SRI GUR SOBHA
(SAINAPATI)
SRI GUR SOBHA
SAINAPATI

ENGLISH TRANSLATION
KULWANT SINGH

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INSTITUTE OF SIKH STUDIES
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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
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 paean 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.

Birendra Kaur
President
Institute of Sikh Studies
Chandigarh

November 1, 2014
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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 buri nit satiguru 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 di 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.”

**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\
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\
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”\
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\
Padam Rang being a sage of Jainism,
He was a great scholar of medicine (Vaidya)
Ram Chander having learnt medicine from him,
Prepared a book on medicine “Rama Binod”\
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”\
Having prepared this excellent version,
Sainapati felt highly elated at heart.
After having translated this ancient book,
He titled the new version as “Sukhsain”\
As one lamp lights another lamp,
The second lamp is the replica of the first.
So was another version of Rama Binod
Prepared and titled “Sukhsain”\
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.”\
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).³ 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. Saniapati’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.”⁴

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 Gurmukh 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.”

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.”

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.” 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.”

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. 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 Gurshobha*, 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’etre 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.”

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 17th 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.11

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. In will neither remain in conspicuous 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||12

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
uncordinated 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).¹³

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,
Truely 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,
Truely would he be the Divine Guru’s Khalsa.”||31||147||

Pauri: (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
Truely 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||

Pauri: Administering Khandey-ki-Pahul (initiation)
He strengthened and emploowered 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 superstitution,
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 acquisance 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,
Truely 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.
Truely eternal and true is the Will of the Divine,
Truely, shall it prevail being forever true.||38.||154||14

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 Makhowal (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 domination 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 them 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 Sainapat’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:15

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 appeard 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.16
   Swaiyya: The enemy forces which remained on the battlefield,
      Unitedly did they launch as 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.17
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,
Deserving worthy of blessing they become of their grandfather.

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.

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.

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.

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 at 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”. 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.\textsuperscript{20}

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||\textsuperscript{21}

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 with in 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.\textsuperscript{22}

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.”\textsuperscript{23}

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.”\textsuperscript{24}
Moreover despite being a literary composition Sainapatis’ *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.”

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.”

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.”

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.”

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 metrical 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, Total 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 craftmanship. 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 embleleshiments and classical references is likely to create an impression in certain minds about Sainapatis’ 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 craftmanship 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 paean, 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, 1st 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. 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, Hardvard 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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1. Dr Jai Bhagwan Goel: *Gurmukhi Lippi mein Hindi Sahitya*, Hindi Sahitya Sansar, Delhi – 6, 1st edition 1950, p. 170-171. All the quotations from this book have been translated into English by me.


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1. Dr Jai Bhagwan Goel: *Gurmukhi Lippi mein Hindi Sahitya*, Hindi Sahitya Sansar, Delhi – 6, 1st edition 1950, p. 170-171. All the quotations from this book have been translated into English by me.

Sri Gursobha


4. Dr Ganda Singh, op. cit., p.1
cânâkç bhâkhâ karî kavi sainâpti mân.

5. Ibid

मैरा सिन्ध वली गृह में
मता धर अतमर दिन विड़ा।
sainâ singh karî gur sôbhâ
satarh sat athsath niij Ubhâ.


12. Ibid, p. 12-13

13. Ibid., p. 22

14. Ibid., p. 33
कबित: किच जड़ बाँचि सतिगुरु कारान कारान
सराब सांगति आदि अन्त मच्रा खालसा।
mांगचा हुक्म सो त्स होवाइगा सिख साही
ना मानाैगा हुक्म सो त्स होवाइगा बिहालसा।
pाैन्क किकुंसवति ताजी सांगति साहु पारिति कर्रु
दाया आर दराम दरार तांग्स सबलास।
hुक्काना आँवई सी दारही ना मनुदवाय
सो तो वाहिगूरु वाहिगूरु वाही गुरु जी का खालसा ||31||147||

बालराम बालराम गुरस बालर शीमा।
बल भाषा शंकर धालब्राम वसि गीका।
मनसा बन भल वर्ड बन शीमा।

सी, से तावर उपरित उपरि, शीमा मेहर शीमा।||32||148||
karnation kartar hukum kartar kia।
karnan kar masand sabhi duri khalska kari lia।
mahni sc parvan suphal tin ka jia।
un tori jam ki phas, nam amrit piia।
jii, jo tu karah su hui, kia soi thia||32||148||

Dohra: khändc kii pahil daal karanhâr parbh soi।
kio daso dis khalsas tan bin avar na koi ||33||149||

अविष्ठ: ध्वर की धातु ऊंच ऊंच कहाँशा।

Aril: dâc khândc kii pahal tech badhâia।
zorâvar kari singh hukam vartai।
jih masatki saňjog tini kamai।

Dohra: dûtan koo sangi saňthi taji durmati dchu jalai।
hukmu āčra sabh sat hai mânhi narak na jai ||34||151||

अविष्ठ: निव शीरो भे भाव शीरो शीरो शीरो भाव शीरो।

Dohra: koo dûtan koo sangi saňthi taji durmati dchu jalai।
hukmu teâra sabh sabh sat hai mânhi narak na jai ||34||151||

अविष्ठ: निव शीरो भे भाव शीरो शीरो शीरो शीरो शीरो।
Aril: sir gumman kç marnc parnc nahin jãiai.
pãncan kç sangi sãth nãch nahãi lãiai.
taji parpaãc bikãr durat jalai.
sat sangti partãp narak na jãiai.
ji hukmu tçrã sab sacu sacu sukhdãi ||36||152||

प्रह्लादः


चेतनः

15. Ibid., p. 58, 61, 62

Kabît: tab hî bacan pãi, carrhiô nagãrã bãjãi,
savãr bhayõ jît singh juddh kç karan kõ.||18||314||

Dôhrã: rãjan kî sudhî budhî gaî, bhayõ juddh jab jôr.
larat singh ranjit tahi, phauj daî sab môr.||31||327||

Swayyia: gajat sûr mahã hãn mai, ghan mai camkai bijri ghatnãvai.
tãran mai jim cand divai, nã chapai ranjit mahã hãn pãvai ||36||332||

Dôhrã: calô ranjit jab jî hãn mai parô kîo sangrãm aisç apãrãc.
lôth par lôth tâh dârî kçtî bhâbhak kari rakat hui caîc nîrç..37..505..

Sri Gursobha  

Dôhrâ: karat mår cârô disâ jît singh asavâr.

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

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

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

phatç singh jujhâr singh ih bidhi tajç parân.
pargat bhaç tih lôk mai jânat sakal jahân..75..543.

17. Ibid., p. 94

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


21. Shamsher Singh edited: Gursobha:
उप मधे गुण षेट मधुमे।
सख्स सफळतुध षुध षुध।
धसख्स बी में उधध भरभाई।
व लीलिये धसख्स में सभीम || 41 || 8 || 6 ||
tâh samç gur bain sunâyô.
khâlas âpnô rûp batâyô.
khâlas hî sô hai mas kâmâ.
bakhash kîu khâlas kô jâmâ.. 41..806..

केरः
धसख्स भें त्रुध झे दे धसख्स झे पर्म || 42 || 8 || 7 ||

dôhrâ
khâlas mçrc rûp 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
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 patronage.
अवध विषयी किशोर युग पुरुष वधरे।
बुध धूमफेर। अर्जुन ह्रास।
ab paritham dhiâu panth pargâs kathnan.
twa parsâdì . khâlsâ vâc .

Dôhrâ: छक samai hit sô hitû ucrî hit cit lâi .
parbhû racnâ aisç raci sô tum kahô sunâi||1||

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 bintî kar jôri dôu, hari kîjai sauû ju parai sahîai .
tumrî upmâ tum hî barnô, karô âpan tç kari mò gahîai ||2||

Dôhrâ: mati thôrî úpmâ ghanî, kîhi bidhi barnî jâî ||
binau karç kabi jôri kar, satigur hôhu sahâi ||3||

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 Guru1 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||
Sri Gursobha

4

गुर सोभायं जा श्रीमं व में रहे म सभ विचारः
मंड लयिं गृहि तेंदू धै है, भर मंडलि हारियारि ||5||
gur sôbhâ yâ garnth kô dharô su nâm bicâr .
sunat kahit gati hût hai, man antri uridhâri ||5||

संभव मनुष्य में रहे सरस्वती श्रीमानी श्रीसा
प्रस्तावी कुशी भंगूरब बड़ी, दोस वर्ग वर्ग भीड ||6||
sammatt satarh saì bhaç barakh athâvan bit .
bhâdav sudi pandars bhaï, racî kathâ kari parît ||6||

मंडलबत मे दोहे सरस्वती श्रीमानी श्रीसा
सतमत सतरह साई बाचक भरक भजन .
satiguru kî upmâ kahô divas rain bicâri .
dijai sudhi budhi karipâ kari karanhâr kartâr ||7||

चैखी: उव मूमाणि ग्रुः फुहेमे। सतमत नतम वे निष्ठे अल्मे।
उव वर्ग वीर थविं थवल भल भाले। वाली सिंधु ग्रुः भल भवना घाँगे ||8||
Chaupâ: tav parsâði gurû updcsc . janam janam kç mitcc .
tab yahi kît patit man âyô . bhaï karipâ guru márgi pâyô ||8||

उव भल भीठ भौरि फिम बाढी। पुषाट वर्गे मंडलबत लो मखी।
मे पृष्ठ ग्रुः वे बचले मुहांगे। वाली बचले मुहे निर्द लगे ||9||
tab man mît môhi im bhâkhî . parpti kahô satiguru kî sâkhî .
jô parbhu guru kô bacan sunâç . kahihau kathâ sunô cit làç . .9||

तिरंबल पंच निदि हुमिरानी। शहर पुष्प शरम अवरं बाढी।
मव ग्रुः वहरिंट मूपि पुषामी। राज वही पुष्प अविरंची ||10||
nirmmal panth jôti ujiâri . dîghar parbal sabal ati bhârî .
jâb guru kachuir budhi pargâsi . dayâ kari pûran abinâsi ||10||

मंडलबत में डिग रे वर्गे। डिग पुष्प बलभदर रहैं।
पुष्प पुष्प पहे डिग मरी। भरम उड़े डिग नतम र भरम ||11||
satiguru sôbhâ ih tç kahau . tih partâp parampad lahau .
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 Samvat².
It is on the fifteenth day of the month of Bhadon³,
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||
अभ मनिरुद्ध वे तन्भ भग्नरे। धन धुःध विध वे धिलाने।
धनरे मनिरुद्ध नामद रूढ़ रूढ़। अंतरे अंतरसम भुजाधरे॥ 12॥
ab satiguru kç nâm bakhânau . param purakh tîh tç pahicânau .
parthmç satiguru nânak bhaç . angad amardâs pargtaç ||12||

किंदे वे समग्रम गुडू नारे। अभयव धवि बोरिंद भशाने।
किंदे वे गुडू बरे धम धकिं। देति गुडू धवि बदर बरधिं॥ 13॥
tih tç râmdâs guru jânô . arjan hari gôbind pachânô .
tih tç gurû bhaç hari râi . phçr gurû hari karisan kahâî ||13||

भुजाट दरे गुडू देखा वरहस। मनुरल मूरिति ने तमी सच्च।
बलभ पठभ वी मिलिं भरी। अभाल वती जलिंगु मे मनी॥ 14॥
pargat bhaç guru tçg bahâdar . sagal saristi pai jâkî câdar .
karam dharam ki jini pati râkhî . atal karî kalijug mai sâkhî ||14||

मनुरल मूरिति ना वा नम बरे। किंदे वे समय पठभ भांगें।
ढील लेख मे मे मे बरी। मनिरुद्ध वैंज नाम यिभ बरी॥ 15॥
sagal saristi jâ kà jas bhayô . jih tç sarab dharam bañcyô .
tîn lôk mai jai jai bhai . satiguru paij râkhî im laî ||15||

जिम्र तलेजु अतु पाथमाल। अत्तल वरी गुडू बरे झाला।
पठभ देख गुडू पूरा पति मिलाने। गुडू गुडिंद मिथ कवलिं॥ 16॥
tilak jançû aru dharmaśalâ . atal karî gurû bhaç dayâlâ .
dharam hçt parbhû purhi sidhâç . gurû gôbind singh kahilâç ||16||

महैमः: गुडू देखा वरहस के गुडू बोरिंद भिन्न,बरे नामद उठरे।
दे पैंज लिंदे मे नै नै बरे, भुजाधरे गुडू आहि विमा बरहवे।
हाम बिंगा निल विहाचार, मघ नाम उठरे बरे उठरे।
मे मे मे पैंज बरे मध वी, किंद आहि धाे गुडू वी महवे॥ 17॥

Swaiyya: gur tçg bahâdar tç guru gôbind singh bhayô târan tarnan.
tarai lôk bikhai jai kâr bhayô, pargatyô gurû 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||

चेष्टही: किंद धथाधी परी रबराप। धुःध धवि धरे धिकारी।
धुभ मेह देख भिं भरम रहवे। मूम्लि हेंज संग महवे॥ 18॥

Chaupaî: tih bakhsîs karî kartâran . parbhû bâk im kahô bîcâm:
tum mçrå 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 kalyuga4.||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 worlds5. As the Divine Lord had stood by the Divine Guru.||15||

The right to put Tilak6, wear Janeu7 and sit in religious congregation8, 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 regions9, 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||
है सृजन सब भगवान दे ले। मुझे द्विजेम ययति तुम्ह मे।
है पृथ्वी पाण्ड उच्च भूमि है। है विजय मूक्ति भूमि जी हैं। ||19||
जो परांती जम मात से दारा। सुनि उपदेश सार्न तुह दराई।
जो परभु भारत रांग रांग परित। हाई ती संज मोह इह रित ||19||
बहादुर बुध ने से सुन बुध। है है मिन सबाद मैं भराई।
अभाव अभाव पूरा जाता। अभाव अभी अभी दुबूंच हैं। ||20||
भगती हे ज् ज् ज् हम रांग। लाई लाई जगत मात मक रांग।
अपनि अपनि दुर्ग लगाई। अपनि अपि अपि उरज नहैं। ||20||
बरस पूर्व दिलुं भरस दिलुं। अखंड हैं भरवाई दिलुं दिलुं।
हम सो हह बहार बहार बहार। नसदिन उस्ताद बहार तहार।
बचन बसार रहें। माह माह मकू मकू। नाहिं चक जान सो हह बहार।
है सी संजस्ने माह संजस्ने माह है। माह संजस्ने माह संजस्ने माह है। ||22||
भुजांग पर्यात: बाणार्य हिन्दुस्तान भक्तान। कराण्य खार्त जोनि भुलायान।
चह्न के जंट जोंद हार अपि किंच। तिनि सरिस्मि माई अण जागरी राइ तिनि हैं। ||22||
है है अभम है सुन दराई दराई। लाल पाँच अंदु अंदु बराम।
बरस बरस भरस भरस भरस। उल्लभ अल्लभ बलिम मुलीम ||23||
उदाई आसत लाई जाना कहाँ। लाई दाना आपा अपे ब्रह्मा।
बरस बाराम भरस भरस भरस। उल्लभ अल्लभ बलिम मुलीम ||23||
है सी संजस्ने माह संजस्ने माह है। माह संजस्ने माह संजस्ने माह है। ||22||
किछ चार साबूर माई सबह होइ। काहाँ तिय सु दुई नाको ||24||
बारस बारस बारस बारस। सोई भार बूढ़े बूढ़े बूढ़े बारस।
बारस बारस बारस बारस। सोई भार जान। हिमाल जारी है। ज्ञान आराम अअलराम माई है। ||25||
किछ रुप भारी बारस चारदाहारी। सोई भारम भूली जी जुड जहाँ।
तय भार भार बारस बारस। है सी संजस्ने माह संजस्ने माह है। ||22||
Whosoever feels scared of messengers of death,  
Let him listen to thy gospel and seek protection.  
Whosoever 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\textsuperscript{10} 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\textsuperscript{11} created,  
But all of them posed themselves as Prophets.||25||
तिहें भाषि के द्वारि के के तिमादे। बहि मेंड नगर में मु अन्य चरणेः। भर ध्वनि पुरूष मु ध्वनि चरणें। ध्वनि छोटे छत्र देश निर्देश र भरणे॥ 26॥
तिनाइ मारी काहार काक काँ रिशाँ। भाई सोह जागे माँ दान काहाँ।
महार बरहम रुपन सु भरमाइ काहायो। बरहम बहुन राँच छि तिहझ ना पयो || 26 ||

भगवेंद्र छटेवद लेंज चरणे। वजे भुक मेंड मु तिमारी पुनरावे।
विरे रम तिर्थ बहे हड़तर पाती। विरे उगरि मिंछुड़ि बहे पुन माति॥ 27॥
महादेव धचवंत धचवा काहायो। गायो भुल सो सु लिङा पुजायो।
कित राज रिक्हात भाँच चतार दहारि। कित ताहि सिम्मत्र लाई पूज सारप || 27 ||

उमेछल हिरा:

तिहें मल्ल चेंद। तिहें मल्ल चेंदं।
र धरणे अल्परूप। जाते बाज़ देशं॥ 28॥
Rasâval Chhand: jitç sarab bhçkhan . titç sarab pçkhan .
n पयाल अल्कहाँ। यहाँ बात दक्हाँ ||28||

तिहें मैं धलाइ। मु अन्य चरणें।
बही बाज़ कारे। मु भैगीरी ह भरने॥ 29॥
jitç mai pathâç . su âpî kahâç .
kahî bât sâcç . su aisî na माच ||29||

“जुआ सेव बनाप। मू भेडी द्राक्षाय। बरह धरो बिहरां। परम नप देरां॥ 30॥
tujhai jô banâyâ . su chî upâyâ .
karaup panth मारा। dharam kâj kçrâ” ||30||

जाते वें खजां। उठे मिंछाट भाप।
उठे वेंम बाजां। पारी बेटी माती॥ 31॥
yahai kç pathâyô . tabai saristi âyô .
bhâç kçs dhârî . dharî phçri sârî ||31||

जुआ पुनध दाम। स्वाभाविक उमाम।
बही वें बाज़ बजां। उठे सून माते॥ 32॥
dhuâç parçêm pâsâ . ajâib tamâsâ .
kîç bâk bhârc . bhaç juggd sârç ||32||
Then after such killing and destroying they emerged,
They gained worldly fame as they proclaimed themselves.
Thus did Brahma\textsuperscript{12} claim himself the greatest divine incarnate,
Though he did not know an iota of Divine mystery.||26||

So did Mahadev\textsuperscript{13} claim himself the greatest among gods,
Though forgetting the Divine Lord he got his Phallus\textsuperscript{14} worshipped.
So many others clamied themselves as hallowed sages,
Who got themselves worshipped as creators of Simraties\textsuperscript{15}.||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||
दिविने मिथिल मुखे। बिजी लाम धुरे।  
अचल तीर झगी। टैलैली र टैली।||33||
bhirç singh surc . kiyç kaj purç .  
acal niv tari . taregi na tari।||33||

हज़ै वात सतै। विजी माथ आहै।  
विजी पंच श्रीमान। विजी पंच श्रीमान।||34||
yahai bat jao. ridai sac ano.  
kio panth aisâ . kahiyô âp taisâ।||34||

हज़ै र द्वापार। बहै र धरापा।  
हज़ै धरापा। म धरापा।||35||
chapai na chapâyâ . ghatai na ghatâyâ .  
dinô din savâyâ . su dankâ bajâyâ।||35||

मूले शेण उ ली। भिले उलि झगी।  
मलित उलि आहै। मलित मुख पहै।||36||
sunan ghôr tâ kî . milai tâhi jhâkî .  
sarann tâhi âvai . söî sûkh pâvai।||36||

इसीथला पूजात हिचः:  
वरी तदन बुसे तदन भै बुसते। वरी मस्त भै विजी उरि गाजहरे।  
गिरे ऐरी तरी बता तरा लीती। तम यच वरुण जत चुपि चीती।||37||
Bhujang Paryât Chhand: kai bharam bhulç bharam mç bhulànç . kai saran aç kio tâhi gayânç  
kitç jîv âi kahâ câl kiri. dayâ dhâr kartâr yah budhi dînì।||37||

इसीथला पूजात हिचः:  
वरी तदन बुसे तदन भै बुसते। वरी मस्त भै विजी उरि गाजहरे।  
गिरे ऐरी तरी बता तरा लीती। तम यच वरुण जत चुपि चीती।||38||
dûû hâth jorç sarni tâhi pâî . kînu nâm khâlas khalâsî batâî .  
sarab sûkh pâç diç râj râjan . sunô bçntî râj râjâdhirâjan।||38||

इसीथला पूजात हिचः:  
सिथर में मायुद मायुद ब्रह्मी। बहुवां धरवां जत दह लीसे।  
बहुवां धरवां लीसे मु उरै रिजरे। बहुवां धरवां लीसे मु उरै रिजरे।||39||
Bhujang Paryât Chhand: sidak mór sâbut majbût kijô . karanhâr kartâr yah dàn dijô .  
karô daristi aisî su tîyan nîhârî . 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||
Bhujang Paryât: sadâ čk jôtan tisai säci jânô. rahau tâhi sarnî na dûjai bharmânô .
kahôn sôbh tçrî yahai dçv kîjai. ji mô pai kahâvai tç mô dân dîjai||40||

kahau divas rainâ kahô sarab mãsç . kahô jâgtç sövtç sâsi garâsc .
su ádan jugâdan jagç jôti jâkî . abç ant lau hôigî ant tâkî ||41||
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 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.


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 couplet 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.

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 Makhowal (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 metrical compositions and poetic devices such as chhand, naraj chhand and kabit reveals his poetic skill and linguistic craftsmanship.
Dohra: jo calitar parbh purakh ke, ta ko karat bicar.
 jatha sakti upma kahat, man antri uridhari||1||42

चेंधरी: नमाम पुरक ली भाव वरणी। गुर दिखा भ वह नाती।
 विन सरस वर्धन मवर स्वस्म सवस लघु॥ 3 || 44
Chaupai: agam purakh ki agam kahani. gur karipa te kachuk jani.
 tih partap katha tih kahau. satigur paras padarath lahau||3||44

सति सरुप रुप गुंर जाती। वर्धन निमित दिखम सिलभावी।
 दा सम अभ्यस वहन वर्धन ध्यान घर॥ 4 || 45

बक्टि: 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||
Sri Gursobha

नमः मन्य धृतिच दुरी मन्य लशिच, दूरी लेख नाशिच दुरी देशिच भागेः। 
बरते घरा सिंह सिंह दास सिंह, बरते खंड़ माजे मुंडे बे मुरणे।

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.

तीमे मटि मडे दिंजी बङ्ग वडे, रटी मिसिंट भडे बुढ़े धपड़े।
दिंजी राधा सागे बदाम बाट बजो, पूर्व घेम बजेगे दिमें ढेके ढपे॥ 6 ॥ 47 ॥
kiyo sati satai tihi rang rate, dai sarist mate kupate khapayo.
tihi nam lage bharam bhar bhage parbhu parem page imai bhed payo॥ 6 ॥ 47 ॥

देहता: मधेंवतः मुराधरः, मन्त्रितुवः ते अभद्रः।
लीला अविव अवेद्विविंशि, बन्धुत्तल बलदुविः विशुद्ध || 7 ॥ 48 ॥

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

षेघरी: बेवा जत वांधे विंद बढ़े। रूम पान्दे मनिगुल गाए।
समता झीव भगव घड़हट्टे। बालं भारते नूतन भाल बढ़े॥ 8 ॥ 49 ॥

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

भैलां वांधे लीला उव बढ़ी। बडे माप मस्ते बै मस्ते परी।
चरु वेव अंत अंति भावी। बटुरे बहुवच सुप बढ़े भावे॥ 9 ॥ 50 ॥
anik bhanti lila tah kari.phate sah suni kai mani dharai.
bahut kop man mahi basayo.phauj banai judh kau ayo॥ ॥9॥ 50 ॥

देहता: बहु भूर झल नेवते वे मैली मसिंग अधारः।
बिंबार भैलि डेस गीते, धधव बहौं लक्ष्यानि || 10 ॥ 51 ॥

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

महेंद्रा: बड़े भापत्त मंगल वे भाग ती, सिंध बंबखिंट डिंट थैलिच भागेः।
इल वी थेव तेमे बही ठुकर उड़, घण्ड खिसक भूरे मुरणे॥
भाग वै पेठ वै चेव बुरुरक भव, भेके बारी वै भिसाल भूरे॥
बनी वै डेव वरलिच मलांचिच मध, मुंडे वे मृत रतिच रुढ़ भागे॥ 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.¹  
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\textsuperscript{6}\textsuperscript{47}\textsuperscript{||}

Dohra: Makhowal\textsuperscript{2} 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\textsuperscript{7}\textsuperscript{48}\textsuperscript{||}

Chopai: Many a year did pass in this way,  
When the True Guru shifted to Paonta.\textsuperscript{3}  
A palace on Yamuna’s bank did he get constructed,  
In bliss did he live and meditate here\textsuperscript{8}\textsuperscript{49}\textsuperscript{||}

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

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\textsuperscript{10}\textsuperscript{51}\textsuperscript{||}

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\textsuperscript{11}\textsuperscript{52}\textsuperscript{||}
Dohra: phate sah dal saji kai, khara bhayo tih than.
sangi rav raja ghane, man mai kio guman||12||53||
ketak dal ih phauj ko, kino sah sumar.
ek ghari ki mar mai, hui hai sakal sathar||13||54||
phate sah ut dal mandyo, itai shah sangram.
bir pañc jodha bali, jin jite sangram||14||55||

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

jaimal kop carryo rann mai, kar mai barchi tirchi gahi lini.
phauj mai dhai paryo khunsai ka, ai ketan ke ur antar dini.

jimu sarang mahi mantag parai, n darai kari lobb kachu tan ko.
kai im loh kiu na kio tih moh maha man ko.
Dohra:  Fateh Shah⁵, 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 Sangram⁶ stood firm on the otherside
These five brothers were great warriors,⁷
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.⁸
The vultures kept hovereing over the dead bodies in the field.
As the Jogni⁹ filled her bowl with the blood of warriors,
She had her fill and felt dyspeptic||15||56||

As Jaimal¹⁰ 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.
बोलि नंदिन मंत्र संगीत तन्भ पदि, उंीते में वहाँ बहाउँ बाबान जाय।
बोलि गुण नगर नागरिक जिने बताति, ताहित गुस्सा वे गजर लें। ||17||58||
रान मैं धुम करी अंदर जी, मनो मानस बाधत दग्दाल वे।
ईह धंती गुलाब गुलालिय बिली बताति, ताहित तकमु वे गजर लें।
महादुधी खड़े बड़वाव संबाद बै, धुम भाव उठ भाव लीले।
आपका बै मूर्त में बल उठ वे बते, बलवति बै उवाह भाव लीले।
माहुरी कंद करवार संभार कै, तुम अस रान मही दिनो।
अनि कै सवार जो वर ता कराई, पक्री कै टाई मारी लीनो।
bhanti इह भक्त महादो भरे उन्न, भाव बै सींत बै बै तीह।
देव वे भाब बै देवी दोने देरे देरे, देवी बै बुध चउसिंग हीलें। ||18||59||
भक्ति इहं सुर केतन मरे तहां, अप नेले जिव को बहान।
देव अहमद वे सींत दे आपका बै, वरेंद्र पुंढं तेरे बुध भाव लीले।
कै मैं जंग मुनि गाँव राम वाही, तेग कर मई लाई बेग दहाव।
देव मैं तस्वक जो सेर तस्वक जी, पक्री मैं लाव बुध भाव भाव दो।
bhanti इहं कुंज जीते जीते बै, धुम भैंस बै सींत नीलें।
धुम अवध वे सींत दे आपका बै, बुधर पुंडित तेरे बुध भाव भाव दो।
कै मैं जंग मुनि गाँव राम वाही, तेग कर मई लाई बेग दहाव।
देव मैं तस्वक जो सेर तस्वक जी, पक्री मैं लाव बुध भाव भाव दो।
bhanti इहं सुर केतन मरे तहां, अप नेले जिव को बहान।
देव अहमद वे सींत दे आपका बै, वरेंद्र पुंडं तेरे बुध भाव भाव दो।
कै मैं जंग मुनि गाँव राम वाही, तेग कर मई लाई बेग दहाव।
देव मैं तस्वक जो सेर तस्वक जी, पक्री मैं लाव बुध भाव भाव दो।
bhanti इहं सुर केतन मरे तहां, अप नेले जिव को बहान।
देव अहमद वे सींत दे आपका बै, वरेंद्र पुंडं तेरे बुध भाव भाव दो।
कै मैं जंग मुनि गाँव राम वाही, तेग कर मई लाई बेग दहाव।
देव मैं तस्वक जो सेर तस्वक जी, पक्री मैं लाव बुध भाव भाव दो।
bhanti इहं सुर केतन मरे तहां, अप नेले जिव को बहान।
देव अहमद वे सींत दे आपका बै, वरेंद्र पुंडं तेरे बुध भाव भाव दो।
कै मैं जंग मुनि गाँव राम वाही, तेग कर मई लाई बेग दहाव।
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देव अहमद वे सींत दे आपका बै, वरेंद्र पुंडं तेरे बुध भाव भाव दो।
कै मैं जंग मुनि गाँव राम वाही, तेग कर मई लाई बेग दहाव।
देव मैं तस्वक जो सेर तस्वक जी, पक्री मैं लाव बुध भाव भाव दो।
bhanti इहं सुर केतन मरे तहां, अप नेले जिव को बहान।
देव अहमद वे सींत दे आपका बै, वरेंद्र पुंडं तेरे बुध भाव भाव दो।
kari नाराज चांद: लाल कंद अनि कै, कामन बन तान कै।
कीयो जुद्ध जानी कै, ब्हाली धाई ब्हाली ब्हाली। ||20||61||
समुद्र बुध यात्री। मंगवा उन्द्र रात्रि।
बहै भाव भक्ति। पुराव की पुरवटी। ||21||62||
सरूप रुप धराई। अनेक सतर सताई।
काराई सूर मार! पुकार और पुकार! ||21||62||
बिस्मात लें बाटरी। बली मु उत्प्रे बाटरी।
ठ नींद ठटा ठटरी। मु बाटरी मु बाटरी। ||22||63||
kari सिन्हा खेत काटा। कै सु ताई बाटाई।
ना जीव चाहा चाहता। सु ठाटा सु ठाटा। ||22||63||
As he swayed recklessly in the battlefield with such ferocity,
It appeared as if Lord Kanar\textsuperscript{11} was playing Faag\textsuperscript{12} with his consorts.
As he carried such an array of diverse colours,
He splattered warriors of diverse castes with (blood)\textsuperscript{17}\textsuperscript{58}.

As Mahuri Chand\textsuperscript{13} raised his sword in the field,
He stringed 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\textsuperscript{18}\textsuperscript{59}.

As Ganga Ram\textsuperscript{14} 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\textsuperscript{19}\textsuperscript{60}.

Naraj Chhand: Lal Chand\textsuperscript{15} 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\textsuperscript{20}\textsuperscript{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\textsuperscript{21}\textsuperscript{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\textsuperscript{22}\textsuperscript{63}.
भहुधी व्यक्ति बेघ्र एव नीच मे, ममता है रघु मै ध्वेद धर्मे।
भव में नेभं जालरेण मृग सत्तम्, हिंडद मै भगव नर बै मै जिवजने॥

महारु कारुनि कप कै जीव मै, सासत लाई हाथ मै बाई ध्वेद।
एक सो एक बलवंत सरा सरास, चिनक मैं मारी रान मैं गिराे॥

चेट बीजे पुरुष बी उद्ध दी, भाव केघ्र बै सन्य बें रेण निर्माण॥
भूमि भूमि बीजे सर्व रुम मू चूरे, ने रेष्मिये मुं भण उल थाले॥

हेत कियो परभ की तब हिं, अरु कप कै जुध बो पहर सिद्धावै।
एसे पारकर्मु कियो दया राम सु दरो, जो देख्यो सु महा रान पवाई॥

है वटवा वत मै विनान्त, मंड़ण बै धरु उजाड़ बै भरवे।
भूमी रसी सन्धि मैं डिय बै, भते उल्ले धरण ग्राह बै दुर्घरे॥

लाई कटका कर मैं कारिपन, सांभर कै खान हयत के मरयो।
एसी दैर सिर मैं ती हेक, मनो तोरो पहर गदन सो दर्यो।

हे वर्षावर बल मैं विषांत, मंड़ण बै धरु उजाड़ बै भरवे।
भूमी रसी सन्धि मैं डिय बै, हिंदु तुम्हीं मैं दिय भोध मंधाले॥

मैं बार्बर भरण धक्कतार उद्धो, हिंद मैं वर भरण वहाणे॥
नेट रसी मू रसी हैं ते, हिंदु तुम्हीं मैं दिय भोध मंधाले॥

लाई बार्बर बल मैं उद्ध दी, भते नेथ चढ़ने बै सिंध ने पाई।
भार्वत उद्ध निराकर लीजे वट, वेमुन पेलट वेल चलाने॥

लाई बार्बर कर मैं तब हिं, मनो देक खुरंग को सिंह जो धयो।
मारी हकार बिदरी दियो दल, पेलट पेलट पेल चलाने॥
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

Swaiyya: As Mahru 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

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 choped 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 displayed his fighting skill like Darone.
Every one felt frightened whosoever looked at his feat

As (kirpal) raised his staff in his hand.
He struck Hayat Khan 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

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.
सी सूरा 

सर आमे घरे, शाद उठ मैं उठे, मूळ उठ मैं मरे ब्रह्म भजे।

साहिब कैंड गिन्दांज औं काश उठी घरी, बल विवाह आमे गाने।

बनावट मुहूर मण्डल दैव, सूंप मे मूठ मै सभूते भजे।

रात ए सूत्र धिरंग तारंग ए मगर, यह मे उगे झिट भजे।

मान संग्राम है लब आमे बीजे, बी से मानि बुध घट भजे।

सह संग्राम ने कम आमे किया, भीम टे साथि बाध घट भजे।

बने शान धूरी उठ, बाल बीजे बढ़ि, रेषी टे अधभूत में सिपाहे।

सह संग्राम ने कम आमे किया, भीम टे साथि बाध घट भजे।

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बने शान धूरी उठ, बाल बीजे बढ़ि, रेषी टे अधभूत में सिपाहे।

सह संग्राम ने कम आमे किया, भीम टे साथि बाध घट भजे।

बने शान धूरी उठ, बाल बीजे बढ़ि, रेषी टे अधभूत में सिपाहे।

हानि सिम्ह मुहूर मे बांध उठी बढ़े, भिजात टे भात तपल बढ़े।

उठ वैह के वैह मे भात मुहूर मे, भिजात दिय आसे मंड गये।

गजै सिंह संग्राम मे बहत तक कहाँ, मरिऊ मे मर नाहर दकारे।

ताहन कोप कै काौरड़ हो संग्राम मे, निकत टे अंकै साता दहारे।

वैह मे वैह टे अभी उठी बढ़े, भवरि गुढ़ घर अमे भूले।

बुजी बांध मे भैंड मे भाति भासकिय ली, ममतपाटी उसे बुध आते।

कोद टे कौं कै अनि हसी तसी ने पक्री गुण बन अमे पुराने।

भालि भांति सौ हसी मैं तनि असाति किया, सास्तारपाटी हैन हुम हारी।
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.21||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 Chand22 Gaindan 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 Sangram23 displayed such great feats of bravery,  
His acts were four times more chivalrous than those of Bhim24  
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 Harichand25 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.
Sri Gursobha

ममत्र मंडल तै सीठ भरे उत्स, भरे जल उति पंछ निर जान्ति भावे।
बीवड़ रे घरे संद घरे भरे, मुत्ता लेते उदे हे मतालए। 31 || 72 ||

ससतार समझह काँ जित मल्न हाने, गहाने हानि हरि कंदह इह भान्तिम बाने।
बिरता के बने भारी गहाने, सुराग लोकत तबाई ते सादहरे ||31||72||

अंतुवा रमावल छः:

क्षिते सीठ बीवे। याते ब्रज बीवे।
लजे गाथ बीवे। अपिरी विखटाने। 32 || 73 ||

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

बजै मन्त माही। ढै चर्चिमाही।
वड़ने वमही। ता बाघ भमाले । 33 || 74 ||
bajai sar sarn. jharrai canigiam.
karkke kamnunan. na banan samare ||33||74||

चूटे उध लेख। बरी मुत मेवी।
भिहे उध भेरी। मू बेले डिंगने। 34 || 75 ||
chutai top kopn. kai sur sokhn.
milai tahi mokhn. su kokhn ujare|| 34||75||

मेही बम आजें। क्षिते मुत एनें।
मुलो मिपाने। बीजे ठेव बने। 35 || 76 ||
soi kam ayo. tinai sur ghayo.
surge sidhare. kiyo loh bhare||35||76||

दोह: मे मुने राघ मे रूहे,इविनर ले मितरान।
मे मुने मुने मधे, धमाले मात्र धापु। 36 || 77 ||

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

मह्वा: भान रे मात्र धान दुरी में, मंडित हे बीहींभा घेता गायें।
भमाले इविनीभा मंडित सीखात हे, चलए हे मे बीजे ब्रज ए मली॥

Swaiyya: bhaj kai sah pahar tahan samai, sangi lai biria beg dhayo.

bhajyo dadhvalia sangi sipah lai, calat lai jo tir gun te calayo.

चढ़ इविनीभा इवित मंडग के, गाढ़े रे ममत्र मैठी मिपाने।
अवे पाठल मंडग बागी विजे, नीर अधरा बीजे राम धाने। ||37||78 ||
rav candelia chori sangram ko, hathi le sasatar saili sidhayo.
arre pathan sangram bhar kiyo, jiv apna diyo nam payo|| 37||78||
As he killed Jeet Mal\textsuperscript{26} 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 heavely abode\textsuperscript{31}\textsuperscript{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\textsuperscript{32}\textsuperscript{73}|

  As steel struck against steel,
  Sparks burst forth and fell around.
  As bows stretched and broke,
  They could not hold the arrows\textsuperscript{33}\textsuperscript{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\textsuperscript{34}\textsuperscript{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\textsuperscript{35}\textsuperscript{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\textsuperscript{36}\textsuperscript{77}|

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

  As chandelia\textsuperscript{29} 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\textsuperscript{37}\textsuperscript{78}|

\textsuperscript{26} Jeet Mal
\textsuperscript{27} Hill chief
\textsuperscript{28} Dadhwalia
\textsuperscript{29} Chandelia
Sri Gursobha

बैठ निमाणित धरत उके बर मैं, गाति दुनि हिलाकट भजने।
मां धने संग्राम उठा, भिछ ते तूत भागि तै रुचि लजाने।
kop nijabti khan tabai kar mai, gahi vari phiravat ayo.
sah kharo sangram taha, tih ke ur ani kai var lagayo.

मां संग्राम उठानि उठा अगि तेज़ ते राखि तै रुचि भजाने।
बीच रुचि तै लिच तै, उद नुमुद सांग पुड़े पृथि पाने। 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|

Dohra:  सांगो का परभु ने धारयो नाव सह संग्राम।
      संग्राम ती जय, मायेयो याय सह राम। 39 || 80 ||

मंडळ:  मौंहै के मां संग्राम मुड़े गाये, मां संग्राम धुइं अष्ट पाने।
        बाहे बुरू धरत अवसान तै भरवते, ईंटेल जीवन दिच लिये जिंचाने।
Swiyya:  jujh kai sah sangram surgai gayo, sasatar sambhari parbh ap dhayo.
        gahe gun ban ghamsan ko jankai, chutyo gambhir ik tih girayo.

चुभूति मंडळ तै वृंद बीभाग लिये, वीरक धरत ते भुरू लजाने।
चुभूति धरत तै देश गाँव उपजे, भूल दिच दीव ते उपि अपाने। 40 || 81 ||
bahiru sambhari kai vari aisa kiyo, bhikhn khan ke mukhn layo.
bacyo pathan pai khet bahan rahiyo, aur ik tir te tahi ghayo|40||81|

Dohra:  बाँनी सांगो जी ताबाई, मारी बिखान कहाँ।
      बाँनी ती जय, मायेयो भाय सह राम। 41 || 82 ||

नाराज:  हरी सुंदर आन कान, कामन बने तान कान।
        नीला कहाँ, परभु किर गहान। 42 || 83 ||

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

मूल बहुत बहू तै गाये, तू मष्ट उपि तै बढ़े।
चुभूति धरत भाविली। मंडळ तै लिचली॥ 43 || 84 ||
su kan chuh kai gayo. n kam tahi te bhayo.
dutik ban mario. sambhari kai nihario|43||84|
As Najabat Khan raised his sword highly enraged,
He launched a formidable attack with a rebound.
As Shah Sangram 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.

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.

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 Khan right on the face.
As the wounded Pathan lay still alive on the field,
Another shot of an arrow dispatched him to death.

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.

Niraj Chhand: As Hari Chand 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.

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.
स्री गुरसोभा

विद्वान् भाई सचि। दिवा दत्त घमङ्ग।
छढ़ी मु सिंच चंचली। पूजा पुद्ध चंचली। 44 || 85 ||
cilat mahi lagio. diver pari bagio.
cubhi su ciōc rañci. parbhu purakh bañci|| 44|| 85||

विद्वान् दूत मात्र घी। अष्ट्र घात घात घी।
सरली दीप भाग्य। मू चुटू वें मिलणघिर। 45 || 86 ||
bicar var sar i. kaman ban dhar i.
calai tir mario. su dut ko nihario|| 45|| 86||

अतित्र जीव पाप घी। भान्त्र पाप पाप घी।
उकी मू चंद्र भाग्य। सभें माणिक धरणिर। 46 || 87 ||
anek bir dhav hi. apar ban lav hi.
hari su cand mario. samet sathi tario||46|| 87||

चले मू अंत्र बनारी। भूष तिमात घनारी।
अधरें चंद्र घानारी। पूज तुषार घनारी। 47 || 88 ||
bace su ant bhajai. parbhu nisan bajai.
anand ghor bajai. parbhu duar chajai||47||88||

मै槿ः:

तीठ अंकित महि भगिं भगिं द्वें, अधि गोंडिं दुष्ट मयित घारे।
पूरि वे पूरि भूष तंभ धभे लीदी, रुष्ट वे नीठ इंगे बनारे।

Swaiyya: jiṭ sangram anand mangal bhayo, an gobind gunn sabni gae.
dhanni ho dhanni parbhu nam tumro lio, dushat ko jiṭ danka bajae.

नीठ अलीठ अलीठ लोप हारे, तैठ तिथि तिथि दे मैठ अघारे।
बले सैठ तुरी तेंदु चुरु वहर, नीठिे मिष्ट गोंडिं अघारे॥ 48 || 89 ||
jiṭ ajit abhit jodha vade, tohi ik disat te sabai ghae.
bhayo jaikar tari lok cauda bhavan, jiṭikai singh gobind ae|| 48||89||

नीठ वे एकू भूट अधिूँ पांडे बुझे वे मै भगिं खीती।
बल घाठक उदार बीते मधे, लघु भावभाग वे भूष खीते।
jiṭ ke khet parbh ancai panvate kuc ko saj mangai lino.
bhar bardar tayar kino sabai, lad asbab kai kuc dino.

आठ विलुि मै आघ उजी मैसे, अधिूँ भूह घापि विनाश खीते।
मृत मौजारो गेरारथ दारिंदे, जीठि जय जंशि वे वे धूंधि॥ 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 inumerable 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.34
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,35
He relaxed here after setting up Anandpur hamlet36
As he decorated the brave and dismissed the cowards,
He set up these two new but diverse precedents||49||90||
देवता: वेदव दिन वेदव घड़म, दिनि भुत गाये धियुषिदै।
मंदर दी भड़ा बड़ी, ठूला भावित्ति परित्व ॥ ५० ॥ ९१ ॥

Dohra: ketak din ketak baras, tihi pur gae bihai.
santan ki racha kari, dutan mario dhai ॥ ५० ॥ ९१ ॥

टिथि मृि मंदर गौश डेवा धूमाम साग संजान सुप घड़तह तान अपिरादि दुमता
मंधुलभमउ अभमउ ॥ २ ॥
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. Makhowal: 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 Kahlloor.
5. Fateh Shah: The Hill Chief of Garhwal (Sri Nagar)
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
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
   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)
18. Drone: Dronachariya, the legendary archery trainer of Kaurvas and Pandavas in Mahabharta.
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 Buddhu 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 marytrdom 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.


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.


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.

Chapter III

The Battle of Nadaun

This battle was fought on the 22\textsuperscript{nd} 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.
(नादानूं दाजुध्ठ)
22 चैत्र, सम्वत 1747 वि.
22 चैत्र, सम्वत 1747 वि.

रेज़ा: उपनयन वे दिंव बाजार, जीजे मूँप फिर नारायण।
वर्ष मूँप राजस्तां वे, धनराज उपरि विकारठ ॥ ॥ ९२ ॥

Döhrā: राजन क्षति हर्त कर्ण, कियो जुध्ठ इम जान।
कथा जुध्ठ नाद्वन ने, बरनत ताहि बिहान।
भीमवर धर्म की उद्धरे, अलबर मर मिजरान।
आर राजस्तान्त मैं चरितब्र, जीती पूर्ण अध्याय।
मिन खान की तराप का, एलफ खान सीरार।
अन नादवन मे राहो, किन धूम अपार।

दोहे: राजन क्षति हर्त कर्ण, कियो जुध्ठ इम जान।
कथा जुध्ठ नाद्वन ने, बरनत ताहि बिहान।
भीमवर धर्म की उद्धरे, अलबर मर मिजरान।
आर राजस्तान्त मैं चरितब्र, जीती पूर्ण अध्याय।
मिन खान की तराप का, एलफ खान सीरार।
अन नादवन मे राहो, किन धूम अपार।

मैदान: ढुंढ़ि योगा दे अथ उपजी मभौ, मूँप वे बाज दिन ढूंढ़ि गये।
ढेव मे ढेव थूंडेड मूँप मरम, ढिखे डिर ढूंढ़ि इवा बनहे।

Swaiyya: फहुज सिगार काँ आप रही समाई, जुध क्ष काज तीह थाउर दहाक।
क्ष सो क्ष बलवांग सुरा सरस, बहिरं थाउर दंकार बाजाक।

बदले मंगल मरसम नेराव वे, ढिखे डिर डांडि रछ भावित बनहे।
उपर वंडफ वे अथ उपजी मभौ, मूँप वेरावर डिर ढूंढ़ि गये।
भयो संग्राम परकम जोधान क्ष, बहिरं इह बहाती दल अनिक गहाक।
तुपाक संबाहाक काँ आप रही समाई, सुर केतानी थाउर दहाक।
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\(^1\), That I (the poet) am undertaking to narrate. ||1||92||

It was on behalf of Mian Khan\(^2\) (The Mughal Commander), That Alf Khan\(^3\) 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\(^4\), 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||
Dohra: dūtan kṣat dal aṭi bikat, nikti pahūcch ān.
tab tuphang kar tće tajī, gahi līnc gun bān ||6|| 97||

Mehfiz: pahlāw mūnaq khalq xutī jāmē, bāṛā kẹ vē ṭūb ḍhārī būchē.
abhīch sēna nāde abhīch uēn ēttē nākhātē, abhīch uēn pētē pētē mīyaē tē.

Swaiyya: dhanukh sambhār lalkār tāhī samai, kāl kṣ rūp bānan parhārç.
anik jōdhā hanc anik höi anmanç, anik taj khēt khētān sidhārç.

abhīch šēttē pāiē, abhīch kānē pāiē, abhīch ĺat gūmārā ṭāt sāmār ātē.
ūṭī ḍhār ṭāt bīgārā ṭōterrī, ḍānī kē ṭāt Ļārē mē tēpāē 7|| 98||
anik lōtaī parai, anik bhājai gharai, anik dar bastar ar shastar dāṛā.
hutī ik bār ujār katkī parī, bhājī kai khānī tā mai padhārç 7|| 98||

samār mūnaq khalq bāt sē vēttī, bāḥā ṭī bāḥā kē mūt pātē.
ṃītī nē bāṛā ḍhār tī ĺīṭē kē, ṭēṭī ḍhī tōdxā ṭēūtē ḍhātē pātē tē.
sasētār sambhār lalkār ghan jō karī, mār ī mār kai sūr dhāc.
bhājīū tō khān ik bār kī ōṭī lai, bāithī tīh thaur phirī juddh pāc.

bāṛā ēli kāli, vēṭā ṭāpī ēkī, ḍānī kē bāṛā ūtē ļēn mīyaē tē.
abhīch ṭānātūt ṭērtā nthī rūtā 8|| 99||
bān gōli cañī, rain ādī bhalī, bhājī kai khānā tā tće sidhāc.
alaph khānān ārmān rākhīō nāhīn, āpnē jōr kṣ tān lāc||8 || 99||

Rekha: tūṇī ēli waṛī jāmē rūcāmā vē ēṭā bāṛā.
pānī ṭērī bāṛū ṭērī ḍhūt vē jō ṭēm ṭātā 9|| 100||

Dohra: juddh jītā tāhī samai navrasā kṣ tāti ān.
pānc dōi arū cēk dīn rahça tāhān is jān||9|| 100||

pūṭūt ṭērī ṭērī ṭōdxā, ṭōnār vē bāmānātā.
ṃītī ṭētē ṭōnī jāmē mūnaq bāṛā mūnātā 10|| 101||
paur paur dchāhī thaur, rājan kṣ asathān.
bidā bhaç tāhī samai satīgur purakh sujān||10|| 101||

Rekha: tūnī bāṛū bāmānāt vē ṭōnī pūṭūt bāṛā.
pānī jāmē vēmē vēṭī vērī ṭūṭ ṭērī ḍhūt ṭātā 11|| 102||
nikti gānv alān kṣ tabāi pahūcch ān.
tāhī sam aiisē kahīō lūt lćhu ih thān||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 Alsoon5.
Instantly did the Guru order his soldiers,
That they must loot and plunder the place. ||11||102||
Swaiyya: ān alsūn main sūr aisc rupai, pakri kai sasatar calâç.
parç jō jāi sangrâm aisc kiyō, chinak mai anik kçtân ghâç.

Dôhrâ: phatç kiyō alsūn kō bâjyō tabal nisân.
gōbind singh āc tabai, pur anand subh thân||13||104||

Dêvas: ān alsūn main sūr aisc rupai, pakri kai sasatar calâç.
parç jō jāi sangrâm aisc kiyō, chinak mai anik kçtân ghâç.
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 Anandpur6.||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.


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 Chapter 4 of Gurshobha. In the *Bachittar Natak*, this battle’s account has been given in canto 11 and 12. The battle with Hussaini was fought 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. Sainapati 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 war drums. 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 Sainapati 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.
cauthâ adhîái

(khanzade di carhai, barvâ pind ujârâ, husainî dâ juuddh)

Dôhrâ: kçtak din kçtak baras, ih bidhi gâc bihâi.
jo parbhu sô côrat kachû, tin tîn mâtî�ô ghâi

Dôhrâ: kçtak din kçtak baras, ih bidhi gâc bihâi.
jo parbhu sô côrat kachû, tin tîn mâtî�ô ghâi

Sawnîyyâ: phauj sîgâr asavâr hajâr lai, juuddh kç kâj dal sâj âyô.
divas bîtyô sabai rain thôrî gaï, bhayô asavâr dankâ bajâyô.
dckhî kai nîr tîr thâddhce bhaç, sarak jásûs tîr thaur âyô.
lôg dar pai tabai dçt caukî sabai, tinan kç pâs tâ nç janâyô

Sawnîyyâ: phauj sîgâr asavâr hajâr lai, juuddh kç kâj dal sâj âyô.
divas bîtyô sabai rain thôrî gaï, bhayô asavâr dankâ bajâyô.
dckhî kai nîr tîr thâddhce bhaç, sarak jásûs tîr thaur âyô.
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dckhî kai nîr tîr thâddhce bhaç, sarak jásûs tîr thaur âyô.
lôg dar pai tabai dçt caukî sabai, tinan kç pâs tâ nç janâyô

Sawnîyyâ: phauj sîgâr asavâr hajâr lai, juuddh kç kâj dal sâj âyô.
divas bîtyô sabai rain thôrî gaï, bhayô asavâr dankâ bajâyô.
dckhî kai nîr tîr thâddhce bhaç, sarak jásûs tîr thaur âyô.
lôg dar pai tabai dçt caukî sabai, tinan kç pâs tâ nç janâyô

Sawnîyyâ: phauj sîgâr asavâr hajâr lai, juuddh kç kâj dal sâj âyô.
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lôg dar pai tabai dçt caukî sabai, tinan kç pâs tâ nç janâyô
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\(^1\) on the scene,
Along with his son\(^2\) 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\(^3\) 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||
Dohra: bhajç khan tâhî samai, man mai ati dar pâi.
marig chaunâ jiu singh tç bhajç pankan lagâï ||6||110||

kachu nà bâsâni parbhû sôn, ati man mai khunsâi.
barvâ gânv ujât kai, calç avar dis dhâi ||7||111||

Bhujang Paryât Chhand: gayô khan jâdâ husainî pathâyô. liyô phauj kô sangi vah bçg dhâyô.
rahç mârgan bìc râjç apârî. kâri riti biprîti tin sô apârî ||8||112||

Bhujang Chhand: gayô khan jâdâ husainî pathâyô. liyô phauj kô sangi vah bçg dhâyô.
râhç mârgan bìc râjç apârî. kâri riti biprîti tin sô apârî ||8||112||

Chaupai: kautak aur kiyo parbhû ghanç. parbh kç khçl parbhû kô banç.
jâ kô bhçd naik nahi hôî. tâ kô bhçd na jânai kôî ||12||116||

ittî gur sôbhâ khânzâdç husainî kô judh barnanan, caturthô adhâi sampûrnam satu
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 Barwa⁴,
All of them departed in an other direction.||7||111||

Bhujang Prayat
Chhand: After Khanzada departed, there arrived Hussaini⁵,
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 Chand⁶ entered the battlefield bravely,
Hari Singh⁷ and Kirpal Chand⁸ also attacked aggressively.||9||113||

Leading a battery of seven Sikhs with heavy steel weapons,
Sangati Singh⁹ left for his heavenly abode while fighting.
Hussani Khan had come to fight against the Divine Guru,
But he perished on the way with the grace of God.||10||114||

Dohra: Hussani 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.


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.


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 reproachment 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.
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 Tobacoo 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 compartmentlisation 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.
(भक्ति पंच दी चक्तर दैमण्डी, मंगल 1752 वि)
(छलसां-पंथि दी प्रज्ञा वैसाखि, सम्मत 1752')

पुत्र आत्माज नाथ संस्कृतिभिः, नाम बबि चतुर भक्ताः।
शिवसन भक्ताः भक्ताः भक्ति, महर्षिः उत्सव मुख घर।||1||117||

Dôhrā:  
पुत्र आत्माज नाथ संस्कृतिभिः, नाम बबि चतुर भक्ताः।
शिवसन भक्ताः भक्ताः भक्ति, महर्षिः उत्सव मुख घर।||1||117||

ब्राह्मण ब्राह्मण स्वयं चतुर, भेषज होः धर्माः।
दोह्र मंगल बनमत देव, सतलूजः तत सुन स्मृति।||1||117||

पुत्र आत्माज नाथ संस्कृतिभिः, नाम बबि चतुर भक्ताः।
शिवसन भक्ताः भक्ताः भक्ति, महर्षिः उत्सव मुख घर।||1||117||

चरणे पूर्व उध धर्ममा, चुँचुँचुँ महर्षिः मंगल।
संगत दर्शन करत सब, नगर नगर बिसाथाः।
हाई दयाल दर्शन दीयः, करहार करताः।||1||117||

हरिहर संगति विजयिः नामं महर्षिः वे जीव।
कविपह भीष्म भीष्म संहिताः वेदां ज्ञान: भागी।||1||117||

ब्राह्मण ब्राह्मण स्वयं चतुर, भेषज होः धर्माः।
दोह्र मंगल बनमत देव, सतलूजः तत सुन स्मृति।||1||117||

उद्हा भजन भ्रजत नाम, जाति विनेव उवऽ जीव।
महर्षिः में महर्षिः, तीत नामं नामे मीरः ।||1||117||

ब्राह्मण ब्राह्मण स्वयं चतुर, भेषज होः धर्माः।
दोह्र मंगल बनमत देव, सतलूजः तत सुन स्मृति।||1||117||

उद्हा भजन भ्रजत नाम, जाति विनेव उवऽ जीव।
महर्षिः में महर्षिः, तीत नामं नामे मीरः ।||1||117||
Chapters V

Founding of the Khalsa Panth
(Baisakhi B.S. 1752¹)

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 Chettra²,
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 Masands³ 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||
Sri Gursobha

बन बच धूल मन शर, तेंत रघ भोजिंए।
तेंत वज भूल दे बरे, तेंत अतें भरते। ॥ 8 ॥ 124 ॥

cष तकर पुजा सकाल, खू नाम गोबिंद।
खू बार मुख ते काहो, होत अंक अनंद। ॥ 8 ॥ 124 ॥

रणव बच बुदरें बे मुह मत भीं विखचह।
भू मस बन वह बदती, मतह उरण मुझ मन ॥ 9 ॥ 125 ॥
बांट कहत गुरद्वं कु सन मन मित बिचार।
मन बांट कर खर भावनी, सरान ताह सुख सार। ॥ 9 ॥ 125 ॥

तिन भांत मैंने ते, मन नाड़ी डिल भगि।
तिन नौ नौ दिउ, भू मैं बच तमरह। ॥ 10 ॥ 126 ॥
जीह मसात सानजो है, सरान गाहि ती हान।
इक आदं आदं पहिर, मन मैं कर गुमान। ॥ 10 ॥ 126 ॥

भू मसम मलख मन बल चरी सिंह नोरिंए।
भूि कुम लिख उत, दर दे बच अहिए ॥ 11 ॥ 127 ॥
मोहि माल संग हरी सकाल काही सिंह गोबिंद।
मानै हुकम बिंक सुनि, ता को कराउ अनंद। ॥ 11 ॥ 127 ॥

भू मसम मसभ महँ रहें, तिन भाउ वुजाउ।
तेंत रघ धियार नथ, लिए मन डिल दिड़ि। ॥ 12 ॥ 128 ॥
मान बांट समुक्ह भाच, जिन अंती पांछ।
चक नां मैं निधन जपि, लियो जनम तिम जिति। ॥ 12 ॥ 128 ॥

बच गुजिंए नोरिंए वर्ण, वरतांव वरदांव।
नाब बिंक भरिंए, नाब मस मिंच। ॥ 13 ॥ 129 ॥
gur gubind gobiND guru, karanhar kartár.
jagat udhāran āio, jānhau sab sansār। ॥ 13 ॥ 129 ॥

वजिंए: बल मैं वरतांव विलेराह ला जाव।
नाब दे बिंक नोरिंए सिंह मानते हैं।

Kabit: kal mai karanhar nirnkār kalā dhār
jagat kū udhārbc göbind singh āyō hai.

अमुल मंधाक्षे बे शक्ति बे भानवे वे,
मंचत निरंक्षे बे भास्म घटपने वे।
asur sanghārbc kō durjan kū mārbc kō,
sankat nivārbc kō khālsā banāyō 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 truely 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\(^4\) 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.
निदाल वे निदाल रसी मिथ्या रसी मिथ्या वे,
उ वे भ्रमण वे तैर रिम्स यजने वै।
nindak kô nind daî sikh daî sikkhan kô,
tâ kç mahâtâm tç rain divas dhayâyô hai.

अनङ्गे वे निदाल की निदाल में निदाल वरूँ,
नाँगी वृक्ष तव वरूँ थै अनङ्गे में घड़पे वै।
khâlsç kç sikh kî nindku jô nind karai,
jâni ñujhi narak parai aisô sô batâyô hai. ||14||130||

चैपल: नागास द्वारपाल वनदले, मंडिगुद तिजे विचार।
बब भरबम उब तुव मध, निदाल बब मीमांसा।

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

चैपल: निदाल वरूँ मैंमांस नगास में यद्वति मुख्य।
बबीजे वलकन पूज्याट, मुखु द्रवलङ इव यथे।

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

भूणि ताल वलुङ विचार चाल भवलङ मूणि वरूँ।
वुपाट वण बली पूज्याट संसूं गुपाट बलुङ।
muni jan karat bicâr càr acraj suni bhâî.
gupti bât bhaï pargti ant gurdçv batâï.

भूणि मैं मंड दिउँ मंड वै, नरस नीत भवल दोन।
वाटि उपन वेल दिउँ मिथ्या वै, तू मंडिगुद वी मवली अवें।
mânhi su sant ih mant kô, janam jît muktâ bhâîô.
kabî tâsu rçn tih sikh kî, ju satiguru kî sarnî ayô. ||16||132||

चैपल: मे महानाग वालव वलुङ, दिउँ सम्बाद रसी वैदिक।
उ बर मेहम में वे मिथ्या पूज्याट वैले।

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

चैपल: वच्छल वरूँ विचले परिचाए। न वे चण बले मंडली नहाई।
बन मिथ्या वै वच्छल मुख्य। मे मिथ्या महास में धूपाट वैले।

Chaupai: bacan tâhi birlô pahicânai. jâ kô dayâ karai sôi 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||
सिर गुरसोब्हा

मिठ बूँमल वे मध रत लगो। पंचतल वे मध मंति डिगावो।
भवत संह डिल वे बढ़ उठे। उरां मिठ रत नाटि स्वजावो। ॥ १९ ॥ १३५ ॥
sir gumman kç mukh nahîn lâgô. pâñcan kô sab sangi tiyâgô.
maran paran tin kç kachu hôvai. tahân sikkh nahîn jâi khalôvai. ॥ १९ ॥ १३५ ॥

देवता:
भजने धर्म से मिठ र वेष्टी नाटि।
बलराम वे धर्म थै, मंगाड़ सीजे घड़ागटि ॥ २० ॥ १३६ ॥

Dôhrâ:
marnç parnç tâs kç sikhkh na kôî jâi.
karanhâr kô bacan hai, sangti diyô batâî. ॥ २० ॥ १३६ ॥

चौपाई:
गुर विभागू वति गुठ गावै। दिला देनल वति कम भावै।
उद मिठर पत घड़ मुठाड़ी ॥ २१ ॥ १३७ ॥
Chaupai: hukâ tiâgai hari gun gâvai. ichâ bhôjan hari rasu pâvai.
bhaddar tiâg karô rç bhâî. tab sikkhan yah bôt sunâî. ॥ २१ ॥ १३७ ॥

बाल दिखा भजने से वेष्टी। उठी दी वरिद र डोंट तेषी।
भाट विधा गोंधित संभाजा। दे मांजरी झूठ धमरा। ॥ २२ ॥ १३८ ॥
mati pita mare je koi, tau bhi kahit na bhaddar hoi.
mat pita gobind hamara, e sansari jhuth pasara. ॥ २२ ॥ १३८ ॥

उर धर्म डोंट कुल ह लीनै। जन हिराम मंड वर लीनै।
डोंट वरम परम बढ़ रुपै। दिले नाटि मंड मह भयी। ॥ २३ ॥ १३९ ॥
tâ par bhaddar bhûl na kijai. yah upâçs sati kar lijai.
bhaddar bharam dharam kachu nâhi. nihcai jâni sati man mâhî. ॥ २३ ॥ १३९ ॥

देवता:
मंगाड़ डोंट भट्ट वरे, धर्म र लुकु शीन।
भाट दिखा वेनी भे, मंगाड़ वरी उरीम ॥ २४ ॥ १४० ॥

Dôhrâ: sangti bhaddar mati karô, khur na lâvau sîs.
mât pîtâ kôî marai, satigur kâh hadis. ॥ २४ ॥ १४० ॥

चौपाई:
भंड गोलब भल रमांग। अर्थ मै राघे, उसे भरील।
बेट वर मंगाड़ वी रेषी। साति उत्ति चड़े मंडि ॥ २४ ॥ १४१ ॥
Chaupai: mannat gôlak ar dasvandh. ghari mai râkhô, tajô masand.
bhçt kâr satigur kî hôi. jâi hajûr carhâvai söî. ॥ २४ ॥ १४१ ॥

श्रीमी दीर्घ रुढ़ि घड़ूठाड़ी। मंड बूँती, भगवान मध बूढ़ी।
मांजरी गोलब भल नातीम। रमाम घड़ू शंक सातीम। ॥ २६ ॥ १४२ ॥
aisî rîti rahit bartâî. santan sunî, adhik man bhâî.
satisangati mili darsan jâiâi. darsan dçkhi bahut sukh pâîai. ॥ २६ ॥ १४२ ॥
(Guru’s Sikhs) must not interact with those with shaven heads,
Must they shun the company of the forbidden five.
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 parent’s 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||
सतगं लक्ष लक्ष कंसी छंटी कप उग्रे,
नेतें लबारें बने मृत्यु भए छें ते।

जानम जानम काम सती अन्धकरें तरबी,
इससे दर्शन सतिगुर कोरें।

कियो है पक्ष तैन बमकी चूहे छिंट उग्रे,
जोति लाजवंत भयो सुराज अंबान है।

कहो सिखो धारुं धारुं धारुं धारुं,
सतिगुरु सतिगुरु सतिगुरु गोबिंद है।

दोहरा: दोहरा कोंच कोंच, मंत्र सिङ्गे पूरं देव।
कहत कहत कहत, भौमे लर्न धीरेवं।

कियो जादु सतिगुरु कारण कारण,
सराब संभाल समर है।

विख्यात: बीचे सर घरहिंद धिंद धींडर धींडर,
मदला मदला आदि मंशे में धीरं।

काब्र: कियो जादु सतिगुरु कारण कारण,
सराब संभाल समर है।
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,  
Truely 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.
भरतेबाग पुस्तक में हे वर्तिका सिद्ध मती,
हे भरतेबाग पुस्तक में हे वर्तिका विषयक।
mानचाग हुकमु सो त्च होवाीगाह सिख सही,
ना मानचाग हुकमु सो तो होवाीगाह बिहालसा।

पंच की समवानि उनि संगादि में थीििि लवे,
रजा बोल पति जाति किशो संग राहम।
pाँच की कसंगति ताजी सांग्ति सो पारिति करि,
दाया और धरम धारी ताजी सब लालसा।

युव्र त थीििे, सीम राज्जी त भुजडे,
मैं दे सुगतिसु रुपसु रुपसु नी लर धरम।31 || 147 ||
hुकेनापि नस को सान्द् नस को सेवा,
सो तो वाहगुरु वाहगुरु वाहगुरु जी का खालसा।||31 || 147 ||

पहुँची:
वटलवान तरपसु तुम्हें बले लीि।
बल भराग मलि चूरि धरम बल लीि।

Pauri: karanhár kartâr hukmu kartç kîå.
kar masand sabhi ûrî khâlså kari liå.

भरािि मे पुिहत मुिहत डििि का सीिा।
हृिन उसी बि की दाम, तम भरािड लीिा।
नी, नें दु वधि मु तृति, लीिा मेनी लीिा।32 || 148 ||
mânhî सच परवान सुिहल तन का जिहा।
un तौ्री जम्कि फास, नाम अमिर पावा।
jî, jî tú karahi su hui, kîå soî thiå.||32 || 148 ||

देनूँ: नांछे की बारुं बजी, वटलवान बुढ़ मेंह।
विण दो में रिम धालम, का विण अब्ब व बैन्ध।33 || 149 ||

Dôhrâ: khândeç कि पाहुल दाई, karanhâr parbhu soî.
kiyô dasô dis khâlså, tâ bin avar na kôi.||33 || 149 ||

पहुँची:
देनू नांछे की बारुं उन बसानि।
नांछे बरि सिध गुज्ज रुपसु परानि।

Pauri: dçh khândeç कि पाहुल तेज बाहािा।
jorâvar kari singh hukam vartâiå.
Whosoever followed (my) commandment,
Truely 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 Five⁶,
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 Masands⁷,
He appropriated all the Sikhs unto Himself.

Those who accepted the Divine Guru’s command,
Truely 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-Pahul⁸” (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.
सिम्बल पौरोविक मंत्र ‘योद्धा’ व्यक्तिवादी।
शंका कबूल देख काव्य, भवप्र स प्रवाहन।
देव से देव हृद दुःख, पुरी दुखमहिमा।|34||150||
jīh मसत्कि सहन्दों तिनि कमाइा।
क भुलक्ष प्रभाव गवार, मराम पाै।
jī, उन के कच्चे नाहाथ धुरो फूर्माइा।|34||150|

गुरु: देव वे मंगि भवि उनि, देवमलि रेषा वल्लभ।
द्रवम देव मंड मंड है, भलि रथव र नानदी।|35||151||
Dōhrā: दुनान को संगी साथी ताजी, दुर्मति धूँ चु जलाई।
hukam तेरा सब्ब सति है, मानहि नरक ना जाई।|35||151|

पूजी: मन धीरि वे भति हले रणी नाटीमे।
धांत वे मंगि मंगर देव रणी नाटीमे।
Paurī: sir gumman के मर्ने पर्षी सनहि जाई।
pाप्वनि के संगी साथ न्यू हाई नाइ।

उनि पूर्ण विस्तृत दुर्ख नाटीमे।
मंग मंडलि धूँब, रथवि र नानदी।
देव, द्रवम देव मंड मंड है, मंड मुर्ति देवीमे।|36||152||
tाजी पर्पां तिकर दुरत जलाई।
sat संगी तिकप, नर्कि ना जाई।
jī, उक्मु तेरा सब सातु है, सातु सुखदाई।|36||152|

गुरु: द्रवम देव मंड मंड है, मृभी मिन्नतवाच।
वेढे बृहि बृहि पचि भुने, तनि पर्व मीठ।|37||153||
Dōhrā: hukam तेरा सब सातु है, सवामि सर्जन्हार।
क्षत्रि भरम भरम पास मुक्ति, nahi पावत बिकर।|37||153|

पूजी: बर्षात बीझि बर्षाति, धूः रणी नाटीमे।
भल बॉऊं दलि पौड़ि बर्षाति भरमिमे।
Paurī: bacan कौं कार्तार, कहूं ना हसि लाई।
man antri kari parīti bacni kamāï।

भल दह्वा भवि नानदि घ दर्व नाटाइमे।
वेढे भलि रणि पुष्ख दूरातीमे।
देव, द्रवम देव मंड मंड है, मंड मुर्ति देवीमे।|38||154||
māt पिताम हरी जाइ बनहुर काराई।
k्षत्रि मानहि नाहि धुम उथाई।
jī, उक्मु तेरा सब सातु है, सातु मनेआ।|38||154|
Those being destined to join this fraternity,
They alone joined 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\(^9\).

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||
Sri Gursobha

Dohra: satigur kō updcṣ suni, ridc parīti kari lēchu.
bhait kār gurdcv kī avar āth nahin dēchu||39||155||

Pauri: karnihār kī bhčti kisai nahi dijjc.
satiguru kō updcṣ sati kari lijic.

Dohra: çk sikkh sanmukh kīç, çk na mānhi sói.
jō nar simrai parīti kari, tā samān nahin kōi||41||157||

Pauri: hukam tcrā sabh sacu, sacu banvāriā
ik dharîc ik khâlsā āpō dhâriā.

Dohra: ui dunīyā rangi raci rahc, jag sō ati dar pāi.
jō jag kahyo su un kiyō, guru kç bacan bhulāi||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.  

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.  
Truely, when a prayer does the Khalsa make,  
Then alone he meditates upon the Name Divine.

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.

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.  
Truely, that comes to prevail what Thou Will,  
True indeed thou art the Divine creator.

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.
Sri Gursobha

Pauri

jo bhulç gurudwâr, thâu na pàiâ.
mâyâ moh bikår, mûrah laptãïâ.

Pauri:

mâyã môh bikâr, mûrah laptâiâ.

Pauri:

mâyã môh bikâr, mûrah laptâiâ.

Pauri:

mâyã môh bikâr, mûrah laptâiâ.

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mâyã môh bikâr, mûrah laptâiâ.

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mâyã môh bikâr, mûrah laptâiâ.
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.
Truely, 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.
Truely 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.
Truely, 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.
भजन में ध्वनि उल्ले श्रवण निषेधेति।
मत भगवान कवि कृपित लम्ब मन रह करिवृ।
नी, ने भज बोधी जनाति, नििे रुखि लवणिति।
मया मोह बिकार ताहि लप्तािी।
मन अन्त्री कार कारि नाम नागािृ।
जी, जो कचु भाई राजाइ, टिटु वलि लािृ।

रेखा: निति बे मत मे बान रुपी, यहै पृथिे ध्वनि।
मंत मना भिल्ले लग, बजन नरतिह बौजन।

Döhrā: जी कांत माई बाहव नहीं, रासी पर्पाँच बिकार।
संत सहसा मिलते नागिन, काया जन्हि बिचार।

पूजी: जरूर बे लग धिमी वे भगि जयिंग।
भग जोड़ति लग कृपित त लम्ब निधिविंग।

Pauri: हरि को नाम बिसारी पारं सम्भी धारिया।
मन अन्त्री कारि पारती नामु किरातिया।

Dōhrā: जो कारता सब सरसी को, ताहि साद मानी जाप।
दुर्लि मात, हामी चुटाइ, संत जानि पर्ताप।

पूजी: मंत नलं धूपर, दुलं निपटर।
भग धर वरि गौरिंद में बादरी।

Pauri: संत जानि पर्ताप, दुरात्मिति।
मन बाक कारी गोबिंद सोबिह गावनी।

मेद्रा मुदल अतृप्त, ने उप बादरी।
उत्ति दूधरा अधर अधर, घरंद मुरछर।
उत्ति गाद भिंडि वसीं त मरचि, घरंद लिंद बादरी।

sçvâ suphal anûp, जो तुद्हु भावनी।
tçrः upmâ apar apar, bahut suhâvni।
tçrः gati miti lakhî na jâi, caran liv lâvni।
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.  
Truely, 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.  
Truely 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||
Sri Gursobha

**Dōhrā:**

<table>
<thead>
<tr>
<th>धूरः धूरः धर्म रागि सत्संगी को, तजी परपन्च बिकार।</th>
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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||
Sri Gursobha

Paurî: sati sangti mûl nà jànani, giân hûru kamâyà.
ui sat sangti sô nà darhi, un man garbâià.

Paurî: kunnç dç vic pái kç diccai agg jalâi.
kûrâr môth na sijjî, kçtà karô upâi.

Paurî: tûn çkô nâm ançk, ant nà pâiài.
kari santan sau parîti, bharûm cukâtìai.
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. Truely, 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. Truely, 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.
sri gursobha

82

pauri: kari kirpā gôbind, nâm kînô mayâ.
uh badbhâgi jug mâhi, nâm jini japi layâ.

bhrAm bhaç sarîr, jîv mai bhau bhayâ.
jî, sô jan taji abhimân, sant sarnî payâ. ||64||180||

pauri: iknî karipâ dhâri, bakhsi milâiâ.
îknî bharam bhulâi, ûjhar pâiâ.

チャー ब्रह्म विष्णु आयताय, पृथ्वी लोक भिन्नसिद्धि।
ष्ठी चतुर्वेदी भगवद रूप्यं गोपी। ||66||182||

chātura: विष्णु लोक कुल विनाशसिद्धि।
कर्ण अनुयायि जगद्विभागः।

famak samrath parbhu, tā bin avar na kôi. ||63||179||

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jî, sô jan taji abhimân, sant sarnî payâ. ||64||180||
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.  
Truely, 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.  
Truely, 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.  
Truely, have they been admitted into His Divine Court,  
Upon whom His Will has shown His grace.||66||182||
Dôhrâ: 

अधि अंत पुरख किर, नाउन तथा अपार।

बरनी बरनी तारिक रहाँ, कौं ना पावत दर।||67||183||

Pauri: 

तु साच कार्तार है, तृतीय ना पार।

परिपालक संसार कुूं, साचु सिरजनहार।

Dôhrâ: 

नाही ना अंत पुरखे, ऊपर अपार।

रामी राही चाइय सरसी मही, तृतीय बिचारे बिचार।||69||185||

Pauri: 

सरभ निरंतर आधि, देवै है यती।

तृतीय बिचार अधि अपार, साचु संग सती।

Dôhrâ: 

किय संहित जम तारास, जो पाय मेरी कु।

परच सरित्वा दरबार चोदी मन कु.||70||186||

Pauri: 

किझ नामि जम जम, शे सरसी वचत्त चुकी।

भवंद बढ़े तव मैंत्र, सित अंतर दोनों देवे पृथि।||71||187||

Dôhrâ: 

किय सहिय जम तारास, जो पाय मेरी कु।

मुकत बहाँ नाम सोई, जिन अंतर बाँध भुकी।||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.
Truely, 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||
Sri Gursoh

पहली:

मयं वृङ्ग वें धूम, धूम सभानल मा।
सच सम पूरतैं ईट पली चल मा।

Pauri:

jahān dūtan kō tarās, parat jamjāl sā।
sācā nām punīt ोt bhai dhāl sā।

धिनमै सकल बलम गाजे संगाल मा।
चुवने भावन साध, हिटी सघ सकाल।
ती, धर्मन सध लेखिं, डाले है धर्मन ||72 1188 ||
binsai sagal kalçs gayo jañjāl sā।
cukyo āvan jān, mitī sab lālsā।
ji, khālsā japi göbind, bhayō hai khālsā||72||188||

भूपत दृष्ट

वे हे विभ्राम। धर्म धुलाम। अधर्म अध्यात। मंडल दर्श ||73 1189 ||

वृहवत लील। मूल मवह लील। विश भाव काव। लीले विश्राम ||74 1190 ||

Madhubhār Chand: hō kai udās. khālas pargās. aprān aprā. sambhār vār|73|189| gurbacan kīn. sun saban līn. rid māhi dhārī. kīnō bicār|74|190|

उसीमै भामर। मघ देख चूं। उसी थकं मंड। उसी देख चूं ||75 1191 ||

धर्म मँडल। अनूठ लुंग। ददिन देख लील। अदिन शूं लील ||76 1192 ||

tajiai masand. sab tōr phand. taji paṃc sangi. raci ƈk rang.||75||191|| khālas sarūp. anūp rūp. gahi tɛc līn. ati juṛdh kīn.||76||192||

वेदे डराय। उसे दिशाय। सेवा अभाध। वदि सुंपि माँड। वदिदेख चूं ||77 1193 ||

विशेष्व विश्राम। उदाल काल। यमुना मुपाल। वदि नजार माँड ||78 1194 ||

kçtç dakār. tā kō bithār. jōdhā aprā. kari juddhi sār.|77|193| bibçkan bicār. tankhāh dār. basudhā sudhār. kari jagat sār.|78|194|

पान मुहाव। वे धिनमै। ग्रावर अभाध। विन्हे भाग्र ||79 1195 ||

आदेह जूध। मंडल मँडल। नौमे तिरण। धुंद आस मांड ||80 1196 ||

pāsa suddhār. khcļç khilār. nagran aprā. tin kç majhār.|79|195| anand rūp. sundar sarūp. aisō nihar. gurū kços dhār.|80|196|

हिंदू मं धूं नैजा बींग चलत पुराण चर्चव थंचे विषार्व मंडलभड़ मुन्डभड़ मुन्डभड़ ||

iti sarī guru sōbhā garnth bacan pargās baranan paģcmō dhiāi sampūrnamsatu subhamastu.
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\(^{10}\) 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 he 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, Dhirmalías, Ram Rayyas, Pirthias.
चेद्व अविभाज्य
Chêván adhîâi

विवेक:

चरण विवेक वलतुच, मूठर विवेक विचार,
मथों ममता नार, बाचे स्थानियाँ।

Kabit:

bacan kiyô karanhâr, santan kiyô bicâr,
supnô sansâru jân, kâhç laptâiâi.

धीरीभक्त में उन लोक, मंगलकू वी मिष्ट देव,
धीरे में दिह भाव देवि, सभ पृथि र नाभी।
bikhîan sô taji sançh, satiguru kî sikh lîch,
binsai chin mâhi dcâî, jam purî na jâîai.

मीम ता मण्डप भीड, देवः उन बड़ी दीवि,
भल में विव देव धीरि, मंगलि में साभी।
sis nà mundâv mît, hukkâ taji bhali rîti,
man mai kari parçm parîti, sangti mai jâîaç.

नीरल चित्र चच मभष, देवि दुह भल दिचार,
राजपुत्र बुझ नी ला थलम जमाभी॥ ॥ 197 ॥
jîvan din cár samajh, dçkhi bûjh man bicâr,
vâhurgurû gurû jî kâ khâlsâ kamâiâi.॥1॥197॥

पेंचा:

उध विलिम में भावि देव में वरी मार्गि।
वेडः भावी पूर्वि विवि, खेलर रटी बुलिः।॥ ॥ 198 ॥

Dôhrâ:

tab dilli main âi kai sab sô kahî sunâî.
kçtan mâni parîti kari, kçtan daî bhulâï.॥2॥198॥

चवचव भागो वी वचा, कषी तरान में संटि।
बचवचव बचवा गती, में बच वचे में टेरदी॥ ॥ 199 ॥
barnat âgç kî kathâ, bhaî nagar mai sôi.
karanhâr karatâ dhanî, jô kachu karai sô hîï.॥3॥199॥

चेंढ़ी:

चरण दे मख मंगड़ि भावी। गुनाह खट दे पुढ़ाट मलिनी।
बिले बिलेवर पथभ उग्र मलक। मुर्ख बिलेवर मिखल मक्खा।॥ ॥ 200 ॥

Chaupai:

darsan tç jab sangti âi. gupat bât lai pargat sunâî.
kiyô bibçk dharam tahân sâlâ. suni bibçk sikkhan sabh pâlå.॥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.

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.

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.

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.
बति बालराम गंगा मंगल थै। पांच जंग मिस्र लिए साथी।
प्रपी यात्रा दुध घर लिए निवास। पूजा अथैं भगवान बिचार।
करी पाहूँल सब संति साहिए। पांच पांच सिंधु कियो साहिए।
क्षत्रिय बहमन दुई राहाई निरार। आपङ मनमाहि बिचार॥5॥

बच्चन दुई वै दुसर है दीने। तब में में बचर घर लिए दीने।
दिए दिए भगवान बरम बचत। बचत बचत वै बचर बचत॥6॥

बर्मन होइ काई भदर नाजिए। जाग माई सोई कवन बिदी लिजै।
इह बिदी आकै भराम भराम। कराङहार कछ बचाँच। करानहार कछ बचाँच॥6॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥7॥

बर्मन होइ काई भदर नाजिए। जाग माई सोई कवन बिदी लिजै।
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बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥7॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥8॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥9॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥10॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥11॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥12॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिंदु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥13॥

बिंदु बिंदु भरर भरर लिथ। भरबर भरर लिथ।
बिं�ु बिंदु भरर भरर लिथ।
क्षत्रिय बहमन दुई राहाई।
क्षत्रिय बहमन दुई राहाई॥14॥
Preparing Amrit (Khande ki Pahul) all the Sikhs partook of it, Five initiated Singh 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 Singh, 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||
स्री गुरसोभा

चाूँ डुपा बजेमे भावी। सम्भवत उम भोज केलेर तही।
ते हिम भग्ने दिव बङ्क देखे। दिव भी घरची घूँ ते देखी ||13||209||

cé partāp khālsç māhī. samsar tās aur kōū nāhin.
jō im jānai tih gati hōi. tih kī padvī lahāi na kōī.||13||209||

चाूँ डुपा:
मिन्ध भावमे उत्ति बे, मारम मारम हिरह बैलि।

Dōhrā:
sikkh āsrō tāhi kō, sāsī sāsī din rainī.

चाूँ चाूँ:
पूरे में मारम न हड़ी रेंज। उं भज मारमार बिजने बिजने।

Chaupai:
parthmç jāti su khrāi č. tān par sangti kiyō bibcēk.

जित ग्राम राम उत्ति ठानसे। मिरमे मिरम हिरह हिरह।

Chaupai:
उव रघु रेंज भोज बे भाजे। हिरह हिरह बैल बैल।

रेंजसार:
हर भ्रम भ्रम बजने लिचनरे। सारमार सारमार बैल बैल।

Dōhrā:
in mō sō aihi kari, kar gahi diyō uthāi.

रेंजसार:
उव भूम्बर खंसंग हिरह हिरह।

Dōhrā:
in mō sō aihi kari, kar gahi diyō uthāi.

रेंजसार:
उव भूम्बर खंसंग हिरह हिरह।

Chaupai:
tab dūsar cintā cīt kari. ab tō bāt kathin bidhi pari.

प्रहोऽ दृश्य में दे भूरी ब्रह्मी, शत बाँट ढिले ढिले ढिले।

Dōhrā:
in mō sō aihi kari, kar gahi diyō uthāi.

प्रहोऽ दृश्य में दे भूरी ब्रह्मी, शत बाँट ढिले ढिले ढिले।

Chaupai:
tab dūsar cintā cīt kari. ab tō bāt kathin bidhi pari.

स्री गुरसोभा

धुम बझन भोज बे ने बलिपे। भाव भी बाँट बाँट बाँट बाँट।

Dōhrā:
in mō sō aihi kari, kar gahi diyō uthāi.

धुम बझन भोज बे ने बलिपे। भाव भी बाँट बाँट बाँट बाँट।

Chaupai:
tab dūsar cintā cīt kari. ab tō bāt kathin bidhi pari.

धुम बझन भोज बे ने बलिपे। भाव भी बाँट बाँट बाँट बाँट।

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in mō sō aihi kari, kar gahi diyō uthāi.

धुम बझन भोज बे ने बलिपे। भाव भी बाँट बाँट बाँट बाँट।

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tab dūsar cintā cīt kari. ab tō bāt kathin bidhi pari.

धुम बझन भोज बे ने बलिपे। भाव भी बाँट बाँट बाँट बाँट।

Dōhrā:
in mō sō aihi kari, kar gahi diyō uthāi.

धुम बझन भोज बे ने बलिपे। भाव भी बाँट बाँट बाँट बाँट।
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||
tab un kachu ik bhôjan kîâ. harkai tarâs mitar kô diâ.
bhôjan kari kai adhik aghâyô. tab santôkh tâhi mani âyô.||21||217||

Dôhrâ: cit cîntâ kâhç karô, kavan uthâvnahr.
sôbh tihârî nagar mai, jânat sab sansâr.||22||218||

Chaupai: jab vâ kç unbhôjan kîâ. bhôjan khâi nîr kachu pîâ.
tab vâ kç mani dhîraj âyô. parîtam nç kachu bhalâ sunâyô.||23||219||

ab to bâti dûsrí bhai. tan man kî sab cîntâ gaî.
dîpat parîti bhânti yah hôî. jalai patang dip par sôî.||24||220||

ih bidhî jîv duhan mîli kînâ. jaisç parîti hôt jal mînâ.
jiun kâmî kâmni basi âvai. lôg lâj man tç bisrâvai.||25||221||

Dôhrâ: jaisç kâmî kâm mai, raini divas mani hôî.
lôk lâj man tç tajai, hôî hôî su hôî.||26||222||

campî: tab dûsar sikhu sikhan mai âyô. sikhan bhçdu kâhî sun pâyô.
tab vâ kô un pûchan kînâ. kâhç bhôjan tai un dînâ.||27||223||

vah to sir gumm haman uthâyô. tai kih bidhî ghari mai bîthlâyô.
âtth 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||
मंगल सिद्धि भिलि दिंदेगे सम्बल। उध दाएं भिलारणि विध सीम।
अध धुँध पुनः पूड़ि रहेंगे। इसे कड़े बंटे मेंटी हठ पजारे। 29 || 225 ||
sab sikh man mili ik man kînâ. tab vâkô milai kari lînâ.
ab uhi sô tum parītī na karihô. jô kachu kahô sôî man dharihô.||29||225||

Döhrā:
satiguru sangti čk hai, jau jânaî nar kôi.
mârai bakhsai āp hî, tih bin nāhi kôi.||30||226||

Chaupai:
क्षतक दिन जब भाल बिठाता. adhik tâs tâhî sangi parîtā.
pargti bât sikh man sunî. kîntak sunî kaî mûndî dhunî.||31||227||

बेदव भिनी भाल बिठाई। उध ढ़ुँढ़ भिन्न में ग्राहितः।
उध मघ भिन्न माह ववही। धान धनित वे दिंगे दृढ़त्वी। 32 || 228 ||
ck sikh kô ausar bhau. tab dûsar sikh man gaiu.
tab sab sikh man batai. bâh pakri kai diyô uthâï.||32||228||

वेदव संजी भाल दृढ़ते। ब्रह्मेंट भाले भार भाले।
वेद वजे मह में भांड़ ढ़ा। मह नेंजे वे दिंगे दृढ़त्। 33 || 229 ||
kôtak sangi avar uthâç. karôdhvant apnç gharî âç.
kôp kiyô man mai ati bhârâ. sabhâ jôri kai kiyô bicârâ.||33||229||

चोलतन चंड: यथा धन्य वनुदे गामे, बली तटी दिन खरे।
समाह धन वजुदे रही, रति गान रेंजे दृढ़ति। 34 || 230 ||
Döhrā: kapat baith kahito gai, karî naî in râhi.
samajh bât kartç nahi, kari gahi dchî uthâhi.||34||230||

Choltan Chand: tab garhi mai âyô nar sôî, upjayô karôdh taptu tan hôî.
kîntak sikh man liyô bulâî, hôi ikant sab baithç jâî.
baithç sab jâî, bât calâî, sunihô bhâî, kàyî 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 brethren.||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?
मन्त्र 231

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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 Darapur2 .
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||
दछे ढौँ से मछूँ जी चुनूँ पानी। भिमल दांग जग घाट धिसांछी।
यंह यंह वरि छिड़े पुकारी। तन मे बघु बघी दिख मारि ।43 ||239 ||
tab suni kai sab hi cup dhâri. milan kâj yah bât bicâri.
dhann dhann kahi uthç pukârç. jag mai bât bhalî ik sarç.||43||239||

देवज़ा: | नहृ लगि लिखि तिसुः सुचि वर, भाई मंगालि भागि।
उस लगि नय मे भिलि वरे, चुनी वरे बछ तामि ।44 ||240 ||
Dôhrâ: | jau lagi likhâ hajûrî kâ, âvai sangti mâhi.
tav lagi sab so mili rahô, nahi karô kachu nâhi.||44||240||

देवही: | दछे हरी जी नवगाँ दिख दीली। उस दिलटी मंगालि दीली।
भूली घाटि मछ मे ठहरांछी। मछ मे भेल वरे वे बघी।45 ||241 ||
Chaupai: | tab un hî jâhagâ ik dinî. tahâ ikthî sangti kînî.
khulî bâti sabh nç thahrâî. sab so mçl karô rç bhâî.||45||241||

शिकालम देव में नय दीली। जहु दिलटें मछ मे दीली।
मे हरु धुलयी दै ने वेलिय भागी। मे बलीसे, भेले ठहरांछी ।46 ||242 ||
giâras çk mçl jab kînâ. yah updcâs saban kô dinâ.
pitâ purkhî hai jô hôi âî. so kariâi, aisc battrâî.||46||242||

बेलटे वे मृति भलि चिदि भागी। बली मछ बीली तै बघी।
बेलटे बघें जबुज रन्ष बेंजी। उन वे घाटि त महै बेंजी।47 ||243 ||
kçtak kç suni mani citi âî. bhalî bât kînî hai bhâî.
kçtan kahyô rahit nahi hôi. ham tç bâti na mânai kôi.||47||243||

देवज़ा: | बघु बघा दिख ने बली, बछे धुलये मेंटि।
धम मछहल तरे तुली, बघु बघे मे वेरि ।48 ||244 ||
Dôhrâ: | rahat tayâg tin nç karî, bhaç khulâsç sôi.
khâs bacan jânç nahi, karatâ karç so hôi.||48||244||

ढंगे ढँगे: | बघु बघे मै वेदि, बघु दिख मछ दिखांछी।
मछ हादि मे घाटि देवि, विधाभि मे लांछी।
Chapai Chand : karatâ karç su hôi, rahit tinhû sabh tiyâgî.
sati sangti so pariti tôri, bikhian so lâgi.

बघु बघे मछहल धिमांछि, बिले बीलांछि धलाम।
बघु धलाम तांछि बघे मछ धिङ धम।
guru kç bacan bisâri, kiyô bîcâri khalâsâ.
kahat khâlsâ nahi hôt jam puri tih básâ.
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 Day³,
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).
Sawwiyyâ: man tç 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.
Sri Gursobha

दुःख वी श्रुत में स्निहे, भद्रे नृत्त मंगलि मे सु बिले है।
प्यार उठी तन प्यल मद, नित्य देभ ती रमू अपनु खिले है। ॥ ॥

जूठत कि बातन सो लिप्त, अतक सति साधत मई सु कियो है।
dhanni te ji jan dhann sadâ, jin cch hî nâm adhâru kiyô hai. ॥ ॥

देऊता: निवनस नाम हिअरे मोहल, देख उनम में जनह।
महल नाम डिस तिहीथे तिंत निर निदमे तरभ ॥ ॥

Dôhrâ: jibhyâ ras tiâgc sakal, cch bhajan so kâm.
suphal janam tih jânai ni din simr nâm।।54||250।।

चेभही: रभ निरजन ते पुख मेथी। भुआरे मारी चीथ निदु तेरी।
लव धंकर मे नैटि डियाथी। निदमे हृदि तन राज ता पानी ॥ ॥

Chaupi: nâm nirâjan hai parbhû sôi. pargatayô sât dip tihu lôi।
nâv khandan mai jòti tihâri. simrai muni jan vâr nà pâri।।55||251।।

अलमानित बैटि नै उड़ि बेदे। मालाम मिरित मे शुली सेदे।
भल वच वनभ मैवधर्म वे धिखाजे। निल भुकंर नैटि तेरी भावे। ॥ ॥
angani kôti japa tuhi kçte. sagal sarisit mai parâni jçcte।
man bac karam satiguru kô dhiyâvai. tin partáp jóni nahî avai।।56||252।।

ज़ूढ़ियी इंट: दै नैटि ह भावै भूल चित लूदे, मस्नाव वामै, बनालि बिदे।
मैैं तून मेथी, निन पुत्र वैवी, विन खेध पुत्र बनहू उदे।

Taribhangi Chand: vai jóni na avai mani cit lávai, sabdi kamâvai, bhagti karai।
sevai nar sôi, jih dhuri hoî, bin lçkhç dhuri kaun tarai।

लिम दी वच राजी, दिम नजा भावी, ने दूं तून वैवी मवरि यहे।
बरजन पुख मेथी, अहल तून वैवी, ने निदमे मे पानि यहे। ॥ ॥
kis hi kar nâhî, is jag mâhî, jô nar kôi sakti dharai।
karatâ parbhû sôi, avar na kôi, jô simrai sô pâri parai।।57||253।।

देऊता: धुंठ हृपारल कै उरल, मरधि उनि मुख मान।
मेथी पुख सिंध दूध है, नित्य निदमे मेंमान ॥ ॥

Dôhrâ: patit udhâran bhai haran, sumti tâhi sukh sâr।
sôi parbhû im rûp hai, jini sirjâyô sansâr।।58||254।।

ज़ूढ़ियी इंट: दै पुख मेथी, वैै मु वैवी, अहल तून वैवी, मे बरजन।
सा वै मर जादे, ने निन यहै, अधकथं रुध वै उरल।

Taribhangi Chand: hai parbhû sôi, karai su hoî, avar na kôi, sô karatâ।
jà 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 continents⁴.
Brightly shines His flame all over the Nine segments⁵,
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.
संग सज सहै, भूलि सजो भूै, गाह गुप्तदृश डिरे में बरे।
श्रीम पुत्र सृगभ, भंडारनाथभी, ढेक बेटि देवीम बरे || 59 || 255 ||
sab jag jānai, muni jan mānai, gan garnhrav tih ṣcv karai.
aisā parbhu sawāmī, antrajāmī, ṣcv kōti tṛṭīs darai.||59||255||

चेंज़ाः: मरम मरम मिस्के मरा, क्रिम एक धीरज़।
ढूङ्ग ब्रवा न बरउ वै, मे नारिले मंगल || 60 || 256 ||
Dōhrā: sāsi sāsi simrö sadā, divas rain bīcār.
uttam kariā ju karat hai, ṣcv ganiyai sansār.||60||256||

चेंघी: वतलवत नसत मय में। नदन हैं जिली जिली दें।
उसे सधप बढ़ रही लै। नसत मय बई बई जरी लै || 61 || 257 ||
Chapuāi: karanhr jānat sab sōī. bāhar bhāṣ kiāhī bidhi hōī.
tātāg gupat kachū nahīn rahai. jānat sab kichu bin hī kahai.||61||257||

त्रङ्गी दंग: आन्त हें बरी, चट़ चिम में। धुंड धुंड वै एंत पली।
मेंच मे गारें, तह ठिंग धर्गे, दुःखम बी तथ तजिंग भती।
Taribhangī Chand: avar na kōi, cahu dis sōī, pargat purakh hai ċk dhanī.
scvāk jō gāvai, nau nidhi pavai, dūrjan kī nahīn rahit manī.

वेदेग़ु गारें, मे मुख धर्गे, िरो वे नम नम कारत हो।
वस्तु पुत्र वेदी, वै मे वेदी, िरो वे में वेदी िरतिंग बती || 63 || 259 ||
kātāg gun gāvai, sō sukh pāvai, tin kō jas jag māhī bhanī.
karatā parbhu vōhī, karai sō hōī, un kī sōbhā unhi bānī।||63||259||

ठिठी मी गृह गंगा घरर धिनाण द्वरं भवितां भवितां भवितां सुभवित। 6 ||
itisarī gur sōbhā bacan bīcār chatham adhīāi sampūrnamsatu 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) administrated 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, Krondh, 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)

□
देवता: देवता दुःख स्वरोच्छ तथा दुःख दुःख स्वरोच्छ तथा।
संघर्ष विचित्र लघु द्विजगीता, संघर्ष देवध दुःख दुःख।
||260||

dोहरा: हरि दिघ चाहूँ सो कर्च, बुरा बहला जिह हाथ।
संभाज बिनह पाई, सम्भाज देखक यह बाता।
||1||260||

महौस: में भर में देवी देवदी प्रियवन, सम्भाज दुःख दुःख।
उद्ध में बुध में सूर्य में उद्ध में, देवी दुःख दुःख दुःख।
Swaiyya: सो मन में करी देखी दुःख, जापो कर्तार दिग्गजी
दुःख में धुन में धुन में मन में, धुन में मन में मन में।

चीत में दुःख दुःख दुःख दुःख, दुःख दुःख दुःख दुःख दुःख।
में भर में देवी देवी देवी देवी, देवी देवी देवी।
2 ||261||

dिन दिन दिन दिन दिन सर्दिया पुरान, ताहि बिना काचु मार नाको।
aisi jagat mai joti tiharì, bicari su yá kabi kí gati jói.
||2||261||

देवता: मंच चाहि मंच चाहि, उत्ति धुंध धुंध।
रत्न वेद रत्न वेद रत्न सिंह, रत्न वेद रत्न सिंह।
||3||262||

Dohra: añcar gahi satisang kó, taji parpañc bikär.
divas rain bicařiyai, patit udhārnahār.
||3||262||

देवधः: देव मिंध देव मिंध देव मिंध।
अंद्रवजान मंजुर मंजुर मंजुर मंजुर।
उद्ध में देवी देवी देवी देवी।
अंद्र में बुध में मिंध मिंध मिंध।
||4||263||

Chopa: चक sikkh nirmal jih ritti. antragti satiguru sau pariti.
hukmu pài uni dçh tiyâgi. ant samai guru sô livlâgi.
||4||263||

उ झुँक झुँक झुँक झुँक झुँक।
उ झुँक झुँक झुँक झुँक झुँक।
उ झुँक झुँक झुँक झुँक झुँक।
उ झुँक झुँक झुँक झुँक झुँक।
5 ||264||

tā par bhaddar kiyā na bhāi. jāti lōk sab diyc uthāi.
tā par carcā cali apārā. bhayā iktar nagar sab sarā.
||5||264||

दिन में धमल बिजे भांि बिजे।
उ झुँक झुँक झुँक झुँक झुँक।
उ झुँक झुँक झुँक झुँक झुँक।
उ झुँक झुँक झुँक झुँक झुँक।
6 ||265||
in sau banaj karō mat kōi. kul kī cāl inō sab khōi.
tab pañcan mili likhat karāc. bdś su sati sati likhvāc.
||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||1||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 conpassionate 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||
Dôhrâ: in siu savdâ matu karahu, nahi kutamb biuhâr.
jô âgç kul mai bhai, sô vartô sansâr.||7||266||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: calî bât pañcan mai âî. likhat sakal un diyô bahâî.
tab un hî bicâr yah kînâ. sab bâjâr band kari dinâ.||12||271||

Chaupaî: calî bât pañcan mai âî. likhat sakal un diyô bahâî.
tab un hî bicâr yah kînâ. sab bâjâr band kari dinâ.||12||271||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||

Chaupaî: yahi bicâr pañcan mili kînâ. kçtan mili kari mantar dinâ.
in sô bâti bhânti yah kîjai. in kî bâti calan nahî dijai.||8||267||
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.

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.

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.

Many others tore it away after writing, As they had been told by the Sikh congregation. After a thorough deliberation did they resolve, To throw it away after tearing it off.

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.

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.

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.

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.
Sri Gursobha

Dōhrā: क्षतक दरसन को गच, क्षतक बहाच उदास।
k्षतक हाकम को गच, नाहि राख्यो बिस्वास। ||15||274||

Chaupai: क्षतक सिक्कन याहि मति धारा।
हाकम अग्च करिपुकारा।
pाण्डनागर बनह सभ किनाय।
in को हुकम तमो कच्चू दिया। ||16||275||

भय भलीयो तीरिंग पतली।
वरथ न पढ़िए उम बिधिहरी।
उव गुरम विहुर कल लीला।
im वे गुरम मधव लल लीला। ||17||276||

madh मजिट रित उन दहारी।
करन न पबवै हम बिहारी।
लिङ्ग हुकम ताहा अच।
जो सरदा त्रिती बतलाई। ||18||277||

Chaupai: mili पाण्डन बनह सभ "सारी।
बाहिर भा डे डे हड़ली।
jाँ मजिट काहो रो भाई।
in कि हातई दधु कहलाई।
रचन हुकम ताहा अच।
जो सरदा त्रिती बतलाई। ||19||278||

रहस्य ती चढ़े मचल, पुंडे भंड मरे नटि।
उद भेल हे देवि, देवी वेदि मु वेदि। ||19||278||

Dōhrā: dक्षत हि तक्षत तकल्लू।
hातन कोल नाथिण गसी।
hुनिहो होई गसी। ||19||278||

Chaupai: मिली अपार नागर मई सोई।
कहिइ कहाइ किह बिधी होई। ||20||279||

दक्खुहु अब कसी बनाई।
बैसी में बम हामन बनाई।
चरी सुभ केज मई में बिधी में।
दे ते देव हमन बेटी। ||21||280||

भिल गुरम वे सार मनाइ।
सिते उध बिख लही चलाइ।
व्रज बधम वे भाजन दियम।
तरि वे चल और देव जनें। ||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||
Dohrā: vāghurū kā khālsā, kahat sakal mili sōi. pūcho inai sucčti kai, jō tumrç man hōi.||23||282||

Chopaī: pātsāh dili pati sōi. kahat khālsā tā kō hōi. tumai khālsā kiā mati dhārā. sō bidhi kahīai sōc vicārā.||24||283||

Dohrā: sō satiguru kīyc dūri sab, param joti nij dhari. sagal sikh bhaç khālsā, sunīyai sāc bicār.||26||285||

Dohrā: mili pañcan kīnō matā, dharīyai sangi apār. ck ör bhayō khālas, ck ör sansār.||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 supress 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||
कबित: 

santan kç kj kî su lâj tâihî bharan kahî, 
aur mçrç savâmî bçr kaun si ju kahî hai.

vajûnte tät bîjînte âñânt râag vîn èfhç log, 
khâlsç kç sikhôn såth nic üc bhai hai.

kahtç hai kapat bain sunat हî na parat cain, 
kâmpat sarîr saran tçrî हî ju gahî hai.

महीज़े धुरान वरलाग तति खिली हर, 
ठेंठी हे भागन घड़ उठ उठी हरी है। ||31||290||
sunîyai pukâr karanhâr nahi bilamm dhâr, 
tçrò हि� adhâr bât tujå tâî rahî hai.||31||290||

दोहरा: 

suni dayâl karipâl हो, bhayô su âni sahâi. 
hâkam kç man mai basî, hâtai dâi khulâi.||32||291||

चाँपाईः 

sab majikt khôl kar dînî. tabî sulâ âpas mô kînî. 
hâtai khulî bhayô rujgârâ. bhayô anand karôdh jab mårâ.||33||292||

mîkî bâpam bâi hû सुध की है। अचक बेहो भाजो झू टी है। 
बेदि सिंध मैंड़ि भी भागे। बेदि प्राइत सुध स्वâ भागे।||34||293||
mili âpas mai bahu sukh kînà. adhik hçt âgç tç cinâ. 
phçri sikh sangti mai âç. kçtan âi gunâh bakhåsåç.||34||293||

उस सिंधु पुलि लिये सिंधु हैं। बेदि चल सड़मल की भागी। 
दो सड़मल वे सिंध मिलि। बूढ़े भालन पुलि बूढ़ा साधे।||35||294||
tab sikkhan un liyô milâi. phçri cål darsan ki âi. 
dar darsan kô sikkh sidhåç. 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 obsessaince to the Guru.
As these Sikhs proceeded to seek Guru's blessings,
Blessed did they feel singing Divine Guru's glory.||35||294||
डैर: निर वें लिने भिनसिन, मन्ते लिथन लिथ लिथ रखें।

Dôhrâ: tin ko liyô milâi, jinai likhat likh likh daç.

satiguru kç partâp, phçr sikkh darsan gaç.||36||295||

ते उं रजमल वें गाढ़े, वचउ बरे मृ वैषि।

ae darsan kô gaç, karatâ karç su hôi.

kathâ juddh sangràm ki, barnat hô ab sôi.||37||296||

रिति मी वृत मेंग वृंचे विवट पूणाम समभु अपिन्नि घरवरीं मंघुलमन्दु सुभमन्दु ||7||

iti sarî gur sôbhâ garnthç rahit pargâs saptam adhîâi 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 Makhowal (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, Sahibazada 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.
धर्मनाथ अधिमानि

athyān śrīdhārī

(उपनाम बोधिचत सी चण्डी,
(rājā kahīlur dī carrhāi,)

धर्मनाथ पुर दा पवित्र संप:
srī ānand pur dā pahilā juddh:

29 बहादृ चमतत 1757 थि:

29 bhādrō sammat 1757 bi :

धेहा: । 

वेदक धिश्य बढ़े, वेदक उठे उत्साहि ।

विवेय मस्ति मसि सप्त: बे, वमे बनहु दृषि ॥ 2 ॥ 298 ॥

क्षतक सिख बिदा भा, क्षतक राह धारु ।

kiyô sâji saji juddh kô, bâjç anhad tûri.॥2॥298॥

धात धात मै सप्त: बृहि, बढ़े धातम मेंकि।

महां बनहु मस्तुः बढे, विद भमहु रही बृहि ॥ 4 ॥ 300 ॥

नगा नगा मै जुध्द कारी, भाँ खालसा सोई।

मान बार सूमुख भा, बी समान नहिन कोई.॥4॥300॥

वन्धू बन्ध मज्जा बढ़ी, वन्धू नूप: धीममि।

वही सिंध मूं विद्धयत्, वन्धूमन वन्धूमन ॥ 6 ॥ 302 ॥

barnat kathā hajur kî, karat juddh bijâr.

dījai siddh su buddhivar, karanhâr kartâr.॥6॥302॥
Chapters VIII

Invasion of the Hill chief of Kahloor

The 1st 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||
Sri Gursobha

करध ह मती बड़े दुईों वचि, बड़तर दे भाय मेंटि।
बड़तरद बड़तर पती, ते बड़े वचि म गुर दि। 7 ॥ 303 ॥
kachuk suni kachu ukti kari, barnat hô ab sôi.
karahnâr karatâ dhanî, jô kachu karai su hui.||7||303||

महाद: जमल मे जनी धूष मिध् व्येव वे, मफ मिधे न जैल बल्काली।
उड़े बमी सिप मे दूध उप वे, शंप वे डैम चो भामपाली।

Swaiyya: राजान सो रची जुद्ध भीरोध की, साज कीयो जु याही काल्हारी।
tâtç basi jiy mai uhi râv kÇ, bândh kÇ tÇg kari asavârî।

महाद: नेन पिए लिए दूध ने, भाघ डाङे घूँ सी। युभि भामही।
वे बड़े रम्भ रम्भ दे, वे तप वसे परि बाँट विश्वारी। 8 ॥ 304 ॥
bhçj diyô likhkhai uhi nÇ, ab châdô gûrû jï! bhûmi hamârî।
kai kachu dâm dayâ kai dÇv, kai juddh karô yahi bât bicârî।||8||304||

रेंज: मुझं गाँठ महँजु उचै, वेप वजे मल महै।
मन उन देहु वजे, डैव मफ़ वजे गिरवी 9 ॥ 305 ॥

Dôhrâ: सूनत बात सतिगुरु ताल, कोप भयो मा मही।
râj tÇj dôû banai, tih samân kou nâhi。||9||305||

महाद: वेप वजे मे वजे गुरु गोकिन मिप म जना विप भव र सीसै।
भृज अमलह मे गिरव बड़ू है, मिप जो अव जुपित वीसै।

Swaiyya: कोप भयो जो काह्यो गुरु गोबिंद सिंघ सु याही दाम ना दिजाई।
mûrh ajânan sô hit kaun hai, siddh yahai ab yuddhhi kîjai।

महाद: मफ़ मफ भम़ दहे, भाघ रेंजे वी तेब भाती महिंज लीसै।
मे ना ना ना भरी बजिनार, न भाभा मे धव तीव र बीसै। 10 ॥ 306 ॥
mângat dâm sujân yahai, ab nÇÇ kî nôk anî sangi lîjai।
aisç hun jân karî abhimân, tû mârag mai par nîr na pîjâi。||10||306||

रेंज: नाना आच उसुल डू, से नाने मे लेजि।
वे बड़े तप विद्यां विव, वच मे देघ दे देजि 11 ॥ 307 ॥

Dôhrâ: राजा आव हाज़ूर तु, jô câhç sô lîç।
kai kachu juddh biruddh kari, kar sô çk na dći。||11||307||

अजिन: वच वरिलुचि टप लिखा उद्दंत वे।
ते नाना! नू आच महिंज उद्दंत वे।

Arril: râv kahilûrhi bhâv likhâ hadûr kô।
ç râjã! tûn âv mohî hajûr kô।
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.

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.

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.

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.

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.

Ardil: Thereafter, the royal hill chief of Kahloor,
Sent a written despatch to Hill chief of Handoor.
Inviting the latter (in a respectful vein),
That he must come to see the former.
Sri Gursobha

130


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i', e[S ej' ;[ ehfi:? eoh :j? nodk;

Dôhrâ: tabai rāv handûr kō, gayô tās kç pās.

jô, kuch kahô su kijiyai karî yahai ardās

Dôhrâ: tabai rāv kahilûr kô, carrhyô sakal dal sâj.

larran calô parbhu purakh sau, kînô nipat akâj.

Chapai Chand: bhayô rāv asavâr, phauj mai bhayô nagârâ.

khçlan carrhyô shikâr, sangi liyç lôg apârâ.

Chapai Chand:bhayô rāv asavâr, phauj mai bhayô nagârâ.

khçlan carrhyô shikâr, sangi liyç lôg apârâ.

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.
काहो बात जिसे देखते देखते
कहते जिसे देखते देखते। । ।

नहीं बधाई देंगे नहीं देंगे,
कहते जिसे देखते देखते। । ।

सीता के जीवन ने दिया ज्ञान
कल्याण देने समकालीन। । ।

बंधु लगे लगे बात बात,
कहते जिसे देखते देखते। । ।

कबीर ने मनुष्य दिया ज्ञान
कहते जिसे देखते देखते। । ।

कहते जिसे देखते देखते
कहते जिसे देखते देखते। । ।

बंधु लगे लगे बात बात,
कहते जिसे देखते देखते। । ।

दोहरा: गोबिंद सिंह ताही समाई,
लिंदो सिंह बुलाई।

बंधु: अरुण वीर बलम दरकार,
बंधु: अरुण वीर बलम दरकार,
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 Singhis,
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 Singhis advanced with the beating of a war drum.
Mounting his horse Sahibzada Ajit Singh as well,
He, too, proceeded to fight in a battle.

Taking the Singhis 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.
ब्रज्रे उद्दारण साफी, वर्हे मयूरध पाली,
मेंमै टेबल बेल्ज जेट ु मनुषि ब्रह्म लालीै?
करो रतवाही जाई, लरो सन्मुख धाई,
aisो hai bicार kai su sulahi kari lijiyai”?

उध ब्रहम जिमफै भरण बजाले भजनी है,
“व्हुिल लालि व्हुिल गाधि टे मलाइ लालीै।
tab हि risाई kai suनाई kahyo mantrी nç,
“kaun dbaïi kaun gādhi ç salāh dijiyai.

ब्रजमै अश्य उष्म मंधि भल मे र भाले ब्रजङे,
आले हे टे में पाणि साफी टोप बंशे त लालीै॥20॥316॥
kijai ab hukam mōhi man mai ânô koi,
âç ho jo dhāi jāi juddh kayô na kijai”॥20॥316॥

देवजः: मंधु किऩे उध जालि टे, वज्री श्रीत मंधुभां।
ठवल हुईब मावे ठवल, टे वपने बे वभ। 21॥317॥
Dohṛa: mantar diyō tab rāi kō, karau bīr sangrām.
laran bhiraían sākç karan, ç rājan kç kām॥21॥317॥

मन्त्रीण: वच बे पुष्र धुपरा घुरये, टवये भविंडर बवी उविंडगी।
मीना मिपत समस्त तवी बढ़े, वाँच ु धान गती तवी नाथी।
Swaiyyā: ṛav kō pūch pardhān carrhyō, taryō ahivān kari ducitāī.
sangi sipāh sumār nāhī kachu, vār na pār ganī nāhī jāi.

देव मु रेव बली नु चले, उध मदुरे जी भवी रही दिबिंडगी।
भेले वाणी वै ठते बढ़े, बढ़ी मुसल वे भल मे नु घपसी॥22॥318॥
 köz su köz balī ju calç, tab sauhc hānī ānī dāi dikhlāī.
moracç bāndhi kai thādhc bhaç, bhaç süran kç man mai ju badhāï॥22॥318॥

देवजः: टेन ठंड नव सूजाली, बढ़ी दिवेंदी भल।
वानउ वावासि दा नव, वानउ मुव मंडवभ॥23॥319॥
Dohṛa: köz thanv jab juggnī, bhaï iktathī ān。
bājat rāgni rāg sab, karat sūr sangrām॥23॥319॥

मन्त्रीण: वानउ बेड़ि वडहाड़ि तबले, तवाये सी छेट मुरहि चड़ी टे।
वानउ ताज बले भल जीम, गायी मप वजित वे ह जाई।
Swaiyyā: bājat bhčri karnāi sarnāi, nagārc kī cōt suṇāi dāi hai.
bājat rāg chahō arū tīs, gaï sudh kāīr kō na rahī 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.
Sri Gursobha

स्नात सूत सुने यथि भानु बी, भान दी भानि विशाल लशी है।
देंके अती गाड बंद बढ़ी उन दीप उड़ना है भान लशी है। || 24||320||
jhūmat sūr sunç dhuni māru kī, mār hī māri bīcār lai hai.
donā anī gad badd bhaih tah tīr tuṅhang kī mār bhaī hai.. 24..320..

देंके:  
धिंधि भानि मंथु ली, भाने दीक वझा।
दित पाठे मधमं ले, लवउ मूत मंगाम। || 25 || 321 ||
Dōhrā:  paritham mārī bandūk kī, pāchē tīr kamān.
phir pāchē samsççr lai, karat sūr sangrām..25..321..

द्ये हृद्ि:  
लवउ देव में देव, देव में देव चितले।
लवउ मूत मंगाम, दरा वाय वाद बील्वे।
Chapai Chand: laraṭ čk sau čk, čk sau čk nihārāi.
karat sūr sangrām, kahā kabi kabi bīcārāi.

दितचउ पतने विशाल, ठेर बड़ु दूंग मतम भाव।
दे छड़ि सुने विशाल, आदि नैकट देखि बाद।
divtan dharyo dhiān, hōt kahūn judh saras ati.
vč carhi calc bibān , āi rījhant dākhi gati.

सेचार न म भान धुत धती, भान ठट् बेटु बढ़े।
सेपा न सिउजेत पुप में, प्रभुल धरमसत लैहे। || 26 || 322 ||
jōgni su ān āpar kharī, āj patar kchū bharc.
jōdhā su jīyō judh mai, parbal khālsāi larai.. 26..322..

देंके:  
मदाबू ढे धूतध ढे, लवउ धल्मा मेख।
मुन मह धर्म ढे में, दित मधम रांण बेख। || 27 || 323 ||
Dōhrā: satiguru kč partāp tč, larat khālsā söi.
sūrā sab tihūn lōk mai, tih samān nāhin kōi.||27||323||

वखित:  
दापाबू मानात नीलं परति वेध अथ गर्दि,
वढ़े लेखा गरित गरित केन्द्री विपिवं वच वी।
Kabīt:  
vāhguṇā manāi jī diārī kōp parai dhārī,
karaī lōg hāi hāi āisi bidh kar hī.

भाने मामसबर ढे बेखरि ये बेखरि ब्रह्मी
ढीर्न ढे भाने बड़ु पीठम र पत वी।
mārc samsççran kč lōthni pai lōthi dārī
tīrān kč mārc kahūn dīrāj na dhar hī.
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.
भावे नू भेंत वर वे दीर्घाण भ्वान,
लेनह वे भावे तन यवही भव यव ती।
मार्थ जु बंदुक कच दिय असवार दर,
नचजन कच मार्थ नर दहार पर दहर ही।

भावे समयावर वे तीर्थ वे तुगिर भूल,
संघे उकिनाल वचन ध्वजामा नी तन ती॥ 28॥ 324॥
मार्थ जामद्वार कच जीवन कच नाहि मुल,
बंधक हातिर पाने कहासा जी लर ही॥ 28॥ 324॥

देवज: चतुर दीव चतुर उद, तेन मतम भयाण।
धार्श हिर उदर नर धरि, चतुर वै समयावर॥ 29॥ 325॥

Dōhrā: calat तिर बंदुक तह, भेंजा सारस अपार।
bagti बाहुत तारवृत तही, चमकत है जामद्वार॥ 29॥ 325॥

दधे दीत: उधे गाति उदवच, द्वीप मै धतुर वापि वनि।
बंतू देव में देशि, देशि देशि धतुर वपि धर।

Chaupai Chand: tabai गाति तारवृत, भाउज मार पर धाति कारी।
karat चक सो दोि, दोि होि पर धाति पर।

चतुर वचन तीर्थाभिषु, घिर नूरिकू नूर उर।
दिवेन धैल जाति गाति, धवि धवि दुधि भरी भर।
calat rakat दारीयु, girat जुहंत सूर तही।
divas rain होि गाई, paun हैि हैि मंड जाति।

भणि नूप गठी ध्वनि, ध्वनि तीर्थ लेवउ ब्रह्मति।
चेतिरिदित सिन्ध सुद दिदिर वचउ, भणि ती मुधि कृपि गाति॥ 30॥ 326॥
mahän जुड्डह भारी भयो, khabar तिन लोकन भाई।
gोबिन्द सिङ्ग सुि सुि लर, राजा की सुधि बुधि गाई॥ 30॥ 326॥

देवज: तण्डल ती मुधि कृपि गाति, धणे नूप सघ मेन।
धवुर सिन्ध चहरीड़ उर, द्वृतत दवी मध्य मेन॥ 31॥ 327॥

Dōhrā: राजा की सुधि बुधि गाई, भयो जुड्डह जाब जोर।
larat singh ranjit तही, भाउज दाई सब अघ।॥ 31॥ 327॥

चेद्धी: अल्लें लते दिल्लिर उर, दिलेऽ अंदित देशि वचउ दुधम्म।
दिल आविर तृषु जाते विनाल। दिल दुधम्म मीव दिले विनाल॥ 32॥ 328॥

Chaupai: चक लर्ज ति हाजी लुकान्, ति कारी दक्षि बाहुत दर्पान्।
ik गाई हुच गाई बहाल। ति उग्रर सिस फ्रिर बिक्राल॥ 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||
Sri Gursobha

दिव समस्या पृथ सूंप भजाई। दिव बाने दिव निषिदित र आहै।
दिव धिनामें धारी धिनाभजाई। दिव ऐंठे देखी यीन नुकी यह ठी ॥ 33 ॥ 329 ॥

अपितु अपील समरु उनि दाहने। धिन धिन धारे धथिनी भजाई।
देख मूल ऐंठि समस्या भजाई। ए नलने ए ठिस्थि र ठर्जाइ ॥ 34 ॥ 330 ॥

adhir adhir sasatar taij dāṛc. gir gir parç pakhrīa sārç.  
chk sûr hói sansukh larai. vč marnţ tç bilam na karaï.  ||34||330||

देयता:  
उव नून मंदिर में, भज बिनट भज मंदि।
उर संघर दिन िर्बंद में, विकल् गाटीखे वेंट ॥ 35 ॥ 331 ॥

Dōhrā:  
larat sûr sangrām mō, mahā nidar man sói.  
tā samân tihûn lōk mai, birlā ganīa kōi.  ||35||331||

महीमा:  
गानउ नून भजा तर में, धार में सभै धिनी धर्ताघै।
उचर में तिमो घोट रिजे, ता घोटे उरनी भरा तर घरे।

Swaiyya: गाजत सूरं महार रान मयं, घन मयं कंकाई बिज्रई।
tāran mai jim cand divai, nā chapai ranjīt mahā rān pāvai.

दुह बुलबन लिे सं उउ, तिम गानउ िै दिव तेंट र आहै।
भाँपुल बुलबन लिे सं उउ में धानी मू, जे राल िनत िे धिनसाे।  ||36||332||

bhān parkās kiyō ju tabai, nis bhajat hai tih nerr na āvai.  
mānō parkām kiyō ju tabai sai bāji su, yō dal rājan kā biclāvai.  ||36||332||

देयता:  
वेटुह दिरं दिरं ब्राह्मण रति ब्रह्मण नून मंदिर।
पुलां ब्रह्मण धरणा, जनगह भरी भर।  ||37||333||

Dōhrā:  
kчётन डिं िह्नी कारी भयो जुध्द सार्ग्राम।
परबल भयो तही कारी, rājan mānī ān.  ||37||333||

चेंढी:  
उस धिंध तमे िनम बीह। भंडी में धिस्तव धरी भीह।
रिमी भारं धरे बरी आहे। अधिर बड़ी लिजी वेंट सुभाने।  ||38||334||

Chaupai:  
tab upāव राजच इम किनां, मन्त्री सो बिह िकी लिना।
ihi bhānti dāव kari āvai. aum kachūnahī होत upāvai.  ||38||334||

देघ आघ मंदिर में चीनी। उसे ठंड आघी बरी चीनी।
बाँढ धांघ ठंड धांघ गो। बाँढे गांघ ब्राह्मण घर ब्राह्मण।  ||39||335||

chk ān satigur kō dijai. tabai thāv apnī kari lījai.  
gau bāндhi rāv tahi gayō. chādō gānv bhānti yah kahyo.  ||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.

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.

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.

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.

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.

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.

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.
गुरु संभाव गोबिंद सिंह साहा। दक्षिण सप्ती जगत साहा।
धन तिनाय तीने शिक्षार। साए हनुमन चलत ले ब्रह्म॥ 40 336 ॥

सर्व सुना, गोबिंद सिंह दात्, चादी ठार करी यही बातः।
पुर निमोह किनो बिश्राम। भौजी पहाज हान को गराम॥ 40 336 ॥

दिन भी वाले में नंगाग मंगल अलम धर दे से धरिला तेहन लाने मध अलमं फिरां।
मुलकलम। मछलम ॥ 8 ॥

इति सरी गुरु सोभा संग्राम अनंद पुर को पहला हो राज सा थान धियाँ।
सम्पूर्ण नाम सत सुभमसु। 8।
Hearing their petition, Guru Gobind Singh in His magnanimity, Departed from Anandpur after hearing their appeal. Thereafter, the Divine Guru relaxed at Nirmohpur, 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.


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 throughout this text. For more details see Introduction.

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.
नृमोह गर्ग दि जुड्ड (nirmôh garrah dâ juddh)

7 वैशाख 1319 ते 14 वैशाख 1757 घिरें
7 kattak tôn 14 kattak 1757 bi:

नृमोह समविच हि चुड़फी (nirmôh samvich hi chudphi)
sûbâ sarhind dî carrhâi)

रेंचाँ: नृमोह समविच हि चुड़फी में, भाल लिजे लिमाह।
चली दूबूं विरलूं वे, हिटे हेतु निजि गुभ ||337||

Dôhrâ: गोबिंद सिंह नृमोह मै, आनि कियो बिस्राम।
calî phauj kahiû kô, lûti Ùchû sabhi garâm||1||337||

मसैज़: नृमोह सिंह वी दूबूं चली, भानि बेहिन लिजे मल गँव गृहावा।
देहिं पिरान भान धिमावाक, धालावले वेढ़े दी भानि अभाव।

Swaiyyâ: गोबिंद सिंह कि पहूंज कादही, अरी ग्हची लियच सब गैन्व गुजरार।
dçkhi nihâr mahâ bisumâr, pahâriyai kçtç hî mårç apârâ।

लेहरत थे उदिल लेख पली, भान नृगाति भान वे पहुं धृष्मां।

लूड़ू मुह मिसीत वाला, नानि मेल पली उठ भारी पुवरा ॥2॥338॥
lôthan pai tahi lôth parî, aru jôagni ân kç patar pasârâ।
jûjhat sâhib cand tahân, jahi jór parî ran mâhi pukârà॥2॥338॥

रेंचाँ: किवे पहुं नृगाति भाली, लिंग घुड़व मिललग।

लूड़ू मुह मिसीत वाला, भान रिकदू उदि माट ||3॥339॥

Dôhrâ: liyai patar jôgani arî, giddh bahut mandlât।
larât sûr sangrâm mahâ, mahâ nidar hui jât||3॥339॥

मसैज़: भान वी भान पुवरात वे उठा, नूड़ू मुह मद सोंज लटेन।

मेयह में उठ मेय अवे, र टटे र झटे मू धरे दी लवे।

Swaiyyâ: मार ही मार पुवरात है तहां, जुजहत सूर महारा रंगर राक्त।
jódhâna sau ta hódh are na tarç na darç su kharç hî lârâtç।

लूड़ू मुह सोंजे वह थे, मू धरे दरे मै ने भान वी मूज़ू।

बाह्य मेय मुं मेय में भान मेवे, बौही उरे दरे दी डल लटे ॥4॥340॥

jûjhat sûr girai dhar pai, su parai ran mai ju mahâ hî sühâtç।
kâr çk bhajç mukh möri kai, chôdi calç ran hî dar pâtç॥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 Nirmohgarh¹, 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 Chand² 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||


### Dohra

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.5.341</td>
<td>larat jor sangram mai, tari nahi tarant.</td>
</tr>
<tr>
<td></td>
<td>cek mair di kari, di hui dharat pari.</td>
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</tbody>
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### Mela

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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<tbody>
<tr>
<td>6.342</td>
<td>marai lai tah phau ki jiu, rahi su atu dai bicali.</td>
</tr>
<tr>
<td></td>
<td>jir bhai tahal khalsi ki, aru sabi kari lath uthai.</td>
</tr>
</tbody>
</table>

### Randa

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.343</td>
<td>phult sathi vish khalsi, phulma dar da karai.</td>
</tr>
<tr>
<td></td>
<td>parat di hui khalsi, puran ta khat bhag.</td>
</tr>
</tbody>
</table>

### Mela

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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<tbody>
<tr>
<td>8.344</td>
<td>gyanvani khat bhaji ga, bais ban mai na thari thahray.</td>
</tr>
<tr>
<td></td>
<td>aisupav ko karai yah, thaur rahat nahin lcut chinay.</td>
</tr>
</tbody>
</table>

### Dohra

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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<tbody>
<tr>
<td>9.345</td>
<td>tabai raw kahlur khat, kinot khat upau.</td>
</tr>
<tr>
<td></td>
<td>bidu khat purhak khat, abai turak pai.</td>
</tr>
</tbody>
</table>

### Mela

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.345</td>
<td>marni khat sultan hosi hain, in jori jori kari hai.</td>
</tr>
<tr>
<td></td>
<td>marai lich gavy sabai, ju abai kahlur pai cot dhari.</td>
</tr>
</tbody>
</table>
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.
Sri Gursobha

रेहार: अरहि दुन्व वे वरि स्थी, रस्मी वी स्वतम।
      दुन्व वरिष्ठ रिव भोज में, नापु उम में अभिमा।
Döhrâ: अनि तराक कं कार दैं, राजा की अरदास।
      तराक कहियो इक आर सू, जाहू तास कं पासी।
महेर: उदृत मुलखर वरिष्ठ रिव भोज में, नापु अब रिव वे मंत्र वाढ़ी।
      मैंने ती जले वे मन्ि झिने, अभिमा वे मं मनु वरें तु चढ़पी।
Swaiyyâ: ताउ सुल्तान कहियो इक आर सो, जाहू आइ इह काई संग भाई।
      संरंद ही वाल्च को संगी लियो, मिल का सब जाहू कारू जु काँहाई।

रेहार: मैंमें ने मा निवरा रिव, पुछ दुन्व वे मंद्।
      मंसा दुन्व चेड्री रस्ती, चुरस्त ठीड़ भल मंदे।
Döhrâ: सीरांड माई सिरदार इक, रहाह तराक को सोई।
      संगी पहू षट्छः दाई, करही निदर मान सोई।

देव वी दुन्व वे, दुन्व उम बीढ़च।
      शवां शवां वी मंदे, भा धुपी रद्दान।
Döhrâ: सीरांड माई सिरदार इक, रहाह तराक को सोई।
      संगी पहू षट्छः दाई, करही निदर मान सोई।

महेर: भान काँब्री मान लिए रद्दान में आने।
      निवाल झटपट मन्ि लिए रद्दान नग झटपट।
Arril: माहान कांकि जान की दरसान को अच।
      निर्मल भट आस री दरसान जान भट।
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?\textsuperscript{||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.\textsuperscript{||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\textsuperscript{3},  
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.\textsuperscript{||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.\textsuperscript{||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.\textsuperscript{||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 where made to bear the Khalsa arms.\textsuperscript{||15||351||}

It being the most auspicious day of Katak.\textsuperscript{4}  
Many devout Sikhs had come to visit the Guru.  
They felt their bodies were purified  
As they had a glimpse of the Divine Guru.
Sri Gursobha

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नमस्कर महाद्वार ज्योति युक्त युक्त यज्ञी।
ती में रघु ब्रहे मृत्यु गौरे ब्रह्म उं ली भज्यी। 16 ||352||
राखि सबाई हजुर की परभ पुरान धनी।
जी जो वहू काराई सु होइ कारी तन की बनाई।16 ||352||

रेवत : उच्च मध वचूँ ली, मे रघु ब्रहे मृत्यु गौरे।
चै न मिथ गृह मै, निद चरम राजी ब्रेत्य। 17 ||353||

Dohrā: रचना सब काराई की, जो वहू करच सु होइ।
रहाई जु सिख हजुर माइ, तिह समान नाहिन कोई। 17 ||353||

पुष्प युक्त मध यज्ञी, रघु नाम भज में।
मे मधव वचूँ वचूँ, बुधु बुधु घटु में। 18 ||354||
परभ पुरान समान कारी, राचु जुड़ मह मांत।
सो सम्रथ काराई कराई, बहरम मुर्राह बहु जंत। 18 ||354||

टोनक चांड: लिच सांग समान माइ आर पाथान, कोप करहि सिर्हांड को सुबा।
त्यू उत टू कोिलुर रो राव, करहि लिच सांग माह दल दुहाज।

भैमे ती गुज़र अबिर बालच भाई, न बिउ नि गड़ रुग रा फारे।
जे बिउने चटु चट भाटा, भाई अंचु बाटे बे भाट झटे बे। 19 ||355||
अस्स ही गूजर अूर गवार अू, जु कित महा वार नापरू।
युत उंदूरूं चहु ओर यात्र, मानो गृहर बहान को आन गहात रू। 19 ||355||

रेवत : चठु झट चेता राधिरू, निदु उदत मैं चंद।
निद मधमाव धम उद स्वती, पुष्प बे परभ भरहें। 20 ||356||
doharā: चहु ओर गृहर पारी, जी तारान मैं चंद।
तिह समान चाब त्यारी, परभ काई पराम अनांद। 20 ||356||

मैन्ज़ः: तेज़ नधिमा अंजाड़ी मै रेंट मू, रेंट इ चंद न उपकिरत भाई।
ने दर मे बिनजी चमले, चमले उठा वर्षा देंई भाई।
savaiya: जाई नगिना अंगुड़ी माइ होत सु, होत हाँ कांड जु तारान माही।
जो गहान माइ बिज्री कमकाई, दमकाई तहा खाल्से पहूजान माही।

सिन्ध दिखे अचू लख पान मं, दंडन डेट की बज भाई।
मैने भी उठा वर्षा सिन्ध दै, अंजद रजी मधमा नज भाई। 21 ||357||
singh ikai aru लच पसु साह, भाजत ड्याक्ये ही बन माही।
अस्स मानो तहा खाल्से धिङ साई, आर नाहिन समत्या जाग माही। 21 ||357||
All of them were kept in attendance there,
As the Divine Guru is perfectly bounteous.
Truely, 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||
\textbf{Dohra:} lagç moracç turak kç, ûpr carhi kamân.
\textit{it sanmukhi bhayô khâlsá, hôt bîr sangrâm} ||22||358||

\textbf{Savaiya:} tôt chûtai garjai ghan mai, larjai hiyrá su marjai bhai máhî.
aïş manôj calai bhav c ál, halai basudhá sam tás kî ãhî.

\textbf{Dohra:} jih jan kç gôlã lagai, rahat jîv sóï thaur.
\textit{man kî man hâi rahat, kahat bacan nähî aur} ||24||360||

\textbf{Savaiya:} sayâm ghatá umndai cahûn òr tç, yau umndç dal dût kç ãhî.
dâmni jô damkai tarvâr, liyç karvâr phirâvat tâhî.

\textbf{Dohra:} calat tîr gambhîr jahi, arjan tîr samân.
\textit{jih ur làgat ját bidh, chutak ját tih parân} ||27||363||
Dohra: Thus did the Mughal troops take positions,  
In battle readiness 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 bow.  
The moment such an arrow hit a warrior,  
Instantly did he shed his mortal frame.||27||363||
Sri Gursobha

त्रिधर त्रुमूर जै तथ ई, तु लघू विल ढैव विलें धरमराग।
छुवाड़ मुख लिये यति ई, तु धृशु वह तें भव धित जुग।
Swaiyya: गहाल गुहमत हई रन माई, जु लराई कारी कियो गहसारा।
जुमत सुर गरी ध hari पई, जु परयो रण जोर माहाभिरारा।

मेवठ: मार भवन धिमान, मुख रन में धवड।
छवाड़ वरु धवण, हिन्द धारित चल में धिवड ||28||364||
Sôrtha: sakal samâj bisâr, sûr ran mai parat.
calat rakat parvâh, ik ghâil ran mai phirat.||29||365||

मेवठ: केलऊ नुक भग चल में, घर ई महे मजभ नी हरा समारे।
छेमऊ मुख लिये चल में, सिंवरत में तू कं घ पूजा।
Swaiyya: khçlat sùr mahâ ran mai, ban mai manô sayam ji phâg macâyô।
daurat sùr liyç kar mai, pickâran sò ju bandûk calâyô।

मेवठ: परव चली लित ई, उठ उ भरू चल मुख लंगणे।
बाबे बने दिल ई उठ लख, महे बंजालहें दोंग में लखणे।||30||366||
Sôrtha: sakal samâj bisâr, sûr ran mai parat.
calat rakat parvâh, ik ghâil ran mai phirat.||29||365||

रेवठ: उघ दणी वति मुखम, मुंग चंग चड़ कीर।
हिंदिल हिंदिल हिंद हिंद छवव, दसव वी चुंक वीर ||31||367||
Dôhrâ: tan jhâri kari súramâ, sarôn rang bhar lín.
chirak chirak phir phir larat, phâgan kî rut kîn.||31||367||

मेवठ: सेवठ मूलं चक्च कल्य खल में, घर में महे मजभ नी नम भजाने।
झने घने चल में तू देही, भङ रघु चंग सिंग में नुमाने।
Swaiyya: jôdhan juddh racyô ran mai, bal mai manô sayâm ji râs macâç।
bâjç bajç ran mai ju vçi, aru nâcat giddh sarôj sunâç।

छुवाड़ मुख भग चल में, महे रेशठ न म महीने में भजाने।
लाल हिंदिली वी में लिये, घर नेशठ मुख सलं घिंठे ||32||368||
Jhûmat sûr mahâ ran mai, mànô dâkhat râs unîdç sc aç।
lâl nihâli kì scj kiyc, dhar sòvat sùr palang bitaç.||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 Krishna⁶ 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||
Sri Gursobha

Dohra: basudhá sam kínó palang, rakat niháli dár.
        mahá unídç rain kç, sòvat pái pasár. ||33||369||

Swaiyyá: khčlat sür mahán mahmatt, mahán balvant mahán ran páyô.
        sarón samúh parváh calyô, tah jóni patar su pûr bharáyô.

Dohra: savá pahir ló ran páryô, parbal ik sár.
        patar pûri jóni calti, sarónat kí tahán dhári. ||35||371||

Mahá parbal ran tah paryô, sahi na sakti bhua bhár.

Swaiyyá: chódi diyô tab thán nirmóh kô, pár bahç jab sâir tîrá.
        cç sô cç mahán balí sûr, parí cal cál rahyô náhîn dhírá.

Dohra: bhalá khalá ló run paryô, parbal ik sár.

Swaiyyá: chódh instead tab thán nirmóh kô, pár bahç jab sâir tîrá.
        cç sô cç mahán balí sûr, parí cal cál rahyô náhîn dhírá.

Dohra: basudhá sam kínó palang, rakat niháli dár.
        mahá unídç rain kç, sòvat pái pasár. ||33||369||

Swaiyyá: khčlat sür mahán mahmatt, mahán balvant mahán ran páyô.
        sarón samúh parváh calyô, tah jóni patar su pûr bharáyô.

Dohra: savá pahir ló ran páryô, parbal ik sár.
        patar pûri jóni calti, sarónat kí tahán dhári. ||35||371||
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,7  
   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||
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Swaiyyâ: parbhû sç purakh kî saran gahu rç manã, ân ausar banâ dâv tçrô. khçl kinô dhanî, bharam bhûlî ghanî, nâhi râkhiô mân kiuhû kçrô.

Swaiyyâ: gôbind singh mahâ bal dhâr, bidâr daç dal turkan kçrç. aisi bhaï parbhu kî raçnã, sabhi bhâji gaç phiri âç na nçrç.

Swaiyyâ: parbhû sç purakh kî saran gahu rç manã, ân ausar banâ dâv tçrô. khçl kinô dhanî, bharam bhûlî ghanî, nâhi râkhiô mân kiuhû kçrô.

Dôhrâ: râkh liyç parbhu jî tabai, aisô kiyô bicâr. diyç phçr dal turak kç, mahâ parbal bal dhâr.||40||376||

Swaiyyâ: parbhû sç purakh kî saran gahu rç manã, ân ausar banâ dâv tçrô. khçl kinô dhanî, bharam bhûlî ghanî, nâhi râkhiô mân kiuhû kçrô.

Swaiyyâ: parbhû sç purakh kî saran gahu rç manã, ân ausar banâ dâv tçrô. khçl kinô dhanî, bharam bhûlî ghanî, nâhi râkhiô mân kiuhû kçrô.

Swaiyyâ: parbhû sç purakh kî saran gahu rç manã, ân ausar banâ dâv tçrô. khçl kinô dhanî, bharam bhûlî ghanî, nâhi râkhiô mân kiuhû kçrô.
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.’

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.

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 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.

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. **Sarhindi 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.
दरदार अविनाशित
dasván adhiáï
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(bisâlî tç kalmôt dâ juggdh - 19 kattak, sammat 1757 bi:

Dohra: sarab khâlsç thaur tih, utar kiyô bisrâm.
bahut phauj kahiloor kî, bhaï muhbal ân.||1||378||

Swaiyya: phçri macyô ati juggdh tahân, su jahân kar mai gahi vâri phirâç.
cêk sô cêk mahân mahimat, bhirç balvant su yau gaj gâç.
chûtat hai carkhî ju tahân, su tuphang calar garh neçjâ banâç.
sâh sôi guru göbind singh hai, baithi jharôkhç gaind larâç.||2||379||

Dohra: daur daur jôdhâ arat, mânhu larat gaind.
calat câl dharnî halat, bajat sâr kilkant.||3||380||

Swaiyya: bâjat sâr sô sâr tahân, camkai cingî sam târan jaisî.
aisî banî ruti sâvan kî, patbîjan jôti anûp rataisî.
iu upjai jhankâr tahâ, mâno sail pai bâjat hai camkasi.
mânô mahâ ghan mai camkai damkai tarvâr mahâ bijlasî.||4||381||

Dohra: chutat mahâ bandûk tah, tîr kilkant.
mânô ravi kî jôti mai, parbal mch 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\(^1\) 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\|)
Swaiyya: cārī hī ērān tṛt umrayō ju, larai tah khālsç aisō kiyō hai.
dāsan jō kar mai gahi vār, sabc dal mārī bidārī diyō hai.
mārī dharī arī ārān kī ju, kiyō calinī jim dhīr taryō hai.
bhāj gaç kahilūr kç pūr, karūr bhāc ju garūr kiyō hai.||6||383||

Dohra: bhājī phauj kahilūr kī, hui sakal adhir.
mānō gun tṛt chutak kai, bhajyō jāt hai tīr..7..384..

Kabit: kiyō hai parkās jōti camkat hai cahūn ēr,
disai ravi cand hū mai tṛrī sab jōti hai.
jēctē hai jiv jant karanhār tūhī ck,
pūrī rahiō sarab hī mai āpi ōtpōt hai.
scvā jākī hai anūp sundar sarūp rūp,
caran kaval nirkhā tṛt jān kī gati hōt hai.
binsē hai sabai pāp nis din parbhū ck jāp,
cahūn ēr āp āp, āp hī disōt hai.||9||386||

Kabit: kiyō hai parkās jōti camkat hai cahūn ēr,
disai ravi cand hū mai tṛrī sab jōti hai.
jēctē hai jiv jant karanhār tūhī ck,
pūrī rahiō sarab hī mai āpi ōtpōt hai.
scvā jākī hai anūp sundar sarūp rūp,
caran kaval nirkhā tṛt jān kī gati hōt hai.
binsē hai sabai pāp nis din parbhū ck jāp,
cahūn ēr āp āp, āp hī disōt hai.||9||386||

Kabit: kiyō hai parkās jōti camkat hai cahūn ēr,
disai ravi cand hū mai tṛrī sab jōti hai.
jēctē hai jiv jant karanhār tūhī ck,
pūrī rahiō sarab hī mai āpi ōtpōt hai.
scvā jākī hai anūp sundar sarūp rūp,
caran kaval nirkhā tṛt jān kī gati hōt hai.
binsē hai sabai pāp nis din parbhū ck jāp,
cahūn ēr āp āp, āp hī disōt hai.||9||386||
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' 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||
स्री गुरसोब्हा

वकिट: तुम्हें मिलाकर वर्ण वुरुव्रट वे वररुण, सुंप वे बढ़े महाक वरुण वणाति वे।

हे से वल्लभ मे गाजुव लेखा तुफान दे, के वरण वा मिष्ठे वे उच्च भारति मे भावि वे।

कों वे धिनानी वे बढ़े गी मिष्ठ उठँ, सुंप वे इतर ती मे लिखे देनह भावि वे।

वरण वा गुजारण नाश मिष्ठे वे धर्मियः से मे, वैदेही वल्लभे वाणिज्य ते नाशि वे।

कबित: नाव को सिखार कहाँ कुद्रत का वराहत, जुड़ह को बहाँ सवार नाबात बजाई कै।

वच्छजो कल्मोत मई गरूर लोग रहितच थच, ग्ध्र्रा था सिख्होन को तब मार्गि मी अँ कै।

राह्ने थे पिचारी मे कच्छ ही सिख तहाँ, जुड्ह बहाँ तिन ही सो लीछ दोई गहाँ कै।

कहाँ था हाजी जाई सिखोन ने खाॅवं जू सो, ग्ध्र्री कल्मौटि दाह साहिब ने जाई कै।

दोहरा: उवै धर्मी आगि वे परज तही वल्लभें।

चुपुर दित दे पृथग ती वरी जिवूलुल चेट।

दोहराः: तबाई खालसे आगि वे परज तही वल्लभें।

तुम्हाच दित ने पृथग ती वरी जिवूलुल चेट।

महुजः: वे दुभखाने रब वरहित मिष्ठ वे, तुत त थाव मार्गि त थाव।

वेत लिखे वल्लभ वे बेट, बरी सव शेत उड़ीज दुलुझ दे।

भावि वरी वर्ण वे भावि ती, त बलूज बढ़े भूज वे विमलध्वे।

मंशा वरी मिलिह वरी, बलरंज वरी त बढ़े विमलध्वे।

स्वायया: याउ उम्दायो दो गोबिंद सिंह को, वार ना पार सुमारी ना पायो।

ग्ध्र्री लियो कल्मोत को कॉट, बहाँ जब चोती तुपंहग चलायो।

मारी कारी तिन को अह ही, जु काई बहाँ जिव बर्हु को बिसरायो।

सांख कहिन सिर्वार कहिन, कर्वार काही जु बहाँ बिलायो।

दोहराः: बंदाकोल वे बिरु दे बनावे, मय उठ बढ़े भापित।

मूप ते वरी बढ़े मूप ती, चवउल बढ़त महीव।

दोहराहः: बयाकुल हवाह गरिह ते बहाजो, सब तन बहाजो अधिः।

सुध ते बाहिक काचु जुड्ह की, धर्मर कार धर्मी।
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 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 striken with fear. ||15||392||
Swaiyya: mili kai kalmôti kç lôg sajai, phir juddh kô án bhaç ik thôrai.
mânô andhçri calî udi kai, tin kç pag tç basudhâ par daurai.
aisî hî såji carhç tab hî dal, dçkhat mûrah bhaç nirbhôrai.
aisç ajàn mahâ agiân su, jânat hai parbhu kô kachu aurai.||17||394||

Dohra: mili kai sabh kalmôtian, gahi gàdhç manî dhîr.
talç âni kalmôt kç, bahut calâç tîr.||18||395||

Swaiyya: mili kai sabh kalmôtian, gahi gàdhç manî dhîr.
talç âni kalmôt kç, bahut calâç tîr.||18||395||

Dohra: mili kai sabh kalmôtian, gahi gàdhç manî dhîr.
talç âni kalmôt kç, bahut calâç tîr.||18||395||

Swaiyya: mili kai sabh kalmôtian, gahi gàdhç manî dhîr.
talç âni kalmôt kç, bahut calâç tîr.||18||395||

Sri Gursobha
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 dear..
देखिं धेँड़ चलेंगे वे, भसे भूल भजायः।
दें बढ़ी पूर्ण पृथ्वी, जनम भागी भजः ||23||400||

Dohra: चोड़ी क्षैत कलमों को, भाज मुराह अग्यां।
पति प्रभु पुराक की, राजा मानी आँ।||23||400||

दवां धूल भविष्यते वे, भिलाने पूर्ण में भाग।
मानवाने सवती बाली, चुकने मिहि अतिभाष। ||24||401||
राजा गरह भालूर को, मिलो परभु सो आँ।
satiguru की सरनी गाई, cûkyô mani abhimân.||24||401||

धूल धरे उठा धार्ममा, मानवाने वे बलि नह।
घुजे धीमली अधिजः, मानवाने पूर्ण मुसा। ||25||402||
parbal bhayô tahân khâlsâ, satiguru kai bali jân।
bahuri bisâlî âiyô, satiguru purakh sujân.||25||402||

मध्य दृढ़वर अघे खिले, अघे खिले झुलत।
झिंति आफळ हाङ हरिषर, घन धिमि तार धिमाह। ||36||403||
sab kautak अप्च kiyô, अप्च kiyô ujhâr।
phiri ânand garah bândhiô, bahu bidhi kari bisathâr.||36||403||

झिंति मी हाँउ मेड़ा भुंग नूप धीमली चलेंगे वे, ठहे समस्त अरिभाविणि मूहलभमोड़ मुखमोड़ ||10||
itâ sarî guru sôbhâ garnth juddh kalmôt kì phatç dasvân adhiâi sampûrmanamsatu 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 State⁴,
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

2. Kahloor: Name of a Hill principality in the vicinity of Anandpur Sahib.
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.
देवता: देविस्य गम्यार भराँति बांध, उपनाम भराति आरत।

Dohra: phčri basiu Ânand garah râjan mânî ân.

चंमङ बैजे भिड़ धालम, शमी टेंट भिड़ तिड़।

रवान रवान दे धालम, आंदऽ तै टिंट ठहर ।

देवर टिंट भर टिंट चवम, जरि भिपि बचे घड़ीड़।

शिवर गांठ नें थमी, छखेध धालम सीड़।

सेवा सेवा में बिजरे भाई। घमऊ जै जद्द बेंट झोंपचे।

केबढ़ी: उढ़े धालम भैरवी बैंले। ऊग्नि अमररात गांटर थे चैंले।

Chaupaï: tabai khâlsâ aisî karai.hui asvār gânvan pai caravai.

बैजर भिधिई बेंट भौंट रे हैं।

टिंट भिपि बंजर झिटी आरत। उड़ उनसत भर भरं विफात।

माहार सुधी 5, सामव 1960 बि।

Makh har sudi 5, samvat 1960 bi:
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||
Dôhrâ: 

tab râjan yah bidhi karî, sainâ lai bulâi.
sakal sang dal jôri kai, nikti pahûncç âi.|8||411|

Swaiyya: 

top chutç garjai ghan jô, larajai hirâ mânô bij karrkai.
thaur rahç jihkc ur lågat, hôt hai châti kai pât parrkai.
yà bidhi sô tahi gôlâ calai, tik hai nahi sûramâ tâhikai dhakkai.
râjan kô avsân gaç jab, ânand tç tôp churrkkç.|12||415|

Dôhrâ: 

jih jan kô gôlâ lagç, rahaç jîv sôi thaur
man kî man hî mai rahat, kahat bacan nahi 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||
Sri Gursobha

भैरव:  बहुध बहुध घन नाहीं होते बहुध घन, भैरव भैरव घने तर माह।
उरण इज़र बुलबुल बढ़वत बढ़वत, भैरव भैरव घने तर माह।

Swaiyya:  कही को कही बन चुटाई कही काहक, अँसू अज ख़रच रन माह।
तहान दारी सुवार पचारत ग्लोरन, मारात थाउर नाही मन माह।

देवता:  उध घन गोली बने, दूरदूर दीव मधाव।
सदर में बांधी भविष, दिख घने दिखाव ।14 || 417 ||

dohra:  तोप बन गोली चलये, चुटाई तिर अपार।
सावन ज्यों बाहरी बहरी, इव बरसों निस्तार।15 || 418 ||

चेघरी:  जब बने सिंध रस मानी बै, बहे दुमुख मैं धात।
उरण भाग िज़र विभव बनी, चाने सीने ठुकार।16 || 419 ||

carrç singh dal säji kai, parai phauj mai dhâi।
तहान मारी इह बिठी कारी, राज दिच उथाई।।16||419||

गुरद तब भाड़ उरहं, सेंपा बढ़े अधार।
विश्व उन्ने भमदन वरदा, विबाह बलीमै वरदा।17 || 420 ||
bahut राव मारस तहान, जोधा बछ अपार।
mili राज जसलत कारति, किला करिया कारतार।।17||420||

मिर्श गुरद िज़र विभव वरदा, जिन्हे सहार करी राज।18 || 421 ||
singh bahut इह बिठी कारति, तिह समान कही नाही।
badç सुरामा अति बली, मारी लिच रान माही।।18||421||

सिंघ:  जने बांध उद्ने वे आहें। मरण उद्ना वे बेर घण्ये।
भाई आपणे ठुकारांती बनवी। आराधना जोड भरवे हे बिने।19 || 422 ||

Chaupaï:  राज भाजी तुरक पाई अच। सब तुरकन को भैंद बताच।
ab hamrō uprālo kijai. anand garrah hamkō lai déjài。।19||422||

उद्ने मंडे मिर्श वे विठी पाणे। समा भरी घरता ती आहें।
घुरुं मुगल अन्ध भरे थाठू। चड़े मार सच चापे थाट।20 || 423 ||
turak sabhai mili kai uthi dhâç। सामा कारी बच हि अच।
bahut mugal ar ghanç pathâн। Charae saja 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|
 GDVSS GTT 424 ||
 gújar rangharr bahut apár. badç badç jôdhásasavâr.
sirand válç hain hamrâhî. garr lâhaur tç phauj mangâî.||21||424||

Dôhrâ: bahut phauj kar çkthî, jammû sangi milâi.
sabh râjâ dal jôri kai, phçr pahúcç âî.||22||425||

khabar sunî kâran karan, phçr kiyô pharmân.
thaur thaur dhari môracç, baithi rahç tih thân.||23||426||

d'jokL qj vk sT[ w'or/, p?fm oj/ fsj e';.||24||427||
tîr bân gôli calî, barkhai dhûân dhâr.
tih pâchç mili sûrmç, karan gahî tarvâr.||24||427||

Swaiyya: bhabhkç singh jab jâi ran sai parai, kiyô sangrâm yahi bhânti pûrâ.
bajai sâr sô sâr tarvâr camkai ghanî, milit dônô anî bajat tûrâ.
chutat hai tîr tahân dhîr kis ki rahai, lagai jih jâi châdai sarîrâ.
karai mâr hî mår cahûn ôr tç dhâi kai, larat tih thaur ih bhânti sûrâ.||25||428||

Dôhrâ: çk sûr sanmukh larai, karat bîr sangrâm.
çk bhâjî pachai bhirai, tin tç hôt na kâm.||26||429||

Chaupai: sûr sabai aisî bidhi karahî. dhâi dhai phaujan mai parhî.
bhirç sûramâ bahut apârâ. karat mâr kçtç hathiârâ.||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 cymbols.
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||
Chaupai: aiśā mār bhai tīh thāṅc. bāphi pūt nahi pahīcāṇc.
bahut sūr jūjhc dhari par hī. ik ghāīl havai pāchc par hī..28..431..

Dōhrā: chc sūr sanmukh uthī dhāvai. vč marme tç bilam na lāvai.
pakrai sasatar asatar jō lchī. dhūbhā jō aurān sir dchī.||29||432||

Dōhrā: chc bhāji pīchc phirai, chc ghāī bchāl.
chc jūjhi ran mai parç, sakālī samajh bisār.||30||433||

Dōhrā: chc bhāji pīchc phirai, chc ghāī bchāl.
chc jūjhi ran mai parç, sakālī samajh bisār.||30||433||

Chapai Chand: laret singh ih bhānti, phauj mai parat dhāi kari.
kātāt hai tīh mūnd, dharat par parat āi dhar.
ich bidhi kari sangrām, sūr ran máhī macāvai.
nimakh bilam nah.. karai, lōth par lōth girāvai.
kīnc parhār ih bhānti kar, dchkhī rāv pāchc phirɔč.
dìnch bidār, bhājĉ apār, kĉtĉ swār kar mai karɔc.||32||435||


Dōhrā: binau karai ghaghiāi kai, ih bidhi karai karār.
phčr na āvai juddh mai, jō chūtč ih bār.||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 decapacitated 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 severe 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||
उन्हें गांव बांलूत बें, घम भ्रण राम सादि।
ढान रहे उनें उड़े, घमे संध ताहारी। 34 437

तजाई गानव कहिलुर कु, बसाई अब दिस जाइ।
चाद दात तट्क तबाई, बहाज पंक्ह लगाई। 34 437

अरमोहुष ला अच्छा - नेत्र 1762 विषः

वेरु रिल दिल बांट बत, बउट भुवल बटी भान।
उय भण्डर भ्रणकड़ बाली, माल मंड विचार 35 438

क्षतक दिन इं हन्ती कार, बहुत परबल बहाई मार।
तब राजन मसल कार, सकल संधा बिचार। 35 438

उलवर उमंड में बग़े, जा उ बली र भ्रण।
अधू लेग चूड़ दिल डे, बैठ जयच दिल ठुड़। 36 439

turkan राजन सो कहयो, या त्य प्लाई ना अर।
घुर लछु चहुं अं त्य, बाईठी राहो तिह तहैर। 36 439

देढ़हत: जान कूस भ्रण भ्रण पत्रह। उनें बड़े चूड़ दिम भान।
भङ्गर त्याज बांट डंड झीनी। भरन उमंड मंड जी बैठ झीनी। 37 440

Chaupaï: गुज़र रंगराह अूर पाठने। राज दिस चहुं दिस अन।
घुरे नगर भांटी यह किनी। मनह रसत सब हि कार लिनी। 37 440

आनंद चाद १ बॉड़ थाई। उत्ता उमंड वैसे बौँ भान।
वेरु रिल थीचे बिंपी जानी। थेर तुपिये मेत थीवारी। 38 441

वन जाँनं ना कोू पावाई। ताहान रसत काल दार।
क्षतक दिन बिच भिय याही। चक रपियं स्र स्र बिकाही। 38 441

छाँ निध धरी ले नहीं। ते सुँडे दे धरी लणाएं।
भैरी बांट बेल भुठ बटी। पिसी भ्रण रिल बैं बटी। 39 442

cār sīk pānī kō jāvāi। dō jūhāi dō pānī layāvāi।
aīsī bhāntī khčl parbhu kārī। parithā anik dōkhī kai darī। 39 442

रेंवत: रिल बिंपी में बर्ती बौंकिल, भानि घरी रिल ठान।
में बहु अंटर में भिले, मेंटी निध नव बाटी। 40 443

Dōhrā: इं बिधि सो बहारी काठिन, अंि बानी तिह थाई।
jो कांघु अंडर सो खिलै, सों सीक सब खाई। 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||
Chaupaî: क्ष रुपये संविद बिकावी. सों बस दूध तथा आवें।
मिल येव सयुक्त दुर्ग किजा। अथवे भुवन ये बीच किजा। ॥ ॥ ॥
Chaupaî:

चबट चंद्र उवां घिर ठही। चबट घेत ठिने मिन ठही।
घिर घिर सांख ढुंढ लाहै। चबट घेत ठिन बैंत घिर। ॥ ॥ ॥
क्षतक सिंह याही बिक खावी। बरी मिलात भाव बन याव।
फिर संबान नियम नहे। फिर घिरे जीवन भस। ॥ ॥ ॥
बहर संबन घिर घिर वरी, चबट रित गुरज ताह।
बहर बहर ढुंढ बने, घिर घिरे दिल वल। ॥ ॥ ॥

मंत्र: ।

Dôhrâ: तब तब मन चुर घत्ब, चबट रित गुरज ताह।
शह बहर ढुंढ बने, घिर घिरे दिल घाट। ॥ ॥ ॥

Dôhrâ:

वह बहर रित घिर घिर वरी, घनजे भरत ओर ठहँ।
भिग बहर रित गुर ताहे, दिल दिग चहुँ देह। ॥ ॥ ॥

-tab râjan यह बिधि करी, दहरों अन ताहि गहिर।
nis bâsar jagat rahai, phauj phirai cahun phçr. ॥ ॥ ॥

Châphî:

Châphî:

 मंत्र: ।

Chaupaî: फिरत फहूज घर घर घिर घिरे। अन्तर घिर घिर बीने घीवने।
रुह त कुप बने घिर घिरे। भावा बहर रित गुर हे आवे। ॥ ॥ ॥

-Chaupaî:

वह दिवस कहे में रेती। भृत मध बेद कहे मध बेदी।
घर मिट बहर भरे में रेती। दिले संब घर घिरे भुजधी। ॥ ॥ ॥

-Chaupaî:

जिली घे घे घे अभाव। उव मन भरे भाव बिजाव।
दिले दिलु मध ती ठहु घेरे। चहुँ घेरे के मृत बिमावे। ॥ ॥ ॥

-Chaupaî:

गिरी लोह घे लोह अपारा। भृत मन भरे महत बिराव।
दिले दिलु मध ती ठहु घेरे। चहुँ घेरे के मृत बिमावे। ॥ ॥ ॥

-Chaupaî:

होइ इकट सबह ही उथी हेथा। cahun ओर तु सुर रिसाव। ॥ ॥ ॥
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||
Dôhrâ:
larat larat din hui gayô, tab râjan iv kîn.
cähûn òr dal såjî kai, ghçr singh sab lîn.||49||452||

Chaupaî:
cähûn òr dal parâ apârâ. mâri mâri kahi uthç pukârâ.
dhir dhir cût karaï ati bhârî. laraï singh mârai kilkârî.||50||453||

Chaupaî:
cähûn òr dal parâ apârâ. mâri mâri kahi uthç pukârâ.
dhir dhir cût karaï ati bhârî. laraï singh mârai kilkârî.||50||453||
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||
Chaupaî: is hi bhâtî kai din gaç. nagar lôg thâdhç sabhi bhaç.
dar kai âgai karî pukârâ. ann bînâ jîu jâi hamârâ.57..460..

dâkhhu yah havâl ab bhayô. râhç su hâd câmi udi gayô.
bîn bhôjan jîvan ab nâhi. só bi jahain sâñjh subâhi.58..461..

Sôrthâ: châdç tç ânand garah, hôt bír sangrâm.
badç singh jôdhâ balî, tç jûjhai tih than.||60||463||

Dôhrâ: sab sikkhan aisç kahyô, burâ hôt nah.. kôi.
châdi calô ânand garah, bhalî bêt hai sói.||61||464||

Chaupaî: satiguru kahi, sunô, bidhi sâî. burâ hôt tumrç sir bhâî.
yau sab sau tauhad likhvâç. hôhu tayâr tabai phurmâç.||62||465||

nagar bhayô ih bhânti tayarâ. bânâh bôjh liyai sir bhârâ.
sâmân sabai kûc kâ kînô. âpan bôjh âp sir lînô.||63||466||
sâmân sabai kûc kâ kînô. singhan bânî khajânâ dînâ.
saban pânç 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||

Entreat ing 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 affidavits1 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||
गुरु नी हे अण्ड गरह डेंडा
guru ji nç ânand garah chaddiâ
(7 pôh, sammat 1762 bi:)

देवता: भैं घासु कुंटी गृही, दीठी मधि सहादि।
देंडा चले अण्ड गरह, निमथ धिलम रत जगि॥ 65 ॥ 468 ॥

Dôhrâ: aur bastu jçṭi hutî, dînî sabai jalâi.
chôdi calç ânand garah, nimakh bilam nah lâi.65..468..

टिडि मी गुरु मैंना अण्ड गरह व्र रूप टुमला घवतनू, ग्रामवं अधिवारि मंगलमनि मुखमनि मुखमनि॥ 11 ॥
iti sîr guru sôbhâ garnthç ânand garah kà juddh dûsrâ 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 Muktsar 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 Uday 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. Similarly, he first shows Sahibzada Jujhar Singh as jumping into the battle at Chamkaur in couplet 55/523, but in the concluding cuoplet 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 Singh's *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 Sainapat.

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, Sainapat'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.


dohra: satigur karipa te kaho, dhiav bir sangram.
jatha sakti upma kaho, jodhan ke parkam.||1||469||

shahi tibbi ani kai, kharre bhae tih than.
raja aru turkan sabh, nikti pahuce an.||2||470||

ude singh lalkar kai, khushi kari kartar.
saphal janmu yah bhanti kahi, dutan karo sanghar.||3||471||

ude singh ko chori kai, cal ae tihu thaur.
bag dekhi baithe tahan, nikti ganv camkaur ..4..472..

khabri suni jimidar ne, maddh basai camkaur.
sunat bacan tatkal hi, vah ayo uthi daur.||5||473||

hath jori aiso kahyo, binti suno kartar
bazo maddhi camkaur kai, apni karipa dhari.||6||474||
Chapter 12
Departure of Sri Dashmesh from Anandpur, battles at Shahi Tibi, 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 Singh¹ 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||
Sri Gursobha

उड़े मलान वरिष्ठ खड़े, दंडित दान ली ठहरित।
सिंध साँघ सब ती खिले, अभिन घमे चमरित।
tabai savar sahib bhae, chadi bag ki thaur.
singh sath sab hi liye, ai base camkaur.

उड़े टुड़ू लीले लिखे, उन चिठ आपने ठहर।
सिंध चेक टैं अभिन वै, निवर्त गांव चमरित।
tab dutan kine likhe, tum cali ayo daur.
singh rahe hai ani kai, nikti gavn camkaur.

ठहरित ठहरित लीले लिखे, अभिन टुड गरान।
उड़े सिंध भींदे लगे, मृदु उपि धीरज पिंजर।

राजा अनु ड़वर सह, निवर्त भुजे अभिन।
उड़े सिंध दिलमे फिरि, निवर्त धीरज सती सांझ।
raja aru turkan sab, nikti pahuce ai.
ude singh tin mai pario, nimakh bilam nahi lai.

हृदय महेंद्र: हृदय वे यांति तव सांझ दिति मे पढ़िये, बड़े अमरच अभीन पढ़िये।
बिदी वे रेख ध्रुव मे यांति निरंति, वर्दुर मृदु यांति मत बिदिये।
मुरु वे दंगा मे रात राति ब्रजि पढ़ि, बजे गोबर गांव लांग बढ़ि।
पढ़ि धब्बा तव ब्रजि बांदी बढ़ि।

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.

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.
श्री गुरसोभा

कौ चलवै बन, बिम ती बन मे वभूत,
व्यदर वे दीव मीत मनो वे त यत जी।

लोली दशरी वे भविष्य राज व बन्द दासिक भविष्य,
लेख वे किने धर्म बेहो देवी सिंह जन जी। 13 ॥ 481 ॥

कौ चलवै बन, किस हि कर मैं कमन,
मरात है तिर दिह लाग ते न धर हि।

ऐसी करी हई मरी नाह ना काचु वारी परी,
लोठ के किये पहार आई सिंह लाई हि। 13 ॥ 481 ॥

धूँग लेख लेख वे ले लहे, सिंह दैव टिक वार।
व्यदर व्यदर तूणे मने, मच्छार मंगल विचार ॥ 14 ॥ 482 ॥

धूरी वे देवी हैं, देवी वे देवा।
व्यदर व्यदर वारुं वारुं, देवी वे मंगल घर ॥ 14 ॥ 482 ॥

पहिरे नेले ज्योतिलक वे, नेले ज्योति ज्योत।
आध रात बारत उण, रेषिया वे मंगल घर ॥ 15 ॥ 483 ॥

ताही समु दल वेदी के, होि रहाई हैरान।
पार करन करन ताहन, देखी रहे सब ताहन। 15 ॥ 483 ॥

लिखे बहुत भमालक वे, उवै धुरुले भर।
वर्ति मंगल दिखि सूचित वी, मंगल धरुले डिया घर ॥ 16 ॥ 484 ॥

थकबा घडम जात भुजे, उवै धुरुले भर।
वर्ति मंगल दिखि सूचित वी, मंगल धरुले डिया घर ॥ 16 ॥ 484 ॥

लिखे बहुत पहले आये, नित्य मंगल जात।
वर्ति मंगल दिखि सूचित वी, मंगल धरुले डिया घर ॥ 16 ॥ 484 ॥

निक्षे यठ घर मंगल धरे, विश्व मंगल जात।
उवै जप देवी जैं वरी, उवै धरुली लूटी ॥ 17 ॥ 485 ॥

थाने थाने धरा यात्री मने, मनीर धरानी लूटी ॥ 17 ॥ 485 ॥

थाने थाने धरा यात्री मने, मनीर धरानी लूटी ॥ 17 ॥ 485 ॥

लिखे बहुत पहले आये, नित्य मंगल जात।
वर्ति मंगल दिखि सूचित वी, मंगल धरुले डिया घर ॥ 17 ॥ 485 ॥

साहित्य भाविक मंगल रोले, धेठ मंगल सिंह देवी।
पितृ मंगल नेहाल भरे, चुरू धिम मंगल र देवी ॥ 19 ॥ 487 ॥

गिरद वे देवी सब दल भेरे, कृष्ण धरा सिंह देवी।
गिरद वे देवी सब दल भेरे, कृष्ण धिम मंगल र देवी ॥ 19 ॥ 487 ॥

तिह समय धरा है पेरे, देवी सब दल भेरे।
गिरद वे देवी सब दल भेरे, कृष्ण धरा सिंह देवी।

तिह समय धरा है पेरे, देवी सब दल भेरे, कृष्ण धरा सिंह देवी।

तिह समय धरा है पेरे, देवी सब दल भेरे, कृष्ण धरा सिंह देवी।
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||
Sri Gursobha

swaiyya: mano ghatta umrri cahun or te, yo omde dal dut ke ai.
gheri lai camkaur sabai su, rahiyo nahi rahi kit jahi.
caro disa dal an pare, tah dekhat singh uthe bhabkhahi.
sahib siu tab let khusi, man mai kari anand jujhan jahi.|20||488||

swaiyya: mano ghatta umrri cahun or te, yo omde dal dut ke ai.
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caro disa dal an pare, tah dekhat singh uthe bhabkhahi.
sahib siu tab let khusi, man mai kari anand jujhan jahi.|20||488||
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||
देख दामे डिंडिव तिरिए ता न आयै। देख समुजात तै सुप भजायें। 
बहे सिंह दिन बाजी अपाने। बख्ती धुवात बेंटे मुझाते॥ 25॥ 493॥

इक बहजे फिरी कितना नाव नही। इक समूह भंज़ा मध वी। 
सुङ्ग ईश्वर बढ़े ऊबावजी। देखे दीव बढ़े रात ल भजी।॥ 26॥ 494॥

goli lagai jai girine. bastar lal ang sab kine.
cahu or camkai tarvari. chutai tir kachu var na pari.॥26॥494॥

बोली ताज़े नाव तुम्हारे। जयमै जेंड मेंड भजि अज डान। 
भूते सिंघ में सिंघ माता। सब धराना धरावकास।॥ 27॥ 495॥
goli lagai jahi dusara. barsai set mehi ati bhara.
jujhai singh sabai ik sara. japai khalsa barmbara.॥27॥495॥

रेहकः 

चाँद समै बाहुल बतल, लीजे सिंघ खतहि। 
वर्ती सिंघ उस्तीह में, दूरल डेंग माति॥ 28॥ 496॥

Dohra: tahi samai karan karan, lino singh bulai. 
kahie singh ranjit so, dutan dehu sajai.॥28॥496॥

धिरहि वर्ती लच्छ सेविंग तै, धुती बढ़ुंड वज्याच। 
बहु वीउद मंडुम गें, देशहि भजि फिराच।॥ 29॥ 497॥
binau kari kari jori kai, khushi karau kartar.
karaub bir sangram mai, dekhau api nihari.॥29॥497॥

महैजः 

वर्ती भ्रम जान, भ्रम माग, उस्तीह सिंघ। 
उम बजाना मंडुम उड़ा मंडाँ। 
धरी उड़ी समै लहँडा गजे में,
भरत उर भागि रह बें फिरां। 
बहु अभ्यास, भ्रम भरुँ भजार सिंघ। 
मबल रह उड़ि उड़ि बें भजां। 
पढ़ि दूर निम लिंग भजि उदवरत है,
बजाना मंडुम उस्तीह घरे॥ 30॥ 498॥

Swaiyya: bhai as vaj, ab jah, ranjit singh! 
tum karahu sangram dutan sangharo. 
khusi tahi samai lai gurdev sau, 
an ran mahi dal ko niharo. 
kari avaz, ab au arman jih 
sakal dal dehki 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 Singh²
Must he advance to punish the wrong doors.||28||496||

With folded hands did the Sahibzada beseach,
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||
Sri Gursobha

चण्ड: उन रिश गड़त तर खंड, सिंह बड़मीड़ घड़ि घड़।
पतला खड़त डुबी युग, बीत वध राजन भः क्र।
शहर भंग गुड़ि घड़ी, रैंड बड़ी हिलम दिखाते।
खजे मंडल भजन, एय संकट पठाते।

चहूँ देख लउँ देखि वे, वर में गायी भजन।
हिंड विंड चलत अभिन मड़, मारत में मड़ मांड।
सिंह मड़ लड़त नाकि वे, उठ राजी अभिन।
भार्त भंडार धंधे, विंड निंड धंड धाल।

चण्ड: तहाँ भक्ति तेंदुली धरी, लक्ष सवे डुब।

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 bhu bhayo.
charh charh biban dekhan cale, su sankar samet nahin ko rahyo.||31||499||

Dohra: tahan ani jogni khari, narad vavai tur.

jito singh rann mai mandioo, hot patar bharpuri.||32||500||

चण्ड: ब्रज भक्ति नेंगारी धरी, लक्ष सवे डुब।

cahun or dal dekhi ke, kar mai gahi kaman.
ih bidhi calat apar sar, savan meh saman.||33||501||

Dohra: kar mai gahai kaman, judh kino asra sar.

jito 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, jito singh tin mai paro.
karo so kaman taji sang gahi, su kote hathiран 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 cannon had fired a heavy cannon 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 Shankar³ was keen to see this spectacle.||31||499||

Dohra: There stood the blood thirsty war goddess with her bowl,
There danced Narada⁴ with his musical instrument.
As Sahibzada Jeet Singh⁵ (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 ups 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||

Chhapai 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||
Sri Gursobha

Dohra: dauryau dal mai dhai kai, lai kar sang banai.
marat jih asavar ke, chin mai det girai.||36||504||

रेंजता: देवी रस मे पानी वै, है बर संघ घरागि।
भारत सियर भारदाृ ले, दिरू मे देओ विदराधि।||36||504||

Dohra: let paroi pathan ko, sabhan sang dikhlai.
dekhat hi sab karat hai, are khudai khudai.||38||506||

रेंजता: हेतु पानी घठान ले, मजबूत संघ निम्पाखि।
रेबट ती मज लजत ते, अमे पुस्ताप क्षान पर।||38||506||

Bhai: 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 thaur mare.
bhujan pai jor kari let uthai kai, saban dikhlai bhui mahi dare.||37||505||

Dohra: karat mar caro disa, jit singh asavar.
sang taji karte tabai, gah lini tarvar.||40||508||

रेंजता: दूध बाज चढ़े चिमा, सीद मिध भारदाँ।
मंगा उनी चढ़े उदै, गात तीरी उददाँ।||40||508||

Dohra: dauryau dal mai dhai kai, lai kar sang banai.
marat jih asavar ke, chin mai det girai.||36||504||

रेंजता: देवी रस मे पानी वै, है बर संघ घरागि।
भारत सियर भारदाृ ले, दिरू मे देओ विदराधि।||36||504||

Bhai: 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 thaur mare.
bhujan pai jor kari let uthai kai, saban dikhlai bhui mahi dare.||37||505||

Dohra: let paroi pathan ko, sabhan sang dikhlai.
dekhat hi sab karat hai, are khudai khudai.||38||506||

रेंजता: हेतु पानी घठान ले, मजबूत संघ निम्पाखि।
रेबट ती मज लजत ते, अमे पुस्ताप क्षान पर।||38||506||

Dohra: dauryau dal mai dhai kai, lai kar sang banai.
marat jih asavar ke, chin mai det girai.||36||504||

रेंजता: देवी रस मे पानी वै, है बर संघ घरागि।
भारत सियर भारदाृ ले, दिरू मे देओ विदराधि।||36||504||

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भारत सियर भारदाृ ले, दिरू मे देओ विदराधि।||36||504||

Dohra: dauryau dal mai dhai kai, lai kar sang banai.
marat jih asavar ke, chin mai det girai.||36||504||
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 everyone.  
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||
Dohra: bahut judh bhari bhayo, niki ganv camkaur.
jihke marat var gahi, te marat hai thaur.||42||510||

बींध नयि दिन बंग बति, नली सिंह वशनीर।
बढ़े मूर्ति में चढ़े, चुरू भरने दिन बींड।||43||511||
kii jadh ih bhant kari, bali singh ranjit.
bade surama je hute, cun mare ih rit.||43||511||

Dohra: bahut judh bhari bhayo, niki ganv camkaur.
jihke marat var gahi, te marat hai thaur.||42||510||

बींध नयि दिन बंग बति, नली सिंह वशनीर।
बढ़े मूर्ति में चढ़े, चुरू भरने दिन बींड।||43||511||
kii jadh ih bhant kari, bali singh ranjit.
bade surama je hute, cun mare ih rit.||43||511||
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.  

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.  

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.  

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.  

Thereafter, all the enemy hordes joined together,  
Form all sides did all of them pounce upon him.  
Wielding their swords in their hands aloft  
They arrived in close proximity of the Sahibzada.  

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.
**Dohra:**

tan jhari kar surama, saron rang bharî lin.
chirak chirak tan rangio, phagan ki rut kin. ||48||516||

**Mâlâ:**

उसे वे वरी वरी से बटू वेली, वने बृत्तत वनमी दिखाए।
उन विचर वैले लट पट्ट बृज हसे, बलियू मंजुर दही बने बने।
तिप भंडाल भाग तच सच सचच हसे, मात अलंकित तट ठेठ भजे।
हृप वनजी बने भष्य भमलौट ते, बींड मंजुर बमी अपने ||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 aise endeare. ||49||517||

**Dohra:**

lagi kar asavar kai, kino kam apar.
pio piala parem ka, magan bhayo asavar. ||50||518||

**Mâlâ:**

उसि बांध अमराल के, वींसे बांध अमर।
वेब धिकार यूं वा, महान डूंगे अमराल ||50||518||

**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||

**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||
Swaiyya: dekhan ko bidhiyo hi bhaji, parbh ki gati ko 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||

Dohra: jab dekhiyo jujh Singh, sama pahucio an.
daurno dal mai dhai ke, kar mai gahi kaman.||55||523||

Swaiyya: dal mai ju dhasio balvant bali, ih bhant so tir calavai hai.
jjhe ke ur marat det girai, pare ran me billavat hai.
giri loth pai loth apar tahan, khari jogan patar puravat hai.
iih bhanti jujhkarai ran jhar, su youann mai rann pavan hai.||56||424||

Chhupai Chhand: kar mai rahe kaman, tir ih bhant calavai.
jihhe ur marat dhai, jati bidhi bilam na lavai.
niksaiy jai dusar, gire asavar ant tahii.
chini mai taje paran, tir lagant jih.
mare pathan ih bhant kahi, cahun or lotai parai.
nah an shumar, ete apar, aise jujhha tin mai lare.||57||525||

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 Singh⁶ 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||
वकिल:  भैमे ती सियिंह मघ घनेरी डिराते उघ रेंद ते धरिड भारे दुर दुर्गीरात ते।
गुंरीधे ये उघ रोट, उघ रोटी धरमात
पुष्टि धरमाप बति मे भैमे सूचीरात ते।
गघण बणाते नाहि, रेंद ते धरिड उपरि
मघ दिप्कलाति उघ मे धरिडीरात ते।
मुंदे ये भीमी तीन, रेंद ये ते धर दुर
उपरि मे नु हेंग दउः मे डघोरीरात ते॥ 59 || 527 ||

Kabit:  aise hi calio jab barchi phiravai hath
let hai paroi mano phul paroiait hai.
gundbe ke har jhar, jhar, dari ghansar
paun parvah bahio aiso joiat hai.
barcha lagavai jai, let hai paroi tahi
saban dikhlaa dar yo biroiat hai.
saron ko agamm nir, dekh kai na rahai dhir
tahi mai loth dar yo daboiaat hai. ॥ 59 || 527 ||

महैण:  या विख्यि मे लडौ उग मुगभ, बेडौल भावि रागे झिल भणी।
उघ सुहान विघि रहें, दिव देखनु बानी रहें उग नागी।
भान ती भान पूःउल ते, नय तीत उड़िवात चेट चहाथी।
या विख्यि देखिग ताजी वाजी चेता सू, मिसिंध रहें रहं मे बड़बरणी। ॥ 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 tughagan cot calahi.
ya bidhi dekhi gahi kari teg su, singh paro rann mai bharrkahii. ॥ 60 || 528 ||

वरद संग्राम में नाहि चर मै घरे, भरे दिव बांड़ रहि टवड़ मुर।
हीthrown उदान भान रुपू भैमे वरे, रेंद ये रेंदि बति वरद धुल।
सेंध धर सेंध दण बेंदी दरी, पुरुष धरण चल धुल धुल।
भुर उड़ाए यही, मिसिंध भैमी लही, लघु मूँग घरानु बुलु। ॥ 61 || 529 ||
karat sangram jo jai rann mai paro, aro ih bhant nahi tarat suara.
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 ||

महैण:  या से सु विनरी वर मै नारि वेड़ा, बरी विख्यि मे भिलि मूँगु में।
उघ मै रुपू निरे मिसिंध ये, दिव ये मिसिंघ जे वेछल में।
या विख्यि मै तन दण्ड ये, भिलि जे मघ मूँग रागे दिव में।
देखि नूँग लिविंड उग टी, भान दृङ दृङ्गङ रङे धुल में ॥ 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 everyone 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.  
yo 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||

बिखिर:  
धंध धंध न भक्त मदह निशाप,  
बंदे उत्तर अभमान अपो उली वे।  
संज्ञा बिलाल तिलाल सम रघ वह,  
लंट घराई मे बघें मू माली वे।  
गौरे भोज अभमान ठेल ठेल भान,  
भान बेन्न म्यान मान माँड बिलाली वे।  
वार वै बल सिलाल, रघ वह धर्मस्वात,  
सुभाष सिंघ मर भाने उली उली वे॥ 63 || 531 ||

Kabit:  
khaincat kharag jad marat sarak gir,  
parat tarak asavav agc tahi kc.  
girat bihal bikral sudh nahl kachu,  
licant dharti jio kapot sut sahi kc.  
aish marc asavav ckc cjk jhar jhar,  
maho kcjam bayar mahi pati birkhahe kc.  
kaun hai karu bicar, nahl kachu paravar,  
joravar singh dal marc rahi rahi kc.||64||532||

दोहर:  
पटक पटक वै पटक वे, टटव टटव वाले वह।  
मेघावर धृष्ट मेघ दवत, तप दिने वर्दङ्ग॥ 65 || 533 ||

Dohra:  
patak putak kai katak koh, jhatki niksi gayo par.  
joravar parbhu jor kari, rakh liyoi kartar.||65||533||

संत सिंघ ताही समाई, गाही लिनी उवचन।  
देव रघ रघ रघ रघ॥ 66 || 534 ||  
sant singh tahi samai, gahi linhi tarvar.  
doryo dal mai dhahi kc, phcr na aisı bhar.||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 Singh⁷ 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 Singh⁸,
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||
कविता:

असों लालगार हैं, धाम वे प्रभाव दे,
मुंज वे भाव हैं, डांग दे तर रहे।
दीवार उद्धार मिश्र उपरि में बढ़े त लाख,
समैं पर छाँट भरे रंगभिंति से धर रहे।
दीवार में डांग भेज, लड़े ठुंड़ किंड़ तेज,
लोग इस दर्दी एकिंत तंगत में उठ रहे।
अभी टूटी है भाव, तर त बढ़ धरमात्मा,
भासे आफ डूंढ़ ढेल घेरे गुर में ||67||535||

कबित: असों लालगार हैं, पास ते पाकार हैं,
सुरन को मरात हैं, दरात हैं रान मो।
तिखी तर्वार धिखा हैं सारी जू है सारी,
कमकई या भंती मनो दामी जो गहन मो।
तिरन सो भयो मच, लाग् सुंही देख,
लाग राहू या ही बिधी रोमाज जो तान मो।
असी हाई हाई मार, नाह ना काचु पारवार,
मनो अी फुल दोल खेल चले घर में ||67||535||

महैया: पहे ने नाना धुह्माहि उड़ी माईं, बिले निमान भोले अभावे।
देव मांग वे, मूढ अमात वे, बहे दे टूल आदी भावे वे।
जाति वे मूस वे दिन धरीले विले, मूस अंदर छिट ठहरे भावे।
व्युह अद्यान बढ़े, मूस उठे वे गाये, टूट वे भेजे मैं ये खिछाने ||68||536||

स्वायया: परवे जो जैं खूनसाहित ताही सामाई, कियो संग्राम असी अपार।
तृग सांबाही काई, देत असावाही काई, लाह को तूक भुई माही दार।
ज्ञारी काई सावत ते जिन खाली विले, सुर अंब तह दार माय की।
बहुत गाईल भयो, सरों ते गैयो, जूध काई खूट मो दै बिचार।||68||536||

देवता: वहे धार्मण धार्मण, चुमढ़ भूढ़त त भाम।
दीवार भाग दे बिले, मिंड मिख उने माम ||69||537||

कोटा: काहे कहासा कहासा, दुसर अभाव त भाम।
वही कहासा कहासा, मिंड मिख उने माम ||69||537||

धर्मता: असी बाहर उड़ी माईं, बिले अभाव अमात ||70||538||

बहुत सुर जूहछ तहन जोध हाह बडो जा।
गाही कामा भाम हा अराई, भाह अंब असावाही ||70||538||

महैया: उड़ ती गाही धार अभार गारी, वहे मे मनि वे चंद वे ढुंढ फंधें।
भाव दीव विचिम दही बढ़, चंद वे चंद वे युख फंधें।
उड़ ती मे भूढ़ बेदेल वै, दीव फुड़ वे चंद बढ़ी ढुह्माहि।
वे भूढ़ वी बचाली ढींज वी, दीव डुड़ फेंज वाली डुंढ ढुंढें ||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 shining,  
As if lightening flashed through the dark clouds.  
As arrows hit him like a torrent of rain,  
His whole body got spattered 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 falldown.||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||
Sri Gursobha

Swaiyya: tab hî gahi bân kamân gahî, kar mc saji kai dal kau uthi dhâç.
mârat tîr bilmmu nah.. kachu, cot pai cot karai dhuni láç.
tâhi samai parbh kctak kai, ik dût nc cot karî khunsâç.
yau parbh jî karñî iv hî, ik ungal pôrâ rahi tîh dhâç..71..539..

Dohra: parbhu racnâ aisi bhai, calç avar dis dhâi.
pai kinhû dçkhyô nah, im parbhu bhaç sahâi..72..540..

Swaiyya: jô dal mai dal bâkî rahç, mîli kai sab hî camkaur pai dhâç.
sâhibzâdc liyç gahi kai, mili kç jin kô sab sirand láç.
bhârî jabâb jujhâr daç, suni kai sab dûtan ang pirâç.
yau parbh kô karñî tab hî, dôû jûjhat hî parbhu lôk sidhâç..73..541..

Dohra: dhanni dhanni gurdçv sut, tan kô lôbh na kîn.
dharam râkhi kali mô gaç, dâdc sô jasu lîn..74..542..

phatç singh jujhâr singh, ih bidhi tajç parân.
pargat bhaç tihu lôk mai, jânat sakal jahân..75..543..

iti sari gur sobha granthe judh camkaur barnanan barhvan dhian 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’s 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 Rajput caste son of Maniram of Alipur district along with his four Brothers were initiatied by Guru Gobind Singh at Anandpur Sahib on Baisakhi 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
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.

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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.
Dohra: nirmkar apar gati, bahu bidhi kari bisathar.
sabai chadi chin mai diyo, rahyo su ekonkar\|1\|544\|

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, bekh nirban ke rup ayo.
singh gobind im pher racna raci, dharni akas tate tikayo\|2\|545\|

Dohra: nirmkar akar kari, mansa mani bicar.
mukat karan sansar ko, pargat bhayo kartar\|3\|546\|

Swaiyya: kali mai kali dhari akari kiyo, kari apan dut sangharan ko.
camki dis car hun joti maha, jag pap samuh bidaran ko.
kar khalas jap dae hari ne, hathiar apar jujharan ko.
guru 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
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||
Chaupai: rup anek parbhu im dhare. jiv kaha gati tahi bicare. tab parbhu beraran mahi ae. sabh singhan mili darsan pae||6||549||

janam janam ki mail binasi. nainan dekho parbhu abinasi. cinta phikar gayo dukh dure. dino dasai jabai guru pure||7||550||

augun meti sabe gun kine. aisa dan daya kari dine. adham karam taji nirmal bhae. satiguru sarni sikh jo gae||8||551||

sigh 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 suara. bhayao jaikar tari lok caudah bhavan, sune te dut kampe sarira||10||553||

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||
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 Singhats had a glimpse of Him.

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.

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.

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.

With such a grace did Guru Gobind Singh endow that place,
That it started resounding with infinite melodies.
In such diverse ways did the Singhats 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.

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 Singhats rushed at the army in all the directions,
More and more Singhats 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.
ब्रांजि उत्तराभ मैत्रे भेंटे उधे, पेट्र मिलाटे वे रघु आये।
बिलेर विस्तार दरबार भर में दिए, माग वे देश नामिये मुरारी।
रंज दे सिंघ दिए माति मौलाना वे, धूमी दरबार बजिये धुली।
बदती उसकिन दिए जुम्ब वे रेड वे, मीम वे बांधि उन्हे निपाने।
bhajii turkan maidan chode tabai, khet singhan ke hath ayo.
kiyo bicar kartar man mai ito, sah ke bhed cahiya sunayo.
daya ko singh tih saji sigar kai, khus karta karikai pathayo.
kari taslim tih hukam ko dekh kai, sis pai bandhi tante sidhayo||12||556||

बदती महाविंत दरबार उधी में, सिंघ अंजसे वे उध लीने।
माग महागिंते में सार में वर्धमान, रानी भर भांज वह मंव लीने।
ौली दे पांच वे धरमें धानि उ, धक्क दरबार घीरत लीने।
मामि वे माति रति अधि दरबार में, भेंज दरबार उधार लीने।
kahi samjhaj kartar tahi samai, likha aurange ke hath dijo.
sath sahaj yau jan mera bacan, nahi man mahi kachu sank kijo.
tin do pañc lai khalse pasi te, kharac darbar bicarli iloo.
sahi pai jai dari ai darbar mai, beg pharman tayar kijo||13||557||

विदा डोजे उधी में, पूर्ण वे मीम निरघ।
अनियो भ्रंथ परपस्ये वे, चलने मिलिव उध दवघ ||15||558||

Dohra: bida bhayto tahi samai, parbhu ko sis nivai.
ahidi bhes banai kai, calyo singh tab dhai||15||558||

Bhujang paryat Chand: kiyo ahidiyen bhes began sidhayo. tinai gav gavan bigaran bulayo.
kiyo kuc kete kari ailgaran. kité 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\(^2\) 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||
भिली मायं मंगारि भग मुख घरें। तुम्ह खर्चि बैं उत्ति उड़े घरपरे।
बिले घर रेडे बिले उति रमें। तुले बुध बैं बैं बिले जेट घरमरे ||17||560||

mili sadh sangti maha sukh payo. hukam kadhi kai tahi tate bacayo.
liyo dam jette likhe tahi naman. cale kuc kai kiyoh e kaman||17||560||

आपेह अलोहे वर्ष बैं बैं मिलाए। लभी तरारी बेझिया चूजिया पाये।
आपेह तलबेह गद गण निलीले। रसी झेलिये मेंट पैठे हुजिले ||18||561||

ae agare kam kai kiyoh sidhae. lakhī camblan chor guller dhae.
ea narvaran kal bage sirjaing dai cheikai soi ae ujainang||18||561||

लभी तवपन धान बैं बैं मिलाए। गाटे भाल्ले बैं भस्य ब्रह्मवे।
बारिं खेरठी मेंट उटे धये। आपेह तंजु टुंडुरू धूरी भजरी ||19||562||
lakhi narbada par pai le sidhaye. gae malve ke maha kos bhare.
garran dekhsian ser tate padharan. ae naggar burrrhan puran majhara||19||562||

बिले गरही भुम उड़े मिलाए। बिले बाँस्हो भोलीहार्दी बैं आपेह।
बिले वर्ष उड़े उड़े दे मिलाए। उड़े झमवर भजसन तंजु भजरी ||20||563||
kisko bahnan asav tate sidhayo. kiyoh kuc aurangabadan su ayoh.
kiyo kam tate tahi te sidhayan. tabai laskaran ahmadnagar ayan||20||563||

मलेरा: मिलि उड़ी मले भाल देखिला रिमा, भेजि मचिरा भीन लीरा।
बंहो भोलर बीदा भंडा भजनी बांहे, मान बैं मिलि मिलि बेबिला लीरा।
ताब भीनाण विराजन बेदन बांहे, वाग बंहु बेदने बिले बेलिलीरा।
तुम्ह तबहाद भा भरत बैं धरले, पृथिवी में भापहे मीम लीरा ||22||565||

Swaiyya: singh tahi samai an dacchan disa, meli sati sang bicar kina.
kaho jih bhanti tih bhanti arji kar, 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||

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 devotedly.||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||
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||

अतिलव घ्यार चिम सिंह वड़ घे। टिंटी द्वार असल वे घे।
उत्ती उत्तर पूर्व मुँह घे। डिंट दिम साँपी मे सी वर्ण आहे॥ 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||

चण्ड: चण्ड मिस मंत्राम, चिथ घड़ी पुछ वे उच्च।
आपन वन मुर्धाक, वृत्त मरगिट पूर्व नी असें॥ 27 || 570 ||
Sorthe: Daya Singh ardas, likhi bheji parbhu ko tabai.
apan kaj sudhar, hui sahai parbhu ji abai’||27||570||

दोह्र: जोही देवत धूसरदि है, चमचर वड़ उड़त।
मे पढ़ौं पूछ ये उड़, आ धुंधे रखाव॥ 28 || 571 ||
Dohra: jori ek bulai kai, kasada kara tayar.
so pathe parbhu pe tab, a pahuce darbar||28||571||

चप्प्ही: कपु तेवर सिंह लवण आके। रिम्म सिंह दर घड़पे।
उगि हिन्यार असल रिम्म वर्जी। रतुली उपर माँ वे घरी॥ 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||
Sri Gursobha

ता मैं लीला लिखी भाषार। ब्रजी ब्रज में मत ध्वनार।
उसी उल्लास बलवन दिन हवी। सत्य बलम की भिंडि रूपी छवी। 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||

महेंद्र: मारि भोजन ले लिखा जल ब्रज में, चांडा भाग दुर्गा भाग आपे।
बैल घोरिया मह लेन देते देखे, मंज वे भय कौमे जगपे।
तब तने मभे, भार दस मे उँचे, फेरे तै अभमे डिउथ आपे।
देधि वे भें विज्ञान भेंड जली, मिंड उठि भागि सहे धलपे ||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 tikan ghayo.
dekhi kai cet bicar eta yahi, singh tuhi pasi yate pathayo ||33||576||

कुमा बृजतार ब्रजः:
भाग बेंड तै मीम थे मार बोंदे। ब्रे बैल घोरिया में लेंग उेंगे।
लिखा वे दूँगे मार दीभर में। लेठे वर्ग मीह व्यवह में ||34 || 577 ||
Bhujang Paryat Chand: maha bojh hai sis pai jan tere. bhae kaul bikaal so log tere.
likha hai tujhe jan iman sange. karoge kaha jiv kartar mange ||34||577||

मुखध भक्त वे मार थे मार तथे।
मुखध धीमध भक्तिव बी भक्तिर दूँगे।
दिलें मार मे वार वे मार दीते।
लूंगे नुवुली रजी रेली तीसे ||35 || 578 ||
sukhan marad ko jan mai jan rakhe.
sukhan besukhan aur ki aur bhakhe.
dilo jan se kam ko jan kijai.
karoje jaruri nahin dhir dijai ||35||578||

ब्रज भजतार उसार मे मार भक्त। ब्रजी देंन मे मिंथ दूँग धनारे।
ब्रजेसार भे बेंडसार भजारें। मुख्य मार वे वार वे भीम मारे ||36 || 579 ||
ki asavar hajar so sath avai. bhali phauj sau singh danka bajavai.
kiledar au phaujdaran apare. sube jat hai rah kai bic sare||36||579||

जा दबभार वे उनार वे देंन दीते। विभा ठहुत वी ठहुत वे भाग दीते।
जबम मार वा मे वर्षी रघु आए। चले बूँढ वे वे जारी मेंटि जारे ||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 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

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.

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.

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

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.

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.
Swaiyya: dekhi bicar man mahi eta kahyo, kaun sañjog kartar avai. likha ke dehu takid darbar mai, singh tatkal ya te sidhavai.

Dohra: gurajdar phurman bheja tabai, singh gobind ke pas javai. jor kari benti jai also kaho, raho tih thaur jaha jiv avai||38||581||

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||
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) 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.
Contended 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||
पुज्जी: 

सुनिहा मूढ महुज, खँड जानहिंगा।
खिरम स्मारल वलेस, बुध चुवाहिंगा।
संहं डिवंग धिमंग, पिंहं हुकमहिंग।
जो बुधर्मिंग तिमिंग, सूढ़ मोह त बाहिंग।

सुनिहा मूढ महुज, खँड जानहिंगा।
बनसे बसाल भगवत, बुध्र चुर्भिंग।
सिंहं सूढ़ मोह त बाहिंग।

ji, kari santan ko pirti, mel savaia ||43||586||

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||

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 aavae ||45||588||

Pauri: bacan sunne kartar ka, jo ridai basavai.
Pauri: As all the devout Sikhs who listen to Guru’s words, All their disillusions 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||

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||
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

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

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

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.
Pauri: sabh tãrî tû sabhsi dá, kô kidhar jâvai .
put kuputî jç karç, piu, mukhhu na pâvai .
bhâvai kçtà bharmanâ, jô sarnî ávai .
augun mçtç gun karç, bhi máhi samâvai .
jî, gôbind singh daiâl hai, satisang milâvai ||50||593||

sê bhodhâ chudã, sê vîchê bhamchê .
ûnî pûrth chîchût, thûnî lûchhê .
tràn bàta nûchê, thûvî bhimchê .
hûnd bhâm mã thî phûnd, dhâm bhumchê .
ti, thûpî thûch bhimchê, trâmth bhumchê ||51||594||
jô kahià kartâr, sô ridai basâvnâ .
taji parpaÇ bikâr, nahîn lalcâvnâ .
dûjà bhâv mitâi, ikai diâvnâ .
caran kamal sô parîtî, bharam cukâvnâ .
jî, bândhi pânç hathiâr, darsanu âvnâ ||51||594||

hi dhi thî gûta mënâ gûnde wli thâm tãpân thûvî thû gôv bhum bhâtîân chûnâtham sàpû uchû thûvî
tâmchê bhûpunthâm thûvîthâm thûv thûv .
iti sari guru sobha garnthe kala pargas naurnge kau hukam aia barnanan namu
teravan adhiai 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 Truely, 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 obesaince, To all kinds of delusion must he not fall a prey, Truely 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 modernage 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 Samvat 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.
(गुरुं जी दा एंजहट ठल ठुल,
गुरुं जीं दा दाक्खन वाल कुंक,
शंकरेंग भोजोजेरे दे भवन की भवन, खथुएं दा नन्दा)

bâdshâh aurangâzâb dç maran dî khabar, baghaur dà jang)

Dohra: bahut divas bîtyô tahân, pargat kahô bicâr.
dayâ singh it tç calyô, ut tç sirjanhâr..1..595..

Swaiyya: bhaç tayyâr hathyâr pâñcô kasç, singh tih thaur ban bçg âç.
cçk sau çk balvant sûrâ saras, tânk dui tîn âphû carrhâç.
dçkhi kartâr tih ôr aisç kahyô, “anî kò jahân hai disti âç.
asu bânî saras sâmî sîgâr kç, bçg lç âv” aisç batâç..4..598..

turkî as acch supcchi bado, tih úpar pâkhar âni dharî.
chabi söhat jîn jârîn kî, sab sâmî samçt anûp kharî.
gaj motin kç gul badan ko, kalgî sir sobh jârîv jârî.
barnau chabi yô jal cäl 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||
Sri Gursobha

Dohra: cañcal capal calâk hai, aru gati anik apâr.
baran cihan sundar saras, rûp diyô kartâr.||6||600||

अन्तराम लीली अंतरामिले, “सुनियाइ, करिपाल धारि।”
अंतराम धरी मचिल, वजे अप्रू प्रलाप” ||7||601||
ardâs kini ardâsiyç, “suniyai, karipâ dhâri.
ati sundar bânî saras, bhayô asav tayâr”.||7||601||

महैज़ा: उठिये समै पुजु ई हे दिमली हिले, वरिये ई दिमली सिले।
ई डिल ई हे दिमले डिले, बैंज आपि अलोकाल अंडे लीले।
बैंज डिले समस्या चुंब डिले, डिलभाल मत वड जी हिल्रे।
पल अर्थात उठिये वरल, नह नील वड बैंज उठिये विले।||8||602||

Swaiyya: ताही samai parbhu नच isnán kiyô, kari kai hathiâr sambahârç.
laî tin kो isnán diyô, kari âpi agôchan pôch sudhârç.
kâdhi tinai camkâi cahû dis, miânan mai jâ hî nirvârç.
khçl apâr karç kartâr, jan jiv kahâ gati tâhi bicârç.||8||602||

Dohra: तोस्काचि tâhî samai, bastar sabai kar kîn.
âgç satigur kai dharç, pahar tabai sab lín.||9||603||

महैज़ा: सीम ई डल ई फेरा बलाभी यवी, रुस वीचे नवी लगभागाई।
वीत बलाभ धरे, डिल बेही नते, डल बलाभ उठी रुसाई।
ढेर अधेर ले, डोक डुपचे डिले, डेंड अधेर रुस रही जहदि अडे।
पारिअ धुप्रिक कूटी ठेल में पहे, गेट डिल में सम नवाह धरे।||10||604||

Swaiyya: सिस pai tâj lai sôn kalgî dharî, làl hîrc jari jagmagavai.
hir pannâ kharç, òr môtî jarch, jhalak chabi sôbh tâki suhâvai.
jhôk aisç lasai, jôti phundan disai, sôbh apâr nahîn barni âvai.
pargti parncndi tari lôk sôbhâ karai, pçkh tih sant sukî sarab pâvai.||10||604||

Ciltâ kari kai sab sâj hî sô, barnô hathiâr kahô sab hî.
kati sô tarvâr banî jam dhar, alî band dhalb phabai jah hî.
dis dâhan bân kamânn sajai, kar mai barchâ camkai ab hî.
sab dutan châr chhin mai, kahi gôbind singh carrhç tab hì.||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.

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.”

Swaiyya: There after, having finished with ablusions,
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.

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.

Swaiyya: Fitted with an eigrette 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.

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.
Dohra: vâhgurû jî kî phatç, kahi kai bhâç savâr.
bhayô dank tarihu lôk mai, carrhânt kari kartâr.||12||606||

Dohra: kahyô dhan karî kartâr dis dachi ânô.
kaun kî kân guru kî nasânô.
dank kî ghôr su ghôr bhai, suni kai purâ sab hî larjî.
larjç sasi bhânu bhayân bhaç, kih kâran kâji carrhyô hari jî.
tari lôk alôk sabai larjç, siv jî kailâs parryô tar jî.
sun sçs mahçs surçs badç, larjç singh göbind kç dar jî.||13||607||

Dohra: kahyô dhan karî kartâr dis dachi ânô.
kaun kî kân guru kî nasânô.
dank kî ghôr su ghôr bhai, suni kai purâ sab hî larjî.
larjç sasi bhânu bhayân bhaç, kih kâran kâji carrhyô hari jî.
tari lôk alôk sabai larjç, siv jî kailâs parryô tar jî.
sun sçs mahçs surçs badç, larjç singh göbind kç dar jî.||13||607||

Dohra: karat kûc âç tahân, rajpûtan kç dçs.
âni âni râjâ milç, jôdhâ badç narçs.||15||609||

Dohra: singhan sikhan 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 wedlock1.
Only after solemnizing this marriage.
May the Divine Guru proceed any further.”||16||610||
Rûâmal Chhand: sunat bacan bigâs sô, parbhu sab sâmâ kîn.
hukmu singhan kô kiyô, mangvâi sabh kachu lîn.
sâj sâmânô sabai āand tûr bajâi.
bîâh kari kai āpanâ, parbhu calç tâtç dhâi.||17||611||

Dohra: 

dayâ singh tâhî disâ, milâ parbhû sô āi.
gurajdâr dillî gayo, vahi us râhi na jâi.||18||612||

jih gâvan khâlsâ parç, lût kût tih let.
gâv bacç râjâ milç, bhçt parbhû sô dçt.||19||613||

jô man mç garbati rahai, milnâ un nahîn kîn.
lût kût kç khâlsç, bhuñc tâhi kau lîn.||20||614||

kûc karat mârag calat, ihî bhânti sô jât.
âgç kô mârgi nahî, sunî parbhû im bât.||22||616||

Chaupaî: 
vuh dis chôrr avar dis dhâç. kûc karat kçtak iv âç.
carh ghâtî kç pûr sidhânç. parbhu sô bât kâhî 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 Bardar² 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||
"भौभोग मग गाँध्छद वर्त गाए। सजा ने किसा बंगट्ठ चर बढ़े।
बंगट्ठ गाए मध्य मुलख धनात्म। बल गुमने घर बढ़ रह घमात।" ||24||618||

"aurang shâh gaun kari gayô. jag tê bidâ bhânti yah bhayô.
chôrhi gayô sab mulak khajânà. kâl garsyô bal kachu na basânà".||24||618||

Dohra: कुङ कियो parbhu nç tabai, lai ghôran kô sang.
bhânti ançkan dçkhiyai, já sultânî jang.||25||619||

Dohra: adhik thaur dçkhî tahân, hui hai tahân na ghâm.
utar rahç tâhi talô, kînç tahân mukâm.||27||622||

Chaupaî: sahar bâghaur âp jç âç. lôg tahân kç ati dar pâç.
tinhû karî juddh kî sâmâ. kabahû lûti lçh ç dhâmâ.||29||623||

Chaupaî: sahar bâghaur âp jç âç. lôg tahân kç ati dar pâç.
tinhû karî juddh kî sâmâ. kabahû lûti lçh ç dhâmâ.||29||623||

Chaupaî: sahar bâghaur âp jç âç. lôg tahân kç ati dar pâç.
tinhû karî juddh kî sâmâ. kabahû lûti lçh ç dhâmâ.||29||623||
“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’s3 place,  
Did the Divine Guru go up to that site.  
Arriving at a place in the same direction,  
They arrived in the vicinity of Baghaur4 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 he 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||
Sri Gursobha

तद्वार लेख भल मे भाव जर जी। दिन सिंध अजन भूष मे बत जी।
“वेल तित्रते मरले वे बते। सूरत जान आज ठंडिये” II 33 II 627 II
nagar lôg man mai ati dar hi. ih bidhi araj parbhû sô kar hi.
“दृंतक निक्ति sahar क्ष कका. lûtan काज अन thahraç”||33||627||

पलभ सिंध पूष परी पहलजे। गाजी सिंध उर्जि हे आए।
भूष भीत करें खर नाफी। मरले जो लिं बंज घड़ी।II 34 II 628 II
dharam singh parbhû tâhàn pathâyô. bâri singh tâhi lai áyô.
gurû pîr tâkâ ghari jâî. sarab kathâ ih bhânti batâî.||34||628||

“चौन कुंप ठणडर लिअर बते। वेल उर्जि अजन भूष मले।
भूष भल मे बह मंच य आए। रमाली घन मंड बति लाने” II 35 II 629 II
“किचक जुड़ हार ती भयो। द्वारक ताहिः अप parbhû ayô.
tum man mai kachu sank na ânô. hamrî bät saati kari jânô”.||35||629||

उठे दिल्र ह मंडि भलि भजी। दिह्र की खकट ठुल्र ह भलि बही।
उरभ सिंध पूष पै उर बहे। भूल हेल हेल हुमाये।II 36 II 630 II
tâtç tin na sânti mani âî. in kî bätî un na mani bhâî.
dharam singh parbhû pai tab âc. aur thaur dçrâ phurmâç.||36||630||

उरा वेंक राम दीव उरा धरा। घरा मानात्मक मरुबज घर।
दिह किशा तुड़क बिले भिषिक्ष। देहिर सिंध गृहु दिन भाना।II 37 II 631 II
lakrî ghâs nîr tahân ghanâ. bâg ajâib adbhut banâ.
tih thig utri kiyô bisrâmâ. gôbind singh gurû tih nâmâ.||37||631||

उरा वेंक राम तीर बिले भिन। घरा भाम भिसिक्ष मरुबज घर।
दिह वेंक हिल हिल हि भिनषा। धीर हिल सिंध गृहु दिन भाना।II 38 II 632 II
tâ कू लोग milan jê âc. tinan inâm parbhû phurmâç.
tin kç sangi tâhi jê gaç. kicak juddh bhîm sô bhaç.||38||632||

उरा वेंक राम घराने। धीर हिल हिल हिल हि भिनषा।
दिह वेंक हिल हिल हि भिनषा। धीर हिल सिंध सांप वे पाने।II 39 II 633 II
barkandâz sangi parbhû laç. aur singh parbhû sangi na gaç.
jin kç nâm parbhû phurmâç. tçî singh sâm 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\(^5\) 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 he rewarded.
The Singhs who accompanied those local visitors.
They saw the spot where keechak-Bhima\(^6\) 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||
Sri Gursobha

**Dohra:**

baithe singh pahâr pai, dckhyô juddh nihâr.
daî palîti tinôn nç, hui gaç lôg sathâr.||46||640||

**Dohra:**

baithe singh pahâr pai, dckhyô juddh nihâr.
daî palîti tinôn nç, hui gaç lôg sathâr.||46||640||

**Dohra:**

kôp bhayô man mai tabai, nikç sûr risâi.
rann mandan jôdhâ calç, nimakh bilam nahi lái.||47||641||

**Dohra:**

kôp bhayô man mai tabai, nikç sûr risâi.
rann mandan jôdhâ calç, nimakh bilam nahi lái.||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||
Swaiyya: कोप कै सूर जो जै बुर्जो चार्ही, क्यो सांग्राम गहसान भारी।
दूल तिर गंभीर बांधुक चुट्टे घानी, एनि लागी अनि यू बिकारी।
गराज ग्यान जो कार्य, लराज असी पारी, कोप कै तोप चोरी सु सारी।
पटर पुरान भार एनि जोगी अरी, डरिनी काव्री सिकारी।

Chaupai: सूर सूर की अर निहारी, पकाराई ससतार ताहि कृनि माराई।
जिय भुयांग अनि कौ गरसाई। ताई ससतार सूर कै दासाई।

Dohra: जब तिसर दिन दी, तब परभु कही सुनाई।
“धरम सिंह! तुम यू करो, दचु दारच जाै।”

Dohra: जब तिसर दिन दी, तब परभु कही सुनाई।
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Dohra: जब तिसर दिन दी, तब परभु कही सुनाई।
“धरम सिंह! तुम यू करो, दचु दारच जाै।”
Swaiyya: As the charged warriors climbed up a hillock,教师
They started fighting a pitched battle.教师
As sharp arrows and volley of bullets were fired.教师
These hit the armed forces of their rivals indeed.教师
As the clouds thundered and shook the earth,教师
Feeling outraged they fired all their guns.教师
As the goddess of death stood there with a bowl,教师
Devouring and ferocious did she look like.教师

Chopai: As one warrior looked at another warrior,教师
Plying his weapon would he target his rival.教师
As a snake stung one of human limbs,教师
So did the weapon hit a rival warrior.教师

All arrogance and pride did leave a warrior,教师
Whose body received a fatal blow from the other.教师
As a body blow struck another warrior thus,教师
Instantly did he lose his grip on body and mind.教师

As one stretches out pieces of cloth on earth,教师
With multicolored dressed bodies was earth covered.教师
As the warriors kept falling there in this way.教师
For two days and two nights did they keep fighting.教师

Dohra: As this fight entered the third day,教师
Then did the Divine Guru said loudly:教师
“Dharam Singh! Must you do it thus,教师
Must you launch a decisive attack”.教师

Then did Dharam Singh make a dash,教师
With all the Singhs did he pose a challenge.教师
They were almost on their doorsteps,教师
Fighting and killing did they keep doing.教师

Swaiyya: Wielding weapons and posing loud challenges,教师
With thundering threats did the warriors attack.教师
Crossing the walls of their fortifications,教师
They slaughtered so many in a pitched battle.
Swaiyya: sasatar sambhâr lalkâr singhân kî, garaj kai sîr aisç sidhâç.
ân dçvår tîn lang garr kî laî, kiyô ghamsân kçtân ghâç.
mâr apâr hathiâr bhârî bhaç, sîr pai sîr gir kâm âç.
chôdi kai paûr kî thaur aisç gaç, singh cal paûr kî thaur âç.||54||648||

Dohra: darvâjç âç tabai, singh sabai khunsâi.
maslati kai aisç kiyô, dînî âg lagâî.||55||649||

Soratha: jal bal bhayô angâr, darvâjâ tûtô tabai.
sîngh sabai ik sâr, andar kô dhâç tabai.||56||650||

Swaiyya: chôri kai paûr tabai singh âgç gaç, sâmuhç sîr lalkâr âç.
gahç tarvâr lalkâr aisç parç, jân darîâu jô umdi âç.
sîr aru singh mîli juddh aisô bhayô, lôh luhâr jaisç bajâç.
côt pç côt aru ôt kartâr kî, sâr kî bâr mç singh dhâç.||57||651||

Chaupaî: mîli sûran sûn ran im kînâ. tan man arpi parân kari dînâ.
tan apnç kô lôbh na jânâ. bhirç sûr yôdhâ balvânâ.||58||652||

mîli sûran sûn ran im kînâ. tan man arpi parân kari dînâ.
tan apnç kô lôbh na jânâ. bhirç sûr yôdhâ balvânâ.||58||652||
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||
Sri Gursobha

Dohra: bahut sûr mârç tahán, bhâjç anik apâr.
dûjç darvâjç gaç, singh sabhai ik sâr.||61||655||

Chaupaî: tâ mai ghamand rahç balvânâ. nçk na mânat tin kî ânâ.
ck singh parbhu pç cali âyô. âni tâhi tahi bhçd batâyô.||63||657||

Dohra: ck singh parbhu sô kahyô, vah jô adhik pahâr.
tôp jâi tâ pai carrç, bhâjç bharam gavâr.||64||658||

Chaupaî: tâ mai ghamand rahç balvânâ. nçk na mânat tin kî ânâ.
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dûjç darvâjç gaç, singh sabhai ik sâr.||61||655||

Chaupaî: tâ mai ghamand rahç balvânâ. nçk na mânat tin kî ânâ.
ck singh parbhu pç cali âyô. âni tâhi tahi bhçd batâyô.||63||657||
Sri Gursobha

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||
Dohra: singh pichârî mç rahai, å phauj apär.

juddh bhayô jûjhç kitç, ghâil bhaç apår.||69||663||

juddh karat jôdhâ sabai, calî âç tih thân.
áp parbhu thândhc tahâ, jahâ pahûcc ân.||70||664||

duî râjâ jodha balî, bhaç muhbal ân.
gahi kamân sar sândhyç, satiguru purakh sujân.||71||665||

tânhi samai aisç kahyô, “dharam singh! cali áv.
ck râv hani hô abai, dûsar pai tum jâv”..72..666..
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.  

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.  

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.  

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.  

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.  

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.
श्री गुरुः उस दिन घर्षित वे, भगवत स्वेते मिलित।
बुध नगरभाषा वे, बतित छीते बलचर। || 75 || 669 ||

Dohra: calî phauj bâghaur ko, mâri laç sirdâr.
kûc jahânâbâd kô, kari dinô kartâr.||75||669||

श्री गुरुः उस दिन वे, बीते बुध भरण।
वशा मगि वे महित वी, बलच दण घीचच। || 76 || 670 ||
shâh jahânâbâd kô, kînô kûc apâr.
kathâ sâhi kç gaun kì, karat täs bicâr.||76||670||

हिंदी मुबं मंद्र भूषि बीचच बुधि रेशचे तंय घर्षरे,
छेःसमेह अपिशाधि मुख्तमदु सुखमदु। 14 ||
iti sarî guru sôbhâ garnthç keechak bhumi dêkhbô juddh barnanan,
caudsamô adhiâîi sampûranmsatu subhastu.||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 Devan 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 Devan 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 Devan. If it all, the Guru married for the third time, it must be a formal solemnisation of marriage with Mata Sahib Devan 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

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 Mauazzam 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.
प्रेमलीला अविभाज्य
pandrHAVAN adhIAl
अवेंत्रकैव देव पुजूर सी कल्पी देव श्री श्री
aurngazCB dC putrAm dI larrAlI tC bahAdur shAh dI fathI

Dôhrâ: dis dachan ahimad nagar, ajab ajâib than.
karam kâm tâ dis rahyô, naurang shâh sultan.||1||671||

Chaupaî: ahimad nagar ajab ik thanân, naurang sâh tahân thahranâ.
tçrah màs tahi bhûa rahyô, pàyô kâl kâl basi bhayô.||2||672||
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\(^1\) 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\(^2\) (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||
Sri Gursobha

Dohrā: 

kari jōṛ aisc kahyō nimakh bilam nahnī lāi.  
ihn sultanī jang mai, tum parbhu hōhu sahāi.||8||678||

Chapāi: 

tč bāt parbhu nč suni päi.likhiō dīlsā tāhi pathāi.  
sankā nč jīv nahnī ânō.nihcāi rāj âpanā jānō.||9||679||

Swaiyya: carrō dal sāji pai lāj nainā bharīc, sāh ājam āṛc jōṛ kīnō.  
bhirīc mahmant balvant sūrā saras, cť cť cť kōū nahnī hīnō.  
pai hai mār sirdār jūjhç ghanç, girō sultān jab dagmagīnō.  
rāj kai kāj sangrām bhahrath kīō, lōh kī lāj pai jīv dīnō.||12||682||
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 Jajau³, 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||
Swaiyya: suni jō sāhi bigsāi aīsc kahyō, sukar dargāh tcrī alāhī.
kiyō hai phaiju muhi āpnē jāni kai, raham kī nazār tē phatē pāī.
bīr jōdhā balī dhānk jā kī bhalī, sang thē khūb jā kē cipāhī.
jīv tā kā liyō, taj ham kō diyō, ajab hai khcl tcrī khudāī.||15||685||

Dōhrā: sukar kiyō dargāhi mai, judh fatc jab kīn.
chatar sis āpnē tabai, sahi bahādur līn.||16||686||

Chaupaī: sāh bahādar chatar jhulānā, phcrī dēṣ dēṣ mai ānā.
kiyō mukām āgarc māhīn. cār mās barsāt bitāī.||17||687||

Dōhrā: bādshāh dhig āgarc rahat tāhi bīcār.
shāh jahānā bād mai ā pahucīo kartār.||18||688||

Iti sārī gur sōbhā mazkūr bādshāhī kā pandravān dhīāu sampūranmaūv sandhī
sabhī

Sri Gursobha
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 Auranzeb 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.
मुलाक़ात गुरु गोबिंद सिंह जी की बादसह ने किनी
सो कथ्ता और करिपा दहरी तरा जोरु।

(मुलाक़ात गुरु गोबिंद सिंह जी की बादसह ने किनी
सो कथ्ता और करिपा दहरी तरा जोरु।)
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||
man bach kram kar bhavni, satgur so liv lai
anand bhayo parbh pekhio sikhan satigur ai.||7||695||

Arrill: 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||

Chaupai: ketak din tih thaur bitae. pher kuc parbhu ne phurmae.
calat calat ae tih thana. mathura nagar parbhu mani bhana.||9||697||
dekhi thavar parbhu bigsae. suraj kund dham phurmae.
tab bisrant disti tar ana. ketak diu dijan ko dana.||10||698||

mathura dekhi parbhu jab ae. puni bindraban ap sidh ae.
dekhi kuñj gali sab thaura. dekhi chav adhik ik aura.||11||699||

Dohra: ap an baithe tahan, aru mistann mangai.
rakh diyo maidan mai, bancar bhuñcat khai.||12||700||

apas mai lar lar marat, kilkati 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 obesanice 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 Mathura¹, 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 Kund². 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 Brindaban³, 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||
anik bhanti lila kari, bindraban me ai.
gaun kio prabh ne tabai, chale agre dhai||14||702||

Chaupai:  
saucha chala apnaa naktar dha.  
dharam me yaa, saacha yaa raah||15||703||

Dohra:  
chaupai: saucha ko kattar dha.  
dharam me yaa, saacha yaa raah||15||704||

Chaupai:  
khan khan suni kai tabai, dine log pathai.  
bino kari kar jori kai, daras dikhavo ai.||17||705||

Dohra:  
dohra: bag ek dekhyo tahan, utar kiyo bisram.  
kos doi tate rahe, badsah ke dham.||16||704||

Chaupai:  
chaupai: anik bhanti parbhu phauj sudhari. surbir jodha hitkari.  
lai ke sang api parbhu dhayo. laskar badsah ke ayo.||18||706||

Dohra:  
dohra: daras dekhi aise kahyo, bahut karipa tum kin.  
apno hi muhi jani kai daras apno din.||20||708||

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

Chaupe: 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.

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

As khan-e-khana 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

Chaupe: 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

There was situated a mansion in a garden at one place,
There resided Khana-e-Khana in that mansion.
The Guru visited this mansion in his Divine grace,
Thus was Khana-e-Khana blessed with Guru’s glimpse

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

Chaupe: 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
Sri Gursobha

Dohra: bida bhae tahi samai, cali ae tih than.
thaur ek dekhi tahan, rat kari gujran.

Dohra: bida bhae tahi samai, cali ae tih than.
thaur ek dekhi tahan, rat kari gujran.

Chaupai: sur singh parbhu nikat bulae. hohu tayar tabai phurmae.
carraht kari aise parbhu dhae. deran badsah ke ae.
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||
नेवज़: स्री गुरसोभा

Dohra: भान सत बे याम धन, सुषु बने उर्म बीं।

धाम डैवज़ी आतु बै, सिंध उर्म भक्तपूज।

khas deyaki an kai, singh tahan khalvai.

ap parbhu andri gae, apno rup banai. ||31||719||

चंपही: छड़ी वर्ण अमार घम गहे। बलकी ली बाँधिया अभय अपने।

क्षण नफक उर्म चाल आते। सत धाम बैठे निम गाजे। ||32||720||

Chaupai: chaupai kaman sasatar sab sare. kalgi ki chabi apar apare.

latkat chalat taha cali ae. sah pas baiute im jae. ||32||720||

माय आय दिया लिया तिरफां। तुलना रेही बने भक्तर।

उत्तर भत यत आ अवधि विलकि। हेंदी रेही समे ब्रह्म युग्म। ||33||721||

sah ap tih or nihara. darsan dekhi bhaya matvara.

tan man dhan te adhik bikana. kanval dekhi jayo bhanvar luhana. ||33||721||

पीठ पीठ पुढ़ू। अखुब अखाड़। निराला बीं उप उभाड़।

दरवा पाने अभि आदे। उदगर बहु बुझ दे पुष्क पह्ले। ||34||722||

dhann dhann parbhu! alakh apar. nihcal kino raj hamara.

daya dhari hamre ghari ae. takhat bakhat tum te parbhu pae. ||34||722||

बलकी ऊँच पुष्करी अथै। विकल्प डेव मध मधी।

मात्र पुढ़ू बे डेर चूलरी। धर्मी बने उभ में धरि आदी। ||35||723||

kalgi aur dhukdhuki ani. khilaat ek man mani.

sah parbhu ko bhet carrhai. khusi karo tum so bani ai. ||35||723||

उपघ ममे पुढ़े हुधभाजे। भर्ति भागे ये सिंध बुखाजे।

गमरू उपग पाम छूटये। द्वितीय बने पुढ़े डेरे आदे। ||36||724||

tahi same parbhu ne phurmayo. andi sahi pai singh bulayo.

bastar tahi pas uthvae. bida bhae parbhu dere ae. ||36||724||

जवो अहले बेठे मुढ़ सही। पुढ़ू ली धर्मा पुढ़ू बे सही।

टेट जितम वी वधा वारसे। धृती जगज बटा भाइत भने। ||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

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

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

As the Mughal emperor turned to look at Divine Guru’s face, Completely mesmerized 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

“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”

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

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

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
Swaiyya: mano ghata umdi cahu oran, te rang sayam bane gaj ae.
mate matang bhire yah bhantini, jeti 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||

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||
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||

Dohra: lila anik anek bidhi, andin karat bihat.
sab kautak kaise kaho, kachu kachu barnat jat.||41||729||

Chaupaî: kçtak mâs avar dis bhaç . anand kel sô divas bitaç .
dçs dçs tç 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 form 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]
देराजः:

ऋग्भुज: रा क्र न्यु नी उधे, बाहुल उदां ए बीठ।

अभिव बिच धुर अन्त वै, पवं उप वल नीठ।

Dohrā: bag chord parbhū jī tabai, gaun tahān tā kān.

Aitbār pur ān kai, dhām tāl par din।।44।।732।।

Chaupāi: alap divas kachu tahān bitāc. sāhib jorāvar singh jī āc.

Anand bhayō bidhi anik apārā. dayā karī pūran kartārā।।45।।733।।

अनिल बांधित मंलत गृह गानेच। अनिल बांधित घरन पललाचे।

जांधित नाम अन्त अस्सच। पिंजे दिलम अनिल विमलाच।

Anik bhānti mangal gunn gāc. anik bhānti bājan bajvāc.

Yācti jācak āni apārā. diyō inām anik bisthārā।।46।।734।।

Anik bhānti parbhū jī bigsānā. anik hulās jīv mai ānā।।47।।735।।

मैली राच बची पुरुष रचेच। अल्ल निर्गत करत चिपाचे।

अतिल बांधित पुरुष नी विसमाल। अतिल पुरुष नीच मै अस्स।

Aisī dāt karī parbhū dātā. alakh nirnjan purakh bidhātā.

Anik bhānti parbhū jī bigsānā. anik hulās jīv mai ānā।।48।।736।।

Anik bhānti parbhū jī bigsānā. anik hulās jīv mai ānā।।48।।736।।

कतक divsan avar bitāyō. kīnō kūc sāh pai dhāyō।।48।।736।।

तित्त नी गृह में बंधी बृहस्पति वासमन दी घुटन रेत दुर्ग अनिल बिंधु बिंधुकमल।

Iti sarī guru sōbhā garnthc mulākāt bādsāh kī barnanan sōlvān adhāi.

 Sampūrnanmastu 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.

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.

Chaupai: As the Divine Guru spent a few days there, 
Sahibzada Zorawar Singh arrived to see the Guru 
Highly blessed indeed did the Sahibzada feel, 
As the perfect Guru had showered his blessings on him.

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.

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.

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.

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.
3. Brindaban: A small town in District Mathura in Uttar Pradesh 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.
भूमिका भुमाज द्वारा:

चहे बुध राति बुध वति बुध क्रेम। बहे भाग्ये भाग ती भाग नैमें।
बहे मन्ला राति मन्ला क्रेमें मीमले। उहे मारे बे बदल बे रिव्वर भेरें। || 1 || 737 ||

भुजांग पर्यात चंद: काल सुंदर दारी कुंज कार चुंक आइसे। काल जाप्ने जाप ही जाप जाइसे।
गाज मजल दारी मजल आइसे सिद्ध हां। तबाई साह क्रे कतक क्रे निकाट आइसे। || 1 || 737 ||

उवे जवाियुराट श्रीमें इतुहें। थो हांग्रिते बे मारे हे बदल बर्गे।
लहे बे बर्जे बे बहे सुंप हे बे। बिजे पल बीरच भंरीभरत हे बे। || 2 || 738 ||

तिबाई राजपुटान आइसे इतुहें। थो आर्रिते बे मारे हे बदल बर्गे।
लहे बे बर्जे बे बहे सुंप हे बे। बिजे पल बीरच भंरीभरत हे बे। || 3 || 739 ||

बिजे भंदू बर्जे बिचे बेदें भारे। बिजे लभ भ्रूमे हकी बाँडि बर्गे।
हिले मारे में नौ रिश्ता बर्गा। बहे बा उदच मारे बा भंद बर्गा। || 4 || 740 ||

कियो राज्र मंतर चुंक रिद्द छक आंडो। कियो काम आइसे भलिभंित जानो।
मिलो साह सो जित सिंहान राज। प्रतां के तबाई साह के अंत बाज। || 4 || 740 ||

बिजे मारे अन्नें मे धीथ बर्ग। वारे में छुंदे धुत डोंट लगे।
दिले मारे हे पुश्च बा प्ये पढ़ों। हिले मारे में आर्र आर्रिते बर्ग। || 5 || 741 ||

कियो साह आिंमेर मे भुख थान। गाजे बे पंछ क्रे छवँ घाटो।
तिनौ साज के पुतर ता पर भार्या। मिला साह सो अंिन भार। || 5 || 741 ||

बिजे मारे ते तीथ मे भंदू भार। उवे चंदरे देम बीमे घरण।
सारे बुध रति बुध वति बुध बर्जे। हिले मारे मीरच भंरीभर मारे। || 6 || 742 ||

जबाई साह नै जीव मारा मंतर आई। तबाई दाचंने दोसे किंदो पायान।
कलाई सुंदर कुंज कुंज कुंज हाँरे। लियंसे सिपाह उमरव सारे। || 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 Ajmer1,
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 delibrations they agreed on one point,
Must they do what was best in their favour.
Their chief Ajit Singh of Jodhpur2 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 Udaipur3 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||
Sri Gursobha

चले महिस माता वे माता मार्ग। बरे ने चलिए अभाष ती अभाष रघु।
उठे फ़िक्र चीदेंगे वे अभाष अभी। सिक्कर मिश्र माता झें झियाने॥ ७ || ७४३ ॥
चले साहिब साहं कृत साथ साथ। करजो कलत आप हि आप नाथान।
tabai nikat cîtaur kć अप अयो. jôravar singhan sâth dçkhan sidhâyô.॥ ७ || ७४३ ॥

carrô jâi cîtaur kari kâm aisc. naphar dôi kai tîn thç sâth taisç.
naphar ghâs kô dôi nicç pathâç. bhalî bhânti sô âpi dankâ bajâç.॥ ८ || ७४४ ॥

carrô झी झी झों मार मार और। बिले अभाष झें झी झां और।
भाण झें झें झिये झिये झां झां। झिया सूप झें झें झूठ अभाष॥ ९ || ७४५ ॥
bhaì dank kî ghôr suni côr dauर्। milç ghâs lêtç bhaì bât aurç.
mahâ kôp kôpç kiyç kâm bhâर्। kiya juddh kçtâ duû ant mårç.॥ ९ || ७४५ ॥

carrô झां झां झां झां झां झां। बिले झां झां झां झां झां और।
उसे ज़ार के झां झां झां झां झां। झी सूप झें झें झूठ अभाष॥ १० || ७४६ ॥
calô karôdh sô kôp kai ant âça। tinô âni tih thaur aisc batâç.
tajau háth tç var hathiâr sârc। kahai bain bhâri su aisc nhârç।॥ १० || ७४६ ॥

carrô झां झां झां झां झां झां। बिले झां झां झां झां झां और।
बरे मे झां झां झां झां झां और। झें झूठ झें झें झां झां और॥ ११ || ७४७ ॥
laç bârn pânñan ghanç vâri kînc। kîç dusat mårç tahân dârî dinç。
baccç jç bhajç jâi tç tükârç。 carrhç dusti kçtç nahiûn var pârç।॥ ११ || ७४७ ॥

carrî झां झां झां झां झां झां। झां झां झां झां झां झां और।
बजी झूठ झे झां झां झां झां झां। झूठ झूठ झूठ झें झें झें झें झें॥ १२ || ७४८ ॥
nahûn bâr lågî ghanç dusti âça। cahûn âr tç âni kç sasatar bâhç。
gadî bhûmi tç âp barchû ukhârî। laî háthi mâyî kiyç vâri bhârî।॥ १२ || ७४८ ॥

जिनी लेख ये लेख औरे झां झां। झूठ झे झे देन्ते वे झूठ झां।
बरे झां झे झिये झिये झां झां। झे झें झिये झूठ झे झ हे झी॥ १३ || ७४९ ॥
giri lôth pai lôth aisç pükârç। kahûn dâr tç tôri kai phûl dârç。
guhç bhânti tå ki kidhô hâr kînc। bhaç ant bâsî taû dâri dinç।॥ १३ || ७४९ ॥

carrî झूठ झे झे झां झां झां झां। झां झां झां झां झां झां और।
उसे झां झां झां झां झां झां और। झां झे झे झे झे झे झे झे झे॥ १४ || ७५० ॥
carrô झां झां झां झां झां झां। बजी झां झां झां झां झां झां।
carrô झां झां झां झां झां झां। झां झां झां झां झां झां और॥ १४ || ७५० ॥
carrô झां झां झां झां झां झां। झां झां झां झां झां झां और।
tahân âni kai sasatar pai sasatar jhârç। kahâûn kai bakhânûn lâgç vâri bhârç।॥ १४ || ७५० ॥
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 Chittor⁴, Zorawar Singh⁵, 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||
ला ला सुम बजी। के सुम बजाना दिली देन माती।
बयूँ बैठ नामा विशेष भाग। दूई से भुमाती तथा बजावता।||15||751||
lagyा vār aisc bahyo sarōn bāhri. bhayō lāl bāgā bhījī dēch sārī.
kahān rāi jāgā kidhō parçm mātā. cārrhī jō khumārī calai dagmagātā।।15\|751।।

ढि वृण घुल्म घुल्म माता। ले बे। के चुम्ब भाखे भाग सूच बै बे।
ढि बृण घुल्म माता बृली बंदी मुरे। दिशा बाबू ली बै बे के बृण पूरे।||16||752||
phirai jhūmtā jhūmtā sasatar lai kā. ghanē dusat mārā mahā judh kai kai. kīyo ant sākā bhalī bhāntī sûrē. kāriā kāl kī kai bhaq ant pūrā।।16\|752।।

ठवी नाम नामी बजा बेह बीजा। जिने मूले बै बे बयूँ नोत बीजा।
ठवी नाम बे बेद नामे दुर्गाज। देवी मुख बै बे नामिक ध्वनि भाग।||17||753||
sunī sāhiban phauj tātç pathāi. tahan kī nisānī thanān bṛc āi।।
lakhā jāi kai bain aisc ucarā. badō sūramā hāi kīyo lōh bhārc।।17\|753।।

उठीं उठीं बाल बलज जलमें। भिली नेंटः में नेंटः तत्र अंठ ध्वने।
उठीं देख बलकर तत्र नाड़ नात। बजा बे दिवसरी बजा दिमाट भाग।||18||754||
tahan tāt hī kāl kālai ralāyō. mīlī jōti sō jōti nahi ant pāyō।।
kīyo khq clerk kartār nahi jāt jānī. kahā kai dikharī kahā disti ānī।।18\|754।।

ढहे ने उठा डे पड़े बूढ़ बीजे। ठही बजा भागे मसी मात नी हे।
ढहे तत्वज्ञा धै मुखर्म बढ़ि। बढ़े देनें बीजे उठान डे लिखे।||20||756||
calç jō tahā tc ghanē kūc kīnc. nahnā rāh āgć sanī sāh jī nć।।
gaç narbadā pai mukāman batāc. kītc daycś bītc tahān tc sidhāc।।20\|756।।

उठान नौ दी बाल बलज जलमें। भिली हेंडः में हेंडः तत्र अंठ ध्वने।
उठान नौ बजा धर्मी बीजे उठान। बढ़े देनें बीजे मात ने।||21||757||
gaç narbadā pār kari kūc kētc. rahaś singhā līrcē ghāś lētc।।
tahan juddh kīnc ghanē lōg mārc. bhajā chōdi kai ghāś tc jā pukārc।।21\|757।।

उठान मिथ सवापर हे धम भागे। उठान बढ़ी हे बढ़ी मात डे।
उठान नौ दीजे बढ़े बढ़े भागे। बढ़े हेंडः हे धम ने।||22||758||
tabai singh darbār lai ghāś āc. carrhā phauj lai kā ghanē turāk dhāc।।
tabai bhād singhdh anī śucāc. liyō ghāś tih thaur kai juddh bhārō।।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 ||
कति झंझ बैं झुम झिय ठुटुठ अफसी। झंझे भज धुप जैसे घटसी।
कति मणिहार ते ठंधे दिखाई। झंझ धुप बी ठुटुठ जैसे बिखाई॥ 23 इ 759॥
cali karodh kai phauj tih thaur aii. karaigc mahah juddh aisç batai.
kahii sakhian nç thadhô niharô. nahin juddh ki thaur aisç bicârô॥23॥759॥

झिंझे मे खेले पाख बे भंद आई। उझ मणिहार सिख झरे चलाई।
झिंझे साहि समावज ते जीत सैमे। झंझ घरड़े ते बे झंझ ददिविज सैमे॥ 24 इ 760॥
itç mai calç dhâm kç ant aç. tahân sakhian singh bânnan calâç.
liyô marî asavâr dô tìn jaisç. rahii thakti hai kai bhalî phauj aisç॥24॥760॥

उझ मणिहार घेठ सैमे झुपाई। मुलङि झान बे भंद सिख दिखाई।
झंझ मीध उजे उड़ जे धड़पे। उझे छे छठ सिख डिय तेल आई॥ 25 इ 761॥
tabai sakhian baith aisô ucâre. sulahi kâj kô màn singh niharç.
daï sikh tâkô tahân hî pathâyô. tahân tç cal singh tih thôr ayô॥25॥761॥

झंझ धाँ देसी झंझ देख सानी। झंझा भज धुप मी धाँ भानी।
भज मंत्र रेखे गहे धू झीने। झंझ रेख जीरा उझ झिय सिख नी हे॥ 26 इ 762॥
kahî bât kçti nahin çk jânî. karaigc mahâ juddh yau bât mânî.
mahâ mand kôpç ghanç vâr kînç. nahin vâr kînâ tâu singh ji nç.॥26॥762॥

झिराँ तूब्ज भेरे मे तूब झटप। झिंझे साहि बे नीह तरी झट झट।
झिंझे झुम बे झंझ झेल झेले। झिंझे मीठ भए घड़ धूद झाने॥ 27 इ 763॥
bînâ hukam kçsc karau judh bhârâ. ihai jânî kai jîv nahi vâr dârâ.
girau jhum kai vâr kçtân lågc. dijô sis āpan parbhû purakh âgc.॥27॥763॥

उझे झंझ टूमटाल बैली झलली। झिंझे रेहि बे बैल मिथ उड़सी।
झिंझे झुम भेई गहे झेल झेले। झिंझे किअट उड़े झेले॥ 28 इ 764॥
tau kôp dustân gôli calâî. girai dôi kai tìn singhan tahai.
itç mâh aurç ghanç lôg âc. kîyâ bîci tâkô tahâ tç pathâç॥28॥764॥

Dêrâ: झिंझे झिंझ दीली उड़े, बैले टूमटाल बैली।
झेलारं धुप झाने हे, घमे पाख मे पारिः॥ 29 इ 765॥

Dôhrâ: ihai hôi bîtî tahân, kçtç divas bihâî.
burhanân pur jâi kai, basç dhâm mai dhâî.॥29॥765॥

झिंझे मी झञञ मेंगे झिंझ मणिहार मे झंझ भजजुल उड़ ले मउजुलं अधिःकृति मलालमणदु मलालमणदु॥ 17॥
iti sîr guru sôbhâ garnthç juddh sâhibzâdç kâ aru mazkûr râh kâ satârhvân adhiâi
sampûrmanship 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 Singh⁶ 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 Burhanpur⁷ 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 Gruu 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.
अन्तर्वत्क अविनाशि

(सक्षीं अंत समें शी)

(सक्षीं अंत समें शी)

धृत्योत्त सूक्ष्मं हृदेषः

बिले स्त्रिम गीते सच्चा मान भाने। युध्ये बिले स्त्रिम दिन ठुलू हनो।

सिंह मान दलभाना, “रति दील दीसै। उधे अरु तै अथवा सतं गटेसै।” ||1||766||

Bhujang Paryat Chhand: kitç divas bîtç calâ sâh âgç. parbhu kô kitç divas tih thaur lâgç. likhâ sâh pharmân, “nahi dhill kijai. hamai ân kai apnâ daras dîjai”||1||766||

किस्सा मान ज्ञाने से दुहे ठीक रहाणा। झिता ज्ञान भागी दिखे बीढ़ लाखा।

धज्ज घा अंदर उठाँ भामे हिनचे। बिले खूल उप्री समै रा भबाने।||2||767||

लिखा सâह का जो तीह ठहर आयâ. लिया हाथ मâही हियç कानथ लयâ।

पररâ ठह ank ठहान आिस अचâरी. कीयâ कुच भागी सामâi ना सांभारç।||2||767||

पारâ ठहैं ठही उठाँ दे मियहे। बिले खूल हलनीज बे पाह भाहे।

उठाँ मिश आहे, बिले धूल माना। बिले ठीठू बे घाँ उप्री भवाना।||3||768||

नहीं भाँज लिनी ठहान ते सिधासही. कीयç कुछ तपतीय के पार अच।

ठहान सिंह आस, कीयç ख़ीब सामासही. कीयç तिन काॅ ठही मुकामासही।||3||768||

बिले मिश वाहे, बिले मान लीले। बिले ठेम वी ठेम बे बें लीले।

बिले स्त्रिम गीते उठाँ दे मियहे। बिले मान बे, माँ ठेम बनाने।||4||769||

कितç सिंह राखçç, कितç साठ लिघी. कितç दसç हे दसç को बहçç दिच।

कितç दिवस बितç ठहान ते सिघासही. मिलç साह सो, साह दंकâ बाजç।||4||769||

मâने वी सफाई धूल सतम लीला। उपहरैं दुवैं वे बिले मान लीला।

बिले टेनख बे अधाने धाम भाने। ठहे मान वी मान उठाँ मियहे।||5||770||

सरç हे सुवरैं परभु दास दिनाः. हराक्ख़वंत हुई काँई बिदासही।

बिदाहोि है अपच् धाम अच। चलच साह हे साह ठाठ सिघासही।||5||770||

पारâ ठहैं ठही, बिले स्त्रिम लाहे। बिले घाँ गोदाम बे भोंट भाने।

सुवैं ठीठू राखें बे ठाँठू उर वा। बिले धाम उप्री बुध राम सा वा।||6||771||

ग्यांच कुच किनç, कितç दिवस लâच। कितç ठहâ गांजसही पट अच।

सुनी ठहाॅ नादचर हai नâउ ठहâ। कियâ ठहाम ठही गूरू नâम जâ काः।||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 Tapti¹, 
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 Ganga² finally, 
As the Divine Guru had heard about the town of Nanded³, 
The Divine Guru had put up a camp at that place.||6||771||
सुमी साध भैंसे मुठ टीक सह। बड़े साध बैं है पुछू धाम पानें।
सुमी टीक बैं टीक बैं है पैथ भीं।
सुमी नास लगी चला टीक उबै।
सूरी धार अन्न बतक साद भन। आधा निश्चि बन वभ बा, ये विविषा।
सुनी साक़ आस पथान कुछ दबायो। सागर दोई तिन कान मित्री।
भी दौह जान विक में छेदि अपनें।
सुमी नास लगी, सुमी रज बना।
सुमी टीक बैं टीक बैं है पैथ में।
सुमी माझिं अंड उं बैं धुलपों।
सुरी धार सह विश्व साजी तील।
सुनी धार सह विश्व साजी तील।
सूरी धार अन्न बतक साद भन।
सूरी धार अन्न बतक साद भन।
सूरी धार अन्न बतक साद भन।
सूरी धार अन्न बतक साद भन।
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 the 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||
ब्रज मेन अधक डिव ठहरे गैंग। पुले वाल दी अधें मलिन नैसै।
ब्रजे पीत अपील रा पीत आपने। लले रविड ते धरता रविव नाउ लौजे।||15||780||
ब्रज भान्न जान नुहे। मुझे ते ब्रज ला गये ते हुठे।
भार जान दुधा दुधा बाँधा झांग।||16||781||
कही आप ने, “ब्रज बौद बौद ब्रज।”
ब्रज ने बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।||17||782||
ब्रज ने बौद बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।
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ब्रज ने बौद बौद बौद ने हुठे।||18||783||
ब्रज ने बौद बौद बौद बौद ने हुठे।
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ब्रज ने बौद बौद बौद ने हुठे।||19||784||
ब्रज ने बौद बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।
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ब्रज ने बौद बौद बौद ने हुठे।||20||785||
ब्रज ने बौद बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।||21||786||
ब्रज ने बौद बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।
ब्रज ने बौद बौद बौद ने हुठे।||22||787||

दोहरा: दोहरा दोहरा दोहरा दोहरा।
दोहरा दोहरा दोहरा दोहरा।
दोहरा दोहरा दोहरा दोहरा।||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||
Madhubhâr Chand: kînô bicâr. upmâ apâr.
nautan navîn. sâhib parbîn||23||788||

bhav bhai utâr. bharman bidâr.
apram apâr. aisç nihâr||24||789||
nahi vâr pâr. sâhib sumâr.
bcânt ant. nahi tant mant||25||790||
simrant sant. jânant kant.
hai ang sang. anbhai anang||26||791||
sikhan apâr. kari kai bicâr.
sabdan ucâr. çkô nihâr||27||792||

bhav bhai utâr. bharman bidâr.
hôi harakhvant. pçkhyô biant||28||793||
cintâ bisâr. dirr jîv dhâr.
man mai anand. sab tôr phand||29||794||
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 ||
Dōhrā: man bac karam kari bhāvnī, satigur siu liv lāi
sānti bhaī tīh tā tabai, kīnō darsan āi||31||796||

Bhujang Paryât Chand: diyō daras aisç kahā kai ucaŗō. bidā hōi līnā sabī tai nihārō.
kitç divas bītç samai ant āyō. “karō bçg parsâdī” aisç batāyō||32||797||

Bhujang Paryât Chand: diyō daras aisç kahā kai ucaŗō. bidā hōi līnā sabī tai nihārō.
kitç divas bītç samai ant āyō. “karō bçg parsâdī” aisç batāyō||32||797||

Dōhrā: tci kari tāhī samai, jāgç singh apāru.
vāhguṟū jī kī phatç, kahi ant kī bāru||34||799||

Suni sandḥs bismai bhaç, ati bhayṝ man hōi.
man kī man hī mai rahī, pūchī bāt na kōi||35||800||

Swaiyya: bismai sab hōi rahç man mai, kachu kī kachu hōi gāi ab hī.
mil kç sab singhan tāhi samai, ih bhānti bīcār kīyō tab hī. “saskār karō nis hī kai samai, niksai nahīn bhānu” kahyō jahī. im kāran kāraj kō kar hī, mili jōtī sō jōtī gāi tab hī||36||801||

Dōhrā: sammat satarh sai bhaç, painsath barakh parmān.
kātak sudi bhaī pañcmī, nis kārān kari jān||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

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

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

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

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

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

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 (November).
That the Divine Guru breathed his last at night
Sri Gursobha

सृजनः: वैमें वरे तजी साद्र तजी, विद ली विद ली मत देथ पती।
बलाने वह्र भंड वली वह्र भंड सु, भंड ली भंड ली रुढ़ि धरी।

Swaiyya: kaisç kahau nahi jät kahi, kit ki kit hí sar phçr dharì.
kahyô kachu aur karí kachu aur su, aur kí aur hî höi parî.

देवता: देवधर ले ले ती सदी, सजज नज़ज़ सजज।
विज़ा चविज़ा चजान ले, तुनत चरि सजज रुधर। 38 || 803 ||

Dôhrâ: dçkhan kau yau hì bhai, jânat sagal jahàn.
kiyà caritâr kartâr kò, nahi kahi sakat vakhân 39 || 804 ||

सेहरी: देव दिस्व चलल दे भाजो। भिलि वै सिंध धुढ़िये लगो।
“लखल लुध भाजल धुड़ी लेज़े” चिर वै लुध बर्दुर दिक धरी हे 40 || 805 ||

Chaupai: chê divas karan tç ägç. milí kai singh puchne lâgç.
“kavan rûp âpan parbhu kînô” tin kò jáwab bhânti ih dinô 40 || 805 ||

दादी सभे तुला चैल मुलाज़े। धलम भरहे लुध चजाज़े।
“धलम ती मं में जे म्ह वज़म। धलम चिरे धलम ते सनम।” 41 || 806 ||

wâhi samai guru bain sunâyô. khâlas apno rûp batâyô.
“khâlas hî sô hai mam kâmâ. bakhas kiyô khâlas kô jâmâ 41 || 806 ||

देवता: धलम भेे लुध ते, ते धलम ते धलम।
आंद्र भंड ती ती देउ ते, धलम ती में धलम 42 || 807 ||

Dôhrâ: khâlas mçrç rûp hai, hó khâlas kç pâs.
âdì ant hì hôt hai, khâlas hî mai bâs 42 || 807 ||

लेटट हले: धलम धलम वजाये मेज़ी। सा वै तिथि बच्च हूँ ते तेज़ी।
वह्र वख वे चैल हिर्भुह। में धलम मोड़ुळ उजास।
महागुप्त जमान, भगव भाज़ा, मवज विध़ुत, भजू नजी।
तिसे पति विनाहती, दहली वकली, धर विहंगती, भजू नजी।
वाँऊ मिरिक्ष भाज़े, नजू विध़ुतत, खड़ू त धड़े, विध़ कवर खरी।
उट मोड़ुळ धमी, मवज दिस्मी, मवज दिस्मी, उट मवज़े 43 || 808 ||

Lotan Chand: khâlas bâs kahâvai sôi. jâ kai hirdai bharmu na höi.
bharam bhçkh tç 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 dhiáni, ucá báni, pad nirbáni, apar parê.
gati miti apâran, bahu bisthâran, vâru na páran, kiâ kathann.
tav jöti parkâsí, sarab nivâsí, sarab udâsí, tav sarnan\|43\|808||

Swaiyya: Íê durlo kîhâni, Íê kîhê hîdê, Íê dânil mákîhê. 

Dôhrâ: Íê kîhê dhari hau, avar na jânat kôi.

Swaiyya: kâhu kç màt pitâ sut kâhû kç, kâhû kç bharât mahân balkârî.
kâhû kç mît sakhá hitu sâjan, kâhû kç garçh bîrajât nàrî.
kâhû kç dhâm mahà nîdhi râjî, âpas mô kari hai hit bhârî.
hôhu dayâl dayâ kari kç parbhù, gôbind jî muhi tçk tihârî\|45\|810||

Dôhrâ: ammrit pî lç rç manâ, kari santan kî sçv.

Swaiyya: bhûl jin jâhu gun gâhu kartâr kô, âpnc sabad bîcâr lahu rç.

Dôhrâ: ammrit pî lç rç manâ, kari santan kî sçv.

Swaiyya: bhûl jin jâhu gun gâhu kartâr kô, âpnc sabad bîcâr lahu rç.

Swaiyya: bhûl jin jâhu gun gâhu kartâr kô, âpnc sabad bîcâr lahu rç.

Swaiyya: bhûl jin jâhu gun gâhu kartâr kô, âpnc sabad bîcâr lahu rç.
Being beyond any reckoning, it is inexpressible.
His spirit is effulgent and omnipresent,
Being detached from all, I seek his protection

Dohra: Your grace shelters the earth,
None else does it recognise.
Through word, deed and with devotion,
Do I meditate upon you indeed

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

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

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

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
kûr mai pûri kai jhûr aisç rahyô, rahai jô kûr gati hôt vahu rç.
bharm mai bhûli kai jhûl tâsû gayô, udai hai âp jô châdî jahu rç.
môhi phâsi jahân, jiv phasi hai tahân, tat bûcâr nahi sûjhihu rç.
tçr hai sant bçant mahimâ mahân, nâm gôbind gôbind kahu rç||49||814||
lâj kai kâj upcâr kçtç karai, lâj kô kâj nahi çk ahu rç.
jagat kî kâj upcâr kai âvai nahîn, hôt akâj nahi kâj sahu rç.
lûn jâsû bhayô sangi lai nà gayô, jûni hit gôn kari lçt bhahu rç.
ter hai sant bçant mahimâ mahân, nâm gôbind gôbind kahu rç||50||815||
cçt acçt lai cçt cçtan kahû, hôt udhûr kai bát vahu rç.
lôbh kî lik mai jâi pari hai kahû, dûbh hai nîr bin jân gahu rç.
kûp kô jiv bûcâr kçhû karô, niksi hai nàhi nai tati yahu rç.
tçr hai sant bçant mahimâ mahâ, nâm gôbind gôbind kahu rç||51||816||
jugti kai jôg kai bhâvnî bhôg lai, bhîckh alçkh nahi hâtû ahu rç.
jâi karvat lai hai, varç garat bic jai hai, mîc amîc kai let bhahu rç.
môn gahi jiv 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

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

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

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 he 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
नंतर शिव भीम भवि भें ते में चढ़े, तभ वी यूर पिट शिव भें गए थे।
भम वे बेह छल्लि, भें अत्यंत मल्लि, उज चीरन वीरन रहे थे।
इत दे भम दे छट वरि उगि वी, मनहि गाँव मनहि गाँव मनहि गाँव थे।
टे दे मेंट केवल भविमा भल, तभ भोरिल भोरिल रहे ५३ ५१८।
नाहि इह रित मित तो सो कहाँ, नां की परिती इह रित गाँव रहे।
भरम को भच्च ताजी, भच्चह लच्छ हाजी, तत बिचार बिचार लाहु रच।
चुत हो तरास तौं कती ताहि कि, सर्नि गाँव सर्नि गाँव सर्नि गाँव रहे।
त्रि हाई सांचि भामामा माह, नां गोबिंद गोबिंद काहु रचै।
वैंत दे वलम वे उगि सालजे रती, टैठ वी गील जलि भें गए थे।
कृषि वे अपनि, अधि भाव बछ, नीरि सबि में अन्य भुत थे।
सत्र अत्यंत वे सार हति रती, भम दे शुल शिश दुल रहे थे।
टे दे मेंट केवल भविमा भल, तभ भोरिल भोरिल रहे ५४ ५१९।
कौन हाई कारम पाई ताहि जायो नाहि, ताऊँ की गाउँ ताजी अउ जाहु रच।
सुज रच अपना अपाक काहु,जीवनो जगत माई अलाप लाहु रच।
जान अजान पाई जानिनौ नाहि, भरम माई फुल जिन्हूँ राहु रच।
त्रि हाई सांचि भामामा माह, नां गोबिंद गोबिंद काहु रचै।
डांड रे मंप भें बछ बछरन मधे, हैटी शिक्षिम किसक बछ रू हु रे।
मेंट बेंकन मध मान बीरन मं, तभ दुहाल वरि बन्न धु हु रे।
टे दे पूछ साथना, डांड दे बचना, अधि अधि बीरन भुत थे।
टे दे मेंट केवल भविमा भल, तभ भोरिल भोरिल रहे ५५ ५२०।
चाहू देस धंध दुंड बन्दह बन्दहन सबाई, होई निरबन्ध इक बन्दह राहु रच।
एक बचार सुख सार बचार याय, नाम उचार कार पार पार रच।
कौन करत पाय, चहाद देज पना, अपना अपर बिचार लाहु रच।
त्रि हाई सांचि भामामा माह, नां गोबिंद गोबिंद काहु रचै।
बेट दुहाल बीरन बेहू बरू दे, पाट भिदे वे भरे बरू भाव रे।
अहिल्ल बीरन बरू, नारिक बाली भरू, चहू केवल रूपि पात धु हु रे।
अहिल्ल दूध मान अत्यंत नाहने ताही, टे दे बोर वी बोर भाव रे।
टे दे मेंट केवल भविमा भल, तभ भोरिल भोरिल रहे ५६ ५२१।
कौत उपाध्व बचार चहूह चरू, पार जी ती पार बस अहु रच।
अनिक तिरथ चरू, जाई काशि मारू, चारों काचू नाहि पार पार रच।
अनिक तप साद आध जायो नाहिन, हाउ हाई अउ अउ अउ रच।
त्रि हाई सांचि भामामा जाह, नां गोबिंद गोबिंद काहु रचै।
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 Kashi⁵ or a visit to Kedar⁶ 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||
lagi jo lagan tau magan aisi bhayoh, saun asaun nahi jan jahu rc.
ap apah gayoh, ap api bhayoh, ap bicaru jab dckh ahu rc.
joti so joti mili chhi rup hai, chhi chhi chhi ahi ahu rc.
tcr hai sant bchant mahimah mahah, nam gobind gobind kahu rc.||57||822||
sarab anand gobind kc jap tc, jap ni nitt kc pariti mitta.
sarab kc tant yahi mant gurdv koh, chk man jit kc jagat jita.
sarab jañjar kdhr chin mai bhajoh, saran gurdv suni gayan gitah.
bhayoh jaikar tarilok caudah bhavan, satiguru khalsah khas khta.||58||823||
bacan guru dv kch gayan aish kiyoh, mukti ki jugti aish bicar.
ratan kartar jo raci akar tc, japaigii jah sab saristi sari.
tat bicar kai jeet bolii phat, mar dutan kiyoh bhasam chahi.
bhayoh jaikar tarilok caudah bhavan, aca partap guru kch dhari.||59||824||
Getting absorbed in meditation, thou must go into ecstacy,
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.
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.
अगम भूम्य नेचा
अगम परकाश सोभा

देखा: अगम अध युध वे वटाव, छिपी में हि उरंगा।
     बच उचल निम्म हिभ उची, मे जगि ए हिभ छेंगा। ||1||825||

Dôhrâ: अगम ab parbh kç kahat, upjî mòhi tarang.
     raci racnâ jim im racì, sò kari hai im rang||1||825||

महै: मय मप दिगानत वे विद वे, नजा नीत्रत मेंट नवांदिये।
     डुबी अम अप सुवड रड़े, दिए हिभ अप मुण्डिये।
     विल मेंत मिंग अतेज माघे, बच वेंग उलेज रचांदिये।
     डड बना बना उभ उड़ र्म बने, बिएे बच बीउद मांदिये। ||2||826||

Swaiyya: sab sådhu ubâran kç hit kò, jag jîvan jòti jagâvhigç.
     turkh as ach supach vadô, tih upar āp suhâvhigç.
     mili scvak singh ançk sabai, kari rang turang nacâvhigç.
     bhâl bhâg bhayâ tum tâhi kahô, nihcai kar kîrat gâvhigç|| 2||826||

देखा: अभिन मेंट धूसाम वे, ए ए सत्र अपाक।
     मुरि भर्भ भीउ विचारिये, मवल उपि दिउ पारि। ||3||827||

Dôhrâ: amit jòti pargâs kai, dai hai daras apâr.
     suni man mit bicâriyai, saran tâhi cit dhâri||3||827||

ढग ढह: अभिन उम धूसाम, अभिन वश पारि धूसाम वश।
     अभिन मुद मंदूम, अभिन मीलाक वटव टल।
     चुड़ूम मव मंगल, धर्म वाधि अभिन अधम।
     वटव चुटक वश अभिन, बांड़ा धरू धिनां प्रिंगा।
     दीभांग दीह मुख मचम, दिए मभार चड़ु चढ़ु।
     मैलाक वटव उभ मय मचे वचा मव मरिव धवरु। ||4||828||

Chapai Chand: amit tëj pargâs, amit bal dhâri parbal bal.
      amit sûr sangrâm, anik sigâr 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

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

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

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 doors.
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
Sri Gursobha

Swaiyya: parithîpti bhûpti sâh sabai, tih dçkhi mahân dar pâvgihç.
tâj dçs surcçs narçs vadcç, dari kçc sab hi bhaji jâvihç.
citvai man mai kachu aur upâi, binâ hari kayûn gat pâvihç.
bhal bhâg bhayâ tum tâhi kahô, garrah ânand phçri basâvihçç|5||829||

Swaiyya: parithîpti bhûpti sâh sabai, tih dçkhi mahân dar pâvgihç.
tâj dçs surcçs narçs vadcç, dari kçc sab hi bhaji jâvihç.
citvai man mai kachu aur upâi, binâ hari kayûn gat pâvihç.
bhal bhâg bhayâ tum tâhi kahô, garrah ânand phçri basâvihçç|5||829||

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citvai man mai kachu aur upâi, binâ hari kayûn gat pâvihç.
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citvai man mai kachu aur upâi, binâ hari kayûn gat pâvihç.
bhal bhâg bhayâ tum tâhi kahô, garrah ânand phçri basâvihçç|5||829||

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tâj dçs surcçs narçs vadcç, dari kçc sab hi bhaji jâvihç.
citvai man mai kachu aur upâi, binâ hari kayûn gat pâvihç.
bhal bhâg bhayâ tum tâhi kahô, garrah ânand phçri basâvihçç|5||829||
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||
ânand sô bas hai tab bhûpti, ñk hî nâm dhiâvhhigç.
japi khâlas sâsi girâs manai, kachu dûsar bhçd na lâvhhigç.
chîn mai jag kç agh nås bhaç, kahû pâp na dhûdhat pâvhhigç.
bhal bhâg bhayâ tum tâhi kahô, garrah ânand phçr basâvhhigç

bhûm ñmphâddi ñikût, ñphûm lâvphûm ñikût.

japi khâlas sâsi girâs manai, kachu dûsar bhçd na lâvhhigç.
chîn mai jag kç agh nås bhaç, kahû pâp na dhûdhat pâvhhigç.
bhal bhâg bhayâ tum tâhi kahô, garrah ânand phçr basâvhhigç

bhûm ñmphâddi ñikût, ñphûm lâvphûm ñikût.

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bhûm ñmphâddi ñikût, ñphûm lâvphûm ñikût.

bhûm ñmphâddi ñikût, ñphûm lâvphûm ñikût.
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

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.

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.

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.

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 synomymous 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.
bhishvan adhiāi
(sarab ustati barnanan)

Dōhrā: namsakār gurdāv kō, karihō hit cit lāi.
namō nāth navtan naval, kijai môhi sahāi|[837]|

Bhujang Paryāt Chand: namō nāth nāthan acrajan sarūp, namō sisti karatā anntan bibhūṭ.
namō sarab sangā namō sarab māth, namō ang sangī namō sarab sāṭh|[838]|

Dōhrā: nāhi na ant biant parbh, upmā apar apār.
ram rahyō sab saristi mai, kahat bicāri bicār,[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||
Swaiyya: चक ही जोति जागै सब ही जाग, राजित है सब दी शरीर भक्ति।
barham हुन मै अरु बिस्नु हुन मै, सिव संकर मै गज शीम भक्ति।
dçviyan मे नाव नःस दुःख धैर्य तै, वधू अभक्त दी भेष।

Dohrâ: जो जन हरी परबु चोटी कै, करात अवर की सच्च।
sो मुरख अग्याण है, पवत रांच ना ब्हस्व।

Swaiyya: फुलान है सब ही कै बिनाई, हरि है नया छोटी दिख दी भक्ति भक्ति।
dि    दिख खुश मै नयारि मैन अरु सोहा भक्ति।

Chapai Chand: अमित जोति परगास, बस सब है जोते भक्ति।
sarab nirantar अप, जाप सब कै मुखि माही।
sarab रूप मै रूप, सील मै सील देख है।
sarab ग्यान मै ग्यान, धार्मिक दिष्ट है।
acal रूप अन्तर्गत सन्तू, रूप अंदर भूषण है।
simrant sant anant मंत, नाथन नाथ संकट हराण।
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 Brahma¹, be it in Vishnu², In Shiv Shankra³ and Ganesha⁴, 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||
Dōhrā: dukh bidār tāran taran, kāran karan murār.
ang sangi sab kai rahai, dayâvant kartâr||12||848||

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 rûp, kahi sakô na tâ kç.
gati mît apâr sâhib sabal, bcsmâr kâran karan.
bhav bhai utâr, sankat nivâr, nathân nath têrî saran||13||849||

Kabit: kadrati kai karnahâru upmô apâr têrî,
katahû na ant kahû aisô tû biant hai.
niscai kai gâvat hai bhâvat hai tôhî kôû,
pûri rahyô sab hî mai pûran bhagyvant hai.
sçvâ tç mukat hôt, antar pargâs jôt,
durmati mal sakal khôt nirmal sô mant hai.
cê kî batâyô gun, tâkô tav gâyô jan,
jôni mai na âyô sô simrat cê 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||
Dōhrā:  
caurāsī mai parat hai, bhagat binā nar sōi.  
nisdin čk arādhiyai, man kI dubidhā khōī||16||852||

Swaiyya:  
dubidhā kari dūr hajūr sadā rāhu, čk hī nām sadā kahu rč.  
hit sō cit sō dhari dhayān ridai, sati sangti őt tahān gahu rč.  
taji mōhnī mōh bicārī yahai, lagi mōhan mūrti sō rahu rč.  
ihu mantar mahā parbhū kI upmā, nihcāi karikai tih kō gahu rč||17||853||

Dōhrā:  
karī nihcāi ik nām sō, avar na man mái ān.  
lāg rahāi dhuni parçm kī, caran kanval sō dhayān||18||854||

Swaiyya:  
dhayān dharā dharnī dhar kō, man mai su bicār apār yahī hai.  
aur nahnī kahu tāh binān, karatā hartā sab dūkh vahī hai.  
jōt sabāi jag mai tī kī, jih kī upmā sab sistī kahu āi.  
aisō biant, n ant kahuṇ, kitahū sab khōjī khōj raḥī hai||19||855||

Dōhrā:  
khōjat kōtī ančk jan, upmā apar apār.  
raci racnā jini sab kiyō, sō jānāt kartār||20||856||

Swaiyya:  
jānai parbhū sōi, avru na kō, tāhī binā kih kō kahiyaī.  
sab kI gati jānāi, sō bhaghvānai, purakh sūjānai sō lahiyaī.  
sōi guru dātā, mukti pathātā, sō parbhū jātā sant jānā.  
çkō sab savāmī, antrijāmī, simri tāhī sukh hōī manā||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 attachéd 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||
Swaiyya: सो करी परही सांगी परिती, अनित्ति ताजी दुःख आवे ते ते।
होत परकास निवास सदादृष्ट, अिसो हि नामु जपो मन मछ्र।
ताहि बिनाह सुक्ह नाही कहुँ, सामज्हो भिद भि मन मिरह सावर।
ठः हि नाम बिनाह तां चार, भिद भि सबै कचौ कृजी ने ते। 23 ॥ 859 ॥

Sri Gursobha

Dohra: ताजी बिकार करत जपु, मनी अन्त्री धारी परिती। 22 ॥ 858 ॥

Swaiyya: पुजार सुक्ह उपजत है ताम ते, सीम्रानी करी मन मित।
tाजी बिकार कटार जपु, मनी अन्त्री धारी परिती। 22 ॥ 858 ॥

Swaiyya: चाहै बिकारु अधारु यही करी, क्हः हि नाम सदाह काहियै।
राहैयै सातिसंथ निसंथ मनाह, उपजाई सुक्ह गायन सदाह गाहियै।
तमात ताजी भेज विदेश दुःख, तव रच भी भेज दिते दुःखें।
ब्रजी मध्य टेंट विदेश भर, मु टूट वें दुःख वरण माणै। 25 ॥ 861 ॥

Swaiyya: पुजार सुक्ह उपजत है ताम ते, सीम्रानी करी मन मित।
होत परकास निवास सदादृष्ट, अिसो हि नामु जपो मन मछ्र।
ताहि बिनाह सुक्ह नाही कहुँ, सामज्हो भिद भि मन मिरह सावर।
ठः हि नाम बिनाह तां चार, भिद भि सबै कचौ कृजी ने ते। 23 ॥ 859 ॥

Swaiyya: चाहै बिकारु अधारु यही करी, क्हः हि नाम सदाह काहियै।
राहैयै सातिसंथ निसंथ मनाह, उपजाई सुक्ह गायन सदाह गाहियै।
तमात ताजी भेज विदेश दुःख, तव रच भी भेज दिते दुःखें।
ब्रजी मध्य टेंट विदेश भर, मु टूट वें दुःख वरण माणै। 25 ॥ 861 ॥

Swaiyya: पुजार सुक्ह उपजत है ताम ते, सीम्रानी करी मन मित।
होत परकास निवास सदादृष्ट, अिसो हि नामु जपो मन मछ्र।
ताहि बिनाह सुक्ह नाही कहुँ, सामज्हो भिद भि मन मिरह सावर।
ठः हि नाम बिनाह तां चार, भिद भि सबै कचौ कृजी ने ते। 23 ॥ 859 ॥

Sri Gursobha

Dohra: किू ताही जमतारास, जाव जापाई करत जुन।
mukat bhaç nar sôi, Jin antar bhai cê dhun। 26 ॥ 862 ॥

Swaiyya: पुजार सुक्ह उपजत है ताम ते, सीम्रानी करी मन मित।
होत परकास निवास सदादृष्ट, अिसो हि नामु जपो मन मछ्र।
ताहि बिनाह सुक्ह नाही कहुँ, सामज्हो भिद भि मन मिरह सावर।
ठः हि नाम बिनाह तां चार, भिद भि सबै कचौ कृजी ने ते। 27 ॥ 863 ॥

Swaiyya: पुजार सुक्ह उपजत है ताम ते, सीम्रानी करी मन मित।
होत परकास निवास सदादृष्ट, अिसो हि नामु जपो मन मछ्र।
ताहि बिनाह सुक्ह नाही कहुँ, सामज्हो भिद भि मन मिरह सावर।
ठः हि नाम बिनाह तां चार, भिद भि सबै कचौ कृजी ने ते। 27 ॥ 863 ॥

Sri Gursobha
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||
Sri Gursobha

Dōhrā: mahā kukramī janam kō, karat bahut aprādh.
mukat kiyō tih chinak mai, badō garīb nivāj∥28∥864∥

Swaiyya: keer sō parīti kari ganikā, man kā taj mān ajān bhai hai.
pūran parīti kiyc gati hai sar, budhi nivās kusākh gai hai.
pāvan nām puniṭ liyō sunī, tāhī kō nāmu kī lāj bhai hai.
tāhī bicārī bicārāt hai, sad mōkh duārc pathāi daī hai∥29∥865∥

Dōhrā: suatā kṛt hit parīti kari, liyō rainī din nām.
kṛtak tap kari paci muṇ, nahi pāvat bīsrām∥30∥866∥

Chaupai: indar darōn rājā ik hōtā. gayānī bahut mahā ati sarōtā.
agni ahār bahut un dinā. punn dān kṛtak bidhi kīnā∥31||867||

Dōhrā: tayāgī dēch sanch sab, gayō dēcv dari sōī.
barnati tāhī kī kathā, sunhu bāt sab kōī∥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 Ganaka⁵ 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||

Chapai: Once there lived a king Inder Darone⁶. 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 Yajnas⁷ 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||
कबित:  
पुनि बेहो दूर दूर देवता दूरा दूरा नाधि,  
आजो आजि समस्तारं चकल चकल लिखिये।  
हरे नारे भर जी में भर भर भर भर भर,  
लिखें त लिखें लिखें लिखें लिखें लिखें।  
जब दे जी भर भर दे दे दे स्त्री लिखित  
गौत जी भें दे दे दे दे दे दे दे दे।  
ये में ऐसे सम सम सम आजो सम,  
जिजु सम उपर चुल चुल चुल चुल चुल।||35||871||

देवां:  
हिँसू दूर तनन घड़े, बीच गुज़ अगुन।  
उं जोज दूर दूर लिखिये, दरदवाण दरदवाण।||36||872||

दोह्रा:  
इंदर दरों राजा बड़ो, किनो गराब आहुँ।  
ता करानु कुन्जर कियो, करान्हार करता।||36||872||

कवित:  
मे घरि मे हिँसू दूर, दरदव बहसें डेल,  
दरदव भड़ड़ भड़ड़ में मना मंगा रहे लिखे।  
दरदव मुकसंत संडि धैर नह भंि गांि,  
उं हि बागि चकल उपरि भें तीव में लिखे।  
उं मे मुकछेड चीड भंडविम में बूंडी भांडी,  
लीजे भर भर उपरि इंतें इंतें दे दे लिखे।  
भाग्य वे बुधभ अभ भयं दी संवाद बढ़े,  
क्लित उपरि तीत में वे भुजाई बेसि वे दे दे।||37||873||

कबित:  
सो बानि मैं इंदर दरों, करत काल्चल दोल,  
खालत अबूल जाईं साख्ती संग हां कियो।  
करत सबहैं जैं पैठं जल माधि दाईं,  
टांडूसँ गाहि दरान ताईं आईं नृदं माइं।  
ता सम्च सुचक cत antri sau karir pariti,  
लिनौ मुख नाम ताईं चुत्यो रिपु तौ जियो।  
नाम कृष्ण बृहस्पति अप अप ही साहई भयो,  
काद्दी ताही नृदं मैं तू मुक्ति ब्रह्म कौं दियो।||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. Otherwise, without keeping Divine lord’s Name in mind, In a forested wood would we be cast as elephants.

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.

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.
Sri Gursobha

Dôhrâ: man bac karam kari bhâvnî, simrat hai nar sôi.
patit udhâran námu hai, jânat hai sab kôî||38||874||

Swaiyya: tçrô hî nâm japô nis bâsar, âsrô ck tihârô bhanî hai.
jau lau ç sâs nivâs karai, tav lau sab jôti tihâri banî hai.
hau jô kahaun sab jânat hô hari, khôtç khare sab tôhi janî hai.
tçrô bicâr adhâr môhi man, hai sab kô tûnhî ck dhanî hai||39||875||

Dôhrâ: sab kô savâmî ck hai, tâ bin avru na kôi.
antri hî bayâpak bhayô, sab mahi pûran sôi||40||876||

Swaiyya: jag mai sab jôti tihâri bicârî, tihâri binâ kî kahiyai?
jal mai thal mai ban mai ghan mai, ghan jôti camkat hî cahiyaï||
ghat mai tat mai bat mai ban râî mai, tô bal râî harî rahiyaï||
karatâ parbhu ck ançk kiyc jan, kiun na karai karatâ vahiyaï||41||877||

Dôhrâ: kiun na karai kartâr, jô câhai sôi karai.
nar kô ihî bicâr, rain divas gun ucrai||42||878||

Swaiyya: aisç japô nihcai kari kai nar, nâm punt mahâ parbhu kçrâ.
parîti kî rîti na jât kahi, 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.
Omniscent 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 comfort 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||
Dōhrā: सो दिही दज ये गांजे, देवं में दिव्यांजन ||44 ||880 ||

Swaiyya: जानत हई सब ही जग रिती, सु परिती बिन देह मा पावई।
रच मा नाम बिन गर की हित, काइस कै सब सब सब मिल्याँ।
जो सिमराई सों पार पर, नार असो बिचस सद गयाई।
नाम अदार पर अध दर सब मुर, दिख दिव्यां दुब बनाई ||85 ||881 ||

Dōhrā: दुन दिव्यां बगर मार, मजत दरिद छिड अभा।
अधिक दिख अभी गर, बादर भुज वे पजान ||46 ||882 ||

Swaiyya: पारबरहम अगम्म सद, करता सुख को सब ठर तुही हाई।
जो सिमराई हार संक, अनंत जपांत बीं हाई।
ललच लोभ बिकार ताज, जों कृ माई काच सिद्ध ई हाई।
जापु दराई मिटं सब ताह, रैंग भूख सब से तेंद बुरी हाई ||47 ||883 ||

Dōhrā: ललच लोभ बिकार ताज होत अंक अंक।
सदा निकत ही जानयाई, उतरई मं द दिह ||48 ||884 ||

Swaiyya: नई लाई हई सब ही जय, नाम पूनित महान परभ ठर।
जों परक्स चन्हू दी जान हुई, आँसो परंपरह हार बन्ध भेजे।
दुनाँ भवि हिमरूप तै भूम, में भर भुज दिं दिं मं देंजे।
दूर कर वी पखि जच जुछ, मुग पेर मरा बन देत देंजे ||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||
देवता: रज्ज बजते बुद देव भूति, देवि महां मुद्द चीड।

Dohra: dayā karahu gur dēc muhi, hōi sarab sukh cīt.

Māsājā: नम भि चौ बि हर वीडि, बि चौ चौ चौ चौ नदी में मुद्द पाने।

Swayya: nām sō parīti karō ih rīti, karai hari parīti sōi sukh pāvai.

देवता: वर बे नम धिमाल आ, ऊरिडि भूदु मैं दिलि।

Dohra: hari kō nām bīsāri kai, parti mūrah maṇįhi dhārī.

लोटन चांड: pargat gupat sagal sirī sōi. karanhār bin avru na kōi.

Dohra: sati sānti mai pāiyāi, karanhār kō bhūvā.

Lōtan Chand: pargat gupat sagal sirī sōi. karanhār bin avru na kōi.

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aisō dhanī agamm hamārā. tākī sōbhā apar apārā.
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||
Sri Gursobha

मरैण: भैरों धिकुल बने मठ मीठ, जिने बुझ दीउ, मेंठ धिक दीसै।
मंदिर मे मुख रंग देख दिखाम, बिखाम मथ उड़ रथ सयोसै।
देख दी दे बुझ जाँद मथ, मू मर नभ मध मधे उठ नसै।
पुझ ली ठंड, उड़ नभ अंड, धिक मृत मेंष बहुल मरीसै। 55 891
Swaiyya: aisो बिचार कन मूद, गिराı bharam bhıt, sोı bidhi kिजाई।
santan mai sukh होट निवास, bilास सदातहान नाम जपियाई।
चक ही को गुं गाव सदास, su jahान जपु jापु बिखाई ताज़ै दिजाई।
parचम की थाँर, ताहान नाहिन aur, binा guru गोबिंद काँउ काहीजाई। 55 891

रेगह: भैरों बिजी डिडा ठहरू, पूछ उड़णे पूछत पती।
बवरसाग पृथ नेंदि, मबल नेंदि उ बी बाली। 56 892
Dōhrā: aur काउं ती thaur, pुर रहयो pुराान dहाई।
karanहार परघु सोइ, balk जोती tा किणं। 56 892

डरी: धित उण वे रथम, भारव नथ भुइ ठ नरहै।
भठ भाजलि पति पीडि, वैं दिल रथ यथि हाई।
सुवत मध बीचलु, ब्लाड भव ठें विकालु।
जनु रुझिज़ टिल चप, मधुल मलउ मिनालु।
जैसे पूरव मथ बुध बिघे, बूध रहरे बृं बाजे।
ईचरण रथ भलदिल मठ, भालं भौंद भिन नठ लजे। 57 893
Chapai Chhand: binा ताही क्स नाम, aवर जन कचू ना जान।
man antri dहरी पारित, रain दिन नाम bखान।
surat sabad bिकारु, chhad sab dछक bिकार।
yah duniयान मर, supan जनात sंसार।
aisो प्रकाश jब परघु कीयो, dुख dराद bहार bहार।
uक्रांत नाम अंडिन सदाय, ऐदी अंडिन भिं नर लजे। 57 893

देगह: उठ मठ वे दुखिया गाडी, जिने मू रथम पृथम।
ब्लाड दिलि नानाव मध, ठें रथम भर भास। 58 894
Dōhrā: tan मन tं dबिकार dगाई, कीयो सु नाम प्रकाश।
चादी dियो जानजार सब, चक नाम पर अस। 58 894

हेतुल हार: धित ह्राव दव भुझिड़ ठ धाइ। भवि भवि नलमै, नता भा बाही।
डेवात सुझ मध महुईयाल। रथम धित हार ठें ठें ठिकम।
ठें तीखेर, ठें हिखेर, हिरा ब्राह्म हिखेर धार धाई।
Lōtan Chand: binा bhagि नर mुक्ति nा pवाई मप मप जम्म जाय, jag mai अवाई।
bhोगत dुख kुषk बहुतच्राज। nाम binा nाहिन होट निबच्राज।
hोट निबच्राज, नार kुण tरह, binा bhagि kिन pर परा।
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.
हरि को जस किजाई, बिख ताजी दिजाई, अम्रित पिजाई, गायन ध्याई।
ताउ जोती समईव, नाउ निधि पाव, मनी करी अध्याई।
guru चव बताई, ताउ नार पाई, अपर अपार सु इंह बचाई।

दोह्रा: ताजी परपाण्ड बिख, सतिगुरु की सच्वा करो।

अरिल: निसदिन सिम्रो नाम की मुराख बावर।

महैस: ऐसे नाथ वे कुरान वे भत्रा, बिथ में रेड कियाल।

स्वाय: जो जग को परतिपालक है, करता सब को वहिछः छक समान।

दोह्रा: जास को मसतकी में पार्व, लिखो की सँख्ये राज।
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 worldly 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||
Swaiyya: 

*jc suratâ jag mai parbhu kç, tc suratâ uhi kô jasu kinç.*

karôdhu nîâr bidâri sadâ dukh, çk hî nâmû ridç japu lîç.
châdi daç parpañe sabai, gahi santan sçv sudhâ rasu pinç.
parîtî bhalî hari kç hit kî, binsç tan kç sabh kâm kamînç||65||901||

Sôrthâ: 

*kiyç sarab sukh sân, parîtî bhalî uhi nâm kî.*

miti hai âvan jân, aisç simran sâr hai||66||902||

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 son, sô bikhiâ tuhi kâji na ai hai.
châdi bikâr adhâr kiyô ik, çk hî sçv sadâ sukh havai hai||67||903||

Dôhrâ: 

*sarab sûkh upjat manâ, kari satiguru kî sçv.*

sati sangti mahi pâiyai, parbhu pûran gurdçv||68||904||

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||

Sôrthâ: 

*bin bidhnî suni mit, kavan sunai kâ sô kahai.*

bharmat jug gaç bit, 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||
Sri Gursobha

Arrill: ब्रम्ह व्रम्भ वर्ती घात रेति अभ अपिरात्र।
पुरात पुरुष पुरुष, वर्तम ब्रह्म परिजीत।
धिमम समर हरसम, ब्रह्म व्र वस्त ।
सी, रित ती रेत्र अभगभ, रेत्रे रे चलो || 71 || 907 ||

Arrill: भर्मी भर्मी कैं बार प्रेमी ab aी।
pūran punn partāp, daras guru pāiो।
binsc sakal kaalcs, bharam bhav sab gayo।
jī, ik hī चक arādhi, चकाव हो rahyo||71||907||

Arrill: अभिम वह धिनूधृष्टु रुग, बचि मंडल में धीर।
ि रुपा भारम सत्ता है, फिरै द्वित में दीर्द || 72 || 908 ||

Arrill: अभिम वह धिनूधृष्टु रुग, बचि मंडल में धीर।
ि दुभ कह द्रव राजा वर, रे दिव चंग विष्णु द्वितपश्चिम।
ि धीर बही गंि हें छतर संही, राम भयर तैं हिं धम धीर।
ि धीर धीर धीर धीर धीर धीर हैं, अभी धीर धीर धीर धीर धीर धीर धीर || 73 || 909 ||

Arrill: जीत लियो जिह आसो यानम, अगम्म कि जोती रिदै तह।
dūtan मारी बिंद यहां पाय है, हो इंक बिंदै बिर।
परित कार हरी क्ष चर्म संगी, नाम अधार नवाँ निद्द पाइ।
जोती पारस bhai cahू ओर माई, aisi parbhū तह नाम बड़ाई||73||909||

Arrill: भवि अरम झूंझ वर घर, दहू दही घरसन।
ीला उभरी घरन क्षेत, धर्म अर्घ अर्घ वर || 74 || 910 ||

Arrill: धरी में वर मंड मंड अर्घ मंड || 75 || 911 ||

Arrill: त्च्री sōbhā saras sarūp anūp suhâvī।
त्च्री mahimp apar apar sananthi mani bhavī।
kahī na sakau bicari, pāru nahin pāiyai।
jī, nimakh nimakh gun tohi, ucri tahi gāiyai||75||911||

Arrill: धर्म धर्म लघु लघु अव पीशा, देवता लघु लघु लघु लघु।
भगवति उमे उचि उचि, गंथ लघु लघु वे लघु || 76 || 912 ||

Arrill: upma parbhū kī an dinā, phcra rahu man mīt।
angin tōśc tāhi dari, gāvat parbhū kī gīt||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||
Chaupaî: ati agâdh gati agam apârâ. kahi na sakau tumrâ bisthârâ.
aprampar pûran sukhdâî. bhagat vachal sabhi tôhi batâî||77||913||

Madhubhâr Chand: man mai bicâr. aisç nihâr.
jaisç jûâri. kar jâti jhâri||78||914||

kachû kîn bhçkh. kai hai alçkh.
kari hai ahâr. kai nirâdhâr||80||916||

upmâ apâr. kînô bicâr.
nautan navîn. såhib parbin||82||918||

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 beauteous 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||
सौभाग्य मंड | सतीं देव।
| से अंजन मंग। अरुणे अराज | 85 | 921 |
simrant sant. jānant kānt.
hai ang sang. anbhai anang|85||921|

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čkō sarūp. sundar anūp.
distant tck. līlā anck|88||924|

सिद्ध अधान। ज्ञति जै आचार।
| सर्व दीर्घ। देवे दीर्घ | 90 | 926 |
sikhān apār. kari kai bicāri.
sabdān ucar. čkō nihār|90||926|

ब्रह जै दीर्घत। कृम विजींत।
| इं उपवर्तिय। देवणे विमंड | 91 | 927 |
bhav bhai utāri. bharman bidāri.
havai harakhvant. pčkhyo biant|91||927|

सिद्ध विमंड। विद्व नीव पद।
| मन मे भराँक। मघ भरि डेर | 92 | 928 |
cintā baisār. dirr jīv dhār.
man mai anand. sab tōri 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. 
Chahâ hâs iâm. \(93\) \(929\) ||

havai kai khalâs. man pûri âs.
carnan nivâs. kînô bilâs\(93|929\) ||

Dôhrâ:
\[\text{\textipa{\textbackslash n\textbackslash t\textbackslash k\textbackslash i\textbackslash l\textbackslash a\textbackslash n\textbackslash s\textbackslash .\textbackslash m\textbackslash a\textbackslash n\textbackslash p\textbackslash ã\textbackslash s.\textbackslash k\textbackslash \textbackslash i\textbackslash n\textbackslash o\textbackslash b\textbackslash l\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash k\textbackslash a\textbackslash n\textbackslash t.\textbackslash g\textbackslash a\textbackslash n\textbackslash s.\textbackslash \textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbackslash h\textbackslash i\textbackslash k\textbackslash a\textbackslash n\textbackslash t.\textbackslash g\textbackslash a\textbackslash n\textbackslash s.\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbackslash h\textbackslash i\textbackslash k\textbackslash a\textbackslash n\textbackslash t.\textbackslash g\textbackslash a\textbackslash n\textbackslash s.\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbackslash h\textbackslash i\textbackslash k\textbackslash a\textbackslash n\textbackslash t.\textbackslash g\textbackslash a\textbackslash n\textbackslash s.\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbackslash h\textbackslash i\textbackslash k\textbackslash a\textbackslash n\textbackslash t.\textbackslash g\textbackslash a\textbackslash n\textbackslash s.\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbackslash h\textbackslash i\textbackslash k\textbackslash a\textbackslash n\textbackslash t.\textbackslash g\textbackslash a\textbackslash n\textbackslash s.\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbackslash h\textbackslash i\textbacklash}}}

Bhujang Paryât Chand: mukhan catur barhmç kathç bçd câran.

\[\text{\textipa{\textbackslash t\textbackslash h\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbacklash\}}\]

\[\text{\textipa{\textbackslash g\textbackslash a\textbackslash n\textbackslash s.\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbackslash t\textbacklash}}\]

\[\text{\textipa{\textbackslash s\textbackslash k\textbackslash f\textbackslash j\textbackslash t.\textbackslash s\textbackslash t\textbackslash h\textbackslash k\textbackslash ã\textbackslash n\textbackslash t\textbackslash a\textbackslash n.\textbackslash t\textbackslash h\textbackslash b\textbackslash i\textbackslash n.\textbacklash}}\]

kaï köti sârsutî ankan bicâran.
kathai tâhi upmâ na pâvan sumâran.
parç tai parç hai, kâhâ kô bakhânai.
usî kâ kiyâ jant kâyâ ant jânai.\[96|932\] ||

kaï köti anant kari ant hârç.
nahin kant kç ant kô vâr parç.
munkh tâhi rasnâ hajâran suhâvai.
kahai náv nautan, nahin pâr pâvai.\[97|933\] ||

mukhan çk rasnâ kahâ lau bakhânô. bharç nîr subhar laï bûnd mâño.
mahâ kit patit kahâ budhi meçrî. 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||
सेवहीः तथा मदुि दुःखम् बली, रूपम् धतम् वै बलः।
में छिउँदे में रेख भृति, नु मभवज्ज उदि लम्ब || 99 || 935 ||

Chaupaः jathा sakti upmा kahī, daras paras kai kāj.
jō citvō sō dcl muhi, tū samrath tuhi lāj||99||935||

िति मी गुरु मेंढा ग्रीष्में हिमउडि घररही गीते आशिर्वादि मंगलभमणु मंगलभमणु || 20 ||
iti sarī guru sōbhā garnthç ustati barnanan bīsvç adhiāi 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

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) and Basant Mahala 5, (p. 1192 )

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)

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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Raja Maroo 233,
Rajput 41
<table>
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<tr>
<td>1666 AD</td>
<td>Birth of Guru Gobind Singh ji at Patna (Bihar)</td>
</tr>
<tr>
<td>1672 AD</td>
<td>Arrival at Makhowal (Anandpur) from Patna</td>
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<td>1675 AD</td>
<td>Martyrdom of Guru Tegh Bahadur at Delhi</td>
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<td>1675 AD</td>
<td>Guru Gobind Singh assumes Guruship</td>
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<td>1678 AD</td>
<td>Creation of Ranjit Nagara</td>
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<td>1679-84 AD</td>
<td>Setting up of Guru's Court and nomination of Court Poets</td>
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<td>1685 AD</td>
<td>Guru's departure for Paonta Sahib</td>
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<tr>
<td>1688 AD</td>
<td>Battle of Bhangani, Guru's victory over Raja Fateh Shah of Sri Nagar Garhwal</td>
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<td>1689 AD</td>
<td>Guru ji's return from Paonta to Makhowal (Anandpur)</td>
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<tr>
<td>1689 AD</td>
<td>Guru ji established town Anandpur</td>
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<td>1691 AD</td>
<td>Battle of Naudan and Guru's Victory</td>
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<td>1695 AD</td>
<td>Abolition of Masand System</td>
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<td>First Battle of Anandpur Sahib with Mughals and Hill Rajas</td>
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<td>1705 AD</td>
<td>Martyrdom of elder Sahibzadas Ajit Singh and Jujhar Singh in the battle of Chamkaur</td>
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<td>1705 AD</td>
<td>Martyrdom of Mata Gujri along with younger Sahibzadas at Sirhind</td>
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<td>1706 AD</td>
<td>Battle of Muktsar and martyrdom of 40 beloved Singhvs (Muktas)</td>
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<td>1706 AD</td>
<td>Guru's departure from South India from Talwandi Sabo</td>
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<td>1707 AD</td>
<td>Death of Mughal Emperor Aurangzeb at Ahmed Nagar</td>
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<tr>
<td>1707 AD</td>
<td>Battle between two sons of Auranzeb at Jaau near Agra and Guru's support to Muazam Shah (Bahadur Shah)</td>
</tr>
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<td>1708 AD</td>
<td>Arrival at Nanded</td>
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<td>1708 AD</td>
<td>Guru's demise at Nanded</td>
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