

# SRI GUR SOBHA (SAINAPATI)





# **SRI GUR SOBHA**

## **SAINAPATI**

ENGLISH TRANSLATION  
**KULWANT SINGH**

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KULWANT SINGH

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*Dedicated to those  
who abide by their faith in  
the ten Sikh Gurus and Sri Guru Granth Sahib*



## FOREWORD

A whole body of Sikh literature lies preserved in classic texts in the Gurbilas tradition, Janamsakhis and its Gurus' edicts mainly written in Gurmukhi script. This literature belongs approximately to a span of four hundred years from fifteenth to nineteenth century. Now, when the Sikhs have settled all over the globe since the beginning of twentieth century and Sikhism, by virtue of the catholicity of its vision, belief in the monotheist nature of its Godhead and principles of universal brotherhood of man, it has been acknowledged and has become an integral part of inter-faith community of religions. Therefore, its classical texts in English translations and other continental and regional languages are in great demand among the scholars and researchers of religious texts. The new educated younger generation among the diaspora Sikhs, too, demands the good quality English translations of these texts. In order to meet this urgent demand all over the world, the Institute of Sikh Studies (IOSS) took up the project of providing good quality English translations of some of these texts. Beginning with the English translation of *Parchian Sewa Das* (1710) translated by Dr Kharak Singh and Gurtej Singh, the Institute has published an English translation of Rattan Singh Bhangoo's *Sri Gur Panth Parkash* (1841) by Prof Kulwant Singh in two volumes. The present Volume containing the English translation of Sainapati's *Sri Gursobha* (1711) also translated by Prof Kulwant Singh is the latest work in this series.

*Sri Gursobha* written in the form of a poetic paeon and tribute to the vision and contribution of the tenth Sikh Guru, Guru Gobind Singh by one of erudite poets of Divine Guru's own court is a complicated, highly Sanskrit accented text in Gurmukhi script. Its interpretation and translation into culturally and linguistically distant English language is a challenging task indeed. Capturing the essence of such a text while remaining faithful to the letter and spirit of the original and communicating and conveying it in a readable, intelligible and fluent English translation is even more daunting. Prof Kulwant Singh, in translating this medieval text into English, has accomplished this task successfully. While the reader shifts his gaze from one passage of the Gurmukhi / Braj Bhasha text to its relevant English translation, one feels that the translated version has a symphony and rhythm of its own no less than that of its original. This is what distinguishes this translation from some of the other routine translations of this and other Sikh classical texts available. It was for this distinctive quality of Prof Kulwant Singh's English translation of *Sri Gur Panth Parkash* which endeared his work to some perceptive readers in the West. One of the leading Sikh organizations in the UK, 'Turria Charity', has entered into collaboration with the IOSS for preparing an Electronic copy of this translation and make it available to the readers across the world.

I take this opportunity to congratulate Prof Kulwant Singh for the unique service

he has rendered in making one of the primary sources of Sikh religion and Sikh history accessible to a wide spectrum of readers across the globe. I am also grateful to all the Members of the Publication Committee of the Institute and the other Members for extending whole-hearted support to the successful execution of this Project.

November 1, 2014

Birendra Kaur  
President  
Institute of Sikh Studies  
Chandigarh



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## PREFACE

This volume presents an English translation of Sainapati's *Sri Gur Sobha*, an important text that was written in the court of Guru Gobind Singh, the tenth Guru of the Sikhs. Three things stand out about *Sri Gur Sobha* that make it an exceptionally invaluable text. First, it is largely devoid of mythology and is grounded in a kind of historical writing that was seldom practiced in that period. Second, according to the *Guru Ratanmal* (1734), the Guru himself at times read and corrected *Sri Gursobha*, while it was being composed (*sainâpati kavitâ kahe gurdarsan te pâr, kare bhalî va burî nit satigurû lae savâr – Sainapati would compose after a glimpse at the Guru's face; The Divine Guru would set right the omissions and commissions in the composed draft*). Therefore, it is the first reliable source of Guru's biography and can help us correct later revisionist accounts. Third, it is one of the few pre-modern texts that cogently capture the theology that led to the creation of the Khalsa. It helps us to see that Guru Gobind Singh elevated the entire Sikh *sangat* to become the Khalsa, which is now incorrectly assumed to be a "voluntary" order within the Sikhs. Sainapati insists that liberation is not possible without the partaking of *khande ki pahul*, the Sikh initiation ceremony instituted by Guru Gobind Singh. The *sangat's* metamorphosis into the Guru Khalsa Panth — a political body that was ordained to seek political sovereignty — is a recurring theme throughout Sainapati's remarkable poetic composition. As Professor Kulwant Singh comments in his introduction below, according to Sainapati, "It was the Guru Panth rather than the Guru which was to be the arbiter of things at crucial moments of history." Indeed, Guru Gobind Singh completed the evolution of the institution of the *sangat* with his creation of the Khalsa. As a consequence, the joint authority of the Guru Granth and the Guru Panth replaced the institution of the personal Guru.

Sainapati presents a discursive tradition that departs radically from other contemporaneous writings like the *Bachitar Natak* (1696) that are often uncritically attributed to Guru Gobind Singh in Sikh scholarship. It is fascinating to see that Sainapati is aware of the *Bachitar Natak* and even uses it as a model, but departs from its theology and its liberal use of Hindu mythology. While the author of the *Bachitar Natak* finds it necessary to locate Guru Gobind Singh's lineage within the Vaishnava divine king Râma's Sun dynasty, Sainapati prefers to locate him within a distinct tradition that begins with Guru Nanak. If the author of the *Bachitar Natak* calls Guru Tegh Bahadur "*hind dî châdar*" (The protector of Hindustan), Sainapati universalizes the Guru's sacrifice by referring to him as the "*jagat dî châdar*" (The protector of the world, Chapter 2, 5.46). The political dimension of Sainapati's text—one that seeks political ascendancy of the Khalsa — is also largely missing from the *Bachitar Natak*. In this period, there

were many parallel discursive traditions—like the ones produced by a group called the *Mîne* — and they need to be mapped to better understand literary production in this period. Not every surviving work from this period could have been produced in the court of Guru Gobind Singh, as is often assumed.

Professor Kulwant Singh is to be congratulated for making an important contribution to Sikh Studies. Not only has he translated a very difficult work from Braj bhasha into English, but he has also given us a critical introduction to the text. He furnishes us with explanatory notes about terms found in South Asian mythology, along with other details, at the end of each chapter. The translation displays the author's erudition and background in both the Punjabi and English literary studies. Not only is the English version highly readable, it is faithful to the original text and maintains the beauty of the translated version. The translator's effort in maintaining the rhythm and melody of this poetic text by rendering it in free English verse is commendable. His work engages with important scholarship on the *Gursobha* by Anne Murphy, Ami P. Shah and J.S. Grewal. The present work adds a fresh perspective to the debates surrounding this once influential text and deserves to be read widely.

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October 30, 2014

## INTRODUCTION

The Original and its translation may be likened to a gold coin and its equivalent value in lose change.

– A Bergsonian Epithet

A translation is no translation, he said, unless it will give you the music of a poem along with the words of it.

– John Millington Synge

The best thing on translation was said by Cervantes: translation is the other side of a tapestry.

– Leonardo Sciacca

Translation is at best an echo.

George Borrow

A literary text acquires its existence after a complex synthesis of its author's main sources of inspiration, his sensitivity towards his inner stimulation, his psychological introspection, experience and its resultant hypothesis as well as its intended semantics communicated through a medium best suited to his creative genius. In other words, a literary composition can be studied, analysed and evaluated on the basis of its theme, craftsmanship, linguistic expression, diction, aesthetic nuances, imagery, symbolism and structural organization of its composition in the light of existing parameters in that genre. Looked at from this perspective, Sainapati's *Sri Gursobha* is a composition written in the Gurmukhi script in Punjabi in the popular *Gurbilas* tradition. It is also considered as one of the primary sources of Sikh history. Composed in the early decades of eighteenth century, it is also included among the prominent writings of medieval age in Hindi and Punjabi literature. A sizable section of this contemporary literature belonging to India consists of Court poetry replete with the excessive adoration of its royal patrons primarily motivated by extraneous considerations and an acquirement of a venerable status for its creator in the royal Court. Very often, its main occupation and concern boils down to a hyper-adulation of the royal master even at the cost of neglecting the contemporary historical realities and prevailing public concerns. But Sainapati, despite being one among the prominent court poets of Guru Gobind Singh and his composition despite being titled "Sri Gur Sobha" (In Praise of the Guru) and despite his glorious portrayal of Guru Gobind Singh's persona, is also a highly perceptive treatise on Sikh religion, Sikh theology,

continuity of Sikh Guruship from its beginning to its final culmination in the eternal Guruship of its sacred Sikh scripture and its bodily manifestation in the Khalsa commonwealth. So *Sri Gursobha*, inspite of its focus on character portrayal of the tenth Guru in line with the contemporary literary tradition, is a creative poetry in the Sikh tradition of Sikh history and Sikh religious spirit. Consisting of twenty chapters and 935 couplets (*Chhands*), it revolves round Guru Gobind Singh as much for his personal charm as for his spiritual vision and divinely-ordained mandate and mission, ideology and its implementation. In Dr. Jai Bhagwan Goel's opinion, "The aim of the poet (Sainapati) in this composition is not to make a pedantic display of his skill of using literary embellishments as has often been done in the traditional Court poetry. That is why we do not find excessive show of ornate imagery of miraculous nature in this composition. The Gursobha is essentially a medieval poetic composition suffused with the spirit of faith and belief."<sup>1</sup>

### Sainapati – The Man and the Poet

There is hardly any biographical detail available about the name, birth and living place of Sainapati from the direct sources. However, from some indirect references and inferences, it is possible to get some information about his biography. Besides writing "*Gursobha*", Sainapati has translated two other books into Braj Bhasha. These books are *Chankya Neeti Shastra* and *Sukhsain Rama Binod*. In the beginning and end of the translated version of the second book *Sukhsain Rama Binod*", he has given a lot of information about his name and living place:

“Of Jagat Rai the Brahmin Vaidya,  
 Was chander Sain a loving friend.  
 While living in the City of Wazirabad,  
 He had completed a wonderful scripture||5||  
 Now here is the genealogy of the Poet:  
 “Among all the Jat Castes is known  
 A well-known Jat genealogical tree.  
 Being manifested as the Mann sub-caste,  
 It is well-known in the whole world||6||  
 Bal Chand who belonged to this sub-caste  
 He was a writer par-excellence indeed.  
 Being a native of the city of Lahore,  
 He was quite fond of reading and writing||8||  
 Chandersain being his offspring,  
 He had a little bit of humble poetic disposition.  
 Still in the Court of Guru Gobind Singh,  
 He found an honorable place indeed||9||  
 Luckily, he found a literary guide,  
 In the person of Chandan Devidas,

Who made him as good as himself in letters,  
 After chiseling his mental faculties||10||  
 Jagat Rai being a Brahman Vaidya,  
 He was a resident of city of Wazirabad.  
 He having been a friend of Sainapati,  
 They established a harmonious relationship||11||  
 Thus did Jagat Rai accost Sainapati,  
 One day addressing him in this vein.  
 Make a translated version of a book,  
 Known by the name of “Rama Binod”||12||  
 After some time Sainapati the poet,  
 Hastened to leave that place (Lahore)  
 Arriving at the city of Wazirabad,  
 He settled at that place for good||13||  
 Padam Rang being a sage of Jainism,  
 He was a great scholar of medicine (Vaidya)  
 Ram Chander having learnt medicine from him,  
 Perpared a book on medicine “Rama Binod”||14||  
 After a thorough study of this ancient book,  
 Which contained a list of choicest medicines,  
 Sainapati prepared a fine translated version,  
 Of this book called “Rama Binod”||15||  
 Having prepared this excellent version,  
 Sainapati felt highly elated at heart.  
 After having translated this ancient book,  
 He titled the new version as “Sukhsain”||16||  
 As one lamp lights another lamp,  
 The second lamp is the replica of the first.  
 So was an another version of Rama Binod  
 Prepared and titled “Sukhsain”||17||  
 After having studied every aspect of it,  
 I have extracted complete essence of it  
 “Sukhsain” have I titled this book  
 As I (Sainapati) have translated it.”||1106||<sup>2</sup>

This is the end of “Sukhsain” Granth prepared by Sainapati, courtesy Misr Jagat Rai B.S. 1875. This book, according to Dr Ganda Singh, is safely preserved under Manuscript No 274, in the catalogue on page 422-424 in the library of Department of Languages, Patiala.

It becomes quite clear from this detailed reference that Sainapati’s real name was Chander Sain. He belonged to a Mann Caste of Jats. Although his ancestors belonged

to Lahore, he himself had shifted to Wazirabad and became a resident of this town with his friend Misar Jagat Rai. It is also mentioned there that his father Baal Chand Mann himself was very fond of reading and writing. He received a lot of instruction and guidance in his literary writings from *Devi Das Chandan* who enabled him to become a poet and secure a place among the Court poets of Sri Guru Gobind Singh. From this account, it becomes quite evident that all these names such as Chander Sain Mann, Sainapati, *Sukh Sain* and *Sain Sukh* belong to one and the same person whom we call Sainapati. In *Gursobha*, he begins the first chapter with such a heading as “*Khalsa Baatch*” which indicates that this composition belongs to a person who uses “Khalsa” as his surname. It is quite possible that he might have partaken the Khalsa initiation (*Amrit*) and become a Singh. It is because of this that Baba Sumer Singh, Mahant of Sri Patna Sahib has called Sainapati as Saina Singh in his book *Sri Guru Pad Prem Parkash* (1882, p. 713).<sup>3</sup> In his *Gur Ratanakar Mahankosh*, Bhai Kahn Singh Nabha has also stated that Sainapati was the writer of *Gursobha*, who was one of the poets among the Court poets of Guru Gobind Singh who had also translated the book *Chanakya Neeti*. Sainapati’s name is mentioned in the concluding lines of Chapter Sixteen of this book:

“There in the Court of Guru Gobind Singh,  
Was a writer highly accomplished.  
One who translated Chankya Neeti,  
He was Sainapati Mann the Poet.”<sup>4</sup>

In *Gurmat Martand*, Vol I, p. 79, Bhai Kahan Singh Nabha has again referred to Sainapati in the same manner. Similarly, Pandit Tara Singh Narotam, the writer of *Sri Guru Tirath Sangrah*, (Vol 1, p. 120) has mentioned Sainapati as the writer of *Sri Gursobha*. Thus, all these references combined together point to the fact that Sainapati is the writer of *Sri Gursobha* and the various names mentioned above have been given to him at different stages.

## **Gursobha’s Composition**

There is a bit of controversy regarding the time of composition of *Gursobha*, although Sainapati has clearly mentioned the year of its composition in the sixth couplet of first chapter. He has stated that he wrote this book in the mid month of Bhadron (September 6, 1701) of the year 1758 of Bikrami Samvat Calendar. It means the book was written in the year 1701 A.D. In the first published version of *Sri Gursobha*, Akali Koer Singh had mentioned its year of composition as 1758 B.S. which does not conform to the events presented in the book. This date of composition precedes some of the major events relating to Guru Gobind Singh’s life such as his departure towards South India and his demise at Nanded in 1765 B.S. or 1708 A.D., which have been narrated in the text of *Sri Gursobha*. Akali Koer Singh also suggested that it could also be read as



1798. But this also becomes unacceptable in the light of later improved versions of this book where the year of composition is mentioned as 1768. There are two other sources which support 1768 B.S. as the year of its composition. In his book *Gurmat Sudhakar*, 1922, Third edition page 485, Bhai Kahan Singh mentioned 1768 B.S. as the year of composition of *Gursobha*. Baba Sumer Singh, Former Mahant, Patna Sahib in his *Sri Gur Pad Prem Parkash* 1882, page 713 has also stated 1768 B.S. as the year of Gursobha's composition. He states:

Thus did Saina Singh narrate  
A paean in praise of the Guru  
It was in the year seventeen hundred sixty eight  
That he completed this paean.”<sup>5</sup>

Thus, on the basis of the various chronological events covered in the text as well as the two above-mentioned sources, it is better to take the 1768 B.S. or 1711 A.D. as the year of its composition till a more authentic source about its year of composition is available. Otherwise also synthesising the two dates as well as the various dates of several incidents mentioned in the text, it can be premised that Sainapati might have begun writing his composition in 1701 and completed it by 1711. This conflict over the date of its composition and its resolution has been brilliantly summed up by Dr Mcleod:

“There has been much controversy concerning the date of *Sri Gur Sobha*, but opinion seems once again to be hardening in favour of 1711. The exact date of the text has been difficult to fix and three dates have been advanced. These are 1701, 1711 and 1741. The first of these can be easily eliminated as *Gur Sobha* includes events that belong to the last years of Guru Gobind Singh's life which ended in 1708. The 1741 date proved, however, to be a little more difficult to dislodge. Akali Kaur Singh had argued in 1927 that athavan (fifty-eight) should really be read as athanav (ninety-eight), which would make the date of the text B.S. 1798 or 1741 CE. Dr Ganda Singh responded by pointing out that none of the important events of the years separating 1711 and 1741 received even the hint of a mention and that 1741 could therefore be definitively eliminated. This left 1711 as the only acceptable year. For some years his reasoning was accepted, but recently the controversy has been reopened on the grounds that no definite text exists. This, however, did not disprove Ganda Singh's argument concerning the silence of *Sri Gursobha* on events between 1711 and 1741 and once again opinion has swung back to 1711 (Oberio 1994, 60n). There seems to be little reason for maintaining 1741 as the approved date. The claims of 1711 are much stronger.”<sup>6</sup>

However, Professor Gurinder Singh Mann, University of California Santa Barbara, disagrees with the composition year of 1711 because he believes, “The appearance of the date 1701 with in the invocation of *Sri Gursobha* needs to be taken into serious consideration. Its presence at the opening of the text could imply that the poet began

writing in 1701 and continued to work on the text until late in 1708.”<sup>77</sup> Based on his study of the extant manuscripts of this composition and the evidence lying therein as well as the complete absence of any post 1708 developments such as the rise of Banda Singh Bahadur in the Sri Gursobha text, Mann believes that the year 1711 is rather late for this composition. Thus, he is in favour of taking 1708 as the possible date of composition of this text. Ami Praful Shah of the same University also endorses Prof Mann’s formulation when she writes: “However, when the Sri Gursobha is examined in light of manuscript evidence, the invocation date itself provides, and the substance of its narrative, it becomes evident that Sainapati was writing within the contemporary presence of the Guru and the living institution of the his court.”<sup>78</sup> Keeping in view this latest finding based on Prof Mann’s argument about manuscript evidence and Sri Gursobha’s textual silence about any post 1708 (the year of Sri Guru Gobind Singh’s demise) development, it is sensible to place the year of this composition around 1708, the time gap between 1708 and 1711 being too small notwithstanding. Another plausible reason for taking the year of composition as 1711 is the tone, tenor and stance of the poet in composing the last two chapters of Sri Gursobha. After reading these two chapters, it appears as if the poet may have composed these two chapters after the demise of Sri Guru Gobind Singh, and completed it around 1711.<sup>9</sup> Anne Murphy also experiences this difference in the text of these two concluding chapters. She feels that the chronological narrative reaches its culmination in Chapter 18 with the demise of Guru Gobind Singh that event signals the end of the reportage of the text. She further states: “These two chapters are of a different order from chapters 2-4 and 8-17 and do not constitute the same kind of historical narrative.” So the placing of 1711 as the year of composition of Sri Gursobha is not altogether without basis and should be accepted as the most appropriate.

## **Divine Mandate and Guru’s Mission – Sainapati’s Perception and Narration**

The poet Sainapati in his poetic epic *Sri Gursobha* pays a rich tribute to Guru Gobind Singh for his charismatic personality, his physical and moral courage, his divine dispensation, his mission of eliminating evil doers, oppressors, exploiters and tyrants, his steadfast vision of laying the foundations of a just social order based on righteousness, justice and equality, his founding of a new religion and creation of the Khalsa, his upholding of human rights and defence of the defenseless and his complete commitment and sacrifice to bring about a just political and social order. Making a selective use of the incidents and anecdotes from the very short span of Guru Gobind Singh’s life, Sainapati portrays Guru Gobind Singh as a divine messenger who succeeded in his assigned task of creating a new class of men who would not only take a vow to dismantle the existing caste-ridden bigoted, intolerant and exploitative politico-social structure but also as one who emerged as a paragon of virtue, sacrifice and selfless service. Being the last living human successor to the nine Sikh Gurus, whose credo has been establishment of a just

social order based on justice, truth and equality, Guru Gobind Singh fired the imagination of the slavish, suppressed and disadvantaged people of Punjab and India to take upon their oppressors and exploiters. With his charismatic personality and soul endowed with the Divine mandate to punish the evil doers and uphold the human rights of the downtrodden and the exploited, he founded an ideological order consisting of a mass of people who were ever ready to lay down their lives for a just and honourable cause and wage a relentless war against the bigoted tyrannical Mughals and their collaborators, the local feudal chiefs. As a result of this crusade, not only the infrastructure of tyranny and exploitation started crumbling and developing cracks within a short span of less than half a century, but a completely new order of men based on a distinct religious ideology, code of conduct and dress with a new nomenclature of Khalsa emerged on the northern horizon of India. Based on principles of castelessness, equal human rights, dignity, moral uprightness and sacrifice, it was able to take up cudgels against the mightiest and the most formidable oppressors. Being fearless, imbued with the spirit of sacrifice and inspired by the sacrifices of their mentor and his whole family, the Khalsa could face the most formidable challenges, and developed an instinct for survival even under the most hostile conditions and inhuman atrocities. It is this kind of indomitable spirit and profile of Guru Gobind Singh and the Khalsa which Sainapati applauds and glorifies in *Sri Gurshobha*. Endorsing this sort of mission of Guru Gobind Singh and his creation of the Khalsa in the *Sri Gursobha*, Dr. J. S. Grewal writes:

“Amidst frank admiration of all that was said or done by Guru Gobind Singh, Sainapati’s preference for the creation of the Khalsa as the epitome of Sikhism and the *raison d’être* of Guru Gobind Singh’s life comes into high relief. He accepts the account of the Guru’s mission given in the *Bachittar Natak*. Though in line with the true Guru of the pure Panth, Guru Gobind Singh was sent by God to fulfil a specific divine purpose: to enable mankind to worship the true Lord, and to remove all obstacles from the path of this pursuit. To defend the claims of conscience against external interference, the purified Sikh followers of Guru Gobind Singh – the Khalsa – were to side with Good against evil. As the vanguard of righteousness, they were secure in their eternal foundation in the image of the Guru himself, they were not to remain concealed or to suffer decrease, they were to be ever on the increase. This was how, according to Sainapati, the mission was conceived by Guru Gobind Singh.”<sup>10</sup>

Making discrete and selective choice of events from the life of Guru Gobind Singh, Sainapati succeeds in building up the profile of a personage whose image will remain perpetually etched in the collective consciousness of a community, an ideological order of men “The Khalsa” which he had founded. The final image that emerges in the minds of the readers is one of a prophet divinely inspired and initiated, an ideologue, a founder of a religious order and an immortal icon.

This venerated image of Guru Gobind Singh gets illustrated and qualified from the causes and consequences of each battle that the Guru had to fight against the local hill

chiefs or the Mughals or their combined forces. Sainapati lays down contours of the mandate and mission of Guru Gobind's life and career in the very first chapter of "Gursobha" in the 17<sup>th</sup> Couplet:

As destroyer of the evil doers and defender of the saintly,  
He emerged as the emancipator of the whole humanity,  
As all the gods hailed him as saviour profusely,  
They came to seek his benevolent protection.<sup>11</sup>

It was with this mandate and mission that Guru Gobind Singh had taken a human birth and founded an ideological order of the Khalsa which would accomplish this mission. It will neither remain inconspicuous nor could be decimated or wished away. It would multiply and declare an open war against the wrong doers. The manifesto for founding such an order is further supplemented and presented in the couplets 33 to 35 of this chapter:

Brave Singh warriors jumped into the battle,  
And they accomplished the assigned task,  
A permanent foundation did they laydown  
Which could not be dismantled at any cost.||33||

Let this fact be known to everyone,  
Let this truth be embedded in every heart  
Such a unique faith (religion) has been created,  
As has been ordained by Divine Lord himself.||34||

Neither could it be eclipsed at all,  
Nor could it be diminished at any cost.  
Forever would it increase and multiply,  
Let it be taken as its declaration.||35||<sup>12</sup>

During the pre and post Khalsa creation period, Guru Gobind Singh had fought as many as 20 battles against the Mughals and hill chiefs. Irrespective of the victory or defeat in each battle, the image of Guru Gobind Singh that emerges is one of a principled warrior and commander of men, a fearless fighter with nerves of steel, a committed upholder of moral values and inalienable human rights, capable of making extreme sacrifices, a magnanimous forgiver of friends and foes alike, a man of stoic patience in the face of extreme adversity, loss and defeat and a person resigned to the divine will of God. Choosing a fair sample of representative battles, Sainapati has taken a lot of pains to build up such a profile and portrait of Guru Gobind Singh and written an inspiring paean highlighting these qualities. He builds this profile step by step. In the very first battle of Bhangani, (1688) (Chapter II) which had been thrust upon the Guru by the

narrow-minded, jealous hill chiefs, Guru Gobind Singh's bravery, warriorship and steely determination comes out clearly. Despite being scantily equipped, Guru's warriors, inspired by the indomitable spirit of their leader, routed the professional and combined army of the several hill chiefs. It was a fight between motiveless, unprincipled, unorganized and uncoordinated feudal groups on the one hand and a highly motivated class of men steeped in supreme moral scruples and selfless sacrificing led by their ideal commander from the front. This battle of Bhangani and Guru's victory in it was a precursor of things to come. Not only were several hill chiefs killed in this battle, but a lot of war booty fell into the hands of Guru's warriors. Sainapati pays a glorious tribute to Guru Gobind Singh for being victorious in this battle:

As there were great invincible warriors among the rivals,

All of them were defeated with Divine Guru's grace.

As the sound of victory echoed through the three worlds and fourteen continents,

Guru Gobind Singh returned after winning the battle (of Bhangani).<sup>13</sup>

Guru Gobind Singh's inherited ideology, which he had inherited from his father, of neither frightening anyone nor getting frightened by anybody was upheld and vindicated by Gurus' victory in this battle. Guru's warriors who consisted of people from all the castes had vanquished the army consisting of so-called martial races. It was the inspiring leadership of Guru Gobind Singh which had motivated these people to fight a battle with a spirit of sacrifice to the cause of truth and uprightness.

The battle of Nadaun fought on March 20, 1691 at Nadaun (Chapter III) further brings out the catholicity of vision of Guru Gobind Singh and his opposition against tyranny, oppression, and exploitation by the Mughals even when it was directed against Gurus' own enemies. Aurangzeb, the then Mughal ruler had demanded tributes from the hill chiefs and instructed the governor of Lahore to accomplish this task. He, in turn, deputed Mian Khan to comply with the emperor's royal mandate who, in turn, deputed his deputy Alf Khan to accomplish this task.

Acceding to Bhim Chand's request Guru Gobind Singh fought against the Mughals with his dedicated band of devout warriors and won the battle of Nadaun. Thus, Sainapati brings out Guru Gobind Singh's valour and commitment to resist oppression and exploitation even if it is directed against his own adversaries, the wily hilly chiefs. Great men are magnanimous even towards those who have wronged them at some stage. Personages such as Guru Gobind Singh are made of stuff of which legends are made. The next battle with Khanzada and Hussaini (Hussain Khan) (Chapter IV) fought on March 20, 1695, Fagan 23, 1752 B.S. further brings out the greater glory and reputation of Guru Gobind Singh as a valiant warrior. A very brief description of this battle has been given by Sainapati. Dilawar Khan, an army commander of Mughal emperor Aurangzeb had sent his son Rustam Khan (Khanzada) with a force of five thousand soldiers against Guru Gobind Singh. With a plan to launch an attack at Anandpur Sahib, Khanzada positioned his troops on this side of the rivulet Sirsa. But Guru Gobind Singh's

warriors, being informed by a devout Sikh about the Mughal troops deployment, started beating war drums immediately even before the Mughal Army could launch an attack. This beating of drums unnerved the enemy so much that they retreated hastily without launching any attack at night. After Khanzada's retreat, another subordinate of Dilawar Khan named Hussaini (Hussain Khan) advanced to lead an attack with a lot of fanfare. But he was killed on the plains of Guler before reaching Anandpur Sahib. Guru Gobind Singh's devout warrior Sangati Singh along with seven other warriors were martyred in this battle. But victory belonged to the Guru.

This battle further demonstrates the excellence of Guru Gobind Singh's warriorship and the sense of fear and terror that he had struck in the hearts and minds of professional Mughal warriors. The voluntary information rendered by a devout Sikh about the Mughal troop deployment speaks volumes for the appeal of Guru Gobind Singh among the masses.

After winning these initial battles and raising a band of dedicated warriors, Guru Gobind Singh now launched on the most important phase of his career. It is in this phase that the image of Guru Gobind Singh as a visionary, an ideologue and a creator of a new ideological order with far-reaching historical consequences emerges. It was the phase when Guru Gobind Singh dispensed with the institution of the Masands, initiated and created the Khalsa as a substitute to the decadent Masands and laid down a code of conduct for the new order. Creation of the Khalsa was the greatest contribution of Guru Gobind Singh which changed the course of History of India by dismantling the mighty Mughal empire in India. It was the Khalsa and the sacrifices of its mighty warriors which not only shook the foundations of the well-entrenched mighty Mughal empire but also put a stop forever to the invasions by the foreign Afghan invaders to India from the north. It was this inculcation of the spirit of defiance, fight and sacrifice against all kinds of oppression, tyranny and exploitation which Guru Gobind Singh had enthused in those who volunteered to join the Khalsa order. The word "Khalsa" besides connoting the pure and the pious also means the one which belongs directly to the Guru. In the contemporary land ownership terminology and contemporary revenue records, the land which belonged directly to the king and proceeds from which were deposited directly into the State treasury without the mediation of any sort of revenue collectors was called the Khalsa land. By the same analogy, the order of men which owed their allegiance only and directly to the Guru and followed his instructions in letter and spirit and volunteered to make the supreme sacrifice of their lives for upholding the faith of their Guru was known as the Khalsa. It was such a dedicated order of men which became crusaders of the Sikh faith or the Khalsa. It was created by Guru Gobind Singh on the historical day of Baisakhi day on March 1699 at Anandpur Sahib.

It goes to the credit of Sainapati that he dwells more on the fundamental principles and ethics of the newly-established order of the Khalsa than on the ceremonial and dramatic act of creating the Khalsa on the Baisakhi Day of 1699. In the fifth chapter "*Bachan Pargas*", couplet 31 to 36, 38 Sainapati lays down the basic postulates of the

Khalsa:

Kabit: “Thereupon, the Divine Guru made a declaration,  
 (The Divine Guru) being the cause of all causation.  
 All congregations of all the Sikh followers,  
 Would forever be belonging to Guru’s Khalsa.  
 Whosoever followed Guru’s commandment,  
 Truly would he be a Sikh of the Guru.  
 Whosoever violated Guru’s commandment,  
 Surely would he be a desperate wretch.  
 Renouncing the company of the wretched five,  
 Who loved the company of the virtuous,  
 Imbibing the virtues of compassion and righteousness,  
 Who renounced all kinds of wordly cravings,  
 Abstaining from smoking hubble-bubble,  
 Who did not shave his head and beard off,  
 He alone would be the Divine Guru’s Khalsa,  
 Truly would he be the Divine Guru’s Khalsa.”||31||147||

Pauni: (The Divine Guru) being creator and doer,  
 He issued an edict and commandment  
 Doing away with institution of Masands,  
 He appropriated all the Sikhs into himself.  
 Those who accepted the Divine Guru’s command  
 Truly rewarding would their living become  
 From the bondage of death would they be freed,  
 Nectar of God’s sacred Name would they partake.  
 That alone comes to pass which Divine Guru Wills,  
 That alone happens what his Will causes to prevail.||32||148||

Dohra: (The Guru) administered (Khandey ki Pahul) initiation  
 He being the Divine cause of all causation.  
 He created the Khalsa all over the country,  
 None else being a competitor to his plan.||33||149||

Pauni: Administering Khandey-ki-Pahul (initiation)  
 He strengthened and empowered his followers.  
 Empowering the Sikhs by making them Singhs,  
 He made the Divine Will prevail indeed.  
 Those being destined to join this fraternity,

They alone joined and practised its ethos.  
 Other being ignorant lost in superstition,  
 They could not comprehend its mystique.  
 Surely, those ignorant could gain nothing,  
 Deprived as they had been by Divine Will.||34||150||

Dohra: Renouncing the company of the wicked,  
 His grace cleans all the traces of vice,  
 His will being eternally prevailing,  
 Its acquiescence saves human soul from hellfire.||35||151||

Pauri: Never should a Singh attend ceremonies,  
 Of birth and death involving shaving of heads,  
 Never should a Singh have bond of love,  
 With those who indulge in five vices,  
 Those who shun indulgence in five vices,  
 They alone succeed in cleansing their souls,  
 Those who come under the influence of the virtuous,  
 They never fall into the flames of hell fires.  
 Eternally true as the will of the Divine Lord is,  
 Truly His grace provides all round happiness.||36||152||

Pauri: The Divine Guru issued a commandment,  
 Never must a Singh put razor to his hair.  
 Must he dwell upon the Divine Guru with devotion,  
 Must he practise what the Divine Guru preaches.  
 Never must he tonsure his sacred hair,  
 Even when his parents shed their mortal frame.  
 Countless do not abide by the Divine Will,  
 In meaningless fuss do they keep indulging.  
 Truly eternal and true is the Will of the Divine,  
 Truly, shall it prevail being forever true.||38.||154||<sup>14</sup>

Among the main postulates of the newly created order of the Khalsa described in Chapter 5 verses 31 to 36, 38 are initiation into Khalsa Panth after partaking of *Khandey-ki-Pahul* (consecrated sweetened water prepared by stirring the solution with a double edged dagger in the midst of recitation of Gurbani hymns, instead of the old tradition of Charan-pahul (partaking of water touched by the thumb of Guru's foot), selection of five initiated Sikhs known as Panj Pyaras from within congregation and authorising them for carrying out on the further initiation of Sikhs, abolition of the institution of the Masands,



abandoning of all distinctions of caste after getting initiated into the Khalsa, growing and maintaining of unshorn hair as sacred and sacrosanct, tying of turban as a symbol of dignity and self-respect, wearing of five Khalsa (*Kakaars*) symbols as integral parts of dress, abstinence from smoking tobacco and use of other intoxicants, and discontinuance of the existing practice of shaving off one's head after the death of one's father. It was the creation of this distinct order of men which brought about a revolutionary change of heart and mind among the masses. Abandoning all distinctions of caste and social stratification after joining the brotherhood of the Khalsa, it had an electrifying effect on the psyche of those who had been downtrodden and disadvantaged for centuries. With one stroke of his sword, the Guru reinvigorated the centuries old slavish mentality of the Indian masses and made them bold and brave to confront those who had been oppressing and exploiting them. It was this spirit of defiance, freedom from fear, prejudice and discrimination which was enthused by the Guru through his act of creating the Khalsa. Khalsa stood for dignity, self-respect and defiance against tyranny, struggle and sacrifice for upholding freedom, human rights and freedom to profess and practice the faith of one's own choice. It was the rebirth of a nation committed to the ideals of independence, equality and basic human dignity. Khalsa would never submit to tyranny, religious persecution, slavery and suppression of fundamental human rights. It would be ready to make supreme sacrifices to uphold its faith and live by its code of conduct and ideology. This, indeed was the mandate and mission of Guru Gobind Singh when he took birth as a human being. It was for upholding the rights of the virtuous and punishing the evil doers that he had lived for and died. It was for the fulfilment of this express will of God that he created the Khalsa for carrying on his sacred mission. No wonder, the Khalsa emerged as a mass of men highly motivated and dedicated to its ideals and enthused with the spirit of struggle and sacrifice. It showed its mettle in the subsequent battles in which it took on the high and the mighty and won decisive victories setting new records of warriorship and self-sacrifice. Soon after its initiation at Anandpur Sahib, it had to confront the combined forces of the hill chiefs (Chapter VIII). Refusing to vacate the legally purchased territory of Makhawal (Anandpur Sahib) the Khalsa force, though less in number and less equipped in warfare hardware, it defeated the combined army of hill chiefs of Kahloor and Handoor. After four days of fierce battle, the Khalsa vanquished the enemy on the battlefield. It was in this first battle of Anandpur Sahib that Guru Gobind Singh's eldest son, Sahibzada Ajit Singh displayed exemplary courage and verve. Yet, when the vanquished hill chiefs pleaded with the customary cow in chains for a temporary reprieve for their honour and false prestige, the Guru vacated Anandpur Sahib temporarily. It was his magnanimity that even after winning the battle he agreed to the appeal of the wily hill chiefs. Thus, with the creation of the Khalsa, the dye was cast and the mettle of the newly amalgamated alloy called the Khalsa was tested in the first battle of Anandpur. Thus, was their order patented with its distinct identity, ideology, code of conduct and its distinct church and symbols. None was more privileged than the

other in this order, none lagged behind the other in waging a war and making a sacrifice. Every one including the Guru's four sons were ever ready to make the highest sacrifice. In the subsequent skirmishes following Guru's vacation of Anandpur Sahib and the hill Chiefs' going back on their promises and occupying the vacated territory, the battle of Nirmohgarh (Chapter IX) ensued. Once again the Khalsa Army stood victorious after a heavy bloodbath. Even in the next battle (Chapter X) which took place soon after the Mughal reinforcements assisting the hill chiefs, the Khalsa could not be beaten. It defeated the combined hordes of hill chiefs and the Mughals and occupied Anandpur Sahib once again.

Sainapati's highly embellished poetry replete with various epic metaphors, similes and parallelism, describing the battle of Nirmohgarh is a befitting tribute both to the glory of Guru Gobind Singh and the strength of the Khalsa army. Once again during the Guru's stay at Baisali, Guru's valiant warriors gave a crushing defeat to the hostile warriors of Kalmot and the lumpens who dared to enter into a skirmish with Guru's warriors during a hunting spree. (Chapter X) Thus, the Guru's newly initiated order of the Khalsa went from victory to victory in these battles. Even after these smaller skirmishes when the going got more tough, these toughmen got even tougher and more steadfast in their struggle. With the departure from Anandpur Sahib (Chapter XI) under the most trying circumstances when the month-long blockade of all kinds of provisions was imposed by the enemy forces, the Guru and his small band of dedicated men cut through the enemy lines. It was on the bank of the flooded Sirsa rivulet that the most bloody encounter took place in which the Guru, with his two elder sons and a handful of Sikh warriors, got separated from Guru's mother and the younger Sahibzadas. It was here that a great Singh warrior Bhai Udai Singh made the supreme sacrifice of his life while fighting the enemy. But despite the coincidental conspiracy of nature's elements in the form of rain and torrent and the enormity of the enemy forces, none of the Guru's dedicated warriors either fled from the field or surrendered to the enemy. They fought like the furies and when the moment of truth arrived, they went down fighting, killing and getting killed. So firm was their spirit of dedication and commitment to the cause that each one of them competed with the other to make a sacrifice. Unlike the mercenaries on the other side, they were the crusaders and men of faith who were fired with ideals of fighting tyranny and bringing about a new dispensation based on morality, truth and justice. There was not a trace of motives such as personal aggrandizement of any selfish desire for dominance over others. They wished to be sovereigns of their own land where they could profess and practise their own faith. The battle at Chamkaur (Chapter XII) and the blood bath that followed was a climax of this saga of sacrifice. Surrounded by enemy hordes and holed up in a mud fort, the Guru, two Sahibzadas and a handful of Singh warriors dared to confront and resist the combined army of Mughals, Pathans, Ranghars and hill Chiefs. Coming out in batches of few men, they kept fighting and resisting till the last man fell dead. The two adolescent Sahibzadas Ajit Singh, Jujhar

Singh in their teens did not lag behind. They, too, became martyrs in this mother of all battles. It is this unique sacrifice of the two Sahibzadas which makes Guru Gobind Singh a unique commander and a father in the annals of world history. The strongest of men falter and flinch when it comes to make a sacrifice of their own progeny. But the Guru accepted the Will of God and sent the two Sahibzadas into the battle voluntarily as he sent his other devout warriors. No sacrifice was too great to fulfil the mandate and mission with which he had been sent to this world. Never for a moment did he falter or waver from his mission howsoever grave be the adversity and howsoever formidable the enemy. The Guru himself had opted to cross the rubicon but as he had himself partaken *pahul* (*Amrit*) from the *Panj Piaras* it was the collective Will of the Khalsa that prevented his jumping into the fray but commanded him to escape and reorganize the Khalsa in the near future. Thus, once again the basic principles of the Khalsa brotherhood had come into play. It was the Guru Panth rather than the Guru which was to be the arbiter of things at crucial moments of history. So it was at the command couched in the phraseology of advice and appeal of the Khalsa which prevailed. Leaving Chamkaur, the Guru proceeded towards Machhiwara and thence to the jungles of Malwa (Chapter XIII). Once again the Sikhs started rallying round the Guru and making offering of provisions and their own lives. It was here that the Guru wrote a letter of protest, rather an epistle of moral victory known as *Zafarnama* to the bigoted Aurangzeb reminding him of several instances of breach of trust on his part and reiterating his resolve to fight tyranny and oppression despite a colossal loss of lives at the personal and fraternal level. Khalsa was alive and around to rise and fight against the atrocities. Loss of two sons at Chamkaur and two younger sons and mother at Sirhind did not deter the Guru from his ideological goal of raising the Khalsa and realising its cherished goal of sovereignty. Once again at the battle of Muktsar, the reorganised Khalsa proved its mettle. Making a supreme sacrifice of their lives, the forty Singhs, who had severed their allegiance with the Guru in a moment of weakness, redeemed themselves in the battle of Muktsar. They were eternally immortalised as "*Muktas*" (the redeemed ones) by the Guru and their names would get entrenched permanently as icons in the collective consciousness of the Khalsa through their remembrance and reference in the daily Sikh prayer. It was Guru's ideology and the moral strength of Guru's mission which had brought back these errant followers to their fraternity. It was the prick of their conscience which forced them to return to the Khalsa fold even at the cost of their lives. Thus, time and again, it was the divine mandate and Guru's mission which saved the Khalsa from extinction and enabled it to accomplish the task of punishing the evil doers and upholding the virtues of truth, piety and human dignity. Though the Khalsa did not achieve any tangible victory against the forces of oppression and tyranny in Guru's own life time, yet it succeeded in almost dismantling the infrastructure of religious persecution and human right violations. The final showdown was yet to come when even the mentor, guiding spirit and the Guru would not be physically alive among the Khalsa. The dye had been cast, the seed had

been sown, it had taken deep roots. It would hibernate for sometime after its Guru's demise and then rise as if out of its own ashes to wreak vengeance on those who had perpetrated incredible atrocities on the Khalsa. Before breathing his last, the Guru had visualised its complete future course. The ideological order raised by him as a part of his divine mandate and mission had reached adulthood and became capable of taking its own decisions collectively. Instead of seeking guidance from a personal Guru, it would instead seek guidance from the fundamental ethical and spiritual values enshrined in the written word of its sacred scripture Guru Granth and the collective will of the Khalsa.

Thus, if creation of the Khalsa was the seminal stage of Guru Gobind Singh's mandate and mission, declaration and establishment of Guru Granth Sahib the eternal Guru was the climax of its completion. In future, it would be the twin ideals of Guru Granth and Guru Panth which would guide and determine the future course of the Khalsa Panth. While it will seek spiritual and moral guidance and inspiration from the Guru Granth, it will take its derivative temporal, political, social and cultural decisions from the collective body of the Guru Panth. It was as if a nation had come of an age and was capable of making its own destiny. Hurriedly nominating Baba Banda Singh Bahadur to take up the command of the Khalsa, Guru Gobind Singh breathed his last after accomplishing his mission. It is this mandate and mission which Sainapati undertakes to highlight and vindicate in his poetic eulogy "*Sri Gursobha*". Throughout this poetic work, he has laid more stress on the fundamental postulates of Guru Gobind Singh's vision than on the day to day events. Avoiding to give a detailed narrative account of each battle, skirmish or even the creation of the Khalsa, he has chosen to focus more on the essential ethos and postulates of Guru's mission. Making a selective use of major battles and events than giving a chronological account of each event, he has chosen to trace the contours of Guru's visionary and ideological postulates. The spirit and philosophical principle behind each major event is more important for him than the actual event, be it the creation of the Khalsa, abolition of the institution of Masands and establishment of Guru Granth as the eternal Guru. It is for this kind of expostulation of Guru's mission that Sainapati's poetic work should be read rather than as a historical work, written by a contemporary historian of Guru Gobind Singh. It is the work of a person and a creative writer who had seen the working of the mind of the Guru and understood its profound vision. It is because of this insight into the long-term vision and the new ideological dispensation to be set up by the Guru that Sainapati almost deifies and apotheosizes Guru Gobind Singh to the level of a divine prophet and believes that the Guru would once again be amongst his beloved Khalsa soon as Divine prophets are believed to have been coming to this world time and again to eradicate sin and vice and restore *Dharma* and sanity in the world. Thus, it is from the point of view of the vision based on the mandate and mission of Guru Gobind Singh that *Sri Gursobha* should be read rather than either as a biographical account or as a historical document chronicling the life and work of Guru Gobind Singh. Sainapati visualizes the Guru more as a prophet,

a visionary and an ideologue or founder of a religion than as a historical warrior whose life is a sum-total of military victories and daring acts of bravery. It needs to be read as the profile of a person who has been mandated by the divine Lord to take a human birth to fulfill a divinely ordained mission of punishing the evil doers, defending the virtuous and ushering in an order of men which could set in a new set of values based on justice, equality and sovereignty of human rights. Keeping this visionary aspect of Guru Gobind Singh's life, Sainapati has succeeded in delineating the basic contours and an outline of his vision rather than giving a chronological account of his life. It is for this deep insight into the vision of Guru Gobind Singh that his poetic work is of unique significance. It is because of the epochal nature and magnitude of his vision that Sainapati has composed a paean to the glorious saga of Guru Gobind Singh's life. It should be read more as a tribute, an ode and an eulogy of a contemporary poet rather than a work of a historian chronicling the sequence of his acts and deeds chronologically. It is precisely for this reason that we do not find some major events of Guru Gobind Singh's life described in full detail except for their significance from an ideological point of view. Take for example, the various battles fought by the Guru during the pre and post Khalsa creation. Guru Gobind Singh fought around twenty battles during his whole life span, nine in the pre-Khalsa creation period and eleven in the post Khalsa creation period. But Sainapati, instead of mentioning every battle, its time and place, has clubbed some of these minor skirmishes together. Except for giving account of the battle of Bhangani, Nadaun and Hussaini, he has either partially omitted or mentioned briefly or clubbed some of the battles of Anandpur together. Instead, he has stressed upon traits of Guru Gobind Singh's vision and personality which came to the fore during these battles. Similarly, in the post Khalsa creation period, he has clubbed the first and second battle of Anandpur, the battles of Nirmohi, Baisali and Kalmot and combined the four battles of Anandpur in 1702, 1703, 1703 and 1704, before describing the battle of Mukatsar. But through out his poetical epic, he has focused more on the emerging profile of Guru Gobind Singh and its major character traits such as his physical and moral courage, his magnanimity towards his enemies, his steadfast suffering and struggle, his stoic acceptance of the tragic death of his sons and mother and determination to carry on and fulfil his assigned mission. Sainapati is more concerned with projecting this mission than with the detailed and minute account of its qualifying events. It is for this reason that certain historians find his work deficient as history though they assign it a prominent place among the primary sources of Sikh history. Same pattern is discernible in some other events. Sainapati gives no details of the creation of Khalsa by Guru Gobind Singh at Anandpur Sahib but devotes three chapters to the significance of its creation and the fundamental ideological and religious postulates of its underlying philosophy. He extensively dwells upon its code of conduct, its moral, spiritual and religious basis and the consequences of its creation. Similarly, before the creation of the Khalsa, Guru Gobind Singh abolished the well-entrenched but decadent institution of the Masands. In that case also, no details have

been provided, but Guru's decisions to abandon the Masands has been mentioned. But no omission regarding the Guru's mandate and mission has been made by Sainapati except that of not mentioning the initiation and induction of Baba Banda Singh Bahadur and mandating him to carry on the divine mission. This omission is, perhaps, due to Guru Gobind Singh's passing on the Guruship to Guru Granth Sahib and its external visibility in the Khalsa Panth. Banda Singh Bahadur, being part of that Khalsa Commonwealth and though first among equals, may not be so important for Sainapati as an individual than as an integral part of that Khalsa commonwealth and fraternity which was ordained to carry on with this mission. So it does not seem to be an inadvertent omission. Undoubtedly, there are one or two omissions and distortions regarding Sahibzadas. As Dr Ganda Singh has pointed out, Sainapati has confused the names of Sahibzadas. For example, Sainapati has written Jeet Singh at some places and Ranjit Singh at some other places for Sahibzada Ajit Singh in couplets 18.314, 31.327, 36.332 chapter VIII:<sup>15</sup>

Kabit: Immediately after receiving the Guru's command,  
The Singhs advanced with the beating of a War Drum.  
Mounting his horse (Sahibzada) Jeet Singh as well  
He, too, proceeded to fight in a battle.||18||324||

Dohra: The royal hill chiefs lost their nerves,  
As the battle became more fierce.  
Single handedly did Ranjit Singh fight  
As he asked his army to retreat.||31||327||

Swaiyya: So strikingly did the great warrior fight,  
As lightening flashes through the dark clouds.  
So markedly conspicuous did Ranjit Singh appear in battle,  
As the moon shine brilliantly among the stars.||36||332||

and couplets 28.496, 30.498, 32.500, 37.505, 39.507, 40.508, 44.512 in Chapter XII. But since the same person is referred to in these lines continuously the rational inference is Sahibzada Ajit Singh.

Dohra: At this critical moment did the Divine Guru,  
Call the Singhs together around his person.  
Thereupon, did the Guru direct Sahibzada Ranjit Singh,  
Must he advance to punish the wrong doers.||28||496||

Swaiyya: Such a voice divine was heard thereupon,  
Let Ranjit Singh proceed forth to the battle.  
He must proceed to wage a battle,  
Must he slaughter all those wrong doers.||30||498||

Dohra: There stood the blood thirsty war goddess with her bowl,  
 There appeared Narada with his musical instrument  
 As Sahibzada Ranjit Singh jumped in the battle field,  
 War goddess's bowl was sure to be filled with blood.||32||500||

Swaiyya: As Sahibzada (Ranjit Singh) kept advancing into the battlefield,  
 Such an incredible fight did he fight in the field.  
 So many corpses upon corpses did he pile up,  
 That rivulets of blood started gushing forth.||37||505||

Swaiyya: Such a great fight did (Sahibzada) Ranjit Singh put up,  
 That the whole army called it a marvel.  
 So terrible a killing did the Singh do with spear,  
 That corpse upon corpse did he pile up.||39||507||

Dohra: Thus was killing carried on all sides,  
 Thus did the horse-riding Sahibzada Jeet Singh fight.  
 Thereafter, abandoning his pointed spear,  
 He picked up his sword to fight further.||40||508||

Swaiyya: With such diverse tactics did Ranjit Singh fight,  
 That many were crushed under his horses' hooves.  
 He gave such crushing blows with his sword,  
 That many were dashed to ground after being sliced.||44||512||

Similarly, Sainapati has created some confusion about Sahibzada Jujhar Singh too. First, he mentions that both Sahibzadas Ajit Singh and Jujhar Singh got martyred at Chamkaur Sahib in the field of battle in Couplet 73/541 Chapter XII.<sup>16</sup>

Swaiyya: The enemy forces which remained on the battlefield,  
 Unitedly did they launch an attack on Chamkaur fortress.  
 There taking the two (younger) Sahibzadas into captivity,  
 Together did they bring the Sahibzadas to Sirhind,  
 As Sahibzada Jujhar Singh had put up a mighty fight,  
 Death's messengers approached after his martyrdom,  
 Such being the divine dispensation of the Divine Lord,  
 That both the Sahibzadas too departed for heavens.||73||541||

But in the concluding part in couplet 75/543 he combines Sahibzada Jujhar Singh and Sahibzada Fateh Singh who sacrificed their lives at Sirhind in the tradition of their grandfather Guru Tegh Bahadur as mentioned in couplet 74-75/542/543 Chapter XII.<sup>17</sup>

Dohra: Praise/great praise be to the Guru's sons,  
 That never did they care for saving their lives,  
 Their religious faith did they uphold in Dark age,  
 Deservingly worthy of blessing they become of their grandfather.||74||542||

So did the (beloved) Sahibzada Fateh Singh Jujhar Singh,  
 Shed their mortal frames in supreme sacrifice.  
 Acknowledged were their noble deeds in the three regions,  
 Universally well-known did they become in the whole world.||75||543||

A similar mistake has been made regarding Sahibzada Zorawar Singh by Sainapat. He narrates that Sahibzada Zorawar Singh had crossed through the battlefield while fighting fiercely in couplet 65/533 Chapter XII.<sup>18</sup>

Dohra: After crushing and slaughtering the enemy hordes,  
 With a dash did he cross through the field.  
 Mightily did Almighty protect Zorawar,  
 With His Divine grace did He protect him.||165||533||

But the person who had escaped and actually survived during this battle was not Sahibzada Zorawar Singh but another youth named Zorawar Singh who, being the son of Guru Gobind Singh's domestic help, was brought up in the Gurus' household. This mistake in identity of two similar names has been passed on to the later writers like Bhai Sukha Singh and Kavi Santokh Singh who have repeated this mistake in their works *Gurbilas Patshahi Dasvin* (1751) and *Sri Gur Partap Suraj Granth* (1843) respectively. Sainapati has also skipped over the sacrifice of the two younger Sahibzadas as well as Sirhind mentioning their martyrdom only in two concluding lines including his substitution of Jujhar Singh in place of Zorawar Singh. Dr Ganda Singh has pointed out these mistakes in his well-researched book "*Sri Gursobha*".<sup>19</sup> But all these distortions and omissions seem to be peripheral and insignificant when we see Sainapat's main objective in this poetical tribute to Guru Gobind Singh. As the very title of this work *Sri Gursobha* suggests, his primary objective is to highlight and admire the vision of Guru Gobind Singh based upon a divine mandate given to him and his relentless struggle to fulfil that mandate. Sainapati is neither a historian, nor a chronicler but a poet who has understood the Guru's vision and the realisation mainly in its ideological and doctrinal terms and partially in concrete and tangible terms and narrated it in a poetic manner. Dr S S Hans has summed up Sainapat's perception and narration of this vision most precisely. He observes: "The author of the *Sri Gursobha* is the first Sikh writer to enunciate the doctrine of Guru-Khalsa or Guru Panth, after the death of Guru Gobind Singh. Though the doctrine is theologically implicit in the making of Guru Angad by Guru Nanak yet it



was the course of history that explicated the idea. The author states the doctrine of the indistinguishability of the Guru from the Sangat which later developed into the Khalsa."<sup>20</sup> The concept of Guru Panth reaches its climax in the following words of Sainapati as he narrates the last moments of Guru Gobind Singh at Nanded in Chapter XVIII:

Chaupai: At that moment the Divine Guru had remarked,  
 That the Khalsa was the embodiment of his own self.  
 As I have devoted whole of my life to the Khalsa,  
 So have I endowed the Khalsa with my own form.||41||806||

Dohra: As the Khalsa bears my own identity,  
 So am I with the Khalsa each and every moment.  
 So have I been since the beginning till eternity,  
 In the Khalsa commonwealth does my spirit dwell.||42||807||<sup>21</sup>

Dr W.H. Mcleod also endorses and corroborates Sainapati's version. He writes, "*Gursobha*, as we have already noted, was a paean of praise for the Khalsa, and again it must be emphasised that its key message placed it firmly within the area of *Rahitnamas*. As they existed to list the distinctive qualities of the Khalsa Panth so too did *Gursobha*.... The doctrine laid down by *Gursobha* was that of Guru Panth and by the Guru Panth the author specifically meant the Khalsa. It was not the Sikh community which constituted the Guru Panth but rather the Khalsa which occupied the position." Mcleod has also given an elaborate list of the essential features of the Sikh code of conduct (*Rahit*) as narrated in *Gursobha*.<sup>22</sup>

Dr J S Grewal is even more emphatic in endorsing Sainapati's emphasis on the doctrinal aspect of Guru Gobind Singh's amalgamation of Guru Granth and Guru Panth. He writes, "Sainapati makes it rather explicit that the true Guru and the Sangat are one and the same. With the vague identification of the Guru with God on the one hand, and a clear identification of the sangat with the Guru on other, Sainapati attributes almost a divine character to the collective body of the Khalsa which becomes sacrosanct and authoritative for the individual member. This idea gets linked with the statement of Guru Gobind Singh only a day before his death that the Khalsa represented his visible form (Roop). The office of Guruship was vested in the Khalsa. At the same time. Guruship was vested in the Shabad-Bani or the scripture."<sup>23</sup>

Ammi Praful Shah substantiates this theme more succinctly. She observes, "As one of the earliest, if not the earliest, articulations of the doctrine of *guru panth* and *guru granth*, in Sainapati's account the Guru secures his legacy by elevating the entire community as the Khalsa. The importance of the Guru's verses (*gurbani*, *shabad*) in the succession of authority was established by Guru Nanak and continued by Guru Gobind Singh upon his death."<sup>24</sup>

Moreover despite being a literary composition Sainapati's *Sri Gursobha* is a marvellous and reliable contemporary source about the last twenty years of Guru Gobind Singh's life. It is perhaps the first source of information about tenth Sikh Guru's life from the battle of Bhangani (1688) to his demise in 1708. The poet has also narrated the other events prior to the creation of the Khalsa on the basis of narration in the *Bachittar Natak*. His narrative information about Guru Gobind Singh's departure to the south after the events of 1699 is also quite authentic. According to Dr Ganda Singh, Sainapati's information about Aurangzeb's royal proclamation about sending a court messenger (Guraj Bardar) towards Guru Gobind Singh after the receipt of Guru's epistle *Zafarnama*, Guru's meeting with Bahadur Shah and his presentation of robes of honour to the Guru and the emperor's departure towards Rajputana and other events in the south, tallies with the records in the Persian sources such as *Ahkam-a-Alamgiri*, *Akhbarat-a-Darbare-Maula*, *Twarikh Muazamshah* and *Twarikh Bahadurshahi*. Sainapati has composed his poetic narrative on the lines of his Guru patron's own composition *Bachittar Natak*. It is the first biographical narrative written by a non-Muslim personage of India after the similar narratives of by Muslim personalities. Thus, Sainapati's *Sri Gursobha*, having been written by a person who had the good fortune of having a glimpse of Guru Gobind Singh's person and having witnessed his deeds, listened to his sermons and having gathered information from some of his contemporaries who were close to the Guru and privy to his thoughts and views, is the first reliable source of Guru Gobind Singh's life and history.

### **Sri Gursobha as Literature**

Since the spirit behind "*Sri Gursobha*" is the poets' faith in Guru Gobind Singh as a divinely-ordained prophet and founder of a new religious order, his primary focus is on the portrayal of Guru's character on a lofty, grand scale much like the portrayals of great Hindu mythological heroes of Lord Rama in Tulsi Dass' *Ramayana*, Ved Vyas's portrayal of Krishna in *Mahabharata* and Guru Gobind Singh's own portrayal of Durga / Chandi in some of his own verses. In Dr Jai Bhagwan's opinion *Sri Gursobha* bears great affinity to some of the compositions such as *Apni Katha (Bachittar Natak)* of *Dasam Granth* so far as its mode of composition, narrative style, character portrayal, religious beliefs, heroic spirit are concerned, the only difference being that while the former composition is the autobiography of a Guru – poet, the latter one is the biography of a Guru by a Guru's devout devotee... "*Bachittar Natak*" as a model poetic composition was available to Sainapat.... In both these scriptural compositions, religious devotion and heroic chivalry based on religious faith are the dominant concerns.... both compositions have similar divisions into chapters '*Apni Katha* having fourteen chapters and *Gursobha* having twenty chapters without any other division of sections."<sup>25</sup> He further states, "Much in the style of religion based poetic compositions such as *Ramchritmanas*, *Sri Gursobha* begins with an invocation to the Divine, the naming of the Contemplated composition, the central

leitmotif, the time and year of composition, admiration of Sikhism, introduction of poet's own person, the lineage of the Guru and poets' veneration of Guru, the tradition of Gurship in Sikh religion, reasons for Guru Tegh Bahadur's martyrdom, the divine will and commandment behind Guru's birth as a divine prophet, the self-centredness of some earlier prophets, the birth of the Khalsa, the hollow rituals of certain other religious orders, divine invocation, the exposition of fundamentals of Sikh religion and the divine blessings, directions regarding the composition's title and mode of composition and its ending in the manner of scriptural composition."<sup>26</sup>

He further observes, "Portrayal of Guru Gobind Singh's vision personality and character remains Sainapat's primary concern. Guru Gobind Singh is a 'religious prophet, a heroic warrior who has taken birth as a divinely-ordained prophet-personage to protect the saintly and punish the evil doors in order to rid the mother earth of sin and evil. His determination, steadfast courage, battle expertise, manifestation of valour, chivalry and magnanimity have also been extremely well described. Sainapati has presented his heroic Guru as struggling and fighting fearlessly throughout his life against tyranny and injustice, in defence of truth, justice, religion and country. Thus Sainapat's portrayal of the Guru is in the Classic tradition of Indian epics of heroism. Out of its total twenty chapters, six to seven chapters consisting 360 couplets have been devoted to the description of various battles and another six to seven chapter consisting of 340 couplets to the religion oriented concepts. Observing these features, Sainapati seems to have succeeded in projecting Guru Gobind Singh's image as a defender of the faith and a protector of the saintly and a destroyer of the evildoers. Guru Gobind Singh is both a brave warrior as well as a religious crusader. There is hardly any other protagonist / hero in heroic epic literature in Hindi who is both a religious ideologue as well as a brave warrior. Seen from this view point, there is scarcely any other heroic epic as unique as *Gursobha* which is suffused with spirit of warriorship born of religious fervour."<sup>27</sup>

This is what the protagonist of a heroic epic is believed to be in the literary canon of India and western classical literature. Dr Jai Bhagwan rightly observes, "So far as the literary qualities of a heroic epic are concerned, *Gursobha* has the narrative, poetic and lyrical diction which uses appropriate imagery, symbolism and other literary embellishments suitable for acts such as wearing armour, their highspirited morale, marching of armies, display of rare feats of bravery, battle skills, pride, bravado, act of offence and defence, the horrible battle scenarios, blowing of trumpets, bugles and war drums, thus creating a proper ambience of ancient warfare and clashing of armies."<sup>28</sup> Sainapati has composed his narrative poem in a hybrid mix of Braj bhasha, Hindi and Punjabi in *Gursobha* mainly on the pattern of Guru Gobind Singh's creative skill used in *Bachittar Natak*. He has successfully used and crafted majority of prevalent contemporary literary poetic meterical compositions used in *Bachittar Natak – Apni Katha* and other contemporaneous poetic compositions in the form of couplets, quatrains and octaves. In the total 935 couplets of "Sri Gursobha", Sainapati has used 19 types of

couplets namely Antuka, Rasawal, Ardil, Swaiyya, Sortha, Kabit, Chhaupai Chhand, Chopai, Chotan Chhand, Jhoolna Swaiyya, Tribhangi Chhand, Totak Chhand, Dohra, Narj Chhand, Pauri, Bhujang Paryat Chhand, Modhubhar Chhand, Rasawal, Ruamal and Lotan Chhand. (R.S. Jaggi) Each of these literary, linguistic and meterical devices have a distinct rhym scheme with a fixed number of syllables, weight, rhythm, lyrical melody and sound track to capture and communicate the particular moment, mood, temper and intensity of human feelings and emotions involved at that moment. Sainapat's skillful use of these highly technical meterical compositions according to varying events and moods speaks volumes for his poetic talent and craftsmanship. He has also avoided the tendency to embellish and overload his heroic epic with undue use of classical similes, metaphors and parallelisms as some other medieval and contemporary poets often did. Lack of these embellishments and classical references is likely to create an impression in certain minds about Sainapati's lack of erudition, scholarship and lesser poetic imagination and create an impression of his being a traditional court poet rather than an eminent literary figure, and his composition a run-of-the-mill panegyric. But such a flawed reading would be belittling all other creative, poetic, narrative and linguistic and even historical qualities of this work as well as the overriding vision, and craftsmanship of Sainapati and his work. Thus, taking a balanced view of Sainapati's *Sri Gursobha*, it would be appropriate to regard Sainapati as a highly sensitive and perceptive person and a poet and his work a remarkable tribute, an extended ode, a paeon, an eulogy and an apotheosis of a great prophet whose life and mission the poet had an opportunity to see, observe understand, evaluate and describe.

On the basis of the above discussion, we can safely state that the author of *Sri Gursobha* was a person of enlightened sensitivity and deep sense of history who had a profound knowledge of Sikh theology, Sikh philosophy, and its complete spiritual and temporal attributes. Sainapati's narration of the divine attributes of Guru Gobind Singh's personality, his creation of the Khalsa Commonwealth and laying down its distinct code of conduct, elimination of the institution of Masands and his battles against unjust social order reveal that the poet had grasped the essence of Sikh religion in its totality in which Sikh theology and Sikh temporal body (the Khalsa) and its major concerns were the two faces of the same coin cast in the classical mint of Sikh spiritualism and its evolving ethos. As for as its stylistics, it mainly follows the diction, idiom and meterical devices used in *Bachittar Natak* and some other compositions of *Dasam Granth*. By virtue of being a close contemporary and observer of Guru Gobind Singh's conceptual and practical demonstrative deeds and their narration, this work has the genuine credentials of being one of the primary sources of a significant slice of Sikh history and a literary work of considerable merit.

Finally, *Gursobha* is a translator's nightmare. Its archaic sanskritised Hindi-Punjabi hybridized usage and diction, traditional long-winded, variegated metrical couplets, at times almost untranslatable words, usages and references into English due to the

unbridgeable cultural connotations between the usages in the original text and their contemplated equivalents in English and the translator's dilemma of striking a balance between remaining faithful to the original text and keeping the beauty of the translation and free versification — all pose a challenge of nerve-wracking dimensions. Since the effort has also been made to preserve the flavour of the rhyme and rhythmic melody of the poetic diction of the original text, the task of translating this medieval text into English has become all the more formidable and challenging. Added to these hurdles has been the effort to present this text / work in tri-lingual script of Punjabi, Roman English and English side by side in order to cater to the widest possible English-Punjabi readership among the present generation which, being unlettered in Punjabi, can nevertheless understand its verbal meaning. With a view to fulfill all these requirements, a readable mix of English translation, paraphrase and elucidation in free English verse has been given along with the original Punjabi text and its computerised English transliteration in roman script. Appropriate, explanatory comments wherever relevant have been given at the end of each chapter while a brief introductory summary of each chapter has been given in the beginning of each chapter for the reader's convenience. The text of *Sri Gursobha* edited by Shamsher Singh Ashok, published by Sikh History Research Board, SGPC, 1<sup>st</sup> Edition, 1967 has been adopted for translation. This edition is based on handwritten manuscripts No 3915 and 446 some other miscellaneous documents lying in the Sikh Reference Library, SGPC, Amritsar. These are believed to have been destroyed during operation Bluestar in 1984.<sup>30</sup> The software GTrans used for automatic transliteration from Punjabi to Roman English prepared by Punjabi University, Patiala has been used as it was used in my earlier publication of translation of *Sri Gur Panth Parkash*. The English spellings "Sainapati" has been used in the translation throughout for the name of the poet because this is the standard way to write this word with diacritical marks which enables to reader to return to the original script with ease. Revered Late Dr Kharak Singh who dragged me into the realm of Sikh Studies and assigned me this project after my successful completion of Rattan Singh Bhangoo's work remains my main source of inspiration. His invisible presence looms large over each word of this work as it has been goading me to fulfil this commitment made to him moment before he breathed his last. By completing this task, I feel vindicated and worthy of his blessings. I am indebted to Dr Kirpal Singh for his expert guidance and consistent encouragement during the work on this book. S Gurdev Singh, Patron, Institute of Sikh Studies appreciation and whole-hearted moral support has been a source of strength. A perceptive and analytical Preface by Dr Harpreet Singh, a brilliant Sikh scholar from the Department of South Asian Studies, Harvard University, USA has given me immense satisfaction about my attempt and its due cognisance among scholarly circles in Sikh Studies. I am obliged to him. I am grateful to the Institute of Sikh Studies and its trustees for sponsoring and publishing this work. I thank its earlier President, Principal Prabhjot Kaur and Secretary Col Amrik Singh and Dr Birendra Kaur, President, Institute of Sikh Studies,

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ਜਗਤ ਰਾਇ ਦਿਜ ਬੈਦ ਹਿਤ ਚੰਦ੍ਰ ਸੈਨ ਮਿਤ੍ਰ ।  
ਸਹਰ ਵੀਰਾਬਾਦ ਮੈਂ, ਕੀਨੇ ਗ੍ਰੰਥ ਬਾਚਿਤ੍ਰ ॥5॥  
jagat rāi dij baid hit candar sain mitar.  
sahar vazîrâbâd main, kîñç garñth bâcitar ॥5॥  
ਅਬ ਕਵਿ ਬੰਸ ਬਰਨਨੇ ॥  
ab kavi bans barnañç ..

ਦੋਹਰਾ: ਸੰਭੂ ਜਟਾ ਤੇ ਕਹਤ ਹੈ ਜਾਟ ਬੰਸ ਅਵਤਾਰ ।  
ਮਾਨ ਗੋਤ੍ਰ ਤਾਂ ਤੇ ਪ੍ਰਗਟਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ ॥6॥

Dôhrâ: sambhû jatâ tç kahat hai jât bans avtâr .  
mân gôtar tân tç pargti jânat sabh sansâr ॥6॥  
ਬਾਲ ਚੰਦ ਤਿਹ ਗੋਤ੍ਰ ਮੈਂ ਲੇਖਕ ਅਪਰ ਅਪਾਰ ।  
ਬਾਸੀ ਹਰ ਲਾਹੌਰ ਕੇ ਲਿਖਣਿ ਪਛਨ ਸੋਂ ਪਯਾਰ ॥8॥  
bâl cand tih gôtar main lçkhak apar apâr .  
bâsî shahar lâhaur kç likhani padhan sôn payâr ॥8॥  
ਚੰਦ੍ਰ ਸੈਨ ਤਾਂ ਕੋ ਤਨੁਜ ਕਵਿ ਮਤਿ ਮੰਦ ਗਵਾਰ ।  
ਗੁਰ ਗੋਬਿੰਦ ਕੀ ਸਭਾ ਮਹਿ-ਜਿਹ ਪਾਯੋ ਅਧਿਕਾਰ ॥9॥

candar sain tân kô tanuj kavi mati mand gavâr .  
gur gôbind kî sabhâ mahi-jih pâyô adhikâr ||9||  
ਤਾਂ ਕੋ ਬਿੰਦਯਾ ਗੁਰ ਮਿਲਯੋ ਚੰਦਨ ਦੇਵੀ ਦਾਸ ।  
ਕੀਓ ਆਪ ਸਮ ਨਿੰਮੁ ਤੋਂ ਦੈ ਕੈ ਬੁਧ ਸੁਬਾਸ ॥10॥  
tân kô biddyâ gur milyô candan dçvî dâs .  
kîô âp sam nimmu tain dai kai budh subâs ||10||  
ਜਗਤ ਰਾਇ ਦਿਜ ਬੈਦ ਬਰ ਬਸਤ ਵੀਰਬਾਦ ।  
ਸੈਨਾਪਤਿ ਸੋ ਮਿਤ੍ਰਣੀ ਕੀਨੀ ਪਰਮ ਸਵਾਦ ॥11॥  
jagat râi dij baid bar basat vazîrbâd .  
sainâpti sô mitrî kînî param savâd ||11||  
ਜਗਤ ਰਾਇ ਇਕ ਦਿਨ ਕਹਯੋ ਸੈਨਾਪਤਿਹਿ ਸੁਨਾਇ ।  
ਪੋਥੀ ਰਾਮ ਬਿਨੋਦ ਪੁਨਿ ਭਾਖਾ ਦੇਹੁ ਬਨਾਇ ॥12॥  
jagat râi ik din kahyô sainâptihi sunâi .  
pôthî râm binôd puni bhâkhâ dçhu banâi ||12||  
ਸਮੈ ਪਾਇ ਕੈ ਸੈਨ ਕਵਿ ਕਰੀ ਤਹਾਂ ਤੇ ਦੋਰ ।  
ਹਰ ਵੀਰਾਬਾਦ ਮੈ ਆਇ ਬਸਯੋ ਸੁਭ ਠੋਰ ॥13॥  
samai pâi kai sain kavi karî tahân tç daur .  
shahar vazîrbâd mai âi basyô subh thôr ||13||  
ਪਦਮ ਰੰਗ ਰਿਖਿ ਜੈਨ ਮਤ ਮਹਾਂ ਬਦ ਮਤਿ ਮੋਦ ।  
ਰਾਮ ਚੰਦ੍ਰ ਤਿਹ ਸਿਖਯ ਲੈ ਕੀਨੇ ਰਾਮ ਬਿਨੋਦ ॥14॥  
padam rang rikhi jain mat mahân bad mati môd .  
râm candar tih sikhay lai kînc ‘râm binôd’ ||14||  
ਬੈਦ ਗ੍ਰੰਥ ਸਭ ਮਥਨ ਕੈ ਔਖਧਿ ਸੁੰਦਰ ਬੀਨ ।  
ਭਾਖਾ ਰਾਮ ਬਿਨੋਦ ਕੀ ਸੁੰਦਰ ਪੋਥੀ ਕੀਨ ॥15॥  
baid garnth sabh mathan kai aukhdhi sundar bîn .  
bhâkhâ râm binôd kî sundar pôthî kîn ||15||  
ਤਿਹ ਪ੍ਰਸਾਦਿ ਕਵਿ ਸੈਨ ਮਨ ਅਤਿ ਹੀ ਉਪਜਯੋ ਚੈਨ ।  
ਪਲਟ ਯਹ ਭਾਖਾ ਬਹੁਰ ਧਰੇ ਨਾਮ ਸੁਖ ਸੈਨ ॥16॥  
tih parsâdi kavi sain man ati hî upjayô cain .  
palat yah bhâkhâ bahur dharô nâm sukh sain ||16||  
ਜਯੋਂ ਦੀਪਕ ਤੇ ਦੀਪ ਕੋ ਬਾਹਰ ਰਖੀਐ ਐਨ ।  
ਤੈਸੇ ਰਾਮ ਬਿਨੋਦ ਤੇ ਗ੍ਰੰਥ ਕੀਓ ਸੁਖ ਸੈਨ ॥17॥  
jayôn dîpak tç dîp kô bâhar rakhîai ain .  
taisç râm binôd tç garnth kîô sukh sain ||17||  
ਆਰਿਖ ਪੋਰਥਿ ਸਭ ਦੇਖਿ ਕੈ । ਇਨ ਕਾ ਮਤਿ ਮੈਂ ਸਭੁ ਲੀਆ ।  
ਸੁਖ ਸੈਨ ਨਾਮ ਯਾ ਗ੍ਰੰਥ ਕੋ , ਸੈਨਾਪਤਿ ਭਾਖਾ ਕੀਆ ॥  
ârikh pôrkhi sabh dçkhi kai . in kê mati main sabhu lîâ .  
sukh sain nâm yâ garnth kô, sainâpti bhâkhâ kîâ ..

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4. Dr Ganda Singh, op. cit., p.1

ਗੁਰ ਗੋਬਿੰਦ ਕੀ ਸਭਾ ਮੇਂ ਲੇਖਕ ਪਰਮ ਸੁਜਾਨ ।  
ਚਾਣਾਕੇ ਭਾਖਾ ਕਰੀ ਕਵਿ ਸੈਨਾਪਤਿ ਮਾਨ ॥  
gur gôbind kî sabhâ mç lçkhak param sujân .

cânâkç bhâkhâ karî kavi sainâpti mân.

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ਸੈਨਾ ਸਿੰਘ ਕਰੀ ਗੁਰ ਸੋਭਾ  
ਸਤੁਹ ਸਤ ਅਠਸਠ ਨਿਜ ਓਭਾ ।  
sainâ singh karî gur sôbhâ  
satarh sat athsath nij Ubhâ .
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ਜੈ ਜੈ ਜੈ ਦੇਵ ਕਰੈ ਸਭ ਹੀ ਤਿਨ ਆਨ ਪਰੈ ਗੁਰ ਕੀ ਸਰਣੰ ॥  
dushat bidâran sant ubâran sab jag târan bhav harnan .  
jai jai jai dçv karai sabh hî tin ân parai gur kî sarnan..
12. Ibid, p. 12-13  
ਭਿਰੈ ਸਿੰਘ ਸੂਰੇ । ਕਿਯੇ ਕਾਜ ਪੂਰੇ ।  
ਅਚਲ ਨੀਵ ਡਾਰੀ । ਟਰੈਗੀ ਨਾ ਟਾਰੀ ॥33॥  
bhirai singh sûrç. kiye kâj pûrç .  
acal nîv dârî . taraiçî nâ târî ॥33॥  
ਯਹੈ ਬਾਤ ਜਾਨੋ । ਰਿਦੈ ਸਾਚ ਆਨ ।  
ਕਿਯੋ ਪੰਥ ਐਸਾ । ਕਹਿਯੋ ਆਪ ਤੈਸਾ ॥34॥  
yahai bât jânô . ridai sâc ânô .  
kiyô panth aisâ . kahiyô âp taisâ ॥34॥  
ਛਪੈ ਨ ਛਪਾਇਆ । ਘਟੈ ਨਾ ਘਟਾਇਆ ।  
ਦਿਨੋ ਦਿਨ ਸਵਾਇਆ । ਸੁ ਡੰਕਾ ਬਜਾਇਆ ॥35॥  
chapai na chapâiâ . ghatai nâ ghatâiâ .  
dinô din savâiâ . su dankâ bajâiâ ॥35॥
13. Ibid., p. 22  
ਜੀਤ ਅਜੀਤ ਅਭੀਤ ਜੋਧਾ ਵਡੇ, ਤੋਹਿ ਇਕ ਦਿਸਟ ਤੇ ਸਬੈ ਘਾਏ।  
ਭਯੋ ਜੈਕਾਰ ਤ੍ਰਈ ਲੋਕ ਚਉਦਾ ਭਵਨ, ਜੀਤਿਕੈ ਸਿੰਘ ਗੋਬਿੰਦ ਆਏ ॥ 48 ॥98 ॥  
jît ajît abhît jôdhâ vaddç, tôhi ik disat tç sabai ghâç.  
bhayô jaiçâr tarî lôk caudâ bhavan, jîtikai singh gôbind âç ॥48॥98॥
14. Ibid., p. 33  
ਕਬਿਤੁ: ਕੀਏ ਜਦ ਬਚਨਿ ਸਤਿਗੁਰੁ ਕਾਰਨ ਕਰਨ  
ਸਰਬ ਸੰਗਤਿ ਆਦਿ ਔਤਿ ਮੇਰਾ ਖਾਲਸਾ।  
ਮਾਨੇਗਾ ਹੁਕਮੁ ਸੇ ਤੇ ਹੋਵੇਗਾ ਸਿਖ ਸਹੀ  
ਨ ਮਾਨੇਗਾ ਹੁਕਮੁ ਸੇ ਤੇ ਹੋਵੇਗਾ ਬਿਹਾਲਸਾ।  
ਪਾਂਚ ਕੀ ਕੁਸੰਗਤਿ ਤਜਿ ਸੰਗਤਿ ਸੇ ਪ੍ਰੀਤਿ ਕਰੇ



ਦਯਾ ਔਰ ਧਰਮ ਧਾਰ ਤਿਆਗੇ ਸਬ ਲਾਲਸਾ ।  
ਹੁੱਕਾ ਨ ਪੀਵੈ ਸੀਸ ਦਾੜੀ ਨ ਮੁੰਡਾਵੈ  
ਸੋ ਤੋ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਹਿ ਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥31 ॥147 ॥

Kabit: kîç jad bacni satigurû kâran karan  
sarab sangti âdi anti mçrâ khâlsâ.  
mânçgûâ hukmu sô tç hôvauçgûâ sikh sahî  
na mânaiçgûâ hukmu sô tç hôvauçgûâ bihâlsâ.  
pâñc kî kusngati taji sangti sau parîti karç  
dayâ aur dharam dhâr tiâçgû sab lâlsâ.  
hukkâ na pîvai sîs dârhî na mundâvai  
sô tô vâhigurû vâhigurû vahi gurû jî kâ khâlsâ ॥31 ॥147 ॥  
ਕਰਨਹਾਰ ਕਰਤਾਰ ਹੁਕਮੁ ਕਰਤੇ ਕੀਆ ।  
ਕਰ ਮਸੰਦ ਸਭਿ ਦੂਰਿ ਖਾਲਸਾ ਕਰਿ ਲੀਆ ।  
ਮਾਨਹਿ ਸੇ ਪ੍ਰਵਾਨ ਸੁਫਲ ਤਿਨ ਕਾ ਜੀਆ ।  
ਉਨ ਤੋਰੀ ਜਮ ਕੀ ਵਾਸ, ਨਾਮ ਅਮ੍ਰਿਤ ਪੀਆ ।  
ਜੀ, ਜੋ ਤੁ ਕਰਹਿ ਸੁ ਹੁਇ, ਕੀਆ ਸੋਈ ਥੀਆ ॥32 ॥148 ॥  
karanhâr kartâr hukmu kartç kîâ.  
kar masand sabhi dûri khâlsâ kari lâi.  
mânhi sç parvân suphal tin kâ jîâ.  
un tôrî jam kî phâs, nâm amrit pîâ.  
jî, jô tû karahi su hui, kîâ sôî thîâ ॥32 ॥148 ॥

ਦੋਹਰਾ: ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ ਦਈ ਕਾਰਨਹਾਰ ਪ੍ਰਭ ਸੋਇ ।  
ਕੀਓ ਦਸੋ ਦਿਸ ਖਾਲਸਾ ਤਾਂ ਬਿਨ ਅਵਰ ਨ ਕੋਇ ॥33 ॥149 ॥

Dôhrâ: khândç kî pâhil dai kâranhâr parbh sôî.  
kîô dasô dis khâlsâ tân bin avar na kôî ॥33 ॥149 ॥

ਅੜਿਲ: ਦੇ ਖਾਂਡੇ ਕੀ ਪਾਹਲ ਤੇਜ ਬਢਾਇਆ ।  
ਰਾਵਰ ਕਰਿ ਸਿੰਘ ਹੁਕਮ ਵਰਤਾਇਆ ।  
ਜਿਹ ਮਸਤਕਿ ਸੰਜੋਗ ਤਿਨੀ ਕਮਾਇਆ ।  
ਇਕ ਭੂਲੇ ਭਰਮ ਗਵਾਰ ਮਰਮ ਨ ਪਾਇਆ ।  
ਜੀ ਉਨ ਕੇ ਕਛੂ ਨ ਹਾਥ ਧੁਰੋ ਫੁਰਮਾਇਆ ॥34 ॥150 ॥

Aril: dç khândç kî pâhal tçj badhâiâ.  
zôrâvar kari singh hukam vartâiâ.  
jih masatki sañjog tinî kamâiâ.  
ik bhûlç bharam gavâr maram na pâiâ.  
jî un kç kachû na hâth dhurô phurmâiâ ॥34 ॥150 ॥

ਦੋਹਰਾ: ਦੂਤਨ ਕੇ ਸੰਗਿ ਸਾਥਿ ਤਜਿ ਦੁਰਮਤਿ ਦੇਹੁ ਜਲਾਇ ।  
ਹੁਕਮੁ ਤੇਰਾ ਸਭ ਸਤ ਹੈ ਮਾਨਹਿ ਨਰਕ ਨ ਜਾਇ ॥34 ॥151 ॥

Dôhrâ: dûtan kç sangi sâthi taji durmati dçhu jalâi.  
hukmu tçrâ sabh sat hai mânhi narak na jâi ॥34 ॥151 ॥

ਅੜਿਲ; ਸਿਰ ਗੁੰਮਨ ਕੇ ਮਰਨੇ ਪਰਨੇ ਨਹੀਂ ਜਾਈਐ ।  
ਪਾਂਚਨ ਕੇ ਸੰਗਿ ਸਾਥ ਨੇਹ ਨਹੀਂ ਲਾਈਐ ।  
ਤਜਿ ਪਰਪੰਚ ਬਿਕਾਰ ਦੁਰਤ ਜਲਾਈਐ ।  
ਸਤ ਸੰਗਤਿ ਪਰਤਾਪ ਨਰਕ ਨ ਜਾਈਐ ।

- ਜੀ ਹੁਕਮ ਤੇਰਾ ਸਬ ਸਚੁ ਸਚੁ ਸੁਖਦਾਈਐ ॥36॥152॥
- Aril: sir gumman kç marnç parnç nahîn jâîai.  
pâñcan kç sangi sâth nçh nahî lâîai.  
taji parpañc bikâr durat jalâîai.  
sat sangti partâp narak na jâîai.  
jî hukmu tçrâ sab sacu sacu sukhdâîai ||36||152||
- ਪਉੜੀ: ਬਚਨ ਕੀਉ ਕਰਤਾਰ, ਖੁਰ ਨਹੀਂ ਲਾਈਐ।  
ਮਨ ਅੰਤਰਿ ਕਰਿ ਪ੍ਰੀਤਿ ਬਚਨਿ ਕਮਾਈਐ।  
ਮਾਤ ਪਿਤਾ ਮਰਿ ਜਾਇ ਨ ਭਦਰ ਕਰਾਈਐ।  
ਕੇਤੇ ਮਾਨਹਿ ਨਾਹਿ ਧੂਮ ਉਠਾਈਐ।  
ਜੀ, ਹੁਕਮ ਤੇਰਾ ਸਭ ਸਚੁ, ਸਚੁ ਮਨਾਈਐ। 38 ॥154॥
- bacan kîu kartâr, khur nahî lâîai.  
man antri kari parîti bacni kamâîai.  
mât pitâ mari jâi na bhadar karâîai.  
kçtç mânhi nâhi dhûm uthâîai.  
jî, hukmu tçrâ sabh sacu, sacu manâi ||38||154||
15. Ibid., p. 58, 61, 62
- ਕਬਿਤੁ ਤਬ ਹੀ ਬਚਨ ਪਾਇ, ਚੜ੍ਹਿਓ ਨਗਾਰਾ ਬਜਾਇ,  
ਸ 'ਰ ਭਯੋ ਜੀਤ ਸਿੰਘ ਜੁੱਧ ਕੇ ਕਰਨ ਕੋ ॥18(314)
- Kabit: tab hî bacan pâi, carrhiô nagârâ bajâi,  
savâr bhayô jît singh juddh kç karan kô. ||18||314||
- ਦੋਹਰਾ: ਰਾਜਨ ਕੀ ਸੁਧਿ ਬੁਧਿ ਗਈ, ਭਯੋ ਜੁੱਧ ਜਬ ਜੋਰ।  
ਲਰਤ ਸਿੰਘ ਰਣਜੀਤ ਤਹਿ, ਫਉਜ ਦਈ ਸਬ ਮੋਰ ॥31 ॥327 ॥
- Dôhrâ: râjan kî sudhi budhi gai, bhayô juddh jab jôr.  
larat singh ranjît tahi, phauj daî sab môr. ||31||327||
- ਸਵੈਯਾ: ਗਾਜਤ ਸੂਰ ਮਹਾ ਰਨ ਮੈ, ਘਨ ਮੈ ਚਮਕੈ ਬਿਜਰੀ ਘਟਨਾਵੈ।  
ਤਾਰਨ ਮੈ ਜਿਮ ਚੰਦ ਦਿਵੈ, ਨਾ ਛਪੈ ਰਣਜੀਤ ਮਹਾ ਰਨ ਪਾਵੈ ॥36 ॥332 ॥
- Swayyia: gâjat sûr mahâ ran mai, ghan mai camkai bijrî ghatnâvai.  
târan mai jim cand divai, nâ chapai ranjît mahâ ran pâvai ||36||332||
- ਤਾਹਿ ਸਮੈ ਕਾਰਨ ਕਰਨ ਲੀਨੋ ਸਿੰਘਾ ਬੁਲਾਇ।  
ਕਹੀ ਸਿੰਘ ਰਣਜੀਤ ਸੋ ਦੂਤਨ ਦੇਹੁ ਸਜਾਇ ॥ 28 ॥496 ॥
- tâhi samai kâran karan lînô singhâ bulâi.  
kahî singh ranjît sô dûtan dçhu sajâi.. 28..496..
- ਭਈ ਆਸ ਵਾਜ ਅਬ ਜਾਹ ਰਣਜੀਤ ਸਿੰਘ  
ਤੁਮ ਕਰਹੁ ਸੰਗ੍ਰਾਮ ਦੂਤਨ ਸੰਘਾਰ ॥3०॥498 ॥
- bhai âs vâj ab jâh ranjît singh  
tum karahu sangrâm dûtan sanghârô ||30||498||
- ਤਹਾਂ ਆਨ ਜੋਗਨਿ ਖਰੀ ਨਾਰਦ ਵਾਵੈ ਤੂਰ।  
ਜੀਤ ਸਿੰਘ ਰਣ ਮੈ ਮੰਡਿਓ ਹੋਤ ਪਤ੍ ਭਰਪੂਰਿ ॥ 32 ॥5०० ॥
- tahân ân jôgni kharî nârad vâvai tûr.  
jît singh ran mai mandiô hôt patar bharpûri.. 32..500..
- ਦੋਹਰਾ: ਚਲੋ ਰਣਜੀਤ ਜਬ ਜਾਇ ਰਣ ਮੈ ਪਰੋ ਕੀਓ ਸੰਗ੍ਰਾਮ ਐਸੇ ਅਪਾਰੇ।  
ਲੋਥ ਪਰ ਲੋਥ ਤਹ ਡਾਰਿ ਕੇਤੀ ਭਭਕ ਕਰਿ ਰਕਤ ਹੁਇ ਚਲੇ ਨਾਰੇ ॥37 ॥5०5 ॥
- Dôhrâ: calô ranjît jab jâi ran mai parô kîô sangrâm aisç apârç.

lôth par lôth tah dâri kçû bhabhak kari rikat hui calç nârç..37..505..

ਭਾਂਤਿ ਇਹ ਜੁਧ ਰਣਜੀਤ ਭਾਰੀ ਕੀਓ ਸਭੇ ਦਲ ਵਾਹਿ ਵਾਹਿ ਕਹਿ ਪੁਕਾਰੇ।

ਤਹਾਂ ਮਾਰ ਸਾਂਗਨ ਧਰੀ ਸਿੰਘ ਐਸੀ ਕਰੀ ਲੋਥ ਪਰ ਲੋਥ ਕੀਨੇ ਕਿਨਾਰੇ॥39॥507॥

bhânti ih judh ranjît bhârî kîô sabhai dal vâhi vâhi kahi pukârç.

thahân mâr sângan dharî singh aisî karî lôth par lôth kînç kinârç..39..507..

ਦੋਹਰਾ: ਕਰਤ ਮਾਰ ਚਾਰੇ ਦਿਸਾ ਜੀਤ ਸਿੰਘ ਅਸਵਾਰ।

ਸਾਂਗ ਤਜੀ ਕਰਤੇ ਤਥੈ ਗਹ ਲੀਨੀ ਤਰਵਾਰ॥40॥508॥

Dôhrâ: karat mâr cârô disâ jît singh asavâr.

sâng tajî kartç tabai gah lîni tarvâr..40..508..

ਲਰਤ ਰਣਜੀਤ ਤਿਹ ਠੋਰ ਐਸਾ ਕੀਓ ਕਈ ਮਥਨ ਕੈ ਮਾਰਿ ਡਾਰੇ।

ਲਈ ਤਰਵਾਰ ਅਰ ਵਾਰ ਐਸੇ ਕਰੇ ਕਰੈ ਦੁਇ ਟੁਕ ਭੁਇ ਮਾਹ ਡਾਰੇ॥44॥512॥

larat ranjît tih thaur aisâ kîô kai mathan kai mâri dârç.

lai tarvâr ar vâr aisô karç karai dui tûk bhui mâh dârç..44..512..

16. Ibid., p 94

ਜੋ ਦਲ ਮੈ ਦਲ ਬਾਕੀ ਰਹੇ ਮਿਲਿ ਕੇ ਸਬ ਹੀ ਚਮਕੌਰ ਪੈ ਧਾਏ।

ਸਾਹਿਬਾ ਚੇ ਲੀਏ ਗਹਿ ਕੈ ਮਿਲਿ ਕੈ ਸਬ ਸੀਰੰਦ ਲਾਏ।

ਭਾਰੀ ਜਬਾਬ ਜੁਝਾਰ ਦਏ ਸੁਨਿ ਕੈ ਸਬ ਦੂਤਨ ਅੰਗ ਪਿਰਾਏ।

ਯੋ ਪੁਭ ਕੋ ਕਰਨੀ ਤਬ ਹੀ ਦੋਊ ਜੁਝਤ ਹੀ ਪੁਭ ਲੋਕ ਸਿਧਾਏ॥ 73॥541॥

jô dal mai dal bâkî rahç mili kç sab hî camkaur pai dhâç.

sâhibzâdç lîç gahi kai mili kai sab sîrand lâç.

bhârî jabâb jujhâr daç suni kai sab dûtan ang pirâç.

yô parbh kô karnî tab hî dôû jûjhat hî parbh lôk sidhâç.. 73..541..

ਫਤੇ ਸਿੰਘ ਜੁਝਾਰ ਸਿੰਘ ਇਹ ਬਿਧਿ ਤਜੇ ਪ੍ਰਾਨ।

ਪ੍ਰਗਟ ਭਏ ਤਿਹ ਲੋਕ ਮੈ ਜਾਨਤ ਸਕਲ ਜਹਾਨ॥ 75॥543॥

phatç singh jujhâr singh ih bidhi tajç parân.

pargat bhaç tih lôk mai jânat sakal jahân.. 75..543.

17. Ibid., p. 94

ਦੋਹਰਾ: ਧੰਨਿ ਧੰਨਿ ਗੁਰਦੇਵ ਸੁਤ ਤਨ ਕੋ ਲੋਭ ਨ ਕੀਨ।

ਧਰਮ ਰਾਖ ਕਲ ਮੋ ਗਏ ਦਾਦੇ ਸੋ ਜਸ ਲੀਨ॥74॥543॥

Dôhrâ: dhanni dhanni gurdçv sut tan kô lôbh na kîn.

dharam râkh kal mô gaç dâdç sô jas lîn..74..543..

ਫਤੇ ਸਿੰਘ ਜੁਝਾਰ ਸਿੰਘ ਇਹ ਬਿਧਿ ਤਜੇ ਪ੍ਰਾਨ।

ਪ੍ਰਗਟ ਭਏ ਤਿਹ ਲੋਕ ਮੈ ਜਾਨਤ ਸਕਲ ਜਹਾਨ॥ 75॥544॥

phatç singh jujhâr singh ih bidhi tajç parân.

pargat bhaç tih lôk mai jânat sakal jahân.. 75..544.

18. Ibid., p. 92

ਪਟਕ ਪੁਟਕ ਕੈ ਕਟਕ ਕੋ ਝਟਕ ਨਿਕਸਿ ਗਯੋ ਪਾਰ।

ਜੋਰਾਵਰ ਪੁਭੋ ਰ ਕਰਿ ਰਾਖ ਲੀਓ ਕਰਤਾਰ॥65॥534॥

patak putak kai katak kô jhatak niksi gayô pâr.

jôrâvar parbh zôr kari râkh lîô kartâr..65..534..

19. Dr Ganda Singh, op. cit., p. 35

20. Dr S S Hans: *A Reconstruction of History from Sikh Literature*, ABS Publications, Jalandhar Edition, 1988, p. 249

21. Shamsheer Singh edited: Gursobha:

ਤਾਹ ਸਮੇ ਗੁਰ ਬੈਨ ਸੁਨਾਯੋ।  
 ਾਲਸ ਆਪਨੋ ਰੂਪ ਬਤਾਯੋ।  
 ਖਾਲਸ ਹੀ ਸੋ ਹੈ ਮਮ ਕਾਮਾ।  
 ਬ ਕੀਉ ਖਾਲਸ ਕੋ ਜਾਮਾ॥ 41॥8●6॥  
 tâh samç gur bain sunâyô.  
 khâlas âpnô rūp batâyô.  
 khâlas hî sô hai mas kâmâ.  
 bakhsh kîu khâlas kô jâmâ.. 41..806..

ਦੋਹਰਾ: ਾਲਸ ਮੇਰੇ ਰੂਪ ਹੈ ਹੋ ਾਲਸ ਕੇ ਪਾਸਿ।  
 ਆਦਿ ਅੰਤਿ ਹੀ ਹੋਤ ਹੈ ਾਲਸ ਮੈ ਪ੍ਰਗਾਸ॥42॥8●7॥

Dôhrâ: khâlas mçrç rūp hai hô khâlas kç pâsi.  
 âdi anti hî hôt hai khâlas mai pargâs..42..807..

22. Dr. W. McLeod: *Sikhs of the Khalsa: A History of the Khalsa Panth*, Oxford University Press, 2003, p. 60
23. Dr J S Grewal: *Sikh Ideology Polity, and Social Order*, Chapter: Gursobha in Praise of the Khalsa, Manohar, 2007, p. 109
24. Ammi Proful Shah, op.cit., p. 94.
25. Dr Jai Bhagwan Goel: *Gurmukhi Lippi Mein Hindi Sahitya, Hindi Sahitya Sansar*, Delhi – 6, 1<sup>st</sup> edition, 1950, p. 151
26. Ibid., p. 155
27. Ibid., p. 159-60
28. Ibid., p. 160
29. S.S. Ashok edited, Sri Gursobha, Sikh history Research Board, SGPC, Amritsar

## Chapter 1

The opening chapter of Sainapat's *Gursobha* (1711) consists of the poet Sainapat's invocation of the Divine to bless him with the poetic vision and muse to write an eulogy in praise of the tenth Sikh Guru, Guru Gobind Singh in whose assembly of select bards he had the good fortune of being included. He then proceeds to state the Divine Lord's Commandment to the Tenth Sikh Guru to take a human birth to carry on the sacred mission of a pure religion "*Nirmal Panth*" founded by the first Sikh Guru, Guru Nanak and promoted and propagated by the successor eight Sikh Gurus, the sacred mission being the decimation of the wicked, and protecting of the pious and the virtuous for the welfare of humanity. The tenth Sikh Guru should lead humanity on the path of sanity and virtue by imbibing the divine attributes among the human beings. The Divine Lord tells the Tenth Guru that all the prophets of the earlier religious orders, which have been sent to the human world earlier by the Divine Lord with a similar mission, have gone astray and abandoned their sacred mission. Each one of them has fallen a prey to the temptation of converting the sacred mission into a personal cult. Since they have violated the Divine mandate, they have forfeited the power of bringing about human salvation and redemption. They have alienated themselves from their Divine creator and got themselves trapped and their followers in the vicious circle of birth, death and rebirth. Some of them have appropriated for themselves the status of Gods, demons, kings and warriors for whose chastisement the Divine Lord had to send the goddess Chandi. Some of them went to the extent of calling themselves the creator *Brahma* and destroyer *Mahadev*. Some others labeled themselves as Sages *Rishis* by composing their own texts *Simarties* with the sole purpose of promoting their personal worship. The tenth Guru must set such perversions right and lay the foundation of a unique religious order devoted exclusively to the faith in and communion with the Divine. It was with the express will and mandate of the Divine that the tenth Master arrived in the human world and founded the Khalsa Panth with a distinct identity of its followers with hair unshorn, a religious and ideological order which could neither remain inconspicuous nor be eliminated at any cost. The Chapter concludes with the poet's prayer to the Divine to strengthen his faith and fulfill his mission of writing the history of the Khalsa Panth. Given below is the mix of an English translation-cum-paraphrase-cum-elucidation of this ancient highly hybridised Hindi-Punjabi-Braj Bhasha text written in Gurmukhi script in order to make it accessible and intelligible to the English readers interested in the origin and history of the Khalsa Panth as perceived by one of Guru's poets under his partonage.

ੴ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ।  
 ik-ônkâr sarî vâhgurû jî kî phathi  
 ਸ੍ਰੀ ਗੁਰੂ ਸੋਭਾ ਗ੍ਰੰਥ ਲਿਖਯਤੇ  
 sarî guru sôbhâ garnth likhtç  
 ਅਕਾਸ ਬਾਣੀ  
 akâs bânî

ਅਥ ਪ੍ਰਿਥਮ ਧਿਆਉ ਪੰਥ ਪ੍ਰਕਾਸ ਕਥਨੰ।  
 ਤ੍ਵ ਪ੍ਰਸਾਦਿ। ਖਾਲਸਾ ਵਾਚ।  
 ab paritham dhiâu panth pargâs kathnan.  
 twa parsâdi . khâlsâ vâc .

ਦੇਹਰਾ: ਏਕ ਸਮੈ ਹਿਤ ਸੋ ਹਿਤੂ, ਉਚਰੀ ਹਿਤ ਚਿਤ ਲਾਇ।  
 ਪ੍ਰਭੁ ਰਚਨਾ ਐਸੇ ਰਚੀ, ਸੋ ਤੁਮ ਕਹੋ ਸੁਨਾਇ॥ 1॥

Dôhrâ çk samai hit sô hitû ucrî hit cit lâi .  
 parbhû racnâ aisç racî sô tum kahô sunâi||1||

ਸਵੈਯਾ: ਸੁਨਿਕੈ ਉਪਜੀ ਤਬ ਹੀ ਮਨਿ ਮੈ, ਬਰਨੇ ਉਪਮਾ ਪ੍ਰਭੁ ਕੀ ਕਹੀਐ।  
 ਮਤਿ ਥੋਰੀ ਸੀ ਥੋਰੀ ਹੂੰ ਤੇ ਛਿਨ ਏਕ ਸੁ, ਤੇਰੀ ਦਯਾਲੁ ਦਯਾ ਚਹੀਐ।  
 ਕਹਿਬੋ ਬਿਨਤੀ ਕਰ ਜੋਰਿ ਦੋਊ, ਹਰਿ ਕੀਜੈ ਸੋਊ ਜੁ ਪਰੈ ਸਹੀਐ।  
 ਤੁਮਰੀ ਉਪਮਾ ਤੁਮ ਹੀ ਬਰਨੇ, ਕਰ ਆਪਨ ਤੇ ਕਹਿ ਮੋ ਗਹੀਐ॥ 2॥

Swaiyya: sunikai upjî tab hî mani mai, barno upmâ parbhû kî kahîai .  
 mati thôrî sî thôrî hûn tç bhin çk su, tçrî dayâlu dayâ cahîai .  
 kahibô binî kar jôri dôu, hari kîjai sauû ju parai sahîai .  
 tumrî upmâ tum hî barnô, karô âpan tç kari mô gahîai ||2||

ਦੇਹਰਾ: ਮਤਿ ਥੋਰੀ ਉਪਮਾ ਘਨੀ, ਕਿਹਿ ਬਿਧਿ ਬਰਨੀ ਜਾਇ।  
 ਬਿਨੋ ਕਰੈ ਕਬਿ ਜੋਰਿ ਕਰ, ਸਤਿਗੁਰੁ ਹੋਹੁ ਸਹਾਇ॥ 3॥

Dôhrâ: mati thôrî ûpmâ ghanî, kihi bidhi barnî jâi ||  
 binau karç kabi jôri kar, satigur hôhu sahâi ||3||

ਨਮਸਕਾਰਿ ਕਰਿ ਜੋਰਿ ਕੈ ਕਰਤਿ ਜੀਵ ਅਰਦਾਸ।  
 ਰਚੋ ਗ੍ਰੰਥ ਤੁਮਰੀ ਕਥਾ, ਕਰਹੁ ਸੁ ਬੁਧਿ ਪ੍ਰਕਾਸ॥ 4॥

namsakâri kari jôri kai karti jîv ardâs .  
 racau garnth tumrî kathâ, karahû su budhi pargâs ||4||

## **Ek Onkar Sri Waheguru ji ki Fateh**

**May the victory belong to One Revered Divine (Waheguru)**

### **Now I write chapter 1 of Sri Gursobha Scripture Inspiration from the Divine**

Now I write chapter 1 of (Khalsa) Panth's Creation  
With God's Grace/ Khalsa Speak

Dohra:       Once a well-wisher being well-inclined,  
              Expressed a desire from the core of his heart,  
              That (I) must narrate the manner in which,  
              The Divine Guru<sup>1</sup> had created the (Khalsa Panth).||1||

Swaiyya:     Upon this entreaty it occurred to me,  
              That must I narrate the Divine Lord's glory.  
              Though I be extremely limited in my knowledge,  
              May the compassionate Lords' grace be upon me.  
              With folded hands in all humility do I pray,  
              May the Divine Lord make it acceptable and correct.  
              Though the Lord alone knows the extent of His glory,  
              Still, let me make an attempt at its narration.||2||

Dohra     :   My knowledge being limited and his glory great,  
              How can I (a mortal) narrate his divine glory,  
              With folded hands in all humility do I pray,  
              May True Lord's blessings be upon me.||3||

              Making an obeisance with folded hands,  
              Do I pray as a tiny creature in humility.  
              May I be so enlightened with your grace,  
              That I may compose a sacred composition in your praise.||4||

ਗੁਰ ਸੋਭਾ ਯਾ ਗ੍ਰੰਥ ਕੋ ਧਰੋ ਸੁ ਨਾਮ ਬਿਚਾਰ।  
ਸੁਨਤ ਕਹਿਤ ਗਤਿ ਹੋਤ ਹੈ, ਮਨ ਅੰਤਰਿ ਉਰਿਧਾਰਿ॥ 5 ॥  
gur sôbhâ yâ gurnth kô dharô su nâm bicâr .  
sunat kahit gati hôt hai, man antri uridhâri ||5||

ਸੰਮਤ ਸਤ੍ਰਹ ਸੈ ਭਏ ਬਰਖ ਅਠਾਵਨ ਬੀਤ।  
ਭਾਦਵ ਸੁਦਿ ਪੰਦ੍ਰਸ ਭਈ, ਰਚੀ ਕਥਾ ਕਰ ਪ੍ਰੀਤ॥ 6 ॥  
sammât satarh sai bhaç barakh athâvan bît .  
bhâdav sudi pandars bhaî, racî kathâ kari parît ||6||

ਸਤਿਗੁਰੁ ਕੀ ਉਪਮਾ ਕਹੋ ਦਿਵਸ ਰੈਨ ਬੀਚਾਰਿ।  
ਦੀਜੈ ਸੁਧਿ ਬੁਧਿ ਕ੍ਰਿਪਾ ਕਰਿ ਕਰਨਹਾਰ ਕਰਤਾਰ॥ 7 ॥  
satiguru kî upmâ kahô divas rain bîcârî .  
dîjai sudhi budhi karipâ kari karanhâr kartâr ||7||

ਚੌਪਈ: ਤਵ ਪ੍ਰਸਾਦਿ ਗੁਰੂ ਉਪਦੇਸੇ। ਜਨਮ ਜਨਮ ਕੇ ਮਿਏ ਅੰਦੇਸੇ।  
ਤਬ ਯਹਿ ਕੀਟ ਪਤਿਤ ਮਨ ਆਯੋ। ਭਈ ਕ੍ਰਿਪਾ ਗੁਰੁ ਮਾਰਗਿ ਪਾਯੋ॥ 8 ॥  
Chaupâi: tav parsâdi gurû updêṣe . janam janam kē mitē andēṣe .  
tab yahi kîṭ patit man âyô . bhaî karipâ guru mârgi pâyô ||8||

ਤਬ ਮਨ ਮੀਤ ਮੋਹਿ ਇਮ ਭਾਖੀ। ਪ੍ਰਗਟਿ ਕਹੋ ਸਤਿਗੁਰੁ ਕੀ ਸਾਖੀ।  
ਜੋ ਪ੍ਰਭੂ ਗੁਰੁ ਕੋ ਬਚਨ ਸੁਨਾਏ। ਕਹਿਹੋ ਕਥਾ ਸੁਨੋ ਚਿਤ ਲਾਏ॥ 9 ॥  
tab man mît môhi im bhâkhî . pargti kahô satiguru kî sâkhî .  
jô parbhu guru kô bacan sunâç . kahihau kathâ sunô cit lâç . .9||

ਨਿਰਮਲ ਪੰਥ ਜੋਤਿ ਉਜਿਆਰੀ। ਦੀਰਘ ਪ੍ਰਬਲ ਸਬਲ ਅਤਿ ਭਾਰੀ।  
ਜਬ ਗੁਰੁ ਕਛੁਇਕ ਸੁਧਿ ਪ੍ਰਗਾਸੀ। ਦਯਾ ਕਰੀ ਪੂਰਨ ਅਬਿਨਾਸੀ॥ 10 ॥  
nirmal panth jôti ujîârî . dîghar parbal sabal ati bhârî .  
jab guru kachuik budhi pargâsî . dayâ karî pûran abinâsî ||10||

ਸਤਿਗੁਰੁ ਸੋਭਾ ਇਹ ਤੇ ਕਹੋ। ਤਿਹ ਪ੍ਰਤਾਪ ਪਰਮਪਦ ਲਹੋ।  
ਪੂਰਨ ਪੁੰਨ ਪਰੇ ਤਿਹ ਸਰਨਾ। ਅਮਰ ਭਏ ਫਿਰਿ ਜਨਮ ਨ ਮਰਨਾ॥ 11 ॥  
satiguru sôbhâ ih tç kahau . tih partâp parampad lahou .  
pûran punn prae tih sarnâ . amar bhaç phiri janam na marnâ ||11||



Let this composition be called Gursobha,  
 A title that I assign after due consideration,  
 May they be emancipated who listen to and recite it,  
 As they contemplate upon its contents in their minds.||5||

It is at the expiry of seventeen hundred fifty eight years,  
 Of the calendar year of Bikrami Samvat<sup>2</sup>.  
 It is on the fifteenth day of the month of Bhadon<sup>3</sup>,  
 That I venture to compose it with devotion.||6||

Let me narrate it in praise of the Divine Guru,  
 Being immersed in contemplation day and night.  
 May I be endowed with wit and wisdom worthy of it,  
 For His Divine grace do I beseech and entreat.||7||

Chaupai: With his divine grace and Guru's exhortation,  
 Have all my doubts disappeared forever.  
 Thereupon it occurred to my lowly creature's mind,  
 That Guru's grace has set me upon a right path.||8||

Thereafter my Divine guide counselled me thus,  
 That I must narrate the divine Guru's chronicle.  
 Whatever the Divine Lord had conveyed to the Guru,  
 That I must narrate as devout readers must listen.||9||

Let there be an account of a religion pure, a light resplendent,  
 That would be enduring, formidable, mighty and great.  
 As the Divine Guru (Guru Gobind Singh) came of an age,  
 He was further blessed by the perfect eternal Lord.||10||

Let me thus recite in praise of the Guru Divine,  
 That I may get emancipated under his grace.  
 Those under his benediction do attain perfect piety,  
 Immortalised they become free from birth and death.||11||

ਅਬ ਸਤਿਗੁਰੁ ਕੇ ਨਾਮ ਬਖਾਨੋ। ਪਰਮ ਪੁਰਖ ਤਿਹ ਤੇ ਪਹਿਚਾਨੋ।  
ਪ੍ਰਥਮੇ ਸਤਿਗੁਰੁ ਨਾਨਕ ਭਏ। ਅੰਗਦ ਅਰਮਦਾਸ ਪ੍ਰਗਟਏ ॥ 12 ॥  
ab satiguru kç nâm bakhânau . param purakh tih tç pahicânau .  
parthmç satiguru nânak bhaç . angad amardâs pargtaç ||12||

ਤਿਹ ਤੇ ਰਾਮਦਾਸ ਗੁਰੁ ਜਾਨੋ। ਅਰਜਨ ਹਰਿ ਗੋਬਿੰਦ ਪਛਾਨੋ।  
ਤਿਹ ਤੇ ਗੁਰੂ ਭਏ ਹਰਿ ਰਾਇ। ਫੇਰਿ ਗੁਰੂ ਹਰਿ ਕ੍ਰਿਸਨ ਕਹਾਇ ॥ 13 ॥  
tih tç râmdâs guru jânô . arjan hari gôbind pachânô .  
tih tç gurû bhaç hari râi . phçr gurû hari karisan kahâi ||13||

ਪ੍ਰਗਟ ਭਏ ਗੁਰੁ ਤੇਗ ਬਹਾਦਰ। ਸਗਲ ਸ੍ਰਿਸਟਿ ਪੈ ਜਾਕੀ ਚਾਦਰ।  
ਕਰਮ ਧਰਮ ਕੀ ਜਿਨਿ ਪਤਿ ਰਾਖੀ। ਅਟਲ ਕਰੀ ਕਲਿਜੁਗ ਮੈ ਸਾਖੀ ॥ 14 ॥  
pargat bhaç guru tçg bahâdar . sagal saristi pai jâkî câdar .  
karam dharam kî jini pati râkhî . atal karî kalijug mai sâkhî ||14||

ਸਗਲ ਸ੍ਰਿਸਟਿ ਜਾ ਕਾ ਜਸ ਭਯੋ। ਜਿਹ ਤੇ ਸਰਬ ਧਰਮ ਬੰਦਯੋ।  
ਤੀਨ ਲੋਕ ਮੈ ਜੈ ਜੈ ਭਈ। ਸਤਿਗੁਰੁ ਪੈਜ ਰਾਖਿ ਇਮ ਲਈ ॥ 15 ॥  
sagal saristi jâ kâ jas bhayô . jih tç sarab dharam bañcyô .  
tîn lôk mai jai jai bhaî . satiguru paij râkhi im laî ||15||

ਤਿਲਕ ਜਨੇਊ ਅਰੁ ਧਰਮਸਾਲਾ। ਅਟਲ ਕਰੀ ਗੁਰੁ ਭਏ ਦਯਾਲਾ।  
ਧਰਮ ਰੇਤ ਪ੍ਰਭੁ ਪੁਰਹਿ ਸਿਧਾਏ। ਗੁਰੁ ਗੁਬਿੰਦ ਸਿੰਘ ਕਹਿਲਾਏ ॥ 16 ॥  
tilak jançû aru dharmasâlâ . atal karî gurû bhaç dayâlâ .  
dharam hçt parbhû purhi sidhâç . gurû gôbind singh kahilâç ||16||

ਸਵੈਯਾ: ਗੁਰ ਤੇਗ ਬਹਾਦਰ ਤੇ ਗੁਰੁ ਗੋਬਿੰਦ ਸਿੰਘ, ਭਯੋ ਤਾਰਣ ਤਰਣੰ।  
ਤ੍ਰੈ ਲੋਕ ਬਿਖੈ ਜੇ ਕਾਰ ਭਯੋ, ਪ੍ਰਗਟਯੋ ਗੁਰੁ ਆਦਿ ਕ੍ਰਿਆ ਕਰਣੰ।  
ਦੁਸਟ ਬਿਛਾਰਣ ਸੰਤ ਉਬਾਰਣ, ਸਬ ਜਗ ਤਾਰਣ ਭਵ ਹਰਣੰ।  
ਜੈ ਜੈ ਜੈ ਦੇਵ ਕਰੈ ਸਭ ਹੀ, ਤਿਹ ਆਨ ਪਰੇ ਗੁਰ ਕੀ ਸਰਣੰ ॥ 17 ॥

Swaiyya: gur tçg bahâdar tç guru gôbind singh bhayô târan tarnan.  
tarai lôk bikhai jai kâr bhayô, pargatyô guru âdi kariâ karnan .  
dusat bidâran sant ubârann, sab jag, târan bhav harnan.  
jai jai jai dçv karai sabh hî, tih ân parç gur kî sarnan||17||

ਚੌਪਈ: ਤਿਹ ਬਖਸੀਸ ਕਰੀ ਕਰਤਾਰੰ। ਪ੍ਰਭੁ ਬਾਕ ਇਮ ਕਹੋ ਬਿਚਾਰੰ।  
ਤੁਮ ਮੇਰਾ ਇਕ ਪੰਥ ਚਲਾਵੋ। ਸੁਮਤਿ ਦੇਹ ਲੋਗਨ ਸਮਝਾਵੋ ॥ 18 ॥

Chaupâi: tih bakhśis karî kartâran . parbhû bâk im kahô bicârman .  
tum mçrâ ik panth calâvô . sumti dçh lôgan samjhâvô ||18||

Let me now narrate the names of divine Gurus,  
 Identifying them as embodiments of the Lord Supreme.  
 (Guru) Nanak being the first Guru Divine,  
 Thereafter Guru Angad, Guru Amardas succeeded.||12||

Thereafter, they were succeeded by Guru Ramdas,  
 Whose successors were recognised as Guru Arjan and Guru Hargobind  
 Thereafter, they were succeeded by Guru Har Rai,  
 Whose successor came to be known as Guru Harkrishan.||13||

Then appeared Guru Tegh Bahadur on the firmament,  
 Who sheltered the whole creation with his grace.  
 He upheld the right to religious freedom and deeds.  
 Which immortalised his Saga in the age of kalyuga<sup>4</sup>.||14||

His sacrifice came to be praised throughout the world.  
 As he had safeguarded religious freedom all over,  
 His deed came to be hailed in the three worlds<sup>5</sup>.  
 As the Divine Lord had stood by the Divine Guru.||15||

The right to put Tilak<sup>6</sup>, wear Janeu<sup>7</sup> and sit in religious congregation<sup>8</sup>,  
 Remained in practice permanently with Divine Guru's grace.  
 As he departed for heavenly abode in the cause of religion,  
 His successor came to be called Guru Gobind Singh.||16||

Swaiyya: As Guru Gobind Singh took over from Guru Tegh Bahadur,  
 He took over the mantle of a Deliverer and emancipator,  
 As his ascendance was hailed over three regions<sup>9</sup>,  
 He appeared as embodiment of the eternal creator,  
 As destroyer of evil doers and protector of the saintly,  
 He emerged as the emancipator of whole humanity.  
 As all the gods hailed him as the saviour profusely,  
 They came to seek his benevolent protection.||17||

Chopai: As the divine creator showed His grace upon the Guru,  
 The Divine Lord addressed him after contemplation:  
 Thou (you) must initiate my cherished religion,  
 And counsel the people towards the path of righteousness.||18||

ਜੋ ਪ੍ਰਾਨੀ ਜਮ ਮਗ ਤੇ ਡਰੈ। ਸੁਨਿ ਉਪਦੇਸ ਸਰਨਿ ਤੁਹਿ ਪਰੈ।  
 ਜੋ ਪ੍ਰਭੁ ਪੰਥ ਰਚੇ ਰਚਿ ਪ੍ਰੀਤੰ। ਹੈ ਤਿਹ ਸੰਗਿ ਮੋਹਿ ਇਹ ਰੀਤੰ ॥ 19 ॥  
 jô parâni jam mag tç darai . suni updçs sarni tuhi parai .  
 jô parbhu panth racç raci parîtan . hai tih sangi môhi ih rîtan ॥19॥

ਭਗਤਿ ਹੇਤ ਜੇ ਜੇ ਹਮ ਰਚੇ। ਲੈ ਲੈ ਸਿਧ ਜਗਤ ਮੈ ਮਚੇ।  
 ਅਪਨੀ ਅਪਨੀ ਪੂਜ ਲਗਾਨੇ। ਅਪਨੇ ਆਪਿ ਆਪਿ ਉਰਝਾਨੇ ॥ 20 ॥  
 bhagti hçt jç jç ham racç . lai lai sidh jagat mç macç .  
 apni apni pûj lagânc . âpnç âpi âpi urjhânc ॥20॥

ਹਮ ਸੋ ਇਹ ਬਿਧਿ ਕਰੈ ਕਰਾਰੀ। ਨਿਸਦਿਨ ਉਸਤਤਿ ਕਰਹਿ ਤਿਹਾਰੀ।  
 ਬਚਨ ਬਿਸਾਰ ਰਹੇ ਬਿਖ ਮਾਰੀ। ਤਿਨ ਕੋ ਮੋਖ ਮੁਕਤਿ ਇਮ ਨਾਰੀ ॥ 21 ॥  
 ham sô ih bidhi karai karârî . nisdin ustati karahi tihârî .  
 bacan bisâr rahç bikh mâhî tin kô maukh mukti is nâhî ॥21॥

ਭੁਜੰਗ ਪ੍ਰਸਾਤ ਛੰਦ:

ਬਨਾਯੰ ਬਿਨਾਸੰ ਉਪਾਯੰ ਖਪਾਯੰ। ਕਰਨਹਾਰ ਕਰਤਾਰ ਜੋਨੀ ਭੁਲਾਯੰ।  
 ਕਈ ਜੰਤ ਜੋਧਾ ਬਡੇ ਆਪਿ ਕੀਨੇ। ਤਿਨੈ ਸ੍ਰਿਸਟਿ ਮੈ ਆਨ ਸਰਬੰਸ ਦੀਨੇ ॥ 22 ॥

Bhujang Paryât: banâyan binâsai upâyan khapâyan . karanhâr kartâr jônî bhulâyan  
 Chhand kaî jant jôdhâ badç âpi kînc . tinai saristi mai ân sarbans dînai ॥22॥

ਉਦੈ ਅਸਤ ਲੋ ਰਾਜ ਰਾਜਾ ਕਹਾਏ। ਲਗੋ ਧਯਾਨ ਅਉਰੇ ਆਪੇ ਕਹਾਏ।  
 ਬਡੇ ਰਾਛਸੰ ਜੋਰ ਜੋਧਾ ਬਲੀਅੰ। ਚਲੀਅੰ ਅਲੀਅੰ ਧਰੀਅੰ ਸੁਣੀਅੰ ॥ 23 ॥  
 udai asat lau râj râjâ kahâç . lagai dhayan aurç su âpç kahâç .  
 badç râchsan jôr jôdhâ balîan . calîan halîan dharîan sunîan ॥23॥

ਨਹੀ ਏਕ ਜਾਨੇ ਬਡੇ ਗਰਬ ਕਾਰੀ। ਤਿਅੰ ਮਾਰਿਬੇ ਕਾਜ ਚੰਡੀ ਸੁਧਾਰੀ।  
 ਕੀਏ ਛਾਰ ਸੰਸਾਰ ਮੈ ਸੋਭ ਹੋਈ। ਕਹੈ ਤਾਹਿ ਏਹੀ ਸੁ ਦੂਜਾ ਨ ਕੋਈ ॥ 24 ॥  
 nahî çk jânc badç garab kârî . tian mâribç kâj candî sudhârî .  
 kîç châr sansâr mai sôbh hôî . kahai tâhi çhî su dûjâ nâ kôî ॥24॥

ਕੀਏ ਭੂਪ ਭਾਰੀ ਬਡੇ ਛੁੜ੍ਹਾਰੀ। ਸੋਈ ਭਰਮ ਭੁਲੇ ਕਿਯੇ ਜੁੱਧ ਭਾਰੀ।  
 ਤਯੰ ਮਾਰਬੇ ਕਾਜ ਬਿਸਨੰ ਹਕਾਰੇ। ਧਰੇ ਆਨ ਸੰਸਾਰ ਅਉਤਾਰ ਸਾਰੇ ॥ 25 ॥  
 kîç rûp bhârî badç chatrdhârî . sôî bharam bhûlç kiyç juddh bhârî .  
 tayan mârbç kâj bisnan hakârç . dharç ân sansâr autâr sârç ॥25॥

Whoever feels scared of messengers of death,  
 Let him listen to thy gospel and seek protection.  
 Whoever creates such a divine religion with love,  
 Shall I stand by him as this is my own tradition.||19||

Whomsoever had I rewarded for their devotion,  
 They empowered themselves after receiving powers from me.  
 As they got engrossed in the worship of their own persons,  
 They got snared in the web of their own creations.||20||

As they kept on indulging in this slanging match,  
 They kept a pretence of praising me day and night.  
 As they wallowed in their own filth forgetting my mandate,  
 They will never be able to achieve salvation.”||21||

Bhujang Paryat Chhand:

Making and destroying, creating and consuming,  
 Does the creator put, through the maze of birth and death.  
 Many a creature has he himself turned into warriors,  
 Who have sacrificed their entire families in this world.||22||

Claiming themselves as rulers from East to West,  
 They got distracted and proclaimed themselves as Lords.  
 Thus became great demons, mighty and powerful warriors,  
 Proceeded, staggered and became dust unto dust.||23||

None amongst these highly arrogant ones was spared,  
 For their decimation was goddess Chandi<sup>10</sup> created.  
 Highly was she acclaimed for destroying them,  
 As none else could equal her in this task.||24||

Have many great kings and royals been created,  
 So have they fought great battles under this delusion.  
 Then for their decimation were Vishnu’s incarnations<sup>11</sup> created,  
 But all of them posed themselves as Prophets.||25||

ਤਿਨੈ ਮਾਰਿ ਕੈ ਛਾਰਿ ਕੈ ਕੈ ਰਿਸਾਏ। ਭਈ ਸੋਭ ਜਗ ਮੈ ਸੁ ਆਪੰ ਕਹਾਏ।  
 ਮਹਾ ਬ੍ਰਹਮ ਰੂਪੰ ਸੁ ਬ੍ਰਹਮੈ ਕਹਾਯੋ। ਬ੍ਰਹਮ ਭੇਦ ਰੰਚ ਏਕ ਤਿਨਹੁੰ ਨ ਪਾਯੋ ॥ 26 ॥  
 tinai mâri kai châri kai kai risâç . bhaî sôbh jagu mai su âpan kahâç .  
 mahâ barham rûpan su barhmai kahâyô . barham bhçd rañç çk tinhun nâ pâyô ||26||

ਮਹਾਦੇਵ ਦੇਵੰਤ ਦੇਵਾ ਕਹਾਯੋ। ਗਯੋ ਭੂਲ ਸੋਊ ਸੁ ਲਿੰਗੰ ਪੁਜਾਯੋ।  
 ਕਿਤੇ ਰਾਜ ਰਿਖੰ ਭਏ ਡ੍ਰੁ ਧਾਰੀ। ਕੀਏ ਤਾਹਿ ਸਿੰਮ੍ਰਿਤਿ ਭਈ ਪੂਜ ਸਾਰੀ ॥ 27 ॥  
 mahâdçv dçvant dçvâ kahâyô . gayô bhûl sôû su lingan pujâyô .  
 kitç râj rikhan bhaç çhatar dhârî . kîç tâhi simmrti laî pûj sârî ||27||

ਰਸਾਵਲ ਛੰਦ:

ਜਿਤੇ ਸਰਬ ਭੇਖੰ। ਤਿਤੇ ਸਰਬ ਪੇਖੰ।  
 ਨ ਪਾਯੋ ਅਲੇਖੰ। ਯਹੈ ਬਾਤ ਦੇਖੰ ॥ 28 ॥

Rasâval Chhand: jitç sarab bhçkhan . titç sarab pçkhan .  
 n pâyô alçkhan . yahai bât dçkhan ||28||

ਜਿਤੇ ਮੈ ਪਠਾਏ। ਸੁ ਆਪੀ ਕਹਾਏ।  
 ਕਹੀ ਬਾਤ ਸਾਚੇ। ਸੁ ਐਸੀ ਨ ਮਾਚੇ ॥ 29 ॥  
 jitç mai pathâç . su âpî kahâç .  
 kahî bât sâçç . su aisî na mâçç ||29||

“ਤੁਝੈ ਜੋ ਬਨਾਯਾ। ਸੁ ਏਹੀ ਉਪਾਯਾ  
 ਕਰਉ ਪੰਥ ਮੇਰਾ। ਧਰਮ ਕਾਜ ਕੇਰਾ ॥ 30 ॥  
 tujhai jô banâyâ . su çhî upâyâ .  
 karau panth mçrâ . dharam kâj kçrâ” ||30||

ਯਹੈ ਕੈ ਠਾਯੋ। ਤਬੈ ਸ੍ਰਿਸਟਿ ਆਯੋ।  
 ਭਏ ਕੇਸ ਧਾਰੀ। ਧਰੀ ਫੇਰਿ ਸਾਰੀ ॥ 31 ॥  
 yahai kç pathâyô . tabai saristi âyô .  
 bhaç kçs dhârî . dharî phçri sârî ||31||

ਢੁਲੇ ਪ੍ਰੇਮ ਪਾਸਾ। ਅਜਾਇਬ ਤਮਾਸਾ।  
 ਕੀਏ ਬਾਕ ਭਾਰੇ। ਭਏ ਜੁੱਧ ਸਾਰੇ ॥ 32 ॥  
 dhulç parçm pâsâ . ajâib tamâsâ .  
 kîç bâk bhâçç . bhaç juddh sârç ||32||

Then after such killing and destroying they emerged,  
They gained wordly fame as they proclaimed themselves.  
Thus did Brahma<sup>12</sup> claim himself the greatest divine incarnate,  
Though he did not know an iota of Divine mystery.||26||

So did Mahadev<sup>13</sup> claim himself the greatest among gods,  
Though forgetting the Divine Lord he got his Phallus<sup>14</sup> worshipped.  
So many others claimed themselves as hallowed sages,  
Who got themselves worshipped as creators of Simraties<sup>15</sup>.||27||

Rasawal Chhand:

The more sham disguises we see  
The more apparently visible they are.  
The less their wearers have realised the Divine,  
The more visible their appearance we have seen.||28||

How so many have I sent as my messengers,  
All of them proclaimed themselves as prophets  
The message which had the true lord given,  
They did not reveal it as such.||29||

“So have I (Divine Lord) Created thee (Guru Gobind Singh)  
This is the motive behind thy creation.  
Thou must propagate my mission  
Which must serve the ends of faith.”||30||

For fulfilling this mission the Guru arrived.  
For this, did he take birth in this world.  
For this, he kept his hair unshorn,  
For this, he laid the whole foundation.||31||

For this, he raised a structure based on Love,  
A marvellous display of feat it was indeed.  
Weighty words (of wisdom) did he utter,  
Which sparked all the battles and wars.||32||

ਭਿਰੇ ਸਿੰਘ ਸੂਰੇ। ਕਿਯੇ ਕਾਜ ਪੂਰੇ।  
 ਅਚਲ ਨੀਵ ਡਾਰੀ। ਟਰੈਗੀ ਨ ਟਾਰੀ ॥ 33 ॥  
 bhirc̣ singh sūṛ . kiyc̣ kâj pūṛ .  
 acal nîv târî . taregî na târî ॥33॥

ਯਹੈ ਬਾਤ ਜਾਨੇ। ਰਿਦੈ ਸਾਚ ਆਨੇ।  
 ਕਿਯੇ ਪੰਥ ਐਸਾ। ਕਹਿਯੇ ਆਪ ਤੈਸਾ ॥ 34 ॥  
 yahai bât jânô . ridai sâc ânô .  
 kiyo panth aisâ . kahiyô âp taisâ ॥34॥

ਛਪੈ ਨ ਛਪਾਯਾ। ਘਟੈ ਨ ਘਟਾਯਾ।  
 ਦਿਨੋ ਦਿਨ ਸਵਾਯਾ। ਸੁ ਡੰਕਾ ਬਜਾਯਾ ॥ 35 ॥  
 chapai na chapâyâ . ghatai na ghatâyâ .  
 dinô din savâyâ . su dankâ bajâyâ ॥35॥

ਸੁਨੈ ਘੋਰ ਤਾ ਕੀ। ਮਿਲੈ ਤਾਹਿ ਝਾਕੀ।  
 ਸਰੰਣ ਤਾਹਿ ਆਵੈ। ਸੋਈ ਸੂਖ ਪਾਵੈ ॥ 36 ॥  
 sunan ghôr tâ kî . milai tâhi jhâkî .  
 sarann tâhi âvai . sôî sûkh pâvai ॥36॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਕਈ ਭਰਮ ਭੂਲੇ ਭਰਮ ਮੈ ਭੁਲਾਨੇ। ਕਈ ਸਰਨ ਆਏ ਕਿਯੇ ਤਾਹਿ ਗਯਾਨੇ।  
 ਕਿਤੇ ਜੀਵ ਆਈ ਕਹਾ ਚਾਲ ਕੀਨੀ। ਦਯਾ ਧਾਰ ਕਰਤਾਰ ਯਹ ਬੁਧਿ ਦੀਨੀ ॥ 37 ॥

Bhujang Paryât Chhand: kaî bharam bhûḷ bharam ṃ bhulâṇ . kaî saran âc̣ kiyc̣ tâhi gayâṇ  
 kiṭ jîv âî kahâ câl kînî . dayâ dhâr kartâr yah budhi dînî ॥37॥

ਦੇਉ ਹਾਥ ਜੋਰੇ ਸਰਨਿ ਤਾਹਿ ਪਾਈ। ਕੀਉ ਨਾਮ ਖਾਲਸ ਖਲਾਸੀ ਬਤਾਈ।  
 ਸਰਬ ਸੂਖ ਪਾਏ ਦੀਏ ਰਾਜ ਰਾਜੰ। ਸੁਨੋ ਬੇਨਤੀ ਰਾਜ ਰਾਜਾਧਿਰਜੰ ॥ 38 ॥  
 dôû hâth jôṛ sarni tâhi pâî . kînu nâm khâlas khalâsî batâî .  
 sarab sûkh pâc̣ dîc̣ râj râjan . sunô ḅntî râj râjâdhirâjan ॥38॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਸਿਦਕ ਮੋਰ ਸਾਬੂਤ ਮਜਬੂਤ ਕੀਜੋ। ਕਰਨਹਾਰ ਕਰਤਾਰ ਯਹ ਦਾਨ ਦੀਜੋ।  
 ਕਰੋ ਦ੍ਰਿਸਟਿ ਐਸੀ ਸੁ ਤੋਯੰ ਨਿਹਾਰੋ। ਕਥੋ ਬਾਕ ਬਾਨੀ ਸੁ ਤਤੰ ਬਿਚਾਰੋ ॥ 39 ॥

Bhujang Paryât Chhand: sidak môr sâbut majbût kîjô . karanhâr kartâr yah dâan dîjô .  
 karô daristi aisî su tôyan nihârô . kathô bâk bânî su tatan bicârô ॥39॥



As brave Singh warriors jumped into the battle,  
 Did they accomplish all the assigned tasks.  
 As a permanent foundation did they lay down,  
 Never could it be dismantled at any cost.||33||

Let this fact be known to every one,  
 Let this truth be embedded in every heart.  
 Has such a unique faith (religion) been created,  
 As has been ordained by Divine Lord Himself.||34||

Neither can it be eclipsed at all,  
 Nor can it be diminished at any cost.  
 Forever would it increase and multiply,  
 Has such a declaration been made.||35||

Whosoever listens to its clarion call,  
 He will have a glimpse of Him.  
 Whosoever seeks protection under his wings,  
 A sense of safety and comfort would he enjoy.||36||

Bhujang Paryat Chhand:

Several have gone stray engulfed in their own ignorance,  
 Several have sought thy protection and been enlightened.  
 Several other creatures came in several other guises,  
 On them the Divine Lord has bestowed wisdom in His mercy.||37||

With folded hands in humility, have I sought His grace,  
 Thus have I become a Khalsa, being emancipated.  
 As all comforts have I been bestowed upon by the Supreme Lord,  
 To the same supreme Lord do I beseech in all humility.||38||

Bhujang Paryat Chhand:

Let my faith remain intact and let it be strengthened,  
 Let this alone be thy blissful benediction, O creator of all creation.  
 Let thy grace be upon me that I may have glimpse of thee,  
 Let I be empowered to narrate the essence of what I observe.||39||

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਸਦਾ ਏਕ ਜੋਤੰ ਤਿਸੈ ਸਾਚਿ ਜਾਨੋ। ਰਹਉਂ ਤਾਹਿ ਸਰਨੀ ਨ ਦੂਜੈ ਕ੍ਰਮਾਨੋ।  
ਕਹੋ ਸੋਭ ਤੇਰੀ ਯਹੈ ਦੇਵ! ਕੀਜੈ । ਜਿ ਮੋ ਪੈ ਕਹਾਵੈ ਤੇ ਮੋ ਦਾਨ ਦੀਜੈ ॥ 40 ॥

Bhujang Paryât: sadâ çk jôtan tisai sâci jânô. rahau tâhi sarnî na dūjai bharmânô .  
kahôn sôbh tçrî yahai dçv kîjai. ji mô pai kahâvai tç mô dân dîjai ||40||

ਕਹਉ ਦਿਵਸ ਰੈਨਾ ਕਹੋ ਸਰਬ ਮਾਸੇ। ਕਹੋ ਜਾਗਤੇ ਸੋਵਤੇ ਸਾਸਿ ਗ੍ਰਾਸੇ।  
ਸੁ ਆਦੰ ਜੁਗਾਦੰ ਜਗੇ ਜੋਤਿ ਜਾਕੀ। ਅਬੇ ਅੰਤ ਲਉ ਹੋਇਗੀ ਅੰਤ ਤਾਕੀ ॥ 41 ॥  
kahau divas rainâ kahô sarab mâsç . kahô jâgtç sôvtç sâsi garâsç .  
su âdan jugâdan jagç jôti jâkî . abç ant lau hôigî ant tâkî ||41||

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥ ਪੰਥ ਪ੍ਰਗਾਸ ਉਸਤਤਿ ਪ੍ਰਿਥਮ ਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥ 1 ॥  
iti sarî guru sôbhâ garnth panth pargâs ustit paritham dhiâi || sampûrnamsatu  
subhmastu ||1||

Bhujang Paryat Chhand:

Let me see thee as the true embodiment of one eternal Light,  
Let me remain under thy protection and never go astray.  
Let it be thine benediction O, Lord that I may sing in thine glory,  
Let it be thy blessing that I may become thine instrument.||40||

May I keep narrating thy praise for days, nights and months,  
May I keep narrating thy praise while sleeping or awake,  
May thine Divine light keep shining till eternity,  
May it endure eternally as long as eternity lasts.||41||

This is the end of Chapter one of “Sri Gur Sobha”, describing the birth of (Khalsa) Panth.

## REFERENCES

1. So intense is the devotional zeal of Sainapati toward Guru Gobind Singh that God and the Guru are synonymous in his mind. This interplay between God and the Guru runs throughout this text which, at times, creates problems for the reader.
2. Bikrami Samvat: This is the name given to Indian Calendar started by king Bikramaditya of Ujjain which started fifty seven years prior to the Georgian Calendar and which precedes it by 57 years.
3. Bhadon / Sudi: Sudi stands for the moonlit phase of the lunar month ਚਾਨਣਾ ਪੱਖ ਤੇ\_ਕਲ ਪਖ of Indian month of Bhadon corresponding to the month August/September.
4. Kaliyuga: Indian mythology divides time into four Ages or Yugas, i.e. Satyuga, Duapar, Treta and Kaliyuga. It is the fourth Yuga in the cycle of time at present.
5. Three worlds: In Hindu mythology, universe is believed to consist of three regions namely swarglok, Maatlok, Patallok or paradise, this world, nether world or hell.
6. Tilak: A dot made of paste of Chandan (Sandalwood) Saffron or ash put on forehead in various designs by the Hindus as per their following a particular religious sect of Hinduism.
7. Janeu: Name of a sacred cotton thread worn by devout Hindus as a religious symbol of self-restraint against indulgence in vices.
8. Dharamsal / Religious Congregation: A Name for a place for holding a religious congregation. Sikh Gurdwara is the latest prototype of Dharamsal in modern age.
9. Three Regions - same as mentioned at S. No 5..
10. Chandi: Name of Hindu goddess who is believed to have killed the demons. She is also known by some other names such as Kali or Durga or Bhagwati.
11. Both Rama and Krishna were incarnations of Vishnu. Guru Gobind Singh himself refers to them in "Bachittar Natak" in couplet 27 of Chapter 1 and couple 70 of chapter 1  
As many as Ramas existed, All of them died at last,  
As many as Krishna existed, All of them have met their end.  
ਜਿਤੇ ਰਾਮ ਹੁਏ ਸਭੈ ਅੰਤਿ ਮੁਏ ।  
ਜਿਤੇ ਕ੍ਰਿਸ਼ਨ ਹੈ ਹੈ ਸਭੇ ਅੰਤਿ ਜੇ ਹੈ ।
12. Brahma: Name of Hindu God among the Hindu Trinity. He is believed to be the creator of life.
13. Mahadev or Shiva, the third among the Hindu Trinity of Gods who is believed to be the destroyer of life.
14. Phallus or Lingam: Symbol of Hindu god Shiva worshipped in Hindu temples
15. Simarties: The Hindu scriptures written by the Hindu Sages after their study of vedas. These are believed to be 31 in number.

## Chapter II

In this chapter, Sainapati describes the first battle fought by Guru Gobind Singh against the hill Chief Fateh Shah of Sri Nagar (Garhwal) and other hill chiefs like Harichand Handooria, Dadhwalia of Datarpur, Bhim Chand Chandelia of Bilaspur. This battle was fought at Bhangani. Although Sainapati does not mention the timing of this battle, but as per Shaheed Bilas of Kavi Sewa Singh, it was fought on September 18, 1688. Before narrating the details about this battle, the poet traces Guru Gobind Singh's continuity of Gurship with his predecessor nine Sikh Gurus.

Mentioning Makhawal (Anandpur Sahib) as the abode of the Guru, the poet narrates the Guru's movement to Paonta Sahib and his peaceful stay there for a few years. It was Guru's stay here, his royal splendor and the military and martial activities of his devout warriors which incensed the neighbouring hill chief Fateh Shah who launched an attack on the Guru without any provocation and the ensuing battle took place at Bhangani.

Sainapat has given a detailed description of this battle which ended in Guru's victory and defeat of the invaders. While prominent hill chiefs and Mughal warriors Najabat Khan, Bhikham Khan and their forces fought on the side of Fateh Shah, Guru's devout cousins Sango Shah (Shah Sangram) Jeetmal (Jaimal) Mahri Chand, Ganga Ram and other warriors including Lalchand, Daya Ram, Kirpal Dass Udassi, Nand Chand and Sahib Chand fought on the Guru's side. Among the casualties were Hari Chand Handooria and Bhikham Khan on the side of Fatehshah and Sango Shah, Guru's prized warrior and eldest cousin, on Guru's side. Moved by the fight put up by this warrior and his supreme sacrifice, the Guru honoured him with title of "Shah Sangram" (The monarch of war).

Before narrating the battle details, Sainapati mentions the Divine mandate to Guru Gobind Singh and mission of starting a "Nirmal Panth) for providing succour to the virtuous and decimating the evildoers.

His narration of this battle of Bhangani is more credible than the contents of some other contemporary sources. It highlights not only Guru Gobind Singh's royal splendour and military organization but also his military strategy of deployment of his troops to cover the whole battlefield. Voluntary participation of Guru's devout followers like Lalchand, Daya Ram and Kirpal Das in the battle at the risk of their own lives shows Guru's divine aura and charismatic appeal. Sainapati's use of various prevalent literary meterical compositions and poetic devices such as *chhand*, *naraj chhand* and *kabit* reveals his poetic skill and linguistic craftsmanship.

ਦੂਸਰਾ ਅਧਿਆਇ  
ਪਾਂਟਵੇ ਨਿਵਾਸ: ਭੰਗਾਣੀ ਦਾ ਜੁੱਧ  
Pantave Nivas-Bhangani da judh  
(ਭੰਗਾਣੀ ਦਾ ਜੁੱਧ)  
(bhangani da judh)

- ਦੋਹਰਾ: ਜੋ ਚਲਿਤ੍ਰ ਪ੍ਰਭ ਪੁਰਖ ਕੇ, ਤਾ ਕੇ ਕਰਤ ਬਿਚਾਰ।  
ਜਥਾ ਸਕਤਿ ਉਪਮਾ ਕਹਤ, ਮਨ ਅੰਤਰਿ ਉਰਿਧਾਰਿ॥ 1॥42॥
- Dohra: jo calitar parbh purakh ke, ta ko karat bicar.  
jatha sakti upma kahat, man antri uridhari॥1॥42
- ਆਦਿ ਅੰਤ ਤਿਹ ਪੁਰਖ ਕੀ, ਨਵਤਨ ਕਥਾ ਅਪਾਰ।  
ਬਰਨਿ ਬਰਨਿ ਕਥਿ ਕਥਿ ਰਹਤ, ਕੋਉ ਨ ਪਾਵਤ ਪਾਰ॥ 2॥43॥  
adi ant tih purakh ki, navtan katha apar.  
barni barni kathi kathi rahat, kou na pavat par॥ 2॥43
- ਚੌਪਈ: ਅਗਮ ਪੁਰਖ ਕੀ ਅਗਮ ਕਹਾਨੀ। ਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਕਛੂਕ ਜਾਨੀ।  
ਤਿਹ ਪ੍ਰਤਾਪ ਕਥਾ ਤਿਹ ਕਹੈ। ਸਤਿਗੁਰ ਪਰਸ ਪਦਾਰਥ ਲਹੈ॥ 3॥44॥
- Chaupai: agam purakh ki agam kahani. gur karipa te kachuk jani.  
tih partap katha tih kahau.satigur paras padarath lahou॥3॥44
- ਸਤਿ ਸਰੂਪ ਰੂਪ ਗੁਨ ਭਾਰੀ। ਬਰਨ ਚਿਹਨ ਉਪਮਾ ਉਜਿਆਰੀ।  
ਤਾ ਸਮ ਅਵਰ ਕਵਨ ਕਥਿ ਧਰੈ। ਤੁਮਰੀ ਸੋਭਾ ਤੁਮੇ ਪ੍ਰਭੁ ਸਰੈ॥ 4॥45॥  
sati sarup rup gun bhari.baran cihan upma ujari.  
ta sam avar kavan kabi dharai.tumir sobha tume parbhu sarai॥4॥45॥
- ਕਬਿਤੁ: ਤੁਹੀ ਗੁਰੂ ਨਾਨਕ ਹੈਂ ਤੁਹੀ ਗੁਰੂ ਅੰਗਦ ਹੈਂ,  
ਤੁਹੀ ਗੁਰੂ ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਤੁਹੀ ਹੈਂ।  
ਤੁਹੀ ਗੁਰੂ ਅਰਜਨ ਹੈ ਤੁਹੀ ਗੁਰੂ ਹਰਿ ਗੋਬਿੰਦ,  
ਤੁਹੀ ਗੁਰੂ ਹਰਿਰਾਇ ਹਰਿਕ੍ਰਿਸ਼ਨ ਤੁਹੀ ਹੈਂ।  
ਨਾਵੀਂ ਪਾਤਸ਼ਾਹੀ ਹੈ ਤੈ ਕਲਿ ਹੀ ਮੈ ਕਲਾ ਰਾਖੀ,  
ਤੇਗ ਹੀ ਬਹਾਦਰ ਜਗ ਚਾਦਰ ਸਭ ਤੁਹੀ ਹੈਂ।  
ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਤੁਹੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ,  
ਜਗਤ ਕੇ ਉਧਾਰਬੇ ਕੇ ਆਯੋ ਪ੍ਰਭੁ ਤੁਹੀ ਹੈਂ॥ 5॥46॥
- Kabit: tuhi guru nanak hain tuhi guru angad hain,  
tuhi guru amardas ramdas tuhi hain.  
tuhi guru arjan hai tuhi guru hari gobind,  
tuhi guru harirai harikrishan tuhi hain.  
navin patshahi havai tai kali hi mai kala rakhi,  
teg hi bahadar jag cadar sabh tuhi hain.  
dasvan patsah tuhi guru gobind singh,  
jagat ke udharbe ko ayo parbhu tuhin hain॥5॥46॥

**Chapter II**  
**Stay at Paonta**  
**Battle of Bhangani**  
**Assu 18, 1745 (B.S.), September 18, 1688**

Dohra:       Whatsoever be the attributes of a divinely blessed person,  
              Shall I be dwelling on those self same attributes.  
              To these I be paying a tribute as best as I can,  
              After a deep introspection and reflection upon these||1||42||

              Endless is the saga of such a great personages' deeds,  
              Forever new and unlimited is it indeed.  
              Despite repeated descriptions and expressions,  
              Is exhaustible and unfathomed does it remain||2||43||

Chopai:      Unfathomable though be the saga of this personage  
              With Guru's grace have I plumbed it a little bit.  
              With his blessings shall I venture to narrate,  
              Keen as I am to receive True Guru's benediction||3||44||

              He being Truth personified charismatic, endowed with virtues,  
              A brilliant narration of His features shall I make.  
              Nonesover being as resplendent as He is,  
              He alone is capable of revealing his glory||4||45||

Kabit:        Thou alone are embodiment of Guru Nanak,  
              As well as of Guru Angad.  
              Thou alone are embodiment of Guru Amardas,  
              As well as of Guru Ramdas.  
              Thou alone are embodiment of Guru Arjan,  
              As well as of Guru Hargobind.  
              Thou alone are embodiment of Guru Har Rai,  
              As well as of Guru Harikrishan  
              Thou being the embodiment of Ninth Guru,  
              Who provided shield of protection in kaliyuga.  
              Thou being a brave wielder of sword in kaliyuga,  
              Did'st thou provide the protective shield as well  
              Thou being the tenth Guru yourself,  
              Thou were Guru Gobind Singh indeed.  
              Thou being the Divine Lord incarnate,  
              Did'st Thou come to emancipate the world||5||46||

ਸਵੈਯਾ: ਜਗੋ ਸਰਬ ਪਾਇਕ ਤੁਹੀ ਸਰਬ ਲਾਇਕ, ਤੁਈ ਲੋਕ ਨਾਇਕ ਤੁਹੀ ਹੋਇ ਆਯੋ।  
ਕਰੈ ਬੈਨ ਵਾਚਾ ਇਹੀ ਕਾਜ ਰਾਚਾ, ਕਰੋ ਪੰਥ ਸਾਚਾ ਸੁਤੋ ਕੋ ਸੁਨਾਯੋ।

Swiyya: jago sarab paik tuhi sarab laik, tari lok naik tuhi hoi ayo.  
karae bain vaca ihi kaj raca, karo panth saca suto ko sunayo.

ਕੀਯੋ ਸਤਿ ਸਤੋ ਤਿਹੀ ਰੰਗ ਰਤੇ, ਦਈ ਸ੍ਰਿਸਟਿ ਮਤੇ ਕੁਪਤੇ ਖਪਾਯੋ।  
ਤਿਹੀ ਨਾਮ ਲਾਗੇ ਭਰਮ ਭਾਰ ਭਾਗੇ, ਪ੍ਰਭੂ ਪ੍ਰੇਮ ਪਾਗੇ ਇਸੈ ਭੇਦ ਪਾਯੋ॥ 6॥47॥  
kiyo sati satai tihi rang rate, dai saristi mate kupate khapayo.  
tihi nam lage bharam bhar bhage parbhu parem page imai bhed payo॥ 6॥ 47॥

ਦੋਹਰਾ: ਮਾਖੋਵਾਲ ਸੁਹਾਵਨਾ, ਸਤਿਗੁਰ ਕੋ ਅਸਥਾਨ।  
ਲੀਲਾ ਅਨਿਕ ਅਨੇਕ ਬਿਧਿ, ਕਉਤਕ ਕਰਤ ਬਿਹਾਨ॥ 7॥ 48॥

Dohra: makhoval suhavna, satigur ko asathan.  
lila anik anek bidhi, kautak karat bihan॥ 7॥ 48॥

ਚੌਪਈ: ਕੇਤਕ ਬਰਸ ਭਾਂਤਿ ਇਹ ਭਏ। ਦੇਸ ਪਾਂਵਟੇ ਸਤਿਗੁਰ ਗਏ।  
ਜਮਨਾ ਤੀਰ ਮਹਲ ਬਨਵਾਏ। ਕਰਤ ਆਨੰਦ ਪ੍ਰਭੂ ਮਨ ਭਾਏ॥ 8॥ 49॥

Chopai: ketak baras bhanti ih bhae. des panvte satigur gae.  
jamna tir mahal banvae. karat anand parbhu man bhae॥ 8॥49॥

ਅਨਿਕ ਭਾਂਤਿ ਲੀਲਾ ਤਹ ਕਰੀ। ਫਤੇ ਸਾਹ ਸੁਨਿ ਕੈ ਮਨਿ ਧਰੀ।  
ਬਹੁਤ ਕੋਪ ਮਨ ਮਾਹਿ ਬਸਾਯੋ। ਫਉਜ ਬਨਾਇ ਜੁਧ ਕਉ ਆਯੋ॥ 9॥ 50॥  
anik bhanti lila tah kari.phate sah suni kai mani dhari.  
bahut kop man mahi basayo.phauj banai judh kau ayo॥ 9॥ 50॥

ਦੋਹਰਾ: ਬਹੁ ਪ੍ਰਬਲ ਦਲ ਜੋਰਿ ਕੈ ਸੈਨਾ ਸੰਗਿ ਅਪਾਰ।  
ਨਿਕਟਿ ਆਨਿ ਡੇਰਾ ਦੀਯੋ, ਖਬਰ ਭਈ ਦਰਬਾਰ ॥ 10॥ 51॥

Dohra: bahu parbal dal jori kai saina sangi apar.  
nikti ani dera diye, khabar bhai darbar ॥10॥ 51॥

ਸਵੈਯਾ: ਭਏ ਅਸਵਾਰ ਸੰਗ੍ਰਾਮ ਕੋ ਆਪ ਹੀ, ਸਿੰਘ ਗੋਬਿੰਦ ਤਿਹ ਠਉਰ ਆਏ।  
ਡੰਕ ਕੀ ਘੋਰ ਜੈਸੇ ਭਈ ਠਉਰ ਤਹ, ਬਜਤ ਨਿਸ਼ਾਨ ਮੁਹਰੇ ਸੁਹਾਏ।  
ਆਨ ਕੈ ਖੇਤ ਪੈ ਦੇਖ ਚਤੁਰੰਗ ਸਬ, ਮੋਰਚੇ ਬਾਟਿ ਕੈ ਮਿਸਲ ਲਾਏ।  
ਬਜੀ ਹੈ ਭੇਰ ਕਰਨਾਇ ਸਰਨਾਇ ਸਬ, ਸੁਨੇ ਤੇ ਸੂਰ ਹੋਇ ਲਾਲ ਆਏ॥ 11॥ 52॥

Swaiyya: bhae asavar sangram ko ap hi, singh gobind tih thaur ae.  
dank ki ghor jaise bhai thaur tah, bajat nisshan muhre suhae.  
an kai khet pai dekh caturang sab, morace bati kai misal lae.  
baji hai bher karnai sarnai sab, sune te sur hoi lal ae॥ 11॥52॥



Swaiyya: Thou being endowed with all the virtues of this age,  
 Thou art the protagonist of the three worlds.<sup>1</sup>  
 For accomplishing such a deed wer't thou decreed,  
 Thou were directed to create a true religion (Khalsa Panth)

Being suffused in divinity did'st thou accept the divine decree,  
 Thou did'st provide sane advice decimating the evil minded.  
 Being steeped in Name Divine did all doubts disappear,  
 Being absorbed in the Divine Love didst thou unfold the mystery||6||47||

Dohra: Makhawal<sup>2</sup> being the beauteous landscape,  
 Was this the abode of the True Lord (Guru Gobind Singh)  
 Many a wonderous acts in diverse dispensations,  
 Did the Lord display as miraculous deeds||7||48||

Chopai: Many a year did pass in this way,  
 When the True Guru shifted to Paonta.<sup>3</sup>  
 A palace on Yamuna's bank did he get constructed,  
 In bliss did he live and meditate here||8||49||

Many a wonderous deed did the Guru accomplish there,  
 To which Fateh Shah<sup>4</sup> took offence indeed,  
 Feeling extremely outraged over these deeds,  
 He marched with his army to fight a war||9||50||

Gathering a mighty force of warriors,  
 Did he lead a huge host of an army.  
 As he put up a camp near the Guru's abode  
 The news of his arrival reached the Guru's Court||10||51||

Swaiyya: Deciding to participate in this battle himself  
 Guru Gobind Singh marched to the battle-field.  
 Hearing the din of battle drums being beaten,  
 The battle standards were brandished in front.  
 Observing the deployments in four fold formations,  
 The Guru made his own deployments on several points.  
 Hearing the buigles heralding war on all the fronts  
 The enraged warriors responded and jumped into the field||11||52||

ਦੋਹਰਾ: ਫਤੇ ਸਾਹ ਦਲ ਸਾਜਿ ਕੈ, ਖਰਾ ਭਯੋ ਤਿਹ ਥਾਨ।  
ਸੰਗਿ ਰਾਵ ਰਾਜਾ ਘਨੇ, ਮਨ ਮੈ ਕੀਓ ਗੁਮਾਨ ॥ 12 ॥ 53 ॥

Dohra: phate sah dal saji kai, khara bhayo tih than.  
sangī rav raja ghane, man mai kio guman||12||53||

ਕੇਤਕ ਦਲ ਇਹ ਫੌਜ ਕੋ, ਕੀਨੋ ਸਾਹ ਸੁਮਾਰ।  
ਏਕ ਘਰੀ ਕੀ ਮਾਰ ਮੈ, ਹੁਇ ਹੈ ਸਕਲ ਸਥਾਰ ॥ 13 ॥ 54 ॥  
ketak dal ih phauj ko, kino sah sumar.  
ek ghari ki mar mai, hui hai sakal sathar||13||54||

ਫਤੇ ਸਾਹ ਉਤ ਦਲ ਮੰਡਯੋ, ਇਤੈ ਸ਼ਾਹ ਸੰਗ੍ਰਾਮ।  
ਬੀਰ ਪੰਚ ਜੋਧਾ ਬਲੀ, ਜਿਨ ਜੀਤੇ ਸੰਗ੍ਰਾਮ ॥ 14 ॥ 55 ॥  
phate sah ut dal mandyo, itai shah sangram.  
bir pañc jodha bali, jin jite sangram||14||55||

ਸਵੈਯਾ: ਕੋਪ ਕੇ ਸੂਰ ਦੁਹੂੰ ਓਰ ਤੇ ਧਾਇ ਕੈ, ਆਨ ਸੰਗ੍ਰਾਮ ਮੈ ਸਸਤ੍ਰ ਬਾਹੇ।  
ਗਿਰੇ ਸਵਾਰ ਇਹ ਭਾਂਤਿ ਭਵ ਚਾਲ ਰਣ, ਮਾਰ ਹੀ ਮਾਰ ਕੈ ਆਨਿ ਗਾਹੇ।

Swaiyya: kop ke sur duhun or te dhai kai, an sangram mai sasatar bahe.  
gire savar ih bhanti bhav cal rann, mar hi mar kai ani gahe.

ਨਚਤ ਹੈ ਭੂਤ ਬੈਤਾਲ ਭੈਰੋਂ ਤਹਾਂ, ਗਿੱਧ ਮੰਡਲਾਤ ਰਣ ਮੈ ਸੁਹਾਹੇ।  
ਆਨਿ ਕੈ ਜੋਗਨੀ ਪੜ੍ਹ ਪੂਰਨ ਭਰਯੋ, ਅਚਵ ਕੈ ਉਦਰ ਤਿਨ ਕੇ ਅਘਾਏ ॥ 15 ॥ 56 ॥  
necat hai bhut baital bhairon tahan, giddh mandlat rann mai suhahe.  
ani kai jogni patar puran bharyo, acav kai udar tin ke aghae ||15||56.

ਜੈਮਲ ਕੋਪ ਚੜਯੋ ਰਣ ਮੈ, ਕਰ ਮੈ ਬਰਛੀ ਤਿਰਛੀ ਗਹਿ ਲੀਨੀ।  
ਫੌਜ ਮੈ ਧਾਇ ਪਰਯੋ ਖੁਨਸਾਇ ਕੈ, ਕੇਤਨ ਕੇ ਉਰ ਅੰਤਰ ਦੀਨੀ।  
jaimal kop carryo rann mai, kar mai barchi tirchi gahi lini.  
phauj mai dhai paryo khunsai ka,ai ketan ke ur antar dini.

ਮਾਰ ਲਿਯੋ ਅਸਵਾਰ ਕਿਤੇ ਅਰਿ, ਪੇਲ ਦਈ ਚਤੁਰੰਗ ਨਵੀਨੀ।  
ਧੂਮ ਪਰੀ ਸਗਰੇ ਰਣ ਮੈ, ਅਬ ਏਕ ਸਵਾਰ ਯਹੈ ਗਤਿ ਕੀਨੀ ॥ 16 ॥ 57 ॥  
mar liyo asavar kite ari, pel dai caturang navini.  
dhum pari sagare rann mai, ab ek savar yahai gati kini||16||57||

ਜਿਮੁ ਸਾਰੰਗ ਮਾਹਿ ਮੰਤਗ ਪਰੈ, ਨ ਡਰੈ ਕਰਿ ਲੋਭ ਕਛੂ ਤਨ ਕੋ।  
ਕੈ ਇਮ ਲੋਹ ਕੀਉ ਨਾ ਕੀਓ ਤਿਹ ਮੋਹ ਮਹਾ ਮਨ ਕੋ।  
jimu sarang mahi mantag parai, n darai kari lobh kachu tan ko.  
kai im loh kiu na kio tih moh maha man ko.

Dohra: Fateh Shah<sup>5</sup>, after deploying his armed forces,  
 Stood firm and confident on his side of the field.  
 Being accompanied by many royal chiefs,  
 Proud and arrogant did he feel at heart||12||53||

Many an armed band on this side of the field,  
 Did Fateh shah include among his own ranks.  
 It would not take more than an instant,  
 When all the combatants should fall flat on earth||13||54||

With Fateh Shah planting himself on one side,  
 Shah Sangram<sup>6</sup> stood firm on the otherside  
 These five brothers were great warriors,<sup>7</sup>  
 Who won the field in this battle at last||14||55||

Swaiyya: As warriors on both sides charged with rage,  
 Both wielded their weapons in the field of battle.  
 As the riders kept falling from their horses in a such a manner,  
 That their corpses were heaped upon each other in a pile

As the demons danced to the demon goddess Bhairo Bhairavi's tune.<sup>8</sup>  
 The vultures kept hovering over the dead bodies in the field.  
 As the Jogni<sup>9</sup> filled her bowl with the blood of warriors,  
 She had her fill and felt dyspeptic||15||56||

As Jaimal<sup>10</sup> jumped into the battle field highly enraged,  
 He brandished his sword in a slanting position,  
 As he had attacked his adversaries vindictively,  
 He pierced his sword into many a warrior.

As he felled many a rider from their horses,  
 He kept on piercing his sword in all directions.  
 As his name resounded over the whole battlefield,  
 He was the only warrior who swayed over all others||16||57||

As a moth keeps on hovering around a lamp,  
 It does not feel scared of being singed.  
 So he wielded his sword in the battle field,  
 He did not care for his own life at heart.

ਰਣ ਮੈ ਇਮ ਧੂਮ ਕਰੀ ਅਤ ਹੀ, ਮਨੋ ਖੇਲਤ ਕਾਨਰ ਫਾਗਨ ਕੋ।  
ਇਹ ਭਾਂਤਿ ਗੁਲਾਬ ਗੁਲਾਲਿ ਲਿਯੋ ਕਰਿ, ਜਾਤਿ ਜਮਾਤ ਕੇ ਡਾਰਨ ਕੋ॥ 17॥ 58॥  
ran mai im dhum kari at hi, mano khelat kanar phagan ko.  
ih bhanti gulab gulali liyo kari, jati jamat ke daran ko॥17॥58॥

ਮਾਹੁਰੀ ਚੰਦ ਕਰਵਾਰ ਸੰਭਾਰ ਕੈ, ਟੂਮ ਅਸ ਰਣ ਮਾਹਿ ਦੀਨੋ।  
ਆਨਿ ਕੈ ਸ਼ਾਰ ਜੋ ਵਾਰ ਤਾ ਪੈ ਕਰੈ, ਪਕਰਿ ਕੈ ਤਾਹਿ ਮਾਰਿ ਲੀਨੋ।  
mahuri cand karvar sambhar kai, tum as rann mahi dino.  
ani kai savar jo var ta pai karai, pakri kai tahi mari lino.

ਭਾਂਤਿ ਇਹ ਸੂਰ ਕੇਤਾਨ ਮਾਰੇ ਤਹਾਂ, ਆਪ ਨੇ ਜੀਵ ਕੋ ਭੈ ਨ ਕੀਨੋ।  
ਏਕ ਕੋ ਮਾਰ ਕੈ ਦੋਇ ਟੁਕੜੇ ਕਰੈ, ਦੋਇ ਕੋ ਰੂਪ ਚਤੁਰੰਗ ਚੀਨੋ॥ 18॥ 59॥  
bhanti ih sur ketan mare tahan, ap ne jiv ko bhai na kino.  
ek ko mar kai doi tukre karai, doi ko rup caturang cino॥18॥59॥

ਕਰੀ ਇਮ ਜੰਗ ਸੁਨਿ ਗੰਗ ਰਾਮੰ ਵਹੀ, ਤੇਗ ਕਰ ਮੈ ਲਈ ਬੇਗ ਧਾਯੋ।  
ਦੇਤ ਅਸਵਾਰ ਕੇ ਸੀਸ ਪੈ ਆਨਿ ਕੈ, ਕਰਤ ਦੁਇ ਟੂਕ ਭੁਇ ਮਾਹਿ ਪਾਯੋ।  
kari im jang suni gang ramn vahi, teg kar mai lai beg dhayo.  
det asavar ke sis pai ani kai, karat dui tuk bhui mahi payo.

ਮਾਰਿ ਚਤੁਰੰਗ ਚਉਰੰਗ ਕੇਤੀ ਕਰੀ, ਭੂਮ ਪਰੀ ਭੈ ਦਿਖਾਯੋ।  
ਧੂਮ ਐਸੀ ਪਰੀ ਭਾਜ ਯਾਹੀ ਘਰੀ, ਕਾਲ ਕੋ ਰੂਪ ਇਮ ਸੂਰ ਆਯੋ॥ 19॥ 60॥  
mari caturang caurang keti kari, bhum pari bhai dikhayo.  
dhum aisi pari bhaj yahi ghari, kal ko rup im sur ayo॥ 19॥60॥

ਨਰਾਜ ਛੰਦ: ਲਾਲ ਚੰਦ ਆਨਿ ਕੈ। ਕਮਾਨ ਬਾਨ ਤਾਨਿ ਕੈ।  
ਕੀਯੋ ਸੁ ਜੁੱਧ ਜਾਨਿ ਕੈ। ਭਲੀ ਭਈ ਭਲੀ ਭਈ॥ 20॥ 61॥

Naraj Chand: lal cand ani kai. kaman ban tani kai.  
kiyo su juddh jani kai. bhali bhai bhali bhai॥20॥61॥

ਸਰੂਪ ਰੂਪ ਧਾਰਈ। ਅਨੇਕ ਸਤ੍ਰ ਟਾਰਈ।  
ਕਰੈ ਸੁ ਮਾਰ ਮਾਰਈ। ਪੁਕਾਰ ਈ ਪੁਕਾਰਈ॥ 21॥ 62॥  
sarup rup dharai. anek satar tarai.  
karai su mar marai. pukar i pukarai॥21॥62॥

ਕ੍ਰਿਸਾਨ ਖੇਤ ਕਾਟਈ। ਕਰੀ ਸੁ ਤਾਹਿ ਬਾਟਈ  
ਨ ਜੀਵ ਚਟਾ ਚਾਟਈ। ਸੁ ਥਾਟਈ ਸੁ ਥਾਟਈ॥ 22॥ 63॥  
karisan khet katai . kari su tahi batai  
na jeev chata chatai . su thatai su thatai॥22॥63॥

As he swayed recklessly in the battlefield with such ferocity,  
 It appeared as if Lord Kanar<sup>11</sup> was playing Faag<sup>12</sup> with his consorts.  
 As he carried such an array of diverse colours,  
 He splattered warriors of diverse castes with (blood)||17||58||

As Mahuri Chand<sup>13</sup> raised his sword in the field,  
 He strung many heads as trinkets in the battle field.  
 As a raider approached and attacked him,  
 He would catch and kill him instantly there.

As he killed many a warrior in this manner,  
 He did not feel scared about his own life.  
 As he sliced the rival's body into two pieces,  
 He would then cut those pieces into four parts||18||59||

As Ganga Ram<sup>14</sup> also battled in the same manner,  
 He also wielded his sword quick and fast.  
 As he struck a blow on the coming rider's head,  
 He would throw his sliced body on the ground.

As he made a mince-meat of sliced bodies,  
 He created a sense of awe and terror on the field.  
 As he caused instant desertions among the enemy,  
 He was acknowledged as a messenger of death||19||60||

Naraj Chhand: Lal Chand<sup>15</sup> arrived at the a field of battle,  
 After stretching his bow and arrow,  
 Putting his life at stake, he fought,  
 So good it was on his part indeed||20||61||

Having put on a menacing disposition,  
 Many a rival did he put to sword.  
 Having killed so many on the field,  
 There were cries of desperation all around||21||62||

He axed the flanks of enemy troops  
 As a farmer divides his crops in rows  
 Not a single person could ask for water.  
 So desperately had he felled them there||22||63||

ਕੀਓ ਸੁ ਲੋਹ ਲੋਹਈ। ਨ ਜੀਵ ਰਖ ਧੋਹਈ।  
 ਸੁ ਚਾਲ ਸੂਰ ਸੋਹਈ। ਬਿਮੋਹਈ ਬਿਮੋਹਈ॥ 23॥64॥  
 kio su loh lohahi. n jiv rakh dhohai.  
 su cal sur sohai. bimohi bimohi॥ 23॥64॥

ਸਵੈਯਾ: ਮਾਹਰੂ ਕਾਹਰੂ ਕੋਪ ਕੈ ਜੀਵ ਮੈ, ਸਸਤ੍ਰ ਲੈ ਹਾਥ ਮੈ ਬੈਗ ਧਾਏ।  
 ਏਕ ਸੋ ਏਕ ਬਲਵੰਤ ਸੂਰਾ ਸਰਸ, ਛਿਨਕ ਮੈ ਮਾਰਿ ਰਨ ਮੈ ਗਿਰਾਏ।  
 Swiyya: maharu kahru kop kai jiv mai, sasatar lai hath mai baig dhae.  
 ek so ek balvant sura saras, chinak mai mari ran mai girae.

ਲੋਥ ਪੈ ਲੋਥ ਤਹਿ ਡਾਰਿ ਕੇਤੀ ਦਈ, ਸੋਨ ਕੇ ਸੰਬ ਯੁ ਉਮਡਿ ਆਏ।  
 ਪਰਤ ਹੈ ਨੀਰ ਗੰਭੀਰ ਭਾਰੀ ਕਹੂੰ, ਮਿਲਤ ਹੈ ਨੀਰ ਇਕ ਤੀਰ ਜਾਏ॥ 24॥65॥  
 loth pai loth tahi dari keti dai, saron ke sumb yau umdi ae.  
 parat hai nir gambhir bhari kahun, milat hai nir ik tir jae॥24॥65॥

ਮਨ ਮੈ ਅਤਿ ਧਾਰਿ ਕੀਯੋ ਅਤਿ ਸਾਰਿ, ਸਮਿਓ ਐਸੀ ਬਾਰ ਨਹੀਂ ਕਰ ਆਵੈ।  
 ਕੋਪ ਕੋ ਕ੍ਰੋਧ ਸੋ ਕਾਢਿ ਕੈ ਮਿਆਨ ਤੇ, ਕੇਤਨ ਕੇ ਸਿਰਿ ਕਾਟਿ ਲੈ ਆਵੈ।  
 man mai ati dhari kiyo ati sari, samio aisi bar nahin kar avai.  
 kop ko karodh sau kadhi kai mian te, ketan ke siri kati lai avai.

ਭੇਟ ਕੀਯੋ ਪ੍ਰਭ ਕੀ ਤਬ ਹੀ, ਅਰੁ ਕੋਪ ਕੈ ਜੁਧ ਕੋ ਫੇਰਿ ਸਿਧਾਵੈ।  
 ਐਸੇ ਪ੍ਰਕਾਮੁ ਕੀਯੋ ਦਯਾ ਰਾਮ ਸੁ ਦ੍ਰੋਨ, ਜੋ ਦੇਖਯੋ ਸੁ ਮਹਾ ਰਨ ਪਾਵੈ॥ 25॥66॥  
 bheth kiyo parbh ki tab hi, aru kop kai judh ko pheri sidhavai.  
 aise parkamu kiyo daya ram su daron, jo dekhyo su maha ran pavai॥25॥66॥

ਲੈ ਕਤਕਾ ਕਰ ਮੈ ਕ੍ਰਿਪਾਨ, ਸੰਭਾਰ ਕੈ ਖਾਨ ਹਯਾਤ ਕੇ ਮਾਰਯੋ।  
 ਐਸੀ ਦਈ ਸਿਰ ਮੈ ਤਿਹ ਕੇ, ਮਨੋ ਤੋਰਯੋ ਪਹਾਰ ਗਦਾਨ ਸੋ ਡਾਰਯੋ।  
 lai kataka kar mai karipan, sambhar kai khan hayat ke maryo.  
 aisi dai sir mai tih ke, mano toryo pahar gadan so daryo.

ਮਾਤੇ ਮਤੰਗ ਮਹਾ ਬਲਵਾਨ ਹਨਯੋ, ਛਿਨ ਮੈ ਰਨ ਮਾਹਿ ਪਛਾਰਯੋ।  
 ਏਕ ਦਈ ਸੁ ਦਈ ਉਹ ਕੇ, ਫਿਰਿ ਦੂਸਰੀ ਸੋ ਇਕ ਔਰ ਸੰਘਾਰਯੋ॥ 26॥67॥  
 mate matang maha balvan hanyo, chin mai ran mahi pacharyo.  
 ek dai su dai uh ke, phiri dusri so ik aur sangharyo॥26॥67॥

ਲੈ ਬਰਛੀ ਕਰ ਮੈ ਤਬ ਹੀ, ਮਨੋ ਦੇਖ ਕੁਰੰਗ ਕੋ ਸਿੰਘ ਜੋ ਧਾਯੋ।  
 ਮਾਰਿ ਹਕਾਰ ਬਿਦਾਰਿ ਦੀਯੋ ਦਲ, ਪੇਲਤ ਪੇਲਤ ਪੇਲ ਚਲਾਯੋ।  
 lai barchi kar mai tab hi, mano dekh kurang ko singh jo dhayo.  
 mari hakar bidari diyo dal, pelat pelat pel calayo.

He struck his sword against enemy's sword so strongly,  
 That no one could stand against him with patience.  
 Such is the conduct which behoves great warriors,  
 That there is not a trace of self-preservation among them||23||64||

Swaiyya: As Mahru<sup>16</sup> Chand was in a fit of intense rage,  
 He ran desperately fast with a sword in hand.  
 As he confronted the choicest valiant warriors,  
 He killed them all instantly in the battle.

As corpse upon corpse got piled up in heaps,  
 Fountains of blood burst forth from dead bodies.  
 As blood flowed like water in big streams,  
 Small streams of blood kept joining the flood||24||65||

As (Daya Ram) took a decision in his heart of hearts,  
 Such an occasion would never come again he thought.  
 As he pulled out his sword in a fit of rage  
 He chopped off the heads of his many rivals.

As he presented the severed heads as trophies to the Guru,  
 He would soon return to battle enraged and charged.  
 As Daya Ram<sup>17</sup> displayed his fighting skill like Darone.<sup>18</sup>  
 Every one felt frightened whosoever looked at his feat||25||66||

As (kirpal<sup>19</sup>) raised his staff in his hand.  
 He struck Hayat Khan<sup>20</sup> with full force.  
 As he struck his-head out at such an angle,  
 That he seemed to fall into a gorge from a hill

As he (Hyat Khan) looked as mighty as a drunken elephant  
 Kirpal routed him in the battle field in an instant.  
 As he (kirpal) had struck the first blow forcefully,  
 He killed Hyat Khan with another mighty blow||26||67||

As a lion jumps at the sight of a deer,  
 Warrior (Nand chand) jumped with a dagger in his hand.  
 As he wielded his dagger so dexterously,  
 He despatched many among the opposite army.

ਟੂਟ ਕੈ ਸਸਤ੍ਰ ਪਰੇ ਸਬ ਹੀ ਕਰ ਲੈ ਜਮ ਧਾਰਿ ਕਿਤਾਨ ਕੋ ਘਾਯੋ।  
 ਘਾਇਲ ਸਾਰ ਸੁਮਾਰ ਭਯੋ, ਸੁ ਨੰਦ ਹੀ ਚੰਦ ਗੋਬਿੰਦ ਬਚਾਯੋ ॥ 27 ॥ 68 ॥  
 tut kai sasatar pare sab hi kar lai jam dhari kitan ko ghayo.  
 ghail sar sumar bhayo, su nand hi cand gobind bacayo ॥ 27 ॥ 68 ॥

ਖੜਗ ਸੰਭਾਰ ਲਲਾਕਰ ਖੜੀ ਚੜਯੋ, ਜਾਇ ਰਣ ਮੈ ਪਰਯੋ ਅਤਿ ਸੁਹਾਯੋ।  
 ਲੋਥ ਪੈ ਲੋਥ ਤਿਹ ਡਾਰਿ ਕੇਤੀ ਦਈ, ਛਿਨਕ ਮੈ ਅਨਿਕ ਬਿਧਿ ਲੋਹ ਪਾਯੋ।  
 kharhag sambhar lalakar khatri carhyo, jai ran mai paryo ati suhayo.  
 loth pai loth tih dari keti dai, chinak mai anik bidhi loh payo.

ਬਾਨ ਐਸੇ ਬਹੇ, ਘਾਵ ਤਨ ਮੈ ਭਏ, ਸੂਰ ਤਨ ਮੈ ਸਹੇ ਭੂਮਿ ਆਯੋ।  
 ਅਨਿਕ ਰੱਛਾ ਕਰੀ ਆਪ ਤਾਹੀ ਘਰੀ, ਕਾਲ ਕ੍ਰਿਪਾਲ ਐਸੇ ਬਚਾਯੋ ॥ 28 ॥ 69 ॥  
 ban aise bahe, ghav tan mai bhae, sur tan mai sahe bhumi ayo.  
 anik raccha kari ap tahi ghari, kal karipal aise bacayo ॥ 28 ॥ 69 ॥

ਸਾਹਿਬ ਚੰਦ ਗਇੰਦਨ ਜੋ, ਮਨ ਮੈ ਕਰ ਰੋਸ ਤਬੈ ਉਠਿ ਧਾਯੋ।  
 ਮਾਰਿ ਹੀ ਮਾਰਿ ਕਹੈ ਮੁਖ ਤੇ, ਕਰਵਾਰ ਸੰਭਾਰਿ ਕਿਤੋ ਦਲ ਘਾਯੋ।  
 sahib cand gaindan jo, man mai kar ros tabai uthi dhayo.  
 mari hi mari kahai mukh te, karvar sambhari kito dal ghayo.

ਜੋ ਕਰਵਾਰ ਸੁਵਾਰ ਸੰਭਾਰਿ ਕੈ, ਜੁੱਧ ਕੋ ਸੂਰ ਕੈ ਸਾਮੁਹੇ ਆਯੋ।  
 ਤਾਹੂ ਕੋ ਵਾਰਿ ਬਿਦਾਰਿ ਹਕਾਰਿ ਕੈ ਆਪਨੇ ਵਾਰ ਸੋ ਤਾਹਿ ਗਿਰਾਯੋ ॥ 29 ॥ 70 ॥  
 jo karvar suvar sambhari kai, juddh ko sur kai samuhe aye.  
 tahu ko vari bidari hakari kai apne var so tahi girayo ॥ 29 ॥ 70 ॥

ਸਾਹ ਸੰਗ੍ਰਾਮ ਨੇ ਕਾਮ ਐਸੇ ਕੀਯੋ, ਭੀਮ ਤੇ ਜਾਨਿ ਗੁਨ ਚਾਰਿ ਭਾਰੇ।  
 ਭਲੇ ਖਾਨ ਖੂਨੀ ਹਨ, ਛਾਰ ਕੀਨੇ ਘਨੇ, ਹੋਇ ਕੈ ਅਨਮਨੇ ਸੋ ਸਿਧਾਰੇ।  
 sah sangram ne kam aise kiyo, bhim te jani gun cari bhare.  
 bhale khan khavni han, char kine ghane, hoi kai anmane so sidhare.

ਗਜੈ ਸਿੰਘ ਸੰਗ੍ਰਾਮ ਮੈ ਭਾਂਤ ਤਾਕੀ ਕਹੋ, ਮ੍ਰਿਗਨ ਕੋ ਮਾਰ ਨਾਹਰ ਡਕਾਰੇ।  
 ਤਹਾਂ ਕੋਪ ਕੈ ਕ੍ਰੋਧ ਸੋ ਆਨ ਸੰਗ੍ਰਾਮ ਮੈ, ਨਿਕਟ ਤਿਹ ਆਨਕੈ ਸਸਤ੍ਰ ਧਾਰੇ ॥ 30 ॥ 71 ॥  
 gajai singh sangram mai bhant taki kahau, marigan ko mar nahar dakare.  
 tahan kop kai karodh so an sangram mai, nikat tih ankai sasatar dhare ॥ 30 ॥ 71 ॥

ਕੋਧ ਸੋ ਕੋਧ ਕੈ ਆਨਿ ਹਰੀ ਚੰਦ ਨੇ ਪਕਰਿ ਗੁਨ ਬਾਨ ਐਸੇ ਪ੍ਰਹਾਰੇ।  
 ਭਲੀ ਭਾਂਤਿ ਸੋ ਖੇਤ ਮੈ ਥਾਨਿ ਅਸਥਿਰ ਕੀਓ, ਸਸਤ੍ਰਧਾਰੀ ਹਨੇ ਭੂਮਿ ਡਾਰੇ।  
 kodh so kop kai ani hari cand ne pakri gun ban aise parhare.  
 bhali bhanti sau khet mai thani asathir kio, sastardhari hane bhoom dare.



As their swords broke and fell from their hands,  
 He massacred so many like a messenger of death.  
 As he himself fell down grievously wounded,  
 Guru Gobind Singh himself saved Nandchand.<sup>21</sup>||27||68||

As a Kshtriya warrior challenged wielding his sword,  
 He jumped into the battle field with a flourish.  
 As corpses were piled one upon another,  
 He displayed several feats of sword in an instant.

As he himself suffered many wounds from arrow shots,  
 This brave warrior fell down on earth bearing those wounds.  
 As he received divine protection at that moment,  
 Eternally compassionate Guru had saved him||28||69||

As Sahib Chand<sup>22</sup> Gaingan being one of the warriors,  
 He rushed into the battle in a fit of rage.  
 As he kept shouting death and vengeance from his mouth,  
 He wounded many a warrior while wielding his sword.

As he repulsed the enemy's blows with his sword,  
 He confronted the warriors from the front.  
 As he neutralized their blows making these ineffective,  
 He felled them with his own blows in the field||29||70||

As Shah Sangram<sup>23</sup> displayed such great feats of bravery,  
 His acts were four times more chivalrous than those of Bhim<sup>24</sup>  
 As the mightiest among the Moghul warriors were routed,  
 They deserted the field feeling extremely listless.

Shah Sangram roared so fearlessly in the field,  
 As a lion roars after devouring many a deer.  
 As he moved about in the field highly engaged and charged,  
 He wilded his weapons from a very close range||30||71||

As Harichand<sup>25</sup> arrived bursting with rage,  
 He shot a volley of arrows with full force.  
 As he dislodged so many in the field so effectively,  
 He felled many an armed warrior on the ground.

ਸਸਤ੍ਰ ਸੰਭਾਰਿ ਕੈ ਜੀਤ ਮਲੰ ਹਨੇ, ਘਨੇ ਹਨਿ ਹਰਿ ਚੰਦ ਇਹ ਭਾਂਤਿ ਮਾਰੇ।  
ਬੀਰਤਾ ਕੇ ਬਨੇ ਵਾਰਿ ਬਾਹੇ ਘਨੇ, ਸੁਰਗ ਲੋਕੰ ਤਬੈ ਤੇ ਸਧਾਰੇ ॥ 31 ॥ 72 ॥  
sasatar sambhari kai jit maln hane, ghane hani hari cand ih bhanti mare.  
birta ke bane vari bahe ghane, surag lokn tabai te sadhare||31||72||

ਅਨਤੁਕਾ ਰਸਾਵਲ ਛੰਦ:

ਭਿਰੇ ਬੀਰ ਬੀਰੰ। ਪਰੇ ਭਾਰ ਭੀਰੰ।  
ਲਗੇ ਬਾਨ ਤੀਰੰ। ਅਧੀਰੰ ਬਿਦਾਰੇ ॥ 32 ॥ 73 ॥

Antuka Rasaval Chand: bhire bir birn. pare bhar bhirn.  
lage ban tirn. adhirn bidare||32||73||

ਬਜੈ ਸਾਰ ਸਾਰੰ। ਝੜੈ ਚਨਿਗਿਆਰੰ।  
ਕੜਕੇ ਕਮਾਣੰ। ਨਾ ਬਾਨੰ ਸਮਾਰੇ ॥ 33 ॥ 74 ॥  
bajai sar sarn. jharrai canigiarn.  
karkke kamnan. na banan samare ||33||74||

ਛੁਟੈ ਤੋਪ ਕੋਪੰ। ਕਈ ਸੂਰ ਸੋਖੰ॥  
ਮਿਲੈ ਤਾਹਿ ਮੋਖੰ। ਸੁ ਕੋਖੰ ਉਜਾਰੇ ॥ 34 ॥ 75 ॥  
chutai top kopn. kai sur sokhn.  
milai tahi mokhn. su kokhn ujure|| 34||75||

ਸੋਈ ਕਾਮ ਆਯੋ। ਤਿਨੈ ਸੂਰ ਘਾਯੋ।  
ਸੁਰਗੇ ਸਿਧਾਰੇ। ਕੀਯੋ ਲੋਹ ਭਾਰੇ ॥ 35 ॥ 76 ॥  
soi kam ayo. tinai sur ghayo.  
surge sidhare. kiyo loh bhare||35||76||

ਦੋਹਰਾ: ਜੇ ਸੂਰੇ ਦਲ ਮੈ ਹੁਤੇ, ਫਉਜਨ ਕੇ ਸਿਰਦਾਰ।  
ਜੇ ਜੂਝੈ ਸੂਝੈ ਸਬੈ, ਬਾਜਯੋ ਸਾਰ ਅਪਾਰ ॥ 36 ॥ 77 ॥

Dohra: je sure dal mai hute, phaujan ke sirdar.  
je jujhai sujhai sabai, bajyo sar apar|| 36||77||

ਸਵੈਯਾ: ਭਾਜ ਕੈ ਸਾਹ ਪਹਾੜ ਤਾਹੀ ਸਮੈ, ਸੰਗਿ ਲੈ ਬੀਰੀਆ ਬੇਗ ਧਾਯੋ।  
ਭਾਜਯੋ ਡਢਵਾਲੀਆ ਸੰਗਿ ਸੀਪਾਹ ਲੈ, ਚਲਤ ਲੈ ਜੋ ਤੀਰ ਗੁਨ ਤੇ ਚਲਾਯੋ।

Swaiyya: bhaj kai sah pahar tahin samai, sangi lai biria beg dhayo.  
bhajyo dadhvalia sangi sipah lai, calat lai jo tir gun te calayo.

ਰਾਵ ਚੰਦੇਲੀਆ ਛੋਰਿ ਸੰਗ੍ਰਾਮ ਕੋ, ਹਾਥਿ ਲੇ ਸਸਤ੍ਰ ਸੈਲੀ ਸਿਧਾਯੋ।  
ਅੜੇ ਪਠਾਨ ਸੰਗ੍ਰਾਮ ਭਾਰੀ ਕਿਯੋ, ਜੀਵ ਅਪਨਾ ਦੀਯੋ ਨਾਮ ਪਾਯੋ ॥ 37 ॥ 78 ॥  
rav candelia chori sangram ko, hathi le sasatar saili sidhayo.  
arre pathan sangram bhari kiyo, jiv apna diyo nam payo|| 37||78||

As he killed Jeet Mal<sup>26</sup> with a weapon so skillfully,  
 He (Harichand) despatched many others in a similar way  
 As he had launched many a attack so bravely,  
 He himself got killed and went to his heavenly abode||31||72||

Antuka Rasawal Chhand:

As the brave warriors confronted  
 Tension gripped the combatants  
 As arrows were shot thick and fast,  
 The weak and helpless got killed||32||73||

As steel struck against steel,  
 Sparks burst forth and fell around.  
 As bows stretched and broke,  
 They could not hold the arrows||33||74||

As fireballs burst forth from the canons,  
 Many a warriors were singed.  
 As they achieved salvation in death,  
 They illuminated their progeny's path||34||75||

As they alone redeemed themselves,  
 Who had killed other warriors.  
 As they alone had gone to heavenly abode,  
 Who had fought fiercely with their weapons||35||76||

Dohra: Those being the bravest among the forces,  
 They were in command of the forces.  
 All of them perished as they struggled,  
 As weapons still struck against each other||36||77||

Swaiyya: As the hill chief<sup>27</sup> took to his heels then,  
 He ran fast taking along all his warriors.  
 As the hill chief Dadhwalia<sup>28</sup> ran away with his soldiers,  
 They kept shooting their arrows as tactfully as they could.

As chandelia<sup>29</sup> hill chief deserted the field of battle,  
 He escaped to the hills carrying all his armour.  
 As the pathan warriors put up a heavy resistance fighting,  
 They immortalized themselves by sacrificing themselves||37||78||

ਕੋਪ ਨਿਜਾਬਤਿ ਖਾਨ ਤਬੈ ਕਰ ਮੈ, ਗਾਹਿ ਵਾਰਿ ਫਿਰਾਵਤ ਆਯੋ।  
ਸਾਹ ਖਰੇ ਸੰਗ੍ਰਾਮ ਤਹਾ, ਤਿਹ ਕੇ ਉਰ ਆਨਿ ਕੈ ਵਾਰ ਲਗਾਯੋ।  
kop nijabti khan tabai kar mai, gahi vari phiravat ayo.  
sah kharo sangram taha, tih ke ur ani kai var lagayo.

ਸਾਹ ਸੰਭਾਰਿ ਹਕਾਰਿ ਤਬੈ ਤਿਨਿ ਕੇ ਹਨਿ ਕੈ ਰਣ ਮਾਹਿ ਗਿਰਾਯੋ।  
ਬੀਰਨ ਵਾਰ ਕੈ ਤਿਨ ਕੇ, ਤਬ ਜੂਝਤ ਸਾਹ ਪ੍ਰਭੈ ਪੁਰ ਧਾਯੋ॥ 38॥ 79॥  
sah sambhari hakari tabai tini ko hani kai rann mahi girayo.  
biran var kae tin ke, tab jujhat sah parbhai pur dhayo॥38॥79॥

ਦੋਹਰਾ: ਸੰਗੋ ਕਾ ਪ੍ਰਭੁ ਨੇ ਧਰਯੋ ਨਾਂਵ ਸਾਹ ਸੰਗ੍ਰਾਮ।  
ਇਹ ਪ੍ਰਕਾਮ ਐਸੋ ਕੀਓ, ਤਵ ਧਾਯੋ ਯਹ ਨਾਮ॥ 39॥ 80॥

Dohra: sango ka parbhu ne dharyo nanv sah sangram.  
ih parkam aiso kio, tav payo yah nam॥ 39॥ 80॥

ਸਵੈਯਾ: ਜੂਝ ਕੈ ਸਾਹ ਸੰਗ੍ਰਾਮ ਸੁਰਗੈ ਗਯੋ, ਸਸਤ੍ਰ ਸੰਭਾਰਿ ਪ੍ਰਭੁ ਆਪ ਧਾਯੋ।  
ਗਹੇ ਗੁਨ ਬਾਨ ਘਮਸਾਨ ਕੇ ਜਾਨਕੈ, ਛੁਟਯੋ ਗੰਭੀਰ ਇਕ ਤਿਹ ਗਿਰਾਯੋ।  
Swiyya: jujh kai sah sangram surgai gayo, sasatar sambhari parbh ap dhayo.  
gahe gun ban ghamsan ko jankai, chutyo gumbhir ik tih girayo.

ਬਹੁਰਿ ਸੰਭਾਰਿ ਕੈ ਵਾਰਿ ਐਸਾ ਕਿਯੋ, ਭੀਖਨੰ ਖਾਨ ਕੇ ਮੁਖੰ ਲਾਯੋ।  
ਬਚਯੋ ਪਠਾਨ ਪੈ ਖੇਤ ਬਾਹਨ ਰਹਯੋ, ਔਰ ਇਕ ਤੀਰ ਤੇ ਤਾਹਿ ਘਾਯੋ॥ 40॥ 81॥  
bahuri sambhari kai vari aisa kiyo, bhikhn khan ke mukhn layo.  
bacyo pathan pai khet bahan rahyo, aur ik tir te tahi ghayo॥ 40॥81॥

ਦੋਹਰਾ: ਬਾਨਨਿ ਸੋਂ ਪ੍ਰਭੁ ਜੀ ਤਬੈ, ਮਾਰਿਓ ਭੀਖਨ ਖਾਨ।  
ਅਉਰ ਬੀਰ ਜਾਕੇ ਹੁਤੇ, ਰੁਪੇ ਚਹੂੰ ਦਿਸ ਆਨ ॥ 41॥ 82॥

Dohra: banni sau parbhu ji tabai, mario bhikhan khan.  
aur bir jake hute, rupe cahun dis an ॥41॥82॥

ਨਰਾਜ ਛੰਦ: ਹਰੀ ਸੁ ਚੰਦ ਆਨ ਕੈ। ਕਮਾਨ ਬਾਨ ਤਾਨ ਕੈ।  
ਨਹਾਰ ਬਾਨ ਬਾਹਿਓ। ਪ੍ਰਭੁ ਕੈ, ਘਾਇ ਨ ਆਇਓ॥ 42॥ 83॥

Naraj Chhand: hari su cand an kai. kaman ban tan kai.  
nihar ban bahio. parbhu kai, ghai na aio॥42॥83॥

ਸੁ ਕਾਨ ਛੂਹ ਕੈ ਗਯੋ। ਨ ਕਾਮ ਤਾਹਿ ਤੇ ਭਯੋ।  
ਦੁਤੀਕ ਬਾਨ ਮਾਰਿਓ। ਸੰਭਾਰਿ ਕੈ ਨਿਹਾਰਿਓ॥ 43॥ 84॥  
su kan chuh kai gayo. n kam tahi te bhayo.  
dutik ban mario. sambhari kai nihario॥43॥84॥

As Najabat Khan<sup>30</sup> raised his sword highly enraged,  
 He launched a formidable attack with a rebound.  
 As Shah Sangram<sup>31</sup> was standing there steadfast,  
 Najabat Khan attacked Shah Sangram with full force.

As Shah Sangram repulsed his attack there,  
 He killed Najabat Khan in the field of battle  
 As other brave warriors launched attacks upon him,  
 He left for his heavenly abode while fighting||38||79||

Dohra: As the Divine Guru gave Sangoshah a new name,  
 He came to be known as Shah Sangram thereafter.  
 As he had accomplished such a valorous deed,  
 He had earned this appellation of distinction||39||80||

Swaiyya: As Shah Sangram departed for heavenly abode after a fight,  
 The Divine Guru himself joined the fray fully armed.  
 As the Guru aimed his arrow at the spot of a pitched battle,  
 He hit and wounded one of the combatants seriously.

As the Guru had shot the arrow with such a precision,  
 It had hit Bhikhan<sup>32</sup> Khan right on the face.  
 As the wounded Pathan lay still alive on the field,  
 Another shot of an arrow dispatched him to death||40||81||

Dohra: So it was with the Divine Guru's arrow,  
 That Bhikhan Khan had been killed.  
 Those who were his other companion warriors,  
 Their bodies lay scattered in all the directions||41||62||

Niraj Chhand: As Hari Chand<sup>33</sup> arrived at the battle field,  
 He strung an arrow upon his bow.  
 As he shot his arrow aiming at the Guru,  
 The Divine Guru did not get injured at all||42||83||

As this arrow passed off touching Guru's earlobe,  
 It failed to hit its coveted target.  
 As he shot an other arrow for the second time,  
 He aimed his target with great precision||43||84||

ਚਿਲਤ ਮਾਹਿ ਲਗਿਓ। ਦਿਵਾਲ ਪਾਰਿ ਬਗਿਓ।  
 ਚੁਭੀ ਸੁ ਚਿੰਚ ਰੰਚਈ। ਪ੍ਰਭੂ ਪੁਰਖ ਬੰਚਈ ॥ 44 ॥ 85 ॥  
 cilat mahi lagio. dival pari bagio.  
 cubhi su ciñc rañci. parbhu purakh bañci|| 44|| 85||

ਬਿਚਾਰ ਵਾਰ ਸਾਰ ਈ। ਕਮਾਨ ਬਾਨ ਧਾਰ ਈ।  
 ਚਲਾਇ ਤੀਰ ਮਾਰਿਓ। ਸੁ ਦੂਤ ਕੋ ਨਿਹਾਰਿਓ ॥ 45 ॥ 86 ॥  
 bicar var sar i. kaman ban dhar i.  
 calai tir mario. su dut ko nihario|| 45|| 86||

ਅਨੇਕ ਬੀਰ ਧਾਵ ਹੀ। ਅਪਾਰ ਬਾਨ ਲਾਵ ਹੀ।  
 ਹਰੀ ਸੁ ਚੰਦ ਮਾਰਿਓ। ਸਮੇਤ ਸਾਥਿ ਟਾਰਿਓ ॥ 46 ॥ 87 ॥  
 anek bir dhav hi. apar ban lav hi.  
 hari su cand mario. samet sathi tario||46|| 87||

ਬਚੇ ਸੁ ਅੰਤ ਭਜਈ। ਪ੍ਰਭੂ ਨਿਸਾਨ ਬਜਈ।  
 ਅਨੰਦ ਘੋਰ ਬਾਜਈ। ਪ੍ਰਭੂ ਦੁਆਰ ਛਾਜਈ ॥ 47 ॥ 88 ॥  
 bace su ant bhajai. parbhu nisan bajai.  
 anand ghor bajai. parbhu duar chajai||47||88||

ਸਵੈਯਾ: ਜੀਤ ਸੰਗ੍ਰਾਮ ਆਨੰਦ ਮੰਗਲ ਭਯੋ, ਆਨ ਗੋਬਿੰਦ ਗੁਣ ਸਬਨਿ ਗਾਏ।  
 ਧੰਨਿ ਹੋ ਧੰਨਿ ਪ੍ਰਭੂ ਨਾਮ ਤੁਮਰੋ ਲੀਓ, ਦੁਸ਼ਟ ਕੋ ਜੀਤ ਡੰਕਾ ਬਜਾਏ।  
 Swaiyya: jit sangram anand mangal bhayo, an gobind gunn sabni gae.  
 dhanni ho dhanni parbhu nam tumro lio, dushat ko jit danka bajae.

ਜੀਤ ਅਜੀਤ ਅਭੀਤ ਜੋਧਾ ਵਡੇ, ਤੋਹਿ ਇਕ ਦਿਸਟ ਤੇ ਸਬੈ ਘਾਏ।  
 ਭਯੋ ਜੈਕਾਰ ਤ੍ਰਈ ਲੋਕ ਚਉਦਾ ਭਵਨ, ਜੀਤਿਕੈ ਸਿੰਘ ਗੋਬਿੰਦ ਆਏ ॥ 48 ॥ 89 ॥  
 jit ajit abhit jodha vade, tohi ik disat te sabai ghae.  
 bhayo jaikar tari lok cauda bhavan, jitikai singh gobind ae|| 48||89||

ਜੀਤ ਕੇ ਖੇਤ ਪ੍ਰਭ ਆਨਕੈ ਪਾਂਵਟੇ ਕੂਚ ਕੋ ਸਾਜ ਮੰਗਾਇ ਲੀਨੋ।  
 ਭਾਰ ਬਰਦਾਰ ਤਯਾਰ ਕੀਨੋ ਸਬੈ, ਲਾਦ ਅਸਬਾਬ ਕੈ ਕੂਚ ਦੀਨੋ।  
 jit ke khet parbh ankai panvate kuc ko saj mangai lino.  
 bhar bardar tayar kino sabai, lad asbab kai kuc dino.

ਆਨ ਕਹਿਲੂਰ ਮੈ ਆਪ ਤਾਹੀ ਸਮੈ, ਅਨੰਦ ਪੁਰ ਬਾਂਧਿ ਬਿਸ੍ਰਾਮ ਕੀਨੋ।  
 ਸੂਰ ਸੀਗਾਰ ਬੇਦਾਰ ਕਾਇਰ ਦਏ, ਰੀਤਿ ਯਹ ਭਾਂਤਿ ਕੈ ਕੈ ਪਤੀਨੋ ॥ 49 ॥ 90 ॥  
 an kahilur mai ap tahi samai, anand pur bandhi bisram kino.  
 sur sigar bedar kair dae, riti yah bhanti kai kai patino||49|| 90||

As it had hit steel armour over Gurus' body,  
 It crossed through the armour's outer fringe.  
 As it had touched just a tip of Guru's Skin,  
 The Divine Guru had survived this attack||44||85||

As the Guru contemplated a counter attack,  
 He strung another arrow upon his bow.  
 As he shot an arrow with full speed,  
 He aimed it at his rival combatant||45||86||

As several warriors launched an attack,  
 The Guru shot innumerable arrows at them,  
 As he shot and instantly killed Harichand,  
 His companions too were pushed away||46||87

As the remaining combatants deserted at last,  
 Trumpets of victory sounded for the Divine Guru.  
 As a wave of joy spread around amidst sounds,  
 Guru's warriors made a circle around the Divine Guru||47||88.

Swaiyya: As every one felt delighted at the battle won,  
 All of them praised Divine Guru Gobind Singh  
 As everyone sang praises of the Divine Guru,  
 There was declaration of victory over the evil enemy.

As there were great invincible warriors among the rivals,  
 All of them were defeated with Divine Guru's grace.  
 As the sound of victory echoed through three worlds and fourteen continents.<sup>34</sup>  
 Guru Gobind Singh returned after winning the battle (of Bhangani)||48||98

As the Divine Guru arrived at Paonta after the victory,  
 He ordered for equipment for making departure.  
 As all the equipment was packed and readied,  
 He made a departure after loading the equipment.

As He soon arrived at the site of Kahloor,<sup>35</sup>  
 He relaxed here after setting up Anandpur hamlet<sup>36</sup>  
 As he decorated the brave and dismissed the cowards,  
 He set up these two new but diverse precedents||49||90||

ਦੋਹਰਾ: ਕੇਤਕ ਦਿਨ ਕੇਤਕ ਬਰਸ, ਤਿਹਿ ਪੁਰ ਗਏ ਬਿਹਾਇ।  
ਸੰਤਨ ਕੀ ਰਛਾ ਕਰੀ, ਦੂਤਨ ਮਾਰਿਓ ਧਾਇ ॥ 50 ॥ 91 ॥

Dohra: ketak din ketak baras, tihi pur gae bihai.  
santan ki racha kari, dutan mario dhai||50||91||

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਗ੍ਰੰਥ ਤੇਗ ਪ੍ਰਗਾਸ ਸਾਹ ਸੰਗ੍ਰਾਮ ਜੁਧ ਬਰਨਨੰ ਨਾਮ ਅਧਿਆਇ ਦੂਸਰਾ  
ਸੰਪੂਰਨਮਸਤੁ ਖਭਮਸਤੁ ॥ 2 ॥



Dohra: As several days and years passed away,  
The Divine Guru stayed put at this place.  
As he kept providing protection to the saintly,  
He kept on destroying the evil-doers||50||91||

This is the end of the Chapter two of “Sri Gur Sobha” describing swordmanship of Shah Sangram in the battle.

## REFERENCES

1. Three Worlds means this World, Heaven and Netherworld.
2. Makhwal: The earlier name of the village, where, at present, the Sikh Shrine Takht Kesgarh Sahib and town of Anandpur Sahib is located in Distt. Ropar in Punjab.
3. Paonta Sahib: It refers to the present town of Paonta Sahib in Dist Nahan in Himachal Pardesh. Here Guru Gobind Singh had purchased a piece of land from the then Raja of Nahan in Kiar Doon 1742 B.S. (1685) on the bank of river Yamuna and got a fort constructed. (Mahan Kosh 1999, p. 767)
4. Fateh Shah: Raja of Garhwal (Sri Nagar) who launched an attack on Guru Gobind Singh at the bidding of Bhim Chand, Raja of Kahloor.
5. Fateh Shah: The Hill Chief of Garhwal (Sri Nagar)
6. Shah Sangram, Sango Shah son of Guru Gobind Singh's aunt (Bhua), Bibi Beero.
7. Five brothers were Gulab Chand, Jeetmal, Gangaram and Mahuri Chand including Shah Sangram, sons of Bibi Beero, aunt (Bhua) of Guru Gobind Singh..
8. Bhairon : Bhairvi classical Indian Raaga
9. Jogani: A mythical Aghori goddess who sucks the blood of dead warriors.
10. Jaimal: Jeet Mal, second brother of Sango Shah
11. Kanar: Lord Krishna
12. Faag: Fag or Holi, festival of colours.
13. Mahuri Chand: The third brother of Sangoshah
14. Ganga Ram: The fourth brother of Sangoshah.
15. Lal Chand: Giani Gian Singh calls him son of Bidhi Chand Chhina in his Twarikh Guru Khalsa, Part 1, p. 290, Lithograph.  
Baba Sumer Singh in his "Prem Sumarg" called him sweetseller (Halwai). According to Bhai Kahn Singh Nabha, Lal Chand was a Khatri caste Behl belonging to Buria State (presently in Dist Yamuna Nagar, Haryana and a sweetmaker by profession. He received Pahul from Guru Gobind Singh and participated in many battles. His descendents are presently settled at village Nangal in Faridkot State (Punjab). (Mahankosh, p. 1065)
16. Mahru: Mahri Chand another brother of Sangoshah and son of Bibi Beero, paternal aunt of Guru Gobind Singh.
17. Daya Ram: A Brahmin disciple of Guru Gobind Singh.
18. Drone: Dronachariya, the legendary archery trainer of Kaurvas and Pandavas in Mahabhart.
19. Kirpal : Mahant Kirpal Das Udassi who participated in the battle of Bhangani. He fought bravely and killed the Pathan chief Hayat Khan with a single blow of his staff. His monastic seat is in village Hehar in district Ludhiana of Punjab. He had served Guru Gobind Singh on his arrival in disguise at this village after his departure from Chamkaur Sahib.
20. Hyat Khan: Chief of a contingent of one hundred horse-riding Pathans who was enlisted in Guru Gobind Singh's army at Paonta on the recommendation of Peer Buddha Shah of Sadhaura. Hyat Khan had deserted Guru's camp before the battle of Bhangani and joined the hill chief's camp against the Guru.
21. Nand Chand: A resident of Daboli, grandson of Omar Shah and Guru's appointed 'Masand' and a warrior. He fought bravely in the battle at Bhangani and finds a reference in *Bachittar*

*Natak* 8:8. For more detail, see “Gursobha”, edited Dr Ganda Singh, p. 194.

22. Sahib Chand: son of Dewan Mati Das: This devout warrior displayed the highest acts of bravery in the battle of Bhangani and later on attained martyrdom at Nirmohgarh where his mortal remains were cremated. - Dr Ganda Singh, p. 190.
23. Shah Sangram: Sangoshah was the son of Guru Gobind Singh’s paternal aunt (Bhua) Bibi Beero who was daughter of Guru Hargobind. Shah Sangram or (Monarch of War) was a title conferred on him by Guru Gobind Singh after Sango Shah's martyrdom.
24. Bhim: one of the legendary five Pandav brothers and the most powerful warrior of Mahabharata.
25. Hari Chand: Hill Chief Harichand of Handoor who got killed in this battle at the hands of Guru Gobind Singh.
26. Jeet Mal: Another brother of Sangoshah or Shah Sangram who got martyred in this battle at the hands of Hari Chand Handooria. See Bachittar Natak 8.4.15. Dr Ganda Singh, p. 192
27. Fateh Shah: Hill Chief of Garhwal (Sri Nagar) who got defeated in this battle.
28. Dadhwalia: Prithi Chand Dadhwalia, one of the participating hill chiefs.
29. Chandelia: The hill chief Raja Bhim Chand of (Bilaspur) Kahloor.
30. Najabat Khan: A Pathan deserter who had deserted Guru Gobind Singh’s camp before the start of battle of Bhangani. He was killed by Sangoshah in this battle.
31. Shah Sangram: Sangoshah who was martyred in this battle of Bhangani was the son of Bibi Beero, daughter of Guru Hargobind.
32. Bhikhan Khan: Another Pathan deserter from Guru Gobind Singh’s camp before the start of battle of Bhangani who got killed by a shot from Guru’s arrow.
33. Harichand: The Hill Chief of Handoor (Nalagarh) hill state.
34. Triloki: Three Worlds - Heaven, Hell and the Earth Chaudan Bhawan - consisting of seven skies and seven nether worlds.
35. Kahloor: The hill state of which Anandpur is a part.
36. Anandpur: The present town of Anandpur Sahib in District Ropar on Chandigarh - Nangal Highway in Punjab.



## Chapter III

### The Battle of Nadaun

This battle was fought on the 22<sup>nd</sup> day of the month of *Chetra*, 1747 of the Indian Calendar of Bikrami Samvat or on March 20, 1691 at Nadaun, in tehsil Hamirpur, District Kangra of present day Himachal Pradesh. Guru Gobind took part in this battle in support of the Hill chiefs against the Mughals. The Guru accepted an appeal for help from Raja Bhim Chand of Kahloor and fought in this battle against the Mughals despite Raja Bhim Chand's earlier hostility and fight in the battle of Bhangani against the Guru. It speaks volumes for the magnanimity of Guru's vision and his opposition against tyranny, oppression and exploitation by the Mughals even when it was directed against Guru's own adversaries. Aurangzeb, the then Mughal ruler demanded tributes from the hill chiefs and instructed, the governor of Lahore to accomplish this task who, in turn, deputed Mian Khan to comply with the emperor's royal mandate. Mian Khan, in turn, deputed his deputy Alaf Khan to accomplish this task.

As Alph Khan invaded Kirpal Chand Katoch, Rajput Ruler of Kangra, he agreed to pay the tribute provided the Mughal Commander realised tributes from Bhim Chand, the hill chief of Kahloor and other chiefs as well. As the Kahloor chief refused to pay this tribute, there ensued a battle between Alph Khan's force and Bhim Chand's forces. Constructing a wooden fort on a hillock, Raja Bhim Chand invited some other hill chiefs and sought their support. He also begged Guru Gobind Singh for support. Acceding to Bhim Chand's request, the Guru, with his dedicated band of devout soldiers, fought in this battle against the Mughals. Bhim Chand won this battle with Guru's support. After the battle, as the wily Bhim Chand negotiated with Alaf Khan and patched up with him without consulting the Guru, the Guru left for Anandpur Sahib. Sainapati's description brings out Guru Gobind Singh's valour and commitment to resist oppression and exploitation even if it is directed against his own adversaries, the wily hill chiefs. The chapter concludes with Guru's departure for Anandpur Sahib after destroying the tiny hamlet of Alsoon, as its Muslim converts, the Ranghars, had shown hostility and disrespect towards the Guru. Sainapati's account is primarily based on canto 9 of *Bachittar Natak*, but is very brief as compared to its detailed description in the *Bachittar Natak*.

ਤੀਸਰਾ ਅਧਿਆਇ  
tīsrâ adhiâi

(ਨਾਦੌਣ ਦਾ ਜੁੱਧ)  
(nâdaun dâ juddh)  
22 ਚੇਤ੍ਰ, ਸੰਮਤ 1747 ਬਿੰ  
22 cçtar, sammat 1747 bi

ਦੋਹਰਾ: ਰਾਜਨ ਕੇ ਹਿਤ ਕਾਰਨੇ, ਕੀਯੋ ਜੁੱਧ ਇਮ ਜਾਨ।  
ਕਥਾ ਜੁੱਧ ਨਾਦਵਣ ਕੋ, ਬਰਨਤ ਤਾਹਿ ਬਿਆਨ ॥ 1 ॥ 92 ॥  
Dôhrâ: râjan kç hit kârñç, kîyô juddh im jân.  
kathâ juddh nâdvan kô, barnat tâhi biân||1||92||

ਮੀਆਂ ਖਾਨ ਕੀ ਤਰਫ ਤੇ, ਅਲਫ ਖਾਨ ਸਿਰਦਾਰ।  
ਆਨ ਨਦਾਵਣ ਮੈ ਰਹਿਓ, ਕੀਨੀ ਧੂਮ ਅਪਾਰ ॥ 2 ॥ 93 ॥  
mîân khân kî taraph tç, alaph khân sirdâr.  
ân nadâvan mai rahiô, kîni dhûm apâr||2||93||

ਭੀਮ ਚੰਦ ਕਹਲੂਰੀਆ, ਹੁਤੋ ਰਾਵ ਇਕ ਜਾਨ।  
ਤਿਹ ਸੋ ਤਿਹ ਕੀ ਨਹਿ ਬਨੀ, ਰਚਯੋ ਜੁਧ ਘਮਸਾਨ ॥ 3 ॥ 94 ॥  
bhîm cand kahlûrîâ, hutô râv ik jân.  
tih sô tih kî nahi banî, racyô judh ghamsân||3||94||

ਦੇਸ ਦੇਸ ਕੇ ਰਾਵ ਸਬ, ਲੀਨੇ ਤਿਨਹ ਹਕਾਰ।  
ਸਤਿਗੁਰੁ ਕੋ ਕੀਨਾ ਲਿਖਾ, ਦਯਾ ਕਰੋ ਕਰਤਾਰ ॥ 4 ॥ 95 ॥  
dçs dçs kç râv sab, lîñç tinah hakâr.  
satiguru kô kînâ likhâ, dayâ karô kartâr||4||95||

ਸਵੈਯਾ: ਫਉਜ ਸੀਗਾਰ ਕੈ ਆਪ ਤਾਹੀ ਸਮੈ, ਜੁਧ ਕੇ ਕਾਜ ਤਿਹ ਠਉਰ ਧਾਏ।  
ਏਕ ਸੋ ਏਕ ਬਲਵੰਤ ਸੂਰਾ ਸਰਸ, ਭਿਰੇ ਤਿਹ ਠਉਰ ਡੰਕਾ ਬਜਾਏ।  
Swaiyya: phauj sîgûâr kai âp tâhî samai, judh kç kâj tih thaur dhâç.  
çk sô çk balvant sûrâ saras, bhirç tih thaur dankâ bajâç.

ਭਯੋ ਸੰਗ੍ਰਾਮ ਪਰਕਾਮ ਜੋਧਾਨ ਕੇ, ਭਿਰੇ ਇਹ ਭਾਂਤਿ ਦਲ ਅਨਿਕ ਘਾਏ।  
ਤੁਪਕ ਸੰਭਾਰ ਕੈ ਆਪਿ ਤਾਹੀ ਸਮੈ, ਸੂਰ ਕੇਤਾਨਿ ਤਿਹ ਠਉਰ ਧਾਏ ॥ 5 ॥ 96 ॥  
bhayô sangrâm parkâm jôdhân kç, bhirç ih bhânti dal anik ghâç.  
tupak sambhâr kai âpi tâhî samai, sûr ketâni tih thaur dhâç||5||96||

## Chapter III

### The Battle of Nadaun

Chettra 22, 1747 (B.S.)

March 20, 1691

Dohra: It was for the benefit of the royal (hill) chiefs,  
That (Guru Gobind Singh) fought a battle.  
It is the account of the battle of Nadaun<sup>1</sup>,  
That I (the poet) am undertaking to narrate. ||1||92||

It was on behalf of Mian Khan<sup>2</sup> (The Mughal Commander),  
That Alf Khan<sup>3</sup> commanded (the Mughal force).  
It was after his arrival at the place of Nadaun,  
That he raised a lot of din and noise. ||2||93||

There being one Bhimchand of Kahloor,  
Who happened to be its royal ruler.  
As this hill chief fell foul of the Mughal commander,  
There ensued a fierce battle between the two. ||3||94||

There being many royal chiefs of different hill regions,  
He (Bhimchand) invited all of them for his support.  
He also sent a written appeal to the great Guru<sup>4</sup>,  
Begging for His Divine support on compassionate grounds. ||4||95||

Swaiyya: Instantly organising his force the Guru himself,  
Arrived at the scene for fighting a battle.  
Each warrior being mightier than the other among them,  
They encountered the enemy with the beat of a drum.

Thus ensued a fierce battle between the mighty warriors,  
So many were slaughtered as the two armies encountered.  
The Guru himself, holding a small fire arm,  
Many a warrior did he shoot in this battle. ||5||96||

ਦੋਹਰਾ: ਦੂਤਨ ਕੇ ਦਲ ਅਤਿ ਬਿਕਟ, ਨਿਕਟਿ ਪਹੂਚੇ ਆਨ।  
ਤਬ ਤੁਫੰਗ ਕਰ ਤੇ ਤਜੀ, ਗਹਿ ਲੀਨੇ ਗੁਨ ਬਾਨ ॥6॥97॥

Dôhrâ: dûtan kç dal ati bikat, nikti pahûcç ân.  
tab tuphang kar tç tajî, gahi lînc gun bân ||6|| 97||

ਸਵੈਯਾ: ਧਨੁਖ ਸੰਭਾਰ ਲਲਕਾਰ ਤਾਹੀ ਸਮੈ, ਕਾਲ ਕੇ ਰੂਪ ਬਾਣੰ ਪ੍ਰਾਰੇ।  
ਅਨਿਕ ਜੋਧਾ ਹਨੇ ਅਨਿਕ ਹੋਇ ਅਨਮਨੇ, ਅਨਿਕ ਤਜ ਖੇਤ ਖੇਤੰ ਸਿਧਾਰੇ।  
Swaiyya: dhanukh sambhâr lalkâr tâhî samai, kâl kç rûp bânan parhârç.  
anik jôdhâ hanç anik hôi anmanç, anik taj khçt khçtan sidhârç.

ਅਨਿਕ ਲੋਟੈ ਪਰੈ, ਅਨਿਕ ਭਾਜੈ ਘਰੈ, ਅਨਿਕ ਡਰ ਬਸਤ੍ਰ ਅਰ ਸਸਤ੍ਰ ਡਾਰੇ।  
ਹੁਤੀ ਇਕ ਬਾਰ ਉਜਾਰ ਕਟਕੀ ਪਰੀ, ਭਾਜਿ ਕੈ ਖਾਨਿ ਤਾ ਮੈ ਪਧਾਰੇ ॥7॥98॥  
anik lôtai parai, anik bhâjai gharai, anik dar bastar ar shastar dârç.  
hutî ik bâr ujâr katkî parî, bhâji kai khâni tâ mai padhârç||7||98||

ਸਸਤ੍ਰ ਸੰਭਾਰ ਲਲਕਾਰ ਘਨ ਜੋ ਕਰੀ, ਮਾਰ ਹੀ ਮਾਰ ਕੈ ਸੂਰ ਧਾਏ।  
ਭਜਿਓ ਜੋ ਖਾਨ ਇਕ ਬਾਰ ਕੀ ਓਟਿ ਲੈ, ਬੈਠਿ ਤਿਹ ਠਉਰ ਫਿਰਿ ਜੁੱਧ ਧਾਏ।  
sasatar sambhâr lalkâr ghan jô karî, mâr hî mâr kai sûr dhâç.  
bhajiô jô khân ik bâr kî ôti lai, baithi tih thaur phiri juddh pâç.

ਬਾਨ ਗੋਲੀ ਚਲੀ, ਰੈਨ ਆਧੀ ਭਲੀ, ਭਾਜਿ ਕੈ ਖਾਨ ਤਾ ਤੇ ਸਿਧਾਏ।  
ਅਲਫ ਖਾਨਾਨ ਅਰਮਾਨ ਰਾਖਿਓ ਨਹ ॥, ਆਪਨੇ ਜੋਰ ਕੇ ਤਾਨ ਲਾਏ ॥8॥99॥  
bân gôlî calî, rain âdhî bhalî, bhâji kai khân tâ tç sidhâç.  
alaph khânân armân râkhiô nahîn, âpnç jôr kç tân lâç||8||99||

ਦੋਹਰਾ: ਜੁੱਧ ਜੀਤ ਤਾਹੀ ਸਮੈ ਨਵਰਸਾ ਕੇ ਤਟਿ ਆਨ।  
ਪਾਂਚ ਦੋਇ ਅਰੁ ਏਕ ਦਿਨ ਰਹੇ ਤਹਾਂ ਇਸ ਜਾਨ ॥9॥100॥

Dôhrâ: juddh jît tâhî samai navrasâ kç tati ân.  
pânc dôî aru çk din rahç tahân is jân||9||100||

ਪਉਰ ਪਉਰ ਦੇਖੀ ਠਉਰ, ਰਾਜਨ ਕੇ ਅਸਥਾਨ।  
ਬਿਦਾ ਭਏ ਤਾਹੀ ਸਮੈ ਸਤਿਗੁਰ ਪੁਰਖ ਸੁਜਾਨ ॥10॥101॥  
paur paur dçkhî thaur, râjan kç asathân.  
bidâ bhaç tâhî samai satigur purakh sujân||10||101||

ਨਿਕਟਿ ਗਾਂਵ ਅਲਸੂਨ ਕੇ ਤਬੈ ਪਹੂਚੇ ਆਨ।  
ਤਾਹਿ ਸਮੈ ਐਸੇ ਕਹਿਓ ਲੂਟ ਲੇਹੁ ਇਹ ਥਾਨ ॥11॥102॥  
nikti gânv alsûn kç tabai pahûcç ân.  
tâhi sam aîsç kahiô lût lçhu ih thân||11||102||



Dohra: As the enemy force became too difficult to repulse,  
 It arrived too near to be shot with a gun.  
 So the Guru, laying aside his fire arm,  
 Picked up his bow and arrow from his shoulder. ||6||97||

Swaiyya: Stretching his bow and challenging the enemy instantly,  
 Such deadly arrows did the Guru shoot.  
 That many warriors got killed while many others staggered,  
 Many others took to their heels deserting the field.

As several others fell to the ground, countless others ran home,  
 Innumerable others abandoned their armours being scared.  
 There being located an abandoned wayside inn,  
 The fleeing Mughal soldiers took shelter in it. ||7||98||

Wielding his weapons, challenging and firing a volley of arrows,  
 The Guru shot and killed so many brave warriors.  
 As Alf Khan deserted taking cover behind a wall,  
 The Guru waged a battle from that vantage point.

As it became midnight in the midst of shower of bullets,  
 All the Mughal Pathans fled and deserted the field.  
 As Alf Khan left no stone unturned in this fight,  
 With full force did he endeavour to wage this battle. ||8||99.

Dohra: After winning this battle at that time,  
 The Guru arrived at the bank of a river.  
 For a period of full eight days (5+2+1),  
 The Guru thus stayed there at that place. ||9||100||

Many a site did the Guru visit,  
 In this region of royal hill chiefs.  
 Thereafter, the divine Guru (of his own sweet Will),  
 Departed from this place soon after. ||10||101||

Thereafter, the Guru arrived (with his entourage),  
 Near a village known as Alsoon<sup>5</sup>.  
 Instantly did the Guru order his soldiers,  
 That they must loot and plunder the place. ||11||102||

ਸਵੈਯਾ: ਆਨ ਅਲਸੂਨ ਮੈਂ ਸੂਰ ਐਸੇ ਰੁਪੈ, ਪਕਰਿ ਕੈ ਸਸਤ੍ਰ ਚਲਾਏ।  
ਪਰੇ ਜੋ ਜਾਇੰ ਸੰਗ੍ਰਾਮ ਐਸੇ ਕੀਯੋ, ਛਿਨਕ ਮੈ ਅਨਿਕ ਕੇਤਾਨ ਘਾਏ।

Swaiyya: ân alsûn main sûr aisç rupai, pakri kai sasatar calâç.  
parç jô jâi sangrâm aisç kîyô, chinak mai anik kçtân ghâç.

ਮਾਰਿ ਕੇਤੇ ਲੀਯੋ ਔਰ ਭਾਜੇ ਸਬੈ, ਛੋੜਿ ਧਨ ਧਾਮ ਐਸੇ ਸਿਧਾਏ।  
ਚਲਤ ਹੈ ਬਾਨ ਗੁਨ ਜਾਨਿ ਭਾਰੀ ਪ੍ਰਬਲ, ਭਜੇ ਹੈਂ ਭਾਂਤਿ ਐਸੀ ਬਤਾਏ ॥ 12 ॥ 103 ॥  
mâri kçtç lîyô aur bhâjç sabai, chôi dhan dhâm aisç sidhâç.  
calat hai bân gun jâni bhârî parbal, bhajç hain bhânti aisî batâç||12||103||

ਦੋਹਰਾ: ਫਤੇ ਕੀਯੋ ਅਲਸੂਨ ਕੋ ਬਾਜਯੋ ਤਬਲ ਨਿਸਾਨ।  
ਗੋਬਿੰਦ ਸਿੰਘ ਆਏ ਤਬੈ, ਪੁਰ ਅਨੰਦ ਸੁਭ ਥਾਨ ॥ 13 ॥ 104 ॥

Dôhrâ: phatç kîyô alsûn kô bâjyô tabal nisân.  
gôbind singh âç tabai, pur anand subh thân||13||104||

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਗ੍ਰੰਥ ਰਾਜ ਹੇਤ ਸੰਗ੍ਰਾਮ ਤੀਸਰਾ ਧਿਆਉ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥ 3 ॥  
iti sarî gur sôbhâ garnth râj hçt sangrâm tîsrâ dhiâu sampûrnamsatu subhmastu||3||

Swaiyya: Entering Asloon thus did Guru's warrios fight,  
So skillfully did they wield their weapons,  
Such a fierce battle did they wage,  
That many an inhabitant did they slaughter.

Slaughtering so many, with so many deserting,  
All the inhabitants fled abandoning their belongings.  
Such a deadly volley of arrows was shot there,  
That it is difficult to give an account of desertions.||12||103||

Dohra: After Alsoon fell to Guru's warriors,  
The beat of war-drum announced victory.  
Thereafter departing from Alsoon,  
Guru Gobind Singh arrived at holy Anandpur<sup>6</sup>.||3||104||.

This is the end of chapter three of "Sri Gursobha" describing the battle in favour of Royal hill chiefs.

## REFERENCES

1. Nadaun: A SMALL TOWN IN Tehsil Hamirpur, district Kangra of present day Himachal Pradesh on the banks of the river Beas. Here Guru Gobind Singh had fought in the battle of Nadaun against Alf Khan in support of Bhimchand, the hill chief of Kahloor.
2. Mian Khan: Real Name Hifzula Khan who had been a deputy custodian of Lahore, Kasur. He was ordered to collect revenues from a feudal chief Kirpal Dev who had illegally occupied territories around Lakhanpur as he was also given the custodianship of Jammu in 1690 as well. He died on his way back to Lahore.
- 3 Alf Khan: Son of Lutfulakhan, grandson of Sadaulla Khan, and a nephew of Mian Khan.
- 4 Guru: Guru Gobind Singh, the tenth Guru of the Sikhs.
- 5 Alsoon: A small helmet near Nadaun, inhabited by Muslim converts, the Ranghars.
- 6 Anandpur Sahib: The seat of Khalsa's creation in District Ropar on Chandigarh Nangal Highway, Punjab.

## Chapter 4

### Battle with Khanzada and Hussaini

Sainapati has narrated the account of this battle in Chater 4 of Gurshobha. In the *Bachittar Natak*, this battle's account has been given in canto 11 and 12. The battle with Hussaini was foguht on Phagun 23, 1752 B.S. or March 20, 1696. This date has been mentioned in Shaheed Bilas Bhai Mani Singh written by Sewa Singh. Sainapat narrates that Dilawar Khan (an army commander of emperor Aurangzeb having a command over five thousand soldiers) sent his son Rustam Khan (Khanzada) to launch an attack on Guru Gobind Singh putting up at Anandpur Sahib. Khanzada positioned his force on the other side of the rivulet Sirsa and planned to launch an attack at night. When an informer conveyed this information about Khanzada's troop deployment to Alam Singh, one of Guru's devout followers, he conveyed this development to Guru Gobind Singh. As this news reached Guru's valiant warriors, they made preparations in the midst of beat of wardrums. As Khanzada's camp across the rivulet heard the beat of war drums and war cries, they lost their nerve and beat a hasty retreat without firing a single shot of their arrows and match locks. After Khanzada's retreat, Dilawar Khan's subordinate Hussain (Hussain Khan) advanced to lead an attack against the Guru with a great fanfare. He was killed on the way in the plains of Guler during an encounter with the forces of Hari Singh Guleria and Kirpal Chand Katoch, younger brother of Raja Bhim Chand Katoch, the hill chief of Kangra, even before he could reach Anandpur Sahib. This incident has been narrated in detail in Canto 12 of *Bachittar Natak* but Sainapat has made a very brief mention of this incident in "*Sri Gursobha*". Guru's devout Sikh Bhai Sangati Singh along with his seven colleagues was also martyred during this skirmish.

Sainapati's account brings out the rising power of Guru Gobind Singh and the fear and awe his name had struck in the hearts of native hill chiefs and even professional Mughal commanders. The voluntary intelligence gathering and its transmission to the Guru also speaks volumes for Guru's glory and charismatic appeal. Sainapati's poetic narration is marked with complete brevity and economy of words free from digressions. The battle scene with Khanzada and Hussaini has been narrated in twelve couplets only.

ਚੌਥਾ ਅਧਿਆਇ  
cauthâ adhiâi

(ਖਾਨਜ਼ਾਦੇ ਦੀ ਚੜ੍ਹਾਈ, ਬਰਵਾ ਪਿੰਡ ਉਜਾੜਿਆ, ਹੁਸੈਨੀ ਦਾ ਜੁੱਧ)  
(khanzade di carhai, barvâ pind ujârâ, husainî dâ juddh)

ਦੋਹਰਾ: ਕੇਤਕ ਦਿਨ ਕੇਤਕ ਬਰਸ, ਇਹ ਬਿਧਿ ਗਏ ਬਿਹਾਇ।  
ਜੇ ਪ੍ਰਭੁ ਸੇ ਚੋਰਤ ਕਛੁ, ਤਿਨ ਤਿਨ ਮਾਰਿਯੋ ਘਾਇ ॥1 ॥105 ॥

Dôhrâ: kçtak din kçtak baras, ih bidhi gaç bihâi.  
jô parbhu sô côrat kachû, tin tin mâriyô ghâi ॥1 ॥105 ॥

ਖਾਨ ਦਿਲਾਵਰ ਆਇ ਕੈ, ਸੁਤ ਸੰਗਿ ਫਉਜ ਬਨਾਇ।  
ਤਿਨਨ ਕਹਿਯੋ ਪ੍ਰਭੁ ਸੋ ਅਰੋ, ਨਿਮਖ ਬਿਲੰਬ ਨਹੀ ਲਾਇ ॥2 ॥105 ॥  
khân dilâvar âi kai, sut sangi phauj banâi.  
tinan kahiyô parbhu sau arô, nimakh bilamb nahî lâi ॥2 ॥105 ॥

ਸਵੈਯਾ: ਫਉਜ ਸੀਗਾਰ ਅਸਵਾਰ ਹਜਾਰ ਲੈ, ਜੁੱਧ ਕੇ ਕਾਜ ਦਲ ਸਾਜ ਆਯੋ।  
ਦਿਵਸ ਬੀਤਯੋ ਸਬੈ ਰੈਨ ਥੋਰੀ ਗਈ, ਭਯੋ ਅਸਵਾਰ ਡੰਕਾ ਬਜਾਯੋ।  
ਦੇਖਿ ਕੈ ਨੀਰ ਤਿਹ ਤੀਰ ਠਾਢੇ ਭਏ, ਸਰਕ ਜਾਸੂਸ ਤਿਹ ਠਉਰ ਆਯੋ।  
ਲੋਗ ਦਰ ਪੈ ਤਬੈ ਦੇਤ ਚੌਕੀ ਸਬੈ, ਤਿਨਨ ਕੇ ਪਾਸ ਤਾ ਨੇ ਜਨਾਯੋ ॥3 ॥106 ॥

Sawwiyyâ: phauj sîgâr asavâr hajâr lai, juddh kç kâj dal sâj âyô.  
divas bîtyô sabai rain thôri gaî, bhayô asavâr dankâ bajâyô.  
dçkhi kai nîr tih tîr thâddhç bhaç, sarak jâsûs tih thaur âyô.  
lôg dar pai tabai dçt caukî sabai, tinan kç pâs tâ nç janâyô ॥3 ॥106 ॥

ਦੋਹਰਾ: ਸੁਵਨਨ ਸੁਨਿ ਆਲਮਗਯੋ ਪ੍ਰਭੁ ਸੋ ਕਹਯੋ ਬਿਚਾਰ।  
ਬਿਦਾ ਫਉਜ ਕੀਨੀ ਤਬੈ, ਅਪਨੀ ਕ੍ਰਿਪਾ ਧਾਰ ॥4 ॥108 ॥

Dôhrâ: sarvnan suni âlmagyô parbh sô kahyô bicâr.  
bidâ phauj kîni tabai, apnî karipâ dhâr ॥4 ॥108 ॥

ਸਵੈਯਾ: ਫਉਜ ਲਲਕਾਰ ਸੰਭਾਰ ਹਥਿਆਰ, ਪੁਕਾਰ ਕੈ ਮਾਰ ਹੀ ਮਾਰ ਧਾਏ।  
ਏਕ ਸੋ ਏਕ ਬਲਵੰਤ ਸੂਰਾ ਸਰਸ, ਭਏ ਅਸਵਾਰ ਡੰਕਾ ਬਜਾਏ।

Swaiyya: phauj lalkâr sambhâr hathiâr, pukâr kai mâr hî mâr dhâç.  
çk sô çk balvant sûrâ saras, bhaç asavâr dankâ bajâç.

ਡੰਕ ਝੁਨਕਾਰ ਲਲਕਾਰ ਸੂਰਾਨ ਕੀ, ਸੁਨਤ ਹੀ ਖਾਨ ਖਾਨੇ ਸਿਧਾਏ।  
ਜਾਨ ਕੈ ਜੀਵ ਮੈ ਭਾਂਤਿ ਐਸੀ ਭਈ, ਅਨਿਕ ਹਜਾਰ ਦਲ ਉਮਡ ਆਏ ॥5 ॥109 ॥  
dank jhunkâr lalkâr sûrân kî, sunat hî khân khânç sidhâç.  
jân kai jîv mai bhânti aisî bhaî, anik hajâr dal umad âç ॥5 ॥109 ॥

## Chapter IV

### Khanzada's Invasion, Destruction of Village Barwa Battle with Hussaini

Dohra: It was, thus, a period of several years and days,  
That passed (after the battle of Nadaun).  
Here, the Guru slaughtered each one of those,  
Who had been conspiring against Him furtively. ||1||105||

There appeared Dilawar Khan<sup>1</sup> on the scene,  
Along with his son<sup>2</sup> commanding an army.  
He directed his son to launch an attack on the Guru,  
Immediately without delaying the attack even for an instant.||2||06||

Swaiyya: Organising an army of one thousand horse-riders,  
Khanzada (Rustam Khan) arrived to wage a battle.  
As the day passed and darkness descended a bit,  
They mounted their steeds with the beat of a drum.  
As they stopped seeing the rivulet (Sirsa) in flood,  
Some informers sneaked slyly into their ranks.  
As some people were keeping a vigil on the bank,  
Informers passed on the information about troop movement.||3||107||

Dohra: Hearing this information with his own ears,  
Alam Singh<sup>3</sup> departed to convey this news to the Guru.  
Thereupon, the divine Guru in his own Grace,  
Dispatched his army instantly (to combat the enemy).||4||108||

Swaiyya: Brandishing their weapons and challenging the enemy,  
The Guru's warriors invaded hurling defiance.  
These warriors being the choicest ones among the many,  
They mounted their steeds with the beat of wardrums.

Hearing the sound of wardrums and challenging shouts.  
All the troops of Khanzada took to their heels.  
They had felt so scared in their hearts,  
As if thousands of troops had sprung upon them||5||109||

ਦੋਹਰਾ: ਭਜੇ ਖਾਨ ਤਾਹੀ ਸਮੈ, ਮਨ ਮੈ ਅਤਿ ਡਰ ਪਾਇ।  
ਮ੍ਰਿਗ ਛਉਨਾ ਜਿਉ ਸਿੰਘ ਤੇ ਭਾਜੇ ਪੰਖ ਲਗਾਇ ॥6॥110॥

Dôhrâ: bhajç khân tâhî samai, man mai ati dar pâi.  
marig chaunâ jiu singh tç bhâjç pankh lagâi ॥6॥110॥

ਕਛੁ ਨਾ ਬਸਾਨੀ ਪ੍ਰਭੂ ਸੋ, ਅਤਿ ਮਨ ਮੈ ਖੁਨਸਾਇ।  
ਬਰਵਾ ਗਾਂਵ ਉਜਾਰ ਕੈ, ਚਲੇ ਅਵਰ ਦਿਸ ਧਾਇ ॥7॥111॥

kachhu nâ basânî parbhû sôn, ati man mai khunsâi.  
barvâ gânv ujâr kai, calç avar dis dhâi ॥7॥111॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਗਯੋ ਖਾਨ ਜਾਦਾ ਹੁਸੈਨੀ ਪਠਾਯੋ। ਲਿਯੋ ਫੌਜ ਕੋ ਸੰਗਿ ਵਹ ਬੋਗ ਧਾਯੋ।  
ਰਹੇ ਮਾਰਗ ਬੀਚ ਰਾਜੇ ਅਪਾਰੀ। ਕਰੀ ਰੀਤਿ ਬਿਪ੍ਰੀਤਿ ਤਿਨ ਸੋ ਅਪਾਰੀ ॥8॥112॥

Bhujang Paryât Chhand: gayô khân jâdâ husainî pathâyô. liyô phauj kô sangi vah bçg dhâyô.  
rahç mârgan bîc râjç apârî. karî rîti biprîti tin sô apârî ॥8॥112॥

ਲਰਯੋ ਖੇਤ ਕੇ ਰੋਪ ਕੈ ਖਾਂ ਹੁਸੈਨੀ। ਕਰੀ ਰਾਜ ਸੰਗੰ ਉਨੈ ਬਾਤ ਪੈਨੀ।  
ਲਰਯੋ ਹਿਮਤੰ ਕਿਮਤੰ ਖੇਤ ਪਾਯੋ। ਹਰੀ ਸਿੰਘ ਕ੍ਰਿਪਾਲ ਕੇ ਰਾਹ ਜੋਰ ਧਾਯੋ ॥9॥113॥

laryô khçt kô rôp kai khân husainî. karî râj sangan unai bât painî.  
laryô himtan kimtan khçt pâyô. harî singh karipâl kç rah jôr dhâyô ॥9॥113॥

ਲਿਯੋ ਸਾਤ ਸਿਖੰ ਕੀਯੋ ਲੋਹ ਭਾਰੇ। ਜੁਝੇ ਸੰਗਤੀ ਸਿੰਘ ਸੁਰਗੈ ਸਿਧਾਰੈ।  
ਪ੍ਰਭੂ ਜੁੱਪ ਕੇ ਹੇਤ ਕੇ ਖਾਨ ਆਯੋ। ਕ੍ਰਿਪਾ ਕਾਲ ਕੈ ਰਾਹ ਬੀਚੈ ਖਪਾਯੋ ॥10॥114॥

liyô sât sikhân kîyô lôh bhârç. jujhç sangatî singh surgai sidhârai.  
parbhû juddh kç hçt kô khân âyô. karipâ kâl kai râh bîcai khapâyô ॥10॥114॥

ਦੋਹਰਾ: ਖਾਨ ਹੁਸੈਨੀ ਜੁੱਪ ਕੇ ਚੜ੍ਹਯੋ ਸਕਲ ਦਲ ਸਾਜ।  
ਮਾਰਗ ਮੈ ਜੁਝਯੋ ਵਹੈ, ਲੋਹ ਲਾਜ ਕੇ ਕਾਜ ॥11॥115॥

Dôhrâ: khân husainî juddh kô carhyô sakal dâl sâj.  
mârag mai jûjhyô vahai, lôh lâj kç kâj ॥11॥115॥

ਚੌਪਈ: ਕਉਤਕ ਅਉਰ ਕੀਯੋ ਪ੍ਰਭੂ ਘਨੇ। ਪ੍ਰਭ ਕੇ ਖੇਲ ਪ੍ਰਭੂ ਕੇ ਬਨੇ।  
ਜਾ ਕੇ ਭੇਦ ਨੈਕ ਨਹਿ ਹੋਈ। ਤਾ ਕੇ ਭੇਦ ਨ ਜਾਨੈ ਕੋਈ ॥12॥116॥

Chaupaî: kautak aur kîyô parbhû ghanç. parbh kç khçl parbhû kô banç.  
jâ kô bhçd naik nahi hoi. tâ kô bhçd na jânai koi ॥12॥116॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਖਾਨਜਾਦੇ ਹੁਸੈਨੀ ਕੇ ਜੁਪ ਬਰਨਨੰ, ਚਤੁਰਥੇ ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥4॥  
iti sarî gur sôbhâ khânzâdç husainî kô judh barnanan, caturthô adhiâi sampûrnamsatu  
subhmastu ॥4॥



Dohra: Instantly did the Pathan troops ran away,  
As they felt extremely scared in their hearts.  
They took to their heels as fast as,  
A herd of deer runs away scared of a lion. ||6||110||

As they felt so helpless against the divine Guru,  
They felt extremely ashamed in their minds.  
After committing loot and arson in village Barwa<sup>4</sup>,  
All of them departed in an other direction.||7||111||

Bhujang Prayat

Chhand: After Khanzada departed, there arrived Hussaini<sup>5</sup>,  
Commanding an army he advanced post haste.  
As his route passed through several hill chiefs' territories,  
His intrusion violated their territorial sovereignty.||8||112||

As he had offended these hill chiefs through intrusion,  
Hussaini Khan had to wage a battle against them.  
As Himmat Chand<sup>6</sup> entered the battlefield bravely,  
Hari Singh<sup>7</sup> and Kirpal Chand<sup>8</sup> also attacked aggressively.||9||113||

Leading a battery of seven Sikhs with heavy steel weapons,  
Sangati Singh<sup>9</sup> left for his heavenly abode while fighting.  
Hussaini Khan had come to fight against the Divine Guru,  
But he perished on the way with the grace of God.||10||114||

Dohra: Hussaini Khan had launched an aggression,  
After organising all his forces so excitedly.  
He perished on the way while fighting (with others),  
Thus was he made a sacrifice to the God of war.||11||115||

Chaupai: Many a marvel did the divine Guru manifest,  
Such marvels behove His divine majesty alone.  
As the Divine Guru and the Divine God are One,  
None can fathom the extent of His Divine glory.||12||116||

Thus is concluded chapter four with the description of battle with Khanzada and Hussaini.

## REFERENCES

1. Dilawar Khan : An army commander of Emperor Aurangzeb commanding an army of five thousand troops who was sent to conquer the northern Hill chiefs.
2. Son (Khanzada): Rustam Khan, son of Dilawar Khan sent by his father to overpower Guru Gobind Singh. He ran back even before waging a battle, scared of the beat of the war drums and advance of Guru's forces.
3. Alam Singh: A devout follower of Guru Gobind Singh who informed the Guru about Khanzada's army's advance towards Anandpur Sahib.
4. Barwa: Name of a village under Noorpur police station tehsil Una, District Hoshiarpur.
5. Hussaini: Hussaini Khan, a subordinate of Dilawar Khan who arrived to wage a battle against Guru Gobind Singh after the retreat of Khanzada. He was killed on the way while fighting the forces of intervening Hill chiefs.
6. Himmat Chand: Himmat Chand, Handoor, the hill chief of Nalagarh.
7. Hari Singh Guleria: The hill chief of Guler.
8. Kirpal Chand: Kirpal Chand Katoch, the younger brother of Bhimchand, the hill chief of Kangra who had accompanied Hussaini Khan to wage a battle against the Guru. He was killed in this battle.
9. Sangatia: A devout Sikh of Guru Gobind Singh whom the Guru had sent to bring about a rapprochement between Kirpal Chand Katoch and Bhimchand of Kahloor. Failing in this attempt, he was killed in this battle against Hussaini along with his seven colleagues.



## Chapter V, VI, VII

These three chapters entitled *Bachan Pragas*, *Bachan Bichar* and *Rehat Pragas* deal with the historical event of creation of the Khalsa, its code of conduct and the social and cultural opposition to this new dispensation. Sainapati skips the entire initiation ceremony and the dramatic declaration of Guru Gobind Singh's demanding of the five Sikhs who were prepared to sacrifice their lives for the Guru and their subsequent presentation before the congregation in their new Khalsa robes. Nor does he mention the exact date of Khalsa's creation and the process of preparing *Amrit* and initiation of the first five Sikhs. Although several primary sources have mentioned different dates of this historical event, yet the most acceptable date is Baisakhi day of March 20, 1699. Sainapati is more concerned with the object of creating the new order of the Khalsa and its significance than its ceremonial part. Besides ushering in of a new ideological and religious order which could replace the old decadent caste-ridden sociological order another aim was to rid the Sikh society of the institution of *Masands*. Since the Sikh Gurus had a following all over India due to their teachings of moral and human values, their pockets of influence had emerged as congregations which assembled at their respective places in the form of *dharamsals* where Guru's teachings were dispensed through the choral singing of *Gurbani* and its exposition. Liberal offerings also poured during these congregations for the Sikh Gurus. Since these congregations existed at diverse and remote places and means of transport and communication being scant and arduous, the earlier Sikh Gurus had appointed selected persons as incharges of these congregations. These persons were known as *Masands* or Guru's messengers and the Congregations under their charges were known as *Manjis*. These *Masands* were authorised with the task to collect offerings on behalf of the Sikh Gurus, pass on these to the Gurus and lead the Sikh pilgrims to the Guru's seat. The system worked well for a long time, but by the time of Guru Gobind Singh several distortions and corrupt practices had crept into it. The *masands* declined in character and integrity and adopted an authoritarian and dictatorial attitude towards the devout followers of the Guru. As a result, several complaints against *Masands* started reaching the Guru. After a thorough reflection over the institutional decline in the *Masand* system and the Sikh congregations' loss of faith in the credibility and integrity of the *Masands*, the Guru decided to do away with the *Masands* and their institutional control. As a result, the visionary and farsighted Guru took over the entire community of Sikh followers under his own direct control and command by replacing the existing system of intermediaries known as *Masands* and naming the new dispensation as the Khalsa. The word 'Khalsa', besides meaning the pure and the virtuous, also meant one which belonged directly to the Guru. In technical terms it derived its meaning from the Arabic term for a particular piece of land commonly used in revenue records and administration under the Mughal rule. The land which was

under the direct custody and ownership of the Mughal emperor and the revenue proceeds from which poured directly into the state treasury without the offices of the several revenue collectors such as *Jagirdars* etc. were declared Khalsa lands. On the same lines, the Guru created the order of the Khalsa which would remain in direct control and communication with the Guru even after the institution of human Guruship was replaced by the eternal Guruship of Guru Granth Sahib. The creation of the Khalsa and the termination of the corrupt, decadent system of *Masands* was, therefore, a very revolutionary step by Guru Gobind Singh which had far reaching implications. Sainapati, in these chapters, gives a lot of prominence to this fact. Moreover, he tries to give a bare outline of the code of conduct vaguely outlined by the Guru soon after the creation of the new order. Among the main postulates of the newly created order of the Khalsa are initiation into Khalsa Panth after partaking of *Khandey-ki-Pahul* instead of old tradition of charan pahul, selection of five initiated Sikhs known as *Panj Piaras* from within the congregation for further initiation of Sikhs, abolition of caste after getting initiated into the Khalsa, abstinence from Tobacco and other intoxicants and sexual indulgence with Muslim women, growing and maintaining of hair as sacred and tying a turban, a symbol of dignity and self-respect, discontinuance of the existing practice of shaving off one's head after death of one's father, etc. There is a repeated emphasis and categorical instructions to do away with the existing ritualistic practices such as tonsuring one's head after the death of parents and giving up of smoking and keeping one's hairs as unshorn

As every new social and ideological order is born out of the decadent existing order and poses a challenge to the forces and values of status quo, it invites a lot of opposition from the forces of the existing status quoist order. So it happened with the newly created order of the Khalsa. Since the birth of the Khalsa and its code of conduct, especially its dress code, could not be communicated immediately to all the Sikh congregations due to lack of means of communication in those days, it was opposed by the Sikh Gurus' followers at many places. There was a strong opposition by the higher caste Sikh followers to the discontinuance of shaving off ceremony and keeping of beards and hair. This opposition resulted in social divisions, boycotts and compartmentalisation within Sikh society. Sainapati describes all these developments in these chapters and final reconciliation between the moderate and radical factions. Most of all, Sainapati lays stress on the value system, ideals, ethos and the conduct of the Khalsa in order to drive home these doctrines into the mind and psyche of the readers. That is the most significant contribution of this poetic work.

ਪੰਜਵਾਂ ਅਧਿਆਇ  
pañjvām adhiâi

(ਖਾਲਸਾ ਪੰਥ ਦੀ ਰਚਨਾ ਵੈਸਾਖੀ, ਸੰਮਤ 1752 ਬ੍ਰਿ)  
(Khâlsâ-panth dî racnâ vaisâkhî, sammat 1752<sup>1</sup>)

ਦੋਹਰਾ: ਪੁਰ ਆਨੰਦ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ, ਅਬ ਕਬਿ ਕਰਤ ਬਖਾਨ।  
ਗਿਰਦ ਪਹਾਰ ਅਪਾਰ ਅਤਿ, ਸਤਲੁਜ ਤਟ ਸੁਭ ਥਾਨ॥ 1॥ 117॥  
Dôhrâ: pur ânand gurû gôbind singh, ab kabi karat bakhân.  
girad pahâr apâr ati, satluj tat subh thân.॥1॥117॥

ਚੇਤ ਮਾਸ ਬੀਤਯੋ ਸਕਲ, ਮੇਲਾ ਭਯੋ ਅਪਾਰ।  
ਬੈਸਾਖੀ ਕੇ ਦਰਸ ਪੈ, ਸਤਿਗੁਰੁ ਕਿਯੋ ਬਿਚਾਰ॥ 2॥ 118॥  
cçt mâs bityô sakal, mçlâ bhayô apâr.  
baisâkhî kç daras pai, satiguru kiyô bicâr.॥2॥118॥

ਸੰਗਤ ਦਰਸਨ ਕਰਤ ਸਬ, ਨਗਰ ਨਗਰ ਬਿਸਥਾਰ।  
ਹੈ ਦਯਾਲ ਦਰਸਨ ਦੀਯੋ, ਕਰਨਹਾਰ ਕਰਤਾਰ॥ 3॥ 119॥  
sangat darsan karat sab, nagar nagar bisathâr.  
hai dayâl darsan dîyô, karanhâr kartâr.॥3॥119॥

ਗੋਬਿੰਦ ਸਿੰਘ ਕਰੀ ਖੁਸੀ, ਸੰਗਤਿ ਕਰੀ ਨਿਹਾਲ।  
ਕੀਯੋ ਪ੍ਰਗਟ ਤਬ ਖਾਲਸਾ, ਚੁਕਯੋ ਸਰਬ ਜੰਜਾਲ॥ 4॥ 120॥  
gôbind singh karî khusî, sangti karî nihâl.  
kîyô pargat tab khâlsâ, cûkyô sarab janjâl.॥4॥120॥

ਸਬ ਸਮੂਹ ਸੰਗਤਿ ਮਿਲੀ ਸੁਭ ਸਤਿਲੁਜ ਕੇ ਤੀਰ।  
ਕੇਤਕ ਸੁਨ ਭਏ ਖਾਲਸਾ ਕੇਤਕ ਭਏ ਅਧੀਰ॥ 5॥ 121॥  
sab samûh sangti milî subh satiluj kç tîr.  
kçtak sun bhaç khâlsâ kçtak bhaç adhîr.॥5॥121॥

ਤਜ ਮਸੰਦ ਪ੍ਰਭੁ ਏਕ ਜਪ, ਯਹਿ ਬਿਬੇਕ ਤਹਾਂ ਕੀਨ।  
ਸਤਿਗੁਰੁ ਸੋ ਸੇਵਕ ਮਿਲੇ, ਨੀਰ ਮੱਧ ਜਯੋ ਮੀਨ॥ 6॥ 122॥  
taj masand parbhû çk jap, yahi bibçk tahân kîn.  
satiguru sô sçvak milç, nîr maddh jayô mîn.॥6॥122॥

ਸੋ ਸਤਿ ਸੰਗਤਿ ਜਾਨਿਯੈ ਜਹ ਬਿਬੇਕ ਬਿਚਾਰ।  
ਬਿਨ ਭਾਗਨ ਨਹ ਪਾਇਯੈ, ਜਾਨਤ ਹੈ ਸੰਸਾਰ॥ 7॥ 123॥  
sô sati sangti jâniyai jah bibçk bicâr.  
bin bhâgan nahîn pâiyai, jânat hai sansâr.॥7॥123॥

## Chapters V

### Founding of the Khalsa Panth (Baisakhi B.S. 1752<sup>1</sup>)

Dohra: Guru Gobind Singh at Anandpur Sahib,  
Did deliver his sermons now and then.  
By endless mountains was it surrounded,  
On a Satluj bank was this auspicious place situated. ||1||117||

After the passage of the month of Chettra<sup>2</sup>,  
There was held a huge congregation here.  
On the auspicious occasion of Baisakhi,  
Did the revered Guru Gobind Singh reflect. ||2||118||

As the people arrived from distant towns and cities,  
All of them gathered here in Guru's congregation.  
The divine Guru being the creator and doer,  
Did appear before the congregation in his benevolence. ||3||119||

Guru Gobind Singh in his cheerful benevolence,  
Did shower his benevolence on the congregation.  
As the Divine Guru revealed the creation of Khalsa Panth,  
He eliminated all the (earlier) entanglements. ||4||120||

As the whole congregation assembled here,  
One the bank of the sacred river Satluj.  
Many joined the Khalsa Panth after listening to Guru's words,  
While many others felt restless and worried. ||5||121||

Renounce the Masands<sup>3</sup> and meditate upon one God,  
With these words of wisdom did the Guru address the congregation.  
Thereupon, the devout followers united with the Divine Guru,  
As a fish feels at home being within the water. ||6||122||

Know that assembly to be a congregation of the true,  
Where words of wisdom are reflected and deliberated upon.  
Without being fortunate one never joins a congregation,  
As the whole humanity knows this divine truth. ||7||123||

ਨੇਮ ਕਰਤ ਪੂਜਾ ਸਕਲ, ਏਕ ਨਾਮ ਗੋਬਿੰਦ ।  
 ਏਕ ਬਾਰ ਮੁਖ ਤੇ ਕਹੋ, ਹੋਤ ਅਨੇਕ ਆਨੰਦ ॥ 8 ॥ 124 ॥  
 n̄m karat pūjâ sakal, çk nâm gûb̄bind.  
 çk bâr mukh t̄ kahô, hôt an̄k ânand. ||8||124||

ਬਚਨ ਕਹਤ ਗੁਰਦੇਵ ਕੇ ਸੁਨ ਮਨ ਮੀਤ ਬਿਚਾਰ ।  
 ਮਨ ਬਚ ਕਰਮ ਕਰ ਭਾਵਨੀ, ਸਰਨ ਤਾਹਿ ਸੁਖ ਸਾਰ ॥ 9 ॥ 125 ॥  
 bacan kahat gurd̄ev k̄ sun man mît bicâr.  
 man bac karam kar bhâvnî, saran tâhi sukh sâr. ||9||125||

ਜਿਹ ਮਸਤਕ ਸੰਜੋਗ ਹੈ, ਸਰਨ ਗਹੀ ਤਿਹ ਆਨਿ ।  
 ਇਕ ਐਡੇ ਐਡੇ ਫਿਰਤ, ਮਨ ਮੈ ਕਰਤ ਗੁਮਾਨ ॥ 10 ॥ 126 ॥  
 jih masatak sañjôg hai, saran gahî tih âni.  
 ik aid̄ aid̄ phirat, man mai karat gumân. ||10||126||

ਮੋਹਿ ਮਾਲ ਸੰਗਤਿ ਸਕਲ ਕਹੀ ਸਿੰਘ ਗੋਬਿੰਦ ।  
 ਮਾਨੈ ਹੁਕਮ ਬਿਬੇਕ ਸੁਨਿ, ਤਾ ਕੋ ਕਰਉ ਅਨੰਦ ॥ 11 ॥ 127 ॥  
 mōhi māl sangti sakal kahî singh gûb̄bind.  
 mânai hukam bib̄k suni, tâ kô karau anand ||11||127||

ਮਾਨ ਬਚਨ ਸਨਮੁਖ ਭਏ, ਜਿਨ ਅੰਤਰਿ ਪ੍ਰਤੀਤ ।  
 ਏਕੋ ਨਾਮ ਨਿਧਾਨ ਜਪਿ, ਲਿਯੋ ਜਨਮ ਤਿਨ ਜੀਤਿ ॥ 12 ॥ 128 ॥  
 mân bacan sanmukh bhaç, jin antri partît.  
 çkô nâm nidhân japi, liyô janam tin jîti ||12||128||

ਗੁਰ ਗੁਬਿੰਦ ਗੋਬਿੰਦ ਗੁਰੂ, ਕਰਨਹਾਰ ਕਰਤਾਰ ।  
 ਜਗਤ ਉਧਾਰਨ ਆਇਓ, ਜਾਨਹੁ ਸਬ ਸੰਸਾਰ ॥ 13 ॥ 129 ॥  
 gur gubind gûb̄bind guru, karanhâr kartâr.  
 jagat udhâran âiô, jânhu sab sansâr. ||13||129||

ਕਬਿਤੁ: ਕਲ ਮੈ ਕਰਨਹਾਰ ਨਿਰੰਕਾਰ ਕਲਾ ਧਾਰ  
 ਜਗਤ ਕੇ ਉਧਾਰਬੇ ਗੋਬਿੰਦ ਸਿੰਘ ਆਯੋ ਹੈ ।

Kabit: kal mai karanhâr nirnkâr kalâ dhâr  
 jagat k̄ udhârb̄ç gûb̄bind singh âyô hai.

ਅਸੁਰ ਸੰਘਾਰਬੇ ਕੋ ਦੁਰਜਨ ਕੇ ਮਾਰਬੇ ਕੋ,  
 ਸੰਕਟ ਨਿਵਾਰਬੇ ਕੋ ਖਾਲਸਾ ਬਨਾਯੋ ਹੈ ।  
 asur sanghârb̄ç kô durjan k̄ mâr̄ç kô,  
 sankat nivârb̄ô kô khâlsâ banâyô hai.



Let there be all kinds of worship everyday without fail,  
 Never do these be equal to the sacred name of Gobind.  
 This sacred name having been uttered only once.,  
 Countless forms of bliss does its utterance create.||8||124||

Repeating the sacred words of the Divine Guru,  
 Let the dear devout followers listen and reflect upon.  
 Following the Guru's words in letter and spirit with devotion,  
 All kinds of happiness ensues as one surrenders to Him.||9||125||

Those alone seek the company of the Divine Guru,  
 Who are destined to be united with Him.  
 So many others keep wandering in vain in arrogance,  
 In ego and pride do they remain entangled.||10||126||

“The (Sikh) congregation is my entire treasure,  
 Thus did say the (divine) Guru Gobind Singh.  
 Whosoever follows the Guru's words of wisdom,  
 With Bliss and happiness shall he be endowed.||11||127||

The who reposed their faith truly in the Guru,  
 They stood in readiness before him accepting his command.  
 By meditating upon the only one treasured name of God,  
 Liberated and redeemed were they from repeated births. ||12||128||

Gobind being the (Divine) Guru and Guru being Gobind,  
 He alone is the creator and doer of all causation.  
 For emancipating humanity has he come to the world,  
 Let it be known to whole of mankind.||13||129||

Kabit: In Kaliyuga<sup>4</sup> has the Divine Doer,  
 And the Formless Divine taken birth.  
 For the emancipation of mankind.  
 Has (Guru) Gobind Singh come to the world.

For decimation of the demonic,  
 And annihilation of the wicked.  
 For eradication of human suffering,  
 Has the Guru created the Khalsa Panth.

ਨਿੰਦਕ ਕੋ ਨਿੰਦ ਦਈ ਸਿਖ ਦਈ ਸਿੱਖਨ ਕੋ,  
 ਤਾ ਕੇ ਮਹਾਤਮ ਤੇ ਰੈਨ ਦਿਵਸ ਧਯਾਯੋ ਹੈ।  
 nindak kô nind daî sikh daî sikkhan kô,  
 tâ kç mahâtam tç rain divas dhayâyô hai.

ਖਾਲਸੇ ਕੇ ਸਿਖਨ ਕੀ ਨਿੰਦਕੁ ਜੋ ਨਿੰਦ ਕਰੈ,  
 ਜਾਨਿ ਬੁਝਿ ਨਰਕ ਪਰੈ ਐਸੋ ਸੋ ਬਤਾਯੋ ਹੈ ॥ 14 ॥ 130 ॥  
 khâlsç kç sikhhan kî nindku jô nind karai,  
 jâni bûjhi narak parai aisô sô batâyô hai. ||14||130||

ਦੋਹਰਾ: ਜਗਤ ਉਧਾਰਨ ਕਾਰਨੇ, ਸਤਿਗੁਰ ਕਿਯੋ ਬਿਚਾਰ।  
 ਕਰ ਮਸੰਦ ਤਬ ਦੂਰ ਸਬ, ਨਿਰਮਲ ਕਰ ਸੰਸਾਰ ॥ 15 ॥ 131 ॥

Dôhrâ: jagat udhâran kârñç, satigur kiyô bicâr.  
 kar masand tab dûr sab, nirmal kar sansâr. ||15||131||

ਛਪੈ ਛੰਦ: ਨਿਰਮਲ ਕਰਿ ਸੰਸਾਰ ਜਗਤ ਮੈ ਬਚਨਿ ਸੁਨਾਏ।  
 ਕੀਯੋ ਖਾਲਸਾ ਪ੍ਰਗਟ, ਸੁਨਤ ਦੁਰਜਨ ਡਰ ਪਾਏ।

Chapai Chand: nirmal kari sansâr jagat mai bacni sunâç.  
 kîyô khâlsâ pargat, sunat durjan dar pâç.

ਮੁਨਿ ਜਨ ਕਰਤ ਬਿਚਾਰ ਚਾਰ ਅਚਰਜ ਸੁਨਿ ਭਾਈ।  
 ਗੁਪਤਿ ਬਾਤ ਭਈ ਪ੍ਰਗਟਿ ਅੰਤ ਗੁਰਦੇਵ ਬਤਾਈ।  
 muni jan karat bicâr câr acraj suni bhâi.  
 gupti bât bhaî pargti ant gurdçv batâi.

ਮਾਨਹਿ ਸੁ ਸੰਤ ਇਹ ਮੰਤ ਕੋ, ਜਨਮ ਜੀਤ ਮੁਕਤਾ ਭਯੋ।  
 ਕਬਿ ਤਾਸੁ ਰੇਨ ਤਿਹ ਸਿੱਖ ਕੀ, ਜੁ ਸਤਿਗੁਰੁ ਕੀ ਸਰਨੀ ਅਯੋ ॥ 16 ॥ 132 ॥  
 mânhî su sant ih mant kô, janam jît muktâ bhayô.  
 kabi tâsu rçn tih sikkh kî, ju satiguru kî sarnî ayô. ||16||132||

ਦੋਹਰਾ: ਸੋ ਸਮਰਥ ਕਾਰਨ ਕਰਨ, ਤਿਹ ਸਮਾਨ ਨਹੀ ਕੋਇ।  
 ਤਾ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸਹਿ ਪ੍ਰਾਪਤਿ ਹੋਇ ॥ 17 ॥ 133 ॥

Dôhrâ: sô samrath kâran karan, tih samân nahî kôî.  
 tâ kî sçvâ sô karç jishi parâpti hôi.. 17..133..

ਚੌਪਈ: ਬਚਨ ਤਾਹਿ ਬਿਰਲੋ ਪਹਿਚਾਨੈ। ਜਾ ਕੋ ਦਯਾ ਕਰੈ ਸੋਈ ਜਾਨੈ।  
 ਗੁਰ ਸਿੱਖਨ ਕੋ ਬਚਨ ਸੁਨਾਯੋ। ਜੋ ਸਿੱਖਨ ਜਗ ਮੈ ਪ੍ਰਗਟਾਯੋ ॥ 18 ॥ 134 ॥

Chaupai: bacan tâhi birlô pahicânai. jâ kô dayâ karai sôî jânai.  
 gur sikkhan kô bacan sunâyô. jô sikkhan jag mai pargtâyô. ||18||134||

One who condemned the slanderers,  
 And who educated the devout Sikhs,  
 With whose Divine grace and benediction,  
 Have I meditated on the Divine day and night.

The slanderer who indulges in slandering,  
 The Sikhs of Guru's Khalsa Panth,  
 Deliberately does he pave his way to hell,  
 So has the Guru made it clear.||14||130||

Dohra: For the emancipation of humanity,  
 Did the Divine Guru reflect upon.  
 All the Masands did he turn out,  
 For cleansing the whole system.||15||131||

Chaupai Chhand: After cleansing the whole system,  
 Did the Divine Guru convey His message.  
 Thereafter, as the Guru founded the Khalsa Panth,  
 Hearing this, the wicked felt scared.

Sages and men started deliberating upon it,  
 So marvellous was this new dispensation.  
 The mystery came to be revealed,  
 As the Divine Master finally revealed it.

The pious who follows this dispensation,  
 Redeemed and immortalised shall he become.  
 In all humility do I (the poet) bow before a Sikh,  
 Who has sought the Divine Guru's protection.||16||132||

Dohra : One who is almighty and cause of all causation,  
 None else can equal Him in power and causation.  
 He alone is fortunate to serve His majesty,  
 Upon whom dawns His grace and benediction.||17||133||

Chaupai : Rare are those who comprehend the import of Guru's words,  
 They alone realise His will who receive His grace.  
 The gospel which the Guru imparted to the Sikhs,  
 The same ideology did the Sikhs demonstrate in the world. ||8||134||

ਸਿਰ ਗੁੰਮਨ ਕੇ ਮੁਖ ਨਹ ਲਾਗੋ। ਪਾਂਚਨ ਕੇ ਸਬ ਸੰਗਿ ਤਿਯਾਗੋ।  
ਮਰਨ ਪਰਨ ਤਿਨ ਕੇ ਕਛੁ ਹੋਵੈ। ਤਹਾਂ ਸਿੱਖ ਨਹ ਜਾਇ ਖਲੋਵੈ ॥ 19 ॥ 135 ॥  
sir gumman kç mukh nahîn lâgô. pânçan kô sab sangi tiyâgô.  
maran paran tin kç kachu hôvai. tahân sikkh nahîn jâi khalôvai. ||19||135||

ਦੋਹਰਾ: ਮਰਨੇ ਪਰਨੇ ਤਾਸ ਕੇ ਸਿੱਖ ਨ ਕੋਈ ਜਾਇ।  
ਕਰਨਹਾਰ ਕੇ ਬਚਨ ਹੈ, ਸੰਗਤਿ ਦੀਯੋ ਬਤਾਇ ॥ 20 ॥ 136 ॥

Dôhrâ: marnç parnç tâs kç sikkh na kôî jâi.  
karanhâr kô bacan hai, sangti dîyô batâi. ||20||136||

ਚੌਪਈ: ਹੁਕਾ ਤਿਆਗੈ ਹਰਿ ਗੁਨ ਗਾਵੈ। ਇਛਾ ਭੋਜਨ ਹਰਿ ਰਸੁ ਪਾਵੈ।  
ਭੱਦਰ ਤਿਆਗ ਕਰੇ ਰੇ ਭਾਈ। ਤਬ ਸਿੱਖਨ ਯਹ ਬਾਤ ਸੁਨਾਈ ॥ 21 ॥ 137 ॥

Chaupai: hukâ tiâgai hari gun gâvai. ichâ bhôjan hari rasu pâvai.  
bhaddar tiâg karô rç bhâi. tab sikkhan yah bât sunâi. ||21||137||

ਮਾਤਿ ਪਿਤਾ ਮਰੇ ਜੇ ਕੋਈ। ਤਉ ਭੀ ਕਹਿਤ ਨ ਭੱਦਰ ਹੋਈ।  
ਮਾਤ ਪਿਤਾ ਗੋਬਿੰਦ ਹਮਾਰਾ। ਏ ਸੰਸਾਰੀ ਝੁਠ ਪਸਾਰਾ ॥ 22 ॥ 138 ॥  
matî pita mare je koi, tau bhi kahit na bhaddar hoi.  
mat pita gobind hamara, e sansari jhuth pasara. ||22||138||

ਤਾ ਪਰ ਭੱਦਰ ਭੂਲ ਨ ਕੀਜੈ। ਯਹ ਉਪਦੇਸ ਸਤਿ ਕਰ ਲੀਜੈ।  
ਭੱਦਰ ਭਰਮ ਧਰਮ ਕਛੁ ਨਾਹੀ। ਨਿਹਚੈ ਜਾਨਿ ਸਤਿ ਮਨ ਮਾਹੀ ॥ 23 ॥ 139 ॥  
tâ par bhaddar bhûl na kîjai. yah updçs sati kar lîjai.  
bhaddar bharam dharam kachu nâhî. nihcai jâni sati man mâhî. ||23||139||

ਦੋਹਰਾ: ਸੰਗਤਿ ਭੱਦਰ ਮਤਿ ਕਰੇ, ਖੁਰ ਨ ਲਾਵਉ ਸੀਸ।  
ਮਾਤ ਪਿਤਾ ਕੋਈ ਮਰੈ, ਸਤਿਗੁਰ ਕਹੀ ਹਦੀਸ ॥ 24 ॥ 140 ॥

Dôhrâ: sangti bhaddar matî karô, khur na lâvau sîs.  
mât pitâ kôî marai, satigur kahî hadîs. ||24||140||

ਚੌਪਈ: ਮੰਨਤ ਗੋਲਕ ਅਰ ਦਸਵੰਧ। ਘਰਿ ਮੈ ਰਾਖੋ, ਤਜੇ ਮਸੰਦ।  
ਭੇਟ ਕਾਰ ਸਤਿਗੁਰ ਕੀ ਹੋਇ। ਜਾਇ ਹਜੂਰ ਚੜ੍ਹਾਵੈ ਸੋਇ ॥ 24 ॥ 141 ॥

Chaupai: mannat gôlak ar dasvandh. ghari mai râkhô, tajô masand.  
bhçt kâr satigur kî hôi. jâi hajûr carhâvai sôî. ||24||141||

ਐਸੀ ਰੀਤਿ ਰਹਿਤ ਬਰਤਾਈ। ਸੰਤਨ ਸੁਨੀ, ਅਧਿਕ ਮਨ ਭਾਈ।  
ਸਤਿਸੰਗਤਿ ਮਿਲਿ ਦਰਸਨ ਜਾਈਐ। ਦਰਸਨ ਦੇਖਿ ਬਹੁਤ ਸੁਖ ਪਾਈਐ ॥ 26 ॥ 142 ॥  
aisî rîti rahit bartâi. santan sunî, adhik man bhâi.  
satisangati mili darsan jâîai. darsan dçkhi bahut sukh pâîai. ||26||142||

(Guru's Sikhs) must not interact with those with shaven heads,  
 Must they shun the company of the forbidden five<sup>5</sup>.  
 Let there be birth-death ceremonies among the forbidden,  
 Must not a (Gurus) Sikh ever participate in their ceremonies.||19||135||

Dohra: During birth or bereavement among those people,  
 Must not any (Guru's) Sikh visit them.  
 These being the commandments of the Divine Guru,  
 Guru's Sikhs must convey these to Guru's congregations.||20||136||

Chaupai: (Guru's) Sikhs must give up smoking,  
 Through meditation should they satiate their desires.  
 Must they give up tonsuring their heads (following bereavement),  
 This was the commandment conveyed to the Sikhs.||21||137||

Even when a Sikh's own parent sheds his mortal fame,  
 Even then a Gursikh must not tonsure his own head.  
 Divine Guru Gobind Singh is the only parent of Gursikhs,  
 All other worldly relationships are counterfeit.||22||138||

Never must a Gurusikh tonsure his head after a parents' death,  
 Must he follow the Guru's command in letter and spirit.  
 There is nothing religious but superstition about tonsuring.  
 Must the Gurusikhs trust Guru's commandment with faith.||23||139||

Dohra: The Sikhs must never resort to tonsuring their heads,  
 Must they never put a razor to their heads' hair.  
 Tonsuring is forbidden even after the death of parents,  
 These are the instructions of the Divine Guru.||24||140||

Chaupai: The offerings and tithe must the Gursikhs keep for Guru's charity box,  
 Must they keep these at home without passing on to the Masands.  
 Whatever offerings they wished to offer to the Guru,  
 Must they go and offer these directly to the Guru.||25||141||

Such a code of conduct and tradition did the Guru initiate,  
 Which the virtuous learnt and accepted whole heartedly.  
 Let them participate in Guru's pious congregation,  
 Surely would they receive all happiness in Guru's presence.||26||142||

ਜਨਮ ਜਨਮ ਕਾ ਮਿਟੈ ਅੰਧੇਰਾ। ਐਸਾ ਦਰਸਨ ਸਤਿਗੁਰ ਕੇਰਾ।  
 ਅਪਰਾਧੀ ਕੋਊ ਦਰਸਨ ਕਰੈ। ਏਕ ਦਿਸਟਿ ਮੈ ਵਹੁ ਭੀ ਤਰੈ॥ 27॥ 143॥  
 janam janam kâ mitai andhçrâ. aisâ darsan satigur kçrâ.  
 aprâdhî kôû darsan karai. çk disti mai vahu bhî tarai. 27..143.

ਕਬਿਤੁ: ਕੀਓ ਹੈ ਪ੍ਰਕਾਸ ਲਾਸ ਚਮਕੀ ਚਹੂੰ ਓਰ ਤਹਾਂ,  
 ਜੋਤਿ ਲਜਾਵੰਤ ਭਯੋ ਸੂਰਜ ਅਰ ਚੰਦ ਹੈ।  
 Kabit: kîô hai parkâs lâs camkî cahûn ôr tahân,  
 jôti lajâvant bhayô sûraj ar cand hai.

ਜਾਕੋ ਦਰਸਨ ਐਸੋ, ਦੁਰਮਤਿ ਮਲ ਸਗਲ ਖੋਤ,  
 ਬਿਨਸਤਿ ਸਕਲ ਪਾਪ, ਛੂਟਤਿ ਸਭਿ ਬੰਦ ਹੈ।  
 jâkô darsan aisô, durmati mal sagal khot,  
 binsati sakal pâp, chûtti sabhi band hai.

ਖਾਲਸੇ ਮੈ ਸੁਫਲ ਸੇਵ, ਕਰਤ ਹੈ ਸਗਲ ਦੇਵ,  
 ਐਸੇ ਜੁ ਬਤਾਯੋ ਭੇਵ, ਉਪਜਤ ਅਨੰਦ ਹੈ।  
 khâlsç mai suphal sçv, karat hai sagal dçv,  
 aisç ju batâyô bhçv, upjat anand hai.

ਕਹੋ ਸਿਖੋ ਵਾਹਗੁਰੂ ਵਾਹਗੁਰੂ ਵਾਹਗੁਰੂ,  
 ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਗੋਬਿੰਦ ਹੈ॥ 28॥ 144॥  
 kahô sikhô vâhgurû vâhgurû vâhgurû,  
 satigurû satigurû satigurû gôbind hai.. 28..144..

ਦੋਹਰਾ: ਦੈ ਦਰਸਨ ਕੀਨੇ ਬਿਦਾ, ਮੰਤ ਦਿਯੋ ਪ੍ਰਭੁ ਏਕ।  
 ਕਹਤ ਖਾਲਸਾ ਖਾਲਸਾ, ਐਸੋ ਕਰਤ ਬਿਬੇਕ॥ 29॥ 145॥  
 Dôhrâ: dai darsan kîñç bidâ, mant diyô parbhu çk.  
 kahat khâlsâ khâlsâ, aisô karat bibçk..29..145..

ਮੋਹਿ ਆਸਰਾ ਤਾਹਿ ਕੋ, ਐਸੋ ਸਮਰਥ ਸੋਇ।  
 ਸਰਬ ਧਾਰਿ ਸਮਰਥ ਪ੍ਰਭੁ, ਤਾ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ 30॥ 146॥  
 môhi âsrâ tâhi kô, aiso samrath sôî.  
 sarab dhâri samrath parbhu, tâ binu avru na kôî.. 30..146..

ਕਬਿਤੁ: ਕੀਯੋ ਜਦ ਬਚਨਿ ਸਤਿਗੁਰੂ ਕਾਰਨ ਕਰਨ,  
 ਸਰਬ ਸੰਗਤਿ ਆਦਿ ਅੰਤ ਮੇਰਾ ਖਾਲਸਾ।  
 Kabit: kîyô jad bacni satigurû kâran karan,  
 sarab sangti âdi ant mçrâ khâlsâ.

Ignorance of several ages would be dispelled,  
 Such is the benediction of Divine Guru's presence.  
 Even if a sinner gets a glimpse of the Divine Guru,  
 Even he would be redeemed in a moment. ||27||143||

Kabit: Guru's advent has been like a flash of light,  
 Which brightens the horizon all around.  
 So brightening has been His appearance,  
 That Sun and moon feel shy of their brightness.

So purifying are His Divine looks,  
 Which eradicate all human vices.  
 All sins get wiped out (by His glimpse),  
 Even as all kinds of human bondage get terminated.

Completely rewarding is the service unto the Khalsa,  
 As all the gods are engaged in this service.  
 Such a mystery has been unfolded therein,  
 As this revelation has resulted in bliss.

Let all the Sikhs utter (the sacred name) Waheguru,  
 Let them repeat it again and again Waheguru.  
 True, true indeed is the Divine Guru Himself,  
 Truly Divine is Guru Gobind Singh indeed. ||28||144||

Dohra: After this revelation did Divine Lord send the Guru,  
 With a mystic formula did the Lord equip him.  
 Khalsa, Khalsa is called this mystic formula,  
 This is the dispensation to be deliberated upon. ||29||145||

Thou Divine Lord is my mainstay,  
 Thou alone are almighty and Omnipotent.  
 Let Thy grace be upon me, Almighty Lord,  
 None else is mightier than thou art." ||30||146||

Kabit: Thereupon the Divine Guru made a declaration,  
 (The Divine Guru) being the cause of all causation.  
 All congregations of all the Sikh followers,  
 Would forever belong to Guru's Khalsa.

ਮਾਨੇਗਾ ਹੁਕਮੁ ਸੇ ਤੇ ਹੋਵੈਗਾ ਸਿਖ ਸਹੀ,  
 ਨ ਮਾਨੇਗਾ ਹੁਕਮੁ ਸੇ ਤੇ ਹੋਵੈਗਾ ਬਿਹਾਲਸਾ।  
 mânçgâ hukmu sô tç hôvaigâ sikh sahî,  
 na mânçgâ hukmu sô tô hôvaigâ bihâlsâ.

ਪਾਂਚ ਕੀ ਕੁਸੰਗਤਿ ਤਜਿ ਸੰਗਤਿ ਸੇ ਪ੍ਰੀਤਿ ਕਰੇ,  
 ਦਯਾ ਔਰ ਧਰਮ ਧਾਰਿ ਤਿਆਗੇ ਸਬ ਲਾਲਸਾ।  
 pânç kî kusangati taji sangti sô parîti karç,  
 dayâ aur dharam dhârî tiângç sab lâlsâ.

ਹੁਕਾ ਨ ਪੀਵੈ, ਸੀਸ ਦਾੜੀ ਨ ਮੁੰਡਾਵੈ,  
 ਸੇ ਤੇ ਵਾਹਗੁਰੂ ਵਾਹਗੁਰੂ ਵਾਹਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥ 31 ॥ 147 ॥  
 hukâ na pîvai, sîs dârîhî na mundâvai,  
 sô tô vâhgurû vâhgurû vâhgurû jî kâ khâlsâ. ||31||147||

ਪਉੜੀ: ਕਰਨਹਾਰ ਕਰਤਾਰ ਹੁਕਮੁ ਕਰਤੇ ਕੀਆ।  
 ਕਰ ਮਸੰਦ ਸਭਿ ਦੂਰਿ ਖਾਲਸਾ ਕਰਿ ਲੀਆ।

Pauri: karanhâr kartâr hukmu kartç kîâ.  
 kar masand sabhi dûri khâlsâ kari lîâ.

ਮਾਨਹਿ ਸੇ ਪ੍ਰਵਾਨ ਸੁਫਲ ਤਿਨ ਕਾ ਜੀਆ।  
 ਉਨ ਤੋਰੀ ਜਮ ਕੀ ਫਾਸ, ਨਾਮ ਅਮ੍ਰਿਤ ਪੀਆ।  
 ਜੀ, ਜੋ ਤੂ ਕਰਹਿ ਸੁ ਹੁਇ, ਕੀਆ ਸੋਈ ਥੀਆ ॥ 32 ॥ 148 ॥  
 mânhi sç parvân suphal tin kâ jîâ.  
 un tôrî jam kî phâs, nâm amrit pîâ.  
 jî, jô tû karahi su hui, kîâ sôî thîâ. ||32||148||

ਦੋਹਰਾ: ਖਾਂਡੇ ਕੀ ਪਾਹੁਲ ਦਈ, ਕਰਨਹਾਰ ਪ੍ਰਭੁ ਸੋਇ।  
 ਕਿਯੋ ਦਸੋ ਦਿਸ ਖਾਲਸਾ, ਤਾ ਬਿਨ ਅਵਰ ਨ ਕੋਇ। ॥ 33 ॥ 149 ॥

Dôhrâ: khândç kî pâhul daî, karanhâr parbhu sôî.  
 kiyô dasô dis khâlsâ, tâ bin avar na kôî. ||33||149||

ਪਉੜੀ : ਦੇਹ ਖਾਂਡੇ ਕੀ ਪਾਹੁਲ ਤੇਜ ਬਢਾਇਆ।  
 ਜੋਰਾਵਰ ਕਰਿ ਸਿੰਘ ਹੁਕਮ ਵਰਤਾਇਆ।

Pauri: dçh khândç kî pâhul tçj badhâîâ.  
 jôrâvar kari singh hukam vartâîâ.



Whosoever followed (my) commandment,  
 Truly would he be a Sikh of the Guru.  
 Whosoever violated this commandment,  
 Surely would he be a desperate wretch.

Renouncing the company of the wretched Five<sup>6</sup>,  
 Who would love the company of the virtuous.  
 Imbibing the virtues of compassion and righteousness,  
 Who would renounce all other cravings,

Abstaining from smoking the hubble-bubble,  
 Who would not shave his head and beard off,  
 He alone would be the Divine Guru's Khalsa,  
 Divine Guru's Khalsa would he be indeed. ||31||147||

Pauri: (The Divine Guru) being creator and doer,  
 He issued an edict and commandment.  
 Doing away with the institution of *Masands*<sup>7</sup>,  
 He appropriated all the Sikhs unto Himself.

Those who accepted the Divine Guru's command,  
 Truly rewarding would their living become.  
 From the bondage of death would they be freed,  
 Nectar of God's sacred Name would they partake.  
 That alone comes to pass which Divine Guru wills,  
 That alone happens what His will causes to prevail. ||32||148||

Dohra: (The Guru) administered "Khandey-ki-Pahul"<sup>8</sup> (initiation),  
 He being the Divine cause of all causation.  
 He created the Khalsa all over the country,  
 None else being a competitor to his plan. ||33||149||

Pauri: Administering Khande-ki-Pahul (initiation),  
 He strengthened and empowered His followers.  
 Empowering the Sikhs by making them Singhs,  
 He implemented His Divine will indeed.

ਜਿਹ ਮਸਤਕਿ ਸੰਜੋਗ ਤਿਨੀ ਕਮਾਇਆ।  
 ਇਕ ਭੂਲੇ ਭਰਮ ਗਵਾਰ, ਮਰਮ ਨ ਪਾਇਆ।  
 ਜੀ, ਉਨ ਕੇ ਕਛੂ ਨ ਹਾਥ, ਧੁਰੋ ਫੁਰਮਾਇਆ। 134। 150।।  
 jih masatki sañjôg tinî kamâiâ.  
 ik bhûlç bharam gavar, maram na pâiâ.  
 jî, un kç kachû na hâth, dhurô phurmâiâ||34||150||

ਦੋਹਰਾ: ਦੂਤਨ ਕੋ ਸੰਗਿ ਸਾਥਿ ਤਜਿ, ਦੁਰਮਤਿ ਦੇਹੁ ਜਲਾਇ।  
 ਹੁਕਮ ਤੇਰਾ ਸਭ ਸਤਿ ਹੈ, ਮਾਨਹਿ ਨਰਕ ਨ ਜਾਇ ॥ 35 ॥ 151 ॥

Dôhrâ: dûtan kô sangi sâthi taji, durmati dçhu jalâi.  
 hukam tçrâ sabh sati hai, mânhi narak na jâi||35||151||

ਪਉੜੀ: ਸਿਰ ਗੁੰਮਨ ਕੇ ਮਰਨੇ ਪਰਨੇ ਨਾਹੀ ਜਾਈਐ।  
 ਪਾਂਚਨ ਕੇ ਸੰਗਿ ਸਾਥ ਨੇਹੁ ਨਹੀ ਲਾਈਐ।

Pauri: sir gumman kç marnç parnç nâhîn jâiâi.  
 pâñcan kç sangi sâth nçhu nahî lâiâi.

ਤਜਿ ਪ੍ਰਪੰਚ ਬਿਕਾਰ ਦੁਰਤ ਜਲਾਈਐ।  
 ਸਤ ਸੰਗਤਿ ਪ੍ਰਤਾਪ, ਨਰਕਿ ਨ ਜਾਈਐ।  
 ਜੀ, ਹੁਕਮੁ ਤੇਰਾ ਸਬ ਸਚੁ, ਸਚੁ ਸੁਖਦਾਈਐ ॥ 36 ॥ 152 ॥  
 taji parpañc bikâr durat jalâiâi.  
 sat sangti partâp, narki na jâiâi.  
 jî, hukmu tçrâ sab sacu, sacu sukhdâiâi||36||152||

ਦੋਹਰਾ: ਹੁਕਮ ਤੇਰਾ ਸਬ ਸਚੁ ਹੈ, ਸ੍ਰਾਮੀ ਸਿਰਜਨਹਾਰ।  
 ਕੇਤੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਪਚਿ ਮੁਏ, ਨਹਿ ਪਾਵਤ ਬੀਚਾਰ ॥ 37 ॥ 153 ॥

Dôhrâ: hukam tçrâ sab sacu hai, savamî sirjanhâr.  
 kçtç bharam bharam paci muç, nahi pâvat bîcâr||37||153||

ਪਉੜੀ: ਬਚਨ ਕੀਉ ਕਰਤਾਰ, ਖੁਰ ਨਹੀਂ ਲਾਈਐ।  
 ਮਨ ਅੰਤਰਿ ਕਰਿ ਪ੍ਰੀਤਿ ਬਚਨਿ ਕਮਾਈਐ।

Pauri: bacan kîu kartâr, khur nahîn lâiâi.  
 man antri kari parîti bacni kamâiâi.

ਮਾਤ ਪਿਤਾ ਮਰਿ ਜਾਇ ਨ ਭਦਰ ਕਰਾਈਐ।  
 ਕੇਤੇ ਮਾਨਹਿ ਨਾਹਿ ਧੂਮ ਉਠਾਈਐ।  
 ਜੀ, ਹੁਕਮੁ ਤੇਰਾ ਸਭ ਸਚੁ, ਸਚੁ ਮਨਾਈਐ ॥ 38 ॥ 154 ॥  
 mât pitâ mari jâi na bhadar karâiâi.  
 kçtç mânhi nâhi dhûm uthâiâi.  
 jî, hukmu tçrâ sabh sacu, sacu maneaî||38||154||

Those being destined to join this fraternity,  
 They alone joinined and practised its ethos.  
 Others being ignorant, lost in superstitions,  
 They could not comprehend its mystique.  
 Surely, those stupids could gain nothing,  
 Deprived they have been by the Will Divine.||34||150||

Dohra: Renouncing the company of the wicked,  
 His grace cleanses all traces of vice.  
 His will being eternally prevailing,  
 It saves human soul from the hell fires.||35||151||

Pauri: Never should a Singh attend ceremonies,  
 Of birth and death of those shaving their heads.  
 Never should a Singh have bonds of love,  
 With those who belong to the Five wretched categories<sup>9</sup>.

Those who shun indulgence in five vices,  
 They alone succeed in cleansing their sins.  
 Those who come under the influence of the virtuous,  
 They never fall into the flames of hell fires.  
 Eternally true is the will of the Divine Lord.  
 Truely His grace provides all round happiness.||36||152||

Dohra: Eternally true is the will of Divine Lord,  
 Thou alone are the Master and the Creator.  
 Countless have perished having gone astray,  
 Never have they reflected upon the Divine.||37||153||

Pauri: The Divine Guru issued a commandment,  
 Never must a Singh put a razor to his hair.  
 Must he dwell upon the Divine with devotion,  
 Must he practise what the Divine Guru preaches.

Never must he tonsure his sacred hair,  
 Even when his parents shed their mortal frame.  
 Countless do not abide by the Divine Will,  
 In meaningless fuss do they keep indulging.  
 Truely, eternally true is the will of the Divine,  
 Truely, shall it prevail, being forever true. ||38||154||

ਦੋਹਰਾ: ਸਤਿਗੁਰ ਕੋ ਉਪਦੇਸ ਸੁਨਿ, ਰਿਦੇ ਪ੍ਰੀਤਿ ਕਰਿ ਲੇਹੁ।  
ਭੇਟ ਕਾਰ ਗੁਰਦੇਵ ਕੀ ਅਵਰ ਹਾਥ ਨਹੀਂ ਦੇਹੁ।।39।।155।।

Dôhrâ: satigur kô updçs suni, ridç parîti kari lçhu.  
bhçt kâr gurdçv kî avar hâth nahîn dçhu||39||155||

ਪਉੜੀ: ਕਰਨਿਹਾਰ ਕੀ ਭੇਟਿ ਕਿਸੈ ਨਹਿ ਦੀਜੀਏ।  
ਸਤਿਗੁਰੁ ਕੋ ਉਪਦੇਸ ਸਤਿ ਕਰਿ ਲੀਜੀਏ।

Pauri: karnihâr kî bhçti kisai nahi dîjîç.  
satiguru kô updçs sati kari lîjîç.

ਸਤਿ ਸੰਗਤਿ ਮੈ ਬੈਠਿ ਹਰਿ ਗੁਨ ਗਾਈਏ।  
ਪੂਰਨ ਹੋਵੈ ਭਾਗ ਤਬ ਹੀ ਪਾਈਏ।  
ਜੀ, ਖਾਲਸੇ ਕੀ ਅਰਦਾਸ, ਨਾਮ ਜਪਾਈਐ।।40।।156।।  
sati sangti mai baithi hari gun gâîç.  
pûran hôvai bhâg tab hî pâîç.  
jî, khâlsç kî ardâs, nâm japâîai||40||156||

ਦੋਹਰਾ: ਏਕ ਸਿੱਖ ਸਨਮੁਖ ਕੀਏ, ਏਕ ਨ ਮਾਨਹਿ ਸੋਇ।  
ਜੋ ਨਰ ਸਿਮਰੈ ਪ੍ਰੀਤਿ ਕਰਿ, ਤਾ ਸਮਾਨ ਨਹੀਂ ਕੋਇ।। 41।।157।।

Dôhrâ: çk sikkh sanmukh kîç, çk na mânhî sôî.  
jô nar simrai parîti kari, tâ samân nahîn kôî||41||157||

ਪਉੜੀ: ਹੁਕਮ ਤੇਰਾ ਸਭ ਸਚੁ, ਸਚੁ ਬਨਵਾਰੀਆ  
ਇਕ ਧਰੀਏ ਇਕ ਖਾਲਸਾ ਆਪੋ ਧਾਰੀਆ।

Pauri: hukam tçrâ sabh sacu, sacu banvârîâ  
ik dharîç ik khâlsâ âpô dhârîâ.

ਇਕ ਮਾਨਹਿ ਇਕਿ ਮੰਨਹਿ ਨਹੀ ਗਵਾਰੀਆ।  
ਉਇ ਬਧੇ ਜਮ ਦੂਰ ਕਰਹਿ ਪੁਕਾਰੀਆ।  
ਜੀ, ਜੋ ਤੂ ਕਰਹਿ ਸੁ ਹੋਇ, ਸਚੁ ਸਿਰਜਨ ਹਾਰੀਆ।। 42।।158।।  
ik mânhî iki mannhî nahî gavârîâ.  
ui badhç jam dwaâr karahi pukârîâ.  
jî, jô tû karahi su hôî, sacu sirjan hârîâ||42||158||

ਦੋਹਰਾ: ਉਇ ਦੁਨੀਯਾ ਰੰਗਿ ਰਚਿ ਰਹੇ, ਜਗ ਸੋ ਅਤਿ ਡਰ ਪਾਇ।  
ਜੋ ਜਗ ਕਹਯੋ ਸੁ ਉਨ ਕਿਯੋ, ਗੁਰੁ ਕੇ ਬਚਨ ਭੁਲਾਇ।।43।।159।।

Dôhrâ: ui dunîyâ rangi raci rahç, jag sô ati dar pâî.  
jô jag kahyô su un kiyô, guru kç bacan bhulâî||43||159||

Dohra: Listening to the sermon of the Divine Guru,  
 Let Guru's Sikhs imbibe it in their hearts.  
 Their offerings must they offer to the Guru alone,  
 Let them not make offerings to anyone else.||39||155||

Pauri: The offerings meant for the Divine Guru,  
 Let these be not offered to any one else.  
 The counsel that the Divine Guru offers,  
 Let this be accepted as eternally true.

Sitting among the congregation of the virtuous,  
 Let the Divine Lord's hymns be sung.  
 One destined to be a devotee of the Guru,  
 He alone receives the grace of the Divine.  
 Truly, when a prayer does the Khalsa make,  
 Then alone he meditates upon the Name Divine.||40||156||

Dohra: Some are devout Sikhs who follow the Guru,  
 Others keep denying, being non-believers.  
 One who dwells upon Him with devotion,  
 None else can reach his spiritual state.||41||157||

Pauri: True indeed is Thine will and Command,  
 True indeed Thou art the Divine Lord.  
 Some there are who deny Thine presence,  
 Others there are who are Thine own Khalsa.

Some there are who are non-believers.  
 Ignorant they are who do not believe.  
 In Death's dungeons are they bound,  
 Desperately do they keep crying for release.  
 Truly, that comes to prevail what Thou Will,  
 True indeed thou art the Divine creator. ||42||158||

Dohra: They (Non-believers) keep entangled in worldly affairs,  
 In perpetual scarce do they live in the world.  
 They do what the world demands of them,  
 Of Divine Guru's counsel they remain oblivious. ||43||159||

ਪਉੜੀ: ਜੋ ਭੂਲੇ ਗੁਰਦੁਆਰ, ਥਾਉ ਨ ਪਾਇਆ।  
ਮਾਯਾ ਮੋਹ ਬਿਕਾਰ, ਮੂੜੁ ਲਪਟਾਇਆ।

Pauri: jô bhûlç gurudwâr, thâu na pâiâ.  
mâyâ môh bikâr, mûrah laptâiâ.

ਕਰਿ ਬਿਖਿਯਨ ਸੋ ਪ੍ਰੀਤਿ ਜਨਮ ਗਵਾਇਆ।  
ਹੈ ਦੁਨੀਆ ਖਿਨ ਏਕ ਬ੍ਰਿਖ ਕੀ ਛਾਇਆ।  
ਜੀ, ਮੂਰਖ ਮਨਿ ਅਗਯਾਨ ਨਜਰਿ ਨਾ ਆਇਆ ॥ 44 ॥ 160 ॥  
kari bikhiyan sô parîti janam gavâiâ.  
hai duniâ khin çk brikh kî châiâ.  
jî, mûrakh mani agyân najri nâ âiâ||44||160||

ਦੋਹਰਾ: ਜਿਹ ਜਨ ਉਪਜਤ ਨਾਮ ਧੁਨਿ, ਤਿਹ ਜਨ ਨਿਰਮਲ ਰੀਤਿ।  
ਭਜਿ ਗੋਬਿੰਦ ਭਏ ਖਾਲਸਾ, ਜਿਨ ਅੰਤਰਿ ਪਰਤੀਤ ॥ 45 ॥ 161 ॥

Dôhrâ: jih jan upjat nâm dhuni, tih jan nirmal rîti.  
bhaji gôbind bhaç khâlsâ, jin antri partî||45||161||

ਪਉੜੀ: ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਗੁਰੁ ਗੋਬਿੰਦ ਹੈ।  
ਸਰਬ ਘਟਾ ਪ੍ਰਤਿਪਾਲ ਕਰਤ ਆਨੰਦ ਹੈ।

Pauri: pârbarham parmçsar guru gôbind hai.  
sarab ghatâ partipâl karat ânand hai.

ਸਿਮਰਤ ਨਾਮ ਪੁਨੀਤ ਟੂਟਤ ਫੰਦ ਹੈ।  
ਭਏ ਪਾਲਸਾ ਸੋਇ ਛੋੜਿ ਮਸੰਦ ਹੈ।  
ਜੀ, ਪ੍ਰਗਟ ਭਏ ਚਹੁੰ ਓਰ ਸੂਰਜੇ ਚੰਦ ਹੈ ॥ 46 ॥ 162 ॥  
simrat nâm punît tûtat phand hai.  
bhaç Khâlsâ sôî chôr masand hai.  
jî, pargat bhaç cahuh ôr sûrjô cand hai||46||162||

ਦੋਹਰਾ: ਏਕ ਪ੍ਰਗਟ ਖਾਲਸਾ ਭਏ, ਏਕਨ ਕੀ ਯਹ ਰੀਤਿ।  
ਅੰਧ ਕੂਪ ਮਹਿ ਪਚਿ ਰਹੇ, ਨਾਹਿ ਤਾਹਿ ਸੋ ਪ੍ਰੀਤਿ ॥ 47 ॥ 163 ॥

Dôhrâ: çk pargat khâlsâ bhaç, çkan kî yah rîti.  
andh kûp mahi paci rahç, nâhi tâhi sô parîti.. 47||163||

ਪਉੜੀ: ਅੰਧ ਕੂਪ ਮੈ ਮੂੜੁ ਗਿਆਨ ਨ ਪਾਇਓ।  
ਸੰਤ ਜਨਾ ਸੋ ਨੋਹੁ ਨੈਕ ਨਹ ਲਾਇਓ।

Pauri: andh kûp mai mûrah giân na pâiô.  
sant janâ sô nçhu naik nahîn lâiô.

Pauri: Those who stray away from Guru's company,  
 No where will they arrive in their lives.  
 In worldly pursuits and vices do they remain involved,  
 In ignorance do they remain entangled.

Being attracted by the base desires and vices,  
 In vain do they waste the human lives.  
 This material world is as transient,  
 As is the shade of a tree that keeps shifting.  
 Truly, ignorant and stupid is the human mind,  
 That fails to see through the illusion of the world.||44||160||

Dohra : Those who imbibe melody of Lord's name in their hearts,  
 To the purest tradition of the Divine do they belong.  
 Truly pure (Khalsa) do they become after meditation,  
 As they have imbibed faith in their hearts.||45||161||

Pauri: Transcendent one and Lord supreme,  
 Is Guru Gobind Singh  
 Providing sustenance to every one,  
 In bliss does he exist.

Dwelling upon his sacred Name  
 Breaks the shackles of bondage.  
 Those alone become (Guru's) Khalsa  
 Who dissociate from the Masands.  
 Truly, has (the Guru) manifested all around,  
 Brilliant like the Sun and the Moon he is.||46||162||

Dohra: Some have become pure by turning Khalsa,  
 They have joined the tradition of the Khalsa.  
 In darkest pit of ignorance have others fallen,  
 As they lack in faith and devotion (to the Guru). ||47||163||

Pauri: Ignorant being bogged down in ignorance,  
 Never do they get enlightenment.  
 Association with the saintly virtuous,  
 Never do they keep and develop.

ਮਾਯਾ ਮੋਹ ਬਿਕਾਰ ਤਾਹਿ ਲਪਟਾਇਓ ।  
 ਮਨ ਅੰਤਰਿ ਕਰਿ ਪ੍ਰੀਤਿ ਨਾਮ ਨ ਗਾਇਓ ।  
 ਜੀ, ਜੋ ਕਛੁ ਭਈ ਰਜਾਇ, ਤਿਤੇ ਵਲਿ ਲਾਇਓ ॥ 48 ॥ 164 ॥  
 mâyâ mōh bikâr tâhi laptâiō.  
 man antri kari parīti nām na gâiō.  
 jī, jō kachu bhai rajâi, titṭe vali lâiō||48||164||

ਦੋਹਰਾ : ਜਿਨ ਕੇ ਮਨ ਮੈ ਭਾਵ ਨਹੀ, ਰਚੈ ਪ੍ਰਪੰਚ ਬਿਕਾਰ ।  
 ਸੰਤ ਸਭਾ ਮਿਲਤੇ ਨਹ, ਕਯਾ ਜਾਨਹਿ ਬੀਚਾਰ ॥ 49 ॥ 165 ॥

Dôhrâ: jin kṣ man mai bhâv nahî, racai parpañc bikâr.  
 sant sabhâ miltṭ nahîn, kayâ jânhi bîcâr||49||165||

ਪਉੜੀ: ਹਰਿ ਕੇ ਨਾਮ ਬਿਸਾਰਿ ਪਰੇ ਮਝਿ ਧਾਰਿਆ ।  
 ਮਨ ਅੰਤਰਿ ਕਰਿ ਪ੍ਰੀਤਿ ਨ ਨਾਮੁ ਚਿਤਾਰਿਆ ।

Pauri: hari kô nâm bisâri parṭ majhi dhâriâ.  
 man antri kari parīti na nâmu citâriâ.

ਭੂਲੇ ਜਗ ਕੀ ਕਾਣਿ ਜਨਮ ਸਬ ਹਾਰਿਆ ।  
 ਜਿਨ ਜਪਿਆ ਕਰਤਾਰ ਤਿਸਹਿ ਉਧਾਰਿਆ ।  
 ਜੀ, ਖਾਲਸਾ ਸਰਨਿ ਦੁਆਰ, ਕਰੇ ਨਿਸਤਾਰਿਆ ॥ 50 ॥ 166 ॥  
 bhûlṭ jag kî kâñni janam sab hâriâ.  
 jin japiâ kartâr tishi udhâriâ.  
 jī, khâlsâ sarni duâr, karô nistâriâ||50||166||

ਦੋਹਰਾ: ਜੋ ਕਰਤਾ ਸਬ ਸ੍ਰਿਸਟਿ ਕੇ, ਤਾਹਿ ਸਦਾ ਮਨਿ ਜਾਪ ।  
 ਦੁਰਤਿ ਮਿਟੈ, ਹਉਮੈ ਛੁਟੈ, ਸੰਤ ਜਨਾਂ ਪ੍ਰਤਾਪ ॥ 51 ॥ 167 ॥

Dôhrâ: jō karatâ sab saristi kô, tâhi sadâ mani jâp.  
 durti mitai, haumai chutai, sant janân partâp||51||167||

ਪਉੜੀ: ਸੰਤ ਜਨਾ ਪ੍ਰਤਾਪ, ਦੁਰਤ ਮਿਟਾਵਣੀ ।  
 ਮਨ ਬਚ ਕਰਿ ਗੋਬਿੰਦ ਸੋਭਾ ਗਾਵਣੀ ।

Pauri: sant janâ partâp, durat mitâvnî.  
 man bac kari gôbind sôbhâ gâvnî.

ਸੇਵਾ ਸੁਫਲ ਅਨੂਪ, ਜੋ ਤੁਧੁ ਭਾਵਣੀ ।  
 ਤੇਰੀ ਉਪਮਾ ਅਪਰ ਅਪਾਰ, ਬਹੁਤ ਸੁਹਾਵਣੀ ।  
 ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਲਖੀ ਨ ਜਾਇ, ਚਰਨ ਲਿਵ ਲਾਵਣੀ ॥ 52 ॥ 168 ॥  
 sṛvâ suphal anûp, jô tudhu bhâvnî.  
 tṛrî upmâ apar apâr, bahut suhâvnî.  
 tṛrî gati miti lakhî na jâi, caran liv lâvnî||52||168||



In bonds of vicious material attachments,  
 Forever do they remain entangled.  
 With faith and devotion in their hearts,  
 Never have they dwelt on His Name.  
 Truly, according to the Will of the Divine,  
 Do human beings remain involved in this world.||48||164||

Dohra: Those who don't have faith in their hearts,  
 In meaningless vices do they remain entangled.  
 As they never sit in the company of the virtuous,  
 What do they know about enlightenment? ||49||165||

Pauri: Being oblivious of the Name Divine,  
 Have they fallen in the whirlpool of life.  
 Never have they dwelt upon the Name,  
 With faith and devotion in their hearts.

Getting lost in the worldly pursuits,  
 Have they wasted their lives in vain.  
 Those who have meditated on Him,  
 Have they been redeemed indeed.  
 Truly has the Khalsa sought His protection,  
 May the Divine Guru redeem their lives.||50||166||

Dohra: One who has created the whole creation,  
 Let me forever dwell upon His Name.  
 Of arrogance and vices is one rid,  
 With the grace of the saints and the virtuous.||51||167||

Pauri: With the grace of the saints and virtuous,  
 One is cleansed of evil-mindedness.  
 The glory of the Divine Guru Gobind Singh,  
 One should express in words and deeds.

To the rarest is this service awarded,  
 If it pleases the Divine Guru's Will.  
 Infinite is the glory of the Divine Guru,  
 Extremely fascinating is His glory indeed.  
 Unfathomable is the extent of His Divine glory,  
 Must one sit and dwell upon His lotus feet.||52||168||

- ਦੋਹਰਾ: ਮਰਿ ਮਰਿ ਜਮਨਹਿ ਅਨਿਕ ਬਾਰ, ਚਉਰਾਸੀ ਬਿਉਹਾਰ।  
ਬਿਨੁ ਗੁਰੁ ਠਉਰ ਨ ਪਾਵਈ, ਦੇਖਉ ਰਿਦੈ ਬਿਚਾਰ॥53॥169॥
- Dôhrâ: mari mari jamnahi anik bâr, caurâsî biuhâr.  
binu guru thaur na pâvaî, d̥k̥hau ridai bichâr||53||169||
- ਪਉੜੀ: ਜੋ ਗੁਰੁ ਤੇ ਬੇਮੁਖ ਭਏ, ਤਿਨ ਠਉਰ ਨ ਕੋਈ।  
ਮਰਿ ਮਰਿ ਜਮਨਹਿ ਅਨਿਕ ਬਾਰ, ਤਿਨ ਗਤਿ ਨਹੀ ਹੋਈ।
- Pauri: jô guru t̥ b̥mukh bhaḥ, tin thaur na kôî.  
mari mari janmahi anik bâr, tin gati nahî hōî.
- ਚਉਰਾਸੀ ਮੈ ਭਰਮਤੇ ਪਾਵਤ ਦੁੱਖ ਸੋਈ।  
ਦੁਨਿਆ ਕੈ ਰੰਗਿ ਰਚਿ ਰਹੈ ਮੁਰਖ ਹੈ ਸੋਈ।  
ਜੀ, ਉਨ ਹਰਿਨਾਮੁ ਨ ਪਾਇਓ, ਖਟੈ ਸੋ ਖੋਈ॥54॥170॥  
caurâsî mai bharmat̥ p̥avat dukkh sôî.  
duniâ kai rangi raci rahai mûrakh hai sôî.  
jî, un harinâmu na pâiô, khatai sô khôî||54||170||
- ਦੋਹਰਾ: ਅੰਚਰ ਗਹਿ ਸਤਸੰਗਿ ਕੋ, ਤਜਿ ਪ੍ਰਪੰਚ ਬਿਕਾਰ।  
ਦਿਵਸ ਰੈਨ ਬੀਚਾਰੀਏ, ਮਨ ਤੇ ਦੁਬਿਧਾ ਟਾਰ॥55॥171॥
- Dôhrâ: añcar gahi satsangi kô, taji parpañc bikâr.  
divas rain bîcârîḥ, man t̥ dubidhâ târ||55||171||
- ਪਉੜੀ: ਬਿਸਿਅਰ ਦੁੱਧ ਪਿਆਈਐ, ਓਹੁ ਬਿਖ ਨਹੀ ਛੋਰੈ।  
ਗਰਧਭ ਸੁਗੰਧਿ ਲਗਾਈਐ, ਭੁਇ ਸੁਤਾ ਲੋਰੈ।
- Pauri: bisiar duddh piâîai, ôhu bikh nahî chôrai.  
gardhabh sugndhi lagâîai, bhui sutâ lôrai.
- ਤੁੱਮਾ ਹੋਇ ਨ ਮਿੱਠੜਾ, ਜੋ ਖੰਡ ਪਗੋਰੈ।  
ਸ੍ਵਾਨ ਪੂਛ ਟੇਢੀ ਰਹੈ, ਕਛੁ ਹੋਤ ਨ ਹੋਰੈ।  
ਜੀ, ਤਿਉ ਕਪਟੀ ਨਾ ਹੋਇ ਖਾਲਸਾ, ਸਤਿਸੰਗ ਨ ਲੋਰੈ॥56॥172॥  
tummâ hōî na mitthrâ, jô khand pagôrai.  
swaân pûch t̥ḍhî rahai, kachu hôt na hôrai.  
jî, tiu kaptî nâ hōî khâlsâ, satisang na lôrai||56||172||
- ਦੋਹਰਾ: ਤੇ ਨਰ ਉੱਝਰ ਪਾਈਅਹਿ, ਜੋ ਮਨ ਮਹਿ ਗੁਰਬਾਹਿ।  
ਜਿਨ ਕੇ ਮਨ ਮੈ ਭੈ ਨਹੀ, ਅੰਧੇ ਅੰਧ ਕਮਾਹਿ॥57॥173॥
- Dôhrâ: t̥ nar ujjhar pâîahi, jô man mahi gurbâhi.  
jin k̥ man mai bhai nahî, andh̥ andh kamâhi||57||173||

Dohra: Time and again do they take birth and die,  
 Through the cycle of myriad lives do they pass.  
 Never do they feel secure without the Guru,  
 Just think about predicament of such people.||53||169||

Pauri: Those who renege from the Guru's path,  
 Never do they find any mainstay in life.  
 Time and again they take birth and die,  
 Never are they liberated from this vicious cycle.

In myriad lives and deaths they keep wandering,  
 Suffering and mortification they keep undergoing.  
 Those who remain entangled in worldly pursuits,  
 Ignorant fools are such people indeed.  
 Truly do they remain deprived of Lord's Name,  
 They fritter away what they earn in their lives.||54||170||

Dohra: Let us seek the company of the virtuous,  
 Abstaining from indulgence in vicarious vices.  
 Let us reflect upon the Lord's sacred Name,  
 Doing away with dilemma of duality.||55||171||

Pauri: A poisonous snake even if fed with milk,  
 Never does it shed its poisonous sting.  
 An ass even if sprinkled over with perfume,  
 Forever shall it crave to wallow in dust.

Cactus fruit even if dipped in sweet syrup,  
 Never does it turn sweeter in taste.  
 A dog's tail always remains twisted,  
 Never does it change its curve.  
 Never, does a depraved convert to a Khalsa,  
 Never does he aspire for a company of the virtuous.||56||172||

Dohra: Such people always go astray,  
 Who keep wallowing in egoistic pride.  
 Those who do not remain in awe of the Divine,  
 In dark deeds do they keep involved.||57||173||

ਪਉੜੀ: ਸਤਿ ਸੰਗਤਿ ਮੂਲ ਨਾ ਜਾਣਨੀ, ਗਿਆਨ ਹੋਰੁ ਕਮਾਇਆ।  
ਉਇ ਸਤ ਸੰਗਤਿ ਸੋ ਨਾ ਡਰਹਿ, ਉਨ ਮਨ ਗਰਬਾਇਆ।

Paurī: sati sangti mûl nâ jânanî, giân hôru kamâiâ.  
ui sat sangti sô nâ darhi, un man garbâiâ.

ਜੋ ਸਤਿ ਸੰਗਤਿ ਨਾ ਮਿਲਹਿ, ਉਨ ਜਨਮ ਗਵਾਇਆ।  
ਹੁਕਮੁ ਨਾ ਮਾਨਹਿ ਖਸਮ ਕਾ, ਜਿਨਿ ਰਾਹੁ ਬਤਾਇਆ।  
ਜੀ, ਉਇ ਕਪਟੀ ਹੋਇ ਨ ਖਾਲਸਾ, ਕੇਤਾ ਸਮਝਾਇਆ॥ 58 ॥ 174 ॥  
jô sati sangti nâ milhi, un janam gavâiâ.  
hukmu nâ mânhi khasam kâ, jini râhu batâiâ.  
jî, ui kaptî hoi na khâlsâ, kçtâ samjhâiâ.॥58॥174॥

ਦੋਹਰਾ: ਅਨਿਕ ਜਤਨ ਕਰਿ ਬਾਰਿ ਬਾਰਿ, ਬਿਨ ਸਤਿਸੰਗ ਮਿਲਾਪ।  
ਚੌਰਾਸੀ ਫਿਰ ਫਿਰ ਪਰਤ, ਮਿਟਤ ਨਾਹਿ ਸੰਤਾਪ॥ 59 ॥ 175 ॥

Dôhrâ: anik jatan kari bâri bâri, bin satisang milâp.  
caurâsî phir phir parat, mitat nâhi santâp.॥59॥175॥

ਪਉੜੀ: ਕੁੱਨੇ ਦੇ ਵਿਚ ਪਾਇ ਕੇ ਦਿੱਚੈ ਅੱਗ ਜਲਾਇ।  
ਕੋਰੜ ਮੋਠ ਨ ਸਿੱਜਈ, ਕੇਤਾ ਕਰੋ ਉਪਾਇ।

Pauri: kunnç dç vic pâi kç diccai agg jalâi.  
kôrar môth na sijjî, kçtâ karô upâi.

ਤਿਉ ਕਪਟੀ ਸੰਗਤਿ ਨਾ ਰਲਹਿ, ਉਨ ਬੋਲਿਆ ਕਛੁ ਨਾ ਸੁਖਾਇ।  
ਉਸ ਸਿਰ ਮਿਲਨੁ ਨ ਲਿਖਿਓ, ਭੰਭਲ ਭੂਸੇ ਖਾਇ।  
ਜੀ, ਜੇ ਸਤਿਗੁਰੁ ਕ੍ਰਿਪਾ ਕਰੇ, ਤਾ ਕਿਛੁ ਕਹੀ ਨ ਜਾਇ॥ 60 ॥ 176 ॥  
tiu kaptî sangti nâ ralhi, un bôliâ kachu nâ sukhâi.  
us sir milnu na likhiô, bhambhal bhûsç khâi.  
jî, jç satiguru karipâ karç, tâ kichu kahî na jâi.॥60॥176॥

ਦੋਹਰਾ: ਖੋਜਤ ਕੋਟਿ ਅਨੇਕ ਜਨ, ਸੋਭਾ ਅਪਰ ਅਪਾਰ।  
ਰਚਿ ਰਚਨਾ ਜਿਨਿ ਸਭ ਕਿਯੋ ਸੋ ਜਾਨੈ ਕਰਤਾਰ॥ 61 ॥ 177 ॥

Dôhrâ: khôjat kôti ançk jan, sôbhâ apar apâr.  
raci racnâ jini sabh kiyo sô jânai kartâr.॥61॥177॥

ਪਉੜੀ: ਤੂੰ ਏਕੋ ਨਾਮ ਅਨੇਕ, ਅੰਤ ਨਾ ਪਾਈਐ।  
ਕਰਿ ਸੰਤਨ ਸੋ ਪ੍ਰੀਤਿ, ਭ੍ਰਮ ਚੁਕਾਈਐ।

Pauri: tûn çkô nâm ançk, ant nâ pâiâi.  
kari santan sau parîti, bharm cukâiâi.

Pauri : They know nothing about the company of the virtuous,  
 In negative thoughts do they remain engrossed.  
 They have not the slightest fear of the virtuous,  
 So bloated do they remain in their arrogance.

Those who do not associate with the virtuous,  
 In vain do they fritter away their lives.  
 Never do they abide by the Divine Will,  
 Which paves the way to righteousness for us.  
 Truly, a depraved person never turns a Khalsa,  
 How so much one may reason with such a man.||58||174||

Dohra: How so many efforts an individual may make on his own,  
 Impossible is union with the Divine without association with the pious.  
 In myriads of lives does he keep taking birth,  
 Never can he be relieved of his woes.||59||175||

Pauri : After putting it in a cauldron,  
 Let it be put on a fire.  
 Never does a hard grain turn soft,  
 Howsoever hard one may boil it.

So does a contemnor never mix with the virtuous,  
 How so much one may reason with him.  
 He is not destined to be united with the Divine,  
 He keeps on going astray in life.  
 Truly, if the Lord's grace be upon him,  
 Then no one can say anything about his destiny.||60||176||

Dohra : Millions of seekers keep seeking His grace,  
 Unfathomable is the extent of His glory.  
 The creator who has created the whole creation,  
 He Himself knows its mystique.||61||177||

Pauri : Thou alone are known by many names,  
 Unfathomable is Thine glory indeed.  
 Keeping loving company with the virtuous.  
 One gets rid of all illusions.

ਤਾ ਕੋ ਨਾਮ ਬਿਸਾਰ, ਅਉਰੈ ਕਿਤ ਜਾਈਐ ।  
 ਬਹੁ ਬਿਅੰਤ ਕਰਿਤਾਰ, ਰੈਨਿ ਦਿਨ ਗਾਈਐ ।  
 ਜੀ, ਖਾਲਸ ਕੀ ਅਰਦਾਸ, ਚਰਨੀ ਲਾਈਐ ॥ 62 ॥ 178 ॥  
 tâ kô nâm bisâr, aur kit jâîai.  
 bahu biant karitâr, rain din gâîai.  
 jî, khâlas kî ardâs, carnî lâîai.॥62॥178॥

ਦੋਹਰਾ: ਮੋਹਿ ਆਸਰੋ ਤਾਹਿ ਕੋ, ਐਸੋ ਸਮਰਥ ਸੋਇ ।  
 ਸਰਬ ਧਾਰ ਸਮਰਥ ਪ੍ਰਭੁ, ਤਾ ਬਿਨ ਅਵਰ ਨ ਕੋਇ ॥ 63 ॥ 179 ॥  
 Dôhrâ: môhi âsrô tâhi kô, aiso samrath sôî.  
 sarab dhâr samrath parbhû, tâ bin avar na kôî.॥63॥179॥

ਪਉੜੀ: ਕਰਿ ਕਿਰਪਾ ਗੋਬਿੰਦ, ਨਾਮ ਕੀਨੋ ਮਯਾ ।  
 ਉਹ ਬਡਭਾਗੀ ਜੁਗ ਮਾਹਿ, ਨਾਮ ਜਿਨਿ ਜਪਿ ਲਯਾ ।  
 Pauri: kari kirpâ gûbînd, nâm kîno mayâ.  
 uh badbhâgî jug mâhi, nâm jini japi layâ.

ਬਿਨਸੇ ਸਗਲ ਕਲੇਸ, ਕੂੜ ਤਨ ਤੇ ਗਯਾ ।  
 ਨਿਰਮਲ ਭਏ ਸਰੀਰ, ਜੀਵ ਮੈ ਭਉ ਭਯਾ ।  
 ਜੀ, ਸੋ ਜਨ ਤਜਿ ਅਭਿਮਾਨ, ਸੰਤ ਸਰਨੀ ਪਯਾ ॥ 64 ॥ 180 ॥  
 binsç sagal kalçs, kûrr tan tç gayâ.  
 nirmal bhaç sarîr, jîv mai bhau bhayâ.  
 jî, sô jan taji abhimân, sant sarnî payâ.॥64॥180॥

ਦੋਹਰਾ: ਕਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੁ ਆਪਨੀ, ਧੁਰ ਹੀ ਲਏ ਮਿਲਾਇ ।  
 ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੋ ਮਿਲਿ ਰਹੇ, ਕਹੀ ਕਹਨ ਨ ਜਾਇ ॥ 65 ॥ 181 ॥  
 Dôhrâ: kari karipâ parbhû âpnî, dhur hî laç milâî.  
 jô dhuri milç sô mili rahç, kahî kahan na jâî.॥65॥181॥

ਪਉੜੀ: ਇਕਨੀ ਕ੍ਰਿਪਾ ਧਾਰਿ, ਬਖਸਿ ਮਿਲਾਇਆ ।  
 ਇਕਨੀ ਭਰਮ ਭੁਲਾਇ, ਉਝਰ ਪਾਇਆ ।  
 Pauri: iknî karipâ dhâri, bakhsi milâîâ.  
 iknî bharam bhulâî, ûjhar pâîâ.

ਏਕ ਪਏ ਅਸਗਾਹਿ ਕੂੜ ਕਮਾਇਆ ।  
 ਇਕਨ ਦਿੱਤੋ ਨਾਮੁ, ਹੁਕਮੁ ਮਨਾਇਆ ।  
 ਜੀ, ਏਕ ਰਹੇ ਦਰਬਾਰ, ਜਾ ਤੁਧ ਭਾਇਆ ॥ 66 ॥ 182 ॥  
 çk paç asgâhi kûrr kamâîâ.  
 ikan dittô nâmu, hukmu manâîâ.  
 jî, çk rahç darbâr, jâ tudh bhâîâ.॥66॥182॥

Turning away from thine sacred name,  
 Where else does one seek protection.  
 Infinitely inexhaustible is the Divine creator,  
 Day and night one must dwell upon thine Name.  
 Truly, does a devout Khalsa make a prayer,  
 May Thou grant me the touch of thine lotus feet.||62||178||

Dohra: Thou alone art my support,  
 So perfect thou art indeed.  
 Thy grace be upon everyone, O perfect Lord,  
 None else is Thy rival indeed.||63||179||

Pauri : Guru Gobind showering His grace,  
 Made me meditate under His grace.  
 Really fortunate are they in this world,  
 Who have meditated upon His Name,  
  
 All afflictions have perished from their lives,  
 Of all the vices have they been rid.  
 Bodily healthy have they become,  
 God's fear have they imbibed in their hearts.  
 Truly, have they shed their arrogance,  
 Who have sought protection of the virtuous.||64||180||

Dohra: The Divine Lord showing His grace,  
 His devotee has he united with Him.  
 United, they have become one with Him,  
 Inexpressible is the glory of that Union.||65||181||

Pauri: Some having come under His grace,  
 His grace has united them with Him.  
 Others having lost in superstitions,  
 Have they been led astray indeed.  
  
 Some having caught in the whirlpool of life,  
 Falsehood have they harvested in life.  
 Others having been blessed with His Name (Divine),  
 To his Will have they been made to submit.  
 Truly, have they been admitted into His Divine Court,  
 Upon whom His Will has shown His grace.||66||182||

ਦੋਹਰਾ: ਆਦਿ ਅੰਤ ਤਿਹ ਪੁਰਖ ਕੀ, ਨਉਤਨ ਕਥਾ ਅਪਾਰ।  
ਬਰਨਿ ਬਰਨਿ ਥਕਿ ਥਕਿ ਰਹੇ, ਕੋਊ ਨ ਪਾਵਤ ਪਾਰ॥67॥183॥

Dôhrâ: âdi ant tih purakh kî, nautan kathâ apâr.  
barni barni thaki thaki rahç, kôû na pâvat pâr.॥67॥183॥

ਪਉੜੀ: ਤੂ ਸਚਾ ਕਰਤਾਰ ਰੁ, ਤੇਰਾ ਅੰਤ ਨਾ ਪਾਰਾ।  
ਪ੍ਰਿਤਪਾਲਕ ਸੰਸਾਰ ਕੋ, ਸਚੁ ਸਿਰਜਨਹਾਰਾ।

Pauri: tû sacâ kartâr hai, tçrâ ant nâ pârâ.  
paritpâlak sansâr kô, sacu sirjanhârâ.

ਜਿਨ ਤੂੰ ਸਿਮਰਿਓ ਅੰਤ ਬਾਰ, ਤਿਸ ਪਾਰ ਉਤਾਰਾ।  
ਰਚਿ ਰਚਨਾ ਕਲ ਧਾਰਿਆ ਬਹੁ ਬਿਧਿ ਬਿਸਤਾਰਾ।  
ਜੀ, ਲੀਲਾ ਲਖੀ ਨਾ ਜਾਇ ਕਿਛੁ, ਤੂ ਕਰਨੇਹਾਰਾ॥68॥184॥  
jin tûn simriô ant bâr, tis pâr utârâ.  
raci racnâ kal dhâriâ bahu bidhi bistârâ.  
jî, lîlâ lakhî nâ jâi kichu, tû karnçhârâ.॥68॥184॥

ਦੋਹਰਾ: ਨਾਹਿ ਨ ਅੰਤ ਬਿਅੰਤ ਪ੍ਰਭੁ, ਉਪਮਾ ਅਪਰ ਅਪਾਰ।।  
ਰਮਿ ਰਹਿਓ ਸਬ ਸ੍ਰਿਸਟੀ ਮਹਿ, ਕਹਤ ਬਿਚਾਰਿ ਬਿਚਾਰ॥69॥185॥

Dôhrâ: nâhi na ant biant parbhu, upmâ apar apâr.  
rami rahiô sab saristî mahi, kahat bicâri bicâr.॥69॥185॥

ਪਉੜੀ: ਸਰਬ ਨਿਰੰਤਰਿ ਆਪਿ, ਏਕੋ ਹੈ ਧਨੀ।  
ਤੇਰੀ ਉਪਮਾ ਅਪਰ ਅਪਾਰ, ਸਚੁ ਸੋਭਾ ਬਨੀ।

Pauri: sarab nirntari âpi, çkô hai dhanî.  
tçrî upmâ apar apâr, sacu sôbhâ banî.

ਤੁਹਿ ਸਿਮਰੈ ਸੰਤ ਅਨੇਕ, ਗਣਤੀ ਕਿਆ ਗਨੀ।  
ਪਰੇ ਸਰਨਿ ਦਰਬਾਰਿ ਛੋਡਿ ਮਨ ਤੇ ਮਨੀ।  
ਜੀ, ਤੂੰ ਏਕੋ ਨਾਮੁ ਅਨੇਕ ਸਿਸਟਿ ਸਿਮਰੈ ਘਨੀ॥70॥186॥  
tuhi simrai sant ançk, gantî kiâ ganî.  
parç sarni darbâri chôdi man tç manî.  
jî, tûn çkô nâmu ançk sisti simrai ghanî.॥70॥186॥

ਦੋਹਰਾ: ਕਿਉ ਸਹੀਐ ਜਮ ਤ੍ਰਾਸ, ਜੋ ਜਪੀਐ ਕਰਤਾਰ ਗੁਨਿ।  
ਮੁਕਤ ਭਏ ਨਰ ਸੋਇ, ਜਿਨ ਅੰਤਰ ਭਈ ਏਕ ਧੁਨਿ॥71॥187॥

Dôhrâ: kiu sahîai jam tarâs, jô japîai kartâr guni.  
mukat bhaç nar sôî, jin antar bhaî çk dhuni॥71॥187॥



Dohra: Uniquely new and endless is the saga,  
Of the Great Guru from beginning to the end.  
Exhausted has the bards become singing His glory,  
None has been able to fathom its extent.||67|183||

Pauri: Thou art the true creator,  
Unfathomable is Thine majesty.  
Sustainer of the world Thou art,  
As well as the true creator.

Whosoever has dwelt upon thy sacred Name,  
Truely redeemed has he been.  
Through creation have Thou manifested Thyself,  
In diverse ways have Thou expanded it.  
Truely, Thine mystique is beyond reckoning,  
Thou alone are the cause of all causation.||68|184||

Dohra: Endless is the majesty of the Divine Lord,  
Unfathomable is the extent of His glory.  
Omnipresent is He in His creation,  
So have the sages said after repeated deliberations.||69|185||

Pauri: Omnipresent is He Himself,  
He alone is the Master.  
Unreckonable is His glory,  
True has His glory been.

Countless saints dwell upon His Name,  
Innumerable is their number indeed.  
His protection have they sought,  
Shedding all pretence of their ego.  
Truly, One Divine Name manifests in every one,  
The whole creation is dwelling upon His Name. ||70|186||

Dohra: Why should one feel scared of death,  
If one meditates upon creator's Divine Name.  
To salvation will those persons attain,  
Who remain focussed on His Name's melody.||71|187||

ਪਉੜੀ: ਜਹਾਂ ਦੂਤਨ ਕੋ ਤ੍ਰਾਸ, ਪਰਤ ਜਮਜਾਲ ਸਾ।  
ਸਾਚਾ ਨਾਮ ਪੁਨੀਤ ਓਟ ਭਈ ਢਾਲ ਸਾ।  
Paurī: jahân dūtan kô tarâs, parat jamjâl sâ.  
sâcâ nâm punît ôt bhaî dhâl sâ.

ਬਿਨਸੈ ਸਗਲ ਕਲੇਸ ਗਯੋ ਜੰਜਾਲ ਸਾ।  
ਚੁਕਯੋ ਆਵਨ ਜਾਨ, ਮਿਟੀ ਸਬ ਲਾਲਸਾ।  
ਜੀ, ਖਾਲਸਾ ਜਪਿ ਗੋਬਿੰਦ, ਭਯੋ ਹੈ ਖਾਲਸਾ ॥ 72 ॥ 188 ॥  
binsai sagal kalçs gayô jañjâl sâ.  
cukyô âvan jân, mitî sab lâlsâ.  
jî, khâlsâ japi gôbind, bhayô hai khâlsâ॥72॥188॥

ਮਧੁਭਾਰ ਛੰਦ

ਹੋ ਕੈ ਉਦਾਸ। ਖਾਲਸ ਪ੍ਰਗਾਸ। ਅਪਰੰ ਅਪਾਰ। ਸੰਭਾਰ ਵਾਰ ॥ 73 ॥ 189 ॥  
ਗੁਰਬਚਨ ਕੀਨ। ਸੁਨ ਸਬਨ ਲੀਨ। ਰਿਦ ਮਾਹਿ ਧਾਰਿ। ਕੀਨੋ ਬਿਚਾਰ ॥ 74 ॥ 190 ॥  
Madhubhâr Chand: hô kai udâs. khâlas pargâs. apran apâr. sambhâr vâr॥73॥189॥  
gurbacan kîn. sun saban lîn. rid mâhi dhâri. kînô bicâr॥74॥190॥

ਤਜੀਐ ਮਸੰਦ। ਸਬ ਤੋਰ ਫੰਦ। ਤਜਿ ਪੰਚ ਸੰਗਿ। ਰਚਿ ਏਕ ਰੰਗ ॥ 75 ॥ 191 ॥  
ਖਾਲਸ ਸਰੂਪ। ਅਨੂਪ ਰੂਪ। ਗਹਿ ਤੇਗ ਲੀਨ। ਅਤਿ ਜੁੱਧ ਕੀਨ ॥ 76 ॥ 192 ॥  
tajîai masand. sab tôr phand. taji pañc sangi. raci çk rang.॥75॥191॥  
khâlas sarûp. anûp rûp. gahi tçg lîn. ati juddh kîn.॥76॥192॥

ਕੇਤੇ ਡਕਾਰ। ਤਾ ਕੋ ਬਿਥਾਰ। ਜੋਧਾ ਅਪਾਰ। ਕਰਿ ਜੁੱਧਿ ਸਾਰ ॥ 77 ॥ 193 ॥  
ਬਿਬੇਕੰ ਬਿਚਾਰ। ਤਨਖਾਹ ਦਾਰ। ਬਸੁਧਾ ਸੁਧਾਰ। ਕਰਿ ਜਗਤ ਸਾਰ ॥ 78 ॥ 194 ॥  
kçtç dakâr. tâ kô bithâr. jôdhâ apâr. kari juddhi sâr.॥77॥193॥  
bibçkan bicâr. tankhâh dâr. basudhâ sudhâr. kari jagat sâr.॥78॥194॥

ਪਾਸਾ ਸੁਢਾਰ। ਖੇਲੇ ਖਿਲਾਰ। ਨਗਰੰ ਅਪਾਰੁ। ਤਿਨ ਕੇ ਮਝਾਰ ॥ 79 ॥ 195 ॥  
ਅਨੰਦ ਰੂਪ। ਸੁੰਦਰ ਸਰੂਪ। ਐਸੇ ਨਿਹਾਰ। ਗੁਰੂ ਕੇਸ ਧਾਰ ॥ 80 ॥ 196 ॥  
pâsâ suddhâr. khçlç khilâr. nagran apâru. tin kç majhâr.॥79॥195॥  
anand rûp. sundar sarûp. aisô nihâr. gurû kçs dhâr.॥80॥196॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥ ਬਚਨ ਪ੍ਰਗਾਸ ਬਨਨੰ ਪੰਚਮੋ ਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥  
iti sarî guru sôbhâ garñth bacan pargâs baranan pañcmô dhiâi sampûrnamsatu  
subhmastu.

Pauri: Where Death's messengers cast a scare,  
 A sort of trap do they lay around.  
 There does the sacred Name Divine,  
 Provide protection like a shield.

All the afflictions then get eliminated,  
 Like a thin veil do these fly away.  
 (Vicious) cycle of birth and death is over,  
 All cravings come to an end.  
 Truly, meditating upon the Divine Name of Gobind  
 A devotee becomes a Khalsa indeed.||72||188||

Madhubhar

Chhand: Getting detached, (the Divine Guru) created the Khalsa,  
 Being inexhaustible (the Khalsa) could face aggressions. ||73||189||  
 The Guru made a declaration which everyone heard,  
 Imbibing in their hearts they reflected upon it.||74||190||

Must they renounce Masands and all other attachments,  
 Renouncing the Five<sup>10</sup> condemned get attached to one.||75||191||  
 Adopting the Khalsa identity, must they be distinguished,  
 Wearing an armour, must they fight wars.||76||192||

Devouring so many, must they expand,  
 Becoming brave warriors must they take to war with swords. ||77||193||  
 After a thorough deliberation, must they punish the errant,  
 Reforming the world, must they emancipate humanity.||78||194||

Changing the situation, must they flourish,  
 Among the countless towns, must they spread.  
 Being in bliss, must they look splendid,  
 Getting so oriented, must they bear Guru's stamp (hairs). ||80||196||

Thus is concluded chapter five of Sri Gur Sobha Granth.

## REFERENCES

1. Baisakhi, B.S. 1752: Different sources have mentioned different dates when Guru Gobind Singh initiated the Khalsa at Anandpur Sahib on the Baisakhi day whereas Kesar Singh Chhibber has mentioned it in 1755 B.S., Sewa Singh in his *Shaheed Bilas* has mentioned it as 1752 B.S. Rattan Singh Bhangoo (*Prachin Panth Prakash 1841*) also mentions it as 1752. All others including Bhai Kesar Singh, Bhai Gulab Singh in their *Gur Parnalis*, Giani Gian Singh in *Panth Prakash*, 2nd and 6th edition, Munshi Sant Singh in *Kayuf Te Guru Gobind Singh Bian Khandan Bedian* as well as *Mahan Kosh* – have mentioned the year 1756 B.S. or 1699 A.D. According to Dr Ganda Singh edited *Sri Gur Sobha*, Punjabi University, Patiala 3rd Edition 1996, the year 1756 is the most valid year because it is supported by the various *Hukamnamas* issued by Guru Gobind Singh after 1756 B.S. He has placed March 30, 1756 B.S. or 1699 CE Wednesday as the Baisakhi day and date of Khalsa's initiation. This is the most acceptable timing of this historical event.
2. Chettra: The first month of Indian Calendar which normally corresponds to the month of March-April of the Georgian Calendar.
3. Masands: Institution of Caretaker-cum-preachers of Sikh Guru's message to the Sikh congregations founded by the third Sikh Guru, Guru Amardas. With the passage of time, the *masands* started appropriating the Guru's authority to themselves and committing corruption in the offerings made by the Sikhs. Their attitude towards the Sikh masses also became dictatorial. As a result, Guru Gobind issued a commandment to the Sikhs to renounce the Masands and approach the Guru directly without the office of these intermediaries. The Khalsa was forbidden by the Guru to associate with the Manands.
4. Kaliyuga: Indian mythology divides time into four ages or yugas viz. Satyuga, Duapar, Treta and Kaliyuga. Beginning from the Satyuga, the value system especially the mankind's moral character has been on the decline. The Kaliyuga which includes the present times is the darkest age where there is a maximum erosion of moral values. All the Sikh Gurus had lived and preached in Kaliyuga.
5. Forbidden five: The reference is to the five splinter Sikh sects Meenas, Masands, Dhir Malias and Ram Raiyas, and Pirthias. It could also refer to the five vices of lust, anger, greed, attachment and pride.
6. Wretched five: Same as in Sr. No. 5.
7. Masands: Same as in Sr. No. 3.
8. Khandey-ki-Pahul: The initiation ceremony in which a Sikh partakes "Amrit" prepared by the five panj pyaras as prescribed by Guru Gobind Singh, adopts the Singh code of conduct, wears the five kakars or symbols of a true Khalsa and leads the life of an initiated or Amritdhari Gursikh. The Khalsa Panth was initiated by Guru Gobind Singh on the Vaisakhi day 1699 at Anandpur Sahib by administering Khade-ki-Pahul or Amrit

to his followers.

- 9 Five Wretched Categories: Same as in Sr. No. 5.
- 10 Five Vices: The five cardinal human weakness as or vices, viz., greed, attachment, pride, lust, and anger or the Panch Mel - Means the five Forbidden - the Meenas, Masands, Dhirmalias, Ram Rayyas, Pirthias.

## ਛੇਵਾਂ ਅਧਿਆਇ Chḥvân adhiâi

ਕਬਿਤੁ : ਬਚਨ ਕਿਯੋ ਕਰਨਹਾਰ, ਸੰਤਨ ਕਿਯੋ ਬਿਚਾਰ,  
ਸੁਪਨੋ ਸੰਸਾਰੁ ਜਾਨ, ਕਾਹੇ ਲਪਟਾਈਐ।

Kabit: bacan kiyô karanhâr, santan kiyô bicâr,  
supnô sansârû jân, kâhḥ laptâîai.

ਬਿਖੀਅਨ ਸੇ ਤਜਿ ਸਨੇਹ, ਸਤਿਗੁਰੁ ਕੀ ਸਿਖ ਲੇਹ,  
ਬਿਨਸੈ ਛਿਨ ਮਾਹਿ ਦੇਹਿ, ਜਮ ਪੁਰਿ ਨ ਜਾਈਐ।  
bikhîan sô taji sanḥ, satiguru kî sikh lḥ,  
binsai chin mâhi dḥi, jam puri na jâîai.

ਸੀਸ ਨਾ ਮੁੰਡਾਵ ਮੀਤ, ਹੁੱਕਾ ਤਜਿ ਭਲੀ ਰੀਤਿ,  
ਮਨ ਮੈ ਕਰਿ ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ, ਸੰਗਤਿ ਮੈ ਜਾਈਐ।  
sîs nâ mundâv mît, hukkā taji bhalî rîti,  
man mai kari parḥm parîti, sangti mai jâîaḥ.

ਜੀਵਨ ਦਿਨ ਚਾਰ ਸਮਝ, ਦੇਖਿ ਬੂਝ ਮਨ ਬਿਚਾਰ,  
ਵਾਹਗੁਰੂ ਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਕਮਾਈਐ ॥ 1 ॥ 197 ॥  
jîvan din câr samajh, dḥkhi bûjh man bicâr,  
vâhgurû gurû jî kâ khâlsâ kamâîai. ||1||197||

ਦੋਹਰਾ: ਤਬ ਦਿੱਲੀ ਮੈਂ ਆਇ ਕੈ ਸਬ ਸੋ ਕਹੀ ਸੁਨਾਇ।  
ਕੇਤਨ ਮਾਨੀ ਪ੍ਰੀਤਿ ਕਰਿ, ਕੇਤਨ ਦਈ ਭੁਲਾਇ ॥ 2 ॥ 198 ॥

Dôhrâ: tab dillî main âi kai sab sô kahî sunâi.  
kḥtan mânî parîti kari, kḥtan daî bhulâi. ||2||198||

ਬਰਨਤ ਆਗੇ ਕੀ ਕਥਾ, ਭਈ ਨਗਰ ਮੈ ਸੋਇ।  
ਕਰਨਹਾਰ ਕਰਤਾ ਧਨੀ, ਜੋ ਕਛੁ ਕਰੈ ਸੋ ਹੋਇ ॥ 3 ॥ 199 ॥  
barnat âgḥ kî kathâ, bhaî nagar mai sôî.  
karanhâr karatâ dhanî, jô kachu karai sô hoi. ||3||199||

ਚੋਪਈ: ਦਰਸਨ ਤੇ ਜਬ ਸੰਗਤਿ ਆਈ। ਗੁਪਤ ਬਾਤ ਲੈ ਪ੍ਰਗਟ ਸੁਨਾਈ।  
ਕਿਯੋ ਬਿਬੇਕ ਧਰਮ ਤਹਾਂ ਸਾਲਾ। ਸੁਨਿ ਬਿਬੇਕ ਸਿੱਖਨ ਸਭ ਪਾਲਾ ॥ 4 ॥ 200 ॥

Chaupai: darsan tḥ jab sangti âi. gupat bât lai pargat sunâi.  
kiyô bibḥk dharam tahân sâlâ. suni bibḥk sikkhan sabh pâlâ. ||4||200||

## Chapter VI

Kabit: As the Divine Creator (Guru) issued an edict,  
The Saints reflected upon His words.  
Realising this world to be but a dream,  
Why should they get entangled in it.

Giving up indulgence in human vices,  
Must they follow the Divine Guru's advice.  
Human life being very short and mortal,  
Why should they be a prey to Death's messengers.

Dear devout Sikhs must not shave their heads,  
Must they give up smoking hubble-bubble for a good habit.  
With love and devotion in their hearts,  
Must they proceed to the Guru's congregation.

Realising human life to be very transient,  
Must they reflect upon the life's transience.  
Becoming Divine Guru's (Guru Gobind Singh's) Khalsa,  
Must they adopt and practise its code of conduct.||1||197||

Dohra: Thereupon (initiated Singhs) arriving at Delhi,  
Did they announce Khalsa's creation to everyone.  
While many Sikhs accepted this edict with devotion,  
Many others paid no heed to this injunction.||2||198||

Further developments shall I (the poet) narrate,  
As these occurred in the city of Delhi thereafter.  
Divine creator is the prime cause of all causation,  
As everything happens according to His Divine Will.||3||199||

Chaupai: As the devout came to have a glimpse of the Khalsa,  
They made a public declaration of Guru's intimate injunction.  
After a thorough deliberation in a congregation,  
All the sensible Sikhs accepted Khalsa's Code of Conduct.||4||200||

ਕਰਿ ਪਾਹੁਲ ਸਬ ਸੰਗਤਿ ਚਾਖੀ। ਪਾਂਚ ਪਾਂਚ ਸਿਖ ਕਿਯੋ ਸਾਖੀ।  
ਖੜ੍ਹੀ ਬਾਹਮਣ ਦੁਇ ਰਹੈ ਨਿਰਾਰਾ। ਉਨ ਅਪਨੇ ਮਨਮਾਹਿ ਬਿਚਾਰਾ ॥ 5 ॥ 201 ॥  
kari pāhul sab sangti câkhî. pân̄c pân̄c sikh kiyô sâkhî.  
khatrî bāhman dui rahai nirârâ. un apn̄c manmâhi bicârâ. ॥5॥201॥

ਬ੍ਰਹਮਣ ਹੋਇ ਕੈ ਭਦਰ ਨ ਕੀਜੈ। ਜਗ ਮੈ ਸੋਭ ਕਵਨ ਬਿਧਿ ਲੀਜੈ।  
ਇਹ ਬਿਧਿ ਅਨਕ ਭਰਮ ਭਰਮਾਨੇ। ਕਰਨਹਾਰ ਕੇ ਬਚਨ ਭੁਲਾਨੇ ॥ 6 ॥ 202 ॥  
barhman hōi kai bhadar na kījai. jag mai sôbh kavan bidhi lījai.  
ih bidhi anak bharam bharmân̄c. karanhâr k̄c bacan bhulân̄c. ॥6॥202॥

ਕੇਤਕ ਕਹਤ ਬਚਨ ਅਤਿ ਭਾਰੀ। ਕੁਲਾ ਕਰਮ ਛੂਟਤ ਬਿਉਹਾਰੀ।  
ਕੇਤਕ ਕਹਤ ਇਨ੍ਹੋਂ ਮਤ ਕੀਨਾ। ਸਤਿਗੁਰੁ ਹੁਕਮ ਨਹੀਂ ਕੁਛ ਦੀਨਾ ॥ 7 ॥ 203 ॥  
k̄ctak kahat bacan ati bhârî. kulâ karam chûtat biuhârî.  
k̄ctak kahat inhôn mat kînâ. satigur hukam nahî kachu dînâ. ॥7॥203॥

ਕੇਤਕ ਕਹਤ ਲਿਖਾ ਕਛੁ ਆਵੈ। ਤਬ ਯਹ ਬਚਨ ਕਮਾਯਾ ਜਾਵੈ।  
ਕੇਤਕ ਸੁਨਿ ਕੈ ਪ੍ਰੀਤਿ ਲਗਾਈ। ਤਿਨਹੁ ਠਉਰ ਜਗਤ ਮੈ ਪਾਈ ॥ 8 ॥ 204 ॥  
k̄ctak kahat likhâ kachu âvai. tab yah bacan kamâyâ jâvai.  
k̄ctak suni kai parîti lagâi. tinhû thaur jagat mai pâi. ॥8॥204॥

ਕੇਤਕ ਸੁਨਿ ਕੈ ਕੁਟੰਬ ਤਿਆਗੇ। ਜਿਨ ਕੋ ਬਚਨ ਅਮੋਲਕ ਲਾਗੇ।  
ਅੰਗ ਸੰਗ ਤਿਨ ਕੇ ਪ੍ਰਭੁ ਜਾਨੇ। ਪ੍ਰਭੁ ਸੰਗੀ ਤੇਈ ਪਹਿਚਾਨੇ ॥ 9 ॥ 205 ॥  
k̄ctak suni kai kutamb tiâḡc. jin kau bacan amôlak lâḡc.  
ang sang tin k̄c parbhu jânô. parbhu sangî t̄cî pahicânô. ॥9॥205॥

ਦੋਹਰਾ : ਪ੍ਰਭੁ ਤਿਹ ਨਿਕਟਿ ਬਖਾਨੀਯੈ, ਜਿਨਿ ਅੰਤਰਿ ਪ੍ਰਤੀਤਿ।  
ਪ੍ਰੀਤਿ ਬਿਨਾ ਕਿਵ ਪਾਈਯੈ, ਜਾਹਿ ਕੋਟਿ ਜੁਗ ਬੀਤਿ ॥ 10 ॥ 206 ॥

Dôhrâ: parbhu tih nikti bakhânîyai, jini antri partîti.  
parîti binâ kiv pâiyai, jâhi kôti jug bîti. ॥10॥206॥

ਚੌਪਈ: ਧਰਮਸਾਲ ਸੰਗਤਿ ਜਬ ਆਵੈ। ਦਰਸਨ ਪਾਰਬ੍ਰਹਮ ਕੋ ਪਾਵੈ।  
ਗੁਰੁ ਸੰਗਤਿ ਕਛੁ ਭੇਦ ਨਾ ਹੋਈ। ਮੁਨਿ ਜਨ ਕਥਾ ਬਖਾਨਤ ਸੋਈ ॥ 11 ॥ 207 ॥

Chaupai: dharmasâl sangti jab âvai. darsan pârbarham kô pâvai.  
guru sangti kachu bh̄c̄d nâ hōi. min jan kathâ bakhânat sōi. ॥11॥207॥

ਕਰਿ ਦਰਸਨ ਦੁਰਮਤਿ ਮਲ ਛੀਜੈ। ਉਪਜੈ ਗਯਾਨ ਭਲਾ ਕਛੁ ਕੀਜੈ।  
ਇੱਛਾ ਮਨ ਮੈ ਜੋ ਕਛੁ ਆਵੈ। ਕਰਿ ਅਰਦਾਸ ਤੁਰਤ ਹੀ ਪਾਵੈ ॥ 12 ॥ 208 ॥  
kari darsan durmati mal chījai. upjai gayân bhalâ kachu kījai.  
icchâ man mai jô kachu âvai. kari ardâs turat hî pâvai. ॥12॥208॥



Preparing Amrit (Khande ki Pahul)<sup>1</sup> all the Sikhs partook of it,  
 Five initiated Singhs stood witness at each initiation.  
 Some Sikhs belonging to Brahmin and Kshtriya castes,  
 Kept aloof and drew their own conclusions.||5||201||

Being Brahmins why should they not tonsure their heads,  
 How will it behove them in their social life?  
 Thus being misled by many old delusions,  
 They chose to ignore the Divine Guru's words. 116||202||

Many stated that Guru's edict was too difficult to follow,  
 As its adoption would deprive them of their familial traditions.  
 Many others alleged it was initiated Singh's own concoction,  
 The Divine Guru had never issued any such edict||7||203||

Many others opined let the Guru's edict come in writing,  
 Then alone would they adopt that code of conduct.  
 But many others accepted Guru's word with devotion,  
 With acceptance did they find a mainstay in life.||8||204||

So many devout Sikhs even renounced their families,  
 Who valued Guru's sacred word as most valuable.  
 The Divine Guru is always one with such devout Singhs,  
 Must they regard Him as closest to themselves||9||205||

Dohra: Must they consider Divine Guru to be closest to themselves,  
 Who have faith in Him from the core of their hearts.  
 How else can one unite with the Divine Guru,  
 Though one may pass through myriads of human lives.||10||206||

Chaupai: Wherever devout Sikhs hold a congregation,  
 The Divine Guru is always present among them.  
 The Guru is never away from congregation of the devout,  
 As all the sages and saints have stated it clearly.||11||207||

Guru's company cleanses the devout of all vices,  
 Enlightenment and noble deeds follow in its wake.  
 All cherished desires come to be fulfilled,  
 Congregational prayer gets these fulfilled instantly. ||12||208||

ਏ ਪ੍ਰਤਾਪ ਖਾਲਸੇ ਮਾਰੀ। ਸਮਸਰ ਤਾਸ ਔਰ ਕੋਉ ਨਾਹੀ।  
ਜੇ ਇਮ ਜਾਨੈ ਤਿਹ ਗਤਿ ਹੋਈ। ਤਿਹ ਕੀ ਪਦਵੀ ਲਹੈ ਨ ਕੋਈ ॥ 13 ॥ 209 ॥  
ç partâp khâlsç mâhî. samsar tâs aur kôû nâhîn.  
jô im jânai tih gati hôî. tih kî padvî lahai na kôî. ||13||209||

ਦੋਹਰਾ: ਸਿੱਖ ਆਸਰੇ ਤਾਹਿ ਕੋ, ਸਾਸਿ ਸਾਸਿ ਦਿਨ ਰੈਨਿ।  
ਏਕ ਘਰੀ ਸੰਗਤਿ ਬਿਨਾ, ਪਰਤ ਨਾਹਿ ਤਿਹ ਚੈਨਿ ॥ 14 ॥ 210 ॥

Dôhrâ: sikkh âsrô tâhi kô, sâsi sâsi din raini.  
çk gharî sangti binâ, parat nâhi tih caini. ||14||210||

ਚੌਪਈ: ਪ੍ਰਥਮੇ ਜਾਤਿ ਸੁ ਖੜੀ ਏਕ। ਤਾਂ ਪਰ ਸੰਗਤਿ ਕਿਯੋ ਬਿਬੇਕ।  
ਬਾਂਹ ਪਕਰਿ ਕੈ ਦੇਹੁ ਉਠਾਇ। ਕਹੋ ਇਸੇ ਅਪਨੇ ਘਰਿ ਜਾਇ ॥ 15 ॥ 211 ॥

Chaupai: parthmç jâtî su khatrî çk. tân par sangti kiyô bibçk.  
bânh pakri kai dçhu uthâi. kaho isç apnç ghari jâi. ||15||211||

ਸਿਰ ਗੁਮ ਨਾਮ ਤਾਹਿ ਠਹਰਾਯੋ। ਪ੍ਰਿਥਮੇ ਸਿੱਖਨ ਉਸਹਿ ਉਠਾਯੋ।  
ਕ੍ਰੋਧਵੰਤ ਮਨ ਮੈ ਅਤਿ ਭਯੋ। ਉਚ ਨੀਚ ਮੁਖ ਤੇ ਕਛੁ ਕਹਯੋ ॥ 16 ॥ 212 ॥  
sir gum nâm tâhi thahrâyô. parithmç sikkhan ushi uthâyô.  
karôdhvant man mai ati bhayô. ûc nîc mukh tç kachu kahyô. ||16||212||

ਤਬ ਵਹੁ ਏਕ ਔਰ ਕੇ ਆਯੋ। ਉਸਹਿ ਆਨ ਕੈ ਭੇਦ ਬਤਾਯੋ।  
ਅਬ ਲਉ ਐਸੀ ਕਬਹਿ ਨ ਦੇਖੀ। ਨਈ ਬਾਤ ਇਨ ਕੀ ਇਮ ਪੇਖੀ ॥ 17 ॥ 213 ॥  
tab vahu çk aur kç âyô. ushi ân kai bhçd batâyô.  
ab lau aisî kabahî na dçkhî. naî bât in kî im pçkhî. ||17||213||

ਦੋਹਰਾ: ਇਨ ਮੋ ਸੋ ਐਹੀ ਕਰੀ, ਕਰ ਗਹਿ ਦਿਯੋ ਉਠਾਇ।  
ਸੁਨ ਪ੍ਰੀਤਮ ਕਯਾ ਕੀਜਿਯੈ, ਅਬ ਮੋਹਿ ਦੇਹੁ ਬਤਾਇ ॥ 18 ॥ 214 ॥

Dôhrâ: in mô sô aihî karî, kar gahi diyô uthâi.  
sun parîtam kayâ kîjijyai, ab môhi dçhu batâi". ||18||214||

ਚੌਪਈ: ਤਬ ਦੂਸਰ ਚਿੰਤਾ ਚਿਤ ਕਰੀ। ਅਬ ਤੋ ਬਾਤ ਕਠਿਨ ਬਿਧਿ ਪਰੀ।  
ਸੁਨ ਭਾਈ, ਕਛੁ ਕਹਿਨ ਨ ਜਾਈ। ਮਹਾਂ ਪ੍ਰਬਲ ਬਿਧਿ ਧੂਮ ਉਠਾਈ ॥ 19 ॥ 215 ॥

Chaupai: tab dûsar cintâ cit karî. ab tô bât kathin bidhi parî.  
sun bhâi, kachu kahin na jâi. mahân parbal bidhi dhûm uthâi. ||19||215||

ਬੁਰਾ ਭਲਾ ਸਬ ਕੋ ਵੇ ਕਹਿਤੇ। ਹਮ ਬੀ ਸੁਨਿ ਕੈ ਚੁਪ ਹੋਇ ਰਹਿਤੇ।  
ਵਿੜ੍ਹੁ ਕਰਿ ਰਾਖੋ ਅਪਨੇ ਚੀਤ। ਜੈ ਹੈ ਦੈਇ ਚਾਰਿ ਦਿਨ ਬੀਤ।। 20।।216।।  
burâ bhalâ sab kô vç kahitç. ham bî suni kai cup hôî rahitç.  
darirrah kari râkhan apnç cît. jai hai daii câri din bît. ||20||216||

So much beneficent is the glory of the Guru's Khalsa,  
None else can excel Guru Khalsa's virtues.  
Redeemed shall he stand who believes in it (the Khalsa),  
None else can acquire such a spiritual status. ||13||209||

Dohra: Divine Guru is the eternal main stay of a Sikh,  
With every breath day and night does he dwell upon Him.  
Even for a single moment without His Divine Company,  
Does a Sikh feel ill at ease and forlorn. ||14||210||

Chaupai: First of all a person belonging to a Kshtriya caste,  
His presence was objected to in a Sikh congregation.  
Pulled out by the hand he was turned out,  
He was directed to depart for his home. ||15||211||

Branding him as a Skinhead, a (Sir Gum)  
He was ordered to leave the congregation.  
Feeling outraged at this humiliation,  
Certain incriminating remarks did he blurt out. ||16||212||

From there he proceeded to another's home,  
The whole account did he narrate to him.  
Never had he witnessed such a situation,  
A new precedent has the initiated Sikhs created. ||17||213||

Dohra: Very badly have they treated me (him),  
Forcibly have they turned me (him) out.  
How should I (he) react to that ordeal,  
He begged his friend to suggest a way out. ||18||214||

Chaupai: Thereupon, his friend also felt concerned,  
A tough ordeal had really been created.  
There seemed to be no way out, the friend remarked,  
Out of proportion had it been blown out indeed. ||19||215||

Intemperate language had these Singhs been using,  
Studied silence had he been maintaining still.  
Advising him to keep his cool for some time,  
The whole controversy would die down in few days. ||20||216||

ਤਬ ਉਨ ਕਛੁ ਇਕ ਭੋਜਨ ਕੀਆ। ਹਰਕੈ ਤ੍ਰਾਸ ਮਿਤ੍ਰ ਕੇ ਦੀਆ।  
 ਭੋਜਨ ਕਰਿ ਕੈ ਅਧਿਕ ਅਘਾਯੋ। ਤਬ ਸੰਤੋਖ ਤਾਹਿ ਮਨਿ ਆਯੋ॥21॥217॥  
 tab un kachu ik bhôjan kîâ. harkai tarâs mitar kô dîâ.  
 bhôjan kari kai adhih aghâyô. tab santôkh tâhi mani âyô.॥21॥217॥

ਦੋਹਰਾ: ਚਿਤ ਚਿੰਤਾ ਕਾਹੇ ਕਰੋ, ਕਵਨ ਉਠਾਵਨਹਾਰ।  
 ਸੋਭ ਤਿਹਾਰੀ ਨਗਰ ਮੈ, ਜਾਨਤ ਸਬ ਸੰਸਾਰ॥22॥218॥

Dôhrâ: cit cintâ kâhç karô, kavan uthâvnahâr.  
 sôbh tihârî nagar mai, jânat sab sansâr.॥22॥218॥

ਚੌਪਈ: ਜਬ ਵਾ ਕੇ ਉਨ ਭੋਜਨ ਕੀਆ। ਭੋਜਨ ਖਾਇ ਨੀਰ ਕਛੁ ਪੀਆ।  
 ਤਬ ਵਾ ਕੇ ਮਨਿ ਧੀਰਜ ਆਯੋ। ਪ੍ਰੀਤਮ ਨੇ ਕਛੁ ਭਲਾ ਸੁਨਾਯੋ॥23॥219॥

Chaupai: jab vâ kç un bhôjan kîâ. bhôjan khâi nîr kachu pîâ.  
 tab vâ kç mani dhîraj âyô. parîtam nç kachu bhalâ sunâyô.॥23॥219॥

ਅਬ ਤੇ ਬਾਤਿ ਦੂਸਰੀ ਭਈ। ਤਨ ਮਨ ਕੀ ਸਬ ਚਿੰਤਾ ਗਈ।  
 ਦੀਪਤ ਪ੍ਰੀਤਿ ਭਾਂਤਿ ਯਹ ਹੋਈ। ਜਲੈ ਪਤੰਗ ਦੀਪ ਪਰ ਸੋਈ॥24॥220॥  
 ab tô bâti dûsrî bhaî. tan man kî sab cintâ gâi.  
 dîpat parîti bhânti yah hôî. jalai patang dîp par sôî.॥24॥220॥

ਇਹ ਬਿਧਿ ਜੀਵ ਦੁਹਨ ਮਿਲਿ ਕੀਨਾ। ਜੈਸੇ ਪ੍ਰੀਤਿ ਹੋਤ ਜਲ ਮੀਨਾ।  
 ਜਿਉਂ ਕਾਮੀ ਕਾਮਨਿ ਬਸਿ ਆਵੈ। ਲੋਗ ਲਾਜ ਮਨ ਤੇ ਬਿਸਰਾਵੈ॥25॥221॥  
 ih bidhi jîv duhan mili kînâ. jaisç parîti hôit jal mînâ.  
 jîun kâmi kâmnî basi âvai. lôg lâj man tç bisrâvai.॥25॥221॥

ਦੋਹਰਾ: ਜੈਸੇ ਕਾਮੀ ਕਾਮ ਮੈ, ਰੈਨਿ ਦਿਵਸ ਮਨਿ ਹੋਇ।  
 ਲੋਕ ਲਾਜ ਮਨ ਤੇ ਤਜੈ, ਹੋਨੀ ਹੋਇ ਸੁ ਹੋਇ॥26॥222॥

Dôhrâ: jaisç kâmi kâam mai, raini divas mani hôî.  
 lôk lâj man tç tajai, hôni hôî su hôî.॥26॥222॥

ਚੌਪਈ: ਤਬ ਦੂਸਰ ਸਿਖੁ ਸਿਖਨ ਮੈ ਆਯੋ। ਸਿਖਨ ਭੇਦੁ ਕਹੀ ਸੁਨ ਪਾਯੋ।  
 ਤਬ ਵਾ ਕੇ ਉਨ ਪੂਛਨ ਕੀਨਾ। ਕਾਹੇ ਭੋਜਨ ਤੈ ਉਨ ਦੀਨਾ।। 27।।223।।

campî: tab dûsar sikhu sikhan mai âyô. sikhan bhçdu kahî sun pâyô.  
 tab vâ kô un pûchan kînâ. kâhç bhôjan tai un dînâ.॥27॥223॥

ਵਹ ਤੇ ਸਿਰ ਗੁੰਮ ਹਮਨ ਉਠਾਯੋ। ਤੈ ਕਿਹ ਬਿਧਿ ਘਰਿ ਮੈ ਬਿਠਲਾਯੋ।  
 ਹਾਥ ਜੋਰਿ ਕੈ ਐਸੇ ਕਹਯੋ। ਬਖਸ ਲੇਹੁ ਔਗੁਨ ਯਹ ਭਯੋ॥28॥224॥  
 vah tô sir gumm haman uthâyô. tai kih bidhi ghari mai bithlâyô.  
 hâth jôri kai aisô kahyô. bakhas lçhu augun yah bhayô.॥28॥224॥

Thereafter, the two friends shared a meal,  
 Being God-fearing he offered meals to his friend.  
 Being quite satiated after partaking the meal,  
 Contended and composed did he feel thereafter.||21||217||

Dohra: Entreating his (oustracized) friend to stop worrying,  
 No mortal (except God) could oustracize him.  
 Good reputation did he enjoy in the town,  
 Well-known and respectable was he in the society.||22||218||

Chaupai: As the (aggrieved) person shared meals with his friend,  
 Some amount of water did he consume after meals.  
 As he felt calm and composed thereafter,  
 His host (friend) expressed satisfaction over it.||23||219||

As the situation took a turn for the better,  
 He felt quite relieved in his mind and body.  
 As a moth feels affinity for a lighted lamp,  
 It loves to burn itself in the burning flame.||24||220||

So did the two friends empathise with each other,  
 As a fish loves to exist in water instinctively.  
 As a lustful person falls into the snares of a damsel,  
 All sense of social stigma does he overlook.||25||221||

Dohra: As a man engrossed in a passion of lust,  
 Day and night does he remain ensnared.  
 Of social ignominy is he not scared,  
 Howsoever worst may it come to happen.||26||222||

Chaupai: As the host Sikh came to attend a Sikh congregation,  
 The congregation came to know about his act.  
 Thereupon they asked him to explain.  
 Why had he served meals to an outcaste (sirgum / clean shaven)?||27||223||

When the congregation had ostracized him for shaving his head,  
 Why had he provided him shelter in his home?  
 Thereupon, with folded hands did he humbly beg:  
 “May the congregation forgive him for his lapse!”||28||224||

ਸਬ ਸਿਖਨ ਮਿਲਿ ਇਕ ਮਨ ਕੀਨਾ। ਤਬ ਵਾਕੋ ਮਿਲਾਇ ਕਰਿ ਲੀਨਾ।  
 ਅਬ ਉਹਿ ਸੋ ਤੁਮ ਪ੍ਰੀਤਿ ਨ ਕਰਿਹੋ। ਜੋ ਕਛੁ ਕਹੋ ਸੋਈ ਮਨ ਧਰਿਹੋ॥ 29 ॥ 225 ॥  
 sab sikhān mili ik man kīnā. tab vākō milāi kari līnā.  
 ab uhi sō tum parīti na karihō. jō kachu kahō sōi man dharihō.॥29.॥225॥

ਦੋਹਰਾ: ਸਤਿਗੁਰੁ ਸੰਗਤਿ ਏਕ ਹੈ, ਜਉ ਜਾਨੈ ਨਰ ਕੋਇ।  
 ਮਾਰੈ ਬਖਸੈ ਆਪ ਹੀ, ਤਿਹ ਬਿਨ ਨਾਹੀ ਕੋਇ॥ 30 ॥ 226 ॥

Dôhrâ: satiguru sangti çk hai, jau jânai nar kôî.  
 mârai bakhsai âp hî, tih bin nâhî kôî.॥30॥226॥

ਚੌਪਈ: ਕੇਤਕ ਦਿਨ ਜਬ ਭਏ ਬਿਤੀਤਾ। ਅਧਿਕ ਤਾਸ ਤਾਹੀ ਸੰਗਿ ਪ੍ਰੀਤਾ।  
 ਪ੍ਰਗਟਿ ਬਾਤ ਸਿਖਨ ਜਬ ਸੁਨੀ। ਕੇਤਕ ਸੁਨਿ ਕੈ ਮੂੰਡੀ ਧੁਨੀ॥ 31 ॥ 227 ॥

Chaupai: kçtak din jab bhaç biñtâ. adhik tâs tâhî sangi parîtâ.  
 pargti bât sikhān jab sunî. kçtak suni kai mûndî dhunî.॥31॥227॥

ਏਕ ਸਿਖ ਕੋ ਅਉਸਰ ਭਇਉ। ਤਬ ਦੂਸਰ ਸਿਖਨ ਮੈ ਗਇਉ।  
 ਤਬ ਸਬ ਸਿਖਨ ਸੀਖ ਬਤਾਈ। ਬਾਹ ਪਕਰਿ ਕੈ ਦਿਯੋ ਉਠਾਈ॥ 32 ॥ 228 ॥  
 çk sikh kô ausar bhāiu. tab dūsar sikhān mai gaiu.  
 tab sab sikhān sîkh batâî. bâh pakri kai diyô uthâî.॥32॥228॥

ਕੇਤਕ ਸੰਗੀ ਅਵਰ ਉਠਾਏ। ਕ੍ਰੋਧਵੰਤ ਅਪਨੇ ਘਰਿ ਆਏ।  
 ਕੋਪ ਕਿਯੋ ਮਨ ਮੈ ਅਤਿ ਭਾਰਾ। ਸਭਾ ਜੋਰਿ ਕੈ ਕਿਯੋ ਬਿਚਾਰਾ॥ 33 ॥ 229 ॥  
 kçtak sangî avar uthâç. karôdhvant apnç ghari âç.  
 kôp kiyô man mai ati bhârâ. sabhâ jôri kai kiyô bicârâ.॥33॥229॥

ਦੋਹਰਾ: ਕਪਟ ਬੈਠ ਕਹਿਤੇ ਗਯੋ, ਕਰੀ ਨਈ ਇਨ ਰਾਹਿ।  
 ਸਮਝ ਬਾਤ ਕਰਤੇ ਨਹੀ, ਕਰਿ ਗਹਿ ਦੇਹਿ ਉਠਾਹਿ॥ 34 ॥ 230 ॥

Dôhrâ: kapat baith kahitô gayô, karî nai in râhi.  
 samajh bāt kartç nahî, kari gahi dçhi uthâhi.॥34॥230॥

ਚੋਲਟਨ ਛੰਦ: ਤਬ ਗ੍ਰਹਿ ਮੈ ਆਯੋ ਨਰ ਸੋਈ, ਉਪਜਯੋ ਕ੍ਰੋਧ ਤਪਤੁ ਤਨ ਹੋਈ।  
 ਕੇਤਕ ਸਿਖਨ ਲਿਯੋ ਬੁਲਾਈ, ਹੋਇ ਇਕੰਤ ਸਬ ਬੈਠੇ ਜਾਈ।  
 ਬੈਠੇ ਸਬ ਜਾਈ, ਬਾਤ ਚਲਾਈ, ਸੁਨਿਹੋ ਭਾਈ, ਕਯਾ ਕੀਜੈ।  
 ਰਹਿਣਾ ਜਗ ਮਾਹੀ, ਇਨ ਮਧਾਹੀ, ਕਿਉਂਕਰਿ ਤਯਾਗ ਸੁ ਕਰਿ ਦੀਜੈ।

Choltan Chand: tab garhi mai âyô nar sôî, upjayô karôdh taptu tan hôî.  
 kçtak sikhān liyô bulâî, hôî ikant sab baithç jâî.  
 baithç sab jâî, bāt calâî, sunihô bhâî, kayâ kîjai.  
 rahinâ jag mâhî, in madhâhî, kiunkri tayâg su kari dîjai.

The congregation considering his apology unanimously,  
 He was allowed to sit among the congregation.  
 Never should he show any affection to the guilty Sikh (sirgum),  
 Must he abide by the congregation's mandate.||29||225||

Dohra: The Divine Guru and devout congregation are synonymous,  
 Let it be known well to every one indeed.  
 He alone is capable of forgiving or punishing,  
 As none else is there who can rival His might.||30||226||

Chaupai: As many more days passed thereafter,  
 The host and his guest developed more affection.  
 As more and more Sikhs came to hear of it,  
 Many among them felt offended at this violation.||31||227||

As a congregation was held at one Sikh's home,  
 The accused Sikh also sat among the congregation.  
 As all the Sikhs took an exception to his presence,  
 He was physically dragged out of the assembly.||32||228||

As many of his companions were also made to leave,  
 Infuriated did they return to their homes.  
 As they felt highly incensed at their humiliation,  
 They organised a meeting to deliberate upon it.||33||229||

Dohra: They kept on uttering intemperate words,  
 Accusing the initiated Singhs of setting a new precedent.  
 As the Singhs had not acted in a sane manner,  
 They had forcibly turned out their brethern.||34||230||

Choltan Chhand: Thereafter, these aggrieved persons returned home,  
 In anger were these Sikhs seething in their hearts.  
 Calling an assembly of many other Sikhs,  
 They sat together to deliberate the whole issue.  
 Sitting together and deliberating over the issue.  
 They felt at a loss what to do next ?  
 There being no alternative except living together,  
 How could they afford to ostracize each other?

ਮਰਨੇ ਅਰੁ ਪਰਨੇ ਕੁਲ ਬਿਉਹਾਰਾ, ਇਨੋ ਬਿਚਾਰਾ ਦੂਰ ਕਰੋ।  
ਮਿਲੀਐ ਸਬ ਸੰਗੋ, ਹੋ ਇਕ ਰੰਗੋ, ਸਤਿਗੁਰ ਸਿਮਰੋ ਪਾਰ ਪਰੋ ॥ 35 ॥ 231 ॥  
marnḥ aru parnḥ kul biuhârâ, inô bicârâ dûr karô.  
milîai sab sangḥ, hô ik rangḥ, satigur simrô pâr parô. ||35||231||

ਦੋਹਰਾ: ਨਿਸ ਦਿਨ ਸਿਮਰੋ ਤਾਸ ਕੋ, ਦਿਵਸ ਰੈਨਿ ਬੀਚਾਰ।  
ਕਰਨਹਾਰ ਸਬ ਸਿਸਟ ਕੋ, ਵਹੀ ਉਤਾਰੇ ਪਾਰਿ ॥ 36 ॥ 232 ॥

Dôhrâ: nis din simrô tâs kô, divas raini bîcâr.  
karanhâr sab sisat kô, vahî utârḥ pâri. ||36||232||

ਚੌਪਈ: ਤਬ ਵਾ ਨੇ ਇਕ ਬਾਤ ਬਿਚਾਰੀ। ਕਰਿ ਇਕਤ੍ਰ ਸੰਗਤਿ ਸਬ ਸਾਰੀ।  
ਅਬ ਉਪਾਵ ਐਸੋ ਕਛੁ ਕੀਜੈ। ਇਨ ਕੀ ਬਾਤ ਦੂਰਿ ਕਰਿ ਦੀਜੈ ॥ 37 ॥ 233 ॥

Chaupai: tab vâ nḥ ik bât bicârî. kari iktar sangti sab sârî.  
ab upâv aisô kachu kîjai. in kî bât dûri kari dîjai. ||37||233||

ਸਰਬ ਸੰਗਤਿ ਅਉਰ ਬੀ ਕੇਤੇ। ਭਏ ਇਕਠੇ ਥੇ ਸਬ ਜੇਤੇ।  
ਇਨ ਮਿਲਿ ਕੈ ਇਕ ਮੇਲਾ ਕੀਨਾ। ਨਾਈ ਫੇਰ ਨਗਰ ਮੈ ਦੀਨਾ ॥ 38 ॥ 234 ॥  
sarab sangti aur bî kḥṭḥ. bhaḥ ikthḥ thḥ sab jḥṭḥ.  
in mili kai ik mḥlâ kînâ. nâi phḥr nagar mai dînâ. ||38||234||

ਸਬ ਸੰਗਤਿ ਤਿਹ ਠਉਰ ਬੁਲਾਈ। ਕਥਾ ਜੀਵ ਕੀ ਸਬਨ ਸੁਨਾਈ।  
ਦਾਰਾ ਪੁਰ ਮੇਲਾ ਠਹਰਾਯੋ। ਭੇਦ ਸਬੈ ਸੰਗਤਿ ਤੇ ਪਾਯੋ ॥ 39 ॥ 235 ॥  
sab sangti tih thaur bulâi. kathâ jîv kî saban sunâi.  
dârâ pur mḥlâ thahrâyô. bhḥd sabai sangti tḥ pâyô. ||39||235||

ਦੋਹਰਾ: ਦਾਰਾ ਕੇ ਬਾਜਾਰ ਮੈ, ਮੇਲਾ ਭਯੋ ਅਪਾਰ।  
ਦਰਬਵੰਤ ਦੁਇ ਖੜੀ, ਤਾ ਨੇ ਕਹਯੋ ਪੁਕਾਰ ॥ 40 ॥ 236 ॥

Dôhrâ: dârâ kḥ bājâr mai, mḥlâ bhayô apâr.  
darbavant dui khatrî, tâ nḥ kahyô pukâr. ||40||236||

ਚੌਪਈ: ਤੁਮ ਜੁ ਹਮਨ ਧਰੀਆ ਠਹਰਾਯੋ। ਕਾਢੇ ਹੁਕਮ ਤੁਮੈ ਕਛੁ ਆਯੋ।  
ਹੁੱਕਾ ਪੀਵੈ ਸੀਸ ਮੁੰਡਾਈ। ਜੁ ਤੁਮਰੇ ਮਨ ਮੈ ਆਵੈ ਭਾਈ ॥ 41 ॥ 237 ॥

Chaupai: tum ju haman dharîâ thahrâyô. kâdhô hukam tumai kachu âyô.  
hukkâ pîvai sîs mundâi. ju tumârḥ man mai âvai bhâi. ||41||237||

ਹਮਰੇ ਬਾਤਿ ਇਹੀ ਬਿਧਿ ਹੋਈ। ਭਾਵੈ ਤੁਮੋ ਕਰੋ ਸਬ ਕੋਈ।  
ਜੋ ਤੁਮ ਗੁਨਹਗਾਰ ਠਹਰਾਵੋ। ਮਿਲੇ ਨ ਹਮਰੇ ਕੋਈ ਆਵੋ ॥ 42 ॥ 238 ॥  
hamrḥ bâti ihî bidhi hôi. bhâvai tumô karô sab kôî.  
jô tum gunhagâr thahrâvô. milḥ na hamrḥ kôî âvô. ||42||238||



All rites on occasions of birth and death being family traditions,  
 They need not squabble over such differences.  
 Living together in a perfect harmony with each other,  
 They should redeem their lives by dwelling upon His name.||35||231||

Dohra: Day and night should they dwell upon His Name,  
 Day and night should they reflect over it.  
 He alone being the creator the of whole creation,  
 He alone is capable of redeeming human lives.||36||232||

Chaupai: Thereupon, they chalked out a plan,  
 After calling an assembly of all the Sikhs.  
 Must they make efforts for such an initiative,  
 So that all their social differences be sorted out.||37||233||

Many others came to deliberate in this congregation,  
 Together did they assemble who belonged to that place.  
 Upon holding a bigger assembly did they decide,  
 Through a herald did they announce it in the town.||38||234||

At an agreed venue did they call all the Sikhs,  
 Onstracized person's issue did they propose to discuss.  
 Deciding to hold this congregation at Darapur<sup>2</sup>.  
 The sense of congregation's opinion did they wish to seek.||39||235||

Dohra: Thereafter, in the market place of Darapur,  
 A huge congregation was organised.  
 The two wealthy merchants belonging to Kshtriya caste,  
 Did they put forth their point of view there.||40||236||

Chaupai: Since they (initiated Sikhs) had accused the Kshtriyas of being non-believers,  
 They must produce the Guru's Commandment about it.  
 Otherwise the Kshtriyas would smoke and shave their heads,  
 Let those gathered do whatever they liked to do.||41||237||

The two would keep following their social customs,  
 Even if all of them were opposed to their conduct.  
 In case they held Kshtriyas guilty of blasphemy,  
 Let them not have any social interaction with Kshtriyas.||42||238||

ਤਬ ਸੁਨਿ ਕੈ ਸਬ ਹੀ ਚੁਪ ਧਾਰੀ। ਮਿਲਨ ਕਾਜ ਯਹ ਬਾਤ ਬਿਚਾਰੀ।  
 ਪੰਨ ਪੰਨ ਕਹਿ ਉਠੇ ਪੁਕਾਰੇ। ਜਗ ਮੈ ਬਾਤ ਭਲੀ ਇਕ ਸਾਰੇ॥ 43 ॥ 239 ॥  
 tab suni kai sab hī cup dhārī. milan kâj yah bât bicârī.  
 dhann dhann kahi uthç pukârç. jag mai bât bhalī ik sârç.॥43॥239॥

ਦੋਹਰਾ: ਜਉ ਲਗਿ ਲਿਖਾ ਹਜੂਰਿ ਕਾ, ਆਵੈ ਸੰਗਤਿ ਮਾਹਿ।  
 ਤਵ ਲਗਿ ਸਬ ਸੋ ਮਿਲਿ ਰਹੋ, ਨਹੀ ਕਰੋ ਕਛੁ ਨਾਹਿ॥ 44 ॥ 240 ॥

Dôhrâ: jau lagi likhâ hajûri kâ, âvai sangti mâhi.  
 tav lagi sab sô mili rahô, nahī karô kachu nâhi.॥44॥240॥

ਚੌਪਈ: ਤਬ ਉਨ ਹੀ ਜਾਹਗਾ ਇਕ ਦੀਨੀ। ਤਹਾ ਇਕਠੀ ਸੰਗਤਿ ਕੀਨੀ।  
 ਖੁਲੀ ਬਾਤਿ ਸਭ ਨੇ ਠਹਰਾਈ। ਸਬ ਸੋ ਮੇਲ ਕਰੋ ਰੇ ਭਾਈ॥ 45 ॥ 241 ॥

Chaupai: tab un hī jāhagâ ik dīnī. tahâ ikthī sangti kīnī.  
 khulī bâti sabh nç thahrâi. sab sô mçl karô rç bhâi.॥45॥241॥

ਗਿਆਰਸ ਏਕ ਮੇਲ ਜਬ ਕੀਨਾ। ਯਹ ਉਪਦੇਸ ਸਬਨ ਕੇ ਦੀਨਾ।  
 ਪਿਤਾ ਪੁਰਖੀ ਹੈ ਜੋ ਹੋਇ ਆਈ। ਸੋ ਕਰੀਐ, ਐਸੇ ਬਤਰਾਈ॥ 46 ॥ 242 ॥  
 giâras çk mçl jab kīnâ. yah updçs saban kô dīnâ.  
 pitâ purkhī hai jô hoi âi. sô karīai, aisç batrâi.॥46॥242॥

ਕੇਤਕ ਕੇ ਸੁਨਿ ਮਨਿ ਚਿਤਿ ਆਈ। ਭਲੀ ਬਾਤ ਕੀਨੀ ਹੈ ਭਾਈ।  
 ਕੇਤਨ ਕਹਯੋ ਰਹਿਤ ਨਹੀ ਹੋਈ। ਹਮ ਤੇ ਬਾਤਿ ਨ ਮਾਨੈ ਕੋਈ॥ 47 ॥ 243 ॥  
 kçtak kç suni mani citi âi. bhalī bât kīnī hai bhâi.  
 kçtan kahyô rahit nahī hoi. ham tç bâti na mânai koi.॥47॥243॥

ਦੋਹਰਾ: ਰਹਤ ਤਯਾਗ ਤਿਨ ਨੇ ਕਰੀ, ਭਏ ਖੁਲਾਸੇ ਸੋਇ।  
 ਖਾਸ ਬਚਨ ਜਾਨੇ ਨਹੀ, ਕਰਤਾ ਕਰੇ ਸੋ ਹੋਇ॥ 48 ॥ 244 ॥

Dôhrâ: rahat tayâg tin nç karī, bhaç khulâsç sôī.  
 khâs bacan jānç nahī, karatâ karç sô hoi.॥48॥244॥

ਛਪੈ ਛੰਦ: ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ, ਰਹਿਤ ਤਿਨਹੂ ਸਭ ਤਿਯਾਗੀ।  
 ਸਤਿ ਸੰਗਤਿ ਸੋ ਪ੍ਰੀਤਿ ਤੋਰਿ, ਬਿਖਅਨਿ ਸੋ ਲਾਗੀ।

Chapai Chand : karatâ karç su hoi, rahat tinhû sabh tiyâgī.  
 sati sangti sô parīti tōri, bikhian sô lāgī.

ਗੁਰੁ ਕੇ ਬਚਨ ਬਿਸਾਰਿ, ਕਿਯੋ ਬੀਚਾਰਿ ਖਲਾਸਾ।  
 ਕਹਤ ਖਾਲਸਾ ਨਾਹਿ ਹੋਤ ਜਮ ਪੁਰਿ ਤਿਹ ਬਾਸਾ।  
 guru kç bacan bisâri, kiyô bicâri khalâsâ.  
 kahat khâlsâ nâhi hoi jam puri tih bâsâ.

Upon hearing this every one became silent,  
 About coexistence did everyone start thinking.  
 Everyone applauded the idea of coexistence,  
 As coexistence was the best way of social life.||43||239||

Dohra : Till the time Guru's Commandment in writing comes,  
 And to the Sikh congregation it is communicated.  
 All the Sikhs must continue to live together till then,  
 Instead of precipitating the social divide.||44||240||

Chaupai : Thereafter, at a venue provided by the ostracized Sikhs,  
 The whole Sikh congregation did they assemble.  
 Settling the whole controversy with an open heart,  
 The whole fraternity was asked to maintain fraternal relations.||45||241||

So when a congregation assembled on Ekadshi Day<sup>3</sup>,  
 An advisory was made to everyone,  
 Whatever ancestral customs and rites had they been following,  
 They were told to continue with those traditions.||46||242||

Many among the congregation liked the proposal,  
 It was a noble gesture indeed, they remarked.  
 Many others regarding it a breach of code of conduct,  
 Did they refuse to abide by this declaration.||47||243||

Dohra : (Guru's) Code of Conduct did the former forsook,  
 Frankly did they declare their intentions.  
 Guru's express commandment did they not understand,  
 Whatever the Divine creator wills so does it happen.||48||244||

Chhapai Chhand: As it happens whatever the Divine Creator wills,  
 Those (Kshtriyas) gave up the Guru's Code of Conduct.  
 Alienating themselves from the congregation of the pious,  
 Did they get themselves engulfed in vices.

Ignoring the Guru's commandment intentionally,  
 Did they openly declare disobedience to Guru's words.  
 They would not become Khalsas, they declared,  
 Let their souls be condemned (for this violation).

ਐਸੇ ਬਿਚਾਰਿ ਮਨ ਮੀਤ ਕਰਿ, ਸਕਲ ਭਰਮ ਤਜਿ ਦੀਜਿਐ।  
ਬਚਨ ਕਿਯੋ ਕਾਰਨ ਕਰਨ, ਸਤਿ ਸਤਿ ਸਬ ਕੀਜਿਐ ॥ 49 ॥ 245 ॥  
aisô bicâri man mît kari, sakal bharam taji dījīyāi.  
bacan kiyô kâran karan, satī satī sab kījīyāi. ॥49॥245॥

ਦੋਹਰਾ: ਬਚਨਿ ਕਿਯੋ ਕਰਤਾਰ, ਸੁਨਿ ਮੇਰੇ ਮਨ ਪ੍ਰੀਤਿ ਕਰਿ।  
ਗਏ ਬਿਸਾਰਿ ਗਵਾਰ, ਤਿਨ ਕੀ ਕਰੀ ਨ ਚੀਤਿ ਧਰਿ ॥ 50 ॥ 246 ॥

Dôhrâ: bacni kiyô kartâr, suni mēṛē man parīti kari.  
gaç bisâri gavâr, tin kī karī na cīti dhari. ॥50॥246॥

ਕਬਿਤੁ: ਖਾਲਸਾ ਬਿਸਾਰਿ ਕੈ ਉਧਾਰੁ ਕਿਯੋ ਚਾਹਤ ਹੈ,  
ਸੋ ਤੋ ਅਬ ਕਹੂ ਨਾਹਿ ਐਸੇ ਕਰਿ ਜਾਨਿਐ।

Kabit: khâlsâ bisâri kai udhâru kiyô câhat hai,  
sô tô ab kahû nâhi aisç kari jāniyāi.

ਜੈਸੇ ਕਰ ਮੀਨ ਛੀਨ ਨੀਰ ਬਿਨਾ ਤਜੈ ਪ੍ਰਾਨ,  
ਐਸੇ ਗੁਰ ਸਬਦ ਬਿਨਾ ਮੂਰਖ ਬਖਾਨਿਐ।  
jaisç kar mīn chīn nīr binâ tajai parân,  
aisç gur sabad binâ mûrakh bakhâniyāi.

ਚਿੱਲਾ ਜੋ ਨਾਹਿ ਕਮਾਨ, ਕੈਸੇ ਕੈ ਚਲਾਵੈ ਬਾਨ,  
ਮਨ ਮੈ ਕਰਿ ਦੇਖ ਗਯਾਨ ਐਸੇ ਪਹਿਚਾਨਿਐ।  
cillâ jô nâhi kamân, kaisç kai calâvai bân,  
man mai kari dçkh gayân aisç pahicâniyāi.

ਚਲਨੀ ਜੋ ਰਹਿਤ ਛਾਨ, ਮੂਰਖ ਹੈ ਤਾ ਸਮਾਨ,  
ਸਤਿਗੁਰੁ ਕੇ ਬਚਨ ਕਾਨ ਸੁਨਿ ਕੈ ਨ ਮਾਨਿਐ ॥ 51 ॥ 247 ॥  
calnī jô rahit chân, mûrakh hai tâ samân,  
satiguru kç bacan kân suni kai na mâniyāi. ॥51॥247॥

ਦੋਹਰਾ: ਪ੍ਰਭੁ ਕੇ ਬਚਨ ਬਿਸਾਰਿ ਕੈ, ਮੀਤ ਕਿਯੋ ਸੰਸਾਰ।  
ਮਨ ਮੈ ਅਵਰ ਬਿਚਾਰਤੇ, ਭੁਲਤ ਭਰਮ ਗਵਾਰ ॥ 52 ॥ 248 ॥

Dôhrâ: parbhu kç bacan bisâri kai, mît kiyô sansâr.  
man mai avar bicârṭç, bhûlat bharam gavâr. ॥52॥248॥

ਸਵੈਯਾ: ਮਨ ਤੇ ਤਜਿ ਲਾਜ ਅਕਾਜ ਕਿਯੋ, ਜਿਨ ਕੋ ਦੁਰਬੁੱਧਿ ਪ੍ਰਕਾਸੁ ਕਿਯੋ ਹੈ।  
ਕ੍ਰੋਧ ਮਹਾ ਹਿਰਦੈ ਤਿਨ ਕੇ, ਜਿਨ ਕੇ ਢਿਗ ਪਾਪ ਨਿਵਾਸ ਕਿਯੋ ਹੈ।

Sawwiyyâ: man ṭç taji lâj akâj kiyô, jin kô durbuddhi parkâsu kiyô hai.  
karôdh mahâ hirdai tin kç, jin kç dhig pâp nivâs kiyô hai.

Let them hold to their opinion, dear devout readers,  
 Let us steer clear of all such controversies.  
 Whatever Commandment had the Divine creator made,  
 Let us accept His words as absolute Truth.||49||244||

Dohra: As the Divine Creator has issued a mandate,  
 Let me abide by these words whole heartedly.  
 Though the ignorant ones have ignored these,  
 Let me not bother about their misdeeds.||50||246||

Kabibt: Ignoring the Khalsa's code of conduct,  
 They still aspire to be redeemed.  
 Never shall they be redeemed indeed,  
 Let it to clearly known to everyone.

As a fish taken out of water,  
 Soon does it die without water,  
 So does one who abides not Guru's command,  
 Truly ignorant may he be construed.

As a bow without a bow-string,  
 Never can it shoot an arrow,  
 So is one who knows these facts,  
 Let him be recognised as such an ignorant.

One who gives up Guru's Code of conduct,  
 None else is more foolish than him,  
 As even after listening to Guru's words,  
 He does not abide by their command.||52||247||

Dohra: Ignoring the advice of the Divine (Guru),  
 In worldly pursuits have they entangled.  
 Occupying themselves with other considerations,  
 Ignorant are they for going astray.||52||248||

Swaiyya: Those having no sense of shame who indulge in vices,  
 Truly has pervertedness gripped their minds.  
 In extreme anger do their hearts remain inflamed,  
 In whose hearts sin makes its own abode.

ਝੂਠ ਕੀ ਬਾਤਨ ਸੋ ਲਿਪਟੇ, ਅਟਕੇ ਸਤਿ ਸੰਗਤਿ ਮੈ ਸੁ ਕਿਯੋ ਹੈ।  
 ਪੰਨਿ ਤੇਈ ਜਨ ਧੰਨ ਸਦਾ, ਜਿਨ ਏਕ ਹੀ ਨਾਮੁ ਅਧਾਰੁ ਕਿਯੋ ਹੈ ॥ 53 ॥ 249 ॥  
 jhûth kî bâtan sô liptç, atakç sati sangti mai su kiyô hai.  
 dhanni tçî jan dhann sadâ, jin çk hî nâmu adhâru kiyô hai. ||53||249||

ਦੋਹਰਾ: ਜਿਭਯਾ ਰਸ ਤਿਆਗੇ ਸਕਲ, ਏਕ ਭਜਨ ਸੋ ਕਾਮ।  
 ਸੁਫਲ ਜਨਮ ਤਿਹ ਜਾਨੀਐ ਨਿਸ ਦਿਨ ਸਿਮਰੇ ਨਾਮ ॥ 54 ॥ 250 ॥

Dôhrâ: jîbhyâ ras tiâgç sakal, çk bhajan sô kâm.  
 suphal janam tih jânîai nis din simrç nâm. ||54||250||

ਚੌਪਈ: ਨਾਮ ਨਿਰੰਜਨ ਹੈ ਪ੍ਰਭੁ ਸੋਈ। ਪ੍ਰਗਟਯੋ ਸਾਤ ਦੀਪ ਤਿਹੁ ਲੋਈ।  
 ਨਵ ਖੰਡਨ ਮੈ ਜੋਤਿ ਤਿਹਾਰੀ। ਸਿਮਰੈ ਮੁਨਿ ਜਨ ਵਾਰ ਨਾ ਪਾਰੀ ॥ 55 ॥ 251 ॥

Chaupî: nâm nirñjan hai parbhu sôî. pargatayô sât dîp tihu lôî.  
 nav khandan mai jôti tihârî. simrai muni jan vâar nâ pâri..55..251..

ਅਨਗਨਿ ਕੋਟਿ ਜਪੈ ਤੁਹਿ ਕੇਤੇ। ਸਗਲ ਸ੍ਰਿਸਿਟ ਮੈ ਪ੍ਰਾਨੀ ਜੇਤੇ।  
 ਮਨ ਬਚ ਕਰਮ ਸਤਿਗੁਰੁ ਕੋ ਧਿਯਾਵੈ। ਤਿਨ ਪ੍ਰਤਾਪ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥ 56 ॥ 252 ॥  
 angani kôti japai tuhi kçte. sagal sarisit mai parâni jçtç.  
 man bac karam satiguru kô dhiyâvai. tin partâp jôni nahî âvai. ||56||252||

ਤ੍ਰਿਭੰਗੀ ਛੰਦ: ਵੈ ਜੋਨਿ ਨ ਆਵੈ ਮਨਿ ਚਿਤ ਲਾਵੈ, ਸਬਦਿ ਕਮਾਵੈ, ਭਗਤਿ ਕਰੈ।  
 ਸੇਵੈ ਨਰ ਸੋਈ, ਜਿਹ ਧੁਰਿ ਹੋਈ, ਬਿਨ ਲੇਖੇ ਧੁਰਿ ਕਉਨ ਤਰੈ।

Taribhangî Chand: vai jôni na âvai mani cit lâvai, sabdi kamâvai, bhagti karai.  
 sevai nar sôî, jih dhuri hôî, bin lçkhç dhuri kaun tarai.

ਕਿਸ ਹੀ ਕਰ ਨਾਹੀ, ਇਸ ਜਗ ਮਾਹੀ, ਜੋ ਨਰ ਕੋਈ ਸਕਤਿ ਧਰੈ।  
 ਕਰਤਾ ਪ੍ਰਭੁ ਸੋਈ, ਅਵਰ ਨ ਕੋਈ, ਜੋ ਸਿਮਰੈ ਸੋ ਪਾਰਿ ਪਰੈ ॥ 57 ॥ 253 ॥  
 kis hî kar nâhî, is jag mâhî, jô nar kôî sakti dharai.  
 karatâ parbhu sôî, avar na kôî, jô simrai sô pâri parai. ||57||253||

ਦੋਹਰਾ: ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ, ਸੁਮਤਿ ਤਾਹਿ ਸੁਖ ਸਾਰ।  
 ਸੋਈ ਪ੍ਰਭੁ ਇਮ ਰੂਪ ਹੈ, ਜਿਨਿ ਸਿਰਜਯੋ ਸੰਸਾਰ ॥ 58 ॥ 254 ॥

Dôhrâ: patit udhâran bhai haran, sumti tâhi sukh sâr.  
 sôî parbhu im rûp hai, jini sirjayô sansâr. ||58||254||

ਤ੍ਰਿਭੰਗੀ ਛੰਦ: ਹੈ ਪ੍ਰਭੁ ਸੋਈ, ਕਰੈ ਸੁ ਹੋਈ, ਅਵਰ ਨ ਕੋਈ, ਸੋ ਕਰਤਾ।  
 ਜਾ ਕੋ ਸਭ ਗਾਵੈ, ਨੌ ਨਿਧਿ ਪਾਵੈ, ਅਪਰੰਪਰ ਦੁਖ ਕੋ ਹਰਤਾ।

Taribhangî Chand: hai parbhu sôî, karai su hôî, avar na kôî, sô karatâ.  
 jâ kô sabh gâvai, nau nidhi pâvai, aprampar dukh kau hartâ.

In falsehood do they remain engulfed,  
 Who remain distanced from congregation of the pious.  
 Praise, forever praise be to those (noble) persons,  
 Who, forever, have made Gods' Name their main stay.||53||249||

Dohra: One who gives up all cravings of the palate,  
 And makes meditation his sole activity,  
 Know the life of such a person to be worthwhile,  
 Who dwells upon His Name day and night.||54||250||

Chaupai: Eternally prevailing and untainted is the Name Divine,  
 Whose writ runs all across the seven continents<sup>4</sup>.  
 Brightly shines His flame all over the Nine segments<sup>5</sup>,  
 Even the meditating sages and saints have failed to gauge His Majesty.||55||251||

Innumerable though millions keep meditating upon His Name,  
 Who constitute all the creatures in this universe.  
 Those who dwell upon His Name in word and deed,  
 Never do they take birth again because of His grace.||56||252||

Tribhani Chhand: Never is he born again who concentrates,  
 And who meditates upon His word.  
 He alone meditates who is destined,  
 And he who is not destined is not redeemed.

No human being can redeem himself on his own,  
 Howsoever, powerful he may consider himself.  
 None else but the Divine creator is the Lord,  
 He alone is redeemed who dwells upon His Name.||57||253||

Dohra: He is redeemer of sinners and remover of fear,  
 Remembrance of His Name is essence of happiness.  
 The same Divine manifests His presence,  
 Who has created this universe indeed.||58||254||

Tribhangi Chhand: He is the Divine Lord who is the doer,  
 None else but He is the creator.  
 His praises everyone Sings and gets rewards,  
 He is illimitable and remover of suffering.

ਸਬ ਜਗ ਜਾਨੈ, ਮੁਨਿ ਜਨ ਮਾਨੈ, ਗਣ ਗ੍ਰੰਧਰਵ ਤਿਹ ਸੇਵ ਕਰੈ।  
 ਐਸਾ ਪ੍ਰਭੂ ਸ੍ਰਾਮੀ, ਅੰਤਰਜਾਮੀ, ਦੇਵ ਕੋਟਿ ਤੇਤੀਸ ਡਰੈ॥ 59 ॥ 255 ॥  
 sab jag jânai, muni jan mânai, gan garndhrav tih sçv karai.  
 aisâ parbhu sawâmî, antrajâmî, dçv kôti tçtîs darai.॥59॥255॥

ਦੋਹਰਾ: ਸਾਸਿ ਸਾਸਿ ਸਿਮਰੋ ਸਦਾ, ਦਿਵਸ ਰੈਣ ਬੀਚਾਰ।  
 ਉੱਤਮ ਕ੍ਰਿਆ ਜੁ ਕਰਤ ਹੈ, ਸੇ ਗਨਿਯੈ ਸੰਸਾਰ॥ 60 ॥ 256 ॥

Dôhrâ: sâsi sâsi simrô sadâ, divas rain bîcâr.  
 uttam kariâ ju karat hai, sç ganiyai sansâr.॥60॥256॥

ਚੌਪਈ: ਕਰਨਹਾਰ ਜਾਨਤ ਸਬ ਸੋਈ। ਬਾਹਰ ਭੇਸ ਕਿਹੀ ਬਿਧਿ ਹੋਈ।  
 ਤਾਤੇ ਗੁਪਤ ਕਛੁ ਨਹੀ ਰਹੈ। ਜਾਨਤ ਸਬ ਕਿਛੁ ਬਿਨ ਹੀ ਕਰੈ॥ 61 ॥ 257 ॥

Chapuai: karanhâr jânat sab sôî. bâhar bhçs kihî bidhi hôî.  
 tâtç gupat kachû nahîn rahai. jânat sab kichu bin hî kahai.॥61॥257॥

ਹੈ ਸਮਰਥ ਪ੍ਰਭੂ ਅਗਮ ਬਖਾਨੈ। ਤਨ ਮਨ ਕੀ ਬ੍ਰਿਥਾ ਸਬ ਜਾਨੈ।  
 ਪ੍ਰਭੂ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੂ ਸੋਈ। ਤਾ ਬਿਨ ਕਤਹੂੰ ਅਵਰ ਨ ਕੋਈ॥ 62 ॥ 258 ॥  
 hai samrath parbhu agam bakhânai. tan man kî barithâ sab jânai.  
 parbhu pûran karatâ parbhu sôî. tâ bin kathûn avar na kôî॥62॥258॥

ਤ੍ਰਿਭੰਗੀ ਛੰਦ: ਅਵਰ ਨ ਕੋਈ, ਚਹੁ ਦਿਸ ਸੋਈ, ਪ੍ਰਗਟ ਪੁਰਖ ਹੈ ਏਕ ਧਨੀ।  
 ਸੇਵਕ ਜੋ ਗਾਵੈ, ਨਉ ਨਿਧਿ ਪਾਵੈ, ਦੂਰਜਨ ਕੀ ਨਹੀ ਰਹਿਤ ਮਨੀ।

Taribhangî Chand: avar na kôî, cahu dis sôî, pargat purakh hai çk dhanî.  
 sçvak jô gâvai, nau nidhi pavai, dûrjan kî nahîn rahit manî.

ਕੇਤੇ ਗੁਨ ਗਾਵੈ, ਸੋ ਸੁਖ ਪਾਵੈ, ਤਿਨ ਕੋ ਜਸ ਜਗ ਮਾਹਿ ਭਨੀ।  
 ਕਰਤਾ ਪ੍ਰਭੂ ਵੋਹੀ, ਕਰੈ ਸੋ ਹੋਈ, ਉਨ ਕੀ ਸੋਭਾ ਉਨਹਿ ਬਨੀ॥ 63 ॥ 259 ॥  
 kçtç gun gâvai, sô sukh pâvai, tin kô jas jag mâhi bhanî.  
 karatâ parbhu vohî, karai sô hôî, un kî sôbhâ unhi banî॥63॥259॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਬਚਨ ਬਿਚਾਰ ਛਠਮ ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥ 6 ॥  
 iti sarî gur sôbhâ bacan bicâr chatham adhiâi sampûrnamsatu subhmastu ..6..



In Him the whole humanity, sages and saints believe,  
The gods and angels are at His service.  
Such is the Divine Master, omniscient,  
That thirty three crore gods are under His leash.||59||255||

Dohra: So meditate upon Him with every breath,  
Day and Night dwell upon His Name.  
One who engages himself in this noble deed,  
The greatest he is in this human world.||60||256||

Chaupai: The Divine creator being omniscient,  
The external appearance is insignificant.  
Nothing being secret from His Omniscient gaze,  
Knows He everything even without being told.||61||257||

He being almighty and being unfathomable,  
Knows He every desire of human heart and mind.  
Divine Lord being the perfect creator Himself,  
None else is greater than one who exists anywhere.||62||258||

Tribhani Chhand: There being none else, His writ runs large everywhere,  
He is the sole creator visible and sole provider.  
The devout who sing His praise receive His beneficence,  
Those who are wicked have worthless existence.

Countless sing His glory and receive happiness,  
It is the fame of such people which spreads all over.  
He being the creator and doer of everything,  
He alone knows the extent of His own glory.||63||259||

This is the end of the sixth chapter of Sri Gur Sobha pertaining to Guru's commandment.

## REFERENCES

1. Amrit: The elixir of life or the consecrated sweetened water (Khande-ki-Pahul) administered to Sikh initiates during Khalsa initiation ceremony.
2. Darapur: Name of a market in Delhi named after Dara Shikoh, the elder son of Mughal emperor Shahjahan.
3. Ekadshi Day: The eleventh day of the month when the moon is in the eleventh night.
4. Seven continents or Sapat Deep: The seven segments or islands of the world on the globe each surrounded by sea, according to Hindu scriptures. These names are – Jambu, Palak, Shalmil, Kush, Kronth, Saka and Pushkar. The Hindu scriptures state that king Priyavarat took a round of the earth on a single-wheeled chariot. The wheel of his chariot was carved out of these seven islands which came to be called Sapat Deep. (*Mahan Kosh*, p. 154)
5. Nine Segments or Nav Khanda: The nine parts of earth namely Bharat, Elavarit, Kimpursh, Bhadar, Ketumal, Har, Hirnaya, Ramaya and Kush, according to Hindu mythology. (*Mahan Kosh*, p. 686).



**ਸਤਵਾਂ ਅਧਿਆਇ**  
**satvâm adhiâi**  
**(ਸਾਮਾਜਿਕ ਸੁਧਾਰ ਤੇ ਔਕੜਾਂ)**  
**(sâmâjik sudhâr tç aukarân)**

- ਦੋਹਰਾ: ਹਰਿ ਪ੍ਰਭੁ ਚਾਹੇ ਸੋ ਕਰੇ, ਬੁਰਾ ਭਲਾ ਜਿਹ ਹਾਥ।  
ਸੰਗਤਿ ਬਿਨੁ ਨਹੀਂ ਪਾਈਐ, ਸਮਝਿ ਦੇਖਿ ਯਹ ਬਾਤ॥ 1॥ 260॥
- dôhrâ: hari parbhû câhç sô karç, burâ bhalâ jih hâth.  
sangti binu nahîn pâîai, samjhi dçkhi yah bâta.॥1॥260॥
- ਸਵੈਯਾ: ਸੋ ਮਨ ਮੈ ਕਰਿ ਦੇਖਿ ਬਿਚਾਰ, ਜਪੇ ਕਰਤਾਰ ਤਥੈ ਗਤਿ ਹੋਈ।  
ਦੁਖ ਮੈ ਭੁਖ ਮੈ ਸੁਖ ਮੈ ਤੁਹਿ ਕੋ, ਹੋਇ ਸਹਾਇ ਕਰਤਾ ਪ੍ਰਭੁ ਸੋਈ।
- Swaiyya: sô man mai kari dçkhi bicâr, japo kartâr tabai gati hôî.  
dukh mai bhukh mai sukh mai tuhi kô, hôî sahâi karatâ parbhû sôî.
- ਦੀਨ ਦਯਾਲ ਸਦਾ ਪ੍ਰਭੁ ਪੂਰਨ, ਤਾਹਿ ਬਿਨਾ ਕਛੁ ਅਵਰ ਨ ਕੋਈ।  
ਐਸੀ ਜਗਤ ਮੈ ਜੋਤਿ ਤਿਹਾਰੀ, ਬਿਚਾਰੀ ਸੁ ਯਾ ਕਬਿ ਕੀ ਗਤਿ ਜੋਈ। 2॥ 261॥
- dîn dayâl sadâ parbhû pûran, tâhi binâ kachu avar na kôî.  
aisî jagat mai jôti tihârî, bicârî su yâ kabi kî gati jôî.॥2॥261॥
- ਦੋਹਰਾ: ਅੰਚਰ ਗਹਿ ਸਤਿਸੰਗ ਕੋ, ਤਜਿ ਪ੍ਰਪੰਚ ਬਿਕਾਰ।  
ਦਿਵਸ ਰੈਨ ਬੀਚਾਰੀਯੈ, ਪਤਿਤ ਉਧਾਰਨਹਾਰ॥ 3॥ 262॥
- Dôhrâ: añcar gahi satisang kô, taji parpañc bikâr.  
divas rain bîcârîyâi, patit udhârnahâr.॥3॥262॥
- ਚੌਪਈ: ਏਕ ਸਿੱਖ ਨਿਰਮਲ ਜਿਹ ਰੀਤਿ। ਅੰਤਰਗਤਿ ਸਤਿਗੁਰੁ ਸੋ ਪ੍ਰੀਤਿ।  
ਹੁਕਮੁ ਪਾਇ ਉਨਿ ਦੇਹ ਤਿਯਾਗੀ। ਅੰਤ ਸਮੈ ਗੁਰੁ ਸੋ ਲਿਵਲਾਗੀ॥ 4॥ 263॥
- Chopâi: çk sikkh nirmal jih rîti. anragti satiguru sau parîti.  
hukmu pâi uni dçh tiyâgî. ant samai guru sô livlâgî.॥4॥263॥
- ਤਾ ਪਰ ਭੱਦਰ ਕੀਯੋ ਨ ਭਾਈ। ਜਾਤਿ ਲੋਕ ਸਬ ਦਿਯੋ ਉਠਾਈ।  
ਤਾ ਪਰ ਚਰਚਾ ਚਲੀ ਅਪਾਰਾ। ਭਯੋ ਇਕਤ੍ਰ ਨਗਰ ਸਬ ਸਾਰਾ॥ 5॥ 264॥
- tâ par bhaddar kîyô na bhâî. jâti lôk sab diyç uthâî.  
tâ par carcâ calî apârâ. bhayô iktar nagar sab sârâ.॥5॥264॥
- ਇਨ ਸੋ ਬਨਜ ਕਰੋ ਮਤ ਕੋਈ। ਕੁਲ ਕੀ ਚਾਲ ਇਨੋ ਸਬ ਖੋਈ।  
ਤਬ ਪੰਚਨ ਮਿਲਿ ਲਿਖਤ ਕਰਾਏ। ਬੇਦ ਸੁ ਸਤਿ ਸਤਿ ਲਿਖਵਾਏ॥ 6॥ 265॥
- in sau banaj karô mat kôî. kul kî câl inô sab khôî.  
tab pañcan mili likhat karâç. bçd su sati sati likhvâç.॥6॥265॥

## Chapter VII

Dohra: Whatever the Divine Lord wills so it happens,  
Both good and bad are subject to His Will.  
Nothing is achieved without the company of the virtuous,  
Let this truth be known and understood well||11||260||

Swaiyya: So let us reflect upon this fact in our minds clearly,  
Meditation upon Creator's Name alone brings about redemption.  
In adversity, scarcity as well as in moments of happiness,  
Does the Divine Creator sustain and support us.

Forever is the perfect Divine Lord compassionate to the weak,  
None else can sustain us without His support.  
So manifest is the presence of the Divine in the World,  
That they are redeemed who reflect upon His Name||2||261||

Dohra: Let us seek shelter in the company of the virtuous,  
After giving up indulgence in diverse vices.  
Let us dwell upon His Name day and night,  
As Divine Lord is the redeemer of the sinners||3||262||

Chopai: There lived a Sikh follower of Guru's (Khalsa) tradition,  
Devoted was he to the Divine Guru in right earnest.  
Following Divine Will, he shed his mortal frame,  
Devoted he remained till the last breath of his life||4||264||

His brother did not tonsure his head after his death,  
Asking Kshtriya people to leave him alone.  
This incident led to a heated discussion among them,  
Which caused all the city's residents to sit in an assembly||5||265||

These residents resolved not to deal with that Khalsa,  
As he had violated their fraternity's tradition.  
Then, the community elders got a written undertaking from residents,  
Ratifying their community's religious tradition||6||265||

ਦੋਹਰਾ: ਇਨ ਸਿਉ ਸਵਦਾ ਮਤੁ ਕਰਹੁ, ਨਹਿ ਕੁਟੰਬ ਬਿਉਹਾਰ।  
ਜੋ ਆਗੇ ਕੁਲ ਮੈ ਭਈ, ਸੋ ਵਰਤੋ ਸੰਸਾਰ॥ 7॥266॥

Dôhrâ: in siu savdâ matu karahu, nahi kutamb biuhâr.  
jô âgç kul mai bhaî, sô vartô sansâr.॥7॥266॥

ਚੌਪਈ: ਯਹਿ ਬਿਚਾਰ ਪੰਚਨ ਮਿਲਿ ਕੀਨਾ। ਕੇਤਨ ਮਿਲਿ ਕਰਿ ਮੰਤ੍ਰ ਦੀਨਾ।  
ਇਨ ਸੋ ਬਾਤਿ ਭਾਂਤਿ ਯਹ ਕੀਜੈ। ਇਨ ਕੀ ਬਾਤਿ ਚਲਨ ਨਹੀ ਦੀਜੈ॥ 8॥ 267॥

Chaupaî: yahi bicâr pañcan mili kîna. kçtan mili kari mantar dîna.  
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dîjai.॥8॥267॥

ਇਨ੍ਹੋ ਰਾਹ ਇਕ ਨਈ ਚਲਾਈ। ਸਤਿਗੁਰੁ ਇਨ੍ਹੈ ਨਹੀ ਬਤਲਾਈ।  
ਇਹ ਬਿਧਿ ਕਰਿ ਕੈ ਲਿਖਤ ਕਰਾਏ। ਕੇਤਕ ਜੀਵ ਜਾਇ ਲਿਖਿ ਆਏ॥ 9॥ 268॥  
inhô râh ik naî calâi. satiguru inhain nahî batlâi.  
ih bidhi kari kai likhat karâç. kçtak jîv jâi likhi âç.॥9॥268॥

ਕੇਤਨ ਲਿਖ ਕੈ ਦੀਯੋ ਬਹਾਈ। ਯਹੀ ਬਾਤ ਸੰਗਤਿ ਬਤਲਾਈ।  
ਕਰਿ ਬੀਚਾਰ ਯਹੈ ਠਹਿਰਾਯੋ। ਪਾਰ ਚੀਰ ਕੈ ਲਿਖਤ ਬਹਾਯੋ॥ 10॥ 269॥  
kçtan likh kai dîyô bahâi. yahî bât sangti batlâi.  
kari bicâr yahai thahirâyô. pâar cîr kai likhat bahâyô.॥10॥269॥

ਦੋਹਰਾ: ਜੋ ਸਬ ਸੰਗਤਿ ਨੈ ਕਹਯੋ, ਵਹੈ ਕਾਜ ਉਨਿ ਕੀਨ।  
ਲਿਖਯੋ ਸੁ ਲਿਖਤ ਬਹਾਇਯੈ, ਯਹ ਬਿਬੇਕ ਤਬ ਦੀਨ॥ 11॥ 270॥

Dôhrâ: jô sab sangti nai kahyô, vahai kâj uni kîn.  
likhyô su likhat bahâiyai, yah bibçk tab dîn.॥11॥270॥

ਚੌਪਈ: ਚਲੀ ਬਾਤ ਪੰਚਨ ਮੈ ਆਈ। ਲਿਖਤ ਸਕਲ ਉਨ ਦਿਯੋ ਬਹਾਈ।  
ਤਬ ਉਨ ਹੀ ਬਿਚਾਰ ਯਹ ਕੀਨਾ। ਸਬ ਬਾਜਾਰ ਬੰਦ ਕਰਿ ਦੀਨਾ॥ 12॥ 271॥

Chaupaî: calî bât pañcan mai âi. likhat sakal un diyô bahâi.  
tab un hî bicâr yah kîna. sab bâjâr band kari dîna.॥12॥271॥

ਫਿਰਿ ਗਾਢੇ ਕਰਿ ਲਿਖਤ ਕਰਾਏ। ਕੇਤਨ ਕਿਰਤ ਬਿਨਾ ਦੁਖ ਪਾਏ।  
ਕੇਤਨ ਜਾਇ ਜਾਇ ਲਿਖਿ ਦੀਨਾ। ਜੋ ਉਨ ਕਹਯੋ ਸੋਈ ਉਨ ਕੀਨਾ॥ 13॥ 272॥  
phiri gâdhç kari likhat karâç. kçtan kirat binâ dukh pâç.  
kçtan jâi jâi likhi dîna. jô un kahyô sôî un kîna.॥13॥272॥

ਕੇਤਨ ਆਸ ਏਕ ਧਰੀ। ਕੇਤਨ ਉਚ ਨੀਚ ਚਿਤ ਕਰੀ।  
ਕੇਤਨ ਦਰ ਦਰਸਨ ਕੇ ਧਾਏ। ਕੇਤਨ ਗ੍ਰਿਹ ਹਾਕਮ ਕੇ ਆਏ॥ 14॥ 273॥  
kçtan âs çk dharî. kçtan ûc nîc cit karî.  
kçtan dar darsan kô dhâç. kçtan garih hâkam kç âç.॥14॥273॥

Dohra: The elders asked residents to snap their ties with the Khalsa,  
Both in their business dealings as well as in family relations.  
Whatever traditions they had been observing in their fraternity,  
Must they continue with those traditions in their society||7||266||

Chopai: Thus did those fraternity elders decide,  
Which they passed on to several others.  
In such a way must they deal with the Khalsa,  
That their new ideology could not be expanded||8||267||

A new precedent had these Khalsas set,  
Which the Divine Lord had never ordered.  
They took an undertaking to this effect,  
Which many people tendered in writing||9||268||

Many others tore it away after writing,  
As they had been told by the Sikh congregation.  
After a through deliberation did they resolve,  
To throw it away after tearing it off||10||269||

Dohra: Whatever the Sikh congregation had directed,  
The same instructions did the Sikhs follow.  
Must they throw away the written undertaking,  
That was the direction given after deliberation.||11||270||

Chaupai: The news of this act soon reached the community elders,  
That the Khalsas had done away with the undertaking.  
Thereafter, holding further deliberations about it,  
They ordered the whole market to be closed.||12||271||

Thereafter, as they issued official instructions under their seal,  
Many a Khalsa faced hardships without work.  
As several among them tendered a written undertaking,  
They followed the elder's instruction in letter and spirit.||13||272||

Many others reposed their faith in the Divine Lord,  
Several others brooded over their higher or lower caste.  
Many others proceeded to seek Guru's guidance,  
Several others went to seek the ruler's intervention.||14||273||

- ਦੋਹਰਾ: ਕੇਤਕ ਦਰਸਨ ਕੇ ਗਏ, ਕੇਤਕ ਭਏ ਉਦਾਸ।  
ਕੇਤਕ ਹਾਕਮ ਕੇ ਗਏ, ਨਹਿ ਰਾਖਯੋ ਬਿਸਵਾਸ॥ 15॥274॥
- Dôhrâ: kṛtak darsan kô gaṇ, kṛtak bhaṇ udâs.  
kṛtak hâkam kṇ gaṇ, nahi râkhyô bisvâs.॥15॥274॥
- ਚੌਪਈ: ਕੇਤਕ ਸਿੱਖਨ ਯਹਿ ਮਤਿ ਧਾਰਾ। ਹਾਕਮ ਆਗੇ ਕਰੀ ਪੁਕਾਰਾ।  
ਪੰਚਨ ਨਗਰ ਬੰਦ ਸਭ ਕੀਨਾ। ਇਨ ਕੇ ਹੁਕਮ ਤੁਮੇ ਕਛੁ ਦੀਨਾ॥ 16॥ 275॥
- Chaupaî: kṛtak sikkhan yahi mati dhârâ. hâkam âgṇ karî pukârâ.  
pañcan nagar band sabh kînâ. in kô hukam tumô kachu dînâ.॥16॥275॥
- ਮਧ ਮਜੀਤ ਰੀਤਿ ਉਨ ਧਾਰੀ। ਕਰਨ ਨ ਪਾਵੈ ਹਮ ਬਿਉਹਾਰੀ।  
ਤਬ ਹਾਕਮ ਬਿਚਾਰ ਯਹ ਕੀਨਾ। ਤਿਨ ਕੇ ਹੁਕਮੁ ਸਾਥ ਕਰ ਦੀਨਾ॥ 17॥ 276॥
- madh majît rit un dhârî. karan na pâvai ham biuhârî.  
tab hâkam bicâr yah kînâ. tin kṇ hukmu sâth kar dînâ.॥17॥276॥
- ਜਾਇ ਮਜੀਤ ਕਹੋ ਰੋ ਭਾਈ। ਇਨ ਕੀ ਹਾਟੈ ਦੇਹੁ ਖੁਲਾਈ।  
ਲੀਨੇ ਹੁਕਮੁ ਤਹਾ ਚਲਿ ਆਏ। ਜੋ ਸਿਰਦਾਰ ਤੇਈ ਬਤਲਾਏ॥ 18॥ 277॥
- jâi majît kahô rô bhâi. in kî hâtai dḥu khulâi.  
lîṇ hukmu tahâ cali âṇ. jô sirdâr tṇi batlâṇ.॥18॥277॥
- ਦੋਹਰਾ: ਦੇਖਤ ਹੀ ਚਵਕੇ ਸਕਲ, ਹੁਤੇ ਪੰਚ ਸਬ ਸੋਇ।  
ਹਾਟਨ ਖੋਲ ਨ ਦੇਹਿਗੇ, ਹੋਨੀ ਹੋਇ ਸੁ ਹੋਇ॥ 19॥ 278॥
- Dôhrâ: dḥkhat hî cavkṇ sakal, hutṇ pañc sab sôî.  
hâtan khôl na dḥhigṇ, hônî hôi su hôi.॥19॥278॥
- ਚੌਪਈ: ਮਿਲਿ ਪੰਚਨ ਇਸ ਬਾਤ ਬਨਾਈ। ਸਬ ਮਜੀਤ ਬੰਦ ਕਰਵਾਈ।  
ਮਿਲੇ ਅਪਾਰ ਨਗਰ ਮੈ ਸੋਈ। ਕਹਿਤ ਖਾਲਸਾ ਕਿਹ ਬਿਧਿ ਹੋਈ॥ 20॥ 279॥
- Chaupaî: mili pañcan is bât banâi. sab majît band karvâi.  
milṇ apâr nagar mai sôî. kahit khâlsâ kih bidhi hôi.॥20॥279॥
- ਦੇਖਹੁ ਅਬ ਕੈਸੇ ਬਨਿ ਆਵੈ। ਕੈਸੀ ਸੋਭ ਖਾਲਸਾ ਪਾਵੈ।  
ਕਰੀਐ ਅਬ ਇਨ ਸੋ ਬਿਧਿ ਸੋਈ। ਕਹੈ ਨ ਫੇਰ ਖਾਲਸਾ ਕੋਈ॥ 21॥ 280॥
- dḥkhhu ab kaisṇ bani âvai. kaisî sôbh khâlsâ pâvai.  
karîai ab in sô bidhi sôî. kahai na phṇr khâlsâ kôî.॥21॥280॥
- ਮਿਲਿ ਹਾਕਮ ਕੇ ਬਾਤ ਬਨਾਈ। ਇਨ੍ਹੋ ਰਾਹ ਇਕ ਨਈ ਚਲਾਈ।  
ਕੁਲਾ ਕਰਮ ਕੇ ਮਾਰਗ ਤਿਯਾਗੇ। ਕਹਿ ਹੈ ਚਾਲ ਔਰ ਇਮ ਲਾਗੇ॥ 22॥ 281॥
- mili hâkam kṇ bât banâi. inhô râh ik nai calâi.  
kulâ karam kṇ mârag tiyâgṇ. kahi hai câl aur im lâgṇ.॥22॥281॥



Dohra: Many Sikhs proceeded to seek Guru's support,  
 Many felt frustrated at their plight.  
 Several among them went to approach the ruler,  
 Reneging from their faith in the Divine Guru.||15||274||

Chaupai: Many Sikhs made up such a resolution,  
 Before the ruler did they file a petition.  
 The community elders had ordered closure of markets,  
 Had the ruler ordered them to that effect.||16||275||

As the elders had implemented their order in the market,  
 The Sikh traders had been debarred from business.  
 The ruler, after deliberating over the whole issue,  
 He sent a court official with the Sikh traders.||17||276||

He directed the official to declare in the market,  
 That the Sikh traders shops be allowed to open.  
 Carrying those orders the Sikh traders reached the market,  
 As the ruler had directed them to proceed.||18||277||

Dohra: Furious did all the kshtryas feel seeing those orders,  
 As did all the community elders of their fraternity.  
 Never would they let the Sikh traders' shops open,  
 Whatever price they might have to pay for their stand.||19||278||

Chaupai: The community elders, holding a meeting, resolved,  
 Thereafter they got all the shops closed.  
 Gathering in a huge assembly in the the town,  
 They challenged the rationale behind turning Khalsas.||20||279||

See how would the events take a turn,  
 What kind of status does the Khalsa achieve?  
 The elders must devise such a plan,  
 That no one ever claims himself to be a Khalsa||21||280||

To gether, the elders approached the ruler,  
 A new precedent had the Khalsas set, they alleged.  
 Their fraternal traditions had the Sikhs abandoned,  
 Cleverly had they set forth on a different path.||22||281||

- ਦੋਹਰਾ: ਵਾਹਗੁਰੂ ਕਾ ਖਾਲਸਾ, ਕਹਤ ਸਕਲ ਮਿਲਿ ਸੋਇ।  
ਪੂਛੇ ਇਨੈ ਸੁਚੇਤਿ ਕੈ, ਜੋ ਤੁਮਰੇ ਮਨ ਹੋਇ ॥ 23 ॥ 282 ॥
- Dôhrâ: vâhgurû kâ khâlsâ, kahat sakal mili sôî.  
pûcho inai sucṭi kai, jô tumrṇ man hôi. ||23||282||
- ਚੌਪਈ: ਪਾਤਸਾਹ ਦਿਲੀ ਪਤਿ ਸੋਈ। ਕਹਤ ਖਾਲਸਾ ਤਾ ਕੋ ਹੋਈ।  
ਤੁਮੈ ਖਾਲਸਾ ਕਿਆ ਮਤਿ ਧਾਰਾ। ਸੋ ਬਿਧਿ ਕਹੀਐ ਸੋਚ ਵਿਚਾਰਾ ॥ 24 ॥ 283 ॥
- Chaupaî: pâtsâh dilî pati sôî. kahat khâlsâ tâ kô hôi.  
tumai khâlsâ kiâ mati dhârâ. sô bidhi kahîai sôc vicârâ. ||24||283||
- ਤਬ ਸਿੱਖਨ ਯਹ ਬਾਤ ਬਤਾਈ। ਸਤਿਗੁਰੁ ਪੁਰਖ ਮਹਾ ਸੁਖਦਾਈ।  
ਆਗੈ ਜਿਨ ਕੈ ਨਾਇਬ ਹੋਤੇ। ਨਾਂਵ ਮਸੰਦ ਸਗਲ ਥੇ ਜੇਤੇ ॥ 25 ॥ 284 ॥
- tab sikkhan yah bât batâî. satiguru purakh mahâ sukhdâî.  
âgai jin kai nâib hôtṇ. nânv masand sagal thṇ jṇṇ. ||25||284||
- ਦੋਹਰਾ: ਸੋ ਸਤਿਗੁਰੁ ਕੀਯੇ ਦੂਰਿ ਸਬ, ਪਰਮ ਜੋਤਿ ਨਿਜ ਧਾਰਿ।  
ਸਗਲ ਸਿਖ ਭਏ ਖਾਲਸਾ, ਸੁਨੀਯੈ ਸਾਚ ਬਿਚਾਰ ॥ 26 ॥ 285 ॥
- Dôhrâ: sô satiguru kîyṇ dûri sab, param joti nij dhari.  
sagal sikh bhaṇ khâlsâ, sunîyai sâc bicâr. ||26||285||
- ਚੌਪਈ: ਤਬ ਬਿਚਾਰ ਹਾਕਮ ਸੁਨਿ ਰਹਾ। ਮਿਲਿ ਸਿਖਨ ਐਸੇ ਕਛੁ ਕਹਾ।  
ਤਬ ਮਿਲਿ ਪੰਚਨ ਯਹ ਮਤ ਕੀਨਾ। ਕਛੁ ਇਕ ਖਰਚੁ ਤਾਸ ਕੋ ਦੀਨਾ ॥ 27 ॥ 286 ॥
- Chopaî: tab bicâr hâkam suni rahâ. mili sikhan aisṇ kachu kahâ.  
tab mili pañcan yah mat kînâ. kachu ik parcu tâs kô dînâ. ||27||286||
- ਏਕ ਬੇਰ ਇਨ ਕੋ ਗਹਿ ਕੀਜੈ। ਭੇਟ ਕਸੀ ਹਮ ਤੇ ਕਛੁ ਲੀਜੈ।  
ਤਬ ਉਨ ਖਰਚ ਹਾਥ ਕਰਿ ਲੀਨਾ। ਜੋ ਉਨ ਕਹਯੋ ਸੋਈ ਉਨ ਕੀਨਾ ॥ 28 ॥ 287 ॥
- ṇk bṇr in kô gahi kîjai. bhṇṇ kasî ham ṇṇ kachu lîjai.  
tab un kharac hâth kari lînâ. jô un kahyô sôî un kînâ. ||28||287||
- ਕੇਤਕ ਸਿੱਖ ਪਕਰਿ ਬੈਠਾਏ। ਕੇਤਕ ਸੁਨਤ ਮਹਾ ਡਰ ਪਾਏ।  
ਊਚ ਨੀਚ ਕੇਤਨ ਸੋ ਕਰੀ। ਐਸੀ ਬਾਤ ਪ੍ਰਬਲ ਹੁਇ ਪਰੀ ॥ 29 ॥ 288 ॥
- kṇṇṇtak sikkh pakri baithâṇ. kṇṇṇtak sunat mahâ dar pâṇ.  
ûc nîc kṇṇṇtan sô karî. aisî bât parbal hui parî. ||29||288||
- ਦੋਹਰਾ: ਮਿਲਿ ਪੰਚਨ ਕੀਨੋ ਮਤਾ, ਧਰੀਯੈ ਸੰਗਿ ਅਪਾਰ।  
ਏਕ ਓਰ ਭਯੋ ਖਾਲਸਾ, ਏਕ ਓਰ ਸੰਸਾਰ ॥ 30 ॥ 289 ॥
- Dôhrâ: mili pañcan kînô matâ, dharîyai sangi apâr.  
ṇk ôr bhayô khâlas, ṇk ôr sansâr. ||30||289||

Dohra: Khalsa of the Divine Lord do they claim themselves,  
 All these Sikhs had joined together to lay their claim.  
 They begged the ruler to ask them sternly,  
 What did the Sikhs intend to do further.||23||282||

Chaupai: The (only) emperor is one who ruled from Delhi,  
 Then how could the Khalsa be a (sovereign) independent entity?  
 How have the Sikhs adopted a (sovereign) Khalsa ideology,  
 Must the Sikhs answer after a thorough deliberation.||24||283||

Thereupon, the Sikhs explained to the ruler,  
 That their Divine Guru was most benevolent.  
 There used to be Gurus deputies earlier,  
 By the title of "Masand" were these deputies known.||25||284||

Dohra: The services of those Masands has the Guru dispensed with,  
 After His Divine Majesty assuming the charge Himself.  
 Thereafter, all the Sikhs belong to the Guru directly (Khalsa),  
 The emperor must listen to this true account.||26||285||

Chaupai: Thus did the ruler listen to Sikhs' point of view,  
 Thus did all the Sikhs relate it to the ruler.  
 Thereafter, the community elders took another decision,  
 Some financial gratification did they give to the ruler as well.||27||286||

Must the ruler suppress the demanding Sikhs,  
 Some gratification must he accept from the elders.  
 Thereafter, accepting money from the elders,  
 The ruler did what the elders had asked him.||28||287||

Many Sikhs did the ruler take in custody,  
 Several others felt terrified by this act.  
 He ill treated those whom he had detained,  
 Such a fear psychosis did he create there.||29||288||

Dohra: Thereafter the community elders decided,  
 They must suppress the Sikhs massively.  
 Thus did the Khalsa stood on one side,  
 On the other side stood people of the community.||30||289||

ਕਬਿੱਤੁ: ਸੰਤਨ ਕੇ ਕਾਜ ਕੀ ਸੁ ਲਾਜ ਤੈਹੀ ਭਰਨ ਕਹੀ,  
 ਔਰ ਮੇਰੇ ਸ੍ਰਾਮੀ ਬੇਰ ਕੌਨ ਸੀ ਜੁ ਕਹੀ ਹੈ।  
 Kabit: santan kç kâj kî su lâj taihî bharan kahî,  
 aur mçrç savâmî bçr kaun sî ju kahî hai.

ਧੜੀਏ ਬਟ ਪੜੀਏ ਔਰ ਨਗਰ ਕੇ ਅਪਾਰ ਲੋਗ,  
 ਖਾਲਸੇ ਕੇ ਸਿਖੋਂ ਸਾਥ ਨੀਚ ਉਚ ਭਈ ਹੈ।  
 dharîç bat parîç aur nagar kô apâr lôg,  
 khâlsç kç sikhôn sâth nîc ûc bhaî hai.

ਕਹਤੇ ਹੈ ਕਪਟ ਬੈਨ ਸੁਨਤ ਹੀ ਨ ਪਰਤ ਚੈਨ,  
 ਕਾਪਤ ਸਰੀਰ ਸਰਨ ਤੇਰੀ ਹੀ ਜੁ ਗਹੀ ਹੈ।  
 kahtç hai kapat bain sunat hî na parat cain,  
 kâmpat sarîr saran tçrî hî ju gahî hai.

ਸੁਨੀਯੈ ਪੁਕਾਰ ਕਰਨਹਾਰ ਨਹਿ ਬਿਲੰਮ ਧਾਰ,  
 ਤੇਰੇ ਹੀ ਅਧਾਰ ਬਾਤ ਤੁਝ ਤਾਈ ਰਹੀ ਹੈ ॥ 31 ॥ 290 ॥  
 sunîyai pukâr karanhâr nahi bilamm dhâr,  
 tçrô hî adhâr bât tujh tâi rahî hai. ||31||290||

ਦੋਹਰਾ: ਸੁਨਿ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਹੋ, ਭਯੋ ਸੁ ਆਨਿ ਸਹਾਇ।  
 ਹਾਕਮ ਕੇ ਮਨ ਮੈ ਬਸੀ, ਹਾਟੈ ਦਈ ਖੁਲਾਇ ॥ 32 ॥ 291 ॥

Dôhrâ: suni dayâl karipâl hô, bhayô su âni sahâi.  
 hâkam kç man mai basî, hâtai daî khulâi. ||32||291||

ਚੌਪਈ: ਸਬ ਮਜੀਤ ਖੋਲ ਕਰ ਦੀਨੀ। ਤਬੀ ਸੁਲਾ ਆਪਸ ਮੇ ਕੀਨੀ।  
 ਹਾਟੈ ਖੁਲੀ ਭਯੋ ਰੁਜਗਾਰਾ। ਭਯੋ ਅਨੰਦ ਕ੍ਰੋਧ ਜਬ ਮਾਰਾ ॥ 33 ॥ 292 ॥

Chaupaî: sab majît khôl kar dînî. tabî sulâ âpas mē kînî.  
 hâtai khulî bhayô rujgârâ. bhayô anand karôdh jab mârâ. ||33||292||

ਮਿਲਿ ਆਪਸ ਮੈ ਬਹੁ ਸੁਖ ਕੀਨਾ। ਅਧਿਕ ਹੇਤ ਆਗੇ ਤੇ ਦੀਨਾ।  
 ਫੇਰਿ ਸਿਖ ਸੰਗਤਿ ਮੈ ਆਏ। ਕੇਤਨ ਆਇ ਗੁਨਾਹ ਬਖਸਾਏ ॥ 34 ॥ 293 ॥  
 mili âpas mai bahu sukh kînâ. adhik hçt âgç tç cînâ.  
 phçri sikh sangti mai âç. kçtan âi gunâh bakhsâç. ||34||293||

ਤਬ ਸਿੱਖਨ ਉਨ ਲਿਯੋ ਮਿਲਾਈ। ਫੇਰਿ ਚਾਲ ਦਰਸਨ ਕੀ ਆਈ।  
 ਦਰ ਦਰਸਨ ਕੇ ਸਿੱਖ ਸਿਧਾਏ। ਭਏ ਅਨੰਦ ਪ੍ਰਭੂ ਗੁਨ ਗਾਏ ॥ 35 ॥ 294 ॥  
 tab sikkhan un liyô milâi. phçri câl darsan kî âi.  
 dar darsan kô sikkh sidhâç. bhaç anand parbhû gun gâç. ||35||294||

Kabit: For accomplishing the deeds of the virtuous,  
 For upholding their dignity and its fulfilment,  
 Who else is known to be their saviour,  
 Than the Divine Master Himself indeed.

The non-believers and the slanderers of the Khalsa,  
 Together with innumerable people of the town,  
 All of them have started discriminating against,  
 The Sikhs belonging to the Khalsa fold (of the Divine Guru.)

Such treacherous lies are they uttering,  
 That hearing these Sikhs feel restless,  
 With trembling hands and hearts,  
 Have the Sikhs sought His protection.

Listen to their cries, O Divine Creator,  
 Delay not in showing your mercy,  
 Your ideology being their basis of life,  
 You alone can uphold their honour.||31||290||

Dohra: Hearing this, Guru being compassionate, kind,  
 Soon did he provide succour to His Sikhs.  
 Such a thought having crossed the rulers' mind,  
 That he ordered the shops to be opened.||32||291||

Chaupai: After all the shops were ordered to be opened,  
 There followed a compromise between the two.  
 As they started earning their living with opened shops,  
 There prevailed happiness after the end of bitterness.||33||292||

Highly relieved did they feel after compromise,  
 More affectionate did they become than earlier.  
 Thereafter, many Sikhs joined the Sikh congregation,  
 Many of them got their lapses condoned.||34||293||

Then, the congregation got them into the Sikh fold,  
 Thereafter did they proceed to pay obsequance to the Guru.  
 As these Sikhs proceeded to seek Guru's blessings,  
 Blessed did they feel singing Divine Guru's glory.||35||294||

ਦੋਹਰਾ: ਤਿਨ ਕੋ ਲਿਯੋ ਮਿਲਾਇ, ਜਿਨੈ ਲਿਖਤ ਲਿਖ ਲਿਖ ਦਏ।  
ਸਤਿਗੁਰੁ ਕੇ ਪ੍ਰਤਾਪ, ਫੇਰ ਸਿੱਖ ਦਰਸਨ ਗਏ ॥ 36 ॥ 295 ॥

Dôhrâ: tin ko liyô milâi, jinai likhat likh likh daç.  
satiguru kç partâp, phçr sikkh darsan gaç.||36||295||

ਏ ਤੋ ਦਰਸਨ ਕੋ ਗਏ, ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ।  
ਕਥਾ ਜੁੱਧ ਸੰਗ੍ਰਾਮ ਕੀ, ਬਰਨਤ ਹੋ ਅਬ ਸੋਇ ॥ 37 ॥ 296 ॥

ae darsan kô gaç, karatâ karç su hôi.  
kathâ juddh sangrâm kî, barnat hô ab sôi.||37||296||

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਗ੍ਰੰਥੇ ਰਹਿਤ ਪ੍ਰਗਾਸ ਸਪਤਮ ਅਧਿਆਇ ਬਰਨਨੰ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥ 7 ॥  
iti sarî gur sôbhâ garnthç rahit pargûs saptam adhiâi barnanan sampûrnamsatu  
subhmastu..7..

Dohra: Those were brought to the Khalsa fold,  
Who had submitted a written undertaking.  
With the grace of the Divine Guru then,  
They also proceeded to pay obessaince to the Guru.||36||295||

As they proceeded to pay obessaince,  
The Divine Creator does what he wills.  
The account of the battle and war,  
Would I now proceed to narrate.||37||296||

This is the end of the seventh Chapter of Sri Gur Sobha - Rehat Pragas.





## Chapters VIII

This chapter deals with the first battle of Anandpur fought on Bhadron 29,1757 B.S. or 1700 A.D. between Guru Gobind Singh's Khalsa army and the combined forces of the royal hill chiefs of Kahloor and Handoor (Nalagarh). Although Guru Tegh Bahadur had purchased the land of village Makhawal (Anandpur Sahib) through a legitimate conveyance deed, yet the Hill chief of Kahloor, laying his claim to this territory, asked Guru Gobind Singh to vacate the place. He threatened to wage a war in case the Divine Guru refused to vacate this territory. Accepting the hill chiefs' challenge, Guru Gobind Singh refused to vacate the land and sent his Khalsa army to fight the hill forces. As a result, a fierce fight broke out between the Guru's force and forces of Hill chiefs. The battle continued for four days. Finally, the hill chiefs' forces were defeated and Guru Gobind Singh's army was victorious. Thereafter, the hill chiefs, admitting their defeat, pleaded before Guru Gobind Singh, with a symbolic cow in chains, to vacate Anandpur Sahib for the time being for the sake of protecting their (false) honour before their people. Guru Gobind Singh, in all his magnanimity, acceding to their appeals, departed from Anandpur and camped at the fort of Nirmohgarh for sometime.

In this battle, Sahibzada Ajit Singh displayed exemplary courage and fought the hill chiefs' warriors. Sainapati presents him as the hero of this battle.

Sainapati's account brings out the heroism, undaunted courage, conviction to fight injustice and magnanimity of Guru Gobind Singh and the false bravado, arrogance and duplicity of the Hill chiefs.

ਅੱਠਵਾਂ ਅਧਿਆਇ  
athvân adhiâi  
(ਰਾਜਾ ਕਹਿਲੂਰ ਦੀ ਚੜ੍ਹਾਈ,  
(râjâ kahilûr dî carrhâi,  
ਸ੍ਰੀ ਆਨੰਦ ਪੁਰ ਦਾ ਪਹਿਲਾ ਜੁੱਧ:  
srî ânand pur dâ pahilâ juddh:  
29 ਭਾਦ੍ਰੋ ਸੰਮਤ 1757 ਬਿ:)  
29 bhâdrô sammat 1757 bi :)

ਦੋਹਰਾ: ਗੋਬਿੰਦ ਸਿੰਘ ਅੰਨਦ ਪੁਰ, ਸੁਭ ਸੁਬਾਸ ਤਿਹ ਥਾਨ।  
ਪਰਸਤ ਸੰਗਤਿ ਦਰਸ ਜਿਹ, ਪਾਵਤ ਨਾਮ ਨਿਧਾਨ॥ 1 ॥ 297 ॥  
Dôhrâ: gôbind singh annad pur, subh subâs tih thân.  
parsat sangti daras jih, pâvat nâm nidhân.॥1॥297॥

ਕੇਤਕ ਸਿੱਖ ਬਿਦਾ ਭਏ, ਕੇਤਕ ਰਹੇ ਹਜੂਰਿ ।  
ਕਿਯੋ ਸਾਜਿ ਸਜਿ ਜੁੱਧ ਕੋ, ਬਾਜੇ ਅਨਹਦ ਤੂਰਿ॥ 2 ॥ 298 ॥  
kçtak sikkh bidâ bhaç, kçtak rahç hajur .  
kiyô sâji saji juddh kô, bâjç anhad tûri.॥2॥298॥

ਵੈ ਜੋ ਸਿੱਖ ਵਿਦਾ ਭਏ, ਨਗਰ ਨਗਰ ਬਿਸਥਾਰ ।  
ਤਿਨੋ ਜਾਇ ਸੰਸਾਰ ਮੈ, ਕਉਤਕ ਕਰੇ ਅਪਾਰ॥ 3 ॥ 299 ॥  
vai jô sikkh vidâ bhaç, nagar nagar bisathâr.  
tinhô jâi sansâr mai, kautak karç apâr.॥3॥299॥

ਨਗਰ ਨਗਰ ਮੈ ਜੁੱਧ ਕਰਿ, ਭਏ ਖਾਲਸਾ ਸੋਇ ।  
ਮਾਨ ਬਚਨ ਸਨਮੁਖ ਭਏ, ਤਿਹ ਸਮਾਨ ਨਹੀਂ ਕੋਇ॥ 4 ॥ 300 ॥  
nagar nagar mai juddh kari, bhaç khâlsâ sôî.  
mân bacan sanmukh bhaç, tih samân nahîn kôî.॥4॥300॥

ਯਹ ਲੀਲਾ ਆਗੇ ਕਹੀ, ਦਿੱਲੀ ਕੋ ਬਿਸਥਾਰ ।  
ਇਹੀ ਭਾਂਤਿ ਸੰਸਾਰ ਮੈ, ਕਉਤਕ ਭਏ ਅਪਾਰ॥ 5 ॥ 301 ॥  
yah lîlâ âgç kahî, dillî kô bisathâr.  
ihî bhânti sansâr mai, kautak bhaç apâr.॥5॥301॥

ਬਰਨਤ ਕਥਾ ਹਜੂਰ ਕੀ, ਕਰਤ ਜੁੱਧ ਬੀਜਾਰ ।  
ਦੀਜੈ ਸਿੱਧ ਸੁ ਬੁੱਧਿਵਰ, ਕਰਨਹਾਰ ਕਰਤਾਰ॥ 6 ॥ 302 ॥  
barnat kathâ hajûr kî, karat juddh bîjâr.  
dîjai siddh su buddhivar, karanhâr kartâr.॥6॥302॥

## Chapters VIII

### Invasion of the Hill chief of Kahloor

#### The Ist Battle of Sri Anandpur

**Bhadron 29, 1757 B.S. 1700 A.D.**

Dohra: (Sri) Guru Gobind Singh was at Anandpur,  
A sacred splendid site it was indeed.  
Where devout Sikh followers, paying obeisance,  
Received bounteous blessings of Divine Name.||1||297||

While many a Sikh departed (after paying obeisance),  
Many others stayed in attendance of the Divine Guru.  
As they gathered equipment for waging a war,  
There was a lot of blowing of trumpets there.||2||298||

The devout Sikhs who had departed (from Anandpur),  
They made the presence of their Khalsa ideology visible.  
As they had spread out all over the country,  
They accomplished marvellous deeds indeed.||3||299||

As they had struggled to propagate Khalsa ideology in town and cities,  
They distinguished themselves as the Khalsas.  
As they had volunteered themselves after accepting Guru's command,  
None else could excel them in self-sacrifice.||4||300||

Their charismatic deeds have already been narrated,  
As they had expanded their ideology to Delhi as well.  
In the self-same manner through out the country,  
The Sikhs had accomplished innumerable charismatic deeds.||5||301||

Let me narrate the legend of the Divine Guru,  
On the subject of war shall I dwell upon.  
May the Divine Guru grant me the skill and wisdom,  
As He alone is the Divine creator and Doer of things.||6||302||

ਕਛੁਕ ਸੁਨੀ ਕਛੁ ਉਕਤਿ ਕਰਿ, ਬਰਨਤ ਹੋ ਅਬ ਸੋਇ।  
 ਕਰਨਹਾਰ ਕਰਤਾ ਧਨੀ, ਜੋ ਕਛੁ ਕਰੈ ਸੁ ਹੁਇ॥7॥303॥  
 kachuk sunî kachu ukti kari, barnat hõ ab sõi.  
 karanhâr karatâ dhanî, jõ kachu karai su hui.॥7॥303॥

ਸਵੈਯਾ: ਰਾਜਨ ਸੋ ਰਚਿ ਜੁੱਧ ਬਿਰੋਧ ਕੇ, ਸਾਜ ਕਿਯੋ ਜੁ ਯਹੈ ਕਲਧਾਰੀ।  
 ਤਾਤੇ ਬਸੀ ਜਿਯ ਮੈ ਉਹਿ ਰਾਵ ਕੇ, ਬਾਂਧ ਕੇ ਤੇਗ ਕਰੀ ਅਸਵਾਰੀ।  
 Swaiyya: râjan sõi raci juddh birõdh kõ, sâj kiyõ ju yahai kaldhârî.  
 tâtç basî jiy mai uhi râv kç, bândh kç tçg karî asavârî.

ਭੇਜ ਦਿਯੋ ਲਿਖਕੈ ਉਹਿ ਨੇ, ਅਬ ਛਾਡੋ ਗੁਰੂ ਜੀ! ਭੂਮਿ ਹਮਾਰੀ।  
 ਕੈ ਕਛੁ ਦਾਮ ਦਯਾ ਕਰ ਦੇਵ, ਕੈ ਜੁੱਧ ਕਰੋ ਯਹਿ ਬਾਤ ਬਿਚਾਰੀ॥8॥304॥  
 bhçj diyõ likhkai uhi nç, ab châdõ gurû jî! bhûmi hamârî.  
 kai kachu dâm dayâ kar dçv, kai juddh karõ yahi bât bicârî.॥8॥304॥

ਦੋਹਰਾ: ਸੁਨਤ ਬਾਤ ਸਤਿਗੁਰੁ ਤਬੈ, ਕੋਪ ਭਯੋ ਮਨ ਮਾਹਿ।  
 ਰਾਜ ਤੇਜ ਦੋਊ ਬਨੈ, ਤਿਹ ਸਮਾਨ ਕੋਊ ਨਾਹਿ॥9॥305॥

Dôhrâ: sunat bât satiguru tabai, kôp bhayõ man mâhi.  
 râj tçj dõû banai, tih samân kõu nâhi.॥9॥305॥

ਸਵੈਯਾ: ਕੋਪ ਭਯੋ ਜੋ ਕਹਯੋ ਗੁਰੁ ਗੋਬਿੰਦ ਸਿੰਘ ਸੁ ਯਾ ਬਿਧਿ ਦਾਮ ਨ ਦੀਜੈ।  
 ਮੂੜ੍ਹ ਅਜਾਨਨ ਸੋ ਹਿਤ ਕਉਨ ਹੈ, ਸਿੱਧ ਯਹੈ ਅਬ ਯੁੱਧਹਿ ਕੀਜੈ।  
 Swaiyya: kôp bhayõ jõ kahyõ guru gõbind singh su yâ bidhi dâm na dîjai.  
 mûrh ajânan sõi hit kaun hai, siddh yahai ab yuddhhi kîjai.

ਮਾਂਗਤ ਦਾਮ ਸੁਜਾਨ ਯਹੈ, ਅਬ ਨੇਜੇ ਕੀ ਨੋਕ ਅਨੀ ਸੰਗਿ ਲੀਜੈ।  
 ਐਸੇ ਹੂੰ ਜਾਨ ਕਰੀ ਅਭਿਮਾਨ, ਤੂ ਮਾਰਗ ਮੈ ਪਰ ਨੀਰ ਨ ਪੀਜੈ॥10॥306॥  
 mângat dâm sujân yahai, ab nçjç kî nôk anî sangi lîjai.  
 aisç hun jân karî abhimân, tû mârag mai par nîr na pîjai.॥10॥306॥

ਦੋਹਰਾ: ਰਾਜਾ ਆਵ ਹਜੂਰ ਤੂ, ਜੋ ਚਾਹੇ ਸੋ ਲੇਇ।  
 ਕੈ ਕਛੁ ਜੁੱਧ ਬਿਰੁੱਧ ਕਰਿ, ਕਰ ਸੋ ਏਕ ਨ ਦੇਇ॥11॥307॥

Dôhrâ: râjâ âv hajûr tû, jõ câhç sõi lçi.  
 kai kachu juddh biruddh kari, kar sõi çk na dçi.॥11॥307॥

ਅੜਿਲ: ਰਾਵ ਕਹਿਲੂਰਹਿ ਭਾਵ ਲਿਖਾ ਹਛੂਰ ਕੇ।  
 ਏ ਰਾਜਾ! ਤੂੰ ਆਵ ਮੋਹਿ ਹਜੂਰ ਕੇ।

Arril: râv kahilûrhi bhâv likhâ hadûr kõi.  
 ç râjâ! tûn âv môhi hajûr kõi.

Partly having heard partly in my own words,  
 Shall I now narrate (the legend of the Guru).  
 As He himself is the creator, doer and Divine Lord,  
 So shall it be whatever His Divine Will Wills.||7||303||

Swaiyya: For waging a war against the royal (Hill chiefs),  
 Has the Guru made preparations, they surmised.  
 This surmise having been entrenched in their minds,  
 On the horses did the hill chiefs mount with armours.

Thereafter sending a written despatch from them,  
 They asked the Divine Guru to vacate their land (Anandpur).  
 Either should the Guru pay them some tribute,  
 Or else should he get ready to fight a war.||8||304||

Dohra : The Divine Guru, after listening to this threat,  
 Highly outraged did he feel at heart.  
 As sovereignty and power both go together,  
 Nothing else can excel this combination.||9||305||

In an enraged voice did Guru Gobind Singh declare,  
 Never would he pay any tribute under threat.  
 As no one shows any mercy to a nit-witted idiot,  
 Resolved it is that let there be a war.

As these worthies are asking for a tribute,  
 Let these (foolish) Hill chiefs get it through the tip of a spear.  
 If they are so proud of their military prowess,  
 Let them not rest for a minute on the way.||10||306||

Dohra : If a royal chief approaches the Divine Guru in all humility,  
 He may surely receive whatever he desires.  
 If he wants something to take through war,  
 No tribute would the Divine Guru pay.||11||307||

Ardil : Thereafter, the royal hill chief of Kahloor<sup>1</sup>,  
 Sent a written despatch to Hill chief of Handoor<sup>2</sup>.  
 Inviting the latter (in a respectful vein),  
 That he must come to see the former.

ਤੂ ਉਘੇ ਤੇ ਆਵ, ਯਹੈ ਬਿਧਿ ਦੀਜਿਯੇ।  
ਜੀ, ਬੀਚ ਘੇਰ ਕੈ ਲੇਹੁ, ਜੁਧ ਇਮ ਕੀਜਿਯੇ॥ 12॥308॥  
tû ûghç tç âv, yahai bidhi dîjijyç.  
jî, bîc ghçr kai lehu, judh im kîjijyç.॥12॥308॥

ਦੋਹਰਾ: ਤਬੈ ਰਾਵ ਹੰਡੂਰ ਕੋ, ਗਯੋ ਤਾਸ ਕੇ ਪਾਸ।  
ਜੋ, ਕੁਛ ਕਹੋ ਸੁ ਕੀਜਿਯੈ ਕਰੀ ਯਹੈ ਅਰਦਾਸ॥ 13॥ 309॥  
Dôhrâ: tabai râv handûr kô, gayô tâs kç pâs.  
jô, kuch kahô su kîjijyai karî yahai ardâs॥13॥309॥

ਛਪੈ ਛੰਦ: ਤਬੈ ਛਾਡਿ ਕਹਿਲੂਰ ਪੁਰ ਕੀਨੀ ਅਸਵਾਰੀ।  
ਮੁਹਚੇ ਧਰੇ ਨਿਸਾਨ, ਚਲੈ ਪਖਰੈਤ ਸਿਗਾਰੀ।  
Chapai Chand: tabai châdi kahilûr pur kîni asavârî.  
muhrç dharç nisân, calai pakhrait sigârî.

ਭਯੋ ਰਾਵ ਅਸਵਾਰ, ਬਾਂਧਿ ਕਰਿ ਤੇਗ ਕਮਰ ਧਰ।  
ਲਈ ਸੁ ਬਰਛੀ ਹਾਥ, ਨਾਭਿ ਆਗੇ ਜਮਧਰ ਧਰ।  
bhayô râv asavâr, bândhi kari tçg kamar dhar.  
laî su barchî hâth, nâbhi âgç jamdhar dhar.

ਡਾਲੀ ਸੁ ਢਾਲ ਲਟਕਾਇਕੈ, ਤਰਕਸ ਕਮਾਨ ਸੰਗ ਹੀ ਲਿਯੋ ।  
ਲੜਨ ਚਲਯੋ ਪ੍ਰਭੁ ਪੁਰਖ ਸੋ, ਬਡਉ ਰਾਵ ਤੇਰੋ ਹਿਯੋ॥ 14॥ 310॥  
dâlî su dhâl latkâikai, tarkas kamân sang hî liyô .  
laran calyô parbhu purakh sô, badau râv tçrô hiyô॥14॥310॥

ਦੋਹਰਾ: ਤਬੈ ਰਾਵ ਕਹਿਲੂਰ ਕੋ, ਚੜ੍ਹਯੋ ਸਕਲ ਦਲ ਸਾਜ।  
ਲੜਨ ਚਲੋ ਪ੍ਰਭੁ ਪੁਰਖ ਸੋ, ਕੀਨੋ ਨਿਪਟ ਅਕਾਜ॥ 14॥ 311॥  
Dôhrâ: tabai râv kahilûr kô, carrhyô sakal dal sâj.  
larran calô parbhu purakh sau, kînô nipat akâj.॥14॥311॥

ਛਪੈ ਛੰਦ: ਭਯੋ ਰਾਵ ਅਸਵਾਰ, ਫਉਜ ਮੈ ਭਯੋ ਨਗਾਰਾ।  
ਖੇਲਨ ਚੜ੍ਹਯੋ ਸ਼ਿਕਾਰ, ਸੰਗਿ ਲੀਯੋ ਲੋਗ ਅਪਾਰਾ।  
Chapai Chand: bhayô râv asavâr, phauj mai bhayô nagârâ.  
khçlan carrhyô shikâr, sangi lîyç lôg apârâ.

ਬਹੁ ਬਿਧਿ ਫਉਜ ਬਨਾਇ, ਸੰਗਿ ਰਾਜਾ ਸਭਿ ਲੀਨੇ।  
ਆਨੰਦ ਪੁਰ ਕੈ ਨਿਕਟਿ, ਜਾਇ ਡੇਰਾ ਤਹਿ ਦੀਨੇ।  
bahu bidhi phauj banâi, sangi râjâ sabhi lînç.  
ânand pur kai nikti, jâi dçrâ tahi dînç.

That he must advance from the other side,  
Let this be their strategy for waging a war.  
Let both of them sandwich the Guru in between,  
Let both of them adopt that strategy.||12||308||

Dohra: Thereupon, the royal Hill chief of Handoor,  
Did proceed towards the Kahloor chief.  
Let the latter chief devise any strategy,  
So did he humbly tell the Kahloor chief.||13||309||

Chaupai Chhand: Soon after departing from Kahloor,  
The royal hill chief mounted his steed.  
Hoisting his royal emblem in front,  
A battery of horse-mounted horses marched ahead.

Thus did the royal hill chief rode,  
After slinging a sword across his waist.  
Carrying another dagger in his hand,  
He wore a steel armour round his navel.

Putting a shield upon his back,  
He also carried a bow and a quiver.  
For fighting with the Divine Guru did he start,  
Highly brave indeed must be this royal Hill chief.||14||310||

Dohra: Thus did the royal Hill chief of Kahloor,  
Marched after leading his whole army.  
For fighting with the Divine Guru did he start,  
On a meaningless pursuit did he go indeed.||15||311||

Chaupai Chand: As soon as the royal chief mounted his horse,  
A war drum was beaten by his force.  
He advanced as if on a hunting spree,  
Countless people did he take with him.

Deploying his army in many formations,  
Many other royal chiefs did he take with him.  
Arriving in the vicinity of Anandpur,  
Did their forces put up a camp there.

ਐਸੋ ਬਿਚਾਰ ਰਾਜਾ ਕਿਯੋ, ਬਿਦਾ ਫੌਜ ਸਬ ਕਰ ਦਈ।  
 ਘੋਰਯੋ ਸੁ ਨਗਰ ਚਹੂੰ ਓਰ ਤੇ, ਮਨਹਿ ਰਸਤਿ ਸਬ ਕਰਿ ਲਈ॥ 16॥ 312॥  
 aisô bicâr râjâ kiyô, bidâ phauj sab kar daî.  
 ghçryô su nagar cahûn ôr tç, manhi rasti sab kari laî.॥16॥312॥

ਦੋਹਰਾ: ਗੋਬਿੰਦ ਸਿੰਘ ਤਾਹੀ ਸਮੈ, ਲੀਨੋ ਸਿੰਘ ਬੁਲਾਇ।  
 ਦਿਯੋ ਖੜਗ ਕਰਿ ਤਾਸ ਕੇ, ਦੂਤਨ ਦੇਉ ਸਜਾਇ॥ 17॥ 313॥  
 Dôhrâ: gôbind singh tâhî samai, lînô singh bulâi.  
 diyô kharrag kari tâs kç, dûtan dçu sajài.॥17॥313॥

ਕਬਿਤੁ: ਤਬ ਹੀ ਬਚਨ ਪਾਇ, ਚੜ੍ਹਿਓ ਨਗਾਰਾ ਬਜਾਇ,  
 ਸ੍ਵਾਰ ਭਯੋ ਜੀਤ ਸਿੰਘ ਜੁੱਧ ਕੇ ਕਰਨ ਕੋ।  
 Kabit: tab hî bacan pâi, carrhiô nagârâ bajâi,  
 savâr bhayô jît singh juddh kç karan kô.

ਸਿੰਘਨ ਕੇ ਸਾਥ ਲਿਯੋ, ਮੁਹਰੇ ਨਿਸਾਨ ਦਿਯੋ,  
 ਬਾਂਧਯੋ ਹੈ ਖੜਗ ਸੀਸ ਦੂਤ ਕੇ ਧਰਨ ਕੋ।  
 singhan kô sâth liyç, muhrç nisân diyç,  
 bândhyô hai kharrag sîs dût kç dharan kô.

ਬਾਂਧੀ ਜਮਧਾਰ ਔਰ ਤਰਕਸ ਕਮਾਨ ਸੰਗਿ,  
 ਲੀਨੀ ਕਰਿ ਬਰਛੀ ਬਲ ਵੈਰੀ ਕੇ ਹਰਨ ਕੋ।  
 bândhî jamdhâr aur tarkas kamân sangi,  
 lînî kari barchî bal vairî kç haran kô.

ਬਾਵੇਂ ਕਰਿ ਢਾਲ ਲਈ, ਘੋਰੇ ਅਸਵਾਰ ਭਯੋ,  
 ਗੋਬਿੰਦ ਸਿੰਘ ਸੰਗਿ ਜਾਤ ਰਾਵ ਸੋ ਲਰਨ ਕੋ॥ 18॥ 314॥  
 bâvçn kari dhâl laî, ghôrç asavâr bhayô,  
 gôbind singh sangi jât râv sau laran kô. ॥18॥314॥

ਦੋਹਰਾ: ਜਹਾ ਰਾਵ ਡੇਰਾ ਦਿਯੋ, ਤਹਾ ਨਗਾਰਾ ਦੀਨ।  
 ਸੁਨਤ ਸ੍ਵਨ ਧੁਨਿ ਤਾਸ ਕੀ, ਬਹੁਰਿ ਸੋਚ ਮਨਿ ਕੀਨ॥ 19॥ 315॥  
 Dôhrâ: jahâ râv dçrâ diyô, tahâ nagârâ dîn.  
 sunat sarvan dhuni tâs kî, bahuri sôc mani kîn.॥19॥315॥

ਕਬਿਤੁ: ਪੂਛਿ ਕੈ ਪ੍ਰਧਾਨ ਸੋ ਬਿਚਾਰ ਕਿਯੋ ਰਾਜਾ ਤਬ,  
 ਕਹੋ ਬਾਤ ਜੀਵਹੁ ਕੀ, ਕੈਸੇ ਜੁੱਧ ਕੀਜਿਯੈ?  
 Kabit: pûchi kai pardhân sô bicâr kiyô râjâ tab,  
 kahô bât jîvahû kî, kaisç juddh kîjîyai?



The Kahloor chief, after a thorough deliberation,  
 Deployed his whole force strategically.  
 After laying a siege to Anandpur from all sides,  
 He cut off all supplies to the town (Anandpur).||16||312||

Dohra: At that moment, Divine Guru Gobind Singh,  
 Called an assembly of all his devout Singhs,  
 Ordering them to pick up their swords,  
 He commanded them to punish the wrong doers.||17||313||

Kabit: Immediately after receiving the Guru's command,  
 The Singhs advanced with the beating of a war drum.  
 Mounting his horse Sahibzada Ajit Singh<sup>3</sup> as well,  
 He, too, proceeded to fight in a battle.

Taking the Singhs along with him to the field,  
 He got the Khalsa emblems hoisted in front.  
 Arming himself with a sword therein,  
 Determined was he to strike it at enemy's head.

Covering his body with a steel armour,  
 Equipped was he with a quiver and a bow.  
 Carrying a dagger on his person as well,  
 Convenient was it to kill a powerful enemy.

Carrying a shield on the left side of his body,  
 Mounted thereafter Ajit Singh on his horse.  
 Marching step in step with Guru Gobind Singh,  
 Advanced thus he to fight with the royal hill chiefs.||18||314||

Dohra: Near the site where the royal chiefs were camping,  
 The war-drum was beaten by the Khalsa.  
 Hearing the sound of the war-drum with their ears,  
 Very much alarmed did they feel at heart.||19||315||

Kabit: Seeking permission of their chief,  
 The hill chiefs deliberated the whole issue.  
 Must they reveal their innermost intentions,  
 As to how should they fight that battle.

ਕਰੋ ਰਤਵਾਹਿ ਜਾਇ, ਲੜੋ ਸਨਮੁਖ ਧਾਇ,  
 ਐਸੋ ਹੈ ਬਿਚਾਰ ਕੈ ਸੁ ਸੁਲਹਿ ਕਰਿ ਲੀਜਿਯੈ?  
 karô ratvâhi jâi, larrô sanmukh dhâi,  
 aisô hai bicâr kai su sulahi kari lîjyiai”?

ਤਬ ਹੀ ਰਿਸਾਇ ਕੈ ਸੁਨਾਇ ਕਹਯੋ ਮੰਤ੍ਰੀ ਨੇ,  
 “ਕਉਨ ਦਾਬਿ ਕਉਨ ਗਾਢਿ ਏ ਸਲਾਹ ਦੀਜਿਯੈ।  
 tab hî risâi kai sunâi kahyô mantrî nç,  
 “kaun dâbi kaun gâdhi ç salâh dîjyiai.

ਕੀਜੈ ਅਬ ਹੁਕਮ ਮੋਹਿ ਮਨ ਮੈ ਨ ਆਨੋ ਕੋਇ,  
 ਆਏ ਹੇ ਜੋ ਧਾਇ ਜਾਇ ਜੁੱਧ ਕਯੋ ਨ ਕੀਜਿਯੈ ॥ 20 ॥ 316 ॥  
 kîjai ab hukam môhi man mai ânô kôî,  
 âç hô jo dhâi jâi juddh kayô na kîjyiai”||20||316||

ਦੋਹਰਾ: ਮੰਤ੍ਰ ਦਿਯੋ ਤਬ ਰਾਇ ਕੋ, ਕਰਉ ਬੀਰ ਸੰਗ੍ਰਾਮ।  
 ਲਰਨ ਭਿਰਨ ਸਾਕੇ ਕਰਨ, ਏ ਰਾਜਨ ਕੇ ਕਾਮ। 21 ॥ 317 ॥

Dôhrâ: mantar diyô tab râi kô, karau bîr sangrâm.  
 laran bhiran sâkç karan, ç râjan kç kâm||21||317||

ਸਵੈਯਾ: ਰਾਵ ਕੋ ਪੂਛ ਪ੍ਰਧਾਨ ਚੜ੍ਹਯੋ, ਟਰਯੋ ਅਹਿਵਾਨ ਕਰੀ ਦੁਚਿਤਾਈ।  
 ਸੰਗਿ ਸਿਪਾਹ ਸੁਮਾਰ ਨਹੀ ਕਛੁ, ਵਾਰ ਨ ਪਾਰ ਗਨੀ ਨਹੀ ਜਾਈ।  
 Swaiyyâ: râv kô pûch pardhân carrhyô, taryô ahivân karî ducitâî.  
 sangi sipâh sumâr nahî kachu, vâar na pâr ganî nahî jâî.

ਏਕ ਸੁ ਏਕ ਬਲੀ ਜੁ ਚਲੇ, ਤਬ ਸਉਹੇ ਹੀ ਆਨਿ ਦਈ ਦਿਖਲਾਈ।  
 ਮੋਰਚੇ ਬਾਂਧਿ ਕੈ ਠਾਢੇ ਭਏ, ਭਈ ਸੂਰਨ ਕੇ ਮਨ ਮੈ ਜੁ ਬਧਾਈ ॥ 22 ॥ 318 ॥  
 çk su çk balî ju calç, tab sauhç hî âni daî dikhlâî.  
 môracç bândhi kai thâdhç bhaç, bhaî sûran kç man mai ju badhâî||22||318||

ਦੋਹਰਾ: ਏਕ ਠਾਂਵ ਜਬ ਜੁੱਗਨੀ, ਭਈ ਇਕੱਠੀ ਆਨ।  
 ਬਾਜਤ ਰਾਗਨਿ ਰਾਗ ਸਬ, ਕਰਤ ਸੂਰ ਸੰਗ੍ਰਾਮ ॥ 23 ॥ 319 ॥

Dôhrâ: çk thânv jab juggnî, bhaî iktathî ân.  
 bâjat râgnî râg sab, karat sûr sangrâm||23||319||

ਸਵੈਯਾ: ਬਾਜਤ ਭੇਰਿ ਕਰਨਾਇ ਸਰਨਾਇ, ਨਗਾਰੇ ਕੀ ਚੋਟ ਸੁਨਾਇ ਦਈ ਹੈ।  
 ਬਾਜਤ ਰਾਗ ਛਹੋ ਅਰੁ ਤੀਸ, ਗਈ ਸੁਧ ਕਾਇਰ ਕੋ ਨ ਰਹੀ ਹੈ।  
 Swaiyyâ: bâjat bhçri karnâi sarnâi, nagârç kî cõt sunâi daî hai.  
 bâjat râg chahô aru tîs, gâî sudh kâir kô na rahî hai.

Should they beat a hasty retreat,  
 Or should they fight from the front,  
 Or else should they hold negotiations,  
 And work out a compromise with the Khalsa?

Thereupon in a voice loud enough to be audible,  
 Their common representative asked the hill chiefs:  
 Which pressure tactics should they adopt,  
 Must they suggest a suitable strategy.

Should he issue orders for a fight,  
 No doubts should they have in their minds.  
 Since they had come all the way to attack,  
 Why should they not fight a battle?||20||316||

Dohra: Thereupon, the hill chiefs arrived at a resolution,  
 Must their warriors fight a fierce battle.  
 Creating legends and fighting battles,  
 That is the profession of the royal kings.||21||317||

Swaiyya: The chief commander launched an attack after royal orders,  
 Not for a moment did he feel double minded.  
 Uncountable was the number of soldiers with him,  
 Difficult indeed was it to keep a count of them.

As the choicest warriors launched this attack,  
 They spotted the Khalsa warriors on the front.  
 As they stood strong after taking their positions,  
 Delighted did the warriors feel on the battlefield.||22||318||

Dohra: As the two armies encountered each other at a spot,  
 All their forces gathered there for a fight.  
 As the war drums and trumpets blew martial tunes,  
 So did the brave warriors fight a battle.||23||319||

Swaiyya: As the military bands struck martial tunes,  
 The beat of the war drum was also heard.  
 As musicians played six melodies and thirty tunes,  
 The enchanted warriors shed all their cowardice.

ਝੁਮਤ ਸੂਰ ਸੁਨੇ ਧੁਨਿ ਮਾਰੂ ਕੀ, ਮਾਰ ਹੀ ਮਾਰਿ ਬਿਚਾਰ ਲਈ ਹੈ।  
 ਦੋਨੋ ਅਨੀ ਗਡ ਬੱਡ ਭਈ ਤਹ ਤੀਰ ਤੁਫੰਗ ਕੀ ਮਾਰ ਭਈ ਹੈ॥ 24॥320॥  
 jhûmat sûr sunç dhuni mâru kî, mâr hî mâri bicâr laî hai.  
 dôno anî gad badd bhaî tah tîr tuphang kî mâr bhaî hai.. 24..320..

ਦੋਹਰਾ: ਪ੍ਰਿਥਮ ਮਾਰਿ ਬੰਦੂਕ ਕੀ, ਪਾਛੇ ਤੀਰ ਕਮਾਨ।  
 ਫਿਰ ਪਾਛੇ ਸਮਸੇਰ ਲੈ, ਕਰਤ ਸੂਰ ਸੰਗ੍ਰਾਮ॥ 25॥ 321॥  
 Dôhrâ: paritham mâri bandûk kî, pâchç tîr kamân.  
 phir pâchç samsçr lai, karat sûr sangrâm..25..321..

ਛਪੈ ਛੰਦ: ਲਰਤ ਏਕ ਸੌ ਏਕ, ਏਕ ਸੌ ਏਕ ਨਿਹਾਰੈ।  
 ਕਰਤ ਸੂਰ ਸੰਗ੍ਰਾਮ, ਕਹਾ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰੈ।  
 Chapai Chand: larat çk sau çk, çk sau çk nihârai.  
 karat sûr sangrâm, kahâ kabi kabi bîcârai.

ਦਿਵਤਨ ਧਰਯੋ ਧਿਆਨ, ਹੋਤ ਕਹੂੰ ਜੁੱਧ ਸਰਸ ਅਤਿ।  
 ਵੇ ਚੜ੍ਹਿ ਚਲੇ ਬਿਬਾਨ , ਆਇ ਰੀਝੰਤ ਦੇਖਿ ਗਤਿ।  
 divtan dharyô dhiân, hôt kahûn juddh saras ati.  
 vç carhi calç bibân , âi rîjhant dçkhi gati.

ਜੋਗਨਿ ਸੁ ਆਨ ਉਪਰ ਖਰੀ, ਆਜ ਪੜ੍ਹ ਕੇਹੂ ਭਰੇ।  
 ਜੋਧਾ ਸੁ ਜੀਤਯੋ ਜੁਧ ਮੈ, ਪ੍ਰਬਲ ਖਾਲਸਾਈ ਲਰੈ॥ 26॥ 322॥  
 jôgani su ân ûpar kharî, âj patar kçhû bharç.  
 jôdhâ su jîtyô judh mai, parbal khâlsâi larai.. 26..322..

ਦੋਹਰਾ: ਸਤਿਗੁਰੁ ਕੇ ਪ੍ਰਤਾਪ ਤੇ, ਲਰਤ ਖਾਲਸਾ ਸੋਇ।  
 ਸੂਰਾ ਸਬ ਤਿਹੂੰ ਲੋਕ ਮੈ, ਤਿਹ ਸਮਾਨ ਨਹੀਂ ਕੋਇ॥ 27॥ 323॥  
 Dôhrâ: satiguru kç partâp tç, larat khâlsâ sôî.  
 sûrâ sab tihûn lôk mai, tih samân nahîn kôî.||27||323||

ਕਬਿਤੁ: ਵਾਹਗੁਰੂ ਮਨਾਇ ਜੀਇ ਧਾਰਿ ਕੋਪ ਪਰੈ ਧਾਇ,  
 ਕਰੈ ਲੋਗ ਹਾਇ ਹਾਇ ਐਸੀ ਬਿਧਿ ਕਰ ਹੀ।  
 Kabit: vâhgurû manâi jîi dhâri kôp parai dhâi,  
 karai lôg hâi hâi aisî bidhi kar hî.

ਮਾਰੇ ਸਮਸੇਰਨ ਕੇ ਲੋਥਨਿ ਪੈ ਲੋਥਿ ਡਾਰੀ  
 ਤੀਰਨ ਕੇ ਮਾਰੇ ਕਹੂੰ ਧੀਰਜ ਨ ਧਰ ਹੀ।  
 mârç samsçran kç lôthni pai lôthi dârî  
 tîran kç mârç kahûn dhîraj na dhar hî.

As the warriors swayed with the martial tunes (of Raag Maru),  
 They were possessed with thoughts of killing and dying.  
 As the two armies confronted and clashed,  
 There ensued a shower of arrows and bullets.||24||320||

Dohra: First did they fire from their muskets.  
 Thereafter did they shoot arrows from their bows.  
 Soon after picking up their swords at last,  
 The warriors did fight a fierce battle.||25||321||

Chaupai Chhand: Thereafter ensued a one to one fight,  
     Each one evaluating the other's strength.  
     As the brave warriors fought fiercely,  
     Not one of them thought of anything else.

Even the gods had to pay attention,  
 Such a fierce battle was being fought indeed.  
 On their flying carriages did the gods come,  
 Completely engrossed were they in the spectacle.

The blood thirsty war deity (Jogni) stood atop them,  
 For filling her bowl with blood was she craving.  
 Those warriors alone would win in a battle,  
 Who fight like the mighty Khalsa warriors.||26||322||

Dohra: With the grace of the Divine Guru,  
 Did the Khalsa warriors fight in the battle.  
 Bravest are they among the three worlds,  
 None else is as brave as they are indeed.||27||323||

Kabit    Invoking the grace of the Divine Guru,  
 Highly enraged did they attack.  
 Bitterly cried the people being frightened,  
 So fiercely did the (Khalsa) warriors fight.

Being struck with their mighty swords,  
 Corpses upon corpses got piled up.  
 Struck with the shot of their arrows,  
 Desperately did the enemy lose their courage.

ਮਾਰੇ ਜੁ ਬੰਦੂਕਨ ਕੇ ਦੀਨੇ ਅਸਵਾਰ ਡਾਰ,  
ਨੇਜਨ ਕੇ ਮਾਰੇ ਨਰ ਧਰਨੀ ਪਰ ਧਰ ਹੀ।  
mârç ju bandûkan kç dînc asavâr dâr,  
nçjan kç mârç nar dharnî par dhar hî.

ਮਾਰੇ ਜਮਧਾਰਨ ਕੇ ਜੀਵਨ ਕੇ ਨਾਹਿ ਮੂਲ,  
ਬਾਂਧੇ ਹਥਿਆਰ ਪਾਂਚ ਖਾਲਸਾ ਜੀ ਲਰ ਹੀ ॥ 28 ॥ 324 ॥  
mârç jamdhâran kç jîvan kç nâhi mûl,  
bândhç hathiâr pânc khâlsâ jî lar hî.॥28॥324॥

ਦੋਹਰਾ: ਚਲਤ ਤੀਰ ਬੰਦੂਕ ਤਹ, ਨੇਜਾ ਸਰਸ ਅਪਾਰ।  
ਬਗਤਿ ਬਹੁਤ ਤਰਵਾਰ ਜਹਿ, ਚਮਕਤ ਹੈ ਜਮਧਾਰ ॥ 29 ॥ 325 ॥

Dôhrâ: calat tîr bandûk tah, nçjâ saras apâr.  
bagti bahut tarvâr jahi, camkat hai jamdhâr.॥29॥325॥

ਛਪੈ ਛੰਦ: ਤਬੈ ਗਹੀ ਤਰਵਾਰ, ਫਉਜ ਮੈ ਪਰਤ ਧਾਇ ਕਰਿ।  
ਕਰਤ ਏਕ ਸੋ ਦੋਇ, ਦੋਇ ਹੋਇ ਪਰਤ ਧਰਤਿ ਪਰ।

Chaupai Chand: tabai gahî tarvâr, phauj mai parat dhâi kari.  
karat çk sô dôî, dôî hôî parat dharti par.

ਚਲਤ ਰਕਤ ਦਰੀਆਉ, ਗਿਰਤ ਜੂਝੰਤ ਸੂਰ ਤਹਿ।  
ਦਿਵਸ ਰੈਨ ਹੋਇ ਗਈ, ਪਉਨ ਹੁਇ ਰਹੀ ਮੰਦ ਜਹਿ।  
calat rakat darîâu, girat jûjhant sûr tahi.  
divas rain hôî gaî, paun hui rahî mand jahi.

ਮਹਾਂ ਜੁੱਧ ਭਾਰੀ ਭਯੋ, ਖਬਰ ਤੀਨ ਲੋਕਨ ਭਈ।  
ਗੋਬਿੰਦ ਸਿੰਘ ਸੁਤ ਇਵ ਲਰਤ, ਰਾਜਨ ਕੀ ਸੁਧਿ ਬੁਧਿ ਗਈ ॥ 30 ॥ 326 ॥  
mahân juddh bhârî bhayô, khabar tîn lôkan bhaî.  
gôbind singh sut iv larat, râjan kî sudhi budhi gaî.॥30॥326॥

ਦੋਹਰਾ: ਰਾਜਨ ਕੀ ਸੁਧਿ ਬੁਧਿ ਗਈ, ਭਯੋ ਜੁੱਧ ਜਬ ਜੋਰ।  
ਲਰਤ ਸਿੰਘ ਰਣਜੀਤ ਤਹਿ, ਫਉਜ ਦਈ ਸਬ ਮੋਰ ॥ 31 ॥ 327 ॥

Dôhrâ: râjan kî sudhi budhi gaî, bhayô juddh jab jôr.  
larat singh ranjît tahi, phauj daî sab môr.॥31॥327॥

ਚੌਪਈ: ਏਕ ਲਰੇ ਇਕ ਭਾਜਿ ਲੁਕਾਨੇ। ਇਕ ਕਾਇਰ ਦੇਖਿ ਬਹੁਤ ਡਰਪਾਨੇ।  
ਇਕ ਘਾਇਲ ਹੂਏ ਗਏ ਬਿਹਾਲ। ਇਕ ਉਘਰੇ ਸੀਸ ਫਿਰੇ ਬਿਕਰਾਲ ॥ 32 ॥ 328 ॥

Chaupai: çk larç ik bhâji lukânç. ik kâir dçkhi bahut darpânç.  
ik ghâil huç gaç bihâl. ik ughrç sîs phirç bikrâl.॥32॥328॥

As they fired bullets from their muskets,  
 Fell down the horse-mounted warriors.  
 Those struck with the tip of their lances,  
 Flatly did they fall on to the earth.

Those struck with the two-teethed dagger,  
 Instantly lifeless did they become indeed.  
 Armed with the five Khalsa weapons,  
 Did the Khalsa warriors fight fiercely.||28||324||

Dohra: As there was a volley of arrows and bullets,  
 There were countless piercings with lances.  
 As many a sword were being wielded,  
 There were flashes of two-teethed daggers.||29||325||

Chaupai Chhand: Thereupon, picking up his sword  
 Fiercely did (Ajit Singh) attack the enemy.  
 As he cut each soldier into two pieces,  
 The sliced parts fell to the ground.

As a stream of blood started flowing,  
 The fighting warriors kept falling to the earth.  
 As the day turned into night (with dust and din),  
 Even the wind slowed down to a breeze.

As this fierce battle kept on raging there,  
 Its news spread throughout three worlds.  
 As Guru Gobind Singh's son fought so bravely,  
 The royal hill chiefs felt at the end of their wits. ||30||326||

Dohra: The royal hill chiefs lost their nerves,  
 As the battle became more fierce.  
 Single handedly did (Ranjit) Ajit Singh fight,  
 As he asked his army to hold back.||31||327||

Chaupai: Some fought, others fled to seek shelter,  
 Some cowards felt scared of (Ajit Singh).  
 Some felt desperate being wounded,  
 Some kept staggering with heads rolling.||32||328||

ਇਕ ਸਨਮੁਖ ਹੁਇ ਜੁੱਧ ਮਚਾਵੈ। ਇਕ ਭਾਜੇ ਫਿਰ ਨਿਕਟਿ ਨ ਆਵੈ।  
 ਇਕ ਪਿਆਸੇ ਪਾਨੀ ਬਿਨੁ ਮਰਈ। ਇਕ ਦੇਖੇ ਤੇਗ ਧੀਰ ਨਹੀ ਧਰ ਹੀ॥ 33॥ 329॥  
 ik sanmukh hui juddh macâvai. ik bhâjç phir nikti na âvai.  
 ik piâsç pânî binu marâi. ik dçkhe tçg dhîr nahî dhar hî.॥33॥329॥

ਅਧਿਕ ਅਧੀਰ ਸਸਤ੍ਰ ਤਜਿ ਡਾਰੇ। ਗਿਰ ਗਿਰ ਪਰੇ ਪਖਰੀਆ ਸਾਰੇ।  
 ਏਕ ਸੂਰ ਹੋਇ ਸਨਮੁਖ ਲਰਈ। ਵੇ ਮਰਨੇ ਤੇ ਬਿਲਮ ਨ ਕਰਈ॥ 34॥ 330॥  
 adhik adhîr sasatar taji dârç. gir gir parç pakhrîâ sârç.  
 çk sûr hôî sansukh laraî. vç marnç tç bilam na karaî.॥34॥330॥

ਦੋਹਰਾ: ਲਰਤ ਸੂਰ ਸੰਗ੍ਰਾਮ ਮੋ, ਮਹਾ ਨਿਡਰ ਮਨ ਸੋਇ।  
 ਤਾ ਸਮਾਨ ਤਿਹੂੰ ਲੋਕ ਮੈ, ਬਿਰਲਾ ਗਨੀਐ ਕੋਇ॥ 35॥ 331॥  
 Dôhrâ: larat sûr sangrâm mô, mahâ nidar man sôî.  
 tâ samân tihûn lôk mai, birlâ ganîai kôî.॥35॥331॥

ਸਵੈਯਾ: ਗਾਜਤ ਸੂਰ ਮਹਾ ਰਨ ਮੈ, ਘਨ ਮੈ ਚਮਕੈ ਬਿਜਰੀ ਘਟਨਾਵੈ।  
 ਤਾਰਨ ਮੈ ਜਿਮ ਚੰਦ ਦਿਵੈ, ਨਾ ਛਪੈ ਰਣਜੀਤ ਮਹਾ ਰਨ ਪਾਵੈ।  
 Swaiyya: gâjat sûr mahâ ran mai, ghan mai camkai bijrî ghatnâvai.  
 târan mai jim cand divai, nâ chapai ranjît mahâ ran pâvai.

ਭਾਨ ਪ੍ਰਕਾਸ ਕਿਯੋ ਜੁ ਤਬੈ, ਨਿਸ ਭਾਜਤ ਹੈ ਤਿਹ ਨੇਤ ਨ ਆਵੈ।  
 ਮਾਨੋ ਪ੍ਰਕਾਮ ਕਿਯੋ ਜੁ ਤਬੈ ਸੈ ਬਾਜਿ ਸੁ, ਯੋ ਦਲ ਰਾਜਨ ਕੇ ਬਿਚਲਾਵੈ॥ 36॥ 332॥  
 bhân parkâs kiyô ju tabai, nis bhâjat hai tih nerr na âvai.  
 mânô parkâm kiyô ju tabai sai bâji su, yô dal râjan kç biclâvai.॥36॥332॥

ਦੋਹਰਾ: ਕੇਤਨ ਦਿਨ ਇਹ ਭਾਂਤਿ ਕਰਿ ਭਯੋ ਜੁੱਧ ਸੰਗ੍ਰਾਮ।  
 ਪ੍ਰਬਲ ਭਯੋ ਤਹਿ ਖਾਲਸਾ, ਰਾਜਨ ਮਾਨੀ ਆਨ॥ 37॥ 333॥  
 Dôhrâ: kçtan din ih bhânti kari bhayô juddh sangrâm.  
 parbal bhayô tahi khâlsâ, râjan mâni ân.॥37॥333॥

ਚੌਪਈ: ਤਬ ਉਪਾਵ ਰਾਜੇ ਇਮ ਕੀਨਾ। ਮੰਤ੍ਰੀ ਸੋ ਬਿਚਾਰ ਕਰਿ ਲੀਨਾ।  
 ਇਹੀ ਭਾਂਤਿ ਦਾਵ ਕਰਿ ਆਵੈ। ਅਉਰ ਕਛੂ ਨਹੀ ਹੋਤ ਉਪਾਵੈ॥ 38॥ 334॥  
 Chaupai: tab upâv râjç im kînâ. mantrî sô bicâr kari lînâ.  
 ihî bhânti dâv kari âvai. aur kachû nahî hôt upâvai.॥38॥334॥

ਏਕ ਆਨ ਸਤਿਗੁਰ ਕੋ ਦੀਜੈ। ਤਬੈ ਠਾਂਵ ਅਪਨੀ ਕਰਿ ਲੀਜੈ।  
 ਗਊ ਬਾਧਿ ਰਾਵ ਤਹਿ ਗਯੋ। ਛਾਡੋ ਗਾਂਵ ਭਾਂਤਿ ਯਹ ਕਹਯੋ॥ 39॥ 335॥  
 çk ân satigur kô dîjai. tabai thâv apnî kari lîjai.  
 gâu bândhi râv tahi gayô. châdô gânv bhânti yah kahyô.॥39॥335॥



Some fought bravely from the front,  
 Some deserted never to return again.  
 Some died for want of water,  
 Some lost their balance at the sight of a sword.||33||329||

Most of them gave up their arms being desperate,  
 As all the horse-mounted kept falling down.  
 Some, being brave, fought from the front,  
 Little did they feel scared of dying.||34||330||

Dohra: Those warriors who fight in the battles,  
 Highly fearless hearts do they possess.  
 Very rare indeed are such brave-hearts,  
 Through out the space of three worlds.||35||331||

Swaiyya: So strikingly did the great warrior (Ajit Singh) fight,  
 As lightening flashes through the dark clouds.  
 So markedly conspicuous did Ajit Singh appear in battle,  
 As the moon shines brilliantly among the stars.

When sun shines brilliantly in the sky,  
 Darkness disappears fast not returning near the sun.  
 So desperately did the Hill chief's army feel scared,  
 As if a pack of hundred hawks had pounced upon it.||36||332||

Dohra: Thus did this fierce battle continue,  
 For many days in the same manner.  
 Finally did the Khalsa become dominant in this battle,  
 As the royal hill chiefs admitted their defeat.||37||333||

Chaupai: Thereafter, the royal hill chiefs chalked out a strategy,  
 After conducting consultations with their ministers.  
 Only one strategy would prove to be useful,  
 As all others maneuvers had failed indeed.||38||334||

For once should they admit their defeat before the Guru,  
 In the meantime should they consolidate their position.  
 Led by a cow in chains the royals approached the Guru,  
 For His departure from Anandpur did they plead.||39||335||

ਸ੍ਰਵਨ ਸੁਨਤ ਗੋਬਿੰਦ ਸਿੰਘ ਦਾਤੇ। ਛਾਡੀ ਠਉਰ ਕਰੀ ਯਹਿ ਬਾਤੇ।  
 ਪੁਰ ਨਿਰਮੋਹ ਕੀਨੋ ਬਿਸ੍ਰਾਮਾ। ਭੇਜੀ ਫਉਜ ਹਨਨ ਕੇ ਗ੍ਰਾਮਾ॥ 40 ॥ 336 ॥  
 sarvan sunat gûbind singh dâtç. châdî thaur karî yahi bâtç.  
 pur nirmôh kînô bisrâmâ. bhçjî phauj hanan kô garâmâ.॥40॥336॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਸੰਗ੍ਰਾਮ ਅਨੰਦ ਪੁਰ ਕਾ ਜੋ ਪਹਿਲਾ ਹੋਆ ਰਾਜੇ ਸਾਥ ਅਠਵਾਂ ਧਿਆਉ  
 ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥ 8 ॥  
 iti sarî guru sôbhâ sangrâm anand pur kâ jô pahilâ hôâ râjç sâth athvân dhiâu  
 sampûrnamsatu subhmastu..8..

Hearing their petition, Guru Gobind Singh in His magnanimity,  
Departed from Anandpur after hearing their appeal.  
Thereafter, the Divine Guru relaxed at Nirmohpur<sup>4</sup>,  
He sent His army to the nearby village Hanan.||40||336||

Thus, is concluded the eighth chapter of Sri Gur Sobha describing the first battle of Anandpur against royal Hill Chiefs.

## REFERENCES

1. Kahloor: A region in the Bilaspur state of present day Himachal Pradesh where Raja Bhim Chand in collaboration with Raja Fateh Shah of Garhwal waged a meaningless battle against Guru Gobind Singh just out of arrogance over his superiority of caste.
2. Handoor: Presently known as Nalagarh in Himachal Pradesh in between Ropar and Anandpur Sahib in Punjab.
3. Sahibzada Ajit Singh: Sahibzada Ajit Singh, the eldest son of Guru Gobind Singh who fought bravely against the royal hill chiefs in the battles of Kalmot and Anandpur. He attained martyrdom on Paush 8, 1762 B.S. (1705 CE) at Chamkaur Sahib. Sainapati continues to confuse the reader with the names Ranjit and Jeet for Ajit Singh through out this text. For more details see *Introduction*.
4. Nirmohpur: Or Nirmohgarh at village Har-Do-Nirmoh situated near Kiratpur Sahib in Distt. Ropar (Pb.) where Guru Gobind Singh stayed for some time after the first battle of Anandpur.

## Chapters IX

This chapter deals with Guru Gobind Singh's departure from Anandpur Sahib to Nirmohgarh following the mercy petition of the Raja of Kahloor and other hill chiefs with their symbolic presentation of a cow in chains. The Guru left Anandpur Sahib after their solemn entreaties. But the moment the Guru and his army reached Nirmohgarh, the hill chiefs broke their solemn pledges and occupied most of the villages around Anandpur Sahib. Thereafter, the Guru ordered his army to launch a counter attack and evict the aggressors. As a result, a fierce battle took place between the Guru's army and the hill chiefs' forces. Sainapati gives a graphic description of this fierce encounter in which Guru's brave warrior Sahib Chand displayed exemplary courage and killed many a hill soldier. He finally attained martyrdom in this battle. Once again, the Guru's army was victorious and the hill chiefs had to eat a humble pie.

Thereafter, the hill chiefs petitioned the Mughal Emperor to save their lives from the continuous attacks of Guru Gobind Singh's army. Receiving reinforcements from the Mughal custodians of Sarhind, Lahore and other lumpen elements of the area, they attacked the Guru's army once again. As a result, there occurred a bigger and more fierce encounter between Guru's army and the combined forces of Mughals and hill chiefs. But once again, victory came to the Guru's army after a large-scale blood bath which continued for twenty one hours. After the enemy forces retreated after an ignominious defeat, the Guru decided to leave Nirmohgarh and departed for Anandpur Sahib. Another small encounter took place on the banks of rivulet Sirsa but the enemy forces failed to browbeat the Guru's army. As the Guru's army was heading towards Anandpur Sahib, the hill chief of Basali entreated the Guru to be his guest for a few days. The Guru acceding to his request put up a camp at Basali for sometime.

The poet Sainapati describes the second part of the battle of Nirmohgarh in a highly embellished poetry replete with various epic metaphors, similes and parallelisms. His poetry is able to capture the spirit of this violent battle and resultant bloodbath through the similes from celebration of the Indian festival of colours, Holi.

## ਨੌਵਾਂ ਅਧਿਆਇ

nauvân adhiâi

(ਨਿਰਮੋਹ ਗੜ੍ਹ ਦਾ ਜੁੱਧ

(nirmôh garrah dâ juddh

7 ਕੱਤਕ ਤੋਂ 14 ਕੱਤਕ 1757 ਬਿ:

7 kattak tòn 14 kattak 1757 bi:

ਸੂਬਾ ਸਰਹਿੰਦ ਦੀ ਚੜ੍ਹਾਈ)

sûbâ sarhind dî carrhâi)

- ਦੋਹਰਾ: ਗੋਬਿੰਦ ਸਿੰਘ ਨਿਰਮੋਹ ਮੈ, ਆਨਿ ਕਿਯੋ ਬਿਸੁਮਾਮ।  
ਚਲੀ ਫਉਜ ਕਹਿਲੂਰ ਕੋ, ਲੂਟਿ ਲੇਹੁ ਸਭਿ ਗੁਮਾਮ॥ 1॥337॥
- Dôhrâ: gôbind singh nirmôh mai, âni kiyô bisrâm.  
calî phauj kahilûr kô, lûti lèhu sabhi garâm॥1॥337॥
- ਸਵੈਯਾ: ਗੋਬਿੰਦ ਸਿੰਘ ਕੀ ਫਉਜ ਚੜੀ, ਅਰਿ ਘੇਰਿ ਲਿਯੇ ਸਬ ਗਾਂਵ ਗੁਜਾਰਾ।  
ਦੇਖਿ ਨਿਹਾਰ ਮਹਾ ਬਿਸੁਮਾਰ, ਪਹਾਰਿਯੈ ਕੇਤੇ ਹੀ ਮਾਰੇ ਅਪਾਰਾ।
- Swaiyyâ: gôbind singh kî phauj cadhî, ari ghçri liyç sab gûânv gujârâ.  
dçkhi nihâr mahâ bisumâr, pahâriyai kçtç hî mârç apârâ.
- ਲੋਥਨ ਪੈ ਤਹਿ ਲੋਥ ਪਰੀ, ਅਰੁ ਜੋਗਨਿ ਆਨ ਕੇ ਪੜ੍ਹ ਪਸਾਰਾ।  
ਜੂਝਤ ਸਾਹਿਬ ਚੰਦ ਤਹਾਂ, ਜਹਿ ਜੋਰ ਪਰੀ ਰਨ ਮਾਹਿ ਪੁਕਾਰਾ॥ 2॥338॥
- lôthan pai tahi lôth parî, aru jôgñi ân kç patar pasârâ.  
jûjhat sâhib cand tahân, jahi jôr parî ran mâhi pukârâ॥2॥338॥
- ਦੋਹਰਾ: ਲਿਯੈ ਪੜ੍ਹ ਜੋਗਨਿ ਅਰੀ, ਗਿੱਧ ਬਹੁਤ ਮੰਡਲਾਤ।  
ਲਰਤ ਸੂਰ ਸੰਗ੍ਰਾਮ ਮਹਿ, ਮਹਾ ਨਿਡਰ ਹੁਇ ਜਾਤ॥ 3॥339॥
- Dôhrâ: liyai patar jôgñi arî, giddh bahut mandlât.  
larat sûr sangrâm mahi, mahâ nidar hui jât॥ 3॥339॥
- ਸਵੈਯਾ: ਮਾਰ ਹੀ ਮਾਰ ਪੁਕਾਰਤ ਹੈ ਤਹਾਂ, ਜੂਝਤ ਸੂਰ ਮਹਾ ਰੰਗਿ ਰਾਤੇ।  
ਜੋਧਣ ਸੋ ਤਹ ਜੋਧ ਅਰੇ, ਨ ਟਰੇ ਨ ਡਰੇ ਸੁ ਖਰੇ ਹੀ ਲਰਾਤੇ।
- Swaiyyâ: mâr hî mâr pukârat hai tahân jûjhat sûr mahâ rangi râtç.  
jôdhan sau tah jôdh are na tarç na darç su kharç hî larâtç.
- ਜੂਝਤ ਸੂਰ ਗਿਰੈ ਧਰ ਪੈ, ਸੁ ਪਰੈ ਰਨ ਮੈ ਜੁ ਮਹਾ ਹੀ ਸੂਹਾਤੇ।  
ਕਾਇਰ ਏਕ ਭਜੇ ਮੁਖ ਮੋਰਿ ਕੈ, ਛੋਡਿ ਚਲੇ ਰਨ ਹੀ ਡਰ ਖਾਤੇ॥ 4॥340॥
- jûjhat sûr girai dhar pai, su parai ran mai ju mahâ hî sûhâtç.  
kâir çk bhajç mukh môri kai, chôdi calç ran hî dar pââtç॥4॥340॥

## Chapters IX

### The Battle of Nirmohgarh

**Katak 7 to Katak 14, 1757 B.S. (1700 C.E.)**

#### The Invasion by Sarhind Custodian

Dohra: (Soon after) Guru Gobind Singh arriving at Nirmohgarh<sup>1</sup>,  
Stayed there for a few days for relaxation.  
(In the meantime) the forces of Kahloor chief while retreating,  
All the villages (Around Anandpur) did they plunder.||1||337||

Swaiyya: (Thereafter) the forces of Guru Gobind Singh launching an attack,  
Laid a siege to all the villages of Kahloor chief.  
Keeping a close eye over their innumerable numbers,  
Countless hilly soldiers did the Guru's forces slaughter.

As corpses upon corpses were piled up on the battlefield,  
The blood-thirsty war deity arrived with her begging bowl.  
Fiercely did Sahib Chand<sup>2</sup> keep fighting in the battle,  
He was asked for support wherever enemy dominated.||2||338||

Dohra: As blood-thirsty war deity stood with her begging bowl,  
Many a vulture kept hovering over the battlefield.  
The brave warriors kept fighting in the battle,  
Extremely fearless did they feel at that time.||3||339||

Swaiyya: With the war cries of killing the enemy there,  
Highly enraged did the brave warriors fight.  
As the warriors grappled with the warriors there,  
Without wavering or being scared did they keep fighting.

As some warriors fell down on earth while fighting,  
Extremely fascinating did they look even after falling down.  
As cowards, who retreated after turning their backs,  
Soon did they desert the field getting scared.||4||340||

ਦੋਹਰਾ: ਲਰਤ ਜੋਰ ਸੰਗ੍ਰਾਮ ਮੈ, ਟਾਰਿਓ ਨਾਹਿ ਟਰੰਤ ।  
ਏਕ ਮਾਰਿ ਦੁਇ ਦੁਇ ਕਰਤ, ਦੁਇ ਹੁਇ ਧਰਤ ਪਰੰਤ ॥ 5 ॥ 341 ॥

Dôhrâ: larat jôr sangrâm mai, târiô nâhi tarant.  
çk mâri dui dui karat, dui hui dharat parant||5||341||

ਸਵੈਯਾ: ਜੋਰ ਲਰੈ ਤਹ ਖਾਲਸਾ ਆਛੈ ਹੂ, ਮਦਤ ਸਾਹਿਬ ਚੰਦ ਕੀ ਜਾਈ ।  
ਏਕ ਸੋ ਏਕ ਮਹਾਬਲੀ ਸੂਰ, ਲਰੇ ਰਨ ਮੈ ਜੁ ਕਰੈ ਹਥਿ ਆਈ ।

Swaiyyâ: jôr larai tah khâlsâ âchai hû, madat sâhib cand kî jâi.  
çk sô çk mahâbali sûr, larç ran mai ju karai hathi âi.

ਮਾਰਿ ਲਈ ਤਹਾ ਫੌਜ ਕਿਤੀ ਜੁ, ਰਹੀ ਸੁ ਅਤੀ ਜੁ ਦਈ ਬਿਚਲਾਈ ।  
ਜੀਤ ਭਈ ਤਹਾ ਖਾਲਸੇ ਕੀ, ਅਰੁ ਸਾਹਿਬ ਚੰਦ ਕੀ ਲੋਥ ਉਠਾਈ ॥ 6 ॥ 342 ॥

mâri lai tahâ phauj kitî ju, rahi su atî ju dâi biclâi.  
jît bhâi tahâ khâlsç kî, aru sâhib cand kî lôth uthâi||6||342||

ਦੋਹਰਾ: ਲੀਏ ਲੋਥ ਨਿਰਮੋਹ ਮੈ, ਆਨਿ ਦੀਓ ਤਿਹ ਦਾਗ ।  
ਪ੍ਰਾਨ ਦੀਏ ਹੁਇ ਖਾਲਸਾ, ਪੂਰਨ ਤਾ ਕੇ ਭਾਗ ॥ 7 ॥ 343 ॥

Dôhrâ: liç loth nirmôh mai, âni dîô tih dâg.  
parân dîç hui khâlsâ, pûran tâ kç bhâg||7||343||

ਸਵੈਯਾ: ਕੇਤੇ ਹੀ ਗਾਂਵ ਅਪਾਰ ਨਿਹਾਰ ਕੇ, ਮਾਰਿ ਲਏ ਜਬੇ ਖਾਲਸਾ ਧਾਯੋ ।  
ਰਾਜਨ ਸੋਚ ਕੀਓ ਮਨ ਮੈ ਅਬ, ਜੋਰ ਹੀ ਖਾਲਸੇ ਧੂਮ ਉਠਾਯੋ ।

Swaiyyâ: kçtç hî gânv apâr nihâr kç, mâri laç jabç khâlsâ dhâyô.  
ràjan sôc kîô man mai ab, jôr hî khâlsç dhûm uthâyô.

ਗਾਂਵਨ ਕੇ ਨਰ ਭਾਜਿ ਗਏ ਸੁ, ਬੈਸ ਬਨ ਮੈ ਨ ਰਹੈ ਠਹਰਾਯੋ ।  
ਐਸੇ ਉਪਾਵ ਕੋਈ ਕਰੀਐ, ਯਹ ਠਉਰ ਰਹੇ ਨਹੀਂ ਲੋਤ ਛਿਨਾਯੋ ॥ 8 ॥ 344 ॥

gânvân kç nar bhâji gac su, bais ban mai na rahai thahrâyô.  
aisô upâv kôî karîai yah, thaur rahç nahîn lçt chinâyô||8||344||

ਦੋਹਰਾ: ਤਬੈ ਰਾਵ ਕਹਲੂਰ ਕੇ, ਕੀਨੋ ਏਕ ਉਪਾਉ ।  
ਬਿਦਾ ਕੀਓ ਪ੍ਰਧਾਨ ਕੇ, ਅਬੈ ਤੁਰਕ ਪੈ ਜਾਉ ॥ 9 ॥ 345 ॥

Dôhrâ: tabai râv kahlûr kç, kîno çk upâu.  
bidâ kîô pardhân kô, abai turak pai jâu||9||345||

ਸਵੈਯਾ: ਜਾਇ ਕਹੀ ਸੁਲਤਾਨ ਹੀ ਸੋ ਹਮ ਸੋ, ਇਨ ਜੋਰਨਿ ਜੋਰਿ ਕਰੀ ਹੈ ।  
ਮਾਰਿ ਲੀਏ ਤਿਹ ਗਾਂਵ ਸਬੈ, ਜੁ ਅਬੈ ਕੈਹਲੂਰ ਪੈ ਚੋਟ ਧਰੀ ਹੈ ।

Swaiyyâ: jâi kahî sultân hî sô ham sau, in jôrni jôri karî hai.  
mâri liç tih gânv sabai, ju abai kaihlûr pai cõt dharî hai.



Dohra: With full force did the warriors fight,  
Never would they budge an inch from the field.  
As each rival they sliced into two halves,  
Both halves fell tumbling on to the earth.||5||341||

Swaiyya: Forcefully and splendidly did the Khalsa fight,  
To Sahib Chand's support did they rush when required.  
There being choicest warriors among the Khalsa,  
Each one gave a fine account of himself in battle.

A large section of enemy's force-did they slaughter,  
The remaining part of the force did they destabilise.  
As the Khalsa became victorious in that battle,  
(Martyred) Sahib Chand's corpse did they pick up.||6||342||

Dohra: With Sahib Chand's corpse the Khalsa reached Nirmohgarh,  
Where his mortal remains were consigned to flames.  
By sacrificing his life did he prove to be a true Khalsa,  
Being destined to be fortunate was he indeed.||7||343||

Swaiyya: Laying a siege to many a hill chief's village,  
The Khalsa captured those villages in a sweep.  
Thereupon, the hilly royals felt highly concerned,  
As the dominating Khalsa increased its influence.

As the inhabitants of the captured territory deserted their villages,  
Being uprooted they took shelter in the forests.  
Must the hill chiefs devise such a strategy,  
Which must put a stop to Khalsa's occupation and plunder.||8||344||

Dohra: Thereupon, the hill chief of Kahloor region,  
Such a strategy did he chalk out.  
Despatching his highest court official,  
He directed him to approach the Mughal ruler.||9||345||

Swaiyya: Approaching the Mughal ruler, the official pleaded,  
Forcibly had the Khalsa overpowered the hills.  
After capturing all the villages of their region,  
Now they were about to attack Kahloor.

ਜਾਨੀ ਨ ਜਾਤਿ ਕਰੈਗੋ ਕਹਾ ਸੁ, ਯਹੈ ਬਿਧਿ ਜਾਨਿ ਕੈ ਸਿਸਟਿ ਡਰੀ ਹੈ।  
 ਕੀਜੈ ਅਬੈ ਉਪਰਾਲੇ ਹਮਾਰਾ ਸੁ, ਕਿਉ ਨ ਕਰੋ ਤੁਮਹੂ ਜੁ ਸਰੀ ਹੈ ॥ 10 ॥ 346 ॥  
 jâni na jâti karaigô kahâ su, yahai bidhi jâni kai sisti darî hai.  
 kîjaj abai uprâlô hamârâ su, kiu na karô tumhû ju sarî hai||10||346||

ਦੋਹਰਾ: ਆਨਿ ਤੁਰਕ ਕੇ ਕਰਿ ਦਈ, ਰਾਜਾ ਕੀ ਅਰਦਾਸ।  
 ਤੁਰਕ ਕਹਿਓ ਇਕ ਔਰ ਸੋ, ਜਾਹੁ ਤਾਸ ਕੇ ਪਾਸਿ ॥ 11 ॥ 347 ॥

Dôhrâ: âni turak kç kari daî, râjâ kî ardâs.  
 turak kahiô ik aur sau, jâhu tâs kç pâsi.||11||347||

ਸਵੈਯਾ: ਤਉ ਸੁਲਤਾਨ ਕਹਿਓ ਇਕ ਔਰ ਸੋ, ਜਾਹੁ ਅਬੈ ਇਹ ਕੈ ਸੰਗ ਭਾਈ।  
 ਸੰਰੰਦ ਹੀ ਵਾਲੇ ਕੇ ਸੰਗਿ ਲੀਯੋ, ਮਿਲਿ ਕੈ ਸਬ ਜਾਹੁ ਕਰੋ ਜੁ ਚਢਾਈ।

Swaiyyâ: tau sultân kahiô ik aur sô, jâhu abai ih kai sang bhâi.  
 sanrand hî vâlç kô sangi lîyo, mili kai sab jâhu karau ju cadhâi.

ਜਉ ਮਿਲਿ ਹੈ ਤੁ ਮਿਲਾਵਹੁ ਆਨ, ਜੁ ਨਾਹ ਮਿਲੈ ਤੁ ਕਰੋ ਹਥਿ ਆਈ।  
 ਐਸੇ ਬਿਚਾਰਿ ਕੈ ਫਉਜੈ ਦਈ, ਮਿਲ ਕੈ ਜੁ ਸਬੈ ਸਿਰਹੰਦਿ ਮੈ ਆਈ ॥ 12 ॥ 348 ॥  
 jau mili hai tu milâvhu ân, ju nâh milai tu karô hathiâi.  
 aisç bicâri kai phaujai daî, mil kai ju sabai sirhandi mai âi.||12||348||

ਦੋਹਰਾ: ਸੀਰੰਦ ਮੈ ਸਿਰਦਾਰ ਇਕ, ਰਹਿਤ ਤੁਰਕ ਕੇ ਸੋਇ।  
 ਸੰਗਿ ਫਉਜ ਕੇਤੀ ਦਈ, ਚੜ੍ਹਿਓ ਨਿਡਰ ਮਨ ਸੋਇ ॥ 13 ॥ 349 ॥

Dôhrâ: sîrand mai sirdâr ik, rahat turak kô sôï.  
 sangi phauj kçtî daî, carrhiô nidar man sôï.||13||349||

ਏ ਕਉਤਕ ਤਹ ਮੰਡਿ ਰਹੇ, ਕਰਤ ਤਾਸ ਬੀਚਾਰ।  
 ਨਗਰ ਨਗਰ ਕੀ ਸੰਗਤੋਂ, ਆ ਪਹੁਚੀ ਦਰਬਾਰ ॥ 14 ॥ 350 ॥  
 ç kautak tah mandi rahç, karat tâs bîcâr.  
 nagar nagar kî sangtçn, â pahuçî darbâr.||14||350||

ਰਾਖੇ ਤਬੈ ਹਜ਼ੂਰ ਪ੍ਰਭ, ਕਰ ਚਾਕਰ ਦਰਬਾਰ।  
 ਮੁਜਰੇ ਲੀਨੇ ਤਿਨਨ ਕੇ, ਪਹਿਰਾਏ ਹਥਿਆਰ ॥ 15 ॥ 351 ॥  
 râkhç tabai hazûr, parbh kar câkar darbâr.  
 mujrç lînç tinan kç, pahirâç hathiâr.||15||351||

ਅਤਿਲ: ਮਹਾਂ ਕਾਤਕੀ ਜਾਨ ਕਿ ਦਰਸਨ ਕੇ ਆਏ।  
 ਨਿਰਮਲ ਭਏ ਸਰੀਰ ਕਿ ਦਰਸਨ ਜਬ ਭਏ।

Arril: mahân kâtkî jân ki darsan kô âç.  
 nirmal bhaç sarîr ki darsan jab bhaç.

God knows how much more territory would they capture,  
 So much terror-stricken have the hill people felt.  
 The Mughal ruler must take steps to protect them,  
 Why was the emperor not doing what was his moral duty?||10||346||

Dohra: Thus did hill official submit before the ruler,  
 The Kahloor chief's petition did he submit.  
 Directing him to approach another custodian,  
 The Mughal ruler sent him to that commander.||11||347||

Swaiyya: Thereupon the Mughal ruler directed one of his officials,  
 That he must accompany the petitioner there.  
 Asking to take the support of the Sarhind ruler<sup>3</sup>,  
 Together their forces must launch an attack on the Khalsa.

They must seek support from others as well,  
 But they must fight together even if others refused.  
 Sending his own army after this proposal,  
 They together approached the Sarhind ruler.||12||348||

Dohra: There being a chief custodian at Sirhind,  
 This Mughal ruler had his headquarters there.  
 With him also lending a large force to them,  
 Their combined force launched an attack boldly.||13||349||

As the Divine Guru kept displaying his marvels (at Anandpur),  
 He also kept on deliberating upon all those issues.  
 As the devout Sikh followers from different towns came,  
 They arrived at the court of the Divine Guru.||14||350||

Many a Sikh did the Divine Guru recruit,  
 Employing them as attendants in his Divine court.  
 Enlisting them as the Guru's paid soldiers,  
 They were made to bear the Khalsa arms.||15||351||

It being the most auspicious day of Katak.<sup>4</sup>  
 Many devout Sikhs had come to visit the Guru.  
 They felt their bodies were purified  
 As they had a glimpse of the Divine Guru.

ਰਾਖੇ ਸਬੈ ਹਜ਼ੂਰ ਕਿ ਪ੍ਰਭ ਪੂਰਨ ਧਨੀ ।  
ਜੀ ਜੋ ਵਹੁ ਕਰੈ ਸੂ ਹੋਇ ਕਰੀ ਤਾਂ ਕੀ ਬਨੀ ॥ 16 ॥ 352 ॥  
râkhç sabai hazûr ki parbh pûran dhanî.  
jî jô vahu karai sû hôi karî tân kî banî||16||352||

ਦੋਹਰਾ: ਰਚਨਾ ਸਬ ਕਰਤਾਰ ਕੀ, ਜੋ ਵਹੁ ਕਰੇ ਸੂ ਹੋਇ ।  
ਰਹੈ ਜੁ ਸਿਖ ਹਜ਼ੂਰ ਮੈ, ਤਿਹ ਸਮਾਨ ਨਹੀਂ ਕੋਇ ॥ 17 ॥ 353 ॥  
Dôhrâ: racnâ sab kartâr kî, jô vahu karç su hôi.  
rahai ju sikh hazûr mai, tih samân nahîn kôï||17||353||

ਪ੍ਰਭ ਪੂਰਨ ਸਾਮਾਂ ਕਰੀ, ਰਚਹੁ ਜੁਧ ਮਹ ਮੰਤ ।  
ਸੋ ਸਮਰਥ ਕਾਰਨ ਕਰਨ, ਭ੍ਰਮਤ ਮੂੜੁ ਬਹੁ ਜੰਤ ॥ 18 ॥ 354 ॥  
parbh pûran sâmanî karî, rachu judh mah mant.  
sô samrath kâran karan, bharmat mûrrah bahu jant ||18||354||

ਤੋਟਕ ਛੰਦ: ਲੀਏ ਸੰਗਿ ਸਮਾਨਨ ਔਰ ਪਠਾਨਨ, ਕੋਪ ਚੜ੍ਹਿਓ ਸਿਰਹੰਦ ਕੇ ਸੂਬਾ ।  
ਤਿਉ ਉਤ ਤੇ ਕੋਹਲੂਰ ਕੇ ਰਾਵ, ਚੜ੍ਹਿਓ ਲੀਏ ਸੰਗਿ ਮਹਾ ਦਲ ਦੂਜਾ ।  
Tônak Chand: lîç sangi samânan aur pathânan, kôp carrhiô sirhand kô sûbâ .  
tiu ut tç kôhlûr kô râv, carrhiô lîç sangi mahâ dal dûjâ .

ਐਸੇ ਹੀ ਗੁਜਰ ਅਉਰ ਗਵਾਰ ਆਏ, ਜੁ ਕਿਤੇ ਤਿਹਾ ਵਾਰ ਨਾ ਪਾਰੇ ।  
ਯੇ ਉਮਡੇ ਚਹੂ ਓਰ ਅਟਾ, ਮਾਨੋ ਘੋਰਤ ਭਾਨ ਕੇ ਆਨ ਘਟਾ ਰੇ ॥ 19 ॥ 355 ॥  
aisç hî gûjar aur gavar âç, ju kitç tihâ vâr nâ pârc .  
yç umdç cahû ôr atâ, mânô ghçrat bhân kô ân ghatâ rç ||19||355||

ਦੋਹਰਾ: ਚਹੂ ਓਰ ਘੇਰਾ ਪਰਿਓ, ਜਿਉ ਤਾਰਨ ਮੈਂ ਚੰਦ ।  
ਤਿਹ ਸਮਾਨਿ ਛਬ ਤਬ ਧਰੀ, ਪ੍ਰਭ ਕੈ ਪਰਮ ਅਨੰਦ ॥ 20 ॥ 356 ॥  
dôharâ: cahû ôr ghçrâ pariô, jiu târan main cand .  
tih samâni chab tab dharî, parbh kai param anand ||20||356||

ਸਵੈਯਾ: ਜੈਸਾ ਨਗੀਨਾ ਅੰਗੂਠੀ ਮੈ ਹੋਤ ਸੁ, ਹੋਤ ਹੈ ਚੰਦ ਜੁ ਤਾਰਿਅਨ ਮਾਹੀ ।  
ਜੋ ਘਨ ਮੈ ਬਿਜਰੀ ਚਮਕੈ, ਦਮਕੈ ਤਹਾ ਖਾਲਸਾ ਫੌਜਨ ਮਾਹੀ ।  
savaiyâ: jaisâ nagînâ angûdhî mai hôit su, hôit hai cand ju târian mâhî .  
jô ghan mai bijrî camkai, damkai tahâ khâlsâ phaujan mâhî .

ਸਿੰਘ ਇਕੈ ਅਰੁ ਲਛ ਪਸੂ ਸਭ, ਭਾਜਤ ਦੇਖਤ ਹੀ ਬਨ ਮਾਹੀ ।  
ਐਸੇ ਮਨੋ ਤਹਾ ਖਾਲਸਾ ਸਿੰਘ ਹੈ, ਔਰ ਨਹੀਂ ਸਮਤਾ ਜਗ ਮਾਹੀ ॥ 21 ॥ 357 ॥  
singh ikai aru lach pasû sabh, bhâjat dçkhat hî ban mâhî .  
aisç manô tahâ khâlsâ singh hai, aur nahîn samtâ jag mâhî ||21||357||

All of them were kept in attendance there,  
 As the Divine Guru is perfectly bounteous.  
 Truly, whatever he does comes to prevail.  
 As everything happens according to his will.||16||352||

Dohra: The creation of his Divine Court is Guru's creation,  
 Whatever he wills so it comes to prevail.  
 Blessed indeed is a Sikh who attends upon Him,  
 None else is so fortunate as he happens to be.||17||353||

The perfect Guru having strategised it so,  
 A fierce war did he cause to be fought.  
 So Almighty is the Divine creator,  
 That many fools keep struggling in vain. ||18||354||

Totak Chhand: Being equipped with war equipage and Pathan soldiers,  
 The highly enraged Sarhind ruler launched an attack.  
 So did the hill chief of Kahloor from the otherside,  
 Leading another large army did he launch an attack.

So did arrive many Gujjars and other nomads,  
 Innumerable in strength were these hordes of rustics.  
 So did they storm in such a manner from all the sides,  
 As do the dark clouds surround the sun in the sky.||19||355||

Dohra: From all the four sides was Divine Guru encircled,  
 As is the moon surrounded by stars from all around.  
 Like the moon did the charismatic Guru appear,  
 In Permanent bliss did the Divine Guru remain.||20||356||

Swaiyya: As a gem stone shines brilliantly in a golden ring,  
 As does the moon shine among the stars,  
 As the lightening flashes through the dark clouds,  
 So did the Khalsa army appear among the enemy forces.

As there is only one lion among a horde of animals,  
 Instantly do these animals flee at the sight of a lion.  
 So did the Khalsa Singh warriors appear among the hordes,  
 There are none who could beat them in fight.||21||357||

- ਦੋਹਰਾ: ਲਗੇ ਮੋਰਚੇ ਤੁਰਕ ਕੇ, ਉਪਰ ਚੜ੍ਹੀ ਕਮਾਨ ।  
ਇਤ ਸਨਮੁਖਿ ਭਯੋ ਖਾਲਸਾ, ਹੇਤ ਬੀਰ ਸੰਗ੍ਰਾਮ ॥ 22 ॥ 358 ॥
- Dôhrâ: lagç môracc turak kç, ûpr carhî kamân .  
it sanmukhi bhayô khâlsâ, hôt bîr sangrâm ||22||358..
- ਸਵੈਯਾ: ਤੋਪ ਛੂਟੈ ਗਰਜੈ ਘਨ ਮੈ, ਲਰਜੈ ਹੀਯਰਾ ਸੁ ਮਰਜੈ ਭਯ ਮਾਹੀ ।  
ਐਸੇ ਮਨੋਜ ਚਲੈ ਭਵ ਚਾਲ, ਹਲੈ ਬਸੁਧਾ ਸਮ ਤਾਸ ਕੀ ਆਹੀ ।
- savaiyâ: tôp chûtai garjai ghan mai, larjai hîyrâ su marjai bhai mâhî .  
aisç manôj calai bhav câl, halai basudhâ sam tâs kî âhî .
- ਦਾਮਨਿ ਜਿਉ ਚਮਕੈ ਤਿਹ ਠਉਰ ਸੁ, ਲਾਗਤ ਜਾਮ ਗਹੀ ਸੁ ਤਹਾ ਹੀ ।  
ਸੇਤ ਮਨੋ ਬਰਖੈ ਘਨ ਤੇ ਤਹਾ, ਗੋਲਾ ਚਲੈ ਸਮਤਾਸੁ ਅਸਾਹੀ ॥ 23 ॥ 359 ॥
- dâmni jiyô camkai tih thaur su, lâgat jâm gahî su tahâ hî .  
sçt manô barkhç ghan tç tahâ, gôlâ calai samtâsû asâhî||23||359||
- ਦੋਹਰਾ: ਜਿਹ ਜਨ ਕੇ ਗੋਲਾ ਲਗੈ, ਰਹਤ ਜੀਵ ਸੋਈ ਠਉਰ ।  
ਮਨ ਕੀ ਮਨ ਹੀ ਮੈ ਰਹਿਤ, ਕਹਿਤ ਬਚਨ ਨਹੀਂ ਅਉਰ ॥ 24 ॥ 360 ॥
- Dôhrâ: jih jan kç gôlâ lagai, rahat jîv sôî thaur.  
man kî man hî hai rahat, kahat bacan nahî aur ||24||360||
- ਘਨ ਉਮਡਯੋ ਚਹੂੰ ਓਰ ਤੇ, ਮਹਾ ਪ੍ਰਬਲ ਬਿਸਥਾਰ ।  
ਤਿਉ ਦਲ ਸਤ੍ਰਨ ਕੇ ਅਯੋ, ਨਾਹ ਨ ਪਰਤ ਸੁਮਾਰ ॥ 25 ॥ 361 ॥
- gan umdiô cahû ôr tç, mahâ parbal bisathâr.  
tiu dal satran kô ayô, nâha n parat sumâr ||25||361||
- ਸਵੈਯਾ: ਸਯਾਮ ਘਟਾ ਉਮੰਡੈ ਚਹੂੰ ਓਰ ਤੇ, ਯੋ ਉਮੰਡ ਦਲ ਦੂਤ ਕੇ ਆਹੀ ।  
ਦਾਮਨਿ ਜੋ ਦਮਕੈ ਤਰਵਾਰ, ਲਿਯੇ ਕਰਵਾਰ ਫਿਰਾਵਤ ਤਾਹੀ ।
- Swaiyya: sayâm ghatâ umndai cahûn ôr tç, yau umndç dal dût kç âhî.  
dâmni jô damkai tarvâr, liyç karvâr phirâvat tâhî.
- ਸੂਰ ਕੀ ਸੁਆਬੀ ਤੇ ਧਾਰਿ ਪਰੈ, ਘਨ ਮੈ ਮਨੋ ਤਾਸ ਮਕਾਨ ਕੀ ਨਯਾਹੀ ।  
ਛੂਟਤ ਤੀਰ ਮਨੋ ਰਨ ਮਧਿ ਜੁ, ਸਾਵਨ ਕੀ ਬਰਖਾ ਬਰਖਾਹੀ ॥ 26 ॥ 362 ॥
- sûr kî suâbî tç dhâri parai, ghan mai manô tâs makân kî nayâhî.  
chûtat tîr manô ran madhi ju, sâvan kî barkhâ barkhai||26||362||
- ਦੋਹਰਾ: ਚਲਤ ਤੀਰ ਗੰਭੀਰ ਜਹਿ, ਅਰਜਨ ਤੀਰ ਸਮਾਨ ।  
ਜਿਹ ਉਰ ਲਾਗਤ ਜਾਤ ਬਿਧ, ਛੂਟਕ ਜਾਤ ਤਿਹ ਪ੍ਰਾਨ ॥ 27 ॥ 363 ॥
- Dôhrâ: calat tîr gambhîr jahi, arjan tîr samân.  
jih ur lâgat jât bidh, chutak jât tih parân||27||363||

Dohra: Thus did the Mughal troops take positions,  
 In battle rediness were they with arrows upon bows.  
 With Khalsa warriors confronting them from the other side,  
 There ensued a fierce battle among the warriors.||22|358||

Swaiyya: As canon balls thundered like clouds when fired,  
 Such frightening scarce did these create in warriors' hearts.  
 With such terrible speed did these canon balls shoot,  
 That the whole earth shook with their frightening sound.

With a dazzling light like that of lightening did these flash,  
 That everything seemed to stand still for a while.  
 So intensely did fire balls fall like rain from clouds,  
 That these kept falling continuously in large numbers.||23|359||

Dohra: Whosoever got hit by a canon ball,  
 Silently still did he fall to the ground.  
 All his aspirations ended with his death,  
 As he could not utter a single word after being hit.||24|360||

As thick clouds converge from all sides,  
 Highly formidable and the extensive they look.  
 So did the enemy forces converge there,  
 Countless and innumerable they appeared to be. ||25|361||

Swaiyya: As thick dark clouds emerge from all sides,  
 So did enemy forces advance from all flanks.  
 As the swords flashed like lightening,  
 The warriors with swords in hands moved in the field.

Such a golden flash did the warrior's swords create,  
 As if they had created an (arc) among the clouds.  
 Such a terrible volley of arrows was shot in the battle field,  
 As a torrent of rain falls in the monsoon season.||26|362||

Dohra: So much lethal arrows were shot there,  
 As if these very shot from Arjuna's<sup>5</sup> bow.  
 The moment such an arrow hit a warrior,  
 Instantly did he shed his mortal frame.||27|363||

ਸਵੈਯਾ: ਘਾਇਲ ਘੁਮਤ ਹੈ ਰਨ ਮੈ, ਜੁ ਲਰੈ ਕਰਿ ਜੋਰਿ ਕਿਯੋ ਘਨਸਾਰਾ।  
 ਝੁਮਤ ਸੂਰ ਗਿਰੇ ਧਰਿ ਪੈ, ਜੁ ਪਰਯੋ ਰਨ ਜੋਰ ਮਹਾ ਬਿਕਰਾਰਾ।  
 Swaiyyâ: ghâil ghûmat hai ran mai, ju larai kari jôri kiyô ghansârâ.  
 jhûmat sûr girç dhari pai, ju paryô ran jôr mahâ bikrârâ.

ਸ੍ਰੋਨ ਚਲਯੋ ਤਿਨ ਕੇ ਤਨ ਤੇ, ਜੁ ਧਰੀ ਛਬਿ ਯੋ ਕਰ ਲੋਬ ਕਿਨਾਰਾ।  
 ਜਯੋ ਘਨ ਤੇ ਬਰਖਾ ਬਰਖੈ, ਜੁ ਚਲਯੋ ਪ੍ਰਵਾਹ ਰਕਤੁ ਕੋ ਧਾਰਾ ॥ 28 ॥ 364 ॥  
 sarôn calyô tin kç tan tç, ju dharî chabi yô kar lôth kinârâ.  
 jayô ghan tç barkhâ barkhai, ju calyô parvâh raktu kô dhara.॥28॥364॥

ਸੋਰਠਾ: ਸਕਲ ਸਮਾਜ ਬਿਸਾਰ, ਸੂਰ ਰਨ ਮੈ ਪਰਤ।  
 ਚਲਤ ਰਕਤ ਪਰਵਾਹ, ਇਕ ਘਾਇਲ ਰਨ ਮੈ ਫਿਰਤ ॥ 29 ॥ 365 ॥  
 Sôrthâ: sakal samâj bisâr, sûr ran mai parat.  
 calat rakat parvâh, ik ghâil ran mai phirat.॥29॥365॥

ਸਵੈਯਾ: ਖੇਲਤ ਸੂਰ ਮਹਾ ਰਨ ਮੈ, ਬਨ ਮੈ ਮਨੋ ਸਯਾਮ ਜੀ ਫਾਗ ਮਚਾਯੋ।  
 ਦੁਰਿਤ ਸੂਰ ਲਿਯੋ ਕਰ ਮੈ, ਪਿਚਕਾਰਨ ਸੋ ਜੁ ਬੰਦੂਕ ਚਲਾਯੋ।  
 Swaiyyâ: khçlat sûr mahâ ran mai, ban mai manô sayâm jî phâg macâyô.  
 daurat sûr liyç kar mai, pickâran sô ju bandûk calâyô.

ਸ੍ਰੋਨਤ ਧਾਰਿ ਚਲੀ ਤਿਨ ਕੋ, ਤਨ ਤੇ ਮਨਹੁ ਲਾਲ ਗੁਲਾਲ ਲਗਾਯੋ।  
 ਬਾਗੇ ਬਨੇ ਤਿਨ ਕੋ ਤਨ ਲਾਲ, ਮਨੋ ਰੰਗਰੇਜ ਰੰਗੈ ਰੰਗ ਲਯਾਯੋ। ॥ 30 ॥ 366 ॥  
 sarônât dhâri calî tin ko, tan tç mânhu lâl gulâl lagâiô.  
 bâgç banç tin kç tan lâl, manô rangrçz rangai liâiô.॥30॥366॥

ਦੋਹਰਾ: ਤਨ ਝਾਰੀ ਕਰਿ ਸੂਰਮਾ, ਸ੍ਰੋਨ ਰੰਗ ਭਰ ਲੀਨ।  
 ਛਿਰਕ ਛਿਰਕ ਫਿਰ ਫਿਰ ਲਰਤ, ਫਾਗਨ ਕੀ ਰੁਤ ਕੀਨ ॥ 31 ॥ 367 ॥  
 Dôhrâ: tan jhârî kari sûramâ, sarôn rang bhar lîn.  
 chirak chirak phir phir larat, phâgan kî rut kîn.॥31॥367॥

ਸਵੈਯਾ: ਜੋਧਨ ਜੁੱਧ ਰਚਯੋ ਰਨ ਮੈ, ਬਲ ਮੈ ਮਨੋ ਸਯਾਮ ਜੀ ਰਾਸ ਮਚਾਏ।  
 ਬਾਜੇ ਬਜੇ ਰਨ ਮੈ ਜੁ ਵੇਈ, ਅਰੁ ਨਾਚਤ ਗਿੱਧ ਸਰੋਜ ਸੁਨਾਏ।  
 Swaiyyâ: jôdhan juddh racyô ran mai, bal mai manô sayâm jî râs macâç.  
 bâjç bajç ran mai ju vçî, aru nâcat giddd sarôj sunâç.

ਝੁਮਤ ਸੂਰ ਮਹਾ ਰਨ ਮੈ, ਮਾਨੋ ਦੇਖਤ ਰਾਸ ਉਨੀਦੇ ਸੇ ਆਏ।  
 ਲਾਲ ਨਿਹਾਲੀ ਕੀ ਸੇਜ ਕਿਯੋ, ਧਰ ਸੋਵਤ ਸੂਰ ਪਲੰਗ ਬਿਤਾਏ ॥ 32 ॥ 368 ॥  
 jhûmat sûr mahâ ran mai, mânô dçkhat râs unîdç sç âç.  
 lâl nihâlî kî sçj kiyç, dhar sôvat sûr palang bitâç.॥32॥368॥



Swaiyya: Grievously wounded did the warriors run in the field,  
Intensely did they keep fighting with all their strength.  
With a bound did such warriors fall to the ground,  
When they were overpowered with a greater force.

Fountains of blood burst forth from their bodies,  
When their corpses fell sideways on the earth.  
As a torrent of rain falls forcefully from the clouds,  
So did streams of blood flow from their corpses.||28||364||

Sortha: Breaking all social barriers,  
Struggling warriors fell in the field.  
Even as blood stream flowed,  
Some kept running though wounded. ||29||365||

Swaiyya: So excitedly did the warriors fight in the battle,  
As if Lord Krishna<sup>6</sup> was playing Holi among his consorts.  
So quickly did the warriors fire from their muskets,  
As if they were sprinkling coloured water from the syringes.

Such fountains of blood burst forth from their bodies,  
As if they had smeared their bodies with red-colour during Holi.  
Their white dresses were splashed with blood,  
As if a dyer had dyed them in red colour.||30||366||

Dohra: The warriors, having fallen (on the blood spattered earth),  
Blood-red coloured did their dresses become.  
Being spattered with blood, they fought again and again,  
As if they were dancing in the festival of colours.||31||367||

Swaiyya: Such a fierce battle did the warriors wage in the field,  
As if Lord Krishna was participating in a dance sequence.  
With trumpets blowing in the field of battle,  
It appeared as if vultures were singing war melodies.

The great warriors were swaying their heads in the battle,  
As if they were returning from a night concert at late hours.  
They were lying on the blood-soaked earth so unconscious,  
As if they were having a sound sleep on their bedsteads.||32||368||

ਦੋਹਰਾ: ਬਸੁਧਾ ਸਮ ਕੀਨੋ ਪਲੰਗ, ਰਕਤ ਨਿਹਾਲੀ ਡਾਰ।  
ਮਹਾ ਉਨੀਦੇ ਰੈਨ ਕੇ, ਸੋਵਤ ਪਾਇ ਪਸਾਰ॥ 33॥ 369॥

Dôhrâ: basudhâ sam kînô palang, rakat nihâlî dâr.  
mahâ unîdç rain kç, sôvat pâi pasâr.॥33॥369॥

ਸਵੈਯਾ: ਖੇਲਤ ਸੂਰ ਮਹਾਂ ਮਹਮੱਤ, ਮਹਾਂ ਬਲਵੰਤ ਮਹਾਂ ਰਨ ਪਾਯੋ।  
ਸ੍ਰੋਨ ਸਮੂਹ ਪ੍ਰਵਾਹ ਚਲਯੋ, ਤਹ ਜੋਗਨਿ ਪਤ੍ਰ ਸੁ ਪੂਰ ਭਰਾਯੋ।

Swaiyyâ: khçlat sûr mahân mahmatt, mahân balvant mahân ran pâyô.  
sarôn samûh parvâh calyô, tah jôgni patar su pûr bharâyô.

ਏਕ ਸੋ ਏਕ ਮਹਾਂਬਲੀ ਸੂਰ, ਗਿਰੇ ਧਰ ਪੇ ਸੁ ਯਹੈ ਛਬਿ ਛਾਯੋ।  
ਪੌਨ ਪ੍ਰਵਾਹ ਚਲੈ ਜੁ ਤਹਾਂ, ਧਰ ਤੇ ਜੁ ਉਖਾਰ ਕੈ ਰੂਖ ਗਿਰਾਯੋ॥ 34॥ 370॥  
çk sô çk mahâmbli sûr, girç dhar pç su yahai chabi châyô.  
paun parvâh calai ju tahân, dhar tç ju ukhâr kai rûkh girâyô.॥34॥370॥

ਦੋਹਰਾ: ਮਹਾ ਪ੍ਰਬਲ ਰਨ ਤਹ ਪਰਯੋ, ਸਹਿ ਨ ਸਕਤਿ ਭੁਭ ਭਾਰ।  
ਪਤ੍ਰ ਪੂਰਿ ਜੋਗਨਿ ਚਲਤਿ, ਸ੍ਰੋਨਤ ਕੀ ਤਹਾਂ ਧਾਰਿ॥ 35॥ 371॥

Dôhrâ: mahâ parbal ran tah paryô, sahi na sakti bhua bhâr.  
patar pûri jôgni calti, sarônât kî tahân dhârî.॥35॥371॥

ਸਾਤਿ ਪਹਰ ਲੋ ਰਨ, ਪਰਯੋ, ਮਹਾਂ ਪ੍ਰਬਲ ਇਕ ਸਾਰ।  
ਹਟੀ ਫੌਜ ਤੁਰਕਾਨ ਕੀ, ਸਤਿਗੁਰੁ ਕਿਯੋ ਬਿਚਾਰ॥ 36॥ 372॥  
sâti pahar lau ran, paryô, mahân parbal ik sâr.  
hatî phauj turkân kî, satiguru kiyô bicâr.॥36॥372॥

ਸਵੈਯਾ: ਛੋਡਿ ਦਿਯੋ ਤਬ ਥਾਨ ਨਿਰਮੋਹ ਕੋ, ਪਾਰ ਭਏ ਜਬ ਸਾਇਰ ਤੀਰਾ।  
ਏਕ ਸੋ ਏਕ ਮਹਾਂ ਬਲੀ ਸੂਰ, ਪਰੀ ਚਲ ਚਾਲ ਰਹਯੋ ਨਹੀਂ ਧੀਰਾ।

Swaiyyâ: chôdi diyô tab thân nirmôh kô, pâr bhaç jab sâir tîrâ.  
çk sô çk mahân balî sûr, parî cal câl rahyô nahîn dhîrâ.

ਕੋਪ ਚਲੇ ਜੁ ਪਠਾਨ ਵੇਈ ਫਿਰਿ, ਜੁੱਧ ਮਚਯੋ ਦਰਿਆਉ ਕੇ ਨੀਰਾ।  
ਜੁਝਤ ਸੂਰ ਮਹਾ ਮਹਮੱਤ, ਨ ਚਿੰਤ ਭਏ ਤਜਿ ਦੇਹ ਸਰੀਰਾ॥ 37॥ 373॥  
kôp calç ju pathân vçî phiri, juddh macyô dariâu kç nîrâ.  
jûjhat sûr mahâ mahmatt, n cint bhaç taji dçh sarîrâ.॥37॥373॥

ਦੋਹਰਾ: ਸਵਾ ਪਹਿਰ ਲੋ ਰਨ ਪਰਯੋ, ਪ੍ਰਬਲ ਇਕ ਸਾਰ।  
ਬਹੁਤ ਸੂਰ ਜੁਝੇ ਤਹਾਂ, ਤਬ ਯਹ ਕਿਯ ਬਿਚਾਰ॥ 38॥ 374॥

Dôhrâ: savâ pahir lô ran paryô, parbal ik sâr.  
bahut sûr jûjhc tahân, tab yah kiy bicâr.॥38॥374॥

Dohra : Making blood-soaked earth their bedstead,  
 They put on red-coloured sheets on themselves.  
 They were sleeping so soundly after death,  
 As if they had just slept after a whole night vigil. ||33||369||

Swaiyya : Such a deadly game did the warriors play,  
 That it involved the mightiest warriors in a fight.  
 Such a deep torrent of blood stream flowed there,  
 That it overflowed the bowl of blood thirsty deity (Jogni).

Each warrior being mightier than his rival,  
 They looked so majestic even when they fell down fighting,  
 Such a fierce battle as strong as storm raged there,  
 That warriors as colossal as trees were dashed to the ground. ||34||370||

Dohra : Such a fierce battle having been fought there on the field,  
 That even the earth could not bear the weight of warriors.  
 Even after the blood-thirsty war goddess having been satiated,  
 The stream of warriors' blood still kept flowing there. ||35||371||

The battle having been fought for twenty one hours,<sup>7</sup>  
 Fiercely did it continue at the same pitch.  
 When at last the Mughal army beat a retreat,  
 The Divine Guru deliberated upon the situation. ||36||372||

Swaiyya : Thereafter, as the Guru's army departed from Nirmohgarh,  
 It was crossing the rivulet on the way.  
 As Guru's army consisted of choicest warriors,  
 Desperately did they try to cross one after another.

As the enraged Pathan army attacked once again,  
 Another battle broke out in the midstream.  
 As these mighty warriors grappled with each other,  
 No body bothered about shedding his mortal frame. ||37||373||

Dohra : As this battle continued for four hours more,  
 At a uniform pitch did this battle carry on.  
 As many a warrior were fighting against each other,  
 The following thoughtful prayer came out of their hearts. ||38||374||

ਸਵੈਯਾ: ਪ੍ਰਭੂ ਸੇ ਪੁਰਖ ਕੀ ਸਰਨ ਗਹੁ ਰੇ ਮਨਾ, ਆਨ ਔਸਰ ਬਨਾ ਦਾਵ ਤੇਰੇ।  
ਖੇਲ ਕੀਨੋ ਧਨੀ, ਭਰਮ ਭੂਲੀ ਘਨੀ, ਨਾਹਿ ਰਾਖਿਓ ਮਾਨ ਕਿਉਹੁ ਕੇਰੇ।  
Swaiyyâ: parbhû sç purakh kî saran gahu rç manâ, ân ausar banâ dâv tçrô.  
khçl kînô dhanî, bharam bhûlî ghanî, nâhi râkhiô mân kiuhû kçrô.

ਜੀਵ ਅਰੁ ਜੰਤ ਭਰਮਾਇ ਦੀਨੇ ਸਕਲ, ਸਬੈ ਸੰਸਾਰ ਨਿੰਦਾ ਸੁ ਹੇਰੇ।  
ਕਿਥੇ ਸਬ ਜਾਨਿ ਪ੍ਰਮਾਨ ਏਤਾ ਕਹੇ, ਰਾਖਿਯੋ ਸਰਨਿ ਪ੍ਰਭੂ ਜੀਵ ਤੇਰੇ ॥ 39 ॥ 375 ॥  
jîv aru jant bharmâi dînc sakal, sabai sansâr nindâ su hçrô.  
kithô sab jâni parmân çtâ kahô, râkhiyô sarni parbhû jîv tero. ॥39॥375॥

ਦੋਹਰਾ: ਰਾਖ ਲਿਯੇ ਪ੍ਰਭੂ ਜੀ ਤਬੈ, ਐਸੇ ਕਿਯੋ ਬਿਚਾਰ।  
ਦਿਯੇ ਫੇਰ ਦਲ ਤੁਰਕ ਕੇ, ਮਹਾ ਪ੍ਰਬਲ ਬਲ ਧਾਰ ॥ 40 ॥ 376 ॥  
Dôhrâ: râkh liyç parbhû jî tabai, aisô kiyô bicâr.  
diyç phçr dal turak kç, mahâ parbal bal dhâr. ॥40॥376॥

ਸਵੈਯਾ: ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਾ ਬਲ ਧਾਰ, ਬਿਚਾਰ ਦਏ ਦਲ ਤੁਰਕਨ ਕੇਰੇ।  
ਐਸੀ ਭਈ ਪ੍ਰਭੂ ਕੀ ਰਚਨਾ, ਸਭਿ ਭਾਜਿ ਗਏ ਫਿਰਿ ਆਏ ਨ ਨੇਰੇ।  
Swaiyyâ: gôbind singh mahâ bal dhâr, bidâr daç dal turkan kçrç.  
aisî bhaî parbhû kî racnâ, sabhi bhâji gç phiri âç na nçrç.

ਰਾਵ ਬਿਸਾਲੀ ਕੇ ਆਨਿ ਮਿਲਯੋ, ਕਰ ਜੋਰਿ ਕਹਯੋ, “ਹਮ ਸੇਵਕ ਤੇਰੇ।”  
ਕੀਨੀ ਮਯਾ ਤਿਹ ਠਉਰ ਪ੍ਰਭੂ ਸੁ, ਕਿਯੋ ਤਿਹ ਠਾਂਵ ਤਿਹੀ ਪੁਰ ਡੇਰੇ ॥ 41 ॥ 377 ॥  
râv bisâlî kô âni milyô, kar jôri kahyô, “ham sçvak tçrç.”  
kînî maya tih thaur parbhû su, kiyç tih thâvn tihî pur dçrç. ॥41॥377॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥੇ ਜੁੱਧ ਨਿਰਮੋਹ (ਗੜ੍ਹ) ਕਾ ਬਰਨਨੰ ਨਾਮ ਨੌਵੇਂ ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ  
ਸੁਭਮਸਤੁ ॥ 9 ॥  
iti sarî guru sôbhâ garnthç juddh nirmôh (garah) kâ barnanan nâm nauvan adhiâi  
sampûrnamsatu subhmastu..9..

Swaiyya : Seek the protection of the Divine Guru, o my mind,  
All other efforts would be of no avail to you.  
A drama, unintelligible to many has the Lord enacted,  
None else's support has He banked upon.

He, having befuddled all the creatures on earth,  
All of them have started talking ill of Him.  
I (the poet) having seen through this Divine feat, say,  
'Divine Lord protect us as all as we are your creation.'||39||375||

Dohra : Thereupon, the Divine Guru protected his devotees,  
After reflecting over their humble prayers.  
The Mughal army was once again made to retreat,  
With the Almighty providing His own support.||40||376||

Swaiyya : Guru Gobind Singh being the mightiest,  
He put the Mughal army on the run.  
Such being the blessings of the Divine Guru,  
All the Mughals fled never to return again.

Thereafter the hill chief of Basali<sup>8</sup> entreated the Guru,  
With folded hands did he approach like a devotee.  
The Divine Guru, responding kindly to his entreaties,  
Decided to stay for a while at his place.||41||377||

Thus is concluded the Ninth chapter of Sri Guru Sobha describing the battle of Nirmohgarh.

## REFERENCES

1. Nirmohgarh: A place situated between Ropar and Kiratpur Sahib near village Hirdo Nirmoh where a gurudwara stands in Guru's memory.
2. Sahib Chand: A devout Sikh of Guru Gobind Singh who had also fought very bravely in the battle of Bhangani earlier.
3. Sarhind Ruler: The custodian and Nawab of Sirhind whose native place was Kunjpura near Karnal. Later on, he had executed the two younger sons of Guru Gobind Singh at Sirhind following their separation along with Mata Gujri from Guru Gobind Singh while crossing the rivulet Sirsa.
4. Katak: The first day of the month of Katak is considered auspicious among the Indian for pilgrimage and ablutions in sacred rivers etc.
5. Arjuna: The famous warrior and ace shooter among Pandava warriors in the battle of Mahabharata.
6. Lord Krishna: The Hindu God who was believed to be the presiding deity in the age of *Treta*. He was famous for his romance with the rustic consorts apart from his Divine attributes.
7. Twenty one hours span corresponds to three *Pahars* as one *pahar* is equal to three hours.
8. Basali: A small town of Noorpur block in District Hoshiarpur 26 miles north-east of Nawanshahar.

## Chapters X

This chapter describes the comparatively minor skirmishes between Guru Gobind Singh's warriors and the forces of the hill chief of Kahloor Raja Ajmer Chand, son of Raja Bhim Chand of Kahloor near Basali and Kalmot towns. As the Guru was camping at Basali after acceding to the request of Basali chief for a short stay, Kahloor forces again attacked the Guru's army. In the skirmish that ensued, the hill troops were once again beaten by the Guru's warriors and made to flee. Thereafter, after resting for a while at Basali, as Guru Gobind Singh went on a hunting expedition in the company of his warriors, the arrogant people of Kalmot blocked the Guru's path and made a menacing attack on the Guru's force. But once again the Guru's contingent thrashed those lumpens and made them run away. In yet another skirmish between a large crowd belonging to the town of Kalmot and Guru's force, the Guru's valiant warriors not only repulsed that unruly crowd but also gave a crushing defeat to the hostile warriors of Kalmot. Soon after this skirmish, the Guru returned to Basali. After camping there for a few more days, the Guru's army returned to Anandpur Sahib and started further fortifications of this citadel of Sikh power.

This description, like the earlier accounts, sings and celebrates Guru Gobind Singh's charisma, glory and majesty. The poetry is uniformly embellished by Sainapati's literary similes to bring out the splendour and charisma of Guru's personality. It also brings out the continuous hostility of various hill chiefs and their subjects against the Guru's rising influence and popularity.

**ਦਸਵਾਂ ਅਧਿਆਇ**  
**dasvân adhiâi**  
**(ਬਿਸਾਲੀ ਤੇ ਕਲਮੋਟ ਦਾ ਜੁੱਧ-19 ਕੱਤਕ, ਸੰਮਤ 1757 ਬਿ:)**  
**(bisâli t̥ kalmôt dâ juddh - 19 kattak, sammat 1757 bi:)**

- ਦੋਹਰਾ: ਸਰਬ ਖਾਲਸੇ ਠਉਰ ਤਿਹ, ਉਤਰ ਕਿਯੋ ਬਿਸ੍ਰਾਮ।  
ਬਹੁਤ ਫੌਜ ਕਹਿਲੂਰ ਕੀ, ਭਈ ਮੁਹਬਲ ਆਨ ॥ 1 ॥ 378 ॥
- Dohra: sarab khâls̥ç thaur tih, utar kiyô bisrâm.  
bahut phauj kahiloor kî, bhaî muhbal ân. ||1||378||
- ਸਵੈਯਾ: ਫੇਰਿ ਮਚਯੋ ਅਤਿ ਜੁੱਧ ਤਹਾਂ, ਸੁ ਜਹਾਂ ਕਰ ਮੈ ਗਹਿ ਵਾਰਿ ਫਿਰਾਏ।  
ਏਕ ਸੋ ਏਕ ਮਹਾਂ ਮਹਿਮਤ, ਭਿਰੇ ਬਲਵੰਤ ਸੁ ਯੋ ਗਜ ਗਾਏ।  
ਛੂਟਤ ਹੈ ਚਰਖੀ ਜੁ ਤਹਾਂ, ਸੁ ਤੁਫੰਗ ਚਲੈ ਗਢ ਨੇਜਾ ਬਨਾਏ।  
ਸਾਹ ਸੋਈ ਗੁਰੁ ਗੋਬਿੰਦ ਸਿੰਘ ਹੈ, ਬੈਠਿ ਝਰੋਖੇ ਗਇੰਦ ਲੜਾਏ ॥ 2 ॥ 379 ॥
- Swaiyya: ph̥çri macyô ati juddh tahân, su jahân kar mai gahi vâri phirâç.  
çk sô çk mahân mahimat, bhirç balvant su yau gaj gûâç.  
chûtat hai carkhî ju tahân, su tuphang calai garh nçjâ banâç.  
sâh sôî guru gûbînd singh hai, baithi jharôkhç gaind larâç. ||2||379||
- ਦੋਹਰਾ: ਦਉਰ ਦਉਰ ਜੋਧਾ ਅਰਤ, ਮਾਨਹੁ ਲਰਤ ਗਇੰਦ।  
ਚਲਤ ਚਾਲ ਧਰਨੀ ਹਲਤ, ਬਜਤ ਸਾਰ ਕਿਲਕੰਤ ॥ 3 ॥ 380 ॥
- Dohra: daur daur jôdhâ arat, mânhu larat gaind.  
calat câl dharnî halat, bajat sâr kilkant. ||3||380||
- ਸਵੈਯਾ: ਬਾਜਤ ਸਾਰ ਸੋ ਸਾਰ ਤਹਾਂ, ਚਮਕੈ ਚਿਨਗੀ ਸਮ ਤਾਰਨ ਜੈਸੀ।  
ਐਸੀ ਬਨੀ ਰੁਤਿ ਸਾਵਨ ਕੀ, ਪਟਬੀਜਨ ਜੋਤਿ ਅਨੂਪ ਰਤੈਸੀ।  
ਇਉ ਉਪਜੈ ਝਨਕਾਰ ਤਹਾ, ਮਾਨੋ ਸੈਲ ਪੈ ਬਾਜਤ ਹੈ ਚਮਕੈਸੀ।  
ਮਾਨੋ ਮਹਾ ਘਨ ਮੈ ਚਮਕੈ ਦਮਕੈ ਤਰਵਾਰ ਮਹਾ ਬਿਜਲੈਸੀ ॥ 4 ॥ 381 ॥
- Swaiyya: bâjat sâr sô sâr tahân, camkai cingî sam târan jaisî.  
aisî banî ruti sâvan kî, patbîjan jôti anûp rataisî.  
iu upjai jhankâr tahâ, mânô sail pai bâjat hai camkasi.  
mânô mahâ ghan mai camkai damkai tarvâr mahâ bijlasî. ||4||381||
- ਦੋਹਰਾ: ਛੂਟਤ ਮਹਾ ਬੰਦੂਕ ਤਹ, ਤੀਰ ਕਿਲਕੰਤ।  
ਮਾਨੋ ਰਵਿ ਕੀ ਜੋਤਿ ਮੈ, ਪ੍ਰਬਲ ਮੇਹ ਬਰਖੰਤ ॥ 5 ॥ 382 ॥
- Dohra: chutat mahâ bandûk tah, tîr kilkant.  
mânô ravi kî jôti mai, parbal mçh barkhant. ||5||382||



## Chapters X

### The battles of Basali and Kalmot - Katak 19, 1757 B.S. or 1700 A.D.

Dohra : It was here at Basali<sup>1</sup> that Khalsa army,  
Dismounted for taking rest for a while.  
It was here that a large army from Kahloor,  
Arrived to confront the Guru's force.||1||378||

Swaiyya : There ensued a fierce battle there at Basali,  
As the rival warriors took a round of the field.  
There being the choicest warriors on both the sides,  
The mighty warriors confronted like elephants.  
The quoits went spinning as these were shot,  
Even as muskets fired and lances pierced.  
Guru Gobind Singh being the supreme arbiter,  
He directed the Khalsa from atop an elephant's back.||2||379||

Dohra : Running fast did the warriors fight,  
As if it was a battle between elephants.  
The earth shook under their mighty strides,  
The moment trumpets were blown aloud.||3||380||

Swaiyya : So forcefully did swords strike against swords,  
That flashes as bright as stars flew from friction.  
Such an ambience of rainy season did this battle create there,  
That it produced flashes as rare as those of glow worms.  
Such a melody of tunes was produced by striking weapons,  
That striking lightening produces over the hills.  
Such lightening flashes did the striking swords produce,  
That it resembled a lightening flashing through dark clouds.||4||381||

Dohra : So many shots did the muskets fire,  
So many arrows got shot from the bows.  
As if a heavy rain was falling from the sky,  
In the midst of sunlight during the day.||5||382||

ਸਵੈਯਾ: ਚਾਰਿ ਹੀ ਓਰਨ ਤੇ ਉਮਡਯੋ ਜੁ, ਲਰੈ ਤਹ ਖਾਲਸੇ ਐਸੋ ਕਿਯੋ ਹੈ।  
ਦਾਸਨ ਜੋ ਕਰ ਮੈ ਗਹਿ ਵਾਰ, ਸਬੇ ਦਲ ਮਾਰਿ ਬਿਦਾਰਿ ਦਿਯੋ ਹੈ।  
ਮਾਰਿ ਧਰੀ ਅਰਿ ਤੀਰਨ ਕੀ ਜੁ, ਕਿਯੋ ਚਲਿਨੀ ਜਿਮ ਧੀਰ ਟਰਯੋ ਹੈ।  
ਭਾਜ ਗਏ ਕਹਿਲੂਰ ਕੇ ਪੂਰ, ਕਰੂਰ ਭਏ ਜੁ ਗਰੂਰ ਕਿਯੋ ਹੈ। 6 || 383 ||

Swaiyya: câri hî ôran tç umrayô ju, larai tah khâlsç aisô kiyô hai.  
dâsan jô kar mai gahi vâ, sabç dal mâri bidâri diyô hai.  
mâri dharî ari tîran kî ju, kiyô calinî jim dhîr taryô hai.  
bhâj gaç kahilûr kç pûr, karûr bhaç ju garûr kiyô hai.||6||383||

ਦੋਹਰਾ: ਭਾਜੀ ਫੌਜ ਕਹਿਲੂਰ ਕੀ, ਹੁਇ ਸਕਲ ਅਧੀਰ।  
ਮਾਨੋ ਗੁਨ ਤੇ ਛੁਟਕ ਕੈ, ਭਜਯੋ ਜਾਤ ਹੈ ਤੀਰ || 7 || 384 ||

Dohra: bhâjî phauj kahilûr kî, hui sakal adhîr.  
mânô gun tç chutak kai, bhajyô jât hai tîr..7..384..

ਜੋ ਜੋ ਨਰ ਗਰਬਤ ਭਏ, ਦੀਨੇ ਭਰਮ ਭੁਲਾਇ।  
ਜੋ ਜਨ ਸਿਮਰਤ ਪ੍ਰੀਤਿ ਕਰਿ, ਉਇ ਲੀਨੇ ਲੜਿ ਲਾਇ || 8 || 385 ||  
jô jô nar garbat bhaç, dînc bharam bhulâi.  
jô jan simrat parîti kari, ui lînc lai lâi.||8||385||

ਕਬਿਤੁ: ਕਿਯੋ ਹੈ ਪ੍ਰਕਾਸ ਜੋਤਿ ਚਮਕਤ ਹੈ ਚਹੂੰ ਓਰ,  
ਦੀਸੈ ਰਵਿ ਚੰਦ ਹੂ ਮੈ ਤੇਰੀ ਸਬ ਜੋਤਿ ਹੈ।  
ਜੇਤੇ ਹੈ ਜੀਵ ਜੰਤ ਕਰਨਹਾਰ ਤੂਹੀ ਏਕ,  
ਪੂਰਿ ਰਹਯੋ ਸਰਬ ਹੀ ਮੈ ਆਪਿ ਓਤਪੋਤ ਹੈ।  
ਸੋਵਾ ਜਾਕੀ ਹੈ ਅਨੂਪ ਸੁੰਦਰ ਸਰੂਪ ਰੂਪ,  
ਚਰਨ ਕਵਲ ਨਿਰਖ ਤੇ ਜਨ ਕੀ ਗਤਿ ਹੋਤ ਹੈ।  
ਬਿਨਸੇ ਹੈ ਸਬੈ ਪਾਪ ਨਿਸ ਦਿਨ ਪ੍ਰਭੁ ਏਕ ਜਾਪ,  
ਚਹੂੰ ਓਰ ਆਪ ਆਪ, ਆਪ ਹੀ ਦਿਸੋਤ ਹੈ || 9 || 386 ||

Kabit: kiyô hai parkâs jôti camkat hai cahûn ôr,  
dîsai ravi cand hû mai tçrî sab jôti hai.  
jçtç hai jîv jant karanhâr tûhî çk,  
pûri rahyô sarab hî mai âpi ôtpôt hai.  
sçvâ jâkî hai anûp sundar sarûp rûp,  
caran kaval nirkhç tç jan kî gati hôt hai.  
binsç hai sabai pâp nis din parbhu çk jâp,  
cahûn ôr âp âp, âp hî disôt hai.||9||386||

ਦੋਹਰਾ: ਐਸੋ ਸਮਰਥ ਨਾਮੁ ਹੈ, ਤਾ ਸਮ ਅਵਰ ਨ ਕੋਇ।  
ਜੀਵਨ ਮੈ ਭਰਪੂਰ ਹੈ, ਜਿਤ ਦੇਖੋ ਤਿਤ ਸੋਇ || 10 || 387 ||

Dohra: aisô samrath nâmu hai, tâ sam avar na kôî.  
jîvan mai bharpûr hai, jit dçkhau tit sôî.||10||387||

Swaiyya : Such a terrible fight did the Khalsa give to those,  
 Who had invaded it from all the four sides.  
 To such a servility were those aggressors beaten,  
 That their whole army was made to desert the field.  
 Such a volley of arrows did the Khalsa shoot,  
 As a blacksmith punches holes to make a sieve.  
 The hordes of Kahloors<sup>2</sup> army deserted the field,  
 Into pulp were they beaten who had been so arrogant.||6||384||

Dohra : Thus did the army of Kahloor desert,  
 Completely desperate had it become.  
 With such a terrible speed did it flee,  
 As an arrow travels after being shot.||7||384||

Those who had been very arrogant,  
 Were they made to shed their arrogance.  
 Those who came to repose faith in the Guru,  
 Were they allowed to come under His protection..||8||385||

Kabit : As the Divine has made Himself manifest,  
 His presence is visible everywhere.  
 In the light of the Sun and the Moon,  
 His own light is manifestly visible.  
 In all the creatures of the whole world,  
 The creator's own presence does prevail.  
 In the whole creation is He present,  
 Invisibly visible is He in the creation.  
 Unique indeed is the service of the Divine,  
 Magnificently beautiful is His being.  
 Paying obeisance at His lotus feet,  
 Redeemed is the devotee who submits.  
 Wiped out are all the sins of those,  
 Who meditate upon Him day and night,  
 Manifest is He everywhere on all sides,  
 Himself He makes visible to everyone.||9||386||

Dohra : So almighty is the Name of the Lord,  
 That none else is as almighty as He is.  
 So Omnipresent is the Divine in life,  
 That His presence is felt everywhere.||10||387||

ਠਾਂਵ ਬਿਸਾਲੀ ਮੈ ਕਿਯੋ ਕੇਤਕ ਦਿਨ ਬਿਸ੍ਰਾਮ।  
 ਖੇਲਨ ਚੜੈ ਸਿਕਾਰ ਕੋ, ਫੇਰ ਕਿਯੋ ਸਰੰਜਾਮ ॥ 11 ॥ 388 ॥  
 thânv bisâli mai kiyô kçtak dîn bisrâm.  
 khçlan carai sikâr kô, phçr kiyô sarñjâm. ॥11॥388॥

ਕਬਿਤੁ: ਨਾਵ ਕੋ ਸਿਕਾਰ ਕਹਾ ਕੁਦਰਤ ਕੇ ਕਰਨਹਾਰ,  
 ਜੁੱਧ ਕੋ ਭਏ ਸਵਾਰ ਨਉਬਤ ਬਜਾਇ ਕੈ।  
 ਵੇ ਜੋ ਕਲਮੋਟ ਮੈ ਗਰੂਰ ਲੋਗ ਰਹਿਤੇ ਥੇ,  
 ਘੇਰਾ ਥਾ ਸਿੱਖੋਂ ਕੋ ਤਬ ਮਾਰਗਿ ਮੈ ਆਇ ਕੈ।  
 ਰਹੇ ਥੇ ਪਿਛਾਰੀ ਮੇ ਕੇਤੇ ਹੀ ਸਿਖ ਤਹਾਂ,  
 ਜੁੱਧ ਭਯੋ ਤਿਨ ਹੀ ਸੋ ਲਿਯੇ ਦੋਇ ਘਾਇ ਕੈ।  
 ਕਹਾ ਥਾ ਹਜੂਰ ਜਾਇ ਸਿਖੋਂ ਨੇ ਖਾਵੰਦ ਜੂ ਸੋ,  
 ਘੇਰੀ ਕਲਮੋਟਿ ਧਾਇ ਸਾਹਿਬ ਨੇ ਜਾਇ ਕੈ ॥ 12 ॥ 386 ॥

Kabit: nâv kô sikâr kahâ kudrat kç karanhâr,  
 juddh kô bhaç savâr naubat bajâi kai.  
 vç jô kalmôt mai garûr lôg rahitç thç,  
 ghçrâ thâ sikkhôn kô tab mârgi mç âi kai.  
 rahç thç pichârî mç kççç hî sikh tahân,  
 juddh bhayô tin hî sô liyç dôî ghâi kai.  
 kahâ thâ hajûr jâi sikhôn nç khâvand jû sô,  
 ghçrî kalmôti dhâi sâhib nç jâi kai. ॥12॥386॥

ਦੋਹਰਾ: ਤਬੈ ਖਾਲਸੇ ਆਇ ਕੈ ਘੇਰ ਲਈ ਕਲਮੋਟਿ।  
 ਦੁਹੂ ਓਰ ਤੇ ਪ੍ਰਬਲ ਹੀ ਭਈ ਬੰਦੂਕਨ ਚੋਟ ॥ 13 ॥ 390 ॥

Dohra: tabai khâlsç âi kai ghçr laî kalmôti.  
 duhû ôr tç parbal hî bhaî bandûkan cõt. 13. 390..

ਸਵੈਯਾ: ਯੋ ਉਮਡਯੋ ਦਲ ਗੋਬਿੰਦ ਸਿੰਘ ਕੋ, ਵਾਰ ਨ ਪਾਰ ਸੁਮਾਰਿ ਨ ਪਾਯੋ।  
 ਘੇਰ ਲਿਯੋ ਕਲਮੋਟ ਕੋ ਕੋਟ, ਭਈ ਜਬ ਚੋਟਿ ਤੁਫੰਗ ਚਲਾਯੋ।  
 ਮਾਰਿ ਕਰੀ ਤਿਨ ਕੋ ਅਤਿ ਹੀ, ਜੁ ਕਰੂਰ ਭਜੇ ਪ੍ਰਭੂ ਕੋ ਬਿਸਰਾਯੋ।  
 ਸਾਂਗ ਕਰੀ ਸਿਰਵਾਰ ਕਰੀ, ਕਰਵਾਰ ਕਰੀ ਜੁ ਭਏ ਬਿਕਲਾਯੋ ॥ 14 ॥ 391 ॥

Swaiyya: yau umdayô dal gôbind singh kô, vâr na pâr sumârî na pâyô.  
 ghçr liyô kalmôt kô kôt, bhaî jab cõtî tuphang calâyô.  
 mâri karî tin kô ati hî, ju karûr bhajç parbhû kô bisrâyô.  
 sâng kahîn sirvâr kahîn, karvâr kahî ju bhaç biklâyô. ॥14॥391॥

ਦੋਹਰਾ: ਬਯਾਕੁਲ ਹੈ ਗ੍ਰਿਹ ਤੇ ਭਜਯੋ, ਸਬ ਤਨ ਭਯੋ ਅਧੀਰ।  
 ਸੁਧ ਨ ਭਈ ਕਛੁ ਜੁੱਧ ਕੀ, ਥਰਹਰ ਕਰਤ ਸਰੀਰ ॥ 15 ॥ 392 ॥

Dohra: bayâkul havai garîh tç bhajyô, sab tan bhayô adhîr.  
 sudh na bhaî kachu juddh kî, tharhar karat sarîr. ॥15॥392॥

Thereafter, at the seat of the Basali chief,  
 The Divine Lord relaxed for many days.  
 Thereafter, going on a hunting expedition,  
 The Divine Lord accomplished many valorous deeds.||11||388||

Kabit : Under the pretence of a hunting expedition,  
 The Divine Creator had devised an other drama.  
 Actually had he mounted to wage a battle,  
 After the blowing of trumpets and battle drums.  
 Those residents of Kalmot<sup>3</sup> town,  
 Who had been very arrogant,  
 They had blocked the Khalsa's path,  
 After occupying the man road.  
 As many Sikhs had remained cut off,  
 In the rearguard of the Guru's army.  
 As a battle had broken out there,  
 Many were wounded on both the sides.  
 As a few the Sikhs had gone from there,  
 They had informed the Divine Lord.  
 As the Divine Lord had proceeded thereafter,  
 A siege had He laid around Kalmot.||12||386||

Dohra : So had the Khalsa arrived,  
 Laying a siege to Kalmot town.  
 A fierce battle had then raged,  
 As muskets fired from both sides.

Swaiyya : Such an attack did Guru Gobind Singh's army launch,  
 That it was difficult to gauge its intensity.  
 A siege did they lay to the town of Kalmot,  
 Their muskets did they fire when ordered.  
 So severely did the Khalsa thrash those,  
 Who had chosen to offend the Divine Lord.  
 So much confounded did they become indeed,  
 That they lost control over their spears, headgears and swords.||14||391||

Dohra : Being confounded did they desert their homes,  
 All their bodily balance did they lose.  
 Having lost all sense of fighting a battle,  
 Their bodies trembled stricken with fear. ||15||392||

ਤਉ ਨਿਸਾਨ ਗੁਰਦੇਵ ਕੇ, ਚਢੇ ਕੋਟਿ ਪਰ ਜਾਇ।  
 ਨਉਬਤ ਬਾਜੀ ਫਤੇ ਕੀ, ਦੀਨੇ ਦੂਤ ਭਗਾਇ॥ 16॥ 393॥  
 taû nisân gurdęv kę carhę kôti par jâi.  
 naubat bâjî phatę kî, dînc dût bhagâi..16||393||

ਸਵੈਯਾ: ਮਿਲਿ ਕੈ ਕਲਮੋਟਿ ਕੇ ਲੋਗ ਸਜੈ, ਫਿਰ ਜੁੱਧ ਕੋ ਆਨ ਭਏ ਇਕ ਠੋਰੈ।  
 ਮਾਨੋ ਅੰਧੇਰੀ ਚਲੀ ਉਡਿ ਕੈ, ਤਿਨ ਕੇ ਪਗ ਤੇ ਬਸੁਧਾ ਪਰ ਦਉਰੈ।  
 ਐਸੀ ਹੀ ਸਾਜਿ ਚੜ੍ਹੇ ਤਬ ਹੀ ਦਲ, ਦੇਖਤ ਮੂੜੁ ਭਏ ਨਿਰਭੋਰੈ।  
 ਐਸੇ ਅਜਾਨ ਮਹਾ ਅਗਿਆਨ ਸੁ, ਜਾਨਤ ਹੈ ਪ੍ਰਭੁ ਕੋ ਕਛੁ ਔਰੈ॥ 17॥ 394॥

Swaiyya: mili kai kalmôti kę lôg sajai, phir juddh kô ân bhaç ik thôrai.  
 mânô andhęri calî udi kai, tin kę pag tę basudhâ par daurai.  
 aisî hî sâjî carhę tab hî dal, dękhat mûrah bhaç nirbhôrai.  
 aisę ajân mahâ agiân su, jânat hai parbhu kô kachu aurai.||17||394||

ਦੋਹਰਾ: ਮਿਲਿ ਕੈ ਸਭ ਕਲਮੋਟੀਅਨ, ਗਹਿ ਗਾਢੇ ਮਨਿ ਧੀਰ।  
 ਤਲੇ ਆਨਿ ਕਲਮੋਟ ਕੇ, ਬਹੁਤ ਚਲਾਏ ਤੀਰ॥ 18॥ 395॥

Dohra: mili kai sabh kalmôfian, gahi gâdhę mani dhîr.  
 talę âni kalmôt kę, bahut calâç tîr.||18||395||

ਸਾਹਿਬ ਸਿਉ ਕੇਤਨ ਕਹਯੋ, ਦਲ ਆਏ ਹੈ ਫੇਰ।  
 ਬਚਨ ਕਿਯੋ ਕਾਰਨ ਕਰਨ, ਹੋਵਨ ਦੇਹੁ ਸਵੇਰਿ॥ 19॥ 396॥  
 sâhib siu kętan kahyô, dal âç hai phęr.  
 bacan kiyô kâran karan, hôvan dęhu savęri.||19||396||

ਸਗਲ ਰੈਨ ਇਹ ਭਾਂਤਿ ਕਰਿ, ਚਲੇ ਸੁ ਤੀਰ ਅਪਾਰ।  
 ਕਿਸ ਹੀ ਕੇ ਲਾਗਯੋ ਨਹੀਂ, ਰਾਖਿ ਲਿਯੋ ਕਰਤਾਰ॥ 20॥ 397॥  
 sagal rain ih bhânti kari, calę su tîr apâr.  
 kis hî kę lâgyô nahîn, râkhi liyę kartâr.||20||397||

ਨਿਸ ਬੀਤੀ ਯਹ ਭਾਂਤਿ ਕਰਿ, ਰਵਿ ਕੀਨੋ ਪ੍ਰਗਾਸ।  
 ਬਿਦਾ ਕਿਯੋ ਤਾਹੀ ਸਮੈ, ਪ੍ਰੇਮ ਖਾਲਸਾ ਖਾਸ॥ 21॥ 398॥  
 nis bîtî yah bhânti kari, ravi kîno pargâs.  
 bidâ kiyô tâhî samai, paręm khâlsâ khâs.||21||398||

ਸਵੈਯਾ: ਦਉਰ ਪਰਯੋ ਦਲ ਗੋਬਿੰਦ ਸਿੰਘ ਕੋ, ਬਾਜ ਚਲਯੋ ਚਿਰੀਆਨ ਪੈ ਧਾਯੋ।  
 ਐਸੇ ਕੁਰੰਗ ਪੈ ਸਿੰਘ ਚਲਯੋ, ਤਹਾਂ ਖਾਲਸਾ ਸਿੰਘ ਮਹਾ ਪ੍ਰਬਲਾਯੋ।

Swaiyya: daur paryô dal gôbind singh kô, bâj calyô cirîân pai dhâyô.  
 aisę kurang pai singh calyô, tahân khâlsâ singh mahâ parblâyô.

Soon after the emblem-bearers of the Guru,  
 Climbed atop the roofs of Kalmot-town.  
 As the war-drum announced Guru's victory,  
 The damned aggressors were made to run. ||16||393||

Swaiyya : Thereafter, the people of Kalmot after getting together,  
 Once again did they wage a battle at the place.  
 So fast did they advance on the ground,  
 As if a blinding storm had broken out.  
 In vain did this force launch an attack,  
 So foolish and nit-witted had they been.  
 So careless and extremely ignorant had they been,  
 That they did not know the majesty of the Divine Lord. ||17||394||

Dohra : Thus all the Kalmot residents getting together,  
 So confidently did they take positions.  
 Coming down to the foothills of Kalmot,  
 Many an arrow did they shoot from bows. ||18||395||

Some Sikhs then informed the Divine Guru,  
 That the Kalmot force had arrived once again.  
 Thereupon, the Divine Lord said to His Sikhs,  
 Let them wait till the break of the day. ||19||396||

Throughout the night, their attack continued,  
 As countless arrows were shot by them.  
 Not a single Sikh was hit by these arrows,  
 As the Divine Lord had protected his Sikhs. ||20||397||

As this night passed in this way,  
 The sun did rise in the sky,  
 Then did the Guru order Sikhs to attack,  
 His choicest Khalsa warriors did he despatch ||21||398||

Swaiyya : So speedily did Guru Gobind Singh's army attack,  
 As if an eagle had pounced upon the sparrows.  
 So boldly the Khalsa Singhs dominated them,  
 As a lion overpowers a heard of deer.

ਦੇਖਤ ਹੀ ਤਿਹ ਕੀ ਛਬਿ ਮੂੜੁ, ਮਹਾ ਭੈ ਮਾਨ ਮਹਾ ਭਯ ਖਾਯੋ ।  
 ਭਾਜ ਗਏ ਰਨ ਮੈ ਨ ਰਹੇ, ਮਾਨੋ ਤੀਰ ਚਲਯੋ ਗੁਨ ਤੇ ਛੁਟਕਾਯੋ ॥ 22 ॥ 399 ॥  
 dḥkhat hī tih kī chabi mûrah, mahâ bhai mân mahâ bhay khâyô.  
 bhâj gac̣ ran mai na rahç, mânô tîr calyô gun tç chutkâyô.॥22॥399॥

ਦੋਹਰਾ: ਛੋਡਿ ਖੇਤ ਕਲਮੋਟ ਕੋ, ਭਜੇ ਮੂੜੁ ਅਗਯਾਨ ।  
 ਫਤੇ ਭਈ ਪ੍ਰਭੁ ਪੁਰਖ ਕੀ, ਰਾਜਨ ਮਾਨੀ ਆਨ ॥ 23 ॥ 400 ॥  
 Dohra: chôdi khçt kalmôt kô, bhajç mûrah agyân.  
 phatç bhai parbhu purakh kī, râjan mânî ân.॥23॥400॥

ਰਾਜਾ ਗੜੁ ਕਹਿਲੂਰ ਕੋ, ਮਿਲਯੋ ਪ੍ਰਭੁ ਸੋ ਆਨ ।  
 ਸਤਿਗੁਰੁ ਕੀ ਸਰਨੀ ਗਈ, ਚੁਕਯੋ ਮਨਿ ਅਭਿਮਾਨ ॥ 24 ॥ 401 ॥  
 râjâ garah kahilûr kô, milyô parbhû sô ân.  
 satiguru kī sarnī gâi, cûkyô mani abhimân.॥24॥401॥

ਪ੍ਰਬਲ ਭਯੋ ਤਹਾਂ ਖਾਲਸਾ, ਸਤਿਗੁਰੁ ਕੈ ਬਲਿ ਜਾਨ ।  
 ਬਹੁਰਿ ਬਿਸਾਲੀ ਆਇਯੋ, ਸਤਿਗੁਰੁ ਪੁਰਖ ਸੁਜਾਨ ॥ 25 ॥ 402 ॥  
 parbal bhayô tahân khâlsâ, satiguru kai bali jân.  
 bahuri bisâlî âiyô, satiguru purakh sujân.॥25॥402॥

ਸਬ ਕਉਤਕ ਆਪੇ ਕਿਯੋ, ਆਪੇ ਕਿਯੋ ਉਝਾਰ ।  
 ਫਿਰਿ ਆਨੰਦ ਗੜੁ ਬਾਂਧਿਓ, ਬਹੁ ਬਿਧਿ ਕਰਿ ਬਿਸਥਾਰ ॥ 36 ॥ 403 ॥  
 sab kautak âpç kiyô, âpç kiyô ujhâr.  
 phiri ânand garah bândhiô, bahu bidhi kari bisathâr.॥36॥403॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥ ਜੁੱਧ ਬਿਸਾਲੀ ਕਲਮੋਟ ਕੀ ਫਤੇ ਦਸਵਾਂ ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ  
 ਸੁਭਮਸਤੁ ॥ 10 ॥  
 iti sarī guru sôbhâ garnth juddh bisâlī kalmôt kī phatç dasvân adhiâi  
 sampûrnamsatu subhmasat.॥10॥



So horrifying was the impact on those fools,  
 That they felt highly frightened and scared.  
 So fast did they desert the field of battle,  
 As an arrow travels after being shot from a bow.||22||399||

Dohra : Leaving the field of Kalmot,  
 The foolish ignorant crowds ran away.  
 As the Divine Lord became victorious,  
 The hill chiefs had to admit defeat.||23||400||

Thereafter, the ruler of Kahloor State<sup>4</sup>,  
 Sought a meeting with the Divine Lord.  
 As he surrendered before the Divine Lord,  
 Whole of his arrogance did he shed.||24||401||

Dominant position did the Khalsa gain,  
 With the grace and power of the Divine Lord.  
 Once again to the town of Basali,  
 Did the Omniscient Divine Lord return.||25||402||

All these marvels did the Divine Lord create,  
 Himself did He cause all these upheavals.  
 Thereafter, did He make fortifications at Anandpur,  
 Its expansion and development did He undertake.||26||403||

This is the end of chapter ten of Sri Gur Sobha narrating the battle of Basali and Kalmot.

## REFERENCES

- 1 Basali: A town in distt Hoshiarpur at a distance of 26 miles from Nawanshahar in the northeast in Punjab.
- 2 Kahloor: Name of a Hill principality in the vicinity of Anandpur Sahib.
- 3 Kalmot: A town in Distt. Hoshiarpur in Punjab, earlier in Tehsil Una. A Sikh shrine stands here in Guru Gobind Singh's memory.
- 4 Hill chief of Kahloor: Raja Ajmer Chand son of late Raja Bhim Chand of Kahloor.

## Chapters XI

### Second Battle of Anandgarh

In this chapter, the poet Sainapati clubs together and narrates all the skirmishes between Guru Gobind Singh's army and the combined forces of hill chiefs and lumpen elements for over two years between 1703 to 1705 as indicated in couplet 4/407 prior to Guru Gobind Singh's departure from Anandpur Sahib. After return from Basali, Guru Gobind Singh strengthened his defences at Anandgarh (Anandpur Sahib) and Khalsa's writ ran large over the surrounding area. More and more people started visiting Anandpur Sahib and paying obeisance to the Great Guru. The hill chiefs, feeling alarmed at Guru's increasing fame and popularity, again started conspiring against him. Gathering their forces, they started attacks on Anandpur Sahib after the Guru turned down their entreaties to vacate the place. After getting badly beaten in the initial skirmishes, the hill chiefs approached the Mughal authorities at Lahore and Sarhind in desperation and sought their military support against the Guru's army. But in the next skirmish also, the hill chiefs were badly mauled by the Guru's brave warriors despite the participation of Mughals, Pathans of Sirhind, Ramgarh, Gujjars and Jammu hill chiefs' forces.

After a short peace for a month or so, the hill chiefs again laid a siege to Anandpur Sahib and cut off all supplies of food, fodder and water from all sides. This siege beginning in early November 1705 or 1762 B.S. continued for a couple of months. As a result, the Guru's force inside the fort as well as general public in Anandpur started dying of starvation and thirst. Hunger and starvation made the situation extremely desperate and unbearable. The residents of Anandpur and Sikh warriors appealed to the Guru to vacate Anandpur Sahib as they could no longer bear the hunger pangs. Although the Guru advised them to persevere for a few days more and assured them of the turn of events turning for the better, the people started deserting the place out of desperation. When some of Guru's own devout warriors gave in writing their determination to desert, the Guru made preparations for his departure at night from Anandpur Sahib. So finally, the Guru, along with his family and a band of trusted Singhs left Anandpur Sahib on the cold night of December 5-6, 1705 (1762 B.S.) after distributing his treasure among the warriors and setting many other items on fire.

Sainapati has given a graphic description of all these historical events in a befitting poetic language. It brings Guru Gobind Singh's indomitable courage, perseverance and complete commitment to fight tyranny and oppression.

**ਧਿਆਉ ਗਿਆਰ੍ਵਾਂ**  
**dhiâu giârvân**  
**ਆਨੰਦ ਗੜ੍ਹ ਦਾ ਦੂਸਰਾ ਜੁੱਧ**  
**ânand garrah dâ dûsrâ juddh**  
**ਮੱਘਰ ਸੁਦੀ 5, ਸੰਮਤ 1960 ਬਿ:**  
**maghar sudi 5, samvat 1960 bi:**

ਦੋਹਰਾ: ਫੇਰਿ ਬਸਯੋ ਆਨੰਦ ਗੜ੍ਹ, ਰਾਜਨ ਮਾਨੀ ਆਨ।  
ਬੈਸਾਲੀ ਤੇ ਕੂਚ ਕਰਿ, ਬਸੇ ਪ੍ਰਭੂ ਤਿਹ ਥਾਨ ॥ 1 ॥ 404 ॥

Dôhrâ: phçri basiu ânand garah râjjan mâni ân.  
baisâlî tç kûc kari basç parbhû tih thân.॥1॥404॥

ਦਰਸਨ ਕਰੈ ਨਿਤ ਖਾਲਸਾ, ਖੁਸੀ ਹੋਤ ਨਿਤ ਨੀਤ।  
ਸੇਵਾ ਸਤਿਗੁਰ ਕੀ ਕਰੈ, ਮਨ ਅੰਤਰਿ ਕਰਿ ਪ੍ਰੀਤਿ ॥ 2 ॥ 405 ॥  
darshan karai nit khâlsâ khusî hôt nit nît.  
sçvâ satigur kî karai man antri kari parît.॥2॥405॥

ਨਗਰ ਨਗਰ ਤੇ ਖਾਲਸਾ, ਆਵਤ ਹੈ ਤਿਹ ਠਉਰ।  
ਦਰਸ ਕਰਤ ਪ੍ਰਭ ਪੁਰਖ ਕੋ, ਭ੍ਰਮ ਰਹਤ ਨਹੀ ਅਉਰ ॥ 3 ॥ 406 ॥  
nagar nagar tç khâlsâ, âvat hai tih thaur  
daras karat parbh purakh kô, bharam rahat nahî aur.॥3॥406॥

ਨਿਕਟ ਗਾਂਵ ਜੇਤੇ ਬਸੈਂ, ਲਏ ਖਾਲਸੇ ਜੀਤ।  
ਕੇਤਕ ਦਿਣ ਅਰ ਦੁਇ ਬਰਸ, ਯਹਿ ਬਿਧਿ ਭਏ ਬਤੀਤ ॥ 4 ॥ 407 ॥  
nikat gânv jetç basain laç khâlsç jît.  
kçtak din ar dui bars, yeh bidhi bhaç batît.॥4॥407॥

ਚੌਪਈ: ਤਬੈ ਖਾਲਸਾ ਐਸੀ ਕਰੈ। ਹੁਇ ਅਸਵਾਰ ਗਾਂਵਨ ਪੈ ਚਰੈ।  
ਜੋ ਆਗੇ ਤੇ ਮਿਲਨੇ ਆਵੈ। ਬਸਤੁ ਰਹੈ ਕਛੁ ਭੇਟ ਚੜ੍ਹਾਵੈ ॥ 5 ॥ 408 ॥

Chaupaî: tabai khâlsâ aisî karai. hui asvâr gânvân pai caravai.  
jô âgç tç milnç âvai. basatu rahai kachu bhçt çarrhâç.॥5॥408॥

ਕਰੈ ਬਿਲੰਮ ਭੇਟ ਨਹੀ ਦੇਈ। ਤਾ ਕੋ ਲੂਟ ਖਾਲਸਾ ਲੇਈ।  
ਇਹ ਬਿਧਿ ਚਰਚਾ ਭਈ ਅਪਾਰਾ। ਤਬ ਰਾਜਨ ਮਨ ਮਾਹਿ ਬਿਚਾਰਾ ॥ 6 ॥ 409 ॥  
karai bilamm bhçt nahî dçî. tâ kô lût khâlsâ lçî.  
ih bidhi carcâ bhâi apârâ. tab râjjan man mâhi bicârâ.॥6॥409॥

## Chapters XI

### The Second Battle of Anandgarh

#### Maghar Sudi 5, 1760 B.S. (1703 A.D.)

Dohra : Thereafter the Guru developed Anandgarh fort,  
After the hill chiefs admitted their defeat.  
After departure from the town of Basali,  
The Divine Guru had settled at Anandpur.||1||404||

Daily did the Khalsa pay obeisance to the Guru,  
Daily did they feel blessed by the Guru.  
Daily did they render service to the Divine Guru,  
With hearts overwhelmed with devotion and faith.||2||405||

From diverse towns did the Khalsa devotees come,  
The holy Anandpur Sahib did they visit.  
After paying obeisance to the Divine Guru,  
They felt cleansed of all kinds of illusions.||3||406||

All the villages located in the vicinity of Anandpur,  
Did the Khalsa warriors bring under their occupation.  
For a period of two years and a few days,  
Did the Guru and the Khalsa spend here thus.||4||407||

Chaupai : That was how the Khalsa conducted itself,  
Daily would its warriors invade the villages.  
Whosoever came out of a village to receive them,  
Some offerings in kind would he offer to the Khalsa.||5||408||

If some one showed reluctance in making an offering,  
Instantly, would the Khalsa plunder his belongings.  
As Khalsa's rising power became a talk of the town,  
The hill chiefs started confabulating among themselves.||6||409||

ਹਮਰੋ ਰਾਜ ਅਕਾਰਥ ਗਯੋ। ਸਤਿਗੁਰ ਰਾਜ ਚਹੁ ਦਿਸ ਭਯੋ।  
 ਤਬ ਬਿਚਾਰ ਰਾਜਨ ਮਨ ਆਯੋ। ਠਉਰ ਠਉਰ ਤੋ ਲੋਗ ਬੁਲਾਯੋ ॥ 7 ॥ 410 ॥  
 hamrô râj akârath gayô. satigur râj cahû dis bhayô.  
 tab bicâr râjan man âiô.thaur thaur tç lôg bulâyô.॥7॥410॥

ਦੋਹਰਾ: ਤਬ ਰਾਜਨ ਯਹ ਬਿਧਿ ਕਰੀ, ਸੈਨਾ ਲਈ ਬੁਲਾਇ।  
 ਸਕਲ ਸੰਗ ਦਲ ਜੋਰਿ ਕੈ, ਨਿਕਟ ਪਹੁਚੇ ਆਇ ॥ 8 ॥ 411 ॥

Dôhrâ: tab râjan yah bidhi karî, sainâ laî bulâi.  
 sakal sang dal jôri kai, nikti pahûñcç âi.॥8॥411॥

ਫੇਰਿ ਲਿਖਾ ਰਾਜਨ ਕਿਯੋ, ਸੁਨਹੁ ਗਰੀਬ ਨਿਵਾਜ!  
 ਅਬ ਛਾਡੋ ਆਨੰਦ ਗੜ੍ਹ, ਭਲੀ ਬਾਤ ਹੈ ਆਜੁ” ॥ 9 ॥ 412 ॥  
 phçri likhâ râjan kîô, sunhu garîb nivâj.  
 ab châdô ânand garrah, bhalî bât hai âju..9..412..

ਪ੍ਰਭੂ ਵਾਕ ਐਸੇ ਭਯੋ, ਬਹੁ ਬਿਧਿ ਭਏ ਤੱਯਾਰ।  
 ਠਉਰ ਠਉਰ ਧਰਿ ਮੋਰਚੇ, ਹੋਨ ਲਗੀ ਤਿਹ ਮਾਰ ॥ 10 ॥ 413 ॥  
 parbhu vâk aise bhayô, bahu bidhi bhaç tîâr.  
 thaur thaur dhari môracç, hôn lagî tih mâr..10..413..

ਮਿਲਿ ਰਾਜਨ ਐਸੇ ਕਿਯੋ, ਬਾਂਟਿ ਲਈ ਸਬ ਠਉਰ ।  
 ਚਹੁ ਓਰ ਤੇ ਆਵਹੀ, ਫਉਜਾਂ ਦਉਰਾ ਦਉਰ ॥ 11 ॥ 414 ॥  
 mili râjan aisô kîô, bânti laî sab thaur .  
 cahû ôr tç âvahî, phaujân daurâ daur.॥11॥414॥

ਸਵੈਯਾ: ਤੋਪ ਛੁਟੈ ਗਰਜੈ ਘਨ ਜੋ, ਲਰਜੈ ਹਿਯਰਾ ਮਨੋ ਬਿੱਜ ਕੜਕੈ।  
 ਠਉਰ ਰਹੇ ਜਿਹ ਕੇ ਉਰਿ ਲਾਗਤ, ਹੋਤ ਹੈ ਛਾਤੀ ਕੈ ਪਾਟ ਪੜਕੈ।  
 ਯਾ ਬਿਧਿ ਸੋ ਤਹਿ ਗੋਲਾ ਚਲੈ, ਟਿਕ ਹੈ ਨਹੀ ਸੂਰਮਾ ਤਾਹੀ ਕੈ ਧੱਕੇ।  
 ਰਾਜਨ ਕੋ ਅਵਸਾਨ ਗਏ, ਜਬ ਆਨੰਦ ਤੇ ਤੋਪ ਛੁੜਕੈ ॥ 12 ॥ 415 ॥

Swaiyya: top chutç garjai ghan jô, larajai hiarâ mânô bij karrkai.  
 thaur rahç jihkç ur lâgat, hôt hai châtî kai pât parrkai.  
 yâ bidhi sô tahi gôlâ calai, tik hai nahî sûramâ tâhîkai dhakkai.  
 râjan kô avsân gaç jab, ânand tç tôp churrkkç.॥12॥415॥

ਦੋਹਰਾ: ਜਿਹ ਜਨ ਕੇ ਗੋਲਾ ਲਗੇ, ਰਹੈ ਜੀਵ ਸੋਈ ਠਉਰ  
 ਮਨ ਕੀ ਮਨ ਹੀ ਮੈ ਰਹਿਤ, ਕਹਿਤ ਬਚਨ ਨਹੀ ਅਉਰ ॥ 13 ॥ 416 ॥

Dôhrâ: jih jan kô gôlâ lagç, rahaç jîv sôî thaur  
 man kî man hî mai rahat, kahat bacan nahî aur.॥13॥416॥

Their own royal writ did not run, they despaired,  
 It was Divine Guru's writ that ran all around.  
 Thereupon, confabulating the issue among themselves,  
 The hill chiefs called an assembly of various people.||7||410||

Dohra : Thereafter, chalking out a strategy,  
 The hill chiefs gathered all their forces.  
 After combining all their forces together,  
 In Anandpur's vicinity did they arrive.||8||411||

Thereafter, sending a written message to the Guru,  
 The hill chiefs begged the Divine Guru.  
 Must the Divine Guru vacate Anandgarh,  
 As that would be in the best interest of both.||9||412||

As the Divine Guru gave such a command,  
 The Khalsa made manifold preparations.  
 With Khalsa taking up positions at various locations,  
 There started a killing spree from all sides.||10||413||

The hill chiefs also devised such a strategy,  
 That they deployed their troops at different locations.  
 So enclosing from all the four sides of the fort,  
 Their armies launched an attack speedily.||11||414||

Swaiyya : As loud as thundering clouds did the canons fire,  
 Like the crack of lightening did these create a scarce.  
 Flatly did he fall whom did it hit,  
 Into two parts did the victim's chest break.  
 With such force did the canon balls hit,  
 That no warrior could dare to bear its shock.  
 The hill chiefs felt at the end of their wits,  
 As the canons fired from Anandgarh fort.||12||415||

Dohra : Whosoever got struck with the canon ball,  
 Instantly did he fall flat on the ground.  
 All his desires and dreams died with him,  
 As he could not utter a single word after that.||13||416||

ਸਵੈਯਾ: ਕਹਿ ਕੇ ਕਹਿ ਬਾਨ ਛੁਟੈ ਕਹਿ ਕਾਹਕ, ਐਸੇ ਅਵਾਜ਼ ਕਰੈ ਰਨ ਮੈ।  
ਤਹਾਂ ਡਾਰਿ ਸੁਵਾਰ ਪਛਾਰਤ ਘੋਰਨ, ਮਾਰਤ ਠਉਰ ਨਹੀ ਮਨ ਮੈ।  
Swaiyya: kahi kô kahi bân chutai kahi kâhak, aisç avâj karç ran mai.  
tahân dâri suvâr pachârat ghôran, mârat thaur nahî man mai.

ਤਿਹ ਭਾਂਤ ਯਹੈ ਕਰ ਡਾਰਤ ਹੈ, ਮਨੋ ਦਾਧੀ ਸੀ ਚੋਬ ਖਰੀ ਬਨ ਮੈ।  
ਗਿਰ ਹੈ ਪਰ ਹੈ ਕਰ ਹੈ ਇਹ ਭਾਂਤਿ ਸੁ, ਕੇਤਕ ਮਾਰ ਲਏ ਛਿਨ ਮੈ ॥ 14 ॥ 417 ॥  
tih bhânt yahai kar dârat hai, manô dâdhî sî còb kharî ban mai.  
gir hai par hai kar hai ih bhâtin su, kçtak mâr laç chin mai..14..417..

ਦੋਹਰਾ: ਤੋਪ ਬਾਨ ਗੋਲੀ ਚਲੈ, ਛੁਟਤ ਤੀਰ ਅਪਾਰ।  
ਸਾਵਨ ਜੇ ਭਾਰੀ ਭਰਨਿ, ਇਵ ਬਰਸੇ ਨਿਸਤਾਰ ॥ 15 ॥ 418 ॥  
Dôhrâ: tôp bân gôlî calai, chutat tîr apâr.  
sâvan jç bhârî bharni, iv barsç nistâr..15..418..

ਚੜੇ ਸਿੰਘ ਦਲ ਸਾਜਿ ਕੈ, ਪਰੈ ਫਉਜ ਮੈ ਧਾਇ।  
ਤਹਾਂ ਮਾਰਿ ਇਹ ਬਿਧਿ ਕਰੀ, ਰਾਜੇ ਦੀਏ ਉਠਾਇ ॥ 16 ॥ 419 ॥  
carrç singh dal sâji kai, parai phauj mai dhâi.  
tahân mâri ih bidhi karî, râjç dîç uthâi.||16||419..

ਬਹੁਤ ਰਾਵ ਮਾਰੇ ਤਹਾਂ, ਜੋਧਾ ਬਡੇ ਅਪਾਰ।  
ਮਿਲਿ ਰਾਜੇ ਮਸਲਤ ਕਰਤਿ, ਕਿਆ ਕਰੀਐ ਕਰਤਾਰ ॥ 17 ॥ 420 ॥  
bahut râv mârç tahân, jôdhâ badç apâr.  
mili râjç maslat kartî, kiâ karîai kartâr.||17||420||

ਸਿੰਘ ਬਹੁਤ ਇਹ ਬਿਧਿ ਕਰਤਿ, ਤਿਹ ਸਮਾਨ ਕਹੀ ਨਾਹਿ।  
ਬਡੇ ਸੂਰਮਾ ਅਤਿ ਬਲੀ, ਮਾਰਿ ਲੀਏ ਰਨ ਮਾਹਿ ॥ 18 ॥ 421 ॥  
singh bahut ih bidhi karti, tih samân kahî nâhi.  
badç sûramâ ati balî, mâri lîç ran mâhi.||18||421||

ਚੌਪਈ: ਰਾਜੇ ਭਾਜਿ ਤੁਰਕ ਪੈ ਆਏ। ਸਬ ਤੁਰਕਨ ਕੇ ਭੇਦ ਬਤਾਏ।  
ਅਬ ਹਮਰੋ ਉਪਰਾਲੇ ਕੀਜੈ। ਆਨੰਦ ਗੜ੍ਹ ਹਮਕੋ ਲੈ ਦੀਜੈ ॥ 19 ॥ 422 ॥  
Chaupaî: râjç bhâji turak pai aç. sab turkan kô bhçd batâç.  
ab hamrô uprâlô kîjai. ânand garrah hamkô lai dîjai.||19||422||

ਤੁਰਕ ਸਭੈ ਮਿਲਿ ਕੈ ਉਠਿ ਧਾਏ। ਸਾਮਾ ਕਰੀ ਬੋਗ ਹੀ ਆਏ।  
ਬਹੁਤ ਮੁਗਲ ਅਰ ਘਨੇ ਪਠਾਨ। ਚੜ੍ਹੇ ਸਾਜ ਦਲ ਚਾਬੇ ਪਾਨ ॥ 20 ॥ 423 ॥  
turak sabhai mili kai uthi dhâç. sâmâ karî bçg hî âç.  
bahut mugal ar ghanç pathân. Charae sâj dal câbç pân.||20||423||



Swaiyya : Impossible it was to find who shot at whom,  
Such a din and noise arose in the field.  
With such force did the riders fall from horses,  
That nobody knew whose was he attacked.

With such devastating force did they fall down,  
As big scaffolding fell leaving behind a single pole.  
As the warriors kept falling in diverse ways,  
In an instant were countless warriors killed.||14||417||

Dohra : As cannons and muskets fired and arrows shot,  
Countless were the arrows that were shot,  
With such uniformity did bullets rain,  
As if a heavy monsoon downpour had set in.||15||418||

With full planning did the Singhs attack,  
With a full thrust did they attack the enemy.  
With such tactics did the Singhs strike,  
That the hill chiefs' forces were repulsed. ||16||419||

So many hill chiefs were killed in the battle,  
Great warriors and brave hearts were they considered.  
Assembling once again did they confabulate,  
How should they deal with the Divine Guru?

Such fine tactics did the Singhs devise,  
That none else could match their enterprise.  
That was how they had succeeded in killing,  
Those who were considered great warriors.||18||421||

Chaupai : After fleeing, the hill chiefs approached the Mughals,  
Their whole predicament did they narrate to them.  
They begged the Mughals to devise some strategy,  
That the hill chiefs might take over Anandgarh fort.||19||422||

With a dash did all the Mughals arrive,  
With full equipage did they come post haste.  
In large numbers arrived those Mughals and Pathans,  
With full battle gear and chewing beetle leaves.||20||423||

ਗੁਜਰ ਰੰਘੜ ਬਹੁਤ ਅਪਾਰ। ਬਡੇ ਬਡੇ ਜੋਧਾ ਅਸਵਾਰ।  
ਸੀਰੰਦ ਵਾਲੇ ਹੈਂ ਹਮਰਾਹੀ। ਗੜ ਲਾਹੌਰ ਤੇ ਫਉਜ ਮੰਗਾਈ॥ 21॥ 424॥  
gûjar rangharr bahut apâr. badç badç jôdhâ asavâr.  
sîrand vâlç hain hamrâhî. garr lâhaur tç phauj mangâi.॥21॥424॥

ਦੋਹਰਾ: ਬਹੁਤ ਫਉਜ ਕਰ ਏਕਠੀ, ਜੰਮੂ ਸੰਗਿ ਮਿਲਾਇ।  
ਸਭ ਰਾਜਾ ਦਲ ਜੋਰਿ ਕੈ, ਫੇਰ ਪਹੁਚੇ ਆਇ॥ 22॥ 425॥

Dôhrâ: bahut phauj kar çkthî, jammû sangi milâi.  
sabh râjâ dal jôri kai, phçr pahûçç âi.॥22॥425॥

ਖਬਰ ਸੁਨੀ ਕਾਰਨ ਕਰਨ, ਫੇਰ ਕਿਯੋ ਫਰਮਾਨ।  
ਠਉਰ ਠਉਰ ਧਰਿ ਮੋਰਚੇ, ਬੈਠਿ ਰਹੇ ਤਿਹ ਥਾਨ॥ 23॥ 426॥  
khabar sunî kâran karan, phçr kiyô pharmân.  
thaur thaur dhari môracç, baithi rahç tih thân.॥23॥426॥

ਤੀਰ ਬਾਨ ਗੋਲੀ ਚਲੀ, ਬਰਖੈ ਧੂਆਂ ਧਾਰ।  
ਤਿਹ ਪਾਛੇ ਮਿਲਿ ਸੂਰਮੇ, ਕਰਨ ਗਹੀ ਤਰਵਾਰ॥ 24॥ 427॥  
tîr bân gôlî calî, barkhai dhûân dhâr.  
tih pâchç mili sûrmç, karan gahî tarvâr.॥24॥427॥

ਸਵੈਯਾ: ਭਭਕੇ ਸਿੰਘ ਜਬ ਜਾਇ ਰਨ ਸੈ ਪਰੈ, ਕਿਯੋ ਸੰਗ੍ਰਾਮ ਯਹਿ ਭਾਂਤਿ ਪੂਰਾ।  
ਬਜੈ ਸਾਰ ਸੋ ਸਾਰ ਤਰਵਾਰ ਚਮਕੈ ਘਨੀ, ਮਿਲਿਤ ਦੋਨੋ ਅਨੀ ਬਜਤ ਤੂਰਾ।  
ਛੁਟਤ ਹੈ ਤੀਰ ਤਹਾਂ ਧੀਰ ਕਿਸ ਕੀ ਰਹੈ, ਲਗੈ ਜਿਹ ਜਾਇ ਛਾਡੈ ਸਰੀਰਾ।  
ਕਰੈ ਮਾਰ ਹੀ ਮਾਰ ਚਹੂੰ ਓਰ ਤੇ ਧਾਇ ਕੈ, ਲਰਤ ਤਿਹ ਠਉਰ ਇਹ ਭਾਂਤਿ ਸੂਰਾ॥ 25॥ 428॥  
Swaiyya: bhabhkç singh jab jâi ran sai parai, kiyô sangrâm yahi bhânti pûrâ.  
bajai sâr sô sâr tarvâr camkai ghanî, milit dôno anî bajat tûrâ.  
chutat hai tîr tahân dhîr kis kî rahai, lagai jih jâi châdai sarîrâ.  
karai mâr hî mâr cahûn ôr tç dhâi kai, larat tih thaur ih bhânti sûrâ.॥25॥428॥

ਦੋਹਰਾ: ਏਕ ਸੂਰ ਸਨਮੁਖ ਲਰੈ, ਕਰਤ ਬੀਰ ਸੰਗ੍ਰਾਮ।  
ਏਕ ਭਾਜਿ ਪਾਛੈ ਭਿਰੈ, ਤਿਨ ਤੇ ਹੋਤ ਨ ਕਾਮ॥ 26॥ 429॥

Dôhrâ: çk sûr sanmukh larai, karat bîr sangrâm.  
çk bhâji pâchai bhirai, tin tç hôt na kâm.॥26॥429॥

ਚੌਪਾਈ: ਸੂਰ ਸਬੈ ਐਸੀ ਬਿਧਿ ਕਰਹੀ। ਧਾਇ ਧਾਇ ਫਉਜਨ ਮੈ ਪਰਹੀ।  
ਭਿਰੇ ਸੂਰਮਾ ਬਹੁਤ ਅਪਾਰਾ। ਕਰਤ ਮਾਰ ਕੇਤੇ ਹਥਿਆਰਾ॥ 27॥ 430॥

Chaupai: sûr sabai aisî bidhi karahî. dhâi dhâi phaujan mai parhî.  
bhirç sûramâ bahut apârâ. karat mâr kçtç hathîârâ.॥27॥430॥

Countless were nomadic Gujjars and Muslim converts,  
 Great warriors, fighters and horse riders were they.  
 Forces of Sarhind Nawab were their allies,  
 Troops from Lahore fort were also summoned.||21||424||

Dohra : Gathering a large number of troops,  
 They also summoned troops from Jammu.  
 After getting together the troops of all the chiefs,  
 The hill chiefs arrived once again at Anandpur.||22||425||

After receiving news about the attack,  
 The Divine Guru made a declaration.  
 After taking positions at different locations,  
 The Khalsa warriors took vantage positions.||23||426||

As arrows were shot and bullets fired.  
 There started a volley of shots from the Khalsa.  
 After firing a hail of bullets  
 The Khalsa warriors took out their swords.||24||427||

Swaiyya : As the enraged Singhs jumped into the battlefield,  
 Such a perfect battle did they fight there.  
 As steel swords struck against each other,  
 They produced clanging sound like those of cymbals.  
 As no one could dare to face their shooting arrows,  
 Instantly would a soldier die whom the arrows hit.  
 As the Khalsa went on a killing spree from all sides,  
 Those warriors put up a brave fight at that place.||25||428||

Dohra : As one Khalsa warrior fought from the front,  
 Other Khalsa warrior fought from the rear.  
 As one warrior rushed to fight at the back,  
 The other could not hold the front alone.||26||429||

Chaupai : Thereafter, such a strategy did the warriors devise,  
 That Khalsa warriors kept rushing at the enemy.  
 As countless warriors from both sides confronted,  
 On a killing spree they went with many a weapon.||27||430||

ਚੌਪਾਈ: ਐਸੀ ਮਾਰ ਭਈ ਤਿਹ ਥਾਨੇ। ਬਾਪਹਿ ਨਾਹਿ ਪੂਤ ਪਹਿਚਾਨੇ।  
ਬਹੁਤ ਸੂਰ ਜੂਝੇ ਧਰਿ ਪਰ ਹੀ। ਇਕ ਘਾਇਲ ਹੈ ਪਾਛੇ ਪਰ ਹੀ॥ 28॥ 431॥

Chaupai: aisî mâr bhai tih thânc. bâphi pût nahi pahicânc.  
bahut sūr jūjhç dhari par hî. ik ghâil havai pâchç par hî..28..431..

ਏਕ ਸੂਰ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ। ਵੇ ਮਰਨੇ ਤੇ ਬਿਲਮ ਨ ਲਾਵੈ।  
ਪਕਰੈ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਜੋ ਲੇਹੀ। ਧੁਬੀਆ ਜੋ ਅਉਰਨ ਸਿਰ ਦੇਹੀ॥ 29॥ 432॥

çk sūr sanmukh uthi dhâvai. vç marne tç bilam na lâvai.  
pakrai sasatar asatar jô lçhî. dhubîâ jô auran sir dçhî.॥29॥432॥

ਦੋਹਰਾ: ਏਕ ਭਾਜਿ ਪੀਛੇ ਫਿਰੈ, ਏਕ ਘਾਇ ਬੇਹਾਲ।  
ਏਕ ਜੂਝਿ ਰਣ ਮੈ ਪਰੇ, ਸਕਲੀ ਸਮਝ ਬਿਸਾਰ॥ 30॥ 433॥

Dôhrâ: çk bhâji pîchç phirai, çk ghâi bçhâl.  
çk jūjhi ran mai parç, sakalî samajh bisâr.॥30॥433॥

ਦੇਖਿ ਤਬੈ ਰਾਜਨ ਕਹਯੋ, ਕਯਾ ਕਰਿਯੈ ਕਰਤਾਰ।  
ਸਿੰਘ ਬਹੁਤ ਇਹ ਬਿਧਿ ਲਰਤ, ਨਹਿਨ ਪਰਤ ਸੁਮਾਰ॥ 31॥ 434॥

dçkhi tabai râjan kahyô, kayâ kariyai kartâr.  
singh bahut ih bidhi larat, nahin parat sumâr.॥31॥434॥

ਛਪੈ ਛੰਦ: ਲਰਤ ਸਿੰਘ ਇਹ ਭਾਂਤਿ, ਫਉਜ ਮੈ ਪਰਤ ਧਾਇ ਕਰਿ।  
ਕਾਟਤ ਹੈ ਤਿਹ ਮੂੰਡ, ਧਰਤ ਪਰ ਪਰਤ ਆਇ ਧਰ।  
ਇਹ ਬਿਧਿ ਕਰਿ ਸੰਗ੍ਰਾਮ, ਸੂਰ ਰਨ ਮਾਹਿ ਮਚਾਵੈ।  
ਨਿਮਖ ਬਿਲਮ ਨਹ ਕਰੈ, ਲੋਥ ਪਰ ਲੋਥ ਗਿਰਾਵੈ।  
ਕੀਨੇ ਪ੍ਰਹਾਰ ਇਹ ਭਾਂਤਿ ਕਰ, ਦੇਖਿ ਰਾਵ ਪਾਛੇ ਫਿਰੇ।  
ਦੀਨੇ ਬਿਡਾਰ, ਭਾਜੇ ਅਪਾਰ, ਕੇਤੇ ਸੂਰ ਕਰ ਮੈ ਕਰੇ॥ 32॥ 435॥

Chapai Chand: larat singh ih bhânti, phauj mai parat dhâi kari.  
kâtat hai tih mûnd, dharat par parat âi dhar.  
ih bidhi kari sangrâm, sūr ran mâhi macâvai.  
nimakh bilam nah.. karai, lôth par lôth girâvai.  
kînc parhâr ih bhânti kar, dçkhi râv pâchç phirç.  
dînc bidâr, bhâjç apâr, kçtç swâr kar mai karç.॥32॥435॥

ਦੋਹਰਾ: ਬਿਨਉ ਕਰੈ ਘਘਿਆਇ ਕੈ, ਇਹ ਬਿਧਿ ਕਰੈ ਕਰਾਰ।  
ਫੇਰ ਨ ਆਵੈ ਜੁੱਧ ਮੈ, ਜੋ ਛੂਟੇ ਇਹ ਬਾਰ॥ 33॥ 436॥

Dôhrâ: binau karai ghaghiâi kai, ih bidhi karai karâr.  
phçr na âvai juddh mai, jô chûtç ih bâr.॥33॥436॥

Chaupai : Such a blood bath had taken place there,  
 That fathers abandoned their own sons.  
 As many a warrior fell down while fighting,  
 Even the wounded kept chasing the enemy.||28||431||

Some Khalsa warrior would stand up and fight,  
 Little did he feel scared of being killed.  
 Enemy's sword or dress would he catch hold of,  
 Like a washerman's blow would he strike at the enemy.||29||432||

Dohra : As one Khalsa warrior rushed back to fight,  
 Another got decapitated after getting wounded.  
 As one Khalsa warrior rushed into the battle,  
 All the fatal consequences would he ignore.||30||433||

Observing the battle scene the hill chiefs surmised,  
 How should they deal with the Divine Lord.  
 With such diverse strategies were the Singhs fighting,  
 That none could reckon their battle tactics.||31||434||

Chhaupai Chhand: With such a strategy did the Singhs fight,  
 That they kept rushing at enemy forces.  
 So quickly did they sever the enemy heads,  
 That instantly did they roll down on earth.  
 With such fine tactics did they fight the battle,  
 That Khalsa warriors did fight so bravely.  
 Not for a moment did they feel reluctant,  
 A corpse upon enemy corpse did they pile up.  
 Such deadly attacks did the Khalsa warriors make,  
 That the hill chiefs had to beat a hasty retreat,  
 As countless enemy soldiers fled and deserted the field,  
 Countless horse-riders were captured by the Singhs.||32||435||

Dohra : With extreme servility did the captives plead for mercy,  
 Several kinds of solemn promises did they make.  
 Never would they participate in any battle,  
 Provided the Khalsa spared their lives this time.||33||436||

ਤਜੈ ਗਾਂਵ ਕਹਿਲੂਰ ਕੇ, ਬਸੈ ਅਉਰ ਦਿਸ ਜਾਇ।  
 ਛਾਡ ਦਏ ਤਾਤੇ ਤਬੈ, ਭਾਜੇ ਪੰਖ ਲਗਾਇ॥ 34॥ 437॥  
 tajai gânv kahilûr kç, basai aur dis jâi.  
 châd daç tâtç tabai, bhâjç pankh lagâi.॥34॥437॥

### ਆਨੰਦਪੁਰ ਦਾ ਘੋਰਾ - ਜੇਠ 1762 ਬਿ:

ਕੇਤਕ ਦਿਨ ਇਹ ਭਾਂਤਿ ਕਰ, ਬਹੁਤ ਪ੍ਰਬਲ ਭਈ ਮਾਰ।  
 ਤਬ ਰਾਜਨ ਮਸਲਤ ਕਰੀ, ਸਕਲ ਸਭਾ ਬਿਚਾਰ॥ 35॥ 438॥  
 kçtak din ih bhânti kar, bahut parbal bhaî mâr.  
 tab râjan maslat karî, sakal sabhâ bicâr.॥35॥438॥

ਤੁਰਕਨ ਰਾਜਨ ਸੋਂ ਕਹਯੋ, ਯਾ ਤੇ ਭਲੀ ਨ ਅਉਰ।  
 ਘੋਰ ਲੇਹੁ ਚਹੂੰ ਓਰ ਤੇ, ਬੈਠਿ ਰਹੋ ਤਿਹ ਠਉਰ॥ 36॥ 439॥  
 turkan râjan sôu kahyô, yâ tç bhalî na aur.  
 ghçr lçhu cahûn ôr tç, baithi rahô tih thaur.॥36॥439॥

ਚੌਪਈ: ਗੂਜਰ ਰੰਘੜ ਅਉਰ ਪਠਾਨ। ਰਾਜੇ ਪਰੇ ਚਹੂੰ ਦਿਸ ਆਨ।  
 ਘੋਰਿ ਨਗਰ ਭਾਂਤਿ ਯਹ ਕੀਨੀ। ਮਨਹ ਰਸਤ ਸਬ ਹੀ ਕਰਿ ਲੀਨੀ॥ 37॥ 440॥  
 Chaupâi: gûjar ranghar aur pathân. râjç parç cahûn dis ân.  
 ghçri nagar bhânti yah kîni. manah rasat sab hî kari lîni.॥37॥440॥

ਆਵਨ ਜਾਨ ਨ ਕੋਊ ਪਾਵੈ। ਤਹਾਂ ਰਸਤ ਕੈਸੇ ਕਰਿ ਆਵੈ।  
 ਕੇਤਕ ਦਿਨ ਬੀਤੇ ਬਿਧਿ ਯਾਹੀ। ਏਕ ਰੁਪੀਐ ਸੇਰ ਬਿਕਾਹੀ॥ 38॥ 441॥  
 âvan jân na kôû pâvai. tahân rasat kaisç kari âvai.  
 kçtak din bîtç bidhi yâhî. çk rupîai sçr bikâhî.॥38॥441॥

ਚਾਰ ਸਿਖ ਪਾਨੀ ਕੇ ਜਾਵੈ। ਦੋ ਜੂਝੈ ਦੋ ਪਾਨੀ ਲਯਾਵੈ।  
 ਐਸੀ ਭਾਂਤਿ ਖੇਲ ਪ੍ਰਭੁ ਕਰੀ। ਪ੍ਰਿਥੀ ਅਨਿਕ ਦੋਖਿ ਕੈ ਡਰੀ॥ 39॥ 442॥  
 çâr sikh pâni kô jâvai. dô jûjhai dô pâni layâvai.  
 aisî bhânti khçl parbhû karî. parithî anik dôkhi kai darî.॥39॥442॥

ਦੋਹਰਾ: ਇਹ ਬਿਧਿ ਸੋ ਭਾਰੀ ਕਠਿਨ, ਆਨਿ ਬਨੀ ਤਿਹ ਠਾਇ।  
 ਜੋ ਕਛੁ ਅੰਦਰ ਸੋ ਮਿਲੈ, ਸੋਈ ਸਿਖ ਸਬ ਖਾਇ॥ 40॥ 443॥  
 Dôhrâ: ih bidhi sô bhârî kathin, âni banî tih thâi.  
 jô kachu andar sô milai, sôî sikh sab khâi.॥40॥443॥

Forever would they depart from Kahloor state,  
Somewhere else would they settle for life.  
Thereupon, the merciful Guru released them,  
Instantly did they take to their heels from there.||34||437||

**Anandpur under Seige  
Jeth, 1762, B.S. June, 1705 A.D.**

Thus many a day passed in this turmoil,  
As terrible blood letting continued there.  
Thereupon, the hill chiefs confabulated once again,  
After holding an assemblage of all the participants.||35||438||

The Mughals advised the hill chiefs thus,  
There was no other better strategy at the moment.  
Must they lay a siege around Anandpur,  
Must they keep holding on to the siege for long.||36||439||

Chaupai : Thus, the Gujjars, Muslim converts and Pathans,  
With hill chiefs laid a siege from all sides.  
After laying a siege to Anandpur from all sides,  
All kinds of ration supplies did they cut off.||37||440||

As none could pass through siege to Anandpur,  
How could the provisions be brought from outside.  
As so many days passed under this siege,  
The prices of commodities sky rocketted there.||38||441||

When four Singhs went out to fetch water,  
The two would fight as the other two would fetch water.  
Such a horrible syndrome did the Divine Lord create,  
That even the earth shook at such a calamity.||39||442||

Dohra : Such a terrible adversity did Khalsa face,  
Such a catastrophe came to prevail there.  
Whatever little was available inside the fort,  
So did the Khalsa share with each other.||40||443||

ਚੋਪਈ: ਏਕ ਰੁਪੀਯੈ ਸੇਰ ਬਿਕਾਵੈ। ਸੋ ਭੀ ਢੁੰਡਤ ਹਾਥ ਨ ਆਵੈ।  
ਮਿਲਿ ਜੋਧਨ ਇਹ ਭਾਂਤ ਨਿਹਾਰਾ। ਅਪਨੇ ਮਨ ਕੇ ਬੀਚ ਬਿਚਾਰਾ ॥ 41 ॥ 444 ॥

Chaupaî: çk rupiyai sçr bikâvai. sô bhî dhûdtat hâth na âvai.  
mili jôdhan ih bhânt nihârâ. apnç man kç bîc bicârâ. ||41||444||

ਕੇਤਕ ਸਿੰਘ ਯਹੈ ਬਿਧਿ ਕਰ ਹੀ। ਰਾਤਿ ਸਮੈ ਫਉਜਨ ਪਰ ਪਰ ਹੀ।  
ਕਰਿ ਸੰਗ੍ਰਾਮ ਅੰਨ ਤਗਾਂ ਲੀਨਾ। ਪੋਟ ਬਾਂਧਿ ਕੇਤਨ ਸਿਰ ਦੀਨਾ ॥ 42 ॥ 445 ॥  
kçtak singh yahai bidhi kar hî. râti samai phaujan par par hî.  
kari sangrâm ann tahân lînâ. pôṭ bândhi kçtan sir dînâ..42..445..

ਕੇਤਕ ਜੁੱਧ ਕਰਤ ਤਿਹ ਠਾਈ। ਕੇਤਕ ਪੋਟ ਲਿਯੇ ਸਿਰ ਜਾਹੀ।  
ਇਹ ਬਿਧਿ ਅੰਨ ਬਹੁਤ ਲੈ ਆਏ। ਕੇਤਕ ਦਿਨ ਇਹ ਭਾਂਤਿ ਬਿਤਾਏ ॥ 43 ॥ 446 ॥  
kçtak juddh karat tih thâi. kçtak pôṭ liyç sir jâhî.  
ih bidhi ann bahut lai âç. kçtak din ih bhânti bitâç. ||43||446||

ਦੋਹਰਾ: ਤਬ ਇਹ ਬਿਧਿ ਸੂਰਨ ਕਰੀ, ਕੇਤਕ ਦਿਨ ਗੁਜਰਾਨ।  
ਖਰਚ ਖਾਤ ਪੂਰਨ ਭਏ, ਫਿਰ ਪਹੁਚੇ ਤਿਹ ਥਾਨ ॥ 44 ॥ 447 ॥

Dôhrâ: tab ih bidhi sûran karî, kçtak din gujârân.  
kharac khât pûran bhaç, phir pahucç tih thân. ||44||447||

ਤਬ ਰਾਜਨ ਇਹ ਬਿਧਿ ਕਰੀ, ਧਰਯੋ ਅੰਨ ਤਹਿ ਘੈਰ।  
ਨਿਸ ਬਾਸਰ ਜਾਗਤ ਰਹੈ, ਫਉਜ ਫਿਰੈ ਚਹੂੰ ਫੇਰ ॥ 45 ॥ 448 ॥  
tab râjan ih bidhi karî, dharyô ann tahi ghairn.  
nis bâsar jagat rahai, phauj phirai cahûn phçr. ||45||448||

ਚੋਪਈ: ਫਿਰਤ ਫਉਜ ਤਬ ਸਿੰਘ ਨਿਹਾਰੈ। ਅਬ ਕਿਹ ਬਿਧਿ ਕੀਜੈ ਬੀਚਾਰੈ।  
ਨਾਹ ਨ ਰਾਹੁ ਕਹੋ ਕਿਤ ਜਾਵੈ। ਮਾਰਗ ਕਉਨ ਰਸਤ ਲੇ ਆਵੈ ॥ 46 ॥ 449 ॥

Chaupaî: phirat phauj tab singh nihârai. ab kih bidhi kîjai bîcârâi.  
nâh na râhu kahô kit jâvai. mârag kaun rasat lç âvai. ||46||449||

ਕਰਿਹੋ ਜੁੱਧ ਹੋਨ ਸੋ ਹੋਈ। ਅਬ ਮੁਖ ਫੇਰ ਖਲੋ ਮਤ ਕੋਈ।  
ਪਰੈ ਸਿੰਘ ਫਉਜਨ ਮੈ ਧਾਈ। ਕਿਯੋ ਜੁੱਧ ਸਬ ਦਿਯੋ ਉਠਾਈ ॥ 47 ॥ 450 ॥  
karihô juddh hôn sô hôi. ab mukh phçr khalô mat kôî.  
parai singh phaujan mai dhâi. kiyô juddh sab diyô uthâi. ||47||450||

ਗਿਰੀ ਲੋਥ ਪੈ ਲੋਥ ਅਪਾਰਾ। ਤਬ ਰਾਜਨ ਮਨ ਮਾਹਿ ਚਿਤਾਰਾ।  
ਹੋਇ ਇਕਤ੍ਰ ਸਭ ਹੀ ਉਠਿ ਧਾਏ। ਚਹੂੰ ਓਰ ਤੇ ਸੂਰ ਰਿਸਾਏ ॥ 48 ॥ 451 ॥  
giri lôth pai lôth apârâ. tab râjan man mâhi citârâ.  
hôi iktar sabh hî uthi dhâç. cahûn ôr tç sûr risâç. ||48||451||



Chaupai : Even as prices of provisions went sky high,  
 Even then no provisions were available there.  
 Thereupon, the Singh warriors decided in an assembly,  
 Secretly silent decision did they take.||41||444||

Many a Singh decided upon a strategy,  
 At night did they pounce upon the enemy.  
 Some provisions did they snatch by fighting,  
 Bagsful did they carry on their heads.||42||445||

As many a Singh kept fighting with the enemy,  
 Many others carried the provisions on their heads.  
 Thus did the Singhs bring an adequate quantity of provisions,  
 Thus did they pass many a day with those provisions.||43||446||

Dohra : Thus did the Singh warriors hold on,  
 For many a day did they keep surviving.  
 Serving on whatever provisions they had,  
 They kept holding on to their positions.||44||447||

Thereupon, the hill chiefs devised a plan,  
 All the provisions did they put underguard.  
 Day and night did they keep a vigil around provisions,  
 Even as the troops kept patrolling all around.||45||448||

Chaupai : As the Singhs observed the army patrols all around,  
 They deliberated upon a strategy to deal with them.  
 Not a single outlet was left for going out,  
 How could the provisions be brought from outside.||46||449||

Let there be a fight whatever the consequences,  
 Let no one turn his back from the fight.  
 As the Singhs pounced upon the enemy forces,  
 All the enemy forces did they uproot with fighting.||47||450||

As corpses upon corpses were piled up there,  
 The hill chiefs once again confabulated together.  
 Together all of them launched an attack,  
 As their warriors closed in from all sides.||48||451||

- ਦੋਹਰਾ: ਲਰਤ ਲਰਤ ਦਿਨ ਹੁਇ ਗਯੋ, ਤਬ ਰਾਜਨ ਇਵ ਕੀਨ।  
ਚਹੂੰ ਓਰ ਦਲ ਸਾਜਿ ਕੈ, ਘੋਰ ਸਿੰਘ ਸਬ ਲੀਨ॥ 49॥452॥
- Dôhrâ: larat larat din hui gayô, tab râjan iv kîn.  
cahûn ôr dal sâji kai, ghçr singh sab lîn.॥49॥452॥
- ਚੋਪਈ: ਚਹੂੰ ਓਰ ਦਲ ਪਰਾ ਅਪਾਰਾ। ਮਾਰਿ ਮਾਰਿ ਕਹਿ ਉਠੇ ਪੁਕਾਰਾ।  
ਧਿਰ ਧਿਰ ਚੋਟ ਕਰੈ ਅਤਿ ਭਾਰੀ। ਲਰੈ ਸਿੰਘ ਮਾਰੈ ਕਿਲਕਾਰੀ॥ 50॥ 453॥
- Chaupaî: cahûn ôr dal parâ apârâ. mâri mâri kahi uthç pukârâ.  
dhir dhir cõt karai ati bhârî. larai singh mârai kilkârî.॥50॥453॥
- ਬਰਖੈ ਤੀਰ ਮੇਹ ਅਤਿ ਭਾਰਾ। ਗੋਲੀ ਲਾਗੈ ਜਾਹਿ ਦੁਸਾਰਾ।  
ਲਗੈ ਤੇਗ ਤਿਹ ਤਨ ਬਿਸਰਾਵੈ। ਪਰੈ ਬਾਨ ਕਛੁ ਬਿਲਮ ਨ ਲਾਵੈ॥ 51॥ 454॥
- barkhai tîr meh ati bhârâ. gôlî lâgai jâhi dusârâ.  
lagai tçg tih tan bisrâvai. parai bân kachu bilam na lâvai.॥51॥454॥
- ਐਸੋ ਜੁੱਧ ਭਯੋ ਤਿਹ ਭਾਰਾ। ਪਰੀ ਲੋਥ ਪੈ ਲੋਥ ਅਪਾਰਾ।  
ਜਪੈ ਖਾਲਸਾ ਸੁਰਤਿ ਨ ਔਰ। ਜੂਝੇ ਸਿੰਘ ਸਬੈ ਇਕ ਠਉਰ॥ 52॥ 455॥
- aisô juddh bhayô tih bhârâ. parî lôth pai lôth apârâ.  
japai khâlsâ surti na aur. jûjhç singh sabai ik thaur.॥52॥455॥
- ਦੋਹਰਾ: ਤਬ ਸਿੱਖਨ ਮਿਲਿ ਕੈ ਕਰੀ, ਸਤਿਗੁਰੁ ਪੈ ਅਰਦਾਸ।  
ਸਿੰਘ ਗਏ ਥੇ ਰਸਤ ਕੋ, ਸਬਨ ਤਜੇ ਮਿਲਿ ਸਾਸ॥ 53॥ 456॥
- Dôhrâ: tab sikkhan mili kai karî, satiguru pai ardâs.  
singh gaç thç rasat kô, saban taje mili sâs.॥53॥456॥
- ਬਿਨਾ ਹੁਕਮ ਵੇ ਕਿਉਂ ਗਏ ਸਤਿਗੁਰੁ ਕਹੀ ਸੁਨਾਇ।  
ਮੁਕਤਿ ਕਿਯੋ ਤਿਨ ਸਬਨ ਕੋ, ਜੋ ਜੂਝੇ ਰਨ ਪਾਇ॥ 54॥ 457॥
- binâ hukam vç kiun gaç satiguru kahî sunâi.  
mukti kiyô tin saban kô, jô jûjhç ran pâi.॥54॥457॥
- ਸਦਾ ਕਮਰ ਬਾਂਧੇ ਰਹੈ, ਦਰਸਨ ਦੇਖਿ ਅਘਾਇ।  
ਜੋ ਕਛੁ ਮਿਲੈ ਹਜੂਰ ਤੇ, ਤਬੈ ਸਿੱਖ ਕਛੁ ਖਾਇ॥ 55॥ 458॥
- sadâ kamar bândhç rahai, darsan dçkhi aghâi.  
jô kachu milai hajûr tç, tabai sikkh kachu khâi.॥55॥458॥
- ਨਿਸ ਬਾਸਰ ਜਾਗਤ ਰਹੈ, ਫਿਰਤ ਰਹੈ ਚਹੂੰ ਓਰ।  
ਇਹਿ ਬਿਧਿ ਚਉਕੀ ਦੇਤ ਹੈ, ਮਤਿ ਚੜ੍ਹਿ ਆਵੈ ਦੌਰ॥ 56॥ 459॥
- nis bâsar jâgat rahe, phirat rahe cahûn ôr.  
ihi bidhi caukî dçt hai, mati carhi âvai daur.॥56॥459॥

Dohra : As the fighting went on till the day break,  
 The hill chiefs then devised another strategy.  
 Advancing their troops from all the four sides,  
 They surrounded the fighting Singhs from all sides.||49||452||

Chaupai : As a huge force enclosed from all sides,  
 For slaughtering of Singhs did they shout.  
 As they struck fatal blows from all sides,  
 The Singhs kept fighting raising a battle cry.||50||453||

As volley of arrows came like a heavy downpour,  
 The bullets hit and crossed through their bodies.  
 As the sword blows cut through their bodies,  
 So did the arrows hit with a terrible speed.||51||454||

Such a fierce battle did take place there,  
 That countless corpses upon corpses were piled up.  
 As the Khalsa kept meditating despite all odds,  
 At a single spot did all the Singhs keep fighting.||52||455||

Dohra : Thereupon all the Sikhs getting together inside,  
 They prayed before the Divine Guru thus:  
 The Singhs who had gone out for provisions,  
 All of them had shed their mortal frames.||53||456||

Why had they gone out without his permission,  
 Thus did the Divine Guru question those Singhs.  
 Even then the merciful Guru pardoned them,  
 As they had fought and sacrificed in the battle.||54||457||

Thereafter, the Singhs kept on their guard day and night,  
 With Guru in their midst did they feel blessed.  
 Whatever little did they receive from the Guru,  
 They remained contented with that very little||55||458||

Day and night did they keep awake,  
 On all sides did they keep vigil around the Guru.  
 They remained on full alert in this way,  
 Lest the enemy should launch an attack.||56||459||

ਚੋਪਈ: ਇਸ ਹੀ ਭਾਤਿ ਕਈ ਦਿਨ ਗਏ। ਨਗਰ ਲੋਗ ਠਾਢੇ ਸਭਿ ਭਏ।  
ਦਰ ਕੈ ਆਗੈ ਕਰੀ ਪੁਕਾਰਾ। ਅੰਨ ਬਿਨਾ ਜੀਉ ਜਾਇ ਹਮਾਰਾ॥ 57॥ 460॥

Chaupaî: is hî bhâti kaî din gaç. nagar lôg thâdhç sabhi bhac.  
dar kai âgai karî pukârâ. ann binâ jîu jâi hamârâ..57..460..

ਦੇਖਹੁ ਯਹ ਹਵਾਲ ਅਬ ਭਯੋ। ਰਹੇ ਸੁ ਹਾਡ ਚਾਮਿ ਉਡਿ ਗਯੋ।  
ਬਿਨ ਭੋਜਨ ਜੀਵਨ ਅਬ ਨਾਹੀ। ਸੋ ਬੀ ਜੈਹੈਂ ਸਾਂਝ ਸੁਬਾਹੀ ॥ 58 ॥ 461 ॥  
dçkhhu yah havâl ab bhayô. rahç su hâd câmi udi gayô.  
bin bhôjan jîvan ab nâhî. sô bî jahain sâñjh subâhî..58..461..

ਇਹ ਬਿਧਿ ਨਗਰ ਸਬੈ ਹਠਿ ਗਹਯੋ। ਤਾਹਿ ਸਮੈ ਪ੍ਰਭੂ ਨੇ ਇਮ ਕਹਯੋ।  
ਕੇਤਕ ਦਿਨ ਤੁਮ ਔਰ ਬਿਤਾਵੇ। ਫਿਰਿ ਮਨ ਇੱਛੇ ਭੋਜਨ ਖਾਏ॥ 59 ॥ 462 ॥  
ih bidhi nagar sabai hathi gahyô. tâhi samai parbhû nae im kahyô.  
kçtak din tum aur bitâvô. phiri man icchç bhôjan khâvô.॥59॥462॥

ਸੋਰਠਾ: ਛਾਡੇ ਤੇ ਆਨੰਦ ਗੜ੍ਹ, ਹੋਤ ਬੀਰ ਸੰਗ੍ਰਾਮ।  
ਬਡੇ ਸਿੰਘ ਜੋਧਾ ਬਲੀ, ਤੇ ਜੂਝੈ ਤਿਹ ਥਾਨ॥ 60 ॥ 463 ॥

Sôrthâ: châdç tç ânand garah, hôt bîr sangrâm.  
badç singh jôdhâ balî, tç jûjhai tih thân.॥60॥463॥

ਦੋਹਰਾ: ਸਬ ਸਿੱਖਨ ਐਸੇ ਕਹਯੋ, ਬੁਰਾ ਹੋਤ ਨਹ ਕੋਇ।  
ਛਾਡਿ ਚਲੇ ਆਨੰਦ ਗੜ੍ਹ, ਭਲੀ ਬਾਤ ਹੈ ਸੋਇ॥ 61 ॥ 464 ॥

Dôhrâ: sab sikkhan aisç kahyô, burâ hôt nah.. kôî.  
châdi calô ânand garah, bhalî bât hai sôî.॥61॥464॥

ਚੋਪਈ: ਸਤਿਗੁਰੁ ਕਹੀ, ਸੁਨੋ, ਬਿਧਿ ਸਾਈ। ਬੁਰਾ ਹੋਤ ਤੁਮਰੇ ਸਿਰ ਭਾਈ।  
ਯੋ ਸਬ ਸੋ ਤਉਹਦ ਲਿਖਵਾਏ। ਹੋਹੁ ਤਯਾਰ ਤਬੈ ਫੁਰਮਾਏ॥ 62 ॥ 465 ॥

Chaupaî: satiguru kahî, sunô, bidhi sâi. burâ hôt tumrç sir bhâi.  
yau sab sau tauhad likhvâç. hôhu tayâr tabai phurmâç.॥62॥465॥

ਨਗਰ ਭਯੋ ਇਹ ਭਾਂਤਿ ਤਯਾਰਾ। ਬਾਂਧੇ ਬੋਝ ਲਿਯੈ ਸਿਰ ਭਾਰਾ।  
ਸਾਮਾਂ ਸਬੈ ਕੂਚ ਕਾ ਕੀਨੋ। ਆਪਨ ਬੋਝ ਆਪ ਸਿਰ ਲੀਨੋ॥ 63 ॥ 466 ॥  
nagar bhayô ih bhânti tayârâ. bândhç bôjh liyai sir bhârâ.  
sâmân sabai kûc kâ kînô. âpan bôjh âp sir lînô.॥63॥466॥

ਸਾਮਾਂ ਸਬੈ ਕੂਚ ਕਾ ਕੀਨਾ। ਸਿੰਘਨ ਬਾਂਟਿ ਖਜਾਨਾ ਦੀਨਾ।  
ਸਬਨ ਪਾਂਚ ਹਥਿਆਰ ਬਧਾਏ। ਸਿੰਘ ਸੂਰ ਬਨਿ ਸਭਿ ਆਏ॥ 64 ॥ 467 ॥  
sâmân sabai kûc kâ kînâ. singhan bânti khajânâ dînâ.  
saban pâñc hathiâr badhâç. singh sûr bani sabhi âç.॥64॥467॥

Chaupai : As many days passed in this adversity,  
 The residents of Anandpur marched to the Guru.  
 Approaching the Guru's Court they pleaded,  
 Without food they were dying of starvation.||57||460||

Entreating the Guru to have a look at them,  
 How they have been emaciated and reduced to skeletons.  
 Without nutrition could they not survive any longer,  
 Surely would they die of hunger in a day or two.||58||461||

As the inhabitants of the town insisted upon relief,  
 The Divine Guru addressed them in this way:  
 Must the people keep patience for a few days more,  
 Thereafter could they feed themselves to their hearts' content.||59||462||

Dohra : In case Divine Guru vacates Anandpur,  
 Surely would there be a battle between warriors.  
 The Khalsa's Singh warriors being very mighty,  
 Surely would they put up a great fight.||60||463||

Thus did all of them remark,  
 Nothing untoward would happen if they vacated.  
 Must they depart from Anandgarh,  
 As it was the best option at that moment.||61||464||

Chaupai : Thereupon the Divine Guru told them his prediction,  
 Surely would they be responsible for any calamity.  
 Thereafter, getting written affidavits<sup>1</sup> from each one of them,  
 The Divine Lord ordered them to prepare for departure.||62||465||

Thus did all the residents got ready for departing,  
 All of them packed their luggage which they could carry.  
 As all the preparations for departure were made,  
 Each one decided to carry his own load on his head.||63||466||

As everyone got ready for making a departure,  
 The Divine Guru distributed his treasures among the Singhs.  
 As the Guru made every Singh armed with five weapons,  
 The Singh warriors came out fully armed to the teeth.||64||467||

**ਗੁਰੂ ਜੀ ਨੇ ਆਨੰਦ ਗੜ ਛੱਡਿਆ**  
**guru jī nḥ ânand garah chaddiâ**  
**(7 pôh, sammat 1762 bi:)**

ਦੋਹਰਾ:      ਔਰ ਬਸਤੁ ਜੇਤੀ ਹੁਤੀ, ਦੀਨੀ ਸਬੈ ਜਲਾਇ।  
 ਛੋਡਿ ਚਲੇ ਆਨੰਦ ਗੜੁ, ਨਿਮਖ ਬਿਲਮ ਨਹ ਲਾਇ ॥ 65 ॥ 468 ॥

Dôhrâ:      aur bastu jḥtī hutī, dīnī sabai jalâi.  
 chôdi calḥ ânand garah, nimakh bilam nah lâi..65..468..

ਇਤਿ ਸ੍ਰੀ ਗੁਰੂ ਸੋਭਾ ਗ੍ਰੰਥੇ ਆਨੰਦ ਗੜੁ ਕਾ ਜੁੱਧ ਦੂਸਰਾ ਬਰਨਨੰ, ਯਾਰਵਾਂ ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ  
 ਸੁਭਮਸਤੁ ॥ 11 ॥

iti s̄r guru sôbhâ garnthḥ ânand garah kâ juddh dūsra barnanan, yâravân adhiâi  
 sampûrnamsatu subhmastu..11..

**The Divine Guru vacated Anandgarh  
(Poh 7, 1762 B.S. (December 05, 1705 A.D.))**

Dohra : All other articles lying inside Anandgarh fort,  
The Divine Guru ordered these to be put on fire.  
Thus did the Khalsa depart from Anandgarh,  
Not a minute did they delay in departing.||65||468||

This is the end of chapter eleven of Sri Gur Sobha narrating the second battle of Anandpur.

REFERENCES

1. This incident perhaps refers to those Majhail Singhs from Majha region who had given in writing to Guru Gobind Singh about withdrawal of their allegiance to the Guru, before desertion. Later on, repenting for their desertion, they had sacrificed their lives in the battle at Muksar on December 29, 1705 A.D. (Poh 30, 1762 B.S.) they were pardoned by the Guru and declared “Muktas” by tearing off their written affidavit in the presence of their dying leader Mahan Singh.

## Chapter XII

This Chapter records Guru Gobind Singh's departure from Anandpur Sahib following desperate appeals by the residents of the town and desertion of some Singh warriors after tendering written affidavits of disobedience. Starvation and destitution following a long siege and blockade of ration supplies to the town had compelled the people to this desperate situation. Following this departure, a skirmish took place near a hillock known as *Shahi Tibbi* near Kiratpur Sahib on the banks of rivulet Sirsa between Guru's force and enemy forces. Leaving a Sikh warrior Udai Singh and his companions to engage the enemy, the Guru proceeded with his band of dedicated warriors towards the town of Chamkaur along the Sutlej river's marshy terrain. Arriving at Chamkaur, they landed into a mud-fort following entreaties by its owner. Soon they were surrounded by the combined forces of Malerkotla-Pathans, Muslim converts of Ropar (Ranghars) and hill chiefs. As a result, there took place another bloody battle. Since Gurus' forces consisted of a very few Singh warriors, they were no match for the hordes of enemy forces. In this unequal fight, the two elder sons of the Guru, Sahibzada Ajit Singh and Sahibzada Jujhar Singh achieved martyrdom while fighting with the enemy. The Guru escaped from Chamkaur leaving his proxy one Sant Singh in the mud fort. This was the bloodiest battle of all the battles that the Guru had fought. The chapter brings out the supreme courage of the devout Sikh warriors who sacrificed their lives at the command of their Guru. It also brings out the greatness of the Guru who did not hesitate to sacrifice his two sons in this war against tyranny and injustice. The Guru himself left Chamkaur only at the behest of the Khalsa.

In this chapter Sainapati seems to have got confused with the names of two elder Sahibzadas, Ajit Singh and Jujhar Singh and younger Sahibzada Zorawar Singh. He uses two names for Sahibzada Ajit Singh. These two names are Ranjeet Singh and Jeet Singh. He uses the name Ranjit Singh in couplets 28/496, 30/498, 31/499, 37/505, 39/507, 44/512, 49/517, and the name Jeet Singh in 32/500, 40/508. But both these names refer to Sahibzada Ajit Singh who got martyred in the battle at Chamkaur. Similarly, he first shows Sahibzada Jujhar Singh as jumping into the battle at Chamkaur in couplet 55/523, but in the concluding couplet 75/543 he shows him along with Sahibzada Fateh Singh sacrificing his life in the tradition of his grandfather (Guru Tegh Bahadur) at Sirhind. The historical fact is that while the two elder Sahibzadas Ajit Singh and Jujhar Singh had sacrificed their lives at Chamkaur Sahib in a battle, the two younger Sahibzadas Fateh Shah and Zorawar Singh were executed and had become martyrs at Sirhind. Later on, this error committed in *Sri Gursobha* about the two Sahibzadas' identity has also been



carried on in the two later classical Sikh texts, Bhai Sukha Singhs' *Gurbilas Patshahi Dus* (1751) and Kavi Santokh Singh's *Sri Gur Partap Suraj Granth* (1843) as pointed out by Dr Ganda Singh (*Sri Gursobha*, Publication Bureau, Punjabi University, Patiala 1999, p. 33) Sainapat has also showed younger Sahibzada Zorawar Singh fighting in the battle at Chamkaur and escaping alive from the battle in couplet 65/533. But it was another Zorawar Singh rather than Sahibzada Zorawar Singh who had escaped. He was the son of Bhai Nathu (Nathia) of Bassi Pathana whose wife was a maid-servant / attendant of Mata Jeeto ji at Anandpur Sahib. He was brought up in the Guru's household along with Guru's sons. It was this Zorawar Singh who had escaped from Chamkaur and not Sahibzada Zorawar Singh as narrated by Sainapati.

It is indeed incredible how these errors have crept in a text written by a poet who was not only a contemporary of Guru Gobind Singh but also believed to be one of the selected laureate poets in the Gurus' Court. Otherwise, Sainapati's heavily embellished poetry in this chapter captures and conveys the spirit of this battle between the two utmost unequal combatants and the sacrificial streak among the Sahibzadas to make the highest sacrifice for their faith.

ਬਾਰ੍ਹਵਾਂ ਅਧਿਆਇ  
barhvan adhiyai

ਸ਼੍ਰੀ ਦਸ਼ਮੇਸ਼ ਨੇ ਆਨੰਦ ਪੁਰ ਛੱਡਿਆ । ਸ਼ਾਹੀ ਟਿੱਬੀ, ਕੀਰਤ ਪੁਰ ਤੇ ਚਮਕੌਰ ਦਾ ਜੁੱਧ ।  
shari dashmesh ne anand pur chaddia. shahi tibbi, kirat pur te camkaur da juddh .  
ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਤੇ ਸਿੰਘਾਂ ਦੀਆਂ ਸ਼ਹੀਦੀਆਂ: 7 ਪੌ, 1762 ਬਿ  
sahibzadian te singhan dian shahidian: 7 po, 1762 bi

ਦੋਹਰਾ: ਸਤਿਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਕਹੋ, ਧਿਆਵ ਬੀਰ ਸੰਗ੍ਰਾਮ ।  
ਜਥਾ ਸਕਤਿ ਉਪਮਾ ਕਹੋ, ਜੋਧਨ ਕੇ ਪਰਕਾਮ ॥ 1 ॥ 469 ॥

Dohra: satigur karipa te kaho, dhiav bir sangram.  
jatha sakti upma kaho, jodhan ke parkam. ||1||469||

ਸ਼ਾਹੀ ਟਿੱਬੀ ਆਨਿ ਕੈ, ਖੜੇ ਭਏ ਤਿਹ ਥਾਨ ।  
ਰਾਜਾ ਅਰੁ ਤੁਰਕਾਨ ਸਭ, ਨਿਕਟਿ ਪਹੁਚੇ ਆਨ ॥ 2 ॥ 470 ॥  
shahi tibbi ani kai, kharre bhae tih than.  
raja aru turkan sabh, nikti pahuce an. ||2||470||

ਉਦੇ ਸਿੰਘ ਲਲਕਾਰ ਕੈ, ਖੁਸ਼ੀ ਕਰੀ ਕਰਤਾਰ ।  
ਸਫਲ ਜਨਮੁ ਯਹ ਭਾਂਤਿ ਕਹਿ, ਦੂਤਨ ਕਰੋ ਸੰਘਾਰ ॥ 3 ॥ 471 ॥  
ude singh lalkar kai, khushi kari kartar.  
saphal janmu yah bhanti kahi, dutan karo sanghar. ||3||471||

ਉਦੇ ਸਿੰਘ ਕੇ ਛੋਰਿ ਕੈ, ਚਲ ਆਏ ਤਿਹੁ ਠਉਰ ।  
ਬਾਗ ਦੇਖਿ ਬੈਠੇ ਤਹਾਂ, ਨਿਕਟਿ ਗਾਂਵ ਚਮਕੌਰ ॥ 4 ॥ 472 ॥  
ude singh ko chori kai, cal ae tihu thaur.  
bag dekhi baithe tahan, nikti ganv camkaur ..4..472..

ਖਬਰਿ ਸੁਨੀ ਜਿਮੀਦਾਰ ਨੇ, ਮੱਧ ਬਸੈ ਚਮਕੌਰ ।  
ਸੁਨਤ ਬਚਨ ਤਤਕਾਲ ਹੀ, ਵਹ ਆਯੋ ਉਠਿ ਦੌਰ ॥ 5 ॥ 473 ॥  
khabri suni jimidar ne, maddh basai camkaur.  
sunat bacan tatkal hi, vah ayo uthi daur. ||5||473||

ਹਾਥ ਜੋਰਿ ਐਸੋ ਕਹਯੋ, ਬਿਨਤੀ ਸੁਨੋ ਕਰਤਾਰ !  
ਬਸੋ ਮੱਧਿ ਚਮਕੌਰ ਕੈ, ਆਪਨੀ ਕ੍ਰਿਪਾ ਧਾਰਿ ॥ 6 ॥ 474 ॥  
hath jori aiso kahyo, binti suno kartar  
baso maddhi camkaur kai, apni karipa dhari. ||6||474||

## Chapter 12

### Departure of Sri Dashmesh from Anandpur, battles at Shahi Tibbi, Kiratpur and Chamkaur. Martyrdom of Sahibzadas and Singhs (December 25, 1705 A.D.)

Dohra: With the grace of the Divine Guru,  
Let me write a chapter about a battle great.  
With the poetic talent at my command.  
Shall I narrate the (Sikh) warriors' deeds.||1||469||

Arriving at a hillock known as Shahi Tibbi,  
The Divine Guru's force halted at this spot.  
The combined force of hill chiefs and the Mughals.  
Also arrived near this spot soon. ||2||470||

Thereupon, the Divine Guru in a moment of graciousness,  
Called upon Udai Singh<sup>1</sup> to face that challenge.  
Must he slaughter those messengers of death,  
As that noble deed would redeem his life.||3||471||

Thus, leaving Udai Singh's contingent near the hillock,  
The Divine Guru departed from that spot.  
Spotting out a green orchard on the way,  
The Guru's force dismounted here near Chamkaur.||4||472||

No sooner did a landlord resident of Chamkaur,  
Hear about the arrival of the Divine Guru,  
Than did he come running to that spot,  
Immediately after learning about Guru's arrival.||5||473||

With folded hands did he beseech thus:  
"May the Divine Guru accede to my request.  
May it please the Guru in his Divine grace,  
May the Guru please to stay inside Chamkaur.||6||474||

ਤਬੈ ਸਵਾਰ ਸਾਹਿਬ ਭਏ, ਛਾਡਿ ਬਾਗ ਕੀ ਠਉਰ।  
ਸਿੰਘ ਸਾਥ ਸਬ ਹੀ ਲਿਯੇ, ਆਇ ਬਸੇ ਚਮਕਉਰ ॥ 7 ॥ 475 ॥  
tabai savar sahib bhae, chadi bag ki thaur.  
singh sath sab hi liye, ai base camkaur. 7 475

ਤਬ ਦੂਤਨ ਕੀਨੇ ਲਿਖੇ, ਤੁਮ ਚਲਿ ਆਯੋ ਦਉਰ।  
ਸਿੰਘ ਰਹੇ ਹੈਂ ਆਨਿ ਕੈ, ਨਿਕਟਿ ਗਾਂਵ ਚਮਕਉਰ ॥ 8 ॥ 476 ॥  
tab dutan kine likhe, tum cali ayo daur.  
singh rahe hai ani kai, nikti ganv camkaur. 8 476

ਠਉਰ ਠਉਰ ਕੀਨੇ ਲਿਖੇ, ਐਸੇ ਦੂਤ ਗਵਾਰ।  
ਉਦੇ ਸਿੰਘ ਪੀਛੇ ਰਹਾ, ਸੁਨਹੁ ਤਾਹਿ ਬੀਚਾਰ ॥ 9 ॥ 477 ॥  
thaur thaur kine likhe, aise dut gavar.  
ude singh piche raha, sunhu tahi bicar. 9 477

ਰਾਜਾ ਅਰੁ ਤੁਰਕਾਨ ਸਬ, ਨਿਕਟਿ ਪਹੁਚੇ ਆਇ।  
ਉਦੇ ਸਿੰਘ ਤਿਨ ਮੈ ਪਰਿਯੋ, ਨਿਮਖ ਬਿਲਮ ਨਹੀ ਲਾਇ ॥ 10 ॥ 478 ॥  
raja aru turkan sab, nikti pahuce ai.  
ude singh tin mai pario, nimakh bilam nahi lai. 10 478

ਝੂਲਨਾ ਸਵੈਯਾ: ਦਉਰ ਕੈ ਧਾਇ ਜਬ ਜਾਇ ਰਨਿ ਮੈ ਪਰਯੋ, ਭਲੇ ਅਸਵਾਰ ਐਸੇ ਪਛਾਰੇ।  
ਗਿਰੀ ਹੈ ਲੋਥ ਛਬਿ ਯੋਂ ਧਰੀ ਤਾਹਿ ਕੀ, ਬਸਤ੍ਰ ਸੂਕੈ ਧਰੇ ਸਰ ਕਿਨਾਰੇ।  
ਸ੍ਰੋਨ ਕੈ ਰੰਗ ਮੈ ਲਾਲ ਹੁਇ ਭੁਇ ਪਰੇ, ਮਨੋ ਰੰਗਰੇਜ਼ ਰੰਗ ਰਗੰ ਡਾਰੇ।  
ਪਉਨ ਪਰਵਾਹ ਯਹ ਭਾਂਤਿ ਭਾਰੀ ਬਹਯੋ, ਗਿਰੇ ਹੈ ਰੂਖ ਐਸੇ ਅਪਾਰੇ ॥ 11 ॥ 479 ॥

Jhoolna Swaiyya: daur kai dhai jab jai rani mai paryo, bhale asavar aise pachare.  
giri hai loth chabi yo dhari tahi ki, bastar sukai dhare sar kinare.  
saron kai rang mai lal hui bhui pare, mano rangrez rang rang dare.  
paun parvah yah bhanti bhari bahyo, gire hai rukh aise apare. 11 479

ਦੋਹਰਾ: ਪਹਰ ਏਕ ਲੋਂ ਰਨ ਪਰਯੋ, ਮਹਾਂ ਪ੍ਰਬਲ ਇਕ ਸਾਰ।  
ਉਦੈ ਸਿੰਘ ਜੂਝੈ ਤਬੈ, ਸਤਿਗੁਰ ਸਰਨ ਬਿਚਾਰ ॥ 12 ॥ 480 ॥

Dohra: pahar ek lau ran paryo, mahan parbal ik sar.  
udai singh jujhai tabai, satigur saran bicar. 12 480

ਸਵੈਯਾ: ਕੇਤੇ ਸਿਖ ਸਾਥ ਲੈ ਲੈ ਹਥਿਆਰ ਹਾਥ,  
ਪਰੇ ਧਾਇ ਫਉਜਨ ਮੈ ਭਾਰੀ ਰਨ ਕਰ ਹੀ।  
ਕਿਨਹੁੰ ਤਲਵਾਰ ਕਿਨਹੀ ਲੀਨੀ ਬਰਛੀ ਸੰਭਾਰਿ,  
ਮੁਖ ਤੇ ਕਹਿ ਮਾਰਿ ਮਾਰਿ ਧਾਇ ਧਾਇ ਪਰ ਹੀ।

Swaiyya: kete sikh sath lai lai hathiar hath,  
pare dhai phaujan mai bhari ran kar hi.  
kinahu talvar kinhi lini barchi sambhari,  
mukh te kahi mari mari dhai dhai par hi.

Soon after, the Divine Guru mounted his steed.  
 Departing from the location of the garden.  
 Soon did he arrive to stay at Chamkaur,  
 Along with a band of his dedicated Sikh warriors.||7||475||

Soon after the informers wrote to the Guru's enemies,  
 Must they come running to the town of Chamkaur.  
 The Singhs had reached there, they informed,  
 As the Singhs had landed near the town of Chamkaur.||8||476||

These messages did they send to different locations.  
 Such being the audacity of these state informers.  
 As Udai Singh's contingent was left behind,  
 Let me narrate the events on his front. ||9||477||

As the forces of Hill chiefs and those of the Mughals,  
 Arrived quite close to Udai Singh's contingent,  
 His contingent pounced upon the enemy forces,  
 Without wasting a single minute of time.||10||478||

Jhoolna Swaiyya: As Udai Singh's force pounced upon with a dash,  
 The mighty enemy warriors were repulsed backwards.  
 Their corpses lay scattered on the battle field.  
 As clothes were spread for drying near the river bank.  
 Their blood spattered bodies lay on the battle field,  
 As if these were sprinkled all over with a red colour.  
 Their dead bodies looked like countless uprooted trees,  
 As if these had been uprooted by a mighty storm.||11||479||

Dohra : For three hours did this battle continue.  
 At a uniform pitch did this fight carry on.  
 Udai Singh kept on struggling and fighting,  
 With a faith in the Divine Guru's grace upon him.||12||480||

Swaiyya: Udai Singh along with many a Singh,  
 Wielded their weapons in their hands.  
 As they pounced upon the enemy's force,  
 A fierce battle did they rage there.  
 With some of them wielding their swords,  
 Others picked up their lances and spears.  
 With the shouts of killing their enemies,  
 They attacked again and again with a bound.

ਕੋਉ ਚਲਾਵੈ ਬਾਨ, ਕਿਸ ਹੀ ਕਰ ਮੈ ਕਮਾਨ,  
 ਮਾਰਤ ਹੈ ਤੀਰ ਧੀਰ ਲਗੇ ਤੇ ਨ ਧਰ ਹੀ।  
 ਐਸੀ ਕਰੀ ਹੈ ਮਾਰਿ ਨਾਹ ਨ ਕਛੁ ਵਾਰਿ ਪਾਰਿ,  
 ਲੇਬ ਕੇ ਕਿਯੇ ਪਹਾਰ ਐਸੇ ਸਿੰਘ ਲਰ ਹੀ ॥ 13 ॥ 481 ॥  
 kou calavai ban, kis hi kar mai kaman,  
 marat hai tir dhir lage te na dhar hi.  
 aisi kari hai mari nah na kachu vari pari,  
 loth ke kiye pahar aise singh lar hi. ॥13॥481॥

ਦੋਹਰਾ: ਪਹਿਰ ਏਕ ਲੋ ਯੋ ਲਰੇ, ਸਿੰਘ ਤਬੈ ਇਕ ਸਾਰ।  
 ਲਰਤ ਲਰਤ ਜੂਝੈ ਸਬੈ, ਸਤਿਗੁਰ ਸਰਨ ਬਿਚਾਰ ॥ 14 ॥ 482 ॥  
 Dohra: pahir ek lau yo lare, singh tabai ik sar.  
 larat larat jujhai sabai, satigur saran bicar. ॥14॥482॥

ਤਾਹਿ ਸਮੈ ਦਲ ਦੇਖਿ ਕੈ, ਹੋਇ ਰਹੈ ਹੈਰਾਨ।  
 ਆਪ ਕਰਨ ਕਾਰਨ ਤਹਾਂ, ਦੇਖਿ ਰਹੇ ਸਬ ਥਾਨ ॥ 15 ॥ 483 ॥  
 tahi samai dal dekhi kai, hoi rahai hairan.  
 ap karan karan tahan, dekhi rahe sab than. ॥15॥483॥

ਲਿਖੇ ਬਹੁਤ ਚਮਕੌਰ ਤੇ, ਤਬੈ ਪਹੂਚੇ ਆਨ।  
 ਕਰਿ ਸਾਮਾ ਫਿਰਿ ਜੁੱਧ ਕੀ, ਸਬ ਪਹੂਚੇ ਤਿਹ ਥਾਨ ॥ 16 ॥ 484 ॥  
 likhe bahut camkaur te, tabai pahuce an.  
 kari sama phiri juddh ki, sab pahuce tih than. ॥16॥484॥

ਠਉਰ ਠਉਰ ਧਰਿ ਮੋਰਚੇ, ਤਬੈ ਪਹੂਚੇ ਆਇ।  
 ਰਚਯੋ ਜੁਧ ਤਾਹੀ ਸਮੈ, ਦਈ ਪਲੀਤੀ ਲਾਇ ॥ 17 ॥ 485 ॥  
 thaur thaur dhari morace, tabai pahuce ai.  
 racyo judh tahi samai, dai paliti lai. ॥17॥485॥

ਚਹੂ ਓਰ ਸਬ ਦਲ ਖਰੇ, ਬੀਚ ਸਿੰਘ ਗੋਬਿੰਦ।  
 ਤਾਹਿ ਸਮੈ ਛਬਿ ਯੋ ਕਹੋ, ਜਯੋ ਤਾਰਨ ਮੈ ਚੰਦ ॥ 18 ॥ 486 ॥  
 cahu or sab dal khare, bic singh gobind.  
 tahi samai chabi yau kahau, jayo taran mai cand. ॥18॥486॥

ਗਿਰਦ ਆਇ ਸਬ ਦਲ ਖਰੇ, ਖੇਤ ਬਾਰ ਜਿਉ ਹੋਇ।  
 ਤਿਹ ਸਮਾਨ ਘੇਰਾ ਪਰੇ, ਚਹੁ ਦਿਸ ਰਾਹ ਨ ਕੋਇ ॥ 19 ॥ 487 ॥  
 girad ai sab dal khare, khet bar jiu hoi.  
 tih saman ghera pare, cahu dis rah na koi. ॥19॥487॥

With some shooting arrows upon the enemy,  
 Others stretched their bows to shoot their arrows,  
 With such precision did they shoot their arrows,  
 That not a single arrow did hit the bare earth.  
 Such a terrible attack did they launch,  
 That it was difficult to gauge its intensity  
 Such a pile of enemy corpses did they make,  
 That their striking power was beyond reckoning.||13||481||

Dohra: Thus did the Singhs fight for three-four hours,  
 At a uniform pitch did they keep fighting.  
 As all of them struggled to keep up the fight,  
 They kept up their faith in Divine Guru's grace.||14||482||

Looking at such a huge enemy force,  
 Every one felt bewildered at this unequal fight  
 The Divine Guru being present among his warriors,  
 Everyone felt his presence at every spot.||15||483||

As the written messages reached from Chamkaur,  
 Everyone rushed towards the town of Chamkaur town.  
 Getting equipped in full battle gear for a battle,  
 All of them arrived at the place of battle.||16||484||

Taking up positions at different locations,  
 All the enemy forces positioned themselves there.  
 As all preparations for battle were completed,  
 They opened fire at the Guru's force.||17||485||

As the enemy force encircled from all sides.  
 Guru Gobind Singh himself stood in the center.  
 Such a Chrismatic brilliance did his face radiate,  
 As if the moon was shining among the Stars.||18||486||

Such a seige did the enemy force lay,  
 As if a fence was encircling a field.  
 Such an impregnable seige did they lay,  
 That there was no escape route anywhere.||19||487||

ਸਵੈਯਾ: ਮਾਨੋ ਘਟਾ ਉਮਡੀ ਚਹੁੰ ਓਰ ਤੇ, ਯੋ ਓਮਡੇ ਦਲ ਦੂਤ ਕੇ ਆਈ।  
ਘੇਰਿ ਲਈ ਚਮਕੌਰ ਸਬੈ ਸੁ, ਰਹਯੋ ਨਹੀ ਰਾਹ ਕਹੈ ਕਿਤ ਜਾਹੀ।  
ਚਾਰੇ ਦਿਸਾ ਦਲ ਆਨ ਪਰੇ, ਤਹ ਦੇਖਤ ਸਿੰਘ ਉਠੇ ਭਭਕਾਹੀ।  
ਸਾਹਿਬ ਸਿਉ ਤਬ ਲੇਤ ਖੁਸੀ, ਮਨ ਮੈ ਕਰਿ ਆਨੰਦ ਜੂਝਨ ਜਾਹੀ॥ 20 ॥ 488 ॥

Swaiyya: mano ghatta umrri cahun or te, yo omde dal dut ke ai.  
gheri lai camkaur sabai su, rahyo nahi rah kaho kit jahi.  
caro disa dal an pare, tah dekhat singh uthe bhabhkahi.  
sahib siu tab let khusi, man mai kari anand jujhan jahi. ||20||488||

ਆਜ ਮੰਨਜੂਰ ਪਰੇ ਦਰ ਗੋਬਿੰਦ ਸਿੰਘ, ਹੀ ਕੇ ਜੁ ਕਹੈ ਸਬ ਹੀ।  
ਕਰਿ ਮੈ ਗਹਿ ਵਾਰ ਜੁਝਾਰ ਬਡੇ, ਰਨ ਮਾਹਿ ਪਰੇ ਨ ਰਹੇ ਤਬ ਹੀ।  
ਸਬ ਆਪਸ ਮੋ ਮਿਲਿ ਲੇਤ ਖੁਸੀ, ਐਸੋ ਅਬ ਦਾਵ ਭਯੋ ਨ ਕਬ ਹੀ।  
ਸਬ ਅੰਤ ਕੀ ਬਾਰ ਸੰਭਾਰਿ ਪ੍ਰਭ, ਕਰਹੈ ਇਵ ਸਾਰ ਲਹੈ ਜਬ ਹੀ॥ 21 ॥ 489 ॥

aj mannjur pare dar gobind singh, hi ke ju kahai sab hi.  
kari mai gahi var jujhar bade, ran mahi pare na rahe tab hi.  
sab apas mo mili let khusi, aiso ab dav bhayo na kab hi.  
sab ant ki bar sambhari parbh, karhai iv sar larai jab hi. ||21||489||

ਗਰਜ ਕੈ ਸਿੰਘ ਸੋ ਜਾਇ ਰਣ ਮੈ ਪਰੇ, ਕਿਯੋ ਹੈ ਲੋਹ ਐਸੇ ਬਤਾਏ।  
ਕਿਸੀ ਕਰਵਾਰ ਜਮਧਾਰ ਨੇਜਾ ਕਿਸੀ, ਕਿਸੀ ਬੰਦੂਕ ਤੀਰੇ ਚਲਾਏ।  
ਸੂਰ ਸੰਭਾਰਿ ਹਥਿਆਰ ਪਾਂਚੇ ਕਰੇ, ਮਾਰਿ ਹੀ ਮਾਰਿ ਜੋਧਾ ਗਿਰਾਏ।  
ਭਏ ਭੈਮਾਨ ਪੈ ਜਾਨਿ ਐਸੀ ਸਮੈ, ਕਾਲ ਕੇ ਰੂਪ ਇਮ ਸਿੰਘ ਆਏ॥ 22 ॥ 490 ॥

garaj kai singh so jai ran mai pare, kiyoh hai loh aise batae.  
kisi karvar jamdhar neza kisi, kisi banduk tiro calae.  
sur sambhari hathiar pañco kare, mari hi mari jodha girae.  
bhae bhaiman pai jani aisi samai, kal ke rup im singh ae. ||22||490||

ਚੌਪਈ: ਦਉਰ ਦਉਰ ਫਉਜਨ ਮੈ ਪਰ ਹੀ । ਸਿੰਘ ਸਬੈ ਐਸੀ ਬਿਧਿ ਕਰਹੀ।  
ਬਜੇ ਸਾਰ ਸੋ ਸਾਰ ਅਪਾਰਾ। ਝੜ ਝੜਾਕ ਬਾਜੈ ਝੁਨਕਾਰਾ॥ 23 ॥ 491 ॥

Chaupai: daur daur phaujan main par hi . singh sabai aisi bidhi karahi.  
baje sar so sar apara. jhar jharrak bajai jhunkara. ||23||491||

ਪੜ ਪੜਾਕ ਧਰਤੀ ਪਰ ਪਰ ਹੀ। ਜੂਝੇ ਸੂਰ ਬਹੁਤ ਤਹਿ ਮਰ ਹੀ।  
ਇਕ ਘਾਇਲ ਹੈ ਗਿਰੇ ਬਿਹਾਲਾ। ਏਕ ਨ ਆਪ ਤਜੈ ਤਤਕਾਲਾ॥ 24 ॥ 492 ॥

par parrak dharti par par hi. jujhe sur bahut tahi mar hi.  
ik ghail hai gire bihala. ek na ap tajai tatkala. ||24||492||



Swaiyya: As dark clouds enclosed from all sides in the sky,  
 So did the enemy forces advance from all sides.  
 They laid such a cordon all around Chamkaur,  
 That they did not leave any escape route.  
 As the enemy forces attacked from all sides,  
 The Singh warriors boiled with rage at the enemy.  
 After seeking the blessings of the Divine Guru,  
 Happily did they advance to fight a battle.||20||488||

Today had they been truly rewarded by Guru Gobind Singh  
 Thus did all of them feel in the heart of their hearts.  
 Now would these mighty warriors show their mettle,  
 As they would not remain idle in the field of battle.  
 Happily did they embrace each other before departing,  
 As never would they get such an opportunity again.  
 Finally did they invoke the blessings of Divine Guru.  
 As they would wage a relentless battle instantly.||21||489||

With hurling defiance did they jump into the battle,  
 So terribly did they wield their steel armours.  
 As some of them attacked with swords, lances, piercing spears,  
 Others opened fire from their loaded muskets.  
 As these warriors attacked with five Khalsa weapons,  
 Many an enemy warrior did they slaughter.  
 Such a terrible catastrophe struck the enemy troops,  
 As if the Singh warriors had come as death's messengers.||22||490||

Chaupai: With a dash did the Singhs attack the enemy,  
 Such diverse tactics did they employ.  
 As many a steel weapon struck against each other,  
 Many kinds of vibrating sounds did they produce.||23||491||

With a thud did they fall on the ground,  
 As many of them died while fighting the enemy.  
 As some of them fell helplessly after getting wounded,  
 Some others resisted death till their last breath ||24||492||

ਇਕ ਭਾਜੇ ਫਿਰਿ ਨਿਕਟਿ ਨਾ ਆਵੈ। ਇਕ ਸਨਮੁਖਿ ਹੈ ਜੁਧ ਮਚਾਵੈ।  
ਲਰੈ ਸਿੰਘ ਇਹ ਭਾਂਤਿ ਅਪਾਰੇ। ਚੜੀ ਖੁਮਾਰ ਭਏ ਮਤਵਾਰੇ॥ 25 ॥ 493 ॥  
ik bhaje phiri nikti na avai. ik sanmukhi havai judh macavai.  
larai singh ih bhanti apare. carri khumar bhae matvare. ||25||493||

ਗੋਲੀ ਲਾਗੈ ਜਾਇ ਗਿਰੀਨੇ। ਬਸਤੁ ਲਾਲ ਅੰਗ ਸਬ ਕੀਨੇ।  
ਚਹੂ ਓਰ ਚਮਕੈ ਤਰਵਾਰੀ। ਛੁਟੈ ਤੀਰ ਕਛੁ ਵਾਰ ਨ ਪਾਰੀ॥ 26 ॥ 494 ॥  
goli lagai jai girine. bastar lal ang sab kine.  
cahu or camkai tarvari. chutai tir kachu var na pari. ||26||494||

ਗੋਲੀ ਲਾਗੈ ਜਾਹਿ ਦੁਸਾਰਾ। ਬਰਸੈ ਸੇਤ ਮੇਹਿ ਅਤਿ ਭਾਰਾ।  
ਜੂਝੈ ਸਿੰਘ ਸਬੈ ਇਕ ਸਾਰਾ। ਜਪੈ ਖਾਲਸਾ ਬਾਰੰਬਾਰਾ॥ 27 ॥ 495 ॥  
goli lagai jahi dusara. barsai set mehi ati bhara.  
jughai singh sabai ik sara. japai khalsa barmbara. ||27||495||

ਦੋਹਰਾ: ਤਾਹਿ ਸਮੈ ਕਾਰਨ ਕਰਨ, ਲੀਨੇ ਸਿੰਘ ਬੁਲਾਇ।  
ਕਹੀ ਸਿੰਘ ਰਣਜੀਤ ਸੋ, ਦੂਤਨ ਦੇਹੁ ਸਜਾਇ॥ 28 ॥ 496 ॥  
Dohra: tahi samai karan karan, lino singh bulai.  
kahi singh ranjit so, dutan dehu sajai. ||28||496||

ਬਿਨਉ ਕਰੀ ਕਰਿ ਜੋਰਿ ਕੈ, ਖੁਸ਼ੀ ਕਰਉ ਕਰਤਾਰ।  
ਕਰਉ ਬੀਰ ਸੰਗ੍ਰਾਮ ਮੈ, ਦੇਖਉ ਆਪਿ ਨਿਹਾਰਿ॥ 29 ॥ 497 ॥  
binau kari kari jori kai, khushi karau kartar.  
karau bir sangram mai, dekhau api nihari. ||29||497||

ਸਵੈਯਾ: ਭਈ ਅਸ ਵਾਜ, ਅਬ ਜਾਹ, ਰਣਜੀਤ ਸਿੰਘ  
ਤੁਮ ਕਰਹੁ ਸੰਗ੍ਰਾਮ ਦੂਤਨ ਸੰਘਾਰੋ।  
ਖੁਸੀ ਤਾਹੀ ਸਮੈ ਲਈ ਗੁਰਦੇਵ ਸੋ,  
ਆਨ ਰਨ ਮਾਹਿ ਦਲ ਕੋ ਨਿਹਾਰੋ।  
ਕਰੀ ਆਵਾਜ, ਅਬ ਆਉ ਅਰਮਾਨ ਜਿਹ  
ਸਕਲ ਦਲ ਦੇਖਿ ਦਉਰੇ ਅਪਾਰੋ।  
ਘੇਰਿ ਚਹੂੰ ਦਿਸ ਲਿਯੋ ਆਨਿ ਤੁਰਕਾਨ ਨੇ,  
ਕਰਤ ਸੰਗ੍ਰਾਮ ਰਣਜੀਤ ਭਾਰੋ॥ 30 ॥ 498 ॥  
Swaiyya: bhai as vaj, ab jah, ranjit singh!  
tum karahu sangram dutan sangharo.  
khushi tahi samai lai gurdev sau,  
an ran mahi dal ko niharo.  
kari avaz, ab au arman jih  
sakal dal dekhi daure aparo.  
gheri cahun dis liyo ani turkan ne,  
karat sangram ranjit bharo. ||30||498||

As some retreated never to confront again,  
 Some others advanced to the front to fight.  
 In such diverse ways did the Singhs fight,  
 As if they had been intoxicated with ecstasy.||25||493||

As warriors fell down when bullets struck them,  
 In red colour were their uniforms dyed with blood.  
 As swords flashed on all sides in the battle,  
 Countless arrows came flying thick and fast.||26||494||

As bullets hit through the bodies of the warriors,  
 Fountains of blood burst forth like a heavy downpour.  
 As all the Singhs fought together steadily,  
 On Divine Guru did the Khalsa warriors meditate.||27||495||

Dohra: At this critical moment did the Divine Guru,  
 Call the Singhs together around his person.  
 Thereupon, did the Guru direct Sahibzada Ranjit Singh<sup>2</sup>  
 Must he advance to punish the wrong doers.||28||496||

With folded hands did the Sahibzada beseech,  
 Let the Divine Guru's grace be upon him indeed,  
 That he might fight like a warrior in the battle,  
 Let the Divine Guru look upon him with grace.||29||467||

Swaiyya: Such a voice divine was heard thereupon,  
 Let Ranjit Singh proceed forth to the battle.  
 He must proceed to wage a battle,  
 Must he slaughter all those wrong doers.  
 Instantly after, he had sought the blessings,  
 Of the Divine Guru, Guru Gobind Singh.  
 Sahibzada then arrived at the field of battle,  
 Thoroughly surveying whole battle scene.  
 In a threatening voice did he challenge.  
 Let those who wish to fight come forth.  
 As the enemy soldiers looked at the Sahibzada,  
 Instantly did many of them come running fast.  
 The Sahibzada was soon encircled from all sides.  
 As the Mughal forces arrived to attack him.  
 A mighty battle did the Sahibzada fight,  
 Such a mighty warrior was Ranjit Singh indeed.||30||498||

ਛਪੈ ਛੰਦ: ਤਾ ਦਿਨ ਗਡਹੁ ਰਣ ਖੰਭ, ਸਿੰਘ ਰਣਜੀਤ ਧਰਤਿ ਪਰ।  
 ਧਰਤਿ ਲਰਜ ਉਠੀ ਧੂਰ, ਭਾਨੁ ਛਿਪ ਗਯੋ ਆਪ ਘਰ।  
 ਪਵਨ ਮੰਦ ਹੁਇ ਰਹੀ, ਰੈਨਿ ਭਈ ਦਿਵਸ ਛਿਪਾਨੇ।  
 ਲਰਜੇ ਸਕਲ ਅਕਾਸ, ਤੋਪ ਛੁਟੀ ਪਰਮਾਨੇ।  
 ਬਜਯੋ ਨਿਸਾਨ ਤਿਹੂ ਲੋਕ ਮੈ, ਸੁਨਿ ਦੇਵਨ ਮਨ ਭਉ ਭਯੋ।  
 ਚਤਿ ਚਤਿ ਬਿਬਾਨ ਦੇਖਨ ਚਲੇ, ਸੁ ਸੰਕਰ ਸਮੇਤ ਨਹੀਂ ਕੋ ਰਹਯੋ॥ 31 ॥ 499 ॥

Chhappai Chhand: ta din gadhu ran khambh, singh ranjit dharti par.  
 dharti laraz uthi dhur, bhanu chip gayo ap ghar.  
 pavan mand hui rahi, raini bhai divas chipano.  
 larje sakal akas, top chuti parmano.  
 bajyo nisan tihu lok mai, suni devan man bhau bhayo.  
 charh charh biban dekhan cale, su sankar samet nahin ko rahyo.॥31॥499॥

ਦੋਹਰਾ: ਤਹਾਂ ਆਨਿ ਜੋਗਨਿ ਖਰੀ, ਨਾਰਦ ਵਾਵੈ ਤੂਰ।  
 ਜੀਤ ਸਿੰਘ ਰਣ ਮੈ ਮੰਡਿਓ, ਹੋਤ ਪਤ੍ਰ ਭਰਪੂਰਿ॥ 32 ॥ 500 ॥

Dohra: tahan ani jogni khari, narad vavai tur.  
 jit singh rann mai mandioo, hot patar bharpuri.॥32॥500॥

ਚਹੁੰ ਓਰ ਦਲ ਦੇਖਿ ਕੇ, ਕਰ ਮੈ ਗਹੀ ਕਮਾਨ।  
 ਇਹ ਬਿਧਿ ਚਲਤ ਅਪਾਰ ਸਰ, ਸਾਵਨ ਮੇਹ ਸਮਾਨ॥ 33 ॥ 501 ॥  
 cahun or dal dekhi ke, kar mai gahi kaman.  
 ih bidhi calat apar sar, savan meh saman.॥33॥501॥

ਜਿਹ ਸਰ ਲਾਗਤ ਜਾਇ ਕੈ, ਰਹਤ ਨਾਇ ਅਰਮਾਨ।  
 ਮਾਨਹੁ ਮੰਡਪ ਖੋਖਰੇ, ਗਿਰ ਗਿਰ ਪਰਤ ਪਠਾਨ॥ 34 ॥ 502 ॥  
 jih sar lagat jai kai, rahat nai arman.  
 manhu mandap khokhro, gir gir parat pathan.॥34॥502॥

ਛਪੈ ਛੰਦ: ਕਰ ਮੈ ਗਹੈ ਕਮਾਨ, ਜੁਧ ਕੀਨੋ ਅਸਰਾ ਸਰ।  
 ਜਿਹ ਉਰ ਮਾਰਤ ਤੀਰ, ਫੋਰ ਬਖਤਰ ਸੁ ਜਾਤ ਸਰ।  
 ਲਗੈ ਤਾਹਿ ਕੇ ਆਨ, ਮਾਨ ਮਰ ਰਹਿਤ ਸੋਇ ਕਰ।  
 ਭੂਲਤ ਹੈ ਘਰ ਬਾਰ, ਸਬੈ ਸੁਧ ਜਾਤ ਬਿਸਰ ਕਰ।  
 ਮਾਰੇ ਪਠਾਨ ਇਹ ਭਾਂਤਿ ਕਰਿ, ਜੀਤ ਸਿੰਘ ਤਿਨ ਮੈ ਪਰੇ।  
 ਕਰ ਸੋ ਕਮਾਨ ਤਜਿ ਸਾਂਗ ਗਹਿ, ਸੁ ਕੇਤੇ ਹਥਿਆਰਨ ਲਰੇ॥ 35 ॥ 503 ॥

Chhappai Chhand: kar mai gahai kaman, judh kino asra sar.  
 jih ur marat tir, phor bakhtar su jat sar.  
 lagai tahi ko an, man mar rahit soi kar.  
 bhulat hai ghar bar, sabai sudh jat bisar kar.  
 mare pathan ih bhanti kari, jit singh tin mai paro.  
 kar so kaman taji sang gahi, su kote hathiaran laro.॥35॥503॥

Chhappai Chhand: On that day Sahibzada stood firmly like a pillar

So firmly did he plant his foot on earth.

That earth flew into dust as it was planted,

Even the sun was partially eclipsed.

The wind started blowing quite mildly,

And darkness descended as the daylight faded.

The whole sky resounded with the thudding sound,

As if a canon had fired a heavy canon ball.

A bugle sounded throughout the three worlds,

Even the gods trembled in fear as they heard the sound.

Ridding their aerial carriages they came to witness the spectacle,

Every god including Shankar<sup>3</sup> was keen to see this spectacle.||31||499||

Dohra : There stood the blood thirsty war goddess with her bowl,

There danced Narada<sup>4</sup> with his musical instrument.

As Sahibzada Jeet Singh<sup>5</sup> (Ranjit Singh) jumped in the battle field,

War goddess's bowl was sure to be filled with blood. 32..500..

Surveying the enemy forces on all the four sides,

Sahibzada picked up his bow and arrows.

Such a volley of countless arrows did he shoot,

As if a heavy downpour fell during the monsoons.||33||501||

Whomsoever did Sahibzada's arrow hit,

All hopes of life did that victim lose.

With such speed did Pathan solders fall,

As a dilapidated building falls so suddenly.||34||502||

Chhappai Chhand: Sahibzada picking up his bow and arrows,

Fought as marvelously as do the gods.

Whomsoever he hit with his arrow,

It pierced through his steely armour.

Whomsoever Sahibzada's arrow did hit,

All sense of his arrogance did he forsake.

Instantly did he the victim forget about his family,

As he lost his consciousness immediately.

Thus did he kill Pathans with many tactics,

As soon as he jumped among the fighting Pathans.

Flinging to shed his bow and arrows in a quick shift,

Several other weapons did he wield during fight.||35||503||

ਦੋਹਰਾ: ਦੋਰਯੋ ਦਲ ਮੈ ਧਾਇ ਕੈ, ਲੈ ਕਰ ਸਾਂਗ ਬਨਾਇ।  
ਮਾਰਤ ਜਿਹ ਅਸਵਾਰ ਕੇ, ਛਿਨ ਮੈ ਦੇਤ ਗਿਰਾਇ॥36॥504॥

Dohra: dauryau dal mai dhai kai, lai kar sang banai.  
marat jih asavar ke, chin mai det girai.॥36॥504॥

ਸਵੈਯਾ: ਚਲੇ ਰਣਜੀਤ ਜਬ ਜਾਇ ਰਣ ਮੈ ਪਰੇ, ਕਿਯੇ ਸੰਗ੍ਰਾਮ ਐਸੇ ਅਪਾਰੇ।  
ਲੋਥ ਪਰ ਲੋਥ ਤਹ ਡਾਰਿ ਕੇਤੀ ਦਈ, ਭਭਕ ਕਰਿ ਰਕਤ ਹੁਇ ਚਲੇ ਨਾਰੇ।  
ਲੀਏ ਕਰਿ ਸਾਂਗ ਤਿਹ ਆਂਗ ਪਰ ਧਰਤਿ ਹੈਂ, ਤਬੈ ਤਤਕਾਲ ਤਿਹ ਠਉਰ ਮਾਰੇ।  
ਭੁਜਨ ਪੈ ਜੋਰ ਕਰਿ ਲੇਤ ਉਠਾਇ ਕੈ, ਸਬਨ ਦਿਖਲਾਇ ਭੁਇ ਮਾਹਿ ਡਾਰੇ॥37॥505॥

Swaiyya: cale ranjit jab jai rann mai pare, kiye sangram aise apare.  
loth par loth tah dari keti dai, bhabhak kari rakat hui cale nare.  
lie kari sang tih ang par dharti hai, tabai tatkar tih thaur mare.  
bhujan pai jor kari let uthai kai, saban dikhlai bhui mahi dare.॥37॥505॥

ਦੋਹਰਾ: ਲੇਤ ਪਰੋਇ ਪਠਾਨ ਕੋ, ਸਬਹਨ ਸਾਂਗ ਦਿਖਲਾਇ।  
ਦੇਖਤ ਹੀ ਸਬ ਕਰਤ ਹੈ, ਅਰੇ ਖੁਦਾਇ ਖੁਦਾਇ॥38॥506॥

Dohra: let paroi pathan ko, sabhan sang dikhlai.  
dekhat hi sab karat hai, are khudai khudai.॥38॥506॥

ਸਵੈਯਾ: ਭਾਂਤਿ ਇਹ ਜੁਧ ਰਣਜੀਤ ਭਾਰੀ ਕਿਯੋ, ਸਭੈ ਦਲ ਵਾਹਿ ਵਾਹਿ ਕਹਿ ਪੁਕਾਰੇ।  
ਤਹਾਂ ਮਾਰ ਸਾਂਗਨ ਧਰੀ, ਸਿੰਘ ਐਸੀ ਕਰੀ ਲੋਥ ਪਰ ਲੋਥ ਕੀਨੇ ਕਿਨਾਰੇ।  
ਰਕਤ ਦਰੀਆਉ ਹੁਇ ਚਲੋ ਤਿਹ ਮਧ ਤੇ, ਬਹਿਓ ਪਰਵਾਹਿ ਨਹੀ ਵਾਰ ਪਾਰੇ।  
ਅਸੂ ਪੈਰਤ ਫਿਰੇ ਸੂਰ ਐਸੀ ਕਰੈ, ਆਪਨੇ ਹਾਥ ਦਲ ਯੋ ਸੰਘਾਰੇ॥39॥507॥

Swaiyya: bhanti ih judh ranjit bhari kio, sabhai dal vahi vahi kahi pukare.  
tahan mar sangan dhari, singh aisi kari, loth par loth kine kinare.  
rakat dariau hai calau tih madh te, bahio parvahi nahi var pare.  
asav pairat phire sur aisi kare, apne hath dal yau sanghare.॥39॥507॥

ਦੋਹਰਾ: ਕਰਤ ਮਾਰ ਚਾਰੋ ਦਿਸਾ, ਜੀਤ ਸਿੰਘ ਅਸਵਾਰ।  
ਸਾਂਗ ਤਜੀ ਕਰਤੇ ਤਬੈ, ਗਹ ਲੀਨੀ ਤਰਵਾਰ॥40॥508॥

Dohra: karat mar caro disa, jit singh asavar.  
sang taji karte tabai, gah lini tarvar.॥40॥508॥

ਸਵੈਯਾ: ਟੂਟ ਕੈ ਸਾਂਗ ਦੁਇ ਟੂਕ ਹੁਇ ਭੁਇ ਪਰੀ, ਗਹੀ ਤਰਵਾਰ ਦਲ ਬਹੁਤ ਮਾਰੇ।  
ਏਕ ਕੇ ਸੀਸ ਧਰਿ ਦੁਇ ਟੂਕਰੇ ਕਰੇ, ਦੁਇ ਕੇ ਸੀਸ ਧਰਿ ਕਰਤ ਚਾਰੇ।  
ਭਾਂਤ ਇਹ ਪੂਰ ਪਰਵਾਰ ਦੀਨੇ ਕਈ, ਰਕਤ ਦਰੀਆਉ ਮੈ ਪਰੇ ਸਾਰੇ।  
ਗਿਰੇ ਬਿਕਰਾਲ ਬੋਹਾਲ ਸੁਧ ਕਛੁ ਨਹੀ, ਪਰੇ ਰਣ ਮਾਹਿ ਸਬ ਕਛੁ ਬਿਸਾਰੇ॥41॥509॥

Swaiyya: tut kai sang dui tuk hui bhui pari, gahi tarvar dal bahut mare.  
ek ke sis dhari dui tukre kare, dui ke sis dhari karat care.  
bhant ih pur parvar dine kai, rakat dariau mai pare sare.  
gire bikral baeal sudh kachu nahi, pare rann mahi sab kachu bisare.॥41॥509॥

Dohra : With a dash did Sahibzada jump among the enemy,  
 In several disguises did he appear in the battle.  
 Whichever horse-rider did the Sahibzada hit,  
 Instantly did the bring him down to the earth.||36||504||

Swaiyya: As Sahibzada kept advancing into the battlefield.  
 Such an incredible fight did he put in the field.  
 So many corpses upon corpses did he pile up,  
 That rivulets of blood started gushing forth.  
 Dashing the enemy to the ground with his spear.  
 Instantly did he kill whosoever he pricked.  
 With his muscular arms would he pick up an enemy,  
 With a rebound would he dash him to the ground.||37||505||

Dohra: Lifting up an enemy Pathan on his spear,  
 He would make display of his prowess to everone.  
 Looking at such a spectacle in horror,  
 Everyone would start remembering God.||38||506||

Swaiyya: Such a great fight did Sahibzada put-up,  
 That the whole army called it a Ranjit Singh's marvel.  
 Such a terrible a killing did the Singhs do with spears.  
 That corpse upon corpse did they pile up.  
 Rivers of blood started flowing from the field,  
 Such a terrible bloodbath did they cause.  
 Horse's carcasses started floating on bloody rivers,  
 So many enemy and horses did the Singhs kill.||39||507||

Dohra: Thus was killing carried on all sides,  
 Thus did the horse-riding Sahibzada Jeet Singh fight.  
 Thereafter, abandoning his pointed spear,  
 He picked up his sword to fight further.||40||508||

Swaiyya: As Sahibzada's spear fell after breaking into two pieces,  
 He killed many enemy soldiers after picking up his sword.  
 As one victim was beheaded and sliced into two pieces.  
 The other was cut into four parts after being beheaded.  
 Many among the enemy were slaughtered in this way,  
 Their corpses rolled down into the rivers of blood.  
 Falling desperately after having lost their consciousness,  
 All of them lay dead in the battlefield forgetting everything.||41||509||

ਦੋਹਰਾ: ਬਹੁਤ ਜੁਧ ਭਾਰੀ ਭਯੋ, ਨਿਕਟਿ ਗਾਂਵ ਚਮਕਉਰ।  
ਜਿਹਕੇ ਮਾਰਤ ਵਾਰ ਗਹਿ, ਤੇ ਮਾਰਤ ਹੈ ਠਉਰ॥ 42॥ 510॥

Dohra: bahut judh bhari bhayo, nikti ganv camkaur.  
jihke marat var gahi, te marat hai thaur.॥42॥510॥

ਕੀਉ ਜਧ ਇਹ ਭਾਂਤ ਕਰਿ, ਬਲੀ ਸਿੰਘ ਰਣਜੀਤ।  
ਬਡੇ ਸੂਰਮਾ ਜੇ ਹੁਤੇ, ਚੁਨ ਮਾਰੇ ਇਹ ਰੀਤ॥ 43॥ 511॥  
kiu jadh ih bhant kari, bali singh ranjit.  
bade surama je hute, cun mare ih rit.॥43॥511॥

ਸਵੈਯਾ: ਲਰਤ ਰਣਜੀਤ ਤਿਹ ਠੌਰ ਐਸਾ ਕੀਓ, ਕਈ ਮਥਨ ਕੈ ਮਾਰਿ ਡਾਰੇ।  
ਲਈ ਤਰਵਾਰ ਅਰ ਵਾਰ ਐਸੇ ਕਰੇ, ਕਰੈ ਦੁਇ ਟੂਕ ਭੁਇ ਮਾਹਿ ਡਾਰੇ।  
ਸ੍ਰੋਨ ਭਾਰੀ ਬਹਿਯੋ ਉਮੰਗ ਦਰੀਆਉ ਜੋ, ਪਰੀ ਹੈ ਲੋਥ ਮਾਨੋ ਕਿਨਾਰੇ।  
ਅਸ੍ਰ ਪੈਰਤ ਫਿਰੈ, ਸੂਰ ਐਸੀ ਕਰੈ, ਕੀਉ ਬਿਸ੍ਰਾਮ ਐਸੇ ਅਪਾਰੇ॥ 44॥ 512॥

Swaiyya: larat ranjit tih thaur aisa kio, kai mathan kai mari dare.  
lai tarvar ar var aiso kare, karai dui tuk bhui mah dare.  
saron bhari bahiyo umnag dariau jo, pari hai loth mano kinare.  
Asav pairat phirai, sur aisi karai, kiu sangram aise apare.॥44॥512॥

ਦੋਹਰਾ: ਲਰਤ ਸੂਰ ਸੰਗ੍ਰਾਮ ਮੈ, ਕਰਿ ਲੀਨੇ ਤਰਵਾਰ।  
ਬਡੇ ਸੂਰ ਮਾਰੇ ਤਹਾਂ, ਫਉਜਨ ਕੈ ਸਿਰਦਾਰ॥ 45॥ 513॥

Dohra: larat sur sangram mai, kari line tarvar.  
bade sur mare tahan, phaujan kai sirdar.॥45॥513॥

ਦੋਹਰਾ: ਤਬ ਸਬ ਕਟਕ ਇਕਤ੍ਰ ਹੋਇ, ਪਰੇ ਚਹੂੰ ਦਿਸ ਧਾਇ।  
ਕਰ ਮੈ ਗਹਿ ਕਰਵਾਰ ਸਬ, ਨਿਕਟਿ ਪਹੁਚੇ ਆਏ॥ 46॥ 514॥

Dohra: tab sab katak iktar hoi, pare chuhun dis dhai.  
kar mai gahi karvar sab, nikti pahuce ae.॥46॥514॥

ਸਵੈਯਾ: ਦੇਖਿ ਤਬੈ ਬਿਧਿ ਐਸੀ ਭਈ, ਰੁਤਿ ਫਾਗਨ ਜੋ ਮਾਨੋ ਖੇਲਨ ਆਯੋ।  
ਲਾਗਤਿ ਸਾਂਗਨ ਤੇਗਨਿ ਤੀਰ, ਤੁਫੰਗਨ ਸ੍ਰੋਨ ਚਲਿਯੋ ਭਭਕਾਯੋ।  
ਤਹਿ ਸਮੈ ਫੁਬਿ ਐਸੀ ਭਈ, ਮਾਨੋ ਲਾਲ ਗੁਲਾਲ ਕੇ ਰੰਗ ਬਨਾਯੋ।  
ਬਾਗੋ ਬਨੋ ਜਿਹ ਕੇ ਗਲ ਲਾਲ, ਮਾਨੋ ਰੰਗਰੇਜ ਅਬੈ ਰੰਗ ਲਿਆਯੋ॥ 47॥ 515॥

Swaiyya: dekhi tabai bidhi aisi bhai, ruti phagan jo mano khelan ayo.  
lagti sangan tegni tir, tuphagan saron caliyo bhabhkayo.  
tahi samai chabi aisi bhai, mano lal gulal ko rang banayo.  
bago bano jih ke gal lal, mano rangrej abai rang liayo.॥47॥515॥



Dohra: Thus there did rage a battle most fierce,  
Fought it was near the town of Chamkaur.  
Whomsoever the Sahibzada struck with full force,  
He lay dead instantly at the same spot.||42||510||

Thus was this battle of Chamkaur fought,  
Really a great warrior was Ranjit Singh indeed.  
All the enemy warriors reckoned to be the greatest,  
They were selectively killed by the Sahibzada.||43||511||

Swaiyya: With such diverse tactics did Ranjit Singh fight,  
That many were crushed under his horses' hooves.  
He gave such crushing blows with his sword,  
That many were dashed to ground after being sliced.  
A river of blood flowed with such an intensity,  
That many corpses lay scattered on its two banks.  
Corpses of horses and warriors floated in such a way,  
That they seemed to be resting on a floating bed for long.||44||515||

Dohra: Thus did the warrior Sahibzada fight in the battle,  
So skillfully did he wield his sword with his hands.  
He slaughtered the mightiest of the enemy warriors,  
Who had been the commanders of their contingents.||45||513||

Thereafter, all the enemy hordes joined together,  
From all sides did all of them pounce upon him.  
Wielding their swords in their hands aloft  
They arrived in close proximity of the Sahibzada.||46||574||

Swaiyya: This close encounter presented such a spectacle,  
As if it was a time of the festival of colours.  
As Sahibzada was pierced with spears, swords and arrows,  
Many a musket burst forth with their bullets.  
His bleeding face presented such a spectacle,  
As if it was smeared with red coloured powder.  
His uniform looked so red around his neck,  
As if it had been dyed in red colour just now.||47||515||

- ਦੋਹਰਾ: ਤਨ ਝਾਰੀ ਕਰ ਸੂਰਮਾ, ਸੌਨ ਰੰਗ ਭਰਿ ਲੀਨ।  
ਛਿਰਕ ਛਿਰਕ ਤਨ ਰੰਗਿਓ, ਫਾਗਨ ਕੀ ਰੁਤ ਕੀਨ॥ 48॥ 516॥
- Dohra: tan jhari kar surama, saron rang bhari lin.  
chirak chirak tan rangio, phagan ki rut kin.॥48॥516॥
- ਸਵੈਯਾ: ਤਾਹਿ ਜੋਗਨ ਖਰੀ ਲੀਏ ਪੜ੍ਹ ਅਰੀ, ਕਰੋ ਭਰਪੂਰ ਰਣਜੀਤ ਪਿਆਰੇ।  
ਤੁਮ ਬਿਨਾ ਕੌਨ ਯਹ ਪੜ੍ਹ ਪੂਰਾ ਭਰੇ, ਕਉਨ ਸੰਗ੍ਰਾਮ ਯਉ ਕਰੇ ਭਾਰੇ।  
ਗਿਧ ਮੰਡਲਾਤ ਅਰ ਨਾਚ ਨਾਰਦ ਕਰੈ, ਸੂਰ ਅਨਗਿਨਤ ਤਹਾਂ ਠਉਰ ਮਾਰੇ।  
ਜੁਧ ਭਾਰੀ ਭਯੋ ਮਧਿ ਚਮਕਉਰ ਕੇ, ਕੀਉ ਸੰਗ੍ਰਾਮ ਐਸੈ ਅਪਾਰੇ॥ 49॥ 517॥
- Swaiyya: Tahi jogan khari lie patar ari, karo bharpur ranjit piare.  
tum bina kaun yah patar pura bhare, kaun sangram yau kare bhare.  
gidh mandlat ar nac narad karai, sur anginat tahan thaur mare.  
judh bhari bhayo madhi camkaur ke, kiu sangram aisai apare.॥49॥517॥
- ਦੋਹਰਾ: ਲਗੀ ਕਾਰ ਅਸਵਾਰ ਕੈ, ਕੀਨੋ ਕਾਮ ਅਪਾਰ।  
ਪੀਓ ਪਿਆਲਾ ਪ੍ਰੇਮ ਕਾ, ਮਗਨ ਭਯੋ ਅਸਵਾਰ॥ 50॥ 518॥
- Dohra: lagi kar asavar kai, kino kam apar.  
pio piala parem ka, magan bhayo asavar.॥50॥518॥
- ਤਾਹਿ ਸਮੈ ਐਸੇ ਕਹਿਓ, ਗੋਬਿੰਦ ਸਰਨ ਬੀਚਾਰ।  
ਆਜ ਖਾਸ ਭਏ ਖਾਲਸਾ, ਸਤਿਗੁਰ ਕੇ ਦਰਬਾਰ॥ 5॥ 519॥
- tahi samai aise kahio, gobind saran bicar.  
aj khas bhae khalsa, satigur ke darbar.॥51॥519॥
- ਸਵੈਯਾ: ਰਾਸ ਰਚੈ ਬਨ ਮੇ ਹਰਿ ਜੀ, ਛੁਬ ਤਾਂ ਦਿਨ ਤਾਂਹੀ ਕੀਯੋ ਰਣ ਪਾਯੋ।  
ਬਾਜਤ ਸਾਰ ਸੋ ਸਾਰ ਅਪਾਰ, ਕਰੈ ਝੁਨਕਾਰ ਸੁ ਯੋ ਪੁਨ ਲਾਯੋ।  
ਸੂਰ ਸਬੈ ਖੇਲਤ ਫਾਗਨ, ਦੇਖਤ ਰਾਸ ਉਨੀਦੇ ਹੀ ਆਯੋ।  
ਲਾਲ ਨਿਹਾਲੀ ਕੀ ਸੇਜ ਕੀਏ ਸਰ, ਸੋਵਤ ਸੂਰ ਪਲੰਘ ਬਿਛਾਯੋ॥ 52॥ 520॥
- Swaiyya: ras racai ban me hari ji, chab tan din tanhi kiyo rann payo.  
bajat sar so sar apar, karai jhunkar su yau dhun layo.  
sur sabai khelat phagan, dekhat ras unide hi ayo.  
lal nihali ki sej kie sar, sovat sur palangh bichayo॥52॥520॥
- ਦੋਹਰਾ: ਹਿਤ ਚਿਤ ਕੈ ਤਾਹੀ ਸਮੈ, ਚਰਨ ਕਵਲ ਸੋ ਧਿਆਨ।  
ਵਾਹਿਗੁਰੂ ਮੁਖ ਤੇ ਕਹਿਓ, ਸਮੈ ਅੰਤ ਕੀ ਤਾਨ॥ 53॥ 521॥
- Dohra: hit cit kai tahi samai, caran kaval so dhian.  
vahiguru mukh te kahio, samai ant ki tan.॥53॥521॥

Dohra: As the brave Sahibzada kept fighting,  
 His whole body got spattered with blood.  
 So thoroughly was he sprinkled over with blood,  
 As if he was participating in the festival of colours.||48||516||

Swaiyya : The blood-thirsty war Goddess stood with her bowl,  
 She begged Sahibzada to fill her bowl with his own blood.  
 Who else could fill her bowl to the brim except he,  
 Who else could wage such a fierce battle.  
 Vultures hovered over and Narada, the war god, danced,  
 As countless warriors had been slaughtered there.  
 A battle most terrible had been fought at Chamkaur,  
 As countless warriors had fought in this battle.||49||517||

Dohra: As a sword struck the horse-riding Sahibzada,  
 Instantly was he divested of life with its stroke.  
 As he quaffed of the goblet of love with sacrifice.  
 His soul did fly from his horse-riding body.||50||518||

With the moment of truth having arrived at last,  
 Guru Gobind Singh reflecting upon his sacrifice said:  
 Today has he really joined the fraternity of the Khalsa,  
 Truly had he been redeemed in the Divine Guru's Court.||51||519||

Swaiyya: His face presented such a splendid spectacle in the field,  
 As if Lord Krishna lay among his consorts in forest.  
 There arose such melodious sounds in the field,  
 As steel struck against steel in myriad hands.  
 As the warriors were still playing this bloody game,  
 Sahibzada went into deep slumber amidst this battle.  
 On a bed-stead spread over with a red sheet,  
 Brave Sahibzada slept forever on this bed-stead.||52||520||

Dohra: His soul at that moment of departure from his body,  
 Concentrated at the lotus feet of the Divine Lord.  
 He uttered the sacred word Waheguru/ Waheguru,  
 As the moment of truth had arrived at last.||53||521||

- ਸਵੈਯਾ: ਦੇਖਨ ਕੇ ਬਿਧਿ ਯੋ ਹੀ ਭਈ, ਪ੍ਰਭ ਕੀ ਗਤਿ ਕੀ ਕੋਊ ਕਾ ਮਿਤਿ ਜਾਨੇ।  
ਜੂਝ ਪਰੇ ਕਿ ਗਏ ਕਿਤਹੂੰ ਦਿਸ, ਦੇਖਿ ਰਹੈ ਕਿਨਹੂੰ ਨ ਪਛਾਨੇ।  
ਲੋਥਨ ਮੈ ਨਹੀਂ ਲੋਥ ਪਰੀ, ਨਿਕਸੇ ਕਿਤਹੂੰ ਕਿਨਹੂੰ ਨਹੀਂ ਮਾਨੇ।  
ਏਕ ਬਿਚਾਰ ਬਿਚਾਰ ਕੀਓ ਕੋਊ, ਤਾ ਕੋ ਬਿਚਾਰ ਬਿਚਾਰ ਨ ਆਨੇ॥ 54॥ 522॥
- Swaiyya: dekhan ko bidhi yo hi bhai, parbh ki gati ki kou ka miti jane.  
jujh pare ki gae kithun dis, dekhi rahai kinhun na pachane.  
lothan mai nahin loth pari, nikse kithun kinhun nahin mane.  
ek bicar bicar kio kou, ta ko bicar bicar na ane.॥54॥522॥
- ਦੋਹਰਾ: ਜਬ ਦੇਖਿਓ ਜੁਝਾਰ ਸਿੰਘ, ਸਮਾ ਪਹੂਚਿਓ ਆਨ।  
ਦੌਰਿਓ ਦਲ ਮੈ ਧਾਇ ਕੇ, ਕਰ ਮੈ ਗਹੀ ਕਮਾਨ॥ 55॥ 523॥
- Dohra: jab dekhio jujhar singh, sama pahucio an.  
daurio dal mai dhai ke, kar mai gahi kaman.॥55॥523॥
- ਸਵੈਯਾ: ਦਲ ਮੈ ਜੁ ਧਸਿਓ ਬਲਵੰਤ ਬਲੀ, ਇਹ ਭਾਂਤ ਸੋ ਤੀਰ ਚਲਾਵਤ ਹੈ।  
ਜਿਹ ਕੇ ਉਰ ਮਾਰਤ ਦੇਤ ਗਿਰਾਇ, ਪਰੇ ਰਨ ਮੇ ਬਿਲਲਾਵਤ ਹੈ।  
ਗਿਰੀ ਲੋਥ ਪੈ ਲੋਥ ਅਪਾਰ ਤਹਾਂ, ਖਰੀ ਜੋਗਨ ਪੜ੍ਹ ਪੂਰਾਵਤ ਹੈ।  
ਇਹ ਭਾਂਤਿ ਜੁਝਾਰ ਕਰੈ ਰਨ ਝਾਰਿ, ਸੁ ਯੋ ਰਣ ਮੈ ਰਣ ਪਾਵਤ ਹੈ॥ 56॥ 424॥
- Swaiyya: dal mai ju dhasio balvant bali, ih bhant so tir calavat hai.  
jih ke ur marat det girai, pare ran me billavat hai.  
giri loth pai loth apar tahan, khari jogan patar puravat hai.  
ih bhanti jujhar karai ran jhar, su you rann mai rann pavat hai.॥56॥424॥
- ਛਪੈ ਛੰਦ: ਕਰ ਮੈ ਗਹੇ ਕਮਾਨ, ਤੀਰ ਇਹ ਭਾਂਤ ਚਲਾਵੈ।  
ਜਿਹ ਉਰ ਮਾਰਤ ਧਾਇ, ਜਾਤਿ ਬਿਧਿ ਬਿਲਮ ਨ ਲਾਵੈ।  
ਨਿਕਸੈ ਜਾਇ ਦੂਸਾਰ, ਗਿਰੇ ਅਸਵਾਰ ਅੰਤ ਤਹਿ।  
ਛਿਨ ਮੈ ਤਜੈ ਪ੍ਰਾਨ, ਤੀਰ ਲਾਗੰਤ ਜਾਇ ਜਿਹ।  
ਮਾਰੇ ਪਠਾਨ ਇਹ ਭਾਂਤ ਕਹਿ, ਚਹੂੰ ਓਰ ਲੋਟੈ ਪਰੈ।  
ਨਾਹ ਨ ਸੁਮਾਰ, ਏਤੇ ਅਪਾਰ, ਐਸੇ ਜੁਝਾਰ ਤਿਨ ਮੈ ਲਰੇ॥ 57॥ 525॥
- Chhupai Chhand: kar mai rahe kaman, tir ih bhant calavai.  
jih ur marat dhai, jati bidhi bilam na lavai.  
niksai jai dusar, gire asavar ant tahi.  
chin mai taje paran, tir lagant jai jih.  
mare pathan ih bhant kahi, cahun or lotai parai.  
nah an shumar, ete apar, aise jujhar tin mai lare.॥57॥525॥
- ਦੋਹਰਾ: ਚਹੁ ਓਰ ਦਲ ਦੇਖ ਕੈ, ਨਿਕਟਿ ਪਹੂਚੇ ਆਇ।  
ਤਬ ਨੇਜਾ ਕਰ ਮੈ ਲੀਓ, ਨਿਮਖ ਬਿਲਮ ਨਹੀਂ ਲਾਇ॥ 57॥ 526॥
- Dohra: cahu or dal dekh kai, nikai pahuce ai.  
tab neja kar mai lio, nimakh bilam nahin lai.॥57॥526॥

Swaiyya: Seemingly the things turned out in such a manner,  
 But who can fathom the extent of Lord's mystery?  
 Whence had they gone who had been fighting?  
 Hard it was for them to point out though they be watching.  
 Nowhere was (Ajit Singh's) corpse found among corpses.  
 Whence had it disappeared none could ever know.  
 How so much one dwelt upon its mysterious disappearance,  
 No amount of deliberation could unfold this mystery.||54||522||

Dohra: The moment Jujhar Singh<sup>6</sup> realized.  
 That the moment of truth had arrived for him,  
 With a dash did he jump into the field,  
 Carrying a bow in his hands.||55||523||

Swaiyya: As this mighty warrior entered the field,  
 Such deadly arrows did he shoot from his bow.  
 Whosoever did he hit with his arrow,  
 Writhing in pain did he keep lying there.  
 As countless corpses piled upon each other,  
 The war goddess kept filling her bowl with blood.  
 With such dexterity did Jujhar keep fighting,  
 That he created a commotion in the battlefield.||56||524||

Chhaupai Chhand: Stretching his bow with his hands,  
 So skillfully did he shoot his arrows.  
 Whosoever did he hit with his arrow,  
 Instantly did it pierce the same moment.  
 As his arrow pierced across enemy's body,  
 From the horse's back did he fall at last.  
 Instantly did he shed his mortal frame,  
 Whosoever was hit by Jujhar Singh's arrow.  
 So skillfully did he kill the enemy Pathans,  
 That their corpses lay scattered all around.  
 Countless were indeed those who perished,  
 Such a fight did Jujhar Singh put up there.||57||525||

Dohra: As the enemy forces converged from all sides,  
 In very close proximity did they reach.  
 Soon did Jujhar Singh take out his spear,  
 Not a moment did he waste in this act.||58||526||

ਕਬਿਤ: ਐਸੇ ਹੀ ਚਲਿਓ ਜਬ ਬਰਛੀ ਫਿਰਾਵੈ ਹਾਥ  
 ਲੇਤ ਹੈ ਪਰੋਇ ਮਾਨੋ ਫੁਲ ਪ੍ਰੋਈਅਤ ਹੈ।  
 ਗੁੰਦਬੇ ਕੇ ਹਾਰ ਝਾਰ, ਝਾਰ ਡਾਰੀ ਘਨਸਾਰ  
 ਪਉਨ ਪਰਵਾਹ ਬਹਿ ਯੋ ਐਸੋ ਜੁੱਈਅਤ ਹੈ।  
 ਬਰਛਾ ਲਗਾਵੈ ਜਾਇ, ਲੇਤ ਹੈ ਪਰੋਇ ਤਾਹਿ  
 ਸਬਨ ਦਿਖਲਾਇ ਡਾਰ ਯੋ ਬਿਰੋਈਅਤ ਹੈ।  
 ਸ੍ਰੋਨ ਕੋ ਅਗੰਮ ਨੀਰ, ਦੇਖ ਕੈ ਨ ਰਹੈ ਧੀਰ  
 ਤਾਹੀ ਮੈ ਜੁ ਲੋਥ ਡਾਰ ਯੋ ਡਬੋਈਅਤ ਹੈ॥ 59॥ 527॥

Kabit: aise hi calio jab barchi phiravai hath  
 let hai paroi mano phul paroiat hai.  
 gundbe ke har jhar, jhar, dari ghansar  
 paun parvah bahio aiso joiat hai.  
 barcha lagavai jai, let hai paroi tahi  
 saban dikhlai dar yo biroiat hai.  
 saron ko agamm nir, dekh kai na rahai dhir  
 tahi mai loth dar yo daboiat hai.॥59॥527॥

ਸਵੈਯਾ: ਯਾ ਬਿਧਿ ਸੋ ਲਰਹੈ ਤਹ ਸੂਰਮਾ, ਕੇਤਕ ਮਾਰਿ ਲਏ ਛਿਨ ਮਾਹੀ।  
 ਡਾਰ ਸੁਆਰ ਬਿਥਾਰ ਘਨੇ, ਤਿਹ ਦੇਖਤ ਭਾਜਿ ਪਰੇ ਹਟ ਜਾਹੀ।  
 ਮਾਰ ਹੀ ਮਾਰ ਪੁਕਾਰਤ ਹੈ, ਸਬ ਤੀਰ ਤੁਫੰਗਨ ਚੋਟ ਚਲਾਹੀ।  
 ਯਾ ਬਿਧਿ ਦੇਖਿ ਗਹੀ ਕਰਿ ਤੇਗ ਸੁ, ਸਿੰਘ ਪਰੋ ਰਣ ਮੈ ਭੜਕਾਹੀ॥ 60॥ 528॥

Swaiyya: ya bidhi so larhai tah surama, ketak mari lae chin mahi.  
 dar suar bithar ghane, tih dekhat bhaji pare hat jahi.  
 mar hi mar pukarat hai, sab tir tuphagan cot calahi.  
 ya bidhi dekhi gahi kari teg su, singh paro rann mai bharrkahi.॥60॥528॥

ਕਰਤ ਸੰਗ੍ਰਾਮ ਜੋ ਜਾਇ ਰਣ ਮੈ ਪਰੋ, ਅਰੋ ਇਹ ਭਾਂਤ ਨਹਿ ਟਰਤ ਸੂਰਾ।  
 ਲੀਏ ਤਰਵਾਰ ਅਰ ਵਾਰ ਐਸੇ ਕਰੇ, ਏਕ ਤੇ ਦੋਇ ਕਰਿ ਕਰਤ ਪੂਰਾ।  
 ਲੋਥ ਪਰ ਲੋਥ ਡਾਰ ਕੇਤੀ ਦਈ, ਪਉਨ ਪਰਵਾਹ ਚਲ ਪਰਤ ਕੂਰਾ।  
 ਮਾਰ ਤੇਗਨ ਧਰੀ, ਸਿੰਘ ਐਸੀ ਕਰੀ, ਲਰਤ ਜੁਝਾਰ ਬਾਜੰਤ ਤੂਰਾ॥ 61॥ 529॥  
 karat sangram jo jai rann mai paro, aro ih bhant nahi tarat sura.  
 lie tarvar ar var aise kare, ek te doi kari karat pura.  
 loth par loth dar keti dai, paun parvah cal parat kura.  
 mar tegan dhari, singh aisi kari, larat jujhar bajant tura.॥61॥529॥

ਸਵੈਯਾ: ਦਲ ਮੈ ਜੁ ਧਸਿਓ ਕਰ ਮੈ ਗਹਿ ਤੇਗ, ਕਰੀ ਬਿਧਿ ਯੋ ਮਿਲਿ ਸੂਰਨ ਸੰਗੇ।  
 ਹਾਥ ਸੋ ਵਾਰ ਗਹੇ ਜਿਨ ਕੇ, ਤਿਨ ਕੇ ਸਿਰ ਦੇਤ ਹੈ ਤੇਗਨ ਸੰਗੇ।  
 ਯਾ ਬਿਧਿ ਸੋ ਰਨ ਡਾਰਤ ਹੈ, ਮਿਲ ਕੈ ਸਬ ਸੂਰ ਗਏ ਤਿਹ ਸੰਗੇ।  
 ਦੇਖਿ ਜੁਝਾਰ ਰਹਿਓ ਤਬ ਹੀ, ਅਬ ਕਉਨ ਉਪਾਵ ਕਰੋ ਪ੍ਰਭ ਸੰਗੇ ॥ 62॥ 530॥

Kabit: With such a speed did his spear move.  
 As (Jujhar Singh) plied it with his hands.  
 With such a skill did he pierce the enemy,  
 As if he was stringing a garland of flowers.  
 With such dexterity did he string their bodies,  
 As if he was stringing fragrant flowers.  
 With the blowing of the wind there,  
 Did their hands dangle in the wind.  
 Whosoever did he strike with his spear,  
 Instantly did he string that body.  
 In full public gaze of those who watched,  
 Did he keep on dropping the stringed bodies.  
 Such a stream of blood did he cause to flow,  
 That hard it was to bear the sight of this bloodbath.  
 Whichever corpse fell into this stream of blood,  
 Instantly did it drown into this pool of blood.||59||527||

Swaiyya : So skillfully did brave Jujhar Singh fight,  
 That soon did he kill many enemy soldiers.  
 As he felled so many horse riding enemies,  
 Many others took to their heels being scared.  
 There were shouts of killing from all sides,  
 As every one was shooting arrows and bullets,  
 Seeing such a spectacle of shooting and fighting,  
 The infuriated Singhs jumped into the field.||60||528||

Fighting thus, he jumped into the field of battle,  
 He stood like a rock without wavering.  
 Wielding his sword thus did he make a dash,  
 That he kept cutting each enemy into two pieces.  
 He piled up corpses upon corpses in such a heap,  
 As a fast blowing wind sweeps trash into a heap.  
 Such deft strokes of sword did Jujhar Singh make,  
 As if a pair of cymbals were striking each other.||61||529||

Swaiyya : Wielding his sword thus did he jump into the field,  
 That other warriors too joined him under a strategy.  
 Those who dared to take the strokes on their hands.  
 They ended up putting their heads before the swords.||62||530||

Swaiyya: dal mai ju dhasio kar mai gahi teg, kari bidhi yo mili suran sange.  
hath so var gahe jin ke tin ke, sir det hai tegan sange.  
ya bidh so ran darat hai, mil kai sab sur gae tih sange.  
dekhi jujhar rahio tab hi, ab kaun upav karo parbh sange.||62||530||

ਜੋਰ ਜੁਰਾਵਰ ਸਿੰਘ ਚੜ੍ਹੇ, ਰਨ ਮੈ ਜੁ ਪਰੇ ਤਿਹ ਐਸ ਕਰੇ ਹੈ।  
ਏਕ ਸੋ ਏਕ ਕੋ ਦੋਇ ਕਰੇ, ਦੁਇ ਚਾਰ ਕਰੈ ਦਲ ਐਸੋ ਦਰੇ ਹੈ।  
ਇਤ ਤੇ ਉਤ ਜਾਇ ਫਿਰੈ ਉਤ ਤੇ, ਫਿਰਿ ਮੱਧ ਪਰੈ ਨਹਿ ਨੈਕ ਡਰੇ ਹੈ।  
ਸਾਂਗਨ ਨੇਜਨ ਤੀਰਨ ਤੇਗਨ, ਸੂਰਨ ਕੇ ਸੰਗ ਐਸੋ ਲਰੇ ਹੈ॥ 63॥531॥  
jôr jurâvar singh carhô, ran mai ju parô tih ais karô hai.  
çk sô çk kô dôî karç, dui câr karai dal aisô darô hai.  
it tç ut jâi phirai ut tç, phiri maddh parai nahi naik darô hai.  
sângan nçjan tîran tçgan, sûran kç sang aisô larô hai.||63||531||

ਕਬਿਤ: ਖੈਂਚਤ ਖੜਗ ਜਦ ਮਾਰਤ ਸੜਕ ਗਿਰ,  
ਪੜਤ ਤੜਕ ਅਸਵਾਰ ਆਗੇ ਤਾਹੀ ਕੇ।  
ਗਿਰਤ ਬਿਹਾਲ ਬਿਕਰਾਲ ਸੁਧ ਨਾਹ ਕਛੁ,  
ਲੋਟਤ ਧਰਤਿ ਜੋ ਕਪੋਤ ਸੁਤ ਸਾਹੀ ਕੇ।  
ਐਸੇ ਮਾਰੇ ਅਸਵਾਰ ਏਕ ਏਕ ਝਾਰ ਝਾਰ,  
ਮਾਨੋ ਕੇਜਮ ਬਯਾਰ ਮਾਹਿ ਪਤਿ ਬਿਰਖਾਹੀ ਕੇ।  
ਕੌਨ ਹੈ ਕਰੁ ਬਿਚਾਰ, ਨਾਹ ਕਛੁ ਪਾਰਾਵਾਰ,  
ਜੁਰਾਵਰ ਸਿੰਘ ਦਲ ਮਾਰੇ ਰਾਈ ਰਾਈ ਕੇ॥64॥532॥

Kabit: khaiñcat kharag jad mârat sarak gir,  
parat tarak asavâr âgç tâhî kç.  
girat bihâl bikrâl sudh nâh kachu,  
lçtat dharti jô kapôt sut sâhî kç.  
aisç mârç asavâr çk çk jhâr jhâr,  
mânô kçjam bayâr mâhi pati birkhâhî kç.  
kaun hai karu bicâr, nâh kachu pârvâr,  
jurâvar singh dal mârç râi râi kç.||64||532||

ਦੋਹਰਾ: ਪਟਕ ਪੁਟਕ ਕੈ ਕਟਕ ਕੋ, ਝਟਕਿ ਨਿਕਸਿ ਗਯੋ ਪਾਰ।  
ਜੋਰਾਵਰ ਪ੍ਰਭੁ ਜੋਰ ਕਰਿ, ਰਾਖ ਲਿਯੋ ਕਰਤਾਰ॥65॥533॥

Dohra: patak putak kai katak kô, jhatki niksi gayô pâr.  
jôrâvar parbhu jôr kari, râkh liyô kartâr.||65||533||

ਸੰਤ ਸਿੰਘ ਤਾਹੀ ਸਮੈ, ਗਹਿ ਲੀਨੀ ਤਰਵਾਰ।  
ਦੋਰਯੋ ਦਲ ਮੈ ਧਾਇ ਕੇ, ਫੇਰ ਨ ਐਸੀ ਬਾਰ॥66॥534॥  
sant singh tâhî samai, gahi lîni tarvâr.  
dôryô dal mai dhâi kç, phçr na aisî bâr.||66||534||



So tactfully did he wage this battle indeed,  
 That all the Singh warriors kept fighting along with him,  
 As Jujhar Singh kept a strict vigil over the battlefield,  
 Let the Divine Lord work out a plan to be with his side.||62||530||

With a prayer did Zorawar Singh<sup>7</sup> launch an attack,  
 Splendid feats of fighting did he display as he entered.  
 Cutting each one of the enemies into two pieces,  
 Cutting two into four such a scarce did he create.  
 From one flank did he rush to another flank,  
 Soon did he return to the centre without any fear.  
 Fully armed with a spear, arrows as well as a sword,  
 Splendidly did he fight against the enemy warriors.||63||531||

Kabit: Pulling out his swords as he did,  
 Mightily did he strike a blow under.  
 Immediately did the hapless rider,  
 Fell down right in front of him.  
 Losing all sense of his consciousness,  
 Helplessly desperate did he fall down.  
 With a rebound on to the ground he fell,  
 As a pigeon falls before a falcon.  
 He struck all the mounted enemy soldiers,  
 In such a way did he hit them one by one,  
 As one prunes leaves of trees with a sword,  
 In the midst of a blowing sweeping wind.  
 How can one reckon his brave exploits,  
 So innumerable and countless were these.  
 That was how Zorawar Singh decimated his foes,  
 Killing each and everyone on the field of battle.||64||532||

Dohra: After crushing and slaughtering the enemy hordes,  
 With a dash did he cross through the field.  
 Mightily did Almighty protect Zorawar,  
 With His Divine grace did He protect him.||65||533||

Exactly at the same moment did Sant Singh<sup>8</sup>,  
 Pull out his own sword from its sheath.  
 With a dash did he jump into battlefield,  
 As such an opportune moment seldom arrives.||66||534||

ਕਬਿਤ: ਐਸੋ ਲਲਕਾਰਤ ਹੈ, ਪਾਸ ਤੇ ਪਚਾਰਤ ਹੈ,  
ਸੂਰਨ ਕੋ ਮਾਰਤ ਹੈ, ਡਾਰਤ ਹੈ ਰਨ ਮੋ।  
ਤੀਖੀ ਤਰਵਾਰ ਸਿੰਘ ਤਾਹੀ ਸੋ ਕਰੈ ਜੁ ਵਾਰ,  
ਚਮਕੈ ਯਾ ਭਾਂਤਿ ਮਾਨੋ ਦਾਮਨਿ ਜੋ ਘਨ ਮੋ।  
ਤੀਰਨ ਸੋ ਭਯੋ ਮੇਹ, ਲਗੇ ਉਚ ਭਿਜੀ ਦੇਹ,  
ਲਾਗ ਰਹੇ ਯਾਹੀ ਬਿਧਿ ਰੋਮਨ ਜੋ ਤਨ ਮੋ।  
ਐਸੀ ਭਈ ਹੈ ਮਾਰ, ਨਾਹ ਨ ਕਛੁ ਪਾਰਾਵਾਰ,  
ਮਾਨੋ ਆਜ ਫੂਲ ਡੋਲ ਖੇਲ ਚਲੇ ਬਨ ਮੋ॥ 67॥ 535 ॥

Kabit: aisô lalkârat hai, pâs tç pacârat hai,  
sûran kô mârat hai, dârat hai ran mô.  
tîkhî tarvâr singh tâhî sau karai ju vâr,  
camkai yâ bhânti mânô dâmni jô ghan mô.  
tîran sô bhayô mçh, lagç ur bhijî dçh,  
lâg rahç yâhî bidhi rôman jô tan mô.  
aisî bhaî hai mâr, nâh na kachu pârvâr,  
mânô âj phûl dôl khçl calç ban mô.॥67॥535॥

ਸਵੈਯਾ: ਪਰੇ ਜੋ ਜਾਇ ਖੁਨਸਾਇ ਤਾਹੀ ਸਮੈ, ਕਿਯੋ ਸੰਗ੍ਰਾਮ ਐਸੇ ਅਪਾਰੇ।  
ਤੇਗ ਸੰਭਾਰ ਕੈ, ਦੇਤ ਅਸਵਾਰ ਕੈ, ਕਰੈ ਦੋ ਟੁਕ ਭੁਇ ਮਾਹਿ ਡਾਰੇ।  
ਝਾਰਿ ਕੈ ਸੂਚ ਤੇ ਜੀਨ ਖਾਲੀ ਕਿਯੇ, ਸੂਚ ਅਨੇਕ ਤਿਹ ਠਉਰ ਮਾਰੇ।  
ਬਹੁਤ ਘਾਇਲ ਭਯੋ, ਸੋਨ ਤਨ ਤੇ ਗਯੋ, ਜੁਝ ਕੈ ਖੇਤ ਮੈ ਯੋ ਬਿਚਾਰੇ॥ 68॥ 536 ॥

Swiayya: parç jô jâi khunsâi tâhî samai, kiyô sangrâm aisç apârç.  
tçg sambhâr kai, dçt asavâr kai, karai dô tûk bhui mâhi dârç.  
jhâri kai savâr tç jîn khâlî kiyç, sûr ançk tih thaur mârç.  
bahut ghâil bhayô, sarôn tan tç gayô, jûjh kai khçt mai yau bicârç.॥68॥536॥

ਦੋਹਰਾ: ਕਰੈ ਖਾਲਸਾ ਖਾਲਸਾ, ਦੂਸਰ ਅਉਰ ਨ ਆਸ।  
ਵਾਹਿਗੁਰੂ ਮੁਖ ਤੇ ਕਹਿਯੋ, ਸੰਤ ਸਿੰਘ ਤਜੇ ਸਾਸ॥ 69॥ 537 ॥

Dohra: kahe khâlsâ khâlsâ, dûsar aur na âs.  
vâhigurû mukh tç kahiyô, sant singh tajç sâs.॥69॥537॥

ਬਹੁਤ ਸੂਚ ਜੁਝੇ ਤਹਾਂ ਜੋਧਾ ਬਡੇ ਅਪਾਰ।  
ਗਹਿ ਕਮਾਨ ਤਾਹੀ ਸਮੈ, ਭਏ ਆਪ ਅਸਵਾਰ॥ 70॥ 538 ॥  
bahut sûr jûjhç tahân jôdhâ badç apâr.  
gahi kamân tâhî samai, bhaç âp asavâr.॥70॥538॥

ਸਵੈਯਾ: ਤਬ ਹੀ ਗਹਿ ਬਾਨ ਕਮਾਨ ਗਹੀ, ਕਰ ਮੇ ਸਜਿ ਕੈ ਦਲ ਕੋ ਉਠਿ ਧਾਏ।  
ਮਾਰਤ ਤੀਰ ਬਿਲੰਮੁ ਨਹੀਂ ਕਛੁ, ਚੋਟ ਪੈ ਚੋਟ ਕਰੈ ਧੁਨਿ ਲਾਏ।  
ਤਾਹਿ ਸਮੈ ਪ੍ਰਭ ਕੇਤਕ ਕੈ, ਇਕ ਦੂਤ ਨੇ ਚੋਟ ਕਰੀ ਖੁਨਸਾਏ।  
ਯੋ ਪ੍ਰਭ ਜੀ ਕਰਨੀ ਇਵ ਹੀ, ਇਕ ਉਂਗਲ ਪੋਰਾ ਰਹੀ ਤਿਹ ਠਾਏ॥ 71॥ 539 ॥

Kabit: So loudly did he challenge the enemy,  
 That they withered away from his proximity.  
 The brave warriors did he keep killing,  
 Their corpses did he keep piling in the field.  
 With a very sharp-edged sword in his hands,  
 He kept on launching attacks on the enemy.  
 So dazzling did his sword keep shinning,  
 As if lightening flashed through the dark clouds.  
 As arrows hit him like a torrent of rain,  
 His whole body got splattered with drops of blood.  
 So intensely did the arrows hit his body,  
 That every pore on his body got pierced.  
 So terribly did he get afflicted with wounds,  
 That it was impossible to keep count of those wounds.  
 Such a spectacle did his blood-splattered body present,  
 As if he had returned from a hunting expedition.||67||535||

Swaiyya: So vindictively did Sant Singh jump into the fray,  
 That a mighty fight did he put up there.  
 Gripping a sword, so strongly did he hit a rider,  
 That he sliced his enemy's body into two pieces.  
 So many saddles did he empty of their riders,  
 That innumerable warriors did he slaughter.  
 With many a wounded with blood oozing from wounds,  
 Struggling desperately did they helplessly fall down.||68||536||

Dohra: Khalsa, Khalsa did he keep repeating,  
 None else's protection did he seek.  
 With the sacred Name of Waheguru on his lips,  
 Did Sant Singh shed his last breath.||69||537||

Thus many a warrior fought there,  
 Great warriors were all of them indeed.  
 Picking up arrows and the bow then,  
 Guru Gobind Singh himself mounted his horse.||70||538||

Swaiyya: Thereafter, armed with a bow and bunch of arrows,  
 Guru Gobind Singh himself rushed to join his warriors.  
 Shooting arrows without any loss of time,  
 The Guru kept shooting arrows targeting the enemy.||71||539||

Swaiyya: tab hî gahi bân kamân gahî, kar mç saji kai dal kau uthi dhâç.  
mârat tîr bilmmu nah.. kachu, côt pai côt karai dhuni lâç.  
tâhi samai parbh kçtak kai, ik dût nç côt karî khunsâç.  
yau parbh jî karnî iv hî, ik ungal pôrâ rahî tih dhâç..71..539..

ਦੋਹਰਾ: ਪ੍ਰਭੁ ਰਚਨਾ ਐਸੀ ਭਈ, ਚਲੇ ਅਵਰ ਦਿਸ ਧਾਇ।  
ਪੈ ਕਿਨਹੂ ਦੇਖਯੋ ਨਹ, ਇਮ ਪ੍ਰਭੁ ਭਏ ਸਹਾਇ ॥ 72 ॥ 540 ॥

Dohra: parbhu racnâ aisi bhai, calç avar dis dhâi.  
pai kinhû dçkhyô nah, im parbhu bhaç sahâi..72..540..

ਸਵੈਯਾ: ਜੋ ਦਲ ਮੈ ਦਲ ਬਾਕੀ ਰਹੇ, ਮਿਲਿ ਕੈ ਸਬ ਹੀ ਚਮਕੌਰ ਪੈ ਧਾਏ।  
ਸਾਹਿਬਜ਼ਾਦੇ ਲਿਯੇ ਗਹਿ ਕੈ, ਮਿਲਿ ਕੇ ਜਿਨ ਕੇ ਸਬ ਸੀਰੰਦ ਲਾਏ।  
ਭਾਰੀ ਜਬਾਬ ਜੁਝਾਰ ਦਏ, ਸੁਨਿ ਕੈ ਸਬ ਦੂਤਨ ਅੰਗ ਪਿਰਾਏ।  
ਯੋ ਪ੍ਰਭ ਕੋ ਕਰਨੀ ਤਬ ਹੀ, ਦੋਊ ਜੁਝਤ ਹੀ ਪ੍ਰਭੁ ਲੋਕ ਸਿਧਾਏ ॥ 73 ॥ 541 ॥

Swaiyya: jô dal mai dal bâkî rahç, mili kai sab hî camkaur pai dhâç.  
sâhibzâdç liyç gahi kai, mili kç jin kô sab sîrand lâç.  
bhârî jabâb jujhâr daç, suni kai sab dûtan ang pirâç.  
yau parbh kô karnî tab hî, dôû jûjhat hî parbhu lôk sidhâç..73..541..

ਦੋਹਰਾ: ਪੰਨਿ ਪੰਨਿ ਗੁਰਦੇਵ ਸੁਤ, ਤਨ ਕੋ ਲੋਭ ਨ ਕੀਨ।  
ਧਰਮ ਰਾਖਿ ਕਲਿ ਮੋ ਗਏ, ਦਾਦੇ ਸੋ ਜਸੁ ਲੀਨ ॥ 74 ॥ 542 ॥

Dohra: dhanni dhanni gurdçv sut, tan kô lôbh na kîn.  
dharam râkhi kali mô gaç, dâdç sô jasu lîn..74..542..

ਫਤੇ ਸਿੰਘ ਜੁਝਾਰ ਸਿੰਘ, ਇਹ ਬਿਧਿ ਤਜੇ ਪ੍ਰਾਨ।  
ਪ੍ਰਗਟ ਭਏ ਤਿਹੁ ਲੋਕ ਮੈ, ਜਾਨਤ ਸਕਲ ਜਹਾਨ ॥ 75 ॥ 543 ॥  
phatç singh jujhâr singh, ih bidhi tajç parân.  
pargat bhaç tihu lôk mai, jânat sakal jahân..75..543..

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਗ੍ਰੰਥੇ ਜੁਧ ਚਮਕੌਰ ਬਰਨਨੰ ਬਾਰੂਵਾਂ ਧਿਆਇ ਸੰਪੁਰਨਮਸਤੁ ਸੁਭਮਸਤ। ॥ 12 ॥  
iti sari gur sobha granthe judh camkaur barnanan barhvan dhiai sampurnamsatu  
subhmasat..12..

Thereupon, the Divine Lord brought about a miracle,  
 As an enemy out of vindictiveness targeted the Guru.  
 Such being the divine will of the Divine Lord,  
 The enemy's blow hit only a tip of the Guru's finger.71..539..

Dohra: Such being the causation of the Divine Lord,  
 That the Guru rushed forward in another direction.  
 As nobody could spot out the Guru's escape,  
 That was how the Divine Lord protected the Guru.72..540..

Swaiyya: The enemy forces which remained on the battlefield,  
 Unitedly did they launch an attack on Chamkaur fortress.  
 There taking the (two) Sahibzada<sup>9</sup> into captivity,  
 Together did they bring the Sahibzadas to Sirhind.  
 As Sahibzada Jujhar Singh had put up a mighty fight,  
 Death's messengers hovered around him.  
 Such being the divine dispensation of the Divine Lord,  
 That both the Sahibzadas departed for heavens. 73.541..

Dohra : Praise, great praise be to the Guru's sons,  
 That never did they care for saving their lives.  
 Their religious faith did they uphold in this dark age,  
 Worthy did they become of their grand father's blessings.74..542..

So did Sahibzada Fateh Singh and Jujhar Singh,  
 Shed their mortal frames in supreme sacrifice.  
 Acknowledged were their noble deeds in three regions,  
 Universally well-known did they become in the whole world.75..542..

Thus is concluded the chapter twelve of Sri Gursobha describing the battle of Chamkaur.

## REFERENCES

1. Udai Singh: Bhai Udai Singh of Rajupt caste son of Maniram of Alipur district along with his four Brothers were initiated by Guru Gobind Singh at Anandpur Sahib on Baisakhai of 1699 (Mahankosh)
2. Sainapati uses both Ranjit Singh and Jeet Singh for Sahibzada Ajit Singh in this text. For more details, see introduction to this Chapter.
3. Shankar: The Hindu God Shiva one of the Hindu Trinity (Brahma-Vishnu-Mahesh) who descended from his mountaneous abode to witness this spectacle of war.
4. Narada : A Hindu sage, believed to be the composer of several sacred “Mantras” (hymns) of Rig veda and of a being a mysterious character. He is also believed to be fond of inciting gods and goddesses against each other. For more details see Mahan Kosh. P.698
5. Ajit Singh: Sahibzada Ajit Singh, the eldest son of Guru Gobind Singh.
6. Jujhar Singh: Son of Guru Gobind Singh and Mata Jeeto Ji born in 1696 A.D and martyred at Chamkaur on December 7,1705.
7. Zorawar Singh: (Sahibzada) son of Guru Gobind Singh and Mata Jeeto born on November 18, 1696 and martyred at Sirhind on December 12, 1705. Sainapati has confused his name with the name of another Zorawar Singh who was the son of Guru's household mad Mai Bhikhi wife of Bhai Nathu of Bassi Pathana.
8. Sant Singh: A resident of Patti in Amritsar. He was made to wear Guru’s turban and cigarette at Chamkaur before the Guru’s escape from Chamkaur. His family possessed one of Guru’s Hukamnamas.
9. Sahibzadas : The poet has given an incorrect account about the two younger Sahibzadas. The younger Sahibzadas were not captured at Chamkaur. They were captured from village Saheri from the house of Guru’s cook Gangu and brought first to Morinda and then to Sirhind for prosecution. For more clarification see introduction to this chapter.



## Chapter XIII

This chapter narrates Guru Gobind Singh's movement from Chamkaur Sahib towards Malwa region of Punjab. This region is inhabited by Brar caste Jat Sikhs. After travelling for a few days, the Guru put up a camp on the bank of a water body in this region. As the informers informed the Mughals about the arrival of the Guru's contingent, the Mughal force launched an attack. Sainapati narrates this skirmish in about twelve lines. It was, perhaps, the battle of Muktsar fought between the Mughal forces and Khalsa contingent led by S Mahan Singh. This group had earlier departed from Anandpur after breaking allegiance with the Guru vaguely hinted by Sainapati in lines 62/465 in chapter XI. Sainapati being essentially a poet and a poet with the sensibility of a devout admirer of Guru Gobind Singh, seems to have no clear head for facts, figures and names. Except for mentioning the battle of Muktsar in the title, he neither gives the specific names of Singhs who fought and sacrificed in this battle nor the incident of last minute pardon given to the dying Mahan Singh. The reader can only infer that the battle narrated in this chapter is the battle of Muktsar and the Khalsa martyrs were those on whom the Guru had conferred the honour of being "Muktas" (the liberated ones). Their exemplary sacrifice is remembered in the daily Sikh prayers in Sikh Gurdwaras. An annual congregation is held every year at the sacred Sikh shrine at Muktsar on the first day of the month of Magh in the Indian Bikrami Calendar corresponding to January 14.

Sainapati also narrates the despatch of a letter written by Guru Gobind Singh to the Mughal emperor Aurangzeb immediately after the conclusion of the battle of Muktsar. Actually, this letter known as Zafarnama (the Epistle of victory) was written from quite earlier than Sainapati's mentioning its timing after the battle of Muktsar and another place in Malwa known as Dena Kangar. Except for this error in timing and place, the poet's narration of its contents, carriage, delivery and emperor's response is correct. The Guru despatched this letter through a Sikh messenger Bhai Daya Singh to deliver it to the Mughal emperor at Ahmed Nagar in the South. After travelling for many days on foot, Daya Singh reached Ahmad Nagar. But he was not able to deliver this letter to the emperor due to several protocol formalities. So he wrote another letter back to the Guru describing his inability to deliver the Guru's letter. On receiving Daya Singh's letter, the Guru decided to proceed to the South himself to meet the emperor.

In the mean time, Daya Singh was able to deliver Guru's letter to the emperor Aurangzeb. The emperor, after going through the contents of the letter, agreed to see the Guru and despatched two of his officials to escort Bhai Daya Singh back to the Guru. He also sanctioned all the monetary and material provisions for the journey. Bhai Daya Singh met the Guru midway during his return journey and disclosed the emperor's wish to see the Guru. But before the Guru could reach Ahmed Nagar, the Mughal



emperor had died of illness there. The chapter concludes with poets' glowing tribute to the divine majesty and spiritual attributes of Guru Gobind Singh's personality. The concluding fifty five lines are a fine specimen of Sainapati's sublime poetry. Thus, despite being weak on chronological facts, Sainapati's rendering of the Guru's sentiments in Zafarnama and his own tribute to the Guru's spiritual majesty is superb in this Chapter.

## ਤੇਰਵਾਂ ਅਧਿਆਇ

### teravan adhiyai

(ਚਮਕੌਰ ਤੋਂ ਮਾਲਵੇ ਤਕ, ਮੁਕਤਸਰ ਦਾ ਜੁੱਧ - ਗੁਰੂ ਜੀ ਨੇ ਜ਼ਫ਼ਰਨਾਮਾ ਲਿਖਿਆ)  
(camkaur ton malve tak, mukatsar da juddh - guru ji ne zafranama likhia)

- ਦੋਹਰਾ: ਨਿਰੰਕਾਰ ਅਪਾਰ ਗਤਿ, ਬਹੁ ਬਿਧਿ ਕਰਿ ਬਿਸਥਾਰ।  
ਸਬੈ ਛਾਡਿ ਛਿਨ ਮੈ ਦਿਯੋ, ਰਹਯੋ ਸੁ ਏਕੰਕਾਰ॥1॥544॥
- Dohra: nirnkar apar gati, bahu bidhi kari bisathar.  
sabai chadi chin mai diyo, rahyo su ekonkar॥1॥544॥
- ਸਵੈਯਾ: ਛੋੜ ਚਮਕੌਰ ਕਰਤਾਰ ਤਾਹੀ ਸਮੈ, ਰੂਪ ਯੋ ਧਾਰਿ ਦਿਸ ਔਰ ਆਯੋ।  
ਛੋੜ ਧਨ ਧਾਮ ਸੁਤ ਬੰਧ ਦਾਰਾ ਸਬੈ, ਏਕ ਅੰਕਾਰ ਹੋ ਯੋ ਦਿਖਾਯੋ।  
ਸਰਬ ਸਮਾਨ ਛਿਨ ਮਾਹਿ ਐਸੇ ਤਜੇ, ਭੇਖ ਨਿਰਬਾਨ ਕੇ ਰੂਪ ਆਯੋ।  
ਸਿੰਘ ਗੋਬਿੰਦ ਇਮ ਫੇਰ ਰਚਨਾ ਰਚੀ, ਧਰਨਿ ਅਕਾਸ ਤਾਤੇ ਟਿਕਾਯੋ॥2॥545॥
- Swaiyya: chorr camkaur kartar tahi samai, rup yau dhari dis aur ayo.  
chorr dhan dham sut bandh dara sabai, ek ankar ho yau dikhayo.  
sarab saman chin mahi aise taje, bhekh nirban ke rup ayo.  
singh gobind im pher racna rachi, dharni akas tate tikayo॥2॥545॥
- ਦੋਹਰਾ: ਨਿਰੰਕਾਰ ਆਕਾਰ ਕਰਿ, ਮਨਸਾ ਮਨਿ ਬੀਚਾਰ।  
ਮੁਕਤ ਕਰਨ ਸੰਸਾਰ ਕੋ, ਪ੍ਰਗਟ ਭਯੋ ਕਰਤਾਰ॥3॥546॥
- Dohra: nirnkar akar kari, mansa mani bicar.  
mukat karan sansar ko, pargat bhayo kartar॥3॥546॥
- ਕਰਨ ਕਰਾਵਨ ਹਾਰ ਪ੍ਰਭੁ ਸਮਰਥ ਸਿੰਘ ਗੋਬਿੰਦ।  
ਕਲਾ ਧਾਰਿ ਪ੍ਰਗਟ ਭਯੋ, ਚਹੁ ਦਿਸ ਭਯੋ ਅਨੰਦਫਫ4ਫਫ547ਫਫ  
karan karavan har parbhu samrath singh gobind.  
kala dhari pargat bhayo, cahu dis bhayo anand॥4॥547॥
- ਸਵੈਯਾ: ਕਲਿ ਮੈ ਕਲਿ ਧਾਰਿ ਅਕਾਰਿ ਕਿਯੋ, ਕਰਿ ਆਪਨ ਦੂਤ ਸੰਘਾਰਨ ਕੋ।  
ਚਮਕੀ ਦਿਸ ਚਾਰ ਹੁੰ ਜੋਤਿ ਮਹਾ, ਜਗ ਪਾਪ ਸਮੂਹ ਬਿਡਾਰਨ ਕੋ।  
ਕਰਿ ਖਾਲਸ ਜਾਪ ਦਏ ਹਰਿ ਨੇ, ਹਥਿਆਰ ਅਪਾਰ ਜੁਝਾਰਨ ਕੋ।  
ਗਰੁ ਗੋਬਿੰਦ ਸਿੰਘ ਕਿਯੋ ਇਤਨਾ, ਭਵ ਸਾਗਰ ਪਾਰ ਉਤਾਰਨ ਕੋ॥5॥548॥
- Swaiyya: kali mai kali dhari akari kiyo, kari apan dut sangharan ko.  
camki dis car hun joti maha, jag pap samuh bidaran ko.  
kari khalas jap dae hari ne, hathiar apar jujharan ko.  
garu gobind singh kiyo itna, bhav sagar par utaran ko॥5॥548॥

**Chapter XIII**  
**Journey from Chamkaur to Malwa**  
**Battle of Muktsar**  
**The Guru writes “Zafarnama” –The Epistle of victory**

Dohra: (The Guru) took on a formless and infinite form,  
After manifesting in diverse ways.  
Abandoning all forms within a moment,  
(The Guru) became one with The Divine lord||1||544||

Swaiyya: Departing from Chamkaur at that moment of time,  
The Divine lord proceeded in another direction.  
Abandoning all family ties and material assets,  
The Guru projected himself as one with the Divine.  
He disengaged himself from all worldly attachments,  
As a mendicant puts on the garb of an ascetic.  
Thus did Guru Gobind Singh create this design,  
As effortlessly as the sky rests over the earth.||2||545||

Dohra: After taking on a form out of the formless,  
After deliberating the Design in his own mind,  
The Guru took on a form out of the formless,  
With a view to liberate the world (from evil)||3||546||

The Divine Lord being the cause and doer of everything,  
Manifested himself as Gobind Singh the Almighty.  
As the Guru appeared as a Divine manifestation,  
An ambience of bliss prevailed all around. 4||547||

Swaiyya: For decimating the evil doers with his own hands,  
The Guru took on a human form in the age of kalyuga<sup>1</sup>  
For wiping out all the sins from the human world,  
The Divine light flashed all around the world.  
For combating the evil with countless weapons,  
The Guru equipped the Khalsa with the Name Divine.  
For liberating them from the snares of the world,  
So much did Guru Gobind Singh accomplish indeed.||5||548||

ਚੋਪਈ: ਰੂਪ ਅਨੇਕ ਪ੍ਰਭੂ ਇਮ ਧਾਰੇ। ਜੀਵ ਕਹਾ ਗਤਿ ਤਾਹਿ ਬਿਚਾਰੇ।  
ਤਬ ਪ੍ਰਭੂ ਬੇਚਾਰਨ ਮਹਿ ਆਏ। ਸਭ ਸਿੰਘਨ ਮਿਲਿ ਦਰਸਨ ਪਾਏ ॥ 6 ॥ 549 ॥

Chaupai: rup anek parbhu im dhare. jiv kaha gati tahi bicare.  
tab parbhu beraran mahi ae. sabh singhan mili darsan pae||6||549||

ਜਨਮ ਜਨਮ ਕੀ ਮੈਲ ਬਿਨਾਸੀ। ਨੈਨਨ ਦੇਖਯੋ ਪ੍ਰਭੂ ਅਬਿਨਾਸੀ।  
ਚਿੰਤਾ ਫਿਕਰ ਗਯੋ ਦੁਖ ਦੂਰੇ। ਦੀਨੋ ਦਰਸ ਜਬੈ ਗੁਰੂ ਪੂਰੇ ॥ 7 ॥ 550 ॥  
janam janam ki mail binasi. nainan dekhyo parbhu abinasi.  
cinta phikar gayo dukh dure. dino daras jabai guru pure||7||550||

ਅਉਗੁਨ ਮੇਟਿ ਸਬੈ ਗੁਨ ਕੀਨੇ। ਐਸਾ ਦਾਨ ਦਯਾ ਕਰਿ ਦੀਨੇ।  
ਅਧਮ ਕਰਮ ਤਜਿ ਨਿਰਮਲ ਭਏ। ਸਤਿਗੁਰੂ ਸਰਨਿ ਸਿਖ ਜੋ ਗਏ ॥ 8 ॥ 551 ॥  
augun meti sabe gun kine. aisa dan daya kari dine.  
adham karam taji nirmal bhae. satiguru sarni sikh jo gae||8||551||

ਦੋਹਰਾ: ਸਾਇਰ ਏਕ ਅਪਾਰ ਸਰ, ਸੁਭਰ ਭਰਯੋ ਤਿਹ ਨੀਰ।  
ਤਿਹ ਸਰ ਕੀਨੀ ਛਾਵਨੀ, ਗੋਬਿੰਦ ਸਿੰਘ ਗਹੀਰ ॥ 9 ॥ 552 ॥

Dohra: sair ek apar sar, subhar bharyo tih nir.  
tih sar kini chavni, gobind singh gahir||9||552||

ਸਿੰਘ ਗੋਬਿੰਦ ਤਿਹ ਠਉਰ ਕੀਨੀ ਮਯਾ, ਬਜੈ ਘਨਘੋਰ ਅਨਾਹਦ ਪੂਰਾ।  
ਪਵੈ ਸਿੰਘ ਦਿਨ ਰੈਨਿ ਤਿਹ ਠਉਰ ਇਹ ਭਾਂਤਿ, ਬਾਨੀ ਗੁਰੂ ਮਾਰੂ ਸੁ ਬਾਜੰਤ ਤੂਰਾ।  
ਕਥੈ ਮੁਖਿ ਪਾਠ ਕਵਿ ਛੰਦ ਸੰਗ੍ਰਾਮ ਕੇ, ਸੁਨਤ ਆਨੰਦ ਸੋ ਸਬੈ ਸੂਰਾ।  
ਭਯੋ ਜੈਕਾਰ ਤ੍ਰਈ ਲੋਕ ਚਉਦਹ ਭਵਨ, ਸੁਨੇ ਤੇ ਦੂਤ ਕਾਂਧੇ ਸਰੀਰਾ ॥ 10 ॥ 553 ॥  
singh gobind tih thaur kini maya, bajai ghanghor anahad pura.  
parhai singh din raini tih thaur ih bhanti, bani guru maru su bajant tura.  
kathai mukhi path kavi chand sangram ke, sunat anand so sabai sura.  
bhayo jaikar tari lok caudah bhavan, sune te dut kampe sarira||10||553||

ਭਨਕ ਪ੍ਰਭੂ ਕੀ ਤਬੈ ਸੁਨੀ ਦੂਤਾਨ ਨੇ, ਫੌਜ ਸੀਗਾਰ ਕੇ ਫੇਰਿ ਧਾਏ।  
ਦੇਖ ਐਸੇ ਕਹਯੋ ਜਾਹੁ ਸੰਗ੍ਰਾਮ ਕੋ, ਫੇਰ ਵੇ ਫੌਜ ਲੈ ਤੁਰਕ ਆਏ।  
ਸਿੰਘ ਚਾਰੋ ਦਿਸਾ ਦੌਰ ਦਲ ਮੇ ਪਰੇ, ਸਿੰਘ ਸਿੰਘਾਨ ਹੂਜੈ ਸਹਾਏ।  
ਮਾਰਿ ਐਸੀ ਕਰੈ ਸੂਰ ਤਾਹੀ ਸਮੈ, ਭਏ ਗਹਿ ਗੱਡਿ ਦਲ ਯੋ ਗਿਰਾਏ ॥ 11 ॥ 554 ॥  
bhanak parbhu ki tabai suni dutan ne, phauj sigar ke pheri dhae.  
dekh aise kahyo jahu sangram ko, pher ve phoj lai turak ae.  
singh caro disa daur dal me pare, singh singhan hujai sahae.  
mari aisi karai sur tahi samai, bhae gahi gadd dal yau girae||11||554||

Chaupai: As the Divine manifested Himself in diverse ways,  
 How can the humans keep a count of those?  
 As the Divine Guru entered the land of Brars,  
 All the devout Singhs had a glimpse of Him. .6||549

As they looked at the immortal Divine Guru,  
 They felt cleansed of all their past sins.  
 As the perfect Guru appeared in person before them,  
 They were rid off all their worries and fears. ||7||550||

Such a mercy did the Divine Guru show in his grace,  
 That all the virtues replaced their blemishes.  
 Whosoever sought the true Guru's Divine grace,  
 Purified and cleansed were they of all their baser deeds.

Dohra : There was one water body like an ocean,  
 Upto the brim was it filled with water.  
 There on the bank of this massive water body,  
 The Guru's contingent did put up a makeshift camp||9||552||

Swaiyya: With such a grace did Guru Gobind Singh endow that place,  
 That it started resounding with infinite melodies.  
 In such diverse ways did the Singhs recite Gurbani day and night,  
 That Gurbani in Raga Maroo was sung with musical instruments.  
 Such war songs came to be uttered from Guru's lips,  
 That all the (Singh) warriors felt a sense of bliss.  
 As a thunderous applause rose from the three worlds,  
 The informers of the enemy trembled after listening to these.10||553||

As the (enemy's) informers heard about the Guru's arrival,  
 With a well-organized army did they advance.  
 Seeing thus, as they were challenged to have a fight,  
 The Mughals arrived there with all their army.  
 As the Singhs rushed at the army in all the directions,  
 More and more Singhs endeavoured to assist each other.  
 Such a fierce battle did the warriors raise at that time,  
 That they grappled and felled warriors from both the armies indeed. 11|| 554||

ਖੇਤ ਕਿਸਾਨ ਤਿਹ ਭਾਂਤਿ ਐਸਾ ਕਿਯੋ, ਧਰਨ ਤੇ ਧਰਤਿ ਪੇ ਮੂੰਡ ਡਾਰੇ।  
 ਤੇਗ ਚੌਗਾਨ ਅਰੁ ਸੀਸ ਬੰਟਾ ਕਰੇ, ਖੇਲਤੇ ਸਿੰਘ ਗੋਬਿੰਦ ਯਯਾਰੇ।  
 ਲੋਥ ਬਿਚਾਰ ਬਿਸਥਾਰ ਕੇਤਾ ਕਹੌ, ਪੌਨ ਪਰਵਾਹ ਪਤ ਹੋਤ ਝਾਰੇ।  
 ਮਾਰ ਅਪਾਰ ਤਿਹ ਠੌਰ ਐਸੀ ਭਈ, ਭਾਜਿ ਕੈ ਦੂਤ ਸਾਰੇ ਸਿਧਾਰੇ॥ 12॥ 555॥  
 khet kisan tih bhanti aisa kiyo, dharan te dharti pe mund dare.  
 teg caugan aru sis banta kare, khelte singh gobind payare.  
 loth bicar bisathar keta kahau, pon parvah pat hot jhare.  
 mar apar tih thor aisi bhai, bhaji kai dut sare sidhare॥12॥555॥

ਭਾਜਿ ਤੁਰਕਾਨ ਮੈਦਾਨ ਛੋਡੇ ਤਬੈ, ਖੇਤ ਸਿੰਘਾਨ ਕੇ ਹਾਥ ਆਯੋ।  
 ਕਿਯੋ ਬਿਚਾਰ ਕਰਤਾਰ ਮਨ ਮੈ ਇਤੋ, ਸਾਹ ਕੇ ਭੇਦ ਚਾਹਿਯੈ ਸੁਨਾਯੋ।  
 ਦਯਾ ਕੇ ਸਿੰਘ ਤਿਹ ਸਾਜਿ ਸੀਗਾਰ ਕੈ, ਖੁਸੀ ਕਰਤਾਰ ਕਰਿਕੈ ਪਠਾਯੋ।  
 ਕਰੀ ਤਸਲੀਮ ਤਿਹ ਹੁਕਮ ਕੇ ਦੇਖ ਕੈ, ਸੀਸ ਪੈ ਬਾਂਧਿ ਤਾਂਤੇ ਸਿਧਾਯੋ॥ 13॥ 556॥  
 bhaji turkan maidan chode tabai, khet singhan ke hath ayo.  
 kiyo bicar kartar man mai ito, sah ke bhed cahiyai sunayo.  
 daya ko singh tih saji sigar kai, khusi kartar karikai pathayo.  
 kari taslim tih hukam ko dekh kai, sis pai bandhi tante sidhayo॥13॥556॥

ਕਹੀ ਸਮਝਾਇ ਕਰਤਾਰ ਤਾਹੀ ਸਮੈ, ਲਿਖਾ ਔਰੰਗੇ ਕੇ ਹਾਥ ਦੀਜੋ।  
 ਸਾਥ ਸਹਾਇ ਯੋ ਜਾਨ ਮੇਰਾ ਬਚਨ, ਨਾਹਿ ਮਨ ਮਾਹਿ ਕਛੁ ਸੰਕ ਕੀਜੋ।  
 ਤੀਨ ਦੋ ਪਾਂਚ ਲੈ ਖਾਲਸੇ ਪਾਸਿ ਤੇ, ਖਰਚ ਦਰਬਾਰ ਬੀਚਾਰੁ ਲੀਜੋ।  
 ਸਾਹਿ ਪੈ ਜਾਇ ਦਰਿ ਆਇ ਦਰਬਾਰ ਮੈ, ਬੇਗ ਫਰਮਾਨ ਤਯਾਰ ਕੀਜੋ॥ 14॥ 557॥  
 kahi samjhai kartar tahi samai, likha aurange ke hath dijo.  
 sath sahai yau jan mera bacan, nahi man mahi kachu sank kijo.  
 tin do pañc lai khalse pasi te, kharac darbar bicaru lijo.  
 sahi pai jai dari ai darbar mai, beg pharman tayar kijo॥14॥557॥

ਦੋਹਰਾ: ਬਿਦਾ ਭਯੋ ਤਾਹੀ ਸਮੈ, ਪ੍ਰਭੁ ਕੋ ਸੀਸ ਨਿਵਾਇ।  
 ਅਹਿਦੀ ਭੇਸ ਬਨਾਇ ਕੈ, ਚਲਯੋ ਸਿੰਘ ਤਬ ਧਾਇ॥ 15॥ 558॥  
 Dohra: bida bhayo tahi samai, parbhu ko sis nivai.  
 ahidi bhes banai kai, calyo singh tab dhai॥15॥558॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:  
 ਕਿਯੋ ਅਹਿਦੀਯੰ ਭੇਸ ਬੇਗੰ ਸਿਧਾਯੋ। ਤਿਨੈ ਗਾਵ ਗਾਵੰ ਬਿਗਾਰੰ ਬੁਲਾਯੋ।  
 ਕਿਯੋ ਕੂਚ ਕੇਤੇ ਕਰੀ ਐਲਗਾਰੰ। ਕਿਤੇ ਦਯੋਸ ਮੈ ਆਇ ਦਿੱਲੀ ਮਝਾਰੰ॥ 16॥ 559॥  
 Bhujang paryat Chand: kiyo ahidiyan bhes began sidhayo. tinai gav gavan bigaran bulayo.  
 kiyo kuc kete kari ailgaran. kite dayos mai ai dilli majharan॥16॥559॥

As a farmer reaps a crop from his fields,  
 In the same way were enemy's heads severed from bodies.  
 Making their heads as balls and their swords as sticks,  
 Guru's devout Singhs played stick and ball with enemy.  
 The field of battle was littered with so many of corpses,  
 As if a strong wind had flung all the leaves.  
 Such a severe beating did the enemy receive,  
 That all the enemy forces beat a hasty retreat. ||12||555||

When the fleeing Mughal forces deserted the field,  
 The field of battle fell into the hands of Singh warriors.  
 Upon this, the Divine Guru contemplated in his mind,  
 That the (Mughal) emperor<sup>2</sup> need to be informed about it.  
 Thereupon, equipping beloved Daya Singh with all provisions,  
 The Divine Guru despatched him with his blessings.  
 Accepting the Divine Guru's orders in complete obedience,  
 Bhai Daya Singh proceeded with Guru's message cheerfully||13||556||

Briefing Daya Singh the Divine Guru directed at that time,  
 Must he hand over the Guru's epistle to Aurangzeb.  
 Assuring Bhai Daya Singh of being under Guru's grace,  
 Must he never have any doubts about his mission.  
 Asking him to take five Singhs as his companions,  
 Must he assess and get all provisions from Guru's treasury.  
 After paying a visit to the royal court of the emperor,  
 Must he despatch a reply as quickly as possible.14||557||

Dohra : Thereafter Bhai Daya Singh took leave of the Guru,  
 After paying his obeisance to Him.  
 Disguising himself in the garb of a messenger,  
 He dashed posthaste towards his destination||15||558||

Bhujang Prayat Chhand:

In a messenger's garb did he rush with speed,  
 Through so many villages did he pass through.  
 He kept on crossing through villages with haste,  
 He arrived at Delhi after so many days.||16||559||

ਮਿਲੀ ਸਾਧ ਸੰਗਤਿ ਮਹਾ ਸੂਖ ਪਾਯੋ। ਹੁਕਮ ਕਾਢਿ ਕੈ ਤਾਹਿ ਤਾਤੇ ਬਚਾਯੋ।  
ਲਿਯੋ ਦਾਮ ਜੇਤੇ ਲਿਖੇ ਤਾਹਿ ਨਾਮੰ। ਚਲੇ ਕੂਚ ਕੈ ਕੈ ਕਿਯੋ ਏਹ ਕਾਮੰ॥ 17॥ 560॥  
mili sadh sangti maha sukh payo. hukam kadhi kai tahi tate bacayo.  
liyo dam jete likhe tahi naman. cale kuc kai kai kiyo eh kaman॥17॥560॥

ਆਏ ਆਗਰੇ ਕਾਮ ਕੈ ਕੈ ਸਿਧਾਏ। ਲਖੀ ਚੰਬਲੰ ਛੋੜਿ ਗੁੱਲੇਰ ਧਾਏ।  
ਆਏ ਨਰਵਰੰ ਕਾਲ ਬਾਗੇ ਸਿਰਜੈਨੰ। ਦਈ ਛੋੜਿਕੈ ਸੋਇ ਆਏ ਉਜੈਨ॥ 18॥ 561॥  
ae agare kam kai kai sidhae. lakhi camblan chor guller dhae.  
ae narvaran kal bage sirjaing dai cheikai soi ae ujainang॥18॥561॥

ਲਖੀ ਨਰਬਦਾ ਪਾਰ ਪੈ ਲੇ ਸਿਧਾਰੇ। ਗਏ ਮਾਲਵੇ ਕੇ ਮਹਾ ਕੋਸ ਭਾਰੇ।  
ਗੜੰ ਦੇਖਿਅੰ ਸੇਰ ਤਾਤੇ ਪਧਾਰੰ। ਆਏ ਨੱਗ੍ਰੁ ਬੁੱਰੁਾਨ ਪੂਰੰ ਮਝਾਰੰ॥ 19॥ 562॥  
lakhi narbada par pai le sidhare. gae malve ke maha kos bhare.  
garran dekhian ser tate padharan. ae naggar burrhan puran majharan॥19॥562॥

ਕਿਸੇ ਬਾਹਨੰ ਅਸ੍ਰੁ ਤਾਤੇ ਸਿਧਾਯੋ। ਕਿਯੋ ਕੂਚ ਔਰੰਗਬਾਦੰ ਸੁ ਆਯੋ।  
ਕਿਯੋ ਕਾਮ ਤਾਤੇ ਤਹਾ ਤੇ ਸਿਧਾਯੰ। ਤਬੈ ਲਸਕਰੰ ਅਹਮਦਾ ਨਗ੍ਰੁ ਆਯੰ॥ 20॥ 563॥  
kiso bahnan asav tate sidhayo. kiyo kuc aurangabadan su ayo.  
kiyo kam tate taha te sidhayan. tabai laskaran ahmadnagar ayan॥20॥563॥

ਸਮੈ ਸੋਦਰੰ ਬੇਦਰੰ ਸਿੰਘ ਆਯੋ। ਕਿਨੀ ਗੰਜ ਮੈ ਜੇਠ ਸਿੰਘ ਬਤਾਯੋ।  
ਰਹੇ ਧਾਮ ਤਾਕੇ ਸੁਰੈਨੰ ਬਿਤਾਯੋ। ਭਈ ਭੋਰ ਤੇ ਧਰਮ ਸਾਲੰ ਸਿਧਾਯੋ॥ 21॥ 564॥  
samai sodran bedran singh ayo. kini ganj mai jeth singh batayo.  
rahe dham take surainan bitayo. bhai bhor te dharam salan sidhayo॥21॥564॥

ਸਵੈਯਾ: ਸਿੰਘ ਤਾਹੀ ਸਮੈ ਆਨ ਦੱਛਨ ਦਿਸਾ, ਮੇਲਿ ਸਤਿਸੰਗ ਬੀਚਾਰ ਕੀਨਾ।  
ਕਹੋ ਜਿਹ ਭਾਂਤਿ ਤਿਹ ਭਾਂਤਿ ਅਰਜੀ ਕਰੇ, ਸਾਹ ਕੋ ਲਿਖਾ ਸਿੰਘ ਗੋਬਿੰਦ ਦੀਨਾ।  
ਬਾਕ ਬੀਚਾਰ ਬਿਸਥਾਰ ਕੇਤਾ ਭਯੋ, ਭਰਮ ਭੂਲੇ ਜਿਵੇਂ ਬੇਦਿਰੀਨਾ।  
ਹੁਕਮ ਕਰਤਾਰ ਕਾ ਮਾਨ ਕੈ ਖਾਲਸੇ, ਪ੍ਰੀਤਿ ਸੋ ਆਪਨੇ ਸੀਸ ਲੀਨਾ॥ 22॥ 565॥  
Swaiyya: singh tahi samai an dacchan disa, meli satisang bicar kina.  
kaho jih bhanti tih bhanti arji karo, sah ko likha singh gobind dina.  
bak bicar bisathar keta bhayo, bharam bhule jiven bedirina.  
hukam kartar ka man kai khalse, pariti so apne sis lina॥22॥565॥

ਦੋਹਰਾ: ਮਨ ਬਚ ਕਰਮ ਕਰਿ ਭਾਵਨੀ, ਅਤਿ ਹਿਤ ਚਿਤਿ ਮਨ ਲਾਇ।  
ਨਿਸਦਿਨ ਸੈਵਾ ਸਿੰਘ ਕੀ। ਕਰੇ ਖਾਲਸਾ ਜਾਇ॥ 23॥ 566॥

Dohra: man bac karam kari bhavni, ati hit citi man lai.  
nisdin saiva singh ki. kare khalsa jai॥23॥566॥



He felt elated after meeting Delhi's (Sikh) Sangat,  
 He handed over Guru's edicts to the Delhi Sikhs.  
 He received money from those named in edicts,  
 He selected companions for his further travels.||17||560||

Arriving at Agra he proceeded still further,  
 Crossing the Chambal ravines, he arrived at Guler.  
 After crossing through town of Narwar and Sirjaing garden  
 He arrived at Ujjain after leaving these towns behind.||18||561||

After crossing through the Narbada River's bed,  
 He travelled for many miles in the Malwa region.  
 After stopping for a while at (shergarh) fort,  
 He arrived at the town of Burhanpur.||19||562||

After crossing through the town of Burhanpur,  
 He proceeded further and arrived at Aurangabad.  
 After finishing his task there and proceeding further,  
 His contingent arrived at the town of Ahmed Nagar.||20||563||

As a Singh arrived there at the time of evening,  
 He disclosed the Singh's Name as Jeth Singh there,  
 Spending the Night at the house of that Singh,  
 He (Daya Singh) departed from his place in the morning.||21||564||

Swaiyya: Arriving at that place now in the distant South,  
 Bhai Daya Singh discussed his mission with the congregation.  
 Discussing ways to forward a petition to the emperor,  
 He planned to hand over Guru Gobind Singh's epistle to him.  
 A lot of discussion took place over the whole issue,  
 As it often happens among those gone astray.  
 Accepting that duty as ordained by the Divine Guru,  
 A Khalsa took this responsibility upon himself devoutly.||22||565||

Dohra: With full faith and commitment in word and deed,  
 With complete devotion from his heart of hearts,  
 Remaining at the service of Bhai Daya Singh day and night,  
 The Khalsa kept on serving Bhai Daya Singh.||23||566

- ਚੌਪਈ: ਮਾਇਆ ਕੇ ਮਦ ਜੋ ਜਨ ਫੂਲੇ। ਐਡੇ ਫਿਰੇ ਹੁਕਮ ਤੇ ਭੂਲੇ।  
ਫੀਕੇ ਬੈਨ ਕਹੈ ਅਤਿ ਭਾਰੀ। ਪ੍ਰਭੂ ਕੀ ਕ੍ਰਿਆ ਨ ਨੈਕ ਬਿਚਾਰੀ॥ 24॥ 567॥
- Chaupai: maia ke mad jo jan phule. aide phire hukam te bhule.  
phike bain kahai ati bhari. parbhu ki karia na naik bicari||24||567||
- ਜਿਹ ਦਿਸ ਘਾਤ ਸਿੰਘ ਕਛੁ ਧਰੈ। ਇਹੀ ਉਪਾਵ ਅਰਜ ਕੋ ਕਰੈ।  
ਤਾਕੀ ਭਨਕ ਮੁੱਤ੍ਰੁ ਸੁਨਿ ਪਾਵੈ। ਤਿਹ ਢਿਗ ਜਾਇ ਮਨੈ ਕਰਿ ਆਵੈ॥ 25॥ 568॥
- jih dis ghat singh kachu dharai. ihi upav araj ko karai.  
taki bhanak murhah suni pavai. tih dhig jai manai kari avai||25||568||
- ਅਨਿਕ ਉਪਾਵ ਸਿੰਘ ਨੇ ਕਰੇ। ਛੰਦ ਬੰਦ ਕਛੁ ਨੈਕ ਨ ਸਰੇ।  
ਲਿਖੀ ਕਥਾ ਪ੍ਰਭੂ ਪਾਸ ਪਠਾਈ। ਦਯਾ ਕਰੋ ਇਮ ਹੋਹੁ ਸਹਾਈ॥ 26॥ 569॥
- anik upav singh ne kare. chand band kachu naik na sare.  
likhi katha parbhu pas pathai. daya karo im hohu sahai||26||569||
- ਸੋਰਠਾ: ਦਯਾ ਸਿੰਘ ਅਰਦਾਸ, ਲਿਖਿ ਭੇਜੀ ਪ੍ਰਭੂ ਕੇ ਤਬੈ।  
ਆਪਨ ਕਾਜ ਸੁਧਾਰ, ਹੁਇ ਸਹਾਇ ਪ੍ਰਭੂ ਜੀ ਅਬੈ॥ 27॥ 570॥
- Sortha: Daya Singh ardas, likhi bheji parbhu ko tabai.  
apan kaj sudhar, hui sahai parbhu ji abai"||27||570||
- ਦੋਹਰਾ: ਜੋਰੀ ਏਕ ਬੁਲਾਇ ਕੈ, ਕਾਸਦਾ ਕਰਾ ਤਯਾਰ।  
ਸੋ ਪਠਏ ਪ੍ਰਭੂ ਪੇ ਤਬ, ਆ ਪਹੁਚੇ ਦਰਬਾਰ॥ 28॥ 571॥
- Dohra: jori ek bulai kai, kasada kara tayar.  
so pathe parbhu pe tab, a pahuce darbar||28||571||
- ਪ੍ਰਭੂ ਬਾਚ ਅਰਦਾਸ ਕੋ, ਪਾਂਚ ਹੁਕਮੁ ਲਿਖਿ ਦੀਨ।  
ਆਪਨ ਕਾਜ ਸੁਧਾਰਨੇ, ਆਪ ਸਹਾਇ ਇਮ ਕੀਨ॥ 29॥ 572॥
- parbhu bac ardas ko, pañc hukmu likhi din.  
apan kaj sudharne, ap sahai im kin||29||572||
- ਕਾਸਦ ਫਿਰ ਇਤ ਤੇ ਚਲੇ, ਤੇ ਮਾਰਗ ਮੰਝਾਰ।  
ਅਬ ਲੀਲਾ ਉਤ ਕੀ ਕਹੋ, ਜੋ ਕੀਨੀ ਕਰਤਾਰ॥ 30॥ 573॥
- kasad phir it te cale, te marag mañjhar.  
ab lila ut ki kaho, jo kini kartar||30||573||
- ਚੌਪਈ: ਕਾਬੂ ਏਕ ਸਿੰਘ ਕਰਿ ਆਯੋ। ਸਿੰਘ ਸਾਥ ਉਨ ਭੇਦ ਬਨਾਯੋ।  
ਤਾਹਿ ਬਿਚਾਰ ਅਰਜ ਇਮ ਕਰੀ। ਵਰਕੀ ਹਾਥ ਸਾਹ ਕੇ ਪਰੀ॥ 31॥ 574॥
- Chaupai: kabu ek singh kari ayo. singh sath un bhed banayo.  
tahi bicar araj im kari. varki hath sah ke pari||31||574||

Chaupai : Those who are enmeshed in the world of illusion,  
 Astray do they go violating the Divine will.  
 Insolent words do they keep on uttering indeed,  
 Never do they reflect upon the Divine retribution.24||567||

The day Bhai Daya Singh took some initiative,  
 And made some efforts to forward his petition,  
 That scatter brain would overhear his plans,  
 And proceed to (Royal Court) to scuttle his plan.25||568||

Thus many an effort did Bhai Daya Singh make,  
 But neither words nor deeds were of any avail  
 Must the Divine Guru accomplish his own task now  
 Thus did Bhai Daya Singh pray to The Divine Guru.26||569||

Sortha: Thus did Daya Singh send an appeal,  
 A written despatch did he send to the Divine Guru.  
 For the fulfilment of His own assigned task now,  
 The Divine Guru must assist his devout messenger.27||570||

Dohra: Summoning the services of a couple of persons,  
 Bhai Daya Singh got the messengers ready.  
 Carrying his message they proceeded ahead,  
 Soon did they arrive at Divine Guru's Court||28||571||

After examining Bhai Daya Singh's petition,  
 The Divine Guru wrote down his five edicts.  
 For accomplishing and fulfilling Lord's deeds,  
 The Divine Guru assists His devotees Himself.29||572||

As these messengers proceeded from The Guru's side,  
 Midway did they meet Bhai Days Singh  
 Let us now narrate the situation on the (emperor's) side,  
 As the Divine Lord himself had ordained. 30||573||

Chaupai : (Another) Singh managed to control affairs (at The Court)  
 He shared his dealings with (Bhai Daya Singh).  
 Both, having forwarded the petition, after deliberations,  
 Guru's epistle landed in the hands of the emperor|| 31||574||

ਤਾ ਮੈ ਲੀਲਾ ਲਿਖੀ ਅਪਾਰਾ। ਭਾਂਤਿ ਭਾਂਤਿ ਸੋ ਸਾਹ ਬਿਚਾਰਾ।  
ਤਾਕੀ ਤਨਿਕ ਭਨਕ ਇਮ ਕਹੀ। ਸਰਬ ਕਥਾ ਕੀ ਮਿਤਿ ਨਹੀਂ ਲਹੀ ॥ 32 ॥ 575 ॥  
ta mai lila likhi apara. bhanti bhanti so sah bicara.  
taki tanik bhanak im kahi. sarab katha ki miti nahin lahi||32||575||

ਸਵੈਯਾ: ਸਾਹਿ ਔਰੰਗ ਕੋ ਲਿਖਾ ਯਹ ਭਾਂਤਿ ਸੋ, ਚਾਹਤਾ ਆਪ ਤੁਹਿ ਪਾਸ ਆਯੋ।  
ਕੌਲ ਬਿਕੌਲਾ ਸਬ ਲੋਗ ਤੇਰੇ ਭਏ, ਜੰਗ ਕੋ ਭੇਦ ਐਸੇ ਬਤਾਯੋ।  
ਰਾਵ ਰਾਜੇ ਘਨੇ, ਆਨ ਰਨ ਮੈ ਤਨੇ, ਭਏ ਹੈ ਅਨਮਨੇ ਤਿਤਨ ਘਾਯੋ।  
ਦੇਖਿ ਕੈ ਚੇਤ ਬਿਚਾਰ ਏਤਾ ਯਹੀ, ਸਿੰਘ ਤੁਹਿ ਪਾਸਿ ਯਾਤੇ ਪਠਾਯੋ ॥ 33 ॥ 576 ॥

Swaiyya: sahi aurang ko likha yah bhanti sau, cahta ap tuhi pas ayo.  
kaul bikaula sab log tere bhae, jang ko bhed aise batayo.  
rav raje ghane, an ran mai tane, bhae hai anmane titan ghayo.  
dekhi kai cet bicar eta yahi, singh tuhi pasi yate pathayo||33||576||

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਮਹਾ ਬੋਝ ਹੈ ਸੀਸ ਪੈ ਜਾਨ ਤੇਰੇ। ਭਏ ਕੌਲ ਬਿਕੌਲ ਸੋ ਲੋਗ ਤੇਰੇ।  
ਲਿਖਾ ਹੈ ਤੁਝੇ ਜਾਨ ਈਮਾਨ ਸੰਗੇ। ਕਰੋਗੇ ਕਹਾ ਜੀਵ ਕਰਤਾਰ ਮੰਗੇ ॥ 34 ॥ 577 ॥

Bhujang Paryat Chand: maha bojh hai sis pai jan tere. bhae kaul bikaul so log tere.  
likha hai tujhe jan iman sange. karoge kaha jiv kartar mange||34||577||

ਸੁਖਨ ਮਰਦ ਕੋ ਜਾਨ ਮੈ ਜਾਨ ਰਾਖੇ।  
ਸੁਖਨ ਬੇਸੁਖਨ ਅਉਰ ਕੀ ਅਉਰ ਭਾਖੇ।  
ਦਿਲੇ ਜਾਨ ਸੇ ਕਾਮ ਕੋ ਜਾਨ ਕੀਜੈ।  
ਕਰੋਗੇ ਜਰੂਰੀ ਨਹੀਂ ਢੀਲ ਦੀਜੈ ॥ 35 ॥ 578 ॥  
sukhan marad ko jan mai jan rakhe.  
sukhan besukhan aur ki aur bhakhe.  
dilo jan se kam ko jan kijai.  
karoge jaruri nahin dhil dijai||35||578||

ਕਿ ਅਸਵਾਰ ਹਜਾਰ ਸੋ ਸਾਥ ਆਵੈ। ਭਲੀ ਫੌਜ ਸੋ ਸਿੰਘ ਡੰਕਾ ਬਜਾਵੈ।  
ਕਿਲੇਦਾਰ ਔ ਫੌਜਦਾਰ ਅਪਾਰੇ। ਸੂਬੇ ਜਾਤ ਹੈ ਰਾਹ ਕੈ ਬੀਚ ਸਾਰੇ ॥ 36 ॥ 579 ॥  
ki asavar hajar so sath avai. bhali phauj sau singh danka bajavai.  
kiledar au phaujdararan apare. sube jat hai rah kai bic sare||36||579||

ਯਾ ਫਰਮਾਨ ਕੋ ਤਯਾਰ ਕੈ ਭੇਜ ਦੀਜੈ। ਲਿਖਾ ਠਉਰ ਹੀ ਠਉਰ ਕੋ ਆਪ ਕੀਜੈ।  
ਹੁਕਮ ਸਾਹ ਕਾ ਜੋ ਕਬੀ ਹਾਥ ਆਵੈ। ਚਲੈ ਕੂਚ ਕੈ ਕੈ ਯਹੀ ਮੋਹਿ ਭਾਵੈ ॥ 37 ॥ 580 ॥  
ya pharman ko tayar kai bhej dijai. likha thaur hi thaur ko ap kijai.  
hukam sah ka jo kabi hath avai. calai kuc kai kai yahi mohi bhavai||37||580||

As it contained an account of innumerable incidents,  
 The emperor examined the contents from diverse angles.  
 Though the emperor got a faint inkling of its contents  
 He did not get the full import of the Guru's epistle||32||575||

Swaiyya: Thus did the Guru write to the emperor (Aurangzeb),  
 That he (Guru) himself had wished to come to him.  
 Though all the men of Aurangzeb had violated their pledges,  
 All those secrets of war did the Guru's epistle reveal.  
 All the (local) kings and chiefs who had fought in the battles,  
 Being indecisive, have all they been slaughtered.  
 That the emperor might think over all those events,  
 A Singh had been sent with an epistle to him.||33||576||

Bhujang Paryat Chhand:

That there was a heavy burden of sins, upon the head of emperor (Aurangzeb).  
 From their solemn pledges they made, had his people gone back indeed.  
 That was why it had been written, knowing that emperor being a man of faith,  
 How would his soul account for, When Divine Lord asked him to explain his sins.||34||577/

The word given by an honest man,  
 He keeps till the last breath of his life.  
 The words uttered by a dishonest person,  
 He flouts and makes a travesty of truth.  
 With complete sincerity must the emperor do,  
 With complete commitment must he respond.  
 Must he respond without fail,  
 Must he not make any further delay||35||578||

Accompanied by a thousand riders, the Guru's messenger must return.  
 Protected by these well-meanings troops, must he return with the beat of a drum.  
 There being so many garrison commanders, and custodians in numerable in members,  
 They have their territorial regions, which fall on the route of return journey.||36||579||

Such a royal decree must the emperor prepare and send,  
 To the different custodians must he himself write.  
 The moment emperor's decree reaches Guru's hands,  
 The Guru intends to set on a journey to the emperor.||37||580||

ਸਵੈਯਾ: ਦੇਖਿ ਬੀਚਾਰ ਮਨ ਮਾਹਿ ਏਤਾ ਕਹਯੋ, ਕਓਨ ਸੰਜੋਗ ਕਰਤਾਰ ਆਵੈ।  
ਲਿਖਾ ਕੇ ਦੇਹੁ ਤਾਕੀਦ ਦਰਬਾਰ ਮੈ, ਸਿੰਘ ਤਤਕਾਲ ਯਾ ਤੇ ਸਿਧਾਵੈ।  
Swaiyya: dekhi bicar man mahi eta kahyo, kaun sañjog kartar avai.  
likha ke dehu takid darbar mai, singh tatkal ya te sidhavai.

ਗੁਰਜ ਬਰਦਾਰ ਫੁਰਮਾਨ ਭੇਜਾ ਤਬੈ, ਸਿੰਘ ਗੋਬਿੰਦ ਕੇ ਪਾਸ ਜਾਵੈ।  
ਜੋਰ ਕਰਿ ਬੇਨਤੀ ਜਾਇ ਐਸੇ ਕਹੋ, ਰਹੋ ਤਿਹ ਠਉਰ ਜਹਾ ਜੀਵ ਆਵੈ ॥ 38 ॥ 581 ॥  
guraj bardar phurman bheja tabai, singh gobind ke pas javai.  
jor kari benti jai aiso kaho, raho tih thaur jaha jiv avai ॥38॥581॥

ਦੋਹਰਾ: ਗੁਰਜਦਾਰ ਫੁਰਮਾਨ ਲੈ, ਦਯਾ ਸਿੰਘ ਕੈ ਸੰਗਿ।  
ਬਿਦਾ ਕਿਯੋ ਤਾਹੀ ਸਮੈ, ਬਾਦਸਾਹ ਔਰੰਗ ॥ 3 ॥ 582 ॥  
Dohra: gurajdar phurman lai, daya singh kai sangi.  
bida kiyo tahi samai, badsah aurang. ॥3॥582॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:  
ਗੁਰਜਦਾਰ ਅਰੁ ਸਿੰਘ ਤਾਤੇ ਸਿਧਾਏ। ਲਿਖੇ ਪਾਂਚ ਦਰਬਾਰ ਤੇ ਹੁਕਮੁ ਆਏ।  
ਭਯੋ ਧੀਰਜੰ ਜੀਵ ਮੈ ਸਾਂਤਿ ਆਈ। ਹੁਕਮੁ ਵਾਰ ਬੀਚਾਰ ਕੈ ਕੈ ਸੁਨਾਈ ॥ 40 ॥ 583 ॥  
Bujang Paryat Chand: gurajdar aru singh tate sidhae. likhe pañc darbar te hukmu ae.  
bhayo dhirjan jiv mai santi ai. hukmu var bicar kai kai sunai ॥40॥583॥

ਪਉੜੀ: ਬਿਰਦ ਬਾਣੇ ਦੀ ਪੈਜ ਰਖਦਾ ਆਇਆ।  
ਹੁਕਮਾਂ ਦੇ ਵਿਚਿ ਲਿਖਿ ਸਤਿਗੁਰਾਂ ਪਠਾਇਆ।  
ਕਛੁ ਨ ਕਰੋ ਵਿਸਵਾਸ, ਇਉਂ ਫੁਰਮਾਇਆ।  
ਸੁਣਿਆ ਮਨ ਸੰਤੋਖ, ਬਹੁਤ ਸੁਖ ਪਾਇਆ।  
ਜੀ, ਨਿੰਦਕ ਮੁੱਠੇ ਰੋਇ, ਜਿਨੀ ਜਨਮ ਗਵਾਇਆ ॥ 41 ॥ 584 ॥  
Pauri: birad banne di paj rakhda aia.  
hukman de vici likhi satiguran pathaia.  
kachu na karo visvas, iun phurmaia.  
sunia man santokh, bahut sukh paia.  
ji, nindak muthe roi, jini janam gavaia ॥41॥584॥

ਪਉੜੀ: ਖਾਸ ਕਲਮ ਕਰਤਾਰ, ਲਿਖਿਆ ਨਾ ਡਰੋ।  
ਦਯਾ ਸਿੰਘ ਕੈ ਨਾਲ, ਕੰਮ ਸਾਮਲ ਕਰੋ।  
ਨਿਮਖ ਬਿਲਮ ਨਹੀਂ ਹੋਇ, ਕਾਰ ਐਸੀ ਕਰੋ।  
ਸਤਿਗੁਰੁ ਸੇ ਕਰਿ ਪ੍ਰੀਤਿ, ਦੁਰਮਤਿ ਮਨ ਤੇ ਹਰੋ।  
ਜੀ, ਜੁਗੁ ਜੁਗੁ ਹੋਇ ਸਹਾਇ, ਧਿਆਨ ਤਿਨ ਕਾ ਧਰੋ ॥ 42 ॥ 585 ॥  
Pauri: khas kalam kartar, likhia na daro.  
daya singh kai nal, kamm samal karo.  
nimakh bilam nahin hoi, kar aisi karo.  
satiguru so kari pariti, durmati man te hare.  
ji, jugu jugu hoi sahai, dhian tin ka dharo ॥42॥585॥

Swaiyya: After examining the Guru's epistle the emperor thought,  
Under what good omens should the Divine Guru come.  
Dictating the directions to officials in the royal Court,  
Emperor ordered the Singh (Bhai Daya Singh) must return instantly.

Court official (Gurz Bardar<sup>3</sup>) must be sent with a royal invitation,  
Must he accompany the Singh to Guru Gobind Singh.  
With folded hands must the messengers submit.  
May the Guru come and stay wherever he liked.||38||581||

Dohra : Court official (Gurz Bardar) carrying the royal decree (invitation)  
Proceeded he in the company of Daya Singh.  
Soon were they despatched at that time.  
By the Mughal emperor Aurangzeb indeed.||39||582||

Bhujang Prayat Chhand:

With the Court official (Gurj Bardar) did Daya Singh proceed.  
The royal decrees did they carry with them.  
At peace with himself did Daya Singh feel,  
Choosing an auspicious occasion he narrated its contents||40||583||

Pauri: The honour of the devout and the faithful,  
Had the Divine Guru been always protecting.  
Written in the Guru's edicts do we find,  
Which the Divine Guru had been sending to them.  
Never must the devout falter in faith,  
So had the Divine Guru ordained.  
Contented had the devout been feeling,  
Happiness in plenty had they been receiving.  
Truly had the slanderers been defeated,  
In vain have they wasted their human life.||41||584||

As the Divine Guru has written in his own hand  
Never must (a devout Sikh) feel scared.  
As the Divine Guru is always with Daya Singh,  
Forever must he accomplish his assigned task.  
Never must he make delay in his mission,  
With promptness should he perform his duty.  
With love and devotion to the Divine Guru.  
Must he rid himself of vicious thoughts.  
Truly, may the Divine Guru be with the devout,  
Must a devout Sikh meditate upon His name.||42||585||

- ਪਉੜੀ: ਸੁਣਿਆ ਸੁਖ ਸਮੁਹ, ਦੁੱਖ ਗਵਾਇਆ।  
ਬਿਨਸੇ ਸਗਲ ਕਲੇਸ, ਭਰਮ ਚੁਕਾਇਆ।  
ਚਿੰਤਾ ਫਿਕਰ ਬਿਸਾਰ, ਇਉਂ ਫੁਰਮਾਇਆ।  
ਰਹੋ ਸਤਸੰਗਿ ਨਿਸੰਗਿ, ਦੁਖ ਲਗੇ ਨ ਕਾਇਆ।  
ਜੀ, ਕਰਿ ਸੰਤਨ ਕੇ ਪ੍ਰੀਤਿ, ਮੇਲ ਸਵਾਇਆ ॥ 43 ॥ 586 ॥  
sunia sukh samuh, dukkh gavaia.  
binse sagal kales, bharam cukaia.  
cinta phikar bisar, iun phurmaia.  
raho satsangi nisngi, dukh lage na kaia'.  
ji, kari santan ko pirti, mel savaia||43||586||
- ਪਉੜੀ: ਜੋ ਜਨ ਕਰਸੀ ਕਾਰ, ਹੁਕਮੁ ਇਉਂ ਲਿਖਿਆ।  
ਤਿਸ ਦੀ ਪੂਰਨ ਘਾਲ, ਪੂਰੀ ਦੀਖਿਆ।  
ਤਿਸ ਨੂੰ ਸੋਭ ਅਪਾਰ, ਸਤਿਗੁਰੁ ਆਖਿਆ।  
ਜਰਾ ਮਰਨ ਨਹੀਂ ਹੋਇ, ਜਮ ਪੰਥੁ ਨ ਪੇਖਿਆ।  
ਜੀ, ਜੋ ਜਨ ਸਦਾ ਹਜੂਰਿ ਜੁਗੋ ਜੁਗੁ ਰਖਿਆ ॥ 44 ॥ 587 ॥
- Pauri : jo jan karasi kar, hukmu iuon likhia.  
tis di puran ghal, puri dikhia.  
tis nun sobh apar, satiguru akhia.  
jara maran nahin hoi, jam panthu na pekhia.  
ji, jo jan sada hajuri jugo jugu rakhia||44||587||
- ਪਉੜੀ: ਜੋ ਕਹਿਆ ਕਰਤਾਰ, ਕਿਉਂ ਬਿਰਥਾ ਜਾਵਏ।  
ਜੋ ਮੰਨੈ ਸੋ ਪ੍ਰਵਾਨ, ਇਉਂ ਹੀ ਭਾਵਏ।  
ਸਿਰ ਸਾਹਾਂ ਦੇ ਸਾਹ, ਹੁਕਮ ਮਨਾਵਏ।  
ਮੰਨੇ ਸੋ ਜਿਣ ਜਾਇ, ਪਦਵੀ ਪਾਵਏ।  
ਜੀ, ਗੋਬਿੰਦ ਸਿੰਘ ਧਿਆਇ, ਤਾਂ ਬਣ ਆਵਏ ॥ 45 ॥ 588 ॥
- Pauri : jo kahia kartar, kiun birtha javae.  
jo mannai so parvan, iun hi bhavae.  
sir sahan de sah, hukam manave.  
manne so jinn jai, padvi pavae.  
ji, gobind singh dhiai, tan bann avae||45||588||
- ਪਉੜੀ: ਬਚਨ ਸੁਣੇ ਕਰਤਾਰ ਕਾ, ਜੋ ਰਿਦੈ ਬਸਾਵੈ।  
ਮਨ ਇੱਛੇ ਫਲ ਪਾਵਏ, ਜੋ ਕਾਰ ਕਮਾਵੈ।  
ਮੂਰਖ ਕਬੈ ਨ ਚੇਤਈ, ਮਨ ਮੈ ਗਰਬਾਵੈ।  
ਕਾਂਗ ਕਪੂਰ ਤਿਆਗ ਕੈ, ਦੁਰਗੰਧਿ ਲੁਭਾਵੈ।  
ਜੀ, ਜੋ ਭਾਵੀ ਅੰਕੂਰ ਹੋਇ, ਸੋ ਪ੍ਰਗਟ ਆਵੈ ॥ 46 ॥ 589 ॥
- Pauri : bacan sunne kartar ka, jo ridai basavai.



- Pauri: As all the devout Sikhs who listen to Guru's words,  
All their disillusionings are eliminated.  
They are rid of all their afflictions indeed.  
Shedding all kinds of fears and worries,  
This was how the Divine Guru remarked:  
They must forget about their fears and anxieties  
Must the Sikhs keep company of the Saints fearlessly.  
Never shall they suffer from any bodily affliction.  
Truly, should they remain devoted to the Saints,  
Forever shall they be united with the Divine Guru.43||586||
- Pauri: Whosoever devotes himself to the Divine Guru's cause,  
So has it been ordained by the Divine Lord.  
Definitely would his efforts be rewarded,  
So has it been the perfect blessings of the Guru.  
With honour unlimited would he be rewarded,  
So has it been the promise of the Divine Guru.  
Never would the devout suffer from mortal fears,  
Nor would he be scared of messengers of death.  
Truly, would he remain under Guru's grace forever,  
Whosoever devotes himself to the Guru's service||.44||887||
- Pauri: Whatever had been prophesied by the Divine Lord,  
How could such a prophecy remain unfulfilled.  
They do succeed who keep faith in Guru's words,  
So has it been the will of the Divine Guru.  
He (Guru Gobind Singh) being the Divine Lord of lords,  
He himself gets His Will prevailed.  
They do succeed who seek him with devotion,  
A position of honour do they occupy in Guru's Court.  
Truly, those who meditate upon Guru Gobind Singh,  
They remain in communion with the Divine Guru.45||588||
- Pauri : One who remembers him in heart and soul,  
He alone gets communion with the Divine Lord.  
He alone is rewarded with cherished rewards,  
Who always remains in Divine Lord's service.  
A scatter brain never remembers the Name of God,  
In intellectual pride does he remain enmeshed.

man icche phal pavae, jo kar kamavai.  
 murakh kabai na cetai, man mai garbavai.  
 kag kapur tiag kai, durgandhi lubhavai.  
 ji, jo bhai ankur hoi, so pargat ave||46||589||

ਪਉੜੀ: ਇਕ ਨਿੰਦਕ ਇਕ ਖਾਲਸਾ, ਕਰਤੇ ਇਉਂ ਭਾਇਆ।  
 ਜੁਗ ਜੁਗ ਖੇਲ ਵਰਤਦਾ, ਏਵੇਂ ਹੁੰਦਾ ਆਇਆ।  
 ਜਿਸ ਨੂੰ ਰਖੇ ਰਹੈ ਸੋ, ਜਿਨਿ ਧੁਰੋਂ ਲਿਖਾਇਆ।  
 ਮੂਰਖ ਏਕ ਨ ਜਾਣਨੀ, ਦੂਜੇ ਭਰਮਾਇਆ।  
 ਜੀ, ਜਮਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ, ਫਿਰਿ ਪੱਛੋਤਾਇਆ ॥ 47 ॥ 590 ॥

Pauri : ik nindak ik khalsa, karte iun bhaia.  
 jug jug khel varatda, even hunda aia.  
 jis nun rakhe rahai so, jini dhuron likhaia.  
 murakh ek na janni, duje bharmaia.  
 ji, jampuri badhe marini, phiri pacchotaia||47||590||

ਸਤਿ ਸੰਗਤਿ ਵਿਚ ਬੈਠਿ ਕੈ ਬੋਲੈ ਹੰਕਾਰੇ।  
 ਭੈ ਸਾਇਰ ਕਿਉਂ ਲੰਘਸੀ, ਕਿਉਂ ਉਤਰੇ ਪਾਰੇ।  
 ਕਿਉਂ ਕਰਿ ਦਰਗਹਿ ਸਿਝਸੀ, ਕਰਿ ਦੇਖਿ ਬਿਚਾਰੇ।  
 ਲੋਹਾ ਕੰਚਨ ਕਿਉਂ ਥੀਏ, ਛਾਵੈ ਜਿਉ ਜਾਰੈ।  
 ਜੀ, ਸਤਿਗੁਰੁ ਪਾਰਸ ਜੇ ਮਿਲੈ, ਛਿਨ ਮੈ ਨਿਸਤਾਰੇ ॥ 48 ॥ 491 ॥  
 sati sangti vic baithi kai bôlai hankârô.  
 bhai sâir kiun langhsî, kiun utrç pârô .  
 kiun kari dargahi sijhsî, kari dçkhi bicârô .  
 lauhâ kañcan kiun thîyç, châvai jiu jârai .  
 jî, satiguru pâras jç milai, chin mai nistârô ||48||491.1

ਅਤਿ ਅਪਰਾਧੀ ਜੇ ਥੀਐ, ਕੁਲ ਕੀ ਘਾਤ ਕਰੇ।  
 ਖੋਟੇ ਖੋਟ ਕਮਾਵਈ, ਇਤ ਮੰਦੇ ਅਮਲ ਕਰੇ।  
 ਪਰ ਨਿੰਦਾ ਚੋਰੀ ਕਰੇ, ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੇ।  
 ਬਚਨ ਕਰੇ ਤਹਿ ਪ੍ਰਨ ਹਰੇ, ਪਰ ਧਨ ਨਿਤ ਹਰੇ।  
 ਜੀ, ਸਤਿਗੁਰੁ ਚਾਹੇ ਬਖਸ ਕੈ, ਤਿਹ ਕੋ ਸਾਧੁ ਕਰੇ ॥ 49 ॥ 592 ॥  
 ati aprâdhî jç thîai, kul kî ghât karç .  
 khôtç khôt kamâvî, it mandç amal karç .  
 par nindâ cõrî karç, hari jasu nahi ucrç .  
 bacan karç tahi parân harç, par dhan nit harç .  
 jî, satiguru câhç bakhas kai, tih kô sâdhu karç ||49||592||

He keeps himself deprived of spiritual fragrance,  
 As a crow keeps dipping into foul smelling filth.  
 Truly, do those symptoms sprout themselves,  
 Which are divinely ordained to be ingrained||46||589||

Pauri : For every one slanderer there is one pious (Khalsa)  
 So has it been the design of the Divine lord.  
 Since ages has this game been divinely played.  
 So has it been going on from the beginning.  
 He alone receives his Divine protection,  
 Who has been destined to receive it.  
 The ignorant have never been able to see this design,  
 In illusion have they remained engrossed indeed.  
 Truly have they been lashed and driven to death,  
 In vain have they been repenting over their deeds||47||590||

One who speaks arrogantly projecting his ego,  
 Even while sitting in the company of the saintly,  
 How would he cross through the ocean of existence,  
 How shall he be emancipated indeed.  
 How can he be acquitted in divine court,  
 Let it be deliberated and reflected upon.  
 How can a base mental be turned into gold,  
 To whatever heat may it be subjected to.  
 Truly, would he be emancipated in a moment.  
 Provided he gets touched by the touchstone of Guru's grace||48||591||

Pauri: If one becomes a sinner in the extreme,  
 And stigmatises his entire family,  
 If he keeps on committing evil deeds,  
 And continues to indulge evil doings,  
 If he keeps on indulging in calumny and theft,  
 And avoiding to remember God's name,  
 If keeps on making solemn promises to behave,  
 And keeps on usurping others' wealth,  
 Even a hardened criminal can be made a saint,  
 If the Divine Lord wishes to redeed him, indeed.||49||592||

ਪੌੜੀ: ਸਭ ਤੇਰੀ ਤੂ ਸਭਸਿ ਦਾ, ਕੋ ਕਿਧਰ ਜਾਵੈ ।  
 ਪੁਤ ਕੁਪੁਤੀ ਜੇ ਕਰੇ, ਪਿਉ, ਮੁਖਹੁ ਨ ਪਾਵੈ ।  
 ਭਾਵੈ ਕੇਤਾ ਭਰਮਣਾ, ਜੋ ਸਰਣੀ ਆਵੈ ।  
 ਅਉਗੁਣ ਮੇਟੇ ਗੁਣ ਕਰੇ, ਭੀ ਮਾਹਿ ਸਮਾਵੈ ।  
 ਜੀ, ਗੋਬਿੰਦ ਸਿੰਘ ਦਇਆਲ ਹੈ, ਸਤਿਸੰਗ ਮਿਲਾਵੈ ॥ 50 ॥ 593 ॥

Pauri: sabh t̥rī tū sabhsi dā, kō kidhar jāvai .  
 put kuputī j̄ kar̄, piu, mukhhu na pāvai .  
 bhāvai k̄tā bharmanā, jō sarnī āvai .  
 augun m̄t̄ṭ̄ṭ̄ gun kar̄, bhī māhi samāvai .  
 jī, gōbind singh daiāl hai, satisang milāvai ॥50॥593॥

ਜੋ ਕਹਿਆ ਕਰਤਾਰ, ਸੋ ਰਿਦੈ ਬਸਾਵਣਾ ।  
 ਤਜਿ ਪ੍ਰਪੰਚ ਬਿਕਾਰ, ਨਹੀਂ ਲਲਚਾਵਣਾ ।  
 ਦੂਜਾ ਭਾਵ ਮਿਟਾਇ, ਇਕੈ ਧਿਆਵਣਾ ।  
 ਚਰਣ ਕਮਲ ਸੋ ਪ੍ਰੀਤਿ, ਭਰਮ ਚੁਕਾਵਣਾ ।  
 ਜੀ, ਬਾਂਧਿ ਪਾਂਚ ਹਥਿਆਰ, ਦਰਸਨੁ ਆਵਣਾ ॥ 51 ॥ 594 ॥  
 jō kahiā kartār, sō ridai basāvnā .  
 taji parpañc bikār, nahīn lalcāvnā .  
 dūjā bhāv mitāi, ikai dhiāvnā .  
 caran kamal sō parīti, bharam cukāvnā .  
 jī, bāndhi pāñc hathiār, darsanu āvnā ॥51॥594॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੂ ਸੋਭਾ ਗ੍ਰੰਥੇ ਕਲਾ ਪ੍ਰਗਾਸ ਨਉਰੰਗੇ ਕਉ ਹੁਕਮ ਆਇਆ ਬਰਨਨੰ ਨਾਮੁ ਤੇਰਵਾਂ  
 ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤਬ ਸੁਭਮਸਤੁ ਫੜ13ਫੜ  
 iti sari guru sobha gar̄nthe kala pargas naur̄nge kau hukam aia barnanan namu  
 teravan adhiāi sampurnamsatab subhmastu ॥13॥

Pauri: Since He (the Guru) belongs to everyone and everyone to Him,  
 How can anyone belong elsewhere.  
 Even if a son commits an act and becoming a son,  
 Never does a father talk ill of his son.  
 Even if one keeps on going astray,  
 One gets acquitted if one surrenders to the Guru.  
 Wiping one's past misdeeds, investing with good deeds.  
 The Guru unites one with His own self  
 Truly, is Guru Gobind Singh, the compassionate,  
 Who unites a sinner with the virtuous ones||50||593||

Pauri: Whatever be the Divine Guru's pious words,  
 So must a devotee lodge in his heart and soul.  
 Indulgence in vices and deception must he renounce,  
 Never should he covet what belongs to others.  
 Faith in any one else than the Guru he must avoid.  
 The Divine Guru alone must he meditate upon.  
 To the lotus feet of the Guru must he pay obeisance,  
 To all kinds of delusion must he not fall a prey,  
 Truly must he wear five symbols of sikh faith,  
 Initiated thus should he proceed to seek Guru's blessings||51||594||

This is the end of chapter thirteen including an epistle to Aurangzeb and its description.

## REFERENCES

1. References : 1. Kaliyuga: The Hindu mythology has divided time into four parts namely - Satyuga, Treta, Duapar and Kaliyuga associated with the perfection or lack of moral values. Kaliyuga is a period of time in which there is a total lack of moral values. Guru Gobind Singh appeared in the age of Kaliyuga. The modern age is believed to be a part of Kaliyuga..
2. Emperor: Mughal emperor (1619-1707), a rabidly religious fanatic ruler of India who committed innumerable atrocities on the Indian people and made forcible conversions on a large scale.
3. Gurz Bardar: Mohammad Baig Gurj Bardar (court official) who carried Mughal emperor's written reply to Guru Gobind Singh's epistle known as Zafarnama.

## Chapter XIV

This chapter, consisting of seventy six Couplets, is not centred around any single incident but deals with so many disparate incidents from Guru Gobind Singh's life. Even its title, given in some editions of Gursobha as "Keechak Maar" has hardly any relevance to the contents of the chapter. "Keechak" refers to a character from Hindu mythology who was a brother-in-law of the Hindu king Viraat. He is supposed to have been killed by Pandava stalwart Bhima after he had misbehaved with Draupdi. Guru Gobind Singh had gone to see the place where that malevolent character had been killed. The chapter deals primarily with Guru Gobind Singh's departure to the South from Talwandi Sabo on October 30, 1706, Bikarmi Samwat 1763 through the Rajasthan territory of Marwar because there had been no communication from Bhai Daya Singh even after so many months. Bhai daya Singh had been sent to the south with an epistle written by Guru Gobind Singh to the Mughal emperor Aurangzeb camping at Aurangabad. There is a description of Guru's edicts to various Sikh Sangats to send provisions and men for the Guru's passage to the South and sending of a few advance parties. The poet also narrates minor skirmishes of the local people with the Guru's contingent more under misconception than under any calculated fight.

Another incident that finds reference in the chapter is an oblique reference to Guru Gobind Singh's marriage just before his departure for the South. There is a difference of opinion among the Scholars about this marriage because the author neither mentions any reasons nor any back ground about this marriage nor even the name of any woman whom the Guru married. Therefore while some scholars like Sohan Singh seetal reject the possibility of this marriage out rightly, Dr. Ganda Singh confirms the solemnization of Guru's marriage with Mata Sahib Devan, daughter of Bhai Raunak of Rohtas. According to Dr. Ganda Singh, when Guru Gobind Singh had accepted this proposal of marriage with Mata Sahib Devan on the insistence of Sikh Sangat, the Guru had taken a vow of celibacy. Bowing to Sikh Sangat's appeal, the Guru had allowed Mata Sahib Devan to stay with the Guru in a state of virginity. Now before the departure to the South from Rajputana, it was with her that Guru had solemnized this marriage with Sahib Devan, again on the Sikh Sangat's appeal. But the author gives no details about this marriage except that the marriage was solemnized.

The most significant incident in this chapter, however, is the return of Bhai Daya Singh in the company of the Mughal Emperor's royal messenger (Gurz Bardaar) with a message from the emperor. It is mentioned that with the Guru's blessings, Bhai Daya Singh had finally succeeded in seeking a meeting with Aurangzeb and handed over Guru's epistle "Zafarnama" to the emperor and the

latter had responded by sending an invitation to the Guru to see him at Aurangabad. The emperor had also issued necessary instructions to the several Mughal custodians to make arrangements for the Guru's smooth journey to the South. However, as another messenger had revealed soon about the news of Aurangzeb's death at Aurangabad, the Guru decided to return to Anandpur Sahib. It is during the return journey through Marwar that a minor skirmish took place between the Guru's contingent and two Rajput chiefs near the town of Baghaur in which the latter were defeated. Sainapati uses several poetic forms such as Dohra, Sortha, Swaiyya, chopai and Ruamal Chhand to describe these incidents. It is a very lengthy descriptive chapter without any central theme.

(ਗੁਰੂ ਜੀ ਦਾ ਦੱਖਣ ਵਲ ਕੂਚ,  
 (gurû jî dâ dakkhan val kûc,  
 ਬਾਦਸ਼ਾਹ ਔਰੰਗਜ਼ੇਬ ਦੇ ਮਰਨ ਦੀ ਖ਼ਬਰ, ਬਘੌਰ ਦਾ ਜੰਗ)  
 bâdshâh aurangazçb dç maran dî khabar, baghaur dâ jang)

- ਦੋਹਰਾ: ਬਹੁਤ ਦਿਵਸ ਬੀਤਯੋ ਤਹਾਂ, ਪ੍ਰਗਟ ਕਹੋ ਬਿਚਾਰ।  
 ਦਯਾ ਸਿੰਘ ਇਤ ਤੇ ਚਲਯੋ, ਉਤ ਤੇ ਸਿਰਜਨਹਾਰ ॥ 1 ॥ 595 ॥
- Dohra: bahut divas bîtyô tahân, pargat kahô bicâr.  
 dayâ singh it tç calyô, ut tç sirjanhâr..1..595..
- ਦਯਾ ਸਿੰਘ ਦੱਛਨ ਦਿਸਾ, ਲਾਗੀ ਬਹੁਤ ਅਵਾਰ।  
 ਸਿੰਘਨ ਕੇ ਸਾਹਿਬ ਕਹਯੋ, “ਸਬੈ ਹੋਹੁ ਤਯਾਰ” ॥ 2 ॥ 596 ॥  
 dayâ singh dacchan disâ, lâgî bahut avâr.  
 singhan kô sâhib kahyô, “sabai hôhu tayâr”..2..596..
- ਸੋਰਠਾ: ਮਾਰਵਾਰ ਕੇ ਰਾਹ, ਦਿਸ ਦੱਛਨ ਕੇ ਕੂਚ ਹੈ।  
 ਸਬੈ ਹੋਹੁ ਤਯਾਰ”, ਪ੍ਰਭੂ ਇਮ ਕਹੀ ਸੁਨਾਇ ਕੈ ॥ 3 ॥ 597 ॥
- Sôrthâ: mârvâr kç râh, dis dacchan kô kûc hai.  
 sabai hôhu tasâr”, parbhû im kahî sunâi kai..3..597..
- ਸਵੈਯਾ: ਭਏ ਤੱਯਾਰ ਹਥਯਾਰ ਪਾਂਚੋ ਕਸੇ, ਸਿੰਘ ਤਿਹ ਠੌਰ ਬਨ ਬੇਗ ਆਏ।  
 ਏਕ ਸੌ ਏਕ ਬਲਵੰਤ ਸੂਰਾ ਸਰਸ, ਟਾਂਕ ਦੁਇ ਤੀਨ ਆਫੂ ਚੜ੍ਹਾਏ।  
 ਦੇਖਿ ਕਰਤਾਰ ਤਿਹ ਓਰ ਐਸੇ ਕਹਯੋ, “ਅਨੀ ਕੇ ਜੁਾਨ ਹੈ ਦਿਸਟਿ ਆਏ।  
 ਅਸੁ ਬਾਨੀ ਸਰਸ ਸਾਜਿ ਸੀਗਾਰ ਕੇ, ਬੇਗ ਲੇ ਆਵ” ਐਸੇ ਬਤਾਏ ॥ 4 ॥ 598 ॥
- Swaiyya: bhaç tayyâr hathyâr pâñcô kasç, singh tih thaur ban bçg âç.  
 çk sau çk balvant sûrâ saras, tânk dui tîn âphû carrhâç.  
 dçkhi kartâr tih ôr aisç kahyô, “anî kô jahân hai disti âç.  
 asu bânî saras sâjî sîgâr kç, bçg lç âv” aisç batâç..4..598..
- ਤੁਰਕੀ ਅਸ ਅੱਛ ਸੁਖੰਛਿ ਬਡੋ, ਤਿਹ ਉਪਰ ਪਾਖਰ ਆਨਿ ਧਰੀ।  
 ਛਬਿ ਸੋਹਤ ਜੀਨ ਜਰਾਇਨ ਕੀ, ਸਬ ਸਾਜਿ ਸਮੇਤ ਅਨੂਪ ਖਰੀ।  
 ਗਜ ਮੋਤਿਨ ਕੇ ਗੁਲ ਬਦਨ ਕੇ, ਕਲਗੀ ਸਿਰ ਸਭੇ ਜਰਾਵ ਜਰੀ।  
 ਬਰਨੋ ਛਬਿ ਯੋ ਜਲ ਚਾਲ ਚਲੈ, ਛਿਪ ਹੈ ਤਿਹ ਦੇਖਤ ਹੂਰ ਪਰੀ ॥ 5 ॥ 599 ॥
- turkî as acch supcchi bado, tih ûpar pâkhar âni dharî.  
 chabi sôhat jîn jarâin kî, sab sâjî samçt anûp kharî.  
 gaj motin kç gul badan ko, kalgî sir sobh jarâv jarî.  
 barnau chabi yô jal câl calai, chip hai tih dçkhat hûr parî..5..599..



## Chapter XIV

### Guru Gobind Singh's travel to the South,

#### News of Emperor Aurangzeb's death, & Battle of Baghaur

Dohra : As many a day passed there (in the South),  
Let me narrate after due consideration.  
As Bhai Daya Singh started from the South,  
Guru Gobind Singh moved from the other side. 1||595||

As Bhai Daya Singh while in the South,  
Had taken too long to return from there,  
Guru Gobind Singh instructed all the Sings,  
Must all of them get ready to depart. 2||596||

Sortha: Passing through the territory of Marwar region,  
Must they depart in the Southern direction.  
All of them must make preparations,  
Thus did the Divine Lord address them||3||597||

Swaiyya: Armed with five (Khalsa) arms did they get ready,  
Quickly did the Singhs arrive in all readiness,  
Each warrior being mightier than the other,  
Two three doses of opium did they partake.  
Looking at those warriors did the Divine Lord say:  
Young soldiers of an army did they look like.  
A horse fully equipped and decorated,  
Should they quickly bring the Divine Lord said||4||598||

On a mighty fleet-footed horse of Turkish breed,  
There was placed a saddle on its back  
The saddle being covered with an embroidered Cover,  
Magnificent did it look with decorations.  
With a garland of rubies around its neck,  
A plume studded with diamonds was placed on its head.  
When it trotted as smoothly as flow of water,  
Even fairies from heavens looked at it slyly||5||599||

ਦੋਹਰਾ: ਚੰਚਲ ਚਪਲ ਚਲਾਕ ਹੈ, ਅਰੁ ਗਤਿ ਅਨਿਕ ਅਪਾਰ।  
ਬਰਨ ਚਿਹਨ ਸੁੰਦਰ ਸਰਸ, ਰੂਪ ਦਿਯੋ ਕਰਤਾਰ॥ 6॥ 600॥

Dohra: cañcal capal calâk hai, aru gati anik apâr.  
baran cihan sundar saras, rūp diyô kartâr.॥6॥600॥

ਅਰਦਾਸ ਕੀਨੀ ਅਰਦਾਸਿਯੋ, “ਸੁਨਿਯੈ, ਕ੍ਰਿਪਾ ਧਾਰਿ।  
ਅਤਿ ਸੁੰਦਰ ਬਾਣੀ ਸਰਸ, ਭਯੋ ਅਸੂ ਤਯਾਰ”॥ 7॥ 601॥  
ardâs kînî ardâsiyô, “suniyai, karipâ dhâri.  
ati sundar bânî saras, bhayô asav tayâr”.॥7॥601॥

ਸਵੈਯਾ: ਤਾਹਿ ਸਮੈ ਪੁਭੁ ਨੇ ਇਸਨਾਨ ਕਿਯੋ, ਕਰਿ ਕੈ ਹਥਿਆਰ ਸੰਭਾਰੇ।  
ਲੈ ਤਿਨ ਕੋ ਇਸਨਾਨ ਦਿਯੋ, ਕਰਿ ਆਪਿ ਅਗੋਛਨ ਪੋਛ ਸੁਧਾਰੇ।  
ਕਾਢਿ ਤਿਨੈ ਚਮਕਾਇ ਚਹੂ ਦਿਸ, ਮਿਆਨਨ ਮੈ ਜਬ ਹੀ ਨਿਰਵਾਰੇ।  
ਖੇਲ ਅਪਾਰ ਕਰੇ ਕਰਤਾਰ, ਜਨ ਜੀਵ ਕਹਾ ਗਤਿ ਤਾਹਿ ਬਿਚਾਰੇ॥ 8॥ 602॥

Swaiyya: tâhi samai parbhu n̄ isnân kiyô, kari kai hathiâr sambhâr̄.  
lai tin kô isnân diyô, kari âpi agôchan pôch sudhâr̄.  
kâdhi tinai camkâi cahû dis, miânan mai jab hî nirvâr̄.  
khl̄ apâr kar̄ kartâr, jan jîv kahâ gati tâhi bicâr̄.॥8॥602॥

ਦੋਹਰਾ: ਤੋਸਕਚੀ ਤਾਹੀ ਸਮੈ, ਬਸਤੁ ਸਬੈ ਕਰ ਕੀਨ।  
ਆਗੇ ਸਤਿਗੁਰ ਕੈ ਧਰੇ, ਪਹਰ ਤਬੈ ਸਬ ਲੀਨ॥ 9॥ 603॥

Dohra: tôskacî tâhî samai, bastar sabai kar kîn.  
âḡc̄ satigur kai dhar̄c̄, pahar tabai sab lîn.॥9॥603॥

ਸਵੈਯਾ: ਸੀਸ ਪੈ ਤਾਜ ਲੈ ਸੋਨ ਕਲਗੀ ਧਰੀ, ਲਾਲ ਹੀਰੇ ਜਰੀ ਜਗਮਗਾਵੈ।  
ਹੀਰ ਪੰਨਾ ਖਰੇ, ਓਰ ਮੋਤੀ ਜਰੇ, ਝਲਕ ਛਬਿ ਸੋਭ ਤਾਕੀ ਸੁਹਾਵੈ।  
ਝੋਕ ਐਸੇ ਲਸੈ, ਜੋਤਿ ਫੁੰਦਨ ਦਿਸੈ, ਸੋਭ ਅਪਾਰ ਨਹੀਂ ਬਰਨਿ ਆਵੈ।  
ਪ੍ਰਗਟਿ ਪ੍ਰਚੰਡਿ ਤ੍ਰਈ ਲੋਕ ਸੋਭਾ ਕਰੈ, ਪੇਖ ਤਿਹ ਸੰਤ ਸੁਖ ਸਰਬ ਪਾਵੈ॥ 10॥ 604॥

Swaiyya: sîs pai tâj lai sôn kalgî dharî, lâl hîr̄c̄ jarî jagmagavai.  
hîr pannâ khar̄c̄, ôr môîî jar̄c̄, jhalak chabi sôbh tâkî suhâvai.  
jhôk ais̄c̄ lasai, jôti phundan disai, sôbh apâr nahîn barni âvai.  
pargti parcndî tarî lôk sôbhâ karai, p̄ckh tih sant sukh sarab pâvai.॥10॥604॥

ਚਿਲਤਾ ਕਰਿ ਕੈ ਸਬ ਸਾਜ ਹੀ ਸੋ, ਬਰਨੋ ਹਥਿਆਰ ਕਹੋ ਸਬ ਹੀ।  
ਕਟਿ ਸੋ ਤਰਵਾਰ ਬਨੀ ਜਮ ਧਾਰ, ਅਲੀ ਬੰਦ ਢਾਲ ਫਝੈ ਜਬ ਹੀ।  
ਦਿਸ ਦਾਹਨ ਬਾਨ ਕਮਾਣ ਸਜੈ, ਕਰ ਮੈ ਬਰਛਾ ਚਮਕੈ ਅਬ ਹੀ।  
ਸਬ ਦੁਤਨ ਛਾਰ ਛਿਨ ਮੈ, ਕਹਿ ਗੋਬਿੰਦ ਸਿੰਘ ਚੜ੍ਹੇ ਤਬ ਹੀ ॥ 11॥ 605॥

ciltâ kari kai sab sâj hî sô, barnô hathiâr kahô sab hî.  
kati sô tarvâr banî jam dhâr, alî band dhâl phabai jab hî.  
dis dâhan bân kamânan sajai, kar mai barchâ camkai ab hî.  
sab dutan châr chhin mai, kahi gôbind singh carrh̄c̄ tab hî.॥11॥605॥

Dohra: Sprightly, brisk and fleet-footed was the horse indeed,  
 With innumerable styles of gait was it invested.  
 Possessing a variety of beautiful looks and features,  
 With glamour and beauty had the Divine Lord blessed it||6||600||

Thus did the leading supplicant make a prayer,  
 “May the Merciful Divine Lord listen to the prayer  
 In sweet, beautiful words did he pray,  
 The Divine Guru’s horse is ready for your ride”||7||601||

Swaiyya: There after, having finished with ablutions,  
 Did the Divine Guru put on his armour,  
 After having washed his own armour,  
 The Divine Guru himself squeezed the towel.  
 After having cleaned and polished his armour,  
 The Divine Guru put these back in their covers.  
 Such marvelous deeds did the Divine Guru do,  
 That an ordinary person can hardly reckon these. 8||602||

Dohra: Thereupon, The Divine Guru’s personal attendant,  
 The Divine Guru’s garments did he put forth.  
 As he presented these garments to the Divine Guru,  
 The Divine Guru put on those garments indeed||9||603||

Swaiyya: Fitted with an eigarette a golden Crown did the Guru wear,  
 Studded with diamonds and rubies did it shine.  
 Being studded with real emeralds and pearls indeed,  
 Magnificent did it look on the Guru’s head.  
 Being decorated with a series of small canopies,  
 Beyond description was its appearance indeed.  
 Being praised by denizens of all three worlds,  
 All the saints felt elated after a glimpse at the Divine Guru||10||604||

After all the arms having been worn after scrubbing,  
 Let me explain qualities of all these arms.  
 As the sharp-edged sword looked like a messenger of death,  
 Closely fitted shield gave a very fine appearance.  
 As the impressive bow and arrows looked decorative,  
 The spear slung on the side shone brilliantly.  
 Praying for all the evil-doers to be decimated,  
 Thus did Guru Gobind Singh mount his steed.||11||605||

ਦੋਹਰਾ: ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤੇ, ਕਹਿ ਕੈ ਭਏ ਸਵਾਰ।  
 ਭਯੋ ਡੰਕ ਤ੍ਰਿਹੁ ਲੋਕ ਮੈ, ਚੜ੍ਹਤ ਕਰੀ ਕਰਤਾਰ ॥ 12 ॥ 606 ॥  
 Dohra: vâhgurû jî kî phatç, kahi kai bhaç savâr.  
 bhayô dank tarihu lôk mai, carraht karî kartâr.॥12॥606॥

ਡੰਕਨ ਘੋਰ ਸੁ ਘੋਰ ਭਈ, ਸੁਨਿ ਕੈ ਪੁਰੀਆ ਸਬ ਹੀ ਲਰਜੀ।  
 ਲਰਜੇ ਸਸਿ ਭਾਨੁ ਭਯਾਨ ਭਏ, ਕਿਹ ਕਾਰਨ ਕਾਜਿ ਚੜ੍ਹਯੋ ਹਰਿ ਜੀ।  
 ਤ੍ਰਈ ਲੋਕ ਅਲੋਕ ਸਬੈ ਲਰਜੇ, ਸਿਵ ਜੀ ਕੈਲਾਸ ਪੜਯੋ ਤਰ ਜੀ।  
 ਸੁਨ ਸੇਸ ਮਹੇਸ ਸੁਰੇਸ ਬਡੇ, ਲਰਜੇ ਸਿੰਘ ਗੋਬਿੰਦ ਕੇ ਡਰ ਜੀ ॥ 13 ॥ 607 ॥  
 dankan ghôr su ghôr bhaî, suni kai purîâ sab hî larjî.  
 larjç sasi bhânu bhayân bhaç, kih kâran kâjî carrhyô hari jî.  
 tarî lôk alôk sabai larjç, siv jî kailâs parryô tar jî.  
 sun sçs mahçs surçs badç, larjç singh gôbind kç dar jî.॥13॥607॥

ਭਏ ਭੈਮਾਨ ਪਾਤਾਰ ਆਕਾਸ, ਕਹਯੋ ਕਰਤਾਰ ਦਿਸ ਦਛਿ ਆਨੋ।  
 ਕੌਨ ਕਾਰਨ ਪ੍ਰਭੂ ਫੇਰ ਦੱਛਨ ਦਿਸਾ ਭਏ ਹੈ ਸਵਾਰ ਕੈਸੇ ਕਿ ਮਾਨੋ।  
 ਸਿਧ ਸਾਧਕ ਸਭ ਭਏ ਭੈਮਾਨ, ਅਬ ਕੌਨ ਕੀ ਕਾਨ ਗੁਰੂ ਕੀ ਨਸਾਨੋ।  
 ਡੰਕ ਕੀ ਘੋਰ ਸੁਨਿ ਲੰਕ ਕੰਪੀ, ਚੜ੍ਹੇ ਸਿੰਘ ਗੋਬਿੰਦ ਐਸੇ ਬਖਾਨੋ ॥ 14 ॥ 608 ॥  
 bhaç bhaimân pâtâr âkâs, kahyô kartâr dis dachi ânô.  
 kaun kâran parbhû phçr dacchan disâ bhaç hai savâr kaisç ki mânô.  
 sidh sâdhak sabhau bhaç bhaimân, ab kaun kî kân guru kî nasânô.  
 dank kî ghôr suni lank kampî, carrhç singh gôbind aisç bakhânô.॥14॥608॥

ਦੋਹਰਾ: ਕਰਤ ਕੂਚ ਆਏ ਤਹਾਂ, ਰਜਪੂਤਨ ਕੇ ਦੇਸ।  
 ਆਨਿ ਆਨਿ ਰਾਜਾ ਮਿਲੇ, ਜੋਧਾ ਬਡੇ ਨਰੇਸ ॥ 15 ॥ 609 ॥  
 Dohra: karat kûc âç tahân, rajpûtan kç dçs.  
 âni âni râjâ milç, jôdhâ badç narçs.॥15॥609॥

ਚੌਪਈ: ਸਿੰਘਨ ਸਿਖਨ ਮਨ ਮੈ ਆਨੀ।  
 ਉਨ ਉਚਰੀ ਪ੍ਰਭੂ ਸੇ ਇਮ ਬਾਨੀ।  
 ਹੋਹੁ ਦਯਾਲ ਬਿਆਹ ਪ੍ਰਭੂ ਕਰੋ।  
 ਤਉ ਇਹ ਮਗ ਪਗ ਆਗੈ ਧਰੋ” ॥ 16 ॥ 610 ॥  
 Chaupaî: singhan sikhnan man mai ânî.  
 un ucrî parbhû sô im bânî.  
 hôhu dayâl biâh parbhû karô.  
 tau ih mag pag âgai dharô”.॥16॥610॥

Dohra: Hailing victory to be to the Divine lord “Waheguru”,  
 Did Guru Gobind Singh mount his steed indeed.  
 The Guru’s expedition being hailed in three worlds,  
 The Divine Guru launched on his chosen, expedition. 12||606

Swaiyya: As beats on kettle-drum created a lot of noise,  
 There was a tremor across all the planets.  
 Even the sun and moon trembled with fear,  
 What had prompted the Divine lord to go on expedition?  
 The denizens of all the three worlds having trembled,  
 Even lord Shiva felt apprehensive on Mount Kailash.  
 All the great gods trembled hearing the drumbeat,  
 They being so much in awe of Guru Gobind Singh.13||607||

Swaiyya: Even the nether world and sky having been scared,  
 Why had the Divine Guru proceeded to the south?  
 What had prompted the Divine Guru to proceed to south?  
 They could not believe as the Guru mounted his steed.  
 Even the Sidhas and saints felt stricken with awe,  
 As who could be the target of the Guru’s expedition?  
 Even denizens of Sri Lanka felt extremely scared,  
 So frightening had been Guru Gobind Singh’s launch||14||608||

Dohra: After his departure and travelling far,  
 The Divine Guru arrived in Rajput territory.  
 As several Rajput kings paid obeisance,  
 So did many great warriors and chiefs. ||15||609||

Chaupai : As both the initiated Singhs and devout Sikhs,  
 So felt in their heart of hearts indeed.  
 To the Divine Guru Guru Gobind Singh  
 Did all of them express a desire.  
 “May the Divine Guru be kind enough,  
 May the Divine Guru enter into a wedlock<sup>1</sup>.  
 Only after solemnizing this marriage.  
 May the Divine Guru proceed any further.”||16||610||

ਰੂਆਮਲ ਛੰਦ: ਸੁਨਤ ਬਚਨ ਬਿਗਾਸ ਸੋ, ਪ੍ਰਭੁ ਸਬ ਸਾਮਾ ਕੀਨ।  
 ਹੁਕਮੁ ਸਿੰਘਨ ਕੇ ਕਿਯੋ, ਮੰਗਵਾਇ ਸਭ ਕਛੁ ਲੀਨ।  
 ਸਾਜ ਸਾਮਾਨੋ ਸਬੈ ਆਨੰਦ ਤੂਰ ਬਜਾਇ।  
 ਬਿਆਹ ਕਰਿ ਕੈ ਆਪਨਾ, ਪ੍ਰਭੁ ਚਲੇ ਤਾਤੇ ਧਾਇ॥ 17॥611॥

Rûâmal Chhand: sunat bacan bigâs sô, parbhû sab sââmâ kîn.  
 hukmu singhan kô kiyô, mangvâi sabh kachu lîn.  
 sâj sââmânô sabai ânand tûr bajâi.  
 biâh kari kai âpanâ, parbhû calç tâtç dhâi.॥17॥611॥

ਦੋਹਰਾ: ਦਯਾ ਸਿੰਘ ਤਾਹੀ ਦਿਸਾ, ਮਿਲਾ ਪ੍ਰਭੁ ਸੋ ਆਇ।  
 ਗੁਰਜਦਾਰ ਦਿੱਲੀ ਗਏ, ਵਹਿ ਉਸ ਰਾਹਿ ਨ ਜਾਇ॥ 18॥ 612 ॥

Dohra: dayâ singh tâhî disâ, milâ parbhû sô âi.  
 gurajdâr dillî gayo, vahi us râhi na jâi.॥18॥612॥

ਜਿਹ ਗਾਵਨ ਖਾਲਸਾ ਪਰੇ, ਲੂਟ ਕੂਟ ਤਿਹ ਲੇਤ।  
 ਗਾਵ ਬਚੇ ਰਾਜਾ ਮਿਲੇ, ਭੇਟ ਪ੍ਰਭੁ ਸੋ ਦੇਤ॥ 19॥ 613 ॥  
 jîh gâvan khâlsâ parç, lût kût tih let.  
 gâv bacç râjâ milç, bhçt parbhû sô dçt.॥19॥613॥

ਜੋ ਰਾਜਾ ਕਰਿ ਜੋਰਿ ਕੈ, ਮਿਲਤ ਪ੍ਰਭੁ ਸੋ ਧਾਇ।  
 ਬਸ ਹੈ ਦੇਸ ਅਨੰਦ ਸੋ, ਤਾਂ ਢਿਗ ਕੋਇ ਨ ਜਾਇ॥ 20॥ 614 ॥  
 jô râjâ kari jôri kai, milat parbhû sô dhâi.  
 bas hai dçs anand sô, tân dhig kôî na jâi.॥20॥614॥

ਜੋ ਮਨ ਮੇ ਗਰਬਤਿ ਰਹੈ, ਮਿਲਨਾ ਉਨ ਨਹੀਂ ਕੀਨ।  
 ਲੂਟ ਕੂਟ ਕੇ ਖਾਲਸੇ, ਭੁੰਚ ਤਾਹਿ ਕਉ ਲੀਨ॥ 21॥ 615 ॥  
 jô man mç garbati rahai, milnâ un nahîn kîn.  
 lût kût kç khâlsç, bhuñc tâhi kau lîn.॥21॥615॥

ਕੂਚ ਕਰਤ ਮਾਰਗ ਚਲਤ, ਇਹੀ ਭਾਂਤਿ ਸੋ ਜਾਤ।  
 ਆਗੇ ਕੇ ਮਾਰਗਿ ਨਹੀ, ਸੁਨੀ ਪ੍ਰਭੁ ਇਮ ਬਾਤ॥ 22॥ 616 ॥  
 kûc karat mârag calat, ihî bhânti sô jât.  
 âgç kô mârgi nahî, sunî parbhû im bât.॥22॥616॥

ਚੌਪਈ: ਵੁਹ ਦਿਸ ਛੋੜ ਅਵਰ ਦਿਸ ਧਾਏ। ਕੂਚ ਕਰਤ ਕੇਤਕ ਇਵ ਆਏ।  
 ਚੜਿ ਘਾਟੀ ਕੇ ਪਾਰ ਸਿਧਾਨੇ। ਪ੍ਰਭੁ ਸੋ ਬਾਤ ਕਹੀ ਇਕ ਆਨੇ॥ 23॥ 617 ॥

Chaupaî: vuh dis chôrr avar dis dhâç. kûc karat kçtak iv âç.  
 carh ghâtî kç pâr sidhânç. parbhû sô bât kahî ik ânç.॥23॥617॥

Rouamal Chhand: After listening to the utterances of devout Sikhs,  
 Did the Divine Guru get prepared for wedding.  
 Instructing the Singhs to arrange for provisions,  
 The Divine Guru got all provisions procured.  
 Having arranged for all the necessary provisions,  
 Were the wedding melodies recited and sung.  
 Having solemnized his own wedding there,  
 Did the Divine Guru proceed further ahead||17||611||

Dohra: Bhai Daya Singh coming from the other direction,  
 Did he come across the Divine Guru on the way.  
 As the royal messenger Gurz Bardar<sup>2</sup> had proceeded towards Delhi,  
 Bhai Daya Singh had not followed the same route||18||612||

The villages which fell on Khalsa contingent's route,  
 Those villages did they loot and plunder indeed.  
 The chiefs who begged to save their villages,  
 They made offerings to the Divine Guru voluntarily||19||613||

Those feudal chiefs who met the Guru with folded hands,  
 With due respect and humility did they come,  
 They continued to live in their regions peacefully,  
 As none could dare to touch those villages. ||20||614||

Those who remained arrogant and defiant,  
 They could not come to see the Divine Guru.  
 Their villages did the Khalsa loot and plunder,  
 All their possessions did the Khalsa take over.21||615||

Proceeding and travelling in this manner further,  
 They kept proceeding further on their way.  
 That they could not proceed any further,  
 The Divine Guru heard an account to that effect. 22||616||

Chopai: Changing direction, they moved in another direction,  
 Many others joined as they were travelling further.  
 Climbing a hillock they reached on the other side,  
 When someone conveyed something to the Divine Guru||23||617||

“ਔਰੰਗ ਸ਼ਾਹ ਗਉਨ ਕਰਿ ਗਯੋ। ਜਗ ਤੇ ਬਿਦਾ ਭਾਂਤਿ ਯਹ ਭਯੋ।  
ਛੋੜਿ ਗਯੋ ਸਬ ਮੁਲਕ ਖਜਾਨਾ। ਕਾਲ ਗ੍ਰਸਯੋ ਬਲ ਕਛੁ ਨ ਬਸਾਨਾ” ॥ 24 ॥ 618 ॥  
“aurang shâh gaun kari gayô. jag tç bidâ bhânti yah bhayô.  
chôrhi gayô sab mulak khajânâ. kâl garsyô bal kachu na basânâ” .||24||618||

ਦੋਹਰਾ: ਕੂਚ ਕਿਯੋ ਪ੍ਰਭੁ ਨੇ ਤਬੈ, ਲੈ ਘੋਰਨ ਕੇ ਸੰਗ।  
ਭਾਂਤਿ ਅਨੇਕਨ ਦੇਖਿਯੈ, ਜਾ ਸੁਲਤਾਨੀ ਜੰਗ ॥ 25 ॥ 619 ॥

Dohra: kûc kiyô parbhu nç tabai, lai ghôran kô sang.  
bhânti ançkan dçkhiyai, jâ sultânî jang. ||25||619||

ਚੌਪਈ: ਕੇਤਕ ਦਿਨ ਪ੍ਰਭੁ ਔਰ ਬਿਤਾਏ। ਕੂਚ ਮੁਕਾਮ ਕਰਤ ਚਲਿ ਆਏ।  
ਬਿਰਛ ਏਕ ਦੀਰਘ ਅਤਿ ਘਨਾ। ਸੁੰਦਰ ਸਰੁ ਸਰੂਪ ਤਿਹ ਬਨਾ ॥ 26 ॥ 620 ॥

Chaupaî: kçtak din parbhu aur bitâç. kûc mukâm karat cali âç.  
birach çk dîragh ati ghanâ. sundar saru sarûp tih banâ. ||26||620||

ਦੋਹਰਾ: ਅਧਿਕ ਠਉਰ ਦੇਖੀ ਤਹਾਂ, ਹੁਇ ਹੈ ਤਹਾਂ ਨ ਘਾਮ।  
ਉਤਰ ਰਹੇ ਤਾਹੀ ਤਲੋ, ਕੀਨੇ ਤਹਾਂ ਮੁਕਾਮ ॥ 27 ॥ 621 ॥

Dohra: adhik thaur dçkhî tahân, hui hai tahân na ghâm.  
utar rahç tâhî talô, kînç tahân mukâm. ||27||621||

ਕੀਚਕ ਭੂਮਿ ਦੇਖਨ ਨਿਮਿਤ, ਗਏ ਪ੍ਰਭੁ ਤਿਹ ਠਉਰ।  
ਆਨ ਪਹੁਚੇ ਤਾਹਿ ਦਿਸ, ਨਿਕਟਿ ਸਹਰ ਬਾਘਉਰ ॥ 28 ॥ 622 ॥  
kîcak bhûmi dçkhan nimit, gaç parbhû tih thaur.  
ân pahûçç tâhi dis, nikti sahar bâghaur. ||28||622||

ਚੌਪਈ: ਸਹਰ ਬਾਘੌਰ ਆਪ ਜੇ ਆਏ। ਲੋਗ ਤਹਾਂ ਕੇ ਅਤਿ ਡਰ ਪਾਏ।  
ਤਿਨਹੂ ਕਰੀ ਜੁੱਧ ਕੀ ਸਾਮਾ। ਕਬਹੂ ਲੂਟਿ ਲੋਹ ਏ ਧਾਮਾ ॥ 29 ॥ 623 ॥

Chaupaî: sahar bâghaur âp jç âç. lôg tahân kç ati dar pâç.  
tinhû karî juddh kî sââmâ. kabahû lûti lçh ç dhâmâ. ||29||623||

ਅਤਿ ਅਪਾਰ ਜਿਨ ਫੌਜ ਨਿਹਾਰੀ। ਸੂਰਬੀਰ ਜੋਧਾ ਹਿਤਕਾਰੀ।  
ਕਰਿ ਸਾਮਾਨ ਦੇਸ ਇਹ ਆਏ। ਇਨ ਕੇ ਭੇਦ ਜਾਤ ਨਹੀ ਪਾਏ ॥ 30 ॥ 624 ॥  
ati apâr jin phauj nihârî. sûrbîr jôdhâ hitkârî.  
kari sââmân dçs ih âç. in kç bhçd jât nahî pâç..30..624..

ਗਹਿ ਗਹਿ ਸਸਤ੍ਰ ਬਸਤ੍ਰ ਗਹਿ ਗਾਢੇ। ਕਰਿ ਸਾਮਾਨ ਜੁੱਧ ਕੋ ਠਾਢੇ।  
ਪੂਛਨ ਕੋ ਇਕ ਪਠਿਯੋ ਬਾਰੀ। ਪੂਛੇ ਇਨੈ ਜਾਇ ਬਿਧਿ ਸਾਰੀ ॥ 31 ॥ 625 ॥  
gahi gahi sasatar bastar gahi gûdhç. kari sââmân juddh kô thâdhç.  
pûchan kô ik pathiyô bârî. pûchô inai jâi bidhi sârî. ||31||625||



“The emperor Aurangzeb had breathed his last.  
From the world had he departed in this way.  
All his treasures and kingdom has he left behind  
Nothing could avail him as death had gripped him.”||24||618||

Dohra : Thereafter, the Divine Guru made his departure,  
Taking all horse mounted Singhs with him along.  
Must The Divine Guru see a variety of manipulations,  
During the war of succession in the royal house.||25||619||

Chopai : Many more days did The Divine Guru spend,  
Travelling and stopping did they keep proceeding.  
There they saw an old big tree with dense shade,  
In the midst of a resplendent beautiful forest.||26||620||

Dohra : They spotted a fine resting place there,  
Where there would not be much heat.  
Under that shady tree did they disembark,  
A makeshift stay did they make there.||27||621||

With a view to have a glimpse of keechak’s<sup>3</sup> place,  
Did the Divine Guru go up to that site.  
Arriving at a place in the same direction,  
They arrived in the vicinity of Baghaur<sup>4</sup> city.||28||622||

Chopai : As the Divine Guru’s caravan reached the city of Baghaur,  
Its residents felt extremely scared of it  
They prepared themselves for a fight,  
Lest Guru's force should attack and loot their city.||29||623||

As they looked at a large body of Guru’s soldiers,  
Many a warrior and brave hearts did they find.  
In full battle gear as the Guru's force had arrived,  
The cause of their expedition could not be ascertained.||30||624||

Having thoroughly equipped with armour and battle gear,  
For waging a battle did they seem determined.  
One of residents proceeded to make enquiries.  
Must he enquire about Guru's entire strategy.||31||625||

ਚਲਿ ਆਯੋ ਵੁਹ ਪ੍ਰਭੁ ਕੇ ਧਾਮਾ। ਦੇਇ ਕਰਿ ਜੋਰਿ ਕਿਯੋ ਪ੍ਰਨਾਮਾ।  
ਪੂਛੀ ਬਾਤ ਪ੍ਰਭੁ ਪਹਿ ਜਾਏ। “ਕਵਨ ਭੂਮਿ ਤੇ ਯਾ ਦਿਸ ਆਏ?” || 32 || 626 ||  
cali âyô vuh parbhu kç dhâmâ. dôi kari jôri kiyô parnâmâ.  
pûchî bât parbhû pahî jâç. “kavan bhûmi tç yâ dis âç”.||32||626||

ਨਗਰ ਲੋਗ ਮਨ ਮੈ ਅਤਿ ਡਰ ਹੀ। ਇਹ ਬਿਧਿ ਅਰਜ ਪ੍ਰਭੂ ਸੋ ਕਰ ਹੀ।  
“ਡੇਰਾ ਨਿਕਟਿ ਸਹਰ ਕੇ ਕਏ। ਲੂਟਨ ਕਾਜ ਆਨ ਠਹਰਏ” || 33 || 627 ||  
nagar lôg man mai ati dar hî. ih bidhi araj parbhû sô kar hî.  
“dçrâ nikti sahar kç kaç. lûtan kâj ân thahraç”.||33||627||

ਧਰਮ ਸਿੰਘ ਪ੍ਰਭੁ ਤਹਾਂ ਪਠਾਯੋ। ਬਾਰੀ ਸਿੰਘ ਤਾਹਿ ਲੈ ਆਯੋ।  
ਗੁਰੂ ਪੀਰ ਤਾਕੇ ਘਰਿ ਜਾਈ। ਸਰਬ ਕਥਾ ਇਹ ਭਾਂਤਿ ਬਤਾਈ || 34 || 628 ||  
dharam singh parbhu tahân pathâyô. bârî singh tâhi lai âyô.  
gurû pîr tâkç ghari jâî. sarab kathâ ih bhânti batâî. ||34||628||

“ਕੀਚਕ ਜੁੱਧ ਠਉਰ ਤਿਹ ਭਯੋ। ਦੇਖਨ ਤਾਹਿ ਆਪ ਪ੍ਰਭੁ ਅਯੋ।  
ਤੁਮ ਮਨ ਮੈ ਕਛੁ ਸੰਕ ਨ ਆਨੋ। ਹਮਰੀ ਬਾਤ ਸਤਿ ਕਰਿ ਜਾਨੋ” || 35 || 629 ||  
“kîcak juddh thaur tih bhayô. dçkhan tâhi âp parbhu ayô.  
tum man mai kachu sank na ânô. hamrî bât sati kari jânô”. ||35||629||

ਤਾਤੇ ਤਿਨ ਨ ਸਾਂਤਿ ਮਨਿ ਆਈ। ਇਨ ਕੀ ਬਾਤਿ ਉਨ ਨ ਮਨਿ ਭਾਈ।  
ਧਰਮ ਸਿੰਘ ਪ੍ਰਭੁ ਪੈ ਤਬ ਆਏ। ਔਰ ਠੌਰ ਡੇਰਾ ਫੁਰਮਾਏ। | 36 | | 630 | |  
tâtç tin na sânti mani âî. in kî bâti un na mani bhâî.  
dharam singh parbhu pai tab âç. aur thaur dçrâ phurmâç. ||36||630||

ਲਕਰੀ ਘਾਸ ਨੀਰ ਤਹਾਂ ਘਨਾ। ਬਾਗ ਅਜਾਇਬ ਅਦਭੁਤ ਬਨਾ।  
ਤਿਹ ਢਿਗ ਉਤਰਿ ਕਿਯੋ ਬਿਸ੍ਰਾਮਾ। ਗੋਬਿੰਦ ਸਿੰਘ ਗੁਰੂ ਤਿਹ ਨਾਮਾ || 37 || 631 ||  
lakerî ghâs nîr tahân ghanâ. bâg ajâib adbhut banâ.  
tih thig utri kiyô bisrâmâ. gûbind singh gurû tih nâmâ. ||37||631||

ਤਾ ਕੋ ਲੋਗ ਮਿਲਨ ਜੇ ਆਏ। ਤਿਨਨ ਇਨਾਮ ਪ੍ਰਭੁ ਫੁਰਮਾਏ।  
ਤਿਨ ਕੇ ਸੰਗਿ ਤਾਹਿ ਜੇ ਗਏ। ਕੀਚਕ ਜੁੱਧ ਭੀਮ ਸੋ ਭਏ || 38 || 632 ||  
tâ kô lôg milan jç âç. tinan inâm parbhû phurmâç.  
tin kç sangî tâhi jç gç. kîcak juddh bhîm sô bhaç. ||38||632||

ਬਰਕਨਦਾਜ ਸੰਗਿ ਪ੍ਰਭੁ ਲਏ। ਔਰ ਸਿੰਘ ਪ੍ਰਭੁ ਸੰਗਿ ਨ ਗਏ।  
ਜਿਨ ਕੇ ਨਾਮ ਪ੍ਰਭੁ ਫੁਰਮਾਏ। ਤੇਈ ਸਿੰਘ ਸਾਥ ਕੋ ਧਾਏ || 39 || 633 ||  
barkandâz sangî parbhu laç. aur singh parbhu sangî na gç.  
jin kç nâm parbhû phurmâç. tçî singh sâth kô dhâç. ||39||633||

Thus did he arrive at the Divine Guru's camp,  
 With folded hands did he make obeisance.  
 To the Divine Guru did he ask indeed,  
 "From which region have they come to this region" 32||626||

That residents of the city were feeling scared of Guru's caravan,  
 To that effect did he beg to plead before the Guru.  
 "As the Guru's caravan has put up a camp near the City,  
 Perhaps for plundering the city have they stayed there.33||627||

The Divine Guru sent Dharam Singh there,  
 Whom the local resident led to the people.  
 That the Divine Guru wished to visit their place,  
 The whole account did Dharam Singh narrate.34||628||

The spot where a fight with keechak<sup>5</sup> had taken place,  
 Had the Divine Guru himself come to see that place.  
 That they did not need to have any apprehensions.  
 Dharm Singh's words must they believe to be true.35||629||

Even then they did not feel at peace after assurance,  
 Dharm Singh's explanation did not satisfy them.  
 Thereafter Dharam Singh did return to the Guru,  
 Shifting of the Guru's camp did he recommend indeed. 36||630||

At a place full of green grass, water and fuel wood,  
 As well as a resplendent orchard and a forest,  
 There the Divine Guru's caravan stopped for a rest,  
 As this caravan belonged to Guru Gobind Singh 37||631||

The people who came to visit Divine Guru's camp,  
 The Divine Guru instructed them to be rewarded.  
 The Singhs who accompanied those local visitors .  
 They saw the spot where keechak-Bhima<sup>6</sup> fight had taken place.38||632||

A few musketeer Singhs did the Divine Guru take away,  
 The rest of the Singhs did not go with the Divine Guru.  
 Only those Singh's whose names the Divine Guru announced,  
 They alone proceeded to accompany the Divine Guru.39||633||

ਕੋਸ ਏਕ ਉਚੇ ਚੜਿ ਆਏ। ਦੇਖੀ ਠਾਵ ਤਬੇ ਫੁਰਮਾਏ।  
 ਵੇ ਜੋ ਸਿੰਘ ਸਾਥਿ ਲੈ ਆਨੇ। ਠਉਰ ਠਉਰ ਕੀਨੇ ਪ੍ਰਭੁ ਥਾਨੇ॥ 40 ॥ 634 ॥  
 kôś çk ûcç cai âç. dçkhi thâv tabç phurmâç.  
 vç jô singh sâthi lai âne. thaur thaur kînc̣ parbhu thânc̣.॥40॥634॥

ਸਿੰਘਨ ਠਉਰ ਬਾਂਟਿ ਇਮ ਦਈ। ਆਪਿ ਬਾਟਿ ਡੇਰਨ ਕੀ ਲਈ।  
 ਕੇਤਕ ਦਿਨ ਤਿਹ ਠਉਰ ਬਿਹਾਨੇ। ਉਠਿ ਰੂਖ ਬਾਗਨ ਕੇ ਖਾਨੇ॥ 41 ॥ 635 ॥  
 singhan thaur bânti im daî. âpi bâti dçran kî lai.  
 kçtak din tih thaur bihânc̣. ûthi rûkh bâgan kç khânc̣.॥41॥635॥

ਮਾਲੀ ਭਾਜਿ ਰਾਵ ਪੈ ਅਏ। “ਸਗਰੇ ਰੂਖ ਬਾਗ ਕੇ ਗਏ।  
 ਭੋਜਨ ਹੇਤ ਉਠ ਜੋ ਆਏ। ਤੋਰਿ ਤੋਰਿ ਸਬ ਹੀ ਉਨ ਖਾਏ”॥ 42 ॥ 636 ॥  
 mâlî bhâji râv pai aç. “sagrç rûkh bâg kç gaç.  
 bhôjan hçt ûth jô âç. tori tôri sab hî un khâç”.॥42॥636॥

ਸੁਨਤ ਬਚਨ ਮਨ ਮਾਹਿ ਰਿਸਾਨੇ। ਕੋਪ ਭਰੇ ਅਤਿ ਹੀ ਗਰਬਾਨੇ।  
 ਕ੍ਰੁਪ ਪ੍ਰਭੁ ਸੋ ਕਛੁ ਨਾਹਿ ਬਸਾਨੀ। ਮਨ ਮੈ ਰਾਖਿ ਬਾਤ ਇਮ ਠਾਨੀ॥ 43 ॥ 637 ॥  
 sunat bacan man mâhi risânc̣. kôp bharç ati hî garbânc̣.  
 kup parbhu sô kachu nâhi basâni. man mai râkhi bât im thâni.॥43॥637॥

ਸਿੰਘ ਏਕ ਕਿਹੀ ਕਾਜ ਸਿਧਾਯੋ। ਤਿਨ ਕੇ ਦੇਸ ਮਾਹਿ ਵੁਹ ਆਯੋ।  
 ਤਨਿਕ ਮਨਕ ਤਿਲ ਸੋ ਭਈ ਰਾਰਾ। ਜੁੱਧ ਭਯੋ ਤਿਨ ਹੂੰ ਸੰਗਿ ਭਾਰਾ॥ 44 ॥ 638 ॥  
 singh çk kihî kâj sidhâyô. tin kç dçs mâhi vuh âyô.  
 tanik manak til sô bhaî rârà. juddh bhayô tin hûn sangi bhârâ.॥44॥638॥

ਕੋਪਿ ਸਿੰਘ ਭਗਵਤੀ ਨਿਕਾਰੀ। ਕੇਤਕ ਦੂਤ ਹਨੇ ਬਲਕਾਰੀ।  
 ਜੁੱਧ ਹੇਤ ਸਭ ਸਿੰਘ ਨਿਹਾਰੇ। ਗਹਿ ਗਹਿ ਸਸਤ੍ਰ ਉਠੇ ਲਲਕਾਰੇ॥ 45 ॥ 639 ॥  
 kôpi singh bhagvatî nikârî. kçtak dût hanç balkârî.  
 juddh hôt sabh singh nihârç. gahi gahi sasatar uthç lalkârç.॥45॥639॥

ਦੋਹਰਾ: ਬੈਠੇ ਸਿੰਘ ਪਹਾਰ ਪੈ, ਦੇਖਯੋ ਜੁੱਧ ਨਿਹਾਰ।  
 ਦਈ ਪਲੀਤੀ ਤਿਨੋਂ ਨੇ, ਹੁਇ ਗਏ ਲੋਗ ਸਥਾਰ॥ 46 ॥ 640 ॥

Dohra: baithç singh pahâr pai, dçkhyô juddh nihâr.  
 daî palîtî tinôn nç, hui gaç lôg sathâr.॥46॥640॥

ਕੋਪ ਭਯੋ ਮਨ ਮੈ ਤਬੈ, ਨਿਕਸੇ ਸੂਰ ਰਿਸਾਇ।  
 ਰਣ ਮੰਡਨ ਜੋਧਾ ਚਲੇ, ਨਿਮਖ ਬਿਲਮ ਨਹੀ ਲਾਇ॥ 47 ॥ 641 ॥  
 kôp bhayô man mai tabai, niksç sûr risâi.  
 rann mandan jôdhâ calç, nimakh bilam nahî lâi.॥47॥641॥

After climbing up a height for about one mile,  
 The Divine Guru instructed after locating a spot.  
 The Singhs who had accompanied the Divine Guru,  
 At different positions were they posted by him.40||634||

After those Singh's were deployed at different positions,  
 The Divine Guru himself returned to the camp.  
 As the caravan stayed there for so many days,  
 The caravan's camels consumed the orchard's trees.41||635||

As the gardener rushed to report to the local chief,  
 "All the trees have the camels eaten", reported he.  
 "As the camels had come for grazing there,  
 All the leaves have they plucked and eaten".42||636||

Hearing these words the local chief felt offended,  
 With anger and pride did he feel stricken.  
 Their resentment they did not share with Divine Guru,  
 They decided to keep their resentment a secret.43||637||

Once a Singh happened to go out for an errand,  
 In their territory did he happen to enter.  
 As he had a scuffle with them over a trifle,  
 It turned into big a fight with those people.44||638||

Feeling outraged the Singh took out his sword,  
 Several of those villains did he slaughter.  
 As all the Singhs saw this fight going on,  
 Picking up their arms did they challenge them.45||639||

Dohra: Those who were sitting on a hillock,  
 They looked at this fight from the top.  
 As they ignited their loaded muskets,  
 There were heaps of corpses of dead people.46||640||

As they felt outraged at such a loss,  
 Many a warrior came out quite charged.  
 As these warriors jumped into the battle field,  
 Not a moment's delay did they make to come.47||641||

ਸਵੈਯਾ: ਕੋਪ ਕੈ ਸੂਰ ਜੋ ਜਾਇ ਬੁਰਜੋ ਚੜ੍ਹੇ, ਕਿਯੋ ਸੰਗ੍ਰਾਮ ਘਮਸਾਨ ਭਾਰੀ।  
ਚਲੇ ਤੀਰ ਗੰਭੀਰ ਬੰਦੂਕ ਛੂਟੇ ਘਨੀ, ਆਨਿ ਲਾਗੀ ਅਨੀ ਯੋ ਬਿਚਾਰੀ।  
ਗਰਜ ਘਨ ਜੋ ਕਰੀ, ਲਰਜ ਐਸੀ ਪਰੀ, ਕੋਪ ਕੈ ਤੋਪ ਛੋਰੀ ਸੁ ਸਾਰੀ।  
ਪੜ੍ਹ ਪੂਰਨ ਭਰਨ ਆਨਿ ਜੋਗਨਿ ਅਰੀ, ਡਾਕਿਨੀ ਚਾਵਡੀ ਚੀਤਕਾਰੀ ॥ 48 ॥ 642 ॥

Swaiyya: kôp kai sūr jô jâi burjô carrhç, kiyô sangrâm ghamasân bhârî.  
calç tîr gambhîr bandûk chûtç ghanî, âni lâgî anî yau bicârî.  
garaj ghan jô karî, laraj aisî parî, kôp kai tôp chôrî su sârî.  
patar pûran bharan âni jôgni arî, dâkinî câvrrî cîtkârî. ||48||642||

ਚੌਪਾਈ: ਸੂਰ ਸੂਰ ਕੀ ਓਰ ਨਿਹਾਰੈ। ਪਕਰੈ ਸਸੜ ਤਾਹਿ ਚੁਨਿ ਮਾਰੈ।  
ਜਿਉ ਭੁਯੰਗ ਅੰਗ ਕੋਉ ਗ੍ਰਸੈ। ਤੈਸੇ ਸਸੜ ਸੂਰ ਕੋ ਡਸੈ ॥ 49 ॥ 643 ॥

Chaupâi: sūr sūr kî ôr nihârai. pakarai sasatar tâhi cuni mârai.  
jiu bhuyang ang kôû garsai. taisç sasatar sūr kô dasai. ||49||643||

ਤਨਿਕ ਮਨਕ ਮਨ ਮੈ ਨਹੀਂ ਰਹੈ। ਜਿਹ ਤਨ ਵਾਰ ਸੂਰ ਕੋ ਬਹੈ।  
ਲਾਗੈ ਵਾਰ ਸੂਰ ਤਿਹ ਕਾਰੀ। ਭੁਲੇ ਦੇਹ ਗ੍ਰੇਹ ਸੁਧਿ ਸਾਰੀ ॥ 50 ॥ 644 ॥  
tanik manak man mai nahî rahai. jih tan vâr sūr kô bahai.  
lâgai vâr sūr tih kârî. bhûlç dçh garçh sudhi sârî. ||50||644||

ਪਰੇ ਭੂਮਿ ਕਪਰਾ ਜਿਮ ਡਾਰੇ। ਰੰਗ ਰੰਗ ਰੰਗਰੇਜ ਸੁਧਾਰੇ।  
ਐਸੀ ਭਾਂਤਿ ਸੂਰ ਤਹਾਂ ਪਰੇ। ਦੋਇ ਰਾਤ ਅਰੁ ਦੁਇ ਦਿਨ ਲਰੇ ॥ 51 ॥ 645 ॥  
parç bhûmi kaprâ jim dârç. rang rang rangrçj sudhârç.  
aisî bhânti sūr tahân parç. dôî râat aru dui din larç. ||51||645||

ਦੋਹਰਾ: ਜਬ ਤੀਸਰ ਦਿਨ ਆਇਓ, ਤਬ ਪ੍ਰਭੁ ਕਹੀ ਸੁਨਾਇ।  
“ਧਰਮ ਸਿੰਘ! ਤੁਮ ਯੋ ਕਰੋ, ਦੇਹੁ ਦਰੇਰਾ ਜਾਇ” ॥ 52 ॥ 646 ॥

Dohra: jab tîsar din âiô, tab parbhu kahî sunâi.  
“dharam singh! tum yau karô, dçhu darçrâ jâi”. ||52||646||

ਧਰਮ ਸਿੰਘ ਧਾਯੋ ਤਬੈ, ਲਏ ਸਿੰਘ ਲਲਕਾਰ।  
ਦਰਵਾਜੇ ਢੁਕੇ ਸਬੈ, ਕਰਤ ਮਾਰ ਹੀ ਮਾਰ ॥ 53 ॥ 647 ॥  
dharam singh dhâyô tabai, laç singh lalkâr.  
darvâjç dhûkç sabai, karat mâr hî mâr. ||53||647||

ਸਵੈਯਾ: ਸਸੜ ਸੰਭਾਰ ਲਲਕਾਰ ਸਿੰਘਾਨ ਕੀ, ਗਰਜ ਕੈ ਸੂਰ ਐਸੇ ਸਿਧਾਏ।  
ਆਨ ਦੇਵਾਰ ਤਿਨ ਲੰਗ ਗੜ ਕੀ ਲਈ, ਕਿਯੋ ਘਮਸਾਨ ਕੇਤਾਨ ਘਾਏ।  
ਮਾਰ ਅਪਾਰ ਹਥਿਆਰ ਭਾਰੀ ਭਏ, ਸੂਰ ਪੈ ਸੂਰ ਗਿਰ ਕਾਮ ਆਏ।  
ਛੋਡਿ ਕੈ ਪੌਰ ਕੀ ਠੌਰ ਐਸੇ ਗਏ, ਸਿੰਘ ਚਲ ਪੌਰ ਕੀ ਠੌਰ ਆਏ ॥ 54 ॥ 648 ॥

Swaiyya: As the charged warriors climbed up a hillock,  
 They started fighting a pitched battle.  
 As sharp arrows and volley of bullets were fired.  
 These hit the armed forces of their rivals indeed.  
 As the clouds thundered and shook the earth,  
 Feeling outraged they fired all their guns.  
 As the goddess of death stood there with a bowl,  
 Devouring and ferocious did she look like.48||642||

Chopai : As one warrior looked at another warrior,  
 Plying his weapon would he target his rival.  
 As a snake stung one of human limbs,  
 So did the weapon hit a rival warrior.49||643||

All arrogance and pride did leave a warrior,  
 Whose body received a fatal blow from the other.  
 As a body blow struck another warrior thus,  
 Instantly did he lose his grip on body and mind.50||644||

As one stretches out pieces of cloth on earth  
 With multicolored dressed bodies was earth covered.  
 As the warriors kept falling there in this way.  
 For two days and two nights did they keep fighting.51||645||

Dohra : As this fight entered the third day,  
 Then did the Divine Guru said loudly:  
 “Dharam Singh! Must you do it thus,  
 Must you launch a decisive attack”.52||646||

Then did Dharam Singh make a dash,  
 With all the Singhs did he pose a challenge.  
 They were almost on their doorsteps,  
 Fighting and killing did they keep doing.53||647||

Swaiyya: Wielding weapons and posing loud challenges,  
 With thundering threats did the warriors attack.  
 Crossing the walls of their fortifications,  
 They slaughtered so many in a pitched battle.

Swaiyya: sasatar sambhâr lalkâr singhân kî, garaj kai sîr aisç sidhâç.  
 ân dçvâr tin lang garr kî lai, kiyô ghamsân kçtân ghâç.  
 mâr apâr hathiâr bhârî bhaç, sîr pai sîr gir kâm âç.  
 chôdi kai paur kî thaur aisç gçaç, singh cal paur kî thaur âç.||54||648||

ਦੋਹਰਾ: ਦਰਵਾਜੇ ਆਏ ਤਬੈ, ਸਿੰਘ ਸਬੈ ਖੁਨਸਾਇ।  
 ਮਸਲਤਿ ਕੈ ਐਸੇ ਕਿਯੋ, ਦੀਨੀ ਆਗ ਲਗਾਇ ॥ 55 ॥ 649 ॥

Dohra: darvâjç âç tabai, singh sabai khunsâi.  
 maslati kai aisç kiyô, dîni âg lagâi.||55||649||

ਸੋਰਠਾ: ਜਲ ਬਲ ਭਯੋ ਅੰਗਾਰ, ਦਰਵਾਜਾ ਟੂਟੋ ਤਬੈ।  
 ਸਿੰਘ ਸਬੈ ਇਕ ਸਾਰ, ਅੰਦਰ ਕੋ ਧਾਏ ਜਬੈ ॥ 56 ॥ 650 ॥

Soratha: jal bal bhayô angâr, darvâjâ tûtô tabai.  
 singh sabai ik sâr, andar kô dhâç jabai.||56||650||

ਸਵੈਯਾ: ਛੋਰਿ ਕੈ ਪਉਰ ਜਬੈ ਸਿੰਘ ਆਗੇ ਗਏ, ਸਾਮੁਹੇ ਸੂਰ ਲਲਕਾਰ ਆਏ।  
 ਗਹੇ ਤਰਵਾਰ ਲਲਕਾਰ ਐਸੇ ਪਰੇ, ਜਾਨ ਦਰੀਆਉ ਜੋ ਉਮਡਿ ਆਏ।  
 ਸੂਰ ਅਰੁ ਸਿੰਘ ਮਿਲਿ ਜੁੱਧ ਐਸੇ ਭਯੋ, ਲੋਹ ਲੁਹਾਰ ਜੈਸੇ ਬਜਾਏ।  
 ਚੋਟ ਪੇ ਚੋਟ ਅਰੁ ਓਟ ਕਰਤਾਰ ਕੀ, ਸਾਰ ਕੀ ਬਾਰ ਮੇ ਸਿੰਘ ਧਾਏ ॥ 57 ॥ 651 ॥

Swaiyya: chôri kai paur jabai singh âgç gçaç, sâmuhç sîr lalkâr âç.  
 gahç tarvâr lalkâr aisç parç, jân darîâu jô umdi âç.  
 sîr aru singh mili juddh aisô bhayô, lôh luhâr jaisç bajâç.  
 cõt pç cõt aru ôt kartâr kî, sâr kî bâr mç singh dhâç.||57||651||

ਚੌਪਾਈ: ਮਿਲਿ ਸੂਰਨ ਸੁੰ ਰਨ ਇਮ ਕੀਨਾ। ਤਨ ਮਨ ਅਰਪਿ ਪ੍ਰਾਨ ਕਰਿ ਦੀਨਾ।  
 ਤਨ ਅਪਨੇ ਕੋ ਲੋਭ ਨ ਜਾਨਾ। ਭਿਰੇ ਸੂਰ ਯੋਧਾ ਬਲਵਾਨਾ ॥ 58 ॥ 652 ॥

Chaupaî: mili sûran sûn ran im kînâ. tan man arpi parân kari dînâ.  
 tan apnç kô lôbh na jânâ. bhirç sîr yôdhâ balvânâ.||58||652||

ਗਹਿ ਗਹਿ ਭੁਜਾ ਭੁਜਨ ਤੇ ਲੇਹੀ। ਸੀਸ ਫਿਰਾਇ ਡਾਰਿ ਕੈ ਦੇਹੀ।  
 ਜੋ ਧੁਬੀਆ ਪਟ ਪੇ ਪਟ ਡਾਰੇ। ਤੇਸੇ ਸੂਰ ਸੂਰ ਕੋ ਮਾਰੇ ॥ 59 ॥ 653 ॥  
 gahi gahi bhujâ bhujan tç lçhî. sîs phirâi dâri kai dçhî.  
 jô dhubîâ pat pç pat dârç. tçsç sîr sîr kô mârç.||59||653||

ਪਰੀ ਲੋਥ ਪੈ ਲੋਥ ਅਪਾਰਾ। ਗਿਰੇ ਪਖਰੀਆ ਵਾਰ ਨ ਪਾਰਾ।  
 ਲੈ ਲੈ ਸੂਰ ਪ੍ਰੇਮ ਕੇ ਪਯਾਲੇ। ਪੀ ਪੀ ਮਗਨ ਭਏ ਮਤਵਾਲੇ ॥ 60 ॥ 654 ॥  
 parî lôth pai lôth apârâ. girç pakhrîâ vâri na pârâ.  
 lai lai sîr parçm kç payâlç. pî pî magan bhaç matvâlç.||60||654||



With countless armed attacks did they dominate,  
 Warriors upon warriors fell and died.  
 As they deserted the stairs and steps to the forts,  
 The Singhs advanced after climbing the steps.54||648||

Dohra: As the Singhs arrived at the main entrance,  
 Highly enraged did the Singhs feel indeed.  
 As they arrived at a decision after confabulating,  
 They set the main entrance on fire||55||649||

Sortha: As the main entrance was torched and charred,  
 Its frame gave way and broke into pieces.  
 There upon, joining themselves into a single form,  
 The Singhs rushed into the fort instantly||56||650||

Swaiyya: Breaking into main entrance as the Singhs advanced,  
 All the rival warriors rushed with a challenge.  
 Brandishing their swords they attacked challengingly,  
 Like a flooded river did they rush upon.  
 The fight between Singhs and (Rajput) warriors was fierce,  
 As the mighty blows of an ironsmith fall on an iron plate,  
 With Divine Guru's grace Singhs hit the warriors repeatedly,  
 With steely blows did the Singhs keep rushing||57||651||

Chupai: With (Rajput) warriors such a battle did the Singhs wage,  
 A Complete surrender of their bodies and minds did they make.  
 Without ever desiring to save their own lives at all,  
 The mighty brave warriors confronted each other.58||652||

With mighty arms they grappled with the others' arms,  
 Wrenching their heads did they throw them down.  
 As a washerman strikes clothes upon a platter,  
 So did each warrior tumble down another||59||653||

As corpse upon corpse was laid down upon each other,  
 So did horse-riders keep falling from horse's backs.  
 Holding goblets of sacrificial love and faith,  
 Did the Singhs become fearless after quaffing these.60||654||

ਦੋਹਰਾ: ਬਹੁਤ ਸੂਰ ਮਾਰੇ ਤਹਾਂ, ਭਾਜੇ ਅਨਿਕ ਅਪਾਰ।  
ਦੂਜੇ ਦਰਵਾਜੇ ਗਏ, ਸਿੰਘ ਸਭੈ ਇਕ ਸਾਰ॥ 61॥655॥

Dohra: bahut sūr mârç tahân, bhâjç anik apâr.  
dûjç darvâjç gaç, singh sabhai ik sâr.॥61॥655॥

ਧਾਇ ਪਰੇ ਤਾ ਮੈ ਸਬੈ, ਦੀਨੇ ਦੂਤ ਭਗਾਇ।  
ਤੀਜੇ ਦਰਵਾਜੇ ਅਰੇ, ਸਿੰਘ ਸੂਰ ਖੁਨਸਾਇ॥ 62॥ 656॥  
dhâi parç tâ mai sabai, dînc dût bhagâi.  
tîjç darvâjç arç, singh sūr khunsâi.॥62॥656॥

ਚੌਪਈ: ਤਾ ਮੈ ਘਮੰਡ ਰਹੇ ਬਲਵਾਨਾ। ਨੇਕ ਨ ਮਾਨਤ ਤਿਨ ਕੀ ਆਨਾ।  
ਏਕ ਸਿੰਘ ਪ੍ਰਭੁ ਪੇ ਚਲਿ ਆਯੋ। ਆਨਿ ਤਾਹਿ ਤਹਿ ਭੇਦ ਬਤਾਯੋ॥ 63॥ 657॥

Chaupaî: tâ mai ghamand rahç balvânâ. nçk na mânat tin kî ânâ.  
çk singh parbhu pç cali âyô. âni tâhi tahi bhçd batâyô.॥63॥657॥

ਦੋਹਰਾ: ਏਕ ਸਿੰਘ ਪ੍ਰਭੁ ਸੋ ਕਹਯੋ, ਵਹ ਜੋ ਅਧਿਕ ਪਹਾਰ।  
ਤੋਪ ਜਾਇ ਤਾ ਪੈ ਚੜੇ, ਭਾਜੇ ਭਰਮ ਗਵਾਰ॥ 64॥ 658॥

Dohra: çk singh parbhu sô kahyô, vah jô adhik pahâr.  
tôp jâi tâ pai carrç, bhâjç bharam gavâr.॥64॥658॥

ਜਬਰ ਜੰਗ ਪ੍ਰਭੁ ਨੇ ਲਈ, ਤਾ ਅਸਥਾਨ ਚੜ੍ਹਾਇ।  
ਕੇਤਕ ਚੋਟਨ ਕੇ ਚਲਤ, ਦੀਨੇ ਦੂਤ ਭਗਾਇ॥ 65॥ 649॥  
jabar jang parbhu nç laî, tâ asathân carrhâi.  
kçtak cõtân kç calat, dînc dût bhagâi.॥65॥649॥

ਤੀਜੀ ਪਉਰ ਪਰ ਸਿੰਘ ਜੋ ਧਾਏ। ਜੋ ਕਛੁ ਹਾਥ ਲਗਾ ਸੋ ਲਯਾਏ।  
ਪ੍ਰਭੁ ਸੋ ਆਨਿ ਕਹੀ ਇਮ ਬਾਤਾ। “ਗੜ੍ਹ ਦੇਖਉ ਚਲਿ ਪੁਰਖ ਬਿਧਾਤਾ”॥ 66॥ 660॥  
tîjî paur par singh jô dhâç. jô kachu hâath lagâ sô layâç.  
parbhu sô âni kahî im bâtâ. “garrah dekhau cali purakh bidhâtâ”.॥66॥660॥

ਸੁਨਤ ਬਚਨ ਪ੍ਰਭੁ ਅਧਿਕ ਰਿਸਾਯੋ। ਤਾਹਿ ਸਮੈ ਮਨ ਮੈ ਇਮ ਆਯੋ।  
ਅਵਰ ਬਿਚਾਰ ਕਛੁ ਨਹੀ ਕੀਨਾ। ਭਏ ਸਵਾਰ ਕੂਚ ਕਰਿ ਦੀਨਾ॥ 67॥ 661॥  
sunat bacan parbhu adhik risâyô. tâhi samai man mai im âyô.  
avar bicâr kachû nahî kînâ. bhaç savâr kûc kari dînâ.॥67॥661॥

ਕੂਚ ਕਿਯੇ ਸਾਹਿਬ ਚਲਿ ਆਏ। ਪਰੀ ਬਹੀਰ ਸਿੰਘ ਸਭ ਧਾਏ।  
ਖਬਰ ਕੂਚ ਕੀ ਉਨ ਸੁਨਿ ਪਾਈ। ਦਉਰੀ ਫੌਜ ਫੇਰਿ ਚਲਿ ਆਈ॥ 68॥ 662॥  
kûc kiyç sâhib cali âç. parî bahîr singh sabh dhâç.  
khabar kûc kî un suni pâi. daurî phauj phçri cali âi.॥68॥662॥

Dohra: Many a (Rajput) warrior did the Singhs kill,  
 Countless others did run away from there.  
 Thereafter, to the second main entrance,  
 Did all the Singhs rush in a single body. ||61||655||

As all of them rushed upon the next entrance,  
 All the rival warriors were made to flee.  
 Thereafter, the Singhs confronted the third entrance,  
 So highly enraged were the Singhs indeed. ||62||656||

Chaupai: Highly arrogant warriors were concentrated there,  
 Never did they acknowledge anybody else's strength.  
 Thereupon, a Singh approached the Divine Guru,  
 The whole accounts about brave (Rajput) warriors did he tell. ||63||657||

Dohra: A Singh suggested to the Divine Guru,  
 Towards a nearby hillock he pointed out.  
 In case a gun was positioned on that hillock,  
 Then alone those arrogant warriors would he subdued. ||64||658||

A heavy gun did the Divine Guru pick up,  
 Upon a hillock was it soon mounted.  
 As it fired a volley of shots from there.  
 The arrogant warriors were made to flee. ||65||659||

Chaupai: As the Singh's attacked the third main entrance,  
 They picked up whatever they could lay their hands upon.  
 Thereafter they entreated the Divine Guru,  
 "May your majesty come to look at the fort". ||66||660||

Though the Divine Guru was overwhelmed with their entreaties,  
 But a thought crossed through his mind at that moment.  
 Without paying any heed to any other consideration.  
 The Divine Guru mounted his horse to depart. ||67||661||

As the Divine Guru departed and proceeded further,  
 All the Singhs rushed to join the Guru's caravan.  
 As the (Rajput) warriors heard the news of their departure,  
 Their forces rushed again in hot pursuit. ||68||662||

ਦੋਹਰਾ: ਸਿੰਘ ਪਿਛਾਰੀ ਮੇਂ ਰਹੈ, ਆਈ ਫੌਜ ਅਪਾਰ।  
ਜੁੱਧ ਭਯੋ ਜੁਝੈ ਕਿਤੇ, ਘਾਇਲ ਭਏ ਅਪਾਰ॥ 69॥663॥

Dohra: singh pichârî mç rahai, âi phauj apâr.  
juddh bhayô jûjhc kitç, ghâil bhaç apâr.॥69॥663॥

ਜੁੱਧ ਕਰਤ ਜੋਧਾ ਸਬੈ, ਚਲਿ ਆਏ ਤਿਹ ਥਾਨ।  
ਆਪ ਪ੍ਰਭੁ ਠਾਢੇ ਤਹਾ, ਜਹਾ ਪਹੁਚੇ ਆਨ॥ 70॥ 664॥  
juddh karat jôdhâ sabai, cali âç tih thân.  
âp parbhû thândhc tahâ, jahâ pahûcç ân.॥70॥664॥

ਦੁਇ ਰਾਜਾ ਜੋਧਾ ਬਲੀ, ਭਏ ਮੁਹਬਲ ਆਨ।  
ਗਹਿ ਕਮਾਨ ਸਰ ਸਾਂਧਯੋ, ਸਤਿਗੁਰੁ ਪੁਰਖ ਸੁਜਾਨ॥ 71॥ 665॥  
dui râjâ jodha balî, bhaç muhbal ân.  
gahi kamân sar sândhyç, satiguru purakh sujân.॥71॥665॥

ਤਾਂਹਿ ਸਮੈ ਐਸੇ ਕਹਯੋ, “ਧਰਮ ਸਿੰਘ! ਚਲਿ ਆਵ।  
ਏਕ ਰਾਵ ਹਨਿ ਹੋ ਅਬੈ, ਦੂਸਰ ਪੈ ਤੁਮ ਜਾਵ”॥ 72॥ 666॥  
tânhi samai aisç kahyô, “dharam singh! cali âv.  
çk râv hani hô abai, dûsar pai tum jâv”..72..666..

ਸਿੰਘ ਜੋ ਭਭਕ ਕੈ ਲਪਕ ਐਸੀ ਕਰੀ, ਬੇਗ ਹੀ ਰਾਵ ਕੇ ਪਾਸ ਧਾਯੋ।  
ਰਾਵ ਇਕ ਵਾਰ ਕੀਨੇ ਨ ਕੀਨੇ ਗਹੀ, ਸਿੰਘ ਤਰਵਾਰ ਇਕ ਵਾਰ ਲਾਯੋ।  
ਘਾਵ ਕਾਰੀ ਭਯੋ, ਸ੍ਰੋਨ ਤਨ ਤੇ ਗਯੋ, ਹੋਸ ਭੂਲੀ ਸਬੈ ਭੂਮਿ ਆਯੋ।  
ਕਾਟਿ ਕੇ ਸੀਸ ਤਿਹ ਬੇਗ ਹੀ ਲੈ ਲਿਯੋ, ਦੂਸਰੋ ਰਾਵ ਮਨ ਮੈ ਰਿਸਾਯੋ॥ 73॥ 667॥  
singh jô bhabhak kai lapak aisî karî, bçg hî râv kç pâs dhâyô.  
râv ik vâv kînc na kîno gahî, singh tarvâr ik vâv lâyô.  
ghâv kârî bhayô, sarôn tan tç gayô, hôs bhûlî sabai bhûmi âyô.  
kâti kç sîs tih bçg hî lai liyô, dûsrô râv man mai risâyô.॥73॥667॥

ਪਕਰਿ ਕੈ ਸਸਤ੍ਰ ਸੰਭਾਰਿ ਤਾ ਪੇ ਪਰੋ, ਚਾਹਤੋ ਵਾਰਿ ਤਿਹ ਓਰ ਪਾਯੋ।  
ਆਪ ਸੰਭਾਰਿ ਸਰਿ ਸਾਧ ਤਾਹੀ ਸਮੈ, ਐਚ ਕੇ ਤੀਰ ਐਸੇ ਚਲਾਯੋ।  
ਤੋਰ ਇਸ ਕੋ ਗਯੋ, ਪਾਰ ਪੈਲੇ ਭਯੋ, ਜੁਝਿ ਕੈ ਰਾਵ ਸੁਰਗੇ ਸਿਧਾਯੋ।  
ਭਾਜਿ ਕੈ ਫੌਜ ਬਾਘੌਰ ਦੌਰੀ ਗਈ, ਸਿੰਘ ਗੋਬਿੰਦ ਡੰਕਾ ਬਜਾਯੋ॥ 74॥ 668॥  
pakri kai sasatar sambhâri tâ pç parô, câhtô vâri tih ôr pâyô.  
âp sambhâri sari sâdh tâhî samai, aic kç tîr aisç calâyô.  
tor is kô gayô, pâr pailç bhayô, jûjhi kai râv surgç sidhâyô.  
bhâji kai phauj bâghaur daurî gaî, singh gôbind dankâ bajâyô.॥74॥668॥

Dohra: As the Singh marched at the rearguard,  
 A huge force rushed upon them indeed.  
 As all of them fought in the ensuing battle,  
 Innumerable warriors were wounded.||69||663||

As all the warriors were engaged in a fight  
 The Divine Guru himself returned there  
 As the Divine Guru himself stood firm there,  
 The (Rajput) warriors too reached there.70||664||

As both of them were chiefs and brave warriors,  
 Both of them confronted the Divine Guru.  
 As they took aim with arrows upon their bows,  
 The Divine Guru could predict their intentions||71||665||

The Divine Guru beckoned at that moment:  
 “Let Dharam Singh march forward indeed.  
 While I shall deal with one of the chiefs,  
 Let Dharam Singh take care of the other one.72||666||

Swaiyya: As Dharam Singh rushed upon with a threatening shout,  
 In a flash did he reach the Rajput chief.  
 As the Rajput chief made an attack which failed,  
 Dharma Singh struck once with his sword.  
 As the wound was deep and the blood oozed out,  
 The Rajput warrior fainted and fell upon earth.  
 As Dharam Singh severed the chief's head so quickly,  
 The other Rajput chiefs felt threatened at heart||73||667||

As Dharam Singh attacked him after wielding his weapon,  
 He struck at the point where he had desired.  
 As after positioning himself and taking an exact aim,  
 He had shot his arrow with such a perfect precision.  
 As the arrow crossed through body after piercing his heart,  
 The Rajput chief departed for heavens after a struggle.  
 As the Rajput force fled away back to Baghaur,  
 Guru Gobind Singh got the kettle drum beat a victory.||74||668||

ਦੋਹਰਾ: ਚਲੀ ਫਉਜ ਬਾਘੌਰ ਕੋ, ਮਾਰਿ ਲਏ ਸਿਰਦਾਰ।  
ਕੂਚ ਜਹਾਨਾਬਾਦ ਕੋ, ਕਰਿ ਦੀਨੋ ਕਰਤਾਰ॥ 75 ॥ 669 ॥

Dohra: calî phauj bâghaur ko, mâri laç sirdâr.  
kûc jahânâbâd kô, kari dînô kartâr.॥75॥669॥

ਸ਼ਾਹ ਜਹਾਨਾਬਾਦ ਕੋ, ਕੀਨੋ ਕੂਚ ਅਪਾਰ।  
ਕਥਾ ਸਾਹਿ ਕੇ ਗਉਨ ਕੀ, ਕਰਤ ਤਾਸ ਬੀਚਾਰ॥ 76 ॥ 670 ॥  
shâh jahânâbâd kô, kînô kûc apâr.  
kathâ sâhi kç gaun kî, karat tâs bîcâr.॥76॥670॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੂ ਸੋਭਾ ਗ੍ਰੰਥੇ ਕੀਚਕ ਭੂਮਿ ਦੇਖਬੋ ਜੁੱਧ ਬਰਨਨੰ,  
ਚੌਦਸਮੋ ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ॥ 14 ॥  
iti sarî guru sôbhâ garnthç keechak bhumi dçkhhô juddh barnanan,  
caudsamô adhiâi sampûranmsatu subhmastu.॥14॥

Dohra: As the Rajput force returned to Baghaur,  
So were the Rajput chiefs killed there.  
Thereafter, the Divine Guru made a departure,  
Towards Shahjahanabad the caravan departed 75||669||

As they departed towards Shahjahanabad,  
Hastily did they depart towards the town.  
As I narrated the death of emperor (Aurangzeb)  
Let us contemplate over his bodily departure||76||670||

This is the end of chapter fourteen of “Sri Guru Sobha” including the narration of a visit to the land of keechak and a battle scene.

## REFERENCES

1. Wedlock: It refers to the marriage of Guru Gobind Singh to Mata Sahib Dewan, daughter of Bhai Ramu of Rohtas. There is a difference of opinion among scholars about this marriage because the author (Sainapati) neither mentions any reasons nor any background about this marriage nor even the name of any woman whom the Guru married. Therefore, while some scholars like Sohan Singh Seetal reject the possibility of this marriage outrightly, Dr. Ganda Singh confirms the solemnization of Guru's marriage with Mata Sahib Dewan. Bhai Vir Singh believes that there was no fourth marriage in Guru Gobind Singh's life. Even Mata Sahib Dewan remained in Guru's household as a virgin bride (kuara Dola) and accompanied the Guru to Nanded. Before his demise, the Guru sent Mata Sahib Dewan to Delhi where Mata Sundri was staying. Both of them died at Delhi and their cremation sites (angithas) have been preserved along with the site of Guru Harkrishan's cremation site at Gurdwara Bala Sahib on the bank of Yamuna at Delhi. So Bhai Vir Singh rejects the idea of any other marriage referred to by Sainapati. So Guru Gobind Singh had two married wives Mata Jeeto ji and Mata Sundri and one un-wed life Mata Sahib Dewan. If it all, the Guru married for the third time, it must be a formal solemnisation of marriage with Mata Sahib Dewan in Rajputana as referred to by Sainapati.
2. Gurz Bardar: The Royal messenger of emperor Aurangzeb, Mohammad Beg Gurz Bardar, who had carried the emperor's written reply to Guru Gobind Singh epistle(Zafarnama) along with Bhai Daya Singh.
3. Keechak: The brother-in-law of king viraat in Hindu mythology who was killed by Bhima after his misbehavior with Draupdi. Guru Gobind Singh paid a visit to the place of his death.
4. Baghaur : Name of a town in Marwar region of Rajasthan, a place inhabited by Baghela Rajputs.
5. Keechak : same as in Sr No.3
6. Keechak – Bhima : Ibid



## Chapter XV

This chapter deals with the change of political power in the house of the Mughals immediately after the death of Mughal emperor Aurangzeb. While the younger son of Aurangzeb Mohammad Azam declared himself as the successor and the next Mughal ruler of India in the South, his elder brother Muazzam also moved towards Delhi from the Khyber Pass in the North. Guru Gobind Singh had also reached Delhi by this time. As prince Muazzam approached Delhi, he sent a written request to Guru Gobind Singh to bless and assist him in this war of succession. Guru Gobind Singh, in a rare gesture of magnanimity and setting aside the centuries old enmity and hostility between the House of Mughals and the House of Nanak, lent his moral support to prince Muazzam and assured him that victory would be on his side. So did it happen as the Guru had prophesied. In a battle at the place of Jajau near Agra between the forces of two brothers, the younger brother Mohammad Azam was killed along with his two sons. Consequently, Bahadur Shah (Muazzam) became the emperor of India. Guru Gobind Singh stayed in Delhi while the emperor spent the next four months in Agra. Guru Gobind Singh's support of Muazzam was more of a moral support than an actual military assistance as the Guru had a very small contingent with him. But it is the noble gesture and magnanimity of the Guru which is emphasized by Sainapati in this chapter. It bespeaks of the great spiritual status of the Guru who never wished the sins of the ancestors to visit upon their progeny. Great spiritual personages like Guru Gobind Singh alone can rise above their immediate circumstances.

**ਪੰਦ੍ਰਹਵਾਂ ਅਧਿਆਇ**  
**pandrhavân adhiâi**  
**ਔਰੰਗਜ਼ੇਬ ਦੇ ਪੁਤ੍ਰਾਂ ਦੀ ਲੜਾਈ ਤੇ ਬਹਾਦੁਰ ਸ਼ਾਹ ਦੀ ਫਤਹਿ**  
**aurngazçb dç putrân dî larrâi tç bahâdur shâh dî fathi**

- ਦੋਹਰਾ: ਦਿਸ ਦਫਨ ਅਹਿਮਦ ਨਗਰ, ਅਜਬ ਅਜਾਇਬ ਥਾਨ।  
ਕਰਮ ਕਾਮ ਤਾ ਦਿਸ ਰਹਯੋ, ਨਉਰੰਗ ਸ਼ਾਹ ਸੁਲਤਾਨ॥1॥ 671॥
- Dôhrâ: dis dachan ahimad nagar, ajab ajâib thân.  
karam kâm tâ dis rahyô, naurang shâh sultân.॥1॥671॥
- ਚੌਪਈ: ਅਹਿਮਦ ਨਗਰ ਅਜਬ ਇਕ ਥਾਨਾਂ, ਨਉਰੰਗ ਸ਼ਾਹ ਤਹਾਂ ਠਹਰਾਨਾ।  
ਤੇਰਹ ਮਾਸ ਤਹਿ ਭੁਅ ਰਹਯੋ, ਪਾਯੋ ਕਾਲ ਕਾਲ ਬਸਿ ਭਯੋ॥2॥672॥
- Chaupaî: ahimad nagar ajab ik thânân, naurang sâh tahân thahrânâ.  
tçrah mâs tahi bhûa rahyô, pâyô kâl kâl basi bhayô.॥2॥672॥
- ਸਹਰਨ ਸਹਰ ਧੂਮ ਪਰਿ ਗਈ, ਭਾਰੀ ਬਾਤ ਅਨਿਕ ਬਿਧਿ ਭਈ,  
ਅਨਿਕ ਠਉਰ ਇਹ ਭਾਂਤਿ ਲੁਟਾਨੀ, ਰਾਜ ਬਿਰਾਜੀ ਸਬਹਨ ਜਾਨੀ॥3॥673॥
- sahran sahar dhûm pari gâi, bhârî bât anik bidhi bhâi,  
anik thaur ih bhânti lutânî, râj birâjî sabhan jânî.॥3॥673॥
- ਸੁਨੀ ਖਬਰ ਆਜਮ ਚਲਿ ਆਯੋ, ਸਬ ਲਸਕਰ ਉਨ ਆਨਿ ਬਚਾਯੋ।  
ਸੀਸ ਆਪਨੇ ਛਤ੍ਰ ਝੁਲਾਨਾ, ਫੇਰੀ ਦਿਸਿ ਦੱਫਨ ਮੈ ਆਨਾ॥4॥674॥
- sunî khabar âzam cali âyô, sab laskar un âni bacâyô.  
sîs âpnç chatar jhulânâ, phçrî disî dacchan mai ânâ.॥4॥674॥
- ਦੋਹਰਾ: ਤਬ ਆਜਮ ਬੈਠੋ ਤਖਤ, ਮਨ ਮੈ ਹਰਖ ਬਢਾਇ।  
ਕਰਿ ਸਾਮਾਂ ਸੰਗ੍ਰਾਮ ਕੀ, ਚਲਯੋ ਬਿਲਮ ਨਹੀਂ ਲਾਇ॥5॥675॥
- Dôhrâ: tab âzam baithô takhat, man mai harakh badhâi.  
kari sâmân sangrâm kî, calyô bilam nahîn lâi.॥5॥675॥
- ਚੌਪਈ: ਜਬ ਤੇ ਨਉਰੰਗ ਸ਼ਾਹ ਸਿਧਾਨਾ, ਆਜਮ ਰਾਜ ਅਪਨੋ ਜਾਨਾ।  
ਛਤ੍ਰ ਆਪਨੋ ਸੀਸ ਝੁਲਾਯੋ, ਡੰਕਾ ਦੇਤ ਹਿੰਦ ਕੇ ਆਯੋ॥6॥676॥
- Chaupaî: jab tç naurang shâh sidhânâ, âjam râj apnô jânâ.  
chatar âpnô sîs jhulâyô, dankâ dçt hind kç âyô.॥6॥676॥
- ਤਾਕੀ ਖਬਰ ਸਾਹਿ ਸੁਨਿ ਪਾਈ, ਕੂਚ ਕਿਯੋ ਕਛੁ ਬਿਲਮ ਨ ਲਾਈ।  
ਦਿੱਲੀ ਨਿਕਟਿ ਆਪ ਜਬ ਆਯੋ, ਲਿਖਾ ਕਿਯੋ ਪ੍ਰਭੁ ਪਾਸ ਪਠਾਯੋ॥7॥677॥
- tâkî khabar sâhi suni pâi, kûc kiyô kachu bilam na lâi.  
dillî niktî âp jab âyô, likhâ kiyô parbhu pâs pathâyô.॥7॥677॥

## Chapter 15

### Internecine war between Aurangzeb's sons & Bahadur Shah's victory

Dohra: In Southern direction there stands Ahmed Nagar,  
A rare and marvellous place it is indeed.  
Occupied in diverse engagements at that place,  
Did the Mughal emperor Aurangzeb remain busy.||1||671||

Chaupai: Marvellous indeed is the town of Ahmad Nagar,  
Where the Mughal emperor Aurangzeb did stay.  
Full thirteen months did he stay on this land,  
At the destined moment did he die there.||2||672||

From town to town did this news spread,  
As such a great event had taken place.  
To many other places did this news travel,  
As every one in India and abroad came to know.||3||673||

Hearing this news did Aazam<sup>1</sup> come forth,  
The whole army did he take over indeed.  
With a royal canopy over his own head,  
Did he roam about in the Southern part.||4||674||

Dohra: As Prince Aazam sat upon the royal throne,  
Very arrogant and proud did he feel.  
Getting ready in full battle gear,  
Did he march without any delay.||5||675||

Chaupai: Since the day Aurangzeb had died,  
Aazam considered himself the emperor.  
With a royal canopy over his head,  
He declared himself the emperor of India.||6||676||

As shah<sup>2</sup> (Muazzam / Bahadur Shah) heard this news,  
He also marched forward without delay.  
As he arrived in the vicinity of Delhi,  
A written petition did he send to the Divine Guru.||7||677||

ਦੋਹਰਾ: ਕਰਿ ਜੋਰੇ ਐਸੇ ਕਹਯੋ ਨਿਮਖ ਬਿਲਮ ਨਹੀਂ ਲਾਇ।  
ਇਹ ਸੁਲਤਾਨੀ ਜੰਗ ਮੈ, ਤੁਮ ਪ੍ਰਭੁ ਹੋਹੁ ਸਹਾਇ ॥ 8 ॥ 678 ॥

Dôhrâ: kari jôrç aisç kahyô nimakh bilam nahîn lâi.  
ih sultânî jang mai, tum parbhu hôhu sahâi. ||8||678||

ਚੌਪਈ: ਤੇਈ ਬਾਤ ਪ੍ਰਭੁ ਨੇ ਸੁਨਿ ਪਾਈ। ਲਿਖਿਓ ਦਿਲਾਸਾ ਤਾਹਿ ਪਠਾਈ।  
ਸੰਕਾ ਨੇਕ ਜੀਵ ਨਹੀਂ ਆਨੋ। ਨਿਹਚੈ ਰਾਜ ਆਪਨਾ ਜਾਨੋ ॥ 9 ॥ 679 ॥

Chaupaî: tçî bât parbhu nç suni pâi. likhiô dilâsâ tâhi pathâi.  
sankâ nçk jîv nahîn ânô. nihcai râj âpanâ jânô. ||9||679||

ਤਾਤੇ ਸਾਂਤਿ ਸਾਹ ਮਨਿ ਆਈ। ਕਰਿ ਨਿਹਚੇ ਪ੍ਰਭੁ ਸੋ ਲਿਵ ਲਾਈ।  
ਆਨਿ ਜਾਜਊ ਜੁੱਧ ਮਚਾਯੋ। ਆਜਮ ਮਾਰਗ ਜਾਤ ਨ ਪਾਯੋ ॥ 10 ॥ 680 ॥  
tâtç sânti sâh mani âi. kari nihç parbhu sô liv lâi.  
âni jâjâû juddh macâyô. âjam mârag jât na pâyô. ||10..680..

ਬਜੋ ਸਾਰ ਪੈ ਸਾਰ ਅਪਾਰਾ। ਕੀਨੋ ਪ੍ਰਬਲ ਸਬਲ ਰਣ ਭਾਰਾ।  
ਪ੍ਰਬਲ ਕਥਾ ਕਰਿ ਅਲਪ ਸੁਨਾਈ। ਆਜਮ ਮੀਚ ਭਾਇ ਇਹ ਆਈ ॥ 11 ॥ 681 ॥  
bajô sâr pai sâr apârâ . kîno parbal sabal ran bhârâ.  
parbal kathâ kari alap sunâi. âjam mîc bhâi ih âi. ||11..681..

ਸਵੈਯਾ: ਚੜੋ ਦਲ ਸਾਜਿ ਪੈ ਲਾਜ ਨੈਨਾ ਭਰੇ, ਸਾਹ ਆਜਮ ਅਰੇ ਜੋਰ ਕੀਨੋ।  
ਭਿਰੇ ਮਹਮੰਤ ਬਲਵੰਤ ਸੂਰਾ ਸਰਸ, ਏਕ ਤੇ ਏਕ ਕੋਊ ਨਹੀਂ ਹੀਨੋ।  
ਪਈ ਹੈ ਮਾਰ ਸਿਰਦਾਰ ਜੂਝੇ ਘਨੇ, ਗਿਰੇ ਸੁਲਤਾਨ ਜਥ ਡਗਮਗੀਨੋ।  
ਰਾਜ ਕੈ ਕਾਜ ਸੰਗ੍ਰਾਮ ਭਾਰਥ ਕੀਓ, ਲੋਹ ਕੀ ਲਾਜ ਪੈ ਜੀਵ ਦੀਨੋ ॥ 12 ॥ 682 ॥

Swaiyya: carrô dal sâji pai lâj nainâ bharç, sâh âjam arç jôr kîno.  
bhirç mahmant balvant sûrâ saras, çk tç çk kôû nahîn hînô.  
pâi hai mâr sirdâr jûjhç ghanç, girô sultân jab dagmagîno.  
râj kai kâj sangrâm bhârath kîo, lôh kî lâj pai jîv dîno. ||12||682||

ਦੋਹਰਾ: ਸਾਨੀ ਆਜਮ ਸਾਹ ਕੀ, ਅਵਰ ਨਹੀਂ ਸੁਲਤਾਨ।  
ਲੋਹ ਲਾਜ ਜਿਨ ਰਣ ਵਿਖੈ, ਐਸੀ ਕਰੀ ਨਿਦਾਨ ॥ 13 ॥ 683 ॥

Dôhrâ: sâni âjam sâh kî, avar nahîn sultân.  
lôh lâj jin rann vikhai, aisî karî nidân. ||13||683||

ਜੂਝ ਪਰੈ ਰਣ ਮੋ ਤਬੇ, ਸੁਤਨ ਸਹਿਤ ਇਮ ਜਾਨ।  
ਐਸੀ ਕਿਨਹੂ ਨ ਕਰੀ, ਜਾਨਤ ਸਕਲ ਜਹਾਨ ॥ 14 ॥ 684 ॥  
jûjh parai rann mô tabç, sutan sahit im jân.  
aisî kinhû na karî, jânat sakal jahân. ||14||684||

Dohra: With folded hands did he plead:  
 May the Divine Guru not delay anymore,  
 And in this war of royal succession,  
 May the Divine Guru bestow his grace upon him||8||678||

Chaupai: The same petition did the Divine Guru hear,  
 An epistle of moral support did the Guru send.  
 Never should he (Muazzam) doubt his victory,  
 Definitely would he rule over his kingdom||9||679||

Thereafter did Bahadur Shah feel at peace.  
 Determinedly did he repose faith in the Divine Guru.  
 Arriving at Jajau<sup>3</sup>, did he wage a battle  
 Never could Prince Aazam return from the field||10||680||

As countless steel swords struck against each other,  
 There ensued a battle fierce and mighty.  
 Making a short narrative of a long story,  
 It was Azam's lot to face death.11||681||

Swaiyya: With a wrath in their eyes did the two armies attack,  
 Both (Muazzam / Bahadur Shah and Aazm tested their mettle.  
 As hundreds of mighty warriors grappled against each other,  
 None did consider himself inferior to the other.  
 Beating each other did the chief warriors struggle  
 When prince Aazam fell down after staggering.  
 For the sake of ruling the kingdom did he fight,  
 For the honour of his bravery did he die||12||682||

Dohra: For the daring of Prince Aazam  
 No other sovereign could match.  
 For the sake of his honour in the field,  
 Such a rare sacrifice did he make||13||683||

Fighting in the field did he die then  
 Along with his two sons.  
 None did make such a supreme sacrifice,  
 Definitely does the whole world know.14||684||

ਸਵੈਯਾ: ਸੁਨੀ ਜੋ ਸਾਹਿ ਬਿਗਸਾਇ ਐਸੇ ਕਹਯੋ, ਸੁਕਰ ਦਰਗਾਹ ਤੇਰੀ ਅਲਾਹੀ।  
ਕਿਯੋ ਹੈ ਫੈਜ਼ ਮੁਹਿ ਆਪਨੋ ਜਾਨਿ ਕੈ, ਰਹਮ ਕੀ ਨਜ਼ਰ ਤੇ ਫਤੇ ਪਾਈ।  
ਬੀਰ ਜੋਧਾ ਬਲੀ ਧਾਂਕ ਜਾ ਕੀ ਭਲੀ, ਸੰਗ ਥੇ ਖੂਬ ਜਾ ਕੇ ਸਿਪਾਹੀ।  
ਜੀਵ ਤਾ ਕਾ ਲਿਯੋ, ਤਾਜ ਹਮ ਕੋ ਦਿਯੋ, ਅਜਬ ਹੈ ਖੇਲ ਤੇਰੇ ਖੁਦਾਈ॥ 15॥ 685॥

Swaiyya: sunî jô sâhi bigsâi aisç kahyô, sukar dargâh tçrî alâhî.  
kiyô hai phaiju muhi âpnô jâni kai, raham kî nazar tç phatç pâî.  
bîr jôdhâ balî dhânk jâ kî bhalî, sang thç khûb jâ kç sipâhî.  
jîv tâ kâ liyô, taj ham kô diyô, ajab hai khçl tçrç khudâî.॥15॥685॥

ਦੋਹਰਾ: ਸੁਕਰ ਕਿਯੋ ਦਰਗਾਹਿ ਮੈ, ਜੁਧ ਫਤੇ ਜਬ ਕੀਨ।  
ਛਤ੍ਰ ਸੀਸ ਅਪਨੇ ਤਬੈ, ਸਹਿ ਬਹਾਦੁਰ ਲੀਨ॥ 16॥ 686॥

Dôhrâ: sukar kiyô dargâhi mai, judh fatç jab kîn.  
chatar sîs apnç tabai, sahi bahâdur lîn.॥16॥686॥

ਚੋਪਈ: ਸਾਹ ਬਹਾਦਰ ਛਤ੍ਰ ਝੁਲਾਨਾ। ਫੇਰੀ ਦੇਸ ਦੇਸ ਮੈ ਆਨਾ।  
ਕਿਯੋ ਮੁਕਾਮ ਆਗਰੇ ਮਾਹੀਂ। ਚਾਰ ਮਾਸ ਬਰਸਾਤ ਬਿਤਾਈ॥ 17॥ 687॥

Chaupaî: sâh bahâdar chatar jhulânâ.phçrî dçs dçs mai ânâ.  
kiyô mukâm âgarç mâhîn. câr mâs barsât bitâî.॥17॥687॥

ਦੋਹਰਾ: ਬਾਦਸ਼ਾਹ ਢਿਗ ਆਗਰੇ, ਰਹਤ ਤਾਹਿ ਬੀਚਾਰ।  
ਸ਼ਾਹ ਜਹਾਨਾ ਬਾਦ ਮੈ, ਆ ਪਹੁਚਿਓ ਕਰਤਾਰ॥ 18॥ 688॥

Dôhrâ: bâdshâh dhig âgarç rahat tâhi bîcâr.  
shâh jahânâ bâd mai â pahuciô kartâr.॥18॥688॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਮਜ਼ਕੂਰ ਬਾਦਸ਼ਾਹੀ ਕਾ ਪੰਦਰਵਾਂ ਧਿਆਉ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ  
iti sarî gur sôbhâ mazkûr bâdshâhî kâ pandravân dhiâu sampûranmastu subhmastu

Swaiyya: As Bahadur Shah heard the happy news of victory,  
Highly grateful did he feel to the Divine Guru.  
A great favour had the Divine Guru done unto him,  
With Guru's grace had he won a victory.  
With mighty warriors commanding a fair reputation,  
With the many soldiers had the Guru been with him.  
Taking the life of one, crown of victory the Guru gave to him,  
Marvellous indeed is the divine majesty of the Guru.||15||685||

Dohra: Grateful indeed in the Divine court did he feel,  
When he became victorious in the field.  
Thereafter the royal crown did he wear,  
Thus did Bahadur Shah become an emperor.||16||686||

Chaupai : With a royal canopy over his head,  
Did Bahadur Shah move about in the country.  
Putting up for a stay at the city of Agra,  
Did he spend the four rainy months there.||17||687||

Dohra: As the Mughal emperor stayed at Agra.  
There did he make plans during the stay.  
Thereupon in the city of Jahanabad (Delhi),  
Did the Divine Guru arrive indeed.||18||688||

This is the end of chapter fifteen narrating the account of emperorship.

## REFERENCES

1. Azam: Mohammad Azam, the third son of Mughal Emperor Aurangzeb, who declared himself the Emperor soon after the death of his father. He was killed in battle at Jajau on June 8, 1707 while fighting against the forces of his elder brother Muazam.
2. Shah: Muazzam, later on known as Bahadur Shah, the second son of Aurangzeb who had killed his younger brother Azam in a battle at Jajau and became the Mughal Emperor of India after Aurangzeb.
3. Jajau: Name of a place situated between Agra and Dhaulpur in the modern state of Uttar Pardesh in India.



## Chapter XVI

This chapter describes Guru Gobind Singh's visit to Delhi, Mathura, Brindaban and Agra. It also describes a meeting which took place between the Guru and the Mughal emperor Bahadur Shah at Agra. After staying for a few days at Delhi on the banks of Yamuna, the Guru arrived at Mathura where he had a glimpse of the places like Suraj Kund and Brindaban. At Brindaban, the Guru was delighted to see a fight among the monkeys over the sweets which the Guru had thrown among them. From Brindaban, the Guru proceeded to Agra and stayed there in an orchard. The Mughal emperor's minister Munim Khan (Khan-e-Khana) paid a visit to the Guru there and invited the Guru to the Mughal court on behalf of the emperor Bahadur Shah. The Guru accepted the royal invitation and proceeded to meet the Mughal emperor in full regal paraphernalia along with his armed Sikh warriors. The Mughal emperor welcomed the Guru with expensive royal gifts which were carried to the Guru's camp by one of his trusted Sikh warriors. Normally, no one was allowed to see the Mughal emperor while armed, but the Guru entered the royal Court in full battle gear without any hindrance. After this meeting, as Bahadur Shah proceeded towards Rajputana, the Guru also proceeded in the same direction and stayed at Atbarpur (Itmadpur) where he came across Zorawar Singh. He was the son of Bhai Natthu, a resident of Bassi Pathana, but he was brought up in the Guru's household at Anandpur Sahib. Sainapati has confused him with Sahibzada Zorawar Singh and shown him in chapter XII, couplet 65/533 as escaping from the battle at Chamkaur. It was actually this Zorawar, the son of Bhai Nathu who had escaped from Chamkaur. The Guru also delighted himself with a fight between two elephants here. This chapter consisting of 48 couplets uses various poetic devices such as Mudhubar chhand, Dohra, Aril and Swaiyas. It highlights the majestic and charismatic personality of the Guru, his warrior like appearance and his dignified behaviour in the presence of the Mughal emperor. Guru's entry into the royal court with arms overriding the royal courts' protocol indicates Mughal emperor's respect for the Guru.

ਸੋਲ੍ਹਵਾ ਅਧਿਆਇ  
solhva adhi ai  
(ਮੁਲਾਕਾਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਕੀ ਬਾਦਸਾਹ ਨੇ ਕੀਨੀ  
ਸੋ ਕਥਤਾ। ਆਪ ਕ੍ਰਿਪਾ ਧਾਰੀ। ਤੇਰਾ ਜੋਰੁ।)  
(mulakat guru gobind singh ji ki badsah ne kini  
so kathhta. ap karipa dhari. tera joru.)

ਚੌਪਈ: ਦਿੱਲੀ ਨਿਕਟ ਪ੍ਰਭੁ ਜਬ ਆਏ। ਸੰਗਤਿ ਖਬਰਿ ਸੁਨੀ ਸੁਖ ਪਾਏ।  
ਅਨਿਕ ਹੁਲਾਸ ਜੀਵ ਮੈ ਆਯੋ। ਸਰਬ ਖਾਲਸਾ ਲੈਨਿ ਸਿਧਾਯੋ॥ 1॥ 689॥  
Chaupai: dilli nikat parbhu jab ae. sangti khabri suni sukh pae.  
anik hulas jiv mai ayo. sarab khalsa laini sidhayo.॥1॥689॥

ਗਾਡੀ ਰਥ ਕੇਤਨ ਮੰਗਵਾਏ। ਘੋਰਨ ਪੈ ਚੜਿ ਅਨਿਕ ਸਿਧਾਏ।  
ਪਾਯ ਪਯਾਦਲ ਕੇਤਕ ਚਾਲੇ। ਪੀ ਪੀ ਨੈਨ ਪਾਨ ਕੇ ਪਿਆਲੇ॥ 2॥ 690॥  
gaddi rath ketan mangvae. ghoran pai carh anik sidhae.  
pay payadal ketak cale. pi pi nain pan ke piale.॥2॥690॥

ਮਧੁਭਾਰ ਛੰਦ: ਕਰਿ ਕੈ ਬਿਚਾਰੁ। ਸਿਖ ਅਪਾਰੁ।  
ਸਬਦੰ ਉਚਾਰੁ। ਏਕੋ ਨਿਹਾਰੁ॥ 3॥ 691॥  
Madhubhar Chand: kari kai bicharu. sikh aparu.  
sabdan ucaru. eko niharu.॥3॥691॥

ਭਵ ਭੈ ਉਤਾਰੁ। ਭਰਮ ਬਿਚਾਰੁ।  
ਹੁਇ ਹਰਖਵੰਤੁ। ਪੇਖਯੋ ਬਿਅੰਤੁ॥ 4॥ 692॥  
bhav bhai utaru. bharam bidaru.  
hui harkhavntu. pekhyo biant.॥4॥692॥

ਚਿੰਤਾ ਬਿਸਾਰੁ। ਦਿੜ ਜੀਵ ਧਾਰੁ।  
ਮਨ ਮੈ ਅਨੰਦ। ਸਬ ਤੋਰਿ ਫੰਦ॥ 5॥ 693॥  
cinta bisaru. dirr jiv dharu.  
man mai anand. sab tori phand.॥5॥693॥

ਹੁਇ ਕੈ ਖਲਾਸ। ਮਨ ਪੂਰਿ ਆਸ।  
ਚਰਨੰ ਨਿਵਾਸ। ਦਾਸਾਨ ਦਾਸ॥ 6॥ 694॥  
hui kai khalas. man puri as.  
carnan nivas. dasan das.॥6॥694॥

## Chapter 16

(A meeting between Guru Gobind Singh and Mughal emperor)  
The same has been narrated with Divine Guru's Grace

Chopai: As the Divine Guru arrived near Delhi,  
The Sikh congregation felt delighted at the news.  
As all the people felt excited at the moment,  
All the Sikhs proceeded to receive the Guru||1||689||

As many among them ordered for carriages and coaches,  
Many others rode their horses and proceeded.  
As several others among them proceeded on foot,  
With the love for their Guru were they overwhelmed.||2||690||

Madhubhar Chhand: After a thorough deliberation,  
Did the innumerable Sikhs decide.  
Guru's hymns did they recite,  
In one uniform melodious voice: ||3||691||

Having crossed life's ocean with Guru's grace,  
Having rid of their fears and doubts,  
In their moments of ecstatic rage,  
Did they have a glimpse of the infinite Guru||4||692||

Becoming free from their worries,  
Did they have a firm faith in the Divine.  
Having enjoyed the bliss in their hearts,  
Did they rid of their worldly bondage||5||693||

Getting completely free from worry,  
Having their cherished desires fulfilled.  
Did they stay near the Divine Guru's lotus feet,  
Having become humblest among the humble.6||694||

ਮਨ ਬਚ ਕ੍ਰਮ ਕਰ ਭਾਵਨੀ, ਸਤਿਗੁਰ ਸੋ ਲਿਵ ਲਾਇ।  
ਅਨੰਦ ਭਯੋ ਪ੍ਰਭ ਪੇਖਿਓ ਸਿਖਨ ਸਤਿਗੁਰ ਆਇ ॥ 7 ॥ 695 ॥  
man bach kram kar bhavni, satgur so liv lai  
anand bhayo parbh pekhio sikhnan satigur ai. ||7||695||

ਅਤਿੱਲ: ਸਾਹ ਜਹਾਨਾਬਾਦ ਪ੍ਰਭੂ ਜਬ ਆਇ ਕੈ।  
ਕੌਤਕ ਕਰੇ ਅਪਾਰ, ਪ੍ਰਭੂ ਬਿਗਸਾਇ ਕੈ।  
ਜਮਨਾ ਕੇ ਤਟ ਪਾਰ, ਜਹਾਂ ਡੇਰਾ ਕਿਯੇ।  
ਜੀ, ਕੀਨੋ ਸਿਸਟਿ ਉਧਾਰ, ਦਰਸ ਐਸੇ ਦਿਯੇ ॥ 8 ॥ 696 ॥

Arril: sah jahanabad parbhu jab ai kai.  
kautak kare apar, parbhu bigsai kai.  
jamna ke tat par, jahan dera kiye.  
ji, kino sisti udhar, daras aise diye. ||8||696||

ਚੌਪਈ: ਕੇਤਕ ਦਿਨ ਤਿਹ ਠਉਰ ਬਿਤਾਏ। ਫੇਰ ਕੂਚ ਪ੍ਰਭੂ ਨੇ ਫੁਰਮਾਏ।  
ਚਲਤ ਚਲਤ ਆਏ ਤਿਹ ਥਾਨਾ। ਮਥੁਰਾ ਨਗਰ ਪ੍ਰਭੂ ਮਨਿ ਭਾਨਾ ॥ 9 ॥ 697 ॥

Chaupai: ketak din tih thaur bitae. pher kuc parbhu ne phurmae.  
calat calat ae tih thana. mathura nagar parbhu mani bhana. ||9||697||

ਦੇਖੀ ਠਵਰ ਪ੍ਰਭੂ ਬਿਗਸਾਏ। ਸੂਰਜ ਕੁੰਡ ਧਾਮ ਫੁਰਮਾਏ।  
ਤਬ ਬਿਸਰਾਂਤ ਦਿਸਟਿ ਤਰ ਆਨਾ। ਕੇਤਕ ਦੀਉ ਦਿਜਨ ਕੋ ਦਾਨਾ ॥ 10 ॥ 698 ॥  
dekhi thavar parbhu bigsae. suraj kund dham phurmae.  
tab bisrant disti tar ana. ketak diu dijan ko dana. ||10||698||

ਮਥੁਰਾ ਦੇਖਿ ਪ੍ਰਭੂ ਜਬ ਆਏ। ਪੁਨਿ ਬਿੰਦ੍ਰਾਬਨ ਆਪ ਸਿਧਾਏ।  
ਦੇਖੀ ਕੁੰਜ ਗਲੀ ਸਬ ਠਉਰਾ। ਦੇਖੀ ਛਾਵ ਅਧਿਕ ਇਕ ਅਉਰਾ ॥ 11 ॥ 699 ॥  
mathura dekhi parbhu jab ae. puni bindraban ap sidhae.  
dekhi kunj gali sab thaura. dekhi chav adhih ik aura. ||11||699||

ਦੋਹਰਾ: ਆਪ ਆਨ ਬੈਠੇ ਤਹਾਂ, ਅਰੁ ਸਿਸਟਾਂਨ ਮੰਗਾਇ।  
ਰਾਖ ਦਿਯੋ ਮੈਦਾਨ ਮੈ, ਬਨਚਰ ਭੁੰਚਤ ਖਾਇ ॥ 12 ॥ 700 ॥

Dohra: ap an baithe tahan, aru mistann mangai.  
rakh diyo maidan mai, bancar bhunecat khai. ||12||700||

ਆਪਸ ਮੈ ਲਰ ਲਰ ਮਰਤ, ਕਿਲਕਤਿ ਅਤਿ ਖੁਨਸਾਇ।  
ਕਉਤਕ ਤਿਨ ਕੇ ਅਨਿਕ ਬਿਧਿ, ਦੇਖਿ ਪ੍ਰਭੂ ਬਿਗਸਾਇ ॥ 13 ॥ 701 ॥  
apas mai lar lar marat, kilkatati ati khunsai.  
kautak tin ke anik bidhi, dekhi parbhu bigsai. ||13||701||

Dohra: With devotion in their hearts, words and deeds,  
 Did the Sikhs pay obeisance to the Divine Guru.  
 Highly blessed did they feel after a glimpse of the Guru,  
 As they sat at the lotus feet of the divine Guru.7||695||

Arrill: After the Divine Guru had arrived,  
 At the city named Shahjahanabad (Delhi),  
 Many a marvel did the Guru display,  
 As it pleased his Divine will.  
 On the bank of river Yamuna,  
 Where the Divine Guru put up a camp,  
 Many a person did the Guru bless,  
 As they had a glimpse of the Divine Guru.||8||696||

Chaupai: After putting up there for many days,  
 Did the Divine Guru depart from there.  
 Marching on and on the Guru arrived at Mathura<sup>1</sup>,  
 As this place pleased the Divine Guru's eyes||9||697||

Feeling pleased after a visit to the place indeed,  
 The Divine Guru proceeded to see Suraj Kund<sup>2</sup>.  
 After resting at this place for a while,  
 A lot of offerings did the Guru make to the Brahmins||10||698||

After paying another visit to Mathura thereafter,  
 The Divine Guru proceeded towards Brindaban<sup>3</sup>,  
 After paying a visit to "KunjGali" in Brindaban,  
 The Divine Guru spotted a thickly shadowed corner. 11||699||

Dohra: As the Divine Guru rested at this place,  
 For many a sweet did he send an order.  
 As the Divine Guru placed the sweets in the open,  
 The monkeys enjoyed the sweets to their hearts' fill||12||700||

As the monkeys attacked each other over the sweets,  
 Out of anger did they shriek and cry.  
 Watching the several pranks of fighting monkeys,  
 Did the Divine Guru feel extremely delighted||13||701||

ਅਨਿਕ ਭਾਂਤਿ ਲੀਲਾ ਕਰੀ, ਬਿੰਦ੍ਰਾਬਨ ਮੇ ਆਇ ॥  
ਗਊਨ ਕਿਓ ਪ੍ਰਭ ਨੇ ਤਬੈ, ਚਲੇ ਆਗਰੇ ਧਾਇ ॥ 14 ॥ 702 ॥  
anik bhanti lila kari, bindraban me ai..  
gaun kio prabh ne tabai, chale agre dhai||14||702||

ਚੌਪਈ: ਕੂਚ ਕਿਯੋ ਤਾਤੇ ਉਠਿ ਧਾਏ। ਪਥ ਚਲਤ ਕੇਤਕ ਦਿਨ ਲਾਏ।  
ਕੋਸ ਚਾਰ ਆਗਰਾ ਜਬ ਰਹਾ। ਕਰੋ ਮੁਕਾਮ ਪ੍ਰਭੂ ਇਮ ਕਹਾ ॥ 15 ॥ 703 ॥

Chaupai: cooch kiyo tate utthi dhae. path calat ketak din lae.  
kos car agar jab raha. karo mukam parbhu im kaha.||15||703||

ਦੋਹਰਾ: ਬਾਗ ਏਕ ਦੇਖਯੋ ਤਹਾਂ, ਉਤਰ ਕਿਯੋ ਬਿਸਰਾਮ।  
ਕੋਸ ਦੋਇ ਤਾਤੇ ਰਹੇ, ਬਾਦਸਾਹ ਕੇ ਧਾਮ ॥ 16 ॥ 704 ॥

Dohra: bag ek dekhyo tahan, utar kiyo bisram.  
kos doi tate rahe, badsah ke dham.||16||704||

ਖਾਨ ਖਾਨ ਸੁਨਿ ਕੈ ਤਬੈ, ਦੀਨੇ ਲੋਗ ਪਠਾਇ।  
ਬਿਨੋ ਕਰੀ ਕਰ ਜੋਰਿ ਕੈ, ਦਰਸ ਦਿਖਾਵੇ ਆਇ ॥ 17 ॥ 705 ॥  
khan khan suni kai tabai, dine log pathai.  
bino kari kar jori kai, daras dikhavo ai.||17||705||

ਚੌਪਈ: ਅਨਿਕ ਭਾਂਤਿ ਪ੍ਰਭੂ ਫੌਜ ਸੁਧਾਰੀ। ਸੂਰਬੀਰ ਜੋਧਾ ਹਿਤਕਾਰੀ।  
ਲੈ ਕੇ ਸੰਗ ਆਪਿ ਪ੍ਰਭੂ ਧਾਯੋ। ਲਸਕਰ ਬਾਦਸਾਹ ਕੇ ਆਯੋ ॥ 18 ॥ 706 ॥

Chaupai: anik bhanti parbhu phauj sudhari. surbir jodha hitkari.  
lai ke sang api parbhu dhayo. laskar badsah ke ayo.||18||706||

ਡੋਹਰਾ ਬਾਗ ਅਜਬ ਇਕ ਥਾਨਾ। ਬਸਿ ਹੈ ਤਹਾਂ ਖਾਨ ਹੀ ਖਾਨਾ।  
ਕ੍ਰਿਪਾ ਧਾਰਿ ਤਹਾਂ ਘਰਿ ਆਏ। ਤਿਸਹਿ ਆਨਿ ਕੇ ਦਰਸ ਦਿਖਾਏ ॥ 19 ॥ 707 ॥  
dehra bag ajab ik thana. basi hai tahan khan hi khana .  
karipa dhari tahan ghari ae. tishi ani ke daras dikhae.||19||707||

ਦੋਹਰਾ: ਦਰਸ ਦੇਖਿ ਐਸੇ ਕਹਯੋ, “ਬਹੁਤ ਕ੍ਰਿਪਾ ਤੁਮ ਕੀਨ।  
ਅਪਨੋ ਹੀ ਮੁਹਿ ਜਾਨਿ ਕੈ ਦਰਸ ਆਪਨੋ ਦੀਨ ॥ 20 ॥ 708 ॥

Dohra: daras dekhi aise kahyo, bahut karipa tum kin.  
apno hi muhi jani kai daras apno din.||20||708||

ਚੌਪਈ: ਚਰਨ ਕੰਵਲ ਕੋ ਹਾਥ ਚਲਾਏ। ਥਾਪੀ ਦਈ ਪ੍ਰਭੂ ਬਿਗਸਾਏ।  
ਤਬ ਤਿਨ ਅਪਨੈ ਹਾਲ ਦਿਖਾਯੋ। ਰਛਾ ਕਰੀ ਪ੍ਰਭੂ ਫੁਰਮਾਯੋ ॥ 21 ॥ 709 ॥

Chaupai: caran kanval ko hath calae. thapi dai parbhu bigsae.  
tab tin apnai hal dikhayo . racha kari parbhu phurmayo.||21||709||

Thus did the Divine Guru indulge in several delights,  
 After arriving in the forested area of Brindaban.  
 Thereafter did the Divine Guru depart from there,  
 Towards the city of Agra did the Guru proceed||14||702||

Chaupai : Thus from there did the Guru depart,  
 For a few days Guru's caravan kept travelling.  
 As they arrived four miles short of Agra,  
 The Divine Guru asked them to put up a camp.15||703||

Dohra: As they spotted a green orchard there,  
 There did they put up a camp to take rest.  
 Only at a distance of two miles from here,  
 Was the Mughal emperor's royal palace situated||16||704||

As Khan-e-khana<sup>4</sup> heard the news of Guru's arrival,  
 Immediately did he dispatch his men to the Guru.  
 With folded hands did they entreat the Guru,  
 Must the Divine Guru oblige them with a visit||17||705||

Chaupai : In many forms did the Divine Guru arrange his force,  
 Many a warrior, brave men and veterans did he select.  
 With an armed contingent did the Divine Guru proceed,  
 With this contingent did he arrive at the royal palace||18||706||

There was situated a mansion in a garden at one place,  
 There resided Khana-e-Khana<sup>5</sup> in that mansion.  
 The Guru visited this mansion in his Divine grace,  
 Thus was Khana-e-Khana blessed with Guru's glimpse||19||707||

Dohra: Thus did Khana-e-Khana address the Guru:  
 Greatly had the Divine Guru blessed him.  
 Considering him as one of his own,  
 Truly had the Guru blessed him with a visit||20||708||

Chaupai : As the minister bowed to touch Guru's lotus feet,  
 The Divine Guru was pleased to bless him.  
 As the minister laid bare his heart before the Guru,  
 The Divine Guru assured him of God's grace||21||709||

ਆਦਰ ਬਹੁਤ ਪ੍ਰਭੂ ਕਾ ਕੀਨਾ। ਤਾਹੀ ਸਮੈ ਬਿਦਾ ਕਰਿ ਦੀਨਾ।  
ਹਾਥ ਜੋਰਿ ਇਹ ਭਾਂਤਿ ਬਤਾਏ। ਉਤਰੋ ਧਾਮ ਪ੍ਰਭੂ ਤੁਮ ਜਾਏ ॥ 22 ॥ 710 ॥  
adar bahut parbhu ka kina. tahi samai bida kari dina.  
hath jori ih bhanti batae. utro dham parbhu tum jae. ॥22॥710॥

ਦੋਹਰਾ: ਬਿਦਾ ਭਏ ਤਾਹਿ ਸਮੈ, ਚਲਿ ਆਏ ਤਿਹ ਥਾਨ  
ਠਉਰ ਏਕ ਦੇਖੀ ਤਹਾਂ, ਰਾਤ ਕਰੀ ਗੁਜਰਾਨ ॥ 23 ॥ 711 ॥

Dohra: bida bhae tahi samai, cali ae tih than.  
thaur ek dekhi tahan, rat kari gujran. ॥23॥711॥

ਮੇਹ ਕਹੈ ਬਰਖੋ ਅਬੈ, ਬਹੁਰ ਨ ਐਸੋ ਦਾਵ।  
ਆਪਿ ਪ੍ਰਭੂ ਆਏ ਤਹਾਂ, ਕਰੋ ਆਜ ਛਿਰਕਾਵ ॥ 24 ॥ 712 ॥  
meh kahai brakhon abai, bahur na aiso dav.  
api parbhu ae tahan, karo aj chirkav. ॥24॥712॥

ਰੈਨਿ ਗਈ ਬਾਸਰ ਭਯੋ, ਭਏ ਆਪ ਅਸਵਾਰ।  
ਬਾਗ ਏਕ ਨਿਰਖਯੋ ਜਬੈ, ਡੇਰਾ ਕਿਯੋ ਬਿਚਾਰ ॥ 25 ॥ 713 ॥  
raini gai basar bhayo, bhae ap asavar.  
bag ek nirkhayo jabai, dera kiyo bicar. ॥25॥713॥

ਆਪ ਪ੍ਰਭੂ ਤਾਹੀ ਸਮੈ, ਕਿਯੋ ਬਾਗ ਮੈ ਧਾਮ।  
ਠਉਰ ਬਾਂਟ ਸਬ ਕੋ ਦਈ, ਕਿਯੋ ਤਾਹਿ ਬਿਸ੍ਰਾਮ ॥ 26 ॥ 714 ॥  
ap parbhu tahi samai, kiyo bag mai dham.  
thaur bant sab ko dai, kiyo tahi bisram. ॥26॥714॥

ਕੇਤਕ ਦਿਨ ਬੀਤਤ ਭਏ, ਯਾਦਿ ਸਾਹਿ ਇਮ ਕੀਨ।  
ਪ੍ਰਭੂ ਆਏ ਕਾਰਨ ਕਵਨ, ਹਮ ਕੋ ਦਰਸ ਨ ਦੀਨ ॥ 27 ॥ 715 ॥  
ketak din bitat bhae, yadi sahi im kin.  
parbhu ae karan kavan, ham ko daras na din. ॥27॥715॥

ਕਹਿ ਭੇਜੀ ਪ੍ਰਭੂ ਸੋ ਤਬੈ, ਦਯਾ ਕਰੋ ਕਰਤਾਰ।  
ਦਰਸ ਦਿਖਾਯੋ ਆਪਨਾ, ਅਪਨੀ ਕ੍ਰਿਪਾ ਧਾਰਿ ॥ 28 ॥ 716 ॥  
kahi bheji parbhu so tabai, daya karo kartar.  
daras dikhayo apana, apni karipa dhari. ॥28॥716॥

ਚੌਪਈ: ਸੂਰ ਸਿੰਘ ਪ੍ਰਭੂ ਨਿਕਟ ਬੁਲਾਏ। ਹੋਹੁ ਤਯਾਰ ਤਬੈ ਫੁਰਮਾਏ।  
ਚੜ੍ਹਤ ਕਰੀ ਐਸੇ ਪ੍ਰਭੂ ਧਾਏ। ਡੇਰਨ ਬਾਦਸਾਹ ਕੇ ਆਏ ॥ 29 ॥ 717 ॥

Chaupai: sur singh parbhu nikat bulae. hohu tayar tabai phurmae.  
carraht kari aise parbhu dhae. deran badsah ke ae. ॥29॥717॥



As the minister honoured the Divine Guru profusely,  
 Thereafter from his mansion did he see the Guru off.  
 With folded hands he narrated the route to Divine Guru,  
 So that the Guru might arrive at a designated place.||22||710||

Dohra: Thereupon as the Divine Guru departed from there,  
 At another place did the Guru arrive at.  
 As the Divine Guru spotted a favourable place,  
 They put up a camp there for spending the night.||23||711||

In such torrents did the rain fall that night,  
 As if there had never been such a downpour.  
 It appeared as if the rain gods wished to sprinkle water,  
 In honour of the Divine Guru's arrival there.||24||712||

As the day light appeared after the night was over,  
 The Divine Guru mounted his own steed.  
 As they spotted out a green orchard near,  
 They decided to put up a camp therein||25||713||

Thereupon at that moment in that orchard,  
 The Divine Guru himself decided to stay there.  
 After deploying all his warriors at vantage points,  
 The Divine Guru settled down for rest awhile ||26||714||

After a few days had passed there while resting,  
 The Mughal emperor thought about the Divine Guru.  
 Had the Divine Guru arrived there on some other errand,  
 That the emperor remained deprived of the Guru's glimpse? 27||715||

Thereupon, dispatching his messengers to the Divine Guru,  
 The emperor entreated the Divine Guru for a visit:  
 May the Divine Guru show his grace upon the emperor,  
 May the Divine Guru be kind enough to pay him a visit||28||716||

Chaupai: Calling a meeting of warrior Singhs close to him,  
 The Divine Guru instructed them to get ready for a mission,  
 Mounting their steeds in full battle gear and dresses,  
 The Divine Guru reached the royal camp with his contingent||29||717||

ਦੋਹਰਾ: ਆਨ ਸਾਹ ਕੇ ਧਾਮ ਪਰ, ਸੂਰ ਖਰੇ ਤਹਾਂ ਕੀਨ।  
ਆਪ ਧਾਇ ਅੰਦਰਿ ਗਏ, ਸਿੰਘ ਸੰਗਿ ਇਕ ਲੀਨ॥30॥718॥

Dohra: an sah ke dham par, sur khare tahan kin.  
ap dhai andri gae, singh sangi ik lin.॥30॥718॥

ਖਾਸ ਡੇਵਦੀ ਆਨ ਕੈ, ਸਿੰਘ ਤਹਾਂ ਖਲਵਾਇ।  
ਆਪ ਪ੍ਰਭੂ ਅੰਦਰਿ ਗਏ, ਅਪਨੋ ਰੂਪ ਬਨਾਇ॥31॥719॥  
khas devdhi an kai, singh tahan khalvai.  
ap parbhu andri gae, apno rup banai.॥31॥719॥

ਚੌਪਈ: ਚੜ੍ਹੀ ਕਮਾਨ ਸਸਤ੍ਰ ਸਬ ਸਾਰੇ। ਕਲਗੀ ਕੀ ਛਬਿ ਅਪਰ ਅਪਾਰੇ।  
ਲਟਕਤ ਚਲਤ ਤਹਾ ਚਲਿ ਆਏ। ਸਾਹ ਪਾਸ ਬੈਠੇ ਇਮ ਜਾਏ॥32॥720॥

Chaupai: carhi kaman sasatar sab sare. kalgi ki chabi apar apare.  
latkat chalat taha cali ae. sah pas baithe im jae.॥32॥720॥

ਸਾਹ ਆਪ ਤਿਹ ਓਰ ਨਿਹਾਰਾ। ਦਰਸਨ ਦੇਖਿ ਭਯੋ ਮਤਵਾਰਾ।  
ਤਨ ਮਨ ਧਨ ਤੇ ਅਧਿਕ ਬਿਕਾਨਾ। ਕੰਵਲ ਦੇਖਿ ਜਯੋ ਭੰਵਰ ਲੁਭਾਨਾ॥33॥721॥  
sah ap tih or nihara. darsan dekhi bhayo matvara.  
tan man dhan te adhik bikana. kanval dekhi jayo bhanvar lubhana.॥33॥721॥

ਧੰਨ ਧੰਨ ਪ੍ਰਭੂ! ਅਲਖ ਅਪਾਰਾ। ਨਿਹਚਲ ਕੀਨੋ ਰਾਜ ਹਮਾਰਾ।  
ਦਯਾ ਧਾਰਿ ਹਮਰੇ ਘਰਿ ਆਏ। ਤਖਤ ਬਖਤ ਤੁਮ ਤੇ ਪ੍ਰਭੂ ਪਾਏ॥34॥722॥  
dhann dhann parbhu! alakh apara. nihcal kino raj hamara.  
daya dhari hamre ghari ae. takhat bakhat tum te parbhu pae.॥34॥722॥

ਕਲਗੀ ਔਰ ਧੁਕਧੁਕੀ ਆਨੀ। ਖਿਲਅਤ ਏਕ ਸਾਹ ਮਨ ਮਾਨੀ।  
ਸਾਹ ਪ੍ਰਭੂ ਕੋ ਭੇਟ ਚੜ੍ਹਾਈ। ਖੁਸੀ ਕਰੋ ਤੁਮ ਸੋ ਬਨਿ ਆਈ॥35॥723॥  
kalgi aur dhukdhuki ani. khilaat ek sah man mani.  
sah parbhu ko bhet carrhai. khusi karo tum so bani ai.॥35॥723॥

ਤਾਹਿ ਸਮੈ ਪ੍ਰਭੂ ਨੇ ਫੁਰਮਾਯੋ। ਅੰਦਰਿ ਸਾਹਿ ਪੈ ਸਿੰਘ ਬੁਲਾਯੋ।  
ਬਸਤ੍ਰ ਤਾਹਿ ਪਾਸ ਉਠਵਾਏ। ਬਿਦਾ ਭਏ ਪ੍ਰਭੂ ਡੇਰੇ ਆਏ॥36॥724॥  
tahi same parbhu ne phurmaya. andri sahi pai singh bulayo.  
bastar tahi pas uthvae. bida bhae parbhu dere ae.॥36॥724॥

ਕਰਤ ਅਨੰਦ ਕੇਲ ਪ੍ਰਭੂ ਘਨੀ। ਪ੍ਰਭੂ ਕੀ ਉਪਮਾ ਪ੍ਰਭੂ ਕੋ ਬਨੀ।  
ਏਕ ਦਿਵਸ ਕੀ ਕਥਾ ਬਖਾਨੋ। ਉਮਡੀ ਸਯਾਮ ਘਟਾ ਅਤਿ ਮਾਨੋ॥37॥725॥  
karat anand kel parbhu ghani. parbhu ki upma parbhu ko bani.  
ek divas ki katha bakhano. umdi sayam ghata ati mano.॥37॥725॥

Dohra: After arriving at the royal camp of the Mughal emperor,  
The Divine Guru deployed his warriors at vantage points.  
Accompanied by a single Singh warrior as his Aid-De-Camp,  
The Divine Guru entered the Mughal emperor's court there||30||718||

After arriving at the main entrance to the royal court,  
The Divine Guru made the Singh warrior stand guard there,  
Thereafter, the Divine Guru himself entered the court,  
In complete majesty and magnificence did the Divine Guru enter||31||719||

Chaupai : Armed with all the weapons and a bow and an arrow,  
Full Majestic did the Divine Guru look with an eaigrette.  
Walking leisurely in his own majestic style,  
The Divine Guru proceeded to sit with the emperor.32||720||

As the Mughal emperor turned to look at Divine Guru's face,  
Completely mesemrized did he feel after a glimpse.  
As a flower – sucking bee gets glued to a lotus flower,  
So did the Mughal emperor feel captivated by the Guru||33||721||

“Praise! Great praise! be unto the great Divine Guru,  
With thine Divine grace hast my regime been established.  
In Divine grace hast thou graced my court,  
With thine Divine grace have I acquired royal power”||34||722||

Thereafter, the emperor brought an eaigrette and a necklace,  
Gladly did he bring substantial offerings in cash as well.  
All these offerings did the emperor offer to the Divine Guru,  
Pleased as he felt after a meeting with the Divine Guru||35||723||

Thereupon the Divine Guru acknowledged those offerings,  
His aid-de-camp did the Guru summon inside the court.  
Thereafter, instructing him to pick up those gifts from there,  
The Divine Guru departed and arrived at his camp||36||724||

Thus did the Divine Guru delight himself with several marvels,  
The Divine Guru alone knows the mystery behind those miracles.  
Now let me narrate the incident which occurred one evening,  
As the dark thick clouds overcast the whole sky indeed||37||725||

ਸਵੈਯਾ: ਮਾਨੋ ਘਟਾ ਉਮਡੀ ਚਹੂ ਓਰਨ, ਤੇ ਰੰਗ ਸਯਾਮ ਬਨੇ ਗਜ ਆਏ।  
 ਮਾਤੇ ਮਤੰਗ ਭਿਰੇ ਯਹ ਭਾਂਤਿਨਿ, ਜੇਤੀ ਕਹੋ ਸਬ ਤੇਤੀ ਸਰਾਏ।  
 ਪੇਲ ਦਿਯੋ ਗਜ ਲੇ ਗਜ ਕੋ, ਇਤ ਤੇ ਉਤ ਕੋ ਯਹ ਭਾਂਤਿ ਉਠਾਏ।  
 ਸਾਹਨ ਸਾਹ ਪ੍ਰਭੂ ਹਮਰੋ ਤਿਹ, ਬੈਠ ਝਰੋਖੇ, ਗਇੰਦ ਲੜਾਏ॥ 38॥ 726॥

Swaiyya: mano ghata umdi cahu oran, te rang sayam bane gaj ae.  
 mate matang bhire yah bhantini, jети kaho sab teti sarae.  
 pel diyo gaj le gaj kau, it te ut ko yah bhanti uthae.  
 sahan sah parbhu hamro, tih baith jharokhe, gaind larhae.॥38॥726॥

ਥਾਨਨ ਤੇ ਛੁਟ ਕੈ ਦੋਊ ਕੁੰਚਰ, ਤੋਰਿ ਜੰਜੀਰਨ ਸਾਮੁਹੇ ਆਏ।  
 ਸੁੰਡ ਸੋ ਸੁੰਡ ਮਿਲਾਇ ਦਈ, ਪਗ ਸੋ ਪਗ ਜੋਰਿ ਕਰੇ ਖੁਨਸਾਏ।  
 ਰੀਝ ਪਰੀ ਬਿਗਸਯੋ ਕਰਤਾ, ਤਿਨ ਕੇ ਸਿਰਦਾਰਨ ਦਾਮ ਦਿਵਾਏ।  
 ਸਾਹਨ ਸਾਹ ਪ੍ਰਭੂ ਹਮਰੋ, ਤਿਹ ਬੈਠ ਝਰੋਖੇ ਗਇੰਦ ਲਰਾਏ॥ 39॥ 727॥

thanan te chut kai dou kuñcar, tori jañjiran samuhe ae.  
 suud so sund milai dai, pag so pag jori kare khunsae.  
 rijh pari bigsayo karata, tin ke sirdaran dam divae.  
 sahan sah parbhu hamro, tih baith jharokhe gaind larae.॥39॥727॥

ਦਉਰ ਕੇ ਧਾਇ ਬਰੋਬਰ ਜਾਇ, ਮਿਲੇ ਦੋਊ ਆਇ ਸੁਨੇ ਗਜ ਖਾਏ।  
 ਆਪਸ ਮੋ ਮਿਲ ਟੱਕਰ ਲੇਤ, ਕਰੇ ਇਹ ਭਾਂਤਿਨਿ ਜੇਰ ਸਵਾਏ।  
 ਏਕ ਭਜੇ ਇਕ ਪਾਛੇ ਪਰੇ, ਅਤਿ ਪੇਲਤ ਜਾਤ ਮਰਾ ਬਲ ਲਾਏ।  
 ਸਾਹਨ ਸਾਹ ਪ੍ਰਭੂ ਹਮਰੋ, ਤਿਹ ਬੈਠ ਝਰੋਖੇ ਗਇੰਦ ਲਰਾਏ॥ 40॥ 728॥

daur ke dhai barobar jai, mile dou ai sune gaj khae.  
 apas mo mil takkar let, kare ih bhantni jer savae.  
 ek bhaje ik pache pare, ati pelat jat mara bal lae.  
 sahan sah parbhu hamro, tih baith jharokhe gaind larae.॥40॥728॥

ਦੋਹਰਾ: ਲੀਲਾ ਅਨਿਕ ਅਨੇਕ ਬਿਧਿ, ਅਨਦਿਨ ਕਰਤ ਬਿਹਾਤ।  
 ਸਬ ਕਉਤਕ ਕੈਸੇ ਕਹੋ, ਕਛੁ ਕਛੁ ਬਰਨਤ ਜਾਤ॥ 41॥ 729॥

Dohra: lila anik anek bidhi, andin karat bihat.  
 sab kautak kaise kaho, kachu kachu barnat jat.॥41॥729॥

ਚੌਪਈ: ਕੇਤਕ ਮਾਸ ਅਵਰ ਦਿਸ ਭਏ । ਅਨੰਦ ਕੇਲ ਸੋ ਦਿਵਸ ਬਿਤਏ ।  
 ਦੇਸ ਦੇਸ ਤੇ ਸੰਗਤਿ ਆਵੈ । ਦਰਸਨ ਅਗਮ ਪੁਰਖ ਕੋ ਪਾਵੈ ॥ 42॥ 730॥

Chaupai: kṛtak mâs avar dis bhaṛ . anand kel sô divas bitaṛ .  
 dṛs dṛs tṛ sangti âvai . darsan agam purakh kô pâvai.॥42॥730॥

Swaiyya: As the dark clouds closed from all the four sides,  
 Elephants in darkness emerged from both the sides.  
 In such an encounter did the frenzied elephants strike,  
 That it is very difficult to describe it in words indeed.  
 As one elephant pushed another elephant to one side,  
 The other one pushed it back from his side to the other.  
 The Divine Guru being the lord of lords of this world,  
 Delightedly did he watch this encounter from a corner||38||726||

As both the elephants came out of their enclosures,  
 They encountered each other after breaking their chains.  
 As they gripped each other's trunk in fierce encounter,  
 They pushed each other with their feet in terrible rage.  
 As the Divine Guru felt highly delighted with this sport,  
 He instructed his chiefs to reward the elephant owners.  
 The Divine Guru being the lord of lords of this world,  
 Delightedly did he watch this sport from a corner||39||727||

As one elephant rushed to attack the other one,  
 Both of them struck each other with loud shouts.  
 As both the elephants fought in a fierce encounter,  
 Their muscular might did they display more vigorously.  
 As one retreated the other one came in hot pursuit,  
 Further and further it kept pushing the retreating one.  
 The Divine lord being the lord of lords of this world,  
 Delightedly did he watch this sport from a corner||40||728||

Dohra: Such marvelous feats in diverse ways,  
 Did the Divine Guru keep bringing about.  
 As all these marvels cannot be narrated,  
 Only a few of these could be narrated indeed||47||729||

Chaupai: This did a few months pass at other places,  
 In delightful pleasures these days were passed.  
 The devout came to pay obeisance from different regions,  
 A glimpse of the Divine Guru did they had had||42||730||

ਕਛੁ ਇਕ ਕਥਾ ਸਾਹ ਕੀ ਆਈ । ਚਾਹਤ ਸਾਹ ਅਵਰ ਦਿਸ ਜਾਈ ।  
 ਰਾਜਪੂਤਨ ਪੈ ਅਤਿ ਧੁਨਿ ਲਾਏ । ਸਾਹ ਬਹਾਦੁਰ ਉਤੈ ਸਿਧਾਏ ॥ 43 ॥ 731 ॥  
 kachhuik kathâ sâh kî âi . câhat sâh avar dis jâi .  
 râjputan pai ati dhuni lâç . sâh bahâdur utai sidhâç.॥43॥731॥

ਦੋਹਰਾ: ਬਾਗ ਛੋੜਿ ਪ੍ਰਭੁ ਜੀ ਤਥੈ, ਗਉਨ ਤਹਾਂ ਤੇ ਕੀਨ ।  
 ਐਤਬਾਰ ਪੁਰ ਆਨ ਕੈ, ਧਾਮ ਤਾਲ ਪਰ ਦੀਨ ॥ 44 ॥ 732 ॥

Dôhrâ: bâg chord parbhu jî tabai, gûan tahân tç kîn .  
 aitbâr pur ân kai, dhâm tâl par dîn ॥44॥732॥

ਚੌਪਈ: ਅਲਪ ਦਿਵਸ ਕਛੁ ਤਹਾਂ ਬਿਤਾਏ । ਸਾਹਿਬ ਜੋਰਾਵਰ ਸਿੰਘ ਜੀ ਆਏ ।  
 ਅਨੰਦ ਭਯੋ ਬਿਧਿ ਅਨਿਕ ਅਪਾਰਾ । ਦਯਾ ਕਰੀ ਪੂਰਨ ਕਰਤਾਰਾ ॥ 45 ॥ 733 ॥

Chaupaî: alap divas kachu tahân bitâç . sâhib jôrâvar singh jî âç .  
 anand bhayô bidhi anik apârâ . dayâ karî pûran kartârâ ॥45॥733॥

ਅਨਿਕ ਭਾਂਤਿ ਮੰਗਲ ਗੁਣ ਗਾਏ । ਅਨਿਕ ਭਾਂਤਿ ਬਾਜਨ ਬਜਵਾਏ ।  
 ਯਾਚਤਿ ਜਾਚਕ ਆਨਿ ਅਪਾਰਾ । ਦਿਯੋ ਇਨਾਮ ਅਨਿਕ ਬਿਸਥਾਰਾ ॥ 46 ॥ 734 ॥  
 anik bhânti mangal gunn gûâç . anik bhânti bâjan bajvâç .  
 yâcti jâcak âni apârâ . diyô inâm anik bisthârâ ॥46॥734॥

ਐਸੀ ਦਾਤ ਕਰੀ ਪ੍ਰਭੁ ਦਾਤੇ । ਅਲਖ ਨਿਰੰਜਨ ਪੁਰਖ ਬਿਧਾਤੇ ।  
 ਅਨਿਕ ਭਾਂਤਿ ਪ੍ਰਭੁ ਜੀ ਬਿਗਸਾਨਾ । ਅਨਿਕ ਹੁਲਾਸ ਜੀਵ ਮੈ ਆਨਾ ॥ 47 ॥ 735 ॥  
 aisî dât karî parbhu dâtç . alakh nirâjan purakh bidhâtç .  
 anik bhânti parbhu jî bigsânâ . anik hulâs jîv mai ânâ ॥47॥735॥

ਅਨਿਕ ਬਧਾਵਾ ਅਨਦਿਨ ਗਾਵਤ । ਸਰਬ ਅਨੰਦ ਸਿੱਖ ਸਬ ਪਾਵਤ ।  
 ਕੇਤਕ ਦਿਵਸਨ ਅਵਰ ਬਿਤਾਯੋ । ਕੀਨੋ ਕੂਚ ਸਾਹ ਪੈ ਧਾਯੋ ॥ 48 ॥ 736 ॥  
 anik badhâvâ andin gûvat . sarab anand sikkh sab pâvat .  
 kçtak divsan avar bitâyô . kînô kûc sâh pai dhâyô.॥48॥736॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥੇ ਮੁਲਾਕਾਤ ਬਾਦਸਾਹ ਕੀ ਬਰਨਨੰ ਸੋਲ੍ਹਵਾਂ ਅਧਿਆਇ  
 ਸੰਪੂਰਨਨਮਸਤੁ ਸੁਭਮਸਤ ॥ 16 ॥  
 iti sarî guru sôbhâ garnthç mulâkât bâdsâh kî barnanan sôlhvân adhiâi  
 sampûrnanmastu subhmasat ..16..

As the news about the Mughal emperor need to be narrated,  
 The Mughal emperor wished to proceed in another direction,  
 As the Rajput chiefs had created of lot of hulla balloo there,  
 The Mughal emperor proceeded in their direction.||43||731||

Dohra: Thereafter, departing from orchared shelter,  
 The Divine Guru proceeded further from there.  
 Arriving at the town known as Etbarpur,  
 The Divine Guru put up a camp near a lake.||44||732||

Chaupai : As the Divine Guru spent a few days there,  
 Sahibzada Zorawar Singh<sup>6</sup> arrived to see the Guru  
 Highly blessed indeed did the Sahibzada feel,  
 As the perfect Guru had showered his blessings on him.||45||733||

In diverse melodies were Divine Guru's praises sung,  
 Diverse musical notes accompanied those melodies.  
 As countless devotees came to seek blessings  
 In diverse forms were they rewarded by the Divine Guru||46||734||

Such profound blessings did the Divine Guru shower,  
 Infinitely unstained flawless is the Divine Guru indeed.  
 In diverse moods did the Divine Guru stay,  
 Diverse blessings did the devout receive from the Guru||47||735||

Many a praise did the devout sing day and night,  
 Many a blessing did the devout receive there.  
 After spending many more days in that region,  
 The Divine Guru proceeded to join The Mughal emperor.||48||736||

Thus is concluded chapter sixteen describing Guru's meeting with the Mughal emperor.

**REFERENCES**

1. Mathura: A small town on the highway between Delhi and Agra. It is a sacred place for The Hindus, being associated with the early life of lord Krishna.
2. Suraj Kund: Another small town north of Mathura now in Haryana.
3. Brindaban : A small town in District Mathura in Uttar Pardesh where lord Krishna passed his youthful days in romance with his consorts including Radha. It is a sacred Hindu place.
4. Khana-e-Khana: Munim khan, the highest ranking minister of Mughal emperor Bahadur Shah I. He had a meeting with Guru Gobind Singh near Agra. He also arranged a meeting between Guru Gobind Singh and Bahadur Shah.
5. Ibid.
6. Zorawar Singh: Son of Bhai Nathu, The carpenter and Mai Bhikhi, a resident of Bassi Pathana. Mai Bhikhi, being the personal attendant of Mata Jeeto ji, her child was also brought up in Guru Gobind Singh's house hold. Once he had defeated Sahihzada Zorawar Singh in a wrestling bout. So the Guru had named him also as Zorawar Singh. He was killed in the battle at Chittor. Earlier in chapter XII, couplet 65/533, Sainapati has confused the name of this Zorawar Singh with Sahibzada Zorawar Singh and showed him as escaping from the battle at Chamkaur.



## Chapter XVII

This chapter, consisting of twenty nine couplets, deals with a small scuffle in which the second Zorawar Singh, son of Bhai Nathu of Bassi Pathana, was killed. As pointed out in detail by Dr Ganda Singh in his book on "Sri Gursobha" (p. 32-34) and explained in our introduction, this Zorawar Singh was brought up in Guru Gobind Singh's household, he being the son of the personal attendant of Mata Jeeto Ji. This lady attendant's name was Mai Bhikhi. Once this Zorawar Singh had defeated Sahibzada Zorawar Singh in a wrestling bout, after which Guru Gobind Singh had named him as Zorawar Singh. Sainapati seems to have confused this Zorawar Singh for Sahibzada Zorawar Singh. While Sahibzada Zorawar Singh had been martyred at Sirhind, this Zorawar Singh had escaped from the battle of Chamkaur and had met the Guru in Rajputana. It was this Zorawar Singh who was killed at Chittor in a minor scuffle. But Sainapati regards this Zorawar Singh as Sahibzada Zorawar Singh who died fighting a great battle at Chittor. So Sainapati's account goes counter to the historical facts.

Rest of the chapter deals with Guru Gobind Singh's travel to the South through Rajputana. As the Guru's dialogue with the Mughal emperor had remained in conclusive, the Guru kept travelling along with the emperor's army so that the negotiations could reach a logical conclusion. As the Mughal emperor crossed Narbada and halted at Burhanpur on the banks of tapti, Guru Gobind also kept travelling with his own contingent along side. On the way, there was another scuffle in which another warrior of Guru Gobind Singh Bhai Mann Singh was killed. Sainapati, who was, perhaps, unaware of the correct historical facts, seems to have described this scuffle at Chittor twice. Sainapati has used the Bhujang Paryad Chhand through out this chapter for describing the battle scenes. It is indeed surprising that Sainapati being a contemporary of Guru Gobind Singh and one of his court poets, is not aware of the chronological sequence of events and the names of the Sahibzadas. This confusion compromises the overall impact of this work.

ਸਤਾਰ੍ਹਵਾਂ ਅਧਿਆਇ  
satârhvân adhiâi

(ਸਾਹਿਬਜ਼ਾਦਾ ਜ਼ੋਰਾਵਰ ਸਿੰਘ ਦਾ ਚਿਤੌੜ ਵਿਖੇ ਜੁੱਧ ਤੇ ਹੋਰ ਹਾਲ)  
(sâhibzâdâ zôrâvar singh dâ citaur vikhç juddh tç hôr hâl)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਚਲੇ ਕੂਚ ਦਰਿ ਕੂਚ ਕਰਿ ਕੂਚ ਐਸੇ। ਕਹੇ ਆਪਨੇ ਆਪ ਹੀ ਆਪ ਜੈਸੇ।  
ਗਏ ਮਜਲ ਦਰਿ ਮਜਲ ਐਸੇ ਸਿਧਾਏ। ਤਬੈ ਸਾਹ ਕੇ ਕਟਕ ਕੇ ਨਿਕਟ ਆਏ॥ 1॥ 737॥

Bhujang Paryât Chand: calç kûc dari kûc kari kûc aisç. kahç âpnç âp hî âp jaisç.  
gaç majal dari majal aisç sidhâç. tabai sâh kç katak kç nikat âç.॥1॥737॥

ਚਲੇ ਸਾਹ ਕੇ ਸਾਥ ਹੀ ਸਾਥ ਮਾਨੇ। ਕਿਯੇ ਕੂਚ ਕੇਤੇ ਇਸੀ ਭਾਂਤਿ ਜਾਨੇ।  
ਲਈ ਘੋਰ ਅਜਮੇਰ ਕਰਿ ਜੇਰ ਧਾਯੋ। ਨਿਕਟ ਜੋਧ ਪੁਰ ਜਾਇ ਡੰਕਾ ਬਜਾਯੋ॥ 2॥ 738॥  
calç sâh kç sâth hî sâth mânô. kiyç kûc kçtç isî bhânti jânô.  
lai ghçr ajmçr kari jçr dhâyô. nikat jôdh pur jâi dankâ bajâyô.॥2॥738॥

ਤਬੈ ਰਾਜਪੂਤਾਨ ਐਸੇ ਨਿਹਾਰੇ। ਪਰੋ ਆਨਿ ਕੈ ਸਾਹ ਲੈ ਕਟਕ ਭਾਰੇ।  
ਲਰੈ ਕੈ ਭਜੈ ਕੈ ਮਰੈ ਜੁੱਧ ਕੈ ਕੈ। ਕਿਯੋ ਰਾਜ ਬੀਚਾਰ ਮੰਤ੍ਰੀਆਨ ਲੈ ਕੈ॥ 3॥ 739॥  
tabai râjpûtân aisç nihârô. parô âni kai sâh lai katak bhârô.  
larai kai bhajai kai marai juddh kai kai. kiyô râj bîcâr mantrîân lai kai.॥3॥739॥

ਕਿਯੇ ਮੰਤ੍ਰ ਕੇਤੇ ਰਿਦੇ ਏਕ ਆਨੇ। ਕਿਯੇ ਕਾਮ ਐਸੇ ਭਲੀ ਭਾਂਤਿ ਜਾਨੇ।  
ਮਿਲੇ ਸਾਹ ਸੋ ਜੀਤ ਸਿੰਘਾਨ ਰਾਜਾ। ਫਤੇ ਕਾ ਤਬਰ ਸਾਹ ਕਾ ਅੰਤ ਬਾਜਾ॥ 4॥ 740॥  
kiyç mantar kçtç ridç çk ânô. kiyô kâm aisç bhalî bhânti jânô.  
milô sâh sô jît singhân râjâ. phatç kâ tabar sâh kâ ant bâjâ.॥4॥740॥

ਕਿਯੋ ਸਾਹ ਅਜਮੇਰ ਮੇ ਖੂਬ ਥਾਨਾ। ਗਏ ਜੋ ਉਦੇ ਪੁਰ ਡਰਾ ਅੰਤ ਰਾਨਾ।  
ਤਿਨੈ ਸਾਜ ਕੈ ਪੁਤ੍ਰ ਤਾ ਪੈ ਪਠਾਯੋ। ਮਿਲਾ ਸਾਹ ਸੋ ਆਨ ਆਨੰਦ ਪਾਯੋ॥ 5॥ 741॥  
kiyô sâh ajmçr mç khûb thânâ. gaç jô udç pur darâ ant rânâ.  
tinai sâj kai putar tâ pai pathâyô. milâ sâh sô ân ânand pâyô.॥5॥741॥

ਜਬੈ ਸਾਹ ਨੇ ਜੀਵ ਮੈ ਮੰਤ੍ਰ ਆਨਾ। ਤਬੈ ਦੱਛਨੰ ਦੇਸ ਕੀਨੋ ਪਯਾਨਾ।  
ਚਲੈ ਕੂਚ ਦਰ ਕੂਚ ਕਰਿ ਕੂਚ ਭਾਰੇ। ਲਿਯੇ ਸੰਗ ਸੀਪਾਹ ਉਮਰਾਵ ਸਾਰੇ॥ 6॥ 742॥  
jabai sâh nç jîv mai mantar ânâ. tabai dacchnan dçs kînô payânâ.  
calai kûc dar kûc kari kûc bhâre. liyç sang sîpâh umrâv sârç.॥6॥742॥

## Chapter 17

### (Description of Zorawar Singh's fight in the battle at Chittor and other incidents)

Bhujang Paryad Chhand:

As the Divine Guru's caravan kept marching on in such a way,  
Which only can be described by the Divine Guru himself.  
As the caravan kept marching on with a few halts between,  
It soon reached near the Mughal emperor's army's location||1||737||

As it kept marching along the Mughal emperor's army,  
It kept moving at the pace of emperor's army's speed.  
As the Mughal army surrounded and captured Ajmer<sup>1</sup>,  
It beat its kettledrum at the nearby town of Jodhpur||2||738||

Thus did the Rajput warriors come out with such force,  
That they pounced upon the Mughal emperor's huge army.  
As the Rajput warriors kept fighting and being killed in the battle,  
Their chief started confabulating with his council of ministers||3||739||

After several deliberations they agreed on one point,  
Must they do what was best in their favour.  
Their chief Ajit Singh of Jodhpur<sup>2</sup> should meet the Mughal emperor,  
As the emperor's victory was at last pronounced.4||740||

As The Mughal emperor occupied and stayed at Ajmer,  
The Rajput chief of Udaipur<sup>3</sup> felt extremely scared.  
As he sent his son as his emissary to the emperor,  
Delighted did he feel after joining the Mughal emperor||5||741||

As an idea came across Emperor's mind,  
Soon he made his departure towards the Southern region.  
As the emperor kept marching on and on and on vigorously,  
All his warrior chiefs and soldiers kept following him||6||742||

ਚਲੇ ਸਾਹਿਬ ਸਾਹ ਕੇ ਸਾਥ ਸਾਥੰ। ਕਰੇ ਜੋ ਚਲਿਤ ਆਪ ਹੀ ਆਪ ਨਾਥੰ।  
ਤਬੈ ਨਿਕਟ ਚੀਤੌਰ ਕੇ ਆਪ ਆਯੋ। ਜੋਰਾਵਰ ਸਿੰਘੰ ਸਾਥ ਦੇਖੰ ਸਿਧਾਯੋ ॥ 7 ॥ 743 ॥  
calç sâhib sâh kç sâth sâthan. karç jô calit âp hî âp nâthan.  
tabai nikat cîtaur kç âp âyô. jôrâvar singhan sâth dçkhan sidhâyô. ॥7॥743॥

ਚੜੋ ਜਾਇ ਚੀਤੌਰ ਕਰਿ ਕਾਮ ਐਸੇ। ਨਫਰ ਦੋਇ ਕੈ ਤੀਨ ਥੇ ਸਾਥ ਤੈਸੇ।  
ਨਫਰ ਘਾਸ ਕੇ ਦੋਇ ਨੀਚੇ ਪਠਾਏ। ਭਲੀ ਭਾਂਤਿ ਸੋ ਆਪਿ ਡੰਕਾ ਬਜਾਏ ॥ 8 ॥ 744 ॥  
carrô jâi cîtaur kari kâm aisç. naphar dôî kai tîn thç sâth taisç.  
naphar ghâs kô dôî nîcç pathâç. bhalî bhânti sô âpi dankâ bajâç. ॥8॥744॥

ਭਈ ਡੰਕ ਕੀ ਘੋਰ ਸੁਨਿ ਚੋਰ ਦੌਰੇ। ਮਿਲੇ ਘਾਸ ਲੇਤੇ ਭਈ ਬਾਤ ਔਰੇ।  
ਮਹਾ ਕੋਪ ਕੋਪੇ ਕਿਯੇ ਕਾਮ ਭਾਰੇ। ਕਿਯਾ ਜੁੱਧ ਕੇਤਾ ਦੁਊ ਅੰਤ ਮਾਰੇ ॥ 9 ॥ 745 ॥  
bhaî dank kî ghôr suni côr daurç. milç ghâs lçtç bhaî bât aurç.  
mahâ kôp kôpç kiyç kâm bhârç. kiyâ juddh kçtâ duû ant mârç. ॥9॥745॥

ਚਲੋ ਕ੍ਰੋਧ ਸੋ ਕੋਪ ਕੈ ਅੰਤ ਆਏ। ਤਿਨੋ ਆਨਿ ਤਿਹ ਠੋਰ ਐਸੇ ਬਤਾਏ।  
ਤਜੋ ਹਾਥ ਤੇ ਵਾਰ ਹਥਿਆਰ ਸਾਰੇ। ਕਹੈ ਬੈਨ ਭਾਰੀ ਸੁ ਐਸੇ ਨਿਹਾਰੇ ॥ 10 ॥ 746 ॥  
calô karôdh sô kôp kai ant âç. tinô âni tih thaur aisç batâç.  
tajau hâth tç vâr hathiâr sârç. kahai bain bhârî su aisç nihârç. ॥10॥746॥

ਲਏ ਬਾਣ ਪਾਣੰ ਘਨੇ ਵਾਰਿ ਕੀਨੇ। ਕਿਤੇ ਦੁਸਟ ਮਾਰੇ ਤਹਾਂ ਡਾਰਿ ਦੀਨੇ।  
ਬਚੇ ਜੇ ਭਜੇ ਜਾਇ ਤੇਈ ਪੁਕਾਰੇ। ਚੜ੍ਹੇ ਦੁਸਟਿ ਕੇਤੇ ਨਹੀਂ ਵਾਰ ਪਾਰੇ ॥ 11 ॥ 747 ॥  
laç bânn pânnan ghanç vârî kînc. kitç dusat mârç tahân dâri dînc.  
bacç jç bhajç jâi tçî pukârç. carrhç dusti kçtç nahîn vâr pârç. ॥11॥747॥

ਨਹੀਂ ਬਾਰ ਲਾਗੀ ਘਨੇ ਦੁਸਟਿ ਆਏ। ਚਹੂੰ ਓਰ ਤੇ ਆਨਿ ਕੇ ਸਸੜ ਬਾਰੇ।  
ਗਡੀ ਭੂਮਿ ਤੇ ਆਪ ਬਰਛੀ ਉਖਾਰੀ। ਲਈ ਹਾਥਿ ਮਾਹੀ ਕਿਯੇ ਵਾਰਿ ਭਾਰੀ ॥ 12 ॥ 748 ॥  
nahîn bâr lâgî ghanç dusti âç. cahûn ôr tç âni kç sasatar bâhç.  
gadî bhûmi tç âp barchî ukhârî. lai hâthi mâhî kiyç vârî bhârî. ॥12॥748॥

ਗਿਰੀ ਲੋਥ ਪੈ ਲੋਥ ਐਸੇ ਪੁਕਾਰੇ। ਕਹੂੰ ਡਾਰ ਤੇ ਤੋਰਿ ਕੈ ਫੁਲ ਡਾਰੇ।  
ਗੁਹੇ ਭਾਂਤਿ ਤਾ ਕੀ ਕਿਯੋ ਹਾਰ ਕੀਨੇ। ਭਏ ਅੰਤ ਬਾਸੀ ਤਊ ਡਾਰਿ ਦੀਨੇ ॥ 13 ॥ 749 ॥  
girî lôth pai lôth aisç pukârç. kahûn dâr tç tôri kai phûl dârç.  
guhç bhânti tâ kî kidhô hâr kînc. bhaç ant bâsî taû dâri dînc. ॥13॥749॥

ਚਹੂੰ ਓਰ ਤੇ ਚੋਰ ਕਰਿ ਸੋਰ ਦੌਰੇ। ਮਹਾ ਅੰਤ ਆਏ ਭਈ ਬਾਤ ਔਰੇ।  
ਤਹਾਂ ਆਨਿ ਕੈ ਸਸੜ ਪੈ ਸਸੜ ਝਾਰੇ। ਕਹਾਂ ਕੈ ਬਖਾਨੋ ਲਗੇ ਵਾਰਿ ਭਾਰੇ ॥ 14 ॥ 750 ॥  
cahûn ôr tç côr kari sôr daurç. mahâ ant âç bhaî bât aurç.  
tahân âni kai sasatar pai sasatar jhârç. kahân kai bakhânô lagç vârî bhârç. ॥14॥750॥

As the Divine Guru kept marching along the emperor's army,  
 Several deeds of marvel did the Guru keep displaying.  
 As the Divine Guru's caravan reached in the vicinity of Chittor<sup>4</sup>,  
 Zorawar Singh<sup>5</sup>, spotting the Divine Guru, joined the Guru||7||743||

As Zorawar Singh climbed up the hill to see Chittor,  
 He was accompanied by two or three of his servants.  
 As the servants came down to collect some green fodder,  
 Zorawar Singh started beating the kettledrum forcefully||8||744||

As the people rushed out after hearing the sound of kettle drum,  
 They spotted the servants collecting the green fodder.  
 As they started fighting fiercely in a fit of rage,  
 They killed both the servants finally after a fierce fight||9||745||

As Zorawar Singh arrived there feeling highly outraged,  
 He threatened the people gathered there in a fit of rage.  
 Must do all the people throw down all their weapons,  
 In such harsh words did he threaten the people||10||746||

Picking up a bow and arrows, he shot a volley of arrows,  
 Many a wicked persons did he kill and throw their dead bodies.  
 As he challenged those who survived they took to their heels.  
 Innumerable other wicked people arrived there for a fight||11||747||

As more and more hostile people arrived in an instant  
 They attacked with their weapons from all sides.  
 As Zorawar Singh uprooted a dagger stuck in the ground,  
 He attacked the enemy fiercely with the uprooted dagger||12||748||

Corpses upon corpses were piled upon each other,  
 As someone had plucked down flowers from a branch.  
 As those flowers were joined with a string to make a garland,  
 The dead bodies like faded flowers were piled upon there||13||748||

As the hostile people rushed upon him from all sides,  
 The moment of truth arrived as the situation changed.  
 As they struck Zorawar Singh with strokes upon strokes,  
 Grievously did he get wounded beyond description||14||750||

ਲਗਯੋ ਵਾਰ ਐਸੇ ਬਹਯੋ ਸੋਨ ਭਾਰੀ। ਭਯੋ ਲਾਲ ਬਾਗਾ ਭਿਜੀ ਦੇਹ ਸਾਰੀ।  
ਕਹੂੰ ਰੈਨ ਜਾਗਾ ਕਿਧੋ ਪ੍ਰੇਮ ਮਾਤਾ। ਚੜ੍ਹੀ ਜੋ ਖੁਮਾਰੀ ਚਲੈ ਡਗਮਗਾਤਾ॥ 15॥ 751॥  
lagyô vâr aisç bahyô sarôn bhârî. bhayô lâl bâgâ bhijî dçh sârî.  
kahûn rain jâgâ kidhô parçm mâtâ. carrhî jô khumârî calai dagmagâtâ.॥15॥751॥

ਫਿਰੈ ਝੁਮਤਾ ਝੁਮਤਾ ਸਸਤ੍ਰ ਲੈ ਕੇ। ਘਨੇ ਦੁਸਟ ਮਾਰੇ ਮਹਾ ਜੁਧ ਕੈ ਕੈ।  
ਕਿਯੋ ਅੰਤ ਸਾਕਾ ਭਲੀ ਭਾਂਤਿ ਸੂਰੇ। ਕ੍ਰਿਆ ਕਾਲ ਕੀ ਕੈ ਭਏ ਅੰਤ ਪੂਰੇ॥ 16॥ 752॥  
phirai jhûmtâ jhûmtâ sasatar lai kç. ghanç dusat mârç mahâ judh kai kai.  
kiyô ant sâkâ bhalî bhânti sûrç. kariâ kâl kî kai bhaç ant pûrç.॥16॥752॥

ਨਹੀਂ ਜਾਨ ਜਾਈ ਕਹਾ ਖੇਲ ਕੀਨਾ। ਗਿਰੇ ਜੂਝ ਕੈ ਕੈ ਕਹੂ ਗੋਨ ਕੀਨਾ।  
ਲਰਯੋ ਸਿੰਘ ਦੂਜਾ ਵਹੈ ਅੰਤ ਘਾਯੋ। ਕਿਧੋਂ ਭਾਜਿ ਕੇ ਸਾਹਿਬ ਪਾਸ ਆਯੋ॥ 17॥ 753॥  
nahî jân jāi kahâ khçl kînâ. girç jûjh kai kai kahû gôn kînâ.  
laryô singh dûjâ vahai ant ghâyô. kidhôn bhâji kç sâhiban pâs âyô.॥17॥753॥

ਸੁਨੀ ਸਾਹਿਬ ਫਉਜ ਤਾਤੇ ਪਠਾਈ। ਤਹਾਂ ਕੀ ਨਿਸਾਨੀ ਤਹਾਂ ਬੇਗ ਆਈ।  
ਲਖੀ ਜਾਇ ਕੈ ਬੈਨ ਐਸੇ ਉਚਾਰੇ। ਬਡੇ ਸੁਰਮਾ ਹੈ ਕਿਯੋ ਲੋਹ ਭਾਰੇ॥ 18॥ 754॥  
sunî sâhiban phauj tâtç pathâi. tahân kî nisânî tahân bçg âi.  
lakhî jāi kai bain aisç ucârç. badô sûramâ hai kiyô lôh bhârç.॥18॥754॥

ਤਹਾਂ ਤਾਤ ਹੀ ਕਾਲ ਕਾਲੈ ਰਲਾਯੋ। ਮਿਲੀ ਜੋਤਿ ਸੇ ਜੋਤਿ ਨਹਿ ਅੰਤ ਪਾਯੋ।  
ਕਿਯੋ ਖੇਲ ਕਰਤਾਰ ਨਹਿ ਜਾਤ ਜਾਨੀ। ਕਹਾ ਕੈ ਦਿਖਾਈ ਕਹਾ ਦਿਸਟਿ ਆਨੀ॥ 19॥ 755॥  
tahân tât hî kâl kâlai ralâyô. milî jôti sô jôti nahi ant pâyô.  
kiyô khçl kartâr nahi jât jânî. kahâ kai dikhâi kahâ disti ânî.॥19॥755॥

ਚਲੇ ਜੋ ਤਹਾ ਤੇ ਘਨੇ ਕੂਚ ਕੀਨੇ। ਨਹੀਂ ਰਾਹ ਆਗੇ ਸਨੀ ਸਾਹ ਜੀ ਨੇ।  
ਗਏ ਨਰਬਦਾ ਪੈ ਮੁਕਾਮ ਬਤਾਏ। ਕਿਤੇ ਦਯੋਸ ਬੀਤੇ ਤਹਾਂ ਤੇ ਸਿਧਾਏ॥ 20॥ 756॥  
calç jô tahâ tç ghanç kûc kînç. nahîn râh âgç sanî sâh jî nç.  
gaç narbadâ pai mukâman batâç. kitç dayçs bîtç tahân tç sidhâç.॥20॥756॥

ਗਏ ਨਰਬਦਾ ਪਾਰ ਕਰਿ ਕੂਚ ਕੇਤੇ। ਰਹੇ ਸਿੰਘ ਪੀਛੇ ਲੜੇ ਘਾਸ ਲੇਤੇ।  
ਤਹਾਂ ਜੁੱਧ ਕੀਨੇ ਘਨੇ ਲੋਗ ਮਾਰੇ। ਭਜੇ ਛੋਡਿ ਕੈ ਘਾਸ ਤੇ ਜਾ ਪੁਕਾਰੇ॥ 21॥ 757॥  
gaç narbadâ pâr kari kûc kçtç. rahç singh pîchç larrç ghâs lçtç.  
tahân juddh kînç ghanç lôg mârç. bhajç chôdi kai ghâs tç jâ pukârç.॥21॥757॥

ਤਬੈ ਸਿੰਘ ਦਰਬਾਰ ਲੈ ਘਾਸ ਆਏ। ਚੜ੍ਹੇ ਫਉਜ ਲੈ ਕੇ ਘਨੇ ਤੁਰਕ ਧਾਏ।  
ਤਬੈ ਭੇਦ ਸਿੰਘਾਨ ਐਸੇ ਉਚਾਰੇ। ਲਿਯੋ ਘਾਸ ਤਿਹ ਠੌਰ ਕੈ ਜੁੱਧ ਭਾਰੇ॥ 22॥ 758॥  
tabai singh darbâr lai ghâs âç. carrhç phauj lai kç ghanç turak dhâç.  
tabai bhçd singhân aisô ucârç. liyô ghâs tih thaur kai juddh bhârô.॥22॥758॥

As he was bleeding profusely after being wounded grievously,  
 His body and dress was thoroughly soaked in blood.  
 As he kept staggering around being wild with rage,  
 He seemed to be intoxicated being full of frenzy||15||751||

Carrying his weapons he kept wandering and staggering,  
 Many an enemy did he kill in this fierce battle.  
 Finally did he complete his mission so bravely,  
 With the destined moment having arrived he died at last||16||752||

He did not lose his life without a valid cause,  
 From the world did he depart after falling down.  
 As his second companion fought and got wounded,  
 Running did he come to Sahib Guru Gobind Singh||17||753||

As the Divine Guru heard about Mughal army's departure,  
 Instantly did the Guru spot the place of Zorawar's death.  
 Looking at Zorawar Singh's body the Divine Guru remarked:  
 Being a great warrior had Zorawar Singh given a big fight||18||754||

As Zorawar Singh's bodily elements mixed with the elements,  
 His soul united with the Divine in unknown ways.  
 With out any distinction of caste Divine Lord's will prevailed,  
 God alone knows how human soul appears and disappears||19||755||

As Guru's caravan departed it kept marching on  
 The Mughal emperor could not meet the Divine Guru any where.  
 As the emperor's army halted at river Narbada's banks,  
 It departed from there after spending for many days||20||756||

As many of them kept marching after crossing Narbada,  
 A few Singhs left behind started fighting for getting fodder.  
 As many people died during the ensuing battle,  
 The others left collecting fodder and started shouting||21||757||

As the Singhs reached the Divine Guru with a fodder,  
 With a big force did the Mughals attack again,  
 Then did the Singhs tell their cadres so secretly,  
 They must collect the fodder even at the cost of a big fight||22||758||

ਚਲੀ ਕ੍ਰੋਧ ਕੈ ਫਉਜ ਤਿਹ ਠਉਰ ਆਈ। ਕਰੈਗੇ ਮਹਾ ਜੁੱਧ ਐਸੇ ਬਤਾਈ।  
 ਕਹੀ ਸਾਹਿਬ ਨੇ ਠਾਢੇ ਨਿਹਾਰੇ। ਨਹੀਂ ਜੁੱਧ ਕੀ ਠਉਰ ਐਸੇ ਬਿਚਾਰੇ॥ 23 ॥ 759 ॥  
 calî karôdh kai phauj tih thaur âi. karaiḡ mahâ juddh aisḡ batâi.  
 kahî sâhiban ṇḡ thâdhô nihârô. nahîn juddh kî thaur aisḡ bicârô॥23॥759॥

ਇਤੇ ਮੈ ਚਲੇ ਧਾਮ ਕੇ ਅੰਤ ਆਏ। ਤਹਾਂ ਸਾਹਿਬ ਸਿੰਘ ਬਾਣੰ ਚਲਾਏ।  
 ਲਿਯੇ ਮਾਰਿ ਅਸਵਾਰ ਦੇ ਤੀਨ ਜੈਸੇ। ਰਹੀ ਥਕਤਿ ਹੈ ਕੈ ਭਲੀ ਫਉਜ ਐਸੇ॥ 24 ॥ 760 ॥  
 itḡ mai calḡ dhâm kḡ ant âḡ. tahân sâhiban singh bânnan calâḡ.  
 liyô mâri asavâr dô tîn jaisḡ. rahî thakti hai kai bhalî phauj aisḡ॥24॥760॥

ਤਬੈ ਸਾਹਿਬ ਬੈਠ ਐਸੇ ਉਚਾਰੇ। ਸੁਲਹਿ ਕਾਜ ਕੇ ਮਾਨ ਸਿੰਘ ਨਿਹਾਰੇ।  
 ਦਈ ਸੀਖ ਤਾਕੇ ਤਹਾਂ ਹੀ ਪਠਾਯੇ। ਤਹਾਂ ਤੇ ਚਲ ਸਿੰਘ ਤਿਹ ਠੋਰ ਆਯੇ॥ 25 ॥ 761 ॥  
 tabai sâhiban baith aisô ucârê. sulahi kâj kô mân singh nihârḡ.  
 daî sîkh tâkô tahân hî pathâyô. tahân tḡ cal singh tih thôr âyô॥25॥761॥

ਕਹੀ ਬਾਤ ਕੇਤੀ ਨਹੀਂ ਏਕ ਜਾਨੀ। ਕਰੈਗਾ ਮਹਾ ਜੁੱਧ ਯੋ ਬਾਤ ਮਾਨੀ।  
 ਮਹਾ ਮੰਦ ਕੋਪੇ ਘਨੇ ਵਾਰ ਕੀਨੇ। ਨਹੀਂ ਵਾਰ ਕੀਨਾ ਤਉ ਸਿੰਘ ਜੀ ਨੇ॥ 26 ॥ 762 ॥  
 kahî bât kḡtî nahîn ḡk jâni. karaiḡâ mahâ juddh yau bât mânî.  
 mahâ mand kôpḡ ghanḡ vâr kîṇḡ. nahîn vâr kînâ taû singh jî ṇḡ.॥26॥762॥

ਬਿਨਾ ਹੁਕਮ ਕੇਸੇ ਕਰੋ ਜੁਧ ਭਾਰਾ। ਇਹੈ ਜਾਨਿ ਕੈ ਜੀਵ ਨਹਿ ਵਾਰ ਡਾਰਾ।  
 ਗਿਰੋ ਝੂਮ ਕੈ ਵਾਰ ਕੇਤਾਨ ਲਾਗੇ। ਦਿਯੇ ਸੀਸ ਆਪੰ ਪ੍ਰਭੂ ਪੁਰਖ ਆਗੇ॥ 27 ॥ 763 ॥  
 binâ hukam kḡḡḡ karau judh bhârâ. ihai jâni kai jîv nahi vâr dârâ.  
 girau jhûm kai vâr kḡtân lâḡḡ. diyô sîs âpan parbhû purakh âḡḡ.॥27॥763॥

ਤਉ ਕੋਪ ਦੁਸਟਾਨ ਗੋਲੀ ਚਲਾਈ। ਗਿਰੈ ਦੋਇ ਕੈ ਤੀਨ ਸਿੰਘ ਤਹਾਈ।  
 ਇਤੇ ਮਾਹ ਔਰੇ ਘਨੇ ਲੋਗ ਆਏ। ਕਿਯਾ ਬੀਚਿ ਤਾਕਾ ਤਹਾ ਤੇ ਪਠਾਏ॥ 28 ॥ 764 ॥  
 taû kôp dustân ḡôlî calâi. girai dôî kai tîn singhan tahâi.  
 itḡ mâh aurḡ ghanḡ lôḡ âḡ. kiyâ bîci tâkâ tahâ tḡ pathâḡ॥28॥764॥

ਦੋਹਰਾ: ਇਹੈ ਹੋਇ ਬੀਤੀ ਤਹਾਂ, ਕੇਤੇ ਦਿਵਸ ਬਿਹਾਇ।  
 ਬੁਰਹਾਨੰ ਪੁਰ ਜਾਇ ਕੈ, ਬਸੇ ਧਾਮ ਮੈ ਧਾਇ॥ 29 ॥ 765 ॥

Dôhrâ: ihai hôî bîtî tahân, kḡtḡ divas bihâi.  
 burhânan pur jâi kai, basḡ dhâm mai dhâi.॥29॥765॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥੇ ਜੁੱਧ ਸਾਹਿਬਜ਼ਾਦੇ ਕਾ ਅਰੁ ਮਜ਼ਕੂਰ ਰਾਹ ਕਾ ਸਤਾਰ੍ਹਵਾਂ ਅਧਿਆਇ  
 ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ॥ 17 ॥  
 iti sîr guru sôbhâ ḡarnthḡ juddh sâhibzâdḡ kâ aru mazkûr râh kâ satârhvân adhiâi  
 sampûrnamsatu subhmastu.॥17॥



As a big force arrived there in a fit of rage,  
 They declared they were ready to wage a big fight.  
 Then did the Divine Guru tell them quite firmly,  
 It was not the right moment for getting into a fight||23||759||

In the meantime as Guru's caravan completed their journey,  
 Divine Guru and Singhs shot a volley of arrows.  
 As they killed two three riders from the other side,  
 Rest of the force felt exhausted and tired indeed||24||760||

Thereafter, the Divine Guru addressed his warriors,  
 From there was Mann Singh<sup>6</sup> sent for settling the issue.  
 As he proceeded from there after seeking instructions,  
 Mann Singh arrived at the disputed site after departure||25||761||

Despite repeated advice and arguments the enemy did not budge,  
 Decidedly would they fight a battle, they kept asserting.  
 In a severe fit of rage, they made several attacks on him,  
 Despite these repeated attacks Bhai Mann Singh never retaliated||26||762||

How could Mann Singh put up a big fight without Guru's permission,  
 Following Guru's express instructions he did not retaliate,  
 With a bound did Mann Singh fall after being wounded,  
 Faithfully did he sacrifice, it being Divine Guru's will||27||763||

Getting furious with rage, the enemy shot several bullets,  
 Two three more Singhs died as a result of this firing.  
 Several other people arrived there in the mean while,  
 After settling the whole issue through mediation, they departed||28||764||

Dohra: Thus did the things happen there,  
 Several days passed in this way.  
 At Burhanpur<sup>7</sup> did the Guru's caravan arrive,  
 Here did they settle after their journey||29||765||

Thus is the conclusion of chapter seventeen describing the fight by Zorawar Singh and other incidents.

## REFERENCES

1. Ajmer : A large town in the north west of Jaipur on the foothills of Jara garh hills. It is famous for the shrine of Saint Moin-ud-din Chisti, a medieval Sufi saint.
2. Jodhpur: The famous city of Rajasthan. It was once the capital of old Rajasthan province.
3. Udaipur: A famous town famous for its Rajput forts and lakes in the Southern part of Rajasthan known as Mewar.
4. Chittor: a famous fort and a town in the Mewar region of Rajasthan. Its fort is believed to have been built by Bhima, one of the Pandava brothers. It has famous Buddhist and Jain temples. It also had two ancient pillars known as kirti Stambh and Jai stambh,
5. Zorawar Singh: Son of Bhai Nathu and Mai Bhikhi, a family of carpenters from Bassi Pathana. Mai Bhikhi, being a maid servant of Mata Jeeto ji, her son Zorawar Singh was brought up in Guru Gobind Singh's house hold. Once this Zorawar Singh had defeated Sahibzada Zorawar Singh in a wrestling bout. Therefore, he was also named as Zorawar Singh by the Guru. He had escaped from the battle of Chamkaur. He was killed at Chittor in a minor scuffle with the natives after he had met the Guru's caravan here.
6. Mann Singh: He accompanied Guru Gobind Singh to the South. He died in a scuffle with the natives over the minor issue of the collecting fodder. He had been sent by the Guru to negotiate a settlement between the Guru's Singhs and the natives.
7. Burhanpur: A town in Madhya Pardesh in district Nainar in between the towns of Khandwa and Bhusawal.

## Chapter XVIII

This chapter deals with the second meeting between Guru Gobind Singh and the Mughal emperor Bahadur Shah in the south. It also describes the Divine Guru's stay at Nanded in Maharashtra, the incident of two malcontents stabbing the Guru and his subsequent passing away from this earth. Before his death, the Divine Guru bestows the Guruship on Sri Guru Granth Sahib at Nanded.

After a meeting with the Mughal emperor, the Divine Guru departed and arrived at Nanded. On the way, the Guru held congregations at several places and preached the word of God to the devout. As the Guru was staying at Nanded, the two pathan assassins, one of them being Jamshed Khan probably hired by Wazir Khan, the then Nawab of Sirhind gained proximity to the Guru after regularly attending the congregation for several days. It is also believed that they first arrived at Delhi and got information about the Guru's sojourns in the South and his exact whereabouts from Mata Sundari. It is quite possible that these two assassins were known to the Guru's household. That is why they were able to get access to the Guru and their integrity was not doubted. So one evening, finding the Guru alone, one of the assassins stabbed the Guru with a double-edged dagger. However, he was immediately killed by the Guru in retaliation. Although the wound was dressed immediately and it had started healing, but it was ruptured again when the Guru tried to shoot an arrow from a bow. It was never healed again and it resulted in Guru's departure from this world.

The chapter also describes the Divine Guru's message and an edict to his devout followers and the Sikhs, a few days before his death. On being asked who would lead the Sikhs after his departure, the Divine Guru ordained that Guruship would remain vested in Sri Guru Granth Sahib forever and there would be no Sikh Guru in human form in future. His own spirit as well as the spirit of earlier Nine Sikh Gurus would reside forever in the sacred Sikh scripture. The Divine Guru would manifest himself in the Khalsa as he has himself created the Khalsa. Thus, Khalsa would be the living embodiment of the Guru.

The chapter ends with the cremation of the Guru's mortal remains in the wee hours of the night before the break of dawn at the same place. Sainapati's poetic muse pays a glowing tribute to the Divine Guru both for his Divine attributes as well as his qualities of leadership. Sainapati is at his poetic verse in the concluding swaiyya of this chapter.

ਅਠਾਰ੍ਹਵਾਂ ਅਧਿਆਇ  
athârhvân adhiâi  
(ਸਾਖੀ ਅੰਤ ਸਮੇਂ ਦੀ)  
(sâkhî ant samēṇ dī)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਕਿਤੇ ਦਿਵਸ ਬੀਤੇ ਚਲਾ ਸਾਹ ਆਗੇ। ਪ੍ਰਭੁ ਕੇ ਕਿਤੇ ਦਿਵਸ ਤਿਹ ਠਉਰ ਲਾਗੇ।  
ਲਿਖਾ ਸਾਹ ਫਰਮਾਨ, “ਨਹਿ ਢੀਲ ਕੀਜੈ। ਹਮੈ ਆਨ ਕੈ ਅਪਨਾ ਦਰਸ ਦੀਜੈ” ॥ 1 ॥ 766 ॥

Bhujang Paryat Chhand: kitç divas bîtç calâ sâh âgç. parbhû kô kitç divas tih thaur lâgç.  
likhâ sâh pharmân, “nahi dhîl kîjai. hamai ân kai apnâ daras dîjai” ॥1॥766॥

ਲਿਖਾ ਸਾਹ ਕਾ ਜੋ ਤਿਹਿ ਠਉਰ ਆਯਾ। ਲਿਖਾ ਹਾਥ ਮਾਹੀ ਹਿਯੇ ਕੰਠ ਲਾਯਾ।  
ਪੜਾ ਥਾ ਅੰਕ ਤਹਾਂ ਐਸੇ ਉਚਾਰੇ। ਕਿਯਾ ਕੂਚ ਤਾਹੀ ਸਮੈ ਨਾ ਸੰਭਾਰੇ ॥ 2 ॥ 767 ॥  
likhâ sâh kâ jô tihi thaur âyâ. liyâ hâth mâhî hiyç kanth lâyâ.  
parrâ thâ ank tahân aisç ucârç. kiyâ kûc tâhî samai nâ sambhârç. ॥2॥767॥

ਨਹੀਂ ਫੌਜ ਲੀਨੀ ਤਹਾਂ ਤੇ ਸਿਧਾਏ। ਕਿਯੇ ਕੂਚ ਤਪਤੀਯ ਕੇ ਪਾਰ ਆਏ।  
ਤਹਾਂ ਸਿੰਘ ਆਏ, ਕਿਯੇ ਖੂਬ ਸਾਮਾ। ਕਿਯੇ ਤੀਨ ਕੈ ਚਾਰ ਤਾਹੀ ਮੁਕਾਮਾ ॥ 3 ॥ 768 ॥  
nahîṇ phauj lînî tahân tç sidhâç. kiyç kûc taptîy kç pâr âç.  
tahân singh âç, kiyç khoob sâ mâ. kiyç tîṇ kai çâr tâhî mukâmâ. ॥3॥768॥

ਕਿਤੇ ਸਿੰਘ ਰਾਖੇ, ਕਿਤੇ ਸਾਥ ਲੀਨੇ। ਕਿਤੇ ਦੇਸ ਹੀ ਦੇਸ ਕੇ ਭੇਜ ਦੀਨੇ।  
ਕਿਤੇ ਦਿਵਸ ਬੀਤੇ ਤਹਾਂ ਤੇ ਸਿਧਾਏ। ਮਿਲੇ ਸਾਹ ਸੇ, ਸਾਹ ਡੰਕਾ ਬਜਾਏ ॥ 4 ॥ 769 ॥  
kitç singh râkhç, kitç sâth lîṇç. kitç dçs hî dçs kô bhçj dîṇç.  
kitç divas bîtç tahân tç sidhâç. milç sâh sê, sâh dankâ bajâç. ॥4॥769॥

ਸਰੇ ਹੀ ਸੁਆਰੀ ਪ੍ਰਭੁ ਦਰਸ ਦੀਨਾ। ਹਰਖਵੰਤ ਹੁਇ ਕੈ ਬਿਦਾ ਸਾਹ ਕੀਨਾ।  
ਬਿਦਾ ਹੋਇ ਕੈ ਆਪਨੇ ਧਾਮ ਆਏ। ਚਲੇ ਸਾਥ ਹੀ ਸਾਥ ਤਾਤੇ ਸਿਧਾਏ ॥ 5 ॥ 770 ॥  
sarç hî suârî parbhû daras dînâ. harakhvant hui kai bidâ sâh kînâ.  
bidâ hoi kai âpnç dhâm âç. calç sâth hî sâth tâtç sidhâç. ॥5॥770॥

ਘਨੇ ਕੂਚ ਕੀਨੇ, ਕਿਤੇ ਦਿਵਸ ਲਾਏ। ਚਲੇ ਥਾਲ ਗੰਗਾਨਾ ਪੇ ਅੰਤ ਆਏ।  
ਸੁਨੀ ਠਉਰ ਨਾਦੇਰ ਹੈ ਨਾਉ ਤਾ ਕਾ। ਕਿਯਾ ਧਾਮ ਤਾਹੀ ਗੁਰੂ ਨਾਮ ਜਾ ਕਾ ॥ 6 ॥ 771 ॥  
ghanç kûc kîṇç, kitç divas lâç. calç thâl gangânâ pç ant âç.  
sunî thaur nâdçr hai nâu tâ kâ. kiyâ dhâm tâhî guru nâm jâ kâ. ॥6॥771॥

## Chapter 18

### (Episode about the passing away of Guru Gobind Singh)

Bhujang Paryat Chhand:

As many days passed, the Mughal emperor proceeded further,  
The Divine Guru spent these days at the same place.  
Thereafter, the Mughal emperor wrote an epistle to the Divine Guru:  
“May the Divine Guru pay a visit to me without any delay.”.||1||766||

As the Mughal emperor’s epistle reached the Divine Guru,  
The Divine Guru received it with warmth and due regards.  
As the epistle’s contents were read out to the divine Guru,  
Instantly did the Divine Guru depart without any delay.||2||767||

As the Divine Guru departed unaccompanied by any force,  
He departed alone and crossed over the river Tapti<sup>1</sup>,  
As many Singhs arrived there with lot of provisions and things,  
The Divine Guru put up a camp there for three four days.||3||768||

Taking a few Singhs along, sometime leaving some of them behind,  
The Divine Guru sent some of them back to their native land.  
As many a day passed, the Divine Guru kept proceeding,  
Finally did the Divine Guru meet the emperor with a flourish.||4||769||

Dressed in full battle gear did the Divine Guru meet the emperor.  
Delightedly did the emperor bid farewell to the Guru soon after.  
As the Divine Guru returned to his camp after departing,  
The Divine Guru kept marching along emperor’s caravan.||5||770||

After traveling a long for many a days together,  
Had the Divine Guru arrived at Baan Ganga<sup>2</sup> finally,  
As the Divine Guru had heard about the town of Nanded<sup>3</sup>,  
The Divine Guru had put up a camp at that place.||6||771||

ਕਰਾ ਸਾਹ ਤਿਹ ਠਉਰ ਕੀਨੇ ਮੁਕਾਮਾ। ਰਹੇ ਮਿਸਲ ਦਰ ਮਿਸਲ ਕਰ ਲੋਗ ਸਾਮਾ ॥  
ਕਿਤੇ ਦਿਵਸ ਬੀਤੇ ਤਿਹੀ ਠਉਰ ਆਏ। ਕਥਾ ਅੰਤ ਕੀ ਜੰਤ ਭਾਖੋ ਸੁਨਾਏ ॥ 7 ॥ 772 ॥  
karā sâh tih thaur kînc mukâmâ. rahç misal dar misal kar lôg sâmhâ||  
kitç divas bîtc tihî thaur âç. kathâ ant kî jant bhâkhô sunâç.||7||772||

ਸੁਨੀ ਸਾਖ ਐਸੇ ਪਠਾਣ ਏਕ ਆਯੋ। ਕਛੂ ਬਾਤ ਕੈ ਕੈ ਪ੍ਰਭੂ ਪਾਸ ਧਾਯੋ।  
ਘਰੀ ਦੋਇ ਕੈ ਤੀਨ ਕੈ ਬੈਨ ਮੀਠੇ। ਨਹੀਂ ਘਾਤ ਲਾਗੀ ਘਨੇ ਲੋਗ ਡੀਠੇ ॥ 8 ॥ 773 ॥  
sunî sâkh aisç pathân çk âyô. kachû bât kai kai parbhû pâs dhâyô.  
gharî dôî kai tîn kai ban mîthç. nahîn ghât lâgî ghane lôg dîthç.||8||773||

ਬਿਦਾ ਹੋਇ ਕੈ ਧਾਮ ਕੋ ਬੇਗ ਧਾਯੋ। ਗਏ ਦਿਵਸ ਦੋ ਤੀਨ ਸੋ ਫੇਰਿ ਆਯੋ।  
ਘਰੀ ਤੀਨ ਕੇ ਚਾਰ ਕੈ ਬੈਨ ਐਸੇ। ਨਹੀਂ ਘਾਤ ਲਾਗੀ ਚਲਾ ਅੰਤ ਤੈਸੇ ॥ 9 ॥ 774 ॥  
bidâ hoi kai dhâm kô bçg dhâyô. gaç divas dô tîn sô phçri âyô.  
gharî tîn kç çâr kai bann aisç. nahîn ghât lâgî calâ ant taisç.||9||774||

ਇਸੀ ਭਾਂਤਿ ਸੋ ਦਾਯ ਕੇ ਤਾਨ ਆਯੋ। ਨਹੀਂ ਘਾਤ ਲਾਗੀ, ਨਹੀਂ ਦਾਵ ਪਾਯੋ।  
ਘਨੀ ਬਾਰ ਆਯਾ, ਲਿਯੋ ਭੇਦ ਸਾਰਾ। ਸਮਾ ਸਯਾਮ ਕਾ ਕਾਮ ਕਾ, ਯੋ ਬਿਚਾਰਾ ॥ 10 ॥ 775 ॥  
isî bhânti sô dâye kç tân âyô. nahîn ghât lâgî, nahîn dâv pâyô.  
ghanî bâr âyâ, liyô bhçd sârâ. samâ sayâm kâ kâm kâ, yau bicârâ.||10||775||

ਦਿੰਨ ਏਕ ਸਯਾਮ ਸਮੇ ਦੁਸਟ ਆਯੋ। ਸੁਨੀ ਸਾਹਿਬ ਅੰਤ ਤਾ ਕੋ ਬੁਲਾਯੋ।  
ਢਿਗੰ ਜਾਇ ਬੈਠਾ ਕਿ ਪ੍ਰਸਾਦਿ ਦੀਨਾ। ਗਹੀ ਮੁਸਟਿ ਲੈ ਦੁਸਟਿ ਮੁਖਿ ਮਾਹਿ ਕੀਨਾ ॥ 11 ॥ 776 ॥  
dinn çk sayâman samç dusat âyô. sunî sâhiban ant tâ kô bulâyô.  
dhigan jâi baithâ ki parsâdi dînâ. gahî musti lai dusti mukhi mâhi kînâ.||11||776||

ਨਹੀਂ ਸਿੰਘ ਕੋਈ ਤਹਾਂ ਪਾਸ ਔਰੇ। ਰਹੇ ਏਕ ਹੀ ਉੱਖ ਸੋਈ ਗਯੋ ਰੇ।  
ਇਤੇ ਮੈ ਪ੍ਰਭੂ ਆਪਿ ਬਿਸ਼ਾਮ ਲੀਨਾ। ਗਹੀ ਦੁਸਟ ਜਮਧਾਰ ਉਰਿ ਵਾਰ ਕੀਨਾ ॥ 12 ॥ 777 ॥  
nahîn singh kôî tahân pâs aurç. rahô çk hî ûngh sôî gayô rç.  
itç mai parbhû âpi bisrâm lînâ. gahî dusat jamdhâr uri vâr kînâ.||12||777||

ਕਿਯੋ ਵਾਰ ਐਸਾ ਕਿ ਦੂਜਾ ਲਗਾਯੋ। ਲਗੇ ਔਰ ਕੇ ਆਪਨਾ ਵਾਰ ਲਾਯੋ।  
ਕਿਯੋ ਵਾਰ ਏਕੈ ਨਹੀਂ ਔਰ ਕੀਨਾ। ਲਿਯਾ ਮਾਰਿ ਕੈ ਦੁਸਟਿ ਜਾਨੈ ਨ ਦੀਨਾ ॥ 13 ॥ 778 ॥  
kiyô vâr aisâ ki dûjâ lagâyô. lagç aur kç âpanâ vâr lâyô.  
kiyô vâr çkai nahîn aur kînâ. liyâ mâri kai dusti jânai na dînâ.||13||778||

ਕਰੀ ਆਪ ਅਵਾਜ ਹੈ ਅੰਤ ਕੋਈ। ਚਹੂੰ ਓਰ ਤੇ ਆਇ ਦੇਖੰਤ ਸੋਈ।  
ਭਜੇ ਤਾਹਿ ਸਾਥੀ ਘਨੇ ਸਿੰਘ ਧਾਏ। ਲਿਯੋ ਮਾਰਿ ਦੋਨੋ ਨਹੀਂ ਜਾਨਿ ਧਾਏ ॥ 14 ॥ 779 ॥  
karî âp avâj hai ant kôî. cahûî ôr tç ayai dçkhant sôî.  
bhajç tâhi sâthî ghanç singh dhâç. liyç mâri dôno nahîn jâni pâç.||14||779||

As the Mughal emperor had also stayed at Nanded,  
 People from several sections of society had made arrangements,  
 As the Divine Guru had arrived there after many days,  
 Let me narrate the tale of the last moments of Guru's life.||7||772||

As the story goes, there had arrived a Pathan at Nanded,  
 With a glib talk had he gained proximity to the Divine Guru.  
 As he kept indulging in glib talk for a few minutes,  
 Presence of many people hindered him from attacking the Guru.||8||773||

As he returned to his camp hastily after bidding farewell,  
 He returned soon after two three days to the Divine Guru.  
 As he kept talking glibly to the Guru for a few moments,  
 He returned again failing to harm the Divine Guru.||9||974||

As he kept visiting the Divine Guru time and again,  
 Hardly could he succeed in attacking the Divine Guru,  
 As he gained complete intelligence through repeated visits,  
 He selected an opportune moment in the evening.||10||975||

One day at the time of dusk the same villain did come again,  
 Hearing his approach, the Divine Guru called him inside.  
 As he sat close, the Divine Guru gave him consecrated food,  
 With cupped hands did he put it in his mouth.||11||976||

No other Singh bodyguard being present there at that moment,  
 The one who stood guard had dozed off for a while.  
 As the Divine Guru himself had laid down for rest,  
 The villain stabbed the Divine Guru with a double edged dagger.||12||977||

After stabbing once as he tried to stab once again,  
 The Divine Guru struck him before he could stab again  
 As the Divine Guru had struck him only once,  
 Instantly was he killed without being allowed to escape.||13||778||

As the Divine Guru raised his voice for help,  
 Instantly did the Singhs come from all sides.  
 As so many Singhs and companions rushed in,  
 Both the villains were killed before they could escape.||14||779||

ਭਯੋ ਸੋਰ ਅਪਾਰ ਤਿਹ ਠਉਰ ਐਸੇ। ਪ੍ਰਲੈ ਕਾਲ ਕੀ ਘੋਰ ਸੁਨੀਅਤ ਜੈਸੇ।  
ਭਏ ਧੀਰ ਅਧੀਰ ਨਾ ਧੀਰ ਆਯੋ। ਲਏ ਕਾਢਿ ਕੈ ਖੜਗ ਨਹਿ ਜਾਤ ਲਾਯੋ॥ 15॥780॥  
bhayo shor ahas sar apâr tih thaur aisç. purlai kâl kî ghor sunîat jaisç.  
bhaç dhîr adhîr nâ dhîr âyô. laç kâdhi kai kharrag nahi jât lâyô॥15॥780॥

ਕਹੀ ਆਪ ਨੇ, “ਵਾਰ ਨਹਿ ਕੋਇ ਡਾਰੋ। ਮੁਆ ਹੈ ਕਦੀ ਕਾ ਯਹਾਂ ਤੇ ਉਤਾਰੋ।  
ਲਿਯਾ ਤਾਹਿ ਉਤਾਰ ਐਸੇ ਬਿਚਾਰਾ। ਪ੍ਰਭੂ ਅੰਗ ਬਾਗਾ ਕਿਧੋਂ ਰੰਗ ਡਾਰਾ॥ 16॥781॥  
kahî âp nç, “vâr nahi kôî dârô. muâ hai kadî kâ yahân tç utârô.  
liyâ tâhi utâr aisô bicârâ. parbhû ang bâgâ kikhôn rang dârâ॥16॥781॥

ਕਿਨੀ ਨਾ ਨਿਹਾਰਾ, ਪ੍ਰਭੂ ਘਾਵ ਲਾਗੇ। ਰਹੈ ਝੁਮਿ ਕੈ ਜ੍ਹਾਨ ਦੀਨੇ ਨ ਆਗੇ।  
ਤਬੈ ਆਨਿ ਸਿੰਘਾਨ ਉਰਿ ਹਾਥ ਲਾਏ। ਲਗੇ ਘਾਵ ਕਾਰੀ ਤਬੈ ਦਿਸਟਿ ਆਏ॥ 17॥782॥  
kinî nâ nihârâ, parbhû ghâv lâgç. rahai jhûmi kai javân dînc na âgç.  
tabai âni singhân uri hâth lâç. lagç ghâv kârî tabai disti âç.॥17॥782॥

ਕਿਯੋ ਸੋਕ ਸਿੰਘਾਨ ਦੁਇ ਹਾਥ ਮਾਰੇ। “ਕਹਾਂ ਖੇਲ ਕੀਨੀ ਕਹੋ ਕਰਨ ਹਾਰੇ?  
ਤਬੈ ਸਾਹਿਬੰ ਬੈਨ ਇਹ ਭਾਂਤਿ ਕੀਨੇ। “ਕਰੀ ਮੁਹਿ ਰਛਯਾ ਸ੍ਰੀ ਕਾਲ ਜੀ ਨੇ॥ 18॥783॥  
kiyô sôk singhân dui hâth mârc. “kahân khç kîni kahô karan hârç?”  
tabai sâhiban bain ih bhânti kînc. “karî muhi rachyâ sri’ kâl jî nç.”॥18॥783.

ਸੁਨੇ ਬੈਨ ਐਸੇ ਕਛੁ ਧੀਰ ਆਯੋ। ਤਬੈ ਜਾਇ ਸਿੰਘਾਨ ਸਾਥਯੰ ਬੁਲਾਯੋ।  
ਤਹਾਂ ਤਾਹਿ ਕਿਰਿਆਨ ਕੈ ਘਾਵ ਸੀਨਾ। ਉਠੇ ਜੋ ਪ੍ਰਭੂ ਤੋਰਿ ਕੈ ਤਾਹਿ ਦੀਨਾ॥ 19॥784॥  
sunç bain aisç kachû dhîr âyô. tabai jâi singhân sâthyan bulâyô.  
tahân tâhi kirian kai ghâv sînâ. uthç jô parbhû tôri kai tâhi dînâ॥19॥784.

ਕਰੀ ਔਰ ਕਿਰਿਆਨ ਰੈਨੰ ਬਿਤਾਈ। ਭਏ ਭੋਰ ਤਿਹ ਠਉਰ ਮਲੰਮ ਲਗਾਈ।  
ਦਿਨੰ ਤੀਨ ਕੇ ਚਾਰ ਐਸੇ ਬਿਹਾਏ। ਤਬੈ ਦਰਸ ਕੇ ਕਾਜ ਬਹੁ ਸਿੰਘ ਆਏ॥ 20॥785॥  
karî aur kirîân rainan bitâî. bhaç bhaur tih thaur malamm lagâî.  
dinan tîn kç câr aisç bihâç. tabai daras kç kâj barhu singh âç॥20॥785॥

ਉਠੋ ਆਨ ਦਰ ਪਾਸ ਅਰਦਾਸ ਕੀਨੀ। ਸੁਨੀ ਜੋ ਪ੍ਰਭੂ ਕਾਨ ਸੋ ਮਾਨ ਲੀਨੀ।  
ਦਿਯੋ ਦਰਸ ਦੀਵਾਨ ਕੈ ਕੈ ਅਪਾਰਾ। ਦਯਾਵੰਤ ਰੂ ਕੇ ਸਬੋਂ ਕੇ ਨਿਹਾਰਾ॥ 2॥786॥  
unô ân dar pâs ardâs kîni. sunî jô parbhû kân sô mân lîni.  
diyç daras dîvân kai kai apârâ. dayâvant havai kç sabôn kô nihârâ॥21॥786॥

ਦੌਹਰਾ: ਦਰਸ ਦਯਾ ਕਰਿ ਕੈ ਦਿਯੋ, ਬਹੁਰਿ ਬਿਦਾ ਸਬ ਕੀਨ।  
ਉਪਮਾ ਅਪਰ ਅਪਾਰ ਕੀ, ਨਉਤਨ ਨਵਲ ਨਵੀਨ॥ 22॥787॥

Dôhrâ: daras dayâ kari kai diyô, bahuri bidâ sab kîn.  
upmâ apar apâr kî, nautan naval navîn.॥22॥787॥



Such a din and noise was raised there at that place,  
 As if all hell had broken all of a sudden there.  
 As all the Singhs felt outraged and impatient soon after,  
 All of them took out their swords to hit the villains||15||780||

The Divine Guru forbade the Singhs from attacking the villain,  
 As he had already died and needed to be removed.  
 As they removed the dead body of the villain from there,  
 The Divine Guru's dress was soaked in blood as if dyed in red||16||781||

Nobody noticed that the Divine Guru was wounded,  
 As they kept circling around him to block his passage.  
 As the other Singhs touched the Divine Guru's body,  
 They noticed the deep wounds on Divine Guru's person||17||782||

Wringing their hands in remorse did the Singhs cry,  
 What sort of a marvel had the Divine Guru created.  
 Thereupon, the Divine Guru addressed the Singhs thus:  
 Really had the Divine Lord protected him indeed||18||783||

The Singhs felt relieved as they heard Divine Guru's words,  
 Immediately did they call their other companions.  
 After the wounds were immediately stitched with a silken thread,  
 As the Divine Guru got up, the stitches were broken again||19||784||

As more wounds were stitched during the night,  
 They applied some ointment on the wounds in the morning.  
 As three four days passed in convalescing and rest,  
 Many Singhs arrived to seek Divine Gurus blessings||20||785||

As they prayed and entreated the Divine Guru,  
 So did the Divine Guru respond to their entreaties.  
 As they entreated the Divine Guru to appear in a congregation,  
 The Divine Guru looked at them with compassionate looks||21||786||

Dohra : As the Divine Guru made an appearance being compassionate,  
 Everyone was bid farewell after Guru's appearance,  
 Praise be to the Divine Guru whose glory is unfathomable,  
 Forever is the Divine Guru new in appearance indeed||22||787||

ਮਧੁਭਾਰ ਛੰਦ:

ਕੀਨੋ ਬਿਚਾਰ। ਉਪਮਾ ਅਪਾਰ।  
ਨਉਤਨ ਨਵੀਨ। ਸਾਹਿਬ ਪ੍ਰਬੀਨ॥ 23 ॥ 788 ॥

Madhubhâr Chand: kînô bicâr. upmâ apâr.  
nautan navîn. sâhib parbîn॥23॥788॥  
ਭਵ ਭੈ ਉਤਾਰ। ਭਰਮੰ ਬਿਦਾਰ।  
ਅਪੰਰ ਅਪਾਰ। ਐਸੇ ਨਿਹਾਰ॥ 24 ॥ 789 ॥  
bhav bhai utâr. bharman bidâr.  
apram apâr. aisç nihâr॥24॥789॥

ਨਹਿ ਵਾਰ ਪਾਰ। ਸਾਹਿਬ ਸੁਮਾਰ।  
ਬੇਅੰਤ ਅੰਤ। ਨਹਿ ਤੰਤ ਮੰਤ॥ 25 ॥ 790 ॥  
nahi vâr pâr. sâhib sumâr.  
bçant ant. nahi tant mant॥25॥790॥

ਸਿਮਰੰਤ ਸੰਤ। ਜਾਨੰਤ ਕੰਤ।  
ਹੈ ਅੰਗ ਸੰਗ। ਅਨਭੈ ਅਨੰਗ॥ 26 ॥ 791 ॥  
simrant sant. jânant kant.  
hai ang sang. anbhαι anang॥26॥791॥

ਸਿਖੰ ਅਪਾਰ। ਕਰਿ ਕੈ ਬਿਚਾਰ।  
ਸਬਦੰ ਉਚਾਰ। ਏਕੋ ਨਿਹਾਰ॥ 27 ॥ 792 ॥  
sikhān apâr. kari kai bicâr.  
sabdan ucâr. çkô nihâr॥27॥792॥

ਭਵ ਭੈ ਉਤਾਰ। ਭਰਮੰ ਬਿਦਾਰ।  
ਹੋਇ ਹਰਖਵੰਤ। ਪੇਖਯੋ ਬਿਅੰਤ॥ 28 ॥ 793 ॥  
bhav bhai utâr. bharman bidâr.  
hôi harakhvant. pçkhyô biant॥28॥793॥

ਚਿੰਤਾ ਬਿਸਾਰ। ਦਿੜ ਜੀਵ ਧਾਰ।  
ਮਨ ਮੈ ਅਨੰਦ। ਸਬ ਤੋਰ ਫੰਦ॥ 29 ॥ 794 ॥  
cintâ bisâr. dirr jîv dhâr.  
man mai anand. sab tôr phand॥29॥794॥

ਹੋਇ ਕੈ ਖਲਾਸ। ਮਨ ਪੂਰ ਆਸ।  
ਚਰਨੰ ਨਿਵਾਸ। ਕੀਨ ਬਿਲਾਸ॥ 30 ॥ 795 ॥  
hôi kai khalâs. man pûr âs.  
carnan nivâs. kînô bilâs॥30॥795॥

Madhubhar Chhand:

Solemnly have I contemplated,  
 Unfathomable is Divine Guru's glory.  
 Forever new in appearance is he,  
 In every aspect is Divine Guru perfect||23||788||  
 From vicious cycle of birth and death he emancipates,  
 From doubts and crisis of faith he liberates.  
 Being unfathomable is his Divine glory,  
 With compassion and grace does he look upon||24||789||

Unfathomable is his Divine glory,  
 Of countless, regions is he the lord.  
 His glory being beyond any reckoning,  
 With charms and spells can it not be reckoned||25||790||

Upon his name do the saints meditate,  
 Him do they acknowledge as their Lord.  
 Forever does he stand by his saints,  
 Being without fear infinite is he||26||791||

To his countless devout Sikhs,  
 After deep contemplation in himself,  
 Divine hymns does he speak,  
 As he looks with grace at all||27||792||

Being worthy of emancipating from birth and death,  
 Being worthy of liberating from doubts and fears,  
 Being pleased with his dear devout Sikhs,  
 Does the infinite Lord look upon them with grace||28||793||

Must they get rid of all their worries,  
 Must they have faith with determination.  
 Must they feel blessed in their minds,  
 Must they cut through their worldly shackles||29||794||

Being liberated from worldly attachments,  
 Must they feel contented in their minds.  
 Dwelling upon the lotus feet of the Divine Guru,  
 Must they enjoy the bliss of his grace||30||795||

ਦੌਹਰਾ: ਮਨ ਬਚ ਕਰਮ ਕਰਿ ਭਾਵਨੀ, ਸਤਿਗੁਰ ਸਿਉ ਲਿਵ ਲਾਇ  
ਸਾਂਤਿ ਭਈ ਤਿਹ ਤੇ ਤਬੈ, ਕੀਨੋ ਦਰਸਨ ਆਇ ॥ 31 ॥ 796 ॥

Dôhrâ: man bac karam kari bhâvnî, satigur siu liv lâi  
sânti bhai tih tç tabai, kînô darsan âi||31||796||

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਦਿਯੋ ਦਰਸ ਐਸੇ ਕਹਾ ਕੈ ਉਚਾਰੇ। ਬਿਦਾ ਹੋਇ ਲੀਨਾ ਸਬੀ ਤੈ ਨਿਹਾਰੋ।  
ਕਿਤੇ ਦਿਵਸ ਬੀਤੇ ਸਮੈ ਅੰਤ ਆਯੋ। “ਕਰੋ ਬੇਗ ਪ੍ਰਸਾਦਿ ਐਸੇ ਬਤਾਯੋ ॥ 32 ॥ 797 ॥

Bhujang Paryât Chand: diyô daras aisç kahâ kai ucârô. bidâ hôi lînâ sabî tai nihârô.  
kitç divas bîtç samai ant âyô. “karô bçg parsâdi” aisç batâyô||32||797||

ਕਛੂ ਭੋਜੰਨ ਖਾਇ ਕੈ ਨੀਰ ਪੀਨਾ। ਭਰੋਸਾ ਸਬੋ ਕੋ ਭਲੀ ਭਾਂਤਿ ਦੀਨਾ।  
ਗਈ ਅਰਧ ਰਾਤੇ ਘਰੀ ਚਾਰ ਅਉਰੇ। ਭਏ ਸਬਦ ਰੂਪੀ ਕਰੀ ਬਾਤ ਅਉਰੇ ॥ 33 ॥ 798 ॥  
kachû bhôjann khâi kai nîr pînâ. bharôsâ sabô kô bhalî bhânti dînâ.  
gâi aradh râtc gharî câr aurç. bhaç sabad rûpî karî bât aurç||33||798||

ਦੌਹਰਾ: ਟੇਰਿ ਕਰੀ ਤਾਹੀ ਸਮੈ, ਜਾਗੇ ਸਿੰਘ ਅਪਾਰੁ।  
ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤੇ, ਕਹੀ ਅੰਤ ਕੀ ਬਾਰੁ ॥ 34 ॥ 799 ॥

Dôhrâ: tçri karî tâhî samai, jâgç singh apâru.  
vâhgurû jî kî phatç, kahî ant kî bâru||34||799||

ਸੁਨਿ ਸੰਦੇਸ ਬਿਸਮੈ ਭਏ, ਅਤਿ ਭਯਾਨ ਮਨ ਹੋਇ।  
ਮਨ ਕੀ ਮਨ ਹੀ ਮੈ ਰਹੀ, ਪੂਛੀ ਬਾਤ ਨ ਕੋਇਫਫ35ਫਫ800ਫਫ  
suni sandçs bismai bhaç, ati bhayân man hôi.  
man kî man hî mai rahî, pûchî bât na kôi||35||800||

ਸਵੈਯਾ: ਬਿਸਮੈ ਸਬ ਹੋਇ ਰਹੇ ਮਨ ਮੈ, ਕਛੂ ਕੀ ਕਛੂ ਹੋਇ ਗਈ ਅਬ ਹੀ।  
ਮਿਲ ਕੇ ਸਬ ਸਿੰਘਨ ਤਾਹਿ ਸਮੈ, ਇਹ ਭਾਂਤਿ ਬਿਚਾਰ ਕਿਯੋ ਤਬ ਹੀ।  
“ਸਸਕਾਰ ਕਰੋ ਨਿਸ ਹੀ ਕੈ ਸਮੈ, ਨਿਕਸੈ ਨਹੀ ਭਾਨੋ ਕਹਯੋ ਜਬ ਹੀ।  
ਇਮ ਕਾਰਨ ਕਾਰਜ ਕੋ ਕਰ ਹੀ, ਮਿਲਿ ਜੋਤਿ ਸੋ ਜੋਤਿ ਗਈ ਤਬ ਹੀ ॥ 36 ॥ 801 ॥

Swaiyya: bismai sab hôi rahç man mai, kachu kî kachu hôi gâi ab hî.  
mil kç sab singhan tâhi samai, ih bhânti bicâr kiyô tab hî.  
“saskâr karô nis hî kai samai, niksai nahîn bhânu” kahyô jab hî.  
im kâran kâraj kô kar hî, mili jôti sô jôti gâi tab hî||36||801||

ਦੌਹਰਾ: ਸੰਮਤ ਸਤ੍ਰੁਹ ਸੈ ਭਏ, ਪੈਸਠ ਬਰਖ ਪ੍ਰਮਾਨ।  
ਕਾਤਕ ਸੁਦਿ ਭਈ ਪੰਚਮੀ, ਨਿਸ ਕਾਰਨ ਕਰਿ ਜਾਨ ॥ 37 ॥ 802 ॥

Dôhrâ: sammat satarh sai bhaç, painsath barakh parmân.  
kâtak sudi bhai pañcmî, nis kâran kari jân||37||802||

Dohra : With faith in mind, words and deeds,  
 Did they dwell upon Divine Guru's Name.  
 At peace with themselves did they feel thereafter,  
 With faith and devotion did they have glimpse of the Guru||31||796||

Bhujang Paryad Chhand:

Appearing before congregation did the Divine Guru speak.  
 Final farewell did he seek from the congregation.  
 A few days passed before the end came at last,  
 For an offering of consecrated food did the Guru ask||32||797||

After partaking the food, a little bit of water did the Guru take,  
 To have patience and faith did he stress upon the devout.  
 As the time crossed past midnight,  
 With the Divine lord did the Divine Guru unite||33||798||

Dohra: As the Divine Guru had raised his voice,  
 Innumerable Singhs had got up from sleep.  
 As the Divine Guru said "Waheguru Ji Ki Fateh" (victory be to the Lord),  
 It was the last farewell that he bade to the Singhs||34||799||

Dumbfounded did the Singhs feel as they heard,  
 Extremely awestruck did they feel at heart.  
 All their fears and apprehensions remained unexpressed,  
 As they did not get an opportunity to share their thoughts||35||800||

Swaiyya: Completely befuddled and dumbstruck they remained,  
 As what had happened was completely unexpected.  
 There upon, did all the Singhs assemble together,  
 Immediately did they deliberate upon the situation.  
 "Must we cremate the mortal remains of the Divine Guru,  
 At night before the sun rises," so did they opine.  
 As they performed the last rites as they had decided,  
 So did the Divine Guru's soul unite with the Divine lord||36||801||

Dohra: It was in the year seventeen hundred and sixty five,  
 Of the Bikrami samvat calendar of time.  
 It was in the fifth sudi of the Indian month of Katak<sup>4</sup> (November).  
 That the Divine Guru breathed his last at night||37||802||

ਸਵੈਯਾ: ਕੈਸੇ ਕਹੋ ਨਹੀ ਜਾਤ ਕਰੀ, ਕਿਤ ਕੀ ਕਿਤ ਹੀ ਸਰ ਫੇਰ ਧਰੀ।  
ਕਹਯੋ ਕਛੁ ਔਰ ਕਰੀ ਕਛੁ ਔਰ ਸੁ, ਔਰ ਕੀ ਔਰ ਹੀ ਹੋਇ ਪਰੀ।

Swaiyya: kais̄ kahau nahî jât kahî, kit kî kit hî sar ph̄r dharî.  
kahyô kachu aur karî kachu aur su, aur kî aur hî hõi parî.

ਤਿਹ ਨਾਹ ਨ ਅੰਤ ਬਿਅੰਤ ਸੁ ਸੰਤ, ਇਕੰਤ ਜਪੰਤ ਅਗੰਤ ਹਰੀ।  
ਜਿਯ ਜਾਨਤ ਹੈ ਕਛੁ ਕੀ ਕਛੁ ਹੀ, ਬਿਧਨਾ ਕਛੁ ਔਰ ਕੀ ਔਰ ਕਰੀ॥ 38॥ 803॥  
tih nâh na ant biant su sant, ikant japant agant harî.  
jiy jânat hai kachu kî kachu hî, bidhnâ kachu aur kî aur karî॥38॥803॥

ਦੋਹਰਾ: ਦੇਖਨ ਕੋ ਯੋ ਹੀ ਭਈ, ਜਾਨਤ ਸਗਲ ਜਹਾਨ।  
ਕਿਯਾ ਚਰਿਤ੍ਰ ਕਰਤਾਰ ਕੋ, ਨਹਿ ਕਹਿ ਸਕਤ ਵਖਾਨ॥ 39॥ 804॥

Dôhrâ: d̄khan kau yau hî bhaî, jânat sagal jahân.  
kiyâ caritar kartâr kô, nahi kahi sakat vakhân॥39॥804॥

ਚੌਪਈ: ਏਕ ਦਿਵਸ ਕਰਨ ਤੇ ਆਗੇ। ਮਿਲਿ ਕੈ ਸਿੰਘ ਪੂਛਨੈ ਲਾਗੇ।  
“ਕਵਨ ਰੂਪ ਆਪਨ ਪ੍ਰਭੁ ਕੀਨੋ” ਤਿਨ ਕੋ ਜ੍ਯਾਬ ਭਾਂਤਿ ਇਹ ਦੀਨੋ॥ 40॥ 805॥

Chaupai: ÷k divas karan t̄ ãḡ. mili kai singh puchne lâḡ.  
“kavan rûp âpan parbhu kînôn” tin kô jâwab bhânti ih dînô॥40॥805॥

ਵਾਹਿ ਸਮੈ ਗੁਰੁ ਬੈਨ ਸੁਨਾਯੋ। ਖਾਲਸ ਅਪਨੋ ਰੂਪ ਬਤਾਯੋ।  
“ਖਾਲਸ ਹੀ ਸੋ ਹੈ ਮਮ ਕਾਮਾ। ਬਖਸ ਕਿਯੋ ਖਾਲਸ ਕੋ ਜਾਮਾ॥ 41॥ 806॥  
wâhi samai guru bain sunâyô. khâlas apnô rûp batâyô.  
“khâlas hî sô hai mam kâmâ. bakhas kiyô khâlas kô jâmâ॥41॥806॥

ਦੋਹਰਾ: ਖਾਲਸ ਮੇਰੇ ਰੂਪ ਹੈ, ਹੋ ਖਾਲਸ ਕੇ ਪਾਸ।  
ਆਦਿ ਅੰਤ ਹੀ ਹੋਤ ਹੈ, ਖਾਲਸ ਹੀ ਮੈ ਬਾਸ॥ 42॥ 807॥

Dôhrâ: khâlas m̄r̄ rûp hai, hõ khâlas k̄ pâs.  
âdi ant hî hõt hai, khâlas hî mai bâs॥42॥807॥

ਲੋਟਨ ਛੰਦ: ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੋਈ। ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮੁ ਨ ਹੋਈ।  
ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ। ਸੋ ਖਾਲਸ ਸਤਿਗੁਰੂ ਹਮਾਰਾ।  
ਸਤਿਗੁਰੂ ਹਮਾਰਾ, ਅਪਰ ਅਪਾਰਾ, ਸਬਦ ਬਿਚਾਰਾ, ਅਜਰ ਜਰੀ।  
ਹਿਰਦੇ ਧਰਿ ਧਿਆਨੀ, ਉਚਰੀ ਬਾਨੀ, ਪਦ ਨਿਰਬਾਨੀ, ਅਪਰ ਪਰੀ।  
ਗਤਿ ਮਿਤਿ ਅਪਾਰੰ, ਬਹੁ ਬਿਸਥਾਰੰ, ਵਾਰੁ ਨ ਪਾਰੰ, ਕਿਆ ਕਥੰ।  
ਤਵ ਜੋਤਿ ਪ੍ਰਕਾਸੀ, ਸਰਬ ਨਿਵਾਸੀ, ਸਰਬ ਉਦਾਸੀ, ਤਵ ਸਰਣੰ॥ 43॥ 808॥

Lotan Chand: khâlas bâs kahâvai sõi. jâ kai hirdai bharmu na hõi.  
bharam bh̄k̄h t̄ rahai niârâ. sô khâlas satigurû hamârâ.  
satigurû hamârâ. apar apârâ, sabad bicârâ, ajar jarî.

Swaiyya: How can I narrate, what cannot be narrated,  
 What had happened was not expected at all.  
 What the Divine Guru had said he did the opposite,  
 What had never been expected had happened indeed.

The Divine Guru being infinite is beyond death,  
 Let the Saints meditate upon the infinite Divine Guru.  
 He knew what had to happen was bound to happen,  
 So he did what was never expected to happen||38||803.

Dohra: Visibly the Divine Guru departed for heavenly abode,  
 The whole world came to know of this happening.  
 But it was a stratagem devised by the Divine Guru.  
 Hardly can its mystery be narrated in words||39||804||

Chaupai: One day before the Divine Guru's heavenly departure,  
 Had all the Singhs enquired of the Divine Guru.  
 In what form would the Divine Guru manifest himself,  
 Thus had the Divine Guru answered their queries:||40||805||

At that moment the Divine Guru had remarked,  
 That the Khalsa was the embodiment of his own self.  
 "As I have devoted whole of my life to the Khalsa,  
 So have I endowed the Khalsa with my own form."||41||806||

Dohra: "As the Khalsa bears my own identity.  
 So am I with the Khalsa each and every moment.  
 So have I been since the beginning till eternity,  
 In the Khalsa commonwealth does my spirit reside||42||807||

Lotan Chhand: He alone is true Khalsa indeed,  
 Whose heart is free from doubt.  
 Being free from doubt and pretence,  
 Our Divine Guru is so pure indeed.  
 Our Divine Guru being transcendent,  
 Do I dwell upon his word unchanging.  
 Meditating upon him do I speak.  
 For getting myself emancipated till eternity,  
 His glory is transcendent, manifold expansive,

hirdç dhari dhiânî, ucrî bânî, pad nirbânî, apar parî.  
gati miti apâran, bahu bisthâran, vâru na pâran, kiâ kathann.  
tav jôti parkâsî, sarab nivâsî, sarab udâsî, tav sarnan||43||808||

ਕਵੀਸਰੋਵਾਚ ਦੋਹਰਾ: ਓਟ ਤਿਹਾਰੀ ਧਰਤਿ ਹੋ, ਅਵਰ ਨ ਜਾਨਤ ਕੋਇ ।  
ਮਨ ਬਚ ਕਰਮ ਕਰਿ ਭਾਵਨੀ, ਸਿਮਰਤਿ ਹੋ ਇਮ ਤੋਇ ॥ 44 ॥ 809 ॥

Dôhrâ: ô tihrî dharti hau, avar na jânat kôî.  
man bac karam kari bhâvnî, simrati hô im tôî||44||809||

ਸਵੈਯਾ: ਕਾਹੂ ਕੇ ਮਾਤ ਪਿਤਾ ਸੁਤ ਕਾਹੂ ਕੇ, ਕਾਹੂ ਕੇ ਭ੍ਰਾਤ ਮਹਾਂ ਬਲਕਾਰੀ ।  
ਕਾਹੂ ਕੇ ਮੀਤ ਸਖਾ ਹਿਤੁ ਸਾਜਨ, ਕਾਹੂ ਕੇ ਗ੍ਰੇਹ ਬਿਰਾਜਤ ਨਾਰੀ ।  
ਕਾਹੂ ਕੇ ਧਾਮ ਮਹਾ ਨਿਧਿ ਰਾਜਤਿ, ਆਪਸ ਮੋ ਕਰਿ ਹੈ ਹਿਤ ਭਾਰੀ ।  
ਹੋਹੁ ਦਯਾਲ ਦਯਾ ਕਰਿ ਕੈ ਪ੍ਰਭੂ, ਗੋਬਿੰਦ ਜੀ ਮੁਹਿ ਟੇਕ ਤਿਹਾਰੀ ॥ 45 ॥ 810 ॥

Swaiyya: kâhu kç mât pitâ sut kâhû kç, kâhû kç bharât mahân balkârî.  
kâhû kç mît sakhâ hitu sâjan, kâhû kç garçh birâjat nârî.  
kâhû kç dhâm mahâ nidhi râjti, âpas mô kari hai hit bhârî.  
hôhu dayâl dayâ kari kç parbhu, gôbind jî muhi tçk tihârî||45||810||

ਤੇਰੇ ਹੀ ਨਾਮ ਜਪੋ ਨਿਤ ਨੀਤ, ਬਿਚਾਰ ਯਹੋ ਸੁ ਬਿਲੰਬ ਨ ਕੀਜੈ ।  
ਔਸਰ ਜਾਤ ਬਿਹਾਤ ਸਦਾ, ਇਹ ਮਾਨਸ ਦੇਹ ਪਲੇ ਪਲ ਛੀਜੈ ।  
ਦੇਖਿ ਨਿਹਾਰ ਨਿਵਾਰ ਮਹਾ ਬਿਖ, ਛਾਡਿ ਬਿਕਾਰੁ ਭਲਾ ਕਛੁ ਕੀਜੈ ।  
ਏਕ ਹੀ ਕੋ ਜਸੁ ਗਾਵ ਸਦਾ, ਸਤਿਸੰਗਤਿ ਜੋ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਪੀਜੈ ॥ 46 ॥ 811 ॥  
tçrô hî nâm japô nit nît, bicâr yahô su bilamb na kîjai.  
ausar jât bihât sadâ, ih mânas dçh palç pal chîjai.  
dçkhi nihâr nivâr mahâ bikh, châdi bikâru bhalâ kachu kîjai.  
çk hî kô jasu gâv sadâ, satisngati jô mili ammrit pîjai||46||811||

ਦੋਹਰਾ: ਅੰਮ੍ਰਿਤ ਪੀ ਲੇ ਰੇ ਮਨਾ, ਕਰਿ ਸੰਤਨ ਕੀ ਸੇਵ ।  
ਦੁਰਲਭ ਮਾਨਸ ਜਨਮੁ ਕਰਿ, ਸਫਲ ਸਿਮਰਿ ਗੁਰੁ ਦੇਵ ॥ 47 ॥ 812 ॥

Dôhrâ: ammrit pî lç rç manâ, kari santan kî sçv.  
durlabh mânas janmu kari, saphal simri guru dçv||47||812||

ਸਵੈਯਾ: ਭੂਲ ਜਿਨ ਜਾਹੁ ਗੁਨ ਗਾਹੁ ਕਰਤਾਰ ਕੋ, ਆਪਨੋ ਸਬਦ ਬੀਚਾਰ ਲਹੁ ਰੇ ।  
ਕਿਨ ਭਾਖੀ ਤਗਾ, ਕੋਨ ਕੀਨੀ ਜਗਾ, ਨਾਹਿਨੈ ਮੂੜੁ ਮਮ ਤੋਰਿ ਭਹੁ ਰੇ ।  
ਆਨਿ ਕੈ ਕਾਲ ਬਿਹਾਲ ਕਰਿ ਹੈ ਕਹੂ, ਠੋਰ ਅਠੋਰ ਨਹਿ ਦੇਖਿਅਹੁ ਰੇ ।  
ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ ॥ 48 ॥ 813 ॥

Swaiyya: bhûl jin jâhu gun gâhu kartâr kô, âpnç sabad bîcâr lahu rç.  
kaun bhâkhî tahâ, kaun kînî jahâ, nâhinai mûrrah mam tôri bhahu rç.  
âni kai kâl bihâl kari hai kahû, thaur athaur nahi dçkhihu rç.  
tçr hai sant bçant mahimâ mahâ, nâm gôbind gôbind kahu rç||48||813||



Being beyond any reckoning, it is inexpressible.  
 His spirit is effulgent and omnipresent,  
 Being detached from all, I seek his protection||43||808||

Dohra: Your grace shelters the earth,  
 None else does it recognise.  
 Through word, deed and with devotion,  
 Do I meditate upon you indeed.44||809||

Swaiyya: Some have the protection of their parents or sons,  
 Others have brave brothers for their support.  
 Some have the protection of their dear friends,  
 Others have their housewives for their support.  
 Some have the protection of huge treasures and kings,  
 Who extend favours to each other indeed.  
 May the compassionate Lord have mercy upon me,  
 As I have the protection of Guru Gobind ji alone||45||810||

May I meditate upon thy Name Divine day after day,  
 Let me keep dwelling upon thy name without any delay.  
 The best opportunity for meditation is fast receding,  
 As human body and life is decaying every moment.  
 May I see clearly through the trap of human vices,  
 Let me shun vices and do some virtuous deeds.  
 May I sing praises of one and only one Divine Guru,  
 Let me partake the elixir of Name Divine among the virtuous||46||811||

Dohra: Partake the elixir of Name Divine O my mind!  
 Devote yourself to the service of the virtuous.  
 Emancipate your rarely acquired human life,  
 Succeed with mediation upon the Divine Guru's Name||47||812||

Never forget to sing praises of the Divine Lord.  
 One must keep a watch over one's thoughts and words.  
 What one speaks, where one's thoughts keep wandering,  
 One must not be so foolish to be carried by one's thoughts.  
 Nobody knows when death shall turn things upside down,  
 For a proper place or moment shall it not wait.  
 So do all the venerated saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's Name||48||813||

ਕੂਰ ਮੈ ਪੂਰਿ ਕੈ ਝੂਰ ਐਸੇ ਰਹਯੋ, ਰਹੈ ਜੋ ਕੀਰ ਗਤਿ ਹੋਤ ਵਹੁ ਰੇ।  
 ਕ੍ਰਮ ਮੈ ਭੂਲਿ ਕੈ ਝੂਲ ਤਾਸੋ ਗਯੋ, ਉਡੈ ਹੈ ਆਪ ਜੋ ਛਾਡਿ ਜਹੁ ਰੇ।  
 ਮੌਹਿ ਫਾਸੀ ਜਹਾਂ, ਜੀਵ ਫਸਿ ਹੈ ਤਹਾਂ, ਤਤ ਬੀਚਾਰ ਨਹਿ ਸੂਝਿਅਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾਂ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 49॥ 814॥  
 kûr mai pûri kai jhûr aisç rahyô, rahai jô kîr gati hôt vahu rç.  
 bharm mai bhûli kai jhûl tâsô gayô, udai hai âp jô châdi jahu rç.  
 môhi phâsî jahân, jîv phasi hai tahân, tat bîcâr nahi sùjhihu rç.  
 tçr hai sant bçant mahimâ mahân, nâm gôbind gôbind kahu rç॥49॥814॥

ਲਾਜ ਕੈ ਕਾਜ ਉਪਚਾਰ ਕੇਤੇ ਕਰੈ, ਲਾਜ ਕੇ ਕਾਜ ਨਹਿ ਏਕ ਅਹੁ ਰੇ।  
 ਜਗਤ ਕੀ ਕਾਜ ਉਪਚਾਰ ਕੈ ਆਵੈ ਨਹੀਂ, ਹੋਤ ਅਕਾਜ ਨਹਿ ਕਾਜ ਸਹੁ ਰੇ।  
 ਲੀਨ ਜਾਸੋ ਭਯੋ ਸੰਗਿ ਲੈ ਨਾ ਗਯੋ, ਜੋਨਿ ਹਿਤ ਗੋਨ ਕਰਿ ਲੇਤ ਭਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾਂ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 50॥ 815॥  
 lâj kai kâj upcâr kçtç karai, lâj kô kâj nahi çk ahu rç.  
 jagat kî kâj upcâr kai âvai nahî, hôt akâj nahi kâj sahu rç.  
 lîn jâsô bhayô sangi lai nâ gayô, jôni hit gôn kari lçt bhahu rç.  
 ter hai sant bçant mahimâ mahân, nâm gôbind gôbind kahu rç॥50॥815॥

ਚੇਤ ਅਚੇਤ ਲੈ ਚੇਤ ਚੇਤਨ ਕਹੁ, ਹੋਤ ਉਧਾਰ ਕੈ ਬਾਤ ਵਹੁ ਰੇ।  
 ਲੋਭ ਕੀ ਲੀਕ ਮੈ ਜਾਇ ਪਰਿ ਹੈ ਕਹੁ, ਡੂਬ ਹੈ ਨੀਰ ਬਿਨ ਜਾਨ ਗਹੁ ਰੇ।  
 ਕੂਪ ਕੋ ਜੀਵ ਬੀਚਾਰ ਕੇਹੁ ਕਰੋ, ਨਿਕਸਿ ਹੈ ਨਾਹਿ ਨੈ ਤਤਿ ਯਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾਂ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 51॥ 816॥  
 cçt acçt lai cçt cçtan kahû, hôt udhâr kai bât vahu rç.  
 lôbh kî lîk mai jâi pari hai kahû, dûb hai nîr bin jân gahu rç.  
 kûp kô jîv bîcâr kçhû karô, niksi hai nâhi nai tati yahu rç.  
 tçr hai sant bçant mahimâ mahâ, nâm gôbind gôbind kahu rç॥51॥816॥

ਜੁਗਤਿ ਕੈ ਜੋਗ ਕੈ ਭਾਵਨੀ ਭੋਗ ਲੈ, ਭੇਖ ਅਲੇਖ ਨਹਿ ਹਾਥ ਅਹੁ ਰੇ।  
 ਜਾਇ ਕਰਵਤ ਲੈ ਹੈ, ਵਚੇ ਗਰਤ ਬੀਚ ਜੈ ਹੈ, ਮੀਚ ਅਮੀਚ ਕੈ ਲੇਤ ਭਹੁ ਰੇ।  
 ਮੋਨ ਗਹਿ ਜੀਵ ਮੈ, ਬਸਤ੍ਰ ਤਜਿ ਸੀਵ ਮੈ, ਦਿਸਟਿ ਆਕਾਸ ਕਰਿ ਨਾਹਿ ਲਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾਂ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 52॥ 817॥  
 jugti kai jôg kai bhâvnî bhôg lai, bhçkh alçkh nahi hâth ahu rç.  
 jâi karvat lai hai, varç garat bîc jai hai, mîc amîc kai let bhahu rç.  
 môn gahi jîv mai, bastar taji sîv mai, disti âkâs kari nâhi lahu rç.  
 tçr hai sant bçant mahimâ mahâ, nâm gôbind gôbind kahu rç॥52॥817॥

Trapped in worldly pursuits some do remain entangled,  
 They alone get emancipated who do remain detached.  
 Lost in illusions some do remain lost in delusions,  
 They alone get liberated who get rid of those illusions.  
 In bonds of attachment do human beings remain entangled,  
 Never do they realize the real essence and meaning of life.  
 So do all the venerated saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's name||49||814||

For worldly honours one attempts to seek many remedies,  
 But these attempts bring about no honour in the Divine Court.  
 Though none of these worldly attempts are of any avail,  
 Yet one cannot remain idle in this material world.  
 As worldly achievements do not accompany human soul.  
 One must do those deeds which accompany human soul,  
 So do all the venerated saints call upon thee time and again.  
 Thou must dwell upon Divine Guru Gobind's name||50||815||

Meditate upon His Name with conscious and unconscious mind,  
 Through meditation alone shall thou be emancipated.  
 Otherwise getting bogged down in the trap of selfish deeds,  
 Thou shall drown in the waterless ocean of those vices.  
 Nothing shall avail thee after thou hast fallen once,  
 Never shall thou be able to get out of that fallen state.  
 So do all the venerated Saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's name||51||816||

Follow the Divine Guru's laid down path with devotion in life,  
 All other external rituals and rites shall be of no avail.  
 By courting death at Kashi through mortification of human body,  
 Never shall thy soul be liberated after death in that way.  
 Nor shall renunciation of clothes or taking vows of silence avail,  
 Never shall thou be emancipated by fixing thy gaze upon the sky.  
 So do all the venerated Saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's Name||52||817||

ਨਾਹਿ ਇਹ ਰੀਤਿ ਮਨ ਮੀਤ ਤੋ ਸੋ ਕਹੌ, ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਇਹ ਰੀਤਿ ਗਹੁ ਰੇ।  
 ਭ੍ਰਮ ਕੋ ਭੇਖ ਤਜਿ, ਭੇਖ ਅਲੇਖ ਸਜਿ, ਤਤ ਬੀਚਾਰ ਬੀਚਾਰ ਲਹੁ ਰੇ।  
 ਛੁਟ ਹੋ ਤ੍ਰਾਸ ਤੇ ਓਟ ਕਰਿ ਤਾਹਿ ਕੀ, ਸਰਨਿ ਗਹੁ ਸਰਨਿ ਗਹੁ ਸਰਨਿ ਗਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 53॥ 818॥  
 nâhi ih rîti man mît tô sô kahau, nâm kî parîti ih rîti gâhu rç.  
 bharm kô bhçkh taji, bhçkh alçkh saji, tat bîcâr bîcâr lahu rç.  
 chut hõ tarâs tç ôt kari tâhi kî, sarni gâhu sarni gâhu sarni gâhu rç.  
 tçr hai sant bçant mahimâ mahâ, nâm gôbind gôbind kahu rç॥53॥818॥

ਕੌਨ ਹੈ ਕਰਮ ਪੈ ਤਾਹਿ ਜਾਨਯੋ ਨਹੀ, ਤੌਨ ਕੀ ਗੌਨ ਤਜਿ ਔਨ ਜਹੁ ਰੇ।  
 ਸੂਝ ਰੇ ਅਪਨਾ, ਆਪ ਆਪਾ ਕਹੁ, ਜੀਵਨੋ ਜਗਤ ਮੈ ਅਲਪ ਲਹੁ ਰੇ।  
 ਜਾਨ ਅਜਾਨ ਪੈ ਜਾਨ ਜਾਨੀ ਨਹੀ, ਭ੍ਰਮ ਮੈ ਫੁਲ ਜਿਨ ਫੁਲ ਰਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 54॥ 819॥  
 kaun hai karam pai tâhi jânyô nahî, taun kî goun taji aun jahu rç.  
 sũjh rç apnâ âp âpâ kahû.jîvnô jagat mai alap lahu rç.  
 jân ajân pai jân jânî nahîn, bharm mai phûl jin phûl rahu rç.  
 tçr hai sant bçant mahimâ mahâ, nâm gôbind gôbind kahu rç॥54॥819॥

ਛਾਡਿ ਦੇ ਧੰਧ ਔ ਬੰਧ ਬੰਧਨ ਸਬੈ, ਹੋਇ ਨਿਰਬੰਧ ਇਕ ਬੰਧ ਰਹੁ ਰੇ।  
 ਔਰ ਬੇਕਾਰ ਸੁਖ ਸਾਰ ਬੀਚਾਰ ਯੋ, ਨਾਮ ਉਚਾਰ ਕਰਿ ਪਾਰ ਪਹੁ ਰੇ।  
 ਏਕ ਪ੍ਰਭੁ ਜਾਪਨਾ, ਛਾਡ ਦੇ ਥਾਪਨਾ, ਅਪਨਾ ਆਪ ਬੀਚਾਰ ਲਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 55॥ 820॥  
 châdi dç dhandh au bandh bandhan sabai, hõi nirbandh ik bandh rahu rç.  
 aur bçkâr sukh sâr bîcâr yau, nâm ucâr kari pâr pahu rç.  
 ek prabhu japana, chhad de thapna, apna ap bichar lahu re,  
 tçr hai sant bçant mahimâ mahâ, nâm gôbind gôbind kahu rç॥55॥820॥

ਕੋਟ ਉਪਾਵ ਬੀਚਾਰ ਕੇਹੁ ਕਰੋ, ਪਾਰ ਜਿਹ ਤੇ ਪਰੋ ਬਾਤ ਅਹੁ ਰੇ।  
 ਅਨਿਕ ਤੀਰਥ ਕਰੋ, ਜਾਇ ਕਾਸੀ ਮਰੋ, ਚੜੋ ਕੇਦਾਰ ਨਹਿ ਪਾਰ ਪਹੁ ਰੇ।  
 ਅਨਿਕ ਤਪ ਸਾਧ ਅਗਾਧ ਜਾਨਯੋ ਨਹੀ, ਹੋਤ ਹੈ ਔਰ ਕੀ ਔਰ ਅਹੁ ਰੇ।  
 ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਜਹਾ, ਨਾਮ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਹੁ ਰੇ॥ 56॥ 821॥  
 kôt upâv bîcâr kçhû karô, pâr jih tç parô bât ahu rç.  
 anik tîrath karô, jâi kâsî marô, carrô kçdâr nahi pâr pahu rç.  
 anik tap sâdh agâdh jânyô nahîn, haut hai aur kî aur ahu rç.  
 tçr hai sant bçant mahimâ jahâ, nâm gôbind gôbind kahu rç॥56॥821॥

Of no avail are these rituals, let me remind thee O! dear friend  
 Follow the tradition of meditating upon His Name with devotion.  
 Renounce all those rituals and illusions, clean thy self of these,  
 Meditate upon the essence of His Name and keep meditating.  
 Seek the protection of His sacred Name to get emancipated,  
 By surrendering unto Him seek His Divine protection.  
 So do all the venerated Saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's Name||53||818||

Which deeds are worth pursuing thou dost not know,  
 Which deeds must thou renounce and take up others instead.  
 Thou must realize thy self with thine own efforts,  
 Thou must observe restraint in thy worldly life.  
 Thou hast not realized thy self consciously or unconsciously,  
 Thou must not feel proud while remaining lost in illusions.  
 So do all the venerated Saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's name||54||818||

Shun thou indulgence in all worldly pursuits and attachments,  
 Getting detached remain thou attached to one Divine Lord.  
 Renounce thou all other vices and thoughts of luxurious life,  
 Reciting Divine Lord's Name cross thou the ocean of life.  
 Meditating upon one Divine Lord's name renouncing possessiveness,  
 Thou must realize thy self with thy own efforts indeed.  
 So do all the venerated Saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's Name||55||820||

Of what avail are several rituals and other ceremonies,  
 Thou must perform those deeds which lead to emancipation.  
 Never can thou emancipate thy Self through undertaking pilgrimage,  
 To religious places, or seeking death at Kashi<sup>5</sup> or a visit to Kedar<sup>6</sup> Nath.  
 Never can thou realize the unfathomable Lord through self mortifications,  
 Thou shall go astray by undergoing those penances.  
 So do all the venerated Saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's Name||56||821||

ਲਗੀ ਜੋ ਲਗਨ ਤੋ ਮਗਨ ਐਸੇ ਭਯੋ, ਸੌਨ ਅਸੌਨ ਨਹਿ ਜਾਨ ਜਹੁ ਰੇ।  
ਆਪ ਆਪਾ ਗਯੋ, ਆਪ ਆਪੀ ਭਯੋ, ਆਪ ਬੀਚਾਰੁ ਜਬ ਦੇਖ ਅਹੁ ਰੇ।  
ਜੋਤਿ ਸੋ ਜੋਤਿ ਮਿਲਿ ਏਕ ਹੀ ਰੂਪ ਹੈ, ਏਕ ਹੀ ਏਕ ਨਹੀ ਔਰ ਅਹੁ ਰੇ।  
ਟੇਰ ਹੈ ਸੰਤ ਬੇਅੰਤ ਮਹਿਮਾ ਮਹਾ, ਨਾਮ ਗੌਬਿੰਦ ਗੌਬਿੰਦ ਕਹੁ ਰੇ॥ 57॥ 822 ॥  
lagī jō lagan tau magan aisō bhayō, saun asaun nahi jān jahu rē.  
âp âpâ gayō, âp âpī bhayō, âp bīcāru jab dēkh ahu rē.  
jōtī sō jōtī mili ḥk hī rūp hai, ḥk hī ḥk nahī aur ahu rē.  
ṭer hai sant bēant mahimā mahā, nām gōbind gōbind kahu rē.॥57॥822॥

ਸਰਬ ਆਨੰਦ ਗੌਬਿੰਦ ਕੇ ਜਾਪ ਤੇ, ਜਪੋ ਨਿਤ ਨੀਤ ਕੇ ਪ੍ਰੀਤਿ ਮੀਤਾ।  
ਸਰਬ ਕੇ ਤੰਤ ਯਹਿ ਮੰਤ ਗੁਰਦੇਵ ਕੋ, ਏਕ ਮਨ ਜੀਤ ਕੈ ਜਗਤ ਜੀਤਾ।  
ਸਰਬ ਜੰਜਾਰ ਕੇਦਾਰ ਛਿਨ ਮੈ ਭਜੋ, ਸਰਨ ਗੁਰਦੇਵ ਸੁਨਿ ਗਯਾਨ ਗੀਤਾ।  
ਭਯੋ ਜੈਕਾਰ ਤ੍ਰਈਲੋਕ ਚੌਦਹ ਭਵਨ, ਸਤਿਗੁਰੂ ਖਾਲਸਾ ਖਾਸ ਕੀਤਾ॥ 58॥ 823 ॥  
sarab ānand gōbind kē jāp tē, japō nit nīt kē prīti mītā.  
sarab kē tant yahī mant gurudev kō, ēk man jīt kē jagat jītā.  
sarab janjār kēdār chin mai bhajō, saran gurudev suni gayān gītā.  
bhayō jaikār tarīlōk caudah bhavan, satigurū khālsā khās kītā.॥58॥823॥

ਬਚਨ ਗੁਰੁ ਦੇਵ ਕੇ ਗਯਾਨ ਐਸੇ ਕਿਯੋ, ਮੁਕਤਿ ਕੀ ਜੁਗਤਿ ਐਸੇ ਬਿਚਾਰੀ।  
ਰਤਨ ਕਰਤਾਰ ਜੋ ਰਚੀ ਆਕਾਰ ਤੇ, ਜਪੈਗੀ ਜਾਪ ਸਬ ਸ੍ਰਿਸਟਿ ਸਾਰੀ।  
ਤਤ ਬੀਚਾਰ ਕੈ ਜੀਤ ਬੋਲੀ ਫਤੇ, ਮਾਰਿ ਦੂਤਨ ਕਿਯੋ ਭਸਮ ਛਾਰੀ।  
ਭਯੋ ਜੈਕਾਰ ਤ੍ਰਈਲੋਕ ਚੌਦਹ ਭਵਨ, ਅਚਲ ਪ੍ਰਤਾਪ ਗੁਰੁ ਕੇਸ ਧਾਰੀ॥ 59॥ 824 ॥  
bacan guru dev kē gayān aisē kiyō, mukti kī jugti aisē bicārī.  
ratan kartār jō racī ākār tē, japaiḡī jāp sab saristi sārī.  
tat bīcār kai jīt bōlī phatē, māri dūtan kiyō bhasam chārī.  
bhayō jaikār tarīlōk caudah bhavan, acal partāp guru kēs dhārī.॥59॥824॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਵਨ ਕਾ ਚਰਿਤ੍ਰ ਬਰਨਨੰ ਅਠਾਰ੍ਵਾਂ ਅਧਿਆਇ  
ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਾਮਸਤੁਫੁਫੁ।8ਫੁਫੁ  
itī sarī guru sōbhā garnthē jōtī jōtī samāvan kā caritar barnanan athārvān adhiāi  
sampūrnamsatu subhāmsatu॥18॥

Getting absorbed in meditation, thou must go into ecstasy,  
 About the moment's auspiciousness or otherwise thou need not bother.  
 When thy self / ego is eliminated, Divine Lord shall reside in thee,  
 Thou shall see and realise His presence  
 As thine own uniting with the Divine shall become one,  
 Then none else than the Divine shall prevail.  
 So do all the venerated saints call upon thee time and again,  
 Thou must dwell upon Divine Guru Gobind's name||57||822||.

All the blessings follow meditation upon Divine Gobind's Name,  
 So, dear devout, keep meditating upon His Name day after day.  
 The Divine Guru's Name being superior to all charms and spells,  
 Cross the ocean of life by realizing thy self through meditation.  
 All worldly snares and vices disappear in an instant  
 After surrendering to the Divine Guru and listening to his message.  
 There were echoes of victory throughout three worlds and fourteen regions.  
 The moment the Divine Guru initiated the unique Khalsa||58||823||

In such a manner did the Khalsa receive Divine Guru's message,  
 Such a strategy did the Divine Guru devise for Khalsa's emancipation,  
 In such a form did the Divine Guru design the Khalsa identity,  
 That the whole world shall meditate upon Divine Guru's name.  
 After a thorough deliberation did the Divine Guru declare his mission's success,  
 That all the messengers of doom were reduced to ashes indeed.  
 There were echoes of victory through out three worlds and fourteen regions,  
 As the Divine Guru created the Khalsa with unshorn hair||59||824||

Thus is concluded the chapter eighteen of Sri Gur Sobha describing the passing away of Guru Gobind Singh.

**REFERENCES**

1. Tapti: An important river in South India which originates from the Satpura mountains in India and merges into the Arabian sea.
2. Baan Ganga: A rivulet which passes through the area of Jaipur, Bharatput, Dholpur and Agra and finally merges in Yamuna.
3. Nanded : A District level town in Maharashtra where the tenth Sikh Guru, Guru Gobind Singh breathed his last in 1708. Before his death, he had established Sri Guru Granth Sahib as the eternal Guru of the Sikhs.
4. Katak: The month of Indian calendar corresponding to the month of October-November.
5. Kashi : A famous religious place of the Hindus at Varanasi (Benaras) in Uttar Pardesh in India. According to an ancient belief , some people preferred to die after getting their bodies sawn into two parts at Kashi to attain salvation
6. Kedar: A famous Hindu Shrine in the mountains of Uttaranchal in India in the Garhwal hills. Many people go on a pilgrimage to Kedar Nath.
7. Three worlds, fourteen regions : The three worlds are supposed to be Heaven, hell and earth. Fourteen regions consist of seven earths and seven Skies according to Hindu mythology.



## Chapter XIX

In this chapter, the poet Sainapati gives expression to his emotions after the Divine Guru, Guru Gobind has departed for his heavenly abode. Remembering the marvelous deeds performed by the Divine Guru such as the creation of the Khalsa and awakening the people against the tyranny and oppression of the Mughals and fighting numerous battles and sacrificing his entire family in this fight against injustice and tyranny, the poet believes that the spark of freedom lit by the great Guru shall remain bright and strong. The Divine Guru's immortal spirit will forever dwell among the Khalsa Panth and continue to lead it in future as well. Under its mystical guidance, the Khalsa shall carry on its mission of decimation of the evil forces, protection of the virtuous and propagation of its religion. Never shall the Khalsa miss the presence of the Divine Guru while executing his sacred mission. A Day is not far when all the forces of evil will stand vanquished and Khalsa's writ will run all around. Anandpur Sahib shall be restored to its pristine glory once again. The Khalsa shall be able to bring about a kingdom where there will be no exploitation of the poor and the weak, no oppression on the basis of caste or creed. The Khalsa will usher in a new order of peace, harmony and prosperity. The whole chapter is an imaginative account of the dispensation in the post Guru period. The poet's flight of fancy is born of his devotion to the Divine Guru to whose marvelous deeds of valour, sacrifice he had been an eye witness.

**ਉੱਨ੍ਹੀਵਾਂ ਅਧਿਆਇ**  
**unnhîvân adhiâi**  
**ਆਗਮ ਪ੍ਰਕਾਸ਼ ਸੋਭਾ**  
**âgam parkâsh sôbhâ**

- ਦੋਹਰਾ: ਆਗਮ ਅਬ ਪ੍ਰਭ ਕੇ ਕਹਤ, ਉਪਜੀ ਮੋਹਿ ਤਰੰਗ।  
ਰਚਿ ਰਚਨਾ ਜਿਮ ਇਮ ਰਚੀ, ਸੋ ਕਰਿ ਹੈ ਇਮ ਰੰਗ ॥ 1 ॥ 825 ॥
- Dôhrâ: âgam ab parbh kç kahat, upjî môhi tarang.  
raci racnâ jim im racî, sô kari hai im rangl||1||825||
- ਸਵੈਯਾ: ਸਬ ਸਾਧੁ ਉਬਾਰਨ ਕੇ ਹਿਤ ਕੇ, ਜਗ ਜੀਵਨ ਜੋਤਿ ਜਗਾਵਹਿਗੇ।  
ਤੁਰਕੀ ਅਸ ਅਛ ਸੁਪਛ ਵਡੇ, ਤਿਹ ਉਪਰ ਆਪ ਸੁਹਾਵਹਿਗੇ।  
ਮਿਲਿ ਸੇਵਕ ਸਿੰਘ ਅਨੇਕ ਸਬੈ, ਕਰਿ ਰੰਗ ਤੁਰੰਗ ਨਚਾਵਹਿਗੇ।  
ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ, ਨਿਹਚੈ ਕਰ ਕੀਰਤ ਗਾਵਹਿਗੇ ॥ 2 ॥ 826 ॥
- Swaiyya: sab sâdhu ubâran kç hit kô, jag jîvan jôti jagâvhiḡç.  
turkî as ach supach vadô, tih upar âp suhâvhiḡç.  
mili sçvak singh ançk sabai, kari rang turang nacâvhiḡç.  
bhal bhâg bhayâ tum tâhi kahô, nihcai kar kîrat gâvhiḡç|| 2||826||
- ਦੋਹਰਾ: ਅਮਿਤ ਜੋਤਿ ਪ੍ਰਗਾਸ ਕੈ, ਦੈ ਹੈ ਦਰਸ ਅਪਾਰ।  
ਸੁਨਿ ਮਨ ਮੀਤ ਬਿਚਾਰਿਯੈ, ਸਰਨ ਤਾਹਿ ਚਿਤ ਧਾਰਿ ॥ 3 ॥ 827 ॥
- Dôhrâ: amit jôti pargâs kai, dai hai daras apâr.  
suni man mît bicâriyai, saran tâhi cit dhârî||3||827||
- ਛਪੈ ਛੰਦ: ਅਮਿਤ ਤੇਜ ਪ੍ਰਗਾਸ, ਅਮਿਤ ਬਲ ਧਾਰਿ ਪ੍ਰਬਲ ਬਲ।  
ਅਮਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮ, ਅਨਿਕ ਸੀਗਾਰ ਕਟਕ ਦਲ।  
ਚੜ੍ਹਗੁ ਸਾਹ ਸਾਹਾਨ, ਖੜਗ ਗਹਿ ਅਮਿਤ ਅਪਾਰ।  
ਕਟਗੁ ਦੁਸ਼ਟ ਦਲ ਅਮਿਤ, ਭਾਤਿ ਖਲਹਾਨ ਬਿਚਾਰ।  
ਉਮੰਗਤ ਨੀਰ ਸੁਭਰ ਸਰਸ, ਤਿਹ ਸਮਾਨ ਰਕਤੁ ਚੜ੍ਹਗੁ।  
ਜੈਕਾਰ ਕਰਗੁ ਤਬ ਜਗ ਸਬੈ ਬਜਗ ਸਾਰ ਸਾਹਿਬ ਖੜਗੁ ॥ 4 ॥ 828 ॥
- Chapai Chand: amit tçj pargâs, amit bal dhâri parbal bal.  
amit sûr sangrâm, anik sîgâr katak dal.  
carrhgu sâh sâhân, kharrag gahi amit apârâ.  
katgu dushat dal amit, bhâti khalhân bicârâ.  
umngat nîr subhar saras, tih samân rakatar carrhgu.  
jaikâr kargu tab jag sabai bajag sâr sâhib kharrag||4||828||

## Chapter XIX

### (An Ode to Divine Guru's spirit)

Dohra: After the merger of Divine Guru into Divine light,  
Have I been inspired (to write an ode in his praise)  
Thus has my muse composed these following lines,  
In such a hue and colour have these lines been cast||1||825||

Swaiyya: For protecting all the virtuous and the saintly,  
Truly shall the Divine Guru's spirit manifest itself.  
On a Turkish steed, beautiful and fast as birds' flight,  
Shall the Divine Guru be seen mounted and riding.  
Then will all the devout Singhs be joining together,  
Together will they be riding horses and playing with colours.  
Auspicious moment had arrived so shall they proclaim  
Firm in faith shall they be reciting divine verses||2||876||

Dohra: Following the advent of light Divine illimitable,  
Shall the Divine Guru manifest himself indeed.  
Let the dear devout pay attention and meditate,  
Let them seek in their own minds his Divine grace||3||827||

Chhapai Chhand:  
Thus shall the light Divine illimitable manifest,  
Thus shall his might pervade with infinite strength.  
Thus shall the infinite warriors wage a mighty war,  
Thus shall they slaughter infinite number of evil doers.  
Thus shall the kings and emperors wage a war,  
Infinitely will they be wielding their swords indeed.  
Infinite shall be the number of evil doers slaughtered,  
Like a heap of grains will their corpses be piled.  
Streams of blood shall flow and fill up space,  
Like an ocean filled with water up to the brim.  
In praise of the Divine shall the whole world hail,  
As the Divine Guru's sword strikes the evil doers||4||828||

ਸਵੈਯਾ: ਪ੍ਰਿਥੀਪਤਿ ਭੂਪਤਿ ਸਾਹ ਸਬੈ, ਤਿਹ ਦੇਖਿ ਮਹਾਂ ਡਰ ਪਾਵਹਿਗੇ।  
 ਤਾਜ ਦੇਸ ਸੁਰੇਸ ਨਰੇਸ ਵਡੇ, ਡਰਿ ਕੇ ਸਬ ਹੀ ਭਜਿ ਜਾਵਹਿਗੇ।  
 ਚਿਤਵੈ ਮਨ ਮੈ ਕਛੁ ਔਰ ਉਪਾਇ, ਬਿਨਾ ਹਰਿ ਕਯੋਂ ਗਤ ਪਾਵਹਿਗੇ।  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ, ਗੜੁ ਆਨੰਦ ਫੇਰਿ ਬਸਾਵਹਿਗੇ ॥ 5 ॥ 829 ॥

Swaiyya: parithîpti bhûpti sâh sabai, tih d̥khi mahân dar pâvghig̃.  
 tâj d̥s sur̥s nar̥s vad̥, dari k̥ sab hî bhaji jâvigh̃.  
 citvai man mai kachu aur upâi, binâ hari kayôn gat pâvghig̃.  
 bhal bhâg bhayâ tum tâhi kahô, garrah ânand ph̥ri basâvghig̃||5||829||

ਦੂਤਨ ਮਾਰਿ ਬਿਡਾਰਿ ਅਪਾਰ, ਬਿਥਾਰ ਕਈ ਕਰਿ ਪਾਵਹਿਗੇ।  
 ਤਜਿ ਦੇਸ ਨਰੇਸ ਗਏ ਸਬ ਹੀ, ਕਹੂੰ ਆਪਨ ਆਪ ਲੁਕਾਵਹਿਗੇ।  
 ਜਗ ਜੀਵਨ ਜੋਤਿ ਪ੍ਰਗਾਸ ਕਿਯੋ, ਤ੍ਰਈ ਲੋਕ ਸਬੈ ਜਸ ਗਾਵਹਿਗੇ।  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ, ਗੜੁ ਆਨੰਦ ਫੇਰਿ ਬਸਾਵਹਿਗੇ ॥ 6 ॥ 830 ॥

dûtan mâri bidâri apâr, bithâr kaî kari pâvghig̃.  
 taji d̥s nar̥s ga̋ sab hî, kahûn âpan âp lukâvghig̃.  
 jag jîvan jôti pargâs kiyô, tarî lôk sabai jas gâvghig̃.  
 bhal bhâg bhayâ tum tâhi kahô, garrah ânand ph̥ri basâvghig̃||6||830||

ਸੰਤਨ ਕਾਜ ਕਰੀ ਹਰਿ ਲਾਜ, ਕਿਯੋ ਯਹ ਸਾਜ ਸੁਹਾਵਹਿਗੇ।  
 ਕਰਿ ਮੈ ਗਹਿ ਤੇਗ ਦਰੈਗ ਨਹੀਂ, ਸਬ ਦੂਤਨ ਮਾਰਿ ਖਪਾਵਹਿਗੇ।  
 ਭਜਿ ਹੈ ਇਹ ਭਾਂਤ ਕਮਾਨਨ ਤੇ ਸਰ, ਯੋ ਤਿਨ ਕੋ ਬਿਚਲਾਵਹਿਗੇ।  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ, ਗੜੁ ਆਨੰਦ ਫੇਰਿ ਬਸਾਵਹਿਗੇ ॥ 7 ॥ 831 ॥

santan kâj karî hari lâj, kiyô yah sâj suhâvghig̃.  
 kari mai gahi t̥g daraig nahîn, sab dûtan mâri khapâvghig̃.  
 bhaji hai ih bhânt kamânan t̥ sar, yau tin kô biclâvghig̃.  
 bhal bhâg bhayâ tum tâhi kahô, garrah ânand ph̥ri basâvghig̃||7||831||

ਕਰਿ ਮੈ ਗਹਿ ਵਾਰ ਅਪਾਰ ਕਿਤੇ, ਦਲ ਕੋ ਦਲ ਯੋ ਛੁਬਿ ਪਾਵਹਿਗੇ।  
 ਦਲ ਦੂਤ ਕਰੋਰਨ ਮਾਰਿ ਲਏ, ਕਹੂੰ ਢੂੰਡਤ ਹਾਥ ਨ ਆਵਹਿਗੇ।  
 ਮੁਖ ਮੈ ਤ੍ਰਿਣ ਲੈ ਮਿਲ ਹੈ ਪ੍ਰਿਥੀਪਤਿ, ਆਪਨ ਆਪ ਬਚਾਵਹਿਗੇ  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ, ਗੜੁ ਆਨੰਦ ਫੇਰਿ ਬਸਾਵਹਿਗੇ ॥ 8 ॥ 832 ॥

kari mai gahi vâr apâr kit̥, dal kô dal yau chabi pâvghig̃.  
 dal dût karôran mâri la̋, kahûn dhûdat hâth na âvghig̃.  
 mukh mai tarin lai mil hai parithîpti, âpan âp bacâvghig̃,  
 bhal bhag bhaya tum tahi kaho, garh anand pher basavahege||8||832||

Swaiyya: Then shall fall the earthly kings and emperors.  
 Shall they stand in awe as they see the Divine Guru.  
 Then shall the great emperors desert their kingdoms,  
 Fear stricken shall they flee from their territories.  
 Of various strategms shall they think in their minds,  
 Without Divine Guru's grace shall they not be saved.  
 Auspicious moment has arrived as they shall proclaim,  
 Once again shall the fort at Anandgarh be rehabilitated. .5||879||

Innumerable evil doers having been decimated,  
 Shall the corpses of many of them be piled up there.  
 All the kings having deserted their own territories,  
 Shall they be desperately searching for a shelter.  
 The Divine light having manifested as Divine Guru,  
 Shall the denizens of the three worlds be singing his praises.  
 Auspicious moment has arrived as they shall proclaim  
 Once again shall the fort at Anandgarh be rehabilitated||6||830||

For protecting the virtuous and Saints has the Divine Guru manifested,  
 For accomplishing this mission shall his glory be shining.  
 Making no delay in picking up the sword for this noble cause,  
 Shall the Divine Guru be decimating all the evil doers.  
 With such force shall the arrows be shot from the bows,  
 In desperate pain and cries shall the evil doors be left.  
 Auspicious moment has arrived as they shall proclaim.  
 Once again shall the fort at Anandgarh be rehabilitated||7||831||

Innumerable warriors having picked up their swords,  
 With such force shall they be crushing the enemy forces.  
 Millions of the enemy forces having been destroyed,  
 Not one of them shall be traced after a thorough search.  
 With folded hands shall the worldly kings beg for mercy,  
 For sparing their lives shall they be desperately begging.  
 Auspicious moment has indeed arrived shall they proclaim,  
 Once again shall the fort at Anandgarh be rehabilitated||8||832||

ਆਨੰਦ ਸੋ ਬਸ ਹੈ ਤਬ ਭੂਪਤਿ, ਏਕ ਹੀ ਨਾਮ ਧਿਆਵਹਿਗੇ ।  
 ਜਪਿ ਖਾਲਸ ਸਾਸਿ ਗਿਰਾਸ ਮਨੈ, ਕਛੁ ਦੂਸਰ ਭੇਦ ਨ ਲਾਵਹਿਗੇ ।  
 ਛਿਨ ਮੈ ਜਗ ਕੇ ਅਘ ਨਾਸ ਭਏ, ਕਹੂ ਪਾਪ ਨ ਢੂੰਢਤ ਪਾਵਹਿਗੇ ।  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ, ਗੜੁ ਆਨੰਦ ਫੇਰ ਬਸਾਵਹਿਗੇ ॥ 9 ॥ 833 ॥  
 ânand sô bas hai tab bhûpti, ੳk hî nâm dhiâvhiḡḡ.  
 japi khâlas sâsi girâs manai, kachu dûsar bhḡd na lâvhiḡḡ.  
 chîn mai jag kḡ agh nâs bhaḡ, kahû pâp na dhûdthat pâvhiḡḡ.  
 bhal bhâḡ bhayâ tum tâhi kahô, garrah ânand phḡr basâvhiḡḡ ॥ 9॥833॥

ਭਾਰ ਅਠਾਰ ਬਨਾਸਪਤੀ ਤਿਹ, ਖਾਲਸ ਜਾਪ ਜਪਾਵਹਿਗੇ ।  
 ਬਨ ਮੈ ਤ੍ਰਿਨ ਮੈ ਪਸੁ ਪੰਖਨ ਮੈ, ਕਰਿ ਏਕ ਹੀ ਜੋਤਿ ਜਗਾਵਹਿਗੇ ।  
 ਪਰਜਾ ਜਪ ਜਾਪ ਅਨੰਦ ਕਰੈ, ਇਹ ਜਾਪ ਹੀ ਮੋ ਗਤਿ ਪਾਵਹਿਗੇ ।  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ, ਗੜੁ ਆਨੰਦ ਫੇਰਿ ਬਸਾਵਹਿਗੇ ॥ 10 ॥ 834 ॥  
 bhâr athâr banâspatî tih, khâlas jâp japâvhiḡḡ.  
 ban mai tarin mai pasu pankhan mai kari ੳk hî jôti jagavehḡḡ.  
 parjâ jap jâp anand kare ih jap hî mô gati pâvhiḡḡ.  
 bhal bhâḡ bhayâ tum tâhi kahô, garrah ânand phḡri basâvhiḡḡ ॥ 10॥834॥

ਧਰਨੀ ਧਵਲਾਰ ਆਕਾਰ ਸਬੈ, ਸਸਿ ਭਾਨ ਭਲੇ ਜਸੁ ਗਾਵਹਿਗੇ ।  
 ਸਨਕਾਦਿਕ ਇੰਦ੍ਰ ਸੁਰਿੰਦ੍ਰ ਸਬੈ, ਸਨ ਤਾਰਨ ਯੋ ਗਤਿ ਪਾਵਹਿਗੇ ।  
 ਗਣ ਨਾਰਦ ਤੁੰਬਰੁ ਕਿੰਨਰ ਜਛ, ਸਬੈ ਹਰਿ ਕੀਰਤਿ ਗਾਵਹਿਗੇ ।  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ ਗੜੁ ਆਨੰਦ ਫੇਰ ਬਸਾਵਹਿਗੇ ॥ 11 ॥ 835 ॥  
 dharnî dhavlâr âkâr sabai, sasi bhân bhalḡ jasu ḡâvhiḡḡ.  
 sankâdik inder surindr sabai, san târan yau gati pâvhiḡḡ.  
 gann narad tunbaru kinnar jachh, sabai hari kirti ḡavahiḡḡ  
 bhal bhâḡ bhayâ tum tâhi kahô garrah ânand phḡr basâvhiḡḡ ॥ 11॥835॥

ਸਿਧ ਸਾਧਿਕ ਸੰਤ ਮਹੰਤ ਸਬੈ, ਮਨ ਆਨੰਦ ਸੋ ਗੁਨ ਗਾਵਹਿਗੇ ।  
 ਸੁਨ ਭੂਤ ਪ੍ਰੇਤ ਪਸਾਚ ਪਰੀ, ਇਹ ਜਾਪ ਜਪੇ ਗਤਿ ਪਾਵਹਿਗੇ ।  
 ਗਿਰਹੀ ਗਿ੍ਰ ਮੈ ਸੁਖ ਆਨੰਦ ਸੋ, ਕਰਿ ਮੰਗਲ ਸਾਜ ਬਜਾਵਹਿਗੇ ।  
 ਭਲ ਭਾਗ ਭਯਾ ਤੁਮ ਤਾਹਿ ਕਹੋ ਗੜੁ ਆਨੰਦ ਫੇਰ ਬਸਾਵਹਿਗੇ ॥ 12 ॥ 836 ॥  
 sidh sâdhik sant mahant sabai, man ânand sau ḡan ḡâvhiḡḡ.  
 sun bhût parḡt pasâc parî, ih jâp japḡ gati pâvhiḡḡ.  
 girhî girhi mai sukh ânand sô, kari mangal sâj bajâvhiḡḡ.  
 bhal bhâḡ bhayâ tum tâhi kahô garrah ânand phḡr basâvhiḡḡ ॥ 12॥836॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਸੋਭਾ ਆਗਮ ਪ੍ਰਗਾਸ ਉਨੀਸਵਾਂ ਧਿਆਇ ਸੰਪੂਰਨ ॥ 19 ॥  
 it sarî gur sôbhâ âḡman parḡâs unîsvân dhiâi sampûran ॥ 19॥

Thereafter shall all the kings live in bliss and peace,  
 Divine Guru's Name alone shall they be meditating upon.  
 When the Divine Lord's name resides in Khalsa's mind,  
 In none else shall they be reposing their faith.  
 In an instant will the sins of the world have disappeared,  
 No where shall sins and vices be traced on earth.  
 Auspicious moment has indeed arrived shall they proclaim,  
 Once again shall the fort at Anandgarh be rehabilitated||9||833||

Then shall all the species of the entire vegetational kingdom,  
 Meditate upon the name Divine pure and unadulterated.  
 Then shall throughout the entire vegetation, fauna and flora.  
 Pervade the one and only one Divine presence indeed.  
 Then shall all the subjects enjoy the bliss in meditation,  
 Through meditation alone would they be emancipated.  
 Auspicious moment has indeed arrived shall they proclaim,  
 Once again shall the fort at Anandgarh be rehabilitated||10||834||

Then shall the whole earth, mountains and the whole universe,  
 Sing praises of the Divine lord along with the Sun and the Moon.  
 Then shall all the gods and goddesses in heaven together,  
 Get emancipated and liberated through meditation.  
 Then shall all the singers and dancers of the heavenly world,  
 Sing hymns in praise of the Divine lord indeed.  
 Auspicious moment has indeed arrived shall they proclaim,  
 Once again shall the fort at Anandgarh be rehabilitated.11||835||

So shall all the Saints, men of faith and seekers of truth,  
 Sing praises of the Divine lord in perfect bliss and joy.  
 Then shall all the spirits, demons, fairies and ghosts,  
 Get emancipated after listening to the praises of the Divine.  
 There shall prevail perfect bliss and joy in every household,  
 Where every one shall sing Divine Lord's praises in joy.  
 Auspicious moment has indeed arrived shall they proclaim,  
 Once again shall the fort at Anandgarh be rehabilitated||12||836||

Thus is concluded Gur Sobha describing Divine Guru's spiritual resurrection.





## Chapter XX

Chapter nineteen and this concluding chapter have no direct bearing on the biographical details of Guru Gobind Singh as described in the earlier chapters of “Gur Sobha”. The actual chronology about the tenth Guru ends with the conclusion of chapter eighteen of this book. These two concluding chapters are purely a work of poet’s own imagination and devotion towards the tenth Guru. While in chapter nineteen the poet visualizes that a time will come when the tenth Guru shall take a human birth once again and rehabilitate the fort of Anandgarh, the concluding chapter is a poetic rendering of his own spiritual ecstasy. Visualizing the supreme Divine power and the Divine Guru Guru Gobind Singh as one and accepting the Divine Guru as an embodiment of the Divine, he dwells upon the need for meditation on the Divine in order to get the human soul emancipated and liberated from the vicious cycle of birth and death. The content of this chapter is quite repetitive and full of mythological references in support of the efficacy of meditating upon the name of the Divine. Through repeated exhortations, he stresses upon the readers about the efficacy of remembering and meditating upon the Name Divine in order to make human life full of comforts and joys as well as get the human soul liberated from the cycle of repeated births and deaths. It is more of a spiritual sermon than an integral part of the book. In his devotional zeal, the poet makes the Divine and Guru Gobind Singh synonymous in his mind as he did in the beginning as well as through out the text of his poetic composition. That is the poet's way of paying a tribute to the great Guru.

**ਬੀਸਵਾਂ ਅਧਿਆਇ**  
**bîsvân adhiâi**  
**(ਸਰਬ ਉਸਤਤਿ ਬਰਨਨੰ)**  
**(sarab ustati barnanan)**

ਦੋਹਰਾ: ਨਮਸਕਾਰ ਗੁਰਦੇਵ ਕੇ, ਕਰਿਹੋ ਹਿਤ ਚਿਤ ਲਾਇ।  
ਨਮੋ ਨਾਥ ਨਵਤਨ ਨਵਲ, ਕੀਜੈ ਮੋਹਿ ਸਹਾਇ ॥ 1 ॥ 837 ॥

Dôhrâ: namsakâr gurdçv kô, karihô hit cit lâi.  
namô nâth navtan naval, kîjai môhi sahâi||1||837||

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ:

ਨਮੋ ਨਾਥ ਨਾਥੰ ਅਚਰਜੰ ਸਰੂਪੇ। ਨਮੋ ਸਿਸਟਿ ਕਰਤਾ ਅਨੰਤੰ ਬਿਭੂਤੇ।  
ਨਮੋ ਸਰਬ ਸੰਗੇ ਨਮੋ ਸਰਬ ਮਾਥੇ। ਨਮੋ ਅੰਗ ਸੰਗੀ ਨਮੋ ਸਰਬ ਸਾਥੇ ॥ 2 ॥ 838 ॥

Bhujang Paryât Chand: namô nâth nâthan acrajan sarûpç. namô sisti karatâ anntan bibhûtç.  
namô sarab sangç namô sarab mâthç. namô ang sangî namô sarab sâthç||2||838||

ਨਮੋ ਗਯਾਨ ਗਯਾਤਾ ਕਲਾਯੰ ਪ੍ਰਗਾਸੀ। ਨਮੋ ਧਯਾਨ ਧਰਤਾ ਸਦਾ ਸਰਬ ਵਾਸੀ।  
ਨਮੋ ਜੁਗਤਿ ਅਰੁ ਮੁਕਤਿ ਕੇ ਗਯਾਨ ਕੇ ਸਯਾਨ ਦਾਤਾ। ਨਮੋ ਕਰਮ ਕਰਤਾ, ਨਮੋ ਏ ਬਿਧਾਤਾ ॥ 3 ॥ 839 ॥  
namô gayân gayâtâ kalâyan pargâsî. namô dhayân dhartâ sadâ sarab vâsî.  
namô jugti aru mukti kô gayân kô sayân dâtâ. namô karam karatâ, namô ç bidhâtâ||3||839||

ਤਮਾਸਾ ਅਜਾਇਬ ਅਜਬ ਖੇਲ ਤੇਰਾ। ਤੁਹੀ ਕਾਰ ਕਰਤਾ ਕਿਯਾ ਜਗਤ ਤੇਰਾ।  
ਤੁਹੀ ਰਿਧਿ ਅਰੁ ਸਿਧ ਨਵਨਿਧ ਕਰਤਾ। ਤੁਹੀ ਬੁਧ ਦਾਤਾ ਸਬੈ ਦੋਖ ਹਰਤਾ ॥ 4 ॥ 840 ॥  
tamâsâ ajâib ajab khçl tçrâ. tuhî kâr karatâ kiyâ jagat tçrâ.  
tuhî ridhi aru sidh navnidh karatâ. tuhî budh dâtâ sabai dôkh hartâ|| 4||840||

ਮਹਾ ਜੋਤਿ ਤੇਰੀ ਸਬੀ ਮੈ ਬਿਰਾਜੈ। ਕਰੈ ਜੋ ਪ੍ਰਭੂ ਸੇ ਕਿਯਾ ਤੋਹਿ ਛਾਜੈ।  
ਕਰੈ ਜੋ ਚਰਿਤ੍ਰ ਆਪ ਆਪੀ ਉਪਾਏ। ਲਖੈ ਜੰਤ ਕੈਸੇ ਜੁ ਤੇਰੇ ਬਨਾਏ ॥ 5 ॥ 841 ॥  
mahâ jôti tçrî sabî mai birâjai. karai jô parbhû sô kiyâ tôhi châjai.  
karai jô caritar âp âpî upâç. lakhai jant kaisç ju tçrç banâç||5||841||

ਦੋਹਰਾ: ਨਾਹਿ ਨ ਅੰਤ ਬਿਅੰਤ ਪ੍ਰਭ, ਓਪਮਾ ਅਪਰ ਅਪਾਰ।  
ਰਮ ਰਹਯੋ ਸਬ ਸ੍ਰਿਸਟਿ ਮੈ, ਕਹਤ ਬਿਚਾਰਿ ਬਿਚਾਰ। 6 ॥ 842 ॥

Dôhrâ: nâhi na ant biant parbh, upmâ apar apâr.  
ram rahyô sab saristi mai, kahat bicârî bicâr.6||842||

## Chapter 20

### (An ode to the Divine Lord)

Dohra: To the Divine lord do I pay my obeisance,  
With love and devotion do I bow before Him.  
Lord of the creation forever fresh and splendid,  
Let His grace be upon me forever indeed.1||837||

Bhujang Prayat Chhand:

Salutation be to the Divine lord, form marvelous,  
Salutation be to the creator infinitely eternal.  
Salutation be to the protector and companion of all,  
Salutation be to the provider of succour to all||2||838||

Salutation be to the provider of knowledge and creator of arts,  
Salutation be to the one eternally omniscient and omnipresent .  
Salutation be to the one who provides wisdom and emancipation,  
Salutation be to the one who is cause of causes and preserves||3||839||

Marvelous indeed is thy creation and its existence,  
Thou art cause of all causes and creator of creation.  
Thou art the creator of all treasures, miracles and plenty.  
Thou art source of knowledge and reliever of all pains||4||840||

Thine is the spirit that pervades the whole creation,  
Whatever exists exists as the Divine divines.  
Whatever marvellous happens happens as He wills,  
All creatures exist as they are all His creation||5||841||

Dohra: infinite without end indeed is the Divine Lord,  
Infinite and unfathomable is His glory indeed.  
In the whole creation does He prevail and pervade,  
Thus do I say repeatedly after thorough contemplation||6||842||

- ਸਵੈਯਾ: ਏਕ ਹੀ ਜੋਤਿ ਜਗੈ ਸਬ ਹੀ ਜਗ, ਰਾਜਤ ਹੈ ਸਬ ਹੀ ਘਟਿ ਮਾਹੀ।  
ਬ੍ਰਹਮ ਹੂੰ ਮੈ ਅਰੁ ਬਿਸਨੁ ਹੂੰ ਮੈ, ਸਿਵ ਸੰਕਰ ਮੈ ਗਣ ਈਸ ਮਹਾ ਹੀ।  
ਦੇਵਿਯਨੰ ਮੈ ਨਵ ਨਾਥਨ ਮੈ, ਸਿਧਿ ਸਾਧਕ ਸੰਤ ਮਹੰਤ ਕਹਾ ਹੀ।  
ਬਯਾਪਕ ਹੈ ਸਬ ਹੀ ਕੇ ਬਿਖੈ, ਮਨ ਤਾਹੀ ਕੇ ਜਾਪ ਜਪੇ ਗਤਿ ਪਾਹੀ ॥ 7 ॥ 843 ॥
- Swaiyya: ੳk h\u00ed j\u00f4ti jagai sab h\u00ed jag, r\u00e1jat hai sab h\u00ed ghati m\u00e1h\u00ed.  
barham h\u00fan mai aru bisnu h\u00fan mai, siv sankar mai gann \u00eds mah\u00e1 h\u00ed.  
d\u00e7viynan m\u00e7 nav n\u00e1than mai, sidhi s\u00e1dhak sant mahant kah\u00e1 h\u00ed.  
bay\u00e1pak hai sab h\u00ed k\u00e7 bikhai, man t\u00e1h\u00ed k\u00f4 j\u00e1p jap\u00e7 gati p\u00e1h\u00ed 7 843
- ਦੋਹਰਾ: ਜੋ ਜਨ ਹਰਿ ਪ੍ਰਭੁ ਛੋਡਿ ਕੈ, ਕਰਤ ਅਵਰ ਕੀ ਸੇਵ।  
ਸੋ ਮੂਰਖ ਅਗਯਾਨ ਹੈ, ਪਾਵਤ ਰੰਚ ਨ ਭੇਵ ॥ 8 ॥ 844 ॥
- D\u00f4hr\u00e1: j\u00f4 jan hari parbhu ch\u00f4di kai, karat avar k\u00ed s\u00e7v.  
s\u00f4 m\u00farakh agy\u00e1n hai, p\u00e1vat ra\u00f1c na bh\u00e7v 8 844
- ਸਵੈਯਾ: ਫੂਲਨ ਮੈ ਜਿਮ ਬਾਸ ਬਸੈ, ਬਸਿ ਹੈ ਹਰਿ ਜੀ ਇਮ ਹੀ ਘਟਿ ਮਾਹੀ।  
ਦੀਪਕ ਮੈ ਬਤਿਯਾ ਜਿਮ ਹੈ, ਤਿਮ ਹੀ ਜਗ ਮੈ ਜਗਦੀਸੁਰ ਆਹੀ।  
ਭਾਨੁ ਪ੍ਰਕਾਸ ਕਰੈ, ਨਿਰਖੇ ਜਲ ਮੈ ਤਿਹ ਕੀ ਪਰਛਾਹੀ।  
ਗੋਰਸ ਮੈ ਘ੍ਰਿਤ ਜਾਨ, ਇਮੈ ਪ੍ਰਤਿਮਾ ਪ੍ਰਭੁ ਕੀ ਸਬ ਹੀ ਘਟਿ ਮਾਹੀ ॥ 9 ॥ 845 ॥
- Swaiyya: ph\u00f4lan mai jim b\u00e1s basai, basi hai hari j\u00ed im h\u00ed ghati m\u00e1h\u00ed.  
d\u00edpak mai batiy\u00e1 jim hai, tim h\u00ed jag mai jagd\u00edsur \u00e1h\u00ed.  
bh\u00e1nu park\u00e1s karai, nirkh\u00f4 jal mai tih k\u00ed parch\u00e1h\u00ed.  
g\u00f4ras mai gharit j\u00e1n, imai partim\u00e1 parbhu k\u00ed sab h\u00ed ghati m\u00e1h\u00ed 9 845
- ਦੋਹਰਾ: ਹੈ ਸੁਬਾਸੁ ਮ੍ਰਿਗ ਪਾਸ ਹੀ, ਨਹਿ ਜਾਨਤ ਅਗਯਾਨ।  
ਗੁਰੁ ਬਿਨ ਬਾਸੁ ਨ ਪਾਵਹੀ, ਢੂੰਢਤ ਹੈ ਉਦਯਾਨ ॥ 10 ॥ 846 ॥
- D\u00f4hr\u00e1: hai sub\u00e1su marig p\u00e1s h\u00ed, nahi j\u00e1nat agy\u00e1n.  
guru bin b\u00e1su na p\u00e1vah\u00ed, dh\u00f4ndhat hai udy\u00e1n 10 846
- ਛਪੈ ਛੰਦ: ਅਮਿਤ ਜੋਤਿ ਪ੍ਰਗਾਸ, ਬਾਸ ਸਬ ਕੈ ਘਟਿ ਮਾਹੀ।  
ਸਰਬ ਨਿਰੰਤਰ ਆਪ, ਜਾਪ ਸਬ ਕੈ ਮੁਖਿ ਮਾਹੀ।  
ਸਰਬ ਰੂਪ ਮੈ ਰੂਪ, ਸੀਲ ਮੈ ਸੀਲ ਵਹੀ ਹੈ।  
ਸਰਬ ਗਯਾਨ ਮੈ ਗਯਾਨ, ਧਯਾਨ ਮੈ ਧਯਾਨ ਵਹੀ ਹੈ।  
ਅਚਲ ਰੂਪ ਅਨਭੰ ਸਦਾ, ਹੈ ਪ੍ਰਚੰਡ ਕਾਰਨ ਕਰਨ।  
ਸਿਮਰੰਤ ਸੰਤ ਅਨੰਤ ਮੰਤ, ਨਾਥਾਨ ਨਾਥ ਸੰਕਟ ਹਰਨ ॥ 11 ॥ 847 ॥
- Chapai Chand: amit j\u00f4ti parg\u00e1s, b\u00e1s sab kai ghati m\u00e1h\u00ed.  
sarab nirntar \u00e1p, j\u00e1p sab kai mukhi m\u00e1h\u00ed.  
sarab r\u00fap mai r\u00fap, s\u00edl mai s\u00edl vah\u00ed hai.  
sarab gay\u00e1n mai gay\u00e1n, dhay\u00e1n mai dhay\u00e1n vah\u00ed hai.  
acal r\u00fap anbhan sad\u00e1, hai parcand k\u00e1ran karan.  
simrant sant anant mant, n\u00e1th\u00e1n n\u00e1th sankat haran 11 847

Swaiyya: One and the same Divine spirit pervades the whole creation,  
 In each and every created being does He prevail.  
 He alone resides be it in Brahma<sup>1</sup>, be it in Vishnu<sup>2</sup>,  
 In Shiv Shankra<sup>3</sup> and Ganesha<sup>4</sup>, he resides as well.  
 He resides in goddesses and all the ascetics,  
 In all the saints, Divines and seekers of truth as well.  
 In each and every creature does he reside,  
 Through meditation, O my mind! will you be emancipated.7||843||

Dohra: Going astray and away from the Divine lord,  
 Those who worship and serve other deities,  
 Truly ignorant and stupid they are indeed,  
 Never shall they be able to know His mystery||8||844||

Swaiyya: As fragrance is found within the flowers,  
 So does the Divine lord resides in human heart,  
 As there glows a wick within the earthen lamp,  
 So does the Divine lord pervade in the creation.  
 As the Sun shines and illumines the Sky,  
 So does its reflection is visible within the water.  
 As there exists butter oil within the milk,  
 So does the Divine lord exist within all human hearts||9||845||

Dohra: Though Musk emanates from the musk deer,  
 The stupid animal remains ignorant of this fact.  
 So do the ignorant ascetics keep wandering in the jungles,  
 Never do they realize god without Guru's guidance||10||846||

Chhapai Chhand: Unfathomable infinite is the Divine presence,  
 Which resides within every creature and species.  
 Continuously does Divine presence pervade through out ,  
 For ever is its Divine Name uttered by every one's lips.  
 His form is manifest in every form visible,  
 In every inanimate object is His presence sealed.  
 This is the knowledge in every knowledgeable entity,  
 This is the contemplation in every concentration.  
 Forever permanent and fearless is the Divine lord,  
 Manifest cause of all causes is he indeed.  
 Him do all the saints of all donominations worship,  
 He alone is the lord of lords and deliverer of pain||11||847||

ਦੋਹਰਾ: ਦੁਖ ਬਿਡਾਰ ਤਾਰਨ ਤਰਨ, ਕਾਰਨ ਕਰਨ ਮੁਰਾਰ।  
ਅੰਗ ਸੰਗਿ ਸਬ ਕੈ ਰਹੈ, ਦਯਾਵੰਤ ਕਰਤਾਰ॥ 12॥848॥

Dôhrâ: dukh bidâr târan taran, kâran karan murâr.  
ang sangi sab kai rahai, dayâvant kartâr॥12॥848॥

ਛਪੈ ਛੰਦ: ਸੁਖ ਸਮੂਹ ਦਾਤਾਰ, ਅਵਰ ਦੂਜਾ ਨਹੀਂ ਕੋਈ।  
ਸਦਾ ਰਹੈ ਅੰਗ ਸੰਗ, ਅੰਤਿ ਸੰਗੀ ਹੈ ਸੋਈ।  
ਅਨਿਕ ਮੀਤ ਸੋ ਮੀਤ, ਮੀਤ ਨਾਹ ਨ ਸਮ ਜਾ ਕੇ।  
ਅਤਿ ਪ੍ਰਤਾਪ ਜੱਗਤ ਰੂਪ, ਕਹਿ ਸਕੋ ਨ ਤਾ ਕੇ।  
ਗਤਿ ਮਿਤਿ ਅਪਾਰ ਸਾਹਿਬ ਸਬਲ, ਬੇਸਮਾਰ ਕਾਰਨ ਕਰਨ।  
ਭਵ ਭੈ ਉਤਾਰ, ਸੰਕਟ ਨਿਵਾਰ, ਨਾਥਾਨ ਨਾਥ ਤੇਰੀ ਸਰਨ॥ 13॥ 849॥

Chapai Chand: sukh samûh dâtâr, avar dûjâ nahîn kôî.  
sadâ rahai ang sang, anti sangî hai sôî.  
anik mît sô mît, mît nâh na sam jâ kç.  
ati partâp jaggat rūp, kahi sakô na tâ kç.  
gati miti apâr sâhib sabal, bçsmâr kâran karan.  
bhav bhai utâr, sankat nivâr, nâthân nâth tçrî saran॥13॥849॥

ਦੋਹਰਾ: ਮੋਹਿ ਆਸਰੋ ਤਾਹਿ ਕੋ, ਐਸੋ ਸਮਰਥ ਸੋਇ।  
ਸਰਬ ਧਾਰ ਸਮਰਥ ਪ੍ਰਭੂ, ਤਾ ਬਿਨ ਅਵਰੁ ਨ ਕੋਇ॥ 14॥ 850॥

Dôhrâ: môhi âsrô tâhi kô, aisô samrath sôî.  
sarab dhâr samrathu parbhû, tâ bin avru na kôî॥14॥850॥

ਕਬਿੱਤੁ: ਕਦਰਤਿ ਕੈ ਕਰਨਹਾਰੁ ਉਪਮਾ ਅਪਾਰ ਤੇਰੀ,  
ਕਤਹੂ ਨ ਅੰਤ ਕਹੂ ਐਸੋ ਤੂ ਬਿਅੰਤ ਹੈ।  
ਨਿਸਚੈ ਕੈ ਗਾਵਤ ਹੈ ਭਾਵਤ ਹੈ ਤੇਰੀ ਕੋਊ,  
ਪੂਰਿ ਰਹਯੋ ਸਬ ਹੀ ਮੈ ਪੂਰਨ ਭਗਵੰਤ ਹੈ।  
ਸੇਵਾ ਤੇ ਮੁਕਤ ਹੋਤ, ਅੰਤਰ ਪ੍ਰਗਾਸ ਜੋਤ,  
ਦੁਰਮਤਿ ਮਲ ਸਕਲ ਖੋਤ ਨਿਰਮਲ ਸੋ ਮੰਤ ਹੈ।  
ਏਕ ਹੀ ਬਤਾਯੋ ਗੁਨ, ਤਾਕੇ ਤਵ ਗਾਯੋ ਜਨ,  
ਜੋਨਿ ਮੈ ਨ ਆਯੋ ਸੋ ਸਿਮਰਤ ਏਕ ਸੰਤ ਹੈ॥ 15॥ 851॥

Kabit: kadrati kai karnahâru upmâ apâr tçrî,  
katahû na ant kahû aisô tû biant hai.  
niscai kai gâvat hai bhâvat hai tôhî kôî,  
pûri rahyô sab hî mai pûran bhagvant hai.  
sçvâ tç mukat hôt, antar pargâs jôt,  
durmati mal sakal khôt nirmal sô mant hai.  
çk hî batâyô gun, tâkô tav gâyô jan,  
jôni mai na âyô sô simrat çk sant hai॥15॥851॥

Dohra: Reliever of suffering and emancipator of soul is He,  
 Supreme cause of all causes is the Divine lord.  
 Everyone's saviour and succourer is he indeed,  
 Merciful and compassionate is the Divine lord||12||848||

Chhapai Chhand: Provider of all comforts and joys is He,  
 There is none else beside the Divine lord.  
 Forever is He the saviour and succourer,  
 Saviour of soul is He at the Moment of death.  
 Closest of companions is the Divine lord,  
 None else is as intimate a companion as He.  
 Completely manifest is His presence in the creation.  
 Impossible is it to express His glory in words.  
 Infinite and omnipotent is His glory indeed,  
 Unfathomable is He the cause of all causes.  
 Emancipator and Deliverer from suffering is He,  
 So have I sought the protection of lord of lords||13||849.

Dohra: He alone is my protector and saviour.  
 So formidable and omnipresent is He.  
 Divine lord being omnipresent and omnipotent,  
 None else is as all pervasive as He is||14||850||

Kabit: Creator of the whole creation.  
 Infinite is thine glory indeed.  
 So infinite in extent is thy kingdom.  
 Unfathomable indeed is thy glory.  
 One who sings of thee with devotion,  
 On him do thou bestow thy grace.  
 Completely do thou reside in everyone,  
 Perfect lord of the universe art thou.  
 With service do the devout emancipate,  
 In them does thy spirit manifest.  
 All the dross and vice is wiped out,  
 Through thy Name is their mind cleansed.  
 Thy Name alone is the only panacea,  
 Upon thy Name do the devout dwell.  
 Never do they take birth again and again,  
 Pious do they become who meditate||15||851||

ਦੋਹਰਾ: ਚਉਰਾਸੀ ਮੈ ਪਰਤ ਹੈ, ਭਗਤ ਬਿਨਾ ਨਰ ਸੋਇ।  
ਨਿਸਦਿਨ ਏਕ ਅਰਾਧਿਯੈ, ਮਨ ਕੀ ਦੁਬਿਧਾ ਖੋਇ ॥ 16 ॥ 852 ॥

Dôhrâ: caurâsî mai parat hai, bhagat binâ nar sôî.  
nisdin çk arâdhiyai, man kî dubidhâ khôi||16||852||

ਸਵੈਯਾ: ਦੁਬਿਧਾ ਕਰਿ ਦੂਰ ਹਜੂਰ ਸਦਾ ਰਹੁ, ਏਕ ਹੀ ਨਾਮ ਸਦਾ ਕਹੁ ਰੇ।  
ਹਿਤ ਸੇ ਚਿਤ ਸੇ ਧਰਿ ਧਯਾਨ ਰਿਦੈ, ਸਤਿ ਸੰਗਤਿ ਓਟ ਤਹਾਂ ਗਹੁ ਰੇ।  
ਤਜਿ ਮੋਹਨੀ ਮੋਹ ਬਿਚਾਰਿ ਯਹੈ, ਲਗਿ ਮੋਹਨ ਮੁਰਤਿ ਸੇ ਰਹੁ ਰੇ।  
ਇਹੁ ਮੰਤ੍ਰੁ ਮਹਾ ਪ੍ਰਭੁ ਕੀ ਉਪਮਾ, ਨਿਹਚੈ ਕਰਿਕੈ ਤਿਹ ਕੋ ਗਹੁ ਰੇ ॥ 17 ॥ 853 ॥

Swaiyya: dubidhâ kari dūr hajūr sadâ rahu, çk hî nâm sadâ kahu rç.  
hit sô cit sô dhari dhayân ridai, sati sangti ôt tahân gahu rç.  
taji môhnî môh bicâri yahai, lagi môhan mûrti sô rahu rç.  
ihu mantar mahâ parbhu kî upmâ, nihcai karikai tih kô gahu rç||17||853||

ਦੋਹਰਾ: ਕਰਿ ਨਿਹਚੈ ਇਕ ਨਾਮ ਸੋ, ਅਵਰ ਨ ਮਨ ਮੈ ਆਨ।  
ਲਾਗ ਰਹੈ ਧੁਨਿ ਪ੍ਰੇਮ ਕੀ, ਚਰਨ ਕੰਵਲ ਸੋ ਧਯਾਨ ॥ 18 ॥ 854 ॥

Dôhrâ: kari nihcai ik nâm sô, avar na man mai ân.  
lâg rahai dhuni parçm kî, caran kanval sô dhayân||18||854||

ਸਵੈਯਾ: ਧਯਾਨ ਧਰੇ ਧਰਨੀ ਧਰ ਕੋ, ਮਨ ਮੈ ਸੁ ਬਿਚਾਰ ਅਪਾਰ ਯਹੀ ਹੈ।  
ਅਉਰ ਨਹੀ ਕਹੁ ਤਾਹ ਬਿਨਾਂ, ਕਰਤਾ ਹਰਤਾ ਸਬ ਦੁਖ ਵਹੀ ਹੈ।  
ਜੋਤ ਸਬੈ ਜਗ ਮੈ ਤਿਹ ਕੀ, ਜਿਹ ਕੀ ਉਪਮਾ ਸਬ ਸਿਸਟਿ ਕਹੀ ਹੈ।  
ਐਸੋ ਬਿਅੰਤ, ਨ ਅੰਤ ਕਹੁੰ, ਕਿਤਹੂ ਸਬ ਖੋਜਤਿ ਖੋਜ ਰਹੀ ਹੈ ॥ 19 ॥ 855 ॥

Swaiyya: dhayân dharô dharnî dhar kô, man mai su bicâr apâr yahî hai.  
aur nahîn kahû tâh binân, karatâ hartâ sab dûkh vahî hai.  
jôt sabai jag mai tih kî, jih kî upmâ sab sisti kahî hai.  
aisô biant, n ant kahûn, kitahû sab khôjti khôj rahî hai||19||855||

ਦੋਹਰਾ: ਖੋਜਤ ਕੋਟਿ ਅਨੇਕ ਜਨ, ਉਪਮਾ ਅਪਰ ਅਪਾਰ।  
ਰਚਿ ਰਚਨਾ ਜਿਨਿ ਸਬ ਕਿਯੋ, ਸੋ ਜਾਨਤ ਕਰਤਾਰ ॥ 20 ॥ 856 ॥

Dôhrâ: khôjât kôti ançk jan, upmâ apar apâr.  
raci racnâ jini sab kiyô, sô jânat kartâr||20||856||

ਤਿਰਭੰਗੀ ਛੰਦ: ਜਾਨੈ ਪ੍ਰਭੂ ਸੋਈ, ਅਵਰੁ ਨ ਕੋਈ, ਤਾਹਿ ਬਿਨਾ ਕਿਹ ਕੋ ਕਹਿਯੈ।  
ਸਬ ਕੀ ਗਤਿ ਜਾਨੈ, ਸੋ ਭਗਵਾਨੈ, ਪੁਰਖ ਸੁਜਾਨੈ ਸੋ ਲਹਿਯੈ।  
ਸੋਈ ਗੁਰੁ ਦਾਤਾ, ਮੁਕਤਿ ਪਠਾਤਾ, ਸੋ ਪ੍ਰਭੂ ਜਾਤਾ ਸੰਤ ਜਨਾ।  
ਏਕੋ ਸਬ ਸ੍ਰਾਮੀ, ਅੰਤਰਿਜਾਮੀ, ਸਿਮਰਿ ਤਾਹਿ ਸੁਖ ਹੋਇ ਮਨਾ ॥ 21 ॥ 857 ॥  
jânai parbhû sôî, avru na kôî, tâhi binâ kih kô kahiyai.  
sab kî gati jânai, sô bhagvânai, purakh sujânai sô lahiyai.  
sôî guru dâtâ, mukti pathâtâ, sô parbhu jâtâ sant janâ.  
çkô sab savâmî, antrijâmî, simri tâhi sukh hôî manâ||21||857||



- Dohra: In the vicious cycle of birth and death, they keep moving,  
Those who do not meditate upon His Name.  
Day and Night must we keep meditating,  
All duality of thought must we give up||16||852||
- Swaiyya: Shedding all doubts must we keep remembrance of His Name,  
His Name alone we must keep meditating upon  
With faith and devotion must we contemplate His Name,  
The company of the pious must we keep seeking.  
Giving up worldly attachments must we concentrate,  
To the Divine lord must we remain attached forever.  
Singing Divine praises is the greatest talisman,  
With faith must we keep wearing this charm||17||853||
- Dohra: Have faith in Divine lord's Name alone,  
None else should we rely upon.  
This Name should we remember with devotion,  
On His lotus feet should we concentrate||18||854||
- Swaiyya: Concentrate upon the Divine creator of the universe,  
This is the best thought worth cultivation.  
None else is as omnipotent as the Divine lord,  
Creator, emancipator, reliever of suffering is He alone.  
Throughout the creation is His spirit manifest,  
His glory does the whole creation keep singing.  
So infinite, unfathomable is He indeed,  
All seekers have failed to measure His glory||19||855||
- Dohra: Innumerable seekers keep measuring His glory,  
Infinite, unfathomable is His glory indeed.  
The Divine creator who has created the creation,  
He himself knows the extent of His creation||20||856||
- Tribhangi Chhand: None else but Divine lord alone knows His glory,  
Who else can we think as great as He is.  
Everyone's innermost feelings does He know,  
So omniscient is the Divine lord indeed.  
He alone is the graceful lord and emancipator,  
So have the saints found Him compassionate.  
He is the lord of the whole creation, omniscient,  
All happiness and bliss follow meditation upon Him:21||857||

- ਦੋਹਰਾ: ਸੁਖ ਉਪਜਤ ਹੈ ਨਾਮ ਤੇ, ਸਿਮਰਨਿ ਕਰਿ ਮਨ ਮੀਤ।  
ਤਜਿ ਬਿਕਾਰ ਕਰਤਾਰ ਜਪੁ, ਮਨਿ ਅੰਤਰਿ ਧਰਿ ਪ੍ਰੀਤਿ ॥ 22 ॥ 858 ॥
- Dôhrâ: sukh upjat hai nâm tç, simrani kari man mît.  
taji bikâr kartâr japu, mani antri dhari parîti||22||858||
- ਸਵੈਯਾ: ਸੋ ਕਰਿ ਪ੍ਰਭੂ ਸੰਗਿ ਪ੍ਰੀਤਿ, ਅਨੀਤਿ ਤਜੈ ਦੁਖ ਆਵੈ ਨ ਨੇਰੇ।  
ਹੇਤ ਪ੍ਰਕਾਸ ਨਿਵਾਸ ਸਦਾ ਸੁਖ, ਐਸੇ ਹੀ ਨਾਮੁ ਜਪੋ ਮਨ ਮੇਰੇ।  
ਤਾਹਿ ਬਿਨਾ ਸੁਖ ਨਾਹਿ ਕਹੂ, ਸਮਝੋ ਚਿਤ ਮੈ ਮਨ ਮੂੜੁ ਸਵੇਰੇ।  
ਏਕ ਹੀ ਨਾਮ ਬਿਨਾ ਤਨ ਛਾਰ, ਬਿਕਾਰ ਸਬੈ ਕਛੁ ਕਾਜਿ ਨ ਤੇਰੇ ॥ 23 ॥ 859 ॥
- Swaiyya: sô kari parbhû sangi parîti, anîti tajai dukh âvai na nçrç.  
hôt parkâs nivâs sadâ sukh, aisô hî nâmu japô man mçrç.  
tâhi binâ sukh nâhi kahû, samjhô cit mai man mûrrah savçrç.  
çk hî nâm binâ tan châr, bikâr sabai kachu kâji na tçrç||23||859||
- ਦੋਹਰਾ: ਸਬ ਬਿਕਾਰ ਸੰਸਾਰ ਮੈ, ਉਪਜਤ ਹੈ ਨਿਤ ਨੀਤਿ।  
ਤਯਾਗਤ ਹੈ ਤਿਹ ਸੰਤ ਜਨ, ਕਰਿ ਸਤਿਗੁਰੁ ਸੋ ਪ੍ਰੀਤਿ ॥ 24 ॥ 860 ॥
- Dôhrâ: sab bikâr sansâr mai, upjat hai nit nîti.  
tayâgat hai tih sant jan, kari satiguru sô parîti||24||860||
- ਸਵੈਯਾ: ਛਾਡਿ ਬਿਕਾਰੁ ਅਧਾਰੁ ਯਹੀ ਕਰਿ, ਏਕ ਹੀ ਨਾਮ ਸਦਾ ਕਹਿਯੈ।  
ਰਹਿਯੈ ਸਤਿਸੰਗ ਨਿਸੰਗ ਮਨਾ, ਉਪਜੈ ਸੁਖ ਗਯਾਨ ਸਦਾ ਗਹਿਯੈ।  
ਮਮਤਾ ਤਜਿ ਮੋਹ ਬਿਮੋਹ ਭਏ, ਨਰ ਨਾਮ ਕੀ ਸੇਵ ਤਿਨੋ ਲਹਿਯੈ।  
ਕਹਿਯੈ ਅਬ ਏਕ ਬਿਚਾਰ ਮਨਾ, ਸੁ ਦੂਤ ਕੋ ਤ੍ਰਾਸ ਕਹਾ ਸਹਿਯੈ ॥ 25 ॥ 861 ॥
- Swaiyya: châdi bikâru adhâru yahî kari, çk hî nâm sadâ kahiyai.  
rahiyai satisang nisang manâ, upjai sukh gayân sadâ gahiyai.  
mamtâ taji môh bimôh bhaç, nar nâm kî sçv tinô lahiyai.  
kahiyai ab çk bicâr manâ, su dût kô tarâs kahâ sahiyai||25||861||
- ਦੋਹਰਾ: ਕਿਉ ਸਹਿਯੈ ਜਮਤ੍ਰਾਸ, ਜੋ ਜਪਿਯੈ ਕਰਤਾਰ ਗੁਨ।  
ਮੁਕਤ ਭਏ ਨਰ ਸੋਇ, ਜਿਨਿ ਅੰਤਰ ਭਈ ਏਕ ਧੁਨ ॥ 26 ॥ 862 ॥
- Dôhrâ: kiu sahiyai jamtarâs, jau japiyai kartâr gun.  
mukat bhaç nar sôî, jini antar bhaî çk dhun||26||862||
- ਸਵੈਯਾ: ਪੁਤ੍ਰ ਕੇ ਹੇਤ ਸੁਚੇਤ ਭਯੋ, ਸੁ ਕਹਯੋ ਨਰ ਨਾਮ ਨਰਾਇਣ ਭਾਈ।  
ਸੋ ਕਰਿ ਧਯਾਨ ਰਿਦੇ ਭਗਵਾਨ, ਜਪਯ ਹਰਿ ਨਾਮ ਤਬੈ ਸੁਪਿ ਆਈ।  
ਭਾਜਿ ਗਏ ਜਮਦੂਤ ਸਰੂਪ, ਅਨੂਪ ਨਿਹਾਰ ਤਬੋ ਗੁਨ ਗਾਈ।  
ਐਸੇ ਸੁ ਪਤਿਤ ਉਧਾਰੇ ਜਗਤ ਮੈ, ਏ ਕਰਤਾਰ! ਤੁਝੈ ਬਡਿਆਈ ॥ 27 ॥ 863 ॥
- Swaiyya: putar kç het sucçt bhayô, su kahyô nar nâm narâinn bhâi.  
sô kari dhayân ridç bhagvân, japay hari nâm tabai sudhi âi.  
bhâji gaç jamdût sarûp, anûp nihâr tabô gun gaî.  
aisç su patit udhârç jagat mai, ç kartâr! tujhai badiâi||27||863||

- Dohra: Happiness and comfort is born of meditation,  
Keep meditating upon His Name O dear devout.  
Shedding all vices keep dwelling on the creator,  
Do have devotion and love for the Divine lord||22||858||
- Swaiyya: Adopt a way of life that leads to love of Divine lord,  
Giving up evil desires removes chances of suffering.  
As Divine Lord's name ensures all joys and comforts,  
Meditate upon Divine Lord's Name O! my mind.  
As there is no joy and comfort without His Name,  
Must it be understood O! my ignorant mind.  
As human body is useless without presence of His Name,  
All human vices are are of no avail for human body||23||859||
- Dohra: The world is full of all kinds of vices,  
More and more vices keep growing everyday.  
The Saints keep on renouncing vices,  
By meditating upon lord's Name with devotion||24||860||
- Swaiyya: Giving up vices must we rely upon His Name,  
His Name alone must we keep meditating upon.  
Honestly must we keep company of the virtuous,  
Enlightenment and comforts will ensue from meditation.  
Giving up attachments must we become detached,  
In Divine lord's service must we always remain.  
Meditation is the only way, understand O! my Mind,  
Why must we keep suffering pangs of death||25||861||
- Dohra: Why should they suffer pangs of death,  
Who always dwell upon the Name Divine?  
Emancipated do those human beings get,  
Who keep dwelling upon His Name continuously||26||862||
- Swaiyya: As one remains attentive towards one's sons,  
So must we keep caring about lord's Name.  
Must we keep contemplating His Name in mind,  
Enlightened shall we become meditating.  
All fears and phantoms of death shall disappear,  
As we keep meditating upon His Name continuously.  
As so many defiled human beings have been emancipated,  
Such indeed is the magnanimity of the Divine lord||27||863||

- ਦੋਹਰਾ: ਮਹਾ ਕੁਕਰਮੀ ਜਨਮ ਕੋ, ਕਰਤ ਬਹੁਤ ਅਪਰਾਧ।  
ਮੁਕਤ ਕਿਯੋ ਤਿਹ ਛਿਨਕ ਮੈ, ਬਡੋ ਗਰੀਬ ਨਿਵਾਜ ॥ 28 ॥ 864 ॥
- Dôhrâ: mahâ kukramî janam kô, karat bahut aprâdh.  
mukat kiyô tih chinak mai, badô garîb nivâj||28||864||
- ਸਵੈਯਾ: ਕੀਰ ਸੋ ਪ੍ਰੀਤਿ ਕਰੀ ਗਨਿਕਾ, ਮਨ ਕਾ ਤਜ ਮਾਨ ਅਜਾਨ ਭਈ ਹੈ।  
ਪੂਰਨ ਪ੍ਰੀਤਿ ਕਿਯੋ ਗਤਿ ਹੈ ਸਰ, ਬੁਧਿ ਨਿਵਾਸ ਕੁਸਾਖ ਗਈ ਹੈ।  
ਪਾਵਨ ਨਾਮ ਪੁਨੀਤ ਲਿਯੋ ਸੁਨਿ, ਤਾਹੀ ਕੋ ਨਾਮੁ ਕੀ ਲਾਜ ਭਈ ਹੈ।  
ਤਾਹੀ ਬਿਚਾਰੀ ਬਿਚਾਰਤ ਹੈ, ਸਦ ਮੋਖ ਦੁਆਰੇ ਪਠਾਇ ਦਈ ਹੈ ॥ 29 ॥ 865 ॥
- Swaiyya: keer sô parîti karî ganikâ, man kâ taj mân ajân bhaî hai.  
pûran parîti kiyç gati hai sar, budhi nivâs kusâkh gaî hai.  
pâvan nâm punit liyô suni, tâhî kô nâmu kî lâj bhaî hai.  
tâhî bicârî bicârat hai, sad môkh duârç pathâi daî hai||29||865||
- ਦੋਹਰਾ: ਸੁਅਟਾ ਕੇ ਹਿਤ ਪ੍ਰੀਤਿ ਕਰਿ, ਲਿਯੋ ਰੈਨਿ ਦਿਨ ਨਾਮ।  
ਕੇਤਕ ਤਪ ਕਰਿ ਪਚਿ ਮੁਏ, ਨਹਿ ਪਾਵਤ ਬਿਸਰਾਮ ॥ 30 ॥ 866 ॥
- Dôhrâ: suatâ kç hit parîti kari, liyô raini din nâm.  
kçtak tap kari paci muç, nahi pâvat bisrâm||30||866||
- ਚੌਪਈ: ਇੰਦ੍ਰ ਦ੍ਰੋਨ ਰਾਜਾ ਇਕ ਹੋਤਾ। ਗਯਾਨੀ ਬਹੁਤ ਮਹਾ ਅਤਿ ਸ੍ਰੋਤਾ।  
ਅਗਨਿ ਅਹਾਰ ਬਹੁਤ ਉਨ ਦੀਨਾ। ਪੁੰਨ ਦਾਨ ਕੇਤਕ ਬਿਧਿ ਕੀਨਾ ॥ 31 ॥ 867 ॥
- Chaupai: indar darôn râjâ ik hôât. gayânî bahut mahâ ati sarôtâ.  
agni ahâr bahut un dînâ. punn dâan kçtak bidhi kînâ||31||867||
- ਹੋਮ ਜਗ ਉਨ ਕਿਯੋ ਅਪਾਰਾ। ਬੈਸੰਤਰ ਕੋ ਭਯੋ ਅਹਾਰਾ।  
ਧਰਮ ਅੰਗ ਸਬ ਜਗਤ ਬਖਾਨੈ। ਕਰਨਹਾਰ ਕੋ ਭੇਦ ਨ ਜਾਨੈ ॥ 32 ॥ 868 ॥
- hôm jag un kiyô apârâ. baisntar kô bhayô ahârâ.  
dharam ang sab jagat bakhânai. karanhâr kô bhçd na jânai||32||868||
- ਜੋ ਹਰਿ ਕਰੈ ਕਰਾਵੈ ਸੋਈ। ਤਾ ਕਉ ਭੇਦ ਨ ਜਾਨੈ ਕੋਈ।  
ਐਸੋ ਅਗਮ ਪੁਰਖ ਕਰਤਾਰਾ। ਤਾਕੋ ਭੇਦ ਨ ਕਿਨਹਿ ਬਿਚਾਰਾ ॥ 33 ॥ 869 ॥
- jô hari karai karâvai sôî. tâ kau bhçd na jânai kôî.  
aisô agam purakh kartâra. tâkô bhçd na kinhi bicârâ||33||869||
- ਦੋਹਰਾ: ਤਯਾਗੀ ਦੇਹ ਸਨੇਹ ਸਬ, ਗਯੋ ਦੇਵ ਦਰਿ ਸੋਇ।  
ਬਰਨਤਿ ਤਾਹੀ ਕੀ ਕਥਾ, ਸੁਨਹੁ ਬਾਤ ਸਬ ਕੋਇ ॥ 34 ॥ 870 ॥
- Dôhrâ: tayâgî dçh sançh sab, gayô dçv dari sôî.  
barnati tâhî kî kathâ, sunhu bât sab kôî||34||870||

- Dohra: One may become hardened by repeated indulgence in evil deeds,  
Crimes after crimes he may keep committing in his life,  
In an instant can such a defiled man be emancipated,  
Such is the grace of the compassionate merciful lord||28||864||
- Swaiyya: With devotion did Ganaka<sup>5</sup> repeat lord's Name after a parrot's cry,  
Shedding all her ego did she become innocent.  
Loving God with complete devotion did she get emancipated,  
Her perverted mind did become pious and virtuous.  
Listening to lord's sacred Name did she get fully cleansed,  
Such indeed was the protection provided by lord's Name.  
That is why she kept dwelling upon the lord's Name,  
With Divine Lord's grace did she get emancipated||29||864||
- Dohra: Loving a parrot with Divine lord's image in mind,  
Day and night did she keep remembering lord's Name.  
Though innumerable others kept meditating hard,  
Yet did they never get peace of mind||30||866||
- Chaupai: Once there lived a king Inder Darone<sup>6</sup>.  
Extremely enlightened and pious listener was he.  
Many kinds of offerings did he make to the holy fire,  
In diverse other ways did he give things in charity,  
  
Many kinds of Yajnas<sup>7</sup> did he get performed,  
So many offerings did he make to the holy fire.  
To the whole world did he present himself as pious,  
But with the Divine creator he never communicated,  
  
Whatever God wills so does it come to pass,  
No one can see through Divine Lord's mystery.  
So inscrutable are the ways of the Divine indeed,  
That none can fathom the Divine lord's mystery||33||869||
- Dohra: The way he (Inder Drone) shed his mortal frame and attachments,  
The way did he reach the gates of heaven,  
His whole story would I now narrate indeed,  
Let it be listened to by one and all||34||870||

ਕਬਿੱਤੁ: ਪੁੰਨ ਕੇ ਪ੍ਰਤਾਪ ਦ੍ਰੋਨ ਦੇਵਤਾ ਦੁਆਰੇ ਜਾਇ,  
ਆਗੈ ਆਇ ਧਰਮਰਾਇ ਚਰਨ ਬੰਦਨਾ ਕਿਯੋ।  
ਫੂਲ ਗਯੋ ਮਨ ਹੀ ਮੈ ਮਹਾ ਸਕਤਿ ਭਈ ਮੋਹਿ,  
ਕਿਯੋ ਨ ਬਿਚਾਰ ਕਛੁ ਬਿਗਸਯੋ ਨ ਤਉ ਹਿਯੋ।  
ਕਰਤੇ ਹੀ ਅਹੰਕਾਰ ਦਰ ਤੇ ਦਿਯੋ ਨਿਕਾਰ  
ਕੁੰਜਰ ਕੀ ਜੋਨਿ ਧਾਰਿ ਪਸੁਨ ਮਿਲਿਆਇ ਲਿਯੋ।  
ਐਸੋ ਨਿਰਲੇਪ ਨਾਮ ਸਿਮਰ ਸਦਾ ਆਠੋ ਜਾਮ,  
ਬਿਨਾ ਨਾਮ ਤਾਹਿ ਰਾਜ ਕਜਰੀ ਬਨ ਕੋ ਦਿਯੋ॥ 35॥ 871॥

Kabit: punn ke partâp darone dçvâ duârç jâi,  
âgai âi dharmarâi caran bandnâ kiyô.  
phûl gayô man hî mai mahâ sakti bhaî môhi,  
kiyô na bicâr kachu bigsayô na tau hiyô.  
kartç hî ahankâr dar tç diyô nikâr  
kuñjar kî jôni dhâri pasun milâi liyô.  
aiso nirlçp nâm simar sadâ âthô jâm,  
binâ nâm tâhi râj kajarî ban kô diyô॥35॥871॥

ਦੋਹਰਾ: ਇੰਦ੍ਰ ਦ੍ਰੋਨ ਰਾਜਾ ਬਡੋ, ਕੀਨੋ ਗਰਬ ਅਹਾਰੁ।  
ਤਾ ਕਾਰਨ ਕੁੰਜਰ ਕਿਯੋ, ਕਰਨਹਾਰ ਕਰਤਾਰ॥ 36॥ 872॥

Dôhrâ: indar darôn râjâ badô, kînô garab ahâru.  
tâ kâran kuñjar kiyô, karanhâr kartâr॥36॥872॥

ਕਬਿੱਤੁ: ਸੋ ਬਨਿ ਮੈ ਇੰਦ੍ਰ ਦ੍ਰੋਨ, ਕਰਤ ਕਲੇਲ ਡੋਲ,  
ਖੇਲਤ ਅਭੋਲ ਜੈਸੇ ਸਖਾ ਸੰਗ ਹੈ ਕਿਯੋ।  
ਕਰਤ ਸੁਭਾਇ ਜਾਇ ਪੈਠੇ ਜਲ ਮਧਿ ਧਾਇ,  
ਤੰਦੂਏ ਗਹਿ ਚਰਨ ਤਾਹਿ ਐਚ ਨੀਰ ਮੈ ਲਿਯੋ।  
ਤਾ ਸਮੇ ਸੁਚੇਤ ਚੀਤ ਅੰਤਰਿ ਸੋ ਕਰੀ ਪ੍ਰੀਤਿ,  
ਲੀਨੋ ਮੁਖ ਨਾਮ ਤਾਹਿ ਛੁਟਯੋ ਰਿਪੁ ਤੇ ਜਿਯੋ।  
ਨਾਮ ਕੋ ਪ੍ਰਤਾਪ ਆਪ ਆਪ ਹੀ ਸਹਾਇ ਭਯੋ,  
ਕਾਢਿ ਤਾਹਿ ਨੀਰ ਮੈ ਤੇ ਮੁਕਤਿ ਭੇਜਿ ਕੈ ਦਿਯੋ॥ 37॥ 873॥

Kabit: sô bani mai indar darôn, karat kalçl dol,  
khçlat abhôl jaisç sakhâ sang hai kiyô.  
karat subhâi jâi paithç jal madhi dhâi,  
tandûç gahi caran tâhi aic nîr mai liyô.  
tâ samç sucçt cît antri sau karî parîti,  
lînô mukh nâm tâhi chutyô ripu tç jiyô.  
nâm kç partâp âp âp hî sahâi bhayô,  
kâdhi tâhi nîr mai tç mukti bhçji kai diyô॥37॥873॥

Kabit: By virtue of performing many a good deed,  
 Did Indra Drone reach the gates of heaven.  
 Heaven's gate keeper Dharamraj came forward,  
 With a respectful bow did he receive him.  
 Highly arrogant did he feel of his own deeds,  
 Extremely powerful did he reckon himself.  
 No discretion did he exercise in his mind.  
 Extremely delighted did he feel of his own effort.  
 It was for this act of arrogance on his part,  
 That he was turned out of heaven's gates indeed.  
 Life of elephant was he made to take on birth,  
 Among the animals was he made to live his life.  
 In complete detachment should we meditate indeed,  
 Throughout the span of day and night of eight Pahars<sup>8</sup>.  
 Otherwise, without keeping Divine lord's Name in mind,  
 In a forested wood would we be cast as elephants||35||871||

Dohra: Thus was Inder Drone a great emperor,  
 Highly arrogant did he feel of his good deeds.  
 That was why he was born as an elephant,  
 Such being the will of the Devine lord||36||872||

Kabit: So did Inder Dryon as an elephant,  
 Keep wandering in a carefree mood.  
 Innocently did he keep playing,  
 Among the companions of his herd.  
 Thereafter, instinctively did he go,  
 And waded into a pool of water.  
 There did an octopus crocodile grip his foot,  
 While he was still inside the water.  
 Instantly at that moment did he contemplate,  
 And prayed to Divine lord with devotion.  
 The moment he uttered Divine lord's Name,  
 Instantly did he get freed from crocodile.  
 Such indeed was the grace of god's Name,  
 Lord Himself arrived to protect him.  
 Pulling him out of the water safely,  
 Thus was he sent out after freedom||37||873||

- ਦੋਹਰਾ: ਮਨ ਬਚ ਕਰਮ ਕਰਿ ਭਾਵਨੀ, ਸਿਮਰਤ ਹੈ ਨਰ ਸੋਇ।  
ਪਤਿਤ ਉਧਾਰਨ ਨਾਮੁ ਹੈ, ਜਾਨਤ ਹੈ ਸਬ ਕੋਈ॥ 38॥874॥
- Dôhrâ: man bac karam kari bhâvnî, simrat hai nar sôî.  
patit udhâran nâmu hai, jânat hai sab kôî॥38॥874॥
- ਸਵੈਯਾ: ਤੇਰੇ ਹੀ ਨਾਮ ਜਪੋ ਨਿਸ ਬਾਸਰ, ਆਸਰੋ ਏਕ ਤਿਹਾਰੇ ਭਨੀ ਹੈ।  
ਜੋ ਲੋ ਏ ਸਾਸ ਨਿਵਾਸ ਕਰੈ, ਤਵ ਲੋ ਸਬ ਜੋਤਿ ਤਿਹਾਰੀ ਬਨੀ ਹੈ।  
ਹੋ ਜੋ ਕਹੋ ਸਬ ਜਾਨਤ ਹੋ ਹਰਿ, ਖੋਟੇ ਖਰੇ ਸਬ ਤੋਹਿ ਜਨੀ ਹੈ।  
ਤੇਰੇ ਬਿਚਾਰ ਅਧਾਰ ਮੋਹਿ ਮਨ, ਹੈ ਸਬ ਕੇ ਤੂੰਹੀ ਏਕ ਧਨੀ ਹੈ॥ 39॥875॥
- Swaiyya: t̥rô hî nâm japô nis bâsar, âsrô çk tihârô bhanî hai.  
jau lau ç sâs nivâs karai, tav lau sab jôti tihârî banî hai.  
hau jô kahaun sab jânat hô hari, khôtc̥ khare sab tôhi janî hai.  
t̥rô bicâr adhâr môhi man, hai sab kô tûnhî çk dhanî hai॥ 39॥875॥
- ਦੋਹਰਾ: ਸਬ ਕੇ ਸ੍ਰਾਮੀ ਏਕ ਹੈ, ਤਾ ਬਿਨ ਅਵਰੁ ਨ ਕੋਈ।  
ਅੰਤਰਿ ਹੀ ਬਯਾਪਕ ਭਯੋ, ਸਬ ਮਹਿ ਪੂਰਨ ਸੋਇ॥ 40॥876॥
- Dôhrâ: sab kô savâmî çk hai, tâ bin avru na kôî.  
antri hî bayâpak bhayô, sab mahi pûran sôî॥40॥876॥
- ਸਵੈਯਾ: ਜਗ ਮੈ ਸਬ ਜੋਤਿ ਤਿਹਾਰੀ ਬਿਚਾਰੀ, ਤਿਹਾਰੀ ਬਿਨਾ ਕਿਹ ਕੀ ਕਹਿਯੈ?  
ਜਲ ਮੈ ਥਲ ਮੈ ਬਨ ਮੈ ਘਨ ਮੈ, ਘਨ ਜੋਤਿ ਚਮਕਤ ਹੀ ਚਹਿਯੈ॥  
ਘਟ ਮੈ ਤਟ ਮੈ ਬਟ ਮੈ ਬਨ ਰਾਇ ਮੈ, ਤੋ ਬਲ ਰਾਇ ਹਰੀ ਰਹਿਯੈ॥  
ਕਰਤਾ ਪ੍ਰਭੁ ਏਕ ਅਨੇਕ ਕਿਯੇ ਜਨ, ਕਿਉਂ ਨ ਕਰੈ ਕਰਤਾ ਵਹਿਯੈ॥ 41॥877॥
- Swaiyya: jag mai sab jôti tihârî bicârî, tihârî binâ kih kî kahiyai?  
jal mai thal mai ban mai ghan mai, ghan jôti camkat hî cahiyai॥  
ghat mai tat mai bat mai ban râi mai, tô bal râi harî rahiyai॥  
karatâ parbhu çk ançk kiyç jan, kiun na karai karatâ vahiyai॥41॥877॥
- ਦੋਹਰਾ: ਕਿਉਂ ਨ ਕਰੈ ਕਰਤਾਰ, ਜੋ ਚਾਹੈ ਸੋਈ ਕਰੈ।  
ਨਰ ਕੋ ਇਹੀ ਬਿਚਾਰ, ਰੈਨ ਦਿਵਸ ਗੁਨ ਉਚਰੈ॥ 42॥878॥
- Dôhrâ: kiun na karai kartâr, jô câhai sôî karai.  
nar kô ihî bicâr, rain divas gun ucrai॥42॥878॥
- ਸਵੈਯਾ: ਐਸੇ ਜਪੋ ਨਿਹਚੈ ਕਰਿ ਕੈ ਨਰ, ਨਾਮ ਪੁਨੀਤ ਮਹਾ ਪ੍ਰਭੁ ਕੇਰਾ।  
ਪ੍ਰੀਤਿ ਕੀ ਰੀਤਿ ਨ ਜਾਤ ਕਹੀ, ਉਪਜੈ ਸੁਖ ਗਯਾਨ ਸੁ ਜਾਤ ਅੰਧੇਰਾ।  
ਜੋਤਿ ਪ੍ਰਕਾਸ ਨਿਵਾਸ ਕਰੈ, ਹਰਿ ਕੇ ਚਰਨੋਂ ਤਲ ਹੋਦ ਬਸੇਰਾ।  
ਸੋਚ ਬਿਚਾਰ ਅਧਾਰ ਕਰੈ, ਗੁਰ ਸਾਖ ਭਰੇ ਤਬ ਹੋਤ ਨਿਬੇਰਾ॥ 43॥879॥
- Swaiyya: aisç japô nihcai kari kai nar, nâm punît mahâ parbhu kçrâ.  
parîti kî rîti na jât kahî, upjai sukh gayân su jât andhçrâ.  
jôti parkâs nivâs karai, hari kç carnôn tal hôd basçrâ.  
sôc bicâr adhâr karai, gur sâkh bharô tab hôt nibçrâ॥43॥879॥



- Dohra: In words deeds and thoughts with devotion,  
Should the human beings remember Divine lord.  
Worthy of emancipation is His Name indeed,  
So do all the human beings must realize||38||874||
- Swaiyya: Divine lord's Name must we remember day and night,  
His graceful protection alone is forever assured.  
So long as we are alive and keep breathing,  
Till then is His Divine spirit manifest in us.  
Omniscient and forever knowing is the Divine lord,  
Virtuous and evil-doers are both His creation.  
Remembrance of His Name is the basis of my life,  
As He alone is the provider of each and everyone||39||875||
- Dohra: Divine lord is the master of every one,  
None else is the lord besides Him alone.  
With in everyone's soul does he dwell.  
Perfect is His presence in everyone living||40||876||
- Swaiyya: In the entire creation is Divine lord's presence,  
Who else can there be besides His immanence?  
In water, over earth, in vegetation and over the sky,  
His presence is manifest in the whole universe.  
Over earth, in water, ocean and in the vegetation,  
Like vegetation is His presence spreading.  
As Divine lord is the creator of diverse beings,  
Why should He not do what He pleases?||41||877||
- Dohra: Why should he not do what He pleases  
As that only happens whatever He wills.  
Day and night it is wroth man's cultivation,  
That he should keep meditating upon His Name||42||878||
- Swaiyya: Human beings must keep meditating with faith,  
As Divine lord's Name is the most sacred.  
Meditation done with devotion never goes unrewarded,  
As it brings confort enlightenment dispelling ignorance.  
Divine lord's spirit is lodged in human heart,  
As a devotee dwells upon His lotus feet.  
His Name becomes the basis of man's thoughts,  
As Divine Guru vouches for devotee's emancipation||43||879||

- ਦੋਹਰਾ: ਸੋ ਸਤਿਗੁਰ ਕੀ ਸਾਖ ਬਿਨ, ਨਰ ਨਹੀਂ ਹੋਤ ਉਧਾਰ।  
ਗੁਰੁ ਤੇ ਫਿਰਿ ਦਰ ਕੇ ਗਯੋ, ਦੇਖੋ ਸੋਚ ਬਿਚਾਰ॥44॥880॥
- Dôhrâ: sô satigur kî sâkh bin, nar nahîn hôt udhâr.  
guru t̥ phiri dar kô gayô, d̥ckhô sôc bicâr॥44॥880॥
- ਸਵੈਯਾ: ਜਾਨਤ ਹੈ ਸਬ ਹੀ ਜਗ ਰੀਤਿ, ਸੁ ਪ੍ਰੀਤਿ ਬਿਨਾ ਕਹੂ ਪਾਰ ਨ ਪੱਯੈ।  
ਰੇ ਮਨ ਨਾਮ ਬਿਨਾ ਗੁਰ ਕੇ ਹਿਤ, ਕੈਸੇ ਕੈ ਜੋਤੀ ਸਿਉ ਜੋਤਿ ਮਿਲਯੈ।  
ਜੋ ਸਿਮਰੈ ਸੋਈ ਪਾਰ ਪਰੈ, ਨਰ ਐਸੇ ਬਿਚਾਰ ਸਦਾ ਗੁਨ ਗੱਯੈ।  
ਨਾਮ ਅਪਾਰ ਅਪਾਰ ਕਥਾ ਸੁਨ, ਛਾਡਿ ਬਿਕਾਰ ਸੁ ਕਾਰ ਕਮੱਯੈ॥85॥881॥
- Swaiyya: jânat hai sab hî jag rîti, su parîti binâ kahû pâr na payyai.  
r̥ man nâm binâ gur k̥ hit, kais̥ kai jôti siu jôti milyai.  
jô simrai sôî pâr parai, nar aisô bicâr sadâ gun gayyai.  
nâm adhâr apâr kathâ sun, châdi bikâr su kâr kamyyai॥85॥881॥
- ਦੋਹਰਾ: ਤਜਿ ਬਿਕਾਰ ਸੰਸਾਰ ਕੇ, ਸਰਨ ਤਾਹਿ ਚਿਤ ਆਨ।  
ਅਨਦਿਨ ਉਚਰ ਅਨੇਕ ਗੁਨ, ਗਤਿ ਮੂਰਤਿ ਕੇ ਧਯਾਨ॥46॥882॥
- Dôhrâ: taji bikâr sansâr k̥, saran tâhi cit ân.  
andin ucâr an̥k gun, gati mûrti k̥ dhayân॥46॥882॥
- ਸਵੈਯਾ: ਪਾਰਬ੍ਰਹਮ ਅਗੱਮ ਸਦਾ, ਕਰਤਾ ਸੁਖ ਕੋ ਸਬ ਠੌਰ ਤੁਹੀ ਹੈ।  
ਜੋ ਸਿਮਰੈ ਹਰਿ ਸੰਤ ਇਕੰਤ, ਅਨੰਤ ਜਪੰਤ ਬਿਅੰਤ ਸੁਈ ਹੈ।  
ਲਾਲਚ ਲੋਭ ਬਿਕਾਰ ਤਜੇ, ਜਿਨ ਕੇ ਮਨ ਮੈ ਕਛੁ ਸਿਧ ਅਈ ਹੈ।  
ਜਾਪੁ ਪ੍ਰਤਾਪ ਮਿਟੈ ਸਬ ਤਾਪ, ਵਹੈ ਪ੍ਰਭੁ ਜਾਪ ਸੁ ਏਕ ਕੁਈ ਹੈ॥47॥883॥
- Swaiyya: pârbarham agamm sadâ, karatâ sukh kô sab thôr tuhî hai.  
jô simrai hari sant ikant, anant japant biant suî hai.  
lâlac lôbh bikâr taje, jin k̥ man mai kachu sidh aî hai.  
jâpu partâp mitai sab tâp, vahai parbhû jâp su çk kuî hai॥47॥883॥
- ਦੋਹਰਾ: ਲਾਲਚ ਲੋਭ ਬਿਕਾਰ ਤਜਿ ਹੋਤ ਅਨੇਕ ਅਨੰਦ।  
ਸਦਾ ਨਿਕਟ ਹੀ ਜਾਨਿਯੈ, ਉਤਰੈ ਮਨ ਕੀ ਚਿੰਦ॥48॥884॥
- Dôhrâ: lâlac lôbh bikâr taji hôt an̥k anand.  
sadâ nikat hî jâniyai, utrai man kî cind॥48॥884॥
- ਸਵੈਯਾ: ਨਾਇਕ ਲਾਇਕ ਹੈ ਸਬ ਹੀ ਸਿਰ, ਨਾਮ ਪੁਨੀਤ ਮਹਾਂ ਪ੍ਰਭ ਤੇਰੋ।  
ਜੋਤਿ ਪ੍ਰਕਾਸ ਚੰਹੂ ਦਿਸ ਤਾਹੂੰ ਕੀ, ਐਸੇ ਪ੍ਰਚੰਡ ਧਨੀ ਹਰਿ ਮੇਰੋ।  
ਦੂਤਨ ਮਾਰਿ ਨਿਵਾਰਤ ਹੈ ਪੁਨ, ਸੇਵਤ ਸੰਤ ਤਿਹੂੰ ਸੰਗ ਤੇਰੋ।  
ਯਾ ਜਨ ਕੀ ਪਤਿ ਰਾਖੋ ਪ੍ਰਭੁ, ਸੁਖ ਦੇਹ ਸਦਾ ਕਰ ਚੇਰਨ ਚੇਰੋ॥49॥885॥
- Swaiyya: nâik lâik hai sab hî sir, nâm punît mahân parbh t̥rô.  
jôti parkâs canhû dis tâhûn kî, aisô parcand dhanî hari m̥rô.  
dutan mâri nivârat hai pun, s̥vat sant tihûn sang t̥rô.  
yâ jan kî pati râkhô parbhû, sukh d̥h sadâ kar c̥ran c̥rô॥49॥885॥

Dohra: As without the support and sustenance of Divine lord,  
 Never does any human being get emancipated,  
 Then why should a man go astray elsewhere,  
 Must he ponder and reflect over his thoughts||44||880||

Swaiyya: As everyone is aware of the ways of the world,  
 Never is anyone emancipated without devotion.  
 As without attuning one's self to Divine Lord's Name,  
 Never can a man's soul unite with the Divine lord.  
 As anyone who dwells upon His Name is emancipated,  
 So should we keep meditating upon His Divine Name.  
 As we keep hearing about God's Name being the basis,  
 So must we keep meditating giving up all vices||45||881||

Dohra: Must we give up all vices of the world indeed,  
 His protection must we be seeking in mind.  
 Day and Night should we sing about His attributes,  
 On His Name alone should we focus our mind||46||822||

Swaiyya: Divine creator is indeed infinite and eternal,  
 He alone is the basis of all comforts and joys.  
 Whosoever dwells upon His pious Name in perfect solitude,  
 So would he unite with the infinite and the eternal.  
 All vices, sins and greed do they renounce indeed,  
 Who have realized His presence in their minds.  
 As all sins and adversities disappear with meditation,  
 So should we keep meditating on His Divine Name alone||47||883||

Dohra: All vices, Sins and greed must we give up,  
 In perfect bliss and joy shall we stay.  
 Nearest to our heart must we experience The lord's presence,  
 All doubts and worries shall then we be rid of||48||884||

Swaiyya: Every one's sustainer and protagonist is He,  
 Utmost sacred is the Name of The Divine lord.  
 All over the creation is His Divine presence manifest,  
 So conspicuous is the presence of His resplendent glory.  
 Annihilating the evil doers does He emancipate the devotees,  
 So do the saints keep meditating for His grace.  
 Let thy grace be upon me O! Divine lord,  
 Let thy devout servant live in eternal bliss||49||885||

- ਦੋਹਰਾ: ਦਯਾ ਕਰਹੁ ਗੁਰ ਦੇਵ ਮੁਹਿ, ਹੋਇ ਸਰਬ ਸੁਖ ਚੀਤ।  
ਨਿਸਦਿਨ ਸਿਮਰੈ ਨਾਮ ਕੋ, ਰਟਤ ਰਹੈ ਕਰਿ ਪ੍ਰੀਤਿ ॥ 50 ॥ 886 ॥
- Dôhrâ: dayâ karahu gur dçv muhi, hoi sarab sukh cît.  
nisdin simrai nâm kô, ratat rahai kari parîti||50||886||
- ਸਵੈਯਾ: ਨਾਮ ਸੋ ਪ੍ਰੀਤਿ ਕਰੋ ਇਹ ਰੀਤਿ, ਕਰੈ ਹਰਿ ਪ੍ਰੀਤਿ ਸੋਈ ਸੁਖ ਪਾਵੈ।  
ਔਸਰ ਜਾਤ ਬਿਹਾਤ ਸਦਾ, ਗੁਰੁ ਗਯਾਨ ਬਿਨਾ ਕਹੁ ਕੋ ਤ੍ਰਿਪਤਾਵੈ।  
ਮਾਯਾ ਸਰੂਪ ਅਨੂਪ ਜਗਤ ਮੈ, ਮੂਰਖ ਦੇਖਿ ਤਹਾ ਲਲਚਾਵੈ।  
ਗੋਬਿੰਦ ਨਾਮ ਬਿਸਾਰ ਗਵਾਰ, ਪਰੋ ਮੰਝਿ ਧਾਰ ਬਿਚਾਰ ਨਾ ਆਵੈ ॥ 51 ॥ 887 ॥
- Swaiyya: nâm sô parîti karô ih rîti, karai hari parîti sôî sukh pâvai.  
ôsar jât bihât sadâ, guru gayân binâ kahu kô tariptâvai.  
mâyâ sarûp anûp jagat mai, murakh dçkhi tahâ lalcâvai.  
gôbind nâm bisâr gavâr, parô mañjhi dhâr bicâr nâ âvai||51||887||
- ਦੋਹਰਾ: ਹਰਿ ਕੋ ਨਾਮ ਬਿਸਾਰਿ ਕੈ, ਪਰਤਿ ਮੂੜੁ ਮੰਝਿ ਧਾਰਿ।  
ਮਾਯਾ ਮੈ ਭੁਲੇ ਫਿਰੈ, ਕਰਤਿ ਨਾਹਿ ਬੀਚਾਰ ॥ 52 ॥ 888 ॥
- Dôhrâ: hari kô nâm bisâri kai, parti mûrah mañjhi dhâri.  
mâyâ mai bhûle phirai, karti nâhi bicâr||52||888||
- ਲੋਟਨ ਛੰਦ:
- ਪਰਗਟ ਗੁਪਤ ਸਗਲ ਸਿਰਿ ਸੋਈ। ਕਰਨਹਾਰ ਬਿਨ ਅਵਰੁ ਨ ਕੋਈ।  
ਐਸੋ ਧਨੀ ਅਗੰਮ ਹਮਾਰਾ। ਤਾਕੀ ਸੋਭਾ ਅਪਰ ਅਪਾਰਾ।  
ਅਪਰ ਅਪਾਰਾ, ਬਹੁ ਬਿਸਥਾਰਾ, ਵਾਰ ਨ ਪਾਰਾ, ਸੋ ਸ੍ਰਾਮੀ।  
ਸੋਈ ਸਬ ਸੰਗੀ, ਬਹੁ ਬਿਧਿ ਰੰਗੀ, ਸੁਖ ਦਾਤਾ ਅੰਤਰਜਾਮੀ।  
ਕਰਤੇ ਸਬ ਸੇਵਾ, ਮੁਨਿ ਜਨ ਦੇਵਾ, ਨੇਕ ਨ ਭੇਵਾ, ਸੋ ਸਹਿਯੈ।  
ਗਹਿਯੈ ਅਬ ਚਰਨ ਸਰਨ ਸਤਿਗੁਰੁ ਕੀ, ਤਉ ਉਪਮਾ ਤਹਿ ਕੀ ਕਹਿਯੈ ॥ 53 ॥ 889 ॥
- Lôtan Chand: pargat gupat sagal siri sôî. karanhâr bin avru na kôî.  
aisô dhanî agamm hamârâ. tâkî sôbhâ apar apârâ.  
apar apârâ, bahu bisthârâ, vâh na pâârâ, sô savâmî.  
sôî sab sangî, bahu bidhi rangî, sukh dâtâ antrajâmî.  
kartç sab sçvâ, muni jan dçvâ, nçk na bhçvâ, sô sahiyai.  
gahiyyai ab caran saran satiguru kî, tau upmâ tahi kî kahiyai||53||889||
- ਦੋਹਰਾ: ਸਤਿ ਸੰਗਤਿ ਮੈ ਪਾਇਯੈ, ਕਰਨਹਾਰ ਕੋ ਭੇਵ।  
ਪੂਰਬ ਜਨਮ ਉਦੋਤ ਕਰਿ, ਤਬ ਭੇਟੈ ਗੁਰੁਦੇਵ ॥ 54 ॥ 890 ॥
- Dôhrâ: sati sangti mai pâiyai, karanhâr kô bhçv.  
pûrab janam udôt kari, tab bhçtai gurudçv||54||890||

Dohra: Let Thy grace be upon me O! Divine Guru,  
 May I live in bliss under the grace of Thy Name.  
 Day and Night let me keep meditating upon thee,  
 With faith and devotion may I keep remembering Thee||50||886||

Swaiyya: Must we keep remembering His Name with devotion,  
 As they alone enjoy happiness who are devout.  
 As our life goes on depleting without meditation,  
 None can feel saturated without Guru's guidance.  
 It is in this world full of worldly attachments,  
 That ignorant people keep themselves entangled.  
 So do the foolish people avoid meditating upon,  
 In the whirlwind of worldly strife do they get trapped||51||887||

Dohra: Forgetting to meditate upon the Divine lord's Name,  
 Foolish people get trapped in the whirlwind of life.  
 In material pursuits they keep themselves entangled,  
 Never do they introspect about their conduct||52||888||

Lotan Chhand:

All creation visible and invisible is His own,  
 None else besides the Divine lord is the creator.  
 So affluent and unfathomable is Divine lord,  
 That highly infinite is His glory indeed.  
 Infinitely unfathomable and so vast is He,  
 That no one can measure the extent of His glory.  
 He alone is the sustainer and supporter everywhere,  
 As He alone is omniscient and provider of comforts.  
 So do all human beings, gods and Saints worship Him,  
 Hardly do they know the extent of His mystery.  
 Must we forever remain under His benign grace,  
 His praises must we keep singing at all times||53||889||

Dohra: In the company of the Saints and the virtuous,  
 Should we seek communion with the Divine.  
 Because of this company in our previous birth,  
 Do we get united with the Divine lord in next life||54||890||

- ਸਵੈਯਾ: ਐਸੋ ਬਿਚਾਰ ਕਰੋ ਮਨ ਮੀਤ, ਗਿਰੈ ਭ੍ਰਮ ਭੀਤ, ਸੋਈ ਬਿਧਿ ਕੀਜੈ।  
ਸੰਤਨ ਮੈ ਸੁਖ ਹੋਤ ਨਿਵਾਸ, ਬਿਲਾਸ ਸਦਾ ਤਹਾਂ ਨਾਮ ਜਪੀਜੈ।  
ਏਕ ਹੀ ਕੋ ਗੁਨ ਗਾਵ ਸਦਾ, ਸੁ ਜਹਾਂ ਜਪੁ ਜਾਪੁ ਬਿਖੈ ਤਜਿ ਦੀਜੈ।  
ਪ੍ਰੇਮ ਕੀ ਠੌਰ, ਤਹਾਂ ਨਹੀ ਔਰ, ਬਿਨਾ ਗੁਰੁ ਗੋਬਿੰਦ ਕਉਨ ਕਹੀਜੈ ॥ 55 ॥ 891 ॥
- Swaiyya: aisô bicâr karô man mît, girai bharam bhît, sôî bidhi kîjai.  
santan mai sukh hôt nivâs, bilâs sadâ tahân nâm japîjai.  
çk hî kô gun gâv sadâ, su jahân japu jâpu bikhai taji dîjai.  
parçm kî thaur, tahân nahîn aur, binâ guru gôbind kaun kahîjai||55||891||
- ਦੋਹਰਾ: ਅਉਰ ਕਉਨ ਤਿਹ ਠਉਰ, ਪੂਰ ਰਹਯੋ ਪੂਰਨ ਧਨੀ।  
ਕਰਨਹਾਰ ਪ੍ਰਭੁ ਸੋਇ, ਸਕਲ ਜੋਤਿ ਤਾ ਕੀ ਗਨੀ ॥ 56 ॥ 892 ॥
- Dôhrâ: aur kaun tih thaur, pûr rahyô pûran dhanî.  
karanhâr parbhu sôî, sakal jôti tâ kî ganî||56||892||
- ਛਪੈ ਛੰਦ: ਬਿਨਾ ਤਾਹਿ ਕੇ ਨਾਮ, ਅਵਰ ਜਨ ਕਛੁ ਨ ਜਾਨੈ।  
ਮਨ ਅੰਤਰਿ ਧਰਿ ਪ੍ਰੀਤਿ, ਰੈਨ ਦਿਨ ਨਾਮ ਬਖਾਨੈ।  
ਸੁਰਤ ਸਬਦ ਬੀਚਾਰੁ, ਛਾਡਿ ਸਬ ਦੇਤ ਬਿਕਾਰਾ।  
ਯਹ ਦੁਨਿਯਾ ਦਿਨ ਚਾਰ, ਸੁਪਨ ਜਾਨਤ ਸੰਸਾਰਾ।  
ਐਸੋ ਪ੍ਰਕਾਸ ਜਬ ਪ੍ਰਭੁ ਕਿਯੋ, ਦੂਖ ਦਰਦ ਭੈ ਭ੍ਰਮ ਗਯੋ।  
ਉਚਰੰਤ ਨਾਮ ਅਨਦਿਨ ਸਦਾ, ਆਦਿ ਅੰਤ ਜਿਨ ਜਨ ਲਯੋ ॥ 57 ॥ 893 ॥
- Chapai Chhand: binâ tâhi kç nâm, avar jan kachû na jânai.  
man antri dhari parîti, rain din nâm bakhânai.  
surat sabad bîcârû, chhad sab dçt bikârâ.  
yah duniyâ din câr, supan jânat sansârâ.  
aisô parkâs jab parbhu kiyô, dûkh darad bhai bharm gayô.  
ucrant nâm andin sadâ, âdi ant jin jan layô||57|| 893||
- ਦੋਹਰਾ: ਤਨ ਮਨ ਤੇ ਦੁਬਿਧਾ ਗਈ, ਕਿਯੋ ਸੁ ਨਾਮ ਪ੍ਰਕਾਸ।  
ਛਾਡਿ ਦਿਯੋ ਜੰਜਾਰ ਸਬ, ਏਕ ਨਾਮ ਪਰ ਆਸ ॥ 58 ॥ 894 ॥
- Dôhrâ: tan man tç dubidhâ gaî, kiyô su nâm parkâs.  
châdi diyô jañjâr sab, çk nâm par âs||58||894||
- ਲੋਟਨ ਛੰਦ: ਬਿਨਾ ਭਗਤਿ ਨਰ ਮੁਕਤਿ ਨ ਪਾਵੈ। ਮਰਿ ਮਰਿ ਜਨਮੈ, ਜਗ ਮੈ ਆਵੈ।  
ਭੋਗਤ ਦੂਖ ਸੂਖ ਬਹੁਤੇਰਾ। ਨਾਮ ਬਿਨਾ ਨਹੀ ਹੋਤ ਨਿਬੇਰਾ।  
ਹੋਤ ਨਿਬੇਰਾ, ਨਰ ਕਿਉਂ ਤੇਰਾ, ਬਿਨਾ ਭਗਤਿ ਕਿਉਂ ਪਾਰ ਪਵੈ।
- Lôtan Chand: binâ bhagti nar mukti na pâvai. mari mari janmai, jag mai âvai.  
bhôgat dûkh sûkh bahutçrâ. nâm binâ nahîn hôt nibçrâ.  
hôt nibçrâ, nar kiun tçrâ, binâ bhagti kiun pâ parai.

Swaiyya: In such a way should we meditate in our mind,  
 That wall of illusion falls because of meditation.  
 As happiness resides in the company of Saints,  
 In their company must we keep meditating.  
 Praises of one Divine Lord must we keep Singing,  
 All vices must we give up while meditating.  
 None else is the bedrock of love besides Him,  
 Who else can we think of except Guru Gobind||55||891||

Dohra: None else is the provider than He,  
 Perfectly great and generous is He.  
 Divine lord being the sole creator,  
 The whole creation is His manifestation indeed||56||892||

Chhapai Chhand: Without the name of the Divine lord,  
 The devout devotee knows not anyone else.  
 With devotion in heart and mind,  
 Day and night does he keep meditating.  
 Focusing his attention on the Divine word,  
 All vices does he keep on giving up.  
 Regarding this world as one of change and flux,  
 Unreal and immaterial does he consider it  
 Thus when the Divine lord illumines his mind,  
 All afflictions and illusions do disappear.  
 Day and night does the devout keep meditating,  
 With the eternally infinite does he get united||57||893||

Dohra: All doubts and fears did disappear then,  
 When Divine lord's Name got lodged in mind.  
 All worldly attachments did the devout give up,  
 In Divine lord's Name did he keep his faith||58||894||

Lotan Chhand: Never can we get emancipated without meditation,  
 Time and again do we keep undergoing birth and death.  
 A lot of comforts and suffering do we keep feeling,  
 Without Divine lord's name can't we be emancipated.  
 How can a man be emancipated without His Name,  
 Without meditation, can he not be liberated.

ਹਰਿ ਕੇ ਜਸ ਕੀਜੈ, ਬਿਖ ਤਜਿ ਦੀਜੈ, ਅਮ੍ਰਿਤ ਪੀਜੈ, ਗਯਾਨ ਧਰੈ।  
 ਤਉ ਜੋਤਿ ਸਮਾਵੈ, ਨਉ ਨਿਧਿ ਪਾਵੈ, ਮਨਿ ਕਰਿ ਆਵੈ ਜੇ ਸੇਵਾ।  
 ਗੁਰੁ ਏਵ ਬਤਾਈ, ਤਉ ਨਰ ਪਾਈ, ਅਪਰ ਅਪਾਰ ਸੁ ਇਹ ਭੇਵਾ॥ 59॥ 895॥  
 hari kô jas kîjai, bikh taji dîjai, amrit pîjai, gayân dharai.  
 tau jôti samâvai, nau nidhi pâvai, mani kari âvai jç sçvâ.  
 guru çv batâi, tau nar pâi, apar apâr su ih bhçvâ॥59॥895॥

ਦੋਹਰਾ: ਤਜਿ ਪ੍ਰਪੰਚ ਬਿਕਾਰ, ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਕਰੇ।  
 ਮਿਟੈ ਸੁ ਆਵਨ ਜਾਨ, ਏਕ ਨਾਮ ਮਨ ਮੈ ਧਰੇ॥ 90॥ 896॥  
 Dôhrâ: taji parpañc bikâr, satiguru kî sçvâ karô.  
 mitai su âvan jân, çk nâm man mai dharô॥90॥896॥

ਅਤਿੱਲ: ਨਿਸਦਿਨ ਸਿਮਰੇ ਨਾਮ ਕਿ ਮੂਰਖ ਬਾਵਰੇ।  
 ਅਉਸਰ ਜਾਤ ਬਿਹਾਤ, ਚੁਕਤ ਕਿਉਂ ਦਾਵ ਰੇ।  
 ਯਹ ਦੁਨਿਯਾ ਦਿਨ ਚਾਰ ਬਿਚਾਰ ਸੁ ਕੀਜਿਯੈ।  
 ਜੀ, ਛਾਡਿ ਬਿਕਾਰ ਅਪਾਰ, ਨਾਮੁ ਜਪ ਲੀਜਿਯੈ॥ 61॥ 897॥  
 Arill: nisdin simrô nâm ki mûrakh bâvrç.  
 ausar jât bihât, cukat kiun dâv rç!  
 yah duniyâ din çâr bicâr su kîjyai.  
 jî, châdi bikâr apâr, nâmu jap lîjyai॥61॥897॥

ਦੋਹਰਾ: ਜਸ ਪ੍ਰਭੁ ਕੇ ਕਰ ਰੇ ਮਨਾ, ਖਿਨ ਮੈ ਹੋਤ ਉਧਾਰ।  
 ਭਗਤਿ ਬਿਨਾ ਜਾਨਤ ਸਕਲ, ਚਉਰਾਸੀ ਬਿਸਤਾਰ॥ 62॥ 898॥  
 Dôhrâ: jas parbhu kô kar rç manâ, khin mai hôit udhâr.  
 bhagti binâ jânat sakal, çaurâsî bistâr॥62॥898॥

ਸਵੈਯਾ: ਜੋ ਜਗ ਕੇ ਪ੍ਰਤਿਪਾਲਕ ਹੈ, ਕਰਤਾ ਸਬ ਕੇ ਵਹੀ ਏਕ ਸਮਾਨੈ।  
 ਚੋਰਨ ਸਾਹਨ ਪਸੁਅਨ ਪ੍ਰਾਨਨਿ, ਜੀਵ ਸਬੈ ਹਰਿ ਏਕ ਸੇ ਜਾਨੈ।  
 ਤਾਹਿ ਜਪੇ ਸੁਖ ਹੋਤ ਖਰੇ, ਕਰਿ ਦੇਖ ਬਿਚਾਰ ਸੁ ਹੋਤ ਨ ਹਾਨੈ।  
 ਏਕ ਹੀ ਕੇ ਜਸ ਗਾਵ ਸਦਾ, ਸੁਰਤਾ ਜਗ ਮੈ ਇਹ ਭਾਂਤਿ ਬਖਾਨੈ॥ 63॥ 899॥  
 Swaiyya: jô jag kô partipâlak hai, karatâ sab kô vahî çk samânai.  
 çoran sâhan pasuan parânni, jîv sabai hari çk sç jânai.  
 tâhi japç sukh hôit kharç, kari dçkh bicâr su hôit na hânai.  
 çk hî kô jas gûav sadâ, suratâ jag mai ih bhânti bakhânai॥63॥899॥

ਦੋਹਰਾ: ਜੈਸੇ ਮਸਤਕਿ ਮੈ ਪਰਯੋ, ਲਿਖਯੋ ਸੁ ਲਿਖਨੈ ਹਾਰ।  
 ਤੈਸੇ ਹੀ ਪ੍ਰਕਾਸ ਹੈ, ਦੇਖਉ ਸੋਚ ਬਿਚਾਰ॥ 64॥ 900॥  
 Dôhrâ: jaisç masatki mai paryô, likhyô su likhnai hâr.  
 taisô hî parkâs hai, dçkhau sôc bicâr॥64॥900॥



Keep singing Divine Lord's praises and giving up vices  
 Partaking the elixir of His name keep enlightening yourself.  
 All comforts and joys follow as Divine light manifests,  
 So are they rewarded who meditate with devotion.  
 This is the path that the Divine Lord has laid down for us,  
 So infinite and unfathomable is the extent of His glory.59||895||

Dohra: Must we give up wordly attachments and vices,  
 In service of the Divine Lord must we remain.  
 From cycle of birth and death can we be liberated,  
 In Divine Lord's name must we repose faith.60||896||

Ardil: Day and night must we keep meditating,  
 Ignorant and foolish we must not remain.  
 Opportunities for meditation are receding fast,  
 We must not miss those opportunities at any cost.  
 Life is too short to be wasted in vain,  
 We must keep count of its passing days.  
 All vices must we give up and renounce,  
 On Divine Lord's Name must we meditate.61||897||

Dohra: Sing praises of the Divine Lord O! My mind,  
 In an instant can you be emancipated.  
 The entire life shall go waste without meditation,  
 Through millions of births and deaths shall you pass||62||898||

Swaiyya: One who provides and sustains the whole world,  
 Equally does the creator treat every one indeed.  
 About evildoers, kings, animals and human beings,  
 Equally well does He know about everyone.  
 All comforts and joys follow meditating upon Him,  
 No harm does ever come to those who contemplate.  
 Of Him alone must we keep singing praises,  
 With patience and devotion should we listen to His Name||63||899||

Dohra: Whatever is ordained and destined for us,  
 So had it been written by the Divine lord.  
 So does the destined come to manifest,  
 Upon this destined truth must we reflect||64||900||

- ਸਵੈਯਾ: ਜੇ ਸੁਰਤਾ ਜਗ ਮੈ ਪ੍ਰਭੁ ਕੇ, ਤੇ ਸੁਰਤਾ ਉਹਿ ਕੇ ਜਸੁ ਕੀਨੇ।  
ਕ੍ਰੋਧੁ ਨਿਵਾਰ ਬਿਦਾਰਿ ਸਦਾ ਦੁਖ, ਏਕ ਹੀ ਨਾਮੁ ਰਿਦੇ ਜਪੁ ਲੀਨੇ।  
ਛਾਡਿ ਦਏ ਪ੍ਰਪੰਚ ਸਬੈ, ਗਹਿ ਸੰਤਨ ਸੇਵ ਸੁਧਾ ਰਸੁ ਪੀਨੇ।  
ਪ੍ਰੀਤਿ ਭਲੀ ਹਰਿ ਕੇ ਹਿਤ ਕੀ, ਬਿਨਸੇ ਤਨ ਕੇ ਸਭ ਕਾਮ ਕਮੀਨੇ॥ 65॥ 901॥
- Swaiyya: jç suratâ jag mai parbhu kç, tç suratâ uhi kô jasu kînc.  
karôdhu nivâr bidâri sadâ dukh, çk hî nâmu ridç japu lînc.  
châdi daç parpañc sabai, gahi santan sçv sudhâ rasu pînc.  
parîti bhalî hari kç hit kî, binsç tan kç sabh kâm kamînc॥65॥901॥
- ਸੋਰਠਾ: ਕਿਯੇ ਸਰਬ ਸੁਖ ਸਾਨ, ਪ੍ਰੀਤਿ ਭਲੀ ਉਹਿ ਨਾਮ ਕੀ।  
ਮਿਟਿ ਹੈ ਆਵਨ ਜਾਨ, ਐਸੇ ਸਿਮਰਨ ਸਾਰ ਹੈ॥ 66॥ 902॥
- Sôrthâ: kiyç sarab sukh sâh, parîti bhalî uhi nâm kî.  
miti hai âvan jân, aisç simran sâr hai॥66॥902॥
- ਸਵੈਯਾ: ਗਾਵ ਸਦਾ ਮਨ ਰੇ ਪ੍ਰਭੁ ਕੇ ਗੁਨ, ਐਸੇ ਸਮੇ ਫਿਰਿ ਹਾਥਿ ਨ ਐ ਹੈ।  
ਐਸੇ ਮੈ ਚੇਤ ਸੁਚੇਤ ਭਯਾ, ਸੁਨਿ ਰਾਮ ਕੇ ਨਾਮ ਬਿਨਾ ਪਛੁਤੈ ਹੈ।  
ਜਾ ਬਿਖਿਆ ਮੈ ਰੁਚੈ ਰੁਚਿ ਸੇ ਸੁਨ, ਸੇ ਬਿਖਿਆ ਤੁਹਿ ਕਾਜਿ ਨ ਐ ਹੈ।  
ਛਾਡਿ ਬਿਕਾਰ ਅਧਾਰ ਕਿਯੋ ਇਕ, ਏਕ ਹੀ ਸੇਵ ਸਦਾ ਸੁਖ ਹੂੈ ਹੈ॥ 67॥ 903॥
- Swaiyya: gâv sadâ man rç parbhu kç gun, aisô samô phiri hâthi na ai hai.  
aisç mai ççt sucçt bhayâ, suni râm kç nâm binâ pachutaihai.  
jâ bikhiâ mai rucai ruci sô sun, sô bikhiâ tuhi kâjî na ai hai.  
châdi bikâr adhâr kiyô ik, çk hî sçv sadâ sukh havai hai॥67॥903॥
- ਦੋਹਰਾ: ਸਰਬ ਸੁਖ ਉਪਜਤ ਮਨਾ, ਕਰਿ ਸਤਿਗੁਰੁ ਕੀ ਸੇਵ।  
ਸਤਿ ਸੰਗਤਿ ਮਹਿ ਪਾਇਯੈ, ਪ੍ਰਭੁ ਪੂਰਨ ਗੁਰਦੇਵ॥ 68॥ 904॥
- Dôhrâ: sarab sûkh upjat manâ, kari satiguru kî sçv.  
sati sangti mahi pâiyai, parbhu pûran gurdçv॥68॥904॥
- ਅਤਿਲ: ਪ੍ਰਭੁ ਪੂਰਨ ਗੁਰਦੇਵ ਮਿਲੈ ਸਤਿਸੰਗਿ ਮੈ।  
ਹਰਿ ਪੂਰਿ ਰਹਯੋ ਸਰਬਤ੍ਰ ਏਕ ਹੀ ਰੰਗ ਮੈ।  
ਸੁਨਿ ਤਾਕੋ ਉਪਦੇਸੁ ਰਿਦੇ ਜੋ ਆਵਈ।  
ਜੀ, ਬਿਨ ਬਿਧਨਾ ਸੰਜੋਗ, ਕਵਨ ਜਨ ਪਾਵਹੀ॥ 69॥ 905॥
- Arill: parbhu pûran gurdçv milai satisngi mai.  
hari pûri rahyô sarabtar çk hî rang mai.  
suni tâkô updçsu ridç jô âvaî.  
jî, bin bidhnâ sañjôg, kavan jan pâvahî॥69॥905॥
- ਸੋਰਠਾ: ਬਿਨ ਬਿਧਨਾ ਸੁਨਿ ਮੀਤ, ਕਵਨ ਸੁਨੈ ਕਾ ਸੇ ਕਹੈ।  
ਭਰਮਤ ਜੁਗ ਗਏ ਬੀਤ, ਏਕ ਦਰਸ ਗੁਰੁ ਦੇਵ ਬਿਨ॥ 70॥ 906॥
- Sôrthâ: bin bidhnâ suni mît, kavan sunai kâ sô kahai.  
bharmat jug gaç bît, çk daras guru dçv bin॥70॥906॥

- Swaiyya: Those who listen to lord's Name with devotion,  
Those listeners sing praises of the Divine lord.  
Giving up arrogance and all other vices,  
Upon His Name do they keep meditating.  
Leaving all worldly attachments and pursuits,  
Elixir of His Name they keep partaking in Saint's company.  
Having faith and devotion in Divine Lord is the best pursuit,  
Of all the base desires one is rid with meditation||65||901||
- Sortha: All comforts and joys follow meditation,  
Love for Divine Name is the best activity.  
One is liberated from repeated births and deaths,  
Such is the efficacy of doing meditation||66||902||
- Swaiyya: Keep singing praises of the Divine lord O! My Mind,  
Such a rare opportunity you shall never get again.  
Keep meditating upon His Name Consciously and unconsciously,  
For failing to meditate shall you repent later on.  
The vices in which you remain involved in life,  
Indulgence in vices shall be of no avail to you.  
Giving up all vices repose your faith in one lord,  
Meditating upon Him alone shall bring all comforts||67||903||
- Dohra: All comforts and joys shall ensue O! My Mind,  
Always remain in service of the Divine lord.  
In the company of the Saints and the virtuous.  
Are we united with the perfect Divine lord||68||904||
- Aril: With the prefect Divine Lord,  
Are we united in Saints' company.  
In whole creation is He immanent,  
Uniformally does He prevail in whole creation.  
To His Divine word should we listen,  
In our mind should we keep Him.  
Without His Divine will and grace,  
No one can unite with his own efforts||69||905||
- Sortha: Without His Divine will and grace,  
None can either listen or remember His Name.  
So many births have thus gone waste,  
Without communion with the Divine||70||906||

- ਅਤਿੱਲ: ਭਰਮਿ ਭਰਮਿ ਕਈ ਬਾਰ ਫੇਰਿ ਅਬ ਆਇਓ।  
ਪੂਰਨ ਪੁੰਨ ਪ੍ਰਤਾਪ, ਦਰਸ ਗੁਰੁ ਪਾਇਓ।  
ਬਿਨਸੇ ਸਕਲ ਕਲੇਸ, ਭਰਮ ਭਵ ਸਬ ਗਯੋ।  
ਜੀ, ਇਕ ਹੀ ਏਕ ਅਰਾਧਿ, ਏਕੋ ਹੋ ਰਹਯੋ ॥ 71 ॥ 907 ॥
- Arrill: bharmi bharmi kaî bâr phçri ab âiô.  
pûran punn partâp, daras guru pâiô.  
binsç sakal kalçs, bharam bhav sab gayô.  
jî, ik hî çk arâdhi, çkau hô rahyô||71||907||
- ਦੋਹਰਾ: ਅਮ੍ਰਿਤ ਪੀ ਤ੍ਰਿਪਤਯੋ ਤਹਾਂ, ਕਰਿ ਸੰਤਨ ਸੋ ਪ੍ਰੀਤਿ।  
ਦੁਰਲਭ ਮਾਨਸ ਜਨਮ ਹੈ, ਲਿਯੋ ਛਿਨਕ ਮੈ ਜੀਤਿ ॥ 72 ॥ 908 ॥
- Dôhrâ: amrit pî tariptayô tahân, kari santan sô parîti.  
durlabh mânas janam hai, liyô chinak mai jîti||72||908||
- ਸਵੈਯਾ: ਜੀਤ ਲਿਯੋ ਜਿਹ ਐਸੇ ਜਨੰਮ, ਅਗੰਮ ਕੀ ਜੋਤਿ ਰਿਦੈ ਤਿਹ ਆਈ।  
ਦੂਤਨ ਮਾਰਿ ਬਿਚਾਰ ਯਹੈ ਕਰਿ, ਹੋ ਇਕ ਰੰਗ ਬਿਖੈ ਬਿਸਰਾਈ।  
ਪ੍ਰੀਤਿ ਕਰੀ ਹਰਿ ਕੇ ਚਰਨੋ ਸੰਗਿ, ਨਾਮ ਅਧਾਰ ਨਵੈ ਨਿਧਿ ਪਾਈ।  
ਜੋਤਿ ਪ੍ਰਗਾਸ ਭਈ ਚਹੂ ਓਰ ਮੈ, ਐਸੀ ਪ੍ਰਭੂ ਤਿਹ ਨਾਮ ਬਡਾਈ ॥ 73 ॥ 909 ॥
- Swaiyya: jeet liyô jih aisô janamm, agamm kî jôti ridai tih âi.  
dûtan mâri bicâr yahai kari, hô ik rang bikhai bisrâi.  
parîti karî hari kç charno sangî, nâm adhâr navai nidhi pâi.  
jôti pargâs bhaî cahû ôr mai, aisî parbhû tih nâm badâi||73||909||
- ਦੋਹਰਾ: ਘਰਿ ਆਯੋ ਗੁਰੁ ਕੇ ਬਚਨ, ਫਤੇ ਭਈ ਝੁਨਕਾਰ।  
ਲੀਲਾ ਤੁਮਰੀ ਕਯਾ ਕਹੋ, ਉਪਮਾ ਅਪਰ ਅਪਾਰ ॥ 74 ॥ 910 ॥
- Dôhrâ: gharî âyô guru kç bacan, phatç bhaî jhunkâr.  
lîlâ tumrî kayâ kahô, upmâ apar apâr||74||910||
- ਅਤਿੱਲ: ਤੇਰੀ ਸੋਭਾ ਸਰਸ ਸਰੂਪ ਅਨੂਪ ਸੁਹਾਵਤੀ।  
ਤੇਰੀ ਮਹਿਮਾ ਅਪਰ ਅਪਾਰ ਸੰਤਨਿ ਮਨਿ ਭਾਵਤੀ।  
ਕਹਿ ਨ ਸਕਉ ਬੀਚਾਰਿ, ਪਾਰੁ ਨਹੀ ਪਾਇਯੈ।  
ਜੀ, ਨਿਮਖ ਨਿਮਖ ਗੁਨ ਤੋਹਿ, ਉਚਰਿ ਤਹਿ ਗਾਇਯੈ ॥ 75 ॥ 911 ॥
- Arrill: tçrî sôbhâ saras sarûp anûp suhâvtî.  
tçrî mahimâ apar apâr santni mani bhâvtî.  
kahi na sakau bîcârî, pâru nahîn pâiyai.  
jî, nimakh nimakh gun tohi, ucra tahi gâiyai||75||911||
- ਦੋਹਰਾ: ਉਪਮਾ ਪ੍ਰਭੂ ਕੀ ਅਨ ਦਿਨਾ, ਫੇਰਤ ਰਹੁ ਮਨ ਮੀਤ।  
ਅਨਗਿਨ ਤੋਸੇ ਤਾਹਿ ਦਰਿ, ਗਾਵਤ ਪ੍ਰਭੂ ਕੇ ਗੀਤ ॥ 76 ॥ 912 ॥
- Dôhrâ: upmâ parbhû kî an dinâ, phçrat rahu man mît.  
angin tôsç tâhi dari, gâvat parbhû kç gît||76||912||

- Aedil: After many a repeated birth and death,  
Once again have I come to human life.  
By virtue of virtuous deeds in former life,  
Have I been fortunate to see the Divine Guru,  
Thereafter have all my afflictions disappeared,  
Form cycle of birth and death have I been liberated.  
Truly on the only one Divine lord must I concentrate,  
With him have I been united forever indeed||71||907||
- Dohra: Having partaken elixir have I been satiated,  
With the Saints have I prayed with devotion.  
Rare indeed is the human life among all,  
In an instant have I been emancipated||72||908||
- Swaiyya: One who has been emancipated thus,  
With the Divine light has he been united.  
Defeating all the messengers of doom and death,  
All the evil has been effaced after communion.  
Having meditated upon the lotus feet of the Divine,  
All comforts have been enjoyed through Name Divine.  
Thus have the Divine presence manifested all around,  
Such is the glory of the Name Divine indeed||73||909||
- Dohra: Divine Guru's words have I lodged in my heart,  
Sounds of victory have echoed all around.  
How can I sing praises of Divine Guru indeed,  
So infinite and unfathomable is His glory||74||910||
- Ardil: So satiating is it to sing His glory,  
So rare and splendid is His form.  
So infinite and unfathomable is His glory,  
So much does it appeal to the saints.  
Inexpressible indeed is His glory,  
Unfathomable indeed is His grandeur.  
His praises each and every moment,  
Must we keep singing and reciting||75||911.
- Dohra: Divine lord's praises must we sing day and night,  
In our minds must we keep meditating.  
Infinite bounties follow from His doors,  
If we keep singing Divine lord's praises||76||912||

ਚੌਪਈ: ਅਤਿ ਅਗਾਧ ਗਤਿ ਅਗਮ ਅਪਾਰਾ। ਕਹਿ ਨ ਸਕਉ ਤੁਮਰਾ ਬਿਸਥਾਰਾ।  
ਅਪਰੰਪਰ ਪੂਰਨ ਸੁਖਦਾਈ। ਭਗਤ ਵਛਲ ਸਭਿ ਤੋਹਿ ਬਤਾਈ ॥ 77 ॥ 913 ॥

Chaupaî: ati agâdh gati agam apârâ. kahi na sakau tumrâ bisthârâ.  
aprampar pûran sukhdâi. bhagat vachal sabhi tôhi batâi||77||913||

ਮਧੁਭਾਰ ਛੰਦ:

ਮਨ ਮੈ ਬਿਚਾਰ। ਐਸੇ ਨਿਹਾਰ।  
ਜੈਸੇ ਜੁਆਰਿ। ਕਰ ਜਾਤਿ ਝਾਰਿ ॥ 78 ॥ 914 ॥

Madhubhâr Chand: man mai bicâr. aisç nihâr.  
jaisç jûâri. kar jâti jhâr||78||914||

ਐਸੇ ਨਿਹਾਰ। ਕੇਸੇ ਮੁਰਾਰ।  
ਕਿਹ ਅੰਗ ਸੰਗਿ। ਕਿਆ ਰੂਪ ਰੰਗਿ ॥ 79 ॥ 915 ॥

aisô nihâr. kççç murâr.  
kih ang sangi. kiâ rûp rangi||79||915||

ਕਛੂ ਕੀਨ ਭੇਖ। ਕੈ ਹੈ ਅਲੇਖ।  
ਕਰਿ ਹੈ ਅਹਾਰ। ਕੈ ਨਿਰਾਧਾਰ ॥ 80 ॥ 916 ॥

kachû kîn bhçkh. kai hai alçkh.  
kari hai ahâr. kai nirâdhâr||80||916||

ਖੇਲੰਤ ਖੇਲ। ਕੈ ਹੈ ਅਖੇਲ।  
ਕੀਨੋ ਪਸਾਰ। ਕੈ ਨਿਰੰਕਾਰ ॥ 81 ॥ 917 ॥

khçlant khçl. kai hai akhçl.  
kînô pasâr. kai nirankâr||81||917||

ਉਪਮਾ ਅਪਾਰ। ਕੀਨੋ ਬਿਚਾਰ।  
ਨਉਤਨ ਨਵੀਨ। ਸਾਹਿਬ ਪ੍ਰਬੀਨ ॥ 82 ॥ 918 ॥

upmâ apâr. kînô bicâr.  
nautan navîn. sâhib parbîn||82||918||

ਭਵ ਭੈ ਉਤਾਰਿ। ਭੁਮੰ ਬਿਦਾਰਿ।  
ਅਪਰੰ ਅਪਾਰ। ਐਸੇ ਨਿਹਾਰ ॥ 83 ॥ 919 ॥

bhav bhai utâri. bharman bidâri.  
apran apâr. aisô nihâr||83||919||

ਨਰਿ ਵਾਰ ਪਾਰ। ਸਾਹਿਬ ਸੁਮਾਰ।  
ਬੇਅੰਤ ਅੰਤ। ਨਹਿ ਤੰਤ ਮੰਤ ॥ 84 ॥ 920 ॥

nari vâr pâ. sâhib sumâr.  
bçant ant. nahi tant mant||84||920||

Chaupai: Infinite and unfathomable is His glory,  
 Impossible is it to express His extent.  
 Infinite are His bounties and blessings,  
 For being saviour of His devotees is He known||77||913||

Madhubhar Chhand:

In our minds must we remember Him,  
 In our mind's eye must we see Him thus.  
 Lest like a gambler in a game of dice,  
 We should lose game of life in bargain||78||914||

Must we have a glimpse of Him,  
 How wonderful is it to have His glimpse?  
 How close He is to us indeed,  
 How beautiful is He in His form?||79||915||

In many shapes and forms He manifests,  
 Innumerable are those shapes and forms,  
 Does he survive on what he consumes,  
 How baseless it is to assume thus||80||916||

In several forms does He manifest,  
 Or is He without any shape and form?  
 He expands at His own will indeed,  
 Or is he really without any form?||81||917||

Infinite is His glory indeed,  
 Must we contemplate it.  
 Forever fresh and new is He.  
 Perfect lord of all beings is He||82||918||

Must we cross the ocean of life.  
 All doubts and illusions must we shed.  
 That infinite and unfathomable is He,  
 Must we reckon Him in this way||83||919||

Unfathomable is His extent indeed,  
 Truly infinite is the Divine lord.  
 Endless beyond the end is He,  
 No charms and spells can gauge His end||84||920||

ਸਿਮਰੰਤ ਸੰਤ। ਜਾਨੰਤ ਕੰਤ।  
 ਹੈ ਅੰਗ ਸੰਗ। ਅਨਭੈ ਅਨੰਗ॥ 85 ॥ 921 ॥  
 simrant sant. jânant kant.  
 hai ang sang. anbhai anang॥85॥921॥

ਸਤਿਗੁਰ ਦਯਾਲ। ਮੇਟੰਤ ਕਾਲ।  
 ਤੋੜੰਤ ਜਾਲ। ਦਰਸਨ ਬਿਸਾਲ॥ 86 ॥ 922 ॥  
 satigur dayâl. m̥tant kâl.  
 tôrrant jâl. darsan bisâl॥86॥922॥

ਸੋਭਾ ਅਪਾਰ। ਸੰਕਟਿ ਨਿਵਾਰ।  
 ਗੁਰੁ ਗੁਨ ਅਨੰਤ। ਸਿਮਰੰਤ ਸੰਤ॥ 87 ॥ 923 ॥  
 sôbhâ apâr. sankti nivâr.  
 guru gun anant. simrant sant॥87॥923॥

ਏਕੋ ਸਰੂਪ। ਸੁੰਦਰ ਅਨੂਪ।  
 ਦਿਸਟੰਤ ਟੇਕ। ਲੀਲਾ ਅਨੇਕ॥ 88 ॥ 924 ॥  
 ÷kô sarûp. sundar anûp.  
 distant t̥k. lîlâ an̥k॥88॥924॥

ਬਰਨੀ ਨ ਜਾਤ। ਅਗਾਧ ਗਾਤ।  
 ਮਹਿਮਾ ਬਿਅੰਤ। ਕਿਆ ਕਥਹਿ ਜੰਤ॥ 89 ॥ 925 ॥  
 barnî na jât. agâdh gât.  
 mahimâ biant. kiâ kathh̥c jant॥89॥925॥

ਸਿਖੰ ਅਪਾਰ। ਕਰਿ ਕੈ ਬਿਚਾਰਿ।  
 ਸਬਦੰ ਉਚਾਰ। ਏਕੋ ਨਿਹਾਰ॥ 90 ॥ 926 ॥  
 sikhân apâr. kari kai bicâri.  
 sabdan ucâr. ÷kô nihâr॥90॥926॥

ਭਵ ਭੈ ਉਤਾਰਿ। ਭ੍ਰਮੰ ਬਿਦਾਰਿ।  
 ਹੈ ਹਰਖਵੰਤ। ਪੇਖਯੋ ਬਿਅੰਤ॥ 91 ॥ 927 ॥  
 bhav bhai utârî. bharman bidârî.  
 havai harakhvant. p̥khyo biant॥91॥927॥

ਚਿੰਤਾ ਬਿਸਾਰ। ਡਿੜ ਜੀਵ ਧਾਰ।  
 ਮਨ ਮੈ ਅਨੰਦ। ਸਬ ਤੋਰਿ ਫੰਦ॥ 92 ॥ 928 ॥  
 cintâ bisâr. dirr jîv dhâr.  
 man mai anand. sab tôri phand॥92॥928॥



Him do the saints meditate upon,  
 Their lord do they consider Him.  
 Among them does He dwell,  
 Beyond fear and limit is He||85||921||

Compassionate is the Divine lord,  
 Cycle of birth and death does he finish.  
 All worldly attachments does He snap,  
 With Himself does He unite||86||922||

Infinite is His glory indeed,  
 All afflictions does He eradicate.  
 Infinite attributes of the Divine Guru,  
 Do the saints meditate upon||87||923||

Uniform is His presence throughout,  
 Beauteous and marvellous it is.  
 Same is His presence indeed,  
 In innumerable shapes and forms||88||924||

In expressible is His glory indeed,  
 Truly unfathomable is His form.  
 Endless are His praises indeed,  
 Beyond expression of humans are these||89||925||

Follow the message of the Divine lord,  
 After a thorough deliberation in mind.  
 Thereafter, recite the word of the Divine lord,  
 Then keep remembering and reciting His word||90||926||

Cross the ocean of life with His grace,  
 Get rid of all the illusions indeed.  
 Entering into a mood of spiritual ecstasy,  
 Have a glimpse of the infinite Divine lord||91||927||

Shed all your fears and worries,  
 Have a firm faith in the Divine lord.  
 Feel a sense of bliss in the mind,  
 Get rid of all worldly fetters||92||928.

ਹੈ ਕੈ ਖਲਾਸ। ਮਨ ਪੂਰਿ ਆਸ।  
ਚਰਨੰ ਨਿਵਾਸ। ਕੀਨੋ ਬਿਲਾਸ॥ 93॥ 929॥  
havai kai khalâs. man pûri âs.  
carnan nivâs. kînô bilâs॥93॥929॥

ਦੋਹਰਾ: ਅਤਿ ਅਗਾਧ ਅਚਰਜ ਕਥਾ, ਤਿਹ ਕਾ ਕਵਨ ਸੁਮਾਰ।  
ਜੁਗ ਕਿਤੰਤ ਗਨਪਤਿ ਲਿਖਹਿ, ਤਉ ਨ ਪਾਵੈ ਪਾਰ॥ 94॥ 930॥  
Dôhrâ: ati agâdh acraj kathâ, tih kâ kavan sumâr.  
jug kitant ganpati likhhi, taû na pâvai pâr.॥94॥930॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ: ਮੁਖੰ ਚਤੁਰ ਬ੍ਰਹਮੇ ਕਥੇ ਬੇਦ ਚਾਰੰ।  
ਬਕਯੋ ਅੰਤ ਵਹ ਭੀ ਸੁ ਮਹਿਮਾ ਅਪਾਰੰ।  
ਗਣਾਯੰ ਪਤਿਹ ਕੋਟਿ ਹੋਵੈ ਹਜਾਰੰ।  
ਨਹੀਂ ਪਾਰ ਪਾਵੈ ਗਤਾਯੰ ਅਪਾਰੰ॥ 95॥ 931॥

Bhujang Paryât Chand: mukhan catur barhmç kathç bçd câran.  
thakyô ant vah bhî su mahimâ apâran.  
ganâyan patih kôti hôvai hajâran.  
nahîn pâr pâvai gatâyan apâran.॥95॥931॥

ਕਈ ਕੋਟਿ ਸਾਰਸੁਤੀ ਅੰਕੰ ਬਿਚਾਰੰ।  
ਕਥੈ ਤਾਹਿ ਉਪਮਾ ਨ ਪਾਵੰ ਸੁਮਾਰੰ।  
ਪਚੇ ਤੈ ਪਚੇ ਹੈ, ਕਹਾ ਕੋ ਬਖਾਨੈ।  
ਉਸੀ ਕਾ ਕਿਯਾ ਜੰਤ ਕਯਾ ਅੰਤ ਜਾਨੈ॥ 96॥ 932॥  
kaî kôti sârsutî ankan bicâran.  
kathai tâhi upmâ na pâvan sumâran.  
parç tai parç hai, kahâ kô bakhânai.  
usî kâ kiyâ jant kayâ ant jânai.॥96॥932॥

ਕਈ ਕੋਟਿ ਅਨੰਤ ਕਰਿ ਅੰਤ ਹਾਰੇ।  
ਨਹੀਂ ਕੰਤ ਕੇ ਅੰਤ ਕੋ ਵਾਰ ਪਾਰੇ।  
ਮੁਖੰ ਤਾਹਿ ਰਸਨਾ ਹਜਾਰੰ ਸੁਹਾਵੈ।  
ਕਹੈ ਨਾਵ ਨਉਤਨ, ਨਹੀਂ ਪਾਰ ਪਾਵੈ॥ 97॥ 933॥  
kaî kôti anant kari ant hârç.  
nahîn kant kç ant kô vâp pârç.  
munkh tâhi rasnâ hajâran suhâvai.  
kahai nâv nautan, nahîn pâr pâvai.॥97॥933॥

ਮੁਖੰ ਏਕ ਰਸਨਾ ਕਹਾ ਲੋ ਬਖਾਨੋ। ਭਚੇ ਨੀਰ ਸੁਭੁ ਲਈ ਬੁੰਦ ਮਾਨੋ।  
ਮਹਾ ਕੀਟ ਪਤਿਤ ਕਹਾ ਬੁਧਿ ਮੇਰੀ। ਜਥਾ ਸਕਤਿ ਹੈ ਸੋਭ ਕਰਤਾਰ ਤੇਰੀ॥ 98॥ 934॥  
mukhan çk rasnâ kahâ lau bakhânô. bharç nîr subhar laî bûnd mâno.  
mahâ kîp patit kahâ budhi mçrî. jathâ sakti hai sobh kartâr tçrî.॥98॥934॥

After getting liberated of attachments,  
 Fulfill all aspirations with His grace.  
 Keep meditating at his lotus feet,  
 Experience the bliss of His Divine grace.||93||929||

Dohra: Infinite and marvelous indeed is His glory,  
 Truly inscrutable is it beyond any reckoning.  
 Even if lord Ganesha keeps writing for ages,  
 Its extent cannot be reckoned even than.||94||930||

Bhujung Paryat Chhand: Lord Brahma the four mouthed god,  
 Wrote four Vedas in praise of Divine lord.  
 Exhausted and tired did he feel at last,  
 So infinite is the glory of Divine lord indeed.  
 Let there be thousands of gods more,  
 Of the knowledge and scholarship of Ganesha.  
 All of them cannot reckon on the Divine glory,  
 So infinite and unfathomable is His extent.||95||931||

Let there be thousands of goddess Saraswatis,  
 Let them keep reckoning the Divine glory.  
 Let them keep singing the praises of the Divine,  
 Never can they be able to reckon His glory.  
 Beyond any reckoning and measuring is He,  
 How can anyone reckon Divine lord's glory?  
 All creatures being the creations of the Divine lord,  
 How can his creations reckon the creator's extent?||96||932||

Millions of seekers have sought the Eternal,  
 Unsuccessful have they felt at last.  
 Never could they fathom Lord's glory,  
 Which remains unfathomable indeed.  
 Many others have sung His praises,  
 Thousands of times have they repeated.  
 Forever new and fresh have they found Him,  
 Unfathomable is His span they have said.||97||933||

I having been equipped with one tongue only,  
 How much can I sing the praises of the Divine Lord?  
 Divine lord being a vast ocean full of water,  
 May praise is but a one drop of water.||98||934||

ਚੌਪਈ: ਜਥਾ ਸਕਤਿ ਉਪਮਾ ਕਹੀ, ਦਰਸ ਪਰਸ ਕੈ ਕਾਜ।  
ਜੋ ਚਿਤਵੇ ਸੋ ਦੇਹ ਮੁਹਿ, ਤੂ ਸਮਰਥ ਤੁਹਿ ਲਾਜ॥ 99॥ 935॥

Chaupai: jathâ sakti upmâ kahî, daras paras kai kâj.  
jô citvô sô dçh muhi, tû samrath tuhi lâj॥99॥935॥

ਇਤਿ ਸ੍ਰੀ ਗੁਰੁ ਸੋਭਾ ਗ੍ਰੰਥੇ ਉਸਤਤਿ ਬਰਨਨੰ ਬੀਸਵੇ ਅਧਿਆਇ ਸੰਪੂਰਨਮਸਤੁ ਸੁਭਮਸਤੁ ॥ 20 ॥  
iti sarî guru sôbhâ garnthç ustati barnanan bîsvç adhiâi sampûrnamsatu  
subhmastu॥20॥

Chaupai: Divine Guru's glory have I sung in my humble words,  
 That too I did with Divine Guru's grace indeed.  
 May I be blessed as the Divine Guru wills,  
 As almighty and a devotee's saviour is He indeed||99||935||

Thus is concluded the chapter twenty of Sri Gur Sobha.

## REFERENCES

- 1,2,3. Brahma, Vishnu, Mahesh (Shankara) are the three gods of the Hindu Trinity of gods. Whereas Brahma is believed to be incharge of creation and creator of four vedas, Vishnu is the provider and sustainer and Mahesha or Shankara the destroyer.
4. Ganesha: Son of Shiva and Parvati, a Hindu god with man's body and elephant's head. He is believed to be a patron saint of prosperity and knowledge.
5. Ganaka: A woman engaged in flesh trade who started reciting god's name after a caged parrot gifted by a saint and got emancipated. Her legend is referred to in Sri Guru Granth Sahib, sorath Mohalla 9, (p. 632) ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰ ਧਾਰੇ ॥ and Basant Mahala 5, (p. 1192) ਗਨਿਕਾ ਉਧਰੀ ਹਰਿ ਕਰੈ ਤੋਤ ॥ ਗਜਇੰਦ੍ਰ ਧਿਆਇਓ ਹਰਿ ਕੀਓ ਮੋਖ ॥
6. Inder Drone: According to Srimad Bhagvat Puran Sakand 8, chapter 2, Raja Inder Dayoman was a Gandharav, who was turned into an elephant with the curse of Sage Deval. Later on, he was gripped by a crocodile in a God varuna's pond but was instantly released, the moment he prayed to God for protection. Mahankosh, p. 391. This legend finds reference in Sri Guru Granth Sahib, (Gauri Mahala 9, p. 219) ਗਜ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ ॥
7. Yajanas: Several Hindu rituals for propitiating various Hindus gods.
8. Pahars: Ancient Indian lore measures the duration of day and night in terms of eight pahars, equivalent to twenty four hours. Thus, one Pahar is equal to three hours.

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## **IMPORTANT HISTORICAL EVENT IN CHRONOLOGICAL ORDER**

- 1666 AD Birth of Guru Gobind Singh ji at Patna (Bihar)
- 1672 AD Arrival at Makhowal (Anandpur) from Patna
- 1675 AD Martyrdom of Guru Tegh Bahadur at Delhi
- 1675 AD Guru Gobind Singh assumes Guruship
- 1678 AD Creation of Ranjit Nagara
- 1679-84 AD Setting up of Guru's Court and nomination of Court Poets
- 1685 AD Guru's departure for Paonta Sahib
- 1688 AD Battle of Bhangani, Guru's victory over Raja Fateh Shah of Sri Nagar Garhwal
- 1689 AD Guru ji's return from Paonta to Makhowal (Anandpur)
- 1689 AD Guru ji established town Anandpur
- 1691 AD Battle of Naudan and Guru's Victory
- 1695 AD Abolition of Masand System
- 1699 AD Creation of Khalsa Panth
- 1701 AD First Battle of Anandpur Sahib with Mughals and Hill Rajas
- 1701 AD Battle of Nirmohgarh
- 1705 AD Last Battle of Anandpur
- 1705 AD Guru's departure from Anandpur Sahib
- 1705 AD Martyrdom of elder Sahibzadas Ajit Singh and Jujhar Singh in the battle of Chamkaur
- 1705 AD Martyrdom of Mata Gujri along with younger Sahibzadas at Sirhind
- 1706 AD Battle of Muktsar and martyrdom of 40 beloved Singhs(Muktas)
- 1706 AD Guru's departure from South India from Talwandi Sabo
- 1707 AD Death of Mughal Emperor Aurangzeb at Ahmed Nagar

- 1707 AD Battle between two sons of Auranzeb at Jaau near Agra and Guru's support to Muazam Shah (Bahadur Shah)
- 1708 AD Arrival at Nanded
- 1708 AD Guru's demise at Nanded.

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