie aun vVXo pMQ qihN nwl ।
ghardî chûr kç bhûtaq hû gayû hôli sôn khayûl. 17.

**chaupaî :** hutû parîtham singhan kar laî ardâs. bin márç turuk lut na khûs. tau singhan phard laî talvûr. shastar vûran phard daç már 18.

**chaupaî :** tut dij nai jâi dhûla bulâî. kahu pûpan vahi jûmi jih thûi.
tau un bhûhrô dayô batâi. daurd singhan phard kadâdahyô vai. 22.

**dohrw :** sô sayyad vard bhûhrç baithô maddh lukûi.
dhûnd rahl singh bahu usai vahi kit nadar na âi. 21.

**chaupaî :** tau dij nai jâi dhûla bulâî. kahu pûpan vahi jûmi jih thûi.
tau un bhûhrô dayô batâi. daurd singhan phard kadâdahyô vai. 22.
Thus fighting with the Muslims inside and outside,
The Khalsa Panth Singhss also entered into their hideouts.
So much bloodshed had occurred within a few hours,
As if they had been celebrating 'Holi' with each other. (17)

The Singhss had resolved before entering into this fight,
They would not loot and plunder before killing the Muslims.
Therefore, the Singhss, after taking out their swords,
They started killing the Muslims with their weapons. (18)

Whosoever without a tuft of hair on his head was found,
Him did the Singhss kill after hunting him down.
As their dead bodies lay piled up on each other,
Many of them managed to run out through other doors. (19)

Many of the Muslims who pleaded with the Singh for mercy,
Them did the Singhss spare, being compassionate and kind.
While they provided protection to the devout Hindus,
They never ran in hot pursuit of those who deserted. (20)

The Sayyed Muslim (who had abducted the Brahmins’ daughter),
Himself had he taken shelter in the underground cellar.
As many Singhss went in search of this Sayyed Muslim,
He was nowhere to be found by the Singhss. (21)

Thereupon, the Brahmins sent for his abducted daughter,
Must she disclose the hiding place of the wicked Sayyad.
Thereafter, as the girl directed them to an underground cellar,
The Singhss rushed and took him out of his hideout. (22)

Upon a cot did the Singhss put him down,
With a rope was his body tightly tied from all sides.
Thereafter, pulling out some reeds from a thatched roof,
The Singhss torched the Sayyad alive with the reeds. (23)

Thereafter, the Brahmin did tell the Khalsa Panth Singhss,
A wine-seller had the Sayyad kept in his employment.
This procurer first informed the Sayyad about others’ daughters,
Thereafter, the Sayyad abducted and molested those girls. (24)

Him also did the Singhss capture in an instant,
He too was hanged with a rope from the nearest post.
As the Khalsa Panth’s name and fame soared very high,
Sorrow and grief descended on the homes of Muslims. (25)
स्री गुर पंथ प्रकाश

दोह्रा : सुनों कहाँूं बांमी बच्ची बाराह्म जोूं।
पांथ साद पुच्छ उस कार कहाँ हाकिक सोू।

चौपाई : पुच्छ हिः पांथ साद बाराह्म द्वितीय.
चौपाई : पुच्छ हिः पांथ साद बाराह्म द्वितीय।

चौपाई : पुच्छ हिः पांथ साद बाराह्म द्वितीय।
पुच्छ हिः पांथ साद बाराह्म द्वितीय।

चौपाई : पुच्छ हिः पांथ साद बाराह्म द्वितीय।
Dohra : Now listen to the plight of that unfortunate girl,  
Who was the daughter of that supplicant Brahmin.  
Khalsa Panth called her to their presence,  
Must she really narrate her tale of woe. (26)

Chaupai : Thereafter, Khalsa Panth asked that Brahmin’s daughter,  
What kind of life did she intend to lead in future?  
She narrated she was helpless as she fell into a stranger’s hands,  
Nor could she end her life to save her honour. (27)

She had to share the Sayyad’s bed under duress,  
For which he had been punished by the Khalsa Panth.  
Thereafter, declaring her a daughter of the Khalsa Panth,  
The Khalsa Panth resolved to unite her with her in-laws. (28)

Thereafter, the Khalsa Panth summoned the Brahmin girl’s father,  
Must he tell them the address of his daughter’s in-laws.  
Thereafter, the Khalsa Panth sent messengers to her in-laws,  
That soon would the Khalsa Panth approach their family. (29).

Either her inlaws could fight it out with the Khalsa Panth,  
Or they could accept the Khalsa Panth’s daughter into their family.  
As that Brahmin girl was daughter of the Khalsa Panth,  
Must they now accept her as their own daughter-in-law. (30)

Dohra : After despatching this message to her in-laws,  
The Khalsa Panth once again beat the war-drum.  
Thereafter, marching with a dash from there,  
They arrived at the village of her in-laws. (31)

Chaupai : Thereafter, calling an assembly of the village elders,  
The Singhs narrated the whole sequence of events.  
The village elders agreed to what the Khalsa proposed,  
As all-caste delegation had accompanied the Brahmin. (32)

As this all-inclusive assembly had resolved,  
Her in-laws family agreed to accept this girl.  
Thus, after uniting the two parental and in-laws families,  
They were given a farewell after serving them meals. (33)

As the bridegroom and bride were united in wedlock,  
The Khalsa Panth thought of another bridal obligation.  
Asking for a bed-sheet to be spread on ground,  
They asked everyone to contribute towards the girl’s dowry. (34)
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दिनों क्यों निस बन्ने जलाए। दिन है चौराहा रात्रि को भरे।
सब द्रुम है लोगे जड़े डाल। लोगों छुटकार सब के माह। 35।
isai panth nij bçtî kahyô. is kô chahîat dâj bhî dayô.
jab us nç dayô kaprdô daâl. lagç chutraphôn pardinain mâl.35.

दोहरा : जिने गुप्ते बिने मंगे गैसे बूढ़ी अथव।
बुन्द सबक बिने बूढ़ी बिँि बिसं बोने निरण। 35।
dôhrâ : kinai ruppyô kin môhrain paisô kaudaî apâr.
bahut darab ikthî bhai vahi bippar bhayô nihál.36.

हरयं संवर तब थरमे दे विखं नुकस लकाल।
धून डूंढ लज भवे दूरी तंज यं डूंढ। 37।
mâryô sayyad jab khâlsç tau bhaïo turkan tharthall.
purâb dakkhan lag makai gâi gall yah chall.37.

चौपाई : हिंदू कहाईं पन्थ निकलांक को अयो. इस पंथ होगु पर्गतायो।
turak kahain kharjandâl panth hai çû. aisô charitar jag bhayô ðçû.38.

दोहरा : किनाई रुपयों पन्थ जब पर्ग निखों निलग प्रथम।
भव बिल्ली बिचुर भव जन बीड़ भृङम। 39।
dôhrâ : sayyad phûkyô panth jab phir bhaç dilli girad khâs.
maddh dilli chintâ parî ghar ghar bitay tarâs.39.

चौपाई : नुकस भेंग सवजेंग सव। निक नित मुली उड़ीं नुकस डग।
जब नुकस झों धरम्मेंग पेंस। उम सफ़ुंद है भजी महक । 40।
chaupaî : turkan maddh tharthâlâ parâ. jih kin sunî tahiû turak daârâ,
kahai turak yah kharjandâl panth. ham jâpat hai yahî matant.40.

चौपाई : धूलक दिलीप पूंज घर्ण। नित नित मुली उड़ीं नुकस डग।
जब नुकस झों धरम्मेंग पेंस। उम सफ़ुंद है भजी महक। 41।
chaupaî : turkan maddh tharthallâ parâ. jih kin sunî tahiû turak daârâ,
kahai turak yah kharjandâl panth. ham jâpat hai yahî matant.41.

पुराण संख्यापूर्ण पेंस घर्ण । नित नित मुली उड़ीं नुकस डग।
जब नुकस झों धरम्मेंग पेंस। उम सफ़ुंद है भजी महक। 42।

आज भोजन है उम नव अधी। बज़र मंगा है वो फानी।
विनों भोजन उम तांडे खादिय। अब नित हे उम आफे साख। 43।
ab naubat hai ham par âî. lardan jôg phauj ham pai nâhîn.
binân phauj ham nähin bachân. ab in kçu ham âç dâî.42.

आज बलिदन नित नवमूड मंगे। उम बलिदन नित निमनं निज़म।
निम्न नित नित हे उम खुप खो। निम्न नित नित हे बस्ते खो। 43।
ham badaian in gursut márç. ham badaian in hisân bisârç.
jim jim inkô ham dukh dayô. tim tim chahain ç badîl layô.43.
As the Khalsa Panth had accepted her as their own daughter, she deserved to be endowed with an adequate dowry. So the moment the bed sheet was spread by the bridegroom, instantly did people start throwing coins from all sides. (35)

Dohra: As someone threw rupee coins and gold coins, others contributed in smaller denominations. As a lot of money got collected in this manner, highly obliged and delighted did the Brahmin feel. (36)

As this (wicked) Sayyad was slaughtered by the Kahlsa, there was a lot of commotion among the Mughals. As this news spread far and wide to the South and the East, the news reached as far as the Mecca Madina. (37)

Chaupai: The Hindus averred that Khalsa Panth was Nihkalank’s incarnation, the new prophet had manifested in the form of the Khalsa Panth. The Muslims averred that it was a very violent sect, which had manifested itself through violent acts. (38)

Dohra: After torching the (wicked) Sayyad at (Luhari-Jalalabad), the Khalsa Panth moved to the area surrounding Delhi. As a Delhi ruler felt concerned at this development, a sense of panic gripped the inhabitants of Delhi. (39)

Chaupai: As commotion and havoc spread among the Mughals, whosoever heard about the Khalsa felt sacred. Declaring the Khalsa as the violent “Kharanjdaal” sect, the Muslims felt it had all the signs of that sect. (40)

As the Mughal ruler of Delhi felt highly scared, he called an assembly of all the Islamic sects. The Khalsa Panth would not spare the Mughals, said he, as they had ransacked the entire territory around Delhi. (41)

It was now the turn of the Mughals to face adversity. As they did not have an adequate army to fight the Khalsa, without the army how could they survive and be safe, truly had the Mughals fallen into the Khalsa hands. (42)

As the Mughal ancestors had slaughtered the Guru’s sons, their ancestors had been ungrateful to the Sikh Gurus. The way the Mughals had been torturing the Khalsa Panth, so would the Singhps wish to pay them in the same coin. (43)
dohrw : ikai tân dilli chhada turō ikai tân karō upāi.  
jim saśā andhçrī maddh marai mat im ī har jāin. 44.

chaupaï : tau dānā un karī salāh. ham dilli chhada ab bachtç nānhi.  
hai bçgam simarū kī āhi. ab us kī puchh īchu salāhī. 45.

chaupaï : tau bçgam aisç kahī chhōdaç nānhi upāi.  
sām dām dand bhçd kai banai su liō banāi. 47.

chaupaï : hain singhan maddh bahu sardār. īchu kisi sōn bāt bichār.  
patshāhi kahī ham patyāvain nāhīn. mat mārai ham dagō kamāhī. 48.

chaupaï : jāni dey bhāī jī maddh mārai.  
hI bygm īchu īsM nāhī. ham dçkhç sabh hī patiāï.  
baghçl singh main banāōn bhāī. tumrī bānh dayōn tisai phardāï. 49.

chaupaï : shāh kahī ab dçr mat karō. hamrī bānhī ab us hath dharō.  
tau bçgam turak ghallç vakīl. lai lai pālkan au bada phīl. 50.

chaupaï : jái baghçl singh jī layāī. dhig dilli daç daççkarvāï.  
tau bçgam singh jī pahi āç. daï chhayāï patishāh likhāç. 51.

dohrw : ksm nym dyaU Er qy bygm dey krwie  
dyhrī s`q icxvwivxy īsM jī ley ilKwie 52.

dohrw : kasam nçm dçū ůr tç bçgam daç karāi.  
daççkarī satt chināvāsing jī jī laç likhāi. 52.
Dohra : Either the Mughals must abdicate the Delhi throne,
Or must they devise ways to combat the Khalsa.
Else would the Mughals perish as timidly,
As a timid rabbit dies being scared of darkness. (44)

Chaupai : Thereupon, the Mughal elders deliberated in a council,
Never would the Mughals survive if they vacated Delhi.
As they had the (shrewd) Begum Samru amongst them,
Must her sane advice be sought by them. (45)

Immediately did the Mughal ruler send for her,
The entire situation did he unfold before her.
Dejectedly did she nod her head in sorrow,
Truly had the Mughals fallen on bad times. (46)

Dohra : Thereupon, did Begam Samru remark,
Must not they abandon their efforts at any cost.
By using the strategies of “Saam, Daam, Dand Bhed”,
Must they try to resolve all the issues. (47)

Chaupai : As there were so many chiefs among the Singhs,
Must the Mughals confabulate with some of them.
The Mughal ruler remarked he did not trust the Singhs,
Lest they should kill him in the guise of peace. (48)

All chiefs were not chips of the same block, said the Begum,
Truly had she tested the character of Sikh chiefs.
S. Baghel Singh would she take as her brother,
The Mughal ruler would she place under his protection. (49)

No longer should the Begum delay that proposal,
Must she put him under Baghel Singh's protection, he said.
Thereafter, did Begum Samru send the messengers,
To Beghel Singh with elephants loaded with palanquins of gold. (50)

As the Mughal messengers brought S. Baghel Singh along with them,
S. Baghel Singh’s forces put up their camp near Delhi.
As the Begum Samru came to S. Baghel Singh for negotiations,
She got a ‘Chhiani’ sanctioned out of Delhi’s state revenues. (51)

Dohra : Thus was Begum Samru instrumental in negotiating a deal,
Between S. Baghel Singh and the Delhi ruler with solemn vows.
S. Baghel Singh got a written deal signed by the king,
That he would permit the construction of seven (ancient) Sikh shrines. (52)
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सिंह जी के पतिनिर्देश से हमिशा केवल कार्य

सिंह जी का पात्रता हरे दिनों तिने देखा करता।

सिंह जी का जन्म हरे दिनों तिने देखा करता।

सिंह जी का पात्रता हरे दिनों तिने देखा करता।

सिंह जी का पात्रता हरे दिनों तिने देखा करता।

हरे दिनों तिने देखा करता।

724
Thereafter, the Delhi ruler sent a message to S. Baghel Singh,
The following message did he send through his messengers:
Would S. Baghel Singh be kind enough to send back the Khalsa Dal force,
So that the State of Delhi be saved from loot and plunder. (53)

Chaupai: Thereupon S. Baghel Singh informed the king through Begum Samru,
That the king must move his forces out of Delhi.
Whatever little force the king had been left with,
Must it be stationed and deployed outside Delhi. (54)

The same advice of S. Baghel Singh did the king accept,
Planting his army’s flags around a camp outside Delhi.
Thereafter, S. Baghel Singh sent messengers to the Khalsa Dal,
Asking them were they unaware of the Muslim forces’ concentration. (55)

They informed the Khalsa Dal about emperor’s camping outside Delhi,
As well as about his invitation to the Marathas for support.
As the king’s intelligence men were on the trail of Khalsa Dal.
Khalsa Dal must return for being smaller in strength. (56)

Hearing this, as the Khalsa Dal beat a hasty retreat,
Instantly did this news of their return reach the Delhi ruler.
Truly was S. Baghel Singh a great man of wisdom,
Who had saved Delhi and the region from loot and plunder. (57)

Dohra: Thereafter as S. Baghel Singh put up his camp at Subzi Mandi7,
The agreed revenue share started pouring into his coffers.
As S. Baghel Singh’s writ began to run throughout Delhi,
Many of the Mughal custodians paid obeisance to him. (58)

Chaupai: Thereafter, as S. Baghel Singh started construction of Sikh shrines,
First of all he took up the projects of smaller size.
The place where the two wives of the tenth Guru had stayed,
There did he raise a memorial in their memory. (59)

It was here that Mata Sahib Dewan and Mata Sundari had stayed,
Well-known were they as two wives of the tenth Guru.
The site where Guru Harkrishan had been cremated,
Three Khalsa flags did he plant there on the Yamuna bank. (60)

The fifth Khalsa flag was planted where Guru Harkrishan had his seat,
Where Gurdwara Bangla Sahib was raised at Jai Singh Pura.
Quite easily did he identify five sacred Sikh shrines,
Where sacred Karah Parshad was distributed after planting five Khalsa flags. (61)
हटि देखा घरस्त नज़ा चेचु। दुर्गद भगद घट लमी जी मपू।
मिथ सी जरपे भगद देखे जेश। दे जेहाँ घट्यो देख।ई२।
हटि चंग बहादूर जागा दूं। उपर मसित चिन रक्ही थी सौ।
सिंह जी कह्यो मसित होवाँ। ग्वर दाँघ्राँ बनावै गेर दृष्ट।6२।
एकःः मृत दुर्गद चंग गांव देखे देश।
माली भूले झट स्मृत बेन। ।
dोहराःः सुन तुरक तहिन आ गांव गिरान मसित नाइ।
ग्वर मसित किंम जिंच जहिन बाई सित।6३।
चौपाईःः मिल सयह दुर्गा गृह शाही कोल। सम्भी मुलान्द सद लाच बोल।
भयो कावहर काहिन बन पसितें। अक्ष मसि दुर्गा दिखी गारी।6४।
उस नीवा दिख भागीद दिखें।
सिंह दिखी बखराँ चेघें। प्रामाण्य जरी किंम भूत देश। ।
हं पत्र निष्पाद्य अंब ओजी दरी। किंम वही निष्पाद्य अंब देशी बें।ई५।
हम जिवत किंम मसित गिरन दिचन। बिनौं दिल द्वारव त्रेप।
पत्रहार काहिन तुम आग नाह। हम दाँ लिखाई सि बुक्ती।6५।
ने तै बन दिख चौं आफ में।
कथेल मिथ में दे सादि देखे दिखें। ।
देश महान बन उभ आफ मोदी। में जिमभ चेढ़ दे उम दुर्गा घर नाच।ई६।
जू लो दुर्गा देखे भुख विनाश। बचन साधे दे लिङी दी नाम।
उस में दुम दर्जा बधरें। चूपू नताण देखे दुर्गा नाच।ई७।
वही दुर्गा देखे मुलाम उजार। काव काके दे दिङ्गी दी नाम।
उस में दुम जय बधरें। चूपू नताण देखे दुर्गा नाच।ई८।
हर धन गिरत चंग यूर किंम जाठ।
अम देखे दुम दर्जा वधरें। चूपू नताण देखे दुर्गा नाच।6८।
चौपाईःः मिल सयह दुर्गा गृह शाही कोल। सम्भी मुलान्द सद लाच बोल।
भयो कावहर काहिन बन पसितें। अक्ष मसि दुर्गा दिखी गारी।6९।
चौपाईःः तू सिंह जी सयह पंथ बुलायो। दिलौ गर्दी दुर्गा जाह्को लवव्यो।
जिज जिज थी बहू दुजत कार। मुलाक उन्हाई लुट्यौ उस घरी।6९।
जू लो दुर्गा देखे मुलाम उजार। काव काके दे दिङ्गी दी नाम।
उस में दुम जय बधरें। चूपू नताण देखे दुर्गा नाच।ई२।
चौपाईःः तू सिंह जी सयह पंथ बुलायो। दिलौ गर्दी दुर्गा जाह्को लवव्यो।
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चौपाईःः मिल सयह दुर्गा गृह शाही कोल। सम्भी मुलान्द सद लाच बोल।
भयो कावहर काहिन बन पसितें। अक्ष मसि दुर्गा दिखी गारी।6९।
Both the sites which were associated with Guru Tegh Bahadur, Mosques had been constructed on those sites. The mosques had to be razed to the ground, said Baghel Singh, Thereafter would he raise a memorial at the sites. (62)

Dohra : Extremely infuriated did the Muslims feel at this, That their mosques were going to be demolished. How could they survive without their places of worship, Where would they offer daily prayer without mosques? (63)

Chaupai : Thereupon, all the Muslims went to the king in a body, All the Muslim clerics did they invite for support. They accused the Mughal emperor of being a heretic, Who wished both the mosques to be demolished. (64)

How could the mosques be demolished while they were alive, Destroyed these would be only after whole of Delhi had been demolished? Why had they not pointed it out earlier, the king asked, Difficult would it be for him to recant after giving it in writing? (65)

If he recanted from what he had given in writing, To a breach of trust would it lead between him and S. Baghel Singh. Permanently would he occupy their own country, Accused would the king stand of breaking his vows. (66)

Instantly would S. Baghel Singh ransack the whole country, God knows he might occupy Delhi as well. He accused the Muslim delegates of embarrassing him, Discredited would the king stand in both the worlds. (67)

Dohra : Soon did S. Baghel Singh see through these developments, Truly were the Muslims bent upon creating a fuss. For the time being must he lie low, he felt, Definitely would he set things right later on. (68)

Chaupai : Thereupon, did he call an assembly of the whole Khalsa Panth, Around Delhi did he ask them to keep a vigil. Those Muslims who had objected most against mosques’ demolition, Their territories were instantly ransacked by the Singhs’. (69)

As these subdued Muslims came begging for mercy, The Khalsa Panth force was withdrawn from their areas. In this way, all of them were humbled one by one, Written affidavits were procured from them (for Musque’s demolition). (70)
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ਮੁੱਖ ਵੇਲੀ ਮੁਲਕ ਜਗਿਰ ਦੀ ਵਿਧੀ ਯੋਗਿਤਾ। 
ਵਿਸ਼ੇਸ਼ ਸੰਖਿਆ ਦੀਆਂ ਵਿਧੀਆਂ ਦੀਆਂ ਵਿਧਿਆਂ। 
ਜਿਥੋਂ ਕੋ ਹੁਤੋ ਹੁਣ ਮੁਲਕ ਜਗਿਰ। 
ਅਨੁ ਦਾਰੀ ਕੀਟ ਤਾਬਾਗਿਰ। 
ਕੀਸ਼ਾ ਲੰਦਾਈ ਕੀ ਵਿਚਾਰ ਭਿਰਦੀ। 
ਕੀਸ਼ਾ ਬਣਦਾਈ ਕੀ ਸੰਖਿਆ ਭਾਏ ਵਾਲੀ। 
71.

ਪੰਛੀ ਹੀ ਲੀਜ਼ ਵਾਲੇ ਵਲੀ ਜਗਿਰ। 
ਵੇਚ ਸੰਗ ਵੇਲੀ ਵਿਧਿਆਂ ਵਲੀ। 
ਵਿਸ਼ੇਸ਼ ਸੰਖਿਆ ਦੀ ਵਿਧੀ ਲੀਜ਼। 
ਵਿਕਸ਼ ਲੀਜ਼ ਦੀ ਜਗਿਰ। 
72.

ਪਡਰ ਜੀਹਦਾ ਹੀ ਰਾਹ ਦਲੋ। 
ਹਾਥ ਸਬੰਧ ਕੀ ਪੁਕਾਰ ਵਲੀ 
ਕੀਸ਼ਾ ਵੀ ਵਲੀ ਵਿਧੀਆਂ। 
ਵਿਕਸ਼ ਲੀਜ਼ ਦੀ ਜਗਿਰ। 
73.

ਰੋਕ : 
ਨੇ ਮੁੱਖ ਵਿਧਿਆਂ ਦੀਆਂ ਵਿਧੀਆਂ ਦੀਆਂ ਵਿਧਿਆਂ। 
ਬਨਕ ਵਿਧਿਆਂ ਵਲੀ ਵਲੀ 
ਵਚਾਰ ਵਲੀ ਵਲੀ 
74.

ਦੋਹਰਾ : 
ਰੋਕ ਵਲੀ ਵਲੀ ਵਲੀ ਵਲੀ। 
ਬਨਕ ਵਲੀ ਵਲੀ ਵਲੀ 
ਰੋਕ ਵਲੀ ਵਲੀ 
75.

ਚਾਪੜ : 
ਪ਼ਿਰਦ ਦੋਲ ਵਲੀ ਵਲੀ 
ਪ਼ਿਰਦ ਦੋਲ ਵਲੀ 
76.

ਰੋਕ : 
ਕੀ ਵਚਾਰ ਵਲੀ ਵਲੀ 
ਰੋਕ 
77.
Those Muslims who had not any territorial rights over land,
Bribed in cash were they paid to fall in line.
Some through fighting, others through internecine divisions were subdued,
Some through captivity, others through release did he humble. (71)

In several factions did he divide all the Muslims,
Written affidavits did he take from all of them.
By dispossessing some and granting others the territorial rights,
Thus were all the Muslims made to give a written consent. (72)

Dohra : All these written assurances which those Muslims had given,
All of these affidavits did he compile in a single file.
Summoning the services of Ram Dyal8 (a professional diplomat),
Were these writings placed before the Delhi ruler (73)

Chaupai : Highly delighted did the king feel seeing those writings,
Truly had S. Baghel Singh saved him from being singled out for heresy.
As many other Muslims had been made a party to his decisions,
Instantly could the Singh go and demolish the two mosques. (74)

As Dewan Ram Dyal brought back the king’s written consent,
S. Baghel Singh read out this order to the whole Khalsa Panth.
He ordered that big mosque be demolished then,
Which had been constructed at the site of Rakab Ganj9. (75)

Hearing this, as the messengers spread out with the news,
With sledge hammers, crow bars and chisels did they return.
Ordering for many crowbars, sledge hammers and axes,
Demolishing and dismantling the mosque did they start. (76)

As this structure had been built of lime and stones,
All the stones and bricks did they throw here and there.
With in a few hours did they dismantle the whole structure,
Such being the will and grace of the Divine Guru. (77)

Dohra : There also was a site consecrated to Sri Guru Tegh Bahadur,
Where his mortal remains had been cremated.
The sixth Sikh shrine was constructed at this site,
After planting a Khalsa standard there immediately. (78)

A huge quantity of sacred kharh-parshad was prepared,
Which was distributed by the Singhs among the congregation.
As a pall of gloom descended over the homes of the Muslims,
The Hindus felt comforted after this development. (79)
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chaupaî : rahyô sattvôn sîs su gañj. hutî thaur thî tahin atirañj. ik val khûhî ik val masît. nahin jâpai gur jagî thî kît.80.

dôhrâ : vazîr kahî tum ab thammhô ham âvain kal singh kîl. jim singh jî akhain tim karain kih kih barîthô ab bôl.84.

chaupaî : parât bhái tau ayô vazîr. âi singh pai karî tatbîr. kichhku masît kî pichhvârî turdâî. kichhku agyôn bhî rakhi banâî.85.

chaupaî : parât bhái tau ayô vazîr. âi singh pai karî tatbîr. kichhku masît kî pichhvârî turdâî. kichhku agyôn bhî rakhi banâî.85.
Chaupai : There remained the seventh Sikh shrine Sis Ganj\textsuperscript{10} to be reclaimed, This site being located in a very congested locality. With a well on one side and a mosque on the other, The site of sacred shrine became difficult to be traced. (80)

However, there lived an old water-carrier\textsuperscript{11} woman, Her did the Singhs call, she being very wise. She remarked that she could locate the site, Where the Hindu \textit{Pir} ( Guru Tegh Bahadur) had sat on a stool. (81)

The spot which had been covered by one-fourth of Mosque wall, That was the site where the revered Guru had been beheaded. As the Guru sat at that spot with a face towards the East, His head had rolled down face wards as the sword struck. (82)

As many people came to witness the tragic scene, Her own father was filling his leather bucket with water. As the young Singhs rushed to demolish the mosque wall soon after, There ensued a communal riot with the arrival of a mediator (Ram Dyal). (83)

Dohra : The mediator (Ram Dyal) begged the Singhs to stop the demolition, Next day would he come to S. Baghel Singh (For reconciliation). Whatever S. Baghel Singh ordered that would be carried on, So why should they indulge in slandering each other. (84)

Chaupai : Next morning, mediator Ram Dyal did come to S. Baghel Singh, With him did he sort out the contentious issue. Thereafter, some portion of mosque was demolished from the backside, But a (symbolic) front portion of the mosque was also retained. (85)

After planting the seventh Khalsa flag at this site, The sacred Sikh shrines were constructed by S. Baghel Singh. As \textit{Karah Parshad} was distributed with the beat of war drums, The Sikhs converged happily at this place from all sides. (86)

Such a great historical landmark did S. Baghel Singh establish, That his name would shine in history till eternity. Such a great service did he render unto the Guru, That surely would he stand honoured in the Divine Court. (87)
162. sardâr baghçl singh kî hîr sakhî

(‘hamrç panth maddh hai yahi ãn, nahin sir dharnô hath turkan jân’)

dohrw : sakhî singh baghçl kî aur bhî diûn sunâi.
su jaisu patishâhai sô mîlyû au kar lut daî dîkhâi.1.

sakh ìhê ìhê bû sô mîlyû bhâi sakhî sîhê.
dôhrâ : sakhî singh baghçl kî aur bhî diûn sunâi.
su jaisu patishâhai sô mîlyû au kar lut daî dîkhâi.2.

celphî : ù pûdhâpar midá midá midá bhû sakhî.
dôhrâ : sakhî singh baghçl kî aur bhî diûn sunâi.
su jaisu patishâhai sô mîlyû au kar lut daî dîkhâi.3.

chaupaî : taî patishâh dil ik din ãû, hamsô mulâkât na singh kab bhaî.
jô möhi ambîr singh pahi jâvain. bahut khûbî us möhi sunâvain.4.

vazîr ghallyû mulâkât thahirâvan. jim âvai tim karû liûav.
ãî vazîr kahî tim bût. saddûyû shâh tusûn karan mulâkât.5.

celphî : ù midá midá midá midá bhû sakhî.
dôhrâ : sakhî singh baghçl kî aur bhî diûn sunâi.
su jaisu patishâhai sô mîlyû au kar lut daî dîkhâi.6.

chaupaî : tau patishâh dil ik din ãû, hamsô mulâkât na singh kab bhaî.
jô möhi ambîr singh pahi jâvain. bahut khûbî us möhi sunâvain.7.

chaupaî : tau patishâh dil ik din ãû, hamsô mulâkât na singh kab bhaî.
jô möhi ambîr singh pahi jâvain. bahut khûbî us möhi sunâvain.8.

chaupaî : tau patishâh dil ik din ãû, hamsô mulâkât na singh kab bhaî.
jô möhi ambîr singh pahi jâvain. bahut khûbî us möhi sunâvain.9.
Episode 162
Another Episode About S. Baghel Singh
(A vow have the Singhs taken for being in Khalsa Panth,
That never would a Singh bow before a Muslim)

Dohra : Another episode about S. Baghel Singh,
Let the (author) narrate (to dear devout readers).
The way he had a meeting with the Delhi’s emperor,
And the way he demonstrated Khalsa’s way of ransacking. (1)

Whenever the main Khalsa Panth forces advanced towards Delhi,
S. Baghel Singh would maneauver to send them back.
He would make the Delhi emperor appease the Khalsa Panth,
By sending expensive gifts and presents through his minister. (2)

Chaupai : Thereafter, a thought did cross the Delhi emperor’s mind,
Never had S. Baghel Singh a personal meeting with him.
Whenever his ministers paid a visit to S. Baghel Singh,
Highly did they talk of S. Baghel Singh’s manifold qualities. (3)

A minister of his court did he send to fix a meeting,
Must they arrange a visit by S. Baghel Singh at any cost.
With the royal message did the minister approach him,
Had the Delhi emperor expressed his wish to see him. (4)

Thereupon, S. Baghel Singh told the king’s minister,
Difficult would it be for him to see the king.
With folded hands does the emperor meet his guests,
With bowing and saluting does he greet a visitor. (5)

Unarmed without any armour does he come forward,
Without arms never does a Singh lift his foot.
A vow have the Singhss taken for being in the Khalsa Panth,
That never would the Singhss bow before a Muslim. (6)

Dohra : Besides, what purpose would one to one meeting serve,
Must the emperor see him (S. Baghel Singh) with his force.
So for these differences in the observance of protocol,
There was no possibility of a personal meeting between them. (7)

Chaupai : Moreover, the Khalsa Panth, being in a hilarious mood,
Might they indulge in creating some sort of harassment.
Were the emperor ready to bear with such indiscretions,
Then alone would such a meeting definitely take place. (8)
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नाटि दसरी जल माध माधव मुखर
अभी तू मेरे दशध माध मानी।
झेल माध मुख दीर्घ दुर्मिल
सिम भाष दिन केहु घटनी। 14
जाँ वजीर सहाय सुनाई। गहरी कु सोच दिल सहाय ही आ।
फहर सह भुक मध मधु प्रभाव। जिम अँधेर तिथि बाघ बाघ। 9.

रम देव सवाचे दिन मुख काकी। बेनीमोहन मंडा मल जमी।
सांव घिराँवे दिन इन विघची। गली वहु दिन लोई सुनी। 190
हम देव नागँच उस सुचार आष्ट। दाई महिमराताब संह सहभ वस्मी।
साद लावँ उस पहुँच बिघार। गाली कुचाई किस कराई ना कहार। 10.

देवः देश सिंह दिन मध मध तू मध देखे देनी मानी।
रिंच दिन शान मेराण मध माध भाग उहे दिन दिन दिन। 172.

dोह्राः: दक्खिन सिंह उस मार हैं मार दंगो हो जाई।
दिन नाहिन अंद मदध माध होको दायो फिराई। 12.

स्खाईः: अभी नभ दणध मल मिथ नी मुखर। शाय दशध तेक पुदे आये।
बांधे दशध उस मिथ नी पम्मे आये। सिम भाष माेल सिंह अहंद्दु सर्द। 173.

चौपाईः: अभी नभ दणध साद भक्षे जी सुनायो। लाई वजीर होर परात्त अयो।
काबी वातूर तब सिंह जी पात्सन आई। जिम मन मानतू तूमच्छिह दाई। 13.

उँ दिन देश देश देशर दूःखर। मंडा मुख छोटे माणणी।
उँ दिन देश देश दूःखर। मुखरे दशध तेक शेखू माणी। 191.

तू सिंह पहुँच ठहरो ठहरो। साद साद भक्षे लाच सामहार।
तू सिंह जी पहुँच दाई तुराई। मुहरच नकिब ठो बोलो जाई। 14.

उँ देश उँ देश उँ देश उँ देश। अभे अभे सिद्ध देश दिशी ठहरे।
उँ देश उँ देश उँ देश उँ देश। संह मुख दी दिस फिकल विकल। 195.

आू आू आू आू आू आू आू आू। आू आू आू आू आू आू आू आू।
आू आू आू आू आू आू आू आू। आू आू आू आू आू आू आू आू।

आह बाह तिष्ठापल घडाँ नािर। गुरु गुरु बै दू संडी भाग।
सिम घड डुवाण बैल भक्ष्मी। दिने देश बैल सिंह भक्ष्मी।
वैने देश बैल बैल बैल। सिमे देश सिंह बैल बैल। 194.

आह बाह बाह बाह बाह बाह बाह। 
अगाई बाह बाह बाह बाह बाह।
सिंह चाँद तुरे भील अम्बरी। हीला छाँद गोल जिला मिलारी।
गहोरू कोटा अगु तुरारी। जिसी तूर सिंह दलच रक्हारी। 16.

देवः देश सिंह पूछिपिय बड़े बिले वे धम।
स्खन मू भक्षे खाम पाते दिमुवालन चला धम। 197.
As the minister delivered this message to the emperor,
For a moment did the emperor go into deep thought.
Thereafter, did the emperor tell his minister,
Must he fix a meeting on S. Baghel Singh’s terms. (9)

Big war drums loaded on horses and camels would he present,
Great titles and honours would he confer on the Singhs.
The force S. Baghel Singh should bring with due care,
Lest they create a scene in streets and lanes. (10)

Summoning Ram Dyal, did the emperor brief him,
Timing and date did he fix for a personal meeting.
Another warning did Ram Dyal convey to the king,
Never should any butcher be seen around on that day. (11)

Dohra : Instantly would the Singhs butcher a butcher if seen,
To a street brawl or rioting was it likely to lead.
No butcher should venture into the market during the day,
Such a proclamation did the emperor make all around. (12)

Chaupai : The whole plan did Ram Dyal enfold before S. Baghel Singh,
A minister from the royal court did arrive in the morning.
Thereupon did the minister inform S. Baghel Singh,
The Singh chief was free to visit the way he liked. (13)

Thereafter, did S. Baghel Singh take a small force,
Calling his commanders did he brief them thoroughly.
Thereafter, he ordered his force to march on,
As a herald kept on announcing their approach. (14)

Ahead of them walked many ushers and standard bearers,
The Singh’s arrival did they keep on announcing.
A plume and a canopy did shine over the Singh’s head,
As brightly sparkling as rays of the sun and the moon. (15)

The singing minstrels kept singing hymns as they walked ahead,
Praising the glory of the Sikh Gurus from the Guru Granth.
As S. Baghel Singh moved mounted on a decorated elephant,
Brightly did shine the flywhisk waving around his head.
Horses of exotic breed did lead the procession,
These were the horses which were Khalsa’s prize possessions. (16)

Dohra : Marching thus majestically (in a procession),
Did S. Baghel Singh’s contingent reach the royal fort.
dôhrâ : isi taur jî pahuńchiô badaç kilç kç pâs.
   bajur su agyôn shâh ghalyô istakbâl karan khâs.17.

chaupaî : tahin singh jî dayô hastî chhôrc.
   tau chordah turyô nij khâs ghôrc.
   chordq chordhâi vardç madh kilç.
   hût jânak thç agç ral milç.18.

chaupaî : tahin singh jî dayô hastî chhôrc.
   tau chordah turyô nij khâs ghôrc.
   chordq chordhâi vardç madh kilç.
   hût jânak thç agç ral milç.18.
A minister had the emperor sent in advance,  
For extending a hearty welcome to S. Baghel Singh. (17)

Chaupai : Then did S. Baghel Singh dismounting from his elephant,  
Mounted his favourite horse before entering the fort.  
Astride his horse so easily did he enter the fort,  
As if he was already familiar with the fort guards. (18)

Singalling S. Baghel Singh to halt as he approached near,  
A Minister helped him to dismount at a beautiful spot.  
Quite a number of Singh chiefs had S. Baghel Singh taken along,  
S. Dulcha Singh and S. Sadda Singh being two of them. (19)

As majority of Baghel Singh’s force remained mounted on horses,  
He beckoned only five to seven Singh chiefs to dismount.  
Remaining fully armed with their weapons and armour,  
Fearlessly did they keep marching towards the emperor. (20)

As the Mughal emperor was holding his court majestically,  
His Hindu and Muslim courtiers sat at their respective seats.  
Thereupon, the emperor instructed his Hindu ministers,  
Must they greet S. Baghel Singh with the Khalsa greetings. (21)

Dohra : Thereupon S. Dulcha Singh also instructed Ram Dyal,  
Thoroughly did he brief him about the protocol.  
Must he keep on bowing and saluting the king,  
As he often did in his role of an ambassador. (22)

Chaupai : Holding aloft their bow did the Singh chiefs proceed,  
Proudly did they present themselves before the king.  
Flanked by Ram Dyal and the ministers did S. Baghel Singh’ ride,  
As Ram Dyal and the minister kept bowing and saluting the king. (23)

As the Hindu ministers kept on greeting with Khalsa greetings,  
The Singh chiefs kept reciprocating their Khalsa greetings.  
As Ram Dyal kept bowing and saluting the emperor,  
S. Baghel Singh greeted the king with a Khalsa greeting. (24)

Dohra : Highly delighted did the emperor feel as S. Baghel Singh arrived,  
Instantly did he brief his minister after summoning him.  
Must the minister himself offer the chair to S. Baghel Singh,  
Let other court dignitaries offer seats to the other chiefs. (25)
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chaupaî : singh ji shahālg kamān divāī. lai shāhī dui hath utthāī. 
shāhī hath kurasī val karyō. parsan mukh singh agai bahi rahiyo.26.

chaupaî : singh ji shahālg kamān divāī. lai shāhī dui hath utthāī. 
shāhī hath kurasī val karyō. parsan mukh singh agai bahi rahiyo.26.

chaupaî : singh ji shahālg kamān divāī. lai shāhī dui hath utthāī. 
shāhī hath kurasī val karyō. parsan mukh singh agai bahi rahiyo.26.
Chaupai : As S. Baghel Singh offered a bow and arrow to the emperor, 
The latter did accept it gracefully with raised hands. 
As the emperor offered S. Baghel a seat in the royal court, 
Happily did S. Baghel Singh sit in front of the king. (26)

After the emperor asked S. Baghel Singh about his well-being, 
Both kept talking with each other in a friendly vein. 
After honoring the other Singh chiefs by offering bows, 
Honourably were they seated with due respect. (27)

Dohra : If the author narrated all the details of this meeting, 
Much in volume would the epic increase indeed. 
The highest title that belonged to the Muslim royal court, 
Did the Mughal emperor confer on S. Baghel Singh. (28)

Chaupai : An elephant fitted with a big palanquin did the king offer, 
War drums loaded on camels were beaten in Singh’s honour. 
Many other presents and honours were there offered, 
To the accompanying Singh chiefs who accompanied S. Baghel Singh. (29)

A big necklace studded with gems and rubies was presented, 
Along with the great title by the Mughal emperor. 
Innumerable other gifts were exchanged on the occasion, 
Between S. Baghel Singh and the Mughal emperor thereof. (30)

Dohra : As the Mughal emperor was bidding farewell to S. Baghel Singh, 
He expressed a wish that he had cherished for long. 
The Khalsa Panth Singh are reputed to be great plunderers, 
(But) he had never seen the Singhs going on a rampage. (31)

Chaupai : Similing did S. Baghel Singh tell the Mughal emperor, 
The next morning would they give a demonstration of it. 
Pointing to a field of sugarcane crop across the river (Yamuna), 
A spectacle of pillaging that crop would they demonstrate. (32)

A reasonable compensation for crop’s pillage be made to the farmers, 
Then alone would they show that spectacle across the Yamuna. 
The emperor could invite them for the show whenever he pleased, 
Definitely would the Singhs stage a ‘Holi’ kind of festival there. (33)

The same morning did the emperor send an invitation to the Singh, 
In the afternoon should they come launching on that adventure. 
Definitely would the Singh arrive at the appointed hour, 
The emperor must sit near him atop the fort to watch the show. (34)
sunat singhan dilshâdî hôî. ui us âgai vai us âgç chahai hôî. dhalç divas singh kiô nagârô. turyô daçrô sabh luttnavârô.35.

sri gur panth prakash

kis hath dâî ki chhuri katâri. kisai karad kin talvârhi dhârî. karat lutt thc jim dal nitt. ral mil luttan âi huç mitt.36.

dâhrâ : râm dayâl jâi shâh pai kahi ûchai dayô bahâî. tau lau luttnavîl lâi khardyô sukkhû singh jî.37.

chaupaï : shâhi kahî ab hallâ karâyô. apan vajhâ sôn lutt dikhâyô. tau magrôni singh ji chardah âc. changç mandê kô vai bahu layâç.38.

vaî vây vY m`D dirAwie koeI qrY koeI goqo Kwie iks isr p`g rhI AO ruVHI bhI jwieN. kis sir pagg rahi au rurdhi bahi jain.39.

chaupaï : kaî nathç jâhin pagan luih. kaî nathç jâhin gurdbutai khâî. ik lai natthç murd pichhû na takâvain. ik ral mil ghul tih thcêk lagûvain.43.
Hearing about this adventure delighted did the Singhs feel,
As each Singh wished to rush ahead of the other.
A beat on the war drum did the Singhs beat in the afternoon,
On a looting and plundering spree did they launch. (35)

As some picked up sickles, others picked up daggers,
As some others picked up knives, others took up swords.
As they were wont to carry on such plunder everyday,
Today they had arrived together for playing a friendly match (36)

**Dohra**: Ram Dyal (the Khalsa ambassador) briefing the Mughal emperor,
He made the emperor sit atop the fort’s roof top.
Thereafter, leading a battery of Singh plunderers,
S. Sukhu Singh stood at the head of this expedition. (37)

**Chaupai**: Thereupon, the emperor signaled them to launch an attack,
Must they show a spectacle of looting and plundering.
Thereafter, arrived S. Baghel Singh with his own contingent,
With him he brought a mixture of muscular and frail Singhs. (38)

As these contingents plunged deep into the river Yamuna,
Some of them swam across while others went down.
As some emerged out of water, others were swept away,
Some held on to their turbans others lost their turbans. (39)

As some of them swam across and stood on the other bank,
Some others were caught midstream and felt harassed.
As some of them were returning carrying juicy sugarcanes,
Others pounced upon them midway during their return. (40)

As they kept on pulling and pushing each other,
They also kept on pulling at beards and turbans of each other.
So much delighted did the emperor feel watching this scene,
That he could not contain himself with joy and fun. (41)

**Dohra**: The horses and elephants which they had with them,
Were these loaded with the pillaged sugarcane sticks.
These were also waylaid by other Singhs on the wayside,
Who started crushing the juicy sugarcane sticks. (42)

**Chaupai**: Many of them were seen running without their turbans,
Many others were seen diving and coming out of river.
Some took to heels as if never to return again,
Some others made those running their butt of ridicule. (43)
163. sākhī digh ghumčr au bharatpurc kī (...'timai panth gur giljî galvâyô')

Sri Gur Panth Prakash
Sorha : Really delighted did the emperor Gauhar Ali² feel,  
At that spectacle of looting and plundering by Singhs.  
It was indeed like a spectacle created by a joker,  
Who sets his own things ablaze and than laughs at it. (44)

Dohra : Adopting Such diverse tactics and strategies indeed,  
Did S. Baghel Singh’s contingent stay at Delhi for many years.  
Receiving ransom from the surrounding provinces,  
Did he make the Marhattas his allies as well. (45)

Bringing Delhi under his own command and control,  
Did he collect revenues at six annas out of every rupee.  
Cherishing a desire to have a dip at the holy Amritsar,  
Did he thus return to Punjab by the same route. (46)

Episode 163  
Episode About Deegh, Ghumer and Bharatpur  
(“So did the (tenth) Guru got the Pathans annihilated by the Khalsa”)

Dohra : As the Khalsa Panth force advanced towards the South,  
After establishing ten contingents (Misls) of the Khalsa Panth,  
They laid a siege around the forces of Suraj Mal¹,  
Around his two forts at Deek² and Ghumer³.

After promising to pay a ransom of seven lakh rupees,  
The Jat chief himself came to meet the Khalsa Panth.  
The way this meeting between him and S. Sham Singh took place,  
Dear readers, listen to the whole account of that meeting. (2)

Chaupai : Listen to the account about this reconciliation,  
As he paid a courtesy call to S. Jassa Singh Kalal.  
He insisted upon meeting S. Sham Singh with an embrace,  
Otherwise he would prefer to return without meeting. (3)

As S. Sham Singh refused to embrace a clean-shaven man,  
Both of them kept on putting up hardened postures.  
Thereafter, the Khalsa Panth arrived at a resolution,  
That S. Sham Singh should seek pardon after embracing Suraj Mal. (4)

As S. Sham Singh agreed to abide by Khalsa Panth’s mandate,  
Highly delighted did Suraj Mal feel at heart.  
Truly would he become great after alliance with Khalsa Panth,  
Really had his seven lakh ransom served his purpose indeed. (5)
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dôhrâ : ḍiẖe mājān mīẖāẖ ṭẖé ḏẖâẖeẖ. ḍiẖeh dâẖeẖ dīẖeẖ ḏẖâẖeẖ. ḍiẖeh mājān mīẖāẖ ṭẖâẖeẖ. ḍiẖeh ẖāẖeẖ mīẖāẖ ṭẖâẖeẖ. 21.
chaupaẖ : iẖẖh sẖẖaẖẖ sẖẖiẖẖ ṭẖẖâẖẖ sẖẖiẖẖ ṭẖẖâẖẖ. sẖẖiẖẖ ṭẖẖâẖẖ sẖẖiẖẖ ṭẖẖâẖẖ. 4.

C-visible
Dohra : As the Khalsa Panth was holding an assembly,
In a ‘Sarbat Khalsa’ congregation were they sitting.
(Suraj Mal) arrived with a pair of horses,
With excellent saddles and harness were these equipped. (6)

Chaupai : As S. Shyam Singh stood up (to receive Suraj Mal),
Both embraced each other exchanging greetings.
Thereafter, making him seated amongst themselves,
They settled the revenue that as Khalsa’s subject he had to pay. (7)

Thereafter, reducing his revenue by one lakh as concession,
He was given a hearty send off with due honours.
This concession was given as a tribute to his queen,
Lest the Khalsa Panth should accuse him of favouritism. (8)

Promising to pay three lakh rupees immediately,
The balance two lakh rupees would he pay after some time.
So an amount of rupees three lakhs arrived soon,
Which Suraj Mal had delivered to S. Sham Singh. (9)

As the Khalsa Panth sat together to divide this amount,
They started squabbling over the balance of two lakhs.
Listen to the account how this squabbling came to an end,
The complete details would the author narrate. (10)

Dohra : As some insisted on distribution in the name of Misls,
Others insisted on the strength of the individual Misls.
With each sticking to their own vested interests,
There arose quite a din and noise all in vain. (11)

Losing two lakh rupees the way they distributed the rest,
That account of distribution would he narrate.
The way they disbursed it among the ten Khalsa Misls,
So would he narrate about those bigger and smaller Misls. (12)

Chaupai : First of all, twenty five thousand were kept as a Tithe,
For the service of the sacred shrine at Amritsar.
The damage that was caused by Ahmed Shah Abdali,
Akal Takht and Darbar Sahib needed to renovated. (13)

As the surrounding periphery and steps needed repair,
This amount was handed over to the caretakers.
Thereafter, half of the balance amount went to Buddha Dal,
Half of which amount further went to Tarun Dal. (14)
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दिल्ली भ्राता प्रभाष मह धरिती। मुख्यालय समनवाली स्वतंत्री।
चेचे बेटी मल्ली ठधे। पंजेती लड़की ठठकी। 19।
tin maddh tin misal sam bhar. sukhchakaz râmgardhîc kanni.
chauthî bhango savâc thac. pañjam pauñc naka bthairc.15.

धिख समथ मनी बीडी देख मल्ली। भीतर राजा बिठडी भिम भाँसी।
दिल्ली भ्राता प्रभाष मह मल्ली स्वतंत्र। 19।
tim sayâm singh bhar phauj savâi. bâraî hazâr gînti tis âi.
tinn lakh paûnî sangat singhian milvai.16.

देवन : राते भ्राता ब्रह्मल बड़ी देख देख देख भरिय भरिय।
धिख भ्राता मह गरी भरिय भरिय देख देख देख देख देख। 19।

dôhrâ : tijç misal daalâvâl bada badhî dçsh duvâbç mânhi.
jis mâjhî madh nahnî bânaî jagâ ikr dhâmâvâlal su jahi.17.

धेरी : राते भ्राता मिल मल्ली पुलोणी भागी। भागवानी भागी भागी भागी।
धिख भ्राता भ्राता मिल मल्ली मल्ली मल्ली। 18।

chaupaî : chauthî misal singh purîc âhi. âhlûvâlîc hain jih mânhî.
pañjam chug gin misal banâî sôi. ammrîtsarîc singh kaâvat thôi.18.

ॐ त्रं भुज्ञा सन्तो मे हों दत्ते दत्ते।
दोह्राव : tijç misal misal देख मल्ली भागी। 19।

aur nihang bujiang shahîd bhat thôi. sôdahî bçdî thûchán bhallç sôi.
im das mislan takç burtç. das mislo jim jâdvan râç.19.

देवन : भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता।
धिख भ्राता मह गरी भ्राता पुलोणी भागी। 19।

dôhrâ : jim jâdvan kI das misal tçû panth gur âhi.
shâri karishan sam gur dasam tim hî khçda khidavai.20.

धेरी : भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता भ्राता।
डिच इलास्के पे मह गरी भ्राता पुलोणी भागी। 19।

chaupaî : jim kâl jamâñç jádav nathâhi. tim giljç tç singh nath jâhîn.
jitnak var jaman kâl àyâ. titnak var un panth nîklâyâ.21.

ॐ त्रं भुज्ञा सन्तो मे हों दत्ते दत्ते।
एक मार में उस नी भक्तिपर। दिचे पे भ्राता पुलोणी भागी। 19।

ant samçn sô har ji marvâyaî. timai panth gur giljai galvâyaî.
mâr turak sabh dçkh khâpsî daî bulâî.22.
That organisation had three Misls of equal strength,
Which included Shukarchakias, Ramgharias and Kanaihyias.
As one and quarter share was allotted to the Bhangis,
Three fourth of it went to the Nakaee’s Misl. (15)

Similarly, S. Sham Singh’s Misl had a larger strength,
As it consisted of twelve thousand soldiers.
Three fourth share of the ransom amount received,
Was allotted to the share of Sangat Singhia Misl. (16)

Dohra: The third Misl belonged to the Dallewalias,
Much strength had it gained in the Doaba region.
As they had no considerable share in the Majha region,
They had their headquarters at village Dhabanwala. (17)

Chaupai: The fourth Misl consisted of Singhpurias,
The Ahluwalias were also formed a part of it.
The fifth consisted of some selected Singh,
Who were known as belonging to Amritsaria Misl. (18)

Another Misl consisted of older, younger brave Singh,
Who hailed from the Sodhis, Bedis, Trehans and Bhallas.
Thus, the whole amount was distributed among ten Misl,
These ten Khalsa Misls resembled the Yadava’s organization. (19)

Dohra: As there were ten Misls of the Yadav clan,
So there were ten Misls in the Khalsa Panth.
As Lord Krishna commanded the ten Yadav Misls,
The tenth Sikh Guru directed the Khalsa Misls. (20)

Chaupai: As the Yadavs escaped Kaljaman’s onslaught,
So would the Singh escape Abdali’s invasion.
The number of times Jamankal invaded the Yadavs,
The same number of times Abdali invaded the Singh. (21)

As Lord Krishna got Kaljaman destroyed by the Yadavs,
So did the tenth Guru got Abdali decimated by the Khalsa.
As all the Muslim rulers were annihilated by the Khalsa,
The Khalsa Panth shouted slogans of Guru’s victory. (22)
164. sâkhî mâlvî kî
(bhagatû kahî 'ôt nahn aurai, sarî gur val chahîç hatth jòrdç')

dohrw : qO mâlI ny iPr khXo Xh BI hmY ilKvwie

chaupaî : jôû taur unki hut sunî. pâs purâtan au bahu gunî.

suno BweI imqu suihrd ic`q BUl jwaUN qau ilK dXo iq`q

huq rwj rjpUqin qUrn id`lI ihMswr bwvnI QI cuhwxo m`lI

rXq j`t jMgl mD rhy bhuqy goq ignqI ikq lhy

hut râj rajpûtni tûran dillî. hinsâr bâvnî thî chuhânô mallî.

huq rwj rjpUqin qUrn id`lI ihMswr bwvnI QI cuhwxo m`lI

rXq j`t jMgl mD rhy bhuqy goq ignqI ikq lhy

hut râj rajpûtni tûran dillî. hinsâr bâvnî thî chuhânô mallî.

rayat jatt jangal madh rahç. babutç gôt ginti kit labç.

huq rwj rjpUqin qUrn id`lI ihMswr bwvnI QI cuhwxo m`lI

rXq j`t jMgl mD rhy bhuqy goq ignqI ikq lhy

hut râj rajpûtni tûran dillî. hinsâr bâvnî thî chuhânô mallî.

rayat jatt jangal madh rahç. babutç gôt ginti kit labç.
Episode 164
Episode About the Malwa
(As none else could protect them, said Bhai Bhagtoo,
Must they pray with folded hands to the revered Guru)

Dohra : Then did Captain David Murray remark,
Must the author get this also recorded:
The way the descendents of Mehraj and Phool¹,
Extended their hold in the Malwa’s forests. (1)

Chaupai : The way the author had heard about them,
From his ancient and talented peers,
In the same vein did he narrate to Captain Murray,
In the same manner would he get it recorded. (2)

Dear devout readers listen to the same account,
Must they record it correctly wherever he faltered.
It was forested area full of innocent people,
It was adjacent to the fifty two villages of Hisar Bawani. (3)

As Delhi was under the occupation of Toor Rajputs,
The Hisar Bawani was under Chauhan Rajput’s control.
The Jat subjects who lived in these forested areas,
To innumerable sub castes did these Jats belong. (4)

Majority of these Jats belonged to the Sidhu caste,
Noble deeds must have their ancestors done.
As very few odd Sidhu Jats had come here,
Large chunks of land had they occupied. (5)

Dohra : Those who had occupied this land quite early,
Ownership rights of land had they procured.
As Mehraj (Sidhu) Jats kept wandering as nomads,
Hardly could they make both their ends meet. (6)

Chaupai : The Chauhan Rajputs seized Delhi from the Toors,
As Rai Pithora² had played foul with them.
Thereafter, he got twenty five lakh Rajputs eliminated,
Who, being defenceless, was eliminated by Mohd. Ghori³. (7)

As Mohammad Ghori was ousted by the (Lodhi) Pathans,
Guru Nanak brought the Mughals to oust the Pathans.
Let the author narrate the account of the Mughal Period,
And the good times arrived for the Mehraj Sidhu Jats. (8)
देवना : 

**dohrā** : sahat sīs tih pand dabī gur arjan pahuñchīyō āi.

dhann dhann sikhī gur kāhī bahlīo layāo uthāi.11.

**dohrā** : sahat sīs tih pand dabī gur arjan pahuñchīyō āi.

dhann dhann sikhī gur kāhī bahlīo layāo uthāi.11.

**chaupāi** : sardī arjan gur avī chardhvāvat. tarian tāran chahain paurਿī chinvāvat.
tahin avī agg bāhar hui gāi. bahlīo layāo pand kūrdai thāi.10.
First of all let the author narrate about the Bhai dynasty,
That would gradually lead us to Mehraj Sidhus.
The first was a Bhai Behlo who became a devout Sikh,
To the (fifth) Sikh Guru did go to render a service. (9)

An indigenous brick kiln had the Guru activated,
With bricks did the Guru wish to construct a shrine at Taran Taaran.
As the flames leapt out of this brick kiln,
Bhai Behlo brought a bundle of garbage to douse this fire. (10)

Dohra: The moment Bhai Behlo got buried under the bundle,
Instantly did Guru Arjan Dev ji arrived there.
Praising the services of a devout Gursikh unto the Guru,
Immediately did the Guru pull him out. (11)

Chaupai: As the revered Guru felt pleased with Bhai Behlo’s services,
The congregation of forested areas was put under his charge.
This information did Bhai Bhagtoo also receive,
As he went to pay his obeisance to the revered Guru. (12)

In the same manner as Bhai Bhagtoo touched the Guru’s feet,
The Guru appointed him incharge of another forest area.
As two more Sikhs Haria and Balo accompanied Bhai Bhagtu,
The whole forest area got blessed by the Guru. (13)

Now would the author narrate the account of Mehraj dynasty,
Narrate he would as he had heard from his old elders.
As Mehraj ancestors were the last to approach the Guru,
No land was left that could be allotted to them. (14)

Thus, in whomsoever’s house they went to seek shelter,
The owner would treat them as his subjects.
As they could not occupy any land on their own,
Listen further how these Mehraj ancestors progressed. (15)

Dohra: As Mehraj elders had many scheduled caste men with them,
They employed them for diverse menial jobs.
For this reason they became the butt of ridicule of those,
Who had been earlier inhabitants of these forest areas. (16)

Chaupai: As the Mehraj elders had dealings with these lower castes,
They remained at loggerheads with the natives.
As the natives considered Mehraj elders mighty and powerful,
They were apprehensive that the latter might occupy their land. (17)
Sri Gur Panth Prakash

में ब्राह्म दिला सारिन उपम नेत्र चलती लोग।
मय विध कली सराहिय गुरु या आयत।
121.

sôrthâ : sô bhagatû dhig jî háth jörd charrî lagç.
sabh bidh kahî sunâi hamhi gurû pag láiô.21.

dôhrâ : mçlô basâkhî âi pun layô môhan bhagatû săth.
paritham milâyô sabhan tç dhig satigur jörd su háth.22.

chàpaî : sarî satigur dishat khushî kî karî. bhaç nhâl vai tis hî gharî.
mahrâj pòttau môhan thô áyô. sâth putar sô kâlai layáyô.23.

Môhan gur pây jî kî kahî. dayyô zimîn ham vassan tân. 
has satigur yau môhan kahuî. ham châhain tum dçnain jög kayô.25.

lyihN Bûm qûm qû log mMg 
jwih AbY qûm Bûm sMg 
ham ÁwvihNgy jMgl ky mwih 
qumry kMm bxwvq qWih 
lâi hin bhûm tum tç lôg mang. jâhi abai tûn bhagatû sang.
ham ávahingç jangal kç mâhi. tumrç kamm banâvat tânñi.26.
So the natives never-allowed the latter to stay at one place,
They would charge rentals if allowed them to stay.
So as these Mehraj elders kept moving like nomads,
They had to pass through such a heavy ordeal. (18)

Thus would they be turned out from the area,
With the joint efforts of the natives and their custodians.
Upon this did the Mehraj elders made a resolve,
Must they also occupy an area for their subsistence. (19)

(But) how could they occupy land in an alien land,
Unless someone mighty and powerful assisted them.
As good fortune smiled on these wandering elders,
(Fifth) Guru’s protection did they proceed to seek. (20)

Sortha : So approaching Bhai Bhagtoo,
With folded hands did they bow down.
Narrating their tale of woe,
For Guru’s blessings should he intercede. (21)

Dohra : As the Vaisakhi festival was approaching near,
Mohan (from Mehraj’s family) did Bhai Bhagtoo take along.
After introducing the former to the whole congregation,
With folded hands did they stand before the Guru. (22)

Chaupai : The moment the revered Guru looked at them smilingly,
Instantly did they feel blessed indeed.
Mehraj’s grandson Mohan had come along with Bhagtoo,
Who had brought his own son Kala with him. (23)

Then to the revered Guru did Mohan offer Kala’s services,
All the collections did they also pile up before the Guru.
Kala offered his services to the Guru’s community kitchen,
Thereafter, all the disputes of the devotees did the Guru settle. (24)

Thereafter Baba Mohan laid bare his heart before the Guru,
For a piece of land for his clan’s settlement did he ask.
Smilingly did the revered Guru tell Baba Mohan:
He (the Guru) wished to empower Mohan to give lands to others. (25)

From him (Baba Mohan) would the people beg for land,
For the time being should he go back with Bhai Bhagtu.
Soon would he (the Guru) pay a visit to the forested area,
All his (Baba Mohan’s) cherished desires would the Guru fulfil then. (26)
dôhrâ : tau môhan gur sôn kahi ham ichrak bahin muhâl.
satigur âkhîyo nahn darâr karât kum partipâl.27.
chaupaî : sô bhagatû ân pâs bahâç. chakkan dhôraî sôs basâç.
tau tâpcdrâr bakhilî karain. târain bhagatû nahn vi tarain.28.
chaupaî : sô bhagatû ân pâs bahâç. chakkan dhôraî sôs basâç.
tau tâpcdrâr bakhilî karain. târain bhagatû nahn vi tarain.28.
chaupaî : sô bhagatû ân pâs bahâç. chakkan dhôraî sôs basâç.
tau tâpcdrâr bakhilî karain. târain bhagatû nahn vi tarain.28.
chaupaî : sô bhagatû ân pâs bahâç. chakkan dhôraî sôs basâç.
tau tâpcdrâr bakhilî karain. târain bhagatû nahn vi tarain.28.
Dohra : Thereupon, Baba Mohan begged the revered Guru,
Where would his clan seek shelter till then?
Thereupon, did the revered Guru assured him,
The Divine Creator would protect him where he stayed. (27)

Chaupai : Thereafter, Bhai Bhagtu offered them shelter for stay,
Thus did this nomadic clan find a home for themselves.
As the original land owners objected to their stay,
They did not stop objecting even after Bhai Bhagtu’s pleas. (28)

Thereafter, the revered Guru brought out a miracle,
Through an emperor’s act did the Guru caused this marvel.
That emperor’s account would the author now narrate,
The way he had heard that tale from his learned peers. (29)

Dohra : His enemies who surrounded him from neighbouring states,
A lot of his territory did they occupy (forcibly).
His ministers and court officials tried their best,
Many a counsel did they offer to the king in vain. (31)

Chaupai : Utmost did his mother, brother and his wife try,
But little did he pay any heed to their advice.
As he remained in an inebriated state day and night,
All affairs of state remained in a state of chaos. (32)

As these news reached the sovereign at (Delhi),
He bestowed Chattarsal’s state’s custody to his younger brother.
Chattarsal was ordered to be put behind the bars,
Two bottles of liquor were sanctioned for his daily consumption. (33)

Dohra : The ministers of the state following this royal decree,
They fixed an auspicious occasion for the new king’s anointment.
A few hours after the break of dawn on that day,
They would anoint his younger brother with the royal title. (34)

Chaupai : Though Chattarsal’s wife heard this new order,
Nothing could she do despite her desperate pleadings.
As Chattarsal craved for more alcohol, he woke up his wife,
For a goblet of alcohol did he press his wife. (35)
रानी बहू भाभी देख उड़ि वगाल। महा धरित धित चढ़े वै भाभी।

रुप्ति लखब धूलय प्रवादके। कड़ी दिवस कह वही धरबार। 38।
रानी कहयो आँ देगु तुहे बहार। सवापाहिँर दिन चारधार तू।
हुई कररो बन हुआ उचार्यो। रानी तिसाइ बहु कररो पुकायरो। 36।

अंगुल कुम वहे कुम साचु भाभी। धारभागी कुम धिनारु किराका।
मध्य धरित दित चढ़े निम वफ्त। 37।
अगु तुम पतुम लागु बहार। पतिशाही पवरानो देगु फरहार।
पाई ब्रह्म तुम प्रागु पिलार। सवापाहिँर दिन चारधार जिस काल। 37।

हुई सुध धुं सचु जप साचु। देखे तुरंत विन्दु वम दिशाए।
जमी धुंह घं धम हब दुः सारी। नंदावजी है स पहुं बट्टी। 36।
िनी सु वहु बुधु छह नाका। बहयो नाका किंचु दासो उपाई।
रानी बुछु नाका नाथ अब हू। ज़हांगीर कै ज़ा पुआ। 38।

देवना : जमी धुं धम बरह धली क्षेत्र भूम उद्वरल।
देव धम वह दहा भुमहे पिंग अदाल। 35।

döhrā : यही बाट वहु कार परी बहयो सवार तकाल।
दौर दौर कर जा पुज्यो निज कहयो सभी अहवाल। 39।

छपे : नंदावजी धुं क्षेत्र सच्च। अब कुम दे जमी किशी मार।
जमी धुंह घं धम हब दुः सारी। जै ब्रह्म तू तसे बहु बोध 180।

मापिण महापरम दव नेणे। लिथ वेंटी भरी चल लिच भागे।
उ धरितानु उनमें दरवाल। मुख दिनाग दही संग्रह दिनागी 187।
yहण चाहतरसाल हस्त जोरौ। दिहु रोह मुही वल किम आरु।
तू पतिशाह ताजविन रंगर। मुलक उजार दयो जागल लिखर। 41।

आंसर विभिन्न धुं धम जुका। अंगुल वे धि वेंट र आना।
मध्य धुंह जाग उप्योग। धुंह धरित भुजड़ धुंह 182।
ई बाहिन्दे उन दाच्रा लङ्ग। खानाई को बिन हात्त नाया।
सदृच उन तहिन मकज्जूर हुन्ह धक्किहो निकाल उजार। 42।

धुं धम मुनाई वकल दे पुछो मलार। जबुंडे कहुं दुः हन्ह अब धरण।
उन वकल वम अब धुं धम वकल। धरकर आठवी में लंटे अवकर। 188।
us गजुर करान किं पुच्चल सलाही। कहयो उन्हौंरतु मूर मार।
राजरे कहयो तुम अगै हुई बताई। हौं आको सो लायो मरवाई। 43।

देवना : धुं क्षेत्र भलानी अधिन दिनें में धुं द्वारे उद्वरल।
मध्य धरकर दव दे क्षेत्र वही धित दित धरण 184।

döhrā : उन हुट महराजी अक्कह तिनो सो दाच बताई।
सोै कहबर तिन को बहार पारे चिंतात तिन आ। 44.
His younger brother would offer him that, his queen said,
Soon after the day break would his brother arrive.
As he again asked for alcohol in harsh words,
In still harsher words did his queen reprimand. (36)

His younger brother would definitely come with a royal decree,
The royal decree for his kingship would he handover.
With fetters around his feet would his brother offer a goblet,
Let a few hours pass after day break on that day. (37)

Hearing this did Chattarsal come to his senses,
After that did he ask for a reprieve from his wife.
Must the king make haste to escape from there,
Before Jahangir must he beg for restoration of his rule. (38)

Dohra : As he heard this news (from his wife),
Instantly did he mount his royal steed.
Arriving at the royal court posthaste,
His predicament did he narrate to the king. (39)

Chaupai : Thereupon Jahangir refused his petition,
Now would he not get any reprieve from the court.
Many a time had the emperor reprimanded him in writing,
Never did he give up drinking at the king’s bidding. (40)

Hearing this, did Chattarsal beg the king with folded hands,
Some alternative means of livelihood must the king grant.
Thereupon, the emperor put forth another proposal,
A decree for Malwa forests could he get if he ransacked those. (41)

Arriving at Bathinda did he put up a camp,
As nothing could he get for food in the forests.
He summoned the official custodians of that area,
As he found the whole territory a barren land. (42)

When he enquired about possible means of livelihood,
The official custodians suggested means of loot and plunder.
As Chattarsal asked them to provide guidance to him,
He offered to destroy those who defied the legal custodians. (43)

Dohra : As Mehraj’s clan had been a thorn in their flesh,
The custodians put forth their name for ransacking.
As the Mehraj clan settlers received this news,
Highly concerned did they feel for their safety. (44)
chaupaî : mahirâjû sun bhagatû dhig aç, hakîkat sabhî batâvat bhaç, bhagatû kahî ab ôt nahnû aurai. sarî gur val chahîç hath jîrdç.45.

un karî ardâs sarî satigur dhayâi. is áphtôn gur laîn rakhlî. aisî bhaî satigur kî kalâ. âi utrayô dhig chakk aur bhalâ.46.

iún krî ardws sarî siqgur DXwie ies AwPqoN gur leIN rKwie AYSI BeI siqgur kI klw Awie auqrXo iFg c`k AOr Blw.47.

in un lînî gin salâhi. ham bhajç bachain nahnî kit ham jîhnî. ham tum ralain tô bachain ik thâi. tau lau râjâ paryo un dhâi.48.

iin un lînî gin salâhi. ham bhajç bachain nahîn kit ham jâhin. ham tum ralain tô bachain ik thâi. tau lau râjâ paryo un dhâi.48.

chaupaî : râjû akçlô tahin rahyô khardô. mahrâj tumnan sayôn sôû na ardô. ûhân layô un râjô mår. satigur savârî un kî kâr.50.

bahur gYl sB POjih Bey lok rwjy ky iqnH lut ley AYSI klw qihN gur vrqweI BUp ibnW ko kr skY lrweI.51.

bhur gYl sabh phaujhi bhaç. lôk râjç kîs tinah lut laç. aisî kalâ tahin gur vartâi. bhûp binân kô kar sakai larâî.51.

165. is tôn aglâ parsang

('môhan mang lai shâhôn zamîn ghumâi lâkh kiô patâ su kîn')
Chaupai: Hearing this Mehraj’s clan approached Bhai Bhagtu,
The entire situation did they narrate to him.
As none else could protect them, said Bhai Bhagtu,
Must they pray with folded hands to the revered Guru. (45)

With devotion did they pray to the Divine Guru,
Might the Guru protect them from that scourge.
Such a divine dispensation came to happen there,
That another caravan of displaced people arrived there. (46)

With these new arrivals did the Mehraj clan confabulate,
By deserting the place would they never survive.
As they were still confabulating to fight together,
They came to be invaded by Chattarsal’s troops. (47)

As his troops ransacked the Jat settlers,
They sent messengers to their Mehraj clan allies.
With a dash did the Mehraj members attack,
They invaded Chattarsal’s troops with a beat of drums. (48)

Dohra: As they robbed the Chattarsal’s troops to their fill,
They brought the bundles full of robbed goods.
The king Chattarwal was abandoned by his troops,
His troops went their own ways from the field. (49)

Chaupai: As the king remained alone on the field,
No longer could he fight with Mehraj’s force.
As the king was killed there by the Mehrajians,
The Divine Guru solved all their problems. (50)

As they went in hot pursuit of the royal troops,
All those troops were robbed by the Mehraj clan.
As such a dispensation did the Guru bring about,
How could the troops fight without a king? (51)

Episode 165
The Next Episode About the Malwa
(Asking Baba Mohan to get a landed territory,
A lease deed for one lakh acres did the emperor sign)

Dohra: After plundering and killing as they returned,
Deeply concerned did the Malwa people feel.
dôhrâ : mår putt râjç murdç parf sôch chit ân. 
hutô râjô sâk patishâh kô mat pâvai ham par tân.1.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.

chaupaî : yahî bût sun sayânân bichârî. bhaâi sôch un man madh bhârî. 
nathç bhaajç bhi bachtç nâhîn. hai châr kunt patishâhan pâhî.2.
Invader (Chattarsal) being related to the Mughal emperor,
Lest he should exert pressure on them. (1)

Chaupai: The same issue did the (Malwa) elders debate,
As they felt highly concerned about it.
They would not survive even if they deserted the region,
As it was surrounded by the Mughal rule from all sides. (2)

(At this), Baba Mohan proposed to approach Delhi emperor,
Through some rustic maneuver would he appease the king.
Promising to make an offering of one hundred and a quarter rupees,
With folded hands did he pray to God (for success). (3)

Arranging to offer a horse as tribute to the king,
Such a strategy did he resolve to adopt.
Thereupon, a Sikh did arrive and remarked,
An earring for the emperor’s ear should he take along. (4)

Such a present would he take to the king,
If he thought there was some worth in the Sikh's suggestion.
Thus did he proceed after making a prayer,
These tributes did he offer after reaching the Delhi court. (5)

Dohra: Thus did he submit a petition to the king,
Making an offering of a horse and an earring.
For slaughtering poor people he (Chattarsal) had gone,
(But) himself did he perish in the attempt. (6)

Chaupai: The moment the emperor looked at the earring,
Happily did he offer to his dear queen to please her.
What would she do with a single earring, said the queen,
A pair of earrings together could she put on her ears. (7)

Calling Baba Mohan the emperor instructed him sternly,
Must he produce the other earring if he wished to survive.
Highly would he be rewarded if he brought the other earring,
Instantly would he be killed if he failed in his attempt. (8)

Hearing this, highly alarmed did Baba Mohan feel,
His whole clan would be wiped out if he failed to find the other ring.
Once again did he vow to make an offering to the Guru,
An offering of full five hundred rupees would he offer on a salver. (9)
हुज्जू मेहता मंग दिव्य गाजे उप र महकुली दुम दुम मंड।
साधु साधू ब्रज लघु दिव्य गाजे ।
हृद मेहतार वैभव लघु दिव्य गाजे।
हुज्जू मेहता मंग दिव्य गाजे उप र महकुली दुम मंड।
jahnin râjâ thô mar git gayô. hûg usai thân sô git gayô.10.

dôhrâ : bhalç bhâg ham gur karç tau ham âvgu labbh.
labhai na âvgu jau hamai tau mârîygu aulâd ham sabh.11.

chaupaî : aur kahî sabh puchh layô lôg. girîyô paryâ kis labbhyâ hûg.
mohân sôn shâh bandhyô karâr. layâvai sut nij kar kit bhâl.12.

chaupaî : çk bâr gur mahirâjai âyô. bhâî bhagatû sang kâlô layâyô.
jo mukh mûngai sô gur dhchin. dudh dîû putan khushîân lîchîn.2.
One of Mohan’s uncles who had accompanied him to Delhi, Thoroughly did he brief his uncle about the other earring. The other earring must be lying somewhere around, The spot where the (invading) Chattarsal had died. (10)

Dohra : If it be their good luck by the Guru’s grace, Surely would they be able to trace the lost earring, If they failed to find out the other ornament, Definitely would the emperor eliminate their whole clan. (11)

Chaupai : Must his uncle enquire from all the people, Lest anyone of them should have found the earring. Solemnly did Baba Mohan give an undertaking to the king, His sons would surely bring the lost earring. (12)

As they were making a thorough search for the earring, God fortune did smile upon them at that moment. They picked it up the moment they spotted the earring, With gift as precious as life did they reach the court. (13)

Immediately as they presented the ornament to the king, Highly benevolent did the Mughal emperor appear. Asking Baba Mohan for getting a landed territory, A lease deed for one lakh acres did the emperor sign. With revered Guru’s grace did this event happen, Highly delighted did Baba Mohan and his uncle feel. (14)

Episode 166
Episode About Phulkians
(With a Sovereign Rule was (Phool) invested)

Dohra : Listen now to the account of (Baba) Phool, The way his clan multiplied and flourished. They way he stood before Guru Hargobind, Patting his empty stomach (displaying his poverty). (1)

Chaupai : Once upon a time the sixth Guru arrived at Mehraj, Bhai Bhagtu brought kala to the Guru’s presence. The Guru blessed whatever a devotee prayed for, With wealth, livelihood and sons the Guru blessed. (2)

As many devotees went to pay obeisance to the Guru, The infant Phool was left behind to graze cattle.
aur sikh bahu ân milâç, phûl bâlak hut pashû charâç.
tin sun layô sangat mil gai. rûth sôch un rôti na khaî.3.

mâtô pîtâ muh jîvat nähîn. kaun milâvai muhi gur pâhî.
im kahi kai vahu pariô rôî. khabar bhâi kâlç châhîc sôî.4.

parât phûl sang kâlç uthyô. dahiñdir dai sang aggai kayô.
âi satigur dhig thândhô bhayô. tau satigur dhayân val phûlai ayô.5.

chaupaî : tab gur ñçkh tis bhaç parsann. khird khîrd hassç bhûg un dhann.
kit turyô sagan bhal au bhal ghardî. bhûlî darishat tis gur val ardi.7.

dohrâ : agç dahîñdir phûl dhar matthô bhûm tîkâi.
hôi khardai dahida thôkiâ jim kâlai hut samjhai.6.

chaupaî : hath jîrd un bachan uchârc. hui sanmukh gur sach darbârc.
hôhu satigur tum jûni jân. iskâ bâp muyô vich ghân.9.

chatarsâl ham par jab payô. is kâ bâp unain mûr dayô.
hamrô thô sô bardô bharâî. phûl bhatîjô mçrô âhi.10.

nîmâi bâpan kç gur mâî bâp. yah sun dhida bajâyô âp.11.
Hearing that all others had gone to see the Guru,
He did not take meals as a matter of protest. (3)

As his parents had not been alive,
There was nobody else to take him to the Guru.
As he started crying under such depressing thoughts,
The news about his cries reached his uncle Kala. (4)

As Phool got up in the morning along with Kala,
Carrying a bowl of curd did he go with Kala.
As both of them arrived at the Guru’s congregation,
Guru’s attention was drawn towards the face of Phool. (5)

Dohra : Placing the bowl of curd before the Guru,
(Baba) Phool prostrated himself before the Guru.
Thereafter, standing up did he pat his stomach,
As he had been instructed to do by Kala. (6)

Chaupai : Thereupon, the Guru felt delighted after looking at Phool,
A hearty laugh did the Guru have to Phool’s good luck.
Auspicious was the moment when Phool had left home,
Fortunate was he indeed to attract Guru’s attention. (7)

Dohra : The revered Guru enquired from Kala,
Who was that infant that he had brought.
Why did he pat upon his stomach,
Must Kala tell the Guru in detail. (8)

Chaupai : With folded hands did Kala answer,
Standing in front of the Guru in the congregation.
Declaring the Guru to be omniscient,
Phool’s father had died fighting a battle. (9)

When Chattarsal’s forces had invaded them,
His father was killed by Chattarsal’s soldiers.
Phool’s father being the elder brother of Kala,
Phool happened to be Kala’s nephew. (10)

As the infant had no means of livelihood,
So did he pat his stomach before the Guru.
Knowing the Guru to be the protector of the disadvantaged,
So did the infant pat his stomach before the Guru. (11)
dohrw : riyak anâit kichh karô dharô isai sir háth.
yah sharan tumârî ā paryô sût hâmrc hai bada bharât.12.

chaupaï : satigur sadd pâs phûl mangâyâ. âi sîs un charan chhuhâyâ.
tab gur hoc bahut parsann. daî phûl lard tau gath bannah.13.

chaupaï : satigur sadd pâs phûl mangâyâ. âi sîs un charan chhuhâyâ.
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chaupaï : satigur sadd pâs phûl mangâyâ. âi sîs un charan chhuhâyâ.
tab gur hoc bahut parsann. daî phûl lard tau gath bannah.13.
Dohra: May the Guru bless him with means of livelihood, 
    May the Guru bless this poor indigent child. 
    He, being the son of Kala’s elder brother, 
    Guru’s protection has this needy child sought. (12)

Chaupai: Thereupon, the revered Guru called Phool close to him, 
    Who proceeded and bowed down to the Guru. 
    Thereupon, being in a moment of graceful pleasure, 
    The Guru showered his plentiful blessings on Baba Phool. (13)

           With a sovereign rule was Phool invested, said the Guru, 
           With that blessing had a mission been accomplished. 
           With elephants, horses, guns and arms (would he be empowered), 
           With palanquins would his house remain equipped. (14)

           Similar blessings did the Guru bestow on others, 
           Inexhaustible indeed would Guru’s blessings remain forever, 
           Territorial land rights between the two rivers did the Guru grant, 
           Such lofty words of grace did the revered Guru speak. (15)

Dohra: Blessed with so many boons of power and Prosperity, 
    Kala brought his nephew Phool back to home. 
    Hearing this, Kala’s wife flared up in anger, 
    How did her husband empower another’s son? (16)

Chaupai: So much was Kala nagged by his nagging wife, 
    Hardly could he stay at home for ten days. 
    A bowl of curd did he pick up again as usual, 
    On his own son’s head did he place it this time. (17)

           As the revered Guru looked up once again, 
           A child did the Guru spot in his presence. 
           As the Guru fixed his gaze upon the child, 
           In the same old way did the child pat his stomach. (18)

Dohra: Thereupon, the revered Guru remarked smilingly, 
    Another child had Kala brought again. 
    So much had he (the Guru) endowed Baba Phool already, 
    Surely would he take care of all of them. (19)

Dohra: Bhai Bhagtoo who stood near the Guru, 
    The Guru enjoined upon him to make a prayer: 
    Whatever Mohan’s descendents cultivated and produced, 
    Untaxed, undivided should the whole produce stay with them. (20)
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चैपली : जय भजनम श्रृंग मंत्र पंडारी। दिम बिष ययृ मंत्रम रंगली।
दिंहल वी भी बढ़ी वाक्यक्रमी। मंत्री भंडार मुख दे गाये कलाटी। 21।

चाँपाई : भाँर सफरास गुर मन लाई। इस बिध ठापी सब्हन दां।
वैल का लड़ साध्वे भां परा घेरे घरी।
भैल पुरस्कर्त अं कूछ मंड। बौं खेल हुइं माँड साधनम। 22।
अय खुश हि बालु मे बाल रता। अपों बल गुर ताहि बालग दयो लाई।
जाई पुरस्त तु अं मुर। काहाँ लोक अं बालग भां। 22।

942. मंत्री हुलिका सा अंत धुमस ( BigDecimal का इंडिक स्पस करे...) 167. sâkhî phûlkiân kâ aur parsang (‘chhiân bhaiân chhê pind badhê’...)

रूडव : धुंग बहू अंत धुम ली सिंह बढ़े लख धुर शेष।
बोले जिजिया धुर बढ़े अं बैंट्ड धुर बैंट्ड। 19।

dâhrâ : सनू बत अंत की जिम फोरर बचन गुर सों।
बहयो रिजाक उस घर धानो आवो बहात दौ। 1।

चैपली : निजेंग उगल दिनेंग राम। धुम बढ़े मंडरे हुल निजिया।
उसे परिनाम चाद अंटे। उस पराबुले इंडिक बढ़े। 2।

चाँपाई : तिलोकार मंडा तिन्क नाम। फुल बंधयो जाई फुल गिराम।
तौ लौ पतिशाह दसमी अं। दै पहुल तुं सिंग बानं। 2।

dहारे : अं रामो बे गढ़े पंछ मुख। अंसे मिंड सुखीरी संगा मुख।
भैले मुखी अंसरे धूल खताते। नभीन मुखदां मूर निजिके नाने। 1।
अं राम के बच सांख सापुं। अंलो सिंग हुमियो सांख सापुं।
दूरो सूरतो पाँजवन राखुं। पांखानो। हमीरा जापट सुत तिलोक जानो। 3।

फुल बल देंग कुं निदर करित। गैंडी बुंदे मूंढे संपत करित।
अंसे मंडरे में राद मिले। भूतां गरंग बंदे बघे बढ़े। 4।
जीत वाल दुर्भ सुभार कारिन। हो। फातच सों हुरच नानन।
अं बांड सों राल मिल। मरवाई दुशाम करा बाल। 4।

रूडव : मुलम मुख उदन बे जिउल र मंदर गरित।
बे जिउल चंग बंधल बचे बुंढे मुखिया। 1।

dहारे : सुनाम मुनाक तुरक को निका ना बाहर पाई।
जो निकल दस्त्य पलव सुए नाम बाबाई। 5।

चैपली : धुम महिराजी दिब दरू मंड बढ़े। दिम बल बने मंड कांड बढ़े.
अंद मंड हृद। अंद अंद मंड। निजिया। मूंढे मुख बंदे मुराजी। 1।

चाँपाई : फुल महिराजी। इक्त्तूर साभ बहात। इम काम कम्म साभ।
गार लाई कब अंडी। नाग। मूंढे बंदे मुराजी। 1।

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Chaupai : As the Guru conceded Bhai Bhagtu’s prayer,
Everyone felt assured at the Guru’s recommendation.
It was indeed devout Kala’s service to the Guru,
Which enriched all the sons of Baba Mohan. (21)

So much worthy of Guru’s grace did Kala become,
That the Divine Guru empowered him with so much power.
Thereafter, the mighty Jaid Purana’s did Kala kill,
Whom everyone acknowledged as the most powerful. (22)

Episode 167
Another Episode About Phulkians
(Six villages the Six brothers Founded)

Dohra : Now listen to the account of (Baba) Phool,
The way Guru’s blessings came to be realized.
As his household flourished and prospered,
Two sons were born in his family. (1)

Chaupai : Tiloka and Rama being the names of his two sons,
Another village by the name of Phool did they establish
Thereafter, as the tenth Sikh Guru arrived there,
He initiated these two sons into Khalsa Panth Singh’s. (2)

Thereafter, five sons were born to Rama,
Two of them being Alo Singh and Avdhoot Bhoomia.
Three others sons being Doono, Surtio and Raghu,
Hamira and Gajpat were sons of Tiloka. (3)

In whatever direction did they make an invasion,
Never did they fail to achieve a victory.
By aligning themselves with Banda Bahadur’s forces,
They accomplished every goal by getting their enemies killed. (4)

Dohra : From the two cities of Moonak and Sunam,
No (Muslim) resident could dare to come out.
Whosoever dared to venture out of these towns,
Instantly would they get them killed by Banda’s forces. (5)

Chaupai : As all clan members of Phool and Mehraj joined together,
They managed to streamline all the state affairs.
Difficult it is to narrate all the details,
In brief has the author narrated all the events. (6)
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As sons of both Rama and Tiloka became adults,  
There were further additions in their families.  
As they gave birth to more offsprings in their clan,  
They were keen to occupy more and more territory. (7)

Jhoolna :  
It was in the year seventeen hundred and eighty seven (B.S.),  
That there broke out a drought and famine in the forested region.  
At this, all the grandsons of Baba Phool Confabulated,  
Must they take hold of a region rich in ground water.  
So they founded Balyowal, Dhanaula, Bhadaur and Shehna,  
Together with the villages of Adhiayo and Barnala.  
With the founding of six villages by the six brothers,  
Khalsa forces were invited there after to occupy to these villages. (8)

Episode 168  
Another Episode About Malwa  
(Like timid sparrows did the Mughals flee)

Dohra :  
Now listen to the episode about the Malwa Singh,  
The way Khalsa Panth took the initiative to help them.  
The way the Phulkian dynasty expanded their empire,  
They way they occupied more territories with a dash. (1)

Chaupai :  
The moment Khalsa Panth force went out of Malwa,  
Soon would the Mughals invade the Malwa region.  
Looting and plundering they would demand a large ransom,  
Which the Malwa people could never manage to pay. (2)

From the front would the Malerkotla Pathans lead the Mughals,  
All the Hindus they wished to evict from Malwa.  
Thereupon did the Malwa chiefs made a resolution,  
Must they invite the Khalsa Panth to destroy Maleri Pathans. (3)

Deciding thus, Ala Singh himself proceeded to invite the Khalsa,  
Taking Bhai Buddha Singh father of Gurbakhsh Singh1 with him.  
As Khalsa Panth force was stationed at Amritsar,  
Many a gift did Ala Singh arrange for the Panth. (4)

As Khalsa Panth held a daily congregation at Akal Takht,  
The whole Khalsa Panth would attend the evening prayer.  
Thus accompanied by his brothers did Ala Singh,  
Stand before the Khalsa Panth with folded hands. (5)
dôhrâ : kahî hakikat khardah unai sunî panth dai kân.
un kahî satâvain turak ham malçrô utth pâthân.6.
chaupaî : ham kô ãi malçrô satâvain. mulak hamârô lutt lijâvain.
sun kar uttar panth uchâryô. asîn karçngç un chard mâryô.7.
chaupaî : ham kô ãi malçrô satâvain. mulak hamârô lutt lijâvain.
sun kr au~qR pMQ aucwrXo [ AsIN kryNgy aun cV mwrXo [7
kim kar un kô kâbû karvâyô. gardah kôtan kitai dür liyâyô.
us kar singh un mår gavâhîn. jim kar panthai dây su mâhîn.8.

dôhrâ : turtai hôç singh âlai jôrd hatth kahî phçr.
jaî panth khabar nân ham laî tau mârain turak muhi ghçr.11.
chaupaî : tau khâlsç bahu dhîr dharâyô. jarûr panth chahûgu tum pahi ãyô.
dîp mâl kô mçlô lâi. chardûgu panth tau tumrç dâi.
bhaî dûj kô din mîth layô. muhrai lagan budhai singh kahyô.10.
Dohra : As Ala Singh narrated his tale of woe,
Khalsa Panth lent their ears to his plea.
He narrated the way the Mughals harassed him,
And the way Malerkotla Pathans invaded them. (6)

Chaupai : Narrating how the Malerkotla Pathans harassed Malwa Singh,
He narrated how Malerkotla Pathans ransacked their land.
Hearing this, the Khalsa Panth did respond,
Definitely would the Khalsa Panth destroy the Pathans. (7)

Must S. Ala Singh lay a trap for the Pathans,
Must they be taken out of their fortified forts.
That way would the Singhys beat the Pathans,
Once the Pathans came within the Khalsa’s range. (8)

Same advice did Ala Singh accept,
Same plan would he execute after reaching back.
Surely would the Khalsa Panth join Ala Singh,
Such a solemn vow did Khalsa make at Akal Takht. (9)

Soon after celebrating Diwali (at Amritsar),
Certainly would the Khalsa force proceed towards him.
“Tikka Bhai Dooj” day did they fix for the attack,
S. Bhuddha Singh would lead them from the front. (10)

Dohra : Once again before departure from Amritsar,
Did Ala Singh appeal to the Khalsa Panth:
Definitely would the Mughals annihilate him,
In case Khalsa Panth failed to turn up. (11)

Chaupai : Thereupon, the Khalsa Panth reiterated their pledge,
Surely would the Khalsa Panth force join him.
Arriving back, same plan did Ala Singh execute,
A formidable fort did he raise in Malerkotla region. (12)

Close to the village Sanghera near Barnala,
A temporary makeshift shelter did he raise.
Hearing this, did the Malerkotla Pathans invade,
Raikot chiefs did they bring for plundering. (13)

Equipped with artillery guns and small fire arms,
Ala Singh’s force did they surround from all sides.
As they took positions after arriving there,
Ala Singh looked forward to Khalsa’s support. (14)
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दहाड़ पंथ से बची चुनौती। दहाड़ पंथ से बची चुनौती।
उताई पंथ ने कार्ल चार्ड्हाई। नए पंथ ने कार्ल चार्ड्हाई।
उताई पंथ ने कार्ल चार्ड्हाई। नए पंथ ने कार्ल चार्ड्हाई।
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उताई पंथ ने कार्ल चार्ड्हाई।
From the other side the Khalsa Panth started,  
With the beat of war drums did they proceed.  
Being led by Bhai Buddha Singh from the front,  
Day and night they kept advancing after crossing the rivers. (15)

Dohra :  Whenever the Khalsa Panth force felt famished,  
An odd village would they ransack for provisions.  
As they heard the gunfire from Mughal positions,  
They put up a camp within the vicinity of Mughals. (16)

Thereupon, did Buddha Singh advise the Khalsa Panth,  
They must not put up a camp in close vicinity.  
Lest the Mughals knowing about the Khalsa’s arrival,  
They might then disperse and be gone from there. (17)

Chaupai :  So at night did the Khalsa force depart from there,  
They positioned themselves where Buddha Singh suggested.  
The daily dose of opium and cannabis did they take,  
Their horses did they harness for the attack. (18)

Now listen to the plight of besieged Ala Singh,  
As he kept worrying about his fate day and night.  
Really in a fix did Ala Singh feel himself,  
As he felt insecure in a makeshift shelter. (19)

As the Mughal Pathan forces advanced nearer,  
Many in Ala Singh’s camp felt highly concerned.  
In case the Khalsa Panth force delayed their arrival,  
Surely would the Mughals destroy Ala Singh’s camp. (20)

As they kept looking impatiently for the Khalsa force,  
No where did they hear the dust and din of their footfalls.  
They felt the Majhail Singhs were unconcerned with their fate,  
Even as the provisions also started depleting at that moment. (21)

Dohra :  Ala Singh being a man with lot of patience,  
Patience did he advise to his people.  
In high spirits must his people remain,  
Surely would the Khalsa Panth arrive soon. (22)

Chaupai :  Khalsa Panth had reached quite near the Pathans,  
They observed their position as the sun arose.  
Thereafter, the Khalsa Panth attacked after a prayer,  
May God enable them to destroy their enemies. (23)
चौड़े लट्टे निममत लें। लाटे प्याँर झोंगे मर्या।
चटो चार्ज ती बखाड़ी हटी। मस्त मधु बार्ष क्वां डुंट जटी।
चार्ड धर्म निम्न सहान क्ष्री। लाच दहान सदग ग्हान क्ष्री।
चतुर्वत्त रटम वदा मी अर्थी।
पाचे चतुर्वत्त मछ वाला रामी। निम्न बेती बिभ किल उल्ली।
बाजे नागर्म झूत दहाल। तुरकन नदर ग्हाट सी अ।
घृत नागर्म जनक बादल गर्ज। निम्न कीसरी जिम बिजल।
चहुर चहुर उठ में भांद संपूर्ण। लंच इलामी हित क्वें डूंट।
चहुर सिंघन चहलक बंदुक। करी। जिम गोला बदरी गर्ज।
लाच तुरकन तन सो गिर पाही। वंघ पुलवारी गिर ब्हाँच पहाणी।

dेउंगार : निमंत्रण भागलर दिन थे। निमंत्रण बात अप्सरा हूँ।
जीवितम निमंत्रण दुर्गा लें। लंच रामशी का न्याय तिल।
डोर्ला : सिंघन एचनाथ परसे रस जिम परसे अकाश इल।
चिरियन जिम तुराक लुक नाथार रहे। नाइ मद गील।
चेपली : देव धारण देव देवने उखल। देव जै। देव भूषण तुंड बध।
अग़ी लोटी न लोटी बध कर। मह जै तेज भक्त। डोर्ला।
चाँपाई : फिर क्षिल्लो कवाँच दांदुरे। तव तव देव भूषण\।
जिम हाथ देख धर्म हाथह। सो तो दिन धारु।
मादए शास्त्र तिन दंग गाही। कय दयाक पाण्डुलिपि हो घो।

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मादए शास्त्र तिन दंग गाही। कय दयाक पाण्डुलिपि हो घो।

The Khalsa emblems did the Singhs unfurl,  
Many a time did they beat their wardrums.  
Pulling at the reins of their war horses,  
With slogans of war did they launch an attack. (24)

As the Khalsa force advanced with the beat of drums,  
A cloud of dust did the Mughals spot rising.  
Like thundering clouds did the war drums beat,  
Like a lightning did the Khalsa flags shine. (25)

Such an intense volley of fire did the Singhs make,  
As if a hailstorm was falling from the skies.  
With such speed did Mughal soldiers start falling,  
As sparks flew from fire and died down. (26)

Dohra : So suddenly did the Singhs pounce upon the Mughals,  
As a bird of prey pounces upon its victim.  
Like timid sparrows did the Mughals flee,  
As they had lost their nerve to keep up the fight. (27)

Chaupai : Thereafter, the Khalsa force drew their swords,  
Each single Singh killed two of Mughal soldiers;  
No Mughal could stand to face the Khalsa attack,  
Everyone deserted for fear of getting killed. (28)

Whosoever was found carrying any weapon,  
Instantly was he killed by the Khalsa force.  
Whosoever surrendered after disarming himself,  
Khalsa Panth, being merciful, spared his life. (29)

From the other side Ala Singh attacked with his force,  
They killed all those-who advanced towards them.  
All their artillery guns and arms did Khalsa capture,  
The guns that they had positioned all around. (30)

Highly delighted did Ala Singh feel,  
As all his cherished desires were fulfilled.  
Many a Pathan were put to death by Singhs,  
A horrible catastrophe did they pass through. (31)

Dohra : After beating and plundering so many Mughal Pathans,  
Highly enriched and rewarded did the Khalsa feel.  
After beating the war drum of victory and triumph,  
At one place did the Khalsa Panth force assemble. (32)
Sri Gur Panth Prakash

chaupaî : ਡਾਰ ਸੰਤ ਪੜ ਸੰਗ ਗਲਾਈ, ਮਿਲੋ ਪੰਥ ਕੋ ਜਿਮ ਜਹਾਬ ਚਾਲ।
ਲਗ੍ਧ ਪੰਥ ਕੋ ਦਿਸਾਨ ਨਿਸ਼ਾਨ। ਸੰਯੋ ਪੰਥ ਕੋ ਲਗਯਿ ਦੀਵਾਨ।

ਰੱਖ ਸੜਾ ਵੇ ਮੀਮ ਦੱਖਣੇ | ਕੋਈ ਟੋਲੇ ਵੇ ਝਹਤੀ ਰਾਖੇ।
ਸਿਖ ਸਿਖ ਟੁੰਗ ਮੋ ਜਗਾਈ। 
ਸਿਖ ਸਿਖ ਟੁੰਗ ਰੋਵ ਟੋਲੇ ਜਗਾਈ।

ਹਥ ਜੋਡਣਾਂ ਦਿਸਾਤ ਸੀਸ਼ ਹੱਕਾਯੋ। 
ਚਾਹਦਾ ਗੌਦਰਾਈ ਕੋ ਚਾਰਮ ਹਾਈਯੋ।
ਨਵ ਨਵ ਕੁਨਸਾ਑ ਲਗਾਈ ਕਰਾਨ। 
ਨਿਹੇ ਨਿਹੇ ਲੱਖ ਸਚ ਚੱਹੀ।

ਖਾਟ ਜੋੜਨਾ ਲੱਖ ਕੁਰੰਗ ਰੋਝਿ। 
ਕਲਾਤਰੀ ਅਲਾਦਾਮ ਖੇਤੀ ਧਰਮਾਂ ਰੋਝਿ। 
ਪ੍ਰੋਕਟ ਨਾਈ ਨਹਾਈ ਪ੍ਰਾਂਤੀ। 
ਕੁਰਾਣ ਰੋਝਿ ਨਾਈ ਕੁਰਾਣ ਰੋਝਿ।

ਖਾਟ ਜੀਵ ਹੁਝ ਸੁਰੇਜ ਰੋਝੀ। 
ਵਾਲਾਭਾਂ ਅਲਹਾਮ ਖੇਤੀ ਧਰਮਾਂ ਰੋਝੀ। 
ਪ੍ਰੋਕਟ ਨਾਈ ਨਹਾਈ ਪ੍ਰਾਂਤੀ। 
ਕੁਰਾਣ ਰੋਝਿ ਨਾਈ ਕੁਰਾਣ ਰੋਝਿ।

ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
ਸਚ ਸਚ ਸਰਪ੍ਰਦਾਇ ਜਗਾਈ।
ਸਚ ਸਚ ਸਰਪ੍ਰਦਾਇ ਜਗਾਈ।

ਕੀ ਕਾਕੀ ਕਾਕੀ ਜਗਾਈ। 
ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
ਪ੍ਰੋਕਟ ਨਾਈ ਨਹਾਈ ਪ੍ਰਾਂਤੀ। 
ਕੁਰਾਣ ਰੋਝਿ ਨਾਈ ਕੁਰਾਣ ਰੋਝਿ।

ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
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ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
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ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
ਸਚ ਸਚ ਸਰਪ੍ਰਦਾਇ ਜਗਾਈ।
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ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
ਪ੍ਰੋਕਟ ਨਾਈ ਨਹਾਈ ਪ੍ਰਾਂਤੀ। 
ਕੁਰਾਣ ਰੋਝਿ ਨਾਈ ਕੁਰਾਣ ਰੋਝਿ।

ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
ਸਚ ਸਚ ਸਰਪ੍ਰਦਾਇ ਜਗਾਈ।
ਸਚ ਸਚ ਸਰਪ੍ਰਦਾਇ ਜਗਾਈ।

ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
ਪ੍ਰੋਕਟ ਨਾਈ ਨਹਾਈ ਪ੍ਰਾਂਤੀ। 
ਕੁਰਾਣ ਰੋਝਿ ਨਾਈ ਕੁਰਾਣ ਰੋਝਿ।

ਖਾਟ ਜੀਵ ਹੁਝ ਸਰਪ੍ਰਦਾਇ ਰੋਜ਼ੀ। 
ਸਚ ਸਚ ਸਰਪ੍ਰਦਾਇ ਜਗਾਈ।
ਸਚ ਸਚ ਸਰਪ੍ਰਦਾਇ ਜਗਾਈ।
Chaupai : Now listen about Ala Singh’s state of mind,
The haste with which he went to the Khalsa Panth.
From a distance he spotted the Khalsa emblems,
From a distance he heard congregational sermons. (33)

With folded hands did Ala Singh bow down,
Dismounting from a horse did he touch Khalsa’s feet.
With repeated bows did he keep saluting the Panth,
With reverence did he touch the feet of Nihang Singh. (34)

Handfuls of rupees did he offer to the Khalsa Panth,
For conducting a thanks giving prayer did he plead.
The veteran Singh as had lost their horses in the fight,
Instantly did he compensate them with new horses. (35)

To some Singh he gave promissory notes with a prayer,
Every passerby did he please on the way.
As he arrived near the Khalsa Panth congregation,
Reverentially did he remove his shoes from his feet. (36)

Dohra : Bowing and saluting time and again,
Did he arrive at the Khalsa congregation.
Folding his hands did he bow down,
Loudly did he utter the Khalsa greetings. (37)

Chaupai : “Waheguru ji ki Fateh” did he speak aloud,
With similar greetings did the Khalsa respond.
For a few minutes was Ala Singh kept standing,
As had been the tradition among the Khalsa Panth. (38)

The Khalsa Panth seal which Ala Singh had kept safely,
With a prayer did he offer to Baba Deep Singh1.
Thereafter, Ala Singh ordered for a lavish community meal,
Hundred and one offerings of sacred pudding did he make. (39)

Money for provisions did he hand over to Gurbakhsh Singh,
Who himself would serve the food to congregation.
Many a horse did he present as gifts to Singh,
At the base camp where Jassa Singh Ahluwalia camped. (40)

To those Singh belonging to Sodhi and Bedi clans,
Gifts of choicest horses did he make to them.
S. Chain Singh, being one of the leading young Singh,
To him Ala Singh presented one of the choicest horses. (41)
dôhrâ : hutô ranghrctô chûhrdô kahin birû singh javân.  
sang tcrân sai ghûrdâ chardhai hut nagûrô judô nishân.42.

chaupaî : pahlûn ghûrdô usai phardvâyô. páchhai aur su panth bartâyô.  
sô jang daurd madh muhrç rahç. us yâd panth kar pahlûn daç.43.

dôhrâ : çk samcn birû singh bhî jâi ralyô turkan kç nál.  
tcrân sai ghûrdç unhai rakhyô châkar tatkâla.44.

chaupaî : tau turkan yô likh pathâyô. tum badaô sipâhî sô ham baiî charâyô.  
tum rakhat hutç is par bada jôr. turak lardâî mûrain ham halâl khûr.45.

chaupaî : jau âvain ab panth na pâhî. phîr duhûn jahânî milan na pâhî.  
sun ardâs yô äîyô dhâî. im khâlsô us hçt rakhû.46.

chaupaî : kâî marvâi kâî laç bachâi. lînç rayyat ghanç banâi.47.

aur birâdrî ân milî. un tç mâmlat dçkh divâî.49.

aur hutô jô âkî thaur. un par panth karâ daî daur.  
kaî marvâi kaî laç bachâî. înc rayyat ghanç banâi.50.
Sri Gur Panth Prakash

Dohra: There used to be one Singh from the scheduled castes, S. Biru Singh was the name of this young Singh. A contingent of thirteen hundred mounted Singhs did he command, A separate emblem and war drum did he possess. (42)

Chaupai: The first gift of a horse did Ala Singh give to him, To other Singhs he presented gifts thereafter. Those who lead from the front during a fight, They are the first to be honoured by the Khalsa Panth. (43)

Dohra: Once S. Biru Singh had (defected from the Khalsa Panth), With the Mughals' army had he enlisted himself. He having thirteen hundred mounted soldiers under his command, Instantly had the Mughals enlisted him in their army. (44)

Chaupai: Thereafter, the Mughals wrote a stinging letter to Khalsa Panth, Their great warrior had joined the Mughals as their menial. The person whom the Khalsa Panth considered a great warrior, That Islamic butcher would now fight on Mughal's behalf. (45)

That Islamic butcher was now tending Mughals’ cow herds, With the Khalsa Panth was he itching for a fight. Hearing this, the Khalsa Panth wrote a missive to him, Of breach of faith and trust did they accuse him. (46)

Dohra: The epistle that the Mughals had written to Khalsa Panth, As Islamic butcher had they described him in that letter. Must he stay with Mughals if he was an Islamic butcher, Must he return to the Khalsa fold if he was a Singh. (47)

Chaupai: In case he did not return to the Khalsa Panth fold, Condemned would he remain in both the worlds. Hearing this, instantly did he return to the Panth, As he held the Khalsa Panth in great esteem. (48)

The gifts in liquid cash which he had brought, These also did he place before the Khalsa Panth. With him his whole community also joined the Khalsa, Their offerings they also made to the Khalsa Panth. (49)

Thereafter, those who still remained defiant, They too were attacked by the Khalsa Panth. Many were killed while many others spared, Most of them had to submit to Khalsa’s sovereignty. (50)
169. ab bungç kô parsang likhyatç (‘.. sô hui kar bhûp bahu thaur ab khâhî’)

dôhrâ : pachchham dish bungô ahain sarî satigru darbâr. tahir bahai sardâr shâm singh ji jis kahain buddaç dalvâr.1.

chaupaï : vahu hutô sir sardâran sardâr, thô kapûr singh kô sunhirôdâr. jassî singh të pahîç hûî. kahâvat sandhû nariç kô sôû.2.

paritham kathanç un gardah pâyô. dhig lahaur sôû âkî sadâyô. shâh giljai sãth lardâî khâî. sôû gayô nikal gardah bayhâh karan.3.

un jis singh râj gardhô pind dayô. phir singh kôlôn murd na mangyô. hai aj lau mulakh unah naphran pâhî. sô hui kar bhûp bahu thaur ab khâhî.4.

das pind unai nij bûti daç. kichh mirân köt sang kichh pûr sarudderç. thô ammîtsar bungç us tînai. nij madh râku dui ghôrd chardhian dînç.5.

dôhrâ : bâçn bihârô singh kô sindhû chhindî vál. baghçî singh dâhî dayô chubâlo dhâfival.6.

dôhrâ : gîryô purânô hui bungô shayâm singh jô vâr. tahir gur panth parkâsh garnth likh dóû kîç sudhâr.7.

chaupaï : sô köi yânkô sunai sunâvai. tâkî man main darirdhtâ âvai. jô main sunî badaan nai âkhî. sô likh dinî yû main sâkhî.8.
Episode 169
Episode About Bunga S. Sham Singh
(Sovereign owners did their descendents become of those properties)

Dohra : There existed a hospice in the west,
In the vicinity of Darbar Sahib was it located.
There used to sit S. Sham Singh in this hospice.
Of Buddha Dal Singhs was he a commander. (1)

Chaupai : A chief of all Singh chiefs was he,
Batchmate was he of S. Kapoor Singh.
Buddha Dal had he commanded before S. Jassa Singh Ahluwalia,
To Sandhu Jats and Narla village did he belong. (2)

First of all, a fort at Kathania did he raise,
Defiance did he hurl at the Lahore rulers.
Against Ahmed Shah Abdali did he wage a war,
Into a wedlock did he enter after Abdali’s departure. (3)

Whomsoever he gave a village or a fort as reward,
Never did he ask him to return that award.
Till today are his subordinates occupying those places.
Sovereign owners did their descendents become of those properties. (4)

Ten villages’ territorial rights did he bestow on his daughter,
Some of these villages were around Mirankot, others across the Satluj.
Three hospices did he own at Amritsar,
Himself he occupied the Central, allotting the side ones to his chiefs. (5)

Dohra : The hospice on the left side of Akal Takht,
To Bihara Singh Sandhu from Chiddniwal was allotted.
The hospice on the right side of Akal Takht,
To S. Baghel Singh Dhaliwal from Jhabal was given. (6)

Dohra : That hospice, being dilapidated, fell down,
Which once belonged to S. Sham Singh.
There at that site was “Gur Panth Prakash”, composed,
There were its two copies prepared and revised. (7)

Chaupai : Whosoever reads and listens to its contents,
In (Sikh) faith would he become determined.
The way the author heard these episodes from his elders,
So has he recorded those episodes in this volume. (8)
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Sri Gur Panth Prakash

दोह्र : जो कोई याको पर्दहाई गर पुन सुनाई जु को।

sarī satigur kī karīpā tē sikhī parāpāt hōī.9.

माँदेय : खुब भव धुराम अने घेर धुरा निम्ब घेर जिज्ञ दी निन्दा ।

savaiyā : gur panth parkāsh bhayō ych pūran jim panth bhayō tim hī likh dīnā।

jō yā sunkai ran main lard hai nahīn bhāj sakai vahu buddhi parbinā।

ant kī bcī ju parān tajai tau jāi milai su shahīdan jīnā।

shahīdan main vahu iun milhai jaisā ambh main jāikhī ambh milīnā.10.

कृपा : से खुच में लिट थेरे घयपै। भवसाह लघू लघू घयपै।

chaupaī : jō ruch सो yih pardhai pardhāvai। mansā bāchā sakal phal pävai।

sarī gur bhagat adhik darīrd hōi। dārid dūkh rahai nā kōī.11.

दोह्र : sri rāmdās darbār dhig man tan dhan chit lāi।

dōhrā : sarī rāmdās darbār dhig man tan dhan chit lāi।

tahil rattān singh nai karī gur it ut rakhāi sahāi.12.

दोह्र : डिज्ज्ञ धम बूट बूट मसी बीदव दरे म साह ।

dōhrā : bikarm basu garhi ahi sāsi bitat bhaç su sāl।

pāth karō tai nit tahān rahāin nihāl nihāl nihāl nihāl.13.

दोह्र : म्रत्न निक हे छेवू नृठ निक निक रभ ।

dōhrā : shayām singh kō dōhtarō rattān singh jis nām।

sarī sudhāsr dhig jisāi mīrān kōt girām.14.
Dohra : Whosoever goes through those episodes,
Whosoever listens again to its contents.
Worthy of revered Guru’s grace would he become,
With faith in Sikhism would he be endowed. (9)

Swaiyya : Thus has “Gur Panth Prakash” epic been completed,
The way the Khalsa Panth evolved the same has he narrated.
Whosoever participates in war after going through its contents,
Never would such an enlightened Singh desert the field.
Finally when such a warrior breathes his last,
Instantly would his soul join the martyrs’ fraternity.
Among the martyrs would he join as spontaneously,
As a drop of water mixes with the ocean water. (10)

Chaupai : Whosoever reads and recites this epic with faith and devotion,
With fulfillment of his cherished desires would he be rewarded.
More profound shall be become in his faith in the Sikh Gurus,
Even as all his wants and sufferings shall stand wiped out. (11)

Dohra : At the holy shrine of Guru Ramdas, Darbar Sahib,
With faith, devotion and means has the author worked.
A devout service has Rattan Singh rendered unto the Guru,
May God’s blessings be upon His humble devotee. (12)

Dohra : It was in the year eighteen hundred and ninety eight¹,
After having spent so many years on this epic.
May the devout readers and listeners of this epic,
Stay enriched, rewarded and blessed indeed. (13)

Dohra : Of S. Sham Singh is he (the author) the maternal grandson,
Rattan Singh is the name of the author,
In the vicinity of the sacred pool of Guru’s shrine,
Is he a resident of village Mirankot. (14)