

SRI GUR PANTH PRAKASH

(RATTAN SINGH BHANGOO)

VOLUME I
(Episodes 1 to 81)

ENGLISH TRANSLATION BY
KULWANT SINGH

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Gurdwara Singh Sabha, Kanthala,
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Phone 91 (172) 2642580, 2225570; Fax 91 (172) 2642581
Web address : sikhstudies.org; e-mail : <ioss@satyam.net.in>

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FOREWORD

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

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

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

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

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

Chandigarh,
October 25, 2006

Gurdev Singh
President, Institute of Sikh Studies

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A SIGNIFICANT PRIMARY SOURCE OF SIKH HISTORY

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

The tradition of the people constitutes what they have to say for themselves. In the 'Asiatic Researches', John Malcom has significantly written "In every research into general history of mankind, it is of utmost essential importance to know what a nation has to say of itself, and knowledge obtained from such sources has a value independent of its historical utility."¹

According to Jan Vasina, study of tradition occupies a special place in various kinds of historical sources. Tradition becomes more reliable, when it is corroborated by some other evidence.²

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

Just as the tradition of Guru Nanak can be studied in the *Janamsakhis*, the tradition of Guru Hargobind, the sixth guru, and Guru Gobind Singh, the tenth guru, can be searched in the *Gurbilas Patshahi Chhevin and Gurbilas Patshahi Dasvin*, respectively. Bawa Sarup Dass Bhalla, a direct descendant of Guru Amar Das, the third Sikh Guru, compiled *Mehma Parkash* in 1776 A.D., basing his account on traditions of Sikh Gurus prevalent in his family. Baba Sumer Singh of Patna, author of *Gur Parkash*, also belonged to this family. Bhai Santokh Singh's celebrated work, *Gurpartap Suraj Granth*, is mostly based on the traditions and anecdotes relating to the Sikh Gurus. It can be proved beyond doubt that Bhai Santokh Singh painstakingly collected the traditions of the Gurus. To cite only one example, his account of the travels of Guru Tegh Bahadur is identical with that of *Sakhi Pothi* subsequently discovered by Attar Singh Bhadaur and published by the Khalsa Samachar, Amritsar. The historicity of traditions cannot be lost in ornate poetry, verbosity of expression and superb imagination of similes and metaphors employed.

One of the important works relating to the eighteenth century history of the Sikhs is *Panth Prakash* by Rattan Singh Bhangoo. According to Karam Singh, all the dates mentioned therein are correct. I have verified some of its accounts with Persian sources, and found them to be similar. This point will be illustrated with example at appropriate place in the article. E.H. Cair explains that history is a dialogue between past and present.³ The historian watches the whole procession of history. He interprets the past and selects the relevant material. It is, therefore, very significant to understand his socio-ethnic background. In case of *Gur Panth Prakash* of Rattan Singh Bhangoo we must know what was his socio-religious background.

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

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

ਸੁਨੋ ਸੁ ਪੋਰਖ ਖਾਲਸੇ ਜਿਮ ਥੋੜਨ ਬਹੁਤ ਜੀਤ
ਹਮਰੇ ਦਾਦੇ ਕੀਓ ਮਰਨ ਧਰਮ ਸਹ ਚੀਤ।

ਦੋਓ ਸਿੰਘ ਤਹਿ ਜਾ ਪੁਜੇ ਜਹਿ ਬਾਜੇ ਮਿਰਦੰਗ, ਕਢ ਸਿਰੋਹੀ ਸਿਰ ਦਈ ਮਸੇ ਕੇ ਨਿਰਮੰਗ।

ਅਬ ਅਮ ਬਾਤ ਪਿਤਾ ਕੀ ਆਈ, ਜਿਮ ਕਰ ਤਿਸਕੀ ਜਾਨ ਬਚਾਈ।
ਜਬ ਨਯੇ ਪਰ ਘੇਰਾ ਪਰਿਓ, ਮਾਰ ਬੰਦੋਕਨ ਰੋਲਾ ਕਰਿਓ।
ਬਾਲਕ ਪੈਰ ਨਾ ਸੋਕੜੇ ਸੋੜੇ ਉਪਰ ਚੜਾਇ, ਗਿਰੇ ਉਠੇ ਲੁਕੇ ਬਰਤੋ ਦਿਸੇ ਨਾ ਭਾਇ।
ਤਬ ਬਾਲਕ ਕੇ ਭਈ ਪਿਆਰੀ, ਬਾਲਕ ਲਾਗੇ ਜਾਣ ਪਿਆਰੀ।
ਜਬ ਘੋੜਨ ਕੀ ਫੋਟਨ ਕੇਰਾ, ਗਰਦਨ ਪਰ ਮਾਰੀ ਸਮਝੇਰਾ।
ਗਰਦਨ ਕਟ ਕੇ ਘੰਡੀ ਰਹਾਈ, ਗਲ ਪਰ ਦੂਜੀ ਫੇਰ ਚਲਾਈ।
ਕਟ ਗਈ ਹੰਸੀ ਮੋਢੇ ਤਾਈ, ਤੀਜੀ ਸਿਰ ਪਰ ਫੇਰ ਲਟਾਈ।
ਕਾਟ ਮੋਢੇ ਤੇ ਜਿਮੀ ਧਸਾਈ, ਇਸ ਕਰ ਸਾਂਤ ਰਗ ਭਈ ਬਚਾਈ।

ਉਠ ਜਾਨਯੋ ਬਾਲਕ ਮਰ ਗਯੋ, ਯੂੜ ਲਪੇਟਯੋ ਧਰਨੀ ਪਯੋ।
ਮਾਰ ਕੁਟ ਕੇ ਸੋ ਗਏ ਜੀਵਨ ਜਾਨਸੋ ਲਾਹਿ, ਇਕ ਸਾਗ ਕੰਬੋਇਨ ਬੇਚਕੇ ਤਿਹ ਥਾਂ ਪਹੁੰਚੀ ਆਇ।
ਪਾਲਣ ਬਾਲਕ ਜੀਵਤ ਜਾਨਯੋ, ਮਧ ਟੋਕਰੀ ਧਰ ਘਰ ਆਨਯੋ।
ਜਖਾ ਸਵਾਏ ਮੇਰੀ ਆਨ, ਇਸ ਇਹ ਹਮ ਪਿਤ ਬਚੇ ਪਰਾਨਾ⁴

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

ਅਬ ਮੈਂ ਲਿਖੇ ਸਿੰਘਨ ਕੀ ਸਾਖੀ, ਜਿਹ ਬਿਨ ਬਡਣ ਅਸਾਡਨ ਆਖੀ।
ਔਰ ਪੁਰਾਤਨ ਤੇ ਭੀ ਸੁਨੀ, ਹੁਤੇ ਜੁ ਬਿਰਧ ਸਿਖ ਬਹੁ ਗੁਨੀ⁵

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

ਰਤਨ ਸਿੰਘ ਸੁਨ ਸਾਖੀ ਲਿਖੀ, ਪਿਤਾ ਹਮਾਰੇ ਕਹੀ ਸੀ ਪਿਖੀ⁶

About Bota Singh's martyrdom it has been recorded:

ਸ਼ਹੀਦੀ ਬਡੀ ਬੋਤਾ ਸਿੰਘ ਲਈ, ਰਤਨ ਸਿੰਘ ਸੋਈ ਕਹੀ⁷

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

ਪਿਤਾ ਹਮਾਰੇ ਤੀਸ ਬਤਾਏ, ਰਹੇ ਸੋ ਮਰ ਔਰ ਬਚ ਕਰ ਆਏ।
ਪਿਤਾ ਚਾਚੇ ਦੁਇ ਹਮ ਥੇ ਸਾਥ, ਉਨ ਤੇ ਸੁਨ ਹਮ ਆਖੀ ਬਾਤਾ⁸

Historic Sense

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

ਜਰਨੈਲ ਅਗੇ ਜੋ ਮਾਲੀ ਕਪਤਾਨ, ਜਿਹ ਜਾਨਤ ਹੈ ਬਹੁਤ ਜਹਾਨ।
ਤਿਸ ਕੋ ਕਹਯੋ ਜਰਨੈਲ ਬੁਲਾਇ, ਬਹਾਇ ਪਾਸ ਉਸ ਖੂਬ ਸਮਝਾਇ।
ਸਿੰਘਨ ਕੀ ਉਤਪਤੀ ਲਿਖਾਯੋ, ਜਿਮ ਕਰ ਖਾਲਸੇ ਰਾਜ ਆਂਦ ਪਾਯੋ।

.....

ਮਰੀ ਹੁਕਮ ਲੈ ਉਦਮ ਕੀਯੋ, ਬੁਟੇ ਸ਼ਾਹ ਮੋਲਵੀ ਸਦ ਲੀਯੋ।

ਲਿਖਣ ਕਿਤਾਬ ਉਸੇ ਫਰਮਾਯੋ, ਸਿੰਘਨ ਕੀ ਉਤਪਤੀ ਲਿਖਾਯੋ।
ਜਿਸ ਹੁਇ ਸਚ ਸੇ ਉਮੇ ਲਿਖਯੋ, ਯ ਮੈਂ ਝੂਠ ਨ ਕਬੂ ਰਲੈਯੋ।
ਯਹਿ ਜਾਵੇਗਾ ਸ਼ਾਹ ਲੰਦਨ ਪਾਸ, ਔਰ ਦੀਪਨ ਮੇਂ ਹੈਗ ਪ੍ਰਕਾਸ਼।
ਉਸੀ ਕਚਹਿਰੀ ਹਮ ਥੇ ਗਏ, ਸੁਨ ਯਹ ਬਾਤ ਸੁ ਚਿੰਤਤ ਭਏ।
ਯਹਿ ਮੋਲਵੀ ਹੈ ਮੁਸਲਮਾਨ, ਕਬ ਸਿਖਨ ਜਸ ਕਰੀ ਬਖਾਨ।
ਕਰ ਗੋਸਟ ਹਮ ਮਰੀ ਸਮਝਾਯੋ, ਉਸ ਕਾ ਲਿਖਿਆ ਹਮਹਿ ਦਿਖਾਯੋ।
ਉਸ ਕੋ ਦੇਖ ਹਮ ਬਾਤ ਉਚਾਰੀ, ਇਨ ਗਲ ਖਾਲਸੇ ਕਹੀ ਨ ਸਾਰੀ।
ਸੇ ਮਰੀ ਹਮਰੇ ਮਿਤ ਭਯੋ ਮੋਹਿ ਫਿਰ ਕਹਿਯੋ ਬੁਲਾਇ, ਹਮ ਉਤਪਤ ਭਈ ਖਾਲਸੇ ਤਿਮ ਤੁਮ ਦੇਹੁ ਲਿਖਾਇ।⁹

Significance of the Accounts of Martyrs

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

ਨਵਾਬ ਮਲੈ ਬਹੁ ਕੋਧੇ ਆਯਾ, ਹੇਨ ਸਾਪ ਨੇ ਸਮੇਂ ਪੁਜਾਯਾ।
ਕਾਜੀ ਮੁਲਾ ਲਏ ਬੁਲਾਇ, ਪੁਛਿਓ ਓਨ ਕੋ ਪਾਸ ਬਹਾਇ।
ਖਾਨ ਕਹਯੋ ਹੈ ਮੁਸਲਮਾਨ, ਤਬ ਛੋਡਗੇ ਤੁਮਰੀ ਜਾਨ।
ਸਿੰਘਨ ਕਹਯੋ ਹਮ ਸਿਦਕ ਨ ਹਾਰੈ, ਕਈ ਜਨਮ ਪਰ ਸਿਦਕ ਸੁਹਾ ਹੈ।
ਸਿੰਘਨ ਮਾਰਨ ਦੀ ਬਿਧ ਕਹੈ, ਕੁਰਾਨ ਕਿਤਾਬਨ ਲਿਖਯੋ ਜਿਮ ਸਹੈ।
ਤਬ ਕਾਜੀ ਨੇ ਜਿਮ ਕਹਯੋ, ਤਿਵੈ ਮੁਫਤੀ ਨੇ ਫਤਵਾ ਦਯੋ।
ਬੰਦ ਬੰਦ ਜੁਦੋ ਸਿੰਘ ਮਨੀ ਕਰਾਵੇ, ਇਮ ਕਰ ਦਹੀਯਤ ਜਗਤ ਦਿਖਾਵੇ।¹⁰

How emotionally he has described the death of Bhai Mani Singh:

ਸੀਸ ਭਯੋ ਤਬ ਧੜ ਤੇ ਦੂਰ, ਰਹੀ ਸਿਖੀ ਸਿੰਘ ਸਾਬਤ ਸੂਰ।
ਜੈ ਜੈ ਕਾਰ ਸਿਖਨ ਮਨ ਭਯੋ, ਹੈ ਹੈ ਕਾਰ ਜਗਤ ਮੇਂ ਭਯੋ।
ਭਯੋ ਸ਼ਹੀਦਨ ਮੇਂ ਸਰਦਾਰ, ਸਾਹਿਬਜ਼ਾਦਨ ਢਿਗ ਡਿਓਢੀਦਾਰ..¹¹

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

ਦੇ ਕਰ ਹਲਾ ਸਿੰਘਨ ਪਰ ਪਏ, ਉਤ ਤੈ ਸਿੰਘ ਭੀ ਸਨਮੁਖ ਅਏ।
ਤੁਰਕਨ ਫੌਜ ਤੇ ਗਈ ਪਰਾਈ, ਰਹਯੋ ਮਦਾਨ ਸਿੰਘਨ ਕੇ ਪਾਈ।
ਤੇ ਦਿਨ ਚੜਯੋ ਭਯੋ ਉਜਿਯਾਲਾ, ਮੁੜ ਤੁਰਕਨ ਕੀਯੋ ਖੇਤ ਸੰਭਾਲਾ।
ਕੋਊ ਕਿਤੇ ਸਿੰਘ ਦਿਸੇ ਖੜਾ, ਔਰ ਮਾਰਯੋ ਔ ਦੇਖ ਸੇ ਯੋ ਪੜਾ।
ਵੇ ਦੂਰੋਂ ਹੀ ਬੰਦੂਕ ਚਲਾਵੇ, ਉਨਿ ਨੇੜ ਢੁਕੇ ਤੇ ਸੀਹ ਖਾਣ ਆਵੇ।
ਬਾਕੀ ਮਾਰ ਸਿੰਘ ਇਸ ਦਏ, ਫਿਰ ਢੁਕ ਸਭਨ ਕੇ ਸਿਰ ਕਟ ਲਏ।

ਇਮ ਤਾਰੇ ਸਿੰਘ ਸ਼ਹੀਦੀ ਪਾਈ, ਸਿੰਘ ਨਿਭੈ ਓਸ ਸੰਗ ਸਭ ਥਾਈ।
 ਇਮ ਤਾਰੇ ਸਿੰਘ ਜੀ ਸਾਕੇ ਕੀਆ, ਮਸ਼ਹੂਰ ਬਭ ਜਗ ਮੈਂ ਥੀਆ।
 ਗੁਰ ਕੇ ਵਾਕ ਜਿਸ ਐਸ ਕਮਾਯਾ, ਸੀਸ ਚੜ੍ਹੇ ਪਰ ਸਿਰਰ ਨਾ ਦਯਾ।
 ਧੰਨ ਧੰਨ ਓਨ ਸਿੰਘਨ ਕੇ ਜਿਨਿ ਕਰ ਸਾਕਾ ਤਜੇ ਪ੍ਰਾਨ, ਰਹੈ ਨਾਮ ਥਿਰ ਕਰਮ ਕਾ ਹੈ ਜਸ ਆਵਨ ਜਾਨ।¹²

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

ਤੀਰ ਲਗੇ ਸਿੰਘ ਪਟ ਸਿਟਾਵੇ, ਤੁਰਕਨ ਕੇ ਸੇ ਅਖੀ ਦਿਖਾਵੇ।
 ਸਿੰਘ ਕਹੈ ਪ੍ਰਿਠਾ ਤੁਮਰੇ ਤੀਰ, ਹਮਰੇ ਚੀਰ ਨ ਸਕੈ ਸਰੀਰ।
 ਤਬ ਲਾਗੇ ਤਲਵਾਰ ਚਲਾਨ, ਸਿੰਘ ਸੋਦਨ ਹੋਕੇ ਤਾਨ।
 ਦੋਊਨ ਸਿੰਘਨ ਲਈ ਪਿਠ ਜੋੜ, ਸੋਟਨ ਸੋ ਦਏ ਘੋੜੇ ਮੋੜ।
 ਤੋੜ ਛੱਡ ਪਯਾਦੇ ਭਏ ਡਾਹੋ ਆਗੇ ਢਾਲ, ਸੋਟਨ ਸੋ ਉਨ ਢਾਲ ਕੇ ਕੀਨੋ ਬੁਰੇ ਹਵਾਲ।¹³

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

ਅੱਖਾਂ ਤਾਂ ਸੋਈ ਮੋੜੇ ਜਿਸ ਚਿਤ ਕਿਛ ਸੰਕਾਇ, ਜਿਨ ਜੀਵਨ ਆਸਾ ਤਜੀ ਨਹਿ ਵਹਿ ਆਖ ਚੁਰਾਇ।
 ਸਨਮੁਖ ਬੁਰੇ ਭਿੜਤ ਹੈ ਆਖਨ ਆਖ ਮਿਲਾਇ, ਲਾਲੀ ਮੁਖ ਭਜ ਫਰਕ ਹੈ ਮੁਖ ਤਲਵਾਰਾਂ ਖਾਇ।
 ਟੂਕ ਟੂਕ ਸੇ ਤੁਰਕਨ ਕਰੇ, ਮਤ ਸਿੰਘ ਫੇਰ ਨ ਹੋਵੇ ਖਰੇ।
 ਇਸ ਬਿਨ ਸਿੰਘਨ ਸ਼ਹੀਦੀ ਪਾਈ, ਧੰਨ ਮਾਤਾ ਧੰਨ ਪਿਤਾ ਓਸ ਭਾਈ।
 ਜਾਇ ਰਜੈ ਸੈ ਸ਼ਹੀਦਨ ਡੇਰੇ, ਪੀਰ ਪਿਕੰਬਰ ਫੜ ਜਿਨ ਘੇਰੇ।
 ਸ਼ਹੀਦੀ ਬੜੀ ਬੋਤਾ ਸਿੰਘ ਲਈ, ਰਤਨ ਸਿੰਘ ਸੁਨ ਸੋਈ ਕਹੀ।¹⁴

Fresh Fight on the Events

After the massacre of Banda Singh Bahadur and his companions in Delhi there was dark period in Sikh history. During the rule of Abdul Samadh Khan (1716-1726 CE), and Zakaria Khan (1726-1745 CE) heads of Sikhs carried prize. No Sikh was allowed to live in towns and villages. Nothing authentic was known about Sikhs. Rattan Singh fulfilled this gap, and provided the missing link in the history of Sikhs. According to Rattan Singh Bhangoo, whenever the Sikhs gathered strength, they attacked Sirhind which had witnessed the martyrdom of young sons of Guru Gobind Singh. The Sikhs called it *Guru Mari Sirhind*. There have been four attempts to destroy Sirhind from 1710 to 1763 CE. Sirhind was the capital city. Ultimately it was destroyed and its destruction led to the rise of Khalsa. Griffin, therefore, rightly stated that out of religious fervour Sikhs got political power.

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

ਜੋਊ ਬਚਯੋ ਮੌਤ ਤੇ ਵਿਚ ਪਹੁੰਚ ਪਹਾੜੀ ਔਖ, ਕੀਰਤਪੁਰ ਫਿਰ ਆ ਪੁਜੇ ਜੇ ਤੇ ਬਚਿਓ ਚੋਖ।
 ਛਠੇ ਮਹੀਨੇ ਲਿਖ ਚਿਠੇ ਸਿੰਘ ਭਯੋ ਮਿਲਾਣ, ਜੋ ਬਚਿਓ ਔਰ ਮਰ ਗਯੋ ਆਈ ਤਬਹਿ ਪਛਾਨ।¹⁵

Ghallughara (1762) has been described in this way:

ਘੋੜੇ ਉਠ ਦੀ ਗਿਣਤੀ ਨਾਹਿ, ਘਲੂਘਾਰੇ ਇਸਕੇ ਮਾਹਿ।

ਕੋਉ ਘਟ ਕੋਉ ਆਖੇ ਜਾਦਾ, ਇਤਨਕ ਹਮ ਪਿਤ ਕਹੀ ਮਿਰਯਾਦਾ।

ਇਕ ਨਿਹੰਗ ਬੁਕ ਤਹਿ ਕਹਤੋ ਉਚੋਂ ਬਚਨ ਸਨਾਇ, ਤੱਤ ਖਾਲਸਾ ਸੇ ਰਹਯੋ ਗਯੋ ਸੁ ਖੇਟ ਗਵਾਇ।¹⁶

Authentic Account

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

ਜਬ ਸਿੰਘ ਟਪ ਕਰ ਅੰਦਰ ਵੜੇ, ਗਿਲਜੇ ਰਹੇ ਨ ਅਗੇ ਖੜੇ।

ਜੇ ਭੇ ਅੜਯੋ ਸੋ ਲੀਨੋ ਮਾਰ, ਇਹ ਬਿਧ ਦੁਰਾਨੀ ਗਏ ਸੁ ਹਾਰ।

ਤਬ ਸਿੰਘਨ ਬਹੁ ਲੂਟ ਮਚਾਈ, ਚੰਗੀ ਵਸਤ ਸਿੰਘ ਡੇਰ ਨ ਆਈ।

ਦੂਏ ਦਿਨ ਮ੍ਰਹਟੇ ਲੂਟ ਪਾਏ, ਫੇਰ ਚੋ ਤਰਫੋਂ ਸਭ ਵੜ ਆਏ।

ਮ੍ਰਹਟਨੋ ਕੋ ਭੀ ਲੂਟਨ ਲਯੋ।¹⁷

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

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

ਉਸ ਅਰਜ ਖਾਲਸੇ ਮੰਨ ਲਈ, ਚੜਯੋ ਤੁਰਤ ਕਢ ਦੇਰ ਨਾ ਕਈ।

ਵਡੇ ਕਬੀਲੇ ਮਾਲਵੇ ਮਾਹਿ, ਬਹੇ ਬਿਗਾਤਨ ਸਬਹਨ ਪਾਹਿ।¹⁸

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

Thus, it is evident that the various accounts given by Rattan Singh are authentic. The sacrifices of Sikh martyrs have been given exactly in the same Sikh spirit in which they were actually made. Indeed the *Sri Gur Panth Prakash* of Rattan Singh is a monumental work in Sikh history and most indispensable source for writing Sikh history of the eighteenth century.

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Chandigarh,
October 21, 2006

Dr Kirpal Singh
1288, Sector 15-B
Chandigarh

PREFACE

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

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

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

great epic written by Bhangoo, this great heritage, which has inspired, and continues to inspire the Sikhs, generation after generation, would have been lost.

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

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

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

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

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

I am also deeply grateful to S. Gurdev Singh, President, Institute of Sikh Studies, Dr

Kirpal Singh, Dr Gurbakhsh Singh and Dr Birendra Kaur for the valuable help rendered by them in this task. Dr Kirpal Singh has also contributed a scholarly note which highlights the importance of *Gur Panth Parkash* as a primary source of Sikh history.

October 10, 2006
959, Sector 59,
Sahibzada Ajit Singh Nagar

Kharak Singh
Convener, Research Committee

INTRODUCTION

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

Rattan Singh Bhangoo's *Gur Panth Prakash* came to be written under special circumstances with the British collusion with the predominantly Sikh-dominated Phulkian state rulers of the major principalities Southwest of the Sutlej to checkmate the advance of Maharaja Ranjit Singh's Khalsa forces. With the capture of Delhi, the British had established their rule on major part of

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

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

Before going into the subject matter of this great epic, its sources of information and mode of its presentation, it would be appropriate to look into the brief biographical profile of its author in order to evaluate the relevance and authenticity of its historicity. The author was the grandson of the famous 18th century Sikh warrior Sardar Mehtab Singh of Mirankot from the paternal side and Sardar Sham Singh of Kroresinghia Misl from the maternal side. S. Mehtab Singh along with S. Sukha Singh had, in a rare act of dare-devilry, beheaded the Mughal feudal lord dubiously known as Massa Ranghar in the open court for the latter's act of desecrating the holy Harmandir Sahib at Amritsar. After the martyrdom of his grandfather, his father S. Rai Singh, too, participated in many Khalsa campaigns against the Mughals. He was married to the daughter of S. Sham Singh, head of the Kroresinghia Misl and was given the territorial custody over a few villages near Mirankot in Amritsar and Sirhind, kept in their custody under the "Rakhi" system of their Misls. Rattan Singh Bhangoo, the author of this epic, was the third son of S. Rai Singh. When Maharaja Ranjit Singh established his political dominance over the north-western parts of the Punjab to the North of the Sutlej, the author's family migrated from Mirankot and settled at village Bhari in their custodial territory of Sirhind as per Lepel Griffin's¹ account. It was during his stay here that he got wind of the history of the Sikhs being written by Bootey Shah Maulvi under the patronage of David Murray. Being well-versed in Sikh history, both because of his illustrious Sikh lineage and heritage as well as his scholarship in Sikh history, he apprehended the production of a distorted version of Sikh history by a bigoted Muslim. With the object of both guarding against the projection of such a biased view about his religion and history being passed on to the British and the world and presenting an authentic, objective version of the Sikh history, he established links with Captain Murray and struck a good rapport with him. It was out of this two-fold objective of protecting the rich Sikh heritage and history and projecting an almost eye-witness account of the saga of Sikh struggle and evolution, that he undertook the writing of this monumental epic. It took him to labour for three to four decades to complete and preserve the rich legacy of Sikh struggle for the coming generations.

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

Now I undertake to write the account of the Sikhs,
As it was narrated by our ancestors and forefathers.
And as heard from still earlier and ancient elders,

Who had heard it from their own talented peers². (2)

(Episode 1, p. 3)

This oral tradition of narration of major historical events and historical personages has been prevalent almost in every society, especially during the earlier phases of civilisation. This tradition, in the form of grandmother's tales, discourses (*katha*) from the pulpit in the daily religious congregations at religious places and even stage and theatre versions, has been so strong and pervasive among the majority of all the Indian religious groups that the major contours of the character traits of the great historical personages and their legendary achievements, together with their religious and moral ethos, have been permanently etched into the memory and collective unconscious of their races. With their repetitive recitation over the generations, each religious community has come to acquire their distinct religious and moral traits. This stream of oral history has a wider mass appeal than the recorded history based on scholarship, which caters to the interests of a miniscule minority of those who study it for their scholarly and academic pursuits. This oral stream of history, though undoubtedly laced with a bit of sentimentalism and racial and religious bias, is nevertheless as pervasive and valid as the academic stream of history. The legends of Rama, Krishna, Kauravas and Pandavas, and various Hindu legendary saints and soldiers have become an integral part of the Indian/Hindu psyche primarily through this, folklorist tradition of epics of Indian/Hindu History. Similarly, major attributes of Sikh valour, charity, sacrifice and service of humanity and Sikh fundamental ethos of *Naam Simran*, meditation, earning one's livelihood through just and earnest means as well as sharing one's earnings with others, have entered the Sikh psyche and become an indispensable part of Sikh way of life mainly through this perennial stream of oral history in the form of verbal narration of the legends such as those works written by Sikh bard Santokh Singh's *Suraj Parkash* and other folklorist genres (*vaars*) through the generations about the lives of Sikh Gurus and great Sikh Martyrs and saints. Rattan Singh Bhangoo, like the authors of several celebrated Indian epic writers, has borrowed heavily from these oral sources while composing his epic about Sikh history together with the facts from the written sources available to him. Some of his forefathers, with whom he interacted, had given him an eyewitness account of some of the major events during the 18th century period of great turmoil in Sikh history. His own grandfather's legendary beheading of an arrogant and spiteful Mughal stooge Massa Ranghar and his father's active participation in the major Sikh military campaigns against the Mughals, were events which were not so distant from his own times. Several instances of exceptional bravery by the veteran Sikh warriors from his own Majhail stock of Jat Sikhs and the verbal anecdotes about their valorous acts right from the initiation of the Khalsa Panth by Guru Gobind Singh through the several Khalsa campaigns including the Guru's tortuous departure from Anandpur Sahib, the bloodiest encounter and battle at Chamkaur Sahib and the sacrifice of two elder Sahibzadas; the execution of younger Sahibzadas at Sirhind; sacrifice of forty Muktas (mainly Majhail Singhs); the ransacking of major Mughal centres of power together with the destruction of Sirhind and the revengeful slaughter of Wazir Khan under the command of the most illustrious Sikh warrior and general, Banda Singh Bahadur, and the latter's most tragic execution along with his more than seven hundred devout Sikh soldiers and the subsequent two genocides (*ghallugharas*) of the Sikhs — to mention a few sagas of Mughal oppression and the Sikh retaliation and sacrifice, were too fresh in the collective Sikh psyche of his own

generation. The epic writer, being a very sensitive and conscious inheritor of this painful historical legacy, was also a gifted poet in his own vernacular language. The chance encounter with the British Political resident David Murray at Ludhiana in around 1808-09, and his assigning the author with the narration of the history of his ancestors and their religion's evolution, provided him with the most appropriate opportunity to display his knowledge of events and the talent to narrate those events. Thus, it was an ideal matching of "the man and the moment" to produce a rare work of art and historical importance, as all the monumental works and events have materialised whenever the right personage arrived at the right moment. It seems his oral narration of events in the daily dialogues with the inquisitive British officers spurred his poetic imagination to put it in verse in the peaceful environs of his home at night what he narrated in one-to-one conversations to his patron in the latter's court or home during the day. The author's use of the contemporary literary poetic forms such as those of "Dohra", Chaupai, Kabit, Sortha, Kundliya, Chhand, Sawiyas, together with the appropriate quotations from the verses of Guru Nanak and Guru Gobind Singh, shows his poetic craftsmanship as well as his being well-versed in the religious literature of his own times and the ancient Indian/Hindu epics. By compiling the major events and sagas of Sikh valour and sacrifice into a poetical epic, the author has given expression to all those beliefs, religio-racial traits, ethos and a value-system together with the streak of hero worship that was embedded in the innermost recesses of the Sikh psyche of his times. Despite all the changes in the environment in the modern age, the Sikhs, all-over the world, still cherish and believe in all those fundamental tenets of Sikhism which Bhangoo's epic narrates and eulogises. It is for this rendering of basic Sikh ethos that he deserves to be counted among the great Sikh bards like Bhai Gurdas, Kavi Santokh Singh and Bhai Vir Singh. His epic, besides being a great poetico-historical document of Sikh history, primarily of the most bloody eighteenth century period of Sikh history, is, perhaps, the finest specimen of expression of the pent-up Sikh emotions and aspirations of his own times. It is a recorded expression, in a suitable and widely used linguistic medium, of all those emotions, aspirations and regrets, which were on the lips and in the terribly bruised Sikh hearts and minds. The credit for creating a unique work of art, out of a verbal dialogue and the social discourse of his times, goes to the author of this epic, the minor deviations and distortions of basic historical facts notwithstanding. Together with the assimilation and exploitation of this oral stream of history, the author has also depended on available written resources such as *Gurbilas* to which the author repeatedly refers during his compilation of various resources. Most of his references of the existing resources of Sikh history are meant to authenticate what he has narrated from his knowledge and use of oral history. He urges his readers, time and again, to go through the works of his predecessors in order to verify and acquire a more detailed account of events, which he has narrated briefly in order to restrict the volume of his epic to its manageable size. His travels and visits to certain places and persons related to the major events reveals his painstaking efforts to put a stamp of authenticity on his narrative creation.

The central subject and main thesis of Bhangoo's *Gur Panth Prakash* (the very name is suggestive) is the origin and evolution of, perhaps, the youngest religion of the world, the Khalsa Panth or the Sikh religion, despite its not very meticulous adherence to the chronological order of events of the Sikh history. The need to trace the origin of the Khalsa Panth and narrate

its evolution arose from a purely circumstantial need to refute the calculated Muslim attempt by the discredited Mughal rulers and the Muslim scribes to feed a completely distorted version about the Sikhs and their history to the newly arrived British rulers of India after the near extinction of the once mighty Mughal empire. The author, feeling a sense of outrage at the total travesty of truth contained in the Bootey Shah's version, felt it as his moral duty to set the record straight and took upon himself to present it as a rejoinder to the Muslim version that the Sikhs, far from being followers and inheritors of a divinely revealed and painstakingly organised religion, were a section of the Indian populace which as "subjects" had become defiant and anarchic rebels against the Mughal rule because of the repeated invasions of the Afghans from the north and the consequent anarchic conditions that prevailed in the Northern region in which the Sikhs were in a dominant majority. The two Muslim versions, one that was got prepared by the first British political resident at Delhi, General David Ochterlony and the subsequent version submitted by Bootey Shah Maulvi to Captain David Murray, painted Sikhs as an irresponsible unruly section of society and rabble-rousers, devoid of any ideology and Divinely revealed religion or any legitimate authority to rule and govern after toppling an established monarchic order or having a public mandate or hierarchical sanction to take over the reigns of political power. The Sikhs in the north had been emboldened to defy the Mughal authority partly because of the Mughal rulers' preoccupation with wars in the south and partly because of the Sikh tactics of hit and run and looting and plundering the Afghan raiders from the north on their way back home after their repeated invasion of India through the Punjab/Sikh territory. Otherwise, the Sikhs had neither routed any big military power on the field of battle, nor have accomplished any other deed of any exceptional bravery nor have even received any sanction to rule from any Divine or temporal authority:

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

(Episode 1, p. 5)

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

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

(Episode 1, p. 5)

And how had the mere Sikh subjects, timid like sparrows and lambs, had torn out the mighty Mughals as brave and ferocious as lions and the falcons?

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

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

(Episode 2, p. 13)

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

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

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

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

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

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

(Episode 2, pp. 17, 19)

Rest of the whole epic — through its narration of various legends of laying the ideological

foundations of a new Sikh religion following a Divine inspiration received by Guru Nanak during his two days disappearance in the river Kali Bein and passing on his ideological message to the successive nine Sikh Gurus and its final codification by the tenth Sikh Guru and conferring the right of sovereignty on the Khalsa Panth and the subsequent sagas of Sikh resistance and sacrifices by the Sikh Gurus and his followers — provides a detailed explanation of the brief, almost monosyllabic answers made in the introductory question-answer dialogue in the second episode of the epic. By the time, the reader reaches the middle of this epic, its author has convincingly explained both to his patron as well as to his readers that Sikh religion, like the earlier major religions of the east and the west, is a revealed religion; that its founder was a divinely inspired prophet who made his divine mandate clear both through precept and example to rid the society of ignorance, corruption, religious bigotry and senseless religious rituals and to lead a human life based on truth and earnest living. He had also warned both the oppressive Lodhis and the succeeding Mughal rulers that they would rule and govern so long as they ruled justly and fairly, and would lose their sovereignty the moment they turned oppressors and tyrants. His subsequent narration of the supreme sacrifice of Guru Tegh Bahadur to uphold the fundamental right of following one's religion and resist political coercion to propagate the ruler's religion and impose its ideology on others; the armed resistance put up by Guru Gobind Singh against the tyrannical rule of the despotic and bigoted Mughals at the cost of his own and his four sons' lives; the subsequent armed uprising of the entire Khalsa Panth under the command of the bravest and the most charismatic Sikh warrior Banda Singh Bahadur that shook the foundations of the oppressive crumbling Mughal empire and the final establishment of a sovereign Sikh empire in the north-west of India; and the narration of innumerable legends of individual bravery and sacrifice — provide a detailed and convincing explanation for the legitimate claim of the Sikhs to be sovereigns and independent. Besides the narration of this central thesis about the genesis and evolution of the Khalsa Panth with its distinct Sikh scripture and eternal Guru, Guru Granth Sahib, its church (Gurdwara), its national flag, distinct identity, dress code, value system and way of life, and their final setting up of a sovereign Sikh state with its own army, currency and civil administration over a vast territory in the north west of India, the author of this great epic of Sikh history gives a graphic narration of innumerable sagas of Sikh valour and sacrifice. Among the prominent episodes in this epic are those of the battles of Anandpur Sahib, Chamkaur Sahib, Muktsar, Baba Banda Bahadur's invasion and destruction of Sirhind and other Mughal centres of power in the north including those of Sadhaura, Banur, Samana and the slaughter of the bravest Mughal Pathan warriors including the slaughterer of tenth Guru's younger Sahibzadas, Wazir Khan, the Nawab of Sirhind; subjugation of the wily, intriguing, traitorous Hill chiefs of *Baidhar* states and annexation of their territories; the two worst genocides of the Sikhs known as *Ghallugharas* and the supreme sacrifices of individual Sikh martyrs primarily those of Baba Banda Bahadur and his more than seven hundred faithful brave Sikh followers; Bhai Mani Singh, Bhai Taru Singh, Sukha Singh, Mehtab Singh and several others. It presents a glorious saga of terrible confrontations of the Sikhs with the tyrannical and autocratic Muslim rulers of Delhi, Sirhind, Lahore, Jalandhar, Kasur, Multan, and foreign Afghan invaders like Nadir Shah Durrani and Ahmed Shah Abdali and the final emergence of the Khalsa, as if out of its own ashes like the proverbial Phoenix, as a sovereign nation and a state after a century of countless sacrifices. Having been written by a contemporary scholar, whose father and forefathers had directly participated in the major Khalsa crusades against the oppressors and having

heard about the not-so-distant historical events from his elders in the best available oral tradition as well as his perusal of available recorded accounts, he was the most qualified person to record the Sikh history for his British patron. In addition to the narration of the above mentioned episodes vindicating the origin and evolution of the Khalsa Panth, the author has recorded various other events closely related to the course of history of the Sikhs which either emerged out of various distortions and fault lines that erupted out of the uneven flow of Sikh history or had a strong bearing on the growth and expansion of the Khalsa Panth. The author faithfully records the eruption of several splinter groups which set up their own shops to preach and propagate their own brand of religious outfits after deviating from the basic tenets of Sikhism as laid down and propagated by the Sikh Gurus. Notable among these splinter movements and vested organised sects, which caused a considerable damage to the Sikh Panth and are still causing it even today and which find a detailed mention of their activities in the epic are, for instance, Banda Singh Bahadur's religious order of Bandhayee Singhs with their own slogan of "Fateh Darshan" in place of Khalsa Panth's fundamental greeting of "Waheguru ji ki Fateh" and donning of red robes after discarding the Khalsa ordained blue robes after their split from the mainstream Khalsa Panth during the fag end of Banda Singh's life and his tragic execution. Similarly, the author records the activities of several other splinter groups such as those of Sultanis, Hindalias, Gangushiahs, Ram Raiyas, Masands, Gulab Raias, Chandialias and Jandialias, which after splitting from the Khalsa Panth, did a considerable damage to the cause of the Sikh Panth and abused the patronage accorded to the founders of their respective sects by the Sikh Gurus, for their own extraneous and mercenary advantages. The epic, thus, includes, all these places, personages and their pontifactory activities, which got embedded into the Khalsa Panth during its checkered and tortuous evolution since its origin and well beyond the eighteenth century. Thus, its well-laid out canvas is dotted with the graphic spectacles of Sikh Panth's origin, evolution, consolidation, under the Guru period; its violent, valiant, sacrificial confrontation with the oppressive tyrannical Mughal rulers, its temporary eclipse, its mythical Phoenix-like resurgence from its near extinction and its final flowering and fruition into an independent sovereign Sikh State. To put it briefly, the narration of this divine-spiritual-politico-temporal voyage of the Khalsa Panth constitutes the Subject matter of this unique Sikh/Punjabi epic.

Among its diverse other characteristics is the portrayal of a galaxy of eminent Sikh warriors and chivalrous Sikh knights who occupy a pivotal position in the glorious history of the Sikh Panth and without whose grit, and steadfast commitment to Sikh ideals and sacrifices, the Khalsa Panth could not have evolved and preserved its religious and distinct national identity among the comity of nations and world religions. Beginning from the portrayal of the ninth Sikh Guru, the four Sahibzadas and Forty Muktas, there are more than a dozen other fully indoctrinated, highly motivated and committed chivalrous Sikh Warriors, whose legendary acts of valour and supreme sacrifice find a graphic description in the pages of this epic. While the author adopts a broadly objective approach conforming to the historical evidence in majority of the cases about their legendary contribution, in one or two cases he deviates from the historical facts and enters into an excessive glorification and edification of their charismatic personalities, due to his poetic disposition and flights of fancy. In his excessive zeal to glorify their dynamic, charismatic and almost magnetic qualities of leadership and exceptional valour, he catapults them from the human plane to superhuman level and projects them more as divine incarnations

and demi-gods than exceptional visionaries, steadfast leaders of men, and real flesh and blood figures as they really were. Such a projection of one individual Sikh warrior and leader of men not only violates the wide spectrum of historical evidence available regarding the eminent role played by this unique Sikh warrior but also goes against the grain of fundamental tenets and principles of Sikh religion and its ideology. This dichotomy between principle and the deed pertains to Rattan Singh Bhangoo's portrayal of Baba Banda Singh Bahadur. Like some other epic writers of both the east and the west, the poet's act of hero glorification assumes the dimensions of a hero-worship where the glorious deeds of bravery, chivalry and the most strategic battle victories and demolition of the most powerful citadels of the mighty Mughal empire are narrated to be accomplished more by the exercise of occult/supernatural acts demonstrated by an accomplished necromancer than by a thoroughly indoctrinated, master strategist, highly motivated, committed, and the most valiant Sikh warrior and Guru-anointed leader of men that Banda Singh, as per all historical evidence available, really was. From the word 'go' as Banda Singh enters the territory north of Delhi after his appointment as the supreme leader of the Khalsa Panth by the Tenth Sikh Guru at distant Nanded, till his final execution at Delhi on June 9, in 1716 and even after the dismemberment of his body after his death, the epic author, in his excessive poetic zeal and religious fervour, portrays him as a superhuman, supernatural and metaphysical entity rather than a talented military genius and a committed crusader of the Khalsa Panth. His every act of victory, magnanimous dispensation of the spoils of war among his impoverished, irregularly paid troops, his show of strength to his adversaries and his painstaking projection of a Sikh crusader out to wreak vengeance on the oppressive, tyrannical Mughal rulers, has been invested with a touch of miracle and supernatural display of super-human powers. He has been repeatedly projected as the mythological "Nehkalank Avtar", a divine incarnation sent to take on and exterminate the evildoers in the dark age of Kaliyuga:

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

Dohra : The place where Baizid Khan was camping (with his troops)
 Banda Singh surrounded the place (from all sides).
 Seeing Banda Singh Baizid Khan's troops deserted his camp,
 Shouting that the prophet Nehkalank had arrived (to decimate them).⁷ (25)
 (Episode 58, p. 333)

In about forty-five episodes devoted to this great Sikh crusader and warrior in this epic, there runs an endless chain of miracles, unbelievable blessings, curses and magical feats which get materialised by his mere sleight of a hand and batting of an eyelid. Moreover, all these feats of supernatural acts are attributed to his pre-initiation and orientation period in the Sikhfold during which he had been a devout follower of a Tantric Yogi Alooniasidh and from whom he is reported to have received a book of Tantric Mantras over which he attained a complete

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

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

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

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

He could make the blowing wind stop and stand still,
As well as change the direction of the facing wind in the opposite direction.
He could work out such strange miraculous and magical feats,
As well as demonstrate these supernatural feats without batting an eyelid.⁸ (24)
(Episode 44, pp. 257, 259)

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

Dohra : "How could he manage to amass so much wealth,
If he did not possess an alchemist's stone or an alchemic formula?
How could he manage to spend money so lavishly otherwise,
As he did not have any business dealings with any other state? (19)"
(Episode 48, p. 269)

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

He made a public declaration at a large public gathering,
That he could bless them with boons and remove all their banes.
Since he had dispossessed the hill gods and goddesses of their miraculous powers,
He could demonstrate all their powers at that place.¹⁰ (12)
(Episode 48, p. 267)

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

He would offer a sacrifice of one lac and a quarter heads of (Singhs),
And invoke (the Goddess kali) by filling her bowl with their blood,

He would propitiate Kali¹¹ by offering the sacrifice of Singh's heads,
In order to initiate his own brand of a religious order.¹¹ (28)

(Episode 60, p. 345)

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

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

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

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

(Episode 60, p. 347)

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

Chaupai (Author's Answer):

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

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

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

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

(Chaupai 62, pp. 371, 373)

Such a portrayal, though poetically appealing and highly glorifying initially and extremely depressing later on, not only runs counter to the basic tenets of Sikh ideology and ethos, but also contradicts the bulk of historical evidence available about Banda Singh Bahadur's steadfast commitment to Sikh ideals and his implementation of Guru's mandate to wreck the tyrannical Mughal empire. His charismatic personality, imbued with Guru's blessings and specific mandate, became a rallying point for the Sikh masses to avenge the merciless execution of the two younger Sahibzadas of Guru Gobind Singh and other atrocities committed by the Mughals. He not only fulfilled the mandate of the Guru but also made the supreme sacrifice of his life along with more than seven hundred devout Sikh warriors with a steadfast, unflinching faith despite all kinds of temptations and incredible atrocities and indignities inflicted on him and his followers. The eminent Sikh historians including Dr Ganda Singh, Dr Kirpal Singh, Dr M.S. Ahluwalia and others have contradicted in unequivocal terms the highly exaggerated portrayal of Banda Singh's powers of necromancy and his disobedience of Mata Sundri's dictat. Majority of the historians are unanimous in their opinion that Banda Singh Bahadur is one of the bravest of the brave Sikh warriors who was a military genius, a military strategist par excellence, a charismatic leader of men with an electrifying personality, a leader of men who always fought from the front and made the supreme sacrifice, despite all provocations and tortures including the slaughter of his son in his lap and forcing the slaughtered child's throbbing heart into his mouth. This is an act of sacrifice, which is as profound and supreme as the sacrifice of the two Sikh Gurus, Guru Arjun Dev, Guru Tegh Bahadur, besides other legendary Singhs like Bhai Mani Singh, Bhai Taru Singh and many other devout Sikhs. The historical records of Banda Singh's and his contingent's execution and the manner of their execution as well as their acceptance of

this retribution for their act of defiance negates Bhangoo's charges of moral degeneration of Banda Singh. Banda Singh's steadfast commitment to Sikh ideals and doctrines is manifest from his short sovereign rule over Punjab when he struck a coin, currency and seal in the name of Sikh Gurus rather than in his own name and abolished the feudal *zamindari* system and gave proprietary and occupancy rights to the tillers of the land. Bhangoo's description of Banda Singh as disobeying Mata Sundri's orders also does not stand the test of historical scrutiny. In the book edited by Dr Ganda Singh on the Hukamnamas of Mata Sundri, there is no mention of such a Hukamnama issued by Mata Sundri to Baba Banda Singh Bahadur as stated by Rattan Singh Bhangoo. Dr Kirpal Singh also corroborates Dr Ganda Singh's assertion that neither Mata Sundri issued any Hukamnama to Baba Banda Singh Bahadur nor was Bhai Nand Lal present in Delhi at the time of alleged Hukamnama. He writes:

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

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

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

"The treatment of Banda Singh Bahadur's account in the *Prachin Panth Parkash* is a bit different from the rest of the book. Rattan Singh states that he has given the

narration as told by his ancestors. This has been repeated at several places. But in the case of the account of Banda Singh Bahadur no indication has been given as to the source of information. He writes that whatever he heard he has stated, *jo suni so di aakh*. Unbelievable miracles have been given relating to Banda Singh.¹⁶

.....

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

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

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

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

Dohra : There is a parasitical creeper that ruins a tree from the top,
This creeper is known by the name of “Bando” in the world.
Banda Singh should become a similar poisonous creeper of the Guru,
And squeeze, sap and destroy the oppressive Mughal empire.¹⁹ (9)
(Episode 29, p. 195)

Baba Banda Singh Bahadur fulfills the Guru’s fond wish and completes his mission with his utmost devotion and commitment in the best tradition and of Khalsa code of conduct except for initiating a slogan of “Fateh Darshan” temporarily which dies its own death after finding no acceptance among the main body of the Sikhs. Rattan Singh Bhangoo, being a poet, an epic

writer and a zealous inheritor of Sikh heritage of the dignified struggle and defiance against tyranny, has been carried away by the charisma and valour of his epic hero. It is this excessive zeal and poetic disposition of the author which makes him enter into acts of hero-worship and imaginative glorification of Banda Singh and investing him with superhuman and supernatural powers. Otherwise, all the military campaigns and victories of Banda Singh narrated by the author conform to the historically recorded achievements of Banda Singh. Thus, Rattan Singh Bhangoo's version of Baba Banda Singh Bahadur's contribution, despite his deification and glorification of Banda Singh's character is not altogether fictitious though it certainly hurts and shocks the sensibilities of enlightened Sikh readers well-versed in principles of Sikh ideology. Rattan Singh Bhangoo's excessive mythologisation of Banda Singh's personality also blunts the authenticity of this great historical document to some extent and makes it a work of imagination based on poet's fancy and hearsay. This mythologisation of his epic hero also dilutes the significance of oral history which otherwise is a valid source of historical information. Like the great English 17th century epic poet John Milton's unconscious eulogisation of Satan for his rebellious opposition to God after the poets' own rebellion against the protestant church in his famous epic *Paradise lost* and like the several other instances of glorification and deification of Indian figures of Rama and Krishna by the Indian epic writers, Rattan Singh Bhangoo, being a descendant of the mighty Sikh warriors, too, had deified Baba Banda Singh Bahadur to make him qualify for being an epic hero of the Sikhs. But his deification neither violates the chronological sequence of Banda Singh's heroic exploits nor contradicts the historical contribution of this great Sikh warrior except the myth of his resurrection after his death.

Besides this poetic distortion, there are a few other omissions and commissions regarding the exact dates, and time of certain major events and names of certain personages due to the author's excessive dependence on oral sources of his narration. For instance, he mentions the names of Sahibzadas Jujhar Singh and Zorawar Singh who sacrificed their lives at Chamkaur Sahib instead of Sahibzadas Ajit Singh and Jujhar Singh. Similarly, he records the date of their supreme sacrifice as Bikrami Samvat 1762, which according to historical records is December 7, 1705 (C.E.) or Posh 8, 1762 B.S. Mughal emperor Bahadur Shah's demise has been recorded as 1784 (B.S.) which in terms of common era comes out to be 1727 C.E., which according to Dr B.S. Dhillon²⁰ is not correct and is likely to be 1712 (C.E.). Banda Singh Bahadur's execution and death has been mentioned as 1778 Bikrami Samvat which means 1721 (C.E.). But he was executed on June 9, 1716.²¹

Mughal emperor Farukhsiyar died as per Rattan Singh Bhangoo in 1781 Bikrami Samvat or 1724 (C.E.) but he also mentions it as 1133 (Hijri) which means 1721 (C.E.) at the same place. So, both these dates do not tally. Farukhsiyar was actually murdered by Sayyad brothers on February 28, 1719, after blinding him.²²

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

tions of his criminal act in Episode 152.

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

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

Chaupai : All the ancient Sidhas and saints like Datta Tray and Gorakhnath,
 Also had not raised any family to promote their ideological orders.
 The Muslims' prophet Mohammad had also sacrificed his progeny,

Sparing only the best among his progeny to promote his cause. (5)

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

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

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

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

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

(Episode 13, p. 73)

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

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

Chaupai : Good that we (the British) did not despatch (the Mughal version),
Otherwise they would have been discredited for telling lies.
(Now) they had thoroughly searched and evaluated everything,
As well as heard and (counterchecked) from the public. (14)

They have (consulted) the elders among both the Hindus and Muslims,
 As well as enquired and identified the facts thoroughly.
 Whatever they had heard from the author's narration,
 Had been corroborated by the narration of enlightened elders. (15)

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

....

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

(Episode 159)

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

Its author, being well versed in Indian mythology, his epic is a veritable goldmine of grand epic similies and verisimilitudes, which makes for a delightful reading for a reader of vernacular Punjabi. The epic abounds in references from Indian mythology illustrative of Indian moral values, valour, sacrifice, keeping of promises and propagation of one's ideology through precept and example rather than through the Islamic way of coercion and duress. There are innumerable references to the Indian mythological heroes and events like Lord Rama, Krishna, Harish Chandra, Janak, Janmeja, Sarapmedh Yajna, Gugapir and prophet Mohammad to bring out the moral fibre and valour of Sikh Gurus and Sikh heroes, especially its epic hero Baba Banda Singh Bahadur. The author, being a son of the soil, uses a folklorist rustic imagery and diction and, at times, appears to be painstakingly rhyming his verse a bit crudely and artificially

into some kind of a doggerel. But his judicious economy of words and a brilliant play upon the words (puns) is amazing. For this quality of being brief and witty, his poetry can be compared to the heroic couplets of the greatest 18th century English poet Alexander Pope whose poetic credo was — “brevity is the soul of wit”. Bhangoo’s definition of a true Khalsa in a single couplet illustrates his remarkable command over poetic diction:

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

(Episode 14, p. 81)

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

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

As directed by the authorities of Institute of Sikh Studies, Chandigarh, which has entrusted this project to me for translation, the nicely annotated edition of *Gur Panth Prakash* (2000), by Dr Jeet Singh Seetal and published by the Sikh Historical Research Board of S.G.P.C., Amritsar, has been adopted for translation. All the verses quoted in Punjabi in the references relating to each episode have been taken from this edition. But valuable help has been taken to remove spelling mistakes and provide correct and specific explanations of certain events, dates and names from the footnotes of this most nicely edited (2004) edition of this book by Dr Balwant Singh Dhillon, Department of Guru Nanak Sikh Studies, Guru Nanak Dev University, Amritsar, published by Singh Brothers, Amritsar. The two volume paraphrased version of

Prachin Panth Prakash by Singh Sahib Santa Singh “Akali” of the Shromani Panth Akali Buddha Dal has also been consulted for understanding the exact nuances and contextual meanings of certain Nihang usages and terminology before rendering these into English. Certain suggestions made by an upcoming research scholar, S. Gurmail Singh of Academy of Sikh Religion and Culture, Patiala and the valuable insights from his research paper on this epic have also been incorporated. It was on his suggestion that transliteration of the Punjabi text has also been done along with the translation into English. The Institute of Sikh Studies is extremely thankful to Dr Gurpreet Lehal, Head, Department of Advance Centre for Technical Development of Punjabi Language, Literature and Culture, Punjabi University, Patiala for lending us the latest software prepared by it for the automatic transliteration of the Punjabi text, free of cost. It would not have been possible to transliterate such a voluminous work without this software. Transliteration has enhanced the value of this great epic in the sense that now a vast section of readership will be able to reach the Punjabi text in the Roman script who are otherwise handicapped to read it in the Gurmukhi script but are well-versed in spoken Punjabi. The software is based on internationally accepted phonetic symbols for various sounds. Readers are requested to follow the following table as a form of key to the various sounds of the Punjabi vowels, consonants and other sounds to read the transliterated version of the Punjabi text given below each couplet in Punjabi on the left side pages:

Gurmukhi-Roman Transliteration Table

Gurmukhi	Roman Combination	Gurmukhi	Roman Combination	Gurmukhi	Roman Combination
ਓ	(No Conversion Available)	ਨ	na	ਓ	ō
ਅ	a	ਪ	pa	ਐ	au
ਫ	(No Conversion Available)	ਫ	pha	ਐ	ā
ਸ	sa	ਬ	ba	ਐ	i
ਹ	ha	ਭ	bha	ਐ	ī
ਕ	ka	ਮ	ma	ਐ	u
ਖ	kha	ਯ	ya	ਐ	ū
ਗ	ga	ਰ	ra	ਐ	ē
ਘ	gha	ਲ	la	ਐ	ai
ਙ	ṅa	ਵ	va	ਐ	o
ਚ	ch	ਰ	rd	ਐ	au
ਛ	chh	ਸ਼	sha	ਐ	0
ਜ	ja	ਖ਼	kha	ਐ	1
ਝ	jha	ਜ਼	?a	ਐ	2
ਞ	ṅa	ਜ਼	za	ਐ	3
ਟ	ta	ਫ਼	fa	ਐ	4
ਠ	tha	ਲ਼	la	ਐ	5
ਡ	da	ਲ਼	ā	ਐ	6
ਢ	dha	ਲ਼	i	ਐ	7
ਣ	na	ਲ਼	ī	ਐ	8
ਤ	ta	ਲ਼	u	ਐ	9
ਥ	tha	ਲ਼	ū	ਐ	Double the following characters
ਦ	da	ਲ਼	ē	ਐ	?
ਧ	dha	ਲ਼	ai	ਐ	Ik Omkar

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

SAS Nagar (Mohali)

Kulwant Singh
732, Phase 3-B-I
SAS Nagar, Phone 0172-2228109

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- 2 ਚੌਪਈ : ਅਬ ਮੈਂ ਲਿਖੋਂ ਸਿੰਘਨ ਕੀ ਸਾਖੀ, ਜਿਹ ਬਿਧ ਬਡਨ ਅਸਾਡਨ ਆਖੀ।
ਔਰ ਪੁਰਾਤਨ ਤੇ ਭੀ ਸੁਨੀ ਹੁਤੇ ਜੁ ਬਿਰਧ ਸਿੱਖ ਬਹੁਗੁਨੀ॥੨॥ (ਪੰ: ੩੫)
chaupaî : ab main likhôn singhan kî sâkhî. jih bidh badan asâdan âkhî.
aur purâtan t̄ bhî sunî. hut̄ ju biradh sikkh bahugunî.2.
- 3 ਚੌਪਈ : ਤਬ ਪਾਤਿਸ਼ਾਹਿ ਉਤਰ ਕਹਯੋ, ਨਹੀਂ ਸ਼ਾਹਿ ਇਨ ਕੋ ਲਿਖ ਦਯੋ।
ਨਹੀਂ ਕਾਮ ਕੋਊ ਇਨੈ ਸਵਾਰਯੋ, ਨਹਿ ਗਨੀਮ ਕੋਊ ਇਨੂ ਨੈ ਮਾਰਯੋ। (੧੨) (ਪੰ: ੩੫)
chaupaî : tab pâtishâhi utar kahyô. nahîn shâhi kin in kau likh dayô.
nahîn kâam kôû inai savâryô. nahin ganîm kôû in nai mâryô.12.
- 4 ਦੋਹਰਾ : ਮਾਰਯੋ ਕੌਨ ਗਨੀਮ ਇਨ? ਕੌਨ ਸਵਾਰਯੋ ਕਾਮ?
ਦੀਨੋ ਪਟੋ ਲਿਖਾਇ ਜਿਨ, ਕਹੋ ਸ਼ਾਹਿ ਉਸ ਨਾਮ॥(੧੧) (ਪੰ: ੩੫)
dôhrâ : mâryô kaun ganîm in kaun savâryô kâma.
dînô patô likhâi jin kahô shâhi us nâma.11.
- 5 ਦੋਹਰਾ : ਛੇਲੀਅਨ ਮਾਰੇ ਸ਼ੇਰ ਕਿਮ, ਕਿਮ ਬਟੇਰਨ ਮਾਰੇ ਬਾਜ?
ਹਾਕਮ ਮਾਰੇ ਰੱਯਤੈ, ਯਹ ਕਰਮਾਤਹਿ ਕਾਜ॥੧੫॥ (ਪੰ: ੪੦)
dôhrâ : chhẽlian mâr̄ sh̄r kim kim bat̄ran mâr̄ bâza.
au hâkam mâr̄ rayytain yah karmâtahi kâja.15.
ਹੈ ਇਨ ਮੈਂ ਕਿਛੁ ਸਕਤ ਬਲ ਕੈ ਕਿਸ ਡਾਵੈ ਪੰਥ।
ਲਿਖੇ ਹਕੀਕਤ ਇਨ ਸਭੋ, ਤੋ ਯਹ ਪਈਏ ਅੰਤ॥੧੬॥ (ਪੰ: ੪੦)

- hai in main kichhu shakat bal kai kis dâdhç pantha.
likhõ hakîkat in sabhõ tau yah paîç anta.16.
- 6 ਦੋਹਰਾ : ਤੌ ਮਾਲੀ ਨੈ ਹਮ ਕਹਯੋ 'ਇਤਨੀ ਬਾਤ ਬਹਾਹੁ।
ਸਿੰਘਨ ਪਾਯੋ ਰਾਜ ਕਿਮ, ਔ ਦੀਨੋ ਕਿਨ ਪਤਿਸ਼ਾਹੁ'॥੩੩॥ (ਪੰ: ੪੨)
- dôhrâ : tau mâlî nai ham kahyõ itnî bât batâhu.
singhan pâyõ râj kim au dînõ kin patishâhu.33.
- ਚੌਪਈ : ਤਿਸੈ ਬਾਤ ਮੈ ਐਸੇ ਕਰੀ, 'ਸਿੰਘਨ ਪਤਿਸ਼ਾਹੀ ਸਾਹਿ ਸੱਚੈ ਦਈ।
ਮਰੀ ਕਹਯੋ 'ਸ਼ਾਹ ਸੱਚੈ ਕੋਇ'? ਅਸਾਂ ਕਹਯੋ 'ਸ਼ਾਹ ਨਾਨਕ ਜੋਇ'॥੩੪॥ (ਪੰ: ੪੨)
- chaupaî : tisai bât main aisç kahî. "singhan patishâhî shâhi sachchai daî".
marî kahyõ shâh sachchõ kõi. asân kahyõ "shâh nânak jõi".34.
ਮਰੀ ਕਹਯੋ 'ਭਾਐ ਨਾਨਕ ਫਕੀਰ, ਉਨ ਸ਼ਾਹੀ ਕੀ ਕਯਾ ਤਦਬੀਰ?
ਹਮੈ ਕਹਯੋ, ਵਹਿ ਸ਼ਾਹਿਨਸ਼ਾਹ, ਦੀਨ ਦੁਨੀ ਸੱਚੇ ਪਾਤਸ਼ਾਹਿ। (੩੫) (ਪੰ: ੪੨)
- marî kahyõ bhayõ nânak phakîra. un shâhî kî kiâ tatbîra.
hamai kahyõ vahi shâhin kô shâha. dîn duni sachchõ patishâhi.35.
ਕਈ ਸ਼ਾਹ ਤਿਨ ਕੀਯੋ ਫਕੀਰ, ਕਈ ਫਕੀਰ ਕਰ ਦੀਨੇ ਪੀਰ।
ਰਹਯੋ ਆਪ ਹੋਇ ਬੇਪਰਵਾਹ, ਯੋ ਨਾਨਕ ਭਯੋ ਸ਼ਾਹਿਨ ਸ਼ਾਹਿ। (੩੬) (ਪੰ: ੪੨)
- kai shâh tin kîyç fakîra. kaî fakîr kar dînc pîra.
rahyõ âp hui bçpravâha. yaun nânak bhayõ shâhin shâhi.36.
ਜਿਨ ਸ਼ਾਹਿ ਨਾਨਕ ਚਰਨ ਪ੍ਰਸਾਇ, ਤਿਨ ਮੈ ਸ਼ਕਤਿ ਭਈ ਸੋਇ ਆਇ।
ਚਿੜਿਅਨ ਤੇ ਉਨ ਬਾਜ ਤੁਰਾਏ, ਛੇਲਨ ਕੋਲੋ ਸ਼ੇਰ ਤੁੜਾਏ। (੩੭) (ਪੰ: ੪੨)
- jin shâh nânak charan parsâç. tin main shakti itî bhaî âç.
chirdîan tç un bâj kuhâç. chhçlan kôlôn shçr turdâç.37.
- 7 ਚੌਪਈ : ਲੋਕ ਕਹੈ 'ਯਹਿ ਵਹਿ ਅਵਤਾਰ, ਜਿਨ ਦੇਣੇ ਸਭ ਮੁਸਲੇ ਮਾਰ'।
ਜਿਹ ਸੁਨ ਸੋਚ ਸਭ ਤੁਰਕਨ ਪਈ, ਓਰ ਚਾਰ ਗੱਲ ਯੋ ਚਲ ਗਈ॥੨॥ (ਪੰ: ੧੫੫)
- chaupaî : lôk kahain yahi vahi avtâra. jin dçnc sabh muslç mâr.
yih sun sôch sabh turkan paî. ôr châr gall yaun chal gaî.2.
- ਦੋਹਰਾ : ਹੁਤੋ ਬਜੀਦੋ ਜਹਿ ਪੜੋ, ਬੰਦੋ ਉਦਾਲੇ ਜਾਇ।
ਫੌਜ ਫੌਡ ਭਜ ਉਸ ਗਈ, ਕਹਿ 'ਨਿਹਕਲੰਕ ਭਯੋ ਆਇ'।੨੫॥ (ਪੰ: ੧੮੫)
- dôhrâ : hutõ bajîdõ jahin pardõ bandõ udâlõ jâi.
phauj chhõd bhaj us gaî kahi nihkalank bhayõ âi.25.
- Nehkalank: According to Vishnu Puran, a prophet by this name will take birth in Sambhal Nagar in District Moradabad (U.P.) in the house of a Brahmin Vishnu Sahaya. He would come riding on a white horse and decimate all the sinners in the age of Kalyuga. Some people regarded Banda Singh as the same divine incarnation since he had come to punish the ruler Wazir Khan, who had killed the two innocent sons of Guru Gobind Singh.
- 8 ਚੌਪਈ : ਸਵੈਂ ਨਹੀਂ ਵਹੁ ਸਾਰੀ ਰਾਤ, ਬਿਨਾ ਸੁਨੀ ਸੁ ਬਤਾਵੈ ਬਾਤ।
'ਦੂਰ ਦਰਸੀ' ਜੋ ਸਿਧਿ ਕਹਾਵੈ, ਬੰਦੈ ਨੂੰ ਸੋ ਸਿੱਧੀ ਆਵੈ॥੨੧॥ (ਪੰ: ੧੫੩)
- chaupaî : savçn nahîn vahi sârî râta. binân sunî su batâvai bât.
dûr darshî jõ sidhi kahâvai. bandai nûn sô siddhî âvai.21.
'ਅਣਿਮਾ ਮਹਿਮਾ' ਬੀ ਤਿਹ ਪਾਸ, ਰਿੱਧਿ ਸਿਧ ਕੋ ਬੋ ਪਰਕਾਸ਼।
ਉਡਨਿ ਸਿਧੀ ਸਾਧੀ ਬੀ ਵਾਹਿ, ਬਹੁਤ ਸਿਧੀ ਬੀ ਤਿਸਕੇ ਪਾਹਿ॥੨੨॥ (ਪੰ: ੧੫੩)
- animâ mahimâ thî tih pâsa. riddhi baridh kô thõ parkâsh.
udni sidhî sâdhî thî vâhi. bahut sidhî thî tiskç pâhi.22.
ਜਲ ਖੂਹਾਂ ਤੇ ਬਾਹਰ ਆਵੈ, ਬਿਨ ਹੀ ਅਗਨੇ ਅਗਨ ਜਗਾਵੈ।

- ਚਰੈ ਤੇ ਲੇਵੈ ਮੀਹ ਬਰਸਾਇ, ਖੜੋ ਕਰੇ ਜਲ ਚਲਤ ਦਰਯਾਹਿ॥੨੩॥ (ਪੰ: ੧੫੩)
 jal khûhân tç bâhar âvai. bin hî agnç agan jagâvai.
 chahai tô lçvai mînh barsâi. khardô karç jal chalat daryâi.23.
 ਪਵਨ ਵਗਤ ਸੋ ਦਏ ਹਟਾਇ, ਆਵਤ ਸੌਹੀ ਪਲਟ ਵਗਾਇ।
 ਐਸੀ ਜੁਗਤਨਿ ਔਰ ਅਚੰਭ, ਸਿਖਨ ਦਿਖਾਵੈ ਤਜੈ ਬਿਲੰਬਾ॥੨੪॥ (ਪੰ: ੧੫੩)
 pavan vagat sô daç hatâi. âvat saunhî palat vagâi.
 aisi juktani aur achmbha. sikhân dikhâvai tajai bilamb.24.
- 9 ਦੇਹਰਾ : ਜੋ ਹੋਹਿ ਨ ਪਾਰਸ ਰਸਾਇਣੋ, ਵਹੁ ਕਹਿੰ ਤੇ ਦਰਬ ਲਿਆਇ।
 ਪਹਿ ਉਸ ਰਾਜਨ ਵਣਜ ਹੈ, ਵਹੁ ਇਤੋ ਖਰਚ ਕਹਿੰ ਖਾਇ॥੧੯॥ (ਪੰ: ੧੫੭)
 dôhrâ : jau hôhi na pâras rasâinô vahu kahin tç darab liâi.
 pahi us râjan vanaj hai vahu itô kharach kahin khâi.19.
- 10 ਸੱਦ ਲੋਕਨ ਤਹਿੰ ਹੋਕੇ ਦਿਵਾਯੋ, ਜਿਸ ਹੁਇ ਦੁਖੁ ਸੁਖ ਇਸਤੈ ਪਾਯੋ।
 ਹਮ ਪ੍ਰਬਤੀਅਨ ਸਿੱਧੀ ਖੋਸ ਆਣੀ, 'ਦੇਵ ਦੇਵੀ ਲਯਾ ਈਹਾਂ ਪ੍ਰਗਟਾਣੀ'॥੧੨॥ (ਪੰ: ੧੫੬)
 sadd lôkan tahin hôkô divâyô. jis hui dukhu sukh istai pâyô.
 ham parbtîan kî siddhî khôs ânî. dçv dçvî layâ îhân pargtâni.12.
- 11 ਸਵਾ ਲੱਖ ਪੈ ਸੀਸ ਦਿਵਾਉ, ਮੈਂ ਇਸ ਜੋਗਨ ਖਪਰ ਭਰਾਉ।
 ਸੀਸ ਸਿੰਘਨ ਕੇ ਕਾਲੀ ਅਘਾਉ, ਤਬ ਮੈਂ ਅਪਨੇ ਪੰਥ ਚਲਾਉ॥੨੮॥ (ਪੰ: ੧੬੦)
 savâ lakkh pai sîs divâûn. mai is jôgan khapar bharâûn.
 sîs singhan kç kâlî aghâûn. tab main apnô panth chalâûn.28.
- 12 ਚੌਪਈ : ਸੂਹੋ ਥੋ ਜੋ ਗੁਰੂ ਹਟਾਯੋ, ਸਊ ਜਿਦ ਕਰ ਉਨ ਪਹਿਰਾਯੋ।
 ਵਾਹਿਗੁਰੂ ਕੀ ਫੜੇ ਹਟਾਈ, ਦਰਸਨ ਫੜੇ ਉਸ ਆਪ ਠਹਿਰਾਈ॥੩੨॥ (ਪੰ: ੧੬੧)
 chaupaî : sôhò thò jò gurû hatâyô. sôû id kar un pahirâyô.
 vâhigurû kî phatç hatâi. darshan phatç us âpni thahirâi.32.
 ਨੀਲ ਪਹਿਰਨ ਤੇ ਦੂਰ ਕਰਾਯੋ, ਸਮਰਾ ਸੂਹਾ ਸੀਸ ਬੰਧਾਯੋ।
 ਮਹਾਂ ਪ੍ਰਸਾਦਿ ਕੈ ਨੇੜ ਨ ਆਵੈ, ਧੋ ਕੈ ਲਕੜੀ ਚੌਕੇ ਪਾਵੈ॥੩੩॥ (ਪੰ: ੧੬੧)
 nîl pahiran tç dûr karâyô. samrâ sôhâ sîs bandhâyô.
 mahân parshâdi kai nçrd na âvai. dhò kai lakrdî chaunkç pâvai.33.
- 13 ਉੱਤ੍ਰ ਚੌਪਈ : ਬੰਦੈ ਤੇ ਯਿਹ ਚੂਕ ਸੁ ਭਈ, ਪ੍ਰਿਥਮ ਸੁ ਮਾਤਾ ਗੁੱਸੇ ਕਈ।
 ਦੂਜੇ ਲਯੋ ਉਨ ਜਤ ਗਵਾਇ, ਨਾਰਨ ਬਹੁ ਪਰਵਿਰਤਯੋ ਜਾਇ॥੧੧॥ (ਪੰ: ੨੦੨)
 uttar
 chaupaî : bandai tç yih chûk su bhaî. paritham su mâtâ gussç kaî.
 dûjç layô un jat gavâi. nâran bahû parvirtayô jâi.11.
 ਤੀਜੇ ਬੀਰਨ ਵਿੱਦਯਾ ਗਈ, ਉੱਡਨ ਕੀ ਸਕਤੀ ਬੀ ਖਈ।
 ਚੌਥੀ ਪੋਥੀ ਰਹੀ ਮੰਡੀ ਮਾਹਿ, ਸੁਧ ਸੈਨ ਕੋ ਸੌਪੀ ਵਾਹਿ॥੧੨॥ (ਪੰ: ੨੦੨)
 tîjî bîran vidyâ gaî. uddan kî shaktî bî khaî.
 chauthô pôthî rahî mandî mâhi. sidh sain kô saumpî vâhi.12.
 ਪੰਜਮ ਸਤਿਗੁਰ ਨਿੰਦਯਾ ਕਰੀ, ਛੇਵੇਂ ਪੰਥ ਗੁਰ ਬਿਗੜ ਸੁ ਪਰੀ।
 ਸਤਵੈਂ ਉਨ ਪੰਥ ਆਪ ਚਲਾਯੋ, ਅਠਵੈਂ ਬੇਟੀ ਉਸ ਤ੍ਰੀਯਾ ਦਬਾਯੋ॥੧੩॥ (ਪੰ: ੨੦੨)
 pañjam satigur ki nindyâ karî. chhçvçn panth gur bigard su parî.
 satvain un panth âp chalâyô. athvain bçtî us tariyâ dabâyô.13.
 ਨੌਵੇਂ ਸਿੱਧੀ ਬੀ ਮੁਖਤ ਉਨ ਪਾਈ, ਦਸਮੈਂ ਬਹਯੋ ਵਹਿ ਛੋਡ ਕਮਾਈ।
 ਮੁਖਤ ਨਿਅਮਤ ਮੁਖਤਹਿ ਜਾਏ, ਮਹਿੰਗ ਖਰੀਦੀ ਮਹਿੰਗ ਬਿਕਾਏ॥੧੪॥ (ਪੰ: ੨੦੨)
 naumain siddhî thî mukhat un pâi. dasmain bahyô vahi chhòd kamâi.

- mukhat niâmat mukhtahi jâç. mahing kharîdî mahing bikâç.14.
- 14 *Hukamnamas*, edited by Dr Ganda Singh, Punjabi University, Patiala.
- 15 Dr Kirpal Singh, *History of the Sikhs and Their Religion*, Vol. II.
- 16 Ibid.
- 17 Ibid.
- 18 Dr M.S. Ahluwalia, *History of the Sikhs and Their Religion*, Vol. II.
- 19 ਦੋਹਰਾ : ਬਿਰਛਨ ਕੇ ਸਿਰ ਜੋ ਲਗੈ ਕਹਿ 'ਬੰਦੋ' ਉਸ ਜੱਗਾ।
ਹਮਰੋ ਬੰਦੋ ਤੂੰ ਬਨ ਸੋ ਤੂੰ ਜਾਇੰ ਪਤਸ਼ਾਹੀ ਲੱਗਾ।੯। (ਪੰ: ੧੨੭)
- dôhrâ : birchhan kç sir jô lagç kahi bandô us jagg.
hamrô bandô tûn ban sô tûn jâin patshâhî lagg.9.
- 20 *Sri Gur Panth Prakash*, edited by Dr Balwant Singh Dhillon, Singh Brothers, Amritsar.
- 21 Ibid.
- 22 Ibid.
- 23 ਦੋਹਰਾ : ਤਬ 'ਮਾਲੀ' ਹਮ ਪੁਛਯੋ, ਕਿਮ ਬੰਸ ਅੰਸ ਰਖੈ ਨ ਦੋਇ?
(ਉੱਤਰ) ਅੰਸ ਹੋਇ ਫਿਰ ਬੰਸ ਪਰ ਉਤਨੋ ਹੇਤ ਨ ਹੋਇ।੪।
- dôhrâ : tab mâlî ham puchhyô kim ans bans na râkhyô dôî.
(uttar) ans hôt phir bans par utnô hçt na hôi.4.
- ਚੌਪਈ : ਦੱਤਾ ਤ੍ਰੈ ਅੰ ਗੋਰਖ ਸਿੰਧ, ਪੰਥ ਰਖਾ ਉਨ ਰਖੀ ਨ ਬਿੰਦਾ।
ਮੁਹੰਮਦ ਨੇ ਵੀ ਅੰਸ ਗੁਆਈ, ਉੱਤਰ ਬੰਸ ਉਨ ਰਖਯੋ ਬਧਾਈ।੫।
- chaupaî : dattâ tarai au gôrakh siddha. panth rakhâ un rakhî na binda.
muhmmad nç vî ans guâî. uttam bans un rakhyô badhâî.5.
ਮਰੀ ਕਹੀ, 'ਕਿਮ ਤੁਰਕ ਦਿਹੋ ਦੋਸ਼, ਇਮ ਕਰ ਕਰੀ ਥੀ ਸਤਿਗੁਰ ਹੋਸ।
ਸੋ ਹਮ ਮਾਲੀ ਉੱਤਰ ਦਯੋ, ਖੁਨ ਸ਼ਜਾਦਨ ਕੋ ਸਿਰ ਲਯੋ।੬।
- marî kahî kim turak dihô dôsha. im kar karî su satigur hôsa.
sô ham mâlî uttar dayô. khûn sazâdan kô sir layô.6.
- ਤੁਰਕਨ ਕੋ ਗੁਰ ਚਾਹਤ ਗਾਰਨ, ਅਯੋ ਦੋਸ ਸਿਰ ਉਨ ਇਨ ਕਾਰਨ।
ਰਚਨਾ ਰਚੀ ਪੰਥ ਇਤ ਕਾਰਨ, ਸਿੱਖ ਉਬਾਰਨ ਦੁਸਟ ਸੰਘਾਰਨ।੭।
- turkan kau gur châhat gârna. layô dôsh sir un it kârna.
rachnâ rachî panth it kârna. sikh ubâran dushat sanghârna.7.
- ਦੇਹ ਆਪ ਹੀ ਤੁਰਕ ਸਿਰ ਲਾਈ, ਚਾਹਤ ਅਪਨੋ ਪੰਥ ਵਧਾਈ।
ਅਕੇ ਬੰਸ ਕੈ ਅੰਸ ਹੀ ਹੋਇ, ਰਾਮ ਕਿਸਨ ਭੀ ਕਰੇ ਨ ਦੋਇ।੮।
- dçh âp hî turak sir lâî. châhat apnô panth vadhâî.
akç panth kai ans hî hôi. râm kisan bhî karç na dôî.8.
- ਦੋਹਰਾ : ਸ੍ਰੀ ਰਾਮ ਕ੍ਰਿਸ਼ਨ ਸੁਤ ਨਿਜ ਰਖੇ ਦਯੋ ਰਾਜਕਨ ਪ੍ਰੀਤ।
ਸ੍ਰੀ ਸਤਿਗੁਰ ਸਿੱਖਨ ਦਯੋ, ਅਧਿਕ ਭਈ ਯੋ ਰੀਤ।੯। (ਪੰ: ੭੦)
- dôhrâ : srî râm karisan sut nij rakhç dayô râj tin parîta.
srî satigur sikkhan dayô. adhik bhaî yaun rîta.9.
ਅਪਨੇ ਅੰਸਹਿ ਹੋਤਿ ਢਿਗੈ ਪਰ ਅੰਸਹਿ ਬਢਤਿ ਨ ਹੋਤ।
ਭੂਮ ਪੁਤ੍ਰ ਜਿਹ ਘਾਸ ਹੈ ਨਹਿੰ ਹੁਇ ਅੰਨ ਤਿਹ ਖੇਤ।੧੦। (ਪੰ: ੭੦)
- apnç anshi hôti dhigai par anshi badhti na hçta.
bhûm putar jih ghâs havai nahin hui ann tih khçta.10.
- 24 ਦੋਹਰਾ : ਤੋ ਮਾਲੀ ਨੇ ਫਿਰ ਕਹਯੋ, ਕਹੀ ਸੱਚ ਤੁਮ ਬਾਤ।
ਦਿੱਲੀ ਵਾਲਨ ਥੀ ਕਈ, ਬੈਰ ਬਾਦ ਕੀ ਬਾਤ।੧੩।

- dôhrâ : tau mâlî nç phir. kahî sachch tum bât.
dillî vâlan thî kaî. bair bâd kî bât. 13.
- ਚੌਪਈ : ਭਲੀ ਭਈ ਹਮ ਲਿਖ ਨ ਪਠਾਈ, ਬਾਤ ਹੋਤ ਹਮ ਲੰਦਨ ਤੂਠਾਈ।
ਹਮ ਸਭ ਖੂਬ ਖੋਜ ਲਿਖ ਲੀਆ, ਔਰ ਲੋਕਨ ਤੇ ਭੀ ਸੁਨ ਥੀਆ॥੧੪॥
- chaupaî : bhalî baî ham likh na pathaî. bât hôt ham landon jhuthaî.
ham sabh khûd khôj lakhi lîya. aur lôkan tç bhî sîn thîya. 14.
ਮੁਸਲਮਾਣ ਅਰ ਹਿੰਦੂ ਪੁਰਾਣੇ, ਖੂਬ ਤਰ੍ਹਾਂ ਹਮ ਪੂਛ ਪਛਾਣੇ।
ਜਿਸੀ ਤੌਰ ਤੁਮ ਤੇ ਹਮ ਸੁਨੀ, ਉਹੀ ਤੌਰ ਕਹਿ ਪੁਰਾਣੇ ਗੁਨੀ॥੧੫॥ (ਪੰ: ੫੩੬)
mûsalmân ar hîndû purânç. khûb tarâhn ham pûchh pachhânç.
jimî taru tum tç ham sunî. uhî taur kahin purânç gunî. 15.
ਧੰਨ ਗੁਰੂ ਤੁਮ ਧੰਨ ਤੁਮ ਬੁੱਧਿ, ਕਹੀ ਬਾਤ ਤੁਮ ਨੈ ਸਭਿ ਸੁੱਧ।
ਪੰਥ ਡਾਢੇ ਕੇ ਹੈ ਯਹ ਸਾਚੇ, ਕੀਓ ਗੁਰਨ ਪਰ ਜੁਲਮ ਬਡ ਤਾਚੇ॥੧੬॥ (ਪੰ: ੫੩੭)
dhan gurû tum dhan tum buddhi. kahî bât tum nai sabhi suddh.
panth dâdhç kô hai yah sâchç. kio guran par zulam bad tâchç. 16.
- ਦੋਹਰਾ : ਤੌ ਮਾਲੀ ਹਮ ਸੌ ਕਹਯੋ, ਹਮ ਭਯੋ ਪਤਿਆਹਿ।
ਸੋਊ ਲਿਖ ਹਮ ਭੇਜ ਹੈ, ਲੰਦਨ ਕੇ ਪਾਤਸ਼ਾਹਿ॥੨੦॥ (ਪੰ: ੫੩੭)
- dôhrâ : tau mâlî ham sôn kahyô. ham bhayô patiyâhi.
sôû likh ham bhçj hain. landan ke pâtshâhi. 20.
- 25 ਦੋਹਰਾ : ਖਾਲਸੋ ਹੋਵੈ ਖੁਦ ਖੁਦਾ, ਜਿਮ ਖੂਬੀ ਖੂਬ ਖੁਦਾਇ।
ਆਨ ਨ ਮਾਨੈ ਆਨ ਕੀ, ਇਕ ਸੱਚੇ ਬਿਨ ਪਾਤਸ਼ਾਹਿ॥੨੫॥ (ਪੰ: ੭੪)
- dôhrâ : khâlsô hôvai khud khudâ jim khûbî khûb khudâi.
ân na mânai ân kî ik sachchç bin patishâhi. 35.

Sri Gur Panth Prakash

ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ।
ik-ônkâr satigur parsâdi.
ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ਹੈ ।
srî vâhigurû jî kî phathi hai.
ਅਥ
ath

ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ srî gur panth prakâsh granthç

ਪ੍ਰਥਮੇਂ ਖਾਲਸੇ ਜੀ ਕੀ ਆਦਿ ਉਤਪਤੀ ਕੀ ਸਾਖੀ
(‘ਪੰਥ ਖਾਤਰ ਗੁਰ ਇਤੀਂ ਕਮਾਈ’)
parthmçn khâlçç jî kî âdi utpatî kî sâkhî
(‘panth khâtar gur itî kamâi’)

- ਦੋਹਰਾ : ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਚਰਨਬੰਦ ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ਧਯਾਇ ।
ਲਿਖੋਂ ਉਤਪਤੀ ਖਾਲਸੇ, ਮੇਂ ਨਿਜ ਕਰਹੁ ਸਹਾਇ ।੧।
dôhrâ : srî gur nânak charanband gur gôbind singh dhayâi.
likhôn utpatî khâlçç, mō nij karahu sahâi.1.
- ਚੋਪਈ : ਅਬ ਮੈਂ ਲਿਖੋਂ ਸਿੰਘਨ ਕੀ ਸਾਖੀ । ਜਿਹ ਬਿਧ ਬਡਨ ਅਸਾਡਨ ਆਖੀ ।
ਔਰ ਪੁਰਾਤਨ ਤੇ ਭੀ ਸੁਨੀ । ਹੁਤੇ ਜੁ ਬਿਰਧ ਸਿੱਖ ਬਹੁਗੁਨੀ ।੨।
chaupaî : ab main likhôn singhan kî sâkhî. jih bidh badan asâdan âkhî.
aur purâtan tç bhî sunî. hutç ju biradh sikkh bahugunî.2.
- ਸੋ ਮੈਂ ਕਹੋਂ ਯਥਾ ਮਤ ਮਾਹੀ । ਮਨ ਤਨ ਪ੍ਰੀਤ ਭਾਉ ਭੈ ਦਾਹੀ ।
ਜਿਹ ਬਿਧਿ ਕਹੀ ਅੰਗਰੇਜਨਿ ਸੰਗ । ਰਖੋਂ ਉਥਾਨਕਾ ਸੇਉ ਪ੍ਰਸੰਗ ।੩।
sô main kahôn yathâ mat mâhî. man tan parît bhâu bhai dâhî.
jih bidhi kahî angrçjñi sanga. rakhôn uthânkâ sôû parsnga.3.
- ਆਯੋ ਹੁਤੇ ਵਝਾਈ ਫ੍ਰਾਂਸੀਸ ਫਿਰੰਗੀ । ਮਰਹਟਨ ਨੈ ਕਰ ਰਖਯੋ ਸੁ ਜੰਗੀ ।
ਇਕ ਕੰਪੂ ਤਿਸ ਸੁਪੁਰਦ ਕਰ ਦਯੋ । ਬਹੁਤ ਬਰਸ ਸੋ ਚਾਕਰ ਰਹਿਯੋ ।੪।
âyô hutô dhabâi pharânsîs phirngî. marhatan nai kar rakhÿô su jangî.
ik kampû tis supurad kar dayô. bahut baras sô châkar rahiyô.4.
- ਭਯੋ ਬੁਢੇ ਸੋ ਗਯੋ ਵਤਨਿ । ਗਯੋ ਬੇਚ ਸਭ ਆਪਨ ਜਤਨ ।
ਪੀਰੂ ਭੈਣ ਜਾਯੋ ਉਸ ਆਹਿ । ਬੇਚ ਸੌਪ ਗਯੋ ਉਸ ਪਾਹਿ ।੫।
bhayô bûdhô sô gayô vatni. gayô bçch sabh âpan jatna.
pîrû bhain jâÿô us âhi. bçch saump gayô us pâhi.5.
- ਦੋਹਰਾ : ਸੋ ਪੀਰੂ ਇਕ ਕੰਪੂਓ ਔਰ ਕੀਏ ਉਨ ਚਾਰਿ ।
ਦਿੱਲੀ ਅਤੇ ਆਗਰੇ ਗੰਗ ਬੀਚ ਬਹਯੋ ਮਾਰ ।੬।

Episode 1

Ik Onkar Satguru Prasad
Sri Waheguru ji ki Fateh

Now

Sri Gur Panth Prakash Granth

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

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

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

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

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

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

Dohra : General Pietre Perron raised the strength of his army,
From one brigade he increased it to four brigades.

dôhrâ : sô pîrû ik kampûôn aur kîç un chârî.
dillî atç âgrô gang bîch bahyô mâra.6.

ਚੌਪਈ : ਮੁਹੱਟਨ ਕੇ ਤਬ ਸੰਸੋ ਪਯੋ । ਚਾਹੈਂ ਮੁਲਕ ਉਸੈ ਤੇ ਲਯੋ ।
ਪੀਰੂ ਮਨਸੂਬੋ ਠਹਿਰਯੋ । ਬੇਚ ਦੇਸ ਅੰਗ੍ਰੇਜ਼ਨ ਦੈ ਗਯੋ ।੭।

chaupaî : marhttan kô tab sansô payô. châhain mulak usai tç layô.
pîrû mansûbô thahiryô. bçch dçs angrçzan dai gayô.7.

ਸੈਯ ਅਠਾਰਾਂ ਸੰਠੈ ਸਾਲ । ਗਯੋ ਮੁਹੱਟਨ ਕੇ ਵਹੁ ਗਾਲ ।
ਲਯੋ ਮੁਲਕ ਅੰਗ੍ਰੇਜ਼ਨ ਰੋਕ । ਮੁਹੱਟਨ ਕੈ ਘਰ ਪਰ ਗਯੋ ਸ਼ੋਕ ।੮।
saiy athârân satthai sâla. gayô marhttan kô vahu gâla.
layô mulak angrçzan rôka. marhttan kai ghar par gayô shôka.8.

ਤਬ ਦਿਲੀ ਮੈ ਆਇ ਵੜਯੋ ਕਰਨੈਲ । ਲੋਣੀ ਅਖਤਰ ਜੋ ਭਯੋ ਜਰਨੈਲ ।
ਸਿੰਘਨ ਘੇਰ ਲਈ ਚੜ੍ਹ ਦਿੱਲੀ । ਅਗਰੇਜ਼ਨ ਕੀ ਗਲ ਕਰ ਦਈ ਦਿੱਲੀ ।੯।
tab dilî mai âi vardyô karnaila. lônî akhtar jô bhayô jarnaila.
singhan ghçr laî chardah dillî. agrçzan kî gal kar dai dhillî.9.

ਅੰਗਰੇਜ਼ ਜਰਨੈਲ ਮਨ ਗੁਸਾ ਆਯਾ । ਨਹਿ ਸਿੰਘਨ ਸੋਂ ਜੋਰ ਬਸਾਯਾ ।
ਤਬ ਅੰਗ੍ਰੇਜ਼ਨ ਪੁਛਯੋ ਪਤਿਸ਼ਾਹਿ । ਸਿੰਘਨ ਮੁਲਕ ਦੀਓ ਕਿਨ ਆਹਿ ।੧੦।
angrçj jarnail man gusâ âyâ. nahi singhan sôn jôr basâyâ.
tab angrçzan puchhyô patishâhi. singhan mulak dîô kin âhi.10.

ਦੋਹਰਾ : ਮਾਰਯੋ ਕੌਨ ਗ਼ਨੀਮ ਇਨ ਕੌਨ ਸਵਾਰਯੋ ਕਾਮ ।
ਦੀਨੋ ਪਟੋ ਲਿਖਾਇ ਜਿਨ ਕਹੋ ਸ਼ਾਹਿ ਉਸ ਨਾਮ ।੧੧।

dôhrâ : mâryô kaun ganîm in kaun savâryô kâma.
dînô patô likhâi jin kahô shâhi us nâma.11.

ਦਿੱਲੀ ਦੇ ਪਾਤਿਸ਼ਾਹਿ ਵਾਚ -

dillî dç pâtishâhi vâch -

ਚੌਪਈ : ਤਬ ਪਾਤਿਸ਼ਾਹਿ ਉਤਰ ਕਹਯੋ । ਨਹੀਂ ਸ਼ਾਹਿ ਕਿਨ ਇਨ ਕੋ ਲਿਖ ਦਯੋ ।
ਨਹੀਂ ਕਾਮ ਕੋਊ ਇਨੈ ਸਵਾਰਯੋ । ਨਹਿ ਗ਼ਨੀਮ ਕੋਊ ਇਨ ਨੈ ਮਾਰਯੋ ।੧੨।

chaupaî : tab pâtishâhi utar kahyô. nahîm shâhi kin in kau likh dayô.
nahîm kâm kôû inai savâryô. nahin ganîm kôû in nai mâryô.12.

ਨਿਜਮਲ ਮੁਗਲ ਨੈ ਨਾਦਰ ਬੁਲਾਯੋ । ਦਿੱਲੀ ਕੋ ਉਨ ਨਾਸ ਕਰਾਯੋ ।
ਰੁਹੇਲੇ ਨਜੀਬੇ ਅਹਿਮਦਸ਼ਾਹ ਸਦਵਾਯੋ । ਭਾਊ ਮੁਹੱਟੇ ਊਨੈ ਗਲਵਾਯੋ ।੧੩।
nijmal mugal nai nâdar bulâyô. dillî kô un nâs karâyô.
ruhçlç najîbç ahimadshâh sadvâyô. bhâû marhtô ûnai galvâyô.13.

ਆਪ ਥਕ ਕੈ ਵਹੁ ਮੁੜ ਗਯੋ । ਮੁਲਕ ਆਕੀ ਇਮ ਹਮ ਤੇ ਰਹਯੋ ।
ਪਤਿਸ਼ਾਹ ਦੁਸ਼ਟਿ ਇਮ ਕਪਟ ਉਚਾਰਾ । ਉਨਿ ਸਿੰਘਨ ਉਪਰ ਤੋੜਾ ਝਾੜਾ ।੧੪।
âp thak kai vahu murd gayô. mulak âkî im ham tç rahyô.
patisâh dushti im kapat uchârâ. uni singhan ûpar tôrdâ jhârdâ.14.

He took possession of the whole territory that stretched
Over the Gangetic plain between the cities of Agra and Delhi. (6)

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

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

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

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

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

Delhi Ruler's Version⁴⁴ :

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

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

But he returned after being war-worn and exhausted,
Therefore this region (Punjab) remained defiant to their writ.
The vicious Mughal ruler made a travesty of the whole truth,
When he squarely laid the whole blame on the Sikhs. (14)

ਸਿੰਘਨ ਕੇ ਉਨ ਰਯਤ ਬਤਾਯੋ । ਨਹਿੰ ਉਨ ਖਾਲਸੇ ਪੰਥ ਜਤਾਯੋ ।
 ਨਹਿੰ ਉਨ ਗੁਰੂਅਨ ਭੇਤਿ ਕਛੁ ਕਹਾ । ਗੁਰੂਅਨ ਸ਼ਾਹਨ ਜਿਮ ਝਗੜੋ ਰਹਾ ।੧੫।
 singhan kô un rayat batâyô. nahin un khâlsô panth jatâyô.
 nahin un gurûan bhṭi kachhu kahâ. gurûan shâhan jim jhagrdô rahâ.15.

- ਦੋਹਰਾ : ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਜਿਮ ਭਯੋ ਆਗੇ ਵਧਯੋ ਪ੍ਰਤਾਪ ।
 ਜਿਮ ਬਾਬਰ ਪਰ ਕ੍ਰਿਪਾ ਭਈ ਕਹਯੋ ਨ ਮਨ ਰਖ ਪਾਪ ।੧੬।
 dôhrâ : sri gurû nânak jim bhayô âgṛ vadhyô partâpa.
 jim bâbar par kripâ bhaî kahyô na man rakh pâpa.16
- ਚੌਪਈ : ਜਿਮ ਫਿਰ ਤੁਰਕਨ ਹਿੰਦੂ ਸਤਾਏ । ਜਿਮ ਉਨ ਸਿਖ ਔ ਗੁਰੂ ਅਕਾਏ ।
 ਜਿਮ ਜਿਮ ਗੁਰੂਅਨ ਸਿਰਰ ਜੁ ਕੀਯੋ । ਸੀਸ ਦੀਯੋ ਔ ਸਿਰਰ ਨ ਦੀਯੋ ।੧੭।
 chaupâi : jim phir turkan hindû satâṛ. jim un sikh au gurû akâṛ.
 jim jim gurûan sirar ju kîyô. sîs dîyô au sirar na dîyô.17.

ਜਿਹ ਬਿਧਿ ਬੈਰ ਸ਼ਾਹਨ ਗੁਰ ਭਯੋ । ਜਿਮ ਗੁਰ ਹੁਕਮ ਹੁਇ ਪੰਥ ਰਚਯੋ ।
 ਪੰਥ ਮਦਤ ਕੇ ਚੰਡਿ ਜਗਾਈ । ਚੰਡਿ ਭੇਟ ਦਏ ਬੇਟ ਲਗਾਈ ।੧੮।
 jih bidhi bair shâhan gur bhayô. jim gur hukam hui panth rachyô.
 panth madat kô chandi jagâi. chandi bhṭ daṛ bṭ lagâi.18.

ਦੇਹ ਆਪਨ ਵੀ ਚੰਡ ਚੜਾਈ । ਵਹੁ ਤੁਰਕਨ ਸਿਰ ਭਈ ਬੁਰਾਈ ।
 ਪੰਥ ਖਾਤਰ ਗੁਰ ਇਤੀ ਕਮਾਈ । ਸੋਊ ਦੁਸ਼ਟ ਨੈ ਨਾਹਿੰ ਸੁਨਾਈ ।੧੯।
 dḗh âpan vî chand chardâi. vahu turkan sir bhaî burâi.
 panth khâtar gur itî kamâi. sôû dushat nai nâhin sunâi.19.

- ਦੋਹਰਾ : ਅਪਾਪੀਏ ਅਪਰਾਧ ਬਿਨ ਸ਼ੀਰ ਖੋਰ ਗੁਰ ਬਾਲ ।
 ਬੇਦੋਸ਼ੋ ਫੜ ਗਲ ਕਟੇ ਕਹਯੋ ਨ ਉਨੇ ਹਵਾਲ ।੨੦।
 dôhrâ : apâpîṛ aprâdh bin shîr khôr gur bâla.
 bḗdôshṇ phard gal katṇ kahyô na unṇ havâla.20.
- ਚੌਪਈ : ਫਿਰ ਬਾਹਾਦਰਸ਼ਾਹਿ ਗੁਰ ਲਯੋ ਰਿਝਾਈ । ਪਾਤਸਾਹਿ ਕੀਯੋ ਸਭ ਕਲਾ ਦਿਖਾਈ ।
 ਭੇਜ ਬੰਦੇ ਕੇ ਫਿਰ ਖੁਹਿ ਲਈ । ਤੱਤ ਖਾਲਸੇ ਪੈ ਸੋਊ ਅਈ ।੨੧।
 chaupâi : phir bâhâdrashâhi gur layô rijhâi. pâtsâhi kîyô sabh kalâ dikhâi.
 bhṇj bandṇ kô phir khuhi lai. tatt khâlsṇ pai sôû ai.21.
- ਦੋਹਰਾ : ਕਹੀ ਨ ਗੱਲ ਵਹੁ ਗੁਰਨ ਕੀ ਔ ਕਹੀ ਨ ਗੱਲ ਵਹ ਪੰਥ ।
 ਘੁਲਤੇ ਬੀਤੇ ਬਰਸ ਬਹੁ ਪਤਿਸਾਹਿਨ ਔ ਗੁਰ ਸੰਤ ।੨੨।
 dôhrâ : kahî na gall vahu guran kî au kahî na gall vah pantha.
 ghultṇ bîṭṇ baras bahu patisâhin au gur santa.22.
- ਸੋਰਠਾ : ਬੰਦ ਬੰਦ ਸਿਖਨ ਕਟਾਇ ਖੋਪ੍ਰੀ ਸਿਰੋਂ ਉਤਾਰਿਕੈ ।
 ਪਿੰਡ ਪਿੰਡ ਸੂਲੀ ਗਡਾਇ ਹਾਰ ਗਏ ਜਿਮ ਮੁਗਲ ਬਲੁ ।੨੩।
 sôrthâ : band band sikhnan katâi khôprî sirôn utârikai.
 pind pind sûlî gadâi hâr gaṇ jim mugal balu.23.

He branded the Sikhs as mere subjects and ordinary public,
He did not project the Sikhs as the Khalsa Panth with a distinct religion.
Neither did he relate any account about the Sikh Gurus,
Nor did he mention the manner of conflict between the Sikh Gurus and the Mughals.(15)

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

Chaupai : He neither narrated how the Mughals oppressed the Hindus,
Nor how the Mughals persecuted the Sikh Gurus¹⁰ and their followers.
Nor how the Sikh Gurus upheld their honour and dignity,
Nor how they made the supreme sacrifice without compromising their integrity.(17)

Nor how the conflict and hostility between the Mughals and the Sikh Gurus grew,
Nor how the Khalsa Panth¹¹ was created through Divine sanction.
Nor how the Sikh Guru¹² picked up the sword in defence of the Khalsa Panth,
Nor how he sacrificed his (four) sons¹³ for the same cause. (18)

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

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

Chaupai : How later on, the successor Mughal emperor¹⁴ compromised and won his grace,
And regained his kingdom through the Guru's grace.
How once again the Guru took back his kingdom through Banda Bahadur¹⁵,
He did not narrate all these and the legend of the Tatt Khalsa¹⁶. (21)

Dohra : He completely obliterated the legends of the Sikh Gurus,
Nor did he narrate the sagas of the Sikh Panth.
Nor how this conflict kept on raging for many years and,
The strife between the emperor and the saintly Sikh Gurus¹⁷. (22)

Sortha¹⁸ : Nor how the Sikhs sacrificed by getting a mince-meat¹⁹ of their bodies made,
Nor how they offered their scalps²⁰ to be severed from their heads.
Nor how they were hanged from the poles in every village in countryside,
Nor how the Mughals finally lost their nerve to carry on these executions. (23)

- ਚੌਪਈ : ਔਰ ਨਾਦਰ ਗੱਲ ਸਭੀ ਨ ਕਹੀ । ਦਿੱਲੀ ਲੁੱਟੀ ਜਿੰਨੋਂ ਕਤਲ ਕਰਹੀ ।
ਉਸ ਕਉ ਭੀ ਸਿੰਘ ਲੁਟਤੇ ਰਹੇ । ਕੰਧਾਰ ਕਾਬਲ ਲੁਟ ਰਾਹ ਸੁ ਖਹੇ ।੨੪।
- chaupaî : aur nâdar gall sabhî na kahî. dillî luttî jinnhôn katal karhî.
us kau bhî singh luttç rahç. kandhâr kâbal lut râh su khahç.24.
- ਫਿਰ ਅਹਿਮਦਸ਼ਾਹਿ ਲਹੌਰ ਮੱਲ ਬਹਯੋ । ਦਿੱਲੀ ਆਗਰੋ ਸਭ ਮੱਲ ਲਯੋ ।
ਸੋ ਸਿੰਘਨ ਨੈ ਦਯੋ ਨਿਕਾਰ । ਲਏ ਸਿੰਘਨਿ ਉਸ ਸੂਬੇ ਮਾਰ ।੨੫।
- phir ahimdashâhi lahaur mall bahyô. dillî âgrô sabh mall layô.
sô singhan nai dayô nikâra. laç singhni us sùbç mâra.25.
- ਦੋਹਰਾ : ਜਿਮ ਉਸ ਪੁਤ੍ਰ ਤੰਮੂਰ ਕੋ ਲੰਘਾਯੋ ਮੁਰਦਨ ਕੈ ਰਾਹਿ ।
ਗਯੋ ਤਲਾਕ ਨਿਕਾਰ ਕੈ ਹਮ ਔਲਾਦ ਆਵੇ ਇਤ ਨਾਹਿ ।੨੬।
- dôhrâ : jim us putar tammûr kô langhâyô murdan kai râhi.
gayô talâk nikâr kai ham aulâd âvç it nâhi.26.
- ਚੌਪਈ : ਫੇਰ ਪੋਤਰੇ ਉਸ ਕੇ ਆਏ । ਸੋਊ ਖਾਲਸੇ ਮਾਰ ਹਟਾਏ ।
ਪੰਥ ਆਦਿ ਤੈ ਘੁਲਤੈ ਆਯੋ । ਦੁਸਟ ਪਾਤਸਾਹੈ ਰਯਤ ਸੁਨਾਯੋ ।੨੭।
- chaupaî : phçr pôtrç us kç âç. sôû khâlsç mâr hatâç.
panth âdî tai ghultai âyô. dusat pâtsâhai rayat sunâyô.27.
- ਦੋਹਰਾ : ਦੁਸ਼ਟ ਦੁਸ਼ਟਾਈ ਨਹਿੰ ਤਜੇ ਜਿਮ ਸਰਪ ਤਜੇ ਬਿਖ ਨਾਹਿ ।
ਅਕਸਰ ਦੂਧ ਪਿਲਾਈਐ ਡੰਗ ਮਾਰਨ ਤੇ ਨ ਟਲਾਹਿ ।੨੮।
- dôhrâ : dushat dushtâi nahin tajç jim sarap tajç bikh nâhi.
akasar dûdh pilâi dai dang mâran tç na talâhi.28.
- ਚੌਪਈ : ਕਉ ਨ ਕਹੀ ਉਨ ਸਾਚੀ ਬਾਤ । ਝੂਠ ਕਹਯੋ ਉਨ ਸਮਝ ਸੁਘਾਤ ।
ਜਿਮ ਉਨ ਕਹਯੋ ਤਿਮ ਜਰਨੈਲ ਲਿਖ ਧਰਯੋ । ਸੱਚ ਝੂਠ ਤਬ ਨਾਹਿੰ ਬਿਚਰਯੋ ।
- chaupaî : kaû na kahî un sâchî bâta. jhûth kahyô un samajh sughâta.
jim un kahyô tim jarnail likh dharyô. sachch jhûth tab nâhin bichrayô.
- ਤੁਰਕ ਹਿੰਦੂ ਕੋ ਬੈਰ ਹੁਤੋ ਆਦ । ਦੀਨ ਮਜ਼ਹਬ ਕੋ ਆਦੋ ਬਾਦ ।
ਝੂਠ ਕਹਿਨ ਮੈਂ ਜੇ ਰਿਪੁ ਮਰੈ । ਤੁਰਕ ਹਿੰਦੂਅਨ ਤੇ ਕਬ ਟਰੈ ।੩੦।
- turak hindû kô bair hutô âda. dîn mazahb kô âdô bâda.
jhûth kahin main jç ripu marai. turak hindûan tç kab tarai.30.
- ਦੋਹਰਾ : ਭੁਜਾ ਭਿਵਾਂਈਐ ਤੇਲ ਸਿਉਂ ਦੀਜੈ ਤਿਲੈ ਲਗਾਇ ।
ਮਾਰੋ ਹਿੰਦੂਅਨ ਕਸਮ ਕਰ ਇਹ ਗਯੋ ਰਸੂਲ ਬਤਾਇ ।੩੧।
- dôhrâ : bhujâ bhivâni dai tçl siun dîjai tilai lagâi.
mârô hindûan kasam kar ih gayô rasûl batâi.31.
- ਰਤਨ ਸਿੰਘ ਨੇ ਜਿਮ ਸੁਨੀ ਸੋ ਤਉ ਧਰੀ ਲਿਖਾਇ ।
ਸੁਨੋ ਸੰਤ ਮਨ ਲਾਇਕੈ ਆਗੈ ਕਹੂੰ ਬਧਾਇ ।੩੨।
- ratan singh nç jim sunî sô tau dharî likhâi.
sunô sant man lâikai âgai kahûn badhâi.32.

Chaupai : He did not narrate the invasions of Nadir Shah in detail,
Who plundered Delhi and massacred its inhabitants.
Nor how the Sikhs had been way-laying and robbing Nadir Shah as well,
While he was returning to Kabul and Kandhar after committing arson and looting. (24)

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

Dohra : Nor how the Sikhs slaughtered Taimurshah²¹, the son of Ahmad Shah Durrani,
And dispatched him to death to lie in his grave.
Frustrated so much from his confrontation with the Sikhs, he declared,
That No one from his progeny would ever set foot on this land. (26)

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

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

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

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

Dohra : As One dips one's arm in a vessel filled with oil,
And allows as many sesame grains as can stick to one's arm.
The Muslims should take so many oaths to slaughter so many (Hindus) infidels,
The Muslim Prophet²², had issued such an injunction to the Muslims. (31)

Rattan Singh (the narrator) has narrated it as he had heard the legends,
And he had got it recorded (To the British David Murray).
He beseeches his readers and patrons to read it with concentration,
As he is going to narrate these legends further. (32)

੨. ਅਬ ਦੁਤੀਯੋ ਸਾਖੀ ਕੋ ਪ੍ਰਸੰਗ ਲਿਖਯਤੇ
(‘ਜਿਮ ਉਤਪਤਿ ਭਈ ਖਾਲਸੇ’)
2. ab dutîyô sâkhî kô parsang likhyatç
(‘jim utpatî bhai khâlsc’)

- ਦੋਹਰਾ : ਜਬ ਪਾਤਿਸਾਹੈ ਇਮ ਕਹਯੋ ਇਨ ਦਯੋ ਰਾਜ ਕਿਨ ਨਾਹਿ ।
ਰੱਯਤ ਆਕੀ ਹਮ ਭਈ ਆਏ ਨਾਦਰ ਅਹਿਮਦ ਸਾਹਿ ।੧।
dôhrâ : jab pâtisâhai im kahyô in dayô râj kin nâhi.
rayyat âkî ham bhai âç nâdar ahimad sâhi.1.
- ਚੌਪਈ : ਤਬ ਅੰਗਰੇਜ਼ਨ ਤਿਯੋ ਹੀ ਲਿਖ ਲਯੋ । ਸਿੰਘਨ ਰਾਜ ਨ ਕਿਨਹੂੰ ਦਯੋ ।
ਨਹੀਂ ਪਰਵਾਨੋ ਸਿੰਘਾਂ ਪਾਹਿ । ਨਹੀਂ ਬਖਸ ਕਿਨ ਕਰੀ ਪਾਤਿਸਾਹਿ ।੨।
chaupâi : tab angrçzan tiyô hî likh layô. singhan râj na kinhûn dayô.
nahîn parvânô singhân pâhi. nahîn bakhsh kin karî pâtisâhi.2.
- ਜਿਮ ਸ਼ਾਹਿ ਕਹਯੋ ਤਿਮ ਲਿਖਯੋ ਕਿਤਾਬ । ਹੁਕਮ ਪਾਇ ਯੋ ਧਰੀ ਸ਼ਿਤਾਬ ।
ਜੋ ਨਹਿੰ ਪਰਵਾਨੋ ਸਿੰਘਨ ਪਾਹਿ । ਔ ਨਹਿੰ ਬਖਸਯੋ ਕਿਨ ਪਤਿਸਾਹਿ ।੩।
jim shâhi kahyô tim likhyô kitâba. hukam pâi yau dharî shitâba.
jau nahin parvânô singhan pâhi. au nahin bakhshayô kin patisâhi.3.
- ਰੱਯਤ ਆਕੀ ਕਬ ਰਹਨੋ ਪਾਇ । ਲਈਅਗੁ ਇਨ ਤੈ ਮੁਲਖ ਛਿਨਾਇ ।
ਜਬੈ ਅੰਗਰੇਜ਼ਨ ਇਮ ਲਿਖ ਧਰਯੋ । ਦੁਸ਼ਟ ਮੁਗਲ ਤਬ ਖੁਸ਼ੀਅਨ ਭਰਯੋ ।੪।
rayyat âkî kab rahnc pâi. laîagu in tai mulakh chhinâi.
jabai angrçzan im likh dharyô. dushat mugal tab khushîan bharyô.4.
- ਦੋਹਰਾ : ਤੁਰਕ ਨ ਖੁਸ਼ੀਆ ਕਿਮ ਕਰੈਂ ਕਿਮ ਕਰੈਂ ਨ ਖੋਟੀ ਬਾਤ ।
ਤੁਰਕਨ ਔ ਹਿੰਦੂਅਨ ਹੁਤੋ ਦੀਨ ਮਜ਼ਬ ਕੋ ਘਾਤ ।੫।
dôhrâ : turak na khushîâ kim karain kim kahain na khôtî bâta.
turkan au hindûan hutô dîn mazahb kô ghâta.5.
- ਚੌਪਈ : ਕਈ ਬਰਸ ਇਮ ਬੀਤਤ ਭਏ । ਰਣਜੀਤ ਸਿੰਘ ਮੁਲਖਯੈ ਸੰਤਏ ।
ਉਇ ਅੰਗਰੇਜ਼ਨ ਕੋ ਲੈ ਆਏ । ਲੁਦਿਹਾਣੈ ਸੋਊ ਆਣ ਬਹਾਏ ।੬।
chaupâi :kaî baras im bîtat bhaç. ranjît singh mulkhayyai santç.
ui angrçzan kô lai âç. ludihânai sôû ân bahâç.6.
- ਦੋਹਰਾ : ਸਾਲ ਅਠਾਰਾਂ ਸੈ ਬਿਤੇ ਅਧਿਕ ਚੌਸਟੇ ਸੋਇ ।
ਦਯੋ ਸੁ ਪਾਰ ਉਤਾਰ ਤਿਨ ਰਣਜੀਤ ਸਿੰਘ ਦਲ ਜੋਇ ।੭।
dôhrâ : sâl athârân sai bitç adhik chaustç sôî.
dayô su pâr utâr tin ranjît singh dal jôi.7.
- ਸੋਰਠਾ : ਲੀਨੀ ਈਨ ਠਹਿਰਾਇ ਸਤਦ੍ਰਵ ਪਾਰ ਨ ਹਮ ਲਖੈਂ ।
ਮੁਲਖਯਨ ਦਿਲਾਸੈ ਲਾਇ ਮੁਲਖ ਮਫੂਜਾ ਲਿਖ ਦਯੋ ।੮।
sôrthâ : lîni în thahirâi satdarv pâr na ham lakhain.
mulkhayyan dilâsai lâi mulakh maphûjâ likh dayô.8.

Episode 2
Now I Narrate the Second Episode
(The Way the Khalsa Originated)

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

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

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

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

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

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

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

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

- ਦੋਹਰਾ : ਸੋਉ ਬਾਤ ਉਨ ਚਿਤ ਰਖੀ ਲੂਣੀ ਅਖੜ ਜਰਨੈਲ ।
ਲੁਦਿਹਾਣੈ ਆਇ ਪੁੱਛੀ ਜਬ ਭਯੋ ਸਿੰਘਨ ਸਯੋਂ ਮੇਲ ।੯।
- dôhrâ : sôu bât un chit rakhî lûnî akhtar jarnaila.
ludihânai âi puchchhî jab bhayô singhan sayôn mçl.9.
- ਚੌਪਈ : ਜਬ ਜਰਨੈਲ ਸੋਚ ਚਿਤ ਆਈ । ਹੁਤੀ ਜੁ ਬਾਤ ਪਾਤਿਸ਼ਾਹ ਲਿਖਾਈ ।
ਜੁਨੈਲ ਅਗੇ ਥੋ ਮਾਲੀ ਕਪਤਾਨ । ਜਿਹ ਜਾਨਤ ਹੈ ਬਹੁਤ ਜਹਾਨ ।੧੦।
- chaupaî : jab jarnail sôch chit âi. hutî ju bât pâtishâh likhâi.
jarnail agç thô mâlî kaptâna. jih jânat hai bahut jahâna.10.

ਤਿਸਕੋ ਕਹਯੋ ਜੁਨੈਲ ਬੁਲਾਇ । ਸਮਝਾਇ ਖੂਬ ਉਸ ਪਾਸ ਬਹਾਇ ।
ਸਿੰਘਨ ਕੀ ਉਤਪਤੀ ਲਿਖਾਯੋ । ਜਿਮ ਕਰ ਖਾਲਸੇ ਰਾਜ ਆਦ ਪਾਯੋ ।੧੧।

tiskô kahyô jarnail bulâi. samjhâi khûb us pâs bahâi.
singhan kî utpatî likhâyô. jim kar khâlsô râj âd pâyô.11.

ਜਿਮ ਕਹੀ ਦਿੱਲੀਪਤਿ ਤਿਮ ਹੈ ਸਾਤਿ । ਕੈ ਕੁਛ ਲਗਾਯੋ ਮੁਗਲਨ ਘਾਤ ।
ਹਿੰਦੂ ਤੁਰਕਨ ਮੇਲ ਕੁਛ ਨਾਹਿ । ਮੁਸਲਮਾਨ ਕਦ ਸੱਚ ਕਹਾਇੰ ।੧੨।

jim kahî dillîpti tim hai sâti. kai kuchh lagâyô muglan ghâta.
hindû turkan mçl kuchh nâhi. muslimân kad sachch kahâin.12.

ਕਿਮ ਕਰ ਜੱਟਨ ਸ਼ਾਹਿ ਸੂਬੇ ਮਾਰੇ । ਸ਼ਾਹਿ ਰੱਯਤ ਤੇ ਕਿਮ ਕਰ ਹਾਰੇ ।
ਬਾਈ ਸੂਬੇ ਮੁਗਲਨ ਪਾਹਿ । ਕਈ ਜਜ਼ੀਰੇ ਸਾਮੁੰਦ੍ਰ ਮਾਹਿ ।੧੩।

kim kar jattan shâhi sûbç mârç. shâhi rayyat tç kim kar hârç.
bâi sûbç muglan pâhi. kaî zazîrai sâmundar mâhi.13.

ਸਾਰੀ ਹਿੰਦ ਥੀ ਚੁਗੱਤਿਨਿ ਪਾਸ । ਕੌਣ ਗਜ਼ਬ ਕਰ ਏ ਭਏ ਨਾਸ ।
ਰੱਯਤ ਛੇਲੀ ਸਮ ਹਾਕਮ ਸ਼ੇਰ । ਹਾਕਮ ਬਾਜ ਔ ਰਯਤ ਬਟੇਰ ।੧੪।

sârî hind thî chugttini pâsa. kaun gazab kar ç bhaç nâsa.
rayyat chhçlî sam hâkam shçra. hâkam bâz au rayat batçra.14.

- ਦੋਹਰਾ : ਛੇਲੀਅਨ ਮਾਰੇ ਸ਼ੇਰ ਕਿਮ ਕਿਮ ਬਟੇਰਨ ਮਾਰੇ ਬਾਜ ।
ਔ ਹਾਕਮ ਮਾਰੇ ਰੱਯਤੋਂ ਯਹ ਕਰਮਾਤਹਿ ਕਾਜ ।੧੫।
- dôhrâ : chhçlîan mârç shçr kim kim batçran mârç bâza.
au hâkam mârç rayytain yah karmâtahi kâja.15.

ਹੈ ਇਨ ਮੈਂ ਕਿਛੁ ਸ਼ਕਤ ਬਲ ਕੈ ਕਿਸ ਡਾਢੇ ਪੰਥ ।
ਲਿਖੋ ਹਕੀਕਤ ਇਨ ਸਭੇ ਤੋਂ ਯਹ ਪਈਏ ਅੰਤ ।੧੬।

hai in main kichhu shakat bal kai kis dâdhç pantha.
likhô hakîkat in sabhô tau yah paîç anta.16.

ਜਰਨੈਲ ਕੋ ਮਾਲੀ ਕਹੀ ਜਿਮ ਕਹੀ ਦਿਲੀ ਕੇ ਸ਼ਾਹਿ ।
ਤੈਸੇ ਲਿਖਿ ਪਠਾਈਐ ਪਹਿ ਲੰਦਨ ਪਾਤਿਸ਼ਾਹਿ ।੧੭।

jarnail kô mâlî kahî jim kahî dilî kç shâhi.
taisç likhi pathâîai pahi landan pâtishâhi.17.

Dohra : General Sir David Ochterlony still bore it in his mind,
(His old obsession of recording the True history of the Sikhs).
He started exploring this topic on his arrival at Ludhiana,
Where he came into contact with the Sikhs. (9)

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

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

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

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

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

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

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

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

ਚੌਪਈ : ਜੁਨੈਲ ਅੰਗਰੇਜ਼ ਥੋ ਬਡੋ ਗਿਆਨੀ । ਕਹਾ ਮਰੀ ਸੋਊ ਉਸੈਨ ਮਾਨੀ ।
ਕਹਯੋ ਕੂੜ ਜੁ ਹੁਇ ਪਾਤਿਸ਼ਾਹਿ । ਦੇਇ ਬਾਤ ਮੋਹਿ ਕੂੜਿ ਕਰਾਹਿ ।੧੮।

chaupaî : jarnail angręz thô badô giânî. kahâ marî sôû usain mânî.
kahyô kûrd ju hui pâtishâhi. dęi bāt môhi kûri karâhi.18.

ਦੁਸਰ ਬਾਤ ਤਿਨ ਲਈ ਬਿਚਾਰ । ਹੁਤੋ ਬਿਰਧ ਔ ਬਡ ਖਬੁਦਾਰ ।
ਸਿੰਘਨ ਔ ਪਾਤਸ਼ਾਹਨ ਮਾਹਿ । ਲਖਯੋ ਸ਼ਰੀਕੋ ਜਰਨੈਲ ਵਾਹਿ ।੧੯।
dûsar bāt tin laî bichâra. hutô biradh au bad khabrdâra.
singhan au pâtshâhan mâhi. lakhyô sharîkô jarnail vâhi.19.

ਕਹੀ ਬਾਤ ਜਉ ਸ਼ਾਹਿ ਸਚ ਹੋਗ । ਭਰੈ ਸ਼ਾਹਿਦੀ ਸਭ ਉਸ ਲੋਗ ।
ਜੋਊ ਸ਼ਾਹਿ ਹੈ ਝੂਠ ਉਚਾਰਾ । ਸਚ ਝੂਠ ਕਰ ਲੇਹੁ ਨਿਆਰਾ ।੨੦।
kahî bāt jau shâhi sach hôga. bharaî shâhidî sabh us lôga.
jôû shâhi hai jhûth uchârâ. sach jhûth kar lęhu niârâ.20

ਅਕੈ ਲਿਖਤ ਕੋਊ ਪੁਰਾਤਨ ਲੱਭਯੈ । ਇਮ ਕਰ ਹਮਰੋ ਮਨ ਪਤਿਅੱਯੈ ।
ਲਿਖਤ ਭੇਜੀਐ ਲੰਦਨ ਸੋਊ । ਯਾ ਮੈਂ ਝੂਠ ਨ ਇਕ ਤਿਲ ਹੋਊ ।੨੧।
akai likhat kôû purâtan labbhyai. im kar hamrô man patiyyai.
likhat bhęjîai landan sôû. yâ main jhûth na ik til hôû.21.

ਦੋਹਰਾ : ਰਾਜ ਮਲਯੋ ਸਿੰਘਨ ਜਿਮ ਸਭ ਭਾਂਤਿ ਲਿਖਾਓ ਸਾਲ ।
ਸੁਨ ਝੋੜੋ ਸਭ ਖਾਲਸੈ ਜਾਨਯੋ ਜੱਗ ਹਵਾਲ ।੨੨।

dôhrâ : râj malyô singhan jim sabh bhânti likhâô sâla.
sun jhęrdô sabh khâlsai jânyô jagg havâla.22.

ਚੌਪਈ : ਮਰੀ ਹੁਕਮ ਲੈ ਉੱਦਮ ਕੀਯੋ । ਬੂਟੈ ਸ਼ਾਹਿ ਮੋਲਵੀ ਸਦ ਲੀਯੋ ।
ਲਿਖਨ ਕਤਾਬ ਉਸੈ ਫੁਰਮਾਯੋ । ਸਿੰਘਨ ਕੀ ਉਤਪਤੀ ਲਿਖਾਯੋ ।੨੩।

chaupaî : marî hukam lai uddam kîyô. bûtai shâhi maulvî sad lîyô.
likhan katâb usai phurmâyô. singhan kî utpatî likhâyô.23.

ਜਿਮ ਹੁਇ ਸੱਚ ਸੋਊ ਮੈਂ ਲਿਖੈਯੋ । ਯਾ ਮੈਂ ਝੂਠ ਨ ਕਛੁ ਰਲੈਯੋ ।
ਯਹਿ ਜਾਵਗ ਸ਼ਾਹ ਲੰਦਨ ਪਾਸ । ਔਰ ਦੀਪਨ ਮੈਂ ਹੋਗ ਪ੍ਰਕਾਸ਼ ।੨੪।
jim hui sachch sôû main likhaiyô. yâ main jhûth na kachhu ralaiyô.
yahi jâvag shâh landan pâsa. aur dîpan main hôg parkâsha.24.

ਦੋਹਰਾ : ਐਸੀ ਐਸ ਤਗੀਦ ਕਰ ਬੂਟੇ ਸ਼ਾਹ ਸਮਝਾਇ ।
ਲਿਖਯੋ ਹਕੀਕਤ ਖਾਲਸੈ ਜਿਮ ਸਿੰਘਨ ਭਯੋ ਵਧਾਇ ।੨੫।

dôhrâ : aisî ais tagîd kar bûtę shâh samjhâi.
likhyô hakîkat khâlsai jim singhan bhayô vadhâi.25.

ਚੌਪਈ : ਉਸੀ ਕਚਹਿਰੀ ਹਮ ਥੇ ਗਏ । ਸੁਨ ਯਹ ਬਾਤ ਸੁ ਚਿੰਤਤ ਭਏ ।
ਯਹਿ ਮੋਲਵੀ ਹੈ ਮੁਸਲਮਾਨ । ਕਬ ਸਿੰਘਨ ਜਸ ਕਰੈ ਬਖਾਨ ।੨੬।

chaupaî : usî kachahirî ham thę gaę. sun yah bāt su chintat bhaę.
yahi maulvî hai muslamâna. kab sikkhan jas karai bakhâna.26.

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

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

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

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

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

Chaupai : After receiving these orders, Captain Murray made efforts,
He summoned the services of Bootey Shah Maulvi⁷.
He directed him to write a book about the Sikhs,
And asked him to record the facts about the origin of the Sikhs. (23)

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

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

Chaupai : I (the author) had also gone to attend the court of David Murray,
Hearing this conversation, I felt quite concerned.
This scribe Maulvi Bootey Shah, being a Muslim,
How could he narrate a just and proper account of the Sikhs. (26)

ਕਰ ਗੋਸ਼ਟ ਹਮ ਮਰੀ ਸਮਝਾਯੋ । ਉਸ ਕਾ ਲਿਖਿਆ ਹਮਹਿ ਦਿਖਾਯੋ ।
ਉਸਕੋ ਦੇਖ ਹਮ ਬਾਤ ਉਚਾਰੀ । ਇਨ ਗਲ ਖਾਲਸੈ ਕਹੀ ਨ ਸਾਰੀ ।੨੭।
kar gôshat ham marî samjhâyô. us kâ likhiâ hamhi dikhâyô.
uskô dçkh ham bât uchârî. in gal khâlsai kahî na sârî.27.

- ਦੋਹਰਾ : ਸੋ ਮਰੀ ਹਮਾਰੋ ਮਿਤ ਭਯੋ ਮੁਹਿ ਫਿਰ ਕਹਯੋ ਬੁਲਵਾਇ ।
ਜਿਮ ਉਤਪਤਿ ਭਈ ਖਾਲਸੇ ਤਿਮ ਤੁਮ ਦੇਹੁ ਲਿਖਾਇ ।੨੮।
dôhrâ : sô marî hamârô mit bhayô muhi phir kahyô bulvâi.
jim utpati bhaî khâlsç tim tum dçhu likhâi.28.
- ਚੌਪਈ : ਤੋ ਮੈਂ ਕਹੀ ਸੁਨ ਮਰੀ ਕਪਤਾਨ । ਤੁਮ ਪਤੀਜਤ ਹੋਹਿ ਮੁਸਲਮਾਨ ।
ਤੁਰਕਨ ਹਿੰਦੂਅਨ ਬੈਰ ਹੈ ਆਦ । ਖਹਾ ਖਹੀ ਕਰ ਰੱਖੈ ਬਾਦ ।੨੯।
chaupaî : tau main kahî sun marî kaptâna. tum patîjat hôhi muslamâna.
turkan hindûan bair hai âda. khahâ khahî kar rakkhain bâda.29.

ਹਿੰਦੂਅਨ ਕੀ ਤੁਰਕ ਖੋਟੀ ਕਰੈ । ਹਿੰਦੂ ਤੁਰਕਨ ਨਿੰਦਤ ਰਹੈ ।
ਤਬ ਮਾਲੀ ਕਪਤਾਨ ਬਖਾਨੀ । ਹਮ ਅੰਗਰੇਜ਼ ਹੈਂ ਚਤੁਰ ਗਿਆਨੀ ।੩੦।
hindûan kî turak khôti kahain. hindû turkan nindat rahain.
tab mâlî kaptân bakhâni. ham angrçz hain chatur giânî.30.

ਸਾਚ ਝੂਠ ਹਮ ਖੂਬ ਬਿਚਾਰੈ । ਦੂਧ ਨੀਰ ਜਿਮ ਹੰਸ ਨਿਆਰੈ ।
ਬਿਸ਼ਕ ਲਿਖਾਵੇ ਸਚ ਹਮ ਪਾਹਿ । ਝੂਠ ਹੋਇ ਹਮ ਲਿਖੈ ਨ ਵਾਹਿ ।੩੧।
sâch jhûth ham khûb bichârai. dûdh nîr jim hans niârai.
bishak likhâvô sach ham pâhi. jhûth hôi ham likhain na vâhi.31.
ਅੰਗਰੇਜ਼ ਲੋਕ ਜੋ ਪਰਭੂਮ ਜਾਵਤ । ਤਿਸੈ ਹਵਾਲ ਸਭੀ ਲਿਖ ਲਯਾਵਤ ।
ਜੁਊ ਹੋਤ ਹੈ ਸਾਚ ਸਭ ਖਾਸ । ਸੁਊ ਪੁਜਾਇਤ ਪਤਿ ਲੰਦਨ ਪਾਸ ।੩੨।
angrçz lôk jô parbhûm jâvta. tisai havâl sabhî likh layâvta.
juû hôit hai sâch sabh khâsa. suû pujâit pati landan pâsa.32.

- ਦੋਹਰਾ : ਤੋ ਮਾਲੀ ਨੈ ਹਮ ਕਹਯੋ ਇਤਨੀ ਬਾਤ ਬਤਾਹੁ ।
ਸਿੰਘਨ ਪਾਯੋ ਰਾਜ ਕਿਮ ਔ ਦੀਨੋ ਕਿਨ ਪਤਿਸ਼ਾਹੁ ।੩੩।
dôhrâ : tau mâlî nai ham kahyô itnî bât batâhu.
singhan pâyô râj kim au dînô kin patishâhu.33.
- ਚੌਪਈ : ਤਿਸੈ ਬਾਤ ਮੈਂ ਐਸੇ ਕਹੀ । “ਸਿੰਘਨ ਪਤਿਸ਼ਾਹੀ ਸਾਹਿ ਸੱਚੈ ਦਈ” ।
ਮਰੀ ਕਹਯੋ ਸ਼ਾਹ ਸੱਚੈ ਕੋਇ । ਅਸਾਂ ਕਹਯੋ “ਸ਼ਾਹ ਨਾਨਕ ਜੋਇ” ।੩੪।
chaupaî : tisai bât main aisç kahî. “singhan patishâhî sâhi sachchai daî”.
marî kahyô shâh sachchô kôî. asân kahyô “shâh nânak jôî”.34.

ਮਰੀ ਕਹਯੋ ਭਯੋ ਨਾਨਕ ਫਕੀਰ । ਉਨ ਸ਼ਾਹੀ ਕੀ ਕਿਆ ਤਤਬੀਰ ।
ਹਮੈ ਕਹਯੋ ਵਹਿ ਸ਼ਾਹਿਨ ਕੋ ਸ਼ਾਹ । ਦੀਨ ਦੁਨੀ ਸੱਚੈ ਪਤਿਸ਼ਾਹਿ ।੩੫।
marî kahyô bhayô nânak phakîra. un shâhî kî kiâ tatbîra.
hamai kahyô vahi shâhin kô shâha. dîn dunî sachchô patishâhi.35.

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

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

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

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

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

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

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

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

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

ਕਈ ਸ਼ਾਹ ਤਿਨ ਕੀਯੇ ਫਕੀਰ । ਕਈ ਫਕੀਰ ਕਰ ਦੀਨੇ ਪੀਰ ।
 ਰਹਯੋ ਆਪ ਹੁਇ ਬੇਪਰਵਾਹ । ਯੋਂ ਨਾਨਕ ਭਯੋ ਸ਼ਾਹਿਨ ਸ਼ਾਹਿ ।੩੬।
 kaî shâh tin kîyç fakîra. kaî fakîr kar dînc pîra.
 rahyô âp hui bçpravâha. yaun nânak bhayô shâhin shâhi.36.

ਜਿਨ ਸ਼ਾਹ ਨਾਨਕ ਚਰਨ ਪ੍ਰਸਾਏ । ਤਿਨ ਮੈਂ ਸ਼ਕਤਿ ਇਤੀ ਭਈ ਆਏ ।
 ਚਿੜੀਅਨ ਤੇ ਉਨ ਬਾਜ ਕ੍ਰਹਾਏ । ਛੇਲਨ ਕੋਲੋਂ ਸ਼ੇਰ ਤੁੜਾਏ ।੩੭।
 jin shâh nânak charan parsâç. tin main shakti itî bhâi âç.
 chirdîan tç un bâj kuhâç. chhçlan kôlôn shçr turdâç.37.

ਦੋਹਰਾ : ਜਿਨ ਕੈ ਘੋੜੈ ਗੈਲ ਲੱਖ ਤੋਪਨ ਕਈ ਹਜ਼ਾਰ ।
 ਤਖਤ ਪਤਿਸਾਹੀ ਬਹਿ ਕਰਤ ਤਿਨ ਦਾਸਨ ਦੀਨੇ ਗਾਰ ।੩੮।
 dôhrâ : jin kai ghôrdai gail lakkh tôpan kaî hazâra.
 takhat patisâhî bahi karat tin dâsan dînc gâra.38.

ਭਾਂਗ ਨੁਗਦ ਲੈ ਨਾਮ ਸਿਰ ਡਾਰੈਂ ਜਾਂਕੇ ਦਾਸ ।
 ਰਹੈ ਨ ਅੜਨੈ ਜੋਗ ਵਹੁ ਤੁਰਤ ਹੋਇ ਤਿਸ ਨਾਸੁ ।੩੯।
 bhâng nugad lai nâm sir dârain jânkç dâsa.
 rahai na ardnai jôg vahu turat hoi tis nâsu.39.

ਕਬਿਤ
 ਬਤੀਸਾ : ਮਰੀ ਨੇ ਪਿਆਰੇ ਬਚ ਹਮ ਸਿਉਂ ਉਚਾਰੇ ਤਬ । ਨਾਨਕ ਜੀ ਪਾਈ ਜਿਮ ਸ਼ਾਹੀ ਕਹੋ ਸੋਊ ਵਬ ।
 ਹਮ ਉਸੈ ਯੋਂ ਸੁਨਾਈ ਸੁਨੋਂ ਸੰਤ ਮਿੱਤ ਭਾਈ । ਜਨਕੇ ਬੁਲਾਇ ਸਮਝਾਇ ਕਹਿ ਨਿਜ ਰਬ ।
 ਰਾਜਾ ਕਰ ਰਹਯੋ ਮੋਰ ਉਹੈ ਕਿਮ ਪੁਜੇ ਜੋਰ । ਅੰਗ ਸੋਂ ਲਗਾਇ ਕਹੀ ਜਾਵੀਐ ਜ਼ਰੂਰ ਅਬ ।
 ਨਾਨਕ ਕਹਾਵੈ ਨਾਮ ਬੇਦੀ ਕੁਲ ਪਾਵੈ ਜਾਇ । ਰਾਖੋ ਜੋਊ ਆਵੈ ਸਰਨ ਦੁਸ਼ਟਨ ਕੋ ਗਾਰੋ ਦਬ ।੪੦।

kabit
 batîsâ : marî nç piârç bach ham siun uchârç tab. nânak jî pâi jim shâhî kahô sôû dhaba.
 ham usai yaun sunâi sunôn sant mitt bhâi. jankç bulâi samjhâi kahi nij raba.
 râjâ kar rahyô môr uhai kim pujç jôr. ang saun lagâi kahî jâvîai zarûr aba.
 nânak kahâvô nâm bçdî kul pâvô jâi. râkhô jôû âvai saran dushtan kô gârô daba.40.

ਚੌਪਈ : ਮਰੀ ਕਹਯੋ ਹਮ ਸੁਨਾਵੈ ਸੁਬੱਬਾ । ਜਨਕਿ ਰਾਜ ਕਿਮ ਭੇਜਯੋ ਥੋ ਰੱਬਾ ।
 ਜਿਮ ਉਸਕੋ ਹਮ ਉੱਤਰ ਦੀਨੋ । ਤਿਮੈ ਸੁਨੋ ਤੁਮ ਸੰਤ ਪ੍ਰਬੀਨੋ ।੪੧।
 chaupaî : marî kahyô ham sunâvô subbbâ. jankî râj kim bhçjyô thô rabbâ.
 jim uskô ham uttar dînô. timai sunô tum sant parbînô.41.

ਕਲਯੁਗ ਮੈਂ ਬਡ ਪਰ ਗਯੋ ਦੁੰਦ । ਵਧਯੋ ਕੁਧਰਮ ਧਰਮ ਭਯੋ ਮੰਦ ।
 ਲਾਲਚ ਲਾਗੇ ਮਾਇਆ ਭੂਪ । ਰਾਜਨ ਪਾਏ ਨਿਜ ਪ੍ਰਮ ਕੂਪ ।੪੨।
 kalyug main bad par gayô dunda. vadyô kudharam dharam bhayô manda.
 lâlach lâgç mâiâ bhûpa. râjan pâç nij dharm kûp.42.

ਪੰਥ ਧਾਰੀ ਬੀ ਜੇ ਜਗ ਅਏ । ਪੰਥ ਬਿਚਲ ਭੀ ਤਿਨ ਕੇ ਗਏ ।
 ਮਾਇਆ ਮੋਹ ਸਭਨ ਕੇ ਫਰਯੋ । ਧਰਮ ਹਾਰ ਨਿਜ ਕੁਲ ਚਹਿੰ ਭਰਯੋ ।੪੩।

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

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

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

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

Kabit

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

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

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

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

panth dhârî bî jç jag aç. panth bichal bhî tin kç gaç.
mâîâ môh sabhan kô chharyô. dharam hâr nij kul chahin bharyô.43.

੩. ਸ੍ਰੀ ਮੁਖਵਾਕ ਸਲੋਕ 3. srî mukhvâk salôk

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ।
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ।
kali kâtî râjç kâsâî dharmu pankh kari udriâ.
kûrdu amâvas sachu chandrmâ dîsai nâhî kah chardiâ.

ਪਹਲੇ ਮਹੱਲੇ ਕੀ ਜਨਮ ਸਾਖੀ ਲਿਖਯਤੇ (ਜਿਨ ਮੈਂ ਨਾਨਕ ਜਨਮ ਲਿਯੋ ਧਾਰੀ)
pahlç mahllç kî janam sâkhî likhyatç (jin main nânak janam liyô dhârî)

ਦੋਹਰਾ : ਤੋ ਮਾਰੀ ਨੈ ਫਿਰ ਕਹਯੋ ਸਭ ਹਮ ਦੇਹੁ ਬਤਾਇ ।
ਕੌਨ ਸਾਲ ਔ ਕਾਲਿ ਕੌਨ ਦੇਸ਼ ਕੌਨ ਔ ਥਾਇ ।੧।
dôhrâ : tau mârî nai phir kahyô sabh ham dçhu batâi.
kaun sâl au kâli kaun dçsh kaun au thâi.1.

ਰਤਨ ਸਿੰਘ ਬਾਚ (ratan singh bâch) —

ਚੌਪਈ : ਸਾਲ ਸੁਨੋ ਅਬ ਬਿਕ੍ਰਮ ਰਾਇ । ਪੰਦ੍ਰਾ ਸੋ ਔ ਛੁਬੀਆ ਥਾਇ ।
ਨਗਰ ਤਲਵੰਡੀ ਬੁਲਾਰ ਭੁਇ ਰਾਇ । ਵਿੰਗ ਲਾਹੌਰ ਔ ਕਸੂਰਹਿ ਦਾਇ ।੨।

chaupaî : sâl sunaun ab bikarm râi. pandrâ sau au chhabîâ thâi.
nagar talvandî bulâr bhui râi. dhigg lâhaur au kasûrhi dâi.2.

ਖੱੜੀ ਜਾਤ ਉਸ ਬੇਦੀ ਕਹਾਇ । ਲਿਯੋ ਅਵਤਾਰ ਇਸੈ ਕੁਲ ਮਾਂਹਿ ।
ਹੁਤੀ ਕੁਲੈ ਵਹ ਅਤਿ ਪ੍ਰਮਕਾਰੀ । ਜਿਨ ਮੈਂ ਨਾਨਕ ਜਨਮ ਲਿਯੋ ਧਾਰੀ ।੩।
khattîrî jât us bçdî kahâi. liyô avtâr isai kul mânhi.
hutî kulai vah ati dharmkârî. jin main nânak janam liyô dhârî.3.

ਸਤਿਜੁਗ ਮੈਂ ਜੋ ਜੋਗ ਥਾ ਭਯੋ । ਜਿਹ ਮਧ ਜਨਮ ਸੁ ਨਰਸਿੰਘ ਲਯੋ ।
ਔ ਤ੍ਰੈਤੈ ਮੈਂ ਜੋਗ ਭਯੋ ਜੋਊ । ਰਾਮ ਜਨਮ ਮਧ ਧਾਰਯੋ ਸੋਊ ।੪।
satijug main jô jôg thâ bhayô. jih madh janam su narsingh layô.
au tarçtai main jôg bhayô jôû. râm janam madh dhâryô sôû.4.

ਦੁਆਪਰ ਜਨਮਯੋ ਕ੍ਰਿਸ਼ਨ ਜੋਗ ਸਿਧ । ਨਾਨਕ ਜਨਮ ਕੁਲ ਮਿਲੀ ਸੋਊ ਬਿਧ ।
ਪਿਤਾ ਨਾਮ ਥੋ ਕਾਲੂ ਦਾਸ । ਮਾਤ ਨਾਮ ਥੋ ਤ੍ਰਿਪਤੋ ਤਾਸ ।੫।
duâpar janmayô karishan jôg sidha. nânak janam kul milî sôû bidha.
pitâ nâm thô kâlû dâsa. mât nâm thô tariptô tâsa.5.

ਦੋਹਰਾ : ਧਰਮ ਮਾਹਿ ਹੋਵਤ ਘਨੇ ਧਨ ਮਹਿੰ ਥੇ ਕਿਛੁ ਊਨ ।
ਕਿਛੁ ਕੁਲ ਕੋ ਕੁਛ ਉਨਹਿ ਕੋ ਆਇ ਪ੍ਰਗਟਯੋ ਬਡ ਪੂਨ ।੬।

The greed for lucre had corrupted every section of society,
Every one wished to enrich one's own family abandoning all sense of morality. (43)

Episode 3 Sri Mukhwak Sloka¹

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

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

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

Rattan Singh's version :

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

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

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

As Lord Krihna was born under a similar dispensation in Duapar⁶,
So was Guru Nanak Born in Kaliyuga⁷ in the same order.
Guru Nanak's father was known by the name of Kalu Das,
And his mother was known by the name of Tripta.(5)

Dohra : Guru Nanak's family was perfect in piety and moral virtues,
Although it was not so rich and sound in affluence.

dôhrâ : dharam mâhi hôvat ghanç dhan mahin thç kichhu ûna.
kichh kul kô kuchh unhi kô âi pargtayô bad pûn.6.

ਭਲ ਸਾਇਤ ਔ ਭਲ ਘੜੀ ਭਲੋ ਨਿਛਤਰ ਜੋਗ ।
ਭਲੀ ਰਾਸ ਔ ਗ੍ਰਿਹ ਭਲੋ ਔਸਰ ਭਲੋ ਸੰਜੋਗ ।੭।
bhal sâit au bhal ghardî bhalô nichhatar jôga.
bhalî râs au garih bhalç ausar bhalç sanjôga.7.

ਜਨਮਤਿ ਹੀ ਤਿਹ ਮਾਤ ਪਿਤ ਬਢਯੋ ਬਹੁਤ ਪਰਤਾਪ ।
ਰਿੱਧਿ ਸਿੱਧ ਨਉ ਨਿੱਧ ਯੁਤ ਦੀਯੋ ਭੂਮ ਧਨ ਆਪ ।੮।
janmati hî tih mât pit badhyô bahut partâp.
riddhi siddh nau niddh yut dîyô bhûm dhan âpa.8.

ਚੌਪਈ : ਆਵਿਲ ਗਡਨ ਕੋ ਪ੍ਰਿਥੀ ਖੁਣਾਈ । ਤਹਾਂ ਦਰਬ ਤਿਸ ਨਦਰੀ ਆਈ ।
ਮਾਤ ਪਿਤਾ ਦਿਲ ਵਧਯੋ ਹੁਲਾਸ । ਪੰਡਤ ਸੱਦ ਪੁਛਯੋ ਬਡ ਖਾਸ ।੯।

chaupaî : âvil gadan kô parithî khunâi. tahân darab tis nadrî âi.
mât pitâ dil vadhyô hulâs. pandat sadd puchhyô bad khâsa.9.

ਦੋਹਰਾ : ਪੰਡਤ ਟੇਵਾ ਲਿਖ ਧਰਯੋ ਮਨ ਮੈਂ ਬਡਿ ਸੁਖ ਪਾਇ ।
ਮੁੜ ਮੁੜ ਬਾਲਕ ਰੂਪ ਲਖ ਮੰਦ ਮੰਦ ਮੁਸਕਾਇ ।੧੦।

dôhrâ : pandat tçvâ likh dharyô man main badî sukh pâi.
murd murd bâlak rûp lakh mand mand muskâi.10.

ਚੌਪਈ : ਟੇਵਾ ਪੰਡਤ ਧਰਯੋ ਲਿਖਾਇ । ਦਯੋ ਮਾਤ ਪਿਤ ਬਹੁ ਸਮਝਾਇ ।
ਪੰਡਤ ਕਹਿ ਇਸ ਅਦਬ ਰਖਾਯੋ । ਇਹ ਕੋਊ ਪੁਰਖ ਪੂਰਨ ਹੈ ਆਯੋ ।੧੧।

chaupaî : tçvâ pandat dharyô likhâi. dayô mât pit bahu samjhâi.
pandat kahi is adab rakhâyô. ih kôû purakh pûran hai âyô.11.

ਨਿਹਕਲੰਕ ਜਨ ਯਹਿ ਭਯੋ ਆਪ । ਜਾਪਤ ਇਸ ਕੋ ਇਤੋ ਪ੍ਰਤਾਪ ।
ਨਕਾਰ ਅਛਰ ਉਨ ਮੁਹਰੇ ਧਰਾਯੋ । ਨਿਹਕਲੰਕ ਤੇ ਨਾਨਕ ਕਹਵਾਯੋ ।੧੨।
nihkalank jan yahi bhayô âpa. jâpat is kô itô partâpa.
nakâr achhar un muhrç dharâyô. nihkalank tç nânak kahvâyô.12.

ਜੋ ਕੋਊ ਪਾਵੇ ਦਰਸ਼ਨ ਆਇ । ਹੁਇ ਪ੍ਰਸੰਨ ਬਹੁ ਮੋਹਯੋ ਜਾਇ ।
ਕਈ ਵਾਰ ਵਹੁ ਦੇਖਯੋ ਚਹੈ । ਦੇਖਤ ਦਰਸ ਨ ਉਸ ਤ੍ਰਿਪਤਹੈ ।੧੩।
jô kôû pâvç darshan âi. hui parsann bahu môhyô jâi.
kaî vâh vahu dçkhyô chahai. dçkhat daras na us tariptahai.13.

ਦੋਹਰਾ : ਕੋਊ ਕਹੈ ਯਹ ਭਯੋ ਸਿੱਧ ਕੋਊ ਕਹੈ ਅਵਤਾਰ ।
ਕੋਊ ਕਹੈ ਪਾਤਸ਼ਾਹ ਯਹ ਹੋਊਗੁ ਸੁ ਛਤ੍ਰਪਾਰ ।੧੪।

dôhrâ : kôû kahai yah bhayô siddh kôû kahai avtâra.
kôû kahai pâtshâh yah hôugu su chhatrdhâra.14.

Partly because of his family's piety and partly of his own volition,
Guru Nanak was born here on the auspicious night of the full moon. (6)

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

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

Chaupai : When the earth was dug to bury his mother's post-natal placenta,
Gold coins were sighted underneath the dug up earth.
Feeling highly delighted and excited by this good omen,
Guru Nanak's parents summoned the most learned pundit⁸ of their area. (9)

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

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

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

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

Dohra : Some predicted that he would be a Sidh⁹,
Others predicted that he would be a prophet.
Still others made predictions about his being a King,
With all the regalia of an enthroned sovereign. (14).

- ਚੌਪਈ : ਧਨਵਾਨ ਕਹੈਂ ਦੇਈਐ ਯਾਹਿ । ਨਿਰਧਨ ਕਹੈ ਧਨ ਇਤ ਸੇਵਿਆਹਿ ।
ਕੋਊ ਕਹੈ ਇਸ ਸੇਵ ਪ੍ਰਤਾਵੈਂ । ਸੁਖਨਾ ਸੁਖੈਂ ਮੁਰਾਦਾਂ ਪਾਵੈਂ ।੧੫।
chaupaî : dhanvân kahain dçûai yâhi. nirdhan kahai dhan it sçviâhi.
kôû kahai is sçv partâvain. sukhnâ sukhain murâdân pâvain.15.
- ਜਿਮ ਜਿਮ ਸਤਿਗੁਰ ਕਲਾ ਪ੍ਰਗਟਾਵੈ । ਤਿਮ ਤਿਮ ਲੋਕ ਸੁ ਦੇਖਨ ਆਵੈਂ ।
ਜੇ ਚਿਤ ਚਿਤਵੈ ਸੋਊ ਸੁਨਾਏ । ਅਗਮ ਨਿਗਮ ਕੀ ਬਾਤ ਬਤਾਏ ।੧੬।
jim jim satigur kalâ pargtâvai. tim tim lôk su dçkhan âvain.
jô chit chitvai sôû sunâç. agam nigam kî bât batâç.16.
- ਕਾਲੂ ਕੇ ਮਨ ਪੁੱਤਰ ਭਾਇ । ਚਹੈ ਕਰਾਈ ਕਾਰ ਉਨ ਪਾਹਿ ।
ਆਗਯਾ ਪਿਤ ਕੀ ਮੋੜੈਂ ਨਾਂਗੀ । ਜਿਤ ਵਲ ਤੋਰੈਂ ਤਿਤ ਵਲ ਜਾਹੀਂ ।੧੭।
kâlû kç man puttâr bhâi. chahai karâi kâr un pâhi.
âgyâ pit kî môrdain nânhi. jit val tôrain tit val jâhîn.17.
- ਸਤਿਨਾਮ ਜਪ ਮੁਖ ਤੇ ਕਰੈਂ । ਕਰਤਾਰ ਪੁਰਖ ਕਹਿ ਬਚਨ ਉਚਰੈਂ ।
ਯਹੀ ਉਪਦੇਸ਼ ਸਭ ਬਾਲਨ ਦੇਵੈਂ । ਸਤਿ ਕਰਤਾਰ ਉਨ ਮੁਖੋਂ ਕਹੇਵੈਂ ।੧੮।
satinâm jap mukh tç karain. kartâr purakh kahi bachan uchrain.
yahî updçsh sabh bâlan dçvain. sati kartâr un mukhôn kahçvain.18.
- ਦੋਹਰਾ : ਕੀਯੋ ਤੰਤਾਰੋ ਕਾਨਿਨਿਨਿ ਮਰਦਾਨੈ ਦੀਯੋ ਫੜਾਇ ।
ਬਜਾਇ ਸਬਦ ਬਹਿ ਗਾਵਈ ਸਭ ਬਾਲਨ ਸਾਥ ਰਲਾਇ ।੧੯।
dôhrâ : kîyô tantârô kâninini mardânai dîyô phardâi.
bajâi sabad bahi gâvaî sabh bâlan sâth ralâi.19.
- ਚੌਪਈ : ਜੋ ਚਹੋ ਬਾਲ ਸਭ ਕਥਾ ਲਿਖਾਈਂ । ਬਢੈ ਗੁੰਥ ਬਡ ਅੰਤ ਨ ਪਾਈ ।
ਯਾਂ ਤੇ ਮੈਂ ਅਬ ਸੂਚਿ ਸੋਂ ਕਹੋਂ । ਬੀਜ ਮਾਤ੍ਰ ਕੁਛ ਲਿਖਿਓ ਚਹੋਂ ।੨੦।
chaupaî : jau chahau bâl sabh kathâ likhâîn. badhai granth bad ant na pâi.
yân tç main ab sûchi sôn kahôn. bîj mâtar kuchh likhiô chahôn.20.
- ਜਿਮ ਬਾਲਨ ਸੋਂ ਖੇਡ ਖਿਡਾਈ । ਖੇਤੀ ਉਜਾੜੀ ਫੇਰ ਜਮਾਈ ।
ਜਿਮ ਬਲਵੰਡ ਸੋਊ ਬਾਬਾ ਦੇਖਾ । ਛਾਮ ਕਰਤਿ ਸ੍ਰਪ ਫਨ ਸਯੋਂ ਪੇਖਾ ।੨੧।
jim bâlan sôn khçd khidâi. khçtî ujârdî phçr jamâi.
jim balvand sôû bâbâ dçkhâ. chhâm karti sarp phan sayôn pçkhâ.21.
- ਔਰ ਅਚੰਭੇ ਕੇਤੇ ਭਏ । ਸੁਨੇ ਰਾਇ ਕਿਛੁ ਅੱਖੀਂ ਦਿਖਏ ।
ਜਿਮ ਕਰ ਰਾਏ ਮਨ ਪਤੀਆਯੋ । ਸਦ ਕਰ ਨਾਨਕ ਆਦ੍ਰ ਕਰਵਾਯੋ ।੨੨।
aur achmbhç kçtç bhaç. sunç râi kichhu akkhîn dikhç.
jim kar râç man patîâyô. sad kar nânak âdar karvâyô.22.
- ਦੋਹਰਾ : ਸਦ ਬਲਵੰਡ ਆਦਰ ਕੀਯੋ ਪੁਤ੍ਰ ਭੋਏ ਦੀਓ ਸੁ ਪਾਇ ।
ਅੰਦਰ ਬਾਹਰ ਸਤਰ ਮਧ ਨਾਨਕ ਖੇਡੋ ਧਾਇ ।੨੩।
dôhrâ : sad balvand âdar kîyô putâr bhôç dîô su pâi.
andar bâhar satar madh nânak khçdç dhâi.23.

Chaupai : The affluent wished to make an offering of their wealth to him,
And the poor too wished to contribute money to his service.
Some wished to test the effect of his blessings after making their offerings,
Others made promises of offerings after the fulfilment of their wishes. (15)

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

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

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

Dohra : He improvised a musical string instrument out of a dry reed,
And handed it over to his companion Mardana¹⁰.
He sang the sacred hymns to the accompaniment of music,
And all his playmates joined to sing in a chorus. (19)

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

How he once engaged his fellowmates in a game,
And how he restored a grazed crop to its original luxurious state.
How Balwand¹¹ once saw Baba Nanak's face with his own eyes,
Being shaded with the spread out hood of a snake. (21)

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

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

- ਸੋਰਠਾ : ਪਾਈ ਬਡਾਈ ਰਾਇ ਪਾਰਸ ਲੋਹ ਤਤਬੀਰ ਛਹਿ ।
ਦਈ ਸੁ ਮਰੀ ਸੁਨਾਇ ਦਿਲੀ ਬਜੀਰੀ ਉਨ ਲਭੀ ।੨੪ ।
- sôrthâ : pâi badâi râi pâras lôh tatbîr chhuhi.
daî su marî sunâi dilî bajîrî un labhî.24.
- ਚੌਪਈ : ਜਬ ਬਾਬਾ ਜੀ ਭਏ ਹੁਸ਼ਿਆਰ । ਪੜ੍ਹਨ ਬਹਾਏ ਪਾਧੇ ਦੂਾਰ ।
ਜਿਮ ਪਾਂਧਾ ਦੀਯੋ ਬਾਬੇ ਪੜ੍ਹਵਾਇ । ਸੋ ਸਾਖੀ ਦਈ ਮਰੀ ਸੁਨਾਇ ।੨੫ ।
- chaupaî : jab bâbâ jî bhaç hushiâra. pardahn bahâç pândhç davâra.
jim pândhâ dîyô bâbç pardhvâi. sô sâkhî daî marî sunâi.25.
- ਔਰ ਅਚੰਭੇ ਬਹੁਤ ਦਿਖਾਏ । ਬਦਤ ਗ੍ਰੰਥ ਸਭ ਇਹਾਂ ਲਿਖਾਏ ।
ਔਰ ਬਾਬੇ ਜਬ ਭਯਾ ਵਿਆਹਿ । ਭਏ ਬੋਟੇ ਦੋ ਉਨ ਧਰਯੋ ਨਾਇ ।੨੬ ।
aur achmbhç bahut dikhâç. badhat granth sabh ihân likhâç.
aur bâbç jab bhayâ viâhi. bhaç bçtç dô un dharyô nâi.26.
- ਕਾਲੂ ਹੱਟ ਕਰਾਈ ਲੋੜੈ । ਖਟ ਕਰ ਖਾਈਐ ਦੂਬ ਬਹੁ ਜੋੜੈ ।
ਸੋ ਬਾਬਾ ਉਸ ਪੜੈ ਨ ਰਾਹਿ । ਮਾਤ ਪਿਤਾ ਕਰੇ ਬਾਬੇ ਅਕਾਹਿ ।੨੭ ।
kâlû hatt karâi lôrdai. khat kar khâi dai darb bahu jôrdai.
sô bâbâ us pardai na râhi. mât pitâ karç bâbç akâhi.27.
- ਬਾਬਾ ਬੇਪਰਵਾਹੀ ਕਰੈ । ਫੜ ਰਬਾਬ ਸਬਦ ਉਚਰੈ ।
ਸਾਥ ਕਰੈ ਮਰਦਾਨੈ ਪਰਚਾਵਾ । ਲੈਣ ਦੇਣ ਕੁਛ ਰਖੈ ਨ ਦਾਵਾ ।੨੮ ।
bâbâ bçpravâhî karai. phard rabâb sabad uchrai.
sâth karai mardânai parchâvâ. lain dçn kuchh rakhai na dâvâ.28.

(ਮੋਦੀ ਖਾਨਾ ਤੇ ਵੇਈਂ ਪ੍ਰਵੇਸ਼)

(môdî khânâ tç vçin parvçsh)

- ਦੋਹਰਾ : ਕਹੈ ਦਿਵਾਨਾ ਹਵੈ ਗਯੋ ਸੁਨ ਆਯੋ ਜੈ ਰਾਮ ।
ਹੁਤੋ ਬਹੁਣੋਉ ਸਤਿਗੁਰਹਿ ਸੁਲਤਾਨਪੁਰੇ ਜਿਸ ਥਾਮ ।੨੯ ।
- dôhrâ : kahai divânâ havai gayô sun âyô jai râma.
hutô bahnôû satigurhi sultânpurç jis thâma.29.
- ਚੌਪਈ : ਸੁਲਤਾਨਪੁਰੈ ਹੁਤੋ ਮੁਲਕ ਉਮਰਾਉ । ਦੌਲਤ ਖਾਨ ਨਾਮ ਕਹੈ ਤਾਹੂ ।
ਤਿਸੈ ਨਬਾਬ ਸੋਂ ਦਿਯੋ ਮਿਲਾਇ । ਮੋਦੀਖਾਨੋਂ ਉਸ ਦਯੋ ਸੌਪਾਇ ।੩੦ ।
- chaupaî : sultânpurai hutô mulak umrâû. daulat khân nâm kahai tâhû.
tisai nabâb sôn diyô milâi. môdîkhânôn us dayô saumpâi.30.
- ਸਭ ਉਸਕੀ ਜੋ ਕਥਾ ਕਥੱਯੈ । ਔਰ ਗ੍ਰੰਥ ਕਹੂੰ ਢੂੰਢ ਨ ਪਯੈ ।
ਜਿਸ ਕੋ ਲੋੜ ਸੁਨਨ ਕੀ ਹੋਇ । ਔਰ ਗ੍ਰੰਥ ਤੋਂ ਸੁਨ ਲਏ ਸੋਇ ।੩੧ ।
sabh uskî jô kathâ kathyyai. aur granth kahûn dhûndh na payai.
jis kô lôrd sunan kî hoi. aur granth tç sun laç sôî.31.
- ਬੀਜ ਮਾਤ੍ਰ ਜੋ ਚਹੀਯਤ ਲਿਖਾਈ । ਸੁਨੋ ਮਰੀ ਸੋਂ ਜਿਮ ਮੈਂ ਕਹੀ ।
ਤਬ ਬਾਬੇ ਦਿਲ ਉਦਾਸੀ ਆਈ । ਭਯੋ ਉਦਾਸ ਕਹੂੰ ਸੁਰਤ ਨ ਲਾਈ ।੩੨ ।

Sortha : As iron turns into Gold with the touch of Paras¹²,
Rai Balwand also gained in reputation with the touch of Nanak's feet.
When Captain Murray heard Nanak's account from me,
He also got promoted to the ministerial position at Delhi. (24).

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

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

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

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

**Guru Nanak at Modikhana¹³
and A Dip in River Waiyeen**

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

Chaupai : He took away Guru Nanak to Daulat Khan,
Who was the Mulk Umrao¹⁴ of the territory of Sultanpur.
He introduced Guru Nanak to the Sultanpur's Nawab¹⁵,
And got him appointed as incharge of his warehouse. (30)

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

I have given only a very brief account of these incidents,
Exactly as I had narrated these to Captain Murray.

bīj mâtār jô chahîyat likhâî. sunô marî sôn jim main kahî.
tab bâbç dil udâsî âî. bhayô udâs kahûn surat na lâî.32.

ਜਾਤ ਨਦੀ ਥੋ ਨਾਵਨ ਨਿੱਤ । ਸਾਥ ਨਫਰ ਹੈ ਰਾਖੇ ਥਿੱਤ ।
ਉਹਾਂ ਜਾਇ ਬਾਬੇ ਗੋਤਾ ਲਾਯੋ । ਘੜੀ ਪਹਿਰ ਲੋ ਨਿਕਸ ਨ ਆਯੋ ।੩੩।
jât nadî thô nâvan nitta. sâth nafar hai râkhç thitta.
uhân jâi bâbç gôtâ lâyô. ghardî pahir lau nikas na âyô.33.

ਦੋਹਰਾ : ਉਸੀ ਨਫਰ ਨੇ ਬਿ-ਆਸ ਹੋਇ ਰੋਲੇ ਦੀਨੋ ਪਾਇ ।
ਡੁਬਯੋ ਡੁਬਯੋ ਕਹਿ ਉਠਿਓ ਸੁਨ ਦੌਲਤ ਖਾਂ ਗਯੋ ਧਾਇ ।੩੪।

dôhrâ : usî nafar nç bi-âs hoi raulô dîno pâi.
dubyô dubyô kahi uthiô sun daulat khân gayô dhâi.34.

ਚੌਪਈ : ਤਹਾਂ ਜਾਇ ਤਿਨ ਜਾਲ ਪੁਵਾਏ । ਹੋਇ ਪਯੋ ਤੋ ਉਨ ਹਾਥਿ ਆਏ ।
ਲੋਕ ਕਹੈ ਕਹੂੰ ਪਾਰ ਲੰਘ ਗਯੋ । ਜਾਇ ਪਾਰ ਤਿਨ ਖੋਜ ਚੁੰਡਯੋ ।੩੫।

chaupaî : tahân jâi tin jâl puvâç. hoi payô tau un hâthi âç.
lôk kahain kahûn pâi langh gayô. jâi pâi tin khôj dhundyô.35.

ਖੋਜ ਪ੍ਰਫਾਵੈ ਜੁਗਤਿ ਨ ਪਾਈ । ਕਹੈ ਲੋਕ ਰੁੜ੍ਹ ਗਯੋ ਕਹੂੰ ਥਾਈ ।
ਜੈ ਰਾਮ ਕੈ ਘਰ ਪਿਟਣੋਂ ਪਰਾ । ਦੌਲਤ ਖਾਨ ਬਹੁ ਸੰਸੈ ਭਰਾ ।੩੬।
khôj parchhâvai jugti na pâi. kahain lôk rurdah gayô kahûn thâi.
jai râm kai ghar pitnôn parâ. daulat khân bahu sansai bharâ.36.

ਦੇ ਇਕ ਦਿਨ ਤਬ ਐਸ ਬਿਤਏ । ਤੀਜੇ ਦਿਨ ਗੁਰ ਨਿਕਸਤਿ ਭਏ ।
ਧੋਤੀ ਲਕ ਮੋਢੈ ਵਹਿ ਪਰਨੋ । ਬੋਲੇ ਨਾਹ ਜਨ ਖੜਯੋ ਡਰਨੋ ।੩੭।
dô ik din tab ais bitaç. tîjç din gur niksati bhaç.
dhôti lak môdhai vahi parno. bôlç nâh jan khardyô darnô.37.

ਭਈ ਖਬਰ ਤਬ ਲੋਕ ਚਲਿ ਆਏ । ਆਗੈ ਪਾਛੈ ਚਹਿਤ ਬੁਲਾਏ ।
ਜੈ ਰਾਮ ਸੁਨਿ ਕੈ ਤੁਰਤ ਸੁ ਧਾਯੋ । ਦੌਲਤ ਖਾਨ ਅਚੰਭੋ ਆਯੋ ।੩੮।
bhaî khabar tab lôk chali âç. âgai pâchhai chahit bulâç.
jai râm suni kai turat su dhâyô. daulat khân achmbhô âyô.38.

ਦੋਹਰਾ : ਦੌਲਤ ਖਾਂ ਭੀ ਜਾ ਪੁਜਯੋ ਲਯਾਯੋ ਸਾਥ ਲਵਾਇ ।
ਬਾਬੇ ਮੋਹ ਕੁਛ ਨਹਿੰ ਕਰੈ ਰਹਯੋ ਖਾਨ ਮੋਹਿ ਪਾਇ ।੩੯।

dôhrâ : daulat khân bhî jâ pujyô layâyô sâth lavâi.
bâbô môh kuchh nahin karai rahyô khân môhi pâi.39.

ਚੌਪਈ : ਤਬ ਦੌਲਤ ਨੇ ਹਕੀਮ ਬੁਲਾਏ । ਮਤ ਕਤ ਨਾਨਕ ਰੋਗ ਸੰਤਾਏ ।
ਅਗਯੋਂ ਬਾਬੇ ਬੈਦ ਸਮਝਾਯਾ । ਤੋ ਫਿਰ ਦੌਲਤ ਮਨ ਪਤੀਆਯਾ ।੪੦।

chaupaî : tab daulat nç hakîm bulâç. mat kat nânak rôg santâç.
agyôn bâbç baid samjhâyâ. tau phir daulat man patîâyâ.40.

Then Baba¹⁶ entered into a very contemplative mood,
And became totally disinterested and detached from every affair. (32)

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

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

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

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

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

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

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

Chaupai : Daulat Khan summoned the services of Hakeems¹⁷,
For Nanak must be afflicted with some serious disease.
When Baba Nanak explained the psychic cause (of his silence) to the Hakeem,
Daulat Khan felt relieved of his tension and fears. (40)

ਮੁੱਲਾਂ ਕਾਜੀ ਬਾਬੇ ਸੋਂ ਖਹੈਂ । ਦ੍ਰਿਸ਼ਟ ਬੰਦ ਗਰ ਜਾਦੂ ਕਹੈਂ ।
ਉਨ ਕੀ ਦੌਲਤ ਮਨੀ ਨ ਬਾਤ । ਉਸ ਬਾਬੇ ਪਰ ਭਯੋ ਇਤਕਾਤ ।੪੧।
mullân kâjî bâbç sôn khahain. darishat band gar jâdû kahain.
un kî daulat manî na bâta. us bâbç par bhayô itkâta.41.

ਯਹ ਹੈ ਪੂਰਨ ਪੁਰਸ਼ ਅਵਤਾਰੀ । ਭਯੋ ਮੁਰੀਦ ਵਹ ਸਨ ਪਰਵਾਰੀ ।
ਹਿੰਦੂ ਤੁਰਕ ਬਾਬੇ ਕੋ ਸਮਸਰ । ਹੋਹਿੰ ਮੁਰੀਦ ਆਇ ਸੋ ਇਮ ਕਰ ।੪੨।
yah hai pûran purash avtârî. bhayô murîd vah san parvârî.
hindû turak bâbç kô samsara. hôhin murîd âi sô im kara.42.

ਦੋਊਅਨ ਕੋ ਗੁਰ ਸੱਚ ਦ੍ਰਿੜਾਵੈਂ । ਜੁਲਮ ਕਰਨ ਤੈ ਦੁਅਨ ਹਟਾਵੈਂ ।
ਜਿਮ ਜਿਮ ਬਰਕਤ ਭਈ ਮਸਹੂਰੇ । ਆਇੰ ਲੋਕ ਬਹੁ ਸੁਨ ਸੁਨ ਦੂਰੇ ।੪੩।
dôûan kô gur sachch darîrdâvain. julam karan tai duan hatâvain.
jim jim barkat bhaî mashûrô. âin lôk bahu sun sun dûrô.43.

ਦੋਹਰਾ : ਦੌਲਤ ਕੈ ਦੁਇ ਇਸਤਰੀ ਹੋਤੀਂ ਸੁਤਨ ਬਿਗੈਰ ।
ਕੀਨੀ ਸੇਵਾ ਉਨਿ ਇਛੇ ਦੁਇ ਦੁਇ ਜਨਮੇਂ ਸ਼ੇਰ ।੪੪।
dôhrâ : daulat kai dui istarî hôtîñ sutan bigaira.
kîñi sçvâ uni ichhç dui dui janmçñ shçra.44.

ਚੌਪਈ : ਗਾਜੀ ਖਾਂ ਗਜ ਮਸਤ ਸੁ ਖਾਨ । ਮੀਰ ਖਾਨ ਔ ਜ਼ੋਲਖਾਂ ਮਾਨ ।
ਉਨਿ ਨਾਰਨ ਬਡ ਚਰਚਾ ਤੇਰੀ । ਕਹੈਂ ਬਾਬੇ ਦਈ ਹਮ ਦੁਇ ਦੁਇ ਜੋਰੀ ।੪੫।
chaupaî : gâjî khân gaj masat su khâna. mîr khân au zôlkhân mâna.
uni nâran bad charchâ tôrî. kahain bâbç daî ham dui dui jôrî.45.

ਦੋਹਰਾ : ਬਾਬੇ ਕੈ ਜੀਅ ਇਮ ਹੁਤੀ ਕਿਛ ਰਹੀਐ ਗੁਪਤਿ ਸੰਸਾਰ ।
ਸੋ ਤੋ ਪਰਗਟ ਜਗ ਭਯੋ ਜਗੁ ਉੱਠ ਪਰ ਗਯੋ ਖਯਾਰ ।੪੬।
dôhrâ : bâbç kai jîa im hutî kichh rahîai gupti sansâra.
sô tau pargat jag bhayô jagu utth par gayô khayâra.46.

ਚੌਪਈ : ਭਾਨ ਚੜਯੋ ਕਿਮ ਛਾਨਯੋ ਰਹੈ । ਲਖ ਬਾਦਲ ਜੋ ਢਾਂਪਯੋ ਚਹੈ ।
ਜਿਮ ਜਿਮ ਬਾਬੇ ਕੀ ਚਰਚਾ ਭਈ । ਬੋਰੈ ਹੀ ਮੈਂ ਬਹੁ ਫੈਲ ਗਈ ।੪੭।
chaupaî : bhân chardyô kim chhânyô rahai. lakh bâdal jau dhâmpyô chahai.
jim jim bâbç kî charchâ bhaî. thôrai hî main bahu phail gaî.47.

ਜਿਸ ਨਰ ਕੋ ਹੁਇ ਸੀਤ ਦਬਾਯੋ । ਕਿਮ ਨ ਚਹੁਗਿ ਵਲ ਅਗਨ ਸਿਧਾਯੋ ।
ਦੁਨੀਆਂ ਦੁਖਤ ਹੁਤੀ ਥੀ ਘਨੀ । ਦਰਸ਼ਨ ਪਾਇ ਭਈ ਸੁਖਮਨੀ ।੪੮।
jis nar kô hui sît dabâyô. kim na chahugi val agan sidhâyô.
dunîân dukhat hutî thî ghanî. darshan pâi bhaî sukhmanî.48.

ਸਿੱਧ ਸਾਧ ਜੋ ਹਿੰਦੂ ਤੁਰਕੋ । ਹੁਤੇ ਜਿਨਹੁ ਮੈਂ ਕਿਛ ਥੋ ਜੁਰਕੋ ।
ਸੁਨਿ ਸੁਨਿ ਅਚਰਜ ਸਭ ਚਲਿ ਆਏ । ਦੇਖ ਭਾਲ ਸਭ ਹਾਰ ਸਿਧਾਏ ।੪੯।
siddh sâdh jô hindû turkô. hutô jinhu main kichh thô jurkô.
suni suni achraj sabh chali âç. dçkh bhâl sabh hâr sidhâç.49.

There were daily confrontations between Guru Nanak and Muslim Kazis¹⁸,
Some even branding him a magician or a necromancer.
But Daulat Khan did not agree with any of their opinions,
As he came to repose his complete faith in Baba Nanak. (41)

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

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

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

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

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

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

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

All the Hindu and the Muslim Saints and Sidhas,
Possessing various degrees of spiritual powers,
Came to see Baba Nanak after hearing of his fame,
All of them went back acknowledging his spiritual supremacy. (49)

- ਦੋਹਰਾ : ਅਜਮਤੀਅਨ ਅਜਮਤ ਦੇਵੈਂ ਗਯਾਨੀਅਨ ਗਯਾਨ ਸੁਨਾਇ ।
ਜੈਸੀ ਮਨਸਾ ਕਰ ਆਵੈ ਤੈਸੇ ਦੈਂ ਸਮਝਾਇ ।੫੦।
- dôhrâ : azmatîan azmat dçvain gayânîan gayân sunâi.
jaisî mansâ kar âvai taisô dain samjhâi.50.

ਉਦਾਸੀ ਕੀਤੀ, ਸਿਧ ਗੋਸਟ (udâsî kîî, sidh gôsat)

- ਚੌਪਈ : ਤੋਂ ਬਾਬੇ ਕੋ ਉਦਾਸੀ ਆਈ । ਬਾਬੈ ਸੁਰਤ ਪੁਦੇਸੈਂ ਲਾਈ ।
ਲੈ ਮਰਦਾਨੋਂ ਸਾਥ ਰਲਾਇ । ਲਯੋ ਰਬਾਬ ਉਨ ਮੋਢੈ ਚਾਇ ।੫੧।
- chaupaî : tau bâbç kau udâsî âi. bâbai surat pardçsain lâi.
lai mardânaun sâth ralâi. layô rabâb un môdhai châi.51.

ਜਹਿੰ ਬਾਬੈ ਕੋ ਖੁਸ਼ੀ ਚਿਤ ਆਵੈ । ਰਬਾਬ ਬਜਾਇ ਸਬਦ ਬਹਿ ਗਾਵੈ ।
ਸਿੱਧ ਸਾਧ ਔ ਪੀਰ ਮੁਰੀਦ । ਦੇਖ ਭਾਲ ਹੁਇ ਅਗੈ ਤੁਰੀਦ ।੫੨।

jahin bâbai kau khushî chit âvai. rabâb bajâi sabad bahi gâvai.
siddh sâdh au pîr murîda. dçkh bhâl hui agai turîda.52.

ਜਹਿੰ ਜਹਿੰ ਬਾਬਾ ਦੇਸਹਿੰ ਜਾਇ । ਦੇਇ ਉਪਦੇਸ਼ ਸਚਿ ਨਾਮਹਿ ਲਾਇ ।
ਪੀਰ ਪਿਕੰਬਰ ਦੇਵੀ ਦੇਵ । ਦੂਰ ਕਰਾਈ ਇਨ ਕੀ ਸੇਵ ।੫੩।

jahin jahin bâbâ dçshin jâi. dçi updçsh sachi nâmhi lâi.
pîr pikmbar dçvî dçva. dûr karâi in kî sçva.53.

ਬੀਰ ਸਿੱਧ ਔ ਮੰਤਰ ਤੰਤਰ । ਸੁਨੈ ਨ ਕਹੈ ਜਾਲਿ ਜਿਉ ਜੰਤਰ ।
ਗੁਗੋ ਲੰਜਿ ਔ ਭੂਤ ਜੁ ਪ੍ਰੇਤ । ਦੂਰ ਕਰਾਏ ਇਨ ਕੇ ਹੇਤ ।੫੪।

bîr siddh au mantar tantra. sunai na kahai jâli jiu jantra.
gugô lanjî au bhût ju parçta. dûr karâç in kç hçta.54.

- ਦੋਹਰਾ : ਤੁਰਕਨ ਕੈ ਹਿੰਦੂਅਨ ਕੈ ਜਹਿੰ ਜਹਿੰ ਦੇਸਹਿ ਜਾਇ ।
ਹੱਕ ਪਰਾਯੋ ਉਨ ਕਹੈ ਉਸੈ ਸੂਰ ਉਸ ਗਾਇ ।੫੫।
- dôhrâ : turkan kai hindûan kai jahin jahin dçsahi jâi.
hakk parâyô un kahai usai sûr us gâi.55.

- ਚੌਪਈ : ਐਸ ਭਾਂਤ ਉਨ ਸਾਚੁ ਸੁਨਾਇ । ਦੇਵੈ ਦੋਇਨ ਸਾਚ ਲਗਾਇ ।
ਤੁਰਕ ਕੁਰਾਨ ਔ ਹਿੰਦੂਅਨ ਬੇਦ । ਵਾਚ ਕਹੇ ਉਨ ਸਚੁ ਸਚੁ ਭੇਦ ।੫੬।
- chaupaî : ais bhânt un sâchu sunâi. dçvai dôin sâch lagâi.
turak kurân au hindûan bçda. vâch kahç un sachu sachu bhçd.56.

ਇਕ ਬਾਰ ਬਾਬਾ ਜੀ ਅਚਲੈ ਗਯੋ । ਉਹਾਂ ਮੇਲੋ ਥੋ ਸਿੱਧਨ ਕਯੋ ।
ਕਰ ਗੋਸਟ ਤੇ ਭੀ ਜਿਤ ਲਏ । ਲਾਇ ਸਿਧੀ ਤੇਊ ਥਕ ਗਏ ।੫੭।

ik bâr bâbâ jî achlai gayô. ûhân mçlô thô siddhan kayô.
kar gôsat tç bhî jit laç. lâi sidhî tçû thak gaç.57.

ਸਿਧ ਕੁਰਲਾਣੈ ਬਾਲ ਗੁਦਾਈ । ਹਾਰ ਸਿਧਨ ਜਾਇ ਚੁਗਲੀ ਖਾਈ ।
ਨਾਨਕ ਸਿੱਧ ਨਵਾਂ ਇਕ ਭਯਾ । ਸਭ ਕੀ ਲਾਹਿ ਸੋਊ ਲੈ ਗਯਾ ।੫੮।

Dohra : Baba Nanak blessed those with fame who sought fame,
He blessed those with knowledge who sought knowledge.
With whatever desire one sought his grace,
Guru Nanak directed him towards its realization. (50)

Undertook Udasees¹⁹ and Held Discussions with Sidhas²⁰

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

Whenever divine inspiration dawned upon Baba Nanak,
He would recite hymns to the accompaniment of music.
Sidhas, Saints, Pirs²² and their followers rallied round him,
Delivering his message, he proceeded further on his travels. (52)

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

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

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

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

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

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

sidh kurlânai bâl gudâi. hâr sidhan jâi chuglî khâi.
nânak siddh navân ik bhayâ. sabh kî lâhi sôû lai gayâ.58.

ਸੁਨ ਉਨ ਸਿੱਧਨ ਕੀਯੋ ਹੰਕਾਰ । ਈਹਾਂ ਆਵੇ ਤੋ ਜਾਊਗਾ ਹਾਰ ।
ਯਹ ਸੁਨ ਬਾਬਾ ਜੀ ਉਹਾਂ ਸਿਧਾਰੇ । ਉਸ ਕੋ ਜੀਤ ਗੁਰ ਆਗੈ ਪਧਾਰੇ ।੫੯।
sun un siddhan kîyô hankâra. îhân âvç tau jâûgâ hâra.
yah sun bâbâ jî îhân sidhârç. us kô jît gur âgai padhârç.59.

- ਦੋਹਰਾ : ਫਰੀਦ ਪਟਨ ਮੁਲਤਾਨ ਮਧ ਉਚੱਨ ਲੋ ਜੋ ਪੀਰ ।
ਸਬਹਨ ਸੋਂ ਕਰ ਗੋਸਟਾਂ ਨਹਿ ਕਿਸਕੀ ਛਡੀ ਤਤਬੀਰ ।੬੦।
dôhrâ : pharîd patan multân madh uchann lau jô pîra.
sabhan sôn kar gôstân nahi kisakî chhadî tatbîra.60.
- ਚੌਪਈ : ਐਸੇ ਔਰ ਕਹਾਂ ਲਗ ਗਨੀਐ । ਪਹੁੰਚੈਂ ਤਹਾਂ ਸਿੱਧ ਜਹਿੰ ਸੁਣੀਐ ।
ਉਨਕੀ ਸਿੱਧੀ ਦੇਖ ਦਿਖਾਇ । ਝੂਠ ਛੁਡਾਵੈਂ ਸਚ ਦੇਂ ਲਾਇ ।੬੧।
chaupaî : aisç aur kahân lag ganîai. pahunchain tahân siddh jahin sunîai.
unkî siddhî dçkh dikhâi. jhûth chhudâvain sach dçn lâi.61.
- ਦੋਹਰਾ : ਇਮ ਕਰ ਸੈਲ ਪੰਜਾਬ ਕੀ ਲੀਨੇ ਲੋਕ ਪਤਯਾਇ ।
ਕਿਤ ਸੁੰਦਰ ਧਰਮਸਾਲ ਕਰ ਨਿਜ ਨਿਜ ਧਰਮੋਂ ਲਾਇ ।੬੨।
dôhrâ : im kar sail panjâb kî lînc lôk patyâi.
kit sundar dharmasâl kar nij nij dharmôn lâi.62.
- ਸਭੀ ਹਕੀਕਤ ਉਨੈ ਕੀ ਇਹਾਂ ਲਿਖੀ ਯੋ ਨਾਹਿ ।
ਜਨਮ ਸਾਖੀ ਪੁਰਾਤਨੋ ਦੇਖੋ ਜਿਸ ਹੁਇ ਚਾਹਿ ।੬੩।
sabhî hakîkat unai kî îhân likhî yau nâhi.
janam sâkhî purâtnô dçkhô jis hui châhi.63.

੪. ਕਲਜੁਗ ਔ ਬਾਬੇ ਕੀ ਗੋਸਟ ਕਾ ਪ੍ਰਸੰਗ
(ਕਲਜੁਗ ਨੂੰ ਫਿਕਰ)
4. kaljug au bâbç kî gôsat kâ parsnga
(kaljug nûn phikar)

- ਦੋਹਰਾ : ਕਲਜੁਗ ਔ ਜਿਮ ਸਤਿਗੁਰੂ ਸਾਖੀ ਗੋਸਟ ਹੋਇ ।
ਜਿਮ ਸਿਖ ਲਿਖ ਆਗੈ ਗਏ ਦੇਖ ਬਤਾਉਂ ਸੋਇ ।੧।
dôhrâ : kaljug au jim satigurû sâkhî gôsat hoi.
jim sikh likh âgai gaç dçkh batâûn sôî.1.
- ਚੌਪਈ : ਕਿਛੁਕ ਭਾਵ ਗੁਰ ਸਬਦ ਬਿਚਾਰ । ਕਹੋਂ ਦੇਖ ਸ੍ਰੀ ਗ੍ਰੰਥ ਮਝਾਰ ।
ਕਲਜੁਗ ਨਰਕ ਚਹਿ ਪਾਪੀ ਪਾਇ । ਪਰ ਸਤਿਗੁਰ ਜੀ ਚਹੈਂ ਕਢਾਇ ।੨।
chaupaî : kichhuk bhâv gur sabad bichâra. kahôn dçkh srî granth majhâra.
kaljug narak chahi pâpî pâi. par satigur jî chahain kadhâi.2.

That another Sidha (Guru Nanak) had appeared on the scene,
Who had robbed them of all their powers. (58)

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

Dohra : Guru Nanak then reached Pak Patan²⁵ in the province of Multan,
Where he conversed with a Pir, a heir to the Seat of Baba Farid²⁶.
He also held spiritual discussions with other saints at UchhanLo²⁷
And vanquished them all in spiritual discourses. (60)

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

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

It is difficult to narrate and record,
The whole account of Guru Nanak's life.
Whosoever wishes to proceed further in this pursuit,
May consult the Puratan Janam Sakhis²⁸. (63)

Episode 4

An Account of the Dialogue Between the Kaliyuga¹ And Baba Nanak (The Kalujuga felt concerned/threatened)

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

Chaupai : How (Baba Nanak) deliberated upon and inseminated the word of God,
I would narrate through illustrations from Sri Guru Granth Sahib.
The Kaliyuga wanted the sinners to be cast into hell,
The Satguru wished the sinners to be saved from hell. (2)

ਕਲੂ ਚਹੈ ਪਾਪੀ ਡੁੱਬ ਜਾਇੰ । ਬਾਬਾ ਚਹੈ ਉਨ ਪਾਰ ਲੰਘਾਇ ।
ਬਾਬਾ ਅਪਣੀ ਛੁੱਡੈ ਨ ਬਾਣ । ਤਾਰਯੋ ਚਹੈ ਸਗਲ ਜਹਾਨ ।੩।
kalû chahai pâpî dubb jâin. bâbâ chahai un pâr langhâi.
bâbâ apnî chhadai na bâna. târyô chahai sagal jahâna.3.

ਤੋ ਕਲਜੁਗ ਮਨ ਆਯੋ ਰੋਸ । ਲਈ ਨਾਨਕ ਮੋਹਿ ਅਦਾਲਤ ਖੋਸ ।
ਹਮ ਚਹੈ ਨਿਜ ਅਦਲ ਬਹਾਯਾ । ਨਾਨਕ ਚਹੈ ਨਿਜ ਧਰਮ ਬ੍ਰਤਾਯਾ ।੪।
tau kaljug man âyô rôsa. laî nânak môhi adâlat khôsa.
ham châhai nij adal bahâyâ. nânak chahai nij dharam bartâyâ.4.

ਹਮਰੋ ਉਸ ਕੇ ਮਿਲੈ ਨ ਮੇਲ । ਕਲਜੁਗ ਯੋ ਆਯੋ ਮਨ ਖੇਲ ।
ਹੁਇ ਸੁ ਕਥਾ ਜਿਸ ਸੁਨੈ ਲੋਰ । ਲਏ ਦੇਖ ਵਹ ਪੁਸਤਕ ਹੋਰ ।੫।
hamrô us kô milai na mçla. kaljug yaun âyô man khçl.
hui su kathâ jis sunnai lôra. laç dçkh vah pustak hôra.5.

**੫. ਅਬ ਦੱਖਣ ਪੁਸੰਗ ਤੁਰਯੋ
(ਦੱਖਣ ਕੀ ਉਦਾਸੀ)
5. ab dakkhan parsang turyô
(dakkhan kî udâsî)**

- ਦੋਹਰਾ : ਫਿਰ ਸਤਿਗੁਰ ਦੱਖਣ ਦਿਸੇ ਤੁਰੇ ਸੁ ਕਰਨੇ ਸੈਲ ।
ਸਬਦ ਸਾਖੀ ਕੇ ਪੜ੍ਹਨ ਕੇ ਮਰਦਾਨਾ ਕਰ ਲਯੋ ਗੈਲ ।੧।
dôhrâ : phir satigur dakkhan disç turç su karnç saila.
sabad sâkhî kç pardahn kô maradânâ kar layô gaila.1.
- ਚੌਪਈ : ਜਹਿੰ ਜਹਿੰ ਦੇਵਲ ਤੀਰਥ ਦੇਖੇ । ਸਭ ਥਾਂ ਭ੍ਰਿਸ਼ਟ ਤੁਰਕਨ ਕੀਏ ਪੇਖੇ ।
ਦੇਵਲ ਢਾਹਿ ਮਸੀਤੋਂ ਮਧ ਕਰੀ । ਮੂਰਤ ਮਧ ਕਰ ਨਕਟੀ ਧਰੀ ।੨।
chaupaî : jahin jahin dçval tîrath dçkhç. sabh thân bharishat turkan kîç pçkhç.
dçval dhâhi masîtçn madh karî. mûrat madh kar naktî dharî.2.
- ਯੋ ਬਾਬੇ ਦੇਖ ਸਬਦ ਉਚਾਰਯੋ । ਸੋ ਮੈਂ ਯਾ ਪੁਸਤਕ ਲਿਖ ਧਾਰਯੋ ।
ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ । ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ ।
ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ । ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ।੩।
yaun bâbç dçkh sabad uchâryô. sô main yâ pustak likh dhâryô.
khurâsân khasmânâ kîâ. hindustân darâiâ.
kôî muglu na hôâ andhâ. kinai na parchâ lâiâ.3.
- ਸੋਰਠਾ : ਕਲਜੁਗ ਛੋੜਯੋ ਨਾਹਿ ਕਿਸ ਹੁੰ ਦੇਵਤ ਮੱਧ ਬਲ ।
ਭ੍ਰਿਸ਼ਟ ਕੀਏ ਸਭ ਥਾਇ ਜੋ ਹਿੰਦੂਅਨ ਕੇ ਪੂਜ ਥੇ ।੪।
sôrthâ : kaljug chhôrdyô nâhi kis hûn dçvat maddh bala.
bharishat kîç sabh thâi jô hindûan kç pûj thç.4.

The Kaliyuga wanted the sinners to be damned,
Baba Nanak wished the sinners to be redeemed.
Baba Nanak would never abandon his mission,
He wished to redeem the whole mankind. (3)

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

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

Episode 5 **Episode about Baba Nanak's Travel to the South** **The Daccan Udasi¹**

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

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

Seeing the desecration and destruction of these holy places.,
Baba Nanak recited the following hymns as reproduced below :
“Launching their invasion from Khurasan² (Iran),
They (the Mughals) threatened to occupy Hindustan.
But neither was any Mughal chastised,
Nor could any Deity checkmate their advance.” (3)

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

੬. ਅਬ ਪੂਰਬ ਕੋ ਪ੍ਰਸੰਗ ਤੁਰਿਯੋ
(ਉਦਾਸੀ ਪੂਰਬ ਕੀ)
6. ab pûrab kô parsang turiyô
(udâsî pûrab kî)

- ਦੋਹਰਾ : ਤੇ ਬਾਬੇ ਮਧ ਚਿਤ ਧਰਯੋ ਪੂਰਬ ਸੈਲ ਬਿਚਾਰ ।
ਝੂਠ ਸਾਚ ਜਹਿੰ ਜਹਿੰ ਵਧਯੋ ਦੇਖੀਐ ਸੋਊ ਉਘਾਰ ।੧।
dôhrâ : tç bâbç madh chit dharyô pûrab sail bichâra.
jhûth sâch jahin jahin dhapyô dçkhîai sôû ughâra.1.
- ਚੌਪਈ : ਪ੍ਰਿਥਮ ਸਤਿਗੁਰ ਕੀਯੋ ਗੰਗ ਇਸ਼ਨਾਨ । ਰਿਖੀਕੇਸ਼ ਰਿਖੀ ਦੇਖੇ ਥਾਨ ।
ਪਾਰ ਲੰਘ ਵਲਭੀ ਤਹਿੰ ਦੇਸ । ਹੁਤੇ ਲੋਕ ਸਭ ਜੋਗੀ ਭੇਸ ।੨।
chaupâi : paritham satigur kîyô gang ishnâna. rikhîkçsh rikhî dçkhç thâna.
pâr langh valbhî tahin dçsa. hutç lôk sabh jôgî bhçsa.2.
- ਸਿਧ ਚੌਰਾਸੀ ਕੋ ਉਹਾਂ ਥਾਮ । ਗੋਰਖ ਮਤੋ ਹੁਤਿ ਤਿਸਕੋ ਨਾਮ ।
ਉਹਾਂ ਕਲਜੁਗ ਬਹੁ ਭਯੋ ਪਸਾਰਾ । ਸਿੱਧਨ ਲਖ ਜੋਰ ਲਾਯੋ ਭਾਰਾ ।੩।
sidh chaurâsî kô ûhân thâma. gôrakh matô huti tiskô nâma.
ûhân kaljug bahu bhayô pasârâ. siddhan lakh jôr lâyô bhârâ.3.
- ਤਹਾਂ ਬਾਬੇ ਸਤਿਨਾਮ ਜਪਾਇਯਾ । ਗੋਰਖ ਮਤਯੋ ਨਾਨਕ ਮਤਾ ਸਦਵਾਯਾ ।
ਬਦਰੀ ਕਿਦਾਰ ਔ ਦੇਸ ਉਡੀਸੇ । ਜਗਨ ਨਾਥ ਲਖਿ ਆਗੈ ਬੈਸੇ ।੪।
tahân bâbç satinâm japâyâyâ. gôrakh matyôn nânak matâ sadvâyâ.
badrî kidâr au dçsh udîsç. jagan nâth lakhi âgai baisç.4.
- ਹਿੰਗ ਖਲੜ ਜਿਮ ਖਲੜ ਮੁਸਕਾਵੈ । ਸੱਚ ਹਿੰਗ ਕਹੂੰ ਦੂਡੀ ਨ ਪਾਵੈ ।
ਸਜਨ ਠੱਗ ਬਡ ਭਗਤ ਸਦਾਏ । ਭਗਤਿ ਉਹਲੈ ਗਲ ਲੋਕਨ ਕਟਵਾਏ ।੫।
hing khalarð jim khalarð muskâvai. sachch hing kahûn dhûndî na pâvai.
sajan thagð bad bhagat sadâç. bhagti uhlai gal lôkan katvâç.5.
- ਦੋਹਰਾ : ਸੋ ਸਤਿਗੁਰ ਜਾ ਸਿਖ ਕੀਯੋ ਸਾਚੇ ਗਯਾਨ ਦ੍ਰਿੜਾਇ ।
ਐਸੇ ਕੀਏ ਅਨੇਕ ਸਿਖ ਕੋ ਸਭ ਸਕੈ ਗਿਨਾਇ ।੬।
dôhrâ : sô satigur jâ sikh kîyç sâchô gayân darirdâi.
aisç kîç ançk sikh kô sabh sakai ginâi.6.
- ਚੌਪਈ : ਠੱਗੀ ਤੇ ਦਏ ਠੱਗ ਹਟਵਾਇ । ਕੁਰਾਹੋਂ ਮੁੜ ਸਭ ਰਾਹ ਦੀਏ ਪਾਇ ।
ਸਬਦ ਸਾਖੀ ਸਚ ਦੀਨੇ ਲਾਇ । ਧਰਮਸਾਲ ਦਈ ਬਹੁ ਥਾਂ ਪਾਇ ।੭।
chaupâi : thagðgî tç daç thagð hatvâi. kurâhôn murd sabh râh dîç pâi.
sabad sâkhî sach dînc lâi. dharmasâl daî bahu thân pâi.7.
- ਸਿਖ ਸੰਗਤ ਕੋ ਜੋੜ ਕਰਾਵੈਂ । ਸਤਿਨਾਮੁ ਕੋ ਜਾਪ ਜਪਾਵੈਂ ।
ਔਰ ਖੁਲਾਇਕੈ ਪਿਛੈ ਖਾਇਂ । ਦਯਾ ਧਰਮ ਇਤ ਲਾਏ ਰਾਹਿ ।੮।
sikh sangat kô jôrd karâvain. satinâmu kô jâp japâvain.
aur khulâikai pichchhai khâin. dayâ dharam it lâç râhi.8.

Episode 6
Episode about Baba Nanak's Travel to the East
(The Eastern Udasi)

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

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

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

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

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

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

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

He organised many congregations of his followers,
And induced them to meditate upon the name of God.
He inculcated the virtue of feeding others before feeding themselves,
And made them follow the path of compassion and righteousness. (8)

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਬਾਬੇ ਕੇ ਓਈ । ਵਾਹਿ ਵਾਹਿ ਗੁਰ ਆਖੈ ਤੋਈ ।
 ਹਮ ਕੇ ਕੂੜੇਂ ਦੀਓ ਹਟਵਾਇ । ਸਤਿ ਸਬਦ ਹਮ ਦੀਨੇ ਲਾਇ ।੯।
 dhanni dhanni kahai bâbç kô ôî. vâhi vâhi gur âkhai tôî.
 ham kô kûrdôn dîô hatvâi. sati sabad ham dînc lâi.9.

ਦੇਸ ਬੰਗਾਲੈ ਔ ਕਾਵਰੂ ਦੇਸ । ਲੰਘ ਗਏ ਰਾਜ ਤ੍ਰਿਯਾ ਦੇਸ ।
 ਸ਼ਿਵਨਾਭ ਦੇਸ ਕੋਊ ਰਾਜਾ ਕਹੇ । ਤਿਹ ਜਾ ਸਤਿਗੁਰ ਸਿਖ ਬਨਵਏ ।੧੦।
 dçs bangâlai au kâvrû dçsa. langh gyaç râj tariyâ dçsa.
 shivnâbh dçs kôû râjâ kahç. tih jâ satigur sikh banvaç.10.

- ਦੋਹਰਾ : ਉਸੀ ਦੇਸ ਬਾਬਾ ਗਯੇ ਜਿਹ ਬਹੁਤੇ ਬੇਈਮਾਨ ।
 ਤੇ ਸਿਖ ਭਏ ਸੰਗਤ ਬਣੀ ਸਚ ਜਾਨ ਲਯੇ ਭਗਵਾਨ ।੧੧।
 dôhrâ : usî dçs bâbâ gayô jih bahutç bçîmâna.
 tç sikh bhaç sangat banî sach jân layô bhagvâna.11.
- ਚੌਪਈ : ਗਯੇ ਕਲੂ ਤਿਹ ਤੇ ਕਰ ਕੂਚ । ਲਿਖੀ ਨ ਸਭੀ ਕਹੀ ਕਰ ਸੂਚ ।
 ਔ ਜੁ ਸਭ ਹੀ ਸਾਖੀ ਲਖਾਉਂ । ਗ੍ਰੰਥ ਬਧੈ ਔ ਅੰਤ ਨ ਪਾਉਂ ।੧੨।
 chaupâi : gayô kalû tih tç kar kûcha. likhî na sabhî kahî kar sûcha.
 au ju sabh hî sâkhî lakhâûn. granth badhai au ant na pâûn.12.

ਤੋ ਬਾਬਾ ਕਹੂੰ ਅਗੈ ਸਿਧਾਰੇ । ਜਾਇ ਵੜੇ ਕਿਤ ਸਮੁੰਦ੍ਰ ਮਝਾਰੇ ।
 ਸੰਗਲਦੀਪ ਲੰਘ ਔਰ ਕੇਤੇ । ਜਿਨ ਕੇ ਪਰਤ ਨ ਨਿਜ ਕੇ ਭੇਤੇ ।੧੩।
 tau bâbâ kahûn agai sidhârç. jâi vardç kit samundar majhârç.
 sangladîp langh aur kçtç. jin kç parat na nij kô bhçtç.13.

ਬਾਬੇ ਕੀ ਗਤ ਬਾਬੇ ਜਾਣੈ । ਹਮ ਉਸ ਕੀ ਕਿਮ ਸ਼ਕਤਿ ਬਖਾਣੈ ।
 ਬਾਪ ਜਨਮ ਕਯਾ ਬੇਟੇ ਕਹੈ । ਬਾਬੇ ਕੀ ਗਤ ਬਾਬੇ ਲਹੈ ।੧੪।
 bâbç kî gat bâbô jânai. ham us kî kim shakti bakhânai.
 bâp janam kayâ bçtô kahai. bâbai kî gat bâbô lahai.14.

ਉਤ ਦੇਸ ਬਾਬੇ ਜਾਇ ਜਰੂਰ । ਹੋਹਿ ਭੂਲੇ ਬਹੁ ਮੂਰਖ ਕੂਰ ।
 ਜਹਿ ਜਹਿ ਚਰਨ ਨਾਨਕ ਜੀ ਪਾਯੇ । ਧਰਮ ਕਰਮ ਉਨ ਲੋਕਨ ਦ੍ਰਿੜ੍ਹਾਯੇ ।੧੫।
 ut dçs bâbô jâi jarûra. hôhin bhûlç bahu mûrakh kûra.
 jahin jahin charan nânak jî pâyô. dharam karam un lôkan darirdhâyô.15.

ਧਰਮਸਾਲ ਤਿਹ ਥਾਂ ਬਨਵਾਈ । ਕੀਯੇ ਸਿਖ ਤਹਿ ਦਯਾ ਦ੍ਰਿੜ੍ਹਾਈ ।
 ਜੇ ਕੋਈ ਆਵੈ ਅਜਮਤ ਲੈਣ । ਉਸ ਕੇ ਖੁਸ਼ ਗੁਰ ਤਿਮੈਂ ਕਰ ਦੈਨ ।੧੬।
 dharmasâl tih thân banvâi. kîyô sikh tahin dayâ darirdrâi.
 jç kôî âvai azmat laina. us kô khush gur timain kar daina.16.

As they admired and eulogized Baba Nanak's reformist role,
They expressed their sense of gratitude for his blessings.
"He has restrained us from indulgence in corruption,
And he has attuned us to the word of God."(9)

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

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

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

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

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

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

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

**੭. ਅਬ ਪਸਚਮ ਕੋ ਪ੍ਰਸੰਗ
(ਮੱਕਾ ਮਦੀਨਾ)
7. ab pascham kô parsnga
(makkâ madîna)**

- ਦੋਹਰਾ : ਮਰਦਾਨੈ ਬਾਬੇ ਸੋ ਕਹੀ ਹੋਸ ਰਹੀ ਮਨ ਮਾਂਹਿ ।
ਔਰ ਸੈਲ ਹਮ ਬਹੁ ਕਚੇ ਕਾਬੇ ਦੇਖਯੋ ਨਾਂਹਿ ।੧।
- dôhrâ : mardânai bâbç sô kahî haus rahî man mânhi.
aur sail ham bahu karç kâbô dçkhyô nânhi.1.
- ਚੌਪਈ : ਤੋ ਬਾਬੇ ਉਸੈ ਫਰਮਾਯੋ । ਤੈ ਹਮ ਕਿਮ ਨਹਿ ਅਗੈ ਬਤਾਯੋ ।
ਜਬ ਕਹਤੋ ਤਬ ਦੇਤ ਦਿਖਾਈ । ਤੈ ਹੀ ਥੀ ਯਹ ਦੇਰ ਲਗਾਈ ।੨।
- chaupaî : tau bâbç usai pharmâyô. tai ham kim nahin agai batâyô.
jab kahtô tab dçt dikhâi. tai hî thî yah dçr lagâi.2.
- ਤਬ ਸਤਿਗੁਰ ਅੱਖੀਂ ਮਿਚਵਾਇ । ਜਾਇ ਖੁਲਾਯੋ ਹਜ ਕਾਬੇ ਥਾਇ ।
ਪ੍ਰਿਥਮੈਂ ਜਾਰਤ ਰੋਜੇ ਕਰਵਾਈ । ਪਾਛੈ ਔਰਹਿ ਜਗਾ ਦਿਖਾਈ ।੩।
- tab satigur akkhîn michvâi. jâi khulâyô haj kâbç thâi.
parithmain zârat rôzç karvâi. pâchhai aurahi jagâ dikhâi.3.
- ਬਾਬੇ ਡੇਰਾ ਵਲ ਪਿਛਲੈ ਕੀਓ । ਹੁਤਯੋ ਰਹਤ ਥੋ ਮੁੰਦਯੋ ਥੀਯੋ ।
ਇਤ ਖਾਤਰ ਥੋ ਧਰਯੋ ਮੁੰਦਾਹਿ । ਕੋਊ ਆਵੈ ਪੀਰ ਖੁਲ੍ਹੁ ਆਪੇ ਜਾਇ ।੪।
- bâbç dçrâ val pichhlai kîô. hutyô rahat thô mundyô thîyô.
it khâtar thô dharyô mundâhi. kôû âvai pîr khulah âpç jâi.4.
- ਐਸੀ ਭਈ ਤਹਾਂ ਗੁਰ ਕਲਾ । ਬਿਨ ਕੁੰਜੀ ਸੋਂ ਖੁਲ੍ਹੁ ਭਯੋ ਗਲਾ ।
ਐਸ ਅਚੰਭਾ ਤਹਿੰ ਲਖਯੋ ਮੁਜਾਵਰ । ਜਾਨਯੋ ਪੀਰ ਇਹਾਂ ਕੋਈ ਆਵਰ ।੫।
- aisî bhai tahân gur kalâ. bin kunjî sôn khulah bhayô galâ.
ais achmbhâ tahin lakhyô mujâvra. jânyô pîr ihân kôî âvra.5.
- ਦੋਹਰਾ : ਪ੍ਰਿਥਮ ਮੁਜਾਵਰ ਸਮਝਿਓ ਹੋਗ ਵਲੀ ਅਯੋ ਕੋਇ ।
ਯਾਂਤੇ ਖੁਲ੍ਹਯੋ ਮਜਬੂਤ ਦਰ ਚੂੰਡ ਦੇਖੀਏ ਸੋਇ ।੬।
- dôhrâ : paritham mujâvar samjhiô hôg valî ayô kôî.
yântç khulhyô mazbût dar dhûnd dçkhiç sôî.6.
- ਚੌਪਈ : ਕਰੀ ਤਲਾਸ਼ ਉਨ ਵਲੀ ਨ ਪਾਯਾ । ਕਿਨੈ ਨ ਖੋਲੈ ਹਥ ਸਬਹਨ ਲਾਯਾ ।
ਰਲਿ ਮਿਲਿਕੇ ਸਭ ਲਾਇ ਰਹੇ ਜੋਰ । ਸਗਵਾਂ ਅੜ ਰਹੇ ਜੋ ਥੇ ਔਰ ।੭।
- chaupaî : karî talâsh un valî na pâyâ. kinai na khôlai hath sabhan lâyâ.
rali milikç sabh lâi rahç jôra. sagvân ard rahç jô thç aura.7.
- ਤਹਾਂ ਪ੍ਰਤਾਪ ਬਾਬੇ ਕੋ ਭਯੋ । ਖੁਲ੍ਹੋ ਹੁਤੋ ਸੋ ਸੱਭ ਅੜੈਯੋ ।
ਬਹੁਤ ਸੋਚ ਮੁਜਾਵਰਨ ਆਈ । ਯਹ ਤੋ ਬਾਤ ਨਈ ਅਬ ਭਈ ।੮।
- tahân partâp bâbç kô bhayô. khulhô hutô sô sabbh ardayô.
bahut sôch mujâvran âi. yah tô bât naî ab bhai.8.

Episode 7
Episode about the Travel to the West
(Mecca Madina¹)

Dohra : Once Mardana made a request to Baba Nanak,
That he had cherished a strong desire in his heart.
That they should proceed on a long excursion,
And that he had never gone on a pilgrimage to the Kaaba². (1)

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

Then Baba Nanak asked him to close his eyes,
They had reached Kaaba for Haj³ when he made him open his eyes.
First he made Mardana to make obeisance at Kaaba,
Then he took Mardana to other places of pilgrimage. (3)

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

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

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

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

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

- ਦੋਹਰਾ : ਤਹਾਂ ਮੁਜਾਵਰਨ ਮਨ ਮਿਥੀ ਕਿਤ ਹਿੰਦੂ ਆਇਓ ਹੋਇ ।
ਜਾਵੈ ਪਤ ਗਵਾਇ ਹਮ ਜਾਦੂਗਰਿ ਕਰ ਕੋਇ ।੯।
- dôhrâ : tahân mujâvran man mithî kit hindû âiô hôi.
jâvai pat gavâi ham jâdûgri kar kôî.9.
- ਚੌਪਈ : ਕਰੀ ਤਲਾਸ਼ ਤੋ ਬਾਬਾ ਦੇਖਾ । ਲਖਿਓ ਬਾਬਾ ਉਨ ਹਿੰਦੂ ਭੇਖਾ ।
ਪੈਰ ਪਸਾਰ ਬਾਬਾ ਥੇ ਪਰਾ । ਘਸੀਟ ਉਨੈ ਵਲ ਦੂਜੀ ਕਰਾ ।੧੦।
- chaupâi : karî talâsh tau bâbâ dëkhâ. lakhiô bâbâ un hindû bhëkhâ.
pair pasâr bâbâ thô parâ. ghasît unhai val dûjî karâ.10.
- ਉਸੀ ਵੱਲ ਕੇ ਦਰ ਖੁਲ੍ਹ ਗਏ । ਬਾਬਾ ਨਿਕਾਰਯੋ ਸੋਊ ਅੜ ਰਹੇ ।
ਦੇਖ ਮੁਜਾਵਰਨ ਲਾਗੀ ਆਗ । ਬਾਬੋ ਸੁਟਿਓ ਕਢ ਬਾਹਰ ਲਾਗ ।੧੧।
- usî vall kç dar khulah gûç. bâbâ nikâryô sôû ard rahç.
dëkh mujâvran lâgî âga. bâbô sutiô kadh bâhar lâga.11.
- ਦੋਹਰਾ : ਤੋ ਦਰ ਸਭ ਹੀ ਮੁੰਦ ਭਏ ਰਹੇ ਜੋਰ ਸਬ ਲਾਇ ।
ਉਹਾਂ ਹਾਜੀ ਹੁਤੇ ਪੰਜਾਬ ਕੇ ਉਨ ਦਯੋ ਸਿਯਾਨ ਬਤਾਇ ।੧੨।
- dôhrâ : tau dar sabh hî mund bhaç rahç jôr sab lâi.
uhân hâjî hutç panjâb kç un dayô siyân batâi.12.
- ਚੌਪਈ : ਉਨੈ ਕਹਯੋ ਯਹ ਨਾਨਕ ਫਕੀਰ । ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਕੋ ਪੀਰ ।
ਇਸ ਤੁਰਕ ਹਿੰਦੂ ਹੈ ਇਕਸ ਜਾਨੇ । ਇਨ ਦੋਊ ਇਕ ਸਾਰ ਪਛਾਨੇ ।੧੩।
- chaupâi : unain kahyô yah nânak phakîra. hindû muslamân kô pîra.
is turak hindû hai ikas jânç. in dôû ik sâr pachhânç.13.
- ਹੱਕ ਨਾਮ ਇਨ ਸਚ ਦਿੜਾਯਾ । ਇਨ ਰਾਹਿ ਸੱਚੇ ਹੈ ਜਗ ਲਾਯਾ ।
ਤੁਰਕ ਬੰਦਗੀ ਹਿੰਦੂ ਭਗਤਿ ਲਾਏ । ਕੁਫਰ ਹੰਕਾਰੋਂ ਦੋਊ ਹਟਾਏ ।੧੪।
- hakk nâm in sach dirdâyâ. in râhi sachchç hai jag lâyâ.
turak bandgî hindû bhagti lâç. kufar hankârôn dôû hatâç.14.
- ਸੋਰਠਾ : ਜਾਂਕੋ ਇਤ ਪਗ ਪਾਇ ਅੜੇ ਦਵਾਜੇ ਨਹਿ ਖੁਲ੍ਹੇ ।
ਜੋ ਦੇਵੇ ਬਦ ਦੁਆਇ ਕਿਆ ਜਾਨਾ ਕਿਛ ਹੋਰ ਹੁਇ ।੧੫।
- sôrthâ : jânkai it pag pâi ardç darvâjç nahi khulhç.
jau dçvç bad duâi kiâ jânâ kichh hôr hui.15.
- ਤਬ ਉਨ ਕੀਓ ਵਿਚਾਰ ਲਾਇ ਜੋਰ ਹਮ ਸਭ ਥਕੇ ।
ਖੁਲ੍ਹਯੋ ਨ ਕੋਊ ਕਿਵਾਰ ਹਮਰੀ ਸ਼ੇਖੀ ਇਮ ਗਈ ।੧੬।
- tab un kîô vichâr lâi jôr ham sabh thakç.
khulhyô na kôû kivâr hamrî shëkhî im gâi.16.
- ਚੌਪਈ : ਇਮੈ ਮੁਜਾਵਰਨ ਮਤੋ ਮਤਾਯੋ । ਯਾਂਕੋ ਹਥ ਦਰਵਾਜਨ ਲੂਯੋ ।
ਲਾਯਤਿ ਖੁਲ੍ਹ ਦਰਵਾਜੇ ਅਏ । ਤੋ ਯਹ ਪੀਰ ਮੁਰੀਦ ਹਮ ਭਏ ।੧੭।
- chaupâi : imai mujâvran matô matâyô. yânkô hath darvâjan lavâyô.
lâyti khulah darvâjç aç. tau yah pîr murîd ham bhaç.17.

- Dohra : Then the shrine-incharges arrived at a conclusion,
That some Hindu might have tried to enter the Kaaba.
He intended to rob them of all their honour and status,
By casting some kind of a magical spell over the place. (9)
- Chaupai : When they carried out a search, they spotted out Baba Nanak.
He was dressed in the manner of a Hindu.
Since he was lying with his feet outstretched (towards the Kaaba),
They dragged his body to change the direction of his feet. (10)
- Instantly, the shrine door facing Baba Nanak's feet opened,
When they dragged him out, the remaining gates also closed.
This incident incited and infuriated the shrine In-charges further,
And they pulled Baba Nanak out of the shrine's premises (11)
- Dohra : There upon, all the gates of the shrine got shut,
Despite all the force they applied to open the gates.
Incidentally, there were some people from Punjab among the Haj pilgrims,
Who, recognizing Guru Nanak, revealed his true identity? (12)
- Chaupai : They declared that he was Guru Nanak, a saint,
Who was a prophet of both the Hindus and the Muslims.
Who showered his benevolence equally on both the Muslims and the Hindus.
Who considered both the communities as equal partners? (13)
- Who had preached the true name of God to both the communities,
Who had made the people follow the path of truth and righteousness.
Who had exhorted both the Hindus and the Muslims to pray and meditate,
Who had weaned both the communities from non-belief and arrogance? (14)
- Sortha : Did they not observe the phenomenon of doors having closed,
The moment his feet were turned in another direction?
What worse disaster might happen further,
If he but uttered another curse? (15)
- There upon, all the shrine in-charges deliberated upon the whole issue,
That they had used their whole strength to open the shrine doors,
But having failed in all their attempts to open the gates,
They had lost all their prestige and status.(16)
- Chaupai : So all the Shrine in-charges reached a unanimous resolution,
That they should get the shrine doors touched by Guru Nanak.
If the doors get opened with the touch of his hands,
Then they should accept him as their prophet and become his followers. (17)

ਜੋ ਇਸ ਤੈ ਨਹਿੰ ਖੁਲ੍ਹੈ ਕਿਵਾਰ । ਤੋ ਇਸ ਦੇਯਗੁ ਜਾਨੋ ਮਾਰ ।
ਮੁਖ ਮੀਠੈ ਹੁਇ ਕਰਹੁ ਅਬ ਬਾਤ । ਅਬ ਦੇਖੋ ਇਸ ਯੋਂ ਕਰਾਮਾਤ ।੧੮।
jau is tai nahin khulhain kivâra. tau is d̥ygu jânôn mâra.
mukh mîthai hui karahu ab bâta. ab d̥k̥hō is yaun karâmâta.18.

ਹਾਥ ਜੋਤ ਸੋਊ ਠਾਢੇ ਭਏ । ਮਧ ਅਰਬੀ ਕੇ ਉਸ ਬਚ ਕਹੇ ।
ਉਸੀ ਜਬਾਨ ਗੁਰ ਉੱਤਰ ਦਏ । ਕਰ ਆਦਰ ਤੇ ਪਾਸ ਬਹਏ ।੧੯।
hâth jôrd sôû thâdh̥ç bhaç. madh arabî k̥ç us bach kah̥ç.
usî zabân gur uttar daç. kar âdar t̥ç pās bahaç.19.

ਹਾਥ ਜੋਤ ਉਨ ਬਿਨਤੀ ਕਈ । ਖਤਾ ਬਖਸ਼ੋ ਜੋ ਹਮ ਤੈ ਭਈ ।
ਤੁਮ ਹਥ ਲਾਇ ਕਿਵਾਰ ਖੁਲ੍ਹਾਵੇ । ਤੁਮ ਹਾਜੀਅਨ ਕੋ ਹੱਜ ਕਰਾਵੇ ।੨੦।
hâth jôrd un bintî kaî. khatâ bakhshô jô ham tai bhaî.
tum hath lâi kivâr khulhâvô. tum hâjîan kô hajj karâvô.20.

ਦੋਹਰਾ : ਤੋ ਸਤਿਗੁਰ ਜੀ ਯੋਂ ਕਯੋ ਮਰਦਾਨੇ ਬੋਲ ਸੁਨਾਇ ।
ਉਠ ਤਿਨ ਦੀਨੇ ਖੋਲ੍ਹ ਦਰ ਆਇਸ ਬਾਬੇ ਪਾਇ ।੨੧।
dôhrâ : tau satigur jî yaun kayô mardânç bôl sunâi.
uth tin dīnç khôlah dar âis bâbç pâi.21.

ਚੋਪਈ : ਇਮ ਮਰਦਾਨੈ ਮਦੀਨੇ ਦਿਖਾਯੋ । ਫਿਰ ਉਸ ਤੈ ਗੁਰ ਅਗੈ ਸਿਧਾਯੋ ।
ਕਹੈਂ ਦੇਸ ਜਿਸ ਪਸਚਮ ਨਾਇ । ਲੰਘ ਗਏ ਵਹਿ ਦੇਸਹਿ ਵਾਇ ।੨੨।
chaupâi : im mardânai madînô dikhâyô. phir us tai gur agai sidhâyô.
kahain d̥ç jis pascham nâi. langh gaç vahi d̥çsahi vâi.22.

ਚਲੇ ਚਲੇ ਕਿਤ ਅਗੈ ਸਿਧਾਰੇ । ਜਾਇ ਵੜੇ ਕਿਤ ਸਮੁੰਦ੍ਰ ਮਝਾਰੇ ।
ਉਹਾਂ ਵਰਨ ਸੋਂ ਭੋਟਾ ਭਈ । ਉਨ ਕੀ ਬਾਤੋਂ ਜਾਨੈ ਵਈ ।੨੩।
chalç chalç kit agai sidhârç. jâi vardç kit samundar majhârç.
ûhân varan sôn bh̥çtâ bhaî. un kî bâtain jânai vaî.23.

ਤੁਰਕ ਉਸੇ ਖਵਾਜ ਖਿਜ਼ਰ ਸੁ ਆਖੈਂ । ਅਪਨੀ ਬੋਲੀ ਇਮ ਉਸ ਭਾਖੈਂ ।
ਉਹਾਂ ਮਰਦਾਨੈ ਨੇ ਭਉ ਖਾਯਾ । ਆਖ ਬਾਬੈ ਵਲ ਵਤਨ ਲਿਆਯਾ ।੨੪।
turak usç khavâj khizar su âkhain. apnî bôlî im us bhâkhain.
ûhân mardânai nç bhau khâyâ. âkh bâbai val vatan liâyâ.24.

੮. ਅੱਬ ਉੱਤਰ ਕਾ ਪ੍ਰਸੰਗ
(ਉਦਾਸੀ ਉੱਤਰ ਦੀ)
8. abb uttar kâ parsang
(udâsî uttar dî)

ਦੋਹਰਾ : ਫਿਰ ਸਤਿਗੁਰ ਸੁਨ ਪਰਬਤੇ ਉਤਮ ਬਡੋ ਸੁ ਦੇਸ ।
ਸਿੱਧ ਸਾਧ ਸੁਨਤਹਿ ਘਨੇ ਦੇਵੀ ਦੇਵ ਮਹੇਸ ।੧।

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

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

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

Dohra : There upon Satguru⁴ (Guru Nanak) called Mardana,
And gave him some verbal instructions.
Thereafter, Mardana opened all the three closed doors,
As per the instructions of Guru Nanak (21)

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

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

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

Episode 8

Episode about the Travel To the North

(The Northern Udasi)

Dohra : Then Satguru Guru Nanak proceeded towards the various mountainous regions,
Which were situated in the Northern part of India.

- dôhrâ : phir satigur sun parbatç utam badô su dçsa.
siddh sâdh suntahi ghanç dçvî dçv mahçsa.1.
- ਚੌਪਈ : ਉਸੀ ਦੇਸ ਕੇ ਸੈਲਹਿ ਕਾਰਨ । ਲਾਭਿ ਹਾਨ ਸਚ ਝੂਠ ਬਿਚਾਰਨ ।
ਪ੍ਰਿਥਮ ਨੀਹਲ ਫਿਰ ਧਾਰਨ ਚੜੇ । ਕਾਲੀਅਨ ਛਡ ਫਿਰ ਧੌਲੀਅਨ ਵੜੇ ।੨।
- chaupaî : usî dçs kç sailahi kârna. lâbhi hân sach jhûth bichârna.
paritham nîhal phir dhâran chardhç. kâlîan chhad phir dhaulîan vardç.2.
- ਜਗਾ ਜਗਾ ਜੋ ਸਭੀ ਲਿਖਯੈ । ਗ੍ਰੰਥ ਬਢਨ ਤੇ ਮਨਹੁੰ ਸੰਕਯੈ ।
ਜਿਨ ਕੋ ਲੋੜ ਸੁਣਨ ਕੀ ਹੋਇ । ਔਰ ਪੁਸਤਕ ਤੇ ਸੁਨ ਲਏ ਸੋਇ ।੩।
- jagâ jagâ jô sabhî likhyyai. granth badhan tç manhun sankyyai.
jin kô lôrd sunan kî hôi. aur pustak tç sun laç sôî.3.
- ਦੋਹਰਾ : ਜਹਿ ਸਤਿਗੁਰ ਜੀ ਤਬ ਪੁਜੇ ਦੇਖਯੋ ਠੀਕ ਨ ਕੋਇ ।
ਦੇਵੀ ਦੇਵ ਔ ਮੜ ਮਟੋ ਲਿੰਗ ਪਾਥਰ ਪੂਜਕ ਭਏ ਸੋਇ ।੪।
- dôhrâ : jahi satigur jî tab pujç dçkhyô thîk na kôî.
dçvî dçv au mard matô ling pâthar pûjak bhaç sôî.4.
- ਚੌਪਈ : ਜਹ ਕਿਤ ਬਾਬਾ ਜੀ ਜਾਵੇ ਦੇਸ । ਤਹ ਨਾਮ ਦਿੜ੍ਹਾਵੈਂ ਸਤ ਉਪਦੇਸ ।
ਤਉ ਮਰੀ ਸੋਂ ਹਮ ਯੋ ਕਹਯੋ । ਬਾਬੇ ਸਾਖੀ ਕਿਨੈ ਅੰਤ ਨੇ ਲਹਯੋ ।੫।
- chaupaî : jah kit bâbâ jî jâvç dçsa. tah nâm dirdhâvain sat updçsa.
taû marî sôn ham yau kahyô. bâbç sâkhî kinai ant nç lahyô.5.
- ਬਾਬੇ ਸਾਖੀ ਮਹਾਂ ਗੰਭੀਰ । ਸਿਧ ਸਾਧ ਲਿਖ ਥਕ ਰਹੇ ਪੀਰ ।
ਬਹੁਤ ਉਦਾਸੀ ਬਾਬੇ ਕਈ । ਹਮ ਤੇ ਸਭੀ ਕਬ ਆਖੀ ਗਈ ।੬।
- bâbç sâkhî mahân gambhîra. sidh sâdh likh thak rahç pîra.
bahut udâsî bâbç kaî. ham tç sabhî kab âkhî gûaî.6.
- ਬਾਬੇ ਸੈਲ ਅਕਾਸ ਭੀ ਕੀਨਾ । ਬਾਬੈ ਸੈਲ ਬਹੁ ਕੀਓ ਜਮੀਨਾ ।
ਬਾਬੇ ਕੀ ਗਤ ਬਾਬੇ ਜਾਣੈ । ਕੈ ਜਾਣੈ ਜੁ ਨਾਲ ਫਿਰਾਣੈ ।੭।
- bâbç sail akâs bhî kînâ. bâbai sail bahu kîô jamînâ.
bâbç kî gat bâbô jânai. kai jânai ju nâl phirânai.7.
- ਜੋ ਉਨ ਕੀ ਸਭ ਠੌਰ ਬਤਈਐ । ਬਧੈ ਗ੍ਰੰਥ ਬਹੁ ਲਿਖਿਓ ਚਹੀਐ ।
ਜੋ ਲਿਖੀ ਨ ਹੋਤੀ ਔਰਹਿ ਠੌਰ । ਲਿਖਤੇ ਹਮ ਸਬ ਹੀ ਬਹੁ ਤੌਰ ।੮।
- jô un kî sabh thaur bataîai. badhai granth bahu likhiô chahîai.
jô likhî na hôti aurahi thaura. likhtç ham sab hî bahu taura.8.
- ਯਾਤੇ ਏ ਮੈਂ ਸੁਚਯੋ ਧਰੋਂ । ਆਗੈ ਹੋਇ ਨ ਤੋ ਸ਼੍ਰਮ ਕਰੋਂ ।
ਜੋ ਨਹਿੰ ਸਾਖੀ ਲਿਖੀ ਨ ਹੋਇ । ਜਰੂਰਹਿ ਚਹਿਯਤ ਲਿਖ ਲਈ ਸੋਇ ।੯।
- yâtç ç main sûchyô dharôn. âgai hôi na tau sharm karaun.
jau nahin sâkhî likhî na hôi. jarûrahi chahiyat likh laî sôî.9.

These regions were supposed to be inhabited by,
Many Sidhas, Saints, Gods, Goddesses and chiefs of gods. (1)

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

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

Dohra : When Guru Nanak visited these mountainous regions,
He did not approve of the practices in these regions.
He noticed several Maths¹ and monasteries of many gods and goddesses,
Where the inhabitants were worshippers of phallic stone idols Shivling². (4)

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

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

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

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

Had there not been any earlier records of these events,
I would have certainly taken more pains to give all the details.
Whatever has not been mentioned earlier,
I have endeavoured to narrate only those events.” (9)

- ਦੋਹਰਾ : ਜੋ ਆਗੈ ਹੈ ਅਤਿ ਘਨੀ ਸੋ ਮੈ ਕਰੀ ਘਟਾਇ ।
ਆਗੈ ਹੈ ਪਰਛਿੰਨ ਜੋ ਸੋ ਮੈਂ ਦਯੋਂ ਪ੍ਰਗਟਾਇ ।੧੦।
- dôhrâ : jô âgai hai ati ghanî sô mai kahî ghatâi.
âgai hai parchhinn jô sô main dayôn pargtâi.10.

੯. ਸਾਖੀ ਦਿੱਲੀ ਕੇ ਪਾਤਸ਼ਾਹਿ ਕੀ ਚਲੀ
(ਅਬ ਆਇ ਬੋਲਯੋ ਤੁਮਰੋ ਕਾਲ)
9. sâkhî dillî kç pâtshâhi kî chali
(ab âi bôlyô tumrô kâl)

- ਦੋਹਰਾ : ਆਗੈ ਸਾਖੀ ਯੋ ਸੁਨੋ ਹੁਤੇ ਪਠਾਣ ਦਿਲੀ ਪਤਸ਼ਾਹਿ ।
ਕ੍ਰੋਪੀ ਕੀਨੀ ਜਿਮ ਗੁਰੂ ਦਯੋ ਮੁਗਲਨ ਕੋ ਤਖਤ ਪਲਟਾਇ ।੧।
- dôhrâ : âgai sâkhî yau sunô hutç pathân dilî patshâhi.
karôpî kîmî jim gurû dayô muglan kô takhat paltâi.1.
- ਚੌਪਈ : ਲੋਦੀ ਬ੍ਰਹਮਖਾਂ ਪਾਤਸ਼ਾਹੁ ਥੋ ਜਦੀ । ਉਸ ਆਵਤ ਵਕਤ ਬੁਰੇ ਭਯੋ ਤਦੀ ।
ਓਨ ਸਿਧ ਸਾਧ ਫੜ ਪੀਰ ਮੰਗਾਏ । ਦੇ ਚਕੀ ਸਭ ਪੀਸਨ ਬਹਾਏ ।੨।
- chaupaî : lôdî barhmakhân pâtshâhu thô jadî. us âvat vakat burç bhayô tadî.
ôn sidh sâdh phard pîr mangâç. dç chakî sabh pîsan bahâç.2.

ਦੁਨੀਆ ਤੁਮ ਝੂਠੇ ਲੁਟ ਖਾਈ । ਨਹਿੰ ਕਮਾਤ ਕਿਨ ਹਮੈਂ ਦਿਖਾਈ ।
ਤਹਿੰ ਮੁਸਲਮਾਨ ਹਿੰਦੂਅਨ ਕਹਯੋ । ਜੋਗ ਛੁਡਾਵਨ ਹੈ ਤੁਹੀ ਅਹਯੋ ।੩।

dunîâ tum jhûthç lut khâi. nahin kamât kin hamain dikhâi.
tahn muslamân hindûan kahyô. jôg chhudâvan hai tuhî ahyô.3.

ਤੁਝ ਹੀ ਕੋ ਹੈ ਬਿਰਦ ਕੀ ਲਾਜ । ਤੂੰਹੀ ਹੈਂ ਭੇਖ ਰਖਨੇ ਵਾਜ ।
ਸਭ ਸੂਰਨ ਕੇ ਦਲ ਨਹਿੰ ਹੋਇੰ । ਸ਼ੋਰ ਝਲ ਮਧ ਏਕੋ ਕੋਇ ।੪।

tujh hî kô hai birad kî lâja. tûnhî hain bhçkh rakhnç vâja.
sabh sûran kç dal nahin hoin. shçr jhal madh çkô kô.4.

- ਦੋਹਰਾ : ਤੋ ਸਤਿਗੁਰ ਹਸਿ ਉਨ ਕਹਯੋ ਤੁਮ ਸਭ ਕਰਨੈ ਜੋਗ ।
ਹਮ ਕੋ ਜਸ ਤੁਮ ਦੇਤ ਹੋ ਕਲ ਕੋ ਸਭ ਭਲ ਹੋਗ ।੫।
- dôhrâ : tau satigur hasi un kahyô tum sabh karnai jôga.
ham kau jas tum dçt hô kal kô sabh bhal hôga.5.
- ਚੌਪਈ : ਸਭ ਸੰਤਨ ਨਿਜ ਚੱਕੀ ਚਲਾਇ । ਸਿਰ ਕੋ ਟੋਕਰੀ ਉਚੀ ਦਿਖਾਇ ।
ਦਯੋ ਪੜਦਾ ਸਭ ਭੇਖ ਪਰ ਪਾਇ । ਸਤਿਗੁਰ ਅਧਿਕ ਭਯੋ ਜਸ ਵਾਇ ।੬।
- chaupaî : sabh santan nij chakkî chalâi. sir kô tôkrî ûchî dikhâi.
dayô parddâ sabh bhçkh par pâi. satigur adhik bhayô jas vâi.6.
- ਦੋਹਰਾ : ਮੁਯੋ ਹਾਥੀ ਹਥਵਾਨ ਕੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਦਯੋ ਉਠਾਇ ।
ਉਨ ਹੁਤੀ ਟਹਲ ਸੰਤਨ ਕਰੀ ਕਰੀ ਦਯਾ ਗੁਰ ਤਾਹਿੰ ।੭।

Dohra : “Whatever has been narrated in great detail earlier,
I have only made a mention very briefly.
Whatever has gone unnoticed earlier,
I have given expression to those events. (10)

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

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

Chaupai : Brahm Khan Lodhi¹ was the ruler of Delhi at that time,
Who fell on bad days during his reign.
He ordered all the Sidhas, Saints and prophets to be arrested,
And made them grind corn with the manually operated Chakkis². (2)

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

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

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

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

Dohra : An elephant belonging to a gardener had died,
Satguru Guru Nanak brought this dead elephant back to life.

- dôhrâ : muyô hâthî hathvân kô srî satigur dayô uthâi.
un hutî tahal santan karî karî dayâ gur tâhin.7.
- ਚੋਪਈ : ਸੁਨ ਗੁਰ ਪਰ ਸਾਹਿ ਰਿਸਾਯਾ । ਯਹ ਜਾਦੁ ਇਨ ਹਿੰਦੂ ਚਲਾਯਾ ।
ਸ਼ਹਰੋਂ ਇਸਕੋ ਦਯੋ ਕਢਾਇ । ਬਹੁਰ ਨ ਦਿਲੀ ਵਰ ਹੈ ਆਇ ।੮।
- chaupaî : sun gur par shâhi risâyâ. yah jâdû in hindû chalâyâ.
shahrôn iskô dayô kadhâi. bahur na dilî var hai âi.8.
- ਸਤਿਗੁਰ ਕਹਯੋ ਹਮ ਤੋ ਵਰੇ ਆਇ । ਕਰ ਔਰ ਬਹਾਵੈਂ ਦਿਲੀ ਪਤਸ਼ਾਹਿ ।
ਅਬ ਆਇ ਬੋਲਯੋ ਤੁਮਰੋ ਕਾਲ । ਅਠਾਰਾਂ ਸੋ ਅਠਤਰੇ ਸਾਲ ।੯।
satigur kahyô ham tau varç âi. kar aur bahâvain dilî patshâhi.
ab âi bôlyô tumrô kâla. athârân sau athtarç sâla.9.
- ਦੋਹਰਾ : ਦਈ ਫਿਟਕ ਸ੍ਰੀ ਗੁਰ ਉਸੇ ਭਈ ਬਾਇ ਉਸ ਮਾਰ ।
ਤਬ ਦਿਲੀ ਚੁਗਤੇ ਲਈ ਸਿਖੀ ਬਾਬੇ ਧਾਰ ।੧੦।
- dôhrâ : daî phitak srî gur usç bhai bhai us mâra.
tab dilî chugtç lai sikhî bâbç dhâra.10.

੧੦. ਕਾਰੂੰ ਪਾਤਸ਼ਾਹਿ ਕਾ ਪ੍ਰਸੰਗ
(‘ਹੁਤੋ ਕਾਰੂੰ ਪਾਤਸ਼ਾਹਿ ਇਕ’)
10. kârûn pâtshâhi kâ parsang
(‘hutô kârû pâtshâhi ik’)

- ਦੋਹਰਾ : ਤੋ ਮਾਲੀ ਸੁਨ ਹਮ ਕਹੀ ਸਭ ਸੰਸੇ ਭਏ ਦੂਰ ।
ਕਾਰੂੰ ਗੋਸਟ ਨਹਿੰ ਕਹੀ ਯਾਮੈ ਸ਼ੱਕ ਜ਼ਰੂਰ ।੧।
- dôhrâ : tau mâlî sun ham kahî sabh sansç bhaç dûra.
kârûn gôsat nahin kahî yâmai shakk zarûra.1.
- ਚੋਪਈ : ਤਾਂਕੋ ਬੀਤੇ ਬਰਸ ਹਜ਼ਾਰ । ਗੋਸਟ ਕਹੀ ਕਬ ਬਾਬੇ ਨਾਰ ।
ਤਉ ਉਸਕੋ ਹਮ ਉੱਤਰ ਦਯੋ । ਯਹ ਗੋਸਟ ਮੈਂ ਸੰਸੇ ਭਯੋ ।੨।
- chaupaî : tânkô bîtç baras hazâra. gôshat karî kab bâbç nâra.
tau uskô ham uttar dayô. yah gôshat main sansô bhayô.2.
- ਬਾਬੇ ਕਹੀ ਨ ਜੋ ਮੁਖਿ ਨਿਜਿ ਸਾਖੀ । ਲਿਖਾਰੀ ਲਿਖ ਸੋ ਗੋਸਟ ਰਾਖੀ ।
ਆਗੇ ਮਿਲੇ ਉਨੋਂ ਤੈ ਚੋੜਾ । ਉਨ ਅੱਛਰ ਬਹੁ ਔਰ ਦਏ ਤੋੜਾ ।੩।
bâbç kahî na jô mukhi nijî sâkhî. likhârî likh sô gôshat râkhî.
âgç milç unôn tai chaurdâ. un achchhar bahu aur daç tôrdâ.3.
- ਨਹਿੰ ਕਿਛ ਜਾਨਯੋ ਸੰਮਤ ਸਾਲ । ਵਾਧ ਘਾਟ ਨਹਿੰ ਸਮਝਯੋ ਹਵਾਲ ।
ਪੀਰ ਫ਼ਕੀਰ ਸਿਧ ਗੋਸਟ ਬੋਈ । ਇਮ ਕਰ ਗੋਸਟ ਲਿਖ ਗਯੋ ਕੋਈ ।੪।
nahin kichh jânyô sammat sâla. vâdh ghât nahin samjhayô havâla.
pîr fakîr sidh gôsat bôî. im kar gôsat likh gayô kôî.4.

Since this gardener used to provide food and shelter to the saints,
He became worthy of Guru Nanak's grace for his acts of service. (7)

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

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

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

Episode 10 **An Episode of Emperor Karoon** **(There was one Emperor Karoon)**

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

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

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

They neither tallied the chronology of years between the two personages,
Nor did they calculate the time lag between the two events.
Since such discussions between saints were quite prevalent in those days,
Some odd writer had recorded it as a discussion (between Karoon and Nanak). (4)

ਗੋਸ਼ਟਨ ਕੋ ਔ ਸਾਖੀ ਭਾਇ । ਨਹ ਮੁਰਖ ਕੇ ਸਮਝਤ ਥਾਇ ।
 ਉਸ ਯਾਰ ਦਿਵਾਨੇ ਜਾਕੇ ਕਹੀਐ । ਉਨ ਹੀ ਮੈ ਤੇ ਉਨਕੇ ਲਹੀਐ ।
 ਗਿਰੀ ਖਖਰ ਕਹਿੰ ਚੌਦ ਪੁਰਾਣਾ । ਕੋਲੁ ਅੱਲਾਹਿ ਸੁਰਮੇ 'ਦਾਣਾ' ।੫।
 gôshstan kô au sâkhî bhâi. nah mûrakh kç samjhat thâi.
 us yâr divânô jâkô kahîai. un hî mai tç unkô lahîai.
 girî khakhar kahin chaud purânâ. kôlû allâhi surmç 'dânâ'.5.

ਦੋਹਰਾ : ਪਿਕੰਬਰ ਔ ਬਾਬਿਓਂ ਬਿਤੇ ਸੁ ਬਰਸ ਹਜ਼ਾਰ ।
 ਦੇਤੇ ਆਏ ਸਾਖ ਇਹ ਗੰਜ ਚਾਲੀ ਕਾਰੂੰ ਵਾਰ ।੬।
 dôhrâ : pikmbar au bâbiôn bitç su baras hazâra.
 dçtç âç sâkh ih ganj châlî kârûn vâra.6.

ਹੁਤੇ ਕਾਰੂ ਪਾਤਿਸਾਹ ਇਕ ਕਹੀ ਬਾਬੈ ਯੌਂ ਬਾਤ ।
 ਸੋ ਚਾਲੀ ਗੰਜ ਜੋੜ ਕੈ ਭਯੋ ਤੇ ਖਾਲੀ ਜਾਤ ।੭।
 hutô kârû pâtisâh ik kahî bâbai yaun bâta.
 sô châlî ganj jôrd kai bhayô tô khâlî jâta.7.

ਇਕ ਅਮਰ ਪਿਕੰਬਰ ਸੰਤ ਹੁਤੇ ਮਿਲ ਉਸੁ ਕਰਯੋ ਨਿਹਾਲ ।
 ਮੂੜਨ ਗੋਸਟ ਲਿਖ ਕਹੀ ਕਰੀ ਸੁ ਬਾਬੇ ਨਾਲ ।੮।
 ik amar pikmbar sant hutô mil usu karyô nihâl.
 mûrdan gôsat likh kahî karî su bâbç nâla.8.

੧੧. ਸਾਖੀ ਸਤਿਗੁਰ ਕੀ ਬੰਸਾਵਲੀ ਕੀ ਤੁਰੀ ('ਜਿਮ ਦੀਪਕ ਤੇ ਦੀਪਕ ਜਾਗੈ'...)

11. sâkhî satigur kî bansâvlî kî turî ('jim dîpak tç dîpak jâgai'...)

ਦੋਹਰਾ : ਤਬ ਮਾਲੀ ਨੈ ਹਮ ਕਹਯੋ ਯਹ ਭੀ ਭੇਤ ਸੁਨਾਇ ।
 ਗੁਰ ਨਾਨਕ ਪਾਛੈ ਗੁਰ ਭਏ ਤਿਨ ਬਿਉਰੋ ਦੇਹੁ ਬਤਾਇ ।੧।
 dôhrâ : tab mâlî nai ham kahyô yah bhî bhçt sunâi.
 gur nânak pâchhai gur bhaç tin biurô dçhu batâi.1.

ਚੌਪਈ : ਤਬ ਮੈਂ ਉਸਕੋ ਬਿਉਰੋ ਦਯੋ । ਗੁਰ ਨਾਨਕ ਪਾਛੈ ਅੰਗਦ ਭਯੋ ।
 ਜੋ ਉਨਕੀ ਸਭ ਕਥਾ ਕਥਯੈ । ਗ੍ਰੰਥ ਬਧੈ ਨਹਿੰ ਅੰਤ ਸੁ ਪਯੈ ।੨।
 chaupâi : tab main uskô biurô dayô. gur nânak pâchhai angad bhayô.
 jau unkî sabh kathâ kathyai. granth badhai nahin ant su payai.2.

ਅੰਗਦ ਤੇ ਗੁਰ ਭਯੋ ਅਮਰਦਾਸ । ਕੀਯੋ ਪਾਤਸ਼ਾਹੀ ਦਾਵਾ ਜਾਸ ।
 ਬਾਈ ਸੂਬੇ ਜਿਨ੍ਹੈਂ ਨਿਵਾਏ । ਪਤਿਸ਼ਾਹੀ ਦਾਵੈ ਜਿਤਨ ਜਤਾਵੈ ।੩।
 angad tç gur bhayô amradâsa. kîyô pâtsâhî dâvâ jâsa.
 bâi sûbç jinhain nivâç. patishâhî dâvai jitan jatâvai.3.

They could not differentiate between an episode and a discussion,
As the foolish writers could not ascertain the real facts.
I regard the first chronicler as an irresponsible romantic fellow,
And count the latter writers in the same category of romantics.
As some idiots mistake a dried empty beehive for a worn out moon splinter,
Much as some others regard an oil-seed crusher as God's eye lashes' colouring stick. (5)

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

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

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

Episode 11 **The Episode of the Lineage of the Sikh Gurus¹** **(As a lamp lights another lamp)**

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

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

Guru Angad Dev was succeeded by Guru Amar Das,
Who deserved to be an inheritor of the Guru's seat.
As he made the rulers of twenty two states his followers,
Whosoever claimed to be a ruler, became his follower. (3)

ਪੁਨ ਰਾਮਦਾਸ ਪੂਰਣ ਮਤ ਠਈ । ਤਬ ਤੇ ਫਿਰ ਘਰ ਸੋਢੀਯਨ ਰਹੀ ।
ਫਿਰ ਅਰਜਨ ਗੁਰ ਹਰਿਗੋਬਿੰਦ । ਖੜਗ ਚਕਯੋ ਜਿਨ ਮਾਰ ਪੈਇੰਦ ।੪।
pun râmdâs pûran mat thaî. tab tç phir ghar sôdhîyan rahî.
phir arjan gur harigôbinda. khardag chakyô jin mâr paiinda.4.

ਮੀਰੀ ਪੀਰੀ ਦੋਊ ਦਿਖਾਈ । ਸ਼ਾਹ ਜਹਾਂ ਕੋ ਹਾਰ ਸੁ ਦਈ ।
ਲਲਾ ਕੰਬਰ ਮਾਰੈ ਫੌਜਦਾਰ । ਫਿਰ ਪਤਸ਼ਾਹਿ ਸੋਂ ਲਈ ਸਵਾਰ ।੫।
mîrî pîrî dôû dikhâî. shâh jahân kô hâr su daî.
lalâ kambar mârç phaujâdâra. phir patshâhi sôn laî savâra.5.

ਦੋਹਰਾ : ਫਿਰ ਹਰਿ ਰਾਇ ਔ ਹਰ ਕਿਸ਼ਨ ਭਏ ਤਿਮੈਂ ਗੁਰਦੇਵ ।
ਇਛੈਂ ਪੂਰੈਂ ਸਿਖਨ ਕੀ ਸਿਖ ਕਰੈਂ ਗੁਰ ਸੇਵ ।੬।

dôhrâ : phir hari râi au har kishan bhaç timain gurdçva.
ichhain pûrain sikhân kî sikh karain gur sçva.6.

ਚੌਪਈ : ਤੇਗ ਬਹਾਦਰ ਫਿਰ ਗੁਰ ਭਯੋ । ਪਰਸ਼ਾਰਥ ਹਿਤ ਜਿਨ ਸਿਰ ਦਯੋ ।
ਕਲਜੁਗ ਮੈਂ ਵਡ ਸਾਕਾ ਕੀਯੋ । ਧਰਮ ਕਰਮ ਰਖ ਹਿੰਦੂਅਨ ਲੀਯੋ ।੭।

chaupaî : tçg bahâdar phir gur bhayô. parsavârath hit jin sir dayô.
kaljug main vad sâkâ kîyô. dharam karam rakh hindûan lîyô.7.

ਪੁਨ ਗੋਬਿੰਦ ਸਿੰਘ ਭਏ ਕਲਧਾਰੀ । ਦਈ ਪਤਿਸ਼ਾਹੀ ਕੀਯੋ ਪੰਥ ਭਾਰੀ ।
ਜਿਮ ਦੀਪਕ ਤੇ ਦੀਪਕ ਜਾਗੈ । ਤਿਉਂ ਗੁਰ ਤੇ ਗੁਰ ਹੋਤ ਭਏ ਆਗੈ ।੮।
pun gôbind singh bhaç kaldhârî. daî patishâhî kîyô panth bhârî.
jim dîpak tç dîpak jâgai. tiun gur tç gur hôt bhaç âgai.8.

ਦੋਹਰਾ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਜੋ ਦਸ ਭਏ । ਦਏ ਉਨਕੇ ਨਾਮ ਸੁਨਾਇ ।
ਤਿਮ ਹੀ ਬੂਟੇ ਸ਼ਾਹਿ ਤੇ ਲਏ । ਅਪਨੀ ਕਿਤਾਬ ਲਿਖਵਾਇ ।੯।

dôhrâ : srî satigur jô das bhaç. daç unkc nâm sunâi.
tim hî bûtç shâhi tç laç. apnî kitâb likhvâi.9.

੧੨. ਸਾਖੀ ਨੌਰੰਗੇ ਪਾਤਿਸ਼ਾਹ ਕੀ ਜੁਲਮੀ ਕੀ ਲਿਖਯਤੇ (...ਪਰਸ਼ਾਰਥ ਹਿਤ ਨਿਜ ਸਿਰ ਦੀਯੋ...)

12. sâkhî naurngç pâdishâh kî zulmî kî likhyatç (...parsavârath hit nij sir dîyô...)

ਦੋਹਰਾ : ਤਬ ਮਾਲੀ ਨੇ ਫਿਰ ਕਹਯੋ ਯਹ ਭੀ ਭੇਤ ਬਤਾਇ ।
ਪਤਿਸ਼ਾਹਨ ਔ ਗੁਰਨ ਕੋ ਪਰਯੋ ਬੈਰ ਜਿਤ ਭਾਇ ।੧।

dôhrâ : tab mâlî nç phir kahyô yah bhî bhçt batâi.
patishâhan au guran kô paryô bair jit bhâi.1.

ਚੌਪਈ : ਤਬ ਮੈਂ ਉਸਕੋ ਭੇਦ ਬਤਾਯੋ । ਗੁਰੂਅਨ ਸੋਂ ਜਿਮ ਉਨੈ ਕਮਾਯੋ ।
ਕਦੇ ਰਾਜੀ ਕਦੇ ਗੁਸੇ ਰਹਾਵੈਂ । ਸੈ ਚਾਲ ਜਾਤ ਨਹੀਂ ਸਿਰ ਆਵੈਂ ।੨।

Guru Ramdas became the perfect Guru thereafter,
Since then Guruship remained vested in the Sodhi Dynasty.
The succession then passed on to Guru Arjun and Guru Hargobind,
And Guru Hargobind had to pick up sword to kill Pandey Khan². (4)

He became an embodiment of both spiritual and temporal qualities,
As he even defeated Shahjahan³ in the field of battle.
He also vanquished Lalla Beg⁴ and Kambar Beg⁵ in battles,
But, later on, the emperor patched up with Guru Hargobind. (5)

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

Chaupai : Then Guru Tegh Bahadur⁶ was the next successor,
Who gave up his life for the protection of others' human rights.
He made the supreme sacrifice in this Dark Age (Kaliyuga),
And protected the religious rights and rituals of the Hindus. (7)

Then Guru Gobind Singh⁷ succeeded as the sovereign prophet,
Who bestowed Sovereignty on the Khalsa Panth.
As one lamp lights another lamp and illuminates,
So the ten Sikh gurus succeeded one after another. (8)

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

Episode 12 **Episode About Aurangzeb's¹ Tyranny** **(one who made the supreme sacrifice for others' rights)**

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

Chaupai : Then I explained to him the cause of this conflict between the two,
And how the various Mughal emperors treated the Sikh Gurus.

chaupaî : tab main uskô bhçd batâyô. gurûan sôn jim unai kamâyô.
kadç râjî kadç gusç rahâvain. sô châl jât nahîn sir âvain.2.

ਰਾਜ ਨੁਰੰਗੈ ਸਿਰ ਜਬ ਆਯੋ । ਬਡੋ ਪਾਪ ਉਸ ਕੈ ਦਿਲ ਭਾਯੋ ।
ਇਤ ਨੌਰੰਗ ਉਤ ਤੇਗ ਬਹਾਦਰ । ਭਏ ਜਗਤ ਮੈਂ ਦੁਊ ਉਜਾਗਰ ।੩।
râj nurngai sir jab âyô. badô pâp us kai dil bhâyô.
it naurang ut tçg bahâdra. bhaç jagat main duû ujâgra.3.

ਦੋਹਰਾ : ਹੁਤੇ ਨੌਰੰਗੇ ਪ੍ਰਣ ਕੀਯੋ ਤਖਤ ਬਹਨ ਸੋ ਕਾਲ ।
ਤੁਰਕ ਕਰੋਂ ਸਭ ਹਿੰਦੂਅਨ ਸੂਬੇ ਬਾਈਅਨ ਭਾਲ ।੪।

dôhrâ : hutô naurngç parn kîyô takhat bahan sô kâla.
turak karaun sabh hindûan sùbç bâian bhâla.4.

ਚੌਪਈ : ਤੇਗ ਬਹਾਦਰ ਬਡ ਕਲ ਧਾਰੀ । ਪ੍ਰਗਟ ਭਈ ਗਲ ਦੁਨੀਆਂ ਸਾਰੀ ।
ਜਾਂ ਪੈ ਆਇ ਪਰੈ ਕੋ ਦੁਖ । ਪਰੈ ਚਰਨ ਆ ਹੋਵੈ ਸੁਖ ।੫।

chaupaî : tçg bahâdar bad kal dhârî. pargat bhaî gal duniân sârî.
jân pai âi parai kô dukha. parai charan â hôvai sukha.5.

ਦੁਨੀਆ ਮਤਲਬ ਸੁਖ ਕੀ ਸਾਰੀ । ਆਵੈ ਸ਼ਰਨੀ ਜਿਹ ਭੈ ਭਾਰੀ ।
ਲਗਤ ਚਰਨ ਹੁਇ ਤੁਰਤ ਸੁਖਾਰੈ । ਪ੍ਰਗਟ ਭਈ ਯਹ ਗਲ ਜਗ ਸਾਰੈ ।੬।
duniâ matlab sukh kî sârî. âvai sharnî jih bhai bhârî.
lagat charan hui turat sukhârai. pargat bhaî yah gal jag sârî.6.

ਦੋਹਰਾ : ਚਲੀ ਕਹਾਵਤ ਸਭ ਜਗੈ ਯਹ ਸਾਚੇ ਅਵਤਾਰ ।
ਸਰਨੀ ਆਵੈ ਜੋ ਉਸੈ ਸੋਊ ਉਤਰੈ ਪਾਰ ।੭।

dôhrâ : chalî kahâvat sabh jagai yah sâchô avtâra.
sarnî âvai jô usai sôu utrai pâra.7.

ਚੌਪਈ : ਤੋਂ ਲੋਂ ਤੁਰਕਨ ਪਾਯੋ ਜੋਰ । ਮੁਸਲਮਾਨ ਕਰੈਂ ਹਿੰਦੁਨ ਟੋਰ ।
ਤੋਂ ਹਿੰਦੂਅਨ ਕੋ ਚਿੰਤਾ ਪਰੀ । ਮਸਲਤ ਇਉਂ ਤਬ ਹਿੰਦੂਅਨ ਕਰੀ ।੮।

chaupaî : tau lau turkan pâyô zôra. muslimân karain hindun tôra.
tau hindûan kô chintâ parî. maslat iun tab hindûan karî.8.

ਗੱਲ ਲਗਾਈਏ ਬ੍ਰਹਮਨ ਸੀਸ । ਜੋਂ ਉਨਕੀ ਕਛੁ ਮਨੈ ਜਗਦੀਸ ।
ਹਿੰਦੂ ਗਰੀਬਨ ਨੈ ਹਥ ਜੋੜੈ । ਨੌਰੰਗੈ ਅਗੈ ਖੜੈ ਭਏ ਸੋੜੈ ।੯।
gall lagâiç barhman sîsa. jau unkî kachhu manai jagdîsa.
hindû garîban nai hath jôrdai. naurngai agai khardai bhaç saurdai.9.

ਹਮ ਹੈਂ ਬਾਹਮਨੋ ਕੇ ਅਧੀਨ । ਉਨ ਕੋ ਲਯਾਵੈ ਪਹਿਲੇ ਦੀਨ ।
ਹਮ ਭੀ ਹੋਵਹਿੰ ਤਿਸਰੀ ਦੀਨ । ਗ੍ਰੀਬ ਹਿੰਦੂਅਨ ਯੋਂ ਛਲ ਕੀਨ ।੧੦।
ham hain bâhmanô kç adhîna. un kô layâvô pahilç dîna.
ham bhî hôvhin tishî dîna. garîb hindûan yaun chhal kîna.10.

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

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

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

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

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

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

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

That they should leave this problem to be dealt by the Brahmins²,
As they might succeed in getting some providential reprieve for them.
Thereupon the poor, helpless Hindus went with folded hands,
And stood before Aurangzeb in humble supplication. (9)

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

ਆਪਨ ਲੀਨੀ ਗੈਲ ਛੁਡਾਇ । ਬ੍ਰਹਮਨ ਗਲ ਪਾਇ ਦਈ ਬਲਾਇ ।
 ਤਬ ਉਨ ਲੀਨੋ ਬ੍ਰਹਮਣ ਬੁਲਾਇ । ਮੁਸਲਮਾਨ ਹੋਹੁ ਕਹਯੋ ਸੁਣਾਇ ।੧੧।
 âpan lîni gail chhudâi. barhman gal pâi daî balâi.
 tab un lînau barhman bulâi. muslimân hôhu kahyô sunâi.11.

ਜੋ ਚਹੋ ਲਹੋ ਮੋਹਿ ਤੇ ਆਇ । ਬਿਰਤ ਤੁਰਕਨ ਗੈਲ ਦਯੋ ਲਗਾਇ ।
 ਨਹੀਂ ਮੁਲਕ ਤਜ ਜਾਓ ਪਾਰ । ਮੁਲਕ ਰਹੋ ਮੁਹਿ ਮੈਂ ਦਯੋਂ ਮਾਰ ।੧੨।
 jô chahô lahô môhi tç âi. birat turkan gail dayô lagâi.
 nahîn mulak taj jâô pâra. mulak rahô muhi main dayôn mâra.12.

ਦੋਹਰਾ : ਸਭ ਸੁਨ ਭਏ ਸੁ ਸਯਾਮ ਰੰਗ ਜਨ ਮਰ ਗਯੋ ਪ੍ਰਵਾਰ ।
 ਇਕ ਦਿਸ ਹੋਇ ਤਜਾਇ ਤਜ ਜਾਈਏ ਕਹਾਂ ਸੰਸਾਰ ।੧੩।
 dôhrâ : sabh sun bhaç su sayâm rang jan mar gayô parvâra.
 ik dis hôi tajâi taj jâiç kahân sansâra.13.

ਚੌਪਈ : ਬ੍ਰਹਮਨ ਬਨੀ ਬਹੁ ਔਖੀ ਬਾਤ । ਨਾ ਕਿਛੁ ਸੁਝੈ ਦਿਨ ਅਰ ਰਾਤ ।
 ਬਾਹਮਨ ਨੈ ਕਛ ਅਰਸਾ ਕੀਯੋ । ਦਿਨੈ ਲੰਘਾਵਨ ਵਿਲਾਵ ਸੁ ਲੀਯੋ ।੧੪।
 chaupâi : barhman banî bahu aukhî bâta. nâ kichhu sujhai din ar râta.
 bâhman nai kachh arasâ kîyô. dinai langhâvan vilâv su lîyô.14.

ਲਾਗੈ ਕਰਨ ਸੁ ਤਪ ਅਰ ਜਾਪ । ਦੇਵਤਾ ਨ ਜਾਗੇ ਸਿਰ ਰਹੇ ਖਾਪ ।
 ਤਬ ਚੁਗਲਨ ਨੈ ਚੁਗਲੀ ਬਨਾਈ । ਕਰਤ ਹੈਂ ਬਾਹਮਨ ਜਾਦੂ ਉਪਾਈ ।੧੫।
 lâgai karan su tap ar jâpa. dçvtâ na jâgç sir rahç khâpa.
 tab chuglan nai chuglî banâi. karat hain bâhman jâdû upâi.15.

ਦੋਹਰਾ : ਯਹੁ ਸੁਨ ਸ਼ਾਹਿ ਨੌਰੰਗ ਤਬ ਭਯੋ ਅਤੀ ਸੈ ਕੋਪ ।
 ਕਾਸ਼ਮੀਰ ਮੈਂ ਹਿੰਦੂਆਂ ਕਾ ਜਿਉਂ ਕਰਯੋ ਧਰਮ ਉਨ ਲੋਪ ।੧੬।
 dôhrâ : yahu sun shâhi naurang tab bhayô atî sai kôpa.
 kâshmir main hindûân kâ jiun karyô dharam un lôpa.16.

ਚੌਪਈ : ਅਹਦੀਏ ਦੁੜਾਏ ਵਲ ਕਸ਼ਮੀਰ । ਹੁਕਮ ਸੁਨਤ ਤਿਨ ਕਰੀ ਨ ਧੀਰ ।
 ਤੁਰਤ ਫੜੇ ਥੇ ਦੇ ਕੇ ਤਾਣ । ਸਭ ਹਿੰਦੂ ਕੀਏ ਮੁਸਲਮਾਨ ।੧੭।
 chaupâi : ahdîç durdâç val kashmîra. hukam sunat tin karî na dhîra.
 turat phardç thç dç kç tâna. sabh hindû kîç muslimâna.17.

ਹਿੰਦੂ ਬਚੈਂ ਲੁਕ ਬਤੇਰਾ ਕਰੈਂ । ਔਰ ਲਏ ਸਭ ਮੁਸਲੈ ਕਰੈ ।
 ਯੋਂ ਸਭ ਜਗ ਸੁਨ ਭਯੋ ਤਰਾਸ । ਤਬ ਬਿਪ ਆਏ ਸਤਿਗੁਰ ਪਾਸ ।੧੮।
 hindû bachain luk batçrâ karain. aur laç sabh muslai karai.
 yaun sabh jag sun bhayô tarâsa. tab bip âç satigur pâsa.18.

ਦੋਹਰਾ : ਕਾਂਸ਼ੀ ਆਦਿ ਗੰਗਾ ਢਿਗੋਂ ਕੁਲਛੇਤਰ ਛੇਤਰ ਔਰ ।
 ਰਲ ਬਹਿ ਆਏ ਫਰਯਾਦ ਸਭ ਗੁਰ ਤੇਗ ਬਹਾਦਰ ਕੋਲ ।੧੯।
 dôhrâ : kânsî âdi gangûâ dhigôn kulchhçtar chhçtar aura.
 ral bahi âç pharyâd sabh gur tçg bahâdar kôla.19.

Thus these poorer Hindus got themselves absolved of this threat,
And shifted the whole responsibility to the Brahmins.
Thereafter the emperor Aurangzeb summoned the Brahmins,
And ordered them to get converted to Islam. (11)

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

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

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

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

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

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

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

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

- ਚੌਪਈ : ਆਇ ਬ੍ਰਹਮਨ ਸਭ ਐਸ ਪੁਕਾਰੇ । ਸਤਿਗੁਰ ਸੁਨ ਤਵ ਆਏ ਤੁਮ ਦ੍ਵਾਰੇ ।
ਹੈ ਛਤ੍ਰੀ ਤੁਮ ਬਰਨ ਉਜਾਗਰ । ਗਉ ਬ੍ਰਹਮਨ ਤੁਮ ਪ੍ਰਿਤਪਾਗਰ ।੨੦।
- chaupaî : âi barhman sabh ais pukârç. satigur sun tav âç tum davârç.
hai chhatrî tum baran ujâgra. gaû barhman tum paritpâgra.20.
- ਅਬ ਆਇ ਪਰੀ ਹਮਨੈ ਪੈ ਭਾਰੀ । ਅਬ ਹਮ ਕੋ ਤੁਮ ਲੇਹੁ ਉਬਾਰੀ ।
ਤੁਮ ਨਾਨਕ ਸਤਿਗੁਰ ਕਲਧਾਰੀ । ਰਾਖੇ ਹਿੰਦੂਅਨ ਹਿੰਦ ਮਝਾਰੀ ।੨੧।
ab âi parî hamnai pai bhârî. ab ham kô tum lçhu ubârî.
tum nânak satigur kaldhârî. râkhô hindûan hind majhârî.21.
- ਹਿੰਦੋਂ ਹਿੰਦੂ ਨ੍ਰਿਬੀਜ ਹੈਂ ਕਰਨੇ । ਸ਼ਾਹਿ ਨੁਰੰਗੈ ਯੋ ਲਿਖ ਬਰਨੇ ।
ਤੁਰਕ ਪ੍ਰਿਥਮ ਹੈ ਬਾਹਮਨ ਕਰਨੇ । ਔਰ ਹਿੰਦੂ ਹੈ ਪਾਛੇ ਫਰਨੇ ।੨੨।
hindôn hindû naribîj hain karnç. shâhi nurngai yau likh barnç.
turak paritham hai bâhman karnç. aur hindû hai pâchhç pharnç.22.
- ਬ੍ਰਹਮਨ ਹੈ ਹਿੰਦੂਅਨ ਅਗਵਾਨ । ਤੁਰਕ ਹੋਇ ਜਾਉ ਮਗਰ ਜਹਾਨ ।
ਯਹ ਅਬ ਨੁਰੰਗੈ ਕਰੀ ਸਲਾਹਿ । ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਆਏ ਤੁਮ ਪਾਇ ।੨੩।
barhman hai hindûan agvâna. turak hoi jâû magar jahâna.
yah ab nurngai karî salâhi. tarâhi tarâhi âç tum pâi.23.
- ਜੋ ਤੁਮ ਹੋ ਕਿਛ ਸਤਿਗੁਰ ਸੂਰੇ । ਡੁਬਤਿ ਰਖੇ ਹਿੰਦੁਵਾਇਨ ਪੂਰੇ ।
ਨਹੀਂ ਤੇ ਤੁਰਕ ਤੁਹਿ ਪ੍ਰਿਥਮ ਕਰਾਵੈਂ । ਤੁਹਿ ਤੇ ਪਿਛੇ ਹਮ ਦੀਨ ਮੇਂ ਆਵੈਂ ।੨੪।
jau tum hô kichh satigur sûrç. dubti rakhô hinduvâin pûrç.
nahîn tô turak tuhi paritham karâvain. tuhi tç pichhç ham dîn mçn âvain.24.
- ਤੁਮ ਛਤਰੀ ਹੋ ਖੜਗ ਉਠਾਵੇ । ਸਭ ਹਿੰਦੂਅਨ ਕੋ ਗੈਲ ਲਗਾਵੇ ।
ਤੁਮ ਪੈ ਮਾਯਾ ਆਵੈ ਘਨੀ । ਕਰਾਮਾਤ ਤੁਮ ਪੈ ਅਨਗਨੀ ।੨੫।
tum chhatrî hô khardag uthâvô. sabh hindûan kô gail lagâvô.
tum pai mâyâ âvai ghanî. karâmât tum pai anganî.25.
- ਦੋਹਰਾ : ਤੁਰਕਨ ਤੈ ਦਸ ਗੁਨ ਅਧਿਕ ਹੈਂ ਹਿੰਦੂ ਹਿੰਦ ਮਾਂਹਿ ।
ਜੋ ਤੁਮ ਖੰਡਾ ਫੜ ਖੜੋ ਸਬ ਰਲੈਂ ਤੁਮੈ ਸੰਗ ਆਇ ।੨੬।
- dôhrâ : turkan tai das gun adhik hain hindû hind mânhi.
jau tum khandâ phard khardô sab ralain tumai sang âi.26.
- ਚੌਪਈ : ਗੁਰ ਨਾਨਕ ਬਚ ਗਏ ਬਿਕਾਯਾ । ਤੁਰਕਨ ਸੌਂ ਨਹਿ ਖੰਡਾ ਫੜਾਯਾ ।
ਤੁਰਕ ਗਲੈਂ ਗਲੈਂ ਹਮ ਸੀਸ । ਯੋ ਕਰਿ ਗਏ ਸਤਿਗੁਰ ਬਖਸੀਸ ।੨੭।
- chaupaî : gur nânak bach gaç bikâyâ. turkan saun nahi khandâ phardâyâ.
turak galain galain ham sîsa. yau kari gaç satigur bakhsîsa.27.
- ਦੋਹਰਾ : ਜੇਕਰ ਤੁਮਰੋ ਭਲ ਭਵੇ ਸਿਰ ਦੇਤ ਨ ਲਾਵੈਂ ਬੇਰ ।
ਦੇਉਂ ਤਾਂਕੀ ਜਾਇ ਜੜੁ ਦਰਗਾਹੋਂ ਤੁਰਤ ਉਖੜ ।੨੮।
- dôhrâ : jçkar tumrô bhal bhavç sir dçt na lâvain bçra.
dçûn tânkî jâi jardah dargâhôn turat ukhçrda.28.

Chaupai : In this way, they approached and petitioned to Guru Tegh Bahadur,
And sought his protection, considering him the true embodiment of the Divine.
Acknowledging him to be the Divinely appointed warrior (Kshatriya³),
They beseeched him to protect the dignity of their religion and faith. (20)

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

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

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

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

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

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

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

Dohra : Guru Tegh Bahadur remarked if it benefitted the Hindus,
He would not hesitate for a second to offer his sacrifice,
Which would not only uproot the tyrannical Muslim rule,
But would get them (the Muslims) even damned in the House of the true Lord/God. (28)

- ਚੌਪਈ : ਤਬ ਬ੍ਰਹਮਣ ਕੇ ਮਨ ਯੋ ਆਈ । ਕਬ ਮੁਯੋ ਕਬ ਜਤ ਉਖੜਾਈ ।
ਤੁਰਕ ਕਰੈਗੇ ਹਮ ਇਤ ਸਾਲ । ਕਬ ਮਰ ਤੁਮ ਹਮ ਲਓ ਉਬਾਰ ।੨੯।
- chaupaî : tab barhman kç man yau âî. kab muyô kab jard ukhrdâî.
turak karaingç ham it sâla. kab mar tum ham laô ubâra.29.
- ਬੂਡ ਮੁਏ ਨੌਕਾ ਕਿਤ ਕਾਮ । ਭੂਖ ਮਰੇ ਖੀਰ ਕਿਤ ਕਾਮ ।
ਪਯਾਸ ਮੁਏ ਫਿਰ ਨੀਰ ਨੁਲੱਯੇ । ਫਿਰ ਪਿਆਸ ਤਿਸ ਕੈਸ ਬੁਝੱਯੇ ।੩੦।
- bûd mûç naukâ kit kâam. bhûkh març khîr kit kâma.
payâs muç phir nîr nulyyç. phir piâs tis kais bujhyyç.30.
- ਦੋਹਰਾ : ਤਬਿ ਸਤਿਗੁਰ ਬਿਪ੍ਰਨ ਕਹਯੋ ਯੋ ਕਹਿ ਗੈਲ ਛੁਡਾਇ ।
ਹਮ ਹੋਵਹਿੰਗੇ ਗੈਲ ਉਸ ਗੁਰ ਕੋ ਤੁਰਕ ਬਨਾਇ ।੩੧।
- dôhrâ : tabi satigur biparn kahyô yau kahi gail chhudâi.
ham hôvahingç gail us gur kau turak banâi.31.
- ਚੌਪਈ : ਤਬ ਬਿਪ੍ਰਨ ਜਾਇ ਵੈਸੀ ਕਈ । ਜਿਮ ਸਤਿਗੁਰ ਥੀ ਉਨ ਸਮਝਈ ।
ਪ੍ਰਿਥਮ ਕਰੇ ਗੁਰ ਮੁਸਲਮਾਨ । ਮਗਰੇ ਹੋਵਗ ਸਗਲ ਜਹਾਨ ।੩੨।
- chaupaî : tab biparn jâi vaisî kaî. jim satigur thî un samjhaî.
paritham karô gur muslamâna. magrç hôvag sagal jahâna.32.
- ਸੋ ਬਿਪ੍ਰਨ ਜਾ ਚੁਗਲੀ ਕਰੀ । ਤੁਰਕਨ ਮੰਨ ਲਈ ਸੋ ਖਰੀ ।
ਗੁਰ ਕੀ ਗੈਲ ਨੁਰੰਗੇ ਫਰੀ । ਭੇਜ ਹਲਕਾਰੇ ਤਲਾਇਸ਼ ਕਰੀ ।੩੩।
- sô biparn jâ chuglî karî. turkan mann laî sô kharî.
gur kî gail nurngç pharî. bhçj halkârç talâish karî.33.
- ਉਤ ਸਤਿਗੁਰ ਨੈ ਕਰੀ ਤਿਆਰੀ । ਜੈਸੇ ਬਿਪ੍ਰਨ ਹੁਤੀ ਉਚਾਰੀ ।
ਆਪ ਚਲ ਗੁਰ ਦਿਲੀ ਆਏ । ਤੁਰਕਨ ਘਰ ਜਾ ਆਪ ਬੰਧਾਏ ।੩੪।
- ut satigur nai karî tiârî. jaisç biparn hutî uchârî.
âp chal gur dilî âç. turkan ghar jâ âp bandhâç.34.
- ਦੋਹਰਾ : ਦਿਲੀ ਦੁਵਾਰੈ ਖੜ ਗੁਰੂ ਦੁਸਾਲੋ ਦੀਯੋ ਘਲਾਇ ।
ਹਲਵਾਈ ਹਟੀ ਜਾਇ ਧਰਯੋ ਪਰਗਟ ਹੋਣੇ ਦਾਇ ।੩੫।
- dôhrâ : dilî duvârai khard gurû dusâlô dîyô ghalâi.
halvâi hatî jâi dharyô pargat hônç dâi.35.
- ਚੌਪਈ : ਸੁਹਰਤ ਭਈ ਨੌਰੰਗੇ ਫੜ ਲਯੋ । ਢੂੰਡਤ ਥੇ ਜਿਸ ਘਰ ਮੈਂ ਪਯੋ ।
ਇਮ ਨੌਰੰਗੇ ਕੇ ਹਥ ਆਏ । ਇਮ ਕਰ ਸਤਿਗੁਰ ਆਪ ਬੰਧਾਏ ।੩੬।
- chaupaî : shuhrat bhaî naurngç phard layô. dhûndat thç jis ghar main payô.
im naurngç kç hath âç. im kar satigur âp bandhâç.36.
- ਕੈਦ ਪਾਇ ਬਹੁ ਦਿਵਾਯੋ ਤ੍ਰਾਸ । ਫੇਰ ਮੁਗਲ ਇਕ ਭੇਜਯੋ ਪਾਸ ।
ਖੋਟਾ ਬੋਲ ਔ ਤ੍ਰਾਸ ਦਿਵਾਯਾ । ਤੁਰਕ ਹੋਹਿ ਤਿਨ ਆਖ ਸੁਣਾਯਾ ।੩੭।
- kaid pâi bahu divâyô tarâs. phçr mugal ik bhçjyô pâsa.
khôtâ bôl au tarâs divâyâ. turak hôhi tin âkh sunâyâ.37.

Chaupai : The Brahmins responded to Guru Tegh Bahadur's offer somewhat like this:
That his sacrifice would take long to uproot the Muslim tyranny.
As the Muslims were hell-bent on converting the Brahmin's faith in a year
A mere offer of sacrifice would not save their honour. (29)

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

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

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

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

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

Dohra : Thus standing in front of the entrance to the walled city of Delhi,
Guru Tegh Bahadur sent a messenger with an expensive garment⁴(Doshala).
Who placed it at a sweetmeat seller's shop to buy some sweets,
This was a mere ploy to make his (Guru Tegh Bahadur's) whereabouts known. (35)

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

After taking into custody, the Guru was subjected to severe tortures,
Thereafter, a Muslim messenger was sent to communicate with him.
Using abusive language, the messenger threatened him with dire consequences,
If Guru Tegh Bahadur did not convert to Islam. (37)

ਅਕੇ ਦਿਖਾਇਓ ਕਰਾ ਸੁ ਮਾਤ । ਜਿਮ ਗੁਰੂ ਅਖਾਵੈਂ ਦਿਖਾਓ ਸੋਊ ਬਾਤ ।
ਜਿਮ ਤੁਮ ਪਤਸਾਹੁ ਸਚੇ ਸਦਵਾਵੈਂ । ਜਿਮ ਕਰ ਹਮ ਕੇ ਝੁਠ ਠਹਿਰਾਵੈਂ ।੩੮ ।
akç dikhâiô karâ su mâta. jim gurû akhâvain dikhâô sôû bâta.
jim tum patsâhu sachô sadvâvain. jim kar ham kô jhûth thahirâvain.38.

ਨਹੀਂ ਹੋਹੁ ਤੂੰ ਮੁਸਲਮਾਨ । ਅਕੈ ਦਿਖਲਾਉ ਕੁਛ ਅਪਨੋ ਤਾਨ ।
ਦਿਖਾਓ ਹਮੈ ਕੁਛ ਕਰਾ ਜੁ ਮਾਤ । ਰਾਮਰਾਇ ਜਿਮੈਂ ਮੰਨੋ ਬਾਤ ।੩੯ ।
nahîn hôhu tûn muslamâna. akai dikhlâu kuchh apnô tâna.
dikhâô hamai kuchh karâ ju mâta. râmrâi jimain mannô bâta.39.

ਦੋਹਰਾ : ਤਬ ਸਤਿਗੁਰ ਫਿਰ ਇਮ ਕਹਯੋ ਨਹਿੰ ਅੱਛਾ ਕੀਅ ਰਮਰਾਇ ।
ਆਪ ਬਡਾਈ ਲੈ ਗਇਓ ਗਲ ਪਿਛਲਨ ਪਾਇ ਬਲਾਇ ।੪੦ ।

dôhrâ : tab satigur phir im kahyô nahin achchhâ kîa ramrâi.
âp badâi lai gaiô gal pichhlan pâi balâi.40.

ਚੌਪਈ : ਜੋ ਵਹੁ ਦੇ ਗਇਓ ਕਰਾ ਸੁ ਮਾਤ । ਤੋ ਹਮ ਕੇ ਤੈਂ ਆਖੀ ਬਾਤ ।
ਪੀਰ ਫਕੀਰਨ ਲਾਗਯੋ ਪਾਪ । ਗਯੋ ਕਰਵਾਇ ਵਹੁ ਸਭ ਕੇ ਖਾਪ ।੪੧ ।

chaupâi : jau vahu dç gaiô karâ su mâta. tau ham kô tain âkhî bâta.
pîr phakîran lâgyô pâpa. gayô karvâi vahu sabh kô khâpa.41.

ਕਰਾਮਾਤ ਮਧ ਸਭ ਕਬ ਹੋਇ । ਬਿਨ ਕਰਾਮਾਤ ਤੁਮ ਛਡੋ ਨ ਕੋਇ ।
ਯਹ ਕਰਾਮਾਤ ਹਮ ਦੇਇ ਨ ਜਾਹੀ । ਪਿਛਲਨ ਕੈ ਜੋ ਗੈਲ ਲਗਾਹੀ ।੪੨ ।
karâmât madh sabh kab hôi. bin karâmât tum chhadô na kôî.
yah karâmât ham dçî na jâhî. pichhlan kai jô gail lagâhî.42.

ਕਰਾਮਾਤ ਹੈ ਕਹਰ ਸੁ ਮਾਹਿ । ਪੀਰ ਸ਼ਾਹ ਕੋ ਚਹੀਅਤ ਨਾਹਿ ।
ਕਹਿਰ ਹਟਾਵਨ ਕੋ ਕੀਓ ਦੋਊ । ਪੀਰ ਫਕੀਰ ਕਹਰ ਚਹਿ ਖੋਊ ।੪੩ ।
karâmât hai kahar su mâhi. pîr shâh kô chahîat nâhi.
kahir hatâvan kô kîô dôû. pîr fakîr kahar chahi khôû.43.

ਦੋਹਰਾ : ਕਰਾਮਾਤ ਨਾਮ ਕਹਿਰ ਹੈ ਸੋ ਹਮ ਕਰਤੇ ਨਾਹਿ ।
ਹਮਰੈ ਉਪਰ ਤੁਮ ਕਰੋ ਤੋ ਤੁਹੁ ਪੁਛੈ ਖੁਦਾਇ ।੪੪ ।

dôhrâ : karâmât nâm kahir hai sô ham kartç nâhi.
hamrai upar tum karô tau tuhu puchhai khudâi.44.

ਚੌਪਈ : ਤਬੈ ਨੁਰੰਗੈ ਗੁਸਾ ਕੀਆ । ਤੁਮ ਚਾਹਤ ਬਾਤਨ ਤੈ ਜੀਆ ।
ਅਕੈ ਤਾਂ ਹੋਹੁ ਤੂੰ ਮੁਸਲਮਾਨ । ਅਕੈ ਤਾਂ ਤੂੰ ਕਰ ਮਰਨ ਪ੍ਰਵਾਨ ।੪੫ ।

chaupâi : tabai nurngai gusâ kîâ. tum châhat bâtan tai jîâ.
akai tân hôhu tûn muslamâna. akai tân tûn kar maran parvâna.45.

ਮਾਰੋਂ ਮੜ ਤੁਹਿ ਕਚੇ ਚਾਮ । ਧਰੋਂ ਧੂਪ ਤੋਹਿ ਮਧ ਦਰਾਮ ।
ਜਿਮ ਜਿਮ ਤੁਮ ਚੰਮ ਧੂਪ ਸੁਕਾਇ । ਤਿਮ ਤਿਮ ਤੁਮਕੋ ਮਿਲੈ ਸਜਾਇ ।੪੬ ।
mâraun mard tuhi kachç châma. dharaun dhûp tôhi madh darâma.
jim jim tum chamm dhûp sukâi. tim tim tumkô milai sajâi.46.

Otherwise, he should bring about certain miracles and marvels,
As he claimed himself to be a Guru or a prophet.
As he was known to be a 'Sacha Patshah'⁵, a Divine Prophet,
And he had been branding the Mughal Emperor a false emperor. (38)

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

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

Chaupai : Ram Rai⁶ by making a show of his miraculous powers,
To which the Muslim Messenger had made a reference,
Had committed a sinful deed unbecoming of spiritual saints,
And thus damaged the spiritual credibility of all saints. (41)

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

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

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

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

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

ਗੁਰੂ ਅਖਾਇ ਲੁਟ ਖਾਯੋ ਜਹਾਨ । ਅਬ ਹੋਵਤ ਨਹਿੰ ਕਿਮ ਮੁਸਲਮਾਨ ।
ਕਯਾ ਮੁਸਲਮਾਨ ਹਿੰਦੁਅਨ ਸਮ ਨਾਹਿੰ । ਹਮ ਤੈ ਤੁਮ ਜਿਮ ਨਠ ਨਠ ਜਾਹਿੰ ।੪੭।
gurû akhâi lut khâyô jahâna. ab hôvat nahin kim muslamâna.
kayâ muslamân hinduan sam nâhin. ham tai tum jim nath nath jâhin.47.

ਤਬ ਸਤਿਗੁਰ ਮਨ ਕੀਯੋ ਬਿਚਾਰਾ । ਆਇ ਪੁਜਯੋ ਹੈ ਵਖਤ ਹਮਾਰਾ ।
ਜਿਸੈ ਵਕਤ ਹਮ ਟੋਲਤ ਆਏ । ਵੋਹੁ ਵਕਤ ਹਮ ਭਯੋ ਲਭਾਏ ।
"ਚਿੰਤਾ ਤਾਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਈ ।
ਏਹ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਥਿਰੁ ਨਹੀਂ ਕੋਇ ।" ।੪੮।
tab satigur man kîyô bichârâ. âi pujyô hai vakhat hamârâ.
jisai vakat ham tôlat âç. vôhu vakat ham bhayô labhâç.
"chintâ tâkî kîjîai jô anhônî hôî.
çh mârgu sansâr kô nânak thiru nahîn kôî."48.

ਦੋਹਰਾ : ਤਬ ਸਤਿਗੁਰ ਜੀ ਜਾਨਿਓ ਸਮਾਂ ਪਹੁਚਯੋ ਆਇ ।
ਸੋ ਅਬ ਢੀਲ ਨ ਚਾਹੀਐ ਇਹ ਸਿਰ ਸੀਸ ਲਗਾਇ ।੪੯।

dôhrâ : tab satigur jî jâniô samân pahûchyô âi.
sô ab dhîl na châhîai ih sir sîs lagâi.49.

ਚੌਪਈ : ਤਬ ਸਤਿਗੁਰ ਨੇ ਐਸ ਉਚਾਰਾ । ਹਮਰਾ ਇਸ਼ਟ ਦੇਖੋ ਤੁਮ ਭਾਰਾ ।
ਕਰਾਮਾਤ ਹਮ ਐਸ ਦਿਖਾਰੀਂ । ਹਮਰਾ ਸਿਰ ਤੂੰ ਪਾਵੈਂ ਨਾਰੀਂ ।੫੦।

chaupâi : tab satigur nç ais uchârâ. hamrâ ishât dçkhô tum bhârâ.
karâmât ham ais dikhâhîn. hamrâ sir tûn pâvain nâhîn.50.

ਹਮਰੇ ਸਿਰ ਕੋ ਤੇਗ ਲਗਾਯੈ । ਕਟੈ ਨ ਸੋ ਕਰਾਮਾਤ ਦਿਖਾਯੈ ।
ਤਰਵਾਰ ਤਿਖੀ ਕੋਊ ਲਯਾਯੋ ਬੇਸ । ਚਲ ਭਯੋ ਤਿਸ ਜੋਊ ਕਟਤ ਹਮੇਸ਼ ।੫੧।
hamrç sir kau tçg lagyai. katai na sô karâmât dikhyai.
tarvâr tikhî kôû layâyô bçsa. chal bhayô tis jôû katat hamçsha.51.

ਦੋਹਰਾ : ਐਸੇ ਐਸੇ ਬਚਨ ਕਹਿ ਗੁਰ ਬੈਠੇ ਚੌਂਕੀ ਨ੍ਹਾਇ ।
ਤੇਗ ਲਗਵਾਈ ਸੀਸ ਨਿਜ ਐਸੇ ਛਲਕੇ ਦਾਇ ।੫੨।

dôhrâ : aisç aisç bachan kahi gur baithç chaunkî nahâi.
tçg lagvâi sîs nij aisç chhalkç dâi.52.

ਚੌਪਈ : ਸੀਸ ਦਯੋ ਪਰ ਸਿਰਰ ਨ ਦੀਓ । ਅਪਨੋ ਧਰਮ ਕਰਮ ਰਖ ਲੀਓ ।
ਚਰਮ ਕਚੈ ਤੇ ਸ੍ਰੀਰ ਬਚਾਯੋ । ਤੁਰਕਨ ਕੈ ਸਿਰ ਸੀਸ ਲਗਾਯੋ ।੫੩।

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

ਉਨ ਮੂੜੁਨ ਯਹਿ ਕਲਾ ਨ ਜਾਨੀ । ਹਮ ਸਿਰ ਸਿਰ ਲਾਵਨ ਗਲ ਠਾਨੀ ।
ਯੋ ਸਤਿਗੁਰ ਵਡ ਸਾਕਾ ਕੀਯਾ । ਪਰਸ੍ਰਾਰਥ ਹਿਤ ਨਿਜ ਸਿਰ ਦੀਯਾ ।੫੪।
un mûrdahn yahi kalâ na jâni. ham sir sir lâvan gal thâni.
yau satigur vad sâkâ kîyâ. parsavârath hit nij sir dîyâ.54.

Accusing him of wearing the mantle of a prophet, and exploiting the masses,
How could he now escape to embrace Islam after that?
Were the Muslims not as similar human beings as the Hindus,
Why did the Hindus have such contempt for the Muslims? (47)

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

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

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

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

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

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

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

ਪ੍ਰਮਾਣ ਬਚਿਤ੍ਰ ਨਾਟਕ (parmân bachitar nâtak)

- ਦੋਹਰਾ : ਠੀਕਰ ਫੇਰਿ ਦਿਲੀਸ ਸਿਰ ਪ੍ਰਭਪੁਰ ਕੀਯਾ ਪਯਾਨ ।
ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਯਾ ਕਰੀ ਨ ਕਿਨਹੂ ਆਨ ।
ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੋ ਸੋਕ ।
ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ।
- dôhrâ : thîkar phôri dilîs sir parbhpur kîyâ payâna.
t̥çg bahâdar sî kariyâ karî na kinhû âna.
t̥çg bahâdar k̥ç chalat bhayô jagat kô sôka.
hai hai hai sabh jag bhayô jai jai jai sur lôka.
- ਦੋਹਰਾ : ਐਸ ਚਰਿਤ ਸਤਿਗੁਰ ਕੀਯੋ ਤਉ ਭਯੋ ਤੁਰਕ ਪਸ਼ੇਮਾਨ ।
ਨੌਰੰਗੋ ਤਬ ਝੁਰਿਓ ਹਮ ਸਕੇ ਨ ਚਰਿਤ ਪਛਾਨ ।੫੫।
- dôhrâ : ais charit satigur kîyô tau bhayô turak pash̥mâna.
naurngô tab jhûriô ham sak̥ç na charit pachhâna.55.
- ਚੌਪਈ : ਨੌਰੰਗੋ ਦਿਲ ਖੌਫ ਬਹੁ ਠਟਿਓ । ਹਿੰਦੂਅਨ ਜੁਲਮ ਕਰਨ ਤੇ ਹਟਿਓ ।
ਧੀਰੀ ਧੀਰੀ ਹੂੰ ਗਈ ਸਾਰੇ । ਪੁਜੀ ਮਾਲਕ ਕੈ ਦ੍ਵਾਰ ਪੁਕਾਰੇ ।੫੬।
- chaupaî : naurng̥ç dil khauph bahu thatiô. hindûan zulam karan t̥ç hatiô.
dhîrî dhîrî havai g̥ai sâr̥ç. puji mâlak kai davâr pukâr̥ç.56.
- ਦੋਹਰਾ : ਪਰੀ ਪੁਕਾਰ ਦਰਬਾਰ ਸਚ ਮਾਲਕ ਕੀਯੋ ਬਿਚਾਰ ।
ਪੀਰ ਪੈਕੰਬਰ ਤੁਰਕ ਕੇ ਦਰਬਾਰੋਂ ਦਏ ਨਿਕਾਰ ।੫੭।
- dôhrâ : parî pukâr darbâr sach mâlak kîyô bichâra.
pîr paikmbar turak k̥ç darbârôn daç nikâra.57.
- ਚੌਪਈ : ਸੱਚ ਖੰਡ ਤੇ ਤੁਰਕ ਨਿਕਾਰੇ । ਡੇਰਾ ਦੀਨੋ ਪਿਛੈ ਦਰਬਾਰੇ ।
ਤਬ ਤੈ ਘਟੀ ਪਤਿਸਾਹੀ ਦਿਲੀ । ਤਬ ਤੇ ਤੁਰਕ ਕਲਾ ਭਈ ਢਿਲੀ ।੫੮।
- chaupaî : sachch khand t̥ç turak nikâr̥ç. d̥çrâ dînô pichhai darbâr̥ç.
tab tai ghatî patisâhî dilî. tab t̥ç turak kalâ bhaî dhilî.58.

**੧੩. ਸਾਖੀ ਦਸਮੇ ਪਾਤਸ਼ਾਹਿ ਕੀ ਲਿਖਯਤੇ
(‘...ਸਿੱਖ ਉਬਾਰਨ ਦੁਸ਼ਟ ਸੰਘਾਰਨ’)****13. sâkhî dasm̥ç pâtshâhi kî likhyat̥ç
(‘...sikkh ubâran dushat sanghâran’)**

- ਦੋਹਰਾ : ਫਿਰ ਦਸਮੇ ਪਾਤਿਸ਼ਾਹ ਸੋਂ ਵਧਿਓ ਤੁਰਕਨ ਵੈਰ ।
ਚੁਗਲੀ ਖਾਈ ਪਹਾੜੀਅਨ ਗਯੋ ਚੰਗਿਆੜੇ ਫੈਲ ।੧।
- dôhrâ : phir dasm̥ç pâtishâh sôn vadhiô turkan vaira.
chuglî khâî pahârdîan gayô changiârdô phaila.1.
- ਚੌਪਈ : ਕਾਜੀ ਮੁਗਲਨ ਤੁਰਕ ਸਿਖਾਏ । ਕਰਾਰ ਬਾਬਰ ਕੈ ਦਏ ਭੁਲਾਏ ।
ਹਿੰਦੁਨ ਹਿੰਦ ਕਬ ਦਈ ਕਹਾਵੈਂ । ਦਈ ਪਿਕੰਬਰਨ ਆਪ ਬਨਾਵੈਂ ।੨।

An Illustration from Bachittar Natak⁷

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

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

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

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

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

Episode 13

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

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

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

chaupaî : kâjî muglan turak sikhâç. karâr bâbar kai daç bhulâç.
hindun hind kab daî kahâvain. daî pikmbaran âp banâvain.2.

ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ਸੁਨ ਗੁੱਸਾ ਆਯਾ । ਤੁਰਕ ਨਾਸ਼ ਹਿਤ ਪੰਥ ਬਣਾਯਾ ।
ਪੁੱਤਰ ਚਾਰੋ ਦਏ ਅਖਾਈ । ਪੰਥ ਲਈ ਨਿਜ ਅੰਸ ਗਵਾਈ ।੩।
gur gôbind singh sun gussâ âyâ. turak nâsh hit panth banâyâ.
puttar chârô daç akhâi. panth laî nij ans gavâi.3.

ਦੋਹਰਾ : ਤਬ ਮਾਲੀ ਹਮ ਪੁਛਯੋ ਕਿਮ ਅੰਸ ਬੰਸ ਨ ਰਾਖਯੋ ਦੋਇ ।
ਅੰਸ ਹੋਤ ਫਿਰ ਬੰਸ ਪਰ ਉਤਨੋ ਹੇਤ ਨ ਹੋਇ ।੪।

dôhrâ : tab mâlî ham puchhyô kim ans bans na râkhyô dôi.
ans hôt phir bans par utnô hçt na hôi.4.

ਚੌਪਈ : ਦੱਤਾ ਤ੍ਰੈ ਔ ਗੋਰਖ ਸਿੱਧ । ਪੰਥ ਰਖਾ ਉਨ ਰਖੀ ਨ ਬਿੰਦ ।
ਮੁਹੰਮਦ ਨੇ ਵੀ ਅੰਸ ਗੁਆਈ । ਉੱਤਮ ਬੰਸ ਉਨ ਰਖਯੋ ਬਧਾਈ ।੫।

chaupaî : dattâ tarai au gôrakh siddha. panth rakhâ un rakhî na binda.
muhmmad nç vî ans guâi. uttam bans un rakhyô badhâi.5.

ਮਰੀ ਕਹੀ ਕਿਮ ਤੁਰਕ ਦਿਹੋ ਦੋਸ਼ । ਇਮ ਕਰ ਕਰੀ ਸੁ ਸਤਿਗੁਰ ਹੋਸ ।
ਸੋ ਹਮ ਮਾਲੀ ਉੱਤਰ ਦਯੋ । ਖੁਨ ਸਜ਼ਾਦਨ ਕੋ ਸਿਰ ਲਯੋ ।੬।
marî kahî kim turak dihô dôsha. im kar karî su satigur hôsa.
sô ham mâlî uttar dayô. khûn sazâdan kô sir layô.6.

ਤੁਰਕਨ ਕੋ ਗੁਰ ਚਾਹਤ ਗਾਰਨ । ਲਯੋ ਦੋਸ਼ ਸਿਰ ਉਨ ਇਤ ਕਾਰਨ ।
ਰਚਨਾ ਰਚੀ ਪੰਥ ਇਤ ਕਾਰਨ । ਸਿੱਖ ਉਬਾਰਨ ਦੁਸ਼ਟ ਸੰਘਾਰਨ ।੭।
turkan kau gur châhat gârna. layô dôsh sir un it kârna.
rachnâ rachî panth it kârna. sikh ubâran dushat sanghârna.7.

ਦੇਹ ਆਪ ਹੀ ਤੁਰਕ ਸਿਰ ਲਾਈ । ਚਾਹਤ ਅਪਨੋ ਪੰਥ ਵਧਾਈ ।
ਅਕੇ ਪੰਥ ਕੈ ਅੰਸ ਹੀ ਹੋਇ । ਰਾਮ ਕਿਸਨ ਭੀ ਕਰੇ ਨ ਦੋਇ ।੮।
dçh âp hî turak sir lâi. châhat apnô panth vadhâi.
akç panth kai ans hî hôi. râm kisan bhî karç na dôi.8.

ਦੋਹਰਾ : ਸ੍ਰੀ ਰਾਮ ਕ੍ਰਿਸਨ ਸੁਤ ਨਿਜ ਰਖੇ ਦਯੋ ਰਾਜ ਤਿਨ ਪ੍ਰੀਤ ।
ਸ੍ਰੀ ਸਤਿਗੁਰ ਸਿੱਖਨ ਦਯੋ । ਅਧਿਕ ਭਈ ਯੋ ਰੀਤ ।੯।

dôhrâ : srî râm karisan sut nij rakhç dayô râj tin parîta.
srî satigur sikkhan dayô. adhik bhaî yaun rîta.9.

ਅਪਨੇ ਅੰਸਹਿ ਹੋਤਿ ਢਿਗੈ ਪਰ ਅੰਸਹਿ ਬਢਤਿ ਨ ਹੇਤ ।
ਭੂਮ ਪੁਤ੍ਰ ਜਿਹ ਘਾਸ ਹੈ ਨਹਿੰ ਹੁਇ ਅੰਨ ਤਿਹ ਖੇਤ ।੧੦।
apnç anshi hôti dhigai par anshi badhti na hçta.
bhûm putar jih ghâs havai nahin hui ann tih khçta.10.

Denying that the Hindus (Guru Nanak¹) had bestowed the sovereignty on Mughals,
They claimed that their prophet Mohammad had bestowed sovereignty on them. (2)

Guru Gobind Singh felt outraged (at this travesty of truth),
And he created the Khalsa Panth² to destroy the Mughals.
He sacrificed his four sons for this cherished cause,
As he lost his own progeny for nurturing the Khalsa Panth. (3)

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

Chaupai : All the ancient Sidhas and saints like Datta Tray³ and Gorakhnath⁴,
Also had not raised any family to promote their ideological orders.
The Muslim's prophet Mohammad⁵ had also sacrificed his progeny,
Sparing only the best among his progeny to promote his cause. (5)

Then Murry questioned me Why was I blaming the Muslims alone,
When Guru Gobind Singh had adopted the same strategy for the same purpose.
To this query of Captain Murry, I offered the following explanation:
The Muslims were cursed because of the cold-blooded murder of Sahibzadas⁶. (6)

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

He also attributed the blame for his own sacrifice to the Mughals,
And wished to promote his own ideological order, the Khalsa Panth.
It is not possible to promote One's family and one's ideology simultaneously,
As even Lord Rama⁷ and Lord Krishna⁸ could not promote the two together. (8)

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

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

੧੪. ਹੋਰ ਪ੍ਰਸੰਗ
 ('...ਖਾਲਸੇ ਹੋਵੈ ਖੁਦ ਖੁਦਾ...')
14. hôr parsnga
 ('...khâlsô hôvai khud khudâ...')

- ਦੋਹਰਾ : ਤਉ ਮਰੀ ਮੁਹਿ ਸੋਂ ਕਹੀ ਫਿਰ ਭਿੰਨ ਭਿੰਨ ਮੋਹਿ ਸਮਝਾਇ ।
 ਪੰਥ ਰਚਿਓ ਜਿਮ ਸਤਿਗੁਰੂ ਔਰ ਭਯੋ ਕਿਤ ਦਾਇ ।੧।
- dôhrâ : tau marî muhi sôn kahî phir bhinn bhinn môhi samjhâi.
 panth rachiô jim satigurû aur bhayô kit dâi.1.
- ਚੌਪਈ : ਥੀ ਤੁਰਕਨ ਕੀ ਬਡ ਪਤਿਸਾਹੀ । ਹੁਕਮ ਤੁਰਤਿ ਲੰਘ ਸੂਬੇ ਬਾਈ ।
 ਮਧ ਸਮੁੰਦਰ ਟਾਪੂ ਘਣੇ । ਦੱਖਣ ਪੂਰਬ ਪਰਬਤ ਸਣੇ ।੨।
- chaupaî : thî turkan kî bad patisâhî. hukam turti langh sûbç bâi.
 madh samundar tâpû ghanç. dakkhan pûrab parbat sanç.2.
- ਰਯਤ ਹੁਤੇ ਦੇਸ ਉਨ ਸਾਰੇ । ਕਿਮ ਕਰ ਵਧ ਗਯੋ ਸਿੰਘਨ ਪਸਾਰੇ ।
 ਰਯਤ ਉਨ ਕਿਮ ਆਕੀ ਭਈ । ਤਿਨ ਕੀ ਫੌਜ ਕਹਾਂ ਥੀ ਗਈ ।੩।
- rayat hutô dçs un sârô. kim kar vadh gayô singhan pasârô.
 rayat un kim âkî bhaî. tin kî phauj kahân thî gaî.3.
- ਕੈ ਉਨ ਸਿੰਘਨ ਖਬਰ ਨਾ ਪਾਈ । ਕੈ ਤੁਰਕਨ ਗੁਰੂਅਨ ਬੈਰ ਨ ਥਾਈ ।
 ਕੈ ਤੁਰਕਨ ਸਿੰਘਨ ਹੋ ਗਈ ਮੀਜਾ । ਕੈ ਉਨ ਜਾਨਯੋ ਪੰਥ ਨ ਤੀਜਾ ।੪।
- kai un singhan khabar nâ pâi. kai turkan gurûan bair na thâi.
 kai turkan singhan hô gaî mîjâ. kai un jânyô panth na tîjâ.4.
- ਕੈ ਉਨ ਮੈਂ ਨ ਥੇ ਕੋਉ ਸਯਾਨੋਂ । ਤੋ ਉਨ ਨਾਹਿ ਸਿੰਘਨ ਹੋਤ ਪਛਾਨੋਂ ।
 ਕੈ ਪੰਥ ਚਕਯੋ ਨ ਦਾਵੈ ਪਤਸਾਹੀ । ਕੈ ਉਨ ਤੈ ਪੰਥ ਭਯੋ ਲੁਕਾਹੀ ।੫।
- kai un main na thô kôû sayânôn. tau un nâhi singhan hôt pachhânô.
 kai panth chakyô na dâvô patsâhî. kai un tai panth bhayô lukâhî.5.
- ਦੋਹਰਾ : ਜਿਮ ਤਿਸ ਉੱਤਰ ਮੈਂ ਦਯੋ ਸੁਨੋਂ ਸੋਉ ਗੁਰ ਸਿੱਖ ।
 ਜਨਮਤਿ ਲੁਕਯੋ ਨ ਪੰਥ ਯਹ ਦਭ ਸੂਲਨ ਜਿਉਂ ਮੁਖ ਤਿੱਖ ।੬।
- dôhrâ : jim tis uttar main dayô sunôn sôû gur sikkha.
 janmati lukyô na panth yah dabh sûlan jiun mukh tikkha.6.
- ਚੌਪਈ : ਸਿੰਘਨ ਪੰਥ ਕਬ ਲੁਕ ਛਿਪ ਹੋਯੋ । ਸਿੰਘਨ ਪੰਥ ਕਬ ਲੁਕੈ ਲੁਕੋਯੋ ।
 ਸਿੰਘਨ ਪੰਥ ਦੰਗੈ ਕੋ ਭਇਓ । ਸਿੰਘਨ ਜਨਮ ਸੰਗ ਸਸਤ੍ਰਨ ਲਇਓ ।੭।
- chaupaî : singhan panth kab luk chhip hôyô. singhan panthu kab lukai lukôyô.
 singhan panth dangai kô bhaiô. singhan janam sang shastarn laiô.7.
- ਸਿੰਘਨ ਪਾਹੁਲ ਖੰਡੇ ਕੀ ਦਈ । ਸਿੰਘਨ ਗੁੜਤੀ ਖੰਡੇ ਕੀ ਲਈ ।
 ਸਿਰ ਪਰ ਚੱਕਰ ਕਰਦੈਂ ਧਾਰੈਂ । ਕਦ ਵਹ ਲੁਕੈਂ ਜਿਮ ਸ਼ੇਰ ਨਖ ਵਾਰੈਂ ।੮।
- singhan pâhul khandç kî daî. singhan gurdhtî khandç kî laî.
 sir par chakkar kardain dhârain. kad vah lukain jim shçr nakh vârain.8.

Episode 14
The Khalsa Must Be Autonomous And Self-Respecting

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

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

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

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

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

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

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

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

ਪੰਥ ਰਚਯੋ ਇਮ ਸਤਿਗੁਰ ਪੂਰੇ । ਦੰਗੇ ਖਾਤਰ ਕਰਨ ਜਰੂਰੇ ।
ਬਿਨ ਜੁਧੈ ਕਬ ਪਯਤ ਪਤਿਸ਼ਾਹੀ । ਆਦਿ ਜੁਧੈ ਬਿਧ ਗੁਰੂ ਉਠਾਈ । ੯ ।
panth rachyô im satigur pûrç. dangç khâtar karan jarûrç.
bin juddhai kab payat patishâhî. âdi juddhai bidh gurû uthâi.9.

- ਦੋਹਰਾ : ਗੁਰੂਅਨ ਮੱਧ ਪਤਿਸ਼ਾਹ ਤੇ ਵਧਯੋ ਹੁਤੋ ਥੋ ਬੈਰ ।
ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਿਰ ਦਯੋ ਉਨਿ ਸਿਖ ਕਰੈਂ ਕਿਮ ਬੈਰ । ੧੦ ।
dôhrâ : gurûan maddh patishâh tç vadhyô hutô thô baira.
gurû tçg bahâdar sir dayô uni sikh karain kim khaira.10.
- ਚੌਪਈ : ਗੁਰ ਤੇਗ ਬਹਾਦ੍ਰ ਦੇਹ ਦਿੱਲੀ ਲਾਈ । ਦਿੱਲੀ ਪਤ ਉਨੁ ਜੜਹਿ ਉਖੜਾਈ ।
ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ਸੋ ਲਖ ਲਈ । ਅਬ ਤੁਰਕਨ ਜੜੁ ਥੋ ਸੁਕ ਭਈ । ੧੧ ।
chaupaî : gur tçg bahâdar dçh dillî lâi. dillî pat unah jardhi ukhrdâi.
gur gôbind singh sô lakh lai. ab turkan jardah thô suk bhaî.11.

ਪਰ ਕਟੈ ਪਕੈ ਬਿਨ ਗਿਰੈ ਸੁ ਨਾਹਿ । ਅਕੈ ਗਿਰੇ ਵਡ ਪੌਣ ਵਗਾਹਿ ।
ਅਬ ਇਨ ਪਰ ਪੌਨ ਖੰਡੇ ਚਲਵਯੈ । ਮਾਰ ਇਸੈ ਢਬ ਇਨੈਂ ਗਿਰਯੈ । ੧੨ ।
par katai pakai bin girai su nâhi. akai girç vad paun vagâhi.
ab in par paun khandç chalvayai. mâr isai dhab inain giryyai.12.

ਤੋ ਸਤਿਗੁਰ ਨਿਜ ਫੜ ਤਲਵਾਰ । ਅਬ ਲੱਯੋ ਪਤਿਸ਼ਾਹੀ ਤੁਰਕਨ ਮਾਰ ।
ਫਿਰ ਸਤਿਗੁਰ ਚਿਤ ਐਸ ਬਿਚਾਰੀ । ਹਮ ਕਯਾ ਕਰਨੀ ਪਤਿਸ਼ਾਹੀ ਨਿਕਾਰੀ । ੧੩ ।
tau satigur nij phard talvâra. ab layyai patishâhî turkan mâra.
phir satigur chit ais bichârî. ham kayâ karnî patishâhî nikârî.13.

ਸ੍ਰੀ ਨਾਨਕ ਗੱਦੀ ਹਮ ਚਹਿੰ ਘਰੀ । ਜਿਸੈ ਪਤਿਸ਼ਾਹੀ ਚਰਨੀ ਪਰੀ ।
ਹਮੈਂ ਪਤਿਸ਼ਾਹੀ ਕੀ ਕਯਾ ਪਰਵਾਹਿ । ਦੇਂ ਪਤਿਸ਼ਾਹੀ ਨਫਰਨ ਉਠਾਇ । ੧੪ ।
srî nânak gaddî ham chahin gharî. jisai patishâhî charnî parî.
hamain patishâhî kî kayâ parvâhi. dçn patishâhî nafran uthâi.14.

- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਚਿਤ ਮਧ ਇਮ ਠਟੀ ਦਈਐ ਰਾਜਨ ਰਾਜ ਉਠਾਇ ।
ਸਭ ਰਾਜਨ ਏ ਪਰਬਤੀ ਦਯੋ ਖੰਡੇ ਫੜਵਾਇ । ੧੫ ।
dôhrâ : satigur chit madh im thatî dâfai râjan râj uthâi.
sabh râjan ç parbatî dayai khandô phardvâi.15.
- ਚੌਪਈ : ਫਿਰ ਸਤਿਗੁਰ ਚਿਤ ਸੋਝੀ ਆਈ । ਏਹ ਕਬ ਸਿੱਖ ਬਨੈਂ ਹਮ ਆਈ ।
ਮੁਖਤ ਨਿਆਮਤ ਇਨ ਕਿਮ ਦੱਯੈ । ਕਿਮ ਪੁਤ ਬਿਗਾਨੇ ਮੁੱਖ ਚੁਮਯੈ । ੧੬ ।
chaupaî : phir satigur chit sôjhî âi. çh kab sikkh banain ham âi.
mukhat niâmat in kim dayyai. kim put bigânc mukkh chumyyai.16.

ਏਹ ਪੱਥਰ ਪੂਜਕ ਭਿੱਜ ਨ ਨੀਰੇ । ਓਇ ਆਦਿ ਅਕ੍ਰਿਤਘਣ ਘਰ ਗੁਰ ਤੀਰੇ ।
ਰਜਪੂਤ ਸਦਾਵੈਂ ਆਪ ਸਿਪਾਹੀ । ਓਇ ਕਹੈਂ ਕਦੋਂ ਗੁਰ ਦਈ ਪਤਿਸ਼ਾਹੀ ।
ਅਬ ਦਯੋ ਪਤਿਸ਼ਾਹੀ ਗਰੀਬਨ ਉਠਾਇ । ਵੈ ਜਾਨੈ ਗੁਰ ਦਈ ਹੈ ਮਾਇ । ੧੮ ।

The perfect Guru the Tenth created the Khalsa Panth in this manner,
So that they must wage a war against oppression.
Since no body achieves sovereignty without waging a war,
The Tenth Guru had decided this strategy from the very beginning. (9)

Dohra : There had developed a great hostility and conflict,
Between the Sikh Gurus and the Mughal emperor.
Since Guru Tegh Bahadur had sacrificed his life for this reason,
How could the Sikhs let the Mughals get away with it? (10)

Chaupai : Guru Tegh Bahadur, by making the Supreme sacrifice at Delhi,
Had uprooted the Mughal Emperor's roots from Delhi.
Guru Gobind Singh had made a proper assessment that,
The roots (foundations) of the Mughal empire's had completely withered. (11)

But even an old tree does not fall down without its roots being cut,
Or else a mighty storm could bring it tumbling down.
Now the Mughal empire needed to be stormed with an armed attack,
This was the only way to bring this crumbling empire down. (12)

So Satguru Guru Gobind Singh himself decided to pick up the sword,
And bring about the destruction of the Mughal empire.
But then Guru Gobind Singh felt in his heart of hearts,
That he himself had no need for a worthless royal power. (13)

Sri Guru Nanak had blessed him with such a great divine seat,
That all of Temporal royal power was subservient to it.
Since he did not care for such an inferior temporal power,
He must pass on this kind of political power to his subordinates. (14)

Dohra : Thereafter it occurred to Satguru Guru Gobind Singh's mind,
That the reign of Mughal rulers must be replaced.
For this purpose, all the chiefs of the hill states,
Must be made to pick up the sword against the Mughals. (15)

Chaupai : But then on a second thought, Guru Gobind Singh thought,
That these hill chiefs had never been his followers.
Why should he invest them with rare power without any service?
Why should he embrace these outsiders at the cost of his own followers? (16)

They are as indifferent as the stone idols that they worship,
And they had always been ungrateful to the House of Nanak.
As they called themselves soldiers and as belonging to martial races,

çh patthar pûjâk bhijj na nîrô. ôi âdi akritghan ghar gur tîrô.
rajpût sadâvain âp sipâhî. ôi kahain kadôn gur daî patishâhî.
ab dayau patshâhî garîban uthâi. vai jânai gur daî hai mâi.18.

- ਦੋਹਰਾ : ਦਯੀ ਚੀਜ ਚਹੈ ਗ੍ਰੀਬ ਕਉ ਕਿਉਂ ਅਤਿ ਦਯੋ ਅਖਾਇ ।
ਯਹਿ ਦਯਾਵਾਨ ਘਰ ਗੁਰੂ ਕੋ ਅਰ ਗ੍ਰੀਬ ਨਿਵਾਜ ਅਖਵਾਇ ।੧੯ ।
- dôhrâ : dayî chîj chahai garîb kau kiun ati dayô akhâi.
yahi dayâvân ghar gurû kô ar garîb nivâj akhvâi.19.
- ਚੌਪਈ : ਸਤ ਸਨਾਤਿ ਔ ਬਾਰਹ ਜਾਤ । ਜਾਨ ਨਹਿ ਰਾਜਨੀਤ ਕੀ ਬਾਤ ।
ਜੱਟ ਬੂਟ ਕਹਿੰ ਜਿਹੰ ਜਗ ਮਾਂਹੀ । ਬਣੀਏ ਬਕਾਲ ਕਿਰਾਤ ਖੜੀ ਸਦਾਈ ।੨੦ ।
- chaupâi : sat sanâti au bârah jâta. jân nahi râjnîti kî bâta.
jatt bût kahin jinh jag mânhî. banîç bakâl kirârd khatrî sadâi.20.

ਲੁਹਾਰ ਤ੍ਰਖਾਣ ਹੁਤ ਜਾਤ ਕਮੀਨੀ । ਛੀਪੋ ਕਲਾਲ ਨੀਚਨ ਪੈ ਕ੍ਰਿਪਾ ਕੀਨੀ ।
ਗੁੰਜਰ ਗ੍ਰਾਹ ਹੀਰ ਕਮਜਾਤ । ਕੰਬੋਇ ਸੂਦਨ ਕੋਇ ਪੁਛੈ ਨ ਬਾਤ ।੨੧ ।

luhâr tarkhân hut jât kamîni. chhîpô kalâl nîchan pai karipâ kîni.
gujjar gavâr hîr kamjâta. kambôî sûdan kôî puchhai na bâta.21.

ਝੀਵਰ ਨਾਈ ਰੋੜੇ ਘੁਮਿਆਰ । ਸਾਇਣੀ ਸੁਨਿਆਰੇ ਚੂੜੇ ਚਮਿਆਰ ।
ਭੱਟ ਔ ਬਾਹਮਣ ਹੁਤੇ ਮੰਗਵਾਰ । ਬਹੁਰੁਪੀਏ ਲੁਬਾਣੇ ਔ ਘੁਮਿਆਰ ।੨੨ ।

jhîvar nâî rôrdç ghumiâra. sâinî suniârç chûrdhç chamiâra.
bhatt au bâhman hutç mangvâra. bahurûpîç lubânç au ghumiâra.22.

ਇਨ ਗਰੀਬਨ ਹਮ ਦਯੈ ਪਤਿਸਾਹੀ । ਏ ਯਾਦ ਰਖੈਂ ਹਮਰੀ ਗੁਰਿਆਈ ।
ਤੋ ਸਦਿ ਸਤਿਗੁਰ ਸਿਖ ਲਲਕਾਰੇ । ਫੜੋ ਸਸਤ੍ਰਨ ਲਿਹੁ ਤੁਰਕਨ ਮਾਰੇ ।੨੩ ।

in garîban ham dayai patishâhî. ç yâd rakhain hamrî gurîâi.
tau sadi satigur sikh lalkârç. phardô shastarn lihu turkan mârdç.23.

- ਦੋਹਰਾ : ਤੋ ਗਰੀਬ ਸਿੱਖਨ ਨੇ ਨਹਿੰ ਮਨਯੋ ਤੁਰਕਨ ਤੇ ਖੋਫ ਕੀਨ ।
ਉਨ ਪਹਿ ਫੌਜੋਂ ਅਤਿ ਘਨੀ ਕਬ ਛੋੜੋਂ ਰਾਜ ਜਮੀਨ ।੨੪ ।
- dôhrâ : tau garîb sikkhan nç nahin manyô turkan tç khauph kîna.
un pahi phaujain ati ghanî kab chhôdain râj jamîna.24.
- ਚੌਪਈ : ਤੋ ਸਿੱਖਨ ਯੋ ਮੰਨੀ ਨ ਬਾਤ । ਹਮ ਤੇ ਤੁਰਕ ਕਬ ਮਾਰੇ ਜਾਤ ।
ਅਸੀਂ ਚਿਰੀਆ ਵੈ ਸਾਨੀ ਬਾਜ । ਹਮ ਛੋਲੈ ਵੈ ਬਘਯਾਤਨ ਸਾਜ ।੨੫ ।
- chaupâi : tau sikkhan yau mannî na bâta. ham tç turak kab mârdç jâta.
asîn chirîâ vai sâni bâja. ham chhçlai vai baghyârdan sâja.25.

ਤੁਮ ਮ੍ਰਿਗਨ ਤੇ ਕਿਮ ਸ਼ੇਰ ਮ੍ਰਵਾਵੇ । ਲੌਤੀ ਕੋ ਪਾਣੀ ਮਗਰੀ ਪਰ ਚੜ੍ਹਾਵੇ ।
ਵਹੁ ਆਦ ਸਿਪਾਹੀ ਮੁਗਲ ਪਠਾਨ । ਹਮ ਜੱਟ ਬੂਟ ਨਾਈ ਤਰਖਾਣ ।੨੬ ।

tum marigan tç kim shçr marvâvô. lautî kô pâni magrî par chardhâvô.
vahu âd sipâhî mugal pathâna. ham jatt bût nâî tarkhâna.26.

They would never acknowledge that the Guru had conferred power on them.
He would confer power and sovereignty on the poor people,
Who would gratefully acknowledge his (Guru's) contribution. (18)

Dohra : The needy alone deserve to be endowed with rare gifts,
What is the use of empowering those who are already powerful.
The House of Nanak is known for its compassion and generosity,
And known as the saviour and protector of the poor. (19)

Chaupai : Those who belong to the various offshoots of lowly twelve sub-castes,
And who know nothing about the game of power politics.
Who are contemptuously known as rustic peasants, in the society,
OR known as traders, small time shopkeepers and petty fighters. (20)

Those who belong to the low castes of blacksmiths and carpenters,
And the lowly placed tailors and wine-venders would receive his benediction.
This fraternity will also include the low caste cattle grazers, rustics, and cow herds,
And the ignoble vegetable growers (kambojs) and scheduled castes. (21)

Water-carriers, Barbers, small venders, potters will also join this community,
Sainis, goldsmiths, sweepers and cobblers will form a part of this brotherhood.
Ballad-singers, priests, and mendicants will also be the alliance partners,
Salt-traders, potters and artisans will also share power. (22)

I shall confer sovereignty on these poor and needy gursikhs,
So that they may remember my patronage and benediction.
Saying this Guru Gobind Singh challenged his followers,
That they should pick up swords and attack the Mughals. (23)

Dohra : The Sikhs did not agree to Guru Gobind Singh's proposal,
Since they were highly scared of the Mughal empire's power.
The Mughals had a large and powerful army,
When would they relinquish power and their hold over India? (24)

Chaupai : So the Sikhs did not accept Guru Gobind Singh's advice,
As they felt that they would not be able to defeat the Mughals.
The Sikhs were just timid sparrows as compared to the Hawk like Mughals,
Or The Sikhs were just lambs against the lion like Mughals. (25)

How could the Guru expect deer-like Sikhs to vanquish the lion-like Mughal forces?
How could a downward flowing rivulet flow back towards the high-sloped mountains?
Their forces consisted of veteran soldiers and warrior Pathans.
While the Sikhs Constituted poor unskilled rustics, barbers and carpenters. (26)

ਤੁਮ ਟੋਲੇ ਸਭ ਜਾਤ ਕਮੀਨ । ਹੁਤੇ ਜੋਊ ਸਭ ਸਸਤਰ ਹੀਨ ।
ਕੋਈ ਲਲਕਾਰੇ ਰਜਪੁਤਹਿ ਰਾਜੈ । ਜੋਊ ਸਵਾਰੈਂ ਤੁਮਰੇ ਕਾਜੈਂ ।੨੭।
tum tōlḥ sabh jāṭ kamîna. hutḥ jōṭ sabh sasatar hîna.
kōi lalkârô rajpūthi râjai. jōṭ savârain tumrô kâjain.27.

ਦੋਹਰਾ : ਤੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਸੋਚਿਓ ਕਯਾ ਯਹ ਸਿੱਖਨ ਕੀਨ ।
ਹਮ ਚਹਿੰ ਦੋਂ ਪਤਿਸਾਹੀ ਸਿੱਖਨ ਉਨ ਨੈ ਨਾਹਿ ਨਾਹਿ ਕੀਨ ।੨੮।

dôhrâ : tau srî satigur sôchiô kayâ yah sikkhan kîna.
ham chahin ḍḥn patisâhî sikkhan un nai nâhi nâhi kîna.28.

ਚੌਪਈ : ਹੁਤੇ ਗੁਰੂ ਸ੍ਰੀ ਜਾਣੀ ਜਾਣ । ਸਭੀ ਬਿਧੀ ਗੁਰੂ ਲਈ ਪਛਾਣ ।
ਯਹ ਚਰਣ ਪਹੁਲ ਹੈ ਸ਼ਾਂਤ ਸਰੂਪ । ਤੇਜ ਨਾਹਿ ਯਹਿ ਮਾਂਹਿ ਅਨੂਪ ।੨੯।

chaupâi : hutô gurû srî jâni jāna. sabhî bidhî gurû lai pachhâna.
yah charan pahul hai shânt sarûpa. ṭḥj nâhi yahi mânhi anûpa.29.

ਦੋਹਰਾ : ਸੇਹਲੀ ਟੋਪੀ ਸਿਰ ਧਰੈਂ ਦਾਸਹਿ ਨਾਮ ਕਹਾਇ ।
ਹੁਤੀ ਦਯਾ ਮਧ ਰੂਪ ਬਹੁ ਇਮ ਨਹਿੰ ਸ਼ਸਤ੍ਰ ਫੜਾਇ ।੩੦।

dôhrâ : sḥlî tōpî sir dharain dâsahi nâm kahâi.
hutî dayâ madh rūp bahu im nahin shastar phardâi.30.

ਚੌਪਈ : ਅਬ ਸਿੱਖਨ ਰੂਪ ਪਲਟਾਈਐ । ਤੇਜ ਧਾਰੀ ਜਿਮ ਲਖ ਭੋ ਖਾਈਐ ।
ਤੇਜ ਨਾਮ ਕੋਊ ਇਨੈ ਧਰੋਯੈ । ਕਰ ਪਾਹੁਲ ਇਨੈਂ ਤੇਜ ਪਿਲੋਯੈ ।੩੧।

chaupâi : ab sikkhan rūp paltâi. ṭḥj dhârî jim lakh bhau khâi.
ṭḥj nâm kōṭ inai dharyyai. kar pâhul inain ṭḥj pilyyai.31.

ਯੋ ਸਤਿਗੁਰ ਸ੍ਰੀ ਚਿਤ ਲਯੋ ਧਾਰ । ਸੋ ਉਦਮ ਕੀਓ ਗੁਰੂ ਬਿਚਾਰ ।
ਛੜੀ ਰੂਪ ਸੁੰਦਰ ਅਤਿ ਲਾਗੇ । ਕੇਸ ਸੀਸ ਸਿਰ ਬਾਧੈ ਪਾਗੇ ।੩੨।
yau satigur srî chit layau dhâra. sô uddam kîṭ gurû bichâra.
chhatrî rūp sundar ati lâḡḥ. kḥs sîs sir bândhai pâḡḥ.32.

ਨਾਮ ਸਿੰਘ ਹੁਤੇ ਛਤਰੀਅਨ ਕੇਰੇ । ਸ੍ਰੀ ਗੁਰ ਜਾਨਯੋ ਯਹੀ ਭਲੇਰੇ ।
ਖੰਡੇ ਪਾਹੁਲ ਚਿਤ ਮਧ ਠਟੀ । ਇਮ ਹੋਵੋਗੇ ਖਾਲਸਾ ਹਠੀ ।੩੩।
nâm singh hutô chhatrîan kḥrô. srî gur jânyô yahî bhalḥrô.
khandai pâhul chit madh thatî. im hôvôḡḡ khâlsâ hathî.33.

ਪੜੇ ਪਾਤਿਸਾਹੀ ਇਮ ਇਨ ਖੋਇ । ਹੰਨੇ ਹੰਨੇ ਹਮ ਪਤਿਸਾਹ ਹੋਇ ।
ਕਾਣ ਕੂਟ ਵਾਂਗ ਲੋਹੇ ਕਰੈਂ । ਖੰਡੇ ਪਾਹੁਲ ਪੀ ਖੰਡਯੋ ਨ ਟਰੈਂ ।੩੪।
pardḥ pâtisâhî im in khôî. hannḥ hannḥ ham patishâh hôî.
kân kût vâng lôhḥ karain. khandḥ pâhul pî khandyôn na tarain.34.

ਦੋਹਰਾ : ਖਾਲਸੇ ਹੋਵੈ ਖੁਦ ਖੁਦਾ ਜਿਮ ਖੂਬੀ ਖੂਬ ਖੁਦਾਇ ।
ਆਨ ਨ ਮਾਨੈ ਆਨ ਕੀ ਇਕ ਸੋਚੇ ਬਿਨ ਪਤਿਸਾਹ ।੩੫।

dôhrâ : khâlsô hôvai khud khudâ jim khûbî khûb khudâi.
ân na mânai ân kî ik sachḥḥ bin patishâha.35.

They told the Guru that he had selected all the low-caste people,
Who were completely defenceless and unarmed.
He should throw this challenge before the martial royal chiefs,
As they were the right persons who could serve his purpose. (27)

Dohra : Then Sri Guru Gobind Singh felt anguished and thought,
That his followers did not wish to achieve anything in life.
He had wished to confer power and sovereignty on them,
But they were repeatedly refusing to accept this honour. (28)

Chaupai : Sri Guru Gobind Singh, being an expert omniscient psychoanalyst,
Had diagnosed the root cause of his Sikh's psychic malady.
Since these Sikhs had been peaceful followers of a Charan Pahul⁴ tradition,
There was no spark of self-assertion and retaliation in their psyche. (29)

Dohra : They had been used to wearing a black woolen silken cap as head cover,
As they had been indoctrinated to call themselves as servants or slaves,
They being grounded in excessive compassion and humility,
It would be futile to ask them to pick up swords. (30)

Chaupai : He should first bring about a transformation in their character,
And make their appearance formidable that evokes fear and awe.
He should give his organisation a charismatic nomenclature,
And administer a heavy dose of heady elixir to them. (31)

So Satguru Sri Guru Gobind Singh arrived at a firm resolution,
And made efforts to implement it after deep contemplation.
They must adopt the dress code of a martial warrior race,
And grow hair and wear turbans on their heads. (32)

The warrior Kshtriyas had been suffixing the epithet "Singhs"
The same suffix "Singh" would suit his followers' names as well.
He resolved to administer them the "Khandey-ki-Pahul"⁵,
In order to make the Khalsa formidable and resolute. (33)

In this way, they would learn the art of wielding power,
And develop a feeling of having become rulers and sovereigns.
From people weak as straw and reeds, he would turn them into men of steel,
After partaking of sword-initiated elixir, they would not be scared to pick up swords. (34)

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

- ਚੌਪਈ : ਭੁਤ ਪ੍ਰੇਤ ਔ ਮੜੀ ਮਸਾਣ । ਨਹਿੰ ਮਾਨੈ ਵਹਿ ਗੁਰੋ ਸੁਲਤਾਨ ।
ਟਿਕੋ ਜਨੇਊ ਪਹਿਰੈ ਨ ਧੋਤੀ, ਇਕ ਸੁਨਹਿਰੇ ਖਾਹਿੰ ਗੁਰੁ ਗੋਤੀ ।੩੬।
- chaupaî : bhût parçt au mardhî masâna. nahin mânai vahi gugô sultâna.
tikkô jançû pahirain na dhôtî, ik sunahirç khâhin gahu gôtî.36.

੧੫. ਕੇਸਗੜ੍ਹ ਸ੍ਰੀ ਖਾਲਸੇ ਕੋ ਪੰਥ ਕੀ ਉਤਪਤੀ ਕੀ ਸਾਖੀ
(ਅੰਮ੍ਰਿਤ ਸੰਸਕਾਰ - ਪੰਜ ਭੁਜੰਗੀ ਜੋ ਭਏ...)

15. kęsgardah srî khâlsç kô panth kî utpatî kî sâkhî
(ammrit sansakâr - panj bhujngî jô bhaç...)

- ਦੋਹਰਾ : ਇਤਨੀ ਬਾਤ ਵਿਚਾਰ ਕਰ ਹੁਤੀ ਬਾਤ ਲਈ ਚੀਨ ।
ਸਤਿਗੁਰ ਬਹਿ ਸ੍ਰੀ ਕੇਸਗੜ ਉਦਮ ਸੋਊ ਕੀਨ ।੧।
- dôhrâ : itnî bât vichâr kar hutî bât laî chîna.
satigur bahi srî kęsgard udam sôû kîna.1.
- ਸਦ ਪੰਡਤ ਬਡ ਜੋਤਕੀ ਮਹੁਰਤ ਖੂਬ ਕਢਾਇ ।
ਕੀਏ ਭੁਜੰਗੀ ਛਾਂਟ ਪੰਜ ਪੰਜੋ ਜਾਤ ਗਿਣਾਇ ।੨।
- sad pandat bad jôtkî mahûrat khûb kadhâi.
kîç bhujngî chhânt panj pañje jât ginâi.2.
- ਚੌਪਈ : ਪੰਜ ਭੁਜੰਗੀ ਲਏ ਉਠਾਇ । ਚਾਰੈ ਬਰਨ ਇਕ ਕੀਏ ਭਰਾਇ ।
ਪ੍ਰਿਥਮ ਦਯਾ ਸਿੰਘ ਸੋਫਤੀ ਜਾਤ । ਬਸਤ ਲਾਹੌਰ ਹੁਤੇ ਬਖਯਾਤ ।੩।
- chaupaî : pañj bhujngi laç uthâi. chârai baran ik kîç bharâi.
paritham dayâ singh sôphî jâta. basat lâhaur hutç bakhyâta.3.
- ਦੁਜੋ ਧਰਮ ਸਿੰਘ ਹਸਤਨਾਪੁਰ ਬਾਸੀ । ਹੁਤੇ ਜੱਟ ਸਿਵ ਜਟੋ ਪ੍ਰਕਾਸ਼ੀ ।
ਤੀਜੋ ਮੁਹਕਮ ਸਿੰਘ ਦੁਾਰਕਾ ਜਾਯੋ । ਨਾਮਦੇਵ ਅਵਤਾਰ ਸੁ ਆਯੋ ।੪।
- dûjô dharam singh hastanâpur bâsî. hutô jatt siv jatô parkâshî.
tîjô muhkam singh davârkâ jâyô. nâmdçv avtâr su âyô.4.
- ਚੌਥੇ ਨਾਈ ਸਾਹਿਬ ਸਿੰਘ ਜੋਊ । ਸੈਣ ਭਗਤ ਜਹ ਰਹਤੇ ਸੋਊ ।
ਪੰਚਮ ਹਿੰਮਤ ਸਿੰਘ ਝੀਵਰ ਕਹੀਐ । ਪੰਜ ਭੁਜੰਗੀ ਪੰਜ ਜਾਤ ਲਹੀਐ ।੫।
- chauthç nâi sâhib singh jôû. sain bhagat jah rahtç sôû.
pañcham himmat singh jhivar kahîai. panj bhujngî panj jât lahîai.5.
- ਪਾਹੁਲ ਖੰਡੇ ਤਯਾਰ ਕਰਵਾਈ । ਜਲ ਮੱਧ ਆਨ ਮਿਠਾਈ ਪਾਈ ।
ਤਿਹ ਮੱਧ ਰਾਖੀ ਕਰਦ ਗਡਾਇ । ਸਤਿਗੁਰ ਰਾਖੀ ਕਰਦ ਧਾਰੇ ਦਾਇ ।੬।
- pâhul khandç tayâr karvâi. jal maddh ân mithâi pâi.
tih maddh râkhî karad gadâi. satigur râkhî karad dhârç dâi.6.
- ਦੋਹਰਾ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਸਤਿਨਾਮ ਕਹਿਓ ਕਰਤਾ ਪੁਰਖ ਉਚਾਰ ।
ਅਕਾਲ ਅਕਾਲਹ ਜਾਪ ਕਰ ਤੋਰੀ ਕ੍ਰਿਪਾਨਿ ਸਧਾਰ ।੭।

Chaupai : Hence forth, the Khalsa would not worship any spirits and graves of Pirs,
Nor would they be worshippers of “Gugapir Sultan”⁶.
They would no longer wear saffron mark, sacred thread or lose apparel (dhoti),
Eliminating all caste distinctions, they would dine together. (36)

Episode 15
Episode About the Creation of the Khalsa At Keshgarh Sahib
(Amrit Pahul — Initiation Ceremony)
(The First Five Beloved Initiated Sikhs)

Dohra : After thoroughly deliberating over the whole situation,
Guru Gobind Singh arrived at a firm resolution.
Thereafter, positioning himself at Keshgarh¹ (Sahib),
He started making endeavours to implement his resolution. (1)

He summoned the services of learned Brahmins and great astrologers,
To make a prediction about the auspicious moment for launching his mission.
He made a selection of five sprightly youths,
One each out of the five Indian castes. (2)

Chaupai : By selecting these five youths from the five different castes,
Guru Gobind Singh created a common brotherhood of all the four main castes.
S. Daya Singh Sobti was the first to be selected from the Kshtriya² caste,
Who was a prominent inhabitant of the city of Lahore. (3)

Dharam Singh from Hastinapur³ was the second to be chosen,
Who happened to be a Jat⁴ with flowing Shiva like⁵ locks of hair.
Mohkam Singh was the third, born and bred at Dwarka,
The place from where Namdev’s⁶ spiritual guide Krishna hailed. (4)

Sahib Singh, a barbar by caste, was the fourth from a place,
Which was also the abode of Bhagat/Saint Sain⁷.
Himmat Singh, the water-carrier, was the fifth chosen,
Thus, the five youths from the five castes were identified. (5)

Thereafter, Guru Gobind Singh got the ‘Khandey ki Pahul’⁸ prepared,
By mixing sweet-candies in a bowl of water.
He stirred the sweetened solution with a double-edged sword,
By keeping its sharp edge all the time towards himself. (6)

Dohra : Satguru Guru Gobind Singh kept on chanting the true name of God,
And kept on reciting the name of God, The Creator.

dôhrâ : srî satigur satinâm kahiô karatâ purakh uchâra.
akâl akâlah jâp kar tôrî karipâni sadhâra.7.

ਚੌਪਈ : ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਵਾਰ ਜੁ ਪੌੜੀ । ਪੜ੍ਹ ਪ੍ਰਿਥਮੈਂ ਆਪ ਸਤਿਗੁਰ ਜੋੜੀ ।
ਨੌਂ ਪਤਸਾਹੀਅਨ ਲਯੋ ਧਿਆਇ । ਅਬ ਦਸਮਨ ਪਰ ਹੋਈਂ ਸਹਾਇ । ੮ ।

chaupaî : paritham bhagautî vâr ju paurdî. pardah parithmain âp satigur jôrdî.
naun patsâhian layô dhiâi. ab dasman par hôin sahâi.8.

ਬਹੁਰ ਸਵਯੇ ਬੌਤੀ ਉਚਾਰੇ । ਸ੍ਰੀ ਸਤਿਗੁਰ ਸ੍ਰੀ ਮੁੱਖੋਂ ਸਵਾਰੇ ।
ਤੇਜ ਤੇਜ ਜੋ ਚੰਡੀ ਬਾਣੀ । ਸੋਊ ਪਾਹੁਲ ਕੇ ਮਧੈ ਠਾਣੀ । ੯ ।
bahur savvyç battî uchârç. srî satigur srî mukkhôn savârç.
tçj tçj jô chandî bânî. sôu pâhul kç maddhai thâni.9.

ਤ੍ਰਿਭੰਗੀ

ਛੰਦ : ਖਗ ਖੰਡ ਬਿਹੰਡ ਖਲ ਦਲ ਖੰਡੰ,
ਅਤਿ ਰਣ ਮੰਡੰ ਬਰ ਬੰਡੰ ।
ਭੁਜਦੰਡ ਅਖੰਡੰ ਤੇਜ ਪ੍ਰਚੰਡੰ,
ਜੋਤਿ ਅਮੰਡੰ ਭਾਨ ਪ੍ਰਭੰ ।
ਸੁਖ ਸੰਤਾ ਕਰਣੰ ਦੁਰਮਤਿ ਦਰਣੰ,
ਕਿਲਵਿਖ ਹਰਣੰ ਅਸਿ ਸਰਣੰ ।
ਜੈ ਜੈ ਜਗ ਕਾਰਣ ਸ੍ਰਿਸਿ ਉਬਾਰਣ,
ਮਮ ਪ੍ਰਤਿਪਾਰਣ ਜੈ ਤੇਗੰ ।

taribhngî

chhanda : khag khand bihndan khal dal khandan,
ati ran mandan bar bandan.
bhujdand akhndan tçj parchndan,
jôti amndan bhân parbhan.
sukh santâ karnan durmati darnan,
kilvikh harnan asi sarnan.
jai jai jag kâran sarisi ubâran,
mam partipâran jai tçgan.

ਦੋਹਰਾ : ਪ੍ਰਿਥਮ ਅੰਚਰੀ ਭਰੀ ਸ੍ਰੀ ਸਤਿਗੁਰ ਉਨ ਲਲਕਾਰ ।
ਸਨਮੁਖ ਨੇੜੁ ਰਖਵਾਇ ਕਰ ਦਈ ਮੱਧ ਮੈਂ ਡਾਰ । ੧੦ ।

dôhrâ : paritham anchrî bharî srî satigur un lalkâra.
sanmukh nçtar rakhvâi kar daî maddh main dâra.10.

ਚੌਪਈ : ਅਕਾਲ ਅਕਾਲ ਕਰ ਜਾਪ ਜਪਾਈ । ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਗੁਰ ਫੜ੍ਹੇ ਬੁਲਾਈ ।
ਪੁਨ ਪੰਜ ਪੰਜ ਸੀਸ ਅੰਚਰੀ ਪਾਇ । ਪੰਚ ਪੰਚ ਪੰਚਨ ਦਈ ਛਕਾਇ । ੧੧ ।

chaupaî : akâl akâl kar jâp japâi. srî vâhigurû gur phathç bulâi.
pun pañj pañj sis añchri pâi. panch panch panchan dai chhakâi.11.

ਇਕੈ ਸੁਨਹਿਰੇ ਸਭੀ ਰਲਾਏ । ਭਿੰਨ ਭੇਤ ਕਛੁ ਰਖਨ ਨ ਪਾਏ ।
ਚਾਰ ਬਰਨ ਔ ਆਸ਼ਮ ਚਾਰ । ਜਨੇਊ ਟਿਕੈ ਦਿਯੋ ਉਤਾਰ । ੧੨ ।

He continued meditating on the timeless eternal God,
In order to invoke His grace for the success of his mission. (7)

Chaupai : First, Guru Gobind Singh recited the ballad consecrated to Bhagwati⁹ (the primal force),
He himself had composed this ballad for the first time.
Then he invoked the grace of earlier Nine Sikh Gurus¹⁰,
And beseeched them to bestow their blessings on the Tenth Guru. (8)

Thereafter he recited the thirty-two savyeeyas¹¹,
Which also came out from his own sacred lips.
This war ballad “Chandi-di-War”¹² was a very inspiring composition,
The recitation of which was also made mandatory during initiation ceremony. (9)

Tirbhange¹³

Chhand : O/ the primal force/Bhagwati/the Sword
Which is capable of making a mince-meat of the wicked;
Which is capable of decimating the forces of ignorance;
Which is capable of waging a mighty war in the field;
Which bestows its blessings on the mighty warriors.
Which protects the mighty arms from being broken;
Which ignites and illuminates the whole environment;
Which emanates an ever-steady and undiminished brilliance,
Which shines and illuminates as brightly as the sun.
Which brings about peace and comfort for the saints;
Which annihilates all kinds of evil and the wicked;
Which eliminates all kinds of sins and strife;
I have sought the protection and blessings of that Divine Power.
Praise be to that creative Force of the Universe;
Which sustains and preserves the whole creation;
Which shields and protects me as well;
Praise be to that sword, the emblem/incarnation of Bhagwati.

Dohra : Filling his cupped hands with the prepared Amrit Pahul (elixir)
Satguru exhorted the five chosen ones to present themselves.
Instructing them to face him with their eyes open wide,
He sprinkled the cupped elixir into their eyes. (10)

Chaupai : He made them recite and repeat the name of the timeless/eternal,
And bade them shout the slogan, “Victory be to God”.
Thereafter, he poured the cupped elixir five times into each one’s head,
As well as made each one of them drink five draughts of this elixir. (11)

Then he made them partake food from the same steel bowl,
In order to eliminate all distinctions of caste and race.

ikai sunahirç sabhî ralâç. bhinn bhçt kachhu rakhan na pâç.
châr baran au âsharm châra. jançû tikkai diyô utâra.12.

ਪੁਨ ਸਤਿਗੁਰ ਉਨ ਸਿੱਛਯਾ ਦਈ । ਮੀਣੇ ਮਸੰਦਨ ਬਰਤਯੋ ਨਹੀਂ ।
ਕੁੜੀਮਾਰ ਰਮਰਈ ਨੜੀਮਾਰ । ਜੋ ਇਨ ਮਿਲੇ ਸੁ ਹੁਇ ਹੈ ਖ੍ਰਾਰ ।੧੩ ।
pun satigur un sichchhyâ daî. mînc masndan bartayô nahîn.
kurdîmâr ramraî nardîmâra. jô in milç su hui hai khavâra.13.

ਜਥਾ ਸ਼ਕਤ ਗੁਰ ਗੋਲਕ ਪਾਯੋ । ਕੜਾਹ ਕਰਾਇ ਖਾਲਸੇ ਛਕਾਯੋ ।
ਪਹਿਰ ਕਛਹਿਰੇ ਸਿਰ ਬੰਧਯੋ ਪਾਗ । ਗੁਰ ਗ੍ਰੰਥ ਬਚਨ ਪਰ ਰਹਯੋ ਲਾਗ ।੧੪ ।
jathâ shakat gur gôlak pâyô. kardâh karâi khâlsç chhakâyô.
pahir kachhhirç sir bandhyô pâga. gur granth bachan par rahyô lâga.14.

ਦੋਹਰਾ : ਯੋ ਕਹਿਕੈ ਸ੍ਰੀ ਸਤਿਗੁਰੁ ਗਲ ਤੇਗੋ ਦੀਨੋ ਪਾਇ ।
ਕਰਦ ਚਕਰ ਸਿਰ ਪਰ ਧਰੋ ਮੁਖੋ ਅਕਾਲ ਜਪਾਇ ।੧੫ ।

dôhrâ : yau kahikai srî satiguru gal tçgô dînô pâi.
karad chakar sir par dharçn mukhôn akâl japâi.15.

ਚੌਪਈ : ਔਰ ਕਹੀ ਗੁਰਬਾਣੀ ਪੜਾਯੋ । ਜਪੁ ਜਾਪ ਦੋਇ ਵੇਲੇ ਜਪਾਯੋ ।
ਔ ਅਨੰਦ ਰਹਿਰਾਸ ਜਪਯੋ । ਚੰਡੀ ਬਾਣੀ ਖੜੇ ਪੜਯੋ ।੧੬ ।

chaupaî : aur kahî gurbânî pardhâyô. japu jâp dôî vçlç japâyô.
au anand rahirâs japyyô. chandî bânî khardç pardyyô.16.

ਦੋਇ ਵੇਲੇ ਉਠ ਬੰਧਯੋ ਦਸਤਾਰੇ । ਪਹਰ ਆਠ ਰਖਯੋ ਸ਼ਸਤ੍ਰ ਸੰਭਾਰੇ ।
ਪੀਓ ਸੁਧਾ ਔ ਖੇਲੇ ਸ਼ਿਕਾਰ । ਸ਼ਸਤ੍ਰ ਵਿਦਯਾ ਜਿਮ ਹੋਇ ਸੰਭਾਰ ।੧੭ ।
dôî vçlç uth bandhyô dastârç. pahar âth rakhyyô shastar sambhârç.
pîô sudhâ au khçlô shikâra. shastar vidyâ jim hoi sambhâra.17.

ਕਰ ਝਟਕੈ ਬਕਰਨ ਕੋ ਖੱਯੋ । ਮੁਰਦੈ ਕੁੱਠੈ ਨਿਕਟ ਨ ਜੱਯੋ ।
ਕੇਸਨ ਕੀ ਕੀਜੇ ਪ੍ਰਤਿਪਾਲ । ਨਹਿ ਉਸਤ੍ਰਨ ਸੋ ਕਟਯੋ ਬਾਲ ।੧੮ ।
kar jhatkai bakran kô khayyô. murdai kutthai nikat na jayyô.
kçsan kî kîjô partipâla. nahi ustarn sô katyô bâl.18.

ਪਿਤ੍ਰਨ ਕਰਮ ਸੋ ਛੋਰਨ ਕਰਨੋਂ । ਰਖਯੋ ਧਯਾਨ ਸੁ ਮਧ ਗੁਰ ਚਰਨੋਂ ।
ਪਰੈ ਔਰ ਜੋ ਖੋਟੇ ਰਾਹਿ । ਤਿਨ ਕੋ ਲਾਯੋ ਜ਼ਰੂਰ ਤਨਖਾਹਿ ।੧੯ ।
pitarn karam sô chhôran karnôn. rakhyyô dhayân su madh gur charnôn.
parai aur jô khôtc râhi. tin kô lâyô zarûr tankhâhi.19.

ਦੋਹਰਾ : ਕਰੀ ਜੁ ਸਤਿਗੁਰ ਪ੍ਰਿਥਮ ਬਿਧ ਸੋਈ ਪੁਨ ਬਿਧ ਕੀਨ ।
ਪੰਜ ਭੁਜੰਗੀ ਜੋ ਭਏ ਗੁਰ ਉਨਤੇ ਪਾਹੁਲ ਲੀਨ ।੨੦ ।

dôhrâ : karî ju satigur paritham bidh sôî pun bidh kîn.
pañj bhujngi jô bhaç gur untç pâhul lîn.20.

He instructed them to discard the four distinctions of caste,
As well as their symbolic emblems such as the thread¹⁴ and saffron mark. (12)

Thereafter, Satguru bade them to obey the following injunctions:
They would neither have any dealings with the Masands¹⁵.
Nor with those indulging in female foeticide or smoking or being the followers of Ram Rai¹⁶,
For whosoever dealt with them was bound to come to grief. (13)

They must also contribute to Guru's House as per their financial capacity,
As well as offer sacred 'karah Parshad¹⁷' to the Khalsa fraternity.
They must wear the Sikh undergarment¹⁸ and a turban on their heads,
And follow the teachings of Sri Guru Granth Sahib. (14)

Dohra : Satguru, after delivering these instructions to the chosen five,
Made them sling a sword from their shoulders.
He also made them wear a dagger-studded steel rings around their turban,
In the midst of chanting the name of eternal God. (15)

Chaupai : Guru Gobind Singh further instructed them to read Gurbani,
And meditate on God's name both in the morning and evening.
They must also recite hymns of Anand Sahib¹⁹ and Rehras²⁰,
As well as recite the text of "Chandi-di-Var"²¹. (16)

They must wear a turban twice a day on their heads,
As well as wear the ordained arms round the clock.
They should go on hunting expeditions after partaking Amrit,
So that they might become well-versed in handling of arms. (17)

They should eat mutton only after slaughtering the animal with one stroke,
And desist from eating the meat of dead animals²².
They must clean and nourish the hair on their heads and their beards,
And desist from shaving their hair with a blade. (18)

They must discard the rituals associated with their dead ancestors,
And concentrate and meditate on Guru-ordained teachings.
They must remain vigilant against those going astray from the prescribed regimen,
And award them suitable punishment for their acts of misdemeanor. (19)

Dohra : Whatever ceremonial procedure Satguru had devised earlier,
He repeated the same procedure once again.
He begged to be initiated himself in the same manner,
From those five chosen ones whom he himself had initiated. (20)

ਚੌਪਈ : ਵਹੀ ਵਰਤਾਰੋ ਭੁਜੰਗਨ ਵਰਤਾਯੋ । ਆਪਸ ਗੁਰ ਚੇਲਾ ਕਹਿਵਾਯੋ ।
ਯਹੀ ਆਦ ਹੁਤ ਆਯੋ ਵਰਤਾਰਾ । ਜਿਮ ਨਾਨਕ ਗੁਰ ਅੰਗਦ ਧਾਰਾ ।੨੧।
chaupaī : vahī vartârô bhujngan vartâyô. âpas gur chçlâ kahivâyô.
yahī âd hut âyô vartârâ. jim nânak gur angad dhârâ.21.

ਪੀਯੋ ਪਾਹੁਲ ਗੁਰ ਬਚਨ ਨਿਵਾਰੀ । ਭਯੋ ਖਾਲਸੇ ਵਡ ਕਲਧਾਰੀ ।
ਸਾਲ ਬਾਵਨ ਪਰ ਸੱਤ੍ਰੇ ਸਈ । ਬੁਧਵਾਰ ਬਸਾਖ ਪੰਥ ਉਤਪਤਿ ਭਈ ।੨੨।
pîyô pâhul gur bachan nivârî. bhayô khâlsô vad kaldhârî.
sâl bâvan par sattvçsî. budhvâr basâkh panth utpati bhai.22.

੧੬. ਖਾਲਸਾ ਪੰਥ ਪਸਰਨ ਕੀ ਸਾਖੀ
(‘ਇਮ ਖਾਲਸੈ ਪੰਥ ਭਯੋ ਉਤਪੰਨ...)
16. khâlsâ panth pasran kî sâkhî
(‘im khâlsai panth bhayô utpann...)

ਦੋਹਰਾ : ਉਸੀ ਦਿਵਸ ਤੈ ਖਾਲਸੇ ਲਗਯੋ ਪਸਾਰੋ ਹੋਨ ।
ਪੰਜ ਪਚਾਸਨ ਸੈਕੜਨ ਰਲ ਨਿਤ ਸਿੰਘ ਖਲੋਨ ।੧।
dôhrâ : usî divas tai khâlsç lagyô pasârô hôn.
pañj pachasan sainkrdan ral nit singh khalôn.1.

ਚੌਪਈ : ਯੋ ਸਤਿਗੁਰ ਕੰਮ ਸਭ ਖਾਲਸੈ ਦੀਯੋ । ਮੁਖਤਯਾਰ ਖਾਲਸਾ ਸਭ ਥਾਂ ਕੀਯੋ ।
ਦੱਖਣ ਪੂਰਬ ਉੱਤਰ ਵਾਇ । ਪੱਛਮ ਮਧ ਭੀ ਦਏ ਘਲਾਇ ।੨।
chaupaī : yau satigur kamm sabh khâlsai dîyô. mukhtayâr khâlsâ sabh thân kîyô.
dakkhan pûrab uttar vâi. pachchham madh bhî daç ghalâi.2.

ਦੋਹਰਾ : ਅੰਮ੍ਰਿਤਸਰ ਪਟਣੈ ਵਿਖੈ ਜਹਿ ਜਹਿ ਗੁਰ ਨਿਜ ਠੌਰ ।
ਭੁਜੰਗੀ ਭੇਜੇ ਮੁਖਤਯਾਰ ਕਰ ਦਿਲਾਸਨ ਸਯੋ ਕਰ ਗੌਰ ।੩।
dôhrâ : ammritsar patnai vikhai jahin jahin gur nij thaur.
bhujngî bhçjç mukhtayâr kar dilâsan sayôn kar gaur.3.

ਚੌਪਈ : ਦਈ ਪ੍ਰਵਾਨਗੀ ਸਭ ਗੁਰ ਠੌਰ । ਖੰਡੈ ਪਾਹੁਲ ਮਿਲੈ ਖੁਦ ਤੌਰ ।
ਜਹਿ ਜਹਿ ਪੰਜ ਭੁਜੰਗੀ ਹੋਇ । ਗੁਰਦੁਾਰੈ ਤੁਲ ਮੰਨ ਲਯੋ ਸੋਇ ।੪।
chaupaī : daī parvângî sabh gur thaura. khandai pâhul milai khud taur.
jahin jahin pañj bhujngi hôi. gurdavârai tul mann layô sôî.4.

ਪੰਜ ਭੁਜੰਗੀ ਜਹਿ ਇਕੜ ਹੋਇ । ਬੇਸ਼ਕ ਪਾਹੁਲ ਕਰ ਪਯਾਵੈ ਸੋਇ ।
ਪੰਜ ਭੁਜੰਗੀਅਨ ਤੇ ਅਰਦਾਸ ਕਰਾਓ । ਜੋ ਮਾਂਗੋ ਸੋਈ ਫਲ ਪਾਓ ।੫।
pañj bhujngi jahin iktar hoin. bçshak pâhul kar payâvai sôî.
pañj bhujngian tç ardâs karâô. jô mângô sôî phal pâô.5.

ਗੁਰਦਵਾਰਨ ਚੜ੍ਹਾਵੈ ਸਿੰਘ ਹੀ ਖਾਹਿ । ਜੋ ਬਚ ਰਹੈ ਤਉ ਮੈਂ ਪਹੁਚਾਇ ।
ਦਏ ਚਿਠੇ ਵਲ ਸੰਗਤ ਘਲ । ਖੰਡੈ ਪਾਹੁਲ ਲਓ ਆਇ ਚਲ ।੬।

Chaupai : After being initiated by the five initiated ones in the same manner,
He came to be known as Teacher-disciple rolled into one.
This has been the tradition from the very beginning,
As Guru Nanak had also accepted Guru Angad as his Guru. (21)

After taking of Pahul-Amrit as per Guru's instructions,
The Khalsa Panth flourished and went from strength to strength.
It was in the year of seventeen hundred and fifty two,
That the Khalsa Panth was founded on Wednesday in the month of Vaisakh.²³

Episode 16
The Episode of Khalsa Panth's Expansion
(This is How the Khalsa Originated)

Dohra : (Just after the Vaisakhi Day of 1699), the day of Khalsa's initiation,
The Khalsa Panth started increasing and expanding.
From the initial five, people in the bands of fifties and hundreds,
Kept on joining its ranks after queueing up for initiation. (1)

Chaupai : Guru Gobind Singh decentralised and delegated his powers to the Khalsa,
And put them on positions of responsibility in every sphere of activity.
He sent his appointed emissaries to the South, the East and the North,
As well as his representatives to the West and the mid-west. (2)

Dohra : Small bands of initiated Sikhs were sent to Amritsar and Patna,
As well as several other places of Guru's influence.
These young Singhs were sent with full powers to initiate others,
After assuring them of his full backing and guidance.(3)

Chaupai : He gave permission to his appointed Sikhs at various places,
That they themselves should conduct the initiation ceremony.
Wherever there was an assembly of five initiated Singhs,
They would assume an equivalent status of Guru's congregation. (4)

Wherever such initiated five Singhs assembled together,
They were, undoubtedly, empowered to administer Amrit to others.
These five initiated Singhs were to be asked to perform the lead prayer,
Where all the congregated Sikhs would receive Guru's blessings. (5)

They would be entitled to utilise the offerings made at a gurdwara,
And remit the balance of offerings if any to the Guru.

gurdavâran chardhâvai singh hî khâhin. jô bach rahai tau main pahuchâi.
daç chithç val sangat ghala. khandai pâhul laô âi chal.6.

ਖੰਡੈ ਪਾਹੁਲ ਪੀ ਹੋਵੇ ਤੇਜਧਾਰੀ । ਲਓ ਤੁਰਕਨ ਕੋ ਅਬ ਤੁਮ ਮਾਰੀ ।
ਖੰਡੈ ਪਾਹੁਲ ਮੈਂ ਭਈ ਅਬ ਕਲਾ । ਤੁਰਕ ਜਾਉਗ ਨੱਠ, ਪੰਥ ਅਟਲਾ ।੭।
khandai pâhul pî hõvô tçjdhârî. laô turkan kô ab tum mârî.
khandai pâhul main bhaî ab kalâ. turak jâug natth, panth atlâ.7.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਕੀਨੇ ਬਚਨ ਜੋ ਸੋ ਲਏ ਮਝੈਲਨ ਮੰਨ ।
ਔਰਨ ਭੀ ਜਿਨ ਕਿਨ ਮੰਨੇ ਭਏ ਭਾਗ ਉਨ ਧੰਨ ।੮।

dôhrâ : satigur kînc bachan jô sô laç majhailan mann.
auran bhî jin kin mannç bhaç bhâg un dhann.8.

ਚੌਪਈ : ਇਮ ਖਾਲਸੇ ਪੰਥ ਭਯੋ ਉਤਪੰਨ । ਦੇਖ ਸਤਿਗੁਰ ਬਹੁ ਹੋਇ ਪ੍ਰਸੰਨ ।
ਸਤਿਗੁਰ ਖਾਲਸੇ ਸ਼ਸਤ੍ਰ ਫੜਾਵੈਂ । ਭਾਂਤੈ ਭਾਂਤ ਪੁਸ਼ਾਕ ਪਹਿਰਾਵੈਂ ।੯।

chaupaî : im khâlsç panth bhayô utpanna. dçkh satigur bahu hõi parsnna.
satigur khâlsç shastar phardâvain. bhântai bhânt pushâk pahirâvain.9.

ਮਧ ਸਤਿਗੁਰ ਬਹੈਂ ਮੰਜੀ ਡਹਾਇ । ਚੁਫੇਰੇ ਖੜੈਂ ਸਿੰਘ ਸ਼ਸਤ੍ਰ ਲਗਾਇ ।
ਜਿਮ ਗੋਪਨ ਮਧ ਕਾਨ੍ਹ ਬਿਰਾਜੈ । ਤਿਮ ਸਤਿਗੁਰ ਸਿੰਘਨ ਮਧ ਛਾਜੈ ।੧੦।
madh satigur bahain mañji dahâi. chuphçrç khardain singh shastar lagâi.
jim gôpan madh kânah birâjajai. tim satigur singhan madh chhâjajai.10.

ਕਵੈਦ ਕਰਾਵੈਂ ਸਿੰਘਨ ਦੁੜਾਇ । ਕਿਤੈ ਚੁਫੇਰ ਦੇਖੈਂ ਖੜਵਾਇ ।
ਕਿਸੈ ਬਹਾਲੈਂ ਦੇਇੰ ਉਠਾਇ । ਕਿਸੈ ਉਠਾਵੈਂ ਕਿਸ ਦੇਇੰ ਨਸਾਇ ।੧੧।
kavid karâvain singhan durdâi. kitai chuphçr dçkhain khardvâi.
kisai bahâlain dçin uthâi. kisai uthâvain kis dçin nasâi.11.

ਕਿਸੈ ਫੜਾਵੈਂ ਮੋਟੇ ਸੋਟੇ । ਕਰੈਂ ਕੁਵਾਇਦ ਦੁਇ ਦੁਇ ਜੋਟੇ ।
ਵਾਹਣ ਮਧ ਸਤਿਗੁਰ ਜਾ ਖੜੈਂ । ਚਕ ਚਕ ਢੀਮਨ ਸੋ ਸਿੰਘ ਲੜੈਂ ।੧੨।
kisai phardâvain môtc sôtç. karain kuvâid dui dui jôtç.
vâhan madh satigur jâ khardain. chak chak dhîman sô singh lardain.12.

ਦੋਹਰਾ : ਸੌਂਚੀ ਖੇਡਹਿੰ ਸਿੰਘ ਜਿਮ ਜੜੈਂ ਅੜੈਂ ਸੁ ਘੁਲਾਹਿੰ ।
ਸਤਿਗੁਰ ਦੇਖ ਖੁਸ਼ੀਆਂ ਕਰੈਂ ਦੇ ਮੁਲਕ ਜਗੀਰੈਂ ਲਾਇ ।੧੩।

dôhrâ : saunchî khçdhin singh jim jardain ardain su ghulâhin.
satigur dçkh khushîân karain dç mulak jagîrain lâi.13.

ਚੌਪਈ : ਸਤਿਗੁਰ ਕਹਯੋ ਮੁਖੋਂ ਮੰਗਹੁ ਜਗੀਰਾਂ । ਮਿਲਗ ਮੁਲਕ ਤੁਮਕੋ ਸੋਊ ਬੀਰਾਂ ।
ਜਹਿੰ ਜਹਿੰ ਤੁਮਰੋ ਮਨ ਪਤੀਆਇ । ਸੋਊ ਸੋਊ ਤੁਮ ਦੈਯਗੁ ਲਾਇ ।੧੪।

chaupaî : satigur kahyô mukhôn manghu jagîrân. milag mulak tumkô sôû bîrân.
jahin jahin tumrô man patîâi. sôû sôû tum daiygu lâi.14.

The Guru also wrote letters of instructions to other congregations as well,
Asking his followers to come to him and get initiated. (6)

They must get empowered after getting initiated,
In order to give a crushing defeat to the ruling Mughals.
He had invested the Amrit with such mircalous powers,
That it would uproot the Mughals and entrench the Khalsa Panth permanently. (7)

Dohra : Whatever instructions were issued by the Tenth Guru,
These were accepted and followed by Majhail Singhs¹.
All others who accepted and followed Guru's instructions,
They also became worthy recipients of Guru's blessings. (8)

Chaupai : This is how the Khalsa Panth came into existence,
At whose origin the Guru felt extremely delighted.
The Guru now ventured to equip the Khalsa with arms,
And prescribed various kinds of uniforms for them. (9)

The tenth Guru started sitting on a raised dais in the centre,
With armed Singh² guards all around his seated position.
As Lord Krishna used to be surrounded by his consorts,
So Guru Gobind Singh started sitting majestically among his bodyguards. (10)

He would order his Singhs to exercise and run races,
And inspect them from all sides in a standing position.
He would make some of them sit and make others stand,
While asking still others to get up and run a race. (11)

He would ask some of them to pick up big sticks,
And engage themselves in fighting mock duals of two each.
Sometimes, the Guru would stand in the midst of a ploughed up field,
And ask his Singhs to hit each other with pieces of solid earth. (12)

Dohra : Sometimes, the Singhs would play a game of Sonchi³,
OR engage themselves in boxing and wrestling bouts.
Guru Gobind Singh felt so much delighted at these adventurous bouts,
That he wished to confer landed property awards on his brave Singhs. (13)

Chaupai : The Guru asked his Singhs to ask for any kinds of territorial awards,
He would grant them possession of vast territories and meadows.
Whatever kinds of material assets they aspired to possess,
He would ensure to make those assets available to them. (14)

ਸੁਨਤ ਬਚਨ ਗਿਰ ਨੇਰੇ ਪਏ । ਚਹੈ ਪੰਜਾਬ ਅਬ ਹਮ ਮਲ ਲਏ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਮੰਗੋ ਦੇਸ ਭਲ ਦਖਣ । ਮੰਗੋ ਪਹਾੜ ਔ ਪੂਰਬ ਪੱਛਮ ।੧੫।
sunat bachan gir n̄ṛṇ paṇ. chahain panjâb ab ham mal laṇ.
satigur kahyô mangô d̄ṇs bhal dakhna. mangô pahârd au pûrab pachchma.15.

ਸਿੰਘ ਕਹੈਂ ਹਮ ਦੂਰ ਕਿਮ ਜਾਵੈਂ । ਮਧ ਪੰਜਾਬਹ ਰਾਜ ਕਮਾਵੈਂ ।
ਮੁੜ ਮੁੜ ਸਿੰਘ ਬਹੁ ਮੰਗੋ ਪੰਜਾਬ । ਆਪਸ ਮੈਂ ਲੜ ਹੋਣ ਖਰਾਬ ।੧੬।
singh kahain ham dûr kim jâvain. madh panjâbah râj kamâvain.
murd murd singh bahu mangai pañjaba. âpas main lard hôn kharâb.16.

ਸਤਿਗੁਰ ਕਹੈਂ ਮੰਗੋ ਜਗੀਰ ਘਨੇਰੀ । ਜਿਤਨੀ ਚਾਹੋ ਸੋਊ ਲੇਹੁ ਘੇਰੀ ।
ਸਿੰਘ ਸ਼ਰੀਕੇ ਮੈਂ ਬਹੁ ਪਚੈਂ । ਕਹੈਂ ਲਵੈਂ ਬਦਲੇ ਹਮ ਸਚੈਂ ।੧੭।
satigur kahain mangô jagîr ghanṇrî. jitnî châhō sôû l̄ṇhu ghṇṇrî.
singh sharîkṇ main bahu pachain. kahain lavain badlṇ ham sachain.17.

ਅਪਨੇ ਅਪਨੇ ਘਰ ਕੇ ਨੇਰੇ । ਚਹੈਂ ਮੁਲਕ ਹਮ ਸੋ ਲੇਂ ਘੇਰੇ ।
ਹੁਤੇ ਗਰੀਬਨ ਕੇ ਵਹੁ ਜਾਏ । ਯਾਂਤੇ ਕਰਨ ਨ ਲੰਬੀ ਦਾਏ ।੧੮।
apnṇ apnṇ ghar kṇ n̄ṇṇ. chahain mulak ham sô l̄ṇ ghṇṇṇ.
hutṇ garîban kṇ vahu jâṇ. yântṇ karan na lambî dâṇ.18.

ਦੋਹਰਾ : ਸ਼ਰੀਕੋ ਸ਼ਰੀਕੀ ਢਿਗ ਢਿਗੈ ਮੰਗੋ ਪੰਜਾਬਹ ਪਾਸ ।
ਸਤਿਗੁਰ ਦੇਇੰ ਵਿਲਾਯਤਾਂ ਵਹਿ ਕਹੈਂ ਨ ਉਨਕੀ ਖਾਹਸ਼ ।੧੯।
dôhrâ : sharîkô sharîkî dhig dhigai mangain panjâbah pâsa.
satigur d̄ṇin vilâytân vahi karain na unkî khâhash.19.

ਚੌਪਈ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਉਨਕੋ ਕਹਿ ਦਯੋ । ਤੁਮ ਝਗੜ ਝਗੜ ਪੰਜਾਬ ਰਹਯੋ ।
ਤੈ ਜੈ ਸਿੰਘ ਗੈਲੋ ਭਯੀ ਆਈ, ਤਿਸਕੋ ਔਰ ਵਲਾਇਤ ਬਤਾਈ।੨੦।
chaupaî : srî satigur unkô kahi dayô. tum jhagard jhagard panjâb rahyô.
tai jai singh gailô bhayî âi, tiskô aur valâit batâi.20.

ਦੋਹਰਾ : ਗੁਰ ਬਿਲਾਸ ਮਧ ਬਹੁ ਲਿਖੀ ਸੋ ਹਮ ਸੂਚ ਲਿਖਾਇ ।
ਜੋ ਸੋਚੀ ਸ੍ਰੀ ਸੁਖ ਸਿੰਘੇ ਸੋ ਮੈਂ ਕਹੂੰ ਪ੍ਰਗਟਾਇ ।੨੧।
dôhrâ : gur bilâs madh bahu likhî sô ham sûch likhâi.
jô sôchî srî sukh singhai sô main kahûn pargtâi.21.

ਚੌਪਈ : ਜਿਸ ਕਉ ਹੁਇ ਸਭ ਸੁਨਨੈ ਲੋਰ । ਸੋ ਲੈਵੈ ਗੁਰਬਿਲਾਸਹਿ ਟੋਰ ।
ਜਿਮ ਜਿਮ ਪਹਾੜੀਅਨ ਕਰੀ ਲੜਾਈ । ਤਿਮ ਸਿਰ ਉਨੈਂ ਬੁਰਯਾਈ ਆਈ।੨੨।
chaupaî : jis kau hui sabh sunnai lôra. sô l̄ṇvai gurbilâshi tôr.
jim jim pahârdian karî lardâi. tim sir unain buryâi âi.22.

ਗੁਰ ਬਿਲਾਸ ਮਧ ਉਨ ਬਹੁ ਕਹੀ । ਸੋਇ ਕਹੂੰ ਮੈਂ ਜੁ ਉਸਤੈ ਰਹੀ ।
ਹੈ ਯਹ ਕਥਾ ਬਡ ਅਪਰ ਅਪਾਰ । ਕਬ ਹਮ ਪਾਇ ਸਕੈਂ ਹੈ ਪਾਰ ।੨੩।
gur bilâs madh un bahu kahî. sôî kahûn main ju ustai rahî.
hai yah kathâ bad apar apâra. kab ham pâi sakain hai pâra.23.

However, Singhs' limited imagination could not grasp the extent of Guru's assurances,
They aspired to possess territorial rights over the Punjab alone.
The Guru asked them to aspire for territorial rights over the superior Southern region,
As well as the mountainous regions of the East and the West. (15)

The Singhs retorted why should they leave for far off regions,
Instead of living and ruling over their homeland of Punjab.
They asked repeatedly for their sovereignty over Punjab alone,
Although this limited territory might lead to fratricidal wars among them. (16)

While the Guru exhorted them to aspire for a very large territory,
And exhorted them to occupy as much territory as they wished,
But the nit-witted Singhs preferred to remain confined amongst their own kin,
And aspired to settle scores with their own fraternal adversaries.(17)

They preferred to settle in the vicinity of their own home,
And wished to occupy the home land territory alone.
These Singhs being the offsprings of the poor impoverished parents,
How could they envision on a large vision and imagination. (18)

Dohra : Since narrow fraternal ties keep people confined to their own fraternity,
The Singhs, demanded to get settled in the vicinity of Punjab.
Although the Guru, wished to grant them sovereignty over distant lands,
They lacked the imagination to aspire for a greater sovereignty. (19)

Chaupai : Finally, the Guru told them in clear unmistakable terms,
That they would remain confined to Punjab in fratricidal brawls.
But the Singhs who had joined the ranks a little later,
They were directed to settle in other distant lands. (20)

Dohra : Whole of this account has been recorded in the epic "Gur Bilas"⁴,
Which I have summerised for the sake of economy.
Whatever has been recorded by author Sukha Singh,
I have endeavoured to give expression to those facts. (21)

Chaupai : Whosoever wishes to read about this topic in more detail,
He should search for those details in the epic "Gur Bilas".
How the chiefs of hill Principalities fought against the Guru,
And earned a bad name for themselves by their misdeeds. (22)

The author of "Gur Bilas" has mentioned all these in his epic,
I have narrated what has been omitted there by its author.
This history is both very lengthy and unlimited,
How can I visualise its vast extent. (23)

ਸੋਇ ਵਧਾਇ ਕਰੈਂ ਹਮ ਕਥਾ । ਅਬ ਬੁਧ ਹਮਰੀ ਆਵੈ ਜਥਾ ।
ਸੋ ਅਬ ਕਥਾ ਸਿੰਘਨ ਪਰ ਆਈ । ਸੁਨੋ ਪਿਆਰੇ ਗੁਰਮੁਖ ਭਾਈ ।੨੪।
sôî vadhâî karain ham kathâ. ab budh hamrî âvai jathâ.
sô ab kathâ singhan par âî. sunô piârç gurmukh bhâî.24.

ਦੋਹਰਾ : ਤੋ ਸਤਿਗੁਰ ਆਗਯਾ ਦਈ ਮਝੈਲਨ ਕੋ ਸਮਝਾਇ ।
ਪ੍ਰਿਥਮ ਵਧਾਯੋ ਖਾਲਸੈ ਫਿਰ ਦਈਓ ਦੰਗੇ ਮਚਾਇ ।੨੫।
dôhrâ : tau satigur âgyâ daî majhailan kô samjhâî.
paritham vadhâyô khâlsai phir daîô dangô machâî.25.

ਨਿਹੰਗ ਸਿੰਘ (nihang singh)

ਚੌਪਈ : ਪ੍ਰਿਥਮ ਭੁਜੰਗੀ ਵਲ ਮਾਝੇ ਘਲਾਏ । ਦੈ ਦੈ ਪਾਹੁਲ ਗੁਰ ਚਕ ਬਹਾਏ ।
ਯੋ ਭੁਜੰਗ ਨਿਹੰਗਨ ਕੋ ਪੰਥ ਬਹੁ ਭਯੋ । ਹਥ ਸੋਟੈਂ ਗਲ ਖੰਡੇ ਪਯੋ ।੨੬।
chaupaî : paritham bhujngî val mâjhç ghalâç. dai dai pâhul gur chak bahâç.
yau bhujang nihngan kau panth bahu bhayô. hath sôtain gal khandç payô.26.

ਕਈ ਫਿਰੈਂ ਕਈ ਰਹੈਂ ਗੁਰਦਾਰੇ । ਕਿਨ ਧਮਸਾਲਾਂ ਕਿਨ ਬੁੰਗੇ ਉਸਾਰੇ ।
ਭੁਜੰਗੀਅਨ ਨਿਉਤੇ ਭੁਜੰਗੀ ਖੁਲਾਹਿੰ । ਔਰਨ ਸੋ ਨਹਿੰ ਮੇਲ ਮਿਲਾਹਿੰ ।੨੭।
kaî phirain kaî rahain gurdavârç. kin dharmasâlân kin bungç usârç.
bhujngîan niutç bhujngî khulâhin. auran sô nahin mçl milâhin.27.

ਜੋ ਕਿਸੇ ਭੁਜੰਗੀ ਹੁਇ ਲੋੜ ਜ਼ਰੂਰ । ਦੇਖ ਸਿੰਘਨ ਘਰ ਸੋ ਲਏ ਘੂਰ ।
ਇਤਨੀ ਕੁ ਬਸਤ ਸੋ ਲਏ ਉਠਾਇ । ਘਿਉ ਆਟਾ ਲੂਣ ਜੋ ਲਏ ਖਾਇ ।੨੮।
jô kisç bhujngî hui lôrd zarûra. dçkh singhan ghar sô laç ghûr.
itnî ku basat sô laç uthâî. ghiu âtâ lûn jô laç khâî.28.

ਮੁਖੋਂ ਉਚਾਰੇ ਆਏ ਨਿਹੰਗ । ਖੋਲ੍ਹ ਸਿਖਨੀ ਬੁਹੇ ਨਿਸੰਗ ।
ਹੋਇ ਸਿਖਨੀ ਮੰਨੈ ਸੁ ਬਾਤ । ਹਾਜਰ ਕਰਦੈ ਵਹੁ ਜਿਤਕੁ ਚਹਾਤ ।੨੯।
mukhôn uchârç âç nihnga. khôlah sikhnî bûhç nisang.
hôi sikhnî mannai su bâta. hâjar kardai vahu jitku chahât.29.

ਦੋਹਰਾ : ਇਮ ਹੀ ਸਿਖ ਨਿਤ ਜਾ ਖੜੈਂ ਸਿੰਘਨ ਘਰ ਪੁਛ ਟੋਲ ।
ਦੌੜ ਦੌੜ ਸਿਖਨੀ ਦਿਵੈਂ ਸਿੰਘਨ ਕੋ ਕਰ ਬੋਲ ।੩੦।
dôhrâ : im hî sikh nit jâ khardain singhan ghar puchh tôl.
daurd daurd sikhnî divain singhan kô kar bôl.30.

ਚੌਪਈ : ਬਹੁਤ ਪੰਥ ਕਾ ਵਾਧਾ ਭਯੋ । ਬਹੁਤ ਖਰਚ ਤਬ ਉਨਕੋ ਚਹਯੋ ।
ਜੋ ਸਿੰਘਨ ਗ੍ਰੀਬਨ ਹੁਇ ਘਰ ਨਾਹੀਂ । ਸੋ ਔਰਨ ਲੇਂ ਘਰੋਂ ਉਠਾਹੀਂ ।੩੧।
chaupaî : bahut panth kâ vâdhâ bhayô. bahut kharach tab unkô chahyô.
jô singhan garîban hui ghar nâhîn. sô auran lçn gharôn uthâhîn.31.

ਖਾਣੇ ਬਸਤ ਸੁ ਲਏਂ ਉਠਾਇ । ਚਾਂਦੀ ਸੋਨੇ ਦੇਇੰ ਹਟਾਇ ।
ਲਾਂਭ ਛਾਂਭ ਜਬ ਘੂਰਨ ਡਹੇ । ਬਹੁਤ ਥਾਇ ਇਮ ਦੰਗੇ ਭਏ ।੩੨।

I can narrate only that much of this legend,
Which my understanding and grasp can comprehend.
Now this epic has been narrated upto Singh's initiation,
So I entreat my devout Sikh readers to listen further. (24)

Dohra : Then the Guru proclaimed his decree,
Instructing the initiated Singhs from the Majha region:
They should first expand the numerical strength of the Khalsa,
And then raise a fierce strife and anarchy against the Mughals. (25)

Nihang Singhs⁵

Chaupai : First the Guru sent the young initiated Singhs (Bhujangees)⁶ towards Majha,
Directing them to initiate Sikhs and settle them around Amritsar.
In this way, the Nihang Singhs raised their numerical strength,
With heavy sticks in their hands and daggers slung from their shoulders. (26)

Some of these Singhs remained homeless, some camped in Gurdwaras,
While some others raised their own congregations and cantonments.
The Guru's followers invited these Singhs as guests of honour,
Instead of feeding the traditional Brahmanical priests. (27)

If a Singh was ever in dire need of some food articles,
He would unhesitatingly walk into any Sikh household.
He would pick up only that much quantity of rations,
As would suffice his day's needs for flour, butter-oil or salt. (28)

The householder would declare the arrival of Singhs,
And ask his spouse to open the doors without any fear.
The Sikh housewife would readily carry out his instructions,
And offer as much provisions as the Singhs needed.

Dohra : The Singhs would arrive at a Sikh household daily in this way,
After enquiring about the location of a Sikh house.
The Sikh housewives would offer them provisions promptly.
After welcoming them generously and verbally. (30)

Chaupai : As the Khalsa Panth increased considerably in numerical strength,
They needed a lot of provisions for their upkeep.
So whatever the impoverished Singhs did not have,
They would pick up from the houses of others. (31)

They would pick up only the edible provisions and clothings,
But would desist from picking any valuable items of gold and silver.

khânç basat su laçn uthâi. chândî sônç dçin hatâi.
lâmbh chhâmbh jab ghûran dahç. bahut thâi im dangç bhaç.32.

ਬਹੁਤ ਹੁਤੇ ਤਬ ਲੋਕ ਸੁਲਤਾਨੀ। ਰਖਤ ਸਿੰਘਨ ਸੋਂ ਬਹੁ ਦੰਗਖਾਨੀ।
ਉਨ ਮਧ ਹੁਤੇ ਸਿੰਘਨ ਘਰ ਕੋਈ। ਚਾਹੈ ਸਿੰਘਨ ਕੋ ਕਢਯੋ ਸੋਈ।੩੩।
bahut hutç tab lôk sultânî. rakhât singhan sôn bahu dangkhânî.
un madh hutô singhan ghar kôî. châhai singhan kô kadhÿô sôî.33.

ਤੁਮ ਖਾਤਰ ਹਮ ਘਰ ਸਿੰਘ ਆਵੈਂ। ਇਮ ਕਰ ਹਮ ਕੋ ਬਹੁ ਸੰਤਾਵੈਂ।
ਸੁਲਤਾਨੀਯਨ ਸਿੰਘਨ ਬੈਰ ਵਧ ਗਯੋ। ਸਿੰਘਨ ਸੁਲਤਾਨੀਯਨ ਦੰਗਾ ਭਯੋ।੩੪।
tum khâtar ham ghar singh âvain. im kar ham kô bahu santâvain.
sultânîyan singhan bair vadh gayô. singhan sultânîyan dangâ bhayô.34.

- ਦੋਹਰਾ : ਗੁਰ ਸਿੰਘਨ ਘਰ ਥੀ ਕਮੀ ਔ ਸੁਲਤਾਨੀਯਨ ਢੇਰ।
ਵੜਨ ਨ ਦੇਵੈਂ ਖਾਲਸੈ ਕਿਤ ਵੜੈਂ ਅਵੇਰ ਸਵੇਰ।੩੫।
dôhrâ : gur singhan ghar thî kamî au sultânîyan dhçr.
vardan na dçvain khâlsai kit vardain avçr savçra.35.
- ਚੌਪਈ : ਥੋੜਨ ਸਿੰਘਨ ਵੜਨ ਨ ਦੇਇੰ। ਤੋਂ ਉਨ ਕੋ ਸਿੰਘਨ ਬਾਹਰ ਘਲੇਇੰ।
ਜਬ ਬੜ ਜਥਾ ਭੁਜੰਗੀਯਨ ਕੀਯੋ। ਦਸ ਬੀਸਨ ਰਲ ਡੇਰਾ ਥੀਯੋ।੩੬।
chaupaî : thôrdan singhan vardan na dçin. tau un kô singhan bâhar ghalçin.
jab bad jathâ bhujngîyan kîyô. das bîsan ral dçrâ thîyô.36.

ਜਾਇ ਡੇਰਾ ਵਿਗ ਗ੍ਰਾਮੀ ਲਾਵੈਂ। ਜੋ ਉਨ ਕੋ ਕੋਈ ਘਨਾ ਸਤਾਵੈਂ।
ਦੇਵੈਂ ਨਹੀਂ ਤਿਸ ਬਹੁ ਸੰਤਾਹਿੰ। ਖੂਹਨ ਖੇੜ ਉਜਾੜ ਸੁ ਜਾਹਿੰ।੩੭।
jâi dçrâ dhig garâmî lâvain. jô un kô kôî ghanâ satâvai.
dçvain nahîn tis bahu santâhin. khûhan khçtar ujârd su jâhin.37.

ਇਸੀ ਤੋਰ ਖਾਲਸੇ ਫੜ ਲਈ। ਕਈ ਕੁ ਦਿਨ ਇਮ ਗੁਜਰੇ ਭਈ।
ਔਰ ਪੰਥ ਬਹੁ ਬਾਧੈ ਭਏ। ਸਿੰਘਨ ਲੈਨ ਨਜਰਾਨੇ ਠਏ।੩੮।
isî taur khâlsç phard laî. kaî ku din im gujrc bhaî.
aur panth bahu bâdhai bhaç. singhan lain najrânç thaç.38.

ਦਿਨੋ ਦਿਨ ਪੰਥ ਬਧਤੋ ਜਾਇ। ਖਾਣ ਪਹਰਨ ਕੀ ਖੁੜ ਭਈ ਆਇ।
ਤੋਂ ਪੰਥ ਨੇ ਇਮ ਮਤੋ ਮਤਾਯੋ। ਚਹੀਯੈ ਪਿੰਡਨ ਪਰ ਨਜਰਾਨੋ ਲਾਯੋ।੩੯।
dinô din panth badhtô jâi. khân pahran kî thurd bhaî âi.
tau panth nç im matô matâyô. chahîyai pindan par nazrânô lâyô.39.

ਸਿੰਘਾਂ ਦਾ ਤੇ ਤੁਰਕਾਂ ਦਾ ਵੈਰ (singhân dâ tç turkân dâ vair)

- ਦੋਹਰਾ : ਲੋਕ ਨਜਰਾਨੋ ਨਹਿੰ ਦੇਰੈਂ ਸਿੰਘ ਲੇਵੈਂ ਦੰਗੋ ਮਚਾਇ।
ਤੁਰਕਨ ਪਹਿ ਤਿਨ ਜਾਇਕੈ ਦਈ ਫਰਯਾਦ ਸੁਨਾਇ।੪੦।
dôhrâ : lôk nazrânô nahin dçhain singh lçvain dangô machâi.
turkan pahi tin jâikai daî pharyâd sunâi.40.

When they started lifting things forcibly from here and there,
There occurred many violent clashes at many places. (32)

There was a sizeable number of Sultanis⁷ in that area,
Who kept on clashing with the Singhs frequently.
If there was any household belonging to a Singh amidst them,
They always endeavoured to push him out of that household. (33)

Since they blamed that Singh household for the intrusion of the Singhs,
They started harassing and torturing that lonely Singh family.
This led to a further hostility between the Singhs and the Sultanis,
Which led to the further clashes between the Singhs and Sultanis. (34)

Dohra : While the Guru's Singhs were impoverished and indigent,
The Sultanis were highly affluent and prosperous.
Since the Sultanis did not allow the Singhs to enter their houses,
The Singhs would break into their houses at odd hours. (35)

Chaupai : When residents refused entry to a small band of Singhs,
They would ask the Singhs to camp outside the periphery of their settlements.
Whenever the Singhs grew into a bigger squadron,
They would establish their own camp of ten/twenty Singhs. (36)

This squadron would put up a camp near such a village,
The residents of which had harassed and clashed with them.
If these residents refused them provisions, they chastised them.
And pilfered and damaged their standing crops as well. (37)

The Khalsa force, thus, adopted such a strategy,
Which they kept on practising for a considerable time.
When the numerical strength of the Panth increased manifold,
They decided to impose a mandatory tax on the people. (38)

As the Khalsa Panth kept on increasing day by day,
They started feeling the scarcity of provisions and clothing.
So they passed a resolution to the effect:
That they must impose a compulsory contribution on each village. (39)

Hostility between the Singhs and the Muslims

Dohra : When people refused to make the compulsory contribution,
The Singhs used violent and coercive methods to get provisions.
The affected people went to approach the Mughal rulers,
And petitioned against the Singhs for their violence and coercion. (40)

- ਚੌਪਈ : ਤੋ ਚੜ੍ਹ ਫੌਜ ਤੁਰਕਨ ਕੀ ਆਈ । ਉਨ ਸਿੰਘਨ ਬਹੁ ਲਯੋ ਫੜਾਈ ।
ਫੜ ਫੜ ਦੀਨੈ ਲਹੌਰ ਘਲਾਇ । ਤੁਰਕ ਨਵਾਬ ਸੁ ਦਏ ਮਰਵਾਇ ।੪੧।
- chaupaî : tau chardah phauj turkan kî âi. un singhan bahu layô phardâi.
phard phard dînai lahour ghalâi. turak navâb su daç marvâi.41.
- ਐਸੀ ਬਾਤ ਸਿੰਘਨ ਸੰਗ ਭਈ । ਸਿੰਘਨ ਭੀ ਦਯੋ ਰੋਲੋ ਮਚਵਈ ।
ਦੇਖ ਥੋੜਨ ਕੋ ਸਿੰਘਨ ਭੀ ਲੈਂ ਮਾਰੀ । ਬਹੁਤਨ ਦੇਖ ਸਿੰਘ ਰਲ ਜਾਇੰ ਝਾੜੀ ।੪੨।
- aisî bât singhan sang bhaî. singhan bhî dayô raulô machvâi.
dçkh thôrdan kô singhan bhî lain mârî. bahutan dçkh singh ral jâin jhârdî.42.
- ਸਿੰਘਨ ਤੁਰਕਨ ਬਧ ਗਇਓ ਵਾਦ । ਕਬ ਸਿੰਘਨ ਤੁਰਕਨ ਬਨਯੋ ਥੋ ਸ੍ਵਾਦ ।
ਬੇਈਮਾਨ ਹਿੰਦੂ ਉਨ ਵਲ ਭਏ । ਯਾਂਤੇ ਅਧਿਕ ਪੰਥਹ ਬੈਰ ਭਏ ।੪੩।
- singhan turkan badh gaiô vâda. kab singhan turkan banyô thô savâd.
bçîmân hindû un val bhaç. yântç adhik panthah bair bhaç.43.
- ਹੁਤੇ ਸੁਲਤਾਨੀ ਅੱਧੇ ਮੁਸਲੰਮੇ । ਹਿੰਦੂ ਕਹਾਵੈਂ ਝੁਠੇ ਨਿਕੰਮੇ ।
ਓਇ ਸਿੰਘਨ ਦਸ ਦੈਂ ਪਕੜਾਇ । ਸਿੰਘ ਮਾਰੈਂ ਉਨ ਟੋਲ ਘਰ ਜਾਇ ।੪੪।
- hutç sultânî addhç muslammç. hindû kahâvain jhûthç nikmmç.
ôî singhan das dain pakrdâi. singh mârain un tôl ghar jâi.44.
- ਦੋਹਰਾ : ਜੋ ਸਿੰਘ ਕਾਬੂ ਉਨ ਆਵੈ ਸੋਇ ਓਇ ਦੇਵੈਂ ਮਾਰ ।
ਸਿੰਘਨ ਔ ਸੁਲਤਾਨੀਅਨ ਵਧ ਗਈ ਇਮ ਬਡ ਰਾਰ ।੪੫।
- dôhrâ : jô singh kâbû un âvai sôî ôî dçvain mâra.
singhan au sultânîan vadh gai im bad râ.45.
- ਚੌਪਈ : ਥੋਰਨ ਜਟ ਸਿੰਘ ਕਾਬੂ ਨ ਆਵੈਂ । ਸੋ ਬਹੁਤ ਤੁਰਕਨ ਚਾੜ੍ਹ ਲਿਆਵੈਂ ।
ਤੋ ਸਿੰਘ ਜਾਇ ਝਾੜੀਂ ਰਲ ਬਹੈਂ । ਆਗੈ ਪੀਛੈ ਫੜ ਤੁਰਕਨ ਖੋਹਿ ਖਹੈਂ ।੪੬।
- chaupaî : thôran jat singh kâbû na âvain. sô bahut turkan chârdah liâvain.
tau singh jâi jhârdîin ral bahain. âgai pîchhai phard turkan khôhi khahain.46.
- ਜਬ ਪਰ ਪੰਥਹੁ ਪੜੇ ਨ ਜੋਰ । ਫੜੇ ਸਿੰਘਨ ਕੈ ਪਿਤ ਮਾਤ ਟੋਰ ।
ਔਰ ਸਿੰਘ ਜੋਊ ਕਿਰਤ ਕਮਾਹਿ । ਉਨਕੋ ਪਕੜ ਸੋ ਦੋਂ ਮਰਵਾਹਿ ।੪੭।
- jab par panthhu pardç na jôra. phardç singhan kai pit mât tôra.
aur singh jôû kirat kamâhi. unkô pakard sô dçn marvâhi.47.
- ਹੁਤੇ ਗੁਰਦੁਆਰੇ ਜੋ ਸਿੰਘ ਰਹੇਂ । ਧ੍ਰਮਸਾਲਨ ਮਧ ਬੁੰਗਨ ਬਹੇਂ ।
ਸੋ ਭੀ ਤੁਰਕਨ ਦੇਇੰ ਫੜਾਇ । ਤੁਰਕ ਤਿਨ ਮਾਰੈਂ ਸੀਸ ਕਟਾਇ ।੪੮।
- hutç gurdavârç jô singh rahçn. dharmasâlan madh bungan bahçn.
sô bhî turkan dçin phardâi. turak tin mârain sîs katâi.48.
- ਔਰ ਠੌਰ ਕਿਤ ਸਿੰਘ ਹਥ ਆਹਿ । ਤੁਰਤ ਫੁਰਤ ਤਿਹ ਦੋਂ ਮਰਵਾਹਿ ।
ਤੋ ਭੀ ਹੋਣੈਂ ਸਿੰਘ ਟਲੈਂ ਸੁ ਨਾਹੀ । ਮਰਨੋਂ ਮਝੈਲੈ ਨਾਹਿੰ ਡਰਾਹੀ ।੪੯।
- aur thaur kit singh hath âhi. turat phurat tih dçn marvâhi.
tô bhî hônôn singh talain su nâhî. marnôn majhailai nâhin darâhî.49.

Chaupai : The Mughal rulers sent an armed force against the Singhs,
Which captured the Singhs in large numbers.
Those made captive were sent to Lahore,
Whom the Nawab⁸, the ruler of Lahore, ordered to be executed. (41)

When the Singhs faced such a hostile situation,
They also rose in revolt and started retaliating.
The Singh would also slaughter the Mughal soldiers when in minority,
But vanish into the jungles when confronted with a majority.(42)

In this way, the confrontation increased between the Singhs and the Mughals,
Who, in fact, had never harmonious relationship between them?
The dishonest Hindus also sided with the Muslims,
Which made the Mughals more inimical towards the Singhs. (43)

The Sultanis, who appeared to be half-hearted Muslim look alike,
Were hypocritical, good-for-nothing, and self-professing Hindus.
Those who got the Singhs arrested after informing the authorities,
Were hunted, hounded and killed by the Singhs in their homes. (44)

Dohra : Whenever a lonely, isolated Singh fell into their hands,
They would instantly kill him there and then,
In this way, the confrontation between the Singhs and the Sultanis,
Increased into a greater and greater enmity. (45)

Chaupai : Whenever a few Mughal soldiers failed to capture the Jat Singhs,
They would bring larger reinforcements of soldiers.
Then the Singhs would vanish into the forests to escape arrest,
But they would rob and plunder the Mughals at odd hours. (46)

When the Mughals failed to subdue the Khalsa Panth,
They started a witch-hunt of Singhs' parents and kins.
They would also arrest the innocent Sikh workers and peasants,
And get them executed after arresting them. (47)

The Singhs who lived peacefully in the Gurdwaras,
Or who lived in their own cantonments and religious places,
They were also got arrested by the Muslims,
And got them beheaded instantly by the Muslims. (48)

Wherever a Singh was spotted and captured,
He was got beheaded there and then by the Muslims.
Even then the Sikhs did not cease their initiation into the Khalsa Panth,
The brave Sikhs of Majha⁹ were not scared of death. (49)

- ਦੋਹਰਾ : ਰਹਤ ਖੂਬ ਬੁਧ ਖੂਬ ਲਖ ਬਾਣੀ ਖੂਬ ਪੜ੍ਹਾਇ ।
ਸੁਲਤਾਨੀ ਦਿਵਾਨੀ ਛੋਡ ਆਇ ਸਤਿਗੁਰ ਪੰਥ ਰਲਵਾਹਿ ।੫੦।
- dôhrâ : rahat khûb budh khûb lakh bânî khûb pardhâi.
sultânî divânî chhôd âi satigur panth ralvâhi.50.
- ਚੌਪਈ : ਦਿਨੇ ਰਾਤ ਪੰਥ ਵਧਤੋ ਆਵਤ । ਘਰ ਤੇ ਲਯਾ ਕਈ ਸਿੰਘਨ ਖਲਾਵਤ ।
ਕਿਸੈ ਪੁੜ੍ਹ ਪੋੜ੍ਹੇ ਕੋਈ ਆਪ । ਰਲੈ ਖਾਲਸੈ ਲਖ ਬਡ ਪਰਤਾਪ ।੫੧।
- chaupâi : dinç râ panth vadhtô âvta. ghar tç layâ kaî singhan khalâvat.
kisai putar pôtraî kôî âpa. ralai khâlsai lakh bad partâpa.51.
- ਕੋ ਭੂਖੋ ਕੋ ਨੰਗੋ ਹੋਊ । ਰਲ ਖਾਲਸੈ ਸੁਖ ਪਾਵੈ ਸੋਊ ।
ਮਾਮਲਯੋ ਟੋਟਾ ਜਿਸ ਜੁਮੋਂ ਰਹਾਇ । ਹੁਇ ਘਾਟੇ ਜਿਸ ਸੋਦਯੋ ਆਇ ।੫੨।
- kô bhûkhô kô nangô hôû. ral khâlsai sukh pâvai sôû.
mâmlayôn tôta jis jumôn rahâi.hui ghâtô jis saudyôn âi.52.
- ਜੋਰੋ ਜੋਰੀ ਜਿਸ ਗਲ ਪਾਇ । ਰਹਿਨ ਨਾ ਮਿਲੈ ਕਹੂੰ ਕਿਤ ਜਾਇ ।
ਸੋ ਨਰ ਪੰਥ ਖਾਲਸੈ ਵੜੈ । ਨਹੀਂ ਗਮ ਵਹਿ ਕਾਹੂੰ ਕਰੈ ।੫੩।
- jôrô jôri jis gal pâi. rahin nâ milai kahûn kit jâi.
sô nar panth khâlsai vardai. nahin gam vahi kâhûn karai.53.
- ਦੋਹਰਾ : ਇਸੀ ਤੌਰ ਨਿਤ ਖਾਲਸੋ ਜਨਮੋ ਜਨਮ ਵਧਾਇ ।
ਸੋ ਪੰਥ ਸਾਗਰ ਜਿਮ ਅਚਲ ਕੇ ਇਸ ਸਕੈ ਸੁਕਾਇ ।੫੪।
- dôhrâ : isî taur nit khâlsô janmô janam vadhâi.
sô panth sâgar jim achal kô is sakai sukâi.54.
- ਚੌਪਈ : ਪੰਥ ਥੋੜ੍ਹੇ ਔ ਥੋੜ੍ਹੇ ਅਸਬਾਬੂ । ਇਸ ਕਰ ਪੰਥਹੁ ਪੁਜੈ ਨ ਕਾਬੂ ।
ਸਰਬ ਦੇਸ਼ ਤੁਰਕਨ ਕੇ ਪਾਸ । ਬਹੁਤੋ ਔ ਬਹੁਤੀ ਫੌਜ ਖਾਸ ।੫੫।
- chaupâi : panth thôrdhç au thaurdhç asbâbû. is kar panthhu pujai na kâbû.
sarab dçsh turkan kç pâsa. bahutô au bahutî phauj khâs.55.
- ਬਡੋ ਕੋਟ ਔ ਬਡੇ ਤੋਪਖਾਨੇ । ਸਿੰਘਨ ਪਹਿ ਨਹਿ ਕਛੂ ਸਮਾਨੈ ।
ਰਲ ਸੁਲਤਾਨੀਅਨ ਕਰੀ ਖੁਆਰੀ । ਛਡ ਘਰ ਸਿੰਘ ਰਲ ਗਏ ਝਾੜੀ ।੫੬।
- badô kôat au badç tôpkhânç. singhan pahi nahi kachhû samânai.
ral sultânian karî khuârî. chhad ghar singh ral gaç jhârdî.56.

੧੭. ਅਨੰਦਪੁਰ ਕੀ ਸਾਖੀ
(‘ਮਸੰਦ ਭੇਟ ਚੰਡੀ ਕਰ ਦਯੋ’...)
17. anandpur kî sâkhî
(‘masand bhçt chandî kar dayô’...)

- ਚੌਪਈ : ਅਬ ਸੁਨੀਯੋ ਅਨੰਦਪੁਰ ਕੀ ਬਾਤ । ਰਹੀ ਬਾਤ ਅਬ ਉਤ ਵਲ ਜਾਤ ।
ਪਰਯੋ ਬੈਰ ਜਿਮ ਪ੍ਰਬਤੀਅਨ ਸਾਥ । ਲਿਖਤ ਸਭੀ ਵਡ ਗ੍ਰੰਥ ਹੁਇ ਜਾਤ ।੧।

- Dohra : Excellent was their way of life, par excellence their thought,
So excellent their way of sermonising and preaching Gurbani.
That many persons relinquished their positions of authority,
And volunteered to join the ranks of the Khalsa Panth. (50)
- Chaupai : Thus, the Khalsa Panth kept on flourishing and expanding day and night.
And many Singhs brought provisions for them from their own homes.
Either the head of a family or his son or his grandson,
Would voluntarily join the Khalsa Panth after observing its splendid reputation. (51)
- Even those who were indigent, starving and destitutes,
Would become comfortable after joining the ranks of the Khalsa.
Even those joined who had fallen into deep land revenue arrears,
Or those who had run into huge losses in their business ventures. (52)
- They also joined who were forcibly implicated in false cases,
And failed to find refuge anywhere else against the authorities.
All such people joined the ranks of the Khalsa Panth,
And became immune from all their worries and fears. (53)
- Dohra : In this way, the Khalsa Panth kept on expanding everyday,
As well as it increased from generations to generation.
The Khalsa Panth became so formidable and steady as the ocean,
That nobody had the nerve to destabilise the Khalsa Panth. (54)
- Chaupai : Still Khalsa's numerical strength was less and lesser still their military equipment,
Which hampered their ability to capture political power.
The whole country was under the occupation of the Mughals,
Who were larger in number with a still larger armed force. (55)
- They had big forts and fortifications and still bigger artillery,
Against the meagre-equipment and resources of the Singhs.
When the Sultanis joined in conspiracy with the Mughals to harass the Singhs,
The Singhs deserted their stations and escaped into wilds. (56)

Episode 17
Episode of Anandpur
Masands were executed (and Burnt alive)

- Chaupai : Now I entreat my readers to go through the episode about Anandpur Sahib,
Let us now proceed towards the remaining account of the Khalsa Panth.

- chaupaî : ab sunîyô anandpur kî bâta. rahî bāt ab ut val jâta.
paryô bair jim parbtîan sâtha. likhat sabhî vad granth hui jât.1.
- ਗੁਰ ਬਿਲਾਸ ਮੱਧ ਬਹੁ ਕਹੀ । ਕਹੀ ਚਹੀਯੈ ਜੋ ਉਸ ਤੇ ਰਹੀ ।
ਯਾਤੇ ਬਹੁਤ ਨ ਕਹੂੰ ਪਸਾਰਾ । ਬਹੁਤ ਪਸਾਰੈ ਹੁਇ ਗ੍ਰੰਥ ਭਾਰਾ ।੨।
gur bilâs maddh bahu kahî. kahî chahîyai jô us tç rahî.
yâtç bahut na kahûn pasârâ. bahut pasârâi hui granth bhârâ.2.
- ਬਹੁਤ ਹੋਇ ਜਿਸ ਸੁਨੈ ਹੇਤ । ਗੁਰ ਬਿਲਾਸ ਤੇ ਸੋ ਲਵੇ ਭੇਤ ।
ਬੀਜ ਮਾਤ੍ਰ ਸੋ ਭੀ ਕਹਿ ਦੇਉ । ਪਰਸੰਗ ਅਗਲੋ ਪਿਛੇ ਮਿਲੇਉ ।੩।
bahut hoi jis sunnai hçta. gur bilâs tç sô lavç bhçta.
bîj mâtar sô bhî kahi dçûn. parsang aglô pichhç milçûn.3.
- ਦੋਹਰਾ : ਜਬ ਸਤਿਗੁਰ ਖੜਗੋ ਚੁਕਾ ਪੰਥ ਬਧਾਵਨ ਉਪਾਇ ।
ਹੇਤ ਵਧਯੋ ਸੰਗ ਖਾਲਸੈ ਔਰ ਦਏ ਸਭ ਪਿਛੈ ਪਾਇ ।੪।
- dôhrâ : jab satigur khardgô chukâ panth badhâvan upâi.
hçt vadhyô sang khâlsai aur daç sabh pichhai pâi.4.
- ਚੌਪਈ : ਸਤਿਗੁਰ ਕਰੈ ਵਡ ਖਾਲਸੈ ਹੇਤ । ਚੰਗੀ ਵਸਤ ਗੁਰ ਪੰਥੈ ਦੇਤ ।
ਜਹਿੰ ਹੁਤੇ ਮਸੰਦ ਮੇਵੜੇ ਜਾਤ । ਤਹਿੰ ਤਹਿੰ ਸਤਿਗੁਰ ਸਿੰਘਨ ਘਲਾਤ ।੫।
- chaupaî : satigur karain vad khâlsai hçta. changî vasat gur panthai dçt.
jahin hutç masand mçvrdç jâta. tahin tahin satigur singhan ghalâta.5.
- ਗੁਰਦੁਆਰਨ ਔ ਹਜੂਰਹਿੰ ਪਾਸ । ਖਾਲਸੈ ਸੌਂਪੀ ਕਰਨ ਅਰਦਾਸ ।
ਮਾਲ ਮੁਲਖ ਔ ਤੌਸੇਖਾਨੀ । ਸਭੈ ਚੀਜ ਪਾਸ ਖਾਲਸੈ ਠਾਨੀ ।੬।
gurdavâran au hajûrhin pâsa. khâlsai saumpî karan ardâsa.
mâl mulakh au tôshçkhânî. sabhai chîz pâs khâlsai thânî.6.
- ਮੇਵੜੇ ਮਸੰਦਨ ਕਹਯੋ ਸਿੰਘ ਹੋਵੇ । ਨਹੀਂ ਤਾਂ ਆਪਨੀ ਪਤ ਜਾਨ ਖੋਵੇ ।
ਸੋਊ ਮਸੰਦਨ ਲਾਗੈ ਬੁਰੀ । ਜਨ ਉਨ ਲਾਗੀ ਸੀਨੈ ਛੁਰੀ ।੭।
mçvrdç masndan kahyô singh hôvô. nahîn tân âpnî pat jân khôvô.
sôû masndan lâgai burî. jan un lâgû sînai chhurî.7.
- ਤਿਨ ਮਾਤਾ ਪਹਿ ਚੁਗਲੀ ਖਾਈ । ਕਹੈਂ ਗੁਰ ਕੇ ਕਮਲਤਨ ਆਈ ।
ਦੇਵੈਂ ਸਿੰਘਨ ਮਾਲ ਲੁਟਾਇ । ਕਿਮ ਸਿੰਘਨ ਤੇ ਮੁਲਕ ਮਿਲਾਇ ।੮।
tin mâtâ pahî chuglî khâi. kahain gur kô kamaltan âi.
dçvain singhan mâl lutâi. kim singhan tç mulak milâi.8.
- ਕਯਾ ਜਟ ਬੁਟਨ ਪਤਿਸ਼ਾਹੁ ਬਣਾਵੈਂ । ਕਯਾ ਛੇਲੀ ਸੇਤੀ ਸ਼ੇਰ ਤੁੜਾਵੈਂ ।
ਚਿੜੀਯਨ ਤੋ ਮਰਵਾਏਂ ਬਾਜ । ਤੋ ਜੱਟ ਬੁਟਨ ਆਵੈ ਰਾਜ ।੯।
kayâ jat bûtan patishâhu banâvain. kayâ chhçlî sçtî shçr turdâvain.
chirdîyan tç marvâçn bâja. tau jatt bûtan âvai râja.9.

How did the conflict develop between the Panth and the hill chiefs?
Its detailed description would make this epic very unwieldy. (1)

As the epic "Gur Bilas" has given a detailed description of fit,
I would wish to narrate what has not been mentioned in that epic.
I desist from describing all the incidents in great detail,
For the fear of this epic becoming too voluminous. (2)

Whosoever is interested in reading things in minute detail,
He should delve deeply into the contents of "Gur Bilas".
I would just make a passing reference to those incidents,
In order to maintain the earlier and latter incidences in a sequence. (3)

Dohra : When Satguru Guru Gobind Singh picked up the sword,
For the promotion and expansion of the Khalsa Panth,
His commitment to the Khalsa Panth increased manifold.
Leaving all other considerations behind and aside. (4)

Chaupai : Khalsa Panth became such a main priority for the Guru,
That he started offering his every valuable possession to the Panth.
Wherever there were Sikh seats managed by the Masand Mewaras¹,
The Tenth Guru despatched the initiated Singhs to replace them. (5)

All the offerings made at the Gurudwaras as well as before the Gurus,
Were transferred to the Khalsa Panth along with the right to Prayer.
The entire treasury, the custody of land along with all other valuables,
Were ordered to be handed over to the Khalsa Panth. (6)

Masand Mewras were ordered to get themselves initiated as Singhs,
Else they would be deprived of both their status and life as well.
Such a decree incensed the masands to such an extent,
As if they had been bruised with a sharp-edged dagger. (7)

These masands conspired and complained to Mata Gujri,
That the Guru had lost his wits and turned insane.
The Guru was squandering away the treasury to the Singhs,
How could these Singhs capture political power of the country? (8)

How could the rustic Jat peasants be made the rulers?
How could the lamb-hearted rustics vanquish the lion-hearted Mughals?
How could the timid sparrows kill the ferocious Hawks?
How could the rustic Jat peasants manage political power? (9)

- ਦੋਹਰਾ : ਜੋ ਪਤਸਾਹਿਨ ਯਹ ਸੁਨੀ ਦੇਵੈ ਫੌਜ ਚੜ੍ਹਾਇ ।
ਠੌਰ ਨ ਲਭਊ ਗੁਰ ਲੁਕਨ ਫੜ ਸਭ ਦੇ ਮਰਵਾਇ । ੧੦ ।
- dôhrâ : jau patsâhin yah sunî dçvain phauj chardhâi.
thaur na labhû gur lukan phard sabh dçn marvâin.10.
- ਚੌਪਈ : ਸੋਊ ਬਾਤ ਮਾਤਾ ਮੰਨ ਲਈ । ਸਭੀ ਬਾਤ ਤੈਂ ਸਚੀ ਕਹੀ ।
ਦਿਵਾਨ ਮੁਸੱਦੀ ਸਦ ਲਏ ਸਾਰੇ । ਕਹੈਂ ਗੁਰੂ ਗਈ ਬਾਇ ਸੁ ਮਾਰੇ । ੧੧ ।
- chaupaî : sôû bât mâtâ mann laî. sabhî bât tain sachî kahî.
divân musddî sad laç sârç. kahain gurû gâi bâi su mârç.11.
- ਜਿਸ ਦਿਨ ਤੇ ਚੰਡੀ ਜਗਵਾਈ । ਚੰਡੀ ਕੋਪ ਕਰ ਉਲਟੀ ਆਈ ।
ਪਤਿਸਾਹਿਨ ਸਿਉਂ ਬਾਧਯੋ ਬੈਰ । ਸੇ ਮਾਰਹਿੰਗੇ ਸਬਹਨਿ ਘੇਰ । ੧੨ ।
- jis din tç chandî jagvâi. chandî kôp kar ultî âi.
patisâhin siun bâdhyô baira. sô mârhingç sabhani ghçra.12.
- ਅਬ ਮਿਲ ਸਬਹਨਿ ਕੀਯੋ ਉਪਾਇ । ਜੁਝਾਰ ਸਿੰਘ ਦਯੋ ਟਿਕੋ ਬਹਾਇ ।
ਤਬ ਸਤਿਗੁਰ ਸੁਨ ਕੋਪੀ ਧਾਰੀ । ਕਹਯੋ ਬਚਨ ਸਬਹਨ ਗਈ ਬਾਇ ਮਾਰੀ । ੧੩ ।
- ab mil sabhani kîyô upâi. jujhâr singh dayô tikô bahâi.
tab satigur sun kôpî dhârî. kahyô bachan sabhan gâi bâi mârî.13.
- ਮਸੰਦਨ ਪਰ ਜਬ ਪਰ ਗਈ ਬਾਈ । ਗੁਰੂ ਗ੍ਰੰਥ ਤਿਨ ਦਯੋ ਫੁਕਾਈ ।
ਤਿਹ ਪਰ ਦੀਨੋ ਡੇਹਰੇ ਚਿਨਵਾਇ । ਹੁਤੋ ਪਿੰਡ ਤਿਸ ਤਾਂ ਪਰਨਾਇ । ੧੪ ।
- masndan par jab par gâi bâi. gurû granth tin dayô phukâi.
tih par dîno dçhrô chinvâi.hutô pind tis tân parnâi.14.
- ਦੋਹਰਾ : ਗੁਰ ਸੰਗਤ ਉਨ ਤੋੜ ਬਹੁ ਤਿਹ ਥਾਂ ਲਈ ਪਰਸਾਇ ।
ਐਸੀ ਐਸੀ ਬਾਤ ਸੁਨ ਦਏ ਮਸੰਦ ਮਰਵਾਇ । ੧੫ ।
- dôhrâ : gur sangat un tôrd bahu tih thân laî parsâi.
aisî aisî bât sun daç masand marvâi.15.
- ਚੌਪਈ : ਸਤਿਗੁਰ ਹੁਕਮ ਖਾਲਸੈ ਭਯੋ । ਮਸੰਦ ਭੇਟ ਚੰਡੀ ਕਰ ਦਯੋ ।
ਕਈ ਸ਼ਸਤ੍ਰੀ ਕਈ ਨੀਹ ਚਣਾਇ । ਕਈ ਘਸੀਟ ਮਾਰੇ ਕਈ ਤੇਲ ਤਲਾਇ । ੧੬ ।
- chaupaî : satigur hukam khâlsai bhayô. masand bhçt chandî kar dayô.
kaî shastarî kaî nîh chanâi. kaî ghasît mârç kaî tçl talâi.16.
- ਦੋਹਰਾ : ਔਰ ਬਾਤ ਜੋ ਲਿਖੋਂ ਗ੍ਰੰਥ ਅਧਿਕ ਹੁਇ ਜਾਇ ।
ਗੁਰ ਬਿਲਾਸ ਮਧ ਟੋਲਿਕੈ ਲੀਜੋ ਮਨ ਪਤਿਯਾਇ । ੧੭ ।
- dôhrâ : aur bât jau likhôn granth adhik hui jâi.
gur bilâs madh tôlikai lîjô man patiyâi.17.

- Dohra : If this activity ever came to the notice of the Mughal emperor,
He would despatch the Mughal army to crush this movement.
There would be hardly any place for the Guru to seek refuge,
And the Mughals would capture and execute all his followers. (10)
- Chaupai : The Guru's mother, accepting and agreeing with the masands' opinion,
Also approved of the masands' version to be true.
Calling a meeting of all the officials and custodians of Guru's seats,
The masands declared that the Guru had turned insane. (11)
- Since the day the Guru had invoked the Goddess chandi²,
The Guru had been struck with the chandi's curse and wrath.
Since the Guru had picked up a strife with the rulers,
They would capture and slaughter all of Guru's Singhs. (12)
- Then all the assembled masands agreed upon a solution,
That Sahibzada Jujhar Singh³ be anointed as the Guru,
Hearing this conspiracy, Guru Gobind Singh felt outraged,
And declared that all the masands had gone mad. (13)
- When the masands were struck by such a perverted thought,
They also got a copy of the sacred Guru Granth Sahib burnt.
They also got their own place of worship constructed at a place,
Where they had committed such a heinous deed. (14)
- Dohra : They disintegrated the Sikh congregations at many places,
And merged these splintered groups into their own following.
When the Guru came to hear about such a development,
He ordered an immediate execution of the masands. (15)
- Chaupai : When the Singhs received such a decree from the Guru,
They massacred and burnt alive all the masands.
Some were slaughtered; some were buried alive in walls,
Still others were dragged and roasted in cauldrons of boiling oil. (16)
- Dohra : If I write a more detailed account of this incident,
It will increase the volume of this epic still more.
The more inquisitive readers should search into the pages of "Gur Bilas".
In order to satisfy their curiosity for more details. (17)

ੴ. ਅਨੰਦਪੁਰ ਜੰਗ
(... 'ਹਮ ਸਿਖੀ ਨਹਿੰ ਦਹਿੰ ਗਵਾਈ' ...)
18. anandpur janga
(... 'ham sikhî nahin dahin gavâi' ...)

- ਦੋਹਰਾ : ਮਾਤਾ ਗੁਜਰੀ ਭੀ ਤਬੈ ਸਤਿਗੁਰ ਮਨੋਂ ਸੁ ਕੀਨ ।
 ਪੰਥ ਖਾਲਸੈ ਹੱਥ ਤੈਂ ਸਭ ਕਿਛੁ ਕਯੋਂ ਕਰ ਦੀਨ ।੧।
- dôhrâ : mââtâ gujri bhî tabai satigur manhçn su kîn.
 panth khâlsai hatth tain sabh kichhu kayôn kar dîn.1.
- ਚੌਪਈ : ਏ ਦੰਗੀ ਬਹੁ ਦੰਗੋ ਮਚਾਵੈਂ । ਲਾਇ ਬੁਰਾਈ ਹਮ ਸਿਰ ਜਾਵੈਂ ।
 ਬਖਤ ਬਣੈ ਕੋਈ ਰਹੁਗ ਨ ਪਾਸ । ਜਿਸਕੋ ਤੂੰ ਕਹੈਂ ਖਾਲਸੇ ਖਾਸ ।੨।
- chaupaî : ç dangî bahu dangô machâvain. lâi burâi ham sir jâvain.
 bakhat banai kôî rahug na pâsa. jiskô tûn kahain khâlsô khâsa.2.

ਏ ਪੁਤ੍ਰ ਪਰਾਏ ਕਿਸ ਕੰਮ ਆਏ । ਆਪਣੇ ਜਾਏ ਪਿੱਛੇ ਹਟਾਏ ।
 ਬਚ ਕਹੇ ਮਾਇ ਮੰਨੇ ਨ ਕਾਇ । ਤੋਂ ਸਤਿਗੁਰ ਨੇ ਬੈਨ ਅਲਾਇ ।੩।

ç putar parâç kis kamm âç. âpanç jâç pichchhç hatâç.
 bach kahç mâi mannç na kâi. tau satigur nç bain alâi.3.

ਸੁਨ ਮਾਤਾ ਗੁਜਰੀ । ਸੁਣ ਲੋਕਨ ਉਜਰੀ ।
 ਪੰਥ ਨਿੰਦ ਉਚਾਰੈਂ । ਸੇ ਘਰ ਪਈ ਥਾਰੈਂ ।
 ਤੂੰ ਨਿੰਦਕਨ ਡਹਕਾਈ । ਨਿੰਦ ਪੰਥ ਨ ਸੁਣ ਤੂੰ ਕਾਈ ।੪।

sun mââtâ gujri. sun lôkan ujri.
 panth nind uchârain. sô ghar paî thârai.
 tûn nindkan dahkâi. nind panth na sun tûn kâi.4.

- ਦੋਹਰਾ : ਤੋਂ ਸਤਿਗੁਰ ਸ੍ਰੀ ਖਾਲਸੇ ਆਗਯਾ ਯੋਂ ਕਰ ਦੀਨ ।
 ਸੰਕ ਨ ਕਰਿਯੋ ਕਿਸੇ ਕੀ ਜੋ ਲੱਭੈ ਸੋ ਖਾਹੋ ਛੀਨ ।੫।
- dôhrâ : tau satigur srî khâlsç âgyâ yaun kar dîn.
 sank na kariyô kisç kî jô labbhai sô khâhô chhîn.5.

- ਚੌਪਈ : ਕਈ ਬਾਰ ਸਿੰਘਨ ਲਏ ਲੂਟ । ਕਮਲੋਟ ਆਦ ਸਭ ਕਰ ਲਈ ਫੂਟ ।
 ਝੱਖ ਕਮਲੋਟ ਪਿੰਡ ਲੀਨੇ ਮਾਰ । ਦੂਣ ਟਿਬੈ ਕਰ ਦੀਨੋ ਖਾਰ ।੬।
- chaupaî : kaî bâr singhan laç lûta. kamlôt âd sabh kar laî chhût.
 jhakkh kamlôt pind lînç mâra. dûn tibi kar dînô khavâr.6.

ਤੋਂ ਪ੍ਰਬਤੀਯਨ ਆਨ ਮਚਾਈ ਲੜਾਈ । ਸਿੰਘਨ ਦੀਏ ਰਾਜੇ ਭਜਾਈ ।
 ਹੋਇ ਫਿੱਕੇ ਘਰ ਬੈਠੇ ਜਾਇ । ਮੁਲਕ ਲਯੋ ਉਨ ਸਿੰਘਨ ਉਗਰਾਹਿ । ੭।

tau parbtîyan ân machâi lardâi. singhan dîç râjç bhajâi.
 hôi phikkç ghar baithç jâi. mulak layô un singhan ugrâhi.7.

ਫਰਯਾਦੀ ਕਹਲੂਰੀਏ ਦਿੱਲੀ ਗਏ । ਪ੍ਰਬਤੀਯਨ ਪਰ ਸੁਕੈਲੈ ਆਏ
 ਹੁਤ ਰਾਜੇ ਜੇ ਬਾਈ ਠਾਣੈ । ਸਤ ਧਾਰਨ ਮਧ ਜਲੰਪੀ ਜਾਣੈ ।੮।

Episode 18
The Battle of Anandpur
(... We shall Not Betray our Faith)

Dohra : Then Mata Gujri¹ also tried to prevail upon the Guru,
And she also prohibited him from his chosen path.
Why did he hand over all his power and resources,
Into the hands and custody of the Khalsa Panth? (1)

Chaupai : Branding the Singhs as unruly, Mata Gujri accused them of creating indiscipline,
And bringing a bad name to the Guru with their acts of recklessness.
She warned the Guru that those whom he called the extraordinary Khalsa Panth,
They would actually desert him in a moment of crisis and adversity. (2)

Why should he disempower and dispossess his own sons,
For these unreliable offsprings of distant strangers.
But without paying anyheed to the exhortations of his mother,
The Guru addressed her in the following words: (3)

“My dear Mata Gujri, listen to my words,
You have been incited by other people.
If you persist in Khalsa Panth’s condemnation,
It will recoil upon your family.
Since you have been misled by our adversaries,
I beseech you to desist from listening to slander against the Khalsa Panth.” (4)

Dohra : Then Satguru Guru Gobind Singh addressed the Khalsa,
And gave orders to the Singhs to this effect:
They (the Singhs) need not be scared of any body,
And could seize anything forcibly that they needed for their needs. (5)

Chaupai : The Singhs looted and plundered many surrounding places,
Including all the settlements around the town of Kamlot².
They captured the villages in the forested area of Jhakhi Kamlot,
And plundered the hilly helmets in the valley of Anandpur Sahib. (6)

Thereafter, the Hill chiefs engaged the Singhs in a battle,
But the Singhs made them run away from the battlefield.
Defeated and vanquished, they retreated into their homes,
And the Singhs started collecting revenue from them. (7)

The Hill chief of Kahloor³ petitioned to the emperor at Delhi,
Along with the chiefs of all the Hilly Principalities.

faryâdî kahlûrîç dillî gaç. parbtîyan par sukailai âç.
hut râjç jç bâi thânai. sat dhâran madh jalndharî jânai.8.

ਤੋਂ ਆਇ ਅਨੰਦਪੁਰ ਘਤੀ ਲੜਾਈ । ਹਾਰ ਭਜੇ ਵੈ ਰਾਜੇ ਬਾਈ ।
ਤੋਂ ਹਾਰ ਸਭੇ ਸ੍ਰਮਿੰਦੇ ਭਏ । ਟਕੇ ਦੇਨ ਦਿੱਲੀਪਤਿ ਸੋਂ ਰਹੇ ।੯।
tau âi anandpur ghatî lardâi. hâr bhajç vai râjç bâi.
tau hâr sabhç sarmindç bhaç. takç dçn dillîpti sôn rahç.9.

ਕਹੋਂ ਹਮਾਰੀ ਮੱਦਤ ਕਰੋ । ਨਹੀਂ ਤ ਮਾਮਲੇ ਉਨ ਹੀ ਕੇ ਭਰੋਂ ।
ਉਨ ਨੈ ਫੌਜ ਬਹੁਤੋ ਕਰ ਲਈ । ਉਨ ਪਹਿ ਦ੍ਰਬ ਆਵਤ ਬਹੁਤਈ ।੧੦।
kahçn hamârî maddat karô. nahîn ta mâmlô un hî kô bharôn.
un nai phauj bahutô kar laî. un pahi darb âvat bahutî.10.

ਵਹੁ ਗੁਰੂ ਕਹਾਵੈ ਸਾਰੀ ਹਿੰਦ । ਵਹੁ ਚਾਹੈ ਮਾਰੈ ਪਤਸ਼ਾਹਨ ਜਿੰਦ ।
ਵਹੁ ਆਪ ਸਚਾ ਪਤਿਸ਼ਾਹ ਕਹਾਵੈ । ਵਹੁ ਤੁਮਕੋ ਝੂਠਾ ਸ਼ਾਹੁ ਬਨਾਵੈ ।੧੧।
vahu gurû kahâvai sârî hinda. vahu châhai mârai patshâhan jind.
vahu âp sachâ patishâh kahâvai. vahu tumkô jhûthâ shâhu banâvai.11.

ਉਸ ਦਰਬ ਕਰੋੜਨ ਕੀ ਥੁੜ ਨਾਹਿ । ਕਈ ਰਸਾਇਣੀ ਰਹੈਂ ਸੰਗ ਵਾਇ ।
ਰਾਜੇ ਭੀਮ ਚੰਦ ਕਹਲੂਰੀਏ ਕਹੀ । ਨੌਰੰਗੈ ਪਤਸ਼ਾਹਿ ਸੁਨ ਚਿੰਤਾ ਪਈ ।੧੨।
us darab karôrdan kî thurd nâhi. kaî rasâinî rahain sang vâi.
râjç bhîm chand kahlûrîç kahî. naurngai patshâhi sun chintâ paî.12.

ਮਤ ਕਤ ਹਮ ਪਰ ਸੋ ਚੜ੍ਹ ਆਏ । ਕੱਚੀ ਬਲਾਇ ਅਬ ਲਈਏ ਦਬਾਇ ।੧੩।
mat kat ham par sô chardah âç. kachchî balâi ab laîç dabâi.13.

ਦੋਹਰਾ : ਦਸ ਲਖ ਫੌਜ ਕਾਬਲ ਦਰੈ ਪਤਿਦਿੱਲੀ ਹੁਤੀ ਰਖਾਇ ।
ਦੀਨੈ ਰੁੱਕੈ ਲਿਖ ਉਨੈਂ ਪੜੋ ਗੁਰੂ ਪਰ ਧਾਇ ।੧੪।

dôhrâ : das lakh phauj kâbal darai patidillî hutî rakhâi.
dînai rukkai likh unain pardô gurû par dhâi.14.

ਚੌਪਈ : ਚਾਰ ਵੱਲ ਤੈ ਫਉਜ ਸੁ ਦਉੜੀ । ਛਡੀ ਦੇਰ ਸੰਗ ਕਾਹਲ ਦੌੜੀ ।
ਸਿੱਖ ਹੁਤੇ ਥੇ ਜੋ ਉਨ ਸਾਥ । ਘੱਲੀ ਖਬਰ ਉਨ ਸੁਨ ਸੁਨ ਬਾਤ ।੧੫।

chaupaî : châr vall tai phauj su daurdî. chhadî dçr sang kâhal daurdî.
sikkh hutç thç jô un sâtha. ghallî khabar un sun sun bât.15.

ਸੁਣ ਅਨੰਦਪੁਰ ਭਾਜੜ ਪਰੀ । ਲੋਕਨ ਨਠਨ ਨਾ ਲੱਭੈ ਗਰੀ ।
ਸਤਿਗੁਰ ਰਹਯੋ ਬਹੁ ਧੀਰ ਪ੍ਰਵਾਇ । ਕਰੁਗੁ ਸਤਿਗੁਰ ਆਨ ਸਹਾਇ ।੧੬।
sun anandpur bhâjard parî. lôkan nathan nâ labbhâi garî.
satigur rahyô bahu dhîr dharvâi. karugu satigur ân sahâi.16.

ਅਨਪੁੱਛੇ ਲੋਕ ਭਜਨ ਪਏ । ਨਾਂਹਿ ਗੁਰੂ ਜੀ ਆਖੈ ਰਹੇ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਤੁਮ ਦ੍ਰਿੜਤਾ ਧਾਰੋ । ਕਰਤਾਰ ਆਇ ਹਮ ਕਰੁਗੁ ਸਹਾਰੋ ।੧੭।

They were the rulers of twenty-two police districts,
Including the seven districts of Jalandhar⁴ principality. (8)

They attacked Anandpur Sahib after their return from Delhi,
But all the forces of twenty-two hill states ran away after defeat.
These hill chiefs felt extremely ashamed after their defeat,
And failed to deposit revenue to the Delhi emperor. (9)

They appealed to the Delhi ruler for help and protection,
Otherwise they would have to pay revenue to the Singhs alone.
They told that the Tenth Guru had recruited a large army,
And had amassed a lot of wealth through offerings. (10)

He had proclaimed himself as the Guru of whole of India,
And wished to decimate the Mughal rulers of India.
He proclaimed himself to be the true divinely-ordained emperor,
And regarded the Mughal emperor as a counterfeit ruler. (11)

He had no scarcity of wealth, money and means,
Since he was being assisted by many alchemists.
When the king Bhimchand of Kahloor stated these developments,
Emperor Aurangzeb at Delhi felt extremely concerned. (12)

Before the Khalsa forces launched an attack on the Mughals,
They should nip this evil (the Khalsa Panth) in the bud. (13)

Dohra : The Mughal emperor of Delhi had stationed,
Ten lakh Mughal troops at the Khyber Pass.
He sent written orders to these stationed troops there,
That they should launch an attack on the Guru's forces. (14)

The Mughal forces immediately raided the Khalsa from all the four sides,
As a sharp knife runs through a Melon so quickly.
There were some Sikh soldiers among the Mughal forces,
Who sent a message to Anandpur after hearing these orders. (15)

People started deserting Anandpur after hearing this news,
As they were so much panicked to find a safe shelter.
Guru Gobind Singh tried his best to allay people's fears,
Saying that God would surely protect and shield them. (16)

But the people started fleeing without listening to Guru's advice,
As they did not accept and obey Guru's instructions.

anpuchchhç lók bhajan paç. nânhi gurû jî âkhai rahç.
satigur kahyô tum darirdtâ dhârô. kartâr âi ham karugu sahârô.17.

ਆਈ ਆਈ ਚੌਤਰਫੋਂ ਹੋਇ । ਡਾਢ ਸਕੈ ਕਰ ਨਨੈ ਕੋਇ ।
ਡੋਗਰੈ ਰਾਜੈ ਬਾਈ ਆਏ । ਜਾਲੰਪਰੀਏ ਤੋ ਬਾਈ ਧਾਏ ।੧੮ ।
âi âi chautraphôn hoi. dâdh sakai kar nanai koi.
dôgrai râjajai bâi âç. jâlndharîç tau bâi dhâç.18.

ਦੋਹਰਾ : ਸਰਹੰਦੀ ਔ ਮਲੋਰੀਅਨ ਲਯੋ ਰੋਪੜ ਦਰੋ ਰੁਕਾਇ ।
ਦ੍ਰਾਬੋ ਰੋਕਯੋ ਲੋਰੀਅਨ ਪ੍ਰਬਤੀਅਨ ਪਰਬਤ ਥਾਇ ।੧੯ ।

dôhrâ : sarhandî au malçriian layô rôpard darô rukâi.
davâbô rôkyô lahourîian parbtîian parbat thâi.19.

ਚੌਪਈ : ਚਾਰ ਓਰ ਉਨ ਘੇਰਾ ਲਾਯੋ । ਅੰਨ ਘਾਸ ਕਛ ਬੜਨ ਨ ਪਾਯੋ ।
ਲੋਕਨ ਕੋ ਬਹੁ ਔਖੀ ਭਈ । ਲੋਕਨ ਤਬ ਨੱਠਨ ਕੀ ਠਈ ।੨੦ ।

chaupaî : châr ôr un ghçrâ lâyô. ann ghâs kachh bardan na pâyô.
lôkan kau bahu aukhî bhaî. lôkan tab natthan kî thâi.20.

ਤਬ ਸਤਿਗੁਰ ਇਮ ਲੋਕਨ ਕਹੀ । ਤੁਮ ਨੱਠੋ ਬਚਤੇ ਅਬ ਨਹੀਂ ।
ਕੋਈ ਬਿਧ ਦੇ ਭਗਵੰਤ ਬਣਾਇ । ਜਲਤੀ ਅਗਨ ਬਰਖਾ ਬਰਖਾਇ ।੨੧ ।
tab satigur im lôkan kahî. tum natthç bachtç ab nahî.
kôî bidh çç bhagvant banâi. jaltî agan barkhâ barkhâi.21.

ਸਿੰਘ ਹੈਂ ਹਮ ਸੰਗ ਚਾਰ ਹਜ਼ਾਰ । ਸਕੈਂ ਨ ਪਰ ਹਮ ਪੈ ਲਖ ਚਾਰ ।
ਹੋਵਗੁ ਉਨਕੋ ਜਾਨ ਪਿਆਰੀ । ਹਮ ਪਰ ਸਕੈਂ ਨਿ ਕਰਨੈ ਵਾਰੀ ।੨੨ ।
singh hain ham sang châr hazâra. sakain na par ham pai lakh châra.
hôvgu unkô jân piârî. ham par sakain ni karnai vâri.22.

ਤੋ ਲੋਕਨ ਮਾਤਾ ਬਹਕਾਈ । ਤੂੰ ਰਾਜਨ ਸਿਉਂ ਲੋ ਗੱਲ ਬਨਾਈ ।
ਸਤਿਗੁਰ ਸੁਨ ਕਹੀ ਪਰਬਤੀ ਦਗੋਦਾਰ । ਸੋ ਲੇਵੈਗੇ ਲੁਟ ਤੁਹਿ ਮਾਰ ।੨੩ ।
tau lôkan mâtâ bahkâi. tûn râjjan siun lau gall banâi.
satigur sun kahî parbatî dagçdâra. sô lçvaingç lut tuhi mâr.23.

ਦੋਹਰਾ : ਇਹ ਦਗੋਦਾਰ ਹੈਂ ਆਦਕੇ ਇਨ ਪਰ ਮਤਿ ਪਤੀਯਾਇ ।
ਏ ਲੇਵੈਗੇ ਸਭਨ ਫੜ ਔ ਦੇਵੈਂ ਕੈਦੇ ਪਾਇ ।੨੪ ।

dôhrâ : ih dagçdâr hain âdkç in par mati patîyâi.
çç lçvçngçç sabhan phard au ççvain kaidç pâi.24.

ਚੌਪਈ : ਤੋ ਮਾਤਾ ਕਹੀ ਉਨ ਠਾਕੁਰ ਉਠਾਇ । ਨਹਿੰ ਹਮ ਸੋਂ ਸਕੈਂ ਦਗੋ ਕਮਾਇ ।
ਸਤਿਗੁਰ ਕਹਯਾ ਤੁਮ ਲੋਹੁ ਪਤਯਾਇ । ਮਾੜ ਮੋਟ ਕਿਛ ਚੀਜ ਧ੍ਰਵਾਇ ।੨੫ ।

chaupaî : tau mâtâ kahî un thâkur uthâi. nahin ham sôn sakain dagô kamâi.
satigur kahayâ tum lçhu patyâi. mârd môtt kichh chîj dharvâi.25.
ਟੂਟੀ ਫੂਟੀ ਜੁ ਮਾਰੀ ਚੀਜਾਂ । ਕਰੀ ਤਯਾਰ ਦੇਖਨ ਕੋ ਮੀਜਾ ।
ਭਾਰ ਬ੍ਰਦਾਰੀ ਲੱਦ ਚਲਾਈ । ਦਰਬ ਤੋਰੀ ਇਮ ਗੁਰੂ ਬਜਾਈ ।੨੬ ।

The Guru advised them to remain determined and composed,
As the Divine power would surely provide them with protection. (17)

But so many rumours spread about the arrival of the Mughal forces,
That no body could counter these and stop the fleeing people.
The Dogras⁵ of twenty-two hill states attacked from one side,
Even as forces of twenty-two states of Jalandhar raided from the other side. (18)

Dohra : The Mughal forces from the garrisons of Sirhind⁶ and Malerkotla⁷,
Surrounded Anandpur Sahib from the Southern side of the city of Ropar.
The troops from city of Lahore occupied Doaba⁸ region in the west,
While the forces of the Hill chiefs covered the mountainous North-East side. (19)

Chaupai : They surrounded Anandpur Sahib from all the four sides,
And blocked all supplies of rations and fodder for the animals.
The people, then, had to pass through such difficult times,
That they decided to flee from this dangerous area. (20)

Then Guru Gobind Singh told the frightened populace,
That they could not save their lives by deserting the place.
God would certainly provide a way out of this situation,
As a sudden spell of rain puts down a raging fire. (21)

Since the Guru had a committed army of four thousand Singhs with him,
Even four lakh mercenary soldiers dared not attack them.
If they were slightly aware of their status of being paid soldiers,
They would never dare to attack his committed Singhs. (22)

The frightened populace appealed to Mata Gujri, Guru's mother,
That she should bring about a rapprochement with the hill chiefs.
But the Guru told Mata Gujri that the hill chiefs were traitors,
Who would rob and slaughter the Sikhs if they ventured out. (23)

Dohra : The Guru told his mother that the hill chiefs had been traitors since beginning,
And advised her not to trust those wily hill chiefs.
They would capture all the escaping people,
And put all of them behind the bars. (24)

Chaupai : The mother replied when the hill chiefs were swearing an oath on their idols,
How could they betray and commit a fraud on the Sikhs?
The Guru said that she should test their loyalty,
By sending out stray articles of refuse and garbage. (25)
The Guru prepared a few packages of discarded articles,
For testing the promised vows and intentions of hill chiefs.

tûtî phûtî ju mârî chîjân. karî tayâr dëkhan kau mîjâ.
bhâr bradârî ladd chalâî. darab tôrî im gurû bajâî.26.

ਯਹ ਬਾਤ ਰਾਜਨ ਕੰਨ ਪਈ । ਕਰ ਹੱਲਾ ਸਭ ਹੂੰ ਲੁਟ ਲਈ ।
ਛਲੀਅਨ ਕੇ ਕਰ ਛਲ ਦਿਖਰਾਯਾ । ਛਿਤ੍ਰ ਪੁਰਾਣਨ ਪਰ ਧ੍ਰਮ ਗਵਾਯਾ ।੨੭।
yah bât râjan kann paî. kar hallâ sabh hûn lut laî.
chhalîan kô kar chhal dikhrâyâ. chhitar purânan par dharm gavâyâ.27.

ਜੁੱਲੀ ਪਨਹੀ ਪਰ ਉਨ ਹਥ ਪਾਯਾ । ਭਏ ਸ਼ਮਿੰਦੇ ਹਥ ਦਰਬ ਨ ਆਯਾ ।
ਤੋ ਭੀ ਮਾਤਾ ਮੰਨੀ ਨ ਬਾਤ । ਮੈਂ ਤੁਰ ਜਾਉਂਗੁ ਹੋਤ ਪ੍ਰਭਾਤ ।੨੮।
jullî panhî par un hath pâyâ. bhaç sharmindç hath darab na âyâ.
tau bhî mâtâ mannî na bâta. main tur jâungu hôt parbhât.28.

ਹੁਤੀ ਮਾਤਾ ਸਭ ਲੋਕਨ ਸਿਖਾਈ । ਮਾਤਾ ਚਲਨੈਂ ਬਾਤ ਠਹਿਰਾਈ ।
ਮਾਤਾ ਤੇ ਇਮ ਲੋਕਨ ਅਖਵਾਈ । ਹਮਕੋ ਲੇ ਚਲ ਮੁਹਰੇ ਲਾਈ ।੨੯।
hutî mâtâ sabh lôkan sikhâî. mâtâ chalnain bât thahirâî.
mâtâ tç im lôkan akhvâî. hamkô lç chal muhrç lâî.29.

ਸੋਊ ਬਾਤ ਸਤਿਗੁਰ ਸੁਨ ਪਾਈ । ਮਨ ਮਧ ਸਤਿਗੁਰ ਇਮ ਠਹਰਾਈ ।
ਨੱਠੋ ਬਚੈਗਾ ਕੋਊ ਨਾਹਿੰ । ਹਮ ਉਪਰ ਜਗ ਕਵਤ ਕਰਾਂਹਿ ।੩੦।
sôû bât satigur sun pâî. man madh satigur im thahrâî.
natthç bachaigâ kôû nâhin. ham ûpar jag kavat karânhi.30.

ਕਹਾ ਕਰੈਂ ਗੁਰ ਮੰਨੈ ਨ ਵਾਇ । ਚਾਰ ਓਰ ਲੋਕ ਨੱਠਣ ਜਾਇ ।
ਤੋ ਸਤਿਗੁਰ ਚਿੱਤ ਯੋ ਕਰ ਆਈ । ਇਨ ਤੇ ਲੀਜੈ ਲਿਖਤ ਕਰਾਈ ।੩੧।
kahâ karain gur mannai na vâi. châr ôr lôk natthan jâi.
tau satigur chitt yau kar âî. in tç lîjai likhat karâî.31.

ਦੋਹਰਾ : ਤੋ ਸਤਿਗੁਰ ਏਤੀ ਕਹੀ ਯਹ ਹਮ ਜਾਹੇ ਲਿਖਾਇ ।
ਸਤਿਗੁਰ ਕਹਿੰਦੇ ਥਕ ਗਏ ਹਮ ਮੰਨੀ ਸਿੱਖ ਨ ਕਾਇ ।੩੨।

dôhrâ : tau satigur çtî kahî yah ham jâhê likhâî.
satigur kahindç thak gaç ham mannî sikkh na kâi.32.

ਚੌਪਈ : ਔ ਦੁਈ ਏਤੀ ਦਿਹੁ ਤੁਮ ਲਿੱਖ । ਤੁਮ ਹਮ ਗੁਰੂ ਨ ਹਮ ਤੁਮ ਸਿੱਖ ।
ਤੋ ਲੋਕਨ ਇਮ ਹੂੰ ਲਿਖ ਦਯੋ । ਹੁਤੋ ਗੁਰੂ ਜੀ ਜਿਮ ਥੋ ਕਹਯੋ ।੩੩।

chaupaî : au duî çtî dihu tum likkha. tum ham gurû na ham tum sikkh.
tau lôkan im hûn likh dayô. hutô gurû jî jim thô kahyô.33.

ਚਾਕਰ ਨਫਰ ਟਹਿਲੂਏ ਜੋਊ । ਭਯੋ ਸਭੇ ਜਗ ਬੇਮੁਖ ਹੋਊ ।
ਐਸੋ ਸਤਿਗੁਰ ਸਾਂਗ ਵ੍ਰਤਾਯੋ । ਬੁਰੇ ਬਖਤ ਇਮ ਲੋਕਨ ਦਿਖਾਯੋ ।੩੪।
châkar naphar tahilûç jôû. bhayô sabhç jag bçmukh hôû.
aisô satigur sâng vartâyô. burç bakhat im lôkan dikhâyô.34.

These packages were loaded on carriages and sent out,
As if a great consignment of valuables was being sent out by the Guru. (26)

As the news of this outgoing rich consignment reached the hill chiefs' ears,
They immediately pounced upon the loaded carriages to rob these?
The Guru exposed the treachery of the treacherous hill chiefs,
Who had violated their religious oaths for trifles. (27)

By pouncing upon garbage of worn out shoes and rags,
They had humiliated themselves without getting any valuables.
Even then Mata Gujri did not agree with Guru's advice,
And threatened to depart from Anandpur at the next sunrise. (28)

Mata Gujri, being persuaded and incited by the populace,
She was determined to leave Anandpur Sahib immediately.
People had compelled her to declare this decision to depart,
They also compelled her to lead them out of Anandpur Sahib. (29)

When this news of peoples' desertion reached the Guru,
The Guru analysed the consequences of such a decision.
He concluded that nobody could survive through desertion at this moment.
And the world would blame his leadership for this humiliation. (30)

What could be done when people refused to obey Guru's advice?
When the people were bent upon fleeing in all the four directions?
Then a thought occurred in Satguru's agitated mind,
That he should take a written undertaking from these people. (31)

Dohra : Then Satguru put forth this proposal before the people,
That they should give this written undertaking to him.
That the Guru had tried his best to make them stay put,
But they, his followers, had not obeyed his orders. (32)

Chaupai : Then the Guru asked for a second undertaking to the effect:
That neither he was their Guru, nor were they his Sikhs.
The people immediately gave the same written undertaking,
As they had been directed to write by the Guru. (33)

All those who had been courtiers, servants and personal attendants,
Became hostile and traitors at this moment of crisis.
God had brought about such a twist in the turn of events,
That the people had fallen on bad times and misfortune. (34)

ਲੋਕ ਗਏ ਸਭ ਸਿਦਕੋਂ ਹਾਰ । ਐਸੀ ਭਈ ਸਮੇਂ ਕੀ ਕਾਰ ।
ਜਿਮ ਜਿਮ ਸਤਿਗੁਰ ਧੀਰ ਧਰਾਵਹਿੰ । ਤਿਮ ਤਿਮ ਲੋਕ ਸੁ ਨੱਠੇ ਜਾਵਹਿੰ ।੩੫।
lôk gaç sabh sidkôn hâra. aisî bhaî samçn kî kâr.
jim jim satigur dhîr dharâvhin. tim tim lôk su natthç jâvhin.35.

- ਦੋਹਰਾ : ਤੋ ਸਤਿਗੁਰ ਫਿਰ ਸਿੰਘਨ ਪਹਿ ਚਹਯੋ ਲਿਖਯੋ ਓਮ ।
ਸ੍ਰੀ ਖਾਲਸੇ ਤਬ ਨ ਲਿਖਯੋ ਹਮ ਹੁਕਮ ਨ ਮੇਟਯੋ ਕੌਮ ।੩੬।
dôhrâ : tau satigur phir singhan pahi chahyô likhâyô ôm.
srî khâlsç tab na likhyô ham hukam na mçtyô kaum.36.
- ਚੌਪਈ : ਕਹਯੋ ਖਾਲਸੈ ਹਮ ਸਿਦਕ ਸੰਭਾਰੈਂ । ਸੀਸ ਉਪਰ ਹਮ ਸਿਦਕ ਨ ਹਾਰੈਂ ।
ਏਕ ਸੀਸ ਕਯਾ ਸੋ ਸੀਸ ਤਾਈਂ । ਹਮ ਸਿੱਖੀ ਨਹਿੰ ਦੇਹਿੰ ਗੁਵਾਈ ।੩੭।
chaupaî : kahyô khâlsai ham sidak sambhârain. sîs ûpar ham sidak na hârain.
çk sîs kayâ sau sîs tâîn. ham sikkhî nahin dçhin guvâî.37.

ਹਮਕੋ ਜਾਵੇ ਜਹਾਂ ਖੜਾਇ । ਜੋ ਲੋ ਸਾਸ ਨ ਚੱਕੈਂ ਪਾਇ ।
ਸ੍ਰੀ ਸਤਿਗੁਰ ਸਿੰਘ ਲਗੇ ਪਿਆਰੇ । ਹੁਇ ਪ੍ਰਸੰਨ ਗੁਰਬਚਨ ਉਚਾਰੇ ।੩੮।
hamkô jâvô jahân khardâi. jau lau sâs na chakkain pâi.
srî satigur singh lagç piârç. hui parsann gurbachan uchârç.38.

ਧੰਨ ਖਾਲਸੇ ਧੰਨ ਪੰਥ ਭੁਜੰਗੀ । ਰਖਯੋ ਬੀਜ ਜਾਣ ਸਿੱਖੀ ਚੰਗੀ ।
ਬਹੁਰ ਖਾਲਸੇ ਐਸ ਉਚਾਰਾ । ਹਮੈ ਕੇਉ ਦੱਸੋ ਮੋਰਚਾ ਭਾਰਾ ।੩੯।
dhann khâlsô dhann panth bhujngî. rakhyô bîj jân sikkhî changî.
bahur khâlsç ais uchârâ. hamai kôû dassô môrachâ bhârâ.39.

ਤੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਐਸੇ ਕਹਯੋ । ਜਹ ਹਮ ਹੋਵੈਂ ਤਹ ਤੁਮ ਰਹਯੋ ।
ਬਾਤ ਖਾਲਸੈ ਸੋ ਮੰਨ ਲਈ । ਤੋ ਲੋਕਨ ਸੁਨ ਭਾਜੜ ਕਰ ਦਈ ।੪੦।
tau srî satigur aisç kahyô. jah ham hôvain tah tum rahyô.
bât khâlsai sô mann laî. tau lôkan sun bhâjard kar daî.40.

- ਦੋਹਰਾ : ਸਾਹਿਬਜ਼ਾਦਨ ਸਭਨ ਲੈ ਸਾਥ ਤਿਆਰੀ ਕੀਨ ।
ਸਮੇਂ ਸੰਝ ਤੈ ਆਨੰਦਪੁਰੋਂ ਤੁਰੇ ਰੋਪੜ ਵੱਲ ਚੀਨ ।੪੧।
dôhrâ : sâhibzâdan sabhan lai sâth tiârî kîn.
samçn sanjh tai ânndapurôn turç rôpard vall chîn.41.

- ਚੌਪਈ : ਕਿਛਕ ਸਿੰਘ ਤੋ ਪੀਛੈ ਲਗਾਏ । ਨਾਮਦਾਰ ਥੇ ਜੋ ਗੁਰ ਭਾਏ ।
ਇਸੀ ਤੌਰ ਕਿਛ ਮੁਹਰੇ ਕੀਏ । ਕਿਛਕ ਦੁਵੱਲੀ ਥੇ ਕਰ ਦੀਏ ।੪੨।
chaupaî : kichhak singh tau pîchhai lagâç. nâmdâr thç jô gur bhâç.
isî taur kichh muhrç kîç. kichhak duvllî thç kar dîç.42.

ਕਬੀਲੇ ਤੋਰੇ ਮੱਧ ਛਪਾਇ । ਸਤਿਗੁਰ ਭਯੋ ਉਨ ਕਰਨ ਸਹਾਇ ।
ਪਾਛੇ ਪੜੈ ਪਹਾੜੀਏ ਧਾਇ । ਮਾਰ ਸਿੰਘਨ ਤੇ ਦਏ ਹਟਾਇ ।੪੩।
kabîlç tôrç maddh chhapâi. satigur bhayô un karan sahâi.
pâchhç pardai pahârdîç dhâi. mâr singhan tç daç hatâi.43.

All the people had betrayed their faith in the Guru,
Such had been the curse and wrath of the times.
The more the Guru tried to pacify and assure the people,
The more the people hastened to flee and desert him. (35)

Dohra : Then Satguru turned his attention towards his initiated Singhs,
In order to ask for a similar undertaking from them.
But the Khalsa Panth of initiated Singhs declined to give any such undertaking,
Asserting that they would neither disobey nor betray the Khalsa Panth. (36)

Chaupai : The Khalsa Singhs declared that they were the repositories of their faith,
That they would not betray their faith even at the cost of their lives.
That they were ready to die hundred times, what to talk of one sacrifice,
That they would not betray their faith at any cost.(37)

That whatever task they would be assigned by the Guru,
They would stick to their duty till the last breath of their lives.
This assertion of vows by the Singhs endeared them to the Guru,
Who, overwhelmed with their loyalty, addressed them as follows: (38)

Praise be to the Khalsa and Praise be to this organization of Singhs,
Who had preserved the true worth of the spirit of Sikhism.
Then the Khalsa's initiated Singhs entreated the Guru,
That he should assign them the most arduous task. (39)

Then Satguru Guru Gobind Singh told those faithful Singhs,
That they would accompany him wherever he went.
While the Khalsa Singhs accepted the Guru's proposal to stand by him,
The general populace prepared to flee from the place. (40)

Dohra : Guru Gobind Singh, taking his four sons along with him,
Made preparations to depart from Anandpur Sahib.
He left Anandpur Sahib at the time of dusk,
And proceeded towards the city of Ropar with great care. (41)

Chaupai : A battery of few Singhs who were ordered to keep the rearguard,
Were among the most distinguished warriors and trusted Singhs.
And an other battery of Singhs formed the front guard in the same formation,
While two other squads provided a cover from the flanks. (42)

All the families and their members were kept in the centre,
The Guru himself stood among them to guard them.
The moment the Hill chiefs' forces attacked from the back,
They were repulsed and beaten by the rearguard Singhs. (43)

ਆਗੇ ਚੜ੍ਹ ਗਏ ਸਰਸੈ ਨੀਰ । ਭਈ ਦੋਇ ਵਲੋਂ ਬਡ ਭੀੜ ।
ਤਿਹ ਲੋਕਨ ਕੇ ਛੁਟ ਗਏ ਧੀਰ । ਭਯੋ ਕੋਉ ਕਿਤ ਕਿਤੈ ਬਹੀਰ ।੪੪।
âgç chardah gayô sarsai nîra. bhaî dôi valôn bad bhîrd.
tih lôkan kô chhut gayô dhîra. bhayô kôû kit kitai bahîra.44.

ਜੇ ਕੋਉ ਮੁੜ ਪਾਛੈ ਗਏ । ਸੇ ਤੋ ਲੁੱਟ ਪਹਾੜੀਅਨ ਲਏ ।
ਵੜਯੋ ਜੁ ਆਗੈ ਮਧ ਦਰਿਯਾਇ । ਸੇ ਰੁੜ੍ਹ ਗਏ ਕਿਤ ਹੱਥ ਨ ਆਇ ।੪੫।
jô kôû murd pâchhai gayô. sô tô lutt pahârdîan layô.
vardyô ju âgai madh dariyâi. sô rurdah gayô kit hatth na âi.45.

ਦੋਹਰਾ : ਦਿਵਸ ਚੜ੍ਹਯੋ ਲਾਂਘਾ ਪਰਯੋ ਉਤਰ ਗਏ ਕਿਛ ਨੀਰ ।
ਕੋ ਆਗੈ ਕੋ ਪਾਛੈ ਵੜਯੋ ਧਰਯੋ ਨ ਕਿਨਹੂੰ ਧੀਰ ।੪੬।
dôhrâ : divas chardhyô lānghâ paryô utar gayô kichh nîr.
kô âgai kô pâchhai vardyô dharyô na kinhûn dhîr.46.

ਸਾਹਿਬਜ਼ਾਦੇ ਵਡ ਦੇਉ ਰਹੇ ਸੁ ਸਤਿਗੁਰ ਸਾਥ ।
ਛੋਟੇ ਗਏ ਵਡ ਮਾਤ ਸੰਗ ਭਈ ਐਸੀ ਕਛ ਬਾਤ ।੪੭।
sâhibzâdç vad dôi rahç su satigur sâth.
chhôtç gâç vad mât sang bhaî aisî kachh bât.47.

ਚੌਪਈ : ਵਖਤ ਭਾਰੀ ਅਤ ਸਭ ਪਰ ਆਯੋ । ਕੋਉ ਕਿਤੈ ਕੋਉ ਕਿਤ ਵਲ ਧਾਯੋ ।
ਐਸੇ ਸਮੋਂ ਉਹਾਂ ਵਰਤ ਗਏ । ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਪਰ ਜਿਮ ਥੇ ਆਯੋ ।੪੮।
chaupâi : vakhat bhârî at sabh par âyô. kôû kitai kôû kit val dhâyô.
aisô samôn uhân varat gayô. srî karishan par jim thô ayô.48.

ਨਠਯੋ ਭਗਵਾਨ ਕਲਜਮਨਹੁ ਹਾਰੀ । ਲੁਕਯੋ ਜਾਇ ਖਡ ਮੁਚਕੰਦ ਵਾਰੀ ।
ਬਹੁਤ ਫੌਜ ਪਹਾੜੀਅਨ ਕੀ ਪਈ । ਚੁੱਕ ਚੌਕੜੀ ਸਬਹਨ ਗਈ ।੪੯।
nathyô bhagvân kaljamnahu hârî. lukyô jâi khad muchkand vâri.
bahut phauj pahârdîan kî paî. chukk chaunkrdî sabhan gâi.49.

ਬਰੁਦ ਰਾਮਜੰਗੇ ਗਿੱਲੇ ਭਏ । ਉਹਾਂ ਚਲਨ ਤੇ ਸੇ ਰਹਿ ਗਏ ।
ਕਿਸੇ ਨ ਪੈਰੀਂ ਪਨਹੀ ਰਹੀ । ਐਸੀ ਬਿਪਤ ਸਬਹਨ ਪਰ ਪਈ ।੫੦।
barûd râmjangç gillç bhaç. ûhân chalan tç sô rahi gâç.
kisç na pairîn panhî rahî. aisî bipat sabhan par paî.50.

ਔਰ ਨਦੀ ਜੋ ਆਗੈ ਬਹਤੀ । ਉਨੈ ਡੁਬੋਈ ਜੋ ਚੀਜ਼ ਰਹਤੀ ।
ਅਗੇ ਆਈ ਰੋਪੜ ਤੁਰਕਾਰੀ । ਬਹੁਤ ਪਠਾਨ ਹੋਤ ਜਹਿ ਮਾਰੀ ।੫੧।
aur nadî jô âgai bahtî. unai dubôî jô chîz rahtî.
agç âî rôpard turkârî. bahut pathân hôt jahin mârî.51.

ਤੇ ਹੁਤੇ ਨੌਕਰ ਥੇ ਸਤਿਗੁਰ ਘਣੇ । ਪਾਵਤ ਇਨਾਮ ਸੋਊ ਅਣਗਿਣੇ ।
ਘੋੜੇ ਜੋੜੇ ਉਨ ਦੇਤ ਇਨਾਮ । ਭਏ ਬੇਈਮਾਨ ਨ ਆਏ ਕਾਮ ।੫੨।
tç hutç naukar thç satigur ghanç. pâvat inâma sôû anginç.
ghôrdç jôrdç un dçt inâma. bhaç bçîmân na âç kâm.52.

As the Sirsa⁹ rivulet was also in torrential flood ahead,
There was calamity staring them in the face from both sides.
This two-sided calamitous situation disheartened the people,
Who scattered and scampered in several directions. (44)

Those who ventured to return towards Anandpur Sahib,
They were robbed and plundered by Hill chiefs' forces.
Those who ventured to jump into the flooded rivulet,
They were carried away by the strong current to unknown places. (45)

Dohra : Some efforts were made to cross the river at dawn,
When the water level in the stream came slightly down,
People jumped into the river at different intervals,
Without waiting for any assistance from any one else. (46)

Only two elder sons of Guru Gobind Singh,
Could manage to keep company with the Guru.
The two younger sons were left in the company of the grandmother,
As circumstances had brought about such a dispensation. (47)

Chaupai : This was a moment of great crisis and extreme adversity for everyone,
That every one got scattered and separated from each other.
It was as momentous and trying a time for everyone,
As had struck Sri Krishna during his escape from the battlefield. (48)

When Lord Krishan, defeated by Kalyavan, ran away from the field,
He had taken refuge behind the body of sleeping Muchkund¹⁰.
Similarly, when the people came under a severe attack of the Hill chiefs,
They were brutally attacked from all the four sides. (49)

Since the moisture had entered into all the ammunition and the muskets,
These became unserviceable for firing shots at the enemy.
Everyone lost his or her shoes in the strong current,
Such a calamity struck everyone during this moment of crisis. (50)

Whatever little could be retrieved during this ordeal,
Was drowned in the strongly flooded rivulet.
Soon they were confronted by the Muslim forces of Ropar,
Whose many brave Pathan soldiers were killed by the Guru's Singhs. (51)

Earlier, many of them had been the paid servants at the Guru's court,
Who had received innumerable awards from the Guru.
Those who had been rewarded with robes and horses by the Guru,
Had turned traitors and failed to serve the Guru. (52)

- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਉਨ ਸਯੋਂ ਹਿਤ ਰਖਤ ਤਿਨ ਦੇਤ ਵਡੇ ਸਿਰੁਪਾਉ ।
ਵਹੁ ਲੜਤ ਪਹਾੜੀਅਨ ਸੰਗ ਹੁਤੇ ਗੁਰ ਉਨਕੀ ਕਰਤ ਸਹਾਇ ।੫੩।
dôhrâ : satigur un sayôn hit rakhat tin dçt vadç sirupâu.
vahu lardat pahârdîan sang hutç gur unkî karat sahâi.53.
- ਚੌਪਈ : ਸਤਿਗੁਰ ਉਨਕੈ ਘਰ ਕੋ ਗਏ । ਸੱਦੇ ਜਾਇ ਸੁ ਬੇਮੁਖ ਭਏ ।
ਹੁਤੀ ਹਵੇਲੀ ਉਨ ਤਕੜੀ ਬਨਾਈ । ਚਹਯੋ ਗੁਰੂ ਵੜ ਕਰੀਏ ਲੜਾਈ ।੫੪।
chaupaî : satigur unkai ghar kô gac. saddç jâi su bçmukh bhaç.
hutî havçlî un takrdî banâi. chahyô gurû vard karîç lardâi.54.

ਉਨ ਵੜਨ ਨ ਦੀਨੇ ਲਏ ਪੱਟ ਅੜਾਈ । ਸੋਈ ਹਵੇਲੀ ਦਰਿਯਾਇ ਰੁੜਾਈ ।
ਜਬ ਭਏ ਪਠਾਣ ਲੋਦੀ ਬੇਈਮਾਨ । ਸਤਿਗੁਰ ਕਹਯੋ ਤੁਮ ਰਹੈ ਨ ਮਕਾਨ ।੫੫।
un vardan na dînc laç patt ardâi. sôî havçlî dariyâi rurdâi.
jab bhaç pathân lôdî bçîmâna. satigur kahyô tum rahai na makâna.55.

ਫੇਰ ਗੁਰੂ ਵਲ ਕੋਟਲੇ ਗਏ । ਉਨ ਦਰਵਾਜੇ ਖੋਲ੍ਹ ਦਿਖਏ ।
ਸੋ ਸਤਿਗੁਰ ਨ ਪਸੰਦੈ ਆਈ । ਹੁਤੀ ਨ ਹਵੇਲੀ ਕਰਨ ਲਰਾਈ ।੫੬।
phçr gurû val kôtlç gac. un darvâjç khôlah dikhç.
sô satigur na pasndai âi. hutî na havçlî karan larâi.56.

ਤੋ ਸਤਿਗੁਰ ਲੰਘ ਨਦਰ ਪਸਾਰੀ । ਜਾਇ ਦੇਖੀ ਚਮਕੌਰ ਉਚੀ ਅਟਾਰੀ ।
ਸਤਿਗੁਰ ਉਤ ਵਲ ਕਰੀ ਸਵਾਰੀ । ਜਾਇ ਦੇਖੀ ਇਕ ਹਵੇਲੀ ਭਾਰੀ ।੫੭।
tau satigur langh nadar pasârî. jâi dçkhî chamkaur ûchî atârî.
satigur ut val karî savârî. jâi dçkhî ik havçlî bhârî.57.

੧੯. ਵੱਡੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦੀ ਸ਼ਹੀਦੀ - ਚਮਕੌਰ ਜੁੱਧ 19. vaddç sâhibzâdiân dî shahîdî - chamkaur juddh

- ਦੋਹਰਾ : ਰਾਉ ਪਕਰ ਬਾਹਰਹੁੰ ਲਯੋ ਹਵੇਲੀ ਲਈ ਖੁਲ੍ਹਵਾਇ ।
ਕਿਛਕ ਸਿੰਘ ਗੁਰ ਸੰਗ ਵੜੇ ਦੁਇ ਸਾਹਿਬਜ਼ਾਦੇ ਰਲਵਾਇ ।੧।
dôhrâ : râu pakar bâhrahun layô havçlî lai khulhvâi.
kichhak singh gur sang vardç dui sâhibzâdç ralvâi.1.
- ਚੌਪਈ : ਤੋ ਮਲੇਰੀਅਨ ਆਨ ਘੇਰਾ ਪਾਯੋ । ਨਹਿੰ ਦਾਣਾ ਕਿਛੁ ਉਸ ਮਧ ਥਾਯੋ ।
ਨਾਹਿੰ ਹੁਤੀ ਕੁਛ ਜੁਗਤ ਲੜਾਈ । ਫੌਜ ਸਭੀ ਕੰਧ ਪਿਲਚੀ ਆਈ ।੨।
chaupaî : tau malçriân ân ghçrâ pâyô. nahin dâna kichhu us madh thâyô.
nâhin hutî kuchh jugat lardâi. phauj sabhî kandh pilchî âi.2.

ਅਗਯੋਂ ਖਾਲਸੈ ਸ਼ਸਤ੍ਰ ਚਲਾਏ । ਹੁਤੇ ਬਚੇ ਥੇ ਜੋ ਉਨ ਪਾਏ ।
ਮਾਰ ਪਠਾਣ ਤਬ ਦਏ ਹਟਾਇ । ਤੋ ਲੋ ਨਾਹਰ ਖਾ ਪੜਯੋ ਆਇ ।੩।
agyôn khâlsai shastar chalâç. hutç bachç thç jô un pâç.
mâr pathân tab daç hatâi. tau lau nâhar khâ pardyô âi.3.

Dohra : Satguru used to love and admire those Pathans,
And always rewarded them with expensive robes of honour.
Hoping that they would fight against the hill chiefs along with him,
The Guru used to assist them financially and in kind. (53)

Chaupai : Satguru approached them at their home town of Ropar,
But they turned hostile when he called at them.
The Pathans had got constructed a big fortified Mansion for residence,
Which the Guru wished to occupy for an encounter with his enemies. (54)

The Pathans refused the entry to the Guru by closing their doors,
For which he cursed their Mansion to be eroded by the river.
When all the Lodhi¹¹ Pathans of Ropar betrayed the Guru's trust,
He cursed them to be ruined along with their mansions. (55)

The Guru marched towards the place known as Kotla¹²,
Whose residents opened their doors for Guru's shelter.
But the Guru did not like the proffered building,
As it was not found suitable for a military encounter with the enemy. (56)

Then Satguru surveyed the region ahead of this place,
And glanced upon a big building upon a hillock.
He immediately marched towards this raised structure,
And took shelter in this big Mansion upon a hillock. (57)

Episode 19

(Martyrdom of the Elder Sahibzadas – The Battale of Chamkaur)

Dohra : Catching hold of the feudal owner of the Mansion from outside,
They ordered him to open the entrance to the Mansion.
While the Guru along with a few Singhs, entered into the structure,
The two elder Sahibzadas also accompanied the Guru. (1)

Chaupai : Then the Muslim forces of Malerkotla State surrounded the place,
Which had not a grain of cereals in its pantry for its occupants.
It was not a suitable place for any kind of military operations,
As the surrounding enemy forces tried to climb up the mud-walls. (2)

The Khalsa encountered their attack with the weapons,
Which they could save and bring along from earlier skirmishes.
When the Malerkotla pathan soldiers were repulsed and beaten back,
Then the forces of Nahar Khan¹ launched an attack on them. (3)

ਪੁਛਤੋ ਆਯੋ ਹੈ ਗੁਰ ਕਹੀਂ । ਮੁਹਿ ਉਸੈ ਬਤਾਵੋ ਪਹੁੰਚੋਂ ਤਹੀਂ ।
ਤੋਂ ਸਤਿਗੁਰ ਉਸ ਆਖ ਸੁਨਾਯੋ । ਹੋ ਤਕੜੇ ਤੀਰ ਤੈਂ ਵਲ ਆਯੋ ।੪।
puchhtô âyô hai gur kahîn. muhi usai batâvô pahunchôn tahîn.
tau satigur us âkh sunâyô. hô takrdô tîr tain val âyô.4.

ਲਗਯੋ ਛਾਤੀ ਤੋੜ ਲੰਘਯੋ ਸੰਜੋਇ । ਗਯੋ ਦੁਵਲੋਂ ਪਾਰ ਸੁ ਹੋਇ ।
ਗਿਰਯੋ ਭੂਮ ਪਰ ਝੂਮਹਿ ਸੋਇ । ਲੈ ਲੋਥ ਨਰੈ ਉਸੈ ਸਥੋਇ ।੫।
lagyô chhâtî tôrd langhyô sañjoi. gayô duvllôn pâr su hôi.
giryo bhûm par jhûmhi sôî. lai lôth narai usai sathôî.5.

ਦੋਹਰਾ : ਆਏ ਜੁ ਨਾਹਰ ਸਾਥ ਥੇ ਸੋ ਬਹੁ ਦੀਨੇ ਮਾਰ ।
ਕਿਛੁ ਸਤਿਗੁਰ ਕੁਛ ਖਾਲਸੈ ਕਰ ਸਾਹਬਜ਼ਾਦਨ ਵਾਰ ।੬।
dôhrâ : âç ju nâhar sâth thç sô bahu dînc mâr.
kichhu satigur kuchh khâlsai kar sâhbazâdan vâr.6.

ਚੌਪਈ : ਯਹੀ ਖਬਰ ਉਸ ਭਈ ਬਿਰਾਦਰ । ਖੂਜ ਖਿਜਰ ਕਹਾਤ ਬਹਾਦਰ ।
ਸੋ ਆਯੋ ਜਿਮ ਮਸਤੋ ਫੀਲੋ । ਲੋਥ ਭਈ ਪਿਖ ਮੁਖ ਭਯੋ ਪੀਲੋ ।੭।
chaupâi : yahî khabar us bhai birâdra. khavâj khizar kahât bahâdar.
sô âyô jim mastô fîlô. lôth bhai pikh mukh bhayô pîlô.7.

ਆਗੈ ਸਤਿਗੁਰ ਸ਼ੇਰ ਦਿਖਾਯੋ । ਹੁਇ ਸ਼ਰਮਿੰਦੋ ਮੁਹ ਕੰਧ ਲੁਕਾਯੋ ।
ਸਤਿਗੁਰ ਉਸੈ ਬਹੁਤ ਲਲਕਾਰਾ । ਆਉ ਹਮੈਂ ਤੁਮ ਕਰੈਂ ਦੁਇਬਾਰਾ ।੮।
âgai satigur shçr dikhâyô. hui sharmindô muh kandh lukâyô.
satigur usai bahut lalkârâ. âu hamain tum karain duibârâ.8.

ਉਸੈ ਹਵਾਸ ਤਉ ਉਡ ਗਏ । ਉਹਨੈਂ ਤੀਰ ਸਤਿਗੁਰ ਲਖ ਲਏ ।
ਆਪ ਰਹਯੋ ਵਹਿ ਬਹਿ ਕੰਧ ਓਟ । ਘੱਲ ਲਵਾਵੈ ਔਰਨ ਚੋਟ ।੯।
usai havâs taû ud gac. uhnain tîr satigur lakh laç.
âp rahyô vahi bahi kandh ôta. ghall lavâvai auran chôt.9.

ਤਉ ਬਜੀਰ ਤੁਰਤ ਤਹਿ ਆਯੋ । ਆਨ ਉਹਨੈ ਭੀ ਜੰਗ ਮਚਾਯੋ ।
ਪਾਛੇ ਪੜੇ ਪਹਾੜੀ ਆਏ । ਉਨ ਨੈ ਭੀ ਬਹੁ ਜੋਰ ਲਗਾਏ ।੧੦।
tau bajîr turat tahin âyô. ân uhnai bhî jang machâyô.
pâchhç pardç pahârdî âç. un nai bhî bahu zôr lagâç.10.

ਦੋਹਰਾ : ਸਭੈ ਲਾਇ ਬਲ ਥਕ ਰਹੈ ਟੁਟੀ ਸੁ ਜਾਗਾ ਨਾਂਹਿ ।
ਡੇਰੇ ਕੀਨੇ ਗਿਰਦ ਤਿਨ ਮਾਨੁਖ ਬਹੁ ਮਰਵਾਇ ।੧੧।
dôhrâ : sabhai lâi bal thak rahai tutî su jâgû nânhi.
dçrç kînc girad tin mânukh bahu marvâi.11.

ਚੌਪਈ : ਅਬ ਅੰਦਰ ਕੀ ਬਾਤ ਸੁਨਾਊਂ । ਹੁਤੇ ਨ ਅੰਦਰ ਅੰਨ ਕਿਥਾਊਂ ।
ਕੰਧ ਚਿਣੀ ਕਿਛੁ ਆਛੀ ਨਾਂਹਿ । ਹੁਤੇ ਨ ਮੁਰਚੇ ਰੱਖੇ ਮਾਂਹਿ ।੧੨।
chaupâi : ab andar kî bât sunâûn. hutç na andar ann kithâûn.
kandh chinî kichh âchhî nâhin. hutç na murchç rakkhç mânhi.12.

He had been continuously on the trail of Guru Gobind Singh,
As he had been bragging about his desire to reach the Guru and kill him.
Satguru challenged this bragging warrior in a loud voice,
That he should get ready to face the Guru's shooting arrow. (4)

The Guru's arrow hit his chest after piercing through the iron shield,
And went across his body to the other side.
He fell down on the ground staggering and stumbling,
As his companions fled after picking up his dead body. (5)

Dohra : Those soldiers who had come under Nahar Khan's command,
The Khalsa Singhs killed majority of them as well.
Some of them were killed by the Guru, some by the Khalsa,
While others were killed by two sahibzadas of the Guru. (6)

Chaupai : This news of Nahar Khan's death soon reached his brother,
Khwaja Khaizar², who proclaimed himself to be a brave warrior.
He advanced towards Chamkaur like an enraged elephant,
But turned bloodless pale as he spotted his brother's dead body. (7)

As he encountered the brave lion-hearted Satguru,
He lost his nerve and rushed to find a cover behind the wall.
Satguru challenged and provoked him to the hilt,
That he should fight an open duel with Satguru. (8)

He lost his wits and all his bravado completely,
As he faced a shower of arrows shot by Satguru.
While he kept himself hidden behind the wall,
And ordered his subordinates to attack and get injured. (9)

Then Wazir Khan³, arrived at the scene soon after,
And tried to launch another attack on the sieged fortress.
The forces of Hill chiefs also joined the attacking force,
And tried their best to overpower the besieged Singhs. (10)

Dohra : All the combined forces of Mughals and Hill chiefs tried their military might,
But failed to break into the besieged Mud fortress of Chamkaur.
Laying a cordon, they picketed their troops round the fortress,
After suffering heavy casualties among their troops. (11)

Chaupai : The situation inside the Mud fortress is also worth consideration,
As there was not an ounce of food available inside the fortress.
The outer mud wall of the fortress was constructed in such a way,
That there were no gaps or holes provided through the wall. (12)

ਜਿਨ ਮਧੈ ਕਰ ਸ਼ਸਤ੍ਰ ਚਲਾਏਂ । ਜਿਸੈ ਓਟ ਕਰ ਸੀਸ ਬਚਾਏਂ ।
ਨਹਿੰ ਲੱਭੇ ਤਿਹ ਭੁੰਨਣ ਕੇ ਦਾਣਾ । ਜੇ ਲੱਭੇ ਤਾਂ ਕਦ ਮਿਲੈ ਖਾਣਾ ।੧੩।
jin madhai kar shastar chalâçn. jisai ôt kar sîs bachâçn.
nahin labbhç tih bhunnan kô dâna. jô labbhai tân kad milai khânâ.13.

ਦਾਰੂ ਸਿੱਕੋ ਗਯੋ ਮੁਕਾਈ । ਰਹਯੋ ਨ ਤੀਰ ਤਨੀਰਨ ਮਾਂਹੀ ।
ਜ਼ਖਮੀ ਜੋਗ ਕਿਤ ਲਭੈ ਨ ਪਾਨੀ । ਐਸੀ ਔਖੀ ਤਹਾਂ ਬਿਹਾਨੀ ।੧੪।
dârû sikkô gayô mukâi. rahyô na tîr tanîran mânhî.
zakhmî jôg kit labhai na pâni. aisî aukhî tahân bihânî.14.

ਸ਼ਸਤ੍ਰ ਚਲਾਵਤ ਬਾਂਹਿ ਥਕ ਗਈ । ਥਕੀ ਦੇਹ ਮਧ ਸ਼ਕਤਿ ਨ ਰਹੀ ।
ਤੋ ਭੀ ਸਿੰਘਨ ਹਠ ਨਹਿੰ ਛੋਰਯੋ । ਪਰੈ ਜੋਰ ਤਿਤ ਵਲ ਜਹਿੰ ਦੋਰਯੋ ।੧੫।
shastar chalâvat bânhi thak gâi. thakî dçh madh shakti na rahî.
tau bhî singhan hath nahin chhôryô. parai jôr tit val jahin dauryô.15.

ਦੋਹਰਾ : ਤੋ ਸਤਿਗੁਰ ਸਿੰਘਨ ਕਹਯੋ ਗਯੋ ਦਾਰੂ ਸਿੱਕੋ ਮੁਕਾਇ ।
ਫੜ ਤੇਗੈਂ ਗਿਰਦੈ ਫਿਰੇ ਹਵੇਲੀ ਕੇ ਧਾਇ ।੧੬।

dôhrâ : tau satigur singhan kahyô gayô dârû sikkô mukâi.
phard tçgain girdai phirô havçlî kç dhâi.16.

ਚੌਪਈ : ਤੋ ਸਿੰਘਨ ਵੈਸੇ ਮੰਨ ਲਈ । ਦੁਇ ਦੁਇ ਨਿਕਸ ਗਿਰਦਾਵਲ ਕਈ ।
ਵੈ ਮਰ ਜਾਹਿੰ ਤੋ ਆਵੈਂ ਔਰ । ਐਸੀ ਭਈ ਉਹਾਂ ਕੁਛ ਤੌਰ ।੧੭।

chaupâi : tau singhan vaisç mann laî. dui dui nikas girdâval kaî.
vai mar jâhin tau âvain aura. aisî bhaî uhân kuchh taur.17.

ਨਿਕਸ ਨਿਕਸ ਸਿੰਘ ਬਹੁਤ ਮਰ ਗਏ । ਤੋ ਗੁਰ ਲਖੇ ਸਿੰਘ ਥੋੜੇ ਰਹੇ ।
ਕਹੀ ਸਤਿਗੁਰ ਅਬ ਬਾਰੂ ਨ ਜਾਵੇ । ਫੜ ਤੇਗੈਂ ਢਿਗ ਕੰਧਨ ਖੜਾਵੇ ।੧੮।
nikas nikas singh bahut mar gaç. tau gur lakhç singh thôrdç rahç.
kahî satigur ab bârah na jâvô. phard tçgain dhig kandhan khardâvô.18.

ਸੋ ਤੁਰਕਨ ਗੱਲ ਲੀਨੀ ਜਾਨ । ਭਯੋ ਦਾਰੂ ਸਿੱਕੋ ਮੱਧ ਮੁਕਾਨ ।
ਕਰ ਹੱਲੈ ਵੈ ਸਭ ਹੀ ਧਾਏ । ਪਰੇ ਚੁਫੇਰਯੋਂ ਰੋਲ ਮਚਾਏ ।੧੯।
sô turkan gall lîni jâna. bhayô dârû sikkô maddh mukân.
kar hallai vai sabh hî dhâç. parç chuphçryôn raul machâç.19.

ਕੋ ਪਯਾਦੋ ਕੋ ਆਯੋ ਅਸਵਾਰ । ਉਡੀ ਧੂੜ ਭਯੋ ਧੁੰਧੁਕਾਰ ।
ਉਨ ਧਰ ਪੌੜੀ ਹੱਥ ਕੰਧੀਂ ਪਾਏ । ਅਗਯੋਂ ਸਿੰਘਨ ਕਟ ਹੱਥ ਗਿਰਾਏ ।੨੦।
kô payâdô kô âyô asvâra. udî dhûrd bhayô dhundhûkâra.
un dhar paurdî hatth kandhîn pâç. agyôn singhan kat hatth girâç.20.

ਦੋਹਰਾ : ਜੇ ਫਿਰ ਫਿਰ ਹਥਿ ਚੜ ਘੜੈ ਤਿਮ ਤਿਮ ਸਿੰਘ ਕਟਾਹਿੰ ।
ਉਨਕੋ ਦਾਵ ਸੁ ਨਹਿੰ ਲਗਯੋ ਗਿਰ ਗਿਰ ਭੂਮਹਿੰ ਪਾਹਿੰ ।੨੧।

dôhrâ : jô phir phir hathi chard ghatai tim tim singh katâhin.
unkô dâv su nahin lagyô gir gir bhûmhin pâhin.21.

Neither a soldier could shoot his arrows or shots,
Nor could take a cover behind the wall to protect himself.
First, there was no food available to be cooked and consumed.
Second there was no time to eat even if the food had been available. (13)

Neither there was any ammunition or armour left in the arsenal,
Nor were there any arrows left in the Singhs' quivers.
There was not a drop of water available for the sick and the injured,
So desperate had the situation become for the besieged Singhs. (14)

Prolonged continuous fighting had exhausted their muscular arms,
And sapped all the energy from their fatigued bodies.
Even then the brave Singhs did not lose their nerve,
And rushed to defend where the offensive was the most intense. (15)

Dohra : Guru Gobind Singh, then confabulated with his Singhs,
That they had not been left with any ammunition or armour.
Now they should do patrolling with their swords,
Around the fortress of their sheltered refuge. (16)

Chaupai : Accepting the directions given by the Guru to them,
The Singhs came out to keep a vigil in the formations of two at a time.
When the first pair perished, the other two replaced them,
This was the strategy they adopted at that moment. (17)

When a large number of Singhs died during this outside patrolling,
The Guru was left with a very small number of soldiers.
Then the Guru stopped them from going out on patrolling,
And positioned them behind the walls with their swords. (18)

The surrounding Mughal forces also made a correct assessment,
That the besieged Singhs had run short of arms and ammunition.
So they raided the structure from all directions,
Raising a lot of hue and cry as they attacked from all sides. (19)

As some were foot soldiers, others mounted on horses among the raiders,
There was a lot of din, dust and smoke as they raided the place.
Using step ladders, they gripped the wall tops with their hands,
But the sheltered Singhs sliced their hands and threw them down. (20)

Dohra : As they kept on climbing up and gripping the walls from all sides,
The sheltered Singhs kept on slicing their hands on the walls.
As they could not succeed in their strategy of raiding,
They kept on falling down and falling down on earth. (21)

ਚੌਪਈ : ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਹੁਤੀ ਥੀ ਗੋਲੀ । ਪਾਸ ਢੁਕੇ ਤਬ ਉਨ ਪਰ ਠੋਲੀ ।
ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਤਿਨ ਦਏ ਗੇਰ । ਭਏ ਤੁਰਕ ਕੇ ਤਹਿੰ ਬਹੁ ਵੇਰ ।੨੨।
chaupaî : ik ik dui dui hutí thî gôlî. pâs dhukç tab un par thôlî.
ik ik dui dui tin daç gçra. bhaç turak kç tahin bahu dhçra.22.

ਐਸੇ ਰੋਰੇ ਜਬ ਉਹਾਂ ਭਯੋ । ਸਾਹਬ ਜੁਝਾਰ ਸਿੰਘ ਮਨ ਮੈਂ ਠਯੋ ।
ਅਬ ਜੀਵਨ ਕੇ ਕੁਛ ਧਮ ਨਾਹੀਂ । ਪੁਤ੍ਰ ਜੀਵੈਂ ਲੜ ਪਿਤਾ ਮਰਾਹੀ ।੨੩।
aisô raurô jab ûhân bhayô. sâhab jujhâr singh man main thayô.
ab jîvan kô kuchh dharm nâhîn. putar jîvain lard pitâ marâhî.23.

ਅਭਿਮੰਨੁ ਮੁਯੋ ਪਿਤ ਅਰਜਨ ਕੇ ਜੀਵਤ । ਮੇਘਨਾਦ ਮੁਯੋ ਰਾਵਣ ਕੈ ਥੀਵਤ ।
ਰੀਤਿ ਯਹੀ ਛਤ੍ਰਿਯਨ ਕੀ ਕਹੈਂ । ਪ੍ਰਾਣ ਪਿਤਾ ਹਮ ਮੁਹਰੇ ਦਹੈਂ ।੨੪।
abhimnnu muyô pit arjan kç jîvta. mçghnâd muyô râvan kai thîvat.
rîti yahî chhatriyan kî kahain. parân pitâ ham muhrç dahain.24.

ਫੜ ਤੇਗੋ ਹੁਇ ਬਾਹਰ ਧਾਯੋ । ਅਗੈ ਅੜਯੋ ਸੋ ਮਾਰ ਗਿਰਾਯੋ ।
ਉਸ ਪਾਸੈ ਹੁਇ ਗਯੋ ਉਜਾੜਾ । ਉਨ ਜਾਨਯੋ ਦਲ ਆਇ ਪਯੋ ਸਾਰਾ ।੨੫।
phard tçgô hui bâhar dhâyô. agai ardyô sô mâr girâyô.
us pâsai hui gayô ujârdâ. un jânyô dal âi payô sârâ.25.

ਦੋਹਰਾ : ਗਰਦ ਗੁਬਾਰਹਿ ਮੱਧ ਤਹਿੰ ਪਰ ਕੋ ਸੁਝੈ ਨ ਆਪ ।
ਰੋਲੋ ਗੋਲੇ ਬਹੁਤ ਉਹਾਂ ਭਯੋ ਆਪਸ ਮਧ ਖਾਪ ।੨੬।
dôhrâ : garad gubârhi maddh tahin par kau sujhai na âpa.
raulau gaulô bahut uhân bhayô âpas madh khâp.26.

ਕਈ ਸੁ ਤੁਰਕਨ ਮਾਰ ਤਿਹ ਸ੍ਰੀ ਜੁਝਾਰ ਸਿੰਘ ਸ਼ਹੀਦੀ ਲੀਨ ।
ਤਿਮ ਮਗਰ ਜੋਰਾਵਰ ਸਿੰਘ ਜੀ ਪਰਯੋ ਸ਼ੇਰ ਜਿਮ ਚੀਨ ।੨੭।
kaî su turkan mâr tih srî jujhâr singh shahîdî lîn.
tim magar jôrâvar singh jî paryô shçr jim chîn.27.

ਚੌਪਈ : ਦੇਖ ਭਾਈ ਦੁਖ ਸਹਯੋ ਨ ਗਯੋ । ਫੜ ਖੰਡੈ ਸੋ ਮਗਰੈ ਧਯੋ ।
ਜਾਇ ਭਾਈ ਜਿਮ ਸ਼ਸਤ੍ਰਨ ਕਰੇ । ਮਾਰੈ ਉਸੈ ਜੋ ਆਗੈ ਅਰੇ ।੨੮।
chaupaî : dçkh bhâi dukh sahyô na gayô. phard khandai sô magrai dhayô.
jâi bhâi jim shastarn karç. mârai usai jô âgai arç.28.

ਕਿਸੈ ਢਾਲ ਕਿਸ ਭਗੋਤੀ ਛੁਹਈ । ਜਿਸੈ ਛੁਹੀ ਉਸੈ ਕਟ ਕਰ ਗਈ ।
ਸੁਨਮੁਖ ਉਨਕੈ ਅੜਯੋ ਨ ਕੋਇ । ਮਾਰ ਗਿਰਾਏ ਬੰਦੂਕਨ ਸੋਇ ।੨੯।
kisai dhâl kis bhagautî chhuhâi. jisai chhuhî usai kat kar gâi.
sunmukh unkai ardyô na kôî. mâr girâç bandûkan sôî.29.

ਐਸੀ ਭਾਂਤ ਤਹਿੰ ਦੋਵੇਂ ਭਾਈ । ਸਾਥ ਪਠਾਣਨ ਸ਼ਹੀਦੀ ਪਾਈ ।
ਸਤਰੇ ਸਏ ਬਾਸਟੇ ਸਾਲ । ਐਸ ਭਈ ਪਰ ਗੁਰ ਦੋਊ ਬਾਲ ।੩੦।
aisî bhânt tahin dôvçn bhâi. sâth pathânan shahîdî pâi.
satarç saç bâstç sâla. ais bhâi par gur dôû bâla.30.

Chaupai : Whatever some odd bullet was left with the Singhs,
They pumped it into those who came quite close to them.
In this way, the Singhs shot them down in one or twos,
And the whole place was filled with piles of their dead bodies. (22)

When such a din, noise and chaos raged there,
Sahibzada Jujhar Singh took a silent vow in his mind:
That it was not worth while to live or exist like a silent spectator.
Why should a son remain alive when his father was facing death? (23)

Abhimanyu⁴ had sacrificed his life for the sake of his father, Arjuna⁵,
And so had Meghnath⁶ died for his father, Ravana.
This had been the great tradition among the Kshatriyas,
That a son sacrifices his life before his father dies. (24)

So Sahibzada Jujhar Singh rushed out with his sword,
And killed everyone who dared to confront him.
To whichever flank he rushed, it became deserted,
As if a large force had launched an attack. (25)

Dohra : In the midst of such a din, dust and chaos there,
It was difficult to distinguish between a friend and a foe.
In the minds of such a hue and cry over there,
There was a lot of loss of lives on both sides. (26)

Chaupai : After slaughtering a large number of Mughal soldiers,
Sahibzada Jujhar Singh attained the martyrdom himself.
Immediately after his martyrdom it was the turn of Sahibzada Zorawar Singh,
Who also jumped into the fray like a lion following his brother's example. (27)

Unable to bear the sight of his elder brother's torture,
Sahibzada Zorawar Singh followed his footsteps with a sword,
Using the similar weapons as used by his elder brother,
He slaughtered all those who dared to confront him. (28)

Hitting some with his shield, some with his sword,
Whosoever he touched with his weapon, he was slaughtered.
Since nobody dared to face and confront him alone,
He was shot dead by a hail of enemy bullets. (29)

Both the brothers died like brave warriors,
And attained martyrdom along with the Pathans.
It was in the year of seventeen hundred and sixty two (1705 CE),
That both the elder sons of the Guru attained martyrdom. (30)

ਚਮਕੌਰ ਦਾ ਹੋਰ ਹਾਲ
(... 'ਹਮ ਸੁਤ ਦੀਨੇ ਸੌਪ ਥਾਇ')
chamkaur dâ hôr hâla
(... 'ham sut dînc saump thâi')

- ਦੋਹਰਾ : ਕਰਤ ਲਰਾਈ ਇਮ ਤਹਾਂ ਸਮਾਂ ਸੰਝ ਭਈ ਆਇ ।
 ਡੇਰਨ ਗਏ ਸੁਦਾਰ ਤੁਰ ਚੌਂਕੀ ਚੁਫੇਰ ਕਰਵਾਇ ।੧।
 dôhrâ : karat larâi im tahân samân sanjh bhaî âi.
 dçran gaç sardâr tur chaunkî chuphçr karvâi.1.
- ਚੌਪਈ : ਬਹੁ ਚੁਕਸਾਈ ਚੁਫੇਰੇ ਕਰ ਗਏ । ਮਾਨੁਖਨ ਸੰਗ ਮਾਨੁੱਖ ਖੜਵਏ ।
 ਔਰਨ ਕੈ ਢਿਗ ਔਰ ਖੜਵਏ । ਤਿਨ ਮਧ ਰਾਤ ਕੇ ਲਖਨ ਨ ਪਏ ।੨।
 chaupâi : bahu chuksâi chuphçrç kar gaç. mânukhan sang mânukkh khardvaç.
 auran kai dhig aur khardvaç. tin madh râat kô lakhan na paç.2.

ਏਕ ਕਹੈ ਗੁਰ ਰਹੁਗੋ ਨਾਹੀ । ਏਕ ਕਹੈ ਕਿਤ ਜਾਹਿ ਉਡਾਹੀ ।
 ਚਾਰ ਕੁੰਟ ਉਸ ਫੜਨੈ ਵਾਰੇ । ਲੱਖ ਲੋਕ ਉਸ ਭਏ ਦੁਆਰੇ ।੩।
 çk kahain gur rahugô nâhî. çk kahai kit jâhi udâhî.
 châr kunt us phardnai vâro. lakkh lôk us bhaç duârô.3.

ਓਇ ਲਾਇ ਫੰਘ ਕਿਤ ਜਾਇ ਉਡਾਹੀ । ਉਸ ਜਮੀਨ ਮਧ ਬਡਯੋ ਨਾ ਜਾਹੀ ।
 ਠੀਕ ਬਾਤ ਗੁਰ ਔਖੀ ਬਣੀ । ਹੁਤੀ ਬਾਤ ਜਿਮ ਲੋਕਨ ਗਿਣੀ ।੪।
 ôi lâi phangh kit jâi udâhî. us jamîn madh badyô nâ jâhî.
 thîk bât gur aukhî banî. hutî bât jim lôkan ginî.4.

ਤੋ ਸਤਿਗੁਰ ਕੁਛ ਸੁੱਝੈ ਨਾਹੀ । ਰਹੀ ਨ ਫਉਜ ਕੁਛ ਲੜਨੈ ਵਾਹੀ ।
 ਸਾਹਬਜ਼ਾਦਨ ਸ਼ਹੀਦੀ ਪਾਈ । ਬਹੁ ਸਤਿਗੁਰ ਇਮ ਭਈ ਸੁਚਾਈ ।੫।
 tau satigur kuchh sujhai nâhî. rahî na phauj kuchh lardnai vâhî.
 sâhbazâdan shahîdî pâi. bahu satigur im bhaî suchâi.5.

- ਦੋਹਰਾ : ਤੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਸੋਚਿਓ ਹਮ ਚੰਡੀ ਸੌਪੈ ਥਾਇ ।
 ਹਮ ਦੂਜੈ ਬਚਤੇ ਨਹਿੰ ਦਿਸੈ ਕਿਛੁ ਹੋਵਗੁ ਉਨੇ ਰਜਾਇ ।੬।
 dôhrâ : tau srî satigur sôchiô ham chandî saumpai thâi.
 ham dûjai bachtç nahin disain kichhu hôvgu unç rajâi.6.

- ਚੌਪਈ : ਪਰ ਭਲੀ ਭਈ ਸਿਰ ਤੁਰਕੇ ਲਾਇ । ਬਚਨ ਪੂਰਨ ਹਮ ਬਡਿਅਨ ਭਾਇ ।
 ਅਬ ਹਮ ਖਾਲਸੈ ਦਯੋ ਗੁਰਾਈ । ਦੱਯੋ ਟਿਕੇ ਖਾਲਸੈ ਲਾਈ ।੭।
 chaupâi : par bhalî bhaî sir turkç lâi. bachan pûran ham badiyan bhâi.
 ab ham khâlsai dayô gurâi. dayyç tikkç khâlsai lâi.7.

ਜਹਿੰ ਸਤਿਗੁਰ ਥੇ ਬੈਠੇ ਆਪ । ਸੰਤ ਸਿੰਘ ਤਿਹ ਬਹਾਯੋ ਥਾਪ ।
 ਸੀਸ ਆਪਨਿ ਤੈ ਪਗਿ ਉਤਾਰੀ । ਸੰਤ ਸਿੰਘ ਸਿਰ ਆਪ ਸੁਧਾਰੀ ।੮।
 jahin satigur thç baithç âp. sant singh tih bahâyô thâp.
 sîs âpni tai pagî utârî. sant singh sir âp sudhârî.8.

Further Account of Chamkaur
(I have returned God's Gift (my two sons) to the Divine)

Dohra : So the bloody battle of Chamkaur Sahib continued,
Through out the day till it was evening.
Then the Mughal commanders retreated to their shelters,
After positioning their troops all around the fortress. (1)

Chaupai : They cordoned the place from all sides so intensely,
That no space was left between one soldier and another.
A cordon after cordon was placed round the whole area,
So that the Guru and Khalsa force could not escaped at night. (2)

One soldier opined that the Guru could not be captured at any cost,
While another stated how could he escape through their cordon?
Troops had been posted on all four sides to capture him,
As lakhs of troops had laid a siege around him. (3)

The Guru could neither fly like a bird into the sky,
Nor could he enter into the earth to disappear.
It was really a moment of great crisis for the Guru,
As it was being pointed out by the onlookers. (4)

Satguru, at this moment, felt really at his wits' ends,
As all his soldiers had been incapacitated in battle.
That his two dear sons have also sacrificed their lives,
Made Satguru go into deep contemplation and reflection. (5)

Dohra : Then reflecting over the whole situation deeply and calmly,
Satguru declared that he had returned his beloved sons to their Creator.
Now that his own life seemed to be in danger,
So must be the Will and Design of God behind it. (6)

Chaupai : But so it be, the blame had gone to the Mughals,
As our ancestors' words had come out to be true.
Now I would confer sovereignty on the Khalsa Panth,
By anointing them as my true successors. (7)

Satguru vacated the seat on which he was sitting,
And made a Singh named Sant Singh occupy that seat,
Removing his own turban from his revered head,
He placed it on Sant Singh's head with his blessings. (8)

ਕਲਗੀ ਗੁਰ ਸਿਰ ਦਈ ਲਗਾਇ । ਦਈ ਪੁਸ਼ਾਕ ਅਪਣੀ ਪਹਿਰਾਇ ।
ਗੁਰੂ ਤੋਰ ਸਿੰਘ ਰੱਖਿ ਬਹਾਯੋ । ਗੁਰ ਨਾਨਕ ਜਿਮ ਅੰਗਦ ਟਿਕਾਯੋ ।੯।
kalgî gur sir daî lagâi. daî pushâk apnî pahirâi.
gurû taur singh rakkhi bahâyô. gur nânak jim angad tikâyô.9.

ਸੱਦ ਖਾਲਸੈ ਕੁਨਸ ਕਰਵਾਈ । ਸਤਿਗੁਰ ਸਿੰਘਨ ਦਈ ਪਤਿਸ਼ਾਹੀ ।
ਸੰਤ ਸਿੰਘ ਇਮ ਕਹਯੋ ਸਮਝਾਈ । ਹੋਈਂ ਸ਼ਹੀਦ ਮਤ ਫਤਿਓ ਜਾਈ ।੧੦।
sadd khâlsai kunas karvâi. satigur singhan daî patishâhî.
sant singh im kahyô samjhâi. hōiñ shahîd mat phaiô jâi.10.

ਦੋਹਰਾ : ਜੀਵਨ ਸਿੰਘ ਰੰਘਰੇਟੜੋ ਬੰਦੂਕੀ ਖਰੋ ਅਖਵਾਇ ।
ਏਕ ਬੁਰਜ ਮਧ ਸੋ ਬਹਯੋ ਏਕਲ ਹੀ ਥੋ ਸਾਇ ।੧੧।

dôhrâ : jîvan singh ranghrçtrdô bandûkî kharô akhvâi.
çk buraj madh sô bahyô çkal hî thô sâi.11.

ਚੌਪਈ : ਠੌਰ ਠੌਰ ਔਰ ਹੁਤੇ ਬਹਾਇ । ਪਰ ਦਾਰੂ ਗਯੋ ਉਸੈ ਮੁਕਾਇ ।
ਥਕੇ ਹੁਤੇ ਅਰੁ ਨੀਂਦ ਅਕਾਏ । ਸਭ ਸਿੰਘ ਮੱਧ ਚਾਲੀ ਏ ਥਾਏ ।੧੨।

chaupaî : thaur thaur aur hutç bahâi. par dârû gayô usai mukâi.
thakç hutç aru nînd akâç. sabh singh maddh châlî ç thâç.12.

ਕਿਛੁ ਜਖਮੀ ਕਿਛੁ ਪਰੇ ਥੇ ਮਰੇ । ਇਮ ਕਰ ਸੰਸੇ ਬਹੁ ਗੁਰ ਕਰੇ ।
ਹੁਤੇ ਗਨੀ ਖੰ ਗੁਰ ਸੰਗ ਪਠਾਣ । ਪਹੁੰਚਯੋ ਤਿਸਕੋ ਭਾਈ ਆਣ ।੧੩।
kichh zakhmî kichh parç thç març. im kar sansô bahu gur karç.
hutô ganî khân gur sang pathân. pahu?chyô tiskô bhâi ân.13.

ਮਾਰ ਵਾਜ ਉਨ ਸੱਦਯੋ ਤਾਹਿੰ । ਆਓ ਨਿਕਸ ਹਮ ਰੱਖ ਲੈ ਤਾਹਿੰ ।
ਸੋਊ ਬਾਤ ਗੁਰ ਕੈ ਕੰਨ ਪਈ । ਸੱਦ ਪਠਾਣ ਉਸ ਗੱਲ ਸਮਝਈ ।੧੪।
mâr vâj un saddyô tâhin. âô nikas ham rakkh lai tâhin.
sôû bât gur kai kann paî. sadd pathân us gall samjhaî.14.

ਲੈ ਚਲ ਹਮ ਕੋ ਅਪਨੇ ਨਾਲ । ਹਮ ਕਰ ਦੇਂਗੇ ਤੁਮੇਂ ਨਿਹਾਲ ।
ਹੁਤੇ ਪਠਾਣ ਸਿਦਕ ਕੋ ਪੂਰੇ । ਉਨੈਂ ਕਹੀ ਲੈ ਚਲਗੁ ਜਰੂਰੇ ।੧੫।
lai chal ham kô apnç nâl. ham kar dçngç tumçñ nihâl.
hatau pathân sidak kô pûrô. unain kahî lai chalgu jarûrô.15.

ਦੋਹਰਾ : ਹੁਤੀ ਮੋਰੀ ਇਕ ਬੁਰਜ ਮਧ ਸੋ ਗੁਰ ਦਈ ਖੁਲ੍ਹਾਇ ।
ਕਮਰ ਖੰਜਰ ਇਕ ਹਥ ਫੜਯੋ ਕਿਛੁ ਮੋਰੈਂ ਖੀਸੈ ਪਾਇ ।੧੬।

dôhrâ : hutî môrî ik buraj madh sô gur daî khulhâi.
kamar khañjar ik hath phardyo kichhu môhrain khîsai paî.16.

ਚੌਪਈ : ਨਿਕਸ ਸਤਿਗੁਰ ਜਬ ਆਗੈ ਧਾਯੋ । ਖੜੇ ਪਹਿਰੂ ਕਿਤ ਲੰਘਨ ਨ ਪਾਯੋ ।
ਤੋ ਸਤਿਗੁਰ ਦਯੋ ਰੋਲੇ ਮਚਾਇ । ਭਾਗਯੋ ਹਿੰਦੂ ਇਮ ਕਹਯੋ ਸੁਨਾਇ ।੧੭।

chaupaî : nikas satigur jab âgai dhâyô. khardç pahirû kit langhan na pâyô.
tau satigur dayô raulô machâi. bhâgyô hindû im kahyô sunâi.17.

Then removing his crown, he put it on Sant Singh's head,
As well as he made Sant Singh wear his own royal garments.
Following Sikh Guru's tradition, he appointed the Singhs as his successors,
Much in the tradition of Guru Nanak appointing Guru Angad his successor. (9)

Asking the remaining Singhs to pay obeisance to his successor,
The Guru bestowed the Singhs with a power of sovereignty.
Thereafter, the Guru instructed Sant Singh to this effect:
That he should prefer martyrdom to being captured by the enemy. (10)

Dohra : There was one Singh Jiwan Singh, a Ranghreta⁷ by caste among Singhs,
Who was very famous for his excellent marksmanship?
The Guru made him take a position inside the highest dome,
The only one dome that existed in that fortress. (11)

Chaupai : The Guru, then, positioned the other Singhs at vantage points,
But they had all run short of ammunition.
Moreover, they were extremely exhausted and suffered from insomnia,
Their numerical strength reduced to just forty at that place. (12)

Since some of the them were wounded, others were lying dead,
The Guru felt extremely worried about the consequences.
There was one Gani Khan, a Pathan, in the company of the Guru,
Whose brother had succeeded in reaching near the fortress. (13)

He shouted to his brother to come out of the fortress,
And assured him to take him home safe and well protected.
The Guru heard the shout of this Pathan from outside,
And called him inside to brief him properly. (14)

The Guru asked the Pathan to take him (the Guru) out with him,
For which he would be generously rewarded by the Guru.
The Pathan brothers, being the devout followers of the Guru,
Promised that they would definitely take him along with them. (15)

Dohra : There was one secret closed window in the dome in that fortress,
Which the Guru got opened by his bodyguards.
Thereafter, he picked up a small dagger from the weapons,
And also put some gold coins into his breast pocket. (16)

Chaupai : When the Guru tried to march forward after coming out of the fortress,
He could not penetrate through security cordon of Mughal guards.
Then the Guru raised a lot of hue and cry in darkness:
That the Hindu (the Guru) was deserting and running out. (17)

ਗਯੋ ਗਯੋ ਭਯੋ ਚਾਰੋਂ ਓਰ । ਸਤਿਗੁਰ ਭੀ ਕਹਿੰ ਉਸ ਹੀ ਤੋਰ ।
ਤੋਂ ਪਠਾਣ ਗੁਰ ਆਗੈ ਲਾਯੋ । ਵੜ ਮਧ ਤੁਰਕਨ ਦਰਯਾਇ ਵਲ ਧਾਯੋ ।੧੮।
gayô gayô bhayô chârôn ôr. satigur bhî kahin us hî taur.
tau pathân gur âgai lâyô. vard madh turkan daryâi val dhâyô.18.

ਦੋੜ ਦਪੌੜ ਕਰ ਗਏ ਝੱਲ । ਆਗੈ ਦੇਖਯੋ ਇਕ ਮਾਹੀ ਚਲ ।
ਉਨੈਂ ਲਯੋ ਥੋ ਗੁਰੂ ਪਛਾਣ । ਵਹੁ ਲਗਯੋ ਤਉ ਡੰਡ ਸਉ ਪਾਣ ।੧੯।
dôrd dapaurd kar gaç jhall. âgai dçkhyô ik mâhî chal.
unain layô thô gurû pachhân. vahu lagyô tau dand sau pân.19.

ਸਤਿਗੁਰ ਉਸ ਦਈ ਮੋਹਰ ਫੜਾਇ । ਇਸਤੇ ਰੋਲਾ ਔਰ ਦਯੋ ਪਾਇ ।
ਗੁਰ ਸੋਚੈਂ ਨ ਦਏ ਫੜਾਇ । ਨ ਮੰਨੈ ਵਹ ਕਿਸ ਹੀ ਦਾਇ ।੨੦।
satigur us daî môhar phardâi. istç raulâ aur dayô pâi.
gur sôchain na daç phardâi. n mannai vah kis hî dâi.20.

ਦੋਹਰਾ : ਧਾਯੋ ਗੁਰ ਆਗੈ ਕਰੀ ਪੇਟ ਖੰਜਰ ਦਯੋ ਧਸਾਇ ।
ਘੱਲ ਘਾਲ ਉਸ ਬਹੁ ਕਰੀ, ਗੁਰ ਛੋਰਯੋ ਪ੍ਰਾਣ ਉਡਾਇ ।੨੧।
dôhrâ : dhâyô gur âgai karî pçt khanjar dayô dhasâi.
ghôl ghâl us bahu karî, gur chhôryô parân udâi.21.

੨੦. ਸਾਖੀ ਮਾਛੀਵਾੜੇ ਕੀ ਲਿਖਯਤੇ
(‘...ਲਯੋ ਸਰਬ ਲੋਹ ਕਰਦ ਫਿਰਾਇ’)
20. sâkhî mâchhîvârdç kî likhyatç
(‘...layô sarab lôh karad phirâi’)

ਚੌਪਈ : ਤੋਂ ਸਤਿਗੁਰ ਜਬ ਗਏ ਅਗੇਰੇ । ਢੁਕੇ ਜਾਇ ਮਾਛੀਵਾੜੇ ਨੇਰੇ ।
ਸਤਿਗੁਰ ਕੋ ਗਯੋ ਪਠਾਣ ਬਹਾਇ । ਲਯਾਯੋ ਖੜੀ ਗੁਲਾਬੋ ਬੁਲਾਇ ।੧।
chaupaî : tau satigur jab gaç agçrç. dhukç jâi mâchhîvârdç nçrç.
satigur kô gayô pathân bahâi. layâyô khatrî gulâbô bulâi.1.

ਦੋਹਰਾ : ਸੁਨਹੁ ਸਾਖੀ ਮਾਛੀਵਾੜੇ ਗੁਰ ਬਹੇ ਖੜੀ ਘਰ ਜਾਇ ।
ਪਠਾਣ ਸੱਯਦ ਖਿਜਮਤ ਕਰੀ ਗੁਰ ਤੋਰਹਿੰ ਸਿਰਹੁ ਉਠਾਇ ।੨।
dôhrâ : sunhu sâkhî mâchhîvârdç gur bahç khatrî ghar jâi.
pathân sayyad khijmat karî gur tôrhin sirhu uthâi.2.

ਚੌਪਈ : ਉਨ ਕੁਛ ਧਰਯੋ ਆਗੈ ਪਰਸਾਦਿ । ਸੋ ਮੁਖ ਪਾਯੋ ਕਰ ਗੁਰ ਯਾਦ ।
ਸੰਝ ਪੜੀ ਤੋਂ ਅੰਦਰ ਆਣੇ । ਮੱਧ ਹਵੇਲੀ ਭਏ ਟਿਕਾਣੇ ।੩।
chaupaî : un kuchh dharyô âgai parsâdi. sô mukh pâyô kar gur yâd.
sañjh pardî tau andar ânç. maddh havçlî bhaç tikânç.3.

ਇਕ ਦੋਇ ਤਹਿੰ ਸਿੰਘ ਚਲ ਆਏ । ਤੇ ਭੀ ਗੁਰਹਿ ਛੁਪਾਇ ਬਹਾਏ ।
ਇਕ ਦਿਨ ਗੁਰ ਬਕਰੋ ਮੰਗਵਾਯੋ । ਸਿੰਘਨ ਤੈ ਝਟਕੋ ਕਰਵਾਯੋ ।੪।

This slogan was shouted and repeated from all the four directions,
With the Guru joining these shouts in the same vien.
Asking the two Pathan brothers to keep leading him,
The Guru, mingling with Mughal soldiers, advanced towards the river (18)

Thus running, attacking and shouting they entered a dense forest,
Where they came across a cowherd with his cattle.
Recognising and identifying that the stranger was the Sikh Guru,
He started shouting and raising a terrible hue and cry. (19)

Satguru gave him a gold coin to keep him silent,
But he kept shouting more vigorously even after receiving the gold coin.
Apprehending that he might not get him arrested by the enemy,
The Guru felt that he was not amenable to reason. (20)

Dohra : The Guru, as a last resort, advanced and attacked him,
And stabbed him in the stomach with his dagger.
Despite his fierce struggle and efforts to wriggle out,
The Guru, finally, put him to permanent sleep. (21)

Episode 20
The Episode About Machhiwara
(Let the Steel Dagger's touch sanctify it)

Chaupai : When Satguru proceeded further after coming out of Chamkaur Sahib,
He arrived at a place near the village of Machhiwara¹.
Leaving Satguru on the outskirts of this town,
The two Pathan brothers called out a Kshtriya Gulab Chand. (1)

Dohra : Now, Dear readers, listen to the episode of Machhiwara,
How the Guru had entered the house of this Kshtriya house hold.
How the Pathan brothers had rendered a yeoman's service to the Guru,
By carrying the Guru almost on their heads. (2)

Chaupai : Kshtriya Gulab Chand brought some food for the Guru,
Which he partook after uttering a prayer of thanks giving.
He brought the Guru into his house at night,
And made him stay in the central most part of his Mansion. (3)

One or two more Singhs joined the Guru at this place,
Whom the Guru asked to stay with him in hiding.

ik dôi tahin singh chal âç. tç bhî gurhi chhapâi bahâç.
ik din gur bakrô mangvâyô. singhan tai jhatkô karvâyô.4.

ਜਿਮ ਸਤਿਗੁਰ ਝਟਕੇ ਕਰ ਖਾਵਹਿੰ । ਸੁਟ ਸੰਖੀ ਘਰ ਤੁਰਕ ਗਿਰਾਵਹਿੰ ।
ਦੇਖ ਤੁਰਕ ਦੇ ਖੜੀ ਗਾਰੈ । ਹਮਰੇ ਘਰ ਤੁਹ ਹਡੀਆਂ ਡਾਰੈ ।੫।
jim satigur jhatkô kar khâvhin. sut sankhî ghar turak girâvhin.
dçkh turak dç khatrî gûrai. hamrç ghar tuh hadîân dârai.5.

ਦੋਹਰਾ : ਤੋਂ ਖੜੀ ਸਤਿਗੁਰ ਕਹੀ ਮੈਂ ਹੋਂ ਮਾੜੇ ਅੱਤਿ ।
ਖਬਰ ਹੋਇ ਕਿਤ ਤੁਰਕ ਕਉ ਮਾਰੈ ਮੋਹਿ ਅਲਬੱਤ ।੬।

dôhrâ : tau khatrî satigur kahî main hôn mârdô atti.
khabar hôi kit turak kau mârai môhi albatt.6.

ਚੌਪਈ : ਤੋਂ ਸਤਿਗੁਰ ਦਏ ਰੁਪਯੇ ਡਾਰ । ਸੇ ਚੁਗ ਕਾਜੀ ਰਹਯੇ ਮਸਟ ਮਾਰ ।
ਇਸੀ ਭਾਂਤ ਗੁਰ ਦਸ ਦਿਨ ਰਹਯੇ । ਤੋਂ ਸਤਿਗੁਰ ਤਹਿੰ ਚਲਨੋ ਚਹਯੇ ।੭।

chaupaî : tau satigur daç rupyç dâr. sô chug kâjî rahyô masat mâr.
isî bhânt gur das din rahyô. tau satigur tahin chalnô chahyô.7.

ਤੋਂ ਪਠਾਣ ਸਹਿਤ ਸੱਯਦ ਰਲਵਾਯੋ । ਕਹਿ ਸਤਿਗੁਰ ਕੋ ਬਾਣੋਂ ਬਣਵਾਯੋ ।
ਡੋਲ ਹਾਜਨ ਕੀ ਲਈ ਬਨਵਾਇ । ਨੀਲੋ ਬਾਣੋ ਕੇਸ ਖਿਡਵਾਇ ।੮।
tau pathân sahit sayyad ralvâyô. kahi satigur kô bânôn banvâyô.
daul hâjan kî laî banvâi. nîlô bânô kçs khindvâi.8.

ਤਿਮ ਸਿੱਖਨ ਬਾਣੈ ਬਨਵਾਇ । ਫੜ ਅਸਤਾਵੈ ਪਠਾਣ ਭਏ ਰਾਹਿ ।੯।
tim sikkhan bânai banvâi. phard astâvai pathân bhaç râhi.9.

ਪੀਰ ਉਚੱਕੇ ਕਹਿਤੇ ਜਾਇੰ । ਨਬੀ ਗ਼ਨੀ ਖਾਂ ਥੇ ਤਹਿੰ ਨਾਇੰ ।
ਤੁਰੈ ਵਲ ਤਊ ਮੁਲਤਾਨ ਸਦਾਇੰ । ਜਾ ਪਹੁੰਚੇ ਵਹਿ ਕਨੇਚ ਗਿਰਾਇੰ ।੧੦।
pîr uchkkç kahitç jâin. nabî ganî khân thç tahin nâi.
turai val taû multân sadâi. jâ pahunchç vahi kançch girâi.10.

ਦੋਹਰਾ : ਤਿਹ ਥਾਂ ਹੁਤੇ ਮਸੰਦ ਇਕ ਫੱਤਾ ਤਾਂਹਿ ਸੁ ਨਾਇੰ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਬੁਲਾਇੰ ਉਸ ਕਿਮ ਹਮ ਅਗੈ ਪੁਜਾਇੰ ।੧੧।

dôhrâ : tih thân hutô masand ik phattâ tânhi su nâi.
satigur kahyô bulâi us kim ham agai pujâi.11.

ਚੌਪਈ : ਘੋੜੀ ਘਰ ਕੀ ਹਮ ਕੋ ਦੇਹ । ਹਮ ਤੁਮ ਦਰਬ ਘਣੀ ਭਰ ਦੇਹਿੰ ।
ਬੁਰੇ ਦਿਵਸ ਸੁ ਤਬ ਤਿਹ ਆਏ । ਕਹਯੋ ਘੋੜੀ ਦੇਇੰ ਹਮ ਚੜੈਂ ਫਾਹੇ ।੧੨।

chaupaî : ghôrdî ghar kî ham kô dçh. ham tum darab ghanî bhar dçhin.
burç divas su tab tih âç. kahyô ghôrdî dçî ham chardain phâhç.12.

ਤਬ ਸਤਿਗੁਰ ਐਸੇ ਉਸ ਕਹਯੋ । ਤੂੰ ਮਰਨੋ ਫਾਹਯੋ ਅਬ ਕਬ ਰਹਯੋ ।
ਸੇ ਲਹੋਰ ਜਾਇੰ ਫਾਰੈ ਚਰਯੋ । ਸਤਿਗੁਰ ਬਚਨ ਨ ਉਸਤੈ ਟਰਯੋ ।੧੩।

One day the Guru ordered for some goats to be brought,
And ordered the Singhs to slaughter these animals. (4)

As the Guru partook the meat of these slaughtered animals,
He kept on throwing the bones into the neighbouring Muslim's household,
At this, the Muslim started abusing his Kshtriya neighbour,
For throwing the left over bones into his house. (5)

Dohra : Thereupon the Guru's host Gulab Chand prayed to the Guru,
That he was a very poor and powerless citizen.
If the Mughals came to know about this sheltering the Guru,
They would, undoubtedly, kill him and his family. (6)

Chaupai : Then Satguru started throwing coins into the Muslim's house,
Which made him keep silent after picking up those coins.
After staying there for ten days in his manner,
The Guru wished to move out of this place. (7)

Then Satguru called one Sayyad to join his two Pathan followers,
And ordered for different kinds of dresses to be made.
Thereafter, they changed their apparels to look like Hajj² pilgrims,
By wearing long blue robes and throwing loose their hair upon their backs. (8)

The accompanying Singhs also changed into similar robes,
With the Pathans leading the contingent with Astavas³ in their hands. (9)

Proclaiming that Uchh da Pir⁴ was on his religious pilgrimage,
The two Pathan brothers Nabi khan, Gani Khan accompanied the Guru.
Marching towards the Pir's seat in the western province of Multan,
This small caravan reached the village named Kanaich⁵. (10)

Dohra : There used to live one Masand⁶ in this village,
Who was known by the name Fateh,, the Masand.
Satguru sent for this Masand to meet him,
And asked him to get him (the Guru) out of this Muslim territory. (11)

Chaupai : The Guru asked this Masand to lend his horse to him,
For which he would be adequately compensated with money.
The cursed Masand, having fallen under the influence of evil stars,
Remarked that he did not wish to be hanged for the offence of lending his horse. (12)

Hearing this, Satguru said to him in prophetic words,
That he could not escape the gallows even after this refusal.

tab satigur aisç us kahyô. tûn marnô phâhyô ab kab rahyô.
sô lahaur jâi phâhai charyô. satigur bachan na ustai taryô.13.

ਤੁਰ ਸਤਿਗੁਰ ਜਬ ਆਗੈ ਧਏ । ਸ੍ਰਾਇ ਦੁਰਾਇ ਤੁਰਕਨ ਘਿਰਵਏ ।
ਕਰੈਂ ਪੀਰ ਹਮ ਜ਼ਯਾਫਤ ਖਾਏ । ਅਬ ਇਕ ਰਾਤ ਈਹਾਂ ਰਹਿ ਜਾਏ ।੧੪।
tur satigur jab âg'ai dhaç. sarâi durâi turkan ghirvaç.
kahain pîr ham zayâphat khâç. ab ik rât îhân rahi jâç.14.

ਤੋਂ ਸੱਯਦ ਪਠਾਣ ਇਮ ਗਲ ਥਾਮੀ । ਪੀਰ ਹਮਾਰੈ ਰੋਜੋ ਮੁਦਾਮੀ ।
ਇਕ ਜੋਂ ਸੇਤੀ ਰੋਜੋ ਖੋਲੈਂ । ਫੜ ਤਸਬੀ ਮੁਖੋਂ ਥੋੜੋ ਬੋਲੈਂ ।੧੫।
tau sayyad pathân im gal thâmî. pîr hamârai rôjô mudâmî.
ik jaun sçtî rôzô khôlain. phard tasbî mukhôn thôrdô bôlain.15.

ਔਰ ਮੁਰੀਦ ਖਾਇ ਜਾਹਿੰ ਜਰੂਰ । ਬਿਧੀ ਬਣਾਈ ਐਸ ਸ਼ਹੂਰ ।੧੬।
aur murîd khâi jâhin jarûr. bidhî banâi ais shahûr.16.

ਦੋਹਰਾ : ਤੋਂ ਸਿੰਘਨ ਭੋ ਖਾਇਓ ਅਬ ਹਮ ਕੀ ਭਵਗੁ ਹਵਾਲ ।
ਅਬ ਧਰਮ ਹਮਾਰੋ ਕਿਮ ਰਹੇ ਗੁਰ ਸੋਂ ਔ ਜਗ ਨਾਲ ।੧੭।

dôhrâ : tau singhan bhau khâiô ab ham kî bhavgu havâl.
ab dharam hamârô kim rahç gur sôn au jag nâl.17.

ਚੌਪਈ : ਤੋਂ ਸਤਿਗੁਰ ਉਨ ਦਯੋ ਫਰਮਾਇ । ਲਯੋ ਸਰਬ ਲੋਹ ਕਰਦ ਫਿਰਾਇ ।
ਜੋਰ ਜੁਲਮ ਸੰਗ ਤੁਰਕ ਨ ਹੋਇ । ਤੋਂ ਹੋਇ ਤੁਰਕ ਸੰਗ ਤੁਰਕਨੀ ਸੋਇ ।੧੮।

chaupaî : tau satigur un dayô pharmâi. layô sarab lôh karad phirâi.
zôr zulam sang turak na hôi. tau hôi turak sang turkanî sô.18.

ਇਕ ਔਰ ਗਲ ਕਰਤ ਪਤਯਾਈਓ । ਪੱਲੈ ਬਾਂਧ ਕੁਛ ਖਾਣਾ ਲਯਾਈਓ ।
ਜੇ ਤੁਮਰੋ ਕੁਝ ਮਨ ਸੰਕਾਇ । ਪੰਜ ਚੁਭੇ ਲਯੋ ਅੰਮ੍ਰਿਤਸਰ ਲਾਇ ।੧੯।
ik aur gal karat patyâiô. pallai bândh kuchh khânâ layâiô.
jç tumrô kujh man sankâi. panj chubhç layô ammrîtsar lâi.19.

ਸੋਊ ਡਉਰ ਸਿੰਘਨ ਕਰ ਲਈ । ਤੁਰਕਨ ਕਹੀ ਕਿਮ ਕਰਦ ਛੁਹਈ ।
ਕਹੀ ਪਠਾਣ ਸ਼ਰੂ ਅਈ ਨਈ । ਧਰਮ ਕੀਯੋ ਅਬ ਹਾਜੀਅਨ ਮਈ ।੨੦।
sôû daur sikkhan kar laî. turkan kahî kim karad chhuhâi.
kahî pathân sharhâ aî naî. dharam kîyô ab hâjîan maî.20.

ਪ੍ਰਾਤ ਖੋਹਲ ਕਰ ਦੇਖਯੋ ਖਾਣਾ । ਕੜਾਹ ਚਾਵਲ ਦਿਖੁ ਮਨ ਪਤੀਆਣਾ ।
ਉਹਾਂ ਤੇ ਤੁਰ ਮੋਹੀ ਗਏ । ਜਟਪੁਰ ਲੰਮੀ ਲੰਘ ਭਗਤੇ ਠਏ ।੨੧।
parât khôhal kar dçkhyô khânâ. kardâh châval dikhu man patîânâ.
ûhân tç tur môhî gâç. jatpur lammî langh bhagtç thaç.21.

Soon thereafter, he was hanged from the gallows at Lahore,
Thus fulfilling the prophetic words of the Guru about him. (13)

When the Satguru proceeded further on his disguised journey,
His caravan was taken over by the Muslims at an inn at Doraha⁷.
The Muslims eventually invited the Pir (the Guru) for a dinner,
And for a night's stay with them in the roadside inn. (14)

Thereupon, the Sayyad and the two Pathans advanced an argument,
That their revered Pir was observing indefinite Rozas⁸.
That he broke his fast every night after partaking only one grain of oats,
And observed silence during meditation by telling on rosary beads. (15)

That the rest of the Pir's followers would be glad to break bread with them,
Such was the argument they advanced to their Muslims hosts. (16)

Dohra : Hearing this argument of the Pathans, the accompanying Singhs felt worried,
At the prospect of partaking food with the forbidden Muslims.
How could they protect the sanctity of their religious injunctions?
How could they keep their religious vows given to the Guru and the Khalsa Panth? (17)

Chaupai : Then Satguru suggested a solution by way of allaying their fears,
That they should sanctify the proffered food with the touch of a steel dagger.
The Guru clarified that a Singh could not be converted to Islam under duress,
Unless he had established a conjugal relationship with a Muslim woman. (18)

In order to prove the veracity of the Guru's instructions to the Singhs,
The Guru asked them to bring back a small portion of the Muslim's food.
If they still had doubts about their religious contamination after the dinner,
They should imaginatively have five dips in the sacred tank at Amritsar. (19)

Accepting Guru's instructions, the Singhs touched the food with a steel dagger,
But their Muslims hosts questioned their touching the food with a steel dagger.
The quick-witted Pathans remarked that that was the latest Islamic practice,
Which was being practised by the Haj pilgrims at Mecca. (20)

Next morning, when the Singhs unpacked the last night's left over food,
They were delighted to find it has turned into a pudding and rice dish.
Departing from there the Guru's entourage reached village Mohi,
And then halted at at Bhagta⁹ after crossing Mohi¹⁰ and Jaitpur¹¹. (21)

੨੧. ਸਾਖੀ ਕਾਂਗੜ ਤਪੇ ਦੀਨੇ ਕਿਆਂ ਕੀ
(ਲਖਮੀਰ ਪਾਸ ਡੇਰਾ; ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦੀ ਸ਼ਹੀਦੀ)
(‘ਇਮ ਸ਼ੀਰ ਖੋਰ ਦੁਇ ਦਏ ਕਤਲਾਇ’)
21. sâkhî kângard tapç dînc kiân kî
(lakhmîr pâs dçrâ; chhôtç sâhibzâdiân dî shahîdî)
(‘im shîr khôr dui daç katlâi’)

ਦੋਹਰਾ : ਤੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਤੁਰ ਪੁਜੇ ਕਾਂਗੜ ਤੱਪੈ ਜਾਇ ।
ਦੀਨੈ ਕੀ ਢਿਗ ਪਿੰਡ ਮਧੇ ਹੁਤ ਲਖਮੀਰ ਤਿਹ ਰਾਇ ।੧।

dôhrâ : tau srî satigur tur pujç kângard tappai jâi.
dînai kî dhig pind madhç hut lakhmîr tih râi.1.

ਚੌਪਈ : ਤਿਸੈ ਚੁਬਾਰੇ ਜਾ ਸਤਿਗੁਰ ਬਹੇ । ਆ ਲਖਮੀਰ ਚਰਨ ਤਿਹ ਛੁਹੈ ।
ਸਤਿਗੁਰ ਖੁਸ਼ੀ ਅਗਯੋਂ ਉਸ ਦਈ । ਔਰ ਹਕੀਕਤ ਉਸ ਯੋਂ ਕਹੀ ।੨।

chaupaî : tisai chubârç jâ satigur bahç. â lakhmîr charan tih chhuhai.
satigur khushî agyôn us daî. aur hakikat us yaun kahî.2.

ਜੋ ਤੂੰ ਟਿਕਾਇ ਸਕੈਂ ਹਮ ਪਾਹਿ । ਤੋ ਹਮ ਕਿਛ ਕਟ ਹੈਂ ਦਿਨ ਯਾਹਿ ।
ਕਹੀ ਲਖਮੀਰ ਤੂੰ ਹਮ ਸਿਰ ਕੈ ਸਾਥ । ਹਾਥ ਜੋੜ ਉਨ ਯੋਂ ਕਹੀ ਬਾਤ ।੩।
jau tûn tikâi sakain ham pâhi. tau ham kichh kat hain din yâhi.
kahî lakhmîr tûn ham sir kai sâtha. hâth jôrd un yaun kahî bât.3.

ਊਹਾਂ ਸਤਿਗੁਰ ਪ੍ਰਗਟ ਹੁਇ ਬਹੇ । ਸੁਨਿ ਸੁਨਿ ਸਿੰਘ ਤਿਹ ਥਾਂ ਬਹੁ ਅਏ ।
ਔਰ ਸੁਨੋਂ ਜੋ ਪਿਛਲਨ ਭਈ । ਯੋਂ ਸਾਹਿਬਜ਼ਾਦਨ ਛੋਟਨ ਸਿਰਵਈ ।੪।
ûhân satigur pargat hui bahç. suni suni singh tih thân bahu aç.
aur sunôn jô pichhlan bhaî. yaun sâhibzâdan chhôtan sirvaî.4.

ਸਰਸਯੋਂ ਭਯੋ ਬਹੁਤੇ ਬਿਚਲਉ । ਤੁਰੈ ਊਹਾਂ ਤੇ ਲੋਕ ਨਿਜ ਨਿਜ ਦਉ ।
ਰੋਪੜ ਤਾਕ ਗੁਰ ਰਖੀ ਸੰਭਾਰਾ । ਲਯਾਏ ਸਤਿਗੁਰ ਚਾਰਨ ਨਾਰਾ ।੫।
sarsayôn bhayô bahutô bichlau. turai ûhân tç lôk nij nij dau.
rôpard tâk gur rakhî sambhârâ. layâç satigur châran nârâ.5.

ਦੋਹਰਾ : ਊਹਾਂ ਫੌਜੋਂ ਬਹੁ ਮਿਲੀਂ ਚਾਰ ਤਰਫ ਤੇ ਆਇ ।
ਬਡ ਮਾਤਾ ਲੈ ਪੋਤਰਨ ਗਈ ਬਿਛਰ ਕਿਤ ਦਾਇ ।੬।

dôhrâ : ûhân phaujain bahu milîn châr taraf tç âi.
bad mâtâ lai pôtran gaî bichhar kit dâi.6.

ਚੌਪਈ : ਅਬ ਔਰ ਸਿੰਘਨ ਸਨਾਉਂ ਗਾਥ । ਅਏ ਰੋਪੜ ਲੈ ਸਤਿਗੁਰ ਸਾਥ ।
ਖੜਿ ਖੜਿ ਲੜ ਲੜ ਭਏ ਸ਼ਹੀਦ । ਕਹੈਂ ਗੁਰੂ ਕਿਮ ਜਾਇ ਵਗੀਦ ।੭।

chaupaî : ab aur singhan sanâûn gâtha. aç rôpard lai satigur sâth.
khai khai lard lard bhaç shahîda. kahain gurû kim jâi vagîd.7.

ਸਰਸੈ ਪਰ ਬਹੁ ਪਰਬਤੀ ਅਕਾਏ । ਇਮ ਕਰ ਪਹੁੰਚੇ ਰੋਪੜ ਆਏ ।
ਰੋਪੜੀਯਨ ਦਏ ਬੁਹੇ ਖੋਲੁ । ਕਹੈਂ ਗੁਰੂ ਰਹਿੰ ਹਮਰੇ ਕੋਲੁ ।੮।

Episode 21
The Episode About Kangar¹, Tapa² & Dina³ Villages
(Stay At the House of Lakhmir and Martyrdom of the younger Sahibzadas)
(How two innocent Sahibzadas were Beheaded)

Dohra : Then after leaving Machhiwara Satguru moved further on his itinerary,
And arrived at the two villages of Tapa and Kangar in Malwa.
These two villages are located near the town of Dina (Nagar),
With Lakhmir⁴ as the territorial custodian of this place. (1)

Satguru made the upper storey of Lakhmir's house his abode,
Where Lakhmir arrived and made his obeisance to the Guru.
Satguru, being pleased with his obeisance and respectful attitude,
Explained him the actual situation as it prevailed then. (2)

If it suited Lakhmir to provide shelter to the Guru,
Guru would like to spend a few days at his place.
That even at the cost of his life would he shelter the revered Guru,
Said the humble Lakhmir to the Guru with folded hands. (3)

With Satguru sitting on his royal throne once again,
Many Singhs returned to pay their obeisance after hearing the news,
Dear readers must also listen to the events of the recent past,
As these events passed with the two younger Sahibzadas. (4)

Chaupai : Many people had separated while crossing the flooded Sirsa rivulet,
And returned to their respective homes and hearths.
The Guru had managed to protect his caravan upto Ropar,
And had brought his four sons along with him safely. (5)

Dohra : But at Ropar arrived the enemy force in large numbers,
And converged on the Guru's caravan from all the four sides.
Grand mother Mata Gujri with the younger grandsons,
Got separated and went in an unknown direction. (6)

Chaupai : Let me now narrate the plight of the other Singhs,
Whom the Guru had managed to bring with him upto Ropar.
These Singhs had been resisting, fighting and making sacrifices,
So that their Guru might proceed and escape the chasing enemy. (7)

Being harassed and chased by the forces of hill chiefs near Sirsa,
The Guru and his Singhs had somehow reached Ropar.

sarsai par bahu parbatî akâç. im kar pahunchç rôpard âç.
rôprdfiyan daç bûhç khôlah. kahain gurû rahin hamrç kôl.8.

ਦੁਇ ਦੁਇ ਚਾਰ ਚਾਰ ਲਏ ਵਾਰ । ਲੂਟ ਕੂਟ ਦੇਂਹ ਤਿਤਹੀ ਮਾਰ ।
ਕਿਤਕ ਸਿੰਘ ਜੋ ਕੋਟਲੇ ਵੜ ਰਹੇ । ਨਹਿੰ ਉਨ ਖੋਹੇ ਔ ਮਾਰੇ ਨਹੇਂ । ੯ ।
dui dui châr châr laç vâra. lût kût dçnh tithî mâr.
kitak singh jô kôtlç vard rahç. nahin un khôhç au mârç nahçn.9.

ਜ਼ਖਮੀ ਹੋਇ ਤਹ ਬਚਿਤ੍ਰ ਸਿੰਘ ਵਰਯੋ । ਪਠਾਣ ਨਿਹੰਗ ਉਸ ਚੰਗੋ ਕਰਯੋ ।
ਔਰ ਸਿੰਘ ਜੋ ਜ਼ਖਮੀ ਗਏ । ਵੈ ਭੀ ਉਸ ਥੇ ਚੰਗੋ ਕਰਏ । ੧੦ ।
zakhmî hoi tah bachitar singh varyô. pathân nihang us changô karyô.
aur singh jô zakhmî gaç. vai bhî us thç changai karaç.10.

- ਦੋਹਰਾ : ਕਈ ਵਾਰ ਵਹੁ ਪਠਾਣ ਥੋ ਜਾਇ ਰਹਤੋ ਗੁਰੂ ਹਜ਼ੂਰ ।
ਘੋੜੈ ਜੋੜੈ ਉਸ ਚੰਗੋ ਕਰ ਖੁਸ਼ੀਆਂ ਦੇਤ ਹਜ਼ੂਰ । ੧੧ ।
dôhrâ : kaî vâh vahu pathân thô jâi rahtô gurû hazûr.
ghôrdai jôrdai us changai kar khushîân dçt hazûra.11.
- ਚੌਪਈ : ਅਬ ਅਗੇ ਫੇਰ ਸੁਨਹੁ ਵੈ ਬਾਤ । ਜਿਮ ਕੀਏ ਬਜੀਦੇ ਸ਼ੀਰ ਖੋਰ ਘਾਤ ।
ਰੋਪੜੋਂ ਜੁਈ ਮਾਤ ਉਨ ਕੀਨੀ । ਹੁਤੋ ਬਾਹਮਨ ਰਸੋਈਓ ਮਤ ਹੀਨੀ । ੧੨ ।
chaupaî : ab agç phçr sunhu vai bâta. jim kîç bajîdç shîr khôr ghât.
rôprdôn judî mât un kînî. hutô bâhman rasôîô mat hînî.12.

ਉਸ ਕੇ ਮਨ ਮੈਂ ਬਡ ਲਬ ਆਯੋ । ਉਨ ਦੇਖਤ ਦਰਬ ਜੁ ਮਾਤ ਚੁਕਾਯੋ ।
ਹੀਰੇ ਮੋਤੀ ਮਾਣਕ ਸਬਜੇ । ਹੁਤੋ ਗਲਯੋ ਬਾਮਣ ਜਿਤ ਗਜਬੈ । ੧੩ ।
us kç man main bad lab âyô. un dçkhat darab ju mât chukâyô.
hîrç môti mânak sabzç. hutô galyô bâman jit gajbai.13.

ਲੈ ਮਾਤੈ ਨਿਜ ਗਇਓ ਗਰਾਮ । ਸਾਹੇੜੀ ਥੋ ਉਸ ਕੋ ਨਾਮ ।
ਜਾਇ ਉਜਾੜ ਮਧ ਢੱਕ ਬਹਾਈ । ਚੀਜ ਸਭੀ ਉਨ ਕਰੀ ਕਬਜਾਈ ।
lai mâtai nij gaiô garâma. sâhçrdî thô us kô nâm.
jâi ujârd madh dhakk bahâi. chîj sabhî un karî kabjâi.

ਕਹੈ ਮਾਤਾ ਹਮ ਜਿਮੀਂ ਦਬਾਈ । ਤੁਮ ਮਨ ਚਿੰਤਾ ਕਰਯੋ ਨ ਕਾਈ ।
ਮਾਤਾ ਕਹੈ ਹਮ ਚਿੰਤਾ ਜਾਨ । ਹਮ ਕੋ ਬਹਾਉ ਕਿਤੇ ਕਲਬ ਮਕਾਨ । ੧੪ ।
kahai mâtâ ham jimîn dabâi. tum man chintâ karyô na kâi.
mâtâ kahai ham chintâ jâna. ham kô bahâu kitç kalab makân.15.

- ਦੋਹਰਾ : ਤੇ ਬਾਹਮਨ ਨਿਸ ਘਰ ਨਿਜੈ ਮਾਤਾ ਰਖੀ ਬਹਾਇ ।
ਪਰ ਰੰਘੜਨ ਮੋਰੰਡੈ ਕਹਯੈ ਮੁਹਿ ਮਿਲਾਉ ਨਿਬਾਬੈ ਜਾਇ । ੧੬ ।
dôhrâ : tç bâhman nis ghar nijai mâtâ rakhî bahâi.
par ranghrdan môrndai kahyai muhi milâu nibâbai jâi.16.

The Lodhi Pathans of Ropar opened their doors to the beleaguered Singhs,
Hoodwinking them that the Guru was enjoying their hospitality. (8)

These Muslim residents took small groups of Singhs into their houses,
And looted, plundered and ultimately killed them.
But some of those Singhs who had taken shelter at Kotla,
They were neither robbed, harmed nor killed by the residents. (9)

The badly wounded warrior Bachhitar⁵ Singh also sneaked into Kotla,
Whom his Pathan hosts nursed and treated his wounds.
The other Singhs who were also wounded and injured badly,
They were also attended to and healed of their injuries. (10)

Dohra : These Pathans of Kotla⁶ had been visiting the Guru at Anandpur Sahib,
And staying there with the Guru for days together.
The Guru, being pleased with their loyalty and allegiance,
Had been honouring them with valuable gifts of horses and expensive robes. (11)

Chaupai : Now, dear readers, read further about that most tragic incident:
How the Sirhind ruler Wazir Khan⁷ executed the two infant Sahibzadas.
How they along with Mata Gujri were separated from the Guru at Ropar,
By their own wily and wicked family butler, a Brahmin by caste. (12)

Who was extremely lured by the Guru's family gold and silver,
Which he had spotted being carried by Mata Gujri.
Seeing the expensive diamonds, rubies and stones in Mata Gujri's possession,
The poor Brahmin was dazzled and demeaned in his character. (13)

He took Mata Gurjri and two younger Sahibzadas to his own village,
Which was known by the name of village Saheri Kheri Brahmana.
After landing Mata Gujri and two infants in the midst of a wild growth,
He took possession of all the valuables from Mata Gujri. (14)

Telling Mata Gujri: Since he had buried the treasure in the earth,
She need not worry about the safety of her valuables.
Mata Gujri told that since she was more worried of her and grandsons' life,
He must make them take shelter in some safe house. (15)

Dohra : Then taking Mata Gujri and her grandsons to his own house,
The Brahmin provided them with shelter for the night.
But he himself approached the Muslim police officials at Morinda,
And asked them to get him in touch with the Nawab at Sirhind. (16)

- ਚੌਪਈ : ਮੈ ਦੇਉਂਗੁ ਗੁਰ ਪੁਤ੍ਰ ਫੜਵਾਇ । ਦਿਉ ਮੋਕੋ ਤੁਮ ਇਨਾਮ ਦਿਵਾਇ ।
ਜਰਾ ਟਾਲ ਚੰਘੜਨ ਨੇ ਨਹਿ ਕੀਯੋ । ਤੁਰਤ ਬਾਮਨ ਉਨ ਸੰਗ ਲੈ ਲੀਯੋ ।੧੭।
- chaupāi : mai dḥungu gur putar phardvâi. diu mōkō tum inâm divâi.
jarâ tâl ranghrdan nḥ nahi kîyō. turat bāman un sang lai lîyō.17.
- ਬਾਮਣ ਮੋੜ ਸ਼ਤਾਬੀ ਲਯੋ । ਦਏ ਦਿਖਾਲ ਉਨ ਚੌਕਸ ਭਯੋ ।
ਜਾਨੀ ਮਾਨੀ ਚੰਘੜ ਦੁਇ ਭਾਈ । ਉਨ ਆਨ ਮੁਰੰਡੇ ਘਰ ਰਖੇ ਬਹਾਈ ।੧੮।
bāman mōrd shatâbî layō. daḥ dikhâl un chaukas bhayō.
jânî mânî ranghard dui bhâi. un ân murmdḥ ghar rakhḥ bahâi.18.
- ਇਕ ਸਾਂਭੇ ਇਕ ਗਯੋ ਸਿਰਹੰਦ । ਫੜਾਇ ਬਜੀਦੈ ਕਰ ਦਏ ਬੰਦ ।
ਦਿਵੇ ਅਨਾਮ ਗੁਰੂ ਪੁਤ੍ਰ ਫੜਾਵੋਂ । ਦੀਨ ਮਜ਼ਹਬ ਤੁਮ ਮਦਦ ਪੁਚਾਵੋਂ ।੧੯।
ik sâmbhḥ ik gayō sirhanda. phardâi bajîdai kar daḥ band.
divō anâm gurû putar phardâvôn. dîn mazhab tum madad puchâvôn.19.
- ਇਤਨੀ ਸੁਨਤ ਫੌਜ ਚੜ੍ਹ ਆਈ । ਲਏ ਸਿਰਹੰਦ ਉਨ ਢਿਗ ਮੰਗਾਈ ।
ਚਾੜ੍ਹ ਬੁਰਜ ਸੇ ਤਕੜੇ ਕਰੇ । ਮਾਤਾ ਗੁਜਰੀ ਸਾਥੇ ਫੜੇ ।੨੦।
itnî sunat phauj chardah âi. laḥ sirhand un dhig mangâi.
chârdah buraj sō takrdḥ karḥ. mâtâ gujri sâthḥ phardḥ.20.
- ਚੌਪਈ : ਔਰ ਖੱਤ੍ਰੀ ਹੁਤੇ ਸੁਚਾ ਨੰਦ ਨਾਮ । ਕਿਤ ਘੱਲਯੋ ਥੋ ਕਰਣ ਸਾਕ ਗੁਰਧਾਮ ।
ਗੁਰੂ ਨ ਮੰਨਯੋ ਉਸ ਰਾਖਯੋ ਯਾਦ । ਇਮ ਕਰ ਸਮਝਯੋ ਉਨ ਵਹਿ ਬਾਦ ।੨੧।
- chaupāi : aur khatrî hutō suchâ nand nâma. kit ghallyō thō karan sâk gurdhâm.
gurû na mannyō us râkhyō yâda. im kar samjhayō un vahi bâd.21.
- ਉਨ ਕਹਯੋ ਨਬਾਬ ਏ ਸਰਪ ਬਿਸੁਰੇ । ਛੋਟੇ ਬਡੇ ਏ ਡਸੈਂਗ ਜ਼ਰੂਰੇ ।
ਔ ਜੁ ਇਨ ਕੋਉ ਤੁਹਮਤ ਉਠਾਈ । ਤੁਹ ਤੇ ਨਾਂਹਿ ਸੇ ਦਿੱਤੀ ਜਾਈ ।੨੨।
un kahyō nabâb ḥ sarap bisûrḥ. chhôtḥ badḥ ḥ dasaing zarûrḥ.
au ju in kôû tuhmat uthâi. tuh ḥ nânhi sō dittî jâi.22.
- ਅਬ ਇਨ ਕੋ ਦੇ ਮਲੇਰੀਯਨ ਸੌਪਾਇ । ਮਾਰੇ ਜਿਨ੍ਹੈਂ ਹੈ ਕਈ ਭਰਾਇ ।
ਉਨਕੈ ਹੱਥੀ ਇਨ੍ਹੈਂ ਮਰਵਾਇ । ਤਉ ਬਜੀਦੈ ਲਏ ਬੁਲਵਾਇ ।੨੩।
ab in kau dḥ malḥrîyan saumpâi. mârḥ jinhain hai kaî bharâi.
unkai hatthî inhain marvâi. taû bajîdai laḥ bulvâi.23.
- ਸ਼ੇਰ ਮੁਹੰਮਦ ਬਡ ਉਨ ਥਾਯੋ । ਅਖਵਾਜ ਖਿਜਰ ਭੀ ਸਾਥੇ ਆਯੋ ।
ਤੁਮਰੋ ਮਾਰਯੋ ਗੁਰ ਨਾਹਰ ਖਾਂ ਭਾਈ । ਉਸ ਬੋਟੇ ਤੁਮ ਦੇਹੁ ਮਰਵਾਈ ।੨੪।
shḥr muhmmad bad un thâyō. akhvâj khijar bhî sâthō âyō.
tumrō mâryō gur nâhar khân bhâi. us bḥḥḥ tum dḥhu marvâi.24.
- ਦੋਹਰਾ : ਸ਼ੇਰ ਮੁਹੰਮਦ ਨਹਿੰ ਗਨੀ ਬੋਲਯੋ ਸੀਸ ਹਿਲਾਇ ।
ਹਮ ਮਾਰੈਂ ਸ਼ੀਰ ਖੋਰਿਆਂ ਜਗ ਮੈਂ ਔਜਸ ਆਇ ।੨੫।
- dôhrâ : shḥr muhmmad nahin ganî bôlyō sîs hilâi.
ham mârain shîr khôriân jag main aujas âi.25.

Chaupai : He promised to get them capture the Guru's two sons,
Provided he was suitably rewarded for his services.
The feudal Muslim officials acting on the Brahmin's information,
Immediately went along with the Brahmin to his village. (17)

They returned soon to Morinda along with their informer Brahmin,
After verifying his information and increasing their vigil around the place.
These were the two feudal police chiefs named Jani Khan and Mani Khan,
Who brought Mata Gujri and the two infants to their own home at Morinda. (18)

While one brother kept a vigil, the other rushed to Sirhind,
But Wazir Khan took them into custody and imprisoned them.
While they insisted to be rewarded for getting the Guru's sons arrested,
And helping and promoting the sacred cause of Islam. (19)

Hearing this the Nawab despatched an armed force to Morinda,
Which brought Mata Gujri and her grandsons to Sirhind.
The two Sahibzadas were imprisoned in an upper story dome under strict guard,
And Mata Gujri was also imprisoned along with the Sahibadas. (20)

There was one Sucha Nand, a Kshtriya courtier in Nawab's court,
Who had offered his daughter's hand in marriage to earlier Guru's son?
The matrimonial offer of his daughter having been refused by the Guru,
He nursed a grudge and wished to settle old scores with the Guru. (21)

He incited the Nawab branding the Guru sons' as poisonous vipers,
Who were bound to sting and harm the Mughal empire sooner or later.
But the Nawab must also not take blame for their execution,
As he would not be able to bear its consequences. (22)

So he should hand them over to the Nawab of Malerkotla,
Many of whose brothers had been killed in war by Guru's forces.
So in order to get the Sahibzada's executed by Nawab of Malerkotla,
Wazir Khan summoned the Nawab of Malerkotla to his court. (23)

Sher Mohammad Khan,⁸ the chief ruler and Nawab of Malerkotla,
Came to Sirhind along with his brother Khwaja Khijar⁹.
Since Sher Mohammad Khan's brother Nahar Khan was killed by the Guru,
He should take his revenge by getting Guru's sons executed. (24)

Dohra : Sher Mohammad did not agree with the Nawab's proposal,
As he shook his head to express his disapproval.
In case he got these innocent, infant Guru's sons executed,
He would get stigmatised by the world for such a sin. (25)

- ਚੌਪਈ : ਓਇ ਮੁਏ ਕਰ ਜੰਗ ਲਰਾਈ । ਮਾਰੈਂ ਸ਼ੀਰ ਖੋਰ ਕਯਾ ਬਡਿਆਈ ।
ਉਨੈ ਨ ਮਾਨੀ ਹਾਹਾ ਨਾਰਾ ਮਾਰਾ । ਤੋਂ ਨਬਾਬ ਔਰ ਠਟਯੋ ਬਿਚਾਰਾ ।੨੬।
- chaupaî : ôi muç kar jang larâi. mârain shîr khôr kayâ badiâi.
unai na mâni hâhâ nârâ mârâ. tau nabâb aur thatyô bichârâ.26.
- ਸੱਦ ਬਾਲਕ ਉਨ ਦੇਉ ਬਹਾਏ । ਹੋਹੁ ਮੁਸਲਮਾਨ ਸੁਖਨ ਅਲਾਏ ।
ਨਹ ਆਵਨ ਦੀਨ ਤੋਂ ਦੈਯਗੁ ਮਾਰ । ਜਿਮ ਮਾਰਯੋ ਤੁਮ ਪਿਤ ਕਰ ਖ਼ਾਰ ।੨੭।
sadd bâlak un dôû bahâç. hôhu muslamân sukhan alâç.
nah âvan dîn tau daiygu mâra. jim mâryô tum pit kar khavâr.27.
- ਯਹ ਸੁਨ ਬਾਲਕਨ ਗੁੱਸੋ ਆਯੋ । ਹਮਰੈ ਪਿਤ ਕੋ ਸਕੈ ਮਰਵਾਯੋ ।
ਹਮਰੋ ਪਿਤਾ ਬਡ ਰਖਤ ਹਬਯਾਰ । ਮਾਰਨਵਾਰੇ ਵਹੁ ਲਏ ਮਾਰ ।੨੮।
yah sun bâlkan gussô âyô. hamrai pit kô sakai marvâyô.
hamrô pitâ bad rakhat hathyâra. mâranvârç vahu laç mâr.28.
- ਸੁਨਿ ਨਿਬਾਬ ਯੋਂ ਸੁਖਨ ਉਚਾਰੇ । ਹੈਂ ਏ ਲਰਕੇ ਜ਼ਿਬਹ ਕਰਨੇ ਵਾਰੇ ।
ਜੋ ਏਹ ਹੋਹਿ ਨ ਮੁਸਲਮਾਨ । ਕਰੋਂ ਜ਼ਿਬਹ ਇਨ ਮਾਰੇ ਜਾਨ ।੨੯।
suni nibâb yaun sukhan uchârç. hain ç larkç ibah karnç vârç.
jau çh hôhin na muslamâna. karôn ibah in mârô jân.29.
- ਦੋਹਰਾ : ਇਤਕ ਕਹੀ ਜਬ ਦੁਸਟ ਸੁਨਿ ਤੁਰਕ ਭਏ ਪਰਸਿੰਨ ।
ਫੜੈਂ ਘਸੀਟੈਂ ਹੋਵਤੈਂ ਆਯੋ ਉਨੈ ਨ ਤਰਸ ਮਨ ।੩੦।
- dôhrâ : itak kahî jab dusat suni turak bhaç parsinn.
phardain ghasîtain hôvtain âyô unai na taras man.30.
- ਚੌਪਈ : ਹੁਤੋ ਉਹਾਂ ਥੋ ਫੁਰਾ ਇਕ ਵਾਰੋ । ਦੈ ਗੋਡੇ ਹੇਠ ਕਰ ਜ਼ਿਬਹ ਡਾਰੋ ।
ਤੜਫ ਤੜਫ ਗਈ ਜਿੰਦ ਉਡਾਇ । ਇਮ ਸ਼ੀਰ ਖੋਰ ਦੁਇ ਦਏ ਕਤਲਾਇ ।੩੧।
- chaupaî : hutô uhân thô chhurâ ik vâro. dai gûdç hçth kar zibah dârô.
tardaph tardaph gûaî jind udâi. im shîr khôr dui daç katlâi.31.
- ਯਹੀ ਬਾਤ ਬਡ ਮਾਤ ਸੁਣ ਲਈ । ਗਿਰ ਬੁਰਜੋਂ ਦਏ ਪ੍ਰਾਣ ਉਡਈ ।
ਐਸੋ ਭਯੋ ਤਹਾਂ ਬਡਕਾਰਾ । ਹਾਹਾਕਾਰ ਸੁਨ ਜਗਤ ਉਚਾਰਾ ।੩੨।
yahî bât bad mât sun laî. gir burjôn daç parân udaî.
aisô bhayô tahân badkârâ. hâhâkâr sun jagat uchârâ.32.
- ਕਹੋ ਕਹਾਂ ਉਸ ਵਕਤ ਗਲ ਜੋ ਉਨ ਜੁਲਮੀ ਕੀਨ ।
ਅੰਬਰ ਚਹਿਯਤ ਹੁਤ ਗਿਰਯੋ ਚਹਿਯਤ ਫਟੀ ਜਮੀਨ ।੩੩।
kahô kahân us vakat gal jô un julmî kîn.
ambar chahiyat hut giryô chahiyat phatî jamîn.33.
- ਜ਼ਫਰਨਾਮਾ (zafranâmâ)**
- ਦੋਹਰਾ : ਸੋ ਸੁਨੀਓ ਗਲ ਗੁਰੂ ਜੋ ਜਾ ਬੈਠੇ ਰਾਇ ਕੋਲ ।
ਆਯੋ ਤਰਫ ਸਿਰਹੰਦ ਕੇ ਉਨ ਕਹੇ ਜੁ ਰੋਇ ਰੋਇ ਬੋਲ ।੧।

Chaupai : The Nawab said that his brothers had died in war while fighting,
But what greatness would it bring by the killing of the innocent infants.
He left, unconvinced, after a fervent appeal against executing the innocents,
Which made the Nawab think of adopting another strategy. (26)

Summoning both the infants to his royal court,
He addressed them politely to convert them to Islam.
In case they refused they would be executed as mercilessly,
As their father had been tortured and executed. (27)

Hearing these words, the two young ones felt outraged:
Who could have the guts to get their father executed?
Their father, being always armed with mighty arms,
Would have killed anyone who dared to attack him. (28)

Hearing this reply, the Nawab made a declaration,
That these boys definitely deserved to be executed.
In case they refused to convert themselves to Islam,
They must be done to death by slitting of their throats. (29)

Dohra : As soon as the wicked ruler made this pronouncement,
The Muslim court audience felt extremely delighted at this.
The officials caught hold of the Sahibzadas and dragged them out,
Without having an iota of mercy at these two innocents. (30)

Chaupai : An executioner with a dagger happened to be present there,
Who beheaded the Sahibzadas by pressing them under his knees?
Gasping for breath, the Sahibzadas shed their mortal frames,
So the two innocent infants were executed in this manner. (31)

This tragic news of Sahibzada's execution reached Mata Gujri,
Hearing which she also died by jumping from the high dome.
This is how a great tragic event came to happen,
Which made all the people to utter a cry of anguish. (32)

Dohra : Words fail me to express that act of merciless killing,
In which those Mughal tyrants of the times had indulged.
While the heavens would faint to fall from their celestial heights,
The earth would faint to crack at such a heinous act of crime. (33)

Zafarnama — An Epistle of victory

Dohra : The Guru heard the tragic account of Sahibzadas' execution,
While he was putting up with Rai Kalla of Raikot.

- dôhrâ : sô sunîô gal gurû jô jâ baithç râi kôl.
âyô taraf sirhand kç un kahç ju rôi rôi bôl.1.
- ਚੌਪਈ : ਸੁਨ ਸਤਿਗੁਰ ਚੁਪ ਉਸ ਕਰਵਾਯੋ । ਕਹੁ ਸਿਖਾ ਤੂੰ ਕਿਤ ਤੇ ਆਯੋ ।
ਖਬਰ ਕੋਊ ਮਾਤਾ ਕੀ ਆਣੀ । ਕਿ ਸਾਹਿਬਜ਼ਾਦਨ ਸਿਰ ਜੁਲਮੀ ਵਿਹਾਣੀ ।੨।
- chaupaî : sun satigur chup us karvâyô. kahu sikhâ tûn kit tç âyô.
khabar kôû mâtâ kî ânî. ki sâhibjâdan sir zulmî vihânî.2.
- ਤੋ ਸਿਖ ਚਕ ਸਿਰ ਘੱਟਾ ਪਾਯੋ । ਤੁਰਕਨ ਅਪਣੇ ਨਾਸ ਕਰਾਯੋ ।
ਕਹੋਂ ਕਹਾਂ ਮੁਖੋਂ ਕਿਹਾ ਨ ਜਾਈ । ਜਿਮ ਸਾਹਿਬਜ਼ਾਦਨ ਕੈ ਸੀਸ ਬਿਹਾਈ ।੩।
- tau sikh chak sir ghattâ pâyô. turkan apnô nâs karâyô.
kahôn kahân mukhôn kihâ na jâi. jim sâhibzâdan kai sîs bihâi.3.
- ਮੱਧ ਕਚਹਿਰੀ ਕਾਰੇ ਕਰਯੋ । ਨਹਿੰ ਵਹਿ ਪਰਵਰਦਗਾਰੋਂ ਡਰਯੋ ।
ਘੜੀ ਕੁ ਗੁਰ ਰਹੇ ਮਸ਼ਟਹ ਮਾਰ । ਫਿਰ ਬੋਲੇ ਗੁਰ ਜੀ ਦ੍ਰਿੜਤਾ ਧਾਰ ।੪।
- maddh kachahirî kârô karyô. nahin vahi parvardagârôn daryô.
ghardî ku gur rahç mashtah mâra. phir bôlç gur jî darirdtâ dhâr.4.
- ਉਹਾਂ ਹੁਤੈ ਕਚਹਿਰੀ ਸਿਖ ਘਨੇਰੈ । ਕਿਨੈ ਨ ਮੋੜੇ ਤੁਰਕ ਉਤ ਵੇਰੈ ।
ਹਮ ਤਕਸੀਰ ਪਤਸਾਹਿ ਭੀ ਥੇ ਨਾਂਹਿ । ਉਸ ਕੋ ਮਾਰਤ ਥਾ ਕੋਊ ਨਾਂਹਿ ।੫।
- uhân hutai kachahirî sikh ghançrai. kinai na môrdç turak ut vçrai.
ham taksîr patsâhi bhî thç nânhi. us kô mârat thâ kôû nânhi.5.
- ਦੋਹਰਾ : ਪਰਸ਼ਾਰਥ ਕੇ ਕਾਰਣੈ ਸਿਰ ਸਿਖ ਦੇਤ ਥੇ ਲਾਇ ।
ਤਿਹ ਹੁਤੇ ਮਸੰਦ ਸੁਲੱਖਣੋਂ ਸਿੱਖ ਸੈ ਚੌਦਾਂ ਘਰ ਥਾਇ ।੬।
- dôhrâ : parsavârath kç kârnaî sir sikh dçt thç lâi.
tih hutô masand sulkkhanôn sikkh sai chaudân ghar thâi.6.
- ਚੌਪਈ : ਰਾਇਪੁਰਯੋ ਥੇ ਕਚਹਰੀ ਮਾਹਿ । ਚਿਨਾਰਥਲਯੋ ਬੁਲਾਕੀ ਗਲ ਥੰਭੀ ਨਾਂਹਿ ।
ਉਨ ਬਾਲ ਮਾਰਨ ਕੋ ਕਯਾ ਥੇ ਦਾਇ । ਬਿਨੈ ਦਾਹਿ ਕਿ ਲਗੈ ਨ ਹਾਇ ।੭।
- chaupaî : râipuryô thô kachahirî mâhi. chinârthalyô bulâkî gal thambhî nânhi.
un bâl mâran kô kayâ thô dâi. binai dâhi ki lagai na hâi.7.
- ਜਿਨ ਤਨ ਲਗੀ ਸੋ ਤਨ ਜਾਣੈ । ਔਰ ਲੋਕ ਇਕ ਕੂੜ ਬਖਾਣੈ ।
ਇਤਨੀ ਕਹਿ ਗੁਰ ਅੰਸੂ ਗਿਰਾਈ । ਤੋ ਸਿੱਖਨ ਇਮ ਅਰਜ ਸੁਨਾਈ ।੮।
- jîn tan lagî sô tan jânai. aur lôk ik kûrd bakhânai.
itnî kahi gur ansû girâi. tau sikkhan im araz sunâi.8.
- ਤੂ ਕਰਤੇ ਪਰਿ ਪੂਰਨ ਗਯਾਨੀ । ਤੁਮ ਭੀ ਗੇਰਯੋ ਨੈਨ ਤੇ ਪਾਨੀ ।
ਤੋ ਸਤਿਗੁਰ ਇਮ ਬਚਨ ਸੁਨਯੋ । ਹਰੈ ਬਿਰਛ ਤੋੜ ਪਤ ਮੰਗਵਯੋ ।੯।
- tû kartç pari pûran gayânî. tum bhî gçryô nain tç pâni.
tau satigur im bachan sunyyô. harai birachh tôrd pat mangvayyô.9.

A messenger came with a message from the direction of Sirhind,
Who narrated the whole account with sobs and tears in his eyes. (1)

Chaupai : Hearing his sobs and cries, Satguru asked him to control himself,
And asked him whence did he come from to the Guru.
Had he come with any bad news about Guru's mother, Mata Gujri,
Or had he come with any news of oppression against the Sahibzadas? (2)

Tearing his hair most violently and wildly in a sense of remorse,
The messenger Sikh declared that the Mughals had damned themselves.
He said that words were failing him to express the manner,
In which the two younger Sahibzadas had been executed. (3)

They had been done to death in full view of the court audience,
Without any fear and wrath of God against this heinous act.
Hearing this news, the Guru kept silent for a moment,
Then he spoke with great firmness and self-restraint: (4)

There would have been quite a few Sikh officials in the court,
Did not anyone of them object to this Mughal act of tyranny at that time?
The Guru's family had not committed any act of criminality,
Nor had anyone been ever punished for speaking the truth. (5)

Dohra : For the protection of the rights of others and their welfare,
I had raised and trained the Sikhs to sacrifice their lives.
The Guru appointed Masand Sullakhan must have been there,
And there must have been fourteen hundred other Sikhs there. (6)

Chaupai : Were Masand from Raipur¹⁰ and Masand Bulaki from Chanarthal¹¹ not present there?
Did they not intervene to stop this criminal act?
Was there any logic behind the execution of these incidents?
They alone feel the heat who are burnt in the fire. (7)

Only the wearer alone feels where the shoe pinches,
For other spectators it is a meaningless spectacle.
While uttering these words, the Guru shed tears of remorse,
Which made the accompanying Sikhs ask a humble question. (8)

The Guru being Omniscient and having complete faith in God's Will,
Should he also display human weakness to shed tears?
The Guru answered to this humble query of the Sikhs,
By asking one of them to pluck a green leaf from a tree. (9)

ਤੁਟਯੋ ਪਤਿ ਤਿਤ ਨੀਰ ਸਿਮਾਯੋ । ਸੋ ਸਿੱਖਨ ਦਿਖਾਇ ਪਤਿਆਯੋ ।
ਜੜੁ ਬਿਰਛਨ ਸਿੰਮ ਆਵੈ ਨੀਰ । ਯਹਿ ਤੋ ਮਾਨਸ ਚੇਤਨ ਸਰੀਰ ।੧੦।
tutyô pati tit nîr simâyô. sô sikkhan dikhâi patîâyô.
jardah birchhan simm âvai nîra. yahi tô mânas chętan sarîr.10.

- ਦੋਹਰਾ : ਫਿਰ ਸਤਿਗੁਰ ਉਸ ਸਿਖ ਪੁਛਯੋ ਕਿਨ ਹਾਹਾ ਨਾਰਾ ਮਾਰਯੋ ਨਾਹਿ ।
ਉਸੀ ਸਿਖ ਤਬ ਇਮ ਕਹੀ ਇਕ ਮਲੇਰੀ ਪਠਾਣ ਕਹਾਹਿ ।੧੧।
- dôhrâ : phir satigur us sikh puchhyô kin hâhâ nârâ mâryô nâhi.
usî sikh tab im kahî ik malęrî pathân kahâhi.11.
- ਚੌਪਈ : ਤੋ ਸਤਿਗੁਰ ਸ੍ਰੀ ਮੁਖੋ ਫੁਰਮਾਯੋ । ਅਪੁਨੀ ਜੜੁ ਗਯੋ ਵਹੁ ਲਾਯੋ ।
ਉਨ ਕਰਨੀ ਸਿਰ ਔਰਨ ਪਈ । ਵਾਜ ਗੁਰੂ ਕੀ ਉਨ ਰਖ ਗਈ ।੧੨।
- chaupâi : tau satigur srî mukhôn phurmâyô. apunî jardhân gayô vahu lâyô.
un karnî sir auran paî. vâj gurû kî un rakh gaî.12.

ਖਿਆਲ ਪਾਤਸ਼ਾਹੀ ੧੦ (khiâl pâtshâhî 10)

'ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ
ਤੁਧ ਬਿਨ ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਓਢਣ ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਿਣਾ
ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਿਣਾ ।
ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸੱਥਰ ਚੰਗਾ ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਿਣਾ ।'
'mitar piârę nûn hâl murîdân dâ kahinâ
tudh bin rôg rajâîân dâ ôdhan nâg nivâsân dę rahinâ
sûl surâhî khanjar piâîâ bing kasâîân dâ sahinâ.
yâradę dâ sânûn satthar changâ bhath khęîân dâ rahinâ.'

- ਦੋਹਰਾ : ਦੀਨੈ ਕੇ ਹੀ ਬੈਠ ਗੁਰ ਬੈਂਤਾਂ ਲਿਖੀ ਵਿਚਾਰ ।
ਕਿਛ ਜੰਗ ਕਿਛ ਨਸੀਹਤ ਕਿਛ ਉਲਾਂਭੈ ਹਕੀਕਤ ਡਾਰ ।੧੩।
- dôhrâ : dînai kę hî baith gur baintân likhî vichâr.
kichh jang kichh nasîhat kichh ulâmbhai hakîkat dâr.13.
- ਚੌਪਈ : ਸੁ ਨੁਰੰਗੈ ਵਲ ਦਈ ਘਲਾਇ । ਦਯਾ ਸਿੰਘ ਲੈ ਪਹੁੰਚਯੋ ਜਾਇ ।
ਥੋੜੀ ਉਨ ਸੁਣੀ ਬਹੁਤੀ ਰਹੀ । ਜਾਨਿ ਨੌਰੰਗੇ ਫੌਤੇ ਭਈ ।੧੪।
- chaupâi : su nurngai val daî ghalâi. dayâ singh lai pahuñchyo jâi.
thôrdî un sunî bahutî rahî. jâni naurngę phautô bhaî.14.

ਔਰ ਸੁਨੋ ਸਤਿਗੁਰ ਦੀ ਗੱਲ । ਜਿਮ ਦੀਨੇ ਤੋਂ ਗੁਰ ਭਏ ਚੱਲ ।
ਇਕ ਦਿਨ ਸਤਿਗੁਰ ਭਏ ਦਿਆਲ । ਦਯੋ ਪ੍ਰਸਾਦਿ ਨਿਕਾਰ ਨਿਜ ਥਾਲ ।੧੫।
aur sunôn satigur dî galla. jim dîncę tôn gur bhaę chall.
ik din satigur bhaę diâla. dayô parsâdi nikâr nij thâl.15.

ਸੋ ਲਖਮੀਰ ਨਿਜ ਘਰ ਲੈ ਗਯੋ । ਜਾਇ ਘਰਨੀ ਕੈ ਪਾਨੈ ਦਯੋ ।
ਸੋ ਘਰਨੀ ਕੋਨੈ ਦਬਵਾਯੋ । ਹਮ ਸਰਵਰੀ ਕਿਮ ਜੀਐ ਖਾਯੋ ।੧੬।
sô lakhmîr nij ghar lai gayô. jâi gharnî kai pânai dayô.
sô gharnî kônai dabvâyô. ham sarvarî kim jîain khâyô.16.

When the tree stem also shed a drop of water from a point of plucked leaf,
The Guru provided the reason for his emotional weakness.
When even an inanimate tree was constrained to shed a tear at its loss,
How could the Guru, with an animate body, remain unaffected by such a catastrophe? (10)

Dohra : Thereafter the Guru enquired from the messenger Sikh:
Did no body else intervene and appeal for mercy?
The messenger replied in this manner to this query of the Guru,
That the Pathan Nawab of Malerkotla had appealed for mercy. (11)

Chaupai : Then the Guru uttered these prophetic words from his sacred lips,
That the Nawab of Malerkotla had saved his territory for generations.
The curse for this heinous crime would fall on other Mughal territories,
As the Nawab of Malerkotla had stood by the Guru's Sahibzadas. (12)

Khial Patshahi Tenth (A Composition by the Tenth Master)

(“O Messenger), convey the plight of His disciple to His Beloved Friend (Waheguru the Divine),
Estranged from His Divine Company and remembrance of His Holy Name,
Even a sleep on cushioned beds is as painful as bodily sickness,
And a life in Palatial Mansion as wretched as an existence in a serpent's hole.
The wine decanter looks like a tipped spear, a goblet like a dagger,
It is as if one's throat is being slit by the curved knife of a butcher,
But if it be His Divine Will and His Divine Command
A bed of bare earth is preferable to the luxury of damned Mansions.”

Dohra : It was during his short stay at Dina Kangar,
That the Guru had composed an epistle in Baints¹².
It contained a few words about war and words of admonition,
As well as a few words of complaint and the emerging reality as it was. (13)

Chaupai : This epistle was despatched to Aurangzeb, the Emperor, and
The beloved Daya Singh reached the royal court with this epistle.
Aurangzeb could barely read a small portion of this lengthy epistle,
Whence he expired during the night as it approached soon. (14)

Now, dear readers, read further the account about the Guru,
And the way he made his departure from Deena (Kangar).
How one day Satguru felt so much pleased with Lakhmir's services,
That he offered his holy parshad to his devout host. (15)

Lakhmir took this holy offering to his household,
And handed it over to his wife for distribution among family members.
She got Guru's offering buried in one of the corners of their house,
As they could not partake of Guru's offering, being followers of Sakhi Sarwar. (16)

ਹਮਰੀ ਜੜ੍ਹ ਅਬ ਹੀ ਤੇ ਜਾਇ । ਲੀਨੋ ਉਨ ਲਖਮੀਰ ਭੁਲਾਇ ।
ਫਿਰ ਸਤਿਗੁਰ ਕੈ ਪਾਸਹਿ ਆਯੋ । ਕਹਯੋ ਉਨੈਂ ਹਮ ਟਬਰ ਖੁਲਾਯੋ ।੧੭।
hamrî jardah ab hî tç jâi. lîno un lakhmîr bhulâi.
phir satigur kai pâsahi âyô. kahyô unain ham tabar khulâyô.17.

- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਜਾਣੀ ਜਾਣ ਹੁਤਿ ਕਹੀ ਲਖਮੀਰ ਤੈਂ ਬੁਠੀ ਬਾਤ ।
ਤੋਂ ਸਤਿਗੁਰ ਗੁੱਸੇ ਕੀਯੋ ਰਹਯੋ ਦੂਰ ਮਨ ਜਾਤ ।੧੮।
dôhrâ : satigur jâni jân huti kahî lakhmîr tain jhûthî bât.
tau satigur gussô kîyô rahyô dûr man jât.18.
- ਚੌਪਈ : ਓ ਲਖਮੀਰਾ ਯਹ ਕਯਾ ਕੀਯੋ । ਲਿਖਯੋ ਲਿਲਾਰ ਮੇਟ ਕਿਮ ਲੀਯੋ ।
ਹਮ ਆਏ ਤੁਹ ਕਰਨ ਨਿਹਾਲ । ਪਤਿਸ਼ਾਹੀ ਤੁਮ ਲਿੱਖਨ ਭਾਲ ।੧੯।
chaupaî : ô lakhmîrâ yah kayâ kîyô. likhyô lilâr mçt kim lîyô.
ham âç tuh karan nihâla. patishâhî tum likkhan bhâl.19.

ਕਪਟੀ ਕੈ ਸੰਤ ਨੇੜ ਨ ਬਹੈਂ । ਅਬ ਹਮ ਇਤ ਤੈ ਚਲਿਓ ਚਹੈਂ ।
ਨਹਿੰ ਸਸਤਰ ਕਿਛ ਬਸਤਰ ਦਯੋ । ਨਹਿੰ ਨਜ਼ਰਾਨੋ ਉਸ ਤੈ ਲਯੋ ।੨੦।
kaptî kai sant nçrd na bahain. ab ham it tai chaliô chahain.
nahin sasatar kichh bastar dayô. nahin nazrânô us tai layô.20.

੨੨. ਸਾਖੀ ਬਿਰਾੜਨ ਜਾਲ ਪੀਲੂ ਦਵਾਰਨ ਕੀ (‘...ਮੁਯੋ ਕਪੂਰੋ ਚੜ੍ਹ ਫਾਹੈ...’) 22. sâkhî birârdan jâl pîlû davâran kî (‘...muyô kapûrô chardah phâhai...’)

- ਦੋਹਰਾ : ਯੋ ਕਹਿ ਕੈ ਗੁਰ ਉਠ ਤੁਰੇ ਕੋਟ ਕਪੂਰੇ ਵੱਲ ।
ਉਹਿ ਭੀ ਫਾਹੈ ਜਿਮ ਚੜ੍ਹੈ ਸੋਊ ਸਣਾਊ ਗੱਲ ।੧।
dôhrâ : yau kahi kai gur uth turç kôt kapûrç vall.
uhi bhî phâhai jim chardhai sôû sanâûn gall.1.
- ਚੌਪਈ : ਜਬ ਸਤਿਗੁਰ ਧੁਰ ਪਹੁੰਚੇ ਕੋਟ । ਮਿਲਯੋ ਕਪੂਰੋ ਮਨ ਰਖ ਖੋਟ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਅਸਾਂ ਅੰਦਰ ਉਤ੍ਰਾਇ । ਕਮਰ ਕਸਾ ਹਮ ਈਹਾਂ ਖੁਲੁਵਾਇ ।੨।
chaupaî : jab satigur dhur pahuñche kôta. milyô kapûrô man rakh khôt.
satigur kahyôn asân andar utrâi. kamar kasâ ham îhân khulhvâi.2.

ਅਨੰਦਪੁਰ ਤੇ ਹਮ ਜਾ ਦਿਨ ਤੁਰਾਹੀਂ । ਕਮਰਕਸਾ ਹਮ ਖੋਲੁਯੋ ਨਾਂਹੀ ।
ਮੁਗ਼ਲਨ ਕੀ ਹਮ ਸ਼ਾਹੀ ਗੁਵਾਈ । ਹੋਹੁ ਖਾਲਸੋ ਤੂੰ ਲੈ ਪਤਿਸ਼ਾਹੀ ।੩।
anandpur tç ham jâ din turâhîn. kamarkasâ ham khôlhyô nânhî.
mughlan kî ham shâhî guvâi. hôhu khâlsô tûn lai patishâhî.3.

ਕਪੂਰੈ ਸਿਰ ਖੋਟੀ ਘਰੀ ਆਈ । ਉਸਦੈ ਮੁਖ ਤੈ ਖੋਟੀ ਅਖਵਾਈ ।
ਹਮ ਬੰਦੇ ਹਾਂ ਤੁਰਕਨ ਕੋਊ । ਫੜ ਦੋਂ ਤੁਰਤ ਫਾਹੈ ਹਮ ਤੋਊ ।੪।

Believing that their family would be under the perpetual curse of the pir,
She even prohibited her husband Lakhmir from partaking the Guru's parshad.
So Lakhmir returned to the Guru without following Guru's instructions,
And reported that his whole family had partaken the Parshad. (17)

Dohra : Satguru, being Omniscient and privy to the innermost human thoughts,
Told Lakhmir that he was telling lies before the Guru.
Feeling offended and outraged at Lakmir's disobedience,
The Guru decided to depart from his place. (18)

Chaupai : Admonishing Lakmir, the Guru told him that he had committed a blunder,
As he had himself ruined his destined glorious future.
The Guru had come to his household to bless him,
And to confer sovereignty after sighting him out of many. (19)

Since a saint never stays in the company of a wily hypocrite,
He would better depart from his place immediately.
The Guru neither gave him any of his sacred weapons or robes,
Nor did he receive any kind of offerings from Lakhmir. (20)

Episode 22

The Episode About the Brars¹ near Jaal Pilloo² Forest (How Kapoora³ was hanged on the gallows)

Dohra : After admonishing Lakhmir at Dina Kangar the Guru left,
And started advancing towards the town of Kotkapooro.
How Kapoora came to be hanged on the gallows,
I would narrate the circumstances leading to his execution. (1)

Chaupai : When the Guru finally arrived at the town of Kotkapooro,
Kapooro, the custodian of Kotkapooro, met the Guru with malafide intentions.
The Guru asked Kapooro for making arrangements for his stay there,
So that he (the Guru) might put off his armour and relax there for a while. (2)

Since his departure from Anandpur Sahib upto Kotkapooro,
The Guru had not put off his military armour so far.
The Guru told Kapooro that since he had dismantled the Mughal empire,
Kapooro should rise like a Khalsa to deserve Guru's blessings for sovereignty. (3)

But Kapooro having come under the influence of malediction of evil stars,
Was compelled to utter uncharitable words to the Guru.

kapûrai sir khôtî gharî âi. usdai mukh tai khôtî akhvâi.
ham bandç hân turkan kôû. phard dçn turat phâhai ham tôû.4.

ਤੋਂ ਸਤਿਗੁਰ ਸੁਨ ਮੁਖੋਂ ਉਚਾਰਾ । ਕਪੂਰੋ ਕਤੂਰੋ ਭਯੋ ਨਿਕਾਰਾ ।
ਤੂੰ ਫਾਹੋ ਫਾਹੋ ਕਰੈਂ ਜ਼ਰੂਰ । ਤੂੰ ਫਾਹੋ ਚੜ੍ਹ ਮਰਹਿੰ ਜ਼ਰੂਰ ।੫।
tau satigur sun mukhôn uchârâ. kapûrô katûrô bhayô nikârâ.
tûn phâhō phâhō karain zarûra. tûn phâhç chardah marhin zarûr.5.

ਦੋਹਰਾ : ਇਤਨੀ ਕਹਿ ਗੁਰ ਤੋਂ ਤੁਰੇ ਅਗਲੀ ਰੋਹੀ ਵੱਲ ।
ਮੁਯੋ ਕਪੂਰੋ ਚੜ੍ਹ ਫਾਹੈ ਈਸੈ ਮੰਝ ਘਰ ਚਲ ।੬।
dôhrâ : itnî kahi gur tau turç aglî rôhî vall.
muyô kapûrô chardah phâhai îsai manjh ghar chal.6.

ਚੌਪਈ : ਔਰ ਕਪੂਰੇ ਸੁਨੋ ਕਹਾਨੀ । ਚੜ੍ਹ ਫਾਹੈ ਜਿਮ ਮੋਯੋ ਅਗਯਾਨੀ ।
ਕਪੂਰੇ ਘੜੋ ਥੋ ਈਸੈ ਦਏ । ਉਨੈਂ ਟਕੇ ਪਰ ਦ੍ਵਾਬੈ ਲਿਖਏ ।੭।
chaupaî : aur kapûrç sunô kahânî. chardah phâhai jim môyô agyânî.
kapûrç ghôrdç thç îsai daç. unain takç par davâbai likhç.7.

ਜਾ ਰੋਣੀ ਗ੍ਰਾਮ ਉਨ ਖੂਨ ਗੁਜਾਰਯੋ । ਦੈ ਫਾਹੈ ਤਿਨ ਈਸੇ ਮਾਰਯੋ ।
ਗੁਰੂ ਬਚਨ ਨਹਿੰ ਖਾਲੀ ਗਯੋ । ਹੁਇ ਬੇਈਮਾਨ ਕਪੂਰੋ ਮਾਰਯੋ ।੮।
jâ raunî garâm un khûn gujâryô. dai phâhai tin îsç mâryô.
gurû bachan nahin khâlî gayô. hui bçîmân kapûrô mâryô.8.

ਆਗੈ ਸੁਨੋਂ ਔਰ ਗੁਰ ਬਾਤ । ਤੁਰ ਆਗੇ ਰਹੇ ਰੋਹੀ ਜਾਤ ।
ਸਤਿਗੁਰ ਫੌਜ ਉਹਾਂ ਰਖ ਲਈ । ਆਈ ਅਵਾਈ ਤੁਰਕਨ ਕੀ ਭਈ ।੯।
âgai sunôn aur gur bâta. tur âgç rahç rôhî jât.
satigur phauj ûhân rakh lâi. âi avâi turkan kî bhaî.9.

ਰੋਕ ਰੁੱਪਯੋ ਕੀਯੋ ਅਸਵਾਰ । ਪਾਵ ਪਿਯਾਦੇ ਜੋ ਰਹਿ ਨਾਲ ।
ਜਟ ਬਿਰਾੜ ਥੋ ਟੈਰਨਵਾਲੇ । ਸੇਲ ਬੁਛੀ ਫੜ ਭਏ ਗੁਰ ਨਾਲੇ ।੧੦।
rôk ruppyô kîyô asvâra. pâv piyâdô jô rahi nâl.
jat birârd thç tairnavâlç. sçl barchhî phard bhaç gur nâlç.10.

ਦੋਹਰਾ : ਦਰਬ ਪ੍ਰਦੇਸੋਂ ਸਿਖ ਘਲੈਂ ਸਤਿਗੁਰ ਉਨ ਕੇ ਦੇਹਿੰ ।
ਜੋ ਕਿਛ ਆਵਤ ਢਿਲ ਲਗੈ ਦੰਗੋ ਤੁਰਤ ਕਰ ਲੇਹਿੰ ।੧੧।
dôhrâ : darab pardçsôn sikh ghalain satigur un kô dçhin.
jô kichh âvat dhil lagai dangô turat kar lçhin.11.

ਚੌਪਈ : ਕਦੈ ਕਿਤੈ ਕਦ ਕਿਤ ਲੈ ਜਾਵੈਂ । ਤੁਰਕਨ ਕੀ ਕਹਿਵਾਈ ਸੁਣਾਵੈਂ ।
ਅਬਲੂ ਮਹਿਮੈ ਡੋਡੈ ਮੱਤੀ । ਕਦੈ ਕਾਉਣੀ ਕਦੇ ਝੰਡੈ ਪੱਤੀ ।੧੨।
chaupaî : kadai kitai kad kit lai jâvain. turkan kî kahivâi sunâvain.
ablû mahimai dôdai mattî. kadai kâunî kadç jhandai pattî.12.

Kapoorra replied that since he was a representative of the Mughal empire,
The Mughals would hang him instantly for siding with the Guru. (4)

Hearing these words, the Guru uttered these prophetic words:
Kapoorra, the son of a bitch, had turned unworthy of trust,
Sine he was repeatedly uttering about his being hanged to death,
He would certainly be hanged on the gallows one day. (5)

Dohra : After uttering this curse, the Guru departed from Kotkapoorra,
And proceeded towards another part of the forest area.
Meanwhile, Kapoorra met his nemesis on the gallows,
At the hands of Issey Khan⁴ Manjh of Kot Issey Khan. (6)

Chaupai : Now I narrate the circumstances leading to Kapoorra's execution,
How this foolish person came to be hanged on the gallows.
Kapoorra had sold some horses to Issey Khan Manjh,
With the stipulation to make payment after collecting revenue from Doaba. (7)

Since Kapoorra committed robbery and violence at village Rauni in Doaba,
He was hanged to death by Issey Khan for this crime.
The Guru's prophetic words about Kapoorra proved to be true,
Because the dishonest Kapoorra was executed for his crime. (8)

Dear readers, listen to the account of Guru's struggle further,
How he marched to the next part of the dense forest.
How once again the Guru raised an army there,
And how the rumours flew fast about the Mughal attack. (9)

How the Guru enlisted horse-mounted soldiers on a wage of one rupee per day,
How many other foot soldiers also joined the Guru's ranks.
These soldiers were from among the Jat Brars with their own horses,
Who joined the Guru's army with their spears and daggers. (10)

Dohra : Out of the money donated by the Singhs from distant places,
The Guru used to pay salaries to these Brar soldiers.
If, for sometime, there was a little delay in the payment of their salaries,
They got impatient and indulged in acts of indiscipline. (11)

Chaupai : These mercenary Brar soldiers kept on misleading the Guru,
On the basis of baseless rumours of Mughal forces' raids,
They kept the Guru on a continuous move to villages of
Abloo⁵, Mehma, Doad, Matti, Kauni and Jhando Patti. (12)

ਕਦੈ ਭਾਈਕੇ ਚੱਕੀਂ ਜਾਹਿ । ਕੋਊ ਨ ਆਖੈ ਬਹੁ ਇਸ ਥਾਇੰ ।
 ਹੁਤੇ ਰੋਹੀ ਮਧ ਜੋਊ ਗ੍ਰਾਮ । ਕਹਾਂ ਜਾਨੇ ਮੈਂ ਤਿਨ ਕੈ ਨਾਮ ।੧੩।
 kadai bhâikç chakkîn jâhi. kôû na âkhai bahu is thâin.
 hutô rôhî madh jôû garâma. kahân jânô main tin kai nâm.13.

ਜਾ ਜਾ ਡੇਰਾ ਜਹਿੰ ਜਹਿੰ ਕੀਯਾ । ਓ ਨਾ ਕੁਛ ਚਾੜ੍ਹੈ ਸਗਵੋਂ ਚਹਿੰ ਲੀਯਾ ।
 ਇਕ ਇਕ ਕੂਨੇ ਇਕ ਇਕ ਪਾਸ । ਦੇਹਿੰ ਨ ਔਰੈ ਜੋ ਗੁਰ ਮੰਗੈ ਖਾਸ ।੧੪।
 jâ jâ dçrâ jahin jahin kîyâ. ô nâ kuchh chârdhai sagvôn chahin lîyâ.
 ik ik kûnô ik ik pâsa. dçhin na aurai jau gur mangai khâs.14.

ਪਹਲੇ ਲੈਂ ਦਰਬ ਪਾਛੈ ਰਹੈਂ । ਆਯੋ ਆਈ ਬਹੁ ਮੁਖੋਂ ਸੁਨਹੈਂ ।੧੫।
 pahlç lain darab pâchhai rahain. âyô âi bahu mukhôn sunhain.15.

ਦੋਹਰਾ : ਉਸੀ ਰੋਹੀ ਮਧ ਇਕ ਦਿਵਸ ਸਤਿਗੁਰ ਲਾਗੀ ਪਯਾਸ ।
 ਸਤਿਗੁਰ ਭੇਜਯੋ ਲੈਨ ਜਨ ਖਾਨੈ ਬਿਰਾੜ ਸੁ ਪਾਸ ।੧੬।

dôhrâ : usî rôhî madh ik divas satigur lâgî payâs.
 satigur bhçjyô lain jan khânai birârd su pâs.16.

ਚੌਪਈ : ਸੋ ਖਾਨੈ ਨੈ ਨਹਿੰ ਜਲ ਦਯੋ । ਨਹਿੰ ਜਲ ਹਮ ਪੈ ਮੁੱਕਤ ਭਯੋ ।
 ਗੁਰ ਭੇਜੀ ਦੁਇ ਮੁਹਰ ਨਿਕਾਰ । ਉਨ ਭਰ ਦੀਨ ਬੋਲੁਏ ਚਾਰ ।੧੭।

chaupaî : sô khânai nai nahin jal dayô. nahin jal ham pai mukkart bhayô.
 gur bhçjî dui muhar nikâra. un bhar dîn bçlûç châr.17.

ਤੋ ਸਤਿਗੁਰ ਸੱਦ ਖਾਨੈ ਕਹਯੋ । ਪਾਣੀਓ ਪਤਲੇ ਖਾਨੇ ਭਯੋ ।
 ਦੇ ਹੰਡੀਆਂ ਲੈ ਪਾਣੀ ਦੀਤਾ । ਐਸ ਸ਼ਰਮਿੰਦੇ ਖਾਨੋਂ ਕੀਤਾ ।੧੮।
 tau satigur sadd khânai kahyau. pâniô patlô khânô bhayô.
 dô handîân lai pâni dîtâ. ais sharmindô khânôn kîtâ.18.

ਦੋਹਰਾ : ਆਵਤ ਮਝੈਲੈਂ ਗੁਰ ਦਿਖੇ ਭੇਜਯੋ ਬਿਰਾੜ ਦੁੜਾਇ ।
 ਦੇਖ ਆਇ ਤਿਨ ਕਹਯੋ ਯਹ ਮਝੈਲੈ ਮਾੜੇ ਤੁਰੇ ਆਇ ।੧੯।

dôhrâ : âvat majhailain gur dikhç bhçjyô birârd durdâi.
 dçkh âi tin kahyô yah majhailai mârdç turç âi.19.

ਚੌਪਈ : ਸੁਨ ਸਤਿਗੁਰ ਤਿਸ ਐਸ ਫੁਰਮਾਯੋ । ਤੈ ਮਝੈਲ ਕਿਮ ਮਾੜੇ ਬਤਾਯੋ ।
 ਫੇਰ ਮਝੈਲਨ ਮਤ ਕਹਯੋ ਮਾੜੇ । ਯਹ ਮਝੈਲ ਹੈ ਤੁਮ ਕੇ ਲਾੜੇ ।੨੦।

chaupaî : sun satigur tis ais phurmâyô. tai majhail kim mârdç batâyô.
 phçr majhailan mat kahyô mârdç. yah majhail hai tum kç lârdç.20.

ਔਰ ਸੁਮੋਂ ਸੁਖੀਯੋ ਬਿਰਾੜ ਹੁਤ ਭਾਈ । ਚਹੈਂ ਗੁਰੂ ਤੇ ਕਰਾਮਾਤ ਪਰਤਾਈ ।
 ਨਿੱਤ ਲਿਆਵੈ ਮਹਿੰ ਦੁੱਧ ਬੂਰੀ । ਫੇਰ ਲਿਆਏ ਕਾਲੀ ਕੂਰੀ ।੨੧।
 aur sûmôn sukhîyô birârd hut bhâi. chahain gurû tç karâmât partâi.
 nitt liâvai mahin duddh bûrî. phçr liâç kâlî kûrî.21.

Sometimes they led the Guru to the village Chakk Bhai ka⁶,
But no body or village offered the Guru and his force to be stationed.
How many such villages were situated in that forest,
I do not know the names of all those villages. (13)

Wherever the Guru halted and stayed for a day or so,
The residents demanded a rent instead of making any offerings.
Although each horse-mounted soldier also carried a canvas water-bucket,
But they refused to give water even to the Guru without a payment. (14)

They insisted on being paid their salaries for the month in advance,
And thrived by keeping the rumour mill about Mughal's arrival. (15)

Dohra : Once in the midst of this thickly forested area,
The Guru felt extremely thirsty for want of water.
The Guru sent a Singh to fetch water for him,
From the house of Khan, a Brar by caste. (16)

Chaupai : The Khan, however, refused to give water to the messenger,
Denying that there was not any water in his house.
But when the Guru sent two gold coins through the messenger,
The Khan Brar filled four cans of water instantly. (17)

But when the Guru summoned the Khan Brar to his camp,
The Khan felt very ashamed of his meanest act.
The Guru reprimanded him for selling water for money,
And made him feel ashamed of his meanness. (18)

Dohra : When the Guru noticed a contingent of Majhail Singhs approaching him,
He sent a Brar horse-rider to confirm their arrival.
The messenger returned and reported to the Guru,
That the wicked Majhail Singhs had surely arrived. (19)

Chaupai : Hearing this, the Guru questioned the Brar messenger,
Why did he term the Majhail Singhs as wicked?
The Guru reprimanded him never to brand the Majhails as wicked,
As these Majhails were as respectable as Brar's sons-in-laws. (20)

There was one Sumo Khan, another brother of Khan Brar,
Who wanted to test the Guru for his miraculous powers.
He used to offer the milk of a brown-coloured Buffalo to the Guru daily,
But one day he offered black-coloured Buffalo's milk instead. (21)

ਸਤਿਗੁਰ ਹੱਥ ਧਰ ਸੀਸ ਹਿਲਾਯੋ । ਕਰਾਮਾਤ ਜਗ ਦੇਖਨ ਆਯੋ ।
 ਹੇ ਸਿੱਖਾ ਤੈਂ ਕਯਾ ਕੰਮ ਕੀਯੋ । ਅੰਤ ਗੁਰਨ ਕੇ ਚਾਹਤ ਲੀਯੋ ।੨੨।
 satigur hatth dhar sîs hilâyô. karâmât jag dçkhan âyô.
 hç sikkhâ tain kayâ kamm kîyô. ant guran kô châhat lîyô.22.

ਦੋਹਰਾ : ਜੋੜ ਹਾਥ ਸਿੱਖਨ ਕਹਯੋ ਹਮ ਨਾਰਨ ਯਹ ਛਲ ਕੀਨ ।
 ਸਤਿਗੁਰ ਕਹੀ ਫਿਰ ਨ ਕਰਯੋ ਅਬ ਹਮ ਬਖਸ਼ ਸੁ ਦੀਨ ।੨੩।
 dôhrâ : jôrd hâth sikkhan kahyô ham nâran yah chhal kîn.
 satigur kahî phir na karyô ab ham bakhsh su dîn.23.

੨੩. ਸਾਖੀ ਮੁਕਤਸਰ ਜੀ ਕੀ ਲਿਖਯਤੋ (ਹੋਹੁ ਤੁਠੇ ਲਿਹੁ ਟੁਟੀ ਗਠਵਾਈ) 23. sâkhî mukatsar jî kî likhyatô (hôhu tuthç lihu tutî gathvâi)

ਚੌਪਈ : ਕਪੂਰੇ ਕਤੂਰੇ ਫਿਰ ਗਲ ਆਈ । ਵਲ ਤੁਰਕਨ ਉਨ ਖਬਰ ਘਲਾਈ ।
 ਲੇਵੈ ਬੇਸਕ ਗੁਰੂ ਫੜਾਈ । ਨਹਿੰ ਹਮ ਕਿਛ ਉਸ ਮਦਤ ਕਰਾਈ ।੧।
 chaupaî : kapûrç katûrç phir gal âi. val turkan un khabar ghalâi.
 lçvô bçshak gurû phardâi. nahin ham kichh us madat karâi.1.

ਸੋ ਸੁਨ ਤੁਰਕ ਤੁਰਤ ਚੜ੍ਹ ਆਏ । ਇਤ ਵਲ ਭੀ ਦਈ ਖਬਰ ਘਲਾਏ ।
 ਆਓ ਆਈ ਜਬ ਬਹੁ ਭਈ । ਬੈਰਾੜਨ ਬਿਧ ਨਠਨੈ ਕਈ ।੨।
 sô sun turak turat chardah âç. it val bhî daî khabar ghalâç.
 âô âi jab bahu bhaî. bairârdan bidh nathnai kaî.2.

ਕੂਨੈ ਜਲ ਕੇ ਲਏ ਭਰਾਏ । ਲੀਨੀ ਰੋਹੀ ਲੰਬੀ ਤਕਾਇ ।
 ਸੰਜਮ ਔਰ ਮਝੈਲਨ ਕੀਯਾ । ਉਨ ਬਾਂਧਯੋ ਮਰਨੈ ਪੁਰ ਹੀਯਾ ।੩।
 kûnai jal kç laç bharâç. lîní rôhî lambî takâi.
 sañjam aur majhailan kiyâ. un bândhyô marnai pur hîyâ.3.

ਬਿਰਾੜਨ ਸਤਿਗੁਰ ਦਈ ਸਲਾਹਿ । ਚਲੋ ਰੋਹੀ ਕਿਤ ਲੰਮੈ ਦਾਇ ।
 ਸਤਿਗੁਰ ਕਹੀ ਕਯਾ ਲੋਕਨ ਹਾਲ । ਅਹਿੰ ਸਜਾਏ ਜੋ ਹਮ ਨਾਲ ।੪।
 birârdan satigur daî salâhi. chalô rôhî kit lammai dâi.
 satigur kahî kayâ lôkan hâla. ahin sazâdai jô ham nâl.4.

ਦੋਹਰਾ : ਫੇਰ ਬਿਰਾੜਨ ਗੁਰ ਕਹੀ ਚਹੋ ਸਿਖਨ ਸਾਥ ਨਿਬਾਹੁ ।
 ਫੜ ਮਾਰਗ ਸੋ ਪੈੜ ਪੜ ਜਾਉਗ ਬਡ ਉਤ ਰਾਹੁ ।੫।
 dôhrâ : phçr birârdan gur kahî chahô sikhnan sâth nibâhu.
 phard mârag sô paird pard jâug bad ut râhu.5.

ਚੌਪਈ : ਤਉ ਮਝੈਲਨ ਦਈ ਸਲਾਹਿ । ਜਿਮ ਕਰ ਸਤਿਗੁਰ ਹੋਇ ਨਿਬਾਹੁ ।
 ਜੋ ਸਭ ਹਮ ਤੁਮ ਮਗਰੈ ਜਾਹਿੰ । ਤੋ ਤੁਰਕ ਸਭ ਤੁਮ ਮਗਰੇ ਧਾਹਿੰ ।੬।

The Guru shook his head in disgust at his audacity,
That one of his devout followers believed in miracles more than in Guru's integrity,
Addressing him the Guru reprimanded him for indulging in such an undesirable act,
Of testing the Guru's spiritual powers through the show of miracles. (22)

Dohra : Thereupon Sumo Khan begged pardon and told the Guru a lie,
That the ladies of his household have played this mean trick.
The Guru, then, forbade him from indulging in such pranks in future,
But forgave him for this first act of his misdemeanor. (23)

Episode 23

Now I Narrate the Episode At Muktsar Sahib (If It pleases Thee please take us back into the Khalsa Panth)

Chaupai : Now once again Kapoora, the son of a bitch, betrayed the Guru,
And he sent a communication to the Mughals about Guru's whereabouts.
He asked the Mughals to capture the Guru without any hesitation,
Since his own forces would not lend any support to the Guru. (1)

Hearing the news, the Mughal forces raided the area instantly,
Although Kapoora had intimated the Guru as well about the raid.
As the panic gripped everyone all around the area,
Many among the paid Brar soldiers also planned to flee. (2)

Getting their canvas water buckets filled with water,
They thought of disappearing into far off corners of the forest.
But the Majhail Singhs kept their cool and did not panick,
As they had decided to sacrifice their lives for the Guru. (3)

The paid Brar Horse-mounted soldiers suggested to the Guru,
That the Guru's forces should retreat into the farthest corners of the forest.
But the Guru asked them as to what would be the plight of his unarmed followers,
And the foot soldiers who had been the part of the Guru's army. (4)

Dohra : Then the Brars addressed the Guru in taunting words,
That the Guru might choose to stand by the ordinary Sikhs.
They warned that when the Mughal forces traced their location and attacked them,
Then all His bravado to stand by ordinary Sikhs would evaporate. (5)

Chaupai : Then the Majhail Singhs made a proposal to the Guru,
That they should adopt a strategy, which might be practicable.

chaupaî : tau majhailan daî salâhi. jim kar satigur hôî nibâhu.
jô sabh ham tum magrai jâhin. tau turak sabh tum magrç dhâhin.6.

ਬਿਨਾਂ ਲੜੇ ਏ ਮੁੜਤੇ ਨਾਹਿੰ । ਜਹੀਂ ਜਾਹੋ ਤਹੀਂ ਏ ਜਾਹਿੰ ।
ਏਹ ਜੰਗਲੀ ਕਤ ਖਾਹਿੰ ਲੜਾਈ । ਸਿੰਘ ਮਝੈਲ ਲੜਾਈ ਖਾਈ ।੭।
binân lardç ç murdtç nâhin. jahîn jâhò tahîn ç jâhin.
çh janglî kat khâhin lardâi. singh majhail lardâi khâi.7.

ਪੰਥ ਮਝੈਲਨ ਆਗਯਾ ਦੱਯੈ । ਆਪ ਮਰ ਤੁਮ ਮਗਰੋਂ ਹਟਵੱਯੈ ।
ਤੋ ਗੁਰ ਕਹਯੋ ਕੁਛ ਆਗੈ ਹੋਵਹੁ । ਭਲ ਜਾਗਾ ਕੋਊ ਦੇਖ ਖਲੋਵਹੁ ।੮।
panth majhailan âgyâ dayyai. âp mar tum magrôn hatvayyai.
tau gur kahyô kuchh âgai hôvhu. bhal jâgâ kôû dçkh khalôvhu.8.

ਕਰਤ ਬਾਤ ਇਮ ਰਾਤਿ ਬਿਤਈ । ਮੁਹਿਰੱਖਨ ਖਬਰ ਆਨਿ ਇਮ ਦਈ ।
ਤੁਰਕ ਕਸੂਰੀਅਨ ਉਰਾਰ ਡੇਰਾ ਪਾਯਾ । ਮਗਰੇ ਮਗਰ ਹਮ ਹੋਊਗਾ ਆਯਾ ।੯।
karat bât im râti bitaî. muhirkkhan khabar âni im daî.
turak kasûrîan urâr dçrâ pâyâ. magrç magar ham hôûgâ âyâ.9.

ਦੋਹਰਾ : ਇਤਨੀ ਸੁਨ ਸਭ ਨਠ ਤੁਰੇ ਸ੍ਰੀ ਸਤਿਗੁਰ ਭੀ ਛੋਡ ।
ਆਪੋ ਆਪਣੀ ਉਨ ਪਈ ਬਿਰਾੜ ਕਹਾਵਤ ਟੋਡ ।੧੦।

dôhrâ : itnî sun sabh nath turç srî satigur bhî chhòd.
âpô âpnî un paî birârd kahâvat tôd.10.

ਚੌਪਈ : ਕੋਊ ਕਿਤੈ ਕੋਊ ਕਿਤ ਵਲ ਭਯੋ । ਲੁਕਨ ਨਠਨ ਕੋ ਸਭ ਢਬ ਠਯੋ ।
ਕੋਊ ਕਹੈ ਮੈਂ ਪੱਕੀ ਖਬਰ ਲਿਆਵਾਂ । ਕੋਈ ਕਹੈ ਮੈਂ ਮੁਹਰਖੀ ਜਾਵਾਂ ।੧੧।

chaupaî : kôû kitai kôû kit val bhayô. lukan nathan kô sabh dhab thayô.
kôû kahai main pakkî khabar liâvân. kôî kahai mai muhrakhî jâvân.11.

ਗੜਵੇ ਪੜਯੋ ਸਤਿਗੁਰ ਢਿਗ ਰਹਯੋ । ਕੋਈ ਕਿਤੈ ਕੋਊ ਕਿਤ ਵਲ ਗਯੋ ।
ਲੇਤ ਰੁਪਯਾ ਬੈਰਾੜ ਜੁ ਰੋਜ਼ । ਇਤ੍ਰ ਬਿਤ੍ਰ ਭਈ ਸਭ ਉਨ ਫੌਜ ।੧੨।
gardvô pardyô satigur dhig rahyô. kôî kitai kôû kit val gayô.
lçt rupyâ bairârd ju rôza. itar bitar bhaî sabh un phauj.12.

ਹੁਤੇ ਮਝੈਲ ਪਿਆਦੇ ਪੈਰੀਂ । ਰੋਜ਼ ਨ ਮੰਗਦੇ ਖਾਤ ਲੰਗੈਰੀ ।
ਸੋ ਆਗੈ ਗੁਰ ਹੱਥ ਬੰਨ੍ਹ ਖੜਾਵੈਂ । ਐਸ ਮਨਸੂਬੇ ਗੁਰੂ ਦਿਖਾਵੈਂ ।੧੩।
hutç majhail piâdç pairî. rôz na mangdç khât langairî.
sô âgai gur hatth bannah khardâvain. ais mansûbô gurû dikhâvain.13.

ਹਮ ਪਾਵੈਂਗੇ ਇਹਾਂ ਲੜਾਈ । ਤੁਮ ਚੜ੍ਹਯੋ ਬਡ ਰੋਹੀ ਜਾਈ ।
ਏ ਬਿਨ ਲੜੇ ਹਮ ਛੜੈਂ ਨ ਗੈਲੈ । ਤੁਰਕ ਸੰਗ ਰੋਹੀ ਮਹਿੰ ਰੈਲੈ ।੧੪।
ham pâvaingç ihân lardâi. tum chardhyô bad rôhî jâi.
ç bin lardç ham chhadain na gailai. turak sang rôhî mahin railai.14.

If all the Sikh forces followed the Guru into the farthest corners,
Then the Mughal force would chase them till the end. (6)

They could not be repulsed without a direct confrontation,
As they would keep chasing Sikh forces no matter wherever they retreated.
These inhabitants of the forested Malwa had never fought a war,
As the veteran Majhails had been fighting for a long time. (7)

The Majhail Singhs of the Khalsa Panth asked Guru's permission for a fight,
As a lasting war with the Mughals alone would rid the Guru of their menace.
Then the Guru asked his Singhs to retreat a little farther,
Till some advantageous strategic position for defence could be spotted. (8)

They spent the whole night discussing the various options,
Till an intelligence official brought information about the enemy movement.
He informed that a Mughal contingent from Kasur had taken positions,
Who might then be advancing further towards the Guru's position. (9)

Dohra : Hearing this information, majority of them started fleeing from there,
Leaving and deserting the Guru to fend for himself.
Everyone panicked and tried to save his own skin,
Including the Brars who had proclaimed themselves to be the bravest. (10)

Chaupai : Everyone panicked and ran helter and skelter in all directions,
Searching frantically for a place to hide themselves.
Some disappeared on the pretext of bringing an authentic information,
While others pretended to get the latest intelligence. (11)

During this maelstrom the Guru was left alone and unattended,
As all of them ran away in whatever direction they could run.
The Brar horse-mounted soldiers who drew a salary of rupee one per day,
Also scattered and disappeared so soon, being mercenaries. (12)

But the Majhail foot-soldiers among the Guru' force,
Who never demanded any salary except for ordinary food,
They stood before the Guru with folded hands like loyal soldiers,
And made a proposal to the Guru to face the situation. (13)

They suggested that they would engage the enemy at that place,
While the Guru should escape into the remotest corners of the forest.
They believed that the Mughals would never stop chasing them,
Unless they were confronted and slaughtered in that dense forest. (14)

- ਦੋਹਰਾ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਸੋਈ ਮੰਨੀ ਜੋਇ ਖਾਲਸੇ ਦਈ ਸਲਾਹਿ ।
ਆਗੇ ਪਾਛੇ ਦੇਖ ਮੁੜ ਆਏ ਬੈਰਾੜ ਗੁਰ ਪਾਹਿ ।੧੫।
- dôhrâ : sri satigur sôî mannî jôi khâlsç daî salâhi.
âgô pâchhô dçkh murd âç bairârd gur pâhi.15.
- ਚੌਪਈ : ਉਨ ਆਇ ਮੰਜੇ ਲੀਯੋ ਉਠਾਇ । ਕਹਾਂ ਬੈਠੇ ਹੋ ਫੌਜੈ ਭਈ ਆਇ ।
ਤੋ ਸਤਿਗੁਰ ਘੋੜੇ ਮੰਗਵਾਯੋ । ਸਤਿਨਾਮੁ ਕਹਿ ਆਸਨ ਲਾਯੋ ।੧੬।
- chaupaî : un âi manjô lîyô uthâi. kahân baithç hô phaujain bhai âi.
tau satigur ghôrdô mangvâyô. satinâmu kahi âsan lâyô.16.

ਚੜ੍ਹ ਰੋਹੀ ਕੀ ਓਰ ਸਿਧਾਰੇ । ਤੋ ਸੂਰਜ ਕਿਛ ਕੀਯੋ ਉਜਾਰੇ ।
ਦਿਸੀ ਗਰਦ ਫੌਜ ਨਿਕਟ ਆਵਤ । ਲਯੋ ਖੋਜ ਓਹਿ ਮਗਰੇ ਧਾਵਤ ।੧੭।

chardah rôhî kî ôr sidhârç. tau sûraj kichh kîyô ujârç.
disî garad phauj nikat âvta. layô khôj ôhi magrç dhâvat.17.

ਤੋ ਖਾਲਸੈ ਗੁਰ ਢਿਗ ਹੱਥ ਜੋੜੈ । ਹੁਕਮ ਹੋਇ ਇਤ ਹਮ ਖੜੈ ਠੌਰੈ ।
ਭਵਾਂ ਸਾਥ ਗੁਰ ਆਗਯਾ ਕਈ । ਇਹਾਂ ਚਾਹਤ ਤੁਮ ਸ਼ਹੀਦੀ ਲਈ ।੧੮।

tau khâlsai gur dhig hatth jôrdai. hukam hoi it ham khardain thaurai.
bhavân sâth gur âgyâ kaî. ihân châhat tum shahîdî laî.18.

ਤੁਰਤ ਖਾਲਸੇ ਗਯੋ ਖਲੋਇ । ਝੰਡੈ ਖੜਾਯੋ ਉਹਾਂ ਗਡੋਇ ।
ਦਈ ਨਗਾਰੇ ਚੋਬ ਲਗਾਇ । ਕੀਯੋ ਕੜਾਕ ਬੰਦੂਕਨ ਚਲਾਇ ।੧੯।

turat khâlsô gayô khalôî. jhandai khardâyô uhân gadôî.
daî nagârç chôb lagâi. kîyô kardâk bandûkan chalâi.19.

- ਦੋਹਰਾ : ਤੁਰਕਨ ਖੜਕੋ ਕੰਨ ਪਯੋ ਪਏ ਚੀਲ ਜਿਮ ਆਇ ।
ਤੰਬੂਅਨ ਜਿਮ ਕਪੜੇ ਟੰਗੇ ਝਾੜਨ ਉਪਰ ਪਾਇ ।੨੦।
- dôhrâ : turkan khardkô kann payô paç chîl jim âi.
tambûan jim kapardç tangç jhârdan ûpar pâi.20.
- ਚੌਪਈ : ਦੇਖ ਤੰਬੂ ਮੰਨ ਸੰਸਾ ਆਯਾ । ਤੀਰੰਦਾਜ਼ ਗੁਰ ਉਨ ਸੁਨ ਪਾਯਾ ।
ਸਵਾ ਕੋਸ ਉਸ ਮਾਰੇ ਤੀਰ । ਕੋਊ ਕਹੈ ਵਹੁ ਜਾਦੂਗੀਰ ।੨੧।
- chaupaî : dçkh tambû mann sansâ âyâ. tîrndâz gur un sun pâyâ.
savâ kôs us mârç tîra. kôû kahai vahu jâdûgîr.21.

ਹੁਇ ਹੁਇ ਇਕੱਠੇ ਬਹੁਤੇ ਤੁਰੈਂ । ਕਿਤ ਆਗੈ ਕਿਤ ਪਾਛੇ ਮੁਰੈਂ ।
ਜੋ ਲੁਕਯੋ ਛਪਯੋ ਉਨ ਪਾਯੋ । ਸੋ ਗਰੀਬ ਉਨ ਮਾਰ ਗਰਾਯੋ ।੨੨।

hui hui iktthç bahutç turain. kit âgai kit pâchhç murain.
jô lukyô chhapyô un pâyô. sô garîb un mâr garâyô.22.

ਆਗੈ ਸੁਨੋਂ ਸਤਿਗੁਰ ਵਲ ਗੱਲ । ਸਿੰਘਨ ਛੋਡ ਖੜੇ ਜਹਿੰ ਚੱਲ ।
ਸਵਾ ਕੋਸ ਇਕ ਟਿੱਬੀ ਹੋਤ । ਜਾਇ ਖੜੇ ਔਰ ਤਿਹਕੀ ਝੋਤ ।੨੩।

âgai sunôn satigur val galla. singhan chhôd khardç jahin chall.
savâ kôs ik tibbî hôta. jâi khardç aur tihkî jhôt.23.

Dohra : Sri Satguru Guru Gobind Singh agreed to the strategy,
Which the Maajhail Singhs had proposed to the Guru.
After running here and there, the Brar soldiers also returned,
And joined the ranks of the Guru's Majhail forces. (15)

Chaupai : They also insisted on the Guru to make a move from there,
As the Mughal forces were just knocking at their doors.
So the Guru asked for his horse to be brought to him,
And mounted his steed after praying to God. (16)

He proceeded with his force towards the dense forest,
As visibility had increased a bit with the rise of the sun.
The dust raised by the chasing Mughal force also became visible,
As they had also spotted and pursued the Guru's movement. (17)

The Majhail Singhs then appealed to the Guru with folded hands,
That with his permission they should take position at that spot.
The Guru permitted them to do so with the wink of an eye,
If they were really bent upon sacrificing their lives there. (18)

The Majhail Khalsas immediately took positions at this spot,
And planted their Khalsa standards on the ground.
They declared war with the beat of the Khalsa drum,
And fired shots in the air from their loaded muskets. (19)

Dohra : As the Mughal forces heard the gun shots and drum beats,
They pounced upon the Singhs like the hungry vultures.
The Khalsa pickets looked like the pitched tents,
As the Singhs had camouflaged the bushes with their uniforms. (20)

Chaupai : The bushes camouflaged as tents created a scare among the Mughals,
As they had heard of Guru's reputation of being an expert sharpshooter.
His arrows could hit upto a range of more than a mile,
As he was reputed to possess miraculous powers. (21)

Scared of the Guru's arrows, they marched in groups,
Sometime marching forward, sometime retreating back.
Whosoever ordinary human they came across in the jungle,
They shot him down even if he was an innocent person. (22)

Now, Dear readers, listen further about the Guru's exploits,
Who had marched forward after departing from the Majhail Singhs.
There was a raised sand dune at a distance of more than a mile,
On its top, the Guru stood to watch the battle scene. (23)

ਆਪ ਗੁਰੂ ਚੜ੍ਹ ਉਪਰ ਖੜੋਏ । ਦੇਖੋਂ ਖੜੇ ਜੁ ਉਤ ਵਲ ਹੋਏ ।
ਉਨ ਸਿੰਘਨ ਕੀ ਅਬ ਸੁਨ ਗੱਲ । ਪੜੇ ਘਣੇ ਹੁਇ ਇਨ ਪਰ ਚੱਲ ।੨੪।
âp gurû chardah upar khardôç. dçkhain khardç ju ut val hôç.
un singhan kî ab sun galla. pardç ghanç hui in par chall.24.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਚਾਲੀ ਕੁਲ ਸਭੀ ਤਿਮ ਇਮ ਮਿਥ ਲਈ ਬਾਤ ।
ਇਕ ਇਕ ਲੜ ਮਰਿ ਮੁਕੈਗੋ ਤੋਂ ਦੂਰ ਰਹੂ ਗੁਰ ਜਾਤਿ ।੨੫।

dôhrâ : singh su châlî kul sabhî tim im mith laî bât.
ik ik lard mari mukaigô tau dûr rahû gur jâti.25.

ਚੌਪਈ : ਜਿਮੈਂ ਖਾਲਸੈ ਕਰੀ ਸਲਾਹਿ । ਇਕ ਇਕ ਨਿਕਲ ਮਰੈਂ ਤਿਹ ਥਾਹਿ ।
ਹੁਤੀ ਕਿਛਕ ਤਿਤ ਜਗ੍ਹਾ ਨਿਵਾਨ । ਖੜੇ ਸਿੰਘ ਕਛ ਪੜਦੇ ਤਾਣ ।੨੬।

chaupaî : jimain khâlsai karî salâhi. ik ik nikal marain tih thâhi.
hutî kichhak tit jaghâ nivâna. khardç singh kachh parddô tân.26.

ਇਕ ਇਕ ਮਰੈ ਔ ਕਈਅਨ ਮਾਰੈ । ਪੜੈ ਸ਼ੇਰ ਜਿਮ ਸ਼ਮਸ਼ੇਰ ਉਘਾੜੈ ।
ਦੇਖ ਸ਼ਮਸ਼ੇਰ ਤੁਰਕ ਜਾਇੰ ਪਰਾਇ । ਤੀਰ ਗੋਲੀ ਸੰਗ ਮਾਰੈਂ ਆਇ ।੨੭।
ik ik marai au kaîan mârai. pardai shçr jim shamshçr ughârdai.
dçkh shamshçr turak jâin parâi. tîr gôlî sang mârain âi.27.

ਜੋ ਸਿੰਘਨ ਪੈ ਬੰਦੂਕ ਤਿਆਰ । ਦੋ ਦੋ ਗੋਲੀ ਘਤ ਵੈ ਕਰੈਂ ਵਾਰ ।
ਉਨ ਨੈ ਭੇਤ ਨ ਸਿੰਘਨ ਪਾਯੋ । ਉਨ ਜਾਨੈ ਸਿੰਘ ਸੈਂਕਰਨ ਮਾਹਯੋ ।੨੮।
jau singhan pai bandûk tiâra. dô dô gôlî ghat vai karain vâ.
un nai bhçt na singhan pâyô. un jânai singh sainkran mâhyô.28.

ਗੁਰੂ ਮੱਧ ਉਨ ਇਨਨੈ ਜਾਨਯੋ । ਇਮ ਕਰ ਰਹੇ ਵਹਿ ਬਹੁਤ ਸੰਕਾਨਯੋ ।
ਫਟੈ ਮਾਰ ਉਨ ਸਭ ਲਖ ਲਏ । ਹੱਲਾ ਕਰ ਮੱਧ ਛਪੜੀ ਪਏ ।੨੯।
gurû maddh un innai jânyô. im kar rahç vahi bahut sankânyô.
phatai mâr un sabh lakh laç. hallâ kar maddh chhaprdî paç.29.

ਦੋਹਰਾ : ਜੋ ਜੀਵਤ ਕੋਊ ਬਚਯੋ ਸੋ ਉਨ ਦੀਨੋ ਮਾਰ ।
ਸ਼ਸਤਰ ਬਸਤਰ ਉਨ ਹੁਤੈ ਸੋ ਸਭ ਲਏ ਉਤਾਰ ।੩੦।

dôhrâ : jô jîvat kôû bachyô sô un dîno mâr.
shastar bastar un hutai sô sabh laç utâr.30.

ਚੌਪਈ : ਲਗੀ ਧੂਪ ਕੁਛ ਪਯਾਸ ਸੰਤਾਏ । ਸੋ ਫਿਰ ਨੱਠ ਪਿਛਾਂਹਾਂ ਧਾਏ ।
ਉਤ ਵਲ ਕੀ ਅਬ ਸੁਨੋਂ ਕਹਾਨੀ । ਹੁਤੇ ਖੜੇ ਗੁਰ ਟਿਬੀ ਮਕਾਨੀ ।੩੧।

chaupaî : lagî dhûp kuchh payâs santâç. sô phir natth pichhânhân dhâç.
ut val kî ab sunôn kahâni. hutç khardç gur tibî makâni.31.

ਬਿਰਾੜਨ ਕਹੀ ਗੁਰ ਚਲੀਐ ਆਗੈ । ਸਿੰਘਨ ਮਾਰ ਫਿਰ ਹਮ ਗੈਲ ਲਾਗੈਂ ।
ਤੋਂ ਸ੍ਰੀ ਸਤਿਗੁਰ ਐਸ ਉਚਾਰੀ । ਤੁਰਕ ਨਠੈਂ ਉਨ ਆਈ ਹਾਰੀ ।੩੨।
birârdan kahî gur chalîai âgai. singhan mâr phir ham gail lâgain.
tau srî satigur ais uchârî. turak nathain un âi hârî.32.

Climbing that hillock, the Guru stood on its top,
To keep a watch on the advancing Mughal army.
The reader might also listen to the account of Majhail Singhs,
Who came under the severe attack of a large Mughal force. (24)

Dohra : These Majhail Singh were only forty in numerical strength,
Who had made a unanimous resolution at that moment.
They would confront the attacking Mughal force in a single file,
So that the Guru might recede to the maximum distance away from there. (25)

Chaupai : As the Majhail Singhs of the Khalsa had resolved on a strategy,
Each one of them came out, fought with the Mughals and died.
As there was one low-lying land feature at a small distance,
The Singhs had camaflogued themselves behind this spot. (26)

Each one of them died after killing a host of Mughal soldiers,
As their attack with a sword was like the attack of a lion.
The mere sight of a Singh's sword made the Mughal soldiers flee,
But even those fleeing were killed with the shots or arrows and bullets. (27)

As and when the Singhs could load their muskets with ammunition,
They used to fire two shots at a time on the enemy.
The Mughal force failed to assess the strength of defending Singhs,
As they felt that the fighting Singhs were there in hundreds. (28)

They also thought the Guru was also present among these Singhs,
So they were extremely scared of these dare-devil Singhs.
But when all of these Singhs were grievously wounded and spotted,
The raiding Mughal force took over the whole low-lying swamp. (29)

Dohra : Whosoever among these wounded Singhs were still alive,
The Mughal soldiers killed him there and then.
Whatever arms, shields and uniforms they were wearing,
These were also snatched and disposed off from them. (30)

Chaupai : Under the scorching heat of the sun, some felt extremely thirsty,
And retreated fast in the backward direction.
Now listen to the other side of battle scene, Dear readers,
From where the Guru, standing on a Mound, was watching the scene. (31)

The paid Brar soidlers urged the Guru to escape and retreat further,
As the Mughals, after killing the Majhails Singhs, would chase the Guru's force.
However, the Guru uttered these prophetic words:
The Mughal would run away as they had been defeated. (32)

ਤੁਰਕ ਨਠਾ ਔ ਅੱਖੀਂ ਘੱਟਾ । ਬਿਰ ਬਿਰ ਤਕੈ ਮੁਖ ਲਾਗੈ ਗੱਟਾ ।
 ਜੇ ਕਹਿ ਗੁਰ ਮੁਹਰਖੇ ਦੁੜਾਏ । ਦਈ ਖਬਰ ਉਨ ਤੁਰਕ ਭਏ ਜਾਏ ।੩੩।
 turak nathâ au akkhîn ghattâ. bir bir takai mukh lâgai gattâ.
 yô kahi gur muhrakhç durdâç. daî khabar un turak bhaç jâç.33.

ਤੋ ਸਤਿਗੁਰ ਪਾਛੈ ਫਿਰ ਆਏ । ਆਇ ਉਤਰੇ ਉਨਿ ਸਿਖਨ ਪਾਹੇ ।
 ਲੈ ਰੁਮਾਲ ਗੁਰ ਮੁਖ ਉਨ ਪੋਛਾ । ਦੈ ਦੈ ਖੁਸ਼ੀਆਂ ਬਹੁ ਬਡ ਲੋਚਾ ।੩੪।
 tau satigur pâchhai phir âç. âi utrç uni sikhnan pâhç.
 lai rumâl gur mukh un pôchhâ. dai dai khushîân bahu bad lôchâ.34.

ਦੋਹਰਾ : ਮੱਧ ਜਗਾ ਤੇ ਸਤਿਗੁਰੁ ਲੋਥੈਂ ਲਈ ਮਿਣਾਇ ।
 ਜਿਤੀ ਜਿਤੀ ਕਰਮੈਂ ਭਈ ਦੀ ਤਿਤੀ ਜਗੀਰਹਿੰ ਲਾਇ ।੩੫।

dôhrâ : maddh jagâ tç satigurû lôthain lai minâi.
 jiti jiti karmain bhai dî titi jagîrhin lai.35.

ਚੌਪਈ : ਕੋਈ ਬੀਸ ਤੀਸਨ ਪਰ ਪਰਯੋ । ਚਾਲੀ ਕੋਈ ਪਚਾਸਨ ਪਰ ਮਰਯੋ ।
 ਸੋ ਸੋ ਦੇਇ ਦੇ ਸੋ ਲੋ ਪਏ । ਅਗੇ ਗਿਰੇ ਮਰ ਮੁਖਿ ਪਿਛੈ ਨ ਕਏ ।੩੬।

chaupâi : kôî bîs tîsan par paryô. châlî kôî pachâsan par maryô.
 sau sau dôî dô sau lau paç. agç girç mar mukhi pichhai na kaç.36.

ਦਸ ਭੀ ਪੰਜ ਭੀ ਕਰਮਨ ਬਹੁ ਪਏ । ਤੇਤੇ ਗੁਰੁ ਹਜ਼ਾਰੀ ਕਏ ।
 ਉਨ ਮੱਧ ਸਿਖ ਜੀਵਤ ਦੁਇ ਪਾਏ । ਹੁਤ ਹਜ਼ੂਰ ਪੁਰ ਆਨੰਦ ਥਾਏ ।੩੭।
 das bhî panj bhî karman bahu paç. tçtç gurû hazârî kaç.
 un maddh sikh jîvat dui pâç. hut hajûr pur ânand thâç.37.

ਸਤਿਗੁਰ ਜਾ ਜਬ ਉਨ ਮੁਖ ਝਾੜੇ । ਕਿਛਕ ਨੈਨ ਉਨ ਸਿੰਘਨ ਉਘਾੜੇ ।
 ਸਤਿਗੁਰ ਜਲ ਉਨ ਮੁੱਖ ਚੁਆਯੇ । ਕਿਛਕ ਸਾਸ ਉਸ ਮੁਖ ਮਧ ਆਯੇ ।੩੮।
 satigur jâ jab un mukh jhârdç. kichhak nain un singhan ughârdç.
 satigur jal un mukkh chuâyô. kichhak sâs us mukh madh âyô.38.

ਸਤਿਗੁਰ ਕਹੀ ਸਿੱਖੋ ਮੰਗ ਲੋਹੋ । ਮੈਂ ਤੁੱਠੇ ਮੰਗ ਲਿਹੋ ਸੁ ਦੇਹੋ ।
 ਤੋ ਉਨ ਅੱਗਯੋਂ ਗੱਲ ਸੁਨਾਈ । ਹੋਹੁ ਤੁੱਠੇ ਲਿਹੁ ਟੁਟੀ ਗਠਵਾਈ ।੩੯।
 satigur kahî sikkhô mang lçhau. main tutthô mang lihô su dçhaun.
 tau un aggyôn gall sunâi. hôhu tutthç lihu tutî gathvâi.39.

ਦੋਹਰਾ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਗੱਲ ਮੰਨ ਲਈ ਕਾਗਜ਼ ਖੀਸਯੋਂ ਨਿਕਾਰ ।
 ਧੰਨਿ ਧੰਨਿ ਗੁਰ ਸਿਖਨ ਕਹਯੋ ਕੀਯੋ ਪ੍ਰਸਾਰਥ ਉਪਕਾਰ ।੪੦।

dôhrâ : srî satigur gall mann lai kâgaz khîsyôn nikâr.
 dhanni dhanni gur sikhnan kahyô kîyô parsvârath upkâr.40.

At this, the Mughal forces started fleeing as if dust-blinded,
And looked helplessly as if they were dumb founded.
When the Guru despatched the riders to gather intelligence,
They brought the information about the disappearance of the Mughals. (33)

Then, Satguru came down and returned to the battle scene,
And dismounted and joined his beloved brave Singhs.
He himself cleaned the faces of his beloved Singhs with a handkerchief,
And showered his great blessings as desired by his Singhs. (34)

Dohra : The Guru started measuring the distance from the centre of the battlefield,
Upto each one of the scattered corpses of Singhs with his steps.
As many steps as a corpse of a martyr was found lying from the centre,
As many units of landed territory the Guru promised to a martyr. (35)

Chaupai : Some corpses were lying at a distance of twenty or thirty steps from the centre,
While some others were lying at a distance of forty or fifty steps.
Still some others were lying at a distance of one or two hundred steps,
But the faces of all these martyrs were found facing the enemy. (36)

Some were lying at a distance of five to ten steps ahead,
Whom the Guru blessed with multiple titles of bravery.
The Guru founded two Singhs alive among these dead bodies,
Who had been staying in the company of the Guru at Anandpur Sahib. (37)

As the Guru wiped off the grime from their war-ravaged faces,
They tried hard to open their eyes to look around.
As the Guru poured a little bit of water into their parched throats,
They felt relieved and started breathing a bit calmly. (38)

The Guru asked them to express whatever they wished to have,
The Guru, in his magnanimity, would instantly grant their wishes.
At this, these beloved Singhs appealed to their compassionate Guru,
That their written affidavit of once deserting the Guru be torn off and annulled. (39)

Dohra : The great Guru readily agreed to the plea of his beloved Singhs,
And tore off that written document taking it out of his pocket.
Praise be to those devout Singhs of the Great Guru,
Who had sacrificed their lives for the Khalsa Panth. (40)

੨੪. ਸਾਖੀ ਸਾਬੋ ਸਾਦੇ ਦੇਸ ਕਿਆਂ ਕੀ ਤਲਵੰਡੀ ਬਿਰਾਤਨ ਕੀ
(ਤਲਵੰਡੀ ਡੱਲਾ, ਬਠਿੰਡੀਓ ਦਉ ਕੱਢਿਆ)
(ਹਮਰੀ ਕਾਂਸ਼ੀ ਯਹ ਵਹੀ)
24. sâkhî sâbô sâdç dçs kiân kî talvandî birârdan kî
(talvandî dallâ, bathindiô dau kaddhiâ)
(hamrî kânsî yah vahî)

- ਦੋਹਰਾ : ਤੋਂ ਸਤਿਗੁਰ ਸ੍ਰੀ ਜਾਨਯੋਂ ਯਹ ਕਪੂਰੇ ਕੀ ਕਰਤੂਤ ।
ਬਿਰਾਤ ਜਾਲਨ ਵਾਲਨਿ ਛਡ ਤੁਰੇ ਸੁਨਿ ਸਾਬੋ ਬਡਿ ਮਜਬੂਤ ।੧।
dôhrâ : tau satigur srî jânyôn yah kapûrç kî kartût.
birârd jâlan vâlni chhad turç suni sâbô badi majbût.1.
- ਚੌਪਈ : ਚੜ੍ਹ ਸਤਿਗੁਰ ਗਏ ਸਾਬੋ ਵੱਲ । ਸੋ ਜਾ ਬੈਠੇ ਤਿਲਵੰਡੀ ਚੱਲ ।
ਪਿਛਲੇ ਦਏ ਬਿਰਾਤ ਹਟਾਇ । ਇਮ ਕਹਿਕੈ ਤਬ ਡੱਲੈ ਰਾਇ ।੨।
chaupaî : chardah satigur gac sâbô valla. sô jâ baithç tilvandî chall.
pichhlç daç birârd hatâi. im kahikai tab dallai râi.2.
- ਦੋਹਰਾ : ਜੋ ਹਮਰੇ ਚਲ ਹੈ ਗੁਰੂ ਤੈਸੇ ਹਮ ਗੈਲ ਲਗ ਜਾਇੰ ।
ਛੁਟੈਂ ਨਹੀਂ ਹਮ ਗੈਲ ਤੇ ਸਦ ਹੀ ਰੋਜ ਭਰਾਇੰ ।੩।
dôhrâ : jau hamrç chal hai gurû taisô ham gail lag jâin.
chhutain nahîn ham gail tç sad hî rôj bharâin.3.
- ਚੌਪਈ : ਹਮ ਤੈ ਸਰੈ ਸੁ ਖਿਜਮਤ ਕਰੈਂ । ਤਨ ਮਨ ਧਨ ਸਭ ਗੁਰ ਵਿਗ ਧਰੈਂ ।
ਨਿਜ ਪ੍ਰਵਾਰ ਸਦ ਸਭੀ ਲਿਆਇਆ । ਆਇ ਸਤਿਗੁਰ ਕੈ ਚਰਨੀਂ ਲਾਯਾ ।
chaupaî : ham tai sarai su khijmat karain. tan man dhan sabh gur dhig dharain.
nij parvâr sad sabhî liâiâ. âi satigur kai charnîn lâyâ.
- ਕਿਨੈਂ ਮੁਹਰ ਕਿਨੈਂ ਰੁਪਯਾ ਖੇਸ । ਕਿਨੈਂ ਗਊ ਮੈਂਹ ਘੋੜੀ ਬੇਸ ।
ਕਿਨੁ ਦਾਣੋਂ ਕਿਨੁ ਲੰਗਰ ਚਲਾਯਾ । ਕਿਨੈਂ ਘੀਉ ਕਿਨੁ ਲੂਣ ਘਤਾਇਆ ।੫।
kinhain muhar kinain rupyyâ khçsa. kinai gaû mainh ghôrdî bçs.
kinah dânon kinah langar chalâyâ. kinai ghîu kinhç lûn ghatâiâ.5.
- ਡੱਲੇ ਸਦ ਸਬ ਸਾਬੋ ਲਈ । ਮਤ ਕਿਤ ਤੁਰਕ ਆਵੈ ਕੁਈ ਧਈ ।
ਹੋਇ ਇਕੱਤਰ ਇਕ ਪਲ ਹੋਣੇ । ਕਪੂਰੇ ਵਾਂਗ ਨ ਘਰ ਮੈਂ ਸੋਣੇ ।੬।
dallç sad sab sâbô laî. mat kit turak âvai kuî dhaî.
hôi ikttar ik pal hônô. kapûrç vâng na ghar main saunô.6.
- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਤਿਹ ਖੁਸ਼ੀਆਂ ਦਈ ਝੁਕਯੋ ਜੰਗਲ ਸਭ ਆਇ ।
ਲੈ ਲੈ ਆਵਹਿੰ ਭੇਟ ਸਭ ਬਹੁ ਖੁਸ਼ੀਆਂ ਲੈ ਲੈ ਜਾਇੰ ।੭।
dôhrâ : satigur tih khushîân daî jhukyô jangal sabh âi.
lai lai âvhin bhçt sabh bahu khushîân lai lai jâin.7.
- ਚੌਪਈ : ਏਕ ਦਿਵਸ ਬਹੁ ਸੰਗਤ ਅਈ । ਉਨੈਂ ਬਾਤ ਇਮ ਸਭ ਮਿਲ ਕਹੀ ।
ਸੱਚ ਕਹਿਤ ਜਟ ਮੁਖ ਹੈ ਪਾੜੈ । ਕਿਸੈ ਵਖਤ ਸੰਘ ਖੋਲਯੋ ਕੁਹਾੜੈ ।੮।

Episode 24
The Episode About Sabo¹ (Talwandi) Region
A Talwandi of Brars
(Talwandi of Rai² Dalla, Expulsion of An Ogre³ from Bhatinda)
(This shall be our Kashi – A Seat of Learning)

Dohra : Then Satguru thought that behind this latest Mughal invasion,
There was the conspiracy of Nawab Kapoora of Kot Kapoora.
So leaving Jallanwal⁴ cluster of Brar villages,
The Guru arrived safe and sound at Talwandi Sabo. (1)

Chaupai : Thus after heading towards Talwandi Sabo of Rai Dalla,
The Guru finally arrived and stayed at Talwandi Sabo.
Imploring the Guru to get rid of the mercenary Brars,
Rai Dalla requested the Guru to be his guest of honour. (2)

Dohra : Rai Dalla implored the Guru to accompany him to his seat,
And assured the Guru of his whole-hearted support.
He would neither desert the Guru through thick and thin,
Nor would he charge any wages for his services (like the Brars). (3)

Chaupai : On the contrary, Rai Dalla would serve the Guru to the best of his resources,
He would offer everything in cash, kind and services to the Guru.
He summoned all the members of his family into Guru's presence;
And they all paid obeisance to the Guru as per Rai's instructions. (4)

While someone made offerings of gold coins or one-rupee coins and clothings,
Others made offerings of cows, buffaloes, horses and diverse other things.
Someone offered food grains for running a community kitchen,
While others made offerings of butter oil and salt ingredients. (5)

Rai Dalla sent messengers through out his entire territory,
Lest they might be overtaken by a sudden Mughal invasion.
He informed his subjects to assemble on a minute's notice,
Instead of keeping asleep at home like Kapoora's subjects. (6)

Dohra : Satguru showered his blessings on Rai Dalla and his subjects,
As all the inhabitants of this forested terrain paid obeisance to the Guru.
All inhabitants visited the Guru with their humble offerings,
And returned with the manifold blessings of the Guru. (7)

Chaupai : One day, a large congregation of the Sikhs arrived at Talwandi,
And they approached the Guru with the following words:

chaupaî : çk divas bahu sangat aî. unain bât im sabh mil kahî.
sachch kahit jat mukh hai pârdai. kisai vakhat sangh khôlyô kuhârdai.8.

ਉਨੈ ਬਚਨ ਗੁਰ ਐਸੇ ਕਰੇ । ਹਮ ਘਰ ਗੁਰ ਆਏ ਕਿਮ ਦੁਖ ਰਹੇ ।
ਹਮ ਕਰੈਂ ਕਮਾਈ ਭੀ ਬਡ ਘਨੀ । ਰਹਤ ਨਹੀਂ ਘਰ ਬਰਕਤ ਬਨੀ ।੯।
unai bachan gur aisç kahç. ham ghar gur âç kim dukh rahç.
ham karain kamâî bhî bad ghanî. rahat nahîn ghar barkat banî.9.

ਬਸਤ ਬਠਿੰਡੇ ਮਧ ਇਕ ਦੇਵ । ਖਾਇ ਜਾਇ ਵਹੁ ਹਮਰੀ ਸੇਵ ।
ਸੋ ਸੁਨ ਸਤਿਗੁਰ ਡੱਲਾ ਸਦਾਯਾ । ਦੈ ਪਾਹੁਲ ਸੋ ਸਿੰਘ ਬਨਾਯਾ ।੧੦।
basat bathindç madh ik dçva. khâi jâi vahu hamrî sçv.
sô sun satigur dallâ sadâyâ. dai pâhul sô singh banâyâ.10.

ਕਹਯੋ ਉਸੈ ਹਮ ਬਠਿੰਡੇ ਦਿਖਾਯੋ । ਨਿਕਲਾਇੰ ਦੈਂਤ ਲੋਕ ਸੁਖੀ ਬਸਾਯੋ ।
ਸੋਊ ਬਾਤ ਡੱਲੈ ਸਿੰਘ ਕਹੀ । ਬਠਿੰਡੇ ਡੇਰੇ ਲਾਯੋ ਜਈ ।੧੧।
kahyô usai ham bathindai dikhâyô. niklâin daint lôk sukhî basâyô.
sôû bât dallai singh kahî. bathindai dçrô lâyô jaî.11.

ਦੋਹਰਾ : ਬਠਿੰਡੇ ਡੇਰੇ ਕੀਯੋ ਆਇ ਕੀਨੋ ਦੈਤ ਲਖਾਇ ।
ਬਹੁ ਅੰਧੀ ਗੋਲੈ ਸੰਗ ਬਹੀ ਬਹੁ ਦੀਨੈ ਲੋਕ ਬੁੰਦਲਾਇ ।੧੨।
dôhrâ : bathindai dçrô kîyô âi kînô dait lakhâi.
bahu andhî gôlai sang bahî bahu dînai lôk bundlâi.12.

ਚੌਪਈ : ਕਿਸੈ ਤਾਪ ਕਿਸੈ ਚੜਯੋ ਸਿਰ ਬਾਉ । ਲਗੋ ਕਰਾਵਨ ਮੁਖੋਂ ਬਕਾਉ ।
ਕਿਮ ਆਏ ਹਮ ਕਰਨ ਅਕਾਉ । ਹਮ ਥੇ ਬੈਠੇ ਬਹੁ ਦਿਨ ਕਰ ਥਾਉ ।੧੩।
chaupaî : kisai tâp kisai chardyô sir bâu. lagô karâvan mukhôn bakâu.
kim âç ham karan akâu. ham thç baithç bahu din kar thâu.13.

ਸਤਿਗੁਰ ਕਹੀ ਏ ਸਿਖ ਭਏ ਹਮਾਰੇ । ਇਨੈ ਛੋਡ ਕਿਤ ਜਾਉ ਅਗਾਰੇ ।
ਨਹੀਂ ਤ ਤੁਮ ਕੋ ਦਯਗੁ ਮਾਰ । ਸੌਂਪ ਸ਼ਹੀਦਨ ਬਹੁ ਕਰ ਖ਼ਾਰ ।੧੪।
satigur kahî ç sikh bhaç hamârç. inai chhôd kit jâu agârç.
nahîn ta tum kô daygu mâra. saump shahîdan bahu kar khavâra.14.

ਏਕ ਪੁਰਸ਼ ਮਧ ਸੋ ਕੈਦ ਕੀਯਾ । ਦੈ ਮੁਸ਼ਕਾਂ ਉਸ ਬਹੁ ਦੁਖ ਦੀਯਾ ।
ਕਹਯੋ ਗੁਰੂ ਫੂਕ ਮਾਰੀਯਗੁ ਤੋਹਿ । ਹੈ ਪੁਤ ਪੋਤਰੇ ਸਭ ਸੰਗ ਜੋਹਿ ।੧੫।
çk purash madh sô kaid kîyâ. dai mushkân us bahu dukh dîyâ.
kahyô gurû phûk mâriyugu tôhi. hai put pôtrç sabh sang jôhi.15.

ਉਨ ਕਹਯੋ ਮੈਂ ਮਾਖੋ ਕਾ ਭਾਈ । ਉਸ ਜਿਮ ਹਮ ਕਿਤ ਦੇਹੁ ਘਲਾਈ ।
ਮੋਕੋ ਭੀ ਲਯੋ ਸਿੰਘ ਬਨਾਇ । ਕਰੋਂ ਕਾਰ ਮੈਂ ਤੁਮਰੀ ਧਾਇ ।੧੬।
un kahyô main mâkhô kâ bhâi. us jim ham kit dçhu ghalâi.
môkô bhî layô sikkh banâi. karaun kâr main tumrî dhâi.16.

“Guruji, it is an established truth that Jats are loud mouthed,
As their mouths have been opened by the pick of an axe by the Divine.” (8)

They pleaded forcefully before the Guru for succour,
Because how could adversity prevail in the presence of the Guru.
They asserted that although they worked extremely hard in their fields,
Yet they always remained indigent and in want of necessities. (9)

They disclosed that there lived an ogre at Bathinda,
Who always devoured all what they produced.
After listening to their woes, Satguru called for Rai Dalla,
And initiated him as a Singh after administering *amrit*. (10)

The Guru asked him to lead him to the town of Bathinda,
So that he may provide succour to the people by expelling the ogre.
Rai Dalla Singh, obeying the orders of the revered Guru,
Led the Guru to Bathinda and stayed put there with the Guru. (11)

Dohra : The Guru put up a camp at Bathinda to deal with the ogre,
As the ogre also came down to assess the newly arrived Guru.
He caused a fierce hailstorm and darkening wind to blow,
In order to harass, frighten and disperse the general populace. (12)

Chaupai : He caused some people to be stricken with fever and nausea,
While some others were induced to stammer in a delirium.
The haunted people started complaining on behalf of the ogre,
That he (the ogre) had been residing at Bathinda for a long time. (13)

Satguru told the ogre that since the people of Bathinda were Guru’s followers,
The ogre must vacate this place and shift to some other place.
Otherwise he would be done to death for his disobedience,
By handing him over to be tortured by the spirits of Singh Martyrs. (14)

The Guru imprisoned his evil spirit in the body of a human being,
Who was severely tortured by handcuffing his hands and legs.
The Guru threatened to kill him by burning him in hell fire,
Along with his whole progeny of his sons and grandsons. (15)

The ogre revealed that he was a brother of another ogre Makho⁵,
And pleaded that he might kindly be sent to join his brother.
Or the Guru should accept him also into the Sikh fold,
And assured the Guru of his whole-hearted allegiance and service. (16)

ਤੋ ਸਤਿਗੁਰ ਉਸ ਆਗਯਾ ਦਈ । ਜਾ ਸਿਰਹੰਦ ਕੈ ਮਧ ਤੂੰ ਬਹੀਂ ।
ਉਜਾੜ ਸਿਰਹੰਦ ਕੀ ਜੜ੍ਹਾਂ ਪੁਟਾਈ । ਜੇ ਚਹੈ ਬਚਾਈ ਉਸ ਸਾਥ ਖਾ ਜਾਈਂ ।੧੭।
tau satigur us âgyâ daî. jâ sirhand kai madh tûn bahîn.
ujârd sirhand kî jardhân putâî. jô chahai bachâî us sâth khâ jâîn.17.

ਦੋਹਰਾ : ਮੱਥਾ ਟੇਕਯੋ ਉਨ ਤਬੈ ਪਰਯੋ ਸਿਰਹੰਦੈ ਰਾਹ ।
ਡਲੈ ਸਿੰਘ ਸਤਿਗੁਰ ਕਹੀ ਦਿਹੋ ਭੈਸੋ ਭਵਾਨੀ ਨਾਇ ।੧੮।
dôhrâ : matthâ tçkyô un tabai paryô sirhandai râh.
dallai singh satigur kahî dihô bhainsô bhavânî nâi.18.

ਚੌਪਈ : ਡਲੈ ਸਿੰਘ ਤੈ ਲਯੋ ਮੰਗਵਾਇ । ਕਾਟ ਚੁਤਰਫੋਂ ਦਈ ਧਾਰ ਫਿਰਵਾਇ ।
ਮਧ ਡੇਰੇ ਗੁਰ ਲੀਨੋ ਲਾਇ । ਭਈ ਬਰਕਤ ਮਧ ਮਾਲਵੇ ਤਾਇ ।੧੯।
chaupâi : dalai singh tai layô mangvâi. kât chutraphôn daî dhâr phirvâi.
madh dçrô gur lînô lâi. bhaî barkat madh mâlvç tâi.19.

ਦਿਆਲ ਸਿੰਘ ਫੜ੍ਹੇ ਸਿੰਘ ਭਾਈ । ਖੰਡੇ ਪਾਹੁਲ ਲਈ ਗੁਰ ਤੈ ਆਈ ।
ਔ ਤਖਾਨ ਭਾਈ ਰੂਪੈ ਕੈ ਪੋਤੈ । ਪਾਹੁਲ ਲਈ ਪਰਮ ਕਰਮ ਸਿੰਘ ਦੋਤੈ ।੨੦।
diâi singh phathç singh bhâi. khandç pâhul laî gur tai âi.
au takhân bhâi rûpai kai pôtai. pâhul laî param karam singh dôtai.20.

ਇਕ ਸੋਢੀ ਕੋਠੈ ਕੋ ਕੌਲ ਸਦਾਯੋ । ਸਾਥ ਪੁੜ੍ਹ ਅਭੈ ਰਾਮ ਕਾ ਲਯਾਯੋ ।
ਸਤਿਗੁਰ ਉਸ ਪਰ ਭਏ ਦਿਆਲ । ਖੰਡੇ ਪਾਹੁਲ ਦੇ ਰੱਖਯੋ ਨਾਲ ।੨੧।
ik sôdhî kôthai kô kaul sadâyô. sâth putar abhai râm kâ layâyô.
satigur us par bhaç diâla. khandai pâhul dç rakkhyô nâl.21.

ਇਤਨ ਕ ਸਤਿਗੁਰ ਬਾਤ ਸੁਨਾਈ । ਹੈ ਭਾਂਡਾ ਵਥ ਪੜੈ ਜੁ ਪਾਈ ।
ਸੋਢੀ ਕੌਲ ਕਹੁ ਪਾਸ ਸਦਾਵੈਂ । ਪ੍ਰਾਤ ਉੱਠ ਨਿਤ ਦਰਸ਼ਨ ਪਾਵੈਂ ।੨੨।
itan ka satigur bât sunâi. hai bhândâ vath pardai ju pâi.
sôdhî kaul kahu pâs sadâvain. parât utth nit darshan pâvain.22.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਬੈਠ ਸੁ ਦਮਦਮੈਂ ਲਿੱਖਨ ਘੜ ਸੁਟ ਦੇਂ ।
ਹਮਰੀ ਕਾਂਸ਼ੀ ਯਹ ਭਈ ਆਇ ਮੁਰਖ ਈਹਾਂ ਪੜ੍ਹੇਂ ।੨੩।
dôhrâ : satigur baith su damdamain likkhan ghard sut dçn.
hamrî kânsî yah bhaî âi mûrakh îhân pardhçn.23.

ਚੌਪਈ : ਮਹਰਾਜ ਵਾਲੇ ਭੀ ਸਭ ਚਲ ਆਏ । ਭੈਂਸ ਘੋੜੇ ਔਰ ਦਸਵੰਧ ਚੜਾਏ ।
ਫੂਲ ਬੇਟੇ ਦੇਉ ਸਿੰਘ ਭਏ । ਰਾਮ ਸਿੰਘ ਔ ਤਿਲੋਕਾ ਸਿੰਘ ਸਦਏ ।੨੪।
chaupâi : mahraj vâlç bhî sabh chal âç. bhains ghôrdç aur dasvandh chardâç.
phûl bçtç dôû singh bhaç. râm singh au tilôkâ singh sadaç.24.

Then Satguru ordered him to leave Bathinda forever,
And establish himself in the town of Sirhind.
The Guru instructed him to wreck the foundations of the Sirhind empire,
And devour all those who tried to defend the Sirhind rulers. (17)

Dohra : The ogre left Bathinda after paying obeisance to the Guru,
And went on his way to the Mughal town of Sirhind.
Rai Dalla, then, beseeched Satguru after the ogre's departure,
That they should make a sacrifice of a Buffalo to the Goddess Bhawani. (18)

Chaupai : Thereupon, the Guru asked Rai Dalla for a buffalo to be brought,
Whose blood was sprinkled around the fort after its slaughter.
After that the Guru made this fort as his camp site,
There was plenty and prosperity in the whole Malwa region. (19)

S. Dyal Singh and Fateh Singh from village Bhai ka Chhak came,
And were initiated after taking Pahul⁶ from the Guru.
Then came the grandsons of Bhai Rupa, a carpenter,
They were S. Param Singh, Karam Singh who received Pahul from the Guru. (20)

The Guru sent a message to Sodhi Kaul⁷ to his native place,
Who brought Abhey Ram's son with him from amongst his family.
The Guru showered his blessings on this devout Sikh,
And kept him in his company after initiating him with Pahul. (21)

Then the Guru made a remark about the person of Sodhi Kaul,
That he seemed to be worthy of Guru's trust.
Sodhi Kaul was instructed to stay with the Guru,
Who always made an obeisance to the Guru every morning. (22)

Dohra : Then Satguru camped at Damdama (Talwandi Sabo) after Bathinda,
Where he kept on sharpening quills and throwing those out and,
Remarking that this place would be Guru's seat of learning,
Where the ignorant would receive knowledge and enlightenment. (23)

Chaupai : The inhabitants of the town of Meharaj also came to the Guru,
And they made offerings of milch cattle, horses and one tenth of their earnings.
Both the sons of Sodhi Kaul also got initiated as Singhs,
And they came to be called Ram Singh and Tarlok Singh. (24)

੨੫. ਬਰਖਾ ਔ ਮਾਲਵੇ ਕੀ ਸਾਖੀ
 ('ਹਮ ਭੂਮ ਬਨਾਵਨ ਮਾਲਵਾ'...)
25. barkhâ au mâlvç kî sâkhî
 ('ham bhûm banâvan mâlvâ'...)

- ਦੋਹਰਾ : ਏਕ ਸਮੇਂ ਤਹਿੰ ਮਧ ਮੁਲਕ ਹੁਈ ਬਰਖਾ ਕੀ ਲੋੜ ।
 ਆਇ ਗੁਰੂ ਜੀ ਢਿਗ ਖੜੀ ਸਭ ਸੰਗਤ ਹਥ ਜੋੜ ।੧।
 dôhrâ : çk samçn tahn madh mulak huî barkhâ kî lôrd.
 âi gurû jî dhig khardî sabh sangat hath jôrd.1.
- ਚੌਪਈ : ਆਇ ਸਭਨ ਇਮ ਬਾਤ ਸੁਣਾਈ । ਮਾਂਗਨ ਬਰਖਾ ਸੰਗਤ ਆਈ ।
 ਸਤਿਗੁਰ ਦੀ ਅਰਦਾਸ ਕਰਾਇ । ਭਈ ਬਰਖਾ ਬਹੁ ਤਬ ਹੀ ਆਇ ।੨।
 chaupâi : âi sabhan im bât sunâi. mângan barkhâ sangat âi.
 satigur dî ardâs karâi. bhai barkhâ bahu tab hî âi.2.

ਸਤਿਗੁਰ ਬੈਠ ਦਮਦਮੈ ਆਇ । ਕਹਯੋ ਗੁਰੂ ਉਨ ਅੱਖੀਂ ਦਿਖਾਇ ।
 ਦੇਖੇ ਈਹਾਂ ਆਵਗ ਦਰਿਯਾਇ । ਭੂਮ ਭੁਵਗ ਯਹ ਮਾਲਵੈ ਆਇ ।੩।
 satigur baith damdamai âi. kahyô gurû un akkhîn dikhâi.
 dçkhô îhân âvag dariyâi. bhûm bhuvag yah mâlvai âi.3.

ਸੁਨ ਬਚ ਜੰਗਲਨ ਦੀਨੇ ਮੋੜ । ਜਲ ਜਾਉਗ ਚਲ ਆਪਣੀ ਠੋੜ ।
 ਫਿਰ ਸਤਿਗੁਰ ਉਨ ਬਚਨ ਸੁਨਾਏ । ਹਮ ਚਾਹੈਂ ਮਾਲਵੈ ਬਣਵਾਏ ।੪।
 sun bach janglan dînô môrda. jal jâug chal âpnî thaurd.
 phir satigur un bachan sunâç. ham châhain mâlvai banvâç.4.

ਕਮਾਦ ਕਣਕ ਚਾਵਲ ਬਿਜਵਾਇ । ਸਿਰਹੰਦ ਭੂਮੀ ਕੀ ਬੁਕਤ ਜਮਾਇ ।
 ਤਉ ਡੱਲੈ ਸਿੰਘ ਮੋੜੀ ਬਾਤ । ਹਮ ਮੋਠ ਬਾਜਰੀ ਭਲੇ ਲਗਾਤ ।੫।
 kamâd kanak châval bijvâi. sirhand bhûmî kî barkat jamâi.
 tau dallai singh môrdî bâta. ham môth bâjri bhalô lagât.5.

- ਦੋਹਰਾ : ਤਉ ਸਤਿਗੁਰ ਗੁੱਸੇ ਕੀਯੋ ਤੁਮ ਮਾਰੈ ਜੰਗਲੀ ਥਾਇ ।
 ਹਮ ਭੂਮ ਬਨਾਵਨ ਮਾਲਵਾ ਨਿਹਾਲ ਜਾਵੈਂ ਤੁਮੈ ਕਰਾਇ ।੬।
 dôhrâ : tau satigur gussô kîyô tum mârai janglî thâi.
 ham bhûm banâvan mâlvâ nihâl jâvain tumai karâi.6.

੨੬. ਦੱਖਣ ਕੋ ਤੁਰਨੇ ਕੀ ਸਾਖੀ
 ('...ਪਯ' ਨੌਰੰਗ ਦੇਜਕ ਰਾਹਿ')
26. dakkhan kô turnç kî sâkhî
 ('...pay' naurang dôjak râhi')

- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਤਲਵੰਡੀ ਖੜੇ ਧਯਾਨ ਸੁ ਕੇਤ ਲਗਾਇ ।
 ਆਇ ਦਖਣੋਂ ਇਕ ਸਿਖ ਕਹੀ ਪਯੋ ਨੌਰੰਗ ਦੇਜਕ ਰਾਹਿ ।੧।

Episode 25
The Episode about Rain in the Malwa Region
(I wish to see a Fertile Green Malwa)

Dohra : Once in the dry tract of Malwa region of Punjab,
The people felt the need for rain to sustain their crops.
These inhabitants of Malwa assembled before the Guru,
And appealed to the Guru with folded hands. (1)

Chaupai : All of them pleaded before the Guru about their woes,
That the whole congregation wanted rain in their land.
So following a prayer by the Guru to the God Almighty,
There occurred a plenty of rain in that region. (2)

Then while sitting on a raised ground at Damdama,
The Guru invited his followers to see with their own eyes.
The Guru predicted that one day a river would flow through that region,
Which will irrigate the Malwa lands to make these fertile. (3)

But these ignorant people of Malwa region refused to believe Guru's words,
With a remark that the present rain water would seep into the earth.
Then Satguru expressed his wish to the Malwa people,
That he wished to see the Malwa region to be fertile and prosperous. (4)

The Guru wished the Malwa farmers to cultivate sugarcane, wheat and paddy,
And become as affluent and prosperous as the region of Sirhind.
But Rai Dalla, failing to appreciate the Guru's express wish,
Remarked that his people preferred dry crops of pulses and course grains. (5)

Dohra : The Guru felt extremely offended at Rai Dalla's ignorance,
And remarked that those ignorant inhabitants would rot there,
Though the Guru had wished the Malwa region to be prosperous,
And wished to bless its inhabitants with plenty and prosperity. (6)

Episode 26
The Episode About Guru Gobind Singh's Movement to the South
(Aurangzeb Expired and proceeded on his Journey to hell)

Dohra : One day the Guru was standing in a contemplative mood,
Reflecting deeply over some serious matters about the future.

- dôhrâ : satigur talvandî khardç dhayân su kçt lagâi.
âi dakhnôn ik sikh kahî payô naurang dôjak râhi.1.
- ਚੋਪਈ : ਸੁਨ ਸਤਿਗੁਰ ਯੋ ਬਚਨ ਉਚਾਰੇ । ਉਸ ਲੜਾਇ ਸੁਤ ਦਯੈ ਮਾਰੇ ।
ਅਬ ਦੱਖਣ ਕੀ ਕਰੀਐ ਚੜ੍ਹਾਈ । ਇਮ ਸਿੰਘਨ ਗੁਰ ਉਚਰ ਸੁਨਾਈ ।੨।
- chaupaî : sun satigur yau bachan uchârç. us lardâi sut dayai mârç.
ab dakkhan kî karîai chardhâi. im singhan gur uchar sunâi.2.
- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਆਖਯੋ ਡੱਲ ਸਿੰਘਾ ਚਲ ਤੂੰ ਹਮਰੈ ਨਾਲ ।
ਤੁਮ ਕੋ ਦਿੱਲੀ ਪਤ ਕਰੋ ਔ ਪਤਿ ਦਿੱਲੀ ਗਾਲ ।੩।
- dôhrâ : satigur âkhyô dall singhâ chal tûn hamrai nâl.
tum kô dillî pat karôn au pati dillî gâl.3.
- ਚੋਪਈ : ਵਿਗ ਡੱਲੈ ਥੋ ਖੜੋ ਲਘੁ ਭ੍ਰਾਤ । ਕਹੀ ਡੱਲੈ ਵਲ ਮੋੜ ਮੁਖ ਬਾਤ ।
ਦੇਉਗ ਪਤਸਾਹੀ ਤੁਧ ਭੀ ਐਸੀ । ਨਿਜ ਪੁੱਤ੍ਰਨ ਕੋ ਦੀਨੀ ਜੈਸੀ ।੪।
- chaupaî : dhig dallai thô khardô laghu bharâta. kahî dallai val môrd mukh bât.
dçug patshâhî tudh bhî aisî. nij puttarn kau dînî jaisî.4.
- ਯਹੀ ਗਲ ਗੁਰ ਪ੍ਰੋਹਤ ਸੁਨੀ । ਬੋਲਯੋ ਗੁਰ ਸੰਗ ਵਹੁ ਸਿਰ ਧੁਨੀ ।
ਮੈਂ ਰਹਯੋ ਬਹੁਤ ਬਾਰ ਸਮਝਾਇ । ਛੇੜ ਜਟਨ ਕਛ ਲਯੋ ਕਹਾਇ ।੫।
yahî gal gur parôhat sunî. bôlyô gur sang vahu sir dhunî.
main rahyô bahut bâr samjhâi. chhçrd jatan kachh layô kahâi.5.
- ਯਹ ਜੰਗਲੀ ਜਟ ਗੁਣ ਨਿਤ ਨਵੇਂ ਚਾਰੈਂ । ਭੀ ਪਿਛੋਂ ਨਿੰਦਾ ਸੁਨਵਾਵਹਿੰ ।
ਕਹਯੋ ਗੁਰ ਹਮ ਜਟ ਛੇੜੋਂ ਕਾਇ । ਪ੍ਰੋਹਤ ਕਹਯੋ ਪੁਤ ਲਏ ਮੁਏ ਅਖਵਾਇ ।੬।
yah janglî jat gun nit navçn châhain. bhî pichhôn nindâ sunvâvhin.
kahyô gur ham jat chhçrdain kâi. parôhat kahyô put laç muç akhvâi.6.
- ਸਤਿਗੁਰ ਕਹੀ ਪੁਤ ਇਸ ਮਰ ਗਏ । ਹਮ ਸਿਖ ਪੂਤ ਸੁ ਠਾਂਢੇ ਭਏ ।
ਇਤਨੀ ਕਹਨ ਤੁਰਤ ਡੱਲੇ ਪੁਤ ਮਰਾ । ਤਬ ਡੇਰਾ ਗੁਰ ਕੂਚਰ ਕਰਾ ।੭।
satigur kahî put is mar gaç. ham sikh pût su thândhç bhaç.
itnî kahan turat dallç put marâ. tab dçrâ gur kûchah karâ.7.
- ਦੋਹਰਾ : ਨੌ ਮਹੀਨੇ ਤੇ ਨੌ ਦਿਨੈ ਤਲਵੰਡੀ ਰਖੈ ਮੁਕਾਮ ।
ਡੇਰਾ ਤੇਰਾ ਰੁਖ ਦਖਣ ਛੱਡ ਤੁਰਕਨ ਬਡ ਥਾਮ ।੮।
- dôhrâ : nau mahînc tç nau dinai talvandî rakhai mukâm.
dçrâ tôrâ rukh dakhan chhadd turkan bad thâm.8.
- ਚੋਪਈ : ਡੱਲਾ ਗੁਰ ਤੇ ਬੇਮੁਖ ਭਯੋ । ਦੋਇ ਤਿੰਨ ਡੇਰਨ ਤੁਰਤ ਮੁੜ ਪਯੋ ।
ਔਰ ਜੰਗਲੀ ਕਿਛ ਸੰਗ ਤੁਰੇ । ਬੇਈਮਾਨ ਹੁਇ ਵਹੁ ਭੀ ਮੁੜੇ ।੯।
- chaupaî : dallâ gur tç bçmukh bhayô. dôi tinn dçran turat murd payô.
aur janglî kichh sang turç. bçîmân hui vahu bhî murdç.9.

A Sikh rider came from the South and reported to the Guru,
That Aurangzeb had expired and proceeded on his journey to hell. (1)

Chaupai : Hearing this information, the Guru made these remarks:
That he (the Guru) should now destroy Aurangzeb's sons through a fratricidal war.
That the Khalsa forces should now proceed towards the South,
The Guru declared his decision to his Singh followers. (2)

Dohra : Satguru, thereafter, proposed to his devout follower Rai Dalla Singh,
That he should accompany him (the Guru) to the South.
The Guru promised to bestow upon him the sovereignty over Delhi,
After destroying the sovereignty of the Mughals over Delhi. (3)

Chaupai : The younger brother of Rai Dalla Singh who was standing close to him,
Whispered something into his elder brother's ears.
He remarked sarcastically that the Guru would bestow such a sovereignty on him,
As he (the Guru) had bestowed it on his own sons. (4)

The Guru's Brahmin cook who overheard these taunting words,
Reported this to the Guru with a deep sense of shock.
He remarked that the truth of his repeated warnings to the Guru,
Had now been confirmed by the most uncharitable words of these Jats. (5)

He remarked that these rustic Jats wanted a new miracle every day,
But indulged in slandering the Guru at his back.
As the Guru remarked that he had no need to deal with these rustic Jats,
The Brahmin remarked that they had already uttered the most uncharitable words. (6)

When the Guru remarked that Rai Dalla's sons were cursed to be dead,
While Guru's own sons were standing alive in the form his Singh followers.
The Guru's prophetic words resulted in Rai Dalla's son's instant death,
Even as the Guru shifted his camp and proceeded ahead. (7)

Dohra : For a period of full nine months and nine days,
The Guru had camped at the town of Talwandi Sabo.
Then he shifted his camp to proceed towards the south,
Leaving this predominantly Mughal occupied territory. (8)

Chaupai : Rai Dalla Singh shifted his loyalty and allegiance from the Guru,
And returned home after accompanying the Guru upto two three camps.
A few other inhabitants of Malwa's forested region accompanied the Guru,
But even they betrayed the Guru and returned home. (9)

ਹੁਤੇ ਕੌਲ ਸੋਢੀ ਕੋਠੈ ਵਾਰਾ । ਸੁਨਯ ਉਨੈ ਸੁਤ ਲਗਯੋ ਹਮਾਰਾ ।
ਉਨ ਮਗਰੋਂ ਦੀਵਾਨ ਦੋੜਾਏ । ਸਣ ਪਲੰਘ ਉਸ ਚੱਕ ਲਿਆਏ ।੧੦।
hutô kaul sôdhî kôthai vâra. sunay unhai sut lagyô hamârâ.
un magrôn dîvân daurdâç. san palangh us chakk liâç.10.

ਜਬ ਸਤਿਗੁਰ ਸੋਢੀ ਬੁਲਵਾਯੋ । ਲੋਕਨ ਡੇਰਾ ਖਾਲੀ ਬਤਾਯੋ ।
ਇਸ ਤੋਰ ਬਹੁ ਲੋਕ ਨਠ ਆਏ । ਤੋ ਨਠ ਜੰਗਲੀ ਗੁਰੈ ਤਕਾਏ ।੧੧।
jab satigur sôdhî bulvâyô. lôkan dçrâ khâlî batâyô.
is taur bahu lôk nath âç. tau nath janglî gurai takâç.11.

ਰਹੇ ਮਜੂਦ ਗੁਰ ਸੰਗ ਘਰ ਚਾਰ । ਮੋਹਨ, ਭਗਤੁ, ਬਹਲੋ, ਰੁਪੇ ਵਾਰ ।
ਗਏ ਸਤਿਗੁਰੁ ਸੰਗ ਬਹੁ ਦੂਰ । ਸੋ ਹਟੇ ਖੁਸ਼ੀ ਲੈ ਮੁਖੋਂ ਹਜੂਰ ।੧੨।
rahç majûd gur sang ghar châra. môhan, bhagatû, bahlô, rûpç vâra.
gaç satigurû sang ghar dûra. sô hatç khushî lai mukhôn hajûr.12.

੨੭. ਪ੍ਰਿਥਮ ਬੰਦੇ ਕੀ ਸਾਖੀ
(ਦਾਦੂ ਦੁਆਰ ਮਹੰਤ ਜੈਤ ਰਾਮ ਨਾਲ ਮੇਲ)
27. paritham bandç kî sâkhî
(dâdû duâr mahant jait râm nâl mçl)

- ਦੋਹਰਾ : ਜਬ ਸਤਿਗੁਰ ਦੱਖਣ ਪੁੱਜੇ ਜਹਿੰ ਥੇ ਦਾਦੂ ਦੂਰ ।
ਡੇਰਾ ਲਾਯਾ ਦੇਖ ਥਾਮ ਸੰਗ ਪੰਜ ਸਤ ਸਿੰਘ ਹਜ਼ਾਰ ।੧।
dôhrâ : jab satigur dakkhan pujjç jahin thô dâdû davâr.
dçrâ lâyâ dçkh thâm sang pañj sat singh hazâr.1.
- ਚੌਪਈ : ਬਜੈਂ ਨਗਾਰੇ ਝੁਲਹਿੰ ਨਿਸ਼ਾਨ । ਪੜ੍ਹੈਂ ਬਾਣੀਆਂ ਕਿਸ ਕਰੈਂ ਨ ਕਾਣ ।
ਚੰਡੀ ਚਰਿਤ੍ਰ ਔ ਚੰਡੀ ਕੀ ਵਾਰ । ਅਕਾਲ ਉਸਤਤ ਕੋ ਕਰੈਂ ਉਚਾਰ ।੨।
chaupaî : bajain nagârç jhûlhin nishâna. pardhain bânîân kis karain na kân.
chandî charitar au chandî kî vâra. akâl ustat kô karain uchâr.2.
- ਜਿਮ ਜੇਠ ਤਪਤ ਮਧ ਬਰਖਾ ਹੋਇ । ਬੋਲੈ ਦਾਦਰ ਸੁਖ ਪਾਵੈ ਸੋਇ ।
ਘੋਰ ਘਟਾ ਸੁਨ ਮੋਰ ਪੁਕਾਰੈਂ । ਇਸ ਛਬ ਸੋਂ ਸਿਖ ਬਾਣੀ ਉਚਾਰੈਂ ।੩।
jim jçth tapat madh barkhâ hoi. bôlai dâdar sukh pâvai sôî.
ghôr ghatâ sun môr pukârain. is chhab sôn sikh bânî uchârain.3.
- ਦੋਹਰਾ : ਕਿਤੈ ਗ੍ਰੰਥ ਕਿਤ ਪੁਸਤਕਹਿੰ ਕਿਤੈਂ ਪੜ੍ਹੈਂ ਮੁਖ ਵਾਕ ।
ਕਈ ਪੜ੍ਹੈਂ ਰਬਾਬੀ ਰਬਾਬ ਲੈ ਲਗ ਰਹਯੋ ਇੰਦ੍ਰਾਸਨ ਠਾਠ ।੪।
dôhrâ : kitai granth kit pustakhin kitain pardhain mukh vâk.
kaî pardhain rabâbî rabâb lai lag rahyô indrâsan thâth.4.
- ਸ਼੍ਰੋਯਾ : ਕਿਤ ਝਾਂਝ ਮ੍ਰਿੰਦਗ ਉਪੰਗ ਬਜੈਂ ਕਿਤ ਦੁਇ ਕਰ ਤਾਲ ਰਬਾਬ ਬਜੈਂ ।
ਜਲ ਬੀਨ ਸੁ ਬੀਨ ਪ੍ਰਵੀਨ ਸਜੈਂ ਕਿਤ ਤਾਰ ਸਤਾਰ ਤੰਬੂਰ ਸਜੈਂ ।
ਜਛ ਕਿੰਨਰ ਨਾਰਦ ਹਾਹਿ ਹੁ ਹੁ ਧੁਨ ਤੋਮਰ ਉਲੂਕ ਸੁਨ ਸਾਜ ਸਜੈਂ ।

Guru's trusted follower Sodhi Kaul Sahib from Kothey Guru village,
Heard that the Guru had taken his son along with him to the South.
He despatched his officials post haste after the Guru,
Who brought back his son along with the bed he was sleeping on. (10)

When the Guru called for Sodhi's son from his tent,
The attendants reported that he was not present in his tent.
When many others deserted the Guru much in the same way,
The Guru realised the shifting loyalty of these fleeing Malwa inhabitants. (11)

Only the members of the four families kept company with the Guru,
These were the families of Bhai Mohan, Bhagata, Bahlo and Rupa.
They accompanied the Guru to the remote areas in the South,
And returned home after deservingly receiving the Guru's blessings. (12)

Episode 27
The Episode About Banda Bahadur
(A chance Meeting with Saint Jait Ram at Dadu Duar¹)

Dohra : When Satguru Guru Gobind Singh proceeded towards the South,
There lay a seat of Saint Dadu at Dadu Duar on the way.
The Guru put up his camp at the spot of Dadu Duar,
Along with a force of five to seven thousand Singh followers. (1)

Chaupai : It was marked by beating of drums and unfurling of Khalsa flags,
And a loud recitation of Gurbani without any kind of fear.
The Guru's Singhs were heard reciting "Chandi Chritar²" and "Chandi di Var³",
As well as the recitation of Guru's composition, "Akal Ustat"⁴. (2)

This recitation created an environment of soothing rain in mid June,
And crocking of frogs out of joy during monsoon rains.
And the cooing and dancing of peacocks at the sight of thundering dark clouds,
Such was the ambience created by the recitation of Gurbani by the Singhs. (3)

Dohra : Some Singhs were seen reading and reciting scriptures in one corner,
While a few others were found reciting the Guru's composition "Sri Mukhwalk"⁵.
At another spot, a few Singhs were singing Gurbani to the accompaniment of Rabab⁶,
Which created an atmosphere of God Indira's majestic Divine Court. (4)

Swaiya : If a melody of trinkets, percussion and water stringed instruments emanated from oneside,
The sound of double percussion and string⁷ instruments was heard from the other side.
If a perfect melody produced by a wind instrument was reverberating from one place,

- ਇਮ ਠਾਠ ਠਟਯੋ ਸੁ ਹਜ਼ੂਰ ਗੁਰੂ ਲਖ ਹੋਤ ਇੰਦ੍ਰਾਸਨ ਲਾਜ ਲਜੇ ।੫।
 savaiyâ : kit jhânjh marindag upang bajai kit dui kar tâl rabâb bajai.
 jal bîn su bîn parvîn sajai kit târ satâr tambûr sajai.
 jachh kinnar nârad hâhi hû hû dhun tômar ulûk sun sâj sajai.
 im thâth thatyô su hazûr gurû lakh hôt indrâsan lâj lajç.5.
- ਚੌਪਈ : ਕਈ ਸਤਿਗੁਰ ਕੈ ਆ ਚਰਨੀਂ ਪੜੈਂ । ਲੈ ਸਤਿਗੁਰ ਹੁਕਮ ਕਈ ਡੇਰੋ ਕਰੈਂ ।
 ਧੂਪ ਧੁਖਾਇ ਕਈ ਗਿਰਦੈ ਫਿਰਾਹਿ । ਜਿਵੈਂ ਪ੍ਰਵ ਗਿਰਦ ਤਾਰੈਂ ਯੁਮਾਹਿੰ ।੬।
 chaupaî : kaî satigur kai â charnîn pardain. lai satigur hukam kaî dçrô karain.
 dhûp dhukhâi kaî girdai phirâhi. jivain dhav girad târain ghumâhin.6.
- ਕੋਉ ਚਰਨਨ ਛੁਹ ਮੂਧਾ ਪਰੈ । ਜਨ ਡੰਡੋਤ ਦੇਵ ਇੰਦ੍ਰੈ ਕਰੈ ।
 ਤੰਬੂ ਚਾਨਣੀ ਕਈ ਫੜ ਖੜੈਂ । ਮੂਲ ਬਿਰਖ ਜਿਮ ਸੋ ਰਹਿੰ ਅੜੈ ।੭।
 kôû charnan chhuh mûdhâ parai. jan dandaut dçv indrai karai.
 tambû chânnî kaî phard khardain. mûl birakh jim sau rahin ardaï.7.
- ਜਨਕ ਰਹੈਂ ਬੰਭਾ ਸੇ ਗਾਡ । ਵਾਲ ਧੂਪ ਮੈਂ ਜਾਹਿ ਨ ਛਾਡ ।੮।
 janak rahain thambhâ sç gâda. vâl dhûp main jâhi na chhâd.8.
- ਦੋਹਰਾ : ਸੂਰਜਮੁਖੀ ਸਮ ਸੂਰਜੈ ਬਿਜਨ ਸੁ ਬਿੱਜ ਸਮਾਨ ।
 ਬਾਦਲ ਜਿਮ ਛੜ ਯੁਮੇ ਬਡ ਤੰਬੂ ਘਟਨ ਸਮਾਨ ।੯।
 dôhrâ : sûrajmukhî sam sûrjai bijan su bijj samân.
 bâdal jim chhatar ghumç bad tambû ghatan samân.9.
- ਇੰਦ੍ਰਹਿ ਜਿਮ ਗੁਰ ਬਹੈਂ ਹਥ ਇੰਦ੍ਰ ਧਨੁ ਜੈਸ ਕਮਾਨ ।
 ਚੌਰ ਮੁਠੋ ਐਸੇ ਫਿਰੈ ਜਾਨਕ ਮੋਰ ਨਚਾਨ ।੧੦।
 indrhi jim gur bahain hath indar dhanu jais kamân.
 chaur muthô aisç phirai jânak môr nachân.10.
- ਚੌਪਈ : ਤਹਾਂ ਸ਼ਹਿਰ ਮੈਂ ਪਰ ਗਈ ਧਾਕ । ਦੇਖਣ ਲੋਕ ਲੱਗ ਗਈ ਲਾਕ ।
 ਦਰਸ਼ਨ ਤੇ ਉਨ ਮਨ ਪਤਿਆਯਾ । ਲਈ ਚੜ੍ਹਾਵੈ ਸ਼ਹਰ ਚਲ ਆਯਾ ।੧੧।
 chaupaî : tahân shahir main par gâi dhâka. dçkhan lôk lagg gâi lâk.
 darshan tç un man patiâyâ. lai chardhâvai shahar chal âyâ.11.
- ਦੋਹਰਾ : ਬਡੋ ਅਚੰਭਾ ਤਿਹ ਲਖਾ ਅਚੰਭਤ ਭਯੋ ਸੰਸਾਰ ।
 ਆਏ ਦਰਸ਼ਨ ਸਤਿਗੁਰੂ ਛਡ ਛਡ ਦਾਦੂ ਦ੍ਵਾਰ ।੧੨।
 dôhrâ : badô achmbhâ tih lakhâ achmbhat bhayô sansâr.
 âç darshan satigurû chhad chhad dâdû davâr.12.
- ਚੌਪਈ : ਦਾਦੂ ਦ੍ਵਾਰੇ ਖਬਰੋ ਪਈ । ਨਾਨਕ ਆਯੋ ਦਸਮੋਂ ਜਈ ।
 ਤਿਸ ਕਉ ਦੱਯੈ ਧਾਮ ਖੁਲਾਈ । ਮਹੰਤ ਆਯੋ ਸੰਗ ਚੇਲੇ ਲਾਈ ।੧੩।
 chaupaî : dâdû davârç khabrô paî. nânak âyô dasmôn jaî.
 tis kau dayyai dhâm khulâi. mahant âyô sang chçlç lâi.13.

The delightful melody by string instruments was audible from another direction.
As if it was the creation of mythological gods like Yaksha⁸, Kinnar⁹, and Narda¹⁰.
Combined harmoniously with the musical compositions of Tomar¹¹ and ulook.
Such was the splendour and majesty of the Guru's Divine Musical concerts,
That even God Indira would feel envious of the Guru's Divine presence. (5)

Chaupai : While some devoted Singhs touched Guru's feet out of reverence,
Other beseeched the Guru to set up a camp nearby.
Some others burnt incense sticks and circled around the Guru,
As the stars revolved round the polestar at night. (6)

Some prostrated themselves before the Guru out of veneration,
As the gods are believed to prostrate before Chief of gods Indira.
Some stood as still in Guru's service while sheltering Guru's head with a canopy,
As a planted tree stood still and steady on the earth. (7)

They kept standing around the Guru like permanently fixed poles,
Even in the midst of scorching heat and blistering winds. (8)

Dohra : Guru's Khalsa's standards shone like a brilliantly shining sun,
Likewise shone the sparkling majestic waving hand fans.
The canopy over Guru's head sheltered his face like a dark cloud,
Under a vast outstretched tent like a thick huge cloud. (9)

The Guru sat on his royal throne like the God Indira,
Armed with weapons like the mighty Indira with his bow.
The flywhisk was being waved around his majestic face,
As a if a peacock was dancing in joyful delight. (10)

Chaupai : The news of the Guru's arrival spread in the whole town,
Hearing which people rushed to have a glimpse of Guru's face.
After the people felt blessed and convinced of his Divine mien,
They made generous, abundant offerings to the Guru. (11)

Dohra : Guru's arrival was indeed a great miraculous event,
As all the people felt wondrously struck with Guru's appearance.
Even the holy saints came to pay their obeisance to the Guru,
Leaving the holy portals of saint Dadu's Dadu Dwar. (12)

Chaupai : The saints of Dadu Dwara heard the news from the people,
That the tenth Nanak had arrived at their place.
In order to invite and provide shelter to the Tenth Guru,
The Chief saint of Dadu Dwara came along with his followers to the Guru. (13)

ਸਤਿਗੁਰ ਆਦਰ ਤਿਸ ਬਹੁ ਕੀਯੋ । ਸੰਤ ਸਾਧ ਮਿਰਜਾਦਾ ਥੀਯੋ ।
ਦਰਸਨ ਪਰਸਨ ਭਏ ਪ੍ਰਸੰਨ । ਕਹਯੋ ਤੂੰ ਨਾਨਕ ਗੁਰ ਭਯੋ ਧੰਨ ।੧੪।
satigur âdar tis bahu kîyô. sant sâdh mirjâdâ thîyô.
darsan parsan bhaç parsanna. kahyô tûn nânak gur bhayô dhann.14.

ਸਤਿਗੁਰ ਕਹਯੋ ਸੰਤ ਸਭ ਏਕ । ਨੀਰ ਛੀਰ ਮਿਲ ਤਜੈ ਬਿਬੇਕ ।
ਜੈਤ ਰਾਮ ਥੋ ਨਾਮ ਮਹੰਤ । ਭਲੇ ਪੁਰਸ਼ ਉਸ ਆਹਿ ਮਹੰਤ ।੧੫।
satigur kahyô sant sabh çka. nîr chhîr mil tajai bibêk.
jait râm thô nâm mahnta. bhalô purash us âhi mahant.15.

ਦੋਹਰਾ : ਹਾਥ ਜੋੜ ਠਾਂਢੇ ਭਯੋ ਤੋ ਉਨ ਕਹੀ ਅਰਦਾਸ ।
ਧੰਨ ਹਮਾਰੇ ਭਾਗ ਹੈਂ ਤੁਮ ਆਏ ਹਮਰੇ ਪਾਸ ।੧੬।

dôhrâ : hâth jôrd thândhô bhayô tau un kahî ardâs.
dhann hamârç bhâg hain tum âç hamrç pâs.16.

ਚੌਪਈ : ਹਮ ਤੇ ਭੋਜ ਸੁ ਇਕ ਡੰਗ ਲੀਜੈ । ਸਾਧ ਸੰਗਤ ਕੋ ਧਰਮ ਰਖ ਲੀਜੈ ।
ਤੋ ਸਤਿਗੁਰ ਹਸ ਐਸ ਉਚਾਰਾ । ਤੁਮ ਤੇ ਭੋਜਨ ਹਮ ਸਰੈ ਨ ਸਾਰਾ ।੧੭।

chaupaî : ham tç bhôj su ik dang lîjai. sâdh sangat kô dharam rakh lîjai.
tau satigur has ais uchârâ. tum tç bhôjan ham sarai na sârâ.17.

ਹਮ ਸੰਗ ਹੈਂ ਬਹੁ ਮਾਸਅਹਾਰੀ । ਉਨਕੀ ਖੁਧਯਾ ਮਿਟੈ ਕਿਮ ਸਾਰੀ ।
ਉਨ ਮੁਖ ਤੇ ਤਬ ਐਸ ਉਚਾਰੀ । ਦਾਦੂ ਸਤ ਹਮ ਖੂਹਿੰ ਜੁਵਾਰੀ ।੧੮।
ham sang hain bahu mâsaahârî. unkî khudhyâ mitai kim sârî.
un mukh tç tab ais uchârî. dâdû sat ham khavâhin juvârî.18.

੨੮. ਬਾਬੇ ਬੰਦੇ ਦਾ ਦੂਜਾ ਪ੍ਰਸੰਗ 28. bâbç bandç dâ dũjâ parsang

ਦੋਹਰਾ : ਸਾਧੂ ਸੰਗਤ ਪ੍ਰਤਾਪ ਤੇ ਬਾਜਨ ਖਾਈ ਜ਼ਾਰ ।
ਧਾਮ ਸੁ ਦੇਖੈ ਖੁਸ਼ ਭਏ ਗੁਰ ਲੈ ਗਏ ਦਾਦੂ ਦਾਰ ।੧।

dôhrâ : sâdhû sangat partâp tç bâjan khâi javâr.
dhâm su dçkhai khush bhaç gur lai gaç dâdû davâr.1.

ਚੌਪਈ : ਦਾਦੂ ਦਾਰ ਕੋ ਦਰਸ ਕਰਾਯੋ । ਸਤਿਗੁਰ ਫੂਲਨ ਮੀਂਹ ਬਰਸਾਯੋ ।
ਧੰਨ ਧੰਨ ਕਹਯੋ ਸੰਤਨ ਪਰਤਾਪ । ਸੰਤ ਨਿੰਦਕ ਕੋ ਹੋਵੈ ਖਾਪ ।੨।

chaupaî : dâdû davâr kô daras karâyô. satigur phûlan mînh barsâyô.
dhann dhann kahyô santan partâpa. sant nindak kô hôvain khâp.2.

ਸੁਖਮਨੀ ਜੀ ਕੀ ਤੁਕ ਸੋ ਪਰੀ । ਸੰਤ ਕੀ ਮਹਮਾ ਥੀ ਜੋ ਧਰੀ ।
ਔਰ ਸੁ ਚਰਚਾ ਪਰਚਾ ਕੀਯੋ । ਦੋਊ ਵਲ ਤੇ ਸੁਖ ਸੋ ਲੀਯੋ ।੩।
sukhmanî jî kî tuk sô parî. sant kî mahmâ thî jô dharî.
aur su charchâ parchâ kîyô. dôû val tç sukh sôn lîyô.3.

The Guru received this great saint with great respect and honour,
As was the tradition among Indian saints to receive a new saint,
Touching the Guru's sacred feet, the saint felt extremely delighted,
And congratulated the Guru for being the incarnation of Guru Nanak. (14)

The Guru remarked that all the saints were part of the same Divine,
As water lost its individual identity after mixing with milk.
Shri Jait Ram was the name of this chief of saints,
Who was indeed a noble and virtuous saint of this great order. (15)

Dohra : Saint Jait Ram stood before the Guru with folded hands,
And made a humble request to the Guru on his arrival.
He remarked that he and his followers felt blessed,
That the Great Guru had come to visit their place. (16)

Chaupai : He pleaded that he be allowed to serve one meal to the Guru,
As it was a religious tradition to serve food to the Guru's congregation.
Upon this request, the Guru informed this chief of saints,
That he would not be able to feed all the Guru's force. (17)

The Guru told that many among his force being non-vegetarians,
Would not be able to feed themselves with his vegetarian food.
To this objection of the Guru, Saint Jait Ram made a remark:
With the blessings of Saint Dadu even Non-vegetarian would accept a vegetarian meal.(18)

Episode 28 **The second Episode of Baba Banda¹ (Bahadur)**

Dohra : With the blessings of the late Great spiritual saint Dadu,
Even the Guru's falcons fed themselves with non-vegetarian food.
The Guru and his followers felt extremely delighted at this hospitality,
When they were invited to visit the shrine of Dadu Dawar. (1)

Chaupai : Saint Jait Ram took the Guru round the premises of his shrine,
Even as his followers' showered rose petals to welcome the Guru.
The Guru remarked : Praise be to all the great saints of the world,
And curse be on those who slander and speak ill of the saints. (2)

The Guru quoted lines from Sukhmani² in praise of the saints,
Which praises the spiritual powers and blessings of saints.
Besides this, there followed a discussion and exchange of views,
Which benefitted and stimulated both the Guru and Saint Jait Ram. (3)

ਮਹੰਤ ਗਲ ਇਕ ਨਈ ਸੁਨਾਈ । ਕਿਮੈ ਗਏ ਥੇ ਹਮ ਉਤ ਥਾਈ ।
ਨਰਾਇਣ ਦਾਸ ਥੇ ਤਿਸਕੋ ਨਾਮ । ਪੰਥ ਬੈਰਾਗਨ ਮੈਂ ਉਸ ਧਾਮ ।੪।
mahant gal ik nai sunâi. kimai gaç thç ham ut thâi.
narâin dâs thô tiskô nâma. panth bairâgan main us dhâm.4.

ਏਕ ਪਲੰਘ ਉਨ ਖੂਬ ਬਨਾਯੋ । ਉਸ ਕੇ ਉਪਰ ਹਮੈਂ ਬਹਾਯੋ ।
ਹਮ ਜਾਨਯੋ ਇਨ ਆਦਰ ਕਰਯੋ । ਹੁਤੋ ਦੁਸ਼ਟ ਵਹਿ ਮਸਕਰੀ ਭਰਯੋ ।੫।
çk palangh un khûb banâyô. us kç ûpar hamain bahâyô.
ham jânyô in âdar karyô. hutô dushat vahi maskarî bharyô.5.

ਦੋਹਰਾ : ਬੈਠਾਯੋ ਉਸ ਪਲੰਘ ਪੁਰ ਪੁਨ ਉਨ ਦਯੋ ਉਲਟਾਇ ।
ਕਰੀ ਮਸਕਰੀ ਹਮ ਘਨੀ ਹਸ ਹਸ ਲਿਟ ਲਿਟ ਪਾਇ ।੬।

dôhrâ : baithâyô us palangh pur pun un dayô ultâi.
karî maskarî ham ghanî has has lit lit pâi.6.

ਚੌਪਈ : ਖਟ ਦਰਸ਼ਨ ਕੋ ਮਸਕਰੀ ਕਰੈ । ਗੁਰ ਪੀਰ ਤੇ ਨਾਂਹਿ ਸੁ ਡਰੈ ।
ਆਪ ਕਹਾਵੈ ਵਹੁ ਗੁਰ ਪੀਰ । ਸੰਤ ਨਿੰਦਕ ਵਹੁ ਬੇ ਗੁਰ ਪੀਰ ।੭।

chaupaî : khat darshan kô maskarî karai. gur pîr tç nânhi su darai.
âp kahâvai vahu gur pîra. sant nindak vahu bç gur pîr.7.

ਮਹੰਤ ਕਹੀ ਉਤ ਵਲ ਨ ਜਾਈਓ । ਉਸ ਤੇ ਟਲ ਕੇ ਦੂਰ ਸਿਧਾਈਓ ।
ਸਤਿਗੁਰ ਕਹੀ ਜੁ ਸਤਿਗੁਰ ਕਰੈ । ਬਨੈ ਨਹੀਂ ਅਬ ਹਮ ਕੇ ਟਰੈ ।੮।
mahant kahî ut val na jâiô. us tç tal kç dûr sidhâiô.
satigur kahî ju satigur karai. banai nahîn ab ham kô tarai.8.

ਸੋਊ ਹਮ ਕੋ ਰਾਹ ਬਤਾਓ । ਨਾਮ ਥਾਮ ਔ ਗ੍ਰਾਮ ਸੁਨਾਓ ।
ਜਾ ਦੇਖੋਂ ਹਮ ਉਸਕੀ ਸਿਧੀ । ਕੋਣ ਗੁਰੂ ਜਿਸਤੇ ਭਈ ਬ੍ਰਿਧੀ ।੯।
sôû ham kô râh batâô. nâm thâm au garâm sunâô.
jâ dçkhain ham uskî sidhî. kaun gurû jistç bhai baridhî.9.

ਅੜੈ ਤੇ ਹਮ ਉਸ ਸਿਧੀ ਗੁਵਾਵੈਂ । ਮਿਲੈ ਤਾਂ ਉਸਕੋ ਰਾਹਿ ਪਾਇ ਜਾਵੈਂ ।
ਸਤ ਨਾਨਕ ਉਸ ਕਰਹੈਂ ਦਾਸ । ਕਰੈਂ ਸਿਖ ਉਸ ਅਪਨੋ ਖਾਸ ।੧੦।
ardai tô ham us sidhî guvâvain. milai tân uskô râhi pâi jâvain.
sat nânak us karhain dâsa. karain sikh us apnô khâs.10.

ਮਹੰਤ ਬਾਚ (mahant bâch) -

ਦੋਹਰਾ : ਨਦੀ ਗੁਦਾਵਰ ਢਿਗ ਹੁਤੋ ਸ਼ਹਰ ਨਦੇੜ ਸੁ ਨਾਮ ।
ਭਲੇ ਸੁ ਦੱਖਣ ਕੁੰਠ ਮੈਂ ਹੈ ਪਰਗਟ ਸੁਭ ਥਾਮ ।੧।

dôhrâ : nadî gudâvar dhig hutô shahar nadçrd su nâm.
bhalç su dakkhan kunth main hai pargat subh thâm.1.

ਚੌਪਈ : ਵਹੁ ਹੋਤੇ ਥੇ ਪ੍ਰਿਥਮ ਕੰਗਾਲ । ਰਲ ਕਹੁ ਤੁਰਯੋ ਸੁ ਸੰਤਨ ਨਾਲ ।
ਬਹੁਤ ਸੈਲ ਉਨ ਪ੍ਰਿਥਮੈਂ ਕਰਯੋ । ਸਿਧ ਮੰਤਰੀ ਉਸ ਮਿਲ ਪਰਯੋ ।੧੨।

Mahant Jait Ram narrated a new incident during this discussion,
About a place which he had visited some time back.
A person named Narain Dass was the occupant of that place,
Who belonged to the sect of Bairagi saints of that place. (4)

He had placed one large-sized bed in his shrine,
Upon which Saint Jait Ram was asked to sit by the Bairagi.
While Saint Jait Ram accepted his request as a mark of honour,
The wicked Narain Dass intended to play mischief with him. (5)

Dohra : After making saint Jait Ram sit on this splendid bed,
He toppled the bed upside down on the noble saint.
After playing this very obnoxious mischief on his guest.
He felt extremely delighted and broke into guffaws of laughter. (6)

Chaupai : He indulged in this mischief with the saints of all the six³ saintly orders,
Without having any sense of fear or the curse of any spiritual saint or prophet.
A person who proclaimed himself as a Guru and prophet,
Was, in reality, a slanderer of saints without any spiritual lineage. (7)

Saint Jait Ram advised the Guru to avoid a visit to his place,
And follow another route during his journey to the South.
The Guru remarked that everything happened according to God's Will,
How could the Guru avoid whatever is ordained by God? (8)

The Guru asked Jait Ram the way to the seat of Narain Dass,
As well as the exact location and Name of his monastic seat,
The Guru would go and examine the strength of his occult powers,
And ascertain the Guru from whom he has acquired these powers. (9)

The Guru would dispossess him of his powers if he chose to confront,
Otherwise put him on a path of sanity if he chose to follow the Guru.
With the blessings of Guru Nanak, the Guru would make him his own follower,
And initiate him as a Khalsa and his most intimate follower. (10)

Mahant (Jait Ram's) Version:

Dohra : There is a town on the banks of the river Godwari,
Which is known by the Name of Nander in that region.
Narain Dass Bairagi's place is situated on southern end of this town,
Which is a well-known and familiar place in that area. (11)

Chaupai : Since narain Dass Bairagi used to be a pauper in his early life,
He had joined a troupe of homeless wandering saints.

chaupaî : vahu hôṭṭ thô paritham kangâla. ral kahûn turyô su santan nâl.
bahut sail un parithmain karyô. sidh mantrî us mil paryô.12.

ਉਸਕੀ ਸੇਵ ਬਹੁਤ ਇਨ ਕਰੀ । ਵਿਦਯਾ ਦਈ ਇਨ੍ਹੈਂ ਉਸ ਭਲੀ ।
ਦਈ ਪੋਥੀ ਔ ਭੇਦ ਦਯੋ ਕੁੱਲ । ਸੋ ਕਰ ਦੀਨੋ ਅਪਨੈ ਤੁੱਲ ।੧੩ ।
uskî sçv bahut in karî. vidyâ daî inhain us bhalî.
daî pôthî au bhçd dayô kulla. sô kar dînô apnai tull.13.

ਦੇਕੇ ਪੋਥੀ ਕਹੀ ਤਿਨ ਬਾਤ । ਜਗਤ ਕਰੀਂ ਨ ਬਹੁ ਬਿਖਯਾਤਿ ।
ਗੋਪ ਰਹੈ ਤੋ ਰਹਿ ਹੈ ਪਾਸ । ਪ੍ਰਗਟ ਕਰੈਂ ਤੋ ਲਹਿ ਜਾਇ ਸਾਸ ।੧੪ ।
dçkç pôthî kahî tin bâta. jagat karîñ na bahu bikhyaîti.
gôp rahai tô rahi hai pâsa. pargat karain tô lahi jâi sâs.14.

ਦੋਹਰਾ : ਗੜ੍ਹ ਨਾਰੀ ਮਾਯਾ ਤੁਰਾ ਸਸਤਰ ਪਾਰਸ ਜੋਇ ।
ਸਿੱਧ ਔਖਧੀ ਮੰਤ੍ਰ ਤੰਤ੍ਰ ਖੋਹਤ ਰਾਜੇ ਸੋਇ ।੧੫ ।

dôhrâ : gardah nârî mâyâ turâ shastar pâras jôi.
siddh aukhdhî mantar tantar khôhat râjç sô.15.

ਚੌਪਈ : ਸਾਹਿ ਪਤਸਾਹਿ ਨ ਛਾਡੈਂ ਗੈਲ । ਮਾਰੈਂ ਤੁਰਤ ਜਿੰਦ ਅਪਨੀ ਭੈਲ ।
ਵਹੁ ਜਾਣੈ ਯਹ ਲੈ ਜਗ ਪਤਿਸਾਹੀ । ਕਰਾਮਾਤ ਹੈ ਜਿਸਕੇ ਪਾਹੀ ।੧੬ ।

chaupaî : sâhi patsâhi na chhâdaiñ gaila. mârain turat jind apnî bhail.
vahu jânai yah lai jag patisâhî. karâmât hai jiskç pâhî.16.

ਘਰ ਹੀ ਬੈਠੇ ਦੇਵੈ ਮਾਰ । ਯਹ ਇਸ ਭੈ ਤੇ ਵਹਿ ਕਰੇ ਖੂਰ ।
ਅਰ ਚਾਹੈ ਵਹ ਨਿਜ ਹਥ ਲੀਯੋ । ਸ਼੍ਰੀਕਨ ਜਿਮ ਉਸ ਮਾਰਨ ਕੀਯੋ ।੧੭ ।
ghar hî baithç dçvai mâra. yah is bhai tç vahi karç khavâr.
ar châhai vah nij hath lîyô. sharîkan jim us mâran kîyô.17.

ਅਬ ਸੁਨੀਯੋ ਪੋਥੀ ਕੇ ਨਾਮ । ਸਿਧ ਅਨੁਣੀਆਂ ਮੰਤ੍ਰਨ ਥਾਮ ।
ਹੁਤੋ ਗੋਰਖ ਕੇ ਚੇਲਾ ਖਾਸ । ਮਹਿਤ ਕਹੀ ਸੁਨ ਬਡਿਅਨ ਪਾਸ ।੧੮ ।
ab sunîyô pôthî kô nâma. sidh anunîân mantarn thâm.
hutô gôrakh kô chçlâ khâsa. mahit kahî sun badian pâs.18.

ਪੋਥੀ ਮੈਂ ਥੀ ਵਿਦਯਾ ਸਭ । ਜੋਊ ਜਗ ਮੈਂ ਹੁਤੀ ਅੱਲਭ ।
ਮੰਤ੍ਰਨ ਵਿਦਯਾ ਤੰਤ੍ਰਨ ਸਾਰ । ਜੰਤ੍ਰ ਜੁਗਤ ਔ ਮਹੂਰਤ ਵਾਰ ।੧੯ ।
pôthî main thî vidyâ sabha. jôû jag main hutî allabh.
mantarn vidyâ tantarn sâra. jantar jugat au mahûrat vâr.19.

ਪਾਰਸ ਲਭਣ ਰਸਾਇਣ ਕਾਰ । ਨਾਗਾ ਅਸਜਣੀ ਔ ਸਿਧ ਸਾਰ ।
ਰੁਦ੍ਰ ਜਾਲ ਬਿਧ ਇੰਦ੍ਰ ਜਾਲ । ਅਧਭੁਤ ਖੇਡ ਔ ਉਡੀਸਹ ਚਾਲ ।੨੦ ।
pâras labhan rasâin kâra. nâgâ asajñî au sidh sâr.
rudar jâl bidh indarh jâla. adhbhut khçd au udîsah châl.20.

While moving along for a long time with these mendicants,
He came across a saint possessing powers of necromancy. (12)

He served this necromancer for a long time along with these mendicants,
And received complete knowledge of the art of necromancy.
By handing over a book containing all the secrets of this art,
This necromancer made his disciple as equally competent a necromancer as himself. (13)

His teacher warned him after handing over this book on necromancy,
That he must not make any publicity about his magical powers.
The book would remain in his possession as long as it remained a secret,
But it would ruin him the moment he made its contents public. (14)

Dohra : The book contained secrets about possessing a beautiful woman and wealth at home,
And about possession of horses, weapons as well as an art of alchemy.
Since the book contained secrets about various kinds of talismans and wonder drugs,
The powerful kings were always on the look out to snatch this book. (15)

Chaupai : The kings and feudal lords kept following the owner of such a book,
And murdered its owner for fear of his causing harm to their rule.
They were always scared of their sovereignty being snatched away,
Because such a necromancer possessed unlimited magical powers. (16)

They killed such a necromancer by lodging him in their own houses,
Because they were always scared of his powers of necromancy.
Since they were always desperate to take possession of such a book,
They always treated the necromancer as their rival and wished to eliminate him. (17)

Now I would like to disclose the name of this book of necromancy,
Which was written by the greatest necromancer named Alunia Sidh.
This necromancer Alunia was the most favourite disciple of Gorakh Nath⁴,
As I have heard about his fame and reputation from my ancestors. (18)

This book contained every kind of knowledge and information,
Which is very rarely available anywhere in the whole world.
It contained information about every kind of invocations and talismans,
As well as information about magical solutions and working out auspicious occasions. (19)

It provided clues about alchemy which converted base metals in gold,
As well as incantations to tame poisonous snakes and possess magical powers.
Besides containing such powerful invocations as Rudar Jal⁵ and Indira Jal⁶,
It contained every information about the wonderful black magic of Orissa state. (20)

ਜਲ ਮੈਂ ਮਿਲਨੋਂ ਉੱਪਰ ਜਾਨ । ਔ ਅਕਾਸ਼ ਬੰਦ ਅਕਾਸ਼ ਉਡਾਨ ।
ਅਗਨ ਬੁਝਾਵਨ ਲਾਵਨ ਬਿੱਧ । ਵਿਚ ਵੜ ਖੜਨ ਖਾਵਨ ਸਿੱਧ ।੨੧।
jal main milnôn uppar jâna. au akâsh band akâsh udân.
agan bujhâvan lâvan biddha. vich vard khardan khâvan siddh.21.

ਦੋਹਰਾ : ਜਿਸੈ ਜਾਪਕੇ ਜਪੇ ਤੇ ਬਚਨ ਸਿਧੀ ਹੁਇ ਜਾਇ ।
ਦੁੱਧ ਪੁਤ ਧਨ ਲੱਛਮੀ ਜਿਸ ਚਾਹੈ ਲਏ ਦਿਵਾਇ ।੨੨।

dôhrâ : jisai jâpkç japç tç bachan sidhî hui jâi.
duddh put dhan lachchhmî jis châhai laç divâi.22.

ਚੌਪਈ : ਭੂਮ ਮੱਧ ਸਭ ਹੀ ਦਰਸਾਵਨ । ਲੁਕੀ ਢੁਕੀ ਸਭ ਤੁਰਕ ਮੰਗਾਵਨ ।
ਬੂਟੀ ਬੁਲਾਵਣ, ਬਨਹ ਜਗਾਵਣ । ਪਾਰਸ ਪੌਰਸ ਬਿਧ ਬਣਾਵਣ ।੨੩।

chaupaî : bhûm maddh sabh hî darsâvan. lukî dhukî sabh turak mangâvan.
bûtî bulâvan, banah jagâvan. pâras pauras bidh banâvna.23.

ਔਰ ਇਸਤਰੀ ਹੋਵੈ ਮਰਦ । ਮਰਦੋਂ ਭੀ ਸੋ ਇਸਤ੍ਰੀ ਕਰਦ ।
ਲੁਕੀ ਛਿਪੀ ਪਰ ਚਿਤਕੀ ਜਾਨਨ । ਮੋਹਨ ਚਾਟਨ ਤੋੜਨ ਬੁਲਾਨਨ ।੨੪।
aur istarî hôvai marda. mardôn bhî sô istarî karad.
lukî chhipî par chitkî jâna. môhan châtan tôrdan bulânan.24.

ਦੁਸ਼ਟਹਿ ਮਾਰਨ ਸੇਵਕ ਬਚੈਯੇ । ਤਾਰੇ ਅੰਬਰੋਂ ਤੋੜ ਮੰਗੈਯੇ ।
ਅੜਯੇ ਕਿਲੋਂ ਕੀ ਤੋੜਨ ਬਿਧ । ਮਦਾਨ ਲੜਾਈ ਜਿਤ ਹੋਇ ਸਿੱਧ ।੨੫।
dushtahi mâran sçvak bachaiyç. târç ambrôn tôrd mangaiyç.
ardyo kilôn kî tôrdan bidha. madân lardâi jit hôi siddh.25.

ਪੌਨ ਵਗਾਵੈ ਮੀਂਹ ਬਰਸਾਵੈ । ਜਿਧਰੋਂ ਮੰਗਾਵੈ ਜਿਧਰ ਚਲਾਵੈ ।
ਗੜਾ ਠਰਾ ਔ ਬਿਜਲੀ ਪਾਵੈ । ਬਰ ਸਰਾਪ ਤਿਸ ਬ੍ਰਿਥਾ ਨਾ ਜਾਵੈ ।੨੬।
paun vagâvai mînh barsâvai. jidhrôn mangâvai jidhar chalâvai.
gardâ tharâ au bijlî pâvai. bar sarâp tis barithâ nâ jâvai.26.

ਦੋਹਰਾ : ਭੂਤ ਪ੍ਰੇਤ ਜੋਗਣ ਸੁ ਗਣ ਦੇਵਤ ਸਿਧ ਅਰ ਬੀਰ ।
ਜੱਛ ਰੱਛ ਕਿੰਨਰ ਸੁ ਲੱਛ ਆਵੈ ਪੜੈ ਮਤ ਧੀਰ ।੨੭।

dôhrâ : bhût parçt jôgan su gan dçvat sidh ar bîr.
jachchh rachchh kinnar su lachchh âvai pardai mat dhîr.27.

ਚੌਪਈ : ਜਿਸੈ ਜਿਤਾਵੈ ਜਿਤੈ ਸੋਈ । ਹਰਾਵੈ ਜਿਸੈ ਹਾਰੈ ਵੀ ਓਈ ।
ਸ਼ੇਰ ਸਰਪ ਬਿੱਛੁ ਮਛਰ ਮੱਖ । ਰਾਜ ਪ੍ਰਜਾ ਤੇ ਹੋਵੈ ਸੁਖ ।੨੮।

chaupaî : jisai jîtâvai jittai sôî. harâvai jisai hârai vî ôî.
shçr sarap bichchhû machhar makkha. râj parjâ tç hôvai sukh.28.

ਚੋਰ ਠੱਗ ਔ ਬਿਸਚਰ ਬਿਖ । ਸੁਨਤ ਸਬਦ ਤਿਸ ਹੋਵੈ ਸੁਖ ।
ਆਪ ਪਹੁੰਚੇ ਪਹੁੰਚੇ ਕੋਇ । ਮਰੈ ਜੁ ਸਰਪੋਂ ਜਿਵੈ ਭੀ ਸੋਇ ।੨੯।
chôr thagç au bischar bikha. sunat sabad tis hôvai sukh.
âp pahûnchç pahûnchç kôî. marai ju sarpôn jivai bhî sôî.29.

It had tips about losing one's identity in water as well as walking on water,
As well as all the secrets about space and flying into space.
It contained techniques of dousing raging fires as well as setting things on fire,
As well as methods of standing in the midst of fire and eating hot burning coals. (21)

Dohra : It contained invocations which if repeated and meditated upon,
Provided a person with the powers of exercising control over men and matters,
As well as powers to confer blessings of a male child, wealth and prosperity,
On whomsoever it wished to bless and bestow these boons. (22)

Chaupai : The book provided complete knowledge about what lay hidden below the earth,
Which could be instantly taken out through its magical incantations.
Its words could make herbs and forest plants speak about their healing qualities,
As well as alchemical information about converting base metals into gold. (23)

Its magical hymns had powers to change the sex of female into male,
As well as change the sex of a male into female sex.
It is also filled with science of telepathy of silently knowing others feelings,
As well as cast spells upon a person to make him restless, mobile or dance. (24)

It could teach strategies to decimate one's enemies and protect one's followers,
As well as perform such impossible tasks of plucking stars from the firmament.
Its strategies could break the siege of fortified forts,
As well as war tactics of winning a victory over one's foes in a battlefield. (25)

Its invocations could cause winds to blow and rain to fall,
As well as powers to change the direction of winds and storms as one wished.
Its necromantic tricks could cause hailstorm and lightening,
As well as its curses once uttered could never remain unfulfilled. (26)

Dohra : It imparted knowledge of ruling over ghosts, evil spirits and haunted persons,
As well as acquire attributes of various gods and powerful supernatural phenomena,
It could impart powers of divine entities like the Jachhs, Rachhs and Kinnars⁷,
As well teach ways to have communion with these divine entities. (27)

Chaupai : A person endowed with such necromantic powers could ensure anybody's victory,
As well as bring about defeat for whomsoever he wished.
He could tame such wild, poisonous and mighty animals like lions, scorpions,
As well as bring about peace and prosperity to any king's kingdom. (28)

He could capture thieves, burglars and poisonous insects easily,
As well as provide relief with just an utterance of a word.
He could save a person who reached him after a snakebite,
As well as restore to life a dead person due to snake poisoning. (29)

ਗਿੱਦੜ ਕੁੱਤੋ ਹਲਕਾਯਾ ਹੋਇ । ਸੁਨਤ ਬਚਨ ਬਿਸ ਰਹੈ ਨ ਕੋਇ ।
ਸ਼ੇਰ ਬਾਘ ਔ ਹੋਲੋ ਬਘਯਾੜ । ਹਾਥ ਮੁੱਖ ਨਹਿੰ ਸਕੈ ਉਘਾੜ ।੩੦।
giddard kuttô halkâyâ hôi. sunat bachan bis rahai na kôî.
shçr bâgh au hçlô baghyârda. hâth mukkh nahin sakai ughârd.30.

ਬਿਰਛ ਬਿਧੀ ਜੋ ਧਰਨ ਉਪਾਈ । ਅਰਕ ਸੁਆਦ ਭੁਲਾਵੈ ਤਾਈਂ ।
ਸੰਧੀਓ ਅਫੀਮ ਸ਼ਰਾਬ ਭੰਗਾਈ । ਬਿਖ ਭੱਖੀ ਸਭ ਦੇਹਿ ਹਟਾਈ ।੩੧।
birachh bidhî jau dharan upâî. arak suâd bhulâvâi tâî.
sankhîô afîm sharâb bhangâî. bikh bhakkhî sabh dçhi hatâî.31.

ਦੋਹਰਾ : ਅਸ਼ਟ ਸਿਧੀ ਅਣਮੰ ਮਹਿਮਾ ਗਰੁਮਾ ਲਘੁਮਾ ਪ੍ਰਾਪਤਿ ।
ਕਾਮਹਿ ਔ ਬਸੀਕਰਣ ਸੇ ਈਸ਼ਤ ਹੋਵੈਂ ਸਭਿ ।੩੨।
dôhrâ : ashât sidhî anman mahimâ garumâ laghumâ parâpti.
kâmhi au basîkran sô îshat hôvain sabhi.32.

ਸੋਰਠਾ : ਭੂਤੈ ਔ ਵ੍ਰਤਮਾਨ ਭਾਵਿੱਖਤ ਭੀ ਕਾਲ ਜੋ ।
ਸੋਊ ਦਯੋ ਵਖਾਨ ਜਉ ਵਰਤਯੋ ਥੋ ਇਨ ਮਧੈ ।੩੩।
sôrthâ : bhûtai au vartmân bhâvikkhat bhî kâl jô.
sôû dayô vakhân jau vartayô thô in madhai.33.

ਦੋਹਰਾ : ਸਭ ਗੁਣ ਪੋਥੀ ਕੇ ਲਿਖੇ ਗ੍ਰੰਥ ਸੁ ਮਿਤ ਬਡ ਹੋਇ ।
ਦਰਸ਼ਨ ਹੋਇ ਭਗਵਾਨ ਕੇ ਮੁਕਤ ਮਿਲਾਵਾ ਹੋਇ ।੩੪।
dôhrâ : sabh gun pôthî kç likhç granth su mit bad hôi.
darshan hôi bhagvân kô mukat milâvâ hôi.34.

ਚੌਪਈ : ਐਸੀ ਪੋਥੀ ਬੰਦੈ ਪਾਈ । ਪਚਾਇ ਨ ਸਕਯੋ ਸੁ ਦਈ ਪ੍ਰਗਟਾਈ ।
ਔਰ ਸੰਤਨ ਕੇ ਲੇਵੈ ਅੰਤ । ਹੈ ਨਿੰਦਕ ਵਹਿ ਅਤਿ ਹੀ ਸੰਤ ।੩੫।
chaupaî : aisî pôthî bandai pâî. pachâi na sakyô su daî pargtâî.
aur santan kô lçvai anta. hai nindak vahi ati hî sant.35.

ਜ਼ਰੂਰ ਨ ਜਾਈਓ ਤੁਮ ਉਤ ਵੱਲ । ਕਹੀ ਮਹੰਤ ਬਹੁ ਬਾਰ ਇਮ ਗੱਲ ।
ਸਤਿਗੁਰ ਕਹਿੰ ਹਮ ਮਿਟੈਂ ਨ ਮੂਰ । ਦੇਖ ਜਾਹਿੰਗੇ ਉਸੇ ਜ਼ਰੂਰ ।੩੬।
zarûr na jâîô tum ut valla. kahî mahant bahu bâr im gall.
satigur kahin ham mitain na mûra. dçkh jâhingç usç zarûr.36.

ਜਿਮ ਤੁਮ ਬਾਜਨ ਖਾਈ ਜ਼ਾਰ । ਤੁਮ ਆਏ ਹੋ ਉਸ ਤੇ ਹਾਰ ।
ਹਮਰੇ ਸਾਥ ਦਯੋ ਇਕ ਚੇਲਾ । ਦੇਖ ਆਵੈ ਵਹੁ ਹਮਰੇ ਮੇਲਾ ।੩੭।
jim tum bâjan khâî javâra. tum âç hô us tç hâr.
hamrç sâth dayô ik chçlâ. dçkh âvai vahu hamrô mçlâ.37.

ਜੋ ਸਤ ਨਾਨਕ ਕਲਾ ਸਵਾਈ । ਉਸੇ ਲੈਹਿੰਗੇ ਪੈਰੀਂ ਲਾਈ ।
ਯੋਂ ਕਹਿ ਸਤਿਗੁਰ ਹੁਵਾਂ ਤੇ ਤੁਰੇ । ਪੁਛਯੋ ਰਾਹਿ ਬੰਦੇ ਕੇ ਪੁਰੇ ।੩੮।
jô sat nânak kalâ savâî. usç laihingç pairîñ lâî.
yôn kahi satigur huvân tç turç. puchhyô râhi bandç kç purç.38.

He could save people infected with rabbies caused by mad dog or Jackal's bite,
As well as provide instant relief to the afflicted with a single utterance.
He could tame lions, tigers and wild bears with a spell on them,
And render them incapacitated from moving their jaws and paws. (30)

He could grow trees and create orchids on the palm of his hand,
As well as squeeze the essence of things by casting a spell.
He could neutralise the toxic effects of cyanide, opium, alcohol and cannabis,
As well as deaddict a human body from the abuse of all the toxic intoxicants. (31)

Dohra : He was possessed with eight kinds of supernatural powers,
Such as reducing one's body into an atom, getting immobile or losing weight,
He could exercise complete control over any object or any desire,
As well as acquire every thing that he desired or wished. (32)

Sortha : This book in Narain Dass' possession had complete record of the past and the present,
As well as every event that would happen in the future.
It had tried to describe all those events and incidents,
Which could happen in all these ages. (33)

Dohra : If I venture to describe all the details about this book,
My epic would get excessively voluminous and big.
The book also contained directions to have a glimpse,
As well as the road map to achieve salvation from birth and death. (34)

Chaupai : Banda Bahadur got hold of such a rare and extra ordinary book,
That he could not keep a secret and revealed his powers.
Saint Jai Ram accused Banda Bahadur, of testing the spiritual powers of saints,
Who had become a slanderer and condemner of all the saints. (35)

He warned the Guru against visiting the seat of the wicked Banda,
Repeating his warning many times to stop the Guru from such a visit.
Satguru replied that he would not avoid this visit at any cost,
As he would definitely visit his place and encounter him. (36)

Despite his spiritual powers of feeding Guru's Carnivorous falcons with course grains,
Saint Jait Ram had been defeated and humiliated by Banda.
The Guru requested Saint Jait Ram to send one of his followers with him,
So that he might be a witness to the Guru's encounter with Banda. (37)

With the great blessings of the apostle of truth the Great Guru Nanak,
The Guru would definitely teach a lesson to the Banda.
After uttering these words, the Guru left the place of Saint Jait Ram,
And proceeded towards the directions of Banda's seat of power. (38)

- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਪਹੁੰਚੇ ਜਾਇ ਤਿਹ ਉਤਰੇ ਦੇਖ ਸਥਾਨ ।
ਬਿਨ ਬੈਲੀਂ ਹਾਰਟ ਚਲੈ ਲਖੈ ਅਚੰਭ ਜਹਾਨ ।੩੯।
- dôhrâ : satigur pahuñche jâi tih utrç dçkh sathân.
bin bailîn hârat chalai lakhai achambh jahân.39.
- ਚੌਪਈ : ਬਹੁਤ ਜਗ੍ਹਾ ਉਨ ਬੇਸ ਬਨਾਈ ਦੇਖਤ ਚਿਤ ਜਿਸ ਰਹੈ ਲੁਭਾਈ ।
ਪਲੰਘ ਅੰਦਰ ਥੇ ਤਹ ਇਕ ਡਹਾ ਗੱਦੀ ਸਿਰਹਾਣੋਂ ਉਪਰ ਅਹਾ ।੪੦।
- chaupaî : bahut jaghâ un bçs banâi dçkhat chit jis rahai lubhâi.
palangh andar thô tah ik dahâ gaddî sirhânôn upar ahâ.40.
- ਸਵਾ ਸੁ ਗਜ ਧਰ ਉੱਚੇ ਰਹੈ । ਨ੍ਰਾਇਣ ਦਾਸ ਤਿਸ ਉੱਪਰ ਬਹੈ ।
ਔਰ ਬਹੇ ਤਿਸ ਦੇਇ ਗਿਰਾਇ । ਇਸੇ ਬਿਉਂਤ ਥੇ ਉਨ੍ਹੈ ਬਨਾਇ ।੪੧।
savâ su gaj dhar uchchô rahai. narâin dâs tis uparr bahai.
aur bahç tis dçi girâi. isç biunt thç unhai banâi.41.

**੨੯. ਬੰਦੇ ਦੇ ਮਿਲਣ ਦਾ ਪ੍ਰਸੰਗ
(ਤਬ ਉਨ ਕਹਯੋ 'ਮੈਂ ਬੰਦਾ ਤੌਰਾ'...)
29. bandç dç milan dâ parsang
(tab un kahyô 'main bandâ tôrâ'...)**

- ਦੋਹਰਾ : ਪਹੁੰਚਯੋ ਸਤਿਗੁਰ ਜਿਹ ਸਮੇਂ ਗਯੋ ਬੰਦੇ ਕਹੁੰ ਔਰ ।
ਪਲੰਘ ਸਿੰਗਾਰਯੋ ਦੇਖਿਕੈ ਗੁਰ ਚੜ੍ਹ ਬੈਠੇ ਦੌਰ ।੧।
- dôhrâ : pahuñchyo satigur jih samçn gayô bandô kahûn aur.
palangh shingâryô dçkhikai gur chardah baithç daur.1.
- ਚੌਪਈ : ਤਿਸ ਕੇ ਬਕਰੇ ਸਿੰਘਨ ਘਾਏ । ਕਾਟ ਕੂਟ ਦਏ ਦੇਗਨ ਪਾਏ ।
ਤਿਸ ਚੇਲਨ ਜਾ ਕਰੀ ਪੁਕਾਰ । ਕ੍ਰਾਇ ਕ੍ਰੋਧ ਲੈ ਆਏ ਨਾਰ ।੨।
- chaupaî : tis kç bakrç singhan ghâç. kât kût daç dçgan pâç.
tis chçlan jâ karî pukâra. karâi karôdh lai âç nâr.2.
- ਦੇਖਤ ਪਲੰਘ ਸੁ ਅਤਿ ਰੁਹ ਭਰਯੋ । ਕ੍ਰੋਧਤ ਬੀਰਨ ਹੁਕਮ ਕੋ ਕਰਯੋ ।
ਜਾ ਬੀਰਨ ਤਬ ਪਲੰਘ ਉਠਾਯਾ । ਸਤਿਗੁਰ ਤੀਰਹਿ ਸਾਥ ਦਬਾਯਾ ।੩।
dçkhat palangh su ati ruh bharyô. karôdhat bîran hukam kô karyô.
jâ bîran tab palangh uthâyâ. satigur tîrhi sâth dabâyâ.3.
- ਫੇਰ ਮਵੱਕਲਨ ਲਾਯੋ ਤਾਨ । ਤੋ ਫਿਰ ਉਠਯੋ ਨ ਅੰਗੁਲ ਸਮਾਨ ।੪।
phçr mavkkalan lâyô tâna. tau phir uthyô na angul samân.4.
- ਪਲੰਘ ਅਚੱਲ ਲਖ ਹੁਇ ਗਯੋ ਕੋਇਲਾ । ਕ੍ਰੋਧ ਸਾਥ ਫਿਰ ਮੁਕੱਲਨ ਬੋਲਾ ।
ਤੁਰਤ ਇਸੈ ਕੀ ਜਾਨ ਉਡਾਵੋ । ਇਤੀ ਦੇਰ ਤੁਮ ਕਾਹੇ ਲਾਵੋ ।੫।
palangh achall lakh hui gayô kôilâ. karôdh sâth phir mavkllan bôlâ.
turat isai kî jân udâvô. itî dçr tum kâhç lâvô.5.

Dohra : Soon, Satguru arrived in the Banda's territory,
And put up his camp after selecting a suitable site.
Water was being drawn by a water-mill without being pulled by a pair of oxen,
Which was a big surprise for all the spectators out there. (39)

Chaupai : Banda had built an extremely splendid palatial building,
Which dazzled the eyes of every onlooker who looked at it.
He had installed a huge bed inside that big structure,
Which was covered with excellent cushions and pillows. (40)

The bed remained uplifted from the earth for a height of a little more than a yard,
On which Narain Dass (Banda) used to sit majestically.
If anybody else happened to sit on this strange bed,
He had the strategy to throw him upside down from the bed. (41)

Episode 29 **The Episode About Guru Gobind Singh's** **Encounter with Banda (Bahadur)**

Dohra : When Satguru, Guru Gobind Singh arrived at Banda (Bahadur's) estate,
Banda had gone out on some errand to another place.
Seeing a very well bedecked bedstead inside his bed chamber,
The Guru climbed up the bed with a quick jump. (1)

Chaupai : The Guru's Singhs slaughtered all the goats (moving about in Banda's orchard),
And put their meat in the cauldrons on fire for cooking,
The Banda's attendant informed his master immediately about this incident,
And brought him along after inciting him (against the intruders). (2)

Feeling outraged at the sight of the Guru sitting on his bed,
The Banda ordered his captive spirits (Birs¹) to dislodge the intruder.
But as these captive spirits tried to lift up the bedstead,
The Guru pressed its four bedposts down with his four arrows. (3)

Although the attendant spirits tried their best to lift the bedstead,
They failed to lift the bed even by one inch from the ground. (4)

Feeling extremely incensed and outraged at the immobility of the bed,
The Banda burst out in anger at his captive attendant spirits:
They must despatch that intruding occupant to his death,
Without wasting any more time in disobeying out his orders. (5)

- ਦੋਹਰਾ : ਤਬੈ ਮੁਕੱਲਨ ਉਸ ਕਹਯੋ ਹਮ ਕਿਛ ਰਖਯੋ ਨ ਤਾਣ ।
ਜੋ ਇਨ ਕੋ ਹਮ ਦੁਖ ਦੇਵੈ ਸੋ ਪਵੈ ਹਮੈ ਪਰ ਆਣ ।੬।
- dôhrâ : tabai mavkllan us kahyô ham kichh rakhyô na tân.
jau in kô ham dukh dçvain sô pavai hamai par ân.6.
- ਚੌਪਈ : ਜੋ ਉਸ ਕੋ ਹਮ ਦੁਖ ਚਰੈ ਲਾਯਾ । ਹੋਤ ਰਿਦੇ ਹਮ ਦੋਖ ਸਵਾਯਾ ।
ਜੋ ਹਮ ਇਸ ਕੇ ਨੇੜੈ ਜਾਵੈ । ਤੇਜ ਅਗਨ ਸੋਂ ਹਮੈਂ ਜਲਾਵੈਂ ।੭।
- chaupaî : jau us kô ham dukh chahain lâyâ. hôt ridç ham dôkh savâyâ.
jau ham is kç nçrdai jâvain. tçj agan sôn hamain jalâvain.7.

ਤਦੈ ਮਵਕਲਨ ਐਸ ਉਚਾਰੀ । ਇਨ ਕੈ ਆਗੇ ਹਮ ਭਏ ਹਾਰੀ ।
ਜਬ ਹਮ ਉਨ ਕੈ ਨੇੜੈ ਜਾਵੈਂ । ਆਪ ਕੋਪ ਤੇ ਆਪ ਜਲਾਵੈਂ ।੮।

tadai mavkalan ais uchârî. in kai âgç ham bhaç hârî.
jab ham un kai nçrdai jâvain. âp kôp tç âp jalâvain.8.

ਛੁਟੈਂ ਤਬੈ ਜਬ ਸੀਸ ਨਿਵਾਵੈਂ । ਹੋਹਿੰ ਸੀਤਲ ਤਬ ਅਤਿ ਸੁਖ ਪਾਵੈਂ ।
ਐਸੇ ਸੁਨੇ ਉਨੋਂ ਤੇ ਬੈਨ । ਭਯੋ ਅਚੰਭੇ ਅਤਿ ਭੈ ਕੈਨ ।੯।

chhutain tabai jab sîs nivâvain. hôhin sîtal tab ati sukh pâvain.
aisç sunç unçn tç baina. bhayô achmbhç ati bhai kain.9.

ਜਬ ਉਨ ਸਤਿਗੁਰ ਨੈਨੀ ਦੇਖਾ । ਅਪਨੇ ਬਲ ਤੇ ਅਧਿਕ ਬਹੁ ਲੇਖਾ ।
ਫਿਰ ਸਿੱਖਨ ਪ੍ਰਤਿ ਬੀਰ ਚਲਾਏ । ਜਿਨ ਜਿਨ ਨੈ ਬੇ ਬਕਰੇ ਘਾਏ ।੧੦।

jab un satigur nainî dçkhâ. apnç bal tç adhik bahu lçkhâ.
phir sikkhan parti bîr chalâç. jin jin nai thç bakrç ghâç.10.

- ਸੋਰਠਾ : ਸੋ ਫਿਰ ਆਏ ਬੀਰ ਸਿੰਘਨ ਕੈ ਢਿਗ ਸੁਨ ਢੁਕੈ ।
ਉਨ ਕੋ ਰੱਛਕ ਤੀਰ ਫਿਰੈ ਸੁਦਰਸ਼ਨ ਚੱਕ੍ਰ ਜਿਮ ।੧੧।
- sôrthâ : sô phir âç bîr singhan kai dhig sun dhukai.
un kô rachchhak tîr phirai sudarshan chakkar jim.11.

- ਦੋਹਰਾ : ਬੀਰ ਫਿਰੇ ਜਬ ਸਿਖਨ ਤੇ ਤਬ ਉਨ ਨਿਸਚੋ ਆਇ ।
ਏ ਪੂਰੇ ਹੋਂ ਸਤਿਗੁਰੂ ਇਨ ਸਿਖਨ ਸਮ ਹਮ ਨਾਹਿ ।੧੨।
- dôhrâ : bîr phirç jab sikhnan tç tab un nischô âi.
ç pûrç hain satigurû in sikhnan sam ham nâhi.12.

- ਚੌਪਈ : ਤਬ ਅਧੀਨ ਹੁਇ ਚਰਨੀ ਪਰਯੋ । ਤਬ ਸਤਿਗੁਰ ਮੁਖ ਬਚਨ ਉਚਰਯੋ ।
ਕੋ ਤੂੰ ਪੰਥੀ ਕੋ ਗੁਰ ਤੇਰਾ । ਕਰੈਂ ਮਸਕਰੀ ਸੰਤਨ ਕੇਰਾ ।੧੩।
- chaupaî : tab adhîin hui charnî paryô. tab satigur mukh bachan uchrayô.
kô tûn panthî kô gur tçrâ. karain maskarî santan kçrâ.13.

ਕਯਾ ਤੁਧ ਸਮਸਰ ਜਗ ਮੈਂ ਨਾਹੀਂ । ਕਯਾ ਬਡ ਕਲਾ ਇਕ ਤੁਮਹੀ ਮਾਂਹੀ ।੧੪।

kayâ tudh samsar jag main nâhîin.kayâ bad kalâ ik tumhî mânhî.14.

Dohra : The attendant spirits, then, informed their master, the Banda,
That they had lost all their might and nerve (against their adversary).
The more they had tried to harm him with their powers,
The more they had felt intimidated and terrified by him. (6)

Chaupai : The moment they wished to inflict any torture on him,
It recoiled upon them with even greater intensity.
The moment they tried to move nearer to him,
They felt themselves being burnt in a raging fire. (7)

Then, these captive spirits told their master in clear words,
That they had accepted defeat against that new intruder.
The moment they had endeavoured to confront him,
The mounting rage and wrath on his face unnerved them. (8)

They felt relieved only when they bowed their heads before him,
And felt an immediate sense of relief followed their submission.
Hearing their intimidated voices and responses of his spirits,
The Banda felt astonished and scared about his own safety. (9)

The moment he cast a glance on Guru's face with his own eyes,
He felt the Guru to be much more powerful than his own self.
Then he ordered his spirits to deal with the Guru's Singhs,
Who had slaughtered his goats in his orchard. (10)

Sortha : Then these attendant spirits went out to the orchard,
And went near the Guru's Singhs (to inflict harm on them).
But they were astonished to find Guru's arrows protecting them,
As Lord Krishna's Sudarshan Chakra² was found (operating in the battle of Mahabhart). (11)

Dohra : When Banda's spirits returned without harming the Guru's Singhs as well,
Then alone the Banda was convinced of Guru's Divine powers.
He declared the Guru to be a perfect Divine Satguru³,
And accepted his own inferior status to the Guru's Singhs. (12)

Chaupai : Thereafter, the Banda bent down on his knees before the Guru,
Which made the Guru to address him in these words:
What was his saintly Order and who his spiritual guide?
Why did he play nasty tricks on the saints? . (13)

Did he think that there was none else as mighty as himself?
Did he alone have the monopoly over miraculous powers? (14)

- ਦੋਹਰਾ : ਕਰੇ ਮਸਕਰੀ ਸੰਤ ਜੋ ਸੋਊ ਹੋਹਿ ਖੁਵਾਰ ।
ਭਾਂਡ ਭਗਤੀਏ ਡੂਮ ਲੁੱਚੇ ਇਨ ਕੀ ਹੈ ਯਹ ਕਾਰ ।੧੫।
- dôhrâ : karç maskarî sant jô sôû hôhi khuvâr.
bhând bhagîç dôm luchchç in kî hai yah kâr.15.
- ਚੌਪਈ : ਤਬ ਉਨ ਕਹਯੋ ਮੈਂ ਬੰਦਾ ਤੋਰਾ । ਮੈਂ ਤੁਹਿ ਸਿਖ ਗੁਰੂ ਤੂੰ ਮੋਰਾ ।
ਪਿਛਲੀ ਬਾਤ ਮਾਫ ਹਮ ਕੀਜੈ । ਅਬ ਹੁਇ ਫਿਰ ਤੂੰ ਜੀ ਆਯੋ ਕੀਜੈ ।੧੬।
- chaupaî : tab un kahyô main bandâ tôrâ. main tuhi sikh gurû tûn môrâ.
pichhlî bât mâph ham kîjai. ab hui phir tau jî âyô kîjai.16.
- ਅਬ ਮੈਂ ਭਯੋ ਤੁਮਾਰੋ ਦਾਸ । ਸੋ ਮੈਂ ਕਰੋ ਹੁਕਮ ਹੋਇ ਖਾਸ ।
ਹਮ ਕੇ ਕੀਜੈ ਅਪਨੋ ਦਾਸ । ਦਾਸ ਜਾਨ ਰਾਖੇ ਨਿਜ ਪਾਸ ।੧੭।
- ab main bhayô tumârô dâsa. sô main karôn hukam hôi khâs.
ham kô kîjai apnau dâsa. dâs jân râkhô nij pâs.17.

ਬੰਦੇ ਪਰ ਗੁਰੂ ਜੀ ਦੀ ਮੇਹਰ ਤੇ ਪੰਜਾਬ ਵਲ ਤੋਰਨਾ

bandç par gurû jî dî mçhar tç panjâb val tôrnâ

- ਦੋਹਰਾ : ਜਬ ਐਸੇ ਉਨ ਬਚ ਕਹੇ ਹਾਥ ਜੋੜ ਸਿਰ ਨਿਯਾਇ ।
ਭਏ ਪ੍ਰਸੰਨ ਤਬ ਸਤਿਗੁਰੂ ਲੀਨੋ ਚਰਨਨ ਲਾਇ ।੧।
- dôhrâ : jab aisç un bach kahç hâth jôrd sir niyâi.
bhaç parsann tab satigurû lînô charnan lâi.1.
- ਚੌਪਈ : ਸਤਿਗੁਰ ਕਹੀ ਸਿਖ ਬਨਨੋ ਔਖਾ । ਮਨ ਤਨ ਧਨ ਰਖ ਹੋਇ ਨਾ ਤੋਖਾ ।
ਸਿੱਖ ਬਨੈ ਜਬ ਖੋਏ ਭਰਮ । ਸਿੱਖ ਬਨਨ ਕੈ ਕਠਨ ਸੁ ਕਰਮ ।੨।
- chaupaî : satigur kahî sikh bananô aukhâ. man tan dhan rakh hôi nâ tôkhâ.
sikkh banai jab khôç bharna. sikkh banan kai kathan su karam.2.
- ਸਿੱਖ ਹੋਇ ਜੋ ਆਪਾ ਖੋਵੈ । ਮੇਟ ਕੁਲੈ ਨਿਜ ਗੁਰ ਕੁਲ ਹੋਵੈ ।
ਜਿਮ ਕਰ ਕੀਟ ਨਿਜ ਕੁਲੈ ਤਿਆਗੈ । ਭਵੈ ਭਰਿੰਗੀ ਉਸ ਕੁਲ ਲਾਗੈ ।੩।
- sikkh hôi jô âpâ khôvai. mçt kulai nij gur kul hôvai.
jim kar kîit nij kulai tiâgai. bhavai bharingî us kul lâgai.3.
- ਦੋਹਰਾ : ਵਾਲੋਂ ਨਿਕੀ ਖੰਨਯੋ ਤਿੱਖੀ ਹੈ ਸਿੱਖੀ ਕੀ ਰੀਤਿ ।
ਸਿਰ ਤੇ ਪਰੇ ਸੇਵਾ ਕਰੇ ਤਉ ਡਰੇ ਮਧ ਚੀਤ ।੪।
- dôhrâ : vâlôn nikî khannyô tikkhî hai sikkhî kî rîti.
sir tç parç sçvâ karç taû darç madh chîit.4.
- ਜੇ ਆਖੀ ਸਤਿਗੁਰ ਉਸੈ ਸੋ ਉਨ ਲੀਨੀ ਮਾਨ ।
ਧਰਯੋ ਸੁ ਬੰਦਾ ਨਾਮ ਤਿਸ ਤਿਨ ਕਰ ਲੀਯੋ ਪ੍ਰਮਾਨ ।੫।
- jô âkhî satigur usai sô un lînî mân.
dharyô su bandâ nâm tis tin kar lîyô parmân.5.
- ਚੌਪਈ : ਬਾਰ ਬਾਰ ਬੰਦੇ ਪਗ ਪਰਯੋ । ਤੋ ਸਤਿਗੁਰ ਸਿਰ ਪੈ ਹਥ ਧਰਯੋ ।
ਬੰਦੈ ਕਹੀ ਕਿਛ ਆਗਯਾ ਦੇਹੁ । ਖਿਜਮਤ ਹਮੈ ਕੋਊ ਬਖਸ਼ੇਹੁ ।੬।

Dohra : The Guru admonished him for making fun of the saints,
As it always recoiled on those who indulged in such a mischief.
The petty pranksters, mendicants and low-caste nit-wit Doots⁴ alone,
Indulged in such mean tricks to earn their livelihood. (15)

Chaupai : Then Banda declared himself to be the humble servant of the Guru,
And declared the Guru to be his spiritual guide and master.
He begged forgiveness of the Guru for his past misdeeds,
And promised never to indulge in any of his past activities. (16)

He proclaimed himself to be the humble servant of the Guru,
And promised to carryout any command of the Guru.
He beseeched the Guru to take him into his fold,
And consider him as the most intimate disciple of the Guru. (17)

Guru's Blessings on Banda (Bahadur)

And Guru's directions to Banda to proceed to Punjab

Dohra : As Banda beseeched the Guru to accept him as his disciple,
He bent on his knees with folded hands before the Guru.
The Guru felt pleased (at his change of heart and transformation),
And accepted Banda to be his disciple for his obedience. (1)

Chaupai : The Guru warned Banda of the rigours of becoming a Guru's disciple,
As it involved an unconditional surrender of one's complete self before the Guru,
Since accepting His way of life meant total surrender of one's pride,
It was an extremely difficult and rigorous way of life. (2)

Since becoming a Guru's Sikh meant complete dissolution of one's ego,
It involved renouncing one's family ties and accepting Guru's ideological order.
It resembled the renunciation of an insect, which severed its links with its own species,
And forged an allegiance with another order of species of humming bees. (3)

Dohra : The tradition of Sikhism's ideological code was as difficult to follow,
As a walk on the razor's edge more sharp than a strand of hair.
A devotee must serve the guru with complete commitment and devotion,
And yet remain humble during his service to the Guru. (4)

Whatever conditions the Guru laid down before the supplicating Banda,
The Banda accepted all those stipulations in complete humility.
The Guru, then, named him as Banda Singh from his earlier name,
Which the Guru's new disciple accepted in all humility and reverence. (5)

Chaupai : When Banda Singh beseeched the Guru repeatedly for mercy,
The Guru blessed him out of his benevolence and grace.

chaupaî : bâr bâr bandô pag paryô. tau satigur sir pai hath dharyô.
bandai kahî kichh âgyâ dçhu. khijmat hamai kôû bakhshçhu.6.

ਸਤਿਗੁਰ ਕਹੀ ਤੁਮ ਜੋਗ ਯਹਿ ਕਾਰ । ਜਾ ਸਾਹਿਬਜ਼ਾਦਨ ਘਾਤੀ ਮਾਰ ।
ਸਿ੍ਹੰਦ ਕੋ ਮਾਰ ਫਿਰ ਮਾਰੀਂ ਪਹਾਰ । ਸਤਿਗੁਰ ਸੌਂਪੀ ਤਿਸ ਯਹ ਕਾਰ ।੭।
satigur kahî tum jôg yahi kâra. jâ sâhibzâdan ghâtî mâr.
sarihand kô mâr phir mârîn pahâra. satigur saumpî tis yah kâra.7.

ਸਿੱਖਨ ਰੱਖ ਅਸਿੱਖ ਸੰਘਰੀਓ । ਦਾਸ ਹੋਇ ਤਾਂ ਉਸੈ ਉਬਰੀਓ ।
ਦਿਲੀਓ ਲਗ ਕਰ ਦੰਗਾ ਮਚਾਵੇ । ਪੰਜਾਬ ਪ੍ਰਬਤ ਸਭ ਧੂੜ ਮਿਲਾਵੇ ।੮।
sikkhan rakkh asikkh sanghrîô. dâs hôi tân usai ubrîô.
dilîôn lag kar dangâ machâvô. panjâb parbat sabh dhûrd milâvô.8.

ਦੋਹਰਾ : ਬਿਰਛਨ ਕੇ ਸਿਰ ਜੋ ਲਗੇ ਕਹਿ ਬੰਦੇ ਉਸ ਜੱਗ ।
ਹਮਰੋ ਬੰਦੇ ਤੂੰ ਬਨ ਸੋ ਤੂੰ ਜਾਇੰ ਪਤਸ਼ਾਹੀ ਲੱਗ ।੯।

dôhrâ : birchhan kç sir jô lagç kahi bandô us jagg.
hamrô bandô tûn ban sô tûn jâin patshâhî lagg.9.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਆਖੀ ਜੋ ਬੰਦੈ ਸੁ ਉਨ ਕਰੀ ਮਨਜੂਰ ।
ਪਰਗਟ ਹੋਈ ਜਗਤ ਗਲ ਕੀਯੋ ਬੰਦਾ ਭਰਪੂਰ ।੧੦।

dôhrâ : satigur âkhî jô bandai su un karî manzûr.
pargat hôi jagat gal kîyô bandâ bharpûr.10.

ਬੰਦੇ ਗੁਰ ਖੰਡਾ ਦਯੋ ਲਯੋ ਉਨੈਂ ਗਲ ਪਾਇ ।
ਖਾਲਸੋ ਦੇਖ ਸੁ ਵਿਟਰਿਓ ਤਿਨ ਖੰਡੋ ਲਯੋ ਛਿਨਾਇ ।੧੧।
bandç gur khandâ dayô layô unain gal pâi.
khâlsô dçkh su vitriô tin khandô layô chhinâi.11.

ਚੌਪਈ : ਤਬ ਫਰਯਾਦ ਉਨ ਗੁਰ ਪਹਿ ਕਰੀ । ਸਤਿਗੁਰ ਹਸ ਹਸ ਚਿਤ ਬਿਚਰੀ ।
ਚੀਜ ਆਪਨੀ ਇਨ੍ਹੈਂ ਸੰਭਾਰੀ । ਭਯੋ ਖਾਲਸੋ ਅਬ ਕਲ ਧਾਰੀ ।੧੨।

chaupaî : tab pharyâd un gur pahi karî. satigur has has chit bichrî.
chîj âpnî inhain sambhârî. bhayô khâlsô ab kal dhârî.12.

ਬਖਸ਼ੈ ਬੰਦੇ ਕੋ ਪੰਜ ਤੀਰ । ਕਹਯੋ ਸਤਿਗੁਰ ਇਹ ਪੰਜ ਹੈਂ ਬੀਰ ।
ਪੜੈ ਲੋੜ ਜਿਤ ਵਲ ਤੁਹਿ ਆਇ । ਇਨ ਮੈਂ ਤੇ ਇਕ ਦਈਂ ਚਲਾਇ ।੧੩।
bakhshai bandç kô panj tîra. kahyô satigur ih panj hain bîr.
pardai lôrd jit val tuhi âi. in main tç ik daîn chalâi.13.

ਪੌਣ ਵਗੈ ਬਹੁ ਧੂੜ ਉਡਾਇ । ਦੁਸ਼ਮਨ ਦ੍ਰਿਸ਼ਟ ਅੰਧ ਹੁਇ ਆਇ ।
ਉਲਟੈ ਫੌਜ ਪੌਨ ਪਲਟਾਇ । ਦੁਸ਼ਮਨ ਮਾਰ ਫਤੇ ਜੰਗ ਪਾਇ ।੧੪।
paun vagai bahu dhûrd udâi. dushman darishat andh hui âi.
ultai phauj paun paltâi. dushman mâr phatç jang pâi.14.

Banda Singh, then, sought Guru's permission to allot him some task,
And begged for any kind of service that he could render unto the Guru. (6)

Satguru remarked that if Banda Singh was really worthy of a great task,
He must set out and destroy the murderers of Guru's Sahibzadas.
The Guru directed him to destroy the Hill principalities after destroying Sirhind,
As that was the task assigned by the Guru to him. (7)

While protecting the Guru's Sikhs, he must destroy the enemies of the Sikhs,
And must protect those as well who accept his sovereignty.
He must create anarchic conditions from Delhi onwards,
After that he must raze the whole of Punjab and Hill states to the ground. (8)

Dohra : There is a parasitical creeper that ruins a tree from the top,
This creeper is known by the name of "Bando" in the world.
Band Singh should become a similar poisonous creeper of the Guru,
And squeeze, sap and destroy the oppressive Mughal empire. (9)

Dohra : Whatever express wish the Guru conveyed to Banda Singh,
Banda Singh accepted to execute the Guru's order in word and deed.
Soon this news spread out far and wide in the whole world,
That Guru had invested and annointed Banda Singh with his spiritual powers. (10)

The Guru then handed over his double-edged dagger to the Banda Singh,
Which he accepted and wore around his person as an armour.
Feeling enraged at the loss of their legitimate right of being Guru's heirs,
The Khalsa Singhs stripped Banda Singh of Guru's armour. (11)

Chaupai : As stripped Banda Singh complained to the Guru (about the Singh's act),
The Guru went into peels of laughter with immense joy.
The Guru remarked that with Singh's forcible possession of their legitimate right,
His mission of empowering the Khalsa Panth has been fulfilled. (12)

Thereafter, the Guru blessed Banda Singh with five of his arrows,
Remarking that these five arrows were invested with miraculous powers.
Whenever he felt it extremely necessary to shoot these arrows,
He should shoot only one of these arrows in extreme situations. (13)

These arrows had powers of activating dust-laden storms,
And impair the visibility and eyesight of the enemy force.
This raging blinding storm would force the enemy to turn their backs,
And help the user in destroying the enemy and winning the victory over them. (14)

- ਦੋਹਰਾ : ਜੋਇ ਸਿਖ ਤੁਮ ਆ ਮਿਲੈ ਤਿਨ ਤੂੰ ਲਈਂ ਮਿਲਾਇ ।
ਆਦਰ ਦੈ ਦੈ ਭਾਂਤਿ ਭਲ ਆਗੇ ਦਯੋ ਚੜ੍ਹਾਇ ।੧੫।
dôhrâ : jôi sikh tum â milai tin tûn laîn milâi.
âdar dai dai bhânti bhal âgç dayô chardhâi.15.
- ਚੌਪਈ : ਸਿੰਘ ਮਝੈਲਨ ਲਈਂ ਬੁਲਾਇ । ਉਨ ਕੋ ਮੁਹਰੇ ਲੀਜੋ ਲਾਇ ।
ਓਇ ਹੈਂ ਮਹਾਂ ਸੂਰ ਅਤਿ ਹਠੀ । ਉਨ ਤੇ ਫੌਜ ਤੁਰਕ ਜਾਇ ਨਠੀ ।੧੬।
chaupaî : singh majhailan laîn bulâi. un kô muhrç lîjô lâi.
ôi hain mahân sūr ati hathî. un tç phauj turak jâi nathî.16.
- ਓਇ ਹੈਂ ਸੂਰ ਮਹਾਂ ਬਲਵਾਨ । ਉਨ ਪੈ ਹੈਂ ਸਤਿਗੁਰ ਮਿਹਰਵਾਨ ।
ਓਇ ਹੈਂ ਗੁਰ ਨਿਜ ਪ੍ਰਣ ਕੇ ਪੂਰੇ । ਓਇ ਸੂਰਨ ਮੈਂ ਹੈਂ ਅਤਿ ਸੂਰੇ ।੧੭।
ôi hain sūr mahân balvâna. un pai hain satigur miharvâna.
ôi hain gur nij parn kç pûrç. ôi sûran main hain ati sûrç.17.
- ਓਇ ਨਿਜ ਅਪਨੇ ਗੁਰ ਕੇ ਭਗਤੁ । ਉਨ ਮੈਂ ਹੈਂ ਸਭ ਹਮਰੀ ਸ਼ਕਤਿ ।
ਉਨਕੋ ਹਮ ਬਖਸੀ ਗੁਰਿਆਈ । ਹਮ ਬਖਸੀ ਉਨ ਲਈ ਸੰਭਾਈ ।੧੮।
ôni nij apnç gur kç bhagtu. un main hain sabh hamrî shakti.
unkô ham bakhshî guriâi. ham bakhshî un laî sambhâi.18.
- ਹਮ ਮੈ ਉਨ ਮੈਂ ਭੇਦ ਕਿਛ ਨਾਹਿ । ਉਨ ਮੈਂ ਹਮ ਓਇ ਹਮਰੇ ਮਾਂਹਿ ।
ਐਸੇ ਬੰਦਾ ਦਯੋ ਸਮਝਾਇ । ਚੰਗੀ ਵਿਧ ਵਹਿ ਚਹੈ ਕਮਾਇ ।੧੯।
ham mai un main bhçd kichh nâhi. un main ham ôi hamrç mânhi.
aisç bandâ dayô samjhâi. changî vidh vahi chahai kamâi.19.
- ਦੋਹਰਾ : ਜਬ ਸਤਿਗੁਰ ਆਗਯਾ ਦਈ ਬੰਦੇ ਪੰਜਾਬੇ ਜਾਣ ।
ਸਹਿਬਜ਼ਾਦੈ ਜਿਨ ਘਏ ਤਿਨ ਕੋ ਕਰਨੈ ਘਾਣ ।੨੦।
dôhrâ : jab satigur âgyâ daî bandç panjâbç jân.
sahibzâdai jin ghaç tin kô karnai ghân.20.
- ਚੌਪਈ : ਜੋ ਜੋ ਆਗਯਾ ਸਤਿਗੁਰ ਦਈ । ਸੋ ਬੰਦੇ ਕਾਗਜ਼ ਲਿਖ ਲਈ ।
ਹਮਰੇ ਸੰਗ ਭੇਜੀਓ ਸੋਊ । ਬਤਾਵੈ ਸਿਖ ਅਸਿਖੋ ਜੋਊ ।੨੧।
chaupaî : jô jô âgyâ satigur daî. sô bandai kâgaz likh laî.
hamrô sang bhçjîô sôû. batâvai sikh asikhai jôû.21.
- ਤਬ ਗੁਰ ਸਿੰਘ ਮਝੈਲ ਰਲਾਏ । ਬਾਬੇ ਬਿਨੋਦ ਸਿੰਘ, ਕਾਨੂ ਸਿੰਘ ਚੜ੍ਹਾਏ ।
ਦਯਾ ਸਿੰਘ ਔਣਿਨ ਸਿੰਘ ਭਲੇ । ਭੇ ਹਜੂਰ ਭੁਜੰਗੀ ਬੰਦੇ ਘਲੇ ।੨੨।
tab gur singh majhail ralâç. bâbç binôd singh, kânah singh chardhâç.
dayâ Singh aunin singh bhalç. bhç hajûr bhujngî bandai ghalç.22.
- ਬਾਜ ਸਿੰਘ ਬਲ ਮੀਰ ਪੁਰ ਪੱਟੀ ਵਾਰੇ । ਸਤਿਗੁਰ ਸੰਗ ਦਏ ਭਾਈ ਚਾਰੇ ।
ਔਰ ਚੜ੍ਹਾਏ ਬਡ ਸਿਦਕ ਵਾਰੇ । ਰਹਤ ਹਜੂਰ ਥੇ ਗੁਰੂ ਪਿਆਰੇ ।੨੩।
bâj singh bal mîr pur pattî vâro. satigur sang daç bhâi chârôn.
aur chardhâç bad sidak vârç. rahat hajûr thç gurû piârç.23.

Dohra : He should permit those Singhs to join his own contingent,
Who volunteered to join under his command (in this expedition).
He must admit them into his contingent with due honour and respect,
And direct them to lead their own contingents in this war. (15)

Chaupai : The Guru directed him to invite the Majhail Singhs to join him,
And instruct them to lead his forces from the front.
These Majhail Singhs were the bravest of the brave and so much committed,
That the Mughals would flee from the field scared of them. (16)

These Singhs, being the most brave and the most mighty warriors,
Deserved to have the full blessings and grace of their Guru.
They, being known for keeping their promise in word and deed,
They were among the bravest of the brave and the mighty. (17)

They, being committed followers and disciples of their Guru,
Had been invested with all the spiritual powers of their Guru.
The Guru had passed on his sovereignty to these Singhs,
Which they had preserved and imbibed in true spirit. (18)

The Majhail Singhs and the Guru were an image of each other,
As the Guru and these Singhs were part of one another.
The Guru instructed and briefed Banda Singh so thoroughly,
That he might accomplish this great mission successfully. (19)

Dohra : Then Satguru ordered Banda Singh to launch his mission,
And instructed him to proceed to the state of Punjab.
Those who had murdered the Guru's innocent Sahibzadas,
He must slaughter them and make a blood bath of them. (20)

Chaupai : Whatever instructions and guidelines the Guru gave to Banda Singh,
He wrote these down in black and white on a piece of paper.
Banda Singh requested the Guru to despatch only those Singhs with him,
Who could educate him about the basic tenets of Sikhism. (21)

Accepting Banda Singh's plea the Guru sent Majhail Singhs with him,
Prominent among them being Baba Binod Singh⁵ and Baba Kahan Singh⁶
The Guru also sent Daya Singh and Onon Singh from Bhalla family,
As well as a few more Singhs from his own bodyguard. (22)

S. Baaj Singh Bal⁷ from Mirpur near Patti was also sent with Banda Singh,
The Guru sent all these four brothers to accompany Banda Singh.
Besides these, the Guru sent many other trusted Singh followers,
Who were most dear and intimate with the Guru. (23)

ਮਝੈਲ ਸਿੱਖਨ ਕੇ ਲਿਖੀ ਅਰਦਾਸ । ਦੇਖਤ ਆਯੋ ਬੰਦੇ ਕੇ ਹੀ ਪਾਸ ।
ਜੇ ਹੈਂ ਦੇਖੀ ਖਾਲਸੈ ਭਾਰੇ । ਜਿੰਨੇ ਸ਼ਾਹਬਜ਼ਾਦੈ ਹੈਂ ਮਾਰੇ ।੨੪।
majhail sikkhan kô likhî ardâsa. d̥khat âyô bandai k̥ hî pās.
jô hain dôkhî khâlsai bhâr̥. jinn̄ shâhbazâdai hain mâr̄.24.

ਕਰਯੋ ਖੋਟ ਜਿਨ ਪਰਬਤ ਵਾਰਨ । ਤਿਨਕੋ ਲੂਟੇ ਖੂਬ ਪਹਾਰਨ ।
ਪ੍ਰਿਥਮ ਬਜੀਦੈ ਲੀਜੋ ਮਾਰ । ਬਹੁਤ ਮੁਰਦਾ ਤਿਹਿ ਕਰਯੋ ਖੁਵਾਰ ।੨੫।
karyô khôt jin parbat vârna. tinkô lûtô khûb pahâran.
paritham bajîdai lîjô mâra. bahut murdâ tihi karyô khuvâr.25.

੩੦. ਖਾਲਸੇ ਦੀ ਅਰਦਾਸ (ਜੇ ਤੂੰ ਸਿੰਘਨ ਖੁਸ਼ ਰਖੈ ਤੋ ਰਹੈਂ ਸਦਾ ਤੂੰ ਸੁਖਿ)

30. khâls̄ dî ardâs (jô tûn singhan khush rakhain tau rahain sadâ tûn sukhi)

ਚੌਪਈ : ਤਬੈ ਖਾਲਸੇ ਕਰੀ ਅਰਦਾਸ । ਹਾਥ ਜੋੜ ਸ੍ਰੀ ਸਤਿਗੁਰ ਪਾਸ ।
ਹਜੂਰੋਂ ਪਤਿਸ਼ਾਹੀ ਖਾਲਸੇ ਦਈ । ਹਜੂਰੋਂ ਮੁਖੋਂ ਕਈ ਵਾਰ ਬਖਸ਼ਈ ।੧।
chaupaî : tabai khâls̄ karî ardâsa. hâth jôrd srî satigur pās.
hajûrôn patishâhî khâls̄ daî. hajûrôn mukhôn kaî vâr bakhshai.1.

ਖਾਲਸੇ ਮਾਰੈ ਤੁਰਕਨ ਤੁਮ ਤਾਣੈ । ਤੁਰਕ ਗਏ ਹਮ ਦਰਗਾਹੋਂ ਜਾਣੈ ।
ਜੋ ਬੰਦਾ ਪਾਤਸ਼ਾਹੀ ਚਾਹੈ । ਤਬ ਹਮ ਚਲੈ ਨ ਇਨ ਕੈ ਰਾਹੈ ।੨।
khâlsô mârai turkan tum tânai. turak gaç ham dargâhôn jânai.
jau bandâ pâtsâhî châhai. tab ham chalai na in kai râhai.2.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਸੁਨੀਓ ਖੁਸ਼ ਭਏ ਸੋਊ ਬੰਦੇ ਕਹਿ ਦੀਨ ।
ਤੂੰ ਨਾ ਮੰਨੈ ਜਬ ਖਾਲਸੈ ਤਬ ਹੁਵੈਗੀ ਤੁਮਰੀ ਹੀਨ ।੩।
dôhrâ : satigur sunîô khush bhaç sôû band̄ kahi dîn.
tûn nâ mannai jab khâlsai tab huvaigî tumrî hîn.3.

ਜੇ ਤੂੰ ਸਿੰਘਨ ਖੁਸ਼ ਰਖੈ ਤੋ ਰਹੈਂ ਸਦਾ ਤੂੰ ਸੁੱਖਿ ।
ਜੇ ਤੂੰ ਸਿੰਘਨ ਦੁਖ ਦੇਵੈ ਤੋ ਤੂੰ ਪਾਵੈਂ ਦੁੱਖ ।੪।
jô tûn singhan khush rakhain tau rahain sadâ tûn sukkhi.
jç tûn singhan dukh d̄çvain tau tûn pâvain dukkh.4.

ਚੌਪਈ : ਤਬ ਬੰਦੇ ਮਨਜੂਰ ਸੁ ਕਰੀ । ਤੁਰਯੋ ਖਾਲਸੇ ਉਸ ਹੀ ਘਰੀ ।
ਚਿੱਠੇ ਹਜੂਰੀ ਲਏ ਲਿਖਾਇ । ਮੱਧ ਪੰਜਾਬ ਜੁ ਸਿੰਘ ਰਹਾਇ ।੫।
chaupaî : tab bandai manjûr su karî. turyô khâlsô us hî gharî.
chitth̄ hazûrî laç likhâi. maddh panjâb ju singh rahain.5.

ਦੋਹਰਾ : ਜੇ ਆਇ ਮਿਲੈ ਖਾਲਸੈ ਉਹ ਸੁਖ ਸਾਰਾ ਲੇਹਿ ।
ਜੇ ਆਇ ਰਲੈ ਨ ਖਾਲਸੈ, ਰੱਯਤ ਤਿਸੈ ਬਣੇਹੁ ।੬।

The Guru gave a written message to the brave Singhs of Majha,
That they must join Banda Singh as soon as they received Guru's message.
They must slaughter all the enemies of the Khalsa Panth,
Who had murdered the innocent Sahibzadas of the Guru. (24)

Thereafter they must loot and plunder the Hill chiefs,
Who had betrayed and conspired against the Khalsa Panth.
First of all, they must murder Wazir⁸ Khan (governor of Sirhind),
And then mutilate and desecrate the dignity of his dead body. (25)

Episode 30
Prayer of the Khalsa
(If you keep the Singhs satisfied, you will also prosper)

Chaupai : (After Guru's blessings to Banda Singh), the Khalsa Singhs approached the Guru,
And with folded hands they prayed before the Guru,
That the Guru had bestowed the sovereignty on the Khalsa Panth,
As He had repeatedly declared His Will and testament before the Khalsa. (1)

The Singhs admitted that they would vanquish the Mughals with Guru's blessings,
And the Mughals would perish due to the express Will of the Divine.
(But after the Mughal's fall) if Banda Singh laid a claim to sovereignty,
Then in that eventuality, the Khalsa Panth would not support him. (2)

Dohra : Hearing this assertion of the Khalsa, the Guru felt delighted,
And directed Banda Singh to honour Guru's Will and testament.
The Guru warned Banda Singh against defying the Will of the Khalsa,
Otherwise he would come to grief and face humiliation. (3)

If he kept the Khalsa Singhs satisfied and well looked after,
Then he would also prosper and flourish as well.
But if he ever neglected and maltreated the Khalsa Singhs,
Then he would come to grief and face tribulation. (4)

Chaupai : Banda Singh agreed to and accepted all the Guru's commands,
And the Khalsa Singhs, under his command, marched immediately.
Banda Singh got several letters written by the revered Guru,
In the names of all those prominent Singhs who lived in Punjab. (5)

Dohra : Whosoever would join and assist the Khalsa forces,
He would stand benefitted and rewarded in every respect.

dôhrâ : jô âi milai khâlsai uh sukh sârâ lçhi.
jô âi ralai na khâlsai, rayyat tisai bançhu.6.

ਚੌਪਈ : ਤਬ ਹੀ ਬੰਦੈ ਬੰਧੇ ਹਾਥਿ । ਹਮ ਮਾਨੇਗੇ ਸਿੰਘਨ ਬਾਤ ।
ਭੀੜ ਪੜੈ ਜਹਿੰ ਹਮ ਪਰ ਆਇ । ਤਹ ਤੁਮ ਕਰਨੀ ਬਨਗੁ ਸਹਾਇ ।੭।

chaupaî : tab hî bandai bandhç hâthi. ham mânççç singhan bât.
bhîrd pardai jahin ham par âi. tah tum karnî bangu sahâi.7.

ਰਿੱਧਿ ਸਿੱਧਿ ਕਿਛੁ ਹਮ ਭੀ ਦੱਯੈ । ਜਿਮ ਪਤਿਆਰੇ ਜਗ ਮੈਂ ਪੱਯੈ ।
ਜੋ ਮੈਂ ਕਰੋਂ ਸਿੰਘਨ ਸੋਂ ਧੋਹੁ । ਤੋਂ ਮੈਂ ਲਯੋ ਅਗਲੀ ਖੋਹੁ ।੮।
riddhi siddhi kichh ham bhî dayyai. jim patiârô jag main payyai.
jau main karôn singhan sôn dhôhu. tau main layô aglî khôhu.8.

ਤਿਸ ਕੋ ਸਤਿਗੁਰ ਯੋ ਪੁਨ ਕਹੀ । ਸੌਂਪ ਸਭੀ ਹਮ ਖਾਲਸੈ ਦਈ ।
ਹਮਨੈ ਖਾਲਸੇ ਤੂੰ ਭੀ ਰਲਾਯਾ । ਤੈਂ ਭੀ ਖਾਲਸਯੋ ਵੰਡਾ ਪਾਯਾ ।੯।
tis kau satigur yau pun kahî. saump sabhî ham khâlsai daî.
hamnai khâlsç tûn bhî ralâyâ. tain bhî khâlsayô vandâ pâyâ.9.

ਪੰਜ ਸਿੰਘ ਲੈ ਕੇ ਤੂੰ ਸਾਥ । ਕਰ ਅਰਦਾਸ ਪੂਰੀ ਹੋਇ ਬਾਤ ।
ਯੋ ਸੁਨ ਬੰਦੈ ਕਰੀ ਚੜ੍ਹਾਈ । ਡੇਰਾ ਤੋਰਯੋ ਸਿਰਹੰਦੈ ਦਾਈ ।੧੦।
pañj singh lai kç tûn sâtha. kar ardâs pûrî hôi bât.
yau sun bandç karî chardhâi. dçrâ tôryô sirhandai dâi.10.

੩੧. ਬੰਦੇ ਦਾ ਨਿਸਚਾ
(...ਜੋ ਮਾਗੈ ਤਿਸ ਸੋਊ ਦਿਵਾਵੈ)
31. bandç dâ nischâ
(...jau mângai tis sôû divâvai)

ਦੋਹਰਾ : ਤੋਂ ਚਿਤ ਬੰਦੈ ਇਮ ਅਈ ਅਬ ਲੀਜੈ ਬਚਨ ਪ੍ਰਤੋਇ ।
ਸਦ ਸਿੰਘਨ ਦਿਵਾਨ ਲਗਾਇ ਕੈ ਬਿੱਚੈ ਆਪ ਖਲੋਇ ।੧।

dôhrâ : tau chit bandai im aî ab lîjai bachan partôî.
sad singhan divân lagâi kai bichchai âp khalôî.1.

ਚੌਪਈ : ਸਤਿਗੁਰ ਬਚਨ ਅਬ ਲੱਯੈ ਪਰਤਾਈ । ਸਿੱਖ ਪੰਜ ਤਿਨ ਲਏ ਬੁਲਾਈ ।
ਹਾਥ ਜੋੜ ਵਿਚ ਆਪ ਖਲੋਯੋ । ਸ੍ਰਬਤ੍ ਖਾਲਸੋ ਇਕ ਮਨ ਹੋਯੋ ।੨।

chaupaî : satigur bachan ab layyai partâi. sikkh panj tin laç bulâi.
hâth jôrd vich âp khalôyô. sarbtar khâlsô ik man hôyô.2.

ਨਹੀਂ ਖਰਚ ਅਬ ਹਮਰੇ ਪਾਸ । ਆਵੈ ਖਰਚ ਯੋ ਕਰੀ ਅਰਦਾਸ ।
ਆਏ ਲੁਬਾਣੇ ਲਗ ਗਈ ਲਾਰ । ਦਯੋ ਦਸਵੰਧ ਉਨ ਕਈ ਹਜ਼ਾਰ ।੩।
nahîn kharach ab hamrç pâsa. âvai kharach yau karî ardâs.
âç lubânç lag gâi lâra. dayô dasvandh un kaî hazâr.3.

But those who do not join and defy the Khalsa Panth,
They would be treated as mere subjects and ordinary public. (6)

Chaupai : Banda Singh prayed with folded hands to the Guru,
That he would abide by the collective Will of the Khalsa.
But during the period of extreme crisis and exigency,
The Guru's blessings must shield and protect the Khalsa. (7)

He also entreated the Guru to bestow him with certain miraculous powers,
So that he might also win some fame and reputation.
But if he ever betrayed and defied the Will of the Khalsa,
Then the Guru had every right to withdraw His pleasure. (8)

Hearing this, the guru repeated his earlier declaration,
That he had handed over all the powers to the Khalsa Panth.
Since the Guru had admitted Banda Singh into the Khalsa Panth,
Banda Singh was equally entitled to share those powers. (9)

Whenever the need arose, he should gather an assembly of five Singhs,
And make a joint prayer for the fulfilment of his wish.
Receiving these instructions, Banda Singh launched on his mission,
And marched with his contingent towards Sirhind. (10)

Episode 31
Banda Singh's Faith (in the Guru)
(He would grant whatever anyone wished and prayed for)

Dohra : (One day during Banda Singh's march towards Punjab), it occurred to him,
That he should test the veracity of Guru's word spoken to him.
(As instructed by the Guru), he held a congregation of the Singhs,
And he joined as one of those congregated for a prayer. (1)

Chaupai : In order to check the validity of Guru's assurances given to him,
He called a congregation of five Singhs as instructed by the Guru.
He himself stood with folded hands among the congregation,
And they prayed to the Guru with complete faith and devotion. (2)

They prayed that since they had no budget to maintain themselves,
The Guru must answer their prayer and provide them with money.
In an instant, the devout Lobana¹ Singhs arrived there in a contingent,
And offered thousands of rupees as Guru's Daswandh² from their income. (3)

ਸੋਊ ਬੰਦੇ ਆਇ ਆਗੈ ਧਰਯੋ । ਕਰਾਇ ਅਰਦਾਸ ਬੰਦੇ ਹਥ ਫਰਯੋ ।
ਬੰਦੇ ਬਧੀ ਖਾਲਸੇ ਪ੍ਰੀਤ । ਨਿਸਚੈ ਭਯੋ ਬੰਦੇ ਮਧ ਚੀਤ ।੪।
sôû bandai âi âgai dharyô. karâi ardâs bandç hath pharyô.
bandç badhî khâlsç parîta. nischai bhayô bandai madh chît.4.

ਬੰਦਾ ਖਾਲਸੇ ਦੀਵਾਨ ਲਗਾਵੈ । ਅਕਾਲ ਉਸਤਤਿ ਵਾਰ ਚੰਡੀ ਪੜ੍ਹਾਵੈ ।
'ਅਕਾਲ ਅਕਾਲ' ਕਾ ਜਾਪ ਜਪਾਵੈ । ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਸਦਾ ਮੁਖ ਗਾਵੈ ।੫।
bandâ khâlsç dîvân lagâvâi. akâl ustati vâar chandî pardhâvâi.
'akâl akâl' kâ jâp japâvâi. vâhigurû vâhigurû sadâ mukh gâvâi.5.

- ਦੋਹਰਾ : ਬੰਦਾ ਪੰਜਾਬਹਿ ਕੋ ਚੜ੍ਹਯੋ ਲਯੋ ਖਾਲਸੇ ਸਾਥ ।
ਲੈਨ ਬੈਰ ਗੁਰ ਸੁਤਨ ਸੁਨ ਆ ਟੇਕੈਂ ਸਿਖ ਮਾਥ ।੬।
dôhrâ : bandâ panjâbhahi kô chardhyô layô khâlsô sâth.
lain bair gur sutan sun â tçkain sikh mâth.6.
- ਚੌਪਈ : ਜਹਿੰ ਬੰਦਾ ਆਨ ਪਲਕ ਖਲੋਵੈ । ਰਿਧਿ ਆਨ ਉਹਾਂ ਸਿੱਖਨ ਢੋਵੈ ।
ਜੋਊ ਬੀਰ ਬੰਦੇ ਥੇ ਪਾਸ । ਆਵੈਂ ਸਿੱਖਨ ਸੁਨ ਅਰਦਾਸ ।੭।
chaupâi : jahin bandâ ân palak khalôvâi. ridhi ân uhân sikkhan dhôvâi.
jôû bîr bandai thç pâsa. âvain sikkhan sun ardâs.7.

ਯੋ ਕਰ ਬੰਦੇ ਭਈ ਪ੍ਰਤੀਤ । ਤਬ ਬੰਦਾ ਭਯੋ ਨਿਸਚਲ ਚੀਤ ।
ਪੁਤ ਮੰਗੈ ਤਿਸ ਦ੍ਰਾਏ ਪੁਤ । ਦੁੱਧ ਮੰਗਤ ਦੇ ਦੁੱਧ ਬਹੁਤ ।੮।
yau kar bandç bhaî parîta. tab bandâ bhayô nischal chît.
put mangai tis davâç pûta. duddh mangat dç duddh bahût.8.

ਜੇਕਰ ਕੋਈ ਦੁਖੀਆ ਆਵੈ । ਕਰ ਅਰਦਾਸ ਤਿਸ ਦੁਖ ਮਿਟਾਵੈ ।
ਵਾਹਿਗੁਰੂ ਕਾ ਜਾਪ ਜਪਾਵੈ । ਜੋ ਮੰਗੈ ਤਿਸ ਸੋਊ ਦਿਵਾਵੈ ।੯।
jçkar kôî dukhîâ âvâi. kar ardâs tis dûkh mitâvâi.
vâhigurû kâ jâp japâvâi. jô mângai tis sôû divâvâi.9.

ਐਸੀ ਜਗ ਮੈਂ ਪਰ ਗਈ ਧਾਂਕ । ਆਇ ਮਿਲੈਂ ਰਾਣਾ ਔ ਰਾਂਕ ।
ਦੂਰਹਿ ਤੇ ਜੋ ਨਿੰਦਤ ਆਵੈ । ਹੁਇ ਨੇੜੇ ਵਹੁ ਚਰਨੀ ਪਾਵੈ ।੧੦।
aisî jag main par gâi dhânka. âi milain râna au rânk.
dûrhi tç jô nindat âvâi. hui nçrdai vahu charnî pâvâi.10.

ਜਹਿੰ ਬੰਦਾ ਆਇ ਡੇਰਾ ਕਰੇ । ਕਾਢ ਮੋਹਰ ਸੋ ਤਹਿੰ ਬਹੁ ਧਰੇ ।
ਦੀਵੈ ਪਾਵੈ ਤੇਲੀ ਤੇਲ । ਇਕ ਮੋਹਰ ਤਿਹ ਦੇਵੈ ਮੇਲ ।੧੧।
jahin bandâ âi dçrâ karç. kâdh môhar sô tahin bahu dharç.
dîvai pâvai tçlî tçla. ik môhar tih dçvai mçl.11.

ਠੂਠੀ ਭਾਂਡਾ ਲਯਾਵੈ ਘੁਮਯਾਰ । ਦੇਵੈ ਮੋਹਰ ਕਢ ਖੀਸਯੋਂ ਡਾਰ ।
ਲਕੜੀ ਚੁਹੜੇ ਲਯਾਵੈ ਜੋਈ । ਮੋਹਰ ਖੀਸਯੋਂ ਦੇਵੈ ਓਈ ।੧੨।
thûthî bhândâ layâvâi ghumyâra. dçvai môhar kadh khîsyôn dâr.
lakrdî chûhrdô layâvâi jôî. môhar khîsyôn dçvai ôî.12.

They offered their total collection to Banda Singh voluntarily,
And Banda Singh accepted their offering after a thanks-giving prayer.
This miraculous incident tied Banda Singh in permanent bondage with the Khalsa,
As he felt convinced of Guru's blessings in his heart of hearts. (4)

After that Banda Singh started organising congregations daily,
Where he made the Singhs recite Akal Ustat³ and Chandi Di Var⁴.
He made the congregation meditate upon the name of God,
And himself started meditating on the sacred name of Waheguru. (5)

Dohra : Thus, Banda Singh led an expedition of Singhs towards Punjab,
And the Khalsa Singhs kept on joining his contingent all along.
In order to avenge the murder of Sahibzadas from the Mughals,
The Sikhs kept on joining the Khalsa force under his command. (6)

Chaupai : Wherever Banda Singh put up a camp for a short while,
That region's Sikhs made offerings of money and provisions in plenty.
As Banda himself had possessed command over the captive spirits,
Many Singhs approached Banda Singh with prayers for favours. (7)

As Banda Singh's fame and reputation spread in this manner,
He felt reassured of his own powers and Guru's blessings on him.
He bestowed his blessings on those who prayed for a male child,
As well as those who prayed for material assets and affluence. (8)

If a person with some bodily affliction approached him for relief,
Banda Singh cured him of his affliction with a prayer to the Guru.
He kept on leading the congregational prayers and meditation,
And kept on fulfilling the wishes of his devout followers. (9)

His fame and reputation spread to such an extent,
That both the rich and the poor alike came to seek his blessings.
Even those who spoke ill of him or slandered him at his back,
Became his followers after having a glimpse of his face. (10)

Wherever he put up a camp on his way to Punjab,
He would display a pile of gold coins in front of his seat.
If a poor vendor selling oil offered a cup of oil as his humble contribution,
Banda Singh would reward his services with a gold coin. (11)

If a potter made a humble offering of an earthen pot to him,
Banda Singh would reward him with another gold coin from his pocket.
Even if a lowly sweeper offered a bundle of firewood,
He was also rewarded with a gold coin by Banda Singh. (12)

- ਦੋਹਰਾ : ਖਾਲੀ ਕਿਸੇ ਸੁ ਨਹਿ ਛੁਡੇ ਮੋਹਰੁ ਸੁ ਦਏ ਫੜਾਇ ।
ਜੇ ਆਵੈ ਔ ਸਜੁਦ ਹੁਇ ਤਿਹ ਸੰਗ ਲਏ ਚੜ੍ਹਾਇ ।੧੩।
- dôhrâ : khâlî kisç su nahi chhadç môhrû su daç phardâi.
jô âvai au sajûd hui tih sang laç chardhâi.13.

੩੨. ਬਾਬੇ ਬੰਦੇ ਦਾ ਹੋਰ ਹਾਲ
(...ਤਬੈ ਪਰੀ ਬੰਦੇ ਕੀ ਧਾਕ)
32. bâbç bandç dâ hôr hâl
(...tabai parî bandç kî dhâk)

- ਦੋਹਰਾ : ਬੰਦੇ ਪੈ ਸੁਨ ਮਾਲ ਬਹੁ ਪਰੀ ਰਾਹਿ ਬਡਿ ਧਾੜ ।
ਸਿੰਘਨ ਨੇ ਫੜ ਸੋ ਲਏ ਕੂਟ ਲੂਟ ਔ ਮਾਰ ।੧।
- dôhrâ : bandç pai sun mâl bahu parî râhi badi dhârd.
singhan nç phard sô laç kût lût au mâr.1.
- ਚੌਪਈ : ਜਿਸ ਨਿਸ ਚੋਰ ਧਾੜ ਕੇ ਆਵੈ । ਸੋ ਪਹਿਲੇ ਖਾਲਸੇ ਬੰਦਾ ਬਤਾਵੈ ।
ਰਹੈਂ ਤਯਾਰ ਉਸ ਲੇਵੈਂ ਮਾਰ । ਇਮ ਖਾਲਸੇ ਸੋਂ ਵਧਯੋ ਪਿਆਰ ।੨।
- chaupaî : jis nis chôr dhârd kô âvai. sô pahilç khâlç bandâ batâvai.
rahain tayâr us lçvain mâra. im khâlçç sôn vadhyô piâr.2.
- ਦੋਹਰਾ : ਸੁਣ ਬਾਣੀ ਖੁਸ਼ੀਆਂ ਕਰੈਂ ਸਿੰਘਨ ਕੇ ਹਿਤ ਲਾਇ ।
ਅਬੈ ਬਜੀਦੈ ਮਾਰਹੋਂ ਸਭ ਲੋਕਨ ਦਿਖਲਾਇ ।੩।
- dôhrâ : sun bânî khushîân karain singhan kô hit lâi.
abai bajîdai mârhaun sabh lôkan dikhlâi.3.
- ਚੌਪਈ : ਅਬ ਬੰਦਾ ਇਮ ਸਿੰਘਨ ਕਰੈ । ਸੱਦੋ ਸਿੰਘ ਜੁ ਪਾਛੇ ਰਹੈ ।
ਆਇ ਕਰੈਂ ਜੋ ਗੁਰ ਕਹਯੋ ਕਾਜ । ਫੇਰ ਲੇਹਿੰ ਸੋਈ ਭੂਮਹਿ ਰਾਜ ।੪।
- chaupaî : ab bandâ im singhan kahai. saddô singh ju pâchhç rahai.
âi karain jô gur kahyô kâja. phçr lçhin sôî bhûmhi râj.4.
- ਤਬ ਬੰਦਾ ਆਇ ਬਾਂਗਰ ਬੜਾ । ਤਾਂਹਿ ਮਾਜਰਾ ਥਾ ਇਕ ਅੜਾ ।
ਆਈ ਮਾਰਨ ਤਿਸ ਇਕ ਧਾੜ । ਸੁਨ ਲਇਓ ਪਿੰਡ ਹੋਣੇ ਉਜਾੜ ।੫।
- tab bandâ âi bângar bardâ. tânhi mâjrâ thâ ik ardâ.
âi mâran tis ik dhârda. sun laiô pind hônô ujârd.5.
- ਬੰਦੇ ਦੇਖ ਦਈ ਬਹੁ ਧੀਰ । ਵੈ ਜਾਣੈ ਕਯਾ ਕਰੁਗੁ ਫਕੀਰ ।
ਤੀਮੀਂ ਮਰਦ ਬਹੁ ਝਾੜੀਂ ਬੜੇ । ਰਹੇ ਬੰਦੇ ਪੈ ਸਿਖ ਹੀ ਖੜੇ ।੬।
- bandç dçkh daî bahu dhîra. vai jânai kayâ karugu phakîr.
tîmîn marad bahu jhârdîn bardç. rahç bandai pai sikh hî khardç.6.
- ਦੋਹਰਾ : ਬੰਦੇ ਕੈ ਮੁਖ ਕਹਿਣ ਕੋ ਓਇ ਕਬ ਕਰੈਂ ਪ੍ਰਤੀਤ ।
ਸੋ ਬੰਦੇ ਔਰੇ ਠਟੀ ਮੱਧ ਸੁ ਅਪਨੇ ਚੀਤ ।੭।

Dohra : Thus, no body went unrewarded whosoever approached him for any favour,
And Banda Singh kept on rewarding them generously with gold coins.
But whosoever came mounted on a horse and armed with weapons,
Banda Singh allowed him to join his contingent of Khalsa Singhs. (13)

Episode 32
Further Account of Baba Banda Singh
(Then Banda Singh's Fame spread)

Dohra : Hearing that Banda Singh had plenty of gold and treasure,
A band of dacoits raided Banda Singh's camp on the way.
But the brave Singhs overpowered and captured all the dacoits,
And killed them after robbing and mercilessly beating them. (1)

Chaupai : Whenever at night wayside dacoits would plan to loot his camp,
Banda Singh would alert the Singhs of his contingent in advance.
Being well prepared in advance the Singhs would kill the robbers,
Which endeared the Khalsa further among the local people. (2)

Dohra : Thus rejoicing in the recitation of Guru's Gurbani and his blessings,
More and more Singhs felt attracted towards Banda Singh.
He declared that he would kill Wazir Khan (the Sirhind ruler),
And thus demonstrate his strength to all the people. (3)

Chaupai : Then Banda Singh instructed his Singhs to the effect,
That they should send for all the remaining Singhs to join him.
They must accomplish the great task assigned by the Guru,
And then establish the Khalsa sovereignty over the Punjab territory. (4)

Thereafter Banda Singh's contingent entered the Bangar¹ area,
And put up his camp for a night shelter at a village.
That night, a band of dacoits had planned to raid that village,
In order to loot and plunder the inhabitants of their possessions. (5)

Although Banda Singh assured the villagers to keep patience,
Yet they thought that a wandering mendicant could not protect them.
So all the men and women deserted the village out of fear,
But Banda Singh and his Singhs stayed put there in the village. (6)

Dohra : Although Banda Singh gave a lot of verbal assurances to the villagers,
They were not convinced of Banda Singh's strength to resist.

- dôhrâ : bandai kai mukh kahin kô ôi kab karain partît.
sô bandai aurç thatî maddh su apnç chît.7.
- ਚੋਪਈ : ਪਕੜ ਪੈਂਚ ਬੰਦੈ ਨੇ ਲਏ । ਕੋਠੇ ਕੇ ਮੱਧ ਸਭ ਅੜਏ ।
ਤੋ ਲੋ ਧਾੜ ਪਿੰਡ ਆਇ ਵੜੀ । ਬੰਦੈ ਵਲ ਸਭ ਦੇਖੈ ਖੜੀ । ੮ ।
- chaupaî : pakard paiñch bandai ne laç. kôthç kç maddh sabh ardaç.
tau lau dhârd pind âi vardî. bandai val sabh dçkhai khardî.8.

ਉਠ ਬੰਦੇ ਕਹੀ ਮਾਰੋ ਧਾੜ । ਮਾਰਨ ਆਏ ਤਿਨੈ ਲਯੋ ਮਾਰ ।
ਯੋ ਸੁਨਿ ਸਿੰਘਨ ਹੱਲਾ ਕੀਯੋ । ਪਕੜ ਸ੍ਰਦਾਰ ਧਾੜ ਕੋ ਲੀਯੋ । ੯ ।
uth bandç kahî mârô dhârda. mâran âç tinai layô mâr.
yau suni singhan hallâ kîyô. pakard sardâr dhârd kô lîyô.9.

ਔ ਜੋ ਉਸੈ ਛੁਡਾਵਨ ਆਵੈ । ਸੋਊ ਉਹੁੰ ਆਪ ਫਸ ਜਾਵੈ ।
ਓਇ ਮਾਰੈ ਸੇਲੇ ਤਲਵਾਰ । ਢੀਮਨ ਸੰਗ ਸਿੰਘ ਲੇਵੈ ਮਾਰ । ੧੦ ।
au jô usai chhudâvan âvai. sôû ûhân âp phas jâvai.
ôî mârain sçlç talvâra. dhîman sang singh lçvain mâr.10.

ਐਸਾ ਅਚੰਭਾ ਉਹੁੰ ਭਇਆ । ਉਨਕੋ ਸਸਤਰ ਨਾਂਹਿ ਚੁਭਇਆ ।
ਤੋ ਪਿੰਡ ਲੋਕਨ ਲੀਨੋ ਜਾਚ । ਹੈ ਬੰਦੇ ਮੇਂ ਬਰਕਤ ਸਾਚ ।
aisâ achmbhâ ûhân bhaiâ. unkô shastar nânhi chubhaiâ.
tau pind lôkan lînô jâcha. hai bandç mçn barkat sâch.

ਤਬ ਉਨ ਲੋਕਨ ਸਸਤ੍ਰ ਸੰਭਾਰੇ । ਲੜੇ ਧਾੜਵੀ ਉਨ ਬਹੁ ਮਾਰੇ ।
ਹੁਤੇ ਪੰਚ ਜੋ ਕੈਦ ਕਰੇ । ਛੋਡ ਦਏ ਤੇ ਉਨ ਬਹੁ ਫਰੇ । ੧੨ ।
tab un lôkan shastar sambhârç. lardç dhârdvî un bahu mârç.
hutç panch jô kaid karç. chhôd daç tç un bahu pharç.12.

- ਦੋਹਰਾ : ਕਿਛੁ ਪਕੜ ਕਿਛੁ ਮਰ ਗਏ ਕਿਛੁ ਸਸਤਰ ਗਏ ਖੁਹਾਇ ।
ਤਬ ਬੰਦੈ ਫਿਰ ਯੋ ਕਹਯੋ ਚੜ੍ਹ ਮਾਰੋ ਉਸੈ ਗਿਰਾਇ । ੧੩ ।
- dôhrâ : kichhu pakard kichhu mar gçaç kichhu shastar gçaç khuhâi.
tab bandai phir yaun kahyô chardah mârô usai girâi.13.

- ਚੋਪਈ : ਤਬਹ ਸਿੰਘ ਉਠ ਗੈਲੇ ਗਏ । ਪਿੰਡ ਛੋਡ ਵਹਿ ਅਗੇ ਨਠਏ ।
ਲੁਟੇ ਪਿੰਡ ਉਸ ਡੇਰਾ ਕਯੋ । ਬੰਦੈ ਕੋ ਅਤ ਦਾਬੋ ਭਯੋ । ੧੪ ।
- chaupaî : tabah singh uth gailç gçaç. pind chhôd vahi agç nathç.
lutç pind us dçrâ kayô. bandai kô at dâbô bhayô.14.

ਬਾਂਧ ਬੰਦੈ ਨੇ ਸਭ ਛੁਡ ਦਈ । ਉਨੈਂ ਉਤੇ ਫਿਰ ਕਿਰਪਾ ਕਈ ।
ਬੰਦੈ ਕਹੀ ਇਨ ਚੀਜ ਭੀ ਦੇਵੋ । ਚਾਂਦੀ ਸੋਇਨੋ ਔ ਧਾਤ ਰਖੇਵੋ । ੧੫ ।
bândh bandai nç sabh chhad daî. unain utç phir kirpâ kaî.
bandai kahî in chîj bhî dçvô. chândî sôinô au dhât rakhçvô.15.

Then Banda Singh thought of another strategy to face the situation,
But he kept it as a secret in his own mind. (7)

Chaupai : Banda Singh captured a few prominent inhabitants of the village,
And kept them forcibly confined in a room.
When the band of dacoits entered the village to plunder,
The imprisoned elders kept on looking at Banda Singh dumb-founded. (8)

Banda Singh stood and ordered his Singhs to attack the dacoits,
And slaughter all those who had come to loot and plunder.
Obeying Banda Singh's order, the Singhs attacked the raiders,
And captured the chief of the raiding band of dacoits. (9)

If any other dacoit came forward to get his chief released,
He himself was trapped and captured by the Singhs.
While the robbers attacked with their spears and swords,
They were killed by pelting of stones by the entrenched Singhs. (10)

It appeared as if a strange miracle had occurred there,
That not a single Singh was wounded during this scuffle.
This made the inhabitants of the village realise and assured,
That Banda Singh was really invested with miraculous powers. (11)

After that these inhabitants also picked up their weapons,
And they also killed many dacoits along with the Singhs.
The chieftains of the village who had been kept in confinement,
Were also released and they, too, captured many dacoits. (12)

Dohra : Some of the raiders were captured, while others were killed,
Still some others escaped after leaving their weapons behind.
Then Banda Singh exhorted the Singhs and the villagers,
That they should raid that village from which the raiders had come. (13)

Chaupai : Then Banda Singh's Singhs chased the raiders after them,
Who deserted their village after seeing the Singhs in hot pursuit.
The Singhs plundered their village and put up a camp there,
Which made Banda Singh's writ run in the Bangar area. (14)

Banda Singh ordered that all the captives should be released,
Which reflected a rare gesture of Banda Singh's magnanimity.
Banda Singh also ordered the release of the entire booty,
Except that they could take hold of the gold and silver articles alone. (15)

- ਦੋਹਰਾ : ਤਬ ਬੰਦਾ ਕੰਧ ਪੈ ਚੜ੍ਹਯੋ ਲਾਤਨ ਕੂਟੀ ਸੋਇ ।
ਆਵਤ ਘੋੜੇ ਦਿਸਤ ਹੈ ਕਿੱਲੇ ਘੜਾਵੈ ਤੋਇ ।੧੬।
- dôhrâ : tab bandâ kandh pai chardhyô lâtan kûti sôî.
âvat ghôrdç disat hain killç ghardâvai tòi.16.
- ਚੌਪਈ : ਤਬ ਬੰਦੇ ਨੇ ਉਚ ਉਚਾਰੀ । ਕਿੱਲੇ ਰੱਸਨ ਕੀ ਕਰੇ ਤਿਆਰੀ ।
ਆਵੈਂ ਘੋੜੇ ਆਪਹਿ ਅਬੀ । ਢੀਲ ਨ ਕਰਨੀ ਫੜ ਲਯਾਯੋ ਤਬੀ ।੧੭।
- chaupaî : tab bandç nç ûch uchârî. killç rassan kî karô tiârî.
âvain ghôrdç âphi abî. dhîl na karnî phard layâyô tabî.17.
- ਕਹਿਤ ਬੰਦਾ ਜਬ ਐਸੇ ਭਯਾ । ਜਤਨ ਖਾਲਸੇ ਸੋਈ ਕਯਾ ।
ਲੋਕ ਚੁਫੇਰੇ ਬੰਦੇ ਘੱਲੇ । ਆਇ ਕਰੇ ਹਮ ਸੋਂ ਸਭ ਗੱਲੇ ।੧੮।
- kahit bandâ jab aisç bhayâ. jatan khâlsç sôî kayâ.
lôk chuphrç bandç ghallç. âi karô ham sôn sabh gallç.18.
- ਦੁੱਧ ਦਰੀਂ ਘ੍ਰਿਤ ਹਮ ਲੈ ਮਿਲੈਂ । ਔਰ ਨ ਮੰਗੋ ਜੋ ਹਮ ਸੰਗ ਭਿਲੈਂ ।
ਦੇਉ ਤੁਮਕੋ ਮੁਲਕ ਮਿਲਾਇ । ਹੋਵੇ ਖਾਲਸੇ ਤੁਮ ਭੀ ਆਇ ।੧੯।
- duddh dahîn gharit ham lai milain. aur na mangô jau ham sang bhilain.
dçû tumkô mulak milâi. hôvô khâlsô tum bhî âi.19.
- ਦੋਹਰਾ : ਕੌਣ ਮੰਨੇ ਬਿਨ ਭਾਗਿਓਂ ਭਏ ਫਰਯਾਦੀ ਜਾਇ ।
ਕੈਥਲ ਮੇਂ ਫੁਜਦਾਰ ਥੇ ਲਯਾਏ ਤਿਸੈ ਚੜ੍ਹਾਇ ।੨੦।
- dôhrâ : kaun mannç bin bhâgiôn bhaç pharyâdî jâi.
kaithal mçn phujdâr thô layâç tisai chardhâi.20.
- ਚੌਪਈ : ਕੈਥਲ ਮੇਂ ਖੜੀ ਫੁਜਦਾਰ । ਕਰਤ ਉਗ੍ਰਾਹੀ ਫੌਜ ਥੇ ਦਾਰ ।
ਫਕੀਰ ਬੰਦੇ ਹਮ ਲੀਨੇ ਮਾਰ । ਐਸੀ ਲੋਕਨ ਕਰੀ ਪੁਕਾਰ ।੨੧।
- chaupaî : kaithal main khatrî phujdâra. karat ugrâhî phauj thô dâr.
phakîr bandç ham lînç mâra. aisî lôkan karî pukâr.21.
- ਉਗ੍ਰਾਹੀ ਬੰਦ ਬੰਦੈ ਤੁਹਿ ਕਰੀ । ਚੜ੍ਹਯੋ ਸੁਨਤ ਵਹਿ ਉਸ ਹੀ ਘਰੀ ।
ਪੁਕਰੋਂ ਉਸ ਅਰ ਲੋਵੋਂ ਲੂਟ । ਕਹਯੋ ਮੁਲਕ ਤੁਮ ਦੀਨੀ ਛੁਟ ।੨੨।
- ugrâhî band bandai tuhi karî. chardhyô sunat vahi us hî gharî.
pukraun us ar lçvaun lûta. kahyô mulak tum dînî chhut.22.
- ਯੋ ਕਹਿ ਚੜ੍ਹਿਓ ਕੀਨੀ ਧਾਈ । ਬੰਦੇ ਢਿਗ ਵਹਿ ਪਹੁੰਚਯੋ ਆਈ ।
ਉਠ ਬੰਦਾ ਵਿਚ ਕੰਧਨ ਵਰਯੋ । ਕੋਈ ਨ ਨੱਠਨ ਜਤਨ ਯੋ ਕਰਯੋ ।੨੩।
- yau kahi chardhiô kînî dhâi. bandç dhig vahi pahuñchyo âi.
uth bandâ vich kandhan varyô. kôî na natthan jatan yau karyô.23.
- ਜੋਊ ਜਤਨ ਥੇ ਬੰਦੈ ਕਮਾਯੋ । ਸੋਊ ਬੰਦੈ ਸੋ ਸਿੰਘਨ ਸਮਝਾਯੋ ।
ਆਏ ਅਸਵਾਰ ਸਾਥ ਸੋ ਚਾਰ । ਲੂਟਨ ਆਏ ਬਾਂਗਰ ਵਾਰ ।੨੪।
- jôû jatan thô bandai kamâyô. sôû bandai sô singhan samjhâyô.
âç asavâr sâth sau châra. lûtan âç bângar vâr.24.

Dohra : After that Banda Singh climbed up a wall in one house,
And started stamping with his feet as (if spurring a horse).
He remarked that he could see horses coming towards him,
And instructed the Sikhs to arrange some pegs for tying those horses. (16)

Chaupai : Once again he repeated his instructions in a full throated voice,
That the Sings must get ready with the pegs and ropes.
He declared that since the horses were about to arrive soon,
The Singhs should not waste time to catch those horses. (17)

As Banda Singh kept on repeating his instructions to the Singhs,
They started making arrangements for taking charge of the horses.
He sent his messengers all around in the whole region,
And ordered the people to come and negotiate revenue with him. (18)

He asked the people to make offerings of milk products to him,
But he would exempt those who join his forces against the Mughals.
He guaranteed the people the right of self-governance,
If they joined the Khalsa army (in their fight against the Mughals). (19)

Dohra : Since human beings do not get anything unless it is destined,
The foolish people appealed to the authorities (against Banda Singh).
There was a designated custodian of Mughals stationed at Kaithal,
Who came with a force to combat Banda Singh's force. (20)

Chaupai : This Kshtriya custodian who was stationed at Kaithal,
Used to collect revenue from people on behalf of the Mughals.
The people complained to this Mughal custodian against him,
That a mendicant-looking Banda Singh was terrorising them. (21)

Since Banda Singh had prohibited the payment of revenue to him,
The custodian launched an attack against Banda Singh immediately.
He declared that he would capture Banda Singh and plunder his treasure,
And allowed the people as well to capture and loot him. (22)

After making such a declaration, he launched an attack,
And soon arrived near the location of Banda Singh's camp.
Banda Singh hid behind the Mud walls of the village houses,
As none from the village tried to desert and flee from there. (23)

The strategy which Banda Singh had adopted to combat the enemy,
Was also communicated to the Singhs for adoption.
There were four hundred horse riders with the Kaithal custodian,
Who were accompanied by dacoits and plunderers of Bangar. (24)

- ਦੋਹਰਾ : ਟੋਲਤ ਆਪਹਿ ਤਹਿ ਗਯੋ ਜਹਿ ਬੈਠੋ ਬੰਦਾ ਲੁੱਕ ।
ਲਗਯੋ ਸੁ ਮੰਦਾ ਬੋਲਣੇ ਰਹਯੋ ਬੰਦਾ ਕਰ ਚੁੱਪ ।੨੫।
- dôhrâ : tôlat âphi tahi gayô jahi baithô bandâ lukk.
lagyô su mandâ bôlnç rahyô bandâ kar chupp.25.
- ਬੰਦੇ ਨੇ ਸਮਝਯੋ ਤਬੈ ਸਭ ਵੜੈ ਇੜਕੈ ਆਇ ।
ਤਉ ਸਾਰਤ ਸਿੰਘਨ ਕਈ ਲੁੱਟੇ ਇਨ੍ਹੈ ਬਨਾਇ ।੨੬।
bandç nç samjhayô tabai sabh vardai irdkai âi.
tau sârat singhan kaî luttô inhain banâi.26.
- ਚੌਪਈ : ਉਠੇ ਸਿੰਘ ਬਾਂਗਨ ਲਪਟਾਇ । ਤੁਰੈਂ ਨ ਘੋੜੇ ਰਹੇ ਤੁਰਾਇ ।
ਜੋ ਉਪਰ ਤੇ ਸ਼ਸਤ੍ਰ ਚਲਾਵਨ । ਉਨਕੇ ਸ਼ਸਤ੍ਰ ਨ ਸਿੰਘਨ ਘਾਵਨ ।੨੭।
- chaupaî : uthç singh bângan laptâi. turain na ghôrdç rahç turâi.
jô ûpar tç shastar chalâvna. unkç shastar na singhan ghâvan.27.
- ਜੋ ਸਿੰਘ ਮਾਰੈਂ ਸੋਟਾ ਡਲਾ । ਉਨ ਤਨ ਲਾਗੇ ਦੁਖ ਦਾ ਭਲਾ ।
ਜੇ ਨਠੈਂ ਤੇ ਨਠਨ ਨਾ ਪਾਵੈਂ । ਵਿਚ ਦੇ ਕੰਧਨ ਘੋੜਯੋਂ ਗਿਰਾਵੈਂ ।੨੮।
jau singh mârain sôtâ dalâ. un tan lâgç dukh dâ bhalâ.
jç natthain tô nathan nâ pâvain. vich dç kandhan ghôrdyôn girâvain.28.
- ਦੋਹਰਾ : ਫੌਜਦਾਰ ਸੋ ਫੜ ਲਯੋ ਘੋੜਯੋਂ ਲਯੋ ਉਤਾਰ ।
ਜਿਤਨੋ ਮੰਦਾ ਬੋਲਿਓ ਉਤਨੀ ਕਰੀ ਉਸ ਮਾਰ ।੨੯।
- dôhrâ : phaujdar sô phard layô ghôrdyôn layô utâr.
jitnô mandâ bôliô utnî karî us mâr.29.
- ਚੌਪਈ : ਮਿਹਰ ਫੇਰ ਉਸ ਬੰਦੇ ਕਈ । ਫਿਰ ਫੁਜਦਾਰੀ ਉਸ ਦੀ ਦਈ ।
ਐਸ ਅਚੰਭੇ ਉਹਾ ਭਯੋ । ਉਹੀ ਹਾਥ ਤੇ ਪੈਸਾ ਲਯੋ ।੩੦।
- chaupaî : mihar phçr us bandai kaî. phir phujdarî us dî daî.
ais achmbhò ûhân bhayô. uhî hâth tç paisâ layô.30.
- ਤਬੈ ਪਰੀ ਬੰਦੇ ਕੀ ਧਾਂਕ । ਪਰੀ ਉਗ੍ਰਾਹੀ ਮੁਲਕ ਉਸ ਮਾਕ ।
ਉਸ ਹੀ ਗੈਲ ਸੁ ਫੌਜ ਲਗਾਈ । ਉਹੀ ਲਗੇ ਫਿਰ ਕਰਨ ਉਗ੍ਰਾਹੀ ।੩੧।
tabai parî bandç kî dhânka. parî ugrâhî mulak us mâk.
us hî gail su phauj lagâi. uhî lagô phir karan ugrâhî.31.

**੩੩. ਸਾਖੀ ਪਿੰਡ ਸੇਹਰ ਖੰਡ ਕੀ
(ਮੈਂ ਹੋ ਉਸੀ ਪੁਰਖ ਕੇ ਦਾਸ...)
33. sâkhî pind sçhar khand kî
(main hô usî purakh kô dâs...)**

- ਦੋਹਰਾ : ਤਬ ਬੰਦੇ ਚੜ੍ਹ ਉਤਰਿਓ ਸੇਹਰ ਖੰਡੇ ਗ੍ਰਾਮ ।
ਚਿੱਠੇ ਲਿਖੇ ਪੰਜਾਬ ਨੂੰ ਲੈ ਲੈ ਸਿੰਘਨ ਨਾਮ ।੧।

Dohra : As the custodian entered the place in search of Banda Singh,
Banda Singh kept himself hidden from his view.
Even when the custodian started shouting and abusing him,
Banda Singh observed a discrete silence despite provocation. (25)

When he assessed that all the enemy soldiers had entered inside,
And had no chances of escape from their ambush,
He signalled to the entrenched Singhs with a sign of his hands,
That they should then loot and plunder the trapped enemy thoroughly. (26)

Chaupai : Leaping up from their hiding places Singhs caught hold of enemy's horses' reins,
And the horses could not move despite spurring from their riders.
When the horse riders attacked Singhs with their weapons,
Their weapons failed to wound and harm the Singhs. (27)

But when the Singhs struck the enemy with a stick or a stone,
It hit them as grievously as if hit by a sharp spear.
When they tried to flee, their feet failed to run and flee,
Which rather made them hit against the wall and fall down. (28)

Dohra : Finally, the Singhs got hold of Kshtriya custodian of Kaithal,
And pulled him down from the horse immediately.
As he had been abusing and slandering Banda Singh,
He was given a good thrashing for his foul utterances. (29)

Chaupai : He was given a pardon after teaching him a good lesson,
And his powers of custodianship were also restored to him.
It was indeed a miraculous feat to overpower this custodian,
As he was made to pay the revenue to Banda Singh. (30)

This brave act made Banda Singh's writ run over the region,
As he started collecting the revenue from that month.
The custodian's armed force was made to join the Khalsa Army,
And he was deputed to collect revenue for the Khalsa. (31)

Episode 33
The Episode About Village Sehar¹ Khand
(I am the humble servant of that Divine Guru)

Dohra : (After subduing the Kaithal custodian) Banda Singh proceeded further,
And put up his next camp at the village of Sehar Khand.

- dôhrâ : tab bandô chardah utriô schar khandô garâma.
chitthç likhç panjâb nûn lai lai singhan nâm.1.
- ਚੋਪਈ : ਤਬ ਬੰਦੇ ਯੋ ਲਿਖ ਫੁਰਮਾਯੋ । ਦੇਸ਼ ਲੈਨ ਗੁਰ ਮੋਰ ਪਠਾਯੋ ।
ਸਿਰਹੰਦੀਯਨ ਕੀ ਜੜ੍ਹੁ ਪੁੱਟਣ ਧਾਯਾ । ਪ੍ਰਬਤੀਅਨ ਕੋ ਮੈਂ ਮਾਰਨ ਆਯਾ ।
- chaupaî : tab bandç yau likh phurmâyô. dçsh lain gur môr pathâyô.
sirhandîyan kî jardah puttân dhâyâ. parbtîan kô main mâran âyâ.
- ਮੈਂ ਹੋਂ ਉਸੀ ਪੁਰਖ ਕੋ ਦਾਸਾ । ਕਰਯੋ ਖਾਲਸੈ ਜਿਸੈ ਪ੍ਰਕਾਸਾ ।
ਜਿਨ ਗੁਰ ਜੀ ਸੋਂ ਬੈਰ ਕਮਾਯੋ । ਬਦਲੋ ਲੈਨ ਤਿਸੈ ਮੈਂ ਆਯੋ ।੩।
main hôn usî purakh kô dâsâ. karyô khâlsai jisai parkâsâ.
jin gur jî sôn bair kamâyô. badlô lain tisai main âyô.3.
- ਤਿਨ ਤਿਨ ਕੋ ਮੈਂ ਮਾਰ ਗਵਾਉਂ । ਤੋਂ ਸਤਿਗੁਰ ਕੋ ਬੰਦਾ ਸਦਾਉਂ ।
ਯੋ ਪੁਨ ਖਾਲਸੈ ਲਿਖੀ ਅਰਦਾਸ । ਭੇਜੇ ਜੋ ਗੁਰ ਨਿਜ ਸਿਖ ਖਾਸ ।
tin tin kau main mâr gavâûn. tau satigur kô bandâ sadâûn.
yau pun khâlsai likhî ardâsa. bhçjç jô gur nij sikh khâs.
- ਜੋ ਸਤਿਗੁਰ ਸੋਂ ਸਿੱਖ ਹੋ ਸਾਬਤ । ਸਹਿਬਜ਼ਾਦੇ ਬੈਰਹ ਬਾਬਤ ।
ਆਇ ਦਯੋ ਬੰਦੇ ਕੋ ਸਾਥ । ਗੁਰ ਕੋ ਸਿਖ ਸੋ ਸਿੱਖਨ ਭ੍ਰਾਤ ।੫।
jau satigur sôn sikkh hô sâbta. sahibzâdç bairah bâbat.
âi dayô bandai kô sâtha. gur kô sikh sô sikkhan bharât.5.
- ਦੋਹਰਾ : ਜੋ ਖਾਲਸੇ ਮੈਂ ਆ ਰਲੇ ਪਤਿਸ਼ਾਹੀਓਂ ਵੱਡਾ ਹੋਇ ।
ਜੋ ਖਾਲਸੈ ਸੋਂ ਨਹਿੰ ਮਿਲੈ ਰਹਿ ਪਛਤਾਵਤ ਓਇ ।੬।
- dôhrâ : jô khâlsç main â ralç patishâhîôn vaddâ hoi.
jô khâlsai sôn nahin milai rahi pachhtâvat ôi.6.
- ਦੋਹਰਾ : ਕਾਬਲ ਔ ਕੰਧਾਰ ਲੋਂ ਠੱਠੈ ਭੱਖਰ ਦਾਇ ।
ਪੂਰਬ ਦੱਖਣ ਉਤਰ ਸੁ ਚਿੱਠੇ ਦਏ ਪਹੁੰਚਾਇ ।੭।
- dôhrâ : kâbal au kandhâr lau thatthai bhakkhar dâi.
pûrab dakkhan utar su chitthç daç pahunchâi.7.
- ਚੋਪਈ : ਜੋ ਜੋ ਸਿਖ ਹੈ ਗੁਰ ਕੋ ਪੂਰੇ । ਸ਼ਜ਼ਾਦਨ ਬੈਰ ਲੈਨ ਅਯੋ ਜ਼ਰੂਰੇ ।
ਜੋ ਜੀਵਗੁ ਸੋ ਪਾਉਗੁ ਰਾਜ । ਜਾਉਗੁ ਮਰ ਹੋਉਗੁ ਅਗਲੇ ਕਾਜ ।੮।
- chaupaî : jô jô sikh hai gur kô pûrô. shazâdan bair lain ayô zarûrô.
jô jîvgu sô pâugu râja. jâugu mar hôûgu aglô kâj.8.
- ਐਸੀ ਭੇਜੀ ਲਿਖ ਅਰਦਾਸ । ਭੇਜੀ ਖਾਲਸੈ ਖਾਲਸੈ ਪਾਸ ।
ਸੋ ਸੁਨ ਖਾਲਸੇ ਸਿਰ ਪਰ ਧਰੀ । ਤੁਰਤ ਰਲਨ ਕੀ ਤਯਾਰੀ ਕਰੀ ।੯।
aisî bhçjî likh ardâsa. bhçjî khâlsai khâlsai pâs.
sô sun khâlsç sir par dharî. turat ralan kî tayârî karî.9.

While camping here, he sent written messages to Punjab,
Addressing these epistles to the prominent Singhs by name. (1)

Chaupai : Banda Singh drafted these epistles to the effect,
That the Guru had despatched him to occupy their motherland.
That he had come to wreck the foundation of the Sirhind state,
And to destroy the chiefs of Hill state principalities. (2)

That he was the devout humble servant of the same Guru,
Who had initiated and founded the Khalsa Panth.
That he had come to avenge those who had the audacity,
To persecute the Sikh Gurus (and the four Sahibzadas). (3)

That he would claim to be called Guru's chosen servant,
Only after decimating all the enemies of the Sikh Panth.
After drafting this message and appeal to the Khalsa Singhs,
He sent these epistles through the Singhs whom Guru had sent with him. (4)

He invited all those initiated Khalsa Singhs of the Guru,
Who had witnessed and known about the persecution of Sahibzadas.
They must come post haste to join him in this great mission,
Since all of them were the Guru's Singhs and belonged to the Khalsa fraternity. (5)

Dohra : At this juncture whosoever joined the Khalsa forces,
He would earn a higher status in the Khalsa's sovereignty.
And whosoever did not associate himself with the Khalsa fraternity,
He would have to repent for the loss of this rare opportunity. (6)

Dohra : The trusted Singhs hastened with messages towards Kabul² and Kandhar³,
As well as towards distant Bhakhar⁴ at full speed.
They took these messages to the Eastern corners in the country,
To the Guru's Singhs in the South as well as the North. (7)

Chaupai : All those Singhs who had full faith in the Guru's ideology,
Must come and join to avenge the death of the Sahibzadas.
Whosoever survived this war would share Khalsa's sovereignty,
And whosoever attained martyrdom would be blessed in the next life. (8)

Such was the appeal to the Singhs drafted by Banda Singh,
And he despatched this message to the majority of Khalsa Singhs.
The Khalsa Singhs honoured this Khalsa Panth's edict,
And instantly prepared themselves to join the Khalsa force. (9)

ਜਿਸੈ ਸਿਖ ਪਹਿ ਖਰਚ ਨ ਹੋਇ । ਬਿਨਾ ਖਰਚ ਬੰਡ ਖਾਵੈ ਸੋਇ ।
 ਅਸਿਖ ਸਿਖਨ ਕੇ ਦੇਵੈ ਨਾਹੀਂ । ਕਹੈ ਸਿੱਖ ਸਭ ਉਹਾਂ ਮਰਾਹੀਂ ।੧੦।
 jisai sikh pahi kharach na hoi. binâ kharach band khâvai sôî.
 asikh sikhân kô dçvain nâhîn. kahain sikkh sabh ûhân marâhîn.10.

ਦੋਹਰਾ : ਹੱਥੀਂ ਪੈਰੀਂ ਪੈ ਲਵੈਂ ਕਰ ਦੂਨੋ ਚੌਨ ਕਰਾਰ ।
 ਜੀਵਤ ਆਵੈਂ ਆਇ ਦਿਵੈਂ ਮੁਏ ਅਗਲੇ ਸੰਸਾਰ ।੧੧।

dôhrâ : hatthîn pairîn pai lavain kar dûnô chaun karâr.
 jîvat âvain âi divain muç aglç sansâr.11.

ਚੌਪਈ : ਕਈ ਸਿੱਖ ਦੇਵੈਂ ਗੁਰਸਾਰਥ । ਤਨ ਮਨ ਧਨ ਦੇਹੁ ਗੁਰਹਿ ਪ੍ਰਮਾਰਥ ।
 ਮਝੈਲ ਰਸਤੋ ਜੋ ਸਿਧੋ ਤਕਾਵੈਂ । ਤੁਰਕ ਫੌਜ ਬਹੁ ਰਾਹਿ ਰੁਕਾਵੈਂ ।੧੨।

chaupâi : kaî sikkh dçvain gursavârtha. tan man dhan dçhu gurhi parmârtha.
 majhail rastô jô sidhô takâvain. turak phauj bahu râhi rukâvain.12.

ਪਹਿਲੇ ਸਿੰਘ ਬਨਜਾਰੇ ਰਲੇ । ਫੜ ਹਥ ਬਰਛੇ ਬੈਲ ਲਦ ਭਲੇ ।
 ਮਾਲਵੇ ਉਹਾਂ ਥਾਂ ਨੇੜੇ ਦੇਸ । ਓਇ ਭੀ ਮਿਲੇ ਹੁਇ ਬੰਦੇ ਪੇਸ਼ ।੧੩।
 pahilô singh banjârç ralç. phard hath barchhç bail lad bhalç.
 mâlvô uhân thân nçrdç dçsa. ôi bhî milç hui bandç pçsh.13.

ਔ ਜੋ ਸਿੰਘ ਮਧ ਮਾਝੈ ਪੰਜਾਬੀ । ਤੁਰਕਨ ਲੰਘਨ ਮਧ ਬਹੁਤ ਖਰਾਬੀ ।
 ਬੰਧ ਜਥਾ ਵਲ ਪ੍ਰਬਤ ਸਿਧਾਏ । ਬੇਲੇ ਓਲੇ ਪ੍ਰਬਤ ਤਕਾਏ ।੧੪।
 au jô singh madh mâjhai panjâbî. turkan langhan madh bahut kharâbî.
 bandh jathâ val parbat sidhâç. bçlô ôlô parbat takâç.14.

ਇਮ ਕਰ ਕੀਰਤਿਪੁਰ ਵਲ ਆਏ । ਅਗੈਂ ਰੋਪੜੋਂ ਲੰਘਨ ਨ ਪਾਏ ।
 ਉਹਾਂ ਡੇਰਾ ਦਯੋ ਲਗਾਈ । ਸੋ ਬੰਦੇ ਪੈ ਖਬਰ ਪੁਚਾਈ ।੧੫।
 im kar kîrtipur val âç. again rôprdôn langhan na pâç.
 ûhân dçrâ dayô lagâi. sô bandç pai khabar puchâi.15.

ਬੰਦੇ ਕਹਯੋ ਰਹੁ ਡੇਰਾ ਲਾਇ । ਹਮ ਆ ਨੇੜੇ ਲੇਹਿੰ ਬੁਲਾਇ ।
 ਸੋਊ ਬਾਤ ਖਾਲਸੈ ਮੰਨ ਲਈ । ਰਹਯੋ ਉਹਾਂ ਦਿਨ ਖਾਲਸੇ ਕਈ ।੧੬।
 bandç kahyô rahu dçrâ lâi. ham â nçrdai lçhin bulâi.
 sôû bât khâlsai mann lâi. rahyô ûhân din khâlsô kaî.16.

ਦੋਹਰਾ : ਅੰਮ੍ਰਿਤਸਰ ਥੋ ਚਲਤ ਲੋ ਔ ਬਹੈ ਜੁ ਬਿਚ ਪਹਾਰ ।
 ਪਿਸ਼ੋਰ ਸਿੰਘ ਰੋੜਾ ਹੁਤੋ ਤਿਨ ਦੀਨੋ ਖਰਚ ਬਿਚਾਰ ।੧੭।

dôhrâ : ammritsar thô chalat lau au bahai ju bich pahâr.
 pishôr singh rôrdâ hutô tin dînô kharach bichâr.17.

The Singhs shared all their provisions and other means,
With those who had no means to equip themselves for the mission.
But the non-Sikhs did not contribute anything to the Singhs,
Believing that all these Singhs would get killed in the war. (10)

Dohra : The poor Singhs begged for money and means from their neighbours,
With solemn promises of returning four times the principal amount,
But this solemn promise was subject to their survival in the war,
Otherwise they promised to settle their accounts in the next life. (11)

Chaupai : Many Sikhs contributed to this war kitty in the name of the Guru,
Since they had fully accepted the Guru's ideology in their heart of hearts,
The Majhail Singhs who were keen to join Banda Singh directly,
Were likely to be obstructed by the forces of the Mughals. (12)

Initially some Majhail Singhs mixed with the Caravan of Banjara⁵ traders,
Concealing their weapons in their cargo and posing as their bodyguards.
Since Malwa region was adjoining the Bangar area,
The Malwa Singhs joined Banda Singh's forces quickly. (13)

But the Singhs belonging to the mid-Majha region of Punjab,
Could not cross through the Mughal territory without bloodshed.
So their contingent started proceeding towards the Hills,
Concealing themselves in the forests and hills in the north. (14)

In this way they managed to reach upto Kiratpur⁶ Sahib,
But found it difficult to cross Ropar (because of Mughal concentration).
So they put up a camp in the vicinity of Ropar town,
And sent a message of their arrival to Banda Singh. (15)

Banda Singh directed them to stay put at that camp,
As he would call them when his own force reached that area.
So the Majhail Singhs camped at this place for many days,
After obeying the instructions from Banda Singh's headquarters. (16)

Dohra : All the Majhail Singhs who started from the holy city of Amritsar,
And were camping in this hilly region around Ropar,
They were provided with all kinds of provisions and rations,
By a wealthy Sikh merchant named Sardar Pishora Singh Arora. (17)

੩੪. ਪ੍ਰਸੰਗ ਸਲੋਦੀ ਕੇ ਸਿੰਘਾਂ ਕਾ
(ਆਲੀ ਸਿੰਘ ਮਾਲੀ ਸਿੰਘ ਦਾ ਬੰਦੇ ਨੂੰ ਮਿਲਣਾ)
34. parsang salaudî kç singhân kâ
(âli singh mâli singh dâ bandç nûn milnâ)

ਚੌਪਈ : ਸ੍ਰਿਹੰਦ ਢਿਗ ਇਕ ਸਿਲੋਦੀ ਗ੍ਰਾਮ । ਹੁਤੇ ਉਹਾਂ ਸਿੰਘਨ ਕੇ ਧਾਮ ।
ਤਿਨ ਮੈਂ ਇਕ ਆਲੀ ਸਿੰਘ ਨਾਮ । ਚਾਕੀ ਕਰਤ ਵਜੀਰੇ ਧਾਮ ।੧।
chaupaî : sarihand dhig ik silaudî garâma. hutç uhân singhan kç dhâm.
tin main ik âli singh nâma. châkrî karat vazîrç dhâm.1.

ਨਬਾਬ ਸ੍ਰਿਹੰਦੀ ਉਸੇ ਬੁਲਾਯੋ । ਸੱਦ ਪੁਛਯੋ ਤੁਮ ਗੁਰ ਔਰ ਆਯੋ ।
ਤੁਮਕੋ ਚਾਹੀਅਤ ਉਸ ਪਹਿ ਜਾਓ । ਉਸਕੋ ਤੁਮ ਈਹਾਂ ਲੈ ਆਓ ।੨।
nabâb sarihndî usç bulâyô. sadd puchhyô tum gur aur âyô.
tumkô châhiat us pahi jâô. uskô tum îhân lai âô.2.

ਈਹਾਂ ਆਇ ਦੇਉਂ ਅਲਖ ਮਿਟਾਇ । ਰਲੈ ਪੁਤ੍ਰਨ ਗੁਰ ਸ਼ਿਤਾਬੀ ਜਾਇ ।
ਸਿੰਘਨ ਕਹੀ ਜਿ ਹੁਇ ਗੁਰ ਪੂਰਾ । ਤੋ ਆਪੈ ਆਉਗੁ ਕਯਾ ਤੁਮ ਪੈ ਜ਼ਰੂਰਾ ।
îhân âi dçûn alakh mitâi. ralai putarn gur shitâbî jâi.
singhan kahî ji hui gur pûrâ. tau âpai âugu kayâ tum pai zarûrâ.

ਫਿਰ ਉਨ ਕਹਯੋ ਤੁਮ ਕੈਦੇ ਪਾਵੈਂ । ਤਬ ਛੋਡੈਂ ਜਬ ਹਮੈਂ ਦਿਖਾਵੈਂ ।
ਨਹਿ ਆਵੈ ਮੈਂ ਤੁਮ ਦੇਉਂਗੁ ਮਾਰ । ਬੇੜੀ ਪਾਈ ਇਤੈ ਕਰਾਰ ।੪।
phir un kahyô tum kaidai pâvain. tab chhôdain jab hamain dikhâvain.
nahi âvai main tum dçungu mâra. bçrdî pâi itai karâr.4.

ਦੋਹਰਾ : ਬੇੜੀ ਮੈਂ ਪਗ ਨਹਿੰ ਰਹੈ ਤੁਰਕ ਸੁ ਤੰਗ ਕਰਾਇ ।
ਆਇ ਬੀਰ ਸਿੰਘਨ ਕਹੈ ਤੁਮ ਤੁਰੇ ਬੰਦੇ ਕੇ ਦਾਇ ।੫।
dôhrâ : bçrdî main pag nahin rahai turak su tang karâi.
âi bîr singhan kahai tum turô bandç kç dâi.5.

ਚੌਪਈ : ਤਬ ਸਿੰਘਨ ਕੋ ਮਨ ਪਤਿਆਯਾ । ਕਹਿ ਨਬਾਬ ਤੇ ਹਿਸਾਬ ਕਰਾਯਾ ।
ਨਬਾਬ ਕਹੀ ਹਮ ਹਸ ਕਰ ਕਹੀ । ਅਬ ਨਹਿ ਰਹੈਂ ਸਿੰਘਨ ਉਨ ਕਹੀ ।੬।
chaupaî : tab singhan kô man patîâyâ. kahi nabâb tç hisâb karâyâ.
nabâb kahî ham has kar kahî. ab nahi rahain singhan un kahî.6.

ਤੁਹੀਂ ਕਹੈ ਇਹ ਮਰਨੋ ਡਰੈ । ਉਹਾਂ ਹੀ ਗਯੋ ਹਮੈ ਅਬ ਸਰੈ ।
ਫੇਰ ਮਿਲੈਂ ਤਬ ਗੁਰ ਕੇ ਸਾਥ । ਗੁਰ ਫਤੇ ਬੁਲਾਈ ਸਿਰ ਧਰ ਹਾਥ ।੭।
tuhîn kahai ih marnô darai. ûhân hî gayô hamai ab sarai.
phçr milain tab gur kç sâtha. gur phatç bulâi sir dhar hâth.7.

ਸੇਹਰ ਖੰਡੇ ਰਾਹ ਪੁਛ ਲਯੋ । ਖਖਰੋਡ ਪਰਗਣੇ ਮੈਂ ਥੋ ਭਯੋ ।
ਦਿੱਲੀ ਤੇ ਵਹਿ ਤੀਹ ਕੁ ਕੋਸ । ਤੁਰੇ ਸਿੰਘ ਦਿਲ ਕਰ ਇਮ ਹੋਸ ।੮।
sçhar khandç râh puchh layô. khakhrôd parganç main thô bhayô.
dillî tç vahi tîh ku kôsa. turç singh dil kar im hôs.8.

Episode 34
The Episode About the Singhs of Village Salodi¹
(Banda Singh's Meeting with Aali Singh And Maali Singh²)

Chaupai : There was a village by the name Sailodi near Sirhind,
Which was inhabited by the Guru's Khalsa Singhs.
One of the residents who was named S. Aali Singh,
Was an employee in Wazir Khan's court at Sirhind. (1)

One day the Nawab of Sirhind summoned Aali Singh to his court,
To enquire if another Sikh Guru had come to Punjab.
The Nawab taunted him to go and join his Guru's camp,
And dared him to bring his Guru to the province of Sirhind. (2)

The Nawab declared that he would kill his Guru as well,
So that his soul should quickly join his dead sons' souls.
The Singh brothers remarked that in case their Guru was perfect,
He would certainly arrive himself without their assistance. (3)

The Nawab remarked that he would keep them in his custody,
And release them only when their Guru had arrived.
He would slaughter them if their Guru failed to arrive.
On this premise he prepared to handcuff the two Singhs. (4)

Dohra : But since the Mughal officials failed to chain their feet,
They felt extremely embarrassed at their failure.
In the meantime, the spirits (sent by Banda Singh) reached there,
And urged the two Singh brothers to depart for Banda Singh's camp. (5)

Chaupai : Feeling convinced of the Guru's Will and Banda Singh's powers,
They asked the Nawab to relieve them from his service.
Although the Nawab claimed that he had done everything in jest,
But the Singh brothers refused to continue in his service. (6)

Since the Nawab had accused them of being afraid of death,
They would prove their credentials by going to their Guru.
Promising that they would meet the Nawab along with their Guru,
They bid farewell to the Nawab by shouting the Singh slogan. (7)

They consulted the roadmap to the village of Sehar Khand,
Which was situated in the Khakhroad Pargana of Punjab (Haryana).
Assessing that this village was situated at thirty miles from Delhi,
The two Singh brothers made their departure towards this place. (8)

ਬੰਦੇ ਕੀ ਪਰਤੱਗਯਾ ਲਯੈ । ਬਜੀਰੈ ਮਾਰੈ ਇਮ ਚਿੱਤ ਪਰਤਯੈ ।
ਜੇ ਹਮ ਕੋ ਵਹੁ ਲੈਹੇ ਨਾਮ । ਤਬ ਸਾਰੈਗੋ ਸਭ ਗੁਰ ਕਾਮ ।੯।
bandç kî partaggyâ layai. bajîrai mârai im chitt partayai.
jô ham kau vahu laiḥç nâma. tab sâraigô sabh gur kâm.9.

ਦੋਹਰਾ : ਦਸ ਭੁਜੰਗੀ ਥੇ ਤੁਰੇ ਆਲੀ ਮਾਲੀ ਸਿੰਘ ਸਾਥ ।
ਜਾਇ ਦੂਰਉਂ ਬੰਦੈ ਦੇਖਕੈ ਧਰਯੋ ਮਥੇ ਪਰ ਹਾਥ ।੧੦।

dôhrâ : das bhujngî thç turç âlî mâlî singh sâth.
jâi dûraun bandai dçkhkai dharyô mathç par hâth.10.

ਚੌਪਈ : ਵਾਹਿਗੁਰੂ ਕੀ ਫਤੇ ਬੁਲਾਈ । ਅਕਾਲ ਅਕਾਲ ਕੀ ਵਾਜ ਸੁਣਾਈ ।
ਅਗੈ ਬੰਦੈ ਜੇ ਬਚਨ ਸੁਣਾਏ । ਚਾਹਤ ਅਪਨੇ ਨਾਮ ਬਤਾਏ ।੧੧।

chaupaî : vâhigurû kî phatç bulâi. akâl akâl kî vâj sunâi.
agai bandai yô bachan sunâç. châhat apnç nâm batâç.11.

ਆਲੀ ਮਾਲੀ ਸਿੰਘ ਭਸੌੜੀਏ ਆਏ । ਕਰਾਮਾਤ ਘਰੋਂ ਢੂੰਢਤ ਧਾਏ ।
ਕਰਾਮਾਤ ਉਸ ਸਤਿਗੁਰ ਮਾਹੀਂ । ਭੇਜਣ ਵਾਰੇ ਲਾਜ ਰਖਾਹੀਂ ।੧੨।
âlî mâlî singh bhasaurdîçç âç. karâmât gharôn dhûndhat dhâç.
karâmât us satigur mâhîn. bhçjan vâro lâj rakhâhîn.12.

ਯੋ ਕਹਿ ਉਨ ਕੋ ਨਾਮ ਸੁਨਾਯੋ । ਤੋ ਉਨ ਮਨ ਠੀਕ ਪਤਿਆਯੋ ।
ਮਾਲੀ ਆਲੀ ਸਿੰਘ ਬੰਦੈ ਕਹੀ । ਉਨ ਮੈਂ ਤੁਮ ਮੈਂ ਭੇਦੋ ਨਹੀਂ ।੧੩।
yau kahi un kô nâm sunâyô. tau un man thîk patiâyô.
mâli âlî singh bandai kahî. un main tum main bhçdô nahîn.13.

ਅਬਹ ਕਾਹੇ ਕੋ ਦੇਰ ਲਗਾਈ । ਕਰੋ ਕਾਰ ਕਰਨ ਆਇ ਜਾਹੀ ।
ਫਿਰ ਬੰਦੈ ਨੈ ਉਨ ਸੋਂ ਕਹੀ । ਸਿੰਘ ਆਵਤ ਹੋਂ ਮਿਲਨੇ ਕਈ ।੧੪।
abah kâhçç kô dçr lagâi. karô kâr karan âi jâhî.
phir bandçç nai un sôn kahî. singh âvat hain milnçç kaî.14.

ਉਨ ਕੋ ਚਹਿਯੈ ਸੰਗ ਰਲਾਏਂ । ਇਮ ਕਰਿਕੈ ਹਮ ਦੇਰ ਲਗਾਏਂ ।
ਜਿਨ ਪੈ ਅਗੈ ਚਿਠੈ ਥੇ ਗਏ । ਸੋ ਅਬ ਆਵਤ ਦੂਰੋਂ ਧਏ ।੧੫।
un kau chahiyai sang ralâçn. im karikai ham dçr lagâçn.
jin pai agçç chithai thçç gaçç. sô ab âvat dûrôn dhaçç.15.

ਦੋਹਰਾ : ਉਨ ਕੈ ਦਿਲ ਕੀ ਹਮ ਬੁਝੈ ਵੈ ਚਹੈਂ ਫਤੇ ਲਈ ਆਪ ।
ਦੱਖਣ ਪੂਰਬ ਪੱਛਮੋਂ ਪਰਬਤਿ ਆਏ ਥਾਪ ।੧੬।

dôhrâ : un kai dil kî ham bujhain vai chahain phatç lai âp.
dakkhan pûrab pachchhmôn parbati âç thâp.16.

ਚੌਪਈ : ਤੋ ਲੋ ਮਾਲਵਯੋਂ ਖਾਲਸੇ ਆਯੋ । ਫਤੇ ਸਿੰਘ ਭਾਈ ਕਾ ਲਯਾਯੋ ।
ਕਰਮ ਧਰਮ ਸਿੰਘ ਰੂਪੇ ਵਾਰੇ । ਆਏ ਤੇ ਭੀ ਗੁਰੂ ਪਿਆਰੇ ।੧੭।

chaupaî : tau lau mâlvayôn khâlsô âyô. phatç singha bhâi kâ layâyô.
karam dharam singh rûpçç vârchç. âçç tçç bhî gurû piârçç.17.

Still they wished to confirm Banda Singh's spiritual powers,
Only then they could be convinced of his mandate to kill Wazir Khan.
If Banda Singh received them by calling them by their personal names,
Then they would be assured of Guru's Will about his mission. (9)

Dohra : So taking ten other Guru's Singhs along with them,
S. Aali Singh and Maali Singh departed towards Banda Singh's location.
Spotting their contingent coming towards his camp,
Banda Singh raised both of his hands to greet them. (10)

Chaupai : Banda Singh greeted them with the traditional Khalsa greetings,
And shouting "Waheguru ji ki Fateh³" to receive them.
Banda Singh then told them about their secret wish,
That they wished him to identify them by their names. (11)

He remarked that Aali Singh and Maali Singh had arrived from Bhasor,
And expected to see a miracle performed by him.
Banda Singh told the Singhs that all miracles belonged to the Guru,
Who would stand by those whom He had sent. (12)

After this as he identified them by their respective names,
They felt convinced of the Guru's Will behind his mission.
Then both Aali Singh and Maali Singh told Banda Singh,
That they considered him to be the embodiment of the Guru. (13)

Then they asked Banda Singh why he was wasting his time,
In accomplishing the mission assigned to him by the Guru.
Banda Singh informed these devout Singh brothers,
That he was waiting for some other Singh contingents to join him. (14)

As he wished all other Singh contingents to join the expedition,
That was causing a little delay in launching the operation.
All those Singhs to whom messages had been sent by him,
They were on their way from long distances to join him. (15)

Dohra : Banda Singh remarked as he knew their cherished desire,
They were desirous of winning this victory themselves.
That is why they were coming from all the directions,
Of South, East, West as well as the Northern mountains. (16)

Chaupai : A contingent of the Khalsa Singhs came from the Malwa region,
Which was led by Bhai Fateh Singh of village Bhaika.
Another contingent was led by Bhai Karam Singh of Roopa village,
Who were also the dear and devout Singhs of the Guru. (17)

ਰਾਮਾ ਤਿਲੋਕਾ ਆਪ ਨ ਆਏ । ਦੇਕੇ ਖਰਚ ਉਨ ਭੇਜੇ ਪਰਾਏ ।
ਮਹਿਰਾਜ ਵਾਲੇ ਕਿਛ ਲੁੱਟਣ ਆਏ । ਫੂਲ ਪੁੜਨ ਤੇ ਖਰਚ ਲੈ ਧਾਏ ।੧੮।
râmâ tilôkâ âp na âç. dçkç kharach un bhçjç parâç.
mahirâj vâlç kichh luttan âç. phûl putarn tç kharach lai dhâç.18.

ਕੋਟ ਕਪੂਰੀਏ ਆਏ ਨ ਕੋਈ । ਇਮ ਰਹਯੋ ਕਪੂਰੋ ਖਾਲੀ ਤੋਈ ।੧੯।
kôt kapûrîç âç na kôî. im rahyô kapûrô khâlî tôî.19.

੩੫. ਪੁਸੰਗ ਸ਼ਹਿਰ ਸਮਾਣੋ ਕਾ
(‘ਬਜੀਰੈ ਕੀਯੋ ਗਜ਼ਬ ਜੋ’...)
35. parsang shahir samânô kâ
(‘bajîrai kîyô gazab jô’...)

- ਦੋਹਰਾ : ਤਬ ਬੰਦੈ ਨੈ ਦੌੜ ਕਰ ਲਿਯੋ ਸਮਾਣਾ ਮਾਰ ।
ਫਤੇ ਆਈ ਫਤੇ ਸਿੰਘ ਕੋ ਸੁ ਬੰਦੇ ਕੀਯੋ ਫੁਜਦਾਰ ।੨੦।
dôhrâ : tab bandai nai daurd kar liyô samânâ mâr.
phatç âî phatç singh kô su bandç kîyô phujdâr.20.
- ਚੌਪਈ : ਲਯੋ ਮਾਰ ਜਬ ਸ਼ਹਿਰ ਸਮਾਣੋ । ਤਬ ਤੁਰਕਨ ਸਿਰ ਕਹਿਰ ਬਿਹਾਣੋ ।
ਬਿਨ ਬੋਦੀ ਜੋ ਸਿੰਘਨ ਪਾਯੋ । ਤੁੰਬਤਿ ਜਿਮ ਤਿਨ ਸੀਸ ਉਡਾਯੋ ।੨੧।
chaupâî : layô mâr jab shahir samânô. tab turkan sir kahir bihânô.
bin bôdî jô singhan pâyô. tûmbai jim tin sîs udâyô.21.
- ਦੋਹਰਾ : ਬਜੀਰੈ ਕਾਰਾ ਜਬ ਕੀਓ ਸਮਾਣੀਏਂ ਭੀ ਥੇ ਨਾਲ ।
ਫੋਜਦਾਰ ਉਹ ਬੀ ਹੁਤੈ ਪਾਲਕੀ ਬਾਈ ਵਾਰ ।੨੨।
dôhrâ : bajîrai kârâ jab kîô samânîçn bhî thç nâl.
phaujdar uh bî hutai pâlkî bâî vâr.22.
- ਚੌਪਈ : ਸ਼ਹਿਰ ਸਮਾਣੋਂ ਜਬ ਲਯੋ ਮਾਰ । ਗਯੋ ਦਲਿਦ੍ਰ ਦਲਿਦ੍ਰਨ ਵਾਰ ।
ਤਬ ਬੰਦੈ ਨੇ ਚਿੱਤ ਬਿਚਾਰੀ । ਬਜੀਰੈ ਲੁਟੀਐ ਫੋਜ ਕਰ ਭਾਰੀ ।੨੩।
chaupâî : shahir samânôn jab layô mâra. gayô daliddar daliddarn vâr.
tab bandai nç chitt bichârî. bajîrai lutîai phauj kar bhârî.23.
- ਉਹਾਂ ਬਜੀਰੇ ਘਲੇ ਹਲਕਾਰੇ । ਬੰਦੈ ਕਹਯੋ ਤਬ ਅਗਮ ਬਿਚਾਰੇ ।
ਇਕ ਹੈ ਕਾਣੋ ਇਕ ਹਥ ਏਕ । ਪਕੜ ਮੰਗਾਵੋ ਬਜਾਰੋਂ ਦੇਖ ।੨੪।
uhân bajîrç ghalç halkârç. bandai kahyô tab agam bichârç.
ik hai kânô ik hath çka. pakard mangâvô bajârôn dçkh.24.
- ਜਹਿੰ ਦੱਸਯੋ ਸੋ ਤਹਾਂ ਸੇ ਖੜੇ । ਲਯਾਏ ਸਿੰਘ ਉਹਾਂ ਤੇ ਫੜੇ ।
ਜੂਤੇ ਮਾਰਤੈ ਗੰਜੇ ਕਰੇ । ਨਾਮ ਬਜੀਰੈ ਲੈ ਲੈ ਖਰੇ ।੨੫।
jahin dassyô sô tahân sç khardç. layâç singh uhân tç phardç.
jûtç mârtai ga?jç karç. nâm bajîrai lai lai kharç.25.

Ram Singh and Tiloka Singh (the two sons of Sodhi Kaul Singh) did not come themselves,
But sent several other Singhs by hiring their services for money.
Mercenaries from Mehraj came with the aim to loot the booty,
After getting paid by the rich sons of Baba Phool⁴. (18)

No contingent of soldiers came from Nawab of Kotkapoora,
Which kept him deprived of Guru's grace (for the second time). (19)

Episode 35
The Episode About the Town of Samana
(Wazir Khan had done a horrendous deed)

Dohra : (After organising his force), Banda proceeded further hastily,
And soon captured the Mughal dominated town of Samana.
Since Fateh Singh's Contingent was responsible for the victory,
Banda Singh appointed Fateh Singh as the custodian of Samana. (20)

Chaupai : This dramatic occupation of Samana garrison by the Singh forces,
Sent shockwaves through the Mughal authorities and their rank and file.
Whosoever was spotted without a tuft of hair on his head (Hindu),
He was beheaded by the Singhs as one slices a round pumpkin. (21)

Dohra : When Wazir Khan had beheaded the two innocent Sahibzadas,
The Mughal authorities of Samana had also supported their execution.
All of them were the custodians of different parts of the Samana territory,
Their numerical strength being twenty-two custodians. (22)

Chaupai : After the loot and plunder of the rich town of Samana,
The poor impoverished Singhs had got rid of all their want and poverty.
Then Banda Singh made a secret resolution in his own mind,
That he should plunder Wazir Khan's Sirhind with a bigger force. (23)

When Wazir Khan sent his secret agents to Samana for spying,
Banda Singh could predict and spot out those secret agents.
Identifying these two agents as one being squint eyed and the other one armed,
He ordered his Singhs to catch hold of them from the market place. (24)

They were spotted at the same place as pointed out by Banda Singh,
From where they were captured after their marked identification.
They were given a sound beating on their heads by the Singh's shoes,
Repeating the name of Wazir Khan with each and every shoe strike. (25)

ਲਿਖ ਕੈ ਚਿਠੇ ਉਨ ਹਥ ਦਏ । ਕਹਯੋ ਬਜੀਰੇ ਹਮ ਅਬ ਅਏ ।
 ਯਹ ਸੁਨ ਬਜੀਰੇ ਚਿੰਤਾ ਜਾਨੀ । ਛਡੈ ਨ ਬੰਦਾ ਯੋ ਮਨ ਮਾਨੀ ।੨੬।
 likh kai chithc un hath daç. kahyô bajîrç ham ab aç.
 yah sun bajîrç chintâ jânî. chhadai na bandâ yau man mânî.26.

ਸ਼ਹਿਰ ਮਾਂਹਿ ਪੈ ਗਯੋ ਥਰਥੱਲਾ । ਘਰ ਘਰ ਚਲੀ ਬੰਦੇ ਕੀ ਗੱਲਾਂ ।
 ਆਯੋ ਆਈ ਬਹੁ ਬੰਦੈ ਭਈ । ਚਹਤ ਕਤਲ ਵਹ ਸ਼ਹਿਰੈ ਕਈ ।੨੭।
 shahir mânhi pai gayô tharthallâ. ghar ghar chalî bandç kî gallân.
 âyô âi bahu bandai bhai. chahat katal vah shahirai kaî.27.

- ਦੋਹਰਾ : ਬਜੀਰੈ ਕੀਯੋ ਗਜਬ ਜੋ ਭਯੋ ਸ਼ਹਰ ਕੇ ਨਾਇ ।
 ਸੋ ਦੁਖ ਸੋ ਮੁਖ ਗੁਰ ਕਹਯੋ ਇਟ ਦਰਿਆਏ ਪਾਇ ।੨੮।
 dôhrâ : bajîrai kîyô gajab jô bhayô shahar kç nâi.
 sô dukh sô mukh gur kahyô it dariâç pâi.28.
- ਚੌਪਈ : ਸੋਊ ਵਖਤ ਅਬ ਜਾਨੀਯਤ ਆਯਾ । ਸਤਿਗੁਰ ਬਚਨ ਨ ਖਾਲੀ ਜਾਯਾ ।
 ਉਸਕੀ ਕਰਨੀ ਹਮ ਸਿਰ ਆਈ । ਐਸੇ ਆਖੈ ਸ਼ਹਰ ਲੁਕਾਈ ।੨੯।
 chaupâi : sôû vakhat ab jânîyat âyâ. satigur bachan na khâlî jâyâ.
 uskî karnî ham sir âi. aisç âkhai shahar lukâi.29.
- ਦੋਹਰਾ : ਕਰੈਂ ਸਿੱਖ ਪਛੁਤਾਇ ਤਬ ਸੁਲਖਣੈ ਮਸੰਦੈ ਬਾਤ ।
 ਜੋ ਤੂੰ ਹਮ ਕੋ ਆਖਤੋ ਮਰਤ ਗੁਰਨ ਸੁਤ ਸਾਥ ।੩੦।
 dôhrâ : kahain sikkh pachhutâi tab sulkhanai masndai bât.
 jô tûn ham kô âkhtô marat guran sut sâth.30.
- ਚੌਪਈ : ਤੂੰ ਕਹ ਹਮਤੇ ਦਰਬ ਦਿਲਾਵਤ । ਸਾਥ ਸੁਰਨ ਔ ਮੋਤੀ ਤੁਲਾਵਤ ।
 ਸੋਊ ਦਰਬ ਸਭ ਲੁੱਟੀ ਜਾਉਗੁ । ਪ੍ਰਾਣ ਹਮੈ ਲੈ ਸੰਗ ਸਿਧਾਉਗੁ ।੩੧।
 chaupâi : tun kah hamtc darab dilâvta. sâth savran au môti tulâvat.
 sôû darab sabh luttî jâugû. parân hamai lai sang sidhâugû.31.

੩੬. ਸਢੋਰੈ ਕਤਲ ਕੋ ਪ੍ਰਸੰਗ
 ('ਜਾਰ ਉਸੈ ਦਯੋ ਰਾਖ ਉਡਾਈ'...)
36. sadhaurai katal kô parsnga
 ('jâr usai dayô râkh udâi'...)

- ਚੌਪਈ : ਯੋ ਜਬ ਬੰਦੈ ਚਿੱਤ ਬਿਚਾਰੀ । ਬਜੀਰਾ ਲੁਟਾਯੈ ਕਰ ਫੌਜ ਸਾਰੀ ।
 ਮਤ ਮਝੈਲ ਸਿੰਘ ਰਹੈਂ ਸੁ ਖਾਲੀ । ਸੋ ਆਵੈਂਗੇ ਦੂਰੋਂ ਚਾਲੀ ।੧।
 chaupâi : yau jab bandai chitt bichârî. bajîrâ lutâyai kar phauj sârî.
 mat majhail singh rahain su khâlî. sô âvaingç dûrôn châlî.1.

ਜਮਨ ਉਵਾਰ ਜੁ ਸ਼ਹਰ ਤੁਰਕਾਣੈ । ਕੁੰਜ ਪੁਰ ਮਾਰੀਏ ਬੈਰ ਪੁਰਾਣੈ ।
 ਪਹਿਲੋ ਮਾਰ ਉਨੈਂ ਕੋ ਲੀਜੈ । ਤਉ ਲੋ ਮਝੈਲ ਰਲਾਇ ਸੁ ਲੀਜੈ ।੨।

Banda Singh sent a written message through these captured spies,
Informing Nawab Wazir Khan of his arrival to settle scores with him.
Getting this information Wazir Khan felt extremely concerned about his safety,
Thinking that Banda Singh would not spare his life at any cost. (26)

There was a great panic and turmoil in the whole city of Sirhind,
As news of Banda Singh's arrival spread from house to house.
All kinds of rumours spread about Banda Singh's imminent attack,
And his fond intentions to loot and arson many towns. (27)

Dohra : People talked that for Wazir Khan's one sinful act of executing the Sahibzadas,
The whole populace of the town was going to be subjected to retribution.
The Guru had uttered the prophetic words in that extreme moment of grief,
That each (Sikh) must throw (five) bricks from the city of Sirhind into the Satluj. (28)

Chaupai : The moment to prove the truth of Guru's words had really arrived,
Since Guru's prophetic prediction could not remain unfulfilled.
That the whole populace of the town would have to pay for the Nawab's sinful act,
Such were the fearful apprehensions of the scared residents. (29)

Dohra : The Sikh residents of Sirhind also felt repentant at their silence at that time,
And accused the Sullakhan Masand¹ for failing to lead them.
Had he asked the people to protest against Nawab's sinful act,
They would have sacrificed their lives along with the Sahibzadas. (30)

Chaupai : Had the Masand asked for a monetary compensation for (sparing the Sahibzadas' life),
The people would have donated gold and diamonds worth Sahibzadas' weight.
Now Banda Singh would not only loot and plunder their wealth and property,
But dispossess them of their lives as well by slaughtering them. (31)

Episode 36 **The Episode of Slaughter and Arson at Sadhaura¹** **(I would burn his dead body to ashes)**

Chaupai : (After subduing and capturing Samana) Banda made another resolution,
That he should plunder Wazir Khan's Sirhind after assembling all his forces.
Lest the Majhail Singhs should remain deprived of the spoils of war,
Since they would be joining him after travelling a lot of distance. (1)

Before that he should devastate the old enemies of the Panth at Kunjpura²,
A town, inhabited by the Muslims, on the western bank of the Yamuna.

jaman uvâr ju shahar turkânô. kunj pur mârîç bair purânô.
pahilô mâr unain kô lîjai. tau lau majhail ralâi su lîjai.2.

ਸ਼ਹਰ ਸਢੋਰੋ ਤਿਨ ਸੁਨ ਲਯੋ । ਪੀਰ ਕਰਮਾਤੀ ਤਿਹ ਮਹਿ ਅਹਿਯੋ ।
ਉਸੈ ਪ੍ਰਛਾਵੈਂ ਛੁਹੈ ਨ ਆਗ । ਕਹਯੋ ਬੰਦੈ ਉਸ ਦਯੋ ਮੈਂ ਦਾਗੁ ।੩।
shahar sadhaurô tin sun layô. pîr karmâtî tih mahi ahiyô.
usai parchhâvain chhuhai na âga. kahyô bandai us dayôn main dâgu.3.

ਦੋਹਰਾ : ਆਗ ਲਾਗ ਐਸੋ ਜਰੇ ਜੈਸੇ ਰੁਈ ਜਰਾਇ ।
ਬਿਨ ਹੀ ਆਸਰ ਔਰ ਕੇ ਚਲੈ ਸਮਾਲੈ ਦਾਇ ।੪।

dôhrâ : âg lâg aisô jarç jaisç rûi jarâi.
bin hî âsar aur kç chalai samâlai dâi.4.

ਚੌਪਈ : ਜਾਰ ਉਸੈ ਦਯੋ ਰਾਖ ਉਡਾਈ । ਤੋਂ ਜਾਨਯੋ ਹਮ ਕਲਾ ਸਵਾਈ ।
ਯੋ ਕਹਿ ਕੀਨੀ ਬੰਦੈ ਯਾਈ । ਦੀਨੋਂ ਸੋਊ ਸ਼ਹਿਰ ਲੁਟਾਈ ।੫।

chaupaî : jâr usai dayô râkh udâi. tau jânyô ham kalâ savâi.
yau kahi kîni bandai dhâi. dînon sôu shahir lutâi.5.

ਹਿੰਦੂਅਨ ਕੇ ਘਰ ਲੀਨੇ ਰਾਖ । ਮੁਸਲਮਾਨ ਦਈ ਕਤਲੋ ਆਖ ।
ਬੋਦੀ ਵਾਲੈ ਨਾਹਿ ਸਤਾਯੋ । ਬਿਨ ਬੋਦੀ ਦਿਖ ਮਾਰ ਗਵਾਯੋ ।੬।
hindûan kç ghar lînc râkha. muslimân daî katlô âkh.
bôdî vâlai nâhni satâyô. bin bôdî dikh mâr gavâyô.6.

ਦੋਹਰਾ : ਜੋ ਹਿੰਦੂਅਨ ਘਰ ਜਾ ਛਿਪੇ ਤੇਊ ਲਏ ਉਬਾਰ ।
ਜੋ ਸਿੰਘਨ ਕੇ ਹਥ ਚੜ੍ਹੇ ਸੋ ਉਨ ਦੀਨੇ ਮਾਰ ।੭।

dôhrâ : jô hindûan ghar jâ chhipç tçû laç ubâr.
jô singhan kç hath chardhç sô un dînc mâr.7.

ਚੌਪਈ : ਪੀਰ ਤਬੁਤ ਹੁਤ ਪੌਰ ਟਿਕਾਯਾ । ਤਿਸਕੇ ਹੇਠ ਥੋ ਰਾਹਿ ਚਲਾਯਾ ।
ਜੋ ਤਿਸਕੈ ਪਰਛਾਵੈਂ ਆਵੈ । ਉਸਕੋ ਅਗਨੀ ਨਾਹਿ ਜਲਾਵੈ ।੮।

chaupaî : pîr tabût hut paur tikâyâ. tiskç hçth thô râhi chalâyâ.
jô tiskai parchhâvain âvai. uskô agnî nâhi jalâvai.8.

ਹਿੰਦੂ ਹੋਇ ਭਾਵੈਂ ਮੁਸਲਮਾਨ । ਹੋਇ ਮਰੈ ਸੋ ਤੁਰਕ ਸਮਾਨ ।
ਸੋ ਦਰਵਾਜ਼ਯੋਂ ਲਯੋ ਉਤਾਰ । ਕੱਢ ਸੰਦੂਖੋਂ ਵਹਿ ਦਯੋ ਜਾਰ ।੯।
hindû hoi bhâvçn muslimâna. hoi marai sô turak samân.
sô darvâjyôn layô utâra. kaddh sandûkhôn vahi dayô jâr.9.

ਛੁਹੀ ਅਗਨ ਤਿਸ ਘ੍ਰਿਤ ਜਿਉਂ ਜਰਯੋ । ਜਨਕ ਬਰੂਦਹਿ ਤੋੜਾ ਧਰਯੋ ।
ਭਈ ਰਾਖ ਉਸ ਛੁਹਤੇ ਆਗ । ਭਈ ਖਬਰ ਯਹਿ ਮੱਕੇ ਤਾਗ ।੧੦।
chhuhi agan tis gharit jiun jaryô. janak barûdhi tôrdâ dharyô.
bhai râkh us chhuhtç âga. bhai khabar yahi makkç tâg.10.

By the time he conquered and captured that Muslim town,
The Majhail Singhs would also arrive and join his forces. (2)

Banda Singh had also heard about the town of Sadhaura,
Where lived a Muslim Pir, claiming to possess power of miracles.
Banda Singh threatened to burn this Pir's own body into fire,
Whose Shadow was reported to make a dead body immune to fire. (3)

Dohra : Banda Singh declared that Pir's body would burn in fire,
As easily as a ball of soft cotton burns in a fire.
His miraculous powers would not be able to protect him,
As fire would engulf his body into its flames. (4)

Chaupai : Banda Singh would prove that he wielded greater miraculous powers,
By burning his body and reducing it to the ashes.
After making this declaration Banda Singh launched his attack,
And got the city of Sadhaura plundered by the Khalsa forces. (5)

Whereas the Hindu households were ordered to be protected,
Whole Muslim population was ordered to be slaughtered.
While inhabitants wearing a tuft of hair on their heads were spared,
All others were mercilessly butchered and slaughtered by the Singhs. (6)

Dohra : The Muslim inhabitants who had taken refuge in Hindu households,
Were also not harmed by the plundering Khalsa forces.
All others who happened to fall into their hands,
Were brutally murdered and killed by the enraged Singhs. (7)

Chaupai : The coffin with the dead body of the Pir had been kept on a raised platform,
While an approach road (to the Hindu cremation ground) passed underneath.
Fire would refuse to burn a dead body in its raging flames,
If it happened to come under the shadow of Pir's coffin. (8)

Such an affected body, irrespective of its being that of a Hindu or Muslim,
Had to be perforce buried in the earth like that of a Muslim.
Banda Singh ordered the Pir's dead body to be brought down,
And put into raging fire after pulling it out of the coffin. (9)

It caught fire as quickly as butter oil caught fire at the touch of a spark,
And exploded as if some one had ignited a heap of explosives.
It was reduced to ashes with the first touch of fire,
And the news of burning a Muslim's dead body spread upto Mecca Madina. (10)

ਤਬ ਬੰਦੇ ਯੋ ਮੁਖੋਂ ਉਚਾਰਾ । ਹਮ ਪੈ ਮੰਤ੍ਰ ਅਲੂਣਾ ਸਾਰਾ ।
ਇਸ ਮੈਂ ਮੰਤ੍ਰ ਆਹਿ ਚੌਥਾਈ । ਯਾਂਤੇ ਹੋਤੀ ਅਗਨ ਬੁਝਾਈ ।੧੧।
tab bandḥ yau mukhôn uchârâ. ham pai mantar alûnâ sârâ.
is main mantar âhi chauthâi. yântḥ hôtî agan bujhâi.11.

**੩੭. ਸਾਖੀ ਬਜੀਰੇ ਦੇ ਮਾਰਨਿ ਕੀ
(ਬਨੂੜ ਵਲ ਚੜ੍ਹਾਈ; ਵਜੀਰ ਖਾਂ ਦਾ ਬੱਧ)
37. sâkhî bajîrḥ dḥ mârni kî
(banûrd val chardhâi; vajîr khân dâ baddh)**

- ਦੋਹਰਾ : ਭਈ ਧੂਮ ਯਹ ਜਗਤ ਮੇਂ ਭਯੋ ਹਿੰਦੂ ਅਵਤਾਰ ।
ਨਿਹਕਲੰਕ ਯਹਿ ਹੀ ਭਯੋ ਕਰੈ ਜੁ ਮੁਸਲੈ ਮਾਰ ।੧।
dôhrâ : bhaî dhûm yah jagat mḥn bhayô hindû avtâr.
nihkalank yahi hî bhayô karai ju muslai mâr.1.
- ਚੌਪਈ : ਕੋਊ ਕਹੈ ਯਹਿ ਹੈ ਜਾਦੂ ਕਰ । ਕੋਊ ਕਹੈ ਯਹਿ ਹੈ ਰਸਾਇਨਗਰ ।
ਕੋਊ ਕਹੈ ਯਹਿ ਹੈ ਹਥ ਬੀਰ । ਕੋਊ ਕਹੈ ਯਹਿ ਸਿਖ ਗੁਰ ਧੀਰ ।੨।
chaupaî : kôû kahai yahi hai jâdû kara. kôû kahai yahi hai rasâingara.
kôû kahai yahi hai hath bîra. kôû kahai yahi sikh gur dhîr.2.

ਖੁਨੀ ਬਜੀਰੇ ਦੇ ਦਿਲ ਆਈ । ਹੈ ਹੋਣੀ ਯਹਿ ਹਮ ਸਿਰ ਆਈ ।
ਤਬਹਿ ਬਜੀਰੈ ਚਿੰਤਾ ਪਈ । ਹਮ ਕੋ ਬੰਦਾ ਛਾਡਤ ਨਹੀਂ ।੩।
khûnî bajîrḥ dḥ dil âi. hai hônî yahi ham sir âi.
tabhi bajîrai chintâ paî. ham kô bandâ chhâdat nahî.3.

ਇਸ ਕੈ ਪਾਸ ਅਹੈਂ ਦੋਊ ਬੀਰ । ਔਰ ਪੰਚ ਗੁਰ ਦੀਨੇ ਤੀਰ ।
ਪ੍ਰਿਥਮੈ ਬੰਦਾ ਕਾਲਾ ਨਾਗ । ਤੀਰ ਭਏ ਤਿਸ ਫੰਘੇ ਲਾਗ ।੪।
is kai pâs ahain dôû bîra. aur panch gur dîncḥ tîr.
parithmai bandâ kâlâ nâga. tîr bhaḥ tis phanghḥ lâg.4.

ਇਸ ਪਰਛਾਵੈਂ ਪਰੈ ਨ ਧਰਨ । ਕਹੈਂ ਧਰਨ ਉਸ ਲਗੈ ਨ ਚਰਨ ।
ਰਿੰਧਿ ਸਿੰਧਿ ਮੈਂ ਹੈ ਸੋ ਪੂਰੇ । ਬਾਨ ਬਾਹਿ ਯਹਿ ਹੈ ਅਤਿ ਸੂਰੇ ।੫।
is parchhâvain parai na dharna. kahain dharan us lagai na charan.
riddhi siddhi main hai sô pûrô. bân bâhi yahi hai ati sûrô.5.

ਉਤਰੈ ਚੜ੍ਹੈ ਗਟੀ ਮਨ ਮਾਂਹੀ । ਚਪੇ ਚੋਰ ਜਿਮ ਢੀਠ ਕਰਾਹੀ ।
ਸੋ ਹਮਕੋ ਅਬ ਛਾਡਤ ਨਾਹੀ । ਨਠ ਕਰ ਬਚਨ ਹਮ ਜਗਾ ਨ ਪਾਹੀ ।੬।
utrai chadhai gatî man mânhî. chapḥ chôr jim dhîth karâhî.
sô hamkô ab chhâdat nâhî. nath kar bachan ham jagâ na pâhî.6.

- ਦੋਹਰਾ : ਜੋ ਬੰਦਯੋਂ ਹਮ ਭਜ ਬਚੈਂ ਪਤਸਾਹੈ ਤੇ ਕਹਿੰ ਜਾਉਂ ।
ਬਾਈ ਸੂਬਨ ਮੈਂ ਕਹੂੰ ਲੁਕਨ ਨ ਮੋਕਉ ਥਾਉਂ ।੭।

Then Banda Singh made a sensational disclosure about his powers,
How he had acquired the knowledge of Fire Mantra from Aloonid Sidh³.
The Muslim Pir had mastered only one-fourth of that spell,
With which he could obstruct fire from burning a dead body. (11)

Episode 37

The Episode About the Slaughter of Wazir Khan (March of Khalsa Forces towards Banur¹ and Slaughter of Wazir Khan)

Dohra : Banda Singh's victories made him famous all over the world,
As he came to be known as an incarnation of some Hindu God.
Some people considered him to be divinely sent Nehkalank² Deity,
Who had taken birth for the purpose of decimating the Muslims. (1)

Chaupai : While some people regarded him to be a necromancer,
Others regarded him an expert of alchemy.
While some people regarded him someone in control of captive spirits.
Others regarded him a devout and faithful follower of the Guru. (2)

Then it occurred to Wazir Khan (the murderer of Sahibzadas),
That his destined moment of death had arrived at last.
He felt so scared about the moment of his impending disaster,
That he found no way of escape from Banda Singh's vengeance. (3)

He reckoned that Banda Singh was already in control of spirits,
Besides which the Guru had blessed him with his five powerful arrows.
Banda Singh who was already as dangerous as a dreaded cobra,
Had now been made more lethal with the possession of Guru's arrows. (4)

With his supernatural powers, his body was reported to cast no shadow on earth,
Nor was he reported to walk on earth with his two feet.
He, being a complete master of men and matters due to his spiritual powers,
Was also a reputed warrior and an ace shooter of arrows in war. (5)

Wazir Khan felt as desperate and miserable in this moment of crisis,
As a trapped burglar felt helpless in an under ground tunnel.
Neither Banda Singh would spare his life at any cost,
Nor could he desert his position and find refuge anywhere else. (6)

Dohra : Even if he managed to escape from Banda Singh's onslaught,
How could he escape Mughal Emperor's territorial surveillance.

dôhrâ : jau bandyôn ham bhaj bachain patshâhai tç kahin jâun.
bâi sûban main kahûn lukan na môkau thâun.7.

ਚੌਪਈ : ਤੌ ਵਹਿ ਪਾਪੀ ਮਨ ਪਛੁਤਾਵੈ । ਬੀਤਯੋ ਵਖਤ ਹਾਥ ਨਹਿ ਆਵੈ ।
ਮੈਂ ਭੁਲ ਗਯੋ ਕਹੇ ਸੁਚਿ ਨੰਦ । ਭਏ ਭਾਗ ਤਬ ਮੇਰੇ ਮੰਦ । ੮ ।

chaupaî : tau vahi pâpî man pachhutâvai. bîtyô vakhat hâth nahin âvai.
main bhul gayô kahç suchi nanda. bhaç bhâg tab mçrç manda.8.

ਤਬ ਇਕ ਛਲੀਯੋ ਬਜੀਰੇ ਕਹਯੋ । ਛਲ ਕਰ ਮਾਰੋ ਬੰਦੈ ਅਹਯੋ ।
ਹਜਾਰ ਸਿਪਾਹੀ ਮੈਂ ਲੈ ਜਾਊਂ । ਸੋ ਬੰਦੇ ਕੇ ਸਾਥ ਰਲਾਊਂ । ੯ ।
tab ik chhalîyç bajîrç kahyô. chhal kar mârôn bandai ahyô.
hajâr sipâhî main lai jâûn. sô bandç kç sâth ralâûn.9.

ਜਬ ਆਇ ਪਰ ਹੈ ਗਾਢ ਲਰਾਈ । ਦਿਹੋਂ ਲੂਟ ਮੈਂ ਬਿਚੇ ਮਚਾਈ ।
ਫਿਰ ਬੰਦੈ ਫੜ ਲੈਗੁ ਫਕੀਰ । ਤੋ ਤੁਮ ਤੇ ਵਡ ਲਯੋਗੁ ਜਗੀਰ । ੧੦ ।
jab âi par hai gâdh larâi. dihôn lût main bichç machâi.
phir bandai phard laigu phakîra. tau tum tç vad layôngu jagîr.10.

ਵਹੀ ਬਜੀਰੈ ਲੀਨੀ ਮਾਨ । ਦਰਬ ਖਰਚ ਕੋ ਦੀਨੀ ਆਨ ।
ਬੰਦੇ ਮਾਰ ਆਵੇਂ ਮੁਹਿ ਪਾਹਿ । ਦੇਉਂਗ ਬਡੀ ਜਗੀਰ ਦੁਆਇ । ੧੧ ।
vahî bajîrai lînî mâna. darab kharach kau dînî ân.
bandç mâr âvçn muhi pâhi. dçung badî jagîr duâi.11.

ਦੋਹਰਾ : ਸੋ ਭਜ ਬੰਦੈ ਆ ਮਿਲਯੋ ਕਹੈ ਆਯੋ ਹਿੰਦੂ ਮੈਂ ਜਾਣ ।
ਰੰਘੜ ਬੇਈਮਾਨ ਥੋ ਸੋ ਉਨ ਲਯੋ ਪਛਾਣ । ੧੨ ।

dôhrâ : sô bhaj bandai â milyô kahai âyô hindû main jân.
ranghard bçîmân thô sô un layô pachhân.12.

ਤਬ ਬੰਦੈ ਉਸਕੋ ਕਹਯੋ ਤੁਮ ਦਿਲ ਸਾਬਤ ਨਾਹਿ ।
ਜੋ ਤੂੰ ਕਰੈਂ ਸੁ ਪਾਇ ਹੈਂ ਹਮ ਤੁਮ ਫੇਰਤ ਨਾਹਿ । ੧੩ ।
tab bandai uskô kahyô tum dil sâbat nâhi.
jô tûn karain su pâi hain ham tum phçrat nâhin.13.

ਚੌਪਈ : ਤਬ ਬੰਦੇ ਖੀਸੇ ਹਥ ਪਾਯੋ । ਕਈ ਮੁਠੀ ਦਈ ਮੁਹਰ ਫੜਾਯੋ ।
ਲੈ ਜੇਤੀ ਤੁਹਿ ਸਾਥ ਸਿਪਾਹ । ਲੂਣ ਹਮਾਰੋ ਤੂ ਪੇਟ ਪਾਇ । ੧੪ ।

chaupaî : tab bandç khîsç hath pâyô. kaî muthî daî muhar phardâyô.
lai jçtî tuhi sâth sipâha. lûn hamârô tû pçt pâi.14.

ਲੂਣ ਖਾਇ ਜੋ ਕਰੇ ਬੁਰਾਈ । ਮਰੈ ਤੁਰਤ ਸੋ ਬਿਨ ਹੀ ਆਈ ।
ਤਬ ਬੰਦੈ ਨੇ ਕੂਚ ਕਰਾਯਾ । ਮਾਰ ਬਨੂੜ ਆ ਡੇਰਾ ਲਾਇਆ । ੧੫ ।
lûn khâi jô karç burâi. marai turat sô bin hî âi.
tab bandai nç kûch karâyâ. mâr banûrd â dçrâ lâiâ.15.

Through out the expanse of the twenty-two states of the vast Mughal empire,
He could not visualise any place, which could provide him refuge.(7)

Chopai : So then the sinner Wazir Khan was struck with remorse over his sins,
But it was too late to mend for what he had done in the past.
He cursed himself for being misled by (his wily courtier) Sucha Nand,
As he had come then under the spell of malevolent stars. (8)

Then a trickster put forward a proposal to Wazir Khan,
That he could eliminate Banda Singh through duplicity and deception.
He asked for one thousand soldiers to be put under his command,
So that he might forge an alliance with the Banda Singh's force. (9)

That when the war between Wazir Khan and Banda Singh reached a critical stage,
He would desert Banda Singh and indulge in loot and plunder.
Wazir Khan should capture that mendicant Banda Singh at that moment,
And he would deserve to be rewarded heavily (for his treachery). (10)

The desperate Wazir Khan accepted this trickster's proposal,
And agreed to meet all the expenses to implement his plan.
If the trickster succeeded in his plan to eliminate Banda Singh,
He would be rewarded with the custodianship of a big estate. (11)

Dohra : So this wily trickster rushed to approach Banda Singh with a proposal,
That he had come to lend military support to his Hindu brethren.
Since he was a wily dishonest convert from a Rajput stock,
Banda Singh had seen through his pretence of being a Hindu. (12)

So Banda Singh told this dishonest trickster in plain words,
That what he proposed was riddled with his malafide intentions.
But since he would have to reap what he intended to sow,
Banda Singh would loath to turn down his proposal. (13)

Chaupai : Then (with a gesture to reward him), Banda Singh dipped his hands into his pocket,
And offered him many gold coins for his promised support.
He was allowed to keep a contingent of as many soldiers as he wished,
And draw the required amount of rations for his soldiers. (14)

If he ever tried to be disloyal and untrue to his salt,
He would have to face an instant death even without a cause.
Then Banda ordered his forces to make a move from Sadhaura,
And put up a camp at Banur after devastating this Muslim town. (15)

ਹਿੰਦੂ ਭੀ ਉਸ ਲਏ ਬਚਾਇ । ਮੁਸਲਮਾਨ ਚੁਨ ਦੀਨੇ ਘਾਇ ।
 ਸਿੰਘ ਮਝੈਲਨ ਲਯੋ ਬੁਲਾਇ । ਕਹਿਓ ਆਓ ਪਹਾੜਨ ਦਾਇ ।੧੬।
 hindû bhî us laç bachâi. muslamân chun dînc̣ ghâi.
 singh majhailan layô bulâi. kahiô âô pahârdan dâi.16.

**੩੮. ਸਾਖੀ ਪ੍ਰਸੰਗ ਮਲੇਰੀਏ ਪਠਾਨ ਅਖਵਾਜਾ ਖਿਦੂ ਮਰਦੂਦ
 ਔਰ ਦੋਇ ਭਾਈ ਮਰਨੈ ਕੈ ਜੰਗ ਕੀ
 (ਮਯੋ ਅਖਵਾਜ ਜੁ ਗੁਰੂ ਕਹਯੋ ਮਰਦੂਦ'...)
 38. sâkhî parsang malçrîç pathân akhvâjâ khidû mardûd
 aur dôi bhâi marnai kai jang kî
 (mayô akhvâj ju gurû kahyô mardûd'...)**

- ਦੋਹਰਾ : ਬੰਦੈ ਪਠਾਏ ਸਿੰਘ ਥੇ ਤੇ ਫਿਰ ਲੀਏ ਬੁਲਾਇ ।
 'ਹਮ ਆਵੈਂ ਸਰਹਿੰਦ ਕੋ ਤੁਮ ਆਵੋ ਰੋਪੜ ਦਾਇ' ।੧।
 dôhrâ : bandai pathâç singh thç tç phir liç bulâi.
 'ham âvain sarhind kô tum âvô rôpard dâi'.1.
- ਚੌਪਈ : ਸੁਨਤ ਸੁ ਚਿੱਠੋ ਖਾਲਸੋ ਚੜਿਓ । ਰੋਪੜ ਦਰੈ ਜਾਇ ਸੋ ਵੜਿਓ ।
 ਯਹ ਜਬ ਖਬਰ ਬਜੀਰੋ ਭਈ । ਉਧਰ ਫੌਜ ਮਲੇਰੀਅਨ ਠਈ ।੨।
 chaupaî : sunat su chitthô khâlsô chaiô. rôpard darai jâi sô vaiô.
 yah jab khabar bajîrç bhaî. udhar phauj malçrîan thaî.2.

ਤਿਨ ਮੇਂ ਚਾਰ ਸਰਦਾਰ ਥੇ ਆਈ । ਨਾਹਰ ਖਾਂ ਕੇ ਥੇ ਜੋ ਭਾਈ ।
 ਅਖਵਾਜ ਖਿਦਰ ਔ ਮੁਹੰਮਦ ਸ਼ੇਰ । ਔਰ ਭਾਈ ਦੁਇ ਹੁਤੇ ਮਤੇਰ ।੩।
 tin mçn châr sardâr thç âi. nâhar khân kç thç jô bhâi.
 akhvâj khidar au muhammad shçra. aur bhâi dui hutç matçr.3.

ਤੇ ਕਰ ਦੌੜ ਸਿੰਘਨ ਪਰ ਪੜੇ । ਦੇਖ ਫੌਜ ਸਿੰਘ ਹੋ ਪਏ ਖੜੇ ।
 ਸਿੰਘਨ ਪਠਾਣਨ ਪੜ ਗਯੋ ਭੇੜ । ਸਿੰਘਨ ਪੈ ਉਨ ਕੀਨੋ ਨੇੜ ।੪।
 tç kar daurd singhan par pardç. dçkh phauj singh hô paç khardç.
 singhan pathânan pard gayô bhçrda. singhan pai un kîno nçrd.4.

ਸਿੰਘ ਭੀ ਅਗਯੋਂ ਟਰੇ ਸੁ ਨਾਂਹਿ । ਸਨਮੁਖ ਹੁਇ ਹੁਇ ਜੁੱਧ ਕਰਾਂਹਿ ।
 ਦੀਨ ਮਜ਼ਬ ਇਕ ਦੂਜੇ ਗੁਰ ਬੈਰ । ਸਿੰਘ ਮਰੇਂ ਕਰ ਆਗੇ ਪੈਰ ।੫।
 singh bhî agyôn tarç su nânhi. sanmukh hui hui juddh karânhi.
 dîn majahb ik dūjç gur baira. singh marçn kar âgç pair.5.

- ਕੁੰਡਲੀਆ
 ਛੰਦ : ਤੋਪ ਜੰਬੂਰੇ ਰਹਕਲੇ ਲਾਗੇ ਚਲਨ ਅਨੇਕ । ਤਬ ਸਿੰਘਨ ਪ੍ਰਿਥਵੀ ਫੜੀ ਅਗਯੋਂ ਟਰਯੋ ਨ ਏਕ ।
 ਅਗਯੋਂ ਟਰਯੋ ਨੇ ਏਕ ਆਨ ਜਬ ਗਾਢ ਸੁ ਪਰਿਓ । ਤੁਰਕਨ ਫਿਰ ਗਯੋ ਪੈਰ ਸਿੰਘਨ ਨੈ ਆਗੈ ਕਰਿਓ ।
 ਸਿੰਘ ਲਗੇ ਉਹਾਂ ਅਤਿ ਘਨੇ ਤਉ ਖਾਲਸੈ ਆਯੋ ਕੋਪ । ਖਾਲਸੈ ਹੱਲਾ ਤਬ ਕੀਯੋ ਛੜ ਗਏ ਘੋੜੇ ਤੁਰਕ ਤੋਪ ।੬।

While all the Hindus were provided all kinds of protection,
All the Muslims were hounded out and slaughtered enmass.
Then he called for the Majhail Singhs camping north of Ropar,
Instructing them to follow the mountainous route for their movement. (16)

Episode 38
The Episode of Malerkotla's Pathan Khwaja Khijar¹
And the death of his two brothers
(Khwaja Khijar died whom the
Guru had called coward Khawaja Khijar)

Dohra : The messenger Singhs who had been sent to Punjab by Banda Singh,
They were asked to return to Banda Singh's camp very soon.
(The Majhail Singhs), were asked to converge from Ropar side,
While Banda Singh's own forces would make a move towards Sirhind. (1)

Chaupai : The Majhail Singhs moved their camp after receiving Banda Singh's message,
And very soon reached the Ropar pass as instructed by Banda Singh.
When Wazir Khan received the information about Majhail Singhs' arrival at Ropar,
He sent Pathan forces of Malerkotla to checkmate their further advance. (2)

There were four generals in the army of Malerkotla Pathans,
Who were the brothers of the late pathan general Nahar Khan of Malerkotla.
While Khwaja Khijar and Sher Mohammad Khan were his real brothers,
The other two Pathan generals were Nahar Khan's stepbrothers. (3)

As this Pathan Army, led by these four generals, attacked the Singhs,
The Singhs also took positions to face the brunt of Pathan forces' attack.
A fierce encounter took place between the Pathans and the Singhs,
As the Pathan forces came too close to the entrenched Singhs. (4)

The brave Majhail Singhs, instead of running from the field,
Preferred to come out of their trenches and confront the attacking Pathans.
Since it was both an ideological war as well as a war against the Guru's foes,
The Singhs were highly motivated to settle scores with the Mughals. (5)

Kundliya

Chhand : As the Pathans attacked the Singh with the firing from canons, guns and medium canons,
The Singhs took cover in the dug up trenches without deserting the field.
Not a single Singh deserted the field during this fierce encounter,

kundliâ

chhand : tōp jambūrç rahkalç lâgç chalan ançk. tab singhan parithvî phardî agyôn taryô na çk. agyôn taryô nç çk ân jab gâdh su pariô. turkan phir gayô pair singhan nai âgai kariô. singh lagç uhân ati ghanç tau khâlsai âyô kôp. khâlsai hallâ tab kîyô chhad gaç ghôrdç turak tōp.6.

ਚੌਪਈ : ਖ਼ਾਜ ਖਿਦਰ ਸੁਨਿ ਆਇ ਸੁ ਪਯੋ । ਉਨ ਸਿੰਘਨ ਮੁਖ ਆਨ ਫਿਰਯੋ ।
ਤਬਹਿ ਖਾਲਸੈ ਬਾਤਿ ਬਿਚਾਰੀ । ਨਠ ਕਰ ਬਚੈ ਕਬ ਫੌਜ ਹਮਾਰੀ ।੭।

chaupaî : khavâj khidar suni âi su payô. un singhan mukh ân phiryô. tabhi khâlsai bâti bichârî. nath kar bachai kab phauj hamârî.7.

ਸਿੰਘ ਸੁ ਬੈਠ ਉਹਾਂ ਹੀ ਰਹੇ । ਜਨਕ ਬੈਠ ਕਰ ਡੇਰੇ ਬਹੇ ।
ਬਹੁਤ ਜ਼ੋਰ ਤਹਿ ਕੀਓ ਪਠਾਣਨ । ਸਿੰਘਨ ਪਕੜਯੋ ਖੂਬ ਮਦਾਨਨ ।੮।
singh su baith ûhân hî rahç. janak baith kar dçrô bahç. bahut zôr tahin kîô pathâna. singhan pakrdayô khûb madânan.8.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਲੰਮੈ ਪੈ ਰਹੈ ਕਰੈਂ ਪੜੈ ਕਬ ਰਾਤ ।
ਤੁਰਕ ਕਰੈਂ ਹੋਤ ਦਿਨਹਿ ਕੈ ਕਰੀਐ ਸਿੰਘਨ ਘਾਤ ।੯।

dôhrâ : singh su lammai pai rahai kahain pardai kab râta. turak kahain hôt dinhi kai karîai singhan ghâta.9.

ਦੋਹਰਾ : ਤੋ ਕਿਛੁ ਢੁਕਯੋ ਦਿਖਯੋ ਦਿਨ ਨੇੜੈ । ਤੁਰਕ ਕਰੈ ਸਿੰਘ ਮਰੈਂ ਨ ਘੇਰੈ ।
ਦਾਰੂ ਸਿਕੋ ਇਨ ਮੁਕ ਗਯੋ । ਭੁਖ ਪਿਆਸੇ ਇਨ ਬਲ ਗਯੋ ੧੦।

dôhrâ : tau kichhu dhukyô dikhyô din nçrdai. turak kahai singh marain na ghçrai. dârû sikkô in muk gayô. bhukh piâsô in bal gayô 10.

ਕਰੋ ਹੱਲਾ ਇਨ ਲਈਏ ਮਾਰ । ਮਲੇਰੀਅਨ ਨੇ ਇਮ ਕਰੀ ਬਿਚਾਰ ।
ਮੁਹਰੈ ਭਯੋ ਅਖਵਾਜ ਮੁਦੁਦ । ਆਯੋ ਉੱਪਰ ਖਾਲਸੇ ਜੂਦ ।੧੧।
karô hallâ in laiç mâra. malçrîan nç im karî bichâr. muhrai bhayô akhvâj mardûda. âyô uppar khâlsç zûd.11.

ਇਕ ਇਕ ਦੇ ਦੇ ਗੋਲੀ ਥੀ ਰਹੀ । ਸੋਊ ਸਿੰਘਨ ਦਾਗੇ ਦਈ ।
ਅਖ਼ਾਜ ਸੀਸ ਇਕ ਲਗ ਗਈ ਕਾਰੀ । ਪੈ ਗਯੋ ਤੁਰਤ ਸੁ ਭੂਮ ਮਝਾਰੀ ।੧੨।
ik ik dô dô gûlî thî rahî. sôû singhan dâgç daî. akhvâj sîs ik lag gaî kârî. pai gayô turat su bhûm majhârî.12.

ਮੁਯੋ ਅਖ਼ਾਜ ਜੁ ਗੁਰ ਕਹਯੋ ਮੁਦੁਦ । ਮਲੇਰੀਯਨ ਮੈ ਥੋ ਬੜੋ ਗਦੁਦ ।੧੩।
muyô akhvâj ju gur kahyô mardûda. malçrîyan mai thô bardô gadûd.13.

ਤਿਸਕੋ ਚੁੱਕਨ ਆਏ ਤਿਸ ਭਾਈ । ਉਨ ਦੋਇਨ ਭੀ ਜਾਨ ਗੁਵਾਈ ।
ਸ਼ੇਰ ਮੁਹੰਮਦ ਸੁਨ ਕਰ ਆਯਾ । ਹੁਇ ਕਰ ਜ਼ਖ਼ਮੀ ਪਿਛੈ ਧਾਯਾ ।੧੪।
tiskô chukkan âç tis bhâi. un dôin bhî jân guvâi. shçr muhammad sun kar âyâ. hui kar zakhmî pichchhai dhâyâ.14.

Which compelled the Muslim Pathans to retreat in the face of Singhs resistance.
Since too many causalities among them enraged the Khalsa Singhs,
Their vigorous offensive uprooted the Pathans abandoning their horses and canons. (6)

Chaupai : Being informed of this set back, Khawaja Khijar took over the Pathan command,
Which made the Singhs beat a retreat for the time being.
Then the Khalsa commanders reviewed the whole war situation,
And realised that they could not survive through direct confrontation. (7)

So Singhs retreated into their trenches for a longer period,
As if they were relaxing in their cantonments during peace time.
The Pathan forces used their utmost might to dislodge the Singhs,
But the Singhs kept on lying low in their dug up trenches. (8)

The Singhs kept lying low (in their trenches),
Waiting for the darkness of night to fall.
The Mughals wished for the day to be prolonged,
So that they could slaughter all the Singhs. (9)

Dohra : As the sun was going to set and the sunlight going to fade soon,
The Muslims felt that even a siege at night would fail to dislodge the Singhs,
Even though, the Singhs seemed to have run short of ammunition,
And hunger and thirst must have exhausted their energy. (10)

So the Malerkotla Pathan, after reviewing the whole situation, decided,
That they should make another attempt to defeat the Singhs,
This time Khawaja Khijar led the attack whom the Guru had called coward,
Who launched a quick charge at the entrenched Khalsa Singhs. (11)

Whatever few odd bullets were left in the muskets of the Singhs,
They fired those stray bullets at the advancing Pathan warriors.
One of these stray bullets hit Khwaja Khijar right into his skull,
And he dropped down dead instantly on the ground. (12)

So died Khwaja Khijar whom the Guru had nick named Khawaja the coward,
Who was the most formidable and fleshy among the Pathans. (13)

The two of his brothers, who came forward to pick up his dead body,
They also lost their lives during this vain attempt.
As Sher Mohammad Khan came forward after hearing of their death,
He also made a fast retreat after getting badly wounded. (14)

ਭੂਲਨਾ ਛੰਦ : ਬਚਯੋ ਏਕ ਮੁਹੰਮਦੋ ਸ਼ੇਰ ਓਹੀ ਜਿਸੈ ਹਾਹ ਦਾ ਨਾਅਰਾ ਮਾਰਿਆ ਸਾ ।
ਵੇਲੇ ਸ਼ਾਹਿਬਜ਼ਾਦਿਆਂ ਦੇ ਕਤਲ ਕੇ ਸ਼ੀਰ ਖੋਇਰੇ ਮੁਖੋਂ ਉਚਾਰਿਆ ਸਾ ।
ਗੁਰਾਂ ਸੁਨਕੈ ਮੁਖੋਂ ਸੀ ਵਾਕ ਕੀਤਾ ਰਹੀ ਜੜ੍ਹ ਯੋਂ ਓਸ ਨੂੰ ਤਾਰਿਆ ਸਾ ।
ਸੋਈ ਅੱਜ ਤਾਈਂ ਗੁਰੂ ਵਾਕ ਫੁਰਦਾ ਜੋਉ ਆਖਕੈ ਫੇਰ ਨਹਿੰ ਹਾਰਿਆ ਸਾ । ੧੫ ।

jhûlnâ

chhanda : bachyô çk muhmmadô shçr ôhî jisai hâh dâ nârâ mâriâ sâ.
vçlç shâhibzâdiân dç katal kç shîr khôirç mukhôn uchâriâ sâ.
gurân sunkai mukhôn sî vâk kîâ rahî jardah yaun ôs nûn târiâ sâ.
sôî ajj tâîn gurû vâk phurdâ jôû âkhkai phçr nahin hâriâ sâ.15.

ਦੋਹਰਾ : ਤਿਨਕੀ ਲੋਥ ਸੁ ਲੈ ਮੁੜੇ ਨੱਠੇ ਮਲੇਰੇ ਵੱਲ ।
ਤੀਨਹੁ ਗੋਰਨ ਮਹਿ ਗਡੇ ਮਨ ਭਯੋ ਬਜੀਰੈ ਤੁਥੱਲ । ੧੬ ।

dôhrâ : tinkî lôth su lai murdç natthç malçrç vall.
tînhu gôran mahi gadç man bhayô bajîrai tarthall.16.

੩੯. ਪ੍ਰਸੰਗ ਦਉ ਤਰਫ ਕੀ ਤਿਆਰੀ ਕਾ (‘ਫੜੇ ਮਝੈਲ ਸੁ ਲੈਣਗੇ’...) 39. parsang daû taraph kî tiârî kâ (‘phardhç majhaul su laingç’...)

ਚੌਪਈ : ਬਜੀਰੇ ਮਨ ਅਤਿ ਚਿੰਤਾ ਧਾਰੀ । ਨਜੀਕ ਆਈ ਹਮ ਮਰਨੇ ਵਾਰੀ ।
ਸਿੰਘਨ ਕੇ ਦਿਲ ਭਈ ਵਧਾਈ । ਪਹਿਲੀ ਫਤੇ ਖਾਲਸੇ ਪਾਈ । ੧ ।

chaupaî : bajîrç man ati chintâ dhârî. najîk âî ham marnç vâri.
singhan kç dil bhaî vadhâî. pahilî phatç khâlsç pâî.1.

ਡੇਰਾ ਸਿੰਘਨ ਉਹਾਂ ਲਗਾਯੋ । ਤਬ ਸਿੰਘਨ ਨੇ ਭੋਜਨ ਪਾਯੋ ।
ਭੋਜਨ ਪਾਇ ਕੀਯੋ ਫਿਰਿ ਕੂਚੁ । ਬੰਦਾ ਮਿਲਿਓ ਅਗੈ ਪਹੂਚੁ । ੨ ।
dçrâ singhan ûhân lagâyô. tab singhan nç bhôjan pâyô.
bhôjan pâî kîyô phiri kûchu. bandâ miliô agai pahûch.2.

ਦੋਹਰਾ : ਬੰਦੈ ਪ੍ਰਿਥਮੈਂ ਥੇ ਕਹਯੋ ਸਿੰਘਨ ਉਚ ਸੁਨਾਇ ।
ਮਝੈਲ ਫਤੇ ਸੁ ਲੈਣਗੇ ਮਲੇਰੀਅਨ ਉੱਤੇ ਪਾਇ । ੩ ।

dôhrâ : bandai parithmain thô kahyô singhan ûch sunâi.
majhail phatç su laingç malçrîan uttç pâî.3.

ਚੌਪਈ : ਬੰਦੈ ਆਦਰ ਬਹੁ ਮਝੈਲਨ ਕੀਯਾ । ਬਹੁਤ ਖਰਚ ਸਿੰਘਨ ਕੇ ਦੀਯਾ ।
ਸਿੰਘਨ ਫਤੇ ਸੁ ਗੁਰੂ ਬੁਲਾਈ । ਹੁਏ ਰਾਜੀ ਮਿਲਿ ਭਾਈਅਨ ਭਾਈ । ੪ ।

chaupaî : bandai âdar bahu majhailan kîyâ. bahut kharach singhan kô dîyâ.
singhan phatç su gurû bulâi. huç râjî mili bhâian bhâi.4.

ਬੰਦੈ ਕੇ ਦਿਲ ਭਯੋ ਉਛਾਹਿ । ਕਹਯੋ ਬੰਦੈ ਕਰੋ ਸਤਿਗੁਰ ਕਤਾਹੁ ।
ਜੇ ਤੁਮ ਔ ਗੁਰ ਹਮਹਿ ਫੁਰਮਾਯਾ । ਕਰੋ ਸੋਈ ਅਬ ਵਖਤ ਹੈ ਆਯਾ । ੫ ।

Jhoolna

Chhand : Nawab Sher Mohammad was the sole survivor from this battle,
It was he who had protested against Guru's Sahibzadas' murder.
It was he who had termed the Sahibzadas' as innocent milk-sucking babes,
When Wazir Khan had passed a decree to murder the Sahibzadas.
The Guru had spoken the prophetic words after hearing of the Nawab's noble gesture,
That Sher Mohammad had saved his generations with his timely protest. (15)

Dohra : After picking up the dead bodies of their three Pathan commanders,
The Pathan forces beat a hasty retreat towards Malerkotla.
As these three commanders were being buried in their graves,
Wazir Khan, the Nawab of Sirhind, felt devastated at the turn of events. (16)

Episode 39

The Episode About War preparations on both the sides (The Majhail Singhs will surely Win)

Chaupai : Wazir Khan felt extremely threatened (after the death of three Pathan generals),
That he was going to be the next target (of the Khalsa's vengeance).
On the other hand the Khalsa Singhs felt extremely delighted,
That it was their first victory over the Mughals after the Guru's departure. (1)

The Majhail Singhs put up a camp at the same site of the battlefield,
And prepared and served food after winning the battle.
They began their march towards Sirhind after feeding themselves,
As Banda Singh also marched ahead to receive those brave Singhs. (2)

Dohra : Banda Singh had already made a declaration,
In clear and loud terms to his Singh followers.
He had already predicted Singh's victory,
Over the Pathan forces of Malerkotla. (3)

Chaupai : Banda Singh gave a rousing reception to the approaching Majhail Singhs,
And compensated them generously for their human and material losses.
The Singhs too reciprocated Banda Singh's generosity with the Guru's ordained greetings,
As it was a rare occasion for the Union between the two Singh contingents. (4)

Banda Singh was so much overwhelmed with emotion at this Union,
That he ordered for the offering of a ceremonial Karah Parshad¹.

bandai kç dil bhayô uchhâhi. kahyô bandç karau satigur kardâhu.
jô tum au gur hamhi phurmâyâ. karô sôî ab vakhat hai âyâ.5.

ਅਬ ਤੋਂ ਲਈਐ ਬਜੀਰੈ ਮਾਰ । ਫੇਰ ਕਰੈਗੇ ਪਰਬਤ ਕਾਰ ।
ਸਿੰਘਨ ਲੀਨੀ ਮਾਨ ਸਲਾਹਿ । ਮਝੈਲਨ ਕਿਯੋ ਡੇਰਾ ਇਕ ਦਾਇ ।੬।
ab tau laîai bajîrai mâra. phçr karaingç parbat kâr.
singhan lîni mân salâhi. majhailan kiyô dçrâ ik dâi.6.

ਤਬ ਭਯੋ ਪ੍ਰਾਤ ਸੁ ਬੰਦਾ ਚੜ੍ਹਾ । ਮਾਰ ਛੱਤ ਫਿਰ ਡੇਰਾ ਕਰਾ ।
ਲੁਟਯੋ ਸ਼ਹਿਰ ਤੋ ਭੁੱਖ ਮਿਟਾਈ । ਤੁਰਕ ਕਟੇ ਲਏ ਹਿੰਦੂ ਬਚਾਈ ।੭।
tab bhayô parât su bandâ chardhâ. mâr chhatt phir dçrâ karâ.
lutyô shahir tau bhukkh mitâi. turak katç laç hindû bachâi.7.

- ਦੋਹਰਾ : ਬੰਦੈ ਡੇਰਾ ਕੂਚ ਕਰ ਅਗੈ ਦੀਨੋਂ ਪਾਇ ।
ਉਚੀ ਰੋੜੀ ਦੇਖਕੈ ਬੈਠੋ ਆਸਨ ਲਾਇ ।੮।
dôhrâ : bandai dçrâ kûch kar agai dînôn pâi.
uchî rôrdî dçkhkai baithô âsan lâi.8.

੪੦. ਸਾਖੀ ਬਜੀਰੈ ਬਧ ਕੀ ਲਿਖਯਤੇ
('ਇਤੀ ਬਜੀਰਾ ਮਾਰਿਓ ਜੇਠ ਸੁਦੀ ਕੇ ਮਾਂਹਿ')
40. sâkhî bajîdai badh kî likhyatç
('itî bajîrâ mâriô jçth sudî kç mânhi')

- ਚੌਪਈ : ਬੰਦੇ ਕਾ ਡੇਰਾ ਸੁਨਿ ਆਯਾ । ਸਹੋਂ ਬਜੀਰਾ ਲੜਨੈ ਧਾਯਾ ।
ਤੋਪ ਜੰਬੂਰੇ ਮੂਹਰੇ ਧਰੇ । ਤਿਸ ਕੇ ਸਾਥ ਪਿਆਦੇ ਕਰੇ ।੧।
chaupâi : bandç kâ dçrâ suni âyâ. sahaun bajîrâ lardnai dhâyâ.
tôp jambûrç mûhrç dharç. tis kç sâth piâdç karç.1.

ਇਕ ਵਲ ਕੀਏ ਸੁਤਰ ਹਥਨਾਰ । ਇਸ ਬਿਧ ਕਰੀ ਲੜਨ ਕੀ ਕਾਰ ।
ਢੁਕ ਬੰਦੇ ਢਿਗ ਸ਼ਲਕ ਚਲਾਈ । ਜਨ ਗੋਲਨ ਬਰਖਾ ਬਰਖਾਈ ।੨।
ik val kîç shutar hathnâr. is bidh karî lardan kî kâr.
dhuk bandç dhig shalak chalâi. jan gôlan barkhâ barkhâi.2.

ਤੋਪ ਜੰਬੂਰੇ ਰਹਕਲ ਭਾਰੇ । ਚਲਵਾਏ ਬਜੀਰੈ ਜੋ ਥੇ ਸਾਰੇ ।
ਗੋਲੇ ਚਲੇ ਜੰਜੀਰਹਿ ਜੋੜ । ਲਗੈਂ ਬਿਰਛ ਉਸ ਸੁੱਟੈਂ ਤੋੜ ।੩।
tôp jambûrç rahkal bhârç. chalvâç bajîrai jô thç sârç.
gôlç chalç janjîrhi jôrda. lagain birachh us suttain tôrd.3.

ਗੋਲੀ ਬਰਸੈ ਜੈਸੇ ਮੇਹਿੰ । ਖੜੇ ਬਹਨ ਕਿਮ ਪੈਣ ਨ ਦੇਹਿੰ ।
ਧੂਓਂ ਉਠ ਭਈ ਦਿਨ ਤੇ ਰਾਤ । ਘੋੜੇ ਪਗ ਬਹੁ ਧੂੜ ਉਡਾਤ ।੪।
gôlî barsai jaisç mçhin. khardç bahan kim pain na dçhin.
dhûôn uth bhâi din tç râta. ghôrdç pag bahu dhûrd udât.4.

Then he asked the Singhs to implement the Guru's directions to him and them,
As the most opportune moment for fulfilling Guru's wish had arrived. (5)

First of all, they should destroy Wazir Khan of Sirhind,
And, thereafter, they should wage a war against the Hill chiefs.
The Majhail Singhs accepted Banda Singh's proposals gracefully,
And put up their camp along side the camp of Banda Singh's force. (6)

Chaupai : Banda Singh's contingent launched an attack with the rise of the sun,
And established his camp at chhatt² after capturing the town.
Banda Singh's contingent filled their coffers after plundering this town,
While protecting the Hindu populace during their slaughter of Muslims. (7)

Dohra : Banda Singh's contingent marched ahead after capturing the town of chhatt,
And established a camp at a still forward location.
After selecting a higher hill feature,
He himself sat on this raised platform. (8)

Episode 40
The Episode About Wazir Khan's Murder
(Wazir Khan was murdered on the Bright Night of Month of Jaith)

Chaupai : After getting information about the war camp of Banda Singh's forces,
Wazir Khan's forces launched an advance attack from the front.
His army, led by formations equipped with heavy and medium canons.
Was followed by large contingents of infantry formations. (1)

Adopting a military strategy to wage this war against the Singhs,
The camel-loaded guns and light handguns provided cover from one flank.
Approaching Banda Singh's camp they opened such a volley of gun fire,
As if a hailstorm was let loose on earth from the skies. (2)

All canons, light guns and long-muzzle guns opened fire all at once,
Which formed the total arsenal of Wazir Khan's Mughal army.
There was such a chain firing of hand-grenades from their side,
That it mutilated and tore through the trunks of big trees. (3)

Bullets were fired with such ferocity of a lashing rain,
That one could neither sit, stand nor lie down on earth.
So much din and dust was raised by the horse's hoofs,
That there was a pitch darkness even during the day time. (4)

ਜਨ ਕਰ ਭਈ ਹਨੇਰੀ ਰਾਤ । ਤੋੜੇ ਚਮਕ ਟਿਟਾਣੇ ਵਾਤ ।
 ਧੂਓਂ ਧਾਰ ਉਠ ਹੋ ਗਈ ਘਟਾ । ਦਮਕਤ ਪਯਾਲੇ ਜਨੁ ਬਿਜ ਛਟਾ ।੫।
 jan kar bhai hançrî râta. tôrdç chamak titânç vât.
 dhûôn dhâr uth hô gâi ghatâ. damkat payâlç janu bij chhatâ.5.

ਚੇਲੇ ਪਾਸੋਂ ਨਠ ਨਠ ਜਾਹਿੰ । ਬੰਦੇ ਉਹਲੇ ਹੋਇ ਲੁਕਾਹਿੰ ।
 ਲੁਟੇਰੇ ਲੋਕ ਜਿ ਬੰਦੇ ਰਖੇ । ਲਰਨ ਮਰਨ ਤਜ ਹੁਇ ਗਏ ਵਖੇ ।੬।
 chçlç pâsôn nath nath zâhin. bandç uhlç hôi lukâhin.
 lutçrç lôk ji bandç rakhç. laran maran taj hui gâç vakhç.6.

ਕਰੋਂ ਫਕੀਰ ਕਹਾਂ ਹਮ ਗਾਰੈ । ਕਰਤ ਮਜੂਰੀ ਖਾਹਿੰ ਸੁਖਾਰੈ ।
 ਚੇਲੇ ਬੰਦੇ ਸਭ ਨਠ ਗਏ । ਸਿੰਘ ਸੂਰਮੋਂ ਠਾਂਢੇ ਰਹੇ ।੭।
 kahain phakîr kahân ham gârai. karat majûrî khâhin sukhârai.
 chçlç bandç sabh nath gâç. singh sûrmçn thândhç rahç.7.

ਦੋਹਰਾ : ਭਯੋ ਮੁਕਾਬਲਾ ਦੁਇ ਵਲੋਂ ਸਭ ਸਿਰਤੰਤ ਵਜੀਰੈ ਪਾਸ ।
 ਜੁ ਲੁਟੇਰੇ ਬੰਦੇ ਸਾਥ ਥੇ ਜ਼ਖੀਰੋ ਕੀਯੋ ਨ ਤਾਸ ।੮।

dôhrâ : bhayô mukâblâ dui valôn sabh sirtant vajîrai pâs.
 ju lutçrç bandç sâth thç zakhîrô kîyô na tâs.8.

ਚੌਪਈ : ਉਤੈ ਬਜੀਰੈ ਸਭ ਕੁਛ ਲੀਆ । ਬੰਦੈ ਨੇ ਕੁਛ ਸੰਜਮ ਨ ਕੀਆ ।
 ਨਹਿੰ ਕਿਛ ਦਾਰੂ ਸਿੱਕੋ ਬੁਝਾਯੋ । ਨਹਿੰ ਕਿਛ ਤੋਪ ਜੰਬੂਰਨ ਆਹਯੋ ।੯।

chaupâi : utai bajîrai sabh kuchh lîâ. bandai nç kuchh sanjam na kîâ.
 nahin kichh dârû sikkô bartâyô. nahin kichh tôp jambûran âhyô.9.

ਉਤੇ ਸਿਰਤੰਤ ਅਯੋ ਪਤਸ਼ਾਹੀ । ਇਤ ਲੜ ਡੰਗ ਖਾਨ ਕੋ ਨਾਂਹੀ ।
 ਉਤਵਲ ਮੋਹਰ ਰੁਪਏ ਤੁੜਾਏ । ਇਤ ਲੁਟਿ ਮਿਲੈ ਤੋ ਡੰਗ ਲੰਘਾਏ ।੧੦।
 utç sirtant ayô patshâhî. it lard dang khân kô nânhî.
 utval môhar rupaç turdâç. it luti milai tau dang langhâç.10.

ਦੇਖੋ ਕਲਾ ਪ੍ਰਭ ਕੀ ਨਯਾਰੀ । ਜਿੱਤੇ ਫਕੀਰ ਸ਼ਾਹਿ ਜਾਇ ਹਾਰੀ ।
 ਪ੍ਰਭ ਚਾਹੇ ਮੇਰੁ ਤ੍ਰਿਣੋ ਉਠਾਇ । ਪ੍ਰਭ ਚਾਹੈ ਸਮੁੰਦ੍ਰ ਘੜਯੋਂ ਸੁਕਾਇ ।੧੧।
 dçkhô kalâ parbh kî nayârî. jittç phakîr shâhi jâi hârî.
 parbh châhç mçru tarinô uthâi. parbh châhai samundar ghardyôn sukâi.11.

ਆਲੀ ਸਿੰਘ ਬਾਜ ਸਿੰਘ ਹਥ ਜੋੜੋ । ਬੈਠੋ ਹੋ ਕਿਮ ਚੜੋ ਨ ਘੋੜੋ ।
 ਤਬ ਬੰਦੇ ਉਨ ਸਬਹਨ ਕਹਯੋ । ਏਕ ਪਹਿਰ ਤੁਮ ਤਕੜੋ ਰਹਯੋ ।੧੨।
 âlî singh bâj singh hath jôrdô. baithô hô kim chardô na ghôrdç.
 tab bandç un sabhan kahyô. çk pahir tum takrdç rahyô.12.

ਤੋ ਮਾਲਕ ਫਿਰ ਹਮ ਵਲ ਕਰੈ । ਸਭ ਤੁਰਕਨ ਕੋ ਮਾਰ ਸੁ ਡਰੈ ।
 ਤਬ ਸਿੱਖਨ ਮਿਲ ਬਿਨਤੀ ਕਰੀ । ਹਮ ਤੇ ਸਰਤ ਨ ਕਾਚੀ ਘਰੀ ।੧੩।
 tau mâlak phir ham val karai. sabh turkan kau mâr su darai.
 tab sikkhan mil bintî karî. ham tç sarat na kâchî gharî.13.

So many sparks flew out from the firing of canons and guns,
As if glow-worms were flitting around in the pitch dark night.
The whole battlefield was engulfed in a thick pall of smoke,
As the guns sent out balls of smoke and fire after explosion. (5)

The menials and non-combatants started deserting Banda Singh,
And started seeking refuge behind the Banda Singh's camp on a hillock.
The robbers and plunderers who had joined Bands Singh's force,
Also deserted him for fear of being killed by the enemy fire. (6)

They cursed the mendicant Banda Singh for landing them in trouble,
And felt they were better off while earning their livelihood through labour.
So while all these menials and robbers deserted Banda Singh,
The brave Singhs did not budge an inch from their positions. (7)

Dohra : So there was a fierce encounter between the two forces,
Although Wazir Khan's army was equipped with all kinds of weapons.
But all the robbers and dacoits in the Banda Singh's camp,
Deserted him without laying their hands on any treasure. (8)

Chaupai : While Wazir Khan's army was well provided with ammunition and provisions,
Banda Singh had not stored anything for fighting this war.
Neither had he supplied any weapons and ammunition to his force,
Nor had acquired any canons and medium guns to fight this war. (9)

While the Royal Mughal force was equipped with full provisions,
The Singhs did not have provisions even for the next meals.
While the Mughal army possessed bags full of gold coins,
The Singhs arranged everyday's provisions through loot and plunder. (10)

It was indeed a rare miracle of the supreme Divine,
That a mendicant stole a victory over a powerful sovereign.
God's Divine Will can lift a mountain with a twig of grass,
As well as suck up an over brimming ocean totally dry. (11)

The two veteran Singhs, Aali Singh and Baaj Singh asked Banda Singh humbly:
Why was he not mounting his horse to take up the command?
Then Banda Singh exhorted all the Khalsa Singh warriors,
That they alone should hold the ground for a few more hours. (12)

Thereafter God Almighty would Himself come to protect them,
And all the Mughal forces would be defeated and destroyed.
Then all the Singhs beseeched Banda Singh once again,
That, they, on their own, could not hold on even for moment more. (13)

- ਦੋਹਰਾ : ਬਾਜ ਸਿੰਘ ਔ ਸ਼ਯਾਮ ਸਿੰਘ ਸਤਿਗੁਰ ਦੇਏ ਜੁ ਸਾਥ ।
ਸਬਹਿਨ ਮਿਲਕੈ ਯੋ ਕਹਯੋ ਜੋੜ ਜੋੜ ਤੋ ਹਾਥ ।੧੪।
- dôhrâ : bāj singh au shayâm singh satigur daç ju sâth.
sabhin milkai yau kahyô jôrd jôrd tô hâth.14.
- ਚੌਪਈ : ਤੁਮ ਬਿਨ ਹਮ ਤੇ ਲਰਯੋ ਨ ਜਾਈ । ਸੀਸ ਸੁ ਤੁਮ ਢਿਗ ਦੇਹਿੰ ਲਗਾਈ ।
ਖੜਯੋ ਖਾਲਸੋ ਔਰ ਗਏ ਪਰਾਈ । ਭਾਵੈਂ ਰਾਖੋ ਭਾਵੈਂ ਦੇਹੁ ਮਰਾਈ ।੧੫।
- chaupaî : tum bin ham tç laryô na jâi. sîs su tum dhig dçhin lagâi.
khardyô khâlsô aur gçaç parâi. bhâvain râkhô bhâvain dçhu marâi.15.
- ਹਮ ਭਜ ਜਾਵਨ ਨਹਿੰ ਕਹੂੰ ਠੌਰ । ਹਮ ਮਰ ਰਹੈਂਗੇ ਤੁਮ ਪਗ ਕੌਰ ।੧੬।
- ham bhaj jâvan nahin kahûn thaura. ham mar rahaingç tum pag kaur.16.
- ਦੋਹਰਾ : ਫਿਰ ਬੰਦੈ ਖਾਲਸੈ ਕਹਯੋ ਤੁਮ ਘੜੀਆਂ ਚਾਰ ਲੜਾਉ ।
ਮਾਲਕ ਤੇ ਹਥ ਜੋੜਕੈ ਔਰ ਮੈਂ ਲੈਗੁ ਬਖਸ਼ਾਇ ।੧੭।
- dôhrâ : phir bandai khâlsai kahyô tum ghardîân châr lardâu.
mâlak tç hath jôrdkai aur main laigu bakhshâi.17.
- ਚੌਪਈ : ਸਿੱਖਨ ਕਹਯੋ ਘੜੀ ਇਕ ਭਾਰੀ । ਹਮ ਤੋ ਪਲ ਨਹਿ ਸਕੈਂ ਸੰਭਾਰੀ ।
ਮਾਲਕ ਹਥ ਬਿਨ ਸਿਰ ਹਮ ਆਏ । ਹਮ ਕਿਮ ਬਚੈਂ ਤੁਰਕ ਆਗੇ ਪਾਏ ।੧੮।
- chaupaî : sikkhan kahyô ghardî ik bhârî. ham tô pal nahi sakain sambhârî.
mâlak hath bin sir ham âç. ham kim bachain turak âgç pâç.18.
- ਹਮ ਪਰਯੋ ਜਹਾਜ ਸਮੁੰਦਰ ਮਾਂਹੀ । ਭਾਮੈਂ ਰਾਖੋ ਭਾਮੈਂ ਦੇਹੁ ਡੁਬਾਈ ।
ਤੁਮ ਮਾਲਕ ਹੁਇ ਰਖੋ ਬਚਾਈ । ਤੁਰਕ ਆਟਾ ਹਮ ਲੂਣੋਂ ਨਾਹੀਂ ।੧੯।
- ham paryô jahâj samundar mânhi. bhâmain râkhô bhâmain dçhu dubâi.
tum mâlak hui rakhô bachâi. turak âtâ ham lûnôn nâhîn.19.
- ਕਿਮ ਹਮ ਇਨ ਸੰਗ ਪੁਜੈ ਲਰਾਈ । ਮਾਰੇ ਤੋਪਨ ਕੇ ਅਬ ਉਡ ਜਾਂਹੀ ।
ਚਾਰ ਘੜੀ ਹਮ ਕਬ ਇਨ ਠੱਲ੍ਹੈਂ । ਤੁਮ ਬਿਨ ਬਚੈਂ ਨ ਹਮ ਇਕ ਪਲੈ ।੨੦।
- kim ham in sang pujai larâi. mârç tôpan kç ab ud jânhî.
châr ghardî ham kab in thallhain. tum bin bachain na ham ik palai.20.
- ਤੁਮ ਬਿਨ ਘੜੀ ਨ ਇਕ ਹਮ ਲੜੈਂ । ਤੁਮ ਬਿਨ ਏਕ ਘੜੀ ਮੈਂ ਮਰੈਂ ।
ਤੁਮ ਬਿਨ ਹਮ ਲਰ ਸਕੈਂ ਸੁ ਨਾਹੀਂ । ਤੋਪ ਜੰਬੂਰਨ ਸੋਂ ਉਡ ਜਾਹੀਂ ।੨੧।
- tum bin ghardî na ik ham lardain. tum bin çk ghardî main marain.
tum bin ham lar sakain su nâhîn. tôp jambûran sôn ud jâhîn.21.
- ਦੋਹਰਾ : ਜਿਮ ਤੁਮ ਪ੍ਰਿਥਮੋ ਥੋ ਕਹਯੋ ਹਮ ਤੋਪਨ ਲਗਨ ਨ ਦੇਹਿੰ ।
ਉਨ ਕੇ ਸ਼ਸਤ੍ਰ ਸੁ ਉਨ ਲਗੈਂ ਉਨ ਕੇ ਨਾਸ਼ ਕਰੋਹਿ ।੨੨।
- dôhrâ : jim tum parithmô thô kahyô ham tôpan lagan na dçhin.
un kç shastar su un lagain un kô nâsh karçnhi.22.

Dohra : There were two veteran Singhs S. Baaj Singh and S. Sham Singh,
Who were sent with Banda Singh by the Guru Himself,
They and all other Singhs pleaded with Banda Singh with folded hands,
(That Banda Singh must lead and participate in the battle). (14)

Chaupai : They told him that they could not fight without his leading them,
But they would make the highest sacrifice under his command.
Since the Khalsa Singhs alone had stood while the mercenaries had deserted,
It was upto Banda Singh either to protect them or to get them killed. (15)

Since they had no other place where they could escape and take refuge,
They would prefer to sacrifice their lives at his bidding. (16)

Dohra : Then Banda Singh instructed those pleading Khalsa Singhs,
That they should continue to fight alone for a few hours more.
After that he would offer a prayer to the Guru to bless them,
And seek His blessings for their victory over the Mughals. (17)

Chaupai : The Singhs replied that they could not resist for such a long period,
As they found it impossible to hold on even for a minute.
Since they had come to make sacrifice at Guru's instructions,
How could they survive Mughal's onslaught without His protection? (18)

Since their ship of life had been caught in mid-stream,
Now it was upto Banda Singh either to sink them or save their lives.
Being Guru's blessed One he alone could offer them protection,
Since they were in extreme minority against the Mughal's vast army. (19)

How could they fight with the Mughals, being in such a minority?
As they were likely to be blown up by the enemy's canon fire.
What to talk of resisting the Mughal's offensive for a few hours,
They could no longer survive even for a minute without him. (20)

Since They could not fight without his command,
They would perish in a moment without his protection.
Since they lacked the nerve to fight without his protection,
They were likely to be blown up by the canon and gunfire. (21)

Dohra : They reminded Banda Singh of his earlier promises of protection,
That the Mughals' canons would not be able to hit them.
That the fire from Mughals' weapons would hit them back,
And that they would be destroyed by their own arms. (22)

ਚੌਪਈ : ਸਿੰਘ ਮਝੈਲਨ ਬੰਦੈ ਕਹਿਓ । ਹਮ ਲਰਹੈਂ ਤੁਮ ਬੈਠੇ ਰਹਿਓ ।
ਬੰਦੈ ਛਡਕੇ ਚੇਲੇ ਭਾਗੇ । ਲੜੇ ਖਾਲਸੇ ਹੁਇ ਹੁਇ ਆਗੇ ।੨੩।
chaupaî : singh majhailan bandai kahiô. ham larhain tum baithç rahiô.
bandai chhadkç chçlç bhâgç. lardç khâlsç hui hui âgç.23.

ਦੋਹਰਾ : ਉੱਚੀ ਰੋੜੀ ਦੇਖਿਕੈ ਬੰਦਾ ਬੈਠਯੋ ਜਾਇ ।
ਬਜੀਰੈ ਗੋਲਨਦਾਜ ਸੱਦਿ ਆਖਯੋ ਦੇਹੁ ਉਡਾਇ ।੨੪।
dôhrâ : uchchî rôrdî dçkhikai bandâ baithyô jâi.
bajîrai gôlnadâj saddi âkhyô dçhu udâi.24.

ਚੁਪ ਕਰ ਬੰਦਾ ਬਹਿ ਰਹਯੋ ਪਰਯੋ ਲੜਾਈ ਗਾਢ ।
ਗੋਲੀ ਗੋਲੈ ਬਹੁ ਪਵੈਂ ਬੰਦਾ ਭਯੋ ਨ ਠਾਢ ।੨੫।
chup kar bandâ bahi rahyô paryô lardâi gûadh.
gôlî gôlai bahu pavain bandâ bhayô na thâdh.25.

ਚੌਪਈ : ਤਬ ਲੋਕਨ ਕੇ ਚਿੰਤਾ ਪਰੀ । ਬੰਦਾ ਬੈਠਾ ਇਹਾਂ ਰਹਿ ਮਰੀ ।
ਚੇਲੇ ਨਠਿ ਯੋ ਟਿਬੈ ਲੁਕੈ । ਗੋਲੈ ਸੁੰਕਤ ਸੁਨਤ ਨ ਸਕੈਂ ।੨੬।
chaupaî : tab lôkan kô chintâ parî. bandâ baithâ ihân rahi marî.
chçlç nathi yô tibi lukai. gôlai shûnkat sunat na sakain.26.

ਕੋਊ ਕਹੈ ਇਹ ਇਹਾਂ ਮਰ ਜਾਉਗ । ਕੋਊ ਕਹੈ ਯਾ ਫਕੀਰ ਲੁਕ ਜਾਉਗ ।
ਕੋਊ ਕਹੈ ਹਮ ਹੀ ਕੇ ਖਾਰੀ । ਜਿਨਕੇ ਆਹਿ ਅਡੰਬਰ ਭਾਰੀ ।੨੭।
kôû kahai ih ihân mar jâuga. kôû kahai yâ phakîr luk jâuga.
kôû kahai ham hî kô khavârî. jinkç âhin admbar bhârî.27.

ਤਬੈ ਖਾਲਸੈ ਉਪਜਯੋ ਰੋਹਿ । ਲੜੈ ਖਾਲਸੇ ਆਗੈ ਹੋਹਿ ।
ਕਹਯੋ ਖਾਲਸੈ ਤੁਮ ਟਿਕ ਬਹਿ ਰਹੋ । ਹਮ ਜੀਵਤ ਤੁਮ ਚਿੰਤ ਨ ਗਹੋ ।੨੮।
tabai khâlsai upjayô rôhi. lardai khâlsô âgai hôhi.
kahyô khâlsai tum tik bahi rahô. ham jîvat tum chint na gahô.28.

ਤਬ ਉਨ ਕੀਯੋ ਦਗਾ ਦਗਾਬਾਜ । ਡਾਰ ਲੁਟ ਚਲਯੋ ਪਿਛੈ ਭਾਜ ।
ਘੋੜੇ ਤੇ ਗਿਰ ਸੋ ਮਰਿ ਗਯੋ । ਉਨ ਜੋ ਕੀਤੋ ਸੋ ਉਨ ਪਯੋ ।੨੯।
tab un kîyô dagâ daga bâja. dâr lût chalyô pichchhai bhâj.
ghôrdç tç gir sô mari gayô. un jô kîtô sô un payô.29.

ਦੋਹਰਾ : ਹਸਿ ਬੰਦੇ ਘੋੜੇ ਮੰਗਯੋ ਕਹਿ ਮਾਲਕ ਪਹੁੰਚਯੋ ਆਇ ।
ਮਾਰੋ ਲੇਵੈ ਲੁਟ ਕਹਿ ਦਯੋ ਸੁ ਤੀਰ ਚਲਾਇ ।੩੦।
dôhrâ : hasi bandç ghôrdô mangyô kahi mâlak pahu?chyô âi.
mârô lçvô lût kahi dayô su tîr chalâi.30.

ਚੌਪਈ : ਚਲਤ ਤੀਰ ਉਨ ਘੱਟਾ ਉਠਾਯੋ । ਤੁਰਕਨ ਕੀ ਸੋ ਅੱਖੀਂ ਪਾਯੋ ।
ਉਸੀ ਘੱਟੇ ਸੋ ਅੰਧੇ ਭਏ । ਆਪਸ ਮੈਂ ਲਰਿ ਕੈ ਮਰਿ ਗਏ ।੩੧।
chaupaî : chalat tîr un ghattâ uthâyô. turkan kî sô akkhîn pâyô.
usî ghattç sôn andhç bhaç. âpas main lari kai mari gaç.31.

Chaupai : But the bravest Majhail Singhs assured Banda Singh,
That they would fight with the Mughals even without his participation.
So as Banda Singh's own followers started deserting him,
The Majhail Singhs kept on fighting with the Mughals from the front. (23)

Dohra : Selecting a hillock after a thorough surveillance of the battle field,
Banda Singh positioned himself atop that hillock.
Whereupon Wazir Khan ordered one of his best gunners,
That he should target and blow up Banda Singh atop that hill. (24)

But Banda Singh kept sitting silently despite this gunfire,
Even as a fierce battle ensued between the two sides,
Even in the midst of intense hail of bullets from enemy guns,
Banda Singh did not budge an inch from his position. (25)

Chaupai : Feeling highly concerned for Banda Singh's life in this situation,
They reckoned that he would get killed while sitting there.
While his followers kept on running for cover to save themselves,
The bullets kept flying past them with hissing sound. (26)

While some surmised that Banda Singh would get killed there,
Others believed that he, being a saint, would disappear.
Some other remarked that they would be the worst sufferers,
Since they had large families dependent on them. (27)

But the Khalsa Singhs being highly motivated and provoked,
Kept up the fight from the front in the true Khalsa tradition.
They asked Banda Singh to keep sitting atop the hillock,
And assured him of his survival till they were alive. (28)

Then a traitor among the Khalsa force tried to betray them,
As he prepared to run away after a lot of loot and plunder.
But he fell down from his horse and died instantly,
As Divine justice struck him for the sins he had committed. (29)

Dohra : At this Banda Singh smiled and called for his horse,
With a remark that God Himself had arrived to protect them,
Directing the Singhs to loot, plunder and slaughter the Mughals,
Banda Singh shot one (of the Guru's gifted) arrows. (30)

Chaupai : A lot of dust and din arose as this arrow was shot,
Which blinded the Mughal army's eyes of their vision.
Since they were blinded by the intense dust and smoke,
They perished after fighting among their own ranks. (31)

ਤਹੀਂ ਹਕਾਰ ਖਾਲਸੈ ਦਯੋ । ਜਨ ਸਿਧਿ ਇਜੜ ਸ਼ੇਰ ਸੁ ਭਯੋ ।
ਜੋ ਤੁਰਕਨ ਕੇ ਲਭੇ ਸਰਦਾਰ । ਤੇਊ ਖਾਲਸੈ ਦੀਨੇ ਮਾਰ ।੩੨।
tahîn hakâr khâlsai dayô. jan sidhi ijard shçr su bhayô.
jô turkan kç labhç sardâra. tçû khâlsai dînc mâr.32.

ਤਹਾਂ ਬਜੀਰਾ ਸਸਕਿਤ ਪਯਾ । ਕਿਲਾ ਗਡ ਕੋਊ ਅਗੈ ਗਯਾ ।
ਬੰਦੇ ਵਹੜਨ ਸਾਬ ਘਿਸੜਾਯਾ । ਫੇਰ ਅਗਨ ਮੈਂ ਉਸੇ ਸੜਾਯਾ ।੩੩।
tahân bajîrâ saskit payâ. kilâ gad kôû agai gayâ.
bandç vahrndan sâth ghisrdâyâ. phçr agan mai usç sardâyâ.33.

ਦੋਹਰਾ : ਇਤੀ ਬਜੀਰਾ ਮਾਰਿਓ ਜੇਠ ਸੁਦੀ ਕੇ ਮਾਹਿ ।
ਸੱਤ੍ਰਾ ਸੈਅ ਸਤਾਸਠ ਚਪੜ ਚਿੜੀ ਕੇ ਪਾਹਿ ।੩੪।
dôhrâ : itî bazîrâ mâriô jçth sudî kç mâhi.
satrâ saia satâsath chapard chirdî kç pâhi.34.

੪੧. ਬੰਦੇ ਸ਼ਹਿਰ ਦਾਖਲ ਹੋਣਾ
(ਸ਼ਹਰ ਬਾਵਨ ਮਧ ਬਾਵਨੀ ਤਹਿੰ ਤੁਰਕ ਦੇ ਭਜਾਇ)
41. bandç shahir dâkhal hônâ
(shahar bâvan madh bâvnî tahin turak daç bhajâi)

ਦੋਹਰਾ : ਸ਼ਹਰ ਮਾਂਹਿ ਦਾਖਲ ਕੀਯੋ ਬਾਜ ਸਿੰਘ ਜਿਹ ਨਾਮ ।
ਜਾਤਿ ਬੱਲ ਜਟ ਬੰਸ ਥੋ ਮੀਰ ਪੁਰ ਪੱਟੀ ਉਸ ਗਾਮ ।੧।
dôhrâ : shahar mânhi dâkhal kîyô bâj singh jih nâm.
jâtî ball jat bans thau mîr pur pattî us gâm.1.

ਚੌਪਈ : ਥੋ ਬੰਦੇ ਨੇ ਦਿਵਾਨ ਬਣਾਯਾ । ਲਭਯੋ ਮਾਲ ਸਭ ਉਸ ਸੌਪਾਯਾ ।
ਚਾਰੇ ਭਾਈ ਥੇ ਅਤਿ ਸੂਚੇ । ਦੁਇ ਠਾਣੀ ਦੁਇ ਰਹੈਂ ਹਜੂਚੇ ।੨।
chaupaî : thô bandç nç divân banâyâ. labhyô mâl sabh us saumpâyâ.
chârç bhâî thç ati sûrç. dui thâñî dui rahain hajûrç.2.

ਦੋਹਰਾ : ਬਾਜ ਸਿੰਘ ਔ ਰਾਮ ਸਿੰਘ ਕੋਇਰ ਸਿੰਘ ਸਿਆਮ ।
ਤਿਨ ਕੋ ਬਾਵਨ ਸਭ ਦਈ ਔ ਦਯੋ ਬੰਦੇ ਸਭ ਕਾਮ ।੩।
dôhrâ : bâj singh au râm singh kôir singh siâm.
tin kô bâvan sabh daî au dayô bandai sabh kâm.3.

ਚੌਪਈ : ਆਲੀ ਸਿੰਘ ਨਾਇਬ ਠਹਿਰਾਯਾ । ਮੁਲਕ ਬਾਵਨੀ ਉਨ ਉਗਰਾਯਾ ।
ਬੰਦਾ ਸ੍ਰਿਹੰਦੈ ਦਾਖਲ ਭਯੋ । ਬਜੀਰੈ ਮਾਲ ਸੁ ਬੰਦੁਬਸਤ ਕਯੋ ।੪।
chaupaî : âlî singh nâib thahirâyâ. mulak bâvnî un ugrâyâ.
bandâ sarindhndai dâkhal bhayô. bajîrai mâl su bandubsat kayô.4.

ਸ਼ਹਰ ਰੁਕਯੋ ਸੋ ਲੁੱਟਯੋ ਨਾਹੀ । ਚੂਕ ਗਯੋ ਸੁ ਵਖਤ ਪਛੁਤਾਹੀ ।
ਸਤਿਗੁਰ ਬਚਨ ਥੋ ਸ਼ਹਿਰ ਉਜੜਾਵਨ । ਲੂਟ ਕੂਟ ਭੁਇ ਸੰਗ ਮਿਲਾਵਨ ।੫।

Soon the Khalsa Singhs roared and attacked the Mughals,
As a lion attacks a flock of deer (in a dense forest).
Those commanders of the Mughal force who confronted the Singhs,
Were slaughtered by the Singhs on the battlefield. (32)

Nawab Wazir Khan was found grievously wounded and crying,
As a Singh warrior had fixed a sharp wooden peg through his body.
After dragging his body with a pair of young bullocks in the fields,
Banda Singh ordered Muslim tyrant's body to be burnt in fire. (33)

Dohra : So was Wazir Khan (the killer of Guru's son), murdered,
In the moonlit night of the Indian month of Jeth¹ (June).
The year of this tyrant's execution was 1767 CE or 1710 (B.S.),
And the place of his execution was Chappar Chiri². (34)

Episode 41
Banda Singh's Entry into Sirhind
(The Muslims were turned out of the city and fifty-two villages)

Dohra : (After defeating the Mughals at Chhappar Chiri) Singhs entered Sirhind,
Their contingents were led under the command of S. Baaj Singh.
He belonged to the Bal sub-caste of the Jat Sikhs,
And he was a resident of Mirpur Patti village in Amritsar. (1)

Chaupai : He was appointed as the custodian of Sirhind by Banda Singh,
And handed over all the captured treasure to him.
All the four brothers, including Baaj Singh, were the bravest of the brave,
While two of them looked after the police arrangements of Sirhind province,
The other two acted as the personal bodyguards of Banda Singh. (2)

Dohra : While the two elder brothers were named Baaj Singh¹ and Ram Singh²,
The younger two were named Koer Singh³ and Siam Singh⁴.
They were made incharge of the whole Sirhind Province of fifty-two villages,
And instructed to deal with all the administrative affairs of the state. (3)

Chaupai: S. Aali Singh (of Salodi) was appointed as the deputy custodian,
And made incharge of the revenue collections from the province.
The Banda Singh entered into the precincts of the city of Sirhind,
And took possession of the whole treasure of Wazir Khan. (4)

He occupied, but he did not ransack the city of Sirhind,
For which lapse he had to repent later on,

shahar rukyô sô lutyô nâhî. chûk gayô su vakhat pachhutâhî.
satigur bachan thô shahir ujrâvna. lût kût bhui sang milâvan.5.

- ਸੋਰਠਾ : ਭੁਲ ਗਯੋ ਵਹਿ ਕਾਰ ਸਤਿਗੁਰਿ ਭੇਜਯੋ ਜਿਮ ਕਹੀ ।
ਤੋ ਹੀ ਭਯੋ ਖੁਆਰ ਸ਼ਹਿਰ ਸ੍ਰਾਪਯੋ ਉਨ ਰੱਖਿਯੋ ।੬।
- sôrthâ : bhûl gayô vahi kâr satiguri bhçjyô jim kahî.
tau hî bhayô khuâr shahir sarâpyô un rakkhiyô.6.
- ਚੌਪਈ : ਬੰਦੇ ਸ਼ਹਿਰ ਸੁ ਰਖਯੋ ਬਚਾਈ । ਦਈ ਟਕਿਅਨ ਉਗਰਾਹੀ ਪਾਈ ।
ਹਿੰਦੂ ਕਾਰ ਸੁ ਦਾਰ ਬਨਾਏ । ਮੁਸਲਮਾਨ ਲੁਕਿ ਛੱਪਿ ਬਚਾਏ ।੭।
- chaupaî : bandç shahir su rakhyô bachâî. daî takian ugrâhî pâî.
hindû kâr su dâr banâç. muslimân luki chhappi bachâç.7.
- ਦੋਹਰਾ : ਬਾਜ ਸਿੰਘ ਘੋੜੈ ਚੜ੍ਹੈ ਪਗੁ ਤੁਰਕੈ ਸੀਸ ਟਿਕਾਇ ।
ਸ਼ਹਰ ਬਾਵਨ ਮਧ ਬਾਵਨੀ ਤਹਿ ਤੁਰਕ ਦਏ ਭਜਾਇ ।੮।
- dôhrâ : bâj singh ghôrdai chardhai pagu turkai sîs tikâi.
shahar bâvan madh bâvnî tahn turak daç bhajâi.8.
- ਛੱਤੀ ਲੱਖ ਕੇ ਪਰਗਣੇ ਪਲ ਮੈਂ ਲਿਯੋ ਛੁਡਵਾਇ ।
ਬੰਦੇ ਕਹਯੋ ਸਦ ਖਾਲਸੇ ਲੁਟ ਤੁਰਕਨ ਕੋ ਲਿਓ ਖਾਇ ।੯।
- chhattî lakkh kô parganô pal main liyô chhudvâi.
bandç kahyô sad khâlçç lut turkan kau liô khâi.9.

੪੨. ਰਾਮ ਰਈਅਨ ਔ ਭੁਜੰਗੀਅਨ ਕੀ ਸਾਖੀ
(ਰਾਮਰਈਆਂ ਦੀ ਘੁੜਾਣੀ ਵਿਖੇ ਸੁਧਾਈ)
42. râm raian au bhujngian kî sâkhî
(râmrâian dî ghurdânî vikhç sudhâi)

- ਦੋਹਰਾ : ਬੁਲਾਕਾ ਸਿੰਘ ਇਕ ਸਿੰਘ ਹੁਤੇ ਰਹਿ ਆਲੀ ਸਿੰਘ ਪਾਸ ।
ਹਾਥ ਜੋੜ ਠਾਂਢੋ ਭਯੋ ਕਰ ਬੰਦੇ ਪੈ ਅਰਦਾਸ ।੧।
- dôhrâ : bulâkâ singha ik singh hutô rahi âlî singh pâs.
hâth jôrd thândhô bhayô kar bandç pai ardâs.1.
- ਚੌਪਈ : ਪਾਇਲ ਪਾਸ ਘੁੜਾਣੀ ਗ੍ਰਾਮ । ਤਹਾਂ ਬਹੁਤ ਹੈਂ ਖੜੀਅਨ ਧਾਮ ।
ਰਾਮਰਯਨ ਕੇ ਮਸੰਦ ਕਹਾਵੈਂ । ਕਰੈਂ ਮਸਕਰੀ ਖਾਲਸੈ ਖਿਝਾਵੈਂ ।੨।
- chaupaî : pâil pâs ghudânî garâma. tahân bahut hain khatrîan dhâm.
râmrayan kç masand kahâvain. karain maskarî khâlsai khijhâvain.2.
- ਮੈਂ ਉਹਾਂ ਸ਼ਬਦ ਚੌਂਕੀ ਠਈ । ਬੋਲੋ ਵਾਹਿਗੁਰੂ ਅਰਦਾਸ ਯੋਂ ਕਹੀ ।
ਸੁਨਤ ਦੁਤਾਰੋ ਉਨ ਭੰਨ ਦਯੋ । ਮੁਖ ਤੇ ਵਾਕ ਤਿਨ ਖੋਟੇ ਕਹਯੋ ।੩।
- main ûhân shabad chaunkî thaî. bôlô vâhigurû ardâs yaun kahî.
sunat dutârô un bhann dayô. mukh tç vâk tin khôçç kahyô.3.

The Guru had instructed him to demolish the whole city,
And raze it to dust after thoroughly ransacking it. (5)

Sortha : Banda Singh had forgotten the mandate of the Guru,
With which he had been sent by the Guru.
He had to bear the consequences for his disobedience.
For preserving the cursed city of Sirhind. (6)

While Banda Singh preserved the city of Sirhind,
He collected a ransom from its residents.
While the Hindus were given various positions in administration,
The Muslims managed to save their lives by hiding themselves. (7)

Dohra : S. Baaj Singh (the custodian of Sirhind), used to mount his horse,
After putting his foot on a Muslim's head for a stepladder.
He ordered all the Muslim population to be exiled,
From the entire territory of fifty-two villages of Sirhind. (8)

He got the entire Sirhind province liberated in a moment,
Which had a human population of thirty six lacs.
Then Banda Singh assembled the Khalsa forces and instructed them,
That they should rob and kill all the Muslims. (9)

Episode 42

The Episode About Ram Rayyas¹ and Bhujangis (Banda Singh's chastisement of Ram Rayyas at Ghurani²)

Dohra : There used to be one Guru's Singh named S. Bulaka Singh,
Who used to stay with S. Aali Singh (of Salodi).
One day he stood up with folded hands,
And made a humble petition to Banda Singh. (1)

Chaupai : He referred to a village Ghudhani³ near the town of Payal,
Which was inhabited by a large number of Kshtriyas.
Claiming themselves to be the designated officials of Ram Rai sect,
They indulged in poking fun at the Khalsa Singhs. (2)

One day he organised a Gurbani recitation session there,
Followed by a Sikh prayer concluding with a choral recitation of "Waheguru".
Taking offence at their recitation, they broke his musical instrument,
As well as made uncharitable remarks against him. (3)

ਔ ਸਤਿਗੁਰ ਕੀ ਨਿੰਦਯਾ ਕਰੀ । ਹਮ ਕੋਂ ਨਹਿੰ ਵਹਿ ਬਿਸਰਤ ਘਰੀ ।
 ਥੀ ਹਮ ਕੋਂ ਬਹੁ ਕੀਨੀ ਮਾਰ । ਸੋ ਤੋ ਹਮਨੈ ਦਈ ਵਿਸਾਰ ।੪।
 au satigur kī nindyâ karī. ham kaun nahin vahi bisrat gharī.
 thī ham kau bahu kīnī mârâ. sô tô hamnai daī visâr.4.

ਦੋਹਰਾ : ਪੁਤ੍ਰ ਮੁਏ ਆਪੈ ਮੁਯੋ ਅਬ ਮੁਯੋ ਨ ਵਾਹਿਗੁਰੁ ਬੋਲ ।
 ਯੋ ਕਹਿ ਦੁਤਾਰੋ ਭੰਨਯੋ ਤੋ ਮਾਰਯੋ ਕੇਸ ਮੁਹਿ ਖੋਲ ।੫।
 dôhrâ : putar muç âpai muyô ab muyô na vâhigurû bôl.
 yô kahi dutârô bhannyô tau mâryô kçs muhi khôl.5.

ਤੁਮ ਜੱਟਨ ਹੁਇ ਏਕਠੇ ਲਯੋ ਥੋ ਗੁਰੁ ਬਣਾਇ ।
 ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸਿੰਘ ਕਹੈਂ ਕਹੈਂ ਸਚੇ ਪਾਤਿਸ਼ਾਹਿ ।੬।
 tum jattan hui çkthç layô thô gurû banâi.
 gôbind gôbind singh kahain kahain sachô pâdishâhi.6.

ਚੌਪਈ : ਯੋ ਸੁਨ ਬੰਦੇ ਗੁੱਸਾ ਕੀਯੋ । ਪਾਇਲ ਠਾਣਾ ਤਿਸ ਲਿਖ ਦੀਯੋ ।
 ਜਾ ਕਰ ਤਿਸ ਤੇ ਬਦਲੇ ਲੇਹੁ । ਮਾਰ ਲੂਟ ਤਿਸ ਪਿੰਡ ਫੜੇਹੁ ।੭।
 chaupaî : yô sun bandç gussâ kīyô. pâil thânâ tis likh dīyô.
 jâ kar tis tç badlç lçhu. mâr lût tis pind phardçhu.7.

ਦੋਹਰਾ : ਪਾਇਲ ਠਾਣਾ ਪਾਇਕੈ ਲੀਨੇ ਮਸੰਦ ਫੜਾਇ ।
 ਕਿਛ ਕੂਟੇ ਸਭ ਲੁੱਟ ਲਏ ਦੀਨੇ ਪਿੰਡੋਂ ਕਢਾਇ ।੮।
 dôhrâ : pâil thânâ pâikai līnç masand phardâi.
 kichh kûtç sabh lutt laç dīnç pindôn kadhâi.8.

੪੩. ਮਲੇਰ ਕਾ ਪੁਸੰਗ (ਮਲੇਰ ਕੋਟਲੇ ਦੀ ਸੁਧਾਈ) 43. malçr kâ parsnga (malçr kôtlç dī sudhâi)

ਚੌਪਈ : ਬੰਦੇ ਮਲੇਰਹਿ ਚੜ੍ਹਤੀ ਕਰੀ । ਸੋਊ ਮਲੇਰਹਿ ਧਾਕ ਤਿਮ ਪਰੀ ।
 ਲੂਟ ਕਤਲ ਕੀ ਉਠੀ ਅਵਾਜ਼ । ਤੁਰੇ ਲੁਟੇਰੇ ਬਹੁ ਤਿਸ ਕਾਜ ।੧।
 chaupaî : bandç malçrhi chardhtī karī. sôû malçrhi dhâk tim parī.
 lût katal kī uthī avâza. turç lutçrç bahu tis kâj.1.

ਸਤਿਗੁਰ ਵਾਕ ਉਹਾਂ ਆਇ ਅੜੇ । ਆਵਤ ਜਮ ਦਲ ਕਰ ਦੀਓ ਖੜੇ ।
 ਔਰ ਚਹਿਯਤ ਗੁਰ ਔਰ ਬਣਾਈ । ਦੇਖਹੁ ਸਤਿਗੁਰ ਉਲਟ ਬਡਾਈ ।੨।
 satigur vâk uhân âi ardô. âvat jam dal kar dīô khardô.
 aur चाहियत gur aur banâi. dçkhhu satigur ulat badaâi.2.

ਦੋਹਰਾ : ਏਕ ਸਮੈਂ ਬੰਦਾ ਤਹਾਂ ਥੋ ਰਹਯੋ ਮਹੀਨੇ ਚਾਰ ।
 ਕਿਸਨ ਦਾਸ ਸੇਵਾ ਕਰੀ ਬਣੀਏਂ ਵਿਚ ਬਜਾਰ ।੩।

For the abusive language that they used against the Sikh Gurus,
He could not forget their tirade (against the Guru) even for moment.
Although they had man-handled and beaten him brutally,
But he had taken that personal humiliation in his stride. (4)

Dohra : They taunted that although their Guru and his sons had died,
The Sikhs had still not abandoned their recitation of Guru's words.
With these sarcastic remarks they not only broke his two-stringed instrument,
But also thrashed him by dragging him by his ruffled hair. (5)

They remarked that those rustic Jats had rallied together,
And had declared Gobind Singh as their great Guru.
Since then they had been chanting Gobind Singh's name,
And had been branding him as a Divinely anointed sovereign. (6)

Chaupai : Feeling highly offended at these reported remarks of Masands,
Banda Singh sent written orders to the Police incharge at Payal.
He ordered these Masand Kshshtriyas to be taught a lesson,
That they be arrested after ransacking their households. (7)

Dohra : The police incharge despatched a force to their village,
And they put all the Masand followers under arrest.
Not only were some of them thrashed and their households ransacked,
But they were turned out from their village. (8)

Episode 43 **The Episode of Malerkotla** **(Chastising the Pathans of Malerkotla)**

Chaupai : When Banda Singh prepared to capture Malerkotla (after chastising the Masands),
The people panicked throughout the territory of Malerkotla.
As the rumours about the plunder and massacre of Malerkotla spread,
Many mercenaries and robbers prepared to avail themselves of this opportunity. (1)

Guru's injunction¹ in favour of Malerkotla made (after younger Sahibzadas') execution,
Prohibited the advance of Khalsa forces intending to ransack Malerkotla.
It was indeed the gesture of the Great Guru's magnanimity,
Which changed what the Khalsa had intended to do (with the Pathans). (2)

Dohra : Once, earlier, Banda Singh had stayed at Malerkotla,
For over a period of four months in this town.

- dôhrâ : çk samain bandâ tahân thô rahyô mahînc châr.
kishan dâs sçvâ karî banîçn vich bazâr.3.
- ਚੌਪਈ : ਸੁਨਤ ਸੁ ਬਣੀਓ ਆਇ ਸੁ ਮਿਲਯੋ । ਉਸਕੋ ਬੰਦੋ ਆਦਰ ਕਰਯੋ ।
ਕਹਯੋ ਮਾਂਗ ਜੋ ਮਾਂਗਨ ਜੋਗਾ । ਉਸ ਮਾਂਗਯੋ ਦੁਖ ਦੇਹ ਨ ਲੋਗਾ ।੪।
- chaupaî : sunat su banîô âi su milyô. uskô bandô âdar karyô.
kahyô mâng jô mângan jôgâ. us mângyô dukh dçh na lôgâ.4.

ਕਹਰ ਕਤਲ ਤੇ ਸਭ ਰਖ ਲੋਹੋ । ਪੈਸਾ ਚਾਹੋ ਤੇਤਾ ਲੋਹੋ ।
ਪਿਛਲ ਸਯਾਣ ਉਨ ਆਨ ਸੁਨਾਈ । ਇਮ ਗੁਰ ਬਚ ਤਬ ਅੜਯੋ ਆਈ ।੫।
kahar katal tç sabh rakh lçhô. paisâ châhô tçtâ lôhô.
pichhal sayân un ân sunâi. im gur bach tab ardyô âi.5.

ਭਾਜ ਪਠਾਣ ਗਏ ਤਹਿੰ ਸਾਰੇ । ਬਚੇ ਲੜਾਈਓਂ ਜੋ ਨਹਿੰ ਮਾਰੇ ।
ਜਾਇ ਰਲੇ ਵਹਿ ਦਿੱਲੀ ਲਹੌਰ । ਉਰੇ ਬਚੈਂ ਨਹਿੰ ਕਿਸ ਹੀ ਠੌਰ ।੬।
bhâj pathân gaç tahin sârç. bachç lardâiôn jô nahin mârç.
jâi ralç vahi dillî lahaura. urç bachain nahin kis hî thaur.6.

ਪਠਾਣਨ ਮਾਲ ਸੁ ਜਪਤੀ ਕਰੀ । ਸ਼ਹਰ ਉਗਰਾਹੀ ਪੈਸੇ ਧਰੀ ।
ਲੈ ਸਿੰਘਨ ਕੋ ਦੀਨੋ ਬਾਂਟ । ਸਿੰਘਨ ਆਛੈ ਦਿਨ ਭਏ ਕਾਟ ।੭।
pathânan mâl su japtî karî. shahar ugrâhî paisç dharî.
lai singhan kô dîno bânt. singhan âchhai din bhaç kât.7.

- ਦੋਹਰਾ : ਫੌਜ ਟਕਿਆਨ ਸੌਂ ਸੂਧੀ ਭਈ ਔ ਮੁਲਕ ਉਗਰਾਹੇ ਔਰ ।
ਆਕੀ ਰਹਯੋ ਸੁ ਨਹਿੰ ਛਡਯੋ ਸੋ ਮਾਰਯੋ ਕਰ ਧੌਰ ।੮।
- dôhrâ : phauj takiân saun sûdhî bhaî au mulak ugrâhç aur.
âkî rahyô su nahin chhadyô sô mâryô kar dhaur.8.
- ਚੌਪਈ : ਅਖਵਾਜ ਖਿਦਰੁ ਜੋ ਹੁਤ ਮਰਦੂਦ । ਪਠਾਣਨ ਮੈਂ ਥੋ ਬਡੋ ਗਦੂਦ ।
ਕੱਢਿ ਗੋਰ ਤੇ ਖੜੋ ਕਰਾਯੋ । ਸਾਥ ਕੰਧ ਕੈ ਉਸੈ ਟਿਕਾਯੋ ।੯।
- chaupaî : akhvâj khidru jô hut mardûda. pathânan main thô badô gadûd.
kaddhi gôr tç khardô karâyô. sâth kandh kai usai tikâyô.9.

ਬੰਦੈ ਕਹਯੋ ਥੋ ਬਡੋ ਜੁਆਨ । ਸਿੰਘਨ ਮਾਰਯੋ ਗਿਦਤ ਸਮਾਨ ।
ਆਗ ਲਗਾਇ ਫੂਕ ਉਸ ਦਯੋ । ਔਰ ਦੂਜੇ ਸ਼ੇਖ ਸਦੇ ਫੂਕਵੈਯੋ ।੧੦।
bandai kahyô thô badô juâna. singhan mâryô gidard samân.
âg lagâi phûk us dayô. aur dûjô shçkh sadô phûkvaiyô.10.

ਬੁੱਢੇ ਪੀਰ ਜੁ ਮਲੇਰ ਸਦਾਯੋ । ਤ੍ਰਿਯਾ ਪੁਰਸ਼ ਉਸ ਦੇਹਿੰ ਪਹਿਰਾਯੋ ।
ਉਸ ਕੀ ਜਾਗਾ ਦਈ ਢਹਾਇ । ਓਇ ਭੀ ਕੱਢ ਦੀਯੋ ਗੋਰੋਂ ਫੁਕਾਇ ।੧੧।
buddhê pîr ju malçr sadâyô. tariyâ purash us dçhin pahirâyô.
us kî jâgâ dai dhahâi. ôi bhî kaddh dîyô gôraun phukâi.11.

A trader named Kishan Das had served him there,
During his stay in the main market of the town. (3)

Chaupai : So when this old trader host approached Banda Singh now,
Banda Singh extended him an honour as was due to him.
When Banda Singh offered to grant him what he deemed to desire,
He pleaded for mercy for all the residents of Malerkotla. (4)

He beseeched him against the massacre of the citizens,
But offered to pay as much financial penalty as he demanded,
Thus this trader's plea on the basis of his past acquaintance,
As well as Guru's injunction avoided the ransacking of Malerkotla. (5)

All those Pathans fled and escaped from the city,
Who had survived the battles fought with the Singhs.
They had joined the Mughal forces stationed at Delhi and Lahore,
Since they had no chance to survive at any other place. (6)

Banda Singh ordered for the confiscation of all Pathan properties,
As well as imposed a heavy fine on all the residents.
The collected revenue was distributed among these Singhs,
Which enabled them to spend their days in peace and comfort. (7)

Dohra : Thus the Khalsa force also came to be provided with money,
As more and more collections of revenue came to them.
Whosoever put up defiance to the Khalsa's edicts,
Was brought under the Khalsa rule through the use of force. (8)

Chaupai : Khawaja Khijar whom (the Guru) had nicknamed Khwaja the coward,,
Was considered to be the most muscular among the Pathans.
His dead body was dug out of his grave (by the Singhs),
And propped up against a wall (for public display). (9)

The person whom Banda Singh had considered a great tall warrior,
Had been killed like a jackal by the brave Singhs.
They burnt his dead body by setting it on fire,
As well as of another who used to be called Sheikh Saddo.²(10)

He used to be worshipped as an ancient Pir of Malerkotla,
Whom both men and women used to pay their obesaince.
After digging out his dead body and setting it on fire,
His tomb was dismantled and levelled up. (11)

ਤੁਰਕ ਮੁਲਕ ਸਭ ਲੀਯੋ ਉਗਰਾਹਿ । ਦਿਯੋ ਮਲਵਈਅਨ ਮਿਲੇ ਜੁ ਅਇ ।
ਭਾਈ ਫਤੇ ਸਿੰਘ ਕੀਓ ਮੁਹਿਰੈਲ । ਮਲਵਈ ਲਗਾਏ ਸਭ ਉਸ ਗੈਲ ।੧੨ ।
turak mulak sabh lîyô ugrâhi. diyô malvaîan milç ju ai.
bhâi phatç singh kîô muhiraila. malvaî lagâç sabh us gail.12.

ਮਲਵਈਅਨ ਕੋ ਸੁ ਕੀਓ ਨਿਬਾਬ । ਬੰਦੈ ਦੀਨੋ ਉਸੈ ਖਿਤਾਬ ।੧੩ ।
malvaîan kô su kîô nibâba. bandai dînô usai khitâb.13.

ਦੋਹਰਾ : ਹਿਸਾਰ ਬਾਵਨੀ ਪਰਗਣੋ ਲੀਨੇ ਕਈ ਮਿਲਾਇ ।
ਕੈਂਥਲ ਜੀਂਦ ਪਾਣੀਪਤੋ ਮੂਣਕ ਕਰਨਾਲ ਰਲਾਇ ।੧੪ ।

dôhrâ : hisâr bâvnî parganô lînc kai milâi.
kainthal jînd pânîptô mûnak karnâl ralâi.14.

ਚੌਪਈ : ਪਾਣੀਪਤ ਝੰਡੇ ਬੰਦੈ ਗਡਵਾਏ । ਤੁਰਕ ਫੌਜ ਕੋਊ ਲੰਘਣ ਨ ਪਾਏ ।
ਚੋਰੀ ਜੋਰੀ ਸੋ ਪਟੈ ਜੋਊ । ਤਿਮ ਤਿਮ ਬਹੁ ਡੂੰਘ ਅਤਿ ਹੋਊ ।੧੫ ।

chaupaî : pânîpat jhandç bandai gadvâç. turak phauj kôû langhan na pâç.
chôri jôri sô pattai jôû. tim tim bahu dûnghô ati hôû.15.

ਕਟੈ ਡੋਰੀ ਕੋਊ ਸੰਗ ਹਥਿਆਰ । ਗਿਰੇ ਬਾਹਿੰ ਤਿਹ ਪਹਿਲੇ ਵਾਰ ।
ਰਖਯੋ ਨ ਰਾਖੋ ਉਸ ਪਹਿ ਕੋਇ । ਤੁਰਕ ਢੁਕਤ ਅਗ ਤਨ ਲਗੈ ਸੋਇ ।੧੬ ।
katai dôri kôû sang hathiâra. girç bâhin tih pahilç vâr.
rakhÿô na râkhô us pahi kôî. turak dhukat ag tan lagai sôî.16.

੪੪. ਪ੍ਰਸੰਗ ਦੁਆਬੇ ਕੋ ਲਿਖਯਤੇ
(‘ਗੱਡ ਖਾਲਸੈ ਝੰਡੇ ਝੁਲਾਏ’...)
44. parsang duâbç kô likhyatç
(‘gadd khâlsai jhandç jhulâç’...)

ਦੋਹਰਾ : ਬੰਦਾ ਮਲੇਰੇ ਮਲ ਚੜਯੋ ਵੜਯੋ ਦੁਆਬੇ ਜਾਇ ।
ਮੁਲਕ ਛੋਡ ਹਾਕਮ ਗਯੋ ਲੜਾਈ ਕੋਇ ਨ ਖਾਇ ।੧ ।

dôhrâ : bandâ malçrç mal chardyô vardyô duâbç jâi.
mulak chhôd hâkam gayô lardâi kôî na khâi.1.

ਚੌਪਈ : ਰਾਹੋਂ ਜਲੰਧਰ ਪੁਰ ਹੁਸ਼ਿਆਰ । ਤੁਰਕ ਛਾਡਕੈ ਹੁਇ ਗਏ ਪਾਰ ।
ਬੰਦੁਬਸਤ ਤਬ ਬੰਦੈ ਕੀਓ । ਸਿੱਖਨ ਸੌਂਪ ਮੁਲਕ ਸਭ ਦੀਓ ।੨ ।

chaupaî : râhôn jalndhar pur hushiâra. turak chhâdkai hui gaç pâr.
bandubsat tab bandai kîô. sikkhan saump mulak sabh dîô.2.

ਦੁਆਬੇ ਲੋਗ ਭਏ ਬਹੁ ਸਿੱਖ । ਬੰਦੈ ਰੀਤ ਚਲਾਈ ਵੱਖ ।
ਜੋ ਭੂਖੋ ਆਯੋ ਬੰਦੈ ਪਾਹਿ । ਬੰਦੈ ਦੀਨੋ ਸੋਊ ਰਜਾਇ ।੩ ।
duâbç lôg bhaç bahu sikkha. bandç rît chalâi vakkh.
jô bhûkhô âyô bandai pâhi. bandai dînô sôû rajâi.3.

Collections of revenue were made from the Mughal ruled territories,
And handed over to the Malwa Singhs who had joined Banda Singh's force,
Bhai Fateh Singh³ was appointed the commander of the Malwa force,
And all others were instructed to follow his command. (12)

After handing over the custody of Malerkotla to the Malwa Singhs,
Banda Singh made Bhai Fateh Singh the Nawab of this province. (13)

Dohra : The Hissar⁴ province with a territorial jurisdiction over fifty-two villages,
Was annexed and merged into (the Malerkotla territory).
Besides this, territories of Kaithal and Jind⁵ provinces upto Panipat⁶,
As well as some parts of Moonak⁷ and Karnal⁸ were also included. (14)

Chaupai : Banda Singh got (the Khalsa) standards planted at Panipat,
So that no Mughal force could dare to cross the Khalsa territory.
Even as some burglar tried to pull out the poles of Khalsa flags,
These went still deeper than their earlier positions into the earth. (15)

If some one tried to cut the supporting ropes with a sharp weapon,
His own arms would get amputated with the first contact,
No security guards were deputed to guard these Khalsa standards,
Since a Muslim intruder's body would get instantly burnt in its proximity. (16)

Episode 44 **The Episode About Doaba Region** **(The Khalsa planted and hoisted its National Flags)**

Dohra : After the capture of Malerkotla province by the Singhs,
Banda Singh launched on a mission to capture Doaba¹.
Since (the Mughal) rulers had fled away (at the approach of Banda Singh)
Nobody had the guts to fight against Banda Singh's valour. (1)

Chaupai : After vacating their garrisons at Rahon, Jalandhar and Hoshiarpur² in (Doaba),
The Mughal forces fled away and crossed over the river (Ravi).
After taking over the whole region and consolidating his position,
Banda Singh handed over the civil) administration to the Singhs. (2)

There were large-scale conversions into the Sikh Panth,
As Banda Singh had started a different tradition of conversions.
Whenever any impoverished person approached him for a monetary help,
Banda Singh rewarded him profusely with plenty of wealth. (3)

ਫਗਵਾੜੇ ਵਾਲੇ ਮਿਲੇ ਸੁ ਆਈ । ਉਨ ਕੇ ਦੀਨੀ ਮੁਲਕ ਉਗਰਾਹੀ ।
 ਔਰ ਮੁਲਕ ਕੇ ਆਇ ਮਿਲੇ ਪੈਂਚ । ਦਯੋ ਦਿਲਾਸੇ ਲਯੋ ਪੈਸੇ ਖੈਂਚ ।੪।
 phagvârdç vâlç milç su âi. un kô dîni mulak ugrâhî.
 aur mulak kç âi milç paincha. dayô dilâsô layô paisô khainch.4.

ਹਿੰਦੂਅਨ ਨੇ ਤੋ ਬਡ ਸੁਖ ਪਾਯੋ । ਮੁਸਲਮਾਨ ਨੇ ਵਖਤ ਕਟਾਯੋ ।
 ਹਿੰਦੂਅਨ ਓਲੈ ਵੈ ਭੀ ਜੀਵੈ । ਹੁਇ ਰਈਅਤ ਸੋ ਮੁਲਕ ਵਸੀਵੈ ।੫।
 hindûan nç tô bad sukh pâyô. muslimân nç vakhat katâyô.
 hindûan ôlai vai bhî jîvai. hui raîat sô mulak vasîvai.5.

- ਦੋਹਰਾ : ਪਾਣੀਪਤ ਹਿੰਸਾਰ ਲੋ ਔ ਮਾਝੇ ਪਟੀ ਤਾਂਹਿ ।
 ਨਿਵਾਜ ਨਗਾਰਾ ਤੁਰਕ ਕੋ ਔ ਬਾਂਗ ਦੇਵੈ ਕਹੂੰ ਨਾਂਹਿ ।੬।
 dôhrâ : pâniapat hinsâr lau au mâjhc patî tânhi.
 nivâj nagârâ turak kô au bâng dçvai kahûn nânhi.6.
- ਚੌਪਈ : ਸਿਠਾਲ ਬੁਤਾਲਵਾਲੇ ਸਿੰਘ ਵੱਲ । ਪਠਾਣਕੋਟ ਤਿਤਿ ਲੀਆ ਮਲ ।
 ਦੂਣ ਜਸਵਾਲੀ ਚੜ੍ਹ ਮਲ ਲਈ । ਪੜੋਲ ਬਸੋਲੀ ਸਭ ਰੱਯਤ ਕਈ ।੭।
 chaupâi : sithâl butâlvâlç singh valla. pathânkôt titi lîâ mal.
 dûn jasvâlî chardah mal laî. pardôl basaulî sabh rayyat kaî.7.

ਪਤਿਸ਼ਾਹੀ ਉਗਰਾਹੀ ਦਈ ਹਟਾਇ । ਉਸ ਸਿਰ ਅਪਨੀ ਲਈ ਠਹਿਰਾਇ ।
 ਆਇ ਮਿਲੈ ਤਿਸ ਰੱਯਤ ਹੋਇ । ਛਡਯੋ ਨ ਆਕੀ ਖਾਲਸੈ ਕੋਇ ।੮।
 patishâhî ugrâhî daî hatâi. us sir apnî laî thahirâi.
 âi milai tis rayyat hoi. chhadyô na âkî khâlsai kôî.8.

- ਦੋਹਰਾ : ਤੁਰਕ ਜਬੈ ਨਿਰਬਲ ਲਖੇ ਪੰਜਾਬ ਨ ਪੈਸਾ ਦੇਇ ।
 ਕਸ਼ਮੀਰ ਬਹਾਵਲ ਭਖਰ ਲੁਟੀ ਕਿਛੁ ਹੱਥ ਚੁਕਾਵੇ ਲੇਇ ।੯।
 dôhrâ : turak jabai nirbal lakhç panjâb na paisâ dçi.
 kashmîr bahâval bhakhar lutî kichh hatth chukâvô lçi.9.
- ਚੌਪਈ : ਬੰਦੈ ਗਰਦੀ ਪੜੀ ਪੰਜਾਬ । ਧਾਂਕ ਪਰੀ ਬਾਈ ਸੂਬੇ ਤਾਕ ।
 ਮਧ ਕਾਬਲੈ ਸੋਚਾਂ ਕਰੈਂ । ਮਤ ਹਮ ਪਰ ਬੰਦਾ ਆਇ ਪਰੇ ।੧੦।
 chaupâi : bandai gardî pardî panjâba. dhânk parî bâi sûbç tâk.
 madh kâblai sôchân karain. mat ham par bandâ âi parç.10.

- ਦੋਹਰਾ : ਬੰਦੈ ਦੁਆਬੋ ਮੱਲਿਓ ਸਭ ਮਿਲੇ ਪੰਜਾਬੀ ਆਇ ।
 ਆਪ ਨ ਆਯੋ ਜੋ ਕੋਊ ਉਨ ਦੀਨੇ ਵਕੀਲ ਘਲਾਇ ।੧੧।
 dôhrâ : bandai duâbô malliô sabh milç panjâbî âi.
 âp na âyô jô kôû un dînc vakîl ghalâi.11.
- ਚੌਪਈ : ਗੱਡ ਖਾਲਸੈ ਝੰਡੇ ਝੁਲਾਏ । ਤੁਰਕਨ ਕੇ ਸੋ ਪੱਟ ਗਿਰਾਏ ।
 ਸਿੰਹੰਦ ਨਬਾਬੀ ਬਾਜ ਸਿੰਘ ਭਈ । ਦੁਆਬੇ ਕੀ ਓਸੁ ਦੂਜੇ ਤਈ ।੧੨।
 chaupâi : gadd khâlsai jhandç jhulâç. turkan kç sô patt girâç.
 sariband nabâbî bâj singh bhaî. duâbç kî ôsu dûjç taî.12.

When Phagwara³ rulers submitted and accepted Banda Singh's sovereignty,
He handed them the powers to make revenue collections on his behalf.
When the custodians of some other regions also submitted voluntarily,
Banda Singh took ransom on the pretext of providing them security. (4)

While the Hindus felt extremely safe and happy under Banda Singh's rule,
The Muslims had precarious existence under this new dispensation.
They had to live their existence, perforce, under the Hindu domination,
As they could live in this region now merely as subjects. (5)

Dohra : Beginning from the cities of Panipat and Hissar (in the south and the west),
Banda Singh's rule extended upto Patti in the Majha region.
No Muslim could dare to beat a ceremonial royal drum,
Nor shout the morning Muslim Azan⁴ (in the Banda Singh occupied territory). (6)

Chaupai : Banda Singh occupied the entire Pathan ruled territory,
Upto the towns of Sathiala⁵ and Butala⁶ (in the Majha region).
After that he occupied the whole territory of the Jaiswali⁷ Valley in the hills,
And made the population of Doon, Parrol and Basoli⁸ areas his subjects. (7)

While the revenue collections being made under the Mughals were terminated,
The collections on behalf the Khalsa rule were fixed and implemented.
While those who submitted voluntarily were treated as subjects,
Those who defied the Khalsa dictat were chastised and eliminated. (8)

Dohra : When Banda Singh assessed that Mughals' writ no longer ran in Punjab,
And people of Punjab had completely stopped paying any revenue to them,
He ransacked the north-western regions of Kashmir⁹, Bahawalpur¹⁰ and Bhakhar¹¹,
And accepted big ransom amounts for sparing their lives. (9)

Chaupai : Hearing the news of Banda Singh's occupation of entire Punjab,
The rulers of all the twenty-two states of Mughal empire felt threatened.
Even the people of Kabul¹² (in distant Afghanistan) felt extremely concerned,
Lest Banda Singh should invade their own country as well. (10)

Dohra : With Banda Singh's occupation of the remaining Doaba region,
The whole of Punjab and its Punjabi populations came under his command,
Whosoever did not submit to his sovereignty voluntarily,
Was instructed to join the Khalsa rule through the despatch of messengers. (11)

Chaupai : The Khalsa's (saffron) standards were hoisted (to herald the Sikh sovereignty),
And all the Mughal flags (with the crescent moon) were dismantled.
While S. Baaj Singh was appointed as the Singh Nawab of Sirhind,
His second brother (Ram Singh) was made the custodian of Doaba region of Punjab. (12)

ਪਠਾਣਕੋਟ ਔ ਅਚਲ ਬਟਾਲਾ । ਮਾਰਯੋ ਸੂਬਾ ਉਸ ਮੁਲਕੈ ਵਾਲਾ ।
ਤੀਜੇ ਭਾਉ ਉਹਾਂ ਉਨ ਬਹਯੋ । ਚੋਥੇ ਹਜੂਰ ਬੰਦੈ ਇਕ ਰਹਯੋ ।
pathânkôt au achal batâlâ. mâryô sùbâ us mulkai vâlâ.
tîjç bhâû uhân un bahyô. chauthç hajûr bandai ik rahyô.

ਦਿੱਲੀ ਲਹੌਰ ਬਡ ਭਯੋ ਦਬਾਉ । ਅਗੈ ਤੁਰਕ ਕੱਢ ਸਕੈ ਨ ਪਾਉ ।
ਲੀਕ ਬੰਦੇ ਕੀ ਲਖੈ ਕੋ ਨਾਹੀ । ਏਕਲ ਤੰਡੇ ਪਾਣੀਪਤ ਝੁਲਾਹੀ ।੧੪।
dillî lahur bad bhayô dabâu. agai turak kaddh sakai na pâu.
lîk bandç kî lakhai kô nâhî. çkal jhandç pâñipat jhulâhî.14.

ਦੋਹਰਾ : ਬੰਦੈ ਬਿਧ ਤਬ ਯੋਂ ਠਈ ਵਿਚ ਕਿਲਿਅਨ ਠਾਣੇ ਪਾਇ ।
ਇਕ ਇਕ ਜਾਗਾ ਆਪਨੀ ਲੀਨੀ ਵਿਚ ਚਿਣਾਇ ।੧੫।

dôhrâ : bandai bidh tab yaun thaî vich kilian thâñç pâi.
ik ik jâgâ âpnî lîñî vich chinâi.15.

ਚੌਪਈ : ਪਾਣੀਪਤ ਲੋ ਪਠਾਣ ਸੁ ਕੋਟ । ਕਾਇਮ ਕਿਲੇ ਕੀਏ ਹੈਂ ਜੋਟ ।
ਬੰਦਾ ਕਦੇ ਕਿਤੇ ਗੜ ਜਾਵੈ । ਖਬਰ ਕਰੈ ਨਹਿੰ ਇਕਲੋ ਧਾਵੈ ।੧੬।

chaupâi : pâñipat lau pathân su kôta. kâim kilç kîç hain jôt.
bandâ kadç kitç gard jâvai. khabar karai nahin iklô dhâvai.16.

ਵੜੈ ਅਚਾਨਕ ਜਾਨਯੋ ਨ ਜਾਇ । ਕੁੰਡੇ ਜੰਦੇ ਅੜੈ ਦਸਾਇ ।
ਜਿਮੀ ਵੜੈ ਕਦੇ ਉਡੇ ਅਕਾਸ਼ । ਦਿਸੇ ਨਹੀਂ ਵਹਿ ਜਾਵੈ ਪਾਸ ।੧੭।
vardai achânak jânyô na jâi. kundç jandç ar dai dasâi.
jimî vardai kadç udç akâsha. disç nahîñ vahi jâvai pâs.17.

ਪੀਏ ਨ ਪਾਣੀ ਅੰਨ ਨ ਖਾਇ । ਜਹਾਂ ਚਹੈ ਤਹਿੰ ਪਹੁੰਚੈ ਜਾਇ ।
ਸਭ ਗੜੀਅਨ ਮੈਂ ਫਿਰ ਕਰ ਆਵੈ । ਸਬਹਨ ਕੀ ਜਾ ਖਾਤੁ ਕਰਾਵੈ ।੧੮।
pîç na pâñî ann na khâi. jahân chahai tahin pahuñchajai.
sabh gardhîan main phir kar âvai. sabhan kî jâ khâtâr karâvai.18.

ਸਬਹਨ ਮਨ ਕੀ ਬਾਤ ਬਤਾਵੈ । ਸਬਹਨ ਕੀ ਵਹਿ ਚਿੰਤ ਮਿਟਾਵੈ ।
ਸਬਹਨ ਕੀ ਵਹੁ ਪੂਰੇ ਆਸ । ਸਬਹਨ ਕੇ ਆ ਬਹੈ ਸੁ ਪਾਸ ।੧੯।
sabhan man kî bât batâvai. sabhan kî vahi chint mitâvai.
sabhan kî vahu pûrç âsa. sabhan kç â bahai su pâs.19.

ਦੋਹਰਾ : ਜਿਮ ਗੋਪੀਅਨ ਕੇ ਕ੍ਰਿਸ਼ਨ ਜੀ ਕਹੋ ਰਹੈਂ ਸਭ ਪਾਸ ।
ਤਿਮ ਬੰਦਾ ਕਿਲਿਅਨ ਫਿਰੈ ਨਿਤਪ੍ਰਤਿ ਪੁਜਾਵੈ ਆਸ ।੨੦।

dôhrâ : jim gôpîan kç karishan jî kahô rahain sabh pâs.
tim bandâ kilian phirai nitparti pujâvai âs.20.

ਚੌਪਈ : ਸਵੇਂ ਨਹੀਂ ਵਹਿ ਸਾਰੀ ਰਾਤ । ਬਿਨਾਂ ਸੁਨੀ ਸੁ ਬਤਾਵੈ ਬਾਤ ।
ਦੂਰ ਦਰਸੀ ਜੇ ਸਿਧਿ ਕਰਾਵੈ । ਬੰਦੈ ਨੂੰ ਸੇ ਸਿੱਧੀ ਆਵੈ ।੨੧।

chaupâi : savçñ nahîñ vahi sârî râta. binân sunî su batâvai bât.
dûr darshî jô sidhi kahâvai. bandai nûn sô siddhî âvai.21.

Then Banda Singh raided the towns of Pathankot and Achal Batala¹³,
And occupied the whole province around these towns.
While the third brother of S. Baaj Singh was made its custodian,
The fourth brother became a bodyguard of Banda Singh. (13)

Banda Singh's invasions created such a terror at Delhi and Lahore,
That no Mughal ruler dared to confront and challenge Banda Singh.
While no Mughal ruler dared to violate the demarcated territory of Banda Singh,
Only his Khalsa saffron flags were allowed to flutter at Panipat. (14)

Dohra : With a view to consolidate his position in the occupied territory,
Banda Singh established police stations inside the captured forts.
A part of the accommodation was constructed in the forts' precincts,
For the exclusive use of Banda Singh's stay. (15)

Chaupai : Thus, from Panipat (in the South) to Pathankot (in the north),
Two inter-connected forts were constructed (at each strategic sites).
Banda Singh kept on inspecting these newly established sites at random,
Without sending any prior intimation about his impending visit. (16)

He entered these forts, all of a sudden, unnoticed by the guards,
As he could enter a building even when it was barred and locked.
He could disappear underground or fly high into sky at will,
As well as become invisible while standing close to a person. (17)

He could survive without partaking of any food or water intake,
As well as arrive at any place of his choice without notice.
He could reach and inspect each and every post and fort,
As well as gather every kind of information from every designated post. (18)

He could comprehend everyone's intentions being omniscient,
As well as allay every one's fears and worries of any kind.
He could make provisions to the extent of everyone's expectations,
As well as he could be present simultaneously with everyone. (19)

Dohra : As Lord Krishna could be present among his myriad consorts,
Which made them speak of His proximity with each of them,
Similarly, Banda Singh could be present at all times in his forts,
As well as manage to fulfil the daily demands of his forces. (20)

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

ਅਣਿਮਾ ਮਹਿਮਾ ਥੀ ਤਿਹ ਪਾਸ । ਰਿੱਧਿ ਬ੍ਰਿਧ ਕੇ ਥੇ ਪਰਕਾਸ਼ ।
ਉਡਨਿ ਸਿਧੀ ਸਾਧੀ ਥੀ ਵਾਹਿ । ਬਹੁਤ ਸਿਧੀ ਥੀ ਤਿਸਕੇ ਪਾਹਿ ।੨੨।
animâ mahimâ thî tih pâsa. riddhi baridh kô thô parkâsh.
udni sidhî sâdhî thî vâhi. bahut sidhî thî tiskç pâhi.22.

ਜਲ ਖੂਹਾਂ ਤੇ ਬਾਹਰ ਆਵੈ । ਬਿਨ ਹੀ ਅਗਨੇ ਅਗਨ ਜਗਾਵੈ ।
ਚਹੈ ਤੈ ਲੇਵੈ ਮੀਂਹ ਬਰਸਾਇ । ਖੜੇ ਕਰੇ ਜਲ ਚਲਤ ਦਰਯਾਇ ।੨੩।
jal khûhân tç bâhar âvai. bin hî agnç agan jagâvai.
chahai tô lçvai mînh barsâi. khardô karç jal chalat daryâi.23.

ਪਵਨ ਵਗਤ ਸੋ ਦਏ ਹਟਾਇ । ਆਵਤ ਸੌਂਹੀ ਪਲਟ ਵਗਾਇ ।
ਐਸੀ ਜੁਗਤਨਿ ਔਰ ਅਚੰਭ । ਸਿਖਨ ਦਿਖਾਵੈ ਤਜੈ ਬਿਲੰਬ ।੨੪।
pavan vagat sô daç hatâi. âvat saunhî palat vagâi.
aisî jugtani aur achmbha. sikhan dikhâvai tajai bilamb.24.

੪੫. ਸਲੌਦੀ ਵਾਲਿਆਂ ਕਾ ਪ੍ਰਸੰਗ
(ਆਲੀ ਸਿੰਘ ਦੇ ਦੋ ਪੁਤ੍ਰਾਂ ਦੀ ਅਚਾਨਕ ਮੌਤ ਤੇ ਬੰਦੇ ਦਾ ਵਰ)
(... 'ਹਮ ਨੇ ਤੂਮਕੋ ਔਰ ਜੁਗ ਦਯੋ')

45. salaudî vâliân kâ parsnga
(âli singh dç dô putrân dî achânak maut tç bandç dâ var)
(... 'ham nç tûmakô aur jug dayô')

ਚੌਪਈ : ਏਕ ਦਿਵਸ ਆਲੀ ਸਿੰਘ ਆਯੋ । ਦੇਖ ਬੰਦੇ ਨੇ ਸੀਸ ਹਿਲਾਯੋ ।
ਤੋ ਆਲੀ ਸਿੰਘ ਦੁਇ ਕਰ ਜੋੜੇ । ਹਜ਼ੂਰ ਨੇੜੁ ਕਿਮ ਹਮ ਸੋ ਮੋੜੇ ।੧।
chaupaî : çk divas âli singh âyô. dçkh bandç nç sîs hilâyô.
tô âli singh dui kar jôrdç. hazûr nçtar kim ham sôn môrdç.1.

ਹਮ ਕੇ ਬਹੁਤ ਸੁ ਚਿੰਤਾ ਪਈ । ਹਮ ਤੇ ਕਯਾ ਤਕਸੀਰ ਸੁ ਭਈ ।
ਤਬ ਬੰਦੇ ਨੇ ਬਚਨ ਉਚਾਰੇ । ਪੁਤ੍ਰ ਮਰੈਂ ਦਿਨ ਬਾਈਅਨ ਥਾਰੇ ।੨।
ham kô bahut su chintâ paî. ham tç kayâ taksîr su bhaî.
tab bandç nç bachan uchârç. putar marain din bâian thârç.2.

ਦੋਹਰਾ : ਲਗੇ ਗੋਲੀ ਇਕ ਸੀਸ ਮੈਂ ਦੂਜੋਂ ਇਮੀ ਮਰ ਜਾਇ ।
ਸੋ ਸੁਨਿਕੇ ਅਚਰਜ ਭਯੋ ਕਰੀ ਤਕੜਾਈ ਵਾਇ ।੩।
dôhrâ : lagç gôlî ik sîs main dûjôn imî mar jâi.
sô sunikç achraj bhayô karî takrdâi vâi.3.

ਚੌਪਈ : ਦਿਨ ਬਾਈ ਜਬ ਪੁਜਯੋ ਆਇ । ਹੁਤੋ ਬਹਾਲਯੋ ਤੰਬੂ ਮਾਇ ।
ਖਾਖ ਤੋਦੋ ਕਿਤੈ ਸਿੰਘ ਮਰਾਵੈਂ । ਫੜ ਫੜ ਬੰਦੂਕਨ ਗੋਲੀ ਚਲਾਵੈਂ ।੪।
chaupaî : din bâi jab pujoyô âi. hutô bahâlyô tambû mâi.
khâkh tôdô kitai singh marâvain. phard phard bandûkan gôlî chalâvain.4.

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

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

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

Episode 45
The Episode About Singhs of Salodi¹ village
(Sudden Death of two sons of Aali Singh and Banda Singh's Blessings)
(I have blessed you with another couple of sons)

Chaupai : One day as Aali Singh, (deputy custodian of Sirhind), approached Banda Singh,
Banda Singh shook his head as a gesture of sorrow.
At this, Aali Singh entreated Banda Singh with folded hands,
As to why Banda Singh had turned away his eyes away from him. (1)

Feeling extremely concerned at such a gesture of disappointment,
Aali Singh beseeched Banda Singh if the former had committed any offence.
Hearing these words, Banda made the following remarks:
That both the sons of Aali Singh would die after twenty-two days. (2)

Dohra : He told Aali Singh that one of his sons would be hit by a bullet.
While the other son would die without any specific cause.
Feeling extremely astonished at such a horrible prediction,
Aali Singh increased the vigil around his two sons. (3)

Chaupai : As (Banda Singh's predicted) twenty second day approached,
Aali Singh made both of his sons sit in his own tent.
As there was a mound of mud and sand used as a firing range,
The fellow Singh soldiers were having a firing practice there. (4)

ਸੋ ਹੋਣੀ ਨੇ ਖੜਾ ਕਰਾਯਾ । ਉਤ ਵਲ ਹੁਇ ਉਨ ਝਾਕਾ ਲਾਯਾ ।
ਛੁਟੀ ਗੋਲੀ ਉਸ ਸੀਸੇ ਵੜੀ । ਹੋਣੀ ਕਹੋ ਕਹਾਂ ਕਿਮ ਟਰੀ ।੫।
sô hôni nç khardâ karâyâ. ut val hui un jhâkâ lâyâ.
chhuṭî gôlî us sîsç vardî. hôni kahô kahân kim tarî.5.

ਦੋਹਰਾ : ਖਾਨ੍ਹੰ ਸਿੰਘ ਐਸੇ ਮੁਯੋ ਬਚਯੋ ਮਾਨ ਸਿੰਘ ਨਾਂਹਿੰ ।
ਹੁਤੀ ਜੁ ਅਵਲ ਏਕ ਉਸ ਇਮ ਕਰ ਦੋਉ ਮਰਾਹਿ ।੬।
dôhrâ : khânûn singh aisç muyô bachyô mân singh nânhin.
huṭî ju avval çk us im kar dôû marâhi.6.

ਚੌਪਈ : ਤਬ ਬੰਦੈ ਸਿੰਘ ਆਲੀ ਬੁਲਾਯਾ । ਮਾਰੋ ਉਸੈ ਜਿਨ ਤਵ ਸੁਤ ਘਾਯਾ ।
ਜਬ ਬੰਦੇ ਨੇ ਐਸ ਫਰਮਾਯਾ । ਉਲਟ ਆਲੀ ਸਿੰਘ ਉਨੈਂ ਸੁਨਾਯਾ ।੭।
chaupâi : tab bandai singh âlî bulâyâ.mârô usai jin tav sut ghâyâ.
jab bandç nç ais pharmâyâ. ulat âlî singh unain sunâyâ.7.

ਹਮਰੇ ਸੁਤ ਨਹਿ ਕਿਨੈ ਮਰਾਏ । ਮੁਏ ਸੁ ਅਪਨੀ ਉਮਰ ਬਿਤਾਏ ।
ਅਬ ਹਮ ਕਿਸਕੋ ਦੋਂ ਕਿਮ ਦੋਸ । ਨਹਿ ਕਿਨ ਮਾਰਯੋ ਫੜ ਕਰ ਓਸ ।੮।
hamrç sut nahi kinai marâç. muç su apnî umar bitâç.
ab ham kisakô dçn kim dôsa. nahi kin mâryô phard kar ôs.8.

ਮਿਹਰਵਾਨ ਹੁਇ ਬੰਦੈ ਕਹਯੋ । 'ਹਮ ਨੇ ਤੁਮਕੋ ਔਰ ਜੁਗ ਦਯੋ' ।
ਵੈ ਭੀ ਜਨਮੈਂ ਜੋੜੇ ਦੋਉ । ਮਾਹੀ ਸਿੰਘ ਔ ਬਲੇ ਸਿੰਘ ਸੋਉ ।੯।
miharvân hui bandai kahyô. 'ham nç tumkô aur jug dayô'.
vai bhî janmain jaurdai dôû. mâhî singh au balô singh sôû.9.

੪੬. ਦੀਪ ਸਿੰਘ ਕੋ ਦੰਦ ਦੇਨੇ ਕੋ ਪ੍ਰਸੰਗ
('ਬੰਦੇ ਕਹਯੋ ਮੈਂ ਦਈ ਤੁਮ ਦਾੜ੍ਹ'...)
46. dîp singh kô dand dçnç kô parsnga
('bandç kahyô main daî tum dârdah'...)

ਦੋਹਰਾ : ਦੀਪ ਸਿੰਘ ਚੁਕੋਹੀਏ ਦਾਣੇ ਚਬੇ ਨ ਜਾਹਿੰ ।
ਜਿਮ ਤਿਸਕੋ ਦਾੜੈਂ ਦਈ ਸੋ ਮੈਂ ਦੇਹੁੰ ਬਤਾਇ ।੧।
dôhrâ : dîp singh chukôhîç dânc chabç na jâhin.
jim tiskô dârdain daî sô main dçhun batâi.1.

ਇਕ ਦਿਨ ਛੋਲੇ ਲਯਾਇਓ ਕੋਈ ਬੰਦੈ ਦਿਵਾਨ ।
ਔਰ ਸਭੈ ਚਾਬਤ ਭਏ ਇਕ ਚਬੈ ਨ ਸਿੰਘ ਜੁਵਾਨ ।੨।
ik din chhòlç layâiô kôî bandai divân.
aur sabhai châbat bhaç ik chabai na singh juvân.2.

ਚੌਪਈ : ਔਰ ਸਭਨ ਨੇ ਮੁਖਹੁੰ ਅਲਾਯਾ । ਦੀਪ ਸਿੰਘ ਨੇ ਦਾਣਾ ਨ ਖਾਯਾ ।
ਦੇਖ ਬੰਦੇ ਨੇ ਉਸ ਕੋ ਕਹਯੋ । ਕਿਮ ਤੂੰ ਛੋਲੇ ਚਬਨੋ ਰਹਯੋ ।੩।

As ill luck would have it one of Aali Singh's sons came within the firing range,
As a Singh soldier was taking an aim in that direction.
As the fired bullet hit right in the skull of Aali Singh's son,
Whatever was destined could no longer be postponed. (5)

Dohra : While this son Khanu Singh died with the hitting of a bullet,
The other son Mann Singh also could also not survive this moment.
Since both of these sons (twins) were born out of a single foetus,
So both of them died together at the same time. (6)

Chaupai : After the death of the twains, Banda Singh summoned Aali Singh,
And provoked him to kill him who had killed his son.
But even as Banda Singh provoked him to take a revenge,
Aali Singh gave a counter reply in all submission and humility. (7)

Aali Singh remarked that no human being killed his sons,
As they had died after living their allotted lease of life.
He could not blame anybody for the death of his sons,
Since no body had intentionally killed his sons. (8)

Displaying benevolence at such a humble submission, Banda Singh remarked,
That Aali Singh would be blessed with another couple of sons,
They would also be born as twins from a single foetus,
And they should be named as Mahi Singh and Ballo Singh. (9)

Episode 46

The Episode About Banda Singh's Blessing Deep¹ Singh with Teeth (Banda Singh remarked that Deep Singh would have Teeth)

Dohra : S. Deep Singh who was known by his surname of Chukohia,
Could not partake of the meals consisting of roasted grams.
I (the author) would narrate the incident of Banda Singh's blessings,
Of his bestowing the boon of teeth to the devout Sikh Deep Singh. (1)

One day, a devout Sikh made an offering of roasted grams,
In the congregation of Singhs presided over by Banda Singh.
While all the Singhs in the congregation started chewing the grams,
One of the Singhs, in the prime of his youth, did not chew these grains. (2)

Chaupai : At this, all the congregated Singhs made the remarks:
That Deep Singh had not taken a single grain of grams.

chaupaî : aur sabhan nç mukhhun alâyâ. dîp singh nç dâna na khâyâ.
dçkh bandç nç us kô kahyô. kim tûn chhòlç chabnô rahyô.3.

ਉਸੈ ਕਹਯੋ ਹਮ ਦਾੜ ਦੰਤ ਨਾਹੀਂ । ਹਮ ਸੋਂ ਦਾਣਾ ਚਬਯੋ ਨ ਜਾਹੀ ।
ਬੰਦੈ ਕਹਯੋ ਮੈਂ ਦਈ ਤੁਮ ਦਾੜੁ । ਉਨ ਮਾਰਯੋ ਫੱਕੋ ਚਬਯੋ ਕੜਕਾੜ ।੪ ।
usai kahyô ham dârd dant nâhîn. ham sôn dâna chabyô na jâhî.
bandai kahyô main dai tum dârdah. un mâryô phakkô chabyô kardkârd.4.

ਐਸੀ ਐਸੀ ਕਰਾਮਾਤ ਲਗਾਈ । ਦੁਨੀਆਂ ਬਹੁਤ ਉਸ ਗੈਲ ਲਗ ਆਈ ।
ਐਸੀ ਐਸੀ ਅਨਿਕ ਸਿਧਾਈ । ਕਿਤਕ ਕਹੋ ਥੀ ਜੋ ਸੁਨ ਪਾਈ ।੫ ।
aisî aisî karâmât lagâi. duniân bahut us gail lag âi.
aisî aisî anik sidhâi. kitak kahôn thî jô sun pâi.5.

੪੭. ਸੂਬੇ ਤੇ ਤੁਰਕਾਂ ਨੂੰ ਬੰਦੇ ਦਾ ਡਰ ਹੌਲ (ਥਰ ਥਰ ਕੰਬਣ ਲਗੇ)

47. sùbç tç turkân nûn bandç dâ dar haula (thar thar kamban lagç)

- ਦੋਹਰਾ : ਅਸਲਮ ਖਾਂ ਸੂਬੇ ਹੁਤੇ ਸੁ ਲਹੌਰੋਂ ਬਾਹਰ ਨ ਜਾਇ ।
ਨਿਸ ਦਿਨ ਸੋ ਸੋਚਿਤ ਰਹੈ ਥਰ ਥਰ ਮਨ ਕੰਪਾਇ ।੧ ।
- dôhrâ : asalam khân sùbô hutô su lahaurôn bâhar na jâi.
nis din sô sôchit rahai thar thar man kampâi.1.
- ਚੌਪਈ : ਲੋਕ ਕਹੈਂ ਯਹਿ ਵਹਿ ਅਵਤਾਰ । ਜਿਨ ਦੇਣੇ ਸਭ ਮੁਸਲੇ ਮਾਰ ।
ਜਿਹ ਸੁਨ ਸੋਚ ਸਭ ਤੁਰਕਨ ਪਈ । ਓਰ ਚਾਰ ਗੱਲ ਯੋਂ ਚਲ ਗਈ ।੨ ।
- chaupaî : lôk kahain yahi vahi avtâra. jin dçnç sabh muslç mâr.
yih sun sôch sabh turkan paî. ôr châr gall yaun chal gaî.2.
- ਦੋਹਰਾ : ਤੁਰਕਨ ਸੁਨੈਂ ਯਹਿ ਬਾਤ ਜਬ ਘਰ ਹੀ ਅੰਦਰ ਡਰਾਹਿੰ ।
ਮਤ ਮਾਰੇ ਹਮ ਆਇ ਘਰ ਬੰਦਾ ਬੁਰੀ ਬਲਾਇ ।੩ ।
- dôhrâ : turkan sunain yahi bât jab ghar hî andar darâhin.
mat mârç ham âi ghar bandâ burî balâi.3.
- ਚੌਪਈ : ਪਤਿਸ਼ਾਹ ਭੀ ਮਨ ਮੈਂ ਇਮ ਡਰੈ । ਬਜੀਰ ਯਹੀ ਮਨ ਸੋਚਾਂ ਕਰੈ ।
ਸੂਬੇਦਾਰੀ ਕੋਈ ਨ ਲੇਇ । ਬੰਦੇ ਵੱਲ ਪਗ ਅਗੈ ਨ ਦੇਇ ।੪ ।
- chaupaî : patishâh bhî man main im darai. bajîr yahî man sôchân karai.
sùbçdârî kôî na lçi. bandç vall pag agai na dçi.4.

ਝੰਡੇ ਪਾਣੀਪਤ ਖਾਲੀ ਖੜਵਾਏ । ਤੁਰਕ ਪਾਸ ਕੋਊ ਦੇਖਣ ਨ ਪਾਏ ।
ਖਾਲਸੇ ਬੁੰਗਾ ਅੰਮ੍ਰਿਤਸਰ ਲਾਯਾ । ਤਿਨ ਕੋ ਸਕੇ ਨ ਕੋਊ ਭਵਾਯਾ ।੫ ।
jhandç pânîpat khâlî khardvâç. turak pâs kôû dçkhan na pâç.
khâlçç bungâ ammritsar lâyâ. tin kô sakç na kôû bhavâyâ.5.

Hearing these remarks, Banda Singh asked Deep Singh:
As to why he alone could not chew the roasted grams. (3)

Deep Singh replied that since he had no teeth in his mouth,
He could not chew the hard roasted grains of grams.
But as soon as Banda Singh blessed him with the boon of teeth,
Deep Singh cracked and chewed a handful of roasted grains. (4)

Thus, by making a demonstration of such miraculous feats,
Banda Singh managed to have a large following of people.
Although he had demonstrated countless such miracles,
I would narrate only those I have heard (from my ancestors). (5)

Episode 47

(The Mughals feel threatened at the Advent of Banda Singh)

Dohra : Aslam Khan¹, who was governor of Lahore, (at the time Banda Singh's advent),
Was so scared of Banda Singh that he dared not venture out of Lahore.
Since he remained apprehensive about Banda Singh's invasion day and night,
He felt scared and threatened by Banda Singh's (rumoured attack on Lahore). (1)

Chaupai : The rumour mill made out Banda Singh to be a designated prophet²,
Who had been sent to eliminate all the Muslims (from the Indian continent)
This rumour made the whole Muslim populace so much scared,
That it spread out (like a wild fire) throughout the entire country. (2)

Dohra : No sooner did the Muslims hear about Banda Singh's impending invasion,
They felt threatened and insecure even while sitting in their own homes.
He could kill them even while sitting in their own homes,
Since he was reported to be a mysteriously dangerous person. (3)

Chaupai : Even the Mughal emperor at Delhi was as much gripped with panick and fear,
As was the prime minister gripped with the advent of Banda Singh.
No body was prepared to accept the offer of governorship (of Punjab),
As no Mughal Commander volunteered to confront Banda Singh. (4)

The (saffron) Khalsa standards (flags) kept fluttering without any support,
Since no Muslim dared to come near these flags (for fear of being burnt alive).
The Khalsa forces set up a military cantonment at Amritsar,
Since no invader could now uproot their establishment from this site. (5)

ਆਪਿ ਬਹਯੋ ਕਰਿ ਜਿਜੋ ਮੁਕਾਮਿ । ਕੀਯੋ ਬਡੋ ਇਕ ਦੇਖ ਸੁ ਧਾਮ ।
 ਬੈਠ ਥੜੈ ਤਿਹਿ ਬਖਸ਼ੋ ਕਰੈ । ਖਾਨਿ ਸੁਖ ਦੁਖ ਦੁਸਟਨਿ ਕਰੈ ।੬।
 âpi bahyô kari jijô mukâmi. kîyô badô ik dçkh su dhâma.
 baith thardai tih bakhshô karai. khâni sukh dukh dustani karai.6.

੪੮. ਅਬ ਪਰਬਤ ਕਾ ਪ੍ਰਸੰਗ
(ਪਹਾੜੀ ਰਾਜੇ ਕਹਿਲੂਰੀਏ ਪੁਰ ਚੜ੍ਹਾਈ)
48. ab parbat kâ parsnga
(pahârdî râjç kahilûrîç pur chardhâi)

- ਦੋਹਰਾ : ਪੰਜਾਬ ਬੰਦੇ ਜਬ ਜਿੱਤ ਲਈ ਚੜ੍ਹਯੋ ਸੁ ਪਰਬਤ ਵੱਲ ।
 ਡੇਰਾ ਕੀਰਤਪੁਰ ਕੀਯੋ ਅਨੰਦਪੁਰ ਕੁਛ ਤੱਲ ।੧।
 dôhrâ : panjâb bandç jab jitt laî chardhyô su parbat vall.
 dçrâ kîrtapur kîyô anandpur kuchh tall.1.
- ਚੌਪਈ : ਅਬ ਹਮ ਜਿੱਤ ਸੁ ਲਈ ਪੰਜਾਬ । ਅਬ ਚੜ੍ਹ ਪਰਬਤ ਕਰਿਯੈ ਖਾਬ ।
 ਮਿੱਤ੍ਰਨ ਸੁਖ ਔ ਦੁਸ਼ਮਨ ਦੁੱਖ । ਦਯੋ ਪਛਾਣ ਤਿਸ ਰੱਜ ਔ ਭੁੱਖ ।੨।
 chaupaî : ab ham jitt su laî panjâba. ab chardah parbat kariyai kharâb.
 mittarn sukh au dushman dukkha. dayôn pachhân tis rajj au bhukkh.2.

ਜਿਨ ਜਿਨ ਸਤਿਗੁਰ ਕੋ ਦੁਖ ਦਯੋ । ਸੋ ਉਨ ਚਹੀਯਤ ਉਧਾਰ ਉਤਰਯੋ ।
 ਸਿਰ ਕਹਿਲੂਰਨ ਕੈ ਬਹੁ ਬਦੀ । ਸਭੋ ਲੜਾਈ ਇਨ ਤੇ ਵਧੀ ।੩।
 jin jin satigur kau dukh dayô. sô un chahîyat udhâr utrayô.
 sir kahilûran kai bahu badî. sabhô lardâi in tç vadhî.3.

ਜਾਇ ਦਿੱਲੀ ਇਨ ਕਰੀ ਪੁਕਾਰ । ਪਤਿਸ਼ਾਹਿ ਭਖਾਯੋ ਇਨ ਕਈ ਬਾਰ ।
 ਲਿਖਾਯੋ ਲਹੌਰ ਸ੍ਰਿਹੰਦ ਪ੍ਰਵਾਨੇ । ਲਯਾਯੋ ਚੜ੍ਹਾਇ ਸਬ ਸੂਬੇ ਮੁਸਲਮਾਨੇ ।੪।
 jâi dillî in karî pukâra. patishâhi bhakhâyô in kaî bâr.
 likhâyô lahaur sariland parvânç. layâyô chardhâi sab sûbç muslamânç.4.

ਦਸ ਲਖ ਫੌਜ ਰਹਿ ਦਰੈ ਕੰਧਾਰ । ਲਿਖਾਇ ਲਯਾਯੋ ਯਹਿ ਮੱਦਤਕਾਰ ।
 ਸਾਹਿਬਜ਼ਾਦੇ ਇਨ੍ਹੈਂ ਮੁਵਾਏ । ਇਨ ਦੀਨੋ ਦੁਖ ਸਭਿ ਗੁਰ ਪਾਏ ।੫।
 das lakh phauj rahi darai kandhâra. likhâi layâyô yahi maddtakâr.
 sâhibzâdç inhain marvâç. in dînc dukh sabhi gur pâç.5.

ਪਹਿਲੋਂ ਕਤਲ ਕਰੋਂ ਕਹਿਲੂਰ । ਬਿਲਾਸਪੁਰੋ ਫਿਰ ਲੁਟੋਂ ਜ਼ਰੂਰ ।
 ਸਪਤ ਧਾਮ ਮਧ ਪੂਰ ਮਿਲਾਓਂ । ਹੋਇ ਸਿੱਖ ਤਿਹ ਰੱਖਯ ਕਰਾਓਂ ।੬।
 pahilôn katal karôn kahilûra. bilâspurô phir lutôn zarûr.
 sapat dhâm madh dhûr milâôn. hoi sikkh tih rakkhay karâôn.6.

- ਦੋਹਰਾ : ਤੋ ਬੰਦੇ ਕਹਿਲੂਰੀਅਨ ਕਹੀ ਖਬਰ ਹੋਹੁ ਦਾਰ ।
 ਅਕੈ ਤਾਂ ਹਮ ਰੱਯਤ ਬਨੋ ਅਕੈ ਲਰੋ ਹਮ ਨਾਰ ।੭।

Banda Singh himself stationed his force at Jajjon³ in the Doaba region,
After selecting a huge palatial house and fortifying it from all sides.
He would shower blessings from a raised platform,
Showering blessings on the good and suffering on the wicked. (6)

Episode 48
The Episode About Hill States
(Banda Singh's Invasion on the Hill chief of Kahloor¹ Principality)

Dohra : After wresting Punjab from the Mughals and being its sovereign,
Banda Singh launched an invasion on the Hill states.
While he established his own headquarters at Kiratpur²,
He positioned some of his troops on the foot hills of Anandpur³. (1)

Chaupai : Now that the Khalsa had conquered the whole of Punjab,
They should then invade and harass the Hill chiefs.
The Khalsa should benefit well-wishers and punish their enemies.
After identifying who deserved to be rewarded and who to be starved. (2)

Whosoever had been a party to causing harassment to the Guru,
Deserved to be paid back in the same coin by the Khalsa.
The maximum blame must be apportioned to the hill chief of Kahloor,
As his actions had aggravated the hostility between the Guru and the Mughals. (3)

It was he, who had approached the Mughal emperor at Delhi,
And repeatedly instigated the authorities against the Guru.
It was he, who had got the summons sent to the governors of Lahore and Sirhind,
And made the forces of all Muslim states (invade Anandpur Sahib). (4)

It was he, who procured a written permission for his own assistance,
To be rendered by the ten lakh Mughal forces stationed at Kandhar.
He had also been instrumental for the execution of Sahibzadas,
As well as all the tribulations that the Guru had to undergo. (5)

The Khalsa should first massacre the people of Kahloor,
And thereafter must ransack the whole province of Bilaspur⁴.
The Khalsa must raze to the ground the Seven Hill Principalities⁵,
While providing protection to those who came into the Sikh fold. (6)

Dohra : So then Banda Singh sent a message to the hill chief of Kahloor,
That he must get ready (to face the Khalsa's wrath).

dôhrâ : tau bandai kahilûrîan kahî khabar hôhu dâr.
akai tân ham rayyat banô akai larô ham nâr.7.

ਚੌਪਈ : ਮੈਂ ਆਯੋ ਅਬ ਪ੍ਰਬਤ ਲੁਟਾਵਨ । ਗੁਰ ਕਹੀ ਪੂੜ ਸਤਧਾਰ ਮਿਲਾਵਨ ।
ਜੋ ਕਿਛੁ ਹੁਇ ਕਰ ਲਿਹੁ ਤਕੜਾਈ । ਮਾਰੂ ਤੁਮਕੋ ਢੋਲ ਬਜਾਈ ।੮।

chaupaî : main âyô ab parbat lutâvna. gur kahî dhûrd satdhâr milâvan.
jô kichhu hui kar lihu takrdâi. mârûn tumkô dhôl bajâi.8.

ਸੋ ਸੁਨ ਰਾਜੇ ਗਰਰਾ ਕੀਆ । ਹਮ ਬਸੈਂ ਪ੍ਰਬਤੀ ਬਡ ਉੱਚੇ ਥੀਆ ।
ਮੰਤ੍ਰ ਜੰਤ੍ਰ ਤੁਹਿ ਪੁਜੈ ਹਮ ਪੁਰ ਨਾਹਿ । ਬਹੁ ਦੇਵ ਦੇਵੀ ਰਹਿੰ ਪਰਬਤ ਮਾਹਿ ।੯।
sô sun râjê garârâ kîâ. ham basain parbtî bad uchchê thîâ.
mantar jantar tuhi pujai ham pur nâhi. bahu dēv dēvî rahin parbat mâhi.9.

ਜਟ ਬੂਟ ਕਰ ਲਯਾਯੋ ਸਿਪਾਹਿ । ਹਮ ਤੇਗ ਅਗੈ ਕਹੁ ਕਬ ਟਿਕੈ ਵਾਹਿ ।
ਔ ਜਿਸ ਗੁਰੂ ਤੁਮ ਭੇਜੇ ਆਇ । ਉਨ ਕੋ ਦੇਖ ਹਮ ਕਸ ਹਥ ਲਾਏ ।੧੦।
jat bût kar layâyô sipâhi. ham tēgh agai kahu kab tikai vâhi.
au jis gurû tum bhjê âi. un kô dēkh ham kas hath lâê.10.

ਪ੍ਰਬਤ ਚੜ੍ਹੇ ਬਿਨ ਅਲਖ ਨ ਲਹਯੋ । ਇਮ ਬਚ ਅਗਯੋਂ ਕਹਿਲੂਰੀ ਕਹਯੋ ।
ਤੋ ਜਾ ਜੇਜੋਂ ਚੜ੍ਹੇ ਬੰਦੋ ਜੀ ਬਹਯੋ । ਤਿਹ ਇਕ ਥੜਾ ਬੰਦੋ ਜੀ ਕਯੋ ।੧੧।
parbat chardhê bin alakh na lahyô. im bach agyôn kahilûrî kahyô.
tau jâ jêjaun chardhi bandô jî bahyô. tih ik thardâ bandê jî kayô.11.

ਸੱਦ ਲੋਕਨ ਤਹਿੰ ਹੋਕੋ ਦਿਵਾਯੋ । ਜਿਸ ਹੁਇ ਦੁਖੁ ਸੁਖ ਇਸਤੈ ਪਾਯੋ ।
ਹਮ ਪ੍ਰਬਤੀਅਨ ਕੀ ਸਿੱਧੀ ਖੋਸ ਆਣੀ । ਦੇਵ ਦੇਵੀ ਲਯਾ ਈਹਾਂ ਪ੍ਰਗਟਾਣੀ ।੧੨।
sadd lôkan tahin hôkô divâyô. jis hui dukhu sukh istai pâyô.
ham parbtîan kî siddhî khôs ânî. dēv dēvî layâ îhân pargtânî.12.

ਦੋਹਰਾ : ਬਹੁ ਦੁਖੀਏ ਚਲ ਤਿਹ ਅਏ ਗਏ ਸੁ ਦੂਖ ਗਵਾਇ ।
ਦੂਪ ਪੂਤ ਤਿਹ ਬਹੁ ਮਿਲੇ ਮਨ ਇੱਛੇ ਫਲ ਪਾਇੰ ।੧੩।

dôhrâ : bahu dukhîê chal tih aê gaê su dûkh gavâi.
dûdh pût tih bahu milê man ichchê phal pâin.13.

ਚੌਪਈ : ਰਾਜੇ ਕਹਿਲੂਰੀ ਫਿਕਰ ਬਡ ਕੀਯਾ । ਸਭ ਜਲੰਧਰੀਅਨ ਲਿੱਖ ਸੁ ਦੀਆ ।
ਇਕ ਉਠਯੋ ਅਬੈ ਹੈ ਔਰ ਸ਼ਿਕਾਰ । ਅਬ ਰਲ ਲੁਟੀਐ ਉਸਕੋ ਮਾਰ ।੧੪।

chaupaî : râjê kahilûrî phikar bad kîyâ. sabh jalndharîan likkh su dîâ.
ik uthyô abai hai aur shikâra. ab ral lutîai uskô mâr.14.

ਹੈ ਕੱਚੀ ਅਬ ਸੋਇ ਬਲਾਇ । ਹੁਇ ਪੱਕੀ ਤਬ ਮਰਗ ਹਥ ਲਾਇ ।
ਗੋਬਿੰਦ ਸਿੰਘ ਜਿਮ ਕਰਗੁ ਖੁਆਰੀ । ਜੋ ਦਸ ਲਖ ਫੌਜ ਰਲ ਕੱਢਯੋ ਥੋ ਮਾਰੀ ।੧੫।
hai kachchî ab sôî balâi. hui pakkî tab marag hath lâi.
gôbind singh jim karugu khuârî. jô das lakh phauj ral kaddhyô thô mârî.15.

Either he should submit to Khalsa's sovereignty over his territory,
Or he must be prepared for fight with the Khalsa's might. (7)

Chaupai : Banda Singh declared that he had arrived to ransack the hill states,
And raze the seven hill states to dust as per Guru's instructions.
The Kahloor chief must strengthen all the defences at his disposal,
As the Khalsa was going to slaughter him after making a public declaration. (8)

Receiving this message, the Kahloor chief felt extremely arrogant and incensed,
As the hill chiefs lived at a strategically higher and safer locations.
The miraculous powers possessed by Banda Singh would also not affect them,
As they enjoyed the blessings of several hill gods and goddesses. (9)

How could Banda Singh's army, constituted of rustic Jat peasants,
Would be able to bear the brunt of hill-chief's warriors?
And the Guru who had sent Banda Singh on this mission,
Had he forgotten how had he been dealt by them? (10)

He challenged Banda Singh to climb up the hills to meet his own doom,
This Hill chief had the audacity to address him in this vein.
After this, Banda Singh stationed himself at Jaijon Doaba,
And positioned himself on a raised platform. (11)

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

Dohra : So a large number of afflicted people came to seek his blessings,
And they were relieved of their ailments and other problems.
While many among them were blessed with prosperity and family well-being,
Many others were rewarded with the fulfilment of their fond wishes. (13)

Chaupai : Feeling highly alarmed at these tidings about Banda Singh,
The Kahloor chief sent written messages to the Hill chiefs of Jalandhar.
He informed them that since a new predator was on the prowl in their territory,
They must rally their forces for killing this new intruder. (14)

Banda Singh was still a novice and inexperienced in the art of warfare,
It would be difficult to eliminate him after he became a seasoned warrior.
He would be harassed as was Guru Gobind Singh harassed,
With the assistance of ten lakh Mughal forces (which came from Kandhar). (15)

ਵਹੀ ਅੰਡ ਬਚ ਟਿਢ ਜਿਮ ਛਡ ਗਯੋ । ਅਬ ਵਹੀ ਪਰਾਚਿਤ ਹਮ ਲਗ ਅਯੋ ।
ਵੋ ਭੀ ਕਹਾਵਤ ਗੁਰ ਜਿਮ ਕ੍ਰਾਮਾਤੀ । ਪਰ ਹੈ ਰਸਾਇਣੀ ਹਮ ਇਮ ਜਾਤੀ ।੧੬।
vahî and bach tidh jim chhad gayô. ab vahî parâchit ham lag ayô.
vô bhî kahâvat gur jim karâmâtî. par hai rasâinî ham im jâtî.16.

ਅਕੈ ਪਾਰਸ ਅਕੈ ਪੌਰਸ ਪਾਸੇ । ਕੱਢ ਦੇਤ ਬਹੁ ਮੁਹਰੈ ਖਾਸੇ ।
ਅਬ ਉਸ ਕੇ ਕਿਮ ਲਈਐ ਫਰੈ । ਤੋ ਹਮ ਪ੍ਰਬਤੀਅਨ ਕਾ ਕੰਮ ਸਰੈ ।੧੭।
akai pâras akai pauras pâsç. kaddh dçt bahu muhrain khâsç.
ab us kô kim laîai pharai. tau ham parbtîan kâ kamm sarai.17.

ਹੈ ਪਰਬਤ ਬਹੁ ਲੋਹੇ ਖਾਣ । ਲੇ ਪਾਰਸ ਕਰੀਯੈ ਸੂਰਣ ਠਾਣਿ ।
ਔ ਜੁ ਹੈ ਰਸਾਇਨ ਉਸ ਪਾਹਿ । ਸਿਖ ਲਉਗੁ ਤੋ ਛਡੀਅਗੁ ਤਾਂਹਿ ।੧੮।
hai parbat bahu lôhç khâna. lç pâras karîyai savran thâni.
au ju hai rasâin us pâhi. sikh laugu tau chhadîgu tânhi.18.

ਦੋਹਰਾ : ਜੋ ਹੋਹਿ ਨ ਪਾਰਸ ਰਸਾਇਣੋ ਵਹੁ ਕਹਿੰ ਤੇ ਦਰਬ ਲਿਆਇ ।
ਪਹਿ ਉਸ ਰਾਜਨ ਵਣਜ ਹੈ ਵਹੁ ਇਤੇ ਖਰਚ ਕਹਿੰ ਖਾਇ ।੧੯।

dôhrâ : jau hôhi na pâras rasâinô vahu kahin tç darab liâi.
pahi us râjan vanaj hai vahu itô kharach kahin khâi.19.

ਚੌਪਈ : ਯੋ ਸੁਨ ਰਾਜੇ ਬਹੁ ਚਲ ਆਏ । ਜੋ ਆਪ ਨ ਆਏ ਉਨ ਬਜੀਰ ਘਲਾਏ ।
ਤੋ ਆਇ ਸਭਨ ਮਿਲ ਮਤੇ ਮਤਾਏ । ਕਿਮ ਜੀਵਤ ਉਸਕੋ ਲਯੈ ਫੜਾਏ ।੨੦।

chaupâi : yau sun râjç bahu chal âç. jô âp na âç un bajîr ghalâç.
tau âi sabhan mil matô matâç. kim jîvat uskô layyai phardâç.20.

ਤੋ ਰਸਾਇਣ ਦੱਸੈ ਔ ਪਾਰਸ ਦਏ । ਜੋ ਵਹਿ ਮਾਰਿ ਲਈਐ ਹਮੈਂ ਕੋਣ ਬਤਏ ।
ਕਿਮ ਛਲ ਸੋ ਉਸ ਜੀਵਤ ਫੜੋ । ਉਸ ਸਿਉਂ ਪਹਿਲੇ ਇਮੈ ਨ ਲੜੋ ।੨੧।
tau rasâin dassai au pâras daç. jô vahi mâri laîai hamain kaun bataç.
kim chhal sôn us jîvat phardô. us siun pahilô imai na lardô.21.

ਕੋਊ ਕਹੈ ਉਸ ਮਾਰੇ ਸਭ ਖੁਨੀ । ਕੋ ਕਹੈ ਬਚਾਉ ਉਸ ਤੇ ਜਾਨ ਅਪਨੀ ।
ਕੋਊ ਕਹੈ ਉਸ ਮਾਰੇ ਮੈਦਾਨੈ । ਘੇਰ ਚੁਤਰਫੋ ਮਤ ਪਾਵੈ ਜਾਨੈ ।੨੨।
kôû kahai us mârô sabh khûnî. kô kahain bachâu us tç jân apnî.
kôû kahai us mârô maidânç. ghçr chutraphôn mat pâvai jânç.22.

ਜਿਮ ਚਿਤ ਆਵੈ ਤਿਮ ਹੀ ਭਾਖੈ । ਜਿਤਨਕ ਮੁਖ ਵਹੁ ਤਿਤਨਕ ਆਖੈ ।
ਆਗੇ ਸੁਨੋ ਬੰਦੇ ਕੀ ਬਾਤ । ਵਕੀਲ ਰਾਜਨ ਕੇ ਘਲੇ ਸਦਾਤ ।੨੩।
jim chit âvai tim hî bhâkhain. jîtnak mukh vahu titnak âkhain.
âgç sunô bandç kî bâta. vakîl râjan kç ghalç sadât.23.

ਬੰਦੇ ਨੇ ਰਾਜਿਆਂ ਦੇ ਵਕੀਲਾਂ ਨੂੰ ਆਪਣੇ ਸਿਪਾਹੀਆਂ ਦੀ ਸ਼ਕਤੀ ਵਖਾਉਣੀ
bandç nç râjîân dç vakîlân nûn âpanç sipâhîân dî shaktî vakhâunî

ਦੋਹਰਾ : ਉਨ ਕੋ ਸੱਦ ਐਸੇ ਕਹਯੋ ਤੁਮ ਕਾਹਲ ਕਾਹਿ ਕਰਾਹੁ ।
ਤੁਮ ਕਾਹਲ ਕੀਤੇ ਨਹਿੰ ਬਚੋ ਕੁਈ ਬਚਨੋ ਜਤਨ ਕਮਾਹੁ ।੨੪।

These unskilled Sikh forces were the locust like servants of his legacy,
Which had now the audacity to challenge and confront the might of Hill chiefs.
As their Guru also used to claim that he possessed miraculous powers,
Banda Singh was also reputed to be in possession of an alchemist's formula. (16)

Either he was believed to possess an alchemist's stone or another alchemic formula,
With which he was alleged to take out gold coins from his pockets.
Hill chiefs conglomerate's purpose could only be served effectively,
If they could somehow capture him through some intrigue or design. (17)

Since their hill region's territory had rich deposits of iron ore,
They could convert those deposits into gold by snatching the alchemist's stone,
They would set him free from their custody after his arrest,
Only after they mastered the other alchemic formulas in his possession. (18)

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

Chaupai : Getting this information, many hill chiefs arrived to attend this conclave,
While others, who failed to attend this conclave, sent their delegates.
This gathering of all the hill chiefs passed a unanimous resolution,
That they must devise a strategy to capture Banda Singh alive. (20)

He must part with his alchemist's stone and reveal the alchemic formula,
Otherwise who would disclose those secrets if he was killed in a straight fight.
So he must be captured alive through some sort of intrigue or conspiracy,
Instead of first fighting with him or engaging him in a direct war. (21)

While some of them opined that he must be killed in cold blood,
Some others stated that they must save their own skin from such a dangerous person.
Still some others were in favour of attacking him from all sides in the battlefield,
So that he could not escape alive at any cost. (22)

As many diverse opinions were expressed to deal with Banda Singh,
As was the numerical strength of the assembled hill chiefs and their delegates.
Now, Dear readers, listen further to the account of Banda Singh,
As he sent messages to the hill chiefs for inviting their representatives for a dialogue. (23)

**Banda Singh parades the powers of his Singh soldiers
in the presence of hill chiefs representatives**

Dohra : Calling a meeting of the Hill chiefs representatives, Banda Singh asked them,
Why were their chiefs in such a haste (to have a confrontation with him)?

dôhrâ : un kô sadd aisç kahyô tum kâhal kâhi karâhu.
tum kâhal kîtc nahin bachô kuî bachnau jatan kamâhu.24.

ਚੌਪਈ : ਔ ਜੁ ਚਹੋ ਲਯਾਈ ਫੌਜ ਪਤਿਸ਼ਾਹੀ । ਸੋਊ ਮਾਰ ਹਮ ਪ੍ਰਿਥਮ ਗਵਾਈ ।
ਇਮ ਲੁਕ ਲੁਕ ਜੋ ਮਤੇ ਮਤਾਏ । ਹਮ ਤੇ ਛਾਨੇ ਰਹੇ ਨ ਵਾਏ ।੨੫।

chaupaî : au ju chahô layâi phauj patishâhî. sôû mâr ham paritham gavâi.
im luk luk jô matç matâç. ham tç chhânc rahç na vâç.25.

ਚਹੋ ਜਿ ਤੁਮ ਸਭ ਖੂਨੀ ਮਾਰੇ । ਤੋ ਪਰੇ ਰਹੋਗੇ ਖੇਤ ਮਝਾਰੇ ।
ਚਹੋ ਰਸਾਇਣ ਪਾਰਸ ਫੜ ਲੈਹੋ । ਮੈਂ ਏਕਲ ਆਵੋ ਤੋ ਫੜਯੋ ਨ ਜੈਹੋ ।੨੬।
chahô ji tum sabh khûnî mârc. tau parç rahôgç khçt majhârc.
chahau rasâin pâras phard laihô. main çkal âvau tau phardyô na jaihôn.26.

ਮੈਂ ਛਲ ਬਲ ਤੁਮ ਆਵੋਂ ਨ ਦਾਇ । ਮੋਕੋ ਲੇਵੇ ਘਰੇ ਬੁਲਾਇ ।
ਬੈਠ ਇਕਲ ਤੁਮ ਕਰੀ ਸਲਾਹਿ । ਸਭ ਤੁਮ ਮਨ ਕੀ ਦਈ ਬਤਾਇ ।੨੭।
main chhal bal tum âvôn na dâi. môkô lçvô gharç bulâi.
baith ikal tum karî salâhi. sabh tum man kî daî batâi.27.

ਤੋ ਵਕੀਲ ਉਨ ਅਗਯੋਂ ਕਹੀ । ਹਮਰੇ ਦੇਸ ਭੀ ਹੈਂ ਚੇਲੇ ਅਸ ਕਈ ।
ਤੋ ਬੰਦੇ ਬਚ ਐਸ ਉਚਾਰੇ । ਉਨਿ ਦੇਖੋ ਲੜਾਇ ਇਕ ਹਮ ਸਿੰਘ ਨਾਰੇ ।੨੮।
tau vakîl un agyôn kahî. hamrc dçs bhî hain chçlç as kaî.
tau bandç bach ais uchârc. uni dçkhô lardâi ik ham singh nârc.28.

ਦੋਹਰਾ : ਹਮ ਕਰੈਂ ਪ੍ਰਤਗਯਾ ਪ੍ਰਿਥਮ ਇਮ ਤੁਮ ਪੰਜਨ ਆਨ ਖੜਾਉ ।
ਹਮ ਇਕ ਸਿੰਘ ਸੋਂ ਜਿਮ ਲੜੈਂ ਮੈਂ ਦੇਉਂ ਤਿਵੈਂ ਲੜਾਇ ।੨੯।

dôhrâ : ham karain partgayâ paritham im tum panjan ân khardâu.
ham ik singh sôn jim lardain main dçun tivain lardâi.29.

ਚੌਪਈ : ਤਬ ਉਨ ਵਕੀਲਨ ਐਸ ਉਚਾਰਾ । ਹਮ ਜਿਤੈਂ ਤੋ ਕਿਆ ਦੇਹੋ ਭਾਰਾ ।
ਜੋ ਹਾਰੈਂ ਹਮਰੇ ਤੋ ਤੁਮ ਕਯਾ ਲੋਹੋ । ਦੋਊ ਬਾਤ ਹਮ ਕੋ ਲਿਖ ਦੇਹੋ ।੩੦।

chaupaî : tab un vakîlan ais uchârâ. ham jittain tau kiâ dçhô bhârâ.
jau hârain hamrc tau tum kayâ lçhô. dôû bât ham kô likh dçhô.30.

ਝਟ ਬੰਦੇ ਜੀ ਯੋਂ ਲਿਖ ਦੀਯੋ । ਜੋ ਤੁਮ ਜਿਤੇ ਦੂਰ ਦਾਰਿਦ ਕਰਾ ਲੀਯੋ ।
ਜਿਤਕ ਦਰਬ ਹੁਇ ਤੁਮ ਕੋ ਲੋੜ । ਮੈਂ ਭਰ ਦੇਉਂ ਤਿਤੋ ਕਰੋੜ ।੩੧।
jhat bandai jî yaun likh dîyô. jô tum jitç dûr dârid karâ lîyô.
jitak darab hui tum kô lôrda. main bhar dçûn titau karôrd.31.

ਪਾਰਸ ਰਸੈਣੋ ਸੋਇਨੋ ਹੋਇ । ਮੋਤੀ ਜੁਵਾਹਰ ਕਰ ਦੇਉਂ ਤੋਇ ।
ਇਤਨਕ ਕਹਿ ਹਥ ਖੀਸੈ ਪਾਇ । ਮੋਤੀ ਜੁਵਾਹਰ ਕਰ ਦੇਏ ਖਿੰਡਵਾਇ ।੩੨।
pâras rasainô sôinô hôi. môtî juvâhar kar dçûn tôi.
itnak kahi hath khîsai pâi. môtî juvâhar kar daç khindvâi.32.

Since they could not escape his wrath through their hasty intrigues,
They must work out some strategy to save their lives. (24)

Chaupai : As for their plans to launch an attack on him with the help of Mughal forces,
He had already defeated and destroyed all these forces.
As for their resolutions passed against him in complete secrecy,
He was already conversant with the import of those resolutions. (25)

As for their proposal to kill him in a cold-blooded manner,
He would ensure that their dead bodies kept rotting in the battle field.
As for their secret plan to dispossess him of the alchemist's stone and formula,
They would fail to capture him even if he came to them single-handed. (26)

As for their proposal to capture him alive through some intrigue or force,
He would be ready to walk into their homes at their invitation.
Whatever deliberations and confabulations they discussed secretly,
He had revealed before them the content of all those deliberations. (27)

At this, the Hill chiefs' representatives made a disclosure to Banda Singh,
That they, too, had some persons with such miraculous powers in their country as well.
At this, Banda Singh challenged them to test the strength of their powers,
And proposed that let all of them together confront a single Singh soldier. (28)

Dohra : Banda Singh declared that he would make a promise first,
That they could pit five of their soldiers in the field,
Pitting a single soldier against their five in the field,
He would make his one soldier fight against their five. (29)

Chaupai : Then the hill chiefs' representatives enquired from Banda Singh,
As to how much compensation would he pay if they won the bout?
How much compensation would he impose upon them if they lost the game?
He must put down both the conditionalities in black and white. (30)

Banda Singh wrote down both the conditions on paper at once.
He promised to pay unlimited amount of wealth if they won the bout.
He would be glad to pay as many millions in money terms,
As would suffice to fulfil all their material and monetary needs. (31)

He would not only give an alchemists' stone that converted base metals into gold,
But fill their coffers with diamonds, gems and rubies.
While making these offers, he put his hands in his pocket,
And scattered a handful of diamonds and gems all around. (32)

ਮੈਂ ਜੀਤੋਂ ਲਿਉਂ ਰੱਯਤ ਬਨਾਇ । ਪੈਸਾ ਪਤਿਸ਼ਾਹੀ ਲਉਂਗੁ ਭਵਾਇ ।
ਮਾਇ ਤੁਮਰੀ ਕਾ ਕਯਾ ਖਰਚ ਹੋਇ । ਮੈਂ ਲੈਂਗੁ ਮਾਰ ਪਤਿਸ਼ਾਹੀ ਯੋ ਸੋਇ ।੩੩।
main jîtaun liun rayyat banâi. paisâ patishâhî laungu bharvâi.
mâi tumrî kâ kayâ kharach hoi. main laingu mâr patishâhî yau sôî.33.

ਦੋਹਰਾ : ਤੁਮੋ ਲਿਖਾਓ ਮੈਂ ਨਹੀਂ ਮੈਂ ਲਉਂਗਾ ਅਪਨੇ ਜੋਰ ।
ਯਹੀ ਪ੍ਰਤੱਗਯਾ ਦੇਖ ਕੈ ਫਿਰ ਦੇਖਯੋ ਕੋਊ ਔਰ ।੩੪।
dôhrâ : tumau likhâôn main nahîn main laûngâ apnç jôr.
yahî partggayâ dçkh kai phir dçkhyô kôû aur.34.

ਚੌਪਈ : ਤੋ ਵਕੀਲਨ ਲਿਖ ਨਿਰਪ ਘਲਾਏ । ਪੰਜ ਜੁਵਾਨ ਬਡ ਘੱਲੋ ਚੁਗਾਏ ।
ਸੋ ਪ੍ਰਬਤੀਅਨ ਪੰਜ ਦਏ ਘਲਾਇ । ਹੁਤੇ ਮੀਏ ਸੋ ਬਡ ਕਦਵਾਇ ।੩੫।
chaupaî : tau vakîlan likh nirap ghalâç. panj juvân bad ghallô chugâç.
sô parbtîan panj daç ghalâi. hutç mîç sô bad kadvâi.35.

ਸਾਥ ਉਨ੍ਹੈਂ ਬਹੁ ਘਲੀ ਸਿਪਾਹਿ । ਮਤਕਤ ਬੰਦਾ ਉਨਿ ਛਲੋਂ ਬੁਠਾਹਿ ।
ਤਬ ਬੰਦੈ ਸਿੰਘ ਪੰਜ ਮੰਗਾਏ । ਕਹਯੋ ਬੰਦੇ ਤੁਮ ਕੋ ਕੋ ਭਾਏ ।੩੬।
sâth unhain bahu ghalî sipâhi. matkat bandâ uni chhalôn jhuthâhi.
tab bandai singh pañj mangaç. kahyô bandç tum kô kô bhâç.36.

ਦੇਖਤ ਨਿਕਸ ਬਾਘੜ ਸਿੰਘ ਫਰਾ । ਸੱਦ ਬੰਦੇ ਪਿੱਠ ਤਿਸ ਹਥ ਧਰਾ ।
ਅੰਗਦ ਜਿਮ ਬਲ ਤਿਸ ਮਹਿੰ ਧਾਰਾ । ਤੋ ਬਾਘੜ ਸਿੰਘ ਐਸ ਉਚਾਰਾ ।੩੭।
dçkhat nikas bâghard singh pharâ. sadd bandç pitth tis hath dharâ.
angad jim bal tis mahin dhârâ. tau bâghard singh ais uchârâ.37.

ਇਨ ਪਾਂਚਨ ਕੋ ਅਬ ਕਯਾ ਕਾਮ । ਰਖਯੋ ਪਿਛੈ ਕਿਮ ਪੰਜ ਸੋ ਥਾਮ ।
ਕਿਤੈ ਅਗੈ ਸਤਿਗੁਰ ਹੁਤਿ ਐਸ ਉਚਾਰਾ । ਮੈਂ ਸਵਾ ਲਖ ਸੋਂ ਲੜਾਊਂ ਇਕ ਪਯਾਰਾ ।੩੮।
in pâncan kô ab kayâ kâma. rakhyô pichhai kim panj sau thâm.
kitai agai satigur huti ais uchârâ. main savâ lakh sôn lardâûn ik payârâ.38.

ਤੋ ਬਾਘੜ ਸਿੰਘ ਪੈਰ ਪਸਾਰਾ

tau bâghard singh pair pasârâ

ਦੋਹਰਾ : ਉਤ ਥੈ ਪੰਜ ਜੇਊ ਅਏ ਦਿਯੋ ਇਤ ਤੇ ਇਕ ਤੁਰਵਾਇ ।
ਜਾਇ ਤਿਨੈ ਕੈ ਮਧ ਖੜਯੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਫਤੇ ਬੁਲਾਇ ।੩੯।
dôhrâ : ut thai panj jçû aç diyô it tç ik turvâi.
jâi tinai kai madh khardyô srî satigur phatç bulâi.39.

ਚੌਪਈ : ਤੋ ਬਾਘੜ ਸਿੰਘ ਪੈਰ ਪਸਾਰਾ । ਅੰਗਦ ਜਿਮ ਉਨਕੋ ਲਲਕਾਰਾ ।
ਹਮਰੇ ਚਰਨ ਕੋ ਪ੍ਰਿਥਮ ਉਠਾਓ । ਪਿਛੈ ਚਹੋ ਸੋ ਔਰ ਕਰਵਾਓ ।੪੦।
chaupaî : tau bâghard singh pair pasârâ. angad jim unkô lalkârâ.
hamrç charan kô paritham uthâô. pichhai chahô sô aur karvâô.40.

ਤੋ ਪ੍ਰਬਤੀਅਨ ਐਸੇ ਫੁਰਮਾਯੋ । ਪ੍ਰਿਥਮੈ ਹਮ ਤੇ ਪੈਰ ਛੁਹਾਯੋ ।
ਹਮ ਸੋਂ ਦਸਤ ਪੋਸੀ ਕਰ ਲਯੋ । ਉਨੈ ਕਹੇ ਆਗੇ ਹਥ ਕਯੋ ।੪੧।

He would make all the hill people his subjects in case he won,
And make them pay the land revenue to him as their sovereign.
Rebuking them for their audacity to dictate him their conditions,
He warned that he would take over their kingdom through force. (33)

He allowed them to set their conditions (in case of their victory),
But he would get his conditions fulfilled with the use of his force.
He asked them to implement the conditionalities of this pledge first,
Before they thought of carrying out further discussion with them. (34)

The hill chiefs' representatives sent communications to their chiefs,
And asked them to select and send five most muscular youths.
Accepting the proposal, the hill chiefs sent five of the most strong ones,
Who were the tallest in height and belonged to the Mian⁶ Rajput stock. (35)

They also despatched a large contingent of soldiers along with them,
Lest Banda Singh should defeat them through deceit.
Pitting five of his Singhs against those five hill youths,
Banda Singh challenged them to choose anyone of these five Singhs. (36)

Taking out Baghar Singh out of those five after a thorough selection,
Banda Singh patted the selected Singh on his back.
Being thus empowered as Lord Rama had empowered Angad⁷ (in Ravna's Court),
Baghar Singh addressed the five hill youths in this vein: (37)

What purpose would these selected five Hill youths serve?
Why could their five hundred bodyguards not confront him as well?
Guru Gobind Singh had made a prophetic declaration,
That he would make each one of his dear Singhs fight against millions. (38)

**S. Baghar Singh plants
his foot on the Ground**

Dohra : Against the five soldiers fielded from the side of hill chiefs,
Banda Singh sent forth a single soldier from his side.
Shouting the Khalsa's slogan of victory "Waheguru ji ki Fateh",
Baghar Singh proceeded forward and stood among those five. (39)

Chaupai : Planting his foot on the ground while standing among them,
Baghar Singh challenged them like Angad to dislodge his foot.
He declared that before dealing with him in any manner,
They must make an effort to dislodge his foot from the ground. (40)

Taking an offence at Baghar Singh's remarks, they remarked,
That he wished to insult them by making them touch his foot first.

tau parbtian aisç phurmâyô. parithmai ham tç pair chhuhâyô.
ham sôn dasat pôsî kar layô. unai kahç âgç hath kayô.41.

ਉਨ ਮਧ ਹੁਤੋ ਇਕ ਬਡੋ ਜੁਵਾਨ । ਕਰਯੋ ਹੱਥ ਤਿਨ ਆਗੈ ਆਨ ।
ਏਕ ਹਾਥ ਤਿਹ ਫੜ ਜਬ ਲੀਨਾ । ਤੜਫਯੋ ਜੈਸੇ ਜਲ ਬਿਨ ਮੀਨਾ ।੪੨।
un madh hutô ik badô juvâna. karyô hatth tin âgai ân.
çk hâth tih phard jab lînâ. tardphayô jaisç jal bin mînâ.42.

ਇਕ ਹਥ ਤੇ ਫੜ ਸਿੰਘ ਦਬਾਯੋ । ਭਯੋ ਚੂਰਨ ਤੋ ਵਹੁ ਬਿਲਲਾਯੋ ।
ਹਾਇ ਹਾਇ ਕਰ ਮੁਹੋ ਉਚਾਰੀ । ਛਡੋ ਖਾਲਸਾ ਸਰਣਿ ਤੁਮਾਰੀ ।੪੩।
ik hath tç phard singh dabâyô. bhayô chûran tau vahu billâyô.
hâi hâi kar muhôn uchârî. chhadô khâlsâ sarni tumârî.43.

ਛਡ ਬਾਘੜ ਸਿੰਘ ਉਸ ਯੋਂ ਕਹਯੋ । ਇਮ ਚਾਹਤ ਚਰਨਨ ਲਗਵਯੋ ।
ਜੋ ਉਠਗੁ ਨਹੀਂ ਤੋ ਮਰੋ ਤੋ ਨਾਹੀਂ । ਚਰਨ ਛੁਹੈ ਘਰ ਜੀਵਤੋ ਜਾਹੀ ।੪੪।
chhad bâghard singh us yaun kahyô. im châhat charnan lagvayô.
jau uthgu nahîn tau marau tau nâhîn. charan chhuhai ghar jîvtau jâhî.44.

ਪ੍ਰਿਥਮੇ ਏਕ ਲਗੋ ਚਰਣ ਆਨ । ਫਿਰ ਦੂਏ ਤੀਏ ਲਾਯੋ ਤਾਨ ।
ਫਿਰ ਚੌਥੇ ਉਨ ਲੀਓ ਬੁਲਾਇ । ਪੰਜਮੇ ਬਹਯੋ ਹੁਤ ਹੱਥ ਤੁੜਾਇ ।੪੫।
parithmç çk lagô charan âna. phir dūç tīç lâyô tân.
phir chauthô un lîô bulâi. pa?jmô bahyô hut hatth turdâi.45.

- ਦੋਹਰਾ : ਜਿਮ ਜਿਮ ਘੁਮ ਝੁਮ ਝੁਕ ਝੁਕੈਂ ਤਿਮ ਤਿਮ ਡੂੰਘ ਗਡਾਹਿ ।
ਜੈਸੇ ਅੰਗਦ ਪਗ ਭਯੋ ਗਾਢ ਸੁ ਲੰਕਾ ਮਾਹਿ ।੪੬।
- dôhrâ : jim jim ghum jhum jhuk jhukain tim tim dūngh gadâhi.
jaisç angad pag bhayô gâdh su lankâ mâhi.46.
- ਚੌਪਈ : ਤੋ ਬਾਘੜ ਸਿੰਘ ਐਸ ਉਚਾਰਾ । ਸਭ ਚਲ ਆਵੇ ਤੁਮ ਦਲ ਸਾਰਾ ।
ਹੁਇ ਸ੍ਰਮਿੰਦੇ ਸੁ ਮੁੜ ਗਏ ਡੇਰੇ । ਭੱਜੇ ਇਮ ਜਿਮ ਛੁਟ ਅਜ ਸੇਰੇ ।੪੭।
- chaupaî : tau bâghard singh ais uchârâ. sabh chal âvô tum dal sârâ.
hui sharmindç su murd gaç dçrç. bhajjç im jim chhut aj shçrç.47.

ਔਰ ਬਚਨ ਬੰਦੇ ਫੁਰਮਾਯਾ । ਔਰ ਬਾਤ ਕੋਊ ਲੇਹੁ ਪ੍ਰਤਾਯਾ ।
ਹਮ ਅਬ ਦੇਤ ਹੈਂ ਪਜਾ ਗਡਾਈ । ਤੁਮ ਬਲ ਕਰ ਸਭ ਦਿਹੋ ਗਰਾਈ ।੪੮।
aur bachan bandç phurmâyâ. aur bât kôû lçhu partâyâ.
ham ab dçt hain dhajâ gadâi. tum bal kar sabh dihô garâi.48.

ਸੋਊ ਬਾਤ ਉਨ ਯੋਂ ਮੰਨ ਕਹੀ । ਸੋ ਚਹੀਏ ਦੂਰ ਤੁਮ ਡੇਰਯੋਂ ਗਡਵਈ ।
ਤੋ ਸਭ ਰਾਜੇ ਹਮ ਦੇਖੈਂ ਆਏ । ਸਾਚ ਝੂਠ ਤੁਮ ਲੇਹਿ ਪ੍ਰਤਾਏ ।੪੯।
sôû bât un yau mann kahî. sô chahîç dūr tum dçryôn gadvâi.
tau sabh râjç ham dçkhain âç. sâch jhûth tum lçhin partâç.49.

Taking out their hands towards Baghar Singh, they proposed,
That he should shake his hand with one of them to test their strength. (41)

The one who was the tallest and the most muscular among those five,
Came forward and extended his hand for a handshake with him.
But the moment Baghar Singh had his adversary's hand in his grip,
He started gasping for breath like a fish thrown out of water. (42)

As Baghar Singh squeezed his adversary's hand with a single hand,
He started writhing in severe pain as his hand was completely crushed.
Bursting into heart-rending cries in a loud cringing voice,
He begged the Khalsa Singh for his hand to be released. (43)

Releasing his hand (from his steely grip), Baghar Singh told him,
That he had deliberately asked them to dislodge his foot first.
They would have atleast saved their lives if they had failed to dislodge his foot,
And would have returned home alive after touching his feet. (44)

Thereafter, one of them came forward to dislodge his foot,
After his failure, the second and the third tried their best to dislodge his foot.
Finally, the fourth one was also invited to try his might at his foot,
As the fifth one had already withdrawn after getting his hand crushed. (45)

Dohra : The more attempts they made, taking turns, to dislodge his foot,
The more firmly and deeply did Baghar Singh's foot get planted.
His foot was as formidable as that of Lord Rama's disciple Angad's,
Which the latter had planted in the court of Sri Lanka's king Ravana. (46)

Chaupai : After having failed in their individual attempts, Baghar Singh challenged,
That they could try jointly to dismantle him from the ground as well.
Feeling humiliated and humbled they took to their heels for home,
As if they had extricated themselves from the jaws of a lion. (47)

Thereafter, Banda Singh challenged them to try their might,
In any kind of physical and muscular bout of their own choice.
Then Banda Singh proposed to plant a flagpost in the ground,
And challenged them to try their might to uproot that flagpost. (48)

They accepted Banda Singh's new proposal but with a condition,
That the flagpost must be planted at a distance from his own camp.
They wished that their masters (the Hill chiefs) must also witness the spectacle,
So that they might arrive at the truth about Banda Singh's claim. (49)

ਫਿਰ ਬੰਦੇ ਜੀ ਐਸ ਉਚਾਰੀ । ਤੁਮ ਆਓ ਸਭ ਲੈ ਤਲਵਾਰੀ ।
ਜੇਕਰ ਤੁਮ ਤੇ ਪਟੀ ਨ ਜਾਇ । ਉਸਕੇ ਤੇਗਨ ਸਯੋਂ ਸੁਟੇ ਕਟਾਇ ।੫੦।
phir bandç jî ais uchârî. tum âô sabh lai talvârî.
jçkar tum tç patî na jâi. uskô tçgan sayôn sutô katâi.50.

ਦੋਹਰਾ : ਜੋ ਤੁਮ ਸਭ ਕਟਿ ਨਹਿੰ ਸਕੋ ਤੋ ਇਕ ਤੋ ਕਟ ਦਯੋ ਲਾਸ ।
ਪਰ ਧਯਾਨ ਨਿਜੇ ਸਿਰ ਵਲ ਕਰਯੋ ਮਤ ਤੁਮਰੋ ਸਿਰ ਹੁਇ ਨਾਸ ।੫੧।

dôhrâ : jau tum sabh kati nahin sakô tau ik tau kat dayô lâs.
par dhayân nijç sir val karyô mat tumrô sir hui nâs.51.

ਚੌਪਈ : ਤਬ ਜਾਇ ਵਕੀਲਨ ਰਾਜਨ ਸੁਨਾਈ । ਇਤ ਘਲ ਬੰਦੇ ਧਜਾ ਗਡਾਈ ।
ਸੋ ਸੁਨ ਰਾਜੇ ਅਚੰਭਤ ਭਏ । ਕਹੈਂ ਬੰਦੇ ਕੁਛ ਡਿਠ ਬੰਦ ਕਏ ।੫੨।

chaupâi : tab jâi vakîlan râjan sunâi. it ghal bandç dhajâ gadâi.
sô sun râjç achmbhat bhaç. kahain bandô kuchh dith band kaç.52.

ਦੇਵ ਦੇਵੀ ਨਿਜ ਲਗੇ ਮਨਾਵਨ । ਨਿਜ ਮੰਤ੍ਰਨ ਕੋ ਜਾਪ ਜਪਾਵਨ ।
ਕਹੈਂ ਸਵਾ ਪਹਰੇ ਬਾਦਹ ਆਵਹਿੰ । ਬੰਦੇ ਮੰਤ੍ਰਨ ਕੋ ਬਿਹੋ ਕਰਾਵਹਿੰ ।੫੩।
dçv dçvî nij lagç manâvna. nij mantarn kô jâp japâvan.
kahain savâ pahrô bâdah âvhin. bandç mantarn kô bihô karâvhin.53.

ਕਹੈਂ ਪੁਟੈਂ ਹਮ ਕਲ ਕੋ ਆਣ । ਹੁਤੋ ਬੰਦੇ ਜੀ ਜਾਣੀ ਜਾਣ ।
ਤੁਸੀਂ ਰਾਤ ਲੁਕ ਕੈ ਪਟਯੋ ਚਾਹੋ । ਹਮ ਤੁਮ ਕੋ ਦੇਉਂ ਯਹ ਭੀ ਰਾਹੋ ।੫੪।
kahain putain ham kal kô âna. hutô bandô jî jânî jân.
tusîn râit luk kai patyô châhô. ham tum kô dçun yah bhî râhô.54.

ਦੋਹਰਾ : ਨਿਸ ਉਨ ਦੁਸ਼ਟਨ ਆਨ ਕਰ ਲਾਇ ਲਯੋ ਸਭ ਜੋਰ ।
ਪਟਿ ਘੁਟਿ ਅਰ ਦਬਿ ਚੱਕ ਸਭ ਬਿਧ ਸੋਂ ਰਹਿਓ ਤੋੜ ।੫੫।

dôhrâ : nis un dushtan ân kar lâi layô sabh jôr.
pati ghuti ar dabi chakk sabh bidh sôn rahiô tôrd.55.

ਚੌਪਈ : ਲਾਸ ਕਟਨ ਕੋ ਤੇਗ ਚਲਾਈ । ਸੋਊ ਤੇਗ ਉਨ ਗਲ ਵਲ ਆਈ ।
ਸੋਊ ਮੋੜ ਵਹੁ ਮਯਾਨ ਕਰਾਹਿੰ । ਕਰ ਨਮਸਕਾਰ ਹੁਇ ਦੂਰ ਖੜਾਹਿੰ ।੫੬।

chaupâi : lâs katan kô tçgh chalâi. sôû tçgh un gal val âi.
sôû môrd vahu mayân karâhin. kar namsakâr hui dûr khardâhin.56.

ਕਹਿ ਲਾ ਦੇਖੋ ਆਏ ਜੁ ਹੋਰ । ਰਹਿ ਨਹਿੰ ਜਾਵੈ ਕਿਸ ਮਧ ਜੋਰ ।
ਦੇਖ ਜੋਹਿ ਸਭ ਸ਼੍ਰਮਿਦੇ ਭਏ । ਨਾਰ ਨਿਵਾਇ ਨਾਰਿਨ ਜਿਮ ਪਏ ।੫੭।
kahi lâ dçkhô âç ju hôra. rahi nahin jâvai kis madh jôr.
dçkh jôhi sabh sharmindç bhaç. nâr nivâi nârin jim paç.57.

ਦੋਹਰਾ : ਜੈਸੇ ਦੂਰੇ ਜਨਕ ਕੇ ਭਯੋ ਧਨੁਖ ਅਤਿ ਠਾਢ ।
ਚਕ ਥਕ ਸਭ ਰਾਜੇ ਨਠੋ ਭਈ ਧਜਾ ਤਿਮ ਗਾਢ ।੫੮।

dôhrâ : jaisç davârç janak kç bhayô dhanukh ati thâdh.
chak thak sabh râjç nathç bhaî dhajâ tim gâdh.58.

Accepting this condition, Banda Singh further informed them.
That they could as well come armed with their swords.
In case they failed in their attempt to uproot the flagpost,
They could try to cut it into pieces with their swords as well. (50)

Dohra : In case they failed even in this attempt to uproot the flagpost,
They could as well make an attempt to cut the supporting rope.
But he cautioned them to take care of their own heads,
In case they made an attempt to cut the rope with a sword. (51)

Chaupai : (After the first trial of strength), the hill chiefs representatives informed their masters,
That Banda Singh had planted a flagpost in a neutral territory.
Hearing these news, the hill chiefs felt extremely dumb founded,
And surmised that Banda Singh wielded powers to blind one's eyesight. (52)

The Hill chiefs then sought protection of gods and goddesses (against Banda Singh),
By chanting and reciting the several invocations to solicit their blessings.
They pretended to present themselves at the site the next day.
Expecting that blessings of hill gods would neutralise Banda's powers by that time. (53)

Banda Singh, being omniscient because of his spiritual powers,
Could see through their pretence of uprooting the flagpost the next say.
Since they conspired to dislodge the flagpost at night in darkness,
He gave them a choice of making an attempt under the cover of darkness as well. (54)

Dohra : Thus, arriving at the flagpost at night, these wicked hill chiefs,
Tried their utmost to dismantle Banda Singh's flagpost.
After trying every technique to uproot, pullout, lift, and bury it underground,
They tried every other method to dismantle and mutilate it. (55)

Chaupai : When a soldier tried to cut the supporting rope with a sword,
The sword, instead of cutting the rope, attempted to slit his own throat.
Putting the sword back into sheath after this vain attempt,
The soldier stood away scared after saluting the flagpost. (56)

Exposing their conspiracy Banda Singh challenged each one of them,
That the mightiest amongst them should try their utmost might.
Feeling extremely ashamed and crest fallen at their duplicity,
They left humbled like the veiled gentle women. (57)

Dohra : As in the court of an ancient Indian king Raja Janak⁸,
The Shiva's bow⁹ kept lying fixed firmly on the ground.
As all the mighty princes departed after failing to lift it,
Similarly, Banda Singh's planted flagpost kept standing firmly. (58)

- ਚੌਪਈ : ਪੁਨ ਕਹਿਲੂਰੀ ਐਸ ਫੁਰਮਾਯਾ । ਗੜ੍ਹ ਬਢ ਆਪਨ ਕਰੋ ਤਕੜਾਯਾ ।
ਜੇਤਿਕ ਫੌਜ ਵੜੈ ਲਯੋ ਵਾੜ । ਔਰ ਬਾਈ ਰਾਜਨ ਲਯੋ ਪਾਸ ਖਾੜ ।੫੯ ।
- chaupaî : pun kahilûrî ais phurmâyâ. gardah badh âpan karô takrdâyâ.
jçtik phauj vardai layô vârda. aur bâi râjan layô pâs khârd.59.
- ਦੋਹਰਾ : ਹਾਥੀ ਖੜ੍ਹਾਯੋ ਦਰ ਕੰਸ ਜਿਮ ਤਖਤੇ ਖੂਬ ਅੜਾਇ ।
ਬਘੇਰਾ ਸਿੰਘ ਇਕ ਤੀਰ ਸੋਂ ਦੇਵੈ ਸਭਨ ਗਿਰਾਇ ।੬੦ ।
- dôhrâ : hâthî khardhâyô dar kans jim takhtç khûb ardâi.
baghçrâ singh ik tîr sôn dçvai sabhan girâi.60.

(ਅੱਗ ਲਗਣ ਦੀ ਭਵਿਖ ਬਾਣੀ)

(agg lagan dî bhavikh bânî)

- ਦੋਹਰਾ : ਤੋਂ ਬੰਦੇ ਜੀ ਇਮ ਕਹਯੋ ਮੰਡੀ ਵਾਲ ਵਜੀਰ ਬੁਲਾਇ ।
ਲੱਗੁਗੁ ਕਲ ਕੋ ਘਰ ਤੁਮੈ ਅਗਨ ਅਕਾਸ਼ੋ ਆਇ ।੬੧ ।
- dôhrâ : tau bandç jî im kahyô mandî vâl vajîr bulâi.
laggûgû kal kô ghar tumai agan akâshô âi.61.
- ਚੌਪਈ : ਤੂੰ ਨਿਜ ਰਾਜੈ ਪੈ ਖਬਰ ਕਰ ਦੇਹਿ । ਕਰ ਉਪਾਉ ਰਖ ਪਾਣੀ ਭਰ ਤੇਹਿ ।
ਗ੍ਰੀਬਨ ਕੈ ਘਰ ਲਗੈ ਨ ਆਗ । ਤੋਂ ਰਾਜੇ ਸਭ ਜਲ ਜਾਗ ।੬੨ ।
- chaupaî : tûn nij râjajai pai khabar kar dçhi. kar upâu rakh pâñi bhar tçhi.
gârîban kai ghar lagai na âga. tau râjç sabh jal jâg.62.
- ਦੋਹਰਾ : ਤੋਂ ਬਜੀਰ ਸੁਨਿ ਸਭ ਕਹੀ ਰਾਜੇ ਜਤਨ ਸੁ ਕੀਨ ।
ਰਾਤ ਅਪੀ ਵਡ ਵਾਉ ਵਗੀ ਮਿਲ ਦੋਇਅਨ ਛਾਰ ਸੁ ਕੀਨ ।੬੩ ।
- dôhrâ : tau bajîr suni sabh kahî râjç jatan su kîn.
rât adhî vad vâu vagî mil dôian chhâr su kîn.63.
- ਚੌਪਈ : ਔਰ ਲੋਕਨ ਵਲ ਜਬ ਅਗ ਗਈ । ਪਰਯੋ ਮੀਂਹ ਤਬ ਸੋ ਬੁਝ ਗਈ ।
ਸਿਧ ਸੈਨ ਮਨ ਚਿੰਤਾ ਆਈ । ਕਰਾਮਾਤ ਬੰਦੇ ਪਿਖ ਲਈ ।੬੪ ।
- chaupaî : aur lôkan val jab ag gâi. paryô mînh tab sô bujh gâi.
sidh sain man chintâ âi. karâmât bandç pikh lai.64.

ਘਲ ਹਲਕਾਰੇ ਲਯੋ ਬਜੀਰ ਬੁਲਾਇ । ਸਾਥੋਂ ਬੰਦਯੋਂ ਲੜਯੋ ਨ ਜਾਇ ।
ਤੋਂ ਉਨ ਮਿਥਯੋ ਮਿਲਨ ਕੋ ਸਾਜ । ਗਈ ਕਹਲੂਰੋਂ ਫੌਜ ਉਸ ਭਾਜ ।੬੫ ।

ghal halkârç layô bajîr bulâi. sâthôn bandyôn lardyô na jâi.
tau un mithyô milan kô sâja. gâi kahlûrôn phauj us bhâj.65.

- Chaupai : Thereafter, the Hill chief of Kahloor issued such orders,
That they should fortify their forts as best as they could,
They should post as many soldiers inside these forts as these could hold,
As well as encircle these forts with the armed columns of twenty-two Hill states. (59)
- Dohra : As the wicked king Kans¹⁰ (the king of Mathura), had posted elephants at the gates,
And sealed all the entrances to his well-fortified castle;
S. Baghar Singh (with Banda Singh's blessings) would shoot a single arrow,
And was likely to bring down all the defences of Hill chiefs. (60)

**Banda Singh Prediction About
Fire Breaking out**

- Dohra : Then calling the prime minister of the Hill state of Mandi,
Banda Singh made the following prediction about this fate.
That his palace would catch fire and get burnt the next day,
With the touch of the spark from lightening in the skies. (61)
- Chaupai : The prime minister must inform his hill chief well in advance,
So that he might store plenty of water to extinguish the fire.
Banda Singh predicted that the fire would not burn poor people's dwellings,
While the Mandi chief's abode would get completely torched. (62)
- Dohra : After getting this information, the prime minister informed his hill chief,
Who made every possible arrangement (to escape the predicted calamity).
As high velocity wind started blowing at around mid-night.
Both the elements (fire and wind) reduced the king's palace to ashes. (63)
- Chaupai : When the fire started spreading out towards other people's houses (with the change of wind),
It was immediately doused off with onset of pounding rain.
Thus, Sidh Sain, the Hill chief of Mandi felt extremely concerned,
After experiencing the truth and veracity of Banda Singh's predictions. (64)
- Despatching his messengers, he summoned back his prime minister,
Since he realised the futility of waging a war against Banda Singh.
As he started making plans to see and negotiate with Banda Singh,
His troops also deserted the Kahloor Hill chief's castle. (65)

੪੯. ਕਹਿਲੂਰੀਆਂ ਦਾ ਪ੍ਰਸੰਗ
(ਪੰਜਾਂ ਸਿੰਘਾਂ ਨੇ ਕਹਿਲੂਰੀਆਂ ਦਾ ਆਕੀ ਕਿਲਾ ਤੋੜ ਦੇਣਾ)
(‘ਮਾਰੇ ਤੇਰਾਂ ਸੈ ਕਹਲੂਰੀਏ ਤਾਂਹਿ’)

49. kahlûrîân dâ parsnga
(panjân singhân nç kahlûrîân dâ âkî kilahâ tôrd dçnâ)
(‘mârç tçrân sai kahlûrîç tânhi’)

ਦੋਹਰਾ : ਆਗੈ ਸੁਨਹੁ ਪ੍ਰਸੰਗ ਫਿਰ ਜੋ ਕਹਿਲੂਰੀਅਨ ਸੀਸ ਵਿਹਾਇ ।
ਤੇਰਾਂ ਸੋ ਮੀਏਂ ਚੀਏਂ ਕੱਟੇ ਸੁ ਖੂਬ ਬਣਾਇ ।੧।
dôhrâ : âgai sunhu parsang phir jô kahlûrîân sîs vihâi.
tçrân sau mîçn chîçn kattç su khûb banâi.1.

ਚੌਪਈ : ਤਬ ਬੰਦੇ ਕਹਲੂਰੀਅਨ ਫੁਰਮਾਯੋ । ਤੁਮ ਭੀ ਅਪਨੇ ਬਲ ਦਿਖਾਓ ।
ਕੋ ਅਪਨੇ ਗੜੁ ਆਕੀ ਕਰੋ । ਬਾਈ ਜਲੰਧੀਏ ਸਭ ਮਧ ਵੜੋ ।੨।
chaupaî : tab bandç kahlûrîân phurmâyô. tum bhî apnç bal dikhâô.
kô apnô gardah âkî karô. bâi jalndharîç sabh madh vardô.2.

ਪੰਜ ਭੁਜੰਗੀ ਤੁਮ ਲਏਂ ਮਾਰ । ਤੋ ਤੁਮ ਛਡ ਫਿਰ ਜਾਓ ਪਹਾਰ ।
ਜੋ ਤੁਮ ਉਨ ਤੈ ਮਰੇ ਸੁ ਨਾਂਹਿ । ਤੋ ਹਮ ਪ੍ਰਬਤਨ ਕੋ ਛਡ ਜਾਹਿੰ ।੩।
pañj bhujngî tum laçn mâra. tau tum chhad phir jâô pahâr.
jau tum un tai marô su nânhi. tau ham parbtan kô chhad jâhin.3.

ਜੋ ਮਾਂਗੋ ਸੋ ਦੇਉਂ ਮੈਂ ਤਾਂਹਿ । ਇਮ ਹਮ ਸੋ ਤੁਮ ਲਯੋ ਠਹਿਰਾਇ ।
ਤੋ ਕਹਲੂਰੀਅਨ ਸੋਊ ਕੀਆ । ਗੜ ਕਹਲੂਰ ਕਰ ਆਕੀ ਲੀਆ ।੪।
jô mângô sô dçun main tânhi. im ham sau tum layô thahirâi.
tau kahlûrîân sôû kîâ. gard kahlûr kar âkî lîâ.4.

ਦੋਹਰਾ : ਡਰੋਲ ਮਝੇਲੂ ਨਾਗਲੂ ਨੰਡੇ ਸੁਹਲ ਝੰਡਵਾਲ ।
ਕਨੇਤਿ ਡਿਛੰਨ ਚਿਲਾਹਿਲੇ ਬਲੜ ਪੰਮੇ ਡਢਵਾਲ ।੫।
dôhrâ : darôl majhçlû nâglû nandç suhal jhandvâl.
kançti dichhann chilâhilç balard pammç dadhvâl.5.

ਤੇਰਾ ਸੋ ਮੀਏਂ ਚੀਏਂ ਮਧ ਗੜੁ ਲੀਏ ਸੁ ਵਾੜ ।
ਸਪਤ ਗਜਨ ਸਿਰ ਬੰਧ ਤਵੇ ਕੀਨੇ ਰਸਤੇ ਖਾੜ ।੬।
tçrâ sau mîçn chîçn madh gardah lîç su vârd.
sapat gajan sir bandh tavç kînc rastç khârd.6.

ਚੌਪਈ : ਜੈਸ ਖੜੋ ਕੰਸ ਕੁ ਬਲੀ ਗਜ ਕੀਨੋ । ਪਿਲਾਇ ਸ਼ਾਬ ਬਹੁਤ ਉਨ ਦੀਨੋ ।
ਬਹੁ ਦੂਬ ਦੇਣ ਮਹਾਵਤਨ ਕਹਯੋ । ਆਵਤ ਸਿੰਘਨ ਮਾਰ ਸੁਟਯੋ ।੭।
chaupaî : jais khardô kans ku balî gaj kînô. pilâi sharâb bahut un dînô.
bahar darb dçn mahâvatan kahyô. âvat singhan mâr sutyô.7.

ਦੋਹਰਾ : ਰਾਜੈ ਔਰ ਰਜੌਰੀਆਂ ਲਏ ਸੁ ਗਿਰਦ ਬਹਾਇ ।
ਦਾਰੂ ਸਿੱਕੋ ਬ੍ਰਤਾਇ ਕਰ ਔਰ ਖਰਚ ਬਹੁ ਪਾਇ ।੮।

Episode 49
The Episode About Hill chief of Kahloor
(How the five Singhs broke through the fortified castle of Kahloor's chief)
(How thirteen hundred soldiers of Kahloor chiefs were massacred)

- Dohra : Now, dear readers, let us read further the episode of Kahloor,
How and what happened to the Kahloor chief (amidst his fortifications)?
How thirteen hundred soldiers of "Mian" Rajput's martial stock,
Were brutally and systematically slaughtered (by the Khalsa). (1)
- Chaupai : (After subduing the Mandi Chief), Banda Singh addressed the Kahloor chief,
That he must get ready to display the military feats of his forces.
He challenged them to make his forts fortified and impregnable,
And defend these forts with the troops of twenty-two states of Jalandhar principality.(2)
- In case Banda Singh's five (Nihang) Singhs were able to defeat all his troops,
Then the hill chiefs must admit defeat and vacate the hill regions.
But in case these five Singhs failed to defeat and drive them away,
Then Banda Singh and his forces would withdraw forever from the hill areas. (3)
- He would also pay as much ransom as he (the Kahloor chief) dictated.
But they must enter into a firm deal on these terms.
(Exercising the second option), the Kahloor chief decided to defy Banda Singh,
And fortified his fort in defiance of Banda Singh's dictat. (4)
- Dohra : He assembled the forces of the Rajput clans of Darol, Majhailu and Mangloo,
As well as those of Nanday¹, Sohal and Jhandwal Rajput clans.
These troops also included Kanait, Dichhan and Chihhaley tribes,
As well as those of Ballarh, Pammass and Dadwal Rajput troops. (5)
- Thirteen hundred Muslim convert Rajputs of Mian caste,
Were positioned inside the fortified forts.
Seven elephants with protective shields mounted on their heads,
Were positioned to guard the fortress's enterances. (6)
- Chaupai : As Kans had positioned a mighty elephant Kubli to guard his palace's entrance,
Similarly, Kahloor chief positioned elephants in a highly inebriated state.
Asking them to crush the raiding Singhs under the feet of drunken elephants,
The Kahloor chief pledged to reward the elephants Mahawats lavishly for this deed. (7)
- Dohra : Inviting the troops of Hill chief of Rajauri and several other hill states,
He made them take positions around his highly fortified palace.

- dôhrâ : râñjai aur rajaurîân laç su girad bahâi.
dârû sikkô bartâi kar aur kharach bahu pâi.8.
- ਚੋਪਈ : ਇਤ ਬੰਦੈ ਜੀ ਪੰਜ ਸਿੰਘ ਤੋਰੇ । ਘਤ ਆਪਨ ਬਚਨਨ ਕੇ ਜੋਰੇ ।
ਉਨ ਪਾਂਚਨ ਕੇ ਨਾਮ ਸੁਨਾਉ । ਭਿੰਨ ਭਿੰਨ ਉਨ ਪੌਰਖ ਗਾਉ ।੯।
- chaupaî : it bandai jî panj singh tôrç. ghat âpan bachnan kô jôrç.
un pânchan kô nâm sunâûn. bhinn bhinn un paurakh gûûn.9.
- ਦੋਹਰਾ : ਬਾਘੜ ਸਿੰਘ ਸਿੰਘ ਕੇਹਰੇ ਸਿੰਘ ਰਣਜੀਤ ਰਣਜੋਰ ।
ਬਜਰ ਸਿੰਘ ਪੰਚਮ ਸਦਯੋ ਬਿਨ ਸਦਯੋ ਚੜਯੋ ਪੰਥ ਔਰ ।੧੦।
- dôhrâ : bâghard singh singh kçhrô singh ranjît ranjôr.
bajar singh pañcham sadyo bin sadyô chardyô panth aur.10.
- ਚੋਪਈ : ਪਾਂਚਨ ਕੇ ਸੱਦ ਯੋ ਬਰ ਦਯੋ । ਤੁਮ ਕੇ ਮੌਤ ਨ ਸ਼ਸਤ੍ਰਨ ਪਯੋ ।
ਤੁਮੈ ਅਮੋਘ ਬਾਣ ਹਮ ਦਯੋ । ਹੋਹਿ ਕਾਜ ਜੋ ਮਨ ਚਿਤ ਮਯੋ ।੧੧।
- chaupaî : pânchan kô sadd yau bar dayô. tum kô maut na shastarn payô.
tumai amôgh bân ham dayô. hôhi kâj jô man chit mayô.11.
- ਬਾਘੜ ਸਿੰਘ ਕੇ ਐਸ ਬਤਾਯੋ । ਰਸਤੈ ਫੌਜ ਲੜੈ ਉਸ ਘਾਯੋ ।
ਕੇਹਰ ਸਿੰਘ ਕੇ ਦੂੈ ਹਸਤੀ ਸੌਪਾਏ । ਇਕੈ ਬਾਣਸੋਂ ਦਯੋ ਗਿਰਾਏ ।੧੨।
bâghard singh kô ais batâyô. rastai phauj lardai us ghâyô.
kçhar singh kô davai hastî saumpâç. ikai bânsôn dayô girâç.12.
- ਦੋਹਰਾ : ਰਣਜੋਰ ਸਿੰਘ ਰਣਜੀਤ ਸਿੰਘ ਬਾਕੀ ਤਿਨ ਦਯੋ ਡਾਲ ।
ਇਕ ਇਕ ਸਿੰਘ ਇਕ ਬਾਣ ਛਡਿ ਦਿਖਾਯੋ ਅਦਭੁਤ ਖਯਾਲ ।੧੩।
- dôhrâ : ranjôr singh ranjît singh bâkî tin dayô dâl.
ik ik singh ik bân chhadi dikhâyô adbhut khayâl.13.
- ਬਜਰ ਸਿੰਘ ਕੇ ਇਮ ਕਹਯੋ ਤੂੰ ਇਮ ਬਾਣ ਚਲਾਉ ।
ਤਖਤੈ ਚਾਰੋਂ ਚੂਲ ਸੋਂ ਇਕ ਹੀ ਚੋਟ ਤੁੜਾਉ ।੧੪।
bajar singh kô im kahyô tûn im bân chalâu.
takhtai chârôn chûl sôn ik hî chôt turdâu.14.
- ਚੋਪਈ : ਤਉ ਸਿੰਘ ਉਠਿ ਪੰਚ ਸਿਧਾਰੇ । ਭਈ ਖਬਰ ਯੋਂ ਪੰਥ ਮਧ ਸਾਰੇ ।
ਸੋਰ ਮਸ਼ੋਰਾ ਉਠ ਸਬਹਨ ਕੀਓ । ਪੰਥ ਬੰਦੈ ਅਗੈ ਆ ਕਹਿਓ ।੧੫।
- chaupaî : taû singh uthi panch sidhârç. bhaî khabar yaun panth madh sârç.
shôr mashôrâ uth sabhan kîô. panth bandai aggai â kahiô.15.
- ਲਰਨ ਮਰਨ ਠੌਰ ਹਮ ਪਲਚਾਯੋ । ਫਤੈ ਓਰ ਅਬ ਉਨੈ ਤੁਰਾਯੋ ।
ਹਮ ਕੇ ਕਿਮ ਅਬ ਕੀਯੋ ਨਕਾਰੇ । ਹਮ ਭੀ ਜਾਵੈਂ ਉਨ ਹੀ ਨਾਰੇ ।੧੬।
laran maran thaur ham palchâyô. phatai ôr ab unhai turâyô.
ham kô kim ab kîyô nakârç. ham bhî jâvain un hî nârç.16.

He not only equipped these forces with lots of arms and ammunition.
But also paid them large sums of money (for rendering military assistance). (8)

Chaupai : From his side, Banda Singh despatched five of his Singhs,
After empowering each one of them with his own spiritual powers.
Let me record the names of those five chosen and blessed Singhs,
And the kind of prowess with which each one of them had been blessed. (9)

Dohra : While S. Baghar Singh and S. Kehar Singh were the first two among them,
S. Ranjit Singh and S. Ranjor Singh held the third and fourth positions.
While S. Bajjar Singh was allotted the fifth position among these five,
A large number of Singhs accompanied these five Singhs voluntarily. (10)

Chaupai : Showering his blessings on these chosen and beloved Singhs,
Banda Singh guaranteed that no weapon could ever hurt them fatally.
He invested each one of them with such an effective arrow,
Which will definitely hit and destroy their desired and chosen target. (11)

He directed Baghar Singh (to clear their passage through enemy columns),
And shoot his arrow and destroy the forces that blocked their passage.
Kehar Singh was directed to deal with the two guarding elephants,
And shoot both of these elephants with the shooting of a single arrow. (12)

S. Ranjor Singh and S. Ranjit Singh were allotted the task of,
Dealing with rest of the five guarding elephants and shooting them down.
Each one of them must shoot their individually allotted arrows,
And make a display of the miraculous power of these arrows. (13)

Finally Banda Singh addressed S. Bajjar Singh in the same vein,
As to how he should accomplish the task allotted to him.
He must shoot his allotted arrow from such a position,
That the four doors of the enemy's fort must get dismantled from their hinges. (14)

Chaupai : So, as these five Banda Singh's empowered Singhs proceeded on their mission.
The news of their departure spread throughout the entire Khalsa force,
(Feeling agitated) and making a vocal protest against such a partial selection,
The Khalsa Panth approached Banda Singh (led by their leading veterans). (15)

Reminding him of his deputing them to fight in the bloody war (at Sirhind),
They accused him of favouring outsiders at the time of tasting victory.
Blaming him of considering them as unfit and unworthy of honour,
They insisted on participating in that mission along with the selected five. (16)

ਮਗਰੇ ਪੰਥ ਹੱਲਾ ਕਰ ਦਿਯੋ । ਹਲਾ ਹਲਾ ਕਰ ਪੰਥ ਚੜ੍ਹ ਗਯੋ ।
ਪ੍ਰਥਮ ਪੰਜੇ ਸਿੰਘ ਪਹੁੰਚੇ ਜਾਏ । ਰਸਤੇਦਾਰ ਸੋ ਰਹੇ ਦੜਾਇ ।
ਕਹੈਂ ਜਾਂਦੀ ਕਿਮ ਗਲ ਪਾਵੈਂ ਬਲਾਇ ।੧੭।
magrç panth hallâ kar diyô. halâ halâ kar panth chardah gayô.
partham pañje singh pahuñche jâç. rastçdâr sô rahç dardâi.
kahain jândî kim gal pâvain balâi.17.

- ਦੋਹਰਾ : ਕੇਹਰ ਸਿੰਘ ਆਗੈ ਟੁਰਯੋ ਔਰ ਸਿੰਘ ਦੁਇ ਸਾਥ ।
ਇਕ ਇਕ ਤੀਰ ਤੀਛਨ ਛੋਡੇ ਭੰਨੇ ਸਤ ਫੀਲਨ ਮਾਥ ।੧੮।
dôhrâ : kçhar singh âgai turyô aur singh dui sâth.
ik ik tîr tîchhan chhadç bhannç sat filan mâth.18.
- ਚੌਪਈ : ਬਜਰ ਸਿੰਘ ਤਉ ਅਗੈ ਸਿਧਾਯੋ । ਇਕੈ ਬਾਨ ਸੋ ਦੋਉ ਦਰਿ ਪਾਟਿ ਗਿਰਾਯੋ ।
ਚਾਰੋਂ ਚੂਲਯੋਂ ਤੋੜ ਸੁ ਗਯੋ । ਗੜੀ ਮੱਧ ਥਰਥਲੋ ਪਯੋ ।੧੯।
chaupaî : bajar singh tau agai sidhâyô. ikai bân sau dôu dari pâti girâyô.
chârôn chûlyôn tôrd su gayô. gardhî maddh tharthallô payô.19.
- ਤੋ ਲੋ ਦਲ ਖਾਲਸੈ ਕੇ ਆਯੋ । ਜੋ ਉਨਿ ਲਭਯੋ ਸੁ ਕੱਟ ਗਿਰਾਯੋ ।
ਦੇਖਿ ਭਜਤ ਤਿਨ ਲੀਨੇ ਘੇਰ । ਜਿਉਂ ਹੁਤੇ ਮਰਹਮ ਸਿੰਘ ਸਰਸੋ ਬੇਰ ।੨੦।
tau lau dal khâlsai kô âyô. jô uni labhyô su katt girâyô.
dçkhi bhajat tin lîñç ghçra. jiun hutç marham singh sarsô bçr.20.
- ਦੋਹਰਾ : ਤਿਉਂ ਸਿੰਘਨ ਸਮਸ਼ੋਰ ਫੜ ਕੱਟ ਦੇ ਧਰ ਕਰ ਦੀਨ ।
ਔਰਨ ਕੇ ਹਥ ਜੋ ਲਗੇ ਜਾਨ ਛੋਡ ਲਏ ਛੀਨ ।੨੧।
dôhrâ : tiun singhan shamshçr phard katt dô dhar kar dîn.
auran kç hath jô lagç jân chhôd laç chhîn.21.
- ਚੌਪਈ : ਤੋ ਬੰਦੇ ਜੀ ਗੈਲ ਚਢ ਆਯੋ । ਰਾਜਾ ਨਠੇ ਦੇਖ ਦਲ ਗੈਲੋ ਖੜਾਯੋ ।
ਨਠੈ ਗੈਲ ਕਹਯੋ ਪੜਨੋ ਨਾਂਹਿ । ਮਾਰੇ ਤੇਰਾਂ ਸੈ ਕਹਲੂਰੀਏ ਤਾਂਹਿ ।੨੨।
chaupaî : tau bandô jî gail chadh âyô. râjâ nathç dçkh dal gailô khardâyô.
nathai gail kahyô pardnô nânhi. mârç tçrân sai kahlûrîç tânhi.22.
- ਖਾਤੇ ਤੇਰਾਂ ਤਹੀਂ ਪੁਟਾਇ । ਸੋ ਸੋ ਗਿਨ ਕੈ ਦਏ ਦਬਾਇ ।
ਤਬ ਬਿਲਾਸਪੁਰੈ ਵਲ ਬੰਦਾ ਧਾਯੋ । ਮਾਰ ਲੂਟ ਤਉ ਫੂਕ ਗਿਰਾਯੋ ।੨੩।
khâtç tçrân tahîn putâi. sau sau gin kai daç dabâi.
tab bilâspurâi val bandâ dhâyô. mâr lût taû phûk girâyô.23.
- ਸਪਤਧਾਰ ਮਧ ਪਰ ਗਈ ਧਾਂਕ । ਸਭਨ ਮਿਲਨ ਕਹਿ ਘੱਲਯੋ ਵਾਕ ।
ਹਮ ਤੋ ਹੁਤੇ ਘਰ ਸਿਖ ਗੁਰ ਕੇਰੇ । ਹੁਤੇ ਕੀਏ ਗੁਰ ਕਹਲੂਰੀਅਨ ਭੇਰੇ ।੨੪।
saptadhâr madh par gâi dhânka. sabhan milan kahi ghallyô vâk.
ham tau hutç ghar sikh gur kçrç. hutç kîç gur kahlûrîan bhçrç.24.
- ਇਮ ਕਹਿ ਕੇ ਸਭ ਹੀ ਮਿਲ ਪਏ । ਟਕੇ ਪਤਸ਼ਾਹੀ ਸਭ ਭੇਜਤ ਭਏ ।
ਹੋਇ ਸਿੱਖ ਜੋ ਪੈਸਾ ਦੇਇ । ਬੰਦੇ ਤੇ ਵਹਿ ਮੁਹਰਾਂ ਲੇਇ ।੨੫।

So the Khalsa Panth forces also launched an attack on their own,
And proceeded towards Kahloor amidst a lot of din and shout.
As the group of first five chosen Singhs arrived at the battle site,
The outer enemy columns guarding the periphery did not put up any resistance.
(Considering discretion to be the better part of valour), they preferred to look
away.(17)

Dohra : S. Kehar Singh launched the main attack against the fortified hill chief's fort,
Accompanied by the other two companions (Ranjor Singh and Ranjit Singh).
As each one of them shot their sharp arrows invested with miraculous powers,
They pierced through the heads of seven elephants guarding the fort. (18)

Chaupai : Then S. Bajjar Singh marched forward (to take an aim),
And brought down both the entrance doors with the shooting of a single arrow.
As all the four segments of the two doors came out of their hinges,
Panick and chaos struck those who were inside this fortified fort. (19)

In the mean time, the Khalsa Panth contingents also entered the fort,
And they made a mince-meat of those who came in their way.
They also encircled and withheld those who tried to desert and flee,
As these were the troops who had supported the Mughal troops on the banks of Sirsa.(20)

Dohra : Thus, the Khalsa forces slaughtered and massacred these hill troops,
By brandishing and wielding their mighty swords (and spears).
Those who surrendered with folded hands (before the Singhs),
Their lives were spared after robbing them (of their weapons and horses). (21)

Chaupai : Seeing the hill chiefs deserting the fort and the Khalsa Singhs withholding them,
Banda Singh also mounted his horse and arrived at the scene.
He prohibited the Singhs from withholding those running from the field,
But thirteen hundred soldiers of Kahloor's force were already killed. (22)

He ordered for thirteen mass graves to be dug out at the spot,
And burried hundred dead bodies together into each grave.
Then Banda Singh marched forward with his force towards Bilaspur.
And captured Bilaspur after a large scale arson and plunder. (23)

Banda Singh's terror spread to such an extent among the seven hill states,
That each one of these principalities sent their representatives to negotiate with him.
They pleaded that they had always been followers of the Sikh Gurus,
But they were involved into confrontation with the Sikh Guru by Kahloor's chief. (24)

With these pleadings, all of them accepted Banda Singh's sovereignty,
And started paying their revenue collections to him (instead to the Mughals),

im kahi kç sabh hî mil paç. takç patshâhî sabh bhçjat bhaç.
hôi sikkh jô paisâ dçi. bandç tç vahi muhrân lçi.25.

ਦੁੱਧ ਸੁਖੇ ਤਿਸ ਮਿਲੈ ਸੁ ਦੁੱਧ । ਪੁਤ ਮੰਗੇ ਪੁਤ ਆਵੈ ਸੁੱਧ ।
ਦੁਖੀਏ ਦੁਖ ਹੋਵੈ ਤਿਸ ਦੂਰ । ਧਨ ਮਾਂਗੈ ਘਰ ਹੁਇ ਭਰਪੂਰ ।੨੬।
duddh sukhç tis milai su duddha. put mangç put âvai suddh.
dukhîç dukh hôvai tis dûra. dhan mângai ghar hui bharpûr.26.

ਸਿੰਘ ਪੰਜਨ ਤੇ ਅਰਦਾਸ ਕਰਾਵੈ । ਜੋਊ ਮਾਂਗੈ ਸੋਊ ਦਿਵਾਵੈ ।
ਦੇਵ ਭੂਤ ਮੁਖ ਦੇਖੈ ਜਾਇ । ਰਹੈ ਨਹੀਂ ਜੋ ਹੋਵੈ ਬੁਲਾਇ ।੨੭।
singh pañjan te ardâs karâvai. jôû mângai sôû divâvai.
dçv bhût mukh dçkhai jâi. rahai nahîn jô hôvai bulâi.27.

ਸਿਧ ਪਰਬਤੀ ਰਹੇ ਸਿਧ ਲਾਇ । ਬੰਦਾ ਸਭ ਤੇ ਅਧਿਕ ਸਦਾਇ ।
ਜੋ ਚਿਤਵਤ ਕੇ ਦੂਰੋਂ ਆਵੈ । ਬੰਦਾ ਚਿਤ ਕੀ ਬਾਤ ਬਤਾਵੈ ।੨੮।
sidh parbatî rahç sidh lâi. bandâ sabh tç adhik sadâi.
jô chitvat kô dûrôn âvai. bandâ chit kî bât batâvai.28.

ਦੋਹਰਾ : ਆਇ ਮਿਲੈ ਜੋ ਪ੍ਰਥਮ ਹੀ ਤਿਹ ਬੰਦਾ ਸੁਖ ਦੇਇ ।
ਆਇ ਮਿਲੇ ਭਿੜ ਲੜ ਜੋਊ ਤਿਸ ਕੁਛ ਬਖਸ਼ੇ ਕੁਝ ਲੇਇ ।੨੯।

dôhrâ : âi milai jô partham hî tih bandâ sukhu dçi.
âi milç bhird lard jôû tis kuchh bakhshç kujh lçi.29.

ਚੌਪਈ : ਗੁਰੂ ਕੋਟ ਲੋ ਬੰਦਾ ਗਯੇ । ਤਿਹ ਥਾਂ ਥਾਣਾ ਬੰਦੇ ਕਯੇ ।
ਸੁਖਤੋੜ ਆਇ ਬੰਦੇ ਜੀ ਮਿਲੇ । ਭਏ ਨਦੋਣੀ ਵਕੀਲ ਤਹਿੰ ਭਲੇ ।੩੦।

chaupaî : gurû kôt lau bandâ gayô. tih thân thânâ bandç kayô.
sukhtçrd âi bandai jî milç. bhaç nadaunî vakîl tahin bhalç.30.

ਹੁਤ ਚੁਕੇ ਪਾਤਿਸ਼ਾਹੀ ਸੋਊ ਲੀਓ ਖਜਾਨੇ । ਕੋਊ ਚੜਾਵੈ ਦੇਇ ਬਹਾਨੇ ।
ਤਿਨਕੈ ਬੰਦਾ ਕਿਰਪਾ ਕਰੇ । ਵਕੀਲ ਰਹੇ ਤਿਸ ਪਾਸੇ ਖਰੇ ।੩੧।
hut chukô pâtishâhî sôû lîô khajânô. kôû chardâvai dçi bahânô.
tinkai bandâ kirpâ karç. vakîl rahç tis pâsç kharç.31.

ਦੋਹਰਾ : ਨਿੱਤ ਨਕੀਬ ਬੁਲਾਇ ਸੋ ਇਤ ਬਿਧ ਹੋਕਾ ਦੁਆਇ ।
ਇਤਨੇ ਕਰੇ ਨ ਕੰਮ ਤੁਮ ਸੋ ਮੈਂ ਦਿਓਂ ਬਤਾਇ ।੩੨।

dôhrâ : nitt nakîb bulâi sô it bidh hôkâ davâi.
itnç karô na kamm tum sôn main diôn batâi.32.

ਚੌਪਈ : ਇਸਤ੍ਰੀ ਤਨ ਜੋ ਗਹਿਣਾ ਹੋਈ । ਤਾਂਕੋ ਹਾਥ ਨਾ ਲਾਓ ਕੋਈ ।
ਪੁਰਸ਼ ਪੁਸ਼ਾਕ ਔ ਸਿਰ ਕੀ ਪਾਗ । ਇਨ ਭੀ ਕੋਈ ਹੱਥ ਨ ਲਾਗ ।੩੩।

chaupaî : istarî tan jô gahinâ hôî. tânkô hâth nâ lâô kôî.
purash pushâk au sir kî pâga. in bhî kôî hatth na lâg.33.

Whosoever professed to be his follower had to make a token payment,
And was immediately rewarded with gold coins by Banda Singh. (25)

While those who prayed for prosperity were blessed to be prosperous,
Other who prayed for a male issue were blessed with the boon of a son.
While those suffering from bodily afflictions got cured of sickness,
Others who prayed for money were enriched with wealth and lucre. (26)

Whosoever pleaded before five Singhs to pray on his behalf,
He was blessed to have his cherished desires duly fulfilled.
While all kinds of ghosts and evil spirits disappeared at his sight,
Every other kind of malediction also disappeared under his influence. (27)

Although the Siddhas exercised their spiritual powers (to neutralise his influence),
Banda Singh proved for more superior in wielding his spiritual powers,
Whosoever came from a far off place with a secret desire in his mind,
Banda Singh could predict his innermost secret desire. (28)

Dohra : Whosoever surrendered without any conditions to his sovereignty,
He was profusely rewarded with material comforts by him,
But the one who surrendered after a bout of armed confrontation,
He was also pardoned after a token penalty and then rewarded. (29)

Chaupai : After advancing upto the spot of Gurukot among the hills,
Banda Singh stationed him (and his forces) at this place.
While the hill chief of Suket principality paid his obeisance personally,
The Hill chief of Nadaun sent his representatives (for negotiations). (30)

While they deposited their already collected revenue collections in his treasury,
Many others made payments on one or the other pretext.
While Banda Singh showered his blessings and grace on them,
They remained in attendance to carry on any of his errands. (31)

Dohra : Summoning the services of a public crier every day,
He would make several kinds of announcements (in the region).
Prohibiting the public from indulging into certain undesirable activities,
He would make a public pronouncement against their indulgence. (32)

Chaupai : People were strictly warned against laying their hands on,
A woman who happened to walk wearing jewellery.
They were also prohibited from humiliating anybody,
By disrobing anybody publically or touching anybody's turban. (33)

੫੦. ਮੰਡੀ ਵਾਲੇ ਰਾਜੇ ਕਾ ਪ੍ਰਸੰਗ
(‘...ਹੈ ਕਰਮਾਤੀ ਬੰਦਾ ਆਯਾ’)
50. mandî vâlç râjç kâ parsnga
(‘...hai karâmâtî bandâ âyâ’)

- ਦੋਹਰਾ : ਮੰਡੀ ਵਾਲੇ ਸੁੱਧ ਸੈਣ ਰਾਜਾ ਬਡਾ ਸਦਾਇ ।
ਸੋਊ ਮਿਲਿਓ ਭਾਂਤਿ ਜਿਉਂ ਸੇ ਮੈਂ ਦਿਉਂ ਬਡਾਇ ।੧।
dôhrâ : mandî vâlô suddh sain râjâ badâ sadâi.
sôû miliô bhânti jiun sô main diûn batâi.1.
- ਚੌਪਈ : ਮੰਡੀ ਵਾਲੇ ਯੋਂ ਸੁਣ ਪਾਯਾ । ਹੈ ਕਰਮਾਤੀ ਬੰਦਾ ਆਯਾ ।
ਕਰਮਾਤ ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ਦਈ । ਅਕਾਲ ਕ੍ਰਿਪਾ ਹੈ ਜਿਨ ਪਰ ਭਈ ।੨।
chaupâi : mandî vâlç yaun sun pâyâ. hai karmâtî bandâ âyâ.
karmât gur gôbind singh daî. akâl karipâ hai jin par bhaî.2.
- ਬੰਦੇ ਕੋ ਸਤਿਗੁਰ ਯੋ ਕਹੀ । ਔਰ ਮਯਾਨ ਤਲਵਾਰ ਹਵੈ ਰਹੀ ।
ਤਿਸ ਕਾ ਦਰਸ਼ਨ ਚਹੀਯੈ ਪਾਯਾ । ਹੈ ਕਰਮਾਤੀ ਬੰਦਾ ਆਯਾ ।੩।
bandai kau satigur yô kahî. aur mayân talvâr havai rahî.
tis kâ darshan chahîyai pâyâ. hai karâmâtî bandâ âyâ.3.
- ਬਣੈ ਨ ਤਿਨ ਸੋ ਬੈਰੁ ਕਮਾਯਾ । ਹੈ ਔਤਾਰ ਜਨ ਬੰਦਾ ਆਯਾ ।
ਲਿਉਗ ਲੜਾਈ ਸੋਊ ਹਿਰਾਇ । ਕਿਆ ਜਾਣੋਂ ਫਿਰ ਕਰਿ ਹੈ ਕਯਾਇ ।੪।
banai na tin sô bairu kamâyâ. hai autâr jan bandâ âyâ.
liug lardâi sôû hirâi. kiâ jânôn phir kari hai kayâi.4.
- ਜਹਾਂ ਬੰਦਾ ਥੋ ਕਰਤ ਚੜ੍ਹਾਈ । ਮੁਹਰੇ ਉਤਰਯੋ ਰਾਜਾ ਆਈ ।
ਬੰਦੇ ਪੈ ਦਏ ਘੱਲ ਵਕੀਲ । ਮਿਲਨ ਅਯੋ ਮੈਂ ਤੁਹਿ ਬਿਨ ਢੀਲ ।੫।
jahân bandâ thô karat chardhâi. muhrç utrayô râjâ âi.
bandç pai daç ghall vakîla. milan ayô main tuhi bin dhîl.5.
- ਮੈਂ ਸਿੱਖ ਥੋ ਗੁਰ ਨਾਨਕ ਘਰ ਕੋ । ਮੈਂ ਦਿਓ ਚੜ੍ਹਾਵੋ ਬੈਠੋ ਧੁਰ ਕੋ ।
ਟਕੇ ਪਤਿਸ਼ਾਹੀ ਮੈਥੋਂ ਲੇਉ । ਮੋਕੋ ਅਪਨੇ ਸਿੱਖ ਬਨੇਉ ।੬।
main sikkh thô gur nânak ghar kô. main diôn chardhâvô baithô dhur kô.
takç patishâhî maithôn lçu. môkô apnô sikkh bançu.6.
- ਦੋਹਰਾ : ਆਪ ਝੜਾਵੇ ਲੈ ਅਗੇ ਬੰਦੇ ਮਿਲਿਓ ਆਇ ।
ਤਬ ਬੰਦੇ ਖੁਸ਼ੀਆਂ ਦਈ ਸੁਊ ਲਯੋ ਗਲ ਲਾਇ ।੭।
dôhrâ : âp jhardâvô lai agç bandai miliô âi.
tab bandç khushîân daî suû layô gal lâi.7.
- ਚੌਪਈ : ਬੰਦੇ ਕਹਯੋ ਸੁਨ ਸਿਧ ਸੈਨ ਰਾਜਾ । ਤੁਮ ਦੇਸੋ ਨਹਿੰ ਹੋਗੁ ਬਿਰਾਜਾ ।
ਰਹੈ ਨਹੀ ਤੋਹਿ ਦੇਖੀ ਸੁਖਾਲੇ । ਨਹਿੰ ਪਰਿ ਹੈ ਤੁਹਿ ਦੇਸ ਕੁ ਕਾਲੇ ।੮।
chaupâi : bandai kahyô sun sidh sain râjâ. tum dçshô nahin hôgu birâjâ.
rahai nahî tôhi dôkhî sukhâlô. nahin pari hai tuhi dçs ku kâlô.8.

Episode 50
The Episode About the Hill chief of Mandi
(Banda Singh with miraculous powers has arrived)

Dohra : Sudh Sain¹ was the Hill chief of Mandi,
Who claimed himself to be the greatest among Hill chiefs.
The manner in which he had a meeting with Banda Singh,
I shall narrate their meeting in the following episode. (1)

Chaupai : The Hill chief of Mandi soon came to hear the news,
That Banda Singh, with miraculous powers, had arrived in his region.
That he had been endowed with these powers by Guru Gobind Singh,
Who, in turn, had been blessed by God Himself. (2)

The great Guru had clearly revealed to his disciple,
That the latter differed only in body while inheriting Guru's spirit.
The Hill chief felt that he must pay his obeisance to him,
As he had come after being invested with miraculous powers. (3)

Any posture of hostility towards him would be of no avail,
As Banda Bahadur's advent was that of a prophet.
Since the hill chief was likely to be defeated in an armed encounter,
He was scared of the consequences that would follow his defeat. (4)

So the hill chief of Mandi put up an advance camp on the same route,
As Banda Singh had taken to launch his attack on Mandi.
He sent his representatives to Banda Singh with a message,
That their chief had come to pay his respects without any loss of time. (5)

They told that Mandi chief had been a follower of the House of Nanak,
And had always been making offerings since the advent of Guru Nanak,
He offered to deposit revenue collections to Banda Singh's sovereign rule,
And begged to be admitted as a follower of the Sikh Panth. (6)

Dohra : Thus, the Hill chief of Mandi came himself with his offerings,
And paid his obeisance to Banda Singh on the way.
Feeling pleased with the Mandi chief's offerings and submission,
Banda Singh accepted his greetings with a warm embrace. (7)

Chaupai : Addressing Sudh Sain, the Mandi chief, Banda Singh remarked:
That his country would never be deprived of a monarch.
Neither would his enemies ever prosper and flourish,
Nor would his kingdom ever face a famine or drought. (8)

ਜੋ ਕੁਛ ਹੋਵਗੁ ਤੁਮਕੋ ਲੋਰ । ਰਖ ਪੁਸਤਕ ਸਭ ਕੰਮ ਹੁਇ ਤੋਰ ।
 ਹੈ ਬਿਦਯਾ ਸਭ ਇਸਕੇ ਮਾਂਹਿ । ਜੋ ਚਾਹੋ ਸੋ ਲੈਹੁ ਕਮਾਹਿ ।੯।
 jô kuchh hôvgu tumkô lôra. rakh pustak sabh kamm hui tôr.
 hai bidyâ sabh iskç mânhi. jô châhô sô lai hu kamâhi.9.

- ਦੋਹਰਾ : ਉਸ ਪੁਸਤਕ ਕੋ ਇਕ ਪਤਰੋ ਉਸ ਮਾਈ ਹਥ ਆਇ ।
 ਜਿਨ ਬਾਬੈ ਸਾਹਿਬ ਸਿੰਘ ਕੋ ਦੀਨੋ ਪੁਚੇ ਲਗਾਇ ।੧੦।
 dôhrâ : us pustak kô ik patrô us mâi hath âi.
 jin bâbai sâhib singh kô dîno parchô lagâi.10.
- ਚੌਪਈ : ਉਸ ਮਾਈ ਰੋੜੀ ਕੋ ਇਮ ਹਥ ਆਈ । ਬੰਦੈ ਨਾਰੀ ਉਨ ਟਹਲ ਕਰਾਈ ।
 ਹੁਤੀ ਬੰਦੈ ਨਾਰੀ ਕਿਤੇ ਜੇਜੋਵਲਿ । ਤਿਹ ਕਰੀ ਸੇਵਾ ਥੀ ਰੋੜੀ ਚੱਲ ।੧੧।
 chaupâi : us mâi rôrdî kô im hath âi. bandai nârî un tahal karâi.
 hutî bandai nârî kitç jçjôvli. tih karî sçvâ thî rôrdî chall.11.
- ਦੋਹਰਾ : ਬੰਦੈ ਨਾਰੀ ਕੋ ਪਰਚੇ ਇਕ ਮੈਂ ਦਿਉਂ ਲਿਖਾਇ ।
 ਔਰ ਅਨੇਕ ਪਰਚੇ ਲਿਖੈ ਗ੍ਰੰਥ ਬਡੋ ਬਢਿ ਜਾਇ ।੧੨।
 dôhrâ : bandai nârî kô parchô ik main diûn likhâi.
 aur ançk parchç likhain granth badô badhi jâi.12.
- ਚੌਪਈ : ਜੇਜੋਵਾਲ ਜਸਵਾਲ ਹੁਤ ਰਾਜਾ । ਬਿਨਾਂ ਪੁਤ੍ਰ ਸੋ ਜਾਤ ਅਕਾਜਾ
 ਰਾਜਾ ਪੰਡੇਰੀ ਮਹੰਤੈ ਢਿਗ ਗਯੋ । ਉਸਕੋ ਕਾਜ ਨ ਉਸਤੈ ਭਯੋ ।੧੩।
 chaupâi : jçjôvâl jasvâl hut râjâ. binân putar sôn jât akâjâ
 râjâ pandôri mahntai dhig gayô. uskô kâj na ustai bhayô.13.
- ਹੁਤਿ ਵਡਭਾਗ ਸਿੰਘ ਘਰ ਗੁਰਿਆਣੀ । ਤਹਾਂ ਘੱਲੀ ਉਸ ਰਾਜੈ ਰਾਣੀ ।
 ਔਰ ਅਨੇਕ ਸਿੰਧਨ ਘਰ ਗਈ । ਉਲਾਦ ਨ ਉਨਕੋ ਕਿਸ ਤੈ ਅਈ ।੧੪।
 huti vadbhâg singh ghar guriâni. tahân ghallî us râjâi râni.
 aur ançk siddhan ghar gâi. ulâd na unkô kis tai âi.14.
- ਉਨਕੀ ਚਿੰਤ ਨ ਕਿਨੈ ਮਿਟਾਈ । ਅਹਿਨਿਸ ਚਿੰਤਾ ਉਸ ਜੀਉ ਖਾਈ ।
 ਬਡੋ ਹੰਦੇਸੋ ਯਹਿ ਜਗਿ ਮਾਂਹਿ । ਬਿਨ ਔਲਾਦ ਘਰ ਬਿਰਥੇ ਜਾਹਿ ।੧੫।
 unkî chint na kinhai mitâi. ahinis chintâ us jîu khâi.
 badô handçsô yahi jagi mânhi. bin aulâd ghar birthç jâhin.15.
- ਦੋਹਰਾ : ਉਹਾਂ ਕਿਸੈ ਨੇ ਆਇ ਕਹੀ ਇਕ ਬੰਦੈ ਨਾਰ ਅਖਾਇ ।
 ਜੋ ਮੁਖ ਤੇ ਵਹ ਬਚ ਕਹੈ ਸੇਉ ਨ ਬਿਰਥੇ ਜਾਇ ।੧੬।
 dôhrâ : uhân kisai nç âi kahî ik bandai nâr akhâi.
 jô mukh tç vah bach kahai sôû na birthô jâi.16.
- ਚੌਪਈ : ਤੋ ਉਨ ਸੁਨਤ ਐਸ ਚਿਤ ਅਈ । ਜਿਮ ਅਤਹਿ ਪਿਆਸੇ ਨੀਰ ਦਿਸਈ ।
 ਪਰ ਉਨ ਕਉ ਬਹੁ ਸੋਚਹਿ ਹੋਈ । ਕਿਮ ਹਮ ਉਸੈ ਮਿਲਾਵੈ ਕੋਈ ।੧੭।
 chaupâi : tau un sunat ais chit âi. jim atahi piâsç nîr disâi.
 par un kau bahu sôchhi hôi. kim ham usai milâvai kôî.17.

Whenever he was in need of anything,
He could get it fulfilled with the help of that book².
Since the book contained complete information about every thing,
He could accomplish anything that he desired. (9)

Dohra : A random page from the book of Mantras,
Somehow landed into the hands of a lady.
Who passed on this page of a book later on,
Into the hands of Baba Sahib Singh Bedi. (10)

Chaupai : This book had landed into the hands of that lady,
When she had been in the service of Banda Singh,
She had become Banda Singh's wife at Jajowal,
Where this woman of Arora caste had arrived to serve him. (11)

Dohra : I would narrate only one anecdote,
About this wife of Baba Banda Singh.
If I write a more detailed account,
This epic would become too voluminous. (12)

Chaupai : There used to be a king of Jaiswal dynasty at Jajowal,
Who was feeling worthless without having any male issue.
He approached the head of a monastery at Pandori for a blessing,
But this monastic head could not fulfil his cherished desire. (13)

There used to be a Gursikh wife of Wadbhag Singh at his shrine,
Where the Jaiswal king sent his wife for seeking his blessings.
She also approached many other Sidhas for seeking their blessings,
But none of them could bless her with the boon of an offspring. (14)

Since no body could relieve them of their agony,
They remained in the grip of tension day and night.
This is the greatest cause of tension in this world.
That some families perish without having any progeny. (15)

Dohra : Somebody approached the king and reported,
That a woman claimed herself to be Banda Singh's wife.
Whatever words she uttered from her lips,
Her utterings never remained unfulfilled. (16)

Chaupai : After hearing about such a woman, they felt,
As if an extremely thirsty person had located a water source.
But they felt extremely concerned about her whereabouts,
And how could they seek a meeting with her? (17)

- ਦੋਹਰਾ : ਦੁੰਡ ਭਾਲ ਸੋਂ ਤਹਿੰ ਪੁਜੀ ਜਹਿੰ ਹੁਤੀ ਬੰਦੇ ਜੀ ਜੋਇ ।
ਜਾਇ ਚੜ੍ਹਾਵੇ ਉਨ ਧਰਯੋ ਆਗੈ ਰਹੀ ਖਲੋਇ ।੧੮।
- dôhrâ : dhûnd bhâl sôn tahin pujî jahin hutî bandai jî jôi.
jâi chardhâvô un dharyô âgai rahî khalôi.18.
- ਚੌਪਈ : ਤਉ ਸੰਤਨੀ ਐਸ ਉਚਾਰਾ । ਹਮ ਲਾਇਕ ਕਯਾ ਕੰਮ ਤੁਹਾਰਾ ।
ਬਡੈ ਮਹੰਤ ਗੁਰੂਅਨ ਪਹਿ ਜਾਹੇ । ਹਮ ਗ੍ਰੀਬਨ ਤੇ ਤੁਮ ਕਯਾ ਚਾਹੇ ।੧੯।
- chaupaî : taû santnî ais uchârâ. ham lâik kayâ kamm tuhârâ.
badç mahant gurûan pahi jâhôi. ham garîban tç tum kayâ châhôi.19.
- ਉਨ ਹੀ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰੇ । ਉਨ ਹੀ ਆਗੈ ਚੜ੍ਹਤੀ ਧਰੇ ।
ਉਨ ਹੀ ਕਉ ਬਹੁ ਦਰਬ ਪਿਆਰੀ । ਅਸੀਂ ਰੁੱਖੀ ਸਿੱਸੀ ਖਾਇ ਸੋਇ ਸੁਖਾਰੀ ।੨੦।
un hî kî tum sçvâ karô. un hî âgai chardhtî dharô.
un hî kau bahu darab piârî. asî rukkhi missî khâi sôin sukhârî.20.
- ਦੋਹਰਾ : ਯੋ ਸੁਨ ਰਾਣੀ ਦੈ ਉਸੈ ਗਹਿ ਪਗ ਪਰੀ ਲਪਟਾਇ ।
ਹਮ ਕਰ ਬਚਨ ਸੁ ਕਰ ਦੀਯੋ ਮਾਲਕ ਆਸ ਪੁਜਾਇ ।੨੧।
- dôhrâ : yau sun râni dawai usai gahi pag parî laptâi.
ham kar bachan su kar dîyô mâlak âs pujâi.21.
- ਚੌਪਈ : ਦੋਊਅਨ ਕੈ ਸਿਰ ਹੱਥ ਧਰਾਏ । ਦੋਊਅਨ ਆਦਰ ਸਾਥ ਉਠਾਏ ।
ਇਸੀ ਬਰਸ ਉਨ ਅੰਦਰ ਬਿਤਾਓ । ਸਤ ਬੰਦੇ ਬਚਨ ਦੋਊ ਬਾਲਕ ਖਿਡਾਓ ।੨੨।
- chaupaî : dôûan kai sir hatth dharâç. dôûan âdar sâth uthâç.
isî baras un andar bitâôi. sat bandai bachan dôû bâlak khidâôi.22.
- ਦੋਹਰਾ : ਖੁਸ਼ੀਅਨ ਸੋਂ ਵਹਿ ਘਰ ਗਈ ਪੁਜੀ ਰਾਜੈ ਢਿਗ ਜਾਇ ।
ਆਸਾਵੰਤੀ ਦੁਇ ਭਈ ਸੁਤਿ ਇਕ ਹੀ ਨਿਸ ਦੁਇ ਜਾਇ ।੨੩।
- dôhrâ : khushîan sôn vahi ghar gâi pujî râjai dhig jâi.
âsâvntî dui bhaî suti ik hî nis dui jâi.23.
- ਅਭਰਾਜ ਸਿੰਘ ਜਗਰੂਪ ਸਿੰਘ ਧਰਿਓ ਉਨਕੋ ਨਾਇ ।
ਔਰ ਬਾਤ ਬਹੁਤੀ ਲਿਖੀ ਗ੍ਰੰਥ ਬਡੇ ਹੁਇ ਜਾਇ ।੨੪।
abhrâj singh jagrûp singh dhariôi unko nâi.
aur bât bahutî likhî granth badôi hui jâi.24.

੫੧. ਅਬ ਕੁੱਲੁ ਕੀ ਸਾਖੀ ਤੁਰੀ
(‘ਬੰਦੇ ਆਖਯੋ ਬੀਰ ਉਨ ਪਿੰਜਰੇ ਲਿਹੋ ਉਠਾਇ’)
51. ab kullû kî sâkhî turî
(‘bandç âkhyô bîr un pinjrô lihôi uthâi’)

- ਦੋਹਰਾ : ਤਬ ਬੰਦੇ ਕੇ ਦਿਲ ਅਈ ਕੁੱਲੁ ਦੇਖੀਏ ਜਾਇ ।
ਸ੍ਰੀ ਮਹੇਸ਼ ਕੇ ਦਰਸ ਕਰ ਔਰ ਸਿੱਧਨ ਦਰਸ ਪਾਇ ।੧।

Dohra : After searching for her location, they arrived at a place,
Where this wife of Banda Singh used to live.
After arriving there, they placed their offerings before her,
And they kept standing before her in humble supplication. (18)

Chaupai : Then this female saint made these remarks:
For what purpose had they approached her?
They should approach the great monastic heads and Gurus,
What did they expect from a poor folk such as she? (19)

She advised them to serve those great saints and Gurus,
As well as make their offerings to those saints.
Those (so-called) saints had a great liking for wealth,
While poor folks like her felt contented with two square meals a day. (20)

Dohra : After hearing these words, both the queens touched her feet,
And remained prostrated at her feet for a long time.
Smilingly, she gave her blessings to the prostrated queens,
That God would bless and fulfil their cherished desire. (21)

Chaupai : Placing her hands on the heads of both these queens,
She asked them respectfully to get up.
She revealed that they would be blessed with in a year,
And would become mothers of a son each with Banda's grace. (22)

Dohra : They went back home feeling happy and blessed,
And arrived at their husband king's palace.
Both of them conceived with that lady's blessings,
And gave birth to a son each on the same night. (23)

They gave the names to their two sons,
Naming them as Abhraj Singh and Jagroop Singh.
If a narrate a more detailed account of them,
This epic would increase greatly in volume. (24)

Episode 51
Now follows the Episode of Kullu¹
(Banda asked the spirits they lifted up the cage))

Dohra : Then Banda Singh felt an urge in his heart,
That he should see the sights of Kullu,

- dôhrâ : tab bandç kç dil aî kullû dçkhîç jâi.
srî mahçsh kô daras kar aur siddhan daras pâi.1.
- ਦੋਹਰਾ : ਤਬ ਬੰਦੇ ਨੇ ਸੋਈ ਕਈ । ਜੋ ਬੰਦੇ ਦਿਲ ਰਾਤਹਿ ਠਈ ।
ਬੰਦਾ ਕੁਲੂ ਮੈਂ ਵਡਿਓ ਜਾਏ । ਸੋਊ ਰਾਜੇ ਉਨ ਲਯੋ ਫੜਾਏ ।੨।
- dôhrâ : tab bandç nç sôî kaî. jô bandç dil râthi thaî.
bandâ kulû main vardô jâç. sôû râjç un layô phardâç.2.
- ਬੰਦਾ ਕਹੈ ਮੈਂ ਫਡਿਓ ਨ ਰਹੋਂ । ਕੈਸੇ ਕਰ ਤੁਮ ਭਾਵੈਂ ਗਹੇ ।
ਬੰਦਾ ਮੁੱਠੀ ਪਰਾਂ ਕੀ ਭਾਈ । ਜਬ ਚਾਹੇ ਤਬ ਹੀ ਉਡ ਜਾਈ ।੩।
bandâ kahai main phaiô na rahôn. kaisç kar tum bhâvain gahô.
bandâ mutthî parân kî bhâî. jab châhç tab hî ud jâî.3.
- ਜਿਮ ਜਿਮ ਬੰਦਾ ਮੁੱਖੋਂ ਪੁਕਾਰੈ । ਤਿਮ ਤਿਮ ਵਹਿ ਤਕੜਾਈ ਧਾਰੈ ।
ਪ੍ਰਿਥਮ ਕਰਾਯੋ ਨਜ਼ਰਹ ਬੰਦ । ਅਪਨ ਜੁਬਾਨੀ ਪਰਯੋ ਸੁ ਫੰਧ ।੪।
jim jim bandâ mukkhôn pukârai. tim tim vahi takrdâî dhârai.
paritham karâyô nazrah banda. apan zubânî paryô su phandh.4.
- ਲੋਹ ਪਿੰਜਰੇ ਤਿਨੈ ਘੜਾਯੋ । ਕਹੈ ਬੰਦਾ ਮੈਂ ਰਹੋਂ ਨ ਪਾਯੋ ।
ਮੈਂ ਪਿੰਜਰੇ ਲੈ ਜਾਊਂ ਉਡਾਯੋ । ਉਨ ਸੁਨ ਪਿੰਜਰੇ ਕੋਠੇ ਪਾਯੋ ।੫।
lôh pinjro tinai ghardâyô. kahai bandâ main rahôn na pâyô.
main piñjro lai jâûn udâyô. un sun pinjro kôthç pâyô.5.
- ਦੋਹਰਾ : ਬੰਦਾ ਫਡਿਓ ਜਬ ਸੁਨੀ ਸਿੱਖਨ ਪਰ ਗਈ ਸੋਚ ।
ਤੁਰਕਨ ਮਨ ਸ਼ਾਦੀ ਭਈ ਮੁਲਕ ਛੁਡਾਯੋ ਲੋਚ ।੬।
- dôhrâ : bandâ phaiô jab sunî sikkhan par gûaî sôch.
turkan man shâdî bhaî mulak chhudâyô lôch.6.
- ਚੌਪਈ : ਸ਼ਾਹਿ ਬਹਾਦਰ ਫੁਜਦਾਰ ਬਹਾਏ । ਬੰਦੈ ਕਿਲਨ ਉਪਰ ਚੜ੍ਹ ਧਾਏ ।
ਕਹੈਂ ਕਰਾਮਾਤ ਗਈ ਬੰਦਯੋਂ ਅਬੈ । ਹੁਤੀ ਕਰਾਮਾਤ ਬੰਦੀਖਾਨੇ ਸੋ ਪਰੈ ਕਬੈ ।
- chaupaî : shâhi bahâdar phujdâr bahâç. bandai kilan upar chardah dhâç.
kahain karâmât gaî bandyôn abai. hutî karâmât bandîkhânç sô parai kabai.
- ਤਬ ਸਿੰਘਨ ਪਰ ਫੌਜ ਜੁ ਆਈ । ਮੁਲਕ ਛੁਡ ਸਿੰਘ ਗਏ ਪਰਾਈ ।
ਤੋਂ ਬਹੁਤ ਪਰੀ ਸਿੰਘਨ ਪਰ ਭੀਰ । ਤਬ ਬੰਦੈ ਨੇ ਕਰੀ ਤਤਬੀਰ ।੮।
tab singhan par phauj ju aî. mulak chhad singh gûç parâî.
tau bahut parî singhan par bhîra. tab bandai nç karî tatbîr.8.
- ਦੋਹਰਾ : ਤਬ ਰਾਜੇ ਸਿਧ ਸੈਨ ਨੈ ਸੁਨਿਓ ਕੀਨੋ ਕੋਪ ।
ਮੇਰੇ ਗੁਰ ਦਰਸ਼ਨ ਚੜਿਓ ਤੈਂ ਕਿਮ ਕੀਨੋ ਲੋਪ ।੯।
- dôhrâ : tab râjç sidh sain nai suniô kînô kôp.
mçrô gur darshan chardô tain kim kînô lôpa.9.

He should visit the shrine of Mahesh²,
As well as pay a visit to the various Sidhas. (1)

Chaupai : Then Banda Singh did the same thing,
What he had decided to do at night.
As Banda Singh entered the Kullu territory,
The Hill chief of Kullu put him under arrest. (2)

Banda Singh told that he could not be kept in captivity,
Whatever means (and tactics) the hill chief might adopt.
Banda Singh told that (since) he was a handful of feathers,
He could take flight as and when he wished. (3)

As Banda Singh kept on making these remarks (about himself),
They kept on tightening the security ring around him.
First, he got himself put under house arrest,
As he had put himself voluntarily into this trap. (4)

Although they ordered an iron-cage to be manufactured,
But Banda Singh remarked that he could not be kept into a cage.
(When) Banda Singh threatened to flyaway along with the cage,
They placed the iron-cage inside a (concrete) room. (5)

Dohra : When the Singhs heard (the news) about Banda Singh's arrest,
They felt extremely concerned (at this development).
The Mughal forces felt highly elated (after this news),
As they longed to liberate their territory (from the Singhs). (6)

Chaupai : (Emperor) Bahadur Shah called an assembly of his army commanders,
And they launched an attack on the (various) forts of Banda Singh.
They remarked that Banda Singh had lost his power of miracles,
Otherwise how could he be kept in custody if he had miraculous powers? (7)

When the Mughal forces launched an attack on the Singhs,
They escaped away after deserting their own country.
When the Singhs came to face a moment of great crisis,
Then Banda Singh made a strategy to (resolve that crisis). (8)

Dohra : When Sudh Sain (the hill chief of Mandi) heard the news,
He felt outraged at (the arrest of Banda Singh).
He felt that his Guru had gone on a pilgrimage,
How could he (the hill chief of Kullu) dare to (kidnap) him. (9)

- ਚੌਪਈ : ਸਿੱਧ ਸੈਣ ਤਬ ਉਦੱਮ ਕੀਓ । ਕਰੀ ਮਹਿੰਮ ਛੁਡਾਵਣ ਲੀਓ ।
ਤਬ ਬੰਦੇ ਨੇ ਮਨੈ ਬਿਚਾਰੀ । ਇਨੈ ਛੁਡਾਏ ਪਤ ਨ ਹਮਾਰੀ ।੧੦।
- chaupaî : siddh sain tab udamm kîô. karî mahimm chhudâvan lîô.
tab bandç nç manai bichârî. inai chhudâç pat na hamârî.10.
- ਹਮਰੀ ਸਿੱਧੀ ਫਿਰ ਕਬ ਰਹੀ । ਕਤ ਉਸਤਤਿ ਹਮ ਗੁਰ ਕੀ ਕਹੀ ।
ਹਮ ਅਬ ਅਪਨੇ ਪੌਰਖ ਛੁਟੈਂ । ਫਿਰ ਇਨਕੋ ਨਿਜ ਹਾਥਨ ਕੁਟੈਂ ।੧੧।
hamrî siddhî phir kab rahî. kat ustati ham gur kî kahî.
ham ab apnç paurakh chhutain. phir inkau nij hâthan kutain.11.
- ਮਤ ਹਮਰੀ ਕੁਛ ਨਿੰਦਾ ਹੋਇ । ਬੰਦੇ ਕੀਨਾ ਉਦੱਮ ਤੋਇ ।
ਤੋ ਬੰਦੇ ਜੋ ਕੁਲੂਅਨ ਕਹਿਓ । ਚਲਯੋ ਬੰਦੇ ਤੁਮ ਦੇਖਤ ਰਹਿਓ ।੧੨।
mat hamrî kuchh nindâ hoi. bandç kînâ udamm tõi.
tau bandç yau kulûan kahiô. chalyô bandô tum dçkhat rahiô.12.
- ਉਨ ਦੇਖਤ ਪਿੰਜਰੇ ਖੂਬ ਉਤੋਯੋ । ਫੇਰ ਕੋਠੜੀ ਮੱਧ ਟਿਕੈਯੋ ।
ਤਬ ਬੰਦੇ ਨੇ ਬੀਰ ਬੁਲੋਏ । ਆਇ ਬੰਦੇ ਕੇ ਪਾਸ ਖਲੋਏ ।੧੩।
un dçkhat pinjrô khûb urdaiyô. phçr kôthrdî maddh tikaiyô.
tab bandç nç bîr bulôç. âi bandç kç pâs khalôç.13.
- ਬੰਦੇ ਕਹਯੋ ਅਬ ਲੇ ਚਲੋ ਮੰਡੀ । ਚਲੋ ਦੁਆਬੇ ਜਗੀ ਜਹਿੰ ਚੰਡੀ ।
ਜਾ ਸਿੰਘਨ ਕੀ ਕਰੀਏ ਸਹਾਇ । ਮਾਰ ਤੁਰਕਨ ਕੇ ਦਈਏ ਗਲਾਇ ।੧੪।
bandç kahyô ab lç chalô mandî. chalô duâbç jagî jahin chandî.
jâ singhan kî karîç sahâi. mâr turkan kô daîç galâi.14.
- ਦੋਹਰਾ : ਬੰਦੇ ਆਖਯੋ ਬੀਰ ਉਨ ਪਿੰਜਰੇ ਲਿਹੋ ਉਠਾਇ ।
ਲੈ ਸੁ ਉਤਾਰੇ ਹਦ ਮੰਡੀ ਸਿੱਧ ਸੈਣ ਕੀ ਜਾਇ ।੧੫।
- dôhrâ : bandç âkhyô bîr un pinjrô lihô uthâi.
lai su utârô had mandî siddh sain kî jâi.15.
- ਚੌਪਈ : ਤੋ ਬੀਰਨ ਨੇ ਸੋਈ ਕਰੀ । ਉਡਿਓ ਪਿੰਜਰੇ ਤਿਸ ਹੀ ਘਰੀ ।
ਰਾਜੇ ਕੋ ਮੁਖ ਹੋ ਗਯੋ ਫੂਕ । ਪਿੰਜਰੇ ਚੜ੍ਹਯੋ ਅਸਮਾਨ ਸੁ ਘੂਕ ।੧੬।
- chaupaî : tau bîran nç sôî karî. udiô pinjrô tis hî gharî.
râjç kô mukh hô gayô phûka. pinjrô chardhyô asamân su ghûk.16.
- ਤਬ ਨਠ ਰਾਜਾ ਅੰਦਰ ਵੜਾ । ਜਾਣੇ ਪ੍ਰਬਤ ਅਸਮਾਨੇ ਚੜਾ ।
ਕੋਠੜੀ ਕੀ ਇਟ ਇਟ ਉਡ ਗਈ । ਕਯਾ ਜਾਨੋ ਵਹੁ ਕਿਤ ਜਾ ਪਈ ।੧੭।
tab nath râjâ andar vardâ. jânç parbat asmânç chardâ.
kôthrdî kî it it ud gâi. kayâ jânô vahu kit jâ paî.17.
- ਦੋਹਰਾ : ਕੁੱਲ ਕੁਇਲੇ ਕਰੇਗਾ ਆਇ ਖਾਲਸਾ ਆਪ ।
ਹੁਇ ਰਈਯਤ ਫਿਰ ਬਸਹੁਗੇ ਯੋਂ ਦਿਓ ਬੰਦੇ ਜੀ ਸ੍ਰਾਪ ।੧੮।
- dôhrâ : kullû kuilç karçgâ âi khâlsâ âp.
hui râiyat phir bashugç yaun diô bandç jî sarâp.18.

Chaupai : Thereafter, Sudh Sain made some efforts,
And launched a campaign for Banda Singh's release.
At this Banda Singh thought over the whole thing and felt,
That his release through Mandi chiefs' efforts would lower his own reputation. (10)

Then neither his own reputation as a Siddha could remain intact,
Nor could his Guru's prestige be maintained in any way.
He would first get himself released through his own efforts,
And thereafter teach a lesson to the hill chief of Kullu himself. (11)

Lest his name/own reputation should stand tarnished,
He made efforts to (restore his reputation),
Then he challenged the hill chief of Kullu in these words:
That Banda Singh would walk out in front of their own eyes. (12)

Seeing this threat, they locked the iron cage more strongly,
And placed the cage inside a small cellar.
Then Banda Singh summoned the Birs³ (at his command),
Who arrived (instantly) and stood around him. (13)

Banda Singh ordered the Birs to take him to Mandi,
And then proceed to Doaba region where war swords were shining.
Let him go and assist the Singhs who were fighting a war,
And crush and destroy the Mughal forces. (14)

Dohra : Then Banda Singh commanded the Birs (at his command)
That they should lift the (iron) cage (from there).
They must lower the cage on the borders of Mandi state,
Within the territorial boundaries of Sudh Sain. (15)

Chaupai : The Birs carried out what they had been commanded to do,
And the iron cage flew away from there the same instant.
The hill chief of Kullu's face turned bloodless pale,
As the iron cage flew into the skies with a hissing sound. (16)

At this the Kullu Chief rushed inside (so astonished),
As if a whole mountain had climbed up into the sky.
Every (piece) of brick and mortar of that cellar was blown away,
God alone knows where those bricks had landed. (17)

Dohra : (Banda Singh) prophesied that the Khalsa would arrive,
And commit arson in the (whole) state of Kullu.
Thereafter, the people of Kullu would live like subjects.
Such was the curse meted out to them by Banda Singh. (18)

ਜਹਾਂ ਮੰਡੀ ਕੀ ਹੱਦ ਹੁਤੀ ਸਿੱਧ ਸੈਣ ਕੇ ਰਾਜ ।
ਜਾ ਪਰਿਯੋ ਤਹਿ ਸੁਖ ਸਹਿਤ ਭਏ ਸਿਖਨ ਕੇ ਕਾਜ ।੧੯।
jahân mandî kî hadd hutî siddh sain kḥ rāj.
jâ pariyô tahin sukh sahit bhaḥ sikhān kḥ kâj.19.

ਚੌਪਈ : ਸਿੱਧ ਸੈਨ ਸੁਨ ਤੁਰਤਹਿ ਆਯੋ । ਸਹਿਤ ਪਿੰਜਰੇ ਬੰਦਾ ਪਾਯੋ ।
ਕੁਲਫ ਪਿੰਜਰੇ ਦਏ ਤੁੜਾਈ । ਫੂਲਨ ਕੀ ਬਰਖਾ ਕਰਵਾਈ ।੨੦।
chaupāi : siddh sain sun turtahi âyô. sahit piñjre bandâ pâyô.
kulaf piñjre daḥ turdâi. phûlan kî barkhâ karvâi.20.

ਰਾਜੇ ਮਨ ਮੈਂ ਭਈ ਵਧਾਈ । ਔਤਾਰ ਬੰਦਾ ਭਯੋ ਕਹੈ ਲੁਕਾਈ
ਬੰਦੈ ਕੇ ਤਹਿ ਡੇਰਾ ਕੀਓ । ਚੜ੍ਹੈ ਚੜ੍ਹਾਵੇ ਸੁਖਨਾ ਲੀਓ ।੨੧।
râjḥ man main bhaî vadhâi. autâr bandâ bhayô kahai lukâi
bandai kô tahin ḍerâ kîô. chardhain chardhâvḥ sukhnâ lîô.21.

ਗੁਰੂ ਗੁਰੂ ਤਬ ਬੰਦਾ ਕਹਾਯੋ । ਗੁਰੂ ਕੋਟ ਮਧ ਪ੍ਰਬਤ ਬਣਾਯੋ ।
ਔਰ ਸਿੱਧਨ ਕੀ ਪੂਜਾ ਮਿਟੀ । ਸਭ ਲੁਕਾਈ ਢਿਗ ਬੰਦੇ ਜੁਟੀ ।੨੨।
gurû gurû tab bandâ kahâyô. gurû kôḥ madh parbat banâyô.
aur siddhan kî pûjâ mitî. sabh lukâi dhig bandḥ jutî.22.

ਕਿਤੇ ਬੰਦਾ ਤੁਰ ਏਕਲ ਜਾਵੈ । ਚਹੈ ਉਹਾਂ ਤਹਿ ਫੌਜ ਬਨਾਵੈ ।
ਕੱਢ ਮੁਹਰ ਤੁਰਤ ਖੀਸਯੋਂ ਦੇਵੈ । ਕੇ ਨਹਿ ਜਾਣੈ ਕਹਾਂ ਤੇ ਲੇਵੈ ।੨੩।
kitḥ bandâ tur ḥkal jâvai. chahai uhân tahin phauj banâvai.
kaddh muhar turat khîsyôn ḍevai. kô nahin jânai kahân tḥ lḥvai.23.

ਦੋਹਰਾ : ਕਿਤੇ ਬਹੈ ਔ ਕਿਤ ਲੁਕੈ ਕਿਤੇ ਦੇਸ ਉਡ ਜਾਇ ।
ਜਹਿ ਚਾਹੇ ਪ੍ਰਗਟੈ ਤਹਾਂ ਰਹਿ ਕੁੰਡੇ ਜੰਦੈ ਅੜਵਾਇ ।੨੪।
dôhrâ : kitḥ bahai au kit lukai kitḥ ḍḥsh ud jâi.
jahin châḥḥ pargtai tahân rahi kundḥ jandai ardvâi.24.

ਬੰਦੈ ਨੀਹਲ ਆਇਕੈ ਮੁੜ ਚੜ੍ਹਯੋ ਸਾਰ ਸਭ ਕਾਮ ।
ਪਰਬਤ ਪਯਾਰੇ ਉਸ ਲਗੈ ਪਿਖ ਸਿਧ ਪੁਰਸ਼ਨ ਕੇ ਧਾਮ ।੨੫।
bandai nîhla âikai murd chardhyô sâr sabh kâḥ.
parbat payârô us lagai pikh sidh purshan kḥ dhâm.25.

ਚੌਪਈ : ਤਬ ਬੰਦਾ ਮੁੜ ਚੜ੍ਹਯੋ ਪਹਾੜੀ । ਉਤਰ ਕੋਣ ਉਸ ਲਗੀ ਪਿਆਰੀ ।
ਡੇਰਾ ਕੀਨਸ ਤਿਸ ਹੀ ਜਾਈ । ਬੈਠ ਤਹਾਂ ਮਨ ਖੁਸ਼ੀ ਜੁ ਆਈ ।੨੬।
chaupāi : tab bandâ murd chardhyô pahârdî. utar kôn us lagî piârî.
ḍerâ kînas tis hî jâi. baith tahân man khushî ju âi.26.

Where there started the boundary of the Mandi State,
And started the sovereign rule of (hill chief) Sudh Sain,
(Banda Singh) landed there comfortably along with his iron cage,
Whose advent resolved all the problems of the Singhs. (19).

Chaupai : Hearing this, Sudh Sain arrived (at the scene) instantly,
And spotted out Banda Singh along with the (iron) cage.
He ordered the locks of the cage to be broken,
And welcomed Banda Singh) by showering rose petals on him. (20)

The Mandi chief felt extremely delighted in his heart,
And the common masses declared Banda Singh to be a prophet.
Banda Singh then put up his camp at that Mandi palace,
And people started making offerings and seeking his blessings. (21)

After this, Banda Singh came to be called as a Guru,
And established his shrine at Gurukot in the midst of hills.
While the worship of all the Sidhas⁴ came to an end,
All the people started worshipping Banda Singh. (22)

Banda Singh could walk alone at any place (of his choice),
And raise an armed force there if he so desired.
He could take out and give a gold coin out of his pocket,
Nobody knew from here it used to materialise. (23)

Dohra : He would sit at any place or go into hiding at his own will,
Or he would fly away to any region/country of his choice.
He would appear at any place of his own liking,
Despite the fact that the place remained barred and locked. (24)

After a short trip to the lower regions in the foot hills,
He went up the hills once again after sorting out all the issues.
He was fascinated by the hilly environment of the mountains,
For their being the living abode of Siddhas and saintly persons. (25)

Chaupai : Then Banda Singh again went up the mountains,
As the northern part of these mountains fascinated him.
He put up his camp in these very same mountains,
Since his heart felt delighted while sitting there. (26)

ਪ੨. ਅਬ ਸਾਖੀ ਚੰਬੇ ਕੀ ਤੁਰੀ
 ('ਭਯੋ ਅਚੰਭੋ ਜਗਤ ਮੈ'...)
 52. ab sâkhî chambç kî turî
 ('bhayô achmbhô jagat mai'...)

- ਦੋਹਰਾ : ਤਬ ਬੰਦੇ ਦਿਲ ਇਉਂ ਅਈ ਅਬ ਚੰਬੇ ਕਰੀਐ ਸੈਲ ।
 ਤਬ ਤਿਸ ਰਾਜੇ ਕੇ ਲਿਖਯੋ ਅਬ ਚਹੀਐ ਹਮ ਤੁਮ ਮੇਲ ।੧।
 dôhrâ : tab bandai dil iun ai ab chambç karîai sail.
 tab tis râjç kô likhyô ab चाहिंai ham tum mçl.1.
- ਚੌਪਈ : ਤਬ ਰਾਜੇ ਨੇ ਸਦਯੋ ਵਜ਼ੀਰ । ਬੰਦੇ ਮਿਲੀਐ ਕਿਤ ਤਤਬੀਰ ।
 ਵਜ਼ੀਰ ਕਹੀ ਮੈਂ ਦੇਖੋਂ ਜਾਈ । ਤਾਂਕੇ ਦਿਲ ਮੇਂ ਹੈ ਕਯਾ ਆਈ ।੨।
 chaupâi : tab râjç nç sadyô vazîra. bandç milîai kit tatbîr.
 vazîr kahî main dçkhôn jâi. tânkç dil mçn hai kayâ ai.2.
- ਬੈਰ ਭਾਵ ਕਿ ਹੈ ਮਿੱਤ੍ਰਾਈ । ਹਟੈ ਕਿਮੇਂ ਤੋਂ ਦੇਉਂ ਹਟਾਈ ।
 ਨਹਿੰ ਚਹਿਯਤ ਉਸ ਚੰਬਾ ਦਿਖਾਯੋ । ਹੈ ਬੰਦਾ ਵਹਿ ਬੁਰੀ ਬਲਾਯੋ ।੩।
 bair bhâv ki hai mittrâi. hatai kimçn taun dçun hatâi.
 nahin चाहियत us chambâ dikhâyô. hai bandâ vahi burî balâyô.3.
- ਹੱਛਾ ਕਹਿਓ ਤੁਮ ਜਾਹੁ ਵਜ਼ੀਰ । ਟੁਟਤ ਜੂਟਤ ਕਰੀਓ ਧੀਰ ।
 ਵਹਿ ਕਰਮਾਤੀ ਹੈ ਭਰਪੂਰ । ਦਿਓ ਦਰਬ ਔ ਰਖੀਓ ਦੂਰ ।੪।
 hachchhâ kahiô tum jâhu vajîra. tûtat jûtat karîô dhîr.
 vahi karmâtî hai bharpûra. diô darab au rakhîô dûr.4.
- ਸੋ ਵਜ਼ੀਰ ਤਹਿੰ ਪਹੁੰਚਯੋ ਜਾਇ । ਜਹਿੰ ਬੰਦਾ ਥਾ ਬੈਠਾ ਆਇ ।
 ਜਾ ਬੰਦੇ ਕੇ ਚੜ੍ਹਾਵਾ ਦੀਓ । ਬੰਦੇ ਖੁਸ਼ੀਆਂ ਸਾਥੇ ਲੀਓ ।੫।
 sô vazîr tahin pahunchyô jâi. jahin bandâ thâ baithâ ai.
 jâ bandç kô chardhâvâ diô. bandç khushîân sâthç lîô.5.
- ਦੋਹਰਾ : ਕਹਯੋ ਬੰਦੇ ਤੁਮ ਜਿਨ ਡਰੋ ਹਮ ਆਵੈਂ ਹੋਇ ਫਕੀਰ ।
 ਮੁੜ ਜਾਵੈਂਗੇ ਸੈਲ ਕਰ ਰਾਜੇ ਕਹੋ ਵਜ਼ੀਰ ।੬।
 dôhrâ : kahyô bandç tum jin darô ham âvain hôi phakîr.
 murd jâvaingç sail kar râjç kahô vazîr.6.
- ਚੌਪਈ : ਔਰ ਬਾਤ ਫਿਰ ਬੰਦੇ ਕਹੀ । ਫੌਜ ਛੋਡਿ ਮੈਂ ਆਵੈਂ ਤਹੀਂ ।
 ਤਬ ਵਜ਼ੀਰ ਨੇ ਲੀਨੀ ਮਾਨ । ਕਲਾਧਾਰੀ ਚਿਤ ਔਰੇ ਠਾਨ ।੭।
 chaupâi : aur bât phir bandç kahî. phauj chhôdi main âvôn tahîn.
 tab vazîr nç lînî mâna. kalâdhârî chit aurç thân.7.
- ਜਹਿੰ ਕਠਨ ਰਾਹੁ ਇਕ ਹੁਤ ਅਤਿ । ਤਿਸੈ ਰਾਹੁ ਲੈ ਚਲਿਓ ਤਿਤ ।
 ਕਦ ਤੀਖਨ ਪਬ ਉਪਰ ਚੜ੍ਹਾਵੈ । ਜਿਸੈ ਦੇਖ ਅਤਿ ਸੈ ਭੈ ਖਾਵੈ ।੮।
 jahin kathan râhu ik hut ati. tisai râhû lai chaliô tit.
 kad tîkhan pab upar chardhâvai. jisai dçkh ati sai bhai khâvai.8.

Episode 52
Now follows the Episode About Chamba¹
(There occurred a miracle in the world)

Dohra : Then Banda Singh felt an urge in his heart,
That he should go on an excursion to Chamba.
For that he sent a written message to the hill chief of Chamba,
That they should cooperate with each other at that stage. (1)

Chaupai : Calling his (prime) minister, the hill chief consulted him,
Which strategy should they adopt to deal with him?
The (prime) minister suggested that he should be allowed to go,
And assess how Banda Singh intended to deal with them. (2)

He would assess whether his intentions were inimical or friendly,
And he would make all efforts to iron out all kinds of differences.
They should prefer to avoid his visit to the Chamba state,
As he is reported to be a very dangerous person. (3)

The hill chief permitted his (prime) minister to go and adopt strategy,
And negotiate with him in any manner he deemed fit.
Since Banda Singh was highly invested with powers of miracles,
He should be kept away from their state by offering him plenty of money. (4)

So (after this brief), the (prime) minister reached the spot,
Where Banda Singh had put up his camp after his arrival.
Making his offerings after presenting his credentials to Banda Singh,
He, in turn, received Banda Singh's blessings. (5)

Dohra : Allaying all their fears, Banda Singh told the (prime) minister,
That he would visit their state as a mendicant.
He remarked that the (prime) minister should assure his chief,
That Banda Singh would return after an excursion to his state. (6)

Chaupai : Moreover, Banda Singh made it clear to the (prime) minister,
That he would visit them alone leaving his army behind.
The (prime) minister, then, accepted Banda Singh's proposal,
That powerful as he was he could dictate whatever he desired. (7)

Choosing an extremely difficult and arduous route to Chamda,
The (prime) minister led Banda Singh across that hill route.
He would make Banda Singh climb up such a steep mountain,
That its very sight would frighten the onlooker extremely. (8)

ਹੁਤੀ ਨਦੀ ਜਹਿੰ ਬਹੁਤੀ ਤੇਜ । ਗਿਰੈ ਉਚ ਤੇ ਜਲ ਬਹੁ ਤੇਜ ।
ਨਹਿੰ ਮੱਛੀ ਤਹਿੰ ਧਾਰਹਿ ਧਾਵੇ । ਜੋਉ ਪਨਾਲਯੋਂ ਕੋਠੈ ਪਰ ਜਾਵੈ ।੯।
hutí nadí jahin bahutí tçja. girai ûch tç jal bahu tçj.
nahin machchhî tahin dhârhi dhâvç. jôû panâlyôn kôthai par jâvai.9.

ਦਯੋ ਬੰਦੇ ਨੇ ਘੋੜਾ ਧਵਾਈ । ਗਯੈ ਪਾਰ ਜਨ ਤਲਾਵ ਮੁਰਗਾਈ ।
ਫਿਰ ਬੰਦੇ ਨੇ ਘੋੜਾ ਮੁੜਾਯਾ । ਜਨ ਕਰ ਕਬੂਤਰ ਉਡਤੇ ਆਯਾ ।੧੦।
dayô bandç nç ghôrdâ dhavâî. gayai pâar jan talâv murgâî.
phir bandç nç ghôrdâ murdâyâ. jan kar kabûtar udtô âyâ.10.

ਦੋਹਰਾ : ਘੋੜਾ ਘੜਾਯੋ ਪੱਥਰ ਇਕ ਸੋ ਤਹਿੰ ਦਯੋ ਖੜਾਇ ।
ਭਯੋ ਅਚੰਭੇ ਜਗਤ ਮੈਂ ਹੈ ਅਬਲੋ ਤਿਹ ਥਾਹਿ ।੧੧।

dôhrâ : ghôrdâ ghardâyô patthar ik sô tahin dayô khardâi.
bhayô achmbhô jagat main hai ablau tih thâhi.11.

ਚੌਪਈ : ਜਗਤ ਸਰਬ ਅਚਰਜ ਤਿਹ ਭਯੋ । ਖੜਾ ਘੋੜਾ ਮਧ ਬੰਦੈ ਕਯੋ ।
ਯੋਂ ਜਬ ਦੇਖੀ ਕਲਾ ਵਜ਼ੀਰ । ਸੋ ਡਰ ਪਯੋ ਮਨ ਕੰਪਯੋ ਸਰੀਰ ।੧੨।

chaupaî : jagat sarab achraj tih bhayô. khardâ ghôrdâ madh bandai kayô.
yaun jab dçkhî kalâ vazîra. sô dar payô man kampyô sarîr.12.

ਚਰਨੀ ਪਰਕੇ ਬਚਨ ਸੁ ਕਹਯੋ । ਹਮਰੀ ਖਤਾ ਸੁ ਤੁਮ ਬਖਸ਼ਯੋ ।
ਯੋਂ ਹੀ ਤੁਮਕੋ ਚਹੀਯਤ ਕਈ । ਹਮਕੋ ਤਿਉਂ ਹੀ ਚਹਿਤ ਬਖਸ਼ਈ ।੧੩।
charnî parkç bachan su kahyô. hamrî khatâ su tum bakhshayô.
yau hî tumkô चाहियत का। hamkô tiun hî चाहit bakhshâi.13.

ਪੜ. ਚੰਬੇ ਕਾ ਹੋਰ ਪ੍ਰਸੰਗ
(‘ਬੰਦਾ ਸਾਲ ਪ੍ਰਬਤ ਤਿੰਨ ਬਹਯੋ’...)
53. chambç kâ hôr parsnga
(‘bandâ sâl parbat tinn bahyô’...)

ਦੋਹਰਾ : ਬੰਦਾ ਚੰਬੇ ਜਾਇ ਵੜਿਆ ਭਯੋ ਰਾਜੇ ਸਿਉਂ ਮੇਲ ।
ਰਾਜਾ ਤਿਹਿੰ ਸੇਵਕ ਭਯੋ ਕਰਾਯੋ ਚੰਬੇ ਸੈਲ ।੧।

dôhrâ : bandâ chambç jâi vaiâ bhayô râjç siun mçl.
râjâ tihin sçvak bhayô karâyô chambç sail.1.

ਚੌਪਈ : ਤਬ ਰਾਜੇ ਯੋਂ ਲਯੋ ਪਰਚਾਈ । ਦਏ ਤਹਾਂ ਦੁਇ ਬਯਾਹ ਕਰਾਈ ।
ਤਹਾਂ ਡੇਹਰੇ ਦਯੋ ਚਿਣਾਈ । ਮੱਥਾ ਟੇਕਤ ਤਹਾਂ ਲੁਕਾਈ ।੨।

chaupaî : tab râjç yau layô parchâî. daç tahân dui bayâh karâî.
tahân dçhrô dayô chinâî. matthâ tçkat tahân lukâî.2.

ਬਹੁਤ ਚੜ੍ਹਤ ਅਤਿ ਬੰਦੇ ਬਨੀ । ਰਾਜਾ ਭੀ ਕਰੇ ਪੂਜਾ ਘਨੀ ।
ਤਿਹ ਬੰਦੇ ਕੇ ਬੇਟਾ ਭਯੋ । ਚੱਲਣ ਚਿਤ ਬੰਦੈ ਤਬ ਕਯੋ ।੩।

Then they came across a fast flowing mountainous rivulet,
With its waters falling from great heights with fast flow.
Even the fastest swimming fish could not cross its current,
Which otherwise could climb up a roof through the drain pipe water. (9)

Then Banda Singh rushed his horse into the rivulet,
Which swam across the rivulet as easily as a water-bird.
After crossing the rivulet, Banda Singh returned the horse,
Which crossed over the rivulet as fast as a pigeon took a flight. (10)

Getting a horse carved out of a stone (by the local artisans),
Banda Singh got it installed at that place (to mark his visit).
It was a display of a great miracle in the world,
As this carved statue of a horse is still standing intact. (11)

The whole world felt surprised at such a display of miracle,
As Banda Singh installed this stone horse in the midst of a rivulet.
When the (prime) minister witnessed such a terrible display of miracle,
A terrible sensation of fear went down his entire spine. (12)

Bending down on his knees at Banda's feet, he begged,
That he be pardoned for his taking him (on a difficult terrain).
As the (prime) minister must perform his act of diplomacy,
Banda Singh, too, wished to pardon him on the same grounds. (13)

Episode 53

Further Account About (Banda Singh's visit) to Chamba (Banda Singh stayed for three years in the Hill State)

Dohra : After entering the hill state of Chamba,
Banda Singh had an interaction with its chief.
After the Chamba Hill chief's becoming his follower,
Banda Singh had a good excursion all over Chamba. (1)

Chaupai : The hill chief, winning Banda Singh's heart (through his obedience),
Maneuvered Banda Singh to enter into two wed-locks.
He also got a Mansion raised for Banda Singh's stay,
Where people came to pay their obeisance to him. (2)

Banda Singh fame and reputation skyrocketed here,
As the Hill chief also started worshipping him intensely,

bahut chardaht ati bandç banî. râjâ bhî karç pûjâ ghanî.
tih bandç kç bçtâ bhayô. challan chit bandai tab kayô.3.

ਬੰਦਾ ਸਾਲ ਪ੍ਰਬਤ ਤਿੰਨ ਬਹਯੋ । ਦੂਣ ਦੁਆਬੇ ਮਲ ਖਾਲਸਾ ਬਹਯੋ ।
ਤੁਰਕ ਨਠੇ ਕਿਤ ਲਭੇ ਨ ਪਾਹਿੰ । ਨੀਹਲ ਪਹਾੜੀ ਦ੍ਰਾਬੇ ਮਾਹਿੰ ।੪।
bandâ sâl parbat tinn bahyô. dûn duâbç mal khâlsâ bahyô.
turak nathç kit labhç na pâhin. nîhal pahârdî davâbç mâhin.4.

**੫੪. ਅਬ ਬਾਬੇ ਬੰਦੇ ਔਰ ਬਹਾਦਰ ਸ਼ਾਹ ਕਾ ਪ੍ਰਸੰਗ
(‘ਦਿੱਲੀ ਲਹੌਰ ਭੀ ਨਹਿੰ ਰਹਿਗੁ’...)
54. ab bâbç bandç aur bahâdar shâh kâ parsnga
(‘dillî lahour bhî nahin rahigu’...)**

- ਦੋਹਰਾ : ਬਾਜ ਸਿੰਘ ਬਹੁ ਲੁਟ ਧਰੀ ਲੈ ਸਾਥ ਖਾਲਸੈ ਸੱਭ ।
ਸ਼ਹਿਰ ਤੁਰਕ ਕੇ ਜੋ ਸੁਨੈ ਲੇਹਿ ਦੂਰ ਤੇ ਦੱਬ ।੧।
- dôhrâ : bâj singh bahu lut dharî lai sâth khâlsai sabbh.
shahir turak kç jô sunai lçhi dûr tç dabb.1.
- ਚੌਪਈ : ਬਾਜ ਸਿੰਘ ਜਬ ਹੂੰ ਅਸਵਾਰ । ਸੀਸ ਤੁਰਕ ਇਕ ਪਗ ਧਰਿ ਮਾਰ ।
ਜਬ ਯਹਿ ਭਈ ਗੱਲ ਮਸ਼ਹੂਰ । ਤੁਰਕ ਸਰਹੰਦੇ ਜਾਤ ਭਏ ਦੂਰ ।੨।
- chaupâi : bâj singh jab havai asvâra. sîs turak ik pag dhari mâr.
jab yahi bhaî gall mashhûra. turak sarhandô jât bhaç dûr.2.
- ਜੋ ਅਤਿਓ ਸੋ ਲੀਨੋ ਮਾਰ । ਐਸੀ ਭਈ ਤੁਰਕਨ ਕੀ ਹਾਰ ।
ਬਜੀਰੇ ਕੋ ਸੁਤ ਬਚਯੋ ਥੋ ਏਕ । ਸਾਥ ਪੰਜਾਬੀ ਰਲੇ ਅਨੇਕ ।੩।
jô aiô sô lînô mâra. aisî bhaî turkan kî hâr.
bajîrç kô sut bachyô thô çka. sâth panjâbî ralç ançk.3.
- ਬਹਾਦਰਸ਼ਾਹਿ ਥੋ ਦੱਖਣ ਮਾਂਹਿ । ਕਰੀ ਫਰਯਾਦ ਉਹਾਂ ਉਨ ਜਾਇ ।
ਮੁਲਕ ਪਤਿਸ਼ਾਹੀ ਸਭ ਲੁਟ ਲਯੋ । ਪਿਕੰਬਰ ਕੋ ਉਨ ਦੀਨ ਗਵਯੋ ।੪।
bahâdrashâhi thô dakkhan mânhi. karî pharyâd uhân un jâi.
mulak patishâhî sabh lut layô. pikmbar kô un dîn gavyô.4.
- ਦੋਹਰਾ : ਦਿੱਲੀ ਲਹੌਰ ਭੀ ਨਹਿੰ ਰਹਿਗੁ ਜੋ ਤੁਮ ਉਹਾਂ ਨ ਜਾਹਿੰ ।
ਮੁਲਕ ਪੰਜਾਬ ਸਭ ਫਿਰ ਗਯੋ ਨੀਹਲ ਔ ਉਪਰਾਹਿ ।
- dôhrâ : dillî lahour bhî nahi rahigu jau tum uhân na jâhin.
mulak pañjab sabh phir gayô nîhal au uprâhi.
- ਚੌਪਈ : ਬੰਦੇ ਕੀ ਫਿਰ ਗਈ ਦੁਹਾਈ । ਗੁਰ ਗਰਦੀ ਬਹੁ ਬੰਦੇ ਮਚਾਈ ।
ਰੋਲਾ ਦੀਆ ਦੇਸ਼ ਮਹਿੰ ਪਾਇ । ਮਾਰ ਕੂਟ ਦਈ ਧੂਮ ਮਚਾਇ ।੬।
- chaupâi : bandç kî phir gaî duhâi. gur gardî bahu bandai machâi.
raulâ dîâ dçsh mahin pâi. mâr kût daî dhûm machâi.6.

When a son was born to him (during his stay here),
Banda Singh's thought of making a departure from this place. (3)

As Banda Singh stayed put in the hills for three years,
The Khalsa forces occupied Doon valley and Doaba region.
The Mughals fled and were nowhere to be seen,
Throughout the foothills and the entire Doaba region. (4)

Episode 54
The Episode About Baba Banda And Bahadur Shah
(Delhi and Lahore would also Not remain unaffected)

Dohra : S. Baaj Singh ransacked most of the territory,
With the support of all the Khalsa forces.
All the Muslim towns which came to his notice,
Were occupied even if these were remotely situated. (1)

Chaupai : Whenever S. Baaj Singh happened to mount his steed,
He would stamp over a Muslim's head (to use it as a step ladder).
When this news of S. Baaj Singh's crushing a Muslim's head (daily) spread around,
All the Muslims ran to far off places from Sirhind. (2)

Whosoever came into confrontation was conquered (by the Singhs),
Such was the defeat that fell to the Mughal forces' share.
One of the sons of Wazir Khan who had survived the occupation of (the Sirhind),
Was able to muster the support of many residents of Punjab. (3)

They went and appealed to the (Mughal emperor) Bahadur Shah,
Who was camping in the South (at that time).
They complained that (Banda Singh) had ransacked all the Mughal territories,
As well as abolished Prophet Mohammad's religion of Islam. (4)

Dohra : They warned that (Banda Singh) would capture both Delhi and Lahore as well,
If the Mughal emperor did not intervene (and send his force there).
The people of Punjab had already turned against the Mughal rule,
Together with the people of foot hills and hill states of upper regions. (5)

Chaupai : Banda Singh's writ was running large (all over the region),
As he had created anarchic conditions of the worst kind.
He has created havoc and chaos all over the country,
And spread his fame through his acts of arson and chastisement. (6)

ਸ਼ਾਹਿ ਪੁਛਿਓ ਗੁਰ ਬੰਦੇ ਕੋਇ । ਲੋਕ ਬਤਾਯੋ ਸਤਿਗੁਰ ਸਿਖ ਓਇ ।
 ਭੇਜਿਓ ਗੁਰ ਸੁਤ ਬਦਲੇ ਲੈਨ । ਮਾਰਯੋ ਬਜੀਰਾ ਪਲ ਇਕ ਮੈਨ ।੭।
 shâhi puchhiô gur bandô kôî. lôk batâyô satigur sikh ôî.
 bhçjiô gur sut badlç laina. mâryô bajîrâ pal ik main.7.

ਮਾਰੇ ਮਲੇਰੀਏ ਚਾਰੇ ਭਾਈ । ਜਿਨ ਥੀ ਗੁਰ ਕੀ ਚੀਜ ਘਰ ਆਈ ।
 ਉਨ ਥੇ ਇਕ ਹਾਹਨਾਰਾ ਮਾਰਾ । ਇਮ ਕਰ ਉਨਕੋ ਸ਼ਹਿਰ ਨ ਜਾਰਾ ।੮।
 mârç malçrîç chârç bhâî. jin thî gur kî chîj ghar âî.
 un thô ik hâhnârâ mârâ. im kar unkô shahir na jârâ.8.

ਮਾਰਯੋ ਸਮਾਣੋਂ ਸਹਿ ਫੁਜਦਾਰ । ਬਾਈ ਪਾਲਕੀ ਥੇ ਜੇ ਵਾਰ ।
 ਲੁੱਟ ਸਵੇਰੇ ਪੀਰ ਸੁ ਜਾਰਾ । ਜਿਹ ਜਚੈ ਨ ਹਿੰਦੂ ਹੇਠ ਲੰਘ ਚਾਰਾ ।੯।
 mâryô samânôn sahi phujdâra. bâî pâlkî thç jç vâr.
 lutt sadhaurç pîr su jârâ. jih jarai na hindû hçth langh davârâ.9.

ਸ਼ਸਤ੍ਰ ਧਾਰ ਬੰਦੇ ਬੰਧ ਲਏ । ਜਹਾਂ ਚਹੇ ਵਹੁ ਉਡ ਭੀ ਜਏ ।
 ਤੋਪ ਤੀਰ ਨ ਲਗੈ ਤਲਵਾਰ । ਉੱਗਲੀ ਕਰੈ ਅਰ ਦੇਵੈ ਮਾਰ ।੧੦।
 shastar dhâr bandç bandh laç. jahân चाहç vahu ud bhî jaç.
 tôp tîr na lagai talvâra. unglî karai ar dçvai mâr.10.

- ਦੋਹਰਾ : ਨਹਿੰ ਪਗ ਪ੍ਰਿਥਵੀ ਉਸ ਲਗੈ ਨਹਿੰ ਅਖ ਪਲਕ ਹਿਲਾਇ ।
 ਨਹਿੰ ਪਰਛਾਵਾਂ ਭੁਇੰ ਦਿਸੈ ਯੋ ਲੋਕਨ ਦੀਓ ਸੁਨਾਇ ।੧੧।
 dôhrâ : nahin pag parithvî us lagai nahin akh palak hilâi.
 nahin parchhâvân bhuin disai yau lôkan dîô sunâi.11.
- ਸੋਰਠਾ : ਸੁਨਤ ਬਹਾਦਰਸ਼ਾਹ ਮਨ ਮਹਿੰ ਬਹੁ ਤਰਸਤ ਭਯੋ ।
 ਫਰਯਾਦ ਸੁਨੀ ਉਸ ਨਾਹਿੰ ਕਹਯੋ ਸੁ ਸਤਿਗੁਰ ਉਸ ਬਲੀ ।੧੨।
 sôrthâ : sunat bahâdarshâh man mahin bahu tarsat bhayô.
 pharyâd sunî us nâhin kahyô su satigur us balî.12.
- ਚੌਪਈ : ਹੁਤੇ ਸ਼ਾਹਿ ਵਹਿ ਗੁਰ ਕੋ ਗਯਾਨੀ । ਇਸ ਤੇ ਉਨ ਫਰਯਾਦ ਨ ਮਾਨੀ ।
 ਕਰਾਮਾਤ ਬਹੁ ਬੰਦੈ ਸੁਨੀ । ਇਮ ਸੁਨ ਸ਼ਾਹ ਬਹੁ ਮੁੰਡੀ ਧੁਨੀ ।੧੩।
 chaupaî : hutô shâhi vahi gur kô gayânî. is tç un pharyâd na mânî.
 karâmât bahu bandai sunî. im sun shâh bahu mundî dhunî.13.

ਜੋ ਮੈਂ ਉਸ ਸਿਉਂ ਕਰੋਂ ਲੜਾਈ । ਮਤ ਮੋਕੋ ਵਹੁ ਦੇਇ ਮਰਾਈ ।
 ਮੈਂ ਸਤਿਗੁਰ ਤੇ ਝੂਠੇ ਪਾਊਂ । ਅਰ ਮੈਂ ਸ਼ਾਹੀ ਤੇ ਭੀ ਜਾਊਂ ।੧੪।
 jau main us siun karôn lardâî. mat môkô vahu dçî marâî.
 main satigur tç jhûthô pâûn. ar main shâhî tç bhî jâûn.14.

ਦੋਨੋਂ ਬਾਤੈਂ ਕਠਨ ਬਿਚਾਰੈ । ਪਤਸ਼ਾਹੀ ਲਾਲਚ ਭੀ ਪਯਾਰੈ ।
 ਲਰੈ ਬੰਦਾ ਮੁਹਿ ਛੋਡੈ ਨਾਰੀਂ । ਕਰਾਮਾਤ ਬਹੁ ਉਸ ਕੇ ਮਾਂਹੀ ।੧੫।
 dônon bâtain kathan bichârai. patshâhî lâlach bhî payârai.
 larai bandâ muhi chhôdai nâhîin. karâmât bahu us kç mânhî.15.

When the Emperor asked about Banda Singh's identity,
The people replied that he was a camp follower of Guru Gobind Singh.
The Guru had sent him to avenge the death of his sons,
And Banda had killed Wazir Khan (the Nawab of Sirhind) in an instant. (7)

He had also killed all the four Malerkotla¹ Pathan brothers,
Who had seized a part of the Guru's treasure (from the battle of Anandpur).
Since one of these Pathan brothers had protested against Sahibzadas execution,
The Khalsa forces had spared the town of Malerkotla from being torched. (8)

They had captured the town of Samana and killed its custodian,
Along with all the twenty two other custodians of that area.
They had ransacked Sadhaura and burnt the (dead body) of its Pir,
Whose shadow on a Hindu's dead body would make it immune from fire. (9)

(Banda Singh) had cast a spell on the sharp weapons to render these ineffective,
As well as he had the power to fly to any place wherever he wished.
No canon, arrow or sword could ever hit his physical body,
As he could repulse their attack with the sign of a finger. (10)

Dohra : His feet did not touch the ground as he walked on earth,
Nor did his eyelids bat (when he opened his eyes).
His shadow did not fall on earth (as he stood or sat),
Such were the stories people had narrated about him. (11)

Sortha : After hearing (all these tales about Banda Singh),
Bahadur Shah felt extremely terrified in his heart of hearts.
He refused to listen to any of people's complaints and
Remarked that Banda Singh had been blessed with power by the Guru. (12)

Chaupai : As the emperor had a thorough knowledge about Guru Gobind Singh's powers,
He did not pay any attention to the people's appeals.
After hearing so much about Banda Singh's power of performing miracles,
Bahadur Shah shook his head (as a mark of his helplessness). (13)

If the emperor Bahadur Shah waged a war against Banda Singh,
He might get the emperor killed through some miracle or magic spell.
In that case he would be committing an act of betrayal against the Guru,
As well as stand deprived of his own sovereign rule. (14)

Considering both the options (of waging a war or betraying the Guru) as equally risky,
He was fascinated by the lure of political power as well.
Banda Singh was sure to kill him in an open confrontation,
As he possessed great power of performing miracles. (15)

ਉਸ ਕੈ ਪਾਸ ਮਵੱਕਲ ਆਵੈਂ । ਮਤ ਮੋਕੋ ਵਹਿ ਮਾਰ ਗਿਰਾਵੈਂ ।
 ਯਾਂਤੇ ਉਸ ਨ ਮੰਨੀ ਫਰਯਾਦ । ਤਰਫ ਲਹੌਰ ਕੁਛ ਕਰੈ ਨ ਯਾਦ । ੧੬ ।
 us kai pâs mavkkal âvain. mat môkau vahi mâr girâvain.
 yântç us na mannî pharyâda. taraf lahour kuchh karai na yâd.16.

ਦੋਹਰਾ : ਪਾਣੀ ਪਤ ਝੰਡੇ ਸੁਨੇ ਬੰਦੈ ਦਏ ਗਡਾਇ ।
 ਤੁਰਕ ਫੌਜ ਆਗੈ ਲਖੈ ਆਪੈ ਸੋ ਮਰਿ ਜਾਇ । ੧੭ ।

dôhrâ : pâni pat jhandç sunç bandai daç gadâi.
 turak phauj âgai lakhai âpai sô mari jâi.17.

ਚੌਪਈ : ਐਸੀ ਬਾਤਨ ਸੁਨਿ ਸੁਨਿ ਡਰੈ । ਨਹਿੰ ਪੰਜਾਬ ਵਲ ਮੁਹਰੋ ਕਰੈ ।
 ਫਰਯਾਦੀ ਪੰਜਾਬੀ ਰਹੇ ਕੁਰਲਾਇ । ਔਰ ਲੋਕ ਨਹਿ ਕਰੈਂ ਸਹਾਇ । ੧੮ ।

chaupaî : aisî bâtan suni suni darai. nahin panjâb val muhrô karai.
 pharyâdî panjâbî rahç kurlâi. aur lôk nahi karain sahâi.18.

ਸਗਵਾਂ ਦੇਵੈਂ ਗੱਲ ਮਿਟਾਇ । ਮਤ ਮੋਕੋ ਹੀ ਘਲੇ ਪਤਿਸ਼ਾਹਿ ।
 ਬੰਦੈ ਤੇ ਆਵੈ ਸ਼ੀਹਆਣ । ਬੈਠ ਡਰੈਂ ਘਰ ਮੁਸਲਮਾਨ । ੧੯ ।
 sagvân dçvain gall mitâi. mat môkô hî ghalç patishâhi.
 bandai tç âvai shîhaâna. baith darain ghar muslamân.19.

ਵਜ਼ੀਰ ਕਰੈ ਜੋ ਮੈਂ ਕਹਹੁੰ ਬਾਤ । ਮਤ ਮੋਹਿ ਸ਼ਾਹ ਘਲਾਵੈ ਬਾਤ ।
 ਫੁਜਦਾਰ ਫੁਜਦਾਰੀ ਕਰੈ ਨ ਕੋਇ । ਹੁਤੇ ਜਾਗਦੇ ਤੇ ਰਹੇ ਸੋਇ । ੨੦ ।
 vazîr kahai jô main kakhun bâta. mat môhi shâh ghalâvai bât.
 phujdâr phujdârî karai na kôî. hutç jâgdç tç rahç sôî.20.

ਨਿੱਤ ਕਚਹਿਰੀ ਲਾਵੈਂ ਨਾਂਹਿ । ਮਤ ਪਤਿਸ਼ਾਹਿ ਹਮ ਉਹਾਂ ਘਲਾਇ ।
 ਕਰੈਂ ਬੰਦਾ ਹੈ ਜਾਣੀ ਜਾਣ । ਹਮ ਚਿਤਵੈਂ ਤੋ ਮਾਰੈ ਆਣ । ੨੧ ।
 nitt kachhirî lâvain nânhi. mat patishâhi ham ûhân ghalâi.
 kahain bandâ hai jânî jâna. ham chitvain tau mârai ân.21.

ਦੋਹਰਾ : ਤੋ ਪੰਜਾਬੀਅਨ ਕੱਪੜੇ ਟੰਗੇ ਦਿਨੈ ਮਸ਼ਾਲਾਂ ਕੀਨ ।
 ਤਉ ਬਾਦਸ਼ਾਹਿ ਸੁ ਨਹਿੰ ਸੁਨੈ ਪਕੜਿ ਸੁ ਬਹਯਾ ਜ਼ਮੀਨ । ੨੨ ।

dôhrâ : tau panjâbîan kapprdç tangç dinai mashâlân kîn.
 taû bâdshâhi su nahin sunai pakai su bahyâ zamîn.22.

ਮੁੱਲਾਂ ਕਾਜ਼ੀ ਫਕਰ ਮਿਲ ਹਾਜ਼ੀ ਪੀਰ ਮਿਲਾਇ ।
 ਆਖੈਂ ਕਾਫਰ ਤੂੰ ਭਯਾ ਉਨ ਰੋਲੇ ਦੀਯੋ ਮਚਾਇ । ੨੩ ।
 mullân kâzî fakar mil hâjî pîr milâi.
 âkhain kâfar tûn bhayâ un raulô dîyô machâi.23.

ਚੌਪਈ : ਕੋਊ ਕਰੈ ਤੈਂ ਦੀਨ ਗਵਾਯਾ । ਉਮਤ ਪਿਕੰਬਰ ਤੂੰ ਨਹੀਂ ਆਇਆ ।
 ਭਰੈ ਨ ਪਿਕੰਬਰ ਤੋਰ ਸਫਾਤ । ਪਰੈ ਦੋਜ਼ਕ ਮੈਂ ਤੁਮਰੀ ਜਾਤਿ । ੨੪ ।

chaupaî : kôû kahai tain dîn gavâyâ. umat pikmbar tûn nahîn âiâ.
 bharai na pikmbar tôr shaphâta. parai dôzak main tumrî zâti.24.

Banda Singh could get him eliminated at any movement,
As he could summon the services of spirits (to carryout his command).
That was why he did not accede to the people's plea,
Nor did he bother about (the loss of power) around Lahore. (16)

Dohra : They had heard that Banda Singh had planted the flag posts,
And hoisted (the Khalsa's saffron flags) up to town of Panipat.
And that if ever the Mughal forces crossed Past these flags,
They would get automatically destroyed (there and then). (17)

Chaupai : (The Emperor Bahadur Shah) felt scared after hearing these accounts,
Which made him desist from advancing towards Punjab.
Even as petitioners from Punjab kept on pleading before him,
Nobody else came forward to render any assistance. (18)

No (army commander) wished to discuss this issue with the king,
Lest he should be asked to lead a campaign (against Banda Singh).
As Banda Singh was held in as much awe as that of a lion (in a forest),
The Muslims kept confined to their homes in awe of Banda Singh. (19)

The (prime) minister did not broach this topic with the emperor,
Lest he himself might be deputed to hold negotiations (with Banda Singh).
No existing custodian volunteered to take over the command of (Punjab),
As they pretended complete ignorance about the whole affair. (20)

They did not hold even their own courts regularly,
Lest the emperor should depute them to proceed (to Punjab).
Feeling sure that Banda Singh, being omniscient about every thing,
Might get them eliminated even if they thought of talking ill of him. (21)

Dohra : Then the Punjabi (Muslims) protested wearing (black) robes,
And took out torch-light processions against the emperor,
But the emperor did not pay any attention to their protests,
And kept on lying low and brooding silently over the problems. (22)

Then all the members of the Muslim clergy and religious mendicants,
Together with the Hajees² and Pirs (joined this protest).
They accused the emperor of turning a kafir³ and a heretic,
Raising the pitch of their protest to such a great extent. (23)

Chaupai : Some of them accused the emperor of giving up his religion,
And no longer belonging to the Islamic ideological order (of prophet Mohammed⁴).
They sermonised that the prophet would not vouch for him (on the day of judgement),
And he would be cast into hell (to rot there forever). (24)

ਤੂੰ ਕਯਾ ਹਿੰਦੂਅਨ ਲੈ ਲਯੋ ਮੋਲ । ਦਈ ਕਯਾ ਸ਼ਾਹੀ ਉਨ ਲੜੋ ਖੋਲ ।
ਦੀ ਪਤਿਸ਼ਾਹੀ ਪਿਕੰਬਰ ਹਮਾਰੈ । ਸੇ ਲਿਖ ਗਯੋ ਪਿਸ਼ਾਨੀ ਤੁਮਾਰੈ ।੨੫।
tûn kayâ hindûan lai layô môla. daî kayâ shâhî un lardôn khôl.
dî patishâhî pikmbar hamârai. sô likh gayô pishânî tumârai.25.

ਦੇਨ ਲਾਇਕ ਥੋ ਪੀਰ ਹਮ ਨਾਹੀਂ । ਹਮ ਪੀਰਨ ਤੂੰ ਪਤਿ ਗਵਾਹੀਂ ।
ਤੂੰ ਕਹੈਂ ਬਦਸ਼ਾਹੀ ਹਮ ਹਿੰਦੂਓਂ ਪਾਈ । ਦੇਣ ਜੋਗ ਪੀਰ ਹਮ ਥੋ ਨਾਹੀਂ ।੨੬।
dçn lâik thô pîr ham nâhîn. ham pîran tûn pati gavâhîn.
tûn kahain badshâhî ham hindûôn pâi. dçn jôg pîr ham thç nâhîn.26.

ਫੜਿ ਫੜਿ ਫੁਰੀਯਨ ਰਸਤੇ ਰੋਕੈਂ । ਮਾਰੈਗੇ ਸ਼ਾਹਿ ਛਾਤੀ ਕਹਿ ਝੋਕੈਂ ।
ਹੋਗੂ ਨਿੰਦ ਤੁਧ ਮੱਕੇ ਤਾਈਂ । ਸ਼ਫਾਤਿ ਭਰੂਗੂ ਤੈਂ ਪਿਕੰਬਰ ਨਾਹੀਂ ।੨੭।
phai phai chhurîyan rastç rôkain. mâraingç shâhi chhâtî kahi jhôkai.
hôgû nind tudh makkç tâin. shafâti bharûgu tain pikmbar nâhîn.27.

ਕੋਉ ਕਹੈ ਮੈਂ ਮੱਕਯੋਂ ਆਯਾ । ਜ਼ਿਕਰ ਕਾਬੇ ਮੈਂ ਮੈਂ ਸੁਨ ਪਾਯਾ ।
ਹਿੰਦੂਅਨ ਸ਼ਾਹਿ ਬਹਾਦਰ ਕ੍ਰਮਾਯੋ । ਸ਼ਾਹੀ ਖਾਤ੍ਰ ਉਨ ਦੀਨ ਗਵਾਯੋ ।੨੮।
kôu kahai main makkyôn âyâ. ikar kâbç môn main sun pâyâ.
hindûan shâhi bahâdar bharmâyô. shâhî khâtar un dîn gavâyô.28.

ਕਹੈ ਪਤਿਸ਼ਾਹੀ ਮੈਂ ਹਿੰਦੂਓਂ ਪਾਈ । ਪਿਕੰਬਰ ਅਪਨੇ ਪਤਿ ਗਵਾਈ ।
ਇਉਂ ਕਹਿ ਕਹਿ ਕੈ ਸ਼ਾਹ ਭਰਮਾਯਾ । ਕਹਿ ਕਰ ਬਹੁ ਭਾਂਤੀ ਸਮਝਾਯਾ ।੨੯।
kahai patishâhî main hindûôn pâi. pikmbar apnç pati gavâi.
iun kahi kahi kai shâh bharmâyâ. kahi kar bahu bhântî samjhâyâ.29.

ਤ੍ਰਾਵਤੀ ਦਾ ਜੰਗ (tarâvardî dâ jang)

ਦੋਹਰਾ : ਐਸੇ ਐਸੇ ਖੁਊਫ ਤੇ ਮਿਹਣੇ ਦਏ ਅਨੇਕ ।
ਹਾਜੀ ਪੀਰ ਇਕਠੇ ਭਏ ਕੁਰਾਨ ਸੁ ਹਾਥਨ ਟੇਕ ।੩੦।

dôhrâ : aisç aisç khuuf tç mihnç daç ançk.
hâjî pîr ikthç bhaç kurân su hâthan tçk.30.

ਚੌਪਈ : ਪੀਰ ਕਹੈਂ ਹਮ ਜਿੰਮਾ ਕਰੈਂ । ਕਲਾਮ ਸੈਫੀ ਪੜ੍ਹ ਮੁਹਰੇ ਤੁਰੈਂ ।
ਮੁਹਰੇ ਤੁਰੈਂ ਲੈ ਕੁਰਾਨੈ ਹਾਥ । ਆਉ ਪਿਛੈ ਤੂੰ ਫੌਜਨ ਸਾਥ ।੩੧।

chaupaî : pîr kahain ham jimmâ karain. kalâm saifç pardah muhrç turain.
muhrç turain lai kurânai hâtha. âu pichhai tûn phaujan sâth.31.

ਤਬ ਕਿਛਕ ਸ਼ਾਹਿ ਨੈ ਮੰਨੀ ਬਾਤ । ਕਹਯੋ ਤੁਰੋ ਮੈਂ ਆਗਰੇ ਤਾਕ ।
ਆਗੇ ਦੇਖ ਆਵੈਂ ਹਲਕਾਰੇ । ਤੋ ਆਗੈ ਮੈਂ ਕਰੂਗੂ ਸਿਧਾਰੇ ।੩੨।
tab kichhak shâhi nai mannî bâta. kahyô turôn mçn âgarç tâk.
âgç dçkh âvain halkârç. tau âgai main karûngu sidhârç.32.

ਦੇਵਤਿ ਹੈ ਕੈ ਹੈ ਸੋ ਬੰਦਾ । ਦੇਖ ਸੁ ਆਵੈਂ ਤਾਕੇ ਫੰਧਾ ।
ਪਾਸ ਮੁਵੱਕਲ ਹੈ ਕੇ ਨਾਹੀਂ । ਕਰਾਮਾਤ ਸੱਚ ਹੈ ਕੇ ਨਾਹੀਂ ।੩੩।

They charged him of having sold himself to the Hindus,
 As if they had conferred the sovereignty on him (instead of his own ancestors).
 They reminded him that Prophet Mohammed had conferred the sovereignty on Mughals,
 And he had got that sovereignty in a hierarchical inheritance. (25)

They accused him of lowering the prestige of Muslim Pirs,
 Who were capable of showering all kinds of blessings on him.
 They blamed him for crediting the Hindus for his sovereignty,
 As if the Muslim Pirs were incapable of conferring this boon. (26)

They threatened to block his passage by brandishing naked daggers,
 And even stabbing him directly in the chest.
 They warned that the whole Muslim world up to Mecca would condemn his (inaction),
 And the Prophet Mohammed would not vouch for him (on the judgement day). (27)

Someone claimed that he had just returned from Mecca (after performing Haj),
 Where he had heard people talking about (Bahadur Shah's lapse of duty).
 He had heard that Bahadur Shah had been enamoured by the Hindus,
 And he had bartered away his religion for the sake of power. (28)

By declaring that he had been conferred with sovereignty by the Hindus,
 He had lowered the prestige of Prophet Mohammed.
 They influenced the emperor through such admonitions and rebuffs,
 And persuaded him repeatedly (to act against Banda Singh). (29)

The Episode of Travari⁵

Dohra : (The Muslim clergymen) held out such threats (to Bahadur Shah),
 And passed several sarcastic strictures against him.
 The Muslim Pirs and Hajees joined together (in a conspiracy),
 And swore to (incite the emperor) by placing their hands on the holy *Koran*. (30)

Chaupai : The Muslim Pirs gave a solemn assurance (to the Emperor),
 That they would lead the expedition (against Banda Singh) after reciting the holy commandments.
 They would walk in front while carrying the holy *Koran* in their hands,
 And the Emperor should follow them with his Mughal army. (31)

(After so many assurances), the emperor acceded to their request,
 But he promised to proceed up to the city of Agra only.
 He would send his spies from there for further reconnaissance,
 And proceed further (only after their intelligence inputs). (32)

(They must confirm) whether Banda Singh was an angel a human being,
 And whether he was really (a Man of miracles) or mere fraudulent tricks.

dçvti hai kai hai sô bandâ. dçkh su âvain tâkç phandhâ.
pâs muvkkal hai kç nâhîn. karâmât sachch hai kç nânhî.33.

ਕਹੈਂ ਉਸ ਪੈਰ ਚਿਹਨ ਨਹਿ ਧਰਨਾ । ਹੈ ਉਸ ਆਖ ਕੈ ਨਾਂਹਿ ਫਰਕਨਾ ।
ਜੋ ਦਿਸੈ ਉਸ ਤਨ ਪਰਛਾਂਵਾ । ਤੋ ਆਗੇ ਮੈਂ ਪਾਵਨੁ ਪਾਵਾ ।੩੪।
kahain us pair chihan nahi dharnâ. hai us ânkhai kai nâhni pharaknâ.
jau dissai us tan parchhânvâ. tau âgç main pâvnu pâvâ.34.

ਦੋਹਰਾ : ਯੋਂ ਕਹਿ ਹਲਕਾਰੇ ਤੋਰਿਕੈ ਮਗਰੇ ਤੁਰਿਓ ਸੁ ਆਪ ।
ਆਗਰੇ ਡੇਰਾ ਆ ਕਰਾ ਅਗਯੋਂ ਲਗੇ ਤਨ ਤਾਪ ।੩੫।

dôhrâ : yaun kahi halkârç tôrikai magrç turiô su âp.
âgarç dçrâ â karâ agyôn lagç tan tâp.35.

ਚੌਪਈ : ਤੁਰੇ ਹਲਕਾਰੇ ਭੇਖ ਵਟਾਏ । ਹਿੰਦੁ ਹੁਤੇ ਥੇ ਚਾਕਰ ਸਾਇ ।
ਡਰਤ ਡਰਤ ਤੇ ਪਹੁੰਚੇ ਜਾਇ । ਦੇਖਯੋ ਉਨ ਬਹੁ ਧਯਾਨ ਲਗਾਇ ।੩੬।

chaupaî : turç halkârç bhçkh vatâç. hindû hutç thç châkar sâi.
darat darat tç pahunchç jâi. dçkhyô un bahu dhayân lagâi.36.

ਧਰਨ ਚਿਹਨ ਤਿਨ ਲਾਗਤ ਦੇਖਾ । ਪਰਤ ਪ੍ਰਛਾਵਾਂ ਭੂ ਪਰ ਪੇਖਾ ।
ਆਖ ਫੁਰਤ ਬਹੁ ਗੁੱਸੈ ਮਾਂਹਿ । ਆਹਿ ਮਨੁਖ ਸੋ ਦੇਵਤ ਨਾਂਹਿ ।੩੭।
dharan chihan tin lâgat dçkhâ. parat parchhâvân bhû par pçkhâ.
ânkhai phurat bahu gussai mâhni. âhi manukh sô dçvat nâhni.37.

ਕਰਾਮਾਤ ਦੇਖੀ ਅਵਰ ਘਨੀ । ਮਾਤਬਰਨ ਤੇ ਭੀ ਉਨ ਸੁਨੀ ।
ਸੋ ਹਲਕਾਰਨ ਆ ਕੈ ਕਹੀ । ਬਹਾਦਰਸ਼ਾਹ ਸੋ ਮਾਨੀ ਸਹੀ ।੩੮।
karâmât dçkhî avar ghanî. mâtbaran tç bhî un sunî.
sô halkâran â kai kahî. bahâdarshâh sô mânî sahî.38

ਦੋਹਰਾ : ਫਿਰ ਫਰਿਯਾਦ ਪੰਜਾਬੀਅਨ ਕਰੀ ਤੋ ਸ਼ਾਹਿ ਉੱਦਮ ਕੀਨ ।
ਬਾਹਰ ਡੇਰਾ ਕਾਢ ਕੈ ਫਿਰ ਦਾਖਲ ਕਰ ਲੀਨ ।੩੯।

dôhrâ : phir phariyâd panjâbîan karî tau shâhi uddam kîn.
bâhar dçrâ kâdh kai phir dâkhal kar lîn.39.

ਚੌਪਈ : ਜਬ ਫਰਯਾਦ ਸੀ ਲੋਕਨ ਕਰੀ । ਸ਼ਾਹਿ ਤਯਾਰੀ ਥੀ ਤੋ ਲੋ ਕਰੀ ।
ਮੁਹਰੇ ਕੁਰਾਨ ਕਰੇ ਕਈ ਹਜ਼ਾਰ । ਝੰਡਾ ਹੈਦਰੀ ਤੋਰਿਓ ਨਾਰ ।੪੦।

chaupaî : jab pharyâd sî lôkan karî. shâhi tayârî thî tau lau karî.
muhrç kurân karç kaî hazâra. jhandâ haidarî tôriô nâr.40.

ਫਕੀਰ ਮੁਲਾਣੇ ਮੁਹਰੇ ਤੋਰੇ । ਪੜ੍ਹੁ ਪੜ੍ਹੁ ਸੈਫੀ ਕਲਾਮਨ ਹੋਰੇ ।
ਤੋ ਭੀ ਸ਼ਾਹਿ ਮਨ ਚਿੰਤਾ ਧਰੈ । ਨਹਿ ਪਤਿਆਵੈ ਥਰ ਥਰ ਕਰੈ ।੪੧।
fakîr mulânç muhrç tôrç. pardah pardah saifî kalâman hôrç.
tau bhî shâhi man chintâ dharai. nahin patiâvai thar thar karai.41.

Whether he possessed the power to summon the captive spirits,
And whether he really possessed the power to perform miracles. (33)

It was said that that neither did Banda Singh leave any footprints,
Nor did he bat his eyelids while looking.
If it was confirmed that his body cast a shadow on earth,
Then alone he (the emperor) would proceed further to confront him. (34)

Dohra : (The Muslim clergymen) held out such threats (to Bahadur Shah),
And passed several sarcastic strictures against him,
The Muslim Pirs and Hajees joined together (in a conspiracy),
And swore to (incite the emperor) by placing their hands on the holy Koran. (35)

Chaupai : The designated spies who proceeded to gather intelligence in disguise,
Were selected out of the Hindu officials of the emperor's court.
Fearing for their lives, they arrived at (Banda Singh's) location,
And looked at him and (his movements) very carefully. (36)

They noticed that Banda Singh left his footprints as he walked,
As well as they noticed that his body cast its shadow on earth.
They also noticed that he batted his eyelids while expressing anger,
And observed him to be a human being rather than being an angel. (37)

They (themselves) observed many miracles (performed by Banda Singh),
As well as heard about his powers from their confidential resources.
So whatever information was conveyed by these intelligence persons,
Bahadur Shah accepted their reported information as authentic. (38)

Dohra : Once again when the (Muslim) residents of Punjab appealed to the king,
Then the emperor made an attempt (to take action).
But after taking his forces out (of the city of Agra),
He again ordered them back to enter the city. (39)

Chaupai : When people appealed yet again (after some time),
The Emperor, too, had prepared himself (to take action).
After putting thousands of persons carrying copies of Koran in the front,
He ordered the Haidari Flag⁶ to be carried along with his troops. (40)

He asked the Muslim clergymen and medicants to lead his troops,
And keep on reciting Islamic Commandments to remove all fears.
Even then the Emperor kept worrying about the consequences,
As his confidence kept on waning and waxing (about his success). (41)

ਤਬੈ ਸ਼ਾਹਿ ਮਨ ਐਸ ਬਿਚਾਰੀ । ਬੰਦੇ ਸੋਂ ਨਹਿ ਬਨੈ ਬਿਗਾਰੀ ।
ਬੰਦਾ ਉਸ ਗੁਰ ਕੇ ਹੈ ਦਾਸ । ਮੁਹਿ ਪਤਿਸ਼ਾਹੀ ਦੀਨੀ ਜਾਸ ।੪੨।
tabai shâhi man ais bichârî. bandç sôn nahin banai bigârî.
bandâ us gur kô hai dâsa. muhi patishâhi dîni jâs.42.

ਕਰਾਮਾਤ ਮੈਂ ਹੈ ਅਤਿ ਭਾਰੇ । ਕਯਾ ਜਾਣੋ ਵਹਿ ਕਯਾ ਕਰ ਡਾਰੇ ।
ਹਕ ਤਾਲਾ ਜੁ ਮੁਵੱਕਲ ਘਲਾਵੈ । ਪਾਸ ਪਿਕੰਬਰ ਥੇ ਜੋ ਆਵੈ ।
ਸੋਊ ਇਨ ਪੈ ਆਵਤ ਕਹੈਂ । ਮਤਿ ਮੋਕੋ ਵਹਿ ਮਾਰ ਗਵਹੈਂ ।੪੩।
karâmât main hai ati bhârç. kayâ jânô vahi kayâ kar dârç.
hak tâlâ ju muvkkal ghalâvai. pâs pikmbar thç jô âvai.
sôû in pai âvat kahain. mati môkô vahi mâr gavhain.43.

ਦੋਹਰਾ : ਸੋ ਬੰਦੇ ਕੇ ਖੌਫ ਤੇ ਮੁੜ ਵੜਯੋ ਆਗਰੇ ਜਾਇ ।
ਮਨ ਹੀ ਮੈਂ ਚਿੰਤਾ ਕਰੇ ਭੇਦ ਨ ਔਰਨ ਬਤਾਇ ।੪੪।
dôhrâ : sô bandç kç khauf tç murd vardyô âgarç jâi.
man hî main chintâ karç bhçd na auran batâi.44.

ਤੋ ਸ਼ਾਹਿ ਮਨਹਿ ਬਿਚਾਰਿਆ ਹਮ ਭੇਜੈਂ ਬੰਦੇ ਪੈ ਲਿੱਖ ।
ਹਮ ਤੁਹਿ ਮਿਲਨੇ ਆਇ ਹੈਂ ਹਮ ਤੁਮ ਇਕ ਗੁਰ ਸਿੱਖ ।੪੫।
tau shâhi manhi bichârîâ ham bhçjain bandç pai likkh.
ham tuhi milnç âi hain ham tum ik gur sikkh.45.

ਚੌਪਈ : ਯੋਂ ਲਿਖ ਸਾਹੇ ਸਿੱਖ ਘਲਾਯਾ । ਭਲਾ ਕੀਆ ਤੈਂ ਬਜੀਰਾ ਘਾਯਾ ।
ਔਰ ਪਹਾੜੀਏ ਜੋ ਤੈਂ ਮਾਰੇ । ਹੁਤੇ ਦੁਸ਼ਟ ਥੇ ਸਤਿਗੁਰ ਭਾਰੇ ।੪੬।
chaupaî : yaun likh shâhç sikkh ghalâyâ. bhalâ kîâ tain bajîrâ ghâyâ.
aur pahârdîç jô tain mârç. hutç dushat thç satigur bhârç.46.

ਚਾਹਿਤ ਥੇ ਮੈਂ ਇਨ ਕੇ ਮਾਰੇ । ਭਲਾ ਕੀਯਾ ਤੈਂ ਆਪ ਸੰਭਾਰੇ ।
ਹਮ ਤੋਂ ਦਾਸ ਗੁਰੂ ਕੇ ਆਹੀਂ । ਉਨ ਕੀ ਕ੍ਰਿਪਾ ਤੇ ਹਮ ਪਤਿਸ਼ਾਹੀ ।੪੭।
châhit thô main in kô mârç. bhalâ kîyâ tain âp sambhârç.
ham tau dâs gurû kç âhîn. un kî karipâ tç ham patishâhî.47.

ਦੋਹਰਾ : ਤੁਰਬਤ ਹਮਰੇ ਬਡਨ ਕੀ ਆਹਿ ਲਹੌਰ ਕੇ ਮਾਂਹਿੰ ।
ਤਿਨ ਕੀ ਜ਼ਾਰਤ ਕਰਨ ਕੋ ਹਮ ਅਬ ਉਹਾਂ ਆਹਿੰ ।੪੮।
dôhrâ : turbat hamrç badan kî âhi lahaur kç mânhin.
tin kî zârat karan kô ham ab ûhân âhin.48.

ਚੌਪਈ : ਕਹੋ ਤੋ ਤੁਮ ਪੈ ਪਹਿਲੇ ਆਵੈਂ । ਕਹੋ ਤੋ ਹਟਿ ਤੁਮ ਦਰਸ਼ਨ ਪਾਵੈਂ ।
ਸਿਰਹੰਦ ਰਾਹਿ ਹਮ ਜਾਯਾ ਲੋਰੈਂ । ਦਿਹੋ ਰਾਹ ਤੁਮ ਲਾਕ ਲਹੌਰੈਂ ।੪੯।
chaupaî : kahô tô tum pai pahilç âvain. kahô tô hati tum darshan pâvain.
sirhand râhi ham jâyâ lôrain. dihô râh tum lâk lahaurain.49.

ਮੁਲਕ ਪੰਜਾਬ ਹਮ ਆਧਾ ਦੇਹੁ । ਪਰਬਤ ਸਭੀ ਆਪ ਰਖ ਲੇਹੁ ।
ਹਮ ਕੇ ਸੱਦੇ ਤੋ ਮਿਲਨੇ ਆਵੈਂ । ਨਹੀਂ ਤੋਂ ਲਾਂਭੇ ਲਾਂਭੇ ਜਾਵੈਂ ।੫੦।

This made the emperor to revise his decision in his mind,
That he could not afford to strain his relations with Banda Singh.
He felt that Banda Singh was the follower of the same Guru,
Who had blessed the emperor with the power of sovereignty. (42)

Since Banda Singh had been invested with great power of miracles,
Nobody knew what he might cause to do unto him (the emperor).
The Divine angel (Gabriel⁷) who conveyed Prophet Mohammad's Will,
Might be the same who sent captive spirits to Banda Singh.
Since the same angel had been reported to visit Banda Singh,
He might get him (the emperor) killed (at any moment). (43)

Dohra : So being scared of Banda Singh (for his possession of power of miracles),
The emperor once again retreated to his safe sanctuary of) Agra.
Since he felt extremely alarmed in his heart of hearts,
He did not share his apprehensions with anyone. (44)

Then the emperor thought after a lot of introspection,
That he should send a written proposal to Banda Singh.
Since both of them were the followers of the same Guru,
The emperor would like to pay a visit to Banda Singh. (45)

Chaupai : So the emperor sent a Sikh messenger (with a letter of appreciation),
That Banda Singh had performed a noble deed by killing Wazir Khan,
And that the hill chiefs whom Banda Singh had also chastised,
Were also the most wicked enemies of Guru Gobind Singh. (46)

Although the Emperor himself was keen to kill all those hill chiefs,
Yet it was better that Guru's own disciple had dealt with them.
The emperor reiterated that he was a humble servant of the Guru,
Since it was with the Guru's grace that he had become a sovereign. (47)

Dohra : The emperor wrote that there were the tombs of his ancestors,
Which were located in the city of Lahore.
He proposed that in order to pay his obeisance to them,
He wished to go on a pilgrimage to their place of burial. (48)

Chaupai : He would visit Banda Singh before his pilgrimage if the latter so desired,
Otherwise he would pay his obeisance on his return from Lahore.
He requested for a right of passage through the Sirhind province,
And sought Banda Singh's permission for a passage upto Lahore. (49)

He further proposed that half of Punjab territory be handed over to him,
While Banda Singh kept his custody over the entire hill states.

mulak pañjab ham âdhâ dçhu. parbat sabhî âp rakh lçhu.
ham kô saddô tô milnç âvain. nahîn tôn lâmbhç lâmbhç jâvain.50.

ਹਮ ਕੇ ਰਾਹਿ ਲਹੌਰੈ ਦੱਯੈ । ਸਿਰਹੰਦ ਮਧਿ ਕਰ ਰਾਹਿ ਪਹੁੰਚਯੈ ।
ਯੋ ਕਹਿ ਸ਼ਾਹ ਦਿਯੋ ਸਿਖ ਘੱਲ । ਹਾਥ ਜੋੜ ਸਿੰਘ ਜਾ ਕਹੀ ਗੱਲ ।੫੧।
ham kô râhi lahaurai dayyai. sirhand madhi kar râhi pahunchyai.
yau kahi shâh diyô sikh ghalla. hâth jôrd singh jâ kahî gall.51.

ਅਗੈ ਬੰਦੇ ਥੋ ਜਾਣੀ ਜਾਣ । ਸਭੇ ਬਾਤ ਉਨ ਲਈ ਪਛਾਣ ।
ਬਹਾਦ੍ਰ ਮਿਲਨੋ ਪੱਜ ਬਣਾਵੈ । ਹਮ ਤੇ ਡਰਦੇ ਲਹੌਰ ਨ ਆਵੈ ।੫੨।
agai bandô thô jânî jâna. sabhç bât un laî pachhân.
bahâdar milnô pajj banâvai. ham tç dardô lahaur na âvai.52.

ਦੋਹਰਾ : ਬੰਦੇ ਦਿਲ ਤਬ ਇਮ ਠਟੀ । ਅਬ ਯਾਕੋ ਦਈਐ ਜਾਨ ।
ਫੇਰ ਸੁ ਇਸ ਕੋ ਮਾਰਿ ਹੈਂ ਜੁ ਹੁਇ ਹੈ ਪਿਸ਼ੇਮਾਨ ।੫੩।

dôhrâ : bandç dil tab im thatî. ab yâkô daîai jân.
phçr su is kô mâri hain ju hui hai pishçmân.53.

ਚੌਪਈ : ਬੰਦੈ ਕਹੀ ਅਬ ਲਈ ਹਮ ਮਾਨ । ਸਾਬਤ ਰਹੈ ਨ ਤੁਮਰੋ ਇਮਾਨ ।
ਝੁਠੋ ਕਰ ਫਿਰ ਤੁਮ ਤੇ ਲੇਹਿੰ । ਗੁਰਸਿਖ ਕਹੇ ਹਮ ਤੁਮ ਰਾਹੁ ਦੇਹਿੰ ।੫੪।

chaupaî : bandai kahî ab laî ham mâna. sâbat rahai na tumrô imân.
jhûthô kar phir tum tç lçhin. gursikh kahç ham tum râhu dçhin.54.

ਉਨ ਸਿੱਖ ਮੁੜ ਆਇ ਸ਼ਾਹ ਸੋਂ ਕਹੀ । ਸ਼ਾਹਿ ਸੁਨਤ ਕੁਛ ਚਿੰਤ ਨ ਕਹੀ ।
ਸੁਨ ਤੁਰਕਨ ਮਨ ਵਧਾਈ ਭਈ । ਕਿਛ ਕਿਛ ਜੀਵਣ ਆਸਾ ਠਈ ।੫੫।
un sikkh murd âi shâh sôn kahî. shâhi sunat kuchh chint na kahî.
sun turkan man vadhâi bhaî. kichh kichh jîvan âsâ thaî.55.

ਦੋਹਰਾ : ਪਹਾੜ ਤਲੀ ਬੰਦੈ ਰਖੀ ਔਰ ਦਈ ਪੰਜਾਬ ਸੁ ਛੱਡ ।
ਬੰਦਾ ਚੜਯੋ ਪਹਾੜ ਕੋ ਕਿਲੈ ਨੀਹਲ ਤ੍ਰੈ ਗੱਡ ।੫੬।

dôhrâ : pahârd talî bandai rakhî aur daî panjâb su chhadd.
bandâ chardyô pahârd kau kilai nîhal tarai çadd.56.

ਚੌਪਈ : ਸਿਫੌਰੇ ਢਿਗ ਇਕ ਗੜੀ ਬਨਾਈ । ਲੋਹਿ ਗੜੀ ਉਸ ਨਾਮ ਸਦਾਈ ।
ਦੁਈ ਦੁਆਬੇ ਢਿਗ ਜੋ ਦੂਣ । ਸਿਰ ਜਸਵਾਲਨ ਕਹਿਲੂਰਨ ਝੂਣ ।੫੭।

chaupaî : sidhaurç dhig ik çardhî banâi. lôhi çardhî us nâm sadâi.
duî duâbç dhig jô dûna. sir jasvâlan kahilûran thûn.57.

ਜੰਮੂ ਢਿਗ ਥੋ ਪਠਾਣ ਸੁ ਕੋਟਿ । ਸਿੰਘ ਸੁ ਵੜ ਰਹੇ ਕਰ ਕਰ ਜੋਟ ।
ਸੁਨਯੋ ਪਹਾੜ ਜਬ ਬੰਦਾ ਵੜਾ । ਸ਼ਾਹਿ ਬਹਾਦਰ ਅਗਯੋ ਚੜ੍ਹਾ ।੫੮।
jammû dhig thô pathân su kôti. singh su vard rahç kar kar jôt.
sunyô pahârd jab bandâ vardâ. shâhi bahâdar agyôn chardhâ.58.

He would pay a visit to Banda Singh if the latter permitted,
Otherwise he would go to Lahore through the outer fringe of Punjab. (50)

(Finally), he pleaded for a permission for a passage upto Lahore,
Which should run through the territory of the Sirhind province.
With these proposals, he sent a Sikh messenger (to Banda Singh),
Who conveyed the emperor's message with folded hands. (51)

Banda Singh, being Omniscient and (privy to all human secrets),
Understood all the real motives and intentions of the emperor.
Banda Singh realised that Bahadur Shah's proposal for a meeting was a pretence,
But, in reality, he was really scared of him (Banda Singh). (52)

Dohra : After meeting the emperor's emissary, Banda Singh made up his mind,
That he should grant Bahadur Shah the right of passage.
He would (teach him a lesson) and kill him later on,
So that he felt repentant over (his pretence of a pilgrimage). (53)

Chaupai : Banda Singh sent a reply, accepting Bahadur Shah's proposal,
But warning him against reneging from his faith.
Banda Singh was allowing him a right of passage for his professing to be a Gursikh,
But he would withdraw this concession if the emperor turned a renegade. (54)

As the Sikh messenger brought back Banda Singh's reply,
The emperor did not feel concerned at Banda Singh's reply,
All the Muslims felt delighted after hearing this reply,
And felt optimistic about their better existence in the future. (55)

Dohra : Banda Singh kept the foot hills of the mountains under his custody,
And vacated his custodial control over the Punjab.
He himself climbed up the mountains (after this decision),
After establishing three forts in the foot hills of mountains. (56)

Chaupai : He got a fort constructed near the town of Sadhaura,
Which came to be known by the name of Lohgarh.
Another fort was established in the valley near the Doaba region,
So that it might stand like a pillar against the Jaiswal and Kahloor Hill chiefs. (57)

The Singhs retreated to the forts inter-connected with each other,
Which were located in and around Pathankot near Jammu.
Hearing about Banda Singh's movement into the mountains,
Bahadur Shah advanced from where his forces were stationed. (58).

ਸ਼ਾਹਿ ਅਗਾਰੀ ਤੋਰੀ ਫੌਜ । ਦੇਖਨ ਬੰਦੇ ਦਿਲ ਕੀ ਮੌਜ ।
ਕਿਸ ਤਰ੍ਹਾਂ ਹੈ ਉਸ ਕੀ ਮਰਜ਼ੀ । ਦੇਖਨ ਹਿਤ ਸ਼ਾਹ ਕੀ ਗਰਜ਼ੀ ।੫੯।
shâhi agârî tôrî phauja. d̥khan bandai dil kî mauj.
kis tarhân hai us kî marzî. d̥khan hit shâh kî garzî.59.

- ਦੋਹਰਾ : ਪਾਣੀਪਤਿ ਲੋ ਪ੍ਰਿਥਮ ਹੀ ਗਯੋ ਬੰਦਾ ਝੰਡੇ ਗੱਡ ।
ਤੁਰਕ ਨ ਉਹਾਂ ਢੁਕ ਸਕੈਂ ਕਹਯੋ ਬੰਦੇ ਆਓ ਪੱਟ ।੬੦।
dôhrâ : pânîpti lau paritham hî gayô bandâ jhand̥ç gadd.
turak na ûhân dhuk sakain kahyô bandai âô patt.60.
- ਚੌਪਈ : ਸੋ ਨਿਸ਼ਾਨ ਕਹਿ ਬੰਦੇ ਗਿਰਾਏ । ਤੁਰਕ ਪਾਣੀਪਤ ਤੋ ਲੰਘ ਆਏ ।
ਆਇ ਕ੍ਰਨਾਲ ਕੀਏ ਉਨ ਡੇਰੇ । ਤਿਰਾਵੜੀ ਹੁਤੇ ਸਿੰਘ ਸੋ ਘੇਰੇ ।੬੧।
chaupâi : sô nishân kahi bandai girâç. turak pânîpat tau langh âç.
âi karnâl kîç un d̥çç. tirâvrdî hutç singh sô ghçç.61.
- ਦੋਹਰਾ : ਸਿੰਘਨ ਠਾਣੇ ਥੋ ਹੁਤੇ ਤ੍ਰਾਵੜੀ ਮੱਧ ਸਰਾਇ ।
ਤੁਰਕਨ ਘੇਰੇ ਆਇ ਜਬ ਲਰ ਭਿਰ ਗਏ ਪਰਾਇ ।੬੨।
dôhrâ : singhan thânc̥ thô hutô tarâvardî maddh sarâi.
turkan ghçç âi jab lar bhir gaç parâi.62.
- ਚੌਪਈ : ਮਗਰੇ ਫੌਜ ਤ੍ਰਾਵੜੀ ਜੁ ਆਈ । ਤਿਨ ਸ੍ਰਹਿੰਦ ਆ ਕਰੀ ਲੜਾਈ ।
ਬੰਦੇ ਮਦਤ ਕਰੀ ਉਨ ਨਾਹਿ । ਉਡੀਕ ਬੰਦੇ ਕੇ ਛਡ ਗਏ ਵਾਹਿ ।੬੩।
chaupâi : magrç phauj tarâvardî ju âi. tin sarhind â karî lardâi.
bandai madat karî un nâhi. udîk bandai kô chhad gaç vâhi.63.
- ਬਰਸ ਤੀਨਕ ਥੀ ਸ੍ਰਹਿੰਦ ਉਗਰਾਹੀ । ਇਸ ਬਿਧ ਸਿੰਘਨ ਤੇ ਸੁ ਛੁਡਾਈ ।
ਲੋਹਗੜੀ ਜਾਇ ਆਕੀ ਕਈ । ਫੌਜ ਸ੍ਰਹਿੰਦ ਵੜ ਆਗਯੋ ਠਈ ।੬੪।
baras tînak thî sarhind ugrâhî. is bidh singhan tç su chhudâi.
lôhgardî jâi âkî kaî. phauj sarhind vard âgyô thâi.64.

**ਪਪ. ਪ੍ਰਸੰਗ ਫੌਜਦਾਰਨ ਕੇ ਨਾਮ ਦੱਸਨ ਕੋ
(‘ਰਲ ਫਰਿਆਦੀ ਆਇ ਥੇ ਸਾਰੇ’...)
55. parsang phaujdâran kç nâm dassan kô
(‘ral phariâdî âi thç sârç’...)**

- ਦੋਹਰਾ : ਤਿੰਨ ਸਰਦਾਰ ਪਤਸ਼ਾਹਿ ਥੇ ਕਸੂਰੀ ਕੀਏ ਮੁਹਿਰੈਲ ।
ਸ਼ਮਸ਼ ਖਾਨ ਜਾਲੀਦੀਅਨ ਬਜੀਦੈ ਖਾਂ ਫੌਜ ਗੈਲ ।੧।
dôhrâ : tinn sardâr patshâhi thç kasûrî kîç muhirail.
shamash khân jâlîdîan bajîdai khân phauj gail.1.
- ਚੌਪਈ : ਤ੍ਰਾਵੜੀ ਕੇ ਭੀ ਹੁਤੇ ਫੁਜਦਾਰ । ਸਿੰਘਨ ਲੁਟ ਕਰ ਕੀਏ ਖੁਵਾਰ ।
ਖਾਨ ਮਹਾਵਤ ਫਰਜੁਲ ਖਾਨ । ਕਹਾਵਤ ਥੇ ਉਇ ਬਡੇ ਜੁਆਨ ।੨।

Bahadur Shah ordered his forces to march forward,
In order to see how Banda Singh reacted to such a move.
The emperor wished to see through Banda Singh's motives,
And his real intentions (behind such a unilateral withdrawal). (59)

Dohra : First of all, Banda Singh (had occupied the territory) up to Panipat,
By planting (the Khalsa's saffron) flags on its boundary.
These (saffron) flags where no Mughal could dare to come near,
Were now ordered to be uprooted by the orders of Banda Singh. (60)

Chaupai : After the removal of these flags by Banda Singh's orders,
The Mughal forces marched forward after crossing Panipat.
After putting up a base camp at the town of Karnal,
The Mughal forces laid a siege to the entrenched Singhs at Taraori⁸. (61)

Dohra : The Khalsa Singhs had established a police post at Taraori,
In the old travellers' inns (after their occupation of this area).
When the Mughal forces laid a siege around their positions,
The Singhs escaped after cutting through the enemy lines. (62)

Chaupai : This Mughal force which had come up to Traori,
Arrived at Sirhind to wage a war (against the Khalsa Singhs).
Since Banda Singh did not render any support to these Singhs,
They deserted Sirhind after waiting in vain for Banda Singh's support. (63)

The Singhs had made revenue collections only for three years,
When (Sirhind Province) was taken back from them by the Mughals.
As the Singhs entered the fort at Lohgarh in a defiant mood,
Mughal forces marched forward after entering Sirhind. (64)

Episode 55

The Episode About Narrating the Names of (Mughal) Custodians (All these petitioners had approached (Bahadur Shah together))

Dohra : The Emperor (Bahadur Shah) put (the Pathan Commanders) from kasur,
At the head of the Mughal forces (marching towards Punjab).
These army commanders included Shams Khan¹ and Jalaludin,
As well as Bajida khan² followed by their troops. (1)

Chaupai : These army commanders had been the custodians of Traori,
Whom the Singhs had ransacked and tortured them as well.

Mahawat Khan³ and Farzul Khan⁴ (among the warriors),
Claimed themselves to be highly muscular and brave. (2)

They, too, had accompanied Wazir Khan (during the battle of Sirhind)
Whom (Banda Bahadur and Singhs) had ransacked and tortured.
The (erstwhile) custodians of Kunjpura⁵ and Samana⁶ too were included,
As well as the custodians of Sadhaura⁷ and the areas across the Yamuna⁸. (3)

All these (erstwhile) custodians had fought along Wazir Khan,
Whom Banda Singh had humbled and defeated.
All these who had come together as petitioners (to the Emperor),
Were despatched to lead the Mughal forces after a deep thought. (4)

Dohra : The (Emperor) had sent them to lead the Mughal troops,
In order to ascertain (the might and intentions of Banda Singh).
After hearing the news of Banda Singh's grant of passage to him,
The emperor had felt delighted (at the turn of events). (5)

Chaupai : Bahadur Shah felt reassured (after the grant of passage),
And felt relieved and delighted after reaching Lahore.
He returned to Delhi after spending a few days at Lahore,
But he could not reach Delhi (as he died on the way). (6)

He was survived by his four young sons,
Who perished as a result of internecine war among themselves.
Many years passed in this state of chaos and uncertainty,
That is what Rattan Singh (the author) had heard about this period. (7)

The Reign of Farrukhsiar⁹

Dohra : (The Mughal emperor Bahadur Shah died (during his return from Lahore),
In the year one thousand seven hundred and eighty four¹⁰.
Now (dear readers) listen to the further account of,
Farukhsiar, who was the grandson of Bahadur Shah. (1)

Chaupai : When Farukhsiar succeeded to the Mughal throne,
Some slanderers (of Sikhs) incited the king (against Banda Singh).
They reported that Guru's disciple Banda Singh had created havoc,
While they lived in peace in rest of the Mughal empire. (2)

Revenue collections were pouring (into the treasury) from twenty two provinces,
And everyone (except the Sikhs) obeyed the royal edicts.
They incited the new emperor to chastise and subdue Banda Singh,
So that his grand father's mission could be accomplished. (3)

- ਦੋਹਰਾ : ਫ਼ਰੁਖਸੀਯਰ ਉਨ ਆਖਿਆ ਹਮ ਦਾਦਾ ਗਯੋ ਸਮਝਾਇ ।
ਗੁਰ ਨਾਨਕ ਕੋ ਘਰ ਜੋਊ ਤਿਨ ਸੋ ਤੂੰ ਨ ਬਿਗਰਾਇ ।੪।
dôhrâ : farukhsîyar un âkhiâ ham dâdâ gayô samjhâi.
gur nânak kô ghar jôû tin sôn tûn na bigrâi.4.
- ਚੌਪਈ : ਨੌਰੰਗ ਪੜਦਾਦੋ ਜਬੈ ਰਿਸਾਯੋ । ਸਤਿਗੁਰ ਉਪਰ ਦਾਦੋ ਚੜ੍ਹਾਯੋ ।
ਹਮ ਦਾਦੇ ਨਹਿੰ ਕਰਯੋ ਬਿਗਾਰ । ਘਲ ਅਹਦੀਅਨ ਕੰਮ ਦਏ ਸਵਾਰ ।੫।
chaupaî : naurang parrdâdô jabai risâyô. satigur ûpar dâdô chardhâyô.
ham dâdç nahin karyô bigâra. ghal ahdîan kamm daç savâr.5.

ਉਸ ਦਿਨ ਥੀ ਗੁਰ ਬਾਤਹ ਕਹੀ । ਹਮ ਤੁਮ ਕਉ ਅਬ ਸ਼ਾਹੀ ਦਈ ।
ਸੋ ਸਤਿਗੁਰ ਸੰਗ ਹੋ ਕਰ ਦਈ । ਬਿਨ ਉਨ ਹਮ ਕਬ ਸਕਤੇ ਲਈ ।੬।
us din thî gur bâtah kahî. ham tum kau ab shâhî daî.
sô satigur sang hô kar daî. bin un ham kab saktç laî.6.

ਆਜਮ ਸ਼ਾਹਿ ਥੋ ਹਮ ਤੇ ਭਾਰੀ । ਉਸੈ ਮਗਰ ਥੀ ਬਹੁ ਫੌਜ ਸਾਰੀ ।
ਸੋ ਕਬ ਹੁਤੇ ਥੋ ਹਮ ਤੇ ਮਾਰੀ । ਉਸ ਘਰ ਕਿਮ ਅਬ ਕਰੈ ਖੁਆਰੀ ।੭।
âzam shâhi thô ham tç bhârî. usai magar thî bahu phauj sârî.
sô kab hutô thô ham tç mârî. us ghar kim ab karain khuârî.7.

ਯੋਂ ਕਹਿ ਬਾਤ ਦਈ ਉਸ ਮੋੜ । ਨਹਿੰ ਗੁਰ ਘਰ ਸਿਉਂ ਕਰੀ ਅਜੋੜ ।
ਯੋਂ ਕਰਕੇ ਕਈ ਦਿਨੈ ਬਿਤਏ । ਫੇਰ ਚੁਗਲ ਆਇ ਕਹਤੇ ਪਏ ।੮।
yaun kahi bât daî us môrda. nahin gur ghar siun karî ajôrd.
yaun karkç kaî dinai bitaç. phçr chugal âi kahtç paç.8.

ਪ੬. ਔਰ ਪੁਸੰਗ ਲਿਖਯਤੇ
(ਚੁਗਲਾਂ ਨੇ ਬੰਦੇ ਦੇ ਖ਼ਿਲਾਫ਼ ਚੁਗਲੀ ਖਾਣੀ)
56. aur parsang likhyatç
(chuglân nç bandç dç ilâf chuglî khânî)

- ਦੋਹਰਾ : ਤੋ ਚੁਗਲਨ ਫਿਰ ਆ ਕਹੀ ਹਮ ਬੰਦੇ ਬਹੁ ਦੁਖ ਦੀਨ ।
ਦੀਨ ਉਠਾਇਓ ਸੋ ਚਹੈ ਸਾਰੀ ਹਿੰਦ ਜ਼ਮੀਨ ।੧।
dôhrâ : tau chuglan phir â kahî ham bandai bahu dukh dîn.
dîn uthâiô sô chahai sârî hind zamîin.1.
- ਚੌਪਈ : ਸੋ ਅਬ ਖਬਰ ਬੰਦੇ ਕੀ ਆਈ । ਬੰਦਾ ਲੀਨੋ ਕੁਲੂ ਫੜਾਈ ।
ਅਬ ਕਿਛ ਤੁਮ ਕੋ ਲਗੈ ਨ ਦੋਸ਼ । ਖਾਲੀ ਮੁਲਕ ਪਰਯੋ ਨਿਰਜੋਸ਼ ।੨।
chaupaî : sô ab khabar bandç kî âi. bandâ lînô kulû phardâi.
ab kichh tum kô lagai na dôsha. khâlî mulak paryô nirjôsh.2.

Dohra : (Thereupon) Farukhsiar responded to (their instigations) by saying,
That his grand father (Bahadur Shah) had given him an advice.
He had advised that there existed a house (dynasty) of Nanak,
With whom he (Farukhsiar) must not enter into any conflict. (4)

Chaupai : When his great grand father (Aurangzeb) had felt offended (witht he Guru),
He had ordered Farukhsiar's grandfather to wage a war against the Guru.
But his grandfather (Bahadurshah) did not proceed against the Guru,
And sent his soldiers to work in favour of the Guru. (5)

On that day, the Guru had told his grandfather (Bahadur Shah),
That he (the Guru) had blessed him (Bahadur Shah) with a sovereignty.
The Guru had made his grandfather a sovereign with an active support,
Otherwise how could he become sovereign without Guru's (support). (6)

Azam Shah¹¹ was more powerful than his grandfather,
As he had the support of a very powerful armed force.
How could his grandfather vanquish Azam Khan (without Guru's support),
And how could his grandfather harass Azam Khan (Without Guru's support)? (7)

In this way, Farukhsiar refused to oblige the slanderers,
Nor did he snap his relations with the House of Nanak.
When quite a number of days passed without any incident,
The (Guru's) slanderers returned again to incite the emperor. (8)

Episode 56
Now I narrate Another Episode
(The slanderers speak ill of Banda Singh)

Dohra : The backbiters once again came to speak against Banda Singh,
That he (Banda Singh) had been harassing them extremely.
They opined that Banda Singh wished to eliminate Islam,
From the whole territory of the Indian state. (1)

Chaupai : They reported that they had received a news about Banda Singh,
That he had been arrested by the Hill chief of Kullu.
Now the Mughal emperor (Farukhsiar) need not feel any guilt,
In invading a region where there was a vacuum of leadership. (2)

੫੭. ਪ੍ਰਸੰਗ ਜਾਲੀ ਦੀਨ ਖਖਨੇ ਕਾ
('ਮਾਰੈ ਸਸੇ ਸ਼ਿਕਾਰ ਜਿਮ'...)
57. parsang jâîî dîn khakhnç kâ
(‘mârç sasç shikâr jim’...)

- ਦੋਹਰਾ : ਕੁੱਲੁ ਫੜਯੋ ਬੰਦਾ ਸੁਨਯੋ ਤੋ ਭਯੋ ਸ਼ਾਹਿ ਉਤਸਾਹਿ ।
ਤੋਰੀ ਫੋਜ ਮੁਲਕ ਲੈਨ ਕੋ ਲੱਗੋ ਚੁਗਲਨ ਸਲਾਹਿ ।੧।
- dôhrâ : kullû phardyô bandâ sunyô tau bhayô shâhi utsâhi.
tôrî phôj mulak lain kô laggô chuglan salâhi.1.
- ਚੌਪਈ : ਬਾਤ ਜਗਤ ਥੀ ਯੋ ਉਡ ਗਈ । ਕਰਾਮਾਤ ਦੂਰ ਬੰਦਿਯੋ ਭਈ ।
ਬਹੁਤ ਸਿੱਧ ਥੇ ਪਰਬਤ ਮਾਂਹਿ । ਉਨ ਨੇ ਸਿੱਧੀ ਛੋਡੀ ਨਾਂਹਿ ।੨।
- chaupaî : bât jagat thî yaun ud gâi. karâmât dûr bandiyôn bhai.
bahut siddh thç parbat mânhin. un nç siddhî chhôdî nânhin.2.
- ਔਰ ਤ੍ਰਿਯਾ ਬੰਦੇ ਕਈ ਚਾਰ । ਇਸ ਕਰ ਜਤੋ ਬੰਦਾ ਗਯੋ ਹਾਰ ।
ਬੀਰ ਹੁਤੇ ਥੇ ਸੋ ਨਠ ਗਏ । ਬੰਦਾ ਕੈਦ ਸੁ ਯਾਂਤੇ ਪਏ ।੩।
aur tariyâ bandç kaî châra. is kar jatôn bandâ gayô hâra.
bîr hutç thç sô nath gâç. bandâ kaid su yântç paç.3.
- ਦੂਰ ਭਯੋ ਯੋ ਬੰਦੇ ਖੌਫ । ਭਯੋ ਸਿੱਖਨ ਕੋ ਯਹ ਅਫਸੋਸ ।
ਯੋ ਚਲ ਬਾਤ ਸ਼ਾਹਿ ਕੋ ਅਈ । ਫੌਜਦਾਰਨ ਸ਼ਾਹ ਆਗਯਾ ਦਈ ।੪।
dûr bhayô yaun bandç khaufa. bhayô sikkhan kô yah aphisôs.
yau chal bât shâhi kau aî. phaujâran shâh âgyâ daî.4.
- ਸ਼ੰਮਸ ਬਜੀਦਾ ਜਾਲੀਦੀਨ । ਹੁਤੇ ਕਸੂਰੀ ਪਠਾਨ ਸੁ ਤੀਨ ।
ਕਰੀ ਫੁਜਦਾਰਨ ਤਿੰਨ ਧਾਈ । ਸਿੰਘਨ ਸੋ ਜਾ ਕਰੀ ਲੜਾਈ ।੫।
shammas bajîdâ jâîîdîna. hutç kasûrî pathân su tîn.
karî phujâran tinnan dhâi. singhan sôn jâ karî lardâi.5.
- ਦੋਹਰਾ : ਲੋਹਗੜੀ ਬਾਜ ਸਿੰਘ ਅੜਾ ਤਹਿ ਪੜਾ ਸ਼ੰਮਸ ਖਾਂ ਧਾਇ ।
ਤਿਨ ਮੈਂ ਯਾਕੀ ਲਗ ਰਹਾ ਨਿਤ ਪ੍ਰਤਿ ਯੁੱਧ ਮਚਾਇ ।੬।
- dôhrâ : lôhgardî bâj singh ardâ tahin pardâ shammas khân dhâi.
tin main yâkî lag rahâ nit parti yuddh machâi.6.
- ਚੌਪਈ : ਬਜੀਦਾ ਪੜਯੋ ਪਠਾਣਕੋਟ ਲਾਗ । ਜਾਲੀਦੀਨ ਪਰਯੋ ਹਿਠਲੁ ਬਾਗ ।
ਹੁਤੀ ਤੀਨਨ ਕੀ ਇਕ ਸਲਾਹਿ । ਮੁਲਕ ਲੁਟਯੋ ਔ ਲਿਓ ਉਗਰਾਹਿ ।੭।
- chôpaî : bajîdâ pardyô pathânkôt lâga. jâîîdîn paryô hithlu bâg.
hutî tînan kî ik salâhi. mulak lutyô au liô ugrâhi.7.
- ਰਹਿਤ ਜਹਾਂ ਥੇ ਥੋੜੇ ਸਿੱਖ । ਨਿਕਲ ਗਏ ਵੈ ਬਹੁ ਫੌਜ ਪਿੱਖ ।
ਸਿੰਘਨ ਭੀ ਸੁਨਿਓ ਥੇ ਫੜਯਾ । ਇਮ ਕਰ ਔਰ ਕੋਊ ਨਹਿ ਅੜਯਾ ।੮।
rahit jahân thç thôrdç sikkha. nikal gâç vai bahu phauj pikkh.
singhan bhî suniô thô phardyâ. im kar aur kôû nahin ardyâ.8.

Episode 57
The Episode About the death of Jaali Din¹
(Let us kill (the Singhs) as a hunter kills a hare)

Dohra : After hearing that Banda Singh had been captured by the Kullu chief,
The Mughal emperor (Farukhsiar) felt very excited.
He ordered his troops to occupy the (Punjab) state,
After being influenced by the instigators (against Banda Singh). (1)

Chaupai : A rumour had spread out throughout the country,
That Banda Singh had been divested of his miraculous powers.
There being so many Siddhas in the hilly region,
They had neutralised all the miraculous powers of Banda Singh. (2)

Since Banda Singh had been cohabiting with four women,
He had lost his muscular energy as well as character.
Since the captive spirits under his command had deserted him,
He had been put under arrest being powerless. (3)

Since Banda Singh's credibility (as a warrior and a necromancer) had been eroded,
The Singhs felt disappointed at this loss of their leader's reputation.
As all these rumours reached the Mughal emperor,
He ordered his army commanders to launch an attack. (4)

Shamas Khan, Bazid Khan as well as Jaali Din,
These were the three Pathan Warriors from Kasur.
These three army commanders launched an attack,
And waged a war against the (entrenched) Singhs. (5)

Dohra : S. Baaj Singh had entrenched his forces in the fort of Lohgarh²,
Which came under the attack of forces of Shams Khan.
Since (Baaj Singh) remained defiant inside the fort,
There were daily skirmishes between the two sides. (6)

Chaupai : While Bajid Khan's forces launched an attack in the Pathankot area,
Jaali Din's troops attacked the foot hills territory.
All these three commanders had one and the same mission,
That they should ransack the territory and collect revenue levies. (7)

Wherever the Singhs were fewer in their numerical strength,
They vacated their positions at the sight of Mughal forces.
Since the Singhs had also heard about (Banda Singh's) arrest,
They also did not put up any resistance to the Mughal forces. (8)

ਬਾਜ ਸਿੰਘ ਦਿਲ ਇਤਨੀ ਆਈ । ਮੈਂ ਨੱਠ ਜਾਉਂ ਤੋਂ ਗੀਦੀ ਸਦਾਈ ।
ਜਾਇ ਬੰਦੇ ਕਯਾ ਮੁੱਖ ਦਿਖਾਉਂ । ਸਭਾ ਸੂਰਨ ਕਬ ਬੈਠਨ ਪਾਉਂ ।੯।
bâj singh dil itnî âi. main natth jâûn tau gîdî sadâi.
jâi bandç kayâ mukkh dikhâûn. sabhâ sûran kab baithan pâûn.9.

ਸਿੰਘ ਬਾਜ ਔ ਖਾਂ ਸ਼ੀਮਸੋਊ । ਏ ਫਸ ਗਏ ਸੁ ਇਕ ਥਾਂ ਦੋਊ ।
ਜਾਲੀ ਦੀਨ ਬਹੁ ਖੁਸ਼ੀਆ ਕਰੇ । ਲੁਟੇ ਕੁਟੇ ਮੁਲਕ ਦ੍ਵਾਬੋ ਉਘਰੇ ।੧੦।
singh bâj au khân shammsôû. ç phas gac su ik thân dôû.
jâlî dîn bahu khushîâ karç. lutç kutç mulak davâbô ughrç.10.

- ਦੋਹਰਾ : ਭਯੋ ਗੁਮਰਾਹਿ ਬਹੁ ਫੌਜ ਸੋਂ ਕਹਿ ਸਿੰਘ ਅਬ ਨਦਰੀ ਪਾਇ ।
ਮਾਰੋਂ ਸਸੇ ਸ਼ਿਕਾਰੀ ਜਿਮ ਤੋਂ ਸ਼ੀਰਣੀ ਬੰਡੇ ਖੁਦਾਇ ।੧੧।
dôhrâ : bhayô gumrâhi bahu phauj sôn kahi singh ab nadrî pâi.
mârôn sasç shikârî jim tau shîrnî bandç khudâi.11.
- ਚੌਪਈ : ਫੌਜ ਚੁਫੇਰੇ ਦਈ ਖਿੰਡਾਇ । ਲਾਲਚ ਪੈਸੇ ਲਗਿਓ ਵਾਇ ।
ਬੇਗਮ ਹੁਇ ਆਪ ਬਹਿ ਰਹਿ ਡੇਰੇ । ਕਹੈ ਸਿੰਘ ਸਭ ਸ਼ੀਮਸ ਖਾਂ ਘੇਰੇ ।੧੨।
chaupaî : phauj chuphrç daî khindâi. lâlach paisç lagiô vâi.
bçgam hui âp bahi rahi dçrç. kahai singh sabh shammas khân ghçrç.12.

ਬਾਜ ਸਿੰਘ ਨੇ ਸਭ ਸੁਨ ਪਾਈ । ਸੋ ਚਾਹਤ ਉਸ ਪਰ ਕਰੋਂ ਧਾਈ ।
ਬਾਜ ਸਿੰਘ ਜਬ ਉਦਮ ਕਰਾ । ਲੋਹਿਗੜ੍ਹੀ ਛੱਡ ਉਸ ਵਲ ਤੁਰਾ ।੧੩।
bâj singh nç sabh sun pâi. sô châhat us par karôn dhâi.
bâj singh jab uddam karâ. lôhigrdahî chhadd us val turâ.13.

ਤਉ ਰਾਤ ਕੋ ਕੀਨੀ ਧਾਈ । ਸਿਖਰ ਦੁਪਹਿਰੇ ਪਹੁੰਚਯੋ ਜਾਈ ।
ਅਚਾਣਚੱਕ ਤਿਸ ਪਰ ਜਾ ਪੜਾ । ਮਾਰ ਲਯੋ ਵਹਿ ਡੇਰੇ ਖੜਾ ।੧੪।
taû rât kô kînî dhâi. sikhar duphirç pahu?chyô jâi.
achânchakk tis par jâ pardâ. mâr layô vahi dçrç khardâ.14.

- ਦੋਹਰਾ : ਬਾਜ ਸਿੰਘ ਪਯੋ ਬਾਜ ਜਿਉਂ ਲਯੋ ਜਾਲੀ ਬਟੇਰੇ ਦੱਬ ।
ਸਿੰਘਨ ਮਾਰਤ ਸੋ ਮੁਯੋ ਦੇਖੋ ਰੱਬ ਸਬੱਬ ।੧੫।
dôhrâ : bâj singh payô bâj jiun layô jâlî batçrô dabb.
singhan mârat sô muyô dçkhô rabb sababb.15.

੫੮. ਪ੍ਰਸੰਗ ਸ਼ੀਮਸ ਖਾਨ ਔਰ ਬਜੀਦ ਖਾਨ ਕਾ
(‘ਸੀਸ ਕਾਟ ਲਯੋ ਬੰਦੈ ਚੁਕਾਇ’...)
58. parsang shammas khân aur bajîd khân kâ
(‘sîs kât layô bandai chukâi’...)

- ਚੌਪਈ : ਜਿਨ ਜਹਿੰ ਸੁਨਾ ਜਾਲੀਦੀਨ ਮਾਰਾ । ਸੋ ਨੱਠ ਚੱਲਯੋ ਨ ਆਪ ਸੰਭਾਰਾ ।
ਭੂਪ ਬਿਨਾ ਕੋ ਕਰੇ ਲਰਾਈ । ਇਕ ਮਰ ਸਬਹਨ ਨੱਠਨ ਤਕਾਈ ।੧।

S. Baaj Singh felt in his heart (while under seige),
That he would be branded a coward if he deserted his troops.
(In that case) how would he face Banda Singh, his leader?
Or how would he deserve to stand among the warriors? (9)

Since both S. Baaj Singh and (Mughal) Shams Khan were,
Entangled in a fierce encounter with each other,
Jaali Khan felt highly delighted at their involvement.
And kept on ransacking and collecting ransom from Doab region. (10)

Dohra : (Jaali Khan) was led astray by his overwhelming majority,
As well as the disappearance of Singhs from the region.
He dreamt of distributing alms as a token of thanks giving,
As if he had vanquished Singhs) as easily as one hunted a rabbit. (11)

Chaupai : So he scattered his troops all over the (Doab) region,
With the aim of collecting maximum ransom from the area.
Feeling secure, he kept on relaxing in his army camp,
Being assured that shams Khan had engaged all the Singhs. (12)

When S. Baaj Singh came to know about (Jaali Khan's) laxity,
He thought of launching a sudden attack on Jaali Khan's camp.
So S. Baaj Singh made an effort (to launch this attack),
And proceeded towards his target after deserting his Lohgarh post. (13)

Beginning his march (from Lohgarh) at night,
He arrived at Jaali Khan's camp by midday.
He attacked Jaali Khan with the shout of a war cry,
And killed him while he was standing in his camp. (14)

Dohra : S. Baaj Singh pounced upon his enemy like a falcon,
And overpowered Jaali Khan like a falcon pouncing upon a quail.
(Dear readers) see how the Will of God prevailed,
That he (Jaali Khan) perished who wished to exterminate the Singhs. (15)

Episode 58

Episode About Shamas Khan¹ and Baizid Khan² (After beheading (Shamas Khan), (Banda Singh) got his head lifted up)

Chaupai : Whosoever heard that Jaali Din had been beheaded,
Took to his heels without caring for anybody else.

chaupaî : jin jahin sunâ jâîdîn mârâ. sô natth challyô na âp sambhârâ.
bhûp binâ kô karç larâî. ik mar sabhan natthan takâî.1.

ਕਹਿੰ ਅਸਮਾਨੋਂ ਕਯਾ ਬਿਜ ਪਰੀ । ਆਨ ਮਾਰੇ ਸਭ ਬਿਚ ਇਕ ਘਰੀ ।
ਸਿੰਘ ਪੰਜ ਸੈ ਥਾ ਉਸ ਸਾਥ । ਕਹਾਂ ਲਗੇ ਤੇ ਮਾਰੇ ਹਾਥ ।੨।
kahin asmânôn kayâ bij parî. ân mârç sabh bich ik gharî.
singh pañj sai tha us sâtha. kahân lagç tç mârç hâth.2.

ਮੁਲਕ ਚੌਫੇਰਯੋਂ ਲੁੱਟਨ ਪੜਾ । ਤੁਰਕਨ ਲੁਟ ਕਰ ਸੋ ਰੱਜ ਖੜਾ ।
ਤੁਰਕਨ ਸੰਗ ਥੇ ਕਈ ਲੁਟੇਰੇ । ਅਏ ਜੁ ਲੁੱਟਨ ਘਰੋਂ ਘਨੇਰੇ ।੩।
mulak chauphçryôn luttan pardâ. turkan lut kar sô rajj khardâ.
turkan sang thç kaî lutçrç. aç ju luttan gharôn ghançrç.3.

ਸ਼ੰਮਸ ਖਾਨ ਥੇ ਮਗਰੇ ਜਾਤ । ਆਨ ਪਰੀ ਤਿਸ ਕੰਨ ਯਹਿ ਬਾਤ ।
ਕਹਯੋ ਉਸੈ ਥੇ ਵਕੂਫ ਕੁਛ ਨਾਹਿ । ਪਾਸੋਂ ਸਭ ਫੌਜ ਦਈ ਚੜ੍ਹਾਇ ।੪।
shammas khân thô magrç jâta. ân parî tis kann yahi bât.
kahyô usai thô vakûf kuchh nâhin. pâsôn sabh phauj daî chardhâî.4.

ਦੋਹਰਾ : ਦੇਖੋ ਹਮ ਉਸ ਮਾਰਿ ਹੈਂ ਜੁ ਹਮ ਤੇ ਨਠ ਗਯੋ ਹਾਰ ।
ਤਬ ਲੋਕਨ ਉਸ ਕੋ ਕਹਾ ਲਿਖ ਚਾਚੇ ਕਰ ਖਬਰਦਾਰ ।੫।

dôhrâ : dçkhô ham us mâri hain ju ham tç nath gayô hâr.
tab lôkan us kô kahâ likh châchç kar khabrdâr.5.

ਚੌਪਈ : ਮਤ ਇਮ ਉਸਕੋ ਲੇਵੈ ਮਾਰ । ਚਲੇ ਰਲੇ ਤੁਮ ਉਸਕੇ ਨਾਰ ।
ਤਬ ਤਿਸਕੋ ਬਹੁ ਚਿੰਤਾ ਪਰੀ । ਘਲ ਹਲਕਾਰੇ ਚੌਕਸੀ ਕਰੀ ।੬।

chaupaî : mat im uskô lçvai mâra. chalô ralô tum uskç nâr.
tab tiskô bahu chintâ parî. ghal halkârç chauksî karî.6.

ਹਮ ਤੁਮ ਰਲਕੈ ਕਰੈਂ ਲਰਾਈ । ਹਮ ਬਿਨ ਅਗੇ ਤੂੰ ਪੈਰ ਨ ਪਾਈ ।
ਐਸੇ ਖੋਫ ਬਾਜ ਸਿੰਘ ਕਾ ਪੜਾ । ਸਭ ਤੁਰਕਨ ਕੋ ਕਾਂਬਾ ਚੜ੍ਹਾ ।੭।
ham tum ralkai karain larâî. ham bin agç tûn pair na pâî.
aisô khauf bâj singh kâ pardâ. sabh turkan kô kâmbâ chardhâ.7.

ਤਬ ਵੈ ਦੋਨੋਂ ਇੱਕ ਠਾਂ ਹੋਏ । ਚਾਚੇ ਭਤੀਜੋ ਤੋਂ ਕੁਛ ਸੋਏ ।
ਡਰਤ ਸਿੰਘਨ ਤੇ ਤੇ ਰਹਿੰ ਖੜੇ । ਮਤ ਕਿਤ ਆਇ ਹਮੈਂ ਪਰ ਪੜੇ ।੮।
tab vai dônôn ikk thân hôç. châchô bhatijô tau kuchh sôç.
darat singhan tç tç rahin khardç. mat kit âi hamain par pardç.8.

ਆਗੈ ਸੁਣੋਂ ਬੰਦੇ ਕੀ ਬਾਤ । ਦੁਇ ਫੁਜਦਾਰ ਕੀਏ ਜਿਮ ਘਾਤ ।
ਜਬ ਸਿੰਘਨ ਪਰ ਪਰੀ ਥੀ ਭੀਰ । ਬੰਦੈ ਕੀਨੀ ਯੋਂ ਤਦਬੀਰ ।੯।
âgai sunôn bandç kî bâta. dui phujdâr kîç jim ghât.
jab singhan par parî thî bhîra. bandai kîni yaun tadbîr.9.

Feeling that no army could fight without a king's leadership,
Everyone thought of fleeing (from the field of battle). (1)

Everyone said that a (mysterious) lightening fell from skies,
Which had decimated all the forces in an instant.
Although (S. Baaj Singh) had only five hundred Singhs with him,
But see how far they came to destroy (the Mughal forces). (2)

Ordinary people from all sides went on a rampage,
And ransacked the Mughals to their hearts fill.
Besides, there were a large number of mercenaries and robbers,
Who had accompanied the Mughal forces for loot and plunder. (3)

Shamas Khan had come in hot pursuit of (S. Baaj Singh),
After he had heard about the latter's escape and (killing of Jaali Khan).
He branded (Jaali Khan) as an ignorant and foolish commander,
Who had sent whole of his army away from his own camp. (4)

Dohra : He made a public declaration that he would kill S. Baaj Singh,
Who had run away from (Lohgarh) for fear of being defeated.
Then his people (his elders) advised Shamas Khan,
That he should intimate his uncle (Baizid Khan) to remain alert. (5)

Chaupai : Lest S. Baaj Singh should kill his uncle Baizid Khan also,
He (Shamas Khan) should also move and join his uncle's forces.
At this, Shamas Khan felt extremely concerned (about his safety),
And tightened the security arrangements by sending messengers. (6)

He communicated (to his uncle) that they should jointly fight the war,
And he (his uncle) should not make any move without Shamas Khan's help.
S. Baaj Singh created such a terror among the Mughal forces,
That they trembled (at the mere mention of his name). (7)

When both Shamas Khan and Baizid Khan got together,
Only then this Nephew-uncle duo felt a sigh of relief.
Threat of a sudden attack by the Singhs loomed large over them,
Lest the Singhs should nab them (as they did Jaali Khan). (8)

(Dear readers) listen further to the account of Banda Singh,
And the way he slaughtered both these Mughal custodians.
When the Singhs were passing through such a moment of crisis,
Banda Singh made a plan (to assist the hard pressed Singhs). (9)

ਬੀਰਨ ਕਹਯੋ ਹਮ ਲੈ ਚਲ ਮੰਡੀ । ਨੀਹਲ ਚਲ ਖੜਕਾਵੈਂ ਚੰਡੀ ।
ਤਬ ਬੀਰਨ ਨੇ ਸੋਊ ਕਰਿਓ । ਲੋਹ ਪਿੰਜਰੇ ਲੈ ਮੰਡੀ ਧਰਿਓ ।੧੦।
bîran kahyô ham lai chal mandî. nîhal chal khardkâvain chandî.
tab bîran nç sôû kariô. lôh pinjrô lai mandî dhariô.10.

ਨਿਕਸ ਸ਼ਿਤਾਬੀ ਨੀਹਲ ਕੋ ਦੋੜਾ । ਪਾਸ ਉਸੈ ਥੋ ਤਬ ਦਲ ਥੋੜਾ ।
ਨਹੀਂ ਰਖਤ ਥੋ ਦਲ ਪਰਵਾਹਿ । ਦੋੜ ਪੜਾ ਸੇ ਨੀਹਲ ਰਾਹਿ ।੧੧।
nikas shitâbî nîhal kau daurdâ. pâs usai thô tab dal thôrdâ.
nahîn rakhat thô dal parvâhi. daurd pardâ sô nîhal râhi.11.

ਇਹ ਜਬ ਬਾਤ ਸਿੰਘਨ ਸੁਨ ਪਾਈ । ਸਿੰਘਨ ਕੇ ਦਿਲ ਭਈ ਵਧਾਈ ।
ਲੁਕੇ ਛਿਪੇ ਤੇ ਸਭ ਆ ਮਿਲੇ । ਭਯੋ ਹੁਲਾਸ ਸਿਖਨ ਬਹੁ ਦਿਲੇ ।੧੨।
ih jab bât singhan sun pâi. singhan kç dil bhai vadhâi.
lukç chhipç tç sabh â milç. bhayô hulâs sikhnan bahu dilç .12.

ਦੋਹਰਾ : ਤੁਰਕਨ ਸੁਨ ਚਿੰਤਾ ਪਰੀ ਜਨੁ ਉਨ ਪਰ ਗਈ ਸੋਤ ।
ਉਨ ਮਨ ਮਰਨੋਂ ਦ੍ਰਿਢ ਕੀਓ ਛੁਟ ਖਾਣ ਪੀਣ ਗਈ ਸੋਤ ।੧੩।

dôhrâ : turkan sun chintâ parî janu un par gûi maut.
un man marnôn daridh kîô chhut khân pin gûi saut.13.

ਚੌਪਈ : ਤੋ ਬੰਦਾ ਦਲ ਆਪਣੇ ਬੜਾ । ਦਲ ਬਾਗੀਚੇ ਜਨ ਜਲ ਪੜਾ ।
ਜਨਕ ਮੀਂਹ ਬਹੁ ਮਧਿ ਜੇਠ ਪੜਾ । ਸੂਕਤ ਬਾਗ ਭਯੋ ਜਨ ਹਰਾ ।੧੪।

chaupâi : tau bandâ dal âpanç bardâ. dal bâgûichç jan jal pardâ.
janak mînh bahu madhi jçth pardâ. sûkat bâgh bhayô jan harâ.14.

ਮਧ ਪੰਥ ਸਿੰਘ ਘਣਿ ਭਈ ਜੈ ਕਾਰ । ਜਨੁ ਡੱਡੂ ਬੋਲੈ ਕਈ ਹਜ਼ਾਰ ।
ਅੱਕ ਜੁਆਹਿੰ ਸਮ ਤੁਰਕ ਹੋਇ । ਸਾਬਤ ਦਿਸੈ ਔ ਬਲ ਗਯੋ ਖੋਇ ।੧੫।
madh panth singh ghani bhai jai kâra. janu daddû bôlain kai hazâr.
akk juâhin sam turak hoi. sâbat dissai au bal gayô khôi.15.

ਤਬ ਬੰਦੇ ਚੜ੍ਹ ਦੁਆਬੇ ਵੜਾ । ਬਡੀ ਜਗਾ ਮਾਰ ਤੁਰਕਨ ਧਰਾ ।
ਮਗਰੇ ਤੁਰਕ ਉਸੈ ਕੇ ਟੋਲੈ । ਢੁਕੈ ਨ ਨੇੜੇ ਦੂਰੋਂ ਰੋਲੈ ।੧੬।
tab bandç chardah duâbç vardâ. badî jagâ mâr turkan dharâ.
magrç turak usai kô tôlain. dhukain na nçrdai dûrôn raulain.16.

ਜੋ ਕਿਤ ਫੌਜ ਬੰਦੇ ਵਲ ਆਵੈ । ਕਰ ਝਟ ਉਨ ਸਿੰਘ ਮਾਰ ਲੈ ਜਾਵੈ ।
ਅਗੈ ਪੀਛੈ ਪਰੋਂ ਬਿੱਜ ਸਮਾਨ । ਇਮ ਕਰ ਕੀਨੇ ਤੁਰਕ ਹਿਰਾਨ ।੧੭।
jô kit phauj bandç val âvai. kar jhat un singh mâr lai jâvai.
agai pîchhai parain bijj samâna. im kar kînç turak hirân.17.

ਦੋਹਰਾ : ਡਰਤ ਨਿਜੈ ਪਤਿਸ਼ਾਹਿ ਤੇ ਤੁਰਕ ਗੈਲੋ ਨਾਂਹ ਰਹਾਇੰ ।
ਔ ਬੰਦੇ ਪਰ ਬਡ ਧਾਵਨੀ ਕਰ ਭੀ ਸੋਊ ਨ ਪਾਇੰ ।੧੮।

dôhrâ : darat nijai patishâhi tç turak gailô nânh rahâin.
au bandç par bad dhâvnî kar bhî sôû na pâin.18.

Banda Singh ordered Birs³ (his captive spirits) to take him to Mandi,
So that he might participate in the war in the foot hills of (Doab region).
The Birs (captive spirits), following the instructions of their master,
Lifted up the encaged Banda Singh and lowered him at Mandi. (10)

Banda Singh started towards the foothills after getting out of the cage,
As he had a very small contingent of Singhs with him.
Without bothering about the meagre numerical strength of his troops,
Banda Singh started rushing speedily towards the foothills. (11)

When the Singhs came to know about Banda Singh's approach,
They felt delighted (at such a good turn of events).
All those Singhs who had been in hiding came out and joined the Khalsa,
As they felt extremely delighted at the arrival of Banda Singh. (12)

Dohra : The Mughals felt extremely worried (after Banda Singh's arrival),
As if they had been gripped by the fear of death.
Feeling convinced that they were bound to meet their doom,
They lost all sense of appetite and (peaceful) sleep. (13)

Chaupai : So, when Banda Singh joined the contingent of his own Singhs,
They felt as invigorated as orchard plants feel nourished by a spell of rain.
Banda Singh's arrival amounted to a heavy spell of rain in the hottest month of June,
And the sprouting up of green buds on the dried up branches. (14)

The Sikhs (all over Punjab) burst out into as spontaneous an applause,
As thousands of frogs start croaking together after rainfall.
(On the other hand) the Mughal forces felt as crest fallen as withered cactus and grass,
Which seemed intact from outside but drained and withered from inside. (15)

Then Banda Singh, launching his attack, entered the Doab region,
And targeted those places which had a majority of Muslim population.
The Mughal forces also went in hot pursuit in search of him,
Even though they dared not go near him in their frantic pursuit. (16)

Wherever a Mughal force advanced towards Banda Singh,
The Singhs would immediately pounce on them and slaughter them.
The Singhs would fall upon the Mughal forces unawares like lightning,
Which left the Mughal forces befuddled and dumb founded. (17)

Dohra : Neither could the Mughal soldiers desert their army being scared of their emperor,
Nor could they dare to attack Banda Singh being scared of him. (18)

- ਚੌਪਈ : ਸ਼ਮਸਦੀਨ ਕੀ ਹੋਣੀ ਆਈ । ਹੁਤੀ ਉਸੈ ਕੀ ਪਿਛਲ ਸਗਾਈ ।
ਨਿਕਾਹਿ ਬਹਾਨੇ ਮੁੜਿਓ ਕਸੂਰ । ਸੁਨੀ ਬਾਤ ਯੋ ਬੰਦੇ ਹਜੂਰ ।੧੯।
chaupaî : shamsadîn kî hôni âi. hutî usai kî pichhal sagâi.
nikâhi bahânç muiô kasûra. sunî bât yau bandç hajûr .19.
- ਬੰਦੇ ਕਹਯੋ ਵਹੁ ਜਾਨ ਨ ਪਾਵੈ । ਹੈ ਕੋ ਸੂਰ ਜੋ ਮਾਰ ਲਿਆਵੈ ।
ਕਹਯੋ ਸਭਨ ਤੂੰ ਐਸੇ ਆਪ । ਔਰ ਘੱਲ ਜਿਸ ਦੇਹਿੰ ਪ੍ਰਤਾਪ ।੨੦।
bandai kahyô vahu jân na pâvai. hai kô sûr jô mâr liâvai.
kahyô sabhan tûn aisô âpa. aur ghall jis dçhin partâp.20.
- ਯੋ ਸੁਨਿ ਬੰਦੇ ਆਪ ਚੜ੍ਹਯੋ । ਚਾਲੀ ਅਸਵਾਰ ਸਭੀ ਸੰਗ ਖੜਯੋ ।
ਦੌੜ ਬੰਦੇ ਨੇ ਧਾਵੇ ਕੀਯੋ । ਆਗੈ ਕਸੂਰੈ ਰਾਹ ਰੁਕੈਯੋ ।੨੧।
yau suni bandô âp chardhyô. châlî asavâr sabhî sang khardyô.
daurd bandai nç dhâvô kiyô. âgai kasûrai râh rukaiyô.21.
- ਉਸ ਕੈ ਦਿਲ ਗ਼ਮ ਹੁਤੋ ਨ ਕੋਈ । ਚਲਯੋ ਹਾਥੀ ਚੜ੍ਹ ਘਰ ਕੋ ਸੋਈ ।
ਸੋ ਬੰਦੇ ਦੂਰੋਂ ਲਖ ਲਯੋ । ਵਾਂਗ ਬਿਜਲ ਜਟ ਕਰ ਤਿਹ ਪਯੋ ।੨੨।
us kai dil gham hutô na kôî. chalyô hâthî chardah ghar kô sôî.
sô bandai dûrôn lakh layô. vâng bijal jat kar tih payô.22.
- ਕਿਨ ਜਾਨਯੋਂ ਕਿਨ ਜਾਨਯੋਂ ਨਾਂਹਿ । ਦਯੋ ਤੀਰ ਸੋਂ ਉਪਰੋਂ ਫਟਿ ਵਾਹਿ ।
ਫਿਰ ਨੇਜਾ ਚੁਕ ਬੰਦੇ ਲਗਾਯਾ । ਕਰ ਜ਼ਖ਼ਮੀ ਹੇਠ ਹਾਥੀਓ ਗਿਰਾਯਾ ।੨੩।
kin jânyôn kin jânyôn nânhi. dayô tîr sôn uprôn phati vâhi.
phir nçjâ chuk bandai lagâyâ. kar zakhmî hçth hâthîôn girâyâ.23.
- ਸੀਸ ਕਾਟ ਲਯੋ ਬੰਦੇ ਚੁਕਾਇ । ਮੁੜ ਵੜਯੋ ਤਉ ਝਬ ਦਲ ਆਇ ।
ਇਸ ਬਿਧ ਲੀਨੋ ਸ਼ਮਸੂ ਮਾਰ । ਅੰਗੈ ਸੁਨੋ ਬਜੀਦੈ ਹਵਾਰ ।੨੪।
sîs kât layô bandai chukâi. murd vardyô tau jhab dal âi.
is bidh lînô shamsû mâra. aggai sunô bajîdai havâr.24.
- ਦੋਹਰਾ : ਹੁਤੋ ਬਜੀਦੋ ਜਹਿੰ ਪੜੋ ਬੰਦੇ ਉਦਾਲੇ ਜਾਇ ।
ਫੌਜ ਛੋਡ ਭਜ ਉਸ ਗਈ ਕਹਿ ਨਿਹਕਲੰਕ ਭਯੋ ਆਇ ।੨੫।
dôhrâ : hutô bajîdô jahin pardô bandô udâlô jâi.
phauj chhôd bhaj us gaî kahi nihkalank bhayô âi.25.
- ਚੌਪਈ : ਉਸ ਕੋ ਨੱਠਨੋ ਔਖੋ ਭਯੋ । ਮਗਰ ਸ਼ਾਹਿ ਤੈ ਉਨ ਗ਼ਮ ਖਯੋ ।
ਲਰਤ ਭਿਰਤ ਵਹੁ ਜ਼ਖ਼ਮੀ ਭਯੋ । ਘਰ ਕੋ ਜਾਤ ਵਹੁ ਭੀ ਮਰ ਗਯੋ ।੨੬।
chaupaî : us kô natthnô aukhô bhayô. magar shâhi tai un gam khayô.
larat bhirat vahu zakhmî bhayô. ghar kô jât vahu bhî mar gayô.26.
- ਦੋਹਰਾ : ਫੇਰ ਘੇਰ ਕੈ ਉਨੈ ਕੋ ਬੰਦੇ ਜੀ ਲਏ ਮਾਰ ।
ਤੁਰਕ ਸਭੀ ਬੈਠੇ ਤਬੈ ਬੰਦੇ ਕੋਲੋਂ ਹਾਰ ।੨੭।
dôhrâ : phçr ghçr kai unai kau bandai jî laç mâr.
turak sabhî baithç tabai bandai kôlôn hâr.27.

Chaupai : As Shamas Khan was destined to die (at this juncture),
He had been engaged (to a girl) in the recent past.
When he was returning to Kasoor on the pretence of getting married,
Banda Singh came to know about (his return to Kasoor). (19)

Banda Singh declared that Shamas Khan be not allowed to escape,
And challenged if any (Singh) warrior could bring him dead.
The Singh replied that either Banda Singh himself could accomplish that task,
Or he could despatch anyone else whom he blessed. (20)

Hearing this, Banda Singh himself launched (on this mission),
Taking only forty horse-mounted Singhs along with him.
Rushing speedily, Banda Singh launched his attack,
And blocked (Shamas Khan's) passage leading to Kasoor. (21)

He (Shamas Khan), feeling no sense of insecurity,
Was proceeding towards his native place riding an elephant.
Spotting him (Shamas Khan riding an elephant) from a distance,
Banda Singh pounced upon him with the speed of lightening. (22)

Without being noticed by many among his troops,
Banda Singh wounded him (Shamas Khan) grievously by shooting an arrow.
Thereafter hitting him (Shamas Khan) with the tip of his spear,
Banda Singh brought the wounded (Pathan) down from the elephant's back. (23)

Picking up (Shamas Khan's) head severed from his body,
Banda Singh returned and joined his troops (in a flash).
In this way, Banda Singh slaughtered Shamas Khan,
Now listen (dear readers) further to the account of Baizid Khan (24)

Dohra : The place where Baizid Khan was camping (with his troops),
Banda Singh surrounded the place (from all sides).
Seeing Banda Singh, Baizid Khan's troops deserted his camp,
Shouting that the prophet Nehkalank⁴ had arrived (to decimate) them. (25)

Chaupai : He (Baizid Khan) could not desert the field of battle,
As he was scared of the wrath of his own emperor.
So getting fatally wounded during his fight (with the Singhs),
He also died on the way while returning to home. (26)

So Banda slaughtered all these Mughal chiefs in one way or the other,
All the Mughals had to accept defeat at the hands of Banda Singh. (27)

ਪਦ. ਅਬ ਬੰਦੈ ਕੇ ਆਖਰੀ ਪ੍ਰਸੰਗ ਲਿਖਯਤੇ
 ('...ਮੈਂ ਤਵ ਸਿਖ ਨਾਂਹੀ')
 59. ab bandai kô âkharî parsang likhyatç
 ('...main tav sikh nânhî')

- ਦੋਹਰਾ : ਤਿੰਨ ਫੁਜਦਾਰ ਮਾਰੇ ਜਬੈ ਪਰੀ ਬਡੀ ਤਬ ਧਾਂਕ ।
 ਕੋਊ ਤੁਰਕ ਬੀ ਨਹਿੰ ਸਕੇ ਬੰਦੈ ਸਨਮੁਖ ਝਾਂਕ ।੧।
 dôhrâ : tinn phujdâr mârç jabai parî badî tab dhânk.
 kôû turak bî nahin sakç bandai sanmukh jhânk.1.
- ਚੌਪਈ : ਤਬ ਦਿੱਲੀ ਮੈਂ ਕਹਿਬਤ ਭਈ । ਆਵਤ ਬੰਦਾ ਦਿੱਲੀ ਤਈਂ ।
 ਲਹੌਰ ਕਹੈਂ ਵਹਿ ਆਵੈ ਲਹੌਰ । ਕਸ਼ਮੀਰ ਮੁਲਤਾਨ ਤਿਉਂ ਕੰਪੈ ਪਿਸ਼ੌਰ ।੨।
 chaupâi : tab dillî main kahibat bhaî. âvat bandâ dillî taîn.
 lahur kahain vahi âvai lahaura. kashmîr multân tiun kampai pishaur.2.
- ਤਬ ਸੱਦ ਪੁੱਛਯੋ ਬਜੀਰ ਸਲਾਹਿ । ਆਪ ਸੱਦਿਕੈ ਢਿਗ ਪਤਿਸ਼ਾਹਿ ।
 ਪਾਨਾ ਬੀਰਾ ਧਰੀ ਸਮਸ਼ੋਰ । ਚਕੈ ਬੰਦੇ ਪੈ ਹੈ ਕੋਈ ਸ਼ੋਰ ।੩।
 tab sadd puchchhyô bajîr salâhi. âp saddikai dhig patishâhi.
 pâna bîrâ dharî shamshçra. chakai bandç pai hai kôî shçr.3.
- ਦੋਹਰਾ : ਤੁਰਕ ਰਹੇ ਚੁੱਪ ਹੈ ਸਬੈ ਉੱਤਰ ਕੋਊ ਨ ਦੇਇ ।
 ਬੰਦੈ ਗੈਲ ਕੋ ਨਹਿੰ ਚੜੈ ਮਰਣੋਂ ਸਭ ਡਰੇਇ ।੪।
 dôhrâ : turak rahç chupp havai sabai uttar kôû na dçi.
 bandai gail kô nahin chardai marnôn sabh darçi.4.
- ਚੌਪਈ : ਤਬ ਤੁਰਕਨ ਨੇ ਯੋ ਕਰੀ ਬਾਤ । ਹੈ ਸਤਿਗੁਰ ਕੋ ਯਹਿ ਉਤਪਾਤਿ ।
 ਜਿਸੈ ਕਬੀਲੇ ਹੈਂ ਤੁਮ ਪਾਸ । ਕਰਾਯੋ ਹੈ ਜਿਹ ਮੁਲਕੈ ਨਾਸ ।੫।
 chaupâi : tab turkan nç yau karî bâta. hai satigur kô yahi utpâti.
 jisai kabîlç hain tum pâsa. karâyô hai jih mulkai nâs.5.
- ਉਸ ਹੀ ਤੇ ਉਨ ਮਨ੍ਹੋਂ ਕਰਾਵੇ । ਉਨ ਕੋ ਹੈ ਸਿੱਖ ਕਹਿ ਹਟਵਾਵੇ ।
 ਜੇ ਮਾਤਾ ਉਨੈ ਹਟਾਵੈ ਨਾਂਹੀ । ਕੈਦ ਕਰਾਵੇ ਹਮਰੇ ਪਾਹੀ ।੬।
 us hî tç un manhçn karâvô. un kô hai sikkh kahi hatvâvô.
 jç mâtâ unai hatâvai nânhî. kaid karâvô hamrç pâhî.6.
- ਤਬੈ ਸ਼ਾਹਿ ਨੈ ਐਸੇ ਸੁਨੀ । ਨਹਿੰ ਯਹਿ ਆਛੀ ਤੁਮ ਜੋ ਗੁਨੀ ।
 ਹੈ ਉਸ ਕੋ ਹਮ ਸਿਰੈ ਹਸਾਨ । ਦਈ ਪਤਿਸ਼ਾਹੀ ਹਮਹਿ ਉਨ ਆਨਿ ।੭।
 tabai shâhi nai aisç sunî. nahin yahi âchhî tum jô gunî.
 hai us kô ham sirai hasâna. daî patishâhî hamhi un âni.7.
- ਤਬ ਭਾਈ ਨੰਦ ਲਾਲ ਬੁਲਾਯੋ । ਤੋ ਪਤਿਸ਼ਾਹੈ ਯੋ ਸਮਝਾਯੋ ।
 ਤੁਮ ਜਾਵੇ ਮਾਤਾ ਜੀ ਪਾਸ । ਹਾਥ ਜੋੜ ਯੋ ਕਰੋ ਅਰਦਾਸ ।੮।
 tab bhâi nand lâl bulâyô. tau patishâhai yau samjhâyô.
 tum jâvô mâtâ jî pâsa. hâth jôrd yau karô ardâs.8.

Episode 59
Now I Narrate the last episode about Banda Singh
(... I am no longer your Sikh)

Dohra : When (S. Baaj Singh and Banda Singh) killed the three Mughal Commanders),
The impact of their (Banda Singh's) dominance spread all around.
No Mughal (warrior) could have the guts and daring,
To confront and look squarely into Banda Singh's face. (1)

Chaupai : Then it became a talk of the town in Delhi,
That Banda would (soon) march upto Delhi.
While people of Lahore feared his invasion of Lahore,
The people of Kashmir, Multan and Peshawar¹ also felt threatened. (2)

Then (the Mughal) emperor himself, summoning (the prime) minister,
Asked for his advice as to (how to deal with this new threat).
Placing the (customery) Panna Beera² (on a platform) in the open court,
(The emperor) challenged if any Mughal warrior could dare (to kill Banda Singh).

Dohra : Neither did any of the Mughal warriors break his silence,
Nor did anyone of them responded to the emperor's challenge.
None of them could dare to launch an attack against Banda Singh,
As all of them were scared lest they be killed by him. (4)

Chaupai : Then the Muslims deliberated, debated (and decided),
That Banda Singh was a creation of the Guru (Guru Gobind Singh).
They informed that the Guru whose family was living in the Mughal jurisdiction,
Was (actually) responsible for the ruining of the Mughal empire. (5)

The emperor should manoeuver the Guru's family to prohibit Banda Singh,
Since he, being their follower, they must make him desist from his designs.
If the Guru mother (Guru's wife) did not stop Banda Singh (from advancing),
She should be put under arrest (by the Mughal authorities). (6)

After listening to such an advice of his court officials,
The emperor did not approve of such a course of action.
He remarked that the Mughals were indebted to (the House of Nanak),
Since the Sikh Guru's had bestowed the sovereignty of them. (7)

Then calling Bhai Nand Lal³ to the royal court,
The emperor pleaded with him (to seek the Guru mother's help).
He asked Bhai Nand Lal to go back to the Guru mother,
And plead before her with folded hands (on emperor's behalf). (8)

ਬੰਦੈ ਤੁਮਰੋ ਸਭ ਕੰਮ ਕੀਯੋ । ਸਾਹਿਬਜ਼ਾਦਨ ਬਦਲਾ ਲੀਯੋ ।
ਪਰਬਤੀਅਨ ਕੋ ਦਈ ਸਜਾਇ । ਉਨ ਕੀਨੋ ਸੋਊ ਲੀਨੋ ਪਾਇ ।੯।
bandai tumrô sabh kamm kîyô. sâhibzâdan badlâ lîyô.
parbatîan kau daî sajâi. un kînô sôû lînô pâi.9.

ਅਬ ਹਮ ਪਾਸ ਉਸ ਲੇਹੁ ਬੁਲਾਇ । ਉਸ ਕੀ ਗੁਜਰ ਉਸ ਦੇਵੈਂ ਲਾਇ ।
ਨਾਲੇ ਆਵੈਂ ਪਰਬਤੀ ਚੱਲ । ਉਨਕੀ ਤੁਮ ਸਯੋਂ ਕਰਾਵੈਂ ਗੱਲ ।੧੦।
ab ham pâs us l̥chu bulâi. us kî gūjar us d̥vain lâi.
nâl̥ç âvain parbatî challa. unkî tum sayôn karâvôn gall.10.

ਇਸ ਲਪੇਟ ਸੋਂ ਮਾਤੈ ਕਹਯੋ । ਮਾਤਾ ਨੇ ਇਮ ਉਤਰ ਦਯੋ ।
ਵਹਿ ਹਮਰੀ ਕਬ ਮਾਨੈ ਬਾਤ । ਬਹੁਤ ਫੌਜ ਵਹਿ ਰਖਤਾ ਜਾਤ ।੧੧।
is lap̥t sôn mâtai kahyô. mâtâ n̥ç im utarr dayô.
vahi hamrî kab mânai bâta. bahut phauj vahi rakhtâ jât.11.

ਦੋਹਰਾ : ਵਹਿ ਸੱਦਯੋ ਕਬ ਆਇ ਹੈ ਜੋ ਪਤਿਸ਼ਾਹੀ ਚੋਰ ।
ਬਿਨ ਪਕੜਯੋ ਕਬ ਆਇ ਹੈ ਫੌਜਨ ਕੇ ਬਿਨ ਜੋਰ ।੧੨।

dôhrâ : vahi saddyô kab âi hai jô patishâhî chôr.
bin pakrdayô kab âi hai phaujan k̥ç bin zôr.12.

ਚੌਪਈ : ਤਬ ਨੰਦ ਲਾਲ ਸੁਨਤ ਯੋ ਭਾਖੀ । ਮੰਨੈ ਨੇ ਮੰਨੈ ਤੁਮ ਬਨ ਹੈ ਆਖੀ ।
ਮੰਨੈ ਨਾਹੀਂ ਜੋ ਤੁਮਰੀ ਬਾਤ । ਨਿਕਸ ਜਾਇ ਤਿਸ ਕੀ ਕਰਾਮਾਤ ।੧੩।

chaupâi : tab nand lâl sunat yau bhâkhî. mannai n̥ç mannai tum ban hai âkhî.
mannai nâhîn jô tumrî bâta. nikas jâi tis kî karâmât.13.

ਜੋ ਨ ਲਿਖੇ ਤਉ ਸ਼ਾਹਿ ਰਿਸਾਵੈ । ਵਹੁ ਜਾਨਹਿ ਇਨ ਸੱਦਯੋ ਆਵੈ ।
ਤੁਮ ਲਿਖ ਭੇਜੋ ਅਪਨੀ ਓਰ । ਮੰਨੈ ਨ ਮੰਨੈ ਵਹਿ ਅਪਨੈ ਜੋਰ ।੧੪।
jau na likhê tau shâhi risâvai. vahu jânhi in saddyô âvai.
tum likh bh̥çjô apnî ôra. mann̥ç na mannai vahi apnai jôr.14.

ਤੁਮ ਅਪਨੀ ਸੁਰਖਰੋਈ ਕਰੋ । ਭਾਵੈਂ ਮੰਨੈ ਭਾਵੈਂ ਵਹੁ ਲਰੋ ।
ਤੋਂ ਮਾਤਾ ਨੰਦ ਲਾਲਹ ਭਾਖੀ । ਲਿਖ ਭੇਜੋ ਹਮ ਨਾਵਹਿ ਰਾਖੀ ।੧੫।
tum apnî surkharôî karô. bhâvain mann̥ç bhâv̥çn vahu larô.
tau mâtâ nand lâlah bhâkhî. likh bh̥çjô ham nânvhi râkhî.15.

ਮਾਤਾ ਕਹਯੋ ਅਬ ਤੂੰ ਲਿਖ ਦੇਹਿ । ਮੁਹਰ ਗੁਰੂ ਕੀ ਤੂੰ ਲਾ ਦੇਹਿ ।
ਤਯੋਂ ਹੀ ਕੀਨ ਭਾਈ ਨੰਦ ਲਾਲ । ਜੋ ਪਤਿਸ਼ਾਹੀ ਹੁਤੋਂ ਸਵਾਲ ।੧੬।
mâtâ kahyô ab tûn likh d̥çhi. muhar gurû kî tûn lâ d̥çhi.
tayôn hî kîn bhâi nand lâla. jô patishâhî hutô savâl.16.

ਦੋਹਰਾ : ਤੁਰਤ ਹੁਕਮ ਸ੍ਰੀ ਗੁਰੂ ਕਾ ਭੇਜਯੋ ਭਾਈ ਨੰਦ ਲਾਲ ।
ਸਿੱਖ ਲੈਇ ਪਹੁੰਚਤ ਭਯੋ ਬੰਦੈ ਢਿਗ ਦਰਹਾਲ ।੧੭।

dôhrâ : turat hukam srî gurû kâ bh̥çjyô bhâi nand lâl.
sikkh laii pahuñchat bhayo bandai dhig darhâl.17.

He should tell her that Banda Singh had accomplished Guru's mission,
By avenging the murder of Guru's two Sahaibzadas.
Banda had chastised the chiefs of Hill states as well,
Who had received retribution for their own misdeeds. (9)

The Guru mother should now summon Bands Singh back,
And make him accept compensation for his maintenance.
The emperor would make the hill chiefs to come (to Delhi),
And ask them to settle their differences with (the house of nanak). (10)

Responding to the above proposal (made by the emperor),
The Guru mother gave the following answer (to Bhai Nand Lal):
That Banda Singh would never pay any heed to her advice,
Since he had managed to command over a large army. (11)

Dohra : She remarked that Banda Singh would never accept such an invitation,
Since he had robbed the Mughals of their sovereign rule,
He would neither come without being captured,
Nor would he come without coming under duress. (12)

Chaupai : After listening to Guru mother's response, Nand Lal advised her,
That she needed to advise Banda Singh irrespective of his acceptance or rejection.
If he chose to disobey Guru mother's instructions,
He would get himself deprived of his power of miracles. (13)

The emperor would take offence if she did not communicate his message,
Because he felt that Banda Singh would come at her bidding.
She should complete her formality by writing to Banda Singh formally,
Irrespective of Banda Singh's acceptance or rejection at his own peril. (14)

She should fulfil her obligation by advising Banda Singh,
Irrespective of Banda Singh's accepting or rejecting the proposal.
Thereupon the Guru mother instructed Bhal Nand Lal,
That he should communicate the proposal under her name. (15)

She asked Nand Lal to send in writing to Banda Singh,
(From her side) under the Guru's seal.
Following the instructions of the Guru mother (in letter and spirit),
Bhai Nana Lal sent the emperor's proposal to Banda Singh. (16)

Bhai Nand Lal sent instructions immediately,
(To Banda Singh), under the seal and authority of the Guru.
A Sikh messenger, carrying these instructions,
Reached Banda Singh immediately (without any delay). (17)

ਬੰਦੇ ਚਿੱਠਾ ਸੁਨਿ ਕਹਯੋ ਕਿਆ ਤਿਰੀਆ ਕੀ ਬਾਤ ।
ਹਮ ਤੁਰਕਨ ਕੋ ਹੱਥ ਲੱਗੋਂ ਛੱਡੋਂ ਨ ਹਮਰੀ ਜਾਤ ।੧੮।
bandç chitthâ suni kahyô kiâ tirîâ kî bât.
ham turkan kau hatth laggçn chhadçn na hamrî jât.18.

ਜੋ ਉਤਰ ਬੰਦੇ ਕਹਯੋ ਦਯੋ ਸ਼ਾਹਿ ਪੈ ਘੱਲ ।
ਸ਼ਾਹੈ ਸਭਾ ਲਗਾਇਕੈ ਸੁਨਾਈ ਸਬਹਨ ਗੱਲ ।੧੯।
jô utar bandai kahyô dayô shâhi pai ghall.
shâhai sabhâ lagâikai sunâi sabhan gall.19.

ਚੌਪਈ : ਬੰਦੇ ਕਹਯੋ ਮੈਂ ਤਵ ਸਿੱਖ ਨਾਂਹੀ । ਮੈਂ ਬੈਰਾਗੀ ਬੈਸਨੋ ਆਹੀ ।
ਹਮ ਔ ਤੁਮ ਕੋ ਇਤਨੋ ਮੇਲ । ਲੇਂ ਪਤਿਸ਼ਾਹੀ ਹਮ ਅਪਨੇ ਖੇਲ ।੨੦।
chaupaî : bandai kahyô main tav sikkh nânhî. main bairâgî baysnô âhî.
ham au tum kô itnô mçla. lçn patishâhî ham apnç khçl.20.

ਮੈਂ ਅਬ ਦਰਸ਼ਨ ਫਤੇ ਬੁਲਾਉਂ । ਫਤੇ ਗੁਰੂ ਕੀ ਦੂਰ ਕਰਾਉਂ ।
ਜਿਮ ਹਮ ਬਕਰੇ ਸਿੰਘਨ ਮਾਰੇ । ਤਿਮ ਹਮ ਇਨ ਕੋ ਕਰੈਂ ਖੁਵਾਰੇ ।੨੧।
main ab darshan phatç bulâûn. phatç gurû kî dûr karâûn.
jim ham bakrç singhan mârç. tim ham in kô karain khuvârç.21.

ਬੰਦਾ ਤੁਰਕਨ ਮਾਰਨ ਡਹਯੋ । ਤੁਰਕਨ ਤੇ ਕੁਛ ਬੰਦ ਨ ਪਯੋ ।
ਬੰਦੇ ਸਾਥ ਤੁਰਕ ਲਰ ਹਾਰੇ । ਕਰੀ ਬੰਦੇ ਸਭ ਪੰਜਾਬ ਖੁਵਾਰੇ ।੨੨।
bandâ turkan mâran dahyô. turkan tç kuchh band na payô.
bandç sâth turak lar hârç. karî bandç sabh panjâb khuvârç.22.

੬੦. ਬੰਦੇ ਤੇ ਤੱਤ ਖਾਲਸੇ ਦਾ ਅੱਡਰਾ ਹੋਣਾ 60. bandç tç tatt khâlçç dâ addrâ hônâ

ਦੋਹਰਾ : ਜਬ ਬੰਦੇ ਤੁਰਕ ਜਿੱਤ ਲਏ ਲੜ ਨਹਿ ਸੱਕੈ ਕੋਇ ।
ਤੋ ਚੁਗਲਨ ਫਿਰ ਆਖਿਓ ਫਰਕਸੇਰ ਸੰਗ ਜੋਇ ।੧।
dôhrâ : jab bandai turak jitt laç lard nahi sakkai kôî.
tau chughlan phir âkhiô pharaksçr sang jôî.1.

ਚੌਪਈ : ਮਾਤਾ ਬੰਦੇ ਕਹਤੀ ਨਾਹੀਂ । ਇਮ ਹੀ ਤੁਮ ਕੋ ਦੇ ਪਰਚਾਹੀ ।
ਉਨ ਕੇ ਘਰ ਕੇ ਹੈਂ ਵਹਿ ਖਾਦਮ । ਬਿਨਾਂ ਗੁਰੂ ਕਬ ਹੁਇ ਬਡ ਆਦਮ ।੨।
chaupaî : mâtâ bandai kahtî nâhî. im hî tum kau dç parchâhî.
un kç ghar kç hain vahi khâdma. binân gurû kab hui bad âdam.2.

ਮਾਤ ਕਹਯੋ ਕਿਮ ਮੰਨੈ ਵਹਿ ਨਾਹਿ । ਜੋ ਮਾਤਾ ਕਹਿ ਜੋਰ ਲਗਾਇ ।
ਚੁਗਲ ਕਹੈ ਵਹਿ ਜੋਰ ਨ ਲਾਵੈ । ਤੁਮ ਕੋ ਬਾਤਨ ਹੀ ਪਰਚਾਵੈ ।੩।
mât kahyô kim mannai vahi nâhi. jau mâtâ kahi jôr lagâi.
chugal kahai vahi jôr na lâvai. tum kô bâtan hî parchâvai.3.

After listening to the contents of the Guru mother's written epistle,
Banda Singh expressed shock at the poor sense of judgement of women.
He observed that the Mughals would never spare his life,
In case, he landed into their hands (accepting their proposal). (18)

Whatever reply Banda Singh sent back to the Guru mother,
She despatched it to the Mughal emperor adverbatim.
Holding his court (after the receipt of Banda Singh's reply),
The emperor read out the contents to all his courtiers. (19)

Chaupai : Banda Singh had written that he was, no longer, a Guru's follower,
As he had been a follower of Bairagi Vaishno⁴ seat.
He remarked that his collaboration with the Guru was over,
As he would become a sovereign with his own powers. (20)

Henceforth, he would introduce his own slogan of Darshan Fateh⁵.
In place of the Guru's slogan of "Waheguru ji ki Fateh⁶."
He would harass and torture the Singhs as brutally,
As the Singhs had slaughtered his goats (at his monastery). (21)

So Banda Singh kept on eliminating the Mughals,
Who failed to put any stop to their slaughter by Banda Singh.
After all the Mughals admitted defeat at the hands of Banda Singh,
He started harassing and torturing all the people of Punjab. (22)

Episode 60 (Estrangement Between Banda Singh and Tat Khalsa¹)

Dohra : After Banda Singh won a victory over the Mughal forces,
Nobody else could dare to wage a war against him.
Then the slanderers, (being on their job again) incited,
Farrukhsiar, (who was the Mughal emperor at Delhi). (1)

Chaupai : They accused the Guru mother of not prohibiting Banda Singh,
And keeping the emperor in good humour (by pretending to admonish Banda Singh).
Since Banda Singh had always been a servant of the Guru's House,
How could he become so great without the Guru's blessings? (2)

How could he dare to flout the orders of the Guru Mother,
If she ordered him emphatically (to do her Will)?
Blaming her for not commanding Banda Singh forcefully,
They accused her for taking the emperor for a ride. (3)

ਆਪ ਲਗਾਯਾ ਉਨ ਨੇ ਪਾਪ । ਤੁਰਕ ਪਤਿਸ਼ਾਹੀ ਕਰੈ ਨ ਖਾਪ ।
ਆਪ ਚਤੁਰ ਓਇ ਆਪੇ ਚੋਰ । ਹੈ ਬੰਦੇ ਮੇਂ ਸਭ ਉਨ ਜੋਰ ।੪।
âp lagâyâ un nç pâpa. turak patishâhî karai na khâp.
âp chatur ôi âpç chôra. hai bandç mçn sabh un zôr.4.

ਦੋਹਰਾ : ਅਬ ਨੰਦ ਲਾਲ ਭਿਜਾਇਕੈ ਅਖਵਾਵੇ ਦੁਇ ਬਾਤ ।
ਕਹੇ ਬੰਦੇ ਪੈ ਨਹਿੰ ਰਹੈ ਜਿਤਨੀ ਹੈ ਕਰਮਾਤਿ ।੫।

dôhrâ : ab nand lâl bhijâikai akhvâvô dui bât.
kahç bandç pai nahin rahai jitnî hai karmâti.5.

ਚੌਪਈ : ਔਰ ਜੁ ਤੁਮਰੇ ਸਿੰਘ ਸਜੂਦ । ਨਹਿੰ ਬੰਦੇ ਕੇ ਰਹੈ ਮਜੂਦ ।
ਹੈ ਜੁ ਲੜਾਈ ਬੰਦੇ ਪਾਸ । ਸੇ ਸਭ ਤੁਮਰੇ ਸਿੰਘਨ ਖਾਸ ।੬।

chaupâi : aur ju tumrç singh sajûda. nahin bandç kç rahain majûd.
hai ju lardâi bandç pâsa. sô sabh tumrç singhan khâs.6.

ਤਬ ਮਾਤਾ ਨੇ ਇਮ ਹੀ ਭਾਖੀ । ਬੰਦੇ ਨ ਮਾਨੀ ਹਮਰੀ ਆਖੀ ।
ਕਰਾਮਾਤ ਬੰਦਯੋਂ ਤਜ ਜਾਇ । ਰਹੈ ਖਾਲਸੇ ਹਮਰੇ ਆਇ ।੭।
tab mâtâ nç im hî bhâkhî. bandç na mânî hamrî âkhî.
karâmât bandyôn taj jâi. rahai khâlsô hamrç âi.7.

ਜੇ ਮਾਤਾ ਖਾਲਸੈ ਲਿਖ ਪਠਾਈ । ਖਾਲਸੈ ਸੀਸ ਸੋਊ ਧਰ ਲਈ ।
ਬੰਦਾ ਰਖਤ ਥੋ ਖਾਲਸੈ ਕੇ ਤੰਗ । ਸੁਨ ਬਚ ਮਾਤ ਖਾਲਸੇ ਲਗਯੋ ਰੰਗ ।੮।
jô mâtâ khâlsai likh pathâi. khâlsai sîs sôû dhar lai.
bandâ rakhat thô khâlsai kô tanga. sun bach mât khâlsç lagyô rang.8.

ਤਬੈ ਖਾਲਸੈ ਐਸਿ ਉਚਾਰਾ । ਕਿਮ ਕਰ ਹੋਵਗ ਹਮੈ ਗੁਜਾਰਾ ।
ਕਹਯੋ ਮਾਤਾ ਨੇ ਚੜ੍ਹਾਵੈ ਖਾਵੈ । ਪਟਣੇ ਤੇ ਅਬ ਇਹਾਂ ਮੰਗਾਵੈ ।੯।
tabai khâlsai aisi uchârâ. kim kar hôvag hamai gujârâ.
kahyô mâtâ nç chardhâvai khâvô. patnç tç ab ihân mangâvô.9.

ਤੋਸ਼ੇਖਾਨੇ ਲੈ ਜਾਓ ਸਭ । ਸਭ ਗੁਰਦੁਆਰੇ ਸੌਂਪ ਦਏ ਤਬ ।
ਸੋ ਕੋਇ ਦਿਨ ਇਮ ਸਰਬ ਲਿਖਾਯੋ । ਫਿਰ ਗੁਰਬਚਨੀ ਪਤਿਸ਼ਾਹੀ ਪਾਯੋ ।੧੦।
tôshçkhânç lai jâô sabha. sabh gurdavârç saump daç tab.
sô kôî din im sarab likhâyô. phir gurbachnî patishâhî pâyô.10.

ਬਿਨ ਸਿੰਘਨ ਹਮ ਪਿਆਰੋ ਨ ਕੋਈ । ਪੁੱਤ ਹਮਾਰੇ ਸਿੰਘ ਸੁ ਹੋਈ ।
ਦਾਵਾ ਹਮਰਾ ਸਿੰਘਨ ਤਾਂਈਂ । ਸਿੰਘ ਹੀ ਪੈਨਹਿੰ ਸਿੰਘ ਹੀ ਖਾਹੀਂ ।੧੧।
bin singhan ham piârô na kôî. putt hamârç singh su hôî.
dâvâ hamrâ singhan tânîn. singh hî painhin singh hî khâhîn.11.

ਦੋਹਰਾ : ਤਬੈ ਖਾਲਸੇ ਫਿਰ ਕਹੀ ਮਾਤਾ ਪੈ ਅਰਦਾਸ ।
ਲੂਟੇ ਔ ਕੂਟੇ ਬਿਨਾਂ ਕਿਮ ਖਾਲਸੈ ਹੋਗ ਪ੍ਰਗਾਸ ।੧੨।

dôhrâ : tabai khâlsç phir kahî mâtâ pai ardâs.
lûtç au kûtç binân kim khâlsai hôg pargâs.12.

Since the Guru himself had planted this sinful tree as Banda Singh,
Why should he (Banda Singh) not destroy the Mughal empire?
The Guru mother was being clever despite being guilty of subversion,
Since Banda Singh drew all his power from the House of the Guru. (4)

Dohra : They advised that Nand Lal should carry the message once again,
And convey to Banda Singh two instructions (from Guru mother's side).
One, that all the powers vested in Banda Singh (by the Guru),
Stood withdrawn from him (by the pleasure of the Guru Mata). (5)

Chaupai : Two, that all the initiated Singhs belonging to the Guru or (Khalsa Panth),
Would no longer remain in the service of Banda Singh.
They remarked that all the major warriors in Banda Singh's army.
Were none else than the chosen Singh war veterans of the Guru. (6)

(Accepting the emperor's plea), the Guru mother communicated the same,
To Banda Singh who, however, did not accede to this instruction.
The Guru mother had prayed that Banda Singh be divested of Guru's power.
And it (Guru's power) should rest vested in the Khalsa Panth. (7)

So whatever orders were sent to Khalsa Panth by the Guru mother,
The same were accepted by the Khalsa Panth in the letter and spirit,
Since Banda Singh used to be stingy towards the Khalsa Singhs,
They felt elated after Guru mother's instructions (for a separation). (8)

But the Khalsa Singhs enquired from the Guru mother,
As to how would they sustain themselves without any means/wages?
The Guru mother entitled them to utilise offerings made to the Guru's House,
As well as transfer all the offerings being made at Patna Sahib². (9)

They were also entitled to utilise the expensive articles in the Guru's treasury,
And handed over all the Gurdwaras along with their daily offerings.
So the Khalsa Singhs started maintaining themselves independently,
As they had inherited sovereignty through the Guru's express will. (10)

The Guru mother had conveyed that none else was dearer to her,
Than the Khalsa Singhs who were her dearest sons.
Since the Khalsa Singhs had a legitimate claim over the Guru's legacy,
They alone were entitled to utilise all the Guru's resources. (11)

Dohra : Then the Khalsa Singhs pleaded once again,
And appealed to the Guru mother (for a favour).
They begged for her permission to carry on their acts of loot and plunder,
Otherwise they would not be able to expand the Khalsa's hegemony. (12)

ਚੌਪਈ : ਤਬੈ ਮਾਤਾ ਫਿਰ ਤਿਨ ਸੋਂ ਕਹਯੋ । ਜਿਮ ਬਨਿਆਵੈ ਤਿਮ ਫਿਰ ਬਨਯੋ ।
ਅਬ ਬੰਦੈ ਕੋ ਦੇਖੋ ਤਾਨ । ਬੰਦਾ ਭਯੋ ਹਮ ਤੇ ਬੇਈਮਾਨ ।੧੩।

chaupaî : tabai mââtâ phir tin sôn kahyô. jim baniâvai tim phir banyô.
ab bandai kô dëkhô tâna. bandâ bhayô ham tç bçîmân .13.

ਦੇਨਦਾਰ ਹਮ ਤੁਰਕਨ ਨਾਹੀਂ । ਲੈਣਦਾਰ ਬੈਠੇ ਇਨ ਪਾਹੀ ।
ਜਿਮ ਹਮ ਬਡਿਅਨ ਸੀਸ ਚਵਾਯੋ । ਹਮ ਭੀ ਤੁਰਕਨ ਸਿਰ ਚਹੈਂ ਲਾਯੋ ।੧੪।
dçndâr ham turkan nâhî. laindâr baithç in pâhî.
jim ham badian sîs chadhâyô. ham bhî turkan sir chahain lâyô.14.

ਦੋਹਰਾ : ਬੰਦੈ ਕੋ ਖਿਜਮਤ ਦਈ ਦਈ ਪਤਿਸ਼ਾਹੀ ਨਾਹਿ ।
ਦਈ ਪਤਿਸ਼ਾਹੀ ਪੰਥ ਨਿਜ ਆਪ ਸਚੇ ਪਤਿਸ਼ਾਹਿ ।੧੫।

dôhrâ : bandai kô khijmat daî daî patishâhî nâhi.
daî patishâhî panth nij âp sachç patishâhi.15.

ਚੌਪਈ : ਜਬ ਮਾਤਾ ਸਰਾਪ ਕਰ ਦੀਆ । ਬਯਾਕੁਲ ਬੰਦਾ ਤਿਸ ਦਿਨ ਤੇ ਥੀਆ ।
ਮੰਡੀ ਤੇ ਇਕ ਰੰਡੀ ਮੰਗਾਈ । ਨਾਲ ਆਪਣੇ ਬੰਦੈ ਪਰਨਾਈ ।੧੬।

chaupaî : jab mââtâ sarâp kar dîâ. bayâkul bandâ tis din tç thîâ.
mandî tç ik randî mangâi. nâl âpanç bandai parnâi.16.

ਚੰਬੇ ਥੇ ਦੁਇ ਕਰੇ ਬਿਆਹਿ । ਤੋਂ ਬੰਦੇ ਜਤ ਲਯੋ ਗਵਾਇ ।
ਸਿਰਤ ਕਰੈ ਔ ਸੀਸ ਹਿਲਾਵੈ । ਮੁਹੋਂ ਬਕੈ ਕਛੁ ਸਮਝ ਨ ਆਵੈ ।੧੭।
chambç thç dui karç biâhi. tau bandç jat layô gavâi.
sirard karai au sîs hilâvai. muhôn bakai kachhu samajh na âvai.17.

ਇਮ ਬੰਦੇ ਕੀ ਅਕਲ ਬਿਕਾਈ । ਸਿੰਘਨ ਸੇਤੀ ਬਾਦ ਕਰਾਈ ।
ਮੇਰੇ ਹੈ ਪਤਿਸ਼ਾਹੀ ਦਾਵਾ । ਮੈਂ ਰਾਖੋਂ ਤੁਮ ਚਾਕਰ ਭਾਵਾ ।੧੮।
im bandç kî akal bikâi. singhan sçtî bâd karâi.
mçrô hai patishâhî dâvâ. main râkhôn tum châkar bhâvâ.18.

ਮੈਂ ਅਬ ਤਖਤ ਸੁ ਬਹੋਂ ਲਹੋਰ । ਦਯੋਂ ਚਾਕਰੀ ਤੁਮ ਅਪਨੀ ਤੌਰ ।
ਯਹਿ ਸੁਨ ਖਾਲਸੇ ਲੱਗੀ ਆਗ । ਜਨ ਸੂਤੋ ਸ਼ੇਰ ਸੁ ਭਯੋ ਜਾਗ ।੧੯।
main ab takhat su bahaun lahaura. dayôn châkrî tum apnî taur.
yahi sun khâlsç laggî âga. jan sûtô shçr su bhayô jâg.19.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਖਾਲਸੈ ਬਚਨ ਥੋ ਨਿਜ ਹੰਨੇ ਹੰਨੇ ਮੀਰ ।
ਬੰਦੈ ਬਚਨ ਸੁ ਯੋਂ ਲਗਾ ਜੈਸ ਕਾਲਜੇ ਤੀਰ ।੨੦।

dôhrâ : satigur khâlsai bachan thô nij hannç hannç mîr.
bandai bachan su yaun lagâ jais kâlçç tîr.20.

ਬੰਦੇ ਕੇ ਦਾਸਨ ਤਬੈ ਬੰਦਾ ਦਯੋ ਭਰਮਾਇ ।
ਤੂੰ ਕਰਤਾ ਹਰਤਾ ਨਿਜੈ ਤੂੰ ਅਪਨੋ ਪੰਥ ਚਲਾਇ ।੨੧।
bandç kç dâsan tabai bandâ dayô bharmâi.
tûn karatâ hartâ nijai tûn apnô panth chalâi.21.

Chaupai : The Guru Mother, then, addressed another communication to the Singhs,
Allowing them to adopt any strategy they deemed fit.
She accused Banda Singh for being so audacious,
That he had become disloyal to the House of the Guru. (13)

She declared that she (the Guru's House) owed nothing to the Mughals,
And that she lived (in Delhi) as the Mughals owed a lot to the Gurus.
As her ancestors had made the supreme sacrifices,
She was prepared to make any sacrifice to opposite Mughals. (14)

Dohra : She remarked that Banda Singh was directed to serve the Khalsa Panth,
Rather than ordained to be a sovereign (by the Guru).
As far as the sovereignty over the Khalsa Panth was concerned,
It was vested with the Khalsa Panth itself by the Guru's own will. (15)

Chaupai : From the day the Guru mother heaped a curse on Banda Singh,
He lost his wits and (became disoriented) since that day.
He called for the service of a prostitute from Mandi,
And entered into a wedlock with that woman. (16)

Since he had already married two other woman (at Chamba),
He had fallen from his character and lost his sanctity.
He started shaking his head (desperately in the manner of a sorcerer),
And mumbled words which remained unintelligible to others. (17)

Thus Banda Singh came to his wits' ends (through his misdeeds),
And began to follow on a path of confrontation with the Singhs.
He started laying a claim to be a sovereign,
And threatened the Singhs to make them serve under his authority. (18)

He declared that he would occupy the sovereign's throne at Lahore,
And keep the Singhs as his minions at his own pleasure.
Hearing such (wild) utterances, the Khalsa Singhs felt infuriated,
As if a sleeping lion had been shaken out of a slumber. (19)

Dohra : The Guru (Guru Gobind Singh) had made a testament to the Khalsa,
That his Khalsa Singh's would become the sovereigns and independent.
So Banda Singh's utterances to these (self-respecting) Singhs stung so much,
As if their hearts were pierced by (sharp) arrows. (20)

Dohra : However, Banda Singh's own sycophants who had (gathered around him),
Flattered him and (led him astray).
Branding him as vested with all powers of creation and destruction,
They prodded him to initiate his own religious order. (21)

ਚੌਪਈ : ਤਬ ਬੰਦਾ ਬਹੁ ਭਰਯੋ ਹੰਕਾਰ । ਜੀਤਯੋ ਮੈਂ ਹੀ ਨੀਹਲ ਔ ਪਹਾਰ ।
ਸੋਢੀਅਨ ਤੇ ਮੇ ਮੈਂ ਬਡ ਕਲਾ । ਕਯਾ ਜਾਣੋਂ ਕਿਮ ਮੰਜਾ ਨ ਹਲਾ ।੨੨।
chaupaî : tab bandâ bahu bharyô hankâra. jîtyô main hî nîhal au pahâr.
sôdhîan tç mô main bad kalâ. kayâ jânôn kim manjâ na halâ.22.

ਜਿਮ ਨਿੰਦਕ ਉਸ ਬਾਤ ਸੁਨਾਵੈਂ । ਤਿਮ ਤਿਮ ਮੁਰਖ ਫੁਲਤਾ ਜਾਵੈ ।
ਬੰਦੇ ਸਾਯਤ ਖੋਟੀ ਆਈ । ਕਰਨ ਲਗਯੋ ਖਾਲਸੈਂ ਖੁਟਿਆਈ ।੨੩।
jim nindak us bât sunâvain. tim tim mûrakh phultâ jâvai.
bandç sâyat khôfî âî. karan lagyô khâlsai khutiâî.23.

ਕਹਿ ਬਕਰੇ ਮੇਰੇ ਜਿਮ ਇਨ ਘਾਏ । ਤਿਮ ਕੇ ਦੇਉਂ ਸੀਸ ਕਟਾਏ ।
ਕਦੇ ਕਹੈ ਮੋਹਿ ਕਹੇ ਨ ਲਾਗੈਂ । ਦਯੋਂ ਸਜਾਇ ਇਨੇ ਬਡ ਆਗੈ ।੨੪।
kahi bakrç mçrç jim in ghâç. tim kç dçûn sîs katâç.
kadç kahai môhi kahç na lâgain. dayôn sajâi inç bad âgai.24.

ਦੋਹਰਾ : ਬਦੀਆ ਦੇਵਨ ਸੋ ਲਗਾ ਹੋਤਿ ਅਨਹੋਵਤ ਨਿੱਤ ।
ਤਬੈ ਖਾਲਸੇ ਯੋ ਕਹਯੋ ਯਹ ਨਹੀਂ ਹਮਰੇ ਮਿੱਤ ।੨੫।
dôhrâ : badîâ dçvan sô lagâ hôte anhôvat nitt.
tabai khâlsç yau kahyô yah nahîn hamrô mitt.25.

ਚੌਪਈ : ਕਿਸੈ ਕਹੈ ਯਹ ਮਾਰਨ ਜੋਗ । ਕਿਸੈ ਕਹੈ ਪੰਥ ਖੋਟੋ ਲੋਗ ।
ਅਬ ਮੈਂ ਆਪਨੋ ਪੰਥ ਚਲਾਉਂ । ਪੰਥ ਖਾਲਸੇ ਦੂਰ ਕਰਾਉਂ ।੨੬।
chaupaî : kisai kahai yah mâran jôga. kisai kahai panth khôtô lôg.
ab main âpnô panth chalâûn. panth khâlsç dûr karâûn.26.

ਕਦੈ ਕਹੈ ਮੈਂ ਤਖਤੇ ਬਹੋਂ । ਵਾਹਿਗੁਰੂ ਕੇ ਜਾਪ ਨ ਕਹੋਂ ।
ਕਰੋਂ ਕੁਠਾਰੀ ਖਾਲਸੇ ਗਾਰੋਂ । ਗੁਰਦਾਸਪੁਰੇ ਇਨ ਅੰਦਰ ਵਾਰੋਂ ।੨੭।
kadai kahai main takhtç bahôn. vâhigurû kô jâp na kahaun.
karôn kuthârî khâlsç gâraun. gurdâspurç in andar vârau.27.

ਸਵਾ ਲੱਖ ਪੈ ਸੀਸ ਦਿਵਾਉਂ । ਮੈ ਇਸ ਜੋਗਨ ਖਪਰ ਭਰਾਉਂ ।
ਸੀਸ ਸਿੰਘਨ ਕੇ ਕਾਲੀ ਅਘਾਉਂ । ਤਬ ਮੈਂ ਅਪਨੋ ਪੰਥ ਚਲਾਉਂ ।੨੮।
savâ lakkh pai sîs divâûn. mai is jôgan khapar bharâûn.
sîs singhan kç kâlî aghâûn. tab main apnô panth chalâûn.28.

ਬਿਨ ਕਾਲੀ ਕੇ ਖਪਰ ਭਰਾਏ । ਤਿਸਕੋ ਪੰਥ ਨ ਅਗੇ ਤੁਰਾਏ ।
ਬੰਦੇ ਨੀਤ ਜਬੈ ਫਿਟ ਗਈ । ਤਉ ਖਾਲਸੇ ਨੇ ਲਖ ਲਈ ।੨੯।
bin kâlî kç khapar bharâç. tiskô panth na agç turâç.
bandç nit jabai phit gaî. taû khâlsç nç lakh laî .29.

ਅਬ ਬੰਦਾ ਬਹੁ ਭਰਯੋ ਹੰਕਾਰ । ਅਯੋ ਨੇੜ ਇਸ ਮਰਨੋ ਵਾਰ ।
ਕਰ ਆਯੋ ਬੋ ਹਜੂਰ ਕਰਾਰ । ਸੋਊ ਅਬ ਯਹਿ ਚਲਿਓ ਹਾਰ ।
ਸੋ ਅਬ ਇਸਕੈ ਸਾਥ ਨ ਰਹੋ । ਹੁਇ ਨਯਾਰੇ ਗੁਰ ਦਰਬਾਰੇ ਬਹੋ ।੩੦।

Chaupai : (Thus instigated by his sycophants), Banda Singh turned very arrogant,
And claimed that he alone had captured the foothills of (Doab region).
That he wielded more powers than possessed by (the Gurus) of Sodhi dynasty,
Although (perchance) he could not topple (the Guru occupied) bedstead. (22)

The more the slanderers (of the Khalsa Panth) entered into glib talk,
The more (flattered) and swollen with pride Banda Singh felt.
It was indeed a moment of misfortune for Banda Singh,
That he had started speaking ill of the Khalsa Panth. (23)

He (thundered) that he would sever the heads of Khalsa Singhs,
As they had once slaughtered his goats (at his monastery).
Since they had been (wilfully) flouting his orders at times,
He would punish them for their acts of disobedience soon. (24)

Dohra : (Thus) Banda Singh started blaming the Khalsa Singhs daily,
Both for their inadvertent or deliberate acts of misdemeanor.
(These continuous accusations) made the Khalsa Singhs conclude,
That Banda Singh could never be their ally or (partner). (25)

Chaupai : To someone, Banda Singh remarked that Khalsa Singhs deserved to be finished,
To another, he would say that the Khalsa Path consisted of wicked people.
He declared that he would, henceforth, initiate his own religious orders,
And wipe out the Khalsa Panth (initiated by the Guru). (26)

Sometime he would boast that he would occupy the sovereign throne,
And would no longer meditate on the Sikh epithet "Waheguru" (for God).
He threatened that he would fry the Khalsa Singhs in a boiling cauldron,
And would imprison all of them in the fort at Gurdaspur³ (Nangal). (27)

He would offer a sacrifice of one lac and a quarter heads of (Singhs),
And invoke (the Goddess Kali) by filling her bowl with their blood,
He would propitiate Kali⁴ by offering the sacrifice of Singh's heads,
In order to initiate his own brand of a religious order. (28)

Without the propitiation of Kali by filling her bowl with the human blood,
It was not possible to initiate and propagate a new religious order.
So as Banda Singh changed his allegiance (from the Khalsa Panth),
The Khalsa Panth understood the real import of his intentions. (29)

As Banda Singh became highly puffed up with arrogance and pride,
His nemesis seemed to be catching up with him very soon.
The solemn promises that he had made in the Guru's presence,

ab bandâ bahu bharyô hankâra. ayô nçrd is marnô vâ.
kar âyô thô hajûr karâra. sôu ab yahi chaliô hâr.
sô ab iskai sâth na rahô. hui nayârç gur darbârç bahô.30.

- ਦੋਹਰਾ : ਤਬ ਬੰਦੈ ਪੰਥ ਖੁਦ ਰਚਯੋ ਖਾਲਸੇ ਸੋਂ ਕਰ ਬਾਦ ।
ਸਿੰਘਨ ਵੇਖ ਸੁ ਨਹਿੰ ਸਕੈ ਕਰੈ ਸੁ ਬਹੁਤ ਬਿਖਾਦ ।੩੧।
- dôhrâ : tab bandai panth khud rachyô khâlsç sôn kar bâd.
singhan vçkh su nahin sakai karai su bahut bikhâd.31.
- ਚੌਪਈ : ਸੂਹੋ ਥੋ ਜੋ ਗੁਰੂ ਹਟਾਯੋ । ਸੋਊ ਜਿਦ ਕਰ ਉਨ ਪਹਿਰਾਯੋ ।
ਵਾਹਿਗੁਰੂ ਕੀ ਫਤੇ ਹਟਾਈ । ਦਰਸ਼ਨ ਫਤੇ ਉਸ ਆਪਨਿ ਠਹਿਰਾਈ ।੩੨।
- chaupaî : sûhò thò jò gurû hatâyô. sôu id kar un pahirâyô.
vâhigurû kî phatç hatâi. darshan phatç us âpni thahirâi.32.

ਨੀਲ ਪਹਿਰਨ ਤੇ ਦੂਰ ਕਰਾਯੋ । ਸਮਰਾ ਸੂਹਾ ਸੀਸ ਬੰਧਾਯੋ ।
ਮਹਾਂ ਪ੍ਰਸ਼ਾਦਿ ਕੈ ਨੇੜ ਨ ਆਵੈ । ਧੋ ਕੈ ਲਕੜੀ ਚੌਕੋ ਪਾਵੈ ।੩੩।

nîl pahiran tç dûr karâyô. samrâ sûhâ sîs bandhâyô.
mahân parshâdi kai nçrd na âvai. dhò kai lakrdî chaunkç pâvai.33.

ਭੁਜੰਗਨ ਰੀਤਿ ਸੁ ਦਈ ਹਟਾਈ । ਵਖਤ ਭੀੜ ਮੈਂ ਜੋ ਥੀ ਸੁਖਦਾਈ ।
ਵਖਤ ਕੁਵਖਤ ਥੋ ਗੁਰੂ ਬਿਚਾਰਯਾ । ਦੂਰਹਿ ਤੇ ਸੋ ਥੋ ਗੁਰੂ ਸੰਭਾਰਯਾ ।੩੪।

bhujngan rîti su daî hatâi. vakhat bhîrd main jò thî sukhdâi.
vakhat kuvkhat thò gurû bichâyâ. dûrhi tç sò thò gurû sambhâyâ.34.

ਭੀੜ ਭੁੱਖ ਉਨ ਸਿਰ ਨਹਿੰ ਜਾਨੀ । ਰਾਜਨੀਤ ਕੋ ਹੁਤੋ ਨ ਗਯਾਨੀ ।
ਭੁੱਖ ਭੀੜ ਕੋ ਜਤਨ ਨ ਲਖਾ । ਪੰਥ ਕਰਨ ਚਹਯੋ ਉਨ ਸੁ ਵਖਾ ।੩੫।

bhîrd bhukkh un sir nahin jânî. râjnît kò hutò na gayânî.
bhukkh bhîrd kau jatan na lakhâ. panth karan chahyô un su vakhâ.35.

- ਦੋਹਰਾ : ਸਤਿਗੁਰ ਖੂਬ ਬਿਚਾਰ ਕੈ ਕਰੀ ਸਰਬੰਗੀ ਰੀਤ ।
ਚਾਰੋ ਬਰਨ ਮਿਲਾਇ ਕੈ ਕਰੀ ਪਾਂਚਵੀ ਰੀਤ ।੩੬।
- dôhrâ : satigur khûb bichâr kai karî sarbangî rît.
chârôn baran milâi kai karî pânvî rît.36.

ਜੰਗ ਦੌੜ ਔ ਸੌੜ ਮੈਂ ਭੁੱਖ ਭੀੜ ਬਹੁ ਹੋਇ ।
ਤਹਿੰ ਬਿਸ਼ਨੋਈ ਕਿਮ ਚਲੈ ਜਹਾਂ ਯੁਧਿ ਨਿਤ ਹੋਇ ।੩੭।

jang daurd au saurd main bhukkh bhîrd bahu hoi.
tahn bishnôî kim chalai jahân yudhi nit hoi.37.

- ਚੌਪਈ : ਬੰਦੈ ਕਹਯੋ ਹਮ ਆਪੇ ਗੁਰੂ । ਮਗਰ ਹਮਾਰੇ ਸਭ ਲਗ ਤੁਰੂ ।
ਹਮ ਤੁਮਰੇ ਗੁਰ ਸੁਤਨ ਬੈਰ ਲੀਆ । ਹਮ ਹੀ ਤੁਮਕੋ ਖਾਲਸੇ ਕੀਆ ।੩੮।
- chaupaî : bandai kahyô ham âpç gurû. magar hamârç sabh lag turû.
ham tumrç gur sutan bair lîâ. ham hî tumkau khâlsô kîâ.38.

He was now on the verge of breaking those solemn vows.
So (the Khalsa Singhs) decided to part company with Banda Singh,
And devote themselves to the Guru's cause after separation. (30)

Dohra : So Banda Singh started his own brand of religious order,
After developing ideological differences with the Khalsa Panth.
Since he could not bear to look at the Khalsa Singhs,
He indulged into many controversies with them. (31)

Chaupai : The red robes which the Guru had prohibited him from wearing,
He started wearing those very robes out of obduracy.
Doing away with the Guru-ordained greetings "Waheguru ji ki Fateh"⁵,
He introduced his own brand of greetings "Fateh Darshan". (32)

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

This practice of (partaking of meat) of the Khalsa Singhs was discontinued,
Which had proved its utility during the critical times.
The Guru had allowed this practice with an eye on the worst moments,
Since the Guru had a stead-fast vision of the bad times to come. (34)

But (Banda Singh) did not visualise the moments of scarcity,
Nor did he have any knowledge of the art of diplomacy.
Without identifying the strategies suitable for moments of crisis and scarcity,
He was going to launch a separate religious order. (35)

Dohra : After making thorough deliberations and deep contemplation,
The Guru had started a widely acceptable tradition,
He had initiated this fifth order (of a classless Khalsa order),
After merging the four dominant castes (from the Indian society). (36)

(The Guru was well-aware) of its relevance during war and scarcity,
And similar moments of starvation and extreme deprivation.
He knew that (a soldier) feeding only on a vegetarian diet,
Could never survive in a region where fighting was the order of the day. (37)

Chaupai : Banda Singh proclaimed that he himself was the Guru,
Expecting that everyone would become his follower.
He claimed that he had avenged the death of Guru's sons,
And he alone had bestowed the status of Khalsa on the Singhs. (38)

ਹਮ ਨੈ ਤੁਮ ਕੋ ਮੁਲਕ ਮੱਲ ਦੀਯਾ । ਹਮ ਨੈ ਤੁਮ ਕੋ ਰਾਜੈ ਕੀਯਾ ।
 ਖਾਲਸੇ ਕਹਯੋ ਹਮ ਪੂਤ ਪਰਾਯਾ । ਤੂੰ ਹਮਰੋ ਬਨਿਓਂ ਥੋ ਦਾਯਾ ।੩੯।
 ham nai tum kô mulak mall dîyâ. ham nai tum kau râj'ai kîyâ.
 khâlsô kahyô ham pût parâyâ. tûn hamrô baniôn thô dâyâ.39.

ਕਯਾ ਹੋਯਾ ਤੈਂ ਹਮੈਂ ਖਿਲਾਯਾ । ਹਮ ਪਿਤ ਤੂੰ ਖਿਜਮਤਗਾਰ ਲਾਯਾ ।
 ਨਿਜ ਪਿਤ ਲੇਵੈ ਸੁਤਹਿ ਸੰਭਾਲ । ਤੈਂ ਮੂੰਹ ਭਰਾਯੋ ਲਾਲਨ ਨਾਲ ।੪੦।
 kayâ hôyâ tain hamain khilâyâ. ham pit tûn khijmatgâr lâyâ.
 nij pit lçvai sutahi sambhâla. tain mûnh bharâyô lâlan nâl.40.

ਕ੍ਰਿਸ਼ਨ ਪਲਯੋ ਥੋ ਗੋਪਨ ਮਾਂਹਿ । ਹੁਇ ਸਯਾਨੋ ਮਿਲਿਓ ਪਿਤ ਆਇ ।
 ਕਾਕ ਘਰ ਦੇਵੈ ਕੋਇਲ ਆਂਡੇ । ਅਪਨੀ ਕੁਲ ਕਬ ਦੇਵੈ ਛਾਡੇ ।੪੧।
 karishan palyô thô gôpan mânhi. hui sayânô miliô pit âi.
 kâk ghar dçvai kôil ândç. apnî kul kab dçvai chhâdç.41.

ਤਬ ਖਾਲਸੇ ਨੇ ਮਤੋ ਮਤਾਯਾ । ਯਾ ਕੋ ਮਰਨ ਨਿਕਟ ਹੈ ਆਯਾ ।
 ਜੁਦੇ ਦੇਸ਼ ਸਿੰਘ ਮੱਲਨ ਡਹੇ । ਆਪਸ ਮੈਂ ਇਮ ਪਰ ਗਈ ਖਹੇ ।੪੨।
 tab khâlsç nç matô matâyâ. yâ kau maran nikat hai âyâ.
 judô dçsh singh mallan dahç. âpas main im par gâi khahç.42.

ਲਭੈ ਖਾਲਸੇ ਕੋ ਬੰਦਈ । ਮਾਰ ਕੂਟ ਉਸ ਲੇਹਿੰ ਖੁਹਈ ।
 ਬੰਦਈਅਨ ਕੋ ਭੀ ਖਾਲਸੇ ਹਥ ਆਵੈ । ਵੈ ਭੀ ਖਾਲਸੈ ਮਾਰ ਗਿਰਾਵੈਂ ।੪੩।
 labbhai khâlsç kô bandî. mâr kût us lçhin khuhaî.
 bandîan kô bhî khâlsô hath âvai. vai bhî khâlsai mâr girâvain.43.

ਤਬ ਖਾਲਸੇ ਉਠ ਲੁੱਟਨ ਡਹਿਆ । ਬੰਦੇ ਮਨੂੰ ਕੀਆ ਨਹਿੰ ਰਹਿਆ ।
 ਜਿਧਰ ਜਾਇ ਆਪ ਲਯਾਵੈਂ ਲੂਟ । ਦੇਨ ਨ ਕਰਨ ਬੰਦਈਅਨ ਛੂਟ ।੪੪।
 tab khâlsô uth luttan dahiâ. bandç manhain kîâ nahin rahiâ.
 jidhar jâi âp layâvain lûta. dçn na karan bandîan chhût.44.

ਬੰਦਈਅਨ ਸਿੰਘਨ ਪਰ ਗਯੋ ਬੈਰ । ਲਗੀ ਚਲਨ ਇਨ ਮੈਂ ਸ਼ਮਸ਼ੋਰ ।
 ਸਿੰਘ ਨ ਉਨਕਾ ਕਰੈਂ ਬਿਸਾਹ ਰਹੈਂ ਸੁਚੇਤ ਸੁ ਆਪਸ ਮਾਂਹਿ ।੪੫।
 bandîan singhan par gayô baira. lagî chalan in main shamshçr.
 singh na unkâ karain bisâh rahain suchçt su âpas mânhi.45.

- ਦੋਹਰਾ : ਤਬੈ ਖਾਲਸੇ ਕੂਚ ਕਰ ਉਤਰਯੋ ਗੁਰ ਚੱਕ ਪਾਸ ।
 ਬੇਸਾਹਿ ਨ ਕਰਨੋ ਕਬਿ ਬੰਦੈ ਇਮ ਕਰ ਲੀ ਅਰਦਾਸ ।੪੬।
 dôhrâ : tabai khâlsô kûch kar utrayô gur chakk pâs.
 bçsâhi na karnô kabi bandai im kar lî ardâs.46.
- ਚੌਪਈ : ਤਬ ਬੰਦੈ ਨੇ ਯੋ ਚਿਤ ਠਯੋ । ਭਲੋ ਭਯੋ ਹਮ ਸੰਗ ਛੂਟ ਗਯੋ ।
 ਅਬ ਹਮ ਚਲ ਮਲ ਲਹੈਂ ਲਹੋਰ । ਨਹਿੰ ਛਡ ਹੈਂ ਕਸ਼ਮੀਰ ਪਸ਼ੋਰ ।੪੭।
 chaupâi : tab bandai nç yau chit thayô. bhalô bhayô ham sang chhut gayô.
 ab ham chal mal lahain lahaura. nahin chhad hain kashmîr pashaur.47.

He had handed them (the Singhs) the whole region after occupying it,
And he had handed over the reigns of power to them.
(But) now Singhs were claiming to be somebody else's sons (the Guru's),
And branding him (Banda Singh) merely as their caretaker. (39).

What extraordinary deed did Banda Singh do except performing his assigned duty,
As he had been appointed a caretaker by their father (the Guru).
Ultimately every parent took over the custody of his offsprings,
Besides, Banda Singh had taken a heavy price (treasure) for his services. (40)

Even Lord Krishna⁶ was brought up by the cowherds,
But he also joined his father after becoming an adult.
Even a koel⁷ lays her eggs in the nest of (a hostile) crow,
But it never gives up her right over her offsprings. (41)

After this, the Khalsa Singhs passed a resolution,
That Banda Singh was doomed to die (for his haughty arrogance).
As the Khalsa Singhs started occupying their own territories,
There developed a confrontation between them and Banda Singh's forces. (42)

Whenever the Khalsa Singhs came across a Bandhayee⁸ soldier,
They would rob him after giving him a good thrashing.
(Similarly) when the Bandhayee Singhs caught a Khalsa Singh,
They would also beat their victim to death. (43)

Then the Khalsa Singhs went on a rampage and ransacking,
Despite Banda Singh's forbidding them from indulging in such acts.
The Khalsa Singhs indulged in acts of ransacking in every direction,
Without giving any opportunity to Bandhayee Singhs for acquisition. (44)

(In this way), Bandhayee Singhs and Khalsa Singhs became hostile to each other,
And started slaughtering each other (in a clash of swords).
The Khalsa Singhs, having lost their trust in Banda Singh's faction,
Started taking precautions among their own ranks (against outsiders). (45)

Dohra : Then the Khalsa Singhs made a move (after defecting from Banda Singh),
And put up their own camp near Guru Chakk⁹.
That they would never trust Banda Singh (and his leadership),
The Khalsa Singh made a joint prayer to this effect. (46)

Chaupai : Then Banda also made an opinion (about the Khalsa Singhs),
That their departure was a good riddance for him as well.
Henceforth, he would proceed and occupy Lahore,
As well as the territories of Kashmir and Peshawar. (47)

ਹਮ ਨੈ ਰਾਜੇ ਸਿੰਘ ਬਨਾਏ । ਏਹ ਹਮ ਬਿਨ ਗਿਰ ਬਹਿੰ ਇਕ ਥਾਏ ।
 ਹਮ ਬਿਨ ਤੁਰਕ ਲੇਹੈਂ ਇਨ ਮਾਰ । ਹਮੈਂ ਆਇ ਮਿਲਹੈਂ ਹੁਇ ਖਾਰ ।੪੮ ।
 ham nai rājṅ singh banâṅ. ḅh ham bin gir bahin ik thâṅ.
 ham bin turak lḅhain in mâra. hamain âi milhain hui khavâr.48.

ਹਮ ਬਿਨ ਸਰੈ ਨ ਕੌਡੀ ਕਾਮ । ਆਇ ਪਰੈਗੇ ਹਮਰੀ ਸਾਮ ।
 ਹਮ ਪੈ ਬੀਰ ਆਹਿ ਦੇਇ ਪੂਰੇ । ਰਿਧਿ ਸਿਧਿ ਹਮ ਰਹੈ ਹਜੂਰੇ ।੪੯ ।
 ham bin sarai na kaudî kâma. âi parainḅṅ hamrî sâam.
 ham pai bîr âhi dôi pûrṅ. ridhi sidhi ham rahai hazûrṅ.49.

ਹਮ ਕੇ ਕਾਨ ਕਿਸੀ ਕੀ ਨਾਹਿ । ਹਮ ਪ੍ਰਤਾਪ ਥੋ ਸਿੰਘਨ ਪਾਹਿ ।
 ਹਮ ਬਿਨ ਤੁਰਕ ਦੇਤ ਪੰਥਹ ਗਾਰ । ਇਮ ਬੰਦੈ ਦ੍ਰਿੜਾਈ ਦਾਸਨਕਾਰ ।੫੦ ।
 ham kô kân kisî kî nâhi. ham partâp thô singhan pâhi.
 ham bin turak dṅṅ panthah ḅâra. im bandai darirdâi dâsnakâra.50.

(ਬੰਦੇ ਨੇ ਤੱਤ ਖਾਲਸੇ ਤੋਂ ਹਾਰ ਜਾਣਾ)

(bandṅ nṅ tatt khâlṅṅ tòn hâr jānâ)

ਦੋਹਰਾ : ਬੰਦੇ ਕੈ ਦਾਸਨ ਕਰੀ ਬੰਦੈ ਸੋਂ ਅਰਦਾਸ ।
 ਮੱਲੋ ਚੱਲ ਲਹੌਰ ਅਬ ਕਰੋ ਪਤਿਸ਼ਾਹੀ ਆਸ ।੫੧ ।

dôhrâ : bandṅ kai dâsan karî bandai sôn ardâs.
 mallô chall lahaur ab karô patishâhî âs.51.

ਚੌਪਈ : ਹਮ ਪਹਿਲੋਂ ਸਿੰਘ ਲੇਵੇਂ ਮੱਲ । ਲੈਨ ਹੋਗੁ ਫਿਰ ਔਖੀ ਗੱਲ ।
 ਗੁਰਦਾਸਪੁਰਯੋਂ ਉਠ ਬੰਦਾ ਤੁਰਯਾ । ਅੰਮ੍ਰਿਤਸਰ ਲੰਘ ਅਗੈ ਉਤਰਯਾ ।੫੨ ।

chaupaî : ham pahilôn singh lṅvṅṅ malla. lain hôḅgu phir aukhî gall.
 gurdâspuryôn uth bandâ turyâ. ammritsar langh agai utrayâ.52.

ਪਿੰਡ ਖੋਹਾਲੀ ਡੇਰਾ ਕੀਯਾ । ਫਿਰਿ ਆਗੈ ਵਣੀਏਂ ਕੀ ਥੀਯਾ ।
 ਤਬ ਬੰਦਾ ਮਨ ਮੈਂ ਗਰਬਾਯਾ । ਭਲਾ ਭਯੋ ਗੈਲੋਂ ਖਾਲਸਾ ਲਾਹਿਯਾ ।੫੩ ।
 pind khôhâlî dṅrâ kîyâ. phiri âḅgai vanîṅṅ kî thîyâ.
 tab bandâ man main garbâyâ. bhalâ bhayô ḅailôn khâlṅṅ lâhiyâ.53.

ਵੈ ਕਬਿ ਤਖਤੈ ਹਮ ਚੜ੍ਹਨ ਦੇਤੇ । ਜੰਗ ਕਰਤ ਹਮ ਤਖਤੇ ਬਹਿਤੇ ।
 ਸਿੰਘ ਕਹੈਂ ਦੇਖੋ ਬੰਦੇ ਤਾਣ । ਹੋਊ ਖਾਲਸੇ ਬਿਨ ਪਸ਼ੋਮਾਨ ।੫੪ ।
 vai kabi takhtai ham chardahn dṅṅṅ. jang karat ham takhtṅ bahitṅ.
 singh kahain dṅkhô bandṅ tâna. hôû khâlṅṅ bin pashṅmân.54.

ਜੋ ਖਾਲਸੇ ਮੈਂ ਹੈ ਬਡ ਕਲਾ । ਤੁਰਕਨ ਤੇ ਸੋ ਆਵਗੁ ਚਲਾ ।
 ਜੋ ਹਮ ਗੁਰ ਪਤਿਸ਼ਾਹੀ ਚੈਣੀ । ਜਾਗ ਬੰਦੈ ਕੀ ਗੁਲ ਹੋਗੁ ਪੈਣੀ ।੫੫ ।
 jau khâlṅṅ main hai bad kalâ. turkan tṅ sô âvḅgu chalâ.
 jau ham gur patishâhî dainî. jāḅ bandai kî gul hôḅgu painî.55.

ਦੋਹਰਾ : ਤੁਰਕਨ ਭੀ ਖਬਰੋ ਭਈ ਸਿੰਘ ਬੰਦਯੋਂ ਹੋ ਗਏ ਦੂਰ ।
 ਕਰਾਮਾਤ ਬੰਦਯੋਂ ਗਈ ਭਯੋ ਮਾਤਾ ਬਚਨ ਜਰੂਰ ।੫੬ ।

He (claimed) that he had made the Singhs the sovereigns,
And that they would be pushed to a corner with his support.
They would be eliminated by the Mughals without his leadership,
Then alone they would return to him after getting humiliated. (48)

They would not be able to sustain themselves a bit without him,
Then alone they would seek shelter under his patronage.
He (declared) that he was in command of the Birs (captive spirits),
As well as possessed powers of producing wealth and miracles. (49)

He (reiterated) that he was not dependent on anybody else's support,
Rather the Singhs wielded power under his influence.
That the Mughals would decimate the Khalsa without him,
He assured his own followers (in such a boastful manner). (50)

Defeat of Banda Singh

At the Hands of Tat Khalsa¹⁰

Dohra : Banda Singh's followers (the Bandhayee Singhs) approached him,
And made an appeal to him to this effect:
That they should now occupy the city of Lahore,
As they, (too), were keen for acquiring sovereignty. (51)

Chopai : Apprehending if Khalsa Singhs occupied Lahore before they did,
They would find it difficult to wrest its control from them.
(So), Banda Singh, after launching on a expedition from Gurdaspur,
Put up his camp after crossing over Amritsar. (52)

After putting up his camp at village Khohali¹¹,
He proceeded further towards the village Vaniye Ki¹².
Being puffed up with pride and arrogance (at his own powers),
Banda Singh felt elated for getting himself rid of the Khalsa Singhs. (53)

They (the Khalsa Singhs) would have never accepted his sovereignty,
And would have waged a war against him if he became a sovereign.
The Khalsa Singhs let Banda Singh test his own powers,
As he was likely to face embarrassment without their support. (54)

If the Guru's (Divine) power was vested with the Khalsa (as per Guru's declaration),
Then Banda Singh was most likely to be thrown back by the Mughals.
If the sovereignty was to be vested in the Khalsa Panth by the Guru,
Then Banda Singh's identity would certainly be wiped out. (55)

The Mughals got wind of this (new development),
That the Khalsa Singhs had distanced themselves from Banda Singh.

- dôhrâ : turkan bhî khabrô bhaî singh bandyôn hô gaç dûr.
karâmât bandyôn gaî bhayô mâtâ bachan jarûr.56.
- ਚੌਪਈ : ਤੁਰਕਨ ਕੈ ਘਰ ਭਈ ਬਧਾਈ । ਭੇਜੇ ਬਕੀਲ ਸਿੰਘਨ ਕੇ ਪਾਹੀ ।
ਹਮ ਤੁਮ ਹੈਂ ਗੁਰ ਨਾਨਕ ਸਿੱਖ । ਜਿਮ ਹੈਂ ਤੁਮਰੇ ਬਡ ਗਏ ਲਿਖ ।੫੭।
- chaupaî : turkan kai ghar bhaî badhâî. bhçjç bakîl singhan kç pâhî.
ham tum hain gur nânak sikkha. jim hain tumrç bad gaç likh.57.

ਬਾਬੇ ਔ ਬਾਬਰ ਕੇ ਦੇਉ । ਆਪ ਕੀਏ ਪਰਮੇਸ਼ੁਰ ਸੋਊ ।
ਬੰਦੇ ਪੂਜਕ ਪੱਥਰਨ ਵਾਰੇ । ਹਮ ਤੁਮ ਪੱਥਰਨ ਤੋੜਨ ਹਾਰੇ ।੫੮।
bâbç au bâbar kç dôû. âp kîç parmçshavr sôû.
bandô pûjak patthran vâro. ham tum patthran tôrdan hârô.58.

ਯਥਾ ਸ੍ਰੀ ਮੁਖਵਾਕ (yathâ srî mukhvâka):

- ਮਨਮ ਕੁਸ਼ਤਨਮ ਕੋਹੀਆਂ ਬੁਤ ਪਰੱਸਤ । ਕਿ ਉ ਬੁਤ ਪਰਸਤੰਦੋ ਮਨ ਬੁਤ ਸ਼ਿਕਸਤ ।
manam kushtanam kôhîân but parssat.ki û but parsatndô man but shiksat.
- ਚੌਪਈ : ਸਿੰਘਨ ਪੈਸੇ ਟਕੇ ਲਿਆਏ । ਤੇ ਲੈ ਸਿੰਘਨ ਔਰ ਠਹਿਰਾਏ ।
ਅਸਲਮ ਖਾਂ ਥੋ ਲਹੌਰ ਨਿਬਾਬ । ਕਾਹਨ ਸਿੰਘ ਕੇ ਭਏ ਥੋ ਤਾਬ ।੫੯।
- chaupaî : singhan paisç takç liâç. tç lai singhan aur thahirâç.
asalam khân thô lahour nibâb. kâhan singh kç bhaç thç tâba.59.
- ਦੋਹਰਾ : ਕਾਹਨ ਸਿੰਘ ਔ ਬਚਨ ਸਿੰਘ ਬਾਬੇ ਟਿਹਨ ਭੁਜੰਗ ।
ਦਯਾ ਰਾਮ ਮੱਲੋ ਹੁਤੋਂ ਜੋ ਲੜਯੋ ਭੰਗਾਣੀ ਜੰਗ ।੬੦।
- dôhrâ : kâhan singh au bachan singh bâbç tihan bhujang.
dayâ râm mallô hutôn jô lardyô bhangânî jang.60.
- ਚੌਪਈ : ਮੀਰੀ ਸੁਤ ਕਾਹਨ ਸਿੰਘ ਕੋ ਜੋਊ । ਸਾਬ ਬੰਦਈਅਨ ਘੁਲਿਓ ਥੋਊ ।
ਹਜੂਰ ਸਤਿਗੁਰ ਵੈ ਰਹਿਤੋ ਥਈ । ਖੰਡੇ ਪਾਹੁਲ ਨਿਜ ਹਜੂਰਹਿੰ ਦਈ ।੬੧।
- chaupaî : mîrî sut kâhan singh kô jôû. sâth bandîan ghuliô thôû.
hajûr satigur vai rahitô thaî. khandç pâhul nij hajûrhin daî.61.

ਨੀਲ ਬਸਤ੍ਰ ਰਖ ਚੱਕ੍ਰ ਸਿਰ ਧਾਰੈ । ਮੀਣੇ ਮਸੰਦੀਏ ਤਜੇ ਬੋਟੀ ਜੋ ਮਾਰੈ ।
ਰਮਰਈਯੇ ਕੈ ਬ੍ਰੈ ਨੇ ਸੰਗ । ਮਾਰ ਬੰਦਈਅਨ ਵੈ ਕਰੈ ਤੰਗ ।੬੨।
nîl bastar rakh chakkar sir dhârai. mînç masndîç tajç bçtî jô mârai.
ramraîyç kai bartai na sanga. mâr bandîan vai karai tang.62.

ਔਰ ਰਹਿਤ ਜੋ ਸਤਿਗੁਰ ਕਹੀ । ਉਸੀ ਰਹਿਤ ਸੋਂ ਰਹਿਤਾ ਵਹੀ ।
ਪ੍ਰਿਥਮ ਬੰਦੇ ਤੇ ਲਰ ਭਏ ਨਯਾਰੇ । ਪੰਜ ਸੈ ਸਿੰਘ ਉਸ ਗਯੇ ਥੋ ਨਾਰੇ ।੬੩।
aur rahit jô satigur kahî. usî rahit sôn rahitâ vahî.
paritham bandç tç lar bhaç nayârç. panj sai singh us gayô thç nârç.63.

ਉਨ ਤੁਰਕਨ ਸੋਂ ਲਈ ਬਨਾਇ । ਰਲਯੋ ਆਪ ਸੰਗ ਤੁਰਕਨ ਜਾਇ ।
ਔਰ ਖਾਲਸੇ ਅੰਮ੍ਰਿਤਸਰ ਬਹਯੋ । ਤੱਤ ਖਾਲਸੈ ਜੋਊ ਕਹਯੋ ।੬੪।

They (also expected) that Banda Singh would have lost his power of miracles,
As Guru Mother's words must have been proved true. (56)

Chaupai : The Mughals, feeling highly delighted (at these developments),
Sent their representatives to the Khalsa Singhs (for reproachment),
They professed to be followers of Guru Nanak like the Khalsa Singhs,
As per the recorded versions of the earlier Sikh Gurus. (57)

Baba Nanak had invested the emperor Babur¹³ with sovereignty,
As his blessings had been endorsed by the Divine Will.
(Moreover), Banda Singh, (being a Vaishno Bairagi) indulged in idolatry,
Whereas the Muslims and Khalsa Panth were adherents of iconoclasm. (58)

Sri Mukhvak :

"I have destroyed (the Hill chiefs) who indulged in Idolatry¹⁴.
While they worship Idols, I have been an iconoclast."

Chaupai : They (the Mughals) offered same revenue collections to the Khalsa Singhs,
Which the Singhs accepted but settled for a still greater share.
Aslam Khan was the custodian of Lahore (at that time),
Who sought the protection of Baba Kahan Singh's¹⁵ contingent. (59)

Dohra : (Their contingent) consisted of Baba Kahan Singh and Bachan Singh,
Who belonged to (the Kshtriya caste) of Trehans.
Along with them was the wrestler Daya Ram,
Who had fought in the battle of Bhangani (along with Guru Gobind Singh). (60)

Chaupai : Miri Singh, who was the eldest son of Baba Kahan Singh,
Had participated in a wrestling bout against the Bandhayee Singhs.
He used to remain in the close company of Guru Gobind Singh,
Whom the Guru had initiated with his own (sacred) hands. (61)

He observed (the Khalsa dress code) wearing blue robes and steel rings,
And never associated with Meenas¹⁶, Masands¹⁷ and those indulging in female infanticide.
He never had any dealings with the followers of Ram Rai¹⁸,
And would harass and kill those belonging to Banda Singh's faction. (62)

Observing every command of the Guru regarding the Sikh code of conduct,
He practised the prescribed code of conduct (in letter and spirit).
After falling foul with Banda Singh, these Singhs defected from his command,
(Upon which) five hundred more Singhs also walked out along with them. (63)

After negotiating a deal with the Mughal rulers,
These Singhs (along with their contingent) joined Mughal forces.

un turkan sôn laî banâi. ralyô âp sang turkan jâi.
aur khâlsô ammritsar bahyô. tatt khâlsai jôû kahyô.64.

ਕਾਨ੍ਹ ਸਿੰਘ ਕੇ ਲੱਗੇ ਤੁਰਕ ਸਲਾਹਿ । ਢਿਮ ਢਾਣੀ ਉਨ ਲਈ ਬਨਾਇ ।
ਲਹੌਰੇ ਬਾਹਰ ਤਿਨ ਡੇਰੇ ਪ੍ਰਾਯੇ । ਤੋਪ ਜੰਬੂਰਨ ਅਗੈ ਖੜਾਯੇ ।੬੫।
kânah singh kç laggç turak salâhi. dhim dhânî un laî banâi.
lahaurô bâhar tin dçrô pavâyô. tôp jambûran agai khardâyô.65.

ਦੋਹਰਾ : ਬੰਦੇ ਚਾਮਲ ਥੋ ਚੜਯੋ ਪੜਯੋ ਉਨੈਂ ਪਰ ਧਾਇ ।
ਅਗਯੋਂ ਸ਼ਲਕੈਂ ਉਨ ਛਡੀ ਭਯੋ ਬੰਦੇ ਪੈਰ ਮੁੜਾਇ ।੬੬।

dôhrâ : bandô châmal thô chadyô pardyô unhain par dhâi.
agyôn shalkain un chhadî bhayô bandai pair murdâi.66.

ਚੌਪਈ : ਤਬ ਬੰਦੇ ਰਹਯੋ ਜਤਨ ਕਰਾਇ । ਬੰਦਈਅਨ ਲਲਕਾਰ ਅਰ ਬੀਰਨ ਬੁਲਾਇ ।
ਟਿਕੀ ਨ ਫੌਜ ਪਿਛੈ ਮੁੜ ਧਈ । ਐਸ ਕਲਾ ਸਤਿਗੁਰ ਕੀ ਭਈ ।੬੭।

chaupaî : tab bandô rahyô jatan karâi. bandîan lalkâr ar bîran bulâi.
tikî na phauj pichchhai murd dhaî. ais kalâ satigur kî bhaî.67.

ਜਹਿੰ ਤੇ ਚੜੀ ਤਹਾਂ ਮੁੜ ਪਈ । ਐਸੀ ਬੰਦਈਓਂ ਸਤਯਾ ਗਈ ।
ਤਹਿੰ ਭੀ ਉਨਕੇ ਲਗੇ ਨ ਪੈਰ । ਕਰੀ ਨ ਤੁਰਕਨ ਕੁਛ ਉਨ ਬੈਰ ।੬੮।
jahin tç chardî tahân murd paî. aisî bandîôn satyâ gaî.
tahn bhî unkç lagç na paira. karî na turkan kuchh un khair .68.

ਨਿਕਲ ਗਯੋ ਯੋਂ ਬੰਦੇ ਪੋਲ । ਬੰਦੇ ਰਹਯੋ ਨ ਫਿਰ ਵਹਿ ਤੋਲ ।
ਬੰਦੇ ਜਾਣਯੋਂ ਸਤਿਗੁਰ ਭਾਣਾ । ਸਤਿਗੁਰ ਖਾਲਸੈ ਮੱਧ ਪਛਾਣਾ ।੬੯।
nikal gayô yaun bandç pôla. bandç rahyô na phir vahi tôl.
bandai jânyôn satigur bhânâ. satigur khâlsai maddh pachhânâ.69.

ਢਿਗ ਡੇਰਾ ਆ ਖਾਲਸੈ ਲਾਯਾ । ਪਾਸ ਖਾਲਸੇ ਆਖ ਘਲਾਯਾ ।
ਤੁਮ ਬਿਨ ਅਸੀਂ ਅਸਾਂ ਬਿਨ ਤੁਸੀਂ । ਬਚੈਂ ਨਹੀਂ ਯੋਂ ਹਮ ਦਿਲ ਬਸੀ ।੭੦।
dhig dçrâ â khâlsai lâyâ. pâs khâlçç âkh ghalâyâ.
tum bin asîn asân bin tusîn. bachain nahîn yau ham dil basî.70.

ਦੋਹਰਾ : ਤੱਤ ਖਾਲਸੈ ਉਸ ਕਹਯੋ ਅਸੀਂ ਕਰੈਂ ਨ ਤੇਰੀ ਆਸ ।
ਜੋ ਮਾਲਕ ਇਸ ਪੰਥ ਕਾ ਸੋ ਰਹੈ ਅਸਾਡੇ ਪਾਸ ।੭੧।

dôhrâ : tatt khâlsai us kahyô asîn karain na tçrî âs.
jô mâlak is panth kê sô rahai asâdç pâs.71.

ਚੌਪਈ : ਕਹਯੋ ਖਾਲਸੇ ਤੂੰ ਬੇਮੁਖ ਭਯੋ । ਤੂੰ ਚਹੈਂ ਅਸਾਂ ਸੋਂ ਦਗੋ ਕਮਯੋ ।
ਤੂੰ ਜੁ ਕਹੈਂ ਮੈਂ ਹੀ ਕਰਮਾਤੀ । ਸਤਿਗੁਰ ਸ਼ਕਤ ਨ ਨਿਜ ਬਿਚ ਜਾਤੀ ।੭੨।

chaupaî : kahyô khâlçç tûn bçmukh bhayô. tûn chahain asân sôn dagô kamyô.
tûn ju kahain main hî karmâtî. satigur shakat na nij bich jâtî.72.

(While) the Khalsa Singhs who kept putting up in their camp at Amritsar,
They came to be known by the name of Tat Khalsa. (64)

S. Kahan Singh, after confabulating with the Mughals rulers,
Organised themselves into a separate fighting unit (against Banda Singh).
After entrenching themselves in pickets on the outskirts of Lahore,
They fortified their camp with the strategic positioning of canons and guns. (65)

Dohra : Banda Singh puffed up with pride, launched his attack,
And attacked the forces of Kahan Singh and Mughals.
They also opened a volley of fire from their positioned guns.
And repulsed the attack of Banda Singh's forces. (66)

Chaupai : Banda Singh tried his best (to fight against his adversaries),
By boosting the morale of Bandhayee Singhs and summoning his Birs¹⁹.
But his forces, failing to hold the field, turned back,
As there prevailed such a miraculous will of the great Guru. (67)

His forces returned to the positions from where they had started,
So demoralised and powerless became these Bandhayee Singhs.
Since they failed to have any foothold on the battlefield,
The Mughal forces did not spare them during their flight. (68)

In this way, Banda Singh lost all his credibility,
Nor could he retain his former image of a superb warrior.
He realised the way the Will of the Guru operated,
And acknowledged that Guru's mandate vested in the Khalsa Panth. (69)

After camping his forces near the Khalsa Singhs' camp,
He sent his representatives to the Khalsa Singhs for a settlement.
He admitted that they could not survive (at any cost),
Without the integration and cooperation of each others' forces. (70)

Dohra : The Singhs of the Tat Khalsa (mainstream) faction sent a message,
That they were no longer dependent on Banda Singh's support.
They claimed that (the Guru) who was the real master of the Khalsa Panth,
Always resided among them (in body and spirit). (71)

Chaupai : The Tat Khalsa accused him of defecting from (the Guru's Path),
And accused him of playing treachery upon them.
Further blaming him for claiming to have power of miracles,
He had refused to acknowledge the Guru's power behind his miracles. (72)

- ਦੋਹਰਾ : ਜੈਸੇ ਰਵਿ ਕੇ ਤੇਜ ਤੇ ਬਾਰੁ ਅਤਿ ਤਪਤਾਇ ।
ਰਵਿ ਬਲ ਛੁਦ ਨ ਜਾਨ ਹੀ, ਆਪਨ ਹੀ ਗਰਬਾਇ ।੭੩ ।
- dôhrâ : jaisç ravi kç tçj tç bârû ati taptâi.
ravi bal chhudar na jân hî, âpan hî garbâi.73.
- ਚੌਪਈ : ਆਪ ਕਹਾਵੈ ਤੂੰ ਕਲ ਧਾਰੀ । ਕਹਾਂ ਗਈ ਅਬ ਤੋ ਕਲ ਸਾਰੀ ।
ਤੱਤ ਖਾਲਸੈ ਆਪ ਲੜਾਈ । ਸਤਿਗੁਰ ਤੇ ਮੰਗ ਕੈ ਗਲ ਪਾਈ ।੭੪ ।
- chaupaî : âp kahâvai tûn kal dhârî. kahân gûai ab tô kal sârî.
tatt khâlsai âp lardâi. satigur tç mang kai gal pâi.74.
- ਲੜਨੋਂ ਮਰਨੋਂ ਹਮ ਨ ਸੰਕਾਂਹੀ । ਬਿਨ ਲੜੇ ਮਰੇ ਕਿਮ ਮਿਲੈ ਪਤਿਸ਼ਾਹੀ ।
ਜਾਨ ਬਾਜੀ ਖੇਡ ਖਾਲਸੇ ਖੇਡੈ । ਮਰੈ ਗਲੈ ਪਤਿਸ਼ਾਹੀ ਨ ਛੋਡੈ ।੭੫ ।
lardnçn marnôn ham na sankânhî. bin lardç març kim milai patishâhî.
jân bâjî khçd khâlsô khçdai. marai galai patishâhî na chhôdai.75.
- ਹਮ ਤੁਮ ਬਾਤ ਬਨੈ ਅਬ ਕੈਸੇ । ਤੂੰ ਚਹਿੰ ਲਹੌਰ ਕੇ ਤਖਤੇ ਬੈਸੇ ।
ਆਯੋ ਹੈ ਤੈਂ ਦਿਲ ਹੰਕਾਰ । ਅਬ ਆਈ ਤੈਂ ਮਰਨੇ ਵਾਰ ।੭੬ ।
ham tum bât banai ab kaisç. tûn chahin lahur kç takhtç baisç.
âyô hai tain dil hankâra. ab âi tain marnç vâ.76.
- ਦੋਹਰਾ : ਤਬਹਿ ਖਾਲਸੈ ਫਿਰ ਕਹਯੋ ਰਲ ਖਾਲਸੇ ਸੋਂ ਕਰ ਕਾਜ ।
ਹਮ ਤੁਮਕੋ ਪਰਬਤ ਦੀਯੋ ਹੁਇ ਖਾਲਸੇ ਕਰ ਉਹਾਂ ਰਾਜ ।੭੭ ।
- dôhrâ : tabhi khâlsai phir kahyô ral khâlsç sôn kar kâj.
ham tumkô parbat diyô hui khâlsô kar ûhân râj.77.
- ਸਿੰਘ ਕਹੈਂ ਬਣ ਖਾਲਸੇ ਸੋ ਕਹਿ ਬੈਸਨੋ ਪੰਥ ਚਲਵਾਹਿੰ ।
ਯੋ ਬੰਦੇ ਕੀ ਔ ਸਿੰਘ ਕੀ ਬਨੈ ਸੁ ਮੀਜੈ ਨਾਂਹਿ ।੭੮ ।
singh kahain ban khâlsô sô kahi baisnô panth chalvâhin.
yau bandç kî au singh kî banai su mîjai nânhi.78.
- ਚੌਪਈ : ਕਿਲੈ ਮੱਧ ਤੂ ਹਮੈਂ ਅੜਾਵੈਂ । ਸ਼ੋਰਨ ਘੋਰ ਤੂੰ ਪਿੰਜਰੇ ਪਾਵੈਂ ।
ਹਮ ਤੇ ਚਾਰੈਂ ਬਕਰਨ ਬੈਰ ਲੀਯਾ । ਹਮੈ ਚਹੈਂ ਚੰਡੀ ਭੇਟ ਕੀਯਾ ।੭੯ ।
- chaupaî : kilai maddh tû hamain ardâvain. shçran ghçr tûn pinjrç pâvain.
ham tç châhain bakran bair lîyâ. hamai chahain chandî bhçt kîyâ.79.
- ਦੋਹਰਾ : ਬੰਦੇ ਚੜ੍ਹਕੈ ਤਬ ਗਯੋ ਗੁਰਦਾਸਪੁਰੇ ਕੇ ਰਾਹੁ ।
ਅੰਮ੍ਰਿਤਸਰ ਖਾਲਸੇ ਬਹਯੋ । ਸਤਿਗੁਰ ਓਟ ਤਕਾਹੁ ।੮੦ ।
- dôhrâ : bandô chardhkai tab gayô gurdâspurç kç râhu.
ammritsar khâlsô bahyô. satigur ôt takâhu.80.
- ਜਬ ਸਭ ਗਲ ਤਿਨ ਥੀ ਸੁਨੀ । ਫਰੁੱਖਸੀਯਰ ਪਤਿਸ਼ਾਹਿ ।
ਲਹੌਰ ਬਚਾਈ ਫੁਟ ਸਿੰਘਨ । ਬੰਦਾ ਦਯੋ ਭਜਾਇ ।੮੧ ।
jab sabh gal tin thî sunî.farukkhsîyar patishâhi.
lahaur bachâi phut singhan. bandâ dayô bhajâi.81.

Dohra : As it happened with the sand particles under the Sun's heat,
That the sand particles got intensely heated up.
Giving no credit to the (heat) energy of the sun,
The heated up sand particles felt proud of their own heat. (73).

Chaupai : (Reminding Banda Singh) of his claims of possession of his power of miracles,
They asked him to explain its failure (during this battle).
(On the other hand), Tat Khalsa themselves had begged the Guru,
That they must be empowered to wrest power through their own efforts. (74)

(They told Banda Singh) That they were not scared of being killed in war,
As none could become a sovereign without fighting a war.
As the Khalsa put their own lives at stake during war,
They would not leave their stake for sovereignty till the last drop of their blood. (75)

How could there be a reconciliation between them and Banda Singh,
Since he dreamt of occupying the sovereign's throne at Lahore.
As he had fallen a prey to his sense of vain pride,
He was destined to meet his doom (for his sins). (76)

Dohra : Then (Tat) Khalsa made an offer (to Banda Singh),
That he should work in tandem with the Khalsa Panth.
They offered him to exercise his sovereignty over the hilly region,
Provided he ruled over these states as a Sikh sovereign. (77)

While the Singhs insisted that Banda Singh should return to the Khalsa Panth,
He insisted on propagating his own Vaishnav religious order.
It was (this ideological divide) between Banda Singh and Khalsa Panth,
Which prevented settlement between the two factions. (78)

Chaupai : They accused him of his (malafide) intentions of imprisoning them in a fort,
And herding the (lion hearted Khalsa Singhs) in a cage.
He wished to avenge the death of his goats at the hands of Singhs,
And offering their heads in sacrifice to the goddess Chandi. (79)

Dohra : Thereafter, Banda Singh made his departure from there,
And proceeded in the direction of Gurdaspur.
The (Tat) Khalsa forces kept on putting up at Amritsar,
Reposing their faith in the Guru's Will to protect them. (80)

Then the detailed news about (these ideological differences),
Came to be heard by the emperor Farrukhsiar:
That Lahore was saved due to this divide between the Singhs,
And that Banda Singh was made to flee (from the field of battle). (81)

ਚੌਪਈ : ਯੋ ਸੁਨ ਦਿਲ ਸ਼ਾਹਿ ਸ਼ਾਦੀ ਆਈ । ਬੰਦੇ ਖੋਫ ਸੁ ਗਯੋ ਪਰਾਈ ।
ਕਹਯੋ ਸ਼ਾਹਿ ਲੋਹਿ ਲੋਹੈ ਕਟਾਯੋ । ਉਨ ਰਖੇ ਸਿੰਘਨ ਕਿਮ ਅਪਨ ਬਨਾਯੋ ।੮੨।
chaupai : yau sun dil shâhi shâdî âi. bandç khauf su gayô parâi.
kahyô shâhi lôhi lôhai katâyô. un rakhô singhan kim apan banâyô.82.

ਦਯੋ ਨਿਗਾਰੋ ਨਿਸ਼ਾਨ ਘਲਾਇ । ਲਿਖਯੋ ਦਿਲਾਸੋ ਬਹੁ ਬਾਤ ਬਨਾਇ ।
ਜੋ ਬੰਦੈ ਤੇ ਮੁਲਕ ਛੁਡਾਇ । ਸੇ ਦਯੋ ਤੁਮੈਂ ਜਗੀਰਹਿ ਲਾਇ ।੮੩।
dayô nigârô nishân ghalâi. likhyô dilâsô bahu bât banâi.
jô bandai tç mulak chhudâi. sô dayôn tumain jagîrahi lâi.83.

੬੧. ਤੁਰਕਾਂ ਦਾ ਬੰਦੇ ਨੂੰ ਛਲਣਾ ਤੇ ਸਿੰਘਾਂ ਨੂੰ ਭਰਮਾਣਾ 61. turkân dâ bandç nûn chhalnâ tç singhân nûn bharmânâ

ਚੌਪਈ : ਸ਼ਾਹੁ ਕਹੈ ਹਮ ਮਾਤਾ ਨੇ ਬਚਾਯੋ । ਬੰਦਯੋਂ ਖਾਲਸੇ ਜੁਦਾ ਕਰਾਯੋ ।
ਔ ਜੁ ਦਯੋ ਜਿਮ ਬੰਦੈ ਸ੍ਰਾਪ । ਤੇਉ ਗਯੋ ਬੰਦਯੋਂ ਪਰਤਾਪ ।੧।
chaupai : shâhu kahai ham mâtâ nç bachâyô. bandyôn khâlsô judâ karâyô.
au ju dayô jim bandai sarâpa. tçu gayô bandyôn partâp.1.

ਭੇਜੋ ਔਰ ਪਤਿਸ਼ਾਹੀ ਫੌਜ । ਮਾਰੇ ਬੰਦੈ ਅਬ ਕਰ ਮੌਜ ।
ਬਜੀਰ ਕਹੀ ਕੋਊ ਭੇਜੋ ਸਯਾਣੇ । ਕਰੈਂ ਜੋ ਛਲ ਬਲ ਮਤਲਬ ਪਛਾਣੇ ।੨।
bhçjô aur patishâhî phauja. mârô bandai ab kar mauj.
bajîr kahî kôû bhçjô sayânç. karain jô chhal bal matlab pachhânç.2.

ਆਗੋ ਬੰਦੇ ਹੈ ਬੁਰੀ ਬਲਾਇ । ਲੜ ਕਰ ਫੌਜ ਨ ਲਯੋ ਮਰਵਾਇ ।
ਸਿੰਘਨ ਸੋ ਭੀ ਤੁਟੈ ਨ ਜਾਈ । ਸੱਚ ਝੂਠ ਸੋ ਕਰੈਂ ਸਿੰਘਨਿ ਧਿਜਾਈ ।
âgô bandô hai burî balâi. lard kar phauj na layô marvâi.
singhan sôn bhî tutai na jâi. sachch jhûth sôn karain singhni dhijâi.

ਅੱਗਯੋਂ ਬਿਗਰ ਸਿੰਘ ਜੇ ਪਾਹਿ । ਆਪ ਉਨ੍ਹੈ ਸੇ ਬਿਗਰੈ ਨਾਂਹਿ ।
ਦਿਓ ਟਕੇ ਔ ਰਖੇ ਉਨ ਪਾੜ । ਮਤ ਫਿਰ ਸਿੰਘ ਰਲੈਂ ਉਨ ਨਾਰ ।੪।
aggyôn bigar singh jç pâhin. âp unhai sô bigrai nânhi.
diô takç au rakhô un pârdâ. mat phir singh ralain un nâr.4.

ਦੋਹਰਾ : ਸੱਦਯੋ ਬਹੁਤ ਬਿਚਾਰਿ ਕੈ ਕਸੂਰੀਆ ਹਿੰਮਤ ਖਾਨ ।
ਬੰਦੈ ਮਾਰਨ ਕੋ ਕਹਯੋ ਕਰ ਲਖ ਕਸਮ ਕੁਰਾਨ ।੫।
dôhrâ : saddyô bahut bichâri kai kasûrîâ himmat khân.
bandai mâran kô kahyô kar lakh kasam kurân.5.

ਚੌਪਈ : ਫਰਖਸੇਰ ਉਸ ਯੋਂ ਸਮਝਾਯੋ । ਜਿਮ ਤਿਮ ਬੰਦੈ ਮਾਰ ਗਵਾਯੋ ।
ਬਹੁ ਸਮਝਾਯੋ ਬਾਰਹ ਬਾਰ । ਕਸਮ ਕਰਯੋ ਤੁਮ ਕਈ ਹਜ਼ਾਰ । ੬।
chaupai : pharkhasçr us yaun samjhâyô. jim tim bandai mâr gavâyô.
bahu samjhâyô bârah bâra. kasam karyô tum kaî hazâr. 6.

Chaupai : The emperor felt delighted after listening to these news,
And felt relieved of Banda Singh's fear (of eliminating him).
He remarked that since only iron cuts an iron,
The Mughal commanders should keep the (Tat) Khalsa Singhs on their side. (82)

He sent a war drum and a royal standard as emblems of sovereignty,
Along with an epistle containing several other assurances.
He promised the Singhs custodianship of various territories,
Provided they liberated the country from Banda Singh's occupation. (83)

Episode 61
The Mughals' conspiracy against Banda Singh and
their feigned Eulogy of (Tat Kahlsa) Singhs

Chaupai : The emperor said that the Guru Mother had turned out to be their saviour,
As she had alienated the Khalsa Singhs from Banda Singh.
And the way she had heaped her curses on Banda Singh,
It had divested Banda Singh of his power of miracles. (1)

Now the royal Mughal forces should be despatched,
So that they could kill Banda Singh without any fear.
But the (prime) minister recommended sending a delegation of a few wise persons,
Who could see through the tricks and guile of Banda Singh. (2)

As Banda Singh was (alleged to be) a very dangerous person,
They (the Mughals) should be wary of getting their forces annihilated.
Since the Mughals could not afford to break negotiations with the Singhs as well,
They must keep the Singhs in good humour through means fair or foul. (3)

Even if the Singhs behaved defiantly with them,
They should not react angrily to snap their ties with the Singhs.
They should keep the Singhs alienated from Banda Singh by offering money,
So that the Singhs never get reunited with Banda Singh. (4)

Dohra : (The Mughal emperor), after a long deliberation, summoned,
Himmat Khan, the (Pathan) chief of (the province) of Kasoor.
He was directed to eliminate Banda Singh (in any manner),
Even if he had to swear on the holy Koran, a million times. (5)

Chaupai : The emperor Farrukhsiar briefed him so thoroughly,
That he must eliminate Banda through by any means fair or foul,
(The emperor) stressed upon the need to do away with Banda Singh repeatedly,
Even if Himmat Khan had to swear thousand times by the holy Koran. (6)

ਬਾਂਹਿ ਡੁਬਾਈਅਹਿ ਤੇਲਹ ਮਾਹਿ । ਜਿਤਨੇ ਤਿਲ ਉਸ ਸੰਗ ਲਗਾਹਿ ।
ਇਤੀ ਕਸਮ ਕਰ ਹਿੰਦੂ ਮਰਈਏ । ਤੋਂ ਭੀ ਕਸਮਨ ਤੇ ਨ ਡਰਈਏ ।੭।
bâhni dubâihi tçlah mâhi. jitnç til us sang lagâhin.
itî kasam kar hindû maraîç. tau bhî kasman tç na daraîç.7.

ਹਿੰਦੂ ਕਸਮਨ ਪਰ ਜਾਵੈਂ ਭੁੱਲ । ਮਰੈਂ ਸ਼ਿਤਾਬ ਹਿੰਦੂ ਇਤ ਗੱਲ ।
ਸਿੰਘਨ ਪੈ ਭੀ ਵਕੀਲ ਘਲਾਯੇ । ਦੇਨ ਲੈਨ ਕਰ ਉਨ੍ਹੈਂ ਪਿਜਾਯੇ ।੮।
hindû kasman par jâvain bhulla. marain shitâb hindû it gall.
singhan pai bhî vakîl ghalâyô. dçn lain kar unhain dhijâyô.8.

ਤੁਮ ਸਿਖ ਜਿਸ ਕੈ ਕਹਯੋ ਹਮ ਸਿੱਖ । ਗੁਰ ਪਤਨੀ ਹਮ ਸੇਵੈਂ ਨਿੱਤ ।
ਤਿਸ ਕੋ ਹਮ ਅਬ ਦੇ ਬਡ ਦੇਸ਼ । ਰਹਯੋ ਸੁਖਾਲੇ ਕਰ ਗੁਰ ਭੇਸ ।੯।
tum sikh jis kai kahyô ham sikkha. gur patnî ham sçvain nitt.
tis kau ham ab dç bad dçsha. rahyô sukhâlç kar gur bhçs.9.

ਦੋਹਰਾ : ਐਸੀ ਐਸੀ ਬਾਤ ਦਸ ਭੇਜਯੋ ਤਰਫ ਲਹੌਰ ।
ਸੋਊ ਜੁਗਤਿ ਤਿਨ ਆ ਕਰੀ ਕਹੂੰ ਸੁ ਆਗੈ ਤੌਰ ।੧੦।

dôhrâ : aîsî aîsî bât das bhçjyô taraf lahour.
sôû jugti tin â karî kahûn su âgai taur.10.

ਚੌਪਈ : ਪ੍ਰਿਥਮ ਸਿੰਘਨ ਕੋ ਦਯੋ ਦਿਲਾਸਾ । ਭੇਜਯੋ ਸਿੰਘਨ ਪੈ ਵਕੀਲ ਕਰ ਖਾਸਾ ।
ਤੁਮ ਹਮ ਤੇ ਅਬ ਰੇਜ ਬੰਧਾਯੇ । ਬੈਠ ਅੰਮ੍ਰਿਤਸਰ ਸੁਖ ਸੋਂ ਖਾਯੇ ।੧੧।

chaupâi : paritham singhan kô dayô dilâsâ. bhçjyô singhan pai vakîl kar khâsâ.
tum ham tç ab rôj bandhâyô. baith ammritsar sukh sôn khâyô.11.

ਆਪ ਦੁੱਖ ਕਿਮ ਹਮੈਂ ਦੁਖਾਯੋ । ਮੁਲਕ ਚਹੋ ਤੋਂ ਮੁਲਕ ਦਿਵਾਯੋ ।
ਖੇਤੀ ਕਰੋ ਸੁ ਮਾਫ ਲਿਖਾਯੋ । ਬਣਜ ਕਰੈ ਤਿਸ ਜਕਾਤ ਮਾਫ ਕਰਾਯੋ ।੧੨।
âp dukkh kim hamain dukhâyô. mulak chahau tau mulak divâyô.
khçtî karô su mâph likhâyô. banaj karai tis zakât mâph karâyô.12.

ਚਿਤੈਂ ਜਿਮ ਤੁਰਕ ਫਲ ਬਲ ਕਰੈਂ । ਮ੍ਰਿਗ ਜਿਮ ਸਿੰਘਨ ਸੋ ਚਹਿੰ ਫਰੈ ।
ਸਿੰਘ ਕਰੈਂ ਅਸੀਂ ਆਪੇ ਸ਼ੇਰ । ਤੁਰਕਨ ਗਲ ਲਗ ਹੋਹਿੰ ਨ ਘੇਰ ।੧੩।
chitain jim turak chhal bal karain. marig jim singhan sô chahin pharai.
singh kahain asîn âpç shçra. turkan gal lag hôhin na ghçr.13.

ਟਕੇ ਦਏਂ ਤੋਂ ਲੇ ਭੀ ਲੇਇੰ । ਇਕ ਥਾਂ ਡੇਰਾ ਤਊ ਨ ਕਰੇਇੰ ।
ਸਿੰਘ ਨਿਤ ਡੇਰਾ ਕੂਚ ਰਖਾਹਿੰ । ਇਮ ਕਰ ਤੁਰਕਨ ਹੱਥ ਨ ਆਹਿੰ ।੧੪।
takç daçn tau lç bhî lçin. ik thân dçrâ taû na karçin.
singh nit dçrâ kûch rakhâhin. im kar turkan hatth na âhin.14.

ਦੋਹਰਾ : ਸਿੰਘਨ ਕੋ ਉਨ ਜੋਹਿਕੈ ਸਿਖ ਲਯੋ ਬੰਦਈ ਬੁਲਾਇ ।
ਦੇ ਲਾਲਚ ਕਿਛ ਤਾਸਕੋ ਸੋ ਲੀਨੋ ਭਰਮਾਇ ।੧੫।

dôhrâ : singhan kau un jôhikai sikh layô bandî bulâi.
dç lâlach kichh tâskô sô lînô bharmâi.15.

(The emperor) asked him to imagine the dipping of one's arm in oil,
And the number of sesame that could stick around the oil smeared arm.
One should not feel guilty of swearing by so many times,
If one could succeed in killing (a single) Hindu. (7)

Since the (foolhardy) Hindus got easily misled through oaths,
They could be eliminated quickly through false vows.
He must also send some representatives to the Singhs as well,
Who must be kept pacified by offering some monetary incentives. (8)

The Singhs be assured that the Mughals were also followers of the same Guru,
As the latter had been paying their obeisance daily to the late Guru's wife,
They were ready to handover the custody of a large territory to the Singhs,
So that the latter could live in peace and freely wear their religious robes. (9)

Dohra : After briefing him so thoroughly (in the art of diplomacy),
(Himmat Khan) was despatched towards Lahore on his errand.
He employed all those practices of the art of diplomacy,
As would be narrated in the further (pages of this epic). (10)

Chaupai : First of all, the (Tat Khalsa) Singhs were given all kinds of assurances,
After sending the most sensible representatives to them.
They were promised (ration) allowances on a daily basis,
So that they could feed their forces stationed at Amritsar. (11)

Since they were inflicting pain on themselves as well on the Mughals,
They could be given a custody of their region if they so desired.
They promised exemption of land revenue on agricultural produce,
As well as exemption of Zakat¹ tax on business transaction. (12)

Like (a wily) tiger they wished to play tricks of diplomacy and deception,
And overpower the Singhs as a tiger wished to capture the deer.
(But) the Singhs claimed that they themselves were as powerful as lions,
So they could never be overpowered by (the wily) Mughals. (13)

The Singhs would accept whatever the Mughals offered in monetary terms,
But even then they would never agree to settle in one place.
The Singhs had been shifting their locations everyday,
That is how they could not be captured by the Mughals. (14)

Dohra : (The Mughal emperor) after ascertaining the views of (Tat Khalsa) Singhs,
Called the representatives of Bandhayee Singhs (for talks),
After offering a few temptations of (power and pelf) to them,
They were won over to fall in line with their policy. (15)

- ਚੌਪਈ : ਤੁਰਕਨ ਬੰਦੇ ਪੈ ਘਲੇ ਵਕੀਲ । ਤੁਮਰੇ ਹੈਂ ਏਹ ਸਿੰਘ ਬਖੀਲ ।
ਤੁਮ ਇਨਕੀ ਕਿਮ ਮਿੰਨਤ ਕਰੇ । ਤੁਰਕਨ ਤੇ ਅਬ ਤੁਮ ਕਿਮ ਡਰੇ ।੧੬।
- chaupaî : turkan bandç pai ghalç vakîla. tumrç hain çh singh bakhîl.
tum inkî kim minnat karô. turkan tç ab tum kim darô.16.
- ਸਿੰਘਨ ਕੇ ਤੈਂ ਕੰਮ ਸਵਾਰੇ । ਸਿੰਘ ਚਰੈਂ ਅਬ ਤੁਮ ਦੀਏ ਮਾਰੇ ।
ਹਮ ਤੁਮ ਹੋਵਨ ਆਏ ਦਾਸ । ਲੈ ਕੇ ਟਕੇ ਆਵੈਂ ਤੁਹਿ ਪਾਸ ।੧੭।
singhan kç tain kamm savârç. singh chahain ab tum dîç mârç.
ham tum hôvan âç dâsa. lai kç takç âvain tuhi pâs.17.
- ਯੋ ਬੰਦੇ ਕੋ ਬਾਤਨ ਲਾਯਾ । ਲਾਖ ਟਕਾ ਉਨ ਦੇਨ ਠਹਿਰਾਯਾ ।
ਮੁਰੀਦ ਹੋਨ ਤੁਮ ਨਿਬਾਬ ਚਰੈ ਆਯਾ । ਇਮ ਕਰ ਤੁਰਕਨ ਲਯੋ ਪ੍ਰਚਾਯਾ ।੧੮।
yau bandç kau bâtan lâyâ. lâkh takâ un dçn thahirâyâ.
murîd hôn tum nibâb chahai âyâ. im kar turkan layô parchâyâ.18.
- ਕਈ ਹਜ਼ਾਰ ਦਏ ਟਕੇ ਘਲਾਇ । ਬੰਦੇ ਲੀਨੋ ਬਾਉਲੀ ਲਾਇ ।
ਬੰਦੇ ਕੀ ਤਬ ਅਕਲ ਬਿਕਾਈ । ਜਬ ਤੈ ਮਾਤਾ ਦਈ ਗਵਾਈ ।੧੯।
kaî hazâr daç takç ghalâi. bandô lîno bâulî lâi.
bandç kî tab akal bikâi. jab tai mâtâ daî gavâi.19.
- ਦੋਹਰਾ : ਆਮ ਭੇਦ ਮਾਲੂਮ ਕਰ ਪਰਤੇ ਤੁਰਤ ਵਜੀਰ ।
ਵਜੀਰ ਵਕੀਲ ਤਬ ਭੇਜਿਆ ਲਿਖ ਸਭ ਹੀ ਤਤਬੀਰ ।੨੦।
- dôhrâ : âm bhçd mâlûm kar partç turat vajîr.
vajîr vakîl tab bhçjiâ likh sabh hî tatbîr.20.
- ਚੌਪਈ : ਮੁੜ ਸੋ ਵਕੀਲ ਲਹੌਰਹਿ ਆਏ । ਦੋਊ ਵੱਲ ਕੋ ਭੇਦ ਬਤਾਏ ।
ਨਿਬਾਬ ਕਹਯੋ ਅਬ ਬੰਦੇ ਮਾਰੇ । ਉਸ ਬਿਨ ਸਿੰਘ ਆਪ ਹੋਰਿ ਖੂਾਰੇ ।੨੧।
- chaupaî : murd sô vakîl lahaurhi âç. dôû vall kô bhçd batâç.
nibâb kahyô ab bandç mârô. us bin singh âp hôhin khavârô.21.
- ਬੰਦੇ ਉਪਰ ਕਰੀ ਚੜ੍ਹਾਈ । ਬਹੁਤ ਫੌਜ ਥੀ ਦਿਲੀਓ ਆਈ ।
ਔ ਜੁ ਤੁਰਕ ਥੇ ਮੁਲਖੋਂ ਨਿਕਾਰੇ । ਕਸੂਰ ਲਹੌਰ ਆਇ ਬਹੇ ਥੇ ਸਾਰੇ ।੨੨।
bandai ûpar karî chardhâi. bahut phauj thî dilîôn âi.
au ju turak thç mulkhôn nikârç. kasûr lahaur âi bahç thç sârç.22.
- ਮੁਹਰੇ ਨਿਬਾਬ ਨੇ ਸਭ ਧਰ ਲਏ । ਡੋਗਰ ਬੱਟੂ ਔ ਭੱਟੀ ਮੰਗਏ ।
ਦੀਨ ਦੀਨ ਕਰ ਸਭ ਰਲ ਤੁਰੇ । ਆਇ ਲਹੌਰ ਕੇ ਸੋ ਢਿਗ ਜੁਰੇ ।੨੩।
muhrç nibâb nç sabh dhar laç. dôgar battû au bhattî mangç.
dîn dîn kar sabh ral turç. âi lahaur kç sô dhig jurç.23.
- ਕਾਜੀ ਮੁੱਲਾਂ ਸਈਯਦ ਘਨੇ । ਪੀਰ ਫਕੀਰ ਬਹੁ ਜਾਹਿੰ ਨ ਗਨੇ ।
ਰਸਤ ਖਾਨ ਕੋ ਮੁਹਰੇ ਆਵੈਂ । ਮੁਹਰੇ ਤੁਰਨੋ ਪਿਛੈ ਲੁਕਾਵੈਂ ।੨੪।
kâjî mullân saîyad ghanç. pîr phakîr bahu jâhin na ganç.
rasat khân kô muhrç âvain. muhrç turnô pichhai lukâvain.24.

Chaupai : The Mughals after sending his representative to Banda Singh,
Told him that the (Tat Khalsa) Singhs were talking maliciously about him.
They advised him that neither he needed to beg for the Singhs to support,
Nor did he need to entertain any fear of the Mughals. (16)

Despite that he had accomplished so many deeds for the Singhs' cause,
They wished to eliminate him now after having used him.
The Mughals had come to him to become his followers,
And made him offerings of money and gold coins to him. (17)

Trapping Banda Singh into their trap through such glib talk,
They agreed to make an offering of one lac gold coins.
They humoured him and led him to the garden path,
With the assurance that their custodian wished to become his follower. (18)

They sent him a consignment of several thousand gold coins,
With which Banda Singh got a well dug (for the supply of water).
Banda Singh had run out of his wits since then,
When the Guru mother had divested him of his powers. (19)

Dohra : (These designated representatives) after gathering all kinds of intelligence,
Returned and reported (the information) to the (prime) minister.
The Minister, then, sent a representative to (the Mughal emperor),
With the detailed account of plans to deal (with both Banda Singh and the Singhs). (20)

Chaupai : The representatives (after getting their brief) returned to Lahore,
In order to share their intelligence about both factions of (Singhs).
The Nawab, then, ordered that they should eliminate Banda Singh,
As the Singhs would, themselves, get dislodged without Banda Singh. (21)

So the Mughals launched an attack against Banda Singh,
Who were supported by heavy reinforcements from Delhi.
They were also assisted by the Mughal deserters from (Punjab),
Who had settled at Lahore and Kasoor after their desertion. (22)

The Nawab positioned them in the vanguard of his troops,
Along with the soldiers from Dogar², Battu³, and Bhatti⁴ tribes.
Joining each other for the cause of the Islamic crusade,
They assembled on the outskirts of the city of Lahore. (23)

The members of the Muslim clergy consisting of Kazis, Mullahs and Sayyads,
Along with the innumerable Pirs and Muslim mendicants joined the crusade.
Rushing ahead of others at the time of drawing rations,
They dragged their feet while forming the army's vanguard. (24)

੬੨. ਤੁਰਕਾਂ ਨੇ ਘੋਰਾ ਘਤਣਾ
62. turkân nç ghçrâ ghatnâ

- ਦੋਹਰਾ : ਰਲ ਲਹੌਰ ਡੇਰੇ ਕਰੇ ਅਗੈ ਤੁਰੇ ਕੋਊ ਨਾਹਿ ।
ਕਰੈਂ ਸੁ ਬੰਦਾ ਆ ਪੜੈ ਕਰੂਗੁ ਸਭਨ ਫ਼ਨਾਹਿ ।੧।
- dôhrâ : ral lahour dçrç karç agai turç kôû nâhi.
kahain su bandâ â pardai karûgu sabhan fanâhi.1.
- ਚੌਪਈ : ਸਭਨ ਅਗੈ ਤੇ ਆਵੈ ਸ਼ੀਹ ਆਨਿ । ਸਭ ਸੇ ਪਿਆਰੀ ਅਪਣੀ ਜਾਨ ।
ਨਾਲ ਜਾਨ ਹੈ ਸੱਭ ਜਹਾਨ । ਜਾਨ ਨਾਲ ਹੈ ਦੀਨ ਇਮਾਨ ।੨।
- chaupaî : sabhan agai tç âvai shînh âni. sabh sç piârî apnî jân.
nâl jân hai sabbh jahâna. jân nâl hai dîn imân.2.
- ਦੋਹਰਾ : ਜਾਨ ਪਿਆਰੀ ਸੱਭ ਤੇ ਜਾਨੇ ਨਾਲ ਜਾਹਨ ।
ਅੱਗੈ ਬੰਦੇ ਜਮ ਦਿੱਸੈ ਪਿਛੈ ਮਾਰੈ ਸ਼ਾਹੁ ਜਾਨਿ ।੩।
- dôhrâ : jân piârî sabbh tç jânç nâl jâhan.
aggç bandô jam dissai pichhai mârai shâhu jâni .3.
- ਚੌਪਈ : ਤਬ ਨਿਬਾਬ ਯੌਂ ਕਰੀ ਸਲਾਹਿ । ਮੁਹਰੈ ਮੁਲਾਣੇ ਤੋਰੇ ਲਾਇ ।
ਕਲਾਮ ਮਜੀਦ ਵੋਂ ਪੜ੍ਹਤੇ ਜਾਹਿ । ਡਾਰ ਭੁੰਜਨ ਜਿਮ ਪਾਂਤ ਬਣਾਹਿ ।੪।
- chaupaî : tab nibâb yaun karî salâhi. muhrai mulânç tôrç lâi.
kalâm majîd vau pardhtç jâhin. dâr kûnjan jim pânt banâhi.4.
- ਉਨ ਕੈ ਅੱਗੈ ਕਰੇ ਫਕੀਰ । ਓਇ ਭੀ ਕਰੈਂ ਸੁ ਅਪਨ ਤਤਬੀਰ ।
ਢੋਲ ਬਜਵਾਇ ਔ ਧਮਾਲ ਸੁ ਪਾਵੈਂ । ਅਲੀ ਅਲੀ ਕਹਿ ਬਾਂਹ ਉਠਾਵੈਂ ।੫।
- un kai aggai karç phakîra. ôi bhî karain su apan tatbîr.
dhôl bajvâi au dhamâl su pâvain. alî alî kahi bân̄h uthâvain.5.
- ਨਿਬਾਬ ਗਿਰਦ ਕਰ ਰਖੈਂ ਪੀਰ । ਪੜੈਂ ਸੈਫੀਆਂ ਆਪਨ ਤਤਬੀਰ ।
ਪੜ੍ਹ ਪੜ੍ਹ ਸੈਫੀਆਂ ਫੁਕਾਂ ਮਾਰੈਂ । ਰਹੈਂ ਪਹਿਰ ਅਠ ਨਿਬਾਬ ਦੁਵਾਰੇ ।੬।
- nibâb girad kar rakhain pîr. pardain saiphîân âpan tatbîr.
pardah pardah saifîân phûkân mârain. rahain pahir ath nibâb duvârç.6.
- ਇਸੀ ਭਾਂਤ ਕਰ ਤੁਰਯੋ ਨਿਬਾਬ । ਡਰ ਨਿਜ ਜਾਨਯੋ ਯੋ ਕਰੈ ਬਾਬ ।
ਕੋਈ ਕਹੈ ਮੈਂ ਸੋ ਬਿਧਿ ਜਾਣੈ । ਕਰੈ ਜੁ ਤੁਮਕੋ ਸੋ ਮੁੜ ਉਸ ਪਾਣੈ ।੭।
- isî bhânt kar turyô nibâba. dar nij jânyô yau karai bâb.
kôî kahai main sô bidhi jânô. karai ju tumkô sô murd us pâno.7.
- ਦੋਹਰਾ : ਕੋਊ ਕਹੈ ਉਸ ਬੀਰ ਜੋ ਸੋ ਮੈਂ ਕੀਨੇ ਕੈਦ ।
ਕੋਊ ਕਹੈ ਮੈਂ ਪੀਰ ਬਡ ਜਪੀਆ ਤਪੀਆ ਸੈਦ ।੮।
- dôhrâ : kôû kahai us bîr jô sô main kînç kaid.
kôû kahai main pîr bad japîâ tapîâ said.8.

Episode 62
(The Mughal's Laying of Seige Around (Banda Singh))

- Dohra : (The Mughal forces) after putting up a camp at Lahore,
Did not dare to advance further (towards Banda Singh).
Fearing that Banda Singh might pounce upon them,
And annihilate all of them (in an instant). (1)
- Chaupai : Everyone felt scared as if they smelt of a lion in the front (like animals),
As everyone felt concerned about saving his own skin.
Keeping alive was as much at the core of existence in a material world,
As it was at the core of One's religion and its ideology. (2)
- Dohra : (So) personal security was the highest priority in this world,
As one's relationship with the world depended entirely on one's personal existence.
Banda Singh's fear loomed large if they proceeded ahead,
While emperor's fear of punishment frightened them if they retreated. (3)
- Chaupai : Then, the Nawab, after (long) deliberations (and planning),
Positioned the members of the Muslim clergy in the vanguard.
They were asked to keep reciting verses from the Koran,
As they moved in a formation like that of sea gulls. (4)
- The Muslim saintly figures were put still ahead of the clergymen,
So that they might also exercise their spiritual powers.
(Thus) they marched and danced to the beat of the war drum,
Raising their arms to the shouts of the Islamic war slogan of Ali Ali¹. (5)
- The Nawab kept a battery of Muslim Pirs around him,
Who kept on chanting magic spells in their own style.
These Pirs kept on blowing whistles after the chanting of magic spells,
And moved in a circle around the Nawab round the clock. (6)
- The Nawab marched forward under such formations,
But he felt extremely scared about his personal survival.
One (Pir) remarked that he had mastered such a magic spell,
Which could repulse another's spell and cast it back on its perpetrator. (7)
- Dohra : Another remarked about Banda Singh's Birs (captive spirits),
And claimed that he had put those spirits under leash.
Still another remarked that he himself was a great sage,
And claimed to be (a Sayyad, a descendent of Hazrat Ali). (8)

ਚੌਪਈ : ਯੋ ਕਹਿ ਕਹਿ ਸਭ ਰਿਜਕ ਲੇ ਖਾਂਹਿ । ਬੰਦੇ ਕੇ ਡਰ ਸੋਂ ਕਿਤੇ ਨ ਜਾਹਿ ।
ਵਹਿ ਆਖੈਂ ਜਹਿ ਹੋਗ ਨਿਬਾਬ । ਆਉਗ ਆਪ ਸੁ ਉਹਾਂ ਤਾਬ ।੯।
chaupaî : yau kahi kahi sabh rijak lç khânhin. bandç kç dar sôn kitai na jâhin.
vahi âkhain jahin hôg nibâba. âug âp su ûhân tâb.9.

ਕੋਊ ਕਹੈ ਉਸ ਪੈ ਹੈਂ ਬੀਰ । ਕੋਊ ਕਹੈ ਉਸ ਗੁਰ ਦਏ ਤੀਰ ।
ਵਹਿ ਭੀ ਨਾਨਕ ਕੋ ਘਰ ਭਾਰੀ । ਕਦੇ ਨ ਹੋਗ ਤੁਰਕਨ ਤੇ ਹਾਰੀ ।੧੦।
kôû kahai us pai hain bîra. kôû kahai us gur daç tîr.
vahi bhî nânak kô ghar bhârî. kadç na hôg turkan tç hârî.10.

ਇਮ ਉਸ ਲੋਕ ਸੁ ਕਹਿਤੇ ਜਾਂਇ । ਜੋ ਜਿਹ ਆਵੈ ਮਨ ਹੀ ਮਾਂਹਿ ।
ਫੇਰ ਨਿਬਾਬ ਨੇ ਘਲੇ ਵਕੀਲ । ਸਾਬ ਮਾਯਾ ਦਈ ਲਦਿ ਕੈ ਫੀਲ ।੧੧।
im us lôk su kahitç jânin. jô jih âvai man hî mânhi.
phçr nibâb nç ghalç vakîla. sâth mâyâ daî ladi kai fîl.11.

ਤਬ ਬੰਦੇ ਕੇ ਦਾਸਨ ਕਹਯੋ । ਭਲੀ ਭਈ ਤੁਰਕ ਹਮ ਮਿਲ ਪਯੋ ।
ਵੈ ਮੂਰਖ ਇਮ ਸਮਝ ਨ ਕਈ । ਬਿੱਲੇ ਜਿਮ ਤੁਰਕ ਆਵਤ ਛਈ ।੧੨।
tab bandai kç dâsan kahyô. bhalî bhaî turak ham mil payô.
vai mûrakh im samajh na kaî. billç jim turak âvat chhaî.12.

ਦੋਹਰਾ : ਵਕੀਲ ਸੁ ਬੰਦੇ ਕੋ ਕਹਯੋ ਤੁਮ ਕਹਯੋ ਨਿਬਾਬ ਸਲਾਮ ।
ਮੈਂ ਕਰਨੈ ਆਯੋ ਪੀਰ ਤੁਮ ਹੁਇ ਸਿਖ ਕਰੂੰ ਤੁਹਿ ਕਾਮ ।੧੩।
dôhrâ : vakîl su bandai kô kahyô tum kahyô nibâb salâm.
main karnai âyô pîr tum hui sikh karûn tuhi kâm.13.

ਚੌਪਈ : ਫਿਰ ਵਕੀਲ ਬੰਦੇ ਸੋਂ ਕਹਯੋ । ਤੂੰ ਅਬ ਪੀਰ ਫਕੀਰ ਵਡ ਲਹਯੋ ।
ਹਮ ਆਵੈਂ ਤੁਹਿ ਕਰਨ ਸਲਾਮ । ਤੂੰ ਇਕ ਥਾਂ ਅਬ ਰੱਖ ਮੁਕਾਮ ।੧੪।
chaupaî : phir vakîl bandç sôn kahyô. tûn ab pîr fakîr vad lahyô.
ham âvain tuhi karan salâma. tûn ik thân ab rakkh mukâm.14.

ਨਿਆਜ ਆਪ ਤੁਹਿ ਘਲੀ ਪਤਿਸ਼ਾਹਿ । ਜਹਾਂ ਕਰੈਂ ਤਿਹ ਲਯਾਵੈਂ ਪਾਹਿ ।
ਜਿਤਨੋ ਮੁਲਕ ਚਾਹੋ ਸੋ ਲੇਵੋ । ਕਰੋ ਉਗ੍ਰਾਹੀ ਮੁਲਕ ਬਸੇਹੁ ।੧੫।
niâj âp tuhi ghalî patishâhi. jahân kahain tih layâvain pâhi.
jitnô mulak châhô sô lçvô. karô ugrâhî mulak basçhu.15.

ਲੋਕ ਗਰੀਬਨ ਕਿਉਂ ਦੁਖ ਦੇਹੁ । ਉਨ ਸੁਖ ਦੇਹੁ ਆਪ ਸੁਖ ਲੇਹੁ ।
ਕਰੈਂ ਤੁ ਖਾਲਸੇ ਹਮ ਕੱਢ ਦੇਵੈਂ । ਤੁਮ ਸੋਂ ਫਿਰ ਨਹਿ ਦੰਗੋ ਕਰੇਵੈਂ ।੧੬।
lôk garîban kiun dukh dçhu. un sukh dçhu âp sukh lçhu.
kahain tu khâlç ham kaddh dçvain. tum sôn phir nahi danngô karçvain.16.

ਜੇ ਵੈ ਤੁਮਰੈ ਚਰਨਨਿ ਆਇ ਪਰੈਂ । ਤੋਂ ਇਤ ਦੇਸ਼ ਮੰਗ ਗੁਜਰੈ ਕਰੈਂ ।
ਕਈ ਹਜ਼ਾਰ ਹਮ ਲਯਾਏ ਕੁਰਾਨ । ਕਸਮ ਕਰਨ ਤੁਮਰੇ ਸੰਗ ਜਾਨ ।੧੭।
jç vai tumrai charnani âi parain. tau it dçsh mang gujrai karain.
kaî hazâr ham layâç kurâna. kasam karan tumrç sang jân.17.

Chaupai : (Thus) Surviving on royal provisions on such pretexts,
They did not venture outside for fear of Banda Singh.
They opined that whatever would befall would harm the Nawab alone,
As he (Banda Singh) would pounce upon his main target instantly. (9)

Someone remarked that Banda Singh could summon the Birs,
As well as he had been blessed with the arrows of the Guru.
Since Banda Singh belonged to the great House of Nanak,
He could never be vanquished by the Mughal forces. (10)

So these people kept on saying different things (about Banda Singh),
As each one of them remarked whatever he felt like saying.
The Nawab, once again, sent his representatives (to Banda Singh),
Along with a lot of treasure loaded on an elephant. (11)

(Seeing these representatives), Banda Singh's (Bandhayee) followers remarked,
That it augured well that the Mughals had themselves approached Banda Singh.
But these ignorant Bandhayee followers did not realise,
That the Mughals were camouflaging like a cat (to pounce upon them). (12)

Dohra : (Presenting their credentials) to Banda Singh, these ambassadors remarked,
That their (royal) Nawab had sent his greetings to Banda Singh.
They conveyed that the Nawab wished Banda Singh to be his spiritual guide,
And wished to serve under him in the capacity of a humble follower. (13)

Chaupai : These ambassadors further informed Banda Singh,
That Banda Singh was now reckoned among the greatest saints.
That the Nawab himself would come to pay his obeisance,
And entreated Banda Singh to station himself permanently at one place. (14)

That the emperor himself had sent these gifts as offerings to Banda Singh,
Which they were willing to deposit at a place wherever he wished.
That they offered to surrender as much territory to him as he wished,
So that he might settle comfortably with the revenue proceeds from that area. (15)

That there was no need to harass the ordinary poor people (after that),
As he could let them live in peace as well as himself live in peace.
That the Mughals could turn out (Tat Khalsa) Singhs if he so desired,
So that they could never enter into any confrontation with him. (16)

Thereafter, if they surrendered and submitted to his supremacy,
They would exist as paupers and beggars in that part of the country.
That they (the Mughals) had brought thousands of copies of holy Koran,
So that they would swear thousands of times (to assure him of their sincerity). (17)

- ਦੋਹਰਾ : ਐਸੀ ਐਸੀ ਬਾਤ ਕਰ ਭੇਜਯੋ ਬਹੁ ਸਮਝਾਇ ।
ਬੰਦੈ ਕੇ ਜੋ ਸਿੱਖ ਹੁਤੇ ਸੇ ਲੀਨੇ ਭਰਮਾਇ ।੧੮।
- dôhrâ : aisî aisî bât kar bhçjyô bahu samjhâi.
bandai kç jô sikkh hutç sô lînc bharmâi.18.
- ਚੌਪਈ : ਉਨ ਤੇ ਬਾਤਾਂ ਬਹੁਤ ਕਹਾਈਆਂ । ਕਈ ਕਈ ਗੱਲਾਂ ਉਨ ਮਨੋ ਬਨਾਈਆਂ ।
ਕਈ ਸੁਲਤਾਨੀ ਹਿੰਦੂ ਤੁਰਵਾਏ । ਬੰਦੇ ਹੋਣ ਸਿਖ ਆਖ ਘਲਾਏ ।੧੯।
- chaupaî : un tç bâtân bahut kahâîân. kaî kaî gallân un manôn banâîân.
kaî sultânî hindû turvâç. bandç hôn sikh âkh ghalâç.19.

ਕਰੈ ਡੇਰੇ ਹਮ ਕਿਸ ਵਲ ਲਾਵੈਂ । ਬੰਦਾ ਕਹੈ ਤੁਮ ਜਿੱਧਰ ਭਾਵੈਂ ।
ਐਸੀ ਤੌਰ ਸੇ ਬੰਦਾ ਭੁਲਾਯੋ । ਆਪ ਚੁਤਰਵੈ ਡੈਰਾ ਲਵਾਯੋ ।੨੦।

kahain dçrô ham kis val lâvain. bandâ kahai tum jiddhar bhâvain.
aisî taur sô bandâ bhulâyô. âp chutraphai dairâ lavâyô.20.

ਐਸੀ ਐਸੀ ਬਾਤਨ ਲਾਏ । ਡੇਰਾ ਕੀਨਾ ਢਿਗ ਢਿਗ ਜਾਏ ।
ਔਰ ਦਰਬ ਤਿਨ ਦਈ ਘਲਾਇ । ਆਟਾ ਦਾਣਾ ਕਿਛਕ ਦਿਵਾਇ ।੨੧।

aisî aisî bâtan lâç. dçrâ kînâ dhig dhig jâç.
aur darab tin daî ghalâi. âtâ dâna kichhak divâi.21.

ਬੰਦੈ ਦਲ ਜਹਿੰ ਕਹੀ ਜਾਵੈ । ਉਤ ਵਲ ਤੁਰਕ ਨ ਕੋਈ ਧਾਵੈ ।
ਬੰਦੈ ਕੈ ਕਰੈਂ ਤੱਦੀ ਲੋਕ । ਸੇ ਟਲ ਜਾਵੈਂ ਕਰ ਦਿਲ ਸੋਕ ।੨੨।

bandai dal jahin kahî jâvai. ut val turak na kôî dhâvai.
bandai kai karain taddî lôka. sô tal jâvain kar dil shôk.22.

ਬੰਦੇ ਦੁਆਲੇ ਘੇਰਾ ਤੰਗ ਹੋਣਾ (bandç duâlç ghçrâ tang hônâ)

- ਦੋਹਰਾ : ਤੁਰਕਨ ਦਿਲ ਬਡ ਖੋਫ ਥੋ ਕਿਮ ਕਿਮ ਅਗੈ ਤੁਰਾਹਿੰ ।
ਵਹਿ ਜਾਣੈਂ ਹਮ ਨਹਿੰ ਬਚੈਂ ਥਰ ਥਰ ਰਿਦੈ ਕੰਪਾਹਿੰ ।੧।
- dôhrâ : turkan dil bad khauph thô kim kim agai turâhin.
vahi jânain ham nahin bachain thar thar ridai kampâhin.1.
- ਚੌਪਈ : ਅਗੈ ਸੁਨੋ ਬੰਦੇ ਕੀ ਬਾਤ । ਸਮਝਯੋ ਨ ਕੁਛ ਵਹਿ ਤੁਰਕਨ ਘਾਤ ।
ਨਾਹਿੰ ਕਿਲੋ ਵਡ ਠਾਂਢੇ ਕਰਾ । ਨਾਂਹਿ ਜ਼ਖੀਰਾ ਉਸ ਬਹੁ ਭਰਾ ।੨।
- chaupaî : agai sunô bandç kî bâta. samjhayô na kuchh vahi turkan ghât.
nâhin kilô vad thândhô karâ. nânhi zakhîrâ us bahu bharâ.2.

ਲਰਨ ਭਿਰਨ ਕੁਛ ਕੀਓ ਨ ਕਾਜ । ਹੁਤੇ ਫਕੀਰ ਕਰ ਜਾਣੈ ਕਯਾ ਰਾਜ ।
ਕਹੈ ਤੁਰਕ ਮੋ ਤੇ ਗਏ ਹਾਰ । ਮਾਰ ਡਾਰੇ ਮੈ ਵਡੇ ਸਿਰਦਾਰ ।੩।

laran bhiran kachhu kîô na kâja. hutô fakîr kar jânai kayâ râj.
kahai turak mô tç gçç hâra. mâr dârc mai vadç sirdâr.3.

ਮੇਰੇ ਮੈਂ ਇਨ ਲਖ ਕੈ ਕਰਾਮਾਤ । ਅਬ ਬੰਨ੍ਹ ਆਏ ਮੋ ਪੈ ਹਾਥ ।
ਕਹਾਂ ਭਯੋ ਜੁ ਤੁਰਕ ਬਹੁ ਆਏ । ਕਿਆ ਭਯੋ ਜੁ ਸਿੰਘ ਨੱਠ ਗਏ ।੪।

Dohra : (The Mughal emperor) after such a thorough briefing of his ambassadors,
Had sent these representatives (to approach Banda Singh).
And these (thoroughly tutored) representatives won over all those,
Who were the (Bandhayee Khalsa) followers of Banda Singh. (18)

Chaupai : These representatives were made to make so many tall promises,
To which they added many more from their own accord.
A large number of Sultani² Hindu followers of Sakhi Sarwar were won over,
And they were made to profess to become followers of Banda Singh. (19)

(After such false promises), they begged for stationing their forces in some corner,
To which Banda Singh permitted their landing wherever they liked.
Thus, duping Banda Singh through such (devious) ways,
They succeeded in stationing their forces all around Banda Singh's camp. (20)

Winning him over through such glib talk and false promises,
They stationed their troops in close proximity of Bands Singh's forces.
Moreover, they sent additional consignments of money,
As well as some consignments of provisions (for his troops). (21)

Wherever Banda Singh's contingent chose to move about,
The Mughal troops did not obstruct their movement.
Even when Banda Singh's troops committed any excesses,
The Mughal troops chose to ignore these though with a silent disapproval. (22)

(Narrowing Down of the siege around Banda Singh)

Dohra : There was a great sense of fear among the Mughal forces,
As to how they should proceed further (against Banda Singh).
Since they felt they would not survive (during that encounter),
They felt highly scared in their heart of hearts. (1)

Chaupai : (Dear readers), listen further to the account of Banda Singh,
How he failed to see through the designs of the Mughals.
Neither did he fortify his defence (against the enemy attack),
Nor did he stock any (rations and ammunition) (for the war). (2)

He made no preparations for a possible confrontation (with the Mughals),
Since being a mendicant, he was not adept in power politics.
He boasted that the Mughals had admitted their defeat,
As he had slaughtered their highest-ranking commanders. (3)

Since they had acknowledged (his power of miracles),
They had surrendered before him with folded hands.

mçrç main in lakh kai karâmâta. ab bannah âç mô pai hâth.
kahân bhayô ju turak bahu âç. kiâ bhayô ju singh natth gaç.4.

ਜੇ ਹਮ ਸੇ ਵੈ ਦਗਾ ਕਮਾਵੈਂ । ਏਕ ਘੜੀ ਮੈ ਸਬਹ ਹਿਰਾਵੈਂ ।
ਇਨ ਕੇ ਸ਼ਸਤ੍ਰ ਇਨ ਪਰ ਪਾਂਹਿ । ਹਮਰੀ ਮੌਤ ਏਹੀ ਮਰ ਜਾਂਹਿ ।੫।
jô ham sç vai dagâ kamâvain. çk ghardî mai sabah hirâvain.
in kç shastar in par pânhi. hamrî maut çhî mar jânhi.5.

ਦੋਹਰਾ : ਐਸੀ ਬੰਦੋ ਬਾਤ ਕਹਿ ਮਨ ਮੈਂ ਬਹੁ ਗਰਬਾਇ ।
ਧੀਰੀ ਧੀਰੀ ਭਾਂਤ ਸੋਂ ਲਈ ਤੁਰਕਨ ਜੁਗਤ ਬਨਾਇ ।੬।

dôhrâ : aisî bandô bât kahi man main bahu garbâi.
dhîrî dhîrî bhânt sôn laî turkan jugat banâi.6.

ਚੌਪਈ : ਰਸਤ ਵੜਨ ਤੁਰਕ ਉਤਨੀ ਕੁ ਦੇਹਿੰ । ਜਿਤਨੀ ਕ ਨਿਤਪ੍ਰਤਿ ਖਾਇ ਵੈ ਲੈਹਿੰ ।
ਚਾਰ ਤਰਫ ਉਨ ਡੇਰੇ ਲਾਏ । ਦੇ ਦੇ ਦਿਲਾਸੇ ਕੰਮ ਬਨਾਏ ।੭।

chaupaî : rasat vardan turak utnî ku dçhin. jitmî ka nitparti khâi vai lai hin.
châr taraf un dçrç lâç. dç dç dilâsç kamm banâç.7.

ਝੂਠੀ ਬਾਤਨ ਬੰਦੋ ਲਾਯੋ । ਵਹੁ ਜਾਨੈ ਇਨ ਸੱਚ ਕਮਾਯੋ ।
ਕਦੇ ਕਹੈਂ ਪਰਵਾਨੋ ਸ਼ਾਹ ਕੋ ਆਯਾ । ਤੁਮਕੋ ਮੁਲਕ ਪਹਾੜ ਲਿਖਾਯਾ ।੮।
jhûthî bâtan bandô lâyô. vahu jânai in sachch kamâyô.
kadç kahain parvânô shâh kô âyâ. tumkô mulak pahârd likhâyâ.8.

ਸਾਥ ਦੁਨ ਤੁਹਿ ਦਈ ਹੈ ਸਾਰੀ । ਜਮੁੰ ਲਾਕ ਔ ਲਾਕ ਹਰਿਦੁਵਾਰੀ ।
ਔਰ ਕੌਉ ਲੋਹੁ ਜੋ ਲੋੜਿਓ । ਅਬ ਲੈ ਲਓ ਨ ਫਿਰ ਕੁਛ ਛੇੜਿਓ ।੯।
sâth dûn tuhi daî hai sârî. jamûn lâk au lâk hariduvârî.
aur kôû lçhu jô lôîô. ab lai laô na phir kuchh chhçîô.9.

ਪ੍ਰਸ਼ਨ
ਦੋਹਰਾ : ਜੋ ਕੌਉ ਆਖੈ ਪ੍ਰਸ਼ਨ ਯਹਿ ਥੋ ਬੰਦੋ ਸੋ ਜਾਨੀ ਜਾਨ ।
ਅਬ ਤੁਰਕਨ ਕੈ ਫਲਨ ਕੋ ਕਰੀ ਕਿਮ ਨਾਹਿ ਪਛਾਨ ।੧੦।

parshan
dôhrâ : jô kauû âkhai parshan yahi thô bandô sô jânî jân.
ab turkan kai chhalan kô karî kim nâhi pachhân.10.

ਉੱਤ੍ਰ
ਚੌਪਈ : ਬੰਦੈ ਤੇ ਯਿਹ ਚੁਕ ਸੁ ਭਈ । ਪ੍ਰਿਥਮ ਸੁ ਮਾਤਾ ਗੁੱਸੇ ਕਈ ।
ਦੂਜੇ ਲਯੋ ਉਨ ਜਤ ਗਵਾਇ । ਨਾਰਨ ਬਹੁ ਪਰਵਿਰਤਯੋ ਜਾਇ ।੧੧।

uttar
chaupaî : bandai tç yih chûk su bhaî. paritham su mâtâ gussç kaî.
dûjç layô un jat gavâi. nâran bahû parvirtyô jâi.11.

ਤੀਜੀ ਬੀਰਨ ਵਿੱਦਯਾ ਗਈ । ਉੱਡਨ ਕੀ ਸ਼ਕਤੀ ਬੀ ਖਈ ।
ਚੌਥੇ ਪੋਥੀ ਰਹੀ ਮੰਡੀ ਮਾਹਿ । ਸਿਧ ਸੈਨ ਕੋ ਸੌਂਪੀ ਵਾਹਿ ।੧੨।

It would make no difference if the Mughals came in large numbers,
Nor would it matter anything if (Tat Khalsa) Singhs deserted him. (4)

Even if the Mughals tried to play a fraud on him,
He would defeat all their designs within an instant.
He would destroy them with their own weapons (through his powers),
And would make them embrace death in his stead. (5)

Dohra : Indulging in such polemics in his own mind,
Banda Singh felt very proud of his (power of miracles).
(But) the Mughals proceeding slowly and steadily in their designs,
Chalked out a meticulous strategy (to overpower Banda Singh). (6)

Chaupai : The Mughals would allow as much supply of provisions to Banda Singh's camp,
As his troops were likely to consume every day.
They took up positions all around Banda Singh's camp,
By giving him all kinds of false assurances of friendship. (7)

While they led Banda Singh up the gradenpath through false assurances,
He believed their glib talk to be fair and honest.
Sometime they would feign the receipt of a royal proclamation,
Through which they had made him a sovereign over the hill region. (8)

His territorial reign would include the Doon Valley (of Dehradun),
As well as the whole hill territory from Jammu to Hardwar.
They would ask his preference for inclusion of any other region,
So that he did not need to wage a war for it later on. (9)

Dohra

(A

question) : If anybody posed this question (to the author),
That Banda Singh, being an omniscient person,
How could he not see through the game,
That the Moghuls were playing a fraud on him? (10)

Chaupai

(Author's

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

Third, he had lost command over his Birs (captive spirits),
Which incapacitated him from flying at his own will.

tījī bīran vidyā gāi. uddan kī shaktī bī khaī.
chauthō pōthī rahī mandī māhi. sidh sain kō saumpī vāhi.12.

ਪੰਜਮ ਸਤਿਗੁਰ ਕੀ ਨਿੰਦਯਾ ਕਰੀ । ਛੇਵੇਂ ਪੰਥ ਗੁਰ ਬਿਗੜ ਸੁ ਪਰੀ ।
ਸਤਵੈਂ ਉਨ ਪੰਥ ਆਪ ਚਲਾਯੋ । ਅਠਵੈਂ ਬੋਟੀ ਉਸ ਤ੍ਰੀਯਾ ਦਬਾਯੋ ।੧੩।
pañjam satigur ki nindyā karī. chhṛvṇ panth gur bigard su parī.
satvain un panth āp chalāyō. athvain bṛtī us tarīyā dabāyō.13.

ਨੌਮੈਂ ਸਿੱਧੀ ਥੀ ਮੁਖਤ ਉਨ ਪਾਈ । ਦਸਮੈਂ ਬਹਯੋ ਵਹਿ ਛੋਡ ਕਮਾਈ ।
ਮੁਖਤ ਨਿਆਮਤ ਮੁਖਤਹਿ ਜਾਏ । ਮਹਿੰਗ ਖਰੀਦੀ ਮਹਿੰਗ ਬਿਕਾਏ ।੧੪।
naumain siddhī thī mukhat un pāi. dasmain bahyō vahi chhōd kamāi.
mukhat niāmat mukhtahi jāe. mahing kharīdī mahing bikāe.14.

ਦੋਹਰਾ : ਜੋ ਜਾਦੁ ਕੀ ਸਿੱਧ ਹੁਤੀ ਅਪਨੀ ਮਿਹਨਤ ਬਗੈਰ ।
ਉਹ ਭੀ ਦਗੋ ਸੁ ਦੇਤ ਹੈ ਔਸੁਰ ਅੰਤਹਿ ਬੋਰ ।੧੫।
dōhrā : jō jādū kī siddh hutī apnī mihnat bagair.
uh bhī dagō su dṛt hai ausur antahi bōr.15.

ਚੌਪਈ : ਭਗਵਾਨ ਭਗਤੀ ਤੇ ਜੋ ਕੁਝ ਪਾਵੈ । ਸੋ ਤੋ ਸਾਸਾਂ ਸਾਥ ਨਿਬਾਹਵੈ ।
ਜਾਦੂ ਦਾ ਬਲ ਸੇਵਾ ਤਾਂਈਂ । ਸੇਵਾ ਛਡੀ ਤੇ ਸੋ ਛਡ ਜਾਹੀ ।੧੬।
chaupaī : bhagvān bhagṭī ṭṛ jō kujh pāvai. sō tō sāsān sāth nibāhvai.
jādū dā bal ṣṛvā tānīn. ṣṛvā chhadī ṭṛ sō chhad jāhī.16.

ਬੰਦੇ ਭੀ ਸਸਤੀ ਥੀ ਆਈ । ਮਿਹਨਤ ਦੀ ਥੀ ਬੰਦੇ ਭੁਲਾਈ ।੧੭।
bandṛ bhī sasatī thī āi. mihnat dī thī bandṛ bhulāi.17.

ਦੋਹਰਾ : ਚਾਕਰ ਰਾਜ ਗੁਮਾਸਤੋ ਜੰਤਰ ਸਿੱਧੀ ਛਾਮ ।
ਪ੍ਰਤੀਤ ਨ ਇਨਕੀ ਕੀਜੀਏ ਜੈਸ ਬਨੇਰੇ ਕਾਮ ।੧੮।
dōhrā : chākar rāj gumāstō jantar siddhī chhām.
partīt na inkī kījīṛ jais banṛṛ kām.18.

ਬੰਦੇ ਦਾ ਸੀਸ ਲਗਾਉਣ ਲਈ ਪ੍ਰਣ ਕਰਨਾ (bandṛ dā sīs lagāun laī parn karnā)

ਦੋਹਰਾ : ਜਬ ਤੁਰਕਨ ਘੇਰੋ ਕੀਯੋ ਬੜਨਿ ਨਿਕਲਨ ਨਹਿੰ ਦੇਹਿੰ ।
ਤਬ ਲੋਗਨ ਦੁਖ ਪਾ ਕਹਯੋ ਇਹ ਹਮ ਸੋਂ ਦਗਾ ਕਮੇਹਿੰ ।੧।
dōhrā : jab turkan ghṛṛō kīyō bardni niklan nahin dṛhin.
tab lōgan dukh pā kahyō ih ham sōn dagā kamṛhin.1.

ਚੌਪਈ : ਬਾਜ ਸਿੰਘ ਥੋ ਬਡ ਮੁਖਤਯਾਰ । ਇਨ ਪੈ ਕਰੀ ਗ੍ਰੀਬਨ ਪੁਕਾਰ ।
ਕਹਿਤ ਨਹੀਂ ਤੂੰ ਬੰਦੇ ਪਾਸ । ਕਹਾਂ ਭਯੋ ਤੁਮ ਭੀ ਬੁਧਿ ਨਾਸ ।੨।
chaupaī : bāj singh thō bad mukhtayāra. in pai karī garīban pukār.
kahit nahīn tūn bandṛ pāsa. kahān bhayō tum bhī budhi nās.2.

ਤੁਰਕ ਕਰਤ ਹੈਂ ਹਮ ਸੋ ਛਲ । ਕਹੋ ਨ ਸਚ ਤੁਮ ਬੰਦੇ ਸੋਂ ਚਲ ।
ਹਮਕੋ ਤੁਮ ਕਿਆ ਅਕਾਰਥ ਮ੍ਰਵਾਓ । ਲੜਨ ਨ ਦੇਹੋ ਇਮ ਕੈਦ ਕਰਾਓ ।੩।

Fourth, he had left his book of necromancy at Mandi,
By handling it over to Mandi chief Sudh Sain. (12)

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

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

Dohra : All such powers of necromancy and feats of magic,
As one acquired (gratis/without hard work;
Such unearned powers are bound to betray,
One at the most opportune moment of crisis. (15)

Chaupai : The (spiritual) powers which one acquired through faithful meditation,
Shield and protect a devotee till eternity.
Acts of necromancy (on the contrary) survive on regular practice,
And ditch a person the moment he abandons their practice. (16)

Banda Singh had also acquired these powers gratuitously,
And he had stopped practising those acts of necromancy. (17)

Dohra : (The six most slippery entities) include a slave, political power, and money matters,
As well as those of talisman, power of miracles and a shadow.
One should have as little trust in these entities,
As one rarely trusts a crow sitting on the projection of a rooftop. (18)

(Banda takes a vow to lay down his life)

Dohra : When the Mughal forces laid a siege (around Banda Singh's camp),
They banned the entry and exist of Banda Singh's forces.
Then his grieving followers started saying,
That the Mughals had been playing foul with them. (1)

Chaupai : S. Baaj Singh, who was the chief commander of Banda Singh's force,
Was approached with an appeal by these hapless followers.
Holding him responsible for not reporting those developments to Banda Singh,
They questioned him for his lack of wisdom (and integrity). (2)

Since the Mughals were (openly) playing a fraud on them,
Why was he dragging his feet over informing Banda Singh?

turak karat hain ham sô chhala. kahô na sach tum bandç sôn chal.
hamkô tum kiâ akârath marvâô. lardan na dçhô im kaid karâô.3.

ਜਿਨ ਕੀ ਖਾਤਰ ਇਹ ਕੰਮ ਬਨਾਯੋ । ਉਨ ਮੈਂ ਕੋਈ ਨਾਂਹਿ ਫਸਾਯੋ ।
ਸੋ ਨਠ ਗਏ ਇਸ ਤੋਰ ਪਛਾਨੇ । ਹਮ ਆਇ ਫਸੇ ਸੋ ਗਰੀਬ ਨਿਯਾਨੇ ।੪।
jin kî khâtar ih kamm banâyô. un main kôî nânhi phasâyô.
sô nath gæç is taur pachhânç. ham âi phasç sô garîb niyânç.4.

ਜੈ ਪਰੂਗੁ ਬੰਦੇ ਭਰ ਭਾਰੀ । ਸੋ ਨਠ ਜਾਊਗ ਕਰ ਬੀਰਨ ਅਸਾਰੀ ।
ਸੋ ਪਚਾਸ ਕੋਹ ਇਹ ਉਡ ਜਾਊਗ । ਤੁਰਕਨ ਕੇ ਜਹਿੰ ਹੱਥ ਨ ਆਊਗ ।੫।
jabai parûgu bandç bhar bhârî. sô nath jâûg kar bîran asavârî.
sau pachâs kôh ih ud jâûga. turkan kç jahin hatth na âûg.5.

ਦੋਹਰਾ : ਹਮੈ ਖੁਵਾਰੀ ਬਣ ਗਈ ਫਸੇ ਗਰੀਬ ਸੁ ਆਇ ।
ਤੁਮ ਤੋ ਬਹੁਤ ਕਮਾਇਓ ਲਿਓ ਪਹਿਰ ਔ ਖਾਇ ।੬।

dôhrâ : hamai khuvârî ban gâi phasç garîb su âi.
tum tô bahut kamâiô liô pahir au khâi.6.

ਚੌਪਈ : ਤਬ ਸੁਨ ਉਨ ਮੁਖਤਯਾਰਨ ਭਾਖੀ । ਵਹੁ ਜਾਣੀ ਜਾਨ ਹਮ ਬਨੋ ਨ ਆਖੀ ।
ਕਯਾ ਜਾਣੈ ਉਸ ਕਯਾ ਦਿਲ ਆਈ । ਹਮ ਕੋ ਬਨੈ ਨ ਗਲ ਪਲਟਾਈ ।੭।

chaupaî : tab sun un mukhtayâran bhâkhî. vahu jânî jân ham banô na âkhî.
kayâ jânai us kayâ dil âi. ham kô banai na gal paltâi.7.

ਦੇਵੈਂਗੋ ਉਸ ਅੱਗੇ ਸੀਸ । ਹਮ ਗੁਰ ਧਾਰਯੋ ਬਿਸਵੇ ਬੀਸ ।
ਤੁਮਰੀ ਖਾਤਰ ਇਤਨੀ ਆਖੈਂ । ਆਪ ਚੱਲ ਸਭ ਦੇਖੇ ਆਖੈਂ ।੮।
dçvaingç us aggçç sîsa. ham gur dhâryô bisvçç bîs.
tumrî khâtar itnî âkhain. âp chall sabh dçkhô ânkhain.8.

ਉਨ ਕੋ ਮੁਹਰੈ ਕਰਕੈ ਤੁਰੈ । ਹਾਥ ਜੋਰ ਜਾ ਉਨ ਪੈ ਖਰੈ ।
ਜਾ ਅਰਦਾਸੀਅਨ ਕਰੀ ਅਰਦਾਸ । ਹਾਥ ਜੋੜ ਖੜ ਹਜੂਰੀ ਪਾਸ ।੯।
un kô muhrai karkai turai. hâth jôr jâ un pai kharai.
jâ ardâsîan karî ardâsa. hâth jôrd khard hajûrî pâs.9.

ਬੰਦੈ ਕਹਯੋ ਜਿਮ ਕਹਿਓ ਆਇ । ਹਮ ਜਾਨਯੋ ਤੁਮ ਲੋਕਨ ਬਹਿਕਾਇ ।
ਹਮਕੋ ਤੁਰਕ ਇਹ ਮਾਰਨ ਆਏ । ਬੰਦੇ ਨ ਸਮਝੀ ਤੁਮ ਚਹੋ ਸਮਝਾਏ ।੧੦।
bandai kahyô jim kahiô âi. ham jânyô tum lôkan bahikâi.
hamkô turak ih mâran âç. bandç na samjhî tum chahô samjhâç.10.

ਦੋਹਰਾ : ਤੁਮ ਜੋ ਕਹਯੋ ਛਡ ਜਾਇਗੋ ਬੰਦਾ ਪੜੀ ਅਤ ਭੀਰ ।
ਯਹ ਤੋ ਬਾਤ ਨ ਹੋਇਗੀ ਸਾਖੀ ਬਚ ਯਹਿ ਬੀਰ ।੧੧।

dôhrâ : tum jô kahyô chhad jâigç bandâ pardî at bhîr.
yah tô bât na hôigî sâkhî bach yahi bîr.11.

Why was he bent upon sacrificing their lives in vain,
And making them prisoners of war without putting up a fight? (3)

The (Tat Khalsa) Singhs for whose decimation this trap was laid,
None of those Singhs had fallen into the Mughal's intrigues,
While they had escaped after seeing through the Mughal's trap.
Banda Singh's innocent helpless followers had fallen into the that trap. (4)

As for Banda Singh's own life being endangered,
He would fly away carried by his Birs (captive spirits).
As he would fly away to a remote distance of hundred miles,
The Mughals would not be able to lay their hands on him. (5)

Dohra : (The Bandhayee followers) exclaimed sorrowfully about their sad plight,
As those helpless weak followers had fallen into the Mughal's trap.
They teased S. Baaj Singh that he had had his innings (being old),
As he had enjoyed and consumed what needed to be enjoyed. (6)

Chaupai : Hearing their petition, the chief commander S. Baaj Singh replied,
That Banda Singh, himself being omniscient, need not be told anything.
Since God alone knew what plans he had in his mind,
It was not within his (Baaj Singh's) powers to oppose his plans. (7)

He would offer himself for sacrifice before his will,
As he considered Banda Singh his perfect spiritual leader.
He could respond to their petition to the extent,
That he would accompany them to Banda Singh to ascertain his views. (8)

Lead by Baaj Singh, all of them proceeded towards Banda Singh,
And stood in appeal before him with folded hands.
(Thus), these petitioners petitioned Banda Singh (respectfully),
As they stood in his presence with folded hands. (9)

Banda Singh remarked that he knew the purpose of their visit,
And felt that they had been misguided by other people.
That the Mughals had arrived to kill him (Banda Singh),
These petitioners wished to teach him this lesson as if he was ignorant of it. (10)

Dohra : That the petitioners had felt that he would desert them,
When the moment of crisis arrived (during war).
But he assured them that such a thing would never happen,
As this solemn assurance was being given by a true warrior. (11)

- ਚੌਪਈ : ਭਲੀ ਬੁਰੀ ਤੁਮ ਸੰਗ ਨਿਬਾਹੋਂ । ਸੱਤਿ ਬਚਨ ਅਬ ਉਡ ਨਹਿ ਜਾਵੋਂ ।
ਯਾਂਤੇ ਬੰਦੇ ਉਡਨੋ ਛੋੜਯੋ । ਮਰ ਸੁ ਰਹਯੋ ਔ ਪ੍ਰਣਿ ਨਾਹਿ ਸੁ ਤੋੜਯੋ ।੧੨।
- chaupaî : bhalî burî tum sang nibâhôn. satti bachan ab ud nahin jâvôn.
yântç bandç udnô chhôrdyô. mar su rahyô au parni nâhi su tôiyô.12.

ਇਹ ਜੁ ਤੁਰਕ ਹਮ ਮਾਰਨ ਆਯੋ । ਇਨ ਨੇ ਹਮਸੋਂ ਦਗਾ ਕਮਾਯੋ ।
ਹਮ ਭੀ ਆਖਰ ਮਰਨੋ ਆਹਿ । ਜਿਨ ਨਹੀਂ ਮਰਨੋਂ ਸੋ ਨਠ ਜਾਹਿ ।੧੩।

ih ju turak ham mâran âyô. in nç hamsôn dagâ kamâyô.
ham bhî âkhar marnô âhi. jin nahîn marnôn sô nath jâhi.13.

ਹਮ ਭੀ ਤੁਰਕਨ ਸਿਰ ਸਿਰ ਲਾਵੈਂ । ਸਿਰ ਆਈ ਕਿਮ ਅਬ ਨਠ ਜਾਵੈਂ ।
ਆਗੈ ਭੀ ਸਿਰ ਗੁਰੂਅਨ ਦੀਓ । ਹਮ ਭੀ ਚਹੈਂ ਉਮ ਸਾਕੋ ਕੀਯੋ ।੧੪।

ham bhî turkan sir sir lâvain. sir âi kim ab nath jâvain.
âgai bhî sir gurûan dîô. ham bhî chahain um sâkô kîyô.14.

ਤਲਵਾਰਨ ਤੇ ਤੁਰਕ ਮੁਕਤੇ ਨਾਹੀਂ । ਸੀਸ ਲਗਾਇ ਇਨ ਦ੍ਰਾਹੋਂ ਗਿਰਾਹੀਂ ।
ਹਮ ਕੋ ਭੀ ਅਬ ਸਿਰ ਪਰ ਆਯੋ । ਹਮ ਭੀ ਚਹੈ ਤੁਰਕਨ ਕੋ ਗਵਾਯੋ ।੧੫।

talvâran tç turak muktç nâhîn. sîs lagâi in dargâhôn girâhîn.
ham kô bhî ab sir par âyô. ham bhî chahai turkan kô gavâyô.15.

- ਦੋਹਰਾ : ਐਸੀ ਐਸੀ ਬਾਤ ਕਰ ਫਿਰ ਬੰਦਾ ਚੁਪ ਕੀਨ ।
ਸੋ ਵਹੁ ਚੁਬਾਰੇ ਵੜ ਬਹਯੋ ਬਾਰ ਸੁ ਤਖਤੇ ਦੀਨ ।੧੬।
- dôhrâ : aisî aisî bât kar phir bandâ chup kîn.
sô vahu chubârç vard bahyô bâr su takhtç dîn.16.

੬੩. ਬੰਦੇ ਨੇ ਕਹੀ ਚੜਾਈ
(‘ਅਬ ਇਨ ਮਾਰ ਘਟਾਈਏ’...)
63. bandç nç kahî chardhâi
(‘ab in mâr ghatâiç’...)

- ਦੋਹਰਾ : ਬੰਦਾ ਕਾਬੂ ਅਬ ਭਯੋ ਤੁਰਕਨ ਯੋ ਲਖਿ ਲੀਨ ।
ਅਬ ਇਨ ਮਾਰ ਘਟਾਈਏ ਸਲਾਹਿ ਬੈਠ ਉਨ ਕੀਨ ।੧।
- dôhrâ : bandâ kâbû ab bhayô turkan yau lakhi lîn.
ab in mâr ghatâiç salâhi baiṭh un kîn.1.
- ਚੌਪਈ : ਅਗੇ ਸੁਨੋ ਤੁਰਕਨ ਕੋ ਘਾਤ । ਉਨ ਜੋਹਿ ਲਈ ਬੰਦੇ ਸਭ ਬਾਤ ।
ਗਈ ਲਖੀ ਬੰਦਯੋਂ ਕਰਾਮਾਤ । ਉਸੇ ਨਾਲ ਅਬ ਅਕਲ ਰਹੀ ਜਾਤ ।੨।
- chaupaî : agç sunô turkan kô ghât. un jôhi lai bandç sabh bât.
gaî lakhî bandyôn karâmâta. usç nâl ab akal rahî jât.2.

ਰਸਤ ਘੱਲਨ ਤੇ ਦਈ ਹਟਾਇ । ਨਾਂਹਿ ਜਖੀਰੋ ਹੈ ਉਸ ਪਾਹਿ ।
ਅਨਾਜ ਬਿਨਾਂ ਲੋਕ ਔਖੇ ਹੂੰ । ਨੀਰ ਬਿਨਾ ਘੋੜੈ ਮਰ ਜੈ ਹੈਂ ।੩।

Chaupai : He assured them that he would stand by them through thick and thin,
It was his affidavit never to disappear anywhere.
After this Banda Singh discontinued his practice of flying away,
He sacrificed his life and did not break his oath/vow. (12)

He remarked that the Mughals who had arrived to kill him,
As they had betrayed him (by committing a breach of trust).
(He would face death) since he was also destined to die one day,
But allowed others to escape if they did not wish to die. (13)

Since it was (now) his turn to lay the blame of his death on the Mughals,
How could he escape what had been destined for him.
As the Sikh Gurus had also sacrificed their lives earlier,
He would also repeat the great saga of their sacrifices. (14)

Since it was impossible to destroy the Mughals given their numerical strength,
He would offer his sacrifice to bring divine retribution on them.
Since he realised that his moment of sacrifice had arrived,
He would annihilate the Mughals by offering his sacrifice. (15)

Dohra : After making such a confession and testament,
Banda Singh took a vow of silence after that.
After climbing up stairs and entering into a room,
He shut himself inside by closing the doors. (16)

Episode 63

Banda Singh launches on a Kahi¹

(Now they (Mughals) should kill (Singhs) to reduce their number)

Dohra : (After getting full information), the Mughals reached this conclusion,
That Banda Singh had come under their (complete) control.
(Then) holding a meeting together they (further) resolved,
That they should kill Banda Singh's followers to reduce their number. (1)

Chaupai : (Dear readers) now listen further about the Mughal forces attack,
After they had gathered full intelligence about Banda Singh's position.
They learnt that Banda Singh had not only lost his power of miracles,
But had lost his balance of mind as well. (2)

They stopped the supply of rations to Banda Singh's troops,
Nor had Banda Singh stored any provisions inside his fort.

rasat ghallan tç daî hatâi. nânhi zakhîrô hai us pâhi.
anâj binân lôk aukhç havain. nîr binâ ghôrdai mar jai hain.3.

ਅੱਗਯੋਂ ਬੰਦਾ ਬੂਹਾ ਨਾ ਖੋਲੈ । ਬਹੁਤ ਬੁਲਾਯੋ ਮੁਖੋਂ ਨ ਬੋਲੈ ।
ਜੋ ਹੈ ਬਾਹਰੋਂ ਲਿਆਵਤ ਰਸਤ । ਸੋ ਇਨਕੀ ਕਰ ਲਯੋ ਬੰਦ ਬਸਤ ।੪।
aggyôn bandâ bûhâ nâ khôlai. bahut bulâyô mukhôn na bôlai.
jô hai bâhrôn liâvat rasta. sô inkî kar layô band basta.4.

ਇਮ ਤੁਰਕਨ ਕਰ ਲਈ ਸਲਾਹਿ । ਮਾਰ ਲੋਕਨ ਯੋ ਦਏ ਘਟਾਇ ।
ਤਬ ਸਯਾਨਨ ਨੇ ਅਸ ਠਹਿਰਾਯੋ । ਮਾਰੋ ਸਹੀ ਪਰ ਬਹੁਤ ਰੁਲਾਯੋ ।੫।
im turkan kar laî salâhi. mâr lôkan yau daç ghatâi.
tab sayânan nç as thahirâyô. mârô sahî par bahut rulâyô.5.

ਦੋਹਰਾ : ਤਬ ਸਯਾਨਨ ਐਸੇ ਕਹਯੋ ਅਬ ਇਨ ਦੈਂ ਚਮਲਾਇ ।
ਜਬ ਇਹ ਨਿਕਸੈਂ ਹੁਇ ਘਨੇ ਤਬ ਸਭ ਲਈਏ ਘਾਇ ।੬।

dôhrâ : tab sayânan aisç kahyô ab in dain chamlâi.
jab ih niksain hui ghanç tab sabh laîç ghâi.6.

ਚੌਪਈ : ਤਬ ਨਿਬਾਬ ਨੇ ਦਯੋ ਦਿਲਾਸਾ । ਮੈਂ ਅਬ ਕਰਵਾਯੋ ਪ੍ਰਵਾਨੇ ਖਾਸਾ ।
ਤੁਮਕੋ ਪਤਿਸ਼ਾਹਿ ਲਿਖ ਦਏ ਪਹਾੜ । ਮੈਂ ਹੀ ਲਿਖਾਏ ਕਰ ਬਹੁ ਕਰਾਰ ।੭।

chaupaî : tab nibâb nç dayô dilâsâ. main ab karvâyô parvânô khâsâ.
tumkô patishâhi likh daç pahârda. main hî likhâç kar bahu karâr.7.

ਮੈਂ ਆਖਯੋ ਬੰਦਾ ਕਰਮਾਤੀ । ਤੈਂ ਉਸ ਕੀ ਕਿਮ ਸਾਰ ਨ ਜਾਤੀ ।
ਤੁਮ ਨਿਜ ਮਾਤਬਰ ਦਿੱਲੀ ਤੋਰੋ । ਮੁਲਕ ਦਿਵਾਉਂ ਰਲਾਇ ਕੁਛ ਔਰੋ ।੮।
main âkhyô bandâ karmâtî. tain us kî kim sâr na jâtî.
tum nij mâtbâr dillî tôrô. mulak divâûn ralâi kuchh aurô.8.

ਸੋ ਅਬ ਬੇਸ਼ਕ ਚੜ੍ਹਾਓ ਕਹੀਆ । ਲਓ ਖਰੀਦ ਖਾਨੇ ਜੋ ਚਹੀਆ ।
ਸੁਲਤਾਨੀ ਭਏ ਥੇ ਸਿਖ ਜੋ ਆਏ । ਉਨ ਕਰ ਦਗੇ ਸਿੱਖ ਭਰਮਾਏ ।੯।
sô ab bçshak chardhâô kahîâ. laô kharîd khânc jô chahîâ.
sultânî bhaç thç sikh jô âç. un kar dagç sikkh bharmâç.9.

ਸੋਊ ਬਾਤ ਸਿੱਖਨ ਮੰਨ ਲਈ । ਸੁਨਤ ਕਹੀ ਉਨ ਛੋੜੇ ਦਈ ।
ਮਨਸਾ ਤੁਰਕਨ ਕੀ ਭਈ ਪੂਰੀ । ਜਿਮ ਚਾਹਤ ਥੋ ਤੁਰਕ ਜ਼ਰੂਰੀ ।੧੦।
sôû bât sikkhan mann laî. sunat kahî un chhôrdç daî.
mansâ turkan kî bhaî pûrî. jim châhat thô turak zarûrî.10.

ਦੋਹਰਾ : ਦੀਨੀ ਕਹੀ ਚੜ੍ਹਾਇ ਉਨ ਲਖਯੋ ਨ ਉਨਕੋ ਪੋਚ ।
ਬੈਰੀ ਦਗਾ ਸੁਨ ਸਭ ਕਰੇ ਮਾਰਨ ਵਾਲੇ ਜੋਚ ।੧੧।

dôhrâ : dîmî kahî chardhâi un lakhyô na unkô pôch.
bairî dagâ sun sabh karç mâran vâlç jôch.11.

His troops would starve for want of food grains,
And his horses would die of thirst for want of (adequate) water. (3)

(Moreover) Banda Singh did not open the doors of his closed room,
Nor did he reply to the repeated knocks and calls of his followers.
Whatever stocks of provisions used to be brought from outside,
Their supply was stopped by the Mughals putting tough restrictions. (4)

In this way, the Mughals arrived at a resolution,
That they should kill Banda Singh's followers to reduce their strength.
Then the wise (elderly) among the Mughals suggested to them,
That they must kill their enemy after a lot of harassment. (5)

Dohra : Then, the wise (elderly) among the Mughals further suggested,
That first they should pamper the Banda Singh's followers (to come out).
When these pampered Bandhayee Singhs came out in large numbers,
Then the Mughal forces should attack and kill all of them. (6)

Chaupai : Thereafter, the Nawab (of Lahore) gave an assurance to Banda Singh's Singhs,
That he got a special (royal) proclamation made in their favour.
The Mughal emperor had allotted the hill regions for Banda's Singh occupation,
For which the Nawab of (Lahore) had made great efforts. (7)

The Nawab had told that since Banda Singh had power of miracles,
How could the emperor choose to ignore such a great personage.
The Nawab had sent his most reliable officials with this proposal,
For getting this (hill) territory allotted with the addition of more territory. (8)

So now Banda Singh should send his troops out,
To make as much purchases of provisions as they required.
The Sultanis, the counterfeit Sikhs, who had joined Banda Singh's ranks,
Had duped the Singhs through these fraudulent promises. (9)

The Singhs, after accepting these (false) proposals of the (Sultanis),
Started sending contingents of their troops (for provisions).
(In this way) the wishes of the Mughals came to be fulfilled,
As they had earnestly desired in their heart of hearts. (10)

Dohra : The Singhs sent out their contingents (to bring provisions),
As they did not see through the guile and intrigue of their enemies.
Every enemy force practises such tricks of guile and deception,
When he wishes to harass and torture his adversary. (11)

ਹੁੰਡੋ ਜਿਮ ਪਾਛੇ ਹਟੇ ਸਿੰਘ ਸੁੰਗੁਚੀ ਖਾਇ ।
ਬੈਰੀ ਜੋ ਆਦਰ ਕਰੇ ਇਨ ਤੇ ਨਹਿੰ ਪਤਿਆਇ ।੧੨।
hûndô jim pâchhç hatç singh sunguchchî khâi.
bairî jô âdar karç in tç nahin patiâi.12.

ਚੌਪਈ : ਕਹੀ ਛਿੜੀ ਤੁਰਕਨ ਲਖ ਲਈ । ਕਈ ਕੋਸ ਲੋ ਦੂਰ ਸੁ ਗਈ ।
ਤਬ ਤੁਰਕਨ ਗੈਲ ਹੱਲੋ ਕਰਾਯੋ । ਸਿੱਖਨ ਦੇਖਯੋ ਤੁਰਕ ਦਲ ਆਯੋ ।੧੩।
chaupai : kahî chhirdî turkan lakh laî. kaî kôs lau dûr su gâi.
tab turkan gail hallô karâyô. sikkhan dçkhyô turak dal âyô.13.

ਚੜ੍ਹੇ ਬਹੁਤ ਥੋੜੇ ਰਹੇ ਡੇਰੇ । ਹੁਇ ਚਉਤਰਫੋ ਸਿੱਖ ਉਨ ਘੇਰੇ ।
ਸਿੱਖਨ ਨੇ ਭੀ ਯਹ ਮਨ ਮਾਨੀ । ਅਬਨਹਿੰ ਛੂਟਤ ਹਮਰੀ ਜਾਨੀ ।੧੪।
chardhç bahut thôrdç rahç dçrç. hui chautraphôn sikkh un ghçrç.
sikkhan nç bhî yah man mânî. abnahin chhûtat hamrî jânî.14.

ਹੁਵੇ ਸ਼ਹੀਦ ਮਰਨੋ ਨ ਸੰਕਾਵੇ । ਗੁਰ ਕੇ ਅਰਥ ਸੁ ਜਾਨ ਗਵਾਵੇ ।
ਦੀਨ ਮਜਬ ਕੇ ਜੁੱਧ ਭੀ ਆਹਿ । ਅਬ ਹਮ ਨੱਠੇ ਛੂਟੈ ਭੀ ਨਾਂਹਿ ।੧੫।
huvô shahîd marnôn na sankâvô. gur kç arath su jân gavâvô.
dîn majab kô juddh bhî âhi. ab ham natthç chhûtain bhî nânhi.15.

ਅਗਯੋ ਭੀ ਸਿੱਖ ਸਨਮੁਖ ਹੋਏ । ਬੰਦੂਕ ਕਮਾਨਿ ਫੜ ਤੇਗ ਖਲੋਏ ।
ਮਾਰ ਦੁਇ ਤਰਫੋ ਹੋਣੈ ਲਾਗੀ । ਫਿਰੈ ਸੂਰ ਹਥ ਤੇਗਨ ਨਾਂਗੀ ।੧੬।
agyôn bhî sikkh sanmukh hôç. bandûk kamâni phard tçgh khalôç.
mâr dui tarphôn hônai lâgî. phirain sûr hath tçgan nângî.16.

ਦੋਹਰਾ : ਸਿੰਘ ਸੁ ਪਿੱਛੇ ਤੋ ਫਿਰੈ ਜੋ ਕਹੂੰ ਠਿਕਾਨਾ ਹੋਇ ।
ਜੀਵਨ ਨ ਜਾਪੈ ਉਨ ਕਿਮੈ ਮਰੈ ਅਗੇ ਹੁਇ ਹੋਇ ।੧੭।
dôhrâ : singh su pichchhç tau phirain jau kahûn thikânâ hôi.
jîvan na jâpai un kimai marain agç hui hôi.17.

ਚੌਪਈ : ਖੜ ਸਿੱਖਨ ਤੇ ਸ਼ਸਤ੍ਰ ਚਲਾਏ । ਹਟੇ ਨ ਪਿੱਛੇ ਪਗ ਅੱਗੇ ਧਾਏ ।
ਭਰੀ ਬੰਦੂਕ ਸੋ ਦਈ ਚਲਾਇ । ਫੇਰ ਨ ਨਿਕਸਨ ਦੀਨੀ ਕਾਇ ।੧੮।
chaupai : khard sikkhan tç shastar chalâç. hatç na pichchhç pag aggç dhâç.
bharî bandûk sô daî chalâi. phçr na niksân dîni kâi.18.

ਤਬ ਸਿੰਘਨ ਫੜ ਲਈ ਤਲਵਾਰ । ਜਿਸੈ ਚਲਾਈ ਤਿਸ ਕਰ ਗਈ ਪਾਰ ।
ਤੀਰਨਦਾਜਨ ਤੀਰ ਚਲਾਏ । ਨੇਜਨ ਵਾਲਨ ਨੇਜੇ ਖੁਭਾਏ ।੧੯।
tab singhan phard laî talvâra. jisai chalâi tis kar gâi pâr.
tîrnadâjan tîr chalâç. nçjan vâlan nçjç khubhâç.19.

ਬਰਛਨ ਵਾਲਨ ਬਰਛੀ ਲਾਈ । ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਪਾਰ ਲੰਘਾਈ ।
ਤੁਰਕ ਭੀ ਮਾਰੋ ਲਾ ਲਾ ਤਾਣ । ਇਮ ਬਡ ਮਚ ਗਯੋ ਉਹਾਂ ਘਮਸਾਣ ।੨੦।
barchhan vâlan barchhî lâi. ik ik dui dui pâr langhâi.
turak bhî mârçn lâ lâ tâna. im bad mach gayô uhân ghamsân.20.

As every wild deer takes a sudden about turn to escape,
When a lion gives it a chase in order to strangulate it.
Similarly, every enemy who (pretends) to respect his adversary,
Must not be trusted and taken at his soft words. (12)

Chaupai : When the Mughals observed the Sikh contingents moving out,
They allowed them to cover a long distance from their camp.
Then the Mughals launched an attack after their departure,
Even as the Singhs also noticed the advance of Mughal forces. (13)

Majority of Singh troops had gone out leaving a small number inside the camp,
Who were surrounded from all sides by the Mughal troops.
The Singhs also had realised in their innermost hearts,
That they could not survive now in such a situation. (14)

So they should not hesitate from sacrificing their lives,
And they must sacrifice their lives for the Guru's cause.
Since it was a war for the sake of one's religion and ideology,
How could they redeem themselves by deserting the field? (15)

So they Singhs prepared themselves to confront (the enemy),
By holding out their muskets, bows, arrows and swords.
As (the Mughals) launched their attack from all the sides,
The brave Singhs came out into the field with their unsheathed swords. (16)

Dohra : The Singhs could think of deserting and fleeing from the field,
If they had any other place for refuge to save their lives.
Since they seemed to realise to have exhausted all options of survival,
They thought it prudent to die fighting from the front. (17)

Chaupai : The Singhs stood their ground by wielding their weapons,
And their steps advanced instead of beating a retreat.
They fired whatever bullets were loaded into their muskets,
But could never reload their guns, (so intense being the fight). (18)

After that the Singhs wielded their swords in a close fight,
Which pierced through the enemy's body who came in front.
While the Singh archers shot a volley of arrows from their bows,
Those wielding spears pierced their spears through the enemy soldiers. (19)

Those equipped with daggers wielded their daggers,
As each Singh killed one or two enemy soldiers (in a hand to hand fight).
As the Mughals soldiers also attacked with their utmost strength,
There was a fierce blood bath on the scene of battle. (20)

ਸਿੰਘ ਤੋ ਜਿੰਦ ਨਿਜ ਸੰਕ ਨ ਕਰੈਂ । ਤੁਰਕ ਲਰੈਂ ਅਰ ਜਾਂਹਿੰ ਭੀ ਟਰੈਂ ।
 ਸਿੰਘ ਤੋ ਸ਼ਸਤਰ ਮੁਖ ਪਰ ਲੇਹਿੰ । ਤੁਰਕ ਪੈਰ ਕੁਛ ਪਿਛੈ ਦੇਹਿੰ ।੨੧।
 singh tô jind nij sank na karain. turak larain ar jânhin bhî tarain.
 singh tau shastar mukh par lçhin. turak pair kuchh pichchhai dçhin.21.

ਦੋਹਰਾ : ਤੁਰਕ ਤੋ ਪਿਛੈ ਮੁੜ ਬਚੈਂ ਸਿੰਘਨ ਪਿਛੈ ਨ ਥਾਨ ।
 ਸਿੰਘਨ ਆਸਾ ਛੁਟ ਗਈ ਤੁਰਕ ਤੋ ਆਸ ਰਖਾਨ ।੨੨।
 dôhrâ : turak tau pichchhai murd bachain singhan pichchhai na thân.
 singhan âsâ chhut gûi turak tau âs rakhân.22.

ਇਕ ਡਿਗੇ ਤੁਰਕ ਦੁਇ ਆਵੈਂ ਦੁਇ ਡਿਗਯੋਂ ਆਵੈਂ ਚਾਰ ।
 ਚਾਰ ਮਰੇ ਅਠ ਆ ਖੜੈਂ ਕਿਮ ਹੋਵੈ ਉਨ ਕੀ ਹਾਰ ।੨੩।
 ik digç turak dui âvain dui digyôn âvain châr.
 châr març ath â khardain kim hôvai un kî hâr .23.

ਚੌਪਈ : ਜੇ ਸਿੱਖ ਓਥੈ ਸੇ ਸਨਮੁਖ ਧਾਵੈ । ਮੱਥੇ ਉੱਪਰ ਚੋਟਾਂ ਖਾਵੈ ।
 ਜਬ ਲੋ ਸਾਸ ਉਸ ਤਨ ਮੈਂ ਰਹੈ । ਆਉ ਆਉ ਕਰੈ ਔਰ ਮਾਰ ਮਾਰ ਕਹੈ ।੨੪।
 chaupâi : jô sikkh ôthai sô sanmukh dhâvai. matthç uppar chôtân khâvai.
 jab lau sâs us tan main rahai. âu âu karai aur mâr mâr kahai.24.

ਅਧ ਸਸਕਤ ਲੋ ਟਲੈ ਸੁ ਨਾਂਹਿ । ਉਇ ਭੀ ਸਸਕਤ ਛੋਡ ਨ ਜਾਂਹਿੰ ।
 ਦੀਨ ਮਜ਼ਹਬ ਕੋ ਜੁਧ ਇਮ ਭਯੋ । ਰਖ ਲੈ ਮੂੰਹੋਂ ਨ ਯੋ ਕਿਨ ਕਹਯੋ ।੨੫।
 adh saskat lau talai su nâhni. ui bhî saskat chhôd na jânhin.
 dîn mazhab kau judh im bhayô. rakh lai mûnhôn na yau kin kahyô.25.

ਸਿੱਖਨ ਕਰੀ ਨ ਪਾਣੀ ਆਸ । ਦੀਓ ਨ ਲੀਓ ਇਮ ਛਡ ਦੇਏ ਸਾਸ ।
 ਇਕ ਇਕ ਸਿੱਖ ਕੋ ਦਸ ਦਸ ਘੇਰੈਂ । ਕਿਤ ਵਲ ਦੋੜੈਂ ਮੁਖ ਕਿਤ ਵਲ ਫੇਰੈਂ ।੨੬।
 sikkhan karî na pâni âsa. dîô na lîô im chhad daç sâs.
 ik ik sikkh kau das das ghçrain. kit val daurdain mukh kit val phçrain.26.

ਜਿਮ ਸੌਂਚੀ ਮੈਂ ਇਕ ਪਿੜ ਮੱਲੈ । ਦਸ ਪੜੈਂ ਚੁਤਰਫੋਂ ਦੇਖ ਇਕੱਲੈ ।
 ਜਿਤ ਵਲ ਸਿੰਘ ਕਰੈਂ ਵਹਿ ਦੋੜ । ਤੁਰਕ ਪਿੱਠ ਦੇ ਨੱਠੈਂ ਕਰ ਧੋੜ ।੨੭।
 jim sauñchi main ik pird mallai. das pardain chutraphôn dçkh ikllai.
 jit val singh karain vahi daurd. turak pitth dai natthain kar dhaurd.27.

ਦੋਹਰਾ : ਸਿੱਖ ਥੋੜੈ ਬਹੁਤੈ ਤੁਰਕ ਮਾਰਤ ਥਕ ਗਏ ਹਾਥ ।
 ਇਕ ਕੇ ਮਾਰੇ ਦਸ ਆਵੈਂ ਫਿਰਨ ਨ ਦੇਵੈਂ ਮਾਥ ।੨੮।
 dôhrâ : sikkh thôrdai bahutai turak mârat thak gûç hâth.
 ik kç mârç das âvain phiran na dçvain mâth.28.

ਇਕ ਕੀ ਦਾਰੂ ਦੁਇ ਕਰੈਂ ਦੁਇ ਕੀ ਆਖੈਂ ਚਾਰ ।
 ਜਦ ਕਦਿ ਥੋੜਨ ਕੋ ਘਣੇ ਲੇਵਤ ਹੈਂ ਸੋਊ ਮਾਰ ੨੯ ।
 ik kî dârû dui karain dui kî âkhain châr.
 jad kadi thôrdan kô ghanç lçvat hain sôû mâr 29.

While the Singhs did not hesitate to sacrifice their lives,
The Mughals availed every opportunity to escape while fighting.
While Singhs faced the brunt of enemy weapons from the front,
The Mughals retreated their steps at the opportune moment. (21)

Dohra : While the Mughals had an option to retreat and find a shelter,
The Singhs had no (safe) sanctuary to fall back upon.
While the Singhs had lost every hope for a survival,
The Mughals were quite hopeful about their survival. (22)

For every one dead Mughal soldier, two others took over their positions,
If those two also died, four others took over their positions.
When even those four died, eight more soldiers occupied their place,
How could such a large force be defeated? (23)

Chaupai : Whichever Singh soldier attacked the Mughals from the front,
He was grievously wounded on the forehead.
Till a Singh soldier breathed his last (on the battlefield),
He kept on challenging the enemy for a direct fight. (24)

Even while gasping for breath, the Singhs kept up the fight,
Even as the Mughals also did not spare the half-dead Singhs.
When this religious and ideological war kept on raging,
Not a single soldier prayed to God for sparing his life. (25)

The (brave) Singhs neither hoped for a drop of water (from a stranger),
Nor could they help each other before breathing their last.
Since each Singh soldier was overpowered by ten enemy soldiers,
How could he escape or even turn his face in another direction. (26)

As a single player tried to dominate the field in the game of Sonchi²,
Then Mughal soldiers tried to take on every single Singh soldier.
Even if a single Singh soldier came rushing in one direction,
The (out numbering) Mughal soldiers ran away for their lives. (27)

Dohra : The Singh soldiers in minority, being out numbered by the Mughal majority,
Were too exhausted to carry on this unequal fight.
Since ten Mughal soldiers replaced one dead Mughal soldier,
The Singhs were left with no option for any kind of mandeuvre. (28)

As a second person provided succour to a single person in distress,
Four persons provided assistance to a couple of distressed persons.
But it is always when majority is reduced to a minority,
That those in majority (always) eliminate those in minority. (29)

- ਚੌਪਈ : ਬਹੁਤਨ ਥੋੜੇ ਮਾਰ ਸੁ ਦਏ । ਇਮ ਕਰ ਸਿੱਖ ਉਹਾਂ ਮਰ ਗਏ ।
ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਉਇ ਲੈ ਮੁਏ । ਸਿੰਘ ਮਝੈਲ ਨ ਖਾਲੀ ਵਏ ।੩੦।
- chaupaī : bahutan thôrdç mâr su daç. im kar sikkh ûhân mar gaç.
ik ik dui dui ui lai muç. singh majhail na khâlî vaç.30.
- ਦੋਹਰਾ : ਜੋ ਨਿਕਸਯੋ ਸੋ ਨਹਿੰ ਵੜਯੋ ਖਬਰ ਬੀ ਕਰਨ ਨ ਜੋਗ ।
ਉਸ ਦਿਨ ਤੇ ਚਾਮਲ ਚੜੇ ਤੁਰਕਨ ਕੇ ਸਭ ਲੋਗ ।੩੧।
- dôhrâ : jô niksayô sô nahin vardyô khabar bî karan na jôg.
us din tç châmal chardç turkan kç sabh lôg.31.

੬੪. ਪ੍ਰਸੰਗ ਤੁਰਕਨ ਕੈ ਹੱਲੈ ਕੀਯੋ ਕੋ ਲਿਖਯਤੇ
(‘... ਗੁਰੂ ਗੁਰੂ ਇਤ ਸਿੱਖ ਉਚਾਰੈ’)
64. parsang turkan kai hallai kîyô kô likhyatç
(‘... gurû gurû it sikkh uchârain’)

- ਦੋਹਰਾ : ਤੁਰਕਨ ਕਹੀ ਮਾਰੀ ਜਬੈ ਮਨ ਮੈਂ ਬਹੁ ਗਰਬਾਹਿੰ ।
ਕਰ ਹੱਲੋ ਮਾਰੋ ਗੜੀ ਅਬ ਕਿਮ ਚੁਪ ਬਹਾਹਿੰ ।੧।
- dôhrâ : turkan kahî mârî jabai man main bahu garbâhin.
kar hallô mârô gardhî ab kim chup bahâhin.1.
- ਚੌਪਈ : ਤਬ ਨਿਬਾਬ ਨਹਿੰ ਪੌੜੀ ਘੜਾਈ । ਔਰ ਪਿੰਡਨ ਤੇ ਚੱਕ ਮੰਗਾਈ ।
ਦਾਹੂ ਸਿੱਕਾ ਦੀਓ ਬਰਤਾਇ । ਤੋਪ ਜੰਬੂਰਨ ਦੀਨੇ ਲਾਇ ।੨।
- chaupaī : tab nibâb nahin paurdî ghardâi. aur pindan tç chakk mangâi.
dârû sikkâ dîô bartâi. tôp jambûran dînc lâi.2.
- ਫੌਜ ਕਹੀ ਲੁੱਟ ਮਾਫ ਕਰ ਦੇਹੋ । ਗੜੀ ਘੜੀ ਮੈਂ ਹਮ ਤੇ ਲੋਹੋ ।
ਫੌਜ ਚੰਗੇਰੀ ਲਈ ਹੈ ਮਾਰ । ਰਹੀ ਪਈ ਹੈ ਭੂਖੀ ਹਾਰ ।੩।
- phauj kahî lutt mâf kar dçhô. gardhî ghardî mçn ham tç lçhô.
phauj changçrî laî hai mâra. rahî paî hai bhûkhî hâr.3.
- ਤੱਤ ਖਾਲਸੇ ਹੁਤੇ ਭੁਜੰਗੀ । ਉਇ ਛੱਡ ਗਏ ਬਾਤ ਭਈ ਚੰਗੀ ।
ਉਨ ਬਿਨ ਬੰਦੋ ਜਹਿੰ ਜਹਿੰ ਲੜਿਓ । ਭਯੋ ਨੱਠ ਤਿਸ ਕਹੂੰ ਨ ਅੜਿਓ ।੪।
- tatt khâlsô hutô bhujngî. ui chhadd gaç bât bhaî changî.
un bin bandô jahin jahin laiô. bhayô natth tis kahûn na aiô.4.
- ਦੋਹਰਾ : ਕਹੀ ਮਾਰ ਹਮ ਤੇ ਲਈ ਗਈ ਬੰਦਯੋ ਕਰਾਮਾਤ ।
ਅਬ ਲੇਵੈਂਗੋ ਫੜ ਉਸੈ ਲੜੈ ਕਰੈਂ ਉਸ ਘਾਤ ।੫।
- dôhrâ : kahî mâr ham tô laî gaî bandyô karâmât.
ab lçvaingç phard usai lardai karain us ghât.5.
- ਚੌਪਈ : ਯੋ ਕਹਿ ਤੁਰਕਨ ਕਰੀ ਚੜ੍ਹਾਈ । ਸਿੱਖਨ ਨੇ ਤੇਉ ਸੁਨ ਪਾਈ ।
ਸਿੱਖਨ ਨੇ ਭੀ ਭਲੀ ਮਨਾਈ । ਸ਼ਹੀਦ ਹੋਨ ਕੀ ਬਿਧੀ ਤਕਾਈ ।੬।

- Chaupai : Since those in majority killed those who were in minority,
The Singhs got slaughtered being reduced to minority.
Every Singh soldier died after killing one or two enemy soldiers.
Along with the Majhail Singhs who also killed many enemy soldiers. (30)
- Dohra : Any Singh who had come out of that fort of (Gurdas Nangal),
Could not return even to report (about this tragic battle).
Since the day of this defeat of Singhs, the Mughals were emboldened,
As well as those people who had allied with the Mughals. (31)

Episode 64

The Episode About Mughal's Attack (On Banda Singh's Fort) (The Singhs kept reciting the Guru's name)

- Dohra : After the slaughtering of Banda Singh's troops roaming outside,
The Mughals felt extremely proud (of their brave deed).
Now they resolved to launch an attack and capture Banda Singh's fort,
Since there was no reason to sit silent on their laurels. (1)
- Chaupai : Then the Nawab (of Lahore) got a (long) staircase fabricated,
As well as picked up several other step ladders from the countryside.
Then he distributed sufficient arms and ammunition to his troops,
And positioned canons and guns (around Banda Singh's fort). (2)
- The Mughal troops promised to capture Banda Singh's fort in an instant,
Provided they were allowed to keep whatever they laid their hands on.
Since the majority of Banda Singh's troops had been slaughtered,
Only a fraction of them were lying famished and exhausted inside. (3)
- Tat Khalsa Singhs who had been truly great Singh warriors,
Had already deserted Banda Singh's camp, as good luck would have it.
Wherever Banda Singh fought any battle without their support,
He could not face the Mughals and had to beat a retreat. (4)
- Dohra : After the slaughter of his troops who had gone out to collect provisions,
Banda Singh had lost his power to perform miracles.
Now they would surely capture Banda Singh (easily),
And slaughter him after giving him a good fight. (5)
- Chaupai : As the Mughals launched an attack after this resolution,
The Singhs (inside the fort) also got informed about this attack.

chaupaî : yau kahi turkan karî chardhâî. sikkhan nç tçû sun pâî.
sikkhan nç bhî bhalî manâî. shahîd hôn kî bidhî takâî.6.

ਦੋਹਰਾ : ਹੁਵੇ ਸ਼ਹੀਦ ਬੰਦੇ ਅਗੇ ਬਹਿ ਭੂਖੇ ਕਾਹਿ ਮਰਾਹਿੰ ।
ਫੜ ਤਲਵਾਰਨ ਹੁਇ ਖੜੇ ਬੂਹੇ ਦਏ ਖੁਲ੍ਹਾਇ ।੭।

dôhrâ : huvô shahîd bandç agç bahi bhûkhç kâhi marâhin.
phard talvâran hui khardç bûhç daç khulhâi.7.

ਚੌਪਈ : ਘੋੜੇ ਚੜ੍ਹ ਚੜ੍ਹ ਤੁਰਕ ਬਹੁ ਆਏ । ਮੁਹਰੇ ਚਹੈਂ ਪਿਆਦੇ ਜਾਏ ।
ਕਹੈਂ ਮਾਲ ਬਹੁ ਬੰਦੇ ਪਾਹਿ । ਲੇਉਗ ਸੋਊ ਜੋ ਪਹਿਲੋਂ ਜਾਇ ।੮।

chaupaî : ghôrdç chardah chardah turak bahu âç. muhrç chahain piâdç jâç.
kahain mâl bahu bandai pâhi. lçug sôû jô pahilôn jâi.8.

ਉਸ ਤੇ ਆਗੈ ਉਇ ਚਾਹੈਂ ਦੋੜੇ । ਘੋੜਨ ਉਪਰ ਚੜ੍ਹਾਵੈਂ ਘੋੜੇ ।
ਆਪਨ ਸੋਂ ਆਪੇ ਭਿੜ ਪਰੈਂ । ਅਗਲਨ ਪਰ ਪਿਛਲਨ ਪਗ ਧਰੈਂ ।੯।
us tç âgai ui châhain daurdç. ghôrdan upar chardhâvain ghôrdç.
âpan sôn âpç bhird parain. aqlan par pichhlan pag dharain.9.

ਗਰਦੇ ਪੂਓਂ ਭਯੋ ਅੰਧੇਰੇ । ਚਾਰ ਤਰਫ ਤੇ ਉਨ ਗੜ੍ਹ ਘੇਰੇ ।
ਚਾਰ ਲਖ ਕਹੈਂ ਤੁਰਕ ਜੀਯ ਜੰਤ । ਹਜਾਰ ਚਾਰ ਬੰਦੇ ਸਿਰਤੰਤ ।੧੦।
garadô dhûôn bhayô andhçrô. châr taraf tç un gardah ghçrô.
châr lakh kahain turak jîy janta. hajâr châr bandai sirtant.10.

ਭੂਖ ਮਰੇ ਔ ਸੋਏ ਨਾਂਹਿ । ਹੁਤੇ ਨ ਉਜਰ ਉਨੈਂ ਤਨ ਮਾਂਹਿ ।
ਪੁਨਿ ਤਤਛਿਨ ਕਛੁ ਹਿੰਮਤ ਆਈ । ਕਰਤੇ ਕੀ ਗਤਿ ਕਿਨੈ ਨ ਪਾਈ ।੧੧।
bhûkh març au sôç nânhi. hutô na ujar unhain tan mânhi.
puni tatchhin kachhu himmat âi. kartç kî gati kinai na pâi.11.

ਦੋਹਰਾ : ਉਸ ਤੇ ਆਗੈ ਉਹ ਖੜੈਂ ਹੋਨ ਸ਼ਹੀਦ ਸ਼ਿਤਾਬ ।
ਜਿਸ ਹਥ ਚੜ੍ਹਯੋ ਹਥਯਾਰ ਜੋ ਸੋ ਲੈ ਖੜਯੋ ਸ਼ਿਤਾਬ ।੧੨।

dôhrâ : us tç âgai uh khardain hôn shahîd shitâb.
jis hath chardhyô hathyâr jô sô lai khardyô shitâb.12.

ਚੌਪਈ : ਉਧਰੋਂ ਤੁਰਕਨ ਹੱਲੋ ਕੀਯੋ । ਇਤ ਤੈ ਸਿੱਖਨ ਮੁਹਰੇ ਲੀਯੋ ।
ਤੁਰਕ ਫੌਜ ਢੁਕ ਪਈ ਦਰਵਾਜਨ । ਮਾਰ ਮਾਰ ਹੁਵਾਂ ਕਰਨ ਵਾਜਨ ।੧੩।

chaupaî : udhrôn turkan hallô kîyô. it tai sikkhan muhrô lîyô.
turak phauj dhuk paî darvâjna. mâr mâr huvân karan vâjan.13.

ਅਲੀ ਅਲੀ ਉਤ ਤੁਰਕ ਪੁਕਾਰੈਂ । ਗੁਰੂ ਗੁਰੂ ਇਤ ਸਿੱਖ ਉਚਾਰੈਂ ।
ਆ ਤੁਰਕਨ ਢੁਕ ਸਸਤ੍ਰ ਚਲਾਏ । ਸਿਖ ਰਹੋ ਖੜ ਉਸ ਹੀ ਥਾਏ ।੧੪।
alî alî ut turak pukârain. gurû gurû it sikkh uchârain.
â turkan dhuk shastar chalâç. sikh rahç khard us hî thâç.14.

The Singhs accepted this challenge in the same spirit,
And became mentally prepared to make a supreme sacrifice. (6)

Dohra : The Singhs preferred to sacrifice their lives for the sake of Banda Singh,
Instead of dying in vain while starving inside the besieged fort.
(So) they stood in readiness with their swords (to face the enemy),
After throwing open the gates of their own fort voluntarily. (7)

Chaupai : A multitude of Mughal troops mounted on horses invaded the fort,
Preceded by a large body of foot soldiers in the front.
Expecting that Banda Singh had amassed a huge treasure inside,
Only the early birds expected to lay his hands on this booty. (8)

So they rushed against each other (in this mad race for this treasure),
As each horse mounted soldier attempted to crush his rival.
They clashed against each other and fell down in this melee.
As every soldier in the rear trampled upon the one in front. (9)

In this dark and din environment of dust and smoke,
The Mughal troops laid a siege around Banda Singh's fort.
While the Mughal troops were reported to be four lakhs in number,
The total strength of Banda Singh's troops was four thousand Singhs. (10)

Since they had ben going without food and sleep (for many days),
There was no energy left in their famished and somnolent bodies.
But they felt a sudden spark of energy running through them,
As who could scrutinise what was the Will of Divine? (11)

Dohra : Each one of the Singhs rushed ahead of each other,
So keen were they to offer themselves for sacrifice.
Whatever weapon they could lay their hands on,
They picked up and stood up quickly (to face the enemy). (12)

Chaupai : As the Mughal forces launched an attack from outside,
The Singhs blocked their advance from inside.
(But) the Mughal forces almost arrived at the fort's gates,
While shouting slogans of capturing and killing the Singhs. (13)

As the Mughal soldiers shouted the (Islamic) slogans of "Ali Ali",
The Singhs shouted Guru's slogan of victory from their side.
Despite the wielding of weapons by the Mughals against Singhs,
The Singhs did not budge an inch from their positions. (14)

ਭਰੀ ਬੰਦੂਕ ਬੀ ਦਾਰੂ ਨਾਲ । ਦੁਇ ਦੁਇ ਗੋਲੀ ਬੀ ਰੱਖੀ ਡਾਲ ।
ਕਹਯੋ ਸਿੰਘਨ ਅਬ ਦੇਹੁ ਦਗਾਹਿ । ਇਸ ਤੋਂ ਪਰੈ ਵਖਤ ਹੈ ਕਾਇ ।੧੫।
bharî bandûk bî dârû nâla. dui dui gôlî thî rakkhî dâl.
kahyô singhan ab d̄chu dagâhi. is t̄on parai vakhat hai kâi.15.

ਧਰ ਕੰਧੇ ਸੋ ਦਈ ਦਗਾਇ । ਇਕ ਇਕ ਦੁਇ ਦੁਇ ਦਏ ਗਿਰਾਇ ।
ਇਕ ਕੋ ਬਰਮ ਦੁਏ ਤਨ ਬਰਮੇ । ਹਾਡ ਤੋੜ ਸੋ ਲੰਘ ਗਈ ਚਰਮੇ ।੧੬।
dhar kandh̄ç sô daî dagâi. ik ik dui dui daç girâi.
ik kô baram duç tan barm̄ç. hâd t̄ord sô langh gâi charm̄çn.16.

ਦੋਹਰਾ : ਮੁਹਰੇ ਆਏ ਕਰ ਹਲੋ ਸੋ ਬਹੁ ਦਏ ਗਿਰਾਇ ।
ਲੋਥਨ ਉਪਰ ਲੋਥੋ ਗਿਰੀ ਘੋੜੇ ਤੁਰਤ ਸੰਕਾਇ ।੧੭।
dôhrâ : muhr̄ç âç kar halô sô bahu daç girâi.
lôthan ûpar lôthain girîñ ghôrdai turat sankâi.17.

੬੫. ਘਮਸਾਨ ਦੀ ਲੜਾਈ
(... ਦਸ ਪੰਜਨ ਸਿਉਂ ਇਕ ਸਿਖ ਲੜੇ)
65. ghamsân dî lardâi
(... das panjan siun ik sikh lard̄ç)

ਦੋਹਰਾ : ਸਿੰਘ ਭੀ ਮਰਨੋਂ ਕਹਿੰ ਡਰੈਂ ਟੋਲੈਂ ਨ ਦੁਸਰ ਸਾਥ ।
ਜਿੱਧਰ ਮੁਹਰੇ ਕਰ ਤੁਰੈਂ ਮਾਰੈਂ ਉਸੈ ਸੁ ਹਾਥ ।੧।
dôhrâ : singh bhî marnôn kahin darain t̄olain na dûsar sâth.
jiddhar muhrô kar turain m̄rain usai su hâth.1.
ਚੌਪਈ : ਔਰ ਤਰਫ ਕੀ ਕਹੈਂ ਸੁ ਗੱਲ । ਤੁਰਕ ਗਏ ਥੇ ਜੋ ਉਤ ਵੱਲ ।
ਮੀਚ ਅਖੀਂ ਬਹੁ ਦੋੜੇ ਜਾਨ । ਹਲੁਵੇ ਅਗੇ ਪ੍ਰੋਸਯੋ ਖਾਨ ।੨।
chaupaî : aur taraf kî kahaun su galla. turak ḡaç th̄ç jô ut vall.
mîch akhîñ bahu daurd̄ç jâna. haluvô agç parôsyô khân.2.

ਕੰਧਾਂ ਹੁਤੀ ਸੁ ਤੋਪਨ ਢਾਹੀ । ਦੀਨੇ ਬੀ ਥੇ ਬੁਰਜ ਗਿਰਾਈ ।
ਦੋੜ ਚੜਨ ਕੋ ਬਹੁ ਭਯੋ ਰਾਹੁ । ਔਰ ਪੌੜੀ ਬਹੁ ਦਈ ਧਰਾਇ ।੩।
kandhân hutî su tôpan dhâhî. dîñç bî th̄ç buraj girâô.
daurd chardan kô bahu bhayô râhu. aur paurdî bahu daî dharâi.3.

ਇਮ ਕਰ ਕੁਛਕੁ ਸੁ ਅੰਦਰ ਵੜੇ । ਉਤ ਵੱਲੋਂ ਭਏ ਸਿਖ ਭੀ ਖੜੇ ।
ਕੋਊ ਕਹੈ ਅਬ ਬੰਦੇ ਪੈ ਜਾਹੇ । ਕੋਊ ਕਹੈ ਅਬ ਬੇਲਾ ਨਾਹੇ ।੪।
im kar kuchhku su andar vard̄ç. ut vallôn bhaç sikh bhî khard̄ç.
kôû kahai ab band̄ç pai jâhô. kôû kahai ab bçlâ nâhô.4.

ਅਬ ਨਠ ਮਰਨ ਬੰਦੈ ਢਿਗ ਜਾਈਐ । ਆਗੈ ਦੁਗਾਹੋਂ ਠੌਰ ਨ ਪਾਈਐ ।
ਅਬ ਲੜ ਮਰਨੋਂ ਵੇਲਾ ਆਹਿ । ਕਰਨ ਫਰਯਾਦ ਨ ਵੇਲੋ ਯਾਹਿ ।੫।

The Singhs had already loaded their muskets with ammunition,
By inserting two bullets in the chambers of each musket.
The Singhs thought it prudent to fire those loaded muskets,
As they would never face a more critical moment than the present one. (15)

(So) they fired their muskets by placing these on their shoulders,
And killed one or two Mughal soldiers with each shot.
Each bullet hit a second soldier after piercing through the first person,
As it had torn through this bones and flesh. (16)

Dohra : The Mughal troops who formed the vanguard of this attack,
Majority of them were shot down (by the Singhs' bullets).
As the corpses of Mughal troops lay piled upon each other,
Even the horses felt reluctant to walk over their bodies. (17)

Episode 65
A fierce Battle Ensued
(Each single Singh fought against five to ten enemy soldiers)

Dohra : The Singhs were neither scared of being killed (in the battle),
Nor did they expect any support of reinforcements from anywhere.
(So) in whatever direction they advanced and headed their attack,
They went on a killing spree in that self same direction. (1)

Chaupai : Now let me describe the situation as it prevailed on the other front,
Towards which the Mughal forces had proceeded.
They had rushed posthaste towards (Banda Singh's fort) in gay abandon,
As if a rich feast had been laid out for them there. (2)

Both the walls and the domes of (Banda Singh's fort) had been demolished,
By the continuous pounding by the Mughal's canon fire.
Though this demolition created gaping holes for the entry of Mughal forces,
Still many step ladders were placed for climbing up into the fort. (3)

In this manner, some Mughal troops entered into the fort,
Who were encountered by the Singhs entrenched inside.
While some Singhs thought of pleading before Banda Singh for help,
Others thought that that was not an opportune moment for pleadings. (4)

In case they deserted the field and fell at Banda Singh's feet,
They would never be pardoned and accepted in the Divine Court,

ab nath maran bandai dhig jâîai. âgai dargâhôn thaur na pâîaô.
ab lard marnôn vçlâ âhi. karan pharyâd na vçlô yâhi.5.

ਜਬ ਖਾਵਿੰਦ ਪਰ ਪਰੈ ਆ ਭਾਰ । ਨਹਿੰ ਮਰਦਨ ਕੀ ਫਰਯਾਦ ਤਬ ਕਾਰ ।
ਜੋ ਖਾਵਿੰਦ ਕੀ ਜਗਾ ਸੁ ਮਰੀਐ । ਬਹੁਤ ਬਰਸ ਸੁਖ ਸ੍ਰਗਹਿ ਭਰੀਐ ।੬ ।
jab khâvind par parai â bhâra. nahin mardan kî pharyâd tab kâr.
jô khâvind kî jagâ su marîai. bahut baras sukh savrgahi bharîai.6.

ਦੋਹਰਾ : ਅਬ ਲੜ ਮਰਨੋ ਕਾਮ ਹੈ ਫਰਿਯਾਦ ਕਾਮ ਅਬ ਨਾਂਹਿ ।
ਅਬ ਤੇ ਰਹੈ ਜੁ ਜੀਵਤੋ ਫਿਰ ਫਰਿਆਦੀ ਜਾਹਿ ।੭ ।
dôhrâ : ab lard marnô kâam hai phariyâd kâam ab nânhi.
ab tç rahai ju jîvtô phir phariâdî jâhi.7.

ਸਿੱਖਨ ਹਿੰਮਤ ਕਰ ਤਬੈ ਵੜੇ ਸੁ ਲੀਨੇ ਮਾਰ ।
ਹੋਰ ਹੋਰ ਜੋਊ ਚੜੈ ਤਿਨ ਕੋ ਸੁਨੋ ਹਵਾਰ ।੮ ।
sikkhan himmat kar tabai vardç su lînc mâr.
hôr hôr jôû chardai tin kô sunôn havâr.8.

ਚੌਪਈ : ਧਰ ਪੌੜੀ ਕੰਧਨ ਹਥ ਪਾਏ । ਅਗਯੋਂ ਉਨ ਦਏ ਹੱਥ ਕਟਾਏ ।
ਉਪਰੋਂ ਗਿਰ ਗਿਰ ਭੂਮਹਿ ਪੜੇ । ਉਨ ਕੀ ਸੁਨੋ ਜੁ ਬਾਹਰ ਖੜੇ ।੯ ।
chaupaî : dhar paurdî kandhan hath pâç. agyôn un daç hatth katâç.
uprôn gir gir bhûmhi pardç. un kî sunô ju bâhar khardç.9.

ਕਰ ਕਰ ਤੁੰਮਨ ਦ੍ਰਵਾਜਨ ਆਏ । ਦੌੜ ਮੁੜੇ ਕਛੁ ਅਗਯੋਂ ਸੰਕਾਏ ।
ਅਗਯੋਂ ਗੋਲੀ ਛੁਟਤ ਬੰਦੁਕਤਿ । ਤੀਰ ਕਮਾਨੋਂ ਜਾਵੈ ਸੁੰਕਤ ।੧੦ ।
kar kar tumman darvâjan âç. daurd murdç kachhu agyôn sankâç.
agyôn gôlî chhutat bandûkti. tîr kamânôn jâvai shûnkat.10.

ਸ਼ਮਸ਼ੋਰ ਨੰਗੀ ਫੜ ਥੇ ਕੋਊ ਖੜੇ । ਦੋਊ ਤਰਫ ਕੇ ਮੱਥੇ ਅੜੇ ।
ਦੋਊ ਤਰਫ ਤੇ ਸ਼ਲਕੈਂ ਚਲੀ । ਮੁਹਰੈ ਢੋਇ ਢੋਇ ਲੇਵੈਂ ਰਲੀ ।੧੧ ।
shamshçr nangî phard thç kôû khardç. dôû taraph kç matthç ardç.
dôû taraf tç shalkain chalî. muhrai dhôi dhôi lçvain ralî.11.

ਧੂੰਓਂ ਧੂਰ ਧੂਹਾਂ ਮਿਲਿ ਰਹਯੋ । ਅਪਨ ਪਰਾਯੋ ਸਮਝ ਨ ਭਯੋ ।
ਦੋਊ ਤਰਫ ਤੇ ਇਕ ਤਰਫ ਭਈ । ਧੂਹਾਂ ਪਛਾਣ ਨ ਕਿਸਕੀ ਰਹੀ ।੧੨ ।
dhûnôn dhûr ûhân mili rahyô. apan parâyô samajh na bhayô.
dôû taraf tai ik taraf bhaî. ûhân pachhân na kisakî rahî.12.

ਦੋਹਰਾ : ਪਿਛਲੇ ਅਗਲਨ ਕੋ ਮਾਰੈਂ ਕਰੈ ਨ ਕੋਇ ਪਛਾਣ ।
ਭਾਈਅਨ ਕੋ ਮਾਰੈਂ ਭਾਈ ਮਚ ਗਯੋ ਯੋਂ ਘਮਸਾਣ ।੧੩ ।
dôhrâ : pichhlç aglan kô mârain karai na kôî pachhân.
bhâîan kô mârain bhâî mach gayô yaun ghamsân.13.

This was a moment to fight and die for a cause,
Rather than a moment for begging for protection (from Banda Singh). (5)

When a leader of an organisation himself comes under a grave threat,
It does not behove his martial followers to choose a path of appeals.
Those who sacrifice their lives for the sake of their leader,
They become worthy of Divine grace and happiness in heaven. (6)

Dohra : This was a moment to fight and make sacrifices,
Rather than a moment to make appeals for protection.
Those who happened to survive this moment of crises,
They would have every right to make appeals for further safety. (7)

Then the Singhs, mustering their courage and will power,
Killed all those Mughal soldiers who dared to enter the fort.
(Dear readers) listen further to the account of all those,
Who managed to climb up the fort walls (with step ladders). (8)

Chaupai : Those who caught the roof tops after climbing up the stairs,
They got their hands chopped off (By the Singh's swords).
While they fell down on the ground from the rooftops,
Listen about those who were standing outside the fort. (9)

Although they approached the doors in batches and contingents,
Some of them beat a (hasty) retreat while others hesitated to enter.
Volley of bullets came with a stunning velocity from inside,
Along with the hissing sound of arrows shot from the bows. (10)

Some Singh soldiers stood inside with drawn out swords in hands,
Who engaged (the intruding) Mughals in a direct fight?
As the muskets fired bullets from both the sides,
There were piles of corpses heaped up at the entry points. (11)

Such a heavy pall of din, dust and smoke hung over the place,
That it became difficult to distinguish between friend and foe.
The bodies from both the sides were so inextricably mixed up,
That everyone lost his identity in this blinding chaos. (12)

Dohra : While those in the rear butchered those in the front,
Nobody could make a distinction (between friend and foe).
As a comrades-in-arms started killing their own fraternal colleagues,
An extremely fierce battle ensued at the sight. (13)

ਚੌਪਈ : ਲੋਥਨ ਪੈ ਇਮ ਲੋਥਹਿ ਪਈ । ਜਨ ਕਿਨ ਕੰਧ ਉਸਾਰਨ ਠਈ ।
ਜਨ ਕਰ ਲੁਬਾਣਿ ਉਤਰਿਯੋ ਕੋਉ ਆਇ । ਗੁਨਨਿ ਪੈ ਦਈ ਗੁਨ ਟਿਕਾਇ ।੧੪।

chaupaî : lôthan pai im lôthhin paî. jan kin kandh usâran thaî.
jan kar lubâni utriyô kôu âi. gûnni pai daî gûn tikâi.14.

ਘੋੜਨ ਪੈ ਗਿਰ ਘੋੜੇ ਪਏ । ਜਨ ਬਾਢੀਅਨ ਬਢ ਬਿਰਛ ਗਿਰਏ ।
ਸੀਸ ਗਿਰੇ ਉਸ ਖੇਤਨ ਮਾਂਹਿ । ਜਨ ਤਰੁਬਜ਼ ਖੇਤ ਥੇ ਵਾਹਿ ।੧੫।
ghôrdan pai gir ghôrdç paç. jan bâdhîan badh birachh giraç.
sîs girç us khçtan mânhî. jan tarûbaz khçt thç vâhî.15.

ਲਹੂਅਨ ਕੇ ਤਹਿ ਵਗ ਗਏ ਖਾਲ । ਜਨ ਸੀਂਚਤ ਤਹਿ ਬਾਗੇ ਵਾਲ ।
ਰਕਤੋ ਪਿਰਥੀ ਲਾਲ ਸੁ ਲਾਗੈ । ਜਨ ਗੁਲਾਲ ਥੇ ਜੇ ਸਭ ਬਾਗੈ ।੧੬।
lahûan kç tahin vag gaç khâla. jan sînchat tahin bâgç vâl.
raktô pirthî lâl su lâgai. jan gulâl thô yç sabh bâgai.16.

ਲੋਥਨ ਸੋਂ ਮੁੰਦ ਗਏ ਦਰਵਾਜੇ । ਤਖਤੇ ਲਾਲ ਨਏ ਜਨ ਸਾਜੇ ।
ਜਿਤ ਵਲ ਤੁਰਕ ਸੁ ਵੜਿਓ ਲੋੜਨ । ਤਿਤ ਵਲ ਸਿਖ ਆਇ ਹਥ ਮੋੜਨ ।੧੭।
lôthan sôn mund gaç darvâjç. takhtç lâl naç jan sâjç.
jit val turak su vaiô lôrdna. tit val sikh âi hath môrdan.17.

ਦੋਹਰਾ : ਦੁਰੋਂ ਆਵੈਂ ਕਰ ਹੱਲਾ ਸਿੰਘ ਨੇੜਯੋਂ ਦੇਹਿੰ ਗਿਰਾਇ ।
ਸਿੰਘ ਸੁ ਆਗੈ ਹੁਇ ਮਰੈਂ ਤੁਰਕ ਮਰੈਂ ਪਿਛਾਹਾਂ ਜਾਇ ।੧੮।
dôhrâ : dûrôn âvain kar hallâ singh nçrdyôn dçhin girâi.
singh su âgai hui marain turak marain pichhâhân jâi.18.

ਚੌਪਈ : ਸਿੱਖਨ ਕੇ ਥੇ ਮਰਨੇ ਚਾਉ । ਸਿੱਖਨ ਲੱਭਯੋ ਤਬ ਸੋ ਦਾਉ ।
ਸਿੱਖਨ ਨੇ ਬੀ ਜਾਨ ਬਿਸਾਰੀ । ਕਰੈਂ ਸਿਖ ਸ਼ਹੀਦਨ ਸਿਉਂ ਤਯਾਰੀ ।੧੯।
chaupaî : sikkhan kô thô marnç châû. sikkhan labbhyô tab sô dâu.
sikkhan nç bî jân bisârî. karain sikh shahîdan siun tayârî.19.

ਸਰੀਰ ਚੀਰ ਕੀ ਪੀਰ ਨ ਜਾਣੈਂ । ਮਾਰੈਂ ਸ਼ਸਤ੍ਰ ਮਰਨ ਮਨ ਮਾਣੈਂ ।
ਤੁਰਕ ਆਏ ਥੇ ਲੁੱਟਣ ਮਾਲ । ਐਸੇ ਭਯੋ ਉਨ੍ਹੈ ਕੇ ਹਵਾਲ ।੨੦।
sarîr chîr kî pîr na jânain. mârain shastar maran man mânain.
turak âç thç luttan mâla. aisô bhayô unhai kô havâl.20.

ਜਿੱਤ ਵਲ ਤੱਕੈਂ ਸਿਖ ਉਤ ਵਲ ਖੜੇ । ਦਸ ਪੰਜਨ ਸਿਉਂ ਇਕ ਸਿਖ ਲੜੇ ।
ਟਪ ਟਪ ਸਿਖ ਕੰਧਨ ਤੇ ਪਾਵੈਂ । ਤੁਰਕਨ ਮਾਰੈਂ ਪਿਛੈ ਨ ਆਵੈਂ ।੨੧।
jitt val takkain sikh ut val khardç. das panjan siun ik sikh lardç.
tap tap sikh kandhan tç pâvain. turkan mârain pichhai na âvain.21.

ਤੁਰਕ ਬਚਯੋ ਸੋਉ ਮੁੜ ਪਯੋ । ਐਸਾ ਜੁੱਧ ਉਹਾਂ ਕੁਛ ਭਯੋ ।
ਲੋਥਨ ਉਪਰ ਲੋਥ ਸੁ ਪਰੀ । ਗੋਣਨ ਪਰ ਜਨ ਗੋਣ ਸੁ ਧਰੀ ।੨੨।
turak bachyô sôû murd payô. aisâ juddh ûhân kuchh bhayô.
lôthan ûpar lôth su parî. gônân par jan gôn su dharî.22.

Chaupai : Corpses were piled upon each other in such a heap,
As if a wall was being built with these dead bodies.
It appeared as if a merchant had arrived with his cargo,
And piled up his merchandise in a heap of bags. (14)

Bodies of dead horses were heaped upon each other,
As if a woodcutter had chopped off trunks of huge trees.
The severed heads of soldiers were lying scattered in the fields,
As if a farmer had ploughed through a field of melons. (15)

Streams of blood started flowing in such abundance,
As if a water channel flowed to irrigate an orchard.
The whole earth got splattered with the red blood,
As if the soldiers' dresses were dyed in red colour. (16)

The fort doors were blocked with dead bodies in such a way,
As if these doors were given a coat of red painting very recently.
From whatever side the Mughals soldiers tried to sneak in,
The Singhs rushed in the same direction to counter them. (17)

Dohra : While the Mughals rushed from a distance to launch an attack,
The Singhs repulsed their attack when they came near.
While the Singhs faced death by rushing forward,
The Mughals died while beating a (hasty) retreat. (18)

Chaupai : Since the Singhs were too keen to make a sacrifice,
They decided to make a virtue out of necessity.
The Singhs, having lost all hopes of saving their lives,
Prepared themselves (mentally) to sacrifice their lives. (19)

Paying little attention to the pain of their bodily wounds,
The Singhs wielded their weapons with a death wish in their hearts.
Since the Mughals had invaded with the aim of plundering,
They had to face such an ordeal (at the hands of committed Singhs). (20)

The Mughals found the Singhs blocking their passage in every direction,
And noticed every single Singh fighting against ten Mughal soldiers.
The Singhs were found jumping over the fort walls,
And attacking the Mughal soldiers without retreating a bit. (21)

Whichever Mughal soldier survived, he beat a hasty retreat,
Such was the mood of the battle that ensued there.
Corpses were piled upon corpses in such a manner,
As if bags used for loading a mule were piled upon each other. (22)

- ਦੋਹਰਾ : ਤੁਰਕਨ ਲਾਗੈ ਜ਼ਖਮ ਇਕ ਮੁੜ ਡੇਰਨ ਨੈਠੈ ਚਾਰ ।
ਕੋ ਚੱਕੈ ਬੈਠੈ ਕੋਊ ਦੁਇ ਇਮ ਹੀ ਤੁਰੈ ਹੁਇ ਨਾਰ ।੨੩।
- dôhrâ : turkan lâgai zakhm ik murd dçran natthain châr.
kô chakkai bandhai kôû dui im hî turain hui nâr.23.
- ਚੌਪਈ : ਥਕ ਪਕ ਤੁਰਕ ਪਿਛੇ ਮੁੜ ਪਏ । ਅਗਯੋਂ ਸਿਖਨ ਦੰਦ ਖੱਟੇ ਕਏ ।
ਤੁਰਕ ਮਨੀ ਤਬ ਅੱਧੀ ਹਾਰ । ਤਬੈ ਨਿਬਾਬੈ ਕਰੀ ਬਿਚਾਰ ।੨੪।
- chaupâi : thak pak turak pichhç murd paç. agyôn sikhnan dand khattç kaç.
turak manî tab addhî hâra. tabai nibâbai karî bichâr.24.

ਕਾਹੇ ਲੀਜੈ ਮਰਵਾਇ ਸਿਪਾਹਿ । ਕਰ ਭੂਖਾ ਇਸ ਲਈਐ ਹਰਾਇ ।
ਨਹੀਂ ਅੰਨ ਨੀਰੋ ਇਸ ਕੋਲ । ਮਿਲੂਗੁ ਆਪ ਭੂਖੋ ਕਰ ਬੋਲ ।੨੫।

kâhç lîjai marvâi sipâhi. kar bhûkhâ is laîai harâi.
nahîn ann nîrô is kôla. milûgu âp bhûkhô kar bôl.25.

ਤੋ ਤੁਰਕ ਲਾਗੇ ਕਰਨ ਤਕੜਾਈ । ਦਿਹੈਂ ਤਲਾਵੇ ਖਾਈ ਪੁਟਾਈ ।
ਰਾਤ ਨਿਕਲ ਕਛੁ ਸਿਖ ਥੇ ਲਯਾਵਤ । ਛਿਲ ਪਾਤ ਕਿਛੁ ਲਯਾਇ ਸੁ ਖਾਵਤ ।੨੬।

tau turak lâgç karan takrdâi. dihain talâvç khâi putâi.
rât nikal kachhu sikh thç layâvta. chhil pât kichhu layâi su khâvat.26.

ਸੋ ਭੀ ਉਨ ਕੋ ਲੈਨ ਨ ਪਾਈ । ਐਸੀ ਦਸ਼ਾ ਸਿਖਨ ਪੈ ਆਈ ।
ਫਾਕੇ ਉਪਰ ਫਾਕੇ ਜਾਇ । ਆਇ ਹਾਥ ਤੋ ਰਿਜਕ ਢਿਡ ਪਾਹਿ ।੨੭।

sô bhî un kô lain na pâi. aisî dashâ sikhnan pai âi.
fâkç upar fâkç jâi. âi hâth tau rijak dhid pâhin.27.

- ਦੋਹਰਾ : ਸੇਰ ਪਾਉ ਕੀ ਕਯਾ ਕਹੀ ਅੰਨ ਮਾਸਾ ਨ ਉਹਾਂ ਲਭਾਇ ।
ਪਤ ਛਿਲ ਜੜ ਨਹਿੰ ਲਭੈ ਘਾਸ ਭੀ ਨਦਰ ਨ ਪਾਇ ।੨੮।
- dôhrâ : sçr pâu kî kayâ kahî ann mâsâ na ûhân labhâi.
pat chhil jard nahin labhai ghâs bhî nadar na pâi.28.

- ਚੌਪਈ : ਖਾਣੈ ਵਸਤ ਨ ਸਿਖਨ ਲਭਾਈ । ਕਈ ਕੁ ਦਿਨ ਉਨ ਮਿੱਟੀ ਖਾਈ ।
ਫਿਰ ਸਿੱਖ ਬੰਦੇ ਕੇ ਢਿਗ ਗਏ । ਪਾਸ ਚੁਬਾਰੇ ਪੁਕਾਰਤ ਭਏ ।੨੯।
- chaupâi : khânai vasat na sikhnan labhâi. kaî ku din un mittî khâi.
phir sikkh bandç kç dhig gaç. pâs chubârç pukârat bhaç.29.

ਤੁਮ ਹੀ ਹੋ ਆਪ ਜਾਣੀ ਜਾਣੈਂ । ਤੁਹੀਂ ਆਪ ਵਰਤਾਯੋ ਭਾਣੈਂ ।
ਇੱਕ ਬਾਰ ਦੇਖ ਹਮਰੋ ਹਾਲ । ਹਮ ਪਰ ਪਾਯੋ ਭੁਖ ਬਡ ਜਵਾਲ ।੩੦।

tum hî hô âp jâni jânôn. tuhîn âp vartâyô bhânôn.
ikk bâr dçkh hamrô hâla. ham par pâyô bhukh bad zavâl.30.

ਅਬ ਉਡ ਚਲ ਤੂੰ ਔਰਹਿ ਠੋਰ । ਜੀਵਤ ਰਹੈਂ ਤੁਹਿ ਲੇਵੈਂ ਟੋਲ ।
ਤਬ ਉਨ ਬੰਦੇ ਉੱਤਰ ਦਯੋ । ਅਬ ਹਮ ਕੋ ਤੁਮ ਚਹੈਂ ਉਡਯੋ ।੩੧।

ab ud chal tûn aurahi thaura. jîvat rahain tuhi lçvain tôl.
tab un bandç uttar dayô. ab ham kau tum chahain udyô.31.

Dohra : Whenever a Mughal soldier got wounded in the battle,
His four other companions rushed backwards towards the cover.
While two among those four pretended to pick up the wounded,
The other two followed the first two without any reason. (23)

Chaupai : Getting exhausted, the Mughals beat a retreat from the battlefield,
As the (brave) Singhs had taught them a bitter lesson.
As the Mughals had accepted their partial defeat,
The Nawab was compelled to review his strategy. (24)

Why should he get his soldiers killed in the battle,
When Banda Singh could be starved and made to surrender.
Since he had been left with no stocks of food and water inside,
Starvation would compell him to ask for a surrender. (25)

(So) the Mughals started strengthening their siege around the fort,
As they dug a deep channel all around Banda Singh's fort,
A few Singhs who used to sneak out of the fort at night,
Used to bring some leftovers from garbage for feeding themselves. (26)

Now with the cutting off of even that meagre supply by the Mughals,
The Singhs' plight became extremely vulnerable and miserable,
They had to go without food day after day (for a long period),
As they had no means of access to any food to feed themselves. (27)

Dohra : What to talk of food for a minimal nutrition level,
Not a grain of food stuff could be procured from anywhere.
What to talk of leaves and bark of trees,
Even the grass had withered from the bare-earth. (28)

Chaupai : The Singhs having found nothing else to feed themselves,
Survived for a few days by feeding themselves on clay.
Ultimately, the Singhs approached Banda Singh for succour,
And shouted near his upper storey dwelling. (29)

They cried that Banda Singh, being divinely Omniscient,
Had brought things to such a pass through his own Will.
They begged him to have a look at their miserable plight,
As hunger and deprivation had drained them completely. (30)

They suggested him to fly away to a far off place,
As they were sure to locate him if they survived this ordeal.
Then Banda Singh retorted to them (a bit incensed),
That they now wished him to fly away (after such a disaster). (31)

ਅਬ ਹਮ ਕਰਾਵੋ ਬਚਨੋ ਹਾਰ । ਖਾਤਰ ਜਿੰਦਗੀ ਕਿਤ ਸੰਸਾਰ ।
ਉਡਨੇ ਮਨ੍ਹੈਂ ਤੁਮੈਂ ਕਰਵਾਯੋ । ਅਬ ਹਮ ਕੋ ਤੁਮ ਚਾਹਤ ਝੁਠਾਯੋ ।੩੨।
ab ham karâvô bachnô hâr. khâtar indgî kit sansâr.
udnô manhain tumain karvâyô. ab ham kô tum châhat jhuthâyô.32.

ਦੋਹਰਾ : ਸਾਧ ਸਤੀ ਅਰ ਸੂਰਮਾ ਗਯਾਨੀ ਔ ਗਜਦੰਤ ।
ਏ ਮੁਖ ਨਿਕਲਯੋ ਨਹਿੰ ਫਿਰੈ ਜੋ ਜੁਗ ਜਾਇ ਅਨੰਤ ।੩੩।
dôhrâ : sâdh satî ar sûramâ gayâni au gajdant.
ç mukh niklayô nahin phirai jau jug jâi anant.33.

ਬਚਨਨ ਖਾਤਰ ਸਰਪ ਭੀ ਪਰੈ ਕੁੰਡ ਮੈਂ ਆਇ ।
ਹਮ ਅਬ ਬਚਨ ਸੁ ਹਾਰ ਕੈ ਕੈਸੇ ਪੁਰਸ਼ ਅਖਾਹਿੰ ।੩੪।
bachnan khâtar sarap bhî parai kund main âi.
ham ab bachan su hâr kai kaisç purash akhâhin.34.

ਚੌਪਈ : ਬਚਨ ਖਾਤ੍ਰ ਬਲ ਦੇਹਿ ਗਵਾਈ । ਦੁਬਾਨ ਭਯੋ ਬਚ ਕੇ ਜਗ ਸਾਈ ।
ਬਚਨ ਕਿਯੋ ਬੋ ਹਰੀਚੰਦ ਰਾਇ । ਬਿਕ ਗਯੋ ਚੂਹੜੇ ਦੇ ਘਰ ਜਾਇ ।੩੫।
chaupâi : bachan khâtar bal dçhi gavâi. darbân bhayô bach kç jag sâi.
bachan kiyô thô harîchand râi. bik gayô chûhrdç dç ghar jâi.35.

ਬਚਨ ਖਾਤ੍ਰ ਪਾਂਡਵ ਤ੍ਰਿਯ ਹਾਰੀ । ਬਚਨ ਦੇਇ ਬਨ ਸਹੀ ਖੁਆਰੀ ।
ਬਚਨਨ ਖਾਤ੍ਰ ਪੁਰਸ਼ ਸਿਰ ਦੇਵੈਂ । ਬਚਨਨ ਖਾਤਰ ਨਿਜ ਦੁਖ ਲੇਵੈਂ ।੩੬।
bachan khâtar pândav tariy hârî. bachan dçi ban sahî khuârî.
bachnan khâtar purash sir dçvain. bachnan khâtar nij dukh lçvain.36.

ਬਚਨ ਖਾਤਰ ਤ੍ਰਿਯ ਚਿਖ ਚੜ ਸੜੈ । ਟਲੇ ਨਹੀਂ ਗਲ ਲਗਨੋ ਮੜੈ ।
ਬਚਨਨ ਖਾਤ੍ਰ ਚਾਕ੍ਰ ਮਰ ਰਹੈ । ਆਟਹ ਲੀਏ ਉਇ ਭੀ ਲੜ ਰਹੈ ।੩੭।
bachan khâtar tariy chikh chard sardai. talç nahîn gal lagnô mardhai.
bachnan khâtar châkar mar rahai. âtah liç ui bhî lard rahai.37.

ਪਿਤ ਬਚਨਨ ਪਰ ਘਰ ਜਾਇ ਬੇਟੀ । ਕਰਾਵੈ ਨ ਨਿਜ ਕੁਲ ਕੀ ਹੇਠੀ ।
ਤੇਗ ਬਹਾਦਰ ਨਿਜ ਬਚ ਕਿਯੋ । ਕਹਿ ਬਿਪ੍ਰਨ ਸਿਰ ਦਿੱਲੀ ਦਿਯੋ ।੩੮।
pit bachnan par ghar jâi bçtî. karâvai na nij kul kî hçthî.
tçgh bahâdar nij bach kiyô. kahi bipparn sir dillî diyô.38.

ਦੋਹਰਾ : ਆਨ ਚਿਤ ਬਾਬੈ ਬਚ ਕਹੇ ਤਾਂਕੀ ਪੜ ਗਈ ਲਾਜ ।
ਪ੍ਰਾਣ ਉਣਹਤਰਨ ਮੈਂ ਤਜੈ ਹੀਣ ਹੋਇ ਮਤਵਾਜ ।੩੯।
dôhrâ : ân chit bâbai bach kahç tânkî pard gâi lâj.
parân unhatran main tajai hîn hôi matvâj.39.

ਚੌਪਈ : ਤਬ ਸਿੱਖਨ ਨੇ ਬੰਦੇ ਕੋ ਪੂਛਾ । ਬਾਬੇ ਬਚਨ ਕੌਣ ਕੀਯੋ ਉਛਾ ।
ਕਹੀ ਬੰਦੇ ਮਧ ਗੁਰ ਗ੍ਰੰਥ ਬਾਣੀ । ਸੌੜਨ ਮੈਂ ਮਤ ਹੀਣ ਬਖਾਣੀ ।੪੦।
chaupâi : tab sikkhan nç bandç kô pûchhâ. bâbç bachan kaun kîyô ûchhâ.
kahî bandai madh gur granth bâni. sattarn main mat hîn bakhâni.40.

He snubbed them for goading him to go back from his promise,
For such a petty thing as human life and this material world.
Although they had themselves forbidden him to fly away,
Now they wished him to turn back from his pledge. (32)

Dohra : (These five) a saint, a sati¹ and a brave warrior,
Together with a learned scholar and an elephant's ivory teeth,
Never do they turn back from their stated positions,
For ages and ages till the ends of eternity. (33)

Having taken a solemn pledge (at king Janmeja's² Yajna),
Even the snakes had volunteered to slither into the boiling couldren.
How could he (Banda Singh) claim himself to be a great personage,
If he now turned back from his pledge (by flying away). (34)

Chaupai : For keeping his word, the king Balraja³ had to forgo his life as well,
And (the Lord of the world) had to become a security guard at Balraja's court.
(Similarly) king Harish Chander⁴, having made a promise (to Vishwa Mittar),
Had to sell himself as a slave at the house of a sweeper. (35)

The Pandavas⁵ had to stake their wife after making a pledge,
And had to live in exile (for fourteen years) to keep their pledge.
Great men put their lives at stake for keeping their word,
And voluntarily accept pain for fulfilling their promise. (36)

Women burn themselves on their (husband's) funeral pyre,
And never hesitate to embrace death to fulfil their oath.
An enlisted official (soldier) sacrifices his life for his oath of allegiance),
And dies fighting on the battlefield for fulfilling his terms of service. (37)

An (Indian) daughter leaves for her in-laws house on her father's word,
And preserves her family's dignity (at all costs).
Guru Teg Bahadur⁶, after having made a solemn promise,
Sacrificed his life at Delhi to keep his words with the pleading Brahmins. (38)

Dohra : Since Baba Nanak had pronounced his well thought philosophy,
It has become mandatory to keep the sanctity of his words.
He himself had shed his mortal frame at the age of sixty-nine,
Lest he should become senile and incapacitated. (39)

Chaupai : Thereupon, the Singhs enquired from Banda Singh (about those words),
As to what were those injunctions pronounced by Baba Nanak.
Banda Singh referred to Guru Nanak's words⁷ recorded in Guru Granth Sahib,
Which implied that every man turned senile at the age of seventy. (40)

ਜੋ ਸੱਤ੍ਰਨ ਮੈਂ ਹਮ ਜੀਵਤ ਰਹੈਂ । ਤੋਂ ਮਤਿ ਹੀਣ ਹਮ ਨਿਜ ਬਚ ਕਰੈਂ ।
ਵਹੀ ਬਚਨ ਮੁੜ ਲਾਗੈ ਮੋਹਿ । ਤੋਂ ਸ਼ਰਮਿੰਦਗੀ ਹਮ ਕੋ ਹੋਹਿ ।੪੧।
jau sattarn main ham jîvat rahain. tau mati hîn ham nij bach kahain.
vahî bachan murd lâgai môhi. tau sharmindgî ham kô hõhi.41.

ਇਸੀ ਉਲਾਮਯੋਂ ਨਿਜ ਤਜੈਂ ਪਰਾਣ । ਸਤਿਗੁਰ ਬਚਨ ਨਿਜ ਕੀਏ ਪ੍ਰਮਾਣ ।
ਜੋ ਵੈ ਬਚਨ ਨ ਨਿਜ ਸਚ ਠਾਣਤ । ਗ੍ਰੰਥ ਵਾਕ ਉਨ ਝੂਠ ਪਛਾਣਤ ।੪੨।
isî ulâmyôn nij tajain parâna. satigur bachan nij kîç parmân.
jô vai bachan na nij sach thânta. granth vâk un jhûth pachhânat.42.

ਹਮ ਨੈ ਤੁਮ ਸੋ ਬੰਧਯੋ ਕਰਾਰ । ਲੋਕਨ ਕੈ ਮਧ ਉਚ ਪ੍ਰਕਾਰ ।
ਜੋ ਅਬ ਮੈਂ ਬਚ ਜਾਉਂਗੂ ਹਾਰ । ਕਿਮ ਢੇਈ ਉਸ ਮਿਲੈ ਦੁਬਾਰ ।੪੩।
ham nai tum sô bandhyô karâra. lôkan kai madh ûch pukâr.
jau ab main bach jâûngû hâra. kim dhôî us milai darbâr.43.

੬੬. ਪ੍ਰਸੰਗ ਕਾਲੀ ਕੇ ਭੱਛ ਕਾ ਲਿਖਯਤੇ
(... 'ਤੋਂ ਕਾਲੀ ਕੋ ਪੁਜੁ ਅਹਾਰ')
66. parsang kâlî kç bhachchh kâ likhyatç
(... 'tau kâlî kô pujû ahâr')

ਚੌਪਈ : ਔਰ ਕਹੀ ਇਕ ਬੰਦੇ ਬਾਤ । ਸਵਾ ਲੱਖ ਕਰਨੋ ਥੋ ਘਾਤ ।
ਸੋ ਪੂਰੇ ਹਮ ਤੇ ਨਹਿੰ ਭਯੋ । ਬਾਕੀ ਦੇਣੋ ਬਹੁ ਹਮ ਰਹਯੋ ।੧।
chaupaî : aur kahî ik bandç bâta. savâ lakkh karnô thô ghât.
sô pûrô ham tç nahin bhayô. bâkî dçnô bahu ham rahyô.1.

ਜਿਮ ਸਵਾ ਕੋਟ ਕਹਯੋ ਸਤਿਗੁਰ ਦੇਣਾ । ਸੋਊ ਉਧਾਰ ਰਹਯੋ ਪੰਥ ਪੈ ਦੇਣਾ ।
ਇਤਨੇ ਮਰੇ ਜੁ ਸ਼ਸਤ੍ਰਨ ਨਾਰ । ਤੋਂ ਕਾਲੀ ਕੋ ਪੁਜੁ ਅਹਾਰ ।੨।
jim savâ kôt kahyô satigur dçnâ. sôû udhâr rahyô panth pai dçnâ.
itnç març ju shastarn nâra. tau kâlî kô pujû ahâr.2.

ਪੰਝੀ ਲਖ ਥੋ ਪਿਥੋਰੇ ਮੁਵਾਏ । ਕਾਲੀ ਰੱਜੀ ਨ ਵਹਿ ਲਯੋ ਖਾਏ ।
ਦੀਨ ਖਾਤੁ ਥੀ ਮੁਹੰਮਦ ਜਗਾਈ । ਆਲ ਉਲਾਦ ਉਸੈ ਭੀ ਖਾਈ ।੩।
pañjhi lakh thô pithôrç marvâç. kâlî rajjî na vahi layô khâç.
dîn khâtâr thî muhmmad jagâî. âl ulâd usai bhî khâî.3.

ਜੋਊ ਜਗਾਵੈ ਰਜਾਵੈ ਨਾਂਹਿ । ਵਹਿ ਭੀ ਉਸਕੋ ਛੋਡੈ ਨਾਂਹਿ ।
ਜੋਊ ਜਗਾਵੈ ਰਜਾਵੈ ਭੀ ਓਹੀ । ਅੰਸ ਬੰਸ ਉਸ ਸੁਖ ਰਹਿੰ ਦੋਈ ।੪।
jôû jagâvai rajâvai nânhi. vahi bhî uskô chhôdai nâhin.
jôû jagâvai rajâvai bhî ôhî. ans bans us sukh rahin dôî.4.

ਦੋਹਰਾ : ਸਤਿਜੁਗ ਮੈ ਦੇਵਨ ਜਗੀ ਪ੍ਰਸੰਨ ਕਰ ਪੇਖੀ ਤੋਇ ।
ਤੋਤੇ ਰਜਾਈ ਰਾਮ ਜੀ ਸਣ ਪਰਵਾਰੀ ਸੋਇ ।੫।

So in case Banda Singh remained alive upto the age of seventy,
He would also be counted among the senile and the demented.
Then he would feel ashamed to be included in that category,
In case he got stigmatised by Baba Nanak's injunction. (41)

He would shed his mortal frame to escape that stigma,
In order to prove the validity of Baba Nanak's words.
If the truth of Baba Nanak's words got violated,
Then it would be presumed that the Guru's word in Gurbani, were not true. (42)

He (Banda Singh) had made a promise to die along with them,
And had made a public declaration loud and clear.
If he now turned back from his solemn pledge,
How would he redeem himself in the Divine Court? (43)

Episode 66

Episode About the (Goddess) Kali's¹ (sacrificial) Offering (The (Goddess) Kali must be propitiated)

Chaupai: Then Banda Singh made another revelation,
That he had intended to slaughter one lakh and a quarter lives.
Since he could not meet the intended target,
The balance of those sacrificed offerings needed to be cleared. (1)

As the Guru² had intended to offer one crore and a quarter sacrifices,
The Khalsa Panth had to clear that backlog of sacrificial deaths.
The Goddess Kali would only be satiated and propitiated,
After the promised number of (Singhs) were slaughtered in war. (2)

The Goddess Kali failing to be propitiated had destroyed,
Prithvi Raj Chauhan even though he had sacrificed twenty five lac soldiers.
The goddess Kali was invoked by Prophet Mohammed for initiating his religion,
But she devoured prophet's progeny as well (for deficient propitiation). (3)

Anyone who invokes her without propitiating her fully,
Fails to escape her wrath (after partial propitiation).
(But) One who invokes her and satiates her sacrificial craving,
She bestows prosperity on him as well as on his progeny. (4)

Dohra : The Gods had invoked and appeased her in Satyuga³,
Whereupon they had happily witnessed her blessings.

dôhrâ : satijug mai dçvan jagî parsann kar pçkhî tõi.
tarçtç rajâi râm jî san parvârî sõi.5.

ਦੁਆਪਰ ਜਗਾਇ ਸੁ ਪਾਂਡਵਨ ਕਾਲੀ ਕਰਾਯੋ ਅਹਾਰ ।
ਦੀਨੋ ਓਨ ਰਜਾਇ ਸਭ ਜੋ ਕਾਲੀ ਪਰਵਾਰ ।੬।
davâpar jagâi su pândvan kâlî karâyô ahâr.
dîno òn rajâi sabh jô kâlî parvâr.6.

ਕਾਲੀ ਜਗਾਈ ਨਹਿੰ ਭਲੀ ਬਿਨ ਜਗੇ ਸਰੈ ਨਹਿੰ ਕਾਜ ।
ਕਾਲੀ ਰਜਾਵੈ ਜੋ ਕੋਊ ਹੋਇ ਚੱਕ੍ਰਵਰਤ ਤਿਸ ਰਾਜ ।੭।
kâlî jagâi nahin bhalî bin jagç sarai nahin kâj.
kâlî rajâvai jô kôû hôî chakkrvarat tis râj.7.

ਚੌਪਈ : ਕਲਜੁਗ ਮੈਂ ਜਿਨ ਕਿਨ ਜਗਵਾਈ । ਰਜੀ ਨ ਕਿਸ ਤੇ ਉਨ ਪੈ ਪਈ ਆਈ ।
ਮੈਂ ਧਾਰਯੋ ਚਿਤ ਸਿੰਘਨ ਖੁਵਾਊ । ਸੋ ਟਰੀ ਉਨੈਂ ਤੈ ਪਰੀ ਹਮ ਆਊ ।੮।

chaupaî : kaljug main jin kin jagvâi. rajî na kis tç un pai paî âi.
main dhâryô chit singhan khuvâûn. sô tarî unain tai parî ham âû.8.

ਦੋਹਰਾ : ਤਬ ਬੰਦੈ ਸਿਖਨ ਕਹਯੋ ਇਤਨੈ ਕੰਮ ਕਰ ਜਾਹੁ ।
ਬਾਕੀ ਸਵਾ ਜੁ ਲਾਖ ਕੀ ਸਿਰ ਉਤਨੇ ਚੜਵਾਹੁ ।੯।

dôhrâ : tab bandai sikhnan kahyô itnai kamm kar jâhu.
bâkî savâ ju lâkh kî sir utnç chardvâhu.9.

ਚੌਪਈ : ਉਨ ਸਿੱਖਨ ਇਮ ਹੀ ਮੰਨ ਲਈ । ਉਠ ਘੋੜਾ ਸਿਰ ਮਾਰਹਿ ਦਈ ।
ਬਾਕੀ ਕੁੱਤੇ ਬਿਲੇ ਕਟਾਏ । ਮੁਰਦੇ ਖਾਣ ਨੂੰ ਜੋ ਥੇ ਆਏ ।੧੦।

chaupaî : un sikkhan im hî mann laî. ûth ghôrdâ sir mârhi daî.
bâkî kuttç bilç katâç. murdç khân nûn jau thç âç.10.

ਤੋਂ ਭੀ ਮਰੇ ਊਹਾਂ ਕਿਛੁ ਬੋੜੇ । ਪੁਜੇ ਨਹੀਂ ਉਨ ਲੇਖੇ ਜੋੜੇ ।
ਤੋਂ ਬੰਦੇ ਉਨ ਦੀਨੋ ਆਖ । ਮਾਰੋ ਮਖੀਆਂ ਹੋਹਿੰ ਸਵਾ ਲਾਖ ।੧੧।
tau bhî març ûhân kichhu thôrdç. pujç nahîn un lçkhç jôrdç.
tau bandç un dîno âkha. mâro makhîân hôhin savâ lâkh.11.

ਤਬ ਕਈ ਲੋਕਨ ਯੋਂ ਮਨ ਆਈ । ਬੰਦਾ ਦਿਵਾਨੋ ਅਬ ਭਯੋ ਭਾਈ ।
ਕਈਅਨ ਕਰੀ ਜੁ ਬੰਦੇ ਕਹੀ । ਸੁਨਤ ਅਚੰਭੋ ਨਠ ਗਏ ਕਈ ।੧੨।
tab kaî lôkan yaun man âi. bandâ divânô ab bhayô bhâi.
kaîan karî ju bandç kahî. sunat achmbhô nath gaç kaî.12.

ਸਿੱਖ ਸਿਦਕੀ ਜੋ ਪ੍ਰਣ ਕੇ ਪੂਰੇ । ਸੋ ਆਖੈਂ ਹਮ ਮਰੈਂ ਹਜੂਰੇ ।
ਕਰ ਕੇ ਗੁਰੁ ਅਬ ਕਿਆ ਛਡ ਜਾਹਿੰ । ਕਈਅਨ ਨਠਤ ਨ ਪੁੱਛੀ ਸਲਾਹਿ ।੧੩।
sikkh sidkî jô parn kç pûrç. sô âkhain ham marain hajûrç.
kar kç gurû ab kiâ chhad jâhin. kaîan nathat na puchchhî salâhi.13.

Lord Rama⁴ had satiated and appeased her in Treta Yuga,
Who, along with his whole dynasty, received her blessings. (5)

The Pandavas⁵ invoked the Goddess in the age of Duapar,
And offered the sacrificial (blood) to her heart's content.
They had satiated and appeased not only the goddess,
But her whole progeny as well (with the blood of their brethren). (6)

Neither is it advisable to invoke Goddess Kali's blessings,
Nor can her invocation be dispensed with for solving one's problems.
Whosoever succeeds in satiating and appeasing the goddess,
Ends up becoming an all powerful and mighty sovereign. (7)

Chaupai: Since no body could invoke and satiate her in Kaliyuga,
She devoured them since they failed to satiate her.
I (Banda Singh) had intended to propitiate her through sacrifices of Singhs,
But sparing the Singhs she had recoiled upon him instead. (8)

Dohra : Then Banda Singh instructed the (pleading) Singhs,
That they should accomplish his (unfinished task).
They must offer as many sacrifices of (living) heads,
As remained in balance to square up the one lakh and a quarter figure. (9)

Chaupai : The Singhs, following the instructions of Banda Singh,
Slaughtered all the horses and camels to meet that target.
For the rest, they slaughtered all the dogs and cats,
Which had gathered there to feed on the carcasses. (10)

Even then these sacrificial deaths fell short of the targetted figure,
When the head count was taken for the promised figure.
Then Banda Singh instructed the Singhs for more sacrifices,
By killing houseflies to complete the figure of one lakh and a quarter. (11)

(After such ridiculous instructions), manypeople started feeling,
As if Banda Singh lost his balance and had gone mad.
While some followed Banda Singh's instruction in all sincerity,
Others deserted his company feeling astonished at his wits. (12)

The Singhs, who were devout, faithful and true to their salt,
They declared to sacrifice their lives along with their leader.
While some felt no justification in deserting their leader,
Others deserted post haste without seeking anybody's advice. (13)

ਗੁਰਦਾਸਪੁਰੈ ਮਧ ਜਿਮੈ ਬਿਹਾਨੀ (gurdâspurâi madh jimai bihânî)

ਦੋਹਰਾ : ਸਿਖ ਜੋ ਸਿਦਕੀ ਥੇ ਰਹੇ ਤਿਨ ਚਿਤ ਜੋਂ ਲਈ ਧਾਰ ।
ਔਰ ਬਾਤ ਅਬ ਨਹਿੰ ਭਲੀ ਭਲੀ ਮੌਤ ਇਸ ਨਾਰ ।੧੪।

dôhrâ : sikh jô sidkî thç rahç tin chit yaun laî dhâr.
aur bât ab nahin bhalî bhalî maut is nâr.14.

ਭੁੱਖਨ ਕੇ ਤਨ ਸੁਕ ਗਏ ਰਹੇ ਸੁ ਸਸਕਤ ਪ੍ਰਾਣ ।
ਲਖੀ ਨ ਹਿੰਮਤ ਸਿਖਨ ਮੇਂ ਤੁਰਕ ਢੁਕੇ ਢਿਗ ਆਣ ।੧੫।
bhukkhan kç tan suk gâç rahç su saskat parân.
lakhî na himmat sikhân mçn turak dhukç dhig ân.15.

ਚੌਪਈ : ਤੋਂ ਢਿਗ ਢੁਕ ਉਨ ਪਾਯੋ ਘੇਰੇ । ਨੀਹਲ ਕੰਧ ਢੁਕ ਬਹੇ ਚੁਫੇਰੇ ।
ਸੁ ਸੁਨੀਓਂ ਅਬ ਭੂਖ ਕਹਾਨੀ । ਗੁਰਦਾਸਪੁਰੈ ਮਧ ਜਿਮੈਂ ਬਿਹਾਨੀ ।੧੬।

chaupaî : tau dhig dhuk un pâyô ghçrô. nîhal kandh dhuk bahç chuphçrô.
su sunîôn ab bhûkh kahânî. gurdâspurâi madh jimain bihânî.16.

ਇਕ ਟੁਕੜੇ ਕੋਈ ਬਾਹਰੋਂ ਗੇਰੈ । ਤਿਸਕੋ ਚਿਮਰੈਂ ਚਾਰ ਚੁਫੇਰੇ ।
ਜੂਠ ਸੂਚ ਕੋਊ ਪੁਛੈ ਨ ਬਾਤ । ਨੀਚੋਂ ਖੋਸ ਉਚ ਲੈ ਖਾਤ ।੧੭।
ik tukrdô kôî bâhrôn gçrai. tiskau chimrain châr chuphçrç.
jûth sûch kôû puchhai na bâta. nîchaun khôs uch lai khât.17.

ਤੁਬੂਜ ਖੁਬੂਜ ਕੇ ਖੋਪਰ ਬਗਾਹੈਂ । ਇਕ ਇਕ ਪਰ ਗਿਰ ਦਸ ਦਸ ਪਾਹੈਂ ।
ਜੋ ਕੋਊ ਨੀਚਯੋਂ ਟੁਕੜਾ ਦਿਖਾਵੈ । ਕੰਧੋਂ ਡਿਗ ਡਿਗ ਉਸ ਵਲ ਪਾਵੈਂ ।੧੮।
tarbûj kharbûj kô khôpar bagâhain. ik ik par gir das das pâhain.
jô kôû nîchyôn tukrdâ dikhâvai. kandhôn dig dig us val pâvain.18.

ਰੋਟੀ ਸੋ ਉਨ ਚੰਦ ਦਿਸ ਪਾਵੈ । ਹੱਥ ਉਠਾਵੈਂ ਹੱਥ ਨਹਿੰ ਆਵੈ ।
ਜੇਤੀ ਬਾਤ ਉਹਾਂ ਭੁਖ ਕੀ ਭਈ । ਸੋ ਸਭ ਹਮ ਤੇ ਲਿਖੀ ਨ ਗਈ ।੧੯।
rôfî sô un chand dis pâvai. hatth uthâvain hatth nahin âvai.
jçfî bât ûhân bhukh kî bhaî. sô sabh ham tç likhî na gâî.19.

ਦੋਹਰਾ : ਸੋ ਭੀ ਬੰਦੇ ਤੇ ਸੰਗੈਂ ਅੰਦਰ ਦੇਹਿੰ ਨ ਪੈਰ ।
ਮਤ ਕਤ ਕਰੈ ਸੁ ਛਲ ਕੋਊ ਹੁਇ ਜਾਇ ਬਿੱਲੀਓਂ ਸ਼ੇਰ ।੨੦।

dôhrâ : sô bhî bandai tç sangain andar dçhin na pair.
at kat karai su chhal kôû hui jâi billîôn shçr.20.

ਚੌਪਈ : ਤੋਂ ਭੀ ਬੰਦੇ ਨਿਕਟ ਨ ਆਵੈਂ । ਜਨ ਉਨ ਭੂਖੋਂ ਬੰਦੇ ਹੀ ਖਾਵੈ ।
ਬੰਦੇ ਤੇ ਜੋਂ ਡਰੈਂ ਤੁਰਕਾਨ । ਮਾਰਯੋ ਸ਼ੇਰ ਮਤ ਲੈ ਉਠੇ ਪ੍ਰਾਨ ।੨੧।

chaupaî : tau bhî bandç nikat na âvain. jan un bhûkhô bandô hî khâvai.
bandç tç yaun darain turkâna. mâryô shçr mat lai uthç parân.21.

ਬੰਦੇ ਤੇ ਇਤਿ ਬਿਧਿ ਵੈ ਡਰੈਂ । ਮਤ ਕਤ ਔਰ ਬੰਦਈ ਆ ਪਰੈਂ ।
ਕਈ ਕਹੈਂ ਕੁੰਡ ਬੰਦੈ ਬਣਾਈ । ਸ੍ਰਪਨ ਜਿਮ ਆਪ ਮਰੈਂ ਸਿੰਘ ਆਈ ।੨੨।

(As It Prevailed at Gurdaspur)

Dohra : The most devout and faithful Singhs who chose to stay inside the fort,
They had made a firm resolve (to sacrifice their lives).
Since they considered every other option as undesirable,
They preferred to embrace death than dishonour. (14)

Since hunger had reduced them to bare skeletons,
They were gasping for breath (for want of food and water).
While the Singhs were completely drained of energy and drive,
The Mughals had almost entered their fortress. (15)

Chaupai : After approaching quite near the Mughals laid a siege,
And took positions behind the fort walls from all sides.
(Dear readers) listen further to this tale of woeful deprivation,
As it came to prevail inside this fort of Gurdas (Nangal). (16)

The moment somebody threw a morsel of bread from outside,
The famished Singhs pounced upon it from every direction.
Deprivation had effaced all distinctions between fair and foul means,
As even the seniors snatched that morsel from their juniors to feed themselves. (17)

Even if somebody threw the peelings from melons and honeydew inside,
Tens of famished Singhs pounced upon that single peeling.
If some body dangled a piece of bread from the floor,
The starved Singhs would risk a fall from the roof to snatch it. (18)

Food looked as rare as moon's first appearance in the waxing phase,
Which disappears the moment one points one's finger towards it.
Deprivation had driven the Singhs to such a miserable plight,
That my pen (the poet's) fails to give expression to their misery. (19)

Dohra : So scared were the Mughal soldiers of Banda Singh,
That they did not dare to step into his room.
Lest he should still play a trick upon them,
And from a scared cat might turn into a lion. (20)

Chaupai : They dared not go near Banda Singh, even though battered,
As if the famished Banda would devour them.
The Mughals were so much in dread of Banda Singh,
As if a dead lion would get up to strangulate them. (21)

Such phantoms of fear of Banda Singh gripped the Mughals,
As if more of Bandhayee Singhs would pounce upon them from nowhere.

bandç tç iti bidhi vai darain. mat kat aur bandî â parain.
kaî kahain kund bandai banâî. sarpan jim âp marain singh âî.22.

ਜੇ ਕੋ ਬੰਦੇ ਪੈ ਖਰਚ ਪੁਚਾਵੈ । ਫਿਰ ਬੰਦੇ ਨਹਿੰ ਹਮ ਹਥ ਆਵੈ ।
ਜੈਸੇ ਪਿਆਸੇ ਮੁਖ ਪਰੇ ਪਾਨੀ । ਪਯਾਸ ਮਿਟੈ ਹੋਵੈ ਸਵਧਾਨੀ ।੨੩ ।
jç kô bandç pai kharach puchâvai. phir bandô nahin ham hath âvai.
jaisô piâsç mukh parç pânî. payâs mitai hôvai savdhânî.23.

ਦੋਹਰਾ : ਜੈਸੇ ਡਡ ਹੁਇ ਪਰਯੋ ਜੇਠ ਘਾਮ ਮੁਰਝਾਇ ।
ਬਰਖਾ ਪਰਤੇ ਸਾਰ ਹੀ ਹੋਵਤ ਸਭ ਜੀਵਾਹਿ ।੨੪ ।
dôhrâ : jaisç dad hui paryô jçth ghâm murjhâî.
barkhâ partç sâr hî hôvat sabh jîvâhi.24.

ਤੁਰਕ ਦਲੀਲਾਂ ਬਹੁ ਕਰੈਂ ਕਰ ਕਰ ਯੋ ਸੰਕਾਹਿੰ ।
ਮਤ ਕਤ ਖਾਲਸੇ ਆ ਰਲੈ ਆਕੀ ਹੁਇ ਗੜ੍ਹ ਮਾਂਹਿ ।੨੫ ।
turak dalîlân bahu karain kar kar yau sankâhin.
mat kat khâlsô â ralai âkî hui gardah mânhi.25.

ਚੌਪਈ : ਅਬ ਇਨ ਕੇ ਕਿਮ ਥੋੜੇ ਕਰੇ । ਮਾਰ ਕੂਟ ਕਰ ਬਾਹਰ ਨਿਕਰੇ ।
ਥੋੜੇ ਕਰ ਬੰਦੇ ਫੜ ਲਯੋ । ਤੋ ਦਿੱਲੀ ਫੜ ਭੇਜਹਿ ਦਯੋ ।੨੬ ।
chaupaî : ab in kô kim thôrdç karô. mâr kût kar bâhar nikarô.
thôrdç kar bandç phard layô. tau dillî phard bhçjhi dayô.26.

ਯੋ ਤੁਰਕਨ ਮਿਲ ਗਲ ਠਹਿਰਾਈ । ਏਕ ਓਰ ਦਯੋ ਰਾਹ ਕਢਾਈ ।
ਇਮ ਕਹਿ ਤੁਰਕ ਦਿਵਾਯੋ ਹੋਕੇ । ਰਸਤੋ ਲਿਹੋ ਔ ਨਿਕਲ ਜਾਹੁ ਲੋਕੇ ।੨੭ ।
yau turkan mil gal thahirâî. çk ôr dayô râh kadhâî.
im kahi turak divâyô hôkô. rastô lihau au nikal jâhu lôkô.27.

ਛਡ ਛਡ ਸਸਤਰ ਲਾਗੇ ਜਾਣ । ਭੁਖ ਕੀਏ ਥੇ ਲੋਕ ਹਰਾਣ ।
ਸਿਖ ਸਿਦਕੀ ਕਛੁ ਥੋੜੇ ਰਹੇ । ਛਡ ਹਥਿਆਰ ਸੋਊ ਪੈ ਰਹੇ ।੨੮ ।
chhad chhad shastar lâgç jâna. bhukh kîç thç lôk harân.
sikh sidkî kachhu thôrdç rahç. chhad hathiâr sôû pai rahç.28.

ਜੇ ਕੋਊ ਉਨ ਛੇੜਯੋ ਚਹੈ । ਇਕ ਕੀ ਜਗਾ ਅਗਯੋਂ ਦਸ ਕਰੈਂ ।
ਮਝੈਲ ਅੜਬਾਈ ਛੋੜੈਂ ਨਾਂਹਿ । ਲੜਨ ਮਰਨ ਤੇ ਨਹਿ ਸੰਕਾਹਿੰ ।੨੯ ।
jô kôû un chhçrdyô chahai. ik kî jagâ agyôn das kahain.
majhail ardbâî chhôdâin nânhi. lardan maran tç nahi sankâhin.29.

ਦੋਹਰਾ : ਰੱਸੀ ਜਲੀ ਨ ਵਟ ਜਲਯੋ ਬਲ ਗਯੋ ਨ ਗਯੋ ਗੁਮਾਨ ।
ਸਸਤਰ ਛੁਟੇ ਨ ਬਲ ਛੁਟਯੋ ਐਸ ਮਝੈਲ ਜੁਆਨ ।੩੦ ।
dôhrâ : rassî jalî na vat jalyô bal gayô na gayô gumân.
shastar chhutç na bal chhutyô ais majhail juân.30.

Some opined that Banda Singh had prepared a boiling cauldron⁶,
In which Singhs would voluntarily sacrifice like the snakes. (22)

Some apprehended that somebody might provide him with rations,
After which Banda Singh would never fall into their hands.
As a person, dying of thirst, chanced to get water,
Became alert and energetic the moment his thirst was slaked. (23)

Dohra : Like frogs which wither and shrink in size,
In the extreme heat of month of June.
But get revived and rejuvenated,
The moment the monsoon rain sets in. (24)

The Mughals too entered into a variety of deliberations and confabulations,
As they had several kinds of apprehensions about Banda Singh.
They feared that other (Tat) Khalsa forces might join in a rally,
And turn hostile and defiant even from inside the fort. (25)

Chaupai : The Mughals then resolved to reduce their numerical strength,
By ousting them after subjecting them to severe beatings.
They planned to capture Banda Singh after reducing their numerical strength,
And despatch him to Delhi alive after capturing him. (26)

The Mughals, after resolving unanimously about this strategy,
Opened one flank in order to facilitate their escape.
Thereafter they made a public pronouncement there,
That they were free to escape through that passage. (27)

Some people started fleeing leaving behind their weapons,
As they had been devastated by extreme pangs of hunger.
Only a small number of devout and faithful Singhs were left behind,
Who kept lying flat leaving aside their weapons. (28)

If somebody ventured to poke fun at them.
They still retaliated angrily with tenfold intensity.
The Majhail Singhs neither lowered the pitch of their defiance,
Nor were they scared to get killed in war and fight. (29)

Dohra : As a burnt out rope did not shed its coiled shape,
The Majhail Singhs did not shed their arrogance despite exhaustion.
Their morale remained intact despite loss of energy to wield their weapons,
Such was the mettle and fabric of these Majhail Singhs. (30)

ਲਰਨੇ ਤੇ ਵੈ ਕਯਾ ਡਰੈਂ ਰਹੇ ਸਾਸ ਉਨ ਢੁਕ ।
ਇਮ ਭੀ ਉਨਕੋ ਨਹਿ ਛੁਡੈਂ ਯਾ ਮੈਂ ਥੋ ਨਹਿੰ ਲੁਕ ।੩੧।
larnç tç vai kayâ darain rahç sâs un dhûk.
im bhî unkô nahi chhadain yâ main thô nahin lûk.31.

ਚੌਪਈ : ਉਨਕੀ ਸੂਰਤ ਤੇ ਡਰ ਲਾਗੇ । ਜਨ ਕਰ ਗੋਰੋਂ ਨਿੱਕਲ ਭਾਜੇ ।
ਉਪਰ ਹਡ ਨਹਿੰ ਦੀਸੈ ਮਾਸ । ਜਨ ਏ ਮੁਏ ਭਰਤ ਹੈ ਸਾਸ ।੩੨।
chaupaî : unkî sûrat tç dar lâgç. jan kar gôrôn nikkal bhâjç.
upar had nahin dîsai mâsa. jan ç muç bharat hai sâs.32.

ਬਿਨ ਸਾਸਨ ਜਨ ਮੁਰਦੇ ਤੋਰੇ । ਭਾਨਮਤੇ ਜਨ ਜਾਦੂ ਜੋਰੇ ।
ਤਨ ਕੀ ਹੱਡੀ ਸਬ ਦਿਸ ਪਾਹਿੰ । ਫੂਕ ਮਾਰੀ ਤੇ ਜਨ ਉਡ ਜਾਹਿੰ ।੩੩।
bin sâsan janu murdç tôrç. bhânmatç jan jâdû jôrç.
tan kî haddî sab dis pâhin. phûk mârî tç janu ud jâhin.33.

ਜਨ ਕਰ ਕਾਗਜ ਗੁਡੀ ਬਨਾਈ । ਸਾਥ ਪਵਨ ਕੇ ਉਡ ਉਡ ਆਈ ।
ਕਈ ਕਹੈਂ ਉਨ ਮੈਂ ਨਹਿੰ ਸਾਸ । ਹਮ ਦੇਖ ਆਯੋ ਉਨ ਜਾ ਕਰ ਪਾਸ ।੩੪।
jan kar kâgaj gudî banâî. sâth pavan kç ud ud âî.
kaî kahain un main nahin sâsa. ham dçkh âyô un jâ kar pâs.34.

ਐਸੀ ਦਸ਼ਾ ਉਨੈਂ ਪੈ ਆਈ । ਮਰਨੋਂ ਪਰੇ ਜੀਵਤ ਗਤ ਪਾਈ ।
ਔਰ ਲਿਖਤ ਕਿਛ ਬਨੈ ਨ ਬਾਤ । ਹਿਯ ਤੜਫੈ ਸੁਨ ਚਿਤ ਕੰਪਾਤ ।੩੫।
aisî dashâ unhain pai âî. marnôn parç jîvat gat pâî.
aur likhat kichh banai na bâta. hiy tardphai sun chit kampât.35.

ਬੰਦੇ ਕੀ ਗਤ ਹਮ ਨਹਿੰ ਜਾਨੀ । ਕਬ ਖਾਇ ਅਨਾਜ ਕਬ ਪੀਐ ਪਾਨੀ ।
ਜੋ ਕੋਊ ਪੁਛੈ ਕਹਿ ਬੁਤ ਮੈਂ ਰਾਖਾ । ਦੇਖਤ ਲੋਕ ਨ ਉਨ ਕੁਛ ਚਾਖਾ ।੩੬।
bandç kî gat ham nahin jânî. kab khâi anâj kab pîai pâni.
jô kôû puchhai kahi bart main râkhâ. dçkhat lôk na un kuchh châkhâ.36.

ਕੋਈ ਕਹੈ ਉਸ ਦੇ ਜਾਹਿੰ ਬੀਰ । ਕੋਊ ਕਹੈ ਉਸ ਤਪੀਓ ਸਰੀਰ ।
ਕੋਊ ਕਹੈ ਉਸ ਬੂਟੀ ਖਾਈ । ਜਾਂ ਤੇ ਉਸ ਭੁਖ ਗਈ ਤਜਾਈ ।੩੭।
kôî kahai us dç jânhin bîra. kôû kahai us tapîô sarîr.
kôû kahai us bûfî khâî. jân tç us bhukh gaî tajâî.37.

੬੭. ਪ੍ਰਸੰਗ ਬੰਦੇ ਕੈ ਫੜਨੇ ਕੋ ਲਿਖਯਤੇ
(... 'ਕੋਊ ਮਾਰੇ ਹਮ')

67. parsang bandç kai phardnç kô likhyatç
(... 'kôû mârô ham')

ਦੋਹਰਾ : ਤਬ ਬੰਦੇ ਸੱਦ ਸਿੱਖ ਸਭ ਐਸੇ ਕਹਯੋ ਉਚਾਰ ।
ਅਬ ਹਮ ਤੁਰਕਨ ਸਿਰ ਦੇਵੈਂ ਸੁਟ ਦੇਵੋ ਹਥਿਆਰ ।੧।

Why should they be scared of indulging in a fight,
As they had already reached the end of their tether.
Otherwise also they were not likely to be spared (by the enemy),
As it was an open secret about their imminent end. (31)

Chaupai : People were scared of their phantom figures of emaciated bodies,
As if they had tumbled out and fleeing out of their graves.
As all flesh had disappeared from their bones,
It appeared as if dead bodies were struggling to breathe. (32)

It appeared as if dead corpses were made to walk,
By sewing up these corpses by the hands of a magician.
Each bone of their emaciated skeleton was transparently visible,
And it seemed as if a single breath of air would blow them into air. (33)

They appeared to be as light as paper mache articles,
Which were likely to blow up at the first breath of air?
Some spectators remarked that Singhs were no longer alive,
As they had observed their emaciated bodies from a close range. (34)

They had become victims of such a worst catastrophe,
That they had experienced death even before their death.
The author's pen fails to give any further account of this incident,
As this gory scene sends shivers down his spine . (35)

Nobody knew the mystery behind Banda Singh's survival,
As nobody had ever noticed him taking feed or drop of water.
He told that he was fasting if anybody enquired of him,
As people had never seen him partaking anything. (36)

Some people remarked that his captive spirits (Birs) fed him,
While others believed he had mastered his bodily urges.
Still others remarked that he had taken a dose of a herb,
Which had satiated and eliminated his craving for food. (37)

Episode 67
Episode of Banda Singh's Capture
(Anybody may kill me)

Dohra : Then Banda Singh called all his Bandhayee Singh followers,
And announced his policy in this manner.

- dôhrâ : tab bandç sadd sikkh sabh aisç kahyô uchâr.
ab ham turkan sir dçvain sut dçvô hathiâr.1.
- ਚੌਪਈ : ਸੋਊ ਬਾਤ ਸਿੱਖਨ ਮੰਨ ਲਈ । ਕਿਨੈ ਨ ਅਗਯੋਂ ਗਲ ਉਲਟਈ ।
ਜਾਇ ਸਕਯੋ ਜੋ ਬੰਦੈ ਪਾਸ । ਧਰੇ ਸ਼ਸਤ੍ਰ ਜਾ ਅੱਗੇ ਤਾਸ ।੨।
- chaupaî : sôû bāt sikkhan mann laî. kinai na agyôn gal ultaî.
jâi sakyô jô bandai pâsa. dharç shastar jâ aggç tâs.2.
- ਬਡੇ ਦ੍ਰਵਾਜੇ ਸੋ ਦਏ ਖੋਲ । ਕੋਊ ਮਾਰੋ ਹਮ ਉਨ ਕਹਯੋ ਬੋਲ ।
ਕਈਅਨ ਸ਼ਸਤਰ ਉਨ ਵਲ ਫੈਕੇ । ਕਈਅਨ ਭੰਨ ਸਾੜੈ ਠੈਕੇ ।੩।
- badç darvâjç sô daç khôla. kôû mârô ham un kahyô bôl.
kaîan shastar un val phainkç. kaîan bhann sârdai thainkç.3.
- ਦੋਹਰਾ : ਤਬ ਨਿਬਾਬ ਨੇ ਸੁਨ ਲਈ ਕਹੀ ਜੁ ਬੰਦੈ ਬਾਤ ।
ਖੁਸ਼ੀ ਭਈ ਸ਼ਾਦੀ ਆਈ ਮਨ ਮੈਂ ਸੋ ਗਰਬਾਤ ।੪।
- dôhrâ : tab nibâb nç sun laî kahî ju bandai bāt.
khushî bhaî shâdî âî man main sô garbât.4.
- ਛੰਦ : ਸ਼ਸਤ੍ਰ ਸੁਟਾਏ । ਨਬਾਬ ਸੁਨ ਪਾਏ ।
ਨਿਬਾਬ ਗ੍ਰੁਬਾਯੋ । ਨਹਿੰ ਅੰਗ ਸਮਾਯੋ ।੫।
- chhanda : shastar sutâç. nabâb sun pâç.
nibâb garbâyô. nahin ang samâyô.5.
- ਤਿਨ ਲੋਕ ਸਦਾਏ । ਵਲ ਬੰਦੈ ਘਲਾਏ ।
ਬੰਦੈ ਫੜ ਲਯਾਓ । ਨਹਿੰ ਦੇਰ ਲਗਾਓ ।੬।
- tin lôk sadâç. val bandai ghalâç.
bandai phard layâô. nahin dçr lagâô.6.
- ਦੋਹਰਾ : ਫਿਰ ਨਿਬਾਬ ਸਭ ਸਦ ਕਹਯੋ ਥੇ ਜਿਤਨੇ ਫੁਜਦਾਰ ।
ਬੰਦੈ ਸ਼ਸਤਰ ਸੁਟ ਦਏ ਉਸ ਮਾਰਨ ਨਹਿੰ ਦਰਕਾਰ ।੭।
- dôhrâ : phir nibâb sabh sad kahyô thç jittnç phujdâr.
bandai shastar sut daç us mâran nahin darkâr.7.
- ਛੰਦ : ਸੋ ਸੁਨ ਕੈ ਦੋੜੇ । ਕਈ ਲੁੱਟਨ ਧੋੜੇ ।
ਉਨ ਇਮ ਸਿਖ ਜਾਤੇ । ਜਨ ਊਘੈ ਮਾਤੇ ।੮।
- chhanda : sô sun kai daurdç. kaî luttan dhaurdç.
un im sikh jâtç. jan ûnghai mâtç.8.
- ਚੌਪਈ : ਲੀਯੋ ਚੁਫੇਰਿਯੋਂ ਚੁਬਾਰੋ ਘੇਰ । ਤੋ ਭੀ ਦਿਸੇ ਉਸ ਸਸਕਤਿ ਸ਼ੇਰ ।
ਡਰ ਕਰ ਕੋਊ ਨੇਰ ਨ ਆਵੈਂ । ਭੈ ਕਰ ਮਨ ਮੈਂ ਬਹੁ ਸੰਕਾਵੈਂ ।੯।
- chaupaî : lîyô chuphçriyôn chubârô ghçra. tau bhî disç us saskati shçr.
dar kar kôû nçr na âvain. bhai kar man main bahu sankâvain.9.

Since he had decided to offer his sacrifice to the Mughals,
He asked his followers to surrender as well. (1)

Chaupai : The Singhs accepted Banda Singhs orders unanimously,
Without contradicting or objecting to his proposal.
Whichever Singh soldier had the energy to walk upto Banda Singh,
He laid down his arms in front of Banda Singh. (2)

After opening the closed doors of his own abode,
He called anyone to come in and kill him (as her pleased).
Many Singhs hurled their weapons towards the Mughals,
While many others damaged and burnt their own weapons. (3)

Dohra : The Nawab (of Lahore) got wind of the whole announcement,
Which had been made by Banda Singh regarding his surrender.
The Nawab felt delighted (at the turn of events),
And felt very proud for Banda Singh's surrender before him. (4)

Chhand : That Banda Singh had laid down arms,
The Nawab heard the news of surrender.
He felt so proud (of his victory),
That he could not contain his happiness. (5)

He called his band of people (soldiers),
And despatched them towards Banda Singh.
He ordered his soldiers to capture Banda Ssingh,
Without wasting any time unnecessarily. (6)

Dohra : Thereafter, the Nawab called all of those,
Who were the commanders of his forces.
Since Banda Singh had laid down arms unconditionally,
It did not behove them to behead Banda Singh. (7)

Chhand : After hearing this news of the surrender,
Many Mughal soldiers rushed to plunder.
They saw the (half-dead) Singhs lying prostrate,
As if they were drowsing and half-asleep. (8)

Chaupai : Even after surrounding Banda Singh's first floor abode,
They found Banda Singh as if a lion was still gasping for breath.
Being so scared, nobody dared to go near Banda Singh,
And felt very reluctant because of their fear of him. (9)

- ਦੋਹਰਾ : ਦੁੱਕ ਚੁਬਾਰੇ ਢਿਗ ਖੜੇ ਅੰਦਰ ਬੜਨੋ ਸੰਕਾਹਿੰ ।
ਚੁਪ ਕੀਤੇ ਬੰਦੇ ਦੇਖ ਕੈ ਤੋ ਜਾਇ ਫੜੀ ਤਿਹ ਬਾਂਹਿ ।੧੦।
- dôhrâ : dhukk chubârç dhig khardç andar bardnô sankâhin.
chup kîto bandô dçkh kai tau jâi phardî tih bânhi.10.
- ਚੌਪਈ : ਫੜ ਬੰਦੇ ਕੇ ਬਾਹਰ ਲਯਾਏ । ਲੋਹ ਪਿੰਜਰੇ ਤਬ ਲਯੋ ਪਾਏ ।
ਔਰ ਸੰਗਲ ਥਾਇ ਚਾਰ ਅੜਾਏ । ਪਗ ਬੇੜ ਗਲ ਤਬਕ ਘੜਾਏ ।੧੧।
- chaupaî : phard bandç kô bâhar layâç. lôh pinjrç tab layô pâç.
aur sangal thâi châr ardâç. pag bçrd gal tabak ghatâç.11.
- ਹੱਥ ਹਥੜੀ ਲੱਕ ਜੰਜੀਰ । ਬੰਦਾ ਬੰਧਯੋ ਇਤ ਤਤਬੀਰ ।
ਦੋਇ ਤਰਫ ਦੁਇ ਮੁਗਲ ਬਹਾਏ । ਨਾਲ ਉਸੈ ਕੈ ਉਇ ਨਰੜਾਇ ।੧੨।
- hatth hathaurdî lakk janjîr. bandâ bandhyô it tatbîr.
dôi taraf dui mugal bahâç. nâl usai kai ui narrdâi.12.
- ਕਹੈਂ ਬੰਦਾ ਮਤ ਜਾਵੈ ਉੱਡ । ਨਾਲ ਗੱਡੇ ਦਏ ਸੰਗਲ ਗੱਡ ।
ਤੋਰ ਦੀਓ ਸੋ ਦਿੱਲੀ ਰਾਹੁ । ਛੋਟੀ ਬੜੀ ਲਯੋ ਮਜਲੀਂ ਲਾਹਿ ।੧੩।
- kahain bandâ mat jâvai udd. nâl gaddç daç sangal gadd.
tôr dîo sô dillî râhu. chhôtî badî layô majlîn lâhi.13.
- ਸਿੱਖ ਬੰਦੈ ਸੰਗ ਬੰਧ ਜੋ ਤੋਰੇ । ਦੁਇ ਦੁਇ ਇਕ ਇਕ ਬੇੜੀ ਜੋੜੇ ।
ਇਕ ਪਾਸਨ ਉਨ ਕੇ ਹਥ ਜੋੜੇ । ਇਕ ਇਕ ਛੋੜੇ ਕਿਰਿਆ ਲੋੜੇ ।੧੪।
- sikkh bandai sang bandh jô tôrç. dui dui ik ik bçrdî jôrdç.
ik pâsan un kç hath jôrdç. ik ik chhôrdç kiriâ lôrdç.14.
- ਦੋਹਰਾ : ਤੋ ਭੀ ਗੱਡਯਨ ਪਰ ਬੰਦੇ ਦੀਨੋਂ ਰਿਜਕ ਲਗਾਏ ।
ਭੁੱਨਾਂ ਕੱਚਾ ਜਿਮ ਬਨੈ ਤਿਮ ਸਿਖ ਲੋਵੈਂ ਖਾਇ ।੧੫।
- dôhrâ : tau bhî gaddyen par bandç dînôn rijak lagâç.
bhunnân kachchâ jim banai tim sikh lçvain khâi.15.
- ਚੌਪਈ : ਸਬ ਹੀ ਪਕੜੇ ਸਾਥੇ ਜਾਇੰ । ਪੜੈਂ ਬਾਣੀਆਂ ਨਹਿੰ ਸੰਕਾਹਿੰ ।
ਇਕਤ ਹਥ ਤੇ ਰਬਾਬ ਬਜਾਵੈਂ । ਸ਼ਸਤ੍ਰ ਗਿਰੇ ਉਨ ਚੁਕੇ ਨ ਜਾਵੈਂ ।੧੬।
- chaupaî : sab hî pakrdç sâthç jâin. pardhain bânîân nahin sankâhin.
ikat hath tç rabâb bajâvain. shastar girç un chukç na jâvain.16.
- ਸ਼ਬਦ ਪੜੈਂ ਜੋ ਮਰਨੇ ਵਾਰੇਂ । ਜੀਵਣ ਝੂਠੇ ਸ਼ਬਦ ਉਚਾਰੇਂ ।
ਸਾਧੇ ਯਹ ਮੁਰਦਨ ਕੇ ਗਾਉਂ । ਯਾ ਜਗ ਮੈਂ ਕੋਉ ਰਹਿਨ ਨ ਪਾਉਂ ।੧੭।
- shabad pardhain jô marnç vârdç. jîvan jhûthô sabad uchârdç.
sâdhô yah murdan kô gâûn. yâ jag main kôû rahin na pâûn.17.
- ਸਿਦਕ ਸਬੂਰੀ ਜਿਸ ਪੈ ਰਹੀ । ਸੱਚ ਮਜੂਰੀ ਤਿਸੈ ਕਮਈ ।
ਇਮ ਕਰ ਦੁਖ ਕੇ ਸੁਖ ਕਰ ਮਾਨਾ । ਜੀਵਨ ਤਜ ਬਹਿ ਮਰਨ ਮਨ ਠਾਨਾ ।੧੮।
- sidak sabûrî jis pai rahî. sachch majûrî tisai kamî.
im kar dukh kô sukh kar mânâ. jîvan taj bahi maran man thânâ.18.

Dohra : They stood still even after climbing upto his room,
So scared were they of entering his abode.
Finding Banda Singh keeping completely silent,
They caught hold of him by one of his arms. (10)

Chaupai : Taking Banda Singh out of his place of confinement,
They imprisoned him by putting him inside an iron cage.
After tying his whole body with four iron chains,
They put fetters in his feet and an iron ring around his neck. (11)

With handcuffs around his wrists and a chain around his waist,
They chained Banda Singh in such a tough manner.
Positioning two Mughal soldiers on both sides of Banda Singh,
Both of them were also chained to Banda Singh's body. (12)

For fear of Banda Singh flying away into the skies,
They locked his chains with the pegs on the wagon's floor.
They sent Banda Singh's (Caravan) on its way to Delhi,
After fixing a few halting places on the way. (13)

The other arrested Singhs were also sent along with Banda Singh,
By handcuffing two Singhs with a single chain.
While one hand of each Singh was handcuffed with the other,
The other hand was spared to perform bodily functions. (14)

Dohra : Even after loading the chained Banda Singh's followers on wagons,
The Mughals arranged to feed them on board the wagons.
Whatever cooked or uncooked food was served to the Singhs,
They accepted and tried to survive on that. (15)

Chaupai : All the arrested Singhs were taken together,
As they kept reciting Gurbani without any fear.
Some with their free single hands played on the Rabab,
Although they were too weak to pick up their weapons. (16)

They recited Gurbani hymns about the imminence of death,
And those hymns which regarded life as an illusion.
The hymns which equated the world with the valley of death,
Where no one could stay permanently and eternally. (17)

Those who led a life replete with faith and contentment,
They alone reaped a harvest of truthful living.
Such persons accepted joys and sorrows with equal magnanimity,
And preferred death abandoning the hope of life. (18)

ਸ਼ਬਦਨ ਪੜ੍ਹੈਂ ਖੜਿ ਕਰੈਂ ਅਰਦਾਸ । ਦੁਸ਼ਟ ਤੁਰਕਨ ਕੇ ਆਖੈਂ ਨਾਸ ।
ਜਹਿੰ ਜਹਿੰ ਖਾਲਸੇ ਹੁਇ ਪਰਗਾਸ । ਖਾਲਸੈ ਨਿਬਾਹੁ ਹੈਂ ਕੇਸੀਂ ਸਾਸ ।੧੯।
shabdan pardhain khai karain ardâs. dushat turkan kô âkhain nâs.
jahin jahin khâlsç hui pargâs. khâlsai nibâhu havain kçsîn sâs.19.

ਤੁਰਕ ਸੁਣੈਂ ਸੁਣ ਗੁੱਸਾ ਕਰੈਂ । ਮਰਨ ਮੰਗੈਂ ਸਿੰਘ ਸੇ ਕਤ ਡਰੈਂ ।
ਕਮਾਵੈਂ ਸਿਦਕ ਨ ਕਿਸ ਤੇ ਡਰਹੀਂ । ਏਕ ਆਸ ਪਰਮੇਸ਼ਰ ਕਰਹੀਂ ।੨੦।
turak sunain sun gussâ karain. maran mangain singh sç kat darain.
kamâvain sidak na kis tç darhîn. çk âs parmçshar karahîn.20.

ਦੋਹਰਾ : ਢਿਗ ਸ੍ਰਹੰਦ ਡੇਰੇ ਪਯੇ ਸਿੰਘ ਤੋਰੇ ਮੱਧ ਬਜਾਰ ।
ਜਿਨ ਕੇ ਸਿੰਘਨ ਘਰ ਲੁਟੇ ਤਬ ਦੇਖ ਦੇਹਿੰ ਉਨ ਗਾਰ ।੨੧।

dôhrâ : dhig sarhand dçrô payô singh tôrç maddh bajâr.
jin kç singhan ghar lutç tab dçkh dçhin un gâr.21.

ਚੌਪਈ : ਸ਼ਬਦ ਪੜ੍ਹਤ ਸਿੰਘ ਜਾਹਿੰ ਬਜਾਰ । ਲੋਕ ਦੇਖ ਉਨ ਦੇਵੈਂ ਗਾਰ ।
ਸਿੰਘਨ ਕਬ ਨਿਜ ਬਾਨ ਬਿਸਾਰੀ । ਇਕ ਕੀ ਸੋ ਸਿੰਘ ਦੇਵੈਂ ਗਾਰੀ ।੨੨।

chaupâi : shabad pardaht singh jâhin bajâr. lôk dçkh un dçvain gâr.
singhan kab nij bân bisârî. ik kî sau singh dçvain gârî.22.

ਫਿਰ ਸ਼ਹਿਰੀ ਫੜ ਵੀਮਨ ਡੇਹੇ । ਹਮਰੇ ਘਰ ਤੁਮ ਲੂਟ ਸੁ ਲਏ ।
ਸਿੰਘ ਕਹੈਂ ਹਮ ਅਬ ਕਬ ਟਲੈਂ । ਡਿਗ ਪੜ ਗੱਡਯਨ ਤੇ ਭਏ ਖਲੇ ।੨੩।
phir shahirî phard dhîman dahç. hamrç ghar tum lût su laç.
singh kahain ham ab kab talain. dig pard gaddyen tç bhaç khalç.23.

ਮਰਨ ਕੀਓ ਥੇ ਸਿੰਘਨ ਪ੍ਰਵਾਨ । ਨਹਿੰ ਸਿੰਘ ਛਡਤ ਦੰਗੇ ਕੀ ਬਾਣ ।
ਦੰਗਾ ਸਿੰਘਨ ਕੀ ਜਾਤ ਸੁ ਗੋਤ । ਦੰਗਾ ਸਿੰਘਨ ਕੀ ਓਤ ਪੋਤਿ ।੨੪।
maran kîô thô singhan parvân. nahin singh chhadat dangç kî bâna.
dangâ singhan kî jât su gôt. dangâ singhan kî ôt pôti.24.

ਬਿਨ ਦੰਗਯੋਂ ਸਿੰਘ ਗੁਜਰ ਕਬ ਹੋਇ । ਕਰੈਂ ਦੰਗਾ ਜੋ ਸਿੰਘ ਭਏ ਸੋਇ ।
ਸ਼ੇਰ ਬਘਯਾਤ ਔ ਬਹਰੀ ਬਾਜ । ਬਿਨ ਦੰਗਯੋਂ ਕਬਿ ਹੁਇ ਇਨ ਕਾਜ ।੨੫।
bin dangyôn singh guzar kab hôi. karai dangâ jô singh bhaç sôî.
shçr baghyârd au bahrî bâj. bin dangyôn kabi hui in kâj.25.

ਦੋਹਰਾ : ਹੁਤੀ ਸੀਰਣੀ ਜਿਹ ਹਟੀ ਸਿੰਘ ਟੱਪ ਸੁ ਤਹਿੰ ਗਿਰ ਪਾਹਿੰ ।
ਮਾਰਤ ਕੂਟਤ ਲੋਕ ਉਨ ਰੋਲੇ ਮਚਾਵਤ ਜਾਹਿੰ ।੨੬।

dôhrâ : hutî sîrnî jih hatî singh tapp su tahin gir pâhin.
mârat kûtat lôk un raulô machâvat jâhin.26.

ਚੌਪਈ : ਸਿਪਾਹੀਅਨ ਸੋਟੇ ਮਾਰ ਲਏ ਘੋਰ । ਕਈ ਸਿੰਘ ਭਏ ਪ੍ਰਾਣ ਬਿਗੈਰ ।
ਤਹਿੰ ਤੇ ਤੁਰ ਫਿਰ ਸ਼ਹਰਨ ਬਾਹੈਂ । ਸਰਾਂ ਰਸਤੇ ਮੈਂ ਡੇਰਾ ਡਾਰੈਂ ।੨੭।

chaupâi : sipâhîan sôtç mâr laç ghçr. kâi singh bhaç parân bigair.
tahin tç tur phir shahran bârhain. sarân rastç main dçrâ dârain.27.

They kept one reciting Gurbani hymns and praying to God,
For the decimation of the wicked Mughals (for their tyranny).
They prayed that wherever the Khalsa Panth (Singhs) existed,
They should die for their religion in the true Khalsa tradition. (19)

The Mughals felt outraged after hearing these sentiments,
That the Singhs were so dauntless as to invite death.
Singhs, having faith in God, were not scared of any human-being,
As they relied entirely on the only hope of divine protection. (20)

Dohra : After putting up a camp at Sirhind (on their way to Delhi),
The Singhs were paraded through the markets of Sirhind.
The people, whose houses were earlier ransacked by the Singhs,
Looked at the Singhs and hurled abuses on them. (21)

Chaupai : As the Singhs passed through streets while reciting Gurbani,
The people looked at them and kept hurling abuses on them.
The Singhs too being in the habit of using abusing language,
Retaliated with ten fold volume of abuses on them. (22)

Then the residents of Sirhind started pelting stones on the Singhs,
Alleging that the Singhs had ransacked their houses earlier.
The Singhs retorted that they would do the same again, given a chance,
Even as they fell down on their wagons due to their emaciated bodies. (23)

Since the Singhs had voluntarily accepted to die,
They would never renounce their habit of indulging in fight.
Since fighting was their badge of distinction and identity,
Fighting was ingrained in the fibre and texture of their being. (24)

How could the Singhs survive without entering into fight,
As the Singh's mettle is tested only on the basis of a fight.
The lion, the tiger and the wild specie of a falcon,
Could never survive without indulging in violence. (25)

Dohra : Whichever sweet sellers' shop the Singh came across on the streets,
They would pounce upon these after jumping over rails.
Even as the people kept on beating and thrashing them,
The Singhs kept on rioting and shouting on the way. (26)

Chaupai : The Mughal soldiers brought them back after severe thrashings,
As a result of which many Singhs fell down dead.
After departure from here, the Singhs were never paraded through any city,
But made to put up camps on the roadside inns. (27)

ਇਸੀ ਭਾਂਤਤਿ ਨਲਯੇਰੇ ਪਹੁੰਚੇ । ਫਰਕਸੇਰ ਬਹੁ ਮਨ ਮੇਂ ਸੋਚੇ ।
 ਹੈ ਬੰਦੇ ਯਹਿ ਬੁਰੀ ਬਲਾਇ । ਮਤ ਕਛੁ ਕਰੈ ਈਹਾਂ ਕਛੁ ਆਇ ।੨੮।
 isī bhântti nalyçrç pahunchç. pharaksçr bahu man mçn sôchç.
 hai bandô yahi burī balâi. mat kachhu karai îhân kachhu âi.28.

ਆਪ ਸ਼ਾਹਿ ਮਧ ਰਹਯੋ ਦਰਯਾਇ । ਜਬ ਲਗ ਬੰਦੇ ਮੁਯੋ ਨ ਥਾਇ ।
 ਬਹੁਤ ਕੁਰਾਨ ਕੇ ਪਾਸ ਪੜ੍ਹਾਵੈ । ਦਰੁਦ ਫਾਇਤੇ ਬਹੁਤ ਦਿਵਾਵੈ ।੨੯।
 âp shâhi madh rahyô daryâi. jab lag bandô muyô na thâi.
 bahut kurân kô pâs pardhâvai. darûd phâtç bahut divâvai.29.

੬੮. ਬੰਦੇ ਕੇ ਮਰਨੇ ਕੇ ਪ੍ਰਸੰਗ
(‘ਜਿਮ ਤੈਂ ਮਰਨ ਤਿਮ ਦੇਹਿ ਭਾਖ’)
68. bandç kô marnç kô parsnga
(‘jim tain maran tim dçhi bhâkh’)

- ਦੋਹਰਾ : ਨਲਿਏਰੈ ਬੰਦੇ ਜਬ ਪੁਜਯੋ ਸ਼ਾਹ ਸੁ ਬਹੁ ਕੰਪਾਹਿ ।
 ਇਸੈ ਨ ਦਿੱਲੀ ਲਯਾਈਐ ਯਹਿ ਹੈ ਬੁਰੀ ਬਲਾਇ ।੧।
 dôhrâ : naliçrai bandô jab pujoyô shâh su bahu kampâhi.
 isai na dillī layâi yahi hai burī balâi.1.
- ਚੌਪਈ : ਆਪ ਜਮਨਾ ਕੇ ਮਧ ਜਾ ਰਹਯੋ । ਬੰਦਾ ਜਮਨੈ ਉਰਾਰ ਰਖਯੋ ।
 ਉਹਾਂ ਬੰਦੇ ਕੇ ਅੰਧਾ ਕਰਾਯਾ । ਤੋਂ ਨਲਏਰਹੋਂ ਅਗੈ ਤੁਰਾਯਾ ।੨।
 chaupai : âp jamnâ kç madh jâ rahyô. bandâ jamnai urâr rakhyô.
 îhân bandç kô andhâ karâyâ. tau nalaçrhôn agai turâyâ.2.

ਫਰਕਸੇਰ ਦਿਲ ਆਈ ਬਾਤ । ਬੰਦੇ ਮੁਏ ਬਿਨ ਸੁਖ ਨ ਬਿਹਾਤ ।
 ਸ਼ਾਹ ਬੰਦੈ ਪੈ ਮਨੁਖ ਘਲਾਏ । ਜੋ ਤੈਂ ਖਾਣੋਂ ਸੋ ਲੈ ਖਾਏ ।੩।
 pharaksçr dil âi bât. bandç muç bin sukh na bihât.
 shâh bandai pai manukh ghalâç. jô tain khânôn sô lai khâç.3.

ਅਪਨੀ ਮੌਤ ਦੇਹ ਤੂੰ ਆਖ । ਜਿਮ ਤੈਂ ਮਰਨੋਂ ਤਿਮ ਦੇਹਿ ਭਾਖ ।
 ਤਬ ਬੰਦੈ ਯੋ ਉਤ੍ਰ ਬਤਾਯੋ । ਜਿਮ ਤੈਂ ਮਰਨੋਂ ਉਮ ਮੋਹਿ ਮਰਵਾਯੋ ।੪।
 apnī maut dçh tûn âkh. jim tain marnôn tim dçhi bhâkh.
 tab bandai yau utar batâyô. jim tain marnô um môhi marvâyô.4.

ਯੋ ਕਹਿ ਬੰਦਾ ਚੁਪ ਕਰ ਕਹਯੋ । ਕਹਿਣ ਵਾਲੇ ਤਿਸ ਉਮ ਆ ਕਹਯੋ ।
 ਬੰਦੈ ਕਹਯੋ ਸੁ ਉਨਿ ਸੁਨਿ ਲਯੋ । ਅਗੈ ਸੁਨੋਂ ਜਿਮ ਸਿਰ ਦੁਹੁ ਭਯੋ ।੫।
 yau kahi bandâ chup kar kahyô. kahin vâlç tis um â kahyô.
 bandai kahyô su unī sunī layô. agai sunôn jim sir duhûn bhayô.5.

- ਦੋਹਰਾ : ਅੰਧਾ ਕਰ ਬੰਦਾ ਰਖਯੋ ਫਰਕਸੇਰ ਬਹੁ ਰੋਜ ।
 ਜਿਸ ਪਾਛੇ ਦੇਉ ਮਰੇ ਸੁਨੋਂ ਸੁ ਵਾਂਕੇ ਖੋਜ ।੬।

As the Mughal force reached (Delhi) with their prisoners of war,
The emperor Farruksiar introspected about his future strategy,
As Banda Singh was reported to be a man with great supernatural powers,
He might bring about some kind of a catastrophe there at Delhi. (28)

(So) The emperor kept himself confined on a river encircled plateau,
Till the moment Banda was executed and declared dead.
He ordered non-stop recitations from the holy Koran,
And made several offerings and performed Islamic Fatiha¹. (29)

Episode 68
The Episode About Banda Singh's death
(You may choose your own manner of death)

Dohra : As (imprisoned) Banda Singh reached Narela¹ (an outskirts of Delhi),
Emperor (Farrukhsiar) felt extremely threatened in his heart.
He was wary of Banda Singh's entry into the city of Delhi,
As Banda Singh was reported to be a very dangerous person. (1)

Chaupai : As the Emperor himself put his lodgings across the river Yamuna,
He kept Banda Singh imprisoned on this side of the river.
After gouging out Banda Singh's eyes and blinding him,
Banda Singh was made to move ahead of Narela town. (2)

Emperor Farukhsiar resolved it in his own mind,
That peace will not prevail without beheading Banda Singh.
The emperor sent his designated messengers to Banda Singh,
Who asked Banda Singh to eat his favourite food before death. (3)

Banda Singh was asked to get ready to face death,
And asked to choose the manner of his death as well.
Then Banda Singh answered their enquiries in this manner:
That he would be killed in the manner the emperor himself wished to die. (4)

After this reply, Banda Singh took a vow of silence,
While the royal messengers conveyed Banda Singh's message.
The emperor heard whatever Banda Singh had conveyed,
And (dear reader) listen further how death dealt with both of them. (5)

Dohra : The Emperor Farrukhsiar kept Banda Singh in custody for many days,
After the gouging of his eyes and rendering him blind.

dôhrâ : andhâ kar bandâ rakhyô pharaksçr bahu rôj.
jis pâchhç dôû març sunôn su vânkç khôj.6.

ਫਰਕਸੇਰ ਕਾਜੀ ਹੁਤੇ ਉਸੈ ਬਜੀਰੈ ਭ੍ਰਾਇ ।
ਬੰਦੇ ਮਾਰਯੋ ਥੋ ਜੋਊ ਬੈਲਨ ਗੈਲ ਘਿਸਟਾਇ ।੭।
pharaksçr kâzî hutô usai bajîrai bharâi.
bandç mâryô thô jôû bailan gail ghistâi.7.

ਚੌਪਈ : ਫਰਕਸੇਰ ਕਾਜੀ ਬਹਿਕਾਯੋ । ਬੰਦੇ ਮਾਰੇ ਬਿਨ ਹੋਗੁ ਪਛਤਾਯੋ ।
ਹੁਇੰ ਬੰਦੇ ਸਿੱਖ ਜਗ ਮੈਂ ਰਹੇ । ਅਪਨੇ ਜੈਸੇ ਇਨ ਬਹੁ ਕਏ ।੮।
chaupaî : pharaksçr kâjî bahikâyô. bandai mârç bin hôgu pachhtâyô.
huin bandai sikkh jag main rahç. apnç jaisç in bahu kaç.8.

ਉਡਨ ਵਿੱਦਯਾ ਇਨ ਕਈਅਨ ਦਈ । ਇਸਕੇ ਪੁਤ੍ਰ ਭੀ ਰਹਿ ਹੈਂ ਕਈ ।
ਇਸ ਕੇ ਬਚੇ ਵੈ ਚਾਮਲ ਆਵੈਂ । ਇਸ ਮਾਰੇ ਵੈ ਲੁਕ ਛੁਪ ਜਾਵੈਂ ।੯।
udan vidyâ in kaian daî. iskç putar bhî rahi hain kaî.
is kç bachç vai châmal âvain. is mârç vai luk chhup jâvain.9.

ਬੰਦੇ ਕੇ ਬਹੁ ਹੁਤੇ ਮੁਦੱਈ । ਇਕ ਕੀ ਗਲ ਉਨ ਬਨਾਈ ਕਈ ।
ਫਰਕਸੇਰ ਤਬ ਕਾਜੀ ਬੁਲਾਏ । ਉਸੈ ਕਿਤਾਬੋਂ ਮਸਲੈ ਕਢਾਏ ।੧੦।
bandç kç bahu hutç mudaîi. ik kî gal un banâi kaî.
pharaksçr tab kâjî bulâç. usai kitâbôn maslai kadhâç.10.

ਤਬ ਕਾਜੀ ਨੇ ਬਦਲੋ ਬਤਾਯੋ । ਵਾਂਗ ਬਜੀਰੈ ਚਹੀਐ ਘਿਸਟਾਯੋ ।
ਮਗਰ ਘੋੜੇ ਕੇ ਦਿਹੋ ਬੰਧਾਇ । ਗਿਰਦ ਫਿਰਾਵੈ ਸ਼ਹਿਰੇ ਦਾਇ ।੧੧।
tab kâzî nç badlô batâyô. vâng bajîrai chahîai ghistâyô.
magar ghôrdç kç dihô bandhâi. girad phirâvau shahirç dâi.11.

ਦੋਹਰਾ : ਗਿਰਦੋ ਸ਼ਹਰ ਘੁਮਾਇਕੈ ਫਿਰ ਉਸ ਦੀਜੇ ਡਾਲ ।
ਐਸੇ ਕਾਮ ਜੋ ਕਰੇ ਉਸ ਹੋਵਗ ਯਹੀ ਹਵਾਲ ।੧੨।

dôhrâ : girdô shahar ghumâikai phir us dîjô dâl.
aisô kâm jô karç us hôvag yahî havâl.12.

ਚੌਪਈ : ਕਾਜੀ ਕਹੀ ਕਰੀ ਸੋਊ ਸਾਹਿ । ਮਗਰ ਘੋੜੇ ਵੈ ਦਯੋ ਘਿਸਟਾਇ ।
ਕਹੈ ਬੰਦੇ ਜਿਉਂ ਕੋਊ ਕਰੁਗੁ । ਵਾਂਗ ਬੰਦੇ ਦੇ ਸੋ ਫਿਰ ਭਰੁਗੁ ।੧੩।

chaupaî : kâzî kahî karî sôû shâhi. magar ghôrdç vai dayô ghistâi.
kahi bandai jiun kôû karûgu. vâng bandai dç sô phir bharûgu.13.

ਇਮ ਕਹਿ ਬੰਦੇ ਦਯੋ ਮਰਵਾਇ । ਜਿਮ ਜਿਮ ਸੁਨਯੋ ਸੁ ਧਰਯੋ ਲਿਖਾਇ ।
ਕੋਊ ਕਹੈ ਬੰਦੇ ਨਹਿੰ ਮੋਯੋ । ਭਈ ਨ ਮੜੀ ਸੋਊ ਉੱਡ ਗਯੋ ।੧੪।
im kahi bandô dayô marvâi. jim jim sunyô su dharyô likhâi.
kôû kahi bandô nahin môyô. bhaî na mardî sôû udd gayô.14.

(Dear readers) listen further as I have discovered,
How both Banda Singh and Farukhsiar died one after the other. (6)

There was one Kazi (Islamic scholar) in Farukhsiar's court,
Who was the real brother of (Wazir Khan) the Nawab of Sirhind.
Banda Singh had beheaded Wazir Khan (after capture of Sirhind),
After dragging his body after tying it to a pair of oxens. (7)

Chaupai : This Qazi misguided and advised Farrukhsiar (out of malice),
That the emperor would have to regret if he spared Banda Singh's life.
There were so many other Singhs alive of the calibre of Banda Singh,
Whom Banda Singh had empowered (in his own lifetime). (8)

He had imparted to many of them the miraculous art of flying,
And many of his sons were also still alive as well.
All of these followers and sons would feel emboldened if he survived,
But they would disappear in case he was eliminated. (9)

As there being a surfeit of those who advocated Banda Singh's elimination,
They gave a very exaggerated account about Banda Singh's powers.
(So) Farrukhsiar calling a conclave of Islamic scholars,
Made them issue Islamic (decrees) against Banda Singh. (10)

They recommended the adoption of a policy of revenge,
And dragging of Banda Singh's body as he had done unto Wazir Khan.
Recommending Banda Singh's body to be tied behind a horse.
They wished it to be dragged around the city of Delhi. (11)

Dohra : Banda Singh's dead body should be dumped and abandoned,
After being dragged and paraded through the city.
A message would go that those who indulged in anti-state activities,
Would meet the same fate as was meted out to Banda Singh. (12)

Chaupai : Implementing whatever had been recommended by the Islamic scholars,
The emperor ordered the dragging of Banda Singh's body behind a horse.
(Thus) sending a message that those who indulged in such activities,
Would meet the same fate as was meted out to Banda Singh. (13)

So was Banda Singh executed and done to death in this manner,
I (the author) have got it recorded as I have heard it (from my sources).
Some people remarked that Banda Singh had not died,
Since no trace of his funeral pile was traced, he must have flown away. (14)

ਹਮਰੈ ਦਿਲ ਯਿਹ ਬਾਤ ਨ ਆਈ । ਹੁਤੋ ਜੀਵਤ ਤੋ ਦੇਤ ਦਿਖਾਈ ।
ਮਗਰੈ ਸਿਖ ਸਭ ਦੀਨੇ ਮਾਰ । ਘਸੀਟ ਕੂਟ ਔ ਕਰਿਕੇ ਖਾਰ ।੧੫।
hamrai dil yih bāt na âi. hutô jîvat tau dēt dikhâi.
magrai sikh sabh dīnç mâr. ghasît kût au karikç khavâr.15.

ਬਾਜ ਸਿੰਘ ਭਲੀ ਨਿਬਾਹੀ । ਮੁਏ ਬੰਦੈ ਸੰਗ ਚਾਰਉਂ ਭਾਈ ।
ਆਲੀ ਮਾਲੀ ਸਿੰਘ ਔ ਸਲੋਦੀ ਵਾਲੇ । ਉਹ ਭੀ ਮੋਏ ਬੰਦੈ ਕੇ ਨਾਲੇ ।੧੬।
bâj singh bhalî nibâhî. muç bandai sang châraun bhâi.
âli mâli singh au salaudî vâlç. uh bhî môç bandai kç nâlç.16.

ਦੋਹਰਾ : ਰਤਨ ਸਿੰਘ ਨੇ ਜੋ ਸੁਨੀ ਸੋ ਤੋ ਦੀਨੀ ਆਖ ।
ਸਤ੍ਰੈ ਸੈ ਅੱਠਤਰੇ ਮਧ ਭਈ ਬੰਦੇ ਇਮ ਸਾਖੁ ।੧੭।
dôhrâ : ratan singh nç jô sunî sô tau dīnî âkh.
satrai sai athtarç madh bhaî bandç im sâkhu.17.

੬੯. ਸਾਖੀ ਬੰਦੇ ਦੇ ਲੋਪ ਹੋਣ ਕੀ 69. sâkhî bandç dç lôp hân kî

ਦੋਹਰਾ : ਅਗੈ ਰਹੀ ਸੁ ਕਹਾਂਗਾ ਸਾਖੀ ਬੰਦੇ ਕੀ ਲੋਪ ।
ਜਿਮ ਕਰਕੇ ਭਯੋ ਜੀਵਤੋ ਗਯੋ ਰਹਯੋ ਜਿਮ ਗੋਪ ।੧।
dôhrâ : aggai rahî su kahângâ sâkhî bandç kî lôp.
jim karkç bhayô jîvtô gayô rahyô jim gôp.1.

ਚੌਪਈ : ਸੋ ਮੈਂ ਦੇਵਗੁ ਅਗੈ ਲਿਖਾਈ । ਜਿਹ ਠੌਰ ਢੁੰਡਤੇ ਮੈਨੇ ਪਾਈ ।
ਜੱਸੂ ਢਿਗ ਹੁਤ ਫਲਾਨ ਗ੍ਰਾਮ । ਜਹਿ ਸੋਢੀ ਬਾਵੈ ਫਤੇ ਸਿੰਘ ਭਾਗ ਸਿੰਘ ਨਾਮ ।
sô main dçvgu agai likhâi. jih thaur dhûndtç mainç pâi.
jassû dhig hut phalân garâm. jahi sôdhî bâvai phatç singh bhâg singh nâm.

ਚੌਪਈ : ਕਰੈਂ ਦਿੱਲੀ ਮੈਂ ਹਿੰਦੂ ਯੋਂ ਬਾਤ । ਮੁਯੋ ਨ ਬੰਦੇ ਕਿਤ ਗਯੋ ਉਡਾਤ ।
ਹੁਤੀ ਸ਼ਕਤੀ ਸੋ ਮਨ ਮਾਂਹੀ । ਜੀਵਤ ਗਯੋ ਨਹਿ ਠੌਰ ਲਭਾਰੀ ।੨।
chaupaî : kahain dillî main hindû yaun bāt. muyô na bandô kit gayô udât.
hutî shaktî sô man mânhî. jîvat gayô nahi thaur labhâhî.2.

ਸੋ ਅਬ ਠੌਰ ਹਮੈਂ ਦਿਸ ਆਹੀ । ਤਿਸ ਮਿਲੇ ਪੋਤਰੇ ਜਿ ਜਨਮੇ ਜਾਈ ।
ਫਤੇ ਸਿੰਘ ਔ ਭਾਗ ਸਿੰਘ ਦੋਈ । ਤਿਨ ਸੋ ਭੀ ਅੰਮ੍ਰਿਤਸਰ ਗੋਸਟ ਮੋਹੀ ।੩।
sô ab thaur hamain dis âhî. tis milç pôtrç jî janmç jâi.
phatç singha1 au bhâg singh dôî. tin sôn bhî ammritsar gôsat môhî.3.

ਹਮ ਕੋ ਹੁਤੀ ਅਤਿ ਚਿੰਤਾ ਭਾਰੀ । ਭਾਗ ਸਿੰਘ ਮਿਲ ਹਮੈਂ ਨਿਵਾਰੀ ।
ਕਹੀ ਉਨੇ ਹਮ ਐਸੇ ਸੁਨੀ । ਸ਼ਹਰ ਨਨੇਰੇ ਐਸੇ ਹੁਨੀ ।੪।
ham kô hutî ati chintâ bhârî. bhâg singh mil hamain nivârî.
kahî unç ham aisç sunî. shahar nançrç aisç hunî.4.

However, the author did not buy such an argument,
Because Banda Singh must have emerged had he been alive.
All the other Singhs were executed after Banda Singh's execution,
After beating, dragging and dishonouring their dead bodies. (15)

S. Baaj Singh, proving true to his salt and oath of allegiance,
Sacrificed his life along with three of his brothers.
The two brothers Aali Singh and (Maali Singh) of village Salodi,
Also sacrificed their lives along with Banda Singh. (16)

Dohra : Whatever Rattan Singh (the author of this epic) had heard (about Banda Singh)
He has narrated it ad verbatim (to his readers).
It was in the year of Seventeen hundred seventy eight²,
That Banda Singh shed his mortal frame. (17)

Episode 69 **Episode About the Disappearance of Banda Singh**

Dohra : Now I would venture to narrate this episode further,
How Banda Singh is reported to have disappeared.
How he resurrected after having been dead,
And how he remained incommunicado/untraced for some time. (1)

Chaupai : I (the author) would get the same version recorded further,
And mention the place (of resurrected Banda Singh's stay) that I found.
There is a definite village near Jassu¹ (in Jammu State),
Where Fateh Singh and Bhag Singh of Sodhi-Bawa dynasty lived.

Chaupai : The Hindu residents of Delhi were heard as saying,
That Banda Singh did not die and had flown away somewhere.
He, being possessed with certain spiritual powers,
Had disappeared alive and proceeded to an unknown place. (2)

Now (I (the author) have succeeded in locating this place,
And have come across his grandsons at their native place.
These two grandsons were named Fateh Singh and Bhag Singh,
With whom I had entered into a dialogue at Amritsar. (3)

This (uncanny) problem which had highly perturbed me,
Was resolved during my meeting with Bhag Singh.
I heard about the incident as he had narrated to me,
Which took place in the vicinity of a town Nanera. (4)

ਤੁਰਕਨ ਸਿਰ ਸਿਰ ਬੰਦੇ ਜੀ ਲਾਯੋ । ਜਿਮ ਚਾਹਯੋ ਤਿਮ ਕਾਟ ਗਿਰਾਯੋ ।
ਪੁਨ ਤਿਨ ਚਹਯੋ ਦਯੈ ਦੇਸਨ ਖਿੰਡਵਾਇ । ਬੰਦੈ ਬੰਦ ਧਰੇ ਜੁਦੇ ਕਰਿਵਾਇ ।੫।
turkan sir sir bandç jî lâyô. jim châhyô tim kât girâyô.
pun tin chahyô dayai dçsan khindvâi. bandai band dharç judç karivâi.5.

ਦੋਹਰਾ : ਜਹਿੰ ਹੁਤ ਖੌਫ ਬਡੋ ਸੁਨਯੋ ਦੇਸ ਦਿਸੰਤਰ ਮਾਂਹਿ ।
ਅਬ ਤਹਿੰ ਘਲ ਦਿਖਲਾਈਏ ਬੰਦੈ ਬੰਦ ਪਹੁੰਚਾਇ ।੬।
dôhrâ : jahin hut khauph badô sunyô dçsh disntar mânhî.
ab tahin ghal dikhlâiç bandai band pahunchâi.6.

ਚੌਪਈ : ਯਹੀ ਹੁਕਮ ਫ਼ਰਕਸੇਰ ਦਯੋ । ਯੋਂ ਕਹਿ ਮੱਧ ਸੰਦੂਕਨ ਠਯੋ ।
ਉਸ ਪਰ ਦੁੱਗੇ ਕੀਏ ਨਿਗਵਾਨ । ਦੇਸ ਵੰਡ ਕਹਯੋ ਤੋਰਯੋ ਅਗੁਵਾਨ ।੭।
chaupaî : yahî hukam faraksçr dayô. yaun kahi maddh sandûkan thayô.
us par darôgç kîç nigvân. dçsh vand kahyô tôryô aguvân.7.

ਸੋ ਸੁਨੋ ਰਾਤ ਬੰਦੈ ਜੀ ਠਈ । ਬੋਲ ਦਰੋਗਨ ਸੋਂ ਯੋਂ ਕਹੀ :
ਯਹ ਸੰਦੂਕ ਅਬ ਹੀ ਫਟ ਜਾਇ । ਹਮਰੀ ਦੇਹ ਤੁਮ ਦੇਹੁ ਬਨਾਇ ।੮।
sô sunô râat bandai jî thaî. bôl darôgan sôn yaun kahî :
yah sandûk ab hî phat jâi. hamrî dçh tum dçhu banâi.8.

ਨਹਿੰ ਬਨਵੋ ਤੋ ਅੰਧੈ ਹੋਵਹੁ । ਹੁਇ ਦੁਖੀਏ ਤੁਮ ਪ੍ਰਾਣ ਗੁਵੇਵਹੁ ।
ਸੋ ਸੁਨ ਉਨ੍ਹੈ ਕੁਛ ਆਕੜ ਕਈ । ਭਏ ਅੰਧੇ ਤੋ ਸਭ ਭੁਲ ਗਈ ।੯।
nahin banvau tau andhai hôvhu. hui dukhîç tum parân guvôvhu.
sô sun unhai kuchh âkard kaî. bhaç andhç tau sabh bhul gaî.9.

ਤੋ ਦਰੋਗਨ ਕਹਯੋ ਹਮ ਆਖੈ ਦੱਯੈ । ਔਰ ਲੋਗਨ ਕੋ ਨਦਰ ਨ ਪੱਯੈ ।
ਸੋਊ ਬਾਤ ਬੰਦੈ ਜੀ ਕਈ । ਉਨ ਕੋ ਤਉ ਪ੍ਰਤੀਤਹਿ ਅਈ ।੧੦।
tau darôgan kahyô ham âkhai dayyai. aur lôgan kô nadar na payyai.
sôû bâat bandai jî kaî. un kô taû partîthi aî.10.

ਦੋਹਰਾ : ਬੰਦੈ ਜੀ ਜਿਮ ਉਨ ਕਹਯੋ ਤਿਮ ਤਿਨ ਦਯੋ ਬਨਾਇ ।
ਮੱਧ ਹਨ੍ਹੇਰੇ ਨਹਿੰ ਦਿਸੈ ਇਮ ਹਥ ਪਗ ਲਗੇ ਪਲਟਾਇ ।੧੧।
dôhrâ : bandai jî jim un kahyô tim tin dayô banâi.
maddh hanhçrç nahin disai im hath pag lagç paltâi.11.
ਚੌਪਈ : ਔਰ ਬੰਦੈ ਜੀ ਐਸ ਬਿਚਾਰੀ । ਜੋ ਹਮ ਬਨਾਵਹਿੰ ਦੇਹ ਸਭ ਕਾਰੀ ।
ਤੋ ਲੋਕ ਕਹੈਂ ਕੋਊ ਹੈ ਪਾਖੰਡੀ । ਯੋ ਉਲਟੀ ਦੇਹ ਦਿਖਾਈ ਖੰਡੀ ।੧੨।
chaupaî : aur bandai jî ais bichârî. jau ham banâvhin dçh sabh kârî.
tau lôk kahain kôû hai pâkhandî. yau ultî dçh dikhâi khandî.12.

ਦੋਹਰਾ : ਹੁਤੀ ਬੰਦੈ ਯੋਂ ਦਿਲਬਸੀ ਸਤਿਗੁਰ ਕਹਯੋ ਸਭ ਕੀਨ ।
ਰਹੀ ਹੁਤੀ ਜੰਬੂ ਦਿਸੈ ਅਬ ਦਿਯੋ ਪਤਿਆਰੋ ਚੀਨ ।੧੩।
dôhrâ : hutî bandai yaun dilbasî satigur kahyô sabh kîn.
rahî hutî jambû disai ab diyô patiârô chîn.13.

Banda Singh had sacrificed and put the blame squarely on the Mughals,
And the Mughals beheaded him the way they liked.
After beheading him they wished to scatter his limbs over the whole country,
And laid down his dead body after cutting into pieces. (5)

Dohra : (They selected) those regions through out the whole country,
Where Banda Singh was dreaded most during his life time.
They planned to remove his fear from those regions,
By scattering his severed limbs over those parts. (6)

Chaupai : The Emperor passed a royal decree to effect this plan,
By packing and locking those parts in different boxes.
After appointing police inspectors to keep a watch over those boxes,
They were despatched to various parts of the country. (7)

Now listen to what Banda Singh decided at night,
And the way he instructed the police instructors.
He told them that the closed boxes would break forth,
So that they could reconstruct his body from his organs. (8)

They would turn blind, if they did not reconstruct his body,
And would lose their lives after a lot of suffering.
But as they displayed some arrogance after listening to his voice,
They soon shed their arrogance the moment they turned blind. (9)

Then the police inspectors begged Banda Singh to restore their eyesight,
And make them invisible (while reconstructing his body).
When Banda Singh restored their eyesight and made them invisible,
They felt convinced of his power of performing miracles. (10)

Dohra : The way Banda Singh instructed them to follow,
They reconstructed his body by putting his severed limbs together.
Since nothing was visible in the darkness of night,
They joined his hands and felt in the reverse order. (11)

Chaupai : Then Banda Singh remarked that it was better,
That they had not reconstructed his body in perfect order.
Since the people would have regarded his real body as counterfeit,
So he displayed his deformed and fragmented body as such. (12)

Dohra : Banda Singh felt reassured in his heart of hearts,
That he had accomplished the task assigned by the Guru.
Since the Jammu region had not seen his charisma,
He decided to spread his fame in that region. (13)

ਬੰਦੋ ਜੀ ਤਹਿ ਤੇ ਉਡਯੋ ਢਿਗ ਪੁਜਯੋ ਜੰਮੁ ਕੈ ਸੋਇ ।
ਜਗਾ ਖੁਬ ਮਨ ਮਾਨਤੀ ਲਖ ਬੈਠੋ ਤੁਰਤਹਿ ਤੋਇ ।੧੪।
bandô jî tahin tç udyô dhig pujyô jammû kai sôî.
jagâ khûb man mântî lakh baithô turtahi tôi.14.

ਚੌਪਈ : ਤਹਾਂ ਜਾਇ ਕੁਛ ਗੁਪਤ ਬੀ ਰਹਯੋ । ਹੁਤੇ ਭੇਤੀ ਤੇ ਸੱਦ ਮਿਲਯੋ ।
ਹੁਤੇ ਤਕਰਾਰ ਜਿ ਉਨਕੈ ਸਾਥਿ । ਸੱਭਿ ਪੁਜਾਈ ਉਨ ਕੀ ਬਾਤਿ ।੧੫।
chaupaî : tahân jâi kuchh gupat bî rahyô. hutç bhçtî tç sadd milyô.
hutô takrâr ji unkai sâthi. sabbhi pujâi un kî bâti.15.

ਤਹਾਂ ਬੈਠ ਬਹੁ ਪਰਚੇ ਲਾਏ । ਬਹੁ ਲੋਕਨ ਕੇ ਮਨ ਪਤਿਆਇ ।
ਜਿਸ ਹੁਤੇ ਬਚਨ ਕਹੇ ਆਪ ਹਜੂਰ । ਤਿਨਕੀ ਭੀ ਦਈ ਮਨਸਾ ਪੂਰ ।੧੬।
tahân baith bahu parchç lâç. bahu lôkan kç man patîâi.
jis hutç bachan kahç âp hazûr. tinkî bhî daî mansâ pûr.16.

ਕਿਤੇ ਹਜੂਰ ਬੀ ਆਪ ਕਹਾਵੈ । ਕਿਤੇ ਜੋਰਾਵਰ ਸਿੰਘ ਅਖਵਾਵੈ ।
ਸਬਦੀ ਸਾਖੀ ਗੁਰ ਕੀ ਜੋਈ । ਪ੍ਰਗਟ ਬਨਾਇ ਸੁਨਾਵੈ ਤੋਈ ।੧੭।
kitai hazûr bî âp kahâvai. kitç zôrâvar singh akhvâvai.
sabadî sâkhî gur kî jôî. pargat banâi sunâvai tôi.17.

ਦੋਹਰਾ : ਅਗਮ ਨਿਗਮ ਕੀ ਬਾਤ ਜੋ ਸੋ ਸਭ ਦਏ ਬਤਾਇ ।
ਬਹੁਤ ਪ੍ਰਚੇ ਤਿਸ ਥਾਂ ਲਏ ਗੁਰ ਬੀ ਆਪ ਅਖਾਇ ।੧੮।
dôhrâ : agam nigam kî bât jô sô sabh daç batâi.
bahut parchç tis thân laç gur bî âp akhâi.18.

ਦੋਹਰਾ : ਸੁਨੋ ਸਾਖੀ ਅਬ ਔਰ ਇਕ ਜਿਮ ਬੰਦੋ ਕੀਓ ਬਿਆਹ ।
ਏ ਜੁ ਪੁੱਤਰ ਦੁਇ ਉਸੈ ਤੇਊ ਸੋਢੀ ਬੰਸ ਸਦਾਹਿ ।੧।
dôhrâ : sunô sâkhî ab aur ik jim bandô kîô biâh.
bhaç ju puttâr dui usai tçû sôdhî bans sadâhi.1.

ਚੌਪਈ : ਉਹਾਂ ਢਿਗ ਇਕ ਗੁਮ ਬਸਾਤ । ਭਯੋ ਬੰਦੋ ਜੀ ਤਹਿ ਕਿਤ ਜਾਤ ।
ਤਹਾਂ ਬਸਤ ਥੋ ਕੋਊ ਹਾਛੀ ਕੁਲਹਿ । ਲਖੀ ਪੁੱਤਰੀ ਤਿਸ ਘਰ ਭਲਹਿ ।੨।
chaupaî : ûhân dhig ik garâm basât. bhayô bandô jî tahin kit jât.
tahân basat thô kôû hâchhî kulahi. lakhî puttârî tis ghar bhalhi.2.

ਤਿਸਕੈ ਮਾਤ ਪਿਤਹਿ ਸੱਦ ਕਹਿਓ । ਅਪਨੀ ਪੁੱਤ੍ਰੀ ਤੁਮ ਹਮ ਕੋ ਦਇਓ ।
ਯਹ ਸੁਨਿਕੈ ਉਨ ਗੁੱਸੋ ਕੀਓ । ਹਮ ਫਕੀਰਨ ਕੋ ਕਿਮ ਸਾਕ ਚਹੈਂ ਦੀਓ ।੩।
tiskai mât pithi sadd kahiô. apnî puttârî tum ham kô daiô.
yah sunikai un gussô kîô. ham phakîran kô kim sâk chahain dîô.3.

ਤੋ ਬੰਦੋ ਜੀ ਐਸ ਉਚਾਰੋ । ਤੁਮ ਹੋਵੋ ਅੰਧੇ ਹਮ ਬਚਨ ਨਿਵਾਰੋ ।
ਜਬ ਲਗ ਤੁਮ ਮੋ ਮੰਨੋ ਨ ਸਾਕ । ਮਿਲੈਂ ਨ ਨੇਤਰ ਯੋ ਦੀਓ ਆਖਿ ।੪।

So taking a flight from the place of his body's restoration,
He got down to arrive at a place near Jammu.
Finding a scenic spot that attracted his fancy the most,
He decided to settle at that spot instantly. (14)

Chaupai : Remaining incommunicado for some time at that place,
He sent for some of the old acquaintances and confidants.
After entering into a verbal dual with some of them,
He fulfilled their every wish as they had desired. (15)

He brought out many of his miraculous feats,
In order to win the hearts of a large number of people.
Even those who had been addressed by the (tenth) Guru,
Their cherished wishes were also fulfilled by Banda Singh. (16)

At places, Banda Singh claimed himself to be the incarnation of the Guru,
While at other places, he claimed himself to be (Sahibzada) Zorawar Singh.
The episodes which were related to the life of the Guru,
Banda Singh narrated those episodes in imitation of the Guru. (17)

Dohra : Whatever happened in the past and was likely to happen in future,
Banda Singh endeavoured to disclose in detail.
Thus, having made so many predictions and miracles,
He went to the extent of claiming himself to be the Guru. (18)

(Banda Singh's progeny)

Dohra : Now (dear readers) listen to another episode,
The way Banda Singh entered into a wedlock.
The way two sons were born to Banda Singh,
Who claimed their lineage from Sodhi dynasty. (1)

Chaupai : There was located a village near his chosen seat,
Where Banda Singh happened to pay a visit once.
There lived a respectable family in that village,
In which Banda Singh happened to spot a beautiful daughter. (2)

Calling her parents, Banda Singh asked them,
To give their daughter (in marriage) to him.
Hearing this proposal, they felt outraged at Banda Singh,
And remarked : How could they marry their daughter to a mendicant? (3)

Thereupon, Banda Singh told them in a threatening tone,
That they would turn blind if they did not heed his words.

tau bandai jî ais uchârô. tum hôvô andhç ham bachan nivârô.
jab lag tum mô mannô na sâk. milain na nçtar yau dîô âkhi.4.

ਹੁਇ ਦੁਖੀਓ ਸਭ ਟੱਬਰ ਪਯੋ । ਤਉ ਸਾਕ ਉਨ ਨੈ ਮੰਨਿ ਲਯੋ ।
ਬੰਦੇ ਜੀ ਯੋਂ ਕਹਯੋ ਉਚਾਰੇ । ਲਯਾਵੈ ਡੋਲਾ ਹਮਰੇ ਦੁਆਰੇ ।੫।
hui dukhîô sabh tabbar payô. taû sâk un nai manni layô.
bandç jî yôn kahyô uchârç. layâvô dôlâ hamrç duârç.5.

ਦੋਹਰਾ : ਉਸ ਦਿਨ ਤੇ ਯੋਂ ਟਿਕ ਭਯੋ ਪਰ ਘਰ ਬਯਾਹਨ ਨ ਜਾਹਿੰ ।
ਆਗੈ ਉਨੈ ਉਲਾਦ ਬੀ ਘਰ ਡੋਲੇ ਮੰਗਾਹਿ ।੬।

dôhrâ : us din tç yau tik bhayô par ghar bayâhan na jâhin.
âgai unai ulâd bî ghar dôlç mangâhi.6.

ਚੌਪਈ : ਜੋ ਬੰਦੈ ਜੀ ਭਈ ਉਲਾਦ । ਗੋਤ ਉਚਾਰੈਂ ਸੋਢੀ ਤਾਦ ।
ਹਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਬੰਸੀ ਆਹੀਂ । ਇਮ ਕਰ ਸੋਢੀ ਬੰਸ ਅਖਾਹੀਂ ।੭।

chaupaî : jô bandai jî bhaî ulâd. gôt uchârain sôdhî tâd.
ham gurû gôbind singh bansî âhîn. im kar sôdhî bans akhâhîn.7.

ਤੋਂ ਬੰਦੈ ਜੀ ਘਰ ਬੇਟਾ ਭਯੋ । ਔਰ ਦਾਸੀ ਕੈ ਬੀ ਇਕ ਠਯੋ ।
ਤੋਂ ਦਾਸੀ ਸੁਤ ਖੇਡਤ ਆਯੋ । ਬੰਦੈ ਜੀ ਉਸ ਯੋਂ ਫੁਰਮਾਯੋ ।੮।
tau bandai jî ghar bçtâ bhayô. aur dâsî kai bî ik thayô.
tau dâsî sut khçdat âyô. bandai jî us yau phurmâyô.8.

ਤੂ ਭੀ ਖੇਡ ਜਾ ਭਾਈਅਨ ਸਾਥ । ਯੋਂ ਸੁਨ ਦਾਸੀ ਬੋਲੀ ਬਾਤ ।
ਸੁਨੋ ਬਚਨ ਸੰਗਤ ਤੁਮ ਸਾਰੀ । ਭਾਈ ਸੋਂ ਖੇਲੋ ਯੋਂ ਮਾਲਕ ਉਚਾਰੀ ।੯।
tû bhî khçd jâ bhâian sâth. yau sun dâsî bôlî bât.
sunô bachan sangat tum sârî. bhâi sôn khçlô yau mâlak uchârî.9.

ਯਾ ਮੈਂ ਸੰਕ ਨ ਕੋਈ ਧਾਰਯੋ । ਸੱਤਿ ਬਚਨ ਯਹ ਮਾਲਕ ਉਚਾਰਯੋ ।
ਯੋਂ ਕਰ ਭੀ ਪਰਤੀਤਹਿ ਭਈ । ਉਸ ਭੀ ਸੁਤਹਿ ਬਡਯਾਈ ਭਈ ।੧੦।
yâ main sank na kôî dhâryô. satti bachan yah mâlak uchâryô.
yau kar bhî partîtahi bhaî. us bhî sutahi badyâi bhaî.10.

ਦੋਹਰਾ : ਜਿਤਨੀ ਬਾਤ ਅਸਾਂ ਸੁਨੀ ਸੋ ਤੋਂ ਧਰੀ ਲਿਖਾਇ ।
ਕਿਛ ਔਰਨ ਕਿਛ ਅਪਨ ਤੇ ਵਡਿਅਨ ਤੇ ਸੁਨ ਪਾਇ ।੧੧।

dôhrâ : jîtnî bât asân sunî sô tau dharî likhâi.
kichh auran kichh apan tç vadian tç sun pâi.11.

He further told them that they would not get back their eyesight,
Till they agreed to accept his proposal for a matrimony. (4)

The whole family having been subjected to such a trouble,
Had to agree, (perforce), to his matrimonial proposal.
Then Banda Singh directed the girl's parents,
To walk along with Banda Singh's bride upto his seat. (5)

Dohra : Since then, it was resolved amongst the members of this family,
That their male members would not take the wedding party to a bride's home.
Even among the future generations of their family,
It became customary to call the bride's wedding party to their homes. (6)

Chaupai : The children who were born out of this wedlock,
Started calling themselves as members of a Sodhi dynasty².
They claimed that since they were descendants of Guru Gobind Singh,
Therefore, they also belonged to the (illustrious) Sodhi dynasty. (7)

Thereafter, a son was born to Banda Singh out of this wedlock,
As well as a son was born to his maid servant (at the same time).
When this maid servant born son went out for a play,
Banda Singh addressed the child in this manner : (8)

That he should also go out and play with his brothers,
Hearing these words of Banda Singh, the maid servant remarked:
That the whole congregation should pay attention to her words,
That Banda Singh had himself allowed her son to play with his brothers. (9)

Henceforth, no one should doubt the legitimacy of her son,
Since her master had put his seal of legitimacy on his birth.
So this made servant's son after getting a stamp of approval,
Also acquired the reputation of being Banda Singh's son. (10)

Dohra : Whatever account (the author) have heard about this incident,
He has got it recorded (before his British patron).
Part of it he had heard it from others and his resources,
While part of it has come from the narration of his forefathers. (11)

੭੦. ਫ਼ਰੁੱਖਸੀਯਰ ਪਤਿਸ਼ਾਹ ਕੇ ਮਰਨੈ ਕਾ ਪ੍ਰਸੰਗ
(ਫ਼ਰੁੱਖਸੀਯਰ ਐਸੇ ਮਰਾ)
70. farukhsîyar patishâh kç marnai kâ parsng
(farukhsîyar aisç marâ)

- ਦੋਹਰਾ : ਸੋ ਭਈ ਗਲ ਪਤਿਸ਼ਾਹ ਕੀ ਬੰਦੈ ਆਖੀ ਸਾਤ ।
ਫਰਕਸੇਰ ਅੰਧਾ ਕੀਯੋ ਰਲ ਦੁਇ ਸੱਯਦ ਭ੍ਰਾਤ ।੧।
- dôhrâ : sô bhaî gal patishâh kî bandai âkhî sât.
pharaksçr andhâ kîyô ral dui sayyad bharât.1.
- ਚੌਪਈ : ਹਸਨ ਖਾਨ ਅਬਦੁੱਲਾ ਖਾਨ । ਕੀਯੋ ਕੈਦ ਓ ਤਖਤਹਿ ਠਾਨ ।
ਕਿਤਕ ਰੋਜ ਇਸ ਭਾਂਤ ਬਿਤਏ । ਨੇੜੇ ਮਰਨ ਸਾਹਿ ਦਿਨ ਅਏ ।੨।
- chaupaî : hasan khân abdullâ khân. kîyô kaid ô takhtahi thân.
kitak rôj is bhânt bitaç. nçrdç maran shâhi din aç.2.
- ਬੰਦੈ ਬਚਨ ਹੋਣ ਬਿਧ ਸਾਤ । ਆਈ ਸ਼ਾਹ ਕੈ ਯਹ ਦਿਲ ਬਾਤ ।
ਲਈ ਘੋੜੀ ਥੀ ਲਾਇ ਜੁ ਪ੍ਰੀਤ । ਰਹਯੋ ਚੜ੍ਹਨ ਉਸ ਮਧੈ ਚੀਤ ।੩।
- bandai bachan hân bidh sât. âi shâh kai yah dil bât.
lai ghôrdî thî lâi ju parît. rahyô chardahn us maddhai chît.3.
- ਇਕ ਦਿਨ ਕੀ ਅਸਵਾਰੀ ਨ ਕਰੀ । ਰਹੀ ਮਨੈ ਕੀ ਮਨ ਮੈਂ ਪਰੀ ।
ਲੋਕ ਕੁਸ਼ਾਮਦੀਅਨ ਕਹਿ ਦੀਯੋ । ਗਿਰਦੇ ਤਖਤ ਅਸਵਾਰੀ ਕਰ ਲਯੋ ।੪।
- ik din kî asavârî na karî. rahî manai kî man main parî.
lôk kushâmdîan kahi dîyô. girdç takhat asavârî kar layô.4.
- ਅਗਯੋਂ ਪਕੜ ਲੇਵੈਂਗੇ ਹੋਰ । ਤਿਸ ਕੇ ਤੁਮ ਚੜ੍ਹ ਦੇਖਯੋ ਤੋਰ ।
ਫਰਕਸੇਰ ਕੈ ਸੋ ਦਿਲ ਆਈ । ਜੀਨ ਪਾਇ ਸੋ ਲਈ ਮੰਗਾਈ ।੫।
- agyôn pakard lçvaingç hôr. tis kô tum chardah dçkhyô tôr.
pharaksçr kai sô dil âi. zîn pâi sô lai mangâi.5.
- ਦੋਹਰਾ : ਢਿਗ ਸਾਹਿ ਖੂਬ ਖੜਾਇ ਕੈ ਰਕਾਬੈ ਪੈਰ ਅੜਵਾਇ ।
ਬੈਠੇ ਆਸਣ ਜਾਇ ਸੋ ਤੋ ਧੀਰੈ ਧੀਰ ਤੁਰਵਾਇ ।੬।
- dôhrâ : dhig shâhi khûb khardâi kai rakâbai pair ardvâi.
bâithç âsan jâi sô tau dhîrai dhîr turvâi.6.
- ਚੌਪਈ : ਬੰਦੈ ਅਵਾਜ ਹੋਨਿ ਬਿਧਿ ਫੁਰੀ । ਛੁਟਿ ਘੋੜੀ ਇਮ ਹਥ ਤੇ ਤੁਰੀ ।
ਉਪਰੋਂ ਆਨ ਇੱਲ ਇਕ ਪਰੀ । ਉਸਕੈ ਖੜਕ ਘੋੜੀ ਬਹੁ ਡਰੀ ।੭।
- chaupaî : bandai avâj hōni bidhi phurî. chhuti ghôrdî im hath tç turî.
uprôn ân ill ik parî. uskai khardak ghôrdî bahu darî.7.
- ਘੋੜੀ ਉਪਰੋਂ ਸਾਹਿ ਉਛਰ ਪਰਾ । ਬਿੱਚ ਰਕਾਬੈ ਪੈਰ ਰਹਯੋ ਅੜਾ ।
ਘੋੜੀ ਨੱਠੀ ਅੰਗੈ ਜਾਵੈ । ਮਗਰੇ ਸਾਹ ਘਸੀਟ ਪਲਮਾਵੈ ।੮।

Episode 70
The Episode About Manner of Farukhsiar's Death
(This was how Farukhsiar Died)

Dohra : Thereafter, the emperor Farukhsiar died in the same manner,
The way Banda Singh had truly predicted his death.
The (emperor) Farukhsiar was rendered blind,
Through a conspiracy jointly hatched by the two Sayyad brothers¹. (1)

The two Sayyad brothers, namely, Hasan Khan and Abdullah Khan,
Arrested the emperor with the determination to dethrone him.
After remaining under detention for many days,
His day of departure from the world (finally) arrived near. (2)

For the truth of Banda Singh's prophecy to be borne out,
A thought happened to occur in the emperor's mind.
He entertained a desire to mount (his favourite) horse,
Which he had purchased after taking a fancy to it. (3)

Since he had not enjoyed a single ride even for a single day,
His cherished desire to ride that horse had remained unfulfilled.
Some sycophants suggested it to (the blind) emperor,
That he should ride his favourite horse around his throne alone. (4)

Some (court) officials would hold the reigns of his horse,
While he mounted and had his ride on the moving horse.
Farukhsiar, agreeing to the officials' suggestion heartily,
Ordered his horse to be harnessed and saddled. (5)

Dohra : The emperor, positioning the horse near his person,
Fixed his feet in the saddled horse's stirrups.
After settling himself on the horse's saddled back,
He tried to move the horse slowly and steadily. (6)

Chaupai : The moment he recalled the manner of Banda Singh's (prophetic) words,
The horse moved faster, getting her reins released from its holders.
As a vulture happened to pounce upon from above.
The horse got frightened by the noise of the vulture's flying. (7)

As the emperor (Farukhsiar) tumbled down from the horse,
His feet remained entangled in the saddle's stirrups.

ghôrdî uprôn shâhi uchhar parâ. bichch rakâbai pair rahyô ardâ.
ghôrdî natthî aggai jâvai. magrç shâh ghasît palmâvai.8.

ਦੋੜੇ ਲੋਕ ਚੁਫੇਰਯੋਂ ਪਰੇ । ਤਿਮ ਤਿਮ ਘੋੜੀ ਬਹੁਤੀ ਡਰੇ ।
ਘੋੜੀ ਕਹਿ ਮੁਹਿ ਦੇਉ ਲਗ ਰਹਯੋ । ਸ਼ਾਹਿ ਘਸੀਟਤ ਹੀ ਮਰਿ ਗਯੋ ।੯।
daurdç lôk chuphçryôn parç. tim tim ghôrdî bahutî darç.
ghôrdî kahi muhi dçu lag rahyô. shâhi ghasîtat hî mari gayô.9.

ਬੰਦੇ ਬਚਨ ਸੁ ਬਿਧ ਬਣਿ ਆਈ । ਦੋਇਨ ਮੌਤ ਸੁ ਇਕਸਮ ਪਾਈ ।
ਰਤਨ ਸਿੰਘ ਥੀ ਜਿਮ ਕੰਨ ਪਰੀ । ਲਿਖ ਕਾਗਤ ਮੇਂ ਤਿਮ ਗਲ ਧਰੀ ।੧੦।
bandç bachan su bidh bani âi. dôin maut su iksam pâi.
ratan singh thî jim kann parî. likh kâgat mçn tim gal dharî.10.

ਦੋਹਰਾ : ਸੱਤ੍ਰੇ ਸੈ ਇਕਾਸੀਏ ਸਾਲ ਸੁ ਬਿੱਕ੍ਰਮ ਰਾਇ ।
ਫਰਕਸੇਰ ਐਸੇ ਮਰਾ ਕੀਯੋ ਅਪਨੇ ਪਾਇ ।੧੧।
dôhrâ : sattrç sai ikâsîç sâl su bikkarm râi.
pharaksçr aisç marâ kîyô apnô pâi.11.

ਮਾਲੀ ਨੇ ਜਬ ਸਭ ਸੁਨਯੋ ਬੰਦੇ ਕੇ ਪਰਸੰਗ ।
ਸੁਨੋਂ ਸੁ ਆਗੈ ਔਰ ਗਲ ਉਨ ਚਿਤ ਵਧੀ ਉਮੰਗ ।੧੨।
mâlî nç jab sabh sunyô bandç kô parsang.
sunaun su âgai aur gal un chit vadhî umang.12.

ਗਯਾਰਾਂ ਸੌ ਸੰਨ ਤੇਤੀਏ ਯੋ ਮੁਯੋ ਫਰਕਸੇਰ ਸ਼ਾਹਿ ।
ਬਿੱਕ੍ਰਮ ਸਾਲ ਮਿਲਾਇਕੈ ਲੀਜੋ ਹਿਸਾਬ ਬਨਾਇ ।੧੩।
gayârân sau sann tçtîç yau muyô pharaksçr shâhi.
bikkarm sâl milâikai lîjô hisâb banâi.13.

੭੧. ਖਾਲਸੇ ਦਾ ਪ੍ਰਸੰਗ
(‘ਬੰਦੇ ਕੇ ਮਰਵਾਇਕੈ ਕਿਹ ਰਹਯੋ ਖਾਲਸੇ ਜਾਇ?’)
71. khâlsç dâ parsnga
(‘bandô kô marvâikai kih rahyô khâlsô jâi?’)

ਦੋਹਰਾ : ਮਾਲੀ ਨੇ ਮੁਹਿ ਪੁੱਛਿਓ ਯਹ ਭੀ ਮੋਹਿ ਸੁਨਾਇ ।
ਬੰਦੇ ਕੇ ਮਰਵਾਇਕੈ ਕਿਹ ਰਹਯੋ ਖਾਲਸੇ ਜਾਇ ।੧।
dôhrâ : mâlî nç muhi puchchhiô yah bhî môhi sunâi.
bandai kô marvâikai kih rahyô khâlsô jâi.1.

ਚੌਪਈ : ਤੋਂ ਮਾਲੀ ਸੋਂ ਮੈਂ ਯੋਂ ਕਹਯੋ । ਇਸੀ ਦੇਸ ਮੈਂ ਖਾਲਸਾ ਰਹਯੋ ।
ਬਾਜ਼ ਦੇਸਨ ਜਿਮ ਪੰਛੀ ਰਹੋਂ । ਸਿੰਘ ਅਰਨ ਮੈਂ ਜਿਮ ਸ੍ਰਿਗ ਬਰੈਂ ।੨।
chaupaî : tau mâlî sôn main yaun kahyô. isî dçsh main khâlsâ rahyô.
bâz dçshan jim panchhî rahçn. singh aran main jim marig bahain.2.

As the (frightened) horse kept on running ahead,
The dangling emperor kept on being dragged along. (8)

As more and more people ran from all sides to catch hold of the horse,
The horse ran still faster being scared of the noise.
While the horse felt as if she was being chased by a ghost,
The emperor died after being dragged (for a long distance). (9)

As Banda Singh's prophetic words came out to be true,
Both Banda Singh and the emperor died in the same manner.
The way Rattan Singh (the author) had heard this episode,
He had recorded the whole episode in black and white. (10)

Dohra : It was in the year seventeen hundred and eighty one²,
In the Bikrami Samvat of the Indian calendar.
Thus, died the emperor Farukhsiar in this manner,
Reaping the harvest of death for his (evil) deeds. (11)

Captain David Murray, thus, heard the whole account,
Of Banda Singh's (exploits) and the manner of his death.
Feeling interested and inquisitive to listen further,
He asked the author to narrate more such episodes. (12)

It was in the year eleven hundred and thirty three of Muslim Calendar,
That the Mughal emperor Fafrukhsiar had breathed his last.
The reader should himself work out the Bikrami Samvat,
And calculate the date and time on the Common Era. (13)

Episode 71
Episode About the Khalsa
(Where did the Khalsa stay after the Execution of Banda Singh)

Dohra : (After the narration of Banda Singh's execution) David Murray asked the author,
That the author should also narrate (the post Banda Singh situation).
After getting Banda Singh executed by (the Mughals),
Where did the Khalsa Singhs stay and survive? (1)

Chaupai: Then, I (the author) explained to David Murray,
That Khalsa Singhs stayed and survived in the same country (Punjab).
As all species of birds stay and survive among falcons,
Or the way the deer find shelter in the midst of lions' dens. (2)

ਕਿਛੁ ਚਾਕਰ ਕਿਛੁ ਜਗੀਰੀ ਲਾਏ । ਕਿਛੁ ਧਰਮਸਾਲਨ ਕਿਛੁ ਬੁੰਗੀਂ ਬਹਾਏ ।
ਕਿਤਨਨ ਖੇਤੀ ਮਾਫ਼ ਕਰਾਈ । ਇਮ ਭੀ ਤੁਰਕਨ ਲਏ ਕਿਤਕੁ ਛਲਾਈ ।੩।
kichhu châkar kichh jagîrî lâç. kichh dharmasâlan kichh bungîn bahâç.
kitnan khçtî mâf karâi. im bhî turkan laç kitku chhalâi.3.

ਦੋਹਰਾ : ਤੱਤ ਖਾਲਸੇ ਜੋ ਹੁਤੇ ਤਿਨ ਖਾਈ ਛਲਾਈ ਨਾਂਹਿ ।
ਨੰਗ ਭੁੱਖ ਦੁੱਖ ਸਿਰ ਸਹੈ ਮਰਨੋਂ ਨਾ ਸੰਕਾਹਿ ।੪।

dôhrâ : tatt khâlsô jô hutô tin khâi chhalâi nânhî.
nang bhukkh dukkh sir sahai marnôn nâ sankâhi.4.

ਚੌਪਈ : ਹੁਤੇ ਭੁੰਗੀ ਜੋਊ ਸ਼ੇਰ । ਭਏ ਨ ਤੁਰਕਨ ਤੇ ਵਹਿ ਘੇਰ ।
ਰਹੇ ਝਾੜਨ ਔ ਝੁੰਡਨ ਮਾਂਹਿ । ਤੁਰਕਨ ਲੁਟ ਸੁ ਮਾਰਹਿ ਖਾਹਿ ।੫।

chaupâi : hutç bhujngî jôû shçr. bhaç na turkan tç vahi ghçr.
rahç jhârdan au jhundand mânhî. turkan lut su mârhin khâhin.5.

ਰਾਹਿ ਤੁਰਕਨ ਕੇ ਤੁਰਨ ਨ ਦੇਹਿ । ਉਰਾਰ ਪਾਰ ਮਧ ਦਰਯਾਇ ਨ ਰਹੇਹਿ ।
ਤੱਤ ਖਾਲਸੇ ਸੋਊ ਸਦਾਵੈ । ਮਰਨ ਮਾਰਨ ਤੇ ਨਹਿ ਸੰਕਾਵੈ ।੬।
râhi turkan kô turand na dçhin. urâr pârd madh daryâi na rahçhin.
tatt khâlsç sôû sadâvai. marand mârand tç nahi sankâvai.6.

ਦੋਹਰਾ : ਹੁਤੇ ਬੰਦਈ ਜੁ ਬਚ ਰਹੇ ਤੁਰਕਨ ਕੋਲੋਂ ਲੁੱਕ ।
ਸ਼ਰਨ ਆਏ ਤੇ ਰਖ ਲਏ ਭਏ ਜੁ ਖਾਲਸੇ ਕੁੱਕ ।੭।

dôhrâ : hutç bandî ju bach rahç turkan kôlôn lukk.
sharan âç tç rakh laç bhaç ju khâlsç rukk.7.

ਚੌਪਈ : ਪਰ ਬੰਦਈਅਨ ਦਿਲ ਕਪਟੇ ਰਹਯੋ । ਚਹੈਂ ਪੰਥ ਵਹੁ ਜੁਦੇ ਰਖਯੋ ।
ਪੰਥ ਬੰਦਈਅਨ ਚਹੈਂ ਬਧਾਈ । ਸਿੰਘਨ ਸੇ ਰਹਿੰ ਵੈਰ ਕਮਾਈ ।੮।

chaupâi : par bandîand dil kaptô rahyô. chahain panth vahu judô rakhyo.
panth bandîand chahain badhâi. singhan sô rahin vair kamâi.8.

**ਜੰਗ ਭੁੰਗੀਆਂ ਅਤੇ ਬੰਦਈਆਂ ਕਾ
(‘ਭੁੰਗੀਆਂ ਸਿੰਘਨ ਯੋ ਠਟੀ’)
jang bhujngîand atç bandîand kâ
(‘bhujngan singhan yau thatî’)**

ਦੋਹਰਾ : ਬੰਦਈਅਨ ਔਰ ਭੁੰਗੀਅਨ ਕੇ ਬਡੇ ਭਯੋ ਜਿਮ ਜੰਗ ।
ਮਾਰੇ ਕੂਟੇ ਬਹੁ ਲੁਟੇ ਸੇ ਅਬ ਸੁਨੋ ਪ੍ਰਸੰਗ ।੧।

dôhrâ : bandîand aur bhujngîand kô badô bhayô jim jang.
mârç kûtç bahu lutç sô ab sunôn parsang.1.

ਚੌਪਈ : ਕਾਨ੍ਹ ਸਿੰਘ ਕਈ ਬੰਦਯੋਂ ਜੁਦਾਈ । ਲਈ ਤੁਰਕਨ ਸਯੋਂ ਬਾਤ ਬਨਾਈ ।
ਰੁਪਯੋ ਪੰਜ ਸੈ ਨਿਤ ਲੈਣ ਠਹਿਰਾਯੋ । ਅਸਵਾਰ ਪੰਜ ਸੈ ਸਾਥ ਰਖਾਯੋ ।੨।

While some Singhs picked up jobs and some got awards of landed property,
Others settled down in religious places and Khalsa settlements.
While some Singhs got exemption from payment of land revenue,
Many others succumbed to the various temptations of the Mughals. (3)

Dohra : However, those among the Singhs owing allegiance to the Tat Khalsa¹,
Did not succumb to any kind of temptations of the Mughals.
Bearing every kind of scarcity, hunger and tribulations,
They did not hesitate to make any kind of sacrifice. (4)

Chaupai : They, being genuine Khalsa Singhs and as brave-hearted as lions,
Could not be subdued and overpowered by the Mughals.
Taking refuge in the wild bushes, ferns and forests,
They survived through loot and plunder of the Mughals. (5)

They would neither allow a safe passage to the Mughal caravans,
Nor would they stay permanently at one place.
Those alone are entitled to call themselves Tat Khalsa,
Who have no fear of being killed or fighting a war. (6)

Dohra : Some of the Bandhayee Singhs had somehow survived,
By hiding themselves from the prying eyes of the Mughals.
Those among these who found favour with the (Tat) Khalsa,
Were taken back and accepted into Khalsa fold. (7)

Chaupai : But these Bandhayee Singhs nursed a secret grudge,
And always wanted to keep their own distinct identity.
They always wished to strengthen their own cadres,
And kept on brewing hostility against the Singhs. (8)

**The factional Fight Between (Tat Khalsa) Singhs
And Bandhayee Singhs
(Tat Khalsa) Singhs decided thus....)**

Dohra : The way there occurred a fierce rioting,
Between the (Tat Khalsa) Singhs and the Bandhayee Singhs,
And the way they plundered and killed each other,
I would now narrate those circumstances. (1)

Chaupai : After disengaging his contingents from Bandhayee Singhs,
Kahan Singh entered into agreement with the Mughals.

chaupaî : kânah singh kaî bandyôn judâî. laî turkan sayôn bât banâî.
rupyô panj sai nit lain thahirâyô. asavâr panj sai sâth rakhâyô.2.

ਨੀਲ ਬਸਤ੍ਰੀ ਸਿਰ ਚੱਕ੍ਰ ਸਜਾਵੈ । ਰਹਿਤ ਭੁਜੰਗੀ ਰੀਤ ਰਖਾਵੈ ।
ਪੜ੍ਹੈ ਬਾਣੀ ਅਰਦਾਸੇ ਕਰੈ । ਦੰਗਯੋਂ ਫੰਗਯੋਂ ਨਹਿ ਸੋ ਟਰੈ ।੩।
nîl bastarî sir chakkar sajâvai. rahit bhujngî rît rakhâvai.
pardhai bânî ardâsô karai. dangyôn phangyôn nahin sô tarai.3.

ਬਾਂਗੀ ਕਸਾਈ ਡੇਰੇ ਨ ਆਵੈ । ਦੂਰ ਤੁਰਕਨ ਤੇ ਡੇਰੇ ਰਖਾਵੈ ।
ਰਹਿਣ ਅੰਮ੍ਰਿਤਸਰ ਥੋ ਕਰ ਲਯੋ । ਮੇਲਾ ਲਾਵਨ ਭੀ ਲਿਖ ਲਯੋ ।੪।
bângî kasâî d̄er̄ na âvai. dūr turkan t̄ d̄er̄ rakhâvai.
rahin ammritsar thô kar layô. m̄lâ lâvan bhî likh layô.4.

ਟਕੇ ਆਵੈਂ ਜੁ ਚੜ੍ਹਤੀ ਮਾਂਹਿ । ਦੇਣੈ ਖਾਲਸੇ ਮੁਜਰੇ ਤਾਂਹਿ ।
ਸਮੋਂ ਮੇਲੇ ਕੋ ਪਹੁੰਚਯੋ ਆਈ । ਕਾਹਨ ਸਿੰਘ ਲਿਖਯੋ ਸੰਗਤ ਤਾਈਂ ।੫।
tak̄ âvain ju chardhtî mânhi. d̄nai khâls̄ mujr̄ tânhi.
samôn m̄l̄ç kô pahunchyô âi. kâhan singh likhyô sangat tâin.5.

ਹਮ ਤੁਰਕਨ ਸੋਂ ਕਰ ਲਈ ਗੱਲ । ਬੇਸ਼ਕ ਆਓ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਚੱਲ ।
ਲਹੌਰ ਪਸ਼ੋਰ ਔ ਦਿੱਲੀ ਤਾਈਂ । ਆਈ ਸੰਗਤ ਚੁਤਰਫੋਂ ਧਾਈ ।੬।
ham turkan sôn kar laî gall. b̄shak âô srî ammritsar chall.
lahaur pashôr au dillî tâin. âi sangat chutrafôn dhâi.6.

ਦੋਹਰਾ : ਤੁਰਕਨ ਕੋ ਮੁੱਖ ਬੰਨ੍ਹ ਲਯੋ ਯੋ ਗਲ ਭਈ ਮਸ਼ਹੂਰ ।
ਕਸਮ ਕੁਰਾਨ ਤੁਰਕਨ ਕਰੀ ਭਯੋ ਸਿਖਨ ਭਯੋ ਦੂਰ ।੭।
dôhrâ : turkan kô mukkh bannah layô yau gal bhaî mashhûr.
kasam kurân turkan karî bhayô sikhan bhau dūr.7.

ਸਿੰਘਨ ਔ ਤੁਰਕਨ ਨੇ ਜਬ ਕਰ ਲਯੋ ਕਰਾਰ ।
ਸੰਗਤ ਕੀ ਰਾਖੀ ਰਖੋ ਦੇਸ਼ ਤੁਰਕਨ ਲਿਖੇ ਇਸ਼ਤਿਹਾਰ ।੮।
singhan au turkan n̄ç jab kar layô karâr.
sangat kî râkhî rakhô d̄sh turkan likh̄ç ishtihâr.8.

ਚੌਪਈ : ਤੁਰਕਨ ਲਿਖਯੋ ਨਿਜ ਠਾਣੇਦਾਰਨ । ਹੁਇ ਨ ਦੰਗੋ ਕਹੂੰ ਸੰਗਤ ਵਾਰਨ ।
ਅੰਮ੍ਰਿਤਸਰ ਇਨ ਦਿਓ ਪਹੁੰਚਾਇ । ਰਖੋ ਹਿਫਾਜ਼ਤ ਇਨ ਕੋ ਰਾਹੁ ।੯।
chaupaî : turkan likhyô nij thânc̄dâran. hui na dangô kahûn sangat vâran.
ammritsar in diô pahuñchai. rakhô hifâzat in kô râhu.9.

ਦੋਹਰਾ : ਦਸ ਹਜ਼ਾਰ ਦਮ ਲਿਖ ਹੁਤੇ ਸੋ ਜੋ ਮੇਲੇ ਮਾਂਹਿ ।
ਦਸ ਦਿਨ ਲੋ ਮੇਲਾ ਰਹੈ ਰਖਯੋ ਹਿਫਾਜ਼ਤ ਤਾਂਹਿ ।੧੦।
dôhrâ : das hazâr dam likh hut̄ç sô jô m̄l̄ç mânhi.
das din lau m̄lâ rahai rakhyô hifâzat tânhi.10.

Settling for a daily receipt of five hundred rupees from the Mughals,
He could also keep a contingent of five hundred horse-mounted troops. (2)

Donning the blue (Khalsa) robes and steel rings (round his turban),
He followed the initiated Singhs' code of conduct.
Reciting the Sikh scriptures and making prayers everyday,
He did not shirk from fighting and rioting (against his enemies). (3)

Keeping the Muslim Muezzins and butchers (of cows) at bay,
He would put up his camp away from the Mughal troops.
Settling for establishing his contingents camp at Amritsar,
He also decided to hold an (annual) Khalsa congregation there. (4)

Whatever amount the Singhs would be receiving as offerings,
They would pay a part of this as tax to the Mughals.
As the time for holding the annual congregation drew near,
Baba Kahan Singh despatched a letter of invitation to the Sikh congregations. (5)

Informing the Sikhs about his agreement with the Mughal rulers,
He exhorted the Sikhs to visit Amritsar without any fear.
After receiving these invitations, the Sikhs from Lahore, Peshawar and Delhi,
As well as from all other directions marched towards Amritsar. (6)

Dohra : It became widely known (among the Sikhs),
That the Mughals had been compelled to enter into a treaty.
Since the Mughals had entered into agreement with vows on the holy Koran,
The Sikhs did not need to have any apprehensions on this count. (7)

After entering into a deal (to keep peace and harmony),
Both the Singhs and the Mughals vowed to abide by the deal.
Thereafter, the Mughal rulers sent written orders throughout the country,
That the Mughal officials should provide security to the Sikh pilgrims. (8)

Chaupai : The Mughal rulers directed all their police officials,
That no body should commit violence on the marching Sikh pilgrims,
The police must provide complete security during pilgrimage,
And ensure that the Sikh pilgrims reached Amritsar safely. (9)

Dohra : Ten thousand in gold coins were settled to be collected as tax,
Out of the total offerings made at the (Amritsar) congregation.
The congregation's duration was settled to be for ten days,
And the security cover would continue for that period. (10)

- ਸੋਰਠਾ : ਠਟੀ ਸਿਖਨ ਚਿਤ ਧਾਰ ਯਾਹੁ ਤੇ ਸੰਸੋ ਗਯੋ ।
ਮਰੈ ਜੁ ਸਤਿਗੁਰੂ ਦ੍ਵਾਰ ਜੀਵਨ ਤੇ ਮਰਨੋ ਭਲੋ ।੧੧।
sôrthâ : thatî sikhān chit dhâr yâhu tç sansô gayô.
marai ju satigurû davâr jîvan tç marnô bhalô.11.
- ਚੌਪਈ : ਤਬ ਸਿਖ ਸੰਗਤ ਬਹੁ ਚਲ ਆਏ । ਆਨ ਚੜ੍ਹਾਵੈ ਬਹੁਤ ਚੜ੍ਹਾਏ ।
ਦਰਬ ਬਹੁਤ ਸੋ ਚੜ੍ਹਤੀ ਕਰੀ । ਦੈ ਤੁਰਕਨ ਬਹੁ ਬਾਕੀ ਧਰੀ ।੧੨।
chaupaî : tab sikh sangat bahu chal âç. ân chardhâvai bahut chardhâç.
darab bahut sô chardtî karî. dai turkan bahu bâkî dharî.12.
- ਦੇਖ ਬੰਦਈਅਨ ਜਲਤੀ ਆਵੇ । ਲਗੇ ਮੰਗਨ ਕਰ ਚੜ੍ਹਤੀ ਦਾਵੇ ।
ਕਹਯੋ ਖਾਲਸੇ ਤੁਮ ਦਾਵੇ ਕਾਹਿ । ਹਮ ਤੁਮ ਮੇਲ ਰਖਯੋ ਕੇਉ ਨਾਂਹਿ ।੧੩।
dçkh bandîan jaltî âvç. lagç mangan kar chardhtî dâvç.
kahyô khâlsc tum dâvô kâhi. ham tum mçl rakhyô kôû nânhi.13.
- ਤੁਮ ਫਤੇ ਦਰਸ਼ਨੀ ਹਮ ਗੁਰ ਕਹਿੰ ਫਤੇ । ਤੁਮ ਬਿਸਨੋਈ ਹਮ ਚਾਰ ਬਰਨ ਮਤੇ ।
ਤੁਮ ਸੂਹੇ ਪਹਿਰੇ ਹਮ ਲਾਵੈਂ ਨ ਅੰਗ । ਹਮ ਪਹਿਰੈਂ ਸੁਰਮਈ ਤੁਮ ਰਹੋ ਸੰਗ ।੧੪।
tum phatç darshanî ham gur kahin phatç. tum bisnôî ham châr baran matç.
tum sûhô pahirô ham lâvain na ang. ham pahirain surmaî tum rahô sang.14.
- ਨਹਿੰ ਅੰਮ੍ਰਿਤਸਰ ਤੁਮ ਕਹੂੰ ਥਾਂਇੰ । ਨਹਿੰ ਲਯੋ ਚੜ੍ਹਾਵੈ ਅਗੈ ਤੁਸਾਂਹਿ ।
ਹੁਤੇ ਬੰਦਈਅਨ ਚਿਤ ਬਡ ਗਰਬ । ਬਨੁਗੁ ਬੰਦੈ ਕੀ ਸੰਗਤ ਸਰਬ ।੧੫।
nahin ammritsar tum kahûn thânin. nahin layô chardâvô agai tusânhi.
hutô bandîan chit bad garab. banûgu bandai kî sangat sarab.15.
- ਸਤਿਗੁਰ ਦੇ ਗਯੋ ਬੰਦੈ ਕਰਾਮਾਤ । ਕੇ ਰਹਯੋ ਨ ਸੋਢੀ ਕਰਨ ਜੋਗ ਬਾਤ ।
ਸਮਝੈਂ ਨ ਮੂਰਖ ਪੰਥ ਕੀਓ ਖਲਾ । ਯਾ ਮੈਂ ਪਾਈ ਸਭ ਗੁਰ ਕਲਾ ।੧੬।
satigur dç gayô bandai karâmât. kô rahyô na sôdhî karan jôg bât.
samjhain na mûrakh panth kîô khalâ. yâ main pâî sabh gur kalâ.16.
- ਦੋਹਰਾ : ਤਬ ਗਲ ਉਨ ਕੀ ਨਹਿੰ ਪੁਜੀ ਭਈ ਦੂਏ ਮੇਲੇ ਪਰ ਗੱਲ ।
ਦੰਗੋ ਕਰਨੋਂ ਉਨ ਠਟਯੋ ਬੰਦਈ ਉਤਰੇ ਤੋਂ ਇਕ ਵੱਲ ।੧੭।
dôhrâ : tab gal un kî nahin puji bhaî dûç mçlç par gall.
dangô karnôn un thatyô bandî utrç tau ik vall.17.
- ਚੌਪਈ : ਬੰਦਈਅਨ ਡੇਰਾ ਇਕ ਵਲ ਲਾਯਾ । ਝੰਡੈ ਬੁੰਗੈ ਢਿਗ ਬਗਲ ਬਗਲਾਯਾ ।
ਕਿਤ ਰੋਣੀ ਕਿਤ ਬਾੜ ਗਡਵਾਈ । ਦਰਸ਼ਨੀ ਦਰਵਾਜੇ ਕੀ ਦਬ ਬਾਹੀ ।੧੮।
chaupaî : bandîan dçrâ ik val lâyâ. jhandai bungai dhig bagal baglâyâ.
kit raunî kit bârd gadvâî. darshanî darvâjç kî dab bâhî.18.
- ਕਿਤਨਨ ਛਾਏ ਛੱਪਰ ਛੰਨ । ਬਹੇ ਬੰਦਈ ਆਇ ਕਰ ਫੰਨ ।
ਉਤਵਲ ਡੇਰੇ ਬੰਦਈਅਨ ਕਰੇ । ਲਵੈਂ ਰਲਾਇ ਜੁ ਉਨ ਮੈਂ ਰਲੇ ।੧੯।
kitnan chhâç chhappar chhann. bahç bandî âi kar phann.
utval dçrç bandîan karç. lavain ralâi ju un main ralç.19.

Sortha : Having taken a firm decision (after hearing these assurances),
The Sikhs had no doubts about their safety (during pilgrimage).
Even if they died during this pilgrimage to the Guru's shrine,
It would be a death better than their worldly existence. (11)

Chaupai : Then a large number of Sikh pilgrims arrived at the congregation,
And offerings amounted to a huge sum in money terms.
Since the offerings touched a very high figure in money terms,
The Singhs took possession of it after paying the settled tax to the Mughals. (12)

Bandhayee Singhs, feeling envious of (such a huge offering),
They started laying claims to their share in these offerings.
Khalsa Singhs told (Bandhayee Singhs) that they had no basis for such a claim,
Since there was no ideological similarity between the two factions. (13)

They declared "Fateh Darshan" against Khalsa's "Waheguru ji ki Fateh",
They were Bishnois⁴ against Khalsa's casteless fraternity.
They donned red robes against Khalsa's rejection of such robes,
The Khalsa donned blue robes against their dislike of blue robes. (14)

The holy shrine at Amritsar never belonged to Bandhayee Singhs,
As they never had any share in the offerings at this shrine.
The Bandhayee Singhs had great misconception about their following,
That all the Sikhs would become followers of Banda Singh's religion. (15)

They claimed that after the (Tenth) Guru had vested his power in Banda Singh,
The whole Sodhi dynasty (of Sikh Gurus) would stand discredited.
Being nitwits they neither understood how the Khalsa Panth was raised,
Nor the fact that the Guru had vested all his powers in the Khalsa Panth. (16)

Dohra : Failing to get any share in the offerings at this time,
The Bandhayee Singhs thought of claiming their share at the next (annual) congregation.
Having decided to fight it out for claiming their share,
They put up their camp in one corner of the (Amritsar) shrine. (17)

Chaupai : These Bandhayee Singhs, with the view of establishing their camp,
Fenced a sizeable area in the vicinity of Sikh Bungas⁵ and Sikh standards.
They occupied this territory through fencing and digging a deep channel,
In the space adjacent to the main entrance (to the shrine). (18)

By putting up so many thatched cottages and makeshift shelters,
The Bandhayee Singhs occupied this portion through use of force.
After putting up their camp in that occupied portion,
They kept on increasing their followers among their ranks. (19)

ਬੰਦਈ ਸੰਗਤ ਯੋ ਬਧਤੀ ਭਈ । ਬਹੁ ਕਰਾਮਾਤ ਬੰਦਿਓ ਲਈ ।
ਦੁਨੀਆਂ ਹੁਇ ਸਿਖ ਪ੍ਰੋਜਨ ਕਾਰਕ । ਗੁਰੂ ਕਰੇ ਹੁਇ ਪ੍ਰੋਜਨ ਸਾਰਕ ।੨੦।
bandî sangat yau badhtî bhaî. bahu karâmât bandiôn lai.
duniân hui sikh parôzan kârka. gurû karô hui parôjan sârak.20.

ਬਹੁਤ ਸੰਗਤ ਬੰਦੇ ਕੀ ਭਈ । ਦੇਖ ਬੰਦਈਅਨ ਨਜ਼ਰ ਫੁਲ ਗਈ ।
ਕਹੈ ਜੁਦੀ ਹਮ ਸੰਗਤ ਪੁਜਾਵੈ । ਕਹੈ ਜੁਦੀ ਹਮ ਚੜ੍ਹਤੀ ਲਾਵੈ ।੨੧।
bahut sangat bandç kî bhaî. dçkh bandîan nazar phul gûai.
kahain judî ham sangat pujâvain. kahain judî ham chardhtî lâvai.21.

- ਦੋਹਰਾ : ਤਬ ਖਾਲਸੇ ਯੋ ਮਨ ਮਥੀ ਏ ਭਏ ਦੰਗੇ ਨੂੰ ਤਯਾਰ ।
ਅਕੈ ਤੋ ਲੜ ਇਨ ਕੇ ਮਾਰੇ ਅਕੈ ਤੋ ਮਨ ਬਹੇ ਹਾਰ ।੨੨।
dôhrâ : tab khâlsç yau man mathî ç bhaç dangç nûn tayâra.
akai tau lard in kô mârô akai tau man bahô hâr.22.
- ਚੌਪਈ : ਤੋ ਇਮ ਸਯਾਨਨ ਬਾਤ ਉਚਾਰੀ । ਭੁਜੰਗੀ ਦੰਗਈਅਨ ਯੋ ਚਿਤ ਧਾਰੀ ।
ਬੰਦਈਅਨ ਸੋਂ ਹਮ ਕਿਮ ਬਨੈ ਟਰਨੇ । ਰਥੈ ਪਾਤਸ਼ਾਹਨ ਸੋਂ ਹਮ ਲਰਨੇ ।੨੩।
chaupaî : tau im sayânan bât uchârî. bhujngî dangîan yau chit dhârî.
bandîan sôn ham kim banai tarnô. rakhain pâtsâhân sôn ham larnô.23.

ਇਨ ਦੈ ਕੈ ਅਬ ਲਾਇ ਲੈਂ ਲੀਕ । ਇਨੋਂ ਹਿੱਸਾ ਟਿਕੈ ਗੁਰਦੁਾਰ ਨ ਠੀਕ ।
ਨਵੀਂ ਗੱਲ ਹਮ ਲਗਨ ਨ ਦੇਹਿੰ । ਮਰਨ ਲਰਨ ਤੇ ਸੰਕ ਨ ਕਰੇਹਿੰ ।੨੪।
in dai kai ab lâi lain lîk. inôn hissâ tikai gurdavâr na thîk.
navîn gall ham lagan na dçhin. maran laran tç sank na karçhin.24.

- ਦੋਹਰਾ : ਕਹੀ ਸਿਆਨਨ ਨੈ ਇਮੈ ਅਬ ਯੋ ਧੀਰ ਧਰਾਇ ।
ਮੇਲੇ ਸੰਗਤ ਜੋ ਅਈ ਇਨ ਘਲ ਦੰਗਾ ਕਰਾਇ ।੨੫।
dôhrâ : kahî siânan nai imai ab yaun dhîr dharâi.
mçlç sangat jô ai in ghal dangâ karâi.25.
- ਚੌਪਈ : ਤੋ ਬੰਦਈਅਨ ਸੋਂ ਖਾਲਸੇ ਯੋ ਕਹੀ । ਬਨੈ ਨਹੀਂ ਅਬ ਹਮ ਤੁਮ ਖਹੀ ।
ਹਮਿ ਤੁਮ ਲੜਯੋ ਜੋ ਹੋਵਹਿੰ ਖੁਆਰ । ਤੁਰਕ ਲੇਹਿੰ ਸਭ ਸੰਗਤ ਮਾਰ ।੨੬।
chaupaî : tau bandîan sôn khâlsç yau kahî. banai nahîn ab ham tum khahî.
hami tum lardyô jô hôvhin khuâr. turak lçhin sabh sangat mâr.26.
- ਦੋਹਰਾ : ਜੈਸੇ ਚਿਰੀਯੇ ਦੁਇ ਲਰਤ ਲਏ ਬਿੱਲੀ ਮੁਹਿੰ ਪਾਹਿ ।
ਤੈਸੇ ਹਮ ਤੁਮ ਲਰਤ ਲਖ ਤੁਰਕ ਪਰੈਗੈ ਆਇ ।੨੭।
dôhrâ : jaisç chirîyç dui larat laç billî muhin pâhi.
taisç ham tum larat lakh turak paraingai âi.27.
- ਚੌਪਈ : ਜਬੈ ਬੰਦਈਅਨ ਯੋ ਸੁਨ ਪਾਈ । ਉਨ ਚਿਤ ਆਈ ਅਤਿ ਗਰਬਾਈ ।
ਸਿੰਘ ਅਏ ਹੈਂ ਅਬ ਹਮ ਦਾਇ । ਤੁਰਕਨ ਸੋਂ ਇਨ ਦਈਏ ਤੁੜਾਇ ।੨੮।
chaupaî : jabai bandîan yau sun pâi. un chit âi ati garbâi.
singh aç hain ab ham dâi. turkan sôn in daiç turdâi.28.

With the continuous display of miracles learnt from Banda Singh,
They kept on raising the strength of their followers.
Since majority of the people become Sikhs for serving their vested interests,
And adopt a Guru who serves their worldly needs best. (20)

With this manifold increase in the ranks of Bandhayee Singhs,
They felt extremely arrogant and defiant about their power.
They declared that they would hold a separate congregation,
And collect their offerings separately (from the main shrine). (21)

Dohra : At this, the (Tat Kahsa) Singhs reached a conclusion,
That the Bandhayee Singhs were bent upon rioting.
Either the Khalsa Singhs should destroy them through fighting,
Or they should accept the latter's supremacy passively. (22)

Chaupai : As the wise among the Singhs tried to advise patience to the hawks,
The fiery Nihang Singhs declared their determination to fight it out.
Why should they postpone their show of strength against the Bandhayees,
When the Singhs had the nerve to fight against the mighty Mughals. (23)

They would be setting a wrong precedent by sharing offerings with the Bandhayees,
As this sharing of Gurdwara offerings would be an act of impropriety.
They would never allow a wrong precedent to be set up,
Even if it involved fighting and shedding their blood for it. (24)

Dohra : Then those mature and cool-headed among them advised,
That the Nihang Singhs should keep patience for the time-being.
Let the Sikh pilgrims who had come for annual congregation depart,
Then they were free to fight it out with the Bandhayee Singhs. (25)

Chaupai : So the Khalsa Singhs pleaded with the Bandhayee Singhs,
That it was improper for them to strife against each other.
In case they indulged in an internecine war among themselves,
The Mughals would intervene and harm the innocent Sikh pilgrims. (26)

Dohra : As two rival sparrows get entangled with each other,
A (wily) cat quietly devours both these entangled sparrows.
Similarly, the Mughals finding them entangled with each other,
Would pounce upon them (like that wily cat). (27)

Chaupai : As the Bandhayee Singhs heard this persuasive tone of the Singhs,
They felt all the more arrogant (about their power).
As the Singhs had approached them subdued and humbled,
They must be got thrashed at the hands of the Mughals. (28)

ਟਕੇ ਦੂਨੇ ਦਈਐ ਤੁਰਕਨ ਲਿਖਵਾਇ । ਇਮ ਕਰ ਦੱਯੇ ਇਨ ਪਿਠ ਤੁੜਵਾਇ ।
ਤੁਰਕ ਲਾਲਚੀ ਦਰਬਹਿੰ ਕੇਰੇ । ਇਮ ਲਾਲਚ ਦੇਹਿ ਸਿੰਘਨ ਕੋ ਗੇਰੈਂ ।੨੯।
takç dūnç daīai turkan likhvâi. im kar dayyç in pith turdvâi.
turak lâlichî darbahin kçrç. im lâlach dçhi singhan kô gçrain.29.

- ਦੋਹਰਾ : ਤਬੈ ਬੰਦਈਅਨ ਲਿਖ ਦੀਓ ਲਾਲਚ ਤੁਰਕਨ ਲਾਇ ।
ਟਕੈ ਸੁ ਦੂਣੇ ਹਮ ਦਿਵੈਂ ਹਮ ਚੜ੍ਹਤੀ ਸਾਂਝ ਦਿਵਾਇ ।੩੦।
dôhrâ : tabai bandīan likh dīo lâlach turkan lâi.
takai su dūnç ham divain ham chardhī sânjh divâi.30.
- ਚੌਪਈ : ਤੁਰਕਨ ਚਹੀਅਤ ਥੀ ਇਹ ਬਾਤ । ਟਕੇ ਵਧੈਂ ਔ ਪੰਥ ਹੁਇ ਘਾਤ ।
ਇਹ ਲਰ ਮਰੈਂ ਔ ਹੋਵਹਿੰ ਖਾਰ । ਇਤ ਲਾਲਚ ਲਗ ਗਯੋ ਠਾਣੇਦਾਰ ।੩੧।
chaupāi : turkan चाहिअत थी इह बात । टके वधैं औ पंथ हुइ घात ।
इह लर मरैं औ होवहिं खार । इत लालच लग गयो ठाणेदार ।੩੧।
ih lar marain au hôvhin khavâr. it lâlach lag gayô thâncdâr.31.

ਮਿਟੈਂ ਬੰਦਈ ਜੁ ਦੰਗਯੋ ਨਾਹਿੰ । ਸਿੰਘਨ ਜਾਨ ਲਈ ਮਨ ਮਾਂਹਿੰ ।
ਇਕੋ ਇਕੀ ਬਿਨ ਇਨ ਸੰਗ ਹੋਈ । ਹਮਚੇ ਖਯਾਲ ਨ ਛਾਡੈ ਕੋਈ ।੩੨।
mitain bandī ju dangyô nahin. singhan jân lai man mânhin.
ikô ikī bin in sang hôī. hamrô khayâl na chhâdai kôī.32.

- ਦੋਹਰਾ : ਭੁਜੰਗਨ ਸਿੰਘਨ ਯੋ ਠਟੀ ਜੋ ਕਿਛੁ ਹੋਇ ਸੋ ਹੋਇ ।
ਕਰੇ ਸੁ ਚੰਡੀ ਭੇਟ ਇਨ ਤੁਰਕ ਬੰਦਈਅਨ ਦੋਇ ।੩੩।
dôhrâ : bhujngan singhan yau thatī jô kichhu hôī sô hôī.
karô su chandī bhçt in turak bandīan dôi.33.
- ਚੌਪਈ : ਕਾਨੁ ਸਿੰਘ ਜੀ ਫਿਰ ਬਚ ਕਹੈ । ਪ੍ਰਤੀਤ ਹਮਾਰੀ ਨਹਿੰ ਦੰਗੋ ਕੀਏ ਰਹੈ ।
ਹਮ ਸੋ ਕੋਸਨ ਤੇ ਸਿਖ ਮੰਗਵਾਏ । ਦੰਗੋ ਮਹਿੰ ਵਹਿ ਜਾਇੰ ਜਾਨ ਗਵਾਏ ।੩੪।
chaupāi : kânah singh jī phir bach kahai. partīt hamârī nahin dangai kīç rahai.
ham sau kôsan tç sikh mangvâç. dangç mahin vahi jāin jân gavâç.34.

ਵਾਧ ਘਾਟ ਸਿਰ ਸਭ ਸਹਿ ਲੀਜੈ । ਮੇਲੇ ਮੈਂ ਨਹਿੰ ਦੰਗੋ ਕੀਜੈ ।
ਜਬ ਮੇਲੇ ਹੁਇ ਰੁਖਸਦ ਭਾਈ । ਸੋ ਕਰ ਲੀਜੈ ਜੋ ਚਿਤ ਆਈ ।੩੫।
vâdh ghât sir sabh sahi lījai. mçlç main nahin dangô kījai.
jab mçlô hui rukhsad bhâī. sô kar lījai jô chit âī.35.

੭੨. ਦੰਗੋ ਕਾ ਪ੍ਰਸੰਗ
(‘ਕਰਤੇ ਪੁਰਸ਼ ਪਰ ਰਾਖੋ ਬਾਤ’)
72. dangç kâ parsnga
(‘kartç purash par râkhô bât’)

- ਦੋਹਰਾ : ਮੇਲੋ ਰੁਖਸਦ ਜਬ ਭਯੋ ਚੜ੍ਹਤੀ ਚੜ੍ਹਾਇ ਦਰਬਾਰ ।
ਬੰਦਈ ਸੁ ਮਾਂਗੈਂ ਅੱਧ ਹਿੰਸਾ ਤੁਰਕਨ ਕਰੀ ਸਹਾਰ ।੧।

By offering to pay double the amount of taxation to the Mughals,
The Bandhayee Singhs planned to get the Singhs beaten by the Mughals.
The Mughals, being always greedy of amassing wealth,
Would definitely punish the Singhs for a consideration. (29)

Dohra : So, the Bandhayee Singhs immediately sent a despach to the Mughals,
Throwing the bait of paying a larger amount of taxation.
The Bandhayee Singhs would pay double the amount of taxation,
In case, the Mughals made the Bandhayees partners in the shrine offerings. (30)

Chaupai : The Mughals were always on the lookout for such an opportunity,
Whereby they could get both greater revenue and decimation of Singhs.
This (two pronged) strategy attracted the Mughal officials most,
Whereby the Singhs got entangled with each other and got killed. (31)

That the Bandhayee Singhs were bent upon shedding blood,
The Singhs became absolutely clear about their intentions.
That the Bandhayee Singhs would never stop bothering them,
Without a straight fight with the Bandhayee Singhs. (32)

Dohra : So the (Nihang) Singhs arrived at a firm resolution,
To fight it out irrespective of the consequences of their act.
They must put the Bandhayee Singhs to sword,
As well as the Mughals along with the Bandhayee Singhs. (33)

Chaupai : (Baba) Kahan Singh pleaded with the Singhs once again,
That violence at that moment would damage their reputation.
Since they had invited the Sikh pilgrims from distant places,
It would be improper if they got killed in such a violence. (34)

He advised the Singhs to bear all provocations with patience,
And desist from indulging in violence during the congregation.
Once the pilgrims departed for their homes after the congregation,
The Singhs were free to take any action whatsoever they liked. (35)

Episode 72
Episode About (Factional) Fight
(Leave the (whole) Controversy to God Almighty)

Dohra : The Sikhs departed after the conclusion of the congregation,
And making offerings at the sanctum sanctorum at Darbar Sahib¹.

dôhrâ : mçlô rukhsad jab bhayô chardhtî chardhâi darbâr.
bandî su mângain addh hissâ turkan karî sahâr.1.

ਚੌਪਈ : ਹੁਤੇ ਦਰੋਗਾ ਤੁਰਕਨ ਜੋਈ । ਕਹਿ ਲਾਲਚ ਕੀਯੋ ਅਪਨੋ ਤੋਈ ।
ਸੋਊ ਵਧਾਵਨ ਲਾਗੋ ਰਾਰ । ਏ ਲਰ ਮਰੈ ਤਾਂ ਹਮ ਬਨੈਂ ਕਾਰ ।੨।

chaupaî : hutô darôgâ turkan jôî. kahi lâlach kîyô apnô tôî.
sôû vadhâvan lâgô râ. ç lar marain tân ham banain kâr.2.

ਹੋਣਹਾਰ ਢੁਕ ਬੰਦਈਅਨ ਆਈ । ਸੁਨੋ ਸਿੱਖ ਤੁਮ ਗੁਰਮੁਖ ਭਾਈ ।
ਜਿਮ ਜਿਮ ਖਾਲਸੋ ਟਰਤੋ ਜਾਵੈ । ਤਿਮ ਤਿਮ ਬੰਦਈ ਸਿਰ ਪਰਨੇ ਧਾਵੈ ।੩।
hônhrâ dhuk bandîan âi. sunô sikkh tum gurmukh bhâi.
jim jim khâlsô tartô jâvai. tim tim bandî sir parnç dhâvai.3.

ਕਹੈਂ ਖਾਲਸੋ ਅਬ ਜਾਇ ਹਾਰ । ਤੁਰਕਨ ਸੋਂ ਮਿਲ ਹਮ ਲੇਹਿੰ ਮਾਰ ।
ਸਭ ਗੁਰਦੁਾਰਨ ਅੱਧ ਟਿਕਾਵੈਂ । ਇਮ ਮਨ ਮਿਥ ਵਹਿ ਬਹੁ ਗਰਬਾਵੈਂ ।੪।
kahain khâlsô ab jâi hâra. turkan sôn mil ham lçhin mâr.
sabh gurdavâran addh tikâvain. im man mith vahi bahu garbâvain.4.

ਆਧਾ ਚੜ੍ਹਾਵਾ ਹਮ ਸੰਗਤ ਕੋ ਚੜ੍ਹਯੋ । ਇਮ ਹਮ ਚੜ੍ਹਾਵਾ ਦਾਵਾ ਆਧਾ ਕਰਯੋ ।
ਸਿੰਘ ਕਹੈਂ ਹਮ ਗੁਰ ਦਰਬਾਰ । ਇਹਾਂ ਬਨੇ ਨਹਿੰ ਤੁਮਰੀ ਕਾਰ ।੫।
âdhâ chardhâvâ ham sangat kô chardhyô. im ham chardhâvâ dâvâ âdhâ karyô.
singh kahainn ham gur darbâr. ihân banç nahin tumrî kâr.5.

ਦੋਹਰਾ : ਫਤੇ ਦਰਸ਼ਨ ਤੁਮ ਛਡ ਰਲੋ ਪਾਹੁਲ ਪੀਓ ਸਰਬੰਗ ।
ਬਰਨ ਸੰਗ ਮਿਲ ਬਹਿ ਛਕੋ ਕਹਾਵੋ ਪੰਥ ਭੁਜੰਗ ।੬।

dôhrâ : phatç darshan tum chhad ralô pâhul pîô sarbang.
baran sang mil bahi chhakô kahâvô panth bhujang.6.

ਚੌਪਈ : ਬੰਦਈਅਨ ਕੈ ਮਨ ਗਰਬੋ ਔਰ । ਉਇ ਚਾਹੈਂ ਬਿਸ਼ਨੋਈ ਚਲਾਯੋ ਤੌਰ ।
ਹਮਰੇ ਗੁਰ ਮੈਂ ਬਡੋ ਕਰਾਮਾਤ । ਹਮ ਸਰੁੰ ਜਮਾਵੈਂ ਉਪਰ ਹਾਥ ।੭।

chaupaî : bandîan kai man garbô aur. ui châhain bishnôî chalâyô taur.
hamrç gur main badô karâmât. ham sarhôn jamâvain upar hâth.7.

ਹੁਤੇ ਗੁਰੂ ਹਮ ਬਡ ਕਲਧਾਰੀ । ਸੋ ਕੋਸਨ ਕਰ ਜਾਇ ਉਡਾਰੀ ।
ਦਰਸ਼ਨ ਛੈ ਜਗ ਮੱਧੇ ਆਦਿ । ਗੁਰੂ ਕਹਾਵੈਂ ਪਾ ਛਲ ਬਾਦ ।੮।
hutô gurû ham bad kaldhârî. sau kôsân kar jâi udârî.
darshan chhai jag maddhç âdi. gurû kahâvain pâ chhal bâd.8.
ਸਿੰਘ ਕਹੈਂ ਹਮ ਮਨੈਂ ਨ ਮੰਤ੍ਰ । ਤੇਗ ਆਗੈ ਕੋਊ ਚਲੈ ਨ ਤੰਤ੍ਰ ।
ਹਮ ਸੋਂ ਲਰੋ ਮਦਾਨਹਿ ਮਾਂਹਿ । ਮੰਤ੍ਰ ਜੰਤ੍ਰ ਪਤਿਆਵੈਂ ਨਾਹਿੰ ।੯।
singh kahain ham mannain na mantar. tçgh âgai kôû chalai na tantar.
ham sôn larô madânhi mânhi. mantar jantar patiâvain nâhin.9.

ਬਧਯੋ ਬਿਖਾਦ ਇਨ ਦੋਇਨ ਮਾਂਹਿ । ਘਰੀ ਪਲਕ ਮੈਂ ਜਨ ਮਰ ਜਾਂਹਿ ।
ਭਾਈ ਬੁੱਢੇ ਕੇ ਔ ਸਾਲੇ ਕੇ ਹੋਤੇ । ਭਾਈ ਭਗਤੂ ਬਹਲੋ ਕੇ ਪੋਤੇ ।੧੦।

Then the Bandhayee Singhs, with the tacit support of the Mughals,
Laid a claim to half of the total offerings made at the congregation. (1)

Chaupai : The Mughal police administrator at the congregation there,
Was bribed by (Bandhayee Singhs) to side with them.
He started adding fuel to the fire by inciting one of the factions,
So that he might benefit after a factional fight between the two. (2)

The way death and decimation approached the Bandhayee Singhs,
Dear Gursikh readers, listen to the manner of its approach.
The more the (Tat Khalsa) Singhs tried to avoid this factional fight,
The more aggressive posture the Bandhayee Singhs kept on adopting. (3)

They surmised that the Tat Khalsa Singhs would get defeated now,
As Bandhayee, with the Mughal support, would certainly brow beat them.
That they would settle for half the offerings from all the Sikh shrines,
Made them very arrogant as they thought resolutely in their mind. (4)

Since half the Sikh Congregation consisted of their followers,
They had a legitimate claim to half of the offerings,
The Singhs alleged that since the Guru's shrines belonged to the Singhs,
The Bandhayee Singhs had no business to make such a claim. (5)

Dohra : Asking them to join the mainstream Khalsa Panth after giving up "Fateh Darshan"²,
All of them should get initiated with Khande-ki-Pahul³.
They must partake food along with Khalsa Singhs from all castes,
And be proud to call themselves members of the Khalsa fraternity. (6)

Chaupai : The Bandhayee Singhs, adopting a very hard arrogant posture,
Wished to propagate the customs and traditions of Vaishnavism.
They claimed that their Guru (Banda Singh) possessed great powers,
As he could bring about great miracles and feats. (7)

Since their Guru was possessed with great powers,
He could fly (like a bird) for hundreds of miles.
Since he belonged to the six ancient⁴ and eternal sects of yogis,
He became a guru for his powers of argumentation and magical feats. (8)
The Singhs countered that they did not believe in my kind of magic,
Since no magical tricks could stand against the power of the sword.
The Singhs challenged them to fight with them in the open,
Since they (the Singhs) did not believe in any kind of magic or necromancy. (9)

The strife between the two factions reached such a pitch,
As if they would be at each other's throat in a moment.

badhyô bikhâd in dôin mânhi. gharî palak main jan mar jânhi.
bhâi buddhç kç au sâlô kç hôç. bhâi bhagatû bahlô kç pôç.10.

ਦੋਹਰਾ : ਔਰ ਮਸੰਦਨ ਮੇਵੜਨ ਕਹਿ ਵਰਤਾਈ ਸ਼ਾਂਤ ।
ਹਿੰਦੂ ਲਰ ਮਰ ਜਾਇੰ ਜਿਮ ਤੁਰਕ ਚਹੈਂ ਵਹ ਬਾਤ ।੧੧।

dôhrâ : aur masndan mçvrđan kahi vartâi shânt.
hindû lar mar jâin jim turak chahain vah bât.11.

ਚੌਪਈ : ਦੋਊ ਓਰ ਕੇ ਸਯਾਨੇ ਬੋਲੈਂ । ਜਿਮ ਸਭ ਬਚੈਂ ਬਾਤ ਕੋਊ ਟੋਲੈਂ ।
ਜੋ ਤੁਮ ਮੰਨੋਂ ਹਮਾਰੀ ਸਲਾਹਿ । ਦੋਊ ਓਰ ਬਹੁ ਸ਼ਾਂਤ ਵਰਤਾਹਿੰ ।੧੨।

chaupaî : dôû ôr kô sayânç bôlain. jim sabh bachain bât kôû tôlain.
jau tum mannôn hamârî salâhi. dôû ôr bahu shânt vartâhin.12.

ਕਰਤੇ ਪੁਰਖ ਪਰ ਰਾਖੋ ਬਾਤ । ਕਰਤਾ ਕਰੈ ਸੋਊ ਮੰਨ ਲਯੋ ਬਾਤ ।
ਹੈ ਸਭ ਹੱਥ ਸੁ ਕਰਤੈ ਜਾਨੋ । ਕਾਹੇ ਲਰ ਕਰ ਮਰਨੋ ਠਾਨੋ ।੧੩।
kartç purakh par râkhô bât. karatâ karai sôû mann layô bât.
hai sabh hatth su kartai jânô. kâhç lar kar marnô thânô.13.

ਲਿਖ ਦੁਇ ਚਿਠੀ ਦੁਬਾਰ ਰਖਾਵੇ । ਅਕੈ ਸੁ ਮੱਧ ਤਲਾਵਹਿ ਪਾਵੇ ।
ਫਤੇ ਗੁਰੂ ਫਤੇ ਦਰਸ਼ਨਿ ਵਾਰੀ । ਜੋ ਤਰ ਆਵੈ ਸੋ ਲਯੋ ਧਾਰੀ ।੧੪।
likh dui chithî darbâr rakhâvô. akai su maddh talâvahi pâvô.
phatç gurû phatç darshani vâri. jô tar âvai sô layô dhârî.14.

ਭੂਬ ਜਾਇ ਤਿਸ ਦੂਰਹਿ ਕਰਯੋ । ਨਹਿੰ ਉਸ ਕੈ ਕੋਊ ਪੰਥ ਪ੍ਰਚੁਰਿਓ ।
ਤੁਰਕ ਕਹੈਂ ਜਾਵੈਂ ਦੋਊ ਭੂਬ । ਤੋ ਹਮਰੋ ਕੰਮ ਹੋਇ ਸਬ ਖੂਬ ।੧੫।
dûb jâi tis dûrhi karyô. nahin us kai kôû panth parchuriô.
turak kahain jâvain dôû dûb. tau hamrô kamm hoi sab khûb.15.

ਦੋਹਰਾ : ਦੁਇਨ ਬਾਤ ਇਹ ਮੰਨ ਲਈ ਉਪਰ ਰਖ ਕਰਤਾਰ ।
ਪਤਿਸ਼ਾਹੀ ਕਰਨੀ ਖਾਲਸੇ ਸੋ ਕਿਮ ਹੋਵਗੁ ਹਾਰ ।੧੬।

dôhrâ : duin bât ih mann laî upar rakh kartâr.
patishâhî karnî khâlsô sô kim hôvġu hâr.16.

ਚੌਪਈ : ਧਰੀ ਖਾਲਸੈ ਦ੍ਰਿੜ੍ਹਤੋ ਚੀਤ । ਹਮ ਕੋ ਗੁਰ ਕੀ ਸੱਤਿ ਪ੍ਰਤੀਤ ।
ਵਧੈ ਖਾਲਸੈ ਦਿਨ ਦਿਨ ਕਲਾ । ਸਗਨ ਸੌਨ ਸਭ ਹੋਊਗੁ ਭਲਾ ।੧੭।

chaupaî : dharî khâlsai darirdhtô chît. ham kau gur kî sattî partît.
vadhai khâlsai din din kalâ. sagan saun sabh hôġu bhalâ.17.

ਸੋਰਠਾ : ਚਿੱਠੀ ਲਿਖੀ ਬਨਾਇ ਜਿਮ ਜਿਮ ਆਖੀ ਮੁਨਸਬਾਂ ।
ਧਰੀ ਦਰਬਾਰ ਸੁ ਜਾਇ ਹਾਥ ਜੋੜ ਦੁਊ ਵਲ ਖੜੇ ।੧੮।

sôrthâ : chitthî likhî banâi jim jim âkhî munsabân.
dharî darbâr su jâi hâth jôrd duû val khardç.18.

ਚੌਪਈ : ਹੇ ਸਤਿਗੁਰ ਸਭ ਜਾਨੀ ਜਾਨ । ਭੂਤ ਭਵਿੱਖਤ ਔ ਬੁਤਮਾਨ ।
ਜੋ ਤੂੰ ਪੰਥ ਵਧਾਯਾ ਲੋੜੈਂ । ਲਾ ਕਰ ਪ੍ਰਿਥਮੀ ਜੋ ਨਿਭੈ ਓੜੈ ।੧੯।

There were some descendents of Bhai Buddha Ji⁵ and Bhai Salo⁶,
As well as grandsons of Bhai Bhagtu⁷ and Bhai Bahlo⁸ among them. (10)

Dohra : And there were present some Masand Mewras in the congregation,
Who intervened to bring about a rapprochement between the two factions.
They said while the Hindus (The Sikh) would get killed in an internecine war,
The Mughals would feel delighted at the fulfillment of their desire. (11)

Chaupai : The wise on both sides of the Khalsa factions remarked,
That they must find a solution acceptable to both the factions.
If both the factions were willing to accede to their advice,
Both the parties should sit together in a peaceful manner. (12)

They advised that both the parties should leave the issue to the Divine God,
And accept gracefully whatever the Divine Will revealed.
Since every thing happens according to the Divine Will,
Why should they ruin themselves by fighting with each other? (13)

Either they should lay down both the written claims before Guru Granth Sahib,
Or immerse both the versions in the waters of the sacred tank.
Out of the two written captions of “Waheguru ji ki Fateh” and “Fateh Darshan”,
Whichever version floated above should be accepted as a valid religion. (14)

Whichever bundled version got drowned should be rejected,
And no body should ever follow and propagate that religion.
The Mughals fondly wished for the drowning of both the versions,
So that they might get benefitted (by the extinction of Khalsa Panth). (15)

Dohra : Both the Bandhayee and Tat Khalsa Singhs accepted the proposal,
And left the whole controversy to be resolved by God’s will.
Since the Khalsa Panth was destined to be the sovereign,
How could it ever come to be defeated (by anybody). (16)

Chaupai : The (Tat Khalsa) Singhs were firmly convinced (of their victory),
Since they had a firm faith and true devotion in the Guru.
Since the Khalsa Panth was destined to grow and flourish,
Every thing would turn out auspicious and beneficial in their favour. (17)

Sortha : (After their mutual consent), (two) letters were drafted,
As dictated by (the commonly agreed) arbitrators.
Placing both the letters before the Guru in the sanctum sanctorum,
Both the factions stood with folded hands before the Guru. (18)

Chaupai : They prayed that they had faith in the Guru’s Omniscience,
Whose Will prevailed eternally in the past, present and future.

chaupaî : hç satigur sabh jânî jân. bhût bhavikkhat au bartmân.
jau tûn panth vadhâyâ lôrdain. lâ kar parithmî jô nibhai ôrdai.19.

ਤਾਂਕੀ ਚਿੱਠੀ ਅਬ ਤਰ ਆਵੈ । ਜਿਸ ਪੰਥ ਘਟਨੋਂ ਉਸ ਬੁਡ ਜਾਵੈ ।
ਤੁਮ ਤੇ ਛਾਨੀ ਕੋਊ ਨ ਬਾਤੈ । ਤੁਮ ਨਿਜ ਕਰਤੈ ਨਿਜੈ ਬਿਧਾਤੈ ।੨੦।
tânkî chitthî ab tar âvai. jis panth ghatnôn us bud jâvai.
tum tç chhânî kôû na bâtai. tum nij kartai nijai bidhâtai.20.

ਹੁਤ ਕੰਨਯਾਂ ਤੈ ਸੂਤ ਕਤਾਯਾ । ਦੋਇ ਚਿਠਨ ਕੇ ਉਪਰ ਬੰਧਾਯਾ ।
ਸਦ ਬਾਲਕ ਹਥ ਦਈ ਧਰਾਇ । ਮਧ ਦਰਬਾਰ ਹਰਿ ਪੌੜੀ ਥਾਇ ।੨੧।
hut kannyân tai sût katâyâ. dôî chithan kç upar bandhâyâ.
sad bâlak hath daî dharâi. madh darbâr hari paurdî thâi.21.

ਇਕ ਬਾਰ ਦੋਊ ਹਿਠਾਹੈਂ ਗਈ । ਦੋਊ ਤਰਫ ਕੇ ਚਿੰਤਾ ਪਈ ।
ਮਤ ਕਤ ਜਾਵੈ ਦੋਊ ਬੁਡੈਂ । ਤੋ ਰਹੈ ਨ ਹਿੰਦੂ ਕਹੂੰ ਕਿਤ ਢੁਡੈਂ ।੨੨।
ik bâr dôû hithâhain gaî. dôû taraph kô chintâ paî.
mat kat jâvain dôû bûdain. tau rahai na hindû kahûn kit dhûndai.22.

ਸੋਰਠਾ : ਇਮ ਭੀ ਆਖੈਂ ਬਹੁਤ ਖੜੇ ਸਿਆਨੇ ਨਰ ਤਹੀਂ ।
ਜੋ ਚਿੱਠੀ ਦੋਊ ਤਰਤ ਰਹੈਂ ਪੰਥ ਦੋਊ ਅਮਰ ।੨੪।

sôrthâ : im bhî âkhain bahut khardç siânç nar tahîn.
jau chitthî dôû tarat rahain panth dôû amar.24.

ਦੋਹਰਾ : ਠਾਂਢ ਭਏ ਕਰ ਜੋਰ ਸਭ ਉਚੋ ਕਰ ਅਰਦਾਸ ।
ਚਿੱਠੀ ਤਿਸੈ ਤਰਾਈਓ ਕਰਨੋ ਜਿਸੇ ਪ੍ਰਗਾਸ ।੨੪।

dôhrâ : thândh bhaç kar jôr sabh ûchô kar ardâs.
chitthî tisai tarâiô karnô jisç pargâs.24.

ਤੋ ਡੁਬਕੀ ਲੈ ਇਕ ਤਰਯੋ ਚਿੱਠੀ ਗੋਲੋ ਏਕ ।
ਤੋ ਸਿੱਖਨ ਕੁਛ ਜਿੰਦ ਪਰੀ ਰਖੀ ਗੁਰ ਅਬ ਟੇਕ ੨੫।
tau dubkî lai ik taryô chitthî gôlô çk.
tau sikkhan kuchh jind parî rakhî gur ab tçk 25.

ਚੌਪਈ : ਦੋਊ ਓਰ ਤੇ ਪਕੜਨ ਦੋੜੇ । ਫੜ ਫੜ ਸਸਤਰ ਆਗੇ ਪੋੜੇ ।
ਤਹਿੰ ਹੁਤੇ ਦਰੋਗੇ ਤੁਰਕਨ ਕੇਊ । ਕਹੀ ਮੁਨਸਬੈ ਦੇਖੈਂ ਤੇਊ ।੨੬।

chaupaî : dôû ôr tç pakrdan daurdç. phard phard shastar âgç dhaurdç.
tahin hutç darôgç turkan kçû. kahî munsabai dçkhain tçû.26.
ਤੁਰਤ ਦਰੋਗਨ ਪਕੜ ਮੰਗਾਯੋ । ਪੜ੍ਹ ਕਰ ਖਾਲਸੇ ਹੱਥ ਫੜਾਯੋ ।
ਫਤੇ ਗੁਰੂ ਕੀ ਹੈ ਤਰ ਆਈ । ਦੋਊ ਓਰ ਉਨ ਆਖ ਸੁਨਾਈ ।੨੭।
turat darôgan pakard mangâyô. pardah kar khâlsç hatth phardâyô.
phatç gurû kî hai tar âi. dôû ôr un âkh sunâi.27.

ਯੋ ਸੁਨ ਖਾਲਸੈ ਸ਼ਾਦੀ ਭਈ । ਜਨਕ ਬੰਦਈਅਨ ਮਾਂ ਮਰ ਗਈ ।
ਸੁਨਤ ਚਿੱਠੀ ਉਨੁ ਬੰਧਯੋ ਹੰਦੇਸਾ । ਜਨ ਨਿਜ ਨ੍ਰਿਪੈ ਗਯੋ ਛੁਟ ਦੇਸਾ ।੨੮।

Whichever religion His Divine Will wished to flourish, should flourish,
Till this planet earth was going to stay, exist and last. (19)

While the written draft of the Divinely approved religion should float,
The version that the Divine will disapproved should get drowned.
Nothing could remain hidden from the (Omniscient) Divine Guru,
Since He was the creator as well as the preserver of everything. (20)

A cotton thread, got prepared by an innocent virgin girl,
Was wrapped around both the packets containing the two versions.
Summoning a boy, both the packets were placed on the water's surface,
Near "Har-ki-Pauri" adjacent to the back entrance of Sanctum Sanctorum. (21)

Once when both the packets went down under the water for a while,
Both the factions felt extremely concerned (about their future).
If, perchance, both the packets sank down in the water,
There would not remain a trace of the Hindus (the Sikhs) on earth. (22)

Sortha : Many, among the elders standing, witness to the scene,
Were also of the opinion about the unfolding mystery:
That in case both the packets started floating,
Then both the religions would flourish till eternity. (23)

Dohra : Both the factions stood before the Guru with folded hands,
And joined the prayer in a loud chorus.
They prayed to the Guru to let that faction's packet float,
Whose religion the Divine Will wished to prevail and flourish. (24)

Instantly one of the packets came afloat after going down,
Containing the written version of one of the factions.
The (Tat Khalsa) Singhs felt somewhat relieved at this scene,
And felt as if the Guru had responded to the prayer. (25)

Chaupai : The Singhs from both the sides rushed to catch hold of the floating packet,
Wielding their weapons and pushing ahead of each other.
As the Mughal police officials were present on the scene,
The arbitrators to the dispute declared that they would see the letter first. (26)
Immediately after the police officials handed over the letter,
The arbitrators handed it over to the Tat Khalsa after reading it.
Disclosing that the version with "Waheguru ji ki Fateh" had floated,
The arbitrator pronounced the judgement to both the factions. (27)

While the Tat Khalsa Singhs felt delighted at the declaration,
The Bandhayee Singhs felt crest fallen after this decision.

yau sun khâlsai shâdî bhai. janak bandhian mân mar gai.
sunat chitthî unah bandhyô handçsâ. jan nij naripai gayô chhut dçsâ.28.

ਸਰਪ ਸੀਸ ਤੇ ਜਿਮ ਮਣਿ ਜਾਵੈ । ਮੀਨ ਤ੍ਰੈ ਜਿਮ ਨੀਰ ਨ ਪਾਵੈ ।
ਸੋਚ ਕਰੈ ਔ ਕਰੈ ਪਛੁਤਾਵਾ । ਉਭੈ ਸਾਸ ਕਰ ਲੇਵੈ ਹਾਵਾ ।੨੯।
sarap sîs tç jim mani jâvai. mîn tarphai jim nîr na pâvai.
sôch karain au karain pachhutâvâ. ubhai sâs kar lçvain hâvâ.29.

ਦੋਹਰਾ : ਦਏ ਨ ਪ੍ਰਿਥੀ ਬਿਆੜ ਤਿਨ ਔ ਅਕਾਸੈ ਉਡਯੋ ਨ ਜਾਇ ।
ਹੱਥ ਮਰੋਰੈ ਸਿਰ ਧੁਨੈ ਜਗਾ ਲੁਕਨ ਨਹਿ ਪਾਇ ।੩੦।

dôhrâ : daç na parithî biârd tin au akâshai udyô na jâi.
hatth marôrain sir dhunain jagâ lukan nahin pâin.30.

ਚੌਪਈ : ਖਾਲਸੈ ਕੀਨੋ ਜੈ ਜੈ ਕਾਰੇ । ਉਚੇ ਕਰ ਕਰ ਫਤੇ ਉਚਾਰੇਂ ।
ਫੜ ਫੜ ਖੰਡੇ ਖੁਸ਼ੀਆਂ ਕਰਨ । ਕਰ ਅਰਦਾਸ ਖੜ ਬਾਣੀਆਂ ਪੜ੍ਹਨ ।੩੧।

chaupaî : khâlsai kîno jai jai kârç. ûchç kar kar phatç uchârçn.
phard phard khandç khushîân karan. kar ardâs khard bânîân pardahn.31.

ਭਯੋ ਉਤਸਾਹਿ ਪੰਥ ਖਾਲਸੇ ਸਾਰ । ਜਿਤਯੋ ਖਾਲਸਾ ਸਚੈ ਦਰਬਾਰ ।
ਐਸ ਖੁਸ਼ੀ ਸਿਖਨ ਮਨ ਭਈ । ਦੈਂਤ ਮਾਰ ਜਿਮ ਦੇਵਨ ਕਈ ।੩੨।
bhayô utshâhi panth khâlsç sâr. jityô khâlsâ sachai darbâr.
ais khushî sikhman man bhai. daint mâr jim dçvan kâi.32.

ਹੁਤੇ ਖਾਲਸੇ ਵੱਲ ਬੰਦਈਅਨ ਗਯੋ । ਤਿਨ ਆਇ ਡੇਰੇ ਸਿੰਘਨ ਵਲ ਕਯੋ ।
ਕਿਛੁ ਨਠ ਗਏ ਕਿਛੁ ਹੁਇ ਰਹੇ ਸੁੰਨ । ਜਨੁਕਰ ਮੋਨਧਾਰ ਬਹਿ ਮੁੰਨ ।੩੩।
hutô khâlsô vall bandhian gayô. tin âi dçrô singhan val kayô.
kichhu nath gaç kichhu hui rahç sunna. janukar môndhâr bahi munn.33.

ਹੁਤੇ ਜਿ ਕਿਛੁ ਤਿਨ ਮੱਧ ਹੰਕਾਰੀ । ਤਿਨ ਮਰਨੇ ਪਰ ਮਨਸਾ ਧਾਰੀ ।
ਜਿਮ ਜਿਮ ਮੌਤ ਤਿਨੈ ਸਿਰ ਆਈ । ਆਗੈ ਸੁਨੋ ਤਿਮੈਂ ਤੁਮ ਭਾਈ ।੩੪।
hutê ji kichh tin maddh hankârî. tin marnê par mansâ dhârî.
jim jim maut tinhai sir âi. âgai sunôn timain tum bhâi.34.

੭੩. ਮੀਰੀ ਸਿੰਘ ਦਾ ਘੁਲਣਾ ਸੰਗਤ ਸਿੰਘ ਨਾਲ 73. mîrî singh dâ ghulnâ sangat singh nâl

ਦੋਹਰਾ : ਹੁਤੇ ਜੁ ਮੁਨਸਬ ਥੋ ਕੀਓ ਲਹੌਰੇ ਸਿੰਘ ਕਲਾਲ ।
ਭੇਜਯੋ ਬੰਦਯਨ ਕਰਨ ਕੋ ਸਿੰਘਨ ਸਿਉਂ ਕਿਛੁ ਸ਼ਾਲ ।੧।

dôhrâ : hutô ju munsab thô kîô lahourô singh kalâl.
bhçjyô bandyan karan kô singhan siun kichhu savâl.1.

ਚੌਪਈ : ਸਾਥ ਉਸੈ ਥੋ ਬੇਟਾ ਆਯਾ । ਨਾਮ ਸੰਗਤ ਸਿੰਘ ਤਿਸ ਕੋ ਪਾਯਾ ।
ਕਾਹਨ ਸਿੰਘ ਬਾਬਾ ਉਸ ਬੋਲਯੋ । ਤੁਮ ਪਰ ਖਾਲਸਾ ਹਥ ਚਹਿ ਖੋਲਯੋ ।੨।

They felt so much shocked after hearing the decision,
As if a monarch had been deprived of his sovereign rule. (28)

They felt as deprived as if a Cobra had been deprived of its Mani⁹,
And as miserable as a fish while kept out of water.
Feeling highly concerned and regretting their loss of power,
They started gasping for breath out of desperation. (29)

Dohra : So crestfallen, desperate and frustrated felt the Bandhayee Singhs,
As if both the elements (earth and sky) were refusing to shelter them.
Wrenching their hands and shaking their heads in desperation,
They felt as if they had no place to hide their shameless faces. (30)

Chaupai : Tat Khalsa Singhs burst out in shouting slogans of victory,
And shouted the Khalsa Panth's greetings "Waheguru ji ki Fateh" loudly.
Brandishing their daggers and swords to express their joy,
They stood in prayer while reciting Gurbani hymns. (31)

A wave of excitement and joy ran through all ranks of the Khalsa,
As the Khalsa Panth was declared victorious by the Divine Will.
Tat Khalsa Singhs felt so much delighted at this victory,
As the Gods had felt happy after the destruction of Devils. (32)

The Khalsa Singhs who had earlier defected to the Bandhayees,
Returned to the Khalsa fold and joined the Khalsa ranks.
While some of the Bandhayees ran away, others became as shell-shocked,
As if some sect of Sadhus had taken a vow of silence. (33)

Those who were extremely (Hawkish) and arrogant among them,
They decided to fight it out till the last breath of their lives.
The way, these haughty, arrogant Bandhayees met their doom,
Dear readers, listen to their account (in the next episode). (34)

Episode 73

The Episode About the Wrestling Bout Between Miri Singh and Sangat Singh

Dohra : One who acted as one of the arbitrators (during the factional dispute),
Was named Lahora Singh from the community of kalals¹.
The (defeated) Bandhayee Singhs sent him as their messenger,
To resolve some issues with the (Tat Khalsa) Singhs. (1)

Chaupai : The person who accompanied him was his own son,
Who was known by the name of Sangat Singh.

chaupaî : sâth usai thô bçtâ âyâ. nâm sangat singh tis kô pâyâ.
kâhan singh bâbâ us bôlyô. tum par khâlsâ hath chahi khôlyô.2.

ਕਹਯੋ ਨ ਕਿਨੈ ਹਮ ਖਬਰ ਨ ਕਈ । ਹਮ ਨੇ ਖਬਰ ਤੁਮ ਕੇ ਕਰ ਦਈ ।
ਮੀਰੀ ਸਿੰਘ ਸਦ ਬੇਟੇ ਲਯੋ । ਸਾਥ ਸੰਗਤ ਸਿੰਘ ਘੁਲਾਵਤ ਭਯੋ ।੩।
kahyô na kinai ham khabar na kaî. ham nç khabar tum kô kar daî.
mîrî singh sad bçtô layô. sâth sangat singh ghulâvat bhayô.3.

ਮੱਲਨ ਜਿਮ ਦੋਉ ਘੁਲਨੈ ਡਹੇ । ਮੁਖੋਂ ਬਚਨ ਤਿਨ ਇਮ ਕਰ ਲਏ ।
ਜੋ ਜੀਤੈ ਤਿਨ ਪੱਥ ਲਿਆਏ । ਇਮ ਕਰ ਲੀਨੇ ਬਚਨ ਪਕਾਏ ।੪।
mallan jim dôû ghulnai dahç. mukhôn bachan tin im kar laç.
jô jîtai tin panth liâç. im kar lînc bachan pakâç.4.

ਦੋਹਰਾ : ਮੀਰੀ ਸਿੰਘ ਸਿੰਘ ਕਾਹਨ ਕੇ ਔ ਸੰਗਤ ਸਿੰਘ ਕਲਾਲ ।
ਬੁੰਗੇ ਘੁਲੇ ਅਕਾਲ ਤਲ ਸਭ ਪੰਥਨ ਦੇਖਨ ਵਾਲ ।੫।

dôhrâ : mîrî singh singh kâhan kô au sangat singh kalâl.
bungç ghulç akâl tal sabh panthan dçkhan vâl.5.

ਚੌਪਈ : ਮੀਰੀ ਸਿੰਘ ਜਬ ਹੱਥ ਛੁਹਾਯਾ । ਤੁਰਤ ਸੰਗਤ ਸਿੰਘ ਹੇਠਾਂ ਆਯਾ ।
ਝਟ ਕਰ ਝਟਕੇ ਲਯੋ ਮੰਗਾਇ । ਸੂਰ ਡਲਾ ਮੁੱਖ ਛੱਡਯੋ ਪਾਇ ।੬।

chaupaî : mîrî singh jab hatth chhuhâyâ. turat sangat singh hçthân âyâ.
jhat kar jhatkô layô mangâi. sûr dalâ mukkh chhaddyô pâi.6.

ਇਮ ਕੀਯੋ ਭੁਜੰਗੀ ਉਸ ਕੇ ਪੂਤ । ਬਚਯੋ ਲਹੌਰਾ ਸਿੰਘ ਕਰ ਸੂਤ ।
ਹਾਥ ਜੋੜ ਉਸ ਪਿਤਾ ਖਲੋਯਾ । ਮਹਾਂ ਪ੍ਰਸ਼ਾਦ ਉਨ ਨਿਜ ਬਖਸ਼ਯਾ ।੭।
im kîyô bhujngî us kô pût. bachyô lahourâ singh kar sût.
hâth jôrd us pitâ khalôyâ. mahân parshâd un nij bakhshôyâ.7.

ਅੱਗੇ ਸੁਨੋ ਮਹੰਤ ਉਸ ਬਾਤ । ਜਿਮ ਕਰ ਹੋਇਆ ਉਸ ਕੇ ਘਾਤ ।
ਕਹਯੋ ਖਾਲਸੈ ਛਡ ਜਾਹੁ ਡੇਰਾ । ਮੰਨੀ ਨ ਗੱਲ ਉਸ ਮਚ ਗਯੋ ਰੌਰਾ ।੮।
aggç sunô mahant us bât. jim kar hôiâ us kô ghât.
kahyô khâlsai chhad jâhu dçrâ. mannî na gall us mach gayô raurâ.8.

ਦੋਹਰਾ : ਦੁਹੂੰ ਓਰ ਰੌਰਾ ਭਯੋ ਮਾਰਹਿ ਮਾਰ ਸੁ ਹੋਇ ।
ਹਾਥ ਉਠਯੋ ਤਬ ਖਾਲਸੈ ਰੋਕ ਨ ਸਕਯੋ ਕੋਇ ।੯।

dôhrâ : duhûn ôr raurâ bhayô mârhi mâr su hôi.
hâth uthyô tab khâlsai rôk na sakyô kôi.9.

ਚੌਪਈ : ਅਕਾਲ ਅਕਾਲ ਕਹਿ ਉਠੇ ਸਿੰਘ ਧਾਈ । ਬਾੜੇ ਕੀ ਜਾ ਬਾੜ ਪਟਾਈ ।
ਦੋਉ ਵੱਲ ਤੇ ਸ਼ਸਤਰ ਝੜੇ । ਤਹਿੰ ਨ ਬੰਦਈ ਸਕੇ ਹੁਇ ਖੜੇ ।੧੦।

chaupaî : akâl akâl kahi uthç singh dhâi. bârdç kî jâ bârd patâi.
dôû vall tç shastar jhardç. tahin na bandî sakç hui khardç.10.

Baba Kahan Singh disclosed it to Lahora Singh,
That his (Tat Khalsa) Singhs were desperate to take on him. (2)

(Baba Kahan Singh) told that he was warning him in an advance,
Lest the latter should allege that he was given no notice.
Baba Kahan Singh, summoning his own son Miri Singh,
Made him fight a wrestling bout with Sangat Singh, (Lahora Singh's son). (3)

As both the youths were engaged in a wrestling bout,
The two elders made a verbal promise with each other.
That whosoever won would make the vanquished join his religious order,
That was the agreement reached between the two elders. (4)

Dohra : While Miri Singh was the son of (Baba) Kahan Singh,
Sangat Singh was Lahora Singh Kalal's son.
While this wrestling bout was in progress near Akal Bunga,
All the (Tat Khalsa) Singhs were witnessing this wrestling match. (5)

Chaupai : As soon as Miri Singh took the other's hand in his grip,
Sangat Singh fell to the ground under the former's weight.
Asking for a bowl of (pork) meat to be brought immediately,
Miri Singh forced a piece of pork down Sangat Singh's throat. (6)

Even as the son was converted to a Singh (from a non-vegetarian Bishnoi),
Lahora Singh, the father, still remained to be brought to the Sikh fold.
Lahora Singh stood humbled with folded hands before the Khalsa Singhs,
Begging for an exemption from partaking of Non-vegetarian food. (7)

Now listen to the account of the chief of the Bandhayee Singhs,
And the (brutal) manner in which he was slaughtered.
When the Tat Khalsa Singhs asked him to vacate his camp,
He refused, which led to a further strife between the two factions. (8)

Dohra : As the shouts for vengeance became louder from both the sides,
There was a lot of violence and bloodshed all around.
As the (Tat Khalsa) Singhs picked up their arms against Bandhayees,
No body could dare to stop them from committing violence. (9)

Chaupai : The (Tat Khalsa) Singhs attacked the Bandayees with shouts of Akal²,
And dismantled the fence put up by the Bandhayee Singhs.
As swords and other weapons struck from both the sides,
The Bandhayee Singhs could not stand the Tat Khalsa attack. (10)

ਕਰ ਮਹੰਤ ਜੋ ਉਨੈ ਬਹਾਯੋ । ਪਹੁੰਚ ਖਾਲਸੈ ਤਿਹ ਥਾਂ ਘਾਯੋ ।
 ਹੁਤੀ ਗਡੈ ਪਰ ਗੱਦੀ ਬਨਾਈ । ਦੋੜ ਸਿੰਘ ਚੜ੍ਹ ਬੈਠੇ ਧਾਈ ।੧੧।
 kar mahant jô unai bahâyô. pahunch khâlsai tih thân ghâyô.
 hutî gadai par gaddî banâi. daurd singh chardah baithç dhâi.11.

ਹੁਤੋ ਮਹੰਤ ਥੋ ਖੇਮ ਕਰਨ ਵਾਰੋ । ਜਾਤ ਕਮੋਇ ਨਾਮ ਮਹੰਤ ਸਿੰਘ ਧਾਰੋ ।
 ਜਿਨ ਜਿਨ ਹਥ ਤੈ ਸ਼ਸਤ੍ਰ ਨ ਗੇਰੇ । ਮਾਰ ਕਰੇ ਤਹਿ ਖਾਲਸੇ ਵੇਰੇ ।੧੨।
 hutô mahant thô khçm karan vârô. jât kamôi nâm mahant singh dhârô.
 jin jin hath tai shastar na gçrç. mâr karç tahin khâlsç dhçrç.12.

ਜਿਨ ਕਿਨ ਸ਼ਸਤ੍ਰ ਦਏ ਤਹਿ ਡਾਰ । ਰੱਖ ਰਲਾਏ ਪੰਥਹਿ ਨਾਰ ।
 ਦੋਹੀ ਖਾਲਸੇ ਕੀ ਤਹਿ ਭਈ । ਬਚਯੋ ਸੋਊ ਜਿਨ ਫਤੈ ਗੁਰ ਕਹੀ ।੧੩।
 jin kin shastar daç tahin dâr. rakkh ralâç panthhi nâr.
 dôhî khâlsç kî tahin bhaî. bachyô sôû jin phatai gur kahî.13.

ਦੋਹਰਾ : ਦੋਹੀ ਫਿਰੀ ਅਕਾਲ ਕੀ ਬੰਦਈ ਬਚਯੋ ਨਹਿ ਕੋਇ ।
 ਲੁਕਯੋ ਛਪਯੋ ਜੋ ਥੋ ਬਚਯੋ ਹਾਰ ਰਲਯੋ ਪੰਥ ਸੋਇ ।੧੪।
 dôhrâ : dôhî phirî akâl kî bandî bachyô nahin kôî.
 lukyô chhapyô jô thô bachyô hâr ralyô panth sôî.14.

ਚੌਪਈ : ਜਹਿ ਬੰਦਯਨ ਥੀ ਗੱਦੀ ਲਗਾਈ । ਤਿਹ ਥਾਂ ਬੈਠਯੋ ਮਨੀ ਸਿੰਘ ਭਾਈ ।
 ਆਇ ਸ਼ਰਨ ਜੋ ਉਨਕੀ ਪਰੈ । ਲਾਇ ਤਨਖਾਹਿ ਤਿਹ ਖਾਲਸੇ ਕਰੈ ।੧੫।
 chaupâi : jahin bandyyan thî gaddî lagâi. tih thân baithyô manî singh bhâi.
 âi sharan jô unki parai. lâi tankhâhi tih khâlsô karai.15.

ਨਾਨੂ ਸਿੰਘ ਹੁਤ ਢੇਸੀਏ ਵਾਲੋ । ਲਹੌਰਾ ਸਿੰਘ ਤੇ ਸਯਾਮ ਸਿੰਘ ਕਲਾਲੋ ।
 ਔ ਬਖਸ਼ੀਸ਼ ਸਿੰਘ ਭੀ ਮਿਲਤੀ ਕੋਈ । ਪਿੰਡ ਚਮਾਰੀ ਤਿਸ ਘਰ ਥੋਈ ।੧੬।
 nânû singh hut dhçsîç vâlô. lahaurâ singh tç sayâm singh kalâlô.
 au bakhshîsh singh bhî miltî kçî. pind chamârî tis ghar thçî.16.

ਭਾਈ ਭਗਤੁ ਕੇ ਪੋਤਰੇ ਦੋਊ । ਕੀਏ ਨਬਾਬ ਬੰਦੇ ਥੋ ਸੋਊ ।
 ਤਊ ਖਾਲਸੈ ਫੜ ਕਰ ਓਇ । ਨੀਲ ਬਸਤ੍ਰ ਕਰ ਛੱਡੇ ਸੋਇ ।੧੭।
 bhâi bhagatû kç pôtrç dôû. kîç nabâb bandç thç sôû.
 taû khâlsai phard kar ôi. nîl bastar kar chhaddç sôî.17.
 ਦੋਹਰਾ : ਸਭ ਭਾਈਅਨ ਮਿਲ ਇਮ ਕਹਯੋ ਹਮ ਤੈ ਉਜਰ ਨ ਹੋਇ ।
 ਗੋਲੀ ਹੋਇ ਜੁ ਖਸਮ ਕੀ ਬਸਤ੍ਰ ਪਹਿਰਾਵੈ ਕੋਇ ।੧੮।
 dôhrâ : sabh bhâian mil im kahyô ham tai uzar na hôi.
 gôlî hôi ju khasam kî bastar pahirâvai kôî.18.

ਬੰਦਯਅਨ ਔ ਭੁਜੰਗੀਅਨ ਐਸੀ ਬੀਤੀ ਬਾਤ ।
 ਰਤਨ ਸਿੰਘ ਨੇ ਜਿਮ ਸੁਨੀ ਲਿਖੀ ਤਿਸੈ ਹੀ ਭਾਂਤਿ ।੧੯।
 band Bandyyan au bhujngîan aisî bîî bât.
 ratan singh nç jim sunî likhî tisai hî bhânti.19.

The person who was made to occupy the Bandhayee chief's seat,
Was slaughtered by the Khalsa Singhs after climbing up the podium.
The cushioned throne which was put up on a wagon's platform,
Was occupied by the invading Tat Khalsa Singhs on a wagon. (11)

This Bandhayee chief who hailed from the town of Khemkaran³,
Belonged to the Community of Kambojs⁴ and named Mahant Singh.
Those who did not surrender and lay down their arms,
They were slaughtered and picked up in a heap by the Khalsa Singhs. (12)

Those who surrendered and laid down their arms,
They were spared and accepted into the Khalsa Panth.
As the writ of Khalsa Panth ran large all around,
Those alone survived who accepted "Waheguru ji ki Fateh" ideology. (13)

Dohra : As Khalsa Panth's writ ran large and overwhelmed everyone else,
No Bandhayee Singh could survive Khalsa Panth's onslaught.
A few old Bandhayee Singhs who had taken a temporary refuge,
Also accepted defeat and merged with the Khalsa Panth. (14)

Chaupai : The throne which was raised by the Bandhayee Singhs,
Was made to be occupied by (the revered) Bhai Mani Singh⁵.
Whosoever surrendered and submitted to his authority,
He was allowed to join the Khalsa Panth after undergoing the prescribed punishment. (15)

Nanu Singh from village Dhesian was among those who surrendered,
Along with Lahora Singh and Shyam Singh from the wine sellers community.
Bakhshish Singh was another who came into the Khalsa Panth,
Who hailed from the village named Chamari (in Punjab). (16)

Among the surrendered were two grandsons of Bhai Bhagtu⁶,
Who had been conferred the titles of Nawab by Banda Singh.
The Khalsa Singhs, catching hold of all these renegades,
Were made to don the blue robes of the Khalsa Panth. (17)

Dohra : All the Bandhayee colleagues made a joint submission (to the Khalsa),
That they had no objection to any proposal of the Singhs,
Since a maid servant (a slave) was bound to follow her master's orders,
She has to accept the dress code prescribed by her master. (18)

This is how the encounter came to a final conclusion,
Between the Bandhayee Singhs and the Tat Khalsa Singhs,
Rattan Singh (the author) has recorded it in black and white,
As he heard the whole account (from his own sources). (19)

੭੪. ਪ੍ਰਸੰਗ ਬਾਬੇ ਬਨੋਦ ਸਿੰਘ ਔ
ਕਾਹਨ ਸਿੰਘ ਤਿਹਣ ਔ ਭੁਜੰਗੀਅਨ ਕੋ
74. parsang bâbç banôd singh au
kâhan singh tihan au bhujngian kô

- ਦੋਹਰਾ : ਅੰਗਦ ਗੁਰ ਔ ਅਮਰ ਕੋ ਤਿਹਣ ਭਲੇ ਕੁਲ ਦੇਇ ।
ਖੰਡੇ ਪਾਹੁਲ ਜਿਨ ਲਈ ਭਏ ਭੁਜੰਗੀ ਸੋਇ ।੧।
dôhrâ : angad gur au amar kô tihan bhalç kul dôî.
khandç pâhul jin laî bhaç bhujngî sôî.1.
- ਚੌਪਈ : ਟਿਹਣ ਬਿਨੋਦ ਸਿੰਘ ਕੋ ਕਾਨ੍ਹ ਸਿੰਘ ਭਾਈ । ਭਲੇ ਰਾਮ ਸਿੰਘ ਬੀਰ ਸਿੰਘ ਥਾਈ ।
ਨੀਲ ਬਸਤ੍ਰ ਤਓ ਅੰਗਿ ਪਹਿਰਾਇ । ਕਰਦ ਚਕ੍ਰ ਬਹੁ ਸੀਸ ਛਕਾਹਿ ।੨।
chaupaî : tçhan binôd singh kô kânah singha bhâî. bhalç ram singha bîr singha thâî.
nîl basatr tau angç pahçrâî. darad chakr bahu sîs chhakâî.2.

ਸਰਬ ਲੋਹਿ ਕੀ ਮਾਨੈ ਆਨਿ । ਅਕਾਲ ਅਕਾਲ ਕੋ ਜਾਪ ਜਪਾਣਿ ।
ਸ੍ਰੀ ਸਤਿਗੁਰ ਜਬ ਬਰਤਿਆ ਭਾਣਾ । ਉਨ ਕੋ ਕਹਿਯੋ ਬੰਦੈ ਪਹਿ ਜਾਣਾ ।੩।
sarab lôhi kî mânai âni . akâl akâl kô jâp japâi .
sarî satigur jab bartiâ bhânâ . un kô kahiyô bandai pahi jânâ .3.

ਔਰ ਪੰਥ ਬਹੁ ਗੈਲ ਕਰ ਦੀਆ । ਲੈਣ ਬੈਰ ਗੁਰ ਸਜਾਦਨਿ ਸੋਪੀਯਾ ।
ਤੁਰਕ ਪੰਜਾਬੀ ਔ ਰਾਜੇ ਪਹਾਰੀ । ਮਾਰ ਇਨਹਿ ਬਹੁ ਕਰੀ ਖੁਆਰੀ ।੪।
aur panth bahu gail kar dîâ . lai bair gur sajàdni saupîyâ .
turak pañjâbî au râjç pahârî . mâr inhi bahu karî khuârî .4.

ਉਨਿ ਤੈ ਖੋਸਿ ਪਤਿਸਾਹੀ ਲੇਵਹੁ । ਹਨੈ ਹਨੈ ਆਪ ਮੀਰੀ ਕਰੇਵਹੁ ।
ਜਿਮ ਗੁਰ ਕਹਿਯੋ ਪੰਥ ਮਨ ਬਾਤਿ । ਆਇ ਬੰਦੈ ਕੈ ਰਲ ਗਏ ਸਾਥਿ ।੫।
uni tai khôsi patisâhî lçvhu . hanai hanai âp mîrî karçvhu .
jim gur kahiyô panth man bâti . âi bandai kai ral gaç sâthi .5.

- ਦੋਹਰਾ : ਮਿਲ ਬੰਦੈ ਸੋ ਸਭਿ ਜਿਤ ਦੁਸਟ ਤੁਰਕ ਰਜਵਾਰਿ ।
ਭਏ ਬਿਰੋਧਾ ਦੁਹਿਨਿ ਮੈ ਕਰਿ ਕਰਿ ਬਹੁਤ ਅਹੰਕਾਰ ।੬।
dôhrâ : mil bandai sô sabhi jit dusat turak rajvâri.
bhaç birôdhâ duhini mai kari kari bahut ahankâr .6.
- ਚੌਪਈ : ਬੰਦੈ ਪੰਥਿ ਖੜਾ ਔਰ ਕੀਯਾ । ਯਾ ਤੇ ਪਾਟਕ ਬਹੁਤੋ ਥੀਆ ।
ਪੰਥ ਪੰਥ ਮੈ ਪ੍ਰਗਟਯੋ ਬਾਦਿ । ਫਿਰਿ ਤਿਨਿ ਮਹਿ ਨਹਿ ਭਯੋ ਇਤਕਾਦ ।੭।
chaupaî : bandç panthi khardâ aur kîyâ . yâ tç pâtak bahutô thîâ .
panth panth mai pargtayô bâdi . phiri tini mahi nahi bhayô itkâd .7.

ਬਾਬੇ ਜੁਦੇ ਬੰਦਯੋ ਤੋ ਹੋਏ । ਜਾਇ ਤੁਰਕਨ ਕੈ ਸਾਥ ਸਮੋਏ ।
ਤੁਰਕ ਚਹਿਤ ਥੇ ਯਹ ਹੀ ਬਾਤਿ । ਲੈ ਚੜਿਯੋ ਏ ਉਨ ਕੋ ਸਾਥ ।੮।

Episode 74
Episode of Baba Binod Singh¹
and Kahan Singh² Tehan

Dohra : Sri Guru Angad Dev (the Second Sikh Guru) and Sri Guru Amardas (the third Sikh Guru), Belonged to the Trehan and Bhalla sub-castes of (Sareen) Kshtriyas. (Their descendents Baba Binod Singh and Kahan Singh) received Khande-ki-Pahul³, (And became members of the Khalsa Panth) as initiated Singhs. (1)

Chaupai : While Bhai Kahan Singh was a brother of (Baba) Binod Singh Trehan, Baba Ram Singh Bhalla had another brother (Daya Singh). All of them donned the blue Khalsa robes, And adorned their turbans with dagga studded steel rings. (2)

They partook their food in the prescribed steel bowls,
And meditated upon the Timeless (Akal) Divine Almighty.
When the revered (tenth) Guru Gobind Singh willed it so,
They were deputed to accompany Banda Singh (to Punjab). (3)

A large contingent of Khalsa Panth force was deputed to accompany them,
In order to avenge the death of Sahibzadas from the Mughals.
They were ordered to proceed against the Mughals and Hill chiefs,
And destroy them after meting out severe punishments. (4)

They were ordered to seize power from the Mughals and Hill chiefs,
And gradually become sovereigns (in their place).
The Khalsa Panth accepted the Guru's express will,
And joined their forces with the Banda Singh's force. (5)

Dohra : (The Khalsa Panth) after joining the Banda Singh's force,
Conquered the wicked Mughals and feudal (Hill chiefs).
But there developed a hostility between the two factions,
Due to the excessive ego and arrogance of both. (6)

Chaupai : Since Banda Singh founded another religious order of his own,
That led to the division between the ranks of the Khalsa Panth.
Once this hostility developed between the two Khalsa Panth factions,
Never again could the two Khalsa Panth factious unite. (7)

The two veteran Khalsa Singhs getting estranged from Banda Singh,
Proceeded to side with the Mughals (against Banda Singh).

bâbç judç bandyô tau hôç . jâi turkan kai sâth samôç .
turak cahit thç yah hî bâti . lai caiyô ç un kau sâth .8.

ਹੁਇ ਮੁਹਰੈ ਤਿਨ ਬੰਦੇ ਹਰਾਯਾ । ਪ੍ਰਤਾਪ ਗੁਰਨ ਕੈ ਤੁਰਕ ਜਿਤਾਯਾ ।
ਤੁਰਕਨਿ ਲਿਖਿਓ ਪਤਿ ਦਿਲੀ ਵਾਲ । ਬਾਬਿਨ ਪ੍ਰਚਾਇ ਰੱਖੇ ਨਿਜਿ ਨਾਲਿ ।੯।
hui muhrai tin bandô harâyâ . partâp guran kai turak jitâyâ .
turkani likhiô pati dilî vâl . bâbin parcâi rakkhô nijî nâli .9.

ਇਨ ਕੋ ਦੀਜੈ ਕਿਛੁ ਬਡਿਆਈ । ਫੌਜਦਾਰ ਇਨ ਰੱਖੇ ਬਣਾਈ ।
ਯਹਿ ਸੁਨਿ ਜਾਹਿ ਧਰਗਿ ਦਈ ਬਡਿਆਇ । ਸੁਥਰੀ ਅਸਫੀ ਸਾਥ ਰਲਾਇ ।੧੦।
in kau dîjai kichu badiâi . phaujdar in rakkhô baâi .
yahi suni jâhi dhargi daî badiâi . suthrî asphî sâth ralâi .10.

- ਦੋਹਰਾ : ਔਰ ਦਿਲਾਸੈ ਬਹੁ ਦਏ ਫੌਜ ਗੈਲ ਦੀਨ ਲਾਇ ।
ਨਿਜਿ ਗੁਰਦੁਆਰਨਿ ਜਾਇ ਕੈ ਮੇਲੈ ਲਹੌ ਲਵਾਇ ।੧੧।
- dôhrâ : aur dilâsai bahu daç phauj gail dîn lâi .
nijî gurduârni jâi kai mçlai lahou lavâi .11.
- ਚੌਪਈ : ਟੇਹਣ ਬਿਨੋਦ ਸਿੰਘ ਕੋ ਭਾਈ ਕਾਨੂ ਸਿੰਘ । ਕਾਨੂ ਸਿੰਘ ਕੋ ਸੁਤ ਮੀਰੀ ਭੁਜੰਗ ।
ਲਈ ਤੁਰਕ ਸੌ ਉਨ ਜਗਤ ਮਿਲਾਇ । ਦਈ ਸਭੀ ਉਸ ਗਲ ਸਮੁਝਾਇ ।੧੨।
- chaupaî : tçhan binôd singh kô bhâi kânah singha . kânah singh kô sut mîrî bhujang .
lâi turak sôn un jugat milâi . daî sabhî us gal samujhâi .12.

੭੫. ਸਾਖੀ ਗੁਲਾਬ ਰਾਇ ਕੀ ਗੁਰਿਆਈ ਕੀ
(‘ਦੇਤੇ ਪੁੱਤਰ ਸਭਨ ਕੋ ਗੁਲਾਬ ਰਾਇ ਕੋ ਪੇਖ’)
75. sâkhî gulâb râi kî guriâi kî
(‘dçtç puttâr sabhan kô gulâb râi kô pçkh’)

- ਦੋਹਰਾ : ਸਾਖੀ ਸੁਨ ਅਬ ਉਨੋਂ ਕੀ ਸ੍ਰੀ ਗੁਰ ਗੈਲ ਜੁ ਗੁਰੂ ਅਖਾਇ ।
ਤਤ ਖਾਲਸੇ ਸੌ ਬੈਰ ਰਖ ਮੁਏ ਹਾਰ ਪਛੁਤਾਇ ।੧।
- dôhrâ : sâkhî sun ab unôn kî srî gur gail ju gurû akhâi .
tat khâlsç sôn bair rakh muç hâr pachhutâi .1.
- ਕੁੰਡਲੀਆ : ਦੇਖ ਚਰਿਤ ਤ੍ਰਿਯ ਚਤਰ ਕਯਾ ਹੁਨਰ ਗੁਰ ਸੌ ਕੀਨ ।
ਹੁਤੀ ਨ ਲਿਖਤ ਉਲਾਦ ਉਸ ਕਰ ਚਤੁਰਾਈ ਲੀਨ ।
ਚਤੁਰਾਈ ਸੌ ਸੁਤ ਲੀਨ ਉਨੈ ਕਾ ਨਾਮ ਸੁਨਾਉ ।
ਇਕੈ ਭਵਾਨੀਓ ਕਹੈਂ ਦੂਜੈ ਕੋ ਗੁਰੀਓ ਬਤਾਉ ।
ਮਹਿਰੀ ਕਹਿੰ ਇਸਤਰੀ ਜਿਹ ਸੁਤ ਹੁਤ ਨਹਿੰ ਲੇਖ ।
ਦੇਤੇ ਪੁੱਤਰ ਸਭਨ ਕੋ ਗੁਲਾਬ ਰਾਇ ਕੋ ਪੇਖ ।੨।
- kundlîâ : dçkh charit tariya chatar kayâ hunar gur sôn kîn .
hutî na likhat ulâd us kar chaturâi lîna .
chaturâi sôn sut lîn unai kâ nâm sunâûn .
ikai bhavânîôn kahain dūjai kô gurîô batâûn .

Since the Mughals were already on the look out for such an opportunity,
These two veterans invaded (Banda Singh) along with the Mughals. (8)

Leading from the front, they got Banda Singh defeated,
And brought victory to the Mughals with the Guru's grace.
The Mughals designated them as rulers of Delhi,
Kept them in good humour through their glib talk. (9)

With the intention of keeping them appeased and honoured,
The Mughals intended to keep them as military commanders.
With such intentions, they were conferred with honours,
And made their camel and horse riders as part of their army. (10)

Dohra : The Mughals, holding out many more such assurances,
Put a (sizeable) force under their direct command.
The Mughals granted them to proceed to their Sikh shrines,
And hold religious congregations (at their sacred places). (11)

Chaupai : While Bhai Kahan Singh was a brother of (Baba) Binod Singh Trehan,
The initiated Khalsa Singh Miri Singh was the son of Kahan Singh.
(Bhai) Kahan Singh after arriving at a settlement with the Mughals,
Briefed all others about all the terms of this settlement. (2)

Episode 75
The Episode About The Guruship of Gulab Rai¹
(The Way Gulab Rai Claimed himself to be a Guru
and Blessing A Barren woman with two sons)

Dohra : Now (Dear readers) listen to the episode of one of those,
Who claimed himself to be as great a Guru as the Guru himself.
And the way he perished after repenting (over his sins),
Of committing hostilities against the Tat Khalsa. (1)

Kundhiya: Just witness the clever trick of an intriguing female,
And the way she enacted a drama of hoodwinking the Guru.
Despite her not being destined to bear any children,
She got herself blessed with offsprings through intrigue.
Let me reveal the names of her two main children,
Which she came to receive through guile and intrigue.
While one of them came to be known as Bhavania,
The other one came to be called by the name Gurio.
A woman destined not to conceive and bear any children,
Is known as "Mehri" (in the vernacular parlance)?

mahirî kahin istarî jih sut hut nahin lqkh.
dçtç puttār sabhan kô gulâb râi kô pçkh.2.

ਦੋਹਰਾ : ਗਈ ਸੋਢੀ ਰਾਇ ਗੁਲਾਬ ਪੈ ਜਬ ਬੈਠੋ ਮੰਜੀ ਲਾਇ ।
ਦੂਧ ਪੂਤ ਸੰਗਤ ਦੇ ਸੁਨਿ ਮਹਿਰੀ ਆਈ ਧਾਇ ।੩।

dôhrâ : gâi sôdhî râi gulâb pai jab baithô manjî lâi.
dûdh pût sangat daç suni mahirî âi dhâi.3.

ਚੌਪਈ : ਜਹਿੰ ਦਮਦਮੈ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਬੈਠੇ । ਲਾਇ ਮੰਜੀ ਗੁਲਾਬ ਰਾਇ ਐਠੇ ।
ਸੋ ਤਹਿੰ ਜਾਇ ਮਹਿਰੀ ਠਾਢੀ ਭਈ । ਹਾਥ ਜੋੜ ਤਿਨ ਬਿਨਤੀ ਕਈ ।੪।

chaupaî : jahin damdamai gurû gôbind singh baithç. lâi manjî gulâb râi aithç.
sô tahir jâi mahirî thâdhî bhaî. hâth jôrd tin bintî kaî.4.

ਮੇਰੀ ਸਾਂਝ ਜਗ ਮਾਂਹਿ ਕਰਾਵੇ । ਦੈ ਪੁੱਤਰ ਮੋਹਿ ਜਗਤ ਰਲਾਵੇ ।
ਪੁੱਤ੍ਰ ਤੇ ਹੋਵੈ ਜਗ ਸਾਂਝ । ਬਿਨ ਪੁੱਤ੍ਰ ਅਕਾਰਥ ਜਨਮ ਜਗ ਮਾਂਝ ।੫।
mçrî sânjh jag mânhi karâvô. dai puttār môhi jagat ralâvô.
puttār tç hôvai jag sânjh. bin puttār akârath janam jag mânjh.5.

ਇਹੀ ਪੁਜਾਵੋ ਹਮਰੀ ਆਸ । ਮੁਹਿ ਪੁੱਤ੍ਰਨ ਕੀ ਹੈ ਬਡ ਖਾਸ ।
ਜੀਵਨ ਜੋਗੇ ਦੁਇ ਸੁਤ ਦੀਜੈ । ਹਮਰੀ ਸਾਂਝ ਜਗ ਮਹਿੰ ਰਲੀਜੈ ।੬।
ihî pujâvau hamrî âs. muhi puttār kî hai bad khâs.
jîvan jôgç dui sut dîjai. hamrî sânjh jag mahin ralîjai.6.

ਦੋਹਰਾ : ਭਾਈ ਮਸੰਦ ਸੁਲੱਖਣੋਂ ਐ ਮੇਵੜ ਖੜੇ ਅਨੇਕ ।
ਕਰੀ ਫੁਰਮਾਇਸ਼ ਸਭਨ ਮਿਲ ਵਲ ਮਹਿਰੀ ਕੀ ਵੇਖ ।੭।

dôhrâ : bhâi masand sulkkhanôn au mçvard khardç ançk.
karî phurmâish sabhan mil val mahirî kî vçkh.7.

ਰਲ ਸਿਖ ਸੰਗਤ ਜਬ ਕਹੀ ਤਬ ਗੁਰ ਕੀਓ ਧਿਆਨ ।
ਲੇਖ ਨ ਲਿਖਿਓ ਇਸ ਪੁੱਤਰ ਉਚੈ ਕਹੀ ਬਖਾਨ ।੮।
ral sikh sangat jab kahî tab gur kîô dhiân.
lqkh na likhiô is puttār ûchai kahî bakhân.8.

ਚੌਪਈ : ਹੁਤੀ ਸੁਨਤ ਥੀ ਮਹਿਰੀ ਖੜੀ । ਨਹਿੰ ਲਿਖਿਓ ਗਲ ਉਸ ਕੰਨ ਪੜੀ ।
ਦੰੜ ਜਾਇ ਕਲਮ ਕਾਗਜ ਆਣਾ । ਕਲਮ ਦਾਨ ਲਯਾਇ ਅਗੈ ਠਾਣਾ ।੯।

chaupaî : hutî sunat thî mahirî khardî. nahin likhiô gal us kann pardî.
daurd jâi kalam kâgaj ânâ. kalam dâan layâi agai thânâ.9.

ਹਾਥ ਜੋੜ ਫਿਰ ਬਿਨਤੀ ਕਰੀ । ਜੋ ਲਿਖੀ ਨ ਆਗੇ ਅਬ ਲਿਖਦੇ ਸਹੀ ।
ਇਤੈ ਉਤੇ ਤੁਮਹੀ ਲਿਖਨਹਾਰੇ । ਅਗੇ ਨ ਲਿਖਯੋ ਅਬ ਲਿਖੇ ਹਮਾਰੇ ੧੦।
hâth jôrd phir bintî karî. jau likhî na âgç ab likhdç sahî.
itai utç tumhî likhnahârç. agç na likhyô ab likhô hamârç 10.

She observed Gulab Rai (the self-styled Guru),
Showering everyone with the blessings of male children. (2)

Dohra : (Observing this phenomenon), she approached Gulab Rai,
Who sat enconded as a Guru on the (Guru's) throne.
Hearing that Gulab Rai was blessing people with sons and wealth,
She rushed to him (to seek his blessings for herself. (3)

Chaupai : Gulab Rai set up his own religious seat at a place,
Known as Damdama² where Guru Gobind used to hold his congregation.
This barren woman went there and stood before Gulab Rai,
And started praying to him with folded hands for a blessing. (4)

She prayed to be integrated into the social fabric,
And be blessed with a son in order to be a part of the social fabric.
One gets integrated with society through the line of sons,
Otherwise one lives in vain in the world without sons. (5)

She prayed to him for her wish to be fulfilled,
Since she was extremely desirous of begetting sons.
She prayed to be blessed with two sons with long lives,
So that she may get integrated with the society. (6)

Dohra : Bhai Sulkhan, the Masand (since Guru's times) was present there,
Along with a number of other (Mewra) priests standing around.
Looking at this helpless and supplicating barren female,
All of them interceded and supported her plea for a progeny. (7)

When whole congregation appealed in a chorus (to Gulab Rai),
He turned his attention (towards the supplicating female).
Then he made a declaration in very loud words,
That she was not destined to beget any sons. (8)

Chaupai : The barren woman who was standing in the congregation,
Heard Gulab Rai's words about her not being destined to beget sons.
Rushing out, she brought forth a quill and a piece of paper,
And placed an inkpot before the (presiding) Gulab Rai. (9)

Then folding her hands, she made a prayer once again,
That he should ordain it right then if she was not destined earlier.
Since his divine majesty was empowered to shape both the worlds,
He could rewrite her destiny if he had not destined her earlier. (10)

ਲੇਖ ਲਿਖਯੋ ਜੋ ਪਿਛਲੇ ਪਈਐ । ਤੋ ਕਿਮ ਗੁਰ ਕੀ ਸੇਵ ਕਮਈਐ ।
ਜੇ ਗੁਰੁ ਹੋਇ ਨ ਦੇਨੇ ਜੋਗ । ਤੋ ਉਸ ਕੋ ਸਿਖ ਕਬ ਕੋ ਹੋਗੁ । ੧੧।
lçkh likhyô jau pichhlô paîç. tau kim gur kî sçv kamaîai.
jô guru hôi na dçnç jôg. tau us kô sikh kab kô hôgu.11.

ਦੋਹਰਾ : ਦੇਖ ਵਿਠਾਈ ਨਾਰ ਕੀ ਸੰਗਤ ਹਸੀ ਹਸਾਇ ।
ਦੇਖ ਸੁ ਸੰਗਤ ਵਲ ਗੁਰੂ ਲੀਨੀ ਕਲਮ ਉਠਾਇ । ੧੨।

dôhrâ : dçkh dhithâi nâr kî sangat hasî hasâi.
dçkh su sangat val gurû lîni kalam uthâi.12.

ਚੌਪਈ : ਹਸੇ ਬਚਨ ਸੁਨ ਗੁਲਾਬਹਿ ਰਾਇ । ਗੁਰਿਓ ਪੁਤ੍ਰ ਉਸ ਲਿਖ ਦਯੋ ਨਾਇ ।
ਟੇਕ ਮਥੇ ਉਨ ਕਾਗਦਿ ਹਥ ਫਰਯੋ । ਕਾਗਜ ਫੜ ਸਿਰ ਉਪਰ ਧਰਯੋ । ੧੩।

chaupaî : hasç bachan sun gulâbhi râi. guriô putar us likh dayô nâi.
tçk mathô un kâgdi hath pharyô. kâgaj phard sir ûpar dharyô.13.

ਸੋ ਕਾਗਜ ਜਾ ਖੂਬ ਧਰਯੋ ਮੰਦਰ । ਭਯੋ ਬੇਟੇ ਇਕ ਬਰਸ ਅੰਦਰ ।
ਨਾਮ ਭਵਾਨੀਓ ਉਸਕੋ ਧਰਯੋ । ਯਹੀ ਸਭ ਮੋ ਮਸ਼ਹੂਰ ਸੋ ਕਰਯੋ । ੧੪।
sô kâgaj jâ khûb dharyô mandar. bhayô bçtô ik baras andar.
nâm bhavânîô uskô dharyô. yahî sabh môn mashhûr sô karyô.14.

ਗਈ ਹਜੂਰ ਸੁ ਉਸ ਹੀ ਸਾਲ । ਗੁਰਿਯੋ ਲੈਨਿ ਕੋ ਕਰਿਯੋ ਫਿਰਿ ਸਵਾਲ ।
ਸਤਿਗੁਰ ਕਹੀ ਤੁਮ ਗੋਦ ਹੈ ਕੋਇ । ਕਹੀ ਯਹ ਭਵਾਨੀਓ ਸੋਇ । ੧੫।
gaî hajûr su us hî sâl. guriyô laini kô kariyô phiri savâl.
satigur kahî tum gôd hai kô. kahî yah bhavânîôn sô.15.

ਤੁਮ ਅਪਨੋ ਲਿਖਯੋ ਵਾਚੋ ਆਪ । ਭਵਾਨੀਓ ਲਿਖਯੋ ਕਿ ਗੁਰੀਓ ਥਾਪ ।
ਸਤਿਗੁਰ ਕਹਯੋ ਹਸ ਮਹਿਰੀ ਚਰਿਤ੍ਰਹਾਰੀ । ਲੈ ਗੁਰੀਓ ਔਰ ਦੂਜੇ ਵਾਰੀ । ੧੬।
tum apnô likhyô vâchô âp. bhavânîôn likhyô ki gurîô thâp.
satigur kahyô has mahirî charitrhârî. lai gurîô aur dûjô vârf.16.

ਦੋਹਰਾ : ਫਿਰਿ ਗੁਰੀਓ ਦੂਜੇ ਭਯੋ ਕਰ ਹੁਨਰ ਦੁਏ ਸੁਤ ਲੀਨ ।
ਚਰਿਤ੍ਰਨ ਕੋ ਘਰ ਨਾਰ ਹੈ ਜਿਨ ਚਰਿਤ੍ਰ ਗੁਰੂ ਸੋ ਕੀਨ । ੧੭।

dôhrâ : phiri gurîô dûjô bhayô kar hunar duç sut lîn.
charitarn kô ghar nâr hai jin charitar gurû sôn kîn.17.

੭੬. ਦੂਜੀ ਸਾਖੀ ਗੁਲਾਬ ਰਾਇ ਕੀ
(‘ਦੇਖ ਦਰਬ ਉਸ ਮਤਿ ਫਿਰਿ ਗਈ’)
76. dûjî sâkhî gulâb râi kî
(‘dçkh darab us mati phiri gaî’)

ਦੋਹਰਾ : ਜੋ ਕੋ ਆਖੈ ਪੁਸ਼ਨ ਯਹਿ ਗੁਰ ਕਬ ਹੋਇ ਗੁਲਾਬ ।
ਤਾਂਹੀ ਕੋ ਸੋ ਚਾਹੀਏ ਲਿਖਿਓ ਯਹੀ ਜੁਬਾਬ । ੧।

If one were to reap the harvest of one's past deeds alone,
Then why should one serve the Guru in the present?
If the Guru was incapable of fulfilling his followers wishes,
Then why should his followers follow his teachings? (11)

Dohra : Looking and wondering at the obstinacy of this woman,
The whole congregation went into peels of laughter.
Looking at the mocking attitude of the whole congregation,
The Guru (Gulab Rai) picked up a quill (perforce). (12)

Chaupai : Hearing these taunting words, Gulab Rai himself started laughing,
And wrote "Gurio" as the would be son of that woman.
Supplicating before him she took hold of that piece of paper,
And placed it on her head as a mark of respect. (13)

She kept that paper in her house in safe custody,
And got blessed with a son within a span of one year.
After naming her (newly-born) son as Bhawanio,
She made him popular by this name among all the people. (14)

Thereafter thinking of (a clever) thought in her mind,
She raised a demand of begetting the promised "Gurio".
When Satguru (Gulab Rai) told her that she already had a son,
She retorted that child was "Bhawanio" (not Gurio). (15)

She reminded him to check his own promised word,
Whether he had written Bhawanio or ordained "Gurio".
Satguru (Gulab, Rai) branding her smilingly as a woman of intrigue,
Had to bless her once again to beget a son Gurio. (16)

Dohra : In this way, the second son Gurio was born to her,
And she begot two sons through her power of intrigue.
The female of human species are full of such intrigues,
Who can play tricks even upon (the divine) Gurus. (17)

Episode 76

The Second Episode About Gulab Rai¹ (Perversion overtook him after acquiring So Much Wealth)

Dohra : If somebody made an enquiry,
When did Gulab Rai become a Guru?

dôhrâ : jô kô âkhai parshan yahi gur kab hôî gulâb.
tânhi kô sô châhîç likhiô yahî jubâb.1.

ਚੌਪਈ : ਬਹਾਦ੍ਰਸ਼ਾਹਿ ਜਬ ਅਯੋ ਸ੍ਰੰਦ । ਬੁਲਾਇ ਪੁਛਯੋ ਉਨ ਸੁਲਖਣੋਂ ਮਸੰਦ ।
ਜੋ ਸਤਿਗੁਰ ਕੋ ਬੰਸੀ ਹੋਇ । ਮੁਲਾਕਾਤ ਉਸ ਕਰਾ ਦਯੋ ਮੋਹਿ ।੨।

chaupaî : bahâdrshâhi jab ayô sarhand. bulâi puchhyô un sulakhnôn masand.
jô satigur kau bansî hôî. mulâkât us karâ dayô môhi.2.

ਸੁਲਖਣੇ ਗੁਲਾਬ ਰਾਇ ਲੈ ਆਯਾ । ਬਹਾਦ੍ਰਸ਼ਾਹਿ ਸੋਂ ਮਿਲਨ ਠਹਿਰਾਯਾ ।
ਜੋ ਗੱਦੀ ਸ੍ਰੀ ਨਾਨਕ ਬਹੈ । ਸ਼ਾਹਿ ਉਸੈ ਰਾਮਦਾਸ ਮੁਖੋਂ ਕਰੈ ।੩।
sulkhanô gulâb râi lai âyâ. bahâdrshâhi sôn milan thahirâyâ.
jau gaddî srî nânak bahai. shâhi usai râmdâs mukhôn kahai.3.

ਬਹਾਦ੍ਰਸ਼ਾਹਿ ਨੇ ਸਤਿਗੁਰ ਕਰੇ । ਪਤਿਸ਼ਾਹੀ ਦਿਵਾਵਤ ਜਬ ਤੈ ਭਏ ।
ਸੁਲਖਣੇ ਭੀ ਮੁਲਾਕਾਤ ਠਹਿਰਾਈ । ਸੁਧਿ ਆਮਦ ਜਿਮ ਹੋਤੀ ਆਈ ।੪।
bahâdrshâhi nç satigur kahç. patishâhî divâvat jab tai bhaç.
sulakhnç bhî mulâkât thahirrâi. sudhi âmad jim hôû âi.4.

ਗੁਰ ਸ਼ਾਹਿ ਦੋਊ ਉਠ ਖੜ ਹੋਵੈਂ । ਅਗੈ ਕਦਮ ਕਰ ਅਗੇ ਆਵੈਂ ਦੋਵੈਂ ।
ਸ਼ਾਹ ਹਾਥ ਜੋੜ ਅਗੈ ਕਰੈ । ਗੁਰੂ ਹੱਥ ਮਧ ਹੱਥ ਲਏ ਫਰੈ ।੫।
gur shâhi dôû uth khard hôvain. agai kadam kar agç âvain dôvain.
shâh hâth jôrd agai karai. gurû hatth madh hatth laç pharai.5.

ਦੋਹਰਾ : ਬੈਰ ਖਰੀਅਤ ਸਤਿਗੁਰ ਪੁਛੈਂ ਤਿਮ ਪੁਛੀ ਗੁਲਾਬਹਿ ਰਾਇ ।
ਸ਼ਾਹ ਕਹੀ ਤੁਮ ਦਿਦਾਰ ਤੈ ਕਹਿ ਕੈ ਦੁਇ ਮੁੜ ਜਾਇੰ ।੬।

dôhrâ : khair kharîat satigur puchhain tim puchhî gulâbhi râi.
shâh kahî tum didâr tai kahi kai dui murd jâin.6.

ਚੌਪਈ : ਸੁਧ ਆਮਦ ਜਿਮ ਹੋਤੀ ਆਈ । ਉਸੀ ਤੌਰ ਤਹਿੰ ਦਈ ਬਨਾਈ ।
ਬਹਾਦਰ ਸ਼ਾਹਿ ਥੋ ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੋ ਸਿਖ । ਸੁਲਖਣੈ ਕਹਯੋ ਤਿਮ ਮਿਲਯੋ ਬਲਿਖ ।੭।

chaupaî : sudh âmad jim hôû âi. usî taur tahin daî banâi.
bahâdar shâhi thô srî satigur kô sikh. sulkhanai kahyô tim milyô balikh.7.

ਨਚਿੰਤ ਹੁਇ ਇਮ ਮੰਜੀ ਲਾਈ । ਦੋ ਇਕ ਬਰਸ ਇਮ ਗੁਰਤਾ ਪਾਈ ।
ਸੁਲਖਣ ਮਸੰਦ ਕੋ ਪੋਤਰੇ ਜੋਈ । ਭਾਖ ਗਯੋ ਥੋ ਰਤਨ ਸਿੰਘ ਪਹਿ ਸੋਈ ।੮।
nachint hui im mañji lâi. dô ik baras im gurtâ pâi.
sulakhan masand kô pôtrç jôî. bhâkh gayô thô ratan singh pahi sôî.8.
ਭਾਈ ਹਜੂਰੀ ਉਸ ਥੋ ਨਾਇ । ਜਿਮ ਉਨ ਆਖੀ ਦਈ ਲਿਖਾਇ ।
ਤਿਸ ਕੋ ਚੋਲੋ ਅਬ ਸੁਲਖਣ ਦਾਸ । ਮਿਲਤ ਹਿਲਤ ਹਮ ਉਇ ਰਹਿੰ ਖਾਸ ।੯।
bhâi hajûrî us thô nâi. jim un âkhî daî likhâi.
tis kô chçlô ab sulkkan dâs. milat hilat ham ui rahin khâs.9.

ਔਰ ਸੁਨੋ ਗੁਲਾਬ ਰਾਇ ਕਹਾਨੀ । ਜਿਮ ਉਨਕੀ ਕੁਲ ਗੁਰਨ ਮਿਲਾਨੀ ।
ਸ੍ਰੀ ਹਰਿ ਗੋਬਿੰਦ ਕੇ ਪੰਜ ਸੁਤ ਸਾਦਰ । ਪ੍ਰਿਥਮੇ ਗੁਰਦਿਤੋ ਦੁਯੋ ਤੇਗ ਬਹਾਦਰ ।੧੦।

Then one should answer this question,
By writing the following reply to this query: (1)

Chaupai : When (the Mughal emperor) Bahadur Shah visited Sirhind,
He made an enquiry after calling Sulakhan² Masand:
If there lived anyone from Guru Gobind Singh's dynasty,
Then a meeting be arranged between him and the emperor. (2)

(At this), Sulakhan Masand, after calling Gulab Rai,
Arranged a meeting between the emperor and Gulab Rai.
The person (Gulab Rai) who occupied (Tenth) Guru's seat of Nanak,
The emperor (Bahadur Shah) addressed him as Ramdas³. (3)

Bahadur Shah had been addressing the Sikh Gurus as Divine Gurus,
Since he became a sovereign with the grace of Guru Gobind Singh.
So Sulakhan Masand also arranged a meeting between the two,
As was the practice among Mughal emperors of paying courtesy calls. (4)

Both the Mughal emperor and the Sikh Guru used to stand up,
And take a step forward to receive each other respectfully.
While the Mughal emperor used to fold his hands out of reverence,
The Sikh Guru used to clasp the emperor's folded hands. (5)

Dohra : As the Sikh Gurus used to enquire about the visiting emperor's well-being,
Gulab Rai also enquired about visiting Bahadur Shah's well-being.
After emperor's assurance of his being well with Guru's grace,
Both separated and departed for their respective destinations. (6)

Chaupai : As had been the convention of exchanging courtesies between emperors and Gurus,
Emperor Bahadur Shah and Gulab Rai meeting was given a same colouring.
Since emperor Bahadur Shah had been Guru's devout follower,
Sulakhan Masand accorded the same significance to Gulab Rai's meeting. (7)

Getting this stamp of approval Gulab Rai set up his own pontifical seat,
And earned peoples' reverence due to a Guru for about two years.
All these details were narrated to (the author) Rattan Singh,
By a person who happened to be a grandson of Gulab Rai. (8)
Bhai Hazuri was the name of the narrator of this episode,
And the author had recorded this episode as narrated to him.
Sulakhan Dass, being the follower of Bhai Hazuri at present,
Is among the select visitors who kept on visiting the author. (9)

Now listen further about the life history of Gulab Rai,
And the way he is related the Guru's family line.

aur sunô gulâb râi kahânî. jim unkî kul guran milânî.
srî hari gôbind kç panj sut sâdar. parithmç gurditô duyô tçg bahâdar.10.

ਸੋਰਠਾ : ਤੀਜੇ ਅਣੀ ਸ ਰਾਇ ਰਾਇ ਅਟਲ ਚੋਥੇ ਕਹੈਂ ।
ਸੂਰਜ ਮੱਲ ਭਿਰਾਇ ਇਮ ਪਾਂਚੈ ਸੁਨ ਗਿਨਿ ਲਿਖੈਂ ।੧੧।

sôrthâ : tîjô anî sa râi râi atal chauthô kahain.
sûraj mall bhirâi im pânchai sun gini likhain.11.

ਚੌਪਈ : ਇਹਾਂ ਚਾਰਨ ਕੀ ਲਿਖਤਿ ਨ ਲੋਰੀ । ਇਕ ਸੂਰਤ ਮਲ ਕੀ ਚਹੀਐ ਤੋਰੀ ।
ਸੂਰਜ ਮਲ ਕੇ ਦੁਇ ਸੁਤ ਭਏ । ਗੁਲਾਬ ਰਾਇ ਦੂਜੇ ਸ਼ਯਾਮ ਚੰਦ ਥਏ ।੧੨।

chaupaî : ihân châran kî likhti na lôrî. ik sûrat mal kî chahîai tôrî.
sûraj mal kç dui sut bhaç. gulâb râi dûjô shayâm chand thaç.12.

ਗੁਲਾਬ ਰਾਇ ਕੀ ਸਭੀ ਕਹਾਨੀ । ਜਿਮ ਕਰ ਭਈ ਤਿਮ ਦੈਯੁਗ ਬਖਾਨੀ ।
ਔਰ ਸਯਾਮ ਚੰਦ ਕੀ ਭੀ ਜੋਊ । ਸੋ ਨਹਿ ਚਹੀਐ ਇਹਾਂ ਲਿਖੇਊ ।੧੩।
gulâb râi kî sabhî kahânî. jim kar bhaî tim daiyug bakhânî.
aur sayâm chand kî bhî jôû. sô nahin chahîai ihân likhçû.13.

ਆਗੈ ਹੋਵਗੁ ਜਹਿ ਕਿਤ ਠੋਰ । ਲਿਖ ਦਿਖੈਯਗੁ ਕਰ ਤਹਿ ਗੌਰ ।
ਅਬ ਸੁਨੀਐ ਗੁਲਾਬ ਰਾਇ ਕਹਾਨੀ । ਜਿਮ ਕਰ ਉਨ ਕੈ ਸੀਸ ਬਿਹਾਨੀ ।੧੪।
âgai hôvgu jahin kit thaur. likh dikhaiygu kar tahin gaur.
ab sunîai gulâb râi kahânî. jim kar un kai sîs bihânî.14.

ਦੋਹਰਾ : ਗੁਲਾਬ ਰਾਇ ਸੋਢੀ ਸੰਦਾ ਬਹੁਤ ਸੁ ਬਧਯੋ ਪਸਾਰ ।
ਪੁਤ੍ਰ ਪੋਤਰੇ ਬਹੁ ਭਏ ਔ ਦਰਬਹਿ ਅੰਤ ਨ ਪਾਰ ।੧੫।

dôhrâ : gulâb râi sôdhî sandâ bahut su badhyô pasâr.
putar pôtrç bahu bhaç au darbahi ant na pâr.15.

ਚੌਪਈ : ਦਲੇਲ ਸਿੰਘ ਔ ਜੋਧ ਸਿੰਘ ਚੋਊ । ਔਰ ਪੁਤ੍ਰਨ ਕੈ ਔਰ ਨਾਮ ਥੋਊ ।
ਔਰ ਸਭਨ ਕੇ ਨਾਮ ਬਤਈਐ । ਗ੍ਰੰਥ ਵਧੇ ਕਿਛ ਮੜਕ ਨ ਪਈਐ ।੧੬।

chaupaî : dalçl singh au jôdh singh çôû. aur putarn kai aur nâm thôû.
aur sabhan kç nâm bataîai. granth vadhç kichh mardak na paîai.16.

ਕਹੈਂ ਅੰਸ ਉਸ ਭਏ ਅਠਾਰਹਿ । ਕਈ ਬਿਆਹੇ ਕਈ ਗਏ ਕੁਆਰਹਿ ।
ਬਹੁਤ ਗਰਬਤ ਗੁਲਾਬ ਰਾਇ ਪਾਯਾ । ਬਹੁਤ ਦਰਬ ਤਬ ਉਸ ਘਰ ਆਯਾ ।੧੭।

kahain ans us bhaç athârhi. kaî biâhç kaî gaç kuârahi.
bahut garbat gulâb râi pâyâ. bahut darab tab us ghar âyâ.17.

ਬੈਠ ਮੰਜੀ ਪਰ ਮੇਲੇ ਲਾਵੈ । ਚਾਰ ਕੁੰਟ ਤੇ ਦਰਬ ਚਲ ਆਵੈ ।
ਦੇਖ ਦਰਬ ਉਸ ਮਤਿ ਫਿਰਿ ਗਈ । ਖੋਟੀ ਘਰੀ ਉਸ ਆਵਤ ਭਈ ।੧੮।

baith mañji par mçlç lâvai. châr kunt tç darab chal âvai.
dçkh darab us matî phiri gaî. khôfî gharî us âvat bhaî.18.

ਬਰਸ ਦੇ ਇਕ ਮੈਂ ਸੋ ਮਰ ਗਯੋ । ਤਿਮ ਹੀ ਉਸੇ ਪ੍ਰਵਾਰ ਮੈਂ ਕਯੋ ।
ਜੋ ਉਨ ਕੀਨੀ ਸੋ ਲਯੋ ਪਾਇ । ਭਈ ਬਾਤ ਯੋਂ ਗੁਲਾਬਹ ਰਾਇ ।੧੯।

Sri Guru Hargobind Singh fathered five respectable sons,
The first and second being Bhai Gurditta⁴ and Teg Bahadur⁵. (10)

Sortha : While the third son was named Ani Rai⁶,
The fourth son was named Atal Rai⁷.
Their fifth brother being named Suraj Mal⁸,
Which takes the number of Guru's sons to five. (11)

Chaupai : There being no need to write about the first four sons,
Suraj Mal's life line alone must be described further.
Since two sons were born to Suraj Mal,
One was named Gulab Rai, the other being Shyam Chand⁹. (12)

It is the whole life history of Gulab Rai,
Which needs to be narrated as it prevailed at that time.
Whatever is the life history of Shyam Chand.
It need not be narrated in this episode. (13)

Whatever would occur and prevail in future,
That would be recorded with due care as required.
Now listen to the life story of Gulab Rai,
As life and destiny dealt with him. (14)

Dohra : Gulab Rai, who was related to Sodhi lineage,
Had given rise to a very extended family line.
He begot a large number of sons and grandsons,
And acquired wealth beyond any reckoning. (15)

Chaupai : While Dalel Singh and Jodh Singh were two among his sons,
There were other sons with many other different names.
In case the author started recording their names,
There will be no end to the volume of this present epic. (16)

It is believed that he begot eighteen members of his progeny,
With some of them getting married others remaining celibate.
Gulab Rai was puffed up with lot of vanity and arrogance,
As his household overflowed with wealth and affluence. (17)
As he held congregations after he occupied the Guru's seat,
Money and wealth poured in from all the four directions.
Excess of wealth pushed him into acts of perversion,
As he came under the influence of evil stars. (18)

Within a span of two years, he met his doomed end,
And similar fate struck his (inordinately extended) family.

baras dô ik main sô mar gayô. tim hî usç parvâr main kayô.
jô un kîni sô layô pâi. bhai bât yaun gulâbah râi.19.

੭੭. ਸਾਖੀ ਗੁਲਾਬ ਰਾਇ ਕੀ
('ਖਾਲਸੇ ਸੇ ਉਨਿੰ ਦੰਗਾ ਰਚਾਯਾ')
77. sâkhî gulâb râi kî
('khâlsç sôn uni dangâ rachâyâ')

- ਦੋਹਰਾ : ਜੋ ਕੋ ਆਖੈ ਪ੍ਰਸ਼ਨ ਯਹਿ ਵਹੁ ਗੁਰ ਭਯੋ ਥੋ ਆਪ ।
ਦੇਵੈ ਉਲਾਦ ਵਹਿ ਔਰ ਕੋ ਉਸ ਰਹੀ ਨ ਕਹੋ ਕਿਤ ਪਾਪ ।੧।
- dôhrâ : jô kô âkhai parshan yahi vahu gur bhayô thô âp.
dçvai ulâd vahi aur kô us rahî na kahô kit pâp.1.
- ਚੌਪਈ : ਸੁਨੋ ਅਵੱਗਯਾ ਉਸ ਜੋ ਕਈ । ਦਰਬ ਬਹੁਤ ਥੀ ਜਬ ਉਸ ਅਈ ।
ਤਬ ਵਹਿ ਬੈਠੋ ਅਨੰਦਪੁਰ ਜਾਹਿ । ਜੋ ਜਗਾ ਥੀ ਦਸਮੇ ਪਤਿਸ਼ਾਹਿ ।੨।
- chaupâi : sunô avggayâ us jô kaî. darab bahut thî jab us aî.
tab vahi baithô anandpur jâhi. jô jagâ thî dasmç patishâhi.2.
- ਦੋਹਰਾ : ਅਦਬ ਕੀਯੋ ਨ ਗੁਲਾਬ ਰਾਇ ਗੁਰ ਜਾਗਾ ਥੀ ਜੋਇ ।
ਗੁਰ ਗੱਦੀ ਕੇ ਉਪਰੇ ਬੈਠੇ ਪਾਂਵ ਟਿਕੋਇ ।੩।
- dôhrâ : adab kîyô na gulâb râi gur jâgâ thî jôi.
gur gaddî kç ûprç baithç pânv tikôi.3.
- ਚੌਪਈ : ਟਕੇ ਦੇਨ ਕਰੇ ਸੱਠ ਹਜ਼ਾਰ । ਲਈ ਘੁਮਾਇ ਸੱਠ ਚੱਕ ਲਿਖਵਾਰ ।
ਲਈ ਚੱਕ ਉਸ ਗਰਰਾ ਆਯਾ । ਸਾਥ ਖਾਲਸੇ ਸੇ ਉਨਿੰ ਦੰਗਾ ਰਚਾਯਾ ।੪।
- chaupâi : takç dçn karç sath hazâr. laî ghumâi sath chakk likhvâr.
laî chakk us garrâ âyâ. sâth khâlsai sô uni dangâ rachâyâ.4.
- ਜਹਿੰ ਜਹਿੰ ਸਤਿਗੁਰ ਜਗਾ ਥੀ ਆਹੀ । ਤਿਹ ਥਾਂ ਬੈਠਕ ਤਿਸਨੇ ਲਾਈ ।
ਹੁਤੀ ਪਾਹੁਲ ਨਹਿੰ ਖੰਡੈ ਵਾਹਿ । ਦੇਤ ਚਰਨਨ ਥੋ ਗੁਲਾਬਹਿ ਰਾਇ ।੫।
- jahin jahin satigur jagâ thî âhî. tih thân baithak tisnç lîi.
hutî pâhul nahin khandai vâhi. dçt charnan thô gulâbhi râi.5.
- ਔਰ ਅਵੱਗਯਾ ਉਸ ਤੇ ਭਈ । ਸੋ ਭੀ ਇਹਾਂ ਮੈਂ ਦੇਉਂਗੁ ਲਿਖਈ ।
ਜਬ ਸਤਿਗੁਰ ਦੇਸ ਚਾਲ ਕਰ ਗਏ । ਉਹਾਂ ਲੋਕ ਥੋ ਕੋਉ ਨ ਰਹੇ ।੬।
- aur avggayâ us tç bhai. sô bhî ihân main dçungu likhî.
jab satigur dçs châl kar gâç. ûhân lôk thç kôû na rahç.6.
- ਸੰਤ ਗੁਰਬਖਸ਼ ਤਿਹ ਰਹਯੋ ਉਦਾਸੀ । ਗੁਰ ਤੇਗ ਬਹਾਦਰ ਜਗਾ ਜਹਾਂ ਸੀ ।
ਤਿਸ ਕਰ ਦਾਵਾ ਵਹਿ ਭੀ ਰਾਖੇ । ਦੂਰ ਕਰਨ ਤਿਸ ਗੁਲਾਬ ਰਾਇ ਭਾਖੇ ।੭।
- sant gurbakhash tih rahyô udâsî. gur tçg bahâdar jagâ jahân sî.
tis kar dâvâ vahi bhî râkhç. dûr karan tis gulâb râi bhâkhç.7.

He reaped the harvest of his (evil) deeds,
Which sums up the whole life history of Gulab Rai. (19)

Episode 77
Episode About Gulab Rai
(He (Gulab Rai) entered into a strife with the Khalsa)

Dohra : Some one might raise a question (about Gulab Rai),
When had he started claiming himself to be a Guru.
While he could bless others with the boon of offsprings,
Which sin had he committed that none of his own progeny survived? (1)

Chaupai : Now listen to the acts of transgression which he indulged in,
When a lot of wealth and treasure he had come to acquire.
He proceeded to Anandpur Sahib and occupied the Guru's seat,
The seat which belonged to the Tenth Guru, Guru Gobind Singh. (2)

Dohra : Gulab Rai did not hold in reverence (like the devout Sikhs),
The sacred seat that (solely) belonged to the Guru.
Occupying the seat, he himself sat on the Guru's seat,
Placing his feet on it (where he should have bowed his head). (3)

Chaupai : Gulab Rai got a deed registered (in his name) for a chakk¹ of sixty villages,
By settling for a price of sixty thousand (gold) coins.
Getting puffed with arrogance after purchasing this landed property,
He entered into a strife with (the Guru's) Khalsa Panth. (4)

The various places where the Tenth Guru used to hold congregations,
He started holding his own congregations at those places.
He himself, not being an initiated Singh of the Guru,
He started his own practice of giving charan pahul² to his followers. (5)

It must also be pertinent to record in these columns,
Another act of transgression that was committed by Gulab Rai.
After the (Tenth) Guru had vacated the territory of Anandpur Sahib,
There were hardly any people who were left behind. (6)

There lived one saint Gurbaksh³ (Dass) from the Udasi sect,
At a place⁴ commemorated to the memory of Guru Teg Bahadur.
While Gurbaksh (Dass) laid a claim to (the sacred) place,
Gulab Rai asked for his eviction (being its legal/legitimate owner). (7)

- ਦੋਹਰਾ : ਉਸ ਇਸਕੋ ਇਮ ਬਧ ਗਇਓ ਬੋਲਤ ਅਧਿਕ ਕਲੇਸ਼ ।
ਉਹ ਕਰੈ ਦਾਵੇ ਗੁਰ ਥਾਨ ਕੇ ਵਹਿ ਕਰੈ ਲਯੇ ਮੁਲ ਦੇਸ਼ ।੮।
- dôhrâ : us iskô im badh gaiô bôlat adhik kalçsh.
uh karai dâvô gur thân kô vahi kahai layô mul dçsh.8.
- ਪਉੜੀ : ਸਿੱਖਾਂ ਪੁਤਾਂ ਭਈਆਂ ਭਾਉ ਇੱਕੋ ਜੇਹਾ ।
ਸੰਤ ਗੁਰਬਖਸ਼ ਯੋਂ ਆਖਦਾ ਮੈਂ ਦਾਵਾ ਏਹਾ ।੯।
- paurdî : sikkhân putân bhaiân bhâu ikkô jçhâ.
sant gurbakhash yaun âkhdâ main dâvâ çhâ.9.
- ਚੌਪਈ : ਖਹੋ ਖਹੀ ਵਹਿ ਦੋਊ ਕਰੈਂ । ਲਰੈਂ ਘੁਲੈਂ ਅਰ ਦੋਊ ਅਰੈਂ
ਗੁਲਾਬ ਰਾਇ ਲਏ ਪੁਤ੍ਰ ਬੁਲਵਾਇ । ਗੁਰਬਖਸ਼ ਸੰਤ ਕੋ ਦਏ ਪਿਲਚਾਇ ।੧੦।
- chaupâi : khahô khahî vahi dôû karain. larain ghulain ar dôu arain
gulâb râi laç putar bulvâi. gurbakhash sant kô daç pilchâi.10.
- ਉਨ ਬਾਲਨ ਬੇਅਦਬੀ ਕਈ । ਸੀਸ ਜਟਾ ਥੀ ਸੋ ਪੁਟ ਲਈ ।
ਤਬਹਿ ਸੰਤ ਉਨ ਦਯੋ ਸਰਾਪ । ਰਹੇ ਨੇ ਤੁਮਰੇ ਉਲਾਦ ਸੁ ਬਾਪ ।੧੧।
- un bâlan bçadbî kaî. sîs jatâ thî sô put laî.
tabhi sant un dayô sarâp. rahç nç tumrç ulâd su bâp.11.
- ਗੁਲਾਬ ਰਾਇ ਸੁਨ ਅੱਗਯੋਂ ਕਹੀ । ਤੁਮਰੀ ਬੀ ਨ ਉਲਾਦ ਚਹਿ ਰਹੀ ।
ਤਿਨ ਕਹਯੋ ਹਮਰਾ ਬਹਰਾ ਬਾਜਾ ਕੋਊ । ਹਮਰੀ ਧੂਈ ਫੋਲੈਗੋ ਸੋਊ ।੧੨।
- gulâb râi sun aggyôn kahî. tumrî bî na ulâd chahi rahî.
tin kahyô hamrâ bahrâ bâjâ kôû. hamrî dhûi phôlaigô sôûn.12.
- ਤੁਮਰੀ ਰਹੈ ਨ ਜੜ ਮੁਨਿਆਦ । ਕ੍ਰੋਧ ਸਾਥ ਤਿਸ ਦੀਓ ਸਰਾਪ ।
ਇਮ ਰਹੀ ਉਲਾਦ ਦੁਇਨ ਕੀ ਨਾਂਹਿ । ਬਚਨ ਤੇਗ ਵਗ ਗਈ ਦੁਊ ਮਾਂਹਿ ।੧੩।
- tumrî rahai na jard muniâd. karôdh sâth tis dîô sarâp.
im rahî ulâd duin kî nânhi. bachan tçg vag gaî duû mânhi.13.
- ਦੋਹਰਾ : ਹੀਰੇ ਬੇਧੇ ਹੀਰ ਜਿਮ ਲੋਹੋ ਲੋਹ ਕਟਾਇ ।
ਤਿਮਿ ਦੋਇਨ ਕੈ ਬਚ ਵਗੈ ਖਾਲੀ ਗਯੋ ਨ ਕਾਇ ।੧੪।
- dôhrâ : hîrç bçdhç hîr jim lôhô lôh katâi.
timi dôin kai bach vagai khâlî gayô na kâi.14.
- ਗੁਰਬਖਸ਼ ਸੁ ਫੇਰ ਰਾਇਪੁਰ ਅਹੈ ਪਤਾਲਪੁਰੀ ਗੁਲਾਬ ਰਾਇ ।
ਰਤਨ ਸਿੰਘ ਨੇ ਜਿਮ ਸੁਨੀ ਤੈਸੋ ਦਈ ਲਿਖਾਇ ।੧੫।
- gurbakhash su phçr râipur ahai patâlpurî gulâb râi.
ratan singh nç jim sunî taisô daî likhâi.15.

Dohra : So in this exchange of claims and counter-claims,
There developed a dispute between the two rivals.
While one claimed to be the legitimate heir to Guru's seat,
The other claimed to be its legal heir for having purchased the land. (8)

Pauri : "Guru's Sikh followers, sons and the entire Khalsa fraternity,
Have an equal claim to the (great) Guru's legacy."
Saint Gurbax, quoting the above Gurbani lines,
Laid a claim to Guru's seat on the above basis. (9)

Chaupai : Both of them kept on indulging into acts of forcible possession,
And indulging in acts of manhandling and violence.
Gulab Rai then called his sons in his support,
And incited them to manhandle saint Gurbakhsh Dass. (10)

These adolescent (ignorant) boys humiliated the udasi saint,
By tearing off (the sacred) locks of hair from his head.
Feeling outraged, Saint Gurbakhsh Dass heaped curses on them:
"Would that your father's progeny should never survive"? (10)

Hearing this, Gulab Rai also retorted back in anger:
"Would that your progeny should also never ever live!"
The former remarked that some odd handicapped heir might survive him,
Who might keep the flame of his monastic flame lit. (12)

But Gulab Rai's dynasty would be uprooted from its foundations,
Such was the curse meted out by the enraged udasi saint.
So no one survived from the progeny of both of them,
Such was powerful effect of their curses on both of them. (13)

Dohra : As diamond (carbon Dye) cuts a diamond,
And iron (file) cuts another piece of iron.
Similarly, the curses uttered by each of them,
Annihilated both of them (and their progeny). (14)

While Gurbakh Rai came to stay at Raipur⁶,
Gulab Rai shifted his seat to Patalpuri⁷.
Rattan Singh (the author) has recorded the episode,
As he had heard it (from his own sources). (15)

੭੮. ਸਾਖੀ ਦਸਵੇ ਪਾਤਸ਼ਾਹ ਕੀ
(‘ਹੈ ਮੁਹਿ ਘਰ ਪੱਕਨ ਕੀ ਲੋਰੇ’)
78. sâkhî dasvç pâtshâh kî
(‘hai muhi ghar pakkan kî lôrç’)

- ਦੋਹਰਾ : ਏਕ ਸਮੇਂ ਸ੍ਰੀ ਸਤਿਗੁਰੁ ਦੇ ਖੁਸੀਆਂ ਪੁਰਹਿ ਅਨੰਦ ।
ਉਪਰ ਬਿਰਾਜੈ ਦਮਦਮੈਂ ਜੈਸੇ ਸਸਿ ਰਵਿ ਚੰਦ ।੧।
- dôhrâ : çk samçn srî satigurû daç khusîân purhi anand.
upar birâjain damdamain jaisç sasi ravi chand.1.
- ਚੌਪਈ : ਤੋ ਇਕ ਸਿਖ ਨੈ ਉਠ ਹੱਥ ਜੋਰੇ । ਹੈ ਮੁਹਿ ਘਰ ਪੱਕਨ ਕੀ ਲੋਰੇ ।
ਫੂਸ ਪਲਰਨ ਮਧ ਹਮ ਹਾਂ ਰਹਤ । ਬਦੁ ਹਮਰੀ ਘਰ ਪੱਕੇ ਚਹਿਤ ।੨।
- chaupaî : tau ik sikh nai uth hatth jôrç. hai muhi ghar pakôn kî lôrç.
phûs palran madh ham hân rahta. bahu hamrî ghar pakkç चाहit.2.
- ਤੋ ਸਤਿਗੁਰ ਉਸ ਹਸ ਫੁਰਮਾਯੋ । ਫੂਸ ਪਲਰ ਦੈਹੁ ਅਗਨ ਲਗਾਯੋ ।
ਸੁਨਤ ਸਿਖ ਘਰ ਕੋ ਉਠ ਧਾਯਾ । ਲੋਕ ਗਵਾਂਦਨ ਆਖ ਸੁਣਾਯਾ ।੩।
- tau satigur us has phurmâyô. phûs palar daihu agan lagâyô.
sunat sikh ghar kô uth dhâyâ. lôk gavândhan âkh sunâyâ.3.
- ਫੋਟ ਫੋਟ ਉਸ ਲੋਕਨ ਕਹਯੋ । ਅਪਨੋ ਘਰ ਕਿਮ ਫੂਕਨ ਡਹਯੋ ।
ਤਬ ਸਿਖ ਨੈ ਸਭ ਬਾਤ ਜਤਾਈ । ਹਮਰੇ ਗੁਰ ਇਮ ਦਯੋ ਫੁਰਮਾਈ ।੪।
- phôt phôt us lôkan kahyô. apnô ghar kim phûkan dahyô.
tab sikh nai sabh bât jatâi. hamrç gur im dayô phurmâi.4.
- ਮੁਹਿ ਘਰ ਕਚਯੋ ਪਕੇ ਹੁਇ ਆਵੈਂ । ਹਮ ਤੋ ਅਬ ਹੀ ਅਗਨ ਲਗਾਵੈਂ ।
ਸਿਖ ਗਵਾਂਦਨ ਬਗਾਰਾ ਪਰਯੋ । ਤੋ ਲੈ ਸਿਖ ਉਸ ਕੂਚਾ ਫਰਯੋ ।੫।
- muhi ghar kachyôn pakç hui âvain. ham tô ab hî agan lagâvain.
sikh gavândhan jhagrâ paryô. tau lai sikh us kûchâ pharyô.5.
- ਦੋਹਰਾ : ਲੈ ਲੈ ਨੱਠੇ ਸੌਜ ਸਭ ਕਰਕੇ ਬਡੀ ਪੁਕਾਰ ।
ਕਿਛ ਨਿਕਲੀ ਕਿਛ ਮਧ ਰਹੀ ਭਈ ਘਰਨ ਕੀ ਛਾਰ ।੬।
- dôhrâ : lai lai natthç sauç sabh karkç badî pukâr.
kichh nikalî kichh madh rahî bhaî gharan kî chhâr.6.
- ਚੌਪਈ : ਘਰ ਕੋ ਫੂਕ ਸਿਖ ਗੁਰ ਪਹ ਧਾਯੋ । ਗਿਰਯੋ ਰਾਹ ਕਿਛ ਦਰਬ ਉਨ ਪਾਯੋ ।
ਦੇਖ ਭਾਲ ਉਨ ਸੋਊ ਉਠਾਯੋ । ਤਾਕੋ ਮਾਲਕ ਕੋਊ ਨ ਆਯੋ ।੭।
- chaupaî : ghar kô phûk sikh gur pah dhâyô. giryô râh kichh darab un pâyô.
dçkh bhâl un sôû uthâyô. tâkô mâlak kôû na âyô.7.
- ਸੋ ਲੈ ਸਿਖ ਸਤਿਗੁਰ ਪੈ ਗਯੋ । ਆਗੈ ਪਰ ਸਿਖ ਠਾਂਢਾ ਭਯੋ ।
ਤਬ ਸਤਿਗੁਰ ਤਿਸ ਕਹਯੋ ਉਚਾਰ । ਜਾਇ ਸੁਦਾਮੇ ਜਯੋ ਧਾਮ ਸਵਾਰ ।੮।

Episode 78
Episode About the Tenth Guru (Guru Gobind Singh)
(I need a house made in brick and mortar)

Dohra : Once Sri Satguru (Guru Gobind Singh) was showering blessings,
On his devout Sikh followers at Anandpur Sahib.
He was seated at Damdama¹ as majestically and splendidly,
As the Sun and the Moon are placed in the firmament. (1)

Chaupai : Then a Sikh stood with folded hands and prayed to the Guru,
That he needed a house made in brick and mortar.
While his family had been living in a cottage with a thatched roof,
His (newly-arrived) daughter-in-law longed for a concrete house. (2)

Hearing this, the Satguru remarked in a smiling vein,
That the Sikh should set his thatched house on fire.
Hearing Satguru's reply, the devout Sikh rushed back home,
And told about Guru's remarks to his neighbouring residents. (3)

Heaping curses on him and reprimanding this devout Sikh,
The neighbours remarked: How foolish was he to set his own house on fire?
At this, the Guru's follower related his conversation with the Guru,
And told that the Guru had directed him to set his house on fire. (4)

Since his mud house would get replaced by a house of brick and mortar,
So he was going to set his house on fire immediately.
Even when his Sikh neighbours picked up a fight with him,
This devout Sikh set out to torch and burns his house. (5)

Dohra : (As the fire spread out), people rushed to take out their belongings,
In the midst of loud shouts and cries (of desperation).
While a few articles could be extricated, others were left inside,
And soon the houses were reduced to ashes by fire. (6)

Chaupai : As the devout Sikh returned to the Guru after burning his house,
He picked up a lot of money lying scattered on the road.
As he picked up this money after spotting it out carefully,
No body came there to claim this amount of money. (7)

Collecting this money, the devout Sikh approached the Guru,
And stood before the Guru after placing the money at the Guru's feet.

sô lai sikh satigur pai gayô. âgai par sikh thândhâ bhayô.
tab satigur tis kahyô uchâra. jâi sudâmç jayôn dhâm savâr.8.

ਤਬ ਸਿਖ ਨੇ ਆਇ ਆਵੇ ਲਗਾਏ । ਰਾਜ ਸੱਦ ਗ੍ਰਿਹ ਤੁਰਤ ਚਿਣਾਏ ।
ਜਿਨ ਕੇ ਗ੍ਰਿਹ ਸੰਗੁ ਕਛੂ ਜਲ ਗਏ । ਸਬੱਬ ਪਾਇ ਓਇ ਪਕੇ ਭਏ ।੯।
tab sikh nç âi âvç lagâç. râj sadd garih turat chinâç.
jin kç garih sangu kachhû jal gaç. sababb pâi ôi pakç bhaç.9.

ਅਗਨ ਸੇਕ ਜਿਸ ਘਰ ਕੇ ਆਯੋ । ਤਿਸ ਕੇ ਭੀ ਤਿਹ ਮਹਲ ਬਣਵਾਯੋ ।
ਲੋਕ ਕਰੈਂ ਕਈ ਪੱਛੋਤਾਈ । ਹਮਨੈ ਕਯੋਂ ਅਗਨਿ ਫੁਹਨਿ ਨਿ ਪਾਈ ।੧੦।
agan sçk jis ghar kô âyô. tis kô bhî tih mahal banvâyô.
lôk karain kaî pachchhôtâi.hamnai kayôn agni chhuhni ni pâi.10.

੭੯. ਸਾਖੀ ਸ਼ਹੀਦੋਂ ਸਿੰਘੋਂ ਕੀ
(‘ਲਯੋ ਖੜਗ ਗਹਿ ਭੂਜਾ ਉਠਾਯੋ’)
79. sâkhî shahîdôn singhôn kî
(‘layô khardag gahi bhûjâ uthâyô’)

- ਦੋਹਰਾ : ਜੋ ਕੋਉ ਪੂਛੈ ਪ੍ਰਸ਼ਨ ਯਹ ਕਿਮ ਕਹੈਂ ਸ਼ਹੀਦ ਵਖਯਾਤ ।
ਯਹ ਭਯੋ ਖਿਤਾਬ ਹਜੂਰ ਤੇ ਕੈ ਪਿਛੈ ਕਹੀ ਕਿਨੇ ਬਾਤ ।੧।
dôhrâ : jô kôû pûchhai parshan yah kim kahain shahîd vakhyât.
yah bhayô khitâb hajûr tç kai pichchhai kahî kinç bât.1.
- ਚੌਪਈ : ਤਾਂਕੋ ਉੱਤਰ ਐਸੇ ਦੱਯੋ । ਜੈਸੇ ਸੁਨਿਓ ਤੈਸ ਬਤੱਯੋ ।
ਜਿਉਂ ਮੈਂ ਸੁਨੀ ਬਡਨ ਤੇ ਸਾਖੀ । ਬੁਧਿ ਅਨੁਸਾਰ ਸੋਉ ਕਰ ਭਾਖੀ ।੨।
chaupaî : tânkô uttar aisô dayyai. jaisç suniô tais batyyai.
jiun main sunî badan tç sâkhî. budhi anusâr sôû kar bhâkhî.2.
- ਦੋਹਰਾ : ਇਕ ਦਿਨ ਸਤਿਗੁਰ ਦਮਦਮੇ ਬੈਠੇ ਮੰਜੀ ਲਾਇ ।
ਸ਼ਬਦ ਉਚਾਰਤ ਆਇਓ ਇਕ ਸਿਖ ਸਤਿਗੁਰ ਪਾਹਿ ।੩।
dôhrâ : ik din satigur damdamç baihtç manjî lâi.
shabad uchârat âiô ik sikh satigur pâhi.3.
- ਅੜਿਲ : ਸਿੱਖਾਂ ਸੰਦੇ ਪੁੱਤਰ ਸਾਕਤ ਹੁਇ ਗਏ । ਕਲਿਜੁਗ ਕੈ ਪ੍ਰਸਾਦਿ ਸਿਖੀਓਂ ਅਸਿਖ ਭਏ ।
ਯਹ ਸੁਨ ਸਿਖ ਕੇ ਬਚਨ ਸ੍ਰੀ ਗੁਰੁ ਯੋ ਕਹੇ । ਹੋ ਕੱਚੇ ਗਏ ਅੱਚਲ ਸਚੇ ਸੁਖ ਲੈ ਗਏ ।੪।
arila : sikkhân sandç puttâr sâkat hui gaç. kalijug kai parsâdi sikhîôn asikh bhaç.
yah sun sikh kç bachan srî guru yau kahç. hô kachchç gaç achchal sachç sukh lai gaç.4.
- ਹਮਰੀ ਸੰਗਤ ਮਾਂਹਿ ਸਿੱਖ ਅਬ ਹੈ ਕਈ । ਸਤਿਜੁਗ ਜੈਸੀ ਰੀਤਿ ਉਨੈ ਕਲਿ ਮਧ ਠਈ ।
ਤੋ ਸ੍ਰੀ ਗੁਰ ਸੋਂ ਕਹਯੋ ਸਿਖਨ ਕੋ ਹਮੈਂ ਦਿਖਾਈਏ । ਹੋ ਹੋਵੈ ਪਾਪ ਹਮ ਦੂਰ ਜਿਮ ਸੁਧਾ ਸੁ ਨੁਾਈਏ ।੫।
hamrî sangat mânhi sikkh ab hai kaî. satijug jaisî rîti unai kali madh thai.tau
srî gur sôn kahyô sikhân kô hamain dikhâiç.hô hôvai pâp ham dûr jim sudhâ su nahâiç.5.

The Satguru, then, directed him (to utilise that money),
And construct a palatial house with brick and mortar like Saudama². (8)

Returning home, the Sikh put up brick kilns to prepare bricks,
And constructed a house by employing Masons and artisans.
Even those neighbours got their houses made of concrete,
Whose mud houses had got burnt alongside the Sikhs' house. (9)

Even those whose houses were affected by the heat of flames,
They also happened to possess concrete palatial houses.
Some of the other neighbours felt a sense of regret,
Why had they not set their own houses on fire as well? (10)

Episode 79
The Episode of Singhs who Accepted Martyrdom
{(Satguru) picked up a sword}

Dohra : If someone raises a question (about martyrdom),
How the title martyr came to be associated (with the Singhs)?
Was this title attached to the Singhs by Guru Gobind Singh,
Or was this association made earlier by somebody else? (1)

Chaupai : This question should be answered in the way,
As author is going to narrate after hearing (from his elders).
The way the author has heard the episode from his ancestors,
He has narrated it to the best of his knowledge. (2)

Dohra : One day Satguru, Guru Gobind Singh was sitting (at Anandpur Sahib),
Seated on his ceremonial seat at Damdama holding a congregation.
A Sikh arrived there while reciting Gurbani hymns,
And presented himself before Guru Gobind Singh. (3)

Ardil : He remarked that sons of the Sikhs had lost faith in the Guru,
And that in the age of Kaliyuga Sikhs with faith had turned faithless.
Hearing this the Guru remarked that the wavering ones alone had turned faithless,
The faithfuls were still intact and flourishing well in their faith. (4)

The Sikh asked if there were any faithful Sikhs present in the congregation,
Who kept their faith in the dark age of Kaliyuga as they did in Satyuga.
That such faithful Sikhs, if any, be presented before the congregation.
So that their one glimpse would all his sins like a dip in a holy place. (5)

- ਚੌਪਈ : ਕਰਯੋ ਚਰਿਤ੍ਰ ਸਿਖਨ ਕੇ ਕਾਰਨ । ਪੱਕੇ ਕੱਚੇ ਸਿੱਖ ਦਿਖਾਰਨ ।
ਸ੍ਰੀ ਗੁਰ ਬਚਨ ਮੁਖੋ ਥੋ ਕਹਯੋ । ਲੈਨ ਪਰੀਖਯਾ ਤਿਮ ਹੀ ਚਹਯੋ ।੬।
- chaupaî : karyô charittar sikhân kç kârna. pakkç kachchç sikkh dikhâran.
srî gur bachan mukhôn thô kahyô. lain parîkhyâ tim hî chahyô.6.
- ਤਬ ਸ੍ਰੀ ਸਤਿਗੁਰ ਖੰਡੋ ਮੰਗਵਾਯੋ । ਸਦ ਮਾਰਾਵਾੜੀਅਨ ਸਾਨ ਚੜ੍ਹਾਯੋ ।
ਲਯੋ ਖੜਗ ਗਹਿ ਭੁਜਾ ਉਠਾਯੋ । ਪੰਜ ਸਿਖਨ ਚਹਯੋ ਸੀਸ ਝਟਕਾਯੋ ।੭।
tab srî satigur khandô mangvâyô. sad mârâvârdîan sâh chardhâyô.
layô khardag gahi bhujâ uthâyô. panj sikhân chahyô sîs jhatkâyô.7.
- ਦੋਹਰਾ : ਸਭ ਸੰਗਤ ਇਕੱਠੀ ਕਰੇ ਕਹੀ ਸ੍ਰੀ ਗੁਰ ਸਭਨ ਸੁਨਾਇ ।
ਹੈ ਕੋਈ ਐਸੇ ਸਿੱਖ ਅਬ ਲੇਵੈ ਸੀਸ ਕਟਾਇ ।੮।
- dôhrâ : sabh sangat iktthî karç kahî srî gur sabhan sunâi.
hai kôî aisô sikkh ab lçvai sîs katâi.8.
- ਚੌਪਈ : ਸੁਨਤ ਬਚਨ ਤਨ ਲੋਕਨ ਤ੍ਰਾਸ । ਸਤਿਗੁਰ ਕੋ ਬਹੁ ਛਡਗੇ ਪਾਸ ।
ਕਈਅਨ ਸਤਿਗੁਰ ਸਿਰਰੀ ਕਹਯੋ । ਸਿੱਖੀ ਤੋੜਨ ਉਨੈ ਚਿਤ ਚਹਯੋ ।੯।
- chaupaî : sunat bachan tan lôkan tarâsa. satigur kô bahu chhadgç pâs.
kaîan satigur sîrrî kahyô. sikkhî tôrdan unai chit chahyô.9.
- ਕਈ ਸੁਨਤ ਘਰ ਕੋ ਹੀ ਦੋੜੇ । ਕਈ ਆਵਤ ਮਿਲ ਰਸਤਯੋ ਮੋੜੇ ।
ਕੋਈ ਮਿਲ ਕੋਈ ਅਨਮਿਲ ਗਯੋ । ਵੇਗ ਭਜਤ ਉਨ ਮਗਰ ਨ ਤਕਯੋ ।੧੦।
kaî sunat ghar kô hî daurdç. kaî âvat mil rastayôn môrdç.
kôî mil kôî anmil gayô. vçg bhajat un magar na takyô.10.
- ਕੋਊ ਕਹਿੰ ਇਨ ਮਸੰਦਨ ਸੁਤ ਮਾਰੇ । ਆਦਿ ਨਿਰਦਈ ਯਹਿ ਐਸ ਪੁਕਾਰੇ ।
ਰਹੀ ਬਾਤ ਮਝੈਲਨ ਸਿਰ ਆਇ । ਹੁਤੇ ਅੰਮ੍ਰਿਤਸਰ ਜਿਨੈ ਸਹਾਇ ।੧੧।
kôû kahin in masndan sut mârç. âdi nirdâi yahi ais pukârç.
rahî bât majhailan sir âi. hutô ammritsar jinai sahâi.11.
- ਭਾਈ ਗੁਰਦਾਸ ਤਿਨ ਬਚਨ ਬਿਚਾਰੇ । ਗੁਰ ਸਾਂਗ ਬ੍ਰਤਾਵੈ ਸਿਖ ਸਿਦਕ ਨ ਹਾਰੇ ।
ਗੁਰ ਭਵਾਸੇ ਸਿਖ ਜੋ ਰਹੈ । ਮਾਨੈ ਹੁਕਮ ਗੁਰੂ ਜੋ ਕਹੈ ।੧੨।
bhâi gurdâs tin bachan bichârç. gur sâng bartâvai sikh sidak na hârç.
gur bharvâsç sikh jô rahai. mânai hukam gurû jô kahai.12.
- ਦੋਹਰਾ : ਜਬ ਤੇ ਮਾਝੇ ਦੇਸ ਮੈਂ ਸ੍ਰੀ ਗੁਰ ਲਵਾਯੋ ਤਾਲ ।
ਪਾਪ ਕਰੈ ਜੋ ਕੋਊ ਸਿਖ ਨੁਾਵਤ ਹੋਤ ਨਿਹਾਲ ।੧੩।
- dôhrâ : jab tç mâjhç dçs main srî gur lavâyô tâl.
pâp karai jô kôû sikh nahâvat hôt nihâl.13.

ਸ੍ਰੀ ਸਤਿਗੁਰ ਵਾਕ - ਸੋਰਠਿ ਮ: ੫

srî satigur vâk - sôrthi ma: 5

ਵਿਚਿ ਕਰਤਾ ਪੁਰਖੁ ਖਲੋਆ । ਵਾਲੁ ਨ ਵਿਗਾ ਹੋਆ ।
ਮਜਨੁ ਗੁਰ ਆਂਦਾ ਰਾਸੇ । ਜਾਪਿ ਹਰਿ ਹਰਿ ਕਿਲਵਿਖ ਨਾਸੇ ।੧।

Chaupai : The Guru enacted a drama for defining the Sikhs,
In order to distinguish between the faithful and the faithless.
Sri Satguru Gobind Singh remarked from his sacred lips,
That he wished to put his Sikhs to a test. (6)

Then His Holiness, calling for a double-edged dagger to be brought,
Ordered the tribal black smiths to sharpen both of its edges.
Then brandishing this double edged weapon with his arm,
The Guru declared his wish to behead five of his Sikhs. (7)

Dohra : Then, in the midst of congregation which assembled there,
The Guru made an open declaration addressed to everyone.
Was there any (faithful) Sikh present in the congregation,
Who was willing (voluntarily) to be beheaded? (8)

Chaupai : Hearing these words, people felt scared (of the Guru),
While many of them ran away from the congregation.
Some of them remarked that the Guru was a hardened obstinate,
Who wished to dismantle and destroy the Sikh religion. (9)

While some ran towards their homes after hearing the Guru,
Others, on their way, were asked to return home midway.
Some met the Guru, some returned after meeting the Guru,
But none of them looked back while fleeing from there. (10)

Some remarked that the Guru had killed the sons of Masands,
And that he had been cruel from the beginning.
Finally, only Majhail Singhs, remained to be tested,
Who had the blessings of the sacred shrine at Amritsar. (11)

Bhai Gurdas¹ had remarked about such faithful Sikhs,
That the Guru enacted dramatic situations to test his Sikhs' faith.
And that those Sikhs who had full faith in the Guru,
Obeyed the Guru's command that the Guru dictated. (12)

Dohra : From the moment, the Guru had founded the sacred pool,
In the Majha region of Punjab in the country,
Anyone who had a dip in this sacred pool (at Amritsar),
Got rid of all his sins (with the grace of the Guru). (13)

Sorath Mahalla 5 (Sri Guru Granth Sahib)

The fifth Sikh Guru, Sri Arjan Dev ji writes :

“With the intercession of the creator (God),
Not a least harm has come to me.

vichi karatâ purkhu khalôâ. vâlu na vingâ hôâ.
majnu gur ândâ râsç. jâpi hari hari kilvikh nâsç.1.

ਸੰਤਹੁ ਰਾਮਦਾਸ ਸਰੋਵਰੁ ਨੀਕਾ ।
ਜੋ ਨਾਵੈ ਸੋ ਕੁਲੁ ਤਰਾਵੈ ਉਧਾਰੁ ਹੋਆ ਹੈ ਜੀਕਾ ।੧। ਰਹਾਉ ।
santhu râmdâs sarôvrû nîkâ.
jô nâvai sô kulu tarâvai udhâru hôâ hai jîkâ.1.rahâu.

ਜੈ ਜੈ ਕਾਰੁ ਜਗੁ ਗਾਵੈ । ਮੁਨਿ ਚਿੰਦਿਅੜੇ ਫਲ ਪਾਵੈ ।
ਸਹੀ ਸਲਾਮਤਿ ਨਾਇ ਆਏ । ਅਪਣਾ ਪ੍ਰਭੂ ਧਿਆਏ ।੨।
jai jai kâru jagu gâvai. muni chindirdç phal pâvai.
sahî salâmti nâi âç. apnâ parbhû dhiâç.2.

ਸੰਤ ਸਰੋਵਰ ਨਾਵੈ । ਸੋ ਜਨੁ ਪਰਮ ਗਤਿ ਪਾਵੈ ।
ਮਰੈ ਨ ਆਵੈ ਜਾਈ । ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ।੩।
sant sarôvar nâvai. sô janû param gati pâvai.
marai na âvai jâi. hari hari nâmu dhiâi.3.

ਇਹੁ ਬ੍ਰਹਮ ਬਿਚਾਰੁ ਸੁ ਜਾਨੈ । ਜਿਸੁ ਦਇਆਲੁ ਹੋਇ ਭਗਵਾਨੈ ।
ਬਾਬਾ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ । ਸਭ ਚਿੰਤਾ ਗਣਤ ਮਿਟਾਈ ।੪।
ihu barham bichâru su jânai. jisû daiâlu hôi bhagvânai.
bâbâ nânak parbh sarnâi. sabh chintâ ganat mitâi.4.

ਚੌਪਈ : ਉਸ ਪਰਤਾਪ ਉਨੈ ਮਤਿ ਠਈ । ਉਨੈ ਕਾਇਰਤਾ ਤਨ ਤੇ ਗਈ ।
ਜਿਗਰੋ ਮੈਲ ਨ੍ਰਾਵਤ ਤਨ ਜਾਵੈ । ਉੱਜਲ ਰਿਦੇ ਉਨੈ ਬੁਧਿ ਆਵੈ ।੧੪।
chaupâi : us partâp unhai mati thâi. unhai kâirtâ tan tç gâi.
jigrôn mail nahâvat tan jâvai. ujjal ridç unhai budhi âvai.14.

ਇਹ ਸਿੱਖਨ ਉਨ ਸੁਨੀ ਮਝੈਲਨ । ਆਏ ਸਿੱਖ ਸੁਨਤ ਚਿਤ ਚੈਲਨ ।
ਉਸ ਤੇ ਆਗੇ ਹੁਇ ਚਹੈ ਖੜਨੋ । ਸੀਸ ਕਟਾਇ ਬਹੁ ਸਿਖ ਚਹਿ ਮਰਨੋ ।੧੫।
ih sikkhan un sunî majhailna. âç sikkh sunat chit chailan.
us tç âgç hui chahain khardnô. sîs katâi bahu sikh chahin marnô.15.

ਦੋਹਰਾ : ਸਤਿਗੁਰ ਤੰਬੂ ਵਡ ਗਡਯੋ ਕਨਾਤ ਸੁ ਗਿਰਦ ਲਵਾਇ ।
ਗੁਪਤਗਿ ਬਕਰੇ ਆਇ ਧਰਿ ਬਯੋਰੋ ਕਿਸ ਨ ਲਖਾਇ ।੧੬।
dôhrâ : satigur tambû vad gadyô kanât su girad lavâi.
guptahi bakrç âi dhari bayôrô kis na lakhâi.16.

ਸਤਿਗੁਰ ਮਾਂਗੇ ਸੀਸ ਜਿਮ ਨਿਤਰੇ ਆਇ ਮਝੈਲ ।
ਕਰ ਸਨਾਨ ਔ ਪੁਪ ਅੰਗ ਕਰ ਖੁਸੀ ਸੁ ਅਏ ਬਡ ਛੈਲ ।੧੭।
satigur mângç sîs jim nitarç âi majhail.
kar shanân au dhûp ang kar khushî su aç bad chhail.17.

A dip in the sacred pool has proved efficacious,
And meditation on God's name has eliminated all my sins. (1)

Revered saints, the sacred pool founded by Guru Ramdas is auspicious,
Whosoever takes a holy dip here redeems his whole generation,
As well as achieves redemption for his own soul (1) pause.

Such a person gets name and fame in the world,
As well as gets all his cherished desires fulfilled.
A holy dip protects and saves one's soul,
And makes one meditate on god's sacred name. (2)

Whosoever takes a dip in the sacred pool,
He achieves eternal salvation for his soul.
He gets liberated from the cycle of birth and death,
By meditating upon the sacred name of God. (3)

He alone gets a revelation about the creator,
Who becomes worthy of His Divine grace.
Nanak has sought protection of the Divine God,
Which has relieved him of all his worries and tensions." (4)

Chaupai : With Guru's grace, they (the Majhail Singhs) imbibed their faith,
Which effaced all traces of cowardice from their system.
A dip in the holy pool removes all traces of taint from heart and body,
And a cleansed heart and mind is enriched with wisdom. (14)

As these Majhail Singhs heard the Guru's command,
They felt as excited as a devout Sikh feels (at Guru's words).
Each one competed with the other to stand ahead of his rival,
As there were so many who wished to be beheaded by the Guru. (15)

Dohra : Satguru had ordered for a big tent to be pitched.
And get it covered with a curtain from all sides.
Goats were also kept inside the tent secretly,
Without anybody being informed of this plan. (16)

When the Guru made a demand for human heads,
The Majhail Singhs came forward to offer their heads.
After washing their bodies and sprinkling themselves with perfumes,
Very handsome, muscular youth volunteered themselves for sacrifice. (17)

- ਚੌਪਈ : ਹੁਤ ਸਤਿਗੁਰ ਪੰਜ ਸਿੱਖ ਸਮਝਾਏ । ਉਨ ਕੋ ਯੋਂ ਸਭ ਜਤਨ ਜਤਾਏ ।
ਬੰਧ ਅਖੀਂ ਕੀਏ ਖੜੇ ਨਿਆਰੇ । ਉਨਕੀ ਠੌਰ ਦਏ ਬਕਰੇ ਮਾਰੇ ।੧੮।
- chaupaî : hut satigur panj sikkh samjhâç. un kô yaun sabh jatan jatâç.
bandh akhîn kîç khardç niârç. unkî thaur daç bakrç mârç.18.

ਉਨਹ ਰਕਤ ਬਾਹਰ ਚਲਿ ਆਈ । ਦੇਖ ਰਕਤ ਨਠ ਗਈ ਲੁਕਾਈ ।
ਸਤਿਗੁਰ ਰਾਖੇ ਸਿੱਖ ਬਚਾਇ । ਉਨੈ ਸ਼ਹੀਦੀ ਪਦ ਦਯੋ ਲਾਇ ।੧੯।
unah rakat bâhar chali âi. dçkh rakat nath gûai lukâi.
satigur râkhç sikkh bachâi. unai shahîdî pad dayô lâi.19.

**੮੦. ਸਾਖੀ ਮੇਹਰ ਸਿੰਘ ਭੁਜੰਗੀ ਗੰਗੂ ਸ਼ਾਹੀਆਂ ਔਰ ਖੜਕ ਸਿੰਘ ਕੀ
(‘ਖਾਲਸੈ ਔ ਗੰਗੂ ਸ਼ਾਹੀਆਂ ਐਸੋ ਰਹੈ ਤਕਰਾਰ’)**
**80. sâkhî mçhar singh bhujngî gangû shâhîân aur khardak singh kî
(‘khâlsai au gangû shâhîân aisô rahai takrâr’)**

- ਦੋਹਰਾ : ਮੇਹਰ ਸਿੰਘ ਇਕ ਸਿੰਘ ਹੁਤੋ ਦਿੱਲੀ ਮਧ ਘੁਮਿਆਰ ।
ਬਾਵਨੀ ਆਯੋ ਸਿਰਹੰਦ ਕੀ ਸਿੰਘ ਦਸ ਕੁ ਰਹੈਂ ਉਸ ਨਾਰ ।੧।
- dôhrâ : mçhar singh ik singh hutô dillî madh ghumiâr.
bâvnî âyô sirhand kî singh das ku rahain us nâr.1.
- ਚੌਪਈ : ਵਹੀ ਭੁਜੰਗਨ ਤੌਰ ਸੁ ਰਹੈ । ਰਮਰਈਅਨ ਗੰਗੂ ਸ਼ਾਹੀਅਨ ਸੋਂ ਖਹੈ ।
ਸਾਥ ਜੋੜੀ ਕੇ ਰਬਾਬ ਬਜਾਵੈ । ਚਾਰ ਵਕਤ ਸ਼ਬਦ ਗੁਰ ਕੇ ਗਾਵੈ ।੨।
- chaupaî : vahî bhujngan taur su rahai. ramraîân gangû shâhîân sôn khahai.
sâth jôrdî kç rabâb bajâvai. châr vakat shabad gur kç gâvai.2.

ਕਰੈ ਅਰਦਾਸ ਗੁਰੁ ਫਤੇ ਬੁਲਾਵੈ । ਵਾਹਿਗੁਰੂ ਬੋਲ ਸੁ ਜਾਪ ਜਪਾਵੈ ।
ਹਥ ਸੋਟੇ ਗਲ ਰਖੈ ਤਲਵਾਰ । ਡੇਰਾ ਕਰੇ ਜਾ ਸਿਖਨ ਬਾਰ ।੩।
karai ardâs gurû phatç bulâvai. vâhigurû bôl su jâp japâvai.
hath sôtç gal rakhai talvâra. dçrâ karç jâ sikhân bâr.3.

ਨੀਲ ਬਸਤ੍ਰ ਗਜ ਸਵਾ ਕਛਹਿਰੇ । ਕੇਸ ਨਹਾਇ ਪ੍ਰਾਤ ਉਠ ਪਹਿਰੇ ।
ਕਰੈ ਅਰਦਾਸ ਬਾਣੀ ਨਿਤ ਪੜੇ । ਰਹੈ ਸੁਚੇਤ ਨ ਕਿਸ ਤੇ ਡਰੈ ।੪।
nîl bastar gaj savâ kachhhirç. kçs nahâi parât uth pahirç.
karai ardâs bânî nit pardç. rahai suchçt na kis tç darai.4.

- ਦੋਹਰਾ : ਜਹਿੰ ਸੰਗਤ ਸੁਨੈ ਗੁਰ ਦਸਮ ਕੀ ਤਹਿੰ ਡੇਰਾ ਲਾਇ ਸੁ ਜਾਇ ।
ਰਮਰਈਅਨ ਗੰਗਈ ਕੁੜੀ ਘੁਟ ਮੀਣੈ ਮਸੰਦ ਖੁਝਾਇ ।੫।
- dôhrâ : jahin sangat sunai gur dasam kî tahin dçrâ lâi su jâi.
ramraîân gangû kurdî ghut mînai masand khujhâi.5.
- ਚੌਪਈ : ਸਮਾਂ ਏਕ ਦਿਨ ਐਸਾ ਭਯੋ । ਗੰਗੂ ਦਾਸੀਅਨ ਕੋ ਤਹਿੰ ਡੇਰਾ ਭੀ ਅਯੋ ।
ਖੜਕ ਸਿੰਘ ਗੁਰੂ ਬਡੇ ਅਖਾਵੈ । ਕਰਾਮਾਤ ਮਧਿ ਸੰਗਤ ਦਿਖਾਵੈ ।੬।

Chaupai : Satguru, selecting five Singhs out of these volunteers,
Enacted this drama making them the dramatis personae,
Making them stand after blindfolding all of them,
The Guru slaughtered the goats in their presence. (18)

As the blood stream from the goats' slaughter gushed forth,
The people ran out scared for their lives.
The Guru, after saving the lives of his devout Sikhs,
Honoured them with the honour of being martyrs. (19)

Episode 80

Episode About the Tat Khalsa Mehar Singh, Gangu Shah's¹ Dynasty and Kharak Singh

(There continued a strife Between Tat Khalsa and Gangu Shah's Progeny)

Dohra : There was one Tat Khalsa Singh named Mehar Singh,
Who lived at Delhi and belonged to a Potter's family.
Once he happened to visit the Bawani² (Province) of Sirhind,
With ten other Singhs who always kept company with him. (1)

Chaupai : Leading the life of a Tat Khalsa Singh he observed the full dress code,
And kept up a confrontation with the followers of Ram Rai and Gangu Shah.
Playing music on the Rabab³ and the percussion,
He used to recite Gurbani hymns four times a day. (2)

Praying daily and concluding it with "Waheguru ji ki Fateh",
He used to meditate upon the sacred name of Waheguru (God).
Keeping a wooden staff in hand and supporting a sword,
He used to put up at the homes of the Gursikhs. (3)

Dressing himself in blue robes and wearing long under garments,
He used to have complete body ablutions early morning every day.
Offering a Sikh prayer and reciting Gurbani hymns daily,
He used to remain alert and undaunted from everyone. (4)

Dohra : Wherever he learnt about a Sikh congregation being held,
He proceeded there and put up a camp there.
He never missed to reprimand the anti-Sikh followers of Ram Rai⁴,
Gangu Shah, Minas, Masands and those indulging in female foeticide. (5)

Chaupai : One day, it so happened as if by coincidence,
That Gangu Shah's followers also put up a camp near them.

chaupaî : samân çk din aisâ bhayô. gangû dâsîan kô tahin dçrâ bhî ayô.
khardak singh gurû badô akhâvai. karâmât madhi sangat dikhâvai.6.

ਬੱਸੀ ਗੋਤ ਮੰਜੀ ਜਿਨ ਕੋਲ । ਗੁਰੂ ਅਮਰਦਾਸ ਉਨ ਕੋ ਦਈ ਬੋਲ ।
ਟਹਲ ਬਾਵਲੀ ਉਨ ਕੁਛ ਕਈ । ਇਮ ਕਰ ਉਨ ਪਰ ਕ੍ਰਿਪਾ ਥੀ ਭਈ ।੭।
bassî gôt manjî jin kôla. gurû amardâs un kô daî bôl.
tahal bâvlî un kuchh kaî. im kar un par karipâ thî bhaî.7.

ਦੋਹਰਾ : ਜਬ ਸੋਢੀ ਕੋਉ ਨ ਰਹਯੋ ਮੰਜੀ ਲਾਵਨ ਜੋਗ ।
ਸਿਖ ਸੰਗਤ ਰੰਡੀ ਕਹੈ ਘੋਰ ਲਏ ਉਨ ਲੋਗ ।੮।

dôhrâ : jab sôdhî kôû na rahyô manjî lâvan jôg.
sikh sangat randî kahai ghçr laç un lôg.8.

ਚੌਪਈ : ਬਿਨ ਸਤਿਗੁਰ ਸੰਗਤ ਰੰਡੀ ਬਤਾਵੈ । ਯੋ ਕਹਿ ਕਹਿ ਵਲ ਅਪਨ ਭ੍ਰਮਾਵੈ ।
ਰਿੰਧਿ ਸਿੰਧਿ ਦੁਧ ਪੁਤ ਭੀ ਦੇਵੈ । ਤੋੜ ਖਾਲਸੇ ਸੋ ਆਪ ਭ੍ਰਮੇਵੈ ।੯।

chaupaî : bin satigur sangat randî batâvai. yau kahi kahi val apan bharmâvai.
riddhi siddhi dudh put bhî dçvai. tôrd khâlsç sôn âp bharmçvai.9.

ਦੋਹਰਾ : ਸੋ ਸੁਨ ਖਾਲਸੈ ਚਿਪ ਲਗੀ ਸਿੰਘ ਦੰਗੋ ਫੰਗੋ ਕਰਾਹਿੰ ।
ਪਰ ਬਿਨਾਂ ਦਿਖਾਏ ਬਰਕਤੈਂ ਕੋਈ ਪਤਿਆਵੈ ਨਾਹਿੰ ।੧੦।

dôhrâ : sô sun khâlsai chip lagî singh dangô phangô karâhin.
par binân dikhâç barkatain kôî patiâvai nâhin.10.

ਖਾਲਸੈ ਔ ਗੰਗੂ ਸਾਹੀਅਨ ਐਸੇ ਰਹੈ ਤਕਰਾਰ ।
ਸਿੰਘ ਕਹੈਂ ਖਾਲਸੇ ਜਿਤਯੋ ਗੰਗਈ ਕਹੈਂ ਗਯੋ ਹਾਰ ।੧੧।
khâlsai au gangû shâhîan aisô rahai takrâr.
singh kahain khâlsô jityô gangû kahain gayô hâr.11.

ਚੌਪਈ : ਜਿਨ ਬਿਧਿ ਤਿਨੈ ਬਿਬਾਦੇ ਭਯੋ । ਕਹੈ ਰਤਨ ਸਿੰਘ ਸੋ ਸੁਨ ਲਯੋ ।
ਜਿਨ ਦੇਖੇ ਜੀਵਤਿ ਸਿਖ ਵਾਹਿ । ਉਨੇ ਕਹਯੋ ਥੋ ਹਮਰੇ ਪਾਹਿ ।੧੨।

chaupaî : jin bidhi tinai bibâdô bhayô. kahai ratan singh sô sun layô.
jin dçkhç jîvti sikh vâhi. unç kahyô thô hamrç pâhi.12.

ਇਕ ਸਿਖ ਥੋ ਗੁਰ ਦਸਮ ਕੋ ਪੂਰੋ । ਬਯਾਹਯੋ ਘਰ ਗੰਗੂ ਸਾਹੀਅਨ ਕੇ ਉਰੋ ।
ਅੰਨ ਧਨ ਉਸ ਕਮੀ ਨ ਕਾਈ । ਇਕ ਲੋੜ ਪੁੜ ਕੀ ਉਸੈ ਰਹਾਈ ।੧੩।
ik sikh thô gur dasam kô pûrô. bayâhyô ghar gangû shâhîan kç ûrô.
ann dhan us kamî na kâi. ik lôrd putar kî usai rahâi.13.

ਅੰਨ ਧਨ ਮੈਂ ਉਸ ਬਡ ਨਫੇ ਆਯੋ । ਉਸਕੋ ਦਸੋਂਧ ਉਨ ਸਿੱਖ ਕਢਾਯੋ ।
ਸਿੱਖ ਸਿੱਖਣੀ ਇਮ ਕਰੀ ਸਲਾਹਿ । ਦਸੋਂਧ ਚੜ੍ਹਾਯੈ ਘਰ ਸਿੱਖਨ ਬੁਲਾਇ ।੧੪।
ann dhan main us bad nafô âyô. uskô dasaundh un sikkh kadhâyô.
sikkh sikkhnî im karî salâhi. dasaundh chardhâyai ghar sikkhan bulâi.14.

A person named Kharak Singh claimed himself to be the their Guru,
Who indulged in the practice of displaying miracles in congregation. (6)

Belonging to “Bassi” subcaste, he occupied a Sikh ecclesiastical seat,
Which was conferred on his family by Guru Amardas.
One of his ancestors had rendered some service in the Bauli⁵ digging,
Which made him worthy of Guru Amardas’ grace. (7)

Dohra : When all the Sodhis perished (after Gulab Rai’s extinction),
There was no religious personage to hold Sikh congregations.
Declaring the Sikh Panth to be without a religious head,
These (phony, self-styled) Gurus misguided the Sikh community. (8)

Chaupai : Comparing the Sikhs, bereft of a Guru, to the miserable plight of a widow,
These antisikh elements tried to wean away the Sikhs to their ideology.
Claiming themselves to be capable of bestowing wealth and prosperity on people,
They attempted to wean away the Sikhs from Khalsa Panth towards themselves. (9)

Dohra : Feeling outraged at these acts of blasphemy against the Sikh Panth,
The Tat Khalsa Singhs committed stray acts of chastising them.
But without making any display of miraculous feats,
Ordinary people are not attracted towards the Singhs. (10)

So this kind of wordy duel and acts of vengeance continued,
Between the Tat Khala Singhs and followers of Gangu Shah.
While the Tat Khalsa Singhs claimed victory at every front,
The followers of Gangu Shah termed this struggle a failure. (11)

Chaupai : They way this conflict started and carried on,
The author (Rattan Singh) has recorded it for his readers.
The Sikhs who had witnessed all these conflicts,
Had themselves narrated these events to the author. (12)

There was an (initiated) Gursikh having perfect faith in the Tenth Sikh Guru’s ideology,
Who got married in the family of Gangu Shah’s followers devoid of faith.
Although he had no dearth of wealth and other material objects,
He was in dire need of a male issue which he did not have. (13)

Having made huge gains in his material earnings and wealth,
He offered one-tenth of his earnings to the Gursikhs as Tithe⁶.
Then this devout Gursikh and his Gursikh wife made a plan,
That they should invite Gursikhs and offer the Tithe to them. (14)

ਪ੍ਰਸਾਦਿ ਛਕਾਇ ਅਰਦਾਸ ਕਰਾਯੈ । ਹੁਇ ਉਲਾਦ ਇਮ ਬਚਨ ਕਰਾਯੈ ।
ਇਮ ਬਚਨ ਗੋਬਿੰਦ ਸਿੰਘ ਕਰ ਗਏ । ਜੋ ਚਾਹੈ ਪੰਜ ਸਿਖਨ ਤੇ ਲਏ ।੧੫।
parsâdi chhakâi ardâs karâyai. hui ulâd im bachan karâyai.
im bachan gôbind singh kar gaç. jô châhai panj sikhân tç laç.15.

ਸੁਭ ਦਿਨ ਪੁਛਿਕੈ ਲਯੋ ਠਹਿਰਾਇ । ਦਯੋ ਸਿੱਖਨ ਕੋ ਬੋਲ ਪਠਾਇ ।
ਸਿੱਖਨ ਕੋ ਚਹਿ ਚਰਨ ਘਰ ਪਾਯੋ । ਸਾਕ ਸ਼ਰੀਕ ਭੀ ਸੱਦ ਬੁਲਾਯੋ ।੧੬।
subh din puchhikâi layô thahirâi. dayô sikkhân kô bôl pathâi.
sikkhân kô chahi charan ghar pâyô. sâk sharîk bhî sadd bulâyô.16.

ਦੋਹਰਾ : ਸਮੋਂ ਸਾਲ ਐਸੇ ਭਯੋ ਹੁਇ ਸਸੁਰੈ ਪਏ ਤਿਆਰ ।
ਰਸਤੇ ਮੈਂ ਉਨ ਗੁਰ ਮਿਲਯੋ ਖੜਕ ਸਿੰਘ ਗੰਗਿਆਰ ।੧੭।

dôhrâ : samôn sâl aisô bhayô hui sasurai paç tiâr.
rastç main un gur milyô khardak singh gangiâr.17.

ਚੌਪਈ : ਸੋ ਉਨ ਨੈ ਲਯੋ ਉਤੈ ਮੁੜਾਇ । ਸਿੱਖ ਕਰਨ ਉਨ ਲਯੋ ਠਹਿਰਾਇ ।
ਆਗੈ ਹੁਤੇ ਮੇਹਰ ਸਿੰਘ ਆਯੋ । ਦਸ ਕੁ ਸਿੰਘਨ ਸਯੋਂ ਸਸਤ੍ਰ ਸਜਾਯੋ ।੧੮।

chaupaî : sô un nai layô utai murdâi. sikkh karan un layô thahirâi.
âgâi hutô mçhar singh âyô. das ku singhân sayôn shastar sajâyô.18.

ਭਯੋ ਤਿਆਰ ਜਬ ਉਸੈ ਪ੍ਰਸਾਦਿ । ਆਨ ਮਚਾਯੋ ਖੜਕ ਸਿੰਘ ਬਾਦ ।
ਕਹਯੋ ਉਨੈ ਚਰਨ ਪਾਹੁਲ ਲੇਵੈਂ । ਹੋਵੇ ਹਮ ਸਿਖ ਤਬ ਪ੍ਰਸਾਦਿ ਜੇਵੈਂ ।੧੯।
bhayô tiâr jab usai parsâdi. ân machâyô khardak singh bâd.
kahyô unai charan pâhul lçvain. hôvô ham sikh tab parsâdi jçvain.19.

ਹੁਤੇ ਜੋਰ ਬਡ ਸਾਹੁਰਵਾਰੀ । ਬੋਲ ਉਠੀ ਤਿਸ ਤਿਮ ਹੀ ਨਾਰੀ ।
ਸਿੱਖ ਕਹੈ ਹਮ ਆਦਿ ਪਾਹੁਲ ਖੰਡੇ । ਕਿਮੈਂ ਮੁੜੈਂ ਹਮ ਸਤਿਗੁਰ ਚੰਡੇ ।੨੦।
hutô jôr bad sâhurvârî. bôl uthî tis tim hî nârî.
sikkh kahai ham âdi pâhul khandç. kimain murdain ham satigur chandç.20.

ਤ੍ਰਿਯਾ ਕਹੈ ਮੋ ਲਯਾਏ ਪੇਕੇ । ਹਮ ਚਹੀਐ ਉਨ ਅਗੈ ਮਥਾ ਟੇਕੇ ।
ਨਹੀਂ ਤ ਮੈਂ ਮਰ ਈਹਾਂ ਰਹੂੰਗੇ । ਕੀਤਾ ਕਰਾਯਾ ਸਭ ਬਿਥਾਰ ਸੁ ਦੇਉਂਗੁ ।੨੧।
tariyâ kahai mô layâç pçkç. ham chahîai un agai mathâ tçkç.
nahîn ta main mar îhân rahûnga. kîta karâyâ sabh bithâr su dçûngu.21.

ਤ੍ਰਿਯਾ ਆਈ ਤਿਰੀਆ ਕੇ ਹੱਠ । ਭਈ ਸਿੱਖ ਕੋ ਔਖੀ ਸੱਟ ।
ਜਿਵੈਂ ਸਰਪ ਚਕਚੁੰਧਰ ਫਰੈ । ਛੁਡੈ ਲਜੈ ਔ ਖਾਇ ਅੰਧ ਮਰੈ ।੨੨।
tariyâ âi tirîâ kç hattha. bhâi sikkh kô aukhî satt.
jivçn sarap chakchûndhar pharai. chhadai lajai au khâi andh marai.22.

ਸਸੁਰਾ ਭੀ ਉਸ ਇਮ ਹੀ ਕਹੈ । ਲੇ ਚਰਨ ਪਾਹੁਲ ਤੋ ਹਮ ਇਤ ਰਹੈਂ ।
ਭਈ ਸਿੱਖ ਕੋ ਔਖੀ ਗੱਲ । ਕਰੀ ਭਲੀ ਥੀ ਭਈ ਬਿਲੱਲ ।੨੩।
sasurâ bhî us im hî kahai. lç charan pâhul tô ham it rahain.
bhâi sikkh kô aukhî galla. karî bhalî thî bhâi bilall.23.

After serving them with food, the Gursikhs be requested to pray,
That the couple be blessed with a son (by God's grace).
Guru Gobind Singh had instructed his Khalsa Panth's followers,
That every Sikh's wish could be fulfilled through a prayer by five Gursikhs.(15)

Selecting an auspicious day for this service and prayer,
The Gursikh couple sent a verbal invitation to the five Gursikhs.
On this day of a pious visit by five Gursikhs to their home,
They also sent invitations to their friends and relatives to visit them. (16)

Dohra : It so happened at that time as if by coincidence,
That the hosts' in-laws also made preparations to visit him.
They came across their spiritual Guru on their way,
Whose name was Kharak Singh of the Gangu Shah sect. (17)

Chaupai : They pleaded him to return with them to their son-in-law's house,
With the promise that their son-in-law would become his follower.
Mehtar Singh had already arrived at the Gursikh's house,
Along with the company of ten armed Tat Khalsa initiated Singhs. (18)

As the thanks-giving meals were just ready to be served,
The recently arrived Kharak Singh created a lot of fuss.
He asked the host to receive initiation from him (Kharak Singh),
Then alone he would partake of the hosts' meals. (19)

As the Gursikhs' in-laws had a lot of clout in his house,
His wife also spoke in favour of her parents' desire.
The Gurusikh asserted that he, being an initiated Singh since beginning,
How could he renege from Satguru's Sikh ideology? (20)

His wife remarked that since his parents had invited Kharak Singh,
The couple must pay obeisance at their Guru's feet.
Otherwise she threatened to take her own life,
And spoil all the preparations they had made so far. (21)

As the wife adopted an extreme posture of proverbial female obstinacy,
The Gurusikh husband had to face a difficult situation.
As he was caught on the horns of difficult dilemma,
He could neither accept his wife's demand nor renege from his religion. (22)

His father-in-law also held out a similar threat to him,
Insisting that his in-laws would stay only if he got initiated by Kharak Singh.
Gurusikh was caught between the devil and the deep sea,
Since even his good intentions and deeds had gone awry. (23)

ਤਬ ਖਾਲਸੇ ਕੋ ਗੁੱਸਾ ਆਯਾ । ਬਾਂਧ ਕਮਰ ਸਾਜ ਲੜਨ ਬਨਾਯਾ ।
ਜੇ ਜੀਵੈ ਸੋ ਸਿੱਖ ਕਰਾਵੈ । ਜੋਊ ਮਰੈ ਕਯਾ ਪਾਹੁਲ ਦਿਵਾਵੈ ।੨੪।
tab khâlsç kô gussâ âyâ. bândh kamar sâj lardan banâyâ.
jô jîvai sô sikkh karâvai. jôû marai kayâ pâhul divâvai.24.

ਹਮਰਾ ਤੁਮਰਾ ਇਹੀ ਕਰਾਰ । ਹਮ ਆਏ ਤੁਮ ਕਰੋ ਸੰਭਾਰ ।੨੫।
hamrâ tumrâ ihî karâra. ham âç tum karô sambhâr.25.

ਦੋਹਰਾ : ਏਤੀ ਸੁਨ ਸਸੁਰੇ ਨਠੇ ਲਯੋ ਖੜਕੈ ਸਿੰਘ ਚੜ੍ਹਾਇ ।
ਜਾਇ ਮੇਹਰ ਸਿੰਘ ਅਗੈ ਖੜਯੋ ਨਹਿੰ ਲੜੈ ਬਿਨਾ ਨਠ ਜਾਇ ।੨੬।
dôhrâ : çtî sun sasurç nathç layô khardkai singh chardhâi.
jâi mçhar singh agai khardyô nahin lardai binâ nath jâi.26.

ਚੌਪਈ : ਫੜ ਸਮਸ਼ੇਰ ਸਿੰਘ ਗਏ ਖਲੋਇ । ਖੜਕ ਸਿੰਘ ਮੁੜ ਵੜਿਓ ਤੋਇ ।
ਸਿੰਘ ਇੱਕੀ ਇੱਕੀ ਕੇ ਬਿਨ ਹੋਇ । ਰਹੈਂ ਕੈਸੇ ਲੜ ਜੀਵਤ ਦੋਇ ।੨੭।
chaupaî : phard shamshçr singh gçç khalôî. khardak singh murd vaiô tôî.
singh ikkî ikkî kç bin hôî. rahain kaisç lard jîvat dôî.27.

ਸਸੁਰਾਰੀਅਨ ਕੈ ਮੁਖ ਭਏ ਪੀਲੇ । ਪਾਉਣ ਲਗੇ ਸੱਦ ਵਿਚ ਵਸੀਲੇ ।
ਸਿੰਘ ਕਹੈਂ ਹਮ ਛੁਡ ਨਹਿੰ ਜਾਵੈਂ । ਹਮ ਦੇਖਤ ਕਿਤ ਮੰਜੀਅਨ ਲਾਵੈਂ ।੨੮।
sasurârîan kai mukh bhaç pîlç. pâun lagç sadd vich vasîlç.
singh kahain ham chhad nahin jâvain. ham dçkhat kit manjîan lâvain.28.

ਦੋਹਰਾ : ਤਬਹਿ ਬਕੀਲਨ ਆ ਕਹਯੋ ਤੁਮ ਈਹਾਂ ਸ਼ਾਤ ਬ੍ਰਤਾਉ ।
ਔਰ ਜਗਾ ਤੁਮ ਜਾਇਕੈ ਇਕ ਦੂ ਇਕ ਕਰਾਉ ।੨੯।
dôhrâ : tabhi bakîlan â kahyô tum îhân shât bartâu.
aur jagâ tum jâikai ik dû ik karâu.29.

ਸਿਖ ਸਿੱਖਨ ਏਕਾ ਕੀਏ ਗਲ ਇਮ ਦਈ ਠਹਿਰਾਇ ।
ਜੋ ਇਨ ਕੋ ਪੁੱਤਰ ਦਏ ਸੋ ਇਨ ਸਿੱਖ ਕਰਾਇ ।੩੦।
sikh sikkhan çkâ kîç gal im daî thahirâi.
jô in kô puttar daç sô in sikkh karâi.30.

ਚੌਪਈ : ਗੰਗਯਨ ਇਮ ਹੀ ਮੰਨ ਲਈ । ਚਹੈਂ ਜਾਨ ਬਚਾਵਨ ਵਖਤ ਟਲਈ ।
ਬਰਸ ਅੰਦਰ ਹਮ ਇਸ ਸੁਤ ਦਿਵਾਵੈਂ । ਇਸੀ ਦਿਵਸ ਆ ਪਾਹੁਲ ਪਿਲਾਵੈਂ ।੩੧।
chaupaî : ganggyan im hî mann laî. chahain jân bachâvan vakhat talaî.
baras andar ham is sut divâvain. isî divas â pâhul pilâvain.31.

ਤਬ ਸਿੰਘਨ ਸੋ ਭੀ ਮੰਨ ਲਈ । ਉਨ ਤੈ ਯਹੀ ਲਿਖਾਇ ਸੁ ਲਈ ।
ਬਹੁਰ ਸਿੰਘਨ ਇਮ ਬਚਨ ਉਚਾਰੇ । ਸੁਨੋ ਬਚਨ ਗੁਰਸਿੱਖ ਪਯਾਰੇ ।੩੨।
tab singhan sô bhî mann laî. un tai yahî likhâi su laî.
bahur singhan im bachan uchârç. sunô bachan gursikkh payârç.32.

At this the (Tat Khalsa) Singhs of (Mehtar Singh's contingent) felt outraged,
And got ready instantly to fight it out with the Gangu Shahis.
They declared that one who survived the fight would command Gurusikhs' allegiance,
While the one who perished could never initiate any one. (24)

Declaring the outcome of the fight as the deciding factor for the Sikh's allegiance,
He (Mehtar Singh) threw the gauntlet to his rivals for a showdown. (25)

Dohra : Hearing such a threat the Gurusikhs' in-laws prepared to flee from there,
Taking their spiritual Guru Kharak Singh along with them.
But Mehtar Singh stood in front of them, blocking their passage,
And prohibited them to leave without entering into a fight. (26)

Chaupai : As the Singhs blocked their passage wielding their swords,
As Kharak Singh ran back for life in to the house.
The Singhs threatened to settle the issue once for all,
Since only one of them would survive out of this fight. (27)

As the Gursikh's inlaws lost their nerve (for fear of death),
They started searching for the intermediaries to end this deadlock.
The Singhs, on the other, were hell-bent on a show down,
And threatened never to allow the Gangushahis to hold congregations. (28)

Dohra : Then a few elders approached and advised,
That both the parties should not commit a breach of peace there,
They had better leave the place and proceed to another place,
Where they were free to settle scores as they pleased. (29)

The Gursikh and the Singhs agreed on one proposal,
And gave a solemn assurance to abide by the terms of agreement.
The proposal stipulated that whosoever blessed the host with a son,
Would command the Gurusikhs' allegiance to their ideology. (30)

Chaupai : Gangu Shah's followers immediately accepted the proposal,
In order to gain time and save their lives for the time-being.
They promised that they would bless the host with a son within a year,
And initiate their host on the same day the next year. (31)

Then the Singhs also agreed to their proposal,
But got their assurance in black and white.
Then all the Singhs made the following remarks,
Which, Dear readers, you must pay attention to. (32)

ਇਨੈ ਕਹਯੋ ਦਯੋ ਪੁਤ੍ਰ ਪੁਕਾਰੇ । ਹਮ ਦੇਨੋ ਥੋ ਸੋਊ ਮਾਰੇ ।
ਪਰ ਸਿਖ ਕੇ ਹਿਤ ਸਿਖਨੀ ਕੇ ਅਹੇਤ । ਜਿਉਂ ਅੱਧੋ ਕੰਚਨ ਅੱਧੋ ਰੇਤ ।੩੩।
inai kahyô dayô putar pukârç. ham dçnô thô sôû mârç.
par sikh kç hit sikhni kô ahçt. jiun addhô kanchan addhô rçt.33.

- ਦੋਹਰਾ : ਪੰਜ ਸਿੰਘਨ ਮਿਲ ਇਮ ਕਹਯੋ ਧਰ ਗੁਰ ਚਰਨਨ ਧਯਾਨ ।
ਇਸ ਸੁਤ ਸਤ ਮਾਹਾਂ ਦੀਜੀਏ ਸਤਿਗੁਰ ਜਾਣੀ ਜਾਣ ।੩੪।
dôhrâ : panj singhan mil im kahyô dhar gur charnan dhayân.
is sut sat mâhân dîjîç satigur jânî jân.34.
- ਚੌਪਈ : ਇਹੀ ਬਾਤ ਲਈ ਸਿੰਘਨ ਲਿਖਾਏ । ਕਰੈਂ ਸਿੰਘ ਹਮ ਇਸੀ ਦਿਨ ਆਏ ।
ਦਸਵੰਧ ਰਹਯੋ ਸਿੱਖ ਪੁਤ ਹੋਇ । ਜੋ ਜੀਵੈ ਤੇ ਆਇ ਲਏ ਸੋਇ ।੩੫।
chaupâi : ihî bât laî singhan likhâç. karain singh ham isî din âç.
dasvandh rahyô sikkh put hoi. jô jîvai tô âi laç sôî.35.

ਦੋਊ ਵਲਨ ਕੇ ਲਿਖੇ ਕਰਾਰ । ਪ੍ਰਸ਼ਾਇ ਛਕਾਇ ਦਏ ਬਾਹਰ ਨਿਕਾਰ ।
ਸੱਤ ਮਹੀਨੇ ਬੀਤਤ ਜਬ ਭਏ । ਉਸੀ ਨਾਰ ਨੇ ਪੁਤ੍ਰ ਦਯੋ ਜਏ ।੩੬।
dôû valan kç likhç karâra. parshâi chhakâi daç bâhar nikâr.
satt mahînc bitat jab bhaç. usî nâr nç putar dayô jaç.36.

- ਕੁੰਡਲੀਆ : ਉਸੀ ਸਿਖ ਮਨ ਆਨੰਦ ਭਯੋ ਟੰਮਕ ਦਯੋ ਬਜਵਾਇ ।
ਇਕ ਖੁਸ਼ੀ ਪੁਤ੍ਰ ਭਏ ਕੀ ਦੁਈ ਗੁਰ ਲਈ ਪੈਜ ਬਧਾਇ ।
ਦੁਈ ਗੁਰੂ ਲਈ ਪੈਜ ਬਧਾਇ ਸਿਖਨ ਕੀ ਦਸਮ ਪਤਿਸ਼ਾਹੀ ।
ਪੰਜ ਸਿੰਘਨ ਕੀ ਅਰਦਾਸ ਭਾਂਤ ਉਸੇ ਰਾਸ ਆਈ ।
ਗੰਗੂ ਦਾਸੀਆਨ ਗਲ ਹਲਕੀ ਭਈ ਔ ਖਾਲਸੇ ਆਈ ਬਹੁ ਖੁਸ਼ੀ ।
ਭਯੋ ਜੈ ਜੈਕਾਰ ਘੁਮਯਾਰ ਸਿੰਘ ਲਯੋ ਦਸਵੰਧ ਆਇ ਉਨ ਦਿਨ ਉਸੀ ।੩੭।
kundlîâ : usî sikh man ânand bhayô tammak dayô bajvâdi.
ik khushî putar bhaç kî dûî gur laî paj badhâi.
dûî gurû laî paj badhâi sikhnan kî dasam patishâhî.
pañj singhan ki ardâs bhânt usç râs âi.
gangû dâsîân gal halkî bhaî au khâlsc âi bahu khushî.
bhayô jai jaikâr ghumyâr singh layau dasvandh âi un din usî.37.

੮੧. ਅਬ ਸਾਖੀ ਗੰਗੂ ਸ਼ਾਹੀਅਨ ਕੀ ਉਤਪਤੀ
(‘ਮੁਖ ਕਾਲਾ ਗੰਗੂ’...)
81. ab sâkhî gangû shâhîan kî utpatî
{‘mahkh kâlâ gangû’...}

- ਦੋਹਰਾ : ਲਾਗ ਦੁਆਬੇ ਦੇਸ ਕੇ ਪਰਬਤੇ ਬੀਚ ਕਹਾਇ ।
ਤਿਹ ਢਿਗ ਘਾਘੇ ਪਿੰਡ ਹੁਤੋ ਖੜੀ ਗੰਗੂ ਬਸਾਇ ।੧।
dôhrâ : lâg duâbç dçs kç parbatç bîch kahâi.
tih dhig ghâghç pind hutô khatri gangç basâi.1.

The son with whom the Gangushahis had promised to bless the Sikh,
Would surely have been killed by the (Tat Khala) Singhs.
But having regard for the Gursikh and disregard for his wife,
Their own emotions were somewhat divided towards the couple. (33)

Dohra : Then five of the Singhs made a joint prayer to the Guru,
With complete concentration, faith and devotion to the Guru.
That the Gursikh be blessed with the premature birth of a son,
As the Great Guru was Omniscient about every event. (34)

Chaupai : The Singhs also gave their assurance in writing,
And promised to initiate the new born child on the promised day.
They postponed their receipt of one tenth share till the birth of a child,
Since whosoever's blessing survived would receive that share. (35)

After getting the assurances of both the sides in writing,
Both the parties were made to leave after partaking the meals.
After the expiry of seven months (as promised by the Singhs),
The same wife of that Gursikh gave birth to a son. (36)

Kundliya : The same Gursikh felt delighted (at the birth of son),
And expressed his joy through the beat of a drum.
Firstly, because he was delighted with the birth of a son,
Secondly, because the (benevolent) Guru had heard a devotee's prayer.
Moreover, the Guru had stood by his Gursikh followers,
As the tenth Guru himself had heard their prayer.
And Guru's prescribed principle of a prayer by five Singhs,
Had proved beneficial (and stood the test of time).
While the Gangu Shahis had to lick the dust,
The Khalsa Panth Singhs were blessed with great joy.
(Mehar Singh), from the potter's family who received great applause,
Arrived the same day to receive one-tenth share of gursikh's income. (37)

Episode 81 **Episode About the origin of Gangushahian sect** **(How Gangu got His face blackened)**

Dohra : In the vicinity of the Doaba region (of Punjab),
In the midst of the hills around that region,
Was located a village named as Ghago,
Where lived Gangu (Shah), a Kshtri by caste. (1)

- ਚੌਪਈ : ਉਸ ਪਹਿ ਰਿਜਕ ਹੁਤੋ ਅਤਿ ਥੋੜੇ । ਸੋ ਬਾਂਧ ਡਗੀ ਚੌਗਿਰਦੇ ਦੌੜੇ ।
ਤਬ ਸੰਗਤ ਥੀ ਗੁਰ ਢਿਗ ਜਾਵਤ । ਭਈ ਭੇਟ ਤਿਸ ਫੇਰੇ ਪਾਵਤ ।੨।
- chaupāi : us pahi rijak hutô ati thôrdô. sô bândh dagî chaugirdç daurdô.
tab sangat thî gur dhig jâvta. bhaî bhçt tis phçrô pâvat.2.
- ਤਿਨਹਿ ਪੁਛਯੋ ਤੁਮ ਕਹਾਂ ਸਿਧਾਰੋ । ਸ੍ਰੀ ਸਤਿਗੁਰ ਢਿਗ ਉਨੈ ਉਚਾਰੋ ।
ਸ੍ਰੀ ਸਤਿਗੁਰ ਪੁਛਯੋ ਉਨ ਕੈਸੋ । ਮੁਕਤ ਭੁਗਤ ਦੇਨ ਜੋਗਹਿ ਕਹਿਸੋ ।੩।
- tinhi puchhyô tum kahân sidhârô. srî satigur dhig unai uchârô.
srî satigur puchhyô un kaisô. mukat bhugat dçn jôghi kahisô.3.
- ਮੁਕਤ ਲੋੜ ਹਮ ਕੋ ਕੁਛ ਨਾਹੀ । ਭੁਗਤ ਦਿਵਾਵੋ ਤੋ ਸੰਗ ਜਾਂਹੀ ।
ਉਨੈ ਕਹਯੋ ਉਹਾਂ ਦੋਊ ਘਨੀ । ਦਰਸਨ ਪਾਵਤ ਹੋਤ ਸੁ ਧਨੀ ।੪।
- mukat lôrd ham kô kuchh nâhî. bhugat divâvô tau sang jânhî.
unain kahyô ûhân dôû ghanî. darsan pâvat hôt su dhanî.4.
- ਦੇਨਹਾਰ ਔਰਨ ਕੋ ਹੋਵੈ । ਨਿਸਚੋ ਧਰ ਗੁਰ ਚਰਨਨ ਜੋਵੈ ।
ਉਨੈ ਕਹਯੋ ਮੈ ਪੈ ਭੇਟ ਨਾਹੀ । ਕਿਮ ਕਰ ਮਸਤਕ ਚਰਨ ਛੁਹਾਹੀ ।੫।
- dçnhâr auran kô hôvai. nischô dhar gur charnan jôvai.
unai kahyô mô pai bhçt nâhî. kim kar masatak charan chhuhâhî.5.
- ਦੋਹਰਾ : ਔਰ ਕਹੀ ਉਨ ਮੋਹਿ ਪੈ ਖਰਚ ਖਾਨ ਕੋ ਨਾਂਹਿ ।
ਸਿੱਖਨ ਕਹਯੋ ਤੁਹਿ ਹੋਇ ਆਵ ਗੁਜਾਰੇ ਔਰ ਖੁਲਾਹਿੰ ।੬।
- dôhrâ : aur kahî un môhi pai kharach khân kô nânhî.
sikkhan kahyô tuhi hôi âv gujârô aur khulâhin.6.
- ਚੌਪਈ : ਸੋ ਸੁਨੀ ਸਾਥ ਉਨੈ ਕੇ ਰਲਾ । ਪਹੁੰਚਯੋ ਗੋਂਦਵਾਲ ਵਹਿ ਚਲਾ ।
ਸੰਗਤ ਦਰਸਨ ਸ੍ਰੀ ਗੁਰ ਪਾਯੋ । ਕਰ ਪਰਦੱਖਣਾ ਭੁਮ ਮਸਤਕ ਟਿਕਾਯੋ ।੭।
- chaupāi : sô sunî sâth unai kç ralâ. pahunchyô gûndvâl vahi chalâ.
sangat darsan srî gur pâyô. kar pardakkhnâ bhûm masatak tikâyô.7.
- ਧਰ ਭੇਟਾ ਗੁਰ ਬਚਨ ਸੁਨਾਯੋ । ਮਨ ਇੱਛਤ ਫਲ ਸੰਗਤ ਪਾਯੋ ।
ਜਯੋਂ ਜਯੋਂ ਸੰਗਤ ਚੜ੍ਹਾਵੇ ਧਨੋ । ਹੁਇ ਸ਼ਰਮਿੰਦੇ ਗੰਗੋ ਘਨੋ ।੮।
- dhar bhçtâ gur bachan sunâyô. man ichchhat phal sangat pâyô.
jayôn jayôn sangat chardhâvç dhanô. hui sharmindô gangô ghanô.8.
- ਹੁਤੋ ਗੰਗੋ ਪਹਿ ਗੁੜ ਅਤਿ ਢੀਲਾ । ਧਰ ਨ ਸਕੇ ਮੁਖ ਹੋਇਓ ਪੀਲਾ ।
ਸੋ ਸਤਿਗੁਰ ਸੇ ਜਾਣੀ ਜਾਣ । ਸੰਸੇਵਾਨ ਸਿੱਖ ਲਯੋ ਪਛਾਣ ।੯।
- hutô gangô pahi gur d ati dhîlâ. dhar na sakç mukh hôiô pîlâ.
sô satigur sç jânî jâna. sansçvân sikkh layô pachhân.9.
- ਕਹਯੋ ਸਤਿਗੁਰ ਸਿਖ ਆਗੇ ਆਵਹੁ । ਧਰੋ ਭੇਟ ਨਹਿੰ ਮਨ ਸੰਕਾਵੋ ।
ਈਹਾਂ ਸੁਦਾਮੇ ਤੰਦੁਲ ਲੋੜ । ਯੇਹੀ ਹਮ ਕੋ ਲਾਖ ਕਰੋੜ ।੧੦।
- kahyô satigur sikh âgç âvhu. dharô bhçt nahin man sankâvô.
îhân sudâmç tandul lôrda. yçhî ham kô lâkh karôrd.10.

Chaupai : (Being impoverished) and extremely deficient in resources,
He was a street hawker vending his wares in streets.
As a group of devout Sikhs was travelling to Guru's (Amardas) seat,
They came across Gangu Shah during one of his hawking trips. (2)

When Gangu Shah enquired about their destined pilgrimage,
They told him about their visit to Guru's (Amardas') seat.
When he further enquired about Guru (Amardas),
They replied that the Guru was almighty to grant both salvation and prosperity. (3)

Saying that he needed no salvation whatsoever,
However he could accompany them if the Guru could grant him prosperity.
They remarked that the Guru could grant both the blessings in plenty,
And whosoever paid obeisance could become wealthy. (4)

His devout follower himself becomes capable of enriching others,
Provided he bows his head before the Guru with faith and confidence.
Gangu Shah remarked since he had nothing to make an offering,
How could he seek Guru's blessings without making an offering. (5)

Dohra : Moreover, he told the travelling group of Sikh pilgrims,
That he had no money for paying for provisions during the journey.
To this enquiry, the Sikh pilgrims assured him,
That they were prepared to share food and shelter with him. (6)

Chaupai : So joining that group of travelling Sikh pilgrims,
He arrived at Goindwal, (the seat of Guru Amardas).
These Sikh pilgrims paid an obeisance to the Guru,
After making offerings with great devotion and reverence. (7)

The Guru addressed the congregation after receiving offerings,
And blessed all the Sikhs by fulfilling their wishes.
As the Sikh pilgrims were making offerings of money,
Gangu Shah felt extremely ashamed of his own poverty. (8)

Since he carried a little bit of poor quality jaggery only,
He felt embarrassed in offering such a poor kind of offering.
Satguru (Guru Amardas) being perfectly omniscient,
Could easily identify the doubting, wavering follower. (9)

Beckoning the wavering follower to step forward,
The Guru asked him to make his humble offering without any doubt.
The Guru remarked that his humble offering was as precious as Saudama's,
Which was as valuable as the most expensive gifts. (10)

- ਦੋਹਰਾ : ਗੁੜ ਗੰਗੋ ਢਿਗ ਧਰ ਕਹਯੋ ਸ੍ਰੀ ਗੁਰ ਜਾਣੀ ਜਾਣ ।
ਮੋਕੋ ਰਿਜਕ ਸੋ ਦੀਜੀਏ ਕੋਇ ਸੌਪੀਏ ਟਹਿਲ ਪਛਾਣ ।੧੧।
- dôhrâ : gurd gangô dhig dhar kahyô srî gur jâni jân.
môkô rijak sô dîjîc kôî saumpîc tahil pachhân.11.
- ਚੌਪਈ : ਸ੍ਰੀ ਸਤਿਗੁਰ ਤਿਸ ਅਸ ਫਰਮਾਯੋ । ਟਹਲ ਬਾਵਲੀ ਕਹ ਸੋ ਲਾਯੋ ।
ਥੋ ਕੜੋ ਬਾਉਲੀ ਟੁਟਤੋ ਨਾਂਹਿ । ਸਿੱਖ ਸੰਗਤ ਸਭ ਟਹਿਲ ਕਮਾਹਿ ।੧੨।
- chaupaî : srî satigur tis as pharmâyô. tahal bâvlî kah sô lâyô.
thô kardô bâulî tuttô nânhi. sikkh sangat sabh tahil kamâhi.12.
- ਸੋ ਸਮੇਂ ਪਹੁੰਚਯੋ ਨੇਰੈ ਆਇ । ਜਿਮ ਸਤਿਗੁਰ ਥੋ ਕੜੋ ਤੁੜਾਇ ।
ਗੜੁ ਚਿਤੋੜ ਅਕਬਰ ਚਹਿ ਤੋੜਯੋ । ਸ੍ਰੀ ਗੁਰ ਹੁਤੋ ਕੜਾ ਸੰਗ ਜੋੜਯੋ ।੧੩।
sô samcñ pahunchyô nçrai âi. jim satigur thô kardô turdâi.
gardah chitaurd akabar chahi tôrdyô. srî gur hutô kardâ sang jôrdyô.13.
- ਸਮੇਂ ਇਕੈ ਦੋਉ ਤੁੱਟ ਗਏ । ਗੰਗੂ ਗੁਰੁ ਫਤੇਦਾਰ ਕਏ ।
ਸਤਿਗੁਰ ਮਾਂਗ ਉਸ ਸੋਂ ਕਹੀ । ਹੁੰਡੀ ਵਾਲ ਉਨੈ ਮੰਗ ਲਈ ।੧੪।
samcñ ikai dôû tutt gac. gangû gurû phatçdâr kac.
satigur mâng us sôn kahî. hundî vâl unai mang laî.14.
- ਸਤਿਗੁਰ ਭੇਜਯੋ ਦਿਲੀ ਵਾਇ । ਹੁੰਡੀ ਵਾਲ ਭਯੋ ਤਿਹ ਜਾਇ ।
ਚਲੀ ਹੁੰਡੀ ਤਬ ਬਾਧਾ ਭਯੋ । ਬਧੀ ਦਰਬ ਤਿਸ ਗਰਰਾ ਅਯੋ ।੧੫।
satigur bhçjyô dilî vâi. hundî vâl bhayô tih jâi.
chalî hundî tab bâdhâ bhayô. badhî darab tis garrâ ayô.15.
- ਦੋਹਰਾ : ਸ੍ਰੀ ਗੁਰ ਭੇਜੀ ਹੁੰਡੀ ਗੰਗੂ ਮਾਨੀ ਨਾਹਿ ।
ਤਿਸ ਕਰ ਤਿਸ ਕੋ ਤੁਰਤ ਹੀ ਘਾਟਾ ਆਯਾ ਤਾਂਹਿ ।੧੬।
- dôhrâ : srî gur bhçjî hundî gangû mânî nâhi.
tis kar tis kô turat hî ghâtâ âyâ tânhi.16.
- ਚੌਪਈ : ਮੁੜ ਸਤਿਗੁਰ ਕੀ ਉਸ ਟਹਿਲ ਕਮਾਈ । ਫਿਰ ਸਤਿਗੁਰ ਮਨ ਕਿਰਪਾ ਆਈ ।
ਤੋ ਭਈ ਬੀਬੀ ਕੇ ਬਯਾਹ ਤਯਾਰੀ । ਭੇਜਯੋ ਗੁਰ ਘ੍ਰਿਤ ਲੈਣ ਪਹਾੜੀ ।੧੭।
- chaupaî : murd satigur kî us tahil kamâi. phir satigur man kirpâ âi.
tau bhaî bibî kç bayâh tayârî. bhçjyô gur gharit lain pahârdî.17.
- ਗੰਗੂ ਕਹੀ ਗੁਰ ਸੋਂ ਹਥ ਜੋਰ । ਤੁਸੀਂ ਕਰਨ ਉਗਰਾਹੀ ਭੇਜੋ ਮੋਰ ।
ਤਹਿੰ ਦੇਵੀ ਦੇਵ ਕਰਾਮਾਤੀ ਘਨੇ । ਉਹਾਂ ਉਗਰਾਹੀ ਹਮ ਕਿਮ ਬਨੇ ।੧੮।
gangû kahî gur sôn hath jôra. tusîñ karan ugrâhî bhçjô môr.
tahn dçvî dçv karâmâtî ghanç. ûhân ugrâhî ham kim banç.18.
- ਉਹਾਂ ਹੈ ਪਰਬਤੀ ਬੁਰੀ ਬਲਾਇ । ਸਕੈ ਉਨੈਂ ਕਿਮ ਕੋ ਪਤਿਆਇ ।
ਹਮ ਕੋ ਦੀਜੈ ਐਸੀ ਕਲਾ । ਜਿਉਂ ਘ੍ਰਿਤ ਆਵੈ ਪ੍ਰਬਤੋ ਚਲਾ ।੧੯।
ûhân hai parbatî burî balâi. sakai unain kim kô patîâi.
ham kô dîjai aisî kalâ. jiun gharit âvai parbtô chalâ.19.

Dohra : Placing his humble offering of jaggery Gangu Shah remarked,
That the Guru, being Omniscient, knew his plight well.
He prayed that he be blessed with some means of livelihood,
As well as be assigned some suitable service at Guru's place. (11)

Chaupai : Satguru (Guru Amardas) responding to his humble prayer,
Assigned him the task in the ongoing digging of Bawali¹.
There came a hard crust of impregnable rock during digging,
While the devout Sikhs were carrying on these digging operations. (12)

The (long-awaited) moment of crossing this hurdle arrived,
When Satguru got this hard crust broken (by Gangu Shah).
The moment coincided with Akbar² lifting the seige of Chittorgarh³,
When Satguru had predicted the simultaneous breaking of crust. (13)

Both the fort's seige and Bauli's crust were broken at the same moment,
Which made both the Guru and Gangu Shah share this victory.
As the Guru asked Gangu Shah for any wish to be fulfilled,
He asked to be blessed with the status of a Hundiwal⁴ financier. (14)

With Satguru, directing him to proceed towards Delhi,
He went there and became a Hundiwal financier.
As his Hundi and finance business flourished well,
He turned arrogant after becoming affluent. (15)

Dohra : Once Guru Amardas sent a Hundi to be encashed,
But Gangu Shah refused to honour Guru's consignment,
(The Guru's displeasure) had an instant adverse effect,
As Gangu Shah's business underwent a big loss. (16)

Chaupai : As, once again, he returned to serve the Guru,
The (benevolent) Guru showered his grace on him again.
As preparations for Guru Amardas' daughter were going on,
The Guru sent Gangu Shah for bringing butter oil from the hilly areas. (17)

Thereupon, Gangu Shah asked the Guru with folded hands:
Was the Guru sending him for making collections for the wedding?
He remarked that with the several Gods and Goddesses inhabiting the hills,
How could he make collection of offerings from that region? (18)

Since the hills were inhabited with very powerful gods and goddesses,
How could anyone trespass into their domain?
He pleaded to be empowered with such miraculous powers,
That the hilly residents voluntarily made offerings of butter-oil. (19)

- ਦੋਹਰਾ : ਤੋ ਸਤਿਗੁਰ ਗੰਗੋ ਕਹਯੋ ਤੋ ਰਸਨਾ ਹਮ ਬਾਸ ।
ਜਿਉ ਤੂੰ ਚਾਹੈ ਤਿਵੋ ਹੁਵੈ ਤੂੰ ਰਖੈ ਕਰੈ ਨਾਮ ।੨੦।
- dôhrâ : tau satigur gangô kahyô tau rasnâ ham bâs.
jiun tûn châhain tivau huvai tûn rakhain karain nâm.20.
- ਚੌਪਈ : ਇਤੋ ਬਚਨ ਲੈ ਪ੍ਰਫੁੱਲਤ ਭਯੋ । ਪਹੁੰਚ ਪ੍ਰਬਤਿ ਉਨ ਸਭ ਜਿਤ ਲਯੋ ।
ਲਾਇ ਮੰਜੀ ਗੁਰ ਆਪ ਹਵੈ ਬਹਯੋ । ਘਿਰਤਿ ਘਨੋ ਵੱਲ ਗੁਰ ਘਲ ਦਯੋ ।੨੧।
- chaupaî : itô bachan lai parphullat bhayô. pahunch parbti un sabh jit layô.
lâi manjî gur âp havai bahyô. ghirti ghanô vall gur ghal dayô.21.
- ਬੀਬੀ ਭਾਨੀ ਕੇ ਬਯਾਹ ਨ ਆਯਾ । ਬਚਨ ਗੁਰੂ ਮਤ ਲੇਵੈ ਹਟਾਇਆ ।
ਸੋ ਸੁਨਿ ਸਤਿਗੁਰ ਗੁੱਸਾ ਕੀਯਾ । ਮੁਖ ਕਾਲੇ ਵਾਲੇ ਗੰਗੂ ਕਹਿ ਦੀਯਾ ।੨੨।
- bîbî bhânî kç bayâh na âyâ. bachan gurû mat lçvai hatâiâ.
sô suni satigur gussâ kîyâ. mukh kâlç vâlô gangû kahi dîyâ.22.
- ਗੰਗੂ ਬਚਨ ਸੁਨ ਸ਼ੀਸ਼ਾ ਲੀਆ । ਮੁਖ ਕਾਲਾ ਨਿਜ ਦਰਸਨ ਕੀਆ ।
ਬਚ ਸਤਿਗੁਰ ਕਉ ਮਿਟਤ ਨਾਂਹਿ । ਸੋ ਝੁਰੇ ਬਹੁ ਮਨ ਕੇ ਮਾਂਹਿ ।੨੩।
- gangû bachan sun shîshâ lîâ. mukh kâlâ nij darsan kîâ.
bach satigur kau mitat nâhni. sô jhûrç bahu man kç mânhi.23.
- ਔਰ ਕਥੋ ਨਹਿ ਅਗੈ ਕਹਾਨੀ । ਗੁੰਥ ਵਧਨ ਤੇ ਸੰਕ ਮਨ ਆਨੀ ।
ਬਚਨ ਰਹੇ ਦੋਊ ਉਨ ਪਾਹਿ । ਮੁਖ ਕਾਲੇ ਔ ਬਚਨ ਸਹਾਇ ।੨੪।
- aur kathôn nahin agai kahâni. granth vadhan tç sank man ânî.
bachan rahç dôû un pâhi. mukh kâlô au bachan sahâi.24.

Dohra : At this, Satguru (Amardas) assured Gangu Shah,
That the Guru's Will will fully reward Gangushah's words.
Whatever Gangu Shah wished would get materialised,
Whether he wished to protect or destroy anyone. (20)

Chaupai : With these blessings Gangu Shah got rewarded,
And became very influential after reaching the hills.
Establishing a religious seat he proclaimed himself a Guru,
And sent a huge quantity of butter-oil for the Guru. (21)

He did not present himself on Bibi Bhani's⁵ wedding,
Lest the Guru should take back his blessing.
Feeling outraged at the audacity of Gangu Shah,
The Guru cursed that Gangu Shah had blackened his own face. (22)

As Gangu Shah looked at his reflection in a mirror after Guru's curse,
He noticed that his face had turned blackish.
As (revered) Guru's words could not go in vain,
Gangu Shah regretted his misdemeanour in his heart. (23)

The author would desist from further account of Gangu Shah,
As more details would make his epic unwieldy.
Gangu Shah remained invested with both the versions of the Guru's will,
Of fulfilment of his wishes as well as his blackened face. (24)

REFERENCES**EPISODE 1**

- 1 Dohra : A couplet : A verse in two lines, the last syllable of the second line rhyming with the last syllable of the first line or with a rhyme scheme of AA.
- 2 Chaupai: A verse in four lines or six even more lines.
- 3 Count Benoit De Boigne was a French general in the Maratha Army with its capital in Satara Poona.
- 4 General Peitre Perron : A French seaman who landed in India in 1780, and became an officer under De Boigne in the Maratha (Scindia) Army. He took over the command of the Maratha Army after De Boigne. The Maratha Army under the Command of general Perron was badly defeated by General Lake in 1803.
- 5 Sir David Ochterlony, An American by descent, who was a commander of the British forces in Bengal. His forces under the overall command of Lord Lake defeated the Maratha Army under the command of Jaswant Rao Holkar and captured Delhi in 1804. Later on, he was the British representative at Delhi dealing with the British relations with the Sikh State of Maharaja Ranjit Singh.
- 6 Nijmal Mughal, A leader of the Durrani faction in the court of Mansur Ali Nizamul-Mulk Mohammad Shah who invited Nadir Shah Durrani to plunder Delhi in 1739 A.D.
- 7 Nadir : Nadir Shah Durrani, A Persian Invader from Afghanistan who came to plunder Delhi on the invitation and support of Nijmal Mughal in 1749.
- 8 Ruhela : Najib-ud-Doula, the chief of the Ruhela Sect of the Ruhelkhand Region, east of Delhi who invited Ahmad Shah Abdali to invade Delhi.
- 9 Ahmad Shah: Ahmad Shah Abdali alias Durrani, son of Zaman Khan and the commander of Nadir Shah Durrani, who after the demise of Nadir Shah captured Kandhar, Balakh, Sind Punjab and Kashmir in 1747. He invaded Punjab eight times between 1747-1767. He desecrated and destroyed the Harmandir Sahib at Amritsar in 1761. He died in 1773.
- 10 Sri Guru Tegh Bahadur, the ninth Guru of the Sikhs who offered sacrifice of his life for the defence of the Hindus and their religion. He was executed in Delhi by the orders of Aurangzeb, the Mughal Emperor.
- 11 Khalsa Panth: The initiation of the Sikhs into an organised Religion with a distinct dress code, symbols and code of conduct made the Sikhs a distinct religion.
- 12 Reference to Guru Gobind Singh, the tenth Guru's resort to Armed struggle against the oppressor after exhausting all peaceful means for achieving the rights of the Indians.
- 13 The four sons of Guru Gobind Singh who sacrificed their lives for the Sikh cause. The two elder sons Baba Ajit Singh and Jujhar Singh attained martyrdom in the battle of Chamkaur Sahib, while the two younger sons Baba Zorawar Singh and Fateh Singh were bricked alive by ruler of Sirhind on their refusal to convert to Islam in 1704.
- 14 Bahadur Shah I, (Prince Muazam) son of Aurangzeb whom Guru Gobind Singh helped to

- capture the Delhi throne in 1707, after his victory over his brother prince Alam Shah.
- 15 The great Sikh Warrior Baba Banda Singh Bahadur who avenged the death of Tenth Guru and his two sons by executing the ruler of Sirhind and destroying Sirhind and capturing the whole of Punjab from the Mughals.
 - 16 The mainstream Sikh faction of the Khalsa forces which developed ideological differences with Banda Bahadur leading to Banda Bahadur's execution and loss of the Sikh rule.
 - 17 The reference to the Mughal emperor Jahangir who persecuted the fifth Sikh Guru, Guru Arjun in 1606, and Emperor Aurangzeb who executed the ninth Sikh Guru in 1675?
 - 18 Sortha – Name given to one kind of poetical composition.
 - 19 Bhai Mani Singh — Bhai Mani Singh became a follower of Guru Tegh Bahadur at the age of 5 years and spent the rest of his life in the service of, firstly, Guru Tegh Bahadur, and then Guru Gobind Singh from whom he received Amrit Pahul. He was appointed the granthi (priest) of Harmandir Sahib in 1778. He compiled the text of Guru Granth Sahib at Dam Dama Sahib in 1762-63 as dictated by Guru Gobind Singh. After a confrontation with the then Mughal emperor and on his refusal to convert to Islam, he was executed in 1794 and his body was cut into pieces by the executioner.
 - 20 Bhai Taru Singh, an extremely devoted Sikh was arrested by the Mughal administration of Lahore on a false charge of harbouring robbers and decoits. He was executed on 1802 at Lahore when the executioner chopped off his scalp along with his hair unshorn. His memorial stands near the Railway Station of Lahore. He was a resident of village Poola, Tehsil & District Lahore now in Pakistan.
 - 21 Zaman Shah, the son of Taimur Shah and the grandson of Ahmad Shah Abdali who invaded Punjab in 1797.
 - 22 Rasul : Hazrat Mohammad, the Prophet and founder of Islam born in 571 A.D. at Mecca in Saudi Arabia.

EPISODE 2

- 1 Mulkhayya or Phulkian State : It refers to Sikh states east of Satluj outside the territory of Maharaja Ranjit Singh and ruled by the kings of Phulkian Dynasty. The frequent incursions into their territory by the Maharaja's forces gave these rulers a sense of insecurity and they sought the British protection against this threat to their rule in these states of Patiala, Jind, Nabha, Kaithal, etc.
- 2 1864 (B.S.) or 1807 (C.E.) when Maharaja Ranjit Singh's forces made excursions in Malwa territories. After a treaty of 1809, between the Maharaja and the British, the river Satluj became the border between the British and Ranjit Singh's empire.
- 3 Actually there was no confrontation between the British and Maharaja's forces. Maharaja made a few excursions south of Satluj, subdued Phulkian Rajas, collected *nazranas*, and went back. After treaty of 1809 this was stopped.
- 4 Satdrav : It refers to the river Satluj – a river with a hundred tributaries according to a Puranic myth. According to this myth, when the Ancient Indian sage Vashisht, grieving over the demise of his sons, ventured to commit suicide by drowning himself in this river, the river split itself into one hundred tributaries to save the life of the sage. This river, originating from the

- lake Mansarovar in Tibet, merges with the Indus river after flowing for 900 miles. The river marked the boundary between the British Empire and the empire of Maharaja Ranjit Singh.
- 5 Captain Murray : An official of the East India company or the Britishers posted as a political agent and a subordinate of Sir Ochterlony at Ludhiana. He got the history of the Sikhs recorded from Bootey Shah Maulvi and Rattan Singh Bhangoo.
 - 6 Jats : The land-owning peasantry constituting the majority community in Punjab who also constituted the bulk of Maharaja Ranjit Singh's Army and earlier Sikh Misls.
 - 7 Maulvi Bootey Shah alias Ghulam-Muhayy-ud-Din, a Muslim scribe and an official in Captain Murray's office whose services were summoned by David Murray to write history of the Sikhs.
 - 8 Swan : A white water-bird having a long flexible neck and webbed feet. According to Indian mythology, the swan feeds on gems and rubies and is capable of separating the milk from the water.
 - 9 Kabit Batisa : A form of poetical composition.
 - 10 Bedi Kul or Bedi Dynasty : The House of Bedis, a Caste name among the Kashtriyas inhabiting in this region. Guru Nanak was born in a Bedi family at Rai Bhoi ki Talwandi in District Sheikhpura now in Pakistan.
 - 11 Panth Dhari or Religious sects: Founders of religious sects. The reference is to the Ascetic orders of Gorakh Nath and his followers in the Pre-Nanak period.

EPISODE 3

- 1 Sri Mukhwak : An epithet given to the words spoken by a prophet or a spiritual personage. A sloka stands for a two line couplet.
- 2 Bikrami Samvat : It refers to an Indian Calendar after the name of an ancient Indian king Vikramaditya in whose reign this Calendar was cast and introduced.
- 3 Kashtriyas : A caste name assigned to a race consisting of warriors with martial traits. Manu, an ancient Indian sage divided the Indian society into four main categories/castes on the basis of their professional skills and practices. Brahmins — The caste name assigned to the professionally literate and scholarly people engaged in the profession of teaching and exposition of scriptures; Kshtriyas — the caste name assigned to warriors engaged in the defence of the country; Vaishas — a caste name assigned to the people engaged in trade and business; and Shudras — a caste name assigned to the people engaged in doing menial jobs. Guru Nanak was born in the family of Kashtriya Bedis.
- 4 Satyuga, Treta, Duapar and Kaliyuga : According to Indian mythology, Time is divided into four ages (yugas) — each age having its own distinct chronology, value system and characteristics. Each Age, contrary to the western concept of Age, consists of *lakhs* of years. Also, each age had its unique and representative spiritual prophet. Guru Nanak, being born in Kaliyuga, is the spiritual prophet of Kaliyuga as earlier Narsimhan — the prophet of Satyuga, Rama of Treta, and Krishna of Duapar.
- 5 Ibid.
- 6 Ibid.
- 7 Ibid.

- 8 Pundit: A Brahmin scholar who can draw a horoscope and interpret it.
- 9 Sidh : A person who can hold a complete sway over men and matters as a result of his spiritual powers.
- 10 Mardana : Guru Nanak's childhood playmate and life long-companion and musician who played the string instrument the Rabab whenever guru Nanak recited his hymns. He belonged to a caste of traditional folk singers — The Marassis.
- 11 Balwand : Rai Bullar, the feudal ruler of Guru Nanak's birth place Talwandi and surrounding twelve villages.
- 12 Paras : A proverbial stone, a sort of touchstone which converts base metals into gold. It finds a repeated mention in Indian mythology and Guru Granth Sahib.
- 13 Modikhala : The royal warehouse for storing and issuing daily provisions for the troops or officially eligible persons.
- 14 Mulk Umrao : Umra-ul-Mulk, an official rank or title of authority conferred on a person appointed as a revenue collector and legal custodian of a small territory
- 15 Nawab : A similar title or rank for a revenue collector and legal custodian of an allotted territory.
- 16 Baba : A religious title of reverence for a spiritual saint in Sikh terminology. Guru Nanak is generally revered as Baba Nanak among the Sikhs.
- 17 Hakeems : Indigenous Indian Medical practitioners practicing Ayurvedic System and Greek (Unani) system of medicine.
- 18 Kazis : The Muslim theologians preaching Islamic teachings of Koran.
- 19 Udasees means odysseys undertaken by a spiritual saint for the spiritual enlightenment of the people of different religions. Guru Nanak, in his lifetime, undertook four such udasis in all four directions within India as well as abroad to preach his message of oneness of God, love of humanity and expose social evils.
- 20 Sidha : Guru Nanak's contemporary Saints who, through the observances of various kinds of austerities, penances and yogic meditational practices, had acquired certain powers to control their senses and cast spells over men and other natural elements.
- 21 Rabab : A single/multiple stringed musical instrument invented and designed initially in the middle-east.
- 22 Pirs : A Muslim name for a spiritual saint or a prophet.
- 23 Gugapir : A Hindu Rajput Chauhan turned Muslim saint of 11th century who could heal people of snake bites. He is worshipped as a snake god. Fairs are held in his memory all over Northern India in the month of November and people make offerings at his shrines after the fulfillment of their wishes.
- 24 Bal Gudai : A famous yogic Sidha and Saint who had his seat at Achchal, twelve miles south of the town of Batala (Punjab).
- 25 Pak Patan : The seat of the 12th Century Muslim Sufi Saint Baba Farid Shakarganj in the province of Multan, now in Pakistan.
- 26 Baba Farid Shakarganj A 12th century Muslim Sufi Saint, a resident of Pak Patan, his hymns are included in the text of Guru Granth Sahib.
- 27 UchhanLo : Another place in district Bahawalpur of Pakistan, a seat of many Muslim saints. It is named after a Muslim saint Uchch Sharif or Uchh Da Pir.
- 28 Janam Sakhis : Ancient biographical anthologies of episodes associated with the life of Guru Nanak and other Sikh Gurus, written by Guru's contemporaries and followers.

EPISODE 4

- 1 The Kaliyuga : The Dark Age, the last age (Yuga) in the cycle of four main ages or yugas as conceptualised in the Indian mythology. This age is symbolized by the erosion of all moral values and domination of five deadly sins of lust, wrath/anger, avarice, attachment to one's own progeny and arrogance. The Kaliyuga is being personified and deified as a presiding Deity of this age. The above discourse is between Guru Nanak's philosophy of righteous conduct and the Kaliyuga's spirit of sinfulness.

EPISODE 5

- 1 The Daccan Udasi : Odyssey to the South. Guru Nanak undertook four udasis (odysseys) to the South, East, West and North of India and beyond during his lifetime to spread his mission.
- 2 Khurasan : An Eastern province in Iran from where the Mughals invaded India in early sixteenth century.

EPISODE 6

- 1 Vallabh : Born in 1422 CE, the head of a Vaishnav Sect and whose's disciple was Surdas.
- 2 Yogis : The name for Indian ancient saints who practiced various kinds of physical, spiritual and meditational exercises.
- 3 Gorakh Matta : The Seat of yogic followers of Gorakh Nath, situated in Tehsil Starganj, District Nainital, in the State of present Uttaranchal in the Garhwal region. Here Guru Nanak held a discourse with Bhangar Nath and Jhangar Nath, after which it came to be known as Nanak Matta.
- 4 Badri Nath : A holy place of the Hindus where a temple in the name of Lord Badrivishal, an incarnation of Lord Vishnu, is situated on the bank of river Alkananda in the State of Uttaranchal in the Garhwal region.
- 5 Kedar Nath: Another holy place of Hindu worship in Rudarprayag in Garhwal.
- 6 Jagan Nath: The famous temple of Lord Jagannath, an incarnation of Lord Vishnu (Krishna) at Puri in District Cuttack in Orisa on the sea shore. A famous congregation is held evry year in the month of July when the chariot of Lord Jagannath is taken out in a procession. Guru Nanak visited this famous place of pilgrimage in 1509 and recited the famous hymn in Dhanasari Raga. It is known as "Aarti" and recorded in Guru Granth Sahib on page 13.
- 7 Kamrup : A district level town in upper east Assam on the Indo-Bhutan border famous for its temple of Kamkhya Devi and the practice of black magic etc.
- 8 Shiv Nabh : The ruler of Sangla Island in the Indian ocean.
- 9 Sangaldeep : Sinhaladeep, Ceylon or Modern Sri Lanka inhabited by a majority of people of Sinhala race.

EPISODE 7

- 1 Mecca Madina : The most sacred place of the Muslims at Mecca in Saudi Arabia (U.A.E) where the Muslims go on a pilgrimage every year after fasting for 40 days in holy month of Ramadan/Ramzan for washing off their sins.
- 2 Kaaba : “The Black Stone”, The most sacred shrine of the Muslims established by the first Muslim prophet Mohammad, a place of Muslim pilgrimage.
- 3 Haj : Literally meaning renunciation from sins. Muslims visit Mecca Madina to make a confession of their sins and to lead a life of piety and righteousness after this pilgrimage
- 4 Satguru : An epithet of reverence for a spiritual soul, a true embodiment of God. The Sikhs use it for Guru Nanak and other Sikh Gurus out of reverence.
- 5 Varuna : A Hindu Puranic name for a Sea-God who is believed to ride a crocodile. He is considered the reigning Deity of the West.
- 6 Khwaja Khizar : A Muslim name for Varuna – the Sea-god. The Muslims worship him as a God of vegetational fertility and growth.

EPISODE 8

- 1 Maths : The centers of Hindu religion established by Adi Shankracharya in the 9th century.
- 2 Shivling or Ling Pujak : The phallic symbol/idol cast in stone and associated with Shiva representing the male energy mating with the female — mainly a symbol of human procreation and fertility.

EPISODE 9

- 1 Brahm Khan Lodhi alias Ibrahim Lodhi son of Sikandar Lodhi became an emperor of Delhi in 1517 CE. He was defeated at Panipat by the forces of Babur and thus ushered an era of Mughal empire in India.
- 2 Chakki : An indigenous stone –wheel grinder which was a household floormill in every Indian home for grinding corn before the invention of mechanical/power driven flour grinders.

EPISODE 10

- 1 Karoon or Korah, the son of Ishor, a descendent of Israeli Dynasty and a very wealthy but miserly king of Ancient Egypt. The keys of his treasure houses alone weighed as much as the load of three hundred Mules. On his act of defiance to the instructions of Prophet Moses, he was cursed to be buried alive in the earth along with his treasures.

EPISODE 11

- 1 Guru : It is an epithet/sobriquet equivalent to prophet given to the ten Sikh gurus out of

- reverence for their spiritual qualities and guidance.
- 2 Pandey Khan Alias Payandah Khan son of Fateh Khan, a Pathan who was appointed a chief of his own Army by Guru Har Gobind after imparting him training in arms. Later on, this Pathan General with the support of the forces of his son-in-law Asman Khan attacked Guru Hargobind's forces in 1634 (1691 B.S.). He was killed by the stroke of Guru Hargobind's own sword. This sword is still lying at Kartarpur as a relic of the times.
 - 3 Shahjahan : Mughal Emperor of India who fought four battles against Guru Hargobind and was defeated each time.
 - 4 Lalla Beg : The Pathan Chief of Kabul who attacked Guru Hargobind's forces with the permission of Emperor Shahjahn at Mehraj in Punjab and was killed by Guru Hargobind in the battle.
 - 5 Kambar Beg: One of the Chiefs of Shahjahan's army who also got killed in the battle of Gurusar Mehraj.
 - 6 Guru Tegh Bahadur: The ninth Sikh Guru who made the Supreme sacrifice for the protection of the rights and rituals of the Hindus and refused to be converted to Islam. He was executed in Chandni Chowk Delhi by the orders of Mughal Emperor Aurangzeb on 1675. Gurdwara Sisganj stands in memory of his attaining martyrdom..
 - 7 Guru Gobind Singh: The tenth and the last living Guru of the Sikhs who organized the Sikhs into an organized religion by conducting an initiation ceremony on the Vaisakhi Day in 1699 at Anandpur Sahib (Punjab) and gave the Sikhs a distinct identity, a dress code with five symbols known as kakkars. Since then, the Sikhs are known to belong to a distinct religion known as "The Khalsa Panth" or Sikhism.

EPISODE 12

- 1 Aurangzeb : Abu Shaffar Mohiudin Aurangzeb Alamgir, the third son of the Emperor Shahjahan. He occupied the royal throne at Delhi in 1658 after imprisoning his father at Agra. He was an extremely bigoted Sunni Muslim who destroyed many Hindu temples and planned to convert all the Hindus to Islam using force and coercion. He executed Guru Tegh Bahadur for not accepting Islam and for protesting against forcible conversions of the Hindus. He died in 1707 and lies buried near Daultabad in South India. He was contemptuously known as Noranga or Auranga among the Indian people.
- 2 Brahmins : In the totally hierarchical and stratified caste based Indian society, Brahmins were supposed to be the most elite and superior among the Indian populace and Indian Society.
- 3 Kshtriya : The warrior section of Indian society who were ordained to defend and die for the defence of the nation and their faith.
- 4 Doshala or a costly garment : The oral tradition mentions that Guru Tegh Bahadur had picked up a cowherd to make his whereabouts known in Delhi. The cowherd, who had a marriageable daughter, had wished that he could marry off his daughter with the reward money the emperor had declared as a reward for Guru Tegh Bahadur's arrest if he could catch hold of the Guru and inform the authorities. When this cowherd with an expensive garment and a gold coin went to buy sweets as instructed by the Guru, it aroused the shopkeeper's suspicion and he informed the police, who in turn, working on cowherd's information, arrested Guru Tegh Bahadur. In this dramatic way, Guru Tegh Bahadur offered his arrest as well as fulfilled the cowherd's wish.

- 5 Sacha Patshah: A Divine prophet, a true Lord of lords, as Sikh Gurus are addressed with reverence by their Sikh followers. Although the Sikh Gurus never claimed themselves to be a God or gods, but they have become synonymous with the Divine in the hearts and minds of their Sikh followers because of their Divine attributes.
- 6 Ram Rai : The elder son of the seventh Sikh Guru, Guru Har Rai Sahib, who is believed to have displayed quite a few miraculous powers. He was excommunicated from the Sikh Panth by Guru Har Rai for distorting/misquoting Guru Nanak's Bani in the court of Aurangzeb, but was rewarded by Aurangzeb and he established his seat near Dehradun. He was burnt alive by the Masands while in a meditative trance.
- 7 Bachittar Natak : Literally means a "wonderful Act", an episode from the epic "Dasam Granth" a part of which gives an autobiographical account of the previous and (present) human life of the tenth Sikh Guru, Guru Gobind Singh.

EPISODE 13

- 1 Guru Nanak's blessings to Babur : In Episode 9 of this Epic, Rattan Singh Bhangoo has made a reference to the Guru Nanak's prediction about the end of Lodhi Dynasty because of their oppression and had predicted the beginning of Mughal empire. He had also warned Babur that so long as the Mughals ruled without oppression, their writ will run, otherwise their reign would also perish. This is a reference to Guru Nanak's earlier advice to Babur, the first Mughal emperor.
- 2 Khalsa Panth: Guru Gobind Singh, the tenth Sikh Guru created the order of the Khalsa Panth through an initiation ceremony on the Vaisakhi Day of 1699 at Anandpur Sahib in order to combat and ultimately destroy the tyrannical rule of the Mughals.
- 3 Datta Tray : An ancient Indian Sage, son of Anusuya. He is believed to have wielded the spiritual powers of fourteen prophets and started his own ideological order of ascetic saints.
- 4 Gorakh Nath, another ancient sage who remained a celibate and did not raise any family to promote his ideology.
- 5 Phophet Mohammad — Founder of Islam also offered the sacrifice of his four sons to promote his religion of Islam.
- 6 Sahibzadas or Shazadan: The four sons of Guru Gobind Singh.
- 7 Rama : Lord Rama, in order to uphold the noble tradition, went on a twelve years exile and handed over the power to his step brother Bharat.
- 8 Krishna: Krishna also handed over the power to his great maternal grand father Ugrasen at Mathura after killing the wicked Harnakashyap (Kans).

EPISODE 14

- 1 Panthan Teeja or Third Religion : The reference is to the emergence of the Khalsa Panth as a third religion, the other two existing main religious being Hinduism and Islam.
- 2 The Singhs: with their blue uniforms, flowing beards and turbans on their heads and armed with weapons could not remain unspotted and anonymous in a crowd. This reference is to

their unique and conspicuous dress.

- 3 Initiation: Reference to the creation of the Khalsa Panth through an initiation ceremony (Amrit Pahul) – specially prepared sweetened water called Amrit (Elixir) by stirring it with the ceremonial double-edged dagger in the midst of the chanting of Gurbani hymns and administered to the chosen first five Sikhs by Guru Gobind Singh himself. Later on, this ceremony of initiation could be performed at any place by the five initiated Sikhs. This is a ritual for self-purification and for taking a vow to lead a clean, moral life dedicated to one's religion.
- 4 Charan Pahul : Before the Sikhs were turned into Singhs and organised as an organised religion "The Khalsa Panth" by Guru Gobind Singh on the Vaisakhi day of 1699 through the initiation (Baptism) ceremony by administering them Amrit known as Khandey-ki-Pahul, the earlier tradition of bringing a person into the Sikh fold was through the administering of water made sacred by the touch of a thumb of Guru's feet . These Sikhs were known as "Charan Pahulias". Guru Gobind Singh discontinued this tradition after introducing the ceremony of administering Khandey ki Pahul. This historical event brought about a complete transformation in the collective psyche of the Sikhs and made them a force to reckon with.
- 5 Khandey-ki-Pahul: op. cit., page 81.
- 6 Guga Pir Sultan : His real name was Sayyad Ahmad. He is counted among the Muslim Pirs known by various names such as Sakhi sarwar, Lakhdata, Lalanwala. People offer big size bread loaves known as "Rotes" on every Thursday to seek his blessings and pray for fulfillment of their wishes.

EPISODE 15

- 1 Keshgarh, the birth place of the Khalsa, One of the five sacred Sikh shrines (Takhts) situated in the city of Anandpur Sahib in the foot hills of Shivalik range of mountains in District Ropar (Punjab).
- 2 Sobti Kshatriya : One of the four major castes in India, known for its warrior background and martial traits.
- 3 Hastinapur : Name of an ancient city, which was once the capital of Kauravs who fought against the Pandvas in the war/battle of Mahabhart. The place is situated at a distance of 57 miles from the Capital of India, Delhi, on the banks of the river Ganges in district Meerut in Uttar Pardesh in India.
- 4 Jat : A land-owning peasant caste widely spread in Northern India.
- 5 Lord Shiva: One of the Gods of the Hindu Trinity of Gods, the other two being Brahma and Vishnu. He had long flowing locks of hair smeared with dust.
- 6 Namdev : An ancient 14th century Indian Saint/Bhagat, whose hymns are included in the text of Guru Granth Sahib. He was born in District Satara in Maharashtra but he was a devotee of Krishna in his early life. Krishna was born at Dwarka near Mathura in Uttar Pradesh.
- 7 Sain : Sain Bhagat whose hymns are also included in Guru Granth Sahib was a native of Bandhavgarh, Reeva (M.P.)
- 8 Pahul Khandey or Amrit or Elixir, which Guru Gobind Singh administered to the first five beloved Sikhs "Panj-Piaras", at the initiation (Baptism) ceremony on the Vaisakhi Day of 1699 at Keshgarh Sahib (Anandpur) for the Creation of the Khalsa. Since then it is known as

- “Amrit-Chhakauna” ceremony.
- 9 Bhagwati : The primal force or the incarnation of the Divine from which flows all the energy that creates, sustains and runs this created universe. Guru Gobind Singh, while invoking her blessings for the success of his mission, makes the sword or Sri Sahib as the embodiment of this Primal Divine Power.
 - 10 Nine Sikh Gurus : There had been Ten living Gurus in the Sikh Pantheon of spiritual prophets who initiated and nurtured the Sikh religion and the Sikh Panth. Guru Nanak was the first Sikh Guru and Guru Gobind Singh the tenth and the last Sikh Guru, we have Guru Angad Dev, Guru Amardas, Guru Ramdas, Guru Arjun Dev, Guru Hargobind, Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadur in the ascending order in between the first and the Tenth Sikh Gurus.
 - 11 Savyeeyas: The hymns composed by Guru Gobind Singh some of which the Sikhs are ordained to recite at the time of performance of initiation ceremony as well as in their morning prayer.
 - 12 Chandi Di Vaar — A composition by Guru Gobind Singh in praise of goddess Durga.
 - 13 A kind of poetical composition.
 - 14 Thread & spot or Janaiyoo and Tikka : The religious emblems of Hinduism. The sacred thread is symbolic of self-restraint and the coloured spot, a distinction of a respective Hindu sect.
 - 15 Masands: Officials appointed by the earlier Sikh Gurus for collection of offerings.
 - 16 Ram Rai : The elder son of seventh Sikh Guru, Guru Harrai. He had distorted Gurbani’s lines in the court of Aurangzeb for pleasing the Mughal emperor and also displayed certain miraculous feats, which are forbidden in Sikhism. For this offence, he was cast out of the Sikh Panth and the Sikhs were forbidden to have any dealings either with him or his followers.
 - 17 Karah Parshad : A specially prepared pudding prepared with butter oil, wheat flour and sugar and offered by Sikhs before Guru Granth Sahib during prayer and thereafter distributed freely among the congregation.
 - 18 Undergarment or Kachhehra : A long pair of breeches specially designed as a part of Sikh dress code. It is mandatory for Amritdhari Sikhs (Initiated ones) to wear this undergarment. It is one of the five Kakars or Sikh emblems worn by every initiated Sikh, other for being a steel ring round the wrist, a comb, and a small sized sword and hair.
 - 19 Anand Sahib : “The Verse of Bliss”, the name of the verse composed by the third Sikh Guru, Guru Amardas in Raga Ramkali and included in the text of Guru Granth Sahib. It consists of 36 verses, but in real practice only six sections of this verse (The first five sections and one concluding section) are recited at the end of every kind of Sikh congregation.
 - 20 Rehras: An anthology of selected Gurbani verses, which the Sikhs are ordained to recite as their evening prayer.
 - 21 Chandi-di-Var : A composition inspiring verses of valour and fight against evil composed by Guru Gobind Singh. Parts of this composition are ordained to be recited and included in the Sikh Morning Prayer.
 - 22 Dead Animals Meat or Kuttha or Halal : The Sikhs are forbidden to eat the meat of animals slaughtered in the Muslim style. For Sikhs to partake of the meat, the animal must have been slaughtered in one stoke without any rituals.
 - 23 Vaisakh : The first month of the Indian Calender corresponding to the month of April in the Georgian Calendar. The year of Khalsa’s initiation in Bikrami Samvat given by the author is 1752, which corresponds to 1695 in the Georgian Calendar which perhaps, is wrong. The

actual year of initiation of Khalsa Panth by Guru Gobind Singh is supposed to be 1756 in Bikrami Era, which corresponds to 1699 in Georgian Calendar.

EPISODE 16

- 1 Majhail Singhs: The Sikhs belonging to the Majha region of Punjab comprising the present districts of Amritsar, Gurdaspur, Taran Taran and Pathankot, etc.
- 2 Singhs : Initially the epithet applied to an initiated Sikh who started following the prescribed dress code and code of conduct after partaking of Amrit at the initiation ceremony or Khandey-ki-Pahul. Later on, every Sikh name came to have it as its suffix.
- 3 Sonchi : A rural game of Punjab somewhat like Kabbadi, in which a single most muscular and strong youth grapples with the joint team from the other side and tries to get free from them.
- 4 Guru Bilas: Guru Bilas written by Bhai Sukha Singh, head priest of Gurdwara Keshgarh Sahib in 1858 B.S. It consists of thirty chapters.
- 5 Nihangs : The connotations of this word in Persian are : alligator, sword and dagger. It was a name first given to the initiated Singhs who wore the prescribed blue uniform and remained armed at all times with a sword, dagger and steel rings around their turbans and ever ready to sacrifice for their religion. Guru Gobind Singh's son Baba Fateh Singh is supposed to be the founder of this sect of Nihangs. They were lovingly addressed as the beloved soldiers of the Tenth Guru.
- 6 Bhuchangees: The young one of a Nihang or the motivated offspring of an initiated Singh. The word was first used for the four sons (sahibzadas) of Guru Gobind Singh. Bhuchang also means the offspring of a snake who had the ability to sting and harm its adversary.
- 7 Sultanis : A sect among Muslims who worship a Muslim Pir named "Sakhi Sarvar". They neither eat Pork nor animal meat of a slaughtered animal in the Hindu way, i.e., when the animal's neck is slit in one stroke.
- 8 Nawab : A royal title during the Mughal rule given to a person who used to be the highest authority of a big area – a big city or a province.
- 9 Majha : The region covering the districts of Amritsar and Gurdaspur of Punjab.

EPISODE 17

- 1 Masand Mewaras : The officials, selected from the Mewar region of Rajasthan, appointed first by the fourth Sikh Guru, Guru Ramdas and given the designation "Masands" in different parts of the country to preach Sikhism as well as collect offerings made by the Sikh devotees as one tenth (Tithe) or "Daswandh" of their incomes and deposit these collections to the Sikh Gurus through the offices of Masands.
- 2 Chandi : The goddess Durga or Bhagwati, the prime force of the whole universe. Guru Gobind Singh invoked Bhagwati's blessings by composing a ballad "Chandi di Var" and reciting it at the time of conducting the initiation ceremony of the Khalsa Panth. Sword is the embodiment or living emblem of Bhagwati for the Sikhs. The Sikhs are ordained to pick up a sword against repression and tyranny.

- 3 Sahibzada Jujhar Singh: The second son of the tenth Sikh Guru, Guru Gobind Singh.

EPISODE 18

- 1 Mata Gujri: The revered mother of Guru Gobind Singh.
- 2 Kamlot: A small hill settlement in the vicinity of Anandpur Sahib.
- 3 Kahloor: The name of hill principality in the hilly region next to Anandpur Sahib.
- 4 Jalandhar; A confederation of small seven hill states together known as Jalandhar principalities.
- 5 Dogras: Inhabitants of the hilly region of Jammu.
- 6 Sirhind : An important province and a military garrison of the Mughal empire, the present town of Fatehgarh Sahib.
- 7 Malerkotla : Another important town with a provincial jurisdiction under a Mughal high-ranking official (nawab) with a sizeable number of Mughal troops.
- 8 Doaba : The region between the rivers Sutlej and Beas in Punjab.
- 9 Sirsa : A small seasonal rivulet, a tributary of the Satluj that flows downstream from the hills between Anandpur Sahib and Kiratpur Sahib.
- 10 Sri Krishan, Kalyavan, Muchkund — According to a Puranic myth, Lord Krishna was once defeated in war by Kalyavan; a titan; Lord Krishna was chased by Kalyavan for a long distance. Krishna reached the spot where Muchkund was sleeping. Krishna woke up Muchkund with a nudge and himself disappeared behind cover. When Kalyavan reached Muchkund in chase of Krishna, his body was burnt by the fire emanating from Muchkund's body. Muchkund, a Suryavanshi king, had been blessed by gods with the power of burning anybody who disturbed him during sleep.
- 11 Lodhi Pathans: Ropar had a large population of Lodhi Pathans who owed their allegiance to the Mughal emperor.
- 12 Kotla : A small village on the outskirts of Ropar.

EPISODE 19

- 1 Nahar Khan alias Nusrat Khan, a brother of wali Mohammad Khan, a Pathan of Malerkotla who took part in the battles of Anandpur Sahib and Chamkaur Sahib, under the orders of the Governor of Sirhind State. Guru Gobind Singh mentioned his name in his open letter to Emperor Aurangzeb "Zafarnama" written in Persian.
- 2 Khawaja Khizar alias Khijar Khan, brother of Malerkotla chief, who participated in the battle of Chamkaur and fled away. Guru Gobind Singh has referred to him in "Zafar Nama" as "Khawaja Mardood" or the "Coward Khwaja".
- 3 Wazir Khan : The military incharge (subedar) of Sirhind who was one of the most powerful commanders of the Mughal empire and most inimical to the Sikhs. He had ordered the execution of two younger Sahibzadas by murdering. He was mercilessly killed by Baba Banda Bahadur in 1767 (1710 AD) and the town of Sirhind devastated.
- 4 Abhimanyu : As narrated in the famous Hindu epic, *Mahabharata*, Abhimanyu, son of Pandava

warrior, Arjuna who killed son of their main enemy Duryodhna in the war of Mahabharata and himself sacrificed his life while defending Arjuna and the Pandavas.

- 5 Arjuna : One of the five and the most valiant among the Pandavas.
- 6 Meghnath: One who thundered like a cloud, was the son of Ravana, the king of Sri Lanka, who grievously wounded Lakshman, the younger brother of Lord Rama and was himself killed by Rama, as narrated in the Hindu epic *Ramayana*.
- 7 Ranghreta: One who has come into Sikh religion from the low castes of sweepers and cobblers or scheduled castes. Earlier, a Singh from the same caste and community had carried Guru Tegh Bahadur's severed head from Delhi to Anandpur Sahib on his head. The Tenth Guru had blessed him as his own son – calling “Ranghretta – Guru ka Beta”.

EPISODE 20

- 1 Machhiwara: A place approximately 20 miles to the west of Chamkaur Sahib, now in District Ludhiana.
- 2 Haj : The Muslim pilgrimage to the most sacred place of “Kaaba” at Mecca Madina in Saudi Arabia, where Muslims go on a pilgrimage every year after observing fasts during the month of Ramzan. This Haj pilgrimage is supposed to clean and condone their sins.
- 3 Astavas: A brass or copper bowl with a protruding nozzle for carrying water with which the Muslims wash their hands and feet before prayer.
- 4 Kanaich : Name of a village in District Ludhiana.
- 5 Masand : An official appointed by the earlier Sikh Gurus for propagating Sikhism and collecting the offerings made by the Sikhs on behalf of the Gurus.
- 6 Doraha : A small town on the grand trunk road around thirty miles from Ludhiana in the east.
- 7 Rozas : Act of observing fasts before going for a Haj.
- 8 Uchh da Pir : A title given to a Muslim saint or pir with his seat in Multan province now in Pakistan.
- 9 Bhagta : Name of a village known Bhagta Bhai ka, after the name of a devout Sikh who served the Guru for three days during this torturous journey. This village is situated near Kotkapoora in district Faridkot at a distance of sixteen miles from the town of Rampura Phool.
- 10 Mohi : Name of a village in District Ludhiana.
- 11 Jaitpur : Another name of a village in District Ludhiana.

EPISODE 21

- 1 Kangar : The name of a village under the jurisdiction of police station Rampura Phool, one and a half mile to the South of Dina town. Once in the ancient past, it was the capital of Raja Jodh. Guru Gobind Singh arrived here after leaving Machhiwara and wrote a bitter letter to Emperor Aurangzeb. The letter was entitled Zafarnama (A letter of victory) in Persian. Earlier, the Sixth Sikh Guru, Guru Hargobind had also stayed here for some time.
- 2 Tapa : Name of another village in District Barnala in Punjab.
- 3 Dina : Another village in the jurisdiction of police station Nihalsinghwala in District Moga in

- Punjab where Guru Gobind arrived on his way to village Kangar.
- 4 Lakhmir: The grandson of ancient king Raja Jodh and custodian of Dina Kangar territory. He provided shelter to Guru Gobind Singh for a considerable period in 1705 and served him with great devotion. Gurdwara Lohgarh stands there as a memorial.
 - 5 Bachittar Singh, brother of Udai Singh and son of Bhai Mani Singh, a close associate of Guru Gobind Singh. The brave warrior Bachittar Singh had repulsed the attack of a drunken elephant at Lohgarh fort in Anandpur Sahib.
 - 6 Kotla : A small village on the outskirts of Ropar near Gurdwara Bhattha Sahib (Ropar).
 - 7 Wazir Khan : The Governor of Sirhind Province who executed the two infant Sahibzadas and was beheaded by Banda Singh Bahadur in a battle.
 - 8 Sher Mohammad Khan: Nawab of Malerkota who took part in the battle of Chamkaur Sahib along with the army of Wazir Khan of Sirhind. While one of his brothers Nahar Khan was killed in this battle, his other brother Khawaja Khizar was badly wounded and escaped. But this brave Nawab refused to take revenge against the Guru by killing his innocent sons, and protested strongly against the younger Sahibzadas' execution. The Sikhs revere him for his sense of justice and magnanimity. During the partition riots in 1947, the Muslim population of Malerkotla was not harmed by the Sikhs and the Hindus as a mark of respect for this justice loving Nawab.
 - 9 Khwaja Khizar: Another brother of Nawab of Malerkotla who was seriously wounded by the arrow of Guru Gobind Singh.
 - 10 Raipur : A village near Sirhind
 - 11 Chanarthal : Another village near Sirhind.
 - 12 Baint: A kind of poetical composition with fixed metrical rules.

EPISODE 22

- 1 Brar : Name of a martial race, a sub caste of Bhatti Rajputs. Guru Gobind Singh has written words of appreciation for Brars for their allegiance to him in "Zafarnama".
- 2 Jaal Pilloo : Name of a tree found in the Malwa forests at that time.
- 3 Kapoora : A Brar Jat, and custodian of Kot Kapoora on behalf of the Mughals, who betrayed Guru Gobind Singh even after being initiated by Guru Gobind Singh himself. He was hanged to death by Issey Khan for committing a fraud in business transactions.
- 4 Issey Khan Manjh, the Mughal custodian of Kot Issey Khan and the surrounding territory. He ordered Kapoora to be hanged for committing a robbery on the proceeds of revenue collection from Doaba, thus fulfilling the Guru's prophecy about Kapoora.
- 5 Abloo, Mehma, Doad, Matti, Kauni and Jhando Patti – names of several settlements/villages in the Malwa region now in the districts of Faridkot.
- 6 Chakk Bhai ka : Name of another village.

EPISODE 23

No reference

EPISODE 24

- 1 Talwandi Sabo: A small town in District Barnala in Punjab where Guru Gobind Singh stayed for a few months and enjoyed the hospitality of Rai Dalla. He also completed the final compilation of Sri Guru Granth Sahib here.
- 2 Rai Dalla : The legal custodian of Talwandi region.
- 3 Ogre : In medieval times, it was believed that some supernatural entity like the ogres gripped the populace of a particular region whenever the region was affected by some natural calamities or epidemics. One such ogre was believed to be holding his sway over the town of Bathinda.
- 4 Jallanwal, Baggar and Chhetoana: Names of villages through which Guru Gobind Singh passed on his way to Talwandi Sabo.
- 5 Makho : Name of another ogre whose spirit haunted Anandpur Sahib's area and harassed the people there.
- 6 Pahul : Initiation ceremony of bringing a person into the Khalsa fold by administering the Amrit or Khandey-ki-Pahul through a codified ceremony.
- 7 Sodhi Kaul Sahib, originally a resident of Dhilwan but later on an inhabitant of Kothey Guru ke village whom the Guru initiated and kept him in his company.

EPISODE 25 & 26

No reference

EPISODE 27

- 1 Saint Dadu and Jait Ram : Saint Dadu, belonging to Kabirpanthi sect of saints, was born in a weaver's family in Ahmadabad (Gujarat). He died in 1660 at the place of Narayana, Jaipur (Rajasthan) which came to be known as Dadu Dwara. Jait Ram : He was the chief saint at Dadu Dwara when Guru Gobind visited this place in 1764 on his way to the Southern India.
- 2 Chandi Chritar : A poetical composition in "Dasam Granth" written in praise of goddess Chandi or Durga by Guru Gobind Singh.
- 3 Chandi di Var : Another composition from the same source describing goddess Durga's war with the Titans by Guru Gobind Singh.
- 4 Akal Ustat : Another composition included in the Dasam Granth in praise of God and his various Divine attributes.
- 5 Trinkets or Jhanjhars: A chain of trinkets tied around a dancer's feet during dance.
- 6 Percussion Instruments : The Instruments which produce sound or music when beaten with a hand on their surface. Included in this category are Indian instruments like Drums, Dholak, Mardang and Tabla.
- 7 String instruments : Instruments which produce music when various strings of wire or a single wire are touched. Included in this category are Sarangi Rabab, Sitar, Tamboora and Tanpura, etc., and Veena.

- 8 Wind Instruments : Instruments which produce music when wind is blown into these instruments such as Been, pipe, clarionet, etc.
- 9 Yaksha : Name of a mythological Hindu God, in service of God Kuber.
- 10 Kinnar : A name of mythological creature with the body of a humanbeing and head of a horse. These creatures are supposed to dance in the court of God of Kuber when Raga Gandharv is sung.
- 11 Narada: An ancient Indian sage (Rishi) who contributed many hymns to the *Rigveda* and an expert of Raga Gandharv. A very famous name in Indian mythology.

EPISODE 28

- 1 Baba Banda Bahadur : Born at village Rajauri in Poonch District of J&K state in 1727 BS (1670 CE). First, he joined a sect of Vaishnav Sadhus and changed his name to Madho Dass. He started living on the banks of the river Godwari in Maharashtra after becoming a Siddha. He met Guru Gobind Singh in 1765 BS (1708 CE) and was initiated as a Singh and given the name of Gurbakhsh Singh. He was deputed by Guru Gobind to go to Punjab and take revenge from the Governor of Sirhind for executing the two younger sons of Guru Gobind Singh and establish a Sikh sovereign state. He arrived in Punjab and became a rallying point for all the Sikhs. He succeeded in his mission to destroy the most powerful state of Sirhind of the Mughal empire, but was finally defeated and executed in 1716 AD at Delhi. He is popularly known as Banda Singh Bahadur for his contribution to the Sikh Panth. Many memorials have been raised in his memory.
- 2 Sukhmani: Name of a Gurbani composition composed by the fifth Guru Arjun Dev Ji in Raag Gauri. It is recited in Sikh homes by the devout Sikhs for peace and prosperity.
- 3 Six saintly orders or Khat Darshan : Six sects of Indian saints known as Jogi, Jangam, Jain, Sanyasi, Bairagi and Madari.
- 4 Gorakh Nath: Chief of Indian yogis born at Gorakhpur in (U.P.). These yogis lived a very austere life of ascetics and practised various kinds of yogic Asnas and acquired miraculous powers.
- 5 Rudra Jal: A Sanskrit Mantra or hymn by reciting which gods invoke blessings of Lord Shiva to hood wink their rival gods.
- 6 Indira Jal : Another hymn whose invocations win favours of God Indira.
- 7 Jachh, Rachh & Kinnar : Names of mythological Gods who remain in service of God Kuber.

EPISODE 29

- 1 Birs : Captive spirits who could be commanded to do his bidding by Banda because of his command over these supernatural spirits.
- 2 Sudarshan Chakra : The weapon wielded by Shri Krishna in the war of Mahabhart against the Kaurvas. It was designed and invented by sage Vishavkarma for Lord Vishnu. Sri Krishna was an incarnation of Vishnu in the of Duapar yuga.
- 3 Satguru: The True enlightener.
- 4 Doods : Persons belonging to one of the Scheduled Caste's in the hierarchy of castes in the

- Indian society. Guru Nanak's lifelong companion and musician Bhai Mardana belonged to this caste. Satta Bawand, another Rababi musician during Guru Arjun Dev's time was also a Doom.
- 5 Baba Binod Singh : One of Guru Gobind Singh's most faithful bodyguards and a devout Singh, who was sent to accompany Baba Banda Bahadur to Punjab.
 - 6 Kahan Singh: Another close and intimate Singh of Guru Gobind Singh.
 - 7 Baaj Singh : A Jat by caste, sub-caste Bal belonging to village Mirpur Patti, initiated as Singh by Guru Gobind Singh and a close companion of the Guru. He was sent to Punjab from the South by the Guru to accompany Banda Bahadur to Punjab. He was made the Governor of Sirhind in 1767 BS (1710 CE) by Banda Bahadur after the execution of Wazir Khan. Later on he participated in many Mughal Sikh wars and attained martyrdom along with Banda Singh Bahadur at Delhi. His brother Ram Singh also was a brave Sikh warrior.
 - 8 Wazir Khan, a resident of Kunjpura (Karnal), later on the custodian of Sirhind Province during the mughal empire. He executed the two younger Sahibzadas of Guru Gobind Singh in 1761 BS (1704 CE). He was killed by Baba Banda Singh Bahadur in 1767 BS (1710 CE) in the battle of Chhappar Chiri.

EPISODE 30

No reference

EPISODE 31

- 1 Lobana Singhs: A class of Sikh merchants dealing in Salt on Bullock-driven wagons. Lobana Sikhs are very devout Sikhs of the Guru. Makhan Shah Lobana had discovered the hiding place of Guru Tegh Bahadur at Baba Bakala. Another Sikh trader, Lakhi Shah Banjara had taken away Guru Tegh Bahadur's body in his wagon loaded with cotton and cremated the Guru's body by setting his house on fire at Delhi.
- 2 Daswandh : One tenth of one's income or Tith which Sikhs are ordained to offer to the Guru.
- 3 Akal Ustat : One of Guru Gobind Singh's compositions.
- 4 Chandi Di Var : Another composition of the tenth Guru.

EPISODE 32

- 1 Bangar : Southern-west part of arid zone of Punjab from Narnaul in the South up to Kaithal in the North, now part of Haryana.

EPISODE 33

- 1 Sehar Khand : A village in the Bangar region of present day Haryana.
- 2 Kabul, Kandhar & Bhakhar – Names of major cities in the northwest now part of Afghanistan.

- 3 Ibid.
- 4 Ibid.
- 5 Banjara: wandering traders and gypsees.
- 6 Kiratpur : Name of a place and a Sikh shrine in Distt. Ropar in the vicinity of Anandpur Sahib.

EPISODE 34

- 1 Salodi : A name of a village twenty kilometers north of Sirhind.
- 2 Aali Singh, Maali Singh from Bhasor : Two Singh brothers from village Salodi near Bhasor who joined Banda Singh's force with Aali Singh quitting his job with the Sirhind ruler. Aali Singh was appointed Naib custodian of Sirhind after the execution of Wazir Khan. Aali Singh was martyred along with Banda Singh at Delhi.
- 3 Waheguru ji ki Fateh: Sikh slogan of victory as well as a common Sikh mode of greeting each other. Its full form is Waheguru ji ka Khalsa, Waheguru ji ki Fateh, meaning thereby Khalsa belongs to the Divine and Victory be to the Divine.
- 4 Baba Phool son of Roopchand (1627 – 1690) born at village Mehraj which was established by Guru Hargobind after blessing his two devout Sikhs Mohan and Kale. Baba Phool was blessed by the Sixth Guru with a blessing that the child will start a royal dynasty and feed millions of hungry people. So he became the founder of Phulkian States.

EPISODE 35

- 1 Sullakhan Masand : An official custodian of the offerings made to the Sikh gurus by the Sikhs in the area of Sirhind. His name was Sullakhan. He belonged to the village Chanarthal near Sirhind.

EPISODE 36

- 1 Sadhaura : Name of a town in Tehsil Naraingarh District (Ambala). Pir Budhu Shah, a Muslim Saint who belonged to this place and who assisted Guru Gobind Singh in the battle of Bhangani was tortured by the Mughals. Sadhaura was one of the twenty-two Parganas of Sirhind State. Banda Bahadur destroyed it and killed those who had tortured Pir Budhu Shah.
- 2 Kunjpura : A village in the vicinity of Karnal, a part of Sirhind State at that time the birth place of Wazir Khan. Banda Singh destroyed it in 1767 BS (1710 CE).
- 3 Aloona Siddh : A disciple of Gorakhnath, who had mastered Tantric knowledge and taught Banda all these Mantras such as to control the elements like air, water, fire, etc.

EPISODE 37

- 1 Banur : Situated on Chandigarh Rajpura Road at a distance of 30 kms from Chandigarh. It was a big Cluster of Muslim population and part of Sirhind state along with a nearby village Chhat, named together as Chhat-Banur. Banda Singh destroyed and occupied these villages before destroying Sirhind.
- 2 Nehkalank : According to Vishnu Puran, a prophet by this name will take birth in Sambhal Nagar in District Moradabad (U.P.) in the house of a Brahmin Vishnushaya . He would come riding on a white horse and decimate all the sinners in the age of Kaliyuga. Some people regarded Banda Singh as the same Divine incarnation since he had come to punish the sinner Wazir khan who had killed the two innocent sons of Guru Gobind Singh.

EPISODE 38

- 1 Khwaja Khijar Mardood: A Pathan warrior and brother of Nawab of Malerkotla Sher Mohammand Khan. He fought against Guru Gobind Singh at the battle of Chamkaur but could not face the Guru's arrows and saved himself by taking a cover behind the wall. The Guru challenged him to fight a duel with him but he could not face the Guru. The Guru nicknamed him as Khwaja, the coward. He was killed by the Majhail Singhs at Ropar before the victory over Sirhind, his two step brothers were also killed, while Sher Mohammad Khan escaped grievously wounded.

EPISODE39

- 1 Karah Parshad : The ceremonial thanksgiving offering made before the Guru Granth Sahib at the end of a Sikh prayer and then distributed among the congregation.
- 2 Chhatt: A twin town of Banur.

EPISODE 40

- 1 Jeth : Name of a month in the Indian Calendar corresponding to the month of June.
- 2 Chhapar Chiri : A village on the Kharar – Banur Road near Mohali-Chandigarh It is the site of a battle between the forces of Banda Singh and Wazir Khan, custodian of Sirhind. Wazir was killed here in 1767 BS (1710 CE).

EPISODE 41

- 1 S. Baaj Singh : A Jat Sikh of Bal Sub-caste, a resident of Mirpur Patti. Guru Gobind Singh had sent him to accompany Banda Singh to Punjab. He was appointed the custodian of Sirhind by Banda Singh in 1767 BS (1710 CE) after the capture of Sirhind. He was executed along with

Banda Singh at Delhi and achieved martyrdom.

- 2 S. Ram Singh : Brother of Baaj Singh. He was appointed the custodian of Thanesar (Kuruksheetra) in 1767 BS (1710 CE) after the fall of Sirhind.
- 3 S. Koer Singh : Another brother of Baaj Singh who acted as the bodyguard of S. Banda Singh.
- 4 S. Siam Singh : He was also sent along with S. Baaj Singh by Guru Gobind Singh to accompany Banda Singh to Punjab. He acted as a personal bodyguard of S. Baaj Singh.

EPISODE 42

- 1 Ram Rayyas : The splinter sect among the Sikhs who became followers of Ram Rai, the elder son of the seventh Sikh Guru, Guru Har Rai. The Guru had excommunicated him from the Sikh Panth for distorting the Gurbani's words in the court of Emperor Aurangzeb. He set up his own headquarters at Dehradun and came to be worshipped by people because of his spiritual powers. Later on, he was burnt alive by his fellow Masands. His followers are called Ram Rayaas.
- 2 Bhujangis : Another name for initiated Khalsa Singhs of a comparatively younger age group.
- 3 Ghudhani : Name of a village near Payal in District Ludhiana on the Khanna-Ludhiana Road.

EPISODE 43

- 1 Guru's injunction : Reference to Guru Gobind Singh ji's prophetic blessings of everlasting survival to the then Nawab of Malerkotla Nawab Sher Mohammad Khan's clan for his timely protest against the execution of the two innocent younger Sahibzadas by the Nawab of Sirhind Wazir Khan.
- 2 Sheikh Saddho ; A reference to Sheikh Sadar-u-Din, the founder of Malerkotla Pathans. He was married to the daughter of Behlol Lodhi and got the territorial custody over fifty villages in dowry. He had founded the town of Malerkotla.
- 3 Bhai Fateh Singh : He was from the family of Bhai Bhagtu a devout Sikh and contemporary of Guru Gobind Singh.
- 4 Hissar : A well-known district town of Punjab, now in the state of Haryana in the South-west.
- 5 Kaithal & Jind : Two district level towns in the Bangar belt of present Haryana State.
- 6 Panipat : An important town on the Grand truck road between Delhi and Lahore, now on National Highway No. 1, at a distance of 70 kms from Delhi. It had been the scene of all battles between Indian rulers of Delhi and foreign invaders. It was the southern boundary of the region occupied by Banda Singh's Khalsa forces after the fall of Sirhind.
- 7 Moonak : A tehsil level town situated on the Tohana-Patran Road in District Sangrur of Punjab.
- 8 Karnal : An important city on the G.T. Road or N.H.I. at a distance of 125 kms. from Delhi.

EPISODE 44

- 1 Doaba : The area in the Punjab state between the river Satluj and the river Beas consisting of

- the present districts of Jalandhar, Hoshiarpur, Nawashahar and Kapurthala.
- 2 Rahon, Jalandhar and Hoshiarpur : Important towns in the Doaba region of Punjab.
 - 3 Phagwara : A city situated on the National Highway No. 1. between Ludhiana and Jalandhar at a distance 15 kms from Jalandhar towards Ludhiana.
 - 4 Muslim Azan : The loud chanting of the Muslim prayer from the Mosque in the early hours of the morning.
 - 5 Sathiala : A town in Amritsar District situated on Beas to Batala road
 - 6 Butala : An ancient village in District Amritsar situated on Beas-Batala road.
 - 7 Jaiswali : Name of a small Hill principality in the hilly region of Jalandhar.
 - 8 Doon, Parrol and Basoli : Names of important places in the Jaiswali principality.
 - 9 Kashmir : The Kashmir valley, a part of J & K state in the north of India.
 - 10 Bahawal : Known as Bahwalpur in the north-west part known as Jhang in Pakistan.
 - 11 Bhakhar : Another town in the same region.
 - 12 Kabul : Capital city of Afghanisatan in the North west of Pakistan.
 - 13 Achal Batala : A tehsil level town in the Majha region of Punjab in District Gurdaspur. An ancient-seat of Siddh yogis with whom Guru Nanak had entered into a discussion about metaphysical matters.

EPISODE 45

- 1 Salodi : Name of a village near Payal in district Ludhiana. S. Aali Singh, Mali Singh, the two brothers from this village had joined Banda Singh's force after resigning their jobs in Sirhind province's Mughal service of Wazir Khan.

EPISODE 46

- 1 Deep Singh : Baba Deep Singh Shaheed (a famous Sikh martyr), a resident of village Pahuwind of District Lahore now in Amritsar. He participated in many Sikh battles against the Mughals. He sacrificed his life while defending Harmandir Sahib at Amritsar against the Mughals invasion in 1817 at Ramsar. He was also a chief of one of the Sikh Misls.

EPISODE 47

- 1 Aslam Khan: Alias Islam Khan, a descendent of the Maulvis of Kabul, son of Shafi Khan and a governor of Lahore at the time of emperor Bahadur Shah I, but he did not venture out of Lahore at that time. However, he sent his forces to join the Mughal force against Banda Singh in 1767. He died at Lahore in 1768 at Lahore.
- 2 Designated Prophet : Perhaps, the reference is to the birth of a "Nehkalauk Avtar" who would take birth in Kaliyuga at Sambhalpur in Moradabad district of U.P. according to the myth recorded in the Hindu scripts and Vishnu Puran. He was supposed to eliminate all the evil doers and protect the saints.

- 3 Jajjon : An ancient town in the Jalandhar-Doab region on the right side of the Satluj.

EPISODE 48

- 1 Kahloor : One of seven Hill Principalities known as “Sapat Dhar” around Anandpur Sahib.
- 2 Kiratpur : A small place on the bank of Satluj which was established by the sixth Sikh Guru, Guru Hargobind after purchasing the land from the king Tara Chand, the Hill chief of Kahloor in 1683 through the services of Baba Gurditta. Earlier, Guru Nanak had blessed this place when he met Sain Budhan Shah here in the jungle.
- 3 Anandpur : The birth place of Khalsa Panth where the Tenth Sikh Guru, Guru Gobind Singh initiated the Khalsa by administering Khande-ki-Pahul to the five beloved Sikhs and made them Khalsa Singhs. Earlier, Guru Tegh Bahadur had established this city near the river Satluj and foot hills of Shivalik range of mountains by purchasing the land in the territory of village Makhawal in 1666. It is now situated in District Ropar and Gurdwara Sri Keshgarh Sahib is known as one of five Sikh Takhts here.
- 4 Bilaspur : A name of a Hill principality.
- 5 Seven Hill Principalities or Sapat Dhar : The Seven Hill Principalities around Anandpur Sahib namely Kahloor, Katoch, Jaiswal, Jasrot, Himdoor, Dadhwal and Srinagar (Garhwal). They remained hostile and inimical to Guru Gobind Singh.
- 6 Mian: Name of one of the races among the Hill Rajputs.
- 7 Angad : A devout follower of Lord Rama who fought single handed against Ravana’s soldiers in the court of Ravana.
- 8 Raja Janak : The father of Sita, wife of Lord Rama, and the king of Mithila. The emperor Janak lived a life of extreme austerity even while being a king.
- 9 Shiva’s Bow or Shiva’s Dhanukh: The Bow of Lord Shiva which was kept in king Janak’s custody. Lord Rama broke this Bow before his marriage with Sita, thus fulfilling the condition of being eligible for Sita’s hand.
- 10 Kans : The king of Mathura, the son of Raja Ugarsen, born out of the mating of Ugarsen’s wife with the ogre Darmil. Kans was the maternal uncle of Lord Krishna and enemy of Krishna. He usurped the throne from his stepfather ugrasen with the help of his father-in-law king Jarasandh, the king of Magadh. After hearing a prediction that he would be killed by the son of his own sister. He arrested his sister and her husband and put them in jail. He killed their seven offsprings. However, the 8th offspring Lord Krishna was saved because he was exchanged with the female child of Yashoda, both children being born at the same time. Later on, Lord Krishna killed Kansa by dragging him from his hair and restored the kingship of Mathura to his maternal grandfather Ugarsen.

EPISODE 49

- 1 Darloo, Majhailoo, Nagloo, Nanday, Suhal, Jhandwal, Kanait, Dichhan, Chilahab, Ballash, Pammay, Dadhwal and Mians – names of races and castes among hill Rajputs.

EPISODE 50

- 1 Sudh Sain : Hill chief of Mandi region, presently in Himachal Pradesh.
- 2 The book : Reference is to the book of necromancy given by Alunia Sidh to Banda Singh before his conversion to the Khalsa fold.

EPISODE 51

- 1 Kullu: A hill town in district Kangra on the banks of the river Beas in the Himalayan range of mountains. Now, a place of tourist attraction in Himachal Pradesh. In earlier times, it used to be one of the twenty-two hill principalities.
- 2 Mahesh : Mahan-eesh or great God or incarnation of the Hindu God, Vishnu. There is a shrine known as Man Mahesh upwards of Chamba near Bharmour in Himachal and Badri Vishal in the Garhwal mountains in Uttranchal.
- 3 Birs : The spirits of the great mythological heroes and warriors as recorded in the chapter “Kedar-khand” of the Hindu Puranic Epic *Skand Puran*. They are reported to be fifty-two numbers, Hanumman and Bhairon being two of them.
- 4 Siddha : A person with great spiritual and yogic powers who could control men and matters by casting a spell on them. Siddhas, according to Hindu Puranic lore are 88000 in number and are denizens of space between the earth and the sun.

EPISODE 52

- 1 Chamba : Name of a hill state with its principal town Chamba situated on the right bank of the river Ravi. It was established by Sahilverma in 920 CE.

EPISODE 53

No references

EPISODE 54

- 1 Malerkotla Pathan Brothers : They were Nahar Khan, Nashtar Khan, Wali Mohammad Khan and Sher Mohammad Khan. While Nahar Khan died in the battle of Chamkaur Sahib in 1705, due to a fatal wound caused by Guru Gobind Singh’s arrow, Nashtar Khan and Wali Mohammad Khan and Khwaja Khizar Khan alias Khwaja Mardood were killed by Khalsa forces at Ropar in 1710. Sher Mohammad Khan also died in the battles Chappar Chiri in 1710 along with Wazir Khan.
- 2 Hajee : A Muslim pilgrim who goes on a pilgrimage to Mecca for forgiveness of his sins and for self purification as prescribed in the Islamic texts.

- 3 Kafir : It means an infidel, a non-believer in general and one who does not subscribe to the ideology of Islam in particular.
- 4 Prophet Mohammad : The founder of Islam, son of Abdullah and Amina born at Mecca (U.A.E) on April 20, 571 A.D. who received God's commandments through the divine angel Gabriel and gave the message to the people. His teachings are recorded in the holy book Qoran. He died at Madina in 632.
- 5 Taravari or Taraori : A small town on the Grand Trunk Road or National Highway No. 1 between Kurukshetra and Karnal. After the fall of Sirhind, S. Baaj Singh, S. Ram Singh and Baba Binod Singh, who were given custodianship of Thanesar, made their headquarters at Taraori.
- 6 Haidri Flag : Haider Ali was the surname of the son-in-law of Muslim prophet Mohammed. The Mughal war standard or flag signifying Islam is made of a great velvet cloth with the sign of a crescent moon and a sword. It is a Muslim emblem of war.
- 7 Gabriel (Divine Angel) who brought God's commandments and conveyed these to Prophet Mohammed.
- 8 Taraori : A small town between Kurukshetra and Karnal (Haryana) on the national highway No. 1. S. Baaj Singh, S. Ram Singh and Baba Binod Singh had their headquarters at Tarori after getting the custodianship of Thanesar after the occupation of Sirhind.

EPISODE 55

- 1 Shams Khan alias Noor Khan, son of Pirkhan, a Pathan commander from Kasur, who was given custodianship of Jalandhar Doab as a reward for the services rendered by his father. He had his headquarters at Sultanpur Lodhi. He had displayed great courage in occupying Sirhind in 1710, but he was divested of the custodianship of Jalandhar Doab due to the conspiracy hatched by Mohammad Amin Khan, Cheen Bahadur against him. He was killed in 1711 by Khalsa forces.
- 2 Bajida Khan alias Biazeed Khan, another army commander from Kasur who earned the title of Kutubudin from the emperor Bahadur Shah. He is also known by the name of Kutubudin Khan Kheshgi. He fought in the war against Khalsa forces at Lohgarh. He was killed in 1711 by Khalsa forces near Raipur.
- 3 Mahawat Khan alias Khan Mahawat, son of the home minister (Khana-a-Khana) of Bahadur Shah, who escaped from Amingarh near Taraori on October 17, 1710 after being defeated by Khalsa forces.
- 4 Farzul Khan : Although no such name is recorded in history, but the possible reference seems to be to the name of Feroze Khan Mewati who organised a Mughal force, after his initial defeat in the army of Mahawat Khan at Amingarh, and fought again against Khalsa forces on October 30, 1710 at Amingarh. He was given a custodianship of Sirhind for the services rendered by him.
- 5 Kunjpura : A small town on the outskirts of Karnal, once a powerful centre of Mughal empire which Banda Singh destroyed.
- 6 Samana : A strong centre of Mughal power in the Sirhind province with a strength of twenty two sub-custodians which was ransacked and destroyed by Banda Singh.
- 7 Sadhaura : A town in the Shivalik foothills which Banda Singh ransacked and destroyed before

the fall of Sirhind.

- 8 Yamuna areas: The areas of Saharanpur across the river Yamuna ruled by the Mughals but ransacked by Banda Singh's forces.
- 9 Farrukhsiar: Grandson of Bahadur Shah and son of Aazim Shah ascended to the Mughal throne at Delhi on January 10, 1713. He had to abdicate his throne on February 28, 1719. Banda Singh Bahadur attained martyrdom during his reign.
- 10 1784: It is wrongly mentioned as the date of Bahadur Shah's death. Bahadur Shah actually died in 1712 A.D. or 1769 B.S.
- 11 Azam Shah : The third son of Aurangzeb born on July 9, 1653. he was the governor of Malwa region in the South during Aurangzeb's rule. He was defeated by his own brother Mohammad Muazzam alias Bahadur Shah on June 18, 1708 at the place of Jajoo.

EPISODE 56

No references

EPISODE 57

- 1 Jaali Din : Perhaps a reference to Jain-ud-Din Ahmad Khan who was a custodian of Sirhind during the reign, of Bahadar Shah and who participated in Mughal forces seige of Lohgarh in 1713.
- 2 Lohgarh : Mukhlisgarh which was changed into Lohgarh by Banda Singh and he made his headquarter here. Farukhsiar had sent forces to lay a seige to this fort.

EPISODE 58

- 1 Shamas Khan, see op. cit., p. 515.
- 2 Baizid Khan, see op. cit., p. 515.
- 3 Birs, see op. cit., 507.
- 4 Nehkalank, see op. cit., p. 510.

EPISODE 59

- 1 Multan and Peshawar : Two major cities in the northwest of India, now in Pakistan.
- 2 Panna Beera : A traditional and customary practice observed during the medieval age to throw an open challenge for accomplishing a brave and arduous task of capturing, killing or overpowering a powerful enemy or warrior, by placing a sword and a beetal nut packing on a

platform in the open court. Whosoever picked up the sword and put the beetal nut packing in his mouth, was supposed to have accepted the challenge. Such a volunteer would be made the commander of a military expedition constituted for that the accomplishment of that task.

- 3 Bhai Nand Lal : Son of Chhajju Mal Multani, a great scholar of Arabic and Persian languages, who became a follower of Guru Gobind Singh in 1672 at Anandpur Sahib. Earlier, he was an accountant in the court of Emperor Bahadur Shah. He is supposed to have been instrumental in organising a meeting between Bahadur Shah and Guru Gobind Singh. Born in 1633, he seems to have died in 1711-12 as per Rattan Singh Bhangoo's account. Bhai Kahn Singh Nabha, the author of *Mahan Kosh*, mentions his death in 1705.
- 4 Bairagi Vaishno — A sect of wandering Indian mendicants.
- 5 Darshan Fateh or Fateh Darshan, the slogan of greeting among his followers introduced by Baba Banda Singh Bahadur after ins estrangement from the mainstream Khalsa, replacing the traditional Sikh slogan, "Waheguru ji ki Fateh."
- 6 Fateh Guru or "Waheguru ji ka Khalsa, Waheguru ji ki Fateh". The popular Singh slogan introduced by Guru Gobind Singh after his initiation of Sikh followers as Singhs in 1699. Since then, this is the traditional mode of greeting each other among members of the Sikh Panth. Translated into English, it means "Khalsa belongs to Waheguru (God) and Victory be to Waheguru or God."

EPISODE 60

- 1 Tat Khalsa: The mainstream faction of the Khalsa Singhs initiated as Singhs after partaking Amrit as per the ceremonial Khande-Batey ki Pahul and followed the ideology of Guru Gobind Singh both in their dress code (Blue robes) as well as its teachings. In other words, the main body of the Khalsa force from the Punjab region distinctly different from the followers of Banda Singh, known as Bahdhayee Sikhs.
- 2 Patna Sahib: Patna, the city of Patna, the capital of the present state of Bihar and birth place of Guru Gobind Singh. The Sikh shrine at the birth place of Guru Gobind Singh is one of the five historical shrines (Takhts) of the Khals Panth.
- 3 Gurdaspur : Name of a distinct level town of Punjab in the northwest on the Indo-PakBorder.
- 4 Kali : Mythical Hindu goddess, another version of Durga who had killed the evil Titan Mekhasur in a bloody fight and saved the Hindu gods. She is propitiated and her blessings are invoked by offering animal sacrifice.
- 5 Waheguru ji ki Fateh, op. cit., p. 517.
- 6 Lord Krishna: The incarnation of the Hindu God Vishnu, belonging to the Treta who helped the Pandavas against the evil Kauravas in the war of Mahabhart. He was born in jail because his mother was imprisoned by her brother Kansa, the usurper king of Dwarka, as the astrologers had predicted that he would be killed by the offspring of his sister Devki. But Lord Krishna was sumgled out of the jail soon after his birth and brought up by the wife of a cowherd who had replaced his own girl child born at the same time as Krishna in jail. Later on, Krishna grew up and killed Kansa and restored the reign of Dwarka to Ugrasen. Thus, Krishna was the legitimate claimant of Dwarka's throne. Similarly, Khalsa Panth was the real inheritor of Guru's legacy and Banda Singh, being a mere caretaker like the wife of a cowherd who

- nursed and nurtured Krishna.
- 7 Koel : A black female bird of the crow family.
 - 8 Bandhayee: The followers of Banda Singh who separated from the mainstream Khalsa — the Tat Khalsa.
 - 9 Guru Chakk or Chakk Ramdas or the present city of Amritsar in Punjab.
 - 10 Tat Khalsa: op. cit., p. 517.
 - 11 Khohali or Kohali : Name of a village in tehsil Ajnala District Amritsar at a distance of 15 kms in the northwest of Amritsar.
 - 12 Vaniye Ke : Another village in tehsil Ajnala in District Amritsar at a distance of 10 kms, west of Amritsar.
 - 13 Babur : The first Mughal emperor of India.
 - 14 Idolatry : Lines quoted from Guru Gobind Singh's letter written to Aurangzeb under the title *Zafarnama* after the execution of the younger sons of Guru Gobind Singh by the Nawab of Sirhind.
 - 15 Baba Kahan Singh: son of Baba Binod Singh Trehan from Khadoor Sahib, belonging to the family lineage of second Sikh Guru, Guru Angad Dev ji. He fought many wars along with Baba Banda Singh Bahadur. He was arrested along with Baba Banda Singh Bahadur from Gurdas Nangal. As per Sarup Dass Bhalla's version, quoted by Dr Balwant Singh Dhillon, *Sri Guru Panth Parkash* — Singh Brothers, Amritsar, 2004), Baba Kahan Singh was released by the Mughals on the intervention of Mata Sundri.
 - 16 Meenas : Descendents of Sodhi dynasty of Pirthi Chand who did not initiate themselves as Sikhs and indulged in intrigue and conspiracy against the Gurus.
 - 17 Masands: The official custodians of the offerings made in the Guru's name and passed on these to the Gurus. They were ostracised by the Guru after they became corrupt and some of them were burnt alive by Guru Gobind Singh.
 - 18 Ram Rai, op. cit., p. 511.
 - 19 Birs : The captive spirits of dead warriors who, Banda Singh claimed, were at his beck and call. He used to have a command over these spirits earlier. But after his defection they failed him.

EPISODE 61

- 1 Zakat : The octroi duty imposed on goods entering a region or a city during the Mughal rule.
- 2 Dogars : A subcaste of Punjab's Rajputs converted to Islam, very often occupied in cattle rearing.
- 3 Battu : A subcaste of Bhatti Rajputs and Muslims converts. They got converted into Islam under the influence of Baba Farid.
- 4 Bhatti : Indian Rajputs of Punjab region who converted to Islam during Mughal rule. Dulla Bhatti, a Robinhood figure, became very famous among them.

EPISODE 62

- 1 Ali Ali: The war cry of the Mughals at the time of war.

- 2 Sultanis: Hindu looking followers of a Muslim Pir Sakhi Sarwar.

EPISODE 63

- 1 Kahi : the word “Kahi” literally meaning a spade, had three interpretations during the medieval times.
 - i) In the Feudal Agricultural terminology, it meant to divide a standing crop by demarcating the field with a spade to determine the share of the landowner and his tenant before harvesting the crop.
 - ii) In the war terminology, it meant to allow one’s adversary after negotiated settlement to demarcate an area for his possession and make revenue collection.
 - iii) In another interpretation in the same war terminology, it meant to send a contingent or more contingents of troops to bring provisions for the entrenched forces in a fort. It is in this sense that the Mughals, after surrounding the Banda Singh forces entrenched in a fort, allowed his troops to go out and bring provisions for themselves with the intended purpose of killing them when they went out.
- 2 Sonchi : Name of an ancient rural sport slightly similar to the game of Kabbadi where a single player enters the other half of the field and challenges his opponents to catch him jointly. It tested the grit and muscular strength of a player when he was overpowered by ten players from the opposite side.

EPISODE 64

No reference

EPISODE 65

- 1 Sati : A woman of faith, fidelity and great determination who burns herself on the funeral pyre of her husband. According to ancient Hindu scriptures, to die along with one’s husband in the form of a sati was considered an act of great sacrifice and piety. It is mentioned in fourth chapter of Prashar Smiriti that a woman who dies as a sati along with her husband, lives in heaven for as many years as there are number of hairs on the body of her husband. There are several other Puranic tales about sati sacrifice in the Hindu mythology such as “Bhagwat Sikand”, “Kalika Puran”.
- 2 Janmeja Yajna: King Jaumeja son of Prakrit, grandson of Abhimanyu, and great grandson of Arjuna who became an enemy of snakes because his father had died of a snake-bite by a snake “Takshak”. To avenge the death of his father, king Janmeja organised a “Sarapmedh” Yajna in which innumerable number of snakes died by getting themselves burnt in the boiling couldren. Finally, king Janmeja stopped this sacrificial Yajna on the intervention of Rishi Aswik and saved the life of Takshak and his species.
- 3 Balraja: Balraja, the son of Virochan Rakshas or Titans who seized the reign of Gods by

defeating the God Indira. Lord Vishnu, on the appeal of defeated gods, appeared in the guise of a dwarfsized Brahmin and begged for a piece of land equal in size of his two and a half steps. Balraja acceded to Vishnu's request. Thereupon, Vishnu, enlarging his bodily size, covered both earth and sky with his two steps, and pushed Balraja into the Nether world with his third step. But seeing the faith and sincerity of Balraja towards Vishnu, Lord Vishnu volunteered to become a security guard at the door of Balraja's court.

- 4 Harish Chander: the 28th king of Suryavanshi Kshtriya kings and son of Trishanku, who was very compassionate and a great philanthropist. After handing over his whole kingdom in charity to sage Vishvamitra in the guise of a Brahmin, he had to sell himself as a slave to the family of a sweeper.
- 5 Pandavas : The five sons of king Pandu who lost their kingdom along with Arjuna's wife Draupdi to the Kaurvas in a game of dice and had to go in exile for a long time.
- 6 Guru Teg Bahadur : The ninth Sikh Guru, who sacrificed his life in order to protect the human right of Kashmiri Pandits for practicing their religion against the tyranny of Aurangzeb.
- 7 Guru Nanak's words : As mentioned on page 138 of Sri Guru Granth Sahb in Raag as follows:
 "Das Baltan Bees Ravan Teesan ka Sunder Kahawai.
 Chalisi Pur Hoi Pachasi Pag Khisai Satthi ko Bodhepa Aavai.
 Sattar ka Mattheen, Asseehan ka Veyhar Na Pavai.
 Navai ka Sehjassni Mool No Janai Ap Bal.
 Dhandholam Dhundham Ditt Main Nanak Jag Dhuain ka Dhavalhar."

EPISODE 66

- 1 Kali's Bhach or Bowl : The name of a Hindu goddess, an incarnation of Durga, represented by black statues in Hindu temples with a garland of skulls around her neck and a begging bowl filled with blood. Human or animal sacrifice is to be made as an offering to propitiate this goddess in order to appease her and seek her blessings.
- 2 The Guru's offer : Banda Singh's assertion that Guru Gobind Singh had promised to make an offering of one crore and a quarter to the goddess Kali to invoke her blessings before the initiation of Khalsa Panth is not in accordance with the Sikh tenets.
- 3 Satyuga, Treta, Duapar and Kaliyuga: the Indian Hindu mythology has divided time into four ages or yugas which is at variance with the western philosophy. According to Indian mythology, each age (yuga) has its presiding Divine Deity and a distinct value system. While Satyuga is an ideal age with perfect moral value, Kaliyuga is the darkest age with all the moral values crumbling.
- 4 Lord Rama : op. cit., p. 499.
- 5 Pandavas: op. cit., p. 500.
- 6 Boiling cauldron : Reference to king Janmeja's Sarapmedh Yajna which the king had organised to destroy "Takshak" the chief of snakes. The snakes kept falling into this boiling cauldron as a mark of loyalty to their God "Takshak".

EPISODE 67

- 1 Fatiha : Name given to an Islamic prayer which is recited for the peace of the departed soul and well-being of those who suffered from some affliction.

EPISODE 68

- 1 Narela : Name of a town on the outskirts of Delhi in the north on the G.T.-road national high way No. 1.
- 2 1778, which means Bikrami Samvat 1778 or 1721 CE. But this date mentioned by S. Rattan Singh Bhangoo about Banda Singh's execution is not correct. Baba Banda Singh, along with his more than seven hundred followers were arrested and brought to Delhi on February 29, 1716. The public execution of a batch of one hundred Singhs per day was started since March 5, 1716 on a platform in front of Kotwali. Finally, Banda Singh along with twenty six Singhs, was executed near Kutub Minar and Dargah of Khwaja Kutubudin Bakhtiar Kaki on June 9, 1716. The prominent companions of Banda Singh included S. Baaj Singh, two brothers Aali Singh and Maali Singh of Village Salodi.

EPISODE 69

- 1 Jassu : The town of Jasrota near Jammu.
- 2 SodhiDynasty: A prominent caste among Kshtriyas. The Sikh Gurus – Guru Ramdas, Guru Arjun, Guru Hargobind, Guru Har Rai, Guru Tegh Bahadur and Guru Gobind Singh all belonged to Sodhi Dynasty.

EPISODE 70

- 1 Sayyad Brothers: The two brothers Abdulla Khan and Hussain Ali were the governors of Allahabad and Patna during the reign of emperor Jahandar Shah. Misusing their political clout and power, these two brothers first sided with Farukhsiar against Jahandar Shah in the war of succession. As a result, Abdullah Khan became a minister and Hussain Ali, a military Commander during Farukhsiar's reign. Then, they assassinated Farukhsiar in February 1719, handing over reign first to Rafi-ud-dar and later on to Rafi-ud-Daula. Later on, in September, 1719, they made Mohammad Shah Rangeela, the grandson of Bahadur Shah to sit on the Mughal throne of India. These two brothers were themselves assassinated in 1721, as most of the Mughal commanders turned against them for their gross misuse of Power.
- 2 1781 : Means 1724 CE, this date mentioned by Rattan Singh Bhangoo is not correct. Emperor, Farukhsiar was, in fact, assassinated by Sayyad brothers on February 28, 1719 after blinding him. The dates in Bikrami Samvat 1724, Hijri 1133 and C.E. 1721, given by the author are also not correct.

EPISODE 71

- 1 Tat Khalsa: The mainstream Khalsa who defected from Banda Ssingh and adhered to the basic tenets and ideology of the Khalsa Panth.
- 2 Fateh Darshan: The traditional mode of greetings among the Bandhayee Singhs, followers of Banda Singh Bahadur, after their separation from the mainstream (Tat Khalsa) Singhs.
- 3 Waheguru ji ki Fateh: : The traditional mode of Khalsa greetings of the Singhs belonging to Khalsa Panth, founded by Guru Gobind Singh.
- 4 Bishnoi: A name of a caste of people who are vegetarians and do not kill animals. They are Vaishnav Brahmins.
- 5 Bunga & Jhandas: A raised concrete platform between the main entrance and Akal Takht on which there are two identical Khalsa standards with saffron Khalsa flags in the precincts of Harmandir at Amritsar.

EPISODE 72

- 1 Darbar Sahib: The Harmandir or Golden Temple, established by the fourth Sikh Guru, Guru Ramdas at Amritsar is referred to as Darbar Sahib.
- 2 Fateh Darshan : Op. cit., p. 517.
- 3 Khande ki Pahul or Pahul: The initiation ceremony in which a Sikh partakes “Amrit” prepared by the five panj pyaras as prescribed by Guru Gobind Singh, adopts the Singh code of conduct, wears the five kakars or symbols of a true Khalsa and leads the life of an initiated or Amritdhari Gursikh. The Khalsa Panth was initiated by Guru Gobind Singh on the Vaisakhi day of 1699 at Anandpur Sahib by administering Khade-ki-Pahul or Amrit to his followers.
- 4 Six Ancient Sects of yogis or Khat Darshan means Six ancient (Hindu) scriptures. The six yogic sects are yogis, Janghams, Jains, Sanyasis, Bairagis and Madaris with their distinct symbols and code of conduct.
- 5 Bhai Buddha Ji : The famous Baba Buddha, son of Sugha Randhawa, born in 1506 at Kathu Nangal in District Amritsar of Punjab. His childhood name was Boorda. Guru Nanak blessed him and named him Baba Buddha. He lived a long life of more than one hundred years and served as a devout Sikh under the first six Sikh Gurus. He was appointed as the first head priest of Harmandir Sahib when Guru Granth Sahib was installed in the sanctum sanctorum of Harmandir. He expired in 1621. He was cremated by Guru Hargobind himself. It was one of the descendents of Bhai Buddhaji who intervened between the Tat Khalsa Singhs and Bandhayee Singhs during the controversy over the division of monetary offerings.
- 6 Bhai Salo : A devout Sikh follower of Guru Ramdas, the fourth Sikh Guru. He did great community service during the digging of the sacred tank around Harmandir. He died in 1628. It was his descendent, who acted as an arbitrator along with Baba Budhaji’s descendent during the above mentioned dispute.
- 7 Bhai Bhagtu: A resident of Malwa region of village Bhagata Bhai ka. He served under Guru Arjun Dev ji during the construction of sacred tank and Harmandir. One of his descendents, Bhai Fateh Singh was appointed custodian of Samana by Baba Banda Singh Bahadur after the

capture of Sirhind. The rulers of Kaithal also belonged to his dynasty. His grandson arbitrated during the offerings controversy.

- 8 Bhai Bahlo : A resident of village Fafrey Bhai Kay in Malwa and a devout follower of Guru Arjun Dev ji who served the Guru at Amritsar. He was deputed to preach and propagate Sikhism in Malwa by Guru Arjun Devji. He died in 1643. His grandson was one of the arbitrators between Tat Khalsa and Bandhayee Singhs.
- 9 Mani: Mythology believes there is a precious stone in the hood of some deadly cobras which have some magical qualities like those possessed by a proverbial Alchemist's stone.

EPISODE 73

- 1 Kalals : Name of a community engaged in the distillation of wines or alcoholic drinks and their trading. The members of their community are also known by the name of Ahluwalias.
- 2 Akal: Means the Timeless or the God Almighty, the Divine power or Waheguru. The Sikhs and Singhs greet each other with the Khalsa greeting "Sat Sri Akal" and Nihang Singhs shout the slogan of "Akal", "Akal".
- 3 Khemkaran: A small town on the Indo-Pakistan border in District Ferozepur of Punjab.
- 4 Kambojs : Name of a backward class community of small marginal farmers engaged in agriculture of vegetable crops. They are very hardworking.
- 5 Bhai Mani Singh : A famous Sikh martyr, son of Choudhary Kala, belonging to Dulat subcaste of Jat Sikhs. He remained in Guru Tegh Bahadur's and Guru Gobind Singh's service since the age of five years. He got initiated into Khalsa Panth by Guru Gobind Singh himself and remained personal attendant of the Guru's two wives after Guru's departure from Anandpur Sahib. He prepared a copy of Sri Guru Granth Sahib under the guidance of Guru Gobind Singh. He was appointed the head priest of Harmandir by Mata Sundri in 1721. He also tried to organise a religious congregation of the Sikhs on the occasion of Diwali which was discontinued by the Mughal rulers. He got the permission to hold this congregation by paying a tax of rupee five thousand rupees. But, being unable to pay the amount due to the restriction put up by the Mughals, he was arrested and executed in 1737 by cutting his body into pieces. His place of martyrdom known as Shaheed Ganj is situated near the Lahore fort at Lahore.
- 6 Bhai Bhagtu : A Brar Jat, a devout Sikh follower of Guru Arjun Dev ji, who served the Guru during the construction of Harmandir at Amritsar. Among his descendents were Bhai Gurbax Singh, Bhai Desu Singh, the founder of Kaithal state. Desu Singh's son, S. Uday Singh patronised the Sikh bard kavi, Santokh Singh at Kaithal and made him write his masterpiece "Gurpartap Suraj" or "Suraj Parkash".

EPISODE 74

- 1 Baba Binod Singh: A descendent of the second Sikh Guru, Guru Angad Dev ji was initiated by the tenth Sikh Guru, Guru Gobind Singh and took active part in most of the Sikh battles against the Mughals. He along with Kahan Singh, was deputed to accompany Baba Banda Singh to

Punjab by Guru Gobind Singh from Nander (Maharashtra) to guide and assist Banda Singh Bahadur.

- 2 Baba Kahan Singh: A descendent of third Sikh Guru, Guru Amardas Bhalla was also initiated as Singh by Guru Gobind Singh.
- 3 There are two stanzas of this episode available in the Dr Jeet Singh Seetal's Edited version of Guru Panth Parkash. But in the Dr Balwant Singh Dhillon's edited version of this episode (Singh Brothers 2004) there are ten more stanzas of this episode as translated above : The first and the last stanza of this edition are similar to Dr Jeet Singh Seetal's edition.

EPISODE 75

- 1 Gulab Rai : Sodhi Gulab Rai, a grandson of Suraj Mal, from the family lineage of Guru Hargobind Sahib. It is believed that he had initiated himself as a Khalsa and used to hold a religious congregation at Anandpur Sahib after the departure of Guru Gobind Singh from Anandpur Sahib. He had no offsprings.
- 2 Damdama : The Guru's seat to the west of Anandpur Sahib where Guru Gobind Singh used to hold a religious congregation. It was here that the Guru had meted out punishment to the masands for their acts of misdemeanor.

EPISODE 76

- 1 Gulab Rai : Sodhi Gulab Rai, a grandson of Suraj Mal, from the family lineage of Guru Hargobind Sahib. It is believed that he had initiated himself as a Khalsa and used to hold a religious congregation at Anandpur Sahib after the departure of Guru Gobind Singh from Anandpur Sahib. He had no offsprings.
- 2 Sulakhan : Name of a Masand at Sirhind.
- 3 Ramdas : Guru Ramdas was the fourth Sikh Guru in the ideological order (Sikhism) started by the first Sikh Guru, Guru Nanak. But all the Muslim historians have been addressing all the Sikh Gurus occupying the seat of Guru Nanak by the name Ramdas. Hence Bahadur Shah's greeting Gulab Rai as Ramdas.
- 4 Bhai Gurditta : Baba Gurditta, the eldest son of Guru Hargobind born in April 1613 at Amritsar. He died in 1638 at Kiratpur Sahib. The seventh Sikh Guru, Guru Harrai was the son of Baba Gurditta.
- 5 Teg Bahadur : The Ninth Sikh Guru born in April 1621 at Amritsar. He occupied the Guru's seat in March 1665. He was executed by the orders of emperor Aurangzeb in Chandni Chowk, Delhi and attained martyrdom in 1675.
- 6 Ani Rai : the third son of Guru Hargobind born in 1618 at Amritsar and died at Kiratpur Sahib.
- 7 Atal Rai : The fourth son of Guru Hargobind born in 1619 and died in 1628 at Amritsar.
- 8 Suraj Mal : son of Guru Hargobind born in 1617 at Amritsar. The Sodhi families of Anandpur Sahib belonged his family line. Gulab Rai was the son of Suraj Mal.
- 9 Shyam Chand: Another son of Suraj Mal.

EPISODE 77

- 1 Chakk : Chakk Nanaki, the earlier name of Anandpur Sahib which was founded by Guru Teg Bahadur after purchasing the land of village Makhawal in 1666.
- 2 Charan Pahul : The baptismal ceremony practised by Sikh gurus before Guru Gobind Singh created the Khalsa Panth through the initiation ceremony of administering Khande-ki-Pahul or Amrit.
- 3 Gurbakhsh Dass : Saint Gurbakhsh Dass, disciple of Mahadev, an Udasi saint. Guru Gobind Singh had appointed him the caretaker of Guru Teg Bahadur's commemorative seat before his departure from Anandpur Sahib.
- 4 Place : The place referred is the place where Guru Teg Bahadur's severed head was cremated where Gurdwara Sisganj is now situated.
- 5 Gurbani : "Sikhan Puttan Bhaeeyan Bhao Eko Jeha", Sri Guru Granth Sahib.
- 6 Raipur : The name of a village, the native place of Gurbakhsh Dass.
- 7 Patalpuri : The Sikh shrine at Kiratpur Sahib near Anandpur Sahib in Distt. Ropar, where Guru Hargobind breathed his last.

EPISODE 78

- 1 Damdama : The name given to seat where Guru Gobind Singh used to hold congregation at Anandpur Sahib.
- 2 Saudama : A poor Brahmin friend and playmate of Lord Krishna whose house was converted into a palatial house by Lord Krishna when Saudama returned home after meeting Krishna.

EPISODE 79

- 1 Gurdas : Bhai Gurdas, the famous Sikh scholar and bard the writer of "Suraj Parkash".

EPISODE 80

- 1 Gangu Shahis : The followers of Gangu Shah, a resident of Garhshankar (Distt. Hoshiarpur) belonging to Bassi Kshtriya Caste. Gangu Dass, being a devout follower of Guru Amardas, was appointed a Masand for the propagation of Sikh religion in the hilly region. The Gangu Shahis established their independent religious sect and seat under the patronage of Jawahar Singh, The grandson of Gangu Shah. His followers are called Gangu Shahiahs. Wile Jawahar Singh's seat is at Khatkar Kalan, the birthplace of S. Bhagat Singh Shahid-a-Azam, Gangu Shahis have their seat at Daun, near Mohali/Chandigarh.
- 2 Bawani : A province consisting of revenue jurisdiction over fifty two villages.
- 3 Rabab : A stringed musical instrument, originally from the middle east. Guru Nanak used to recite Gurbani to the music played on this instrument played on by his companion Mardana.
- 4 Ram Rai : The elder son of Guru Har Rai born in 1703. Once he presented a distorted version

of Gurbani text in the court of Aurangzeb for which he was excommunicated from the Sikh Panth by Guru Har Rai. Thereupon, he started his own religious sect.

- 5 Bauli : A well with eighty-four steps at Goindwal constructed by Guru Amar Das.
- 6 Tithe : One tenth of one's income called Daswandh which Gursikhs are required to spend on religious and social causes.

EPISODE 81

- 1 Bawali or Bauli : A deep well with concrete steps to reach the water level from one side. The third Sikh Guru, Guru Amardas got such a well Bauli constructed at Goindwal in 1616. It has eighty-four steps. The devout Sikhs meditate and recite Gurbani (Japji) while sitting on each step and then take a bath in the Bauli.
- 2 Akbar : The Mughal emperor Jalaludin Akbar born on October 15, 1542 at Amarkot (Sindh). He sat on the royal throne of India after the death of his father Humayun. India made a great progress under his rule. He died in 1604 at Agra.
- 3 Chittaurgarh or Chittor: the capital of Mewar in Rajputana. Akbar occupied the fort in **1667**.
- 4 Hundiwal or Hundi : An ancient financial instrument somewhat like the modern Bank Demand draft, Handing over this instrument from one person to the other at a distant place would provide the bearer of the Hundi with a cash amount mentioned in the instrument.
- 5 Bibi Bhani : The daughter of Guru Amardas born in 1538 at Basarkay. She was married to the fourth Sikh Guru, Guru Ramdas at Goindwal in 1553. The fifth Sikh Guru, Arjun Dev was the son of Bibi Bhani.

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