SRI GUR PANTH PRAKASH
(RATTAN SINGH BHANGOO)
VOLUME II
(Episodes 82 to 169)

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ENGLISH TRANSLATION BY

KULWANT SINGH

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Dedicated to Dr Kharak Singh
"The Guide, the guardian of my heart, and soul
Of all my moral being"

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Gurbani, states, '*Babania kahanian putt sputt karen*' (Guru Granth Sahib, p 951) which means worthy sons create worthy history. Keeping this noble tradition alive and being a true inheritor of the rich legacy of his illustrious ancestors and legendary Sikh warriors S Mehtab Singh Mirankot, S Sham Singh head of the Karoresinghia Misl and S Rai Singh, Rattan Singh Bhangoo had chronicled the Sikh history in his magnum opus 'Sri Gur Panth Prakash' (1841). Following and furthering the same instinct, now the sixth generation descendents of S Rattan Singh Bhangoo settled mainly in the villages of Bhari, Saidpura, Kotla and Badla in district Fatehgarh Sahib as well as in distant foreign lands have jointly sponsored the publication of this volume of English translation of Rattan Singh Bhangoo's great epic. The Institute of Sikh Studies, Chandigarh acknowledges this contribution and thanks S Dildar Singh Bhangoo, Lt Col Daljit Singh Bhangoo, S Daljit Singh Bhangoo PCS and the entire Bhangoo dynasty for their spontaneous and gracious gesture in funding this project.

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PREFACE

Rattan Singh Bhangoo, a direct descendant and grandson of two of the most illustrious Sikh warriors, is the author of *Sri Guru Panth Parkash*, a social chronicle and a poeticohistorical epic of Sikh history particularly of the darkest and the most violent 18th century. This epic, being based on the eye-witness accounts of his illustrious ancestors about the Sikh-Mughal and Sikh-Afghan battles and superhuman sacrifices of the legendary Sikh warriors, the eighteenth century Sikh history comes alive in its poetic verses. Imbued with the spirit of setting the record straight immediately after the highly biased and distorted writings of his contemporary Muslim and Hindu scribes about the Sikhs and their struggle for their sovereign human rights, Rattan Singh Bhangoo was a "man of the moment" in the historical sense. His chance encounter with the British political resident at Ludhiana and the latter's keen desire to

learn about Sikh history provided him the proper opportunity to record the major events of Sikh history from the inception of Sikh religion upto the end of eighteenth century. In this poetic epic of one hundred and seventy episodes selected subjectively, there runs a consistent undercurrent of the author's highly philosophical and ideological vision about Sikh religion and its distinct ethos and divine sanction behind its inception. Rebutting the contemporary Muslim scribe's derogatory version about the Sikhs being rebellious subjects without any religious ideology or Divine sanction for their alleged claims to sovereignty, this Sikh chronicler brings out the major contours of Sikhism depicting the evolution of Sikh religion from the moment of birth and divine revelation of the first Sikh Guru, Guru Nanak upto the foundation of the Sovereign Sikh rule. With the depiction of the major vignettes of Sikh history such as Guru Nanak's mission of preaching the word of God through his sermons, travels and revealed poetic verses, the propagation of Sikh religion by the third Sikh Guru, Guru Amardas through establishment of several dioceses, *manjis,* the martyrdom of Guru Tegh Bahadur, the creation of the Khalsa by the tenth Sikh Guru, sacrifices of Guru's four sons, Banda Bahadur's organised reprisal against the Mughals, persistent and relentless confrontation of the eighteenth century Sikh warriors and their Superhuman sacrifices, Bhangoo proves before his interlocutor that Sikhism is a divinely ordained religion with its distinct holy book, ideology, church and identity.

Access to this great epic has so far been limited to Punjabi knowing readers only. A vast section of English knowing readers has, however, remained unaware of this great epic, and has thus been deprived of the inspiration it carries. To meet this keenly-felt need, the Institute of Sikh Studies decided to produce an English translation of this great Sikh epic. Prof Kulwant Singh, who was commissioned to do it, has completed this translation in two volumes. The first Volume with the first 81 episodes has already been published by the Institute of Sikh Studies in 2006. The second volume, now being published by the SGPC, will shortly be available to English readers.

The present volume, consisting of 88 episodes, consists of legends of Sikh warriors belonging to the post Banda Bahadur period. It records the great sacrifices made by the legendary Sikh warriors like Bhai Mani Singh, Bhai Taru Singh, Bhai Subeg Singh Jambar, Sardar Mehtab Singh, Sardar Gurbakhsh Singh Nihang together with the relentless struggle of the Khalsa under the leadership of legendary Sikh warriors like Nawab Kapur Singh, Sardar Jassa Singh Ahluwalia, Sardar Jassa Singh Ramgharia and Sardar Beghel Singh. Besides these legends, the volume chronicles the two historical genocides of the Sikhs popularly known as *Chhotta* and *Wada Ghallughara*, Babur's invasion of India, Ahmad Shah Abdali's repeated invasions and Khalsa's consistent confrontations with the Mughal and Afghan tyrants and their ultimate establishment of Sikh sovereignty over Punjab towards the closing years of the eighteenth century. The description of factional fratricidal fight between Bandhai and Tat Khalsa factions of the Khalsa, founding of the Phulkian states, Sikh-Rohilla, Sikh-Maratha and Sikh-Jat relations also forms a significant part of this volume. The evolution of the central Sikh doctrines of *Gurmatta*, *Guru Granth* and *Guru Panth* and Sikh sovereignty have been highlighted as the core principles which enabled the Khalsa Panth to fight the Mughal and Afghan tranny and finally establish itself as a sovereign power.

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

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

I wish to express my sincere thanks to Dr Prithipal Singh Kapur who helped us to get this volume published by SGPC for a wider circulation. We acknowledge the SGPC's financial generosity for the publication of this voluminous work. I am deeply greatful to Bhai Ashok

Singh, President, Institute of Sikh Studies, Chandigarh, Dr Kirpal Singh, Dr Gurbakhsh Singh and Dr Birendra Kaur for the valuable help rendered by them in this task.
July 30, 2008 Kharak Singh
959, Sector 59, Convener, Research Committee
Sahibzada Ajit Singh Nagar

INTRODUCTION

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

I

The episodes in Vol. II describe in greater detail and in greater number the sacrifices made by the post-Banda Bahadur period Sikh warriors under the most trying circumstances to realise their divinely-ordained and cherished goal of sovereignty for the Sikhs. This they are shown to be achieving through an armed struggle adopting an array of strategies including *guerilla* tactics, hit-and-run strategy known in Singh parlance as *Dhai Phat* and at times entering into negotiations with their adversaries when it suited the former in military and material terms. During this gruelling period of almost one hundred years throughout the entire span of eighteenth century when these valiant Sikh warriors and religious crusaders, driven out from their homes and hearths by the excessively outnumbering mighty forces of

the state and alien invaders, had to go without food, shelter and even the barest minimum necessities of life. During these times of extreme adversity and dire necessity, they had to survive through loot and plunder of sometime even their own people and retire to the wilds, ravines, caves and lions' dens. But throughout this century-long period of skirmishes, encounters, battles and bloodshed leading to two large-scale massacres of Sikh soldiers and their families popularly known as two *Ghallugharas*, never for a moment did these religious crusaders and valiant Sikh warriors allowed their indomitable faith to be shaken in their Gurus' prophetic declaration of their ultimate sovereignty and their reign. Neither did they doubt the sanctity and piety of their sacrifices and the their ultimate destiny of being recognised as martyrs in the highest Divine Court. Nor even for a moment did these devout Singh warriors feel the absence of the invisible presence of their Guru amidst them whenever they prayed together in a congregational assembly of five or more Singhs while confronted with

any seemingly insurmountable ordeal or a threat of catastrophic dimensions, be it the occasion of leaving a fort; leading an invasion to free a helpless Brahmin girl from the mighty Pathan adductors of Kasur or Sayyads of Luhari Jalalabad; sorting out the ticklish issue of claiming their exclusive claim over the offerings made at the sacred shrine against the claim of Bandayee Singhs or during the worst ordeal of passing through two massacres (*ghallughara),* to name only a few. Taking for granted the scriptural text as embodying the commandments of the Sikh Gurus, they regarded the Gurus' words that appeared on its random opening after a congregational prayer as a writing on the wall and a direct message from the Divine. That is why, despite their meagre military resources and minuscule strength in numbers in comparison to the well-provided and well-equipped hordes of Mughal and Afghan adversaries, they neither blinked, nor flinched nor even retreated their steps from the field of battle once they had heard the Guru's words and understood their import and essence. Thus, *Guru Granth* is the supreme Guru for the Khalsa Panth and the resolution (*Gurmatta*) adopted in a congregational assembly *Guru Panth* in the presence of *Guru Granth* is a commandment sanctified by the Guru which could neither be violated nor remain unfulfilled. Rattan Singh Bhangoo's epic *Sri Gur Panth Prakash* repeatedly tries to bring home to his readers these basic tenets of G*uru Granth* and *Guru Panth*. It is by adhering to these basic Sikh tenets that those eighteenth century Sikh veterans succeeded in their goal of becoming sovereigns of their region and chased away the most formidable invaders not only from Punjab but from the whole of India for all times to come. It is on their faith in these basic Sikh tenets that their sacrifices and supreme acts of martyrdom have become a stuff of the legends which the whole Sikh Panth remembers with reverence in their daily prayer in its sacred shrines and individual homes. This daily repetition of the supreme sacrifices in Sikh prayer consciously and un-consciously rejuvenates the well-springs of their faith in the Sikh gurus and their ideology and makes it an integral part of their mindset and psyche. What the Sikh prayer catalogues, and encapsulates and states briefly has been illustrated and highlighted profusely, as if in a mosaic, on a vast scale in this epic of Sikh history at places in as sublime a verse as that of some other wellknown Indian and western epics. Many of these legendary Sikh warriors come almost alive with their distinct features before the readers' eyes, such being the impact of Bhangoo's lofty poetic verse and deft rendering of their deeds of great valour and supreme sacrifice. The epic is a veritable portrait gallery of a galaxy of eminent Sikh warriors in words.

Before enumerating and elaborating their legendary deeds of bravery and sacrifice,

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

Chaupai : Thereupon, the whole Khalsa congregation went to Darbar Sahib,
With folded hands and a single prayer they stood before the Guru.
They being the Guru's followers and the Guru being their Divine Lord,
They begged the Guru to indicate what was His Divine Will. (26)
Must the Guru indicate the destruction of the city of Kasur,
Provided His Divine Will approved of His followers' cause.
Thus with folded hands the whole gathering stood,
With some still prostrating after paying their obeisance. (27)
Guru Granth Sahib being the true embodiment of the Sikh Gurus,
Must it provide a true direction to the Sikh congregation.
As the head priest looked at the text after turning over a page,
It was the turn of hymn in the "Raga Basant" which read as follow: (28)
Pauri : "With the support and protection from the true Lord,
Have I put the five most powerful demons under leash.
With His Divine presence lodged within my mind,
Has he made me meditate upon His lotus feet (Divine).
With all the afflictions and frustrations wiped out,
Have I become hale and hearty forever indeed.
With meditating upon His Name day and night,

Have I got liberated from death again and again,
With the true instructions from the true Lord,
Has Nanak received comfort and happiness."
Dohra : So much delighted the Khalsa felt after listening to Guru's word,
As if they had already taken over the city of Kasur.
Khalsa slogans of victory did they shout out of joy,
As if they were already beating war drums of victory. (29)[1]
(SGPP, Episode 142, Vol. II, pp. 555, 557)
During the conflict between the Bandai Singhs and the Tat Khalsa Singhs over the claim over offerings made at the sacred shrine on the Diwali occasion, Divine intervention from the *Guru Granth* is again sought through a congregational prayer. The controversy is soon resloved. As two slips of paper wrapped with a cotton thread and each one inscribed with the Bandai and Khalsa slogans of "Fateh Darshan" and "Waheguru ji ki Fateh" are dipped in the holy waters of the sacred pool, the slip bearing the Khalsa slogan "Waheguru ji ki Fateh" starts

floating while the other goes down:
Chaupai : "They prayed that they had faith in the Guru's Omniscience,
As His Will prevailed eternally in the past, present and future.
Whichever religion His Divine Will wished to flourish, should flourish,
Till this planet earth was going to stay, exist and last. (19)
While the written draft of the Divinely approved religion should float,
The version that the Divine will disapproved should get drowned.
Nothing could remain hidden from the (Omniscient) Divine Guru,
Since He was the creator as well as the preserver of everything. (20)
Dohra : Both the factions stood before the Guru with folded hands,
And joined the prayer in a loud chorus.
They prayed to the Guru to let that faction's packet float,
Whose religion the Divine Will wished to prevail and flourish. (24)
Immediately after the police officials handed over the letter,
The arbitrators handed it over to the Tat Khalsa after reading it.
Disclosing that the version with "Waheguru ji ki Fateh" had floated,
The arbitrator pronounced the judgement to both the factions. (27)[2]
(SGPP, Episode 72, Vol. I, pp. 443, 445)
Similarly Bhai Taru Singh takes a vow to make a supreme sacrifice against the oppression of the Mughals and the whole congregation prays to the Guru, *Guru Granth Sahib* for the fulfilment of the wish of the devout Singh:
Chaupai : Thereafter, praying with folded hands in a congregational prayer,
The people prayed for Bhai Taru Singh's success in his ordeal.
The Sikh congregation prayed to God Almighty.
"May God help to keep his faith till his last breath". (3)[3]
(SGPP, Episode 109, Vol. II, p. 281)
A prayer at the time of Martyr Gurbakhsh Singh Nihang's sacrifice is made in the same vein and gets soon fulfilled:
Chaupai : The Khalsa Panth which the Divine Guru had himself initiated,
So much suffering had that Khalsa Panth gone through.
The wretched invader (Ahmad Shah Abdali) who had been called from Kabul,
Must he be done away with as had Banda Bahadur destroyed the Mughals. (92)
So much had he tortured the Khalsa Panth,
That he be not allowed to invade (Punjab) any more.

May God's own Khalsa be strengthened to fight,
May all the wicked invaders be decimated by the Khalsa. (93)
May Punjab's wealth and resources be reserved for the Singhs,
Why must invaders from the South and the West take those away?
Delighted did the Divine Guru feel at Gurbakhsh Singh's plea,
"So be it", uttered the Divine Satguru at that moment. (94)
To the dark dungeons of hell did Abdali go the same year,

Delighted did the entire Khalsa Panth feel at this development.
Listen further to the account of the events in the post Abdali days,
The way the Gilja Pathans were butchered by the Singhs. (95)[4]
(SGPP, Episode 156, Vol. II, p. 651)
Even the Nawab of Lahore, Khan Bahadur, unable to bear the excrutiating pain due to blockage in his urinary tract, following his wicked act of torturing Bhai Taru Singh, is depicted as seeking divine intervention desperately through a Sikh prayer as enshrined in *Guru Granth*:
Chaupai : Whatever had been inscribed in the sacred Guru Granth,
The Sikhs believed it truly to be the word of God.
That he, too, wished to test the veracity of that inscription,
So said the Nawab of Lahore to Subeg Singh there. (38)
He had also heard the Singhs reciting the sacred text,
Which had been inscribed under the title "Sukhmani":
"Though Perpetrator of atrocities on the saint has nowhere to belong,
But even a sinner is redeemed if a Saint pleaseth, sayeth Nanak. (39)
Though slandering of a Saint is the worst kind of affliction,
But even a slanderer attains salvation if a Saint wills, sayeth Nanak.
Though none can provide protection to a slanderer of a saint,
Even such a sinner can be liberated of sin if a saint wills, says Nanak. (40)
If these inscriptions of the Guru really state the truth eternal,
Then let his sins be condoned as per these inscriptions. (41)[5]
(SGPP, Episode 112, Vol. II, p. 305)
Next in the line of Sikh sovereignty after *Guru Granth* is *Guru Panth* or the Khalsa Panth. The author starts tracing the whole sequence of its evolution quite early in the epic in one of the question-answer sessions with Captain David Murray:
Dohra : Then David Murry enquired of me,
That I should reveal the secret of the Sikh Guru's lineage.

How other Sikh Gurus succeeded Guru Nanak,
I must narrate the whole sequence and detail. (1)
Chaupai : Then I supplied him with all the details,
That Guru Angad Dev succeeded Guru Nanak.
If I started narrating the biographical details about Guru Angad,
The present volume would never come to its end. (2)
Guru Angad Dev was succeeded by Guru Amar Das,
Who deserved to be an inheritor of the Guru's seat.
As he made the rulers of twenty two states his followers,
Whosoever claimed to be a ruler, became his follower. (3)
Guru Ramdas became the perfect Guru thereafter,
Since then Guruship remained vested in the Sodhi Dynasty.
The succession then passed on to Guru Arjun and Guru Hargobind,
And Guru Hargobind had to pick up sword to kill Paindey Khan . (4)
He became an embodiment of both spiritual and temporal powers,
As he even defeated Shahjahan in the field of battle.
He also vanquished Lalla Beg and Kambar Beg in battles,
But, later on, the emperor patched up with Guru Hargobind. (5)
Dohra : Thereafter Guru Har Rai and Guru Harkrishan followed,
And attained the status and glory of Sikh Gurus.
Their blessings fulfilled all the desires of their followers,
Who offered their services to the Gurus out of gratitude. (6)
Chaupai : Then Guru Tegh Bahadur was the next successor,
Who gave up his life for the protection of others' human rights.
He made the supreme sacrifice in this Dark Age (Kaliyuga),
And protected the religious rights and rituals of the Hindus. (7)
Then Guru Gobind Singh succeeded as the sovereign prophet,
Who bestowed Sovereignty on the Khalsa Panth.
As one lamp lights another lamp and illuminates,

So the ten Sikh gurus succeeded one after another. (8)[6]
(SGPP, Episode 11, Vol. I, pp. 55, 57)
A similar dialogue about Guru Panth's sovereignty has been recorded in the later part of the epic which is reported to have taken place between the run-away Nadar Shah and Zakariya Khan, the then Nawab of Sirhind:
Chaupai : On his return to Lahore, he asked Khan Bahadur of Lahore,

About the identity of those who had robbed his war booty.
He thundered that those who had waylaid his treasures,
He would raze their country to dust and ashes. (3)
Then Khan Bahadur, responding to his query, remarked,
That his plunderers did not belong to any specific country.
They could feed themselves and relax while on the move,
They had not any definitely fixed place for their stay. (4)
Neither did they bother about any taste while feeding themselves,
Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
Nor did they need any warmth in the extreme winter. (5)
While they bothered little about their cereal food being grinded,
They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
Since they were not scared of death at all. (6)
Dohra : They were too desperate to sacrifice their lives,
For upholding their religion and its fundamental ethos.
The Mughals had exhausted themselves in exterminating them,
But they could not reduce their numbers in any manner. (7)
Then Nadar Shah enquired further from Khan Bahadur,
Which prophet's descendents were these Khalsa Singhs?
Did their religious order increase of its own volition,
Or did they convert from some other religious order? (8)
Then Khan Bahadur traced their whole genealogy,
How they owed their origin to birth of Guru Nanak?
He narrated the various miracles associated with Guru Nanak,
As he had heard those narrated from Janamsakhis. (9)
Chaupai : He narrated how the Mughals had tortured Nanak's followers,
And the way the Mughals committed atrocities on the Singhs.
He narrated the miraculous resilience that the Singhs displayed,
And the way the Mughals had executed the Sikh Gurus. (10)
As Nadar Shah kept on listening to Khan Bahadur's narration,
Khan Bahadur narrated all the past details of their execution.
He narrated how Guru Tegh Bahadur had sacrificed his life,
And the way the Guru's four Sahibzadas were murdered by Mughals. (11)

Hearing this, Nadar Shah shook his head in despair,
Remarking that the Mughals had reaped what they had sown.
He further remarked how could one conquer those,
Whom God Himself had come to provide protection. (12)[7]
(SGPP, Episode 95, Vol. II, pp. 129, 131)
It is with this unflinching faith in the inevitability of the sovereignty of the Khalsa Panth that S. Darbara Singh, the spokesperson of the Khalsa Panth, initially rejects the offer of Nawabship to the Singhs offered by Nawab of Lahore:
Chaupai : Responding to Khalsa Panth's proposal Darbara Singh remarked,
Why should he think of accepting Nawabship ?
Since Satguru (Guru Gobind Singh) had promised sovereignty to the Sikhs,
He visualized that the moment for fulfillment of guru's prophecy was fast approaching.(36)
Since the Khalsa Panth's claim for sovereignty was legitimate,
They would surely achieve it either in this world or in heaven.

Whatever prophetic words Satguru had said to the Sikhs,
Those were bound to be fulfilled instead of going waste. (37)
Even if the pole star shifted its position or earth shook from its axis,
Satguru's prophetic words would never remain unfulfilled.
Why should he barter that promised sovereignty with the wretched Nawabship,
Which was replete with subordination and harassment. (38)
Dohra : Satguru had conferred sovereignty on the Khalsa Panth,
As well as on each individual Singh of that fraternity.
Wherever a Singh sets his foot and settles on earth,
He establishes his own self-reliant/autonomous sovereignty. (39)[8]
(SGPP, Episode 90, Vol. II, pp. 81, 83)
Since this sovereignty has to rest with the *Guru Panth* ultimately, it is made absolutely clear on the very first day of the initiation of the Khalsa Panth by the tenth Sikh Guru, Guru Gobind Singh. After initiating the five chosen Singhs, the Guru himself bows down and receives initiation from Khalsa initiates:
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)
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)[9]
(SGPP, Episode 15, Vol. I, pp. 87, 89)
Later on, during the battle of Chamkaur Sahib, the tenth Guru passed on the sovereignty to the Khalsa Panth symbolically by making one of the Singhs (Sant Singh) to wear the Guru's crown and robes before leaving the mudfort at the dead of night:
Chaupai : But so it be, the blame had gone to the Mughals,
As our ancestors' words had come out to be true.
Now I would confer sovereignty on the Khalsa Panth,
By anointing them as my true successors. (7)
Satguru vacated the seat on which he was sitting,
And made a Singh named Sant Singh occupy that seat,
Removing his own turban from his revered head,
He placed it on Sant Singh's head with his blessings. (8)
Then removing his crown, he put it on Sant Singh's head,
As well as he made Sant Singh wear his own royal garments.
Following Sikh Guru's tradition, he appointed the 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 power of sovereignty.
Thereafter, the Guru instructed Sant Singh to this effect:
That he should prefer martyrdom to being captured by the enemy. (10)[10]
(SGPP, Episode 19, Vol. I, pp. 127, 129)
Still later, on the occasion of commanding Banda Bahadur to lead the Khalsa Panth, the Guru advised him to work in tandem with the Khalsa Panth and be a partener in the sovereignty that had been bestowed upon the Khalsa Panth. When Banda Bahadur still insisted on seeking special spiritual powers exclusively for himself after the Singhs had snatched from him the double-edged sword bestowed on him by the Guru, the Guru felt delighted at the assertiveness and aggressiveness of the Khalsa with which they had taken back the symbolic emblem of sovereignty from Banda Bahadur, which legitimately belonged to them. Thereafter, the Guru told him clearly that he (the Guru) had already vested the sovereignty in the Khalsa Panth and that he could also have his share of Guru's blessings and be a partner of that sovereignty and the Khalsa commonwealth by being one of them after praying in the company of five Singhs:
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)
Sri Gur Panth Prakash xv
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)[11]
(SGPP, Episode 30, Vol. I, p. 201)

II

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

Chaupai : Thus Guru Tegh Bahadur made the supreme sacrifice without compromising his dignity,
And protected both his religion as well its practices.
Not only he saved his body from being sewn in raw leather,
But also laid the blame of execution squarely on the Muslims. (53)
The foolish Muslim rulers did not realize their stupidity,
That the Guru was determined to lay the blame on their head.
Thus, Guru Tegh Bahadur had made the supreme sacrifice,
He had sacrificed his life for the protection of others' rights. (54)[12]
(SGPP, Episode 12, Vol. I, p. 69)

It was in the same spirit that majority of the Tenth Guru's initiated Singhs refused to desert the Guru during the siege of Anandpur Sahib reiterating their faith in the Guru and ideology even at the cost of their lines:

xvi *Sri Gur Panth Prakash*
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) [13]
(SGPP, Episode 18, Vol. I, p. 115)

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

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

Declaring that he would never flee from his impending death,
Definitely would he offer himself for sacrifice to the Mughals.
The Guru had not only sacrificed his own life for the Sikhs,
He had sacrificed his sons and grandsons as well. (34)
It was for the glory and expansion of the Khalsa Panth,
That Guru had put an end to his own family line.
He being the devout follower of the Sikh Gurus,
How could he flee from making a sacrifice? (35)[14]
(SGPP, Episode 106, Vol. II, p. 237)
S. Subeg Singh and his infant son too express similar santiments at the time of their execution:
Why should one give up one's faith for a temporal life,
How could man escape death as it is inevitable.
The Sikh Gurus had served the cause of Khalsa Panth,
Even as they sacrificed their lives together with their progeny. (27)
All the four sons of the Guru had given up their life,
Sacrificing their lives at the altar of goddess of war.
As they had sacrificed their whole family for the sake of Sikhs,
What distinction would the Sikhs earn preserving their progeny? (28)[15]
(SGPP, Episode 105, Vol. II, p.)

Rattan Singh Bhangoo's sublime verse sum up these noble deeds of sacrifice in episode 110, while narrating S. Mehtab Singh's execution:
Chaupai : Praise, more praise be to Bhai Mani Singh,
Who got his body dismembered to keep his faith.
Praise be to Bhai Dyal Singh of Shahesar,
Who got himself crushed among spoked wheels for his faith. (10)
Praise be to Subeg Singh Jambar and his son,
Who kept meditating even while being crushed on a rack.
Praise to all those Singhs who kept their faith,
Who shed their mortal frame in the name of their Guru. (11)[16]
(SGPP, Episode 110, Vol. II, p. 285)
So in Sikhism "The idea of Sovereignty" says Dr J.S. Grewal, "as closely associated with martyrdom had originated with Guru Nanak and had been passed from one successor to another. Guru Arjun, Guru Harkrishan, Guru Tegh Bahadur and Guru Gobind Singh, whose four sons attained martyrdom, put this idea into practice. The moral triumph of the martyr strengthened the position of the Khalsa vis-a-vis God and weakened the position of their adversaries. Consequently martyrdom enhanced the power and sovereignty of the Khalsa on the earth."[17]
Thus, this epic, besides chronicling the sagas of supreme sacrifices by the Sikh Gurus and the Sikhs for upholding the values of their faith and religion, also acquires the status of a seminal work for the preservation as well as presentation of the most basic Sikh tenets of sovereignty of *Guru Granth*, *Guru Panth*, and the Sikh tradition of *Gurmatta* and Sikh martyrdom. The epic writer's whole-hearted effort appears to be both on conceptualising these tenets as well as demonstrating the technique and tradition of materializing these concepts as living role models so that the coming generations may learn to preserve and uphold this rich heritage and legacy of their faith.
By accomplishing these two objectives, this epic has come to hold a unique positon among the few available resources of contemporary Sikh history. It is perhaps for this reason that a twentieth century Sikh historian remarked that had Rattan Singh Bhangoo not composed his *Panth Prakash*, we would have known very little Sikh history.[18] Hari Ram Gupta regarded *Guru Panth Parkash*, an 'extremely valuable' and a 'first-rate authority' on Sikh history.[19] Variouss other historians like Dr Ganda Singh[20], G. C. Narang[21] and Indu Bhushan Banerjee[22] have acknowledged its relevance and borrowed heavily from it while writing their books on Banda Singh Bahadur and the Post Guru Period of Sikh history. Sirdar Kapoor Singh has referred to this work time and again while writing his philosophical treatise on Sikhism.[23]
Despite these super-human deeds of sacrifices and acts of martyrdom both by the Sikh

Gurus and the Sikh warriors to uphold and espouse the basic tenets of Sikh sovereignity and its acknowledgement by an overwhelming number of eminent scholars of Sikh history, there still persists a belief in certain quarters which feels shy of according this poetic work the status of an epic while admitting it to be a "social chronicle" and a "masterpiece" in the same breath. Let us analyse some of the definitions of an epic as given by certain literary theoriticians

in order to see what makes a poetic work an epic and see wether Rattan Singh Bhangoo's work belogns to this genre. Epic, according to Oxford Dictionary "is a long narrative poem of heroic deeds." Another literary theoretician M.H. Abrams says, "In its standard sense, the term epic or heroic poem is applied to a work that meets at least the following criteria: it is a long narrative poem on a serious subject, told in a form and elevated style, and centred on a heroic or quasi-divine figure on whose actions depends the fate of a tribe, a nation, or (as in the instance of John Million's *Paradise Lost*) the human race."[24] Among the other characteristics of an epic are "its hero as a figure of great national or cosmic importance", its setting which is "ample in scale or even larger", the action which 'involves superhuman deeds in battle' in which "God and other, supernatural beings take an interest or an active part; narrated in a ceremonial style which is deliberately distanced from ordinary speech and propositioned to the grandeur and formality of the heroic subject and epic architecture and begins in *medias res* that is in the middle of things." Considering all these characteristics as parameters of an epic, Rattan Singh Bhangoo's *Gur Panth Prakash* fully qualifies for being an epic of a sublime order. It narrates the evolution of a nation and a religion, the Khalsa Panth, enumerating the superhuman deeds of human valour, endurance and sacrifice in a grand poetic style over a span of vast space and time. The Sikh heroes and martyrs, both among the divine Sikh Gurus and the human Sikh warriors can be counted among the world's greatest martyrs by any reckoning. Bhangoo's flashes of poetry touch the sublime while narrating some of these deeds of rare sacrifice. The contrary view which denies this poetic work the status of an epic, ignores all these attributes of this work because it thinks erroneously that Bhangoo's work lacks in the "homogeneity of personages and events which communicates wisdom as the corelative of truth". But it fails to realise that homogeneity in this poetic composition, as in all other epics, is one of vision and its steadfast projection of that vision rather than the homogeneity of personages and events. All the diverse personages and their sacrificial deeds of valour and sacrifice which form the *dramatis personae* of this Sikh epic right from the Sikh Gurus to the last Sikh warrior stand for and uphold the same homogeneity of supreme principle throughout the span of this epic - the principle of sovereignty of the Khalsa Panth and its achievement and preservation even at the cost of their lives. How can the personages and events belonging to different periods of time and facing different circumstances be homogeneous? Thus, this epic, like all other epics, has heterogeneous personages and encounters to uphold a homogeneous vision of Khalsa Panth's evolution, preservation, promotion and ultimate sovereignty.

III

As stated earlier in the first volume, *Sri Guru Panth Prakash*, besides being one of the widely acknowledged historical sources and social chronicles of the eighteenth century Sikh history, presents a fascinating portrait gallery of great Sikh warriors and martyrs. While Guru Tegh Bahadur, Guru Gobind Singh, the four Sahibzadas, the forty *Muktas* and Baba Banda Bahadur have been portrayed as great martyrs in the first volume, the glorious deeds of superhuman valour and supreme sacrifice of several Sikh warriors belonging to the post-Guru and post-Banda Bahadur period have been recorded and portrayed in the second part of this epic. These selfless, devout and highly indoctrinated and motivated warriors, by virtue of their commitment to their faith and ideology, have become icons and epochal figures in

Sikh history as well as in the collective consciousness of the Sikh Panth. Flashes of Bhangoo's inspiring verse have immortalised them in the public memory. Foremost among these Sikh martyrs is Bhai Mani Singh who got his whole body dismembered limb by limb after being held guilty of defaulting in the payment of an agreed sum of state tax to the contemporary Mughal ruler for holding a congregation at the sacred shrine on the occasion of Diwali as well as refusing to convert to Islam. Bhai Mani Singh's sacrifice is the epitome of all the Sikh religious attributes which the latter Sikh martyrs tried to emulate. The author sums up Bhai

Mani Singh's whole life in the following verse:
Chaupai : Mani Singh was a saintly enlightened person,
As well as a celibate, and a renowned meditative soul,
He was perfect in resolution, meditation and self-realisation,
As well as perfect in human endurance and courage. (2)
He was industrious, religious, devoted and scholarly,
Who had reposed complete faith in Satguru's teachings.
Since he had lived in the sacred company of the Guru,
He became thoroughly groomed in the Sikh way of life. (3)
Since he had broken bread with the great Guru,
He became a man of resolution and firm convictions.
He would drive home the spirit of Sikhism to the Sikhs,
As well as award punishment to those erring in Sikh conduct. (4)
He would indoctrinate young minds in Sikh way of life,
As well as preach Sikhism among all the four castes.
He would narrate many episodes from Guru's lives to the Sikhs,
Partly by quoting from the Gurus, partly through self-composed anecdotes. (5)[25]
(SGPP, Episode 93, Vol. II, pp. 105, 107)
An anonymous contemporary bard quoted by Rattan Singh Bhangoo sums up Bhai Mani Singh's supreme sacrifice in a typical *kabit* style verse:
Kabit : Being the greatest Sikh among the Sikhs,
Being the greatest spiritual devotee among the devout,
Bhai Mani Singh could be declared as unbeatable in faith,
In the annals of Sikh faith throughout,
Having earned a great applause in the world,
Having sacrificed his life for the sake of religion,
He got himself slaughtered for the sake of faith,
Without displaying a trace of the slightest fear.
Sikhs having been delighted with his sacrifice,
The wicked having been contaminated with his act,

He decimated evil all around the world,
With the sword of his spiritual enlightenment.
He who claimed himself to be a Gursikh,
He alone could accomplish such a deed.
No one could excel Mani Singh in sacrifice,
Either from amongst the rich or the poor as well. (1)[26]
(SGPP, Episode 93, Vol. II, p. 119)
Bhai Taru Singh, likewise, refuses to part with his sacred Sikh hair and bears the extreme torture of being scalped alive after being charged with harbouring and feeding the defiant, militant Khalsa Singhs fighting for the Sikh cause. In a dramatic question-answer dialogue with his torturer, the Nawab of Lahore, Bhai Taru Singh vindicates his resolve to sacrifice his life with his sacred hair intact:
Dohra : The same day (after getting Bhai Taru Singh's scalp scraped),
The Nawab of Lahore put forth a poser to Bhai Taru Singh.
How could Taru Singh justify his much touted claim,
That he would not part with his hair without his head? (28)
Chaupai : Rejecting the Nawab's claim of removing his (Taru Singh's) hair as false,
Bhai Taru Singh explained that his hair had gone along with his scalp.
Since his body alone had been dispossessed of his hair,
Nawab's claim on both these counts had been proved false. (29)
Explaining his remarks further to the (arrogant) Nawab,
He told the Nawab that the latter had not understood his words.
Since his (Taru Singh's) (sacred) hair remained intact on his scalp,
Nawab's claim about both Bhai Taru Singh's hair and skull were false. (30)[27]
(SGPP, Episode 111, Vol. II, pp. 293, 295)
Equally glorious is the martyrdom of S. Mehtab Singh of Mirankot who, after beheading

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

The way Mehtab Singh had resolved to make a supreme sacrifice,
He placed himself between the two spoked wheels voluntarily.
Praise be to the blessed Singh and his noble sacrifice,
Who made the supreme sacrifice to keep his Sikh faith. (23)
Bhai Taru Singh felt ecstatic after hearing of this act,
That Mehtab Singh had voluntarily made a supreme sacrifice.

Priase, Praise unbounded be to great Mehtab Singh,
Who had joined him (Bhai Taru Singh) in the noble cause voluntarily. (24)[28]
(SGPP, Episode 110, Vol. II, p. 287)

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

Dohra : He alone deserves to be called a Nihang,
Who remains indifferent to joys and sorrows.
He alone is worthy of being called highly detached,
Whose constitution remains unaffected by pain or comfort. (6)
He who is firm in conviction, character and meditation,
He who is generous in charity and perfect in bravery.
He who remains engrossed in his own regimen,
Even when Sikh dignitaries come doting upon him. (7)
Chaupai : Whenever an opportunity for waging a war arises,
Never does he shirk from making a supreme sacrifice.
Whenever his religious ideology comes under threat,
Readily does he offer himself to combat that threat. (8)
Wherever there is a war being waged,
Among the front runners would he stand.
Wherever a beat of the war drum is heard,
First among the front runners would he be to reach. (9)[29]
(SGPP, Episode 156, Vol. II, pp. 631, 633)

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

Dohra : Graciously did the Divine Satguru accede to
What the martyrs' souls had beseeched.

Never is the Guru distinct from his Sikhs,
Nor are His Sikhs any bit distinct from their Guru. (111)
Chaupai : As the Divine Guru acceded to the Singhs' plea,
Delighted did their souls feel at the Guru's grace.
Once again did Gurbakhsh Singh's soul ask the Guru,
How could the (sovereign) Khalsa follow his command? (112)
Thereupon, the Divine Guru expressed His divine Grace,

Saying the Guru had invested Gurbakhsh Singh with His powers.
The Khalsa upon whom the Guru had conferred sovereignty,
Would Gurbakhsh Singh be the supreme sovereign among them. (113)
The whole Khalsa Panth would abide by his command,
Vanquished he be whosoever dared to fight against him. (114)[30]
(SGPP, Episode 156, Vol. II, p. 655)

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

Great was the Nawab, greater still was his faith in Islam,
Great must be his sense of justice, he being a legal expert.
Should he (Subeg Singh) convert to Islam for fear of death,
Would he never die after his conversion to Islam? (10)
If death is imminent even after getting converted,
Why should he give up his own religion in this life?
He would gladly convert to Islam to escape death,
Provided Islam guaranteed that he would never die. (11)
As Islam was very dear to the worthy Nawab,
So was his (Subeg Singh's) own religion very dear to him.
He pleaded to be immediately executed on the torture rack,
And be done away without any further loss of time. (12)[31]
(SGPP, Episode 105, Vol. II, p. 217)

When the most inhuman and excruciating torture fails to crush the spirit and morale of this Sikh martyr, his infant son is brought and passed through a similar torture before Subeg Singh's eyes. This infant Sikh martyr, after a very brief and temporary recantation, also reiterates his allegiance to his own faith in the midst of extreme torture:

As the Nawab started questioning the child,
The child turned a deaf ear to all his queries.
Asking the child to get converted to Islam,
He promisted to spare his life after his conversion. (52)
At this the child told the Nawab (in unmistakable terms),
That his own faith's teachings were dear to him.
As he (the child) had received God's true Name from his Guru,
The Guru had blessed him with the Divine name "Waheguru". (53)[32]
(SGPP, Episode 105, Vol. II, pp. 225, 227)

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

It was Nadir Shah who had captured Delhi,
Full seventy thousand people had he massacred.
The warrior who had killed the mighty Nadir Shah.
The same warrior had tasted defeat at the hands of the Singhs. (48)
As Nadir Shah had come to be known as Delhi's destroyer,
So had Ahmed Shah come to be known as Nadir Shah's destroyer,
So had Khalsa panth come to be known as Ahmed Shah's destroyer,
Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)[33]
(SGPP, Episode 158, Vol. II, p. 679)

These Sikh warriors occupy a place of prominence among the Khalsa Panth for their

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

S. Kapoor Singh was attending upon the congregation at that moment,
Moving the hand fan with quick strokes for fanning the air.
He had faced the stroke of enemy's sword on his face single handed,
The scar being still as fresh on his face as the scar on moon's face. (42)

With the scar, still fresh and raw on his face,
He had won the hearts of the whole Khalsa Panth.
A thought ran across the mind of entire congregation simultaneously,
As if it was a moment of coincidence for the whole congregation. (43)
Dohra : At that moment, a devout Singh beloved of the Guru,
Was heard reciting the following line of Gurbani!
"The honour of serving the Guru's devotees goes to those,
Who become worthy of the grace of Guru's saints." (44)
Chaupai : As S. Kapoor Singh was fanning with the hand fan,
He became the focus of the gracious eyes of the congregation.
As the congregation heard the sacred line of the Divine Guru,
Everyone agreed to accept the message of the Gurbani line. (45)
Since the one performing service deserved to be honoured,
S. Kapoor Singh should be conferred with the proffered robes.
As the Khalsa Panth ordered him to pick up the robe of honour,
S. Kapoor Singh bowed down to accept Khalsa Panth's gracious offer. (46)[34]
(SGPP, Episode 90, Vol. II, pp. 225, 227)

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

Dohra : Thus, the whole Khalsa Panth was organized into five contingents,
With five distinct emblems for their identification.
The five standards representing each contingent,
Were planted in the precincts of Akal Takht. (26)
Chaupai : The first emblem was allocated to the martyred Nihang Singhs,
Who were represented by Baba Deep Singh and Karam Singh.
The second contingent was headed by Karam Singh Dharam Singh,
From Amritsar belonging the Kshtriya caste of Singhs. (27)
The two elderly Singhs from ancient lineage represented the third,
Coming from the Trehan-Bhalla clans of great gurus.
S, Dasondha Singh who headed the fourth contingent,
He hailed from village Kot Buddha of Gill Jat Sikhs. (28)
The fifth contingent was put under the command of Bir Singh Ranghreta,
Which consisted of thirteen hundred horse-mounted Singhs.

Such a command and control structure was put in place,
Which Rattan Singh (the author) has narrated as he heard it. (29)[35]
(SGPP, Episode 90, Vol. II, p. 91)

Later on these contingents and *misls* multiplied in strength, but the command and control principle introduced by Kapoor Singh continued to guide the Khalsa force. During his stay in Malwa he initiated Baba Ala Singh, the Patiala chief, into Khalsa Panth and lent him support to occupy more territory. Thereafter he renovated Darbar Sahib before the Diwali festival and Malwa Singhs offered many horses and provisions to him for the journey. On the way, the Khalsa ransacked Sirhind once again to avenge Sahibzadas' execution. It was under his command and inspiring leadership that Khalsa Panth contingents robbed and dispossessed Nader Shah the Afghan invader who was returning to Kandhar after looting,

plundering the most valuable treasures at Delhi and slaughtering seventy thousand defenceless inhabitants of India. The dialogue between the dispossessed and beaten Nader Shah and Nawab Khan Bahadur of Lahore, as recorded by the epic writer in this epic, bears a testimony to the indomitable will and physical grit of the Khalsa Panth soldiers under the command of Nawab Kapoor Singh:

Chaupai : On his return to Lahore, he asked Khan Bahadur of Lahore,
About the identity of those who had robbed his war booty.
He thundered that those who had waylaid his treasure,
He would raze their country to dust and ashes. (3)
Then Khan Bahadur, responding to his query, remarked,
That his plunderers did not belong to any specific country.
They could feed themselves and relax while on the move,
They had not any definitely fixed place for their stay. (4)
Neither did they bother about any taste while feeding themselves,
Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
Nor did they need any warmth in the extreme winter. (5)
While they bothered little about their cereal food being grinded,
They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
Since they were not scared of death at all. (6)[36]
(SGPP, Episode 95, Vol. II, pp.129, 131)

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

position among the Khalsa Panth. Nawab Kapoor Singh blessed his adopted progeny to be the chief:

The Khalsa Panth which had made Kapoor Singh a Nawab,
Would one day make the boy (Jassa Singh) a sovereign.
Since that moment, the boy became worthy of Khalsa Panth's grace,
And came to be known as Jassa Singh Kalal, the sovereign. (15)[37]
(SGPP, Episode 91, Vol. II, p. 97)

Next in the hierarchy of these Sikh heroes is S. Sukha Singh. To him goes the credit of accompanying Mehtab Singh on the expedition to behead Massa Ranghar and slaughtering Karma Chhina, the state informer and slaughterer of many a Singh. Among all the Sikh warriors, he is the bravest and the most daring. Initiated by S. Sham Singh, chief of Karoresinghia Misl, he attempts to commit suicide after his sacred hair were shorn by his parents after doping him with a heavy dose of narcotics. Later on after stealing the mare of a village chief, he joins a Singh contingent but compensates the village chief by robbing a rich goldsmith in a crowded Lahore market in broad-day light. During Ahmad Shah Abdali's advance towards Delhi after the occupation of Lahore, Abdali throws a gauntlet to the Singhs through a written epistle to come out of their hiding if they claimed themselves to be great warriors and engage in a single combat with one of his most muscular Durrani soldiers. As S. Charat Singh, still tender in years, picks up the gauntlet Sukha Singh volunteers to take up this challenge on his behalf. In a hand to hand fight that takes place between the Durrani soldier covered with a steel armour from head to foot, Sukha Singh pierces his dagger through his steel armour killing the boasting enemy instantly. Among his other exploits as a brave Sikh warrior included ransacking of Sarai Noordin, Chhina village inhabitants of which had been conspiring against the Singhs and were instrumental in the arrest and persecution of many a Singh. In another rare act of bravery, he sneaks on a horseback and manages to take a dip in the sacred pool at Amritsar in broad day light in the midst of heavily guarded premises from all sides after the Mughals had publically dared the Singhs to touch the waters of the sacred pool. During the first massacre of the Sikhs by the forces of Dewan Lakhpat Rai in the swamps of Kahunwan popularly known as *Chhota Ghallughara*, One of Sukha Singh's legs gets badly wounded and broken by a bombshell. But

he carries on the fight by tying his broken leg with the horse's saddle. Finally, he achieves martyrdom during another invasion of Ahmad Shah Abdali. No wonder, Rattan Singh Bhangoo has recorded his daring acts of brvery and sacrifice in as many as seven episodes.

Two towering portrayals in succession of Sikh warriors are those of S. Sham Singh and S. Baghel Singh. These two Sikh warriors, commanding the Kroresinghia Misl in turn, have accomplished legendry victories for the Khasa Panth and hastened materialisation of Sikh sovereignty. S. Sham Singh had the good fortune of having seen and met the tenth Sikh Guru, Guru Gobind Singh in the company of his revered father. Having been initiated into Khalsa Panth by a devout Singh Mastan Singh, he took over the Sikh seminary of his religious teacher after the latter was commanded to accompany Baba Banda Singh Bahadur to Punjab. He not only became the chief of Kroresinghia Misl but also had the good fortune of being Nawab Kapoor Singh's confidant *Sunehria*. His contingent Misl produced such great Sikh warriors as Sukha Singh, S. Karam Singh Paijgarh, S. Karora Singh and S. Baghel Singh. His Misl subdued

the Phulkian state force consisting of Malwai Brars and 'their collaterals when they attempted to encroach upon the territory of S. Sham Singh's *Misl*. Sham Singh had the distinction of collecting a ransom of seven lakh rupees from the powerful jat ruler of Bharatpur just for honouring the jat ruler with an embrace symbolic of jat's allegiance with the Khalsa Panth. He distributed this amount among the ten Sikh Misls in proportion to their respective strength. In fact, S. Sham Singh and Nawab Kapoor Singh formed the twin pillars of Khalsa Panth under whose joint command the ten Sikh Misls functioned and carried on the struggle for achieving complete Sikh sovereignty. Rattan Singh Bhangoo brings out the glorious achievements of these ten Sikh Misls through the epic simile of Lord Krishna and his ten Yadava contingents over the evil "Jamankal" from the Hindu mythology.

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

Chaupai : As the Yadavs escaped Kaljaman's onslaught,
So would the Singhs escape Abdali's invasion.
The number of times Jamankal invaded the Yadavs,
The same number of times Abdali invaded the Singhs. (21)
As Lord Krishna got Kaljaman destroyed by the Yadavs,
So did the tenth Guru get Abdali decimated by the Khalsa.
As all the Muslim rulers were annihilated by the Khalsa,
The Khalsa Panth shouted slogans of Guru's victory. (22)[38]

(SGPP, Episode 163, Vol. II, p. 747)

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

S. Charat Singh has been portrayed as the bravest among the brave in this epic. If Baba Banda Singh Bahadur is the hero of the first part of this epic, S. Charat Singh is indisputably the foremost among the Sikh warriors in the second part. His acts of bravery,

his fearlessness and his courageous acts of offence and defence are the stuff of which legends are made. He is portrayed as an epitome of Khalsa grit and dare devilry. S. Charat

Singh's mettle as a Sikh warrior with a superhuman skill and bravery comes to the fore during the most fierce battle between Khalsa forces and those of Ahmad Shah Abdali that took place around the villages of Kup and Poheer near Malerkotla. This battle is also known as the greatest massacre or *Wada Ghallughara* in Sikh history. S. Charat Singh is the hero of this unequal battle between the Sikhs and the Mughals. He proves to be the saviour of many a Sikh lives in this battle. His heroic deeds of offence and defence are the ultimate in Sikh war history. Rattan Singh Bhangoo has delineated his warrior profile in the most sublime verse:

Chaupai : Uncountable was the number of wounds which S. Charat Singh received,
Innumerable were the arrows, lances and swords which hit his body.
Whosoever did S. Charat Singh hit like the mighty Bhim Sain,
His every blow resulted in wounding his adversary in fight. (148)
Dohra : From the concluding day of this massacre of the Sikhs,
Did S. Charat Singh's stock sore high among the Singhs.
Many a life of Sikhs in the caravan had he saved,
Putting his own life at a great risk determinedly. (149)
Chaupai : Praise be to S. Charat Singh said each member of the caravan,
They owed their life to S. Charat Singh's valorous deeds.
Whosoever survived, survived because of S. Charat Singh's efforts,
Thus did they praise S. Charat Singh all in one voice. (150)
Thus did they bless him gathering in a congregational prayer,
Undoubtedly would he be a chief among the Singhs.
May he become a chief among the Khalsa Panth,
Unitedly did they shower their blessings on this great Singh. (151)
Surely would he become a sovereign, some surmised,
Undoubtedly would he occupy the Lahore throne, others opined.
Admittedly would he take over Multan, some believed,
Clearly would he conquer Kashmir and Kabul, others declared. (152)
From Delhi to the South to the mountains in the East,
Definitely would his writ run in all directions.
Thus did the whole caravan pray for S. Charat Singh,
That the entire Khalsa Panth might accept his leadership. (153)[39]
(SGPP, Episode 136, Vol. II, pp. 515, 517)

S. Bota Singh calls the bluff of Mughal Nawab of Lahore of having exterminated every Sikh in the State, by putting up a toll tax barrier on the highway to Lahore in a broad day light

and sacrifices his life fighting against the battery of Mughal soldiers who had come to arrest him. S. Hatthoo Singh Majhail, after his arrest by the Mughal authorities, achieves martyrdom when his body is torn into two parts by tying his two legs to two elephants pulling in opposite directions. Martyr Mit Singh sacrifices his life while fighting against Jahan Khan. S. Tara Singh of village Dalwan achieves martyrdom while fighting against the mighty Moman Khan and his most muscular Mughal warriors like Taki Khan, Mansa Ram and Daya Ram. He is one of those Sikh warriors who upheld the principle of Sikh honour and dignity at the cost of their lives:

Thus, S. Tara Singh accomplishing a legendary deed,
Became famous (as a martyr) in the whole world.
Following the great Guru's words in letter and spirit,
He sacrificed his life rather than compromising his dignity. (50)[40]
(SGPP, Episode 86, Vol. II, p. 43)

IV

Sri Gur Panth Prakash, besides being a seminal work delineating basic Sikh doctrines and recording the glorious deeds of sacrifice and martyrdom of prominent Sikh warriors, is also an authentic social chronicle of some of the major upheavals, cultural and cross-cultural currents in the contemporary Sikh and Indian society. Prominent among these movements are the two massacres of the Sikhs-one in the swamps of Kahnuwan, District Gurdaspur and the second near the villages Kup and Poheer on the Ludhiana Malerkotla highway. Nearly one lakh militant Sikhs and their families perished in these two massacres. These are known as

Chhota Ghallughara and *Wada Ghallughara* respectively. The first massacre was the result of an encounter between the Khalsa force and the Mughal forces together with the forces of several Hill chiefs. The Mughal force was led by Dewan Lakhpat Rai whose elder brother Dewan Jaspat Rai was killed by the Singhs in an earlier encounter near Eminabad. The second massacre of the Sikhs on a much larger scale occurred during the Khalsa carvan's escape towards the Malwa region after the devastation of Majha including the nearly complete destruction of Harmandir Sahib by Abdali's forces. As the retreating Khalsa had ransacked Sirhind, its governor Jain Khan and Pathan rulers of Malerkotla conspired to block the Khalsa passage as Ahmad Shah Abdali's forces were invited to attack the Khalsa force from the rear. In the battle that ensued, the Khalsa force, being outnumbered and encircled from all sides, fought bravely but the Sikh casualties ran into several thousands. This was the worst massacre of the Sikhs in their entire history. As Rattan Singh Bhangoo's father and uncle had both participated in this fierce battle, his account of this massacre seems to be quite reliable.

In all twenty thousand Singhs could reach upto this point,
While many others died or got scattered from the caravan.
The eye-witnesses reckoned that there were one lakh Singhs,
Fifty thousand of whom survived, the rest having perished in this massacre. (143)
My father (S. Rai Singh) put the figure at thirty thousand Singhs,
Who perished in this crusade, the rest having returned safe.

As both my (author's) father and uncle were part of this crusade,
I have narrated this episode after listening this account from them. (144)[41]
(SGPP, Episode 136, Vol. II, p. 515)

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

It was Nadir Shah who had capatured Delhi,
Full seventy thousand people had he massacred.
The warrior who had killed the mighty Nadir Shah,
The same warrior had tasted defeat at the hands of the Singhs. (48)
As Nadir Shah had come to be known as Delhi's destroyer,
So had Ahmed Shah come to be known as Nadir Shah's destroyer,
So had Khalsa panth come to be known as Ahmed Shah's destroyer,
Who had forced (the mighty) Ahmad Shah Abdali to flee. (49)[42]
(SGPP, Episode 158, Vol. II, p. 679)

The epic records two other events of his times. These are the invasion of Babur at the persistent request of Daulat Rai Lodhi of Sultanpur to seek blessings of Guru Nanak for the extinction of the Mughal empire, and demarcation and construction of a symbolic platform

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

Apart from being a social chronicle of the contemporary times and an epic projecting a vision of Khalsa's sovereignty and its inevitable realization due to Sikh Guru's prophetic sanction together with the portrayal of legendary Sikh warriors and martyrs, this work contains rare insights amounting to value judgements. For instance, in the first part, its author had dwelt upon the dialectical relationship between one's ideology and progeny through illustrations from both Hinduism and Islam and the need to sacrifice one's progeny, if need be, to uphold one's ideology:
By keeping one's own family and progeny near one's heart,

One can not preserve and promote one's own ideology.
Much as an agricultural piece of land over grown with weeds,
Cannot give a wholesome yield of grains. (10)[44]
(SGPP, Episode 13, Vol. I, p. 73)

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

Sortha : Banda Singh had let out a curse on the Khalsa Panth,
When he had to confine himself in the fort (at Gurdas Nangal).
The Khalsa Panth had to bear the consequences of their sinful act,
Of not reaching out to the support of Banda Singh. (5)[45]
(SGPP, Episode 88, Vol. II, p. 55)

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

Dohra : Thereafter the scatterd Singhs hid themselves in the wilds,
As in whatever little strength had they been left behind.
Sri Gur Panth Prakash xxxiii
Repentant did these Singhs feel at that time,
As they remembered Banda Bahadur at that moment. (6)
Chaupai : Truly was Banda Bahadur given to Khalsa Panth (by the Guru),
Surely had we (Khalsa Panth) got him killed.
Had we attempted to stand by Banda Bahadur,
Definitely could he not be killed by the Mughals. (7)
Certainly could we have decimated the Mughals by now,
Nor would have we been harassed as much.
Truly had his curse fallen upon us (the Khalsa Panth),
As he had already let out such a curse. (8)[46]
(Dr B.S. Dhillon (Singh Brothers, Amritsar 2004), SGPP, Episode 82.2, p. 198)

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

In the editorial written in Punjabi by Giani Gurdit Singh the *Prachin Panth Prakash* issue of *Singh Sabha Patrika*, he states, "S. Rattan Singh was an educated aristocrat . He could read and analyse epics written in Persian. He also had a knack for composing poetry. Above all, whereas his family lineage belongs to family of the martyrs of village Mirankot, his educational background is linked to the poet Sainapat, a court poet of Guru Gobind Singh. Rattan Singh Bhangoo himself has referred to this link in one of his other compositions." [Translation mine][47] Giani Gurdit has come across the manuscript of another composition written by Rattan Singh Bhanoo which is known as *Hanuman Natak*. In the preamble to this dramatic verse, Bhangoo has stated his educational background. Translated into English this introductory verse reads as follows:

Dohra : Praise be to Sri Guru Gobind Singh
Who is worthy of great name and fame.

Fifty two poets had he kept in his court,
Who remained immersed in the nectar (or knowledge). (13)
In this sacred pool of nectar full of knowledge,
Did they daily immerse themselves at its nine steps.
Among them was included (the poet) Sainapat,
Who hailed from a Jat stock from Majha. (14)
Amanuensis had he been to the (tenth) Guru,
And a composer of innumerable melodies.
Initiated was he by administering Khandey-ki-Pahul,
As he endeared himself to the Divine Guru. (15)

Thereafter proceeding to the region of Majha,
Did he found a village in that region.
It was in the vicinity of village Jagatpura,
That he had set up his household there. (16)
Dohra : Whosoever was fortunate to have his company,
Highly enlightened and wise did he become.
Chandan Saina Singh was one of these disciples,
To the forested region Majhori Dhan did he belong. (17)
One of them was a Brahmin,
By the name of Punjaba was he known.
At the village of Mirankot did he settle,
Leaving his own native place Chander Gram. (19)
Kaur Singh did he (the Brahmin) teach,
Who happened to be my (Rattan Singh's) elder brother.
Of S. Mehtab Singh were they grandsons,
S. Mehtab Singh being the father of Rai Singh. (20)
From this brother of mine did I receive education,
Thus did this seminary keep imparting Guru's education.
With this sort of grace of the True Guru,
I (Rattan Singh) also got blessed with education. (21)[48]
Hanuman Natak, p. 3 (A Handwritten Manuscript)
This poetic work was composed by Rattan Singh Bhangoo in the year 1881 B.S. or 1834 A.D. whereas *Sri Gur Panth Prakash* was composed in 1898 B.S. or 1841 A.D. I hope this documentary evidence about Rattan Singh Bhangoo's educational background meets the demand of section of the readers of the first part of the translated version of Sri Gur Panth Prakash by the author, who had pointed out that the translator had taken no pains to provide any information about the author's credentials for being an epic writer. The same section while acknowledging that Rattan Singh Bhangoo's verse being "a hybrid language" of Gurmukhi despite being colloquial Punjabi, is "arduous" in reading, has also faulted the translator for making his translation explicatory, while admitting at the same time that the translator "has extended its reading range." It is precisely for this so-called explicatory stance of translation of this work of otherwise archaic idiom that innumerable number of readers, both in India and abroad, have commended this monumental effort on the part of the translator by way of a positive feedback both to the translator as well as to the Institute of Sikh Studies.
Rattan Singh Bhangoo's major source of 18th century Sikh history being oral and traditional form of listening to the Sikh sagas from his elders, there are a few differences in the dates of certain historical incidences. For instance, he mentions the year of Bhai Mani Singh's martyrdom as 1794 B.S. as he heard it from his father but the writer of Shaheed Bilas

mentions it as 1791 B.S. or 1734 A.D. Mir Mannu's death is mentioned as 1823 B.S. or 1766 A.D. but, as per historical records, Mir Mannu died in November 1753. Similarly, the year of Ahmad Shah Abdali's death is recorded in Bhangoo's epic as 1823 B.S. or 1766 A.D., but historical records place it on October 23, 1772 A.D. Certain names such as those of Jassa Singh Ahluwalia's father's name, Nawab Aslam Khan in place of Zakaria Khan and Abdul Samad Khan in place of Zakaria Khan in episodes 90 and 91 have been wrongly recorded. But for these variations in dates here and there, there is hardly any variation between his

version and historical records in the sequence and chronology of major events. That speaks volumes for the credibility of this epic as a social chronicle of the times as well as Bhangoo as chronicler and epic writer.

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

Gurmukhi-Roman Transliteration Table

T B U ÿ
n g n ""
J c kkkk □
; p ffff
j G hhhh □
e w [[[[
y : {{{{ □
r o //// □
x b ????
C □ t ""
u V """""
S ; 0
i õ 1
M ö 2
R ÷ 3
N ø 4
m ÿ 5
v n kkkk □ 6
Y ffffJ 7
D J hhhh □ 8
s T [[[[9
E T {{{{ □ ZZZZ
d J //// □ AAAA
X n ???? ÿ

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

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

1 cOpeI : qb sb Kwlso gXo dRbwr [hwQ joV sB iek mn Dwr [
dIjY vwk ju krno hoeI [qUM siqgur hm hYN isK qoeI [26[
chaupaî : tab sab khâlsô gayô darbâr. hâth jôrd sabh ik man dhâr.
dîjai vâk ju karnô hôî. tûn satigur ham hain sikh tôî.26.
ksUr mwrn kI dIjY Avwj [hY jo krny is`Kn kwj [
hwQ joV sB sMgq KVI [tyk mQo ikC Buie pr pVI [27[
kasûr mâran kî dîjai avâj. hai jô karnç sikkhan kâj.
hâth jôrd sabh sangat khardî. tçk mathô kichh bhui par pardî.27.
qU gurU gRMQ scI hYN dyh [isK sMgq ko sc vwk dyhu [
ck pqro qb gRMQI dyKw [bsMq vwr ko AwXo lyKw [28[

tû gurû garnth sachî hain dçh. sikh sangat kô sach vâk dçhu.
chak patrô tab garnthî dçkhâ. basant vâr kô âyô lçkhâ.28.
pauVI : pMjy bDy mhwblI kir scw FoAw [
Awpxy crx jpwieAnu ivic dXu KVoAw [
rog sog siB imit gey inq nvw inroAw [
idnu rYix nwmu iDAwiedw iPir pwie n moAw [
sc pUry gur aupdyisAw nwnk suK hoAw [

paurdî : pañjç badhç mahâbalî kari sachâ dahôâ.
âpanç charan japâinu vichi dayu khardôâ.
rôg sôg sabhi miti gaç nit navâ nirôâ.
dinu raini nâmu dhiâidâ phiri pâi na môâ.
sach pûrç gur updçsiâ nânak sukh hôâ.
dohrw : gRMQ bcn sun ^uS Bey leI ksUr jnu mwr [
krYN ngwry jYq ky gur Pqy su aUc aucwr [29[
dôhrâ : garnth bachan sun khush bhaç laî kasûr janu mâr.
karain nagârç jait kç gur phatç su ûch uchâr.29.
SGPP, Episode 142, Vol. II, pp. 554, 556
2 Ibid.
copeI : hy siqgur sB jwnI jwn [BUq Biv`Kq AO bRqmwn [
jO qUM pMQ vDwXw loVYN [lw kr ipRQmI jo inBY EVY [19[
chaupaî : hç satigur sabh jânî jân. bhût bhavikkhat au bartmân.
jau tûn panth vadhâyâ lôrdain. lâ kar parithmî jô nibhai ôrdai.19.
qWkI ic`TI Ab qr AwvY [ijs pMQ GtnoN aus buf jwvY [
qum qy CwnI koaU n bwqY [qum inj krqY injY ibDwqY [20[
tânkî chitthî ab tar âvai. jis panth ghatnôn us bud jâvai.
tum tç chhânî kôû na bâtai. tum nij kartai nijai bidhâtai.20.
sorTw : iem BI AwKYN bhuq KVy isAwny nr qhIN [
jO ic`TI doaU qrq rhYN pMQ doaU Amr [24[
sôrthâ : im bhî âkhain bahut khardç siânç nar tahîn.
jau chitthî dôû tarat rahain panth dôû amar.24.
dohrw : TWF Bey kr jor sB aUco kr Ardws [
ic`TI iqsY qrweIE krno ijsy pRgws [24[
dôhrâ : thândh bhaç kar jôr sabh ûchô kar ardâs.
chitthî tisai tarâîô karnô jisç pargâs.24.
qurq drogn pkV mMgwXo [pVH kr Kwlsy h`Q PVwXo [
Pqy gurU kI hY qr AweI [doaU Er aun AwK sunweI [27[
turat darôgan pakard mangâyô. pardah kar khâlsç hatth phardâyô.
phatç gurû kî hai tar âî. dôû ôr un âkh sunâî.27.
SGPP, Episode 72, Vol. I, pp. 442, 444
3 Ibid.
cOpeI : iPr siqsMgq sB hQ joVy [inBY lwj is`KI kI EVY [
isK sMgq XO krY Ardws [is`KI swQ inbwhIN sws [3[
chaupaî : phir satisngat sabh hath jôrdç. nibhai lâj sikkhî kî ôrdai.
sikh sangat yau karai ardâs. sikkhî sâth nibâhîn sâs.3.
SGPP, Episode 109, Vol. II, pp. 280
4 Ibid.,
cOpeI : jo hjUr inj pMQ rcwXw [Ab iqsnY hY bhu duK pwXw [

kwbl qy joaU kuqo mMgwXo [bMdY ijm aus chIAq glwXo [92[
chaupaî : jô hajûr nij panth rachâyâ. ab tisnai hai bahu dukh pâyâ.
kâbal tç jôû kutô mangâyô. bandai jim us chahîat galâyô.92.
bhu duK ien KwlsY dXo [Ab ies chIXq Pyr n AXo [
qyro Kwlso Awp lVvYXo [ien hI qy sB duSt mrvYXo [93[
bahu dukh in khâlsai dayô. ab is chahîyat phçr na ayô.
tçrô khâlsô âp lardvaiyô. in hî tç sabh dushat marvaiyô.93.
pMjwb dOlq XwhI qy isMG KwihN [d`KxI pCmI ikm lY jwihN [

bcn isMG sun gur KuS Bey [qQw Asqu siqgur bc khy [94[
pañjâb daulat yâhî tç singh khâhin. dakkhnî pachhmî kim lai jâhin.
bachan singh sun gur khush bhaç. tathâ astu satigur bach kahç.94.
Swhu jhMnm auq swlY gXo [srbq KwlsY ies ibD KuSI AXo [
AgY suno su ipCll bwq [igljy muV ijm isMGn kr Gwq [95[
shâhu jahnnam ut sâlai gayô. sarabat khâlsai is bidh khushî ayô.
agai sunô su pichhlî bât. giljç murd jim singhan kar ghât.95.
SGPP, Episode 156, Vol. II, p.650
5 Ibid.,
cOpeI : gurU gRMQ mYN iliKE joie [isK sMgq khy s`q su hoie [
idho pRqwie su hmYN idKwie [AYsy AwKXo nvwb bnwie [38[
chaupaî : gurû garnth main likhiô jôi. sikh sangat kahç satt su hôi.
dihô partâi su hamain dikhâi. aisç âkhyô navâb banâi.38.
AOr sunI mYN pVHqy bwnI [suKmnI jo gurU bKwnI [
sMq doKI kw Qwau ko nwih [nwnk sMq BwvY qw Eie BI giq pwih [39[
aur sunî main pardhtç bânî. sukhmanî jô gurû bakhânî.
sant dôkhî kâ thâu kô nâhi. nânak sant bhâvai tâ ôi bhî gati pâhi.39.
sMq kI inMdw duK mih doKu [nwnk sMq BwvY qw aus kw BI hoie moKu [
sMq ky doKI ko nwhI Twau [nwnk sMq BwvY qw ley imlwie[40[
sant kî nindâ dukh mahi dôkhu. nânak sant bhâvai tâ us kâ bhî hôi môkhu.
sant ke dokhi ko nahi thau . nanak sant bhavai ta lae milai.40.
sMq ky doKI kau Avru n rwKnhwru [nwnk sMq BwvY qw ley aubwir [
jo Xh bwnI hY gur swcI [qo qksIr kro muJ kwcI [41[
sant kç dôkhî kau avru na râkhnahâru. nânak sant bhâvai tâ laç ubâri.
jô yah bânî hai gur sâchî. tô taksîr karô mujh kâchî.41.
SGPP, Episode 112, Vol. II, p. 304
6 Ibid.,
dohrw : qb mwlI nY hm khXo Xh BI Byq sunwie [
gur nwnk pwCY gur Bey iqn ibauro dyhu bqwie [1[

dôhrâ : tab mâlî nai ham kahyô yah bhî bhçt sunâi.
gur nânak pâchhai gur bhaç tin biurô dçhu batâi.1.
cOpeI : qb mYN ausko ibauro dXo [gur nwnk pwCY AMgd BXo [
jO aunkI sB kQw kQXY [gRMQ bDY nihN AMq su pXY [2[
chaupaî : tab main uskô biurô dayô. gur nânak pâchhai angad bhayô.
jau unkî sabh kathâ kathyai. granth badhai nahin ant su payai.2.
AMgd qy gur BXo Amrdws [kIXo pwqSwhI dwvw jws [
bweI sUby ijnHYN invwey[piqSwhI dwvY ijqn jqwvY [3[
angad tç gur bhayô amradâsa. kîyô pâtshâhî dâvâ jâsa.
bâî sûbç jinhain nivâç. patishâhî dâvai jitan jatâvai.3.
pun rwmdws pUrx mq TeI [qb qy iPr Gr soFIXn rhI [
iPr Arjn gur hirgoibMd [KVg ckXo ijn mwr pYieMd [4[
pun râmdâs pûran mat thaî. tab tç phir ghar sôdhîyan rahî.
phir arjan gur harigôbinda. khardag chakyô jin mâr paiinda.4.
mIrI pIrI doaU idKweI [Swh jhW ko hwr su deI [
llw kMbr mwry POjdwr [iPr pqSwih soN leI svwr [5[
mîrî pîrî dôû dikhâî. shâh jahân kô hâr su daî.
lalâ kambar mârç phaujdâra. phir patshâhi sôn laî savâra.5.
dohrw : iPr hir rwie AO hr ikSn Bey iqmYN gurdyv [
ieCYN pUrYN isKn kI isK krYN gur syv [6[
dôhrâ : phir hari râi au har kishan bhaç timain gurdçva.
ichhain pûrain sikhan kî sikh karain gur sçva.6.
cOpeI : qyg bhwdr iPr gur BXo [prsÍwrQ ihq ijn isr dXo [
kljug mYN vf swkw kIXo [Drm krm rK ihMdUAn lIXo [7[
chaupaî : tçg bahâdar phir gur bhayô. parsavârath hit jin sir dayô.
kaljug main vad sâkâ kîyô. dharam karam rakh hindûan lîyô.7.
pun goibMd isMG Bey klDwrI [deI piqSwhI kIXo pMQ BwrI [

ijm dIpk qy dIpk jwgY [iqauN gur qy gur hoq Bey AwgY [8[
pun gôbind singh bhaç kaldhârî. daî patishâhî kîyô panth bhârî.
jim dîpak tç dîpak jâgai. tiun gur tç gur hôt bhaç âgai.8.
SGPP, Episode 11, Vol. I, pp. 54, 56
7 Ibid.
cOpeI : pUCXo nwdr ny KwnU Awie [hm ko lu`tnhwr bqwie [
ijn lut KwXo hmro rwhu [mulk ausY kI aufw dXoN sÍwih [3[
chaupaî : pûchhyô nâdar nç khânû âi. ham kô luttnahâr batâi.
jin lut khâyô hamrô râhu. mulak usai kî udaâ dayôn savâhi.3.
qb KwnUM ny AYs b^wnI [mulk ausY ko nWih inSwnI [

KVy sovYN AO clqy KWih [nihN bYTYN vY ikqy igrwieN [4[
tab khânûn nç ais bakhânî. mulak usai kô nânhi nishânî.
khardç sôvain au chaltç khânhi. nahin baithain vai kitç girâin.4.
nUn iGrq ko sÍwd n jwnYN [hm duK dyvYN vy suK mwnYN [
hwV n idn Br pIvYN pwnI [sXwly rKYN n Agn inSwnI [5[
nûn ghirat kô savâd na jânain. ham dukh dçvain vç sukh mânain.
hârd na din bhar pîvain pânî. sayâlç rakhain na agan nishânî.5.
nihN KwvYN vY pIsXo nwj [lVYN bhuq vY krky Bwj [
eyk hoie qW sO sO lrYN [mrny qy vY mUl n frYN [6[
nahin khâvain vai pîsyô nâja. lardain bahut vai karkç bhâja.
çk hôi tân sau sau larain. marnç tç vai mûl na daarain.6.
dohrw : rhY cwau aun mrn ko dIn mzhb kY Bwie [
hm mwrq aun Qk gey auie Gtq n ikqhUM dwie [7[
dôhrâ : rahai châu un maran kô dîn mazhab kai bhâi.
ham mârat un thak gaç ui ghatat na kithûn dâi.7.
iPr nwdr KwnUM puCXo vih aum`q ikh pIr [
kY vih Awpy qy vDy qO vih hoihN qgIr [8[
phir nâdar khânûn puchhyô vahi umatt kih pîr.
kai vahi âpç tç vadhç tau vahi hôhin tagîr.8.
qb KwnUM ny sB khXo gur nwnk ko pRkwS [
krwmwq BI bhu khI jnm su swKI BwK [9[
tab khânûn nç sabh kahyô gur nânak kô parkâsh.
karâmât bhî bahu kahî janam su sâkhî bhâkh.9.
cOpeI : ijm aun nwnk sMgq mwrI [ijm ijm ien soN krI KuAwrI [
ijm ijm lInI krwsumwq [ijm siqgru so kIny Gwq [10[
chaupaî : jim un nânak sangat mârî. jim jim in sôn karî khuârî.
jim jim lînî karâsumâta. jim satigru sô kînç ghât.10.
puC puC nwdr sB sun lXo [sBo Byq qb KwnUM dXo [
qyZ bhwdr ijm isr dXo [ijm kr cwr szwdy hXo [11[
puchh puchh nâdar sabh sun layô. sabhô bhçt tab khânûn dayô.
tçgh bahâdar jim sir dayô. jim kar châr sazâdç hayô.11.
qb nwdr sun sIs ihlwXo [Apno kIno qb qum pwXo [
so Ab jIqy jwvYN nwhIN [ijnkY swihb Awp pnwhIN [12[
tab nâdar sun sîs hilâyô. apnô kînô tab tum pâyô.
sô ab jîtç jâvain nâhîn. jinkai sâhib âp panâhîn.12.
SGPP, Episode 95, Vol. II, pp. 128, 130

8 Ibid.,
cOpeI : drbwrY isMG AgXoN khI [AsIN inbwbI kd chYN leI [
hm ko siqgur bcn piqSwhI [hm ko jwpq iFg soaU AwhI [36[
chaupaî : darbârai singh agyôn kahî. asîn nibâbî kad chahain laî.
ham kô satigur bachan patishâhî. ham kô jâpat dahig sôû âhî.36.
hm rwKq piqSwhI dwvw [jW ieqko jW Aglo pwvw [
jo siqgur is`Kn khI bwq [hogu swel nihN KwlI jwq [37[
ham râkhat patishâhî dâvâ. jân itkô jân aglô pâvâ.
jô satigur sikkhan kahî bâta. hôgu sâî nahin khâlî jâta.37.

DUR ivDrq AO Dvl fulwie [siqgur bcn n KwlI jwie [
piqSwhI Cf ikm lhYN inbwbI [prwDIn ijh mWih KrwbI [38[
dhûr vidharat au dhaval daulâi. satigur bachan na khâlî jâi.
patishâhî chhada kim lahain nibâbî. parâdhîna jih mânhi kharâbî.38.
dohrw : hm piqSwhI siqgur deI hMnY hMnY lwie [
jihN jihN bhYN jmIn ml qihN qihN qKq bnwieN [39[
dôhrâ : ham patishâhî satigur daî hannai hannai lâi.
jahin jahin bahain jamîn mal tahin tahin takhat banâin.39.
SGGP, Episode 90, Vol. II, pp. 80-82
9 Ibid.,
dohrw : krI ju siqgur ipRQm ibD soeI pun ibD kIn [
pMj BujMgI jo Bey gur aunqy pwhul lIn [20[
dôhrâ : karî ju satigur paritham bidh sôî pun bidh kîn.
pañj bhujngi jô bhaç gur untç pâhul lîn.20.
cOpeI : vhI vrqwro BujMgn vrqwXo [Awps gur cylw kihvwXo [
XhI Awd huq AwXo vrqwrw [ijm nwnk gur AMgd Dwrw [21[
chaupaî : vahî vartârô bhujngan vartâyô. âpas gur chçlâ kahivâyô.
yahî âd hut âyô vartârâ. jim nânak gur angad dhârâ.21.
SGGP, Episode 15, Vol. I, pp. 86, 88
10 Ibid.
cOpeI : pr BIl BeI isr qurky lwie [bcn pUrn hm bifAn Bwie [
Ab hm KwlsY dXo gurweI [d`Xy it`ky KwlsY lweI [7[
chaupaî : par bhalî bhaî sir turkç lâi. bachan pûran ham badian bhâi.
ab ham khâlsai dayô gurâî. dayyç tikkç khâlsai lâî.7.
jihN siqgur Qy bYTy Awp [sMq isMG iqh bhwXo Qwp [
sIs Awpin qY pig auqwrI [sMq isMG isr Awp suDwrI [8[
jahin satigur thç baithç âp. sant singh tih bahâyô thâp.
sîs âpni tai pagi utârî. sant singh sir âp sudhârî.8.
klgI gur isr deI lgwie [deI puSwk ApxI pihrwie [

gurU qOr isMG r`iK bhwXo [gur nwnk ijm AMgd itkwXo [9[
kalgî gur sir daî lagâi. daî pushâk apnî pahirâi.
gurû taur singh rakkhi bahâyô. gur nânak jim angad tikâyô.9.
s`d KwlsY kuns krvweI [siqgur isMGn deI piqSwhI [
sMq isMG iem khXo smJweI [hoeIN ShId mq PiVE jweI [10[
sadd khâlsai kunas karvâî. satigur singhan daî patishâhî.
sant singh im kahyô samjhâî. hôîn shahîd mat phaiô jâî.10.
SGGP, Episode 19, Vol. I, pp. 126, 128
11 Ibid.
ir`iD is`iD ikC hm BI d`XY [ ijm piqAwro jg mYN p`XY [
jO mYN kroN isMGn soN Dohu [qO mYN lXo AglI Kohu [8[
riddhi siddhi kichh ham bhî dayyai. jim patiârô jag main payyai.
jau main karôn singhan sôn dhôhu. tau main layô aglî khôhu.8.
iqs kO siqgur XO pun khI [sONp sBI hm KwlsY deI [
hmnY Kwlsy qUM BI rlwXw [qYN BI KwlsXo vMfw pwXw [9[
tis kau satigur yau pun kahî. saump sabhî ham khâlsai daî.
hamnai khâlsç tûn bhî ralâyâ. tain bhî khâlsayô vandâ pâyâ.9.
pMj isMG lY ky qUM swQ [kr Ardws pUrI hoie bwq [
XO sun bMdy krI cVHweI [fyrw qorXo isrhMdY dweI [10[
pañj singh lai kç tûn sâtha. kar ardâs pûrî hôi bât.
yau sun bandç karî chardhâî. dçrâ tôryô sirhandai dâî.10.
SGGP, Episode 30, Vol. I, p. 200
12 Ibid.,
cOpeI : sIs dXo pr isrr n dIE [Apno Drm krm rK lIE [
crm kcY qy sRIr bcwXo [qurkn kY isr sIs lgwXo [53[
chaupaî : sîs dayô par sirar na dîô. apnô dharam karam rakh lîô.
charam kachai tç sarîr bachâyô. turkan kai sir sîs lagâyô.53.

aun mUVHn Xih klw n jwnI [hm isr isr lwvn gl TwnI [
XO siqgur vf swkw kIXw [prsÍwrQ ihq inj isr dIXw [54[
un mûrdahn yahi kalâ na jânî. ham sir sir lâvan gal thânî.
yau satigur vad sâkâ kîyâ. parsavârath hit nij sir dîyâ.54.
SGGP, Episode 12, Vol. I, p. 68
13 Ibid.,
cOpeI : khXo KwlsY hm isdk sMBwrYN [sIs aUpr hm isdk n hwrYN [
eyk sIs kXw sO sIs qweIN [hm is`KI nihN dyihN guvweI [37[
chaupaî : kahyô khâlsai ham sidak sambhârain. sîs ûpar ham sidak na hârain.
çk sîs kayâ sau sîs tâîn. ham sikkhî nahin dçhin guvâî.37.
SGGP, Episode 18, Vol. I, p. 114
14 Ibid.,
AsIN n mrnoN n`Tn vwry [AsIN ju mir hYN mugl duvwry [
hm is`Kn kwrn gur isr lwey [puq poqry pun Awp kuhwey [34[

asîn na marnôn natthan vârç. asîn ju mari hain mugal duvârç.
ham sikkhan kâran gur sir lâç. put pôtrç pun âp kuhâç.34.
pMQ bDwvn Kwqr qweIN [iem ApnI gur kul gvweI [
aus ky pMQI hmYN sdweyN [hm mrny qy ikm nT jweyN [35[
panth badhâvan khâtar tâîn. im apnî gur kul gavâî.
us kç panthî hamain sadâçn. ham marnç tç kim nath jâçn.35.
SGGP, Episode 106, Vol. II, p.236
15 Ibid.,
ikq jIvn so Drm gvweIey [mrnoN swc ikqY nT jweIey [
is`Kn kwj su gurU hmwry [sIs dIE inj sn prvwrY [27[
kit jîvan sô dharam gavâîç. marnôn sâch kitai nath jâîç.
sikkhan kâj su gurû hamârç. sîs dîô nij san parvârai.27.
cwry puqr jwn kuhwey [so cMfI kI Byt krwey [
hm kwrn gur kulih gvweI [hm kul rwKYN kOx bfweI [28[
chârç putar jân kuhâç. sô chandî kî bhçt karâç.
ham kâran gur kulahi gavâî. ham kul râkhain kaun badaâî.28.
SGGP, Episode 105, Vol. II, p. 220
16 Ibid.,
cOpeI : DMn DMn dyh mnI isMG BweI [bMd bMd ijn dyih ktweI [
DMn idAwl isMG Swih isr vwlw [cVHXo crKVI Drm sMBwlw [10[
chaupaî : dhann dhann dçh manî singh bhâî. band band jin dçhi katâî.
dhann diâl singh shâhi sir vâlâ. chardhyô charkhardî dharam sambhâlâ.10.
subyg isMG jMbr suq nwl [cVHkY crK ijn jpXo Akwl [
DMn DMn vY isMG ijn isdk n hwrw [gur ihq sIs lgwie isDwrw[11[
subçg singh jambar sut nâl. chardhkai charakh jin japyô akâl.
dhann dhann vai singh jin sidak na hârâ. gur hit sîs lagâi sidhârâ.11.
SGGP, Episode 110, Vol. II, p. 284
17 Grewal J.S., "Valorizing the Traditions : Bhangoo's Gur Panth Prakash" in "The Khalsa: Sikh and Non-Sikh Perspectives", Edited by J.S. Grewal, Manohar Publications 2004, p. 115.
18 Karam Singh : `Sikh Itihas Dey Somey', *Fulwari*, Amritsar 1928; reprinted in *Karam Singh Historian Di Ithasik Khoj*, Amritsar, 1964.
19 Gupta HariRam: *A History of the Sikhs* (3 Vol.), Simla, 1952, p. 343.
20 Dr Ganda Singh: *Banda Singh Bahadur*, Amritsar, 1935.
21 Narang G.C. : *Transformation of Sikhism*, New Delhi, 1956.
22 Banerjee Indu Bhushan: *Evolution of the Khalsa*, Vol. 2, Mukherjee & Co., Calcutta, 1972 (Appendix)
23 Sirdar Kapoor Singh: *Prasharaprasna*, Jalandhar, 1959.
24 Abrams M.H.: *A Glossary of Literary Terms*, 6th Edition, 1993, Harcourt Brace & Company, U.S.A., reprinted in India by Prism Books Pvt. Ltd., Bangalore.

25 SGPP,

cOpeI : mnI isMG Qo sMq sujwn [jqI sqI AO DXwnI mwn [
hTI qpI AO mq ko pUro [shn SII AO idl ko sUro [2[
chaupaî : manî singh thô sant sujâna. jatî satî au dhayânî mâna.
hathî tapî au mat kô pûrô. sahan shîl au dil kô sûrô.2.
krmI DrmI Bgiq igAwnI [siqgur bcnn pr miq TwnI [
huq siqgur so rihq hzUr [iqs kr BXo su gurmq pUr[3[
karmî dharmî bhagti giânî. satigur bachnan par mati thânî.
hut satigur sô rahit hazûra. tis kar bhayô su gurmat pûra.3.
aun siqgur kCu jUTo KXo [qWqy hTIAw AVIAw BXo [
is`Kn ko so is`KI idRVwvY [isKIEN cukY iqs qnKwh lwvY [4[
un satigur kachhu jûthô khayô. tântç hathîâ ardîâ bhayô.
sikkhan kô sô sikkhî darirdâvai. sikhîôn chukai tis tankhâh lâvai.4.
blj bljy vih gurmq lwvY [cwr brn ko isKI idVwvY [
kr swKI bhu isKn sunwvY [kCu gur khI kCu mn qy lwvY [5[
bîj bîjç vahi gurmat lâvai. châr baran kô sikhî dirdâvai.
kar sâkhî bahu sikhan sunâvai. kachhu gur kahî kachhu man tç lâvai.5.
SGGP, Episode 93, Vol. II, pp. 104, 106
26 Ibid.,
kib`q : is`Kn mYN is`K aUco Bgqn mYN Bgq mUco,
is`KI kI inAweI khIey BweI mnI isMG jI [
jgq mYN jY kwr BXo Drm ArQ dyh dXo,
isdk soN ktwXo hIXo n mwnI kCU sMk jI [
is`K so pRsMn Bey duSt sB iBRSt Bey,
igAwn kI KVg sON so mwry cOrMg jI [
jo gur isK khwvY soaU krnI XIh kmwvY,
mnI isMG jI ky qu`I BXo ko rwxw AO n rMk jI [1[
kabitt : sikkhan main sikkh ûchô bhagtan main bhagat mûchô,
sikkhî kî niâî kahîç bhâî manî singh jî.
jagat main jai kâr bhayô dharam arath dçh dayô,
sidak sôn katâyô hîyô na mânî kachhû sank jî.
sikkh sô parsann bhaç dushat sabh bharishat bhaç,
giân kî khardag saun sô mârç chaurang jî.
jô gur sikh kahâvai sôû karnî yahi kamâvai,
manî singh jî kç tull bhayô kô rânâ au n rank jî.1.
SGGP, Episode 93, Vol. II, p. 118
27 Ibid.,
dohrw : aus hI idn su nvwb ny puC ByjXo isMG jI pwhu [
qUM ju khq Qo kys hm sIs hI swQ inbwhu [28[
dôhrâ : us hî din su navâb nç puchh bhçjyô singh jî pâhu.
tûn ju kahat thô kçs ham sîs hî sâth nibâhu.28.
Sri Gur Panth Prakash xlv
cOpeI : Xh qumrI BeI JUTI g`I [ gey bwl lYky isr K`I [
ibnW bwl isr dyhI rhI [doaU bwq quJ JUTI BeI [29[
chaupaî : yah tumrî bhaî jhûthî gall. gaç bâl laikç sir khall.
binân bâl sir dçhî rahî. dôû bât tujh jhûthî bhaî.29.
qb isMG ny XON bwnI khI [nihN nvwb qum smJy AeI [
rhy kys hm KoprI nwI [hYN JUTy duie qumry sÍwI [30[
tab singh nç yaun bânî kahî. nahin navâb tum samjhç aî.
rahç kçs ham khôprî nâl. hain jhûthç dui tumrç savâl.30.
SGGP, Episode 111, Vol. II, pp 292, 294
28 Ibid.,
imQI ijvyN QI isMG jI iqm cVXo crK pr Dwie [
DMn jnm DMn krm aun isKI rKI isr lwie [23[
mithî jivçn thî singh jî tim chardyô charakh par dhâi.
dhann janam dhann karam un sikhî rakhî sir lâi.23.
qwrU isMG sun KuS BXo isMG cVHXo crK iSqwb [
AsW nimq Awp Aw imlXo DMn DMn isMG mqwb [24[

târû singh sun khush bhayô singh chardhyô charakh shitâb.
asân namit âp â milyô dhann dhann singh matâb.24.
SGGP, Episode 110, Vol. II, p. 286
29 Ibid.,
dohrw : inhMg khwvY so purS duK suK mMny n AMg [
ijm duK suK dyhI nw mMny aus khYN ibdyhI cMg [6[
dôhrâ : nihang kahâvai sô purash dukh sukh mannç na ang.
jim dukh sukh dçhî nâ mannç us kahain bidçhî chang.6.
hTI jqI AO jp qpI dwqw pUrw sUr [
AwvYN pws srdwr iqs vhu rhY Awp mZrUr [7[
hathî jatî au jap tapî dâtâ pûrâ sûr.
âvain pâs sardâr tis vahu rahai âp maghrûr.7.
cOpeI : jhW ju`D kI jwgw hoie [mrnY kY fr trY n soie [
jhW pMQ pY bf pvY BIr [fwhY Awp jwie qhW srIr [8[
chaupaî : jahân juddh kî jâgâ hôi. marnai kai daar tarai na sôi.
jahân panth pai bada pavai bhîr. daâhai âp jâi tahân sarîr.8.
jhW ju`D kI jwgw hoie [ PV inSwn Awp A`gy hoie [
swQ ngwrw Gurdw jwvY [jwie lVweI mUhrY pwvY [9[
jahân juddh kî jâgâ hôi. phard nishân âp aggç hôi.
sâth nagârâ ghurdâ jâvai. jâi lardâî mûhrai pâvai.9.
SGGP, Episode 156, Vol. II, pp. 630, 632
30 Ibid.
dohrw : sRI siqgur gl mMn leI rl khI ShIdn joie [

nihN is`Kn qy gur judo gur qo nihN isK judoie [111[
dôhrâ : sarî satigur gal mann laî ral kahî shahîdan jôi.
nahin sikkhan tç gur judô gur tô nahin sikh judôi.111.
cOpeI : siqgur bcn soaU mMn ley [qO isMGn idl PUlq Bey [
Pun gurb^S isMG bcn aucwrw [hmro hukm kb mMnYN pMQ swrw [112[
chaupaî : satigur bachan sôû mann laç. tau singhan dil phûlat bhaç.
phun gurbakhash singh bachan uchârâ. hamrô hukam kab mannain panth sârâ.112.
qO siqgur Aiq ikrpw krI [qum mYN klw injY mm DrI [
jO hMny hMny kIey Qy piqSwh [qUM aun Swhn ky isr Swh [113[
tau satigur ati kirpâ karî. tum main kalâ nijai mam dharî.
jau hannç hannç kîç thç patishâh. tûn un shâhan kç sir shâh.113.
quh AgY sB dIny fwr [quih soN lrY su jwvY hwr [114[
tuh agai sabh dînç daâr. tuhi sôn larai su jâvai hâr.114.
SGGP, Episode 156, Vol. II, p. 654
31 Ibid.
DMn nvwb DMn qv dIn [Awdl hYN qUM bfo pRbIn [
mrnoN fr hm dIn moN kro [hoie dIn mYN iPr nihN mroN [10[
dhann navâb dhann tav dîn. âdal hain tûn badaô parbîn.
marnôn daar ham dîn môn karô. hôi dîn main phir nahin marôn.10.
jO iPr BI isr mrnoN rhY [AYs jIvn ikauN Dm qj bhYN [
mrnoN fr hm AwvYN dIn [jy huie mrnoN nWih kBIn [11[
jau phir bhî sir marnôn rahai. ais jîvan kiun dham taj bahain.
marnôn daar ham âvain dîn. jç hui marnôn nânhi kabhîn.11.
jYsy qumY dIn hY pXwrw [qYsy hI hY Drm hmwrw [
cwVH crKVI AbY mrwvo [mwro AbY n dyr lgwvo [12[
jaisç tumai dîn hai payârâ. taisç hî hai dharam hamârâ.
châdah charkhardî abai marâvô. mârô abai na dçr lagâvô.12.
SGGP, Episode 105, Vol. II, p. 216
32 Ibid.,
qb nvwb auT lVkw tohw [lVky ko kCu lgy n mohw [
hoih lVky qUM muslmwn [klmw pVHo qO CofYN pRwn [52[
tab navâb uth lardkâ tôhâ. lardkç kô kachhu lagç na môhâ.
hôhi lardkç tûn muslamân. kalmâ pardhô tau chhôdaain parân.52.

qb lVky ny bcn aucwrw [Apnw klmw hmYN ipAwrw [
siqnwm jo gur qy lIAw [vwihgurU gur klmw dIAw [53[
tab lardkç nç bachan uchârâ. apnâ kalmâ hamain piârâ.
satinâm jô gur tç lîâ. vâhigurû gur kalmâ dîâ.53.
SGGP, Episode 105, Vol. II, pp. 224, 226

33 Ibid.
id`ll mwrI QI aunHYN kr kqly s`qR hzwr [
ijsY purS soaU mwirE Ab isMGn qy muXo hwr [48[
dillî mârî thî unhain kar katalç sattar hazâr.
jisai purash sôû mâriô ab singhan tç muyô hâr.48.
id`ll irpu nwdr khYN irpu nwdr Aihmd Swih [
irpu Aihmd Swih Kwlso ijn so dXo Bjwie [49[
dillî ripu nâdar kahain ripu nâdar ahimad shâhi.
ripu ahimad shâhi khâlsô jin sô dayô bhajâi.49.
Episode 158, Vol. II, p. 678
34 Ibid.,
kpUr isMG Qo thl kmwvq [dOV dOV Qo pKw Julwvq [
aun J`ll qyZ QI snumuK k`lY[AYs sjI jn sis imRg C`lY[42[
kapûr singh thô tahal kamâvta. daurd daurd thô pakhâ jhulâvata.
un jhallî tçgh thî sanumukh kallai. ais sajî jan sasi marig chhallai.42.
zKm kco Qo lgXo qqkwl [khYN dyK aus isMG inhwl [
auhI bcn KwlsY ko PurXo [Awie smW sB isMG ko jurXo [43[
zakham kachô thô lagyô tatkâla. kahain dçkh us singh nihâla.
uhî bachan khâlsai kô phuryô. âi samân sabh singh kô juryô.43.
dohrw : qhW isMG iek Awpno pVHq bwxI gur lwl [
thl mhl qwkau imlY jw kau swD ikRpwl [44[
dôhrâ : tahân singh ik âpnô pardaht bânî gur lâl.
tahal mahal tâkau milai jâ kau sâdh karipâl.44.
cOpeI : isMG kpUr JlY p`Ko QoeI [ikRpw nzr pMQ aus vl hoeI [
Avwz AkwloN pMQih sun pweI [gurU gRMQ bc mMn ilhu BweI [45[
chaupaî : singh kapûr jhalai pakkhô thôî. karipâ nazar panth us val hôî.
avâz akâlôn panthhi sun pâî. gurû garnth bach mann lihu bhâî.45.
thl krq ies mhl pucwvo [kpUr isMG ko isropwau pihrwvo [
khXo pMQ cko isMG BujMgI [kr kr kuns aus AwKI cMgI [46[
tahal karat is mahal puchâvô. kapûr singh kô sirôpâu pahirâvô.
kahyô panth chakô singh bhujngî. kar kar kunas us âkhî changî.46.
SGGP, Episode 90, Vol. II, p. 82
35 Ibid.
dohrw : pMj fyrn ibD rc deI pMj inSwn bnwie [
pMjy JMfy qO gfy sRI Akwl buMgy qy lXwie [26[
dôhrâ : pañj daçran bidh rach daî pañj nishân banâi.
pañjç jhandç tau gadaç sarî akâl bungç tç layâi.26.
cOpeI : pRQm ShIdn AO inhMgn PVwXo [dIp isMG isMG krm su nwXo [

dUey krm Drm isMG AMmRqsrIey [dXo aunY QoaU jwq KqrIey [27[
chaupaî : partham shahîdan au nihngan phardâyô. dîp singh singh karam su nâyô.
dûç karam dharam singh ammrtasrîç. dayô unai thôû jât khatrîç.27.
qIjo ckXo bwbn bf AMsI [qyhx B`ly Qy Awid gur AMsI [
cOQo isMG dsONDw nwm [ig`l j`t kot buFY Qo Dwm [28[
tîjô chakyô bâban bada ansî. tçhan bhallç thç âdi gur ansî.
chauthô singh dasaundhâ nâma. gill jatt kôt budahai thô dhâma.28.
pMjvo rMGryto bIr isMG nwie [huqo qyrW sY GoVy vwie [
AYsI lInI jugq bnwie [jo sunI rqn isMG so deI gwie [29[
pañjvô ranghrçtô bîr singh nâi. hutô tçrân sai ghôrdç vâi.
aisî lînî jugat banâi. jô sunî ratan singh sô daî gâi.29.
SGGP, Episode 90, Vol. II, p. 90

36 Ibid.
cOpeI : pUCXo nwdr ny KwnU Awie [hm ko lu`tnhwr bqwie [
ijn lut KwXo hmro rwhu [mulk ausY kI aufw dXoN sÍwih [3[
chaupaî : pûchhyô nâdar nç khânû âi. ham kô luttnahâr batâi.
jin lut khâyô hamrô râhu. mulak usai kî udaâ dayôn savâhi.3.
qb KwnUM ny AYs b^wnI [mulk ausY ko nWih inSwnI [
KVy sovYN AO clqy KWih [nihN bYTYN vY ikqy igrwieN [4[
tab khânûn nç ais bakhânî. mulak usai kô nânhi nishânî.
khardç sôvain au chaltç khânhi. nahin baithain vai kitç girâin.4.
nUn iGrq ko sÍwd n jwnYN [hm duK dyvYN vy suK mwnYN [
hwV n idn Br pIvYN pwnI [sXwly rKYN n Agn inSwnI [5[
nûn ghirat kô savâd na jânain. ham dukh dçvain vç sukh mânain.
hârd na din bhar pîvain pânî. sayâlç rakhain na agan nishânî.5.
nihN KwvYN vY pIsXo nwj [lVYN bhuq vY krky Bwj [
eyk hoie qW sO sO lrYN [mrny qy vY mUl n frYN [6[
nahin khâvain vai pîsyô nâja. lardain bahut vai karkç bhâj.
çk hôi tân sau sau larain. marnç tç vai mûl na daarain.6.
SGGP, Episode 95, Vol. II, pp. 128, 130
37 Ibid.
hm qY kIno pMQ nvwbY [qyrY kirXugu piqSwhI qwbY [
ausI vkq qy BXo inhwl [Swih khwXo j`sw isMG klwl [15[
ham tai kînô panth navâbai. tçrai kariyugu patishâhî tâbai.
usî vakat tç bhayô nihâla. shâhi kahâyô jassâ singh kalâla.15.
SGGP, Episode 91, Vol. II, p. 96
38 Ibid.
dohrw : ijm jwdvn kI ds imsl qyaU pMQ gur Awih [
SRI ikRSn sm gur dsm iqm hI Kyf iKfvwie [20[
Sri Gur Panth Prakash xlix
dôhrâ : jim jâdvan kî das misal tçû panth gur âhi.
sharî karishan sam gur dasam tim hî khçda khidavâi.20.
cOpeI : ijm kwl jmny jwdv nTwih [iqm igljy qy isMG nT jwihN [
ijqnk vwr jmn kwl AwXw [iqqnk vwr aun pMQ inklwXw [21[
chaupaî : jim kâl jamnç jâdav nathâhi. tim giljç tç singh nath jâhin.
jitnak vâr jaman kâl âyâ. titnak vâr un panth niklâyâ.21.
AMq smyN so hr jI mrvwXo [iqmY pMQ gur igljY glvwXo [
mwr qurk sB dIey Kpwie [gurU Pqy Kwlsy deI bulwie [22[
ant samçn sô har jî marvâyô. timai panth gur giljai galvâyô.
mâr turak sabh dîç khapâi. gurû phatç khâlsç daî bulâi.22.
SGGP, Episode 163, Vol. II, p. 746
39 Ibid.
cOpeI : cVH isMG zKm igxy n jwey [qIr qlvwrn jo nyjy Kwey [
BIm sYn ijm ijq vl juVy [ibn lwey Ssqr KwlI n muVY [148[
chaupaî : chardah singh zakham ginç na jâç. tîr talvâran jô nçjç khâç.
bhîm sain jim jit val jurdç. bin lâç shastar khâlî na murdai.148.
dohrw : iqs idn qY cVH isMG kI BeI isMGauN mShUr [
bcwey bhuq bhIrIey ck joKoN sIs jrUr [149[
dôhrâ : tis din tai chardah singh kî bhaî singhaun mashhûr.
bachâç bahut bahîrîç chak jôkhôn sîs jarûr.149.
cOpeI : sB bhIrIey DMn DMn AwKYN [hm ijvwey cVHq isMG BwKYN [
jo jIvY cVH isMG ijvwey [XO bhIr sb AwKq jwey [150[
chaupaî : sabh bahîrîç dhann dhann âkhain. ham jivâç chardaht singh bhâkhain.
jô jîvai chardah singh jivâç. yau bahîr sab âkhat jâç.150.
rl bhIr XO dey AsIs [huie sRdwr Xh ibsYÍ bIs [
srb pMQ Xh huie srdwr [sB ies dyvy AsIs hzwr [151[
ral bahîr yau daç asîs. hui sardâr yah bisvai bîs.
sarab panth yah hui sardâr. sabh is dçvç asîs hazâr.151.
koaU khY Xh huie piqSwih [koaU khY Xh lhOrY pwie [

koaU khY Xh ley mulqwn [khy kSmIr AO kwbl qwn [152[
kôû kahai yah hui patishâhi. kôû kahai yah lahaurai pâi.
kôû kahai yah laç multân. kahç kashmîr au kâbal tân.152.
idlI d`Kx pUrb phwr [iehI lvY sB kuMtW cwr [
iem kr krY bhIr Ardws [lgy gYl sB cVH isMG Kws [153[
dilî dakkhan pûrab pahâr. ihî lavai sabh kuntân châr.
im kar karai bahîr ardâs. lagç gail sabh chardah singh khâs.153.
SGGP, Episode 136, Vol. II, p. 514,516.
l *Sri Gur Panth Prakash*
40 Ibid.
iem qwrY isMG jI swko kIAw [mSwhUr sB jg mYN QIAw [
gur kO vwk ijs AYs km`Xw [ sIs dXo pr isrr n d`Xw [50[
im târai singh jî sâkô kîâ. mashâhûr sabh jag main thîâ.
gur kau vâk jis ais kamyyâ. sîs dayô par sirar na dayyâ.50.
SGGP, Episode 86, Vol. II, p. 42
41 Ibid.
bIs hzwr aUhW phuMcey [AOr muXo AO iKMf BI gey [
lok khYN isMG iek lK swrw [pcws bcXo AOr sB gXo mwrw [143[
bîs hazâr ûhân pahuñchç. aur muyô au khind bhî gaç.
lôk kahain singh ik lakh sârâ. pachâs bachyô aur sabh gayô mârâ.143.
ipqw hmwry qIs bqwey [rhy su mr AOr bc kr Awey [
ipqw cwcy duie hm Qy swQ [aun qy sun hm AwKI bwq [144[
pitâ hamârç tîs batâç. rahç su mar aur bach kar âç.
pitâ châchç dui ham thç sâth. un tç sun ham âkhî bât.144.
SGGP, Episode 136, Vol. II, p. 514
42 Ibid.
id`ll mwrI QI aunHYN kr kqly s`qR hzwr [
ijsY purS soaU mwirE Ab isMGn qy muXo hwr [48[
dillî mârî thî unhain kar katalç sattar hazâr.
jisai purash sôû mâriô ab singhan tç muyô hâr.48.
id`ll irpu nwdr khYN irpu nwdr Aihmd Swih [
irpu Aihmd Swih Kwlso ijn so dXo Bjwie [49[
dillî ripu nâdar kahain ripu nâdar ahimad shâhi.
ripu ahimad shâhi khâlsô jin sô dayô bhajâi.49.
SGGP, Episode 158, Vol. II, p. 678
43 Grewal J.S., "Valorizing the Tradition : Bhangoo's *Guru Granth Prakash* in the Khalsa and Non Sikh perspectives", Edited. J.S. Grewal, Manohar Publications 2004, p. 119.
44 Ibid.,
Apny AMsih hoiq iFgY pr AMsih bFiq n hyq [
BUm puqR ijh Gws hYÍ nihN huie AMn iqh Kyq [10[
apnç anshi hôti dhigai par anshi badhti na hçta.
bhûm putar jih ghâs havai nahin hui ann tih khçta.10.
SGGP, Episode 13, Vol. I, p. 72
45 Ibid.
sorTw : huiq bMdY dXo sRwp iGrXo huqo jb gV ibKY [
so lgXo pMQ jnu pwp mdd aus kI nihN krI [5[
sôrthâ : huti bandai dayo sarap ghiryô hutô jab gard bikhai.
sô lagyô panth janu pâp madad us kî nahin karî.5.
Episode 88, Vol. II, p. 54
46 Dhillon B.S., SGPP, Singh Brothers, Amritsar 2004, Dohra 6, ChaUpai 7, 8, Episode 82.2, p. 198:
Sri Gur Panth Prakash li
dohrw : qO isMG iKMf bx luk gey QoVy bhuq hoie [
AwXo bMdo Xwid auin lwgY pCqwvn qoie [6[
cOpeI : bMdo pMQ ko dXo soaU [hm nY ausY mrvwieXo QoaU [
rKih auprwlo aus ko joaU [nih mrqo qurkin qy qoaU [7[
Aib lO qurkn ly qO mwir [him nih hoqy AYs KuAwir [

him kO srwp ausY ko lwgo [huqo kihq Qo so iem Awgo [8[
47 Gurdit Singh Giani : *Sri Gur Panth Prakash*, issue of *Singh Sabha Patrikam*, Vol. VIII, Issue 3, published by Kendriya Singh Sabha, Amritsar, August 1978, pp. 11-12.
48
d'jok - ;qh r[o{ r'fpzd f;zx fiB e' pYgqwkB.
oy/ ptzik eft fBeN, nsso i[eo? ;BkB. ¡£.
nsq nsq sbkT[w/ so sko Bkt xkN.
fsB w? ;?B gfs eh:' wkM? e[ikN. ¡¤.
fbykoh j[s' ji{o e' n"o efpZs ngko.
gkj[b yzv/ eh dJh ;qh ;fsr[o fjs[eko. ¡g.
fsB wkM/ w/ nkfJe/ bhB' rqkw p;kfJ.
irs g[e/ e/ fYr fsB/ bhB' x'o pmkfJ. ¡¦.
d'jok- fiB fiB eh ;zrs eoh GJ/ ;[pj[p[fXtkB.
uzdfB ;?Dk f;zx pD wkM“oh XkB[.¡§.
fsB w? pqjwB E' gfVU gzikpk sfj Bkw.
whok e'N ;[nk pf;:' S'v f; uzdq rqkw. ¡©.
fsBfj gVQk:' e'o f;zx, jwo' pv' ;[Gqks.
wskp f;zx i' g'so/ okfJ f;zx e' sks.¢0.
;' GkJh s/ jw gVQ/ fJw ubh ;[r[o Ne;kb.
;/ ;fsr[o eh d:k s/ jw Gh GJ/ fBjkb.¢¡.
(jB{wkB BkNe ;Nhe jZE fbys ;ck £)
fJ; jB{wkB BkNe rozE d/ Nhek eoB dk nr/ ;zws fbfynk j?L
nmkoK w? fJek;hnk fpi d;th ot tko.
osB f;zx T[dw eh:'. r[o BkBe gr fus Xko.¡.

82. swKI jMifAwlIAw cMfXwlIAw AOr inj gur lopIXo inj gur pMQ GwqIAin AO kwmI kRoDIAn kI ('jr n skXo vih j`t ihMdwl')

82. sâkhî jandiâlîâ chhandyâlîâ aur nij gur lôpîyô nij Gur panth ghâtîni au kâmî karôdhîan kî ('jar na sakyô vahi jatt hindâl')

dohrw : swK suno bf aun duStn hoih Awid duStn mYN il`K [
gur lopI kopI pMQY inMdYN ijn gur is`K [1[
dôhrâ : sâkh sunô bada un dushtan hôhi âdi dushtan main likkh.
gur lôpî kôpî panthai nindain jin gur sikkh.1.
muKq inAwmq gur deI skXo n soaU pcwie [
ijs jl qy pYdw BXo cih soaU jlh jlwie [2[
mukhat niâmat gur daî sakyô na sôû pachâi.
jis jal tç paidâ bhayô chahi sôû jalah jalâi.2.
cOpeI : ipRQm auskI auqpqI sunwaUN [pwCY ausky lCn bqwaUN [
jt Gxg su jMfXwlo sulqwnI rhY [nMg Bu`K aus qn ko dhY[3[
chaupaî : paritham uskî utpatî sunâûn. pâchhai uskç lachhan batâûn.
jat ghanag su jandyâlô sultânî rahai. nang bhukkh us tan kô dahai.3.
auin suinEN gur lMgr clwvYN [aUhW jwie lok pyt Br KwvYN [
kry tihl BwvYN nWih krwih [qhW irjk kI kmI su nWih [4[
uni suniôn gur langar chhalâvain. ûhân jâi lôk pçt bhar khâvain.
karç tahil bhâvain nânhi karâhi. tahân rijak kî kamî su nânhi.4.
iem suin kY vih qhW pDrXo [jwie lWgrIAn m`D sMcrXo[
BrY pyt AOr jb hUM Kwie [Awtw gMunHy bhu culHy qpwie [5[
im suni kai vahi tahân padhrayô. jâi lângrîan maddh sañchrayô.
bharai pçt aur jab hûn khâi. âtâ gunnhç bahu chulhç tapâi.5.
mgjoN boie n sulqwnIXn geI [is`KI rIq ikC ijgr n TeI [
ijgr mo rcY qb hI jwie [hoie iskI bhu mskIn qwih[6[
magjôn bôi na sultânîyan gaî. sikkhî rît kichh jigar na thaî.
jigar mô rachai tab hî jâi. hôi sikal bahu maskalan tâhi.6.
pr BlY sOx so GroN isDwXw [muKq Jwkw sRI siqgur lwXw [
aus Jwky mD kIXo inhwl [jr n skXo vih j`t ihMdwl [7[

par bhalai saun sô gharôn sidhâyâ. mukhat jhâkâ sarî satigur lâyâ.
us jhâkç madh kîyô nihâl. jar na sakyô vahi jatt hindâl.7.

Episode 82

Episode About Chandialias, Jandialias[1] and Those who harmed the Gurus' cause and the Sikh Panth And those Given to Debauchery and Irascibility (That (rustic) Jat Hindal[2] could not contain Guru's Blessing)

Dohra : (Dear Readers) listen to the episode of extremely wicked persons,
Who deserve to be included among the earliest crop of villains.
Those who tried to eclipse the Gurus and harm the Sikh Panth,
And who had been slandering and vilifying the devout Sikhs. (1)
Of those whom the (great) Guru gave his blessings gratis,
And those who failed to assimilate and imbibe Guru's message.
Of those who wished to destroy the very same source,
From which they had sprung up (and got sustenance). (2)
Chaupai : Let me, first of all, narrate how he originated,
Thereafter, I would reveal his (evil) thoughts and deeds.
A "Ghanag"[3] Jat (by caste), a Sultani (by faith), a resident of Jandiala was he,
Who lived a life of extreme deprivation and raggedness. (3)
He came to know that the Guru ran a free community kitchen,
Where people flocked and ate food to their hearts' content.
Irrespective of the fact whether one rendered any service or not,
There was no dearth of any provisions and eatables there. (4)
Hearing this, proceeded he to the Guru's abode there,
And joined the (dedicated) band of Guru's cooks and kitchen crew.
There, he kneaded flour and kept the kitchen fires burning.
And had had his fill as many times as he wished to eat. (5)
But he could not exorcise the ghosts of his Sultani past from his mind,
Nor could he thoroughly imbibe the Sikh spirit in his character.
Mind is cleansed of dross only after the Sikh spirit is embedded in it,
As rigorously as rust deposited on a sword is rubbed with a chisel file. (6)
But having departed from his homestead at an auspicious moment,
He became worthy of (great) Guru's blessings gratuitously.
Having been blessed with all the boons with Guru's (single) glance,
This rustic Hindal Jat could not contain the Guru's benediction. (7)

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dohrw : iek idn auT sRI siqgrU gey su lMgr dwie [
auTy is`K crnI lgy ihMdwl BI AwXo Dwie [8[
dôhrâ : ik din uth sarî satigrû gaç su langar dâi.
uthç sikkh charnî lagç hindâl bhî âyô dhâi.8.
cOpeI : jb AOr is`Kn crnIN hQ lwey [huq ihMdwl Awty hQ ilbVwey [
so aun soc ieqnk leI Dwr [mq Awto lg gur pg hoihN KÍwr [9[
chaupaî : jab aur sikkhan charnîn hath lâç. hut hindâl âtç hath librdâç.
sô un sôch itnak laî dhâra. mat âtô lag gur pag hôhin khavâr.9.
hwQ joV aun ipT pr Dry [sIs Jukwie pr crnI Dry [
dyK siqgur aus icq kI soc [krI su idRSt gur aus vl loc [10[
hâth jôrd un pith par dharç. sîs jhukâi par charnî dharç.
dçkh satigur us chit kî sôcha. karî su darishat gur us val lôcha.10.
ieqnk sOc pr Bey idAwl [kr dIno ihMdwl inhwl [
qnk sOc qy bf mOj deI [muKq inAwmq aus iek AeI [11[
itnak sauch par bhaç diâla. kar dînô hindâl nihâla.
tanak sauch tç bada mauj daî. mukhat niâmat us ik aî.11.
muKq inAwmq hQ qo Awie [huie BI BWfo qau rKY pcwie [
k`cY bwsn rhY n nIr [jy kr rwKo bhu qqbIr [12[
mukhat niâmat hath tô âi. hui bhal bhândô tau rakhai pachâi.
kachchai bâsan rahai na nîra. jç kar râkhô bahu tatbîra.12.

83. swKI gjb kI
('BXo inrMjnIE nwm isKI imtweI')
83. sâkhî gajab kî
('bhayô nirñjanîô nâm sikhî mitâî')
dohrw : muKq inAwmq gur bcn koau rwKY ghr gMBIr [
knk ktorY bwihro itkY n bwGn CIr [1[
dôhrâ : mukhat niâmat gur bachan kôu râkhai gahar gambhîr.
kanak katôrai bâhirô tikai na bâghan chhîr.1.
cOpeI : deI sMgq sRI gur iqh lwie [igrd ijMfwly bIs qIs igrWie [
ies qOr leI mQo itkwie [iesI qOr AweI hmry pwih [2[
chaupaî : daî sangat sarî gur tih lâi. girad jindâlç bîs tîs girâni.
is taur laî mathô tikâi. isî taur âî hamrç pâhi.2.
mq kq bih Awpy gur hoie [huie jwvY iPr isKIEN AFoie [
vwihgurU DMn guru jwp jpwXo [XON siqgur aus hukm PurmwXo [3[

Dohra : One day His Holiness (Guru Amadas) leaving his Divine seat),
Paid a visit to the quarters running the community kitchen.
As the devout Sikhs paid obeisance at the Guru's lotus feet,
This Hindal Jat also rushed to bow at the Guru's feet. (8)
Chaupai : As the other (fellow) Sikhs ventured to touch the Guru's feet,
The Hindal Jat found his hands covered with wheat flour.
Lest Guru's sacred feet should get smeared with wheat flour,
He decided to pay his obeisance in his own way. (9)
Folding his (flour-covered hands) behind his back,
He placed his head on the Guru's feet in a kneeling posture.
The Guru, impressed by his (rare) gesture of thoughtfulness,
Caste a benevolent glance on him considering his devotion. (10)
Responding benevolently to such a thoughtful gesture,
The Divine Guru showered his blessings on this Hindal Jat.
(Thus), such a small (sensible) gesture brought so many rewards,
That he became worthy of Guru's grace gratuitously. (11)
Such gratuitous rewards may, fall to anyone's lot,
But noble human vessels alone can preserve such rewards.
A pitcher made of unbaked clay can never hold water,
Whatever strategies one may adopt for its preservation. (12)
Episode 83
An Episode that is shocking
(Becoming a Niranjania, he eclipsed Sikhism)
Dohra : Guru's blessings received gratuitously (are difficult to contain),
As people with a serious and profound disposition alone can preserve.
It is as if the milk of a lioness can not be preserved,
In a bowl of any base metal except that of (pure) gold. (1)
Chaupai : The Guru, having awarded the custody of a congregation (to the Hindal Jat),
Fixed its jurisdiction over a radius of twenty to thirty villages.
Directing him to ask the devout to bow down before him as they did before the Guru,
The Guru asked him to continue to visit the Guru as before. (2)
Warning him against the temptation of declaring himself a Guru,
Lest he should be ostracized from the Sikh Panth.

mat kat bahi âpç gur hôi. hui jâvai phir sikhîôn adahôi.
vâhigurû dhann guru jâp japâyô. yaun satigur us hukam phurmâyô.3.
dohrw : vhu muKiq inAwmq bykdr skXo n soaU pcwie [
jXoN gDih bGMbr l`iBE Kwie KyqI pRweI Brwie [4[
dôhrâ : vahu mukhti niâmat bçkdar sakyô na sôû pachâi.
jayôn gadhhi baghmbar labbhiô khâi khçtî parâî bharâi.4.
cOpeI : AYso Awih jgq koeI koeI [ibBo pwie ijs grb n hoeI [

aus mUrK ko grbw AwXo [dyix vwro aun gurU BulwXo [5[
chaupaî : aisô âhi jagat kôî kôî. bibhô pâi jis garab na hôî.
us mûrakh kô garbâ âyô. dçni vârô un gurû bhulâyô.5.
kih ipCl dIE Ab hY hm lIAw [dyx jog gur ikn Qo kIAw [
aun siqgur qwl huq sux icxvwXo [Gr kI CpVI nwauN gMgw DrwXo [6[
kahi pichhal dîô ab hai ham lîâ. dçn jôg gur kin thô kîâ.
un satigur tâl hut sun chinvâyô. ghar kî chhaprdî nâun gangâ dharâyô.6.
gaU hiqAwrn imlwvY nulHwie [aun ckXo SrIko gur ieq dwie [
AOr gur lopIE ieau bqweI [BXo inrMjnIEN nwm isKI imtweI [7[
gaû hatiâran milâvai nulhâi. un chakyô sharîkô gur it dâi.
aur gur lôpîô iu batâî. bhayô nirñjanîôn nâm sikhî mitâî.7.
sRI nwnk kih jnk AOqwr [aun ilKXo swKI mD iKjmqdwr[
Awp bnXo ilKXo jnk jvweI[BXo sRI rwm ko sWFU vweI [8[
sarî nânak kahi janak autâra. un likhyô sâkhî madh khijmatdâr.
âp banyô likhyô janak javâî. bhayô sarî râm kô sândhû vâî.8.
dohrw : kdy khY iek swD kI ikn krI syv QI AOr [
vh vKq n phuMcXo imhr kI [hm jwie leI Cl qOr [9[
dôhrâ : kadç kahai ik sâdh kî kin karî sçv thî aur.
vah vakhat na pahuñchyô mihar kî. ham jâi laî chhal taur.9.
cOpeI : kdy khY hm Awpy BXo [dyn jog gur ikn Qo ikXo [
hm ny ies ko jwnXoN mrm [iek mUrK lok krq hYN Brm [10[
chaupaî : kadç kahai ham âpç bhayô. dçn jôg gur kin thô kiyô.
ham nç is kô jânyôn marma. ik mûrakh lôk karat hain bharama.10.
dohrw : AYsy AYsy JUT ilK jm swKI m`D imlwie [
jhW n phuMcXo pRhlwd DU ihMdwl phuMcXo ilKvwie [11[
dôhrâ : aisç aisç jhûth likh jam sâkhî maddh milâi.
jahân na pahuñchyô parhlâd dhû hindâl pahuñchyô likhvâi.11.

Directing him to make the congregation meditate upon Waheguru's Name,
Satguru (Guru Amar Das) gave him instructions to this effect. (3)
Dohra : Being worthless to appreciate the worth of Guru's gratuitous blessing,
He could not maintain and preserve the Guru's rare gift.
It is as if an ass having covered its body with a lion's skin,
Could devour the people's crops by terrorizing the people. (4)
Chaupai : Very rare are such people in this human world,
Who do not turn arrogant after acquiring wealth.
This (worthless) idiot turning arrogant (after being affluent),
Chose to ignore the Guru who had endowed him with wealth. (5)
Claiming that had he harvested the rewards of good deeds of his past,
The Guru had no powers to endow him with his present affluence.
Having constructed a tank copying the design of Guru's sacred pool,
He labeled his cattle pond as the sacred Ganges. (6)
Including the cow-slaughterers in his sect after ablutions in the pond,
He made himself a rival to the Guru in this way.
Moreover, I would narrate how he eclipsed Guru's glory,
And how he converted himself into a Niranjania to harm Sikhism. (7)
Guru Nanak is reported as an incarnation of king Janak[1] (in Janamsakhi),
He interpolated the Janamsakhi[2] making Nanak the servant of Janak.
Interpolating further, he declared himself the son-in-law of Janak,
Thereby making himself the co-brother of Ramachandra[3]. (8)
Dohra : Sometime he remarked that there used to be a saint,
Whom another devout Sikh had rendered some service.
But when the saint wished to bless him, he failed to arrive,
And the Hindal Jat got the saint's blessings in his place surreptitiously. (9)
Chaupai : Sometime claiming himself to be a self-made saint,
He denied that the Guru had any powers to bless him.
Claiming further that he knew the whole mystery (of creation),

He declared that the ignorant masses had a blind faith (in the Guru). (10)
Dohra : Drafting such fictitious claims (about his own powers),
He made a number of interpolations in the Janamsakhi.
He claimed that even Dhru Prehlad[4] could not achieve that spiritual status,
Which he (the Hindal) had achieved (with his own efforts). (11)

cOpeI : AOr krI lopI gur jwno [izMdo gur aun Apn bKwno [
aus mD AOr aun gjb kmwXo [sRI gur nwnk izMdw ilKwXo [12[
chaupaî : aur karî lôpî gur jânô. jindô gur un apan bakhânô.
us madh aur un gajab kamâyô. sarî gur nânak jindâ likhâyô.12.
koeI huqo ijMdo iskMdR gulwm [gur nwnk jI kIey iem Gt Qwm[
sRI kbIr nwnk jI ko bnXo BweI qljw [iem jnmswKI mD iLK krI mIjw[13[
kôî hutô jindô sikndar gulâma. gur nânak jî kîç im ghat thâm.
sarî kabîr nânak jî kô banyô bhâî tîjâ.im janamsâkhî madh likh karî mîjâ.13.
dohrw : iem bwq aus kI BeI ijm bx id`lIEN qury sÍwr [
Awgy rsqy mD koaU rl quirE gDhy vwr [14[
dôhrâ : im bât us kî bhaî jim ban dillîôn turç savâr.
âgç rastç madh kôû ral turiô gadhhç vâr.14.
cOpeI : jo koaU pUCY rsqy vwie [sB qy pihlY gI vih boc jwie [
hm pMcy AsÍwr id`lIEN Awey [vh gDy vwl sB ko vl jwey [15[
chaupaî : jô kôû pûchhai rastç vâi. sabh tç pahilai gal vahi bôch jâi.
ham pañchç asavâr dillîôn âç. vah gadhç vâl sabh kô val jâç.15.
AYsI BeI ihMdwly bwq [sunhu gurmuK hmry gur BRwq [
Agy BeI jo ihMdwl aulwd [jo bf gjb gey ilK bwd [16[
aisî bhaî hindâlç bâta. sunhu gurmukh hamrç gur bharâta.
agç bhaî jô hindâl ulâda. jô bada gajab gaç likh bâda.16.
so iBMn iBMn aunky nwm sunwaUN [ijm mu`ky vih iqmY ilKwaUN [
muKq inAwmq J`lI n geI [ausI BWq dXo bhur ilKeI [17[
sô bhinn bhinn unkç nâm sunâûn. jim mukkç vahi timai likhâûn.
mukhat niâmat jhallî na gaî. usî bhânt dayô bahur likhî.17.
dohrw : ihMdwl puqR qo jo Bey iqn kCu rKXo is`KI qOr [
Awgy Bey jo poqry qy gey is`KIEN cOV [18[
dôhrâ : hindâl putar tô jô bhaç tin kachhu rakhyô sikkhî taur.
âgç bhaç jô pôtrç tç gaç sikkhîôn chaurd.18.
cOpeI : Awgy Bey poqry joaU [khwvYN Awp inrMjnIey soaU [
sRI gurdÍwrn mMnYN su nwhIN [sgoN curwie gurdÍwrn KwhIN [19[
chaupaî : âgç bhaç pôtrç jôû. kahâvain âp nirñjanîç sôû.
sarî gurdavâran mannain su nâhîn. sagôn churâi gurdavâran khâhîn.19.
sRI AMimRqsr cMdovo drbwr [so lwih mMgwieE aun keI bwr [
krqwr krqwr kr Awps mYN khYN [vwihgurU nwm cup kr rhYN [20[
sarî ammritsar chandôvô darbâra. sô lâhi mangâiô un kaî bâra.
kartâr kartâr kar âpas main kahain. vâhigurû nâm chup kar rahain.20.

Chaupai : He fabricated further tales to eclipse the Guru's glory,
By declaring that his own Guru was still alive.
Above all, crossing all sense of decency and propriety,
He declared that Guru Nanak was still alive as 'Jinda Pir'. (12)
Referring to Alexander's slave named Jinda,
He declared the Guru Nanak's spirit resided in him.
Declaring himself as the third brother of Guru Nanak and Saint Kabir,
He made such an interpolations in the Janamsakhi. (13)
Dohra : His (blasphemous deeds of making interpolations) cast him,
In the image of a rider in a caravan of horse-riders from Delhi.
Although he might have joined the caravan midway,
And that too riding on an ass among the horse-riders. (14)
Chaupai : If, perchance, somebody enquired about the caravan's (destination),
He would respond to enquiries ahead of others.

He declared that the five riders (including himself) rode from Delhi,
Such was the ingenuity and guile of this ass rider. (15)
Such were the (blasphemous) deeds of this Hindal Jat,
That my dear gursikh readers must listen to these.
Further, the progeny which sprang up from the loins of this Hindal,
Made even more atrocious and shocking insertions. (16)
I would narrate all the names of this (notorious) progeny,
And the way they met their doom (for their misdeeds).
Since they failed to preserve the Guru's blessing acquired gratis,
They made many more fictitious interpolations in (Janamsakhis). (17)
Dohra : The sons who were born to this Hindal, (a Jat by caste),
Did follow the Sikh tenets and Sikh way of life to some extent.
But the grandsons who succeeded the Hindal's sons,
Had gone completely astray from the Sikh way of life. (18)
Chaupai : These grandsons (who succeeded Hindal's sons),
Declared themselves to be Niranjanias instead of Guru's Sikhs.
Rather than following the Sikh way of worship in Gurdwaras,
They induldged into acts of burglary in the Gurdwaras. (19)
Several times had they stolen from Darbar Sahib (Amritsar),
The expensive canopy from the ceiling of the sanctum sanctorum.
Greeting each other with the words "Kartar, Kartar",
They kept silent avoiding the reciting of "Waheguru". (20)

ikqY khYN pMQ nwnk hmwrw [ikqy khYN hm izMdo pIr Dwrw [
muslmwnn soN snyh rKwihN [sulqwnIAn soN ril iml KwihN [21[
kitai kahain panth nânak hamârâ. kitç kahain ham jindô pîr dhârâ.
muslamânan sôn sançh rakhâhin. sultânîan sôn rali mil khâhin.21.
iqn mihN duSt BXo hir Bgq [aun bhu is`K mrvwey bybKq [
BXo duSt cuglI bhu krI [qurkn swQ pRIiq iqn krI [22[
tin mahin dushat bhayô hari bhagta. un bahu sikkh marvâç bçbkhata.
bhayô dushat chuglî bahu karî. turkan sâth parîti tin karî.22.
dohrw : pMQ Kwlso jb auTXo sRI siqgur klE pRcwr [
jo ko isMG iqs pih Aey PV Awp dey iqs mwr [23[
dôhrâ : panth khâlsô jab uthyô sarî satigur kîô parchâr.
jô kô singh tis pahi aç phard âp daç tis mâr.23.
cOpeI : keIAn dyvY lhOr phuMcwey [aun ky ienwm Awp lY Kwey [
d`s kr isMGn Gr ipMfoN PVwvY [POj gYl bhu qurkn rKwvY [24[
chaupaî : kaîan dçvai lahaur pahuñchâç. un kç inâm âp lai khâç.
dass kar singhan ghar pindôn phardâvai. phauj gail bahu turkan rakhâvai.24.
aun doie bwr swfo ipMf lutwXo [bwp dwdo aun swfo kFwXo [
aus ky mgr jo pVoqy Bey[ikRpwl idAwl ijs nwmih Tey[25[
un dôi bâr sâdaô pind lutâyô. bâp dâdô un sâdaô kadahâyô.
us kç magar jô pardôtç bhaç. karipâl diâl jis nâmhi thaç.25.
vY AhmdSwih ky muhry Dwey [aun huie AwgU bhu isMG mrvwey [
BXo G`lUGwrw mlyrY pwhI[huq hzwr bIs qIsk isMG mwry QweI [26[
vai ahmadshâhi kç muhrç dhâç. un hui âgû bahu singh marvâç.
bhayô ghallûghârâ malçrai pâhî. hut hazâr bîs tîsak singh mârç thâî.26.
ies kr isMGn morcy lwey [Awie AhmdSwh aun qyaU bcwey [
jd Kwlsy dXo Swih inkwl [aun krI rsweI Kwlsy nwl [27[
is kar singhan môrachç lâç. âi ahmadshâh un tçû bachâç.
jad khâlsç dayô shâhi nikâla. un karî rasâî khâlsç nâl.27.
ikq dMgw isMG Awps mD BXo[aUhW mdq gXo ikRpwl mr gXo[28[
kit dangâ singh âpas madh bhayô. ûhân madat gayô karipâl mar gayô.28.
dohrw : ikRpwl mgr dXwl dws iPr bhXo g`dI vwlo hoie [
Srndws iqs puq BXo bf Krwb SrwbI joie [29[
dôhrâ : karipâl magar dayâl dâs phir bahyô gaddî vâlô hôi.
sharandâs tis put bhayô bada kharâb sharâbî jôi.29.

Sometime they professed to follow the religious order of Nanak,
While at another moment they professed to be followers of Jinda Pir.
Empathising and sympathesing with the Muslims,
They shared their meals with the Sultanis as well. (21)
The most wicked among them being one “Har Bhagat”,
Who was instrumental in getting many Sikhs eliminated.
Being wicked, he conspired and spoke ill of (the Sikhs),
As he had developed cordial relations with the Mughals. (22)
Dohra : The Khalsa Panth had come into Being (among the masses),
As a result of the teachings of the Sikh Gurus and their preaching.
But if a Sikh approached them (considering them as Guru’s Sikhs),
He would catch hold of him and eliminate him. (23)
Chaupai : (Or else) he would handover the Sikhs to the Mughals at Lahore,
And received the rewards in return for their arrest.
Providing information, he would get the Sikhs arrested from their villages,
As he kept a large battery of Mughal troops with him. (24)
Twice had he got my (the author’s) own village ransacked,
Which made my father and grandfather desert their home.
Hindal was further succeeded by his great grandsons,
Who were named Kirpal and Dyal respectively, (25)
They led the troops of the (invading) Ahmed Shah,
And got a large number of Sikhs eliminated through their guidance.
They were responsible for the genocide of the Sikhs near Malerkotla,
In which twenty to thirty thousand Sikhs lost their lives. (26)
When the Singhs launched an attack against them,
Ahmed Shah (Abdali) had to rescue them from the Sikhs.
After the Khalsa forces routed and packed Ahmed Shah Abdali,
These two (wicked) Hindals patched up with the Sikhs. (27)
(But) Once during a factional fight among the Sikhs,
Kirpal Hindal was killed while supporting one Sikh faction. (28)
Dohra : Dyal Dass succeeded Kirpal (after the latter’s death),
And occupied the seat of the (Jandialian Hindal).
Sharan Dass happened to be the son of Dyal Dass,
Who was extremely wicked and a dipsomaniac. (29)

cOpeI : bfw k`d iqs bfo juvwn [ vih Kwie b`kro iek`lo mwn [
sB qo vfo kwmI vuh hoaU [CfY n sMgq DI bhU koaU [30[
chaupaî : badaâ kadd tis badaô juvâna. vahi khâi bakkrô ikllô mâna.
sabh tô vadaô kâmî vuh hôû. chhadaai na sangat dhî bahû kôû.30.
aus qy sMgq rhY sMkweI [aus qy bytI bhU n jweI [
qO ies ibD aun swKI bnweI [is`KI AOKI hY rKnI BweI [31[
us tç sangat rahai sankâî. us tç bçtî bahû na jâî.
tau is bidh un sâkhî banâî. sikkhî aukhî hai rakhnî bhâî.31.
vwlhu in`kI KMnXoN iq`KI [byd SwsqR kY mD hY il`KI [
bUh bytI hY ikqnk bwq [hY prm pdwrQ is`KI vKXwq [32[
vâlhu nikkî khannyôn tikkhî. bçd shâstar kai madh hai likkhî.
bûh bçtî hai kitnak bâta. hai param padârath sikkhî vakhyât.32.
Awid AMq jo hoqI AweI [XW mYN Brm n mwnXoN rweI [
jnm swKI Awp DrI bnwie [khXo sMgq dyK lyho vwie [33[
âdi ant jô hôtî âî. yân main bharam na mânyôn râî.
janam sâkhî âp dharî banâi. kahyô sangat dçkh lçhô vâi.33.
dohrw : muKq inAwmq bykdr gey su iem hI bwd [
pwpI duSt inMdk mhW aun BeI n Agy aulwd [34[
dôhrâ : mukhat niâmat bçkdar gaç su im hî bâd.
pâpî dushat nindak mahân un bhaî na agç ulâd.34.
84. swKI qwrw isMG ShId kI

('dMigEN hm ikm trYN dMgo hmrI jwq')

84. sâkhî târâ singh shahîd kî

('dangiôn ham kim tarain dangô hamrî jât')

dohrw : swKI qwrw isMG kI sun su bu`iD inDwn [
bWie fl mD isMG BXo bu`tr goq pRDwn [1[
dôhrâ : sâkhî târâ singh kî sun su buddhi nidhân.
bâni daal madh singh bhayô buttar gôt pardhân.1.
CpY CMd : hTI qpI jqvwn rihq vih rhY su cMgI [nIl bsqR qn sjY sjY qn Ssqr jMgI [
gurbwxI ihq rKy isdk gur crnn Dwry [muK qy kFY ju bcn sqI ijm so ipRqpwry [
dMgYXn mihN ipRQm ausY DrIAY nwm igxwie [jwie blwie ju Gr prY ley Apny TIk itkwie[2[
chhapai
chhanda : hathî tapî jatvân rahit vahi rahai su changî. nîl bastar tan sajai sajai tan shastar jangî.
gurbânî hit rakhç sidak gur charnan dhârç. mukh tç kadahai ju bachan satî jim sô paritpârç.
dangaiyan mahin paritham usai dharîai nâm ginâi.jâi balâi ju ghar parai laç apnç thîk tikâi.2.

Chaupai : He, being very muscular and tall in stature,
Could consume one full-fledged goat's meat at a time.
Being extremely lecherous and full of sexual lust,
He would not spare anybody's daughter or daughter-in-law. (30)
The Sikhs, being wary of his evil (sexual) designs,
Felt reluctant to allow their daughters to attend his congregations.
Then he concocted a tale (to cover up his evil designs),
That one had to pay a very heavy price to become a Sikh. (31)
That, as recorded in scriptures, to be a Sikh was more arduous,
Than a walk over the razor's edge sharper than human hair.
So manifestly great was the blessings of being a Sikh,
That the offer of one's daughter or daughter-in-law was not a big deal. (32)
Since the daughters had been offered (to others) since eternity,
There should no hesitation at all about this practice.
Making such an interpolation into the Janaksakhi himself,
He asked the congregation to see this (fact) for themselves. (33)
Dohra : This worthless progeny who received the Guru's blessings gratis,
Perished without any achievement to their credit,
They, being extremely wicked slanderers and sinners,
Had no further family line (to carry on their dark deeds). (34)

Episode 84

Episode About Tara Singh[1] – The Sikh Martyr

(How can we desist from fighting, as fighting is systemic in our Being)

Dohra : (Now) my dear enlightened, wise Gursikh readers,
Listen to the episode of Tara Singh (the great Sikh martyr).
He belonged to a village known as Bain-Dal[2],
Which had a majority of Buttar Jat Sikh residents. (1)
Chhappai
Chhand : Leading a morally upright, clean and highly disciplined life,
He donned (the Khalsa's) blue robes and battle ready armour.
Reposing his (full) faith in Gurbani and the Sikh Gurus,
He always kept his word as that kept by a Sati[3].
Deserving to be placed at the top among the fearless/fighters,
He would even fight for a cause that concerned others. (2)

dohrw : sIs Dry hQ pur iPrY nih mrno sMkwie [
isroN pry fyrw iqsY AYso rhY suBwie [3[
dôhrâ : sîs dharç hath pur phirai nahi marnô sankâi.
sirôn parç daçrâ tisai aisô rahai subhâi.3.
jb bMdo huq jIvqo aun lIno qurk hrwie [
^uSwmd kr kr isMGn kI lyvY mulk bswie [4[
jab bandô hut jîvtô un lînô turak harâi.

khushâmad kar kar singhan kî lçvai mulak basâi.4.
lyt pyt isMGn rKY q`dI lK tl jwie [
bMdo mwrXo jb aunYN ibn KiqEN isMG KpwihN [5[
lçt pçt singhan rakhai taddî lakh tal jâi.
bandô mâryô jab unain bin khatiôn singh khapâhin.5.
cOpeI : huqI qwry isMG deI jgIr [buMgo icxXo QO iqh isMG bIr [
qwry isMG nihN smW inhwrXo [vhI rKXo aun is`fw DwrXo [6[
chaupaî : hutî târç singh daî jagîra. bungô chinyô thau tih singh bîra.
târç singh nahin samân nihâryô. vahî rakhyô un sidadaâ dhâryô.6.
pihlI bwxoN tlY su nWih [dMgo PMgo rKY mcwie [
rwh jWdI ley kWies mol[ds pMj dMg`Xn rKY su kol [7[
pahilî bânôn talai su nânhi. dangô phangô rakhai machâi.
râh jândî laç kânis môl. das pañj dangyyan rakhai su kôl.7.
ijq ikq qy koaU lXwvY aulWBy [bhuq ihq kr iqs vih sWBy [
so mrny qy frY n mUl [iem kr dMgo rKY zrUr [8[
jit kit tç kôû layâvai ulâmbhç. bahut hit kar tis vahi sâmbhç.
sô marnç tç daarai na mûla. im kar dangô rakhai zarûra.8.
AOr qrP jo kwies jwvy [s`d pws duie phr ktwvY [
AYsI prI qwry isMG bwx [nihN mwnY vY qurkn Awx [9[
aur taraph jô kâis jâvç. sadd pâs dui pahar katâvai.
aisî parî târç singh bâna. nahin mânai vai turkan âna.9.
dohrw : khY dMigEN hm ikm trYN dMgo hmrI jwq [
dMgy ^wqr hm kIey sRI siqgur jI Awp [10[
dôhrâ : kahai dangiôn ham kim tarain dangô hamrî jât.
dangç khâtar ham kîç sarî satigur jî âp.10.
cOpeI : dMgY hI qy pYXug piqSwhI [dMgY hI qy hog sIs lweI [
ibn dMgY koaU puCY n bwq [hm dMgo mcwvYN XO lK Gwq [11[
chaupaî : dangai hî tç paiyug patishâhî. dangai hî tç hôg sîs lâî.
bin dangai kôû puchhai na bâta. ham dangô machâvain yau lakh ghâta 11.

Dohra : Being ever ready for a fight (for a cause),
He never hesitated from sacrificing his life.
Being ready to pick up a fight on the slightest pretext,
Such was the stuff that he was made of. (3)
When Banda Singh Bahadur was alive (and powerful),
He had defeated all the (ruling) Mughal forces.
The Mughals then kept the Singhs in good humour,
In order to remain in power in the whole country. (4)
They maintained good cordial relations with the Singhs,
In order to tide over the emergent moment of crisis,
But once they had eliminated Banda Singh Bahadur,
They killed (many) Singhs without any offence. (5)
Chaupai : The Mughals had made Tara Singh a custodian over an area,
Where this brave warrior had raised a small mansion.
Tara Singh, taking no notice of the changed times,
Continued with his same violent, aggressive stance. (6)
Refusing to budge from his earlier violent behaviour,
He kept indulging in acts of violence and rioting.
Picking up a fight even for the stranger’s cause,
He kept on commanding a small battery of violent fighters. (7)
Whosoever approached him with any kind of complaint,
He would eagerly take upon himself to redress that issue.
Having no fear of being killed in any violent encounter,
He kept on indulging in violent acts compulsively. (8)
Even if a contentious issue concerned others (unknown to him),
He would get himself involved unnecessarily into it.
Having become such a compulsive addict to violence,

He refused to abide by the Mughal's sovereign writ. (9)
Dohra : He boasted that he would never desist from fight,
Since fighting was systemically built in the Khalsa's body.
They had been ordained to be violent (for a cause),
By the express Will of the great Guru (Guru Gogind Singh). (10)
Chaupai : (The Khalsa) would attain sovereignty through fighting,
And fight alone would prod them to make sacrifices.
Since nobody bothered about their cause without violence,
They would indulge in violence myriad times. (11)

dohrw : huqo nuSihro pur bfO mD pMnU j`t bswihN [
swihb rwie bf cODrI huqo ausY kY mWih [12[
dôhrâ : hutô nushhirô pur badaau madh pannû jatt basâhin.
sâhib râi bada chaudharî hutô usai kai mânhi.12.
cOpeI : dueI GoVI aus Gr QI cMgI [pr KyqI crwvq nihN sMgI [
qihN BI duie isMG KyqI krwvq [so GoVI cODrI cr jwvq [13[
chaupaî : duî ghôrdî us ghar thî changî. par khçtî charâvat nahin sangî.
tahin bhî dui singh khçtî karâvta. sô ghôrdî chaudharî char jâvata.13.
qO isMG swihb rwie pih gey [bMnHo GoVI qO hm Kyq rhy [
qO cODrI khI isMGn aucwr [hm chY munY qum isr ky vwir [14[
tau singh sâhib râi pahi gaç. bannhô ghôrdî tau ham khçt rahç.
tau chaudharî kahî singhan uchâra. ham chahai munai tum sir kç vâri.14.
sun isMGn qn mn lgI Awg [khYN khW krYN ikC kwbU n lwg [
bhu t`brdwrI hY ipMf mWih [nhIN mwr mrq qum kO Ab QWih [15[
sun singhan tan man lagî âga. kahain kahân karain kichh kâbû na lâga.
bahu tabbradârî hai pind mânhi. nahîn mâr marat tum kau ab thânhi.15.
so gey isMG duKq BusXo igrwie[huq bGyI isMG AmR isMG iF`lo Qwie[
s`d aun ko deI GoVI kFwie [aun Agy deI GrXwly pucwie [16[
sô gaç singh dukhat bhusyô girâi.hut baghçl singh amar singh dahillô thâi.
sadd un kô daî ghôrdî kadahâi. un agç daî gharyâlç puchâi.16.
dohrw : AgoN lY lKmIr isMG sMDU jMgI bycI jwie [
iPr bWie qwrY isMG pih dey lMgr pYsy pwie [17[
dôhrâ : agôn lai lakhmîr singh sandhû jangal bçchî jâi.
phir bâni târai singh pahi daç langar paisç pâi.17.
cOpeI : mgr swihb rwie sylU dOVy [lY pujy Koj so BI iqs TOVy[
aus KojI isMG cor bnwey [aun isMGn lukn n TOr lBwey [18[
chaupaî : magar sâhib râi sçlû daurdç. lai pujç khôj sô bhî tis thaurdç.
us khôjî singh chôr banâç. un singhan lukan na thaur labhâç.18.
qy nT Awie bhy qwry isMG pws [vh jo jIvn rKy n Aws [
qih hI Awp swihb rwie AwXw [Awie qwry isMG bol sunwXw [19[
tç nath âi bahç târç singh pâsa. vah jô jîvan rakhç na âsa.
tahi hî âp sâhib râi âyâ. âi târç singh bôl sunâyâ.19.
hmry dyhu qUM cor PVwie [nihN dyhYN ilaUN lhOr mMgwvwie [
Ab qUM rK ien KUb sMBwl [mq kq luk jwvYN qum gwl [20[
hamrç dçhu tûn chôr phardâi. nahin dçhain liûn lahaur mangâvâi.
ab tûn rakh in khûb sambhâla. mat kat luk jâvain tum gâla.20.

Dohra : There is a big town known as Naushehra[4] (Pannuan),
Which is inhabited by Pannu Jat Sikh clan.
There was one feudal lord known as Sahib Rai Chaudhary[5],
Who was also a resident of the self same town. (12)
Chaupai : He possessed a couple of two high-pedigree horses,
Which he let lose to graze the people's crops.
The crops which the two Singh farmers had raised,
Were these lapped off by the Chaudary's horses. (13)
Then the two Singhs approached Sahib Rai (Chaudhary) and appealed,
That their crops could be saved only if the latter kept his horses under leash.

The feudal chief (feeling incensed at their audacity) threatened,
That he intended to shave off their hair to make a leash for his horses. (14)
The Singhs, though feeling outraged at such a provocation,
Remarked that they were desperately helpless to deal with him.
They had large families to feed and support in the village,
Otherwise they would have beaten him to death instantly. (15)
So these aggrieved Singhs proceeded to a village Bhusa[6],
Which inhabited two Singhs named Baghel Singh and Amar Singh Dhillon.
Inviting these two Snghs, the aggrieved Singhs got the Chaudhary's horses lifted,
Who dispatched the stolen horses further to village Ghariala[7]. (16)
Dohra : From there Lakhmir Singh Sandhu[8] got the custody of those horses,
And sold these to somebody in the forested region of (Malwa).
He offered all the proceeds from the sale of the horses,
To the free community kitchen run by Tara Singh at 'Wan'. (17)
Chaupai : Sahib Rai's detectives, picking up the trail of stolen horses,
Also reached the spot where the horses had been kept,
As detectives held the two Dhillon Singhs responsible for the horses' theft,
The latter were at their wits' ends to find a place to take refuge. (18)
Being desperate, they ran and found refuge at Tara Singh's 'Bunga',
The (brave) Tara Singh who had shed all fears of death.
(Following their trail), Sahib Rai also reached Tara Singh's place,
And addressed Tara Singh (to heed his warning). (19)
He threatened that either Tara Singh should handover the two cattle lifters,
Or he would get them arrested by the authorities at Lahore.
He warned Tara Singh to keep the thieves under his custody,
Lest they should escape and put him into trouble. (20)

isMG jI khI eyh isMG nihN cor [cor qMUhI crwvih KyqI kr jor [
kry ienswP ley qYnUM lUt [hmrI ijMd qy nbwb kXw lY kUt [21[
singh jî kahî çh singh nahin chôra. chôr tûnhî charâvhi khçtî kar jôra.
karç insâph laç tainûn lûta. hamrî jind tç nabâb kayâ lai kûta.21.
dohrw : Xih qo hm nY hY imQI isr qurkn lwXgu dyh [
luk Bj ky nihN bcYN hm mrYN bhuqn sMg lyh [22[
dôhrâ : yahi tô ham nai hai mithî sir turkan lâygu dçh.
luk bhaj kç nahin bachain ham marain bahutan sang lçh.22.
cOpeI : vDqI vDqI gl vD geI [burI swieq pr isMGn AweI [
jt jw p`tI &rXwdih krIN [qum eIhW bYTy suK soN grIN [23[
chaupaî : vadhtî vadhtî gal vadh gaî. burî sâit par singhan âî.
jat jâ pattî faryâdhi karîn. tum îhân baithç sukh sôn gharîn.23.
hm qo IIny isMGn augrwih [hm qoN tky iek hI dy Qwih [
suin hwkm iqs lg geI Awg [su`qo Syr jnu auiTE jwg [24[
ham tô lînç singhan ugrâhi. ham tôn takç ik hî dç thâhi.
suni hâkam tis lag gaî âga. suttô shçr janu uthiô jâga.24.
qO puCXo hwkm isMG hYN ikq Qwie [khI j`t jihN butrn bWie [
qihN bhXo qwrw isMG buMgo icxwie [dXo rOl auin igrdY pwie [25[
tau puchhyô hâkam singh hain kit thâi. kahî jatt jahin butran bâni.
tahin bahyô târâ singh bungô chinâi. dayô raul uni girdai pâi.25.
qO hwkm aus puCI slwih [ikqk jmXq hY iqh pwih [
j`t khI aus pY gVH nWhI [do iek cubwry hY aun pwhI [26[
tau hâkam us puchhî salâhi. kitak jamyat hai tih pâhi.
jatt kahî us pai gardah nânhî. dô ik chubârç hai un pâhî.26.
ds bIs isMG qo sd hI rhYN [ds pMj AOr BI Awvih jhYN[
iks nyjo iks pih qlvwr [keI rhYN qihN ibn hiQAwr [27[
das bîs singh tô sad hî rahain. das pañj aur bhî âvahi jahain.
kis nçjô kis pahi talvâra. kaî rahain tahin bin hathiâra.27.
sun hwkm cVHXo p`tIEN Dwie [muhry qorXo kr swihb rwie [
A`sI pXwdo pMJI Asvwr [qury DuroN krq mwro mwr [28[

sun hâkam chardhyô pattîôn dhâi. muhrç tôryô kar sâhib râi.
assî payâdô pañjhî asvâra. turç dhurôn karat mârô mâra.28.
dohrw : pih PutqI qy vih AwXo miq isMG sun n`T jwieN [
leIAgu Gyr svyr qO deIAgu lhOr phuMcwie [29[
dôhrâ : pahi phuttî tç vahi âyô mati singh sun natth jâin.
laîagu ghçr savçr tau daîagu lahaur pahuñchâi.29.

Tara Singh retorted that the two Singhs were not thieves at all,
Instead he (Sahib Rai) was a criminal who destroyed others' crops.
They had rather done justice by stealing his horses,
And he cared a fig for the Nawab at Lahore. (21)
Dohra : Tara Singh declared that he had made a resolution,
That he would sacrifice his life while fighting the Mughals.
That he would never seek any refuge to save his life,
And shed his mortal frame after killing so many others. (22)
Chaupai : Thus, a little incident flared up into a conflagration,
As it proved to be an inauspicious moment for the Singhs,
The Jat chief went and complained to the authorities at Patti[9],
That they were living safely in the safety of their houses. (23)
He informed that since the Singhs were making collections forcibly,
The people could pay their revenue to only one authority.
The ruler of Patti felt so outraged at the insinuation,
As if a sleeping lion was provoked out of its sleep. (24)
When the Patti ruler asked Sahib Rai about the Singhs' location,
He informed that they were picketing at a village Wan[10] of Buttar Jats.
There the (Tat Khalsa) Tara Singh had constructed his Mansion,
And had spread his terror all around the place. (25)
Then, the Patti ruler asked him for further information,
As to how much force he had managed together there.
The Chaudhary Jat informed him that Tara had no fort of his own,
But a couple of two storeyed rooms for his shelter had he. (26)
He kept a force of ten to twenty Singhs regularly,
While Singhs, in small batches, kept visiting his place.
Some of these Singhs were armed with swords and spears,
While some others stayed there without any weapons. (27)
Hearing this, the Patti ruler advanced (towards Tara Singh's seat),
With Sahib Rai leading this force from the front.
This whole force, consisting of five horse riders and eighty foot soldiers,
Launched on an expedition enthused with high spirits. (28)
Dohra : This force rushed post haste (from their headquarters),
Lest the Singh should escape (before their arrival).
They intended to surround the place before day break,
And dispatch the Singhs to Lahore (after capturing them). (29)

cOpeI : ieq bGyl isMG bwxI ko Bog pwXo [kr Ardws isMG jMglY DwXo [
Awvq POj qurk ndr aus AweI [QI qurkn isr isMGn Avwel [30[
chaupaî : it baghçl singh bânî kô bhôg pâyô. kar ardâs singh janglai dhâyô.
âvat phauj turak nadar us âî. thî turkan sir singhan avâî.30.
aus hQ nyjo AO gwqRY qlvwr [gfvo h`Q dUey jl sOcvwr[
vyK isMG icq mqw mqwXw [Ab Kbr krn jwau jy ipClY dwXw[31[
us hath nçjô au gâtrai talvâra. gadavô hatth dûç jal sauchvâra.
vçkh singh chit matâ matâyâ. ab khabar karan jâu jç pichhlai dâyâ.31.
isMG khYNgy fr muV AwXw [ien nY hI Qo dMgo auTwXw [
aunko Kbr Awpy huie AwaUgu [mwr kUt jb jMg kI pwaUgu [32[
singh kahaingç daar murd âyâ. in nai hî thô dangô uthâyâ.
unkô khabar âpç hui âûgu. mâr kût jab jang kî pâûgu.32.
aun dXo llkwro qurkn bulwie [qum qurXo AgY hm bwq sunwie [

soaU swihb rwie lXo pCwx [khXo hwkmih mq ey pwey jwx[33[
un dayô lalkârô turkan bulâi. tum turyô agai ham bât sunâi.
sôû sâhib râi layô pachhâna. kahyô hâkmahi mat ç pâç jâna.33.
Xih hY isMGn mYN bfI ibAwD [ies iek mwry huie jYhYN AwD[
XhI cor hY GoVIAn vwro [hY isMGW mD bfo KuAwro [34[
yahi hai singhan main badaî biâdha. is ik mârç hui jaihain âdha.
yahî chôr hai ghôrdîan vârô. hai singhân madh badaô khuârô.34.
dohrw : qO hwkm h`lw kIXo mq isMG pwvY jwx [
isMG BI AgXoN kud pXo qihN hI mc gXo Gwx [35[
dôhrâ : tau hâkam hallâ kîyô mat singh pâvai jân.
singh bhî agyôn kud payô tahin hî mach gayô ghân.35.
cOpeI : auie qIr bMdUk qk ausy clWihN [vih rl gXo aun hI mWih [
aun ky SsqR aun lg pwihN [rwq hnyrI smJ n Awih [36[
chaupaî : ui tîr bandûk tak usç chalânhin. vahi ral gayô un hî mânhi.
un kç shastar un lag pâhin. rât hançrî samajh na âhi.36.
iksY nyjw iks mwrY qlvwr [aupr GoVXoN isMG qurk dey fwr [
iek huqo BqIjo aus Pujdwr [rOlY gOlY mY vih BXo mwr [37[
kisai nçjâ kis mârai talvâra. upar ghôrdyôn singh turak daç daâra.
ik hutô bhatîjô us phujdâra. raulai gaulai mai vahi bhayô mâra.37.
kXw jwxo iks qY lg geI [nwie bGyl isMG PqY su AeI [
qO lO Awn ipAwdy pey [mwr golI isMG p`t BMn dey [38[
kayâ jânô kis tai lag gaî. nâi baghçl singh phatai su aî.
tau lau ân piâdç paç. mâr gôlî singh patt bhann daç.38.

Chaupai : Here, S. Baghel Singh concluding his Gurbani recitation,
Proceeded to answer the call of nature after a morning prayer.
He spotted a battery of the Mughal forces marching forward,
As the Singhs had already an inkling of their impending attack. (30)
With a spear in one hand and sword slung across a shoulder,
He carried a bowl of water for making morning ablutions.
Spotting out the Mughal force, he made up his mind,
That he should not run back to inform the Singhs. (31)
Singhs would regard his going back as an act of cowardice,
Although they considered him to be the main cause of the present strife.
He decided that they would themselves get informed,
When they heard the din and noise raised by the fight. (32)
So he challenged the advancing Mughal force loudly,
That they should proceed further after dealing with him.
Sahib Rai (Chaudhry) identifying S. Baghel Singh immediately,
Signaled the Patti ruler never to allow Baghel Singh to escape. (33)
He told that since S. Baghel Singh was the most dreadful among the Singhs,
His capture would mean half the battle had been won.
He was the one who had lifted his two horses,
And he alone was the most wild among the Singhs. (34)
Dohra : So the Patti ruler launched an attack,
So that S. Baghel Singh might not make good his escape.
As S. Baghel Singh also jumped into the fray,
There raged a fierce battle (between one and many). (35)
Chaupai : As the Mughal soldiers started firing at him,
He rushed forward and got mingled among them.
Their own weapons started hitting them,
As they lost their wits in the darkness of the night. (36)
Hitting one with his spear and another with a sword,
He would tumble down a soldier from his horse's back.
There was a nephew of the Patti ruler in this contingent,
Who got killed in this din and noise of the fight. (37)
Nobody knew whose weapon had hit him,

But the credit for this success went to S. Baghel Singh.
Then a battery of foot soldiers fell upon him,
And wounded him fatally on the thighs with bullets. (38)

clI bMdUk isMGn sun pweI [inkl isMGn deI Bjwie lVweI [
qurk cwlU kr dey htwie [muXo dUXo BweI pr dUXo Brwie [39[
chalî bandûk singhan sun pâî. nikal singhan daî bhajâi lardâî.
turak châlû kar daç hatâi. muyô dûyô bhâî par dûyô bharâi.39.
dohrw : huie cwlU Pujdwr muV auqrXo kMbo kI jwie [
aun fyr lhOry ruK kIXo iPrXwd nbwbih pwie [40[
dôhrâ : hui châlû phujdâr murd utrayô kambô kî jâi.
un daçr lahaurç rukh kîyô phiryâd nabâbhi pâi.40.
cOpeI : Kwn bhwdr huqo nbwb [vh qurXo idKwvn Apno bwb [
sun isMGn keIAn soc peI [qwry isMG pih Awn iem khI [41
chaupaî : khân bahâdar hutô nabâba. vah turyô dikhâvan apnô bâba.
sun singhan kaîan sôch paî. târç singh pahi ân im kahî.41
Ab qo Pqy qumwrI BeI [Ab huie jwvO ikq CueI meI [
hm lr qurk ijqY nih jwihN [ikm hm mr kr jwn gvwieN [42[
ab tô phatç tumârî bhaî. ab hui jâvau kit chhuî maî.
ham lar turak jitai nahi jâhin. kim ham mar kar jân gavâin.42.
qO isMG jI aun AgXoN aucwrI [hm qO krihN n jwn ipAwrI [
hm ipAwrY krhYN gur vwk [ijm kr siqgur dXo hY BwK [43[
tau singh jî un agyôn uchârî. ham tau karhin na jân piârî.
ham piârai karhain gur vâka. jim kar satigur dayô hai bhâkh.43.
isMG soaU ju krY inq jMg [isMG soaU krY mrnoN n sMg [
AsIN lr mrYNgy buMgy mWih [nihN niT kY hm jwn bcwihN [44[
singh sôû ju karai nit janga. singh sôû karai marnôn na sanga.
asîn lar maraingç bungç mânhi. nahin nathi kai ham jân bachâhin.44.
huqy ju BujMgI qwrY isMG pws [aunY sBn ko XON dXo BwK [
ijn hoxw hY iehW ShId [rhy soaU AOr jwhu vgId [45[
hutç ju bhujngî târai singh pâsa. unai sabhan kô yaun dayô bhâkha.
jin hônâ hai ihân shahîda. rahç sôû aur jâhu vagîda.45.
hY vylo ijn nTnO Awj [kI nih koaU imlYgo Bwj [
ieqn ku sunq keI nT gey [ikCku ShIdI ko BI rhy [46[
hai vçlô jin nathnau âja. kal nahi kôû milaigô bhâja.
itan ku sunat kaî nath gaç. kichhku shahîdî kô bhî rahç.46.
dohrw : huq k`cy so n`T qury rhy p`ky isMG nwI [
sUry pUry jo mhW swbq isMG gur lwI [47[
dôhrâ : hut kachchç sô natth turç rahç pakkç singh nâl.
sûrç pûrç jô mahân sâbat singh gur lâl.47.

As the Singhs, heard the noise of musket-fire,
They came out to chase away the Mughal soldiers.
As this Mughal contingent was compelled to get back,
Patti ruler's two nephews, sons of his two brothers, got killed. (39)
Dohra : This fleeing Patti ruler (running from Tara Singh's village),
Put up his camp at a village known as Kamboki[11].
From this camp, he intended to proceed to Lahore,
To make an appeal for reinforcements from the Nawab. (40)
Chaupai : So thePatti ruler proceeded to show his miserable plight,
To Khan Bahadur[12], the then Nawab of Lahore.
Hearing this development, the Singhs felt concerned,
And approached Tara Singh to share their concern. (41)
They remarked that since the Singhs had won the first bout,
They should now go underground for the time being.
Since the Singhs could never conquer the Mughals in a straight fight,
Why should they die in vain (in an unequal fight. (42)

Thereupon S. Tara Singh addressed these Singhs in such a vein,
That he did not care to hold on to his mortal frame.
He would rather prefer to follow the Guru's injunction,
As the great Guru had ordained (in the time of an ordeal). (43)
He alone was the Singh who engaged himself in daily fight,
He alone was the Singh who feared not to die (for a cause).
So he would fight to the finish at his own place,
Nor would he desert his place to save his life. (44)
The (Tat Khalsa) Singhs who were present at his place,
He told all of them in clear cut terms:
Only those who wished to sacrifice should stay along,
While others should desert (before the fight started). (45)
That was the only day for those who wished to desert,
Next day, they might not find an opportunity to escape.
Hearing this, some of his colleagues took to their heels,
While some of them stayed put to sacrifice their lives. (46)
Dohra : Those, not fully indoctrinated into Khalsa ideology, deserted,
While those, fully committed to the Khalsa's cause, stayed.
The latter were those who were fully motivated and committed,
And to whom Guru's cause was too dear to forsake. (47)

cOpeI : qO isMG jI ny jIX ibcwrI [hon ShIdoN ieh gey hwrI [
hmry huqy su joaU ipAwry [khq huqy hm cV hYN nwry [48[
chaupaî : tau singh jî nç jîy bichârî. hôn shahîdôn ih gaç hârî.
hamrç hutç su jôû piârç. kahat hutç ham chard hain nârç.48.
aunko cihX Kbr kr leI [Agy mrzI iPr aun kI rhI [
huqo kIXo hm aunHW krwr [jb Kwvq sunihro sB rI nwr [49[
unkô chahiy khabar kar laî. agç marzî phir un kî rahî.
hutô kîyô ham unhân karâra. jab khâvat sunhirô sabh ral nâra.49.
dohrw : qwry isMG huq rihq duie butr SrIk Brwie [
bf isdkI bf sUrmy vih gur ky bcn kmwieN [50[
dôhrâ : târç singh hut rahit dui butar sharîk bharâi.
bada sidkî bada sûrmç vahi gur kç bachan kamâin.50.
cOpeI : vswvw isMG kuier isMG nWie [bRhmx SwhI JIIXo Qwie [
smuMd isMG AO Jwbr isMG joaU [sMg huqy qwry isMG muqlwnIey doaU [51[
chaupaî : vasâvâ singh kuir singh nâni. barhman shâhî jhalîyô thâi.
samund singh au jhâbar singh jôû. sang hutç târç singh mutlânîç dôû.51.
sUrw isMG AwXo KwhlVXoN qKwx [sux ic`Tw ic`q ShIdI Twx [
lKmIr isMG GrXwlXoN sMDvytw [iqn Awie krI qwry isMG soN Bytw [52[
sûrâ singh âyô khâhlardyôn takhâna. sun chitthâ chitt shahîdî thâna.
lakhmîr singh gharyâlyôn sandhvçtâ. tin âi karî târç singh sôn bhçtâ.52.
doaU isMG BVwnIeyN sMDU Awn rly [mwlI isMG gurbKS isMG Bly [
BIm isMG bwdl isMG rqo kI Awie [sunq Ardws Awey qyaU Dwie [53[
dôû singh bhardânîçn sandhû ân ralç. mâlî singh gurbakhash singh bhalç.
bhîm singh bâdal singh ratô kî âi. sunat ardâs âç tçû dhâi.53.
myG isMG mdrw dw ig`l [hwqw isMG cUMGo huq ijl [
bulwkw isMG sWGx dw syKo [joD isMG bwjvw nwrovwloN lyKo [54[
mçgh singh madrâ dâ gilla. hâtâ singh chûnghô hut jila.
bulâkâ singh sânghan dâ sçkhô. jôdh singh bâjvâ nârôvâlôn lçkhô.54.
dohrw : BogV isMG AO rswl isMG pRdysI pSOrIey joie [
huq qwrY isMG BI vih sMgY aun imQI ShIdI doie [55[
dôhrâ : bhôgard singh au rasâl singh pardçsî pashaurîç jôi.
hut târai singh bhî vahi sangai un mithî shahîdî dôi.55.
cOpeI : duie huqy krbwTW ky kr bwT [so lYx ShIdI kr Awey TwT [
rhXo huqo Amr isMG BsXovwl [Awie rhXo vhu BI qwry isMG nwl [56[
chaupaî : dui hutç karbâthân kç kar bâtha. sô lain shahîdî kar âç thâtha.
rahyô hutô amar singh bhasyôvâla. âi rahyô vahu bhî târç singh nâla.56.

Chaupai : Then S. Tara Singh contemplated (sadly) in his mind,
That the deserters had failed in their promise to sacrifice.
They were those who had been very dear to him,
Who had promised to make sacrifices along with him. (48)
He must also inform rest of them (about the impending fight),
And leave the rest to their own sweet will.
After all, they had been making promises (to sacrifice),
When they had been partaking food from the same bowl. (49)
Dohra : There were two Buttar brothers, Tara Singh's own collaterals,
Who used to stay with Tara Singh at his Bunga.
They were great warriors and highly devout Sikhs,
Who fully subscribed to and followed Guru's ideology. (50)
Chaupai : There were two Singhs named S. Wasawa Singh and Koer Singh,
Who were Brahmins by caste and residents of village Jhalli[13].
There were two others S. Samund Singh and S. Jhabar Singh,
Who were S. Tara Singh's colleagues from the city of Multan. (51)
S. Sura Singh, a carpenter, came to join from Khalra[14],
After receiving S. Tara Singh's edict and resolving to offer sacrifice.
S. Lakhmir Singh, son of Sandhu Jats, came from Ghariala,
And offered himself for sacrifice at Tara Singh's command. (52)
Two more Singhs of Sandhu caste joined from Bharana[15],
Whose good names were S. Maali Singh and S. Gurbax Singh.
S. Bhim Singh and S. Badal Singh arrived from Rattoke[16],
Immediately after receiving an appeal (from S. Tara Singh). (53)
So Megh Singh, of Gill caste, arrived from Madra[17],
As well as S. Hata Singh, of Jill caste, from Chungha[18].
S. Bulaka Singh, of Sekhon caste, reached from Sanghana[19],
As well as S. Jodh Singh Bajwa, came from Narowal[20].
Dohra : There were two more Singhs known as S. Bhogar Singh and Rasal Singh,
Who belonged to a very distant area of Peshawar.
They, too, had been comrades-in-arms of S. Tara Singh,
Both of whom had vowed to make a sacrifice. (55)
Chaupai : There were two other Singhs, of Karbath caste, from Karbath[21],
Who arrived fully armed and dressed as martyrs.
S. Amar Singh Dhillon (brother of late S. Baghel Singh) from Bhusowal[22],
Also arrived to join the ranks of S. Tara Singh. (56)

sBY isMG rl bweI Bey [ikC Agly ikCu mgroN Aey [
iklw kot Qy nihN aun pwih [aunH sIs lgwvn kI BeI cwh [57[
sabhai singh ral bâî bhaç. kichh aglç kichhu magrôn aç.
kilâ kôt thç nahin un pâhi. unah sîs lagâvan kî bhaî châh.57.
qurq isMGn iek QMm GVwXo [dyK BUm BIl TOr gVwXo [
kr Jtky Kl CylY kFvwie [lXo ngwro qurq mVHwie [58[
turat singhan ik thamm ghardâyô. dçkh bhûm bhalî thaur gardâyô.
kar jhatkç khal chhçlai kadahvâi. layô nagârô turat mardhâi.58.
vWg tmk iqn drw lgwXw [KwIso AwkIEN kih vjvwXw [
qurk cVHXo ikq muV mq jwvY [br jrUr hm aupr AwvY [59[
vâng tamak tin darâ lagâyâ. khâlsô âkîôn kahi vajvâyâ.
turak chardhyô kit murd mat jâvai. bar jarûr ham upar âvai .59.

85. momn KW dI cVHweI
('ijqnk bUMd isMGn kI prY, iqqnk isMG iPr hYN KrY')
85. môman khân dî chardhâî
('jitnak bûnd singhan kî parai, titnak singh phir hain kharai')

dohrw : kr slwh iek`Ty Bey siqgur kI kr Aws[
pVHYN bwxIAW gurU kI ie`kx huie kr rws [1[
dôhrâ : kar salâh iktthç bhaç satigur kî kar âs.

pardhain bânîân gurû kî ikkan hui kar râs.1.
cOpeI : Ab iPr bwq qurkn vl AweI [suno sMq Ab gurmuK BweI [
p`tI vwl jb lhOry gXo [hvwl Awpno inbwb idKXo [2[
chaupaî : ab phir bât turkan val âî. sunô sant ab gurmukh bhâî.
pattî vâl jab lahaurç gayô. havâl âpnô nibâb dikhyô.2.
dyK inbwbih lg geI Awg [su`qo Syr jn auiTE jwg [
ijm ijm nwm vY isMGn sunwvY [jn Awqs pr vY brUd pwvY [3[
dçkh nibâbhi lag gaî âga. suttô shçr jan uthiô jâga.
jim jim nâm vai singhan sunâvai. jan âtas par vai barûd pâvai.3.
hm qO isMG CfXo ikq nwhI [Ab ikq auT KVY hoih blweI [
hm mwrq mwrq Qk gey [vY AgXoN bhu bDqy Bey [4[
ham tau singh chhadayô kit nâhî. ab kit uth khardai hôhi balâî.
ham mârat mârat thak gaç. vai agyôn bahu badhtç bhaç.4.
qO lWBy kwjI ny khI [ien kI Kbr qumYN kCu nhIN [
ijqnk bUMd isMGn kI prY [iqqnk isMG iPr hoq hYN KrY [5[

All these Singhs (who volunteered to fight) were twenty two in strength,
Some of whom came earlier while others joined later.
Neither any fort nor a boundary wall they had for protection,
Except that they were too keen to make sacrifice in battle. (57)
So they chiselled out a (wooden) pillar (out of a Tree Trunk),
And planted it firmly on a plain level ground.
Then, skinning a tender lamb after slaughtering it,
They prepared a war drum with its dried skin. (58)
(Soon after) they declared it with the beat of drum,
That the Khalsa was out to defy the (Mughal rulers),
Lest the invading Mughal force should return incognito,
They must launch an attack on (the waiting) Singhs. (59)

Episode 85

Invasion of Moman Khan[1]

(He said that as many Singhs rose from the ground once again As the number of drops of Singhs' blood fell on the ground)

Dohra : After making a resolve, the Sikhs assembled (at Tara Singh's Bunga),
Reposing their complete faith in God's (benevolent) Will.
They started reciting the sacred Gurbani hymns,
So that they might succeed in their cherished mission. (1)
Chaupai : Now, let us look at the scenario in the Mughal's camp,
Listen to their account, my dear Gursikh readers.
As the custodian of Patti approached the authorities at Lahore,
He narrated the account of his ignominous defeat. (2)
Hearing this, the Nawab of Lahore felt as much infuriated,
As a sleeping lion gets infuriated at someone's disturbance.
The more the Patti custodian read out (the defiant) Singhs' names,
The more infuriated and incensed became the Nawab. (3)
He felt befuddled how these wily Singhs had mushroomed again.
After he had hounded and eliminated every Singh,
The more the Mughals had exhausted themselves in eliminating the Singhs,
The more had the Singhs multiplied in their strength. (4)
At this the Qazi[2] taking the Nawab aside, remarked
That the latter knew nothing about the mystery of Singhs' resurrection.

tau lâmbhç kâjî nç kahî. in kî khabar tumain kachhu nahîn.
jitnak bûnd singhan kî parai. titnak singh phir hôt hain kharai.5.
dohrw : PV isMGn eIhW mMgweIAY deIAY muMgrn soN kutvwie [
rkq n inksn aun pvY iPr huvY n isMG vDwie [6[
dôhrâ : phard singhan îhân mangâîai daîai mungran sôn kutvâi.
rakat na niksan un pavai phir huvai na singh vadhâi.6.

cOpeI : qO iek ispwhI AYsy khI [kwjI bwq krq hY shI [
iesko muhrY dyau lgwie [lXwvgu isMGn Xih PVvwie [7[
chaupaî : tau ik sipâhî aisç kahî. kâjî bât karat hai sahî.
iskô muhrai dçu lagâi. layâvgu singhan yahi phardvâi.7.
ienih n dyKy isMGn hwQ [Awie imlgu Xih jorU swQ [
jn kwjI isr pwxI pieAw [boln jog n kwjI rihAw [8[
inhi na dçkhç singhan hâtha. âi milgu yahi jôrû sâtha.
jan kâjî sir pânî paiâ. bôlan jôg na kâjî rahiâ.8.
qb inbwb iPr AYs sunweI [mwro isMGn ko Ab jweI[
hY kueI bfo bhwdr myrw [mwry isMGn ko kr Gyrw [9[
tab nibâb phir ais sunâî. mârô singhan kô ab jâî.
hai kuî badaô bahâdar mçrâ. mârç singhan kô kar ghçrâ.9.
dIn mjHb ky bdly lyvY [isMGn lukx n n`Txy dyvY [
kr mwro ihMdUAn ksm hjwr [hY ilKXo rsUl hmY XO kwr [10[
dîn majahb kç badlç lçvai. singhan lukan na natthnç dçvai.
kar mârô hindûan kasam hajâra. hai likhyô rasûl hamai yau kâra.10.
dohrw : GlXo momn KW POjdwr kY sMg bweI sY Asvwr [
cwlI jMbUry PIl pMj AOr rihkly cwr [11[
dôhrâ : ghalyô môman khân phaujdâr kai sang bâî sai asavâr.
châlî jambûrç phîl pañj aur rahiklç châr.11.
cOpeI : BeI iqAwrI nkIb iPr AwXo [fyrw lhOrh bwhr pwXo [
isMGn lhOrIAn ikq sun leI [qwrY isMG pY cVHqI BeI [12[
chaupaî : bhaî tiârî nakîb phir âyô. daçrâ lahaurah bâhar pâyô.
singhan lahaurîan kit sun laî. târai singh pai chardhtî bhaî.12.
aun isMGn ikm idvs ibqwXw [rwq peI krn KbrY DwXw [
pujXo isMGn pY PqY bulweI [khI isMGn soN POj qurk AweI [13[
un singhan kim divas bitâyâ. rât paî karan khabrai dhâyâ.
pujyô singhan pai phatai bulâî. kahî singhan sôn phauj turak âî.13.

He said that as many Singhs rose from the ground once again,
As the number of drops of Singhs' blood fell on the ground. (5)
Dohra : He advised the Nawab that the Singhs be captured alive,
And their bodies be beaten and crushed with wooden clubs.
Not a drop of blood be allowed to spill from their bodies,
Then alone can the increase in their strength be checked. (6)
Chaupai : Then at such a suggestion of the Qazi, a soldier interjected,
That the revered Qazi was really speaking the truth.
For this (holy) cause should the Qazi be made to lead the troops,
So that he could help the troops in catching the Singhs alive. (7)
He had never had an encounter with the mighty Singhs,
He would never unite with his wife after an encounter with them.
At this remark, the Qazi felt so much exasperated,
That he could not speak a single word in his defence. (8)
Then, the Nawab of Lahore made a pronouncement,
That they must now proceed to crush the Singhs.
He asked if there was any brave warrior among his troops,
Who could crush the Singhs by laying a seige. (9)
Was there anyone who could take revenge from the enemies of Islam,
Who would not allow the Singhs to escape and take refuge?
The Hindus must be eliminated even if one broke a thousand vows,
Such had been the injunctions from the Prophet. (10)
Dohra : Thus, was Momin Khan despatched on this crusade,
At the head of the command of twenty two hundred horse riders.
Equipped with forty camel-loaded guns and five elephants,
As well as four light artillery guns (of medium range). (11)
Chaupai : As the herald announced the launch of this expedition,
The (assigned) troops put up a camp on the outskirts of Lahore.

The Singhs of Lahore who heard the herald's announcement,
Understood that the crusade was launched against S. Tara Singh. (12)
These Singhs, somehow, passed the day in great stress,
But proceeded to inform (Tara Singh) as the darkness descended.
After arriving at Tara Singh's contingent and greeting them,
He informed that the Mughal force was about to attack them. (13)

mYN qO Ab muV pvON lhOr [AOr bcn kI muih nihN TOr [
pMdRW kos morI GoVI AweI [bcON qau muV lhOrY jweI [14[
main tau ab murd pavaun lahaura. aur bachan kî muhi nahin thaura.
pandrân kôs môrî ghôrdî âî. bachaun tau murd lahaurai jâî.14.
dohrw : AOr bwq qum nihN bco ikq luk Jl jwn bcwie [
rwq rwq qumrI AhY idn qurk prYNgy Awie [15[
dôhrâ : aur bât tum nahin bachô kit luk jhal jân bachâi.
rât rât tumrî ahai din turak paraingç âi.15.
cOpeI : Xo kih ky vih qO muV gXo [sunoN AgY jo qwry isMG khXo [
muK qwry isMG lwlI AweI [hm Awp chYN qurkn isr lweI [16[
chaupaî : yô kahi kç vahi tau murd gayô. sunôn agai jô târç singh kahyô.
mukh târç singh lâlî âî. ham âp chahain turkan sir lâî.16.
hm qO lr mir hYN Xih Twie [nihN niT kY ikq AOrih jwie [
AO nihN lyvYN ikq Jl Et [shYN sIs Ab kwlih cot [17[
ham tau lar mari hain yahi thâi. nahin nathi kai kit aurahi jâi.
au nahin lçvain kit jhal ôta. sahain sîs ab kâlahi chôta.17.
Ab qO nT kr ikq luk pwihN [jhW kwl qy FUMfy n jwihN [
jihN jihN jeIAY qhIN qihN kwl [siqgur dInY bcn idKwl [18[
ab tau nath kar kit luk pâhin. jahân kâl tç dahûndç na jâhin.
jahin jahin jaîai tahîn tahin kâla. satigur dînai bachan dikhâla.18.
sYÍXw : jO khUM kwl qy Bwj kY bwcIXq qO ikh kuMt kho Bj jYXY [
AwgY hUM kwl Dry Ais gwjq Cwjq hY ijh qy nis AYXY [
AYso n kY gXo koeI su dwv ry jWih aupwv so Gwv bcYXY [
jWqy n CutIAY mUVH khUM hs qWkI n kXoN srxwgq jYXY [
savaiyâ : jau kahûn kâl tç bhâj kai bâchîyat tau kih kunt kahô bhaj jaiyai.
âgai hûn kâl dharç asi gâjat chhâjat hai jih tç nasi aiyai.
aisô na kai gayô kôî su dâv rç jânhi upâv sô ghâv bachaiyai.
jântç na chhutîai mûrdah kahûn has tânkî na kayôn sarnâgat jaiyai.

86. iem qwrw isMG ShIdI pweI

86. im târâ singh shahîdî pâî

dohrw : momn cVHXo isMGn pY sMg lY keI srdwr [
muhrY rwiq su aun leI byKbr huie isMG mwr [1[
dôhrâ : môman chardhyô singhan pai sang lai kaî sardâr.
muhrai râti su un laî bçkhbar hui singh mâr.1.

He informed further that he had to return to Lahore,
Since he had no other refuge other than Lahore.
His horse having covered a distance of fifteen miles,
Must he return to Lahore (before day break)for his survival. (14)
Dohra : He advised Tara Singh and his companions,
That they had no other option except to hibernate themselves.
They had only one night for these maneavours,
As the Mughal troops would be upon them with the day break. (15)
Chaupai : The messenger returned after giving this information,
But (dear readers), listen how did Tara Singh react.
Tara Singh feeling extremely charged with emotion, remarked,
That he himself was too keen to sacrifice to stigmatise the Mughals. (16)
He would fight to the finish at his own camp,
Nor would he desert his place to find escape elsewhere.
Instead of seeking a refuge in the dense wilds,

He would prefer to confront death in a straight fight. (17)
Where could one seek shelter by taking a flight,
Where could one remain untraced by death.
Death kept a trail of us (like our shadow),
As had been revealed by revered Satguru's words. (18)
Savaiya : If one could escape death by taking a flight,
Then which direction should one choose for fleeing?
When death is looming large wherever one goes,
How can one run back from the looming death?
No one has ever devised any such technique,
Which one could exploit to escape death's fatal blow,
When nothing avails Oh! foolish human being,
Why don't you smilingly submit before death? (*Bachittar Natak*-96)

Episode 86

Episode About how S. Tara Singh Attained Martyrdom

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

qo aUsu jw aupl jt huqo imilXo GvMfo Dwie [
qwrY isMG inhMg ko mYN cl idEN idKwie [2[
tô ûsu jâ upal jat hutô miliyô ghavndô dhâi.
târai singh nihang kô main chal diôn dikhâi.2.
cOpeI : so momn nY muhry lwXo [aun isMGn qy kuCk KuMJwXo [
aun dey qurk pr flY cwl [ikq huqo purwqn bYr aun nwl [3[
chaupaî : sô môman nai muhrç lâyô. un singhan tç kuchhak khuñjhâyô.
un daç turak par daalai châla. kit hutô purâtan bair un nâl.3.
AkY isMGn ko aun Blw qkwXo [AkY nT lukn ko iblm lgwXo [
aun isMGn vl deI Kbr Glwie [qUM qwrw isMG Ab nT jwie [4[
akai singhan kô un bhalâ takâyô. akai nath lukan kô bilam lagâyô.
un singhan val daî khabar ghalâi. tûn târâ singh ab nath jâi.4.
qurk POj muV jwaUgu lhOr [Awie bhIN qUM iPr ieq TOr [
iek swieq bcY qO brs bcwie [kwhy AkwrQ jwn gvwie [5[
turak phauj murd jâûgu lahaura. âi bahîn tûn phir it thaura.
ik sâit bachai tau baras bachâi. kâhç akârath jân gavâi.5.
qO isMG jI aus kIAw smoD [SwbS BweI qyrI boD [
ieqnk qum qY AwCI srI [BeIcwrY kI sWJ icq krI [6[
tau singh jî us kîâ samôdha. shâbash bhâî tçrî bôdha.
itnak tum tai âchhî sarî. bhaîchârai kî sâñjh chit karî.6.
dohrw : jo qum khI su Bil khI hY XONhI sc bwq [
hmh ShIdI icq DrI hm nT nihN ikq jwq [7[
dôhrâ : jô tum kahî su bhali kahî hai yaunhî sach bât.
hamah shahîdî chit dharî ham nath nahin kit jât.7.
cOpeI : jO hm Ab nT jwn bcwvYN [iPr cwhY hm eIhW hI AwvYN [
lwvY boll igrd BweIcwro [iem hm krihN n jwn ipAwro [8[
chaupaî : jau ham ab nath jân bachâvain. phir châhai ham îhân hî âvain.
lâvai bôlî girad bhâîchârô. im ham karhin na jân piârô.8.
auq flvwln Kbrih BeI [imly dOV so AwgY jeI [
hm r`Xq hYN Kud piqSwhI [hm mYN rwT isMG cor koaU nwhIN [9[
ut daalvâlan khabrahi bhaî. milç daurd sô âgai jaî.
ham rayyat hain khud patishâhî. ham main râth singh chôr kôû nâhîn.9.
qO lO isMGn ngwrw krwXw [soaU qurkn ny vih sun pwXw [
qO iem lIno qurkn jwn [Awih isMGn ko AgY mkwn [10[
tau lau singhan nagârâ karâyâ. sôû turkan nç vahi sun pâyâ.
tau im lînô turkan jâna. âhi singhan kô agai makâna.10.

Then (a local resident) Ghumanda[1] , an Uppal Jat by caste,
Went ahead and accosted the advancing troops.
Saying that since the Mughal troops were searching for S. Tara Singh,
He volunteered to guide the troops to Tara Singh's place. (2)
Chaupai : So (Ghamanda Jat) leading Moman Khan's troops from the front,
Led them on a circuitous route somewhat away from the Singhs' location.
He directed the Mughal troops towards village Dalla,
Perhaps because he nursed some old grouse against the village. (3)
Or he had thought of doing some favour to the Singhs,
Because the delay in troops' arrival would enable the Singhs to escape.
(Simultaneously), he sent a message to the Singhs,
That S. Tara Singh should vacate his place with his companions. (4)
That way when the Mughal troops returned to Lahore empty handed,
S. Tara Singh should return to occupy his place.
Since a moment's escape could ensure his survival for years,
Why should he lose his precious life in vain. (5)
Hearing this message, S. Tara Singh addressed the messenger,
That he (Tara Singh) acknowledged the messenger's well-meaning intentions,
That the latter had indeed done a noble deed (by informing him),
For the sake of maintaining his fraternal bonds. (6)
Dohra : No doubt, what he had conveyed was for the former's benefit,
And it was also factually correct (to adopt this strategy).
But since he (Tara Singh) had resolved to make a sacrifice,
He would not run away anywhere from there. (7)
Chaupai : He could very well run away to save his life,
And could easily return to his place as well.
But since his fraternity would accuse him of being a coward,
So he would never run away to save his life. (8)
On the other hand, hearing about the arrival of troops,
The residents of Dalla village came out to meet them.
Assuring that they being the loyal subjects of the Mughal sovereign,
Their entire village had no rebel Singh among them. (9)
The Singhs then challenged the Mughals with the beat of a drum,
Which the Mughal troops heard from a distance.
With this, the Mughal troops became aware of the Singhs,
And the location of the Singhs' houses and hamlets. (10)

Bjwie GoVy koaU pujXo pTwn [bYTy isMG ikm gvwvhu jwn [
dOV luko Ab JwVn mWih [krI Kbr mYN Awn qusWih [11[
bhajâi ghôrdç kôû pujyô pathâna. baithç singh kim gavâvhu jâna.
daurd lukô ab jhârdan mânhi. karî khabar main ân tusânhi.11.
dohrw : qwrY isMG jI aus khXo SwbS BweI jI qoih [
Ab hm nTkY ikq lukYN hm ShId eIhW hI hoihN [12[
dôhrâ : târai singh jî us kahyô shâbash bhâî jî tôhi.
ab ham nathkai kit lukain ham shahîd îhân hî hôhin.12.
cOpeI : AgY isMG thI isMGn kmwvq [Br dygY jI Snwn krwvq [
AOr isMGn isMG jI soN khI [qum bhu thI AgY kr leI [13[
chaupaî : agai singh tahal singhan kamâvta. bhar dçgai jal shanân karâvata.
aur singhan singh jî sôn kahî. tum bahu tahal agai kar laî.13.
Ab hm thI cihN krI qumwrI [huie pivqR Ab dyih hmwrI [
qO isMGn jI aun khI sunwie [dyih pivqR hoie SsqR lgwie [14[
ab ham tahal chahin karî tumârî. hui pavitar ab dçhi hamârî.
tau singhan jî un kahî sunâi. dçhi pavitar hôi shastar lagâi.14.
dohrw : jYs duvwrkih dwg lg dyih piv`qr hoie [
qYsy Ssqr ky lgy pwp dyhoN jwie Doie [15[
dôhrâ : jais duvârkahi dâg lag dçhi pavittar hôi.
taisç shastar kç lagç pâp dçhôn jâi dhôi.15.

cOpeI : qO huiq isMG jI jl lYn gey [Awvq qurk aunHYN lK ley [
muV isMG jI sB isMGn sunweI [ijn n`Tno so n`T jwhu BweI [16[
chaupaî : tau huti singh jî jal lain gaç. âvat turak unhain lakh laç.
murd singh jî sabh singhan sunâî. jin natthnô sô natth jâhu bhâî.16.
AkY SsqR PV bwhr hovhu [Cwf Et rx BUm Klovhu [
suin isMG qury mYdwny dwie [Cof Et rx BUm KVy jwie [17[
akai shastar phard bâhar hôvhu. chhâda ôt ran bhûm khalôvhu.
suni singh turç maidânç dâi. chhôda ôt ran bhûm khardç jâi.17.
dohrw : auq qy qurk qO Awie pey bjwey DONs ngwr [
krihN duqrPoN mr mwr sONcI jYs iKfwr [18[
dôhrâ : ut tç turak tau âi paç bajâç dhauns nagâr.
karhin dutraphôn mar mâr sauñchî jais khidaâr.18.
cOpeI : ipRQm bulwkw isMG AgXoN DwXo [PV qygo iqn bhu qn lwXo [
AgXoN lgXo iqs CwqI qIr [BXo ipRQmih soeI bhIr [19[
chaupaî : paritham bulâkâ singh agyôn dhâyô. phard tçgô tin bahu tan lâyô.
agyôn lagyô tis chhâtî tîra. bhayô parithmahi sôî bahîra.19.

A (friendly) Pathan, too, came running on a horseback,
Warning the Singhs not to lose their lives in vain.
As he had intimated them about the approaching troops,
They should escape and take refuge in the wilds. (11)
Dohra : Tara Singh (acknowledging his service), told him,
That he (Tara Singh) was indeed grateful to the brotherly Pathan.
But since he had taken a vow to make a sacrifice,
He would certainly sacrifice his life at his own place. (12)
Chaupai : At that time S. Tara Singh was serving the other Singhs,
By filling a big tub with water for bathing the Singhs.
Then these Singhs beseeched Tara Singh while serving them,
That he had already done a plenty of service to them. (13)
Now it was their turn to do some service to him,
So that they could also sanctify their bodies with his service.
At this, S. Tara Singh addressed his companions,
That one's body was sanctified only after being wounded in a war. (14)
Dohra : As the devout get their bodies sanctified,
By getting themselves branded at Dwarka[2].
Similarly, when a warrior gets wounded in war.
His body gets sanctified with the touch of a weapon. (15)
Chaupai : As S. Tara Singh went out to fetch water,
He spotted the Mughal troops advancing towards them.
Returning, he announced to the Singhs once again,
That anyone willing to escape should escape now. (16)
Otherwise, they should come out with their weapons,
And stand in the battlefield leaving their shelters.
Hearing this, the Singhs came out in the open,
Leaving their shelter, they stood on the battlefield. (17)
Dohra : The Mughal troops launched an attack from the other side,
With the beat of war drums and other trumpets.
Launching their attack from all the four sides,
They scattered like players in the rustic game of Sonchi[3]. (18)
Chaupai : S. Bulakha Singh was the first to attack the invaders,
Who wounded many Mughal soldiers with his sword.
Then after being hit by an enemy arrow in the chest,
He fell down and departed for his heavenly abode. (19)

KV jwie isMGn FyrI bMnH leI [ijm kr Kyf sONc kI TeI [
auq qy qurk hlo kr AwvYN [ieq qY isMG aun moV htwvYN [20[
khard jâi singhan dahçrî bannah laî. jim kar khçda sauñch kî thaî.

ut tç turak halô kar âvain. it tai singh un môrd hatâvain.20.
grd gubwr duie vl qY BeI [huqI rwq jn AnyrI AeI [
auq kr h`ly qurk GoVY clwvn [mwr isMGn chy Pytn igrwvn [21[
garad gubâr dui val tai bhaî. hutî rât jan ançrî aî.
ut kar hallç turak ghôrdai chalâvna. mâr singhan chahç phçtan girâvan.21.
AgXoN aun isMG muK kt fwry [igry qhIN bhu Q`k kY hwry [
ikCku igry vih Awps mWih [iem kr ruk gXo aun ko rwhu [22[
agyôn un singh mukh kat daârç. girç tahîn bahu thakk kai hârç.
kichhku girç vahi âpas mânhi. im kar ruk gayô un kô râhu.22.
dohrw : iqh duie vl qy AV iBVY igr igr ruk geI TOr
kr kr h`ly jy AvYN prYN aunYN pr DOV [23[
dôhrâ : tih dui val tç ard bhirdai gir gir ruk gaî thaur
kar kar hallç jç avain parain unain par dhaurd.23.
cOpeI : ikC aun kY aun SsqR lwgYN [ikC isMG BI mwrYN huie AwgY [
doaU qr& qy mc gXo Gwx [Q`k gey duv`loN lw lw qwx [24[
chaupaî : kichh un kai un shastar lâgain. kichh singh bhî mârain hui âgai.
dôû taraf tç mach gayô ghâna. thakk gaç duvllôn lâ lâ tâna.24.
DIrI DIrI vl doaU qY hoeI [CotI hQXwrIN AwvY n koeI [
qIr bMdUk KV dUroN clwvYN [ies ibD isMGn mwr igrwvYN [25[
dhîrî dhîrî val dôû tai hôî. chhôtî hathyârîn âvai na kôî.
tîr bandûk khard dûrôn chalâvain. is bidh singhan mâr girâvain.25.
huq bMdUk qmwco isMGn pih nWih [pr aun kI golI lMG aun pr pWih [
qO momn KW nyVy AwXw [qO h`lw iqm Pyr krwXw [26[
hut bandûk tamâchô singhan pahi nânhi. par un kî gôlî langh un par pânhi.
tau môman khân nçrdç âyâ. tau hallâ tim phçr karâyâ.26.
qaU mugl qkI GoVw clwXw [khW qwrw isMG puCqw AwXw [
isMG jI khXo cl Awau AgwrI [ibSk clwau qUM pihloN vwrI [27[
taû mugal takî ghôrdâ chalâyâ. kahân târâ singh puchhtâ âyâ.
singh jî kahyô chal âu agârî. bishak chalâu tûn pahilôn vârî.27.
CyV GoVw aun qIr clwXw [sIs mMufwsy isMG jI ky lwXw [
Jt kr GoVy isMG PV leI bwg [iqs huqo ngwq sMjoie ibn nWg [28[
chhçrd ghôrdâ un tîr chalâyâ. sîs mundâsç singh jî kç lâyâ.
jhat kar ghôrdç singh phard laî bâga. tis hutô nagât sañjôi bin nânga.28.

Sri Gur Panth Prakash 37

Then the Singhs stood in a circle with their backs towards each other,
As if they were going to participate in the game of Sonchi.
As the Mughal troops attacked these circled Singhs,
They kept on repulsing their attack from their side. (20)
So much dust and din was raised from both the sides,
As if a dust storm had broke in at night.
The Mughal soldiers while riding on their horses,
Intended to crush the Singhs with horse’s hooves. (21)
But as the Singh chopped off the horses heads,
Their riders fell down feeling exhausted and defeated.
Some of the horse mounted soldiers collided against each other,
And fell down, blocking the passage of their own troops. (22)
Dohra : As the soldiers from both the sides collided against each other,
The passage got blocked with the falling bodies.
As more and more soldiers came attacking,
They too kept on falling on the heaped bodies. (23)
Chaupai : While a few Mughal soldiers got wounded with their own weapons,
Some others were hit by the weapons of advancing Singhs.
There occurred such a blood bath from both sides,
That soldiers from both sides got completely exhausted. (24)
Thus, the attacks from both the sides slowed down,
As it became difficult to wield small weapons in a close encounter.
So the Mughal troops fired and shot arrows from a distance,

And started killing Singhs while standing at a distance. (25)
Although the Singh had not any muskets or small fire arms,
Yet the Mughals' bullets hit their own soldiers on the other side.
Thereafter, Moman Khan himself, marching forward,
Once again got an attack launched on the Singhs. (26)
At that Takki Khan[4], while advancing on his horse's back,
Kept asking for S. Tara Singh's whereabouts (loudly).
Hearing this, S. Tara Singh asked him to proceed a little further,
And gave him option of attacking him (Tara Singh) first. (27)
As Takki Khan shot an arrow while riding on a horse,
The arrow hit Tara Singh's headgear wrapped round his head.
Leaping up, Tara Singh caught hold of Takki Khan's horse's reigns,
Even as Takki Khan's entire body was protected with a steely armour. (28)

dohrw : ibn sMjoie ies muZlkw ipMfw nzr n Awie [
iek muK nMgw isMG lK auq ipplw dXo Dswie [29[
dôhrâ : bin sañjôi is mughalkâ pindâ nazar na âi.
ik mukh nangâ singh lakh ut piplâ dayô dhasâi.29.
muVXo qkI muK z^m Kw momn lXo pCwn [
pUCI Kbr bulwie aus khW Kwey muK pwn [30[
murdyô takî mukh zakham khâ môman layô pachhân.
pûchhî khabar bulâi us kahân khâç mukh pân.30.
cOpeI : qO qkI nY momn sunweI [AgY qwrw isMG bYTw bIVy bnweI [
huie ihMmq qO AgY huie Kwvo [dUr KVy kXw bwq bnwvo [31[
chaupaî : tau takî nai môman sunâî. agai târâ singh baithâ bîrdç banâî.
hui himmat tau agai hui khâvô. dûr khardç kayâ bât banâvô.31.
iek huqo cylo aus pih Klo [sun vih isMGn pr Dwie clo [
kih mhwvq dXo hwQI iplwie [duie duie qIr PV dey clwie [32[
ik hutô chçlô us pahi khalô. sun vahi singhan par dhâi chalô.
kahi mahâvat dayô hâthî pilâi. dui dui tîr phard daç chalâi.32.
kih mhwvq aun hwQI qurvwXo [P`ty Qky aun isMGn qkwXo [
aun jwnXoN mYN aUcy Qwie [dyauNgu hwQIEN isMGn imDwie [33[
kahi mahâvat un hâthî turvâyô. phattç thakç un singhan takâyô.
un jânyôn main ûchç thâi. dçungu hâthîôn singhan midhâi.33.
dyK QoVy isMG lwlI AweI [igrdy dyKXo aun hwQI GumweI [
vhu mwrY duie duie Fuk qIr [vih qo khwvq bf sUrbIr [34[
dçkh thôrdç singh lâlî âî. girdç dçkhyô un hâthî ghumâî.
vahu mârai dui dui dahuk tîra. vahi tô kahâvat bada sûrbîra.34.
dohrw : qO BImw isMG kr ^uSI prXo Syr ijm Dwie [
PV aun hwQI kMn dbXo qurqih lXo bhwie [35[
dôhrâ : tau bhîmâ singh kar khushî paryô shçr jim dhâi.
phard un hâthî kann dabyô turtahi layô bahâi.35.
cOpeI : qO isMG kIXo mhwvq pr vwr [aun fwhXo AMkus lg tutI qlvwr [
ADI rhI sMg mwrXo mhwvq [soaU gXo gSI AMks lwvq [36[
chaupaî : tau singh kîyô mahâvat par vâra. un daâhyô ankus lag tutî talvâra.
adhî rahî sang mâryô mahâvta. sôû gayô gashî ankas lâvata.36.
dyK qwry isMG mdq krweI [lKmIr isMG so khXo sunweI [
jd AsIN qusIN huq mMJI crwvq [qUM huqo mMJI duie duie t`p jwvq [37[
dçkh târç singh madat karâî. lakhmîr singh sô kahyô sunâî.
jad asîn tusîn hut mañjhî charâvta. tûn hutô mañjhî dui dui tapp jâvata.37.

Dohra : Since the Mughal warrior was completely covered with a steel armour,
No part of his entire body was (exposed) and visible.
Tara Singh, spotting out Takki Khan's uncovered face,
Pierced the tip of his (sharp) sword into his face. (29)
As Takki Khan turned back with a bleeding face,
Moman Khan recognized him (from his facial features).

Beckoning bleeding Taki Khan to come nearer to him,
He asked him from where did he chew beetelnut leaves. (30)
Chaupai : At this, Takki Khan told Moman Khan tauntingly,
That Tara Singh was sitting there with the beetelnut packets.
He could also have a taste of those if he dared,
Instead of passing such taunting remarks from a distance. (31)
Hearing this, one of Moman Khan's subordinates standing there,
Marched ahead and launched an attack on the Singhs.
Asking the elephant driver to move his elephant,
This warrior shot pairs of arrows in each and every attempt. (32)
Reckoning the Singhs to be wounded and exhausted,
He asked the elephant driver to move his elephant further.
Thinking that he being perched higher on an elephant's back,
He would get the Singhs crushed under elephant's feet. (33)
Feeling emboldened at the sight of Singhs being in a minority.
He assessed their strength by taking a round on the elephant's back.
Being known as a great warrior among the Mughal troops,
He shot pairs of arrows in each attempt at the Singhs. (34)
Dohra : Then Bhima Singh (from Peshawar) in a mood of Chivalrous ecstasy,
Pounced upon his enemy like a ferocious lion.
Catching the elephant by the ear and pressing it hard,
He made the elephant to sit down in an instant. (35)
Chaupai : But as Bhima Singh made a dash at the elephant's driver,
His sword broke apart as it struck against the elephant's prod.
While he killed the elephant's driver with a half-broken sword,
He himself fainted from the blow of an elephant's prod. (36)
Noticing Bhima Ssingh fainting, Tara Singh rushed to his aid,
While addressing Lakhmir Singh in following words:
When both of them (Tara Singh and Lakhmir Singh) used to graze buffaloes,
Lakhmir Singh used to jump over a couple of buffaloes. (37)

Ab k`tw qurkn kw ikqnk blwie [mwr qurk qUM aupr jwie [
AgXoN lKmIr isMG jI soN khI [myry BI mn QI gl XhI [38[
ab kattâ turkan kâ kitnak balâi. mâr turak tûn upar jâi.
agyôn lakhmîr singh jî sôn kahî. mçrç bhî man thî gal yahî.38.
mo pr qnk AwgXw jy hoie [mYN mwr idKwaUN qurkY soie [
ieqnk kih isMG kInI DweI [ijm prY kuMjn pr bhrI jweI [39[
mô par tanak âgyâ jç hôi. main mâr dikhâûn turkai sôi.
itnak kahi singh kînî dhâî. jim parai kuñjan par bahrî jâî.39.
dohrw : PV nyjw isMG kud prXo sONhY cyly ko llkwr [
auq vl qy aun BI krI mwrY mwr pukwr [40[
dôhrâ : phard nçjâ singh kud paryô saunhai chçlç kô lalkâr.
ut val tç un bhî karî mârai mâr pukâr.40.
cOpeI : qO lKmIr isMG jwie sMBwrw [jwie cyly ko moFy mwrw [
gXo nyjw aus moFY cIr [PV huie qlvwr n clY qIr [41[
chaupaî : tau lakhmîr singh jâi sambhârâ. jâi chçlç kô môdahç mârâ.
gayô nçjâ us môdahai chîra. phard hui talvâr na chalai tîr.41.
iek duie isMG mdq AOr Awey [aun hwQI igrdXoN AOr htwie [
qON lKmIr isMG ko dwau lg gXo [PV r`sw hwQI pr gXo [42[
ik dui singh madat aur âç. un hâthî girdayôn aur hatâi.
taun lakhmîr singh kô dâu lag gayô. phard rassâ hâthî par gayô.42.
mwr qlvwr cylw fwr dXo [hwQI qor vl isMGn dXo [
isMG jI khXo hwQI ikh kwmn [hm Anyk b^sYNgy gulwmn[43[
mâr talvâr chçlâ daâr dayô. hâthî tôr val singhan dayô.
singh jî kahyô hâthî kih kâmna. ham ançk bakhsaingç gulâman.43.
hwQI iPr jb KwlI gXo [dl qurkn ko Bwj Kwie gXo [
qO momn KW pUrbIey bulwey [huqy hjwrI iKqwb ijn pwey [44[

hâthî phir jab khâlî gayô. dal turkan kô bhâj khâi gayô.
tau môman khân pûrbîç bulâç. hutç hajârî khitâb jin pâç.44.
dohrw : mnsw rwm AO dXw rwm ijn ko Qo Xih nwm [
Byj nwl bf POj huq kuMdlpur Gr Dwm [45[
dôhrâ : mansâ râm au dayâ râm jin kô thô yahi nâm.
bhçj nâl bada phauj hut kundlapur ghar dhâm.45.
cOpeI : vY kr h`lw isMGn pr pey [auqy qY isMG BI snmuK Aey [
mnsw rwm AO dieAw rwm [mwr isMGn su aus hI Qwm [46[
chaupaî : vai kar hallâ singhan par paç. utç tai singh bhî sanmukh aç.
mansâ râm au daiâ râma. mâr singhan su us hî thâma.46.

Now since this Mughal's calf (elephant) was not so big,
He should jump and kill the Mughal warrior atop the elephant.
Answering Tara Singh in the same vein, Lakhmir Singh said,
That he himself was thinking on the same limes. (38)
In case Tara Singh permitted him to make an attempt,
He would definitely be able to kill the Mughal warrior.
Uttering these words, Lakhmir Singh pounced upon his enemy,
As a sea falcon pounces upon the sea gulls. (39)
Dohra : Catching hold of a spear, the Singh made a dash,
While challenging Moman Khan's subordinate loudly.
The Mughal warrior also attacked from the other side,
While shouting for his kill with a greater force. (40)
Chaupai : Then, Lakhmir Singh, rushing upon him overpowered him,
And pierced Moman Khan's subordinate in the shoulder.
As Lakhmir Singh's spear cut through his shoulder,
He could neither wield his sword nor shoot his arrows. (41)
As one or two more Singhs reached to help Lakhmir Singh,
They chased away the other Mughals from around the elephant,
Lakhmir Singh, taking an advantage of this opportunity,
Mounted the elephant by catching hold of a rope. (42)
Despatching Moman Khan's subordinate with one stroke of his sword,
Lakhmir Singh drove the elephant away towards Singhs.
Remarking that a single elephant being of no use.,
The Singhs would allot such elephants to each one of their servants. (43)
Noticing the elephant returning without its rider,
The Mughal troops fled away feeling defeated.
At this, Moman Khan summoned the (muscular) Purbia[5] soldiers,
Who had been conferred with great wartime decorations. (44)
Dohra : Mansa Ram and Daya Ram were two of these warriors,
As these were the names given to them respectively.
They had been ordered to accompany the Mughal troops,
And they hailed from the village named Kundalpur. (45)
Chaupai : Making a dash, as they pounced upon the Singhs,
The Singh also came into combat from the other side.
Mansa Ram and Daya Ram, (the renowned Purbia warriors),
Were (also) slaughtered by the Singhs at the same place. (46)

iqh POj geI qurkn prweI [rhXo mdwn isMGn kY pweI [
qO idn cVHX BXo auijXwlw [muV qurkn kIXo Kyq sMBwlw [47[
tih phauj gaî turkan parâî. rahyô madân singhan kai pâî.
tau din chardahy bhayô ujiyâlâ. murd turkan kîyô khçt sambhâlâ.47.
koaU ikqy isMG idsY KVw [AOr mwrXo AO dyKXo pVw [
vY dUroN hI bMdUk clwvYN [auiT nyV FukY qy SIhAwxw AwvYN [48[
kôû kitç singh disai khardâ. aur mâryô au dçkhyô pardâ.
vai dûrôn hî bandûk chalâvain. uthi nçrd dahukai tç shîhaânâ âvain.48.
bwkI mwr isMG iem dey [iPr Fuk sBn ky isr kt ley [

iem qwrY isMG ShIdI pweI [isMG inBy aus sMg sB bweI [49[
bâkî mâr singh im daç. phir dahuk sabhan kç sir kat laç.
im târai singh shahîdî pâî. singh nibhç us sang sabh bâî.49.
iem qwrY isMG jI swko kIAw [mSwhUr sB jg mYN QIAw [
gur kO vwk ijs AYs km`Xw [ sls dXo pr isrr n d`Xw [50[
im târai singh jî sâkô kîâ. mashâhûr sabh jag main thîâ.
gur kau vâk jis ais kamyyâ. sîs dayô par sirar na dayyâ.50.
dohrw : DMn DMn aun isMGn kY ijin kr swkw qjy prwn [
rhy nwm iQr krm kw hY jg Awvn jwn [51[
dôhrâ : dhann dhann un singhan kai jini kar sâkâ tajç parân.
rahç nâm thir karam kâ hai jag âvan jân.51.

87. 'swKI cumMfy qQw kYroN nMglIAW rMDwivAW kI' ('rMDwvn isMGn d`XY mRvwie')

87. 'sâkhî chumndç tathâ kairôn nanglîân randhâviân kî' ('randhâvan singhan dayyai marvâi')

dohrw : suno swKI AOr isMGn kI ijn qurkn isr isr lwie [
isdk rKXO gur bcn pr BXo kysn swsn inbwih [1[
dôhrâ : sunô sâkhî aur singhan kî jin turkan sir sir lâi.
sidak rakhyau gur bachan par bhayô kçsan sâsan nibâhi.1.
cOpeI : nwm Twm jwq goq bqwaUN [isKI sWJ ihq thl auTwaUN [
sunI ijsY ibD bifAn pws [khUM iqmY pMQ rK hyq dws [2[
chaupaî : nâm thâm jât gôt batâûn. sikhî sâñjh hit tahal uthâûn.
sunî jisai bidh badaian pâsa. kahûn timai panth rakh hçt dâsa.2.
huiq rMDwvY cumMufy bweI bws [mD iek kYroN nMgl Bws [
aun mD qy kuC gur pMQ Awey [KMfY phul leI SsqR auTwey [3[

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As the Mughal troops took to their heels,
The Singhs came to dominate over this field of battle.
But as visibility increased with the break of dawn,
The Mughals made a fresh attempt to wrest the field. (47)
While some Singhs were found standing here and there,
Others were lying dead or prostrated with wounds.
Since they were too scared to come near the Singhs,
They fired shots with their muskets from a distance. (48)
In this way, they killed all the remaining Singhs who survived,
And then severed their heads from their bodies.
In this way, S. Tara Singh sacrificed to attain martyrdom,
Along with his twenty two companions who stood with him. (49)
Thus, S. Tara Singh accomplishing a legendary deed,
Became famous (as a martyr) in the whole world.
Following the great Guru's words in letter and spirit,
He sacrificed his life rather than compromising his dignity. (50)
Dohra : Praise be to those devout Singhs (of the Khalsa Panth),
Who accomplished such a legendary deed, sacrificing their lives.
Till eternity, will their great deeds survive and last,
In this otherwise fleeting world of change and flux. (51)

Episode 87

Episode of Randhawa (Singhs) of Chamunday[1] and Kairon Nanglian[2] (How the Randhawa Singhs were got slaughtered)

Dohra : (Dear readers) listen further to the episode of those Singhs,
Who sacrificed and held the Mughals guilty of their execution.
Reposing their faith in the (prophetic) words of the Guru,
They sacrificed their lives in the true spirit of their faith. (1)
Chaupai : After narrating their names, domicile, castes and sub-castes,
I shall narrate their (deep) association with their faith.
I shall narrate their deeds with as much faith as,

I had heard about them from my veteran ancestors. (2)
Among the cluster of twenty two villages of Randhawas near Chamunda,
There was a village Kairon Nangal in the midst of this cluster.

huti randhâvai chumundç bâî bâsa. madh ik kairôn nangal bhâs.
un madh tç kuchh gur panth âç. khandai pahul laî shastar uthâç.3.
ijm sRI siqgur AwgXw deI [vhI BWiq iqn krnI TeI [
rly pMQ gur kryN dMgwhI [lhOry id`lI rwhu lut KwhIN [4[
jim sarî satigur âgyâ daî. vahî bhânti tin karnî thaî.
ralç panth gur karçn dangâhî. lahaurç dillî râhu lut khâhîn.4.
joaU ckXo huq Kwlsy qOr [ien BI iqmihN mcwXo rOr [
soaU Kbr Xih qurkn pweI [Awey mwrn aun kr DweI [5[
jôû chakyô hut khâlsç taura. in bhî timhin machâyô raura.
sôû khabar yahi turkan pâî. âç mâran un kar dhâî.5.
dohrw : isMGn pY gV nihN huqo ijq kI Et lVwihN [
auT nT rohI mD iCpihN ik KUhn Kfn mWih [6[
dôhrâ : singhan pai gard nahin hutô jit kî ôt lardâhin.
uth nath rôhî madh chhiphin ki khûhan khadaan mânhi.6.
cOpeI : sunI isMGn jb qurkn AvweI [Cf kr Gr gey bxih lukweI [
huqy aunYN ky t`br jyaU [rl iml lokn bc rhy qyaU [7[
chaupaî : sunî singhan jab turkan avâî. chhada kar ghar gaç banhi lukâî.
hutç unain kç tabbar jçû. ral mil lôkan bach rahç tçû.7.
idnY isMG huq Qy iqh nWih [rwq prI Awvq Gr mWih [
iesI bwr qau iem bc rhy [hQ n Awey vY KwlI gey [8[
dinai singh hut thç tih nânhi. rât parî âvat ghar mânhi.
isî bâr tau im bach rahç. hath na âç vai khâlî gaç.8.
jb KwlI qurk iem gey AweI nmoSI qWih [
ic`qY ijm JUrq iPrihN mwrn isMG iPrwihN [9[
jab khâlî turak im gaç âî namôshî tânhi.
chittai jim jhûrat phirhin mâran singh phirâhin.9.
qurk isMGn iPr cwhYN mwrn [isMG BI cwhYN vKq gujwrn [
khYN isMG kb hm bKq Awvgu [hm qY luk qurk ijMd bcwvgu [10[
turak singhan phir châhain mârna. singh bhî châhain vakhat gujârana.
kahain singh kab ham bakhat âvgu. ham tai luk turak jind bachâvgu.10.
hMnY hMnY huie bihN pqSwih [lihN Awp Apno mulK augrwih [
hm gurbcn JUT qO nWhI [hm shI jWieN duK ktYN qhWhI [11[
hannai hannai hui bahin patshâhi. lahin âp apnô mulakh ugrâhi.
ham gurbachan jhûth tau nânhî. ham sahî jânin dukh katain tahânhî.11.

A few among these Randhawas joined the Khalsa Panth,
After initiating themselves and ordaining the Khalsa armour. (3)
As was ordained by Satguru (Guru Gobind Singh),
They resolved to follow the Guru's ordained path.
Joining the Khalsa Panth, they resorted to the path of fighting,
And started waylaying (the Mughals) on the Lahore-Delhi highway. (4)
Adopting the same tactics as followed by the Khalsa Singhs,
They also raised the pitch of their fighting (against the Mughals).
Hearing the news of their daily skirmishes and fights,
The Mughals launched an attack to eliminate them. (5)
Dohra : These Singhs did not have any fortified fortress,
Where they could find shelter to protect themselves.
So they would escape and hide themselves in the wilds,
And in the swamps and ravines in their surroundings. (6)
Chaupai : Whenever they heard about the impending invasion of the Mughals,
They would desert their homes and hide in the wilds.
Their families which were left behind in their village,
Would somehow survive by mixing with the other people. (7)

The Singhs would not stay at their homes during day time,
But they would return home with the fall of night.
So during the first Mughal raid the Singhs survived,
And the Mughal force had to return empty-handed. (8)
The raiding Mughal force felt extremely frustrated,
As they had to return empty handed from their expedition.
Feeling crestfallen like a hunting tiger missing his prey,
They stepped up their efforts to eliminate the Singhs. (9)
As the Mughal troops were on the prowl to kill the Singhs,
The Singhs, somehow, tried to mark their time.
The Singhs fantasized that a time would come,
When the Mughals too would have to run for their lives. (10)
They (Singhs) too would have sovereignty over their land,
And would collect revenue from their own territory.
Since the Guru's words about (Khalsa's sovereignty) would never go in vain,
They were facing hardships in anticipation of that hour. (11)

dohrw : huqy vqn mD swk imiq isMG bsYN inj dys [
iqhIN gujwrw isMG krihN luk Cp rK gur Bys [12[
dôhrâ : hutç vatan madh sâk miti singh basain nij dçs.
tihîn gujârâ singh karhin luk chhap rakh gur bhçs.12.
cOpeI : Ab iPr suno aun isMGn bwq [krwie dXo ijm duStn Gwq [
huqo sjwdo sulqwnIEN gRwm [aus kihN ihMdU kry qurkn kwm [13[
chaupaî : ab phir sunô un singhan bâta. karâi dayô jim dushtan ghâta.
hutô sajâdô sultânîôn garâma. us kahin hindû karç turkan kâma.13.
aun swQ rlwey musly klwl [qyaU cwkr huiq qurkn nwl [
iem iml doien mqy mqwey [rMDwvn isMGn d`XY mRvwey [14[
un sâth ralâç muslç kalâla. tçû châkar huti turkan nâla.
im mil dôin matç matâç. randhâvan singhan dayyai marvâç.14.
ey Awey Ab hmry dwie [pihloN qurkn qy BUm ilKvwie [
..... grB Cyd ien dXY kRvwie [15[
ç âç ab hamrç dâi. pahilôn turkan tç bhûm likhvâi.
..... garabh chhçd in dayai karvâi.15.
iem hm pY bhu qurk KuS hoihN [isropwau ienwm cihN pwieN soie [
gupq pwp doien ign lXo [jwie qurkn pY iqm hI khXo [16[
im ham pai bahu turak khush hôhin. sirôpâu inâm chahin pâin sôi.
gupat pâp dôin gin layô. jâi turkan pai tim hî kahyô.16.
dohrw : jo aun AwKI qurkn ko aun iqm hI mMn lIn [
gRwm ienwm AO grB Cyd cODr ilKI zmIn [17[
dôhrâ : jô un âkhî turkan kô un tim hî mann lîn.
garâm inâm au garabh chhçd chaudhar likhî zamîn.17.
cOpeI : qurk cihq huq Qy XhI bwq [ijm ikm huie isMGn ko Gwq [
ijm ijm aunko isMG ids Awvq [jo cwhq qurkn qy mnvwvq [18[
chaupaî : turak chahit hut thç yahî bâta. jim kim hui singhan kô ghâta.
jim jim unkô singh dis âvta. jô châhat turkan tç manvâvata.18.
dohrw : isMGn Kbr Xih nihN BeI auie gÍWFI isl krvwieN [
ausI igrd Cp idn rhYN rwqIN AwvYN gRWie [19[
dôhrâ : singhan khabar yahi nahin bhaî ui gavândhî sil karvâin.
usî girad chhap din rahain râtîn âvain garâni.19.
cOpeI : ijs ins idvs isMGn ko hoie [isMG huie iek`qR ins qihN soie [
qihN dustn isl isMGn krweI [iek sulqwnI ipMf hI mwhI [20[
chaupaî : jis nis divas singhan kô hôi. singh hui ikttar nis tahin sôi.
tahin dustan sil singhan karâî. ik sultânî pind hî mâhî.20.

Dohra : The Singhs, having relatives and friends throughout the country,
They stayed with them (away from their own homes).
Thus, they passed their time somehow and kept surviving,

By taking refuge yet keeping their dress code and identity intact. (12)
Chaupai : Now, dear readers, listen to the episode of those Singhs,
Whom the enemies of (Sikh Panth) got massacred.
There was a village Shahzada[3] of Sultani[4] residents,
Who, though claiming to be Hindus, behaved like Muslims. (13)
These Sultanis contrived with the Muslims Kalals[5],
Who happened to be in service of the Mughals.
Both of them conspired to agree on a resolution,
That they should get the Randhawa Singhs massacred. (14)
Since these Randhawa Singhs have fallen into their trap,
They should first get the Singhs' land transferred to their names.
(After getting this landed property entitlement, transferred)*,
They should get the Singhs' progeny eliminated even to the extent of foeticide. (15)
In this way, they would earn the pleasure of the Mughals,
And they would receive robes of honour from the Mughals.
Thus, contemplating the commission of both these crimes secretly,
They unfolded their (evil) plan before the Mughals. (16)
Dohra : So whatever proposals they made to the Mughals,
The latter accepted their proposal ad verbatim.
It not only included great honours and foeticide of Singh females,
But transfer of ownership of (Singh) lands to their names as well. (17)
Chaupai : The Mughals were already looking for such an opportunity,
Whereby they could carryout a massacre of the Singhs.
So as this Sultani-Kalal duo kept on spotting the Singhs,
They wished to seek more concessions from the Mughals. (18)
Dohra : The Singhs did not receive any information,
That their own neighbours were informing against them.
So they kept on hiding in the wilds during the day,
And returning to their homes at night. (19)
Chaupai : Whichever night or day was fixed for the Singhs' assembly,
The Singhs would assemble at a place on the fixed night.
A wicked informer sent an information against the Singhs' assembly,
Who happened to be a Sultani from their own village. (20)

* This Couplet is incomplete in handwritten Manuscripts.

so sylU aun rKXo bnwie [sBI Kbr dey jtn phuMcwie [
dyN jt AwgY qurkn Glwie [iem isMGn leI mOq qkwie [21[
sô sçlû un rakhyô banâi. sabhî khabar daç jatan pahuñchâi.
dçn jat âgai turkan ghalâi. im singhan laî maut takâi.21.
dohrw : kihnY ko vuh huq ihMdU kMm su qurk krwih [
ihMdUAn ihMdU PV idvih mRvwvih sIs ktvwie [22[
dôhrâ : kahinai kô vuh hut hindû kamm su turak karâhi.
hindûan hindû phard divhi marvâvhi sîs katvâi.22.
cOpeI : isMGn mOq huq nyVy AweI [isMG vVYN ikq ins Gr DweI [
duSt sylU deI isl phuMcwie [Awie qurkn lXo Gyro pwie [23[
chaupaî : singhan maut hut nçrdç âî. singh vardain kit nis ghar dhâî.
dushat sçlû daî sil pahuñchâi. âi turkan layô ghçrô pâi.23.
cwr qr& iqn POj KVvweI [qO lO Jb duSt jt Bey AweI [
Gyrw kIno bhu qkVwie [AMdro jwx n kuqo pwieN [24[
châr taraf tin phauj khardvâî. tau lau jhab dushat jat bhaç âî.
ghçrâ kînô bahu takrdâi. andrô jân na kutô pâin.24.
dohrw : ijm duSt sulqwnI jt khY iqm hI qurk kmwihN [
rl iml doaUAn isMG kty lBXo su CfXo nWih [25[
dôhrâ : jim dushat sultânî jat kahai tim hî turak kamâhin.
ral mil dôûan singh katç labhyô su chhadayô nânhi.25.
cOdW lBy aun bfn ky so purS dIny kwt [
aun isMGn kI kul smJ AOr dIey kt kwt [26[
chaudân labhç un badaan kç sô purash dînç kât.

un singhan kî kul samajh aur dîç kat kât.26.
cOpeI : jo koaU aunkI idRStY AwXw [so qo qygn mD ktwXw [
AkY ikqY aun hoaUgu gXo [iem kr tMFumUl aun hoaUgo rhXo [27[
chaupaî : jô kôû unkî darishtai âyâ. sô tô tçgan madh katâyâ.
akai kitai un hôûgu gayô. im kar tandhumûl un hôûgô rahyô.27.
AYsI BWiq duK shXo isMGn mJYln [muV jwnY rwj pMQ pwXo ho gusYln[
aun isr qy prY piqSwhI qkweI [qO hMny hMny aun lBI piqSwhI [28[
`aisî bhânti dukh sahyô singhan majhailna. murd jânai râj panth pâyô hô gusailana.
un sir tç parai patishâhî takâî. tau hannç hannç un labhî patishâhî.28.
dohrw : jo koaU puCY aun isMGn ikC rhXo huqo tMFmUl [
rwj lBXo kY BUm lBI soaU bqwaUN sUl [29[
dôhrâ : jô kôû puchhai un singhan kichh rahyô hutô tandhmûl.
râj labhyô kai bhûm labhî sôû batâûn sûl.29.

As he had been planted as an informer by the Mughals,
He reported about the Singhs' assembly to the neighbouring Jats.
These (non-Sikhs) peasants further informed the Mughals,
With the motive of getting the Singhs eliminated. (21)
Dohra : Although these Jat peasants claimed themselves to be Hindus,
But their deed were worse than those of the Muslims.
Being Hindus, they became instrumental in the capture of Hindus,
And getting their own brethren/Hindus/Sikhs slaughtered. (22)
Chaupai : With death looming large over their heads,
Where could the Singhs seek shelter on such a night?
The wicked informer having reported the Singhs's assembly,
The Mughal troops laid a siege to the village. (23)
As the Mughal troops took positions all around the village,
The wicked Hindu Jat peasants too reached there.
They laid such a formidable siege all around,
That not even a dog could escape through the siege. (24)
Dohra : As the wicked Sultani Jats directed the Mughals,
Their troops kept on following their directions.
So both the Sultanis and the Mughals massacred the Singhs,
Sparing none whosoever they spotted there. (25)
Laying their hands on the fourteen Sikh elders,
They massacred all of them (on the spot).
Whosoever else they came across from their families,
They slaughtered those taking them to be Singh's progeny. (26)
Chaupai : Whichever Singh or their progeny came into sight,
They slaughtered him there and then with their swords.
Had some odd person among Singhs gone away from village,
He might have survived out of their progeny. (27)
In this way, the Majhail Singhs had endured all these ordeals,
In the hope that their defiance would establish Khalsa Panth's sovereignty.
They had hoped for a sovereignty at the cost of their lives,
That is why they achieved sovereignty in due course of time. (28)
Dohra : Somebody might raise this question (about those Singhs),
Did anybody survive this ordeal out of their progeny?
Did they get back their landed property and political power?
I would try to give a hint about their survival. (29)

cOpeI : bcXo eyk swhb isMG nwm [ikq gXo huqo Qo AOr gRwm [
sRI AMimRqsr kI lBI aun kwr[Bey ArdwsIey scy drbwr[30[
chaupaî : bachyô çk sâhab singh nâma. kit gayô hutô thô aur garâma.
sarî ammritsar kî labhî un kâr. bhaç ardâsîç sachç darbâr.30.
aun iejY ibjY kI pdvI pweI [Swh pqSwih aun crn CuhweI [
aun pY ikRpw iem sRI gur BeI [aun rwj BUmoN AiDkweI leI [31[

un ijai bijai kî padvî pâî. shâh patshâhi un charan chhuhâî.
un pai karipâ im sarî gur bhaî. un râj bhûmôn adhikâî laî.31.
dohrw : aun puq poqyR bhu Bey lI BUm bI Apn Cufvwie [
bdly ley duSmnoN qy Kwlsy ky bl pwie [32[
dôhrâ : un put pôtrç bahu bhaç lî bhûm bî apan chhudavâi.
badlç laç dushmanôn tç khâlsç kç bal pâi.32.

88. swKI sRI kpUr isMG Awid nbwb BujMgI kI ('qurkn qy nbwbI leI'...)

88. sâkhî sarî kapûr singh âdi nabâb bhujngî kî ('turkan tç nabâbî laî'...)

dohrw : swKI Awid inbwb kI kpUr isMG ijh nwm
qurkn qy nbwbI leI kr sUry pUry kwm [1[
dôhrâ : sâkhî âdi nibâb kî kapûr singh jih nâm
turkan tç nabâbî laî kar sûrç pûrç kâm.1.
cOpeI : Ab mYN ilKoN kpUr isMG swKI [ibRD purSn ijm hm soN AwKI [
jb bMdY qurkn lIny jIq [BXo Kwlsy sXoN ibprIq [2[
chaupaî : ab main likhôn kapûr singh sâkhî. baridh purshan jim ham sôn âkhî.
jab bandai turkan lînç jîta. bhayô khâlsç sayôn biprîta.2.
BXo nwS aus nyVy Awvn [isMGn ko su chY mrvwvn [
smJ Kwlso aus qy BXo dUr [Awie bhy gur c`k hzUr [3[
bhayô nâsh us nçrdç âvna. singhan kô su chahai marvâvana.
samajh khâlsô us tç bhayô dûra. âi bahç gur chakk hazûra.3.
XhI bwq muZln sun pweI [muZln ic`q vDweI BweI [
cwihq huqo isMGn quVvwXo [Byjy vkIl AO drb GlwXo [4[
yahî bât mughlan sun pâî. mughlan chitt vadhâî bhâî.
châhit hutô singhan turdvâyô. bhçjç vakîl au darab ghalâyô.4.
lyt pyt isMGn kI krY [jo isMG mWgYN lXw AwgY DrY [
ksm kurwn bhu bwr auTwvih [gur ck hm kdy pYr n pwvihN [5[

Chaupai : A person named Sahib Singh survived that massacre,
As he had gone away to some other village.
He was fortunate to get into service of (the Divine) at Sri Amritsar,
As he was appointed the Ardasia[6] at the holy shrine. (30)
He was conferred with the highest position (in the Guru's survice),
As even monarchs and dignitaries bowed to touch his feet.
As he was fortunate to be worthy of God's grace,
He was honoured with greater honours than temporal gains. (31)
Dohra : He had a long family line of several sons and grandsons,
Who took possession of their confiscated farm lands.
They also avenged the death of their ancestors from the Mughals,
With the regained strength of the Khalsa Panth forces. (32)

Episode 88

The Episode About Nawab Kapoor Singh[1], the Nihang Chief
(He snatched the Nawabship from the Mughals for the first time)

Dohra : (Dear readers) listen to the episode of first Nawabhip,
Which was conferred on a Singh named S. Kapoor Singh.
He had earned this title from the Mughals,
By dint of the great deeds of warriorship done by him. (1)
Chaupai : Now I (the author) would narrate the episode of S. Kapoor Singh,
As my ancestors have narrated it to me.
When Banda Singh Bahadur conquered all the Mughals,
He turned hostile to the (mainstream) Khalsa Panth. (2)
As the moment of his destined doom approached near,
He intended to get the (mainstream) Khalsa Panth eliminated.
Seeing through Baba Banda Singh's game plan,
The Khalsa Panth forces departed and settled at Guru Chak[2]. (3)
As the Mughals heard about the division in the Khalsa ranks,

They felt delighted at the birth of such a development.
As they were always keen to cause a rift between the Khalsa ranks,
They sent their representatives with a financial package to the Singhs. (4)
Adopting a posture of flattering and pampering the Singhs,
They feigned to be always at the beck and call of the Singhs.

lçt pçt singhan kî karai. jô singh mângain layâ âgai dharai.
kasam kurân bahu bâr uthâvhi. gur chak ham kadç pair na pâvhin.5.
ibSk lyhu qum mylo lwie [nnkwxy AO rOVI jwie [
bfy ifhry AO KfUr gur Qwn [qrn qwrn gur AOr mkwn [6[
bishak lçhu tum mçlô lâi. nankânç au raurdî jâi.
badaç daihrç au khadaûr gur thâna. taran târan gur aur makâna.6.
dohrw : mylw lwvhu bySkY jihN jihN huie gur TOr [
mw&I krYN msUl hm AO GroN krYN AOr gOr [7[
dôhrâ : mçlâ lâvhu bçshkai jahin jahin hui gur thaur.
mâfî karain masûl ham au gharôn karain aur gaur.7.
cOpeI : iem kih Kwlso lXo prcwey [AOr idlwsy keI krwey [
huie cwkrI kI ijs ko KwhS [Awie rhY auie hmry pws [8[
chaupaî : im kahi khâlsô layô parchâç. aur dilâsç kaî karâç.
hui châkrî kî jis kô khâhsha. âi rahai ui hamrç pâsa.8.
ibnod isMG AO kwhn isMG bwvy [aun dY drb su ley pRcwvy [
pMj pMj sY isMG gYlY lwey [aun kY hwQ isMG AOr imlwey [9[
binôd singh au kâhan singh bâvç. un dai darab su laç parchâvç.
pañj pañj sai singh gailai lâç. un kai hâth singh aur milâç.9.
dohrw : AYsI AYsI jugq sXoN aun lIny isMG pRcwie [
bMdy qy vI iem frYN ijm bwjoN lvo frwie [10[
dôhrâ : aisî aisî jugat sayôn un lînç singh parchâi.
bandç tç vî im daarain jim bâjôn lavô daarâi.10.
smoN lKwvn auie chYN pMQ bI smo qkwie [
rKYN piqSwhI cwhYN doaU idl doaU dgw rKwih [11[
samôn lakhâvan ui chahain panth bî samô takâi.
rakhain patishâhî châhain dôû dil dôû dagâ rakhâhi.11.
cOpeI : isMGn ko bhu pYsy dyihN [bYT gurU c`k inq pRiq lyihN [
pMQ drvwro isMG huqo idvwn [vhI hoq Qo poqY vwn [12[
chaupaî : singhan kô bahu paisç dçhin. baith gurû chakk nit parti lçhin.
panth darvârô singh hutô divâna. vahî hôt thô pôtai vâna.12.
pMQ rKq Qo ausY vifAwI [vhI dyq Qo sBn pRcwI [
ausY SrIkY krY koaU nwihN [vhI dyq Qo sBn pRcwihN [13[
panth rakhat thô usai vadaiâî. vahî dçt thô sabhan parchâî.
usai sharîkai karai kôû nâhin. vahî dçt thô sabhan parchâhin.13.

Swearing an oath on the holy Koran[3] time and again,
They swore never to set foot on the soil of Guru Chak. (5)
Asking the Singhs to hold congregation without any fear,
The Singhs could assemble at Nankana Sahib[4] and Rori Sahib[5].
They could congregate at the holy shrines of Dera Baba Nanak[6] and Khandoor Sahib[7],
As well as at Taran Taran and other holy Sikh shrines. (6)
Dohra : Exhorting the Singhs to hold congregations fearlessly,
At all those places which had been the abodes of the Gurus.
The Mughals would not only exempt these congregations from taxation,
But they themselves would provide security to these gatherings. (7)
Chaupai : In this way they won the confidence of the Khalsa Panth,
By holding out several kinds of promises and assurances.
Holding out promises of providing employment,
They invited the needy among the Sikhs to approach them. (8)
Approaching the veterans Baba Binod Singh and Kahan Singh,
They won their allegiance by presenting moneybags,

Allowing them to keep a contingent of five hundred Singhs each,
They won the support of many other Singhs with their help. (9)
Dohra : Adopting such tactics and (dangling out such temptations),
The Mughals managed to win over the Khalsa Singhs.
But still they were as much scared of Banda Singh,
As a (timid) quail feels scared of a (ferocious) hawk. (10)
Even as the Mughals were marking time (for the right opportunity),
The Khalsa Panth, too, was looking for the opportune moment,
Both sides being equal claimants of being sovereigns,
Both nursed ambitions of waging a war against each other. (11)
Chaupai : As the Mughals kept on offering financial doles,
The Singhs kept on receiving these doles at Guru Chak daily.
S. Darbara Singh[8] who had been the Diwan[9] of the Khalsa Panth,
Had also been the treasurer of Khalsa Panth's finances. (12)
Since he was highly venerated among the Khalsa Panth,
He used to keep all the factions in good humour.
Since no body considered him as his rival,
He used to disburse uniforms to every one. (13)

sB ko iek QW lMgr krvwvY [sBn puSwkI vhI phuMcwvY [
inq pRiq pMQ XON vDqy jwih [dMgy PMgXoN bI tlY su nwihN [14[
sabh kô ik thân langar karvâvai. sabhan pushâkî vahî pahuñchâvai.
nit parti panth yaun vadhtç jâhi. dangç phangyôn bî talai su nâhin.14.

isMGn mwrn auie chY
singhan mâran ui chahai

dohrw : jb bMdo qurkn bMiDE Bey AOr hI qOr [
isMGn mwrn auie chYN sBhn kr iek TOr [1[
dôhrâ : jab bandô turkan bandhiô bhaç aur hî taur.
singhan mâran ui chahain sabhhan kar ik thaur.1.

cOpeI : isMGn aun ko dgo n KwXo [fyrw AwgY isMGn clwXo [
AYsI BeI isMGn kI cwl [qurk n CofYN pMQihN KXwl [2[
chaupaî : singhan un kô dagô na khâyô. daçrâ âgai singhan chalâyô.
aisî bhaî singhan kî châla. turak na chhôdaain panthhin khayâla.2.
nihN isMGn pY gV koaU kot [jhW lVYN vV jWkI Et [
koie bf prbq n isMGn pws [jhW cVy huie rhYN mvws [3[
nahin singhan pai gard kôû kôta. jahân lardain vard jânkî ôta.
kôi bada parbat na singhan pâsa. jahân chardç hui rahain mavâsa.3.
bhuq TOr isMG KV BI lVYN [hoie duKI lY ShIdI mrYN [
AYsI BeI pMQh lwcwr [Bey pMQ jn iCdYR JwV [4[
bahut thaur singh khard bhî lardain. hôi dukhî lai shahîdî marain.
aisî bhaî panthah lâchâra. bhaç panth jan chhidrai jhârda.4.
sorTw : huiq bMdY dXo sRwp iGrXo huqo jb gV ibKY [
so lgXo pMQ jnu pwp mdd aus kI nihN krI [5[
sôrthâ : huti bandai dayo sarap ghiryô hutô jab gard bikhai.
sô lagyô panth janu pâp madad us kî nahin karî.5.
dohrw : qO isMG iKMf bx luk gey QoVy bhuq hoie [
lgy guzwrn idn iemYN AwgY pwCY soie[6[
dôhrâ : tau singh khind ban luk gaç thôrdç bahut hôi.
lagç guzâran din imain âgai pâchhai sôi.6.
ies hI mYN iek AOr BI swKI dyaUN sunwie [
Pyr inbwbI BI khUM ijm BeI kpUr isMG Awie [7[
is hî main ik aur bhî sâkhî dçûn sunâi.
phçr nibâbî bhî kahûn jim bhaî kapûr singh âi.7.

He ran a single community kitchen for the entire Khalsa force,
As well as issued dresses and clothing to everyone.
The Khalsa Panth went on flourishing in this way,

Even as they kept on indulging in factional fights as well. (14)

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

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

Chaupai : The (Tat Khalsa) Singhs, far from falling into their trap,
Moved their camp farther from Guru Chak (into countryside).
As the Singhs kept shifting their positions and locations,
The Mughals also got obsessed with chasing the Singhs. (2)
The Singhs possessed neither any fort nor sanctuary,
Where they could take cover and fight back.
Neither did Singhs had possession of any mountains,
From where they could fight the Mughals from a vantage-point. (3)
At many places, Singhs had a straight fight with the Mughals,
But sacrificed their lives when pressed too much.
The Khalsa Panth landed itself in such a helpless situation,
That they had to seek shelter in the wilds and ravines. (4)

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

Dohra : Thereafter the Singhs scattered themselves helter-skelter,
In the bands of small and big numbers.
They started marking time somehow or the other,
Either in each other's vicinity or at a distance. (6)
In between this episode of Singh's (helpless ordeal),
Let me narrate another episode as well.
After that I would narrate the episode of Nawabship,
As it came to be conferred on S. Kapoor Singh. (7)

89. swKI mulK`Xn kI AO ibvwsqy AO dInI Kudwien kI ('jo jo kwiem dIn pY rlY hmY so Awie')

89. sâkhî mulkhayyan kî au bivâstç au dînî khudâin kî ('jô jô kâim dîn pai ralai hamai sô âi')

dohrw : swKI suno ibvwsqY muey dIn mzhb ky hyq [
mulK`Xn KudweIAn cky rhYN ijm Kyq [1[
dôhrâ : sâkhî sunô bivâstai muç dîn mazhab kç hçt.
mulkhayyan khudâîan chakç rahain jim khçt.1.

cOpeI : soaU suno qum aunY khwnI [ijmkr KudweIAn sIs ibhwnI [
Aslm KW Qk vVXo lhOr [mulk BXo aus QoN sB cOV [2[
chaupaî : sôû sunô tum unai kahânî. jimkar khudâîan sîs bihânî.
asalam khân thak vardyô lahaura. mulak bhayô us thôn sabh chaurda.2.

mulKoN vsUl tko n BXo [khYN mulK lut Kwlsy lXo [
ibnW tky aus POj Cf geI [POj ibnW kho ikn dRb leI [3[
mulkhôn vasûl takô na bhayô. kahain mulakh lut khâlsç layô.
binân takç us phauj chhada gaî. phauj binân kahô kin darb laî.3.

ibnW drb hY imqR n Swhu [drb Awvn ko mulk hI rwhu [
ipRQm bMdY kIE mulK Kuvwr [iPr KwlsY AOr dXo aujwr [4[
binân darab hai mitar na shâhu. darab âvan kô mulak hî râhu.
paritham bandai kîô mulakh khuvâra. phir khâlsai aur dayô ujâra.4.

pujy n tky id`ll ky Swih [aus ny ByjI qlb cVwie [
Asvwr Kws kI ie`k hzwr [iqn mYN Qy duie pTwn sRdwr [5[
pujç na takç dillî kç shâhi. us nç bhçjî talab chardâi.
asavâr khâs kî ikk hazâra. tin main thç dui pathân sardâra.5.

dohrw : Aiqaul mhbq KW khYN suMdr KUb jvwn [
khYN ispwhI aun bfy iqh PrIdwbwd mkwn [6[

dôhrâ : atiul mahbat khân kahain sundar khûb javân.
kahain sipâhî un badaç tih pharîdâbâd makân.6.
cOpeI : auq qy Awey qyaU lhOr [sunoN eIhW jo hoXo qOr [
mulKeIey ieq Awey PrXwd [muslmwn bhu kr ieqkwd [7[
chaupaî : ut tç âç tçû lahaura. sunôn îhân jô hôyô taura.
mulkhaîç it âç pharyâda. muslamân bahu kar itkâda.7.
mu`lW kwzI hor mlMg [rl iml kIE nvwb aun qMg [
muslmwn QI kcihrI sB [kIE auprwlo sbhn q`b [8[
mullân kâzî hôr malnga. ral mil kîô navâb un tanga.
muslamân thî kachhirî sabha. kîô uprâlô sabhan tabba.8.

Episode 89

The Episode About Mulkhayan[1] and Biwastay[2] and Dinikhudian[3] (They are welcome to join our ranks who are committed to Islamic ideology)

Dohra : (Dear readers) listen to the episode of volunteer Muslim recruits,
Who kept themselves planted on the battlefield for the Islamic cause.
Who sacrificed their lives for the cause of their Islamic faith,
Together with Muslim general populace and the Islamic fundamentalists. (1)
Chaupai : So listen to the episode of all those Islamic volunteers,
And the plight through which these fundamentalists passed.
Aslam Khan[4], being sick of fighting, retreated to Lahore,
As the whole of Punjab region showed defiance to his rule. (2)
The Mughals failed to collect any taxes from their region,
As they alleged that the Khalsa had ransacked the whole area.
His troops deserted him for want of money and wages,
And who pays taxes/revenue without the fear of troops? (3)
Even the emperor ceases to be a friendly supporter without money,
And money comes only through revenue collections from the country.
First Banda Singh had harassed and robbed this region,
Then the Khalsa Panth Singhs ransacked the people. (4)
As the emperor did not receive the revenue from (Lahore),
He dispatched the Mughal force for collecting the revenues.
This contingent consisted of one thousand horse - mounted troops,
Which was commanded by a couple of Pathan Muslim warriors. (5)
Dohra : Attaullan Khan[5] and Mohabbat Khan[6] were these two Pathan warriors,
Who were both very handsome and muscular in their looks.
They were reputed to be great soldiers,
And had their residences in the city of Faridabad. (6)
Chaupai : From there (Faridabad[7])as these two warriors came to Lahore,
Listen to the developments that took place there.
The Muslim subjects (of the Punjab) came with a petition,
With a faith that (these two warriors would listen to their woes. (7)
Members of the Muslim clergy and several other mendicants,
Pressed the Nawab of Lahore unitedly (for a firm action).
Holding an audience at the Court of the Nawab,
All the United Muslims made joint efforts (to retaliate). (8)

dIn mjHb ko rK auprwlw [muslmwn iem p`K sMBwlw [
ijs ijs mOq njIkY AweI [Awie ausY mq Kot isKweI [9[
dîn majahb kô rakh uprâlâ. muslamân im pakkh sambhâlâ.
jis jis maut najîkai âî. âi usai mat khôt sikhâî.9.
Aslm KW AYsy khI bwq [qurq lhOr Awie hm jwq [
nihN mMgYN hm dwxw Kwx [nihN cwhYN hm swQ quih jwx [10[
asalam khân aisç kahî bâta. turat lahaur âi ham jâta.
nahin mangain ham dânâ khâna. nahin châhain ham sâth tuhi jâna.10.
dohrw : JMfo gfXo kF eId gwhY hYdRI nwm rKwie [
jo jo kwiem dIn pY rlY hmY so Awie [11[

dôhrâ : jhandô gadayô kadah îd gâhai haidarî nâm rakhâi.
jô jô kâim dîn pai ralai hamai sô âi.11.
sorTw : gl prI KudweIAwn kwn bMD bMD lk bhu jw KVy [
jnu cly izAw&q Kwn pY jm B`Cn aun qkY [12[
sôrthâ : gal parî khudâîân kân bandh bandh lak bahu jâ khardç.
janu chalç ziâfat khân pai jam bhachchhan un takai.12.
cOpeI : auTwXo gulgulo qO ies qOr [iem fyrw kIE Awie lhOr [
muhMmd qkI AO ienwieq Kwn [JMfo judo jw g`fXo mdwn [13[
chaupaî : uthâyô gulgulô tau is taura. im daçrâ kîô âi lahaura.
muhmmad takî au inâit khâna. jhandô judô jâ gadadayô madâna.13.
aunYN khXo XO hoko idvwie [huie byKrc rlY hm Awie [
huqo sudwgr murqzw ^wn [rlXo isMGn mwrn sÍwby jwn [14[
unain kahyô yau hôkô divâi. hui bçkhrach ralai ham âi.
hutô sudâgar murtazâ khâna. ralyô singhan mâran savâbç jâna.14.
AOr rlXo hwjI byg mugl [pIr muhMmd mu`lW cuZl [
ienwiequ`lw qRvwVIE rjpUq [Awie su PsXo iksY ksUq[15[
aur ralyô hâjî bçg mugla. pîr muhmmad mullân chughala.
inâitullâ tarvârdîô rajpûta. âi su phasyô kisai kasûta.15.
dohrw : rwjo tofr ml huqo Swih Akbr dIvwn [
phwV m`l aus suq huqo aus suq AOr indwn [16[
dôhrâ : râjô tôdaar mal hutô shâhi akabar dîvân.
pahârd mall us sut hutô us sut aur nidân.16.
cOpeI : vih BI Swmq Aw qb Gyro [Awn lwXo aun bI ivc fyro [
ijs pY jwaugu Krc mukwie [mYN dyauNgu aun khXo sunwie [17[
chaupaî : vahi bhî shâmat â tab ghçrô. ân lâyô un bî vich daçrô.
jis pai jâugu kharach mukâi. main dçungu un kahyô sunâi.17.

Making a pretence of upholding and guarding their religious ideology,
The Muslims made it their main issue for waging a war.
Whosoever were destined to perish in this religious crusade,
They were indoctrinated in this evil ideology (against the Khalsa Panth). (9)
Making a proposal to Aslam Khan, they remarked,
That they were prepared to reach Lahore voluntarily.
They would neither ask for any provisions for their upkeep,
Nor would they insist on the Nawab to accompany them on this crusade. (10)
Dohra : They planted a Haidri[8] (Islamic) flag with Islamic inscriptions,
On the premises of a Mosque (on the city outskirts) of Lahore.
They gave a call to all those who swore by Islamic ideology,
To come forward and join their ranks of crusaders. (11)
Sortha : The Islamic fundamentalists, hearing this religions call,
Girded up their loins and joined the crusaders' ranks.
They stood expectant as if they were in for a grand feast,
Little knowing that Death was actually waiting to devour them. (12)
Chaupai : Making such hype (in the name religious ideology).
All these Islamic factions camped at Lahore.
There were Mohammad Taki[9] and Inayat Khan[10] among them,
Who planted their own flags in the open ground. (13)
They got a public declaration made on their behalf,
That those without any means could join their ranks.
There was another business Tycoon Murtza Khan[11],
Who also joined this crusade in the interest of community welfare. (14)
These crusaders were joined by Haji Beg Mughal[12],
As well as Pir Mohammad[13], a slandering Muslim cleric.
The Muslim Rajput Inayatullah from Traori too arrived,
To put his own neck into the impending noose. (15)
Dohra : There used to be Raja Todar Mal[14] (in the recent past),
Who happened to be a revenue minister under emperor Akbar.

Pahar Mal[15] who happened to be the son of Todar Mal,
Also got involved in this crusade, being a simpleton. (16)
Chaupai : He also falling a prey to the impending doom,
Arrived to join the Islamic crusaders in their camp.
He got a declaration made on his own behalf,
That he would finance anyone who ran short of money. (17)

dohrw : AwXo huqo AsÍwr jo qlbIE ie`k hzwr [
aun kI m`q gvwie ky kIey jmn qyaU nwr [18[
dôhrâ : âyô hutô asavâr jô talbîô ikk hazâr.
un kî matt gavâi kç kîç jaman tçû nâr.18.
cOpeI : inbwb KwqR aun qopYN deI [jMbUrKwno aun dXo GleI [
ijs ijs ihMmq jwxY hoie [bySk cVHY hYÍ cwkr moihN [19 [
chaupaî : nibâb khâtar un tôpain daî. jambûrkhânô un dayô ghalaî.
jis jis himmat jânai hôi. bçshak chardhai havai châkar môhin.19.
muslmwnI bhu AweI v`I [ AlI AlI kihky BeI r`I [
keI JMfy AO keI inSwn [AwXo iek`qR huie A`D jhwn [20[
muslamânî bahu âî valla. alî alî kahikç bhaî rall.
kaî jhandç au kaî nishâna. âyô ikttar hui addh jahâna.20.
isMG nhIN Awty mD lUx [jihN luk bcYN n lBY su kUx [
qurk AWDI isMG nWih ibrolY [iem kr isMGn h`Q n KolYH [21[
singh nahîn âtç madh lûna. jahin luk bachain na labhai su kûna.
turak ândhî singh nânhi birôlai. im kar singhan hatth na khôlhai.21.
bhuqn sXoN kXw Qory krYN [bKq dyK isMG jwvYN trYN[
kueI aujwV koeI KoVn mwih [qih miD luk bV jwn bcwih [22[
bahutan sayôn kayâ thôrç karain. bakhat dçkh singh jâvain tarain.
kuî ujârd kôî khôrdan mâhi. tahi madhi luk bard jân bachâhi.22.
dohrw : qO isMG nT kr qihN bhYN khIN ElHw J`I qkWih [
kwhnUMAwxy CMB iFg mws mCI cun KWih [23[
dôhrâ : tau singh nath kar tahin bahain kahîn ôlahâ jhall takânhi.
kâhnûnânç chhambh dhig mâs machhî chun khânhi.23.
cOpeI : ijh vl jwvY lok KudweI [lgy ihMdUAn pr krn iDMgweI [
gaU bRhmx AO ihMdUAn bytI [tlY nhIN krYN julmih BytI [24[
chaupaî : jih val jâvai lôk khudâî. lagç hindûan par karan dhingâî.
gaû barhman au hindûan bçtî. talai nahîn karain julmahi bhçtî.24.
lok mwJy ky bhu sMqwey [khYN ienY suq Gly isKwey [
auie lut lXwihN ey bYTy KwihN [iemY ihMdUAn lokn AkwihN [25[
lôk mâjhç kç bahu santâç. kahain inai sut ghalç sikhâç.
ui lut layâhin ç baithç khâhin. imai hindûan lôkan akâhin.25.
dohrw : mwJy ko aun duK dXo sunI isMG XO bwq [
iDR`g hmwrw jIvE duK imly hm ipq mwq [26[
dôhrâ : mâjhç kô un dukh dayô sunî singh yau bât.
dharigg hamârâ jîvaô dukh milç ham pit mât.26.

Dohra : The horse-mounted one thousand soldiers from Delhi,
They had arrived to collect revenues from Punjab.
They, having lost their wits (in this malice of raging fanaticism),
Were also pushed into this conflict by the presiding deity of Death. (18)
Chaupai : They offered their own canons for the Nawab's troops,
As well as they made their light guns available.
They also offered to provide employment to all those,
Who had the guts to participate in this religious crusade. (19)
A host of Islamic hordes marched towards Lahore,
Swelling the ranks of those shouting "Ali, Ali" slogans,
Carrying a wide variety of Islamic flags and banners,
A huge crowd of Islamic populace assembled there. (20)
The Singhs, being in extreme minority against this vast majority,

Were desperately in search of a place where to take refuge.
Singhs, being not worth a tiny whirlwind, against the Islamic blinding storm,
Were reluctant to enter into an open conflict with Muslims. (21)
Singhs in minority being helpless against the Muslim majority,
Would find every opportunity to avoid confrontation.
Thus, Singhs, finding themselves in a dire state,
Would escape to find shelter in the dense wilds. (22)
Dohra : So the Singhs would run away to seek shelter,
Wherever they could spot out a forest cover.
Hiding themselves in the marshy swamp of Kahnuwan[16],
They managed to survive on fish and wild animals. (23)
Chaupai : In whatever direction these Islamic hordes proceeded,
They started committing oppression on the Hindu populace.
Committing oppression of innocent Brahmins and their daughters,
They subjected the Hindus populace to several atrocities. (24)
The Islamic forces committed many atrocities on people of Majha[17],
Alleging that these people have enlisted their sons in the Khalsa Panth.
Accusing the Singhs of supporting their families after robbing people,
The Muslims forces harassed and tortured the Hindus/(Sikhs). (25)
Dohra : The news that Mughal forces were torturing the people of Majha,
Soon reached the Singhs (hiding in the marshes and wilds).
They felt that it was worthless to keep alive,
When their parents were being tortured at home. (26)

cOpeI : qO isMGn ny kwFy kwn [lwgy qurkn pY isMG pwn [
rwq idvs isMG qurkn sqWih [cln n dyvYN aun ko rwih [27[
chaupaî : tau singhan nç kâdahç kâna. lâgç turkan pai singh pâna.
rât divas singh turkan satânhi. chalan na dçvain un kô râhi.27.
ijm ijm isMGn auie tol mwrn [iqm iqm isMG lgy aunH KÍwrn [
ikCku soc aun ko BI peI [vVn lhOr aunY duS BeI [28[
jim jim singhan ui tôl mârna. tim tim singh lagç unah khavâran.
kichhku sôch un kô bhî paî. vardan lahaur unai dush bhaî.28.
Bey isMG aun Awie duvwry [joih ley vY qurk Qy swry [
jb isMGn auie gYl dbwihN [isMG vV lukYN JwV JuMf mWih [29[
bhaç singh un âi duvârç. jôhi laç vai turak thç sârç.
jab singhan ui gail dabâhin. singh vard lukain jhârd jhund mânhi.29.
aun qY vVXo ikq JwV n jwie [jo ikq vVYN isMG mwrn Dwie [
isMG AQ`k ins idn rihN KVy [auie cwhYN idn rwq rihN pVy [30 [
un tai vardyô kit jhârd na jâi. jô kit vardain singh mâran dhâi.
singh athakk nis din rahin khardç. ui châhain din rât rahin pardç.30.
sorTw : isMGn ley Qkwie ins idn aun igrdY rhy [
aun icq AwvY mwie cuBY kMfw iek Jwr ko [31[
sôrthâ : singhan laç thakâi nis din un girdai rahç.
un chit âvai mâi chubhai kandâ ik jhâr kô.31.
cOpeI : qO isMGn kIey quMmn cwr [iek mwJy iek iFg phwr [
qIE rhY so igrd lhOr [cOQy kry igrd qurkn dOr [32[
chaupaî : tau singhan kîç tumman châra. ik mâjhç ik dhig pahâra.
tîô rahai sô girad lahaura. chauthç karç girad turkan daura.32.
duie duie sO ky quMmn bnwey [iekV dukV BI rly AOr Awey [
jO quMmn ikq iek Ps jwie [Awn AOr sB krYN shwie [33[
dui dui sau kç tumman banâç. ikard dukard bhî ralç aur âç.
jau tumman kit ik phas jâi. ân aur sabh karain sahâi.33.
AYso BXo smyN ko Pyr [iek quMmn aun lInoN Gyr [
huqo BgvMq iek KqRI nwm [aus rwvI knwrY Brq gRwm [34[
aisô bhayô samçn kô phçr. ik tumman un lînôn ghçr.
hutô bhagvant ik khatrî nâm. us râvî kanârai bharat garâm.34.
huqI hvylI aunHYN bnweI [iek quMmn ikq viVE jweI [

huqI bRKw aun chI Zujwrn [nihN jwnq Qo ikm BXo kwrn [35[
hutî havçlî unhain banâî. ik tumman kit vaiô jâî.
hutî barkhâ un chahî ghujârna. nahin jânat thô kim bhayô kârana.35.

Chaupai : Thereafter the Singhs became alert and assertive,
And started pouncing upon the Muslim troops.
They kept torturing Muslims at every opportune moment day and night,
And blocking their movement on the main highways. (27)
As the Mughals killed Singhs after hunting and hounding them,
The Singhs also launched retaliatory attacks on them.
These retaliations made the Mughals also apprehensive,
As they found it quite difficult to enter Lahore. (28)
The Singhs also started stalking and circling round the Mughals,
And slaughtered every odd Muslim whom they came across.
But when the Mughals came in hot pursuit of the Singhs,
The Singhs would camouflage themselves behind bushes and ferns. (29)
The Mughal troops were scared to get into the bushes.
As the Singhs would slaughter anyone who dared to enter.
While the Singhs could remain in battle gear day and night,
The Mughal troops preferred to relax all the time. (30)
Sortha : The Singhs made the Mughals exhausted and fatigued,
Through their continuous harassment day and night.
The (luxury loving) Mughals cried for their mothers,
Whenever thorns pierced their flesh in the marshes. (31)
Chaupai : The Singhs, then, divided themselves into four contingents,
Positioning one contingent in Majha and the hills each.
Stationing another contingent in the vicinity of Lahore,
The fourth contingent was deputed to keep stalking the Mughals. (32)
While each contingent consisted of two hundred Singhs,
One or two odd Singhs kept on joining these contingents.
Whenever a single contingent got surrounded by the Mughals,
Other contingents would rush immediately to its rescue. (33)
However, the events took such a turn for the worse,
That the Mughals laid a siege around one of the contingents.
There was a Kshtriya by the name Bhagwant[18],
Who was a resident of Bharatpur on the banks of the Ravi. (34)
He had constructed a Mansion in that village,
In which a Singh contingent happened to enter.
Perhaps, the Singhs wished to seek shelter from the rains,
Or God knows why did they enter this Mansion. (35)

dohrw : vhI Kbr iqn pY geI jo huqo hzwr Asvwr [
qurq aunHYN Aw GyirE bhu Awey mgr hzwr [36[
dôhrâ : vahî khabar tin pai gaî jô hutô hazâr asavâr.
turat unhain â ghçriô bahu âç magar hazâr.36.
cOpeI : Awie isMG aun mD ley Gyr [lBy bwhr iqn kt dIey gyr [
cwr qrP ley morcY bMD [kr kr mFlY AO bf kMD [37[
chaupaî : âi singh un madh laç ghçra. labhç bâhar tin kat dîç gçra.
châr taraph laç môrchai bandha. kar kar madahlai au bada kandha.37.
qop jMbUrY aupr cVHwey [iem kr kr bhu isMG Akwey [
isMGn huq Qo Krc n pwXo [huqo pws jo gXo mukwXo [38[
tôp jambûrai upar chardhâç. im kar kar bahu singh akâç.
singhan hut thô kharach na pâyô. hutô pâs jô gayô mukâyô.38.
isMGn ko XO BeI lcwr [ibnw Krc Bey mrny vwr [
m`dq krn jog pMQ nWhI [auie ApnI Cp jwn bcwhIN [39[
singhan kô yau bhaî lachâra. binâ kharach bhaç marnç vâra.
maddta karan jôg panth nânhî. ui apnî chhap jân bachâhîn.39.

dohrw : isMG Qky qurkn lKy cVHy cuqrPoN dOV [
KweI kMD Bl QI nhIN BeI isMGn bf sOV [40[
dôhrâ : singh thakç turkan lakhç chardhç chutraphôn daurd.
khâî kandh bhal thî nahîn bhaî singhan bada saurd.40.
cOpeI : Awie qurkn h`Q kMDIN pwey [isMGn AgXoN kt igrwey [
AOr qurk bhu ipCXoN AwvYN [Awie Awie iem ju`D mcwvYN [41[
chaupaî : âi turkan hatth kandhîn pâç. singhan agyôn kat girâç.
aur turak bahu pichhyôn âvain. âi âi im juddh machâvain.41.
aun dInI qopn lgvwie [mwr mwr kY kihN hwie hwie [
qurk khYN qum Aey Ab dwie [Ab ko imlY n jwxw pwie [42[
un dînî tôpan lagvâi. mâr mâr kai kahin hâi hâi.
turak kahain tum aç ab dâi. ab kô milai na jânâ pâi.42.
isMG khYN hm kb mrYN inrwly [lY lY mrYNgy qum ko nwly [
qO siqgur XON ikrpw krI [AWDI AO bf brKw krI [43[
singh kahain ham kab marain nirâlç. lai lai maraingç tum kô nâlç.
tau satigur yaun kirpâ karî. ândhî au bada barkhâ karî.43.
qop bMdUkn buJ gey qoVy [qIr qlvwr PV Fwl isMG dOVy [
isr pr mrn Dwr isMG dOVy [mwr qygn qurk kIey cOVy [44[
tôp bandûkan bujh gaç tôrdç. tîr talvâr phard dahâl singh daurdç.
sir par maran dhâr singh daurdç. mâr tçgan turak kîç chaurdç.44.

Sri Gur Panth Prakash 65

Dohra : The information about the Singhs hiding in that mansion,
Reached the Mughal contingent of one thousand horse-mounted troops.
As this contingent laid a siege to the Mansion immediately,
More reinforcements arrived in support of this contingent. (36)
Chaupai : As the Singhs inside the mansion came under a siege,
Those out on errands were killed by the Mughal troops.
Making Pickets all around the Mansion under siege,
They raised mud walls and large obstructions around these. (37)
By positioning canons and light guns on these pickets,
They caused a lot of harassment to the Singhs.
Singhs had no means to replenish their stores,
Whatever provisions they had had been consumed. (38)
Singhs, thus getting extremely desperate and helpless,
Were almost on the verge of death without provisions.
The Khalsa Panth itself was not in a position to assist,
As its Singhs themselves were trying to survive somehow. (39)
Dohra : Ascertaining that the Singhs had exhausted and fatigued,
The Mughals launched an attack from all the sides.
Since there was neither any moat nor wall around the mansion,
The Singhs felt themselves in a very tight spot. (40)
Chaupai : As the Mughal troops climbed up the mansion walls,
The Singhs kept on chopping of their hands from above.
As more and more reinforcements kept arriving,
The Mughals queered the pitch of war for the Singhs. (41)
As the Mughals fired balls of fire from their mounted canons,
There were cries of death and destruction all around.
The Mughals shouted that since the Singhs had come into their grip,
They would never be able to escape this time. (42)
The Singhs declared that they would not die in vain,
As they would kill the Mughals as well before their death.
Then Satguru sent a providential help from the heavens,
As a fierce blinding storm and heavy rain set in. (43)
As the Mughal cannons, guns and muskets got moistened,
The Singhs ran out wielding swords, arrows and shields.
Since the Singhs were scarcely scared of facing death,
They killed a large number of Mughals with their swords. (44)

dohrw : dy ip`T Awgy qurk Bey vVy fyry muV jwie [
isMGn pwXo vyl XO vVy byt pyt Dwie [45[
dôhrâ : dç pitth âgç turak bhaç vardç daçrç murd jâi.
singhan pâyô vçl yau vardç bçt pçt dhâi.45.
cOpeI : qurk khYN hm bf Pqy pweI [isMG khYN hm ijMd bcweI [
qurk qury muV lhOrih v`l [ isMG cihN kryN gujr khUM c`l [46[
chaupaî : turak kahain ham bada phatç pâî. singh kahain ham jind bachâî.
turak turç murd lahaurhi valla. singh chahin karçn gujar kahûn challa.46.
qurkn ko Qo grbw AwXw [khYN Kwlso pMQ BjwXw [
ijsY pMQ ny vf qurk gwry [sB Ab hmnY vih sUr mwry [47[
turkan kô thô garbâ âyâ. kahain khâlsô panth bhajâyâ.
jisai panth nç vada turak gârç. sabh ab hamnai vahi sûr mârç.47.
BIlovwl iFg fyrw lwie [bhy qhW dyK cMgo Qwie [
huqo gVHo iek KwlI qWih [pTwx hzwr vV bYTw mWih [48[
bhîlôvâl dhig daçrâ lâi. bahç tahân dçkh changô thâi.
hutô gardhô ik khâlî tânhi. pathân hazâr vard baithâ mânhi.48.
ibvwsqy fyrw iek vl krw [dyKXo Qwm aun nY BI Krw [
kihN GrIN vVYN ikq h`Co roj [ puCYN mulwxn A`CI mOj [49[
bivâstç daçrâ ik val karâ. dçkhyô thâm un nai bhî kharâ.
kahin gharîn vardain kit hachchhô rôja. puchhain mulânan achchhî mauja.49.
dohrw : Fuky lhOrY iFg soaU bYTy KO& gvwie [
aun kI hoxI gor qihN ikq AOr jwxy pwieN [50[
dôhrâ : dahukç lahaurai dhig sôû baithç khauf gavâi.
un kî hônî gôr tahin kit aur jânç pâin.50.
cOpeI : aun kI hoxI ley dbwie [dyKo aun kXw hoxI krwie [
hoxI cwhY qau su hoie [dyx Pqy KwlsY AweI soie [51[
chaupaî : un kî hônî laç dabâi. dçkhô un kayâ hônî karâi.
hônî châhai tau su hôi. dçn phatç khâlsç âî sôi.51.
dohrw : isMG inkl byly vfy iPr iqn kIE hmsos [
ijm cot ic`qy KwlI jey krY mnYN bf ros [52[
dôhrâ : singh nikal bçlç vadaç phir tin kîô hamsôs.
jim chôt chittç khâlî jaç karai manain bada rôs.52.
cOpeI : sunO soaU aun ros khwnI [ijm isMGn iPr krI mrdwnI [
aus vyly ko isMG pCuqWih [brsy myhu AoO pOx vgwih [53[
chaupaî : sunau sôû un rôs kahânî. jim singhan phir karî mardânî.
us vçlç kô singh pachhutânhi. barsç mçhu au paun vagâhi.53.

Dohra : The Mughals, turning their backs, took to their heels,
And took shelter in the designated barracks.
Taking a full advantage of this rare opportunity,
Singhs rushed and entered the marshes and wilds. (45)
Chaupai : While the Mughals considered it a great victory,
The Singhs declared that they had survived this invasion.
While the Mughals started marching towards Lahore,
The Singhs wished to search for a new place for survival. (46)
The Mughal troops took great pride in the fact,
That they had made the Singhs flee from the field.
The Khalsa Panth which had routed the great Mughals,
They had now killed the great warriors of that Panth. (47)
The Mughal troops put up a camp at Bhilowal[19],
Considering it a suitable site for their camping.
Finding an old fort lying vacant at that place,
The one thousand Pathan contingent took shelter inside it. (48)
The Muslim volunteers also put up a camp on one side,
Spotting out a vantage point in that area.
They thought of entering their homes on some auspicious day,

After consulting the Muslim clerics about the happy occasion. (49)
Dohra : The Mughal forces stationed themselves near Lahore,
After ruling out all fears of any kind of attack.
But as they were destined to be buried in graves there,
How could they escape from the place of their doom? (50)
Chaupai : As their fate had willed to bury them there,
(Dear readers) see what had destiny in store for them.
Since whatever is destined is bound to happen,
The destiny had willed to grant victory to the Khalsa Panth. (51)
Dohra : As the Singhs entered the sanctuary of the wilds,
They regretted the loss of opportunity of beating the Mughals,
They felt like a tiger having missed its prey,
And feeling a great regret at the loss of opportunity. (52)
Chaupai : (Dear readers), listen to the Singhs' sense of regret and rage,
And the way the Singh displayed their manhood once again.
As the Singhs were regretting their flight from the field,
It was raining and a stromy wind was blowing. (53)

jY hm aun kI gYlih jwihN [mwr lyihN hm aun ko QWih [
isMG khwvq hm Aiq sUry [isr Awie bnI nihN krq ksUry [54[
jai ham un kî gailhi jâhin. mâr lçhin ham un kô thânhi.
singh kahâvat ham ati sûrç. sir âi banî nahin karat kasûrç.54.
AYs BWq qihN soc XO krY [qaU qurq qh AOr isMG crY [
huqI Kwlsy kI Xh bwn [mrYN ds rihN bIs su Awn [55[
ais bhânt tahin sôch yau karai. taû turat tah aur singh charai.
hutî khâlsç kî yah bâna. marain das rahin bîs su âna.55.
AOr pMQ sunI bMdUKn Avwj [Awie rly soaU ijm iqm Bwj [
isMG hzwr ku iqh QW BXo [qO isMGn kY mn au~dm AXo [56[
aur panth sunî bandûkhan avâja. âi ralç sôû jim tim bhâja.
singh hazâr ku tih thân bhayô. tau singhan kai man uddam ayô.56.
dohrw : qWih isMG iek Aw khXo auie vVqy nWih lhOr [
khYN prYN iPr isMGn pr dUrhuN krkY DOV [57[
dôhrâ : tânhi singh ik â kahyô ui vardtç nânhi lahaur.
kahain parain phir singhan par dûrhun karkai dhaurd.57.
cOpeI : sunq KwlsY AwXo ros [jn cKmK lgXo kuMfo joS [
khXo isMGn Ab kro iqAwrI [Awp mro Xw aun ilhu mwrI [58[
chaupaî : sunat khâlsai âyô rôsa. jan chakhmakh lagyô kundô jôsha.
kahyô singhan ab karô tiârî. âp marô yâ un lihu mârî.58.
bMD kmr sB hI auT Dwey [nihN chIAq Qy GoVy ipVwey [
nih chIAq Qo iksY boJY kwie [DXwie gur goibMd isMG lVny Awey [59[
bandh kamar sabh hî uth dhâç. nahin chahîat thç ghôrdç pirdâç.
nahi chahîat thô kisai bôjhai kâi. dhayâi gur gôbind singh lardnç âç.59.
GoVy ijqku Awp isMG dOVyN [nihN AtkyN ikq aUc nIc sOVy [
byt pyt iFg Fuky lhOr [jwie lKXo aun POjih qOr [60[
ghôrdç jitku âp singh daurdçn. nahin atkçn kit ûch nîch saurdç.
bçt pçt dhig dahukç lahaura. jâi lakhyô un phaujhi taura.60.
Agy sunoN qurkn kI g`l [ Eie BI jwq Qy lhOrY v`l [
Fol ngwry sudIAn bjwvYN [qop jMbUrn Clk clwvYN [61[
agç sunôn turkan kî galla. ôi bhî jât thç lahaurai valla.
dahôl nagârç sudîan bajâvain. tôp jambûran chhalak chalâvain.61.
dohrw : idn AwCo Gr vrn puC kIXo BIlovwl mukwm [
rhI POj vV gVH BlY AXo psMd aun Qwm [62[
dôhrâ : din âchhô ghar varan puchh kîyô bhîlôvâl mukâm.
rahî phauj vard gardah bhalai ayô pasand un thâm.62.

Had they given a chase to the fleeing Mughal troops,
They would have massacred them there and then.

They had always been claiming themselves as great warriors,
Who never behaved cowardly in a moment of crisis. (54)
As they were still confabulating over what had happened,
A contingent of a few Singhs arrived there instantly.
This had always been the tradition in the Khalsa Panth,
That when ten Singhs died, twenty more arrived there. (55)
As these Singhs had heard the sound of gunfire at that fort,
They had rushed there to assist their brethren.
As their strength increased to one thousand there,
The Singhs were filled with new vigour for a new attempt. (56)
Dohra : Then a Singh arrived there with a fresh information,
That the Mughals were still not keen to enter Lahore.
They, too, were thinking of launching an attack on the Singhs,
Although they might attack (with gunfire) from a distance. (57)
Chaupai : Hearing this news, the Khalsa Singhs went into a rage,
As if a flint-stone was hit with the force of gun's trigger.
The Singhs then resolved to make preparations for an attack,
Either to eliminate the Mughals or sacrifice their own lives. (58)
Girding up their loins they rushed to launch an attack,
As they had no horses to harness and mount.
Since they had no baggage or equipment to be carried,
They just rushed after invoking blessings of Guru Gobind Singh. (59)
They rushed on foot with the speed of horses,
Without stopping over hills or swamps on the way.
Running along the river bed, they arrived near Lahore,
And surveyed the positions of contingents of Mughal troops. (60)
Now (dear readers) listen to the account of Mughals forces,
Who were proceeding towards the city of Lahore.
With the beat of drums and play on pipes signifying victory,
They were firing shots from canons and light guns. (61)
Dohra : After fixing an auspicious day for their entry into Lahore,
They had been camping at the place of Bhilowal,
Their trained troops had entered into the fort,
As they liked their forts (from security point of view). (62)

mOq auny ky iFg AeI iem aun lwgI iF`l [
pVy Acwnk isMG qihN jYs AkwSoN ie`l [63[
maut unç kç dhig aî im un lâgî dahill.
pardç achânak singh tahin jais akâshôn ill.63.
cOpeI : dOV aunYN isMG fyry vVy [so Bj cly n qihN qurk AVy [
koaU huqo Qo gXo iSkwr [koaU gXo ikq ipMf mJwr [64[
chaupaî : daurd unain singh daçrç vardç. sô bhaj chalç na tahin turak ardç.
kôû hutô thô gayô shikâra. kôû gayô kit pind majhâra.64.
koau KVo AsqMjo krq [koeI invwjY Juk Juk pVq [
qop jMbUry ikq pey rhy [bYl auT rhy bwhr gey [65[
kôu khardô astañjô karta. kôî nivâjai jhuk jhuk pardata.
tôp jambûrç kit paç rahç. bail uth rahç bâhar gaç.65.
bhu ksy kswey GoVy KVy [qurq isMG PV aun pr cVy [
cVH GoVy isMG lVny lwgy [mwrihN qurkn huie huie Awgy [66[
bahu kasç kasâç ghôrdç khardç. turat singh phard un par chardç.
chardah ghôrdç singh lardnç lâgç. mârhin turkan hui hui âgç.66.
qurkn tol dyiK kY mwrYN [dIn mzhb ko ju`D ibcwrYN [
iek qy duie qRY kry su cwry [iem kr isMGn kIey AKwry [67[
turkan tôl dçkhi kai mârain. dîn mazhab kô juddh bichârain.
ik tç dui tarai karç su chârç. im kar singhan kîç akhârç.67.
dohrw : aun kI m`dq ko qyaU inksy gVoN pTwx [
Kwlsy aun ko BI ktXo jo KV rhy mdwn [68[

dôhrâ : un kî maddat kô tçû niksç gardôn pathân.
khâlsç un kô bhî katyô jô khard rahç madân.68.
cOpeI : huqo qrwvVI ko nkI rjpUq [dyKXo aun XO BXo ksUq [
cV aUcY aun hoko dXo [nT ipMf vVo koaU bwhr n rhXo [69[
chaupaî : hutô tarâvardî kô nakî rajpûta. dçkhyô un yau bhayô kasûta.
chard ûchai un hôkô dayô. nath pind vardô kôû bâhar na rahyô.69.
bcy su joau vVy ipMf m`D [ bwhry rhy so kr Dry A`D [
lhOrI POj isMGn lut mwrI [bcI vhI jo ipMf pDwrI [70[
bachç su jôu vardç pind maddha. bâhrç rahç sô kar dharç addha.
lahaurî phauj singhan lut mârî. bachî vahî jô pind padhârî.70.
murqzw Kwn sudwgr mrw [rwjo tofr ml poqro grw [
hwjI bwbr byg BI mwrXo [pIr PkIrn ko bhu gwrXo [71[
murtazâ khân sudâgar marâ. râjô tôdaar mal pôtrô garâ.
hâjî bâbar bçg bhî mâryô. pîr phakîran kô bahu gâryô.71.

As their destined death was looming large over them,
They had delayed their departure for Lahore.
The Singhs suddenly pounced upon them unawares,
As a flying hawk pounces upon the prey from the skies. (63)
Chaupai : As the Singhs made a sudden rush into the fort,
The Mughals rushed out without putting any resistance,
While a few had gone out on a hunting spree,
A few others had gone on a visit to the village. (64)
While a few were making ablutions before a morning prayer,
A few others were prostrating while reciting prayers.
Their heavy canons and light guns remained lying unused,
As the bullocks for pulling the gun carriages were out for grazing (65).
The horses which were standing harnessed and saddled,
The Singhs jumped and mounted those horses instantly.
Mounting those horses, the Singh started attacking the enemy,
And killing them by marching ahead of each other. (66)
The Singhs killed the Mughals after a thorough search,
As it was an ideological war between the Mughals and the Khalsa Panth.
As the Singhs sliced each Mughal's soldier into one to four pieces,
They displayed rare acts of valour in this field of battle. (67)
Dohra : There were others who rushed to assist their colleagues,
They were the Pathans who had come out of the fort.
The Khalsa Singhs shreded them as well into pieces,
Who dared to confront the Singhs in the battlefield. (68)
Chaupai : There was one (Ataula Khan) Naki Rajput from Tarawari,
Who observed the Muslim troops caught in a cleft stick,
He, climbing up a high dome, shouted loudly to his soldiers,
That they must flee and take refugee in the village. (69)
Thus, those alone who entered the village, survived,
Those standing out were butchered by the Singhs.
While the Lahore troops were robbed and killed by the Singhs,
Only those survived who managed to enter the village. (70)
Murtaza Khan who was a big business tycoon and financier,
Was also killed along with the grandson of Raja Todar Mal.
Haji Babar Beg was also killed by the Singhs,
Along with several Muslim Pirs and Islamic medicants. (71)

mu`lW pIr muhMmd ienwieq ^wn [imrzw nkI iek bicE jwn [
gey ibvwsqy Qy eyh sB [isMGn mwrn svwbo l`B[72[
mullân pîr muhmmad inâit khâna. mirzâ nakî ik bachiô jâna.
gaç bivâstç thç çh sabha. singhan mâran savâbô labbha.72.
dohrw : isMGn mwrn Awie rhy soaU mr gey Awp [

mwr qurk isMG iPr gey Akwl Akwl kr jwp [73[
dôhrâ : singhan mâran âi rahç sôû mar gaç âp.
mâr turak singh phir gaç akâl akâl kar jâp.73.
mwr lu`t kr ku`t bhu fyry qurkn kyr [
m`D pMjwby isMG iPrYN ijm byly ky Syr [74[
mâr lutt kar kutt bahu daçrç turkan kçr.
maddh panjâbç singh phirain jim bçlç kç shçr.74.
cOpeI : iem leI Kwlsy POj su mwr [iek iek isMG jnu iPrYN hzwr [
ijqk isMGn qurkn Qy mwry [Bey aun qy cOgun rwq mJwry [75[
chaupaî : im laî khâlsç phauj su mâra. ik ik singh janu phirain hazâr.
jitak singhan turkan thç mârç. bhaç un tç chaugun rât majhârç.75.
qurk mryN AOr jwihN ssuAwie [mrI mIFn pr jnu prI Awie [
qurk POj lgy krn iqAwr [qO lg isMG ley bhu kMm swr [76[
turak marçn aur jâhin sasuâi. marî mîdahan par janu parî âi.
turak phauj lagç karan tiâra. tau lag singh laç bahu kamm sâra.76.

90. kpUr isMG kI nvwbI ko pRsMg (jY jY kwr Kwlsy igRh BXo)

90. kapûr singh kî nawâbî kô prasang (jai jai kâr khâlsç garih bhayô)

dohrw : mwrXo jbY ibvwsqy icq KwlsY vDXo hulws [
qurkn ko sMso prXo BXo aunHY bhu nwS [1[
dôhrâ : mâryô jabai bivâstç chit khâlsai vadhyô hulâs.
turkan kô sansô paryô bhayô unhai bahu nâsh.1.
cOpeI : lrn ibvwsqy jo jo AXo [nTXo su bcXo lVXo mwr lXo [
qurk qo ipCln Awn dbwey [isMGn Fukn n pweI mwey [2[
chaupaî : laran bivâstç jô jô ayô. nathyô su bachyô lardyô mâr layô.
turak tô pichhlan ân dabâç. singhan dahukan na pâî mâç.2.
hY hY kwr qurkn Gr kXo [jY jY kwr Kwlsy igRh BXo [
AYs BeI siqgur kI klw [QoVy Kwlsy lSkr bhu glw [3[
hai hai kâr turkan ghar kayô. jai jai kâr khâlsç garih bhayô.
ais bhaî satigur kî kalâ. thôrdç khâlsç lashkar bahu galâ.3.

Sri Gur Panth Prakash 73

While several Muslim clerics, *pirs* and Mohammad Inayat Khan were killed,
Mirza Naki alone could survive Singhs' attack,
All of these had come for the sake of defending their religion,
And for killing Singhs as an act of religious duty. (72)
Dohra : Although all of them had come to kill the Singhs,
But they were themselves killed in this campaign.
The Singhs, having decimated the Mughal invaders,
Shouted slogans of victory by reciting God's name. (73)
After robbing, plundering and beating the Mughals in war,
The Singhs occupied most of the Mughal places.
The Singhs were now roaming as fearlessly in Panjab,
As a lion walks in a jungle freely and fearlessly. (74)
Chaupai : In this way, the Khalsa Panth eliminated the Mughal forces,
As each Singh was equal in valour to one thousand.
The number of Singhs who were killed in the fortress,
Four times that number had reached the fortress at night. (75)
When one Mughal sildier died, the others started panting for breath,
As if an epidemic had struck a flock of sheep.
By the time the Mughals reorganized their troops,
The Singhs had disappeared along with huge war booty. (76)

Episode 90

The Episode About the Title of Nawabship on S. Kapoor Singh
(There were celebrations in the homes of Singhs)

Dohra : After routing the combined forces of the bigoted Muslims,
There was a big boost in the morale of the Khalsa panth.
(On the other hand), the Mughals became very apprehensive,
After their complete rout and large-scale devastation. (1)

Chaupai : Whosoever came to participate in this Islamic ideological war,
They survived who escaped, they died who dared to fight.
While the dead bodies of the Muslims were buried by their heirs,
Nobody dared to come near the Singhs' dead bodies. (2)
While there was mourning in every Muslim home,
There were celebrations in the homes of the Singhs.
God's will prevailed in such an inscrutable manner,
That a miniscule number of Singhs decimated a host of Muslim Army. (3)

dohrw : Aslm Kwn inbwb ky mnY Bey duie Bwie [
muey qlbI so KuS BXo muey dIn so pCuqwie [4[
dôhrâ : asalam khân nibâb kç manai bhaç dui bhâi.
muç talbî sô khush bhayô muç dîn sô pachhutâi.4.
cOpeI : huq nbwb mnsUby bwj [aun smJXo Bl Apno kwj [
tky pujq Qy hm qy nWih [muJ ko PV lY id`lI jWih [5[
chaupaî : hut nabâb mansûbç bâja. un samjhayô bhal apnô kâja.
takç pujat thç ham tç nânhi. mujh kô phard lai dillî jânhi.5.
BlI BeI jo auie mr gey [Bly Bwg so isMG Aw pey [
hmih khn ko bnXo vlwau [ZnIm blI prXo hm pr Awie [6[
bhalî bhaî jô ui mar gaç. bhalç bhâg sô singh â paç.
hamhi kahan kô banyô valâu. ghanîm balî paryô ham par âi.6.
bMdY mrny n ZnIm mr gXo [aus qy cOgun so Ab BXo [
iem iliKkY auin id`lI Gl dXo [isr sdky Swh lSkr BXo [7[
bandai marnç na ghanîm mar gayô. us tç chaugun sô ab bhayô.
im likhikai uni dillî ghal dayô. sir sadkç shâh lashkar bhayô.7.
ibvwsqy kI gl auin nihN khI [inj Fb kI aun bwq ilK deI [
mnsUby so aun KylXo Kyl [isMGn isauN krn lwgXo myl[8[
bivâstç kî gal uni nahin kahî. nij dahab kî un bât likh daî.
mansûbç sô un khçlyô khçla. singhan siun karan lâgyô mçla.8.
Aslm KW bf sUbydwr [aun ilKXo piqSwhY pycy nwr [
Xih ZnIm hY burI blwie [kho pRcweIey ies tuk pwie[9[
asalam khân bada sûbçdâra. un likhyô patishâhai pçchç nâr.
yahi ghanîm hai burî balâi. kahô parchâîç is tuk pâi.9.
dohrw : guV idqY duSmn mrY ikm mhurO ^rIdIey Dwie [
khYN isAwny gl iemY tu`k pwey ku`qw n ktwie [10[
dôhrâ : gurd ditai dushman marai kim mahurau kharîdîç dhâi.
kahain siânç gal imai tukk pâç kuttâ na katâi.10.
cOpeI : kho qo aus soN Cl koaU kljY [iPr mwr lyihN jb Awvn pqljY [
kho aunYN isr pwv GlwvW [lyt pyt soN aunHYN pqXwvW [11[
chaupaî : kahô tô us sôn chhal kôû kîjai. phir mâr lçhin jab âvan patîjai.
kahô unain sir pâv ghalâvân. lçt pçt sôn unhain patyâvân.11.
auq iem ilK ieq AOry ibD krI [sbyg isMG sdXo aus hI GrI [
khXo jwih qUM KwlsY v`l [ hmrI aunkI krw idhu g`l [12[
ut im likh it aurç bidh karî. sabçg singh sadyô us hî gharî.
kahyô jâhi tûn khâlsai valla. hamrî unkî karâ dihu galla.12.

Dohra : (After this defeat), Nawab of Lahore, Aslam Khan's mind,
Went through two (contradictory) thoughts of joy and sorrow.
He felt happy at the death of the revenue collecting force of Delhi,
But grieved at the loss of those who died for Islam. (4)
Chaupai : The Nawab who had been a great manipulator felt,
That this defeat was a blessing in disguise for him.
Had he failed to deposit the stipulated revenue to Delhi,
The Delhi contingent would have arrested him to take to Delhi. (5)
It was a God sent dispensation that the Delhi contingent died,
And good that it died at the hands of the Singhs.
This defeat had provided him an opportunity to claim,

How formidable was the enemy who fell upon them? (6)
That the death of Banda Singh was not the extinction of a powerful enemy,
Which had rather multiplied fourfold after his death.
He sent a dispatch to Delhi containing such an import,
Citing the death of the Delhi contingent as evidence of his assessment. (7)
He did not mention the loss of Islamic ideological crusaders,
Writing only those facts which served his own designs.
Chalking out such a strategy through manipulating facts,
He started a move to seek reconciliation with the Singhs. (8)
Aslam Khan being a prominent Nawab (and a strategist),
He wrote to the Delhi emperor suggesting a diplomatic maneuver.
Since the Khalsa Panth was a very formidable enemy,
They should strike a deal with them offering a slice of power. (9)
Dohra : Why should one go to procure a dose of (expensive) cyanide,
When an enemy could be killed with a lump of Jaggery?
A saying by the sages goes in this manner:
That a dog, offered a slice of bread, stops biting. (10)
Chaupai : Emperor permitting, the Nawab could maneuver the Singhs into a deal,
In order to eliminate them later on at an opportune moment,
Or else he could make an offer of honouring them,
And bring them round through diplomacy and rhetoric. (11)
Preparing a draft of proposals on these lines,
He summoned the services of Subeg Singh[1] immediately,
Asking him to go as his emissary to the Khalsa Panth,
He entreated him to initiate a dialogue between him and the Singhs. (12)

BIl krI aun Xh POj mwrI [hmry isr qy jn jUM twrI [
AYs BWq jw aun smJeIE [auie hmy bRwdr hm aus BeIE [13[
bhalî karî un yah phauj mârî. hamrç sir tç jan jûn târî.
ais bhânt jâ un samjhaîô. ui hamç barâdar ham us bhaîô.13.
qum hm suKd hm qum suKdwie [rl iml leIAY mulk bswie [
jgIr ilKwie ilhu gur c`k nwl [Ab qum kro n mulk aujwr [14[
tum ham sukhad ham tum sukhdâi. ral mil laîai mulak basâi.
jagîr likhâi lihu gur chakk nâla. ab tum karô na mulak ujâra.14.
dohrw : sBI qumwro dyS hY sB qumry AzIz iBrwie [
aun hI ko duK ikm dXO k`XY aun suKdwie [15[
dôhrâ : sabhî tumârô dçsh hai sabh tumrç azîz bhirâi.
un hî kô dukh kim dayau kayyai un sukhdâi.15.
cOpeI : sbyg isMG aus AgXoN BwKI [ikCu KwlsY mYN iFg dy rwKI [
ikCu qoPo quPwXq AO mgroN dyhu [qaU bxY qum sXoN aun nyhu [16[
chaupaî : sabçg singh us agyôn bhâkhî. kichhu khâlsai main dhig dç râkhî. kichhu
tôphô tuphâyat au magrôn dçhu. taû banai tum sayôn un nçhu.16.
vhI bwq inbwbY mMn leI [mqlb ApnY qurq Awn deI [
isry pwau Qo aus no AwXo [soaU sUbydwrI ko i^lq GlwXo [17[
vahî bât nibâbai mann laî. matlab apnai turat ân daî.
sirç pâu thô us nô âyô. sôû sûbçdârî kô khilat ghalâyô.17.

puSwk inbwbI kpUr isMG isr DrI
pushâk nibâbî kapûr singh sir dharî

cOpeI : dY iKlq eyqI gl khI [Xh puSwk n jwnXo Xih inbwbI BeI [
iesI swQ hogu ilKI jgIr [iesI swQ hogu mulk qqbIr [18[
chaupaî : dai khilat çtî gal kahî. yah pushâk na jânyô yahi nibâbî bhaî.
isî sâth hôgu likhî jagîra. isî sâth hôgu mulak tatbîr.18.
ieh hY inbwbI AD sUbydwrI [ausY imlYgI r`Xq swrI [
SwhI pRvwno aus nwie Awvgu [auhI vMf sB logn Kulwvgu [19[
ih hai nibâbî adh sûbçdârî. usai milaigî rayyat sârî.
shâhî parvânô us nâi âvgu. uhî vand sabh lôgan khulâvgu.19.
dohrw : sUr sqI dwqw hTI qpI jpI jo koie [

dyvXo aus ibcwr kY jo ies lwiek hoie [20[
dôhrâ : sûr satî dâtâ hathî tapî japî jô kôi.
dçvyô us bichâr kai jô is lâik hôi.20.
cOpeI : deI ngdI Krcy qweIN [subyg isMG qurXo jukq bxweI [
jihN fyro Qo KwlsY lwXo [bjihN ngwry inSwn JulwXo [21[

Briefing him to congratulate the Khalsa for decimating the Delhi force,
As their deed had removed the main irritant from his path.
The Nawab asked his emissary to commiserate with the Singhs,
That the Nawab and the Singhs were comrades in arms (against Delhi). (13)
The Nawab and the Singhs must work in tandem to benefit each other,
And bring about peace and prosperity to their region.
The Singhs should get a territorial custody over the Guru Chak area,
And desist from ransacking and plundering the region. (14)
Dohra : (The emissary should convey) that the whole region belonged to the Singhs,
And all others were their own dear younger brothers.
Instead of harassing and torturing their own brothers,
The Singhs should work for making them feel at home. (15)
Chaupai : (Hearing this proposal), S. Subeg Singh made a proposal,
That the Nawab should pay some ransom to the Khalsa.
It should be followed by the dispatch of more gifts,
Which would elicit a favourable response from the Khalsa. (16)
The Nawab, accepting these proposals instantly,
Offered the proposed concessions in his own interest.
The expensive robes of honour that Nawab had received from elsewhere,
He sent the same to the Khalsa as a gift from the Nawab. (17)

Robes of Nawabship Presented to S. Kapoor Singh

Chaupai : Handing over the robes of honour, the Nawab told Subeg Singh,
That those robes, not being mere garments, were emblems of Nawabship,
Those were accompanied by a written deed of territorial custodianship,
Laying down the terms and conditions of governing the state. (18)
That deed amounted to a Nawabship over half of (Lahore) territory,
Under which the people would deal with the (new) Nawab.
All the royal instructions would be addressed to him,
And he would be authorized to disburse all official grants. (19)
Dohra : (The Singhs should select) a warrior with a spotless character,
Having resolute determination and meditative disposition.
They should bestow that title after a thorough deliberation,
On a person who deserved to be truly worthy of it. (20)
Chaupai : After receiving money in cash for sundary expenses,
Subeg Singh started after chalking out his strategy.

chaupaî : daî nagdî kharchç tâîn. subçg singh turyô jukat banâî.
jahin daçrô thô khâlsai lâyô. bajhin nagârç nishân jhulâyô.21.
jw phuMcXo vih isMG sujwn [AwgY lgXo huq KwlsY dIvwn [
pVHYN Sbd AO bjY rbwb [su`KY GotYN BuMnYN mwj pRSwid [22[
jâ pahuñchyô vahi singh sujâna. âgai lagyô hut khâlsai dîvâna.
pardhain shabad au bajai rabâba. sukkhai ghôtain bhunnain mâj parshâdi.22.
ko GoVY ko mwlS krY [ko SsqR mWj au~jl kr DrY [
koaU qIr ko bMdUk clwvih [koaU auNgl pr c`kR Gumwvih [23[
kô ghôrdai kô mâlash karai. kô shastar mâñj ujjal kar dharai.
kôû tîr kô bandûk chalâvhi. kôû ungal par chakkar ghumâvahi.23.
dohrw : koaU isMGn cwpI krY koaU cOr Jlwie [
ko pwnI lXwvih dUr qy bYT ieSnwn krwih [24[
dôhrâ : kôû singhan châpî karai kôû chaur jhalâi.
kô pânî layâvhi dûr tç baith ishnân karâhi.24.
cOpeI : keI isMG KV dwqn krwihN [keI isMG KV k`C bMnHWihN [

iksY SrIko krY koaU nWih [dOV dOV isMG thl kmwihN [25[
chaupaî : kaî singh khard dâtan karâhin. kaî singh khard kachchh bannhânhin.
kisai sharîkô karai kôû nânhi. daurd daurd singh tahal kamâhin.25.
dyK subyg isMG Cf dXo GoVY [kunsY kr kr hQ duie joVY [
vwihgurU jI kI Pqy bulweI [Akwl Akwl kih aUcY sunweI [26[
dçkh subçg singh chhada dayô ghôrdai. kunsai kar kar hath dui jôrdai.
vâhigurû jî kî phatç bulâî. akâl akâl kahi ûchai sunâî.26.
dohrw : AgXoN KwlsY Avwz sun DrXo sIs pr hwQ [
q`q Kwlso rIiq jo isMG krihN aus BWq [27[
dôhrâ : agyôn khâlsai avâz sun dharyô sîs par hâth.
tatt khâlsô rîti jô singh karhin us bhânt.27.
cOpeI : ijm subyg isMG iFg Juk AwvY [krY kuMns AO sIs JukwvY [
dyK Kwlsw hoie pRsMn [khY Kwlsw A`gXoN DMn [28[
chaupaî : jim subçg singh dhig jhuk âvai. karai kunnas au sîs jhukâvai.
dçkh khâlsâ hôi parsnna. kahai khâlsâ aggyôn dhanna.28.
Fuk iFg isMG su rhXo Kloie[lwie qnKwh Ab b^SIey moih[
hY Kwlso sB b^Sn jogu [hm qnKwhI GrbwrI log [29[
dahuk dhig singh su rahyô khalôi. lâi tankhâh ab bakhshîç môhi.
hai khâlsô sabh bakhshan jôgu. ham tankhâhî gharbârî lôg.29.

He proceeded towards a place where Khalsa was camping,
Where Khalsa flags were fluttering and war drums beating. (21)
As this shrewd emissary Subeg Singh arrived there,
The Khalsa Singhs were holding a religious congregation.
Gurbani hymns were being recited to the accompaniment of music,
As well as cannabis leaves were being grounded and meat roasted. (22)
While a few Singh were grooming and sprucing up their horses,
A few others were cleaning and sharpening their weapons,
While a few others were practicing shooting of arrows and firing of guns,
Some one else was rotating a circular ring over his finger. (23)
Dohra : While some one was giving a body message to another,
Someone else was moving a flywhisk over others.
Another Singh was seen fetching a bucket of water,
For giving a bath to his fellow (elderly) Singhs. (24)
Chaupai : While a few were cleaning their teeth and bathing themselves,
Others were changing their undergarments (after a bath).
Instead of having feelings of rivalry against each other,
Everyone was too keen to serving each other. (25)
Approaching their camp, Subeg Singh got down from his horse,
And paid his obeisance with folded hands.
Greeting the Singhs with the traditional Waheguru ji ki Fateh,
He shouted the Singh's famous slogan of Akal! Akal! (26)
Dohra : Hearing these Khalsa greetings of S. Subeg Singh,
The Singhs touched their own heads to acknowledge.
As this had been the traditional mode of exchanging pleasantries,
The Singhs acknowledged his greetings in the traditional manner. (27)
Chaupai : As Subeg Singh kept approaching the Khalsa camp,
He kept on paying obeisance with a bowed head.
The Singhs too felt delighted with his greetings,
Commending him for his regards for the Khalsa Panth. (28)
After coming quite close, he stood (with folded hands),
And begged forgiveness after receiving the mandatory punishment.
Calling the Khalsa Panth as both magnanimous and forgiving,
He pleaded guilty of deserting the Panth due to his family compulsions. (29)

huie pRsMn bc KwlsY kIXo [lwie qnKwih b^Sn kih dIXo [
KwlsY hukm kIX pMj BujMgn[qnKwh mnwie b^SXo Bl rMgn[30[

hui parsann bach khâlsai kîyô. lâi tankhâhi bakhshan kahi dîyô.
khâlsai hukam kîy pañj bhujngan. tankhâh manâi bakhshayô bhal rangan.30.
subyg isMG qaU pMQ bhwXo [kr Awdr aus pRSn puCwXo [
subyg isMG qb sB gl khI [lXwXo huqo Dr muhrY deI [31[
subçg singh taû panth bahâyô. kar âdar us parshan puchhâyô.
subçg singh tab sabh gal kahî. layâyô hutô dhar muhrai daî.31.
koaU isMG khY lu`t mcwXo [koaU khY ies dUr htwXo [
subyg isMG iqn AgXoN aucwrI [Xh kXw kro qum gl AivcwrI[32[
kôû singh kahai lutt machâyô. kôû kahai is dûr hatâyô.
subçg singh tin agyôn uchârî. yah kayâ karô tum gal avichârî.32.
dohrw : subyg isMG ny qb khXo Kwlsy soN h`Q joV [
grIbn kI rCXw kro lyhu qurkn qy qoV [33[
dôhrâ : subçg singh nç tab kahyô khâlsç sôn hatth jôrd.
garîban kî rachhyâ karô lçhu turkan tç tôrd.33.
cOpeI : soau KwlsY ny mMn leI [piqSwhI kY isr koV itkveI [
qurkn ByjXo qusI ikm moVo [Kwho vrqo AOr lYx loVo [34[
chaupaî : sôu khâlsai nç mann laî. patishâhî kai sir kôrd tikvaî.
turkan bhçjyô tusî kim môrdô. khâhô vartô aur lain lôrdô.34.
dohrw : drb ju AweI QI qaU KwlsY leI vrqwie [
khXo drbwry isMG ko qUM inbwbI lY isropwau [35[
dôhrâ : darab ju âî thî taû khâlsai laî vartâi.
kahyô darbârç singh kô tûn nibâbî lai sirôpâu.35.
cOpeI : drbwrY isMG AgXoN khI [AsIN inbwbI kd chYN leI [
hm ko siqgur bcn piqSwhI [hm ko jwpq iFg soaU AwhI [36[
chaupaî : darbârai singh agyôn kahî. asîn nibâbî kad chahain laî.
ham kô satigur bachan patishâhî. ham kô jâpat dhig sôû âhî.36.
hm rwKq piqSwhI dwvw [jW ieqko jW Aglo pwvw [
jo siqgur is`Kn khI bwq [hogu sweI nihN KwlI jwq [37[
ham râkhat patishâhî dâvâ. jân itkô jân aglô pâvâ.
jô satigur sikkhan kahî bâta. hôgu sâî nahin khâlî jâta.37.
DUR ivDrq AO Dvl fulwie [siqgur bcn n KwlI jwie [
piqSwhI Cf ikm lhYN inbwbI [prwDIn ijh mWih KrwbI [38[
dhûr vidharat au dhaval daulâi. satigur bachan na khâlî jâi.
patishâhî chhada kim lahain nibâbî. parâdhîna jih mânhi kharâbî.38.

Being pleased with his explanation, the Khalsa Singhs remarked,
That Subeg Singh be pardoned after some punishment.
Asking the five selected Singhs to announce the sentence,
They should pardon him after executing the sentence. (30)
After the pardon, Subeg was asked to be seated,
And asked respectfully to put forward his proposals.
Subeg Singh, then, made a detailed presentation of Nawab's offers,
After making an offering of gold coins brought from Lahore. (31)
While a few Singhs remarked that he be robbed of gold coins,
A few others opined that his offer to be spurned off.
(Hearing this cacophony), Subeg Singh then remarked,
Why were the Singhs indulging in such an indiscrete talk? (32)
Dohra : After this, Subeg Singh made a plea to the Khalsa Panth,
With folded hands (in complete humility).
He begged the Khalsa Panth to protect the poor masses,
After striking a (profitable) deal with the Mughals. (33)
Chaupai : The Khalsa Panth accepted Subeg Singh's proposal,
Resolving to charge one crore rupees from the Mughals for the deal.
They opined why should they spurn the Mughal's offer?
Instead they should utilize the amount and demand more. (34)
Dohra : The Khalsa Panth, accepting the received amount,
Disbursed it among its rank and file there and then.

(Thereafter), the Khlasa Panth approached Darbara Singh[2],
That he should accept the proffered Nawabship. (35)
Chaupai : Responding to Khalsa Panth's proposal Darbara Singh remarked,
Why should he think of accepting Nawabship ?
Since Satguru (Guru Gobind Singh) had promised sovereignty to the Sikhs,
He visualized that the moment for fulfillment of guru's prophecy was fast approaching.(36)
Since the Khalsa Panth's claim for sovereignty was legitimate,
They would surely achieve it either in this world or in heaven.
Whatever prophetic words Satguru had said to the Sikhs,
These were bound to be fulfilled instead of going waste. (37)
Even if the pole star shifted its position or earth shook from its axis,
Satguru's prophetic words would never remain unfulfilled.
Why should he barter that promised sovereignty with the wretched Nawabship,
Which was replete with subordination and harassment. (38)

dohrw : hm piqSwhI siqgur deI hMnY hMnY lwie [
jihN jihN bhYN jmIn ml qihN qihN qKq bnwieN [39[
dôhrâ : ham patishâhî satigur daî hannai hannai lâi.
jahin jahin bahain jamîn mal tahin tahin takhat banâin.39.
cOpeI : iesI BWq bhu is`Kn khI [hm ko loV inbwbI nhIN [
aun mWgI kd deI piqSwhI [pMQ Cf bhXo kb aun ky pwhI [40[
chaupaî : isî bhânt bahu sikkhan kahî. ham kô lôrd nibâbî nahîn.
un mângî kad daî patishâhî. panth chhada bahyô kab un kç pâhî.40.
pMQ qurkn ko AYso myl [brUd Agn ko jYso Kyl [
iksY isMG ko Xh bI dyho [thl krq iks ko lK lyho [41[
panth turkan kô aisô mçla. barûd agan kô jaisô khçla.
kisai singh kô yah bî dçhô. tahal karat kis kô lakh lçhô.41.
kpUr isMG Qo thl kmwvq [dOV dOV Qo pKw Julwvq [
aun J`lI qyZ QI snumuK k`lY[AYs sjI jn sis imRg C`lY[42[
kapûr singh thô tahal kamâvta. daurd daurd thô pakhâ jhulâvata.
un jhallî tçgh thî sanumukh kallai. ais sajî jan sasi marig chhallai.42.
zKm kco Qo lgXo qqkwl [khYN dyK aus isMG inhwl [
auhI bcn KwlsY ko PurXo [Awie smW sB isMG ko jurXo [43[
zakham kachô thô lagyô tatkâla. kahain dçkh us singh nihâla.
uhî bachan khâlsai kô phuryô. âi samân sabh singh kô juryô.43.
dohrw : qhW isMG iek Awpno pVHq bwxI gur lwl [
thl mhl qwkau imlY jw kau swD ikRpwl [44[
dôhrâ : tahân singh ik âpnô pardaht bânî gur lâl.
tahal mahal tâkau milai jâ kau sâdh karipâl.44.
cOpeI : isMG kpUr JlY p`Ko QoeI [ikRpw nzr pMQ aus vl hoeI [
Avwz AkwloN pMQih sun pweI [gurU gRMQ bc mMn ilhu BweI [45[
chaupaî : singh kapûr jhalai pakkhô thôî. karipâ nazar panth us val hôî.
avâz akâlôn panthhi sun pâî. gurû garnth bach mann lihu bhâî.45.
thl krq ies mhl pucwvo [kpUr isMG ko isropwau pihrwvo [
khXo pMQ cko isMG BujMgI [kr kr kuns aus AwKI cMgI [46[
tahal karat is mahal puchâvô. kapûr singh kô sirôpâu pahirâvô.
kahyô panth chakô singh bhujngî. kar kar kunas us âkhî changî.46.
pMj BujMgIAn crnI Cuhwie [Dro sIs moih pivqR krwie [
pMj BujMgIAn crn bl pweI [isMG sso hoie pRbq Bey rweI[47[
pañj bhujngîan charnî chhuhâi. dharô sîs môhi pavitar karâi.
pañj bhujngîan charan bal pâî. singh sasô hôi parbat bhaç râî.47.

Dohra : Satguru had conferred sovereignty on the Khalsa Panth,
As well as on each individual Singh of that fraternity.
Wherever a Singh sets his foot and settles on earth,
He establishes his own self-reliant/autonomous sovereignty. (39)
Chaupai : Many other Singhs rejected this offer like Darbara Singh,

Declaring that they did not need such a Nawabship.
Why should they accept a borrowed, second hand sovereignty?
Why should they get dependent on the Mughals and alienate from the Panth? (40)
The relationship between the Khalsa Panth and the Mughals was as precarious,
As the relationship between explosives and a spark of fire.
But one of the Singhs must be conferred with this honour,
Even if he is someone entrusted with the performance of odd jobs. (41)
S. Kapoor Singh[3] was attending upon the congregation at that moment,
Moving the hand fan with quick strokes for fanning the air.
He had faced the stroke of enemy's sword on his face single handed,
The scar being still as fresh on his face as the scar on moon's face. (42)
With the scar, still fresh and raw on his face,
He had won the hearts of the whole Khalsa Panth.
A thought ran across the mind of entire congregation simultaneously,
As if it was a moment of coincidence for the whole congregation. (43)
Dohra : At that moment, a devout Singh beloved of the Guru,
Was heard reciting the following line of Gurbani!
The honour of serving the Guru's devotees goes to those,
Who become worthy of the grace of Guru's saints. (44)
Chaupai : As S. Kapoor Singh was fanning with the hand fan,
He became the focus of the gracious eyes of the congregation.
As the congregation heard the sacred line of the Divine Guru,
Everyone agreed to accept the message of the Gurbani line. (45)
Since the one performing service deserved to be honoured,
S. Kapoor Singh should be conferred with the proffered robes.
As the Khalsa Panth ordered him to pick up the robe of honour,
S. Kapoor Singh bowed down to accept Khalsa Panth's gracious offer. (46)
Placing the robe of honour at the feet of five Singhs,
He begged the five Singhs to put that robe on his head.
With the blessings of the sacred feet of the five Singhs,
Even a rabbit turns a lion and a spec of dust a mountain. (47)

bwjn ko icrIAW qor KwihN [pwvY Kwlso bl ijh mWih [
hoie pRsMn ibD KwlsY krI [puSwk inbwbI kpUr isMG isr DrI [48[
bâjan kô chirîân tôr khâhin. pâvai khâlsô bal jih mânhi.
hôi parsann bidh khâlsai karî. pushâk nibâbî kapûr singh sir dharî.48.

'kpUr isMG inbwbI BeI'

'kapûr singh nibâbî bhaî'

dohrw : kpUr isMG nbwbI BeI qO isMGn vDXo pRqwp [
qurk KuSwmd bhu krYN tky deyN Gl Awp [1[
dôhrâ : kapûr singh nabâbî bhaî tau singhan vadhyô partâp.
turak khushâmad bahu karain takç daçn ghal âp.1.

cOpeI : pMQ ElY suK Aslm KW pwXo [tky bcy mD lhOr bhwXo [
pMQih kI vih GUr GlwvY [blwie burI vih pMQ bqwvY [2[
chaupaî : panth ôlai sukh asalam khân pâyô. takç bachç madh lahaur bahâyô.
panthhi kî vahi ghûr ghalâvai. balâi burî vahi panth batâvai.2.

bwrW ipMf dey jgIr ilKweI [gurU c`k isauN dey lgweI [
khY isMG mYN rKy prcwie [jyaU huqy Qy burI blwie [3[
bârân pind daç jagîr likhâî. gurû chakk siun daç lagâî.
kahai singh main rakhç parchâi. jçû hutç thç burî balâi.3.

tky mhInw A`gy lyihN [ qO mulKeIey du`K n dyihN [
hmrI aunkI AYsI pRIq [brUd AZn kI jYsI rIiq [4[
takç mahînâ aggç lçhin. tau mulkhaîç dukkh na dçhin.
hamrî unkî aisî parîta. barûd aghan kî jaisî rîti.4.

jykr AwvYN myry dwie [bMdY ijm dyaUN Alk imtwie [
deI inbwbI krin iDjwie [aus PV lXwvoN qumry pwie [5[
jçkar âvain mçrç dâi. bandai jim dçûn alak mitâi.

daî nibâbî karni dhijâi. us phard layâvôn tumrç pâi.5.
dohrw : Swih khI ijm nyk huie iqm hI lE bxwie [
hm muKqXwrI quJ deI quJ qy kOx dnwie [6[
dôhrâ : shâhi kahî jim nçk hui tim hî laô banâi.
ham mukhtayârî tujh daî tujh tç kaun danâi.6.
cOpeI : Pyr bwq isMGn Gr AweI [sunoN sMq AO gurmuK BweI [
pMQ fyrw Awie gur c`k pwXo [inq inq KwlsY huvY svwXo [7[
chaupaî : phçr bât singhan ghar âî. sunôn sant au gurmukh bhâî.
panth daçrâ âi gur chakk pâyô. nit nit khâlsai huvai savâyô.7.
inqpRiq AwvihN tky lhOr [inbwb vrqwvih pMQih kor [
Akwl buMgY bih lgy idvwn[krYN pRwiq sr AMimRq Snwn[8[

Even the (timid) sparrows tear apart the (ferocious) falcons,
When Khalsa Panth lends its power to these tiny creatures.
Being elated the Khalsa Panth performed the ceremony,
And presented that robe of honour to S. Kapoor Singh (48)

S. Kapoor Singh Became a Nawab

Dohra : As S. Kapoor Singh acquired the status of Nawab,
The fame and reputation of Khalsa Panth highly increased.
The Mughals, not only became more subservient,
But also started paying ransom and revenue voluntarily. (1)
Chaupai : Nawab Aslam Khan[4] felt relieved after a patch-up with the Panth,
As he felt safe at Lahore and without paying revenue to Delhi.
He kept on intimidating the emperor with the impending threat,
Projecting the Khalsa Panth as a very formidable enemy. (2)
Handing over the territorial custody of twelve villages in writing,
The revenue proceeds of these villages were transferred to Guru Chak[5].
He told the Mughal emperor that he was keeping the Singhs appeased,
Who otherwise were the deadliest of enemies. (3)
That since the Singhs collected the monthly revenues in advance,
They did not loot and plunder the Muslim subjects.
That his relationship with the Khalsa Panth was as precarious,
As the relationship between explosives and the fire. (4)
That whenever the Singhs came under his grip,
He would eliminate them as he had eliminated Banda Singh.
That he had conferred Nawabship on them for temporary appeasement,
But he would capture and present them soon before the emperor. (5)
Dohra : The emperor asked Aslam Khan to deal with the Singhs,
As he deemed fit to protect Mughal interests.
He had delegated his royal authority to the Nawab,
As he considered none else more shrewd than him. (6)
Chaupai : Dear devout gursikh readers now listen further,
To the situation as it prevailed in the Khalsa Panth.
As the Khalsa Panth put up their camp at Guru Chak,
They increased in their strength with every passing day. (7)
As the ransom money kept pouring from Lahore,
Nawab Kapoor Singh kept on disbursing it among the Singhs.

nitparti âvhin takç lahaura. nibâb vartâvahi panthhi kôra.
akâl bungai bahi lagç divân. karain parâti sar ammrit shanân.8.
kpUr isMG pr ikRpw pMQ krI [BIl bu`iD Awie iqs mYN prI [
bhuq isMGn ko Awdr DrY [ibnW puCy pMQ g`l n krY [9[
kapûr singh par karipâ panth karî. bhalî buddhi âi tis main parî.
bahut singhan kô âdar dharai. binân puchhç panth gall na karai.9.
thl AgY qy krY svweI [bhuq grIbI aus mn AweI [
ijm ijm pMQih tihl kmwvY [iqm iqm isMG jI gurmiq AwvY [10[
tahal agai tç karai savâî. bahut garîbî us man âî.

jim jim panthhi tahil kamâvai. tim tim singh jî gurmati âvai.10.
dohrw : tko ju AwvY ieq auqY so DrY idvwnih pws [
idvwn bRqwvY KwlsY kr kr inq Ardws [11[
dôhrâ : takô ju âvai it utai sô dharai divânhi pâs.
divân bartâvai khâlsai kar kar nit ardâs.11.
cOpeI : hrI isMG iek lWgrI QoaU [hwQ pdm nihN mukY rsoaU [
dwxY dwr krXo j`sw isMG bwl [AwhlUvwl ju huqo klwl [12[
chaupaî : harî singh ik lângrî thôû. hâth padam nahin mukai rasôû.
dânai dâr karyô jassâ singh bâla. âhlûvâl ju hutô kalâla.12.
iek QW qy sB lyhu puSwk [iekih Qwih sB dyvih rwK [
ie`k QWie sB rKihN kmweI [rKY nhIN koaU iqsY CpweI [13[
ik thân tç sabh lçhu pushâka. ikhi thâhi sabh dçvahi râkha.
ikk thâni sabh rakhhin kamâî. rakhai nahîn kôû tisai chhapâî.13.
dohrw : qop rhklY isMGn pY so qo cky n jWih [
jMbUrYN jMjwieI so isMG clYN auTwie [14[
dôhrâ : tôp rahkalai singhan pai sô tô chakç na jânhi.
jambûrain jañjâil sô singh chalain uthâi.14.
cOpeI : kpUr isMG isMGn kih dIE [c`kn vwrn iGau syr kIE[
gurb^s isMG huMidl huq JIqY gRwm [sONpY jMbUry iqsky nwm [15[
chaupaî : kapûr singh singhan kahi dîô. chakkan vâran ghiu sçr kîô.
gurbakhas singh hundil hut jhîtai garâma. saumpai jambûrç tiskç nâma.15.
dohrw : jo ins isMG bwihr rhY jo ibn puCY Gr jwie [
soaU KwlsY nihN rlY ibn lweI qnKwih [16[
dôhrâ : jô nis singh bâhir rahai jô bin puchhai ghar jâi.
sôû khâlsai nahin ralai bin lâî tankhâhi.16.

As congregation kept on being held at Akal Takht,
The Singhs were having a dip in the sacred pool every morning. (8)
As Khalsa Path graciously honoured S. Kapoor Singh,
He displayed remarkable wisdom in his thoughts and deeds.
Holding the Khalsa Panth in the highest esteem,
He would never take any decision without their consent. (9)
Serving the Khalsa Panth with an added zeal after this honour,
He displayed more humility in his words and deeds.
The more he devoted himself to the cause of the Panth,
The more devout and more steadfast in Sikhism he became. (10)
Dohra : Whatever money poured into the Sikh coffers from anywhere,
He would religiously deposit with Dewan[6] (Darbara Singh).
The Dewan would then disburse this money among the Singhs,
After getting this disbursement approved by a congregational prayer. (11)
Chaupai : Hari Singh[7], a cook, who prepared the community meals,
Was endowed with the gift of having never run short of cooked food.
The infant Jassa Singh[8] was appointed a storekeeper of horses' feed,
Who came from a family of wine-sellers from village Ahluwal. (12)
The Singhs were asked to get their uniforms issued from one store,
As well as deposit these at the same store after use.
All the proceeds were deposited in one single account,
Without anybody keeping any part of the proceeds with himself. (13)
Dohra : There were some heavier and medium-range canons with the Khalsa Panth,
Which were not portable and easier to ferry along.
But the lighter and long-muzzled guns in their arsenal,
Were carried by the Singhs on their shoulders during movement. (14)
Chaupai : Nawab Kapoor issued instructions to his officials,
That those who carried those weapons were entitled to one kg of butter oil.
Gurbax Singh Hundal[9] hailing from the village Jheetay,
Was given the custody over these long-muzzled guns. (15)
Dohra : If any of the Singhs ventured out at night without permission,

And proceeded to see his family at home,
He was not allowed to rejoin duty the next day,
Without undergoing the mandatory punishment for his Offence. (16)

cOpeI : jo Gr qy huie AwvY koie [bKSwie rlY KV Awpy soie [
drb lXwie jo bwhroN koeI [pwvY KzwnY iek QW soeI [17[
chaupaî : jô ghar tç hui âvai kôi. bakhshâi ralai khard âpç sôi.
darab layâi jô bâhrôn kôî. pâvai khazânai ik thân sôî.17.
ikCk isMGn ny ktXo Arwm [keI isMG gey imlny Dwm [
keIAn ngrn buMgy bnwey [keI bYT DRmswl icxwey [18[
kichhak singhan nç katyô arâma. kaî singh gaç milnç dhâma.
kaîan nagran bungç banâç. kaî baith dharmsâl chinâç.18.
keIAn KyqI jugiq krweI [keI ley Gr nwrn pRcweI [
keI rKy Gr Gyr su mwq [keI ilAwey AOr bhu swQ [19[
kaîan khçtî jugti karâî. kaî laç ghar nâran parchâî.
kaî rakhç ghar ghçr su mâta. kaî liâç aur bahu sâtha.19.
bhuq pMQ ko bwDw huXo [iek QW bhuqy QMiB n BXo [
qau inbwb icq kIXo ibcwr [koaU jugq bxweIAY ijq hoie sMBwr [20[
bahut panth kô bâdhâ huyô. ik thân bahutç thambhi na bhayô.
tau nibâb chit kîyô bichâra. kôû jugat banâîai jit hôi sambhâra.20.
dohrw : ausI idn s`d Kwlso Akwl buMgY qKq mkwn [
dIno sBn aucwr iFg inbwbY isMG sujwn [21[
dôhrâ : usî din sadd khâlsô akâl bungai takhat makân.
dînô sabhan uchâr dhig nibâbai singh sujân.21.
cOpeI : BweI mnI isMG drbwr pujwrI [lIno sbhn mD bYTweI [
qyhn B`ly doaU bwvY bulwie [kwhn isMG AO bnoj isMG Qwie [22[
chaupaî : bhâî manî singh darbâr pujârî. lînô sabhan madh baithâî.
tçhan bhallç dôû bâvai bulâi. kâhan singh au banôj singh thâi.22.
sBI pMQ jy nwm il`KXY [ gRMQ vDY AO AMq n p`XY [
nbwb kpUr isMG sB soN khI [XhI bwq Ab mYN mn AeI [23[
sabhî panth jç nâm likkhyai. garnth vadhai au ant na payyai.
nabâb kapûr singh sabh sôn kahî. yahî bât ab main man aî.23.
AgY pMQ Qo ipMf ipMf iPrqo [Awpo ApnI gujrihN krqo [
Ab iek QW pujY lMgr nWhI [koaU jugiq Ab lXo bnweI [24[
agai panth thô pind pind phirtô. âpô apnî gujrahin kartô.
ab ik thân pujai langar nânhî. kôû jugti ab layô banâî.24.
isMGn d`XY jQo bxwie [ dy dy Krc aus d`XY pRcwie [
sBI KwlsY so mMn leI [psMd sBn ky Xih gl AeI [25[
singhan dayyai jathô banâi. dç dç kharach us dayyai parchâi.
sabhî khâlsai sô mann laî. pasand sabhan kç yahi gal aî.25.

Chaupai : Such an offender after returning from his home,
Would voluntarily stand up and seek forgiveness for absence.
Whenever a Singh brought some money from any adventure,
He would deposit the same in the central treasury. (17)
After the Singhs relaxed and passed sometime in peace,
Many Singhs proceeded to their homes to see their families.
While some of them got their residential houses constructed,
A few others established centres for holding congregations. (18)
While many Singhs returned to the traditional occupation of agriculture,
A few others got entangled in the snares of their wedlock.
While many Singhs were kept confined to homes by their mothers,
A few others returned along with many new recruits. (19)
As the strength of the Singh ranks increased manifold,
It became difficult to keep them stationed at one place.
Then Nawab Kapoor Singh contemplated over this organizational issue,
And thought of devising a strategy to manage his organization. (20)

Dohra : He called a congregation of the Khalsa panth on the same day,
At the (historic Sikh shrine) of Sri Akal Takht Sahib[10].
The wise Nawab Kapoor Singh chalked out his plan,
And announced its details from the precincts of Akal Takht. (21)
Chaupai : Bhai Mani Singh[11], the head priest of holy Darbar Sahib,
Was made to occupy the centre stage and preside over the congregation.
The Singh warriors from the Trehan and Bhalla clans were invited.
Who were represented by Baba Kahan Singh and Baba Binod Singh. (22)
If the author recorded the names of all the Singh warriors,
His epic would become unlimited in its size.
Nawab Kapoor pronounced all the minute details,
Of the strategy that he had devised for managing his troops. (23)
He declared that earlier the Singhs were always on the move,
And arranged for their provisions on their own.
Now that it was not possible to feed such a large force at one place,
The Khalsa Panth should chalk out a new mode of management. (24)
The Singhs should now reorganize into a few contingents,
And allocate funds for their provisions and upkeep.
The entire Khalsa Panth agreed to the Nawab's proposals,
As its (need and relevance) appealed to everyone. (25)

dohrw : pMj fyrn ibD rc deI pMj inSwn bnwie [
pMjy JMfy qO gfy sRI Akwl buMgy qy lXwie [26[
dôhrâ : pañj daçran bidh rach daî pañj nishân banâi.
pañjç jhandç tau gadaç sarî akâl bungç tç layâi.26.
cOpeI : pRQm ShIdn AO inhMgn PVwXo [dIp isMG isMG krm su nwXo [
dUey krm Drm isMG AMmRqsrIey [dXo aunY QoaU jwq KqrIey [27[
chaupaî : partham shahîdan au nihngan phardâyô. dîp singh singh karam su nâyô.
dûç karam dharam singh ammrtasrîç. dayô unai thôû jât khatrîç.27.
qIjo ckXo bwbn bf AMsI [qyhx B`ly Qy Awid gur AMsI [
cOQo isMG dsONDw nwm [ig`l j`t kot buFY Qo Dwm [28[
tîjô chakyô bâban bada ansî. tçhan bhallç thç âdi gur ansî.
chauthô singh dasaundhâ nâma. gill jatt kôt budahai thô dhâm.28.
pMjvo rMGryto bIr isMG nwie [huqo qyrW sY GoVy vwie [
AYsI lInI jugq bnwie [jo sunI rqn isMG so deI gwie [29[
pañjvô ranghrçtô bîr singh nâi. hutô tçrân sai ghôrdç vâi.
aisî lînî jugat banâi. jô sunî ratan singh sô daî gâi.29.
dohrw : jy ko pu`Cy pRSn Xih nbwb kpUr isMG kI jwq [
kOx ipMf AO goq koie soeI sunoN Ab bwq [30[
dôhrâ : jç kô puchchhç parshan yahi nabâb kapûr singh kî jât.
kaun pind au gôt kôi sôî sunôn ab bât.30.
cOpeI : Prju`ly KW Qo muZlih nwm [ aunYNH bswXo PRju`ly gRwm [
huqI KwnU nbwb Kwno hmSIrw [PrjulY kY Gr vsqI DIrw [31[
chaupaî : pharjullç khân thô mughlahi nâma. unhain basâyô pharjullç garâm.
hutî khânû nabâb khânô hamshîrâ. pharjulai kai ghar vastî dhîrâ.31.
huqI hmwieqn bfI kmjwq [aun bhu isMG Qy krwey Gwq[
pMdRW sY ju huqy ckrYI [so aun mrvwey kr kr PYI [32[
hutî hamâitan badaî kamjâta. un bahu singh thç karâç ghât.
pandrân sai ju hutç chakraila. sô un marvâç kar kar phaila.32.
qihN kpUr isMG huqy ipq mwq [ibrk goq AO j`t QI jwq [
vih Gr sy inksXo swieq ikq KrI [bhuq tihl aun isMGn krI [33[
tahin kapûr singh hutç pit mâta. birak gôt au jatt thî jâta.
vahi ghar sç niksayô sâit kit kharî. bahut tahil un singhan karî.33.
ausI thl qy Xih pd pwXo [srb pMQ ko nvwb sdwXo [
thl krI iks ibRQI n jwie[Xih Kwlso Kud KudY Kudwie[34[
usî tahal tç yahi pad pâyô. sarab panth kô navâb sadâyô.
tahal karî kis barithîn jâi. yahi khâlsô khud khudai khudâi.34.

Dohra : Thus, the whole Khalsa Panth was organized into five contingents[12],
With five distinct emblems for their identification.
The five standards representing each contingent,
Were planted in the precincts of Akal Takht. (26)
Chaupai : The first emblem was allocated to the martyred Nihang Singhs,
Who were represented by Baba Deep Singh and Karam Singh.
The second contingent was headed by Karam Singh Dhram Singh,
From Amritsar belonging the Kshtriya caste of Singhs. (27)
The two elderly Singhs from ancient lineage represented the third,
Coming from the Trehan-Bhalla clans of great gurus.
S, Dasondha Singh who headed the fourth contingent,
He hailed from village Kot Buddha of Gill Jat Sikhs. (28)
The fifth contingent was put under the command of Bir Singh Ranghreta[13],
Which consisted of thirteen hundred horse-mounted Singhs.
Such a command and control structure was put in place,
Which Rattan Singh (the author) has narrated as he heard it. (29)
Dohra : A curious reader may ask the author a question,
About the racial stock of Nawab Kapoor Singh,
So the author would now narrate all the details,
About Nawab Kapoor Singh's village and his racial caste. (30)
Chaupai : There was one (prominent) Mughal by the name Farzulla Khan,
Who had founded the village Farzullapur on his own name.
There was a woman Khano[14] (Begum) sister of Nawab (Zakaria) Khan[15],
Who had been the wife of this person Farzulla Khan. (31)
She, being a staunch supporter of the Mughals and being evil minded,
Was instrumental in getting a large number of Singhs slaughtered.
The fifteen hundred Singhs who were in the service of the Nawab,
Were executed on the basis of her evil designs. (32)
There lived S. Kapoor Singh's parents in the village,
Who belonged to the Virk sub-caste of Jat Sikhs.
Venturing out of their home at some auspicious moment,
He had rendered a lot of service to the Khalsa Panth. (33)
It was by virtue of this service rendered unto the Khalsa,
That S. Kapoor Singh came to be known by the title of Nawab.
The service rendered (with faith) never goes unrewarded,
Since Khalsa Panth is an embodiment of the Divine. (34)

dohrw : eyk idvs ies nvwb kY mn mYN AweI mOj [
AOr isMGn pOrK kIey mYN inj kIE n kOj [35[
dôhrâ : çk divas is navâb kai man main âî mauj.
aur singhan paurakh kîç main nij kîô na kauj.35.
cOpeI : cVXo inbwb ikh Kyln iSkwr [swQ ku`l ley bIs Asvwr [
jwq jwq jw pujXo lhOr [jwie bYTXo su cbUqrY TOr [36[
chaupaî : chardyô nibâb kih khçlan shikâra. sâth kull laç bîs asavâra.
jât jât jâ pujyô lahaura. jâi baithyô su chabûtrai thaura.36.
phr doie qihN hukm clwie [qO Kbr pMunI qurk iklY ju jwie [
qO iKzr Kwn dXo inbwb cVHwie [pkV kpUr isMG mo pih ilXwie [37[
pahar dôi tahin hukam chalâi. tau khabar punnî turak kilai ju jâi.
tau khizar khân dayô nibâb chardhâi. pakard kapûr singh mô pahi liyâi.37.
kpUr isMG muV ip`CY DXo [ ingwrn f`gY lwie muVXo [
huie bwhr isMG rl gXo JwVIN [gXo Kyf kr AYs iKfwrI [38[
kapûr singh murd pichchhai dhayô. nigâran daaggai lâi murdyô.
hui bâhar singh ral gayô jhârdîn. gayô khçda kar ais khidaârî.38.
iesI BWq gey ikCu idn bIq [dMgw rhY pMQ hrdm cIq [
jo tkXn mYN krY dyr inbwb [isMG KwihN lut mulK iSqwb [39[
isî bhânt gaç kichhu din bîta. dangâ rahai panth hardam chîta.

jô takyan main karai dçr nibâba. singh khâhin lut mulakh shitâba.39.
91. swKI j`sw isMG kI ('Swih khwXo j`sw isMG klwl')
91. sâkhî jassâ singh kî ('shâhi kahâyô jassâ singh kalâl')
dohrw : swKI j`sw isMG kI Ab mYN idauN sunwie [
mMgq Kwq KwlsY rIXo BXo pMQ piqSwih [1[
dôhrâ : sâkhî jassâ singh kî ab main diun sunâi.
mangat khât khâlsai ralyô bhayô panth patishâhi.1.
cOpeI : AwlUvwl iek kOm khwvY [lwhOr ksUrih m`D bswvY [
aUhW Qo iek grIb klwl [huqo isMG Qo vih gur lwl [2[
chaupaî : âlûvâl ik kaum kahâvai. lâhaur kasûrhi maddh basâvai.
ûhân thô ik garîb kalâla. hutô singh thô vahi gur lâla.2.
dXwl isMG Qo aus ko nwm [krq huqo so srbih kwm [
so mr gXo rhXo suq AO nwir [huqo doaUAn ko Aiq sY pXwr [3[
dayâl singh thô us kô nâma. karat hutô sô sarbahi kâma.
sô mar gayô rahyô sut au nâri. hutô dôûan kô ati sai payâr.3.

Dohra : One day it occurred to Nawab Kapoor Singh,
That he should also venture out on an excursion.
Since his fellow Singhs had performed adventurous feats,
He must also make an attempt on some such adventure. (35)
Chaupai : Nawab Kapoor Singh, thus, went on a hunting expedition,
Taking twenty Singhs more along with him on this mission.
Riding on further and still further they reached Lahore,
And seated themselves on the capitol in the Centre of Lahore. (36)
As he kept issuing dictates for six hours from the elevated seat,
This news reached the Mughal ruler in the royal fort.
Then the Nawab of Lahore commanded Khizar Khan to proceed,
And capture Nawab Kapoor Singh to present him in his court. (37)
S. Kapoor Singh, then, beat a retreat from Lahore,
In the midst of the beating of Khalsa's war drums.
Once out of city's limits, the Singh entered the wilds,
Thus playing such a game for recreation. (38)
Although quite sometime passed peacefully in this manner,
The Khalsa Panth thought of a big fight every moment.
Whenever a delay occurred in payments from the Nawab's side
The Singhs would immediately indulge in loot and arson. (39)
Episode 91
The Episode About Jassa Singh
(Jassa Singh[1] Kalal[2] was made a Sovereign Chief)
Dohra : Now follows the episode of Jassa Singh,
Which I would now narrate to my readers.
Being destitute, he joined the ranks of Khalsa Panth,
But rose to be a sovereign among the Khalsa Panth. (1)
Chaupai : There was a community known as Ahluwalia,
Who inhabited the region between Lahore and Kasur.
There lived a poor person belonging to the community of Kalals,
Who was a devout Sikh follower of the Sikh Gurus. (2)
He was known by the name of S. Dyal Singh[3],
Who took up many odd jobs to earn his livelihood.
He was survived, after his death, by his son and wife,
Both of whom had great affinity for each other. (3)

huqI isMGn kI bytI soie [ipqw pVHweI A`Cr qoie [
gurbwxI iqs kMT GnyrI [huqI is`KxI duie pK kyrI [4[
hutî singhan kî bçtî sôi. pitâ pardhâî achchhar tôi.
gurbânî tis kanth ghançrî. hutî sikkhnî dui pakh kçrî.4.
poQI rwKq gwqRY pweI [isK sMgq mYN phuMcY jwie [

bfI pRwq auT cONkI krY [smYN sMJY BI sodr pVHY [5[
pôthî râkhat gâtrai pâî. sikh sangat main pahuñchai jâi.
badaî parât uth chaunkî karai. samain sañjhai bhî sôdar pardhai.5.
dohrw : Awp duqwry vih PVY bwl su dwsI pRym [
doaU vKq cONkI krY iXh Qo aus ko nym [6[
dôhrâ : âp dutârç vahi phardai bâl su dâsî parçm.
dôû vakhat chaunkî karai yih thô us kô nçm.6.
cOpeI : jih isK sMgq hovY joV [jo s`dY iqs krY n moV [
rwq idns kr jwvY qWih [kr cONkI ky Sbd suxwie [7[
chaupaî : jahi sikh sangat hôvai jôrda. jô saddai tis karai na môrda.
rât dinas kar jâvai tânhi. kar chaunkî kç shabad sunâi.7.
hr myly jwvY gurdÍwr [KuMJY nhIN vih gur kI kwr [
jhW Kwlso lwie dIvwn [jwie krY Sbd cONkI gwn [8[
har mçlç jâvai gurdavâra. khuñjhai nahîn vahi gur kî kâra.
jahân khâlsô lâi dîvâna. jâi karai shabad chaunkî gâna.8.
sun Kwlso AMmRqsr AwXo [iqn BI drSn pMQih pwXo [
kIqI cONkI pyRmih lwie [sunI pMQ bhu SWq bRqwie [9[
sun khâlsô ammrtasar âyô. tin bhî darshan panthhi pâyô.
kîtî chaunkî parçmhi lâi. sunî panth bahu shânt bartâi.9.
Aiq pRsMn pMQ iqs pr BXo [Bly vKq ikq vhu Qo AwXo [
kpUr isMG lXo bwl bulwie [kIXo isMG inj AMmRq Ckwie [10[
ati parsann panth tis par bhayô. bhalç vakhat kit vahu thô âyô.
kapûr singh layô bâl bulâi. kîyô singh nij ammart chhakâi.10.
dohrw : mwqw BI aus huie KuSI dInI bWih PVwie [
Bly Bwg aus ky Bey rhXo inbwbY pwih [11[
dôhrâ : mâtâ bhî us hui khushî dînî bânhi phardâi.
bhalç bhâg us kç bhaç rahyô nibâbai pâhi.11.
cOpeI : inbwb imhr j`sw isMG AweI [dwxo GoVn khXo vRqweI [
keI roz aun kMm clwXw [Aksr bwlk lokn ruvwXw [12[
chaupaî : nibâb mihar jassâ singh âî. dânô ghôrdan kahyô vartâî.
kaî rôz un kamm chalâyâ. akasar bâlak lôkan ruvâyâ.12.

The wife being the daughter of initiated Sikh parents,
She was made literate by her own parents.
She had memorized a lot of Gurbani hymns,
As she had a Sikh background both from her parental and in-laws side. (4)
Always carrying an abridged version of Gurbani hymns,
She would participate in every Sikh congregation.
She would recite Gurbani hymns early in the morning,
As well as recite the evening prayers in the evenings. (5)
Dohra : The infant (Jassa Singh) would accompany her in recitation,
By playing on a double-stringed musical instrument with devotion.
Thus reciting devotional hymns morning and evening,
That was the routine of this mother-son duo. (6)
Chaupai : Wherever the devout Singhs held a congregation,
They would never decline an invitation to participate there.
Day or night, they would always participate there,
And recite Gurbani hymns in a musical chorus. (7)
They would visit Gurdwaras on all historical occasions,
Thus never shirking from performing service to the Guru.
Wherever the Khalsa Panth organized a congregation,
They would participate and recite Gurbani hymns. (8)
Once hearing that a Khalsa contingent had arrived at Amritsar,
The mother-son duo too wished to pay their obeisance.
As they recited Gurbani hymns with great devotion,
They created an ambience of piety among the Panthic audience. (9)
They having arrived there at an auspicious moment,

The Khalsa contingent felt extremely pleased with their rendering.
(Nawab) Kapoor Singh summoning the infant boy,
Initiated him into the Khalsa Panth with his own hands. (10)
Dohra : The mother, feeling very elated at her son's initiation,
She handed over her son to the Nawab voluntarily.
The child being favoured by fortune,
He started living under the tutelage of Nawab Kapoor Singh. (11)
Chaupai : Nawab Kapoor Singh, feeling compassionate towards the child,
Assigned him the duty of distributing feed to the horses.
He went on performing this duty for many days,
During which he was rebuffed by many people. (12)

rovn hoqo bwlkn zor [rovq AXo kpUr isMG kor [
mYQoN dwxw vrqy nwhIN [DOl Dpo muih bhuq krwhIN [13[
rôvan hôtô bâlkan zôra. rôvat ayô kapûr singh kôra.
maithôn dânâ vartç nâhîn. dhaul dhapô muhi bahut karâhîn.13.
hoie KuSI nÍwb s`d lXo pws [DrXo hwQ aus isr pr Kws [
khI bwq muK dXo ipAwr [quD dwxoN dyxY b`g hzwr [14[
hôi khushî navâb sadd layô pâsa. dharyô hâth us sir par khâsa.
kahî bât mukh dayô piâra. tudh dânôn dçnai bagg hazâra.14.
hm qY kIno pMQ nvwbY [qyrY kirXugu piqSwhI qwbY [
ausI vkq qy BXo inhwl [Swih khwXo j`sw isMG klwl [15[
ham tai kînô panth navâbai. tçrai kariyugu patishâhî tâbai.
usî vakat tç bhayô nihâla. shâhi kahâyô jassâ singh kalâla.15.
dohrw : rqn isMG swKI ilKI sun kY pws isAwn [
BUl hmwrI bKSIE hmrI thl pCwn [16[
dôhrâ : ratan singh sâkhî likhî sun kai pâs siân.
bhûl hamârî bakhshîô hamrî tahal pachhân.16.

'BXo Aslm Kwn bhIr'

'bhayô asalam khân bahîr'

dohrw : QorY hI so idnn mYN BXo Aslm Kwn bhIr [
iqs kI jwgw so bhXo AsmMud Kwnn bIr [1[
dôhrâ : thôrai hî sô dinan main bhayô asalam khân bahîr.
tis kî jâgâ sô bahyô asmund khânan bîr.1.
cOpeI : AsmuMd Kwn ko bjXo rbwb [huqo duSt so bhuq Krwb [
aus kY mn bf grbw AwieAw [aun isMGn ko Krc htwieAw [2[
chaupaî : asmund khân kô bajyô rabâba. hutô dushat sô bahut kharâba.
us kai man bada garbâ âiâ. un singhan kô kharach hatâiâ.2.
deI Kwlsy qau kr CUt [ligE krn pMQ iqm lUt [
qurkn POj isMGn pr AweI [isMG BI luk ikq krn lrweI [3[
daî khâlsç tau kar chhûta. lagiô karan panth tim lûta.
turkan phauj singhan par âî. singh bhî luk kit karan larâî.3.

92. swKI nvwb kpUr isMG BujMgI kI ('BXo Awlo Kwlsy pMQ meI')

92. sâkhî navâb kapûr singh bhujngî kî ('bhayô âlô khâlsç panth maî')

dohrw : BwjVo BMnY pMQ jbY AwXo nwdr Swih [
koaU ikq koaU ikqY pey Awpxy rwih [1[

(One day) crying desperately (at this maltreatment),
The boy approached Nawab Kapoor Singh in tears.
He told that he could no longer distribute the cattle feed,
As he was severely thrashed by everyone. (13)
Feeling amused, Nawab Kapoor Singh called him near,
And showered his blessings on him with his hands.
Addressing the boy the Nawab remarked affectionately,
That the boy would be issuing feed to thousands of horses. (14)
The Khalsa Panth which had made Kapoor Singh a Nawab,
Would one day make the boy (Jassa Singh) a sovereign.

Since that moment, the boy became worthy of Khalsa Panth's grace,
And came to be known as Jassa Singh Kalal, the sovereign. (15)
Dohra : Rattan Singh (the author) has narrated this episode,
As he had heard it from his wise elders.
The author may be pardoned for any inadvertent omissions,
Considering him a humble servant of the Khalsa Panth. (16)

Aslam Khan[4] Passed Away

Dohra : Within a few days (after the new dispensation),
Nawab Aslam Khan[4] of Lahore passed away.
His place (for the custodianship of Lahore) was taken over,
By Abdul Samand Khan[5], a warrior in his own right. (1)
Chaupai : With this started the reign of Abdul Samand Khan,
Who was extremely wicked and a wily ruler.
Feeling highly arrogant of his elevated position,
He discontinued the payment of revenue to the Singhs. (2)
Khalsa Panth, being liberated from the royal bondage,
Once again started looting and plundering the region.
As the Mughal forces launched an attack on the Singhs,
They also started combating the Mughals through guerilla warfare. (3)

Episode 92

The Episode About Nawab Kapoor Singh Bhujangi (Ala Singh joined the Khalsa Panth)

Dohra : Khalsa Panth would run away post haste (into the wilds),
Whenever Nadar Shah[1] invaded the territory of Punjab.

dôhrâ : bhâjardô bhannai panth jabai âyô nâdar shâhi.
kôû kit kôû kitai paç âpanç râhi.1.
cOpeI : kpUr isMG nvwb BujMgI [vV gXo mwlvy ibrwVn sMgI [
ikCuk idvs iqh guzr guzwry [iPr bRwVn dXo nÍwb inkwry [2[
chaupaî : kapûr singh navâb bhujngî. vard gayô mâlvç birârdan sangî.
kichhuk divas tih guzar guzârç. phir barârdan dayô navâb nikârç.2.
iek huq isMG nwl TIkrI vwry [aun ipMf Awpxy jwie auqwry [
ikCku idvs iqh bsXo nvwb[isMG hzwr iek dÍY aus qwb[3[
ik hut singh nâl thîkrî vârç. un pind âpanç jâi utârç.
kichhku divas tih basyô navâb. singh hazâr ik davai us tâb.3.
AOr isMG muV mwJy vVy [Koih Kwih gwPly rwh pVy [
ijsko cMgl huie BrpUr [Awie Kwie rl pMQ zrUr [4[
aur singh murd mâjhç vardç. khôhi khâhi gâphlç râh pardç.
jiskô changal hui bharpûra. âi khâi ral panth zarûra.4.
ikC qMg guzr KwlsY krI [ibn lut Kwey kb pMQih srI [
qO BweI gOhr isMG sun AwXo [huqo bu`Fo isMG ijsko jwXo [5[
kichh tang guzar khâlsai karî. bin lut khâç kab panthhi sarî.
tau bhâî gauhar singh sun âyô. hutô budadahô singh jiskô jâyô.5.
dohrw : iqn qb lMgr Aw dXo pMQih KUb irJwie [
AwkI huqo jo aus kuloN so sr lXo krwie [6[
dôhrâ : tin tab langar â dayô panthhi khûb rijhâi.
âkî hutô jô us kulôn sô sar layô karâi.6.
iPr BweI gurbKS isMG deI lMgr rsq su pwie [
AgY lg lgw Kwlsy keI au~dm dey krwie [7[
phir bhâî gurbakhash singh daî langar rasat su pâi.
agai lag lagâ khâlsç kaî uddam daç karâi.7.
cOpeI : iqm Awie lMgr AwlY BI dXo [swQ Pulwiex sB lY AXo [
KMfy pwhul hQ nvwbih leI [BXo Awlo isMG Kwlsy pMQ meI [8[
chaupaî : tim âi langar âlai bhî dayô. sâth phulâin sabh lai ayô.
khandç pâhul hath navâbhi laî. bhayô âlô singh khâlsç panth maî.8.
muKq POj BI aun hQ AweI [inj kMm sBn ley bnvweI [
BweIAn rohI gRwm bswXo [gOrijAwxo nwm DrwXo [9[

mukhat phauj bhî un hath âî. nij kamm sabhan laç banvâî.
bhâîan rôhî garâm basâyô. gaurjiânô nâm dharâyô.9.

The Khalsa Singhs would run helter-skelter,
And seek refuge wherever they found convenient. (1)
Chaupai : Nawab Kapoor Singh, the veteran Singh warrior,
Entered Malwa region among the fraternity of Brars.
After his contingent passed a few days with them,
They turned his contingent out of their sanctuary. (2)
There was a Singh hailing from village Thikriwal[2],
Who made Nawab's contingent put up a camp at his village.
Nawab's contingent which passed a few days there,
Had a strength of around two thousands Khalsa Singhs. (3)
Some of the Singhs returned and entered Majha again,
After robbing and plundering the lethargic wayfarers.
Whosoever had plenty of wealth and resources,
Would surely join the Khalsa Panth and share his possessions. (4)
Thus, Khalsa Panth spent some time in want and need,
Since the Khalsa could not survive without loot and plunder.
Then the Khalsa Panth was approached by Bhai Gohar Singh[3],
Who was the (proud) father of (a devout Sikh) Bhai Budho. (5)
Dohra : Then Gohar Singh served Nawab Kapoor Singh's Khalsa contingent,
And won the hearts of Khalsa Panth with his service.
Whosoever defied his writ in his own territory,
He got them subjugated with the might of Khalsa contingent. (6)
Then it was the turn of the devout Bhai Gurbax Singh[4],
Who made all the provisions for the meals of Khalsa force.
Leading the Khalsa contingent on various expeditions,
He also made successful attempts on various territories. (7)
Chaupai : Baba Ala Singh[5] also organized a community kitchen for Singhs,
Along with many members of his "Phool" dynasty.
Getting himself initiated by the sacred hands of Nawab Kapoor Singh,
Baba Ala Singh joined the fraternity of the Khalsa Panth. (8)
Since a fighting force came to be at his disposal gratis,
He also got many of his personal scores settled.
His brothers founded a village in the midst of a wild,
Which the Khalsa contingent named as Gorjiana. (9)

gurbKS isMG AOr mulk ml lXo [AwlY isMG BI bhu iGrvXo [
nwl huqy aus keI iBrwie [sbhn ko BUm deI rukwie [10[
gurbakhash singh aur mulak mal layô. âlai singh bhî bahu ghirvayô.
nâl hutç us kaî bhirâi. sabhan kô bhûm daî rukâi.10.
AwlY isMG bf vDXo pswrw [igrd GyrXo aun sunwm swrw [11[
âlai singh bada vadhyô pasârâ. girad ghçryô un sunâm sârâ.11.
swKI Kwlsy pRQm srhMd mwrI (...qb pMQ BXo iqAwr)
sâkhî khâlsç partham sarhand mârî (...tab panth bhayô tiâr)
dohrw : swKI sunhu sRhMd kI ijm isMGn ipRQm leI lUt [
huqo KwlI bhu Krc qy lXwey kr bf CUt [1[
dôhrâ : sâkhî sunhu sarhand kî jim singhan paritham laî lût.
hutô khâlî bahu kharach tç layâç kar bada chhût.1.
mylo AMimRqsr Fuky sun pMQihN AwXo cwau [
ijm iqm cilE cwhley AYso TitE Bwau [2[
mçlô ammritsar dahukç sun panthhin âyô châu.
jim tim chaliô châhîç aisô thatiô bhâu.2.
cOpeI : clo clo sB pMQ aucwrXo [krIey Snwn iem mn mD DwrXo [
iqm cl bwq nvwb pih khI [mRvwvo Sihr koeI Krc leI [3[
chaupaî : chalô chalô sabh panth uchâryô. karîç shanân im man madh dhâryô.

tim chal bât navâb pahi kahî. marvâvô shahir kôî kharach laî.3.
lwB isMG iem bolq BXo [mwro Sihr KUnI jo AhXo [
huey Gwq ijq swihbzwdy [iqh pr kihE h`ln vgwdy [4[
lâbh singh im bôlat bhayô. mârô shahir khûnî jô ahyô.
huç ghât jit sâhibzâdç. tih par kahiô hallan vagâdç.4.
keI khYN Ab hI pVo dOVI [keI khYN POj Aiq hY QoVI [
nbwb khI jk qk kXw kro [aUhW mwrn mrno Kro [5[
kaî kahain ab hî pardô daurdî. kaî kahain phauj ati hai thôrdî.
nabâb kahî jak tak kayâ karô. ûhân mâran marnô kharô.5.
aUhW sIs isMG jo koaU lwvgu [mn ie`Cq Pl soaU pwvgu [
aUhW srYNgy doaU kwj [mUey mukq jIey jIv swj [6[
ûhân sîs singh jô kôû lâvgu. man ichchhat phal sôû pâvgu.
ûhân saraingç dôû kâja. mûç mukat jîç jîv sâj.6.
dohrw : sRI siqgur ky bcn kr isMG QoVHy hI Pqy pWihN [
aUhW clYNgy hI gDY idn QoVn ky mWih [7[

While Gurbax Singh got a lot of territory occupied,
Baba Ala Singh also took over a large tract.
Since he had many of his brothers with him,
He made each of them occupy a significant territory. (10)
Baba Ala Singh's dynasty spread manifold,
Who occupied a large territory around Sunam. (11)

Episode 92 contd.

The Episode About Ransacking of Sirhind (The Khalsa Panth Got Ready)

Dohra : (Dear readers) listen to the episode about Sirhind,
And the way it was first ransacked by the Singhs.
As the Singhs had run short of money severely,
They brought a lot of money after ransacking Sirhind. (1)
Hearing about the annual congregation at Amritsar drawing near,
The Khalsa Panth (contigent) felt extremely delighted.
They must participate in the congregation somehow or the other,
Such was the faith they had (for the Guru's shrine). (2)
Chaupai : Let us proceed to Amritsar, all of them remarked,
And have a dip in the sacred pool at Amritsar.
Approaching Nawab Kapoor Singh they begged him,
To allow them to ransack some town to meet their traveling expenses. (3)
At this S. Labh Singh came out with a suggestion,
That they must ransack a city soaked with martyr's blood,
The town where Guru's two Sahibzadas were executed,
Must be leveled up to the level of agricultural fields. (4)
While some of them were too keen to rush immediately,
Some others opined that their contingent was too small.
Nawab Kapoor Singh remarked why should they hesitate,
Since in both the situations of killing and being killed was profitable. (5)
Whosoever sacrificed his life at such a place,
Would receive Guru's blessing to his heart's content.
It would indeed be a profitable bargain both ways,
Salvation through death, material gains through survival. (6)
Dohra : With the grace of Guru Gobind Singh's prophetic words,
Even a handful of Singhs would snatch a victory.

dôhrâ : sarî satigur kç bachan kar singh thôrdhç hî phatç pânhin.
ûhân chalaingç hal gadhai din thôrdan kç mânhi.7.
khI nbwbY bwq iem qO pieE pMQ kr CUt [
pRwq hoq so jw vVy pweI Sihr mihN lUt [8[
kahî nabâbai bât im tau paiô panth kar chhût.

parât hôt sô jâ vardç pâî shahir mahin lût.8.
cOpeI : isMG hjwr qihN pMj ku pu`jy [aunY drvwjy jw pMj mMujy [
qurk lBXo dXo isMGn mwr [ley ihMdUAn ky jyvr auqwr [9[
chaupaî : singh hajâr tahin pañj ku pujjç. unai darvâjç jâ pañj muñjç.
turak labhyô dayô singhan mâra. laç hindûan kç jçvar utâra.9.
cWdI suienoN AO Bl cIz [leI dyK cMg c`kn klj [
duiek phr iqn lUt mcweI [Bey BUKy ck KweI imTweI [10[
chândî suinôn au bhal chîza. laî dçkh chang chakkan kîja.
duik pahar tin lût machâî. bhaç bhûkhç chak khâî mithâî.10.
ckny jogI drb auTweI [GoVy lBXo soaU lXo ldweI [
muV dOVy isMG iqq hI rwih [qO TIkrI vwry phuMcy jwie [11[
chaknç jôgî darab uthâî. ghôrdç labhyô sôû layô ladâî.
murd daurdç singh tit hî râhi. tau thîkrî vârç pahuñchç jâi.11.
vV mwlvy iPr GoVy ley [ikqy mulk iqh nzrY Aey [
Krc Kwlsy ky BXo p`ly [ sry AMmRqsr ibn ikm c`ly[12[
vard mâlvç phir ghôrdç laç. kitç mulak tih nazrai aç.
kharach khâlsç kç bhayô pallç. sarç ammrtasar bin kim challç.12.
dohrw : mylo AwieE iFg joaU qb pMQ BXo iqAwr [
mrnoN trqy Qy nhIN igxn ij`qno hwr [13[
dôhrâ : mçlô âiô dhig jôû tab panth bhayô tiâr.
marnôn tartç thç nahîn ginan jittnô hâr.13.
cOpeI : Kbr mlv`Xn jb sun pweI [Awn pMQ ko deI vDweI [
judy judy dey sBhn GoVy [cVHq pMQ hQ AwgY joVy [14[
chaupaî : khabar malvayyan jab sun pâî. ân panth kô daî vadhâî.
judç judç daç sabhhan ghôrdç. chardaht panth hath âgai jôrdç.14.
Awgy bDXo pMQ isauN rwih [kr mylo AwXo hm pwih [
jo hm pr qurk pwvih jor [Kbr lIE hm Awn bhor [15[
âgç badhyô panth siun râhi. kar mçlô âyô ham pâhi.
jô ham par turak pâvahi jôra. khabar lîô ham ân bahôra.15.

As Guru's prophetic words would prove to be true,
This town would be razed to the level of agricultural fields. (7)
As Nawab Kapoor Singh made these remarks about Sirhind,
The Khalsa Panth contingent felt free to launch an attack,
Entering Sirhind just with the break of dawn,
The Singhs indulged in heavy loot and plunder in the city. (8)
Chaupai : The Singhs, being five thousand in numerical strength,
They occupied the five main entrances to the city.
While all the Muslim residents were done to death,
They dispossessed all the Hindus of their jewellery. (9)
Whatever gold, silver and other expensive articles they found,
They picked up all those valuables after a thorough search.
After looting and plundering the town for about six hours,
They gorged themselves on sweets to satisfy their hunger. (10)
Gathering as much wealth as they could carry,
They loaded it on horses they picked from the city.
Returning by the same route they had come by,
They arrived back at the village of Thikriwal. (11)
They procured as many horses from the Malwa region,
As they could spot out through out this region.
Having been provided with the traveling expenses,
How could the Singhs do without marching towards Amritsar? (12)
Dohra : As the time for the annual congregation approached near,
Khalsa Panth Singhs prepared themselves for any eventuality.
Being never scared of shedding their mortal frame,
They reckoned even defeat as their (moral) victory. (13)
Chaupai : As the people of Malwa heard about their success stories,

All of them came to congratulate the Singhs.
Presenting horses as gifts to all the (brave) Singhs,
They stood with folded hands to bid farewell to the departing Singhs. (14)
As the Khalsa Panth had found a new foothold in Malwa,
They were welcome to return there after a congregation at Amritsar.
Whenever the Mughals committed oppression in the Malwa,
The Khalsa Panth was entreated to come to their support. (15)

kihE pMQ hm AYhYN Dwie [G`ilE icTI hlkwrY pwie [
cVXo Kwlso kr Ardws [krY kMm pMQ siqgur Awp [16[
kahiô panth ham aihain dhâi. ghalliô chithî halkârai pâi.
chardyô khâlsô kar ardâsa. karai kamm panth satigur âpa.16.
cVH Kwlso qur lMGXo drXwie [sRI AMimRqsr phuMcy Awie [
Agy qurkn dXo qlwv ibgwr [icxy buMgy sB dIny fwr[17[
chardah khâlsô tur langhyô daryâi. sarî ammritsar pahuñchç âi.
agç turkan dayô talâv bigâra. chinç bungç sabh dînç daâra.17.
dohrw : h`f il`d G`q qwl mD KyqI deI ibjwie [
so KwlsY jw k`F sutXo lIno KUb bnvwie [18[
dôhrâ : hadada lidd ghatt tâl madh khçtî daî bijâi.
sô khâlsai jâ kadadah sutyô lînô khûb banvâi.18.
JUlxw : inkl K`f Kuf`l qy KwlsY jI AMimRqsr mylo qo jrUr lwiexw [
iqh nHwie icnwieky buMgy bYTy qo Akwl buMgy mqo sB mqwiexw [
iksY duSt ko dOVkY lut lXwvYN qO bYT buMgn mD KUb Kwvxw [
qurk Gxy AwvYN isMG B`j jwvYN iemY hox bwDw siqgurU Bwvxw [19[
jhûlnâ : nikal khadada khudaall tç khâlsai jî ammritsar mçlô tô jarûr lâinâ.
tih nahâi chinâikç bungç baithç tô akâl bungç matô sabh matâinâ.
kisai dushat kô daurdkai lut layâvain tau baith bungan madh khûb khâvnâ.
turak ghanç âvain singh bhajj jâvain imai hôn bâdhâ satigurû bhâvnâ.19.
dohrw : dIp mwl mylo kry idn rhy kuCk suK pwie [
qurkn POjihN bhu AeI isMG qury ijqY ikq dwie [20[
dôhrâ : dîp mâl mçlô karç din rahç kuchhak sukh pâi.
turkan phaujhin bahu aî singh turç jitai kit dâi.20.

93. swKI BweI mnI isMG jI kI ShIdI pweI ('..bMd bMd sutwXo k`p')

93. sâkhî bhâî manî singh jî kî shahîdî pâî ('..band band sutâyô kapp')

dohrw : Abih hkIkq mYN khoN sunON sMq lwie pRIq [
mnI isMG jI rK is`KI mhW ShIdI lIq [1[
dôhrâ : abahi hakîkat main kahôn sunaun sant lâi parît.
manî singh jî rakh sikkhî mahân shahîdî lît.1.
cOpeI : mnI isMG Qo sMq sujwn [jqI sqI AO DXwnI mwn [
hTI qpI AO mq ko pUro [shn SIl AO idl ko sUro [2[
chaupaî : manî singh thô sant sujâna. jatî satî au dhayânî mân.
hathî tapî au mat kô pûrô. sahan shîl au dil kô sûrô.2.

The Khalsa Singhs promised to rush forth post haste,
Provided the Malwa Singhs sent a written appeal to them.
After a solemn prayer, the Khalsa Singhs departed for Amritsar,
With a faith that the Guru would grant them success. (16)
The Khalsa Panth contingents, after crossing the rivers,
Finally arrived at the holy shrine at Sri Amritsar.
But the Mughals had desecrated the sacred pool,
And demolished all the constructed Singh Bungas[6]. (17)
Dohra : Filling the sacred pool with animal bones and dung,
The Mughals had sowed a crop over its surface.
Soon after their arrival, the Singhs cleared the whole debris,
And restored the sacred pool to its original glory. (18)
Jhoolna : The Khalsa, coming out of hibernation from gorges and ravines,
Must assemble for an annual congregation at Akal Bunga.

After constructing and renovating the damaged structures,
They must assemble at Akal Takht for a new resolution.
After robbing and plundering those that are wicked,
They must share and partake the booty inside their structures.
The Singhs must escape when the Mughals come in large numbers,
As this is in accordance with Satguru's will for Khalsa's expansion. (19)
Dohra : After illuminating the shrine on the Diwali congregation,
The Singhs spent a few days there in comparative peace.
But as the Mughal forces invaded in large numbers,
The Singhs ran away helter shelter for safety. (20)

Episode 93

The Episode About Bhai Mani Singh Ji's[1] Martyrdom (Got his every Limb dismembered)

Dohra : Now I narrate the true account (of Mani Singh's martyrdom),
And beseech my readers to listen with devotion.
The way Bhai Mani Singh preserved his Sikh faith,
And achieved martyrdom with his supreme sacrifice. (1)
Chaupai : Mani Singh was a saintly enlightened person,
As well as a celibate, and a renowned meditative soul,
He was perfect in resolution, meditation and self-realisation,
As well as perfect in human endurance and courage. (2)

krmI DrmI Bgiq igAwnI [siqgur bcnn pr miq TwnI [
huq siqgur so rihq hzUr [iqs kr BXo su gurmq pUr[3[
karmî dharmî bhagti giânî. satigur bachnan par mati thânî.
hut satigur sô rahit hazûra. tis kar bhayô su gurmat pûra.3.
aun siqgur kCu jUTo KXo [qWqy hTIAw AVIAw BXo [
is`Kn ko so is`KI idRVwvY [isKIEN cukY iqs qnKwh lwvY [4[
un satigur kachhu jûthô khayô. tântç hathîâ ardîâ bhayô.
sikkhan kô sô sikkhî darirdâvai. sikhîôn chukai tis tankhâh lâvai.4.
blj bljy vih gurmq lwvY [cwr brn ko isKI idVwvY [
kr swKI bhu isKn sunwvY [kCu gur khI kCu mn qy lwvY [5[
bîj bîjç vahi gurmat lâvai. châr baran kô sikhî dirdâvai.
kar sâkhî bahu sikhan sunâvai. kachhu gur kahî kachhu man tç lâvai.5.
dohrw : mwqw ByjXo iqsY ko idlI qy smJwie [
AMimRqsr cVHqI cVY is`Kn jwih Kuvwie [6[
dôhrâ : mâtâ bhçjyô tisai kô dilî tç samjhâi.
ammritsar chardhtî chardai sikkhan jâhi khuvâi.6.
cOpeI : iqsny Awie bMdobsq kIAw [mwqw cVwvw Kwlsy bKSIAw [
Awgy cVHwvo ptny jwvY [mwqw khxy qy eIhW AwvY [7[
chaupaî : tisnç âi bandôbsat kîâ. mâtâ chardâvâ khâlsç bakhshîâ.
âgç chardhâvô patnç jâvai. mâtâ kahnç tç îhân âvai.7.
siqgur KuSI QI Kwlsy BeI [soaU mwqw sun isMGn deI [
siqgur khXo Qo hm isMG pXwry [puqR poqry eyeI hmwry [8[
satigur khushî thî khâlsç bhaî. sôû mâtâ sun singhan daî.
satigur kahyô thô ham singh payârç. putar pôtrç çî hamârç.8.

sRI muKvwk

sarî mukhvâk

svYXw : dwn dIXo ien hI ko Blo Ar AOr ko dwn n lwgq nIko [
savaiyâ : dân dîyô in hî kô bhalô ar aur kô dân na lâgat nîkô.
cOpeI : pujwrn isr bfo pujwrI [huq siqgur Gr bf ieqbwrI [
Akwl buMgy ky qKq su bYTy [Kqwdwr ky kMn su AYTy [9[
chaupaî : pujâran sir badaô pujârî. hut satigur ghar bada itbârî.
akâl bungç kç takhat su baithç. khatâdâr kç kann su aithç.9.
dohrw : mnI isMG ikC idl AeI bIV gRMQ deI hlwie [
qb isK sMgq bc khXo hogu bMd bMd quJY quVwie [10[
dôhrâ : manî singh kichh dil aî bîrd garnth daî halâi.

tab sikh sangat bach kahyô hôgu band band tujhai turdâi.10.

He was industrious, religious, devoted and scholarly,
Who had reposed complete faith in Satguru's teachings.
Since he had lived in the sacred company of the Guru,
He became thoroughly groomed in the Sikh way of life. (3)
Since he had broken bread with the great Guru,
He became a man of resolution and firm convictions.
He would drive home the spirit of Sikhism to the Sikhs,
As well as award punishment to those erring in Sikh conduct. (4)
He would indoctrinate young minds in Sikh way of life,
As well as preach Sikhism among all the four castes.
He would narrate many episodes from Guru's lives to the Sikhs,
Partly by quoting from the Gurus, partly through self-composed anecdotes. (5)
Dohra : Mata (Sundari[2]) dispatched Mani Singh from Delhi,
After briefing him thoroughly with detailed instructions.
She asked him to take control of the offerings at Amritsar,
And utilize these for running a community kitchen for the Sikhs. (6)
Chaupai : Arriving at Amritsar, he took over the (shrine) administration,
With the blessings of Mata Sundari for the Khalsa Panth.
Earlier, the offerings from Amritsar were sent to Patna Sahib[3],
Now with Mata Sundari's instructions, Patna offerings would reach here. (7)
Since Satguru Guru Gobind Singh had blessed the Khlasa Panth,
Mata Sundari had fulfilled Guru's blessing to the Panth.
Satguru had declared Khalsa Panth being dearest to him,
The Singhs being the dearest sons and grandsons of the Guru. (8)
Sri Mukhwak[4] :
Swaiyya : "Charity be best given to the Singhs,
None else is more deserving than the Khalsa Panth."
Chaupai : (Bhai Mani Singh) being the chief among the Sikh clergy,
Satguru had reposed maximum confidence in him.
He would sit at the supreme position at Akal Takht,
And reprimand those who erred in their Sikh conduct. (9)
Dohra : Once acting upon a random instinct in his own mind,
He made certain alterations in Guru Granth Sahib's[5] compilation.
At this, the Sikh congregation had heaped a curse upon him,
That his own body would be dismembered limb by limb. (10)

cOpeI : ijm gur gRMQ bMd bMd ihlwXw [iqm qum bMd bMd hog ktwXw [
isK sMgq iem dIno sRwp [mnI isMG so lwgXo pwp [11[
chaupaî : jim gur garnth band band hilâyâ. tim tum band band hôg katâyâ.
sikh sangat im dînô sarâpa. manî singh sô lâgyô pâpa.11.
qb hI mnI isMG XO sun leI [sunq bcn iqs icMqw peI [
sMgq bcn su KwlI nWhI [s`iq bcn ieh hm isr AwhI [12[
tab hî manî singh yau sun laî. sunat bachan tis chintâ paî.
sangat bachan su khâlî nânhî. satti bachan ih ham sir âhî.12.
joV hwQ so qurq KloXo [krhu AnugRhu ju hm sy hoXo [
gur sMgiq sMgq gur AwhI [gur sMgq myN Byd kCu nWhI [13[
jôrd hâth sô turat khalôyô. karahu anugrhu ju ham sç hôyô.
gur sangti sangat gur âhî. gur sangat mçn bhçd kachhu nânhî.13.
sMgq bcn hmih isr DrXo [so mYN chXy Ab br krXo [
morI is`KI swbq rhY [bMd bMd kwtq nihN duK AhY [14[
sangat bachan hamhi sir dharyô. sô main chahyç ab bar karyô.
môrî sikkhî sâbat rahai. band band kâtat nahin dukh ahai.14.
is`KI mYN ikCu BMg n pvY [dyh sIs qurkn isr BvY [
dyh ktn mYN sMs n mwnoN [isKI rhY mYN bf suK jwno [15[
sikkhî main kichhu bhang na pavai. dçh sîs turkan sir bhavai.

dçh katan main sans na mânôn. sikhî rahai main bada sukh jânô.15.
dohrw : dyhI iks kI bwprI isKI ij swbq hoie [
dyh qo Awvx jwx hY isKI lBY kb koie [16[
dôhrâ : dçhî kis kî bâprî sikhî ji sâbat hôi.
dçh tô âvan jân hai sikhî labhai kab kôi.16.
cOpeI : qb is`Kn soaU mMn leI [isKn isK pMjn AwgXw keI [
is`KI swbq is`K kI rhY [kr Ardws isKn dIE khY [17[
chaupaî : tab sikkhan sôû mann laî. sikhan sikh pañjan âgyâ kaî.
sikkhî sâbat sikkh kî rahai. kar ardâs sikhan dîô kahai.17.
dohrw : XO is`Kn deI Ardws kr qau Bey kMm isK rws [
qO iPr mn mnI isMG ky vYso BXo hulws [18[
dôhrâ : yau sikkhan daî ardâs kar tau bhaç kamm sikh râs.
tau phir man manî singh kç vaisô bhayô hulâs.18.
keI brs bIqq Bey smoN phuMicE Awie [
mylw duAwlI ko lgXo qurkn qy AKvwie [19[
kaî baras bîtat bhaç samôn pahuñchiô âi.
mçlâ duâlî kô lagyô turkan tç akhvâi.19.

Chaupai : As Bhai Mani Singh had altered guru Granth Sahib's compilation,
His own body would be dismembered limb by limb.
As the Sikh congregation had hurled a curse on him,
Mani Singh had invited this sin upon himself. (11)
As Mani Singh heard the heaping of this curse,
He felt concerned at the consequences of such a curse.
Since the congregation's collective prayer never goes unrewarded,
Such a curse would really be heaped upon his head. (12)
Standing before the congregation with folded hands,
He begged for mercy for his breach of conduct.
Since the Guru and Guru's devout congregation were synonymous,
There was no difference between the Guru and congregation. (13)
Since he had accepted the congregation's verdict cheerfully,
The congregation should bless him to fulfill their word.
He should remain steadfast in his Sikh faith,
And be able to endure the mortification of his body's dismemberment. (14)
He must not betray his faith in the least,
And be able to sacrifice his life against the Mughals.
He must not be scared of his body's dismemberment,
And be able to seek fulfilment in preserving his faith. (15)
Dohra : Preservation of human body matters a little,
Provided a Sikh is able to preserve his faith.
While human body is subject to cycle of birth and death,
Preservation of faith for a Sikh is a rare phenomenon. (16)
Chaupai : Upon this, the congregation, accepting Mani Singh's plea,
Asked the five representative Sikhs to perform a prayer.
These five Sikhs made a prayer to the Guru,
To grant strength to Mani Singh to keep his faith. (17)
Dohra : As the Sikhs offered a prayer in the prescribed manner,
Everything seemed to fall in place after that.
This acceptance of Mani Singh's prayer by the congregation,
Made him take delight in his heart of hearts. (18)
After many years passed after this incident,
The moment of truth finally arrived at last.
The annual congregation got finalized on the eve of Diwali,
At Amritsar, with due permission from the Mughal authorities. (19)

cOpeI : duAwlI ko Qo mylw lwXw [qurkn ny Qo tkw cukwXw [
ds hzwr rup`Xw TihrwXw [tikAn Kwqr iqn drogw bhwXw [20[

chaupaî : duâlî kô thô mçlâ lâyâ. turkan nç thô takâ chukâyâ.
das hazâr rupyyâ thahirâyâ. takian khâtar tin darôgâ bahâyâ.20.
nbwb khXo qum mq icq fro [ds idn mylw Ab qum Bro [
sBI Kwlsy icTy iPrwey [Awie AMimRqsr fyry lwie [21[
nabâb kahyô tum mat chit daarô. das din mçlâ ab tum bharô.
sabhî khâlsç chithç phirâç. âi ammritsar daçrç lâi.21.
qb inbwb kMn l`KU pweI [isMG jwq iPr krYN dMgweI [
qb nbwb ny POj cVHweI [idvwn l`KU ky gYly lweI [22[
tab nibâb kann lakkhû pâî. singh jât phir karain dangâî.
tab nabâb nç phauj chardhâî. divân lakkhû kç gailç lâî.22.
qb l`KU ko KW ny khXo [rwm qIrQ jwie fyrw lhXo [
ibn aun CyVn isMG n iCVXo [POj pVI qy rhUgu dbXo [23[
tab lakkhû kô khân nç kahyô. râm tîrath jâi daçrâ lahyô.
bin un chhçrdan singh na chhirdyô. phauj pardî tç rahûgu dabyô.23.
krUgu n koaU q`dI vwie [ iem kr dXo l`KU smJwie [
hoxhwr sgvW bnI Awie [kOx sky pMQ bcn tlwie [24[
karûgu na kôû taddî vâi. im kar dayô lakkhû samjhâi.
hônhâr sagvân banî âi. kaun sakç panth bachan talâi.24.
dohrw : duv`lo POjYN jb juVYN su`K khW qb hoie [
smoN mnI isMG Aw pujo Kwn AkI deI Koie [25[
dôhrâ : duvllô phaujain jab jurdain sukkh kahân tab hôi.
samôn manî singh â pujô khân akal daî khôi.25.
cOpeI : inbwb AkI XON geI ibkweI [brUd Agn soN chY imlweI [
Swih doie AO msq isMG doie [hoey iek`qR kb suK hoie [26[
chaupaî : nibâb akal yaun gaî bikâî. barûd agan sôn chahai milâî.
shâhi dôi au masat singh dôi. hôç ikttar kab sukh hôi.26.
isMGn POj sunI jb AweI [qO isMGn idl AOr ibhweI [
hmko mwrn POj su AweI [slUk ienHYN ko hm kb BweI [27[
singhan phauj sunî jab âî. tau singhan dil aur bihâî.
hamkô mâran phauj su âî. salûk inhain kô ham kab bhâî.27.
Awp Awpxy jwq su Bey [ikC nwqy ikC ibn hI nHey [
nihN drogY ko tky su Awey [hovnhwr su honI Bwey [28[
âp âpanç jât su bhaç. kichh nâtç kichh bin hî nahç.
nahin darôgai kô takç su âç. hôvnahâr su hônî bhâç.28.

Chaupai : Diwali congregation was allowed to be held on Diwali,
After determining the quantum of tax to be paid to the Mughals.
As the amount of this levy was fixed at ten thousand rupees,
The Mughals appointed an official for the collection of this tax. (20)
The Nawab of Lahore, setting all Sikh apprehensions at rest,
Exhorted the Singhs to hold the congregation for ten days.
The Khalsa Panth, sending invitations to the Sikhs for congregation,
Put up their camp at (the sacred shrine) at Amritsar. (21)
At this Lakhu[6] poisoned the Nawab of Lahore's ears,
That Singhs, being Singhs, could never shun violence.
At this, the Nawab dispatched a battery of Mughal troops,
To assist Dewan Lakhpat Rai (to maitain law and order. (22)
The Nawab of Lahore gave instructions to Dewal Lakhpat Rai,
That he should station his forces near Ram Tirath[7] shrine.
Prohibiting him from provoking Singhs without any provocation,
He visualized that Singhs would remain peaceful with army's presence. (23)
The Nawab gave strict instructions to Dewan Lakhpat Rai,
That he should not commit any excesses on the Singhs.
But whatever was destined was bound to take place,
How could Khalsa Panth's prophetic words remain unfulfilled. (24)
Dohra : Whenever the two armies stood eyeball to eyeball,
How could peace prevail in such a situation?

As the moment of truth for Mani Singh had arrived,
The Nawab had reached his wits' ends (by sending the army). (25)
Chaupai : Since the Nawab had lost his mental balance,
He had created a situation by placing fire near the explosives,
When two sovereigns and two wild lions got together,
How could peace and harmony prevail there? (26)
When the Sikh pilgrims heard about the arrival of Mughal troops,
They became apprehensive about the Mughals' designs,
The Sikhs thought that the Mughals had come to kill them,
Since there was no love lost between the Mughals and the Singhs. (27)
So the Sikh pilgrims started departing from Amritsar voluntarily,
Some after having a quick dip, others without a dip in the sacred pool.
As a result, the tax amount could not be paid to the Mughal official,
Since whatever was destined was bound to take place. (28)

sMgq khXo idn AwXo soeI [mnI isMG isr honI joeI [
smJ mnI isMG mn mYN bhXo [keI isMG aun swQ inrbhXo [29[
sangat kahyô din âyô sôî. manî singh sir hônî jôî.
samajh manî singh man main bahyô. kaî singh un sâth nirbahyô.29.
dohrw : pYso pUro nihN BXo qurkn Awmd jwn [
dMgo PMgo BI BXo phuMcXo smyN su Awn [30[
dôhrâ : paisô pûrô nahin bhayô turkan âmad jân.
dangô phangô bhî bhayô pahuñchyô samçn su ân.30.
isMG su dMgXoN kb tlYN ijn kI Awdq dMg [
hovYN pRsMn eyh krq hI Awidh dMg AO jMg [31[
singh su dangyôn kab talain jin kî âdat dang.
hôvain parsann çh karat hî âdih dang au jang.31.
cOpeI : XO AMimRqsr l`KU AwXo [aUhW isMG jo koaU aun pwXo [
dMgY PMgY soN so PV lXo [PV AwgY inbwb pws phuMcXo [32[
chaupaî : yau ammritsar lakkhû âyô. ûhân singh jô kôû un pâyô.
dangai phangai sôn sô phard layô. phard âgai nibâb pâs pahuñchyô.32.
huqy isMGn mYN jo nwmdwr [so PV lley mnI isMG nwr [
AYso Pyr smYN ko AwXo [AOr qkq qihN AOro BXo [33[
hutç singhan main jô nâmdâra. sô phard lîç manî singh nâr.
aisô phçr samain kô âyô. aur takat tahin aurô bhayô.33.
soaU inbwb kY AgY KVwey [nbwb kwjIAW dIE BKwey[
nbwb khXo hm pYsy dyhu [AOr isMGn khXo zwmn lyhu [34[
sôû nibâb kai agai khardâç. nabâb kâjîân dîô bhakhâç.
nabâb kahyô ham paisç dçhu. aur singhan kahyô zâman lçhu.34.
SwhUkwr BI mMnx Qy Awey [mnI isMG so dey htwey [
hm pY tky AbY so nWhI [tky n dyxy hmny kdWhI [35[
shâhûkâr bhî mannan thç âç. manî singh sô daç hatâç.
ham pai takç abai sô nânhî. takç na dçnç hamnç kadânhî.35.
khXo vylw hY hm rwso AwXw [bcn isKn mYN choN auqrwXw [
mYN bMd bMd Ab chON ktwXw [iem kihkY aun iemY AlwXw [36[
kahyô vçlâ hai ham râsô âyâ. bachan sikhan main chahôn utrâyâ.
main band band ab chahaun katâyâ. im kahikai un imai alâyâ.36.
Ab pYsy hm pY kCu nwhIN [lY jwn hmwrI ngdI mwhIN [
Shr lok Aw iek`Ty hoey [lY ky pYsy Awn Kloey [37[
ab paisç ham pai kachhu nâhîn. lai jân hamârî nagdî mâhîn.
shahar lôk â iktthç hôç. lai kç paisç ân khalôç.37.

The congregation felt that the destined day had arrived,
When Mani Singh would have to make the promised sacrifice.
Mani Singh realized his destined end in his heart of hearts,
Even as many other Singhs prepared to sacrifice along with him. (29)
Dohra : The agreed tax money could not be realized for payment,

As offerings declined due to the arrival of Mughal troops.
A little bit of skirmish also took place between two forces,
As the destined moment of truth had arrived near. (30)
How could the Khalsa Singhs avoid picking up a fight,
When they had developed a compulsive addiction for violence?
It gave them immense pleasure to indulge in violence,
Since they had became addict to fighting since their origin. (31)
Chaupai : So Lakhpat Rai, arriving with troops at Amritsar,
Confronted a few odd Singhs present there.
Capturing these Singhs after a minor skirmish,
He presented their captive Singhs before the Nawab. (32)
Those who were prominent among the Khalsa Panth,
He captured all of them along with Mani Singh,
The whole situation took such a turn for the worst,
That the opposite happened to what was intended. (33)
As these Singhs were made to stand before the Nawab,
The members of the Muslim clergy instigated the Nawab.
When the Nawab demanded the payment of tax,
The Singhs promised to sign a surety bond for making payment later. (34)
As many financiers came forward to stand surety for the Singhs,
Mani Singh prohibited all of them for standing any surety.
The Singhs would neither pay any tax at present,
Nor would they make any payment in future as well. (35)
Mani Singh felt that the long-awaited moment had arrived,
When he would be able to fulfill the congregation's prophecy.
He would wish to get his body dismembered bit by bit,
Thus making his intention clear through a declaration. (36)
Since the Khalsa Panth had no money to make a payment,
He would instead offer his own life in place of money.
The people of Lahore came in a body in support of Mani Singh,
And stood with money in cash to pay the tax. (37)

dohrw : mnI isMG so lK smo hueI bwq dey qoV [
is`Kn bcn su ikm tlYN krYN jqn ju kroV [38[
dôhrâ : manî singh sô lakh samô huî bât daç tôrd.
sikkhan bachan su kim talain karain jatan ju karôrd.38.
cOpeI : nbwb mnYN bhu koRDo AwXw [hox sRwp nYN smoN pujwXw [
kwzI mu`lW ley bulwie [puCXo aun ko pws bhwie [39[
chaupaî : nabâb manain bahu karôdhô âyâ. hôn sarâp nain samôn pujâyâ.
kâzî mullân laç bulâi. puchhyô un kô pâs bahâi.39.
Kwn khXo hoh mu`slmwn [qd CofYNgy qumrI jwn [
isMGn khXo hm isdk n hwrYN [keI jnm pr isdk su gwrYN [40[
khân kahyô hôh musslamâna. tad chhôdaaingç tumrî jâna.
singhan kahyô ham sidak na hârain. kaî janam par sidak su gârain.40.
isMGn mwrn kI ibD kho [kurwn ikqwbn lKXo ijm sho [
qb kwzI ny ijm hI khXo [iqvyN mu&q ny Pqvw dXo [41[
singhan mâran kî bidh kahô. kurân kitâban lakhyô jim sahô.
tab kâzî nç jim hî kahyô. tivçn mufat nç phatvâ dayô.41.
bMd bMd judo isMG mnI krwvo [iem kr chIXq jgq idKwvo [
honI sI so aun muK boll [aun muK BI sRwp kuMjl Koll [42[
band band judô singh manî karâvô. im kar chahîyat jagat dikhâvô.
hônî sî sô un mukh bôlî. un mukh bhî sarâp kuñjî khôlî.42.
dohrw : aun kI ikqwbn qy qbY inksXo soaU vwk [
vwk is`Kn ko nihN imtY mytY aufY iqs Kwk [43[
dôhrâ : un kî kitâban tç tabai niksayô sôû vâk.
vâk sikkhan kô nahin mitai mçtai udaai tis khâk.43.
cOpeI : qb nbwb nO XON PrmwXo [bMd bMd Ab judw krwXo [

cMfwln isMG qurq PVwXw [inKws cONk ky iv`c bhwXw [44[
chaupaî : tab nabâb nau yaun pharmâyô. band band ab judâ karâyô.
chandâlan singh turat phardâyâ. nikhâs chaunk kç vichch bahâyâ.44.
cMfwl bMd qb cwr bqwey [bwhW tMgW kroN judwey [
qbih mnI isMG aun soN khI [qum bMd bMd ko jwnq nhIN [45[
chandâl band tab châr batâç. bâhân tangân karôn judâç.
tabhi manî singh un sôn kahî. tum band band kô jânat nahîn.45.
mYN bMd bMd inj idEN bqweIN [iqmYN iqmYN qUM CurI clweIN [
pihly auNglIEN poty ktwey [iPr mD gMFoN bMd Cufwey [46[
main band band nij diôn batâîn. timain timain tûn chhurî chalâîn.
pahilç unglîôn pôtç katâç. phir madh gandhôn band chhudaâç.46.

Dohra : Realising the inevitability of the moment of making a sacrifice,
Mani Singh abandoned every possibility of a negotiation.
He believed that Singh congregation's prophecy could never go in vain,
Even if a million attempts were made to put it off. (38)
Chaupai : Nawab of Lahore felt extremely outraged (at Mani Singh's audacity),
Since the moment for the fulfillment of prophetic cause had approached.
Summoning the members of the Muslim clergy and theologians,
He sought their advice (for the execution of Mani Singh). (39)
The Nawab asked the Singhs to get himself converted into Islam,
If they wished their life to be spared by the Mughals.
The Singhs remarked that they would never betray their faith,
As they could forego many lives for the sake of their faith. (40)
The Nawab asked the clergy to suggest ways of executing the Singhs,
Exactly as it was prescribed in the Book of Koran.
Then, as interpreted and directed by the theologians,
The Islamic judge pronounced the manner of execution. (41)
Mani Singh's whole body be dismembered limb by limb,
So that it became a deterrent for the whole world.
What was predestined was expressed through the cleric's words,
Even as the Islamic judge became an instrument to unfold that curse. (42)
Dohra : That is why this manner of Mani Singh's execution,
Came to be quoted from the books of the Islamic text.
The Sikh congregation's prophetic words could never remain unfulfilled,
Since whosoever tried to subvert these would perish. (43)
Chaupai : Then the Nawab of Lahore made a declaration,
That Mani Singh's body be dismembered bit by bit.
The official executioners, getting hold of Mani Singh instantly.
Made him sit in the central place known as Nikhas[8] square. (44)
The butchers, identifying four distinct limbs,
Proceeded to dismember Mani Singh's two legs and two arms.
At this Mani Singh reprimanded his executioners,
Did they not know the meaning of cutting limb by limb? (45)
As he would go on demarcating each organ of his body,
They should go on chopping off his organs with their knives.
Directing them to first chopp off the nodal parts of his fingers,
Thereafter they should sever his fingers from their joints. (46)

iPr auNglI iqeI vwr ktweI [iPr pONcy su bIxI CufweI [
cMfwl cwhy iPr moiFXoN lhweI [mnI isMG deI kUhnI AVweI [47[
phir unglî tiî vâr katâî. phir pauñchç su bînî chhudaâî.
chandâl châhç phir môdahiyôn lahâî. manî singh daî kûhnî ardâî.47.
kUhxI ktwie iPr moFXoN lhweI [s`jI ktwie iPr K`bI PVweI [
iqm hI potXoN bMd ktwXo [gT gT auNgl gUTo bFwXo [48[
kûhnî katâi phir môdahyôn lahâî. sajjî katâi phir khabbî phardâî.
tim hî pôtyôn band katâyô. gath gath ungal gûthô badahâyô.48.

dohrw : s`jI ijm K`bI ktI qO dIno crn clwie [
iqm poty pYrn kty iqn glmo gofy ktwie [49[
dôhrâ : sajjî jim khabbî katî tau dînô charan chalâi.
tim pôtç pairan katç tin galmô gôdaç katâi.49.
cOpeI : qb iek dyKXo s`Xd qmwSw [ipK cirqR bF gXo swsw [
jo ies muK qy inksy vwk [jwvgu s`q vlwieq qwk [50[
chaupaî : tab ik dçkhyô sayyad tamâshâ. pikh charitar badah gayô sâsâ.
jô is mukh tç niksç vâka. jâvgu satt valâit tâk.50.
iek DMDlI Qo is`D khwXo [iqs ko cylw ikCku AkwXo [
eyk ptn pur inksXo bol [ATwrW grk gey iek qol [51[
ik dhandhlî thô siddh kahâyô. tis kô chçlâ kichhku akâyô.
çk patan pur niksayô bôla. athârân garak gaç ik tôla.51.
DU qygn iqn imAwno inkwrI [mwr mnI isMG gRIv auqwrI [
isMG jI muK gur pVHqo bwnI [nih kuC pIV dyh aun jwnI [52[
dhû tçgan tin miânô nikârî. mâr manî singh garîv utârî.
singh jî mukh gur pardhtô bânî. nahi kuchh pîrd dçh un jânî.52.
ibdyh rUp Qo isMG jI DwrXo [muK soN Sbd ibdyh aucwrXo [
pwT suKmnI muKoN aucrY [nh ikCu jnmY nih ikCu mrY [53[
bidçh rûp thô singh jî dhâryô. mukh sôn shabad bidçh uchâryô.
pâth sukhmanî mukhôn uchrai. nah kichhu janmai nahi kichhu marai.53.
dohrw : mrn sBn ky sIs pY suPl mrn hY qwih [
qnk ibKY qn ko qjY pIX soN pRIq bnwih [54[
dôhrâ : maran sabhan kç sîs pai suphal maran hai tâhi.
tanak bikhai tan kô tajai pîy sôn parît banâhi.54.
kbIr ijsu mrny qy jgu frY myry min AwnMdu [
mrny hI qy pweIAY pUrnu prmwnMd [
kabîr jisu marnç tç jagu daarai mçrç mani ânndu.
marnç hî tç pâîai pûrnu parmânand.

Then, after getting his each finger cut from three places,
He got his hands severed from the point of wrists.
After that, whereas the butcher intended to dismember his shoulders,
Bhai Mani Singh insisted on getting his arms cut from the elbows. (47)
After the elbows, he got his shoulders chopped off,
Getting the left shoulder-severed after his right shoulder.
He got his second hand fingers cut in the same manner,
Thus, getting his fingers and thumb severed inch by inch. (48)
Dohra : Just as both right and left arms were got severed,
Similarly he got his feet severed inch by inch.
Then, as the nodes of his two feet were got severed,
Similarly he got his heel joints and knees dismembered. (49)
Chaupai : The executioners witnessing this such a gory spectacle,
They started gasping for breath with tension.
They felt if this victim (martyr) perchance, let out a curse,
It would cause havoc across several nations. (50)
They had heard about a mystic (Siddha) known as Dhandli,
One of whose disciples was harassed by some people.
This harassed disciple had let out a curse at one of the cities,
Which sank a cluster of eighteen towns in an instant. (51)
So, the executioner, taking out his sword from its sheath,
Slashed out Mani Singh’s head from his neck.
Bhai Mani Singh, being engrossed in the recitation of Gurbani,
His (mortal) human body did not register any pain. (52)
Since his soul had got alienated from his body,
His soul kept on reciting Gurbani even after (physical) death.
Carrying on with the recitation of Sukhmani hymns,
His soul crossed all boundaries of birth and death. (53)

Dohra : Although every human being is bound to shed his mortal frame,
They alone die a meaningful and successful death,
Who shed their mortal frame voluntarily in an instant,
While keeping their communion with the Divine Lord intact. (54)
"O Kabir[9], Death which sends a shudder down the ordinary mortal's spine,
I (Kabir) bask in the glory of its bliss,
It is through the shedding of this mortal body,
That one gets into perfect communion with the Divine."

dohrw : mnsUr mnsUr iem jg BXo k`ty h`Q iek s`t [
mnI isMG bhu s`t shI bMd bMd sutwXo k`p [55[
dôhrâ : mansûr mansûr im jag bhayô kattç hatth ik satt.
manî singh bahu satt sahî band band sutâyô kapp.55.
sUlI irK rK dyh ko mD sUlI dyh iPrwie [
soeI dyh ien nW rKI iem mnI isMG AiDkwie [56[
sûlî rikh rakh dçh kô madh sûlî dçh phirâi.
sôî dçh in nân rakhî im manî singh adhikâi.56.
cOpeI : sIs BXo qb DV qy dUr [rhI isKI isMG swbq sUr [
hY hY kwr jgq mYN BXo [jY jY kwr isKn mn TXo [57[
chaupaî : sîs bhayô tab dhard tç dûra. rahî sikhî singh sâbat sûra.
hai hai kâr jagat main bhayô. jai jai kâr sikhan man thayô.57.
swbq isKI isK kI rhI [sRwp is`Kn ko qO BXo shI [
BXo ShIdn mYN srdwr [swihbjwdn iFg ifauFIdwr [58[
sâbat sikhî sikh kî rahî. sarâp sikkhan kô tau bhayô sahî.
bhayô shahîdan main sardâra. sâhibjâdan dhig daiudahîdâr.58.
mnI isMG XO swko kIE [sYeI sqwrW sY curwnvXo [
rqn isMG sun swKI ilKI [ipqw hmwry khI sI ipKI [59[
manî singh yau sâkô kîô. saiî satârân sai churânvayô.
ratan singh sun sâkhî likhî. pitâ hamârç kahî sî pikhî.59.
as uvkq ky Bt `ko vwk ('mnI isG Mq`ul BXo k, orwxw AO n rk MjI')
us vakat kç bhatt kô vâk ('manî singh tull bhayô kô, rânâ au n rank jî')
kib`q : is`Kn mYN is`K aUco Bgqn mYN Bgq mUco,
is`KI kI inAweI khIey BweI mnI isMG jI [
jgq mYN jY kwr BXo Drm ArQ dyh dXo,
isdk soN ktwXo hIXo n mwnI kCU sMk jI [
is`K so pRsMn Bey duSt sB iBRSt Bey,
igAwn kI KVg sON so mwry cOrMg jI [
jo gur isK khwvY soaU krnI XIh kmwvY,
mnI isMG jI ky qu`l BXo ko rwxw AO n rMk jI [1[
kabitt : sikkhan main sikkh ûchô bhagtan main bhagat mûchô,
sikkhî kî niâî kahîç bhâî manî singh jî.
jagat main jai kâr bhayô dharam arath dçh dayô,
sidak sôn katâyô hîyô na mânî kachhû sank jî.
sikkh sô parsann bhaç dushat sabh bharishat bhaç,
giân kî khardag saun sô mârç chaurang jî.
jô gur sikh kahâvai sôû karnî yahi kamâvai,
manî singh jî kç tull bhayô kô rânâ au n rank jî.1.

Dohra : (The Sufi saint) Mansur[10] had become very famous in the world,
When both of his hands were chopped off in a single stroke.
Bhai Mani Singh had undergone a far more grievous pain,
By getting his body dismembered limb by limb. (55)
A sage known as Suli Rishi preserved his human body,
Despite being executed by the executioner's knife.
Since Bhai Mani Singh did not preserve his body,
He came to be known as a far greater martyr. (56)
Chaupai : Although Bhai Mani Singh's head got severed from his body,

He kept his faith in Sikhism steadfast and intact.
As the people of the world regretted and mourned his death,
The Sikhs felt victorious and proud at his sacrifice. (57)
As Bhai Mani Singh was able to keep and uphold his faith,
The Sikh congregation's prophetic curse proved to be true.
His sacrifice making him a chief among the Sikh martyrs,
Ensured a seat with the Sahibzadas in the Divine court. (58)
The supreme sacrifice which Bhai Mani Singh attained,
Took place exactly in the year seventeen hundred and ninety-four[11].
Rattan Singh (the author) has recorded this episode,
As his father had given an eyewitness account of it. (59)

(Bhai Mani Singh's sacrifice) in the words of a contemporary Bard:
No one could excel Mani Singh (in sacrifice),
Either from the rich or from the poor as well.

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

dohrw : mnI isMG mrn mWifE is`Kn sRwp pCwn [
cOk inkws lhOr mYN clXo bjwie inSwn [2[
dôhrâ : manî singh maran mândiô sikkhan sarâp pachhân.
chauk nikâs lahaur main chalyô bajâi nishân.2.
dohrw : mnI isMG ky swQ jo PVy isMG Qy AOr [
mwry crK cVHwiekY cONk inkws lhOr [3[
dôhrâ : manî singh kç sâth jô phardç singh thç aur.
mârç charakh chardhâikai chaunk nikâs lahaur.3.

94. swKI nwdr Swh kI ('kwbl qy iek ku`qw mMgwaUN...')

94. sâkhî nâdar shâh kî ('kâbal tç ik kuttâ mangâûn...')

dohrw : s`qry sY pcwnvy Kwn bhwdr nbwb [
aun bhu duK isMGn dXo pwpI bfo Krwb [1[
dôhrâ : sattrç sai pachânvç khân bahâdar nabâb.
un bahu dukh singhan dayô pâpî badaô kharâb.1.
mnI isMG jb mwirE bMd bMd iqsY ktwie [
AOr isMG Qy jo mry ko sB skY ignwie [2[
manî singh jab mâriô band band tisai katâi.
aur singh thç jô març kô sabh sakai ginâi.2.
cOpeI : keI crK keI PWsI mwry [keI qopn keI CurI ktwry [
keIAn kY isr muMglI ku`ty [ keI foby keI GsIt su su`ty [3[
chaupaî : kaî charakh kaî phânsî mârç. kaî tôpan kaî chhurî katârç.
kaîan kai sir munglî kuttç. kaî daôbç kaî ghasît su suttç.3.
d`by tMgy bMdUKn dey mwr [kOn gny jy mwry hzwr [
pWq pWq keI pkV bhwey [swQ qygn ky sIs aufvwey [4[
dabbç tangç bandûkhan daç mâra. kaun ganç jç mârç hazâra.
pânt pânt kaî pakard bahâç. sâth tçgan kç sîs udavâç.4.

iksy h`Q iksY tMg ktvwie [ A`K k`F iksy Kl kFvwie [
kysn vwlo jo nr hoeI [bwl ibrD lB C`fY n koeI [5[
kisç hatth kisai tang katvâi. akkh kadadah kisç khal kadahvâi.
kçsan vâlô jô nar hôî. bâl biradh labh chhadadaai na kôî.5.
dohrw : isMGn kY aun Ak pkY ibc mwrXo hkIkq rwie [
jYsy bnIEN mws ihq Kwvq roV bnwie [6[
dôhrâ : singhan kai un ak pakai bich mâryô hakîkat râi.
jaisç banîôn mâs hit khâvat rôrd banâi.6.

Dohra : Bhai Mani Singh had determined to sacrifice,
After he realized the implications of Sikh congregations curse.
Shedding his mortal frame at Nikhas square at Lahore,
Bhai Mani Singh's soul went to heavens with a thunderous applause. (2)
Dohra : There were other companions with Bhai Mani Singh,
Who had been arrested along with him.
They too were executed by crushing between spiked wheels,
At the same place of Nikhas square at Lahore. (3)

Episode 94

The Episode About Nadar Shah[1]

(A hound from Kabul would be ordained to be brought)

Dohra : It was the year seventeen hundred and ninety-five[2],
When Khan Bahadur[3] (Zakariya Khan) was the Nawab of (Lahore).
He had persecuted Singhs on a large-scale,
As he had been a sinner and a highly diabolical person. (1)
When Bhai Mani Singh[4] was executed (by him),
His body was ordered to be hacked into pieces.
Many other Singhs who perished along with Mani Singh,
It is difficult to keep a count of all those. (2)
Chaupai : While many were crushed between spiked wheels or hanged,
Many others were blown up by cannon fire or sliced with knives.
While many were crushed to death with conical clubs,
Many others were drowned and dragged to death. (3)
All those who were buried alive, hanged or blown up,
It is difficult to keep a count of thousands of them.
Including all those who were made to sit in lines,
In order to chopp off their heads with the swords. (4)
While the hands and legs of a few of them were chopped off,
Eyes of a few others were gouged and others' skin peeled off.
Whosoever was spotted out with the hair unshorn,
Was eliminated irrespective of being an infant or an adult. (5)
Dohra : It was on the mistaken identity of being a Singh,
That (an innocent Hindu) Hakikat Rai[5] too was executed.
It was as if a vegetarian trader, in his lust for a meatdish,
Relished a spicy roasted preparation of rock pieces. (6)

cOpeI : jbY Kwlsy bhu duK dXo [cwr kuMt mYN Sor su BXo [
soaU Sor sunXo auie Qwie [huqI Adwlq jihN drgwih [7[
chaupaî : jabai khâlsç bahu dukh dayô. châr kunt main shôr su bhayô.
sôû shôr sunyô ui thâi. hutî adâlat jahin dargâhi.7.
lXo muhMmd s`d iqh TweI [deI dUr hI bYTk qWhI [
khXo su aum`q qumrI KÍwr [Awvo nihN iem qUM hm dÍwr [8[
layô muhmmad sadd tih thâî. daî dûr hî baithak tânhî.
kahyô su umatt tumrî khavâra. âvô nahin im tûn ham davâra.8.
bwrW sdI quih pUrI BeI [AbY sdI Kwlsy kI AeI [
qumY burweI bhu kr leI [Awpy lr mr jwhu mukeI [9[
bârân sadî tuhi pûrî bhaî. abai sadî khâlsç kî aî.
tumai burâî bahu kar laî. âpç lar mar jâhu mukaî.9.

jb hukm BXo krqwr [id`ll sUby Bey KuAwr [
Awps mYN vY Pt gl gey [bulwvq nwdr Awpy Bey [10[
jab hukam bhayô kartâra. dillî sûbç bhaç khuâra.
âpas main vai phat gal gaç. bulâvat nâdar âpç bhaç.10.
dohrw : qb drgh kopl Bel pr id`ll muhMmd Swih [
qurkn lV ky mukn ko ByjXo nwdr Swih [11[
dôhrâ : tab dargah kôpî bhaî par dillî muhmmad shâhi.
turkan lard kç mukan kô bhçjyô nâdar shâhi.11.
cOpeI : jb nwdr Swih pujXo lhOr [Kwn ibhwdr iml gXo AOr [
qln kot isr rup`Xo cukwel [isMGn idly vDwel Bwel [12[
chaupaî : jab nâdar shâhi pujyô lahaura. khân bihâdar mil gayô aura.
tîn kôt sir rupyyô chukâî. singhan dilç vadhâî bhâî.12.
AOr jgq mYN pr gXo Sor [lwgy isMG krn ivc dOr [
kwbl qy jo AwvY swQ [iqsY isMG iml mwrYN hwQ [13[
aur jagat main par gayô shôra. lâgç singh karan vich daura.
kâbal tç jô âvai sâtha. tisai singh mil mârain hâtha.13.
dohrw : qbY Kwlsy dwau lgo KosihN KwihN srb`q [
kwbl AO kMDwr ko lhOr id`ll Alb`q [14[
dôhrâ : tabai khâlsç dâu lagô khôshin khâhin sarbatt.
kâbal au kandhâr kô lahaur dillî albatt.14.
cOpeI : jo id`llE vl qurY kMDwr [iml isMGn iqs lyvYN mwr [
guzr Kwlsy AwCl krl [ijqnl krl su AwCl srl [15[
chaupaî : jô dillîô val turai kandhâra. mil singhan tis lçvain mâra.
guzar khâlsç âchhî karî. jitnî karî su âchhî sarî.15.

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Chaupai : When there was persecution of the Singhs on a mass-scale,
There was a hue and cry of protest from all sides.
The voices of this public outcry rose so high,
That these reached and knocked at the Divine court. (7)
This led to God Almighty's summoning of Prophet Mohammad[6],
And being ordered to sit outside the Divine portals.
Since the members of his religious order had gone astray,
He was refused admittance into the Divine abode. (8)
Since the twelfth century Muslim era had elapsed,
The next century belonged to the Khalsa Panth's dominance.
Since his religionists had indulged in so much evil,
They must perish through their own internecine feuds. (9)
So when it came to be ordained by the Divine will,
The Mughal rulers of Delhi had to face harassment.
Perishing through their own internal dissensions and feuds,
They themselves invited (an Afghan invader) Nadar Shah Durrani. (10)
Dohra : Thus, with the Divine curse emanating from the heavens,
It fell upon the Delhi ruler Mohammad Shah[7].
The Divine will, inorder to eliminatic the feuding Mughals,
Ordained Nadir Shah (to invade their kingdom). (11)
Chaupai : The moment Nadir Shah reached Lahore (with his army),
Khan Bahadur (Zakariya Khan) too collaborated with him.
As he paid a ransom of three crore rupees to the invader,
The Singhs felt delighted at such a development. (12)
As the news of a foreign invader's advent spread around,
The Singhs also stepped up their militant activities.
Whosoever ventured to enter from the direction of Kabul,
The Singhs would rob and dispossess the intruders. (13)
Dohra : Whenever the Khalsa Singhs came across an opportunity,
They would rob and plunder everyone indiscriminately.
They would waylay those on way to Kabul or Kandhar,
As well as all those on way to Lahore and Delhi. (14)

Chaupai : Whosoever was on his way from Delhi to Kandhar,
The Singhs would waylay them on the way.
Since the Singhs were having good times with the booty,
They had given a good account of their exploits. (15)

ngdI GoVw AwCo mwl [lUt lyihN isMG gurU ky lwl [
isMG khYN hm Kwqr AwXo [qurkn soN lr qurk KpwXo [16[
nagdî ghôrdâ âchhô mâla. lût lçhin singh gurû kç lâla.
singh kahain ham khâtar âyô. turkan sôn lar turak khapâyô.16.
hon nwS duie iDr ko AwXo [hon Kwlsy bwDo bnwXo [
ijm kMtn qy kMty inkwrYN [so kMtw iPr dIjq fwrYN [17[
hôn nâsh dui dhir kô âyô. hôn khâlsç bâdhô banâyô.
jim kantan tç kantç nikârain. sô kantâ phir dîjat daârain.17.
khYN isMG Ab smoN su AwXw [Qo siqgur XON bcn AlwXw [
kwbl qy iek ku`qw mMgwaUN [ienkw aun qy nwS krwaUN [18[
kahain singh ab samôn su âyâ. thô satigur yaun bachan alâyâ.
kâbal tç ik kuttâ mangâûn. inkâ un tç nâsh karâûn.18.
iPr d`Kn qy lXwaUN POj [lV kr iek aun imtY jXoN Koj [
Pyr Kwlso BUro mMgwaUN [doaU KwlsY myl krwaUN [19[
phir dakkhan tç layâûn phauja. lard kar ik un mitai jayôn khôja.
phçr khâlsô bhûrô mangâûn. dôû khâlsai mçl karâûn.19.
id`ll lhOr ky qKq putwaUN [swqo Dwrn DUV imlwaUN [
bweI sUby dyaUN qoV [bjlr piqSwhn dyaUN PoV [20[
dillî lahaur kç takhat putâûn. sâtô dhâran dhûrd milâûn.
bâî sûbç dçûn tôrd. bajîr patishâhan dçûn phôrd.20.
qurk ngwro bjn htwaUN [Akwl Akwl ky jwp jpwaUN [
soaU smoN Ab AwXo jwno [lUto Kwho jo mn mwnoN [21[
turak nagârô bajan hatâûn. akâl akâl kç jâp japâûn.
sôû samôn ab âyô jânô. lûtô khâhô jô man mânôn.21.
dohrw : isMGn mYN inbwb ju kpUr isMG jI nwm [
sB isMGn soN iqn khI bnUM isMGn bf kwm [22[
dôhrâ : singhan main nibâb ju kapûr singh jî nâm.
sabh singhan sôn tin kahî banûn singhan bada kâm.22.
kpUr isMG jb XON khI isMGn sBn sunwie [
s`iq s`iq sB kih auTy kuMns kr isr nXwie [23[
kapûr singh jab yaun kahî singhan sabhan sunâi.
satti satti sabh kahi uthç kunnas kar sir nayâi.23.
cOpeI : id`ll lUt khW lO gnIAY [pdm rupXo lY gXo sunIAY [
quh&y Qy jo ihMd mYN swry [bweIAn sUbXn ivc Qy Dwry [24[
chaupaî : dillî lût kahân lau ganîai. padam rupyô lai gayô sunîai.
tuhfç thç jô hind main sârç. bâîan sûbyan vich thç dhârç.24.

Laying their hands on the invader's cash, horses and valuables,
The Guru's beloved Singhs would rob the invaders.
The Singhs would say that it was God sent moment for them,
Since the Mughals themselves were killing each other. (16)
Since it was a moment of Mughal's decimation on both the sides,
It was also a moment for the expansion of Khalsa Panth as well.
As a thorn is used to pull out a thorn from the flesh,
The second thorn is abandoned after pulling out the first. (17)
The Singhs remarked that the destined moment had arrived,
Which the Guru had predicted through his prophetic words.
The Guru had ordained the summoning of a hound from Kabul,
Who would be instrumental in decimating the Delhi rulers. (18)
Thereafter an army would be marching from the South[8],
Which would uproot them root and branch.
Thereafter, would come the Khalsa troops[9] in rugged clothes,

Who would get united with the other Khalsa[10] troops. (19)
Not only would the Delhi empire get dismantled,
But the seven hill principalities too would be demolished.
Not only would the twenty-two Mughal states be destroyed,
But the Mughal rulers and their ministers too would be eliminated. (20)
Not only would the Mughal war drums cease to beat,
But the Khalsa Panth's war slogans of "Akal! Akal! Would fill the air.
Since the prophesied historic moment seemed to have arrived,
The Singhs were free to loot and plunder as much as they wished. (21)
Dohra : The one who was Nawab among the Khalsa Singhs,
He was known by the name of S. Kapoor Singh.
He made it known to all the Khalsa Singhs,
That that was the most opportune moment for realization of their goal. (22)
When S. Kapoor Singh uttered these words to the Singhs,
All of them lent their ears to his prophetic words.
Hailing his prophetic words to be absolutely true,
They bowed their heads in reverence to his visionary acumen. (23)
Chaupai : How much wealth did (Nadir Shah) plunder from Delhi?
One reckoning estimates it to be one thousand billion rupees.
It included all the valuable artifacts of whole of India,
Spread over the territories of twenty-two states. (24)

qKq qaUsI nO kotw joaU [suienw sugMDI sO doie qolY hoaU [
iek hIrw Qw pMfvn vwlo [dUXo khYN koaU bf Qo lwlo [25[
takhat taûsî nau kôtâ jôû. suinâ sugndhî sau dôi tôlai hôû.
ik hîrâ thâ pandvan vâlô. dûyô kahain kôû bada thô lâlô.25.
aus soN Swhu rYn pVy kurwn [hY crcw Xh m`D jhwn [
swih nkUr koaU m`CI khYN [lwie krd ijs mwS su KhYN [26[
us sôn shâhu rain pardç kurâna. hai charchâ yah maddh jahâna.
sâhi nakûr kôû machchhî kahain. lâi karad jis mâsh su khahain.26.
moqI AWfy murg smwn [cOsT r`qI qol pCwn [
gulweI iqnkI bfI Apwr [khI kvISr buiD Anuswr[27[
môtî ândç murag samâna. chausath rattî tôl pachhâna.
gulâî tinkî badaî apâra. kahî kavîshar budhi anusâr.27.
dohrw : qwnsYn piqSwih dy qohPy ley Qy doie [
AYn cYn kI mwl iek AO hIrw gulwbI soie [28[
dôhrâ : tânsain patishâhi dç tôhaphç laç thç dôi.
ain chain kî mâl ik au hîrâ gulâbî sôi.28.
aus hIry kI Kwqr id`lI mugl piqSwih [
qoVy v`t juvwhrI duie cwvl G`t krwie [29[
us hîrç kî khâtar dillî mugal patishâhi.
tôrdç vatt juvâhrî dui châval ghatt karâi.29.
bwrW r`qI Qo pkI AO duie cwvl Gt soie [
pry pRCwvoN ijs qr& gulwbh su Bwsu hoie [30[
bârân rattî thô pakî au dui châval ghat sôi.
parç parchhâvôn jis taraf gulâbah su bhâsu hôi.30.
cOpeI : AYn cYn kI mwlw joie [A`K Cuhwie duK dy Koie [
so nwdr qrks ltkweI [iCdR cwr kr pq gvweI [31[
chaupaî : ain chain kî mâlâ jôi. akkh chhuhâi dukh dç khôi.
sô nâdar tarkas latkâî. chhidar châr kar pat gavâî.31.
A`sI h`t QO kroVo p`qI [ nwdr C`fI n lKn v`qI [
jorw Borw Koh lY gXo [bIs kot iPr tkw cukXo [32[
assî hatt thau karôrdô pattî. nâdar chhadadaî na lakhan vattî.
jôrâ bhôrâ khôh lai gayô. bîs kôt phir takâ chukyô.32.
qIn kot iqn mYN qut rhXo [soaU Awie AhmdSwh lXo [
pMj sUby ley ihMdoN ktwie [lhOr su ApnI leI ilKwie [33[
tîn kôt tin main tut rahyô. sôû âi ahmadshâh layô.

pañj sûbç laç hindôn katâi. lahaur su apnî laî likhâi.33.

It included the famous Takht-e-Tous[11] worth nine crore rupees,
As well as two hundred grams of purest quality gold coins.
One diamond[12] since Pandvas' times was a part of it,
As well as a mega sized very expensive ruby. (25)
That the Mughal emperor read the holy Koran under its brilliance,
Was a part of the folklore through out the country.
The rare specie of Shahe-Nakur Fish too was taken away,
Whose flesh could be sliced everyday for daily consumption. (26)
There were pearls as big as the egg of a hen,
Each reckoned to be sixty-four carrots in weight.
The spherical shape of these pearls being fantastic,
Various poets have portrayed it after their own fancy. (27)
Dohra : (Nadir Shah) even robbed the royal poet Tansen[13],
Of the two royal gifts given to him by the emperor.
Which consisted of a very valuable rosary,
And a diamond that emitted a pink hue. (28)
This diamond's weight was reduced,
By the then Mughal emperor of Delhi.
Asking a jeweler to temper with its weight,
Its original weight was reduced by two grains. (29)
This diamond which originally weighed twelve Rattees[14],
Was reduced in weight by about two grains.
Any object on which this diamond's reflection fell,
Made it emit a pink hue after its reflection. (30)
Chaupai : Such was the distinction of Tansen's valuable rosary,
That it healed all eye infections with a single touch.
(Foolish) Nadir Shah brandished this valuable rosary on his quiver,
And ruined its intrinsic value by making four holes in it. (31)
There were eighty shopkeepers worth crores of merchandise,
Whom Nadir Shah rendered homeless without a wick of light.
He took away "Jaura, Bhaura", two exotic breed horses,
Taking a total ransom of twenty crore rupees. (32)
Since the ransom amount fell short of three crore rupees,
It was collected by Ahmed Shah Abdali, later on.
Annexing the five provinces[15] from the Indian state,
Nadir Shah got custody of Lahore as well in writing. (33)

dohrw : AOr drb kI ikAw khIey bweI sUby piqSwih [
iqnHo iek`TI QI krI so IY gXo nwdr Swih [34[
dôhrâ : aur darab kî kiâ kahîç bâî sûbç patishâhi.
tinhô iktthî thî karî sô lai gayô nâdar shâhi.34.
joaU mwry jMg mYN iqn kI kOx Sumwr [
kIqy kql grIb aun m`D id`Il s`qR hzwr [35[
jôû mârç jang main tin kî kaun shumâr.
kîtç katal garîb un maddh dillî sattar hazâr.35.
cOpeI : iem kr qurk qurkn dey gwl [jo gilE so pwtk nwl [
AOr bwq aus swrI khUM [gRMQ vDn qy icq sMkhUM [36[
chaupaî : im kar turak turkan daç gâla. jô galiô sô pâtak nâla.
aur bât us sârî kahûn. garnth vadhan tç chit sankahûn.36.
95. swKI Kwlsy kI PrXwd s`cI drgwh phuMcI
nwdr qy KwnU dy svwl jvwb
('isMGn kI PirAwd jb pujI s`cI drgwih...')
95. sâkhî khâlsç kî pharyâd sachchî dargâh pahuñchî
nâdar tç khânû dç savâl javâb
('singhan kî phariâd jab pujî sachchî dargâhi...')

dohrw : isMGn kI PirAwd jb pujI scI drgwih [
AwPq auTI kurwswn qy prI id`lI pr Awie [1[
dôhrâ : singhan kî phariâd jab pujî sachî dargâhi.
âphat uthî kurâsân tç parî dillî par âi.1.
id`lI KUb su aun lutI fyrw brs krwie [
drb pdm keI lY gXo iPir pUCXo KwnU Awie [2[
dillî khûb su un lutî daçrâ baras karâi.
darab padam kaî lai gayô phiri pûchhyô khânû âi.2.
cOpeI : pUCXo nwdr ny KwnU Awie [hm ko lu`tnhwr bqwie [
ijn lut KwXo hmro rwhu [mulk ausY kI aufw dXoN sÍwih [3[
chaupaî : pûchhyô nâdar nç khânû âi. ham kô luttnahâr batâi.
jin lut khâyô hamrô râhu. mulak usai kî udaâ dayôn savâhi.3.
qb KwnUM ny AYs b^wnI [mulk ausY ko nWih inSwnI [
KVy sovYN AO clqy KWih [nihN bYTYN vY ikqy igrwieN [4[
tab khânûn nç ais bakhânî. mulak usai kô nânhi nishânî.
khardç sôvain au chaltç khânhi. nahin baithain vai kitç girâin.4.

Dohra : It is difficult to keep a count of the other wealth,
That lay heaped in the twenty-two Mughal states.
The wealth that these rulers had amassed for long,
Was taken away by the invading hordes of Nadir Shah. (34)
It is also difficult to keep a count of all those,
Who died in war during Nadir Shah's invasion.
The number of poor defenceless people he had slaughtered,
Reached a figure of seventy thousand in Delhi alone. (35)
Chaupai : So the Mughals themselves ruined the Mughals,
Because of their own internecine acrimony.
The author (Rattan Singh) desists from elaborating further,
For the fear of his epic getting too unwieldy. (36)

Episode 95

The Episode About Khalsa' Petition Being heard in the Divine Court Question-Answer Session Between Nadar Shah And Khan Bahadur (When Khalsa's supplication Echoed in the Divine Court)

Dohra : As the supplication made by the Khalsa Singhs,
Echoed in the Divine Court (of the God Almighty)
A scourge (Nadar Shah) arose from Khurasan in Iran,
Which fell upon Delhi (the seat of Mughal empire). (1)
Nadar Shah ransacked Delhi so steadily and thoroughly,
That he stayed put in Delhi for full one year.
After extracting thousands of crores of wealth from Delhi,
He enquired from Khan Bahadur[1] of Lahore about (his losses). (2)
Chaupai : On his return to Lahore, he asked Khan Bahadur of Lahore,
About the identity of those who had robbed his war booty.
He thundered that those who had waylaid his treasures,
He would raze their country to dust and ashes. (3)
Then Khan Bahadur, responding to his query, remarked,
That his plunderers did not belong to any specific country.
They could feed themselves and relax while on the move,
They had not any definitely fixed place for their stay. (4)

nUn iGrq ko sÍwd n jwnYN [hm duK dyvYN vy suK mwnYN [
hwV n idn Br pIvYN pwnI [sXwly rKYN n Agn inSwnI [5[
nûn ghirat kô savâd na jânain. ham dukh dçvain vç sukh mânain.
hârd na din bhar pîvain pânî. sayâlç rakhain na agan nishânî.5.
nihN KwvYN vY pIsXo nwj [lVYN bhuq vY krky Bwj [
eyk hoie qW sO sO lrYN [mrny qy vY mUl n frYN [6[
nahin khâvain vai pîsyô nâja. lardain bahut vai karkç bhâj.

çk hôi tân sau sau larain. marnç tç vai mûl na daarain.6.
dohrw : rhY cwau aun mrn ko dIn mzhb kY Bwie [
hm mwrq aun Qk gey auie Gtq n ikqhUM dwie [7[
dôhrâ : rahai châu un maran kô dîn mazhab kai bhâi.
ham mârat un thak gaç ui ghatat na kithûn dâi.7.
iPr nwdr KwnUM puCXo vih aum`q ikh pIr [
kY vih Awpy qy vDy qO vih hoihN qgIr [8[
phir nâdar khânûn puchhyô vahi umatt kih pîr.
kai vahi âpç tç vadhç tau vahi hôhin tagîr.8.
qb KwnUM ny sB khXo gur nwnk ko pRkwS [
krwmwq BI bhu khI jnm su swKI BwK [9[
tab khânûn nç sabh kahyô gur nânak kô parkâsh.
karâmât bhî bahu kahî janam su sâkhî bhâkh.9.
cOpeI : ijm aun nwnk sMgq mwrI [ijm ijm ien soN krI KuAwrI [
ijm ijm lInI krwsumwq [ijm siqgru so kIny Gwq [10[
chaupaî : jim un nânak sangat mârî. jim jim in sôn karî khuârî.
jim jim lînî karâsumâta. jim satigru sô kînç ghâta.10.
puC puC nwdr sB sun lXo [sBo Byq qb KwnUM dXo [
qyZ bhwdr ijm isr dXo [ijm kr cwr szwdy hXo [11[
puchh puchh nâdar sabh sun layô. sabhô bhçt tab khânûn dayô.
tçgh bahâdar jim sir dayô. jim kar châr sazâdç hayô.11.
qb nwdr sun sIs ihlwXo [Apno kIno qb qum pwXo [
so Ab jIqy jwvYN nwhIN [ijnkY swihb Awp pnwhIN [12[
tab nâdar sun sîs hilâyô. apnô kînô tab tum pâyô.
sô ab jîtç jâvain nâhîn. jinkai sâhib âp panâhîn.12.
dohrw : s`qRw sY iCAwnvYN nwdr gXo kMDwr [
Kwn bhwdr iKJ qbY DrI isMGn iPr mwr [13[
dôhrâ : sattrâ sai chhiânvain nâdar gayô kandhâr.
khân bahâdar khijh tabai dharî singhan phir mâr.13.

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Neither did they bother about any taste while feeding themselves,
Nor did they feel any pain while being tortured.
Neither did they care to drink water in the peak of summer,
Nor did they need any warmth in the extreme winter. (5)
While they bothered little about their cereal food being grinded,
They fought fiercely in battle with utmost agility.
Each one of them could fight against a hundred adversaries,
Since they were not scared of death at all. (6)
Dohra : They were too desperate to sacrifice their lives,
For upholding their religion and its fundamental ethos.
The Mughals had exhausted themselves in exterminating them,
But they could not reduce their numbers in any manner. (7)
Then Nadar Shah enquired further from Khan Bahadur,
Which prophet's descendents were these Khalsa Singhs?
Did their religious order increase of its own volition,
Or did they convert from some other religious order? (8)
Then Khan Bahadur traced their whole genealogy,
How they owed their origin to birth of Guru Nanak?
He narrated the various miracles associated with Guru Nanak,
As he had heard those narrated from Janamsakhis[2]. (9)
Chaupai : He narrated how the Mughals had tortured the Nanak's followers,
And the way the Mughals committed atrocities on the Singhs.
He narrated the miraculous resilience that the Singhs displayed,
And the way the Mughals had executed the Sikh Gurus. (10)
As Nadar Shah kept on listening to Khan Bahadur's narration,
Khan Bahadur narrated all the past details of their execution.
He narrated how Guru Tegh Bahadur had sacrificed his life,

And the way the Guru's four Sahibzadas were murdered by Mughals. (11)
Hearing this, Nadar Shah shook his head in disapproval,
Remaking that the Mughals had reaped what they had sown.
He further remarked how could one conquer those,
Whom God Himself had come to provide protection. (12)
Dohra : It was in the year of seventeen hundred and ninety-six[3],
That Nadar Shah had made his departure for Kandhar.
After that, Khan Bahadur feeling more offended,
Started persecuting the Singhs once again. (13)

cOpeI : mwrq mwrq so mr gXo [iqn ko krno jo kuC rhXo [
jo suinE so dyaUN AwK [purK purwqn ijm gey BwK [14[
chaupaî : mârat mârat sô mar gayô. tin kô karnô jô kuchh rahyô.
jô suniô sô dçûn âkha. purakh purâtan jim gaç bhâkh.14.

96. swKI KwnU nbwb kI
('isr pr hovYN ijs ky kys, rhx n dynoN Apxy dys')
96. sâkhî khânû nabâb kî
('sir par hôvain jis kç kçs, rahan na dçnôn apnç dçs')

dohrw : jb nwdr kwbl gXo suno ju KwnU kIn [
cwhXo Apny dyS mYN isMGn rhn n dIn [1[
dôhrâ : jab nâdar kâbal gayô sunô ju khânû kîn.
châhyô apnç dçsh main singhan rahan na dîn.1.
cOpeI : nbwb nwdr qy nmoSI AweI [qXoN qXoN lwgo krn burweI [
tol tol isMGn ko mwry [jYsy mwry tol iSkwry [2[
chaupaî : nabâb nâdar tç namôshî âî. tayôn tayôn lâgô karan burâî.
tôl tôl singhan kô mârç. jaisç mârç tôl shikârç.2.
jo isMGn ko Awn bqwvY [qurq Anwm su qWihN idvwvY [
jo isMGn ko dsy gRwm [qWko dyvY bhuq Anwm [3[
jô singhan kô ân batâvai. turat anâm su tânhin divâvai.
jô singhan kô dasç garâm. tânkô dçvai bahut anâm.3.
lwlc ieq isMGn pkVwvYN [luk luk isMG su jwn bcwvYN [
AOr mulk pih il`K pTwey [ pMj rupey isMG d`sy su pwey [4[
lâlach it singhan pakrdâvain. luk luk singh su jân bachâvain.
aur mulak pahi likkh pathâç. pañj rupaç singh dassç su pâç.4.
jwqy isMGn bhuq mrwvYN [mwr isMGn isr Awp pucwvYN [
iek iek duie duie huie luk jwvYN [iem kr isMGn pqw lgwvYN [5[
jâtç singhan bahut marâvain. mâr singhan sir âp puchâvain.
ik ik dui dui hui luk jâvain. im kar singhan patâ lagâvain.5.
rwq qurYN idn rhYN lukwie [keIAn lIny kuMBl bnwie [
keI rhYN Gr qljy Qwie [keI rhYN prdysih jwie [6[
rât turain din rahain lukâi. kaîan lînç kumbhal banâi.
kaî rahain ghar tîjç thâi. kaî rahain pardçsahi jâi.6.
keI isMG rihN JwVn mWhI [keI isMG jw jMgl lukwhIN [
KyqI krYN keI isr nIvyN [ikqnk ibc bV K`fn jIvyN [7[

Chaupai : He himself perished while persecuting the Singhs,
While some others survived to accomplish the unfinished task.
I (the author) have narrated it in the same manner,
As I had heard it from my ancient peers. (14)

Episode 96
The Episode About Khanu Nawab (Nawab) Zakariya Khan
(Whosoever having hair unshorn on his head,
Would he not be allowed to live in the Country)

Dohra : After Nadar Shah made his departure for Kabul,
(Dear readers) listen to the (evil) deeds of Khan Bahadur.
He reiterated that within the bounds of his own country,

He would not allow any one of the Singhs to stay. (1)
Chaupai : As the Nawab felt humiliated by the admonitions of Nadar Shah,
He started committing more and more atrocities.
Launching on a witch-hunt for the Singhs in the State,
He started killing Singhs as a hunter killed his prey. (2)
Whosoever brought any information about the Singhs,
He would get instantly rewarded by the Nawab.
Whosoever named a village inhabited by the Singhs,
He would give a large reward to such an informer. (3)
As people started getting Singhs captured out of greed,
The Singhs started seeking shelter for their survival.
He sent written messages to the neighbouring states,
That every informer against Singhs would get a five-rupee reward. (4)
After this, many Singhs came to be killed by the people,
Who themselves carried killed Singh's severed heads to Lahore.
Each informer, either Single or in the company of another,
Started spying on the Singhs (for getting rewards). (5)
Travelling during night and hibernating during day,
Many Singhs dug underground bunkers for shelter.
While many Singhs sought shelter in the houses of strangers,
Many started staying in other states outside their state. (6)
While many Singh sought refuge in the wild growth,
Many other Singhs hid themselves in the forests.

kaî singh rahin jhârdan mânhî. kaî singh jâ jangal lukâhîn.
khçtî karain kaî sir nîvçn. kitnak bich bard khadadaan jîvçn.7.
dohrw : isMG kVwky sXoN rhYN dUey cOQy idn KwihN [
ibnw lUn BwjI lBY qO KwvYN bhuq slwih [8[
dôhrâ : singh kardâkç sayôn rahain dûç chauthç din khâhin.
binâ lûn bhâjî labhai tau khâvain bahut salâhi.8.
cOpeI : ijsY isMG pY nUx ju hoie [iqs ko AwKYN sÍwdI soeI [
lBY swg KwihN k`cw p`kw [ibRC`n ky Pl PUl AO s`kw [9[
chaupaî : jisai singh pai nûn ju hôi. tis kô âkhain savâdî sôî.
labhai sâg khâhin kachchâ pakkâ. barichhann kç phal phûl au sakkâ.9.
dUey cOQy idn imly su KwihN [qO BI itkny imlY su nWih [
isMG su ho gey Aiq qb QoVy [khYN dUr jwvYN lY GoVy [10[
dûç chauthç din milç su khâhin. tau bhî tiknç milai su nânhi.
singh su hô gaç ati tab thôrdç. kahain dûr jâvain lai ghôrdç.10.
dohrw : ijs idn mwrihN duSt ko iqs idn qO rj KwihN [
nhIN imlY qO msq rihN ies ibD gujr krwihN [11[
dôhrâ : jis din mârhin dushat kô tis din tau raj khâhin.
nahîn milai tau masat rahin is bidh gujar karâhin.11.
cOpeI : gYly iPrYN dyKn hlkwry [dyK ilAwvYN POj ko cwVHy [
ijsY gRwm mYN isMG su pwvihN [BweI bMd iqs sBY PVwvihN [12[
chaupaî : gailç phirain dçkhan halkârç. dçkh liâvain phauj kô châdhç.
jisai garâm main singh su pâvhin. bhâî band tis sabhai phardâvhin.12.
ilK inbwb qb AYs iPrwvw [lUt mwP Gr isMG su pwvw [
isr pr hovYN ijs ky kys [rhx n dyno Apxy dys [13[
likh nibâb tab ais phirâvâ. lût mâph ghar singh su pâvâ.
sir par hôvain jis kç kçsa. rahan na dçnô apnç dçsa.13.
jo isMGn Awie moih bqwvY [Awey Anwm so mYN qy pwvY [
jo isMG ko koaU auqwry kys [dyaUN duSwly AO bf Kys [14[
jô singhan âi môhi batâvai. âç anâm sô main tç pâvai.
jô singh kô kôû utârç kçsa. dçûn dushâlç au bada khçsa.14.
dohrw : d`sx vwly ds rupey AO mwrn vwlw pcws [
Xh lwlc qurkn dXo qb bhuq isMGn BXo nwS [15[
dôhrâ : dassan vâlç das rupaç au mâran vâlâ pachâs.

yah lâlach turkan dayô tab bahut singhan bhayô nâsh.15.

While many started cultivating fields as humble rustics,
Many others sought shelters in the deep ravines. (7)
Dohra : The Singhs had to go without food for days together,
Since they could feed themselves every second or fourth day.
Even when they laid their hands on a tasteless food,
They would gorge themselves on it with great relish. (8)
Chaupai : If a Singh carried a pinch of salt in his pocket,
He was branded as a man of great taste.
Otherwise they fed themselves on raw or boiled mustard leaves,
As well as on diverse kinds of flowers, fruit and bark of trees. (9)
Even though they were not able to feed themselves everyday,
Still they could not stay put at one place for long.
So a very small number of Singhs were left (in the Majha region),
Since majority of them escaped to distant places on their horses. (10)
Dohra : The day they succeeded in laying their hands on a wicked Muslim,
They could feed themselves to their fill on that day.
Otherwise, they would go without food for days together,
And kept alive somehow even without food. (11)
Chaupai : Since the informers were on the prowl to watch their movements,
They would bring the Mughal army as they spotted the Singhs.
Whenever Singhs were spotted out in any of the villages,
The informers would get the Singhs' relatives and friends arrested. (12)
The Mughal Nawab had issued a written proclamation,
That people could ransack a house which harboured a Singh.
And that anyone having unshorn hair on his head,
Was not allowed to stay in the territory of Lahore State. (13)
That anyone whosoever had information about Singhs whereabouts,
He could approach the Nawab and get rewarded.
That anyone who could shave off a Singh's hair,
He would be honoured by the royal robes of honour. (14)
Dohra : While every informer against a Singh was entitled to a ten-rupee reward,
Every successful killer of a Singh was entitled to rupees fifty.
With such a big temptation thrown by the Mughal rulers,
The result was the extermination of Singhs on a large scale. (15)

joaU KyqI krq Qy isMG su ipMfn mWih [
qwhU ko BI mwirE kys id`sy isr jwihN [16[
jôû khçtî karat thç singh su pindan mânhi.
tâhû kô bhî mâriô kçs dissç sir jâhin.16.
cOpeI : AYso hukm inbwb ilKwXw [cwroN Er lhOr pTwXw [
KyqI vxj kry jy koeI [kysn vwlw Cfo n koeI [17[
chaupaî : aisô hukam nibâb likhâyâ. chârôn ôr lahaur pathâyâ.
khçtî vanaj karç jç kôî. kçsan vâlâ chhadaô na kôî.17.
isMGn KUn mwP hm klny [ijq l`By iqq mwrhu clny [
lUt kUt aus mw& hm krI [hmrI ilKq ey jwnoN KrI [18[
singhan khûn mâph ham kînç. jit labbhç tit mârhu chînç.
lût kût us mâf ham karî. hamrî likhat ç jânôn kharî.18.
dohrw : jd nbwb lwlc khXo ihMdU jtn bulwie [
dyvYN isMGn pkV ky lhOr su keI pucwie [19[
dôhrâ : jad nabâb lâlach kahyô hindû jatan bulâi.
dçvain singhan pakard kç lahaur su kaî puchâi.19.
cOpeI : jMfXwly vwly bhuq PVwvYN [huqy gurU ie`k is`K khwvYN [
hrBgq inrMjnIEN so khwvY [so Awgy huie isMGn PVwvY [20[
chaupaî : jandyâlç vâlç bahut phardâvain. hutç gurû ikk sikkh kahâvain.
harbhagat nirñjanîôn sô kahâvai. sô âgç hui singhan phardâvai.20.

hmrw ipMf duie bwr lutwXw [ipqw hmwrw kwt sutwXw [
mjlTY ky j`t su rwKYN bYr [hmwrw dwdw PV dXo lhOr [21[
hamrâ pind dui bâr lutâyâ. pitâ hamârâ kât sutâyâ.
majîthai kç jatt su râkhain baira. hamârâ dâdâ phard dayô lahaura.21.
dohrw : dIn crK cVHwie iqn qwrU isMG ky swQ [
nbwb qbY pyt pliVAw qV& muXw idn rwq [22[
dôhrâ : dîn charakh chardhâi tin târû singh kç sâth.
nabâb tabai pçt pîrdiâ tardaf muyâ din rât.22.
cOpeI : krmW CInW CInIN rhY [ibdosy isMGn mwrq vhY [
rwjy sWhsI ky isMG bhu mwry [Kwlsy A`gY BeI pukwry [23[
chaupaî : karmân chhînân chhînîn rahai. bidôsç singhan mârat vahai.
râjç sânhsî kç singh bahu mârç. khâlsç aggai bhaî pukârç.23.
duSt bhuq Qo rwmw rMDwvw [iqn so iklw ijn Awp bnwvw [
vih isMGn ko bhuq sMqwvY [Awpy pkVy Awp mrwvY [24[
dushat bahut thô râmâ randhâvâ. tin sô kilâ jin âp banâvâ.
vahi singhan kô bahut santâvai. âpç pakrdç âp marâvai.24.

Even those Singhs who were engaged in agriculture,
In their respective villages in the countryside,
They were also killed by the Mughal authorities,
As they were seen to be supporting hair on their heads. (16)
Chaupai : The Nawab, issuing forth such a written proclamation,
He got it proclaimed throughout the territory around Lahore.
Even those who were engaged in agriculture and business,
Were not to be spared if they supported hair on their heads. (17)
Since the murder of a Singh was exempted from any penal sentence,
People were free to hunt and kill as many Singhs as they could.
Ransacking and bludgeoning of Singhs were given a free hand,
Since these were allowed through a written proclamation. (18)
Dohra : Thus, the Nawab of Lahore held out such a temptation,
After calling an assembly of the Hindu peasants of the region.
Many of them started catching hold of the Singhs,
And dispatching their hostages to Lahore for getting rewards. (19)
Chaupai : (Niranjanias/Hindalias[1]) of Jandiala got many Singhs arrested,
Although they themselves claimed to be Guru's Sikhs.
One of these Niranjanias calling himself to be Harbhagat[2] ,
Became a leading informer to get the Singhs arrested. (20)
He was instrumental in getting the author's village[3] ransacked twice,
As well as in getting the author's father[4] executed,
Since (the Hindu) Jats of Majitha[5] were inimical to his family,
They were responsible for handing over his grandfather[6] to Lahore Nawab. (21)
Dohra : His grandfather was crushed between the spiked[7] wheels,
Along with another Sikh martyr Bhai Taru Singh[8] .
After this the Nawab of Lahore was stricken with a gastronomical disorder,
And died after a prolonged excruciating stomach ache. (22)
Chaupai : There lived a Jat Karamachhina in Chhina[9] village,
Who kept on killing many innocent Singhs.
As he also killed many Singhs of village Raja Sansi[10] ,
They pleaded before the Khalsa Panth for protection. (23)
Another wicked Jat there was named Rama Randhawa[11] ,
Who had got his own private fort constructed.
He also harassed and tortured the Singhs very much,
As he used to capture and kill the Singhs on his own. (24)

iqnh khwxI jgq clweI [rwmy dys n jweIE BweI [
hm rwmy dys n jwvihNgy [fylw bwtw mwJy ko KwvihNgy [25[
tinah kahânî jagat chalâî. râmç dçs na jâîô bhâî.

ham râmç dçs na jâvhingç. daçlâ bâtâ mâjhç kô khâvahingç.25
.
rih joDw ngrI Drm ju dws [kIno chY soaU isMGn nws [
m`sw rMGV rhXo mMifAwly [krY ibAdbI Awid dRbwrih nwly [26[
rahi jôdhâ nagrî dharam ju dâsa. kînô chahai sôû singhan nâsa.
massâ ranghard rahyô mandiâlç. karai biadbî âdi darbârhi nâlç.26.
dohrw : swihb rwie sMDU huqo bsY nuSihry gwie [
PV PV isMGn vh ktY isr dy lhOr pucwie [27[
dôhrâ : sâhib râi sandhû hutô basai nushhirç gâi.
phard phard singhan vah katai sir dç lahaur puchâi.27.
copeI : qwrU isMG pr cuglI lweI [qurkn kI aun POj mMgweI [
Awie qurkn so lieE ghwie [lhOr m`D so dIE pucwie [28[
chôpaî : târû singh par chuglî lâî. turkan kî un phauj mangâî.
âi turkan sô laiô gahâi. lahaur maddh sô dîô puchâi.28.

97. mqwb isMG su`Kw isMG kI swKI ('m`sy ko iem sIs auqwrXo...')

97. matâb singh sukkhâ singh kî sâkhî (‘massç kô im sîs utâryô...’)

dohrw : sunoN su pOrK Kwlsy ijm QoVn bhuqy jIq [
hmry dwdy Qo kIE mrn Drm Dr cIq [1[
dôhrâ : sunôn su paurakh khâlsç jim thôrdan bahutç jît.
hamrç dâdç thô kîô maran dharam dhar chît.1.
nÍwb su Kwn bhwduro isMGn pr kIE zor [
iem mulK`Xn bulwiekY iliKE ivc lhOr [2[
navâb su khân bahâdurô singhan par kîô zôr.
im mulkhayyan bulâikai likhiô vich lahaur.2.
cOpeI : jo isMGn ko koaU lukwvY [so vih ApnI jwn gvwvY [
Awey isMG bqwvY nWhI [vY pI ApnI ijMd guvwhI [3[
chaupaî : jô singhan kô kôû lukâvai. sô vahi apnî jân gavâvai.
âç singh batâvai nânhî. vai pî apnî jind guvâhî.3.
jo isMGn ko swk kryvY [muslmwn so hovn lyvY [
jo isMGn kO dyvY nwj [muslmwn kroN iqs kwj [4[
jô singhan kô sâk karçvai. muslamân sô hôvan lçvai.
jô singhan kau dçvai nâja. muslamân karôn tis kâj.4.

His senseless killings gave birth to a popular folk song,
Which stated that nobody should venture into Rama’s territory.
That instead of venturing into Rama Randhawa’s territory,
It was better to feed oneself on local wild nuts and berries. (25)
Another person Dharam Dass[12], a resident of Jodh Nagar,
Also was bent upon the extermination of Khalsa Singhs.
A Muslim convert Massa Ranghar[13], a resident of Mandiala,
Indulged in acts of sacrilege at the Holy Darbar Sahib. (26)
Dohra : Another tyrant of Singhs was a Sandhu Jat Sahib Rai[14],
Who happened to be an inhabitant of villege Naushehra.
He killed a large number of Singhs after capturing them,
And dispatched their severed heads to Lahore. (27)
Chaupai : Becoming an informer against Bhai Taru Singh,
He was responsible for Mughal troops raid on Taru Singh.
These troops, after a raid, arrested Bhai Taru Singh,
And took him to Lahore for executing him. (28)

Episode 97

The Episode About Mehtab Singh[1], Sukha Singh[2] (The Way they severed Massa Rangar’s[3] head)

Dohra : (Dear readers) listen to the account of chivalrous feats of the Khalsa,
How their miniscule minority conquered the Mughals in majority.
Included among these chosen ones was the (Author’s) grandfather,
Who had taken a vow to sacrifice his life for his religion. (1)
It was Nawab Khan Bahadur[4] (Zakariya Khan) of Lahore,

Who had suppressed the Khasa Panth very much.
Calling an assembly of all the representatives of the state,
He had issued such a written proclamation at Lahore: (20
Chaupai : That whosoever provided a shelter to the Singhs,
He would have to forego his own precious life.
Whosoever did not inform about the Singh's approach,
He would also have to be divested of his existence. (3)
Whosoever established a relationship of blood with the Singhs,
He would have to accept conversion to Islam.
Whosoever handed over provisions to the Singhs,
He would be converted to Islam for this offence. (4)

dohrw : AYsI AYsI GUr kr dIny lok frwie [
keIAn ko isropwau dY dIny ivcoN pVwie [5[
dôhrâ : aisî aisî ghûr kar dînç lôk daarâi.
kaîan kô sirôpâu dai dînç vichôn pardâi.5.
cOpeI : qb isMGn ko lok bqwvYN [keIAk Apny h`Q PVwvYN[
keIku dyvYN Awpy mwr [isMGn ko BXo AYs hvwr [6[
chaupaî : tab singhan kô lôk batâvain. kaîak apnç hatth phardâvain.
kaîku dçvain âpç mâra. singhan kô bhayô ais havâra.6.
isMGn mwr idKwvYN qurk [Anwm su pwvYN bhuqo murk [
isMG mulK`Xn pr gXo bYr [isMG BI qW soN krYN n KYr [7[
singhan mâr dikhâvain turka. anâm su pâvain bahutô murak.
singh mulkhayyan par gayô baira. singh bhî tân sôn karain na khaira.7.
lrq mrq khUM luk Cp rhYN [duSt qhIN qurq qurkn khYN [
qihN sux qurk qurq cVH AwvYN [qws gRwm kI DUr aufwvYN [8[
larat marat kahûn luk chhap rahain. dushat tahîn turat turkan kahain.
tahin sun turak turat chardah âvain. tâs garâm kî dhûr udaâvain.8.
gRwm Cof ju aujwVn rhYN, igrdy gRwm aujwVn chYN[
qb isMGn ko BXo qrws [isMGn vqnoN CofXo vws [9[
garâm chhôda ju ujârdan rahain, girdç garâm ujârdan chahain.
tab singhan kô bhayô tarâs. singhan vatnôn chhôdayô vâsa.9.
koaU jMgl d`Kn luky [koaU pUrb phwVn ruky [
rhy dyS mihN so Aiq duKI [bwj dyS jXoN btyrn auKI [10[
kôû jangal dakkhan lukç. kôû pûrab pahârdan rukç.
rahç dçsh mahin sô ati dukhî. bâj dçsh jayôn batçran ukhî.10.
dohrw : pr ipqw hmwro inkr kY jY ngr phuMcXo jwie [
rwjy soN mulwkwq kr leI cwkrI lwie [11[
dôhrâ : par pitâ hamârô nikar kai jai nagar pahuñchyô jâi.
râjç sôn mulâkât kar laî châkrî lâi.11.
cOpeI : so sun AOr isMG qihN Awey [mqwb isMG iqh bcn Alwey [
dyh vqn hm bwq sunwey [kihN kihN qurkn fyry lwey [12[
chaupaî : sô sun aur singh tahin âç. matâb singh tih bachan alâç.
dçh vatan ham bât sunâç. kahin kahin turkan daçrç lâç.12.
isMG khXo kCu pUC n bwq [ijm qurkn ny kIno Gwq [
muKoN khON muK Ptqw jwvY [kMnoN sunoN qo kMn duKwvY [13[
singh kahyô kachhu pûchh na bâta. jim turkan nç kînô ghâta.
mukhôn kahaun mukh phattâ jâvai. kannôn sunôn tô kann dukhâvai.13.

Dohra : Holding out such threats and stringent admonitions,
He created a scarce among the general populace.
Conferring robes of honour on some of the people,
He created sharp divisions within the Community. (5)
Chaupai : After this, people started supplying information about Singhs,
Some of them even getting the Singhs arrested themselves.
Many among them started killing Singhs directly,
So miserable became the plight of Singhs (in Punjab). (5)

Presenting Singhs' bodies before the Mughals after killing them,
They used to get rewarded with gold coins for their deeds.
Since a confrontation developed between the people and the Singhs,
The Singhs also started hitting back in retaliation. (7)
Since the Singhs would take a refuge somewhere after hit and run,
The wicked opponents would soon complain to the Mughals.
Hearing the complaint, the Mughals would soon raid the place,
Razing the whole village, sheltering the Singhs, to ashes. (8)
If the Singhs took refuge in the wilds, leaving the sheltering villagers,
The Mughal troops would start ruining the surrounding villages.
At this, getting desperate at such a devastation,
The Singhs abandoned the idea or taking refuge in their own country. (9)
So, while some of the Singhs took refuge in the wilds in the South,
Some others took refuge in the eastern mountains.
Those who remained within the territory of their own state,
Felt as scared as the quails in the presence of hawks. (10)
Dohra : My grandfather, leaving the territory of his own state,
He reached the city of Jaipur in the State of Rajasthan.
After arranging a meeting with the state chief,
He managed to get employment in the state service. (11)
Chaupai : As more Singhs reached Jaipur after hearing of Mehtab Singh's employment,
Mehtab Singh expressed his concern for his motherland.
He enquired about the latest news from his homeland,
And the areas which the Mughal troops had occupied. (12)
The Singhs replied that it was difficult to describe,
The atrocities that the Mughals had committed there.
Neither could their tongue dare to utter those brutalities,
Nor would his ears be able to listen to those. (13)

bwq clrql Cwql jwvY [n khley mn moN n smwvY [
srp ckUMDr kl Bel bwq [auglq bny n bnY ijm Kwq [14[
bât chîrtî chhâtî jâvai. n kahîç man môn na samâvai.
sarap chakûndhar kî bhaî bâta. uglat banç na banai jim khâta.14.
dohrw : klE aup`dRv qurk bf AMimRqsr gurdÍwr [
hir mMdr mYN kMcnl rKy qurkn ko srdwr [15[
dôhrâ : kîô upddarv turak bada ammritsar gurdavâr.
hari mandar main kañchnî rakhç turkan kô sardâr.15.
mMifAwll ko rMGVo m`sw qWko nwm [
kry ibAdbl rih mMdr pwpl bfo hrwm [16[
mandiâlî kô ranghrdô massâ tânkô nâm.
karç biadbî rahi mandar pâpî badaô harâm.16.
cOpel : mqwb isMG sun gu`sw KwXw [jnkr ibCU fMg lgwXw [
khXo isMG aUhW isMG ko nWhl [sls ju ausko qoVXo nWhl [17[
chaupaî : matâb singh sun gussâ khâyâ. janakar bichhû daang lagâyâ.
kahyô singh ûhân singh kô nânhî. sîs ju uskô tôrdyô nânhî.17.
kXw isMGn qy sq gXo dUr [kXw isMGn purKwrQ BXo kUr [
qb aus isMG bcn pltwXo [kXw qYN nT nihN pOrK gvwXo [18[
kayâ singhan tç sat gayô dûra. kayâ singhan purkhârath bhayô kûra.
tab us singh bachan paltâyô. kayâ tain nath nahin paurakh gavâyô.18.
qum mrny qy nT nihN Awey [aun ko dyq aulWBw kwhy [
qum Bij qurkn pRwn bcey [qumry jYsy sB auie Bey [19[
tum marnç tç nath nahin âç. un kô dçt ulâmbhâ kâhç.
tum bhaji turkan parân bachaç. tumrç jaisç sabh ui bhaç.19.
mrno fir kY sB nT gey [aUhW isMG ko idRSit n pey [
aUhW isMG ko sunIXq nwhIN [krq mskrl isMGn qweIN [20[
marnô daari kai sabh nath gaç. ûhân singh kô darishti na paç.
ûhân singh kô sunîyat nâhîn. karat maskarî singhan tâîn.20.

nvwb pMQ sb dIE gvweI [isMG sunIAq khUM jg mYN nwhI [
jy isMG inq auT jMg mcwhIN [nwm Kwlsw isMG jpwhIN [21[
navâb panth sab dîô gavâî. singh sunîat kahûn jag main nâhî.
jç singh nit uth jang machâhîn. nâm khâlsâ singh japâhîn.21.
jy isMG inq auT Sbd aucwrYN [lUt kUt inq qurkn mwrYN[
jp qp sMjm nym krwvYN [Akwl Akwl kih sIs cVwvYN [
Ab hY qum hI sy aUhW isMG [gey n`T kr lMbI ifMg [22[

Neither could their lungs dare to describe those indignities,
Nor could their hearts contain those in silence.
Being caught between the devil and the deep sea,
They could neither retaliate, nor bear with those indignities. (14)
Dohra : The Mughals had committed the greatest sacrilege,
In the sacred precincts of Darbar Sahib at Amritsar.
The chief among the Mughals had kept a Courtesan,
(For lewd dancing) in the sanctum sanctorum of Harmandir. (15)
This Mughal chief hailedfrom village Mandiali,
And Massa Ranghar was the name of this chief.
Being a great sinner and a notorious evil doer,
He had been desecrating the sanctity of Harmandir. (16)
Chaupai : Hearing of this desecration, Mehtab Singh felt greatly incensed,
As if he had been stung by a poisonous scorpion.
He asked if there were no Singhs present there,
Who could crush the head of such a defiler? (17)
Had the Singhs abandoned their mission to defend the truth,
Or Had they abandoned their mission of performing noble deeds?
Counter-questioning him for his flamboyant bravado, Singhs asked,
Why did he himself shirk from that daring challenge? (18)
As he himself had fled away for saving his own life,
How could he blame others for not facing the challenge?
As he had saved his life by fleeing from the scene,
So had others fled away following his footsteps. (19)
Since all the Singhs had run away to save their lives,
Hardly any Singh could be found there in Punjab.
Since no body had heard of Singhs being there,
People were poking fun at the so-called Singhs. (20)
Since the Mughal Nawab had totally eliminated the Khalsa Panth,
No Singh was supposed to be alive in the whole country.
All those Singhs had perished who used to wage a war daily,
As well as those Khalsa Singhs who used to meditate on God's name. (21)
All those Singhs had become extinct who used to recite *gurbani*,
As well as those who used to loot and slaughter the Mughals.
There were no more such Singhs as observed the daily Sikh code of conduct,

jç singh nit uth shabad uchârain. lût kût nit turkan mârain.
jap tap sañjam nçm karâvain. akâl akâl kahi sîs chardâvain.
ab hai tum hî sç ûhân singha. gaç natth kar lambî dainga.22.
dohrw : Xh sun isMG jI icp lgI jnu kr ibCU fWk [
qn mn AcbI bhu lgI icq DwrXo mrn insWk [23[
dôhrâ : yah sun singh jî chip lagî janu kar bichhû daânk.
tan man achbî bahu lagî chit dhâryô maran nisânk.23.
sorTw : mwVI kMbo vwl su`Kw isMG iqRKwx Qo [
mqwb isMG ky nwl AwXo dUjo isdk kr [24[
sôrthâ : mârdî kambô vâl sukkhâ singh tarikhân thô.
matâb singh kç nâl âyô dûjô sidak kar.24.
cOpeI : auT kr isMG jI Pqy bulweI [crn Cohy isMG AwgXw pweI [
hm mwrYN jwie qurkn qweIN [crn CuhoN mYN Kwlsy AweI [25[

chaupaî : uth kar singh jî phatç bulâî. charan chhôhç singh âgyâ pâî.
ham mârain jâi turkan tâîn. charan chhuhôn main khâlsç âî.25.
jykr sIs lgy gur ArQ [DMn jnm DMn mrx smrQ [
qurkn lrnY mrnoN fry [iDRk iqs jnnI iDRk ipq kry [26[
jçkar sîs lagç gur artha. dhann janam dhann maran samratha.
turkan larnai marnôn daarç. dharik tis jannî dharik pit karç.26.
dohrw : mrny qy kXw frpnw ly pwhul KMfy Dwr [
jb hwQ isDOrw lY qury mrnoN fry n nwr [27[
dôhrâ : marnç tç kayâ daarpanâ lç pâhul khandç dhâr.
jab hâth sidhaurâ lai turç marnôn daarç na nâr.27.
cOpeI : kRm kRm kr isMG vqnI Awey [AMimRqsr iFg iPrn n pwey [
krI soc kCu jqn kmeIey [tkY Brn ko rUp bneIey [28[
chaupaî : karm karm kar singh vatnî âç. ammritsar dhig phiran na pâç.
karî sôch kachhu jatan kamaîç. takai bharan kô rûp banaîç.28.
dohrw : isMG khY hm ijm pujYN kueI siqgur bwq bnwau [
jwie msy ko isr ktYN nihN rsqy huie Atkwau [29[
dôhrâ : singh kahai ham jim pujain kuî satigur bât banâu.
jâi masç kô sir katain nahin rastç hui atkâu.29.
cOpeI : soaU siqgur ibDI bnweI [isKr dupihrI mYN bix AweI [
vgI pvn bhu Gtw aufwnw [iem kr lIno mu`K iCpwnw [30[
chaupaî : sôû satigur bidhî banâî. sikhar duphirî main bani âî.
vagî pavan bahu ghatâ udaânâ. im kar lînô mukkh chhipânâ.30.

Nor were there any Singhs who sacrificed their lives with the shouts of Akal.
Only the likes of him, the fugitive Singhs, had been left behind,
Who had hastily escaped to save their skins. (22)
Dohra : Hearing this, S. Mehtab Singh felt so much mortified,
As if he had been stung by a poisonous scorpion.
So much mortified did he feel by these remarks,
That he resolved to sacrifice his life without any fear. (23)
Sortha : There was one Sukha Singh of village Mari Kamboki,
Who belonged to the community of carpenters.
He volunteered to accompany Mehtab Singh,
As he too was a devout Sikh of the Guru. (24)
Chaupai : Both these Singhs bade farewell to the Singhs with *Fateh*,
After seeking their permission for their mission with reverence.
They declared their resolve to decimate the Mughals,
And thereafter touch the sacred feet of Khalsa Panth. (25)
If they sacrificed their lives for the Guru's cause,
They would feel blessed both in life and death.
Curse be on the mother and the father of a Singh,
Who felt scared of fighting against the Mughals. (26)
Dohra : Why should a Singh be scared of death,
Who had partaken Khande-ki-Pahul[5] ?
A Singh was as fearless as the wife of a slain Rajput warrior,
Who made an offering of Sindhur[6] as a vow to die with her husband. (27)
Chaupai : Covering the distance in stages, the two Singhs reached their homeland,
But they could not enter the periphery of Amritsar.
Devising a strategy to accomplish their cherished mission,
They decided to disguise themselves as revenue collecting officials. (28)
Dohra : The two Sikhs invoked the protection of the God Almighty,
As they planned to hit their coveted target after reaching there.
They prayed that they might succeed in beheading Massa Ranghar,
That there be no impediments to block their way. (29)
Chaupai : The Divine Satguru, creating favourable circumstances for them,
Made them to undertake their mission in the peak hours of the noon.
They wrapped their faces with a loose garment,

As one protected one's face during a dust storm. (30)

dohrw : isKr dupihrI Bwdvy sUrj Aiq qpqwie [
kd brsY kd au~jVY ibD AYsI leI qkwie [31[
dôhrâ : sikhar duphirî bhâdvç sûraj ati taptâi.
kad barsai kad ujjrdai bidh aisî laî takâi.31.
cOpeI : DUp lgI POj CwvYN geI [ikC brKw kr fyrn veI [
m`sy swrMg rwg gvwXw [ivcY mlwrih rwg AlwXw [32[
chaupaî : dhûp lagî phauj chhâvain gaî. kichh barkhâ kar daçran vaî.
massç sârang râg gavâyâ. vichai malârhi râg alâyâ.32.
dohrw : ko su`qo ko jwgqo iknHY n liKE Byd [
dRvwjy dRSnI jw Fuky auqry qihN ibn Kyd [33[
dôhrâ : kô suttô kô jâgtô kinhai na lakhiô bhçd.
darvâjç darshnî jâ dahukç utrç tahin bin khçd.33.
cOpeI : dueI vl duie GoVy lwey [dovYN brCy qhW Cpwey [
bgln mihN qlvwr lukoeI [ijm kr nWhI toky koeI [34[
chaupaî : duî val dui ghôrdç lâç. dôvain barchhç tahân chhapâç.
baglan mahin talvâr lukôî. jim kar nânhî tôkç kôî.34.
ko jwnY ko Aey ispwhI [mwl ilAwey kr augrwhI [
ikC bwjY ikC gwjY pry [AOr dyKihN bhu ntnI Kry [35[
kô jânai kô aç sipâhî. mâl liâç kar ugrâhî.
kichh bâjai kichh gâjai parç. aur dçkhhin bahu natnî kharç.35.
isMGn ko qihN lg gXo dwv [isMGn iSqwbI c`kXo pwv [
siqgur Apno kwj svwry [auie kr dIny idSt AMDwry [36[
singhan kô tahin lag gayô dâva. singhan shitâbî chakkyô pâva.
satigur apnô kâj savârç. ui kar dînç dishat andhârç.36.
dohrw : doaU isMG qihN jw pujy jihN bwjY imrdMg [
k`F isrohI isr deI m`sy ky inrsMg [37[
dôhrâ : dôû singh tahin jâ pujç jahin bâjai mirdang.
kadadah sirôhî sir daî massç kç nirsang.37.
cOpeI : m`sy ko iem sIs auqwrXo [jn kr byloN kdUAw twrXo [
huqo ju zybr qw ky dvwry [dUjy isMG so lXo auqwry [38[
chaupaî : massç kô im sîs utâryô. jan kar bçlôn kadûâ târyô.
hutô ju zçbar tâ kç davârç. dûjç singh sô layô utârç.38.
qO lO Sor BXo Aiq BwrI [iPr GoVn cVH krI svwrI [
CyV su GoVy rl gey J`l [ AYsI BeI m`sy kI g`l [39[
tau lau shôr bhayô ati bhârî. phir ghôrdan chardah karî savârî.
chhçrd su ghôrdç ral gaç jhalla. aisî bhaî massç kî galla.39.

Dohra : It being the peak hour of the noon in the month of September,
The Sun was at its hottest in this (humid) month.
As it rained and stopped at intermittent intervals,
It proved very convenient for accomplishing their mission. (31)
Chaupai : As the scorching heat made the guards recede into shade,
The rest of the troops receded to their barracks to escape rain.
Massa Ranghar ordered the Court dancer to play Rag Sarang[7],
Along with the melodies from the Rag Malhar.[8] (32)
Dohra : With some of the guards dozing off or half-asleep,
None of them could notice the entry of the Singhs.
The two Singhs were able to reach the main entrance,
Without any let or hindrance on their way. (33)
Chaupai : Positioning their horses on each side of the main entrance,
They concealed their spears behind the wall.
They hid their swords beneath their loose robes,
So that no security guard could object to their arms. (34)
Some security guards took them for Mughal soldiers,
Who had come to deposit revenue proceeds.

While some guards were distracted by the live music,
Others were hypnotized by the courtesan's lewd dance. (35)
As the Singhs thought this moment to be most opportune,
They proceeded hastily towards their cherished target.
As Divine Will wished to set everything right,
It made their presence unnoticed by the watching eyes. (36)
Dohra : Both the Singhs finally reached the central spot,
Where the musicians were playing on the music.
Pulling out his sword from its sheath beneath his dress,
Mehtab Singh lunged it courageously at Mass Ranghar's head. (37)
Chaupai : He chopped off Massa Ranghar's head as easily,
As one plucks a pumpkin from a creeper.
Whatever jewels Massa Ranghar was wearing around his neck,
The other Singh took these off his neck quickly. (38)
As there was raised a lot of hue and cry all around,
The two Singhs mounted their horses and fled away.
As the two Singhs, spurring their horses, disappeared into the wilds,
Their brave act ended the (notorious) tale of Massa Ranghar. (39)

ikiqk dyr kr rOlw BXo [isKr dupihrI sunq ikCu dXo [
QI pihloN ikn kwTI n pweI [aun mn icMqw QI nhIN kweI [40[
kitik dçr kar raulâ bhayô. sikhar duphirî sunat kichhu dayô.
thî pahilôn kin kâthî na pâî. un man chintâ thî nahîn kâî.40.
rihq huqI iqh bhuqI POj [rhy bhuq ZwPl kr mOj [
Alswny dopihry mWih [nINd dbwey iPrYN qhWih [41[
rahit hutî tih bahutî phauja. rahç bahut ghâphal kar mauja.
alsânç dôpahirç mânhi. nînd dabâç phirain tahânhi.41.
dohrw : kwTI pwie hQXwr lY qO lO isMG gey dUr [
mwrXo sun Pujdwr ko hwry duKI ivsUr [42[
dôhrâ : kâthî pâi hathyâr lai tau lau singh gaç dûr.
mâryô sun phujdâr kô hârç dukhî visûr.42.
cOpeI : jY jY kwr isKn mn BXo [duStn mn bhu duK sMqXo [
m`sy ko ju huqo prvwr [lhOr jwie iqn krI pukwr [43[
chaupaî : jai jai kâr sikhan man bhayô. dushtan man bahu dukh santyô.
massç kô ju hutô parvâra. lahaur jâi tin karî pukâra.43.
hmry KUnI pkV mMgwvo [tuk tuk kr iqn ko ktvwvo [
nwqr hm jwvYNgy id`lI [ krI nvwbI qum nY iF`lI [44[
hamrç khûnî pakard mangâvô. tuk tuk kar tin kô katvâvô.
nâtar ham jâvaingç dillî. karî navâbî tum nai dahillî.44.
jb nbwb ny XO sun pwXo [isMGn m`sw mwr guvwXo [
pry igrJ ijm isMG Asmwno [Awvq jwvq iknYN n jwnoN [45[
jab nabâb nç yau sun pâyô. singhan massâ mâr guvâyô.
parç girajh jim singh asmânô. âvat jâvat kinain na jânôn.45.
iknYN n jwny vih kihN rhyN [iknYN n jwnXo vY kihN gey [
AYsI sun nvwb DrhrI [mCIl jl ibn ijm qrPrI [46[
kinain na jânç vahi kahin rahçn. kinain na jânyô vai kahin gaç.
aisî sun navâb dharharî. machhlî jal bin jim tarpharî.46.
khy mMgwvo prjw swrI [gey ju hmry ilK drbwrI [
jw kr hm qy KwihN jgIr [Ab aun ko kr dyhu qgIr [47[
kahç mangâvô parjâ sârî. gaç ju hamrç likh darbârî.
jâ kar ham tç khâhin jagîra. ab un kô kar dçhu tagîra.47.
inrMjnIAW hrBgq bulwieAw [krmW CInW swQy AwieAw [
rwmw rMDwvw s`d mMgwXw [joD ngrIey nUM PurmwXw [48[
nirñjanîân harbhagat bulâiâ. karmân chhînân sâthç âiâ.
râmâ randhâvâ sadd mangâyâ. jôdh nagrîç nûn phurmâyâ.48.

As the din and noise continued for a long time,

It could be heard for long at the peak of noon.
As they had never apprehended any sudden attack,
They had no worries about Massa Ranghar's security. (40)
Although a large number of Mughal troops were stationed there,
They remained careless and involved in festivities.
Feeling drowsy and sleepy in the summer noon's heat,
They were overpowered by slumber at that moment. (41)
Dohra : By the time, the Mughal soldiers mounted their horses,
The Singhs had gone too far to be caught by them.
Learning that their main custodian had been killed,
They could do nothing but grieve over their loss. (42)
Chaupai : As there was a joy and victory in the Singh's camp,
There was a lot of sorrow and grief in the enemy camp.
Then the grieving members of the family of Massa Ranghar,
Proceeded to Lahore to appeal for a relief. (43)
Demanding the arrest of the slaughterers of their chief,
They pressed for cutting their bodies into pieces.
Otherwise, they would approach the Nawab at Delhi,
And complain that Lahore Nawab had lost his grip over the state. (44)
So the Nawab came to know about this news,
That the Singhs had killed Massa Ranghar.
Swooping like a hawk from the skies on Massa Ranghar,
The Singhs had disappeared unnoticed by anybody. (45)
Neither did anybody know where those Singhs lived,
Nor did anybody know where they had disappeared.
Hearing this news, the Nawab felt as desperate as,
A fish felt when thrown out of water. (46)
He ordered all those subjects to be summoned,
Who had given written undertakings to be loyal subjects.
He summoned all those on the pay rolls of the state,
So that he could replace them from their appointed posts. (47)
He ordered Niranjania Harbhagat[9] to be summoned,
Along with Karama Chhina[10] from the village Chhina.
Orders were issued to summon Rama Randhawa[11],
As well as Dharam Dass from Jodh Nagar[12]. (48)

ibn bulwey mjITley Awey [so ien isMGn bhuq Akwey [
kihN lO sB hI lok ilKeley [Apny igrdy soaU igneley [49[
bin bulâç majîthîç âç. sô in singhan bahut akâç.
kahin lau sabh hî lôk likhîç. apnç girdç sôû ginaîç.49.
dohrw : khXo su sBn bulwiekY pYdw ausY kryhu [
m`sw mwrXo ijn isMGn Awn su hm ko dyhu [50[
dôhrâ : kahyô su sabhan bulâikai paidâ usai karçhu.
massâ mâryô jin singhan ân su ham kô dçhu.50.
cOpeI : nhIN qo qum ko swQ imlwvYN [qumrI BI hm jwn guvwvYN [
isMGn ko juMmw qum kIAw [qum kho isMG hm rihn n dIAw [51[
chaupaî : nahîn tô tum kô sâth milâvain. tumrî bhî ham jân guvâvain.
singhan kô jummâ tum kîâ. tum kahô singh ham rahin na dîâ.51.
jhW rhYN isMG hmY bqwvo [iqs jwgw kI imtI putwvo [
rhYN isMG jW ngrI mWhI [kroN kql kCu FIl n kwhI [52[
jahân rahain singh hamai batâvô. tis jâgâ kî mitî putâvô.
rahain singh jân nagrî mânhî. karôn katal kachhu dahîl na kâhî.52.
dohrw : joaU bqwvY isMG ko nwm Dwm AO gRwm [
dyvY iqsY PVwie jo pwvY Gno ienwm [53[
dôhrâ : jôû batâvai singh kô nâm dhâm au garâm.
dçvai tisai phardâi jô pâvai ghanô inâm.53.
cOpeI : hirBgq inrMjnI AYsy khXo [mqwb isMG iek BMgU BXo [

mIrW kot d`isE gRwm [AMimqRsr qY qYR koh Twm [54[
chaupaî : haribhgat nirñjanî aisç kahyô. matâb singh ik bhangû bhayô.
mîrân kôt dassiô garâma. ammitrsar tai tarai kôh thâma.54.
mIr su kMbr AIl jgIr [swh deI kr Apno pIr [
nvwb su s`Xd lXo bulwie [swQY dInoN ausY cVHwie [55[
mîr su kambar alî jagîra. sâh daî kar apnô pîra.
navâb su sayyad layô bulâi. sâthai dînôn usai chardhâi.55.
qumro ipMf kr kql n kroN [isMG rwKn qy qum nihN fro [56[
tumrô pind kar katal na karôn. singh râkhan tç tum nahin daarô.56.
dohrw : POj jwie ipMf GyirE s`Xd kCu n bswie [
n`Qw Kihrw pMc Qo lIno soaU PVwie [57[
dôhrâ : phauj jâi pind ghçriô sayyad kachhu na basâi.
natthâ khahirâ pañch thô lînô sôû phardâi.57.

The Majithias came voluntarily without being summoned,
Who had been harassing the Singhs quite a lot.
It is difficult to keep a count of all the informers,
I (the author) have listed only his nearest neighbours. (49)
Dohra : Summoning all the Hindu Jat informers of the region,
Nawab of Lahore ordered them to produce the killer Singhs.
They must hand them over to the authorities at any cost,
Those Singhs who had slaughtered Massa Ranghar. (50)
Chaupai : Otherwise, the Nawab threatened to include them among the Singhs,
And would eliminate them as well along with the Singhs.
Since they had taken the responsibility for Singhs' elimination,
They had been boasting of having eliminated the Singhs completely. (51)
They must reveal the hide-outs where Singhs took shelter,
So that he might raze the whole habitat to dust.
They must name the town where the Singhs took refuge,
So that he might massacre all the inhabitants without any delay. (52)
Dohra : Whosoever would supply any information about the Singhs,
Along with their names, hideouts and village names,
Or whosoever would facilitate the capture of any Singh,
He would be highly rewarded for his services. (53).
Chaupai : Harbhagat, a follower of Niranjani sect, informed,
That it was the handiwork of one Mehtab Singh Bhangoo.
He had been reported to be a resident of Mirankot,
A village situated at a distance of three miles from Amritsar. (54)
Mir Kambar Ali had been given the custodianship of that village,
By virtue of his being the spiritual guide of the emperor.
So the Nawab, sending for the Sayyad Kambar Ali,
Asked him to accompany the Mughal troops to his village. (55)
The Nawab had not massacred the village population for Pir's sake,
Although he had not desisted from harbouring the Singhs. (56)
Dohra : The Mughal troops laid a siege to the village after reaching there,
Rendering Sayyad (Kambar Ali) helpless from protecting his village.
One Natha Khehra[13] being the elected village chief,
Was taken into custody by the invading Mughal troops. (57)

cOpeI : nUr dIn Qo POj srdwr [iqsnY AYso kIE aucwr [
qumrI jwn CUtqI nWhI [ibn mqwb isMG lXwie XhW hI [58[
chaupaî : nûr dîn thô phauj sardâra. tisnai aisô kîô uchâra.
tumrî jân chhûttî nânhî. bin matâb singh layâi yahân hî.58.
mqwb isMG ko kIjY hwzr [bnY n so jo rKY lukw jr [
qb n`Qy ny aus ko khI [mqwb isMG Ab hwzr nhIN [59[
matâb singh kô kîjai hâzra. banai na sô jô rakhai lukâ jara.
tab natthç nç us kô kahî. matâb singh ab hâzar nahîn.59.

jwn hmwrI hwzr AwhI [hm ko mwro rwKo cwhI [
nUrdIn ny iPr XON khXo [lXwie puqR iqsu chYN qUM jIE [60[
jân hamârî hâzar âhî. ham kô mârô râkhô châhî.
nûrdîn nç phir yaun kahyô. layâi putar tisu chahain tûn jîô.60.
qb n`Qy qkrwr su kIE [lXwaUN tol ju rwKo jIE [
aun BwKXo vh jlvq nWhI [bcY aulwd n isMG KUnI kwhI [61[
tab natthç takrâr su kîô. layâûn tôl ju râkhô jîô.
un bhâkhyô vah jîvat nânhî. bachai ulâd na singh khûnî kâhî.61.
bwlk pY n`Qw qb gXo [dyK bwlky sIs ihlXo [
mYN jo bwlk dyaUN PVwie [bwlk qurq dyihNgy Gwie [62[
bâlak pai natthâ tab gayô. dçkh bâlkç sîs hilyô.
main jô bâlak dçûn phardâi. bâlak turat dçhingç ghâi.62.
dohrw : PVwie mrwvW bwl ko ibc pMcW imlY n QWauN [
isMG jI mMgy inj puqR ko drgih klMk lgwauN [63[
dôhrâ : phardâi marâvân bâl kô bich pañchân milai na thânun.
singh jî mangç nij putar kô dargahi kalank lagâun.63.
cOpeI : qb n`Qy ny AYs aucwrw [bwlk ky sMg mrnw Dwrw [
rhY aulwd jgq mYN myrI [soBw pwaUN jgq BlyrI [64[
chaupaî : tab natthç nç ais uchârâ. bâlak kç sang marnâ dhârâ.
rahai ulâd jagat main mçrî. sôbhâ pâûn jagat bhalçrî.64.
dohrw : qb n`Qy kMDy DrXo pICY kMD tpwie [
pMj purK iqs sMg cly pey kmovI rwih [65[
dôhrâ : tab natthç kandhç dharyô pîchhai kandh tapâi.
pañj purakh tis sang chalç paç kamôvî râhi.65.
skw pu`qR Aru Bwnjw cUhVw sMg drvwn [
isKr dupihrI tIt mYN lMG gey iek mdwn [66[
sakâ puttar aru bhânjâ chûhrdâ sang darvân.
sikhar duphirî tît main langh gaç ik madân.66.

Chaupai : Noordin, who was a commander of the Mughal force,
Addressed Natha Khehra, in the following words.
He would have to wash his hands off his own life,
Otherwise he must produce Mehtab Singh before him. (58)
Mehtab Singh must be handed over to the authorities,
Otherwise his harbourers would not be spared.
Thereupon, Natha Khehra answered the Mughal commander,
That Mehtab Singh was not present in the village at that moment. (59)
Offering himself for arrest to the chief of Mughal troops,
He asked them to deal with him in any manner they liked.
At this, Noorudin ordered him to produce Mehtab Singh's son,
In case he wished his own life to be spared. (60)
Natha Khehra argued that he would trace Mehtab Singh's son,
Provided they promised to spare the child's life.
Noorudin retorted that he would not be spared.
Because how could a murderer Singhs' progeny be allowed to live? (61)
Hearing this decision, Natha Khehra went to the child,
And shook his head out of pity for the infant.
He commiserated that incase he handed over the child,
They would slaughter the child in an instant. (62)
Dohra : In case, he handed over the child to be Mughals,
He would lose his face among the village elders.
When Mehtab Singh demanded his son back left in his custody,
He would feel stigmatized for breach of trust in heavens. (63)
Chaupai : After reflecting thus, Natha Khehra declared thus,
That he would die with the child rather than handing him over.
If his own progeny survived after his death for the cause,
They would earn the honour of being descendents of a benefactor. (64)

Dohra : So picking up the child of Mehtab Singh on his back,
Naatha Khehra jumped over the wall in the back yard.
Escorting the child under the protection of five men,
They escaped towards a path leading to village Mari Kamboki. (65)
The escorting party included his real son and his sister's son,
As well as the family security guard and a menial.
It being the peak of a hot summer's noon,
They covered a lot of distance in the open fields. (66)

cOpeI : hrBgq inrMjnIey sun pweI [n`Qw gXo su kMD tpweI [
qurq dOV aun cuglI KweI [gXo n`T AwXo ijh qweIN [67[
chaupaî : harbhagat nirñjanîç sun pâî. natthâ gayô su kandh tapâî.
turat daurd un chuglî khâî. gayô natth âyô jih tâîn.67.
so nT gey n rihgu hmwrI [cVHo qurq iqs leIey mwrI [
sunq POj qurqh cVH peI [pihly jwie su pYVy leI [68[
sô nath gaç na rahigu hamârî. chardhô turat tis laîç mârî.
sunat phauj turtah chardah paî. pahilç jâi su pairdç laî.68.
dohrw : qb n`Qy ny pun khXo lokn ko smJwie [
qum rwie isMG ko lY nTo mYN rwKoN POj Atkwie [69[
dôhrâ : tab natthç nç pun kahyô lôkan kô samjhâi.
tum râi singh kô lai nathô main râkhôn phauj atkâi.69.
cOpeI : qb n`Qy khXo suq qum nT jwvo [ies bwlk ko kMDy cVHwvo [
jy qum bwlk Ab qj jwvo [qO Aiq inMdXw jg myN pwvo [70[
chaupaî : tab natthç kahyô sut tum nath jâvô. is bâlak kô kandhç chardhâvô.
jç tum bâlak ab taj jâvô. tau ati nindyâ jag mçn pâvô.70.
jwkI Kwqr nT kr mry [AMq kwl iqs Cf gey Kry [
mYN eIhW rok POj su lroN [qum ikq jwie gwauN mYN vro [71[
jâkî khâtar nath kar març. ant kâl tis chhada gaç kharç.
main îhân rôk phauj su larôn. tum kit jâi gâun main varô.71.
ies bwlk ko idho lkoie [pwCY qum isr hoie su hoie [
ieskw ipqw sONp hm gXo [iqs Kwqr hm mrnoN BXo [72[
is bâlak kô dihô lakôi. pâchhai tum sir hôi su hôi.
iskâ pitâ saump ham gayô. tis khâtar ham marnôn bhayô.72.
dohrw : iqsky pu`qr qb khXo hm nT bcYN su nWih [
mOq AweI hm sIs pY ikm kr lukYN iCpwihN [73[
dôhrâ : tiskç puttar tab kahyô ham nath bachain su nânhi.
maut âî ham sîs pai kim kar lukain chhipâhin.73.
cOpeI : qb lg POj ley voh Gyr [mwrI bMdUkn krI n byr [
qb qy j`t muVy kr hUr [kry muZl qb iFg qy dUr [74[
chaupaî : tab lag phauj laç vôh ghçra. mârî bandûkan karî na bçra.
tab tç jatt murdç kar hûra. karç mughal tab dhig tç dûra.74.
dohrw : qb mugln ny XON khXo rMGVn ko su bulwie [
lyvo bdlo Ab qumI m`sy ky ju Brwie [75[
dôhrâ : tab muglan nç yaun kahyô ranghrdan kô su bulâi.
lçvô badlô ab tumî massç kç ju bharâi.75.

Chaupai : Harbhagat Niranjania, having received the information,
Heard that Natha Khehra had escaped over the back walls.
Informing the Mughal troops about the escape,
He himself rushed to guide the Mughal troops. (67)
He felt he would be disgraced if they escaped,
So they must rush and kill the fugitives.
Hearing this, the Mughal troops launched an attack,
After tracing the footsteps of the runaway fugitives. (68)
Dohra : At this juncture, Nantha Khehra, addressing his companions,
Asked them to listen to his instructions carefully.
He instructed them to run away with the child Rai Singh (Mehtab Singh's son),

While he would try to obstruct the chasing Mughal troops. (69)
Chaupai : Addressing his own son, he asked him to runaway,
While carrying the infant Rai Singh on his shoulders.
If he abandoned the child at this critical hour,
He would have to face social condemnation of the society. (70)
In that case, people would accuse them of abandoning the child,
For whom they had deserted their own home and hearth.
Therefore, while he (Natha Khehra) would grapple with the chasing troops,
They (Natha's son and child) should run and seek shelter in some village. (71)
Once the child Rai Singh[14] was given a safe sanctuary,
Let any catastrophe strike Natha Khehra's own son.
Since Rai Singh's father had left his son in his custody,
He was prepared to face death for keeping his trust. (72)
Dohra : Upon this, Natha Khehra's son told his father,
That it would not avail them to run away at that stage.
Since death was hovering over their heads all around,
It would no longer avail them to seek a shelter. (73)
Chaupai : By this time, they were surrounded by the Mughal troops,
Who opened a barrage of bullet fire on them.
At this, Natha Khehra's party rushed back with a counter attack,
And pushed the invading troops away from their proximity. (74)
Dohra : At this, the Mughal Commanders issued fresh instructions,
That let the supporters of Massa Ranghar be summoned forth.
Addressing the brothers of Massa Ranghar, Mughal Commander said,
That they should now fight and take revenge from their enemies. (75)

cOpeI : qb iPr rMGVn h`lw kIAw [dUr dUr kr Pyrw dIAw [
j`tn kI ikC lgy n vwh [ nihN hQXwr vf j`tn pwh [76[
chaupaî : tab phir ranghrdan hallâ kîâ. dûr dûr kar phçrâ dîâ.
jattan kî kichh lagç na vâha. nahin hathyâr vada jattan pâha.76.
iek pih brCI iek pih syl[dyvYN rMGVn CwqI pyl [
hwQ cUhVy ky dMFw BwrI [m`sy BweI isr lwXo kwrI [77[
ik pahi barchhî ik pahi sçl. dçvain ranghrdan chhâtî pçl.
hâth chûhrdç kç dandhâ bhârî. massç bhâî sir lâyô kârî.77.
h`Q qlvwr brvwly rhI [mrdn GoVn lweI khIN [
Bwj rMGV jw mugln khYN [hm qy j`t mrn qy rhy [78[
hatth talvâr barvâlç rahî. mardan ghôrdan lâî kahîn.
bhâj ranghard jâ muglan kahain. ham tç jatt maran tç rahç.78.
eyko n`Qw qlrn mwry [ ijs qn l`gy iqs huie pwry [
mugl khYN qum m`sy BweI [lyvo vYr Awp qum jweI [79[
çkô natthâ tîran mârç. jis tan laggç tis hui pârç.
mugal kahain tum massç bhâî. lçvô vair âp tum jâî.79.
kXw qum hm sy nhIN ispwhI [ikm qum hmrI Et qkweI [
hrBgq inrMjnIeyN pY jwho [j`t rMGV duie v`l qy pwho [80[
kayâ tum ham sç nahîn sipâhî. kim tum hamrî ôt takâî.
harbhagat nirñjanîçn pai jâhô. jatt ranghard dui vall tç pâhô.80.
sun hrBgq su AYsI khI [hm qy BI j`t mrqy nhIN [
mwry n`Qw ijs qn kwnI [mWgy nihN vY muK qy pwnI [81[
sun harbhagat su aisî kahî. ham tç bhî jatt martç nahîn.
mârç natthâ jis tan kânî. mângç nahin vai mukh tç pânî.81.
hQXwr Pytn soN so nihN mry [mwry goiln C`rry Bry [
Eh kmwnI bfo khwvY [qIr rwm qIrQ pwr pucwvY [82[
hathyâr phçtan sôn sô nahin març. mârç gôlin chharrrç bharç.
ôh kamânî badaô kahâvai. tîr râm tîrath pâr puchâvai.82.
dohrw : hrBgq khI soeI krI mugln khI cuPyr [
doie cuPyro pwsxw ley cuqrPoN Gyr [83[
dôhrâ : harbhagat kahî sôî karî muglan kahî chuphçr.

dôi chuphçrô pâsnâ laç chutraphôn ghçr.83.
n`Qy mn mYN jwnXo Ab mrny S`k n kwie [
mwrn Awey mwrIey kXw rwxw kXw rwie [84[
natthç man main jânyô ab marnç shakk na kâi.
mâran âç mârîç kayâ rânâ kayâ râi.84.

Chaupai : At this, the supporters of Massa Ranghar attacked Natha Khehra's party,
While firing from a safe distance from all sides.
The Natha Khehra's Jat group could not combat the enemy,
As it had no firearms in their possession. (76)
As two of them had only spears in their hands,
They kept on piercing the chests of Ranghar adversaries,
The heavy club that the menial carried in his hand,
He struck its heavy blow on the head of Massa Ranghar's brother. (77)
The sword that the security guard was wielding,
He wounded many horse-mounted Mughal soldiers with it.
After this, the Ranghar brothers fled and reported to the Mughals,
That they could not fight to eliminate the Jats. (78)
They told that each arrow shot by Natha Khehra Jat,
Pierced through the body which it struck.
The Mughals countered since they were Massa Ranghar's brothers,
They themselves should settle their scores with their enemies. (79)
Since the Ranghar brothers were also paid Mughal soldiers,
Why should they look for help to the Mughal troops?
They should approach Harbhagat Niranjania's contingent,
And launch a combined attack from the two sides. (80)
Hearing this, Harbhagat Niranjania also expressed his inability,
That his contingent would also fail to kill Natha Khehra's party.
He remarked that whosoever got struck with Natha Khehra's arrow,
Could not survive his deadly arrow's blow. (81)
Neither could they be killed with weapons or horse's hooves,
Nor with the bullets packed with the sharp splinters.
Natha Khehra who was renowned as an ace shooter,
He could shoot his arrows as far as Ram Tirath[15]. (82)
Dohra : So, as instructed by the pleas of Harbhagat Niranjania,
The Mughal troops made a rush from all the sides.
Thus surrounding Natha Khehra's party from all sides,
They launched an attack from the two sides. (83)
At this, Natha Khehra realized it in his own mind,
That they could not escape death at any cost now.
Now when the final moment could not be put off any longer,
They should do or die whatever the consequences. (84)

cOpeI : n`Qy qIr jWih qn lwXw [so lg dUsr Er isDwXw [
qb iPr hoxhwr XON BeI [auqr kmwn aus ic`ilEN geI [85[
chaupaî : natthç tîr jânhi tan lâyâ. sô lag dûsar ôr sidhâyâ.
tab phir hônhâr yaun bhaî. utar kamân us chilliôn gaî.85.
kmwn BUm so n`Qy mwrI [ iPr k`F hQ SmSyr suDwrI [
ijs qn lwvY krky dOV [igry qurk iqs hovY cOV [86[
kamân bhûm sô natthç mârî. phir kadadah hath shamshçr sudhârî.
jis tan lâvai karkç daurda. girç turak tis hôvai chaurda.86.
dohrw : Eie bMdUkn soN hnYN dyihN dUr qy dwZ [
ien pY Pyty hQXwr Qy phuMcy n iqh qn lwg [87[
dôhrâ : ôi bandûkan sôn hanain dçhin dûr tç dâgh.
in pai phçtç hathyâr thç pahuñchç na tih tan lâg.87.
mwr bMdUkn qy ley GoVn dey imDwie [
n`Qy Bwxjw iek bcXo AOr bcXo isMG rwie [88[

mâr bandûkan tç laç ghôrdan daç midhâi.
natthç bhânjâ ik bachyô aur bachyô singh râi.88.
cOpeI : Ab hm bwq ipqw kI AweI [ijm kr iqs kI jwn bcweI [
jb n`Qy pr Gyrw prXo [mwr bMdUkn rOlw krXo [89[
chaupaî : ab ham bât pitâ kî âî. jim kar tis kî jân bachâî.
jab natthç par ghçrâ paryô. mâr bandûkan raulâ karyô.89.
bwlk nT nT crnn vry [iqn pr Ssqrn Jwr su Jry [
vY nT Awgy pICY horYN [iqn sMg pujY n bwlk dOry [90[
bâlak nath nath charnan varç. tin par shastaran jhâr su jharç.
vai nath âgç pîchhai hôrain. tin sang pujai na bâlak daurç.90.
igrXo bwl iqn pg ko Jwg [nihN phuMcY iqs dOV su lwg [
vwj bMdUkn qy so frY [JwV JuMf ivc kMtn vVY [91[
giryô bâl tin pag kô jhâga. nahin pahuñchai tis daurd su lâga.
vâj bandûkan tç sô daarai. jhârd jhund vich kantan vardai.91.
dohrw : bwlk pYrn soN PVyN GoVy aupr cVwie [
igry auTy n`Ty luky bcqo idsY n kwie [92[
dôhrâ : bâlak pairan sôn phardçn ghôrdç upar chardâi.
girç uthç natthç lukç bachtô disai na kâi.92.
cOpeI : qb bwlk ko BeI KuAwrI [bwlk lwgy jwn ipAwrI [
jb GoVn kI Pytn gyrw [grdn pr mwrI SmSyrw [93[
chaupaî : tab bâlak kô bhaî khuârî. bâlak lâgç jân piârî.
jab ghôrdan kî phçtan gçrâ. gardan par mârî shamshçrâ.93.

Chaupai : Now such was the velocity of an arrow shot by Natha Khehra,
That it pierced through the enemy's body and crossed over.
But then as ill luck would have it or God willed it so,
That Natha Khetra's bow got unhooked from its string. (85)
After that, dashing his bow to the ground in disgust,
He took out his sword and started wielding it.
Whomsoever he struck after making a strong dash,
He fell flat on to the ground with its fatal blow. (86)
Dohra : As the Mughal soldiers were armed with muskets,
They fired shots at Natha Khehra's group from a distance.
But Natha Khehra's party had only hand held weapons,
They could not hit the Mughal troops at a distance. (87)
So the Mughal troops killed them with the gunshots,
And crushed them under the horses hooves.
So in this encounter, one of the survivors was Natha Khehra's sister's son,
While the other survivor happened to be infant Rai Singh. (88)
Chaupai : Now the focus shifts to the author's father (Rai Singh),
And the way he survived in this fierce encounter.
As everyone pounced upon Natha Khehra from all sides,
They raised a lot of noise while firing from their guns. (89)
The innocent child tried to cling to Natha Khehra's feet,
Who was being attacked with weapons from all sides.
As Natha Khehra ran back and forth while fighting,
The helpless child could not keep pace with his protector. (90)
As the child fell down crushed by Natha Khehra's feet,
He could not run fast enough to reach him again.
Feeling extremely scared of the gunshots being fired,
The child tried to take cover under the thorny bushes. (91)
Dohra : As the soldiers tried to crush the child with horses' hooves,
The child tried to catch hold of the horses legs.
As he struggled to rise, run and find a cover,
There seemed no possibility of his remaining alive. (92)
Chaupai : As the child was being tossed, tumbled and harassed,
The child was desperately trying to save his life.

As he was tumbled over by the horses' kicks,
He was hit by a sword's blow on his neck. (93).

grdn kt ky GMfI rhweI [gl pr dUjI Pyr clweI [
kt geI hMslI moFy qweIN [qljI iqn qk isr ko lweI [94[
gardan kat kç ghandî rahâî. gal par dûjî phçr chalâî.
kat gaî hanslî môdahç tâîn. tîjî tin tak sir kô lâî.94.
kwt moFy qy ijmIN DsweI [iem kr Swh rg BeI bcweI [
aun jwnXoN bwlk mr gXo [DUV lpytXo DrnI pXo [95[
kât môdahç tç jimîn dhasâî. im kar shâh rag bhaî bachâî.
un jânyôn bâlak mar gayô. dhûrd lapçtyô dharnî payô.95.
dohrw : mwr kuUt kyqy gey nih jIvq aunih lKwie [
iek swg kMboien byckY iqh QW phuMcI Awie [96[
dôhrâ : mâr kût kçtç gaç nahi jîvat unhi lakhâi.
ik sâg kambôin bçchkai tih thân pahuñchî âi.96.
cOpeI : mwlx bwlk jIvq jwnXoN [m`D tokrI Dr Gr AwnXoN [
ipqw hmwry kI QI qweI [sux rufXwly mYN ly AweI [97[
chaupaî : mâlan bâlak jîvat jânyôn. maddh tôkrî dhar ghar ânyôn.
pitâ hamârç kî thî tâî. sun rudayâlç main lç âî.97.
zKm isvwey mocI Awn [ies ibiD hm ipq bcy prwn [
AYsI ibD swKI Xh BeI [gur ikrpw qy pUrn peI [98[
zakham sivâç môchî âna. is bidhi ham pit bachç parâna.
aisî bidh sâkhî yah bhaî. gur kirpâ tç pûran paî.98.

98. swKI boqw isMG ShId kI ('Awnw lwXw g`fy nUM pYsw lwXw Koqw'.....)

98. sâkhî bôtâ singh shahîd kî ('ânâ lâyâ gadadaç nûn paisâ lâyâ khôtâ'.....)

dohrw : khUM su swKI isMG kI ijm sunI rqn isMG kwn [
isKn kI inMdXw sunq ijn kIno sIs kurbwn [1[
dôhrâ : kahûn su sâkhî singh kî jim sunî ratan singh kân.
sikhan kî nindyâ sunat jin kînô sîs kurbân.1.
cOpeI : jqI sqI Qo pRx ko pUro [gur ko syvk idl ko sUro [
boqw isMG qws ko nwm [mwJy myN Qo qWko gRwm [2[
chaupaî : jatî satî thô parn kô pûrô. gur kô sçvak dil kô sûrô.
bôtâ singh tâs kô nâma. mâjhç mçn thô tânkô garâma.2.
jbY dIey Qy isMG vhu mwr [idsy n sunIeyN mhIny cwr [
khYN isMG sB mr gI gey [qurkn isMG Kpwie su dey [3[
jabai dîç thç singh vahu mâra. disç na sunîçn mahînç châr.
kahain singh sabh mar gal gaç. turkan singh khapâi su daç.3.

His neck being slit but his Adam's Apple still intact,
Another attempt was made to slit his throat as well.
As his collarbone got slashed upto his shoulder,
A third attempt was made to chop off his head. (94)
As the sword, cutting through his shoulder, struck into the earth,
His jugular vein got spared by this stroke.
The soldiers thought that the child had died by then,
As his body was lying flat covered in dust. (95)
Dohra : They left after meting out such fatal blows,
And taking the child to be dead after such brutality.
A female vegetable vender, after having sold her stuff,
Happened to reach the spot where the child lay. (96)
Chaupai : Spotting out the child to be alive and still breathing,
She brought the child home in her vegetable basket.
Knowing that the author's father's had another aunt,
She brought the fatally wounded child to village Rudiala.[16] (97)
As a village cobbler sewed up his gaping wounds,
The author's father was lucky to have survived.
This was how the incidents of this episode proceeded,

And I (the author) have completed it with God's grace. (98)

Episode 98

The Episode About S. Bota Singh[1] – the Martyr

(He was charging an anna for a bullock cart and a penny for an ass)

Dohra : Let the author narrate the episode of (Bota) Singh,
As he had heard it with his own ears.
He was the one, who being unable to hear ill of the Singhs,
Sacrificed his own life to keep their dignity. (1)
Chaupai : He was a man of perfect character and commitment,
As well as a devout Sikh and a brave warrior.
Bota Singh was the name of (this great Sikh martyr),
As his village was situated in the Majha region of Punjab. (2)
When (Zakariya Khan) had slaughtered most of the Singhs,
No Singh could be spotted anywhere for four months.
People said that all the Singhs had died and perished,
As the Mughals had eliminated all of them. (3)

dMgw krq n khUM AKwrw [iem kr kihN sB Kwlsw mwrw [
boqw isMG khUM vK rhXo [iknY iPrq iqh duyK su lXo [4[
dangâ karat na kahûn akhârâ. im kar kahin sabh khâlsâ mârâ.
bôtâ singh kahûn vakh rahyô. kinai phirat tih dçkh su layô.4.
dyKq soaU AcMBy BXo [khW isMG Xh jIvq rhXo [
AYsy dyKn vwrn khXo [hovg ByKI koaU Xh rhXo [5[
dçkhat sôû achmbhç bhayô. kahân singh yah jîvat rahyô.
aisç dçkhan vâran kahyô. hôvag bhçkhî kôû yah rahyô.5.
dohrw : isMG n dIsq hYN khUM qurkn dey Kpwie [
dUjy khXo koeI hog Xh kwier kUr lukwie [6[
dôhrâ : singh na dîsat hain kahûn turkan daç khapâi.
dûjç kahyô kôî hôg yah kâir kûr lukâi.6.
cOpeI : Kwlso soaU ju inq jMg krY [Kwlso soaU n mrn qy frY [
Kwlso soaU ju dMgw mcwvY [Kwlsw soaU jo sIs lgwvY [7[
chaupaî : khâlsô sôû ju nit jang karai. khâlsô sôû na maran tç daarai.
khâlsô sôû ju dangâ machâvai. khâlsâ sôû jô sîs lagâvai.7.
dohrw : boqw isMG ny XON sunI rhXo qhW hI Kloie [
jnu ib`CU ko fMk lgXo lgI bolI isMG soie [8[
dôhrâ : bôtâ singh nç yaun sunî rahyô tahân hî khalôi.
janu bichchhû kô daank lagyô lagî bôlî singh sôi.8.
cOpeI : isMG ic`q Xh inscY DwrI [sIs lgy ibn gl nihN kwrI [
sIs lgwey crcw hoie [jg XO jwnY Kwlso soie [9[
chaupaî : singh chitt yah nischai dhârî. sîs lagç bin gal nahin kârî.
sîs lagâç charchâ hôi. jag yau jânai khâlsô sôi.9.
Ab eIhW ikC dMgw mcweIey [qurkn isr dY JUTy krweIey [
iPr Kwlsy kI crcw hoie [piqSwhI dwvw cwhY joie [10[
ab îhân kichh dangâ machâîç. turkan sir dai jhûthç karâîç.
phir khâlsç kî charchâ hôi. patishâhî dâvâ châhai jôi.10.
dohrw : rwih srWie fyrw kIE cOqro lIE bnwie [
lVkn jYsI Kyl jXoN gVw DrwXo nwie [11[
dôhrâ : râhi sarâni daçrâ kîô chautarô lîô banâi.
lardkan jaisî khçl jayôn gardâ dharâyô nâi.11.
cOpeI : bYT isMG qihN jgwq lgweI [dUjo isMG rMGVyto BXo AweI [
doaUAn rOlw dIE mcwie [Kbr lhOr ijm pu`jy jwie [12[
chaupaî : baith singh tahin jagât lagâî. dûjô singh ranghrdçtô bhayô âî.
dôûan raulâ dîô machâi. khabar lahaur jim pujjç jâi.12.

As neither any fight nor any encounter was reported,
Everyone believed that the whole Khalsa Panth was extinct.
As Bota Singh had been separated from his contingent,

Some one spotted him moving about somewhere. (4)
The onlooker could not believe his own eyes,
As he felt surprised how could that Singh survive.
After looking at that Singh, the onlooker remarked,
That he must be an imposter in the disguise of a Singh. (5)
Dohra : Some remarked that not a single Singh had been spotted,
Since the Mughals had eliminated all of them.
Someone else remarked that he must be a coward,
Who had taken a shelter somewhere to save himself. (6)
Chaupai : He alone was the Khalsa who picked up a fight daily,
He alone was the Khalsa who feared not death to encounter.
He alone was the Khalsa who kept the fight to continue,
He alone was the Khalsa who sacrificed his own life. (7)
Dohra : As Bota Singh heard those taunting remarks,
His blood froze in his veins where he stood.
He felt hurt as grievously by such remarks,
As one feels hurt by the sting of a scorpion. (8)
Chaupai : Bota Singh made a resolution there and then,
That his sacrifice alone could restore the Khalsa's credibility.
The world would know of their presence only after his sacrifice,
That Khalsa was still alive in this (cruel) world. (9)
He must now pick up a fight of some sort,
So that the Mughal's claim of Singhs decimation be proved false.
Then alone the people would think of the Khalsa Panth,
That their claim to sovereignty was genuine and legitimate. (10)
Dohra : He set up his post on a raised platform,
At the intersection of road near Nurddin's Sarai[2].
Making a make-shift goal post like one of sporting boys,
He named it as the fort of Bota Singh. (11)
Chaupai : Positioning himself there, he put up a toll tax barrier,
Along with his companion belonging to a schedule caste.
Both of them raised such a chaos and din there,
So that the news of their rowdy acts might reach Lahore. (12)

dohrw : AOr icTI QI iqn ilKI jo sun nvwb jl jwie [
cVHY POj ijm qurq hI kCU n dyr lgwie [13[
dôhrâ : aur chithî thî tin likhî jô sun navâb jal jâi.
chardhai phauj jim turat hî kachhû na dçr lagâi.13.
cOpeI : ic`TI ilKY XON isMG boqw [hQ hY sotw ivc rwh KVoqw [
Awnw lXw g`fy nUM pYsw lwXw Koqw [AwKo BwbI KwnoN nUM XON AwKY isMG boqw [14[
chaupaî : chitthî likhai yaun singh bôtâ. hath hai sôtâ vich râh khardôtâ.
ânâ layâ gaddaç nûn paisâ lâyâ khôtâ. âkhô bhâbî khânôn nûn yaun âkhai singh bôtâ.14.
dohrw : Kwn bhwdr nvwb kI KwnoN bfI su BYx [
Prju`lW KW kI iesqrI Kwlsy bf duK dYx [15[
dôhrâ : khân bahâdar navâb kî khânôn badaî su bhain.
pharjullân khân kî istarî khâlsç bada dukh dain.15.
cOpeI : KwnoN sun deI POj cVHwie [so isMGn iFg phuMcI Awie [
KVo isMG iek Qo iqh Qwie [dUjo clXo Qo rmxy dwie [16[
chaupaî : khânôn sun daî phauj chardhâi. sô singhan dhig pahuñchî âi.
khardô singh ik thô tih thâi. dûjô chalyô thô ramnç dâi.16.
dyK POj muV AwXo soie [llkwro dIn gur Pqy buloie [
iem doaU isMG Bey iqAwr [h`Q iek sotw gl qlvwr [17[
dçkh phauj murd âyô sôi. lalkârô dîn gur phatç bulôi.
im dôû singh bhaç tiâra. hatth ik sôtâ gal talvâra.17.
dUjy hQ nyjw iek Plw [ikly bwhr isMG in`kl Klw [
qb qurkn XON bcn pukwry [lr n mro isMG clo hm nwry [18[
dûjç hath nçjâ ik phalâ. kilç bâhar singh nikkal khalâ.

tab turkan yaun bachan pukârç. lar na marô singh chalô ham nârç.18.
qYnUM lY sMg nvwb imlwaUN [jW b^SI kr quJY CfwaUN [
isMG khI hm kb jwn bcwvYN [hm qy mrnw Awp qkwvYN [19[
tainûn lai sang navâb milâûn. jân bakhshî kar tujhai chhadaâûn.
singh kahî ham kab jân bachâvain. ham tç marnâ âp takâvain.19.
dohrw : hm soN lrnw Jb kro GoiVXo auqr qum Awie [
qum h`QXwr su hQ rKo hm soty lwvYN Dwie [20[
dôhrâ : ham sôn larnâ jhab karô ghôiyô utar tum âi.
tum hatthyâr su hath rakhô ham sôtç lâvain dhâi.20.
cOpeI : dyKo soty soN kXw hm qy sry [kXw kXw ihMmq hm qum kryN [
iPr qurk khY cl hmry swQ [hm qumYN krwvYN kcihrI bwq [21[
chaupaî : dçkhô sôtç sôn kayâ ham tç sarç. kayâ kayâ himmat ham tum karçn.
phir turak kahai chal hamrç sâtha. ham tumain karâvain kachhirî bâta.21.

Dohra : Moreover, they had sent such a stinging missive,
That the Nawab might feel incensed after reading it.
That he might despatch his troops immediately,
Without any loss of time (to confront the defiant Singhs). (13)
Chaupai : The missive read that it had been written by Bota Singh,
Who was blocking the way with a staff in hand.
He was charging an *anna* from a bullock cart and a penny from an ass,
Let these words be conveyed to my sister-in-law Khano[3] Bhabi. (14)
Dohra : Khano Bhabi was an elder sister of Khan Bahadur,
(Zakariya Khan, who was the Nawab of Lahore).
She, who was married to one Farzulla Khan,
Had been the cause of great atrocities on the Singhs. (15)
Chaupai : Khan Bahadur dispatched troops after hearing the news,
Which reached the (defiant) Singhs' post soon.
While one of the Singhs was manning the tax barrier,
The other one was going out for relieving himself. (16)
Spotting out the troops, he returned to his post,
Challenging the invaders with shouting of Waheguru ji ki Fateh.
In this way, both the Singhs got ready for a confrontation,
With one of them being armed with staff and a sword. (17)
The other one armed with a spear and a one-edged dagger,
Stood out after coming out of a fenced area.
At this, the Mughal soldiers advised the defiant Singhs,
To accompany them to Lahore instead of dying in battle. (18)
Promising to intercede on their behalf with the Nawab,
They would get the Singhs pardoned and be let off.
But the Singhs rebuffed that they would loath to save their skins,
Since they were desperate to sacrifice their lives. (19)
Dohra : Asking the Mughal soldiers to start the fight at the earliest,
The Singhs challenged them to get down from their horses.
While the Mughal soldiers could fight with their weapons,
The Singhs would attack them only with their staffs. (20)
Chaupai : The Singhs would demonstrate how much strength their staffs wielded,
And how much stamina they could display to the Mughals.
But the Mughals still advised the Singhs to accompany them,
So that they could strike a deal with the Nawab in the court. (21)

isMG khYN hm qum kXw g`l [ krYN kcihrI AgY su c`l [
hm qum soN Ab SsqRn myl [soty FIm imlwvYN syl [22[
singh kahain ham tum kayâ galla. karain kachhirî agai su challa.
ham tum sôn ab shastarn mçla. sôtç dahîm milâvain sçll.22.
dohrw : hm Awvq hYN pws qum khXo n Kbr hm kIn [
dOV krI iqn Syr ijauN KVo qhW jw lIn [23[

dôhrâ : ham âvat hain pâs tum kahyô na khabar ham kîn.
daurd karî tin shçr jiun khardô tahân jâ lîn.23.
cOpeI : dOV isMGn qb SsqR clwey [hQ isMGn ky qurk n Awey [
soty FIm qb isMGn clweI [qurk su GoVy gey ihlweI [24[
chaupaî : daurd singhan tab shastar chalâç. hath singhan kç turak na âç.
sôtç dahîm tab singhan chalâî. turak su ghôrdç gaç hilâî.24.
qurk ijMd ko chYN bcweI [isMGn icMqw ijMd n kweI [
ijDroN Ssqr qurkn AwvYN [isMG su dOV auqih vl DwvYN [25[
turak jind kô chahain bachâî. singhan chintâ jind na kâî.
jidhrôn shastar turkan âvain. singh su daurd uthi val dhâvain.25.
phuMc su qurkn SsqR lgwvYN [Apny nWh srIr bcwvYN [
qurkn qy inj srIr icrwvYN [lgY SsqR qn KuSIAW AwvYN [26[
pahuñch su turkan shastar lagâvain. apnç nânh sarîr bachâvain.
turkan tç nij sarîr chirâvain. lagai shastar tan khushîân âvain.26.
sONcI Kyl KylYN jn isMG [BrYN CotI kq lMbI ifMG [
qurk BI h`lw kr kr mwrYN [mwr GoVn cih Pytn fwrYN [27[
sauñchî khçl khçlain jan singha. bharain chhôtî kat lambî daingha.
turak bhî hallâ kar kar mârain. mâr ghôrdan chahi phçtan daârain.27.
dohrw : isMG auTYN kb igr pVYN kb iPr jwihN Kloie [
qurkn ky hQ SsqR lK isMG KwlI frYN n qoie [28[
dôhrâ : singh uthain kab gir pardain kab phir jâhin khalôi.
turkan kç hath shastar lakh singh khâlî daarain na tôi.28.
cOpeI : isMG krYN nihN jwn ipAwrI [frYN n qurk ibn SsqR ibcwrI [
donoN ky idl bFXo hulws [lK KwlI aun mrn ipAws [29[
chaupaî : singh karain nahin jân piârî. daarain na turak bin shastar bichârî.
dônôn kç dil badahyô hulâsa. lakh khâlî un maran piâsa.29.
dohrw : cwm mws Ssqr lgY qO isMG mwnY nWih [
hwf lgY qb bl GtY qb isMG kCu ku QkwihN [30[
dôhrâ : châm mâs shastar lagai tau singh mânai nânhi.
hâda lagai tab bal ghatai tab singh kachhu ku thakâhin.30.

The Singhs retorted they had nothing to strike a deal there,
As they would settle their scores in the Divine court.
Singhs would deal with them only with their weapons,
Which consisted of staffs, pelting stones and spears. (22)
Dohra : The Singhs warned them to get ready for an encounter,
Lest they should accuse the Singhs of attacking them unawares.
Then the Singhs taking a long leap like that of a lion,
Reached the spot where Mughal soldiers stood. (23)
Chaupai : As the Singhs wielded their weapons with a leap,
The Mughal soldiers managed to escape their attack.
Then, as the Singhs pelted stones and hurled sticks,
The Mughals spurred their horses to retreat. (24)
While the Mughal soldiers wished to save their lives,
The Singhs were not at all scared of death.
From whichever direction came the Mughals' attack,
The Singhs rushed to the same side to combat them. (25)
Reaching out, they would attack the Mughal soldiers,
Without caring least to save their lives.
Getting themselves wounded by the Mughals' weapons,
The Singhs would rejoice every time they got wounded. (26)
The Singhs fought as if they were playing a game of Sonchi[4],
Now taking a big leap and now taking short steps.
The Mughal soldiers also rushed to attack the Singhs,
Planning to throw them away with their horses' backs. (27)
Dohra : The Singh would get up and then fall down again,
Only to get up again and stand up.

Even while seeing the Mughal soldiers well-armed,
The Singhs did not feel scared even if empty-handed. (28)
Chaupai : While the Singhs were not scared to lose their lives,
The Mughals soldiers were sacred of Singhs bereft of weapons.
Both the combatants were in a fit of rage,
The Singhs for being empty-handed, the Mughal for seeing Singhs defenceless. (29)
Dohra : With the superficial injuries on the skin and flesh,
The (brave) Singhs would register no sense of pain.
But whenever they had some of their bones fractured,
They would show some decline in their energy levels. (30)

cOpeI : qIr lgY isMG p`t istwvYN [ qurkn ko so A`KIN idKwvYN [
isMG khYN iDRg qumry qIr [hmro cIr n skYN srIr [31[
chaupaî : tîr lagai singh patt sitâvain. turkan kô sô akkhîn dikhâvain.
singh kahain dharig tumrç tîra. hamrô chîr na sakain sarîra.31.
qb lwgy qlvwr clwn [isMG sotoN so rokYN qwn [
doaUAn isMG leI ipT joV [sotn sON dey GoVy moV [32[
tab lâgç talvâr chalâna. singh sôtôn sô rôkain tâna.
dôûan singh laî pith jôrda. sôtan saun daç ghôrdç môrda.32.
dohrw : GoVy Cf pXwdy Bey fwhYN AwgY Fwl[
sotn soN aun Fwl ko kIno buro hvwl [33[
dôhrâ : ghôrdç chhada payâdç bhaç daâhain âgai dahâl.
sôtan sôn un dahâl kô kînô burô havâl.33.
cOpeI : qO qurkn nY mwnI Awn [isMGn pr n pwvYN qwn [
qO qurkn bMdUk sMBwrI [lwvYN isMGn golI BwrI [34[
chaupaî : tau turkan nai mânî âna. singhan par na pâvain tâna.
tau turkan bandûk sambhârî. lâvain singhan gôlî bhârî.34.
jhW lgy h`f dyvY qoV [soty lwvYN hQ dYN PoV [
isMGn sotY hQ K`by PVy [mwr bMdUkn lMgVy kry [35[
jahân lagç hadada dçvai tôrda. sôtç lâvain hath dain phôrda.
singhan sôtai hath khabbç phardç. mâr bandûkan langrdç karç.35.
jb isMGn kI tMg deI qoV [khYN isMGn Ab imlo hQ joV [
qumrI Ab hm b^SI jwn [rKYN qumYN kr muslmwn [36[
jab singhan kî tang daî tôrda. kahain singhan ab milô hath jôrda.
tumrî ab ham bakhshî jâna. rakhain tumain kar muslamâna.36.
dohrw : isMG auTy iek tMg isauN iek tMgn kI qor [
KwXY vq krlW krYN mwr sotn isr dXo Por [37[
dôhrâ : singh uthç ik tang siun ik tangan kî tôr.
khâyai vat karlân karain mâr sôtan sir dayô phôr.37.
cOpeI : qO aUhW isMG jw ifg pey [gofn kUMn auqY vl gey [
isMGn aun qY muVI n AWK [AYsy gey bfy hm AwK [38[
chaupaî : tau ûhân singh jâ daig paç. gôdaan kûnn utai val gaç.
singhan un tai murdî na ânkha. aisç gaç badaç ham âkha.38.
dohrw : AKW qW soeI moVy ijs icq ikC sMkwie [
ijn jIvn Awsw qjI nihN vih AWK curwie [39[
dôhrâ : akhân tân sôî môrdç jis chit kichh sankâi.
jin jîvan âsâ tajî nahin vahi ânkh churâi.39.

Chaupai : The Singhs would pull out an arrow that hit them,
And would make it a point to show it to their enemy.
The Singhs would react to the piercing arrows with a frown,
To convey that the enemy arrows could not slice their bodies. (31)
When the Mughal soldiers started attacking Singh with swords,
They started repelling their swords with their sticks.
Standing back to back against each other,
The two Singhs turned the Mughals' horses with their sticks. (32)
Dohra : Leaving their horses, the Mughal soldiers came on foot,

While combating Singhs' staff blows with their shields.
But the Singhs gave such fierce blows with sticks,
That even the Mughal soldiers' shields were badly crushed. (33)
Chaupai : After such a beating, the Mughal soldiers were convinced,
That they could not subdue the Singhs in a hand to hand fight.
After that, the Mughal soldiers, loading their muskets,
Opened a heavy shower of bullets on the Singhs. (34)
Wherever the bullets hit, they fractured Singhs' bones,
As well as their hands which had wielded sticks.
While the Singhs tried to wield sticks in their left hands,
The bullet injuries crippled and maimed their legs. (35)
When they hit the Singhs and fractured their legs,
They asked the Singhs to crawl with folded hands.
Since they had spared their lives in their magnanimity,
They would convert them to Islam while they were alive. (36)
Dohra : The (badly wounded) Singhs would get up even with a single leg,
And endeavoured to walk even on one leg only.
Making hop-step-and jump like a grasshopper,
They smashed their enemy's head with their sticks. (37)
Chaupai : Even when these crippled Singhs fell down on the ground,
They crawled on their knees and elbows towards their enemy.
The Singhs kept looking straight into their enemy's eyes,
As it had been narrated to me by my elders. (38)
Dohra : He alone turns his (face) and eyes from his adversary,
Who has some kind of scarce about his death.
The One who has given up hope for life,
He never turns away his eyes from his enemy. (39)

snmuK sUry iBVq hYN AWKn AWK imlwie [
lwlI muK Buj Prk hYN muK qlvwrW KwieN [40[
sanmukh sûrç bhirdat hain ânkhan ânkh milâi.
lâlî mukh bhuj pharak hain mukh talvârân khâin.40.
cOpeI : tUk tUk so qurkn kry [mq isMG Pyr n hovYN Kry [
ies ibD isMGn ShIdI pweI [DMn mwqw DMn ipqw aus BweI [41[
chaupaî : tûk tûk sô turkan karç. mat singh phçr na hôvain kharç.
is bidh singhan shahîdî pâî. dhann mâtâ dhann pitâ us bhâî.41.
jwie rlY vY shIdn fyry [pIr ipkMbr PV ijn Gyry [
ShIdI bfI boqw isMG leI [rqn isMG sun soeI khI [42[
jâi ralai vai sahîdan daçrç. pîr pikmbar phard jin ghçrç.
shahîdî badaî bôtâ singh laî. ratan singh sun sôî kahî.42.

99. BweI su`Kw isMG jI dI bhwdrI kI swKI
(su`Kw isMG kI iem crcw BeI, sUrn ko isrmOr igneI)
99. bhâî sukkhâ singh jî dî bahâdarî kî sâkhî
(sukkhâ singh kî im charchâ bhaî, sûran kô sirmaur ginaî)

dohrw : Ab swKI su`Kw isMG kI sunIey mn icq lwie [
kMbo kI mwVI BXo jwq qRKwx khwie [1[
dôhrâ : ab sâkhî sukkhâ singh kî sunîç man chit lâi.
kambô kî mârdî bhayô jât tarkhân kahâi.1.
cOpeI : brs bwrW ko jb vh BXo [mwqw ipqw ibvwh su dXo [
cwau aupjXo aus icq mYN Awie [leI pwhul AMimRqsr jwie [2[
chaupaî : baras bârân kô jab vah bhayô. mâtâ pitâ bivâh su dayô.
châu upjayô us chit main âi. laî pâhul ammritsar jâi.2.
jihN isK sMgq iekTI hoie [ijm iqm krky phuMcY soie [
jy ko isMG aus ky Gr AwvY [so aus kI vih tihl kmwvY [3[
jahin sikh sangat ikthî hôi. jim tim karkç pahuñchai sôi.
jç kô singh us kç ghar âvai. sô us kî vahi tahil kamâvai.3.
so Suhrq cugln pY geI [POj cVHwie cugln sMg leI [

aus idn huqo n vih Gr is`K [ iem kr aun ko prXo n id`K [4[
sô shuhrat chuglan pai gaî. phauj chardhâi chuglan sang laî.
us din hutô na vahi ghar sikkha. im kar un kô paryô na dikkha.4.
POj muVI jb auq qy geI [vhI Kbr aus ipq mwqw BeI [
ies ^OP qy isMG Gr nw Awvy [mwq ipqw aus bf ley hwvy [5[

The brave always confront their enemy face to face,
And keep looking straight into each others' eyes.
While they turn red in their faces and puffed up in their muscles,
They bear the brunt of enemy's blows on their faces. (40)
Chaupai : So the Mughal troops cut the Singhs' bodies into pieces,
Lest they should stand again to confront them.
In this way, these two Singhs made a supreme sacrifice,
Praise be to their parents who begot those Singhs. (41)
These Singhs had joined the abode of those brave Singhs,
Who had kept the great (Islamic) prophets under leash.
This was how Bota Singh had made the supreme sacrifice,
And the author (Rattan Singh) had narrated it as he heard it. (42)

Episode 99

The Episode About Bravery of Bhai Sukha Singh[1] (The fame of Sukha Singh spread in such a way that he came to be counted among the bravest warriors)

Dohra : (Dear readers) now listen with concentration and devotion,
The episode about S. Sukha Singh (the brave warrior).
Who hailed from the village of Mari Kambo ki[2],
And belonged to a (backward) caste of carpenters. (1)
Chaupai : As he completed the twelfth year of his life,
His parents got him bound in a wedlock.
As he felt an upsurge of faith in his heart,
He got himself initiated in the Khalsa Panth at Amritsar. (2)
Wherever Sikhs assembled in a religious congregation,
He would, somehow, reach and join that assembly.
Whenever a Singh paid a visit to his home,
He would rejoice to serve him with devotion. (3)
As the informers got wind of his religious fervour,
They sent a battery of (Mughal) troops to arrest him.
Since this devout Sikh was not at home on that day,
They could not spot him anywhere (in his village). (4)
As the troops retreated without taking him into custody,
His parents came to know about his (subversive) activities.

phauj murdî jab ut tç gaî. vahî khabar us pit mâtâ bhaî.
is khauph tç singh ghar nâ âvç. mât pitâ us bada laç hâvç.5.
dohrw : mwq ipqw aus iem khYN hm isMGn isauN kXw kwm [
hm hY jwq kmInnI[0] piqSwhI soN kXw kwm [6[
dôhrâ : mât pitâ us im kahain ham singhan siun kayâ kâm.
ham hai jât kamînnî0 patishâhî sôn kayâ kâm.6.
cOpeI : isMG hoie lYx chYN piqSwhI [hm kmInn Gr so kb AwhI [
piqSwhI dwvo j`t kmwihN [AwpY bljYN Awpy KwihN [7[
chaupaî : singh hôi lain chahain patishâhî. ham kamînan ghar sô kab âhî.
patishâhî dâvô jatt kamâhin. âpai bîjain âpç khâhin.7.
hm qo AwihN kmInI jwq [hm imlY mjUrI AwCI bwq [
Xih icq Dr isMG rwq Gr lXwey [aus soN cwhq dZw kmwey [8[
ham tô âhin kamînî jâta. ham milai majûrî âchhî bâta.
yahi chit dhar singh rât ghar layâç. us sôn châhat daghâ kamâç.8.
BMg Srwb imlwie iplweI [aus ko lIno gUMdo bxweI [
su`D bu`D sB aus BuI geI [sIs muMfwXo sd ky neI [9[

bhang sharâb milâi pilâî. us kô lînô gûndô banâî.
suddh buddh sabh us bhul gaî. sîs mundâyô sad kç naî.9.
gXo Aml aus hoqI pRwq [PyrXo aun inj isr pr hwQ [
mwq ipqw ko jwnXoN pwp [aun icq DwrXo krnoN Kwp [10[
gayô amal us hôtî parâta. phçryô un nij sir par hâtha.
mât pitâ kô jânyôn pâpa. un chit dhâryô karnôn khâpa.10.
dohrw : iPr isMG mnih ibcwirE ien mwrn bf pwp [
dOV kUp mYN jw pVw mrn Dwr icq Awp [11[
dôhrâ : phir singh manhi bichâriô in mâran bada pâp.
daurd kûp main jâ pardâ maran dhâr chit âp.11.
cOpeI : qb lokn ny l`j PrwhI [chY mrXo vih PVXo su nWhI[
ault plt huie fubXo chY [nIr n fobY aUpr bhY [12[
chaupaî : tab lôkan nç lajj pharâhî. chahai maryô vahi phardyô su nânhî.
ulat palat hui daubyô chahai. nîr na daôbai ûpar bahai.12.
qb aus BweI KUh mD bVw [PVI lj pun vih BI PVw [
qO lO eyk isMG BXo AweI [aunHYN AwK kr iem smJweI [13[
tab us bhâî khûh madh bardâ. phardî laj pun vahi bhî phardâ.
tau lau çk singh bhayô âî. unhain âkh kar im samjhâî.13.

Thereafter, he did not enter his house for fear of arrest,
Which made his (aged) parents grieve in his absence. (5)
Dohra : His parents tried to persuade and prevail upon him,
That their family had nothing to do with the Singhs.
Since their family belonged to low-caste artisans,
They had nothing to do with the affairs of the state. (6)
Chaupai : Since the Singhs laid a claim to the power to govern,
They would never share it with those from the lower castes.
The Jat Sikhs were ambitious to claim sovereignty,
As they expected to reap the harvest of their armed struggle. (7)
Since they hailed from a low caste family of artisans,
They were content with the wages of their daily labour.
Although his parents brought him home with these arguments,
They, in fact, wished to play foul with him. (8)
Administering him an alcoholic drink laced with cannabis,
They made him unconscious of his surroundings.
As he lost his consciousness under the influence of intoxicants,
They got his (sacred) hair shorn from a village barber. (9)
As the effect of intoxicants waned towards early hours of morning,
He moved his hand over his head with hair shorn.
Realising that his parents had committed a sin,
He wished to murder both of them on first impulse. (10)
Dohra : (But on a second thought) Sukha Singh contemplated,
That it would be a great sin to kill his own parents.
So he rushed and jumped into a deep well,
With the intention of taking his own like. (11)
Chaupai : When the people lowered a rope inside the well to save him,
He would not catch the rope, being intent upon drowning himself.
Everytime he dived up and down to drown himself,
Everytime the water would push him towards the surface. (12)
When his brother lowered himself into the well,
Sukha Singh caught hold of him as well inside.
Thereafter, a Singh happened to arrive at the spot,
Who addressed Sukha Singh in these words: (13)

mrnoN hY mr qurkn isr cr [AOr mOq kXoN mrYN bXrQ kr [
ijn qurkn gur swfy Akwey [ihMdun ko cihN qurk bnwey [14[
marnôn hai mar turkan sir chara. aur maut kayôn marain bayrath kara.

jin turkan gur sâdaç akâç. hindun kô chahin turak banâç.14.
hY qurkn lr mrno Blo [inkl kUeyN soN isMGn rlo [
mwr qurkn ko hovo ShId [hmrI qum ko XhI qkId [15[
hai turkan lar marnô bhalô. nikal kûçn sôn singhan ralô.
mâr turkan kô hôvô shahîda. hamrî tum kô yahî takîda.15.
dohrw : qb su`Kw isMG mMn leI inksXo iem icq Dwr [
ienYN isMG swcI khI Ab mrIey qurkn mwr [16[
dôhrâ : tab sukkhâ singh mann laî niksayô im chit dhâr.
inain singh sâchî kahî ab marîç turkan mâr.16.
cOpeI : AOr ic`q aus idVqw AweI [mrYN nhIN ibn mOqY AweI [
KUh pVy BI mry hm nwihN [rhy mrn ko bhu icq cwih [17[
chaupaî : aur chitt us dirdtâ âî. marain nahîn bin mautai âî.
khûh pardç bhî març ham nâhin. rahç maran kô bahu chit châhi .17.
qb su`Kw isMG XO mn DwrXo [nihN qurkn ko imto llkwrXo [
iek ssqR jwaUNgo lwie [qO iPr jwaUN dwau bcwie [18[
tab sukkhâ singh yau man dhâryô. nahin turkan kô mitô lalkâryô.
ik sasatar jâûngô lâi. tau phir jâûn dâu bachâi.18.
dohrw : ausY ipMf ky pYNc pY GoVI QI iek cMg [
pwxI iplwvn Byq so lY jwie rlXo insMg [19[
dôhrâ : usai pind kç paiñch pai ghôrdî thî ik chang.
pânî pilâvan bhçt sô lai jâi ralyô nisang .19.
cOpeI : jwie pMQ Kwlsy rilE [puC fyry SXwm isMG ky viVE [
pwhul Swm isMG qy leI [puqRn ijm aus pRIq aupjeI [20[
chaupaî : jâi panth khâlsç raliô. puchh daçrç shayâm singh kç vardiô.
pâhul shâm singh tç laî. putarn jim us parît upjaî.20.
qO su`Ky isMG XO idl AweI [GoVI ko mul deIey GlweI [
XO isMG qurXo lhOrY rwih [lXo ByK iqn j`t bnwie [21[
tau sukkhç singh yau dil âî. ghôrdî kô mul daîç ghalâî.
yau singh turyô lahaurai râhi. layô bhçkh tin jatt banâi.21.
kys sIs qb Qy aus QoVy [jwie vVXo iem m`D lhOry [
so jw vVXo sRwPI bjwr [iPrq muhrn Dr kMDY Bwr [22[
kçs sîs tab thç us thôrdç. jâi vardyô im maddh lahaurç.
sô jâ vardyô sarâphî bajâra. phirat muhran dhar kandhai bhâra.22.

"Die if you must, then die while fighting against the Mughals,
Why else should you lose your life in vain?
Die fighting the Mughals who had persecuted our Gurus,
The Mughals who wish to convert all the Hindus to Islam." (14)
"Better to die fighting the Mughals (than dying in vain),
Better come out of the well and join the ranks of the Singhs.
Be a martyr while fighting against the Mughals,
This is the advice that I render unto you." (15)
Dohra : Sukha Singh, accepting the elderly Singh's advice,
Came out of the well with this resolution in mind:
That Singh's counsel being sound and correct,
He must sacrifice his life fighting the Mughals. (16)
Chaupai : Being more firm in his resolution to sacrifice,
He decided never to die without a cause.
Otherwise also he had not been drowned in the well,
Although he was hell-bent on drowning himself. (17)
Further, Sukha Singh, making a strategy in his mind,
Decided not to throw an open challenge to the Mughals.
After hitting the Mughals at random through stealth,
He would disappear before they could retaliate. (18)
Dohra : There was a headmen of his own village,
Who had in his possession a mare of very fine breed.
Sukha Singh, on the pretext of taking the mare for water,

Took away the mare in order to join the Khalsa ranks. (19)
Chaupai : Sukha Singh, after joining the ranks of the Khalsa,
Finally reached the camp office of (general) Sham Singh.
Getting himself initiated from the (sacred) hands of Sham Singh[3],
The latter developed a filial bond with his disciple. (20)
Then, with a thought crossing Sukha Singh's mind,
He decided to compensate his village headman for the mare.
With this thought, he proceeded in the direction of Lahore,
Disguising himself as a rustic peasant of the area. (21)
With very little hair on his head (after the forced shave),
He entered the centre of the sprawling city of Lahore.
As he entered the market dealing in Gold and silver,
He found traders carrying pouches filled with gold coins. (22)

iek QYll isMG idRSty Awel [PV kMDXoN isMG lr mYN pwel [
CyV GoVl drvwjXoN lMG [krl n iqn kCu mrno sMg [23[
ik thailî singh darishtç âî. phard kandhyôn singh lar main pâî.
chhçrd ghôrdî darvâjyôn langha. karî na tin kachhu marnô sanga.23.
dohrw : GVl duiek idn rhq Qo isMG BXo pOx ky Bys [
gXo gXo khqy rhy isMG mu`K kIE inj dys [24[
dôhrâ : ghardî duik din rahat thô singh bhayô paun kç bhçs.
gayô gayô kahtç rahç singh mukkh kîô nij dçs.24.
cOpeI : rOlw gOlw jb qihN prw [qb lO isMG mD JwVIN rlw [
qurk POj ikq mgroN dOrl [so lMG gXo qrP ikq AOrl [25[
chaupaî : raulâ gaulâ jab tahin parâ. tab lau singh madh jhârdîn ralâ.
turak phauj kit magrôn daurî. sô langh gayô taraph kit aurî.25.
jwie rlXo isMGn dl mwhIN [mu`l GoVl ko dY qurqwhl [
qln sY rupXo dXo aus jwie [leI cODrI soN bwq bnwie [26[
jâi ralyô singhan dal mâhîn. mull ghôrdî kô dai turtâhî.
tîn sai rupyô dayô us jâi. laî chaudharî sôn bât banâi.26.
AOr isMGn ky lMgr pwel [Gll n Gr jihN Qy ipq mwel [
iesl BWq isMG inq qihN dOVYN [lu`t su lXwvYN mwl cuPyry [27[
aur singhan kç langar pâî. ghalî na ghar jahin thç pit mâî.
isî bhânt singh nit tahin daurdain. lutt su layâvain mâl chuphçrç.27.]
bhuq isMG icq BXo auCwih [aus mwr htwvYN jo gYly pwih [
sB SsqRn kI iv`dXw jwxY [hwQ pwie aus bhuq sqwxY [28[
bahut singh chit bhayô uchhâhi. us mâr hatâvain jô gailç pâhi.
sabh shastarn kî viddyâ jânai. hâth pâi us bahut satânai.28.
cVH GoVl qy jo lu`t lXwvY [qurq Kwlsy lMgr pwvY [29[
chardah ghôrdî tç jô lutt layâvai. turat khâlsç langar pâvai.29.
dohrw : jhW ju`D qurkn prY prY Syr ijm jwie [
iek ko Ssqr lwie kY rlY Kwlsy Awie [30[
dôhrâ : jahân juddh turkan parai parai shçr jim jâi.
ik kô shastar lâi kai ralai khâlsç âi.30.
cOpeI : rwmjMg isMG KUb clwvY [qlr mwr mwr GoVy igrwvY [
nyjw sylw brCl qyZ [mwr aufwvY pRwxn byg [31[
chaupaî : râmjang singh khûb chalâvai. tîr mâr mâr ghôrdç girâvai.
nçjâ sçlâ barchhî tçgha. mâr udaâvai parânan bçga.31.

Spotting out one such pouch on a trader's shoulder,
Sukha Singh leapt up and snatched the hefty pouch
Spurring his mare, he came out of the city gates,
Without caring for the risk to his own life. (23)
Dohra : As the Sun's light was about to fade at dusk time,
Sukha Singh fled as fast as the high velocity wind.
As the traders and city guards kept on shouting,
Sukha Singh headed towards his native place. (24)

Chaupai : By the time the news spread all around,
Sukha Singh had camouflaged himself in the wild.
As the Mughal troops ran in hot pursuit of him,
They crossed his hideout in another direction. (25)
Sukha Singh, after returning to his contingent of Singhs,
Sent money equal to the mare's price to its former owner.
Thus paying a compensation of about three hundred rupees,
He patched up his strained relations with the village headman. (26)
He contributed the remaining amount to the community kitchen,
Instead of sending it to his parents at home.
In this way, Sukha Singh kept on going on expeditions,
And bringing wealth through his acts of waylaying and robbing. (27)
Being very bold and daunting in his religious zeal,
He would decimate all those who dared to chase him.
Being quite skilled in wielding all kinds of arms,
A mighty muscular warrior alone could dare to grapple with him. (28)
Whatever he brought through acts of loot and plunder,
He contributed the entire booty to the community kitchen. (29)
Dohra : Wherever the Mughal troops launched at attack,
Like a mighty lion, he would jump into the fray.
After wounding a few enemy soldiers with a dash,
He would join the Khalsa ranks in a flash. (30)
Chaupai : Not only could he shoot with small fire arms,
But he could hit enemy horses with arrows as well.
Such was his deft handling of spears, swords and daggers,
As would put the enemy to death in an instant. (31)

su`Kw isMG kI iem crcw BeI [sUrn ko isrmOr igneI [
jMg juVy jihN Pqy ilAwvY [dIvwn Kwlsy mYN Awdr pwvY [32[
sukkhâ singh kî im charchâ bhaî. sûran kô sirmaur ginaî.
jang jurdç jahin phatç liâvai. dîvân khâlsç main âdar pâvai.32.
lgy dIvwn iqihN p`Kw PyrY [AMgITn ko smDw lXw gyrY [
pXwsn Kwqr mSk auTwvY [Bu`iKAW Kwqr irjk ilAwvY [33[
lagç dîvân tihin pakkhâ phçrai. angîthan kô samdhâ layâ gçrai.
payâsan khâtar mashak uthâvai. bhukkhiân khâtar rijak liâvai.33.
Q`ky isMG kI cwpI krY [ASnwn krwvY bhu jl BrY [
k`C incoVY crn Duvwie [PV gVvy isMG dwqn krwie [34[
thakkç singh kî châpî karai. ashnân karâvai bahu jal bharai.
kachchh nichôrdai charan dhuvâi. phard gardvç singh dâtan karâi.34.
dohrw : sbd pVHY PV swj ko bwxI muKoN aucwr [
kmr k`sw ins idn rKy lVn Guln ko qXwr [35[
dôhrâ : sabad pardhai phard sâj kô bânî mukhôn uchâr.
kamar kassâ nis din rakhç lardan ghulan kô tayâr.35.
cOpeI : AOr tihl bhu isMGn kry [dMgXoN PMgXoN vY nihN fry [
mwq ipqw iqs AwvY Dwie [isMGn qy bhu qwihN AKwie [36[
chaupaî : aur tahil bahu singhan karç. dangyôn phangyôn vai nahin daarç.
mât pitâ tis âvai dhâi. singhan tç bahu tâhin akhâi.36.
dohrw : mwq ipqw iqs Awie kY KwlsY so AKvwie [
lY gey Apny Gr ibKY muklwvw llXo krvwie [37[
dôhrâ : mât pitâ tis âi kai khâlsai sô akhvâi.
lai gaç apnç ghar bikhai muklâvâ lîyô karvâi.37.
cOpeI : Abyr svyr su Gr mYN jwvy [qurkn fr iPr dl mYN AwvY [
smoN pwie aus bytl BeI [Awp mueI kY nwr mwr deI [38[
chaupaî : abçr savçr su ghar main jâvç. turkan daar phir dal main âvai.
samôn pâi us bçtî bhaî. âp muî kai nâr mâr daî.38.
Xh crcw Kwlsy mYN AweI [brqn Cuhn qY dXo htweI [
khY Kwlsw kMnXw mwrI [rIiq Kwlsy kI hY ibgwrI [39[

yah charchâ khâlsç main âî. bartan chhuhan tai dayô hatâî.
kahai khâlsâ kannyâ mârî. rîti khâlsç kî hai bigârî.39.
pMQ Kwlsw muK n lgwvY [kuVI mwr kih dUr ibTwvY [
b^SY n Kwlsw ibnY kr rhXo [Kwie AMdyso isMG ko gXo [40[
panth khâlsâ mukh na lagâvai. kurdî mâr kahi dûr bithâvai.
bakhshai na khâlsâ binai kar rahyô. khâi andçsô singh kô gayô.40.

So widespread was Sukha Singh's fame as a warrior,
That he came to be reckoned among the bravest.
Having won victory in every battle he fought,
He got honoured in every Sikh congregation. (32)
He would stand with a hand fan in the midst of congregation,
And bring wood for community kitchen's hearth fire.
He would fetch water in a leather bag for the thirsty,
And bring food for the needy and the starving. (33)
He would massage those who got fatigued and exhausted,
And store water for the ablutions of his companions.
He would squeeze the undergarments of elders after ablutions,
And hold a water-bucket while they brushed their teeth. (34)
Dohra : He would recite gurbani hymns (with devotion),
And sing devotional songs to the accompaniment of music.
He would remain dressed in Khalsa robes day and night,
And remain ever ready for a fight and confrontation. (35)
Chaupai : He would render many services to the Khalsa Singhs,
Nor would he feel scared of fighting and rioting.
When his parents would come to take him home,
They would beg the Singhs to persuade him to go home. (36)
Dohra : His parents came time and again (to take him home),
And begged the Singhs to prevail upon him to go home.
Finally, they managed to take him home,
And succeeded in solemnising his marriage. (37)
Chaupai : Sukha Singh would visit his home at odd hours,
But would soon return to his contingent for fear of Mughal's raid.
After sometime, as his wife gave birth to a girl child,
Who died soon either on her own or the mother having killed her. (38)
As this news reached (Sukha Singh's) Khalsa contingent,
Sukha Singh was ex-communicated by the Khalsa Panth.
They accused him of committing female infanticide,
And being guilty of violating the Khalsa's glorious tradition. (39)
Since Khalsa Panth did not accept him among his ranks,
They would keep him at bay branding him a "killer of his daughter".
Since the Khalsa Panth did not agree to condone his lapse,
Sukha Singh felt extremely concerned about his isolation. (40)

ijqI cVHI QI isMG kI bwq [iqqI ausY BeI nIcI jwq[
mn Apny mihN icMqw kry [bky n boly cup kr rhy [41[
jitî chardhî thî singh kî bâta. titî usai bhaî nîchî jâta.
man apnç mahin chintâ karç. bakç na bôlç chup kar rahç.41.
100. swKI hor suKw isMG kI ('siqgur rKI Kwlsy lwj.....')
100. sâkhî hôr sukhâ singh kî ('satigur rakhî khâlsç lâj.....')
dohrw : Aihmd Swh lwhOr ml pVXo idlI ky rwih [
lhOr ih&wjq krn ko POj Cof gXo vwih [1[
dôhrâ : ahimad shâh lâhaur mal pardyô dilî kç râhi.
lahaur hifâjat karan kô phauj chhôda gayô vâhi.1.
inksI POj lhOr qy Aiq bf mrd igxwie [
khW is`K kihqy iPrYN hm ko dyhu idKwie [2[
niksî phauj lahaur tç ati bada marad ginâi.

kahân sikkh kahitç phirain ham kô dçhu dikhâi.2.
cOpeI : GoVy bfy AO bfy juAwn [swQ Swh jo ^wnw Kwn [
top sIs sMjo gl pweI [qyV su`Qn bI lohy pweI [3[
chaupaî : ghôrdç badaç au badaç juâna. sâth shâh jô khânâ khâna.
tôp sîs sañjô gal pâî. tçrd sutthan bî lôhç pâî.3.
pYrIN nlYnW dsqIN dsqwny [GoVn pr bf brgsqwny [
AYsy bhu igljy cVH Dwey [sMg ksUrI pTwx ilAwey [4[
pairîn nalainân dastîn dastânç. ghôrdan par bada bargastânç.
aisç bahu giljç chardah dhâç. sang kasûrî pathân liâç.4.
sorTw : bu`Fy kot igrwie huqy su isMGn Gr Gxy [
hlkwrn isl krwie lIXo mwr Ar bMd kr [5[
sôrthâ : budadahç kôt girâi hutç su singhan ghar ghanç.
halkâran sil karâi lîyô mâr ar band kar.5.
cOpeI : isMG rhq Qy drXw iknwry [igljn lK isMG ho gey pwry [
qb igljn ko grbw AwieAw [ilK isMGn kI Er pTwieAw [6[
chaupaî : singh rahat thç daryâ kinârç. giljan lakh singh hô gaç pârç.
tab giljan kô garbâ âiâ. likh singhan kî ôr pathâiâ.6.
iem ilK ByjXo isMGn pws [hm hYN BweI Swh ky Kws [
qum AKvwvq isMG ispwhI [hm dyKn qum Awey lVweI [7[
im likh bhçjyô singhan pâsa. ham hain bhâî shâh kç khâsa.
tum akhvâvat singh sipâhî. ham dçkhan tum âç lardâî.7.

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As Sukha Singh's reputation had reached its zenith earlier,
It now reached its nadir in the same proportion.
Feeling worried and concerned in his own mind,
He went into deep silence and remained incommunicado. (41)

Episode 100
Another Episode About Sukha Singh
(Satguru stood by the Khalsa)

Dohra : Ahmed Shah (Abdali)[1] after occupation of Lahore,
Proceeded on an expedition towards Delhi.
He left behind a sizeable section of his army,
For the safety and security of the city of Lahore. (1)
As his troops left Lahore (on their way to Delhi),
They consisted of the most muscular giants of men,
They boasted, "where are those so-called brave Singhs,
We would like to have a glimpse of them." (2)
Chaupai : Huge horses had they, being themselves very tall,
They were being led by the highest Pathan chiefs.
With steel helmets on their heads, bodies wrapped in steel armour,
They had steel coverings even around their legs. (3)
With feet in steel shoes and hands in steel gloves,
They had steel covers even on their horses.
These Gilja sect Pathan soldiers launched an expedition,
With the assistance of Pathan soldiers of Kasur. (4)
Sortha : In a village, that there was, known as "Buddha Kot[2]",
Majority of its households belonged to the Singhs.
Being informed about its location by the informers,
The Mughal troops killed its inhabitants inside their homes. (5)
Chaupai : The Singh contingent camping on this side of the river,
Crossed to the other side at the approach of Gilja Pathans.
Feeling very proud after making the Singhs retreat to the other bank,
These Pathan troops sent an epistle to the Singhs. (6)
Boasting of their bravado, they sent a despatch to the Singhs,
That they constituted the elite force of Ahmad Shah Abdali.
Since the Singhs proclaimed themselves as Lion-hearted-soldiers of the Guru,
They (Pathans) had come to test their mettle with the Singhs. (7)

dohrw : grd dyK qum Bj gey Bey dirXwvoN pwr [
JUT khwXo isMG qum gIdI gulwm gvwr [8[
dôhrâ : garad dçkh tum bhaj gaç bhaç dariyâvôn pâr.
jhûth kahâyô singh tum gîdî gulâm gavâr.8.
AkY qo hm soN KV qusIN Awie kro duie hwQ [
duie duie Awvo isMG qum iek iek durwnI swQ [9[
akai tô ham sôn khard tusîn âi karô dui hâth.
dui dui âvô singh tum ik ik durânî sâth.9.
isMGn lwie dIvwn qb leI ilKq sB vwc [
au~qr aun ko ilK GlXo hm qum lrn iem swc [10[
singhan lâi dîvân tab laî likhat sabh vâch.
uttar un kô likh ghalyô ham tum laran im sâch.10.
cOpeI : ds durwnI qum ieq qy AwXo [hwQ bMdUk qum vfI PVwXo [
ieq qy AwvYN pMj BujMgy [Fwl qlvwrn PV rwmjMgy [11[
chaupaî : das durânî tum it tç âyô. hâth bandûk tum vadaî phardâyô.
it tç âvain pañj bhujngç. dahâl talvâran phard râmjangç.11.
iPr igljn iem AwK GlweI [hm PV lVYN n bMdUk lVweI [
CurI ktwrI SmSyr PV AwvYN [qIr bMdUk hm nihN lY AwvYN [12[
phir giljan im âkh ghalâî. ham phard lardain na bandûk lardâî.
chhurî katârî shamshçr phard âvain. tîr bandûk ham nahin lai âvain.12.
qyg ktwrI CurI qum PVo [bMdUk kmwn Awvo Gr Dro [
AwgXo KwlsY khY ilKY krwir [hm lV hY rimjMgXn nwir [13[
tçg katârî chhurî tum phardô. bandûk kamân âvô ghar dharô.
âgyô khâlsai kahai likhai karâri. ham lard hai ramijngayan nâri.13.
him siqgur nY iemYN PurmwXw [duSt mwrn rwmjMgo PVwXw [
ieq auq qy XO kry krwr [koeI n mwnY duibDw Dwr [14[
hami satigur nai imain phurmâyâ. dushat mâran râmjangô phardâyâ.
it ut tç yau karç karâra. kôî na mânai dubidhâ dhâra.14.
dohrw : igljy zor sMjoieky EhlY lVYN ibcwr [
frYN rwmjMgy Kwlsy juq sMjoie n dyvYN mwr [15[
dôhrâ : giljç zôr sañjôikç ôhlai lardain bichâr.
daarain râmjangç khâlsç jut sañjôi na dçvain mâr.15.
pRwq hoq iek Aw KVo hlkwro dIE Glwie [
jy qum mYN koaU mrd hY qO lVY iekylo Awie [16[
parât hôt ik â khardô halkârô dîô ghalâi.
jç tum main kôû marad hai tau lardai ikçlô âi.16.

Dohra : They bragged that their mere arrival had made the Singhs run,
And forced them to cross over to the river's other bank.
Accusing the Singhs of being liars and fake Singh warriors,
They branded the Singhs as cowards, slaves and serfs. (8)
Challenging the Singhs either to stand face to face before them,
Or to return and have a straight fight with them.
Inviting the Singhs boastfully to advance in batches of two,
And let each pair test their muscles against a single Durrani soldier. (9)
The Singhs, organizing a (special) religious congregation,
Went through the despatch and deliberated upon its contents.
Accepting their challenge, the Singhs sent back their resolution,
That the Singhs would definitely have a fight with them. (10)
Chaupai : The Singhs challenged the Durranis to advance in batches of ten soldiers,
And let them be armed with the biggest fire arms they had.
Form their side only five young Singhs would confront their ten,
And the Singhs would be armed only with swords, shields and small muskets. (11)
To this offer of the Singhs, they sent another alternate offer,
That they would not use their fire arms in this fight.
Their soldiers would be armed only with knives, daggers and swords,

Instead of being armed with arrows and firearms. (12)
They asked the Singhs also to come armed with swords and daggers,
Instead of being armed with bows and firearms.
To this offer, the Khalsa Singhs sent their own resolution,
That they will fight only when they are armed with their small firearms. (13)
They declared that it was ordained by their revered Guru,
That Singhs must kill their wicked enemies with the small firearms.
As these offers and counter offers regarding mode of confrontation continued,
These contradictory proposals created a situation of uncertainty. (14)
Dohra : The Gilja Pathan soldiers, being used to wearing steel armours,
They thought of fighting with the Singhs under the cover of steel armours.
But even being covered in steel armours, they were scared,
That Singh's small firearms' bullets would pierce through their steely armours. (15)
So in the early hours of the morning, a Durrani soldier appeared,
Who sent a messenger to the Singhs with a new message.
He challenged that if there was anyone brave enough among the Singhs,
He should come forward and fight single handedly with him. (16)

cOpeI : CurI ktwrI qygn swQ [Awn krY hm soN doaU hwQ [
nhIN lro qO gIdI AKvwvo [nwm isMG qum kUV sdwvo [17[
chaupaî : chhurî katârî tçgan sâtha. ân karai ham sôn dôû hâtha.
nahîn larô tau gîdî akhvâvô. nâm singh tum kûrd sadâvô.17.
lY lY nwm isMG DDkwrY [khY ilKo qum hm sMg hwrY [
gurUAn kI sugMdY dey [hm soN hwQ juAwn n key [18[
lai lai nâm singh dhadhkârai. kahai likhô tum ham sang hârai.
gurûan kî sugndai daç. ham sôn hâth juân na kaç.18.
jo lr mrn ko muhry jwvY [mwq ipqw iqs DMn khwvY [
jo koaU lrnoN luk Cp rhY [mwq ipqw iqs l`jq rhY [19[
jô lar maran kô muhrç jâvai. mât pitâ tis dhann kahâvai.
jô kôû larnôn luk chhap rahai. mât pitâ tis lajjat rahai.19.
Drm ju`D ijm Agy kmwvq [auhI qOr qum kXoN nihN Awvq [
iDRg pMQ AO iDRg isMG nwm [AwK iPrXo inj POj qmwm[20[
dharam juddh jim agç kamâvta. uhî taur tum kayôn nahin âvata.
dharig panth au dharig singh nâma. âkh phiryô nij phauj tamâma.20.
dohrw : koaU KwlisXo inksXo nhIN qO cVq isMG BXo ros [
qj bMdUk Awgy qurXo gih KMfo hQ mosu [21[
dôhrâ : kôû khâlsiyô niksayô nahîn tau chardat singh bhayô rôs.
taj bandûk âgç turyô gahi khandô hath môsu.21.
cOpeI : qb suKw isMG bwq ibcwrI [Xh bwlk kb mwrY kMDwrI [
aus kI dyh loh soN mVHI [aus kI skY n ieh kt kVI [22[
chaupaî : tab sukhâ singh bât bichârî. yah bâlak kab mârai kandhârî.
us kî dçh lôh sôn mardhî. us kî sakai na ih kat kardî.22.
auh Kw jwvY duMbw swrw [hm isMGn swg pwq gujwrw [
CyV GoVw aun cVH isMG ghXo [Xh igljo qYN kb mwr lXo [23[
uh khâ jâvai dumbâ sârâ. ham singhan sâg pât gujârâ.
chhçrd ghôrdâ un chardah singh gahyô. yah giljô tain kab mâr layô.23.
qum qy cOgn qWih srIr [kb quD qyZ skY aus cIr [
mx pMj sq aun ny loh cwXo [shq GoVo aus Pulwd mVHwXo [24[
tum tç chaugan tânhi sarîra. kab tudh tçgh sakai us chîra.
man pañj sat un nç lôh châyô. sahat ghôrdô us phulâd mardhâyô.24.
boJ ckY auh mn bIs qIs [dOV QkY nihN sO koh lIs [
iesy zor vh lVY qlvwrI [qYN bwlk nihN bwq ibcwrI [25[
bôjh chakai uh man bîs tîsa. daurd thakai nahin sau kôh lîsa.
isç zôr vah lardai talvârî. tain bâlak nahin bât bichârî.25.

Chaupai : He challenged that let any Singh come armed with a sword, dagger and knife,
And have it out with a single Durrani soldier.

Otherwise Singhs would be branded as cowards,
And their appellation “Singh” would be considered a fake. (17)
Debunking Singhs as cowards by naming Singhs individually,
He chided the Singhs to admit their defeat in writing.
Asking the Singhs to swear in the name of their Gurus,
That not a single Singh could accept his challenge. (18)
Inciting them further he declared that any one who came forward,
His parents would be applauded through out the world.
Whosoever shirked from accepting his challenge,
His parents would feel ashamed of begetting him. (19)
As had been the tradition with the Singhs to participate in the religious crusades,
Why were they not forthcoming to uphold their glorious tradition now?
“Cursed be the Singhs and cursed be their Khalsa Panth”,
He went back shouting curses towards his own troops. (20)
Dohra : As no Singh came forward (to accept Gilja Pathan’s challenge),
S. Charat Singh[3] felt extremely outraged (at this humiliation).
Leaving his musket behind he marched forward,
Carrying a double-edged sword only in his hand. (21)
Chaupai : At this Sukha Singh felt extremely concerned about him,
That a boy like Charat Singh could never defeat a Pathan.
Since the entire body of a Pathan was covered by a steel armour,
That boy would not be able to make a single hole in Pathan’s armour. (22)
Since that Pathan could eat a whole lamb, being so muscular,
The Singh youth just survived on green leafy vegetables.
Spurring his horse, Sukha Singh rushed forward,
Asking the youth : How could he overpower that Gilja Pathan? (23)
The Pathan being four times heavier than Charat Singh’s weight,
How could his sword cut through Pathan’s hefty constitution?
That Pathan’s steel armour alone weighed several maunds,
As his horse too was protected by a steel armour. (24)
He could carry a weight of thirty mounds on his body,
As well as he never felt tired even after running for a hundred miles.
Being so confident of his strength he was ready to fight with a sword,
Why did not you (Charat Singh) take these factors into consideration?” (25)

dohrw : sunq cVHq isMG iqh khI AhY sq Xh bwq [
pr shXo AsW qy jwq nihN snmuK qurk grbwq [26[
dôhrâ : sunat chardaht singh tih kahî ahai sat yah bât.
par sahyô asân tç jât nahin sanmukh turak garbât.26.
cOpeI : Koty bcn vih muKoN aucwry [hm jIvq vih pMQ DDkwry [
pMQ inMdXw hm sunyN ikm kwn [iem kr mYN lrq jON prwn [27[
chaupaî : khôtç bachan vahi mukhôn uchârç. ham jîvat vahi panth dhadhkârç.
panth nindyâ ham sunçn kim kâna. im kar main larat jaun parâna.27.
dohrw : mwrn mrn hQ siqgurU hm h`Q aud`m Awih [
dyK skYN nh duSt iem prYN iesY pr Dwie [28[
dôhrâ : mâran maran hath satigurû ham hatth udamm âhi.
dçkh sakain nah dushat im parain isai par dhâi.28.
jYsy qnk su hrBjn gwry Gno su pwp [
qYsy mwroN pTwx Xh siqgur ky prqwp [29[
jaisç tanak su harbhajan gârç ghanô su pâp.
taisç mârôn pathân yah satigur kç partâp.29.
cOpeI : khXo suKw isMG DMn qUM bwl [qUM KVo dyK Ab swfI cwl [
su`Kw isMG BI sMjoie mMgwXo [dsq dsqwny isr top itkwXo [30[
chaupaî : kahyô sukhâ singh dhann tûn bâla. tûn khardô dçkh ab sâdaî châla.
sukkhâ singh bhî sañjôi mangâyô. dasat dastânç sir tôp tikâyô.30.
pwKr mMgwie GoVy pY fwrI [leI huqI QI igljn qy mwrI [
cVHq isMG iqs AMg pihrwXo [GoVw isMG ko KUb sjwXo [31[

pâkhar mangâi ghôrdç pai daârî. laî hutî thî giljan tç mârî.
chardaht singh tis ang pahirâyô. ghôrdâ singh kô khûb sajâyô.31.
leI isrohI duie kr nmskwr [gwqry pweI Fwl sMBwl [
pMj isMGn qy Ardws krweI [hoie BgOqI isMGn shweI [32[
laî sirôhî dui kar namsakâra. gâtarç pâî dahâl sambhâla.
pañj singhan tç ardâs karâî. hôi bhagautî singhan sahâî.32.
nmskwr kr Awsn bhXo [sgn bWCXoN qb dhxy BXo [
dyK isMG ko idl BXo huSXwr [jnu Awgy igljo BXo mwr [33[
namsakâr kar âsan bahyô. sagan bâñchhyôn tab dahnç bhayô.
dçkh singh kô dil bhayô hushyâra. janu âgç giljô bhayô mâra.33.
dohrw : jb isMG GoVw qoirAw AOr sgun BXo cMg [
ib`c bryqI jw KVo AD dirXwvY lMG [34[
dôhrâ : jab singh ghôrdâ tôriâ aur sagun bhayô chang.
bichch barçtî jâ khardô adh dariyâvai langh.34.

Dohra : Hearing these words as spoken by Sukha Singh,
Charat Singh acknowledged that that was true about the Pathan.
But how could he (Charat Singh) bear to hear those words,
From an arrogant Mughal soldier standing in front of him? (26)
Chaupai : “With that wicked Pathan hurling abuses from his mouth,
I cannot bear Khalsa Panth being slandered till I am alive.
Since I cannot bear to hear Khalsa Panth being slighted,
I have decided to fight till the last breath of my life. (27)
Dohra : Since life and death are in the hands of Divine Satguru,
Man is privileged to make earnest efforts.
Since I cannot bear to see this wicked Pathan standing,
I am determined to attack him immediately. (28)
As One moment of meditation on the sacred name of God,
Washes millions of human sins with its benediction,
In the same way, I’ll destroy this wicked Pathan,
With the grace and protection of Divine Satguru.” (24)
Chaupai : Remarked Sukha Singh, “Blessed are you, my dear boy,
Now see how I deal with that audacious Pathan?”
With these words Sukha Singh sent for his steel armour,
And covered his head and hands with steel helmet and gloves. (30)
He saddled his horse covering it with a steel armour,
Which he had once snatched from a Pathan soldier.
Charat Singh helped him in wearing that armour,
As well as decorated Sukha Singh’s horse for an encounter. (31)
Sukha Singh picked up his sharp sword after invocation,
And slung his steel shield from his shoulders.
He begged the five Singhs to pray for his victory to the Guru,
So that the goddess” Bhagwati’s” grace be on his side. (32)
As he mounted his stead after a thanksgiving bow,
A good Omen came to pass with a person’s inadvertent right turn.
Observing this good Omen Sukha Singh felt emboldened,
As if he had already killed the Gilja Pathan. (33)
Dohra : As Sukha Singh started on his horse,
More good Omens followed his departure.
After crossing one half of the flowing river,
He stood on a plateau made of accumulated sand. (34)

cOpeI : su`Kw isMG cVHq isMG smJwXo [AOr pMQ bI pICy htwXo [
qum ko hY siqgur kI Awn [mYN jIvq nhIN CfoN pTwx [35[
chaupaî : sukkhâ singh chardaht singh samjhâyô. aur panth bî pîchhç hatâyô.
tum kô hai satigur kî âna. main jîvat nahîn chhadaôn pathâna.35.
su`Kw isMG pTwx llkwro [Ab muVnw ikm bnY qumwro [

pMQ inMdw kY jwxo khW [gor qumwrI hogI XhW [36[
sukkhâ singh pathân lalkârô. ab murdnâ kim banai tumârô.
panth nindâ kai jânô kahân. gôr tumârî hôgî yahân.36.
hm mwrYNgy qum ko AYsy [swc kwt hY JUTy jYsy [
qUM AwXo kr mn hMkwr [hm ko smJXo ssw iSkwr [37[
ham mâraingç tum kô aisç. sâch kât hai jhûthç jaisç.
tûn âyô kar man hankâra. ham kô samjhayô sasâ shikâra.37.
dyK ssy qy hoq hY Syr [BUl PsXoN qUM Awie ieq Pyr [
AYsy AwK isMG BXo KVw [auq qY Awie igljo BI AVw [38[
dçkh sasç tç hôt hai shçra. bhûl phasyôn tûn âi it phçra.
aisç âkh singh bhayô khardâ. ut tai âi giljô bhî ardâ.38.
dohrw : donoN bwqW KV krYN jnu bf krq ipAwr [
doaU qygW hQ DrYN khYN mwr qUM mwr [39[
dôhrâ : dônôn bâtân khard karain janu bada karat piâr.
dôû tçgân hath dharain kahain mâr tûn mâr.39.
cOpeI : doaU lwgy bwqW krn [doaU Awps myN lwgy Arn [
isMG khXo qUM pTwx sMBwl [AkY lXwv koeI dUjo nwl [40[
chaupaî : dôû lâgç bâtân karna. dôû âpas mçn lâgç arana.
singh kahyô tûn pathân sambhâla. akai layâv kôî dûjô nâla.40.
pTwx khXo mYN iek`lo Syr [bkrI jXoN quJ lYhN gyr [
donn GoVy snmuK joVy [doaUAn qygn soN hQ joVy [41[
pathân kahyô main ikllô shçra. bakrî jayôn tujh laihan gçra.
dônan ghôrdç sanmukh jôrdç. dôûan tçgan sôn hath jôrdç.41.
aus khYN kr ipRQm qUM vwr [jYs BweI do krq ipAwr [
doaU jwnYN SsqR clwvn [doaU jwnYN Gwq bcwvn [42[
us kahain kar paritham tûn vâra. jais bhâî dô karat piâra.
dôû jânain shastar chalâvan. dôû jânain ghât bachâvan.42.
huie snmuK vwr doaUAn kIE [Fwln aUpr doaUAn lIXo [
jn vdwx Aihrx pr mwrYN [iem Fwln pr qygW JwrYN [43[
hui sanmukh vâr dôûan kîô. dahâlan ûpar dôûan lîyô.
jan vadân ahiran par mârain. im dahâlan par tçgân jhârain.43.

Chaupai : Persuading Charat Singh not to accompany him,
Sukha Singh instructed other Singhs as well to retreat.
Then swearing an oath in the name of Satguru,
Sukha Singh took a pledge to kill the (arrogant) Pathan. (35)
Thereafter throwing a gauntlet to the defiant Pathan,
Sukha Sikh told that the latter would never return home alive.
Where else could he go after slandering the Khalsa Panth,
Except that he would be burried in his grave there and then. (36)
Khalsa Panth would eliminate him in such a manner,
As truth wipes out every trace of falsehood at last.
Had the Pathan become so arrogant when he started,
That he considered the Singhs as timid as rabbits? (37)
He would realize how a rabbit becomes as brave as lion,
Since he had committed a grave error in challenging the Singhs.
After uttering these words Sukha Singh stood firm at his place,
While the Gilja Pathan also arrived to confront him. (38)
Dohra : Both stood face to face exchanging such (hot) words,
As if they were exchanging pleasantries with each other.
Holding on to their swords in their hands,
Each one asked the other to attack first of all. (39)
Chaupai : With both of them exchanging hot words with each other,
Both of them started pushing and striking at each other.
Sukha Singh warning the Pathan to be ready for the Singh's stroke,
Suggested that the Pathan should have brought another supporter. (40)
The Pathan retorted that he alone was sufficient to deal with the Singh,

As he would pin the Singh down as easily as a lion pins down a goat.
Thereafter, both of them after positioning their horses facing each other,
Both of them took out their swords in their hands. (41)
Each one of them asked the other to attack first of all,
As if two real brothers were fondly playing together.
Both of them, being skilled in wielding arms and weapons,
Both of them knew how to duck and protect themselves. (42)
Both of them attacked each other from the front,
Both of them received each other's stroke on their shields.
Both of them cast their (mighty) strokes on each other's shield,
As if a black ironsmith's hammer struck hot iron on an iron block. (43)

dohrw : doaU vwr fwFY krYN igrI Fwl hÍY tUk [
kwtn fhy sMjoie doaU mwrYN cot AcUk [44[
dôhrâ : dôû vâr daâdahai karain girî dahâl havai tûk.
kâtan daahç sañjôi dôû mârain chôt achûk.44.
cOpeI : qygn soN pt kY kt gey [Curw CurI sB qb igr pey [
doaUn qygn muK qut gey [lrq iBrq Awps mYN Khy [45[
chaupaî : tçgan sôn pat kai kat gaç. chhurâ chhurî sabh tab gir paç.
dôûn tçgan mukh tut gaç. larat bhirat âpas main khahç.45.
GoVn mYN nihN qwkq rhI [zKmn qy rq sB cuie geI [
GoVn soN GoVy Fuk pey [moFn soN moFy AV gey [46[
ghôrdan main nahin tâkat rahî. zakhman tç rat sabh chui gaî.
ghôrdan sôn ghôrdç dahuk paç. môdahan sôn môdahç ard gaç.46.
dohrw : j`Pm j`PI ho rhy igry BUm mD JUm [
Bey P`t igr s`t lig prI gsI rhY GUim [47[
dôhrâ : jappham japphî hô rahç girç bhûm madh jhûm.
bhaç phatt gir satt lagi parî gasî rahai ghûmi.47.
cOpeI : qb isMG ko kCu soJI AweI [igrI CurI aus isMG auTweI [
ck sMjoie deI pyt Dswie [idl Ar rukVy geI vih Kwie [48[
chaupaî : tab singh kô kachhu sôjhî âî. girî chhurî us singh uthâî.
chak sañjôi daî pçt dhasâi. dil ar rukrdç gaî vahi khâi.48.
Tos deI aus ky mD pyt [AWq EJrI kFI smyt [
siqgur rKI Kwlsy lwj [Pqy bulweI auT isMG gwj [49[
thôs daî us kç madh pçta. ânt ôjharî kadahî samçta.
satigur rakhî khâlsç lâja. phatç bulâî uth singh gâja.49.
dohrw : ieqY muZl so bD BXo huqo ju Aiq grbwq [
rqn isMG ny iqm ilKI ijm sunI isMGn qy bwq [50[
dôhrâ : itai mughal sô badh bhayô hutô ju ati garbât.
ratan singh nç tim likhî jim sunî singhan tç bât.50.
cOpeI : Pqy bulwie isMG pICy muiVE [dOV isMG vl Kwlso quirE [
auq qY igljn h`lo kIE [ieq qY isMGn mohry lIE [51[
chaupaî : phatç bulâi singh pîchhç muiô. daurd singh val khâlsô turiô.
ut tai giljan hallô kîô. it tai singhan môharç lîô.51.
cVHq isMG GoVw Agy clwie [bWih ghI lXo gYl cVHwie [
isMG jI ko lY Aey aurwr [igljy htwey aus hI pwr [52[
chardaht singh ghôrdâ agç chalâi. bânhi gahî layô gail chardhâi.
singh jî kô lai aç urâra. giljç hatâç us hî pâra.52.

Dohra : With such mighty strokes from both the sides,
Shields of both of them fell down after splintering.
Thereafter, both of them started damaging each other's steel armours,
With each blow of their unmistakable strokes. (44)
Chaupai : As the supporting belts of both were cut with sword strokes,
All the dangling daggers and knives from the belts fell down.
As the tips and sharp edges of their swords broke down,
Both of them started grappling with each other. (45)

As all the blood had drained out of the wounds,
Their horses also lost their energy to support them.
As each one's horse struck against the other's horse,
Their riders too came too close to each other. (46)
Dohra : Thus hitting and grappling with each other,
Both of them tumbled down staggering on the ground.
Getting seriously wounded due to the gaping head injuries,
Both of them fell down and fainted on the ground. (47)
Chaupai : As Sukha Singh regained little consciousness after some time,
He raised his neck to survey the scene.
Picking up a small knife he thrust it into Pathan's belly,
Which scraped through the lungs and heart of the Pathan. (48)
As he pulled it out of the Pathan's belly with full force,
It took out all the intestines and arteries with it.
As the great Guru had stood by His Khalsa Singh,
Sukha Singh got up and shouted "Waheguru ji ki Fateh". (49)
Dohra : Thus was Mughal Gilja Pathan slaughtered,
Who had been extremely arrogant and defiant.
Thus has Rattan Singh narrated this episode,
As he had heard it from his elderly Singhs. (50)
Chaupai : Thus shouting slogans of victory Sukha Singh retreated,
And ran post haste towards the Khalsa camp.
As the Gilja Pathans launched an attack from the otherside,
The Singhs confronted them from their own side. (51)
Charat Singh, spurring his horse, leapt forward,
And picked up running Sukha Singh on to his horse.
As Sukha Singh was carried to the other side of the river,
Gilja Pathan troops were pushed to the other bank. (52).

dohrw : cVHq isMG su`Kw isMG kI bwFI Aiq bf pRIq [
dyhI jwpq duie doien rhXo eyk hÍY cIq [53[
dôhrâ : chardaht singh sukkhâ singh kî bâdahî ati bada parît.
dçhî jâpat dui dôin rahyô çk havai chît.53.
cOpeI : srdwr sBI cl fyry Awey [iek iek GoVw sBI ilAwey [
dY dY GoVy DMn DMn khXo [isMG chY doK kMnXw bKSXo [54[
chaupaî : sardâr sabhî chal daçrç âç. ik ik ghôrdâ sabhî liâç.
dai dai ghôrdç dhann dhann kahyô. singh chahai dôkh kannyâ bakhshayô.54.
dohrw : TWF BXo kr jor kr srb pMQ ky pws [
lXo Kwlso myl gl kr deI KuSI Ardws [55[
dôhrâ : thândh bhayô kar jôr kar sarab panth kç pâs.
layô khâlsô mçl gal kar daî khushî ardâs.55.
cOpeI : GoVy moV sBY aun dey [SXwm isMG ky aun rK ley [
SXwm isMG ko byto khwvY [khW kmI aus GoVn AwvY [56[
chaupaî : ghôrdç môrd sabhai un daç. shayâm singh kç un rakh laç.
shayâm singh kô bçtô kahâvai. kahân kamî us ghôrdan âvai.56.
dohrw : swKI su`Kw isMG kI sunI su deI ilKwie [
rqn isMG AOr khYgo soeI sunoN icq lwie [57[
dôhrâ : sâkhî sukkhâ singh kî sunî su daî likhâi.
ratan singh aur kahaigô sôî sunôn chit lâi.57.

101. swKI su`Kw isMG kI AOr qurI ('.....siqgur pYj rKy quv BweI')

101. sâkhî sukkhâ singh kî aur turî ('.....satigur paij rakhç tuv bhâî')

dohrw : iPr ivc ivc isMG hQ GqYN mwrYN duStn Dwie [
Awgy pwCy ho lVYN nihN mugl pTwxn kCU bswie [1[
dôhrâ : phir vich vich singh hath ghatain mârain dushtan dhâi.
âgç pâchhç hô lardain nahin mugal pathânan kachhû basâi.1.
cOpeI : mwrI qb nUr dIn srWie [sMGr kot qb lutXo Dwie [
kql klXo qb gwauN mjITw [lIno bYr su cVH isMG fITw [2[

chaupaî : mârî tab nûr dîn sarâni. sanghar kôt tab lutyô dhâi.
katal kîyô tab gâun majîthâ. lînô bair su chardah singh daîthâ.2.
iPr cVH isMG kih mwrIey CIny [krm Drm isMG bYr chY lIny [
isMGn Gyrw gRwmih pwXw [gRwm lVn qb bwhr AwXw [3[
phir chardah singh kahi mârîç chhînç. karam dharam singh bair chahai lînç.
singhan ghçrâ garâmhi pâyâ. garâm lardan tab bâhar âyâ.3.

Dohra : There after developed such a spiritual bond of kinship,
Between Sukha Singh and Charat Singh after this encounter,
That despite appearing to be two separate entities,
They were united at heart in a spiritual bondage. (53)
Chaupai : The chiefs of all the Khalsa contingents arrived at the camp,
And made an offering of one horse each to Sukha Singh,
While offering horses they praised him for his brave act,
Sukha Singh wished to be exonerated of female infanticide. (54)
Dohra : With folded hands Sukha Singh prostrated in the Khalsa tradition,
In front of the assembly of Sikh congregation.
Thereupon, inviting Sukha Singh to be a part of Khalsa commonwealth,
The congregation performed a prayer signifying joyous forgiveness. (55)
Chaupai : Sukha Singh returned all the horses offered to him,
Except that offered by his Godfather S. Sham Singh.
Since he happened to be the foster child of Sham Singh,
He felt no dearth of horses for himself. (56)
Dohra : I (the author) has narrated the episode of Sukha Singh,
As I had heard it narrated by my own elders.
Rattan Singh would continue with his narration,
And beseaches (Dear readers) to listen with concentration. (57)

Episode 101
Another Episode About Sukha Singh
(May Satguru stand by you!)

Dohra : Thereafter, laying ambush to the Mughal troops here and there,
The Singhs began slaughtering enemy Mughal soldiers.
As the Singhs waylaid the Mughals either from the front or the rearguard,
Pathan soldiers were helpless in locating the Khalsa positions. (1)
Chaupai : The Singhs, after ransacking and destroying Noordin Sarai[1],
They looted and plundered the town of Sangharkot[2].
Thereafter, they massacred the populace of village Majitha[3],
Thus avenging the persecution of Singhs by its feudal lords. (2)
Then the Singhs decided to destroy village Karma Chhina[4],
For avenging the persecution of Singh warriors Karam Singh and Dharam Singh.
As the Singhs laid a siege to this enemy village,
Its entire populace came out to fight with the Singhs. (3)

isMGn lIey su bwhrY mwr [swQ bVy isMG iqn ky nwr [
lUt krI AO kty bhuqyry [pwey isMGn krmy gVH Gyry [4[
singhan lîç su bâhrai mâra. sâth bardç singh tin kç nâra.
lût karî au katç bahutçrç. pâç singhan karmç gardah ghçrç.4.
dohrw : qb krmy ny jwixEN isMG Ab Cwfq nWih [
qyrW bhU iqs AwpxI Awpy deI ktwie [5[
dôhrâ : tab karmç nç jâniôn singh ab chhâdaat nânhi.
tçrân bahû tis âpnî âpç daî katâi.5.
cOpeI : keI idnn mYN gVHI su mwrI [iPr AwkI aunkrI AtwrI [
muk gXo qihN is`kw Ar dwrU [lgXo FIm soN isMGn mwrU [6[
chaupaî : kaî dinan main gardhî su mârî. phir âkî unkarî atârî.
muk gayô tahin sikkâ ar dârû. lagyô dahîm sôn singhan mârû.6.
qb isMG cVHy AtwrI au~cI [FINmn soN Br kInI nIcI [
qb isMGn cVH mlI AtwrI [hyT vVXo krmW hMkwrI [7[

tab singh chardhç atârî uchchî. dahîmman sôn bhar kînî nîchî.
tab singhan chardah malî atârî. hçth vardyô karmân hankârî.7.
iPr isMGn vih Cq soN FweI [golI C`qn cIr lMGweI [
qb aun jwnI bcON su nwhIN [Apno kIno pwie pCuqwhI [8[
phir singhan vahi chhat sôn dahâî. gôlî chhattan chîr langhâî.
tab un jânî bachaun su nâhîn. apnô kînô pâi pachhutâhî.8.
jwxXo iXh Ab Cfqy nwhIN [Koty krm kIey Qy qwhIN [
qb isMGn soN khI aun bwq [hm sMg kro Ak`lo hwQ [9[
jânyô yih ab chhadatç nâhîn. khôtç karam kîç thç tâhîn.
tab singhan sôn kahî un bâta. ham sang karô akllô hâtha.9.
qb su`Kw isMG huqo qKwn [mwVI vwlo pRgt jhwn [
ijn Qy kIny keI AKwry [so AwKONgo Pyr suDwry [10[
tab sukkhâ singh hutô takhân. mârdî vâlô pargat jahân.
jin thç kînç kaî akhârç. sô âkhaungô phçr sudhârç.10.
aun khXo krmyN Awau muih pwhI [AOr iksI kw quih BO nwhI [
khY su lV qUM hwQn nwl [mu`kn FImn sotn swl [11[
un kahyô karmçn âu muhi pâhî. aur kisî kâ tuhi bhau nâhî.
kahai su lard tûn hâthan nâla. mukkan dahîman sôtan sâla.11.
qIr bMdUk hor BO nwhIN [kih AwvW mYN ky qUM AwhIN [
qb krmyN ny pkVI Fwl [AXo Syr ijauN krky Cwl [12[
tîr bandûk hôr bhau nâhîn. kahi âvân main kç tûn âhîn.
tab karmçn nç pakrdî dahâl. ayô shçr jiun karkç chhâl.12.

The Singhs, after slaughtering those who came out,
Entered the village along with those who rushed back.
After slaughtering a large number and plundering the village,
The Singhs laid a siege to the fort of feudal lord Karma. (4)
Dohra : Anticipating that the moment of truth had arrived for him,
Karma Chhina knew that Singhs would not spare his life.
Gathering all his wives numbering thirteen,
He got them slaughtered (before his own eyes). (5)
Chaupai : As the Singhs took possession of the fort after many days,
Karma Chinna took shelter in the loft at the top.
As he had run short of all his explosives and ammunition,
He started pelting stones on the Singhs below. (6)
Then the Singhs after climbing up the loft at the top,
Filled up the loft by heaping stones into it.
As the Singhs, after climbing, occupied the loft as well,
The arrogant Karma Chhina hid himself under the loft. (7)
Then the Singhs made such a heavy shower of bullets,
That they damaged the entire roof the loft.
Realising that he could never escape the wrath of Singhs,
He felt repentant for his acts of criminality. (8)
He understood that the Singh would never spare him,
For he had committed so many evil deeds.
Then he made a fresh proposal to the Singhs,
That he would like to fight single handed with a Singh. (9)
Then, there was Sukha Singh – the carpenter among the Singhs,
Who was very famous as a resident of Mari Kambo Ki[5].
He had participated in a number of battles,
Which would be narrated in detail later on. (10)
Sukha Singh challenged Karma Chhina to fight single-handedly with him,
Without being scared of attack from any other side.
Giving him an option to fight in a hand to hand scuffle,
He could try boxing, pelting stones or wielding a stick. (11)
Assuring him of having no fear of assault by arrows or bullets,
Sukha Singh gave him an option of attacking or being attacked first.

At this Karma Chhina, holding on to his steel shield,
Jumped into the fray with a leap like that of a lion. (12)

su`Kw isMG khXo vwr Ab qyrw [vwr dUsrw hogw myrw[
qb krmyN ny brCI mwrI [su`Kw isMG pr Fwl sMBwrI [13[
sukkhâ singh kahyô vâr ab tçrâ. vâr dûsrâ hôgâ mçrâ.
tab karmçn nç barchhî mârî. sukkhâ singh par dahâl sambhârî.13.
iPr su`Kw isMG qlvwr clweI [krmw do Qw kInoN sweI [
iesI BWq soN krmW mwrw [AOr su`Kw isMG suno AKwrw [14[
phir sukkhâ singh talvâr chalâî. karamâ dô thâ kînôn sâî.
isî bhânt sôn karmân mârâ. aur sukkhâ singh sunô akhârâ.14.
qb qurkn pwXo Qo jorw [dyq n nHwvn AMimRqsr morw [
Awn POj qurkn bhu rhy [mylo krn Kwlsw chy [15[
tab turkan pâyô thô jôrâ. dçt na nahâvan ammritsar môrâ.
ân phauj turkan bahu rahç. mçlô karan khâlsâ chahç.15.

102. swKI su`Kw isMG jI kI bhwdrI kI AOr qurI ('nHwvoNgo mYN idn ibKY sRI siqgur ky zor')

102. sâkhî sukkhâ singh jî kî bahâdarî kî aur turî ('nahâvôngô main din bikhai sarî satigur kç zôr')

dohrw : mnI isMG jb qy PVXo iPr isMG Fukn n pwihN [
rwqIN isMG nwvn krn Anyr svyrY Dwie [1[
dôhrâ : manî singh jab tç phardyô phir singh dahukan na pâhin.
râtîn singh nâvan karan ançr savçrai dhâi.1.
qO kwjI ny iPr khXo Xh AMimqRsr prqwp [
Q`ky mwr bhu jqn soN hoq n isMGn Kwp [2[
tau kâjî nç phir kahyô yah ammitrsar partâp.
thakkç mâr bahu jatan sôn hôt na singhan khâp.2.
cOpeI : qO mugln ny cOkI bhwlI [rwq dOV iqn mwrn AkwlI [
qO qurk ny burj bxwey [cwroN Er bMdUkcI bhwey [3[
chaupaî : tau muglan nç chaukî bahâlî. rât daurd tin mâran akâlî.
tau turak nç buraj banâç. chârôn ôr bandûkchî bahâç.3.
jihN AMimRq ihl KVko hoeI [mwrYN Slk bMdUkn soeI [
qO isMG hOlI hOlI nweIN [qurkn A`KIN G`tw pweI [4[
jahin ammrit hil khardkô hôî. mârain shalak bandûkan sôî.
tau singh haulî haulî nâîn. turkan akkhîn ghattâ pâî.4.
qO iPr kwjI gu`sw KwXw [fyrw bhu POjn kw krwXw [
qb Pujdwr aun kIno grb [ilK ByjXo jihN Kwlsw srb [5[

Asking him to avail of the opportunity to attack first,
Sukha Singh opted to retaliate after the former's blow.
As Karma Chhina made a dash with his spear,
Sukha Singh repulsed his attack with a shield. (13)
Soon after, Sukha Singh wielding his own sword,
Sliced Karma Chhina's body into two parts.
This was how Sukha Singh slaughtered Karma Chhina,
And listen further to other exploits of Sukha Singh. (14)
As the Mughal troops came to dominate the region,
They prohibited the Sikhs from having a dip in sacred pool at Amritsar.
As large Mughal army put up a camp at Amritsar,
The Sikhs were desperate to hold a religious congregation there. (15)

Episode 102

Another Episode About Sukha Singh's Brave Act
(I will take a dip in the Sacred Pool in Daylight with Satguru's Grace)

Dohra : Since the day Bhai Mani Singh[1] was taken into custody (by the Mughals),
No Singh could enter the precincts of the holy Harimandir.
So the Singhs would either take a dip in the sacred pool at night,

Or they would go for ablutions at odd hours of the day. (1)
At this the Muslim cleric made a surmise that,
The Amritsar's holy influence was responsible for Khalsa's growth.
That was why despite the untiring repression on the Singhs,
They could not be eliminated by any means. (2)
Chaupai : Then the Mughals set up a police post at the shrine,
Which kept on killing the Akali Singhs day and night.
Thereafter, the Mughals raised towers and minarets,
Positioning their sharp shooters on these all around. (3)
The moment they observed a little movement in the sacred pool,
They fired a volley of shots from their muskets.
After this, the Singhs would take a dip without any noise,
Without being spotted by the Mughals in the darkness. (4)
The Muslim cleric, being more infuriated by these furtive visits,
Ordered for an army picket to be set up at the shrine.

tau phir kâjî gussâ khâyâ. daçrâ bahu phaujan kâ karâyâ.
tab phujdâr un kînô garba. likh bhçjyô jahin khâlsâ saraba.5.
dohrw : qum isMG khwvo sUr bf AO khwvo gurU vf lwl [
qO jwxoN mYN sUrmyN Awie nwvo Ab ieiq qwl [6[
dôhrâ : tum singh kahâvô sûr bada au kahâvô gurû vada lâl.
tau jânôn main sûrmçn âi nâvô ab iti tâl.6.
cOpeI : sunq Kwlso sB cup rhXo [ies ko auqr iknY ny khXo [
qb su`Kw isMG bol suxwXw [hohu qkVo Ab Kwlso AwXw [7[
chaupaî : sunat khâlsô sabh chup rahyô. is kô utar kinai nç kahyô.
tab sukkhâ singh bôl sunâyâ. hôhu takrdô ab khâlsô âyâ.7.
soaU jwie jsUsI khI [qb qrukn ko icMqw peI [
aUcy tWgU dIey cVwie [mq eIhW isMG pVYNgy Awie [8[
sôû jâi jasûsî kahî. tab tarukan kô chintâ paî.
ûchç tângû dîç chardâi. mat îhân singh pardaingç âi.8.
bhuq khYN eIhW AwvY kOx [eIhW Awvx kXw AwvwgOx [
eIhW rwq ko Fukn n pwvYN [pMCI nIr idn pIx n pwvYN [9[
bahut kahain îhân âvai kauna. îhân âvan kayâ âvâgauna.
îhân rât kô dahukan na pâvain. pañchhî nîr din pîn na pâvain.9.
dohrw : AwgY qy aun ds guxI krI qkVweI iq`q [
suxoN su Awvn isMG ko AwXo Qo Fb ij`q [10[
dôhrâ : âgai tç un das gunî karî takrdâî titt.
sunôn su âvan singh kô âyô thô dahab jitt.10.
su`Kw isMG qb XON khXo rwq nHwauN qb cor [
nHwvoNgy mYN idn ibQY sRI siqgur ko zor [11[
sukkhâ singh tab yaun kahyô rât nahâun tab chôr.
nahâvôngç main din bithai sarî satigur kô zôr.11.
cOpeI : qby Kwlsy BIl mnweI [siqgru pYj rKy quv BweI [
Xh hY isroN pry kI bwq [kOx skY kr qumro swQ [12[
chaupaî : tabç khâlsç bhalî manâî. satigru paij rakhç tuv bhâî.
yah hai sirôn parç kî bâta. kaun sakai kar tumrô sâtha.12.
dohrw : qurkn ijauN muMfwsw bMiDE leI su hwQ kmwn [
svw pihr idn jb rhXo lhOr rwhu lIE Awn [13[
dôhrâ : turkan jiun mundâsâ bandhiô laî su hâth kamân.
savâ pahir din jab rahyô lahaur râhu lîô ân.13.

Thereafter, the army commander, out of shere arrogance,
Despatched an open challenge to the entire Khalsa Panth. (5)
Dohra : He insinuated the Singhs for claiming themselves to be great warriors,
And being the most beloved sons of their Guru.
He would acknowledge them to be really brave,
If they dared taking a dip in the sacred pool at Amritsar. (6)

Chaupai : Hearing this insinuation the whole Khalsa Panth kept silent,
Nor did any body respond to his threat.
Then Sukha Singh declared publically to the Mughal commander,
That he should gird up his loins as the Khalsa would surely come. (7)
As the intelligence agents informed the Mughal authorities,
They felt alarmed about their own security.
They positioned their observers at the highest vantage points,
Lest the Singhs sneaked into their fortifications. (8)
Majority of them opined that nobody could dare to enter there,
As it was impossible to impregnate their defences.
How could anyone sneak into the pool at night,
When even the birds were scared to take a dip during the day. (9)
Dohra : The Mughals increased their vigil ten times,
And strengthened their defences many many more times.
Now, dear readers, listen to the narration further,
The way the Sukha Singh planned to enter the shrine. (10)
Sukha Singh confabulated within his own mind,
That he would feel guilty if he took a dip in the darkness of night.
Therefore, he would bathe in the broad daylight,
With the grace and Divine power of Satguru. (11)
Chaupai : The whole Khalsa Panth, acknowledging Sukha Singh's daring,
Prayed to the great Guru to empower his devout Sikh.
Since this was an ordeal involving life and death,
Who else could match Sukha Singh in such a daring act. (12)
Dohra : Wrapping a Mughal style turban around his head,
Sukha Singh picked up a bow and arrows in his hand.
As the sun went down three hours before sunset,
Sukha Singh rode on the road from Lahore to Amritsar. (13)

cOpeI : srW rsqy iFg AwXo qlwie [jl pIvn ko krXo blwie [
Awgy krky AMimRq iplwXw [auqr GoVy qy cu`Bw lwXw [14[
chaupaî : sarân rastç dhig âyô talâi. jal pîvan kô karyô balâi.
âgç karkç ammrit pilâyâ. utar ghôrdç tç chubbhâ lâyâ.14.
isroN muMfwsw dUr su kInw [qb qurkn ny AcMBw cInw [
GoVy soN ien kIAw Snwn [hY ihMdU nihN muslmwn [15[
sirôn mundâsâ dûr su kînâ. tab turkan nç achmbhâ chînâ.
ghôrdç sôn in kîâ shanâna. hai hindû nahin muslamâna.15.
qO lO isMG Akwl aucwrw [pgVy sxyN su cu`Bw mwrw [
isMG inkl iPr bwhr AwXw [qurkn ko llkwr sunwXw [16[
tau lau singh akâl uchârâ. pagrdç sançn su chubbhâ mârâ.
singh nikal phir bâhar âyâ. turkan kô lalkâr sunâyâ.16.
Awvo ko snmuK hm pwhI [nhIN qo Bjo Cf hmro rwhI [
kwF qyg jb isMG cmkweI [koie Agy n KiVXo sb gXo DweI [17[
âvô kô sanmukh ham pâhî. nahîn tô bhajô chhada hamrô râhî.
kâdah tçg jab singh chamkâî. kôi agç na khaiyô sab gayô dhâî.17.
dohrw : AYDr auDr ho gey Cwf dXo aun rwih [
qIr su golI iqn GnI pwCy deI clwie [18[
dôhrâ : aidhar udhar hô gaç chhâda dayô un râhi.
tîr su gôlî tin ghanî pâchhç daî chalâi.18.
cOpeI : qIr golI koaU nwhn lwgI [isMG ko GoVw lWGXo AwgI [
pICy lg qyaU sky n myl [ies ibD isMG jI KyfI Kyl [19[
chaupaî : tîr gôlî kôû nâhan lâgî. singh kô ghôrdâ lânghyô âgî.
pîchhç lag tçû sakç na mçl. is bidh singh jî khçdaî khçl.19.

103. swKI mqwb ky kot kI ('...Agy mrY piqSwhI pwvY')

103. sâkhî matâb kç kôt kî ('...agç marai patishâhî pâvai')

kuMfIIAw : G`l ispwhI sd leI reIAq sBI inbwb [
rqn isMG qy so sunoN jo aun dIE Avwz [

jo aun dIE Avwz soaU sB ilKXo n jwvY [
Awp QkXo dY du`K AOr sB lok isKwvY [
bhwvl lutI pMjwb kSmIr so prbq v`l [
kysn vwln nihN CfXo nbwb ilKXo dIE G`l [1[
kundlîâ : ghall sipâhî sad laî raîat sabhî nibâb.
ratan singh tç sô sunôn jô un dîô avâz.
jô un dîô avâz sôû sabh likhyô na jâvai.
Sri Gur Panth Prakash 201
Chaupai : Entering the lane to the sacred pool from the "Sarai[2]" side,
He pretended to take his horse to the water.
Stepping forth as he put his horse to drink sacred water,
He jumped down to take a dip in the sacred pool. (14)
As he removed the Mughal style wrapping from his head,
The Mughals were dumbfounded to witness such a scene.
Since he had washed himself along with his horse,
He seemed to be a Hindu (Sikh)[3] rather than a Muslim. (15)
By this time Sukha Singh shouted a Khalsa slogan of victory,
As he had a dip again with his turbaned head.
As Sukha Singh came out of the sacred pool,
He threw a challenge to the guarding Mughal guards. (16)
Either let anyone of them come forward and confront him,
Or they should clear the passage for his exist.
As Sukha Singh drew his sword and brandished it,
Everyone took to his heals, deserting their positions. (17)
Dohra : Running helter shelter to save their skins,
They gave way to Sukha Singh's steed.
As Sukha Singh turned his back to escape,
They let out a shower of bullets and arrows. (18)
Chaupai : Not a single arrow or bullet did hit Sukha Singh,
As his horse galloped past their positions.
Those who came in hot pursuit failed to reach him,
Such was the (wonderous) feat displayed by a Singh. (19)

Episode 103

Episode About Matab Kot[1]

(One fighting from the front would he be honoured in the Divine Court)

Kundliya
Chhand : Nawab of Lahore, sending his messagers all around,
Called an assembly of all the people of his area.
(Dear readers) listen to Rattan Singh's account of royal declaration,
Which the Nawab had made before this gathering.
So atrocious was this proclamation in its wording,
That it was impossible to narrate it in all detail.
Himself having fed up with oppressing and torturing the Singhs,
The Nawab had now the audacity to incite the people.
Since the Singhs had ransacked Bahawalpur[2] and Punjab,
202 *Sri Gur Panth Prakash*
âp thakyô dai dukkh aur sabh lôk sikhâvai.
bahâval lutî pañjâb kashmîr sô parbat vall.
kçsan vâlan nahin chhadayô nabâb likhyô dîô ghall.1.
cOpeI : nvwb ilKq sBhn mMn leI [isMGn rhn KrwbI BeI [
qb isMG aUhW qy nT Awey [khUM jgw nihN rihxy pwey [2[
chaupaî : navâb likhat sabhhan mann laî. singhan rahan kharâbî bhaî.
tab singh ûhân tç nath âç. kahûn jagâ nahin rahinç pâç.2.
dohrw : rhXo kCU dirXwau qy bc mqwb ko kot [
iqh QW isMG kCu Aw iCpy dirXw byly Et [3[
dôhrâ : rahyô kachhû dariyâu tç bach matâb kô kôt.
tih thân singh kachhu â chhipç dariyâ bçlç ôt.3.

cOpeI : gey hlkwry dyK iqQwaUN [khy POjdwr kuJ iSkwr idKwaUN [
BUKy nWgy Ssqr hIny [Bwjq Qkq Bey bl KIny [4[
chaupaî : gaç halkârç dçkh tithâûn. kahç phaujdâr kujh shikâr dikhâûn.
bhûkhç nângç shastar hînç. bhâjat thakat bhaç bal khînç.4.
qurq jwie iqn pkV su lXo [PV kr iqnY lhOr pucXo [
bhuq ienwm inbwbih pwvo [cVo AbY kCu dyr n lwvo [5[
turat jâi tin pakard su layô. phard kar tinai lahaur puchyô.
bahut inâm nibâbhi pâvô. chardô abai kachhu dçr na lâvô.5.
XON sun aun qy jmW su dwr [qurq Purq cV ho gXo iqAwr [
jn PV lyvON ssw iSkwr [jw puMno aUhW krq ibcwr [6[
yaun sun un tç jamân su dâra. turat phurat chard hô gayô tiâra.
jan phard lçvaun sasâ shikâra. jâ punnô ûhân karat bichâra.6.
dohrw : isMGn QoVy dyK kY mn mYN kry gumwn [
ienHYN kMgwln ky auqY hm bf kIE smwn [7[
dôhrâ : singhan thôrdç dçkh kai man main karç gumân.
inhain kangâlan kç utai ham bada kîô samân.7.
cOpeI : jmWdwr qb XON Purmwey [ien mihN jwxoN nihN ko pwey [
cwr qr& qum huie iekbwry [kIjo cwroN qrPYN mwry [8[
chaupaî : jamândâr tab yaun phurmâç. in mahin jânôn nahin kô pâç.
châr taraf tum hui ikbârç. kîjô chârôn tarphain mârç.8.
dohrw : qrP ijsY kI ko BjY mYN qwko dyaUN n Cwf[
bfo qksIrI kr iqsy mwroNgw iqs gwf [9[
dôhrâ : taraph jisai kî kô bhajai main tâkô dçûn na chhâda.
badaô taksîrî kar tisç mârôngâ tis gâda.9.

As well as the whole of Kashmir and adjoining hills,
The Nawab made a written proclamation to the people,
That they should not spare anyone with unshorn hair on his head. (1)
Chaupai : As all the people agreed to abide by Nawab's proclamation,
The Singhs realized that it portended ill for them.
Since the Singhs deserted whole of this region,
They had no place where they could seek shelter. (2)
Dohra : There was some area not devastated by the river (Beas),
Which was known by the name of Matabkot.
A small number of Singhs took shelter in this area,
In the swampy wild on the bank of the river. (3)
Chaupai : Mughal spies, after spotting out the Singhs in this wild,
Informed the Mughal custodian about an easy game.
They told that Singhs were famished, unclad and unarmed,
As they were fatigued and drained of energy after being on the run. (4)
They asked the custodian to capture these fugitive Singhs,
And despatch all of them to the Nawab at Lahore.
Since they could get rewarded heavily from the Nawab,
They must mount their horses without any loss of time. (5)
The custodian, receiving this information from the informers,
Prepared to launch on an expedition post haste.
He reached the spot being obsessed with the thought,
As if he was going on a merry go hunting of killing rabbits. (6)
Dohra : Observing the Singhs to be very small in number,
He felt very proud of a large body of his own troops.
He regretted having come armed with such a large equipage,
To overpower such a handful of famished outlaws. (7)
Chaupai : (Puffed with pride) the custodian made a declaration,
That not a single Singh out of those should be allowed to escape.
Surrounding the Singhs from all the four sides simultaneously,
His troops should launch an attack from all the four sides. (8)
Dohra : He warned his troops that he would not spare anyone,

Who allowed any Singh to escape from his operational territory.
Holding such a Mughal soldier guilty of grave dereliction of duty,
He would shoot him after burying him waist deep in the earth. (9)

cOpeI : cwroN qrP sunq POj dOVy [aun BI dyKy isMG Aiq QoVy [
koaU isMG Qo suqo pXo [koaU isMG Qo rmxy gXo [10[
chaupaî : châròn taraph sunat phauj daurdç. un bhî dçkhç singh ati thôrdç.
kôû singh thô sutô payô. kôû singh thô ramnç gayô.10.
koaU isMG gXo Gws ilAwvx [lkVI lXwvx gohy cugwvx [
kCu Qy BUKy tyFy pVy [pIvyN BMg qb huie hYN KVy [11[
kôû singh gayô ghâs liâvna. lakrdî layâvan gôhç chugâvana.
kachhu thç bhûkhç tçdahç pardç. pîvçn bhang tab hui hain khardç.11.
dohrw : dyK isMG nMgy BUKy qurk Bey su pRsMn [
cwr qrP qy XO pry jnu kr Fu`ky jMn [12[
dôhrâ : dçkh singh nangç bhûkhç turak bhaç su parsann.
châr taraph tç yau parç janu kar dahukkç jann.12.
cOpeI : pihly cot bMdUkn krI [iqh pwCY mwr qIrn DrI [
Pyr nyjy AO lY SmSyr [mwry isMG iqn pihlI byr [13[
chaupaî : pahilç chôt bandûkan karî. tih pâchhai mâr tîran dharî.
phçr nçjç au lai shamshçra. mârç singh tin pahilî bçra.13.
isMGn kI geI AkI BulweI [qurk pVy bhu jm kI nXweI [
jn kr AkwSoN ibjlI prI [qO BI isMGn qy BI srI [14[
singhan kî gaî akal bhulâî. turak pardç bahu jam kî nayâî.
jan kar akâshôn bijlî parî. tau bhî singhan tç bhal sarî.14.
dohrw : jo qurkn pihly lBy qy isMG qo dIey mwr [
joaU lVy iqq hI AVy fry n mrnoN mwr [15[
dôhrâ : jô turkan pahilç labhç tç singh tô dîç mâr.
jôû lardç tit hî ardç daarç na marnôn mâr.15.
cOpeI : eyk isMG ijh QW KV jwvY [sB qurkn soaU qhW KVwvY [
m`dq qkY n AOrih soaU [qWky muhrY itkY n koaU [16[
chaupaî : çk singh jih thân khard jâvai. sabh turkan sôû tahân khardâvai.
maddat takai na aurahi sôû. tânkç muhrai tikai na kôû.16.
bwhr isMG jo qurkn Gyry [iPry Syr ijm PV SmSyry [
dyK isMG iqs m`dq krYN [aunHYN CfwvYN Awp su mrYN [17[
bâhar singh jô turkan ghçrç. phirç shçr jim phard shamshçrç.
dçkh singh tis maddat karain. unhain chhadaâvain âp su marain.17.
so BI Aey Cufwvn pws [isMG pVYN qb kr Ardws [
pICY iPry ju gIdI khwvY [Agy mrY piqSwhI pwvY [18[
sô bhî aç chhudaâvan pâs. singh pardain tab kar ardâs.
pîchhai phirç ju gîdî kahâvai. agç marai patishâhî pâvai.18.

Chaupai : Hearing these orders, Mughal troops ran in all the four directions,
As they also noticed that the Singhs were too small in number.
While someone among the Singhs was still lying asleep,
Someone else had gone out to answer the call of nature. (10)
While someone had gone out to fetch fodder for the horses,
Another had gone to collect wood and cow dung cakes for kitchen fires.
A few among them were lying prostrate on the ground,
Waiting for a drink of cannabis to get charged. (11)
Dohra : Observing the Singhs in a state of utter destitution,
The Mughal soldiers felt elated with (the unequal match).
They attacked the Singhs from four directions so cheerfully,
As if they were participating in a wedding procession. (12)
Chaupai : First, firing bullets from their loaded muskets,
Their second flank shot arrows thereafter at the Singhs.
Then brandishing their spears and swords,
They killed a number of Singhs in the first round. (13)

The Singhs were at their wits' ends for a moment,
As the Mughal attack was as sudden as a bolt from the blue.
Although it came in a flash as a lightening from the skies,
Even then the Singhs gave a good account of themselves. (14)
Dohra : The Singhs who were caught unawares in the first round,
They were, no doubt, killed by the Mughal troops.
But those Singhs who fought stood their ground,
Since they were not scared of death while fighting. (15)
Chaupai : Wherever a single Singh stood his ground,
He would obstruct all the Mughal soldiers in front.
Since he never expected any support from any other quarter,
Nobody dared to confront such a diehard fighter. (16)
The Singhs who happened to remain outside the Mughal siege,
These daredevils like lions, pounced with their swords.
They would rush to help a Singh thick in the battle,
Setting him free at the cost of their own lives. (17)
Whichever enemy soldier rushed to save his comrade,
The Singhs would rush at him after shouting a prayer.
Since whosoever turned his back would be branded a coward,
The one fighting from the front would be honoured in the Divine Court. (18)

dohrw : jy jMgl myN Qy gey iqn suny bMdUk Avwz [
Awvq Bey su sMk qij kr mn mrnoN swz [19[
dôhrâ : jç jangal mçn thç gaç tin sunç bandûk avâz.
âvat bhaç su sank taji kar man marnôn sâz.19.
cOpeI : lrq iBrq pr geI jo rwq [jn isMGn ko BeI prBwq [
auie Qk gey lrn Ar mrno [bwlk Kwlso jnu BXo qrno [20[
chaupaî : larat bhirat par gaî jô râta. jan singhan kô bhaî parbhâta.
ui thak gaç laran ar marnô. bâlak khâlsô janu bhayô tarnô.20.
dohrw : Awie dyKXo iek isMG ny ieklO POj su dwr [
leI KYNc SmSyr isMG muMfI deI auqwr [21[
dôhrâ : âi dçkhyô ik singh nç iklau phauj su dâr.
laî khaiñch shamshçr singh mundî daî utâr.21.
mwrn AwXo so mrXo pK isMGn gur kIn [
B`jy qurk ikC luk gey iml isMGn ley CIn [22[
mâran âyô sô maryô pakh singhan gur kîn.
bhajjç turak kichh luk gaç mil singhan laç chhîn.22.
cOpeI : isMGn ky qb SwdI BeI [bYTy isMG Awp dOlq AeI [
mry isMG ju dirXwau ruVHwey [pRwq hoq lO dUxy Awey [23[
chaupaî : singhan kç tab shâdî bhaî. baithç singh âp daulat aî.
març singh ju dariyâu rurdhâç. parât hôt lau dûnç âç.23.
huqo Kwlso suMmyvwxI [BeI Kwlsy AKY khwxI [
eyk mrY qO ds AOr AwvYN [rhYN duKI qO suKI bqwvYN [24[
hutô khâlsô summçvânî. bhaî khâlsç akhai kahânî.
çk marai tau das aur âvain. rahain dukhî tau sukhî batâvain.24.
so g`Ty ko rupw` BwKYN [TUTn ko sunihro AwKYN [
Bu`Ko rhYN msq lMgr khYN [ KUh Kwqn m`D byln rhYN [25[
sô gatthç kô rupâ bhâkhain. thûthan kô sunhirô âkhain.
bhukkhô rahain masat langar kahain. khûh khâtan maddh bçlan rahain.25.
104. swKI sRI Kwlsy ky ibvhwr kI ('rwq pVy isMG hovihN Syr...')
104. sâkhî sarî khâlsç kç bivhâr kî ('rât pardç singh hôvhin shçr...')
cOpeI : iesI BWq isMG duK ko shYN [duKI isMG iehm dysih rhYN [
kdy kdy iek`Ty huie dOVYN [ lutYN mud`Xn isr BI qoVYN [1[
chaupaî : isî bhânt singh dukh kô sahain. dukhî singh iham dçsahi rahain.
kadç kadç iktthç hui daurdain. lutain mudyyan sir bhî tôrdain.1.

Dohra : Those who had gone out on various errands,

They heard the sound of muskets being fired.
They returned posthaste feeling no scare at all,
As they were determined to sacrifice their lives. (19)
Chaupai : As darkness descended on the scene during this fight,
The Singhs greeted the night as one greets a sunrise.
While the Mughals felt exhausted and scared to be in darkness,
The Singhs felt as if they had regained their youth at night. (20)
Dohra : As a Singh spotted out the Mughal custodian alone,
(Without being guarded by any of his security guards).
He took out his sword out of its sheath,
And beheaded him (with a single mighty stroke). (21)
One who came to slaughter got himself slaughtered,
As the great Guru had stood by his devout Singhs.
While some Mughal soldiers deserted, others hid themselves,
The Singhs robbed and plundered most of them. (22)
Chaupai : The Singhs rejoiced at this unexpected success,
As they had amassed wealth without much effort.
As they floated the corpses of the Singhs killed in battle,
Double the number of Singhs arrived by the morning. (23)
Khalsa Panth is as eternal as an ever flowing river,
Such is the legend of the inexhaustible Khalsa.
For an each one Singh dead ten more arrive to replace him,
As they rejoice even when frustration stares them in the face. (24)
They relish food with bare onion as a most dainty dish,
As they regard a pot of baked clay a golden bowl.
They consider their community kitchen has closed while starving with hunger,
As they make caves, wilds and ditches their dwelling place. (25)

Episode 104

The Episode About Khalsa's Conduct
(The Singhs would stalk like Lions at Night)

Chaupai : The Singhs, thus, continued bearing hardships cheerfully,
As they continued living in their country amidst suffering.
Getting together occasionally whenever possible,
They would plunder and crush the (alien) claimants to power. (1)

rwq pVy isMG hovihN Syr [idnY luky rihN JwVI Syr [
bhuqn ko fr isMG n gnYN [prYN rwq ko QoVY jnYN [2[
rât pardç singh hôvhin shçra. dinai lukç rahin jhârdî shçra.
bahutan kô daar singh na ganain. parain rât kô thôrdai janain.2.
dohrw : qurk jhW fyrw krYN q`k rwq isMG phuMcwihN [
corI corI B`j n`T iqn hI ko lut KwihN [3[
dôhrâ : turak jahân daçrâ karain takk rât singh pahuñchâhin.
chôrî chôrî bhajj natth tin hî kô lut khâhin.3.
swKI Syr biGAwV K`fn kI ('iesI BWq rhq Qy bGXwVn K`f mWih')
sâkhî shçr baghiârd khadadaan kî ('isî bhânt rahat thç baghyârdan khadada mânhi')
dohrw : swK suno aun isMGn kI jo GyrY K`f mWih [
BUm mWih AwkI Bey sunoN aunHW ky nwie [1[
dôhrâ : sâkh sunô un singhan kî jô ghçrai khadada mânhi.
bhûm mânhi âkî bhaç sunôn unhân kç nâi.1.
cOpeI : mIrW kot ju swfy gRwm [BXo l`Dw isMG isMG ko nwm [
BMgU goq Aswfo qwXo [pRdyS jwie aun bf duK pwXo [2[
chaupaî : mîrân kôt ju sâdaç garâma. bhayô laddhâ singh singh kô nâma.
bhangû gôt asâdaô tâyô. pardçsh jâi un bada dukh pâyô.2.
mWgXo imly n auDwr koaU dyie [AwKyN cor ipMf rihn n dyie [
jO aujwVn kY isMG rihN bIc [khYN DwVvI lok aun nIc [3[
mângyô milç na udhâr kôû dçi. âkhçn chôr pind rahin na dçi.
jau ujârdan kai singh rahin bîcha. kahain dhârdvî lôk un nîcha.3.

mwrn dOVYN AO PV lyihN [BUKy rwKihN kCu Kwx n dyihN [
ies duK qy dyS AO cl jwvYN [keI Aku muV inj vqnY AwvYN [4[
mâran daurdain au phard lçhin. bhûkhç râkhhin kachhu khân na dçhin.
is dukh tç dçsh au chal jâvain. kaî aku murd nij vatnai âvain.4.
pRdys du`K qy vqnYN AwvYN [eIhW luk Cp kuC idn lKwvYN [
huqI K`f biGAwVn kyrI [ p`t bxwie aun krI bfyrI [5[
pardçs dukkh tç vatnain âvain. îhân luk chhap kuchh din lakhâvain.
hutî khadada baghiârdan kçrî. patt banâi un karî badaçrî.5.
dohrw : rwq hoq inksYN qau idn cVH rhYN iCpwie [
isMGn lIno kr iqmY ijmYN aulU ku suBwie [6[
dôhrâ : rât hôt niksain tau din chardah rahain chhipâi.
singhan lînô kar timai jimain ulû ku subhâi.6.
cOpeI : rwiq pVq isMG Gr ko jwn [Gr qy imlY su rl iml Kwn [
aun isMG pws koaU AOr isMG AwvY [ausY KulwiekY qO Awp KwvY [7[

They would roam fearlessly like lions at night,
While going into hibernation during the day.
They, having no scare of the host of enemy troops,
Even a few Singhs would attack the enemy at night. (2)
Dohra : Wherever the Mughal troops put up a camp,
The Singhs would reach there as night.
Sneaking into their camp furtively like a thief,
They would loot and rob the enemy camp. (3)

Episode About Singhs' occupation of a Lion's Cave
(The Way the Singhs lived in a Lion's Cave)

Dohra : (Dear readers) listen to the episode about those Singhs,
Who had to remain confined perforce in a Lion's cave.
Listen to the names of those (brave) Singhs,
Who defied the Mughals even when confined underground. (1)
Chaupai : Mirankot which is my (author's) native place,
There lived a Singh by the name of S. Laddha Singh.
Being my father's elder brother of a (Jat Sikh) sub-caste Bhangoo,
He underwent a lot of harassment in a foreign territory. (2)
Neither were the Singhs given any financial assistance on credit,
Nor did any villager provide them shelter, suspecting them to be burglars.
As the (homeless) Singhs took shelter in the waste lands,
They were branded as highwaymen and low caste nomads. (3)
Country people coming in hot pursuit would capture them,
Thereafter starving them by withholding every kind of food.
So, being harassed, the Singhs would leave for distant lands,
But some of them, being fed up with maltreatment, would return home. (4)
Being harassed abroad, they would return home,
To pass time seeking shelter incognito here and there.
Spotting out an underground lions' (empty) cave,
They widened it from inside by digging out some earth. (5)
Dohra : They would come out of the cave at night,
While remaining in hiding during the day.
These (fugitive) Singhs, thus, adopted a way of life,
As is the natural mode of life of the owl species. (6)
Chaupai : A Singh would leave the cave very night,
And all of them would eat whatever he brought from home.

chaupaî : râti pardat singh ghar kô jâna. ghar tç milai su ral mil khâna.
un singh pâs kôû aur singh âvai. usai khulâikai tau âp khâvai.7.
ijsy is`K pY km hoie cUn [ausY KulwvY Awp rih aUn [
joaU joaU isMG audmI hoie [ds pMj rl kY dOVYN soie [8[
jisç sikkh pai kam hôi chûna. usai khulâvai âp rahi ûna.

jôû jôû singh udmî hôi. das pañj ral kai daurdain sôi.8.
swg AMn pt lXwvYN soie [corl iCpI pY aun gujr hoie [
kY bKqwvr ijs huie ipq mwq [soeI jwie Gr KwvY rwq [9[
sâg ann pat layâvain sôi. chôrî chhipî pai un gujar hôi.
kai bakhtâvar jis hui pit mâta. sôî jâi ghar khâvai rât.9.
dohrw : iesI BWq isMG rhq Qy bGXwVn K`f mWih [
jsUsn ny qyaU lKy jw khXo su qurkn pwih [10[
dôhrâ : isî bhânt singh rahat thç baghyârdan khadada mânhi.
jasûsan nç tçû lakhç jâ kahyô su turkan pâhi.10.
cOpeI : sunq POj qurkn cVH AweI [eyk Er Fuk bhI iCpweI [
isMG bVq aun lK jy lln [qihN aus vKq isMG Qy qln [11[
chaupaî : sunat phauj turkan chardah âî. çk ôr dahuk bahî chhipâî.
singh bardat un lakh jç lîna. tahin us vakhat singh thç tîna.11.
l`Dw isMG jo BMgU sunwXo [rwm isMG lMby hyhr gwXo [
sul`Kx isMG ig`l Qo Awih [lIny qurkn vVq dRswie [12[
laddhâ singh jô bhangû sunâyô. râm singh lambç hçhar gâyô.
sulkkhan singh gill thô âhi. lînç turkan vardat darsâi.12.
krkY auTwvn qurk qurq pey [vVq pqwl isMG AwkI Bey [
PV qlvwr AOr bugdy bhy [lVn Guln ko qXwr su Bey [13[
karkai uthâvan turak turat paç. vardat patâl singh âkî bhaç.
phard talvâr aur bugdç bahç. lardan ghulan kô tayâr su bhaç.13.
iek do idn ko Anwj Qo mWih [nIr pqwl ko Qo aun pwih [
qurkn ky so hwQ n Awey [qb qurkn XON mqy mqwey [14[
ik dô din kô anâj thô mânhi. nîr patâl kô thô un pâhi.
turkan kç sô hâth na âç. tab turkan yaun matç matâç.14.
dohrw : mwro bMdUkn Slk bhu bf huie jwie DUAW Dwr [
kimlY bwjY kr aunY lyih kF iPir mwir [15[
dôhrâ : mârô bandûkan shalak bahu bada hui jâi dhûân dhâr.
kamilai bâjai kar unai lçhi kadah phiri mâri.15.

If another Singh happened to join them inside the cave,
They would feed him first before feeding themselves. (7)
If a Singh were found to be without provisions,
They would feed him even if they themselves went without food.
Those who were more enterprising among these Singhs,
They would run out in a group (to fetch provisions). (8)
Laying their hands on some grains and vegetables,
They would, sustain themselves through means fair and foul.
Only a rare among them having prosperous parents,
Would go home at night to feed himself well. (9)
Dohra : As these Singhs were, thus, passing their days,
In the shelter of an underground lion’s cave.
A state spy, spotting out their hideout,
Informed the Mughal authorities of their location. (10)
Chaupai : Getting this information, Mughal troops arrived there,
Camouflaging themselves on one side of the cave.
The moment they spotted the Singhs entering the cave,
There were only three Singhs at that moment. (11)
While Laddha Singh Bhangoo was one as mentioned earlier,
Ram Singh was another from Lambay Hayher village.
The third Singh being Sulakhan Singh Gill,
These three were spotted by the Mughals entering the cave. (12)
As the Mughal soldiers rushed to attack them,
These Singhs went underground hurling defiance.
Wielding their swords and daggers they took positions.
In order to have it out with the besieged Singhs. (13)
The Singhs had provisions which could last for a day or two,

Though they had water that was available from underground.
When the Mughals failed in their attempt to dig them out,
They resolved to adopt an other strategy to deal with them. (14)
Dohra : They should fire such a volley of bullets into the cave,
That there should be a lot of smoke and suffocation inside.
When the Singhs fainted and became unconscious with smoke,
They should be killed after dragging them out. (15)

cOpeI : sB bMdUk mD K`fn jorI [bhuq bRsweI AMdr gorI [
DUEN Dwr qih BXo Gnyro [hIE hutXo XO BXo AMDyro [16[
chaupaî : sabh bandûk madh khadadaan jôrî. bahut barsâî andar gôrî.
dhûôn dhâr tahi bhayô ghançrô. hîô hutyô yau bhayô andhçrô.16.
qb aun isMGn bf duK lhXo [DUMAW rokn jqn aun kXo [
huqy lIVy jo aun ky pwih [dY K`fn muK rokXo vwih [17[
tab un singhan bada dukh lahyô. dhûnân rôkan jatan un kayô.
hutç lîrdç jô un kç pâhi. dai khadadaan mukh rôkyô vâhi.17.
iPr qurkn ky XON icq AweI [PV lokn K`f l`Xy putweI [
kr slwih iem POj cVH DweI [Aey lok kr khI PVweI [18[
phir turkan kç yaun chit âî. phard lôkan khadada layyç putâî.
kar salâhi im phauj chardah dhâî. aç lôk kar kahî phardâî.18.
Awie lokn iem kr cqurweI [ksIAW dY pu`tx dey lweI [
jb pu`tYN qb auK`V jwihN [nwly lq mu`kI jt BI KWih [19[
âi lôkan im kar chaturâî. kasîân dai puttan daç lâî.
jab puttain tab ukhardrd jâhin. nâlç lat mukkî jat bhî khânhi.19.
dohrw : khI Tukwvn Kwqry s`dx gey qRKwx [
qO lO rwq su Fuk peI POj cih fyry jwx [20[
dôhrâ : kahî thukâvan khâtarç saddan gaç tarkhân.
tau lau rât su dahuk paî phauj chahi daçrç jân.20.
cOpeI : qb qurkn mq AOry keI [K`f Br eINDn A`g lwie deI [
Agn phuMc dey kpVy swVI [isMGn ko iem BeI KvwrI [21[
chaupaî : tab turkan mat aurç kaî. khadada bhar îndhna agg lâi daî.
agan pahuñch daç kapardç sârdî. singhan kô im bhaî khavârî.21.
iPr isMGn kIE jqn su AOr [ig`lI im`tI soN mUMdI TOr [
ies ibiD jwn aunHYN bc rhI [qO lO Awn rwq BI BeI [22[
phir singhan kîô jatan su aur. gillî mittî sôn mûndî thaur.
is bidhi jân unhain bach rahî. tau lau ân rât bhî bhaî.22.
lokn aunHY dXo frvwie [rwq prY mwrYN isMG Awie [
ieq fr Cwf aunHYN auie gey [lok cuPyrXoN Awvq Bey [23[
lôkan unhai dayô daarvâi. rât parai mârain singh âi.
it daar chhâda unhain ui gaç. lôk chuphçryôn âvat bhaç.23.
buJwie Awg qy ley inkwr [AYs ibqI an isMGn nwr [
ijn isr bIqI iqn soN hm sunI [rqn isMG so ilK deI gunI [24[
bujhâi âg tç laç nikâr. ais bitî un singhan nâr.
jin sir bîtî tin sôn ham sunî. ratan singh sô likh daî gunî.24.

Chaupai : Putting the muzzles of all their muskets in the cave's opening,
The Mughals let out a volley of bullets inside the cave.
As the cave got filled with dense smoke and darkness,
The Singhs felt choked with smoke and lack of air. (16)
As the Singhs felt extremely tortured inside the cave,
They made attempts to block the entry of smoke.
Whatever articles of clothing they had with them,
They corked the cave's opening with those clothes. (17)
Then, the Mughals, thinking of another strategy,
Thought of forcing the people to dig out the whole cave.
Deciding on such a strategy and sending their troops,
The Mughals brought the people with spades in their hands. (18)

People, being quite clever, came with the troops,
And they were also made to dig the caves with the spades.
But they struck the spades so oddly that the spades got dismantled,
For which lapse they were roughed up by the Mughal soldiers. (19)
Dohra : As the soldiers went out to call the carpenters,
For fixing the dismantled spades in to the handles,
The darkness descended on the scene,
And the troops returned to their barracks. (20)
Chaupai : Thereafter, the Mughal soldiers adopting another tactic,
Set the Cave's opening on fire after filling it with wooden logs.
As the raging fire burnt the corked clothings,
The Singhs inside underwent a lot of torture. (21)
Then the Singhs made one more attempt,
And plugged the opening with a moistened clay batter.
As they attempted to save their lives somehow,
Darkness descended on the scene once again. (22)
The people (in the meanwhile) frightened the Mughals,
That other Singhs would definitely attack them at night.
As the Mughals deserted the place being scared,
The people gathered around the cave from all sides. (23)
They brought the Singhs out after putting out the fire,
Such being the ordeal through which the Singhs passed.
I (the author) having heard from those who faced it,
Have narrated it after a thorough contemplation. (24)

dohrw : AYso AYso duK shy qO Cfy su dweIey nWih [
K`qRI qRKwx klwl j`t imlI piqSwhI qWih [25[
dôhrâ : aisô aisô dukh sahç tau chhadaç su dâîç nânhi.
khattrî tarkhân kalâl jatt milî patishâhî tânhi.25.
105. swKI subyg isMG jMbr kI ('subyg isMG gur piq rK leI'...)
105. sâkhî subçg singh jambar kî ('subçg singh gur pati rakh laî'...)
dohrw : subyg isMG jMbr BXo isKI mD mzbUq [
vih BI siqgur isK huqo ijs ko Qo vh pUq [1[
dôhrâ : subçg singh jambar bhayô sikhî madh mazbût.
vahi bhî satigur sikh hutô jis kô thô vah pût.1.
cOpeI : bwl AvsQw suq pwrsI pVHwXo [iPr m`D kcihrI rK rVvwXo [
vY huqo mulk ko krq Ajwrw [rihqy Qy lwhOr mJwrw [2[
chaupaî : bâl avsathâ sut pârasî pardhâyô. phir maddh kachhirî rakh rardvâyô.
vai hutô mulak kô karat ajârâ. rahitç thç lâhaur majhârâ.2.
qurk ausy Kwlsy vl qorYN [Kwlsw BI iqs ko Bl lorYN [
koeI qurkn prY zrUrI kwm [qO aus ByjYN kr kr slwm [3[
turak usç khâlsç val tôrain. khâlsâ bhî tis kô bhal lôrain.
kôî turkan parai zarûrî kâm. tau us bhçjain kar kar salâm.3.
bhuq bwr isMGn pY AwXo [so isMGn kMm nihN cih gÍwXo [
ikq GUrn ikq mqlb gRIbI [ikq bl kr ikq Cl kr lIbI[4[
bahut bâr singhan pai âyô. sô singhan kamm nahin chahi gavâyô.
kit ghûran kit matlab garîbî. kit bal kar kit chhal kar lîbî.4.
so sB dey Kwlsy Byq [huqo pMQ sON Aiq bf hyq [
pMQ Kwqr qn mn Dn lwvY [nihN puqR poqry ko hyq rKwvY [5[
sô sabh daç khâlsç bhçt. hutô panth saun ati bada hçt.
panth khâtar tan man dhan lâvai. nahin putar pôtrç kô hçt rakhâvai.5.
dohrw : subyg isMG jMbr huqo jpI qpI h`T Dwr [
jYsI klnI qurk ny so Ab sunhu ibcwr [6[
dôhrâ : subçg singh jambar hutô japî tapî hatth dhâr.
jaisî kînî turak nç sô ab sunhu bichâr.6.
cOpeI : subyg isMG PV jMbroN mMgwXw [iqskw bytw swQ PVwXw [
khXo nÍwb qum Awvo dIn [lyvo dwm AO kwm zmIn [7[

chaupaî : subçg singh phard jambrôn mangâyâ. tiskâ bçtâ sâth phardâyâ.
kahyô navâb tum âvô dîn. lçvô dâm au kâm zamîn.7.

Dohra : Although the Singhs underwent such unspeakable ordeals,
They did not give up their claim to sovereignty.
It is for these sacrifices that sovereignty was conferred,
On their commonwealth of Kshtryas, Artisans, wine traders and Jats. (25)

Episode 105
The Episode About Subeg Singh Jambar
(The Great Guru upheld the Devout Sikh's Dignity)

Dohra : There lived a (devout) Singh named Subeg Singh Jambhar[1] ,
Who was a staunch follower of Sikh ideology and its tenets.
Even he was a devout Sikh of the Sikh Gurus,
Who had begot Subeg Singh Jambar. (1)
Chaupai : Educating his son in the Persian language in childhood,
His father got him employed in the Mughal court.
He, being a supplier of provisions to the Mughals on contract,
He had his residence in the (central) city of Lahore. (2)
The Mughals would, often, send him as their emissary to the Khalsa,
As the Khalsa Panth, too, had a good opinion about him.
Whenever the Mughals had any pressing issue to be sorted out,
They would make him their emissary with many solicitations. (3)
As he had gone (on diplomatic missions) to the Singhs many a time,
The Singhs, too, wished to remain on good terms with him.
His services would the Mughals utilize through various tactics,
Sometime through state pressure, force or else solicitation and manipulation. (4)
All state secrets would he reveal to the Khalsa Singhs,
He, being a great well-wisher of the Khalsa Panth.
He could sacrifice all that he possessed for the Khalsa Panth,
Even at the cost of severing his closest family ties. (5)
Dohra : Such a human being was Subeg Singh Jambar,
A man of ascetic, meditative and resolute disposition.
(Dear readers), the author beseeches you to listen with concentration,
The way the (wicked) Mughals dealth with such a pious man. (6)
Chaupai : Taking Subeg Singh into custody from his village Jambar,
The Mughals captured his infant son along with him.
Offering various temptations of money, employment and landed property,
The Lahore Nawab asked him to get converted to Islam. (7)

nhIN qo mrnoN kr mnzUr [cVHo crK igr hovo cUr [
subyg isMG qb kurnS krI [DMn crKVI DMn Xh GrI [8[
nahîn tô marnôn kar manzûr. chardhô charakh gir hôvô chûr.
subçg singh tab kurnash karî. dhann charkhardî dhann yah gharî.8.
cwVH crKVI hmYN igrwvo [so Ab hm ko FIl n lwvo [
hm qo gur ky is`K sdwvYN [gur ky hyq pRwx Bl jwvY [9[
châdah charkhardî hamain girâvô. sô ab ham kô dahîl na lâvô.
ham tô gur kç sikkh sadâvain. gur kç hçt parân bhal jâvai.9.
DMn nvwb DMn qv dIn [Awdl hYN qUM bfo pRbIn [
mrnoN fr hm dIn moN kro [hoie dIn mYN iPr nihN mroN [10[
dhann navâb dhann tav dîn. âdal hain tûn badaô parbîn.
marnôn daar ham dîn môn karô. hôi dîn main phir nahin marôn.10.
jO iPr BI isr mrnoN rhY [AYs jIvn ikauN Dm qj bhYN [
mrnoN fr hm AwvYN dIn [jy huie mrnoN nWih kBIn [11[
jau phir bhî sir marnôn rahai. ais jîvan kiun dham taj bahain.
marnôn daar ham âvain dîn. jç hui marnôn nânhi kabhîn.11.
jYsy qumY dIn hY pXwrw [qYsy hI hY Drm hmwrw [
cwVH crKVI AbY mrwvo [mwro AbY n dyr lgwvo [12[

jaisç tumai dîn hai payârâ. taisç hî hai dharam hamârâ.
châ̂rdah charkhardî abai marâvô. mârô abai na dçr lagâvô.12.
muslmwn hm hovihN nwhIN [Drm Awpno swQ inbwhI [
qb nvwb ny hukm su kInw [cwVH crKVI isMG su dInw [13[
muslamân ham hôvhin nâhîn. dharam âpnô sâth nibâhî.
tab navâb nç hukam su kînâ. châ̂rdah charkhardî singh su dînâ.13.
aUcy cwVH iPr bhuq GumwXw [vwihgurU iqn nWih BulwXw [
jXoN jXoN muK qy gurU aucwry [Akwl Akwl kr aUc pukwry [14[
ûchç châ̂rdah phir bahut ghumâyâ. vâhigurû tin nânhi bhulâyâ.
jayôn jayôn mukh tç gurû uchârç. akâl akâl kar ûch pukârç.14.
sun nvwb mn mYN bhu kopY [AOr Gumwie krwvo copY [
iqm iqm isMG su AOr aucwrY [siqgur nwnk n mnoN ibswrY [15[
sun navâb man main bahu kôpai. aur ghumâi karâvô chôpai.
tim tim singh su aur uchârai. satigur nânak na manôn bisârai.15.
dohrw : qb nvwb AYsy khXo Xw ko lyhu auqwr [
Xwky byty ko tMgXo XwhU ko ju idKwr [16[
dôhrâ : tab navâb aisç kahyô yâ kô lçhu utâr.
yâkç bçtç kô tangyô yâhû kô ju dikhâr.16.

Otherwise Subeg Singh should get prepared to die,
With his body being crushed between the wheels with spokes.
At this, lowing his head in acceptance, Subeg Singh remarked,
Blessed be that instrument and the moment (when he dies for his faith). (8)
He begged the Nawab to put him on the torture rack,
And have done with him without any further loss of time.
As he had been a devout Sikh of the great Gurus,
He would feel blessed to shed his mortal frame for his faith. (9)
Great was the Nawab, greater still was his faith in Islam,
Great must be his sense of justice, he being a legal expert.
Should he (Subeg Singh) convert to Islam for fear of death,
Would he never die after his conversion to Islam? (10)
If death is imminent even after getting converted,
Why should he give up his own religion in this life?
He would gladly convert to Islam to escape death,
Provided Islam guaranteed that he would never die. (11)
As Islam was very dear to the worthy Nawab,
So was his (Subeg Singh's) own religion very dear to him.
He pleaded to be immediately executed on the torture rack,
And be done away with without any further loss of time. (12)
Firmly refusing to be got converted to Islam,
He reiterated his resolve to sacrifice his life for his faith.
Thereafter, issuing the orders for his execution,
Subeg Singh's body was fixed between the wheels with spokes. (13)
As the two wheels, with his body in between, were put into motion,
Subeg Singh did not forget to meditate on God's name.
As he kept on repeating the name of the Divine Guru,
He also shouted the Singh slogan of victory Akal! Akal. (14)
Feeling more infuriated after hearing these Singh slogans,
He ordered to move the wheels more speedily to silence the Singh's voice.
The faster the wheels moved, the louder became the Singh's slogans,
As he did not lose his faith in the sacred name of Guru Nanak. (15)
Dohra : (Failing to subdue his spirits), the Nawab issued fresh orders,
That Subeg Singh's body be unhinged from the torture rack.
He ordered Subeg's son to be put on the same device,
So that Subeg Singh might witness his infant son's torture. (16)

cOpeI : qb cMfwln vYsy kInw [bWD tWg kr aulto dInw [

cwVH crKVI bhuq GumwXw [subyg isMG ko nYn idKwXw [17[
chaupaî : tab chandâlan vaisç kînâ. bândh tâng kar ultô dînâ.
châ rdah charkhardî bahut ghumâyâ. subçg singh kô nain dikhâyâ.17.
subyg isMG qb AYsy khY [DMn DMn puqR DMn idn XhY [
so DMn purK ju Drm inBwhY [DMn purK jo gur pg cwhY [18[
subçg singh tab aisç kahai. dhann dhann putar dhann din yahai.
sô dhann purakh ju dharam nibhâhai. dhann purakh jô gur pag châhai.18.
iqsY auqwr nvwb bulwXw [dy kY duK iPr bwqn lwXw [
qUM hYN bwlk buiD qYN nwhIN [krky hT ikauN aumr gvwhIN [19[
tisai utâr navâb bulâyâ. dç kai dukh phir bâtan lâyâ.
tûn hain bâlak budhi tain nâhîn. karkç hath kiun umar gavâhîn.19.
ipqw qyry ny sB lK lXw [qumro idn Ab dyKn BXw [
AD KwXo AD pIqo jY hYN [Drm rKXo quD kd kMm AY hYN [20[
pitâ tçrç nç sabh lakh layâ. tumrô din ab dçkhan bhayâ.
adh khâyô adh pîtô jai hain. dharam rakhyô tudh kad kamm ai hain.20.
dohrw : muslmwn hÍY lyhu qUM bhuqI AbY jgIr [
jb lg rih hY qKq jg krY n koie qgIr [21[
dôhrâ : muslamân havai lçhu tûn bahutî abai jagîr.
jab lag rahi hai takhat jag karai na kôi tagîr.21.
cOpeI : nvwb khI sun is`K subyg [bcwE puqR ko clqI qyg [
r`K puqR ko jV quJ rhy [qUM khu muK qy klmw khY [22[
chaupaî : navâb kahî sun sikkh subçg. bachâô putar kô chaltî tçg.
rakkh putar kô jard tujh rahç. tûn kahu mukh tç kalmâ kahai.22.
kroN kqI quJ mwroN gRwm [isKwie puqR kr dIn drwm [
Xw pICy mYN rwKoN qoih [qUM BI puqR soN kro kCu moih [23[
karôn katal tujh mârôn garâm. sikhâi putar kar dîn darâm.
yâ pîchhç main râkhôn tôhi. tûn bhî putar sôn karô kachhu môhi.23.
pu`qr qy hI rih hY bMs [ibnw puqR hYÍ hYN inrbMs [
subyg isMG sun AYsI khI [s`c nvwb qYN jyqI khI [24[
puttar tç hî rahi hai bans. binâ putar havai hain nirbans.
subçg singh sun aisî kahî. sachch navâb tain jçtî kahî.24.
hm ny qumrw nUx su KwXw [bxy n Kotw qumYN AlwXw [
hm suq Apny dXo aupdyS [rwKn swcy gur inj Bys [25[
ham nç tumrâ nûn su khâyâ. banç na khôtâ tumain alâyâ.
ham sut apnç dayô updçsh. râkhan sâchç gur nij bhçs.25.

Chaupai : The executioners, carrying on the orders of the Nawab,
Hung the infants' body upside down with his legs tied.
As they moved the spoked wheels with full force,
Subeg Singh was made to see the torture with his own eyes. (17)
Overwhelmed with emotion, Subeg Singh kept remarking,
Blessed be his son and blessed be the day of sacrifice.
Blessed be the person who died for his faith,
Blessed be he who yearned for the lotus feet of the Guru. (18)
Thereafter bringing the child down after so much torture,
The Nawab tried to bring him round through these mortifications.
Telling the child that he, being immature, lacked wisdom,
Why should he lose his life by being obdurate? (19)
Informing the child that while his father had enjoyed every joy of life,
Why should he deprive himself of good days ahead?
What good purpose would it serve to keep his faith,
If he ended his life without enjoying the comforts of life? (20)
Dohra : Impressing upon the child to get converted to Islam,
The Nawab offered to grant him a vast landed property.
So long as the country remained under a sovereign rule,
Nobody could deprive him of his possession of that property. (21)
Chaupai : Addressing Subeg Singh once again, remarked the Nawab,

That he should save his son's life from the executioner's sword.
He should keep his family line alive by saving his son,
By swearing on the Islam's Koranic religious verses. (22)
The Nawab threatened to slaughter together with village populace,
Otherwise he should instruct his son to convert to Islam.
As his own life would also be spared after his son's conversion,
Subeg Singh should show some concern for his son's life. (23)
Survival of sons alone keeps a family line going,
As families without sons are rendered issueless.
Hearing this advice Subeg Singh said to the Nawab,
That the latter was, indeed, speaking the truth. (24)
Since he (Subeg Singh) had earned his livelihood from Nawab's service,
It did not behove him to use unparliamentary words before his boss.
He would tender only one advice to his son,
That the great Guru alone was the preserver of a Sikh's life. (25)

khW izMdgI kI prqIq [Xw isr mrnoN bhuqI rIq [
rhy Drm qn Ab hI jwie [jb lg jIvY Drm gvwie [26[
kahân zindgî kî partît. yâ sir marnôn bahutî rît.
rahç dharam tan ab hî jâi. jab lag jîvai dharam gavâi.26.
ikq jIvn so Drm gvweIey [mrnoN swc ikqY nT jweIey [
is`Kn kwj su gurU hmwry [sIs dIE inj sn prvwrY [27[
kit jîvan sô dharam gavâîç. marnôn sâch kitai nath jâîç.
sikkhan kâj su gurû hamârç. sîs dîô nij san parvârai.27.
cwry puqr jwn kuhwey [so cMfI kI Byt krwey [
hm kwrn gur kulih gvweI [hm kul rwKYN kOx bfweI [28[
chârç putar jân kuhâç. sô chandî kî bhçt karâç.
ham kâran gur kulahi gavâî. ham kul râkhain kaun badaâî.28.
AYsy AOr bwq bhu BeI [nvwb ic`q qb AYsy AeI [
Xh pu`qr smJwvY AYsy [so idRV hovY muVY n jYsy [29[
aisç aur bât bahu bhaî. navâb chitt tab aisç aî.
yah puttar samjhâvai aisç. sô darird hôvai murdai na jaisç.29.
XWqy judo su bytw kroN [frwie mwr ivc dIny BroN [
duKI hoq jb bhuq srIr [BUl jwq hY gur vw pIr [30[
yântç judô su bçtâ karôn. daarâi mâr vich dînç bharôn.
dukhî hôt jab bahut sarîr. bhûl jât hai gur vâ pîr.30.
dyvoN duK vh bhuq srIr [jo mWgY so dyhuN jgIr [
qb iqs dyx lgy bhu du`K [ tWgY KIcYN kutYN mu`K [31[
dçvôn dukh vah bahut sarîr. jô mângai sô dçhun jagîr.
tab tis dçn lagç bahu dukkh. tângai khîchain kutain mukkh.31.
eyk tMg PV iqsY GumwvYN [bWh KYNc iPr pICy igrwvYN [
koeI dMqn nKn cuBwvY [aulto sulto krYN sMqwvY [32[
çk tang phard tisai ghumâvain. bânh khaiñch phir pîchhç girâvain.
kôî dantan nakhan chubhâvai. ultô sultô karain santâvai.32.
KYcYN nwk kwn duK dyihN [khYN dMq iXh qoV su lyihN [
koaU khY Xh hY mwc`I [ auqwr lyhu Ab XWkI K`I [33[
khaichain nâk kân dukh dçhin. kahain dant yih tôrd su lçhin.
kôû kahai yah hai mâchall. utâr lçhu ab yânkî khall.33.
AYsy du`K khW lO gnIey [ ijqny iqnky id`qy BnIey [
kih nvwb iPr cRKVI cVHwvo [fwr Xwih kI jwn gvwvo [34[
aisç dukkh kahân lau ganîç. jitnç tinkç dittç bhanîç.
kahi navâb phir charkhrdî chardhâvô. daâr yâhi kî jân gavâvô.34.

While there existed hardly any certainty about life,
Inevitability of death was an accepted universal norm.
So let our faith abide, though we be dead in body soon,
How long could man survive after giving up one's faith. (26)

Why should one give up one's faith for a temporal life,
How could man escape death as it is inevitable.
The Sikh Gurus had served the cause of Khalsa Panth,
Even as they sacrificed their lives together with their progeny. (27)
All the four sons of the Guru had given up their life,
Sacrificing their lives at the altar of goddess of war.
As they had sacrificed their whole family for the sake of the Sikhs,
What distinction would the Sikhs earn preserving their progeny? (28)
As this dialogue continued for some time,
The Nawab had different thoughts in his mind.
As the kind of advice Subeg Singh was tendering his son,
The child was getting more and more adamant in his conviction. (29)
He thought he must separate the son from his father,
And convert him to Islam through duress and threats.
As the child's body would writhe in excruciating pain,
He would forget everything about his Guru and guide. (30)
The Nawab ordered to subject the child to extreme tortures,
As well as grant land gifts if the child so desired.
Thereafter, the executioners began to torture the child severely,
With dragging him from his feet and giving blows on his face. (31)
Revolving his whole body by dangling it from a single leg,
They would then throw him back by pulling his arm.
Pricking his body with the their sharp teeth and nails,
They would mortify him through several twists and turns. (32)
Inflicting pain by pulling at his nose and ears,
They would threaten him with knocking down his teeth.
Somebody remarked that the child was pretending to be unconscious,
He must be skinned alive for his feigning unconsciousness. (33)
My (author's) tongue fails to narrate the mortifications,
Which were inflicted (on the tender body of this child).
Instructing the executioners to fit him between the spoked wheels again,
The Nawab ordered them to keep torturing him till he died. (34)

dohrw : dyq du`K so Q`k gXo rhXo n AOr aupwie [
qb bwlk BI cup BXo gSI prI iqs Awie [35[
dôhrâ : dçt dukkh sô thakk gayô rahyô na aur upâi.
tab bâlak bhî chup bhayô gashî parî tis âi.35.
cOpeI : qb cMfwl XO Awn pukwrw [Ab BXo bwlk mrny vwrw [
subyg isMG sun hoXo rwjI [siqgur rwKI hmrI lwjI [36[
chaupaî : tab chandâl yau ân pukârâ. ab bhayô bâlak marnç vârâ.
subçg singh sun hôyô râjî. satigur râkhî hamrî lâjî.36.
DMn puqR qv DMn hY jnnI [rhXo Drm Ab hmro krnI [
subyg isMG ko so icq AwXo [iksy bwp ny puqR icrwXo [37[
dhann putar tav dhann hai jannî. rahyô dharam ab hamrô karnî.
subçg singh kô sô chit âyô. kisç bâp nç putar chirâyô.37.
qb nvwb ny nIr mMgwXo [kuC iCVkXo ikC muK iqs pwXo [
qb kuC jIv dyh myN AwieAw [dy kY idlwsw qbY bulwieAw [38[
tab navâb nç nîr mangâyô. kuchh chhirdkayô kichh mukh tis pâyô.
tab kuchh jîv dçh mçn âiâ. dç kai dilâsâ tabai bulâiâ.38.
Ab qum jnm BXo hY nXo [nhIN doS quD dIn bcXo [
muslmwn ihMdU jo Bey [nvwb mMgwie KVy iFg key [39[
ab tum janam bhayô hai nayô. nahîn dôsh tudh dîn bachyô.
muslamân hindû jô bhaç. navâb mangâi khardç dhig kaç.39.
iqn bwlk ko bwqn lwXw [muslmwn iqn hox khwXw [
kuC suD kCu bysuD ky hoqy [kihE mu`K qy jwvq goqy [40[
tin bâlak kô bâtan lâyâ. muslamân tin hôn kahâyâ.
kuchh sudh kachhu bçsudh kç hôtç. kahiô mukkh tç jâvat gôtç.40.

qb nvwb nY BlI mnweI [AwvW dIn XON lIE khweI [
BRmwie lXo bhu duK idKweI [sbyg isMG ny XO sun pweI [41[
tab navâb nai bhalî manâî. âvân dîn yaun lîô kahâî.
bharmâi layô bahu dukh dikhâî. sabçg singh nç yau sun pâî.41.
dohrw : subyg isMG Acrj BXo bhu duK pwXo ic`q [
nvwb bulwie idKwilE dIn AwvY quJ pu`q [42[
dôhrâ : subçg singh achraj bhayô bahu dukh pâyô chitt.
navâb bulâi dikhâliô dîn âvai tujh putt.42.
cOpeI : subyg isMG khXo suq kI BXo [bwl khY duK shXo n gXo [
subyg isMG sun hYÍ gXo cu`p [ Xh kXw BXo rhXo isMG ru`p [43[
chaupaî : subçg singh kahyô sut kî bhayô. bâl kahai dukh sahyô na gayô.
subçg singh sun havai gayô chupp. yah kayâ bhayô rahyô singh rupp.43.

Dohra : As the executioners got exhausted with their job,
Exhausting all means of torturing a human body,
The child also went into a spell of deep silence,
As a fit of spasmodic convulsion hit his system. (35)
Chaupai : At this, the executioner gave an indication,
That the child was on the verge of death.
Subeg Singh felt elated at this remark,
As the revered Guru had upheld his self-respect. (36)
Blessed be his son and blessed be the womb who begot him,
As their faith had been vindicated through their noble deeds.
Subeg Singh recalled another similar incident (of religious conviction),
Where a father had voluntarily got his son sawn into two pieces. (37)
Thereafter ordering a servant to fetch some water,
The Nawab, after sprinkling a bit on the child's face, put it in his mouth.
As the child regained a bit of consciousness,
The Nawab patted him to bolster his self-confidence. (38)
Telling the child that since he had been born again after regaining consciousness,
He would not be accused of converting to Islam after a new life.
Summoning all the Hindus who had converted to Islam,
He made them stand by the side of the child. (39)
Persuading the child through their glib talk,
These converts prompted him to say he would convert to Islam.
Drifting between spells of unconsciousness and awakening,
He spoke a few words with a staggering tongue.(40)
The Nawab heaved a sigh of great relief,
As he made the child say, "I would convert to Islam".
"The child has been misled to convert through threats of torture",
Subeg Singh heard his own words reverberating into his ears. (41)
Dohra : Being bewildered (at this sudden turn of events),
Subeg Singh felt extremely pained at heart.
Summoning the child to where Subeg Singh stood,
The Nawab remarked that the child was converting to Islam.
Chaupai : To Subeg Singh's query : What made him think of converting to Islam?
The child replied that he could no longer bear the torture.
Hearing this, Subeg Singh was stunned into dumb-foundedness,
As he felt extremely desperate at such a catastrophe. (43)

Pyr isMG ky Xh jIA AweI [dyKoN Ab mYN pws bulweI [
dyKoN kYsy klmw khY [gurU nwm iks Bu`lXw chY [44[
phçr singh kç yah jîa âî. dçkhôn ab main pâs bulâî.
dçkhôn kaisç kalmâ kahai. gurû nâm kis bhullyâ chahai.44.
nÍwbih qy lXo pws bulweI [subyg isMG ny iqh smJweI [
siqgur nwm kXoN dXo BulweI [qYN pr ikn qlvwr clweI [45[
navâbhi tç layô pâs bulâî. subçg singh nç tih samjhâî.

satigur nâm kayôn dayô bhulâî. tain par kin talvâr chalâî.45.
dohrw : dyKXo msqk DXwn Dr hon ilKXo muslmwn [
subyg isMG isr PyirE lgXo su p`Coqwn [46[
dôhrâ : dçkhyô masatak dhayân dhar hôn likhyô muslamân.
subçg singh sir phçriô lagyô su pachchhôtân.46.
cOpeI : subyg isMG lXo msqk dyK [muslmwn hon il`KXo lyK [
qb iqn pnhI pgoN auqwrI [crn Cuhwie dXo iek bwrI [47[
chaupaî : subçg singh layô masatak dçkh. muslamân hôn likkhyô lçkh.
tab tin panhî pagôn utârî. charan chhuhâi dayô ik bârî.47.
Akwl Akwl kih bcn aucwrw [mytXo Kwlsy lyK ibkwrw [
siqnwm kih krqw purK [imt gey hr& ju hoxo qurk [48[
akâl akâl kahi bachan uchârâ. mçtyô khâlsç lçkh bikârâ.
satinâm kahi karatâ purakh. mit gaç haraf ju hônô turak.48.
BXo Kwlso iqs ky mwQ [hY jg mYN Xh bwq ibKXwq [
sMq chY qo mytY lyK [sMq ryK mYN mwrY myK [49[
bhayô khâlsô tis kç mâth. hai jag main yah bât bikhyât.
sant chahai tô mçtai lçkh. sant rçkh main mârai mçkh.49.
dohrw : qb nvwb ny dyiKE AYso krq iKAwl [
Xh kXw kIE subyg isMG pg lwie msqk nwl [50[
dôhrâ : tab navâb nç dçkhiô aisô karat khiâl.
yah kayâ kîô subçg singh pag lâi masatak nâl.50.
cOpeI : subyg isMG qb AYs aucwry [mytXo lyK ju ilKw illwry [
nvwb khI Xh JUTI g`l [ isMG khI puC lVky c`l [51[
chaupaî : subçg singh tab ais uchârç. mçtyô lçkh ju likhâ lilârç.
navâb kahî yah jhûthî gall. singh kahî puchh lardkç chall.51.
qb nvwb auT lVkw tohw [lVky ko kCu lgy n mohw [
hoih lVky qUM muslmwn [klmw pVHo qO CofYN pRwn [52[
tab navâb uth lardkâ tôhâ. lardkç kô kachhu lagç na môhâ.
hôhi lardkç tûn muslamân. kalmâ pardhô tau chhôdaain parân.52.

Soon after it occurred into Subeg Singh's mind,
That he should have a look at his son's face.
He must examine how he was going to recite the Koranic verse,
And why was he willing to forget the Guru's Name. (44)
Calling his son to him from where he stood with the Nawab,
Subeg Singh attempted to persuade him gently.
"Dear Son, what made you forget the Satguru's Name,
Had anyone threatened you with a sword?" (45)
Dohra : As Subeg Singh looked at the child's forehead closely,
He found that the child was destined to be converted.
Shaking his head in desperation after deciphering the inscription,
He expressed deep regret at his son's destined misfortune. (46)
Chaupai : As Subeg Singh had deciphered from the child's forehead,
His son was destined to be converted to Islam.
Thereafter removing a shoe from one of his own feet,
He touched the child's forehead with his bare foot. (47)
Reciting the divine slogan Akal! Akal! loudly,
The pious Khalsa (Subeg Singh) effaced the blasphemous inscription.
With the chanting of the sacred name of the Divine creator,
The predestined inscription was totally effaced. (48)
It became an occurring well-known in the world,
That the word "Khalsa" came to be inscribed on the child's forehead.
As a saint, if he wills, could as much efface a person's destined lot,
As he could alter altogether the predestined fortune. (49)
Dohra : As the Nawab looked at (Subeg Singh's strange gesture),
He felt a bit disturbed in his own mind.
Questioning Subeg Singh's touching child's head with his barefoot,

The Nawab asked him to explain the implications of his act. (50)
Chaupai : To Nawab's query, replied Subeg Singh in this vein,
That the latter had effaced the child's predestined fortune.
As the Nawab declared it to be a white lie,
Subeg Singh asked the Nawab to confirm it from the child. (51)
As the Nawab started questioning the child,
The child turned a deaf ear to all his queries.
Asking the child to get converted to Islam,
He promisted to spare his life after his conversion. (52)

qb lVky ny bcn aucwrw [Apnw klmw hmYN ipAwrw [
siqnwm jo gur qy lIAw [vwihgurU gur klmw dIAw [53[
tab lardkç nç bachan uchârâ. apnâ kalmâ hamain piârâ.
satinâm jô gur tç lîâ. vâhigurû gur kalmâ dîâ.53.
qb nvwb mn AwXo ros [mwro lVky ko kr joS [
Awgy qy cOgun duK dIAw [lVky ky icq suK so QIAw [54[
tab navâb man âyô rôs. mârô lardkç kô kar jôsh.
âgç tç chaugun dukh dîâ. lardkç kç chit sukh sô thîâ.54.
ijm pRhlwd n mwnXoN du`K [ qYsy bwlk lwgy su`K [
jXoN jXoN bwl ky cotW lwvYN [iqm iqm lVky suK so BwvY [55[
jim parhlâd na mânyôn dukkh. taisç bâlak lâgç sukkh.
jayôn jayôn bâl kç chôtân lâvain. tim tim lardkç sukh sô bhâvai.55.
mwrq mwrq vY Qk gey [jqn iqnHW ky sB muk gey [
qb nbwb qy Xih icq AweI [jwdU kI ien jugq lgweI [56[
mârat mârat vai thak gaç. jatan tinhân kç sabh muk gaç.
tab nabâb tç yahi chit âî. jâdû kî in jugat lagâî.56.
kwzI mu`lW ley mMgweI [XWko jwdU dyhu htweI [
klwm ielm kuC lwvo qwx [jWqy hovih mu`slmwn [57[
kâzî mullân laç mangâî. yânkô jâdû dçhu hatâî.
kalâm ilam kuchh lâvô tân. jântç hôvahi musslamân.57.
dohrw : jyqy ielm klwm ky krq gey sb hwr [
kuC nihN lwgy Kwlsy hoie krq Kuvwr [58[
dôhrâ : jçtç ilam kalâm kç karat gaç sab hâr.
kuchh nahin lâgç khâlsç hôi karat khuvâr.58.
cOpeI : nvwb gXo Qk duK ko dyq [pwXo nwhIN iqn gur Byq [
qb nvwb ny doaU mMgwey [duK dyxy qy lok htwey [59[
chaupaî : navâb gayô thak dukh kô dçt. pâyô nâhîn tin gur bhçt.
tab navâb nç dôû mangâç. dukh dçnç tç lôk hatâç.59.
bMdI^wny dey phuMcwie [rqn isMG sun ilKXo bnwie [
subyg isMG gur piq rK leI [subyg isMG XO swKI BeI [60[
bandîkhânç daç pahuñchâi. ratan singh sun likhyô banâi.
subçg singh gur pati rakh laî. subçg singh yau sâkhî bhaî.60.
dohrw : ATwrw so duVOqry swl su ib`kRm rwey [
subyg isMG swKI BeI sunoN sMq mn lwie [61[
dôhrâ : athârâ sô durdautrç sâl su bikkarm râç.
subçg singh sâkhî bhaî sunôn sant man lâi.61.

At this child told the Nawab (in unmistakable terms),
That his own faith's teachings were dear to him.
As he (the child) had received God's true Name from his Guru,
The Guru had blessed him with the Divine name "Waheguru". (53)
Getting infuriated at the child's curt, bold reply,
The Nawab ordered the child to be tortured severely.
After this, even when the child was tortured far more severely,
The child felt comforted at his chastisement. (54)
As the saintly child Prehlad[2] had not experienced pain,
Subeg Singh's son, too, derived comfort from his torture.

The more the child was beaten and thrashed,
The more the child rejoiced at his persecution. (55)
The executioners got exhausted with mortifying the child,
As they had exhausted all means of persecuting him.
At this, it occurred to the Nawab's (disturbed) mind,
That some kind of a magic spell had been cast on the child.(56)
Summoning the Muslim clerics and Islamic theologians,
He asked them to neutralize the alleged magic spell.
Asking them to try their best through the Koranic incantations,
They must get the child converted to Islam. (57)
Dohra : Having recited all the Koranic incantations,
The clerics failed to get the child converted.
As the true Khalsa (Subeg Singh's son) remained completely unaffected,
All their efforts at conversion ended in vain. (58)
Chaupai : As the Nawab got exhausted after practising every torture,
He could not see through the Guru's mysterious support of His Sikhs.
Thereafter summoning both Subeg Singh and his son to his court,
The Nawab ordered the discontinuation of every torture. (59)
The way both father and son were put behind the bars[3],
Rattan Singh had narrated the account thoroughly.
Since the Guru had upheld the dignity of Subeg Singh,
His persecution has become a legend of supreme sacrifice. (60)
Dohra : It was in the year eighteen hundred two of Bikrami Samvat,
(That the father son duo were persecuted by Lahore Nawab).
This is how the legend of Subeg Singh's sacrifice occurred,
Dear devout readers listen to its contents with faith and devotion. (61)

cOpeI : sunI swKI QI pws su qwiq [iqm hI ilKI rqn isMG bwiq [
jyqI sunI qyqI hm khI [AwgY AOr suno giq neI [62[
chaupaî : sunî sâkhî thî pâs su tâti. tim hî likhî ratan singh bâti.
jçtî sunî tçtî ham kahî. âgai aur sunô gati naî.62.

106. swKI BweI qwrU isMG BujMgI ibdyhI ShId kI ('AsIN n mrnoN n`Tn vwry'...)

106. sâkhî bhâî târû singh bhujngî bidçhî shahîd kî ('asîn na marnôn natthan vârç'...)

dohrw : swKI qwrU isMG kI sunoN isMG mn lwie [
jo Kwn bhwdr lY qurXo KoprI isroN auqrwie [1[
dôhrâ : sâkhî târû singh kî sunôn singh man lâi.
jô khân bahâdar lai turyô khôprî sirôn utrâi.1.
jo mwJY mYN bsq Qy Bly su pUly gRwm [
hTI qpI swco sqI inhMg qwrU isMG nwm [2[
jô mâjhai main basat thç bhalç su pûlç garâm.
hathî tapî sâchô satî nihang târû singh nâm.2.
cOpeI : nvwb mOq jb nyVy AweI [iqm iqm lwgo krn burweI [
swl ATwrW seIey doie [qwrU isMG kIE swko soie [3[
chaupaî : navâb maut jab nçrdç âî. tim tim lâgô karan burâî.
sâl athârân saîç dôi. târû singh kîô sâkô sôi.3.
dohrw : nÍwb mulK`Xn ko puCXo isMG irzk khW qy KWih [
nihN augrwhI hI vwhI nihN cwkrI bxj kmWih [4[
dôhrâ : navâb mulkhayyan kô puchhyô singh rizak kahân tç khânhi.
nahin ugrâhî hal vâhî nahin châkrî banaj kamânhi.4.
cOpeI : gurdÍwry jo cVq cVHwvY [so BI mYNny dey htwvy [
nihN gurUAn ko dyie inAwz [htwie deI mYN isMGn kwj [5[
chaupaî : gurdavârç jô chardat chardhâvai. sô bhî mainnç daç hatâvç.
nahin gurûan kô dçi niâz. hatâi daî main singhan kâj.5.
Eie Bu`Ky ikm nWih mrwhIN [ dwxw pwxI ijn l`BY nwhIN [
POj toly aun bMnH ky rwhIN [Koj tol kY mwrYN qwhIN [6[

ôi bhukkhç kim nânhi marâhîn. dânâ pânî jin labbhai nâhîn.
phauj tôlç un bannah kç râhîn. khôj tôl kai mârain tâhîn.6.
ijn ipMNfn mYN isMG ko BXo [soeI ipMf aujwV mYN dXo [
Cof gey vY Apxy dyS [BUKy hoie vtwvYN Bys [7[

Chaupai : The way I (the author) had heard this legend from my father,
I (Rattan Singh) have narrated it in this episode.
I have narrated the way in which I had heard it,
Now (dear readers) listen to another new episode. (62)

Episode 106
The Episode About Taru Singh – A Fearless Martyr
(Never would he flee from his impeding death)

Dohra : Dear devout readers listen with concentration and devotion,
The episode about Bhai Taru Singh[1] (a fearless Singh Martyr).
Who got Khan Bahadur[2] damned in the Dinive Court,
By getting his own scalp removed from his head. (1)
He being an inhabitant of the Majha region of Punjab,
He resided in village Poolha[3] in perfect peace and piety.
Being a man of resolute, meditative, upright and abstemious disposition,
He was known by the name of Taru Singh Nihang. (2)
Chaupai : As the Lahore Nawab neared the end of his tether,
He started committing more and more wicked deeds.
It was in the year of 1802 of Bikrami Samvat,
That Bhai Taru Singh performed an act of supreme sacrifice.
Dohra : Summoning his subjects, the Nawab made an enquiry,
Where from did the Singhs manage to get their wherewithal?
Neither did they collect any revenue or cultivate their fields,
Nor were they known to carry out any business or employment. (4)
Chaupai : Whatever they received by way of offerings in their shrines,
Had also been banned through a royal decree.
Whatever the Singhs, received in charity in the name of Sikh Gurus,
That too had been prohibited through his royal orders. (5)
Why did they not die of starvation and hunger,
When all kinds of provisions had been made scarce.
With Mughal troops blockading all the highways,
The Singhs were being killed through search and shoot operations. (6)
In whatever village was a Singh reported to be residing,
He had ordered that village to be razed to the ground.

jin pinndan main singh kô bhayô. sôî pind ujârd main dayô.
chhôda gaç vai apnç dçsh. bhûkhç hôi vatâvain bhçs.7.
mYN isMGn ky swk BI gwry [K`fn mYN qy tol k`F mwry [
mugl bwj hYN isMG btyry [mwry mugln ny bhu Gyry [8[
main singhan kç sâk bhî gârç. khadadaan main tç tôl kadadah mârç.
mugal bâj hain singh batçrç. mârç muglan nç bahu ghçrç.8.
irjk ibnW koeI jIvY nwhIN [Eie ikm jIvYN irzk ibnWhI [
p`q swg Kwie mnuK kb jIvY [jo jIvY qurn jog ikm QIvY [9[
rijak binân kôî jîvai nâhîn. ôi kim jîvain rizak binânhî.
patt sâg khâi manukh kab jîvai. jô jîvai turan jôg kim thîvai.9.
dohrw : iek duSt qb boilE nihN BUKy isMG mrwihN [
iesI dyS mYN isK rhYN aun dy ky pICy KWih [10[
dôhrâ : ik dushat tab bôliô nahin bhûkhç singh marâhin.
isî dçsh main sikh rahain un dç kç pîchhç khânhi.10.
cOpeI : hrBgq inrMjnIey XO BwKI [s`c bwq ien BweI AwKI [
AYsy AYsy isMG jg mWhI [isMG Ckwie pIAYN inj KWhI [11[
chaupaî : harbhagat nirñjanîç yau bhâkhî. sachch bât in bhâî âkhî.
aisç aisç singh jag mânhî. singh chhakâi pîain nij khânhî.11.

Awp shYN vY nMg Ar Bu`K [ dyK skYN nihN isMGn du`K [
Awp guzwrYN AgnI nwl [isMGn GlYN puSwk isvwl [12[
âp sahain vai nang ar bhukkh. dçkh sakain nahin singhan dukkh.
âp guzârain agnî nâl. singhan ghalain pushâk sivâl.12.
keI pIsnw pIs kmwvYN [vY BI isMGn pws pucwvYN [
bwx b`t keI krYN mjUrI [ByjYN isMGn pws zrUrI [13[
kaî pîsnâ pîs kamâvain. vai bhî singhan pâs puchâvain.
bân batt kaî karain majûrî. bhçjain singhan pâs zarûrî.13.
dUr jwie jo cwkrI kirhIN [Awie isMGn ky AwgY DirhIN [
isMG joaU prdyS isDwry [ByjYN isMGn Eie gurU pXwry [14[
dûr jâi jô châkrî karihîn. âi singhan kç âgai dharihîn.
singh jôû pardçsh sidhârç. bhçjain singhan ôi gurû payârç.14.
dohrw : sun nvwb isr Pyir kih kTn pMQ BXo Xwih [
hm qy mwry mrq kb mwrY ienHYN Kudwie [15[
dôhrâ : sun navâb sir phçri kahi kathan panth bhayô yâhi.
ham tç mârç marat kab mârai inhain khudâi.15.

Singhs, having deserted their country (in desperation),
Had they been moving in the guise of starving mendicants. (7)
He (the Nawab) had eliminated even the relatives of the Singhs,
By dragging them out from their underground hideouts.
Mughals, being ferocious falcons as compared to the timid quail like Singhs,
Mughals had slaughtered the Singhs after nabbing them everywhere. (8)
As no human being could survive without taking food,
How were the Singhs still alive without any food to feed?
How long could a person survive on leafy vegetables alone,
How could one remain active even if one managed to survive? (9)
Dohra : At this, a wicked person let out the (whole) secret,
That the Singh were not dying of any starvation.
There were the Sikhs residing in their own country,
Who fed themselves only after feeding the (fugitive) Singhs. (10)
Chaupai : Harbhagat Niranjania[4] (a rival to the Guru's seat) remarked,
That whatever the earlier informer had reported was indeed true.
There was no dearth of such devoted Singhs in that country,
Who fed themselves only after feeding the (militant) Singhs. (11)
They were prepared to face starvation and destitution themselves,
But they could not bear a Singh suffering for want of food.
They could keep themselves warm in winter by sitting around a fire,
But they got expensive garments stitched for the fellow Singhs. (12)
Many of them, whatever little they earned through rigorous labour,
They sent their entire earnings to the Singhs (in the wilds).
Many others who engaged themselves in making mats and ropes,
They also sent their proceeds to Singhs without fail. (13)
Even those who were serving at distant places,
They also offered all their wages to the Singhs.
Even those among them who had gone abroad,
Were sending their money to their dear, devout Singhs. (14)
Dohra : Hearing this account, the Nawab shook his head in distress,
Remarking that the Khalsa Panth was indeed very formidable.
Since the Khalsa could hardly be eliminated by him,
God alone had the power to decimate the Khalsa Panth. (15)

qb nvwb aun soN khXo so hm dyhu idKwie [
jo isMGn ko Byjqy aun hm dyihN Kpwie [16[
tab navâb un sôn kahyô sô ham dçhu dikhâi.
jô singhan kô bhçjtç un ham dçhin khapâi.16.
cOpeI : hrBgq inrMjnIeyN XO iPr khI [pUlHo ipMf iek mwJy AhI [

qwrU isMG qihN KyqI krY [swQ ipMf vih pYsy BrY [17[
chaupaî : harbhagat nirñjanîçn yau phir kahî. pûlhô pind ik mâjhç ahî.
târû singh tahin khçtû karai. sâth pind vahi paisç bharai.17.
dyh hwkm kCu QoVw KwvY [bcY isMGn ky pws pucwvY [
hY aus qy iek BYx Ar mweI [pIs kUt vY krYN kmweI [18[
dçh hâkam kachhu thôrdâ khâvai. bachai singhan kç pâs puchâvai.
hai us tç ik bhain ar mâî. pîs kût vai karain kamâî.18.
Awp KWie vih rUKI im`sI [ motw pihr Awp rihN il`sI [
joaU bcy so isMGn dyvY [auie ibn isMGn AOr n syvYN [19[
âp khâni vahi rûkhî missî. môtâ pahir âp rahin lissî.
jôû bachç sô singhan dçvai. ui bin singhan aur na sçvain.19.
bWg slwq sun mUMdy kwn [rot SIrnI pIr n Kwn [
Sbd cONkI gur Apny kI kry [so mrny qy nYk n fry [20[
bâng salât sun mûndç kân. rôt shîrnî pîr na khân.
shabad chaunkî gur apnç kî karç. sô marnç tç naik na daarç.20.
gMgw jmnw inkt n jwvY [Apny gur kI CpVI nHwvY [
jgn nwQ ko tuMfw AwKYN [rwm ikSn ko jwp n BwKYN [21[
gangâ jamnâ nikat na jâvai. apnç gur kî chhaprdî nahâvai.
jagan nâth kô tundâ âkhain. râm kishan kô jâp na bhâkhain.21.
dohrw : rwq qurY idn bih rhY qurkn AWK bcwie [
isr pr pMf auTwiekY isMGn pY phuMcwie [22[
dôhrâ : rât turai din bahi rahai turkan ânkh bachâi.
sir par pand uthâikai singhan pai pahuñchâi.22.
cOpeI : AOr dUsro mqwb isMG nwm [mIrW kot qws ko gRwm [
ijs idn qy aun mwrXo m`sw [ Cof ipMf rih J`l mYN n`sw [23[
chaupaî : aur dûsrô matâb singh nâm. mîrân kôt tâs kô garâm.
jis din tç un mâryô massâ. chhôda pind rahi jhall main nassâ.23.
kdy nyVy kdy jwvy dUr [lUt kUt dey isMGn zrUr [
bIs pcws rhYN aus swQ [lokn ko vih lwvY hwQ [24[
kadç nçrdç kadç jâvç dûr. lût kût daç singhan zarûr.
bîs pachâs rahain us sâth. lôkan kô vahi lâvai hâth.24.

Thereafter addressing those whom he had called there,
The Nawab asked them to identity those harbouring the Singhs,
He reiterated to decimate all those in his state,
Who had been sending provisions to the militant Singhs. (16)
Chaupai : Upon this, Harbhagat Niranjania made a disclosure,
That there was a village Poolha in the Majha region of Punjab.
There was a Singh named Taru Singh, engaged in agriculture,
Who paid state revenue along with all his fellow villagers. (17)
After paying his dues and keeping a little bit for himself,
He had been sending the rest to the Khalsa Panth Singhs.
His mother and sister who lived with him in his home,
They also earned some money doing some odd jobs. (18)
Keeping themselves alive on the barest minimum victuals,
They covered their frail bodies with course clothes.
Offering whatever they could save from their earnings,
They reposed their faith in none else than the Singhs. (19)
While plugging their ears against the loudly audible Muslim Azan,
They made no offerings of any kind to the Muslim or Sultani Pir.
Worshipping the Sikh Gurus and praying to the Gurus alone,
They were least scared of dying for their faith. (20)
Shunning to have immersion in the sacred Ganges and Yamuna rivers,
They were content to take a dip in the Sikhs' sacred pool.
Branding Jagannath[5] as a Hindu deity with arms maimed,
They did not recite hymns in praise of Lord Rama and Krishna. (21)
Dohra : Remaining still during the day, while moving at night,

They kept themselves unnoticed by the Mughal patrols.
Carrying a bundle on their heads, containing provisions,
They made those provisions available to the Singhs. (22)
Chaupai : Mehtab Singh, being another member of the same fraternity,
He hailed from a village known by the name Mirankot.
Since the day he had beheaded Muslim feudal Massa Ranghar[6],
He had escaped into the wilds after deserting his own village. (23)
Carrying out his raids in local and distant helmets,
He supplied provisions to the Singhs through loot and plunder.
Always having a band of fifty odd Singhs under his command,
He waylaid the people and robbed them of their possessions. (24)

iksY mMgY iksY ley frwie [lokn pr kr leI Tihrwie [
jo aus kI nihN kr Tihrwie [dyvY aus KUh Agn lgwie [25[
kisai mangai kisai laç daarâi. lôkan par kar laî thahirâi.
jô us kî nahin kar thahirâi. dçvai us khûh agan lagâi.25.
dohrw : nvwb khXo hrBgq ko mqwb isMG qUM lXwau [
hY aus ky sMg is`K bhu bhuq POj lY jwau [26[
dôhrâ : navâb kahyô harbhagat kô matâb singh tûn layâu.
hai us kç sang sikkh bahu bahut phauj lai jâu.26.
cOpeI : AO qwrU isMG iek`lw joaU [AihdI jwie lY AwvY soaU [
bIs ku iqs sMg pXwdy dyau [rsqXoN cOks aus kr lyau [27[
chaupaî : au târû singh iklâ jôû. ahidî jâi lai âvai sôû.
bîs ku tis sang payâdç dçu. rastayôn chaukas us kar lçu.27.
nvwb PrmweI iqm hI krI [qurq donoN pr POjYN crI [
AihdIAn jwie qwrU isMG PVXo [nvwb khXo iqn krko krXo [28[
navâb pharmâî tim hî karî. turat dônôn par phaujain charî.
ahidîan jâi târû singh phardyô. navâb kahyô tin karkô karyô.28.
fyrw moV Bfwxy lwey [lok dyKny suin kY Awey [
AihdI lwgy burw su mwnn [mwrYN cmkI lokn qwnn [29[
daçrâ môrd bhadaânç lâç. lôk dçkhnç suni kai âç.
ahidî lâgç burâ su mânan. mârain chamkî lôkan tânan.29.
AihdIAn ko kCu dY kY dwm [drSn krXo qwrU isMG gRwm [
BYx swQ QI so PVI AweI [so dMm dY lokn Cfvwe [30[
ahidîan kô kachhu dai kai dâm. darshan karyô târû singh garâm.
bhain sâth thî sô phardî âî. sô damm dai lôkan chhadavâî.30.
dohrw : huqI BVwxy gur isKI iqn lK AwXo rohu [
qwrU isMG CufweIey hoxI hoie su hoie [31[
dôhrâ : hutî bhardânç gur sikhî tin lakh âyô rôhu.
târû singh chhudaâîç hônî hôi su hôi.31.
cOpeI : qb isMGn XO mqw pkwieAw [qwrU isMG ko Awn sunwieAw [
hm AihdIAn ko dY hYN mwr [kr jwvYNgy ipMf aujwr [32[
chaupaî : tab singhan yau matâ pakâiâ. târû singh kô ân sunâiâ.
ham ahidîan kô dai hain mâr. kar jâvaingç pind ujâr.32.
is`K Cufwvn hY bf Drm [gaU bRhmn qy sO gunoN krm [
iem krny ko qXwr ho Awey [qwrU isMG sun qurq htwey [33[
sikkh chhudaâvan hai bada dharam. gaû barhman tç sau gunôn karam.
im karnç kô tayâr hô âç. târû singh sun turat hatâç.33.

Beseeching a few for contributions while threatening some others,
He had started collecting fixed amounts from the people.
Whosoever refused to pay the amount fixed by him,
He committed loot and arson at the offender's property. (25)
Dohra : Addressing the informer Harbhagat Niranjania, the Nawab asked,
That the former should produce Mehtab Singh in his court.
Mehtab Singh being supported by many other Singhs,
The former must take a large battery of Mughal troops. (26)

Chaupai : Bhai Taru Singh, being alone without any supporters,
A court official should be sent to summon the latter.
The court official be escorted by twenty odd foot-soldiers,
Who should escort him safely during their journey. (27)
Carrying out the orders of the Nawab of Lahore,
Mughal troops proceeded immediately to take on both the Singhs.
Reaching there, the Court official took Bhai Taru Singh into custody,
Thus promptly carrying out the orders of the Nawab. (28)
As the troops camped at village Bhardana[7] after Taru Singh's arrest,
Many people rushed to see him after hearing the news.
The Mughal official, feeling offended at this intrusion,
They started beating the people with the whiplashes. (29)
Offering some money by way of bribes to the court officials,
The residents of Taru Singh's village had a glimpse of Taru Singh's face.
Taru Singh's sister who had been taken into custody along with him,
Her the people got released by greasing the palms of officials. (30)
Dohra : The residents of village Bhardana, being guru's devout Sikhs,
They felt outraged at the arrest of their fraternal Gurusikh.
They resolved to get Bhai Taru Singh released from custory,
Whatever it might cost them in limb and property. (31)
Chaupai : Thereafter, having resolved to get Bhai Taru Singh released,
They communicated their unanimous decision to Taru Singh.
Informing him of their decision to slaughter all the officials,
They told him of their decision to desert their village. (32)
Terming the securing of a Singh's release as the noblest task,
The declared it hundred times nobler than protecting a cow or a Brahmin.
As these Singhs arrived with a resolve to accomplish their task,
Bhai Taru Singh prohibited them immediately from such a recourse. (33)

AsIN n mrnoN n`Tn vwry [AsIN ju mir hYN mugl duvwry [
hm is`Kn kwrn gur isr lwey [puq poqry pun Awp kuhwey [34[
asîn na marnôn natthan vârç. asîn ju mari hain mugal duvârç.
ham sikkhan kâran gur sir lâç. put pôtrç pun âp kuhâç.34.
pMQ bDwvn Kwqr qweIN [iem ApnI gur kul gvweI [
aus ky pMQI hmYN sdweyN [hm mrny qy ikm nT jweyN [35[
panth badhâvan khâtar tâîn. im apnî gur kul gavâî.
us kç panthî hamain sadâçn. ham marnç tç kim nath jâçn.35.
dohrw : pMQ rwKn ky kwrny eyqy kIey aupwie [
dUK shy inj suq dey isr qurkn dey lwie [36[
dôhrâ : panth râkhan kç kârnç çtç kîç upâi.
dûkh sahç nij sut daç sir turkan daç lâi.36.
cOpeI : jo siqgur QI muK qy khI [so isr dY gur lwj inbhI [
cOQy bwbr ley khwie [aun bcnn Bey Awp ibkwie [37[
chaupaî : jô satigur thî mukh tç kahî. sô sir dai gur lâj nibhî.
chauthç bâbar laç kahâi. un bachnan bhaç âp bikâi.37.
jo ihMdU piqSwhI cih hY koeI [sIs dIey ibn iPrY n soeI [
jb qurk ihMdU pr pwvYN Bwr [lwXo aun isr sIs auqwr [38[
jô hindû patishâhî chahi hai kôî. sîs dîç bin phirai na sôî.
jab turak hindû par pâvain bhâr. lâyô un sir sîs utâr.38.
sRI gur AMgd ko kih gey [AMgd jI Amrdws smJey [
Amrdws rwmdwsY khXo [sRI Arjn isr aUpr shXo [39[
sarî gur angad kô kahi gaç. angad jî amardâs samjhaç.
amardâs râmdâsai kahyô. sarî arjan sir ûpar sahyô.39.
hir goibMd AO sRI hir rwie [bnI n ibD vih rhy qkwie [
hrI ikRSn PVy id`lI gey [qurkn bdI lgwvq Bey [40[
hari gôbind au sarî hari râi. banî na bidh vahi rahç takâi.
harî karishan phardç dillî gaç. turkan badî lagâvat bhaç.40.

dohrw : sRI qyg bhwdr isr Dry gur nwnk bcn ibcwr [
Awp jwie id`ll KeI qurkn qy qlvwr [41[
dôhrâ : sarî tçg bahâdar sir dharç gur nânak bachan bichâr.
âp jâi dillî khaî turkan tç talvâr.41.
cOpeI : iqm siqgur goibMd isMG sUry [bcn kIey gur nwnk pUry [
sx prvwry dyih lvweI [gur nwnk bc gey ibkweI [42[
chaupaî : tim satigur gôbind singh sûrç. bachan kîç gur nânak pûrç.
san parvârç dçhi lavâî. gur nânak bach gaç bikâî.42.

Declaring that he would never flee from his impending death,
Definitely would he offer himself for sacrifice to the Mughals.
The Guru had not only sacrificed his own life for the Sikhs,
He had sacrificed his sons and garandsons[8] as well. (34)
It was for the glory and expansion of the Khalsa Panth,
That Guru had put an end to his own family line.
The Sikhs being the devout followers of the Sikh Gurus,
How could he flee from making a sacrifice? (35)
Dohra : It was for the preservation of the glory and dignity of the Khalsa Panth,
That so many sacrifices were made by the Sikh Gurus.
The Guru not only suffered himself and sacrificed his sons,
He blamed the Mughals squarely for these sacrifices. (36)
Chaupai : Whatever had the Guru professed from his sacred lips,
He fulfilled his sacred vow with a supreme sacrifice.
The Guru getting himself slaughtered by the fourth Babur[9],
Sacrificed his life for the sake of keeping his vow. (37)
The Guru had ordained whenever the Hindus (Sikhs) wished to regain sovereignty,
It would never be regained without making a sacrifice.
Whenever the Mughals committed oppression on the Hindus,
The Sikhs should hold the Mughals responsible for their sacrifice. (38)
This message which Guru Nanak had given to Guru Angad Dev,
Had been passed over to Guru Amardas by Guru Angad Dev,
While Guru Amardas had communicated it to Guru Ram Das,
Guru Arjun had fulfilled this mandate with his own sacrifice. (39)
Thereafter Guru Hargobind and Guru Har Rai carried on,
But they did not get an opportunity to make sacrifices.
Guru Harkrishan, reaching Delhi after being arrested,
Sacrificed after putting the entire blame on the Mughals. (40)
Dohra : Sri Guru Tegh Bahadur accepted the Guru's mandate gracefully,
After contemplating over Guru Nanak's ordained message.
The Guru accepted Mughal's persecution voluntarily at Delhi,
Getting himself beheaded by the Mughal's oppressives sword. (41)
Chaupai : The great Guru Gobind Singh, following the glorious tradition,
Fulfilled the mendate as ordained by Guru Nanak, the same way.
Sacrificing his own life along with those of his whole family.
Guru Gobind Singh fulfilled the mandate of Guru Nanak. (42)

puqR cMfI kI Byt cVHwey [qurkn isr buirAweI lwey [
Aky bMs AkY AMs rhweI [eyk imAwno CurI nih doeI [43[
putar chandî kî bhçt chardhâç. turkan sir buriâî lâç.
akç bans akai ans rahâî. çk miânô chhurî nahi dôî.43.
eyk qKq do bhYN n BUp [kljug BvY n doie AnUp [
qb is`Kn Xh bwq puCeI [ikm gur sIs lgwvn TeI [44[
çk takhat dô bahain na bhûp. kaljug bhavai na dôi anûp.
tab sikkhan yah bât puchhî. kim gur sîs lagâvan thaî.44.
dohrw : qwrU isMG auqr dXo siqgur muKoN PRmwie [
so PurmwXo ikm imtY ilKXo gXo drgwih [45[
dôhrâ : târû singh utar dayô satigur mukhôn pharmâi.

sô phurmâyô kim mitai likhyô gayô dargâhi.45.
is`Kn kwrn siqgurU dIny sIs lgwie [
so isK hm aus gurU ky ikm rwKYN sIs bcwie [46[
sikkhan kâran satigurû dînç sîs lagâi.
sô sikh ham us gurû kç kim râkhain sîs bachâi.46.
cOpeI : qb sMgq sun Acrj BeI [kOx vKq gur gey ibkeI [
kOx AOkV gur nwnk AweI [kr ikrpw vh dyhu sunweI [47[
chaupaî : tab sangat sun achraj bhaî.kaun vakhat gur gaç bikaî.
kaun aukard gur nânak âî. kar kirpâ vah dçhu sunâî.47.
iksY vsqu kI nihN QuV loV [qjI pisSwhI aunHYN kroV [
ir`D is`D sB hwzr rhYN [muK mYN sdw sur`sqI bhY [48[
kisai vastu kî nahin thurd lôrd. tajî pasishâhî unhain karôrd.
riddh siddh sabh hâzar rahain. mukh main sadâ surssatî bahai.48.
AkwlpurK Awp kry shwie [AMn dyv Awp lMgr vRqwie [
BXo BMfwrI kubyr su AweI [surqru sursir BI rhy sdweI [[49[
akâlpurakh âp karç sahâi. ann dçv âp langar vartâi.
bhayô bhandârî kubçr su âî. surtaru sursari bhî rahç sadâî..49.
qb qwrU isMG au~qr khY [ApnI giq gur Awpy lhY [
nhIN AMq ikCu pwXw jwie [aunky Byd hYN aun hI pwih [50[
tab târû singh uttar kahai. apnî gati gur âpç lahai.
nahîn ant kichhu pâyâ jâi. unkç bhçd hain un hî pâhi.50.

The Guru sacrificed his sons at the altar of Goddess of war,
Putting the blame squarely on the Mughals for those sacrifices.
Both one's ideology and one's progeny cannot be preserved at a time.
As two swords cannot be kept in a single sheath. (43)
Neither can two sovereigns sit on a single throne at a time,
Nor can two rare powers rule at one time in Kaliyuga.
At this, the Sikh congregation enquired from Bhai Taru Singh,
Which cause made the Sikh Guru's sacrifice their lives? (44)
Dohra : Bhai Taru Singh answered the Sikhs' query in the same vein,
As was given by the Gurus in their prophetic utterings.
How could the truth of the Guru's utterings be effaced,
Since it had been ordained by the highest Divine Will. (45)
As the Sikh Gurus had made the supreme sacrifice,
For the sake of their Sikhs and (the glory of their faith),
He being a devout Sikh of those revered Gurus,
How could he think of saving his life (at this juncture). (46)
Chaupai : At this, the Sikh congregation, overawed with such a divination, wondered,
What unfortunate moment was it when the Guru had made such a vow?
Which exigency had compelled Guru Nanak to make such a pledge,
The congregation entreated Bhai Taru Singh to narrate it. (47)
When there was no dearth of material assets in the house of Guru Nanak,
Why did the Guru choose to renounce the temporal power?
As both the powers, material and spiritual, were at His command,
As well as the muse as sacred as Saraswati[10] flowed from his own lips. (48)
Guru Nanak, being recipient of the grace of the Divine Lord Himself,
The God of sustenance (Vishnu) provided everything to Nanak's House.
While Kuber[11], the god of wealth served as his storekeeper,
The sacred Ganges and Saraswati remained under Guru Nanak's command. (49)
At this, Bhai Taru Singh answered the congregation's query,
Saying that Guru Nanak alone knew the mystery of his act.
It is not for human beings to the extent of his majesty,
Since He alone was privy to the mystery of His Divine Will. (50)

107. swKI bwbr kI (.....'bwbr ko lY Awau cVHwie')

107. sâkhî bâbar kî (.....'bâbar kô lai âu chardhâi')

dohrw : ijm BsmMqr ko iSvih mn icq kr br dIn [
iqm siqgur br bwbrY dXo byprvwhI kIn [1[
dôhrâ : jim bhasmantar kô shivhi man chit kar bar dîn.
tim satigur bar bâbrai dayô bçpravâhî kîn.1.
cOpeI : suno sMq qum gurU ipAwry [muKoN AwK gur duK shy Bwry [
bcn kFy muK pr gey pwrn [gur duK shY is`Kn ky kwrn [2[
chaupaî : sunô sant tum gurû piârç. mukhôn âkh gur dukh sahç bhârç.
bachan kadahç mukh par gaç pâran. gur dukh sahai sikkhan kç kâran.2.
jb sRI nwnk lXo AOqwr [is`K kIey gur bhuq inhwr [
ijn BI ikC syv QorI krI [bhuq lwB aun pwXo GrI [3[
jab sarî nânak layô autâr. sikkh kîç gur bahut nihâr.
jin bhî kichh sçv thôrî karî. bahut lâbh un pâyô gharî.3.
su`D ic`q ijn drSn kIXo [aus ny bI Pl bWCq lIXo [
Gr bYTy ijn mnih iDAwXw [aun BI mn bWCq Pl pwXw [4[
suddh chitt jin darshan kîyô. us nç bî phal bâñchhat lîyô.
ghar baithç jin manhi dhiâyâ. un bhî man bâñchhat phal pâyâ.4.
dohrw : mn ie`Cy sB Pl lhy jo ko icqvq Awie [
siqgur ky prqwp qy KwlI nihN ko jwie [5[
dôhrâ : man ichchhç sabh phal lahç jô kô chitvat âi.
satigur kç partâp tç khâlî nahin kô jâi.5.
cOpeI : qlvMfI rwie Boie kI BXo [qhW jnm gur nwnk lXo [
hoq bwlk aun drs kr lXo [iqs qy vzIr id`lI ko BXo [6[
chaupaî : talvandî râi bhôi kî bhayô. tahân janam gur nânak layô.
hôt bâlak un daras kar layô. tis tç vazîr dillî kô bhayô.6.
aun BI Qy kCu siqgur jwxy [so id`lI mMfI Bey isAwxy [
AO lodI dOlq KW pTwx [POjdwr huqo Qo pur sulqwn [7[
un bhî thç kachhu satigur jânç. sô dillî mandî bhaç siânç.
au lôdî daulat khân pathân. phaujdâr hutô thô pur sultân.7.
aus ky modI siqgur Bey [klw Dwr aus ny lK ley [
iqs ky Gr QI doie pTwxI [ibnw puqR qy BeI isAwxI [8[
us kç môdî satigur bhaç. kalâ dhâr us nç lakh laç.
tis kç ghar thî dôi pathânî. binâ putar tç bhaî siânî.8.

Episode 107

Episode About Babur

(Invite Babur to invade India)

Dohra : The way Lord Shiva, on an impulse of emotional rush,
Had blessed the demon Bhasmantar[1] with a boon.
Satguru Guru Nanak, in a similar inadvertent gesture,
Had blessed Babur[2] with a (great) boon. (1)
Chaupai : Listen to the way dear devout Gursikh readers,
How the Guru had to bear great hardships for his utterances.
For keeping the promise of his utterances and for the sake of his Sikhs,
The Guru had to undergo many trials and tribulations. (2)
Since the moment Guru Nanak manifested himself in human appearance,
His devour Sikhs received his blessings in plenty.
Whosoever showed a little bit of devotion to the Guru,
Instantly was he rewarded by the Guru's grace. (3)
Whosoever appeared before the Divine Guru in mind pure,
He had had his cherished desires fulfilled by the Guru.
Whosoever sat in remembrance of the Guru at home.
He, too, was rewarded by the Guru to his heart's content. (4)
Dohra : Everyone got his cherished desires fulfilled,
Whosoever sought his intercession with devotion.
None went back with an unfulfilled desire,
Such was the grace and beneficence of the great Guru. (5)
Chaupai : At a place known by the name Rai Bhoi's Talwandi,[3]

Had Guru Nanak taken birth (in the human form).
With one blessed glimpse of infant Nanak's angelic face,
Had Rai Bhoi[4] been blessed with a ministership at Delhi Court. (6)
Since he had worshipped the divinity in Guru Nanak,
Had he been endowed with a position in the royal court.
In like manner was Daulat Khan Lodhi[5] Pathan blessed,
Who happened to be the custodian of Sultanpur. (7)
As Guru Nanak became the storekeeper of custodian's warehouses,
The latter had seen through the divinity in Guru Nanak.
This Pathan ruler being the husband of two wives,
Both of whom had aged without having any issue. (8)

dohrw : aun mihmw siqgur suxIN AweIN drs hzUr [
duie duie puqr aun imly aun QI XhI zrUr [9[
dôhrâ : un mahimâ satigur sunîn âîn daras hazûr.
dui dui putar un milç un thî yahî zarûr.9.
cOpeI : ZwzI KW gj msq su Kwn [mIr Kwn Kwn jOl pTwn [
Bey p`Ty vY cwroN BweI [aun idlI jwie nvwbI pweI [10[
chaupaî : ghâzî khân gaj masat su khân. mîr khân khân jaul pathân.
bhaç patthç vai châròn bhâî. un dilî jâi navâbî pâî.10.
huqI pqSwhI lodI pTwxW [nwm iskMdr Swh sI kwxw [
soaU mUE suq bYrm KW rhXo [idlI qKq auqy so bhXo [11[
hutî patshâhî lôdî pathânân. nâm sikndar shâh sî kânâ.
sôû mûô sut bairam khân rahyô. dilî takhat utç sô bahyô.11.
huqo Kylqo lVkn nwl [sUby kIny soeI bwl [
so bMdubsq n aun qy Bey [pr aun sUbn pr bdI lgey [12[
hutô khçltô lardkan nâl. sûbç kînç sôî bâl.
sô bandubsat na un tç bhaç. par un sûban par badî lagaç.12.
Swh bYrm qb BXo hMkwry [purwqn sUby aun bhu mwry [
mIr jOl duie kMD icxwey [gj msq gwzI duie qygIN Gwey[13[
shâh bairam tab bhayô hankârç. purâtan sûbç un bahu mârç.
mîr jaul dui kandh chinâç. gaj masat gâzî dui tçgîn ghâç.13.
dohrw : XO lK Boey mq deI qYN krI n A`CI bwq [
ibnw purwqn sUirAW mulK n sWBXo jwq [14[
dôhrâ : yau lakh bhôç mat daî tain karî na achchhî bât.
binâ purâtan sûriân mulakh na sâmbhyô jât.14.
cOpeI : A`CI khI aun burI mnweI [rwie Boie BI dXo mrweI [
aus kI khvq hY jg mWh [hkIm khI drvySI Awih [15[
chaupaî : achchhî kahî un burî manâî. râi bhôi bhî dayô marâî.
us kî kahvat hai jag mânh. hakîm kahî darvçshî âhi.15.
pOVI : mIeyN Boey mwirE KulH geI bhwrI [
bhYN n mihrY mjlsI PUVI ptvwrI [
AD mwxU KwXo pwqswh BXo qrxwpy [
mIeyN Boey mwirE bMd bhy su jwpy [16[
paurdî : mîçn bhôç mâriô khulah gaî bahârî.
bahain na mahirai majalsî phûrdî patvârî.
adh mânû khâyô pâtsâh bhayô tarnâpç.
mîçn bhôç mâriô band bahç su jâpç.16.

Dohra : Hearing the fame and spiritual charisma of Guru Nanak,
Both the wives came to pay their obeisance to the Guru.
Both of them were blessed with a couple of sons each,
Of which both these wives were greatly in need. (9)
Chaupai : While the two were named Ghazi Khan and Gaj Masat Khan,
The other two were named Meerkhan and Jaula Pathan.
As these four Pathan brothers became adults,
They managed to become Nawabs at the Delhi Court. (10)

Lodhi Panthas being the sovereigns at the Delhi throne,
Sikandar Lodhi[6], the squint eyed, was the Pathan emperor.
After his death, his son Bairam Khan[7] succeeded his father,
Thus occupying the Delhi throne as the next Lodhi ruler. (11)
The adolescents who happened to be Bairam Khan's playmates,
Were they appointed custodians of various provinces by him.
As these immature adolescents failed to provide good goverance,
Bairam Khan accused the Nawabs of being incompetent. (12)
Getting haughty and arrogant of royal power,
Bairam Khan killed many of the elder custodians.
While Meer Khan and Jaul Khan were bricked alive,
Gaj Masat Khan and Ghazi Khan were, by him, slaughtered. (13)
Dohra : Feeling outraged, Rai Bhoi admonished Bairam Khan,
That such cruel deeds were not worthy of an emperor.
Advising the emperor, the elder Pathan reminded him,
That a country could not be governed without the sane-advice of veterans. (14)
Taking it ill what was otherwise was a sane advice,
Bairam Khan got Rai Bhoi slaughtered as well.
It has become universally proverbial after such an incident,
That a bad sovereign killed his own sage physician. (15)
Pauri : With the assassination of Rai Bhoi,
Fell state governance in Shambles.
Officials deserting the royal court,
Assembled for mourning on a mat.
Emperor having drunk the heady (power) potion,
Had turned arrogant in his youth.
With the assassination of Rai Bhoi,
Had all the controls gone awry. (16)

mleyN Boey mwrley sB frl kcihrl [
jlvx Awsw sB mukl Swh mwnXo kihrl [
ko n`TXo ko luk rhXo ko Awkl hoel [
ikCu mUey ikCu ht bhy POj sB aun Koel [17[
mîçn bhôç mârîç sabh daarî kachhirî.
jîvan âsâ sabh mukî shâh mânyô kahirî.
kô natthyô kô luk rahyô kô âkî hôî.
kichhu mûç kichhu hat bahç phauj sabh un khôî.17.
hlkwry nUM vih kih mUey Eey plaU ipAwry [
bydosy mwry puq qUM bRhm KW hMkwry [
n`T kwbl sux Awvy qoih Bl dygu mwry [
qYQoN sry qUM nW tllN jy AsIN ipAwry[18[
halkârç nûn vahi kahi mûç ôç pîû piârç.
bçdôsç mârç put tûn barham khân hankârç.
natth kâbal sun âvç tôhi bhî dçgu mârç.
taithôn sarç tûn nân talîn jç asîn piârç.18.
AgoN jweIN iml gurU qW hoaUgu kwry [
jy jwvYN gur bcn lY nihN hovgu hwry [
hY sB jwxl jwx gur jw krIN pukwry [
id`qy jo &rjMd qYN khIN qy aun mwry [19[
agôn jâîn mil gurû tân hôûgu kârç.
jç jâvain gur bachan lai nahin hôvgu hârç.
hai sabh jânî jân gur jâ karîn pukârç.
dittç jô farjand tain kahîn tç un mârç.19.
Xo sun dOlq nT qurXo vY Cf luiDAwnw [
rwh puCXo iemnwbwd ko vWgu kwsd Dwxw [
rwq idvs auT dOiVAw kr kwlw bwxw [
ausY ivhwvY qurn ko nih su`JY Kwxw [20[

yô sun daulat nath turyô vai chhada ludhiânâ.
râh puchhyô imnâbâd kô vângu kâsad dhânâ.
rât divas uth dauiâ kar kâlâ bânâ.
usai vihâvai turan kô nahi sujjhai khânâ.20.
dohrw : jihN sRI siqgur qp krq aUpr bYTy roV [
qRwih qRwih kih kr igrXo aUpr crnn dOV [21[
dôhrâ : jahin sarî satigur tap karat ûpar baithç rôrd.
tarâhi tarâhi kahi kar giryô ûpar charnan daurd.21.
cOpeI : Qy siqgur sB jwxI jwx [auskw rKxy Kwqr mwx [
siqgur bwq sBo sun leI [sB hkIkq dOlq khI [22[

After Rai Bhoi's murder most foul,
All the courtiers felt threatened.
Visualising the emperor as a tyrant,
They lost all hope of a dignified existence.
While some deserted, others went underground,
Some others hurled defiance at the ruler,
While some died others withdrew from royal service,
Thus the emperor lost whole of his army. (17)
Sending a message through a messenger,
Daulat Khan's sons informed their dear father:
That his innocent sons had been killed,
By the arrogant and haughty Bairam Khan.
They advised their father to flee to Kabul,
Otherwise, he, too, would be eliminated.
He, too, should never miss an opportunity to retaliate,
If he ever had any love for his sons. (18)
He must pay his obeisance to Guru Nanak,
If he wished his cherished goal to be realized.
He would not fail in his endeavour,
If he got himself blessed by Guru Nanak.
The Guru being Omniscient about everything,
He must seek Guru's intercession in his venture.
He must inform the Guru about the murder of his sons,
Who were born on this earth with his blessings. (19)
Getting news of the murder of his sons,
Daulat Khan bolted out leaving Ludhiana.
Asking for a route leading to Emnabad[8],
He rushed with the speed of a fast running messenger.
Doning black robes on his body,
He ran for his life day and night.
Remaining unmindful of feeding himself,
He was obsessed with escaping from there. (20)
Dohra : The spot where Guru Nanak was meditating,
While sitting on a mound of rocks and pebbles,
Desperate Daulat Khan fell prostrate,
At the lotus feet of Guru Nanak. (21)
Chaupai : Although the great Guru was omniscient,
But he kept silent for the sake of his devotee.

chaupaî : thç satigur sabh jânî jân. uskâ rakhnç khâtar mân.
satigur bât sabhô sun laî. sabh hakîkat daulat kahî.22.
so sun siqgur cup hYÍ rhXo [iSqwbI au~qr nwihn dXo [
qb dOlq iPr imMnq krI [isroN lwih pg crnn DrI [23[
sô sun satigur chup havai rahyô. shitâbî uttar nâhin dayô.
tab daulat phir minnat karî. sirôn lâhi pag charnan dharî.23.
mYN SrnI qv pirE Awie [BwvYN mwro BwvYN ijvwie [

bYrn mwry isK quhwry [qumry Awgy hmYN pukwry [24[
main sharnî tav pariô âi. bhâvain mârô bhâvain jivâi.
bairan mârç sikh tuhârç. tumrç âgç hamain pukârç.24.
qum ko hY is`Kn kI lwj [pTwx auTwvYN ihMdUn rwj [
pTwx BXo hY Awdm Kwxw [dUr kro piqSwhI pTwxw [25[
tum kô hai sikkhan kî lâj. pathân uthâvain hindûn râj.
pathân bhayô hai âdam khânâ. dûr karô patishâhî pathânâ.25.
dohrw : kro piqSwhI Awp qum kY puq Apny dyhu
bfI piqSwhI ihMd kI Gr Apny rK lyhu [26[
dôhrâ : karô patishâhî âp tum kai put apnç dçhu
badaî patishâhî hind kî ghar apnç rakh lçhu.26.
siqgur khI sun dOlqw piqSwhI AsW n loV [
kXw piqSwhI ihMd kI AsW qjI su lwK kroV [27[
satigur kahî sun daultâ patishâhî asân na lôrd.
kayâ patishâhî hind kî asân tajî su lâkh karôrd.27.
cOpeI : hm piqSwhI dyvn kwj [ByjXo kljug Awp mhwrwj [
AsIN jwxy bhu Xw mYN duK [hir kI Bgq mWih bhu su`K [28[
chaupaî : ham patishâhî dçvan kâj. bhçjyô kaljug âp mahârâj.
asîn jânç bahu yâ main dukh. hari kî bhagat mânhi bahu sukkh.28.
pOVI : so piqswhI qum khYN ikAw Ab mYN lyaUN [
pihly CofI iPr leI jg ctk lgyaUN [
XO sun Aws dOlq imtI gur lyihN n Kwsw [
bwrMbwrh krn kI qj dInI Awsw [29[
paurdî : sô patisâhî tum kahain kiâ ab main lçûn.
pahilç chhôdaî phir laî jag chatak lagçûn.
yau sun âs daulat mitî gur lçhin na khâsâ.
bârmbârah karan kî taj dînî âsâ.29.
dohrw : qO dOlq KW XON khXo jO Awp n SwhI lyhu [
qO lljY Kos pTwx qy mugln ko hI dyhu [30[

He listened to Daulat Khan's plight with patience,
As the latter narrated all the detailed facts. (22)
After listening to Daulat Khan's woes, the guru kept silent,
Nor did he answer his pleas in haste.
At this, Daulat Khan pleaded for the Guru's blessings,
Placing his headgear at the Guru's feet. (23)
Since he (Daulat Khan) had sought Guru's protection,
May the Guru protect him or cause him to perish.
Since Bairam Khan had slaughtered the Guru's devotees,
Daulat Khan was pleading before the Guru for justice. (24)
The Guru, for upholding the dignity of his devout followers,
Must cause the Lodhi Pahtan's rule over India to end.
Since the Pathan ruler had turned cannibalistic,
Pathans' sovereignty over India must be done away with. (25)
Dohra : Either the great Guru himself should become a sovereign ruler,
Or he should anoint his son as the new sovereign.
The sovereignty over India being of great significance,
The Guru must preserve it in his own household. (26)
Hearing this, the great Guru told Daulat Khan,
That he was in no need of any sovereignty.
Of what consequence was the sovereignty of India,
When he had renounced millions of such sovereignties. (27)
Chaupai : It was for the task of bestowing sovereignty on others,
That the Divine Lord had sent him (the Guru) in the age of Kaliyuga.
Since the life of a sovereign was always a bed of thorns,
The Guru experienced great happiness in meditation on the Divine. (28)
Pauri : Why should he (the Guru) take over such a sovereignty,

That Daulat Khan was talking about time and again?
Would the people not heap ridicule upon him,
For having grabbed it after forsaking it earlier?
Hearing this, all hopes of Daulat Khan about,
Guru's acceptance of sovereignty were dashed to the ground.
After this, Daulat Khan abandoned all efforts,
To press the Guru again and again to become a sovereign. (29)
Dohra : Thereafter, Daulat Khan made another proposal,
In case the Guru refused to accept sovereignty himself.

dôhrâ : tau daulat khân yaun kahyô jau âp na shâhî lçhu.
tau lîjai khôs pathân tç muglan kô hî dçhu.30.
sorTw : mYN qy bcn krwih bKSwvYN SwhI mugl [
Pyr ju qUM pCqwihN nWh pTwnn kO lBY [31[
sôrthâ : main tç bachan karâhi bakhshâvain shâhî mugal.
phçr ju tûn pachhtâhin nânh pathânan kau labhai.31.
cOpeI : qO dOlq XO hI mMn lXo [ihMdU pTwxn Pyr n dXo [
pTwxn qy Ab jwie piqSwhI [BwvYN Pyr su AwvY nWhI [32[
chaupaî : tau daulat yau hî mann layô. hindû pathânan phçr na dayô.
pathânan tç ab jâi patishâhî. bhâvain phçr su âvai nânhî.32.
myry mn mYN XwhI cwh [mo isK jwxoN dyhu pujwie [
siqgur khXo XON hI ho jwie [pCuqwvyNgw qUM iPr Awie [33[
mçrç man main yâhî châh. mô sikh jânôn dçhu pujâi.
satigur kahyô yaun hî hô jâi. pachhutâvçngâ tûn phir âi.33.
so qUM qur cl kwbl rwih [bwbr ko ly Awau cVHwie [
jO aus ko hY ihMd kI cwih [AsW nwl bwq kry su Awie [34[
sô tûn tur chal kâbal râhi. bâbar kô lç âu chardhâi.
jau us kô hai hind kî châhi. asân nâl bât karç su âi.34.
jy hm soN vh kry n mIjw [aus pr AOr cVHwvoN qIjw [
XO sun dOlq bhu KuS BXo [jYsy KuSI hoq suq jXo [35[
jç ham sôn vah karç na mîjâ. us par aur chardhâvôn tîjâ.
yau sun daulat bahu khush bhayô. jaisç khushî hôt sut jayô.35.
dohrw : ijs idn duSmn sr hovY Ar prY dukwlY mINh [
inpuqyR puqR hoie ijm iqm dOlq icq sIqIh [36[
dôhrâ : jis din dushman sar hôvai ar parai dukâlai mînh.
niputrç putar hôi jim tim daulat chit sîtlîh.36.
cOpeI : qb dOlq kwbl rwh prXo [ByK PkIrI kr rwhu qurXo [
Qy rwhu rukwey bRhmyN Swih [dOlq pujY n kwbl rwih [37[
chaupaî : tab daulat kâbal râh paryô. bhçkh phakîrî kar râhu turyô.
thç râhu rukâç barhmçn shâhi. daulat pujai na kâbal râhi.37.
Cf vY rwih Avr rwih prXo [rwhu kurwhy kwbl vVXo [
aUhW Bys pun Apno krXo [jwie dyS bwbr ky vrXo [38[
chhada vai râhi avar râhi paryô. râhu kurâhç kâbal vardyô.
ûhân bhçs pun apnô karyô. jâi dçsh bâbar kç varyô.38.

Entreating the Guru to snatch it from the Pathans in any case,
The Guru should had it over to the Mughals. (30)
Sortha : The Guru warned Daulat Khan to beware of the consequences,
Before asking him (the Guru) to bestow it on the Mughals.
Lest Daulat Khan should repent later on for his plea,
Sovereignty, once bestowed on Mughals, would never get back to the Pathans. (31)
Chaupai : Let the Hindus or Pathans never be the sovereigns again,
So did Daulat Khan agree to the Guru's conditional proposal.
Let sovereignty be taken away from the Pathans,
Even though it may not return to them ever again. (32)
This being the only fond wish in his (Daulat Khan's) mind,
Let the Guru, in his graciousness, fulfill a devotee's fond wish.

The Guru ordained it to be fulfilled as Daulat Khan desired,
Although the latter might regret his plea at a later stage. (33)
He must proceed to Kabul post haste,
In order to bring Mughal emperor Babur to India.
In case Babur cherished the desire to be India's emperor,
He should come and consult him (Guru Nanak). (34)
In case Babur proceeded without seeking Guru's advice,
The Guru would put up an another rival against him.
Hearing Guru's remarks, Daulat Khan felt so much delighted,
As if a son had taken birth in his own family. (35)
Dohra : The way a ruler feels delighted at the defeat of an enemy,
The way onset of rain drenches the drought hit parched land,
The way an issueless parent rejoices at the birth of a son,
So were Daulat Khan's hurt feelings assuaged by Guru's predictions. (36)
Chaupai : Soon after, Daulat Khan took the road to Kabul,
Donning the mantle of a mendicant on the way.
Meanwhile Bairam Shah had blocked all routes to Kabul,
Lest Daulat Khan should escape and reach Kabul. (37)
Thereupon, Daulat Khan taking an alternative route,
Somehow managed to creep into the city of Kabul.
Wearing his original robes once again,
He entered into emperor Babur's country. (38)

iqh bwbr soN imln n hoeI [siqgur Ex iDAwey qoeI [
qurq bwbr soN imlno BXo [jb siqgur ko DXwvq BXo [39[
tih bâbar sôn milan na hôî. satigur ôn dhiâç tôî.
turat bâbar sôn milnô bhayô. jab satigur kô dhayâvat bhayô.39.
ihMd hvwl aun sB sun lXo [dOlq KW ko Awdr kXo [
dOlq id`ll Byq bqwXo [POj jor kr igxoN sunwXo [40[
hind havâl un sabh sun layô. daulat khân kô âdar kayô.
daulat dillî bhçt batâyô. phauj jôr kar ginôn sunâyô.40.
sUby Agly dey mRvwie [ney bwlk dey sUby TrÍwie [
aun qy bMdobsq n hoie [bdI lgwvn Agln soie [41[
sûbç aglç daç marvâi. naç bâlak daç sûbç tharvâi.
un tç bandôbsat na hôi. badî lagâvan aglan sôi.41.
dohrw : dInY aun vf mwr sB sUby AOr bjIr [
bwlk mUVH gvwr jy jyqy kIey AmIr [42[
dôhrâ : dînai un vada mâr sabh sûbç aur bajîr.
bâlak mûrdah gavâr jç jçtç kîç amîr.42.
cOpeI : jo ko bicE hY Ab qweIN [qWko Awsw jIvn nwhIN [
ikX rjvwry sB idlgIr [mRh`ty d`KxI kIey qgIr [43[
chaupaî : jô kô bachiô hai ab tâîn. tânkô âsâ jîvan nâhîn.
kiy rajvârç sabh dilgîr. marhttç dakkhnî kîç tagîr.43.
aus pY Qo iek Bovo pRDwn [AkIdwr Qo bfo sujwn [
jb dyKy aun mry AmIr [hoq kMm aun lKXo qgIr [44[
us pai thô ik bhôvô pardhân. akaldâr thô badaô sujân.
jab dçkhç un març amîr. hôt kamm un lakhyô tagîr.44.
EsY Bly kI AwKI bwq [bfy kMm nihN Coty krwq [
mwry bfy cihX n sUry [CotyN kryN n bfy kMm pUry [45[
ôsai bhalç kî âkhî bât. badaç kamm nahin chhôtç karât.
mârç badaç chahiy na sûrç. chhôtçn karçn na badaç kamm pûrç.45.

swK siqsXy kw
sâkh satisyç kâ

dohrw : kYsy Coty nrn qY sry bfn ko kwm [
mVHXo dmwmy jwq kb sO cUhy ky cwm [46[
dôhrâ : kaisç chhôtç naran tai sarç badaan kô kâm.
mardhyô damâmç jât kab sau chûhç kç châm.46.

cOpeI : XO sun BoXo mwr gvwey [Apny KYrKwhI aun Gwey [
ibn qksIr aun mwrXo BoAw [hY hY kwr jgq bhu hoAw [47[

As he failed in his attempt to seek admission to Babur's court,
Daulat Khan sent a silent prayer to great Guru Nanak.
The moment he sought Guru's intercession through prayer.
He got into touch with Babur in a moment's time. (39)
Babur, according a state honour to Daulat Khan,
Heard the whole account about India from the latter.
Disclosing all the state secrets of Delhi court to Babur,
Daulat Khan revealed the complete strength of the Lodhi Pathans' Army. (40)
Disclosing Bairam Khan's slaughter of all the seasoned custodians,
He informed about Bairam Khan's appointment of adolescent custodians.
The new custodians, failing to govern their states efficiently,
Had started accusing their predecessors for misgovernance. (41)
Dohra : He had slaughtered all the higher officials of the state,
Together with the Provincial custodians and ministers.
In their place, he had appointed immature rustic adolescents,
Giving them higher positions of state and court officials. (42)
Chaupai : The miniscule number that survived this ruler's tyranny,
They, too, had lost every hope of their survival.
All the feudal chiefs, too, became frustrated with the situation,
Even as the Maratha custodians in the south were also replaced. (43)
Rai Bhoi who, being the seniormost among the ministers,
Was also the wisest and the most sensible among them.
As he witnessed the elimination of all the senior functionaries,
He realized that the state administration was going to the dogs. (44)
Being the emperor's well-wisher he advised the king in good faith,
That the dwarfs could never accomplish tasks worthy of giants.
Neither should the great warriors deserved to be killed,
Nor could the petty people accomplish the higher tasks of the state. (45)

Episode from Satswayya[9]

Dohra : How can a lowly minion of a state,
Accomplish a task worthy of a giant?
How can the surface of a huge war-drum,
Be sewn with the skin of even one hundred rodents? (46)
Chaupai : Hearing this, the emperor got Rai Bhoi slaughtered,
Thus putting to death his own well-wishers.

chaupaî : yau sun bhôyô mâr gavâç. apnç khairkhâhî un ghâç.
bin taksîr un mâryô bhôâ. hai hai kâr jagat bahu hôâ.47.
dohrw : qb dOlq kI bwq sun bwbr BXo iqAwr [
bjIr su rokXo iPr ausY kir kY Xh bIcwr [48[
dôhrâ : tab daulat kî bât sun bâbar bhayô tiâr.
bajîr su rôkyô phir usai kari kai yah bîchâr.48.

108. swKI siqgurU ky pRsMg kI ('Kurwswn Ksmwnw kIAw ihMdusqwn frwieAw')

108. sâkhî satigurû kç parsang kî ('khurâsân khasmânâ kîâ hindustân daarâiâ')

bIcwr bjIr kI **(bîchâr bajîr kî)**

cOpeI : ihMdusqwn hY pIrn pUro [krYN m`dq vY Swih zrUro [
so hm qY kb jIqXo jwie [krYN pIr ijh Awp shwie [1[
chaupaî : hindustân hai pîran pûrô. karain maddat vai shâhi zarûrô.
sô ham tai kab jîtyô jâi. karain pîr jih âp sahâi.1.
ihMdU pIr iek ihMd mYN BXo [sB pIrn kI pIrI lY gXo[
aus soN pUro koeI n BXo [joaU AiVE soeI hr gXo [2[
hindû pîr ik hind main bhayô. sabh pîran kî pîrî lai gayô.
us sôn pûrô kôî na bhayô. jôû aiô sôî har gayô.2.
ihMdU AOr su muslmwn [aun dono ley iek sy jwn [

aus kI syvw donoN krYN [lyin murwdW donoN Kry [3[
hindû aur su muslamân. un dônô laç ik sç jân.
us kî sçvâ dônôn karain. lçni murâdân dônôn kharç.3.
krmwq mYN hY bf pUrw [jnu Kudwie dy rhY hzUrw [
hm ny aus kI bwq pRqweI [jo aun khI su swcI BweI [4[
karmât main hai bada pûrâ. janu khudâi dç rahai hazûrâ.
ham nç us kî bât partâî. jô un kahî su sâchî bhâî.4.
dohrw : jy cwho qum ihMd leI qO aus pRvwngI lyhu [
ibn pRvwngI ausY qy AwgY pYr n dyhu [5[
dôhrâ : jç châhô tum hind laî tau us parvângî lçhu.
bin parvângî usai tç âgai pair na dçhu.5.
cOpeI : qb dOlq sun bolq BXo [hm ny vhY pIr kr lXo [
aus pRvwngI qy hm Awey [qum bI pRvwngI aus kI cwhy [6[
chaupaî : tab daulat sun bôlat bhayô. ham nç vahai pîr kar layô.
us parvângî tç ham âç. tum bî parvângî us kî châhç.6.

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As he had slaughtered Rai Bhoi without any offence,
There rose an outcry throughout his entire state. (47)
Dohra : Hearing the whole account of events from Daulat Khan,
Babur made up his mind to attack India.
However, his minister stopped him from instant action,
After deliberating thoroughly over the whole issue. (48)

Episode 108

The Episode About Satguru Guru Nanak's Blessings (Being a ruler of Khorasan (Babur) Threatened India)

The Minister's Counsel:

Chaupai : India being a land of great spiritual saints,
They would certainly lend their support to India's sovereign.
How could Babur's forces conquer the Indian emperor,
If the spiritual saints bestowed their blessings on him. (1)
There happened to be a Hindu spiritual saint,
Who excelled himself in spirituality among all the saints.
As no other saint could be as perfect as he in piety,
Any rival who confronted him got vanquished in spiritual debate. (2)
Both the Hindus and the Muslims, being born from the same source,
He (Guru Nanak) considered both equally worthy of his grace.
So being revered by both the communities,
Both Hindus and Muslims remained keen to receive his blessings. (3)
So, perfect was he in his spiritual dispensation,
As if he was eternally in communication with the Divine.
He (the minister) himself had confirmed Guru Nanak's divinity,
As everything that Nanak predicted came out to be true. (4)
Dohra : The minister advised Babur to seek Guru Nanak's permission,
If the latter wanted to bring India under his occupation.
He must, under no circumstance, set foot in India,
Without getting clearance from Guru Nanak for his mission. (5)
Chaupai : Hearing this argument, did Daulat Khan speak,
That he himself accepted Nanak as his spiritual mentor.
Since he had proceeded to Kabul on Guru's instructions,
He advised Babur to seek Guru Nanak's permission as well. (6)

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hm Awey aus bcn krwie [pTwxn SwhI mYN AXo gvwie[
mYN AwXo mugln bKSwih [qb pirE Qo kwbl rwih [7[
ham âç us bachan karâi. pathânan shâhî main ayô gavâi.
main âyô muglan bakhshâhi. tab pariô thô kâbal râhi.7.
qO bwbr muK bcn aucwro [auh kXw SwhI dyvn vwro [
SwhI dyvY hmih rsUl [drgh jWkI b^S kbUl [8[

tau bâbar mukh bachan uchârô. uh kayâ shâhî dçvan vârô.
shâhî dçvai hamhi rasûl. dargah jânkî bakhash kabûl.8.
rsUl hmwry SrIk Kudwie [jO cwhoN so ley krwie [
Ab hm aus ko dyKoN jwie [kCu mn hm vY dy piqAwie [9[
rasûl hamârç sharîk khudâi. jau châhôn sô laç karâi.
ab ham us kô dçkhôn jâi. kachhu man ham vai dç patiâi.9.
dohrw : qb dOlq KW boilAw vih ihMdU dosq Kudwie [
cl kr kro iddwr qum dyvY mn piqAwie [10[
dôhrâ : tab daulat khân bôliâ vahi hindû dôsat khudâi.
chal kar karô didâr tum dçvai man patiâi.10.
cOpeI : qb bwbr iPr khI aultwie [jo nihN ihMdU mn piqAwie [
qO ausko hm dyihN sjwie [muslmwn kr dyaUN gfwie [11[
chaupaî : tab bâbar phir kahî ultâi. jô nahin hindû man patiâi.
tau uskô ham dçhin sajâi. muslamân kar dçûn gadaâi.11.
huie kwco aus lgY n pwie [hm qY ihMdU bhu frpwihN [
jrUr jrUr hI vih nT jwie [aupr phwV jwaUNgu lukwie [12[
hui kâchô us lagai na pâi. ham tai hindû bahu daarpâhin.
jarûr jarûr hî vahi nath jâi. upar pahârd jâûngu lukâi.12.
jO p`ko hoie rhY Ac`l [jo k`co hYÍ jwaU cl [
lyihN dyK hm p`ko k`co [Awih JUT kY Awih su s`co [13[
jau pakkô hôi rahai achall. jô kachchô havai jâû chal.
lçhin dçkh ham pakkô kachchô. âhi jhûth kai âhi su sachchô.13.
sorTw : Awgy dOlq lwie bwbr cVHXo su ihMd ko [
siqgur rbwb bjwie muK qY Sbd aucwirE [14[
sôrthâ : âgç daulat lâi bâbar chardhyô su hind kô.
satigur rabâb bajâi mukh tai shabad uchâriô.14.
XQw sRI gRMQy **(yathâ sarî garnthç)**
Kurwswn Ksmwnw kIAw ihMdusqwn frwieAw [
AwpY dosu n dyeI krqw jmu kir muglu cVwieAw [

He (Daulat Khan) had proceeded to Kabul after Guru's prophetic utterance,
That Lodhi Pathans would stand divested of sovereignty.
It was after Guru Nanak had promised to bless the Mughals with sovereignty,
That Daulat Khan had proceeded on his way to Kabul. (7)
At this, Babul (in his bigoted arrogance) made a remark:
Who was Nanak to bestow sovereignty on the Mughals?
The Mughals would receive sovereignty from their own prophet,
Who occupied a hallowed place in the Divine Court. (8)
The Mughals would get their aspirations fulfilled from their own prophet,
As the latter was as powerful in divinity as God.
He (Babur) himself would see Nanak with his own eyes,
Whether the latter was really worthy of reposing one's trust. (9)
Dohra : In response to Babur's apprehensions, Daulat Khan remarked,
That Guru Nanak was a beloved Hindu prophet of the Divine.
Daulat Khan entreated Babur to proceed to see Guru Nanak,
So that he might feel assured of Guru Nanak's divinity. (10)
Chaupai : Countering Daulat Khan's remarks, Babur remonstrated:
What if the Hindu prophet failed to be worthy of his trust?
In that case, he (Babur) would punish that Hindu prophet,
Burying him alive in the earth after converting him to Islam. (11)
Being a fake/counterfeit prophet, he would take to his heels,
As all the Hindus were scared of Babur's very name.
Definitely would he run for his life in scarce of Babur,
To seek shelter in the mountains in the higher regions. (12)
Never would he desert if he be a genuine prophet,
Certainly would he escape if he be a counterfeit.
Himself would he (Babur) judge if the latter be real or fake,

Whether he was an imposter or a genuine prophet. (13)
Sortha : Making Daulat Rai as his guide from Kabul,
Babur led an expedition to conquer India.
At that moment, the Guru uttered to the accompaniment of music,
The following hymn from his sacred lips: (14)
Guru Granth Sahib:
Shabad : Handing over Khorasan's[1] governance to another,
The invading Babur terrorized the people of India.

khurâsân khasmânâ kîâ hindustân daarâiâ.
âpai dôsu na dçî karatâ jamu kari muglu chardâiâ.
cOpeI : A`gy dOlq Kwn bulwXw [mulK AmwnI rKqw AwXw [
pTwxn ko iek mwrXo gRwm [sYdpuro Qo iqsko nwm [15[
chaupaî : aggç daulat khân bulâyâ. mulakh amânî rakhtâ âyâ.
pathânan kô ik mâryô garâm. saidpurô thô tiskô nâm.15.
ikC qksIr siqgur kI keI [qb aunkI gq vYsI BeI [
dOlq KW qb bwbr bulwXw [hukm qws ko XO PurmwXw [16[
kichh taksîr satigur kî kaî. tab unkî gat vaisî bhaî.
daulat khân tab bâbar bulâyâ. hukam tâs kô yau phurmâyâ.16.
pMjwb mulK nwnk ko AwXw [iemnwbwd iFg huqo bqwXw [
igljn qy vh mMn kr fr [so nT gXo ik rihE Gr [17[
pañjâb mulakh nânak kô âyâ. imnâbâd dhig hutô batâyâ.
giljan tç vah mann kar daar. sô nath gayô ki rahiô ghar.17.
jo nT gXo qO Pyr ilAwvo [hm soN bwqW Awn krwvo [
hm aus soN krYN n KotI koeI [dyaUN jgIr jo cwhY EeI [18[
jô nath gayô tau phçr liâvô. ham sôn bâtân ân karâvô.
ham us sôn karain na khôtî kôî. dçûn jagîr jô châhai ôî.18.
so mUrK aun lKI n bwq [siqgur fr kb iks qy jwq [
krqw hrqw Awpy EeI [aus ky fr qy jg suK hoeI [19[
sô mûrakh un lakhî na bât. satigur daar kab kis tç jât.
karatâ hartâ âpç ôî. us kç daar tç jag sukh hôî.19.
dohrw : jihN siqgur Qy qp krq aUpr roVI Qwie [
BUm clY igrvr clY qp gur Acl rhwie [20[
dôhrâ : jahin satigur thç tap karat ûpar rôrdî thâi.
bhûm chalai girvar chalai tap gur achal rahâi.20.
cOpeI : qb dOlq kO Swih PrmwXw [qurq dOlq vl gur kI DwXw [
jb jwgw gur nzr su AweI [auqr GoiVEN pg krI DweI [21[
chaupaî : tab daulat kau shâhi pharmâyâ. turat daulat val gur kî dhâyâ.
jab jâgâ gur nazar su âî. utar ghôiôn pag karî dhâî.21.
dUroN kurns krqw AwXw [crnI m`Qw gur kI lwXw [
bwr bhuq lO rhXo itkweI [siqgur khXo Ab lyhu auTweI [22[
dûrôn kurnas karatâ âyâ. charnî matthâ gur kî lâyâ.
bâr bahut lau rahyô tikâî. satigur kahyô ab lçhu uthâî.22.

The creator, not taking the blame (for decimating the Pathans) upon Himself,
Willed the Mughals to launch an invasion on India.
Chaupai : Asking Daulat Khan to guide the Mughal troops towards India,
Babur kept on entrusting the enroute territory after getting a ransom.
Thereafter, he ransacked a village occupied by Pathan residents,
Which was known by the name Saidpur[2] at that time. (15)
For having shown disrespect to Guru Nanak once,
The residents of this village had to bear this devastation.
Thereafter, summoning Daulat Khan to his own camp,
Babur issued orders to him to the following effect: (16)
Since his (Babur's) forces had reached near Punjab, Nanak's own country,
Nanak's seat had been reported to be near Emnabad.
Was Nanak still at his own seat or had he made good his escape,

Scared out of his wits by the approach of Mughal troops? (17)
Ordering Daulat Khan to bring Nanak back if he had escaped,
And ask Nanak to enter into negotiations with him (Babur).
Assuring Daulat Khan of not ill-treating Nanak in anyway,
Babur offered to dole out landed property to Nanak if he so desired. (18)
Babur, being nit-witted idiot, could never realize,
That no scare of any kind could unnerve the great Guru.
The Guru, being the creator and destroyer of the whole world,
The whole universe prospered under the command of his Divine Will. (19)
Dohra : The spot where Guru Nanak sat in deep meditation,
Was situated upon a mound of hard rocks and pebbles.
So immovable remained Guru's seat that it never shook,
Even if the whole earth and mountains shook and quaked. (20)
Chaupai : Having received verbal orders from Babur,
Daulat Khan proceeded posthaste towards Guru's seat.
Spotting out the Guru's seat after arriving in its vicinity,
He started walking on foot after dismounting from his steed. (21)
Bowing his head and paying obeisance from a distance,
Daulat placed his head at the lotus feet of Guru Nanak.
Having remained prostrated at the Guru's feet for long,
The great Guru asked Daulat Khan to rise from the ground. (22)

siqgur Qy sB jwxI jwx [puC dOlq gur rwKXo mwx [
bwbr ko sB izkr suxwXw [qum pY bwbr cwhq AwXw [23[
satigur thç sabh jânî jân. puchh daulat gur râkhyô mân.
bâbar kô sabh zikar sunâyâ. tum pai bâbar châhat âyâ.23.
siqgur khXo hm aUhW jwvYN [eIhW lok aus lXwie sqwvYN [
hm Awpy dyKYN aus c`l [ bwbr chY ju krnI g`l [24[
satigur kahyô ham ûhân jâvain. îhân lôk us layâi satâvain.
ham âpç dçkhain us chall. bâbar chahai ju karnî gall.24.
dohrw : jihN fyrw bwbr kIAw siqgur phuMcy jwie [
mrdwny ko guru khXw sur kr rbwb bjwie [25[
dôhrâ : jahin daçrâ bâbar kîâ satigur pahuñchç jâi.
mardânç kô guru kahayâ sur kar rabâb bajâi.25.
cOpeI : jb mrdwny rbwb bjwXw [sun sun lskr bhu cl AwXw[
bwbr ny BI so sun lXo [nwnk hmry lSkr AXo [26[
chaupaî : jab mardânç rabâb bajâyâ. sun sun laskar bahu chal âyâ.
bâbar nç bhî sô sun layô. nânak hamrç lashkar ayô.26.
qO lO jwie dOlq ny khI [bwbr idl kCu inhco BeI [
qb bwbr AsvwrI mMgweI [cwhq siqgur pws su AweI [27[
tau lau jâi daulat nç kahî. bâbar dil kachhu nihchô bhaî.
tab bâbar asavârî mangâî. châhat satigur pâs su âî.27.
dOlq ko bwbr puC lXo [Byt pIr kI chIXq dXo [
khI dOlq vh lYx n jog [jwq ausY pY hYN sB log [28[
daulat kô bâbar puchh layô. bhçt pîr kî chahîyat dayô.
kahî daulat vah lain na jôg. jât usai pai hain sabh lôg.28.
mIrI pIrI sB aus pwih [dyKogy qum nyVy jwie [
qO iPr Awp bolXo Swih [KwlI dsq rUh hY Swih [29[
mîrî pîrî sabh us pâhi. dçkhôgç tum nçrdç jâi.
tau phir âp bôlyô shâhi. khâlî dasat rûh hai shâhi.29.
dohrw : rIqy hwQ n jweIey iB`Ck inRp gurdyv [
aun kY Awgy ibn Dry vY iPr AgoN n dyv [30[
dôhrâ : rîtç hâth na jâîç bhichchhak narip gurdçv.
un kai âgç bin dharç vai phir agôn na dçv.30.
cOpeI : qb dOlq KW BMg bqweI [siqgur Awgy Dr qum jweI [
aun qb QYlo lIE BrweI [auqr GoiVEN Byt cVHweI [31[
chaupaî : tab daulat khân bhang batâî. satigur âgç dhar tum jâî.

un tab thailô lîô bharâî. utar ghôiôn bhçt chardhâî.31.

Even though the Guru being omniscient of all developments,
The Guru let Daulat Khan narrate the whole situation.
Having narrated all the developments of the past,
Daulat Khan conveyed Babur's wish to meet the Guru. (23)
The great Guru offered to march himself to Babur's camp,
As Babur's armed bands would disturb the people's peace.
The Guru himself would go to know Babur's intentions,
And gauge what Babur contemplated in his mind. (24)
Dohra : The great Guru, Guru Nanak soon arrived at a place,
Where Babur was putting up in a camp.
Thereupon, the Guru asked Mardana, his companion,
That he should strike a melody on his stringed instrument. (25)
Chaupai : As Mardana struck a melodious tune on his Rabab[3],
The Mughal troops rushed to listen to this fascinating music.
Having heard the spiritual melody, Babur felt,
That Guru Nanak himself had arrived at his army camp. (26)
As Daulat Khan brought information about Guru Nanak's arrival,
Babur felt assured about Guru Nanak's Divinity.
Thereafter, calling for his royal mode of conveyance,
Babur wished to pay a visit to Guru Nanak himself. (27)
(Before proceeding) Babur enquired from Daulat Khan,
What kind of offering should Babur place before Guru Nanak.
Daulat Khan informed Babur the Guru needed no offerings,
As all the people received their cherished boons from Nanak. (28)
All temporal and spiritual powers were vested in Guru Nanak,
As Babur himself would observe after his arrival there.
Thereupon, Babur informed his companion Daulat Khan, that,
It behoved not a royal personage to approach a saint empty-handed. (29)
Dohra : Never should one ever go empty-handed,
On a visit to a mendicant, a monarch, and one's teacher.
One is bound to fail in getting their blessings,
Without placing a (token) offering before them. (30)
Chaupai : Upon this, advising Babur to make an offering of cannabis,
Daulat Khan asked Babur to place it before the Guru.
Thereafter, carrying a bag full of cannabis leaves,
Babur placed it before the Guru after dismounting from a horse. (31)

qb siqgur Swih Awdr kirE [qum hm pr gu`so ikEN kirE [
hm qumro kuC rokXo nwhIN [iek roVI pr bYTy hWhI [32[
tab satigur shâhi âdar kariô. tum ham par gussô kiôn kariô.
ham tumrô kuchh rôkyô nâhîn. ik rôrdî par baithç hânhî.32.
jo qUM clqo icqvq AwXo [dyhu sjw jo qO idl BwXo [
kY k`cy kY p`kY AsIN [qUM kr lY jo qo jIA bsI [33[
jô tûn chaltô chitvat âyô. dçhu sajâ jô tau dil bhâyô.
kai kachchç kai pakkai asîn. tûn kar lai jô tô jîa basî.33.
JUT krYN kY swc kmweI [njIkYN dyKoN qYN khXo jweI [
swcO hoie qu kirhoN pIr [JUTo huie ihMdU dXoN cIr [34[
jhûth karain kai sâch kamâî. najîkain dçkhôn tain kahyô jâî.
sâchau hôi tu karihôn pîr. jhûthô hui hindû dayôn chîr.34.
dohrw : swc su swihb Gr rhY AOr swc idK nWih [
gurU pIr piqSwih Swh dyKY bhu piqAwih [35[
dôhrâ : sâch su sâhib ghar rahai aur sâch dikh nânhi.
gurû pîr patishâhi shâh dçkhai bahu patiâhi.35.
krwmwq hm qUM idKYN so hm idKwvY nWih [
krwmwq mYN kihr hY so r`boN dUr krwie [36[

karâmât ham tûn dikhain sô ham dikhâvai nânhi.
karâmât main kahir hai sô rabbôn dûr karâi.36.
cOpeI : krwmwq huie jWky pwhI [Awpy ikauN n krY piqSwhI [
krwmwq kho pws rsUl [Kudwie mMn ijs krY kbUl [37[
chaupaî : karâmât hui jânkç pâhî. âpç kiun na karai patishâhî.
karâmât kahô pâs rasûl. khudâi mann jis karai kabûl.37.
krwmwq jo jgq idKwvY [jgq lok iqs bhu sMqwvY [
njIk rhY jo koaU Kudwie [krwmwq qy dUr prwie [38[
karâmât jô jagat dikhâvai. jagat lôk tis bahu santâvai.
najîk rahai jô kôû khudâi. karâmât tç dûr parâi.38.
krwmwq qum dyKI cho [Xh BI nwhIN AwCo kro [
krwmwq hovY doaU BWq [kY imhroN kY kihroN hY jwq [39[
karâmât tum dçkhî chahô. yah bhî nâhîn âchhô karô.
karâmât hôvai dôû bhânt. kai mihrôn kai kahirôn hai jât.39.
syvw krY qU imhr su AwvY [izd qy cwhY kihr su pwvY[
imhr kihr doaU krwmwq [dUr ^udw qy so ly jwq [40[
sçvâ karai tû mihar su âvai. zid tç châhai kahir su pâvai.
mihar kahir dôû karâmât. dûr khudâ tç sô lç jât.40.

Thereafter the Guru, after according due honour to the Mughal ruler,
Asked him the reasons for being cross with him (Nanak).
The Guru told Babur that he never obstructed Babur's advance,
As he (the Guru) had been all long sitting on that rocky seat. (32)
The Guru asked Babur to mete out any punishment to the former,
As he had been contemplating at the time of his departure.
Babur was free to allay his apprehensions that he had,
Whether Guru Nanak was a fake or a genuine prophet. (33)
He must confirm if Nanak followed path of truth or falsehood,
The Guru was willing to offer himself for a close scrutiny.
Found genuine, Babur could acknowledge Guru Nanak as a spiritual prophet,
Found fake, he was free to get the Guru slaughtered. (34)
Dohra : Truth resides and rests with the Divine Lord,
Elsewhere it is never found and observed.
The temporal monarchs and rulers of kingdoms,
Have all been putting spiritual prophets to test. (35)
As Babur wished the Guru to workout some miracles,
The Guru would loath to display any such feats.
Display of miraculous feats not only invited Divine wrath,
These also alienated the spiritual saints from the Divine as well. (36)
Chaupai : If any prophet claimed to work out miracles,
Why could such a prophet not become a monarch as well?
Power of working out miracles vested in the Divine Lord, alone,
For which people accepted Him as the Supreme God. (37)
Whosoever displays any miracles while being a human being,
He is terribly harassed by the people of this world.
Whosoever lives in intimate communication with God,
He always shuns the temptation to work out miracles. (38)
As Babur was too keen to see demonstration of miracles,
It was not a morally justifiable act on his part.
Very often, miracles workout in two diverse ways,
Either resulting in blessings or ending up in disasters. (39)
While serving with devotion saints bring out their blessings,
Insisting upon them to show miracles brings out their curse.
Blessings and curses both work out as miracles,
While alienating a spiritual prophet from the Divine Lord. (40)

dohrw : kihr piqSwhn kwr hY Kos ju AOrn KwihN [

kihr krY ju PkIr hoie dUr Kudwie qy pwih [41[
dôhrâ : kahir patishâhan kâr hai khôs ju auran khâhin.
kahir karai ju phakîr hôi dûr khudâi tç pâhi.41.
qb bwbr ny smiJAw jo mYN icqvq Awie [
hY sB jwxI jwx Xh sB hm dXo bqwie [42[
tab bâbar nç samjhiâ jô main chitvat âi.
hai sabh jânî jân yah sabh ham dayô batâi.42.
cOpeI : dyK iddwr ko inScw AwXw [njIk rhY Xh s`c KudwXw [
Kudwie Xwih mYN Byd kCu nwhIN [Ab mY ies qy mMgoN piqSwhI [43[
chaupaî : dçkh didâr kô nishchâ âyâ. najîk rahai yah sachch khudâyâ.
khudâi yâhi main bhçd kachhu nâhîn. ab mai is tç mangôn patishâhî.43.
kbUl prY jo iesY duvwie [qO myro sB kwm bn jwie [
AO iesu duvwie ij nWih pujwie [qO hmro kuC plXoN n jwie [44[
kabûl parai jô isai duvâi. tau mçrô sabh kâm ban jâi.
au isu duvâi ji nânhi pujâi. tau hamrô kuchh palyôn na jâi.44.
Koty bcn kih ikm ibK bovYN [mITy bc kih ikm nihN jovYN [
qb bwbr Awie do kr jory [grz ApnI mu`KoN imT bory [45[
khôtç bachan kahi kim bikh bôvain. mîthç bach kahi kim nahin jôvain.
tab bâbar âi dô kar jôrç. garaz apnî mukkhôn mith bôrç.45.
AwXo mYN qv kdmw pws [pUrn kIjY hmrI Aws [
mYN suinEN qum ihMdU bf pIr [qum pY AwieE hoie ADIr [46[
âyô main tav kadamâ pâs. pûran kîjai hamrî âs.
main suniôn tum hindû bada pîr. tum pai âiô hôi adhîr.46.
dohrw : jo suinE so dyiKE qUM pIrn isr pIr [
qum iddwr ky pyKny BXo myro mn DIr [47[
dôhrâ : jô suniô sô dçkhiô tûn pîran sir pîr.
tum didâr kç pçkhnç bhayô mçrô man dhîr.47.
cOpeI : jYso suinE qYsy dyKXo [pIrn isr qUM pIr pryKXo [
jo jo bwq dOlq KW khI [mYN Ab nYnn dyKI vhI [48[
chaupaî : jaisô suniô taisç dçkhyô. pîran sir tûn pîr parçkhyô.
jô jô bât daulat khân kahî. main ab nainan dçkhî vahî.48.
dOlq KW ny hmYN sunweI [pTwxoN gurisK dey mrweI [
siqgur kopI krI pTwnn [ihMd pwiqswihEN dUr krwnn [49[
daulat khân nç hamain sunâî. pathânôn gursikh daç marâî.
satigur kôpî karî pathânan. hind pâtisâhiôn dûr karânan.49.

Dohra : Cursed miracles are the fancy of temporal monarchs,
Who seize others' belonging with coercion and duress.
If ever a saint indulges in working out miracles,
He is sure to find himself alienated from the Divine. (41)
Upon this, Babur realized Guru Nanak's omniscience,
Since the Guru had laid bare all Babur's secret thoughts.
He decided to share all his fears and aspirations,
After he felt assured about Guru Nanak's omniscience. (42)
Chaupai : Babur felt convinced after his interaction with Guru Nanak,
That the latter had really an intimate relationship with God.
Since there existed no distinction between God and Guru Nanak,
He must seek his blessings for getting a sovereignty over India. (43)
If, God willing, the Guru Nanak answered his prayers,
All his dreams and aspirations will get materialized.
If, God forbid, Guru Nanak declined his prayers,
He would not lose anything substantial of his own. (44)
Why should he poison his future through his insolence,
Instead, why should he not cultivate polite conversation?
After this, folding his hands in supplication, Babur put forth,
His dire necessity in words couched in politeness. (45)
Prostrating at the lotus feet of Divine Guru Nanak,

Babur begged for his aspirations to be fulfilled,
Acknowledging Guru Nanak as the great Hindu prophet,
He had sought the Guru's blessings in his dire need. (46)
Dohra : Acknowledging Guru Nanak to be as great as he had heard,
Babur declared the Guru as the greatest among spiritual prophets.
Admitting that after having a glimpse of the Divine Guru,
He felt assured of Guru Nanak's Divine attributes. (47)
Chaupai : Finding the Guru as venerated as in narrations he had heard,
Babur found the Guru spiritually Supreme after a through probe.
Whatever divine attributes of the Guru had Daulat Khan narrated,
Babur had observed and confirmed with his own eyes. (48)
The way the (Lodhi) Pathans had got the Guru's followers assassinated,
Daulat Khan had narrated the whole account to Babur.
Babur also knew about Guru's displeasure with the Lodhi Pathans,
As well as the Guru's will to dispense with their rule over India. (49)

muglоN ko gur chXo bulwnn [Awpy qum sB jwnI jwnn [
mYN AwXoN ho qusW bulwey [dOlq KW qy lyhu puCwey [50[
muglôn kô gur chahyô bulânan. âpç tum sabh jânî jânan.
main âyôn hô tusân bulâç. daulat khân tç lçhu puchhâç.50.
nwm qumYN kih moh cVHwXo [qumYN lwj jo qumYN bulwXo [
ihMd qKq moih dyhu bhwie [bweI sUby nwl idvwie [51[
nâm tumain kahi môh chardhâyô. tumain lâj jô tumain bulâyô.
hind takhat môhi dçhu bahâi. bâî sûbç nâl divâi.51.
dohrw : mYN AwXo Xh murwd kr kroN qumYN inj pIr [
hmYN idvwvo qKq ihMd bweI sUby qwbygIr [52[
dôhrâ : main âyô yah murâd kar karôn tumain nij pîr.
hamain divâvô takhat hind bâî sûbç tâbçgîr.52.
cOpeI : qO bwby bwbr soN khXo [qum piqSwhI ipkMbroN cho [
bwbr khXo ipkMbr dUr [mYN nw s`koN phuMc hzUr [53[
chaupaî : tau bâbç bâbar sôn kahyô. tum patishâhî pikmbarôn chahô.
bâbar kahyô pikmbar dûr. main nâ sakkôn pahuñch hazûr.53.
ipkMbr rhY vwlI drgwh [s`iq Asmwn ky aUpr vwh [
hmYN aUhW ikm phuMcXo jwie [kMnIN sunXo hm ndr nh pwie [54[
pikmbar rahai vâlî dargâh. satti asamân kç ûpar vâh.
hamain ûhân kim pahuñchyô jâi. kannîn sunyô ham nadar nah pâi.54.
siqgur khXo qum Swh sdwvo [ADI KudweI Awp khwvo [
krwmwq pIr pMj rKwvo [pws ipkMbr ikm nihN jwvo [55[
satigur kahyô tum shâh sadâvô. adhî khudâî âp kahâvô.
karâmât pîr pañj rakhâvô. pâs pikmbar kim nahin jâvô.55.
ipkMbr iFg mYN dyhuN pucweI [jw kir lY iqs qy piqSwhI [
ipkMbr swQ qUM jweIN dRgwih [EhI dRgwhoN dyaU ilKwie [56[
pikmbar dhig main dçhun puchâî. jâ kari lai tis tç patishâhî.
pikmbar sâth tûn jâîn dargâhi. ôhî dargâhôn dçû likhâi.56.
dohrw : sun bwbr kurinS krI mo ipkMbr iddwr krwie [
ipkMbr qurq Kudwie qy dYgo ihMd lKwie [57[
dôhrâ : sun bâbar kurnish karî mô pikmbar didâr karâi.
pikmbar turat khudâi tç daigô hind lakhâi.57.
cOpeI : qib siqgur XO bcn aucwry [Awsw Aswfw iljwvy drgh dĺwry [
so Awsw aus dXo PVwie [kr BUm ibsqro bhI bxwih [58[
chaupaî : tabi satigur yau bachan uchârç. âsâ asâdaâ lijâvç dargah davârç.
sô âsâ us dayô phardâi. kar bhûm bisatrô bahî banâhi.58.

It was Guru's will to call the Mughals from Kabul[4],
As the Guru, being omniscient and privy to the Divinee Will.
Babur told the Guru that the former had arrived at Guru's bidding,
As Daulat Khan would bear witness to what he said. (50)

Since Daulat Khan had invited him (Babur) in the Guru's name,
The Guru must protect and stand by his humble servant.
Babur begged the Guru to make him occupy India's throne,
Making his sovereign writ run over all the twenty-two states. (51)
Dohra : Babur said he had approached Guru Nanak with a fond wish,
That the great Guru be Babur's spiritual mentor.
Babur begged for a sovereignty over the Indian throne,
So that his writ might run over the twenty-two states. (52)
Chaupai : Upon this Baba Nanak reminded the supplicating Babur,
That the latter wished to be made a sovereign by Prophet Mohammad[5].
Admitting that Prophet Mohammad being inaccessible,
Babur expressed his inability to seek Prophet's (Mohammad's) blessings. (53)
Since his prophet was inhabitant of the Divine Court,
It was located across the seven skies (in heavens).
How could Babur (a human being) reach that Divine abode,
About which he had heard but never seen it with his eyes? (54)
The Guru reminded Babur that he had boasted of being an emperor,
Whose writ ran over half of humanity on the earth.
How could he not reach his Islamic Prophet Mohammad,
As he boasted of having the powers of five spiritual prophets? (55)
Promising Babur to enable him to reach his prophet,
The Guru directed Babur to seek sovereignty from his own prophet.
Babur should reach the Divine Court in his prophet's company,
Where his prophet would get a written sanction for his sovereignty. (56)
Dohra : Hearing this, Babur bent on his knees in thankfulness,
Begging Guru Nanak to enable him to have a glimpse of his own prophet.
Being extremely confident of his prophet's divine powers,
Babur was sure of getting India's sovereignty sanctioned. (57)
Chaupai : Thereafter, Satguru Guru Nanak directed the Mughal emperor,
That Guru's staff would lead Babur to the Divine court.
Thereafter handing over his staff to the emperor Babur,
Guru Nanak instructed Babur to sit on the ground in front of the staff. (58)

DUp dIp kr msqk DrXo [ijq cwho iqq jwieN prXo [
s`iqnwm ko jwp jpeIE [jihN cwho iqqhI QW jeIE [59[
dhûp dîp kar masatak dharyô. jit châhô tit jâin paryô.
sattinâm kô jâp japaîô. jahin châhô tithî thân jaîô.59.
smyq ipkMbr lY quJ jwvY [jwvq drgh n koaU AtkwvY [
jhW ipkMbr iek bwr gXo [kuMfy ihlqy Qy iPr AXo [60[
samçt pikmbar lai tujh jâvai. jâvat dargah na kôû atkâvai.
jahân pikmbar ik bâr gayô. kundç hiltç thç phir ayô.60.
Ab GVIAW BwvYN rhu cwr [bcn ipkMbr krXo keI bwr [
cwr GVI lg rhu drgwh [jo jIA AwvY mWgo qWih [61[
ab ghardîân bhâvain rahu châr. bachan pikmbar karyô kaî bâr.
châr ghardî lag rahu dargâh. jô jîa âvai mângô tânhi.61.
dohrw : kurinS bwbr kr auTXo bfo AcMBo jwn [
siqgur AwKI so krI lY Awso kIE ipAwn [62[
dôhrâ : kurnish bâbar kar uthyô badaô achmbhô jân.
satigur âkhî sô karî lai âsô kîô piân.62.
cOpeI : jwie bwbr ny soeI krI [lY Awsw auifE aus hI GrI [
lY phuMcXo s`qvyN AwkwS [jw phuMcXo vih drgh Kws [63[
chaupaî : jâi bâbar nç sôî karî. lai âsâ udaiô us hî gharî.
lai pahuñchyô sattvçn âkâsh. jâ pahuñchyô vahi dargah khâs.63.
drgh rhy kuMfy AVwey [jo nihN KulHy ipkMbr jwey [
s`iqnwm jb bwbr pukwry [qurq Purq hI KulHy ikvwry [64[
dargah rahç kundç ardâç. jô nahin khulhç pikmbar jâç.
sattinâm jab bâbar pukârç. turat phurat hî khulhç kivârç.64.

qhW nwnk ko JMfw JUly [pVHYN bwxIAW poQIAn KUlY [
rbwb bjwvYN gwvYN rwg [Bgq Bjn ko rMg rhXo lwg [65[
tahân nânak kô jhandâ jhûlç. pardhain bânîân pôthîan khûlai.
rabâb bajâvain gâvain râg. bhagat bhajan kô rang rahyô lâg.65.
dohrw : iqh jw bwbr dyiKE JMfw nwnk Swih [
snmuK JUly dRgwh ky ivc s`co swihb Xwih [66[
dôhrâ : tih jâ bâbar dçkhiô jhandâ nânak shâhi.
sanmukh jhûlç dargâh kç vich sachchô sâhib yâhi.66
syq su gMgw nIr sm AO bwdr sm qihN kwl [
kysrI ptko sMg ihlY ibjlI jYsy KXwl [67[
sçt su gangâ nîr sam au bâdar sam tahin kâl.
kçsarî patkô sang hilai bijlî jaisç khayâl.67.

With burning jos-sticks and a lamp, he should prostrate before the staff,
After which it would take Babur wherever he wished to go.
With the continuous recitation of God's holy Name 'Satnam',
He could reach anywhere he wished to reach. (59)
The Guru's staff would take Babur and his prophet to heaven,
Where nobody would stop their entry into the Divine Court.
The same Divine Court was it where prophet once had gone,
But was made to return the same moment to his abode. (60)
With Guru's staff with them, they could stay there for many hours,
While his prophet could converse with God for long.
Staying there in the Divine Court for a longer spell,
He and his prophet could seek whatever they wished. (61)
Dohra : With a respectful bow did Babur depart from Guru Nanak,
Wondering at heart at the promised great miracle.
Following the Guru's instructions about invocation,
Babur departed after holding the Guru's staff. (62)
Chaupai : The moment Babur performed the proffered incantations,
The Guru's staff took him on a flight the same moment.
Flying across the seven skies with the Guru's staff,
Babur reached the exclusive territory of the Divine Court. (63)
He found the Divine Court bolted and barred from inside,
Which did not open even at the approach of prophet Mohammad.
But the moment Babur recited the Guru's word "Satnam",
In an instant opened all the doors that were barred and locked. (64)
Babur witnessed Guru Nanak's standard fluttering in heavens,
And heard spiritual hymns being recited from the holy books.
Spiritual melodies were being recited to the accompaniment of music,
Filling the whole environment with a spiritual ambience. (65)
Dohra : Thus, Babur saw with his own eyes after reaching there,
Guru Nanak's standard fluttering inside the Divine Court.
Observing Nanak's standard fluttering at the entrance,
Babur had a glimpse of God seated on the Divine seat. (66)
Sparkling as the crystal waters of the scared Ganges,
Guru Nanak's standard also emitted dark cloud like hues.
Its saffron cloth fluttered as majestically as,
If a spark of lightening had flitted across its surface. (67)

cOpeI : siqgur kI DRmswl idKweI [sMq swD bhy fyrw lweI [
keI Swih keI byprvwih [ir`iD is`iD sB hwzr vwih [68[
chaupaî : satigur kî dharmsâl dikhâî. sant sâdh bahç daçrâ lâî.
kaî shâhi kaî bçpravâhi. riddhi siddhi sabh hâzar vâhi.68.
dohrw : klp mMdwr AO hr cMdn pwrjwq sMqwn [
AOr ibRC PUly Ply kwmDyn Gr Grwn [69[
dôhrâ : kalap mandâr au har chandan pârjât santân.

aur barichh phûlç phalç kâmdhçn ghar gharân.69.
cOpeI : icMqw mix soN kMD icxweI [sÍrn sugMDI sMg ilpweI [
bfUrj ky aUhW QMB QMBwey [cMdn lkrI swQ Cqwey [70[
chaupaî : chintâ mani sôn kandh chinâî. savran sugndhî sang lipâî.
badaûraj kç ûhân thambh thambhâç. chandan lakrî sâth chhatâç.70.
muMgy ky aUhW lgy kpwt [icqRkwrI pwrs kI Twt [
bwbr ko qhW sYl krwXo [iPr bwbr ko moV lY AwXo [71[
mungç kç ûhân lagç kapât. chitarkârî pâras kî thât.
bâbar kô tahân sail karâyô. phir bâbar kô môrd lai âyô.71.
ipkMbr kI vih v`l iPrwXo [ dyq bWg iqh mu`lW idKwXo [
ipkMbr JMfw ausY idKwXo [rMgXo nIl soN bhu idn hwXo [72[
pikmbar kî vahi vall phirâyô. dçt bâng tih mullân dikhâyô.
pikmbar jhandâ usai dikhâyô. rangyô nîl sôn bahu din hâyô.72.
qhW ipkMbr huqI msIq [aunHYN svwrI ApnI rIq [
bwbr ipkMbr dyKXo KVo [kbI auTY kbI lWbo pVo [73[
tahân pikmbar hutî masît. unhain savârî apnî rît.
bâbar pikmbar dçkhyô khardô. kabî uthai kabî lâmbô pardô.73.
pVHy inmwz qihN Awp rsUl [Kwqr bMdgI pVn kbUl [
pICy KVy qih cwroN Xwr [iqnky pwCy pIr hzwr [74[
pardhç nimâz tahin âp rasûl. khâtar bandgî pardan kabûl.
pîchhç khardç tahi châron yâr. tinkç pâchhç pîr hazâr.74.
iqh pwCy jw bwbr KVwXw [Awsy mwjrw ipkMbr suxwXw [
ipkMbr lIno bwbr bulwie [iks ^wqr AwXo muih pwih [75[
tih pâchhç jâ bâbar khardâyâ. âsç mâjrâ pikmbar sunâyâ.
pikmbar lînô bâbar bulâi. kis khâtar âyô muhi pâhi.75.
bwbr khI mYN choN piqSwhI [ihMd qKq jo sUby bweI [
qurq ipkMbr dIXo jubwby [ihMd pqSwhI nhIN hm qwby [76[
bâbar kahî main chahôn patishâhî. hind takhat jô sûbç bâî.
turat pikmbar dîyô jubâbç. hind patshâhî nahîn ham tâbç.76.

Chaupai : The Guru's staff took Babur around Guru's meditational centre,
Where several saints and sages sat cross-legged in meditation.
So many spiritual supremos sat spell-bound unconcerned,
Although several temporal and spiritual deities hovered around them. (68)
Dohra : The Divine Court had, on its premises, five mythological trees[6],
Bearing the names of Parjat, Kalap Birchh, Santaan, Harichandan and Mandhar.
Besides, there were other trees laden with flowers and fruit,
As well as the mythical cows of the Kamdhen[7] breed. (69)
Chaupai : With rare "Chinta Mani[8]" stones were the walls of Divine Court built,
With fragrant golden paint were these rare walls painted.
With "Vaduraya"[9] stones were pillars of Divine Court erected,
With the fragrant Sandalwood was its majestic roof inlaid. (70)
With corals were the doors of the Divine Court made,
With designs on the philosopher's stone were these doors carved.
After taking Babur on a round of the Divine Court,
The Guru's staff brought him back to the Divine entrance. (71)
Thereafter taking Babur to his (Islamic) prophet's enclosure,
The Guru's staff showed him the Muslim cleric reciting an Islamic prayer.
Babur was shown a glimpse of his Prophet's standard,
Which had not been dyed in blue for a long time. (72)
There was situated a mosque, place of Muslim worship,
That was designed as per Prophet's own tradition.
As Babur had a glimpse of his spiritual prophet Mohammad,
He started prostrating and supplicating before him. (73)
Prophet Mohammad himself was seen praying to God,
Entreating the Divine Lord to accept his supplication.
Behind him stood his foremost intimate devout followers[10],

Followed by thousands of other Muslims spiritual saints. (74)
Directing Babur to stand in the queue at the back,
The Guru's staff informed Prophet Mohammad about Babur's visit.
Summoning Babur from the back to his own proximity,
Prophet Mohammad asked Babur about the purpose of his visit. (75)
Babur pleaded to be blessed with a sovereignty over India,
So that his writ might run over the twenty-two Indian provinces.
Instantly did Prophet Mohammad reject Babur's plea with a remark,
That He had no divine sanction for granting a sovereignty over India. (76)

ihMd piqSwhI nwnk kyrI [krIN n Aws Pyr qUM myrI [77[
hind patishâhî nânak kçrî. karîn na âs phçr tûn mçrî.77.
sorTw : nwnk dyie n dyie hm ADIn kCu nWih Ab [
aus hI qy iPr lyie ijs ibiD irJY irJwiekY [78[
sôrthâ : nânak dçi na dçi ham adhîn kachhu nânhi ab.
us hî tç phir lçi jis bidhi rijhai rijhâikai.78.
cOpeI : ijs ky Awsy sMg qUM AwXo [lY piqSwhI ausy irJwXo [
ihMd qKq hm qwby nwhIN [kurwswn hY hmry pwhI [79[
chaupaî : jis kç âsç sang tûn âyô. lai patishâhî usç rijhâyô.
hind takhat ham tâbç nâhîn. kurâsân hai hamrç pâhî.79.
so hm ny iqmrlMgY dXo [ausY aulwd hoie so kXo [
bhu jbwb qb bwbr kry [rsUl Eqny moV su Dry [80[
sô ham nç timralngai dayô. usai ulâd hôi sô kayô.
bahu jabâb tab bâbar karç. rasûl ôtnç môrd su dharç.80.
hoie inrwsw bwbr muiVAw [so Awsw lY fyry aupiVAw [
bwbr Aws dUr qb BeI [jnu aus kmr do tuk ho geI [81[
hôi nirâsâ bâbar muiâ. sô âsâ lai daçrç upaiâ.
bâbar âs dûr tab bhaî. janu us kamar dô tuk hô gaî.81.
prI ZsI iqs fyry Awie [lgo krn mn bhu pCuqwie [
bjIr khI QI AwCI bwq [ihMdu pIr auhW bfI A&wq [82[
parî ghasî tis daçrç âi. lagô karan man bahu pachhutâi.
bajîr kahî thî âchhî bât. hindu pîr uhân badaî afât.82.
dohrw : pwCY muVYN qo cot lgY AwgY quroN qo hwr [
gh ckcUMDr srp jXoN AYsy BXo ibcwr [83[
dôhrâ : pâchhai murdain tô chôt lagai âgai turôn tô hâr.
gah chakchûndhar sarap jayôn aisç bhayô bichâr.83.
cOpeI : Qr Qr kMpY bwbr dyh [bwbr aupjXo bhu sMdyh [
aUhW ipkMbr dIE jubwb [muJ kr dInoN ihMdU qwb [84[
chaupaî : thar thar kampai bâbar dçh. bâbar upjayô bahu sandçh.
ûhân pikmbar dîô jubâb. mujh kar dînôn hindû tâb.84.
Ab mYN Aws AOr iks kroN [Ab iks Awgy sjdo kroN [
byVw pVXo smuMdr mWih [dIE ipkMbr Agy Dkwie [85[
ab main âs aur kis karôn. ab kis âgç sajdô karôn.
bçrdâ pardyô samundar mânhi. dîô pikmbar agç dhakâi.85.

Sovereignty of India being the sole prerogative of Guru Nanak,
Babur should have no expectations from his prophet about it. (77)
Sortha : Mohammad told Babur India's sovereignty being Guru Nanak's prerogative,
The former had no jurisdiction over India's sovereignty.
He advised Babur to get his cherished desire fulfilled from Guru Nanak,
By whatever modes of supplication he deemed fit to appease Nanak. (78)
Chaupai : The Guru's staff which brought him to the heavens,
His blessings should Babur invoke to get sovereignty.
Sovereignty over India not being in his jurisdiction,
The prophet had powers to grant sovereignty over Khorasan alone. (79)
He had already granted Khorasan's sovereignty to Taimurlang[11],
Whose legal heirs were entitled to inherit his legacy.

Thereafter, whatever further appeals Babur made,
Those were declined forthwith by Prophet Mohammad. (80)
Feeling frustrated returned Babur empty handed,
Landing at his camp with the grace of the Guru's staff.
So frustrated and listless had Babur felt,
As if his mortal frame had broke in twain. (81)
Babur fainted on his arrival at his army camp,
So severely was he struck with a sense of remorse.
He recalled the prophetic words of his own minister,
Who had warned him about the presence of a great Hindu prophet. (82)
Dohra : Being equally scared of returning to his Islamic prophet,
As well as going ahead with an appeal to Guru Nanak,
Was Babur really caught on the horns of a dilemma,
As that of a snake which fails either to swallow or vomit out a poisonous lizard. (83)
Chaupai : With Babur's whole frame being in convulsions with fear,
Was he severely struck with a rising wave of doubts.
His Islamic prophet having rejected his pleas,
He had thrown Babur at the mercy of a Hindu prophet. (84)
Whom should he look up to in his hour of dire need,
Whom should he supplicate before for his dream fulfilment?
Having been caught in the whirlwind of life,
His own prophet had left him in the lurch. (85)

ibn Kyvt byVw ikm pwr [pry jwie khUM AOKI Dwr [
AYsI AYsI socW krY [kb fUbY kb sMsXoN qrY [86[
bin khçvat bçrdâ kim pâr. parç jâi kahûn aukhî dhâr.
aisî aisî sôchân karai. kab daûbai kab sansyôn tarai .86.
dohrw : qb bwbr kY mn PurI DrI bhuq mn DIr [
ipkMbr BI AYso khXo su ihMd nwnk bs pIr [87[
dôhrâ : tab bâbar kai man phurî dharî bahut man dhîr.
pikmbar bhî aisô kahyô su hind nânak bas pîr.87.
cOpeI : qb bwbr ky XO icq AweI [proN crn Ab nwnk jweI [
sB pIrn isr nwnk pIr [nwnk ibn ko Drwvy DIr [88[
chaupaî : tab bâbar kç yau chit âî. parôn charan ab nânak jâî.
sabh pîran sir nânak pîr. nânak bin kô dharâvç dhîr.88.
qb aun dOlq qurq bulwXw [qYny muJ eIhW Awn PswXw [
GuMmx vwxI mYN dXo fwr [khu siqgur ko lwvYN pwr [89[
tab un daulat turat bulâyâ. tainç mujh îhân ân phasâyâ.
ghumman vânî main dayô daâr. kahu satigur kô lâvain pâr.89.
lY dOlq qb quirE swQ [Cuhy crx AO joVy hwQ [
mYN hoN quJ dwsn ko dws [pUrn kro hmwrI Aws [90[
lai daulat tab turiô sâth. chhuhç charan au jôrdç hâth.
main hôn tujh dâsan kô dâs. pûran karô hamârî âs.90.
dohrw : aUhW jo bwbr idKXo khI soeI sB Awn [
siqgur h`s ky cup rhy Eie sB jwxI jwx [91[
dôhrâ : ûhân jô bâbar dikhyô kahî sôî sabh ân.
satigur hass kç chup rahç ôi sabh jânî jân.91.
cOpeI : iPr bwbr XO bcn sunwXo [qyro Byq n iknhUM pwXo [
qUM SrIk Kudwie ko AwhI [qUM Kudwie ko jwXo qwhIN [92[
chaupaî : phir bâbar yau bachan sunâyô. tçrô bhçt na kinhûn pâyô.
tûn sharîk khudâi kô âhî. tûn khudâi kô jâyô tâhîn.92.
qYQoN judo n Awp Kudwie [jo hovY so qyrI rjwie [
qUM rjwie ko krny hwr [qyrw AMq n pwrwvwr [93[
taithôn judô na âp khudâi. jô hôvai sô tçrî rajâi.
tûn rajâi kô karnç hâr. tçrâ ant na pârâvâr.93.
qUM krqw hYN kwdr krIm [Kud Kudwie hYN quhI rhIm [
qUM hI ipkMbr rwhu numwie [qyrw is`rr n pwXo jwie [94[

tûn karatâ hain kâdar karîm. khud khudâi hain tuhî rahîm.
tûn hî pikmbar râhu numâi. tçrâ sirrar na pâyô jâi.94.

How could his ship of life reach its shore without a mariner,
Whom should he pray for a survival from this ordeal?
Being burdened with such depressing thoughts,
Did Babur keep oscillating between hope and fear. (86)
Dohra : Thereafter a thought came to Babur's mind,
Which provided a great solace to him.
He recalled how even his own spiritual prophet Mohammad,
Had confirmed that Nanak alone was the only prophet in India. (87)
Chaupai : Thereupon, a thought overtook Babur's mind,
That he should seek blessings of Guru Nanak.
Nanak being the greatest among the spiritual prophets,
Who else could provide an enduring support? (88)
Summoning Daulat Khan the same moment,
Babur accused the latter of landing him in trouble.
He, being caught badly in the life's whirlwinds,
Daulat must plead before the Guru to be Babur's saviour. (89)
Taking Babur along, did Daulat Khan approach the Guru,
With folded hands, did they bow before the Guru.
Professing to be the most humble slave of the Guru,
Babur pleaded before the Guru for his dream to be fulfilled. (90)
Dohra : Narrating whatever he had observed at the Divine Court,
Babur put forth his observations before Guru Nanak.
Being omniscient about what happened here and there,
The Guru gave a faint smile and kept his cool. (91)
Chaupai : Thereafter (struck with wonder and awe), remarked Babur,
Nobody could ever gauge the spiritual profundity of Guru Nanak.
The Guru, being the (dearest) son of God Divine,
He alone could match the Divine in attributes Divine. (92)
Both God and Guru Nanak being inseparable,
The Guru's will prevailed in every phenomenal occurring.
Infinite was the limit of Guru Nanak's blessings,
As his will was the cause behind every happening. (93)
Being himself the Divine and merciful like Him,
Guru Nanak was the creator and the compassionate.
He, being both the prophet and the spiritual guide,
Impossible was it to plumb the depth of the Guru's mystique. (94)

dohrw : qyry nwm pr mYN ibkXo dOlq hwQ pTwx [
Ab cwhy so klJley ApnI lwj pCwx [95[
dôhrâ : tçrç nâm par main bikyô daulat hâth pathân.
ab châhç sô kîjîç apnî lâj pachhân.95.
cOpeI : XO siqgur sux BXo idAwlw [BMg QYlo mMg ilXo qqkwlw [
khXo lXwau muT pwie dY JolI [bwbr qurq vih QYlI KolI [96[
chaupaî : yau satigur sun bhayô diâlâ. bhang thailô mang liyô tatkâlâ.
kahyô layâu muth pâi dai jhôlî. bâbar turat vahi thailî khôlî.96.
siq mu`TI Br JolI pweI [ipCoN JwV aun QYlI muDweI [
BMg mu`TIN siq dInI fwrI [siq piqSwhI dInI swrI [97[
sati mutthî bhar jhôlî pâî. pichhôn jhârd un thailî mudhâî.
bhang mutthîn sati dînî daârî. sati patishâhî dînî sârî.97.
JVI ifTI kCu AOr BI qeI [iPr cwho mYN qum qy leI [
BMg muTI Br jo mYN deI [smoN pwie lyvoN sB qeI [98[
jhardî daithî kachhu aur bhî taî. phir châhô main tum tç laî.
bhang muthî bhar jô main daî. samôn pâi lçvôn sabh taî.98.
dohrw : BMg bdly sB ihMd deI Xh byprvwhI kIn [

ijm BsmMqr dyie br du`K isr iSv inj dIn [99[
dôhrâ : bhang badlç sabh hind daî yah bçpravâhî kîn.
jim bhasmantar dçi bar dukkh sir shiv nij dîn.99.
sorTw : jb gur khXo aucwr BMg bdl sB ihMd deI [
kIno AYs krwr iPr piqSwhI lyihNgy [100[
sôrthâ : jab gur kahyô uchâr bhang badal sabh hind daî.
kînô ais karâr phir patishâhî lçhingç.100.
dohrw : jb siqgur ny Xo khXo sun bwbr sulqwn [
iPr qUM nihN jb hoiego qb lY hYN dY kY qwn [101[
dôhrâ : jab satigur nç yô kahyô sun bâbar sultân.
phir tûn nahin jab hôigô tab lai hain dai kai tân.101.
AiV`l : sun siqgur ky bcn bwbr XO BwiKE [
dy ky lYxo QUk vfn hI AwiKE [
dy ky lYxoN QUk muKoN ijm ctx hY [
ho dy kY lYx jg`VR Apjs bf Ktn hY [102[
arhill : sun satigur kç bachan bâbar yau bhâkhiô.
dç kç lainô thûk vadaan hî âkhiô.
dç kç lainôn thûk mukhôn jim chatan hai.
hô dç kai lain jagrdrdar apjas bada khatan hai.102.

Dohra : Claiming to repose complete faith in Nanak's Divinity,
Had Babur surrendered to Daulat Khan's proposal.
Imploring the Guru to protect his (Babur's) honour,
Let the Guru deal with him (Babur) as he willed. (95)
Chaupai : Taking pity on Babur after hearing his entreaties,
The Guru asked him to bring forth his bag of cannabis.
Hearing Guru's willingness to shower his blessings,
Babur opened his bag full of of cannabis leaves postehate. (96)
As the Guru put seven handfuls of cannabis leaves into Babaur's lap,
The Guru turned the cannabis bag upside down.
With the giving of seven handfuls of cannabis thus,
The Guru blessed Babur with sovereignty upto his seven dynasties. (97)
Looking at the Cannabis leaves lying on the ground,
The Guru was at liberty to take back his blessings again.
Even the sovereignty already granted to the seven dynasties of Babur,
The Guru would take it back at an appropriate moment. (98)
Dohra : Thus, the Guru, in a moment of carefree abandon,
Vested Babur with India's sovereignty for a pittance.
Little realizing that this blessing would recoil upon his own house,
Much as Lord Shiva's blessing to Demon Bhasmantar[12] had recoiled. (99)
Sortha : When the Guru addressed these words to Babur that,
He had conferred India's sovereignty on Babur for a pittance.
The Guru had also made a commitment at that moment,
That He would be entitled to revoke his blessings. (100)
Thereafter, Satguru Guru Nanak made it absolutely clear,
Drawing the attention of emperor Babur to his words.
The Guru would snatch India's sovereignty perforce,
When Babur would no longer be present on the scene. (101)
Ardil : Hearing this conditional grant of sovereignty by Guru Nanak,
Babur addressed the Guru in the following vein:
Taking back a boon after it had been granted,
Amounted to going back on one's own words.
It was as ignominious to withdraw a favour granted,
As one licked one's own spittle.
It was dishonour to take back a granted boon,
As it brought a great disgrace to the giver. (102)

dohrw : qb siqgur bwbr khXo XO dy ky lyvn hoie [
muKq inAwmq bykdr rwK n swkq koie [103[
dôhrâ : tab satigur bâbar kahyô yau dç kç lçvan hôi.
mukhat niâmat bçkdar râkh na sâkat kôi.103.
CMd : muKq inAwmq clj QI mnsUry llnI [
r`K n jwnI iqnY ijMd sMg lY geI dlnI [
muKq inAwmq hY kpUr pwie ijauN rKno [
so iml Agn auf jwie BWfw rhy sKno [104[
chhand : mukhat niâmat chîj thî mansûrç lînî.
rakkh na jânî tinai jind sang lai gaî dînî.
mukhat niâmat hai kapûr pâi jiun rakhnô.
sô mil agan uda jâi bhândâ rahç sakhnô.104.
dohrw : qb siqgur bwbr khXo qUM hm aupkwr ivswr [
kwtogy hm AMs isr qO iPr lyihN hudwr [105[
dôhrâ : tab satigur bâbar kahyô tûn ham upkâr visâr.
kâtôgç ham ans sir tau phir lçhin hudâr.105.
cOpeI : qb bwbr sunky hQ joVy [hmrI kul ikm qum isr qoVy [
hm quJ rKYN murIdI dwvY[hm kul ikm qum hwQ clwvYN [106[
chaupaî : tab bâbar sunkç hath jôrdç. hamrî kul kim tum sir tôrdç.
ham tujh rakhain murîdî dâvai. ham kul kim tum hâth chalâvain.106.
ihMd v`s BeI ihMdU plr [qum plrn ky isr ho plr [
qum qo bKSI hmih jgIr [hm hovYN iks qumihN dgIr [107[
hind vass bhaî hindû pîr. tum pîran kç sir hô pîr.
tum tô bakhshî hamhi jagîr. ham hôvain kis tumhin dagîr.107.
dohrw : jO hm qum pr hQ ckYN qO qum piqSwhI lyhu [
ies krwr ky aUpry AgY piqSwhI dyhu [108[
dôhrâ : jau ham tum par hath chakain tau tum patishâhî lçhu.
is karâr kç ûprç agai patishâhî dçhu.108.
cOpeI : ies krwr kr dI piqSwhI[qIn piqSwhn nWih BulweI [
bwbr qy su ihmwXUM BXo [ihmwXUM ny iPr Akbr jXo [109[
chaupaî : is karâr kar dî patishâhî. tîn patishâhan nânhi bhulâî.
bâbar tç su himâyûn bhayô. himâyûn nç phir akabar jayô.109.
qInoN ny gur mihmw rwKI [muK qy BI kCu burI n BwKI [
cOQy Swh BXo jhWglr[mu`lW kwzIAn iml BXo AsIr[110[
tînôn nç gur mahimâ râkhî. mukh tç bhî kachhu burî na bhâkhî.
chauthç shâh bhayô jahângîr. mullân kâzîan mil bhayô asîr.110.

Dohra : Thereupon, Guru Nanak reminded (the arguing) Babur,
That favours granted were withdrawn under certain conditions.
Sometime the recipient, receiving a boon gratis,
Proved unworthy of preserving such a boon. (103)
Chhand : Such a boon Divine in return for nothing,
Had Mansoor[13] (an Iraqui Sufi Saint) acquired.
Failing to contain its spiritual worth in himself,
The boon cost (that unfortunate saint) his life.
Being as evanescent as the highly volatile camphor,
It is difficult to contain a boon received gratis.
It disappears as instantly as camphor exposed to fire,
Leaving its beneficiary devoid of its blessings. (104)
Dohra : Thereupon, Guru Nanak told Babur in a prophetic vein,
That Babur's House would forget about Guru's blessings.
As his successors would persecute Guru's successors,
The Guru's Will would revoke his blessed sovereignty bestowed on Mughals. (105)
Chaupai : Thereupon, with folded hands pleaded Babur before Guru Nanak,
How could his progeny persecute the Guru's successors?
With Babur's House holding Guru Nanak in high esteem,
How could his successors dare to harm the Guru's House? (106)

Hindustan's sovereignty being the monopoly of the Hindu prophets,
Guru Nanak was supreme among those Divine prophets.
Mughals having been made sovereign rulers by Guru Nanak,
How could Mughals afford to turn against Nanak's House. (107)
Dohra : The moment Babur's successors tyrannized Guru Nanak's dynasty,
The Guru should take back India's sovereignty from Babur.
It was on the basis of that solemn commitment,
That Mughal's rule should extend beyond his seven dynasties. (108)
Chaupai : With this agreement, the Guru conferred sovereignty on Babur,
His first three dynasties did honour this solemn commitment.
Babur, being succeeded by his own son Himanyun to the throne,
Akbar, being born to Himanyun, did succeed him further. (109)
These three successors, holding Nanak's House in very high esteem,
Never uttered a single word against the Guru's glory.
As the fourth Mughal emperor Jahangir ascended to India's throne,
He became a captive in the hands of bigoted Muslim clerics. (110)

aun gur Arjn soN Kot kmweI [soaU burweI isr KqRI lweI [
pMjvoN BXo su Swh jhwn [kry ihMdU keI mu`slmwn [111[
un gur arjan sôn khôt kamâî. sôû burâî sir khatrî lâî.
pañjvôn bhayô su shâh jahân. karç hindû kaî musslamân.111.
CIvoN BXo su Swh nurMgw [krXo gurUAn soN aun bf dMgw [
hrI ikRSn aun bwl mMgwey [aus isr gey burweI lwey [112[
chhîvôn bhayô su shâh nurngâ. karyô gurûan sôn un bada dangâ.
harî karishan un bâl mangâç. us sir gaç burâî lâç.112.
dohrw : aun duStI bhuqI krI gurU qyg bhwdr Awid [
sihq su cwroN poqry lgy KUn isr qwd [113[
dôhrâ : un dushtî bahutî karî gurû tçg bahâdar âdi.
sahit su chârôn pôtrç lagç khûn sir tâd.113.
cOpeI : sRI goibMd isMG bwq ibcwrI [iek piqSwhI ien rhI swrI [
ien isr dyh lgI chIey hmwrI [XO siqgur jI mnsw DwrI [114[
chaupaî : sarî gôbind singh bât bichârî. ik patishâhî in rahî sârî.
in sir dçh lagî chahîç hamârî. yau satigur jî mansâ dhârî.114.
soeI siqgur deI inbwh [XO BeI piqSwhI swq ibqwh [
inj bcnI gur XO duK pwXo [XO bcnI gur gey ibkwXo [115[
sôî satigur daî nibâh. yau bhaî patishâhî sât bitâh.
nij bachnî gur yau dukh pâyô. yau bachnî gur gaç bikâyô.115.
dohrw : ies ibD ieh JUTy Bey bcnn qy su muZl [
leI piqSwhI inj khY BUl geI vih g`l [116[
dôhrâ : is bidh ih jhûthç bhaç bachnan tç su mughal.
laî patishâhî nij kahai bhûl gaî vahi gall .116.
cOpeI : muZl khYN hm Kud blvMq [ihMdU mwr kIey hm AMq [
rhy ipkMbr inkt Kudwie [ihMdU aUhW ko Fukn n pwie [117[
chaupaî : mughal kahain ham khud balvant. hindû mâr kîç ham ant.
rahç pikmbar nikat khudâi. hindû ûhân kô dahukan na pâi.117.
dohrw : AYs AYs Z&lq BeI muZln ky mn mWih [
mu`lW kwzI sux g`lW Bu`ly qkrwroN vwih [118[
dôhrâ : ais ais ghaflat bhaî mughlan kç man mânhi.
mullân kâzî sun gallân bhullç takrârôn vâhi.118.

These clerics, having fell foul of (fifth Sikh Guru) Guru Arjun,
Laid the whole blame (for Guru Arjun's execution) on a Kashtriya[14] courtier.
The fifth Mughal emperor in dynastic line being Shah Jahan,
He converted many Hindus into Islam (under duress). (111)
Auranzeb, being the sixth in the Mughal dynasty,
He entered into a big strife with the Sikh Gurus.
Summoning the infant Sikh Guru Harkrishan (to Delhi),

The Guru shed his mortal frame after blaming Aurangzeb. (112)
Dohra : Committing innumerable atrocities on Guru's House,
Aurangzeb executed (the ninth Sikh Guru) Guru Tegh Bahadur,
The blame squarely came to be laid on Aurangeb's head,
For the execution of Guru Tegh Bahadur's four grandsons. (113)
Chaupai : Guru Gobind Singh, having contemplated over Guru Nanak's prophecy,
Reckoned that Mughal dynasty would last only for one generation.
Contemplating to sacrifice his life to get the Mughals damned,
Guru Gobind resolved to adopt this course. (114)
Thus fulfilling his vow with his own supreme sacrifice,
The Mughal's seven generations' dynastic rule came to an end.
Suffering persecution for his own prophetic words of promise,
The Sikh Gurus' sacrificed themselves to uphold Guru Nanak's words. (115)
Dohra : Thus, did the Mughals having committed a breach of trust,
Went back from their vows made to Guru Nanak.
Throwing all their solemn pledges to the winds,
They claimed having attained sovereignty on their own. (116)
Chaupai : Claiming themselves to be powerful and autonomous,
They claimed to have decimated India's Hindus.
Claiming their spiritual prophet (Mohammad) to be closest to God,
They rejected Hindu prophets' (the Gurus) proximity to God. (117)
Dohra : Such was the extent of ignorance and willful disobedience,
Into which had the Mughal emperors been engulfed.
Being hynotised by the glib talk of the bigoted Muslim clerics,
The Mughal rulers violated all their solemn commitments. (118)

109. AQ AOr pRsMg ('...is`KI swQ inbwhIN sws')

109. ath aur parsang ('...sikkhî sâth nibâhîn sâs')

dohrw : qwrU isMG ny iem khI is`Kn ko smJwie [
XO bIqI isr isMG ky so Ab khoN pRgtwie [1[
dôhrâ : târû singh nç im kahî sikkhan kô samjhâi.
yau bîtî sir singh kç sô ab kahôn pargtâi.1.
iPr qwrU isMG lY qury pRwq lhOrih dwie [
bIbI CufweI isKn ny AihdIAn drb idvwie [2[
phir târû singh lai turç parât lahaurhi dâi.
bîbî chhudaâî sikhan nç ahidîan darab divâi.2.
cOpeI : iPr siqsMgq sB hQ joVy [inBY lwj is`KI kI EVY [
isK sMgq XO krY Ardws [is`KI swQ inbwhIN sws [3[
chaupaî : phir satisngat sabh hath jôrdç. nibhai lâj sikkhî kî ôrdai.
sikh sangat yau karai ardâs. sikkhî sâth nibâhîn sâs.3.
AihdI phuMcy lhOrih jwie [bMdI Kwny dIE PVwie [
keI idvs qihN PiVE rihE [swD sMgq Aw drSn kirE [4[
ahidî pahuñchç lahaurhi jâi. bandî khânç dîô phardâi.
kaî divas tahin phardiô rahiô. sâdh sangat â darshan kariô.4.
ijm ijm isMG ko qurk sqwvYN [iqm iqm muK isMG lwII AwvY [
ijm ijm isMG kCu pIey n Kwie [iqm iqm isMG sMqoK hYÍ Awie [5[
jim jim singh kô turak satâvain. tim tim mukh singh lâlî âvai.
jim jim singh kachhu pîç na khâi. tim tim singh santôkh havai âi.5.
jIvx qy isMG Aws cukweI [nihN aus icMq su mrny kweI [
sMq sMqoK DIr mn qWky [gur kw Bwxw isr pr jWky [6[
jîvan tç singh âs chukâî. nahin us chint su marnç kâî.
sant santôkh dhîr man tânkç. gur kâ bhânâ sir par jânkç.6.
dohrw : ijs ky mn mYN BY gurU iqs BY jm kw nWih [
ijsky h`Q mSwl hY kI krUgu AMDyry qWih [7[
dôhrâ : jis kç man main bhai gurû tis bhai jam kâ nânhi.
jiskç hatth mashâl hai kî karûgu andhçrç tânhi.7.

Episode 109
Another Episode
(May God help the Singh to keep his faith till his last breath)

Dohra : The way Bhai Taru Singh explained his point of view,
To the congregated Sikhs (of his neighbouring village).
The way he passed through the self-imposed ordeal,
I (the author) would narrate the whole chain of events. (1)
Thereafter, picking up Bhai Taru Singh from their camp,
The Mughul officials left for Lahore in the early hours of morning.
The Sikh villagers secured Bhai Taru Singh's sister's release,
After paying a ransom in cash to the Mughal officials. (2)
Chaupai : Thereafter, praying with folded hands in a congregational prayers,
The people prayed for Bhai Taru Singh's success in his ordeal.
The Sikh congregation prayed to God Almighty.
"May God help to keep his faith till his last breath". (3)
After the officials reached Lahore with Bhai Taru Singh,
They put him behind the bars in a prison.
Bhai Taru Singh being kept imprisoned for many days,
A large number of devout Sikhs came to pay obeisance. (4)
The more the Mughal officials tortured Bhai Taru Singh,
The more upbeat and in high spirits he remained.
The more Bhai Taru Singh abjured any food and drink,
The more contented and pious he felt within. (5)
The more he abandoned all hope of keeping alive,
The more fearless and immune he became from death.
He always feels contented, confident and confidant of True Divine,
Who accepts and acquiesces in God's Will in good cheer. (6)
Dohra : One who abides by the will of God Divine,
Why should he feel scared of death?
One who carries a torch in his hand,
What harm can darkness cause unto him? (7)

110. swKI mqwb isMG kI (DMn DMn isMG mqwb)

110. sâkhî matâb singh kî (dhann dhann singh matâb)

dohrw : suno swKI Ab dUsrI mqwb isMG kI joie [
lYx gXo hrBgq Qo jMifAwly vwlo soie [1[
dôhrâ : sunô sâkhî ab dûsrî matâb singh kî jôi.
lain gayô harbhagat thô jandiâlç vâlô sôi.1.
cOpeI : bhuq POj aus muglo deI [mqwb isMG ko pkVn leI [
soaU rhY bhu isMGn swQ [jn QoVn bhu AwvY n hwQ [2[
chaupaî : bahut phauj us muglô daî. matâb singh kô pakrdan laî.
sôû rahai bahu singhan sâth. jan thôrdan bahu âvai na hâth.2.
mqwb isMG hY sUro pUro [nwm sunq hoie duSmn dUro [
nwm lyie aus bMDy hiQAwr [mrn lrn ko rhY iqAwr [3[
matâb singh hai sûrô pûrô. nâm sunat hôi dushman dûrô.
nâm lçi us bandhç hathiâr. maran laran kô rahai tiâr.3.
ijDr hlkwrn dXo bqwie [cVXo inrMjnI iqq vl Dwie [
isMG rhYN luk byln mWhI [POj vVq icq Aiqih sMkwhI [4[
jidhar halkâran dayô batâi. chardyô nirñjanî tit val dhâi.
singh rahain luk bçlan mânhî. phauj vardat chit atihi sankâhî.4.
mwrYN isMG jo AwvYN hwQ [mwry isMG aun lY bhu swQ [
aunY FUMfq idn keI ibqwXo [mqwb isMG qb XO sun pwXo [5[
mârain singh jô âvain hâth. mârç singh un lai bahu sâth.
unai dhûndat din kaî bitâyô. matâb singh tab yau sun pâyô.5.
dohrw : qwrU isMG jI qur gXo AihdIAn swQ lhOr [
sIs lgwvn qurk isr dRgh mcwvn rOr [6[
dôhrâ : târû singh jî tur gayô ahidîan sâth lahaur.

sîs lagâvan turak sir dargah machâvan raur.6.
cOpeI : lhOr jwie isr cVgu nvwb [iljwie drgh aus krU Krwb [
kysn so krUgw sIs inbwie [qurkn ky isr isr dyaug lwie [7[
chaupaî : lahaur jâi sir chardgu navâb. lijâi dargah us karû kharâb.
kçsan sô karûgâ sîs nibâi. turkan kç sir sir dçug lâi.7.
auie mMnY isr swihb Bwxw [suPl mMny isr qurkn lwxw [
isMG DMn jo ju`D mcwvYN [isMG DMn jo qurk isr lwvYN [8[
ui mannai sir sâhib bhânâ. suphal mannç sir turkan lânâ.
singh dhann jô juddh machâvain. singh dhann jô turak sir lâvain.8.

Episode 110

Episode About Mehtab Singh[1]

((Praise Be to Mehtab Singh)

Dohra : (Dear devout readers) listen to another episode,
About Mehtab Singh (a great Singh Martyr),
Whom Harbhagat[2] (Niranjania) hailing from Jandiala,
Had proceeded to take into Mughal's custody. (1)
Chaupai : Having been allotted a large contingent of Mughal troops,
He proceeded to take Mehtab Singh into custody.
Mehtab Singh being, always with a large contingent of Singhs,
A smaller Mughal contingent could never arrest him. (2)
Mehtab Singh being a mighty warrior and a Singh perfect,
His very name sent shivers down the enemy's spine.
The Singhs, who put on their armour by swearing on Mehtab Singh's name,
They would always remain prepared to do or die. (3)
The possible hideouts of Mehtab Singh the Mughal spies indicated,
Were those raided by the troops of Harbhagat Niranjania.
The Singhs having camouflaged themselves in the wilds,
Mughal troops did feel scared of getting into the wild growth. (4)
They would kill an odd Singh whom they came across,
Who would always fight to the finish, killing so many Mughals.
As Harbhagat kept on looking for Mehtab Singh for many days,
Mehtab Singh came to hear about this witch hunt from Singhs. (5)
Dohra : Mehtab Singh heard of Bhai Taru Singh's being taken a prisoner,
The Mughal officials having taken him to the city of Lahore.
With Bhai Taru Singh making a supreme sacrifice of his life,
A turmoil was bound to erupt at the Divine Court. (6)
Chaupai : Laying the blame for his sacrifice squarely on Lahore's Nawab,
Bhai Taru Singh would make the Nawab face Divine retribution.
Keeping his faith with hair intact till the last breath,
Bhai Taru Singh would lay the blame squarely on the Mughals. (7)
Acquiescing and abiding with the will Divine,
Would Taru Singh succeed in proving the Mughals guilty.
Praise be to the Singh who wages a religious war,
Praise be to him who sacrifices accusing the Mughals. (8)

dohrw : mrn sBn ky sIs pr suPl mrn hY qWih [
Drm inBY isKI inBY qurkn sIs lg jwihN [9[
dôhrâ : maran sabhan kç sîs par suphal maran hai tânhi.
dharam nibhai sikhî nibhai turkan sîs lag jâhin.9.
cOpeI : DMn DMn dyh mnI isMG BweI [bMd bMd ijn dyih ktweI [
DMn idAwI isMG Swih isr vwlw [cVHXo crKVI Drm sMBwlw [10[
chaupaî : dhann dhann dçh manî singh bhâî. band band jin dçhi katâî.
dhann diâl singh shâhi sir vâlâ. chardhyô charkhardî dharam sambhâlâ.10.
subyg isMG jMbr suq nwI [cVHkY crK ijn jpXo AkwI [
DMn DMn vY isMG ijn isdk n hwrw [gur ihq sIs lgwie isDwrw[11[
subçg singh jambar sut nâl. chardhkai charakh jin japyô akâl.

dhann dhann vai singh jin sidak na hârâ. gur hit sîs lagâi sidhârâ.11.
dohrw : hmih kmweI ikAw krI luk Cp dyih bcwieN [
ikm hm aun ky iFg bhYN drgih kcYhrI jwie [12[
dôhrâ : hamhi kamâî kiâ karî luk chhap dçhi bachâin.
kim ham un kç dhig bahain dargahi kachaihrî jâi.12.
cOpeI : aun isMGn soN hm ikm rlIey [ikm aun sMg AsIN BI clIey [
kwcI dyh sdw iQr nWhI [bhuq aumr hm geI ibqwhI [13[
chaupaî : un singhan sôn ham kim ralîç. kim un sang asîn bhî chalîç.
kâchî dçh sadâ thir nânhî. bahut umar ham gaî bitâhî.13.
ibn qurkn khUM dyh greIey[ShIdI mrwqb qy ikauN jeIey[
iDRg jnm iDRg mrno hoeI [qurkn ibn isr cVH mrY joeI [14[
bin turkan kahûn dçh garaîç. shahîdî marâtab tç kiun jaîç.
dharig janam dharig marnô hôî. turkan bin sir chardah marai jôî.14.
mqwb isMG ny AYs ibcwrI [qwrU isMG sMg krIey iqAwrI [
hmro ausko huqo snyh [aus hI sMg iml qjIey dyh [15[
matâb singh nç ais bichârî. târû singh sang karîç tiârî.
hamrô uskô hutô sançh. us hî sang mil tajîç dçh.15.
dohrw : isMG su AOrn pRiq khXo qum ruko AOr hI jwie [
AsIN su jwieN lwhOr ko qwrU isMG ky pwih [16[
dôhrâ : singh su auran parti kahyô tum rukô aur hî jâi.
asîn su jâin lâhaur kô târû singh kç pâhi.16.
cOpeI : XO kih isMG jI AYDr quirAw [SsqR C`f hQ sotw PiVAw [
SsqRn so eIhW lr mrIey [soty sXoN nvwb iFg jeIey [17[
chaupaî : yau kahi singh jî aidhar turiâ. shastar chhadada hath sôtâ phardiâ.
shastarn sô îhân lar marîç. sôtç sayôn navâb dhig jaîç.17.

Dohra : Most successful and glorious is the act of dying,
Among all the ways of shedding one's mortal frame.
Provided he keeps his faith and his religious vows,
Though he may perish while fighting the Mughals. (9)
Chaupai : Praise, more praise be to Bhai Mani Singh[3],
Who got his body dismembered to keep his faith.
Praise be to Bhai Dyal Singh of Shahesar,
Who got himself crushed among spoked wheels for his faith. (10)
Praise be to Subeg Singh Jambar[4] and his son,
Who kept meditating even while being crushed on a rack.
Praise be to all those Singhs who kept their faith,
Who shed their mortal frame in the name of their Guru. (11)
Dohra : Hardly any noble deed was he (Mehtab Singh) doing,
Spending whole of his life remaining incognito.
How could he hope to sit in the line of great martyrs,
In the Divine court of the Almighty after leaving this world? (12)
Chaupai : How could he join the ranks of those great Singh martyrs,
How could he join the company of the blessed ones?
Human body being mortal and never enduring forever,
He had wasted most of his life in mundane affairs. (13)
Why should he shed his mortal frame without fighting the Mughals,
Why should he miss the opportunity of attaining a Martyr's status?
Damned be a person taking human birth and then dying,
Without shedding his mortal frame while fighting against Mughals. (14)
Thus, contemplating his death on these (patriotic) lines,
Mehtab Singh readied himself to join Bhai Taru Singh.
Bhai Taru Singh being one of his intimate friends,
He must join his company after shedding his mortal frame. (15)
Dohra : Addressing the fellow Singhs of his own contingent,
He asked them to join some other contingent of the Singhs.
He himself would proceed in the direction of Lahore,

So that he could join his colleague Bhai Taru Singh. (16)
Chaupai : With these words, Mehtab Singh proceeded towards Lahore,
Carrying a single wooden staff after disarming himself.
Arms being meant for fighting on the field of battle,
He would present himself before the Nawab only with a stick. (17)

hrIBgq Qo tolq jhW [isMG jI phuMcXo Awpy qhW [
dyKq aunHY qurq PV lXo [nrV krV g`fy pr TXo [18[
harîbhagat thô tôlat jahân. singh jî pahuñchyô âpç tahân.
dçkhat unhai turat phard layô. narard karard gadadaç par thayô.18.
dohrw : bWhu su aUpr bWh Dr nlIAn mD itkwie [
lohy kIl GVwieky Tok dIXo iek QWih [19[
dôhrâ : bânhu su ûpar bânh dhar nalîan madh tikâi.
lôhç kîl ghardâikç thôk dîyô ik thânhi.19.
cOpeI : iPr mD fMfo bWh ipVweI [aus QW dInI nwVI pweI [
isMG jI ko inj gRwm ilAwey [pCwnn ko bhu lok sdwey [20[
chaupaî : phir madh daandô bânh pirdâî. us thân dînî nârdî pâî.
singh jî kô nij garâm liâç. pachhânan kô bahu lôk sadâç.20.
isMG jI Swrq auNgl ihlweI [nihN Ab isAwnn kI gl kweI [
jo koeI AwKY Awx pCwx [ipMf krweIeygw muslmwn [21[
singh jî shârat ungal hilâî. nahin ab siânan kî gal kâî.
jô kôî âkhai ân pachhân. pind karâîçgâ muslamân.21.
dohrw : hirBgq lhOrih lY pujXo dIXo nbwb sunwie [
qwrU isMG idKwl ky khXo dyho crK cVHwie [22[
dôhrâ : haribhgat lahaurhi lai pujyô dîyô nabâb sunâi.
târû singh dikhâl kç kahyô dçhô charakh chardhâi.22.
imQI ijvyN QI isMG jI iqm cVXo crK pr Dwie [
DMn jnm DMn krm aun isKI rKI isr lwie [23[
mithî jivçn thî singh jî tim chardyô charakh par dhâi.
dhann janam dhann karam un sikhî rakhî sir lâi.23.
qwrU isMG sun KuS BXo isMG cVHXo crK iSqwb [
AsW nimq Awp Aw imlXo DMn DMn isMG mqwb [24[
târû singh sun khush bhayô singh chardhyô charakh shitâb.
asân namit âp â milyô dhann dhann singh matâb.24.

111. swKI qwrU isMG ky pRsMg kI

111. sâkhî târû singh kç parsang kî

cOpeI : qwrU isMG pr iPr gl AweI [suno sMq qum mn icq lweI [
qwrU isMG nvwb bulwXw [aunYN AihdIXn Awn imlwXw [1[
chaupaî : târû singh par phir gal âî. sunô sant tum man chit lâî.
târû singh navâb bulâyâ. unain ahidîyan ân milâyâ.1.

The spot where Harbhagat Niranjania was hunting for him,
Mehtab Singh arrived at that spot on his own.
They arrested him instantly at the first sight,
And loaded him on a cart after putting his body in fetters. (18)
Dohra : After handcuffing both of Mehtab Singh's hands,
They placed his handcuffed hands on a flat board.
Fixing an iron peg in the wooden board of the cart,
They chained his handcuffed hands to the fixed iron peg. (19)
Chaupai : Thereafter, pressing his arms between two wooden poles,
They numbed his muscles by stopping the blood circulation.
Carrying him on a cart to his native village,
They assembled the whole village populace to identify him. (20)
Mehtab Singh, with a sly gesture of his little finger,
Prohibited the villagers from identifying his identity.
In case, any villager identified Mehtab Singh,
Harbhagat would get the whole village populace converted to Islam. (21)

Dohra : Arriving at Lahore with Mehtab Singh in his custody,
Harbhagat Niranjania informed the Nawab of Lahore.
He pleaded for Mehtab Singh's execution on the spoked wheels,
After the latter had had a glimpse of Bhai Taru Singh's face. (22)
The way Mehtab Singh had resolved to make a supreme sacrifice,
He placed himself between the two spoked wheels voluntarily.
Praise be to the blessed Singh and his noble sacrifice,
Who made the supreme sacrifice to keep his Sikh faith. (23)
Bhai Taru Singh felt ecstatic after hearing of this act,
That Mehtab Singh had voluntarily made a supreme sacrifice.
Priase, Praise unbounded be to great Mehtab Singh,
Who had joined him (Bhai Taru Singh) in the noble cause voluntarily. (24)

Episode 111

Episode About Bhai Taru Singh

Chaupai : As the narrative, once again, returns to Bhai Taru Singh,
Dear devout readers must listen to it with concentration.
As Bhai Taru Singh wished to call on the Nawab,
The court official arranged a meeting between the two. (1)

vwihgur kI PqY bulweI [Akwl Akwl kih aUc sunweI [
sunq nvwb Aiq soKq BXo [kwt AMgul jnu lUx lgXo [2[
vâhigur kî phatai bulâî. akâl akâl kahi ûch sunâî.
sunat navâb ati sôkhat bhayô. kât angul janu lûn lagyô.2.
dohrw : qwrU isMG jI qb khXo qUM sun bwq nvwb [
hm qumro n ibgwiVE qum ikm dyq Azwb [3[
dôhrâ : târû singh jî tab kahyô tûn sun bât navâb.
ham tumrô na bigâiô tum kim dçt azâb.3.
cOpeI : jO hm qumrI BUM ibgrYN [qO qum ko hm pYsy BrYN [
AO jo vxj vpwr hm krYN [qO BI qumro hwsl BrYN [4[
chaupaî : jau ham tumrî bhûn bigrain. tau tum kô ham paisç bharain.
au jô vanaj vapâr ham karain. tau bhî tumrô hâsal bharain.4.
qumko dy ky jo rih jwie [so hm Apny pytn pwieN [
Apno qn pyt rK kY aUxI [dyq AOr ko cbx cbUxI [5[
tumkô dç kç jô rahi jâi. sô ham apnç pçtan pâin.
apnô tan pçt rakh kai ûnî. dçt aur kô chaban chabûnî.5.
khu qyrI kXw gwToN jwie [hm ko qum ikm dyq sjwie [
nvwb Agy Qo kRoDih BrXo [muK qy Kotw bcn aucrXo [6[
kahu tçrî kayâ gâthôn jâi. ham kô tum kim dçt sajâi.
navâb agç thô karôdhhi bharyô. mukh tç khôtâ bachan uchrayô.6.
nvwb khY qUM ho muslmwn [qau CwfWgw qumrI jwn [
isMG khXo hm fr kXw jwnoN [hm hovYN ikm muslmwnoN [7[
navâb kahai tûn hô muslamân. tau chhâdaângâ tumrî jân.
singh kahyô ham daar kayâ jânôn. ham hôvain kim muslamânôn.7.
muslmwn kr mroN ju nwhIN [jO iPr mrON ikm Drm gvweI [
chIey nvwb qy Drm rKwXw [kysI swsIN inbwhu krwXw [8[
muslamân kar marôn ju nâhîn. jau phir maraun kim dharam gavâî.
chahîç navâb tç dharam rakhâyâ. kçsî sâsîn nibâhu karâyâ.8.
dohrw : iPr nvwb eyhI khI ijMd chYN qW Awvhu dIn [
AOr ju cwhyN mWg so Dn Ar mulK zmIn [9[
dôhrâ : phir navâb çhî kahî jind chahain tân âvhu dîn.
aur ju châhçn mâng sô dhan ar mulakh zamîn.9.
cOpeI : AO mugl pTwxn bytI lyhu [bIc hvyln bws kryhu [
qb isMG jI ny bcn aucwro [so dyhu hm jo lgY ipAwro [10[
chaupaî : au mugal pathânan bçtî lçhu. bîch havçlan bâs karçhu.
tab singh jî nç bachan uchârô. sô dçhu ham jô lagai piârô.10.

Bhai Taru Singh entered the court with traditional Singh greetings,

Shouting Akal! Akal! And “Waheguru ji ki Fateh” loudly.
So incensed felt the Nawab hearing these Sikh greetings,
As if somebody had rubbed salt after slicing his fingers. (2)
Dohra : Bhai Taru Singh, facing the Nawab in his royal court,
Asked the latter to pay attention to his (Taru Singh’s) words.
On what pretext was the Nawab torturing Bhai Taru Singh,
When the latter had done no harm to the Nawab. (3)
Chaupai : Whatever state agricultural land did Bhai Taru Singh cultivate,
He had been paying the land revenue for it to the state.
Whatever additional business did he transact,
He had been paying the prescribed tax on it as well. (4)
Whatever legitimate income he earned after paying taxes,
He had been sustaining his family on that income.
Whatever little he saved out of his own meager nutritional needs,
He had been sharing those provisions with others in need. (5)
What did the Nawab lose by the latter’s austerity,
That he (Nawab) was bent on persecuting the latter?
Being incensed and outraged by Bhai Taru Singh’s argument,
The Nawab used unparliamentary words against the latter. (6)
The Nawab asked Bhai Taru Singh to get converted to Islam,
Otherwise the former would not spare the latter’s life.
Bhai Taru Singh retorted that he, being a stranger to fear,
Would never convert to Islam under any circumstances. (7)
Could conversion to Islam save him from death,
If not, why should he disown his own professed faith?
He must keep his faith rather than pandering to Nawab’s offer,
And must uphold his faith till his last breath. (8)
Dohra : Thereafter, the Nawab repeated his proposal once again,
The latter must convert to Islam if he wished to live.
The latter could also ask for any favours he wished,
In terms of financial package or landed property. (9)
Chaupai : He could also ask for a Mughal Pathan bride,
As well as live in comfort in a palatial mansion.
Upon this, Bhai Taru Singh made these remarks:
The Nawab must grant what was dearest to the latter’s heart. (10)

qUM jy hm pY hYN imhrbwn [AwK hmYN nw hohu muslmwn [
quM d`s hmYN kCu AYsy rwhu [kysI swsIN hoeI inbwhu [11[
tûn jç ham pai hain mihrabân. âkh hamain nâ hôhu muslamân.
tun dass hamain kachhu aisç râhu. kçsî sâsîn hôî nibâhu.11.
qb nvwb bhu gu`sw KwXw [muK qy Kotw bcn sunwXw [
jUqn swQ kroN bwl dUr[nweIAn khXo isr muMnhu zrUr [12[
tab navâb bahu gussâ khâyâ. mukh tç khôtâ bachan sunâyâ.
jûtan sâth karôn bâl dûr. nâîan kahyô sir munnhu zarûr.12.
dohrw : qb qwrU isMG aus khXo vih jUq qumwry pwihN [
jo isK pUry siqgurU iqn isr kys inbwihN [13[
dôhrâ : tab târû singh us kahyô vahi jût tumârç pâhin.
jô sikh pûrç satigurû tin sir kçs nibâhin.13.
cOpeI : qb nvwb n naUey lgwey [aun ky sMd KuMFy ho Awey [
ijm ijm naUey Pyr lgwvYN [iqm iqm aun hQ BYVy pwvYN [14[
chaupaî : tab navâb na naûç lagâç. un kç sand khundhç hô âç.
jim jim naûç phçr lagâvain. tim tim un hath bhairdç pâvain.14.
ijm ijm naUAn nvwb frwvY [iqm iqm nauAn hQ kMpwvYN [
klw Kwlsy qb AYsI keI [naUAn idRSt mMd qb BeI [15[
jim jim naûan navâb daarâvai. tim tim nauan hath kampâvain.
kalâ khâlsç tab aisî kaî. naûan darishat mand tab bhaî.15.
nvwb khXo ien jwdU clwXw [kY naUAn kCu l`b idvwXw [

Ab lXwvo mocI do cwr [KoprI swQ idhu bwl auqwr [16[
navâb kahyô in jâdû chalâyâ. kai naûan kachhu labb divâyâ.
ab layâvô môchî dô châr. khôprî sâth dihu bâl utâr.16.
qb isMG jI bhu BIl mnweI [swQ kysn ky KoprI jweI [
qO BI hmro bcn rhweI [isKI kI gur pYj rKweI [17[
tab singh jî bahu bhalî manâî. sâth kçsan kç khôprî jâî.
tau bhî hamrô bachan rahâî. sikhî kî gur paij rakhâî.17.
Akwl Akwl isMG jwp aucwry [sux nvwb mUMdy kMn swry [
qb nvwb bhu koRDih Brw [soaU hukm aun mocIAn krw [18[
akâl akâl singh jâp uchârç. sun navâb mûndç kann sârç.
tab navâb bahu karôdhhi bharâ. sôû hukam un môchîan karâ.18.
ies kI KoprI swQy bwl [kwt auqwro rMbI nwl [
qbY kswien vYsI krI [kr pYnI isr rMbI DrI [19[
is kî khôprî sâthç bâl. kât utârô rambî nâl.
tabai kasâin vaisî karî. kar painî sir rambî dharî.19.

If it pleased the Nawab to be compassionate towards him,
He must not ask Taru Singh to convert to Islam.
The Nawab must suggest such a way out to Taru Singh,
As would enable the latter to keep his faith till his last breath. (11)
Feeling highly enraged at these words of Bhai Taru Singh,
The Nawab started using abusive language against the latter.
Ordering his minions to give severe shoe beatings to the latter,
He ordered the barbers to shave off his sacred hair. (12)
Dohra : Thereupon, Bhai Taru Singh said (in a prophetic vein) to the Nawab,
That this ordered shoe-beatings would recoil upon his own head.
The Sikhs who were perfect in their faith in their Gurus,
They would sacrifice their lives with their sacred hair intact. (13)
Chaupai : As the Nawab ordered the barbers to shave off his head,
Their shaving blades failed to shave the Singh's (sacred) hair.
As the barbers tried again and again to do their job,
Their hands became numb and bereft of energy. (14)
The more the Nawab threatened the shaving barbers,
The more they felt their hands trembling with fear.
So great was the impact of the devout Sikh's spiritual power,
That the barbers felt the loss of their eyesight. (15)
The Nawab felt either Bhai Taru Singh had cast a magic spell,
Or had he offered the barbers some gratification.
Asking for the summoning of a couple of cobblers,
He ordered them to scrape Taru Singh's scalp along with the hair. (16)
Upon this, Bhai Taru Singh rejoiced at such an order,
As his scalp would go off with his sacred hair intact.
As he was going to keep both his word and faith,
He felt the great Guru had stood by his devout Sikh. (17)
As Bhai Taru Singh burst out in joyous words Akal! Akal!
The Nawab plugged his ears in disgust and despair.
Thereafter, feeling enraged at Bhai Taru Singh's audacity,
He ordered the cobblers to peel off the latter's scalp. (18)
Ordering to remove the latter's scalp along with the hair,
The Nawab ordered the cobblers to ply their tools.
Following whatever they were ordered to carry on,
The cobblers placed their sharpened scrapers on Taru Singh's head. (19)

dohrw : pYnI QI rMbI krI Dr m`QXoN deI dbwie [
m`Qy qy kMnW qeIN igcIEN deI putwie [20[
dôhrâ : painî thî rambî karî dhar matthyôn daî dabâi.
matthç tç kannân taîn gichîôn daî putâi.20.

cOpeI : isMG jI muK qy sI n krI [DMn DMn gurmuK khxI srI [
hkwro dyK lyK bhu Bry [jo soA sunYN su hY hY kry [21[
chaupaî : singh jî mukh tç sî na karî. dhann dhann gurmukh kahnî sarî.
hakârô dçkh lçkh bahu bharç. jô sôa sunain su hai hai karç.21.
lok isAwxy AYsy khYN [piqSwhI ien kI n rhY [
TwrW sY aUpr duie swl [swkw kIXo qwrU isMG nwl [22[
lôk siânç aisç kahain. patishâhî in kî na rahai.
thârân sai ûpar dui sâl. sâkâ kîyô târû singh nâl.22.
sqwrW sY iekwnvyN swl [iesy krI QI hkIkq nwl [
aus qy srI nhIN QI kweI [sgvoN nvwb gXo cMBlweI [23[
satârân sai ikânvçn sâl. isç karî thî hakîkat nâl.
us tç sarî nahîn thî kâî. sagvôn navâb gayô chambhlâî.23.
dohrw : nvwb KW zulmI krI Suhrq BeI jhwn [
idlgIrI isMGn BeI AO ^uSIAn mu`slmwn [24[
dôhrâ : navâb khân zulmî karî shuhrat bhaî jahân.
dilgîrî singhan bhaî au khushîan musslamân.24.
Drmswl is`Kn huqI qwmYN dIno pwie [
jb inksYNgy pRwx ies qb qum dXo Pukwie [25[
dharmasâl sikkhan hutî tâmain dînô pâi.
jab niksaingç parân is tab tum dayô phukâi.25.
cOpeI : isMG jI mu`KoN hwie n krY [gurU gurU muK qy so rrY [
sIs rkq soN krY Snwn [ijauN gMgw myN tuBI lwn [26[
chaupaî : singh jî mukkhôn hâi na karai. gurû gurû mukh tç sô rarai.
sîs rakat sôn karai shanân. jiun gangâ mçn tubhî lân.26.
ijm mnsUr ny h`Q ktwey [iqn lohU soN vuzU sjwey [
invwz BeI aus drgh kbUl [mu`lW kwjI Bey rMjUl [27[
jim mansûr nç hatth katâç. tin lôhû sôn vuzû sajâç.
nivâz bhaî us dargah kabûl. mullân kâjî bhaç rañjûl.27.
dohrw : aus hI idn su nvwb ny puC ByjXo isMG jI pwhu [
qUM ju khq Qo kys hm sIs hI swQ inbwhu [28[
dôhrâ : us hî din su navâb nç puchh bhçjyô singh jî pâhu.
tûn ju kahat thô kçs ham sîs hî sâth nibâhu.28.

Dohra : Placing a sharpened scraper on Taru Singh's head,
They pressed its sharp edge from the forehead side.
Then scraping from the forehead upto the ears,
They scraped Taru Singh's scalp from the rear end. (20)
Chaupai : Not a single cry did escape from brave Taru Singh's lips,
Praise be to the noble deed done by a great Sikh.
Dumfounded and breathless felt the onlookers,
Pitifully cried those who heard about this evil deed. (21)
The wiser among the populace cried in a prophetic vein,
The (tyrannical) rule of the Mughals would not last long.
It was in the year eighteen hundred and two in Bikrami Samvat[1],
That Bhai Taru Singh had made this supreme sacrifice. (22)
It was in the year Seventeen hundred and ninety-one in Bikrami Samvat,
That Hakikat Rai[2] had met a similar fate.
The latter's sacrifice having made no impact,
The Nawab had rather become more vain and arrogant. (23)
Dohra : With the treatment that the (bigoted) Nawab meted out to Taru Singh,
His fame spread far and wide (in the Islamic world).
While the Singhs mourned (the torture of Bhai Taru Singh),
The Muslims rejoiced at the prowess of their Nawab. (24)
There existed a place where the Sikhs congregated,
Where Bhai Taru Singh disfigured body was placed.
The Nawab asked the devout followers of Taru Singh,
That his body be consigned to the flames after his death. (25)

Chaupai : Allowing not a single cry to escape from his lips,
Bhai Taru Singh kept on meditating on God's Name.
So thoroughly was his head splattered with blood,
As if he had immersed himself in the sacred Ganges. (26)
So had Mansoor[3] got both his hands chopped off,
Letting his arms awash with his own sacred blood.
As Mansoor's prayers and sacrifice had reached the Divine Court,
Highly exasperated had felt the executing Muslim clerics. (27)
Dohra : The same day (after getting Bhai Taru Singh's scalp scraped),
The Nawab of Lahore put forth a poser to Bhai Taru Singh.
How could Taru Singh justify his much touted claim,
That he would not part with his hair without his head? (28)

cOpeI : Xh qumrI BeI JUTI g`l [ gey bwl lYky isr K`l [
ibnW bwl isr dyhI rhI [doaU bwq quJ JUTI BeI [29[
chaupaî : yah tumrî bhaî jhûthî gall. gaç bâl laikç sir khall.
binân bâl sir dçhî rahî. dôû bât tujh jhûthî bhaî.29.
qb isMG ny XON bwnI khI [nihN nvwb qum smJy AeI [
rhy kys hm KoprI nwl [hYN JUTy duie qumry sÍwl [30[
tab singh nç yaun bânî kahî. nahin navâb tum samjhç aî.
rahç kçs ham khôprî nâl. hain jhûthç dui tumrç savâl.30.
sÍws rKy hm iem kr dyh [mwr jUq quJ Agy Dr lyihN [
ausqwd imlXo quD Agy n koie [KUn hkIkq pc gXo qoie [31[
savâs rakhç ham im kar dçh. mâr jût tujh agç dhar lçhin.
ustâd milyô tudh agç na kôi. khûn hakîkat pach gayô tôi.31.
mwr jUqI Dr lyaUN Awgy [CofW qoih ipkMbr lwgy [
AOr ju qumko Ab Cf jwvoN [qm qy Awpy bII khwvoN [32[
mâr jûtî dhar lçûn âgç. chhôdaân tôhi pikmbar lâgç.
aur ju tumkô ab chhada jâvôn. tam tç âpç balî kahâvôn.32.
Cofgu ipkMbr quJY idKwl [dyaUN ausY kcihrI fwl [
vih quih kUVI Bry SPwq [vih BI ivcy GsItXo jwq [33[
chhôdagu pikmbar tujhai dikhâl. dçûn usai kachhirî daâl.
vahi tuhi kûrdî bharç shaphât. vahi bhî vichç ghasîtyô jât.33.
dohrw : mwr hkIkq bc rhXoN Ab qUM bcqo nwihN [
ipkMbr BI dojk pVY jO ghY qumwrI bwihN [34[
dôhrâ : mâr hakîkat bach rahyôn ab tûn bachtô nâhin.
pikmbar bhî dôjak pardai jau gahai tumârî bâhin.34.
cOpeI : kho jwie ho rhu mzbUq [mwroN bMd kr hgxoN mUq [
hohu qXwr qUM dojk qwaUN [mwr jUqn quh pihloN iljwaUN [35[
chaupaî : kahô jâi hô rahu mazbût. mârôn band kar hagnôn mût.
hôhu tayâr tûn dôjak tâûn. mâr jûtan tuh pahilôn lijâûn.35.

112. swKI nvwb ko qsdIhy jwn kMdn kY Azwb kI ('gur Kwlso Kwlso gur Awp'...)

112. sâkhî navâb kô tasdîhç jân kandan kai azâb kî ('gur khâlsô khâlsô gur âp'...)

dohrw : aus hI vKq nvwb ko BXo so bMd ipSwb [
XO qVPY ijm Ql mCI pwvq BXo Azwb [1[

Chaupai : Rejecting the Nawab's claim of removing his (Taru Singh's) hair as false,
Bhai Taru Singh explained that his hair had gone along with his scalp.
Since his body alone had been dispossessed of his hair,
Nawab's claim on both these counts had been proved false. (29)
Explaining his remarks further to the (arrogant) Nawab,
He told the Nawab that the latter had not understood his words.
Since his (Taru Singh's)(sacred) hair remained intact on his scalp,
Nawab's claim about both Bhai Tari Singh's hair and skull were false. (30)
Bhai Taru Singh had deliberately not shed his mortal frame,

So that he could thrash the Nawab with shoe-beatings.
Since nobody had ever taught the arrogant Nawab a lesson,
The Nawab had gone scot free with Hakikat Rai's murder. (31)
Now Bhai Taru Singh would thrash the Nawab with shoe beatings,
And chase him to the seat of his Islamic spiritual prophet.
Bhai Taru Singh would not spare the Nawab in any case,
Otherwise the Nawab would claim himself as the mightiest. (32)
He would let go off the Nawab only after presenting him before the prophet,
Thereafter, he would present the Nawab in the Divine Court.
If, in the Divine Court, the prophet still vouched for the (tyrant) Nawab,
The prophet, himself would get chastised along with the Nawab. (33)
Dohra : The Nawab had, somehow, been acquitted of Hakikat Rai's murder,
But this time, he would not be spared of Divine retribution,
His spiritual prophet too would be damned into hell,
If he ever made an attempt to vouch for the wicked Nawab. (34)
Chaupai : Warning the Nawab to get ready to meet his nemesis atlast,
He would kill him by getting his urinary and intestinal tract blocked.
Warning him to be ready for being damned forever in hell,
He would chase the Nawab with shoe beatings to the doors of hell. (35)

Episode 112

Episode About the painful Death of Nawab Khan Bahadur (Synonymous Are the Guru And the Khalsa)

Dohra : The moment Bhai Taru Singh let out his prophetic warning,
The Nawab developed a blockage in his urinary tract.

dôhrâ : us hî vakhat navâb kô bhayô sô band pishâb.
yau tardphai jim thal machhî pâvat bhayô azâb.1.
cOpeI : kdy BUm kdy plMG pvY [kdy itkY kdy auT auT pvY [
kd aUNDo kd mUDo hoie [kd kUkY kd prY so roie [2[
chaupaî : kadç bhûm kadç palangh pavai. kadç tikai kadç uth uth pavai.
kad ûndhô kad mûdhô hôi. kad kûkai kad parai sô rôi.2.
lgy mMgwvn mu`lW kwzI [khY Awie hm krIey rwzI [
pVH pVH sY&I klwmn PUkYN [iqm iqm lgY nvwb qn hUkYN [3[
lagç mangâvan mullân kâzî. kahai âi ham karîç râzî.
pardah pardah saifî kalâman phûkain. tim tim lagai navâb tan hûkain.3.
nIlw bwxw hQ bf soty [mwrYN ShId BMg Gotxy moty [
ijm ijm pIr ipkMbr DXwvY [iqm iqm ShId aus bhuq AkwvYN [4[
nîlâ bânâ hath bada sôtç. mârain shahîd bhang ghôtnç môtç.
jim jim pîr pikmbar dhayâvai. tim tim shahîd us bahut akâvain.4.
khYN duSt qur AwgY cwl [krYN nvwb ko AYs hvwl [
snmuK ndr nvwbY AwvY [sIs krd hQ ckr GumwvYN [5[
kahain dushat tur âgai châl. karain navâb kô ais havâl.
sanmukh nadar navâbai âvai. sîs karad hath chakar ghumâvain.5.
nvwb dyKy Ar Qr Qr kMpy [muK qy nwm ipkMbr jMpy [
kr hzrwieq mMgwvY pIr [dyK BujMgn huie jwieN qgIr [6[
navâb dçkhç ar thar thar kampç. mukh tç nâm pikmbar jampç.
kar hazrâit mangâvai pîr. dçkh bhujngan hui jâin tagîr.6.
dohrw : pIr ipkMbr ijs jpY soeI AwvY Dwie [
ckR ktwrI krd soN mwr ShId dyihN nTwie [7[
dôhrâ : pîr pikmbar jis japai sôî âvai dhâi.
chakar katârî karad sôn mâr shahîd dçhin nathâi.7.
cOpeI : pIr ipkMbr dyKY jwqy [qjI Aws iqn kwzI mu`lW qy [
nvwb rhXo aun Aws cukweI [qb Kwlsy aus Aws qkweI [8[
chaupaî : pîr pikmbar dçkhai jâtç. tajî âs tin kâzî mullân tç.
navâb rahyô un âs chukâî. tab khâlsç us âs takâî.8.
ijh isr pr duK lwgy bMdy [bury lgYN iqs sB hI DMdy [
dIn ibdIn pIr gur jyqy [duKIey lok syvq hYN qyqy [9[

jih sir par dukh lâgç bandç. burç lagain tis sabh hî dhandç.
dîn bidîn pîr gur jçtç. dukhîç lôk sçvat hain tçtç.9.

Panting for breath like a fish thrown on a sandy desert,
The Nawab felt tortured by his urinary ailment. (1)
Chaupai : A minute on the floor, a minute on the bed would the Nawab stretch,
Resting for a while, soon would he get up with a start.
Now straight, now prostrate would he lie on his bed,
Shrieking and crying now and then, so miserable he felt. (2)
Claiming that they would heal the Nawab of his ailment,
Were the Muslim clerics summoned to the royal court.
The more they cast their spells after chanting the Koranic verses,
The more shrieks did the tortured Nawab let out. (3)
Appearing in the guise of blue robes with heavy clubs in hands,
Did the spirits of martyred Singhs thrash the Nawab with heavy clubs.
The more the clerics invoked the Muslim spiritual prophets,
The more did the spirits torture and punish the Nawab. (4)
Directing the wicked Nawab to crawl ahead of them,
Did the Singhs' spirits chastise the Nawab in this way.
Noticing the Singh spirits standing in front of him,
Did the Nawab see them bradishing their daggers and quoits. (5)
Observing these apparitions did the Nawab shake with fear,
Meditating upon the spiritual prophets' name all the while.
The more he invoked the prophets through various incantations,
The more the prophets' spirits felt scared of the Singh spirits. (6)
Dohra : Whosoever prophet did the desperate Nawab invoke,
His spirit came rushing in aid of the Nawab.
But with the touch of their sharp daggers and quoits,
Did the Singh spirits chase and pursue those spirits. (7)
Chaupai : Seeing the Muslim spiritual prophets spirits retreating,
Did the Nawab abandon his dependence on the Muslim clerics.
Thus abandoning all hope of being relieved of pain,
Did the Nawab seek protection of the Khalsa Panth. (8)
Whenever a person gets afflicted with any affliction,
He takes no delight in any activity of this world.
It is for this reason that the afflicted people worship,
The prophets and spiritual saints of other religions as well. (9)

ijn ijn qy kuC Blo n hoie [syvq lok AOrn ko qoie [
Btk Btk nr AOrn syvYN [Apno Drm mUVH iem KovYN [10[
jin jin tç kuchh bhalô na hôi. sçvat lôk auran kô tôi.
bhatak bhatak nar auran sçvain. apnô dharam mûrdah im khôvain.10.
koaU sUro pUro srIr [inj gur pr hI rwKYN DIr [
hY gur isK ko ko jg mWih [bymuK hoihN n duK kr Awih [11[
kôû sûrô pûrô sarîr. nij gur par hî râkhain dhîr.
hai gur sikh kô kô jag mânhi. bçmukh hôhin na dukh kar âhi.11.
dohrw : bMdI KwnoN sB CfXo kr kr nÍwb slwm [
qO BI bMDn nihN CutXo nihN pwXo kCU Arwm [12[
dôhrâ : bandî khânôn sabh chhadayô kar kar navâb salâm.
tau bhî bandhan nahin chhutyô nahin pâyô kachhû arâm.12.
cOpeI : qb nvwb ky Xh jIA AweI [isMG sRwp isMGn qy jweI [
jy rwKYN qO isK rKwvYN [qwrU isMG qy isK b^SwvYN [13[
chaupaî : tab navâb kç yah jîa âî. singh sarâp singhan tç jâî.
jç râkhain tau sikh rakhâvain. târû singh tç sikh bakhshâvain.13.
SihrI isK nvwb bulwey [so frdy sB hI cl Awey [
joV hwQ iqn Agy KloeI [mYN qksIr ikmih b^SoeI [14[
shahirî sikh navâb bulâç. sô daardç sabh hî chal âç.

jôrd hâth tin agç khalôî. main taksîr kimhi bakhshôî.14.
qwrU isMG qy Kqw bKSwvo [KoprI sIs pr ikvyN itkwvo [
frq is`Kn jwie AwKI soeI [auqr qwrU isMG AYs bqoeI [15[
târû singh tç khatâ bakhshâvô. khôprî sîs par kivçn tikâvô.
daarat sikkhan jâi âkhî sôî. utar târû singh ais batôî.15.
khu nvwb ikm qrly lyvY [Ab hm KoprI kWih CuhyvY [
jo quD ivc so lwie lY qwn [nihN CwfoN quD eys jhwn [16[
kahu navâb kim tarlç lçvai. ab ham khôprî kânhi chhuhçvai.
jô tudh vich sô lâi lai tân. nahin chhâdaôn tudh çs jahân.16.
dohrw : qb nvwb mn jwinE muih rwK n swkY koie [
rwKn AwKY jo muJy swQy jwvY soie [17[
dôhrâ : tab navâb man jâniô muhi râkh na sâkai kôi.
râkhan âkhai jô mujhç sâthç jâvai sôi.17.
cOpeI : ijm ijm ShId ju soty lwvYN [iqauN iqauN nvwb ZsIAW pY jwvYN [
ijm ijm ShId aus dyvYN qRws [nbwbih AwvYN AOKy sws [18[
chaupaî : jim jim shahîd ju sôtç lâvain. tiun tiun navâb ghasîân pai jâvain.
jim jim shahîd us dçvain tarâs. nabâbhi âvain aukhç sâs.18.

As people fail to get relief from some of these prophets,
They proceed to worship the prophets of other religions.
Wavering in their own faith, they worship others' prophets,
Thus these fools lose faith in their own religious ideology. (10)
Very few there are perfect in their faith and piety,
Who repose their faith in their own spiritual saints in adversity.
There are a few devout Sikhs in this world of ours,
Who do not renege from their faith in the time of adversity. (11)
Dohra : Ordering the release of all the prisoners from the state prison,
Did the Nawab prostrate in front of them in vain.
Neither did the blockage in his urinary tract get cleared,
Nor did he get any relief from his bodily affliction. (12)
Chaupai : Thereafter, did it occur in the (harassed) Nawab's mind,
That Singhs alone could uplift the curse meted out by a Singh.
They alone could save him from the impending doom,
They alone could get him pardoned by Bhai Taru Singh. (13)
As the Nawab of Lahore summoned the Singhs of the city of Lahore,
They arrived at the court feeling scared of Nawab's wrath.
Prostrating before these urban Sikhs with folded hands,
The Nawab begged them to seek a pardon for his sins. (14)
Beseeching them to persuade Bhai Taru Singh to pardon him,
He requested them to replace Bhai Taru Singh's scalp on his skull.
As these Sikhs conveyed Nawab's petition in subdued tones,
Bhai Taru Singh responded to Nawab's appeal as follows: (15)
Of what avail was the Nawab's desperate appeal now,
How could his (Taru Singh's) scalp be restored to its original place?
Warning the Nawab to use all his powers to save himself,
Bhai Taru Singh would not let him stay alive in this world. (16)
Dohra : Then did the Nawab realize in his heart of hearts,
That no person on earth could save him from death.
Whosoever dared to intercede on his behalf,
He too would get damned along with the Nawab. (17)
Chaupai : The more the Singh spirits thrashed him with their clubs,
The more convulsions did the Nawab's body undergo.
The more the Singh spirits threatened and scared him,
The more short of breath did the Nawab's lungs feel. (18)

qb nvwb ky Xh jIA AweI [krY n krY Ab Kwlso shweI [
subyg isMG Cf pws bulwXw [hwl ApxoN ausY sunwXw [19[

tab navâb kç yah jîa âî. karai na karai ab khâlsô sahâî.
subçg singh chhada pâs bulâyâ. hâl apnôn usai sunâyâ.19.
khXo ShId muJ Cwfq nwhIN [mYN pIr ipkMbrn rhXo iDAweI [
pIr ipkMbr AwvYN pws [dOV ShId krYN aun nws [20[
kahyô shahîd mujh chhâdaat nâhîn. main pîr pikmbaran rahyô dhiâî.
pîr pikmbar âvain pâs. daurd shahîd karain un nâs.20.
Ab qy Aws hm isMGn krI [mwry rwKy Kwlso shI [
subyg isMG qb sIs ihlwXw [sMq srwp n skIey imtwXw [21[
ab tç âs ham singhan karî. mârç râkhç khâlsô sahî.
subçg singh tab sîs hilâyâ. sant sarâp na sakîç mitâyâ.21.
bhuq ^OP iqn mn mYN KwXw [su`qo Syr n chIey jgwXw [
mq hm pr kCu kr dY vwk [huvY Kvwr so pIVHI lwk [22[
bahut khauph tin man main khâyâ. suttô shçr na chahîç jagâyâ.
mat ham par kachhu kar dai vâk. huvai khavâr sô pîrdhî lâk.22.
dohrw : subyg isMG cup ho rhXo PurY n kweI bwq [
nvwb qbY lwvx lgo subyg isMG pg hwQ [23[
dôhrâ : subçg singh chup hô rahyô phurai na kâî bât.
navâb tabai lâvan lagô subçg singh pag hâth.23.
cOpeI : subyg isMG jIA dieAw AweI [nvwb khXo iqm kih hON jweI [
nvwb khXo muJ khXo slwm [b^So moh Ab dyhu Arwm [24[
chaupaî : subçg singh jîa daiâ âî. navâb kahyô tim kahi haun jâî.
navâb kahyô mujh kahyô salâm. bakhshô môh ab dçhu arâm.24.
muJ Kwqr hQ kdmIN lwXo [jo cwho so krwr bMDwXo [
Pyr isMGn ko mYN nihN mwroN [jy rwKo qum sws hmwro [25[
mujh khâtar hath kadmîn lâyô. jô châhô sô karâr bandhâyô.
phçr singhan kô main nahin mârôn. jç râkhô tum sâs hamârô.25.
jO qum hm ko bKSo nwhIN [qO sws hmwry duK soN jwhIN [
mroN shI pr Cuty ipSwb [jwvY ijMd pr ibnW Azwb [26[
jau tum ham kô bakhshô nâhîn. tau sâs hamârç dukh sôn jâhîn.
marôn sahî par chhutç pishâb. jâvai jind par binân azâb.26.
dohrw : nvwb khI so sB khI subyg isMG ny jwie [
AgXoN qwrU isMG khI PurmwieS duStn lXwie [27[
dôhrâ : navâb kahî sô sabh kahî subçg singh nç jâi.
agyôn târû singh kahî phurmâish dushtan layâi.27.

Upon this, did it occur to the Nawab once again,
The Khalsa Panth alone could be the saviour of his soul.
Getting S. Subeg Singh released from the state prison,
The Nawab narrated the tale of his weal and woe to him. (19)
Telling him that Singh spirits were out to wreak vengeance on him,
The Nawab had exhausted all endeavours to invoke his prophets.
The moment Muslim spiritual prophets' holy spirits approached him,
The Singh spirits chased and decimated the prophets' spirits. (20)
His last hope of survival being vested with the Singhs,
The Khalsa Panth alone could be the sole arbiter of his fate.
Shaking his head as a gesture of disgust and denial
Subeg Singh told that a Saint's curse could never be revoked. (21)
Feeling highly scared in his own mind of Bhai Taru Singh's rebuff,
Subeg Singh thought better not to meddle into mighty Singh's affairs.
Lest Bhai Taru Singh should heap a curse on him as well,
Which would then damn his family for generations to come. (22)
Dohra : Thereafter, did Subeg Singh maintain a stony silence,
Nor could his mind suggest any other alternative.
Upon this, prostrating himself in front of Subeg Singh,
The Nawab touched his feet begging for mercy. (23)
Chaupai : Thereupon a second thought did Subeg Singh feel,
That he should convey Nawab's plea to Bhai Taru Singh.

Entreating Subeg Singh to pay his respects to the great Singh,
The Nawab begged him to be relieved of his affliction. (24)
Beseaching Subeg Singh to touch Bhai Taru Singh's feet on his behalf,
He authorized Subeg Singh to make any commitment from his side.
Never again would the Nawab ever torture the Singhs in future,
If his life could be spared now by Bhai Taru Singh. (25)
In case Bhai Taru Singh did not pardon the Nawab,
The latter would meet his end with an excruciating pain.
Volunteering to die but begging to be relieved of urinary blockage,
The Nawab begged Bhai Taru Singh to let him die without torture. (26)
Dohra : Whatever pleas had the Nawab made to Subeg Singh,
The latter conveyed all those appeals to Bhai Taru Singh.
Reacting sharply to the narration made by Subeg Singh,
He accused the latter of vouching for a wicked tyrant. (27)

cOpeI : jo isK hm pY isK kMm AwvY [hmry cwm kI pnhI bnwvY [
isK kwrn pg DrY ju Drn [hm DwrYN isr aus ko crn [28[
chaupaî : jô sikh ham pai sikh kamm âvai. hamrç châm kî panhî banâvai.
sikh kâran pag dharai ju dharan. ham dhârain sir us kô charan.28.
inbwb jog vgnI vg geI [s&wrS duSt n chIXq krI [
isK pr hmro nWih bswie [AOr kry sMg aus ky jwie [29[
nibâb jôg vagnî vag gaî. safârash dushat na chahîyat karî.
sikh par hamrô nânhi basâi. aur karç sang us kç jâi.29.
subyg isMG Aw dIXo jubwb [bhuq duKI Ab BXo inbwb [
ijauN ijauN krYN hkImI log [inbwb ibAwpy bhuqo rog [30[
subçg singh â dîyô jubâb. bahut dukhî ab bhayô nibâb.
jiun jiun karain hakîmî lôg. nibâb biâpç bahutô rôg.30.
kr nihN skY nvwb su cUp [duK kr mwry bfI su kUk [
subyg isMG soN XO iPr khXo [mYN Ab Kwlsy SrnI AXo [31[
kar nahin sakai navâb su chûp. dukh kar mârç badaî su kûk.
subçg singh sôn yau phir kahyô. main ab khâlsç sharnî ayô.31.
dohrw : qwrU isMG ky sRwp huie skY n koaU mor [
jo moVy qo isK AOr n swky ko mor [32[
dôhrâ : târû singh kç sarâp hui sakai na kôû môr.
jô môrdç tô sikh aur na sâkç kô môr.32.
cOpeI : ijs jl aupjY so jl mwry [jo jl mwry soaU jl qwry [
joaU Kwlso mwrnvwr [Kwlso chY qo krY inhwl [33[
chaupaî : jis jal upjai sô jal mârç. jô jal mârç sôû jal târç.
jôû khâlsô mârnavâr. khâlsô chahai tô karai nihâl.33.
q`q Kwlso hY ijh jwie [jwie qurq qUM iqs hI pwie [
hmry QW qum pYrIN pro [hmrI QW qum ibnqI kro [34[
tatt khâlsô hai jih jâi. jâi turat tûn tis hî pâi.
hamrç thân tum pairîn parô. hamrî thân tum bintî karô.34.
mYN qy hoeI bf qkslr [mYN qumro hoN dyvn glr [
hY gur qumro iliKAw Xwih [sMq doKI kw Qwau ko nWih [35[
main tç hôî bada taksîr. main tumrô hôn dçvan gîr.
hai gur tumrô likhiâ yâhi. sant dôkhî kâ thâu kô nânhi.35.
sMq kw inMdku mhw hiqAwrw [sMq kw inMdku prmysuir mwrw [
sMq BwvY qw ley aubwir [XO iliKE qum gRMQ mJwr [36[
sant kâ nindku mahâ hatiârâ. sant kâ nindku parmçsuri mârâ.
sant bhâvai tâ laç ubâri. yau likhiô tum garnth majhâr.36.

Chaupai : Let a Sikh ask for a favour for a fraternal Sikh,
Bhai Taru Singh would readily make the greatest sacrifice for him.
Let a Sikh walk a single step for favouring a fellow Sikh,
Bhai Taru Singh would dust his feet with his own hair. (28)
Now that the inevitable curse had been heaped on the Nawab,

Subeg Singh should desist from recommending a wicked man's case.
Bhai Taru Singh would not harm Subeg Singh, being a Singh,
Any other mediator would have met the Nawab's fate. (29)
As Subeg Singh returned without any assurance,
Much did the Nawab grieve, indeed, over his fate.
The more the apothecaries administered their concoctions,
The more did the Nawab's urinary affliction aggravate. (30)
Unable to bear pain in his bladder in silence,
Would the Nawab burst out in louder shrieks.
Returning once again to Subeg Singh for help,
The Nawab sought protection from the Khalsa Panth. (31)
Dohra : Being cursed by a Singh of the stature of Bhai Taru Singh,
Nobody could dare to wipe out that curse.
Khalsa Panth alone being empowered to annul that curse,
No one else could save the Nawab from that curse. (32)
Chaupai : The water that creates destroys those creations as well,
The water that drowns buoys the drowned as well.
The Khalsa Panth, who destroys the wicked (enemies),
Could as well pardon them if it so desired. (32)
Begging Subeg Singh to trace the location of Tat Khalsa[1] ,
He should rush posthaste there on Nawab's behalf.
Beseaching him to prostrate before the Khalsa on his behalf,
The Nawab entreated Subeg Singh to plead his case. (34)
As he had been guilty of committing a great sin,
He owed an explanation and accountability for his misdeeds.
Even the Sikh Gurus had inscribed in the holy Sikh scripture,
That an oppressor of a saint had no where to belong. (35)
Not only was the denunciator of a saint worst than a slaughterer,
But damned and destroyed was he by the wrath of Divine God.
The sinner could be redeemed as well if the saint so willed,
Such was the inscription in the holy Sri Guru Granth Sahib. (36)

dohrw : AOr bwq hm iek sunI gurU Kwlsy gXo bqwie [
pMj isMK jihN hQ joVYN qihN mYN phuMcoN Awie [37[
dôhrâ : aur bât ham ik sunî gurû khâlsç gayô batâi.
pañj sinkh jahin hath jôrdain tahin main pahuñchôn âi.37.
cOpeI : gurU gRMQ mYN iliKE joie [isK sMgq khy s`q su hoie [
idho pRqwie su hmYN idKwie [AYsy AwKXo nvwb bnwie [38[
chaupaî : gurû garnth main likhiô jôi. sikh sangat kahç satt su hôi.
dihô partâi su hamain dikhâi. aisç âkhyô navâb banâi.38.
AOr sunI mYN pVHqy bwnI [suKmnI jo gurU bKwnI [
sMq doKI kw Qwau ko nwih [nwnk sMq BwvY qw Eie BI giq pwih [39[
aur sunî main pardhtç bânî. sukhmanî jô gurû bakhânî.
sant dôkhî kâ thâu kô nâhi. nânak sant bhâvai tâ ôi bhî gati pâhi.39.
sMq kI inMdw duK mih doKu [nwnk sMq BwvY qw aus kw BI hoie moKu [
sMq ky doKI ko nwhI Twau [nwnk sMq BwvY qw ley imlwie[40[
sant kî nindâ dukh mahi dôkhu. nânak sant bhâvai tâ us kâ bhî hôi môkhu.
sant ke dokhi ko nahi thau . nanak sant bhavai ta lae milai.40.
sMq ky doKI kau Avru n rwKnhwru [nwnk sMq BwvY qw ley aubwir [
jo Xh bwnI hY gur swcI [qo qkslr kro muJ kwcI [41[
sant kç dôkhî kau avru na râkhnahâru. nânak sant bhâvai tâ laç ubâri.
jô yah bânî hai gur sâchî. tô taksîr karô mujh kâchî.41.
dohrw : hm sm pwpI nihN koaU sMq Kwlsy sm nihN koie [
suKmnI mYN jo iliKE pRqwie idKwlo soie [42[
dôhrâ : ham sam pâpî nahin kôû sant khâlsç sam nahin kôi.
sukhmanî main jô likhiô partâi dikhâlô sôi.42.
jo gurbwnI mYN Skq qO is`K sc pMjn mWih [

qO qUM jwie nvwb pY jo hY isMGn mWih [43[
jô gurbânî main shakat tau sikkh sach pañjan mânhi.
tau tûn jâi navâb pai jô hai singhan mânhi.43.
jO ijMd b^Sy nwihN isMG qO ieqnI qo kr lXwie [
iek bwr duKoN Cufwie kr iPr qwrU isMG lY jwie [44[
jau jind bakhshç nâhin singh tau itnî tô kar layâi.
ik bâr dukhôn chhudaâi kar phir târû singh lai jâi.44.
subyg isMG jMbr qurXo jw phuMcXo Kwlsy pws [
Pqy bulweI siqgurU kr kurns bhuq hulws [45[
subçg singh jambar turyô jâ pahuñchyô khâlsç pâs.
phatç bulâî satigurû kar kurnas bahut hulâs.45.

Dohra : He (the Nawab) had also heard of another spiritual edict,
Which some of the Khalsa Singhs had conveyed to him.
Wherever the five Singhs prayed together with folded hands,
The Divine Will manifested itself among those Singhs. (37)
Chaupai : Whatever had been inscribed in the sacred Guru Granth,
The Sikhs believed it truly to be the word of God.
That he, too, wished to test the veracity of that inscription,
So said the Nawab of Lahore to Subeg Singh there. (38)
He had also heard the Singhs reciting the sacred text,
Which had been inscribed under the title "Sukhmani"[2]:
"Though Perpetrator of atrocities on the saint has nowhere to belong,
But even a sinner is redeemed if a Saint pleaseth, sayeth Nanak. (39)
Though slandering of a Saint is the worst kind of affliction,
But even a slanderer attains salvation if a Saint wills, sayeth Nanak.
Though none can provide protection to a slanderer of a saint,
Even such a sinner can be absolved of sin if a saint wills, says Nanak. (40)
Nobody can save the slanderer of a saint,
Even he can be redeemed if a saint so wished.
If these words of the Satguru be true,
Must he be demonstrated the truth of these words. (41)
Dohra : None else was a sinner more steeped in sin than the Nawab,
None else was greater in piety than the Khalsa Panth.
Whatever truthful inscriptions had been recorded in *Sukhmani*,
Let their truthfulness be put to test and verified. (42)
Whatever spiritual power was vested in Gurbani,
The same Divinity was vested in a congregation of five Singhs.
Subeg Singh must, therefore, proceed to the chief among Singhs,
Whosoever he might be occupying that glorious seat. (43)
Even if the Singhs refused to condone his sins,
They should at least concede to this much relief.
That the Nawab be relieved of urinary affliction only once,
Though his life be taken away by Taru Singh the same moment. (44)
With such a mission, proceeded Subeg Singh Jambar,
And arrived soon where the Khalsa Singhs camped.
He greeted the Khalsa Singhs with the Khalsa greetings,
While paying obeisance and respects to the venerated Khalsa. (45)

cOpeI : smUh Kwlsy idvwn lgwXw [Awdr soN subyg isMG bulwXw [
subyg isMG kI kuSl puC leI [kpUr isMG jI nvwb Awie peI [46[
chaupaî : samûh khâlsç divân lagâyâ. âdar sôn subçg singh bulâyâ.
subçg singh kî kushal puchh laî. kapûr singh jî navâb âi paî.46.
iPr pUCI qwrU isMG bwq [mwr swq KwnU isr lwq [
DMn DMn qwrU isMG aucwrXo [iDRg iDRg nvwb KwnUM iDrkwrXo [47[
phir pûchhî târû singh bât. mâr sât khânû sir lât.
dhann dhann târû singh uchâryô. dharig dharig navâb khânûn dhirkâryô.47.

DMn mwq ipq DMn aus BweI [isKI rKI AO dyih gvweI [
AYsI AOr purK ikn krI [auqwru sIsoN ijn KoprI DrI [48[
dhann mât pit dhann us bhâî. sikhî rakhî au dçhi gavâî.
aisî aur purakh kin karî. utâru sîsôn jin khôprî dharî.48.
dohrw : subyg isMG qb so khI jo khI nvwb bnwie [
sunq su isMGn iem lgI ijm brUdY Agn Cuhwie [49[
dôhrâ : subçg singh tab sô kahî jô kahî navâb banâi.
sunat su singhan im lagî jim barûdai agan chhuhâi.49.
qbY isMG sun XO khXo Ab cVHo lhOry Dwie [
Xw isr ktIey nvwb ko kY Apno rhIey ktwie [50[
tabai singh sun yau kahyô ab chardhô lahaurç dhâi.
yâ sir katîç navâb kô kai apnô rahîç katâi.50.
cOpeI : koaU khY aUhW jwx ikm pwvYN [hm QoVy ikm kr hm jwvYN [
koaU khY hm ByK btwvYN [koaU khY hm rwqIN DwvYN [51[
chaupaî : kôû kahai ûhân jân kim pâvain. ham thôrdç kim kar ham jâvain.
kôû kahai ham bhçkh batâvain. kôû kahai ham râtîn dhâvain.51.
jo aun mwrq hm mr jweIey [s`iq ShIdI isdk kmweIey [
qwrU isMG qy pihlW jweIey [jwie drgwh mYN rOr mcweIey [52[
jô un mârat ham mar jâîç. satti shahîdî sidak kamâîç.
târû singh tç pahilân jâîç. jâi dargâh main raur machâîç.52.
suPl jnm Apno kr leIey [kru Ardws n iF`l lgeIey [
qwrU isMG ikXo jhwz iqAwr [duK swgr qr hoeIey pwr [53[
suphal janam apnô kar laîç. karu ardâs na dhill lagaîç.
târû singh kiyô jahâz tiâr. dukh sâgar tar hôîç pâr.53.
dohrw : iPr isMGn sun XO khI pRx qwrU isMG lXo Dwr [
lY jwaUN aus pr AgY jUqn syqI mwr [54[
dôhrâ : phir singhan sun yau kahî parn târû singh layô dhâr.
lai jâûn us par agai jûtan sçtî mâr.54.

Chaupai : Holding a religious congregation of the Singhs,
They accorded a respectable welcome to Subeg Singh.
As they made enquiries about Subeg Singh's well-being,
S. Kapoor Singh occupied the Singh chief's seat. (46)
Thereafter, enquiring about Bhai Taru Singh's well-being,
He cursed the wicked Nawab while kicking the ground.
Uttering words of lavish praise for Bhai Taru Singh,
He heaped curses on the Nawab of Lahore. (47)
He praised Bhai Taru Singh's parents for begetting him,
Who had upheld the Sikh ideology at the cost of his life.
Who else could make such a supreme sacrifice,
As he had offered his scalp to be removed from his head. (48)
Dohra : Thereafter, narrating in a manner the Nawab had instructed him,
S. Subeg Singh conveyed the latter's appeal to the Singhs.
Hearing this appeal the Singhs flared up so much,
As if a spark of fire had touched a heap of explosives. (49)
After listening to Subeg Singh's account of Nawab's misdeeds,
The Singhs became desperate to launch an attack on Lahore.
Either they must succeed in beheading the Nawab,
Or they must make a supreme sacrifice of their own heads. (50)
Chaupai : Someone opined that they being very small in number,
How could they reach Lahore (to settle scores with the enemy)?
Someone else opined that they must enter Lahore in a disguise,
Still another suggested that they must sneak and attack at night. (51)
Either they must kill the enemy or themselves perish in a fight,
So that they become martyrs in the cause of their Sikh faith.
They must proceed Bhai Taru Singh in martyrdom,
And raise their voice for justice in the Divine court. (52)

Some said that they must make their lives worthwhile,
And proceed to seek martyrdom after a hasty prayer.
With Bhai Taru Singh as their captain on a spiritual voyage,
They must board his ship of martyrs to cross the ocean of life. (53)
Dohra : Thereupon listening to the sentiments of devout Singhs,
Subeg Singh informed them about Bhai Taru Singh's pledge.
The latter had also resolved to take the wicked Nawab along,
After beating him severely with his own shoe-lashings. (54)

cOpeI : qO Kwlsy kCu DIr mn AweI [qwrU isMG khXo DMn qoih kmweI [
qwrU isMG bc iqKI qlvwr [jwvY cIr sumyroN pwr [55[
chaupaî : tau khâlsç kachhu dhîr man âî. târû singh kahyô dhann tôhi kamâî.
târû singh bach tikhî talvâr. jâvai chîr sumçrôn pâr.55.
qwrU isMG aus deI jVH pu`t [ pIr ipkMbr dyvyN qKqoN su`t [
sMq srwp cih mytXo joie [pihloN CutY Fwl ijm soie [56[
târû singh us daî jardah putt. pîr pikmbar dçvçn takhtôn sutt.
sant sarâp chahi mçtyô jôi. pahilôn chhutai dhâl jim sôi.56.
aus kI ijMd ko jo rK s`kY [ ShId mwrYN aus swQY D`kY [
sMq srwp ko khYN ju Et [ieko cot PutY kotn kot [57[
us kî jind kô jô rakh sakkai. shahîd mârain us sâthai dhakkai.
sant sarâp kô kahain ju ôt. ikô chôt phutai kôtan kôt.57.
subyg isMG qb bcn aucwry [suno sMq qum is`K ipAwry [
nvwb mrn mYN kuC ksr nwhIN [sBI qurk lr mr gl jwhIN [58[
subçg singh tab bachan uchârç. sunô sant tum sikkh piârç.
navâb maran main kuchh kasar nâhîn. sabhî turak lar mar gal jâhîn.58.
dohrw : subyg isMG iPr iem khI aun leI Kwlsy Et [
nih Skq idKwly Kwlso qO lgy Kwlsy Kot [59[
dôhrâ : subçg singh phir im kahî un laî khâlsç ôt.
nahi shakat dikhâlç khâlsô tau lagç khâlsç khôt.59.
cOpeI : sBo Kwlsy mWih qu&lk [Awih Kwlso muK AmIk [
qwrU isMG aus prcw lwXw [qwrU isMG aus s`c idKwXw [60[
chaupaî : sabhô khâlsç mânhi tufîk. âhi khâlsô mukh amîk.
târû singh us parchâ lâyâ. târû singh us sachch dikhâyâ.60.
gurU Kwlso Kwlso gur Awp [qwrU isMG inbwb khXo Awp [
nvwb Kwlsy pRn scw AwXw [qO Kwlsy pih moih GlwXw [61[
gurû khâlsô khâlsô gur âp. târû singh nibâb kahyô âp.
navâb khâlsç parn sachâ âyâ. tau khâlsç pahi môhi ghalâyâ.61.
Kwlsy mihN aun lKI quPIk [Kwlso mu`K aun lKXo AmIk [
khy Kwlso sB kr dyq [gurU Kwlsy mYN iBMn n Byq [62[
khâlsç mahin un lakhî tuphîk. khâlsô mukkh un lakhyô amîk.
kahç khâlsô sabh kar dçt. gurû khâlsç main bhinn na bhçt.62.
gurU Kwlso Kwlso gurU [kih gXo gurU BXy jb qurU [
sMq is`Kn mYN Byq kCu nwhIN [ hY sB is`Kn mWih sMqweI [63[
gurû khâlsô khâlsô gurû. kahi gayô gurû bhayç jab turû.
sant sikkhan main bhçt kachhu nâhîn. hai sabh sikkhan mânhi santâî.63.

Chaupai : Upon this revelation, did the enraged Singhs calm down,
Praising Bhai Taru Singh for his great noble deed.
Bhai Taru Singh's prophetic words being sharper than a sword,
His curse could cut through the proverbial Sumer mountains. (55)
Bhai Taru Singh had uprooted the Nawab's dynastic rule,
His spirit would even tumble down the Islamic prophets.
Whosoever dared to counter Bhai Taru Singh's curse,
Would he tumble down like the shield of a wounded soldier. (56)
Whosoever dared to save the life of cursed Nawab,
Would he be dashed to the ground by the Singhs' spirits.
Whosoever dared to protect the Nawab from a saint's curse,

Would he be blown into millions of pieces with a single stroke? (57)
Thereafter, addressing a congregation of the devout Singhs,
He asked his dear colleagues to pay attention to his words.
He informed them that with the Nawab, being on the verge of death,
The whole Mughal empire would crumble through internecine wars. (58)
Dohra : Thereafter Subeg Singh made another plea to the Singhs,
That the Nawab had sought Khalsa's merciful protection.
In case the Khalsa refused to be magnanimous in their pardon,
The Khalsa's glorious image of pardoning the humble would get tarnished. (59)
Chaupai : The Khalsa being a worthy embodiment of all the Divine virtues,
Their virtuous utterings have unlimited far-reaching implications.
Bhai Taru has illustrated the strength of Khalsa's spiritual powers,
As he has made the Nawab realize the consequences of his misdeeds. (60)
The Nawab himself had admitted before Bhai Taru Singh,
That Divine Guru and Khalsa were synonymous with each other.
After verifying the veracity of a Khalsa Singh's solemn pledge,
Had the Nawab sent Subeg Singh for mediating on his behalf. (61)
After realizing that the Khalsa being worthy of all accomplishments,
Had the reckoned the Khalsa to be truly great.
Believing that the Khalsa could accomplish every task,
Had he realized the Divine Guru and Khalsa being integrated. (62)
That the Divine Guru and the Khalsa were embodied in each other,
Had the (Tenth) Guru prophesied at the time of his last departure.
The Divine Saints and the devout Sikhs being inseparable,
The devout Sikhs wielded all the Divine powers of saints. (63)

dohrw : mwrYN ryK pr myK sMq dyvYN jug pltwie [
soaU sMq Ab Kwlso dyKXo hm prqXwie [64[
dôhrâ : mârain rçkh par mçkh sant dçvain jug paltâi.
sôû sant ab khâlsô dçkhyô ham partayâi.64.
cOpeI : ausI Kwlsy mYN Srn AwXo [chIXq hY kCu prcw lwXo [
Apny gur kI lwj inbwhw [mYnUM kStoN ikvyN bcwhw [65[
chaupaî : usî khâlsç main sharan âyô. chahîyat hai kachhu parchâ lâyô.
apnç gur kî lâj nibâhâ. mainûn kashtôn kivçn bachâhâ.65.
ijm aun duSt QI mYnUM khI [skI Kwlsy soN kih deI [
AO qwrU isMG QoN puC AwXw [aun Kwlsy ko Adb sunwXw [66[
jim un dushat thî mainûn kahî. sakal khâlsç sôn kahi daî.
au târû singh thôn puchh âyâ. un khâlsç kô adab sunâyâ.66.
AOr iksI ko mMnY n qwx [Kwlsy ko cih rwKXo mwx [
KwlsY auqy aus gu`sw n hoie [khI Kwlsy mMn lY soie [67[
aur kisî kô mannai na tân. khâlsç kô chahi râkhyô mân.
khâlsai utç us gussâ na hôi. kahî khâlsç mann lai sôi.67.
jO kuC Kwlsy AwCo hoeI [lgq qwrU isMG AwCo soeI [
qwrU isMG qy fro su nwhIN [subyg isMG XO AwK sunweI [68[
jau kuchh khâlsç âchhô hôî. lagat târû singh âchhô sôî.
târû singh tç daarô su nâhîn. subçg singh yau âkh sunâî.68.
qbY Kwlsy bwq ibcwrI [mwnYNgo jo khI hmwrI [
sB isMGn ny mqw pkwXw [gurU Kwlsy AYs TrHwXw [69[
tabai khâlsç bât bichârî. mânaingô jô kahî hamârî.
sabh singhan nç matâ pakâyâ. gurû khâlsç ais tharhâyâ.69.
dohrw : pihlW ju bwrW mwjrHy Qy AMimRqsr sRI swQ [
Coty lY ky bfy dY auT ky Apny hwQ [70[
dôhrâ : pahilân ju bârân mâjrahç thç ammritsar sarî sâth.
chhôtç lai kç badaç dai uth kç apnç hâth.70.
cOpeI : Kwn bhwdr KwnoN BYx [vsY Przu`lw KW ky AYn [
PRju`lwpur iqs gRwm bswXw [nvwb kpUr isMG QoaU vswXw [71[
chaupaî : khân bahâdar khânôn bhain. vasai pharzullâ khân kç ain.

pharjullâpur tis garâm basâyâ. navâb kapûr singh thôû vasâyâ.71.
iqsko pto dXo Glwie [isMG puro iqs nwm Drwie [
sun kpUr isMG gu`sw kIAw [mWgXo rwj ikn hmko dIAw [72[
tiskô patô dayô ghalâi. singh purô tis nâm dharâi.
sun kapûr singh gussâ kîâ. mângyô râj kin hamkô dîâ.72.

Dohra : Could he change a predetermined destiny if a saint willed,
Could he transform an entire civilization if he willed.
That those saintly attributes had come to be vested in Khalsa,
Was the Nawab keen to ascertain their vestige. (64)
Chaupai : To the same Guru Khalsa had the Nawab come for protection,
As well as for verifying the spiritual legacy of the Khalsa Panth.
Must the Khalsa vindicate their being spiritual legatees of the Guru,
By ridding him of his ailment of the urinary tract. (65)
The way the wicked Nawab had asked him to narrate,
Had Subeg Singh narrated the whole account to the Khalsa.
Also had he sought the consent of Bhai Taru Singh for this petition,
Who had paid his respects and obeisance to the Khalsa. (66)
Refusing to succumb to anyone else's pressure to change his decision,
The Khalsa Panth alone did he hold in the highest esteem.
Never feeling offended by whatever the Khalsa Panth decided,
Would Bhai Taru Singh abide by the Khalsa Panth's decision. (67)
Whatever did the Khalsa Panth deem fit (in their collective wisdom),
Would Bhai Taru Singh deem proper (being a humble Singh).
That the Khalsa must not have any reservations regarding Taru Singh,
Said Subeg Singh to that august gathering of the Singhs. (68)
Thereafter, having received Bhai Taru Singh's consent,
They felt Bhai Taru Singh would abide by their decision.
After arriving at a unanimous resolution on the issue,
The Khalsa Panth decided to adopt the following resolution: (69)
Dohra : The Nawab must restore the twelve villages to the Khalsa Panth,
Which were allocated earlier to the sacred shrine at Amritsar.
The Nawab must handover the territorial custody himself,
Of all those tiny and bigger helmets to the Khalsa Panth. (70)
Chaupai : Besides, Nawab Khan Bahadur's sister Khano Begum[3],
Was an inhabitant of Farzullah Khan's household.
The village which had been named after Farzulla Khan,
Was indeed founded by the ancestors of Nawab Kapoor Singh. (71)
The Nawab, after leasing out this village in writing to the Singhs,
Must rename that ancient village as Singhpura.
Nawab Kapoor Singh, feeling outraged at such a demand,
Refused to accept anything that was given in charity. (72)

sBY ipMf Ab hoihN hmwry [jb hm lyihN lhOry mwry [
Ab ju hmYN gur bcn sunwey [mrn kwl ky duK sMqwey [73[
sabhai pind ab hôhin hamârç. jab ham lçhin lahaurç mârç.
ab ju hamain gur bachan sunâç. maran kâl kç dukh santâç.73.
mrn kwl ko duK hY Bwrl [nbwb kpUr isMG AYs aucwrl [
jnm mrn jg duK do Awhl [XWqy siqgur hoieN shwel [74[
maran kâl kô dukh hai bhârî. nabâb kapûr singh ais uchârî.
janam maran jag dukh dô âhî. yântç satigur hôin sahâî.74.
dohrw : iem aun sRI gurU gRMQ ko lXo Awsro Awie [
ieqnI ^wqr duSt ko dIjY pRcw idKwie [75[
dôhrâ : im un sarî gurû garnth kô layô âsrô âi.
itnî khâtar dushat kô dîjai parchâ dikhâi.75.
cOpeI : duSt bKSno bfo Ajog [gur ky bcn rKn BXo jog [
pMj isMG qb isMGn auTwey [iem kih deI Ardws krwey [76[

chaupaî : dushat bakhshanô badaô ajôg. gur kç bachan rakhan bhayô jôg.
pañj singh tab singhan uthâç. im kahi daî ardâs karâç.76.
qwrU isMG kI jUqn swQ [nvwb lvwvY isMG ky hwQ [
CutY ipSwb nvwb suK hoie [iPr mrY qwrU isMG AwgY soie [77[
târû singh kî jûtan sâth. navâb lavâvai singh kç hâth.
chhutai pishâb navâb sukh hôi. phir marai târû singh âgai sôi.77.
qwrU isMG kI AwgXw pwE [qO nvwb ko juqI CuhwE [
qwrU isMG kI AwgXw bwJ [kro n kCU inbwbY kwj [78[
târû singh kî âgyâ pâô. tau navâb kô jutî chhuhâô.
târû singh kî âgyâ bâjh. karô na kachhû nibâbai kâj.78.
gur bcnn Kwqr XO kIE [qwrU isMG ko XON kih dIE [
subyg isMG bhu kurnS krI [clXo bcn lY isr pr DrI [79[
gur bachnan khâtar yau kîô. târû singh kô yaun kahi dîô.
subçg singh bahu kurnash karî. chalyô bachan lai sir par dharî.79.
dohrw : subyg isMG Kwlsy bcn lY phuMcXo qbY lhOr [
ipRQmYN qwrU isMG pY jw khI sBY g`l Kor [80[
dôhrâ : subçg singh khâlsç bachan lai pahuñchyô tabai lahaur.
parithmain târû singh pai jâ kahî sabhai gall khôr.80.
cOpeI : subyg isMG qy isMG sun leI [nwm Kwlso sun kunS keI [
Kwlsy pr sB dyh kurbwn [klw Kwlsy krn krwn [81[
chaupaî : subçg singh tç singh sun laî. nâm khâlsô sun kunash kaî.
khâlsç par sabh dçh kurbân. kalâ khâlsç karan karân.81.

All the villages would fall under the Khalsa Panth's command,
Once the Khalsa Panth had taken over the city of Lahore.
The (devilish) Nawab was now quoting the Guru's scripture in desperation,
When his death was looming large over his cursed head. (73)
Fear of death was the deadliest of the human afflictions,
Thus spoke the venerated Nawab Kapoor Singh to the Singhs.
Birth and death were two of the several human afflictions,
From which Divine Satguru alone could liberate human beings. (74)
Dohra : It was for seeking liberation from this kind of affliction,
That the Nawab had sought protection of Guru Granth Sahib.
It was for the manifestation of the spiritual prowess of the Guru,
That the wicked Nawab must be given a live demonstration. (75)
Chaupai : Though the wicked Nawab never deserved to be pardoned,
Yet for his faith in Guru's words, he deserved to be saved.
Thereupon, selecting five devout Singhs out of the congregation,
Were they asked to offer a prayer to this effect: (76)
"May the Nawab get himself touched on his person,
By Bhai Taru Singh with one of this own shoes.
May the Nawab get relieved thereafter of his urinary blockage,
Before shedding his mortal frame before Taru Singh." (77)
Must Subeg Singh seek Bhai Taru Singh's permission,
Before touching the Nawab's person with a Singh's shoe.
Must not the Nawab undertake any other activity,
Before seeking permission from Bhai Taru Singh. (78)
Must Bhai Taru Singh be informed about this development,
That had the Khalsa decided to vindicate the truth of Guru's words.
Thereafter, paying his obeisance with thanks to the Khalsa,
Did Subeg depart with the decision of the Khalsa Panth. (79)
Dohra : For conveying the unanimous decision of the Khalsa Panth,
Did Subeg Singh arrive at the city of Lahore.
Approaching Bhai Taru Singh first of all,
Did he narrate the Khalsa Pnath's decision in detail. (80)
Chaupai : After hearing the whole account from Subeg Singh,
Did Bhai Taru Singh pay obeisance to Khalsa Panth.

Declaring Khalsa Panth the sole arbiter of all things,
Did Bhai Taru Singh declare to sacrifice his life for the Panth. (81)

sMbUh Kwlsy AwgXw deI [AYso kOn ju nWih mneI [
pMj isKn Ardws su Xwih [vih qO mwnIXq Dur drgwih [82[
sambûh khâlsç âgyâ daî. aisô kaun ju nânhi manaî.
pañj sikhan ardâs su yâhi. vahi tau mânîyat dhur dargâhi.82.
AhY Kwlso kwrn krn [hm pwjI Kwlsy kI Srn [
ieh sB klw Kwlsy qy hoie [rwKy mwry Kwlsw soie [83[
ahai khâlsô kâran karan. ham pâjî khâlsç kî sharan.
ih sabh kalâ khâlsç tç hôi. râkhç mârç khâlsâ sôi.83.
Kwlsy nugdn so nvwbY mwry [Ardwsn soN piqSwh bhu gwry [
ApuTy soty ijmIN pr lwvYN [isr piqSwhoN CqR igrwvYN [84[
khâlsç nugdan sô navâbai mârç. ardâsan sôn patishâh bahu gârç.
aputhç sôtç jimîn par lâvain. sir patishâhôn chhatar girâvain.84.
dohrw : subyg isMG qur jw khI sB nvwb ky pws [
ijh ibD sMbUhY Kwlsy kr dInI Ardws [85[
dôhrâ : subçg singh tur jâ kahî sabh navâb kç pâs.
jih bidh sambûhai khâlsç kar dînî ardâs.85.
cOpeI : khI Kwlsy nvwb sun leI [musly pwsoN dUr kr deI [
khY iSqwbI chIXq keI [qwrU isMG kI juqI mMgeI [86[
chaupaî : kahî khâlsç navâb sun laî. muslç pâsôn dûr kar daî.
kahai shitâbî chahîyat kaî. târû singh kî jutî mangî.86.
pihlI juqI hwQ n Awie [neI mMgweI lY pYrIN pwie [
subyg isMG ky dy kY hwQ [ApnI grz aun lweI mwQ [87[
pahilî jutî hâth na âi. naî mangâî lai pairîn pâi.
subçg singh kç dç kai hâth. apnî garaz un lâî mâth.87.
imt gXo sUl ipSwb Azwb [nvwb khy DMn hmro Bwg [
qwrU isMG hm pr ikRpw krI [DMn swieq AOr DMn Xh GrI [88[
mit gayô sûl pishâb azâb. navâb kahç dhann hamrô bhâg.
târû singh ham par karipâ karî. dhann sâit aur dhann yah gharî.88.
eyk bwr XO Awgy BeI [soeI Kwlsy hm qy kreI [
jbY kSmIr QI zulmI keI [svw mx jnyaU p`ky auqreI [89[
çk bâr yau âgç bhaî. sôî khâlsç ham tç karaî.
jabai kashmîr thî zulmî kaî. savâ man jançû pakkç utraî.89.
dohrw : qyrW Gr ku`l luk bcy AOr kIey muslmwn [
qb nbwb ko isr duKXo jn inksq hY jwn [90[
dôhrâ : tçrân ghar kull luk bachç aur kîç muslamân.
tab nabâb kô sir dukhyô jan niksat hai jân.90.

When the entire Khalsa Panth had permitted (the Nawab),
Who was he (Bhai Taru Singh) to disobey Khalsa's decision?
The decision being a prayer by the five devout Singhs,
Definitely would it be accepted in the Divine Court. (82)
Khalsa Panth being the sole arbiter of our destiny,
He (Bhai Taru Singh) was under the protection of the Khalsa.
Khalsa Panth being worthy of all spiritual prowess,
Life and death of a person depended on the Khalsa's Will. (83)
Khalsa having decimated the mighty Nawabs with cannabis husk,
Khalsa Panth's prayers had destroyed many emperors.
With the mere touch of their clubs on the ground,
Khalsa Panth had brought down mighty emperor's royal canopies. (84)
Dohra : Thereafter, having proceeded to the Nawab of Lahore,
Did Subeg Singh narrate the whole account to him.
Communicating the Khalsa's unanimous prayer for Nawab's well-being,
Subeg Singh communicated the whole process of prayer. (85)
Chaupai : After listening to what the Khalsa had communicated,

The Nawab ordered all his Muslim colleagues to leave.
Being in great haste (to get relieved of his pain),
He asked for Bhai Taru Singh's shoes to be brought immediately. (86)
Failing to trace Bhai Taru Singh's old pair of shoes,
A new pair of shoes was put on Bhai Taru Singh's feet.
Making Subeg Singh hold Bhai Taru Singh's shoes,
The desperately needy Nawab got his forehead touched by it. (87)
As the highly painful urinary blockage got cleared,
The grateful Nawab burst out in words of thanks-giving.
Bhai Taru Singh having obliged him with a favour,
It was indeed a moment of great good luck for the Nawab. (88)
A similar precedent had already taken place,
Which the Khalsa Panth had repeated in his (Nawab's) case.
It had taken place during the oppression committed in Kashmir,
When the Muslim ruler had stripped countless Hindus of their sacred Janeau[4]. (89)
Dohra : Except for the thirteen Hindu families who survived somehow,
All other Hindus were forcibly converted to Islam.
Thereafter was the Muslim ruler afflicted with such a severe headache,
As if he was going to breathe his last. (90)

cOpeI : jb nvwb aun bhu duK pwXo [khXo ikmYN hm jwn rKwXo [
qb lokn XO khXo aupwie [juqI ihMdun kI mwQ bMDwie [91[
chaupaî : jab navâb un bahu dukh pâyô. kahyô kimain ham jân rakhâyô.
tab lôkan yau kahyô upâi. jutî hindun kî mâth bandhâi.91.
duK ky mwry iem hI krI [qb vih bcXo jb XON QI srI [
khXo nvwb Ab kro bDweI [Kwlsy ny duK dIE imtweI [92[
dukh kç mârç im hî karî. tab vahi bachyô jab yaun thî sarî.
kahyô navâb ab karô badhâî. khâlsç nç dukh dîô mitâî.92.
gur nwnk ko kVwh krwvo [dIp mwl ivc Sihr jlwvo [
bjy SdXwny Slk krweI [deI ^rYq kMgwln qweI [93[
gur nânak kô kardâh karâvô. dîp mâl vich shahir jalâvô.
bajç shadyânç shalak karâî. daî kharait kangâlan tâî.93.

113. hor swKI nvwb kI ('..... is`KI kI gur pYj rKweI')

113. hôr sâkhî navâb kî ('..... sikkhî kî gur paij rakhâî')

dohrw : nvwb ney bsqr ley iPr bhXo kcihrI Awie [
Awih isMGn swcI swKI so hm leI prqwie [1[
dôhrâ : navâb naç bastar laç phir bahyô kachhirî âi.
âhi singhan sâchî sâkhî sô ham laî partâi.1.
cOpeI : subyg isMG ko nvwb bulwXw [kr Awdr iqs pws bhwXw [
swc gurU qum swcI bwnI [AzmwieS hm aupr ibhwnI [2[
chaupaî : subçg singh kô navâb bulâyâ. kar âdar tis pâs bahâyâ.
sâch gurû tum sâchî bânî. azmâish ham upar bihânî.2.
mr jwvoN mYN BwvyN AbI [hY mr jwxw isr pr sBI [
jwn kMdn ko duK imt gXo [qum ikrpw qy suK sB BXo [3[
mar jâvôn main bhâvçn abî. hai mar jânâ sir par sabhî.
jân kandan kô dukh mit gayô. tum kirpâ tç sukh sabh bhayô.3.
AYso duK hm Pyr n AwvY [jwn hmwrI suK soN jwvY [
isMGn pr mYN zulmI krweI [ApnI krnI Awpy pweI 4[
aisô dukh ham phçr na âvai. jân hamârî sukh sôn jâvai.
singhan par main zulmî karâî. apnî karnî âpç pâî 4.
jo hm eIhW rhY aulwd [isMGn soN vih krY n bwd [
lVq iBVq rx jo kCu hoeI [qW ko doS lgq nihN koeI [5[
jô ham îhân rahai ulâd. singhan sôn vahi karai na bâd.
lardat bhirdat ran jô kachhu hôî. tân kô dôsh lagat nahin kôî.5.

Chaupai : As the Muslim Nawab got afflicted with severe headache,
Did he beg for getting relieved of his pain somehow?

Then it being one of the measures for relieving pain,
Someone suggested a Hindu's shoe to be strapped on to the Nawab's head. (91)
Being stricken with the unbearable pain, the Nawab agreed,
And got relieved soon after Hindu's shoe was strapped on to his head.
The Nawab Khan Bahadur asked for celebrations to be arranged,
As the Khalsa Panth had cured him of his affliction. (2)
He ordered for making an offering of Karah Parshad[5] to the House of Nanak,
And the city of Lahore to be illuminated at night.
In the midst of playing of Music and firing of guns,
The Nawab distributed alms among the beggars in charity. (93)

Episode 113

Another Episode About the Nawab

(Truly had the Guru upheld a Devout Sikh's honour)

Dohra : Wearing new robes (after being relieved of urinary blockage),
The Nawab again started holding his royal court.
Declaring that Singhs' prayer had been truly vindicated,
As he had confirmed it through his personal experience. (1)
Chaupai : Thereafter inviting Subeg Singh to the royal court,
The Nawab honoured him with a seat near his throne.
Having experienced the impact of Sikh Gurus' utterings on his own person,
He declared the Sikh Gurus and their spiritual words to be true. (2)
(Now) he would not mind even if he died the same instant,
Death being the inevitable end of every human being born.
As he had been relieved of the excruciating pain,
The relief followed Subeg Singh's Guru's grace upon him (Nawab). (3)
Would that he would not be subjected to such a torture again,
May he shed his mortal frame in peace and comfort.
As he had committed oppression upon the Singhs,
He had harvested the fruit of his own misdeeds. (4)
Swearing solemnly on behalf of his own progeny,
He promised never to enter into any conflict with the Singhs.
Whatever loss of life occurred on the field of battle,
Nobody would be held guilty for that loss of life. (5)

dohrw : iPr nvwb jMbr khXo mWg ju quih ch kwm [
Cof nvwbI eyk hm AOr cho lXo sWB [6[
dôhrâ : phir navâb jambar kahyô mâng ju tuhi chah kâm.
chhôda navâbî çk ham aur chahô layô sâmbh.6.
cOpeI : subyg isMG qb mnY ibcwrXo [kwm Kwlsy chIAq sÍwrXo [
kro cbUqrY muih muKqXwr [lgy tkswl Ab nwm hmwr[7[
chaupaî : subçg singh tab manai bichâryô. kâm khâlsç chahîat savâryô.
karô chabûtrai muhi mukhtayâr. lagç taksâl ab nâm hamâr.7.
soaU bwq mMn leI nbwb [kIE cbUqro isMG ky qwb [
subyg isMG Qo jwnq bwq [nbwb jIeygo iek do rwq [8[
sôû bât mann laî nabâb. kîô chabûtrô singh kç tâb.
subçg singh thô jânat bât. nabâb jîçgô ik dô rât.8.
ies kr isMG kCu dyr n lweI [qurq Purq tkswl lvweI [
isMG subyg BXo iek jMbr [hyT jmIn qy aUpr AMbr [9[
is kar singh kachhu dçr na lâî. turat phurat taksâl lavâî.
singh subçg bhayô ik jambar. hçth jamîn tç ûpar ambar.9.
dohrw : huqI gfweI crKVI dInI soaU putwie [
ShId gMj Qy isr icxy qyaU dIey Pukwie [10[
dôhrâ : hutî gadaâî charkhardî dînî sôû putâi.
shahîd gañj thç sir chinç tçû dîç phukâi.10.
idvs cwr bIqq Bey suK AnMd soN inbwb [
qurq Purq hI mr gXo pwXo n kCU Azwb [11[
divas châr bîtat bhaç sukh anand sôn nibâb.

turat phurat hî mar gayô pâyô na kachhû azâb.11.
cOpeI : bweI idn bIqy ies Jgry [nvwb qurXo iPr lMby dgry [
hY hY kwr Acwnk BXo [ku`pw ruiVHE lokn khXo [12[
chaupaî : bâî din bîtç is jhagrç. navâb turyô phir lambç dagrç.
hai hai kâr achânak bhayô. kuppâ rurdhiô lôkan kahyô.12.
ihMduvn ky idl BeI bDweI [is`KI kI gur pYj rKweI [
BXo qwrU isMG ko pRx pUro [bjy isMGn Gr Anhd qUro [13[
hinduvan kç dil bhaî badhâî. sikkhî kî gur paij rakhâî.
bhayô târû singh kô parn pûrô. bajç singhan ghar anhad tûrô.13.
musln ko bhu icMqw BeI [piqSwhI hm qy Ab geI [
klw Kwlsy aUcI BeI [qurkn klw nIcI ho geI [14[
muslan kô bahu chintâ bhaî. patishâhî ham tç ab gaî.
kalâ khâlsç ûchî bhaî. turkan kalâ nîchî hô gaî.14.

Dohra : Thereafter, entreating Subeg Singh Jambar,
The Nawab asked him for any favour that he wanted.
Except for laying a claim to the Nawab's post,
Subeg Singh was free to claim everything belonging to his state. (6)
Chaupai : Contemplating deeply over the Nawab's generous offer,
Did Subeg Singh wish to do something for Khalsa's welfare.
Demanding to be made the chief executive of the state,
He asked for a state coin to be struck in his name. (7)
Accepting Subeg Singh's proposals in totality,
Did the Nawab appoint Subeg Singh as the chief executive.
Full well had Subeg Singh known (Bhai Taru Singh's prophesy),
That the Nawab would not live beyond one or two days. (8)
Wasting, therefore, no time in getting his proposals implemented,
Subeg Singh got a state coin struck in his own name.
Bearing an inscription of his own name Subeg Singh Jambar,
He made this coin and his writ run over the entire state. (9)
Dohra : The gallows that the Nawab had installed for Singhs' execution,
Did Subeg Singh order the same to be dismantled.
The Mussoleums that had been raised over Sikh martyr's bodies,
Did Subeg Singh dismantle and cremate the martyrs last remains. (10)
Hardly had a time of four days passed,
As the Nawab had lived in peace and bliss.
Thereafter suddenly did the Nawab pass away,
Without having undergone any pain or discomfort. (11)
Chaupai : Having passed through the whole ordeal for twenty-two days,
Did the Nawab's soul depart forever on a longish journey.
Amidst the cries of sudden wailing and weeping (in Nawab's household),
Did the people hail Nawab's death as a good riddance. (12)
With the Hindus feeling heartened at the oppressor's death,
Truly had the Guru vindicated His devout Sikhs' honour.
With Bhai Taru Singh's solemn pledge having been fulfilled,
Really had a wave of happiness run over the Singhs' camp. (13)
Muslims having fallen in the grip of fear and grief,
They apprehended India's sovereignty slipping from their grip.
With the Muslims' hold over India having gone weak,
The Khalsa Panth's stock went high in the region. (14)

sqRW sey iekwnvyN swl [mwrXo hkIkq KusXo n bwl [
Ab qwrU isMG bf js lIE [mwr jUqI nvwb muhrY kIE [15[
satarân saç ikânvçn sâl. mâryô hakîkat khusyô na bâl.
ab târû singh bada jas lîô. mâr jûtî navâb muhrai kîô.15.
dohrw : rhI Kwlsy pMQ kI geI qurkn kI lwj [
qwrU isMG subyg isMG klnoN is`KI kwj [16[

dôhrâ : rahî khâlsç panth kî gaî turkan kî lâj.
târû singh subçg singh kînôn sikkhî kâj.16.

114. swKI BweI qwrU isMG kI ('..... ShIdn isr ShId bnwXo')

114. sâkhî bhâî târû singh kî ('..... shahîdan sir shahîd banâyô')

dohrw : ku`po ruiVHE jg khY prI Sihr mYN rOr [
isMG Acwnk Aw khXo qwrU isMG jI kor [1[
dôhrâ : kuppô rurdhiô jag kahai parî shahir main raur.
singh achânak â kahyô târû singh jî kôr.1.

cOpeI : qb isMG jI XO bcn aucwrw [lXwvo lkVI icK kro iqAwrw [
sunq isMGn ibD soeI krI [icKw iqAwrI dyr n BeI [2[
chaupaî : tab singh jî yau bachan uchârâ. layâvô lakrdî chikh karô tiârâ.
sunat singhan bidh sôî karî. chikhâ tiârî dçr na bhaî.2.

qO isMG jI bhu kwhl DrI [bhu KuSIAn soN dyhI BrI [
siqgur pYj Kwlsy rwKI [rhY jgq mYN jug jug swKI [3[
tau singh jî bahu kâhal dharî. bahu khushîan sôn dçhî bharî.
satigur paij khâlsç râkhî. rahai jagat main jug jug sâkhî.3.

huqo AMimRqsr jI ju mMgwXo [Awp isMG ASnwn krwXo [
kVwh pRSwid krXo qbhI [Sbd pVHwXo jpujI sBhI [4[
hutô ammritsar jal ju mangâyô. âp singh ashnân karâyô.
kardâh parshâdi karyô tabhî. shabad pardhâyô japujî sabhhî.4.

AnMd pVHwie krw Ardws [isMG sbhUM TWFy iqs pws [
kr Ardws iPr mwQ JukwXo [gey grV jXoN sws aufwXo [5[
anand pardhâi karâ ardâs. singh sabahûn thândhç tis pâs.
kar ardâs phir mâth jhukâyô. gaç garard jayôn sâs udaâyô.5.

phuMcXo jwie scI drgwh [subyg isMG jMbr qurqwh [
dXo icKw Dr Agn lgweI [BVk auTI qb hI qurqweI [6[
pahuñchyô jâi sachî dargâh. subçg singh jambar turtâh.
dayô chikhâ dhar agan lagâî. bhardak uthî tab hî turtâî.6.

It was in the year seventeen hundred and Ninety-one[1],
That Hakikat Rai's murder had made no impact on the Mughal rule.
It was indeed to Bhai Taru Singh's credit to win that glory,
That he had decimated the Nawab with shoe-beatings. (15)
Thus remained the honour of the Khalsa Panth intact,
Thus were the Mughals disgraced and dishonoured.
Thus did Bhai Taru Singh and Bhai Subeg Singh,
Rendered a great service to the Sikh Panth. (16)

Episode 114

(Another) Episode About the Bhai Taru Singh

(… was declared the greatest Martyr among Martyrs)

Dohra : Declaring Nawab's sudden death as a good riddance,
Did the whole city resound with the news of Nawab's death.
Having arrived so suddenly at Bhai Taru Singh's place,
Did a Singh break news of Nawab's death to him. (1)

Chaupai : Thereupon, Bhai Taru Singh uttering the following instructions,
Did ask for his funeral pyre to be prepared.
The devout Singhs acting upon Bhai Taru Singh's instructions,
Did pile up wood hastily for his funeral pyre. (2)
Thereupon, did Bhai Taru Singh prepare hastily for his departure,
As he felt overwhelmed with joy at his wish fulfillment.
The Divine Guru had indeed upheld the Khalsa's honour,
As this legend would the world remember for ages to come. (3)
Asking the water to be brought from the sacred pool at Amritsar,
Bhai Taru Singh had his body washed with the sacred water.
Making an offering of "Karah Parshad"[1] for the fulfillment of his mission,
He had the whole of "Japji Sahib"[2] recited before him. (4)
Offering a prayer after the recitation of "Anand Sahib"[3],

He made the devout Singhs stand all around him.
Prostrating after offering a prayer (to the Divine Satguru),
Bhai Taru Singh breathed his last as quietly as a blue Jay's[4] flight. (5)
The moment Bhai Taru Singh's soul reached its Divine abode,
Subeg Singh Jambar prepared instantly for cremating his dead body.
The moment Subeg Singh lit the funeral pyre,
The flames leapt up to the skies immediately. (6)

dohrw : TwrW sY duie swl pr bIqy ib`kRmrwie [
qwrU isMG qb lY qurXo jUq ju iqh isr lwie [7[
dôhrâ : thârân sai dui sâl par bîtç bikkrmarâi.
târû singh tab lai turyô jût ju tih sir lâi.7.
cOpeI : ShId isMG lYn Awey gur pXwry [Sbd pVHYN bwjYN doqwry [
hwQ GoVy so koql lXwey [qwrU isMG ibbwn auTwey [8[
chaupaî : shahîd singh lain âç gur payârç. shabad pardhain bâjain dôtârç.
hâth ghôrdç sô kôtal layâç. târû singh bibân uthâç.8.
inbwb lYn ko so jm Awey [h`QIN jUqy sUln jVwey [
nvwb aunY PV doz^ pwXw [sO juqI inq hukm PurmwXw [9[
nibâb lain kô sô jam âç. hatthîn jûtç sûlan jardâç.
navâb unai phard dôzakh pâyâ. sau jutî nit hukam phurmâyâ.9.
qwrU isMG ko kursI bhwXo [ShIdn isr ShId bnwXo [
gur goibMd suq jihN cwr [BXo qwrU isMG ifaUfI dwr [10[
târû singh kô kurasî bahâyô. shahîdan sir shahîd banâyô.
gur gôbind sut jahin châr. bhayô târû singh daiûdaî dâr.10.
mnI isMG Qy s`jy pws [ qwrU isMG kIE K`by vwsy [
iejY ibjY kI pdvI pweI [sBY ShIdn muhry QweI [11[
manî singh thç sajjç pâs. târû singh kîô khabbç vâsç.
ijai bijai kî padvî pâî. sabhai shahîdan muhrç thâî.11.
ivc lwhOr isMG JMfw gfwXw [sB lokn ko prcw idKwXw [
jo suK su`Ky so vr pwvY [qwrU isMG qy sB ikC AwvY [12[
vich lâhaur singh jhandâ gadaâyâ. sabh lôkan kô parchâ dikhâyâ.
jô sukh sukkhç sô var pâvai. târû singh tç sabh kichh âvai.12.
AOr pIrn kI pIrI n rhI [isr pIrn ky pIrI BeI [
dUD pUq jo AMn Dn cwhY [qwrU isMG su`K sB pwvY [13[
aur pîran kî pîrî na rahî. sir pîran kç pîrî bhaî.
dûdh pût jô ann dhan châhai. târû singh sukkh sabh pâvai.13.
qwrU isMG kI swKI jo sunY [dyih du`K nihN mn mYN gunYN [
mrn kwl nihN kwl sMqwvY [jm ikMkr iqs nWih AkwvY [14[
târû singh kî sâkhî jô sunai. dçhi dukkh nahin man main gunain.
maran kâl nahin kâl santâvai. jam kinkar tis nânhi akâvai.14.
sws jWih iqs is`K suKwly [ is`KI inbhY kysn nwly [
ilKI rqn isMG jYsI sunI [pVHo svwr Awgy qum gunI [15[
sâs jânhi tis sikkh sukhâlç. sikkhî nibhai kçsan nâlç.
likhî ratan singh jaisî sunî. pardhô savâr âgç tum gunî.15.

Dohra : It was in the year of eighteen hundred and two,
In the Bikrami Samvat calendar of time.
Bhai Taru Singh's soul had departed taking along,
The (cursed) Nawab's soul in a chase with shoe-beatings. (7)
Chaupai : Extending a warm welcome to Bhai Taru Singh's soul,
The martyred Singh's spirits recited sacred hymns in his honour.
Escorted by a fleet of the smartest horses (of exotic breed),
Bhai Taru Singh's soul was carried away in a procession. (8)
(But) demons from hell arrived to carry away the Nawab's soul,
Were they armed with spiked shoes in their hands.
Hurling the Nawab's (cursed) soul into the deepest hell
He was ordained to be given hundred shoe beatings a day. (9)

Offering a place of honour in the heavenly abode,
Was Bhai Taru Singh declared the greatest among the martyrs.
The section harbouring the holy spirits of Guru's four revered sons,
Of that enterance was Bhai Taru Singh made an incharge. (10)
Bhai Mani Singh's[55] spirit being custodian of the right flank,
Bhai Taru Singh was given charge of the left side.
Being honoured with the chief among the heavenly custodians,
Bhai Taru Singh occupied the highest status among the martyrs. (11)
Planting a flag post in the memory of Bhai Taru Singh ,
All the people were informed about its hallowed sanctity.
Whatever one wished and prayed for came to be fulfilled,
Such, indeed, was the spiritual prowess of Bhai Taru Singh. (12)
All other prophets having lost their spiritual prowess,
Bhai Taru Singh became the supreme among the spiritual prophets.
Whosoever wished and prayed for livelihood, wealth and prosperity,
Would Bhai Taru Singh's holy spirit grant all the boons. (13)
Whosoever listened to the legend of Bhai Taru Singh,
Would he receive boons of good health and peace of mind.
Neither would the dread of death threaten such a devotee,
Nor would he get scared by the demons from hell. (14)
Would such a devotee breathe his last in peace,
Till his last breath would a Sikh keep his faith.
Rattan Singh having narrated as he had heard,
Must his talented readers read it attentively. (15)

dohrw : TwrW sY do aUprY swl ju ib`kR rwie [
Kwn bhwdr mwirE qwrU isMG iGstwie [16[
dôhrâ : thârân sai dô ûprai sâl ju bikkar râi.
khân bahâdar mâriô târû singh ghistâi.16.

115. swKI j`sU b`D kI ('jspq KqR mwr ky lIXo isMGn bhu mwl')

115. sâkhî jassû baddh kî ('jaspat khatar mâr kç lîyô singhan bahu mâl')

dohrw : Kwn bhwdr jb mrXo rhy pu`qR aus doie [
lhOrY AO mulqwn ky sUbydwr Bey soie [1[
dôhrâ : khân bahâdar jab maryô rahç puttar us dôi.
lahaurai au multân kç sûbçdâr bhaç sôi.1.
cOpeI : AhIXw KW AO Swh invwj [donoN iml kr kInoN rwj [
Swh invwj PV AhIXo lXo [lUt kUt bwhr kr dXo [2[
chaupaî : ahîyâ khân au shâh nivâj. dônôn mil kar kînôn râj.
shâh nivâj phard ahîyô layô. lût kût bâhar kar dayô.2.
ies ibiD kwl kCuk ibqwXo [Swh invwz nvwb khwXo [
so BI lwgXo isMGn mwrn [AYso BXo smyN ko kwrn [3[
is bidhi kâl kachhuk bitâyô. shâh nivâz navâb kahâyô.
sô bhî lâgyô singhan mâran. aisô bhayô samçn kô kâran.3.
lKpiq jspiq Bey idvwn [klwnOr ky KqRI jwn [
qy BI isMGn mwrn fhy [aun isauN Kwlso lr mr Khy [4[
lakhpati jaspati bhaç divân. kalânaur kç khatrî jân.
tç bhî singhan mâran daahç. un siun khâlsô lar mar khahç.4.
isMG BI rKYN piqSwhI dwvw [mwrYN qurkn krky Dwvw [
jihN isMGn ko sunY su fyrw [qurk POj jw pwvY Gyrw [5[
singh bhî rakhain patishâhî dâvâ. mârain turkan karkç dhâvâ.
jahin singhan kô sunai su daçrâ. turak phauj jâ pâvai ghçrâ.5.
dohrw : lrYN mrYN isMG nT qurYN qur nT iPr muV pwihN [
mwr BjYN isMG jihN iCpYN gYly qurk AkwihN [6[
dôhrâ : larain marain singh nath turain tur nath phir murd pâhin.
mâr bhajain singh jahin chhipain gailç turak akâhin.6.
cOpeI : A`k p`k isMG idn su gujwrYN [aUhW qy iPr Agy isDwrYN [
krn piqSwhI Awsw DwrYN [pwvyN duK so su`K ibcwrYN [7[

chaupaî : akk pakk singh din su gujârain. ûhân tç phir agç sidhârain.
karan patishâhî âsâ dhârain. pâvçn dukh sô sukkh bichârain.7.

Dohra : It was in the year eighteen hundred and two,
In the Bikrami Samvat calendar of time.
Was Nawab Khan Bahadur of the Lahore province,
Decimated by dragging his soul by Bhai Taru Singh. (16)

Episode 115

Episode About the Slaughter of Jassu[1]

(The Singhs seized a lot of treasure after killing Jaspat Rai)

Dohra : Following the death of Nawab Khan Bahadur Zakariya Khan,
Was he succeeded by two of his sons.
One becoming the custodian of the province of Lahore,
The other became the custodian of the province of Multan. (1)
Chaupai : Being known by the names of Ahiya Khan[2] and Shah Niwaz[3],
Did both of them take over the reigns of power.
Shah Niwaz after taking his brother Ahiya Khan into custody,
Did oust him from power after ransacking his province. (2)
As some time passed in this internecine strife,
Did Shah Nawaz rule as a Nawab of the state.
He too started committing oppression on the Singhs,
Such being the turn of events at that moment of time. (3)
Lakhpat Rai[4] and Jaspat Rai became the custodians,
Coming as they did from the kshtriya families of Kalanaur.
With these two custodians indulging in the massacre of Singhs,
Did the Khalsa enter into strife with them as well. (4)
With the Singhs staking their claim to sovereignty,
Did the Singhs indulge in slaughtering the Mughals aggressively.
Receiving information about Singhs putting up a camp any where,
Did the Mughal force lay a siege to the Singhs' camp. (5)
Dohra : Fighting and killing would the Singhs desert the field,
But soon would they return after deserting the place.
The Mughals too would chase the Singhs upto their sanctuaries,
As they too kept on harassing the Singhs in their hideouts. (6)
Chaupai : Thus did the Singhs pass their days in great adversity,
Deserting one hiding place and moving to another shelter.
With the hope of being sovereigns sooner or later,
Did they face hardships with such expectations. (7)

bcn gurU hm swc BI hohYN [hMny hMny hm SwhI krohYN [
koaU isMG kwnn mYN bhYN [Syr bGXwV K`fn mYN rhYN [8[
bachan gurû ham sâch bhî hôhain. hannç hannç ham shâhî karôhain.
kôû singh kânan main bahain. shçr baghyârd khadadaan main rahain.8.
koaU drXwau bryqI rhYN [qurk jwie qWhI QW lhYN [
duhUM Er jihN hovY nIr [luky bcwvYN Apn srIr [9[
kôû daryâu barçtî rahain. turak jâi tânhî thân lahain.
duhûn ôr jahin hôvai nîr. lukç bachâvain apan sarîr.9.
qurk POj soN chUM vl rUkYN [mwr bMdUkn qb iqn PUkYN [
isMG nIr mYN fub fub qrYN [qurk bMdUkn PMufn krYN [10[
turak phauj sôn chahûn val rûkain. mâr bandûkan tab tin phûkain.
singh nîr main daub daub tarain. turak bandûkan phundan karain.10.
dohrw : Gr qy kFy su bx lukYN bn qj nIr lukwieN [
jl mihN lukYN qo nihN bcYN kho isMG kq jwihN [11[
dôhrâ : ghar tç kadahç su ban lukain ban taj nîr lukâin.
jal mahin lukain tô nahin bachain kahô singh kat jâhin.11.
cOpeI : pry insw CutY isMGn KXwl [qurk rlYN muV fyrn nwl [
muey isMG jo dyihN bhwie [jo zKml qy leyN auTwie [12[

chaupaî : parç nisâ chhutai singhan khayâl. turak ralain murd daçran nâl.
muç singh jô dçhin bahâi. jô zakhmî tç laçn uthâi.12.
idsY n jwgw jwvYN jwhIN [AYsI TOr n jhW bcwhIN [
koeI khY iKMf iek iek hovo [koaU khY iKMf miq piq Kovo [13[
disai na jâgâ jâvain jâhîn. aisî thaur na jahân bachâhîn.
kôî kahai khind ik ik hôvô. kôû kahai khind mati pati khôvô.13.
lro mro ien qurkn nwI [AOr bwq koaU bnY n hwI [
iek khY hm jwvYN qhIN [lrnoN mrnoN hovY shI [14[
larô marô in turkan nâl. aur bât kôû banai na hâl.
ik kahai ham jâvain tahîn. larnôn marnôn hôvai sahî.14.
lrn mrn qy jy nT jwhIN [qO hm ikm pwvYN piqSwhI [
qb hI KwIsy iem TihrweI [hoih POj ko gYlo BweI [15[
laran maran tç jç nath jâhîn. tau ham kim pâvain patishâhî.
tab hî khâlsç im thahirâî. hôhi phauj kô gailô bhâî.15.
leIey GoVy rwq jihN sovYN [joaU ipAwdy Asvwr su hovYN [
Xh sun isMG keI Bey iqAwr [sUqy qurkn lyvo mwr [16[
laîç ghôrdç rât jahin sôvain. jôû piâdç asavâr su hôvain.
yah sun singh kaî bhaç tiâr. sûtç turkan lçvô mâr.16.

Believing in Guru's prophecy about Khalsa's imminent sovereignty,
Did they expect to be sovereigns of their land at last.
Thus did some of the Singhs seek refuge among the reeds,
While some others hid themselves in the Lions' caves. (8)
Some would take shelter in between the river tributaries,
Where also would they be traced by the Mughal forces.
Thus would they save their skin by hiding themselves,
On a dry patch between the two watery features. (9)
With the Mughal forces blocking their way from all sides,
Would the Mughals fire shots to kill them.
As the Singhs would dive into the water and swim,
Would the Mughals shoot them as they surfaced. (10)
Dohra : Ousted from their homes Singhs sought refuge in the wilds,
Driven out of the wilds would they dive into water.
Now with their failing to survive even in the water,
Where else could they move to save their lives?
Chaupai : With the fall of night would the Singhs get some relief,
As the Mughal troops would return to their base camps.
Then would the Singhs throw the dead among them into the river,
And pick up those lying on earth wounded and maimed. (12)
Finding no such territory where they could escape,
Nor did they find any safe sanctuary for their protection.
Someone suggested that they must scatter allover the region,
Another opined that scattering would harm their prestige. (13)
They must keep up their fight against the Mughals,
As no other alternative would solve their problem.
Someone else suggested that they must keep chasing the Mughals.
As continuous strife and fight alone would set things right. (14)
In case they tried to shun fighting with the Mughals,
How could they realize their cherished aim of being sovereigns.
Thus, did the Khalsa Panth arrive at a unanimous resolution,
That they must keep chasing the Mughal troops at all costs. (15)
Must they steal horses from the sleeping Mughals at night,
So that the Singh foot soldiers could also mount those horses.
Hearing this resolution, many Singhs got ready for the venture,
Being desperate to take on the sleeping Mughal troops. (16)

sUry isMGn Xh ThrweI [isMG qury aun gYly DweI [

AYsI qOr isMG auT cly [qurkn POj ky sMg rly [17[
sûrç singhan yah thahrâî. singh turç un gailç dhâî.
aisî taur singh uth chalç. turkan phauj kç sang ralç.17.
dohrw : isMG su fyrw vyK ky vVy POj mYN jwie [
qurk su Q`ky soie gey lgXo Kwlsy dwie [18[
dôhrâ : singh su daçrâ vçkh kç vardç phauj main jâi.
turak su thakkç sôi gaç lagyô khâlsç dâi.18.
cOpeI : qb isMGn GoVy ley KolH [aUpr cVHy su siqgur bol [
dUjy gYly ley lgwie [gYl pVY iqs AwvYN Gwie [19[
chaupaî : tab singhan ghôrdç laç khôlah. ûpar chardhç su satigur bôl.
dûjç gailç laç lagâi. gail pardai tis âvain ghâi.19.
dohrw : ijqny GoVy Qy mry auqny isMGn lln [
inq pRiq AYsI ibD krYN POj qurk BeI KIn [20[
dôhrâ : jitnç ghôrdç thç març utnç singhan lîn.
nit parti aisî bidh karain phauj turak bhaî khîn.20.
dyKo BweI gur klw Awey mwrn Eie [
qyaU mwry Kwlsy qurk Gny Qy soie [21[
dçkhô bhâî gur kalâ âç mâran ôi.
tçû mârç khâlsç turak ghanç thç sôi.21.
cOpeI : qurk POj iPr bhuqI AwvY [QoVY isMG su qihN luk jwvYN [
qhW lukYN jihN huie bf J`l [ lyvYN gVH kwnn ko m`l [22[
chaupaî : turak phauj phir bahutî âvai. thôrdai singh su tahin luk jâvain.
tahân lukain jahin hui bada jhall. lçvain gardah kânan kô mall.22.
rwq isMG huie bhu huiSAwr [lyvYN qurkn ko iPr mwr [
idn mYN qurk bhuq iml DwvYN [luky isMG iqn hwQ n AwvYN [23[
rât singh hui bahu hushiâr. lçvain turkan kô phir mâr.
din main turak bahut mil dhâvain. lukç singh tin hâth na âvain.23.
qurk su frqy bVYN n J`l [ J`l bVYN isMG mwrn r`l [
J`loN isMG qO bwhr jwvYN [qurkn POj dUr sun pwvYN [24[
turak su daartç bardain na jhall. jhall bardain singh mâran rall.
jhallôn singh tau bâhar jâvain. turkan phauj dûr sun pâvain.24.
mwrn rsqy id`ll lhOr [koeI mwrY rwh ipSOr [
Agy ipCY huie lutYN lhOr [iem kr isMG mcwvYN rOr [25[
mâran rastç dillî lahaur. kôî mârai râh pishaur.
agç pichhai hui lutain lahaur. im kar singh machâvain raur.25.

As the brave Singh warriors arrived at this resolute solution,
Rest of the Singhs followed their leaders on this expedition.
Having thus started on this agreed upon expedition,
Did they infiltrate into the ranks of Mughal troops. (17)
Dohra : Spotting out one such night camp of Mughal troops,
Did the Singhs sneak into this Mughal camp.
Mughal troops having fallen asleep after a day's fatigue,
Did the Khalsa Singhs find an opportunity to enter their camp. (18)
Chaupai : Thereupon, picking up the horses from the Mughals' camp,
Did the Singhs mount those horses with God's grace.
Holding out more spare horses from their reins,
Did they slaughter those Mughal soldiers who blocked their way. (19)
Dohra : As many as Singh's own horses had perished in fighting,
Did the Singhs make up their loss from the Mughals' fleet.
As the Singhs continued this practice of stealing horses,
Did the Mughal force get weakened and depleted. (20)
Such being the Divine Will of the Guru,
The invaders had to bite the dust.
Did the Khalsa Singhs vanquish those Mughals,
Who had come in hordes to subdue the Khalsa. (21)
Chaupai : Whenever the Mughal troops attacked in large numbers,

Singhs, being in small strength, would escape and hide.
Spotting out a large tract of wild growth and cover,
They would camouflage themselves among the thick reeds. (22)
At night would the Singhs come out again furtively,
And pounce upon the sleeping Mughal troops.
During the day, would the Mughals invade in large numbers,
But never would the hibernated Singhs fall into their hands. (23)
Being scared, the Mughal troops would not enter the wild,
As the Singhs would slaughter them in case they entered.
As the Singhs emerged out of the wild forest,
The Mughal troops would run to a distant place. (24)
On the main highways to Delhi, Lahore and Peshawar,
Would the Singhs waylay and slaughter the Mughals at night.
They would also ransack the city of Lahore at odd hours,
Thus would the Singhs cause havoc and chaos there. (25)

dohrw : isMG su mwJXoN k`F dey bVy su rwvI J`l [
mwr lUt Kwvq iPrYN rwKYN iml kr g`l [26[
dôhrâ : singh su mâjhyôn kadadah daç bardç su râvî jhall.
mâr lût khâvat phirain râkhain mil kar gall.26.
cOpeI : iesI BWq isMG guzr krwhIN [POj GnI lK nT bI jwhIN[
mwr kwPly lyvYN BwrI [lhOr igrd iqn dXo aujwrI [27[
chaupaî : isî bhânt singh guzar karâhîn. phauj ghanî lakh nath bî jâhîn.
mâr kâphlç lçvain bhârî. lahaur girad tin dayô ujârî.27.
dyK qurkn ko lwgy Awg [mwrYN isMGn gYly lwg [
muV muV luk luk isMG su lrYN [bhuqn so kXw QoVy krYN [28[
dçkh turkan kô lâgç âg. mârain singhan gailç lâg.
murd murd luk luk singh su larain. bahutan sô kayâ thôrdç karain.28.
nWih zKIro isMGn pws [Ssqr bsqr hIn so Kws [
nWgy Kry AO BUKy pXwso [dwrU is`kw nihN kCu pwso [29[
nânhi zakhîrô singhan pâs. shastar bastar hîn sô khâs.
nângç kharç au bhûkhç payâsô. dârû sikkâ nahin kachhu pâsô.29.
hwt ptn bwzwr su nwhIN [rogI AOKD ibn mr jwhIN [
gur bcnn kI aun ko Aws [XhI ^zwnoN aun ky pws [30[
hât patan bâzâr su nâhîn. rôgî aukhadh bin mar jâhîn.
gur bachnan kî un kô âs. yahî khazânôn un kç pâs.30.
dohrw : qO BI isMG hovYN Gny ins idn AOr su AOr [
dUK drd kCu n ignYN mrnoN lrnoN qOr [31[
dôhrâ : tau bhî singh hôvain ghanç nis din aur su aur.
dûkh darad kachhu na ginain marnôn larnôn taur.31.
cOpeI : qbY Kwlsy AYs ibcwrw [mwrYN qurkn ky Pujdwrw [
mwr POj ko sUDy hovo [lUt POj ko dwird Kovo [32[
chaupaî : tabai khâlsç ais bichârâ. mârain turkan kç phujdârâ.
mâr phauj kô sûdhç hôvô. lût phauj kô dârid khôvô.32.
hwQI GoVy aUT ilAwvo [rwj swj ibn rwj n pwvo [
BUm mlo lY iklw icnweI [ibnw ikln n pujY lVweI [33[
hâthî ghôrdç ûth liâvô. râj sâj bin râj na pâvô.
bhûm malô lai kilâ chinâî. binâ kilan na pujai lardâî.33.
AYs ibcwrq Awgy gey [iemnwbwd iFg phuMcq Bey [
AwvYN mgr qurk lY Koj [BUKI iPrY isMGn kI POj [34[
ais bichârat âgç gaç. imnâbâd dhig pahuñchat bhaç.
âvain magar turak lai khôj. bhûkhî phirai singhan kî phauj.34.

Dohra : Being driven out of the Majha region of Punjab,
The Singhs sneaked into the wilds around the river Ravi[5].
Surviving on what they could lay their hands on,
They maintained a good-coordination among their ranks. (26)

Chaupai : Thus passing their days in hide and seek with the Mughals,
Would the Singhs desert the field being out numbered in strength.
Waylaying and robbing the traveling Mughal caravans,
Had the Singhs ransacked the suburbs of Lahore. (27)
Getting incensed at the sight of militant Singhs,
Would the Mughal troops run in hot pursuit of the Singhs.
Adopting a strategy of hit and run in their fight,
How could a handful of Singhs confront hordes of Mughals directly? (28)
Having neither an abundance of provisions to feed upon,
Nor did the Singhs have any arms and armour of good quality.
Being bereft of any provisions to feed and clothes to put on,
Nor did they have any arms and ammunition in their possession. (29)
Having no access to any shopping markets and other facilities,
Would the sick among them die for want of treatment.
Reposing the faith entirely on the prophetic words of their Guru,
Had the Guru's words become the mainstay of their lives. (30)
Dohra : Despite these odds did the Singhs increase in number,
Gaining strength, day in and day out did they flourish.
Never did the allow their suffering to have the better of them,
During their relentless fight involving life and death. (31)
Chaupai : Thereupon, the Khalsa Panth made another resolution,
That must they kill the commanders of the Mughal troops.
They must equip themselves by plundering the Mughal forces,
And must they get rid of their destitution through loot and plunder. (32)
Must they snatch horses and camels from the Mughals,
As it was impossible to be sovereigns without the trappings of royalty.
Must they occupy land to raise a military fortress,
As it was impossible to wage a war without a fort. (33)
Having resolved thus, did they proceed further,
Reaching the outskirts of the town of Emnabad[6].
Mughal troops too came in hot pursuit of the Singhs,
Being desperate to hunt down the running Singhs. (34)

dohrw : iemnwbwd jgIr QI Kud jspqih idvwn [
aUhW augRwhI krq Qo bhuq POj ky qwn [35[
dôhrâ : imnâbâd jagîr thî khud jaspathi divân.
ûhân ugrâhî karat thô bahut phauj kç tân.35.
cOpeI : lyvY pYsy dy ky du`K [ bMDY pYNc su hokY ru`K [
iksY tMgy iksY kmcn mwrY [AYs BWq isauN mulk aujwrY [36[
chaupaî : lçvai paisç dç kç dukkh. bandhai paiñch su hôkai rukkh.
kisai tangç kisai kamchan mârai. ais bhânt siun mulak ujârai.36.
BUKy j`t nT isMGI rlYN [Gr dr Cfky rlYN su dlYN [
ijn Gr dyxy jogo nWhIN [iPrYN PrXwdI Kwlsy pwhI [37[
bhûkhç jatt nath singhî ralain. ghar dar chhadakç ralain su dalain.
jin ghar dçnç jôgô nânhîn. phirain pharyâdî khâlsç pâhî.37.
iPrq nTq gey roVI qIr [nHwvn cwhYN suPl srIr [
iqh isMGn Aw mylw lwXw [jspq ko XO ilK pTvwXw [38[
phirat nathat gaç rôrdî tîr. nahâvan châhain suphal sarîr.
tih singhan â mçlâ lâyâ. jaspat kô yau likh pathvâyâ.38.
dohrw : isMG su bhuqy idnn ky BUKy AMn ky qRws [
ilK ByjI iem Kwlsy jspiq ko Ardws [39[
dôhrâ : singh su bahutç dinan kç bhûkhç ann kç tarâs.
likh bhçjî im khâlsç jaspati kô ardâs.39.
cOpeI : idvwn ihMdU qUM gurU bnwXw [jspq ko iem il`K pTwXw [
hmrw qumrw bYr su nWhI [bYr hmwrw qurkn qWeI [40[
chaupaî : divân hindû tûn gurû banâyâ. jaspat kô im likkh pathâyâ.
hamrâ tumrâ bair su nânhî. bair hamârâ turkan tânî.40.

rsq mol hm lYxI cwhYN [Sihr qumwro KrId krwhYN [
isMG BuKy bhu idn ky AWhI [qumro kCU ibgwrYN nwhIN [41[
rasat môl ham lainî châhain. shahir tumârô kharîd karâhain.
singh bhukhç bahu din kç ânhî. tumrô kachhû bigârain nâhîn.41.
mulK Awpnw lyhu bcwie [AOr mulk hm bVhYN jwie [
Xh sun jspiq kIno boj [mYN mwroN k`F qumro Koj [42[
mulakh âpanâ lçhu bachâi. aur mulak ham bardhain jâi.
yah sun jaspati kînô bôj. main mârôn kadadah tumrô khôj.42.
inks J`loN qum bwhr Dwey [qum ko pkV su jm lY Awey [
sIs muMnoN qum jwt bnwvoN [qumry bwln mwlH bxwvoN [43[
nikas jhallôn tum bâhar dhâç. tum kô pakard su jam lai âç.
sîs munnôn tum jât banâvôn. tumrç bâlan mâlah banâvôn.43.

Dohra : Territorial custody of Emnabad having been granted to him,
Jaspat Rai himself was the custodian of this place.
Revenue collections he used to make from this territory,
Backed by a large contingent of Mughal troops. (35)
Chaupai : He would collect levies on the pain of sufferance,
The village chiefs would he arrest and maltreat.
With booted kicks and canes would he thrash them,
The entire region would he thus ransack with force. (36)
Famished and pauperized would the peasants join the Singhs,
They would abandon their homes and hearths to join Singh contingents.
Those failing to pay the stipulated levis to the custodian,
They would petition the Singhs against their exploitation. (37)
Being on the run thus, did they reach the shrine of Rori Sahib[7],
As they wished to have a dip in the sacred pool there.
The Singh having organized a religious congregation here,
They sent the following written proposal to Dewan Jaspat Rai. (38)
Dohra : Singhs being without food for the last so many days,
They were desperately in need of some sort of victuals.
Having drafted a petition to this effect,
Singhs did send this petition to Jaspat Rai. (39)
Chaupai : That a Hindu had been made a custodian by the Guru's Will,
The Singhs reminded him of it in their written petition.
That enmity with the Dewan had Singhs none whatsoever,
Their enmity being alone with the (tyrannical) Mughals. (40)
That the Singh would like to make a purchase of provisions,
From the city of Emnabad falling in the Dewan's territory.
That the Singhs being famished for want of food for days,
They would not cause any harm to his city. (41)
That he could keep his territory free from Singhs,
As the Singhs would then leave for another region.
Hearing this message, Jaspat did take offence,
As he declared to hunt the Singhs down and kill. (42)
Since the Singhs had come out of their hideouts in the wilds,
The Lord of Death himself had brought them out into the open.
Not only would he convert them into Jats with their hair shorn,
He would make ropes out of their shorn hair. (43)

dohrw : jYsy goll nQ mMgY Ksm cwhY kt n`k [
hm qum cwhYN mwrno qum mWgo rsq AS`k [44[
dôhrâ : jaisç gôlî nath mangai khasam châhai kat nakk.
ham tum châhain mârnô tum mângô rasat ashakk.44.
cOpeI : hm soN Ab qum cwho rsq [qum ko mwroN kr bMdubsq [
BweI lKpiq sun Ab pwvY [mnI isMG ijm PV lY jwvY [45[
chaupaî : ham sôn ab tum châhô rasat. tum kô mârôn kar bandubsat.

bhâî lakhpati sun ab pâvai. manî singh jim phard lai jâvai.45.
jwie nÍwb ky AgY istwvY [bMd bMd qum aumYN ktwvY [
sunq isMGn ko AwXo Xwd [khXo isMGn ilhu bdlo qwd [46[
jâi navâb kç agai sitâvai. band band tum umain katâvai.
sunat singhan kô âyô yâd. kahyô singhan lihu badlô tâd.46.
Xwd krweI ies inj mOq [Syr jgwXo PV mu`Cl sOq [
mnI isMG ies BRwie PVwXw [bdly lhO Ab Xh dwie AwXw [47[
yâd karâî is nij maut. shçr jagâyô phard muchchhal saut.
manî singh is bharâi phardâyâ. badlç lahau ab yah dâi âyâ.47.
jb isMGn AYs sun pwXo [jn ibCU qn fMk lgwXo [
qbI Kwlsy krI Ardws [K`qRI mwrYN huie kMm rws [48[
jab singhan ais sun pâyô. jan bichhû tan daank lagâyô.
tabî khâlsç karî ardâs. khattrî mârain hui kamm râs.48.
dohrw : vih lUtn ciVHE Kwlsy so lIE Kwlsy lUt [
inbwhU isMG gj pY cVHXo mwr qyg idE sUt [49[
dôhrâ : vahi lûtan chardhiô khâlsç sô lîô khâlsç lût.
nibâhû singh gaj pai chardhyô mâr tçg diô sût.49.
cOpeI : inbwhU isMG cVH gj pY gXo [sIs kwt sB zyvr lXo [
AOr drb deI aUproN gyr [AOr isMGn ck lInI Fyr [50[
chaupaî : nibâhû singh chardah gaj pai gayô. sîs kât sabh zçvar layô.
aur darab daî ûprôn gçr. aur singhan chak lînî dahçr.50.
dohrw : TwrW sY cOroqro huqo ibkRm inRp swl [
jspq KqRI mwr ky lIXo isMGn bhu mwl [51[
dôhrâ : thârân sai chaurôtrô hutô bikarm narip sâl.
jaspat khatrî mâr kç lîyô singhan bahu mâl.51.

Dohra : As a maid servant demands a nose-ring,
From a master who intends to chop off her nose,
The Dewan intended to liquidate the Singhs asking for food,
While the Singhs expected a generous response from him. (44)
Chaupai : While the Singhs were expecting a supply of rations from him,
He intended to slaughter them in a systematic manner.
If, perchance, his brother Lakhpat Rai heard about their congregation,
Definitely would he arrest them as he did Bhai Mani Singh[8]. (45)
Not only would he drag them to the Mughal Nawab's court,
But would he get their bodies dismembered as well.
Being reminded of (the merciless persecution of Bhai Mani Singh),
Did the Singhs resolve to take revenge for the martyr's execution. (46)
The impending death of Jaspat Rai had awakened the Singhs,
As one awakened a sleeping lion by pulling at his mustachios.
Since his brother was instrumental in getting Bhai Mani Singh arrested,
Must the Singhs settle scores with this (bragging) enemy. (47)
As the Singhs heard about Jaspat Rai's intentions,
Were they incensed as if strung by a poisonous scorpion.
Thereupon, did the Khalsa Singhs let out a congregational prayer,
Might they set things right by slaughtering their kshtriya Dewan. (48)
Dohra : Thus, was he himself robbed of his own life,
Who had launched a crusade to kill the Singhs.
Climbing up the elephant (which Jaspat Rai was riding),
Did Nibahoo Singh[9] bring him down with a sword's blow. (49)
Chaupai : Thus, Nibahoo Singh mounting upon the elephant,
Took hold of all the jewellery after beheading the Dewan.
Rest of the valuables did he throw down,
Which the Singhs did pick up in a large quantity. (50)
Dohra : It was in the year eighteen hundred seventy-four[10],
As per the Bikrami Samvat of the Indian Calendar,
That had the Singhs taken possession of a lot of treasure,

After beheading the Kshtriya Dewan (of Emnabad). (51)

116. swKI G`lUGwry pVol kTUhy kI
('ihMdu ko pwrn, qurkn gwrn, BXo Kwlsw ies hI kwrn')
116. sâkhî ghallûghârç pardôl kathûhç kî
('hindu kô pâran, turkan gâran, bhayô khâlsâ is hî kâran')
dohrw : pVol kTUhoN bsohlI jMbU izlo su Awih [
G`lUGwro Aiq bfo BXo Awid Qo vwih [1[
dôhrâ : pardôl kathûhôn basôhlî jambû zilô su âhi.
ghallûghârô ati badaô bhayô âdi thô vâhi.1.
cOpeI : ijs idn jspiq mwr su lXo [isMGn tUt dirdR gXo [
iemnwbwd BI Shr su tUtw [auh BI Kwlsy A`Co lUtw [2[
chaupaî : jis din jaspati mâr su layô. singhan tût daridar gayô.
imnâbâd bhî shahar su tûtâ. uh bhî khâlsç achchhô lûtâ.2.
bhuq ^zwnw Qw iqs swQ [lwgXo BUKy isMGn hwQ [
qoO iPr rwjn rwjw jwpYN [dIsYN BUpiq nWih is\wpYN [3[
bahut khazânâ thâ tis sâth. lâgyô bhûkhç singhan hâth.
tau phir râjan râjâ jâpain. dîsain bhûpti nânhi siñâpain.3.
dohrw : XhI bwq lKpiq sunI iFg nvwb deI pg fwr [
Pyr Awn mYN bMDoNgo isMGn ko pMQ gwr [4[
dôhrâ : yahî bât lakhpati sunî dhig navâb daî pag daâr.
phçr ân main bandhôngô singhan kô panth gâr.4.
cOpeI : Xh prq`gXw K`qRI krI [mwroN isMG cVH ieq hI GrI [
AYs bcn sun nÍwb aucwrw [Krco drb lY myrw swrw [5[
chaupaî : yah partaggyâ khattrî karî. mârôn singh chardah it hî gharî.
ais bachan sun navâb uchârâ. kharchô darab lai mçrâ sârâ.5.
dohrw : Xh pMQ PdUl PdUlley K`qRI jwq su kIn [
mYN Ab K`qRI qO rhW pMQ rlwvoN dIn [6[
dôhrâ : yah panth phadûl phadûlîç khattrî jât su kîn.
main ab khattrî tau rahân panth ralâvôn dîn.6.
cOpeI : Xh auStMf iek K`qRI kXo [nwm Kwlso jgq sunXo [
mYN BI KqRI qaU khwvoN [pMQ Kwlso dUr krwvoN [7[
chaupaî : yah ushtand ik khattrî kayô. nâm khâlsô jagat sunyô.
main bhî khatrî taû kahâvôn. panth khâlsô dûr karâvôn.7.
nvwb pws XO kIXo hMkwr [nvwb khXo Xh A`CI kwr [
muKqXwr POjn ko l`KU kIE [lSkr sB qWky sMg dIE [8[
navâb pâs yau kîyô hankâr. navâb kahyô yah achchhî kâr.
mukhtayâr phaujan kô lakkhû kîô. lashkar sabh tânkç sang dîô.8.

Episode 116
Episode About the Massacre at Parol and Kathuha
(Chhota Ghallughara)
(For protecting the Hindus and decimating the Mughals, was the Khalsa Panth Created)
Dohra : Parol, Kathuha and Basohli[1] , were the towns,
Situated were these in the district of Jammu.
Was there a massacre on a large scale,
Which took place at all these three places. (1)
Chaupai : Since the day Jaspat Rai was slaughtered by the Singhs,
No longer did they remain paupers and destitutes.
Not only was the city of Emnabad destroyed,
It was thoroughly ransacked by the Khalsa as well. (2)
A lot of treasure that was in possession of Jaspat Rai,
Did the impoverished Singhs lay their hands upon.
Thus becoming richer than the richest monarchs,
Did the Singhs not care a fig for other monarchs. (3)

Dohra : Hearing the news of Singhs' slaughter of (his brother) Jaspat Rai,
Did Lakhpat Rai place his turban at the Nawab's feet.
His turban would he put on his head only after,
He had decimated the Khalsa Panth of Singhs. (4)
Chaupai : Making a solemn vow to liquidate the Singhs,
Did he determine to invade and kill them instantly.
Hearing this solemn resolution of Lakhpat Rai,
Did the Nawab offer to fund his entire mission. (5)
Dohra : Branding the Khalsa Panth as a good-for-nothing sect,
Was it the creation of one of the Kashtriyas (Guru Nanak).
Vowing himself to be worthy of being called a Kshtriya,
Only after he had converted the Khalsa Panth into Islam. (6)
Chaupai : This Sham organization was created by a Kashtriya,
Which came to be known as the Khalsa Panth in the world.
He vowed to claim himself to be Kshtriya,
Only after had he liquidated the Khalsa Panth. (7)
Thus did he boast of his arrogant bravado,
Of which the Nawab did approve and support.
Making Lakhpat Rai the commander of Mughal troops,
Did the Nawab place all the troops under his command. (8)

nÍwb sMg iqn XO ign leI [mwroN isMG jhW lO heI [
jo ko isMG khwvY nwm [mwroN iqn ky sBI grwm [9[
navâb sang tin yau gin laî. mârôn singh jahân lau haî.
jô kô singh kahâvai nâm. mârôn tin kç sabhî garâm.9.
dohrw : pihly pkVy isMG so jo hoqy cwkr swQ [
klny cUhVn ky Agy khXo kto ien mwQ [10[
dôhrâ : pahilç pakrdç singh sô jô hôtç châkar sâth.
kînç chûhrdan kç agç kahyô katô in mâth.10.
cOpeI : jb lokn AYsy sun pweI [hY hY kwr sB jgqu krweI [
ihMdU lok iek`qr Bey [qy cl lKpiq hI pY gey [11[
chaupaî : jab lôkan aisç sun pâî. hai hai kâr sabh jagtu karâî.
hindû lôk ikttar bhaç. tç chal lakhpati hî pai gaç.11.
pkV cwkr isMG mwro kwhIN [ien ko doS kCU BI nwhIN [
hm Awey hYN qumry pwhI [Kwqr ien sBn bKsweI [12[
pakard châkar singh mârô kâhîn. in kô dôsh kachhû bhî nâhîn.
ham âç hain tumrç pâhî. khâtar in sabhan bakhsâî.12.
qum Gr Awey sB hI BweI [hmrI khI chley mn lweI [
kOVw ml AO m`l kuMjwhI [ kSmIrI m`l bI AwXo QweI [13[
tum ghar âç sabh hî bhâî. hamrî kahî chahîç man lâî.
kaurdâ mal au mall kuñjâhî. kashmîrî mall bî âyô thâî .13.
l`CI rwm Qo ipRQm idvwn [iqskI Qy sB mnqy Awn [
klnI imMnq Awn iqn qWhI [sUrq isMG idvwn piqSwhI [14[
lachchhî râm thô paritham divân. tiskî thç sabh mantç ân.
kînî minnat ân tin tânhî. sûrat singh divân patishâhî.14.
cOpeI : idlyrwm AO hrI m`l AO AwXo bihlU m`l [
hrI isMG gulzwr isMG BweI dys rwj XON c`l [15[
chaupaî : dilçrâm au harî mall au âyô bahilû mall.
harî singh gulzâr singh bhâî dçs râj yaun chall.15.
cOpeI : AOr ihMdU juV Awey swry [is`K sMq Ar Drm ipAwry [
sB iml Awey kih gey eyhu [hm Kwqr Cf isMGn dyhu [16[
chaupaî : aur hindû jurd âç sârç. sikkh sant ar dharam piârç.
sabh mil âç kahi gaç çhu. ham khâtar chhada singhan dçhu.16.
AOr lok rb vwsqy Awey [PkIr AqIq sBI rl Dwey [
sbhn ko aun dIXo jbwb [AYso pwpI mUVH Krwb [17[
aur lôk rab vâsatç âç. phakîr atît sabhî ral dhâç.
sabhan kô un dîyô jabâb. aisô pâpî mûrdah kharâb.17.

Thus entering into collaboration with the Nawab,
Did Lakhpat Rai vow to eliminate the Singhs everywhere.
Let anyone claim himself to be called a Singh,
Would Lakhpat Rai destroy whole of his village. (9)
Dohra : In the first attempt did he arrest those Singhs,
Who had been in service as officials of the state.
Handing them over to the state executioners,
He ordered them to behead those Sikh officials. (10)
Chaupai : Hearing about such orders having been passed,
Was there a lot of hue and cry among the populace.
Organizing themselves into a joint deputation,
Did all the Hindus approach Lakhpat Rai. (11)
Beseeching him to desist from executing Sikh officials,
As they had no hand whatsoever in any criminal activity.
Claiming to approach him on behalf of those innocents,
Did they plead for forgiveness to those innocent Sikh officials. (12)
Having been approached by all the brothers from his Kshtriya fraternity,
Dewan Lakhpat Rai must heed to their sane advice.
The Kshtriya delegation including Kaura Mal[2] and Kunjahi Mal,
Also had Kashmiri Mal as one of its members. (13)
It also included Lachhi Ram, the chief among the Dewans,
Who was held in high esteem by the whole kshtriya fraternity.
Approaching Jaspat Rai, did they plead for mercy to the Sikh officials,
Their appeal being backed by Dewan Surat Singh. (14)
Dohra : The delegation also included Dilay Ram and Hari Mal,
As well as Behloo Mal who also joined.
Hari Singh and Gulzar Singh too joined the delegation,
Along with Bhai Des Raj (from the Lahore province). (15)
Chaupai : Beside these, most of the Hindus joined the delegation,
Along with the Sikh saints and their devout followers.
All of them pleaded with one voice for mercy,
That the Sikh officials be released for the sake of all the Hindus. (16)
All other people pleaded to Lakhpat Rai for God's sake,
Including the saintly mendicants and those belonging to ascetic orders.
Lakhpat Rai rejected the appeals of all these well meaning people,
Of such an evil and obdurate disposition was he made of. (17)

khXo lKU mYN mwnq nWhIN [AwvY Awp r`b muJ pwhI [
iqn iml khI iPr swcI bwq [isMGn doS dyq hUM kwq [18[
kahyô lakhû main mânat nânhîn. âvai âp rabb mujh pâhî.
tin mil kahî phir sâchî bât. singhan dôsh dçt hûn kât.18.
mnI isMG qYN pkV kuhwXo [qyrw kIqw qYN BweI pwXo [
lwnq lwnq kihqy gey [kCU isAwxy TWFy rhy [19[
manî singh tain pakard kuhâyô. tçrâ kîtâ tain bhâî pâyô.
lânat lânat kahitç gaç. kachhû siânç thândhç rahç.19.
dohrw : hwQ joV TWFy Bey ieqI bwq qO mwn [
Awj AmisAw somviq kl krIN mn mwn [20[
dôhrâ : hâth jôrd thândhç bhaç itî bât tau mân.
âj amsiâ sômvati kal karîn man mân.20.
cOpeI : qb iqnkI iqn ieqI n mwnI [dey mRwie isK mUVH AgXwnI [
hokw dInw Sihr bulwie [lyvY n koeI gur ko nwie [21[
chaupaî : tab tinkî tin itî na mânî. daç marâi sikh mûrdah agyânî.
hôkâ dînâ shahir bulâi. lçvai na kôî gur kô nâi.21.
jO gur nwm sunXo hm kwn [CwfoN nwhI ieqy jhwn [
nwnk kI koaU pVHY n bwnI [gRMQ lukoie poQIAW iCpwnI [22[
jau gur nâm sunyô ham kân. chhâdaôn nâhî itç jahân.

nânak kî kôû pardhai na bânî. garnth lukôi pôthîân chhipânî.22.
jo gur ko koaU lyvy nwm [muslmwn aus kroN pCwn [
vwihgurU ko nwm htwvo [AOr sBn ko nwm jpwvo [23[
jô gur kô kôû lçvç nâm. muslamân us karôn pachhân.
vâhigurû kô nâm hatâvô. aur sabhan kô nâm japâvô.23.
dohrw : guV ky khny gur khYN roVI DRwXo nwm [
jy ko gur kih iks sdy mwroN cVH iqs gwm [24[
dôhrâ : gurd kç kahnç gur kahain rôrdî dharâyô nâm.
jç kô gur kahi kis sadç mârôn chardah tis gâm.24.
cOpeI : AYs aup`dRv l`KU cwXw [cVH so Kwlsy aUpr DwXw [
qop jMbUry ksy bnwie [dey Kwlsy v`l clwie [25[
chaupaî : ais upddarv lakkhû châyâ. chardah sô khâlsç ûpar dhâyâ.
tôp jambûrç kasç banâi. daç khâlsç vall chalâi.25.
hX gX rQ pYdl lY pwXo [hor su r`Xq swQ clwXo [
ilK nvwb qb AYs pTwvY [hmrw so ju idvwn sMg jwvY [26[
hay gay rath paidal lai pâyô. hôr su rayyat sâth chalâyô.
likh navâb tab ais pathâvai. hamrâ sô ju divân sang jâvai.26.

Reiterating that would he never budge an inch from his stand,
Even if God Himself approached him for mercy.
Thereupon, did the whole Kshtriya fraternity declare vociferously,
Truly were the Singhs justified in killing his brother. (18)
Being instrumental in getting Bhai Mani Singh arrested and slaughtered,
Truly had his brother received retribution for his evil deed.
While majority of the Kshtriyas departed cursing him,
Some of the elders did stay behind with Lakhpat Rai. (19)
Dohra : With folded hands did these Venerable elders plead,
That Lakhpat should atleast grant them this little concession.
That day being the auspicious day of Somvati Amavas[3],
He should do what he intended to do on the next day. (20)
Chaupai : Refusing the elders to grant even this little concession,
Did this obdurate ignorant autocrat execute the Sikh officials.
Getting his royal proclamation announced in the city,
Did he prohibit the worship of the Sikh Gurus. (21)
If ever did he hear any of the Sikh Guru's name,
Would he not spare the life of any such offender.
Having prohibited the recitation of Sikh Guru's hymns,
Did the Guru's followers proceed to conceal the sacred texts. (22)
If ever did anyone recite the Sikh Guru's name,
Would he single him out and convert him to Islam.
Reiterating to wipe out the Sikh epithet "Waheguru" for God,
Would he encourage the recitation of all other Divine names. (23)
Dohra : A grocer's usage "Gurd"[4] for jaggery being coterminus with "Gur",
Did Lakhpat order grocers to change its name to "Rordi",
If ever did anyone address anyone else naming him "Gur",
Would he invade and raze his whole village to dust. (24)
Chaupai : Such a havoc did Lakhpat Rai create thereafter,
That he invaded the Khalsa forces (with a vengeance).
Equipping his troops with cannons and small fire arms,
He got those weapons fired at the Khalsa Panth troops. (25)
Ordering his horse, elephant mounted and foot-soldiers to invade,
He also made the general populace to follow the troops.
Thereafter, the Mughal Nawab sent such written dispatches,
That those who professed allegiance to him should support the Dewan. (26)

mulqwn bhwvl mulky qweIN [dInI POj nvwb cVHweI [
ksUr Awd lO Atk su qwkr [AOr duAwby iqhwVy lw kr [27[

multân bahâval mulkç tâîn. dînî phauj navâb chardhâî.
kasûr âd lau atak su tâkar. aur duâbç tihârdç lâ kar.27.
ilK Byjy iqn skl phwV [nvwb bulwey kr bhu qwV [
jo ienmYN ko rhY ispwhI [iqskI jwn bcygI nwhIN [28[
likh bhçjç tin sakal pahârd. navâb bulâç kar bahu târd.
jô inmain kô rahai sipâhî. tiskî jân bachçgî nâhîn.28.
AYs dbwv nbwb su dyie [iqsqy AwkI rhy su koie [
AYso ko jo clY n khy [mwrn isMGn bhu jg chy [29[
ais dabâv nabâb su dçi. tistç âkî rahç su kôi.
aisô kô jô chalai na kahç. mâran singhan bahu jag chahç.29.
dohrw : AwXo jo dIvwn pY dyvx j`sU kwx [
lyvY j`sU iqs sMgY pwvY nihN Gr jwx [30[
dôhrâ : âyô jô dîvân pai dçvan jassû kân.
lçvai jassû tis sangai pâvai nahin ghar jân.30.
cOpeI : AOr nvIN r`K leI ispwih [AwXo rhx ju moVXo nWih [
khy idvs do mYN laUN PV hI [Pyr auqwrUM krUM qurq hI [31[
chaupaî : aur navîn rakkh laî sipâhi. âyô rahan ju môrdyô nânhi.
kahç divas dô main laûn phard hî. phçr utârûn karûn turat hî.31.
ciVHE hwQI auqy idvwn [auTI DUV riv rukXo smwn [
AYso Sor jgq mYN BXo [AbY Kwlso lukn n dXo [32[
chardhiô hâthî utç divân. uthî dhûrd ravi rukyô samân.
aisô shôr jagat main bhayô. abai khâlsô lukan na dayô.32.
ieh qo Kwlsy Cfy n blj [BweI bYr lYn ciVHE KIJ [
jYsy AWDI pwq aufwvY [qYso Kwlso AwgY DwvY [33[
ih tô khâlsç chhadaç na bîj. bhâî bair lain chardhiô khîjh.
jaisç ândhî pât udaâvai. taisô khâlsô âgai dhâvai.33.
dohrw : jo Awey Qy qurq ky qy qurq qury Gr Er [
rhy is`K jo Qy pky siqgur aUpr jor [34[
dôhrâ : jô âç thç turat kç tç turat turç ghar ôr.
rahç sikkh jô thç pakç satigur ûpar jôr.34.
cOpeI : ijm ijm lokn Suhrq BeI [iqm iqm POj isMGn pr geI [
mwq ipqn isMG icMqw peI [moV ilAwey pu`qn keI [35[
chaupaî : jim jim lôkan shuhrat bhaî. tim tim phauj singhan par gaî.
mât pitan singh chintâ paî. môrd liâç puttan kaî.35.

Alerting the Mughal troops deployed upto Multan[5] and Bahawalpur,
Did the Nawab order his troops to invade the Singhs.
This included the troops deployed upto Kasur and Attock,
As well as the troops stationed in the Doab triangle[6]. (27)
Despatching the state messengers to all the hill chiefs,
Did the Nawab summon them through very stern orders.
He told them not to keep any active soldier at home,
As he would not spare his life who shirked his duty. (28)
So stern being the orders of the Mughal Nawab,
Who could dare to defy his royal proclamation?
As nobody could dare to disobey his orders,
All the people wished to run for the Singhs lives. (29)
Dohra : Whosoever paid a visit to Dewan Lakhpat Rai,
By way of mourning the death of Jaspat Rai.
Such a visitor would also join the ranks of deceased Jaspat,
As he would never be allowed to return home alive. (30)
Chaupai : Making fresh recruitment to his Mughal army,
Everyone was recruited whosoever came to be enlisted.
Boasting of overpowering Singhs in a couple of days,
Would he rest only after his mission was completed. (31)
As the Dewan Lakhpat Rai mounted his elephant,
Even the sun seemed to be eclipsed with war’s dust and din.

Such indeed did the din and noise rise in the whole region,
That no where could the Khalsa be allowed to take shelter. (32)
Appearing to uproot the Khalsa root and branch,
Did the incensed Nawab proceed to avenge his brother's death.
As do the dry leaves fly before a raging storm,
So did the Singhs run for shelter ahead of Mughal invasion. (33)
Dohra : Those who had joined the Singhs for instant favours,
Instantly did they desert the Singhs ranks and went home.
Those who had reposed their faith in their Guru,
Did they stick to their mission, being firm in faith. (34)
Chaupai : As this information about war spread among the populace,
So did the Mughal forces went in hot pursuit of Singhs.
Many parents being concerned about their sons' safety,
Did bring back their progeny home (through persuasions). (35)

kyeI dOVy moVn qweIN [pu`qR rly Qy lu`tn qweIN [
khY mwq qum Gr suq c`lo [ sIs munwie j`tn iv`c r`lo [36[
kçî daurdç môrdan tâîn. puttar ralç thç luttan tâîn.
kahai mât tum ghar sut challô. sîs munâi jattan vichch rallô.36.
dohrw : jo p`ky Qy so rhy k`cy gey su Bwj [
mry gey sB surg no jIey krXo iqn rwj [37[
dôhrâ : jô pakkç thç sô rahç kachchç gaç su bhâj.
març gaç sabh surag nô jîç karyô tin râj.37.
cOpeI : AsI KwIsw soaU rhXo [prXo mukwbl duhU vl qihXo [
qurk su Awtw isMG su lUx[qurk Gtw isMG ib`jl aUn[38[
chaupaî : asal khâlsâ sôû rahyô. paryô mukâbal duhû val tahiyô.
turak su âtâ singh su lûn. turak ghatâ singh bijjal ûn.38.
dohrw : dyK su lSkr Aiq Gxw sB KwIsy lwXo idvwn [
ien so snsuK ikm lrYN ieh cl AXo jhwn [39[
dôhrâ : dçkh su lashkar ati ghanâ sabh khâlsç lâyô divân.
in sô sansukh kim larain ih chal ayô jahân.39.
jyaU sUr isr bwhry qyaU khYN lVo Awj [
joaU isAwny so khYN lVo su muV muV Bwj [40[
jçû sûr sir bâhrç tçû kahain lardô âj.
jôû siânç sô kahain lardô su murd murd bhâj.40.
cOpeI : sXwnn ny Xo bwq sunweI [lVweI ky P`t khY su FweI [
imln Bjn ieh swr doie [lV mr mu`kx AwDw soie [41[
chaupaî : sayânan nç yô bât sunâî. lardâî kç phatt kahai su dhâî.
milan bhajan ih sâr dôi. lard mar mukkan âdhâ sôi.41.
hmyN gurU ny Bjx bqwXw [Bj Bj lVnoN bf Xh dwXw [
Bj Bj liVE siqgur Awp [Bj Bj lVno nihN kCu pwp [42[
hamçn gurû nç bhajan batâyâ. bhaj bhaj lardnôn bada yah dâyâ.
bhaj bhaj lardiô satigur âp. bhaj bhaj lardnô nahin kachhu pâp.42.
keI bwr Bj gXo Bgvwn [m`D smuMdr kIno Qwn [
pWfv BI Qy Bj ky bcy [mMdr Qy jh I`KI rcy [43[
kaî bâr bhaj gayô bhagvân. maddh samundar kînô thân.
pândav bhî thç bhaj kç bachç. mandar thç jah lakkhî rachç.43.
dohrw : joaU sXwnn ny khI mnI sUrn so g`l [
lrq Bjq Awgy qury lXo Awsro J`l [44[
dôhrâ : jôû sayânan nç kahî manî sûran sô gall.
larat bhajat âgç turç layô âsrô jhall .44.

Many parents rushed to bring such youth home,
As had joined the Singh ranks for robbing and plundering.
Beseeching their sons to return home for safety,
Their (desperate) mothers asked them to have their hair shorn. (36)
Dohra : Steadfast remained those who by their faith did abide,

Deserted all those who in their faith did waver.
To the heavens did their souls go who had sacrificed,
Sovereigns of the land did they become who survived. (37)
Chaupai : Stood their ground those alone as were the true Khalsa Singhs,
When a direct confrontation took place between the two combatants.
Though Singhs strength was as insignificant as a pinch of salt in a heap of flour,
Yet they were as visible among Mughals as a spark of lightening among dark clouds. (38)
Dohra : Reckoning the strength of Mughal forces to be large in number,
The Khalsa Singhs did assemble in a religious congregation.
How should the Khalsa fight with the Mughal troops,
As they had launched an invasion in their largest strength. (39)
Those being hot-headed and brave among the Singhs,
Did they vote for an instant spat with the Mughals.
Those being seasoned and battle-hardened veterans,
Did they advise to adopt a hit and run strategy. (40)
Chaupai : Rightly had the elders narrated a war strategy,
That hit and run indeed was the best kind of battle.
Confrontation and desertion being equally valid strategies,
Fight or perish were indeed half as good as hit and run. (41)
Opportunate desertion being approved by the Guru as a good strategy,
Hit and run strategy indeed was the best policy.
Guru himself having deserted the field while battling,
Was there indeed nothing sinful about hitting and running. (42)
Many a time did Lord Krishna[7] desert the field of battle,
In the mid-ocean he had to sit for protection.
Pandavas[8] to had to run away to save their lives,
Seeking protection inside the Lakhi temple under-construction. (43)
Dohra : As advised by elderly veterans among the Khalsa Panth,
The brave Singh warriors did obey their sane advice.
Hitting and running did they proceed further,
Taking shelter among the wilds (as and when required). (44)

cOpeI : qbih isMGn ko lg gXo dwie [ipRQm hrOl qurk kIE Gwie [
qb idvwn XO icMqw prI [ibn qqbIr POj so mrI [45[
chaupaî : tabhi singhan kô lag gayô dâi. paritham haraul turak kîô ghâi.
tab divân yau chintâ parî. bin tatbîr phauj sô marî.45.
AOr qqbIr POj kI krIAY [qop GoVn kI AwgY DrIAY [
iqih pwCy kInI hQ nwl [iqsY jMbUrn lweI pwl 46[
aur tatbîr phauj kî karîai. tôp ghôrdan kî âgai dharîai.
tihi pâchhç kînî hath nâl. tisai jambûran lâî pâl.46.
iqsky pwCy krI ispwih [POj Asl inj rwKI pwih[
rcI cmUM idvwn aulty rwih [sB qy pwCy frq su jwie [47[
tiskç pâchhç karî sipâhi. phauj asal nij râkhî pâhi.
rachî chamûn divân ultç râhi. sabh tç pâchhç daarat su jâi.47.
joO isMG muV kr krYN lVweI [nihN qopn soN kCu bsweI [
qO isMG Pyr vVYN muV J`I [ AYsI BeI Kwlsy g`I [48[
jau singh murd kar karain lardâî. nahin tôpan sôn kachhu basâî.
tau singh phçr vardain murd jhall. aisî bhaî khâlsç gall.48.
vVYN qWih jihN qop n jwvY [GiVAwln nihN kCU bswvY [
CfI POj lyihN isMG aus mwr [ies ibD isMG bcy keI bwr [49[
vardain tânhi jahin tôp na jâvai. ghaiâlan nahin kachhû basâvai.
chhadaî phauj lçhin singh us mâr. is bidh singh bachç kaî bâr.49.
qbih idvwn ibldwr bulwey [ibkt TOr qihN rwh bnvwey [
J`I gwVHy qihN PUk jlwvY [syD Dry qur qop clwvYN [50[
tabhi divân bildâr bulâç. bikat thaura tahin râh banvâç.
jhall gârdhç tahin phûk jalâvai. sçdh dharç tur tôp chalâvain.50.
qb isMGn ko bhuq sqwXw [Kwxy nUM kuC h`Q n AwXw [

Bu`Ky huie isMG AwgY qurY [ J`loN bwhr isMG inkry [51[
tab singhan kô bahut satâyâ. khânç nûn kuchh hatth na âyâ.
bhukkhç hui singh âgai turai. jhallôn bâhar singh nikarç.51.
dohrw : ikqy aurwr su Jl vVy ikqy pwr J`l mWih [
AYsy AYsy jqn soN isMG su Awgy jWih [52[
dôhrâ : kitç urâr su jhal vardç kitç pâr jhall mânhi.
aisç aisç jatan sôn singh su âgç jânhi.52.
cOpeI : qb dirAwie BXo Aiq qwrU [isMG huie gey rwvI pwrU [
pwr pwr isMG muhry jwvYN [pwCy POj qurk kI AwvY [53[
chaupaî : tab dariâi bhayô ati târû. singh hui gaç râvî pârû.
pâr pâr singh muhrç jâvain. pâchhç phauj turak kî âvai.53.

Chaupai : Thereafter, making a good use of a favourable opportunity,
Did the Singhs slaughter the Mughal troops leading from the front.
Thereupon feeling concerned at such a colossal loss of life,
Did Dewan (Lakhpat Rai) attribute this loss to the lack of strategy. (45)
Adopting an alternative strategy of troop deployment of his forces,
He decided to deploy horse-mounted cannons in the front.
Supporting this cavalry column by hand-operated guns from behind,
He deployed a full column of small fire-arms wielding soldiers. (46)
Deploying the columns of foot-soldiers at the rear end of his army,
He kept the real striking force under his own command.
Thus, turning the whole professional strategy topsy-turvy,
Dewan Lakhpat, being scared of Singhs, himself remained in the rear. (47)
As and when the running Singhs returned to hit the Mughals,
They found themselves helpless in the face of canon fire.
Being helpless, would the Singhs return to enter the wilds,
Such being the ordeal confronting the Khalsa Panth. (48)
Beyond the cannon's range, would the Singhs retreat into the wilds,
But little could they do to escape the attack from the Mughal cavalry.
Would the Singhs kill those who got separated from the main army,
Thus did the Singhs survive the ordeal many a time. (49)
Thereafter, summoning the forest guards (managing the forest),
The Dewan made them layout footpaths through the thick forest.
Setting on fire the thick bushes to make inroads,
The guns were positioned to take aim at the Singhs. (50)
The Singhs being harassed and hounded to the extreme,
Could not find anything to feed on and survive.
Thus, being famished, did the Singhs retreat further,
And emerged out of the wilds (being helpless). (51)
Dohra : While some took refuge in the wilds on this side of the river,
Others hid themselves in the wilds on the other side of the river.
Adopting such diverse tactics to save themselves,
Did the Singhs carry on their march forward. (52)
Chaupai : Reaching a point where the river Ravi could be swum across,
Did the Singhs Swim through the river to reach the other bank.
With the Singhs marching along the river's other bank,
Were they chased and pursued by the Mughal forces. (53)

nihN fyro isMG krnw imlY [khUM rwq khUM idnhuM clYN [
nihN isMGn kCu rihE p`lY [ Bwr brdwrI ibn kXw c`lY [54[
nahin daçrô singh karnâ milai. kahûn rât kahûn dinhun chalain.
nahin singhan kachhu rahiô pallai. bhâr bardârî bin kayâ challai.54.
golI dwrU khUM phuMcY nwhIN [kw soN isMG su krYN lrweI [
Ssqr kwtq KuMFy hoey [rwq idvs isMG nWhI soey [55[
gôlî dârû kahûn pahuñchai nâhîn. kâ sôn singh su karain larâî.
shastar kâtat khundhç hôç. rât divas singh nânhî sôç.55.

geI kmwn tUt so clqI [qIr muky iPr imlY n BrqI [
nyzy Pl rhy duSmn qn myN [GwVU lBY su nwhI bn myN [56[
gaî kamân tût sô chaltî. tîr mukç phir milai na bhartî.
nçzç phal rahç dushman tan mçn. ghârdû labhai su nâhî ban mçn.56.
ibn dwxy Bey GoVy mwVy [ibn bsqr qn DUp su swVy [
Awtw dwxw nhIN kXw pwvYN [pwxI BI qihN h`Q n AwvY [57[
bin dânç bhaç ghôrdç mârdç. bin bastar tan dhûp su sârdç.
âtâ dânâ nahîn kayâ pâvain. pânî bhî tahin hatth na âvai.57.
dohrw : A`DI mOq muswPrI swrI mOq su Bu`K [
aUhW Awie doaU imlI Xh BXo Kwlsy du`K [58[
dôhrâ : addhî maut musâphrî sârî maut su bhukkh.
ûhân âi dôû milî yah bhayô khâlsç dukkh.58.
cOpeI : qb isMGn ny bhu duK pwXw [ihMdvwiex ko koxw qkwXw [
vVy su jwie phwVn J`I [ krihN ihMdU kCu hmrI v`I [59[
chaupaî : tab singhan nç bahu dukh pâyâ. hindvâin kô kônâ takâyâ.
vardç su jâi pahârdan jhall. karhin hindû kachhu hamrî vall.59.
ihMdU ko pwrn qurkn gwrn [BXo Kwlsw ies hI kwrn [
nihN jwnXo Xih qurkn BweI [hmry sMg bhu krYN burweI [60[
hindû kô pâran turkan gâran. bhayô khâlsâ is hî kâran.
nahin jânyô yahi turkan bhâî. hamrç sang bahu karain burâî.60.
ijn bMdy so dgw kmweI [s`dXo bMdw kumkY qWeI [
jb bMdy ny qurk su mwry [krweI bMdy kI ien iPr hwry [61[
jin bandç sô dagâ kamâî. saddyô bandâ kumkai tânî.
jab bandç nç turak su mârç. karâî bandç kî in phir hârç.61.
dohrw : isMGn smJXo nWih XO dgy bwz ieh Awd [
bMdeI isMG ien PV dey rKI n isMGn Xwd [62[
dôhrâ : singhan samjhayô nânhi yau dagç bâz ih âd.
bandî singh in phard daç rakhî na singhan yâd.62.

Failing to put up a camp at any vantage point of safety,
Did the Singhs continue their march day and night.
Running short of every kind of provisions and equipment,
How could they carry anything without any kind of carriage? (54)
Having no access to any kind of arms and ammunition,
How could the Singhs pick up a fight with the Mughal troops.
Their weapons having been blunted with continuous usage,
The Singhs too had gone without sleep for days together. (55)
The bows having been broken with a long use and wielding,
They could get no more arrows to fill their quivers.
Blades of their spears having remained struck in enemy's bodies,
They could find no blacksmiths to sharpen their blades. (56)
Their horses having become listless for want of proper feed,
Their own bodies got sun burnt without proper clothing.
Not to talk of any provisions in the form of food grains,
Even potable drinking water became a scarce commodity. (57)
Dohra : Travelling (on foot) proverbially Known as partial death,
Starvation is taken to be synonymous with (complete) death.
Both these calamities having struck the Singhs together,
These proved to be most catastrophic for the Khalsa Panth. (58)
Chaupai : Having been stretched to the extreme with these calamities,
The Singhs thought of seeking assistance from the Hindu brotherhood.
Sneaking into the wilds on the slopes of hilly terrain,
They expected to find some favours from their Hindu brethren. (59)
For protection of the Hindus and decimation of the Mughals,
Truly was the Khalsa Panth created (by the Divine Guru).
Knowing little that these (hilly) Hindus being allies of the Mughals,
They would certainly play foul with the Singhs. (60)

After having invited Banda Bahadur to lend them support,
They had played a fraud with Banda Singh Bahadur.
After Banda Bahadur had slaughtered the Mughals,
They were instrumental in getting Banda Bahadur defeated. (61)
Dohra : The Singhs did not realize the hilly Hindu's treachery,
That they had been traitors since the beginning.
The Singhs had really forgotten (their past records),
That they had handed over Banda Bahadur's followers to the Mughals. (62)

cOpeI : v`l bsohlI isMG su qury [AgY bsolHI bhu pRbqI juVy [
isMG smJI hm vl kryN [keI isMG jw iqn mo rly [63[
chaupaî : vall basôhlî singh su turç. agai basôlhî bahu parbtî jurdç.
singh samjhî ham val karçn. kaî singh jâ tin mô ralç.63.
qb iqn qurq su dIny mwr [keI pkrwey qurkn vwr [
qurq qurkn so dIny mwrI [isMGn rwq ibDn BeI BwrI [64[
tab tin turat su dînç mâr. kaî pakrâç turkan vâr.
turat turkan sô dînç mârî. singhan rât bidhan bhaî bhârî.64.
dohrw : pVol kTUhy BWq ieq isMG Psy jo jwie [
lIny lUt AO kut kr n`Ty su iPr pCuqwie [65[
dôhrâ : pardôl kathûhç bhânt it singh phasç jô jâi.
lînç lût au kut kar natthç su phir pachhutâi.65.
cOpeI : isMGn qbY phwV qkwXw [fyrw iqs so v`l clwXw [
AwgY pUrXo lKXo phwV [kVy KVy Qy SsqRn nwl [66[
chaupaî : singhan tabai pahârd takâyâ. daçrâ tis sô vall chalâyâ.
âgai pûryô lakhyô pahârd. kardç khardç thç shastarn nâl.66.
dohrw : swQ phwV phwVIey ley inbwb bulwie [
aupr phwV su Aw KVy idK isMG sMsw Awie [67[
dôhrâ : sâth pahârd pahârdîç laç nibâb bulâi.
upar pahârd su â khardç dikh singh sansâ âi.67.
cOpeI : Pyr Kwlsy ipCw qkwXw [qurk POj soN jMg mcwXw [
puTI is`DI KuMFI qlvwr [mwrihN bl soN ho jwie pwr [68[
chaupaî : phçr khâlsç pichhâ takâyâ. turak phauj sôn jang machâyâ.
puthî siddhî khundhî talvâr. mârhin bal sôn hô jâi pâr.68.
iek Pl nyjo rhY ju bIc [mwrihN isr qihN CV kO KIc [
qutI kmwn isr mwrihN qwn [sIs su PoVihN bII juAwn [69 [
ik phal nçjô rahai ju bîch. mârhin sir tahin chhard kau khîch.
tutî kamân sir mârhin tân. sîs su phôrdhin balî juân.69.
tolYN I`KU ju pwvYN khIN [ rhY ipCY so I`BY nhIN [
bII isMG jo Ssqr mwrYN [qurk su mMuflAw kwt ibfwrYN [70[
tôlain lakkhû ju pâvain kahîn. rahai pichhai sô labbhai nahîn.
balî singh jô shastar mârain. turak su mundîâ kât bidaârain.70.
dohrw : Pyr iPry bl nihN clY qop jMbUrn nwl [
qkXo qbih drXwau iqn hoeIey ijm iqm pwr [71[
dôhrâ : phçr phirç bal nahin chalai tôp jambûran nâl.
takyô tabhi daryâu tin hôîç jim tim pâr.71.

Chaupai : Thereafter, towards Basohali as the Singhs did proceed,
They came across a large assembly of hilly people there.
Expecting to receive a favourable response from them,
Many Singhs proceeded to join the assembled Hindus.
Instantly did the hilly Hindus slaughter the Singhs,
While many of them were handed over to the Mughals.
Instantly did the Mughals slaughter those captive Singhs,
Such a catastrophe had struck the Singhs in this darkest moment. (64)
Dohra : In the like manner, those who had proceeded towards Parol and Kathuha,
Those Singhs, too, had landed themselves in the snare.
Having been robbed and demobbed by the Hindus,

They ran for their lives repenting over their misadventure. (65)
Chaupai : Thinking of taking a shelter among the mountains,
The Singhs moved their camp towards the hilly heights.
Noticing the mountainous range completely occupied by troops,
They found hilly troops in full battle gear for war. (66)
Dohra : These hill troops along with their respective hill chiefs,
Had been summoned by the Nawab of Lahore.
Seeing these hilly troops guarding the mountain tops,
Did the Singhs feel concerned and threatened by them. (67)
Chaupai : Thereafter, thinking of beating a hasty retreat for safety,
Did the Singhs engage themselves in battling with the Mughal troops.
Wielding their blunted swords in whatever side they could,
Did the Singhs strike with a force to pierce through the enemy. (68)
If, perchance, blade of a spear got stuck inside enemy's body,
Would the Singhs strike forcefully with a bare handle.
Striking their adversary with a broken bow so strongly,
The brave Singhs would rip apart the enemy's skull. (69)
Hunting desperately for spotting out Lakhpat Rai,
He could not be traced being hidden in the rear.
The Bravest Singhs wherever they attacked with a sword,
They chopped off the heads of their Mughal enemy. (70)
Dohra : Turning again and again they failed to make any dent,
As the enemy had fortified their defences with cannons and muskets.
Turning towards the river once again in desperation,
They decided to cross the river somehow or the other. (71)

cOpeI : jwie KVy dirXwie iknwry [Agy drXwie su lhrn mwry [
SUMkY PUMky ck ck fMf [GuMmn Gyrn BXwn pRcMf [72[
chaupaî : jâi khardç dariyâi kinârç. agç daryâi su lahran mârç.
shûnkai phûnkç chak chak daand. ghumman ghçran bhayân parchand.72.
bhuq zor soN gwjq AwvY [bhuq ibRCn kI jVHW putwvY [
auhW purS kI kOn clwvY [qoVq islw p`Qr kI AwvY [73[
bahut zôr sôn gâjat âvai. bahut barichhan kî jardhân putâvai.
uhân purash kî kaun chalâvai. tôrdat silâ patthar kî âvai.73.
dohrw : khXo auhW KV Kwlsy koaU Xwh ilAwvY Qwhu [
XWky pwCY sB lMGY AYs bqwvY rwhu [74[
dôhrâ : kahyô uhân khard khâlsç kôû yâh liâvai thâhu.
yânkç pâchhai sabh langhai ais batâvai râhu.74.
cOpeI : rhq isMG Qy f`lyvwl [KqRI jwq su BweI cwr [
sUrbIr bf jwpihN BUp [aumdy GoVy bhuq AnUp [75[
chaupaî : rahat singh thç daallçvâl. khatrî jât su bhâî châr.
sûrbîr bada jâphin bhûp. umdç ghôrdç bahut anûp.75.
khy isMGn duie vVq su Bey [Kw gey Zoqy nihN iPr Aey [
gurdXwl isMG ky BweI EeI [imsl f`lyvwl ijn qy hoeI [76[
kahç singhan dui vardat su bhaç. khâ gaç ghôtç nahin phir aç.
gurdayâl singh kç bhâî ôî. misal daallçvâl jin tç hôî.76.
qbih Kwlsy AYs ibcwrw [hm isr AwXo auh vKq Bwrw [
iekly ikm fub mrYN drXwie [mro qurk sMg lY ds Bwie [77[
tabhi khâlsç ais bichârâ. ham sir âyô uh vakhat bhârâ.
iklç kim daub marain daryâi. marô turak sang lai das bhâi.77.
dohrw : qbih ibcwrXo Kwlsy AwXo vylw soie [
jo cMfI sRI AwKXo siqgur snmuK hoie [78[
dôhrâ : tabhi bichâryô khâlsç âyô vçlâ sôi.
jô chandî sarî âkhyô satigur sanmukh hôi.78.
cOpeI : is`Do muK kr mrY ju sUrw [svw lwK mYN lyaugw pUrw [
qO CwfoN qb pMQ iKAwl [krXo piqSwhI iPr suK nwl [79[
chaupaî : siddhô mukh kar marai ju sûrâ. savâ lâkh main lçugâ pûrâ.

tau chhâdaôn tab panth khiâl. karyô patishâhî phir sukh nâl.79.
dohrw : bcn khy jo Kwlsy ley pMQ soeI mwn [
chUM Er muK kr cVHy moVXo mu`K n kwn [80[
dôhrâ : bachan kahç jô khâlsç laç panth sôî mân.
chahûn ôr mukh kar chardhç môrdyô mukkh na kân.80.

Chaupai : As the Singhs stood on the river bank after beating a retreat,
Was the river flowing in full torrent and flood.
Resounding with the rise and fall of its tumultuous current,
Were its waters gurgling with the formation of horrible whirlpools. (72)
Flowing with its powerful resounding water current,
It was uprooting many a tree standing on its banks.
How could a human being dare to run through this current,
Which was knocking down even the big boulders? (73)
Dohra : Throwing an open challenge, the Khalsa Panth asked everyone,
Could anyone of them measure the depth and flow of the current?
So that all the Khalsa force could cross the river,
Could anyone lead and pave the way through the current? (74)
Chaupai : Were there Singhs who had been inhabitants of Dalewal[9],
Of being Kashtriya lineage were they four brothers.
Appearing to be of a royal disposition and warrior like looks,
Were they in possession of horses of fine exotic breed. (75)
Responding to the Khalsa' appeal two of them plunged into the river,
Diving and emerging could they never come out.
They were brothers of Gurdial Singh[10] of Dalewal[11],
Whose name came to be associated with the Dalewal principality. (76)
Thereafter, did the Khalsa Panth come to the conclusion,
That they were really confronted with a moment of extreme exigency.
Better than getting drowned in the river one by one,
Would it be much better to die killing ten others from the enemy ranks. (77)
Dohra : Thereafter, resolved the Khalsa after deep contemplation,
That the moment of truth had indeed arrived.
Truly had the revered Guru (Guru Gobind Singh) said,
Standing in front of the Khalsa had he declared: (78)
"The (Sikh) warrior who dies fighting facing the enemy in battle,
Would the Guru reckon him among the rarest of the rare warriors."
Thereafter, giving up the plan to cross through the river,
Did the Khalsa choose the sovereign way of fighting well. (79)
Dohra : Honouring the unanimous resolution of the Khalsa Panth,
Did the Singhs obey the Khalsa Panth's dictat.
Advancing in the four directions facing the enemy ranks,
Did they never turn their faces from the formidable enemy. (80)

cOpeI : jyaU vl phwV Qy KVy [ihMmq kr phwV so cVHy [
A`gY KVI phwV ispwh [so dyvY nhIN isMGn rwh [81[
chaupaî : jçû val pahârd thç khardç. himmat kar pahârd sô chardhç.
aggai khardî pahârd sipâh. sô dçvai nahîn singhan râh.81.
mwrihN pwQr ietn bMdUk [AwvYN qopn gol so kUk [
jhW lgY qn jwvY tUt [Agy ispwhI KVy rwjpUq [82[
mârhin pâthar itan bandûk. âvain tôpan gôl sô kûk.
jahân lagai tan jâvai tût. agç sipâhî khardç râjpût.82.
dohrw : qO isMGn ny joS kr iek lXo morco mwr [
EhU Awie bhuqy pVy aun dIey Pyr auqwr [83[
dôhrâ : tau singhan nç jôsh kar ik layô môrachô mâr.
ôhû âi bahutç pardç un dîç phçr utâr.83.
cOpeI : qO isMGn iPr kIE aupwau [q`kXo aupr cVHn ko dwau [
luky phwV jVHn mYN Dwie [Kod imtI lukn kIXo Qwie [84[

chaupaî : tau singhan phir kîô upâu. takkyô upar chardahn kô dâu.
lukç pahârd jardahn main dhâi. khôd mitî lukan kîyô thâi.84.
ijm isr luky su aupr vwie[iqs ibD im`tI isMGn putwie [
krdn CurIAn swQ ktwrI [nyjn brCn sMg qlvwrI [85[
jim sir lukç su upar vâi. tis bidh mittî singhan putâi.
kardan chhurîan sâth katârî. nçjan barchhan sang talvârî.85.
dohrw : Thr QwauN pg Drn kr kInoN isMGn jor [
jwie cVHy iqh QW KVy AVy iBVy iqn Gor [86[
dôhrâ : thahar thâun pag dharan kar kînôn singhan jôr.
jâi chardhç tih thân khardç ardç bhirdç tin ghôr.86.
cOpeI : qb phwVIey Aey kr Sor [mgry kIno isMGn zor [
isMGn hQhuM Ssqr Cu`ty [ lgy pRbqIAn iPry Ap`uTy [87[
chaupaî : tab pahârdîç aç kar shôr. magrç kînô singhan zôr.
singhan hathhun shastar chhuttç. lagç parbtîan phirç aputthç.87.
gYl su isMGn bhuq dbweI [ilXo su it`bw isMGn CufweI [
joaU sjwdy cVHy auqwhI [GoVy aun ky cVHy su nwhI [88[
gail su singhan bahut dabâî. liyô su tibbâ singhan chhudaâî.
jôû sajâdç chardhç utâhî. ghôrdç un kç chardhç su nâhî.88.
AOr qkwXo cVH iek rwhu [drXwau krq Qw ijq vl Fwhu [
SsqRn isauN iqh rwh KudwXw [GoVy kau iqh crn rKwXw [89[
aur takâyô chardah ik râhu. daryâu karat thâ jit val dhâhu.
shastarn siun tih râh khudâyâ. ghôrdç kau tih charan rakhâyâ.89.

Chaupai : Those Singhs as were camping on the hill side,
Did they make attempt to climb up the hills.
But the hill troops column which guarded the hills,
Did they not allow any passage of escape to the Singhs. (81)
Pelting a volley of stones, bricks and bullets from above,
Their cannon balls hissed past the climbing Singhs.
Ripping apart the Singh's bodies wherever these did hit,
Were the enemy defences managed by Rajput soldiers. (82)
Dohra : Nevertheless, exercising their utmost zeal and energy,
The Singhs did succeed in capturing an enemy post.
But the enemy soldiers being in far greater strength,
Did they throw the Singhs back again from the captured post. (83)
Chaupai : Thereafter, making a fresh attempt (to consolidate themselves),
Did the Singhs make a plan to climb up the mountains.
For sheltering themselves in the foot hills of the mountains,
Did the Singhs dig up trenches to shelter themselves. (84)
For keeping their heads out of the harm's way from above,
Did the Singhs dig underground bunkers for their safety.
Doing all this digging of earth with knives, daggers and small arms,
Did the Singhs use spears, blades and swords for digging. (85)
Dohra : Cutting step-ladders for stepping up the steep mountains,
Did the Singhs push their way up with full force.
Climbing up to the level of enemy held positions,
Did the Singhs engage themselves in a fierce battle with the enemy. (86)
Chaupai : Thereupon, as the hill troops advanced amidst shouts,
The Singhs, too, confronted them with full force.
As the Singhs wielded their weapons upon the enemy,
The hilly troops turned back after being hit. (87)
Following the retreating hilly troops in hot pursuit,
The Singh succeeded in wresting the hill feature from the enemy.
While those on foot among the Singhs climbed up,
Those on horses could they not go up the mountains. (88)
Thereupon, they located another passage to move,
Which was to the lee side of the mountain towards the river.

Cutting some earth with swords for making steps,
They made their horses set their feet on those steps. (89)

koeI bcY koeI igr jwvY [igrY qhW su drXwau fubwvY [
imlYN n ipCln iPr so Agly [ijqk sy iqq gey su vgly [90[
kôî bachai kôî gir jâvai. girai tahân su daryâu dubâvai.
milain na pichhlan phir sô aglç. jitak sç tit gaç su vaglç.90.
Agy lKn kI jgw n p`Xy [ ipCy ikq ibiD plt n j`Xy [
BeI BIV bhu Br gXo rwhu [iqlky iPlky fuby drXwhu [91[
agç lakhan kî jagâ na payyç. pichhç kit bidhi palat na jayyç.
bhaî bhîrd bahu bhar gayô râhu. tilkç philkç dubç daryâhu.91.
dohrw : Agly khYN ipCly Bly ipCly AgWh qkwihN [
koaU iksY n kih skY lgY kwhu qihN jwihN [92[
dôhrâ : aglç kahain pichhlç bhalç pichhlç agânh takâhin.
kôû kisai na kahi sakai lagai kâhu tahin jâhin.92.
cOpeI : irzk Kwn kI kOn clwvY [pwxI pIxoN nihN bx AwvY [
pr ikC klw su DrI srIr [igry n clno Dru su DIr [93[
chaupaî : rizak khân kî kaun chalâvai. pânî pînôn nahin ban âvai.
par kichh kalâ su dharî sarîr. girç na chalnô dharu su dhîr.93.
keI idnn ky BUKy is`K [ mMgq aun nihN l`BY iNB`K [
sgvW mwrYN dyK su Qwie [pwie rsy dyie qurkn PVwie [94[
kaî dinan kç bhûkhç sikkh. mangat un nahin labbhai bhikkh.
sagvân mârain dçkh su thâi. pâi rasç dçi turkan phardâi.94.
dohrw : mwrq mrqy dyK jn geI Bwj aun BUK [
BXo sMqoK so Kwlsy hry dyK ky rUK [95[
dôhrâ : mârat martç dçkh jan gaî bhâj un bhûkh.
bhayô santôkh sô khâlsç harç dçkh kç rûkh.95.
aup`r cVHy su KV rhy suno qln kI bwq [
ijh ibD sunI ipqw qy kroN soaU vKXwq [96[
uparr chardhç su khard rahç sunô talan kî bât.
jih bidh sunî pitâ tç karôn sôû vakhyât. 96.
cOpeI : nIhl qurkn pwXo jor [jwxXoN isMGn Bwjx qOr [
isMGn aUpr h`lw krwXo [Cwf inSwnn bwjY bjwXo [97[
chaupaî : nîhal turkan pâyô jôr. jânyôn singhan bhâjan taur.
singhan ûpar hallâ karâyô. chhâda nishânan bâjai bajâyô.97.
hukm dIXo Ar nkIb iPrwXo [pihly lUt n krnI pwXo [
lXwvy is`Kn ko isr joeI [pMj rupXy isr idauN qoeI [98[
hukam dîyô ar nakîb phirâyô. pahilç lût na karnî pâyô.
layâvç sikkhan kô sir jôî. pañj rupyç sir diun tôî.98.

With some surviving, some others stumbling on steps,
The river drowned those who tumbled down the slopes.
While those in the rear failed to join others in front,
Everyone came under a siege wherever he was. (90)
Neither could they find any room to march forward,
Nor could they beat a retreat in anyway whatsoever.
The narrow hilly passage getting overcrowed with them,
Many drowned in the river who slipped and stumbled from above. (91)
Reckoning those in the rear to be at a vantage point,
Those in the rear considered the front runners to be better placed.
Without anybody suggesting any escape route to anybody else,
The Singhs proceeded in whatever way each could find. (92)
Chaupai : What to think of feeding oneself with any foodstuff,
It was impossible even to drink a drop of water.
But with some mysterious power pushing their bodies,
They did not stop their march with their grit and determination. (93)
Having gone without food for many days together,

Could the Singhs not get a morsel of bread even on begging.
Instead the hill troops would rush to kill the Singhs,
Or hand them over to the Mughals after putting them in fetters. (94)
Dohra : Observing so much blood-letting, gore, killing and being killed,
Did the Singh lose all sense of appetite and hunger.
The famished Singhs had to content themselves perforce,
By having a mere glimpse of the green trees on the hills. (95)
Those standing on hill tops kept perched there,
Those standing at the foothills need to be described.
Would I (the author) narrate the same account,
As I had heard it described from my father. (96)
Chaupai : The Mughals stepped up their pressure on the Singhs in the foothills,
As they reckoned the Singhs were about to desert.
The Mughals launched an attack on the Singhs,
With the blowing of a bugle instead of the drum beat. (97)
Making a public proclamation through a court announcer,
They prohibited the robbing of Singhs under siege.
Putting a price on the head of each Sikh captive,
They promised a payment of five rupees for each Sikh's head. (98)

pwCY lUt mwP mYN kroN [fyrw sB jb kqlo kroN [
pihlo lUtn ko qm pry [miq kq Bwj isMG iPr vryN [99[
pâchhai lût mâph main karôn. daçrâ sabh jab katlô karôn.
pahilô lûtan kô tam parç. mati kat bhâj singh phir varçn.99.
qb isMGn ky isr BeI mwr [CUtq BeI qop qlvwr [
GoVn soN isMG dey ipCwry [qb isMGn BI SsqR sMBwry [100[
tab singhan kç sir bhaî mâr. chhûtat bhaî tôp talvâr.
ghôrdan sôn singh daç pichhârç. tab singhan bhî shastar sambhârç.100.
AO pun gur ky bcn ibcwry [ho TWFy ikC Agy isDwry [
qurkn h`lw Pytw krXo [qurkn dl iPr ipCy ht rhXo [101[
au pun gur kç bachan bichârç. hô thândhç kichh agç sidhârç.
turkan hallâ phçtâ karyô. turkan dal phir pichhç hat rahyô.101.
dohrw : su`Kw isMG qb XON khI mYN proN l`KU pr jwie [
hmry sMg AwvY soaU jo ip`CY krY n pwie [102[
dôhrâ : sukkhâ singh tab yaun kahî main parôn lakkhû par jâi.
hamrç sang âvai sôû jô pichchhai karai na pâi.102.
cOpeI : su`Kw isMG qb sd hlkwry [ rih idvwn jihN d`so swry [
hlkwry khI su h`Q n AwvY [ bhu POjn ky m`D rhwvY [103[
chaupaî : sukkhâ singh tab sad halkârç. rahi divân jahin dassô sârç.
halkârç kahî su hatth na âvai. bahu phaujan kç maddh rahâvai.103.
aUco hwQI AMbwrI lwl [rhy qhW nh frqÍ nwl [
lGu hwQI ky aUpr bhy [kbI GoVw kb pwlkI bhy [104[
ûchô hâthî ambârî lâl. rahç tahân nah daartav nâl.
laghu hâthî kç ûpar bahç. kabî ghôrdâ kab pâlkî bahç.104.
rKy cuPyry pYdl GnI [iPr AsvwrI POj jihN bnI [
Awgy rwKY aUT jMbUry [Awgy qopn kI ibiD pUry [105[
rakhç chuphçrç paidal ghanî. phir asavârî phauj jahin banî.
âgç râkhai ûth jambûrç. âgç tôpan kî bidhi pûrç.105.
dohrw : s`uKw isMG su nihN trXo krI iqsY pY dOV [
jMbUry kw golw lgXo deI tWg iqs qoV [106[
dôhrâ : sukkhâ singh su nahin taryô karî tisai pai daurd.
jambûrç kâ gôlâ lagyô daî tâng tis tôrd.106.
cOpeI : tutI tMg dyh ibhbl BeI [phuMc n skXo mn kI mn rhI [
lInI tMg hMny isauN bMD [AwgY lgY n cVHnoN PMD [107[
chaupaî : tutî tang dçh bihbal bhaî. pahuñch na sakyô man kî man rahî.
lînî tang hannç siun bandh. âgai lagai na chardhnôn phandh.107.

Lakhpat Rai promised to condone the robbing of Sikhs,
Only after had all of them been slaughtered by Mughals.
In case the public indulged in robbing before killing the Singhs,
They might escape and sneak into the wilds. (99)
After this order, did the Singhs come under a swear attack,
As the Mughals attacked them with cannon fire and sword blows.
Being kicked and crushed by the Mughal horses' hooves,
The Singhs, too, picked up their weapons to combat the attack. (100)
Recalling the Gurus' inspiring words (at the time of adversity),
The Singhs made a thrust forward girding up their loins.
After hitting the Singhs with horse's kicks and hooves,
The Mughal force did make a hasty retreat. (101)
Dohra : Sukha Singh then made a (solemn) declaration,
That he would make an attempt at Lakhpat Rai.
He alone should accompany him (Sukha Singh) in this mission,
Who would never withdraw his steps at any cost. (102)
Chaupai : Therafter, sending a spy on intelligence gathering,
Did he ask him to locate the whereabouts of Lakhpat Rai.
Informing that it would be impossible to get at Lakhpat Rai,
The spy informed about the heavy security cordon around him. (103)
Lakhpat Rai was seen to be mounted on a red-seated elephant,
Where he sat majestically without an iota of fear.
He kept on changing his locations on various elephants,
Now mounting a horse and then sitting in a palanquin soon after. (104)
He kept himself surrounded by many foot soldiers,
Who were further encircled by horse-mounted troops,
Ahead of these, there was a column of camel-loaded guns,
Beyond which were the cannons positioned systematically. (105)
Dohra : Not getting deterred by the reports of top-heavy security,
Sukha Singh did make an attempt at Lakhpat Rai.
Being hit by a fire ball from a small cannon,
One of his legs was ripped apart by a deadly hit. (106)
Chaupai : Getting crippled with an unbearable pain from a broken leg,
He failed to accomplish his cherished desire.
Strapping his seriously wounded leg to the horses' saddle,
He could not muster his courage to proceed further. (107)

qbY suKw isMG pwCy muVw [kbI muVY kbI ho rih KVw [
qO BI isMG jI rKY hQXwr [hT AO qp ky blih sMBwr [108[
tabai sukhâ singh pâchhç murdâ. kabî murdai kabî hô rahi khardâ.
tau bhî singh jî rakhai hathyâr. hath au tap kç balhi sambhâr.108.
jhW hoie isMGn ko BIV [qhIN su fwhy jwie srIr [
AOr sunoN Ab AglI bwq [ikC prbq ikC nIhl Gwq [109[
jahân hôi singhan kô bhîrd. tahîn su daâhç jâi sarîr.
aur sunôn ab aglî bât. kichh parbat kichh nîhal ghât.109.
XON qb Kwlsy mqw pkwXw [hm qy qurk n jwq BjwXw [
ey bhuqy hm hYN Aiq QoVy [BUKy hm AO BUKy GoVy [110[
yaun tab khâlsç matâ pakâyâ. ham tç turak na jât bhajâyâ.
ç bahutç ham hain ati thôrdç. bhûkhç ham au bhûkhç ghôrdç.110.
Ab hm ien qy jwvYN Bwj [sUDy hoie iPr kir hYN kwj [
cwroN kuMtn ko Bj jwvo [Ab qo nT kr vkq lMGwvo [111[
ab ham in tç jâvain bhâj. sûdhç hôi phir kari hain kâj.
chârôn kuntan kô bhaj jâvô. ab tô nath kar vakat langhâvô.111.
hm ko nTnw gurU bqwXw [FweI P`t mYN P`t igxwXw [
dYqn qy dyvqy Bj gey [Apno dyS lyq iPr Bey [112[
ham kô nathnâ gurû batâyâ. dhâî phatt main phatt ginâyâ.
daitan tç dçvtç bhaj gaç. apnô dçsh lçt phir bhaç.112.

ikSn Awp luk gXo keI bwr [Bey ju Awp ibsnu Avqwr [
BsmMqr qy iSv gey Bwj [iPr Apno kr lIno kwj [113[
kishan âp luk gayô kaî bâr. bhaç ju âp bisnu avtâr.
bhasmantar tç shiv gaç bhâj. phir apnô kar lînô kâj.113.
dohrw : su`Kw isMG iqKwx Qo jo kMbo mwVI vwl [
l`KU ky snmuK rhY QMny isMGn nwl [114[
dôhrâ : sukkhâ singh tikhân thô jô kambô mârdî vâl.
lakkhû kç sanmukh rahai thannç singhan nâl.114.
cOpeI : qbih Kwlsy AYs Tihrwel [Awp AwpnI Er qkweI [
joaU phwVI cVHXo n jweI [iqn isMGn soN AYs sunweI [115[
chaupaî : tabhi khâlsç ais thahirâî. âp âpnî ôr takâî.
jôû pahârdî chardhyô na jâî. tin singhan sôn ais sunâî.115.
hm su phwVI nWih cVHweI [hm ko bcn ipCy ko krwhI [
phwV GoVy qy cVHXo n jwvY [ibn GoVy hm ik`kr DwvYN [116[
ham su pahârdî nânhi chardhâî. ham kô bachan pichhç kô karâhî.
pahârd ghôrdç tç chardhyô na jâvai. bin ghôrdç ham kikkar dhâvain.116.

Beating a retreat from where he was hit,
He kept on returning and positioning to hit back,
Refusing to disarm himself despite a grievous wound,
He kept his morale high on the basis of his determination. (108)
Wherever he found the Singhs in danger in the battlefield,
Would he put himself in the highest danger.
(Dear readers), listen further to the account of battle,
That raged partly on the mountains, partly on the foothills. (109)
Thereafter, the Khalsa Panth made a fresh resolution,
That they would not be able to defeat the Mughals at that stage.
The Mughals being in majority and the Singhs in minority,
The Singhs and their horses too had been without food. (110)
Now would the Khalsa Panth force desert the field,
Would they certainly return with full preparation to deal with the Mughals.
Must they escape for the present in all the four directions,
They should bide the time by deserting for the time being. (111)
Opportunate desertion as strategy having been taught by the Guru,
Hitting and running tactics had also been included in it.
Even Gods had been deserting the field against the demons,
Recovering their territory from demons after some time. (112)
Lord Krishna[12] too had to run from the field many a time,
Despite his being an incarnation of Lord Vishnu.
Lord Shiva[13] too had to run to escape demon Bhasmantar's blow.
But destroying the demon later on after a gap of sometime. (113)
Dohra : Sukha Singh who came from a family of carpenters,
Was he a native of village Mari-Kambo-Ki[14].
He would keep opposing Lakhpat Rai's movement,
Leading a contingent of Singhs from the front. (114)
Chaupai : Thereafter, the Khalsa Panth arrived at a resolution,
That each one of them should try to protect himself.
Those who were not able to come up the hill with their horses,
They shouted in their loudest voices to their colleagues. (115)
Since they could not climb the hill with their horses,
They would better retreat to save their lives.
As their horses could not climb up the steep hills,
They would not be able to attack without their horses. (16)

dohrw : qby Kwlsy ny khI iKMfo su cwroN Er [
iPr mwJy ho eykTy Awn mcwvYN Sor [117[
dôhrâ : tabç khâlsç nç kahî khindô su chârôn ôr.

phir mâjhç hô çkthç ân machâvain shôr.117.
cOpeI : qb su`Kw isMG krI slwh [Awvo hm sMg ipCly dwie [
jo hY koaU sjwdw isMG [cVHo phwVI kro n iF`l [118[
chaupaî : tab sukkhâ singh karî salâh. âvô ham sang pichhlç dâi.
jô hai kôû sajâdâ singh. chardhô pahârdî karô na dhill.118.
jo Asvwr su hm sMg Awvo [soaU phwVn pYr n pwvo [
jb lg cVHyN phwV pXwdy [qO lg hm nihN Cf aun jWdy [119[
jô asavâr su ham sang âvô. sôû pahârdan pair na pâvô.
jab lag chardhçn pahârd payâdç. tau lag ham nahin chhada un jândç.119.
dohrw : jb su`Kw isMG Kwlsy XO dIno Purmwie[
bytw imlXo n bwp ko BweI imlXo n Bwie [120[
dôhrâ : jab sukkhâ singh khâlsç yau dînô phurmâi.
bçtâ milyô na bâp kô bhâî milyô na bhâi.120.
jb su`Kw isMG ny lKy cVHy sjwdy phwV [
ikCu dirAw so bMD qulHy vVy su hoxy pwr [121[
jab sukkhâ singh nç lakhç chardhç sajâdç pahârd.
kichhu dariâ sô bandh tulhç vardç su hônç pâr.121.
cOpeI : qb su`Kw isMG krI slwih [ Ab l`KU pr prIAY jwie [
jo dyvy ko hmY bqwie [ausY mwroN kY rhoN mrwie [122[
chaupaî : tab sukkhâ singh karî salâhi. ab lakkhû par parîai jâi.
jô dçvç kô hamai batâi. usai mârôn kai rahôn marâi.122.
qby dnwvW AYsy khI [Ab hm lVny ihMmq nhI [
Ab hm clo iehW qy dOV [mulK mwlvy krwXo ZOr [123[
tabç danâvân aisç kahî. ab ham lardnç himmat nahî.
ab ham chalô ihân tç daurd. mulakh mâlvç karâyô gaur.123.
dohrw : POj su AwgY bhuq hY ikm kr lMGXo jwie [
qop jMbUry bhu icxy nhIN vyhl ikq jwie [124[
dôhrâ : phauj su âgai bahut hai kim kar langhyô jâi.
tôp jambûrç bahu chinç nahîn vçhal kit jâi.124.
cOpeI : koaU khYN koaU rwhu qkwE [QoVI POj vloN nT jwE [
koaU khY dirXw mYN vVoN [koaU khY iPr phwVIN cVo [125[
chaupaî : kôû kahain kôû râhu takâô. thôrdî phauj valôn nath jâô.
kôû kahai dariyâ main vardôn. kôû kahai phir pahârdîn chardô.125.

Dohra : Thereupon the Khalsa Panth made a loud declaration,
That they must scatter themselves in all the directions.
Thereafter, they should reassemble in the Majha region,
To create havoc and anarchic conditions once again. (117)
Chaupai : Thereafter, Sukha Singh counseled the Singhs,
That they must follow him from the backside.
Whosoever was on foot among the Singh soldiers,
He must climb up the hill without any loss of time. (118)
Those mounted on their horses must follow them,
In no case should they venture to climb up the hill.
As long as those on foot kept climbing up the steep hill,
Would those on horses keep providing them protection. (119)
Dohra : No sooner did Sukha Singh make a declaration,
Counseling the Singhs to disperse for their personal safety,
Then every father departed from his son,
Even as a brother got separated from his brother. (120)
After Sukha Singh had made an assessment,
That all the Singh foot-soldiers had reached the hill top,
His contingent endeavoured to cross through the river,
By making some sort of improvised wooden boats. (121)
Chaupai : Thereafter, Sukha Singh again made a suggestion,
That they must pounce upon Lakhpat Rai.
Would that somebody could let him know his location,

He (Sukha Singh) would either kill Lakhpat Rai or sacrifice his own life. (122)
Thereupon, did the seasoned veterans proffer an advice,
That the Singhs were not in a position to fight for the present.
They must desert that place for the time being,
Making the Malwa region as their next destination. (123)
Dohra : There being positioned a large Mughal force in front,
How could they cross through the Mughal column?
So much with cannons and guns had the Mughals fortified the passage,
That there was hardly any space to sneak through their defences. (124)
Chaupai : Someone suggested to find a passage for escape,
Where there was less concentration of Mughal troops.
Some other suggested to cross through the flooded river,
Still another suggested to climb up the steep hill. (125)

dohrw : qb su`Kw isMG ny khXo luk iCp iksY bcwihN [
ibnw lVwel ky kley hmro nWih inbwih [126[
dôhrâ : tab sukkhâ singh nç kahyô luk chhip kisai bachâhin.
binâ lardâî kç kîç hamrô nânhi nibâhi.126.
cOpeI : suKw isMG qb khXo pukwrI [Awvo hm sMg POj su swrI [
mwro morco jo hY BwrI [Ab nihN kro su jwn ipAwrI [127[
chaupaî : sukhâ singh tab kahyô pukârî. âvô ham sang phauj su sârî.
mârô môrachô jô hai bhârî. ab nahin karô su jân piârî.127.
XO kih isMGn DIr bMDwel [prXo morcY aUpr jwel [
Awgy qy so dUr su Bey [dXo rwh Cf nT nT gey [128[
yau kahi singhan dhîr bandhâî. paryô môrchai ûpar jâî.
âgç tç sô dûr su bhaç. dayô râh chhada nath nath gaç.128.
jo AiVAw so llno mwr [aun ky llny lUt hiQAwr [
A`gy bylw llE qkwie [qih TihrXo suKw isMG jwie [129[
jô aiâ sô lînô mâr. un kç lînç lût hathiâr.
aggç bçlâ lîô takâi. tahi thahiryô sukhâ singh jâi.129.
ijs hI rwh suKw isMG gXo [iqs hI pwCy bhu dl BXo [
Pyr duv`loN qurk su Awey [ isMGn ip`Cw llE dbwey [130[
jis hî râh sukhâ singh gayô. tis hî pâchhç bahu dal bhayô.
phçr duvllôn turak su âç. singhan pichchhâ lîô dabâç.130.
duhUM v`l qy qop Ssqr c`lYN [aupr isMGn kr pey su h`ly [
duhUM v`l qy qop clwvYN [mD isMGn Gyr qurk su GwvYN [131[
duhûn vall tç tôp shastar challain. upar singhan kar paç su hallç.
duhûn vall tç tôp chalâvain. madh singhan ghçr turak su ghâvain.131.
jo isMG Awey krky g`T [ qy lMGy aun lw ky s`t [
jo ip`Cy qy llny qoV [qy mwry swry aun joV [132[
jô singh âç karkç gatth. tç langhç un lâ kç satt.
jô pichchhç tç lînç tôrd. tç mârç sârç un jôrd.132.
su`Kw isMG muV KVHY rlwvY [bhuq POj soN nWih bswvY [
lVq iBVq kCu vVy su J`l [ qurk vVy iqh mgry c`l [133[
sukkhâ singh murd khardhai ralâvai. bahut phauj sôn nânhi basâvai.
lardat bhirdat kachhu vardç su jhall. turak vardç tih magrç chall.133.
jo qurkn ky hwQ su AwXo [qurq Purq aun mwr gvwXo [
klXo gmn isMGn vl J`l [ rqn isMG kih iqn Ab g`l [134[
jô turkan kç hâth su âyô. turat phurat un mâr gavâyô.
kîyô gaman singhan val jhall. ratan singh kahi tin ab gall.134.

Dohra : Thereupon, Sukha Singh did make a declaration,
They (Singhs) would never survive through stealth.
Without coming into a direct confrontation with the Mughals,
Had they not been left with anyother alternative. (126)
Chaupai : Thereafter, Sukha Ssingh gave an open call to all the Sikhs,
That the entire Khalsa Panth force should follow after him.

Must the Singhs invade the strongest Mughal defences,
Without caring for the safety of their own lives. (127)
After this boosting of morale by Sukha Singh,
Did the Singhs attack the posts held by the enemy.
The ones defending those posts ran away to far off places,
Making way for the Singhs while fleeing from their posts. (128)
Those who resisted were they killed by the Singhs,
As were they dispossessed of their weapons as well.
After this, spotting out a wild growth ahead of them,
Did Sukha Singh sneak into the wild. (129)
The direction in which had Sukha Singh proceeded,
Did majority of Singhs proceed in the self-same direction.
But soon did the Mughal troops converge from both the sides,
Who had been following the Singhs in hot pursuit. (130)
Opening a volley of cannon fire from both the Mughal flanks,
Did the Mughals rush to attack the besieged Singhs.
Firing cannon balls at the Singhs from both the sides,
Did the Mughals start slaughtering the encircled Singhs. (131)
The Singhs who proceeded in a group together,
They did escape while hitting at the Mughal troops.
Those who got separated in the rear guard,
Were they killed by the Mughals in a combined lot. (132)
Would Sukha Singh halt and wait for others to join,
But little could Singhs resist being out numbered in strength.
Fighting and resisting as the Singhs did enter the wild,
The Mughals, too, did keep their chase in the jungle. (133)
Whosoever among the Singhs fell into the Mughal's hands,
Did the Mughals despatch him to death in an instant.
The Singhs who had proceeded towards the wild,
Would Rattan Singh narrate how it passed with them. (134)

isMGn J`l vV pY geI rwq [qurk POj BeI fyry jwq [
isMGn J`l mY pwXo gRwm [lUt kUt qihN kIXo ibsRwm [135[
singhan jhall vard pai gaî rât. turak phauj bhaî daçrç jât.
singhan jhall mai pâyô garâm. lût kût tahin kîyô bisrâm.135.
AwDI rYn qhW qy qury [qurk POj qoN gYly jury [
isMGn ko qy lwgy Koj [if`gy F`Ty ko mwrYN soj [136[
âdhî rain tahân tç turç. turak phauj tôn gailç jurç.
singhan kô tç lâgç khôj. daiggç dhatthç kô mârain sôj.136.
Q`ky Bu`Ky nMgy Qy Kry [QoVy QoVy jwq Qy qury [
Awie POj ny qihN iPr iGry [iqn soN lrn isMG iPr iPry [137[
thakkç bhukkhç nangç thç kharç. thôrdç thôrdç jât thç turç.
âi phauj nç tahin phir ghirç. tin sôn laran singh phir phirç.137.
joaU Jl ky AMdr AwXo [so isMGn ny lXo dbwXo [
J`loN bwhr isMG ijn pwXo [soaU aun ny mwr KpwXo [138[
jôû jhal kç andar âyô. sô singhan nç layô dabâyô.
jhallôn bâhar singh jin pâyô. sôû un nç mâr khapâyô.138.
qbY Kwlsy mqw pkwXw [n`T Kwlso jwx kd pwXw[
muV muV lVo AO qurqy jwvo [AOr v`fw ko J`l qkwvo [139[
tabai khâlsç matâ pakâyâ. natth khâlsô jân kad pâyâ.
murd murd lardô au turtç jâvô. aur vadadaâ kô jhall takâvô.139.
dohrw : Coty J`l jb isMG vVYN krYN qurk bhu KÍwr [
v`fy J`l mihN Kwlsw vV qurkn lyih mwr [140[
dôhrâ : chhôtç jhall jab singh vardain karain turak bahu khavâr.
vadadaç jhall mahin khâlsâ vard turkan lçhi mâr.140.
cOpeI : qb qurkn iek mqw pkwXw [mulk iek`Tw kr iqnYN mMgwXw [
deIey J`l mYN r`Xq vwV [ien isMGn ko lyvY mwr [141[

chaupaî : tab turkan ik matâ pakâyâ. mulak iktthâ kar tinain mangâyâ.
daîç jhall main rayyat vârd. in singhan kô lçvai mâr.141.
qb idvwn ny r`Xq mMgweI [ AweI r`Xq FoI bjweI [
dIny soaU byly pyl [swQ bMdUkn AO hQ syl [142[
tab divân nç rayyat mangâî. âî rayyat dahôl bajâî.
dînç sôû bçlç pçl. sâth bandûkan au hath sçl.142.
dohrw : so isMGn isauN Aw iBVy kr kr keI aupwie [
qO isMGn AOKI bnI lBY nhIN khUM rwih [143[
dôhrâ : sô singhan siun â bhirdç kar kar kaî upâi.
tau singhan aukhî banî labhai nahîn kahûn râhi.143.

Darkness did descend as did the Singhs enter the wild,
So did the Mughal troops return to their base camp.
Thus did the Singhs get a (temporary) shelter in the wild,
Thus did they cool their nerves after a bout of loot and fight. (135)
At midnight did the Singhs begin their march again,
When they were again followed by the Mughal troops.
As the Mughals were continuously hunting for the Singhs,
They did kill those Singhs whom they found lying wounded. (136)
Fatigued, famished and naked were Singhs rendered,
Very few among them being up and moving.
They were again surrounded by the Mughal troops,
These emaciated Singhs started fighting once again. (137)
Whichever Mughal soldier dared to enter the wild,
The Singhs did pounce upon him and killed him.
Whichever Singh ventured to get out of the wild,
The Mughals too did attack and despatch him to death. (138)
Thereafter the Khalsa Singhs took another decision,
That desertion and escape alone would not avail.
They must keep hitting-running hitting again and again,
Till they could reach a bigger patch of jungle for shelter. (139)
Dohra : As the Singhs attempted to enter a smaller patch,
Would the Mughal troops harass the Singhs a lot,
But as the Singhs got into a bigger patch,
Would the Singh kill the Mughals in large numbers. (140)
Chaupai : Thereafter, the Mughals decided upon another plan,
That they must summon a large gathering of people.
They must push this crowd into the jungle,
Which would then eliminate all these Singhs. (141)
Thereafter, as the Dewan called the public with a beat of drum,
The public gathered there in response to this proclamation.
As the Mughals pushed these subjects into the wild,
They were armed with muskets and sharp spears. (142)
Dohra : Thus did these subjects confront the Singhs,
Adopting several kinds of tactics and maneavours.
This intrusion did create a piquant situation,
As the Singhs were at their wit's ends to deal with public. (143)

cOpeI : su`Kw isMG qb AYsI khI [ibn mwry hm bcYN su nhIN [
jy Ab ienko leIey mwr [qO byly mYN rhIey suKwr [144[
chaupaî : sukkhâ singh tab aisî kahî. bin mârç ham bachain su nahîn.
jç ab inkô laîç mâr. tau bçlç main rahîç sukhâr.144.
jy hm qy ieh hoih n mwr [qO eyh hm ko lY hYN mwr [
Psy cor ijm iqn h`T kIAw [siqgur rKxoN Kwlso QIAw [145[
jç ham tç ih hôhi na mâr. tau çh ham kô lai hain mâr.
phasç chôr jim tin hatth kîâ. satigur rakhnôn khâlsô thîâ.145.
dohrw : qO isMG h`lw kr pey j`t cly su A`gy lwg [

jo l`By so Koh ley dey jwx bhu Bwg [146[
dôhrâ : tau singh hallâ kar paç jatt chalç su aggç lâg.
jô labbhç sô khôh laç daç jân bahu bhâg.146.
cOpeI : keI su iqn kI GoVI leI [bsqr Ssqr dy gey keI [
Pyr isMG huie qury suKwry [jo lrn vwry qy sB hwry [147[
chaupaî : kaî su tin kî ghôrdî laî. bastar shastar dç gaç kaî.
phçr singh hui turç sukhârç. jô laran vârç tç sabh hârç.147.
ikCku isMGn ko byhl BXo [qb mwJy ko vqno TXo [
Awgy dyS rwmy ko Awih [eyk rwq mY so liK jwhu [148[
kichhku singhan kô bçhal bhayô. tab mâjhç kô vatnô thayô.
âgç dçsh râmç kô âhi. çk rât mai sô lakhi jâhu.148.
isMG khYN Ab tpIAY drXwau [kIE audm qb lKny kwau [
isKr dupihrI qIr drXwey [id`B iK`B ky qulHy bnwey [149[
singh kahain ab tapîai daryâu. kîô udam tab lakhnç kâu.
sikhar duphirî tîr daryâç. dibbh khibbh kç tulhç banâç.149.
BXo Kwlsy iemih aurwr [auhW KVy rhy GrI duie cwr [
svwr kwTVy qMg iKcvwie [qury isMG qO Agly dwie [150[
bhayô khâlsç imhi urâr. uhân khardç rahç gharî dui châr.
savâr kâthrdç tang khichvâi. turç singh tau aglç dâi.150.
dohrw : jo rhXo Qo isMGn pih so fuibE dirAwie [
A`gY q`qy ryq soN jlYN su nMgy pwie [151[
dôhrâ : jô rahyô thô singhan pahi sô daubiô dariâi.
aggai tattç rçt sôn jalain su nangç pâi.151.
cOpeI : bhuq su GnI bryqI AweI [jnu kr q`qI qvI ibCweI [
qb isMGn ny kpVy pwVy [pYrIN bMDy bcy nihN swVy [152[
chaupaî : bahut su ghanî barçtî âî. janu kar tattî tavî bichhâî.
tab singhan nç kapardç pârdç. pairîn bandhç bachç nahin sârdç.152.

Chaupai : Thereupon, did Sukha Singh make a declaration,
That the Singhs had to kill the people for their own survival.
They could stay in the wild in peace and safety,
Only after they had done away with these intruders. (144)
Would these civilian intruders eliminate the Singhs,
In case the Singhs failed to get rid of these subjects.
Thus did besieged Singhs survive with the daring of a burglar alone,
As the Divine Satguru had ordained the Khalsa's survival. (145)
Dohra : As the Singhs rushed upon to pounce on the intruders,
The Jat intruders started fleeing before them.
As the Singhs robbed those whom they caught,
They let many of those escape who chose to flee. (146)
Chaupai : The Singhs snatched the horses of many an intruder,
While many others left their robes and weapons behind.
Thus, did the Singhs proceed being well-equipped,
Though the prominent warriors had all exhausted. (147)
As the Singhs got a temporary relief from fighting,
Did they decide to head for the Majha region.
As the next immediate region belonged to wicked Rama Randhawa[15],
Did the Singhs resolve to cross this region in a single night. (148)
As the Singhs confabulated how to cross the river,
Did they endeavour to wade through this river.
Camping upon the river's bank under the searing heat at noon,
Did the Singhs make make-shift boats of reeds and grass. (149)
As the Singhs waded through the river to the other bank,
Did they take rest there for a few hours to relax.
Thereafter, saddling the horses by tying their buckles,
Did the Singhs launch on their march on an onward mission. ((150)
Dohra : Whatever equipage had the Singhs carried with them,

It got drowned in water during their passage through the river.
They got their feet scorched in the hot sands,
As they had to walk through the sandy terrain barefooted. (151)
Chaupai : So intensely hot and sandy was the river plateau,
As if somebody had laid out a hot plate.
The Singhs had to tear off their dresses to make footpads,
So that they could protect their feet from being scorched. (152)

dohrw : crn lpytn ko qaU bYTy ic`qV itkwie [
iqnky ic`qV jwihN jl krYN isMG hwie hwie [153[
dôhrâ : charan lapçtan kô taû baithç chittard tikâi.
tinkç chittard jâhin jal karain singh hâi hâi.153.
cOpeI : ies ibiD isMG auqry dirAwie [vVy isMG mwJy myN Awie [
Pyr lMGy jihN duie dirAwie [iem kr pu`jy jMgl jwie [154[
chaupaî : is bidhi singh utrç dariâi. vardç singh mâjhç mçn âi.
phçr langhç jahin dui dariâi. im kar pujjç jangal jâi.154.
hY jYqo ky aUhW grwm [auqry isMG kr auhW Dwm [
suKw isMG qihN tMg KulHwey [s`d isAwxy bYd lgwey [155[
hai jaitô kç ûhân garâm. utrç singh kar uhân dhâm.
sukhâ singh tahin tang khulhâç. sadd siânç baid lagâç.155.
qyl pwie tMg DrI pnwry [pY mMjy isMG mnIAw hwry [
iPr kwrIgr krI iqAwry [mhIny pMj CI pu`jy swry [156[
tçl pâi tang dharî panârç. pai mañjç singh manîâ hârç.
phir kârîgar karî tiârç. mahînç pañj chhî pujjç sârç.156.
iPr isMG mjn kr SsqR phry[cVHXo GoVy muK aus hI lhry[
iem hm sunI ipqw qy bwq [su`Kw isMG iqs lXwXo swQ [157[
phir singh majan kar shastar pahrç. chardhyô ghôrdç mukh us hî lahrç.
im ham sunî pitâ tç bât. sukkhâ singh tis layâyô sâth.157.

117. AOr pRsMg ('...isMG n inKu`ty rhy kCu bwk')

117. aur parsang (‘...singh na nikhuttç rahç kachhu bâk’)

cOpeI : Ab mYN aunkI bwq sunwaUN [rhy jo pVol kTUhY QwaUN [
bcy GoVy so ieh idS Awey [ibnW GoVy qy phwV cVHwey [1[
chaupaî : ab main unkî bât sunâûn. rahç jô pardôl kathûhai thâûn.
bachç ghôrdç sô ih dish âç. binân ghôrdç tç pahârd chardhâç.1.
chuM vl ho gey isMGn ky Pyry [AYsy Bey duKn ky Gyry [
auqY drXwie su qurq ruVHwvY [auqy phwVIey gl r`sI pwvYN [2[
chahun val hô gaç singhan kç phçrç. aisç bhaç dukhan kç ghçrç.
utai daryâi su turat rurdhâvai. utç pahârdîç gal rassî pâvain.2.
ieqo POj idvwn su TeI [soaU isMGn ko kwtq BeI [
AgY rwih nihN lBY phwrIN [AYsI BeI smyN kI kwrI [3[
itô phauj divân su thaî. sôû singhan kô kâtat bhaî.
agai râhi nahin labhai pahârîn. aisî bhaî samçn kî kârî.3.

Dohra : As the Singhs attempted to wrap up their feet in rags,
They squatted on their haunches on the hot sand.
As their bottoms got scorched by the hot sands,
Did the Singhs let out a desperate cry in pain. (153)
Chaupai : Thus did the Singhs cross the riverine terrain,
And finally sneaked into their (native) Majha region.
Finally crossing at the confluence[16] of both the rivers,
The Singhs did reach the outskirts of (Lakhi) jungle. (154)
There being located a village by the name Jaito[17] ,
The Singhs did put up a camp there for a while.
There removing the bandage from the wounded leg,
Sukha Singh got his fracture repaired by the experts. (155)
There putting the fractured leg in a pipe in a lubricated plaster,
Sukha Singh had to rest in bed much against his wishes.

Even with all the efforts of experts to repair the fracture,
It took five to six months to heal the whole wound. (156)
Thereafter thorough ablutions did Sukha Singh wear his armour,
Did he mount his horse again with the same missionary zeal.
Thus had the author heard the whole account from his father,
As his father had brought Sukha Singh home with him to his native place. (157)

Episode 117

Another Episode

(Some of the Singhs still did survive the massacre)

Chaupai : Let me (the author) narrate the account of those Singhs,
Who were left behind around Parol[1] and Kathua[2] towns.
Those who survived on horses entered this region,
Those on foot climbed up the mountains to survive. (1)
The Singhs had to scatter in all the four directions,
With such adversity were the Singhs taken over.
Did the river drown those who fell into its water,
Even as the hilly people arrested those who climbed up the hills. (2)
On another flank was positioned Dewan Lakhpat Rai's army,
Which did keep slaughtering the (fleeing) Singhs.
Truly was it difficult to find an escape route in the hilly terrain,
Such being the tyranny and adversity of the times. (3)

dohrw : AOr bwq kCU nihN bny isMGn Xh mq kIn [
auqry sBy ipAwd huie ifg ifg pry zmIn [4[
dôhrâ : aur bât kachhû nahin banç singhan yah mat kîn.
utrç sabhç piâd hui daig daig parç zamîn.4.
cOpeI : pwCy pVy phwVIey Pyr [isMGn mwry kUty Gyr [
isMGn aucy pRbq qkwey [h`Q n phuMcXo qb iPr Awey [5[
chaupaî : pâchhç pardç pahârdîç phçr. singhan mârç kûtç ghçr.
singhan uchç parbat takâç. hatth na pahuñchyô tab phir âç.5.
AYsI Awn cuPyrI peI [isMGn pOrK nWih bseI [
lut nihN skihN mol nih pwvYN [ieq kr BUKy mr mr jwvYN [6[
aisî ân chuphçrî paî. singhan paurakh nânhi basaî.
lut nahin sakahin môl nahi pâvain. it kar bhûkhç mar mar jâvain.6.
ij`Dr jwvYN auDroN mrwvYN [KV KV isMG cOPyr qkwvYN [
qb isMGn ny Xh mq TeI [hmih pRbqIAn burI n keI [7[
jiddhar jâvain udhrôn marâvain. khard khard singh chauphçr takâvain.
tab singhan nç yah mat thaî. hamhi parbtîan burî na kaî.7.
sgvW pRbqIAn ky irpu mwry [hm ny ienky kwj svwry [
hm qurkn soN jMg mcwvYN [ien ky aupr Awn n pwvYN [8[
sagvân parbtîan kç ripu mârç. ham nç inkç kâj savârç.
ham turkan sôn jang machâvain. in kç upar ân na pâvain.8.
hm ny jIq qurk Ab mwry [ey tikAn qy Bey suKwry [
ey phwVIey k`cy Awid [krXo ienYN hm gur soN bwd [9[
ham nç jît turak ab mârç. ç takian tç bhaç sukhârç.
ç pahârdîç kachchç âdi. karyô inain ham gur sôn bâd.9.
As kih isMG su cVHy phwVI [Awgy ho ky Awp aujwVI [
keI hjwr isMG prbq DisAw [nTo phwV kCu rhY n bisAw [10[
as kahi singh su chardhç pahârdî. âgç hô kç âp ujârdî.
kaî hajâr singh parbat dhasiâ. nathô pahârd kachhu rahai na basiâ.10.
pwCy qurk su lwgy jwvYN [ifgy pVy iqsu sIs ktwvYN [
kwtq kUtq vY gey Qwk[isMG n inKu`ty rhy kCu bwk [11[
pâchhç turak su lâgç jâvain. daigç pardç tisu sîs katâvain.
kâtat kûtat vai gaç thâk. singh na nikhuttç rahç kachhu bâk.11.
dohrw : khUM khUM isMG lV pVYN khUM BUKy KwvYN lUt [
jihN mu`l dyvYN nw qhW KwvYN ptq su bUt [12[
dôhrâ : kahûn kahûn singh lard pardain kahûn bhûkhç khâvain lût.

jahin mull dçvain nâ tahân khâvain patat su bûta.12.

Dohra : Failing to find any escape route to survive,
Thus did the Singh arrive at a conclusion.
Let all those Singhs on foot come down the hills,
Fall flat on the ground to escape arrest. (4)
Chaupai : There too were the Singhs chased by the hilly troops,
As they kept on circling around and killing the Singhs.
The Singhs who had reckoned the steep hills to provide protection,
Had to return to the base failing to find a foothold. (5)
Such was the catastrophe from all sides that fell upon Singhs,
That no initiative on the part of Singhs could be of any avail.
Neither could they ransack anyone nor could they buy anything,
For want of any food did the Singhs keep dying of starvation. (6)
As the Singhs kept on being killed in whatever direction they proceeded,
Did the Singhs keep standing still in extreme desperation.
Thereupon did the Singhs arrive at this conclusion,
That they had never done any harm to the hilly people. (7)
The Khalsa Panth had rather killed the enemies of hill chiefs,
As well as done deeds of good to the hilly people.
The Singhs had all along been fighting with the Mughals,
So that the latter could not overpower the hilly regions. (8)
As the Singhs had exterminated and killed the Mughals,
The hill chiefs had been relieved of paying revenue to the Mughals.
Had these hill chiefs been traitors from the beginning,
As they had even played foul with the (tenth) Sikh Guru. (9)
After this observation, did the Singhs climb up the mountains,
Proceeding with a rush to ransack that region.
Thus thousands of Singhs crossed through the mountains,
As they could no longer afford to stay put among the hills. (10)
With Mughal troops being in hot pursuit of the Singhs,
They kept on being beheaded as had fallen on the way.
Even as the Mughals got fed up with massacring the Singhs,
Some of the Singhs still did survive this massacre. (11)
Dohra : At places would the Singhs get into a fight with the Mughals,
At places would the famished Singhs rob others for food.
At places where they could not buy provisions even for a price,
Would the Singhs survive on pulling and eating vegetation. (12)

cOpeI : qhW lcwr irjk kI BeI [isMG su mr gey Bu`Ky keI [
mu`l ju mMgYN nw Fu`kYN duvwry [jO lUtYN qO rwjy mwryN [13[
chaupaî : tahân lachâr rijak kî bhaî. singh su mar gaç bhukkhç kaî.
mull ju mangain nâ dhukkain duvârç. jau lûtain tau râjç mârçn.13.
KRIdn gey su dyvYN nhIN [Kwlsy ko Xih KvwrI BeI [
koau khY ey bMdy sMg Awey [lUt kUt ien hm sMqwey [14[
kharîdan gaç su dçvain nahîn. khâlsç kô yahi khavârî bhaî.
kôu kahai ç bandç sang âç. lût kût in ham santâç.14.
bhuqn dyK su jwvYN Bwj [QoVn ko lut krYN ielwj [
koaU n rwjw DIr DrwvY [koeI n rwjw gYl CufwvY [15[
bahutan dçkh su jâvain bhâj. thôrdan kô lut karain ilâj.
kôû na râjâ dhîr dharâvai. kôî na râjâ gail chhudaâvai.15.
qb isMGn ny ByK vtwXo [kysn bWD isr jt TihrwXo [
cwkr hony kry bnwie [mMfI kulU lO phuMcXo jwie [16[
tab singhan nç bhçkh vatâyô. kçsan bândh sir jat thahirâyô.
châkar hônç karç banâi. mandî kulû lau pahuñchyô jâi.16.
AOr rwxI koau nktI khwvY [iqh QW jwie idn ktYN suKwvY [
AYsy pMj Cy kty mhIny [iPr muV Awey kIrqpurI myN [17[

aur rânî kôu naktî kahâvai. tih thân jâi din katain sukhâvai.
aisç pañj chhç katç mahînç. phir murd âç kîrtapurî mçn.17.
dohrw : joaU bcXo ies mOq qy ivc phuMc phwVI AOK [
kIrqpur iPr Aw pujy jo ko bicE cOK [18[
dôhrâ : jôû bachyô is maut tç vich pahuñch pahârdî aukh.
kîrtapur phir â pujç jô kô bachiô chaukh.18.
CTy mhIny ilK icTy isMGn BXo imlwn [
jo bicE AO mr gXo AweI qbih pCwn [19[
chhathç mahînç likh chithç singhan bhayô milân.
jô bachiô au mar gayô âî tabhi pachhân.19.

118. AOr pRsMg ('... aunky sIsn burj auswry')

118. aur parsang ('... unkç sîsan buraj usârç')

cOpeI : Ab sun iPr sbhn kI bwq [ijn ijn AweI QI ib`Dn rwq [
jo jMgl mYN pujy su bcY [kCu ku mwJy vV luk muV hTY [1[
chaupaî : ab sun phir sabhan kî bât. jin jin âî thî biddhan rât.
jô jangal main pujç su bachai. kachhu ku mâjhç vard luk murd hathai.1.

Chaupai : Being desperate and helpless for want of food,
Did many a Singh perish and shed their mortal frame.
For buying provisions were the Singhs barred from entering any town,
For robbing and waylaying were they punished by the state. (13)
Would the Singhs be denied provisions even for a price,
Such being the ordeal faced by the Khalsa Panth.
Branding them as the companions of Banda Bahadur,
Were the Singhs accused of having harassed the populace. (14)
Would the Singhs desert being out numbered by the enemy,
Would they provide themselves while outnumbering the enemy.
Neither did any sovereign lend a moral support to the Singhs,
Nor did any king took up cudgels on their behalf. (15)
Thereafter, did the Singhs get into a disguise,
Tying their long hair in knots and flowing locks.
Thus did they succeed in reaching Mandi[3] and Kullu[4],
Disguising themselves as menials and daily wagers. (16)
Thus did they spend a few days in peace in a place,
Being known as the region belonging to a queen with a clipped nose.
Thus did the Singhs spend five six months in peace,
Returning thereafter to Kiratpur[5] (a holy Sikh shrine). (17)
Dohra : Whosoever survived from the jaws of death,
Had he to pass through the hills with great effort.
Whatever miniscule number out of thousands survived,
Did they manage to reach Kiratpur, the holy shrine. (18)
Thereafter, was the head count of Khalsa forces made in the sixth month,
After sending written dispatches to the scattered Singh contingents.
Only after this head count were all the Singhs identified,
As to who had survived and who had perished then. (19)

Episode 118

Another Episode – The Head count of Singhs Martyred in *Chhota Ghallughara I*[1]

(Their heads were piled up in dome-shaped heaps)

Chaupai : (Dear readers) now listen to the narrative of all those Singhs,
Who had passed through this dark night of death and destruction.
Of those who had survived by sneaking into the wilds,
As well as of those who had taken refuge in Majha region after return. (1)

AO ju pVol PVy so mwry [keI phwVn mYN rhy hwry [
bhuqy jyhl bsolIAn krky [h`Q hQOVI gl tMk Brky [2[
au ju pardôl phardç sô mârç. kaî pahârdan main rahç hârç.
bahutç jçhal basôlîan karkç. hatth hathaurdî gal tank bharkç.2.

pws inbwb gey qy swry [aunky sIsn burj auswry [
bcy isMG ikC ih`sw Qorw [rhXo n iqn pY cVHno GoVw [3[
pâs nibâb gaç tç sârç. unkç sîsan buraj usârç.
bachç singh kichh hissâ thôrâ. rahyô na tin pai chardhnô ghôrdâ.3.
dohrw : su`Kw isMG sMg jo gey hzwr doie kY qIn [
ien pY GoVy jo bcXo blj mwqR ign lIn [4[
dôhrâ : sukkhâ singh sang jô gaç hazâr dôi kai tîn.
in pai ghôrdç jô bachyô bîj mâtar gin lîn.4.
cOpeI : koaU khY moey cwlI hzwr [koaU khY isMG bhu Bey mwr [
koaU khY moey cwlI swry [iqn mYN bcy Cy sq ku swry [5[
chaupaî : kôû kahai môç châlî hazâr. kôû kahai singh bahu bhaç mâr.
kôû kahai môç châlî sârç. tin main bachç chhç sat ku sârç.5.
koaU khY dl Awih pcws [iqn mYN BXo cwlI ko nws [
koaU khY isMG hoqy Gny [prq nhIN jo mUey gny [6[
kôû kahai dal âhi pachâs. tin main bhayô châlî kô nâs.
kôû kahai singh hôtç ghanç. parat nahîn jô mûç ganç.6.
so ilK dInI jo hm sunI [prq nhIN kC ignqI gnI [
jo muih ipqw Qo moih sunwXo [rqn isMG ny soaU ilKwXo [7[
sô likh dînî jô ham sunî. parat nahîn kachh gintî ganî.
jô muhi pitâ thô môhi sunâyô. ratan singh nç sôû likhâyô.7.
dohrw : sMmq TwrW sY huqo aupr qIn su swl [
G`lU Gwro vf khXo qurkn isMGn nwl [8[
dôhrâ : sammat thârân sai hutô upar tîn su sâl.
ghallû ghârô vada kahyô turkan singhan nâl.8.

119. swKI l`KU AO Swh invwz isr hoxI kI (AYsI kOVw ml krI l`KU bwb bxwie')

119. sâkhî lakkhû au shâh nivâz sir hônî kî (aisî kaurdâ mal karî lakkhû bâb banâi')

dohrw : Swh nvwz grro vDXo isMGn ko qb mwr [
kih piqSwhI mYN krUM jw id`lI qKq sMBwr [1[

Of those who had been captured and killed at Parol,
As well as of those who exhausted themselves in the mountains.
Majority of them having been imprisoned in jail at Basoli,
After being put in fetters around their necks and hands. (2)
Were these prisoners taken to the Nawab (Shah Nawaz) at Lahore,
Who piled up their heads in heaps (after beheading them).
Very few of those Singhs who had survived this ordeal,
Were they left with no horses to mount and survive. (3)
Dohra : Those who had gone and survived under Sukha Singh's command,
Were they between two to three thousands in total strength.
Whatever number of horses were left with these Singhs,
Were these negligible in number (for any armed struggle). (4)
Chaupai : Someone put the figure of those killed at forty thousand,
Some others put this figure of those slaughtered still higher.
Someone else put their total number at forty thousand,
Of whom six to seven thousands had survived. (5)
Some others reckoned the number of those killed at fifty thousand,
Of whom forty thousand had been done to death.
Still others put this figure much higher than fifty thousand,
As no definite head count of those killed could be made. (6)
Truly had I (the author) narrated what I had heard indeed,
As no exact head count of the survivors and the dead was possible.
Whatever account had my father narrated to me,
So have I (Rattan Singh) got it recorded to (David Murray). (7)
Dohra : It was in the year eighteen hundred and three[2],
(of the Indian calendar as per Bikrami Samvat era).

That a massacre on such a massive scale occurred,
Which the Mughals had perpetrated on the Singhs. (8)

Episode 119

Episode about the destined death of Lakhu[1] and Shah Nawaz[2] (Thus did Kaura Mal chastise Lakhu (Lakhpat Rai)

Dohra : Highly arrogant did Nawab Shah Nawaz become indeed,
After the massacre that he perpetrated on the Singhs.

dôhrâ : shâh navâz garrô vadhyô singhan kô tab mâr.
kahi patishâhî main karûn jâ dillî takhat sambhâr.1.
l`KU Swh invwz isr AwIe burwIe doie [
dyKo siqgur kI klw kXw aun isr hoxI hoie [2[
lakkhû shâh nivâz sir âî burâî dôi.
dçkhô satigur kî kalâ kayâ un sir hônî hôi.2.
hY BwvI ko Bwv XO bf pwpIEN pwp krwie [
Bwro Bwro huie vzn qy byVo BrXo fubwie [3[
hai bhâvî kô bhâv yau bada pâpîôn pâp karâi.
bhârô bhârô hui vazan tç bçrdô bharyô daubâi.3.
AOr khx iqs kXw khoN gur khno dIE htwie [
guV khxy mYN gur sunXoN imTwIe dIXo AKwie [4[
aur kahan tis kayâ kahôn gur kahnô dîô hatâi.
gurd kahnç main gur sunyôn mithâî dîyô akhâi.4.
cOpeI : qb l`KU ny hokw idvwXo [nwnk ko nwnU kihvwXo [
nwnk bwxI sunY jo kWn [qWih krwvo muslmwn [5[
chaupaî : tab lakkhû nç hôkâ divâyô. nânak kô nânû kahivâyô.
nânak bânî sunai jô kânn. tânhi karâvô muslamân.5.
gRMQ poQI hQ Awvih vwih [mD dirAwie fubwvY qWih [
kih mYN nwnk pMQ imtwaUN [mYN BI K`qRI qaU khwaUN [6[
garnth pôthî hath âvahi vâhi. madh dariâi daubâvai tânhi.
kahi main nânak panth mitâûn. main bhî khattrî taû kahâûn.6.
dohrw : jbY jgq mYN XO BeI sunI bwq drgwih [
qO pwrKd krqy puCY Xh kXw BeI rjwie [7[
dôhrâ : jabai jagat main yau bhaî sunî bât dargâhi.
tau pârkhad kartç puchhai yah kayâ bhaî rajâi.7.
cOpeI : qbY pwrKd AYsI khI [nwnk kI inMdXw jg BeI [
qum qwko kuC v`tw nw lwXo [XO AMDyr hYÍ jg mYN AwXo [8[
chaupaî : tabai pârkhad aisî kahî. nânak kî nindyâ jag bhaî.
tum tâkô kuchh vattâ nâ lâyô. yau andhçr havai jag main âyô.8.
dohrw : ijm AMDyr Gr dIp huie mD sUrj cVHy AkwS [
iqm QI bwnI nwnkih sun jg hoq pRkwS [9[
dôhrâ : jim andhçr ghar dîp hui madh sûraj chardhç akâsh.
tim thî bânî nânkahi sun jag hôt parkâsh.9.

Laying his claim to the sovereignty over India,
Did he dream of occupying the Mughal throne at Delhi. (1)
Thus were both (Lakhu) Lakhpat Rai and (Nawab) Shah Nawaz,
Doomed to be burdened with doing evil deeds.
Such indeed being the will of the Satguru Divine,
Destined were these two to be damned indeed. (2)
Such indeed is the working of the fate inexorable,
That it makes sinners commit more and more sins.
Having committed sins in such great excess,
Do they sink and perish under the burden of their own sins. (3)
What to talk of their bigger atrocities and excesses,
They even prohibited the uttering of the word ‘Guru’.
The word ‘Gurd’ (jaggery) being co-terminus with word ‘Guru’,
They ordered its nomenclature to be changed to ‘sweets’. (4)

Chaupai : Thereafter, did Lakhpat Rai make a public proclamation,
That the word 'Nanak' be mispronounced as 'Nanu'.
That whosoever was found listening to hymns of Nanak,
Let he be immediately converted to Islam under duress. (5)
That wherever he happened to lay his hands upon the Sikh sacred text,
He ordered it to be thrown instantly into the river.
That after he had wiped out the name of Nanak's Khalsa Panth,
Would he claim himself to be a true Kshtriya indeed. (6)
Dohra : As such atrocities and excesses occurred in this world,
The information about these reached the Divine Court.
Summoning the divine messengers visiting the earth,
The Divine Lord enquired how did all these excesses happen? (7)
Chaupai : Narrating the whole account the Divine messengers did say,
That (Guru) Nanak's name was being maligned in the world.
As the Divine Lord did not punish the evil-doers,
There spread darkness of evil throughout the world. (8)
Dohra : As darkness disappears with the lighting of a lamp at home,
As the whole sky gets illuminated with the rise of the sun,
So illuminating were the hymns of (Guru) Nanak indeed,
That the whole mankind got enlightenment from his hymns. (9)

cOpeI : qb krqy ny XON PurmweI [inMdk idho sjwie bnweI [
ijn kInI so iqsY BuMcwvoN [qurq su iqs hI AgY ilAwvoN [10[
chaupaî : tab kartç nç yaun phurmâî. nindak dihô sajâi banâî.
jin kînî sô tisai bhuñchâvôn. turat su tis hî agai liâvôn.10.
jb krqy ny AYsI khI [krny hwrn vYsI TeI [
KVo krwXo kwbloN Swih [soaU qurwXo lhOrih rwih [11[
jab kartç nç aisî kahî. karnç hâran vaisî thaî.
khardô karâyô kâblôn shâhi. sôû turâyô lahaurhi râhi.11.
ijm kMty soN kMtw inkwrn [iqm qurkn kUM qurk su gwrn [12[
jim kantç sôn kantâ nikâran. tim turkan kûn turak su gâran.12.
dohrw : TwrW sY croqYR auTXo aup`dRv Dwie [
nwdr Swih ko mwir kY AwXo Awihmd Swih [13[
dôhrâ : thârân sai charôtrai uthyô upddarv dhâi.
nâdar shâhi kô mâri kai âyô âhimad shâhi.13.
cOpeI : qmUr Swih aus bytw QoaU [id`lI dyK gey Qy doaU [
so id`lI idI iqn ky bsI [Awie lhOr qb aun ny KsI [14[
chaupaî : tamûr shâhi us bçtâ thôû. dillî dçkh gaç thç dôû.
sô dillî dil tin kç basî. âi lahaur tab un nç khasî.14.
l`KU kwblI soN iml pXo [Swh nvwz BI aunYN imlXo [
XhI bdI qb l`KU AweI [XO krqwr su ibDI imlweI [15[
lakkhû kâbalî sôn mil payô. shâh navâz bhî unain milyô.
yahî badî tab lakkhû âî. yau kartâr su bidhî milâî.15.
vzIr kmrdIn sUrh AlI [swQ jYpurI mwDo isMG blI [
swQ Szwdy Ar POj AweI [isRhMd lMG so pVy AgWhI [16[
vazîr kamardîn sûrah alî. sâth jaipurî mâdhô singh balî.
sâth shazâdç ar phauj âî. sarihand langh sô pardç agânhî.16.
isrhMd ipCy Swih sunI qkweI [swT kos qy cVH leI DweI [
Gwt AOr qy so lMG prXo [fyry isRhMd iFgy Awie krXo [17[
sirhand pichhç shâhi sunî takâî. sâth kôs tç chardah laî dhâî.
ghât aur tç sô langh paryô. daçrç sarihand dhigç âi karyô.17.
dohrw : isRhMd dOV iqn jw mlI mD lXo ^zwno lUt [
qhW QwieN sI iPr lVI idn bweI lO jUt [18[
dôhrâ : sarihand daurd tin jâ malî madh layô khazânô lût.
tahân thâin sî phir lardî din bâî lau jût.18.

Chaupai : Thereupon, the Lord Divine did make His will declare,

That the contemnors be meted out an exemplary punishment.
Let those be punished who deserved to be punished,
Let they be instantly presented with their evil deeds. (10)
As soon as the Divine Lord did express His Will Divine,
Fate, the Divine instrument, did decide to fulfil His Will.
Prompting the (Afghan) ruler ruling at Kabul,
Destiny made him move on the road to Lahore. (11)
As a sharp thorn takes out another thorn embedded in the flesh,
So did destiny make a Mughal ruler destroy another Mughal. (12)
Dohra : It was in the year eighteen hundred and four[3] of (B.S.),
That there rose a storm of (vengeance and aggression).
It was after the death of Nadir Shah[4], the Afghan ruler,
That Ahmad Shah Abdali[5] intruded into India. (13)
Chaupai : Taimur Shah[6] being the son of Ahmad Shah Abdali,
Both father and son had had a glimpse of Delhi's grandeur.
Thus, with Delhi having been the object of their desires,
They captured Lahore after their advent in India. (14)
As Dewan Lakhpat Rai became an ally of the Afghan ruler,
Nawab Shah Nawaz too became a camp follower of the Afghans.
Such being the destined design of the Divine Will,
Lakhpat Rai too adopted the strategy of aligning with the Afghans. (15)
(Opposing this alliance) were forces led by Kamar Din[7],
Who were joined by forces of a Rajput warrior Madho Singh[8].
With more forces under the command of Prince Shahzada[9],
They crossed Sirhind to combat Abdali's invasion. (16)
Finding the (rich) city of Sirhind being unguarded by any force,
Ahmed Shah Abdali arrived with in sixty miles of Sirhind.
Thus entering the Sirhind province from another riverine passage,
He put up his camp in the vicinity of Sirhind. (17)
Dohra : Making a dash did Abdali ransack the city of Sirhind,
As well as the royal treasury of the Delhi Mughals.
It was here in the Sirhind province of the Mughal empire,
That there raged a fierce battle continuously for twenty-two days. (18)

cOpeI : isRhMd qop huqI jo rhI [Ahmd Swh krI so shI [
krky iekTI deI clweI [muXo kmr dIN golw KweI [19[
chaupaî : sarihand tôp hutî jô rahî. ahmad shâh karî sô sahî.
karkç ikthî daî chalâî. muyô kamar dîn gôlâ khâî.19.
iqs ko suq mIr mMnUM isAwxw [muXo vzIr n iknhUM jwxw [
qurq lVweI deI mcwie [DrXo vzIr su hwQI pwie [20[
tis kô sut mîr mannûn siânâ. muyô vazîr na kinhûn jânâ.
turat lardâî daî machâi. dharyô vazîr su hâthî pâi.20.
KÍwsI AYsI ibiD bn AweI [kuMns lyvY hQh hlweI [
sb POjn mn aupjXo cwie [igljy kI deI POj Bjwie [21[
khavâsî aisî bidhi ban âî. kunnas lçvai hathah halâî.
sab phaujan man upjayô châi. giljç kî daî phauj bhajâi.21.
dohrw : Pqy BeI qb ihMd kI kIE kwblI kUc [
pwCY mIr mMnUM lgo gXo lhOrih mUc [22[
dôhrâ : phatç bhaî tab hind kî kîô kâbalî kûch.
pâchhai mîr mannûn lagô gayô lahaurhi mûch.22.
cOpeI : qb lwhOr Awie mMnUM viVE [qb hI l`KU aus ny PiVE [
qIh lK tkw dMf qihN cUky [bIs BrXo aun AOr n mUky [23[
chaupaî : tab lâhaur âi mannûn vardiô. tab hî lakkhû us nç phardiô.
tîh lakh takâ dand tahin chûkç. bîs bharyô un aur na mûkç.23.
kOVw m`l huqo gur is`K [ds lK tko idXo iqh il`K [
ijm ijm is`Kn aun duK dXo [iqsko sBI sunwvq BXo [24[
kaurdâ mall hutô gur sikkh. das lakh takô diyô tih likkh.

jim jim sikkhan un dukh dayô. tiskô sabhî sunâvat bhayô.24.
dohrw : Apny hI ckrYl isMG qy PV ley ibdoS [
somvqI nihN mwr qUM kih rhy lhOrI lok [25[
dôhrâ : apnç hî chakrail singh tç phard laç bidôsh.
sômvatî nahin mâr tûn kahi rahç lahaurî lôk.25.
cOpeI : qUM nihN tilEN aus idn mwry [qYN XO kIny bhuq AKwry [
AYsI AYsI AOr sunweI [aun isMGn sXoN jYsI kmweI [26[
chaupaî : tûn nahin taliôn us din mârç. tain yau kînç bahut akhârç.
aisî aisî aur sunâî. un singhan sayôn jaisî kamâî.26.
G`lUGwro jYs krwXo [bYTy grIb isK GroN mRvwXo [
gur ko nwm qY khx htwXo [poQI gRMQ qYN KUh fubwXo [27[
ghallûghârô jais karâyô. baithç garîb sikh gharôn marvâyô.
gur kô nâm tai kahan hatâyô. pôthî garnth tain khûh daubâyô.27.

Chaupai : The cannon which had been lying abandoned at Sirhind,
Did Ahmed Shah Abdali repair and make serviceable.
A cannon ball having been fired from this reassembled cannon,
Did it hit Kamardin killing him on the spot. (19)
Kamardin's son Mir Mannu[10] being very shrewd in war,
Did keep his father's death a secret (from his troops).
He waged a fresh battle soon after his father's death,
By placing his father's (dead) body atop an elephant. (20)
He placed a special attendant in such a way (along the dead body),
That he kept on responding to the salutes of his soldiers.
So much motivated felt the Mughal troops by this gesture,
That they made the Afghan troops run for their lives. (21)
Dohra : As the forces of Indian Mughal emperor became victorious,
Ahmad Shah Abdali ran back to Kabul with his forces.
As Mir Mannu's forces carried on in hot pursuit,
Ahmad Shah Abdali had to vacate the city of Lahore. (22)
Chaupai : No sooner did Mir Mannu enter the city of Lahore,
Than he took Dewan Lakhpat Rai into his custody.
Imposing a penalty of thirty lakh rupees for his treachery,
Dewan Lakhpat Rai could pay only twenty lakh rupees. (23)
Dewan Kaura Mal[11] , having been a devout follower of the Sikh Gurus,
Did pay a ransom of ten lakh rupees (for taking a custody of Lakhpat Rai),
Narrating all the atrocities perpetrated by Lakhpat Rai on the Sikhs,
Did Dewan Kaura Mal lay bare the whole account before him. (24)
Dohra : Reminding Lakhpat Rai of having arrested the innocent Sikhs,
Dewan Kaura Mal reprimanded him for punishing his own Sikh officials.
Lakhpat Rai having rejected the mercy petitions of Lahore's citizens,
He had killed those innocents on the auspicious day of Somavati Amavas[12] . (25)
Chaupai : Accusing him of not postponing the executions on that (auspicious) day,
Dewan Kaura Mal held him guilty of committing so many atrocities.
Narrating him the whole account of his misdeeds,
Dewan Kaura Mal laid bare all his atrocities on the Singhs. (26)
Holding him squarely responsible for the massacre of the Sikhs,
The Dewan accused him of killing poor Sikhs in their homes.
Blaming him for prohibiting the worship of Sikh Gurus,
The Dewan held him responsible for destroying the sacred Sikh texts. (27)

XO kih dInI muSkn cVHwie [ishq Kwny mYN dXo igrwie [
is`Kn qy iqs sIs hgwXo [AOr lokn qy sIs muqwXo [28[
yau kahi dînî mushkan chardhâi. sihat khânç main dayô girâi.
sikkhan tç tis sîs hagâyô. aur lôkan tç sîs mutâyô.28.
dohrw : AYsI kOVw ml krI lKU bwb bxwie [
jYsI kInI QI aunHyN so aun pweI sjwie [29[

dôhrâ : aisî kaurdâ mal karî lakhû bâb banâi.
jaisî kînî thî unhçn sô un pâî sajâi.29.
rqn isMG ijm sunI iqm Xih deI ilKwie [
ATwrW sY pcoqry swl ibkRmI rwie [30[
ratan singh jim sunî tim yahi daî likhâi.
athârân sai pachôtrç sâl bikrmî râi.30.
120. swKI rwm rOxI kI
('cwr Er iqh rOxI bxweI, iem kr rOxI nwm sdweI')
120. sâkhî râm raunî kî
('chár ôr tih raunî banâî, im kar raunî nâm sadâî')
dohrw : qbY Kwlsw duK lhXo ivc JwVn AVXo n jwie [
lVIAY kMDn ivc KVo kInI isMGn slwih [1[
tabai khâlsâ dukh lahyô vich jhârdan ardyô na jâi.
lardîai kandhan vich khardô kînî singhan salâhi.1.
cOpeI : qb cwhYN isMG kMD bxweI [AVnoN lVnoN mrnoN vweI [
koaU khY ilho iklHw m`l [ koaU khY JwVI hI B`l [2[
tab châhain singh kandh banâî. ardnôn lardnôn marnôn vâî.
kôû kahai lihô kilahâ mall. kôû kahai jhârdî hî bhall.2.
juV sXwnn ny AwKI Pyr [ibnW Awsry bcy n Syr [
auh BI bcy Awsry J`l [ lwie dIvwn Kwlsy krI g`l [3[
jurd sayânan nç âkhî phçr. binân âsarç bachç na shçr.
uh bhî bachç âsarç jhall. lâi dîvân khâlsç karî gall.3.
isMG isdkIAn ny bIcwrI [ikm lrIAY AOr iklHy mJwrI [
Cof AMimRqsr gur drbwr [kYro pWfo mUey BUm ivcwr [4[
singh sidkîan nç bîchârî. kim larîai aur kilahç majhârî.
chhôda ammritsar gur darbâr. kairô pândô mûç bhûm vichâr.4.
dohrw : jYsI BUm kulCyqrI qYsI iFg gurdÍwr [
mrY su iFg gurdÍwr ky is`K ho su jnm hzwr [5[

Thus, putting Lakhpat Rai in chains and fetters,
The Dewan ordered him to be thrown into a sewage pit.
Asking the Sikhs to defecate on the head of this tyrant,
The Dewan asked the people to urinate on his head. (28)
Dohra : Thus did Dewan Kaura Mal chastise Lakhpat Rai,
Giving him retribution commensurate with his sins.
Such a fitting harvest of humiliation did he reap,
For the evil deeds that he had committed. (29)
Exactly as the author (Rattan Singh) had heard,
Same had he got recorded (with his patron).
It was in the year eighteen hundred and five[13],
In the Indian calendar of Bikrami Samvat. (30)

Episode 120
Episode About Ram Rauni[1]
(For the digging of a water channel around its periphery,
Did it come to be known by the name Ram Rauni)

Dohra : Having Passed through several hardships, did the Khalsa Panth feel,
That it was impossible to confront the Mughals from the wilds.
Thus, did they come to an agreement after confabulations,
That must they wage battles from behind a walled cover. (1)
Chaupai : Thereafter, did the Singhs wish to raise a walled cover,
So that they could confront, fight and kill the enemy.
Suggested someone that must they occupy an existing fort,
Suggested another that wild growth was better than a fort. (2)
Then did the veterans opine after a thorough deliberation,
That even a lion did not feel safe without a shelter.
Then after arriving at resolution at a religious congregation,

The Khalsa Panth felt that even a lion felt protected in a wild. (3)
Thereafter, did the devout Singhs put forth a proposal,
How could they wage a war from a fort outside Amritsar?
Why should they leave their Guru's sacred shrine at Amritsar,
As even Kauravas and Pandavas[2] had selected a secret place for war? (4)
Dohra : The Sikh shrines around Amritsar were as sacred to the Sikhs,
As was Kurukshetra sacred to the Kaurvas and Pandvas.

dôhrâ : jaisî bhûm kulchhçtrî taisî dhig gurdavâr.
marai su dhig gurdavâr kç sikkh hô su janam hazâr.5.
cOpeI : qbY BUmkw dyKn chY [krI bwq iek sXwny AhY [
pWc sr jo gurU bxwey [kulCyqr qy AiDk rcwey [6[
chaupaî : tabai bhûmkâ dçkhan chahai. karî bât ik sayânç ahai.
pâñch sar jô gurû banâç. kulchhçtar tç adhik rachâç.6.
ies qy BU AOr kq BIl [ieh qij AOr leIey jih clI [
gurdIwry hI mrnoN cihXY [AOr TOr ikm jwn gv`XY [7[
is tç bhû aur kat bhalî. ih taji aur laîç jahi chalî.
gurdavârç hî marnôn chahiyai. aur thaur kim jân gavyyai.7.
dohrw : eIhW su kMD bxwie ikCu qurkn soN kro jMg [
mrYN qW sÍrg isDwr hYN bc leyN piqSwhI AMg [8[
dôhrâ : îhân su kandh banâi kichhu turkan sôn karô jang.
marain tân savrag sidhâr hain bach laçn patishâhî ang.8.
cOpeI : eyk is`K ny AYs aucwrw [hm dyKXo iek Acrj Bwrw [
iek CyIl aUhW BuI rhI [soaU ibAwieq aUhW BeI [9[
chaupaî : çk sikkh nç ais uchârâ. ham dçkhyô ik achraj bhârâ.
ik chhçlî ûhân bhul rahî. sôû biâit ûhân bhaî.9.
soaU dyK biGAwVn leI [rhy bGXwV duie zor lgeI [
bkrI CylY dey n lYn [AYsI dyKI bwq su mYn [10[
sôû dçkh baghiârdan laî. rahç baghyârd dui zôr lagaî.
bakrî chhçlai daç na lain. aisî dçkhî bât su main.10.
dohrw : qbY Kwlsy aus khI hm Xh sunYN n g`l [
hmro inScw gur auqy mrYN crn aus q`l [11[
dôhrâ : tabai khâlsç us kahî ham yah sunain na gall.
hamrô nishchâ gur utç marain charan us tall.11.
cOpeI : qb iek isMG isAwxy khI [sBI bwq eIhW iml AhI [
pMcoN sr jy gurU bnwey [iqn hI mYN iek bcn imlwey [12[
chaupaî : tab ik singh siânç kahî. sabhî bât îhân mil ahî.
pañchôn sar jç gurû banâç. tin hî main ik bachan milâç.12.
dohrw : AMimRqsr ibbyksr kOl srw lIE Qwp [
sMqoKsr AO rwmsr gur rwmdws kry Awp [13[
dôhrâ : ammritsar bibçksar kaul sarâ lîô thâp.
santôkhsar au râmsar gur râmdâs karç âp.13.

It was better to die in war near a sacred Sikh shrine,
At it would redeem a Sikh for thousands of next births. (5)
Chaupai : Therefore, should the Singhs search for a suitable site,
Thus did say one of the veterans among the Singhs.
The five Sikh shrines (at Amritsar) that the Guru had constructed,
Were these indeed more sacred than even Kurukshetra. (6)
Must they never depart from this place of sacred shrines,
As no other place was more sacred than Amritsar.
Must they make supreme sacrifices in the proximity of Gurudwaras,
As no other option was better for shedding one's mortal frame. (7)
Dohra : They must wage a war against the Mughals,
After raising a walled fort at their sacred place.
While death at that place would take their souls to heavens,
Survival in war would make them claimants for sovereignity. (8)

Chaupai : Thereupon, a Sikh narrated an incident (about Amritsar),
Whereby he had seen a great miracle that happened there.
There had he seen a (pregnant) goat separated from the heard,
Which did deliver a couple of offsprings at that place. (9)
As a couple of wolves had spotted out the goat's offsprings,
They tried their best to snatch those newly born offsprings.
Never did the (brave) goat let the wolves snatch the lambs,
As I myself kept on watching this miraculous event. (10)
Dohra : Thereupon, did the Khalsa Panth tell the narrator Sikh,
That they would rather not listen to such a narration,
Preferring to repose their faith in their own Divine Guru,
They would prefer to sacrifice their lives at their Guru's lotus feet. (11)
Chaupai : Thereupon, an elderly wise Sikh did conjecture,
That all good omens had coincided at that place.
They must agree to adopt one of the shrines for a fort,
Out of the five sacred shrines that the Guru had raised. (12)
Dohra : These five Sikh shrines founded at Amritsar,
Consisted of Harmandar[3], Bibek Sar[4] and Kaulsar.[5]
Added to these were shrines of Santokhsar[6] and Ramsar[7],
Which were established by Guru Ramdas himself. (13)

cOpeI : rwmdws sr jy pMj bnwey [iek QW lljY kMD icxwey [
mrYN qurk qihN Awpy Awie [gVHI bnwE rx QMmH Bwie [14[
chaupaî : râmdâs sar jç pañj banâç. ik thân lîjai kandh chinâç.
marain turak tahin âpç âi. gardhî banâô ran thammah bhâi.14.
huqI KUhI qihN gurU lvweI [iqh QW lInI nINh DrweI [
AwpY rwj isMG Awpy mjUr [bfy BujMgI idl ky sUr [15[
hutî khûhî tahin gurû lavâî. tih thân lînî nînh dharâî.
âpai râj singh âpç majûr. badaç bhujngî dil kç sûr.15.
Awpy pIsYN Awp pkwvYN [qyqo bfy sRdwr khwvYN [
joaU krY isMG bhuqo kMm [DMn DMn khYN isMG iqsY jMm [16[
âpç pîsain âp pakâvain. tçtô badaç sardâr kahâvain.
jôû karai singh bahutô kamm. dhann dhann kahain singh tisai jamm.16.
koaU krY n iksI SrIkw [koeI n sunwvY duK inj jI kw [
kMD bxwvYN dOVy dOV [ijm bMdr pul bMDq DOV [17[
kôû karai na kisî sharîkâ. kôî na sunâvai dukh nij jî kâ.
kandh banâvain daurdç daurd. jim bandar pul bandhat dhaurd.17.
dohrw : cwry lMgW lY qury insidn nwihN Qkwie [
hOlI hOlI ijauN khY iqm iqm dOV kmwihN [18[
dôhrâ : châré langân lai turç nisdin nâhin thakâi.
haulî haulî jiun kahai tim tim daurd kamâhin.18.
cOpeI : burj drvwjy bnwXo bf Kws [mMfXo su mrnoN iqh QW vws [
jo lBXo ikC Krc su pwXo [lutXo kutXo Qo jo Buj cwXo [19[
chaupaî : buraj darvâjç banâyô bada khâs. mandyô su marnôn tih thân vâs.
jô labhyô kichh kharach su pâyô. lutyô kutyô thô jô bhuj châyô.19.
cwr Er iqh rOxI bxweI [iem kr rOxI nwm sdweI [
igrdY ley Buie morcy putwie [KweI leI Aiq ghr krwie [20[
châr ôr tih raunî banâî. im kar raunî nâm sadâî.
girdai laç bhui môrachç putâi. khâî laî ati gahar karâi.20.
Awpy p`tYN Awp auswrYN [rwj mjUr isMG gurU ipAwry [
rwq idvs kr kMD icnweI [ikCku Awsro lXo bnweI [21[
âpç pattain âp usârain. râj majûr singh gurû piârç.
rât divas kar kandh chinâî. kichhku âsrô layô banâî.21.
isMG pMj sY BXo auhW swro [ShId hon ko aun pRx Dwro [
AOr zXwd kI jgw QI nwhIN [ies ibD isMG vVy Gxy nWhI [22[
singh pañj sai bhayô uhân sârô. shahîd hôn kô un parn dhârô.
aur zayâd kî jagâ thî nâhîn. is bidh singh vardç ghanç nânhî.22.

Chaupai : At one of these five Sikh sacred shrines (founded by the Guru),
Must the Khalsa Panth construct a fort (for their defence).
Let the Mughal forces invade and get themselves killed,
Must they raise a fort as formidable as the Ranthambore[8]. (14)
At a spot where had the Guru got dug a small well,
Did the Khalsa Panth lay the foundation for a fort.
With Singhs themselves working as Masons and labourers,
Were these Singhs so fearless and brave at heart. (15)
The more one worked and served in the community kitchen,
The more venerated and higher in status was he reckoned.
The greater the amount of hardwork one did put in,
The greater the veneration and the applause he earned. (16)
Neither did anyone consider anyone else his rival,
Nor did anyone share his individual woe with another.
With as much speed and haste did they raise the walls,
As had Hanuman's simian force[9] raised a bridge over the sea. (17)
Dohra : Did the Singhs keep raising all the four walls at a time,
As they never got tired day in and dayout.
The more the elders implored them to go slow,
The more the Singhs ran faster to complete the job. (18)
Chaupai : Mighty gates with domes atop did they raise,
Truly were they committed to make it a sacrificial monument.
Truly did they contribute to its construction whatever they could procure,
As also did they bring whatever they could lay their hands on. (19)
For the digging out of a water channel around its periphery,
Did it come to be known by the name of (Ram) Rauni.
Digging trenches around the (inner) bank of this water-channel,
Did they dig this water-channel upto a great depth. (20)
Themselves did the Singhs dig the earth, themselves did they build,
Themselves did these devout Singhs alternate as masons and menials.
Working, thus, day and night did they erect a wall,
And succeed they did in making a shelter for themselves. (21)
Five hundred in total strength were these Singhs there,
Truly had they taken a vow to make the supreme sacrifice.
There having been no more space to accommodate any more.
No more than five hundred Singhs did enter into this fort. (22)

dohrw : Kbr BeI jb qurk ko lVXo Acwnk Awie [
mIr mMnUM ny ByijE dInw byg cVHwie [23[
dôhrâ : khabar bhaî jab turak kô lardyô achânak âi.
mîr mannûn nç bhçjiô dînâ bçga chardhâi.23.
cOpeI : idvwn kOVw ml sdIkw nwl [AzIz Kwn Qy sUbydwr [
rwjy phwVI keI cVHwey [qopKwno bhu swQ ilAwey [24[
chaupaî : divân kaurdâ mal sadîkâ nâl. azîz khâna thç sûbçdâr.
râjç pahârdî kaî chardhâç. tôpkhânô bahu sâth liâç.24.
qurkn qb rngVHo bnwXw [rOxI dRvwjy snmuK DkwXw [
qbY Kwlsy bwq ibcwrI [qurkn pweI hm pY BwrI [25[
turkan tab rangardhô banâyâ. raunî darvâjç sanmukh dhakâyâ.
tabai khâlsç bât bichârî. turkan pâî ham pai bhârî.25.
hovo ShId AO qurkn mwro [ieh BI sunIAY jgq AKwro [
dIn mzhb ko Xh hY ju`D [ CuhY SsqR qn hovg su`D [26[
hôvô shahîd au turkan mârô. ih bhî sunîai jagat akhârô.
dîn mazhab kô yah hai juddh. chhuhai shastar tan hôvag suddh.26.
dohrw : qb ds isMGn inkis kY rxgVH lIE Cufwie [
qurkn mwr su mr gey jo bcXo rlXo pun Awie [27[
dôhrâ : tab das singhan niksi kai rangardah lîô chhudaâi.

turkan mâr su mar gaç jô bachyô ralyô pun âi.27.
cOpeI : kr h`lw isMG Syr ijm pwvYN [ jnu ib`jl ivc Gx ky DwvY [
eIhW mwr jW aUhW lgwvYN [pYr pXwdy GoVy ijm DwvYN [28[
chaupaî : kar hallâ singh shçr jim pâvain. janu bijjal vich ghan kç dhâvai.
îhân mâr jân ûhân lagâvain. pair payâdç ghôrdç jim dhâvain.28.
rwq hnyrI isMG jwie prYN [isMGn Bulwvy qurk Awp mrYN[
isMG eyk so sMpY BwrI [ies ibD QoVy bhu krn KuAwrI [29[
rât hançrî singh jâi parain. singhan bhulâvç turak âp marain.
singh çk sô sampai bhârî. is bidh thôrdç bahu karan khuârî.29.
dohrw : lukXo CpXo koaU isMG qb JwVn K`fn hoie [
qurkn aUpr Aw prY hon ShIdY soie [30[
dôhrâ : lukyô chhapyô kôû singh tab jhârdan khadadaan hôi.
turkan ûpar â parai hôn shahîdai sôi.30.
cOpeI : qb qurkn ny surMg lgweI [isMGn fUMGI krI AgXoN KweI [
mD KweI bhu isMG bih rhy [surMg AgY nhIN clny dhy [31[
chaupaî : tab turkan nç surang lagâî. singhan dûnghî karî agyôn khâî.
madh khâî bahu singh bahi rahç. surang agai nahîn chalnç dahç.31.

Dohra : No sooner did the Mughals learn about (Khalsa) concentration,
Than they invaded this hiding place all of a sudden.
Mir Mannu[10] did despatch (one of his generals) Dina Beg[11] ,
At the head of a Mughal force to launch an attack. (23)
Chaupai : Dewan Kaura Mal[12] and Sadiq Beg[13] being the other commanders,
This expedition also had Aziz Khan[14] , another custodian.
Many hill chiefs were also made to launch an attack,
Who had joined the expedition with enormous artillery guns. (24)
Thereupon, organizing a contingent of deadly striking force,
The Mughal commanders pushed it to towards (Ram) Rauni's enterance.
The Khalsa Panth, at that moment of truth, did realize,
That had they (the Singhs) been outnumbered by the Mughals. (25)
Must then (the Singhs) make such a sacrifice while killing the Mughals,
That it should be known very well through out the world.
This being a religious war to defend one's faith and ideology,
Would he stand redeemed whosoever got wounded or killed. (26)
Dohra : Thereafter, a battery of ten (brave) Singh having come out,
Did cut through the ranks of the raiding striking force.
After slaughtering many Mughal troops did they themselves die,
With an odd survivor returning to join the Singhs inside the fort. (27)
Chaupai : Like a lion would the Singhs pounce upon the Mughals,
Like a lightening through the clouds would the Singhs strike.
Slaughtering here would they rush to another spot,
Being though on foot would they speed like a horse. (28)
In the pitch darkness of the night would the Singhs attack,
Thus would the Mughuls get killed instead of Singhs in darkness.
A single Singh being dominant over a hundred Mughals,
Singhs in a fewer number even would harass the Mughals. (29)
Dohra : Were there some odd number of Singhs in hiding,
Who might have taken shelter in caves and wilds?
Would they pounce upon the Mughals unawares,
Thus would they make a supreme sacrifice in this fight. (30)
Chaupai : Then, as the Mughal troops dug a tunnel (to enter the fort),
The Singhs deepened the surface of the water channel.
As many Singhs kept sitting inside the water-channel,
They kept on blocking the Mughal's digging of the tunnel. (31)

lV ky mrnoN frYN isMG nwhIN [Krc gXo muk gm BXo qwhIN [
bhuq BIV qihN qurkn pweI [isMGn bwq mOq lY AweI [32[

lard kç marnôn daarain singh nâhîn. kharach gayô muk gam bhayô tâhîn.
bahut bhîrd tahin turkan pâî. singhan bât maut lai âî.32.
qbih Kwlsy bwq ivcwrl [n`T gey piq jwie hmwrl [
lr ky mrn bwq hY KUb [jg mYN swko hog AjUb [33[
tabhi khâlsç bât vichârî. natth gaç pati jâi hamârî.
lar kç maran bât hai khûb. jag main sâkô hôg ajûb.33.
krky h`lw iek vl pwho [qurkn ky isr sIs lgwho [
do do cwr cwr lY mro [qurkn isauN XON ju`Do kro [34[
karkç hallâ ik val pâhô. turkan kç sir sîs lagâhô.
dô dô châr châr lai marô. turkan siun yaun juddhô karô.34.
dohrw : kr h`lw iqn pr pry lXo morco mwr [
huqo ju dInw byg ko so pY kIE Kuvwr [35[
dôhrâ : kar hallâ tin par parç layô môrachô mâr.
hutô ju dînâ bçg kô sô pai kîô khuvâr.35.
cOpeI : Pyr sdIky morcw mwrXo [bIs isMGn qy iqny n sMBwrXo [
isMG mJYl bf joDy Bwry [pIqI pwhul aun KMfy duDwry [36[
chaupaî : phçr sadîkç môrachâ mâryô. bîs singhan tç tinç na sambhâryô.
singh majhail bada jôdhç bhârç. pîtî pâhul un khandç dudhârç.36.
dohrw : ies ibiD inq pRiq Kwlsy qurq lVweI hoie [
isMG n qurkn qy mukYN iek mry vrYN Awie doie [37[
dôhrâ : is bidhi nit parti khâlsç turat lardâî hôi.
singh na turkan tç mukain ik març varain âi dôi.37.
isMG su mr mukYN nhIN jYsy Egl nIr [
luky Cupy jy iFg huqy Awie ijq ikq vVYN qqbIr [38[
singh su mar mukain nahîn jaisç ôgal nîr.
lukç chhupç jç dhig hutç âi jit kit vardain tatbîr.38.
cOpeI : ijm ijm isMG sunY isMG mrYN [AOr isMG ijm iqm qihN vrYN [
jo koaU isMG n vrny pwvY [dMq pIs cOPyry DwvYN [39[
chaupaî : jim jim singh sunai singh marain. aur singh jim tim tahin varain.
jô kôû singh na varnç pâvai. dant pîs chauphçrç dhâvain.39.
khYN mrYNgy aun ky swQ [aunHY idKwvYN iml hm hwQ [
jy aunko hm krYN n swQ [gur dRgwh kXw idKwvYN mwQ [40[
kahain maraingç un kç sâth. unhai dikhâvain mil ham hâth.
jç unkô ham karain na sâth. gur dargâh kayâ dikhâvain mâth.40.

Though least scared of death while fighting a battle,
The Singhs did feel concern at the scarcity of provisions.
As the concentration of Mughal troops kept on increasing,
The Singhs felt they were destined to die inside the fort. (32)
Thereafter, the Khalsa Panth, after a thorough confabulation, felt,
That deserting the field, at that stage, would be undignified.
It would be far better to perish while fighting on field,
As their fight would become a subject for legends. (33)
So must they launch an attack from one of the flanks,
Making a supreme sacrifice at the hands of Mughals.
Must they perish after killing double the number of Mughals,
Such a rare fight must they wage against the Mughals. (34)
Dohra : Thus, making a dash did the Singhs make a fierce attack,
Truly did they succeed in capturing a Mughal position.
The Mughal contingent being under Dina Beg's command,
Truly did the Singhs harass and disperse that contingent. (35)
Chaupai : Thereafter, did the Singhs overpower Sadiq Beg's post,
Whose Mughal troops failed to fight even against twenty Singhs.
Truly were the Majhail Singhs great warriors supreme,
As indeed they had been initiated with a double-edged dagger. (36)
Dohra : Thus for days without end did the fight carry on,
As the Khalsa Panth continued to wage a war.

In no way, could the Mughals eliminate the Khalsa Panth,
As two Singhs kept on substituting the one who died. (37)
Thus could the Singhs never be eliminated completely,
As water never dries up from a waterlogged earth.
Would those Singhs as had gone underground nearby,
Sneak somehow into fight against the Mughals. (38)
Chaupai : As the news of the Singhs dying in battle kept pouring,
More and still more Singhs kept on entering the field.
If, perchance, a Singh failed to sneak into the fort,
Would he keep encircling the fort in great anger. (39)
Vow indeed he would take to perish with his companions,
So determined would he be to settle scores with the Mughals.
Otherwise what face would he show to his Guru after death,
If he failed to display his daring in the field of battle. (40)

dohrw : eyk mry duie Aw rlYN qurkn lKI Xh rIq [
burj auswr KweI ptI CfXo n rsqo kIq [41[
dôhrâ : çk març dui â ralain turkan lakhî yah rît.
buraj usâr khâî patî chhadayô na rastô kît.41.
cOpeI : jO lO isMG vVq Qy DweI [dwrU is`ko lY BI AweI [
isK vVn qy jb aun Gyry [isMGn lKXo mrn AwXo nyry [42[
chaupaî : jau lau singh vardat thç dhâî. dârû sikkô lai bhî âî.
sikh vardan tç jab un ghçrç. singhan lakhyô maran âyô nçrç.42.
mwro murcw jo nyVy AwXw [isMGn ny mqo XO TihrwXw [
mwro mro AO ShIdI lyhu [dInw byg ko tol mryhu [43[
mârô murchâ jô nçrdç âyâ. singhan nç matô yau thahirâyâ.
mârô marô au shahîdî lçhu. dînâ bçg kô tôl marçhu.43.
dohrw : jbY Kwlso XO mQI qihN vVXo isMG iek Awie [
aunYH Awn AYsy khXo ieh morco isMGn vwie [44[
dôhrâ : jabai khâlsô yau mathî tahin vardyô singh ik âi.
unhai ân aisç kahyô ih môrachô singhan vâi.44.
cOpeI : isMG qRKwn j`sw isMG joie [dInoN isMGn Cyk Qo soie [
so Awie dInw byg pY rhw [isMG sYNkroN aus sMg Ahw [45[
chaupaî : singh tarkhân jassâ singh jôi. dînôn singhan chhçk thô sôi.
sô âi dînâ bçg pai rahâ. singh sainkrôn us sang ahâ.45.
qy isMG XO Ab bcn aucwry [hm BI mrYN su isMGn nwry [
jy qum hm ko lyvo myl [Awie rlYN hm qumrI gYl [46[
tç singh yau ab bachan uchârç. ham bhî marain su singhan nârç.
jç tum ham kô lçvô mçl. âi ralain ham tumrî gail.46.
isMGn khXo Ab AwKrI vylw [jy qum kro hmYN sMg mylw [
Xh bdlo quih dyvYgo gurU [bcn Kwlsy qum huie PurU [47[
singhan kahyô ab âkharî vçlâ. jç tum karô hamain sang mçlâ.
yah badlô tuhi dçvaigô gurû. bachan khâlsç tum hui phurû.47.
dohrw : j`sw isMG ko iqn khXo Ab Awp qum kro sMBwl [
Ab hm AMdr vVYNgy mrYN su pMQih nwl [48[
dôhrâ : jassâ singh kô tin kahyô ab âp tum karô sambhâl.
ab ham andar vardaingç marain su panthhi nâl.48.
cOpeI : j`sw isMG BI isMGn khXo [hm kb KwlsXoN tutn chXo [
hm BI rlYNgy Kwlsy nwl [Kwlso tUtI gMFn vwl [49[
chaupaî : jassâ singh bhî singhan kahyô. ham kab khâlsayôn tutan chahyô.
ham bhî ralaingç khâlsç nâl. khâlsô tûtî gandhan vâl.49.

Dohra : As the Singhs kept on duplicating in place of each dead,
Did the Mughals realize the real strength of the Singhs.
Thereafter did they dig another channel and raise towers,
Leaving no passage whatsoever for the Singhs' entrance or exist. (41)
Chaupai : It was through these open spaces that the Singhs entered the fort,

As well as managed to bring some sort of ammunition.
Now when every kind of entrance was barred and blocked,
Did the Singhs realize that was their death imminent then. (42)
Let the Singhs slaughter those whosoever dared to attack them,
Was this indeed a unanimous resolution of the Singhs.
Let the Singhs slaughter, kill and make a supreme sacrifice,
Let them hunt, hound and kill Dina Beg wherever he was. (43)
Dohra : No sooner did the Khalsa Panth arrive at the above resolution,
Than there did arrive a Singh from outside to join their ranks.
In the following words did he address the Khalsa Singhs:
That the approaching contingent of soldiers consisted of enlisted Singhs. (44)
Chaupai : There used to be one Jassa Singh[15] from the family of carpenters,
Whom the Khalsa Panth had turned out for committing female foeticide.
(Being an outcast) had he joined the army of Dina Beg,
Along with hundreds of his camp followers as well. (45)
Thereupon, the messenger Singh conveyed the sentiments of approaching Singhs,
That they (Jassa Singh's followers) too would sacrifice along with the Singhs.
They too were prepared to join to ranks of the Khalsa,
Provided the Khalsa Panth took them back into their fold. (46)
Khalsa Singhs retorted that it was indeed a moment of truth,
Truly was it an opportune moment for coming into the Khalsa fold.
Certainly would the Guru reward them for their noble deed,
Truly would the Khalsa's prayer be vindicated in their favour. (47)
Dohra : Thereafter, Jassa Singh's camp followers did tell Jassa Singh,
That must he fend for himself without their support.
As for them, they would certainly enter the (Rauni) fort,
As indeed would they sacrifice with the Khalsa Panth. (48)
Chaupai : Jassa Singh, too, told his companions in the same vein,
That he himself never wanted to be separated from the Panth.
He, too, would be too glad to enter the Khalsa fold,
As the Khalsa had always been forgiving to its errant Singhs. (49)

j`sw isMG ny ilKI Ardws [ bMD qIr G`II isMGn pws [
Ab hm ko qum lyhu imlwie [qO Awie prYN Kwlsy srnwie [50[
jassâ singh nç likhî ardâs. bandh tûr ghallî singhan pâs.
ab ham kô tum lçhu milâi. tau âi parain khâlsç sarnâi.50.
isMGn ilKXo Ab imlny vylw [tUty PUty ko hovgu mylw [
j`sw isMG byg dInM khXo [hmro ihswb AbY kr dXo [51[
singhan likhyô ab milnç vçlâ. tûtç phûtç kô hôvgu mçlâ.
jassâ singh bçg dînan kahyô. hamrô hisâb abai kar dayô.51.
ihswb krwie su do idn pwie [vVXo j`sw isMG AMdr jwie [
jb j`sw isMG AMdr vVw [qurkn isr jnu pwxI pVw [52[
hisâb karâi su dô din pâi. vardyô jassâ singh andar jâi.
jab jassâ singh andar vardâ. turkan sir janu pânî pardâ.52.
dohrw : siqgur kudrq XO BeI krn su isMGn kwj [
vVY mulqwnY AweI so puq KwnU Swh nvwz [53[
dôhrâ : satigur kudrat yau bhaî karan su singhan kâj.
vardai multânai âî sô put khânû shâh navâz.53.
cOpeI : qb qurkn ApnI pV geI [mIr mMnUM ny POj sd leI
qb kOVw ml bwq bnweI [isMGn leIey swQ rlweI [54[
chaupaî : tab turkan apnî pard gaî. mîr mannûn nç phauj sad laî
tab kaurdâ mal bât banâî. singhan laîç sâth ralâî.54.
dInw byg BI SwhdI pUrI [mIr mMnUM ky igxI hjUrI [
mIr mMnUM qy lXo khwie [kOVw m`l isMG ley cVHwie [55[
dînâ bçg bhî shâhdî pûrî. mîr mannûn kç ginî hajûrî.
mîr mannûn tç layô kahâi. kaurdâ mall singh laç chardhâi.55.
mwJo p`tI sMg ley rlweI [ AwDI isMGn il`K duAweI [

bwrW ipMf jo gur ck vwly [ilKwie dIey rwm rOxI nwly [56[
mâjhô pattî sang laç ralâî. âdhî singhan likkh duâî.
bârân pind jô gur chak vâlç. likhâi dîç râm raunî nâlç.56.
dohrw : rwm rOxI rwmgVH BXo aus idn qy mShUr [
Toky rwmgVHIey Bey vVy su vKq zrUr [57[
dôhrâ : râm raunî râmgardah bhayô us din tç mashhûr.
thôkç râmgardhîç bhaç vardç su vakhat zarûr.57.
rqn isMG ny jo sunI ibRD`n lokn pws [
AwgY soaU sunwie hY KwnUM ko suq nwS [58[
ratan singh nç jô sunî baridhann lôkan pâs.
âgai sôû sunâi hai khânûn kô sut nâsh.58.

Thereafter, writing down his petition for his merger,
Jassa Singh shot it with an arrow to the Khalsa Panth.
He was ready to surrender to the Khalsa Panth,
Provided the Khalsa was willing to take him into their fold. (50)
Accepting his petition, did the Singhs give their consent for merger,
Deeming it an opportune moment for a reunion of the separated.
Soon after, did Jassa Singh tell his commander Dina Beg,
That the latter must relieve him (Jassa Singh) of his services. (51)
Thereafter, winding up his affairs with the Mughal commander,
Did Jassa Singh enter the Khalsa Panth's forces inside the fort.
No sooner did Jassa Singh enter the Khalsa fold,
Than did the Mughals feel extremely let down and exasperated. (52)
Dohra : There prevailed such a providence as the Divine Satguru willed,
That it wished to fulfil Khalsa Panth's mission.
Thus was the city of Multan invaded (at the same time),
By Shah Nawaz[16], the son of late Nawab Khan Bahadur[17]. (53)
Chaupai : The Mughals getting panicky about their own security,
Did Mir Mannu[18] order the recall of his forces.
Thereafter, Dewan Kaura Mal[19] put forth a diplomatic proposal,
That the Mughals should seek Singhs' allegiance against (Shah Nawaz). (54)
With Dina Beg also backing up Dewan Kaura Mal's proposal,
The proposal was discussed and debated with Mir Mannu.
After getting Mir Mannu's approval for seeking Singhs' allegiance,
Dewan Kaura Mal got the Singhs aligned with his own force. (55)
Aligning these Singhs from the Patti region of Majha,
Dewan got half the revenue of this region sanctioned in favour of the Singhs.
The twelve villages which once belonged to Guru Chakk[20],
These, too, were attached with Ram Rauni through a written deed. (56)
Dohra : Since that day did Ram Rauni come to be known as Ramgarh,
More and more famous did it become since then.
Ramgarhias of Jassa Singh's family were made custodians of Ramgarh,
For having entered into the Khalsa Panth in the time of dire need. (57)
Rattan Singh (the author) had narrated as he had heard,
The whole narration from the elders of his generation.
Now would he narrate, (dear readers) the further account,
How did Khan Bahadur's son Shah Nawaz happened to be decimated. (58)

iem rwmrOxI isMG lVy pMj pr ATwrW sY swl [
Swh nvwz ijm Aw muAw [so AwgY suno hvwl [59[
im râmraunî singh lardç pañj par athârân sai sâl.
shâh navâz jim â muâ. sô âgai sunô havâl.59.
121. swKI kOVw m`l kI bhwdrI kI ('...kOVw ml bhwdr iKqwb ilK dIn')
121. sâkhî kaurdâ mall kî bahâdarî kî ('...kaurdâ mal bahâdar khitâb likh dîn')
dohrw : ikCku isMG swQI huey isK kOVw ml jwx [
ciVHE Swh invwz pr isMGn ko rK qwx [1[

dôhrâ : kichhku singh sâthî huç sikh kaurdâ mal jân.
chardhiô shâh nivâz par singhan kô rakh tân.1.
cOpeI : jhW Kwlso idvwn sjwvY [kOVw m`l inqpRiq qihN AwvY [
rihrws sunY AOr sunYN Ardws [in`q roz dey Kwlsy pws [2[
chaupaî : jahân khâlsô divân sajâvai. kaurdâ mall nitparti tahin âvai.
rahirâs sunai aur sunain ardâs. nitt rôz daç khâlsç pâs.2.
lY AwgXw pws isMGn bhY [Pqy vwihgurU muK qy khY [
inqpRiq kVwh lY isMGn imlY [inhMgn rup`Xy pMj dY iBlY [32[
lai âgyâ pâs singhan bahai. phatç vâhigurû mukh tç kahai.
nitparti kardâh lai singhan milai. nihngan rupyyç pañj dai bhilai.32.
pMjw rup`Xy qnKwih lgwvY [ qO hu`ko pIxo mwP krwvY [
khY isMGn hm gurU kI Aws [Swih invwj PV lXwauN Kws [4[
pañjâ rupyyç tankhâhi lagâvai. tau hukkô pînô mâph karâvai.
kahai singhan ham gurû kî âs. shâhi nivâj phard layâun khâs.4.
qb Kwlsy bcn pltwXw [hm cwhq aus mwr gvwXw [
aus mrvwey isMG AsyK [hm kb CofYN aus kau dyK [5[
tab khâlsç bachan paltâyâ. ham châhat us mâr gavâyâ.
us marvâç singh asçkh. ham kab chhôdaain us kau dçkh.5.
dohrw : AOr qurkwnI POj swQ KwnUM sko Brwie [
AwgY PVY Qo so krXo Swih invwjY vwie [6[
dôhrâ : aur turkânî phauj sâth khânûn sakô bharâi.
âgai phardai thô sô karyô shâhi nivâjai vâi.6.
cOpeI : Swih invwj jb sUbo Qo hoXo [luty kuty qy sB aun kohXo [
so mIr mMnUM ny dIey cVHwie [kOVw ml kY swQ imlwie [7[
chaupaî : shâhi nivâj jab sûbô thô hôyô. lutç kutç tç sabh un kôhyô.
sô mîr mannûn nç dîç chardhâi. kaurdâ mal kai sâth milâi.7.

This was how the Singhs did battle at Ram Rauni,
In the year eighteen hundred and five of Bikrami Samvat[21] .
The way Shah Nawaz happened to meet his end,
(My dear readers) listen to the account further. (59)

Episode 121

Episode About valour of Kaura Mal[1]

(Title of Bahadur Conferred on Kaura Mal)

Dohra : A number of Khalsa Singhs joined Kaura Mal,
As they considered him a devout Sikh of the Guru.
Thus did Kaura Mal attack Shah Nawaz[2] ,
Being assured of the Khalsa Singh's support. (1)
Chaupai : Wherever the Khalsa Panth organized a congregation,
Dewan Kaura Mal did join the morning prayers everyday.
Regularly would he listen to the morning and evening prayers,
Daily would he make an offering of provisions to the Khalsa Panth. (2)
Daily would he sit among the Singhs after a due permission,
Gladly would he exchange the Khalsa Panth's greetings.
Daily would he offer provisions to the community kitchen,
Making an offering of five rupees to each Nihang chief. (3)
Gladly would he pay a penalty of five rupees,
For getting permission for smoking a pipe.
Surely would he be able to arrest Shah Nawaz,
Claiming to be having blessings of the Divine Guru. (4)
Instantly, did the Khalsa contradict his claim,
As the Khalsa would fain to eliminate him altogether.
As he had got innumerable number of Singhs slaughtered,
How could they spare his life once he came in their sight. (5)
Dohra : Putting more Mughal troops under Kaura Mal's command,
Shah Nawaz's real brother, too, was sent with him.
Putting the latter under Kaura Mal's command forcibly,

Was this force despatched towards Shah Nawaz's camp. (6)
Chaupai : While Shah Nawaz was the custodian of Lahore,
Had he looted, oppressed and slaughtered so many people.
It was for these atrocities that Mir Mannu[3] sent this force,
To join the forces under the command of Dewan Kaura Mal. (7)

dohrw : jMg prXo doaU qrP doaU Pqy qkwieN [
Swih invwj kOVw ml Bey donoN snmuK Awie [8[
dôhrâ : jang paryô dôû taraph dôû phatç takâin.
shâhi nivâj kaurdâ mal bhaç dônôn sanmukh âi.8.
cOpeI : qurk qurk rl iml tl gey [kOVy ihMdU quVwvq chy [
qb kOVw ml kr gur Aws [isMG KVwey Apny pws [9[
chaupaî : turak turak ral mil tal gaç. kaurdç hindû turdâvat chahç.
tab kaurdâ mal kar gur âs. singh khardâç apnç pâs.9.
qbY invwz ny kIXo zor [shON kOVw ml GoVo qor [
Ab hY Kwlsy jI ko vylw [kr AwXo hm pr vih hylw [10[
tabai nivâz nç kîyô zôr. sahaun kaurdâ mal ghôrdô tôr.
ab hai khâlsç jî kô vçlâ. kar âyô ham par vahi hçlâ.10.
isMGn khXo kCu gm kr nwhIN [njlk AwvY hm dyeIN bqweI [
hm Awgy ho Kly iqAwr [lyvYNgy aus qurqih mwr [11[
singhan kahyô kachhu gam kar nâhîn. najîk âvai ham dçîn batâî.
ham âgç hô khalç tiâr. lçvaingç us turtahi mâr.11.
dohrw : qO lO Awie invwjy khXo kOVy inmk hrwm [
AKY q SsqR sMBwl qUM AKY qO qurk kr slwm [12[
dôhrâ : tau lau âi nivâjç kahyô kaurdç nimak harâm.
akhai ta shastar sambhâl tûn akhai tau turak kar salâm.12.
cOpeI : qb kOVw ml isMGn so khXo [bolq Swih invwjY AhXo [
isMGn dInI Slk clwie [lgI klyj invwjY Swih [13[
chaupaî : tab kaurdâ mal singhan sô kahyô. bôlat shâhi nivâjai ahyô.
singhan dînî shalak chalâi. lagî kalçj nivâjai shâhi.13.
JUm GoVy qy BUm mYN pVw [golI lgI iPr BXo n KVw [
eyk isMG qb auqr huXo KVw [kwt sIs hQ lIno PVw [14[
jhûm ghôrdç tç bhûm main pardâ. gôlî lagî phir bhayô na khardâ.
çk singh tab utar huyô khardâ. kât sîs hath lînô phardâ.14.
mIr mMnUM iFg dXo phuMcwie [dyKq sIs KuSI BeI vwie [
kwgj klm su inj hQ lIn [kOVw ml bhwdr iKqwb ilK dIn [15[
mîr mannûn dhig dayô pahuñchâi. dçkhat sîs khushî bhaî vâi.
kâgaj kalam su nij hath lîn. kaurdâ mal bahâdar khitâb likh dîn.15.
jo kOVw ml krI KwlsY BIl [qurq Purq so iqs ko PIl [
AwgY sunoN AOr BI swKI [hm bifAn jo hm QI BwKI [16[
jô kaurdâ mal karî khâlsai bhalî. turat phurat sô tis kô phalî.
âgai sunôn aur bhî sâkhî. ham badaian jô ham thî bhâkhî.16.

Dohra : As the battle raged between both the forces,
Both the armies were expecting to win the battle.
Both Shah Nawaz and Kaura Mal being (mighty) warriors,
Stood facing each other in the field of battle. (8)
Chaupai : The Mughal troops from both sides having become allies,
They wished the Hindu Dewan Kaura Mal slaughtered.
Upon this, reposing complete faith in the Divine Guru,
Kaura Mal positioned the Singh soldiers around him. (9)
As Shah Nawaz mounted a forceful attack,
He moved his horse to stand in front of Kaura Mal.
Kaura Mal beckoned the Khalsa to avail of that opportunity,
As Shah Nawaz was going to attack the former. (10)
Asking Dewan Kaura Mal not to lose heart at all,
Must he forewarn the Singhs as the enemy approached,

Assuring him of their being in complete readiness,
Instantly would they slaughter the enemy as he arrived. (11)
Dohra : Thereupon, approaching Shah Nawaz accused Kaura Mal,
That the latter had been an ungrateful untrue to his salt.
He must, therefore, either get ready for a fight,
Or else bow down and salute a Mughal ruler. (12)
Chaupai : At this Kaura Mal did inform his Singh supporters,
That such abusive words indeed was Shah Nawaz uttering.
At this, as the (incensed) Singhs fired their muskets,
Did a bullet hit right into Shah Nawaz's heart. (13)
With a bound did he fall from his horse,
As he could not stand up after being hit by a bullet.
Thereafter, a Singh after getting down from his horse,
Picked up his head after beheading Shah Nawaz. (14)
As his severed head was presented before Mir Mannu,
Delighted did he feel at the sight of his beheaded enemy.
Picking up a pen and a paper did Mir Mannu confer,
The title of 'Bahadur' on Kaura Mal in writing. (15)
The noble service that Kaura Mal had rendered unto the Khalsa,
Was indeed rewarded immediately (by the Divine Guru).
Listen further to the episodes (dear readers),
As were these narrated by the author's ancestors. (16)

dohrw : ATwrW sY Cy EqRY BXo Swih invwj bhIr [
rqn isMG nYN ijm sunXo ilKXo ausY qqbIr [17[
dôhrâ : athârân sai chhç ôtrai bhayô shâhi nivâj bahîr.
ratan singh nain jim sunyô likhyô usai tatbîr.17.
122. swKI sRI AMimRqsr jI kI
('iek iek cu`BY qwl gur sB kl dUr krwihN')
122. sâkhî sarî ammritsar jî kî
('ik ik chubbhai tâl gur sabh kal dûr karâhin')
cOpeI : mulk lUt AMimRqsr AwvYN [duAwlI ibswKI mylw lwvYN [
bYT hirmMdr sunYN su gXwn [gur bcnn pr lwvYN DXwn [1[
chaupaî : mulak lût ammritsar âvain. duâlî bisâkhî mçlâ lâvain.
baith harimndar sunain su gayân. gur bachnan par lâvain dhayân.1.
Akwl buMgY cVH qKqY bih hYN [lwie dIvwn gurmqy mqY hYN [
sRbq KwlsY hoie Adwlq [AisKn gwr isMGn pRiqpwlq [2[
akâl bungai chardah takhtai bahi hain. lâi dîvân gurmatç matai hain.
sarbat khâlsai hôi adâlat. asikhan gâr singhan partipâlat.2.
dohrw : ijqY pwp AO Kwp kr lut kut inq ilAwihN [
iek iek cuBY qwl gur sB kl dUr krwihN [3[
dôhrâ : jitai pâp au khâp kar lut kut nit liâhin.
ik ik chubhai tâl gur sabh kal dûr karâhin.3.
cOpeI : isMGn ky sB pwp JV jweyN [huqy ju Awps mWih kmwey [
koaU kmwey koaU lut Kwie [qwl cuBY qy sB nT jwie [4[
chaupaî : singhan kç sabh pâp jhard jâçn. hutç ju âpas mânhi kamâç.
kôû kamâç kôû lut khâi. tâl chubhai tç sabh nath jâi.4.
sorTw : sunhu su qwl pRqwp nHwie jwie ijh pg DrihN [
lut kut ijs krYN Kwp irjk ausY Bey cOguno [5[
sôrthâ : sunhu su tâl partâp nahâi jâi jih pag dharhin.
lut kut jis karain khâp rijak usai bhaç chaugunô.5.
dohrw : lUto Koho hoie joaU iqn ko imlY nswP [
JUTn ko qnKwh krYN AO s`cn krwvYN mw& [6[
dôhrâ : lûtô khôhô hôi jôû tin kô milai nasâph.
jhûthan kô tankhâh karain au sachchan karâvain mâf.6.

Dohra : It was in the year of eighteen hundred and six,

That Shah Nawaz did shed his mortal frame.
The way Rattan Singh (the author) had heard the account,
Had he narrated it in the same manner. (17)

Episode 122
Episode About Sri Amritsar
(They would get all the sins washed and wiped out
As they did take a dip in the sacred pool of Amritsar)

Chaupai : After ransacking the region would the Singhs reach Amritsar,
There would they hold congregations on Diwali[1] and Baisakhi[2].
Congregating in Harmandir would they listen to the discourse,
There would they concentrate on the Guru's sacred words. (1)
Thereafter, would they hold a meeting at Akal Takht[3],
There would they pass resolutions after a congregation.
All the Khalsa contingents would hold a court there,
There would they decide to protect the Sikhs and destroy the wicked. (2)
Dohra : Whatever sins did the Khalsa commit everyday,
As they ransacked, plundered and killed many people.
They would get all those sins washed and wiped out,
As they did take a dip in the sacred pool at Amritsar. (3)
Chaupai : Thus would all the sins of the Singhs get wiped out,
Whatever had they committed even among themselves.
Even if these were the sins of robbing others of their hard-earned wealth,
All kinds of sins would get condoned with a dip in holy water. (4)
Sortha : Listen to the sanctity of having a dip in the sacred pool,
Holy would the place become where a Sikh planted his foot after pilgrimage,
Whosoever got robbed and plundered by the devout Singhs,
Four times prosperous would the victim become after getting robbed. (5)
Dohra : Whosoever got robbed and dispossessed by another,
Truly would the Khalsa get justice done unto him.
Surely would the guilty get penalized by the Khalsa,
As the innocent would be cleared of all accusations. (6)

123. swKI Aihmd Swh AO su`Kw isMG kI ('mwr muXo qihN BXo ShId')

123. sâkhî ahimad shâh au sukkhâ singh kî ('mâr muyô tahin bhayô shahîd')

dohrw : ATwrW sY ds aUpry iPr AwXo Aihmd Swih [
s`dXo ruhyly njIb KW muey muhMmd Swih [1[
dôhrâ : athârân sai das ûprç phir âyô ahimad shâhi.
saddyô ruhçlç najîb khân muç muhmmad shâhi.1.
cOpeI : cwr pwv ky cwr bjIr [dbXo Awp iqn mulK gMBIr [
Awps mWih SrIkq krYN [Awps mWih su mwrYN mrYN [2[
chaupaî : châr pâv kç châr bajîr. dabyô âp tin mulakh gambhîr.
âpas mânhi sharîkat karain. âpas mânhi su mârain marain.2.
lKnaU mlXo mnsUrih AlI [mnsUrI tky mohr ijh clI [
huqo bjIr inzwmih AlI [d`Kn rok rKI aun BlI [3[
lakhnaû malyô mansûrhi alî. mansûrî takç môhar jih chalî.
hutô bajîr nizâmhi alî. dakkhan rôk rakhî un bhalî.3.
dohrw : id`lI ky piqSwih ko ien kIno lUx hrwm [
ruhylw igljY jw imlXo njIb Kwn aus nwm [4[
dôhrâ : dillî kç patishâhi kô in kînô lûn harâm.
ruhçlâ giljai jâ milyô najîb khân us nâm.4.
cOpeI : mugl gwjdIN mRhtn lXwvY [ruhyly aUpr aunYN cVwvY [
njIb ^wn ny njIb gVH rcw [mugl pTwn bYr qb mcw [5[
chaupaî : mugal gâjdîn marhtan layâvai. ruhçlç ûpar unain chardâvai.
najîb khân nç najîb gardah rachâ. mugal pathân bair tab machâ.5.
dohrw : muhMmd Swh jb mr gXo id`lI pr gXo rOl [
rhXo njIbih Kwn AO mugl gwjdIN bol [6[

dôhrâ : muhmmad shâh jab mar gayô dillî par gayô raul.
rahyô najîbhi khân au mugal gâjdîn bôl.6.
cOpeI : ruhyly ny pTwx mMgwXw [mugln ko vih cwhq mrwXw [
ieq ibiD siqgur bwq bxwvYN [qurkn qy iem qurk mrwvYN [7[
chaupaî : ruhçlç nç pathân mangâyâ. muglan kô vahi châhat marâyâ.
it bidhi satigur bât banâvain. turkan tç im turak marâvain.7.
isMGn ko ibc lg gXo dwie [mwrYN qurkn ko isMG Dwie [
auie doaU BI Kwlsy mwry [Kwlso aun duaUAn ko gwry [8[
singhan kô bich lag gayô dâi. mârain turkan kô singh dhâi.
ui dôû bhî khâlsç mârç. khâlsô un duûan kô gârç.8.

Episode 123

Episode About Ahmad Shah and Sukha Singh
(He fell a martyr while fighting and killing those Afghan troops)

Dohra : It was in the year eighteen hundred and ten[1] (B.S.),
That Ahmad Shah Abdali[2] did come to invade India.
He had come at the invitation of Najib Khan Ruhela[3],
After the demise of Mohammad Shah, the emperor of Delhi. (1)
Chaupai : There being four ministers of the four provinces of Delhi,
Each one of them occupied one of the provinces each.
These four ministers being rivals to each others' prowess,
They indulged in an internecine war to kill each other. (2)
Mansur Ali[4] having occupied the Lucknow province,
He introduced his minted coins known as Mansuri coins.
Nizam Ali[5] being another minister of another state,
He had strengthened his occupation of the Deccan province. (3)
Dohra : All these four ministers proving untrue to their salt,
They had betrayed the emperor of Delhi, their master.
Another minister who being known as Najib Khan Ruhela,
He had aligned himself with Ahmed Shah of Gilja race.
Chaupai : Another Muslim minister Gazdi[6] inviting the Marathas from the South,
He made them invade Najib Khan Ruhela's province.
As Najib Khan Ruhela had constructed the Najibgarh fort,
There grew a great hostility between the Mughals and Pathans. (5)
Dohra : As soon as Mohammad Shah did shed his mortal frame,
Extreme chaos did come to prevail in Delhi.
There remained mainly two contenders for power,
These two being Najib Khan Ruhela and Gazi-ud-din Gazdi. (6)
Chaupai : Thus did Najib Khan Ruhela invite the Pathan Ahmad Shah,
As he intended to get the Mughals eliminated by the Pathans.
Such being the will ordained by the Divine Satguru,
He ordained that the Mughals be eliminated by the Mughals. (7)
Having got a good opportunity during this internecine Muslim strife,
The Singhs made a dash to kill the Muslims on both sides.
As both the Muslim factions attempted to kill the Singhs,
The Singhs, too, endeavoured to decimate both of them. (8)

dohrw : gwjdIN s`dy mrhty GyrXo ruhylo Awie [
iqs qy Awihmd Swih kih pTwx su lXo bulwie [9[
dôhrâ : gâjdîn saddç marhatç ghçryô ruhçlô âi.
tis tç âhimad shâhi kahi pathân su layô bulâi.9.
cOpeI : qb aun Aihmd Swh bulwXw [Awn ausy ny soaU CufwXw [
lhOr isRhMd ausY ny m`ll [ Cufwie leI mRhty qy id`ll [10[
chaupaî : tab un ahimad shâh bulâyâ. ân usç nç sôû chhudaâyâ.
lahaur sarihand usai nç mallî. chhudaâi laî marhtç tç dillî.10.
gwjdIN Pyr mRhty bulwey [so ruhyly dy igrd krvwey [
ruhyly ny iPr sdy pTwx [so kr AwXo kwbloN qwx [11[

gâjdîn phçr marhtç bulâç. sô ruhçlç dç girad karvâç.
ruhçlç nç phir sadç pathân. sô kar âyô kâblôn tân.11.
mIr mMnU ko susqI BeI [id`lI qy kuC mdq n AeI [
Awn kwblI Swhdry pirE [ibc lhOr kOVw ml AiVE [12[
mîr mannû kô susatî bhaî. dillî tç kuchh madat na aî.
ân kâbalî shâhdarç pariô. bich lahaur kaurdâ mal aiô.12.
iqn isMGn ko ilKXo bnweI [hm qum ihMdU iek gur BweI [
dIn mjHb kI bwq sunweI [igljn kO qum dyhu htweI [13[
tin singhan kô likhyô banâî. ham tum hindû ik gur bhâî.
dîn majahb kî bât sunâî. giljan kau tum dçhu hatâî.13.
dXo Krc ko is`kw dwrU [tko dyx ko kIE iqAwrU [
mIr mMnU qy dXo ilKwie [so BI GlXo isMGn ky pwie [14[
dayô kharach kô sikkâ dârû. takô dçn kô kîô tiârû.
mîr mannû tç dayô likhâi. sô bhî ghalyô singhan kç pâi.14.
dohrw : ies ZnIm ko moiV ky iPr hm qum krhYN g`l [
AwkI joaU hm qy rhY lXo mulk qum m`l [15[
dôhrâ : is ghanîm kô môrd kç phir ham tum karhain gall.
âkî jôû ham tç rahai layô mulak tum mall.15.
cOpeI : jb qy bMdy rokw phwr [pYsw n AwXw qurkn bwr [
aun gey Kwlsy soN krI KuAwrI [mulk m`lo qum s`qy DwrI [16[
chaupaî : jab tç bandç rôkâ pahâr. paisâ na âyâ turkan bâr.
un gaç khâlsç sôn karî khuârî. mulak mallô tum sattç dhârî.16.
pVol kTUhy bsohlI vwrI [lyhu bdly qum dUx BI swrI [
augrwhIAY pYsw ijqo pMjwb [hY phwVn mYN ieqno qwb [17[
pardôl kathûhç basôhlî vârî. lçhu badlç tum dûn bhî sârî.
ugrâhîai paisâ jitô pañjâb. hai pahârdan main itnô tâb.17.

Dohra : As after summoning the Marahatta reinforcements to his support,
Gazi-ud-ddin's forces laid a siege to Nijabudin Ruhela's forces,
The latter, seeking the support of Ahmad Shah Abdali from Kabul,
He called for the Pathan reinforcements to his support. (9)
Chaupai : Thereafter, as he had called for Ahmad Shah's support,
Ahmad Shah did arrive to liberate Najibu Khan Rohela.
Thereafter, Ahmad Shah Abdali not only occupied Sirhind and Lahore,
But he also got Delhi vacated from Marhatta occupation. (10)
Gazi-ud-din (Gazdi) summoning Marhatta reinforcements once again,
He laid a siege around Najibu Khan Ruhela's forces for the second time.
Najibudin Ruhela, once again, summoned the Pathan reinforcements,
Who came rushing from Kabul (to crush the Marhattas). (11)
Mir Mannu[7], having become lax after this development,
As he received no support from Delhi (against Abdali).
As Ahmad Shah Abdali's force invaded Shahdra[8],
Dewan Kaura Mal fortified his defences at Lahore (to combat the invaders). (12)
Thereafter, the Dewan sent a very warm invitation to the Singhs,
That the Hindus and the Singhs were fraternal followers of the same Guru.
Asking for the Singhs' support on the basis of ideological affinity,
He pleaded before the Singhs to push back Abdali's troops. (13)
Offering not only to provide the Singhs with arms and ammunition,
He was even prepared to offer a financial ransom to the Singhs.
Procuring a written assurance from Mir Mannu in favour of the Khalsa,
He sent that written despatch to the Khalsa Panth. (14)
Dohra : (Mir Mannu) assured the Khalsa to start a dialogue with them,
Soon after they had (jointly) repulsed the (Afghan) invader.
He would allow the Singhs to occupy that (Punjab) region,
Which had always remained defiant to the Mughal rule. (15)
Chaupai : (He narrated) that ever since Banda Bahadur's[9] occupation of the hilly region,
The Mughal empire had received no revenues from there.

As these hill chiefs had harassed the Khalsa Panth in the recent past,
The Khalsa Panth should occupy the entire hill territory. (16)
They should not only occupy hills upto Parol, Kathua and Basohali[10],
They must settle scores with the hill chiefs in the whole Doon valley.
They must collect as much revenue from the hills,
As they collected from the Punjab region of their own. (17)

dohrw : so su isMG iek`qR Bey krky so Ardws [
fyrw bxIey ky kIAw cly kOVw ml pws [18[
dôhrâ : sô su singh ikttar bhaç karkç sô ardâs.
daçrâ banîç kç kîâ chalç kaurdâ mal pâs.18.
cOpeI : qb Awps mYN isMG hI lry [ApnI Awp KuAwrI pry [
hrI isMG BMgI dgw kmwXw [kuSwl isMG rwmgVHIAw GwXw [19[
chaupaî : tab âpas main singh hî larç. apnî âp khuârî parç.
harî singh bhangî dagâ kamâyâ. kushâl singh râmgardhîâ ghâyâ.19.
sB isMGn ny mwnXo burw [fyrw BMgIAn lUtn krw [
XhY bwq BMgIAn sun pweI [AwgY BMgI cly prweI [20[
sabh singhan nç mânyô burâ. daçrâ bhangîan lûtan karâ.
yahai bât bhangîan sun pâî. âgai bhangî chalç parâî.20.
dohrw : ds hzwr BMgI Bjy isMG pVy lY bls [
iem kr eyeI isMG By lVny vwly qIs [21[
dôhrâ : das hazâr bhangî bhajç singh pardç lai bîsa.
im kar çî singh bhç lardnç vâlç tîsa.21.
cOpeI : AOr fyrw jw pwXo lhOr [Swlwmwr bwg ky DOr [
isMG lhOrI dRvwzy Awey [dyKy kswel gaU PVwey [22[
chaupaî : aur daçrâ jâ pâyô lahaur. shâlâmâr bâg kç dhaur.
singh lahaurî darvâzç âç. dçkhç kasâî gaû phardâç.22.
soaU isMGn nY dIny mwr [BeI drvwzn myN hVqwr [
Sihr lokn iPr isMG POj mwrI [iehW BI isMGn BeI KuAwrI [23[
sôû singhan nai dînç mâr. bhaî darvâzan mçn hardtâr.
shahir lôkan phir singh phauj mârî. ihân bhî singhan bhaî khuârî.23.
dohrw : pihr qIsry pI suKw cVXo su`Kw isMG qKwx [
SXwm isMG ko pwlko kMbo mwVIvwn [24[
dôhrâ : pahir tîsrç pî sukhâ chardyô sukkhâ singh takhân.
shayâm singh kô pâlkô kambô mârdîvân.24.
cOpeI : qb iqn krI n kCU slwih [lMGXo rwvI gwhx pwie [
iqsky pwCy lMGy inhMg [nihN kInI ikn igxqI sMg [25[
chaupaî : tab tin karî na kachhû salâhi. langhyô râvî gâhan pâi.
tiskç pâchhç langhç nihang. nahin kînî kin gintî sang.25.
inkt su igljn fyry gey [JwV JpwVn auqrq Bey [
rwvI jl su sucyqo kIE [auiq igljn kO rOlo QIE [26[
nikat su giljan daçrç gaç. jhârd jhapârdan utrat bhaç.
râvî jal su suchçtô kîô. uti giljan kau raulô thîô.26.

Dohra : Thereafter, the Singhs having held an assembly,
They did perform a congregational prayer.
Thereafter, putting up a camp at village Ghaniya Ke,
They made a move to join Dewan Kaura Mal's force. (18)
Chaupai : Soon after, the Singhs themselves entered into a factional fight,
Themselves they invited harassment from their own kin.
Hari Singh[11] from the Bhangi contingent did betray the Khalsa,
As he shot dead Kushal Singh Ramgharia (brother of Jassa Singh Ramgarhia). (19)
As all the Singhs considered it to be an act of evil,
They decided to ransack the seat of the Bhangis.
As the Bhangis came to know about this raid,
They fled away to a distant place to avoid violence. (20)
Dohra : As this contingent of ten thousand Bhangi Singhs fled,

Were they attacked by a force of twenty thousand Singhs.
In this way, the total strength of these Singhs taken together,
Came to thirty thousands who constituted this fighting force. (21)
Chaupai : Therefore, these Khalsa Singhs put up a camp at Lahore,
At a place in the vicinity of Shalimar gardens.
As the Singhs took a round around the Lahori gate,
They noticed the city butchers taking a cow for a slaughter. (22)
As the Singh slaughtered those cow-slaughterers,
The shopkeepers of Lahore shut their shops in protest.
As the people of the city of Lahore attacked the Singhs,
Here also the Singhs had to face a lot of harassment. (23)
Dohra : In the afternoon, after taking a dose of cannabis,
(Warrior) Sukha Singh (carpenter) did go on a round.
Though being a foster son of (warrior) Sham Singh[12],
He was a native of village Mari-Kambo-ki[13]. (24)
Chaupai : Thereafter, without consulting any of his companions,
Did he cross to the other side of the river Ravi.
He was followed by a few other (Nihang) Singhs,
Without keeping a proper count of those who followed. (25)
As they approached the camp of Abdali's troops,
They did camouflage themselves among the bushes.
As the Singhs refreshed themselves with waters of Ravi,
There was a lot of commotion among the Abdali troops. (26)

aun jwnXo dl AwvY clw [auh dyKn lwgXo hYÍ Klw [
Aihmd Swih idl Kqro BXo [ikCu idl mYN iqs DIr n DrXo [27[
un jânyô dal âvai chalâ. uh dçkhan lâgyô havai khalâ.
ahimad shâhi dil khatrô bhayô. kichhu dil main tis dhîr na dharyô.27.
qurq GoVy pY BXo svwr [Awgy klny dsqy cwr [
khXo En hm pY ihMd AweI [kb phuMcy nT kwbl jweI [28[
turat ghôrdç pai bhayô savâr. âgç kînç dastç châr.
kahyô ôn ham pai hind âî. kab pahuñchç nath kâbal jâî.28.
PV SmSyrih snmuK hoXo [jw isMGn soN muhro FoXo [29[
phard shamshçrhi sanmukh hôyô. jâ singhan sôn muhrô dhôyô.29.
dohrw : isMG su QoVy Qy lMGy AO rhy Qy fyry mWih [
ikCu n`Ty ikCu gYl gey cMgy joaU igxwieN [30[
dôhrâ : singh su thôrdç thç langhç au rahç thç daçrç mânhi.
kichhu natthç kichhu gail gaç changç jôû ginâin.30.
cOpeI : su`Kw isMG POj Awvq jwnI [sMg Awpxy QoVI mwnI [
qb aun mn mYN kIE ibcwr [sBI BWq Ab BeI lcwr [31[
chaupaî : sukkhâ singh phauj âvat jânî. sang âpanç thôrdî mânî.
tab un man main kîô bichâr. sabhî bhânt ab bhaî lachâr.31.
jO mYN ien sON kroN lrweI [qO ien soN nihN vwrY AweI [
ieh Awtw hm ih`sw lOx [lV ky mrn Blo kih kOx [32[
jau main in saun karôn larâî. tau in sôn nahin vârai âî.
ih âtâ ham hissâ laun. lard kç maran bhalô kahi kaun.32.
jO Ab hm jwvYNgy Bwj [qO isMGn mYN AwvY lwj [
bwq burI iqn doaU ibcwrI [mYN lr mroN su BlI ibcwrI [33[
jau ab ham jâvaingç bhâj. tau singhan main âvai lâj.
bât burî tin dôû bichârî. main lar marôn su bhalî bichârî.33.
dohrw : pwCy pwauN n pwieE iFg isMGn so kih dIn [
iehW ShId hm hoihNgy lr kr mjHby dIn [34[
dôhrâ : pâchhç pâun na pâiô dhig singhan sô kahi dîn.
ihân shahîd ham hôhingç lar kar majhbç dîn.34.
cOpeI : khXo suKw isMG swQinvwr [ijn ijMd rKxI muV jwhu pwr[
isMGn khXo hm ikm nT jwhIN [swQ quswfy sunihro KwhIN [35[
chaupaî : kahyô sukhâ singh sâthnivâr. jin jind rakhnî murd jâhu pâr.

singhan kahyô ham kim nath jâhîn. sâth tusâdaç sunhirô khâhîn.35.

As the Abdali troops noticed the Singhs advancing towards them,
They stood up to observe the Singhs marching towards them.
As Ahmad Shah Abdali sensed a threat to his security,
He seemed to lose heart on that occasion. (27)
Instantly did Ahmad Shah Abdali mount his horse,
Instantly did he deploy his contingents in front.
Declaring that Hindustani troops had launched an invasion,
He would never allow his troops to retreat to Kabul. (28)
Asking his troops to pick up their swords for a fight,
He deployed his troops right in front of the Singhs. (29)
Dohra : (But) only a few Singhs had actually crossed Ravi,
Majority of them having put up in their base camp.
While some had returned, a few had gone with Sukha Singh,
(But) those reckoned to be the best warriors had remained behind. (30)
Chaupai : As Sukha Singh noticed the approach of Abdali's forces,
He reckoned his own companions to be small in strength.
Thereafter, contemplating the whole situation from all angles,
He found himself completely helpless in everyway. (31)
If he picked up a fight with the Abdali's troops,
He and his companions would be greatly out numbered.
As Singhs' strength was as little as a pinch of salt in a flour heap,
No sensible person would approve of their fighting with the Afghans. (32)
If he chose to desert and run away from the battlefield,
He would have to bear the humiliation of having been a coward.
As he found himself caught between the devil and the deep sea,
He considered it better to fight and make a sacrifice. (33)
Dohra : Under no circumstances would anybody retrace his steps,
Thus did Sukha Singh convey his resolve to the Singhs.
At that very spot, would they make a supreme sacrifice,
For their religion and ideology would they certainly fight. (34)
Chaupai : Still did Sukha Singh give an option to the accompanying Singhs,
That those who craved for life could go back across the river.
To which the Singhs retorted : How could they dare to desert him,
As they had broken bread with him from the same bowl. (35)

AsIN ShIdI swQ kmwvYN [SwhIdn mYN swQ fyrw pwvYN [
jsrwaurIE Qo PuPV hmwrw [nihN muiVE vih bwl ibcwrw [36[
asîn shahîdî sâth kamâvain. shâhîdan main sâth daçrâ pâvain.
jasrâurîô thô phuphard hamârâ. nahin muiô vahi bâl bichârâ.36.
ipqw hmwrw aun dXo mVoXw [Awie Swm isMG pws KloXw [
ieqny mYN POj phuMcI Awie [muV isMGn dey GoVy rlwie [37[
pitâ hamârâ un dayô mardôyâ. âi shâm singh pâs khalôyâ.
itnç main phauj pahuñchî âi. murd singhan daç ghôrdç ralâi.37.
bMdUk qIr qlvwr clweI [Awvq igljy deI htweI [
KV kr lVy n Awey c`l [ cUk gey isMG Xw qy g`l [38[
bandûk tîr talvâr chalâî. âvat giljç daî hatâî.
khard kar lardç na âç chall. chûk gaç singh yâ tç gall.38.
dohrw : iek dsqo dIE moV iqn mgroN AwXo cOx [
AYs BeY su isMG qihN ijv Awty mYN lOx [39[
dôhrâ : ik dastô dîô môrd tin magrôn âyô chaun.
ais bhaai su singh tahin jiv âtç main laun.39.
suKw isMG idl iem AeI jihN hovY Aihmd Swih [
iqs soN hQ mYN jw kroN jy ko dey bqwie [40[
sukhâ singh dil im aî jahin hôvai ahimad shâhi.
tis sôn hath main jâ karôn jç kô daç batâi.40.

cOpeI : s`uKw isMG kCu A`gy gXo [pUCq Swih ikn nWih bqXo [
smJy nihN koaU iqskI bwq [grd gubwr hYÍ pr geI rwq [41[
chaupaî : sukkhâ singh kachhu aggç gayô. pûchhat shâhi kin nânhi batyô.
samjhç nahin kôû tiskî bât. garad gubâr havai par gaî rât.41.
isMG kI kCu auhW lgI n Gwq [krYN igljn pr isMG qihN hwQ [
mwr muXo qihN BXo ShId [deI dyh aun hT soN jId [42[
singh kî kachhu uhân lagî na ghât. karain giljan par singh tahin hâth.
mâr muyô tahin bhayô shahîd. daî dçh un hath sôn jîd.42.
dohrw : su`Kw isMG aUhW muXo POj muVI su qr& lhOr [
AgY Slk lhOrIAn deI isMGn pr jor [43[
dôhrâ : sukkhâ singh ûhân muyô phauj murdî su taraf lahaur.
agai shalak lahaurîan daî singhan par jôr.43.
cOpeI : jb dov`l isMGn BeI mwrI [qb Kwlsy ko BeI KuAwrI [
qb Kwlso Awie fyry AVw [rwq pvweI ho ky KVw [44[
chaupaî : jab dôvall singhan bhaî mârî. tab khâlsç kô bhaî khuârî.
tab khâlsô âi daçrç ardâ. rât pavâî hô kç khardâ.44.

Gladly would they make a sacrifice along with them,
Proudly would they fain to be counted among the martyrs.
Among them was one of author's own uncles named Jasraurio,
Who, despite being an infant, did never choose to return. (36)
As the author's father (being infant) was instructed to return,
He too, begged S. Sham Singh (to seek his approval to fight).
In the meantime, as Abdali's forces arrived too close,
The Singh spurred their horses to confront the enemy. (37)
As the Singhs fired muskets, shots arrows and wielded their swords,
Truly were the approaching Afghan troops pushed back.
As the Singhs kept standing there instead of beating a retreat,
Really had they made a mistake in their fighting strategy. (38)
Dohra : Hardly had the Singhs repulsed the attack of one of enemy's contingents,
When four times larger in strength did enemy troops arrive.
Surely was the Singhs' strength reduced to as small a number,
As is a pinch of salt found in a heap of wheat flour. (39)
Thereupon did Sukha Singh think in his own mind,
Would that he could spot out Ahmed Shah Abdali.
Gladly would he prefer to grapple with the Afghan chief,
If somebody could disclose the latter's whereabouts. (40)
Chaupai : As Sukha Singh pushed forwarded in the midst of raging battle,
Nobody did provide any clue about Afghan chief's location.
As no body could communicate with him in his native tongue,
Darkness did descend on the scene in the midst of din and dust. (41)
As Sukha Singh did fail in his attempt to hit his target,
He started killing rest of the Afghan troops of Abdali.
As he fell a martyr while fighting and killing those Afghan troops,
His stubbornness had had cost him his own life. (42)
Dohra : As Sukha had died fighting there with the Afghan troops,
Rest of the Singhs did beat a retreat towards Lahore.
As the retreating Singhs approached the city of Lahore,
The inhabitants of Lahore opened a fierce fire on them. (43)
Chaupai : As the Singhs suffered loss on both the fronts,
Then did they feel harassed from all sides.
Thereafter, the Singhs put up a camp on the outskirts,
Where they passed the night while guarding their defences. (44)

dohrw : rwq pVI isMG sBn gn kIE fyro mwJY v`l [
qurk doaU byeImwn hYN lu`t Kwho doaUAwn r`l [45[
dôhrâ : rât pardî singh sabhan gan kîô daçrô mâjhai vall.

turak dôû bçîmân hain lutt khâhô dôûân rall.45.
ib`kRm ATwrW sY ibqy aup`r dsvyN swl [
BXo ShId su su`Kw isMG Swih kwblI nwl [46[
bikkarm athârân sai bitç uparr dasvçn sâl.
bhayô shahîd su sukkhâ singh shâhi kâbalî nâl.46.
isMGn ko AO qurkn ko krnoN Blo n joV [
qb hI ibiD KotI BvY dyvY cMfI qoV [47[
singhan kô au turkan kô karnôn bhalô na jôrd.
tab hî bidhi khôtî bhavai dçvai chandî tôrd.47.

bwkI pRsMg A`gy qurXo ('ausI hMgwmY mYN muXo kOVw m`l dIvwn')

bâkî parsang aggç turyô ('usî hangâmai main muyô kaurdâ mall dîvân')

dohrw : jy ko AwKY pRSn Xih iPr AwgY Swih kXw kIn [
lhOr qutI kY n qutI auqR chIAY iqs dIn [1[
dôhrâ : jç kô âkhai parshan yahi phir âgai shâhi kayâ kîn.
lahaur tutî kai na tutî utar chahîai tis dîn.1.
ausI hMgwmY mYN muXo kOVw ml dIvwn [
swQY sMgq isMG AO rwjw jyjovwn [2[
usî hangâmai main muyô kaurdâ mal dîvân.
sâthai sangat singh au râjâ jçjôvân.2.
cOpeI : keI mhIny lrqy Bey [nihN idlIEN koaU m`dq Aey [
auq ruhyly rOlw pwXw [mIr mMnUM iem Swih hrwXw [3[
chaupaî : kaî mahînç lartç bhaç. nahin dilîôn kôû maddat aç.
ut ruhçlç raulâ pâyâ. mîr mannûn im shâhi harâyâ.3.
hwQ bMD gl kuhwVo pwie [n`T n gXo iml pXo Swih [
pcws l`K rupXo lXo aun mMn [iPr Swih bhwXo kr AwpMn [4[
hâth bandh gal kuhârdô pâi. natth na gayô mil payô shâhi.
pachâs lakkh rupyô layô un mann. phir shâhi bahâyô kar âpann.4.
lwhOr ijq id`lI ij`q leI [KW njIb ko id`lI deI [
bhwXo aun kr Apn vjIr [SwhI mugln kI BeI idlIEN qgIr [5[
lâhaur jit dillî jitt laî. khân najîb kô dillî daî.
bahâyô un kar apan vajîr. shâhî muglan kî bhaî dilîôn tagîr.5.

Dohra : As the night descended on the scene near Lahore,
Did the Singhs resolve to make a move towards Majha.
As both the Mughals and the Afghans were equally wicked Muslims,
Must the Singhs loot, plunder and ransack both of them. (45)
Thus had passed eighteen hundred years in the Bikrami Samvat,
As well as ten more years in the same Indian Calendar.
When Sukha had made a supreme sacrifice of his life,
While fighting Abdali's Afghan troops from Kabul. (46)
Never can the Singhs and Muslim remain together,
Well it does not augur such a combination indeed.
The moment this deadly combination comes into being,
Instantly does Goddess Chandi[14] break this configuration. (47)

Episode 123 (Contd.)

Rest of the Episode Continues

(It was during this skirmish that Dewan Kaura Mal died)

Dohra : God forbid, a reader may put forth a question:
How did Ahmad Shah Abdali[1] proceed with his mission?
Could he break the siege to enter the city of Lahore?
The author must provide answer to these questions. (1)
It was during this skirmish (between Abdali and Mughal forces),
That (the venerable) Dewan Kaura Mal[2] did shed his mortal frame.
With him perished Sangat Singh (another Singh chief),
As well as the chief of Jaswan principality of Jajowal. (2)
Chaupai : As these skirmishes continued for several months,
No reinforcements arrived from Delhi to assist Mir Mannu's forces.

As Najib Khan Ruhela[3] created a fear psychosis from the otherside,
Ahmad Shah Abdali defeated the forces of Mir Mannu[4]. (3)
With folded hands and a scarf round his neck did Mir Mannu submit,
Prefering not to desert, did he become an ally of Abdali.
Accepting to pay a ransom of fifty lakh rupees,
Did Abdali nominate him as Lahore's governor on his behalf. (4)
After Lahore's occupation, Abdali conquered Delhi as well,
Appointing Najib Khan Rohela as ruler of Delhi on his behalf.
As Abdali appointed the latter a minister to rule Delhi,
The Mughal empire's writ ceased to run at Delhi at last. (5)

124. swKI AwdInw byg AO soFI bfBwg isMG kI ('...hY ko jlMDr rKY ju A`j')

124. sâkhî âdînâ bçg au sôdhî badabhâg singh kî ('...hai kô jalandhar rakhai ju ajj')

dohrw : ies id`ll prcwvxo auTXo QO bhuqI vwr[
d`KxI Ao bf p`CmI lr mr Bey Kuvwr [1[
dôhrâ : is dillî parchâvnô uthyô thau bahutî vâr.
dakkhnî ô bada pachchhmî lar mar bhaç khuvâr.1.
huqo ju cOQo mugl so id`ll ko ju vjlr [
so n`T mrhtn pY gXo idlIEN hoie qglr [2[
hutô ju chauthô mugal sô dillî kô ju vajîr.
sô natth marhatan pai gayô dilîôn hôi tagîr.2.
cOpeI : nwm gwjdIN soaU khwXw [Alkwb pqswhoN bnrw pwXw [
mlwr mrhty soN dosqI lweI [jw bYTo so iqskY pweI [3[
chaupaî : nâm gâjdîn sôû kahâyâ. alkâb patsâhôn banrâ pâyâ.
malâr marhatç sôn dôsatî lâî. jâ baithô sô tiskai pâî.3.
keI brs so aUhW rhXo [iqih pwCY aun cwauno cXo [
lwK tkw aun kUc ThrwXo [p`cI hzwr jihN fyrw lvwXo [4[
kaî baras sô ûhân rahyô. tihi pâchhai un châunô chayô.
lâkh takâ un kûch thahrâyô. pachchî hazâr jahin daçrâ lavâyô.4.
iesI BWiq aun id`ll Cufwel [ ruhylw id`lIEN gieE prweI [
njlb gVHy jw njlbw vVw [mRh`ty fyrw Awie id`ll krw [5[
isî bhânti un dillî chhudaâî. ruhçlâ dillîôn gaiô parâî.
najîb gardhç jâ najîbâ vardâ. marhttç daçrâ âi dillî karâ.5.
dohrw : mlwr rwGo doie sIDIey AO qu`ko hulkr Qoie [
Awie id`ll bhu idn rhy Awgy cVHY n koie [6[
dôhrâ : malâr râghô dôi sîdhîç au tukkô hulkar thôi.
âi dillî bahu din rahç âgç chardhai na kôi.6.
cOpeI : Awgy igljn qy vih BI fry [Awgy fyro so nihN kry [
ieh ibiD bIqq BXo su swl [dInw byg ko sunoN hvwl [7[
chaupaî : âgç giljan tç vahi bhî daarç. âgç daçrô sô nahin karç.
ih bidhi bîtat bhayô su sâl. dînâ bçg kô sunôn havâl.7.
phwVn mYN aun pwXo zvwl [rhXo n Qo aus p`ly mwl [
mulk Xwd kr hwhuky Bry [ibnW zor ikC nwhIN sry [8[
pahârdan main un pâyô zavâl. rahyô na thô us pallç mâl.
mulak yâd kar hâhukç bharç. binân zôr kichh nâhîn sarç.8.

Episode 124

Episode About Adina Beg and Sodhi Vadbhag Singh (Could anyone dare to save Jalandhar that day)

Dohra : Many a time had many a ruler made attempts,
To occupy Delhi, (so irrestible being the charm of this city).
Thus had rulers both from the South and the West,
Ruined themselves while fighting for Delhi's occupation. (1)
A person who was holding the fourth position in the ministerial line,
In the Mughal empire (under the reign of Mohammad Shah Rangila).
Truly did he desert Delhi to join the Marathas,
As the Mughal rule came to an end at Delhi. (2)

He who was known by the name of Gazdi or Ghazi-ud-din[1],
He had earned the title 'Bridegroom' from the Mughal emperor.
Having entered into an alliance with the Malhar Marathas[2],
He had taken refuge with the Marhatta rulers. (3)
Having stayed with the Marathas for many a year,
He had made an attempt to take over Delhi.
Promising to pay a ransom of one lakh rupees to Marathas,
He also offered to pay twenty five thousand rupees for wayside camps. (4)
Thus did he get Delhi vacated from Najib Khan Ruhela[3],
Who ran away from Delhi to a great distance.
As Najib Khan Ruhela took refuge in the fort at Najibgarh[4],
The Marathas put up a camp at Delhi after its occupation. (5)
Dohra : Malhar Rao Holkar and Raghu Nath Rao were Maratha Scindia chiefs,
The third Maratha chief being Tukoji Holkar with them.
These Maratha chiefs stayed at Delhi for many days,
As they dared not proceed further (towards north). (6)
Chaupai : Being scared of the powerful forces of Gilja (Abdali) Pathans,
They did not dare to proceed any further towards north.
As a period of one year passed in this way,
Listen, dear readers, to the account of Dina Beg[5]. (7)
Truly had his stock run very low among the hilly people,
As he had exhausted all his treasure and provisions.
Truly did he repent for having lost his political power,
As he did not wield any power to recover his lost territory. (8)

mwVy Swih ijm KypW Bry [ibnW dwv kuC aus nihN sry [
so vih ignqI idl mYN krwhI [aupwau ausY kuC id`sY nwhIN [9[
mârdç shâhi jim khçpân bharç. binân dâv kuchh us nahin sarç.
sô vahi gintî dil main karâhî. upâu usai kuchh dissai nâhîn.9.
dohrw : bhuq mnsUby ck rhXo bnY n ikCU aupwie [
ausY is`K iek iFg huqo iqn ibD deI bqwie [10[
dôhrâ : bahut mansûbç chak rahyô banai na kichhû upâi.
usai sikkh ik dhig hutô tin bidh daî batâi.10.
cOpeI : bfBwg isMG soN jO bx AwvY [isMG lwK so qurq mMgwvY [
jbY nbwb su AYsI sunI [aus ko loV BeI cOgunI [11[
chaupaî : badabhâg singh sôn jau ban âvai. singh lâkh sô turat mangâvai.
jabai nabâb su aisî sunî. us kô lôrd bhaî chaugunî.11.
iPr isMGn pr bwq hUM AweI [sunoN isMG qum gurmuK BweI [
bfBwg isMG prbq mYN rhXo [krqwrpury jb kqlo BXo [12[
phir singhan par bât hûn âî. sunôn singh tum gurmukh bhâî.
badabhâg singh parbat main rahyô. kartârpurç jab katlô bhayô.12.
so BI hwQ kty kt Kwie [AOr ikC iqs lgY n dwie [
pTwn jo gVHI jlMDr vwry [jb lg skauN n ausko mwry [13 [
sô bhî hâth katç kat khâi. aur kichh tis lagai na dâi.
pathân jô gardhî jalndhar vârç. jab lag sakaun na uskô mârç.13.
QMm gurU ko dIno PUk [bfBwg isMG idlIEN au~Ty kUk [
isr qy p`g su dInI fwr [bMnHo jlMDr ko mYN mwr [14[
thamm gurû kô dînô phûk. badabhâg singh dilîôn utthç kûk.
sir tç pagg su dînî daâr. bannhô jalndhar kô main mâr.14.
dohrw : donoN duKIey Aiq idly iml dovYN cwhyN kwm [
iqsY smW iqm Aw pujw sugRIv imly ijm rwm [15[
dôhrâ : dônôn dukhîç ati dilç mil dôvain châhçn kâm.
tisai samân tim â pujâ sugrîv milç jim râm.15.
cOpeI : rwjpury rhY dInw byg [gur kI clY kulwhl dyg [
doaU duKIey duK ky Bry [dyKYN suK kau huie huie Kry [16[
chaupaî : râjpurç rahai dînâ bçg. gur kî chalai kulâhal dçg.
dôû dukhîç dukh kç bharç. dçkhain sukh kau hui hui kharç.16.

sUbydwrI duK dInw byg [bfBwg isMG duK QMB sVyg [
dInw bygw ko gXo vkIl [gurU imln kCu krI n FIl [17[
sûbçdârî dukh dînâ bçg. badabhâg singh dukh thambh sardçg.
dînâ bçgâ kô gayô vakîl. gurû milan kachhu karî na dhîl.17.

Like a bankrupt trader would he pay wages in instalments,
As he failed to recover his territory without any definite strategy.
Though many a stratagem did he make in his mind,
No strategy could he find to regain his lost territory. (9)
Dohra : Though many a strategy and plans had he devised,
None of these could be of any avail to him.
There did live a Sikh in the company of Dina Beg,
Who did suggest him to adopt another strategy. (10)
Chaupai : If Dina Beg could forge an alliance with Wadbhag Singh[6],
The latter could summon one lakh Singhs for his support instantly.
As the Nawab Dina Beg heard about this (wonderful) proposal,
He felt himself in dire necessity of the Singh's support. (11)
As the focus once again shifted towards the role of Singhs,
Listen dear devout readers to the account of their role.
Wadbhag Singh too had taken a refuge among the hills,
When the Pathans had massacred Kartarpur's[7] (innocent) populace. (12)
He too had been grinding his teeth angrily in vain,
As he had failed to take revenge for this carnage.
He too had taken a solemn vow never to sit in peace,
Till he had avenged upon the Pathan rulers of Jalandhar. (13)
As the Pathans had set the sacred shrine at Kartarpur on fire,
Wadbhag Singh's heart had cried desperately at this desecration.
There and then had he put off his turban from his head,
Truly would he put it on only after he had avenged this disgrace. (14)
Dohra : Both being bruised at heart (by the audacious Pathans),
Both yearned for setting things right with each other's help.
The opportune moment having arrived, it knocked at their doors,
As coincidently as Sugreev[8] had joined Lord Rama at a similar moment. (15)
Chaupai : Dina Beg having put up his camp at Rajpura,
There did he run a community kitchen amidst this chaos.
Both Dina Beg and Wadbagh Singh being bruised at heart,
Both waited with bated breath for the tide to turn in their favour. (16)
Loss of custodianship of Jalandhar rankled as much in Dina Beg's mind,
As did the arson at the sacred Sikh shrine in the mind of Wadbhag Singh.
As the representatives of Dina Beg proceeded for holding negotiations,
Wadbhag Singh also did not lose any moment to meet them. (17)

donoN imlnY bwq Tihrwel [A`D ibcwly jwgw Twel [
bfBwg isMG Aw pihlW KVwXw [qurq nbwb qhW cl AwXw [18[
dônôn milnai bât thahirâî. addh bichâlç jâgâ thâî.
badabhâg singh â pahilân khardâyâ. turat nabâb tahân chal âyâ.18.
donoN auqr iek jw Awey [hwQn mYN h`Q gurU dbwey [
nÍwb khXo qum pIr hmwry [gurU khI iemwn slwmq iddwry [19[
dônôn utar ik jâ âç. hâthan main hatth gurû dabâç.
navâb kahyô tum pîr hamârç. gurû kahî imân salâmat didârç.19.
msn`d iek pY donoN bhy [Awp Awpny sB duK khy [
nbwb khI hm mulk idvwvo [qum ho pIr hm murId bnwvo [20[
masnadd ik pai dônôn bahç. âp âpnç sabh dukh kahç.
nabâb kahî ham mulak divâvô. tum hô pîr ham murîd banâvô.20.
dohrw : krqwrpury ijqnI krI pTwxn jlMDrvwl [
kroN kql jlMDr qUM ilK dyh inj hQ nwl [21[
dôhrâ : kartârpurç jitnî karî pathânan jalndharvâl.

karôn katal jalndhar tûn likh dçh nij hath nâl.21.
cOpeI : nwsr AlI ko PUkoN iqm hI [aunHYN PUikE QMmH ko ijm hI [
ijauN qihN gaU pTwxn GweI [mYN aUhW dyaUN sUr jlweI [22[
chaupaî : nâsar alî kô phûkôn tim hî. unhain phûkiô thammah kô jim hî.
jiun tahin gaû pathânan ghâî. main ûhân dçûn sûr jalâî.22.
jlMDr musly kqly krUM [Pyr trwvYN mYN nihN trUM [
ihMdUvwnI ijm muglwnI PVwaUN [cUhVn ko mYN pTwnI krwaUN [23[
jalndhar muslç katalç karûn. phçr tarâvain main nahin tarûn.
hindûvânî jim muglânî phardâûn. chûhrdan kô main pathânî karâûn.23.
ksm swQ mo ko ilK dyhu [mulk duAwbw mYN qy lyhu [
pihloN dI mYN dyauN CfweI [pwCY hmro mn piqAweI [24[
kasam sâth mô kô likh dçhu. mulak duâbâ main tç lçhu.
pahilôn dî main dçun chhadaâî. pâchhai hamrô man patiâî.24.
dohrw : bfBwg isMG joaU khI so aun lInI mwn[
KweI ksm kurwn kI swbq rKoN eImwn [25[
dôhrâ : badabhâg singh jôû kahî sô un lînî mân.
khâî kasam kurân kî sâbat rakhôn îmân.25.
cOpeI : bfBwg isMG ilK Kwlsy khI [hm gur ho qum isMG ho shI [
Awvo prsÍwrQ gur kwj [Awvo sB Kwlsy kr swj [26[
chaupaî : badabhâg singh likh khâlsç kahî. ham gur hô tum singh hô sahî.
âvô parsavârath gur kâj. âvô sabh khâlsç kar sâj.26.

Both having decided to hold negotiations together,
Both agreed to fix the summit venue at the midway point.
As Wadbagh Singh reached the venue a moment earlier,
Nawab Dina Beg too arrived at the place instantly. (18)
As both dismounted from their horses at the same place,
Both did shake hands with great warmth and expectation.
As Dina Beg professed his faith in Wadbagh Singh's spiritual lineage,
Wadbagh Singh reciprocated with good wishes for the former's faith. (19)
Both having been seated at the negotiating table,
Both of them bared their heart before each other.
Pleading for Wadbagh Singh's support for taking back his territory,
Dina Beg begged the former to make him his disciple. (20)
Dohra : (Wadbagh Singh replied) : Whatever carnage happened at Kartarpur,
Had it been committed by the Pathan rulers of Jalandhar.
That Wadbhag Singh would be free to commit massacre at Jalandhar,
Dina Beg must give a written assurance to that effect. (21)
Chaupai : That Wadbagh would torch Nasar Ali's[9] dead body as fiercely,
As the latter had set the Thum Sahib shrine at Kartarpur on fire.
As the Pathans had slaughtered the holy cows at Kartarpur,
So would Wadbhag Singh burn the pigs at Jalandhar. (22)
Definitely would he slaughter the Muslims at Jalandhar,
Never would he budge from his decision even if persuaded.
Surely would he catch hold of Mughal's females as they did the Hindu females,
For sure would he hand over Pathan females to the city's scavengers. (23)
Dina Beg must accept these conditions in writing on oath,
Surely would Wadbhag Singh get back Doaba's custody to him.
First would he get Doaba vacated from the Pathans,
Afterwards should the Nawab fulfil his part of the deal. (24)
Dohra : Whatever conditionalities were laid out by Wadbagh Singh,
Did Nawab Dina Beg accept these ad verbatim.
Thereafter, did he take an oath on the holy Koran,
That never would he deviate from his solemn vow. (25)
Chaupai : Thereafter, Wadbagh Singh sent a despatch to the Khalsa Panth,
That both of them were the devout Sikhs of the Sikh Gurus.
Let both of them join together for the welfare of the Panth,

Let both of them join in an armed struggle (against the Pathans). (26)

nvwb fyrw qb kIE iqAwr [bulwey phwVIey lVny vwr [
isMGn kO XO ilK pTwXo [jwxo moih jlMDr AwXo [27[
navâb daçrâ tab kîô tiâr. bulâç pahârdîç lardnç vâr.
singhan kau yau likh pathâyô. jânô môhi jalndhar âyô.27.
Awgy fyrw qum qy lXwaUN [nIhl Awn mYN fyrw pwaUN [
AwgY igljn sunI AvweI [auqry muhry soaU AweI [28[
âgç daçrâ tum tç layâûn. nîhal ân main daçrâ pâûn.
âgai giljan sunî avâî. utrç muhrç sôû âî.28.
pWCf jwie aun fyrw krw [nvwb aUhW aun qy bhu frw [
Awgy qurkn ausy Bu`l gXo [ rhx aUhW aus d`uBr BXo [29[
pâñchhada jâi un daçrâ karâ. navâb ûhân un tç bahu daarâ.
âgç turkan usç bhull gayô. rahan ûhân us dubbhar bhayô.29.
dohrw : sunq Kwlso cVH qurw jwlMDr ky rwhu [
mwrq kUtq mulk aus FukXo POj ky pwih [30[
dôhrâ : sunat khâlsô chardah turâ jâlndhar kç râhu.
mârat kûtat mulak us dhukyô phauj kç pâhi.30.
cOpeI : joaU sUr huqy Aiq Bwro [khYN nvwb ibnw ies mwro [
AO isMG sXwxy khYN nvwb bulwvYN [pihly aus qy ju`D krwvYN [31[
chaupaî : jôû sûr hutç ati bhârô. kahain navâb binâ is mârô.
au singh sayânç kahain navâb bulâvain. pahilç us tç juddh karâvain.31.
ausY gumrwhI lXY kFwie [pwCy mwrYN igljn Dwie [
sunY inbwb Kwlso AwXo [jxXo hog momn ko BwXo [32[
usai gumrâhî layai kadahâi. pâchhç mârain giljan dhâi.
sunai nibâb khâlsô âyô. janyô hôg môman kô bhâyô.32.
dohrw : nbwb phwVoN qO lhXO jb isMGn auie lY joie [
Pyr su isMGn qy frXo Apxy jI qy soie [33[
dôhrâ : nabâb pahârdôn tau lahyau jab singhan ui lai jôi.
phçr su singhan tç daaryô apnç jî tç sôi.33.
cOpeI : bfBwg isMG soN aun sB khI [gur khXo qUM fr ikCu nhIN [
bfBwg isMG iqs DIr DrweI [qb AwXo vih Kwlsy pweI [34[
chaupaî : badabhâg singh sôn un sabh kahî. gur kahyô tûn daar kichhu nahîn.
badabhâg singh tis dhîr dharâî. tab âyô vahi khâlsç pâî.34.
dohrw : sXwm isMG j`sw isMGy mugl lXo imlwie [
nzrwnw Kwlsy lXo AO kuC lweI qnKwih [35[
dôhrâ : sayâm singh jassâ singhç mugal layô milâi.
nazarânâ khâlsç layô au kuchh lâî tankhâhi.35.

Thereafter, Nawab Dina Beg getting his own contingent ready,
He sent an intimation to the hill chiefs to wage a war.
He assured the Singhs as well through a written message,
That they would find his forces stationed around Jalandhar. (27)
He would deploy his troops ahead of the Singhs' position,
As he would take positions in the foothills of hilly slopes.
The (Gilja) Pathans having received information about troop movements,
They themselves positioned their troops facing Dina Beg's troops. (28)
As the Pathan troops put up a camp near village Panchat[10],
Nawab Dina Beg felt threatened by this Pathan concentration.
His Mughal troops having lost their wits under this threat,
They found it even difficult to stay where they had positioned themselves. (29)
Dohra : Hearing these developments of troop movements on both sides,
Did the Khalsa Panth troops started a march towards Jalandhar.
Looting, plundering and ransacking through the region,
Did they reach near the forces of Nawab Dina Beg. (30)
Chaupai : Those, being mighty warriors among the Singhs proposed,
That they themselves should ransack Jalandhar without Nawab's forces.

But the veterans among them being in favour of Nawab's participation,
They wished the Nawab's troops to start the fight first with the Pathans. (31)
Let the Nawab's soldiers test their mettle first of all,
Later on would the Singhs lead the attack on the Pathans.
As the Nawab received the (good) news of Khalsa force's arrival,
He felt as if a devout Muslim's wish had been fulfilled. (32)
Dohra : Only then did the Nawab's forces get down from the hilly slopes,
When they had spotted the Singhs with their own eyes.
But very soon did he feel threatened at heart,
Lest the Singhs themselves should seize power from him. (33)
Chaupai : Thereupon, did Wadbagh Singh told him in unmistakable terms,
That the Nawab need not feel scared of the Singhs.
After the Nawab felt convinced with Wadbagh Singh's assurances,
Then alone did he approach the Khalsa Panth force. (34)
Dohra : Thereafter, (Wadbagh Singh having made arrangements for a meeting),
He arranged a summit between Shiam Singh[11], Jassa Singh[12] and Dina Beg.
There (the Singh chiefs) not only received a ransom from the Nawab,
They also imposed some amount of penalty on this Mughal chief. (35)

qb nbwb Kwlsy khI hm qum gur kI Aws [
svyry mwro kwblI hm qum kMm huie rws [36[
tab nabâb khâlsç kahî ham tum gur kî âs.
savçrç mârô kâbalî ham tum kamm hui râs.36.
cOpeI : qbY KwlsY XON hs khI [hm qum rl iml lVnoN nhIN [
jbY Kwlsy auTy qlvwr [ibn pCwx sB huie hYN mwr [37[
chaupaî : tabai khâlsai yaun has kahî. ham tum ral mil lardnôn nahîn.
jabai khâlsç uthç talvâr. bin pachhân sabh hui hain mâr.37.
qb nvwb ny As ThrweI [hmrI POj isr tMgY hirAweI [
qbih Kwlsy leI su mwn [hm CwfYN XO qumYN pihcwn [38[
tab navâb nç as thahrâî. hamrî phauj sir tangai hariâî.
tabhi khâlsç laî su mân. ham chhâdaain yau tumain pahichân.38.
dohrw : soaU kIno pRwq auT isr pr kxk tMgwie [
fyrw kIno kUc qb deI lVweI pwie [39[
dôhrâ : sôû kînô parât uth sir par kanak tangâi.
daçrâ kînô kûch tab daî lardâî pâi.39.
cOpeI : aun AwgY XO jugq bnweI [mohry morco bMDXo AweI [
qopKwny kIE Awgy zor [dueI qrP kI jMbUrn kor [40[
chaupaî : un âgai yau jugat banâî. môharç môrachô bandhyô âî.
tôpakhânç kîô âgç zôr. duî taraph kî jambûran kôr.40.
m`D su POj AsvwrI rhI [ies ibiD lVweI kInI shI [
auqy nvwb BI POj cVHweI [igljn dInI soaU htweI [41[
maddh su phauj asavârî rahî. is bidhi lardâî kînî sahî.
utç navâb bhî phauj chardhâî.giljan dînî sôû hatâî.41.
nvwb isMGn pY mnu`K duVwvY [isMG su lVny QoVy AwvYN [
nvwb POj aun deI clweI [qop jMbUrn bhuqI GweI [42[
navâb singhan pai manukkh durdâvai. singh su lardnç thôrdç âvain.
navâb phauj un daî chalâî. tôp jambûran bahutî ghâî.42.
nvwb POj qb PIkI BeI [nvwb idly bhu icMqw TeI [
qb nvwb ny G`ly Asvwr [Kwlso nihN AwXo hm ley mwr [43[
navâb phauj tab phîkî bhaî. navâb dilç bahu chintâ thaî.
tab navâb nç ghallç asavâr. khâlsô nahin âyô ham laç mâr.43.
dohrw : qbih Kwlsy XO khXo hm lrYN su vKqy AOr [
su`Kw pI kwbY iPrYN iPr krYN sucyqy qOr [44[
dôhrâ : tabhi khâlsç yau kahyô ham larain su vakhtç aur.
sukkhâ pî kâbai phirain phir karain suchçtç taur.44.

Thereafter, the Nawab did address the Khalsa Panth Singhs,

That he had reposed his complete faith in the Guru's forces.
Thereupon he proposed a joint attack on the Pathans in the morning.
Which, he reckoned, would benefit both the partners. (36)
Chaupai : Thereupon, did the Khalsa Panth told him in a lighter vein,
That never would they fight along with the Nawab's troops.
They remarked that when the Khalsa Panth picked up a sword,
They killed all the Muslims irrespective of their allegiance. (37)
Thereupon, the Nawab decided upon a distinction for his troops,
That they would cover their headgears with green leaves.
Thereupon, this distinction did the Khalsa Panth accept,
As they would spare those Muslims who wore this distinction. (38)
Dohra : So did Mughal troops do the first thing in the early morning,
As they covered their heads with the green stalks of wheat.
Thereafter, leaving their camps where they were stationed,
They launched an attack on the (Jalandhar) Pathans (39)
Chaupai : The Pathan forces having decided their own strategy,
They also fortified their defences facing the enemy side.
Positioning their artillery canons heavily in the front,
They positioned musketeers on both the flanks. (40)
After deploying their horse-mounted troops in the centre,
The Pathans devised a perfect strategy for a fight.
As Nawab Dina Beg launched an attack with his troops,
The (Gilja) Pathans repulsed the attack of Dina Beg's troops. (41)
As the Nawab sent a messenger to the Khalsa Panth for help,
A few Singhs turned up to his side to pick up a fight.
Thus was Nawab's forces removed from the battle field,
As the canon and musket firing had killed most of them. (42)
As the Nawab's troops lost most of their sheen and morale,
The nawab felt extremely worried in his own heart.
Thereafter, the Nawab sent a message through horse-mounted messengers,
That he was under severe attack without Khalsa Panth's support. (43)
Dohra : Thereafter, did the Khalsa Panth send a message,
That Khalsa Panth's timing of attack was slightly different.
Their routine included partaking of a dose of cannabis,
Followed by a stroll and ablutions in the afternoon. (44)

Kwlso pgVo jb bMDy AO bwnI kry aucwr [
hm pY hm gur Aw KVy hoie Pqy jYkwr [45[
khâlsô pagrdô jab bandhç au bânî karç uchâr.
ham pai ham gur â khardç hôi phatç jaikâr.45.
cOpeI : ieqny mYN isMG Bey su qXwr [pI pI su`Ko ley hQXwr [
jwie inhMgn muhrw lXo [dIn mzhb juD iSMGn TXo [46[
chaupaî : itnç main singh bhaç su tayâr. pî pî sukkhô laç hathyâr.
jâi nihngan muhrâ layô. dîn mazhab judh shinghan thayô.46.
isMGn AwgY Dwry pwie [igljn dIny soaU htwie [
qb nvwb kY socYN prI [Kwlsy qy ikC ACI n srI [47[
singhan âgai dhârç pâi. giljan dînç sôû hatâi.
tab navâb kai sôchain parî. khâlsç tç kichh achhî na sarî.47.
dohrw : Swm isMG ky fyirEN pYjgVHIXo krm isMG [
iqn SsqR AO bsqR soN kIE Snwn insMg [48[
dôhrâ : shâm singh kç daçriôn paijgardhîyô karam singh.
tin shastar au bastar sôn kîô shanân nisang.48.
cOpeI : qbih krm isMG BXo Asvwr [dIn mzhb juD irdY suDwr [
AO gur igRh ky bdly jwx [ip`Cy muVn n kIno DXwn [49[
chaupaî : tabhi karam singh bhayô asavâr. dîn mazhab judh ridai sudhâr.
au gur garih kç badlç jân. pichchhç murdan na kînô dhayân.49.
sMjoie Dwr isr mukt bMDwXo [Fwl hwQ gl qygo pwXo [

XO krqy iqn GoVy clwey [jo aus pXwry so sMg Dwey [50[
sañjôi dhâr sir mukat bandhâyô. dhâl hâth gal tçgô pâyô.
yau kartç tin ghôrdç chalâç. jô us payârç sô sang dhâç.50.
dohrw : jihN igljn ko zor Qo qihN phuMcy isMG Dwie [
aun ky muhry hrOl Qo isMG prXo ausI pY jwie [51[
dôhrâ : jahin giljan kô zôr thô tahin pahuñchç singh dhâi.
un kç muhrç haraul thô singh paryô usî pai jâi.51.
cOpeI : hrOl isMG jb Awvqw dyKw [prXo isMG pY hoie suryKw [
Awie qlvwr isMG iqn isr lweI [mukt shq isroN p`g igrweI [52[
chaupaî : haraul singh jab âvtâ dçkhâ. paryô singh pai hôi surçkhâ.
âi talvâr singh tin sir lâî. mukat sahat sirôn pagg girâî.52.
dohrw : isMG su ibn hI p`g qy auie isr qyg su Jwr [
igrXo BUmih JMb so qyg lgI isr pwr [53[
dôhrâ : singh su bin hî pagg tç ui sir tçg su jhâr.
giryô bhûmhi jhamb sô tçg lagî sir pâr.53.

Thereafter, as the Khalsa Panth Singhs tie their turbans,
They keep reciting the sacred Gurbani along side.
As the Divine Guru himself joins them during that hour,
He ensures the Khalsa Panth's victory over their enemies. (45)
Chaupai : In the meantime, did the Singhs get ready for a fight,
As they picked up their arms after partaking a heavy dose of cannabis.
The frontline positions did these charged Singhs take up,
As they had vowed to participate in that ideological war. (46)
As the Khalsa Panth Singhs advanced further,
They were repulsed by the Gilja Panth troops.
At this, Nawab Dina Beg felt highly concerned,
That the Singhs had not given good account of themselves. (47)
Dohra : There emerged a Singh warrior from the S. Sham Singh's contingent,
S. Karam Singh was his name from the village of Paijgarh.
There did he arm himself with armour and battle dress,
After he had finished with his ablutions and daily routine. (48)
Chaupai : Thereafter, did Karam Singh mount his horse,
As he resolved to fight for his faith and ideology.
He was determined to settle scores with the desecrators,
As he never wished to return without accomplishing this task. (49)
After wearing his coat of arms did he wear a steel helmet,
As after slinging a sword did he wield a shield in his hand.
After this, spurring their horse, did he make a move,
As he took along those who were dear and loyal to him. (50)
Dohra : The spot where there was the highest concentration of Gilja Pathans,
There did these Singhs arrive to launch an attack.
As the Pathans were protected by a striking force in the front,
The Singhs attacked those who were in the vanguard. (51)
Chaupai : As this contingent in the vanguard spotted the advancing Singhs,
They attacked the Singhs with a lightening speed.
As the sword of one of them touched Karam Singh's head,
His turban along with the steel helmet came down. (52)
Dohra : Karam Singh, being bare-headed without his turban,
Did ply his sword on his Mughal rival's head,
With a bound did the Pathan fall flat on the ground,
As Karam Singh's sword had cut through his neck. (53)

krm isMG p`g ibn prXo jn ibn bwj kulwih [
iq`qr ijm igljo prXo r`KXo aus hI Qwie [54[
karam singh pagg bin paryô jan bin bâj kulâhi.
tittar jim giljô paryô rakkhyô us hî thâi.54.

cOpeI : qbih Kwlsy h`lw kIXo [mwr qlvwr Agy Dr lIXo [
leI Et aun qopn muhry [mwrihN Clk ijh goly duhry [55[
chaupaî : tabhi khâlsç hallâ kîyô. mâr talvâr agç dhar lîyô.
laî ôt un tôpan muhrç. mârhin chhalak jih gôlç duhrç.55.
AO tikAn kI QYlI clwvYN [isMG sUr bhu igr igr pwvihN [
qb isMGn kCu QMBn lIXo [bMdUkn ko bhu rwbw kIXo [56[
au takian kî thailî chalâvain. singh sûr bahu gir gir pâvhin.
tab singhan kachhu thambhan lîyô. bandûkan kô bahu râbâ kîyô.56.
bMdUkn soN bhu durwnI igry [n`Tn Et lukwvYN isry [
Suqr nwl lY Suqr su qury [n`T durwnI fyrn ko muVy [57[
bandûkan sôn bahu durânî girç. natthan ôt lukâvain sirç.
shutar nâl lai shutar su turç. natth durânî daçran kô murdç.57.
dohrw : qb nvwb so dyiKE Pqy Kwlso pwie [
nTy durwnI dyK iqn JMfw dIE KVwie [58[
dôhrâ : tab navâb sô dçkhiô phatç khâlsô pâi.
nathç durânî dçkh tin jhandâ dîô khardâi.58.
cOpeI : nvwb isMGn pY vkIl duVwey [isMG jI Pqy leI qum pwie [
Awgy kdm n kIE jwey [eIhW kIjo fyrw Qwey [59[
chaupaî : navâb singhan pai vakîl durdâç. singh jî phatç laî tum pâi.
âgç kadam na kîô jâç. îhân kîjô daçrâ thâç.59.
iem hm JMfw dXo KVwey [nTy ku`qy nihN gYl dbwey [
POj nTy nihN gYl db`Xy [ cpy cor qy s`t n K`Xy [60[
im ham jhandâ dayô khardâç. nathç kuttç nahin gail dabâç.
phauj nathç nahin gail dabyyç. chapç chôr tç satt na khayyç.60.
dohrw : n`TI jwqI POj BI krq jIA pY Kyl [
jwie mrY koeI sUrmw iPr kb hovY myl [61[
dôhrâ : natthî jâtî phauj bhî karat jîa pai khçl.
jâi marai kôî sûramâ phir kab hôvai mçl.61.
cOpeI : hm qo loV Pqy kI AeI [so Ab hm ko qum gur deI [
isMG mwn qihN hI Bey KVy [durwnI nT jw fyrn vVy [62[
chaupaî : ham tô lôrd phatç kî aî. sô ab ham kô tum gur daî.
singh mân tahin hî bhaç khardç. durânî nath jâ daçran vardç.62.

So ferociously did bare-headed Karam Singh pounce upon the Pathan,
As does the a falcon pounce without its crown.
So crestfallen did the Pathan lie like a (timid) quail,
As Karam Singh kept him pinned down on the earth. (54)
Chaupai : Thereafter, the Khalsa Panth Singhs launching an attack,
Did put the Pathan forces upon the run in front of them.
Upon this, the fleeing Pathans took shelter behind the canons,
Which were firing double balls of fire-bombs. (55)
As these artillery guns kept firing a volley of cluster bombs,
The Singh warriors kept falling dead after being hit.
Thereupon, taking up positions on the ground,
The Singhs did fire a volley of bullets on the enemy. (56)
As many of the Durrani Pathans were killed by these bullets,
They rushed back to seek shelter for themselves.
As the camels retreated with the camel-mounted guns,
The Durrani Pathan troops too retreated to their camps. (57)
Dohra : As Nawab Dina Beg surveyed the whole scene,
He realized that the Khalsa Panth had won a victory.
As he spotted out the fleeing Durrani Pathan troops,
He raised white flags (symbolizing an end to fight). (58)
Chaupai : The Nawab did send messengers to the Singhs posthaste,
Congratulating them for the victory that they had won.
He did advise them not to proceed any further,
Advising them to put up a camp where they were. (59)

Planting a flag for a proposed site of their camp,
The Nawab advised them not to pursue the fleeing enemy.
It was never advisable to go in hot pursuit of a deserting army,
As there was always a risk of getting harmed from a hidden enemy. (60)
Dohra : It happens many a time during the theatre of war,
That even a fleeing army causes a fatal harm to the winner.
Sometimes even a great warrior gets killed by a deserting army,
Whose loss of life can never be repaired by any means. (61)
Chaupai : As the Nawab's sole requirement was victory over the Pathans,
The Guru's Khalsa Singhs had delivered that victory unto him.
As the Singhs put up their camp at the Nawab's suggested site,
The Durrani Pathans did flee to reach their base camp. (62)

qO lg pr geI QI qihN rwq [AYsI BeI qhW kI bwq [
gey durwnI Apxy fyry [sB nT cly rKy ko Gyry [63[
tau lag par gaî thî tahin rât. aisî bhaî tahân kî bât.
gaç durânî apnç daçrç. sabh nath chalç rakhç kô ghçrç.63.
dohrw : isMG joaU huiSAwr Qy gey ju igljn gYl [
nTq BXo aun dyK kY lUt krI aun sYl [64[
dôhrâ : singh jôû hushiâr thç gaç ju giljan gail.
nathat bhayô un dçkh kai lût karî un sail.64.
cOpeI : ADI rwq cWdnI BeI [isMGn fyry Kbro AeI [
isMGn ngwry dey bjwie [huXo joaU lXy isMGn lutwie [65[
chaupaî : adhî rât chândnî bhaî. singhan daçrç khabrô aî.
singhan nagârç daç bajâi. huyô jôû layç singhan lutâi.65.
ijnY lBI so iqn hI leI [iqn kI BUK bhuq Bj geI [
nvwb fyry XO dey khwey [koaU qumwro lutn n jwey [66[
jinai labhî sô tin hî laî. tin kî bhûkh bahut bhaj gaî.
navâb daçrç yau daç kahâç. kôû tumârô lutan na jâç.66.
isMG lyihNgy swQy lUt [AOr dyihNgy isr BI kUt [
iqn kI cIz sB isMGn leI [fyry qop so PUk buJeI [67[
singh lçhingç sâthç lût. aur dçhingç sir bhî kût.
tin kî chîz sabh singhan laî. daçrç tôp sô phûk bujhî.67.
dohrw : isr blMd jb nT qurXo rihqI A`DI rwq [
Bwr bRdwrI sB rhI BeI jlMDR pRBwq [68[
dôhrâ : sir baland jab nath turyô rahitû addhî rât.
bhâr bardârî sabh rahî bhaî jalndhar parbhât.68.
cOpeI : jwie jlMDr rhXo n GVI [isMGn POj iqs pwCY cVHI [
bhuq GoVy aus ndIAn g`fy [ n`Ty pYrIN GoVy C`fy [69[
chaupaî : jâi jalndhar rahyô na ghardî. singhan phauj tis pâchhai chardhî.
bahut ghôrdç us nadîan gaddaç. natthç pairîn ghôrdç chhadaç.69.
aUhW jlMDr BwjV pVI [DogVI Awie jlMDr vVI [
qO lO isMGn iPrI Awie CUt [KUb krI BwjV kI lUt [70[
ûhân jalndhar bhâjard pardî. dhôgardî âi jalndhar vardî.
tau lau singhan phirî âi chhût. khûb karî bhâjard kî lût.70.
qb lO sB dl Awie phucw [pihly lUty igrdy kUcw [
dInw byg pY qurk pukwry [rKwXo jlMDr pYsy dyihN Bwry [71[
tab lau sabh dal âi pahuchâ. pahilç lûtç girdç kûchâ.
dînâ bçg pai turak pukârç. rakhâyô jalndhar paisç dçhin bhârç.71.

By that time, the darkness of the night had descended on the scene,
Such being the situation that prevailed over there.
As all the Durrani troops fled to enter their base camp,
Everyone ran for his life despite their commader's orders. (63)
Dohra : Those being more smart and impatient among the Singhs,
Did they go in hot pursuit of the fleeing Pathan troops.
As they observed the Pathan troops running for their lives,

They plundered and robbed them of their horses. (64)
Chaupai : As visibility increased with moon's light around mid-night,
The (pursuing) Singhs sent a messenger to the camping Singhs.
Announcing a call for plunder with the beat of a drum,
The Singhs started plundering whatever they could lay their hands on. (65)
As everyone kept with himself whatever he plundered,
Everyone got rid of his poverty and want of things.
The Singhs also warned the Nawab through a messenger,
That no one from his own camp should go on a looting spree. (66)
The Singhs would plunder the Nawab's men as well if they went out,
Besides crushing their heads if they dared to join this looting spree.
Thus, the Singhs took possession of all equipment of the fleeing Pathans,
Including the artillery guns which they deignited after capturing these. (67)
Dohra : As the Pathan Chief Sir Balandkhan[13] deserted his base camp,
It was the time of midnight (as he made his departure).
As all his equipage along with carriages was left behind,
He could hardly reach Jalandhar by the break of dawn. (68)
Chaupai : Hardly could he stay at Jalandhar for a few minutes,
When the Singh forces arrived in hot pursuit of him.
Many of his loaded carriages got stuck in the rivulets,
As his troops ran on foot abandoning their horses as well. (69)
All hell broke among the fleeing people of Jalandhar,
As a band of plunderers and arsonists entered the city.
Thereupon, the Singhs being at complete liberty to plunder,
They robbed and plundered the fleeing people thoroughly. (70)
As the entire Khalsa Panth contingents reached Jalandhar,
They plundered all the localities in the city's suburbs.
Upon this, the Muslim populace petitioned Nawab Dina Beg,
That he must save Jalandhar even at the cost of a huge ransom. (71)

kroV rup`Xy jlMDr mWih [hQIN dyihN qW lutwEN su nWih [
dInw byg j`sw isMG pws [KwlsXoN gupqI ByjI Ardws [72[
karôrd rupyyç jalndhar mânhi. hathîn dçhin tân lutâôn su nânhi.
dînâ bçg jassâ singh pâs. khâlsayôn guptî bhçjî ardâs.72.
dohrw : myro mUMh n kih sky bfBwg isMG ky pwih [
jlMDr bcy bcwie ijm ly tky su byprvwih [73[
dôhrâ : mçrô mûnh na kahi sakç badabhâg singh kç pâhi.
jalndhar bachç bachâi jim lç takç su bçpravâhi.73.
cOpeI : qb j`sw isMG ngwrw bjvwXw [bfBwg isMG ny so sux pwXw [
srb`q Kwlsy s`d bulwXw [iek QW iqnkw idvwn lgwXw [74[
chaupaî : tab jassâ singh nagârâ bajvâyâ. badabhâg singh nç sô sun pâyâ.
sarbatt khâlsç sadd bulâyâ. ik thân tinkâ divân lagâyâ.74.
bgBwg isMG qb bolXo g`j [ hY ko jlMDr rKY ju A`j [
DUh ktwr iqn h`Q cmkwXw [ausy mwr mY mrhoN GwXw [75[
bagbhâg singh tab bôlyô gajj. hai kô jalndhar rakhai ju ajj.
dhûh katâr tin hatth chamkâyâ. usç mâr mai marhôn ghâyâ.75.
auTXo Kwlso h`Q sB joV [kOx sky qv bcn su moV [
dey ngwry sBn bjweI [dInw rKY qo ausY lutweI [76[
uthyô khâlsô hatth sabh jôrd. kaun sakç tav bachan su môrd.
daç nagârç sabhan bajâî. dînâ rakhai tô usai lutâî.76.
dInw byg ny XO sun pweI [mq mYN pihloN jwauN lutweI [
ngwrw qurq su dXo bjweI [qurq Kwlsy mYN phuMcXo AweI [77[
dînâ bçg nç yau sun pâî. mat main pahilôn jâun lutâî.
nagârâ turat su dayô bajâî. turat khâlsç main pahuñchyô âî.77.
dohrw : bfBwg isMG pY ho KVo khXo murco hmY bqwau [
Ab ipCly pYso qwrIey AO Agy ilXo kVwhu [78[
dôhrâ : badabhâg singh pai hô khardô kahyô murchô hamai batâu.

ab pichhlç paisô târîç au agç liyô kardâhu.78.
cOpeI : bfBwg isMG ny XON qb khI [kqI pTwnn krky shI [
nwsr AII PUk ky Awg [AOr kMm hm ipCly lwg [79[
chaupaî : badabhâg singh nç yaun tab kahî. katal pathânan karkç sahî.
nâsar alî phûk kç âg. aur kamm ham pichhlç lâg.79.
dohrw : bfBwg isMG Kwlsy khY hY jo is`K murId [
qurkn kI ly qurknI hmrI XhI qgId [80[
dôhrâ : badabhâg singh khâlsç kahai hai jô sikkh murîd.
turkan kî lç turkanî hamrî yahî tagîd.80.

Jalandhar being most affluent, was there no dearth of money,
The people promised to pay in cash provided he stopped plunder.
Thereafter, Nawab Dina Beg making a contact with Jassa Singh Ahluwalia,
Did send a petition in complete secrecy from the Khalsa Panth. (72)
Dohra : Dina Beg could not send this petition publically,
As he had signed a deal on oath with Wadbhag Singh.
So he petitioned Jassa Singh Ahluwalia to save Jalandhar,
Even at the cost of a cash ransom of his own choice. (73)
Chaupai : Thereafter, as Jassa Singh Ahluwalia announced it with the beat of a drum,
Wadbhag Singh heard this announcement being made.
Thereafter, calling a meeting of all the Khalsa Panth contingents,
Jassa Singh Ahluwalia held a religious congregation at one place. (74)
An open challenge did Wadbhag Singh throw at this congregation,
Daring anyone who could save Jalandhar from plunder and arson.
Brandishing a sword in the air did he throw a challenge,
Surely would he kill himself after killing him (who dared to spare Jalandhar). (75)
Thereupon, the whole Khalsa Panth raised their hands in approval,
As no body could dare to go back from Wadbhag Singh's deal.
Thereafter, a unanimous proclamation was made with a drum beat,
That even Dina Beg would not be spared if he defended Jalandhar. (76)
As Dina Beg heard this Khalsa proclamation with trepidation,
He felt scared of being robbed even before the plunder of Jalandhar.
Sending his instant response through the beat of a drum,
He promised to present himself immediately before the Khalsa Panth. (77)
Dohra : Thereafter, presenting himself before Wadbhag Singh,
Dina Beg begged to be sent on any front against the Pathans.
Offering to make a payment of the amount settled in the past,
He offered much more money as a token of thanks giving. (78)
Chaupai : Thereupon, did Wadbhag Singh tell Dina Beg there,
That Singhs would settle financial matters after massacring the Pathans,
Only after burning the body of (dead) Nasir Ali, the Pathan chief,
Would the Singhs undertake to settle the past issues. (79)
Dohra : Thereafter, addressing the Khalsa Panth congregation, he asked,
Were there any Sikh converts from Islam present among them?
They must take a Muslim female each as their wife,
That being his mandate to those Sikh convert Singhs. (80)

cOpeI : dInw byg nMU XO kih dIXo [qum Apny fyry qy inkln n dIXo [
ikAw jwxoN koeI hÍY jy bwq [ivcoN hovY qumro Gwq [81[
chaupaî : dînâ bçg nûn yau kahi dîyô. tum apnç daçrç tç niklan na dîyô.
kiâ jânôn kôî havai jç bât. vichôn hôvai tumrô ghât.81.
dInw byg qb XO kih dIXo [mYN Ab qumro is`K hYÍ rhXo [
Bofw is`K mYN qumro BXo [ijm cwho iqm hI rK lXo [82[
dînâ bçg tab yau kahi dîyô. main ab tumrô sikkh havai rahyô.
bhôdaâ sikkh main tumrô bhayô. jim châhô tim hî rakh layô.82.
qby KwlsY h`lw kIXo [vVy su Shr kqI XO kIXo [
bodI vwly dyvYN Cwf [ibn bodI iqs dyvYN kwt [83[

tabç khâlsai hallâ kîyô. vardç su shahar katal yau kîyô.
bôdî vâlç dçvain chhâda. bin bôdî tis dçvain kât.83.
dohrw : bfBwg isMG QI ijm khI soeI Kwlsy kIn [
goroN kF nwsr AlI iqmYN sUr muK dIn [84[
dôhrâ : badabhâg singh thî jim kahî sôî khâlsç kîn.
gôrôn kadah nâsar alî timain sûr mukh dîn.84.
cOpeI : mugl pTwxI SyK sYdwxI [PV rMGrytn soaU AwxI [
srUp isMG iek bwhmn is`K [ icnwlQly1 mo jnmXoN id`K [85[
chaupaî : mugal pathânî shçkh saidânî. phard ranghrçtan sôû ânî.
sarûp singh ik bâhman sikkh. chinâlthalç1 mô janmayôn dikkh.85.
bfBwg isMG jI QI XO khI [jlMDroN qurknI rKo isK shI [
jlMDRoN qurknI is`K rKy joaU [AYQy EQy mYN vwlI hoaUN [86[
badabhâg singh jî thî yau kahî. jalndharôn turkanî rakhô sikh sahî.
jalndharôn turkanî sikkh rakhç jôû. aithç ôthç main vâlî hôûn.86.
dohrw : fyrw lwXo BwdsoN sB isK mYN iqs Awx [
bcn mMnXo aun gurU ko DMn is`K soaU jwx [87[
dôhrâ : daçrâ lâyô bhâdsôn sabh sikh main tis ân.
bachan mannyô un gurû kô dhann sikkh sôû jân.87.
dInw bygw qb AwieE lyie rup`Xy lwK [
kVwh ilAwXo hzwr ko dIE AgY KwlsY rwK [88[
dînâ bçgâ tab âiô lçi rupyyç lâkh.
kardâh liâyô hazâr kô dîô agai khâlsai râkh.88.
cOpeI : pYsy sONpy Swm isMG pws [kVwh vrqwXo kr Ardws [
nvwb kVwh jb muK mYN pwXo [DMn nwnk gur aunHY AlwXo [89[
chaupaî : paisç saumpç shâm singh pâs. kardâh vartâyô kar ardâs.
navâb kardâh jab mukh main pâyô. dhann nânak gur unhai alâyô.89.

Chaupai : Then Wadbhag issued stern instructions to Dina Beg,
Under no circumstance must his troops come out of their camp.
God forbid, if something wrong happened inadvertently,
Dina Beg's Muslim head might also roll in that scuffle. (81)
Thereupon, Dina Beg making a humble submission said,
That he had already become a humble Sikh of the Khalsa.
He, being a clean-shaven Sikh of the Khalsa Panth,
They must spare his life as they deemed it fit. (82)
Thereafter, Khalsa Panth forces launching an attack,
Did enter the Jalandhar city to massacre its inhabitants.
Sparing the life of those having tufts of hair on their heads,
Did they massacre all those having no tufts of hair. (83)
Dohra : As had been instructed and ordered by Wadbhag Singh,
So did the Khalsa Panth carry on his mandate.
Exhuming the dead body of Nasar Ali from the grave,
Did the Singhs thrust a piece of pork into his mouth. (84)
Chaupai : Muslim females whether of Mughal, Pathan or Sheikh stock,
Did the 'Ranghretta' Singhs catch hold of and bring forth.
There was one Sarup Singh, a Sikh of Brahmin lineage,
Who seemed to be a native of village Chanarthal14. (85)
Addressing this Brahmin Sikh did Wadbhag Singh instruct,
That he must take that Muslim female from Jalandhar as his wife.
Asking all other Singhs to take Muslim females from Jalandhar as wives,
Wadbhag assured them to be their protector in both the worlds. (86)
Dohra : As the Khalsa Panth forces put up a camp at Bhadson15,
That Brahmin Sikh also joined the Khalsa Panth there.
As he had obeyed the Guru's mandate (through Wadbhag Singh),
Praise to such a devout Singh for his compliance. (87)
There arrived Nawab Dina Beg at the Khalsa camp,
With an offering of one lakh rupees as settled earlier.

Making a further offering for a thanks giving ceremony,
He placed both the offerings at the feet of Khalsa Panth. (88)
Chaupai : After handing over the cash to S. Shiam Singh, the Nihang chief,
Dina Beg distributed of Karah Parshad[16] after prayer.
As the Nawab partook the sacred Karah Parshad,
He uttered words of thanks for Guru Nanak and his Panth. (89)

hm sy bu`Fx ko Xh Kwxw [hY Xh bihSqoN nwnk jI Awxw [
pcI hzwr AOr kr lIE [duAwby tkw svw lwK QIE [90[
ham sç budadahan kô yah khânâ. hai yah bahishtôn nânak jî ânâ.
pachî hazâr aur kar lîô. duâbç takâ savâ lâkh thîô.90.
nvwb duvwbw lutxo htwXw [sWJw Kwlsy swQ bxwXw [
ATwrW sO qyrHvyN swl [AYso BXo Kwlsy cwl [91[
navâb duvâbâ lutnô hatâyâ. sâñjhâ khâlsç sâth banâyâ.
athârân sau tçrhvçn sâl. aisô bhayô khâlsç châl.91.

125. swKI mrh`tn AO pMQ Kwlsy ky Sihr lu`tn kI Ahmd Swh kMDwrI ko sUbw AsmuMd KW pkVwXw ('...smuMd Kwn Qo gXo hwry')

125. sâkhî marhattan au panth khâlsç kç shahir luttan kî ahmad shâh kandhârî kô sûbâ asmund khân pakrdâyâ ('...samund khân thô gayô hârç')

dohrw : mugl ju id`lI piq huqy su ikq rhy id`lIey m`D dVwie [
pTwx kMDwrI hYÍ rhXo id`lI igrd piqSwih [1[
dôhrâ : mugal ju dillî pati hutç su kit rahç dillîç maddh dardâi.
pathân kandhârî havai rahyô dillî girad patishâhi.1.
id`lI myN jb XON sunXo gXo bulMd KW Bwj [
ley mrh`ty sMg aun auTXo gwjdIN gwj [2[
dillî mçn jab yaun sunyô gayô buland khân bhâj.
laç marhattç sang un uthyô gâjdîn gâj.2.
cOpeI : lwK tkw iqs qy su rlwXw [qO mrh`tn AgY clwXw [
isRhMd smuMd KW AwkI BXo [mRh`tn ByVw Awn su kXo [3[
chaupaî : lâkh takâ tis tç su ralâyâ. tau marhattan agai chalâyâ.
sarihand samund khân âkî bhayô. marhttan bhçrdâ ân su kayô.3.
so aun Shr vVn n dey [bhu idn lVy su iP`ky Bey [
dIn byg XO bjIrih khXo [ibnw isMGn mrqo nihN AhXo [4[
sô un shahar vardan na daç. bahu din lardç su phikkç bhaç.
dîn bçg yau bajîrhi kahyô. binâ singhan martô nahin ahyô.4.
bjIr khI dy tkY lY AwE [isMGn syqI bwq bnwE [
dInw byg sdIky iBjwXo [so isMGn ko lY ky AwXo [5[
bajîr kahî dç takai lai âô. singhan sçtî bât banâô.
dînâ bçg sadîkç bhijâyô. sô singhan kô lai kç âyô.5.

Declaring the sacred pudding to be the best food for the old,
He surmised that Guru Nanak had sent it from heavens.
Promising to pay another instalment of twenty five thousand rupees,
He fixed Doaba's total revenue at one and quarter lakh of rupees. (90)
Stopping the ransacking of Doaba after the payment of full ransom,
Dina Beg did strike a good deal with the Khalsa Panth.
It was in the year eighteen hundred and thirteen[17],
That Khalsa Panth had conducted themselves in such a way. (91)

Episode 125
Episode About Marathas and Khalsa Panth's Ransacking of (a City of Sirhind)
Suba Asmand Khan was handed over to Ahmad Shah Kandhari (Samand Khan had been defeated…)

Dohra : As the Mughals who had once been emperors at Delhi,

Somehow they kept themselves entrenched within the city.
The Pathan chief Ahmed Shah Abdali from Kandhar[1],
Held sovereignty over the areas surrounding Delhi. (1)
As the Delhi residents came to hear about the news,
That Buland Khan[2] had runaway (from Lahore after being defeated),
Ghazi-ud-din[3] Gazdi sprang up from his hiding place.
Taking Marhatta troops along with his own forces. (2)
Chaupai : Paying a ransom of one lakh rupees to the supporting Marathas,
He made the Marahatta forces march in the vanguard.
As Samand Khan[4], the Sirhind chief had revolted against the Delhi ruler,
The Maratha forces tried to settle scores with him. (3)
As Samand Khan did not allow them to enter the city for many days,
They lost their steam after fighting against him for many days.
At this Dina Beg[5], the erstwhile minister, made a surmise,
That Samand Khan could not be eliminated without Singhs' support. (4)
The minister suggested that a ransom be paid to the Singhs,
In order to make them partners in the alliance against Samand Khan.
Thereafter, Dina Beg sent Sadiq Beg as the Mughals' emissary to the Singhs,
Who brought the Singhs for negotiations with the Mughals. (5)

isMGn khXo hm tky n lyvY [igljn ko hm mwr igryvyN [
jO isMGn soN Shr lutwvo [qO isMGn ko qurq kFwvo [6[
singhan kahyô ham takç na lçvai. giljan kô ham mâr girçvçn.
jau singhan sôn shahar lutâvô. tau singhan kô turat kadahâvô.6.
dohrw : Syr qbY qurq mwrIey jo dey byly ko PUk [
iklHw qutq hY jb JbY Shr prq hY lUt [7[
dôhrâ : shçr tabai turat mârîç jô daç bçlç kô phûk.
kilahâ tutat hai jab jhabai shahar parat hai lût.7.
cOpeI : isMGn lUt su mw& krweI [kurwn ksm aun bhuqI KweI [
isMGn fyrw pMjwbI pwXw [isrhMd Sihr nUM h`lw krwXw [8[
chaupaî : singhan lût su mâf karâî. kurân kasam un bahutî khâî.
singhan daçrâ pañjâbî pâyâ. sirhand shahir nûn hallâ karâyâ.8.
dohrw : siqgur ko Qo hukmu jo bnI ibDI Ab Awie [
isMGn aujwVn lUtno kIno icq bhu lwie [9[
dôhrâ : satigur kô thô hukmu jô banî bidhî ab âi.
singhan ujârdan lûtnô kînô chit bahu lâi.9.
isMGn XON h`lw kIXo ijm lMkw pr kip sUr [
dOV jwie kMDn cVHy isMG idsYN kMgUrY kMgUr [10[
singhan yaun hallâ kîyô jim lankâ par kapi sûr.
daurd jâi kandhan chardhç singh disain kangûrai kangûr.10.
cOpeI : jb isMG tp kr AMdr vVy [igljy rhy ny Agy KVy [
jo ko AVXo su lIno mwr [ieh ibD durwnI gey su hwr [11[
chaupaî : jab singh tap kar andar vardç. giljç rahç nç agç khardç.
jô kô ardyô su lînô mâr. ih bidh durânî gaç su hâr.11.
qb isMGn bhu lUt mcweI [cMgI vsq isMG fyrn AweI [
dUey idn mRhty lut pwey [Pyr cuqrPoN sB vV Awey [12[
tab singhan bahu lût machâî. changî vasat singh daçran âî.
dûç din marhtç lut pâç. phçr chutraphôn sabh vard âç.12.
isMG mRh`tn dMgw BXo [ mRh`tn ko BI lUtn TXo [
qbih mrhtoN XO icq TeI [fyrw isMGn lu`tn icqeI [13[
singh marhttan dangâ bhayô. marhttan kô bhî lûtan thayô.
tabhi marhatôn yau chit thaî. daçrâ singhan luttan chitaî.13.
jb isMG lu`tn Sihr vVwihN [QoVY rhYN su fyrn mWih [
qb aun fyrw hoey mwr [nhIN qO hm ko krYN KuAwr [14[
jab singh luttan shahir vardâhin. thôrdai rahain su daçran mânhi.
tab un daçrâ hôç mâr. nahîn tau ham kô karain khuâr.14.

Refusing to accept any ransom for this expedition,
The Singhs assured the Mughals to crush the city's Pathan[6] forces.
Seeking a guarantee for Singhs' ransacking the city of Sirhind,
The Singhs promised to launch an instant attack on Sirhind. (6)
Dohra : A Lion in the jungle can be killed in an instant,
Provided the whole jungle is set on fire all around.
An enemy fortification can be damaged instantly,
Only when the entire surrounding area is ransacked. (7)
Chaupai : The Khalsa Panth Singhs got a sanction for the city's ransacking,
Making the Mughals take an oath on the holy Koran.
Thereafter, setting up their base camp in the Punjabi garden,
The Singhs launched an attack on the city of Sirhind. (8)
Dohra : As had been ordained by the Divine Guru (Guru Gobind Singh[7]),
The opportunity for the fulfillment of Guru's words arrived.
It was an opportunity to commit plunder and arson,
For which the Singhs had been waiting so passionately. (9)
Thus did the Singhs invade Sirhind as strongly,
As had the brave Hanuman's monkey force invaded Sri Lanka.
Thus did the Singhs climb up the Pathan forts' walls,
That on-every projection were the Singhs seen sitting. (10)
Chaupai : As the Singhs entered the fort after jumping over the walls,
Did the Gilja Pathan troops take to their heals scared.
Whosoever dared to fight was killed by the Singhs,
Thus did the Durrani Pathan troops get defeated by the Singhs. (11)
Thereafter did the Singhs ransack and plunder the fort so thoroughly,
That they carried all the valuables to their base camp.
On the second day, as the Marathas also joined in the plunder,
From all the sides, did the people join in loot and plunder. (12)
As there broke out a scuffle between the Singhs and Marathas,
The Singhs decided to loot and plunder the Marathas as well.
Thereafter, a thought crossed the Marathas's mind as well,
That they must also loot the treasure from the Singh's base camp. (13)
As (majority) of the Singhs would enter the city for plundering,
Only a handful of them would remain positioned in their camp.
Then would the Marhattas invade the Singhs' base camp,
Otherwise, the Singhs would certainly harass the Marhattas. (14)

dohrw : dInw byg ny so sunI iqn isMGn kih dIn [
hmrI qumrI ksm jo Ab lO pUrI QIn [15[
dôhrâ : dînâ bçg nç sô sunî tin singhan kahi dîn.
hamrî tumrî kasam jô ab lau pûrî thîn.15.
cOpeI : Ab fyrw kr jwE kUc [Shr n viVE rihE sUc [
isMGn soeI bwq bnweI [qIey pihr iqn kUc krweI [16[
chaupaî : ab daçrâ kar jâô kûch. shahar na vardiô rahiô sûch.
singhan sôî bât banâî. tîç pahir tin kûch karâî.16.
mrhty qkwvYN huie huie KVy [isMG qury qy qurq Aw pVy [
huqo isMGn Qo QMnw bnwXw [dy ky ipT mrhtn clwXw [17[
marhatç takâvain hui hui khardç. singh turç tç turat â pardç.
hutô singhan thô thannâ banâyâ. dç kç pith marhatan chalâyâ.17.
kos doie ku mrh`to Awey [isMGn GoVy moV pltwey [
deI bMdUkn kI qb Jwr [ley mRhty bhuqy mwr [18[
kôs dôi ku marhattô âç. singhan ghôrdç môrd paltâç.
daî bandûkan kî tab jhâr. laç marhtç bahutç mâr.18.
hMnw hMnw kr ip`Cy muVY [isMG iqnHW kI moFIN cVHy [
nyjy vwlw joaU qkwvYN [mwr bMdUk aus isMG igrwvYN [19[
hannâ hannâ kar pichchhç murdai. singh tinhân kî môdahîn chardhç.
nçjç vâlâ jôû takâvain. mâr bandûk us singh girâvain.19.

dohrw : jo isMGn Awgy itkXo so qo lIno mwr [
rwq nhyrI Aw geI muV fyrn gey KÍwr [20[
dôhrâ : jô singhan âgç tikyô sô tô lînô mâr.
rât nahçrî â gaî murd daçran gaç khavâr.20.
cOpeI : bMdUkIAn bhu lBXo iSkwr [bwj btyrn mwry kr KuAwr [
iPr mwJY jw kwj svwry [phuMc lhOr iFg GoVy KlHwry [21[
chaupaî : bandûkîan bahu labhyô shikâr. bâj batçran mârç kar khuâr.
phir mâjhai jâ kâj savârç. pahuñch lahaur dhig ghôrdç khalhârç.21.
lut isMG gey Sihr aujwry [smuMd Kwn Qo gXo hwry [
nTn n dIny mrhtn GoVI [so PV lXo so vwty QoVI [22[
lut singh gaç shahir ujârç. samund khân thô gayô hârç.
nathan na dînç marhatan ghôrdî. sô phard layô sô vâtç thôrdî.22.
mrhtn lhOry dXo zorw [isMGn jwie mcwXo rOrw [
qmUr Swih qb lhOrY gXo [so nT rwih kwbl ky pXo [23[
marhatan lahaurç dayô zôrâ. singhan jâi machâyô raurâ.
tamûr shâhi tab lahaurai gayô. sô nath râhi kâbal kç payô.23.

Dohra : As Dina Beg came to hear these Maratha confabulations,
He did convey the secret Maratha Plan to the Singhs.
The pledge that Dina Beg had made to the Singhs,
He felt he had fulfilled by leaking that news. (15)
Chaupai : Then did Dina Beg advise the Singhs to depart from there,
Warning them to desist from entering into the city.
To which did the Singhs pay heed as were they advised,
Making a departure from their camp in the afternoon. (16)
As the Marathas kept waiting for Singhs' entry into the city,
They attacked the Singhs the moment the Singhs departed.
As the Singhs had already chalked out their strategy,
They had deliberately set the Marhattas on their trail. (17)
As the Marathas kept chasing the Singhs for two miles,
The horse mounted Singhs turned back to face the Marhattas.
As the Singhs opened a volley of bullets on the chasing Marathas,
They shot a majority of Maratha soldiers who were trailing them. (18)
As the Marathas turned back shouting 'retreat' in their own dialect,
The Singhs were too close to hit them behind their backs.
Whichever Maratha soldier with a lance did the Singhs spot out,
Instantly was he shot by the Singhs from a very close range. (19)
Dohra : Whosoever among the Marathas chose to confront the Singhs,
Him did the Singhs shoot and kill there and then.
Then as the darkness of night descended on the scene,
Did the harassed Marathas return to their camp. (20)
Chaupai : As the Marathas proved to be an easy game for the Singh sharp shooters,
The Singhs killed the Marathas as easily as a falcon kills the harassed quails.
As the Singhs arrived in the Majha region to sort out things,
They halted their horses on the outskirts of city of Lahore. (21)
Thus had the Singhs ransacked and ruined the city of Sirhind,
As Nawab Samand Khan[8] had been defeated in the battle.
The Marathas had not allowed him to escape on his horse.
As they had intercepted him a few miles outside the city. (22)
Thereafter, as the Marathas stepped up their pressure on Lahore,
The Singh forces too created chaotic conditions there.
Then, as Taimur Shah[9] marched towards the city of Lahore,
He fled past Lahore on his way towards the city of Kabul. (23)

lhOr mulqwn qb KwlI hoXo [AtkoN aury n igljw KloXo [
isMG rhYN Xw mugl su duel [qljo mrhtw cwkr QoeI [24[
lahaur multân tab khâlî hôyô. atkôn urç na giljâ khalôyô.

singh rahain yâ mugal su duî. tîjô marhatâ châkar thôî.24.
Junkr iqn mYN QoaU sRdwr [qu`ko hulkr rwGo mlHwr [
isMG mrhty rhYN GUrmGUrl [cVHy isMG rhYN qurkn mOrIN [25[
jhunkar tin main thôû sardâr. tukkô hulkar râghô malhâr.
singh marhatç rahain ghûrmaghûrî. chardhç singh rahain turkan maurîn.25.
isMGn lIny iklHy icxwie [isMG lgy lYn mulk augrwih [
muZl isMGn qy boc gey kMn [dyK klw Xih siqgur DMn [26[
singhan lînç kilahç chinâi. singh lagç lain mulak ugrâhi.
mughal singhan tç bôch gaç kann. dçkh kalâ yahi satigur dhann.26.
icVIAn qy iqn bwj quVwey [sisAn qy ijn Syr mRvwey [
mugln smJy isMG Aiq sUr [pTwx mwr kIXo isMGn dUr [27[
chirdîan tç tin bâj turdâç. sasian tç jin shçr marvâç.
muglan samjhç singh ati sûr. pathân mâr kîyô singhan dûr.27.
mugln kI ien mdq keI [hm ienky ieh hmry BeI [
mrhtn ko GUr isMGn idKwvYN [isMGn auhly so luk jwvYN [28[
muglan kî in madat kaî. ham inkç ih hamrç bhaî.
marhatan kô ghûr singhan dikhâvain. singhan uhlç sô luk jâvain.28.
dohrw : dInw byg ko Gyir kY mrhtn lIno GUt [
huqo ptYl jo swihbw lXo fyro aun lUt [29[
dôhrâ : dînâ bçg kô ghçri kai marhatan lînô ghût.
hutô patail jô sâhibâ layô daçrô un lût.29.

126. swKI mugl sMdIk byg kI XwrI mYN KuAwrI kI
(...'lVYN mrYN iNnq qurkn nwr')

126. sâkhî mugal sandîk bçg kî yârî main khuârî kî
(...'lardain marain inat turkan nâr')

dohrw : ATwrW sY AO pMDRmoN ibkRm rwie ko swl [
srWeI fyrw Qo KwlsY iFg rwiepur gu`jrvwl [1[
dôhrâ : athârân sai au pandhrmôn bikarm râi kô sâl.
sarânî daçrâ thô khâlsai dhig râipur gujjarvâl.1.
cOpeI : qO holy ko mylw AwXw [isMGn AnMdpur cihE jwXw [
bIs hzwr isMG BXo iqAwr [qwrw isMG BXo muhry vwr [2[

As both the cities of Lahore and Multan got vacated in panick,
No Gilja Pathan could be spotted upto the banks of the river Attock.
As the whole region fell into the hands of Singhs and Mughals,
Marathas were the third contenders being under the service of the Mughals. (24)
Jhunkar Rao Holkar[10] being the chief among the Maratha commanders,
Tuka Rao, Ragho Rao and Malhar Rao Holkar were the other three commanders.
The Singhs and Marathas being at loggerheads with each other,
The Singhs kept dominating the Mughals as well as Marathas. (25)
As the Singhs started the construction of forts for themselves,
They also started collecting revenues from the surrounding region.
As the subdued Mughals felt scared of the Singhs' power,
It was indeed a miracle of the Divine Guru's glorious blessings. (26)
The Guru's grace had made sparrow-sized Singhs tear apart the falcon-sized Mughals,
As he had made the rabbit-sized Singhs kill the lion-sized Mughals.
Then had Mughals acknowledged the Singhs to be the most brave,
As the Singhs had beaten and thrown out the mighty Pathans. (27)
It was for rendering this timely help to the Mughals against Pathans,
That both Mughals and the Singhs developed fraternal regards for each other.
As for the Marhattas, the Singhs did adopt a stern posture,
So that they remained away from Singhs' direct line of offence. (28)
Dohra : Thereafter, laying a siege around the territory of Dina Beg,
Did the Marathas take him into their captivity.
It was the Maratha chief known by the name of Saba Patel[11] ,
Who led the force which ransacked Dina Beg's territory. (29)

Episode 126

Episode About Mughal Sadiq Beg's Betrayal in Friendship (They kept killing Mughals and being killed by them daily)

Dohra : It was in the year eighteen hundred and fifteen,
In the Bikrami Samvat of the Indian calendar.
The Khalsa Panth had put up a temporary camp,
At the wayside inn in the vicinity of Raipur Gujarwal[1].
Chaupai : As the Sikh festival of Hola Mohalla[2] drew near,
The Khalsa wished to celebrate it at Anandpur Sahib[3].

chaupaî : tau hôlç kô mçlâ âyâ. singhan anandpur chahiô jâyâ.
bîs hazâr singh bhayô tiâr. târâ singh bhayô muhrç vâr.2.
sMdIk byg Qo isrhMid mWih [tkY isMGn dIE dyx Bulwie [
KwlI vkIl Awey Kwlsy pwih [so gl QI idl isMGn mWih [3[
sandîk bçg thô sirhandi mânhi. takai singhan dîô dçn bhulâi.
khâlî vakîl âç khâlsç pâhi. sô gal thî dil singhan mânhi.3.
dohrw : isMG AnMdpur jwq Qy isrhMdY kY iFg rwhu [
khI sMdIky kI cVHI isMGn grd idKwih [4[
dôhrâ : singh anandpur jât thç sirhandai kai dhig râhu.
kahî sandîkç kî chardhî singhan garad dikhâhi.4.
cOpeI : isMGn moVw ausI vl lwXw [khIvwrn BI dl dyK pwXw [
aun BI ip`CY mUMh iPrwXw [aun ko smYN auhI bn AwXw [5[
chaupaî : singhan môrdâ usî val lâyâ. kahîvâran bhî dal dçkh pâyâ.
un bhî pichchhai mûnh phirâyâ. un kô samain uhî ban âyâ.5.
iPrXo jwq isMGn lK lXo [AkwlI h`lw KwlsY BXo [
lUt kUt isMG AgY isDwry [holw KyfXo jwie AnMdpur dÍwry [6[
phiryô jât singhan lakh layô. akâlî hallâ khâlsai bhayô.
lût kût singh agai sidhârç. hôlâ khçdayô jâi anandpur davârç .6.
dohrw : sunI sdIky byg XON qurq kInI POj iqAwr [
jwie prXo fyry auqy Acwnk sRWeIvwr [7[
dôhrâ : sunî sadîkç bçg yaun turat kînî phauj tiâr.
jâi paryô daçrç utç achânak sarânîvâr.7.
cOpeI : qop jMbUrn Clk cleI [isMGn BUl sBo suD geI [
cMgI POj so holY geI [AOr ipMfI QI KRId ju leI [8[
chaupaî : tôp jambûran chhalak chalaî. singhan bhûl sabhô sudh gaî.
changî phauj sô hôlai gaî. aur pindî thî kharîd ju laî.8.
koaU Gws koaU lkrI kwr [iKMfI POij iem isMGnvwr [
skXo n koaU sMBwl lVweI [sB nT qury pg juqI nw pweI [9[
kôû ghâs kôû lakrî kâr. khindî phauji im singhnavâr.
sakyô na kôû sambhâl lardâî.sabh nath turç pag jutî nâ pâî.9.
ikCu vV AVY su ipMf mJwr [huqy ju imsln mYN srdwr [
isMG purIey AwhlUvwl su iek [f`lyvwlIE sB KVy imk [10[
kichhu vard ardai su pind majhâr. hutç ju mislan main sardâr.
singh purîç âhlûvâl su ik. daallçvâlîô sabh khardç mik.10.

As a contingent of twenty thousand Singhs got ready for the occasion,
S, Tara Singh[4] was commanded to lead this contingent. (2)
As Sadiq Beg was ruling as ruler of the Sirhind state,
He had chosen not to pay the agreed ransom to the Singhs.
As Khalsa's representatives had returned empty handed from Sirhind,
This breach of trust rankled in the minds of Khalsa Singhs. (3)
Dohra : As the Singh contingents were proceeding to Anandpur Sahib,
They were passing through the area in the vicinity of Sirhind.
As Sadiq Beg's officials and troops were collecting revenues,
The Singhs spotted their movement amidst the dust and din. (4)
Chaupai : As the Singhs turned their face towards Sadiq Beg's contingent,
The Mughal contingent also spotted out the Khalsa contingents.
As this contingent endeavoured to turn back towards Sirhind,

They could think of no other alternative at that moment of time. (5)
As the Singhs observed the Mughal official party turning back,
They attacked the revenue collecting party all of a sudden.
After looting and plundering that party, did the Singhs proceed further,
Arriving soon at Anandpur Sahib, did they celebrate Hola Mohalla. (6)
Dohra : The moment Sadiq Beg heard about Singhs' ransacking of his men,
Instantly did he prepare his troops for a counter attack.
Suddenly did they attack where the Singhs were camping,
At a wayside inn in the vicinity of the village Srainwal. (7)
Chaupai : As there was a sudden burst of fire from guns and muskets,
The Singhs were at their wits' ends to combat this sudden attack.
As majority of best warriors had gone to celebrate Hola Mohalla,
Others had gone into the countryside to purchase provisions. (8)
As many among them had gone to fetch fodder and fuel wood,
The whole Khalsa Panth force had scattered over the area.
As no body could take the command to combat this attack,
Everyone took to his heels bareheaded and barefoot. (9)
As a few of these Singhs happened to be chiefs of their contingents,
They did put up a brave front while taking cover in the villages.
Among these chiefs were chiefs of Singhpura and Ahluwalia Misls,
Who along with Dallewalia chief resolved to combat the Mughals. (10)

sMgq isMG inSwno vwlo [inhMg ShId AO soFI Akwlo [
SXwm isMG pws kroVw isMG KVw [bhuq sRdwr lY aUhW AVw [11[
sangat singh nishânô vâlô. nihang shahîd au sôdhî akâlô.
shayâm singh pâs karôrdâ singh khardâ. bahut sardâr lai ûhân ardâ.11.
pMj imsl Ql mwJy vl [bhlr auqrXo Qo ien soN c`l [
Awpo AwpnI kr qkrweI [bYTy isMG cOPyr bnweI [12[
pañj misal thî mâjhç val. bahîr utrayô thô in sôn chall.
âpô âpnî kar takrâî. baithç singh chauphçr banâî.12.
AVY KVY aUhW srdwr [Jll lVweI GVI iek bwr [
qO qopn Awie nyVY DrI [Br Br tikAn mwr iqn krI [13[
ardai khardai ûhân sardâr. jhalî lardâî ghardî ik bâr.
tau tôpan âi nçrdai dharî. bhar bhar takian mâr tin karî.13.
isMGn ky qihN lgy n pYr [nTy isMG aun qy mn fYr [
Bwr bRdwrI aUhW hI rhI [kOx cukY aUhW ijMd kI peI [14[
singhan kç tahin lagç na pair. nathç singh un tç man daair.
bhâr bardârî ûhân hî rahî. kaun chukai ûhân jind kî paî.14.
dohrw : kos su duie iqn jwiekY aUhW isMGn AwXo ros [
KVy AVy muV muV lVYN mrYN mwrYN BI Es [15[
dôhrâ : kôs su dui tin jâikai ûhân singhan âyô rôs.
khardç ardç murd murd lardain marain mârain bhî ôs .15.
cOpeI : qop jMbUry aun dUr rhy [isMG bMdUkn mwrn fhy [
mwr muZln ky GoVy gyry [mwr muZln ky sIs su Pyry [16[
chaupaî : tôp jambûrç un dûr rahç. singh bandûkan mâran daahç.
mâr mughlan kç ghôrdç gçrç. mâr mughlan kç sîs su phçrç.16.
sRdwrn qihN iml AVnw kIE [sUrn nY muV h`lw QIE [
bMdUk qlr AO nyjo kmwn [mwr mugl kIny pSymwn [17[
sardâran tahin mil ardnâ kîô. sûran nai murd hallâ thîô.
bandûk tîr au nçjô kamân. mâr mugal kînç pashçmân.17.
dohrw : mwr mugl pwCY kIey vVy qopn mYN jwie [
isMG BI aUhW KV Bey quty Puty ley imlwie [18[
dôhrâ : mâr mugal pâchhai kîç vardç tôpan main jâi.
singh bhî ûhân khard bhaç tutç phutç laç milâi.18.
cOpeI : keI is`K Qy ipMf hI rhy [rhy BUly qihN Awvq Bey [
jo jo zKmI isMGn lB ley [isMGn c`k su muhry key [19[
chaupaî : kaî sikkh thç pind hî rahç. rahç bhûlç tahin âvat bhaç.

jô jô zakhmî singhan labh laç. singhan chakk su muhrç kaç.19.

Among others who fought included Sangat Singh of Nishanwalia Misl,
As well as the vetran Singh chiefs of Shaheedi Misl of Singhs.
Shiam Singh and Karora Singh, being both chiefs, stood together,
Along with many other veterans did they stand to combat Mughals. (11)
As five of the Sodhi contingents (Misls) had moved towards Majha,
More Singh contingents had put up camps at more remote places.
As these contingents had raised fortifications around their camps,
They had put up their camps in a circular formation. (12)
As these veterans and chiefs took up positions to face the enemy,
They did succeed in combating the enemy for a short while.
Thereafter, as Sadiq Beg's troops planting their cannons there,
They fired a volley of copper pellets from their loaded guns.
As the (handful) of Singhs could not resist this onslaught,
They deserted their positions having been struck with fear.
They abandoned their loaded wagons and other carriages,
As saving of their lives was a greater priority than this equipage. (14)
Dohra : After running for two three miles (in fear and panick),
The Singhs felt outraged at (their act of cowardice).
Turning back once again did they take up positions,
Killing the enemy troops as well as getting killed by them. (15)
Chaupai : After the enemy cannons and guns remained positioned at a distance,
The Singhs started shooting Mughal troops with their small arms.
As the Singhs shot down the horses carrying Mughal troops,
They forced the advancing Mughal troops to turn their faces back. (16)
As the veteran Singh chiefs resolved to combat the Mughal attack,
The brave Singh warriors launched a fresh attack on them.
As the Singhs shot bullets, arrows and lances from their guns and bows,
The Mughals felt exasperated with this kind of beating. (17)
Dohra : After beating the Mughal troops and pushing them back,
The veteran Singhs rushed into the enemy's artillery positions.
There also they took up positions among the Mughal gunners,
While the injured and wounded Singhs also joined them. (18)
Chaupai : Those Sikhs who had been left behind in the villages,
They too arrived there as they were unaware of this battle.
They picked up all those Singhs who were lying wounded,
Putting them in the vanguard of the fighting Singhs. (19)

bhuq z^m isrdwrn Kwey [iks iek iks duie z^m ignwey [
KV KV lgy bDwvn soaU [AYsI pRIiq BeI vl doaU [20[
bahut zakham sirdâran khâç. kis ik kis dui zakham ginâç.
khard khard lagç badhâvan sôû. aisî parîti bhaî val dôû.20.
dohrw : j`sw isMG inj qh PtXo lgy zKm aus doie [
phuMc frolI kr fyro BXo cMgo iqh soie [21[
dôhrâ : jassâ singh nij tah phatyô lagç zakham us dôi.
pahuñch daarôlî kar daçrô bhayô changô tih sôi.21.
sdIky ny mgroN qhW jKmwnw dXo GIwie [
auDwr auqwrXo qurq Ab hm qum vhI Brwie [22[
sadîkç nç magrôn tahân jakhmânâ dayô ghalâi.
udhâr utâryô turat ab ham tum vahî bharâi.22.
cOpeI : Xw ko gu`so qusIN n kirE [khI lUtI hm nihN icq DirE [
isMGn khXo hm inq Xh kwr [lVYN mrYN inq qurkn nwr [23[
chaupaî : yâ kô gussô tusîn na kariô. kahî lûtî ham nahin chit dhariô.
singhan kahyô ham nit yah kâr. lardain marain nit turkan nâr.23.
qYN nzrwnXo dyr lgweI [qaU Kwlsy ny khI lutweI [
AgY Kwlsy soN KotI krYN [isMG lu`tn qy iPr kib trYN [24[

tain nazrânyô dçr lagâî. taû khâlsç nç kahî lutâî.
agai khâlsç sôn khôtî karain. singh luttan tç phir kabi tarain.24.
Gl vkIl aun sulHw Tihrwel [dXo nzrwny EdUM svwel [
AYso BXo Qo pMdRW swl [inq pRiq vDy XON isMGn iekbwl [25[
ghal vakîl un sulahâ thahirâî. dayô nazrânç ôdûn savâî.
aisô bhayô thô pandrân sâl. nit parti vadhç yaun singhan ikbâl.25.
127. swKI mugl gwjdIN vzIr kI qurI (...'gwjdIN mrhtn kO lY hVHw')
127. sâkhî mugal gâjdîn vazîr kî turî (...'gâjdîn marhatan kau lai hardhâ')
dohrw : Swih kwbll k`F dXo isMGn mrh`tn r`l [
mrhty PYl sB QW gey idll lhOr su m`l [1[
dôhrâ : shâhi kâbalî kadadah dayô singhan marhattan rall.
marhatç phail sabh thân gaç dilî lahaur su mall.1.
sunI nvwb lhOrIAn chY su gwjdIN Awie [
dY folo aun moiVE so id`ll ky rwhu [2[
sunî navâb lahaurîan chahai su gâjdîn âi.
dai daôlô un môiô sô dillî kç râhu.2.

Many a wound did these Singh chiefs suffer on their bodies,
Some having received a single wound others having suffered two.
They had their wounds sewed and dressed on the way,
Such fraternal bonds did develop between Singhs and villagers. (20)
Dohra : The veteran Singh chief Jassa Singh himself got seriously wounded,
As he had received two grievous wounds on his body.
It was after putting up a camp at village Daroli[5],
That his wounds had started healing after rest. (21)
It was at this place that Sadiq Beg approached the Singhs,
After having sent a compensation for the wounded Singhs.
Pleading that he had paid an instant compensation for Singhs' loss,
Both Singhs and he should restore their earlier fraternal relations. (22)
Chaupai : He begged the Singhs not to take that skirmish to their hearts,
As he had also ignored ransacking of his revenue collections.
The Singhs replied that fighting was part of their daily routine,
As they kept killing the Mughals and getting killed by them daily. (23)
As Sadiq Beg had made a delay in paying the agreed ransom,
The Singhs had perforce plundered his collected revenue proceeds,
If he ever did dare to play foul with the Khalsa Panth,
The latter would never desist from looting and plundering him again. (24)
Thereafter, he settled a peace deal with Singhs through his representatives,
As he paid a quarter more in ransom than the earlier deal.
This skirmish and settlement took place in eighteen hundred and fifteen[6] (B.S.),
Which enhanced the glory of Khalsa Panth in the coming days. (25)

Episode 127
Episode About Gazdi (Minister)
(The (damned) Gazdi ruined the Marathas as well)

Dohra : Thus Ahmand Shah Abdali was turned out of India,
With the joint efforts of the Marathas and the Singhs.
Marathas, then, held their sway all over the region,
As well as their control over both Delhi and Lahore. (1)
The Nawab of Lahore, then, came to hear this news,
That Gazdi (Ghazi-ud-din)[1] wished to take over Lahore.
By offering his daughter's hand in marriage, the Nawab,
Did return the invading Ghazdi back towards Delhi. (2)

cOpeI : Swhu id`ll ko susq su BXo [vjIr gwjdIN gwjq BXo [
mn mYN gwjdIN kIE AiBmwn [bulwie gMg Bt khXo bKwn [3[
chaupaî : shâhu dillî kô susat su bhayô. vajîr gâjdîn gâjat bhayô.

man main gâjdîn kîô abhimân. bulâi gang bhat kahyô bakhân.3.
Ab qum hmro j`s bnwXo [hm ko qum bf bjIr AKwXo [
gwjdIN bnro hmro iKqwb [dXo piqSwih su mo ko Awb [4[
ab tum hamrô jass banâyô. ham kô tum bada bajîr akhâyô.
gâjdîn banrô hamrô khitâb. dayô patishâhi su mô kô âb.4.
qbY gMg ny AYsy khXo [hm qy JUT n AwKq jXo [
so s`c su khoN bKwn [ kroN s`c pY jwn kurbwn [5[
tabai gang nç aisç kahyô. ham tç jhûth na âkhat jayô.
sô sachch su kahôn bakhân. karôn sachch pai jân kurbân.5.
ipCly B`t kcihrI mWih [JUT n bol gey jwn gvwie [
Ab mYN AwKoN swc pCwx [mYN bI kro Ab jwn kurbwn [6[
pichhlç bhatt kachhirî mânhi. jhûth na bôl gaç jân gavâi.
ab main âkhôn sâch pachhân. main bî karô ab jân kurbân.6.
gMg vwc
gang vâch
dohrw : bnry qy bnrI BeI Ksm su kIXo mlHwr [
JWt n Ku`sI jwt kI iem lUt KwXo sMswr [7[
dôhrâ : banrç tç banrî bhaî khasam su kîyô malhâr.
jhânt na khussî jât kî im lût khâyô sansâr.7.
XO sun iqsko Ag lgI AgY gXMd dXo fwr [
mrqw hUAw kih muXO so PYI gXo sMswr [8 [
yau sun tiskô ag lagî agai gayand dayô daâr.
martâ hûâ kahi muyau sô phail gayô sansâr.8.
kdy n gWfU rx cVHY kdy n bwjy bMb
sgl sBw ko rwm rwm ibdw hoq hY gMg [9[
kadç na gândû ran chardhai kadç na bâjç bamb
sagal sabhâ kô râm râm bidâ hôt hai gang.9.
cOpeI : XhI gjb gwjdIN pY pVw [gwjdIN mrhtn ko lY hVw [
soaU sunIE AgY khwxI [ibsvws rwie isr BwaU ibhwxI [10[
chaupaî : yahî gajab gâjdîn pai pardâ. gâjdîn marhatan kô lai hardâ.
sôû sunîô agai kahânî. bisvâs râi sir bhâû bihânî.10.

Chaupai : As Delhi's sovereign became somewhat slack in supervision,
His minister Ghazdi started boasting about his own eminence.
As Gazdi felt very arrogant about his military exploits,
He asked the poet laureate[2] to compose verses in his praise. (3)
Asking the court poet to sing verses eulogizing his achievements,
Gazdi wished his name to be declared supreme among the ministers.
Claiming to have earned the title of being a bridegroom,
He boasted of having been honoured by the king himself. (4)
Thereupon, Gang Bhat (the poet laureate) did tell Gazdi,
That he would not eulogize what had not been true.
Only what was truth and real would he state,
Even if he had to sacrifice his life for truth. (5)
Even his predecessors had never sung false praises,
Though they had to sacrifice their lives for being truthful.
He, too, would sing what he perceived to be true,
He too would sacrifice his life to uphold the truth. (6)

Gang Verses

Dohra : From a "Bridegroom"[3] he lowered himself to a lowly "Bride",
By having entered into an alliance with Malhar Rao Maratha chief.
Not the slightest harm could he cause to the Jat ruler[4],
Although he had plundered the entire region of Delhi. (7)
Having been stung by the plain speaking by Gangbhat,
He got the court poet crushed under elephant's feet.
The dying statement that this poet had made,
Became a well-known maxim the world over: (8)

“Never can an impotent (coward) wage a war,
Nor can the beat of his war-drum frighten anyone.
I bid the whole gathering (court) a final adieu,
As I (Gang Bhat) take my leave from the world.” (9)
Chaupai : With the same (prophetic) damnation did gazdi got struck,
As the damned gazdi ruined the Marhattas as well.
Listen dear readers further to the accounts of their misfortune,
As it struck the two Maratha chiefs Biswas Rao[5] and Bhau[6]. (10)

128. swKI qurk srbq ihMdusqwnI AO iglzoN kI
('ihMdusqwn bjIr iqMn AO kMDwrI piqSwih')

128. sâkhî turak sarabat hindustânî au gilzôn kî
(‘hindustân bajîr tinn au kandhârî patishâhi’)

dohrw : igljn qy ihMd Cut geI rhXo Atk kSmIr [
ihMd piqSwih lYn iPr krI Swih qqbIr [1[
dôhrâ : giljan tç hind chhut gaî rahyô atak kashmîr.
hind patishâhi lain phir karî shâhi tatbîr.1.
cOpeI : lhOrih Cof gXo aus bytw [lgI A`g qb qy aus pytw [
iqMn lK POj Pyr kr lXwXo [ATwrW sY pMdrY ciV AwXo [2[
chaupaî : lahaurhi chhôda gayô us bçtâ. lagî agg tab tç us pçtâ.
tinn lakh phauj phçr kar layâyô. athârân sai pandrai chai âyô.2.
mwr mrh`ty A`gy Dry [mwr Bjwey jihN jihN lry [
id`ll ibnW rhXo nihN Twxw [ JunkU j`t ky pws lkwxw [3[
mâr marhattç aggç dharç. mâr bhajâç jahin jahin larç.
dillî binân rahyô nahin thânâ. jhunkû jatt kç pâs lakânâ.3.
sB muslmwnI iekTI BeI [mugl pTwxn iem mq TeI [
dXY mRhtn dysoN kFwie [hYN muslmwnn ey duKdwie [4[
sabh muslamânî ikthî bhaî. mugal pathânan im mat thaî.
dayai marhtan dçsôn kadahâi. hain muslamânan ç dukhdâi.4.
dohrw : sB muslmwnn ksm kr ie`ko krI slwih [
ihMdusqwn bjIr iqMn AO kMDwrI piqSwih [5[
dôhrâ : sabh muslamânan kasam kar ikkô karî salâhi.
hindustân bajîr tinn au kandhârî patishâhi.5.
cOpeI : mqo pkwie j`t pY cVyH [mQro mwr ihMdU bhu PVy [
koiel ko gV lXo Cufwie [mRh`tn kI deI p`iq gvwie [6[
chaupaî : matô pakâi jatt pai chardhç. mathrô mâr hindû bahu phardç.
kôil kô gard layô chhudaâi. marhttan kî daî patti gavâi.6.

129. swKI Kwlsy AO igljy ky dweIey kI (...'iekTy dl huie rhy su KVy')

129. sâkhî khâlsç au giljç kç dâîç kî (...’ikthç dal hui rahç su khardç’)

cOpeI : qb vih Awie lhOry rhXo [pMj sUbn isrqMqh lXo [
kSmIr mulqwn AO B`Kr Atk [lhOr rhn kr lY lY stk [1[
chaupaî : tab vahi âi lahaurç rahyô. pañj sûban sirtantah layô.
kashmîr multân au bhakkhar atak. lahaur rahan kar lai lai satak.1.

Episode 128
Episode About Whole of India And the Gilja Pathans
(With the three ministers and a Kandhari Sovereign would Hindustan be ruled)

Dohra : The Gilja Pathan chiefs having lost their sovereignty over India,
They were left with only Attock and Kashmir under their rule.
With an aim of restoring their sovereignty over India once again,
The Gilga Pathans chalked out new strategies and plans. (1)
Chaupai : Since the moment Ahmad Shah Abdali’s son[1] had fled from Lahore,
He had been smoldering with the fire to take revenge.
So after gathering an army of three lakh Pathan troops.
He made another invasion in eighteen hundred and fifteen[2]. (2)
Putting the Marhatta forces on the run in front of their might,

The Pathans crushed the Marathas wherever they chose to confront.
Having been left with no other refuge except the city of Delhi,
The Mughal Gazdi and Marathas took shelter with the Jat ruler[3]. (3)
After having decided to get united as a single Muslim force,
Both the Mughal and Pathan Muslim forces put up a united front.
They decided to evict the Marathas from the entire region,
As the latter had been causing a lot of suffering to them.
Dohra : After having sworn an oath to accomplish this mission,
The entire united Muslim force passed the following resolution:
With the three ministers would the whole of Hindustan be ruled,
With Ahmad Shah Abdali (Kandhari) as the sole sovereign. (5)
Chaupai : Having passed that resolution, they attacked the Jat ruler of Bharatpur,
Many a Hindu did they capture after destroying Mathura[4].
With the wresting of the fort at Koel[5] from the Marathas,
The Muslim forces humbled and humiliated the Marathas. (6)

Episode 129

Episode About the Maneuvers of the Gilja Pathans and the Singhs (Khalsa Contingents organized into a united force)

Dohra : (After defeating Marathas and Suraj Mal) Abdali stayed at Lahore.
Exercising his control over the five (nearby) provinces.
These were the provinces of Kashmir, Multan, Bhakhar and Attock,
Being ruled by Abdali from his safe sanctuary at Lahore. (1)

qb vih isMGn mwrX chY [jhwn Kwn su gYlY rhY [
so mwrY joeI hQ AwvY [vih bhu isMGn h`Q n lgwvY [2[
tab vahi singhan mâray chahai. jahân khân su gailai rahai.
sô mârai jôî hath âvai. vahi bahu singhan hatth na lagâvai.2.
dohrw : isMG BI iqsko bhu lutYN AwgY pwCY dOV [
auie mwry bhu quMmn kr isMG mwrYN ibD sXoN QoV [3[
dôhrâ : singh bhî tiskô bahu lutain âgai pâchhai daurd.
ui mârç bahu tumman kar singh mârain bidh sayôn thôrd.3.
cOpeI : kCU isMG luk dysihN rhy [kCU isMG Jl mD luk rhy [
AOr isMG jw mwlvy vVy [iekTy dl huie rhy su KVy [4[
chaupaî : kachhû singh luk dçshin rahç. kachhû singh jhal madh luk rahç.
aur singh jâ mâlvç vardç. ikthç dal hui rahç su khardç.4.

130. swKI hwTU isMG mJYl kI
('Ahmd Swh pY so phuMcwXo, KUMnI gj ky Awgy pwXo')

130. sâkhî hâthû singh majhail kî
(‘ahmad shâh pai sô pahuñchâyô, khûnnî gaj kç âgç pâyô’)

dohrw : mwJY mYN Qo isMG rhXo hwTU isMG iqs nwm [
sUrw pUrw hTI qpI kwnHw kwCw gRwm [1[
dôhrâ : mâjhai main thô singh rahyô hâthû singh tis nâm.
sûrâ pûrâ hathî tapî kânhâ kâchhâ garâm.1.
cOpeI : igljn iFg ins lwgXo Awie [so iPr gXo n lwgXo dwie [
iPr ky jwq igljn lK lXo [GoVo jwq iqlk qihN prXo [2[
chaupaî : giljan dhig nis lâgyô âi. sô phir gayô na lâgyô dâi.
phir kç jât giljan lakh layô. ghôrdô jât tilak tahin paryô.2.
auTn n dXo GoVy ql AwXo [auTn n BXo igljn PV lXo [
Ahmd Swh pY so phuMcwXo [KUMnI gj ky Awgy pwXo [3[
uthan na dayô ghôrdç tal âyô. uthan na bhayô giljan phard layô.
ahmad shâh pai sô pahuñchâyô. khûnnî gaj kç âgç pâyô.3.
so gj KUMnI iqsY n mwrY [Swh muhwvq dy rhXo gwrY [
Pyr hwQI sMg pYr bMDwXw [qO pI hwQI nWih mrwXw [4[
sô gaj khûnnî tisai na mârai. shâh muhâvat dç rahyô gârai.
phçr hâthî sang pair bandhâyâ. tau pî hâthî nânhi marâyâ.4.
qbih Swih gj AOr mMgwXw [so BI vWko mwrn n DwXw [

qbY Swih bhu gu`sw KweI [dUey hwQI tMg dUeI bDweI [5[

Thereafter, he nursed a desire to crush the Khalsa Panth Singhs,
As his commander Jahan Khan[1] kept chasing the Khalsa Singhs.
He would kill an odd Singh who fell into his hands,
Though he would desist attacking the Singhs when in strength. (2)
Dohra : The Singhs, too, would loot and plunder Jahan Khan's force,
Sometime in the vanguard, sometime from the rearguard.
As Jahan Khan would attack the Singhs with a large force,
The Singhs would kill them through a strategy of single encounters. (3)
Chaupai : As some Singhs took shelter in the countryside,
Some others found a safe sanctuary in the forest wilds.
Many other Singhs sneaked into the Malwa region for safety.
Where they organized themselves into a united force. (4)

Episode 130
Episode About Hattoo Singh Majhail
(Having been presented in the court of Ahmad Shah Abdali He was ordered to be crushed by a ferocious elephant)

Dohra : There lived a Singh in the Majha region (of Punjab),
Who was known by the name of Sardar Hatthoo Singh.
Perfect in bravery, piety and spiritual meditation,
Was he a native of village known as Kanna Kachha[1].
Once at night did he sneak in the proximity of Pathans,
But hardly could he lay his hands on anything.
On his return was he spotted by the Pathans troops,
As his speeding horse fell down after slipping. (2)
Having been buried under the horse's body, he could not get up,
Whereby he was captured by the Pathan troops as he lay there.
Having been presented in the court of Ahmad Shah Abdali,
He was ordered to be crushed by a ferocious elephant. (3)
Despite all the shouting and spurring by the elephant's mahout,
Did the ferocious elephant refuse to crush the (pious) Singh.
Despite tying him with the elephant's feet for getting dragged,
Did the ferocious elephant refuse to kill the (Guru's) Singh. (4)
Thereafter, even as the emperor summoned another elephant,
The second elephant, too, did not crush Hatthoo Singh.

tabhi shâhi gaj aur mangâyâ. sô bhî vânkô mâran na dhâyâ.
tabai shâhi bahu gussâ khâî. dûç hâthî tang dûî badhâî.5.
dohrw : doaU vl doaU gj lgy isMG mD dIE bMDwie [
dXo icrwie iem robro Swih su g`usw Kwie [6[
dôhrâ : dôû val dôû gaj lagç singh madh dîô bandhâi.
dayô chirâi im rôbrô shâhi su gussâ khâi.6.

131. swKI bIkwnyr kI (...'KwIsy nY As kSt shwrXo')
131. sâkhî bîkânçr kî (...'khâlsç nai as kashat sahâryô')

dohrw : eyk brs igljo rhXo lhOr mWih so bYT [
bhuq POj iqn rK leI cwr sUby dy hyT [1[
dôhrâ : çk baras giljô rahyô lahaur mânhi sô baith.
bahut phauj tin rakh laî châr sûbç dç hçth.1.
cOpeI : isMG mwlvy iekTy hoie [rhYN BUKy kuC guzr n hoie [
qb bIkwnyrIey isMG bulwey [keI hzwr aUhW phuMcy jwey [2[
chaupaî : singh mâlvç ikthç hôi. rahain bhûkhç kuchh guzar na hôi.
tab bîkânçrîç singh bulâç. kaî hazâr ûhân pahuñchç jâç.2.
jYislmyr pr dey cVHwie [iqs ko kMm iqn dXo bnwie [
qb iqn dIno isMG htwie [so n dXo jo AwKX Qwie [3[
jaisilmçr par daç chardhâi. tis kô kamm tin dayô banâi.
tab tin dînô singh hatâi. sô na dayô jô âkhay thâi.3.

kCu isMGn ko pYsw rhXo [so iB n dXo joaU Qo khXo [
iPr iqs mulk dl hoky mwrXo [Kwlsy ny As kSt shwrXo [4[
kachhu singhan kô paisâ rahyô. sô bhi na dayô jôû thô kahyô.
phir tis mulak dal hôkç mâryô. khâlsç nç as kashat sahâryô.4.

132. swKI bWgr dys kI (...'jmnw iFg Awie fyrw pwXw')

132. sâkhî bângar dçs kî (...'jamnâ dhig âi daçrâ pâyâ')

dohrw : isMGn Krc su nihN qury qO Kwlsy krI slwih [
mwro mulk koeI dOV kr iPr bYT mwlvy KWih [1[
dôhrâ : singhan kharach su nahin turç tau khâlsç karî salâhi.
mârô mulak kôî daurd kar phir baith mâlvç khânhi.1.
cOpeI : qb KwlsY mlveI bulwey [huie AwgY ko mulk bqwey [
Awlo isMG AO bu`Fo isMG BweI [gurbKS isMG lXo bulweI [2[

Thereafter, the emperor getting into an extreme fit of rage,
Ordered two legs of Hattoo Singh to be tied to each leg of the two elephants. (5)
Dohra : As the two elephants were positioned on the two sides,
In the centre was he placed with his two legs tied to two elephants.
The emperor getting into an extreme fit of rage,
Got Hattoo Singh's body torn apart in his own presence. (6)

Episode 131

Episode About Bikaner

(The Khalsa Panth had to bear with extreme adversity)

Dohra : For full one year did the Gilja Pathan chief,
Ahmad Shah Abdali stayed put at Lahore.
Having drawn revenues from the four provinces,
He kept a large number of troops at Lahore. (1)
Chaupai : As the Khalsa panth contingents assembled in Malwa,
They had no wherewithal to feed themselves.
Then, as the Rajput chief of Bikaner invited them,
Singhs in thousands did reach Bikaner at his call. (2)
Thereafter, raiding Jaisalmer with the support of the Singhs,
He completed his mission with the Singh's assistance.
Thereafter, forbidding Singhs from any further assault,
He did not pay the Singhs even the promised wages. (3)
Not only did he decline to pay the promise amount,
But he also went back from paying what was due to them.
Thereafter, as he thrashed the Singhs by calling his own people,
The Khalsa Panth had to bear with extreme adversity. (4)

Episode 132

Episode About the Bangar Region

(The Singhs put up a camp in the vicinity of the Yamuna river)

Dohra : As the Khalsa Panth could not make both ends meet,
They assembled to chalk out a strategy for survival.
They must raid some region for their wherewithal,
So that they could sit in peace in Malwa thereafter. (1)
Chaupai : Thereafter, the Khalsa Panth called some of Malwa chiefs,
Who should identify some territories for Khalsa's raiding.

chaupaî : tab khâlsai malvaî bulâç. hui âgai kô mulak batâç.
âlô singh au budhô singh bhâî. gurbakhash singh layô bulâî.2.
dohrw : AwgY kry vkIl ien jo aun ko iml pwie [
isMGn dyihN imlwie Eie kr Apny lyihN bcwie [3[
dôhrâ : âgai karç vakîl in jô un kô mil pâi.
singhan dçhin milâi ôi kar apnç lçhin bachâi.3.
cOpeI : kYQlIey hQ BweI imlwey [Awly isMG AT KyVy bcwey [
mwr sPIdoN jINd imlweI [mlveIAn hQ kCu pYso cukweI [4[

chaupaî : kaithlîç hath bhâî milâç. âlç singh ath khçrdç bachâç.
mâr saphîdôn jînd milâî. malvaîan hath kachhu paisô chukâî.4.
dohrw : dOV su hWsI jw lutI nwrnOI ihswrY mwr [
iPr kwmw phwVI luit ky iFg jYpur dIno swr [5[
dôhrâ : daurd su hânsî jâ lutî nârnaul hisârai mâr.
phir kâmâ pahârdî luti kç dhig jaipur dînô sâr.5.
cOpeI : qO jYpurIey vkIl iBjvwey [hm qum gur ky is`K khwey [
qyg bhwdr dKn ijqeI [qb rwjy hm srxih leI [6[
chaupaî : tau jaipurîç vakîl bhijvâç. ham tum gur kç sikkh kahâç.
tçg bahâdar dakhan jitaî. tab râjç ham sarnahi laî.6.
hm qum hYN XOhI gurBweI [mulk hmwr aujwVo nWhIN [
qO isMGW ny moVw lwXw [jmnw iFg Awie fyrw pwXw [7[
ham tum hain yauhî gurbhâî. mulak hamâr ujârdô nânhîn.
tau singhân nç môrdâ lâyâ. jamnâ dhig âi daçrâ pâyâ.7.

133. swKI imq isMG ShId kI
('imq isMG ShIdI iem leI, su lVXo jhwn KW nwl')
133. sâkhî mit singh shahîd kî
(‘mit singh shahîdî im laî, su lardyô jahân khân nâl’)

dohrw : f`ly vwlIey imsl mYN iek qwrw isMG AKwie [
iqs fyry imq isMG rhy iqn XON mqo pkwie [1[
dôhrâ : daallç vâlîç misal main ik târâ singh akhâi.
tis daçrç mit singh rahç tin yaun matô pakâi.1.
cOpeI : ds hzwr qn isMG auCyry [jmnw tp lMG peIey svyry [
qwrw isMG qbY sun khI [qUM byPqU KwIsy ky mhI [2[
chaupaî : das hazâr tan singh uchhçrç. jamnâ tap langh paîç savçrç.
târâ singh tabai sun kahî. tûn bçphtû khâlsç kç mahî.2.

Among those Malwa chiefs were Bhai Alo Singh[1] and Bhai Budho Singh[2], Bhai Gurbax Singh[3] being another among the invited. (2)
Dohra : Putting their representatives at the head of Khalsa Panth force,
They made them lead the Khalsa Panth expedition.
Bringing about settlements between Singhs and those others,
They protected those whom they considered their own. (3)
Chaupai : Bringing about settlement between Singhs and chiefs of Kaithal,
Alo Singh saved eight villages from plunder by Khalsa Panth.
Striking a deal with the chiefs of Jind[4] and Safidon[5] after a raid,
Some amount of ransom was sent to the Singhs through Malwa Singhs. (4)
Dohra : With a rush, did the Khalsa Panth ransack the distant Hansi[6],
They also plundered the more remote towns of Narnaul[7] and Hissar[8],
Thereafter, plundering the hill fort Kama[9] at the hill top,
Khalsa Panth forces sent a message about their arrival to the Jaipur ruler. (5)
Chaupai : Thereafter, the Jaipur chief sent his representatives to the Singhs,
Professing himself to be as devout a Sikh of the Gurus as the Singhs,
When Guru Tegh Bahadur had conquered the southern region,
The Rajput ruler had sought Guru Tegh Bahadur’s protection. (6)
Both Rajputs and Singhs, being followers of the same Guru,
The Rajputs begged the Singhs to spare their territory from plunder.
Thereupon, the Singhs retracing their steps from there,
They put up their camp in the vicinity of river Yamuna. (7)

Episode 133
Episode About Mit Singh, the Martyr
(Mit Singh had made the Supreme Sacrifice in this way
As he had put up a brave fight against Jahan khan’s forces)

Dohra : There was one Singh known as Tara Singh[1] (Gaiba),
Who belonged the Khalsa Panth Misl of Dalewalia[2].
There was also one Mit Singh (the rioteer in this Misl),

Who arrived at an (independent) resolution of his own: (1)
Chaupai : That ten thousand Singhs, having an independent mind,
They should raid across the Yamuna river the early morning.
Overhearing this conversation did Tara Singh tell Mit Singh,
That the latter alone was an egocentric among the Khalsa Panth. (2)

QoVY dl isauN pwr n jYXo [ktwie isMGn iPr n`T n AYXo [
CpXo Awie ju lhOrY mWih [aus dUr n jwxI Ahmd Swh [3[
thôrdai dal siun pâr na jaiyô. katâi singhan phir natth na aiyô.
chhapyô âi ju lahaurai mânhi. us dûr na jânî ahmad shâh.3.
aun nihN mwnI pwr isDwXw [mulk ryhyly kw su ltwXw [
ruhyly ko Aihmd Swih hoq su swQI [fwk duVweI Swih jhW QI [4[
un nahin mânî pâr sidhâyâ. mulak rçhçlç kâ su latâyâ.
ruhçlç kô ahimad shâhi hôt su sâthî. daâk durdâî shâhi jahân thî.4.
AwgY QON hY qkqo rhY [Swih duVweI POj iqs khy [
lhOroN isrhMdoN phuMcI dOV [AgY ruhyly QI pVI sOV [5[
âgai thaun hai taktô rahai. shâhi durdâî phauj tis kahç.
lahaurôn sirhandôn pahuñchî daurd. agai ruhçlç thî pardî saurd.5.
ds idn lg rhy lUtq dyS [myrT lUtXo Sihr su byS [
nihN iqn icMqw nihN hMdys [BeI n Kbr ju Aey mlyC [6[
das din lag rahç lûtat dçsh. mçrath lûtyô shahir su bçsh.
nahin tin chintâ nahin handçs. bhaî na khabar ju aç malçchh.6.
dohrw : rwq idvs k`TI BeI ruhylI igljI POj [
sUr cVy qy Awie peI ijm dirAwey mOj [7[
dôhrâ : rât divas katthî bhaî ruhçlî giljî phauj.
sûr chardç tç âi paî jim dariâç mauj.7.
cOpeI : isMGn pY ldy GoVy Bwr [Awp bMnHY gMF mgrY nwl [
ies ibD isMG su Bey KuAwr [skYN n so hiQAwr sMBwr [8[
chaupaî : singhan pai ladç ghôrdç bhâr. âp bannhai gandh magrai nâl.
is bidh singh su bhaç khuâr. sakain na sô hathiâr sambhâr.8.
isMG Bey qb B`jn vwr [iem kr BeI n lrnyN kwr [
jy jy huqy ju isMG AiVXwry [jo n nTY qhIN so mwry [9[
singh bhaç tab bhajjan vâr. im kar bhaî na larnçn kâr.
jç jç hutç ju singh ardiyârç. jô na nathai tahîn sô mârç.9.
im`q isMG kY icq qO AweI [BeI soaU jo isMGn bqweI [
so muV muV ky lVqo jwvY [bhuqn ky kib vwry AwvY [
lg golI GoVw igr pXo [m`D rkwbY pg Ps rhXo [10[
mitt singh kai chit tau âî. bhaî sôû jô singhan batâî.
sô murd murd kç lardtô jâvai. bahutan kç kabi vârç âvai.
lag gôlî ghôrdâ gir payô. maddh rakâbai pag phas rahyô.10.
dohrw : ijn ky GoVy Qy bfy qy Awey muh mwr [
lrq Bjq iPr iPr lrq pMj Cy muey hzwr [11[

Warning him against crossing Yamuna with a smaller strength,
He cautioned him against getting defeated and massacred.
Reminding him about the Mughal troops stationed at Lahore,
He must not consider Ahmad Shah Abdali's[3] forces very far. (3)
Paying no heed to Tara Singh's advice and crossing Yamuna river,
Mit Singh raided and ransacked Rohela's[4] territories.
Ahmad Shah Abdali beig a close ally of Ruhela,
The latter did sent a messager to Ahmad Shah post hate. (4)
Ahmad Shah being already on the look out for the Singhs,
Immediately did he despatch his troops at Rohela's bidding.
Thus did the Afghan forces from Lahore and Sirhind arrive,
Desperately in need as Najibuddin Rohela was of these forces. (5)
For ten days did (Mit Singh's) contingent kept looting and plundering,
Ransacking, most of the territory around the city of Meerut.

Being neither aware nor concerned about any reprisals,
The Singhs had no inkling about the arrival of Afghan troops. (6)
Dohra : Thus, for days and nights did these troops keep assembling,
Which consisted of troops of Rohela and Afghan troops of Abdali.
With the break of the Sun's rays, did they attack as suddenly,
As the waves that rise in a river in flood. (7)
Chaupai : Singhs' horses having been loaded with war booty,
They temselves were carrying heavy loads on their backs,
Thus did they feel harassed by this sudden attack,
As they could not wield their armours with heavy loads. (8)
As the Singh felt like fleeing from the field of battle,
They could not engage the enemy in a straight fight,
Those among the Singhs who were of obstinate disposition,
They perished in the fight as they could not resist the enemy. (9)
Then did it dawn upon Mit Singh's mind so soon,
The admonition that the veteran Singhs had earlier delivered him.
As he kept on fighting hitting, running and hitting again,
How could he fight single handed with those outnumbering him.
As his horse fell down after being hit by a bullet,
His own foot got entangled in the horse's stirrups. (10)
Dohra : Those Singhs who had had mighty horses under them,
They did keep fighting from the front and retreating.

dôhrâ : jin kç ghôrdç thç badaç tç âç muh mâr.
larat bhajat phir phir larat pañj chhç muç hazâr.11.
cOpeI : muKq Pqy XO kwblI AweI [jhW ^wn POjdwr khweI [
aun isr isMGn ky ju ktwey [ATwrW g`fy njlbY ldvwey [12[
chaupaî : mukhat phatç yau kâbalî âî. jahân khân phaujdâr kahâî.
un sir singhan kç ju katâç. athârân gadadaç najîbai ladvâç.12.
dohrw : jb isr g`fy lMG qury G`gr huqI srwie [
qb isMGn ky dl bfy sunI AvweI Awie [13 [
dôhrâ : jab sir gadaç langh turç ghaggar hutî sarâi.
tab singhan kç dal badaç sunî avâî âi.13.
cOpeI : aun isr dIny aUhW igrwie [g`fy lY gey n`T ipCWih [
huqy BqIjy imq isMG doie [Bwg isMG BMgw isMG soie [14[
chaupaî : un sir dînç ûhân girâi. gadaç lai gaç natth pichhânhi.
hutç bhatîjç mit singh dôi. bhâg singh bhangâ singh sôi.14.
leI Qnysr QI ijn m`l [ sIs PUky aun dOV su c`l [
ShId gMj iem auhW khwvY [cwVY cVHwvw suK so pwvY [15[
laî thançsar thî jin mall. sîs phûkç un daurd su chall.
shahîd gañj im uhân kahâvai. châdai chardhâvâ sukh sô pâvai.15.
dohrw : swl ATwrW sY ibqy aup`r qyeIey swl [
imq isMG ShIdI iem leI s lVXo jhwn KW nwl [16[
dôhrâ : sâl athârân sai bitç uparr tçîç sâl.
mit singh shahîdî im laî sa lardyô jahân khân nâl.16.

134. swKI mIr mMnU kI (...'geI jWn bhu pwie Azwb')

134. sâkhî mîr mannû kî (...'gaî jân bahu pâi azâb')

dohrw : swKI mIr su mMnUAY sunXo muXo ijs dwie [
mwrn cVXo KwlsY muXo Awp duK pwie [1[
dôhrâ : sâkhî mîr su mannûai sunyô muyô jis dâi.
mâran chardyô khâlsai muyô âp dukh pâi.1.
cOpeI : kOVw m`l jbY mir gXo [isMGn huqo vsIlo vhXo [
tky dyn qy qurk imt gey [isMGn nY iPr qurk sMqey [2[
chaupaî : kaurdâ mall jabai mari gayô. singhan hutô vasîlô vahyô.
takç dçn tç turak mit gaç. singhan nai phir turak santç.2.
lhOr iFg GoVy jwie duVwey [gYl pVYN rlYN JwVn jwey [
QoVn ko isMG muV BI mwrYN [bhuqn ko ikq AgwVY pCwVYN [3[

Despite this running, hitting and running again and again,
Five to six thousand Singhs perished in this skirmish. (11)
Chaupai : Thus did Afghan invaders win this victory gratuitously,
Afghan commander Jahankhan[5] getting the credit for it.
Thus number of Singhs who got beheaded in this fight,
They constituted a cargo of eighteen cartloads of Najabudin's baggage. (12)
Dohra : As those loaded carts carrying a cargo of beheaded of Singh's heads,
Put up a halt at a wayside inn on the banks of river Ghaggar,
There did they hear several kinds of flying rumours,
That large contingents of Singhs were about to attack. (13)
Chaupai : Dumping the beheaded Singhs' heads at that spot,
They ran back speedily with their empty carts.
There resided two of Mit Singh's nephews in the vicinity,
Who were known by the names of Bhag Singh and Bhanga Singh.[6] (14)
They were those who had occupied the city of Thanesar,
They were those who rushed to cremate the Singhs' heads.
This halloed place came to be known as Shaheedganj,
Where people made offerings for getting their wishes fulfilled. (15)
Dohra : This incident took place in the year eighteen hundred twently three[7],
In the Bikrami Samvat of the Indian calendar.
Mit Singh had made this supreme sacrifice in this way,
As he had put up a brave fight with Jahan Khan's forces. (16)

Episode 134
Episode About Mir Mannu
(With intolerable pain did Mir Mannu shed his mortal frame)

Dohra : (Dear readers) listen to the episode about Mir Mannu[1],
And the manner in which he met his fatal end.
The man who led a crusade to decimate the Khalsa,
Himself perished in the attempt in a torturous manner. (1)
Chaupai : When Dewan Kaura Mal died (during an Afghan-Singh skirmish),
The Khalsa Singhs were deprived of their financial support.
When the Mughals stopped paying ransom to the Singhs,
The latter started harassing and torturing the Mughals. (2)
Spurring their horses, did the Singhs reach Lahore's outskirts,
After chasing the Mughals would they sneak into the jungles.

lahaur dhig ghôrdç jâi durdâç. gail pardain ralain jhârdan jâç.
thôrdan kô singh murd bhî mârain. bahutan kô kit agârdai pachhârdain.3.
qO bjIr ky idl iem AweI [dyeley Kwlsw sB mrveI [
cwr Er deI POj duVwey [dIey isMG iqn mwr kFwey [4[
tau bajîr kç dil im âî. dçîç khâlsâ sabh marvaî.
châr ôr daî phauj durdâç. dîç singh tin mâr kadahâç.4.
SzwdY rhy ikq luk Cup dwey [so BI lut mwrq iqv hI Kwey [
sun bjIr mn kopI AweI [Awp bjIr cVHXo kr DweI [5[
shazâdai rahç kit luk chhup dâç. sô bhî lut mârat tiv hî khâç.
sun bajîr man kôpî âî. âp bajîr chardhyô kar dhâî.5.
dohrw : dey hlkwry bjIr GI AweI Kbr jw pwie [
sunY kbIly isMGn jihN qihN pu`j Gyr kFvwie [6[
dôhrâ : daç halkârç bajîr ghal âî khabar jâ pâi.
sunai kabîlç singhan jahin tahin pujj ghçr kadahvâi.6.
cOpeI : inq bjIr cVH isMGn iSkwr [JwVoN kmwdoN kF ley mwr [
jo isMG KyqI krny vwry [so BI tol isMG auin mwry [7[
chaupaî : nit bajîr chardah singhan shikâr. jhârdôn kamâdôn kadah laç mâr.
jô singh khçtî karnç vârç. sô bhî tôl singh uni mârç.7.
hwhwkwr BXo mwJy mWih [lukny jgw kbIln nWih [
iek nwm pMforI huqo grwm [qih huqo pRisD jg dwdU rwm [8[

hâhâkâr bhayô mâjhç mânhi. luknç jagâ kabîlan nânhi.
ik nâm pandôrî hutô garâm. tahi hutô parsidh jag dâdû râm.8.
qhW mwq dwdI hmrI Cp rhI [hlkwrn jwie bjIrY khI [
qihN hI auqrXo Awie bjIr [GyrXo ipMf aun kr qqbIr [9[
tahân mât dâdî hamrî chhap rahî. halkâran jâi bajîrai kahî.
tahin hî utrayô âi bajîr. ghçryô pind un kar tatbîr.9.
dohrw : dwdU rwm ko poqro PV aun lXo mMgwie [
khXo pws quJ duz Gxy so hm dyhu PVwie [10[
dôhrâ : dâdû râm kô pôtrô phard un layô mangâi.
kahyô pâs tujh duz ghanç sô ham dçhu phardâi.10.
cOpeI : bwlk mhMq mukrq qihN BXo [ausko Gr bjIr toln krXo [
mwqY hmrI AOr ju isKnI [kpVY rMg kIE sB ibsnI [11[
chaupaî : bâlak mahant mukrat tahin bhayô. uskô ghar bajîr tôlan karyô.
mâtai hamrî aur ju sikhnî. kaprdai rang kîô sabh bisnî.11.

Returning soon, would the Singhs attack the smaller Mughal batteries,
As well as their larger contingents from the vanguard and the rearguard. (3)
Thereupon, the minister (Mir Mannu) felt in his heart of hearts,
That he must get all the Singhs eliminated from his region.
Despatching his forces in all the four directions forthwith,
He did beat the Singhs to turn them out of his province. (4)
The foot soldiers among the Singhs sheltered themselves here and there,
Surviving purely on what they could lay their hands on.
The minister, hearing of these incidents of wayside robberies,
Himself led a crusade against these highwaymen. (5)
Dohra : Mir Mannu would despatch his messengers to a place,
From where he got the slightest information about Singhs.
Wherever he heard about the settlements of Singh families,
There would he order to take them out after laying a siege. (6)
Chaupai : Daily would Mir Mannu go on a hunting spree to kill the Singhs,
Daily would he kill dragging them out from sugarcane fields and bushes.
Even those Singhs who were (peacefully) engaged in agriculture,
They, too, were eliminated after searching them out. (7)
Such an uprour and panick gripped the Majha region,
That Sikh families could not find shelter anywhere.
There was a village named Pandori[2] in the Majha area,
Where lived a famous saint by name of Dadu Ram. (8)
As my (the author's) mother and grandmother had taken refuge there,
Some state informers leaked out their whereabouts to the minister.
There itself did the minister himself arrive post haste,
Laying a siege to the village after a meticulous planning. (9)
Dohra : The young boy, who was the grandson of saint Dadu Ram,
Was he summoned before the minister after arresting him.
Accusing him of sheltering those guilty of treachery,
The minister ordered him to handover those to the authorities. (10)
Chaupai : As the young mendicant denied having any fugitives,
Mir Mannu's minister ordered his monastry to be searched.
As author's mother and her Sikh colleagues were inside the monastry,
They had disguised themselves in the red robes of that sect. (11)

koaU bihin iksy bytI khI [golI syvk kyqI XO khI [
iem aun pVdo sB pr pwXo [Apny aUpr duKY shwXo [12[
kôû bahini kisç bçtî kahî. gôlî sçvak kçtî yau kahî.
im un parddô sabh par pâyô. apnç ûpar dukhai sahâyô.12.
bjIr khI ien duzd lukoXo [dY muSkYN AgY hwQI sutoXo [
hwQI KUMnI suMf pYrI lwXo [pYr Cuhy AO sIs ihlwXo [13[
bajîr kahî in duzad lukôyô. dai mushkain agai hâthî sutôyô.

hâthî khûnnî sund pairî lâyô. pair chhuhç au sîs hilâyô.13.
bhu mhwvq aus rhXo dbwie [hwQI KUnI ht ipCY jwie [
sun bjIr bhu gu`so kIE [ienYHN mhwvq lb lY lIE [14[
bahu mahâvat us rahyô dabâi. hâthî khûnî hat pichhai jâi.
sun bajîr bahu gussô kîô. inhain mahâvat lab lai lîô.14.
dohrw : mIr mMnUM nY ByijE mhwvq AOr iKJwie [
qO BI bwlk nihN mrXo siqgur BeI rjwie [15[
dôhrâ : mîr mannûn nai bhçjiô mahâvat aur khijhâi.
tau bhî bâlak nahin maryô satigur bhaî rajâi.15.
cOpeI : aun PIldwr bjIrih khI [bwlk KwlI brkqoN nhIN [
qaU bjIrih hwQI htvwXo [aus bwlk ko kYd krwXo [16[
chaupaî : un phîldâr bajîrhi kahî. bâlak khâlî barkatôn nahîn.
taû bajîrhi hâthî hatvâyô. us bâlak kô kaid karâyô.16.
is`K Awxy Qy POj PV cwr [khXo bjIr ien dyvo mwr [
aus bygm AwxI QI swQ [krI Arz aun joVy hwQ [17[
sikkh ânç thç phauj phard châr. kahyô bajîr in dçvô mâr.
us bçgam ânî thî sâth. karî araz un jôrdç hâth.17.
mYN dyKXo kb ko isK nWih [iem kih lIny isK mMgwie [
dyK bygm qy dey Cufwie [bnXo sb`b aunHYN ijMd Awie [18[
main dçkhyô kab kô sikh nânhi . im kahi lînç sikh mangâi .
dçkh bçgam tç daç chhudaâi . banyô sababb unhain jind âi .18.
qO lO Awie hlkwry boly [cVH mwro iSkwr hm dyK Awey koly [
qaU bjIr n GoVo mMgwXo [lY hlkwrn muhry DwXo [19[
tau lau âi halkârç bôlç. chardah mârô shikâr ham dçkh âç kôlç.
taû bajîr na ghôrdô mangâyô. lai halkâran muhrç dhâyô.19.
dohrw : iFgY kmwd vf Kyq Qo isMG huqo ausY bhu mWih [
ieAwxy sXwxy bwl ibRD Gyr ley igrd qWih [20[
dôhrâ : dahigai kamâd vada khçt thô singh hutô usai bahu mânhi.
iânç sayânç bâl baridh ghçr laç girad tânhi.20.

Declaring someone as his sister and someone his daughter,
This monastic head declared rest of the females as his followers.
Concealing the true identities of all those Sikh females under his protection,
He resolved to endure all the repercussions of his statements. (12)
Accusing this monastic head of sheltering those subversives,
The minister ordered the young priest to be crushed by an elephant.
But instead of crushing and mauling this holy young saint,
The blood thirsty elephant bowed and touched his feet with his trunk. (13)
Despite being urged and pressed by his aggressive Mahout,
The ferocious elephant retreated back after paying obeisance.
Feeling extremely outraged against the elephant's Mahout,
The minister accused him of having been bribed by the priest. (14)
Dohra : Thereafter, feeling more outraged at his orders' non-compliance,
He ordered for summoning the services of another Mahout.
Even after this changing of the Mahout and the elephant,
The young priest did survive such being the Will of God. (15)
Chaupai : Then did this second mahout vouched before the minister,
Truly had the young priest been vested with Divine powers.
Thereupon, ordering the elephant to be withdrawn,
Finally did the minister put the priest behind bars. (16)
Presenting the four Singhs who had been captured by the Mughal troops,
The minister was entreated to order for their execution.
The minister's better half who had been accompanying her husband,
With folded hands did she plead before her husband. (17)
Pretending to have never seen a Singh in her entire life,
She called for the Singhs to be presented before her.
After having a glimpse of those Singhs she let them be released,

Thus did these Singhs get spared by a happy coincidence. (18)
Thereafter, did the state informers bring forth an information,
That they had spotted the Singhs in hiding to be hunted down.
Thereupon, ordering for the summoning of more horses and troops,
The minister marched to the spot lead by the state informers. (19)
Dohra : In a large field overgrown with sugarcane crop nearby,
Many a Singh had taken shelter there in that field.
Among these Singhs being children as well as the elderly,
All of them came to be surrounded by the Mughal troops. (20)

cOpeI : aun kI mwvyN BYx ibRlwihN [kih n skYN vih iksy sunwihN [
lok KVy dyK igrd kMpwihN [ieh Ab bcqy idsqy nWih [21[
chaupaî : un kî mâvçn bhain barilâhin. kahi na sakain vahi kisç sunâhin.
lôk khardç dçkh girad kampâhin. ih ab bachtç distç nânhi.21.
kXw jwxIAY ien ipCY kXw hoie [khY ipMf qum rKy lukoie [
hwhwkwr bhu lokn kXo [qO siqgur iem Bwxo BXo [22[
kayâ jânîai in pichhai kayâ hôi. kahai pind tum rakhç lukôi.
hâhâkâr bahu lôkan kayô. tau satigur im bhânô bhayô.22.
sIK pwau GoVw BXo bjIr [igrXo BUm mD JUm su gIr [
eyk pYr mD PsXo rkwb [geI jwn bhu pwie Azwb [23[
sîkh pâu ghôrdâ bhayô bajîr. giryô bhûm madh jhûm su gîr.
çk pair madh phasyô rakâb. gaî jân bahu pâi azâb.23.
isMGn iSkwr qurkn Bul gXo [PVXo huqo so BI Cf dXo [
AYso BXo mMnU hvwl [ATwrW sY pr qyeIey swl [24[
singhan shikâr turkan bhul gayô. phardyô hutô sô bhî chhada dayô.
aisô bhayô mannû havâl. athârân sai par tçîç sâl.24.

135. swKI mQrw AO koiel kql kI (...'Awie pwnIpq krI lVweI')

135. sâkhî mathrâ au kôil katal kî (...'âi pânîpat karî lardâî')

dohrw : eyk brs kwblI rhXo m`D ruhyly dyS [
nvwb sBn pYsy dey AO lhOr m`lI aun byS [1[
dôhrâ : çk baras kâbalî rahyô maddh ruhçlç dçsh.
navâb sabhan paisç daç au lahaur mallî un bçsh.1.
cOpeI : jy sB aus kI kQw kQ`XY [ gRMQ vDy kuC suK nihN p`XY [
ju`D BXo bf BwaU swQ [aus mYN bhuq bDq hY bwq [2[
chaupaî : jç sabh us kî kathâ kathyyai. garnth vadhç kuchh sukh nahin payyai.
juddh bhayô bada bhâû sâth. us main bahut badhat hai bât.2.
qWqy sUCm bwq sunwaUN [gRMQ bFn qy AiDk frwaUN [
sB qurkn XO bwq bnweI [ihMdU mrhty sB dey gvweI [3[
tântç sûchham bât sunâûn. garnth badhan tç adhik daarâûn.
sabh turkan yau bât banâî. hindû marhatç sabh daç gavâî.3.
nbwb bjIrn POj mMgweI [ihMdUAn aUpr dOV krweI [
mQrw mwr bMdI bhu krI [bcXo soaU jo rhXo n GrI [4[
nabâb bajîran phauj mangâî. hindûan ûpar daurd karâî.
mathrâ mâr bandî bahu karî. bachyô sôû jô rahyô na gharî.4.

Chaupai : Wailing desperately over the fate of their kins under siege,
The hapless mothers and sisters had no one to share their grief.
Shuddering at the horrible prospect, and standing as helpless onlookers,
People saw no chance of survival for their kith and kin. (21)
Dreading more about the aftermath of their capture,
They apprehended about themselves of being accused of complicity.
It was amidst this wailing and shrieking among the people,
That a divine dispensation came to prevail thereupon. (22)
As Mir Mannu's horse getting scared, stood straight on his hind legs,
With a bound did Mir Mannu fall upon the ground.
As one of his feet got entangled in the stirrup,
With an intolerable pain did Mir Mannu shed his mortal frame. (23)

Disappeared the thought of preying upon the Singhs with Mir Mannu's demise,
Released even were those Singhs whom had they caputured.
Such happened to be the fate which Mir Mannu did meet,
Eighteen hundred and twenty three[3] Bikrami happened to be the year. (24)

Episode 135

Episode About Mathura And Koel

(Marathas waged a battle at the town of Panipat)

Dohra : For full one year did Ahmad Shah Abdali[1] stay,
In the occupied region ruled by Najib Khan Rohela[2].
Not only did all the (Mughal) Nawabs pay him a handsome ransom,
But he also occupied a major portion of Lahore province. (1)
Chaupai : If we describe all these developments in minute detail,
This epic would become too voluminous to be of much use.
If we narrate the confrontation between Abdali and Maratha Bhau[3],
This epic would become too unwieldy to be readable. (2)
So we would try to narrate events as briefly as possible,
So that this epic remains within the reading limits.
Thus did all the Muslims including the Mughals and Pathans resolve:
They must get rid of all the Hindus chiefs including Marathas. (3)
Summoning all the forces of all the Nawabs and ministers,
They launched an attack on the major Hindu places.
Many a Hindu did they captue after the occupation of Mathura[4],
Those alone escaped capture who had deserted their homes. (4)

dohrw : so bicE jo Bj gXo Brqpury ky pwih [
mgr geI POj qurk kI mwr qopn deI htwie [5[
dôhrâ : sô bachiô jô bhaj gayô bharatpurç kç pâhi.
magar gaî phauj turak kî mâr tôpan daî hatâi.5.
cOpeI : mQrw fyrw igljn pwXw [Brqpury qy mwr htwXw [
qopKwny kI Slk suneI [mugl pTwx su Akl gveI [6[
chaupaî : mathrâ daçrâ giljan pâyâ. bharatpurç tç mâr hatâyâ.
tôpakhânç kî shalak sunaî. mugal pathân su akal gavaî.6.
fIk mWih bhuqy jt vry [mrhty JunkU Gumyrih AVy [
AOr huqo iek gVH vf BwrI [ijs pr jt aumYd bhu swrI [7[
daîk mânhi bahutç jat varç. marhatç jhunkû ghumçrhi ardç.
aur hutô ik gardh vada bhârî. jis par jat umaid bahu sârî.7.
j`t POj inj KwsI BrI [qop jMbUry bhu jMjwieI vrI [
KweI kMD QI byS bnweI [surMg h`ly kI BY nihN kweI [8[
jatt phauj nij khâsî bharî. tôp jambûrç bahu jañjâil varî.
khâî kandh thî bçsh banâî. surang hallç kî bhai nahin kâî.8.
dohrw : qopn kMD su nihN FhY nihN surMgih hoie lgwie [
h`lo ikCu iqs nw krY Krc bhuq dXo pwie [9[
dôhrâ : tôpan kandh su nahin dhahai nahin surngahi hôi lagâi.
hallô kichhu tis nâ karai kharach bahut dayô pâi.9.
cOpeI : koieI ko auh gVHw khwvYN [ihMdU rwmgVH ausy sunwvYN [
muslo nwm AIlgVH kihhIN [brs bwrW ko Krc iqh mWhI [10[
chaupaî : kôil kô uh gardhâ kahâvain. hindû râmgardah usç sunâvain.
muslô nâm alîgardh kahihîn. baras bârân kô kharach tih mânhî.10.
bhu gumrwhI jtn mn rhY [jwq bnjwro POjn khYN [
mD DONs aun deI bjweI [Ahmd swih soaU sun pweI [11[
bahu gumrâhî jatan man rahai. jât banjârô phaujan kahain.
madh dhauns un daî bajâî. ahmad sâhi sôû sun pâî.11.
rhXo ruhyly ausY tlweI [mq eIhW rhY su Swhu PsweI [
iklHw qutY nihN bwrY brs qweIN [AOr kwm hm ipCY sB pweI[12[
rahyô ruhçlç usai talâî. mat îhân rahai su shâhu phasâî.
kilahâ tutai nahin bârai baras tâîn. aur kâm ham pichhai sabh pâî.12.
AOr kwm jwihN hmry fUb [iklYH iplcn nhIN SwhY KUb [

njIbw khY ieh PkIr bjwXw [iek idn iem kr Swhu tlwXw [13[
aur kâm jâhin hamrç daûb. kilhai pilchan nahîn shâhai khûb.
najîbâ kahai ih phakîr bajâyâ. ik din im kar shâhu talâyâ.13.

Dohra : They alone survived who had fled (before the attack),
Those who had taken shelter with the Bharatpur's ruler[5].
As the Muslim troops had run after them in hot pursuit,
They were repulsed by the heavy artillery fire by the Jats. (5)
Chaupai : After having been repulsed from Bharatpur by the Jats,
The Pathan troops did set up a base camp at Mathura.
As they had been confronted by a heavy artillery fire,
The Mughal-Pathan troops were at their wits' ends to combat it. (6)
While a large number of Jat troops entered in the Deek[6] fort,
The Maratha troops took up positions inside the Ghumer[7] fort.
Besides these two forts, there was another very strong fort,
On which the Jats had pinned great hopes for defence. (7)
Not only had the Jat troops concentrated in large strength inside,
They had also deployed many long-range guns inside the fort.
Encircled as this fort was by a water channel and a huge wall,
It could not be penetrated either through a tunnel or an open attack. (8)
Dohra : Neither could this massive wall be damaged by canon fire,
Nor could it be breached through the construction of a tunnel.
Nor even could any sustained attack or siege make it vulnerable,
As the Jats had stored a large quantity of provisions inside this fort. (9)
Chaupai : This fort which was famous by the name of Koel[8],
The Hindus were wont to address it as Ramgarh.
This fort which the Muslims addressed it as Aligarh,
Had provisions inside which could last for twelve years. (10)
Being extremely arrogant and overconfident of their prowess,
These Jats derided the passing Mughal troops as Bangle-sellers.
As these (vainglorious) Jats started beating a wardrum,
The passing Ahmad Shah Abdali troops did hear its sound. (11)
Desperately did Najib Khan Rohela try to divert Abdali's attention,
Lest Abdali's troops should get bogged down around that fort.
Truly as this invincible fort could not be the penetrated for twelve years,
All of his remaining designs would remain unfulfilled. (12)
As their ambitions of more territorial occupation would go haywire.
In no case should Abdali get bogged down in this fort.
Feigning that the beating drum sounded from a monastic seat,
For a day or so could Najib Khan divert Abdali's attention. (13)

mOq jtn kI nyVY AweI [j`t n tlYN su jWih bjweI [
iPr sunXo Swih mn krXo kRoD [AgY n jwvYN ien ibn soD [14[
maut jatan kî nçrdai âî. jatt na talain su jânhi bajâî.
phir sunyô shâhi man karyô karôdh. agai na jâvain in bin sôdh.14.
nÍwb khY iehu krq bDweI [qumro hukm BXo eIhW AweI [
Swhu khY mYN mMnoN n bwq [ibn mwry mYN AgY n jwq [15[
navâb kahai ihu karat badhâî. tumrô hukam bhayô îhân âî.
shâhu kahai main mannôn na bât. bin mârç main agai na jât.15.
hm ko qo ieh mjwKn krYN [hm dyvYN aus bdlY srY [
qbY ruhyly Kol sunweI [hm qy iehu gVH mwrXo nw jweI [16[
ham kô tô ih majâkhan karain. ham dçvain us badlai sarai.
tabai ruhçlç khôl sunâî. ham tç ihu gardah mâryô nâ jâî.16.
dohrw : bhuq Krc Xw mWih hY ispwih su keI hzwr [
brs bwrW lO Ps rhYN qO iPr ho hY mwr [17[
dôhrâ : bahut kharach yâ mânhi hai sipâhi su kaî hazâr.
baras bârân lau phas rahain tau phir hô hai mâr.17.

cOpeI : XO sun Swih su gu`so KwXo [ihMdusqwn mYN kwhy AwXo [
jO hm pY nhIN eyqI Skq [huie piqSwhI hm qy kd qk [18[
chaupaî : yau sun shâhi su gussô khâyô. hindustân main kâhç âyô.
jau ham pai nahîn çtî shakat. hui patishâhî ham tç kad tak.18.
gVH mwrn gq ibdXw n jwnyN [ikm hm rwKYN ibRD sXwny [
gVH mwrn Skiq ikqwb mMgweI [gVH kI nkI sB leI ilKweI [19[
gardah mâran gat bidyâ na jânçn. kim ham râkhain baridh sayânç.
gardah mâran shakti kitâb mangâî. gardah kî nakal sabh laî likhâî.19.
donoN kI aun jugq rlwie [so gVH mwrn giq leI pwie [
mUCn pr iqn dIno qwau [khXo ngwrw dyhu bjwau [20[
dônôn kî un jugat ralâi. sô gardah mâran gati laî pâi.
mûchhan par tin dînô tâu. kahyô nagârâ dçhu bajâu.20.
AOr qurkn Gr pr gXo sog [kIE swih nY bfo Ajog [
Swih mQI gVH soau lVweI [Swih jMqR mYN QI ibiD AweI [21[
aur turkan ghar par gayô sôg. kîô sâhi nai badaô ajôg.
shâhi mathî gardah sôu lardâî. shâhi jantar main thî bidhi âî.21.
AwT idnn mYN mrq ijm soie [huie As.DwqI kMDih joie [
krY n golw Kq iqh qWeI [surMg lgY nihN ikqy su dweI [22[
âth dinan main marat jim sôi. hui astdhâtî kandhhi jôi.
karai na gôlâ khat tih tânî. surang lagai nahin kitç su dâî.22.

But the Jats being fated to meet their doomed end,
They kept on beating the war drum without any let or hindrance.
So outraged did Abdali feel after hearing the repeated sound,
That instantly did he decide to take on the Jats before proceeding further. (14)
Saying that they were felicitating Abdali on his arrival there,
Najib Khan Rohela told him that Abdali's writ ran there as well.
Refusing to be taken for a ride with Najib Khan's pretence,
Abdali refused to proceed further without subduing the warmongers. (15)
As the Jats were poking fun at him (out of their arrogance),
It was incumbant upon him to give them a tit for tat.
Thereupon, did Najib Khan Rohela revealed the whole secret,
That never could their forces impregnate their formidable fort. (16)
Dohra : Not only was that fort stocked with plenty of provisions,
It was also defended by many a thousand Jat troops.
For twelve long years, would they remain bogged down there,
Before they could hope to take over that invincible fort. (17)
Chaupai : What purpose would his invasion of Hindustan serve (without chastising Jats),
So incensed indeed did Abdali feel at this information.
How long could he maintain his sovereignty there,
If that much muscle could he not gather to face this challenge? (18)
For what purpose had he enlisted so many war veterans,
If they did not know the tactics to impregnate a fort?
Ordering for a book that dealt with the art of breaking forts.
He got a complete sketch design of the targeted fort traced. (19)
Matching the design of the Koel fort with the one in the book,
He studied all the tactics to break through such a fort.
Twirling his mustachios as a gesture of his full confidence,
He ordered the war-drum to be beaten in retaliation. (20)
Deeming Abdali's decision to confront the Jats as extremely indiscrete,
The Muslim chiefs felt crest fallen and frustrated in their hearts.
Deciding to adopt all those tactics to wage this war,
Abdali adopted all those war tactics as recorded in that book. (21)
Adopting these tactics one could destroy a fort within eight days,
Even if its walls were made of an alloy of eight metals.
Even if artillery fire failed to make a hole in its walls,
Even if it remained impregnable through an underground tunnel. (22)

dohrw : Pyr joV ky qurk hQ Swhu su rhy tlwie [
AgXoN Awgro mwir ky Pyr GyrYNgy Awie [23[
dôhrâ : phçr jôrd kç turak hath shâhu su rahç talâi.
agyôn âgrô mâri kç phçr ghçraingç âi.23.
cOpeI : Swih iqnY kI eyk n mwnI [Swh huqo Qo jMqr gXwnI [
ies mwrYN qy Awgro Cu`tY [ ies C`fY hm Agro n qu`tY [24[
chaupaî : shâhi tinai kî çk na mânî. shâh hutô thô jantar gayânî.
is mârain tç âgrô chhuttai. is chhadaai ham agrô na tuttai.24.
dohrw : Swhu jMqR ky zor qy idI swih huqo hulws [
cOqrPy murcy vMf dey lwXo fyrw iek pws [25[
dôhrâ : shâhu jantar kç zôr tç dil sâhi hutô hulâs.
chautraphç murchç vand daç lâyô daçrâ ik pâs.25.
cOpeI : m`D iklyH Qo rwjy mwmw [ rwie m`I Qo aus j`t ko nwmw [
m`D ikly byZm huie sovY [cwroN qr& lVweI hovY [26[
chaupaî : maddh kilahç thô râjç mâmâ. râi mall thô us jatt kô nâmâ.
maddh kilç bçgham hui sôvai. châhôn taraf lardâî hôvai.26.
AMdroN qopn kI Slk clwvYN [bwhroN qop su Fukn n pwvYN [
surMg ptyN jI inks su AwvY [ies kr jMqRn lgY n dwvY [27[
andarôn tôpan kî shalak chalâvain. bâhrôn tôp su dhukan na pâvain.
surang patçn jal nikas su âvai. is kar jantarn lagai na dâvai.27.
bhu nbwb ko icMqw prI [krI piqSwih ikm ApnI ArI [
Pyr khYN Ak Qk auT jwaugu [eIhW nhIN ieh Pqy su pwaugu [28[
bahu nabâb kô chintâ parî. karî patishâhi kim apnî arî.
phçr kahain ak thak uth jâugu. îhân nahîn ih phatç su pâugu.28.
dohrw : iesI BWq idn swq ku lO hoie nbwb iekqR Awie [
pUCq Bey su Swih ko hm ko ieqI bqwie [29[
dôhrâ : isî bhânt din sât ku lau hôi nabâb iktar âi.
pûchhat bhaç su shâhi kô ham kô itî batâi.29.
cOpeI : kOn BWiq qy ieh gVH qoVYN [ikq aumYd ieh murcy joVYN [
Swih khI Bl khn n bwq [bwq bqweIAY lgY n Gwq [30[
chaupaî : kaun bhânti tç ih gardah tôrdain. kit umaid ih murchç jôrdain.
shâhi kahî bhal kahan na bât. bât batâîai lagai na ghât.30.
mwr idKwloN mD idn rwq [muKoN kihn nihN AwCI bwq [
mUrK lokn mn nhIN AwvY [khYN Swh hm iem prcwvY [31[
mâr dikhâlôn madh din rât. mukhôn kahin nahin âchhî bât.
mûrakh lôkan man nahîn âvai. kahain shâh ham im parchâvai.31.

Dohra : With folded hands did the Muslim chiefs keep entreating,
That Abdali should put off that operation for a while.
They suggested to lay a siege round that Jat fort,
After their forces had invaded and conquered Agra. (23)
Chaupai : Not a single plea of Mughal chiefs did Abdali accept,
As he himself had been an expert military strategist.
Never could they conquer the next fort at Agra,
As conquest of this fort would lead to their occupation of Agra. (24)
Dohra : Highly excited did Abdali feel in his heart of hearts,
On the basis of his possessing a fort-breaking strategy.
He decided to command his troops from one flank,
After allotting the other three flanks to his various chiefs. (25)
Chaupai : Inside this fort was Jat ruler's maternal uncle, the fort custodian,
Rai Mal was the name of this Jat custodian's name.
Tension-free would he sleep inside, so impregnable being the fort,
Though battle raged on all the four sides of the fort outside. (26)
They would let out a volley of artillery fire from inside,
But no amount of artillery fire from outside could damage this fort.
As water would spring up if an underground tunnel was dug up,

No war tactic could be of any avail to break into this fort. (27)
Extremely concerned did Nawab Najib Khan Rohela feel,
At the stubborn stand that Abdali had taken against the Jats.
Definitely would Abdali wear himself out of this engagement,
As in no case would he be able to conquer this Jat citadel. (28)
Dohra : Seven days having been wasted in this kind of confrontation,
All the Muslim Nawabs came together to approach Abdali.
This much query did they pose to Ahmad Shah Abdali:
What kind of strategy was he contemplating to win this compaign? (29)
Chaupai : Which tactic would he adopt to break into that fort,
With what expectations was he deploying troops on several fronts?
Abdali retorted : indiscrete would it be to disclose his strategy,
As no campaign ever succeeded with a prior disclosure of strategy. (30)
Surely in a day or so would he take over that fort,
Though such a boastful claim did not behove a commander.
Certainly did the nit-witted Nawabs failed to buy Abdali's argument,
As they felt he was taking them for a ride for nothing. (31)

XO kih Swh su krI svwrI [swQ ley nihN sÍwr duie cwrI [
CqRI pKo fwrXo jwn [iPr cOqrPy huie Anjwn [32[
yau kahi shâh su karî savârî. sâth laç nahin savâr dui châRî.
chhatrî pakhô daâryô jân. phir chautraphç hui anjân.32.
dyKI jgw aun au~cI nIc [ibiD rwKI sB idl ky bIc [
Awie ley srdwr bulwie [dey morcy nyVY krwie [33[
dçkhî jagâ un uchchî nîch. bidhi râkhî sabh dil kç bîch.
âi laç sardâr bulâi. daç môrachç nçrdai karâi.33.
idnY dyvY iPr ipCY htwie [rwq dUr kd nyVy krwie [
ies ibD aun ko bhu BrmwvY [aun ky idl kCu Zm nihN AwvY [34[
dinai dçvai phir pichhai hatâi. rât dûr kad nçrdç karâi.
is bidh un kô bahu bharmâvai. un kç dil kachhu gham nahin âvai.34.
dohrw : iehI ibDI iqh krq hI AweI rwq hnyr [
bulwey Awpxy srdwr sB dXo hukm XON Pyr [35[
dôhrâ : ihî bidhî tih karat hî âî rât hançr.
bulâç âpanç sardâr sabh dayô hukam yaun phçr.35.
cOpeI : iklоN aUco Qo hwQ su qIs [kMD bnwvON hwQ clIs [
aUcI dyK AwXo Qo jgw joeI [qbih bqweI aun ko soeI [36[
chaupaî : kilôn ûchô thô hâth su tîs. kandh banâvaun hâth chalîs.
ûchî dçkh âyô thô jagâ jôî. tabhi batâî un kô sôî.36.
eyk rwq myN so kr leI [aus kI ibD nihN eIhW bqeI [
chIXq hY Xih gop rKweI [inPl hoq hY bhuq sunweI [37[
çk rât mçn sô kar laî. us kî bidh nahin îhân bataî.
chahîyat hai yahi gôp rakhâî. niphal hôt hai bahut sunâî.37.
dohrw : sBI jgq mYN khONgw dRgsq ky mWih [
Swh jMqR ijh ibD rcXo koieI gVH ijm Swih [38[
dôhrâ : sabhî jagat main kahaungâ dargsat kç mânhi.
shâh jantar jih bidh rachyô kôil gardah jim shâhi.38.
pRwq hoq aun dyiKE BXo AcMBo bwq [
prbq ko iehW Dr gXo hY hnUmwn ien swQ [39[
parât hôt un dçkhiô bhayô achmbhô bât.
parbat kô ihân dhar gayô hai hanûmân in sâth.39.
cOpeI : ADI lVweI dyKq hwry [aupr cVHwey BWfy swry [
swT qop iqs aupr cVHweI [AwT gubwry dey lgweI [40[
chaupaî : adhî lardâî dçkhat hârç. upar chardhâç bhândç sârç.
sâth tôp tis upar chardhâî. âth gubârç daç lagâî.40.

Thereafter, did Ahmad Shah Abdali mount his horse,
Nor did he take any mounted bodyguards with him.

Deliberately did he discard the royal canopy as well,
So that he could reconnoitre the fort's surroundings being incognito. (32)
After surveying the entire topography of high and low ground positions,
Secret did he keep the contemplated strategy in his own mind.
Summoning, thereafter, all the chief commanders of his troops,
Close to the fort did he allot the various pickets to them. (33)
Advancing their positions during the day and then asking them to retreat,
Same strategy did he keep on repeating during the night as well.
Though he kept the enemy inside on tenterhooks in this way,
But hardly did they feel concerned by these pranks of Abdali. (34)
Dohra : Repeating this tactic time and again for a few days,
There did arrive a pitch dark night at last.
Summoning all his field commanders to assemble once again,
There did he issue fresh orders to all His commanders. (35)
Chaupai : Thirty feet being the height of Jat forts' walls,
A forty feet high wall did Abdali order to be raised.
The highest spot that he had spotted during his survey,
There did he order the forty feet wall to be raised. (36)
Asking them to raise the wall in a single night,
The final strategy still did he keep secret in his mind.
Secret must he keep his strategy till the end,
Fail it would otherwise, if he disclosed it earlier. (37)
Dohra : All strategies to break into a fort, I (the author) would narrate,
In the book "Dragsat" that I would shortly be writing.
It would include the strategy that Ahmad Shah Abdali adopted,
And the way he succeeded in breaking into the Koelgarh fort. (38)
As the day dawned, did the fort inmates come to notice,
That a great miracle had occurred during the night.
As if someone had placed a huge mountain or (wall) at night,
Lord Hanuman[9] must have been on their side indeed. (39)
Chaupai : Seeing this marvel, the Jats lost half the battle even before its onset,
Quickly did he (Abdali) position all his guns on the top battlements.
A total of sixty canons did he position on the top,
Along with a battery of eight fireball shooting guns. (40)

jMbUry pMj sY dey cVHwie [keI hzwr bMdUk deI lwie[
deI Clk bhu bwnn kyrI [huie geI idn qy rwq hnyHrI [41[
jambûrç pañj sai daç chardhâi. kaî hazâr bandûk daî lâi.
daî chhalak bahu bânan kçrî. hui gaî din tç rât hanhçrî.41.
dohrw : goly bwn AO qIr soN mD Agn deI bhu PUk [
CurIAW burIAW iq`KIAW mwrYN hQ soN cUk [42[
dôhrâ : gôlç bân au tîr sôn madh agan daî bahu phûk.
chhurîân burîân tikkhîân mârain hath sôn chûk.42.
cOpeI : AsmwnoN ibjlI jnu prY [AMdr lok sB shmy BrY [
zhr bwnn kI jugq lgweI [AWKn qy kIey AMDy bnweI [43[
chaupaî : asmânôn bijlî janu parai. andar lôk sabh sahmç bharai.
zahar bânan kî jugat lagâî. ânkhan tç kîç andhç banâî.43.
kuhk bwnn sXoN Agn lg geI [AMdRn ko bhu icMqw BeI [
aupr qop QI aun jo cVHeI [so hI bMdUkn Tihr n deI [44[
kuhak bânan sayôn agan lag gaî. andarn kô bahu chintâ bhaî.
upar tôp thî un jô chardhî. sô hî bandûkan thahir na daî.44.
qr& cOQIEN murcy cukwey [khXo n mwro jo nT jwey [
bhuq gey Bj jwn qrws [sB ny B`jn kInI Aws [45[
taraf chauthîôn murchç chukâç. kahyô na mârô jô nath jâç.
bahut gaç bhaj jân tarâs. sabh nç bhajjan kînî âs.45.
dohrw : swbq QoVy rih gey Pty jlI bhu dyh [
lrn iBrn sB Bul gXo BXo AcMBo eyh [46[

dôhrâ : sâbat thôrdç rahi gaç phatç jalî bahu dçh.
laran bhiran sabh bhul gayô bhayô achmbhô çh.46.
cOpeI : qb ibcln ny bwqW pweI [jwn idhu hmko iek dweI [
Swhu khXo qum dIno rwhu [inkl jwhu qum huie iek dwih [47[
chaupaî : tab bichlan nç bâtân pâî. jân dihu hamkô ik dâî.
shâhu kahyô tum dînô râhu. nikal jâhu tum hui ik dâhi.47.
A`DI rwq iklw Cf gey [jw jmnw iFg TWFy Bey [
Awgy rwjy Gly hlkwry [mwmo lgY n mUMh hmwry [48[
addhî rât kilâ chhada gaç. jâ jamnâ dhig thândhç bhaç.
âgç râjç ghalç halkârç. mâmô lagai na mûnh hamârç.48.
so jmnw mD mr gXo kUd [bVI Dwr mihN bih gXo bUf [
rwie ml Qo iqs ko nwm [sUrj ml ko swlo Qwm [49[
sô jamnâ madh mar gayô kûd. bardî dhâr mahin bahi gayô bûda.
râi mal thô tis kô nâm. sûraj mal kô sâlô thâm.49.

Positioning five hundred medium-range guns also there,
He deployed several thousand musketeers on the top.
Such a heavy volley of fire and arrows did they open,
That their smoke created pitch darkness even during the day. (41)
Dohra : With fireballs, bows and arrows (such a heavy attack did he launch),
That (this impregnable Jat fort) was set on fire from inside,
With such force did they hurl sharp-edged knives and daggers,
That they never failed to hit the Jat soldiers enconsed inside the fort. (42)
Chaupai : With such speed of lightening from the skies did Abdali's firearms strike,
That all the Jat troops inside fort felt extremely scared.
With the strategy of shooting arrows laced with poisons,
Many of those hit with these arrows were rendered blind. (43)
As these deadly arrows and fireballs set the fort on fire,
Those guarding the fort from inside panicked with fear.
Even the cannons which had been positioned on the fort,
Those also could not stand the massive firing from outside. (44)
Lifting a siege from all the sides around this fort,
Abdali ordered his troops to let those flee who wished to escape.
As many of the fort inmates fled for fear of being killed,
The rest of the Jat troops also looked forward to run away. (45)
Dohra : A very few among them had remained without getting wounded,
As majority of them were wounded and charred with fire.
It was indeed a great marvel that came to occur,
That such (battle hardy) soldiers abandoned fighting the enemy. (46)
Chaupai : Thereupon, those stranded inside the fort sent a proposal,
That they be allowed to escape from one side.
Agreeing to grant them a passage of escape from the fort,
Ahmad Shah Abdali ordered them to escape from one corner. (47)
Thus, deserting their (well fortified) fort at midnight,
Did these Jat soldiers seek refuge around the Yamuna river.
From the other side the Jat ruler of Bharatpur sent a messanger,
That never should his maternal uncle (Rai Mal) show him his disgraced face. (48)
So did he kill himself jumping into the river Yamuna,
So was his drowned body carried away by the heavy current.
By the name of Rai Mal was this Jat warrior known,
Brother-in-law was he in relationship to (late) Suraj Mal Jat chief. (49)

dohrw : qbY Awgro Cut gXo j`t BXo bhu QrQ`l [
kwbll ihMd su Aw vVXo d`Kn gel su g`l [50[
dôhrâ : tabai âgrô chhut gayô jatt bhayô bahu tharthall.
kâbalî hind su â vardyô dakkhan gaî su gall.50.
cOpeI : dKxoN iqMn lK GoVI AweI [Awie pwnIpq krl lVweI [

Cy lK qurk iek`To hoXo [mrhty ku kCu skY n KoXo [51[
chaupaî : dakhnôn tinn lakh ghôrdî âî. âi pânîpat karî lardâî.
chhç lakh turak iktthô hôyô. marhatç ku kachhu sakai na khôyô.51.
qb mnsUbw qurkn kIAw [ksm Drm kr jt pwV lIAw [
j`t PtXo jd mrhty mwry [ies ibD sBn su mrhty mwry [52[
tab mansûbâ turkan kîâ. kasam dharam kar jat pârd lîâ.
jatt phatyô jad marhatç mârç. is bidh sabhan su marhatç mârç.52.
id`ll lInI Swih CufweI [njlb Kwn ruhylo dIE vVweI [
sRhMd mYN dInoN jYnw vwV [viVE Swih lhOrih qwV [53[
dillî lînî shâhi chhudaâî. najîb khân ruhçlô dîô vardâî.
sarhand main dînôn jainâ vârd. vaiô shâhi lahaurhi târd.53.
mulqwn BKr ky tky cl AwvYN [kSmIr phwVn nWih AVwvYN [
bhuq Swhu mn grbw AwXw [Awie fyrw iqn AMimRqsr pwXw [54[
multân bhakhar kç takç chal âvain. kashmîr pahârdan nânhi ardâvain.
bahut shâhu man garbâ âyâ. âi daçrâ tin ammritsar pâyâ.54.
bwq AbY isMGn pr AweI [soeI sunoN qum ic`q lgweI[
bwq purwqn ijm sun leI [rqn isMG ilK swKin TeI [55[
bât abai singhan par âî. sôî sunôn tum chitt lagâî.
bât purâtan jim sun laî. ratan singh likh sâkhni thaî.55.
dohrw : swl ATwrW sY ibqy punih ATwrY lwie [
AYsI ibiD pwCY BeI suno su AwgY Awie [56[
dôhrâ : sâl athârân sai bitç punhi athârai lâi.
aisî bidhi pâchhai bhaî sunô su âgai âi.56.

136. swKI G`lUGwry mlyr AO kuprhIVY kI qurI ('q`q Kwlsy so rhXo gXo su Kot gvwie')

136. sâkhî ghallûghârç malçr au kuprahîrdai kî turî ('tatt khâlsç sô rahyô gayô su khôt gavâi')

kuMflIAw : sunoN bwq Ab isMGn kI krI Swih ijm kUt [
kUtq mwrq so QkXo Kwlso BXo AKUt [
Kwlsw BXo AKUt ndI ijm suMmyvwxI [

Dohra : As Agra also got vacated from its Jat rulers,
Was there a great commotion among the Jat chiefs.
That Kabul's ruler had entered into India,
Did this news spread far into the deep South as well. (50)
Chaupai : Thereupon, arrived three lakh (Maratha) horse-mounted soldiers from the South,
Who did wage a battle against Abdali at the town of Panipat.
Even with a strength of Six lakh Muslim troops which assembled there,
They could not make any dent into the Maratha defences. (51)
Thereafter, chalking out a new strategy to deal with the Marathas,
The Muslim strategists alienated the Jat chief[10] through (false) religious vows.
With the alienation of Jats, were the Marathas overpowered,
In this way were all the Maratha forces crushed by Abdali. (52)
Thereafter, taking over Delhi from it present ruler,
Ahmad Shah handed over its control to Najib Khan Rohela[11].
Thereafter, handing over Sirhind's control to Jain Khan[12],
Ahmad Shah himself took over Lahore after alerting others. (53)
Revenues started pouring into his coffers from as far as Lahore and Bhakhar,
Even as Kashmir and hill chiefs dared not oppose his rule.
Thus, getting very arrogant about his subduing the Indian chiefs,
Ahamad Shah Abdali did put up his camp at Amritsar. (54)
Now as came the turn of the Sikhs' (confrontation with Abdali),
Dear devout readers, listen to that account with concentration.
The account as I (author) have heard from my elders,
The same had Rattan Singh (author) decided to narrate. (55)
Dohra : It was in the year of eighteen hundred and eighteen[13] (B.S.),
(That this Sikh-Abdali confrontation had taken place).

What prceeded this confrontation have I narrated,
What happened thereafter, must my dear readers listen? (56)

Episode 136

Episode About Massacre (Ghallughara) Near Malerkotla, Kupp and Poheerd[1]
(The Singhs who were Khalsas in letter and spirit survived
Those who were time-servers were purged and perished)

Kundliya : Listen (dear readers) about the (tragic) plight of the Singhs and,
The way Ahmad Shah Abdali[2] perpetrated atrocities on them.
The way Abdali ran out of steam killing and destroying Singhs,

Agly AwgY qury AOr Jb AwvY pwxI [
siqgur vDwXw Kwlsw sB AwK aucwry [
jo duSmn Qy KwlsY so Qohr ijauN gwry [1[
kundlîâ : sunôn bât ab singhan kî karî shâhi jim kût.
kûtat mârat sô thakyô khâlsô bhayô akhût.
khâlsâ bhayô akhût nadî jim summçvânî.
aglç âgai turç aur jhab âvai pânî.
satigur vadhâyâ khâlsâ sabh âkh uchârç.
jô dushman thç khâlsai sô thôhar jiun gârç.1.
dohrw : tbr bhwly mwlvy cVH lUtq POj su Kwih [
Awgy pwCy rwq idn dOV su Swih AkWih [2[
dôhrâ : tabar bahâlç mâlvç chardah lûtat phauj su khâhi.
âgç pâchhç rât din daurd su shâhi akânhi.2.
iklw huqo jo Qo kIE iqh m`D auqirE Swih [
AMimRqsr Bl jo jgw lwgy dyn igrwie [3[
kilâ hutô jô thô kîô tih maddh utriô shâhi.
ammritsar bhal jô jagâ lâgç dçn girâi.3.
cOpeI : qwl m`D deI il`d igrwie [jON bljy jwau KUd crwie [
m`D hirmMdr Fwh iqn dXo [iqh dwrU kupy icxwvq BXo [4[
chaupaî : tâl maddh daî lidd girâi. jaun bîjç jâu khûd charâi.
maddh harimndar dhâh tin dayô. tih dârû kupç chinâvat bhayô.4.
dInI iqnko Agn lgwie [aufI ie`t aUhW phuMcI jwie [
lgI n`k ky aUpr swie [hoie n cMgw rogI khwie [5[
dînî tinkô agan lagâi. udaî itt ûhân pahuñchî jâi.
lagî nakk kç ûpar sâi. hôi na changâ rôgî kahâi.5.
qO lhOr ky qur pXo rwih [lhOr qKq pY bYTXo jwie [
lgo isMGn ko cun cun mwrn [bhuq Koty aun klny kwrn [6[
tau lahaur kç tur payô râhi. lahaur takhat pai baithyô jâi.
lagô singhan kô chun chun mâran. bahut khôtç un kînç kâran.6.
dohrw : bhuq isMG mwlvy vVy ikqku rhy vV J`l [
lutYN su kwbl rwih ko lhOr su igljn c`l [7[
dôhrâ : bahut singh mâlvç vardç kitku rahç vard jhall.
lutain su kâbal râhi kô lahaur su giljan chall.7.
cOpeI : Swih isMGn ny bhuq AkwXw [FUMfn isMGn dsqw cVHwXw [
so dsqo isMGn lXo lUt [rwq idvs mihN krqy CUt [8[
chaupaî : shâhi singhan nç bahut akâyâ. dhûndan singhan dastâ chardhâyâ.
sô dastô singhan layô lût. rât divas mahin kartç chhût.8.

The way the Khalsa remained inexhaustible despite such carnage.
So abundant remained the Khalsa (despite such massacre)
As flows the water forever in a perennial stream.
So naturally did the Singhs replace those who perished,
As perennially gushing spring replaces the water that flowed.
That the Khalsa expanded by the Divine Will,
So has it been acknowledged by one and all.
That those who had been inimical to the Khalsa,
Had they been destroyed as one destroys the poisonous cacti. (1)

Dohra : Putting up their families in the (forested) Malwa region,
Through plunder of Muslim troops did the Khalsa survive.
Plundering the vanguard and the rearguard day and night,
Thus did the Singhs harass the troops of Ahmad Shah Abdali. (2)
In the fort (of Ram Rauni) that the Singhs had raised at (Amritsar),
Had Ahmad Shah Abdali put up a base camp in that fort.
The most sacred and pious shrines which existed at Amritsar,
Did Abdali's Pathan troops start razing to the ground. (3)
Chaupai : Filling the sacred pool with the horses' dung,
Abdali boasted of grazing his horses on the barley crop.
The sanctum sanctorum of the holy Harmandar Sahib[3],
Did Abdali blast with piling canisters filled with explosives. (4)
As these explosive filled canisters were ignited with fire,
An odd brick landed near Abdali after the explosion.
As this brick struck straight at the nose of Abdali,
For a lifetime was he rendered invalid, incurable for life. (5)
Thereafter, departing for Lahore after leaving Amritsar,
Abdali did occupy the Mughal throne at Lahore.
Hunting like hounds, he started killing the Singhs,
Many a wicked deed thus did he commit indeed. (6)
Dohra : While many Singhs sneaked into the Malwa region,
So many others sought shelter in the wild growth.
They kept on waylaying Afghans on their way to Kabul,
As well as the Gilja Pathans even after walking upto Lahore. (7)
Chaupai : As Abdali was harassed by the Singhs beyond endurance,
He dispatched a battery of soldiers to hunt down the Singhs.
Even that squadron was waylaid by the Singhs,
As day and night, the Singhs kept up the attacks. (8)

igljy mUDy hokY pwvYN [isMG GoVy cVH lY nT jwvYN [
Swih sunI XON bhuq irswXw [isMGn aUpr krn chy DwXw [9[
giljç mûdhç hôkai pâvain. singh ghôrdç chardah lai nath jâvain.
shâhi sunî yaun bahut risâyâ. singhan ûpar karan chahç dhâyâ.9.
Swhu khy cVH jMgl dOVYN [bjIr khI hm dOV hoihN hOry [
mJYl isMG aUhW keI hzwr [cMgy GoVy AO bMdUKn vwr [10[
shâhu kahç chardah jangal daurdain. bajîr kahî ham daurd hôhin haurç.
majhail singh ûhân kaî hazâr. changç ghôrdç au bandûkhan vâr.10.
ibn pwnI hm mrYN ipAwsy [hm ko mwrYN dy kY qRwsy [
auh hYN BUmIeyN hm prdysI [rl mwrYN hm aun kO KysI [11[
bin pânî ham marain piâsç. ham kô mârain dç kai tarâsç.
uh hain bhûmîçn ham pardçsî. ral mârain ham un kau khçsî.11.
dohrw : kuVYHN ruVHYN icMqw juVYN socYN XON pCuqwieN [
d`Kx pUrb mYN lutI suD isMGn deI gvwie [12[
dôhrâ : kurdhain rurdhain chintâ jurdain sôchain yaun pachhutâin.
dakkhan pûrab main lutî sudh singhan daî gavâi.12.
cOpeI : vih mUrK XO lKYN n bwq [pMQ blI ko ho ikm Gwq [
ds piqSwhI lVq ibqweI [ienkI jVH inq hovY sÍweI [13[
chaupaî : vahi mûrakh yau lakhain na bât. panth balî kô hô kim ghât.
das patishâhî lardat bitâî. inkî jardah nit hôvai savâî.13.
lVqy mrqy vDqy jWihN [mUloN iks qy nWih KpwihN [
ijm kwty qy Ply gulwb [iqm ieh vwDYN pwie Azwb [14[
lardtç martç vadhtç jânhin. mûlôn kis tç nânhi khapâhin.
jim kâtç tç phalç gulâb. tim ih vâdhain pâi azâb.14.
dohrw : isMG mwlvy vV rhYN lY p`lXoN KrId su KwihN [
ibn lUty hm ikauN bcYN XON iml krYN slwih [15[
dôhrâ : singh mâlvç vard rahain lai pallyôn kharîd su khâhin.
bin lûtç ham kiun bachain yaun mil karain salâhi.15.

cOpeI : qO iml Kwlsy dIvwn lgwXw [cVHny ko sB audm krwXw [
lutx Kwn ko fyrw qurwXw [srhMd igrd cVH Sor mcwXw [16[
chaupaî : tau mil khâlsç dîvân lagâyâ. chardhnç kô sabh udam karâyâ.
lutan khân kô daçrâ turâyâ. sarhand girad chardah shôr machâyâ.16.
jYnW Gyr ivc Sihr vVwXo [fyrw moV mlyr iFg lwXo [
koeI khy ilho mlyr su mwr [inq inq kI huie AlK ibfwr [17[
jainân ghçr vich shahir vardâyô. daçrâ môrd malçr dhig lâyô.
kôî kahç lihô malçr su mâr. nit nit kî hui alakh bidaâr.17.

As the Gilja Pathan troops slept at night with their faces down,
The Singhs would steal their horses and get lost.
Feeling highly incensed after hearing about these acts,
Abdali contemplated of launching an attack on the Singhs. (9)
While Abdali favoured hunting the Singhs through the jungles,
His minister opined that they would get humiliated after a chase.
The minister cautioned him about the (brave) Majhail Singhs in thousands there,
Equipped with the best of horses and the sharp shooters among them. (10)
The Pathan troops would die of thirst without water,
As the Singhs would kill them with untold tortures.
With the Singhs being natives and the Pathans being aliens,
The Muslims should slaughter them with their united strength. (11)
Dohra : Feeling bitter, incensed and getting gripped with tension,
Did Abdali's Pathan forces feel regret at the turn of events.
Regretting that he who had ransacked whole of South and Eastern India,
Had been outwitted and befuddled by the Singhs. (12)
Chaupai : Fool that Abdali was, did he not realize this truth:
How could the mighty Khalsa Panth be annihilated?
As the ten Sikh Gurus had been at war with the Mughals,
The roots of the Khalsa Panth were bound to get deeper. (13)
The more the Singhs fight and get killed, the more they multiply,
No power on earth could uproot them and make them extinct.
As the more one prunes a rose bush, the more it buds and flowers,
The more the Khalsa is persecuted, the more it expands. (14)
Dohra : Finding shelter in the Malwa region during this ordeal,
The Singhs had to buy provisions for their survival.
(With limited means), how could they survive without plundering,
This was the issue which they discussed in their assemblies. (15)
Chaupai : Thereupon, organizing a religious congregation for this purpose,
The Singhs initiated to launch an expedition for looting.
Sending a contigent of Singhs for ransacking and waylaying,
This Singh contingent created havoc around the city of Sirhind. (16)
Forcing Jain Khan[4], the Sirhind custodian to retreat into his fort,
The Singhs returned to put up a camp near Malerkotla.
Someone among the Singhs suggested for taking over of Malerkotla,
So that Malerkotla Pathan's nuisance could be put over for ever. (17)

koeI khY iXh mrg AbwhI [koaU khY iXh mrqI Ab nwhIN [
gur bcnI BeI r`CXw XwhI [soaU bwq aUhW bn AweI [18[
kôî kahai yih marag abâhî. kôû kahai yih martî ab nâhîn.
gur bachnî bhaî rachchhyâ yâhî. sôû bât ûhân ban âî.18.
dohrw : jbY pTwxn iem sunI XON isMGn kIn slwih [
lXwey jYny sRhMd qy rwqo rwq duVwie [19[
dôhrâ : jabai pathânan im sunî yaun singhan kîn salâhi.
layâç jainç sarhand tç râtô rât durdâi.19.
cOpeI : AOr Swh pY gey hlkwry [isMG Awey hYN dwie Ab swry [
hm ieq vl iqhN rwKYN Gyr [qum ien mwro hoq svyr [20[
chaupaî : aur shâh pai gaç halkârç. singh âç hain dâi ab sârç.

ham it val tihan râkhain ghçr. tum in mârô hôt savçr.20.
hm qum iml ien jwn n dyihN [ey kwgj hm brsYN myihN [
XO sun Swih lhOroN ciVHE [fyrw Awn jMfXwly kirE [21[
ham tum mil in jân na dçhin. ç kâgaj ham barsain mçhin.
yau sun shâhi lahaurôn chardhiô. daçrâ ân jandyâlç kariô.21.
dUjo krw qlvn kY pwih [isMGn ko kCu Kbr n Awih [
isMGn fyrw kUc krwXw [rwie puroN gu`jrvwl qkwXw [22[
dûjô karâ talvan kai pâhi. singhan kô kachhu khabar na âhi.
singhan daçrâ kûch karâyâ. râi purôn gujjarvâl takâyâ.22.
dohrw : Swh hlkwry Gl s`dy jYnW AOr pTwn [
svyry hm qum rl pvYN mwrYN isMGn pCwn [23[
dôhrâ : shâh halkârç ghal saddç jainân aur pathân.
savçrç ham tum ral pavain mârain singhan pachhân.23.
cOpeI : soaU bwq iqn pRwqy krI [AweI Kwlsy KotI GrI [
isMG qury vl soeI dirAwie [AigEN AwieE Ahmd Swih [24[
chaupaî : sôû bât tin parâtç karî. âî khâlsç khôtî gharî.
singh turç val sôî dariâi. agiôn âiô ahmad shâhi.24.
lwl lwl aus idsY bwxw [isMGn kysU PUly jwxw [
jy hoqy QO isMG isAwny [igljy Awvq aunHYN pCwny [25[
lâl lâl us disai bânâ. singhan kçsû phûlç jânâ.
jç hôtç thau singh siânç. giljç âvat unhain pachhânç.25.
TTk isMG qihN gey Kloie [qO lO AwXo cwnn hoie [
Awie igljn ny GoVy rlwey [isMGn nihN Qy qoVy lwey [26[
thathak singh tahin gaç khalôi. tau lau âyô chânan hôi.
âi giljan nç ghôrdç ralâç. singhan nahin thç tôrdç lâç.26.

While some favoured destroying Malerkotla there and then,
Some others opposed this proposal of destroying Malerkotla.
As Malerkotla had been worthy of (Tenth) Guru's grace[5],
So no unanimity of opinion prevailed about Malerkotla's fate. (18)
Dohra : As Malerkotla's Pathan rulers heard about this development,
That Singhs were confabulating about attacking their city,
They invited Jain Khan, the Sirhind custodian to Malerkotla,
By dispatching messengers posthaste at the dead of night. (19)
Chaupai : They also sent messengers to Ahmad Shah Abdali,
That the Singhs were stationed under their surveylance.
While their joint troops would block the Singhs' exist from their side,
Abdali's troops could attack the Singhs from their side at dawn. (20)
As their Muslim forces would block the Singh's passage from all sides,
The Singhs would perish as easily as a papier-mâché melts in rain.
Hearing this, launching an expedition from Lahore.
Abdali did put his up his first camp at Jandiala. (21)
Moving further, even as Abdali put up his second halt at Talwan[6],
The Singhs had no inkling about Pathan troops movement.
So the Singhs' contingent moving further on their looting spree,
They shifted from Raipur village towards Gujarwal village. (22)
Dohra : Sending messenger (to his allies from his Talwan Camp),
Did Abdali summon Jain Khan and the Malerkotla Pathans.
Promising to join his forces with theirs early in the morning,
Did he reiterate his resolve to kill the Singhs after tracing them. (23)
Chaupai : As the Muslim allies implemented their agreed plan the early morning,
Truly did the Khalsa Panth forces fall on bad times.
As the Singhs contingent was proceeding towards the river,
From the front, did they come to face Ahmad Shah Abdali's troops. (24)
As the Singhs spotted a swarm of red-coloured objects,
They reckoned that kesu (Buteafrondosa) trees were in full bloom.
But those who were old war veterans among the Singhs,

They did identify the red shirts as Gijla Pathan troops. (25)
As the Singhs stopped their movement, dumbfounded with fear,
The day-light did break upon the scene by that time.
As the Gilja Pathans joined them on their (fast-running) horses,
The Singhs had not even loaded their muskets by then. (26)

qIr qlvwrn BeI lVweI [pry Acwnk auh Qy AweI [
qO BI isMG su KV KV lVYN [dIn mzhb kr ju`Dih AVYN [27[
tîr talvâran bhaî lardâî. parç achânak uh thç âî.
tau bhî singh su khard khard lardain. dîn mazhab kar juddhhi ardain.27.
dohrw : lu`tn Kosn jo gey rly su igljn jwie [
iqn kI Swmq Aw peI qy aun dey Kpwie [28[
dôhrâ : luttan khôsan jô gaç ralç su giljan jâi.
tin kî shâmat â paî tç un daç khapâi.28.
cOpeI : lgo Kwlso krn lrweI [mUhrXoN dInoN bhIr muVweI [
isr muhrIAn kY prI lVweI [bhuq mwr aun isMGn KweI [29[
chaupaî : lagô khâlsô karan larâî. mûhrayôn dînôn bahîr murdâî.
sir muhrîan kai parî lardâî. bahut mâr un singhan khâî.29.
muV muV isMG iek`qr Bey [igljn soN isMG lVny fhy [
bMdUk kmwn nyjo qlvwr [lgI duqr&IN hovn mwr [30[
murd murd singh ikttar bhaç. giljan sôn singh lardnç daahç.
bandûk kamân nçjô talvâr. lagî dutrafîn hôvan mâr.30.
hrOl isMGn qo lBXo sMBwr [sRdwrn iml qb kIE ibcwr [
kro bhIr Ab mwlvy v`l [ vkIl mlv`Xn khI s`d g`l [31[
haraul singhan tô labhyô sambhâr. sardâran mil tab kîô bichâr.
karô bahîr ab mâlvç vall. vakîl malvayyan kahî sadd gall.31.
clo muhry lg Apny dyS [vhIr clo lY muhry byS [
vkIl BweIkw drwj su vwrw [nwm sMgU isMG gurU ipAwrw [32[
chalô muhrç lag apnç dçsh. vahîr chalô lai muhrç bçsh.
vakîl bhâîkâ darâj su vârâ. nâm sangû singh gurû piârâ.32.
dUjy Awlw isMG kO kuqvwl [nwm syKU isMG hMblvwr [
bu`Fy isMG BweI ko qIE [igx Kwlsy so muhry kIE [33[
dûjç âlâ singh kau kutvâl. nâm sçkhû singh hamblavâr.
budhç singh bhâî kô tîô. gin khâlsç sô muhrç kîô.33.
dohrw : iqn nyjn kpVy bMDy bYrk ijv kr lIn [
vhIr mgr iqn huie qurXo mwlvy v`l zmIn [34[
dôhrâ : tin nçjan kapardç bandhç bairak jiv kar lîn.
vahîr magar tin hui turyô mâlvç vall zamîn .34.
cOpeI : khYN mlveI hm mgry AwXo [aUcy kih kih bol sunwXo [
bhIr mlv`Xn mgr lg qurw [igljy hrOl isMGn kIE Krw [35[
chaupaî : kahain malvaî ham magrç âyô. ûchç kahi kahi bôl sunâyô.
bahîr malvayyan magar lag turâ. giljç haraul singhan kîô kharâ.35.

So suddenly did the fight start with swords and arrows,
So suddenly had the Pathan troops attacked the Singhs.
Even then the Singhs stood their ground fighting hard,
As it was a war that they waged for their religion and ideology. (27)
Dohra : Free-booters and robbers who roamed the area for easy gains,
Did all of them mingle with the Gilja Pathan troops.
But a worst fate did these highway robbers meet indeed,
As all of them were put to death by the Pathan troops. (28)
Chaupai : As the Khalsa Panth troops started fighting with the Pathans,
The Singh contingent that had gone ahead was asked to return.
As the leading Singh contingent had to bear the main brunt,
They suffered the maximum casualties in this battle. (29)
Assembling again and again (after retreating for a while),
The Singhs kept on fighting with the Gilja Pathans.

With the wielding of swords, spears, arrows, bows and muskets,
There waged a fierce battle and killing from all the sides. (30)
After dealing with the main striking contingent of the Pathans,
The leading Singh chiefs chalked out their further strategy.
Towards the Malwa religion should they move their contingents,
This was the information they sent through their Malwa representatives. (31)
The Malwa Singhs should lead the Singhs towards their region,
They must provide protection to the majority of Sikh troops.
These representatives consisted of a Singh from Bhai ka Darraj village,
The name of this Guru's devout Singh being Bhai Sangu Singh. (32)
The second representative was a police custodian of Ala Singh,
His name being Sekhu Sngh from village Hambalwal.
The third representative being Budha Singh Bhaika,
These three representatives were deputed to lead the contingents. (33)
Dohra : Tying a piece of cloth on the tip of their long spears,
They made these appear as emblems of their contingents.
Following these standard-bearers were Singh contingents,
As they started their march towards the Malwa territory. (34)
Chaupai : Asking the Singh contingents to follow them on their tracks,
Loudly did they shout these instructions to the contingents.
As this fleet of Singh contingents marched after the Malwa representatives,
The leading Singh contingents engaged the Pathan's striking contingent. (35)

dohrw : bhIr kos duie iqMn gXo qO Awgy pry irpu AOr [
jYnw Aqy mlyrIey mwry aunHYN bhu dOr [36[
dôhrâ : bahîr kôs dui tinn gayô tau âgç parç ripu aur.
jainâ atç malçrîç mârç unhain bahu daur.36.
cOpeI : bhIr gXo Qo suMnoN qoaU [huqo sRdwr n aun sMg koaU [
AgXoN bhIr aun lIno Gyr [ijm A`XV myN vV gXo Syr [37[
chaupaî : bahîr gayô thô sunnôn tôû. hutô sardâr na un sang kôû.
agyôn bahîr un lînô ghçr. jim ayyard mçn vard gayô shçr.37.
bhuq lok aun kqlY kry [bcy bhIrIey muV dl rly [
qbih KwlsY khXo ibcwr [clo vhIr sMg koaU srdwr [38[
bahut lôk un katlai karç. bachç bahîrîç murd dal ralç.
tabhi khâlsai kahyô bichâr. chalô vahîr sang kôû sardâr.38.
dohrw : j`sw isMG Swm isMG eyh hoq Qy QMnyvwl [
iqnko sB isMGn khXo iek rlo bhIry nwl [39[
dôhrâ : jassâ singh shâm singh çh hôt thç thannçvâl.
tinkô sabh singhan kahyô ik ralô bahîrç nâl.39.
cOpeI : sB Kwlsy isauN Swm isMG khXo [jYnY mlyrI v`l mYN rhXo [
qIn qrP qum sBy inbhXo [dIn mzHb ko ju`D sMbhXo [40[
chaupaî : sabh khâlsç siun shâm singh kahyô. jainai malçrî vall main rahyô.
tîn taraph tum sabhç nibhayô. dîn mazahb kô juddh sambhayô.40.
soaU Kwlsy ny mMn lXo [qurq aunHYN vl Swm isMG gXo [
rhI imsl nO Swih su v`l [ qurXo Swm isMG XON kih g`l [41[
sôû khâlsç nç mann layô. turat unhain val shâm singh gayô.
rahî misal nau shâhi su vall. turyô shâm singh yaun kahi gall.41.
Awpo ApxoN DONs bjwXo [inSwn bYrkI swQ rKwXo [
prY jor POjn ko jhW [rI iml imsl prXo sB qhW [42[
âpô apnôn dhauns bajâyô. nishân bairkî sâth rakhâyô.
parai jôr phaujan kô jahân. ral mil misal paryô sabh tahân.42.
dohrw : XO kihkY so jw lrXo mlyrIAn jYny swQ [
bhIr qurwXo Pyr aun igljn idKw ky hwQ [43[
dôhrâ : yau kahikai sô jâ laryô malçrîan jainç sâth.
bahîr turâyô phçr un giljan dikhâ kç hâth .43.
bMdUk kmwnn brCI PV qyg sMBwr clwie [
mwry isMG bf sUrmyN GoVy ivc rlwie [44[

bandûk kamânan barchhî phard tçg sambhâr chalâi.
mârç singh bada sûrmçn ghôrdç vich ralâi.44.

Dohra : Hardly had the Sikh caravan gone for three miles,
When it was attacked by another enemy contingent.
These were now the contingents of Jain Khan and Malerkotla chief,
Which pounced upon the Sikh caravan with a rush. (36)
Chaupai : This Sikh caravan had left unguarded and unprotected,
As no Misl chief or warrior had accompanied, this caravan.
So the Pathan and Mughal troops, blocking the caravan's movement,
They attacked the (defenceless) caravan as a lion attacked a herd of sheep. (37)
As many among them were slaughtered by the enemy troops,
Those who survived ran back to join the Sikh contingents.
Thereupon the Khalsa Panth leaders made a resolution,
That the Sikh caravans must be accompanied by a warrior chief. (38)
Dohra : There were S. Jassa Singh[7] (Ahluwalia), and S. Sham Singh[8].
Who had been the Misl chiefs of their contingents.
Making them a joint appeal on behalf of all the Singhs,
They were asked to accompany the Sikh caravans. (39)
Chaupai : Thereupon, S. Sham Singh did tell the Khalsa Panth,
That he would take care of Jain Khan and Malerkotla troops.
Asking the other chiefs to provide protection to the other three flanks,
He exhorted them to fight this religio-ideological war determinedly. (40)
The Khalsa Panth having acceded to this exhortation and advice,
S. Sham Singh marched towards the besieged caravan instantly.
Leaving the remaining nine (*misls*) contingents to combat Abdali's troops,
S. Sham Singh left on his mission after these instructions. (41)
Asking the Misl chiefs to keep beating their respective war-drums,
They were asked to keep their contingental standards fluttering.
Wherever they found the Muslim troops dominating in the battle,
All the Singh contingents joined those formations to combat them. (42)
Dohra : After delivering such instructions to other chiefs in this manner,
S. Sham Singh soon caught up with Jain Khan and Malerkotla troops..
There he succeeded in making the Sikh caravan move further,
After giving a good fight to the Gilja Pathan troops. (43)
Wielding their muskets, arrows and bows and mighty spears,
Sham Singh's contingent warriors wielded their swords skillfully.
Pushing their horses to barge into the enemy troops,
The Singhs killed many of the mightiest among the Pathans. (44)

cOpeI : bhIroN jYnw dUr htwXw [bhu igljn soN jMg mcwXw [
lCmI nrwiex AOr pTwn [mwr htwey kr ipSymwn [45[
chaupaî : bahîrôn jainâ dûr hatâyâ. bahu giljan sôn jang machâyâ.
lachhmî narâin aur pathân. mâr hatâç kar pishçmân.45.
imsl Swm isMG bhu srdwr [mwr rwm jMgy igljy dey twr [
krm isMG AO kRoVw isMG [nwhr isMG AO ibMfw isMG [46[
misal shâm singh bahu sardâr. mâr râm jangç giljç daç târ.
karam singh au karôrdâ singh. nâhar singh au bindâ singh.46.
AYsy Qy qihN bhu srdwr [bhIroN dIny qurk inkwr [
dUroN jYnW lrqw jwvY [kdy dUr kdy Fuk BI AwvY [47[
aisç thç tahin bahu sardâr. bahîrôn dînç turak nikâr.
dûrôn jainân lartâ jâvai. kadç dûr kadç dhuk bhî âvai.47.
Pyr Swm isMG mlv`eI bulwey [ausI qOr vih muhry lwey [
Agy suno bf dl kI g`l [ nTy Bjy ikq rhy Ac`l [48[
phçr shâm singh malvaîî bulâç. usî taur vahi muhrç lâç.
agç sunô bada dal kî gall. nathç bhajç kit rahç achall.48.
dohrw : qO cVH isMG ny XON khXo myrI sunoN slwih [

ijmYN Swih quMmn rco iqm lVo qum imsl bnwie [49[
dôhrâ : tau chardah singh nç yaun kahyô mçrî sunôn salâhi.
jimain shâhi tumman rachô tim lardô tum misal banâi.49.
cOpeI : cwr imsl ko Qno bnwvo [duie duie imsl duqrPIN lwvo [
jor prY ijs bhuqo Awie [mYN jw krUM su ausY shwie [50[
chaupaî : châr misal kô thanô banâvô. dui dui misal dutraphîn lâvô.
jôr parai jis bahutô âi. main jâ karûn su usai sahâi.50.
kro lrweI Xo bMnH QMnHy [bcYN nhIN ien Awgy BMny [
ien ky GoVy sO kohu dOVYN [pujYN n jMgl lO hm GoVY [51[
karô larâî yô bannah thannhç. bachain nahîn in âgç bhannç.
in kç ghôrdç sau kôhu daurdain. pujain na jangal lau ham ghôrdai.51.
jsY isMG qy Awd isAwxy [iqn sux AYsy bcn bKwxy [
imsl vMf Ab kbhuN n pwvo [rl iml KV qur pMQ bcwvo [52[
jasai singh tç âd siânç. tin sun aisç bachan bakhânç.
misal vand ab kabhun na pâvô. ral mil khard tur panth bachâvô.52.
qurk Awtw hm lUx is\wpYN [vih AMDyrI hm brolo is\wpYN [
qur qur lroN AO lr lr quro [bhIr bcwvn Kwqr AVo [53[
turak âtâ ham lûn siñâpain. vahi andhçrî ham barôlô siñâpain.
tur tur larôn au lar lar turô. bahîr bachâvan khâtar ardô.53.

Chaupai : Soon did they push away Jain Khan's contingent away from caravan,
After fighting a fierce battle with the Gilja Pathans.
They also repulsed Luxmi Narayan's[9] contingent of Pathans,
After harassing and beating them to retreat. (45).
There being many mighty warriors among the Sham Singh's Misl,
They threw away the Gilja Pathans by a volley of musket fires.
Among these warriors were S. Karam Singh[10] and Krora Singh[11],
As well as such warriors as S. Nahar Singh and Binda Singh. (46)
There being many such mighty warriors in this Misl contingent,
They pushed away the Muslim troops away from the caravan.
Jain Khan's contingent still kept up the fight with the Singhs,
With such tactics as now retreating, now returning closer. (47)
Thereafter, summoning the services of Malwa Singh chiefs,
Sham Singh asked them to lead the caravan towards Malwa.
Listen further to the account of the other main contingents,
Who kept on sometime retreating, sometime fighting tactfully. (48)
Dohra : Thereafter, S. Charat Singh[12] addressing the Khalsa Panth said:
That they must pay heed to what he proposed to say.
As Ahmad Shah Abdali had organized his troop formations,
The Khalsa Panth, too, should reorganize their contingents. (49)
Chaupai : Making a combined formation of four Singh contingents,
The Khalsa should deploy two contingents on both sides.
Wherever the Mughal troops would appear to be dominating,
He (Charat Singh) himself would rush to combat them. (50)
By constituting such formations should the Singhs fight this battle,
Otherwise they would not survive if they kept retreating.
The Mughals possessed horses of a superior bread and greater stamina,
While Singhs' horses could hardly run upto the nearest wild. (51)
There were Jassa Singh Ahluwalia and a few other veteran Singhs,
Who commented after listening to Charat Singh's proposal.
As there was hardly any time for dividing Misls into new formations,
They must keep on fighting jointly to protect the Khalsa Panth. (52)
Muslims being far higher in numerical strength, the Singhs were in minority,
They having the force of a whirlwind, the Singhs were a minor turbulence.
So adopting a tactic of retreating and fighting and then retreating again,
The Singhs must protect their caravan at all costs. (53)

dohrw : cVH isMG BI so mMn leI khI isAwnn joie [
KV isMG AVy Syr ijm igljn AwgY qoie [54[
dôhrâ : chardah singh bhî sô mann laî kahî siânan jôi.
khard singh ardç shçr jim giljan âgai tôi.54.
cOpeI : lVYN isMG prsÍwrQ jwn [tlYN n mrnoN isMG sujwn [
pMQ gurU kI smJYN lwj [dIn mzhb ky ju`Dy kwj [55[
chaupaî : lardain singh parsavârath jân. talain na marnôn singh sujân.
panth gurû kî samjhain lâj. dîn mazhab kç juddhç kâj.55.
GVI do iqMn ku qihN isMG AVy [hrOl QMmHXoN huey QMmH ijm KVy [
AOr quMmx duie mgroN Awey [iblMd jhwnw sUbydwr jo qwey [56[
ghardî dô tinn ku tahin singh ardç. haraul thammhyôn huç thammah jim khardç.
aur tumman dui magrôn âç. biland jahânâ sûbçdâr jô tâç.56.
iqnHYN dey so isMG hlwie [ijm pq ippl pOx aufwie[
lVYN nTYN KV muV lVYN [bhuqy igljy kXw isMG krYN [57[
tinhain daç sô singh halâi. jim pat pipal paun udaâi.
lardain nathain khard murd lardain. bahutç giljç kayâ singh karain.57.
cVH isMG muV muV kclcI lyvY [bhuq POj bl nWih bsyvY [
nT lV isMG bhIry rly [bhIr swQ rl iPr Bey Kly [
bhIr auqY bl pYn n dXo [Apno qn iqn AwgY kXo [58[
chardah singh murd murd kachîchî lçvai. bahut phauj bal nânhi basçvai.
nath lard singh bahîrç ralç. bahîr sâth ral phir bhaç khalç.
bahîr utai bal pain na dayô. apnô tan tin âgai kayô.58.
dohrw : GVI eyk isMG KV lVy rKXo bhIr clwie [
qO iPr mgroN kr hlo Awie prXo su Ahmd Swih [59[
dôhrâ : ghardî çk singh khard lardç rakhyô bahîr chalâi.
tau phir magrôn kar halô âi paryô su ahmad shâhi.59.
cOpeI : kos cwr ku Qo gXo bhIr [ipCY lVq Qo isMG Dr DIr [
Swh iqnY pY Awp Awie piVE [auTI DUV rv ndr n piVE [60[
chaupaî : kôs châr ku thô gayô bahîr. pichhai lardat thô singh dhar dhîr.
shâh tinai pai âp âi paiô. uthî dhûrd rav nadar na paiô.60.
isMG grd soN dey dbwie [nTXo QMno Ar bVHqo jwie[
Aihmd Swh sMg quMmn cwr [durwnI duAspy bwrW bwrW hzwr [61[
singh garad sôn daç dabâi. nathyô thannô ar bardhtô jâi.
ahimad shâh sang tumman châr. durânî duaspç bârân bârân hazâr.61.
krI QMny pY aun bf mwr [dXo Kwlso bhIroN twr [
bhIr rhXo jb QMnY bgyr [bhuq igljn lXo ivc qy Gyr [62[

Dohra : So Charat Singh, too accepted the latest proposal,
As was put forth by the elderly war veteran Singhs.
Like the mighty lions did the Singhs combat the Pathans,
Blocking their advance to protect the moving caravan. (54)
Chaupai : For a selfless (communal) cause did the Singhs fight,
From sacrificing their lives did they never shirk.
For protecting the dignity and honour of Guru's Khalsa Panth,
For the sake of their religion and ideology did they wage a war. (55)
For a few hours, did the Singhs combat the Pathan troops,
Like formidable pillars did they block the striking Pathan contingents.
In the meantime, more contingents of the Pathan striking forces arrived,
Which were commanded by Biland[13] and Jahan Khan[14] custodians. (56)
These heavy reinforcements uprooted the combating Singhs as terribly ,
As a strong wind sweeps away the dry Bunyan tree leaves.
Fighting retreating, stopping and returning did the Singhs keep combating,
But being outnumbered by the Pathans, how long could they resist? (57)
Grinding and screeching his teeth in anger did Charat Singh fight,
But Pathan troops being too many, desperately helpless did he feel.
Retreating and fighting did the Singhs reach the Sikh caravan,
Reaching the caravan, again did they stand to combat the Pathans.

Truly did they protect the moving Sikh caravan from being invaded,
Putting their own bodies in front of the invading Pathan troops. (58)
Dohra : For a few hours more, did the Singhs keep blocking the Pathan forces,
Thus allowing the Sikh caravan to keep moving ahead.
But soon were they invaded with a rush from the rear,
By the Pathan troops commanded by Ahmad Shah Abdali. (59)
Chaupai : Hardly had the Sikh caravan moved for four miles,
With the Singhs fighting against Pathans at the rear guard.
As Ahmad Shah Abdali himself attacked the Singhs,
The raging dust made things invisible on the battlefield. (60)
As the Singhs got lost in the raging din and dust,
Their contingent kept running and advancing fast ahead.
Ahmad Shah Abdali led four brigades of Pathan troops,
Each brigade consisting of twelve thousand formidable horse riders. (61)
Making a massive attack on this single Khalsa Panth contingent,
They cut off the Khalsa contingent from the moving Sikh caravan.

karî thannç pai un bada mâr. dayô khâlsô bahîrôn târ.
bahîr rahyô jab thannai bagçr. bahut giljan layô vich tç ghçr.62.
muV iPr kIE KwlsY auprwlw [ikCku bhIr ko CutXo iKAwlw [
n`T rlXo so Agln nwl [Awgy rly ley isMGn sMBwl [63[
murd phir kîô khâlsai uprâlâ. kichhku bahîr kô chhutyô khiâlâ.
natth ralyô sô aglan nâl. âgç ralç laç singhan sambhâl.63.
dohrw : qO BI isMG lVqy qurYN rKn bhIrY kwj [
ikqY lVYN ikq KV qurYN ikqy gey kr Bwj [64[
dôhrâ : tau bhî singh lardtç turain rakhan bahîrai kâj.
kitai lardain kit khard turain kitç gaç kar bhâj.64.
cOpeI : Swhu krq gYl h`lo AwvY [ k`F bhIroN pMQ clwvY [
ibnw POj kr lXo bhIr [bhIr ibcoN kr Swih dXo cIr [65[
chaupaî : shâhu karat gail hallô âvai. kadadah bahîrôn panth chalâvai.
binâ phauj kar layô bahîr. bahîr bichôn kar shâhi dayô chîr.65.
ikCku ihMmq kr bhIr BI mrXo [ikCku byl iem bhIrh prXo [
ikCku isMG muV krYN auprwlw [CutXo bhIr ko ikCu iem KXwlw [66[
kichhku himmat kar bahîr bhî maryô. kichhku bçl im bahîrah paryô.
kichhku singh murd karain uprâlâ. chhutyô bahîr kô kichhu im khayâlâ.66.
Pyr Swih ny kInI dOV [AOr bhIr aun lIno qoV [
pVY bhIr isr pYnM qyg [jwt ktq ijm p`qo byg [67[
phçr shâhi nç kînî daurd. aur bahîr un lînô tôrd.
pardai bahîr sir painan tçg. jât katat jim pattô bçg.67.
ijm ikRswn iek Kyq ktwvY [aupr dUey kY Gyro pwvY [
iqm vV ivc igljy lyvYN cIr [koeI n`T iml bcY bhIr [68[
jim karisân ik khçt katâvai. upar dûç kai ghçrô pâvai.
tim vard vich giljç lçvain chîr. kôî natth mil bachai bahîr.68.
dohrw : qbY Swih mn myN lKXo ibn iGry n isMG mrWih [
ijm ikm ien ko GyrIAy qO ieh mwrih KWih [69[
dôhrâ : tabai shâhi man mçn lakhyô bin ghirç na singh marânhi.
jim kim in kô ghçrîç tau ih mârhi khânhi.69.
cOpeI : qbY Swih nY inkscI duVwey [aupr jYny ky iglw Thrwey [
jo qYN khI krI nihN bwq [muhrXoN isMG n Gyry jwq [70[
chaupaî : tabai shâhi nai niksachî durdâç. upar jainç kç gilâ thahrâç.
jô tain kahî karî nahin bât. muhrayôn singh na ghçrç jât.70.

As the caravan was rendered unprotected by the Singh contingent,
Many Pathan troops entered and surrounded the Sikh caravan. (62)
As the Khalsa contingent made another attempt to protect the caravan,
For a moment, the Pathans' attention got diverted from the caravan.
Making a dash, the Singhs from the rear rushed to the front,

Where they were protected by the Singhs leading the caravan. (63)
Dohra : Even then the Singhs kept up the fight while on the move,
Protecting the Sikh caravan as much as they could from Pathans.
Sometime fighting, sometime abandoning, sometime moving,
Fleeing at times from the scene whenever they found it opportune. (64)
Chaupai : With a dash did Abdali launch an attack,
Separating the Khalsa Panth force from the caravan.
As the caravan got alienated from the Singhs,
Cutting through the caravan, Abdali divided it into two parts. (65)
As some from within the caravan also resisted and sacrificed,
Rest of the caravan got a temporary relief for a while.
As few more Singhs made an attempt to protect the caravan,
They diverted the attention of the plundering Pathans. (66)
Once again with a rush Abdali made another attack,
Cutting off another section from the main body of caravan.
Under such an attack of sharp swords came the Sikh caravan,
As the weeds fall under the sharp edges of the peasant's hoe. (67)
As a farmer gets his crop harvested by a body of chartered peasants,
Who harvest his crop so speedily in a competitive spirit,
So did the Gilja Pathan troops would cut through the caravan,
Sparing an odd Sikh who would flee from the caravan. (68)
Dohra : Thereafter, did Ahmed Shah Abdali resolve in his mind,
That without laying a siege would the Singhs not get destroyed.
Somehow or the other must the Singhs be encircled in,
Then alone could they be beaten into submission. (69)
Chaupai : Thereupon, soon did Abdali dispatch his messengers posthaste,
Lodging a strong protest to Jain Khan regarding his promised support,
Abdali accused him of not standing up to what he had promised,
As he had failed to block the Singhs' movement from the front. (70)

bIs hzwr Qo quih pih GoVw [kXw isMGn lut kr dXo QoVw [
lCmI nrwiex pTwx mlyrI [qUM Gyr n skXo QI POj bhuqyrI [71[
bîs hazâr thô tuhi pahi ghôrdâ. kayâ singhan lut kar dayô thôrdâ.
lachhmî narâin pathân malçrî. tûn ghçr na sakyô thî phauj bahutçrî.71.
jy qUM ien ko lyvYN Gyr [cwr GVI sb idEN inbyr [
ibn Gyry isMG mrYN su nWhI [KUb ibcwrI mYN mn mWhI [72[
jç tûn in kô lçvain ghçr. châr ghardî sab diôn nibçr.
bin ghçrç singh marain su nânhî. khûb bichârî main man mânhî.72.
sun jYny ko lwgI Awg [sUqo Syr jn au~TXo jwg [
so isMGn ko Gyrn prXo [iPr Swm isMGIAn mwrh trXo [73[
sun jainç kô lâgî âg. sûtô shçr jan utthyô jâg.
sô singhan kô ghçran paryô. phir shâm singhîan mârah taryô.73.
dohrw : qb zYny Swh Aw khXo AgXoN n Gyry jwih [
dyKn mYN QoVy idsYN lVqy Gxy idsWih [74[
dôhrâ : tab zainç shâh â kahyô agyôn na ghçrç jâhi.
dçkhan main thôrdç disain lardtç ghanç disânhi.74.
cOpeI : qO zYny Swih Awie sunweI [Gyr n Bey isMG sUr bulweI [
bhIr C`f Awp ies pr prO [ A`vl kql ies POjY kro [75[
chaupaî : tau zainç shâhi âi sunâî. ghçr na bhaç singh sûr bulâî.
bahîr chhada âp is par parau. avval katal is phaujai karô.75.
sunq Swih soeI mMn leI [dOV POj kY auUpr keI [
ikCku isMGn KV Slk clweI [dey gyr joau Awvq DweI [76[
sunat shâhi sôî mann laî. daurd phauj kai ûpar kaî.
kichhku singhan khard shalak chalâî. daç gçr jôu âvat dhâî.76.
qb isMGn Swih Awvq jwnw [srk qury iqn KVn qjwxw [
muV KV isMG rmjMgy clwvYN [nyV FukY aus mwr igrwvYN [77[
tab singhan shâhi âvat jânâ. sarak turç tin khardan tajânâ.

murd khard singh ramjangç chalâvain. nçrd dhukai us mâr girâvain.77.
kb mukY inj Swih bhu POj [auCl smuMd jnu Awvq mOj [
n`T isMG koh fyF ku c`ly [Pyr isMG qihN ho rhy K`ly [78[
kab mukai nij shâhi bahu phauj. uchhal samund janu âvat mauj.
natth singh kôh daçdh ku challç. phçr singh tahin hô rahç khallç.78.
dohrw : cVHq isMG auhI h`lY rhXo ibhlrY mWih [
lVq iBVq pwCY AgY ibhlrY krY Agwih [79[
dôhrâ : chardaht singh uhî hallai rahyô bihîrai mânhi.
lardat bhirdat pâchhai agai bihîrai karai agâhi.79.

With twenty thousand horses was Jain Khan's army provided,
Had those been snatched and minimized by the Singhs?
With the troops of Laxmi Narayan and Malerkotla was he assisted,
Could he not take over the Singhs despite such a large force? (71)
If he (Jain Khan) could check the Singhs' movement from the front,
Abdali's own troops would eliminate the Singhs in a few hours.
Without getting encircled and blocked would the Singhs be not eliminated,
Such a conclusion he had arrived at after a thorough deliberation. (72)
Highly incensed did Jain Khan feel after listening to Abdali's rebuff,
As a sleeping lion gets disturbed from his deep slumber.
As he made a dash to block and check the Singhs' advance,
He was repulsed by a counter attack by Sham Singh's contingent. (73)
Dohra : Thereafter, did Jain Khan sent a report to Ahmad Shah Abdali,
Impossible it was to check the Singhs from the front.
Fewer though they appeared to be in numerical strength,
So many more they proved in strength during fight. (74)
Chaupai : Thereafter, did Jain Khan report to Ahmad Shah Abdali,
In no way could he block the Singhs' passage, such dare devils they were.
Suggesting Abdali to attack the Singhs instead of invading the caravan,
Let the Mughal Pathan force first slaughter the fighting Singhs. (75)
Accepting Jain Khan's proposal after listening to his plan,
Abdali did launch an attack on the Khalsa Panth force.
Opening a volley of bullets after taking up positions,
A few Singhs did kill those who dared to attack them. (76)
As the Singhs observed Ahmad Shah Abdali's force approaching,
They started retreating from the positions they had taken.
From the small fire-arms did the Singhs keep firing while retreating,,
Thus killing those who dared to venture too near to them. (77)
How could such a huge army of Ahmed Shah Abdali be finished,
Which invaded as if a massive tidal wave rose from the sea.
Retreating, thus, did the Singhs keep moving for a mile and a half,
When they stopped the pursing again to combat Abdali's troops. (78)
Dohra : During this massive invasion (of the combined Mughal Pathans troops),
S. Charat Singh remained present within the caravan.
Fighting back and forth both in the front and the rearguard,
He kept on making way for the caravan to move ahead. (79)

cOpeI : j`sw isMG qihN KV kIE ArVw [inj POj KVweI kr bf JgVw [
POj khY hm KVy bcYN nwhIN [ikCuk hox hm idho AgwhIN [80[
chaupaî : jassâ singh tahin khard kîô arardâ. nij phauj khardâî kar bada jhagrdâ.
phauj kahai ham khardç bachain nâhîn. kichhuk hôn ham dihô agâhîn.80.
zKm bhuq j`sw isMG Kwey [qIr golI AOr qyg Gwie Awey [
Awp mwrY AO aunky JylY [sONhy m`Qy r`K GoVy mylY [81[
zakham bahut jassâ singh khâç. tîr gôlî aur tçg ghâi âç.
âp mârai au unkç jhçlai. saunhç matthç rakkh ghôrdç mçlai.81.
jsY isMG ko Qk rhXo GoVo [krq jMg Qo so bhu dOVo [
jbY isMG aus A`fI lgwvY [nihN mwnYN kCu AgY n DwvY [82[

jasai singh kô thak rahyô ghôrdô. karat jang thô sô bahu daurdô.
jabai singh us adadaî lagâvai. nahin mânain kachhu agai na dhâvai.82.
dohrw : j`sw isMG ko pwlko gurmuK isMG ijh nwm [
iqn isMG jI ko AwiKE Ab eIhW KVn nihN kwm [83[
dôhrâ : jassâ singh kô pâlkô gurmukh singh jih nâm.
tin singh jî kô âkhiô ab îhân khardan nahin kâm.83.
cOpeI : eIhW KVy hm bcqy nwhIN [qum hmrI iem jwn gvwhIN [
qO isMG jI iPr iem PurmwvY [hmro GoVo AgY n DwvY [84[
chaupaî : îhân khardç ham bachtç nâhîn. tum hamrî im jân gavâhîn.
tau singh jî phir im phurmâvai. hamrô ghôrdô agai na dhâvai.84.
qb gurmuK isMG cwbk auTwXw [cwhq GoVy qn ko lwXw [
qb isMG jI inj dyK htwXo [chYN hmko qUM ctk lgwXo [85[
tab gurmukh singh châbak uthâyâ. châhat ghôrdç tan kô lâyâ.
tab singh jî nij dçkh hatâyô. chahain hamkô tûn chatak lagâyô.85.
pMQ sunY hm ko krY T`Tw [ GoVw kutwie j`sw isMG n`Tw [
kXw muK lY mYN bhoN idvwn [krYN mskrI hm ko Awn [86[
panth sunai ham kô karai thatthâ. ghôrdâ kutâi jassâ singh natthâ.
kayâ mukh lai main bahôn divân. karain maskarî ham kô ân.86.
mYN KwlsY piqSwhu khwXo [qum cwhq hm gIdI bnwXo[
ies jIvx qy mrno byS [rhy j`s ijs jg mYN lyS [87[
main khâlsai patishâhu kahâyô. tum châhat ham gîdî banâyô.
is jîvan tç marnô bçsh. rahç jass jis jag main lçsh.87.
dohrw : gurmuK isMG inj Cf qurw isMG jI lXo cVHwie [
lVq iBVq KVqo qurq joKoN isr inj Kwie [88[
dôhrâ : gurmukh singh nij chhada turâ singh jî layô chardhâi.
lardat bhirdat khardtô turat jôkhôn sir nij khâi.88.

Chaupai : At this stage, S. Jassa Singh (Ahluwalia) taking up a very stubbom stand,
Ordered his contingent to stop retreating, after a heated argument.
The troops, pleaded with him to let them retreat a bit more,
As they would be wiped out if they ventured to stop their retreat. (80)
Many a wound did Jassa Singh receive on his body,
As he was hit at many places by arrows, bullets and swords.
He had been attacking as well as taking others' attack upon himself,
With head-on-collision had his horse been confronting enemy horses. (81)
Exhausted and drained of energy had Jassa Singh's horse been rendered,
As too much running had it been doing during the ongoing fighting,
Spur as much as Jassa Singh could do with his heels,
Not an inch could his horse move, so drained it was. (82)
Dohra : There was one adopted son of Jassa Singh (Ahluwalia),
Who was known by the name of Gurmukh Singh.
Pleading before his mentor, thus did he say to him,
No purpose would it serve to combat single handedly. (83)
Chaupai : By standing and combating would they never survive,
Then why should they get killed in that unequal fight?
Thereupon Jassa Singh told his disciple in such a vein,
That his horse had failed to move ahead anymore. (84)
Thereupon, picking up a whiplash and dashing it in the air,
Gurumukh Singh wished to flog Jassa Singh's horse.
Thereupon, Jassa Singh prohibited his disciple with a remark,
That did the latter wish to demean his status among the Singhs? (85)
Would he not become a butt of ridicule among the Khalsa Panth,
Getting accused of deserting the field after getting his horse flogged?
With what face would he sit among Khalsa congregation,
Getting ridiculed for cowardice by his own Khalsa fraternity? (86)
He who had been declared a Sovereign among the Khalsa Panth,
Did his disciple wish him to be branded a coward?

Death, indeed, was preferable to such a life of indignity,
Which, at least, would grant him some honour at least. (87)
Dohra : Sparing his own horse for his superior after dismounting,
Gurmukh Singh made Jassa Singh mount his own horse.
Fighting, resisting, combating and still marching ahead,
Gurmukh Singh kept on braving all blows on his person. (88)

cOpeI : j`sw isMG Kwey bweI Gwie [qO BI isMG jI lVqo jwie [
j`sw isMG z^mI sunXo [sB isrdwrn sun isr DunXo [89[
chaupaî : jassâ singh khâç bâî ghâi. tau bhî singh jî lardtô jâi.
jassâ singh zakhmî sunyô. sabh sirdâran sun sir dhunyô.89.
ivc QMny sB Awx Kloey [BMgI GnIey rwmgVHIey joey [
nk`eI inSwncI f`ly vwr [kpUr isMGI AO AwlU ju vwl [90[
vich thannç sabh ân khalôç. bhangî ghanîç râmgardhîç jôç.
nakaîî nishânchî daallç vâr. kapûr singhî au âlû ju vâl.90.
sukR c`kIey Swm isMGIey swry [ShId inhMg AO gurU ipAwry [
AMmRqsrIey AO purIXo AnMd [rmdwsIey rMGryty AOr msMd [91[
sukar chakkîç shâm singhîç sârç. shahîd nihang au gurû piârç.
ammrtasrîç au purîyô anand. ramdâsîç ranghrçtç aur masand.91.
bydI soFI ithn AO B`ly [rhq huqy jo Kwlsy rly [
ShId hoihN AO zKmI hoihN [kdY KVYN kd lVYN quroih [92[
bçdî sôdahî tihan au bhallç. rahat hutç jô khâlsç ralç.
shahîd hôhin au zakhmî hôhin. kadai khardain kad lardain turôhi.92.
dohrw : in`ky v`fy jo hu`qy sB PV KVy hiQAwr [
AgY aUhW qy qO qurYN iek iek duie duie mwr [93[
dôhrâ : nikkç vadadaç jô huttç sabh phard khardç hathiâr.
agai ûhân tç tau turain ik ik dui dui mâr.93.
qbih iksy ny kih dXo cVH isMG bIr sunwie [
qUM ju kihq Qo mYN lVON jihN hovY Aihmd Swih [94[
tabhi kisç nç kahi dayô chardah singh bîr sunâi.
tûn ju kahit thô main lardaun jahin hôvai ahimad shâhi.94.
cOpeI : so sun cV isMG gu`sw KwXw [Aihmd Swh vl GoVo clwXw [
lBXo n tolq so rhXo dUr [idsY n dUroN auf rhI DUr [95[
chaupaî : sô sun chard singh gussâ khâyâ. ahimad shâh val ghôrdô chalâyâ.
labhyô na tôlat sô rahyô dûr. disai na dûrôn uda rahî dhûr.95.
iPr isMG tol muV vVXo bhIr [qyg mwr kFY igljy clr [
mwrq qyg gXo hQ Qwk [qO isMG jI lXO nyjo cwk [96[
phir singh tôl murd vardyô bahîr. tçg mâr kadahai giljç chîr.
mârat tçg gayô hath thâk. tau singh jî layau nçjô châk.96.
mwrq nyjn PI tut gXo [iPr isMG hwQ rwm jMgo lXo [
QkXo GoVo qb AOr bdlwXo [lgXo zKm KV isMG bMDwXo [97[
mârat nçjan phal tut gayô. phir singh hâth râm jangô layô.
thakyô ghôrdô tab aur badlâyô. lagyô zakham khard singh bandhâyô.97.

Chaupai : Full twenty two wounds did Jassa Singh receive on his person,
Still did Jassa Singh keep on fighting with the enemy.
The moment they heard of sovereign Jassa Singh's getting wounded,
Immensely shocked did all the Singh chiefs[15] feel at this news. (89)
Among their contingents did all the contingent chiefs stand,
Which included the Bhangi, Ghaniya and Ramgarhia chiefs.
The Nakkais, Nishan-walias and Dallewalias were also there,
Besides Nawab Kapoor Singh and Ahluwalia Misl chiefs. (90)
Among these stood chiefs of Shukarchakia and Sham Singh's misl,
As well the devout militant chiefs of Nihang Singh's Misl.
The Singh chief of Amritsari and Anandpuri contingents,
Were there along with Ramdasia Ranghretta Singhs and Masand chiefs. (91)
The other chiefs from the Bedi, Sodhi and Trehan castes,

Who had also included themselves among the Khalsa Panth.
All these Singhs kept on getting wounded and sacrificing themselves,
Sometime standing to combat the enemy sometime moving ahead. (92)
Dohra : All the Sikh contingents, be they large or small in strength,
Stood in perfect readiness to fight wielding their weapons.
They took a vow to move from their point of their posting,
Only after each one of them had killed one two Pathans. (93)
At that moment, some one passed a taunting remark,
That S. Charat Singh had claimed himself to be so brave.
He had boasted that he alone would fight at a spot,
Wherever Ahmad Shah Abdali was spotted in the field. (94)
Chaupai : Feeling stung at these insinuating remarks by a Singh,
S. Charat Singh did kick his horse towards Ahmad Shah Abdali.
Failing to locate him in the field upto a long distance,
He could not see through the raging dust too far. (95)
After a thorough search did Charat Singh return to the caravan,
Still slaughtering the Gilja Pathans with his sword's blows.
As his hand got exhausted by wielding his heavy sword,
He did pick up a spear to carry on his fight. (96)
As even the blade of his spear also broke into pieces,
He did pick up a small fire arm to shoot the enemy.
As even his exhausted horse had to be changed for him,
He did stop for a while to put a bandage on his wounds. (97)

leI POj sB ApnI swQ [bhuq igljn isr mwrY hwQ [
jhW bhIr bhu pry BIr [Awp fhY qihN isMG srIr [98[
laî phauj sabh apnî sâth. bahut giljan sir mârai hâth.
jahân bahîr bahu parç bhîr. âp daahai tahin singh sarîr.98.
dohrw : bhu igljn ko mwr kY bhu isMGn ley bcwie [
igljn ky GoVo lBY pXwdn qurY cVHwie [99[
dôhrâ : bahu giljan kô mâr kai bahu singhan laç bachâi.
giljan kç ghôrdô labhai payâdan turai chardhâi.99.
cOpeI : cVH isMG swQ n iks qy hoie [joaU llkwrY qihN jwie soie [
bhIrY n CofY KV qur lVY [qurY AgY kb ip`CY muVY [100[
chaupaî : chardah singh sâth na kis tç hôi. jôû lalkârai tahin jâi sôi.
bahîrai na chhôdaai khard tur lardai. turai agai kab pichchhai murdai.100.
POj C`f kb eykl DwvY [mwr igljn iPr POjy AwvY [
injY POj bhu joKoN KwvY [Pty igry iksy byly pwvY [101[
phauj chhadada kab çkal dhâvai. mâr giljan phir phaujç âvai.
nijai phauj bahu jôkhôn khâvai. phatç girç kisç bçlç pâvai.101.
keIAn ko gih AgY clwvY [keIAnu ko inj koql clwvY [
iem bhIrIAn krY inbwih [bhuq lok iem dey bcwie [102[
kaîan kô gahi agai chalâvai. kaîanu kô nij kôtal chalâvai.
im bahîrîan karai nibâhi. bahut lôk im daç bachâi.102.
dOV igljn pr XON isMG krY [jnu kMUjn pY bhrI prY[
iksY iek iks duie s`t lwvY [ieq qy auq auq qy ieq DwvY [103[
daurd giljan par yaun singh karai. janu kûñjan pai bahrî parai.
kisai ik kis dui satt lâvai. it tç ut ut tç it dhâvai.103.
dohrw : gMgyrI ijm GoVy GuMmYN vV ibjÍl ijm dl Awp [
cVH isMG igljn iem ktY puMn ktY ijm pwp [104[
dôhrâ : gangçrî jim ghôrdç ghummain vard bijavl jim dal âp.
chardah singh giljan im katai punn katai jim pâp.104.
cOpeI : bhIr Cf isMG dUr n jwvY [Awp PtY AOr bhIr bcwvY [
lohU rMg sB kpVy Bey [Kyl Pwg jnu rMg rMgey [105[
chaupaî : bahîr chhada singh dûr na jâvai. âp phatai aur bahîr bachâvai.
lôhû rang sabh kapardç bhaç. khçl phâg janu rang rangç.105.
pMj GoVy inj koql rKwey [Cof eyk ko AOr cVH Dwey [

Ssqr cVH isMG bhuqy Kwey [dyK n Edry Pyr lVwey [106[
pañj ghôrdç nij kôtal rakhâç. chhôda çk kô aur chardah dhâç.
shastar chardah singh bahutç khâç. dçkh na ôdrç phçr lardâç.106.

Gathering his whole contingent once again with him,
Many a Gilja Pathan soldiers did he kill and slaughter.
Whenever, the caravan came under a heavy enemy attack,
S. Charat Singh would himself jump into the fray to combat. (98)
Dohra : Killing so many Gilja Pathans (with his concerted efforts),
Many a Sikh lives did Charat Singh save so far.
Catching hold of so many horses of the dead Gilja Pathans,
Many a Singh foot soldiers did he mount on these. (99)
Chaupai : Hardly could anyone fight as bravely as Charat Singh did,
Instantly would he reach those who dared to challenge him.
Stopping, moving, fighting never would he leave the caravan,
Quickly would he move ahead and then return again. (100)
Leaving his contingent sometime he would attack single handed,
Soon would be return after killing some Gilja Pathans.
His contingent too would take many risks after him,
Tactfully would he push those into wilds who got wounded. (101)
Many a Singh would be prod to move to the front,
To many of them would he lend his fast running horses.
Thus managing to guard his people in the caravan,
Many a life did he save (through his grit and tact). (102)
As fiercely would he attack upon the Pathan hordes,
As a ferocious falcon pounces upon a pack of migratory birds.
Injuring someone at one place and someone at two places,
He kept running and fighting from one flank to the other. (103)
Dohra : Like a fast running water spider did horses run back and forth,
Like a flash of lightening would Charat Singh enter the Pathan forces.
The Singhs would wipe out the Gilja Pathan troops (as perfectly),
As one's noble deeds wipe out all traces of one's sins. (104)
Chaupai : At no cost would the Singh run away from the caravan,
At all costs would he protect it though himself getting wounded.
Blood-soaked did his garments turn blood-red,
As if he had participated in the (Hola) festival of colours. (105)
Keeping a reserve of five fast running steeds for his exclusive use,
Would S. Charat Singh keep on changing horses one after another.
Though many a wound did S. Charat Singh receive on his body,
He kept on fighting without feeling frustrated by so many wounds. (106)

AwgY huie huie bMdUK clwey [iek ko mwr dUey qn lwey [
vhu bMdUK jb KwlI hoie [ley AOr ky hQ qy Koih [107[
âgai hui hui bandûkh chalâç. ik kô mâr dûç tan lâç.
vahu bandûkh jab khâlî hôi. laç aur kç hath tç khôhi.107.
bMdUKI dl mYN AFweI bqwvY [iek cVH isMG duXo sB dl lgwvY [
AOr bMdUKI bfo khwvY [cVH isMG Awgy ADo bqwvY [108[
bandûkhî dal main adahâî batâvai. ik chardah singh duyô sabh dal lagâvai.
aur bandûkhî badaô kahâvai. chardah singh âgç adhô batâvai.108.
dohrw : bMdUK srdwr cVH isMG kI kIE jg mYN mShUr [
jYsy mwry nyiVEN qYsy mwrY dUr [109[
dôhrâ : bandûkh sardâr chardah singh kî kîô jag main mashhûr.
jaisç mârç nçrdiôn taisç mârai dûr.109.
qurq Purq lrqy mrqy bhIr gXo koh AOr [
qO iPr AhmdSwhu inj kr DrXo isMGn pr DOr [110[
turat phurat lartç martç bahîr gayô kôh aur.
tau phir ahmadshâhu nij kar dharyô singhan par dhaur.110.

cOpeI : zor pwie isMG POj inkwrI [GyrXo bhIr bhu quMmn BwrI [
iqn mYN gRMQ qurq Qy doie [iek AMimRqsrIey dmdmIeyN joie [111[
chaupaî : zôr pâi singh phauj nikârî. ghçryô bahîr bahu tumman bhârî.
tin main garnth turat thç dôi. ik ammritsarîç damdamîçn jôi.111.
Gyr lXo iqn AgXoN Awie [judY judY qy dey krwie [
Dr grMQ qihN lVy mJYl [rKq huqy Qy Ssqr gYl [112[
ghçr layô tin agyôn âi. judai judai tç daç karâi.
dhar garanth tahin lardç majhail. rakhat hutç thç shastar gail.112.
GVI ku lVy iPr lIny mwr [iPr dmdmIAnu pr DrI qlvwr [
pwau GVI qihN qyaU lVy [ibn hiQAwr huqy kXw kry [113[
ghardî ku lardç phir lînç mâr. phir damdamînu par dharî talvâr.
pâu ghardî tahin tçû lardç. bin hathiâr hutç kayâ karç.113.
dIn mzhb kw ju`D pCwx [FIm soty kr mwrn qwx [
FIm sotn qy kb vy mrYN [mwr qyg ien duie DV krYN [114[
dîn mazhab kâ juddh pachhân. dahîm sôtç kar mâran tân.
dahîm sôtan tç kab vç marain. mâr tçg in dui dhard karain.114.
dohrw : ghl ipMf iFg Aw pujXo mwrq mrq bhIr [
kdy isMG ivc Aw lVYN kdy jwihN huie qIr [115[
dôhrâ : gahal pind dhig â pujyô mârat marat bahîr.
kadç singh vich â lardain kadç jâhin hui tîr.115.

Going ahead, would he keep on firing from his firearm,
He would kill another Pathan after shooting one already.
After emptying one musket of the loaded ammunition,
He would snatch another one from one of his comrades. (107)
Among all the ace-shooters was he reckoned to be most superior,
As he fired as many bullets single handed as did the whole contingent.
Any one who claimed himself to be the most skilled shooter,
Was not indeed half as skilled as was S. Charat Singh. (108)
Dohra : Such indeed was the reputation of S. Charat Singh as a sharp shooter,
That he became very famous worldwide for his shooting skill.
His shot was as effective from a point blank range,
As he did when he fired from a long distance. (109)
Fighting, killing, and getting killed thus so speedily,
The caravan did move further for a mile or so.
Thereafter, did Ahmad Shah Abdali himself arrive,
And launched a massive attack on the Singhs. (110)
Chaupai : With a massive force did Abdali push away the Singhs,
Thereafter surrounding the caravan with a large army.
The caravan carried two copies of holy Guru Granth Sahib,
One written at Amritsar, the other composed at Dam Dama Sahib. (111)
Blocking the caravan's movement from the front,
Abdali divided the whole caravan into two separate parts.
Carrying the Amritsari version did Majhail Singhs fight,
Who were always armed with several weapons. (112)
Killing these Majhail Singhs after a small fight,
Abdali's troops attacked Malwa Singhs carrying Damdami verson.
Fighting for a while they also perished in this battle,
As they were helpless without having any weapons. (113)
Taking it as a war for upholding their religion and ideology,
The Singhs carried on the fight even with sticks and stones.
But as sticks and stones could hardly beat the enemy,
The Pathan troops kept on slaughtering Singhs with their swords. (114)
Dohra : Killing and getting killed in this unequal battle,
The caravan did reach the vicinity of village Gahal[16].
Sometime combating the Pathans by entering the caravan,
Sometime would the Singhs run quickly from the scene. (115)

cOpeI : qb bhIr ny ipMf qkwXo [ipMf lokn ny bUho AVwXo [
ipMf mYN vVn n dIno koaU [AOKI bnI bhIr su qoaU [116[
chaupaî : tab bahîr nç pind takâyô. pind lôkan nç bûhô ardâyô.
pind main vardan na dînô kôû. aukhî banî bahîr su tôû.116.
ikCu luk pVy guhwrn mWih [so igljn ny Cofy nWih [
cimAwrn cUhVn kY juV vVy [kwF lokn qy bwhr kry [117[
kichhu luk pardç guhâran mânhi. sô giljan nç chhôdaç nânhi.
chamiâran chûhrdan kai jurd vardç. kâdah lôkan tç bâhar karç.117.
loQn aupr loQ hoie peI [aun ql igr kY bc rhy keI [
aun kY clj ju toln vwr [ikqny vY iPr dIny mwr [118[
lôthan upar lôth hôi paî. un tal gir kai bach rahç kaî.
un kai chîj ju tôlan vâr. kitnç vai phir dînç mâr.118.
dohrw : aUhW su CorI QI GxI crHI bwjry vwr [
bhu lok iqn mYN Cpy so aus dIny jwr [119[
dôhrâ : ûhân su chhôrî thî ghanî charhî bâjrç vâr.
bahu lôk tin main chhapç sô us dînç jâr.119.
cOpeI : aUhW cVH isMG gu`sw KwXw [muV kr GoVw bhIr rlwXw [
pMj bMdUkIey Br dyihN bMdUK [mwrY cVH isMG igljn AcUk [120[
chaupaî : ûhân chardah singh gussâ khâyâ. murd kar ghôrdâ bahîr ralâyâ.
pañj bandûkîç bhar dçhin bandûkh. mârai chardah singh giljan achûk.120.
dohrw : BXo ipAwso Swhu Qo KVH iqn pIqo nIr [
DIrI DIrI huie AeI qO pr gXo Prk bhIr [121[
dôhrâ : bhayô piâsô shâhu thô khardah tin pîtô nîr.
dhîrî dhîrî hui aî tau par gayô pharak bahîr.121.
cOpeI : Swhu huqo kCu DUp sMqwXo [Dupy Kwlso hoq svwXo [
jhWn KWn auT lwgXo gYl [so isMGn kr dIno GYl [122[
chaupaî : shâhu hutô kachhu dhûp santâyô. dhupç khâlsô hôt savâyô.
jahânn khânn uth lâgyô gail. sô singhan kar dînô ghail.122.
ghl gwm lMG iPr isMG lVy [jor rhXo lwie AgXoN n tly [
bhIr bcXo so lIno sWB [l`g qury isMG donoN lWB [123[
gahal gâm langh phir singh lardç. jôr rahyô lâi agyôn na talç.
bahîr bachyô sô lînô sâmbh. lagg turç singh dônôn lâmbh.123.
ijm kr kukVI bicAn CupwvY [iPlwie pMK duie qr& rKwvY [
iem Kwlsy nY bhIr CpwXo [jo bc rhXo su Awgy lgwXo [124[
jim kar kukardî bachian chhupâvai. philâi pankh dui taraf rakhâvai.
im khâlsç nai bahîr chhapâyô. jô bach rahyô su âgç lagâyô.124.

Chaupai : As the caravan looked up to the village for a succour,
The village inhabitants barred and locked their doors.
As the villagers refused the caravan to enter the village,
The caravan really had to face hard times. (116)
Those who took shelter inside the stacks of cow-dung cakes,
They were killed by the chasing Gilja Pathan soldiers.
Those who ventured to sneak into homes of scheduled caste residents,
They were also forced to get out by the householders. (117)
As corpse upon corpse piled up during this massacre,
Some of them survived who fell underneath the corpses.
As the robbers started searching the dead for any valuables,
Those odd survivors were also killed by the looters. (118)
Dohra : There were many stacks of harvested dry stalks,
Of animal fodder crops such as sorghum and millet.
Those who hid themselves in these harvested haystacks,
They were burnt alive by setting these stacks on fire. (119)
Chaupai : Feeling highly enraged at this massacre of his people,
S. Charat Singh did reach the (defenders) caravan.
As five musketeers kept on loading the muskets,

He kept on killing Gilja Pathans with his sure shots. (120)
Dohra : Being devastated by both hunger and thirst there,
Did Ahmad Shah Abdali stop to drink water.
As this chasing and massacring slowed down a bit,
Did the Sikh caravan move ahead of the resting Pathans. (121)
Chaupai : Though with the Indian heat did Abdali's troops feel harassed,
The Khalsa Singhs felt no impact of this oppressive heat.
As Jahan Khan (the Sirhind custodian) came in hot pursuit,
He was seriously wounded by the combating Singhs. (122)
Marching past the village Gahal, the Singhs did start fighting again,
Despite Pathans' massive attack, the Singhs did put up a brave fight.
Providing protection to those who survived in the caravan,
The Singhs guarded the caravan from both the flanks. (123)
As a mother hen protects her newly hatched chicks,
She spreads both her wings to keep her brood protected.
So did Khalsa Panth Singhs provide protection to the caravan,
Making the survivors march ahead of the armed Singhs. (124)

dohrw : kuqbo bwhmxI Qo khq aUhw ipMf ko nwm [
bhuq bhIrIey qihN vVy dyK su vsqy gwm [125[
dôhrâ : kutbô bâhmanî thô kahat ûhâ pind kô nâm.
bahut bahîrîç tahin vardç dçkh su vastç gâm.125.
cOpeI : r`Xq huqI pTwxn kyrI [lIey mlyrIAn qihN vY GyrI [
iqnHY gRwm lokn kih dIXo [mwr lUt aun isMGn lIXo [126[
chaupaî : rayyat hutî pathânan kçrî. lîç malçrîan tahin vai ghçrî.
tinhai garâm lôkan kahi dîyô. mâr lût un singhan lîyô.126.
bjwie Fol iPr bwhr Dey [gYl bhIrY qy BI pey [
qO bhIr BXo hwhwkwr [so cVH isMG ny sunI pukwr [127[
bajâi dahôl phir bâhar dhaç. gail bahîrai tç bhî paç.
tau bahîr bhayô hâhâkâr. sô chardah singh nç sunî pukâr.127.
krI dOV pr ipMfnvwr [mwr rMGV ivc kFy qlvwr [
mrq isMG iqn ley bcwie [mwry rMGV KUb bxwie [128[
karî daurd par pindnavâr. mâr ranghard vich kadhç talvâr.
marat singh tin laç bachâi. mârç ranghard khûb banâi.128.
jo ipMf qy bwhr hQ AwXo [mwr kUt iqs sIs ktwXo [
aunHYN mwr muV dl myN rlw [krn lgo pr igljn hlw [
sXwnn ny so lIE htwie [iehW lVn muV nWih Blwie [129[
jô pind tç bâhar hath âyô. mâr kût tis sîs katâyô.
unhain mâr murd dal mçn ralâ. karan lagô par giljan halâ.
sayânan nç sô lîô hatâi. ihân lardan murd nânhi bhalâi.129.
dohrw : igljy BI lV Qk pry KVy rhy qihN hoie [
isMG BI AgXoN nihN tlYN pIX jl sm qy soie [130[
dôhrâ : giljç bhî lard thak parç khardç rahç tahin hôi.
singh bhî agyôn nahin talain pîy jal sam tç sôi.130.
cOpeI : sB isMG aUhW rhy Kloie [Awey lVqy bwrW koih [
dOV krI aun sO koh swrI [ies kr Bey su igljy hwrI [131[
chaupaî : sabh singh ûhân rahç khalôi. âç lardtç bârân kôhi.
daurd karî un sau kôh sârî. is kar bhaç su giljç hârî.131.
dohrw : iSKr dupihro huie gXo prY DUp kI qwV [
nT nT KV KV muV lVq qrs hoq icq swV [132[
dôhrâ : shikhar duphirô hui gayô parai dhûp kî târd.
nath nath khard khard murd lardat taras hôt chit sârd.132.
cOpeI : GoVy mrd ipAwsy Bey [sbhn ky muK sUk su gey [
rsqy mYN jl h`Q n AwXo [jO AwXO qO pIAn kb pwXo [133[

Dohra : As the moving caravan reached a set of two villages,
Which were known by the names of Kutabo-Brahmini[17].

Many from the caravan did sneak into these villages,
As soon as they looked at these two villages. (125)
Chaupai : The village residents being subjects of Malkerkotla Pathan ruler,
The Malerkotla Pathan troops laid a siege to the villages.
As the villagers were ordered by the Malerkotla Pathans,
They started looting and killing the Sikh caravan. (126)
As the villagers came out hearing the beat of a drum,
They also started chasing the defenceless caravan.
As desperate cries and shrieks arose from the helpless caravan,
S. Charat Singh heard these heart-rending cries of his fellow men. (127)
With a mighty dash did he attack the plundering villagers,
Many a Muslim converts (Ranghars) did he kill with a sword,
Providing adequate protection to the beleaguered Singhs,
The Muslim converts (Ranghars) did he kill so thoroughly. (128)
Outside the villages, whosoever did the Singhs come across,
He got severely beaten and killed by the defiant Singhs.
After killing these villagers, did S. Charat Singh join his contingent,
Resuming his attack on the invading Gilja Pathans.
Thereafter, the wise elderly Singhs did forbid him,
That confrontation at that juncture was not in Khalsa's interest. (129)
Dohra : The Gilja Pathan troops having been exhausted by now,
They also put a stop to fighting and chasing,
But the defiant Singhs did not stop fighting,
As they had refreshed themselves after taking water. (130)
Chaupai : As all the Singhs stood defiant there despite all odds,
They had covered a distance of twelve miles with the caravan.
As they had run for one hundred miles from Lahore to this place,
So Abdali's Pathan troops felt defeated in their mission. (131)
Dohra : As the Summer's hot sun reached the midday position,
The summer heat was scorching in its hottest intensity.
As the troops kept running, fighting, standing and fighting again,
They desperately yearned for resting and slaking their thirst. (132)
Chaupai : As both horses as well as men were thirsty for want of water,
Their throats were parched with thirst and searing heat.

chaupaî : ghôrdç marad piâsç bhaç. sabhan kç mukh sûk su gaç.
rastç main jal hatth na âyô. jau âyau tau pîan kab pâyô.133.
kos bwrW myN nihN jl l`Bw [ pIqo duqr&I cwhY s`Bw [
sB ko jl qihN ndrI AwXw [jn mrqy ikn jIvn pwXw [134[
kôs bârân mçn nahin jal labbhâ. pîtô dutrafî châhai sabbhâ.
sabh kô jal tahin nadrî âyâ. jan martç kin jîvan pâyâ.134.
BrI Fwb bf dovY n`T [ pXwsy pry duqrPoN n`T [
bhIrIey BI chYN pIE pwnI [prq qlvwr n iqn ny mwnI [135[
bharî dahâb bada dôvai natth. payâsç parç dutraphôn natth.
bahîrîç bhî chahain pîô pânî. parat talvâr na tin nç mânî.135.
igljy BI lVno Bul gey [pIvn pwnI Fwb su pey [
pXwsy ivcdoN nT jl pIvYN [BwvYN mr fub BwvyN jIvYN[136[
giljç bhî lardnô bhul gaç. pîvan pânî dhâb su paç.
payâsç vichdôn nath jal pîvain. bhâvain mar daub bhâvçn jîvain.136.
dohrw : mlveIAn KwlsY khXo AwgY pwnI dUr [
iehW ipAwso jo qurY AwgY mrU jrUr [137[
dôhrâ : malvaîan khâlsai kahyô âgai pânî dûr.
ihân piâsô jô turai âgai marû jarûr.137.
cOpeI : qb Kwlsy KV krI slwih [lyho sB ko jl iplvwie [
prsÍwrQ pr lwvo srIr [Awp mro AO bcwE bhIr [138[
chaupaî : tab khâlsç khard karî salâhi. lçhô sabh kô jal pilvâi.
parsavârath par lâvô sarîr. âp marô au bachâô bahîr.138.

XO kr KVXo Kwlso slwih [AgY n imlXo igljn Drn pwie [
doaU qrP dl huie rhy Kly [pI pI jl dl Apny rly [139[
yau kar khardyô khâlsô salâhi. agai na milyô giljan dharan pâi.
dôû taraph dal hui rahç khalç. pî pî jal dal apnç ralç.139.
dohrw : qbY KwlsY muV lVXo bhIr grIbn kwj [
isMGn muV Ssqr kry Aey ju pihly Bwj [140[
dôhrâ : tabai khâlsai murd lardyô bahîr garîban kâj.
singhan murd shastar karç aç ju pahilç bhâj.140.
cOpeI : jl pr aun BI ArVo kIE [jl doien rl iek QW pIE [
pI pI jl muV Apny jWih [rhI n hoS lVn kI kwih [141[
chaupaî : jal par un bhî arrdô kîô. jal dôin ral ik thân pîô.
pî pî jal murd apnç jânhi. rahî na hôsh lardan kî kâhi.141.

As they could hardly come across any water reservoir,
They could not take it even if they came upon any source. (133)
For the last twelve miles, they had not spotted water anywhere,
Though troops from both sides were desperately in need of water.
As all of them spotted a water reservoir nearby,
All of them felt as if they had got a new lease of life. (134)
Seeing a huge water reservoir, both rushed towards it,
Both Singhs and Pathans ran for water being desperately thirsty.
Even the unarmed members of the caravan yearned to take water,
Hardly mindful were they of the sword blows of the Pathans. (135)
Even the Gilja Pathans forgot to fight for a while,
As they also rushed to take water towards the reservoir.
Extreme thirst would make them run for taking water,
Hardly caring whether they lived or died during the attempt. (136)
Dohra : Then did the Malwa Singhs tell the other Singh contingents,
That no water was available ahead for a long distance.
Whosoever moved from there without taking water,
Surely would he die of thirst on the way ahead. (137)
Chaupai : Thereupon, the Khalsa Panth Singhs standing for a while, confabulated,
That they must ensure that every one must drink water.
That the Singhs must make sacrifices for their brethren in the caravan,
That they must protect the Sikh caravan even at the cost of their lives. (138)
After this resolution, did the Khalsa Singhs stand guard,
So that no Gilja Pathan soldier set foot on their territory.
With the protection provided by Singh on both the sides,
All the other Singhs joined their contingents after drinking water. (139)
Dohra : Thereafter, the Khalsa Singhs resumed fighting again,
For protecting the helpless, defenceless Sikhs in the caravan.
The Singhs started wielding their weapons once again,
Who had returned so soon after quenching their thirst. (140)
Chaupai : As the Gilja Pathans, too, resolved to make use of water,
Both the combatants drank water from the same source.
Each soldier would return quietly after drinking water,
As if they had forgotten to fight for the time-being. (141)

isMGn nY krI Apn sMBwl [Pty Qky kr lIny nwl [
fyrw nT koh ds AOr gXo [iKMfXo PutXo Awie aUhW rlXo [142[
singhan nai karî apan sambhâl. phatç thakç kar lînç nâl.
daçrâ nath kôh das aur gayô. khindyô phutyô âi ûhân ralyô.142.
bIs hzwr aUhW phuMcey [AOr muXo AO iKMf BI gey [
lok khYN isMG iek lK swrw [pcws bcXo AOr sB gXo mwrw [143[
bîs hazâr ûhân pahuñchç. aur muyô au khind bhî gaç.
lôk kahain singh ik lakh sârâ. pachâs bachyô aur sabh gayô mârâ.143.
ipqw hmwry qIs bqwey [rhy su mr AOr bc kr Awey [

ipqw cwcy duie hm Qy swQ [aun qy sun hm AwKI bwq [144[
pitâ hamârç tîs batâç. rahç su mar aur bach kar âç.
pitâ châchç dui ham thç sâth. un tç sun ham âkhî bât.144.
GoVy aUT kI igxqI nWih [G`lUGwry ieskY mWih [
koaU km koaU AwKY jwdw [ieqnk hm ipq khI imrXwdw [145[
ghôrdç ûth kî gintî nânhi. ghallûghârç iskai mânhi.
kôû kam kôû âkhai jâdâ. itnak ham pit kahî miryâdâ.145.
dohrw : iek inhMg buk qihN khXo aUco bcn sunwie [
q`q Kwlso so rhXo gXo su Kot gvwie [146[
dôhrâ : ik nihang buk tahin kahyô ûchô bachan sunâi.
tatt khâlsô sô rahyô gayô su khôt gavâi.146.
srdwr sbY zKmI Bey swbq rhXo n koie [
leI ShIdI QI Gnn igxqI sBn n hoie [147[
sardâr sabai zakhmî bhaç sâbat rahyô na kôi.
laî shahîdî thî ghanan gintî sabhan na hôi.147.
cOpeI : cVH isMG zKm igxy n jwey [qIr qlvwrn jo nyjy Kwey [
BIm sYn ijm ijq vl juVy [ibn lwey Ssqr KwlI n muVY [148[
chaupaî : chardah singh zakham ginç na jâç. tîr talvâran jô nçjç khâç.
bhîm sain jim jit val jurdç. bin lâç shastar khâlî na murdai.148.
dohrw : iqs idn qY cVH isMG kI BeI isMGauN mShUr [
bcwey bhuq bhIrIey ck joKoN sIs jrUr [149[
dôhrâ : tis din tai chardah singh kî bhaî singhaun mashhûr.
bachâç bahut bahîrîç chak jôkhôn sîs jarûr.149.
cOpeI : sB bhIrIey DMn DMn AwKYN [hm ijvwey cVHq isMG BwKYN [
jo jIvY cVH isMG ijvwey [XO bhIr sb AwKq jwey [150[
chaupaî : sabh bahîrîç dhann dhann âkhain. ham jivâç chardaht singh bhâkhain.
jô jîvai chardah singh jivâç. yau bahîr sab âkhat jâç.150.

As the Singhs kept up the vigil and guarded their people,
Even the wounded and incapacitated were carried along.
As the caravan moved further for a distance of ten miles,
Those separated and wounded also joined them here. (142)
In all twenty thousand Singhs could reach upto this point,
While many others died or got scattered from the caravan.
The eye-witnesses reckoned that there were one lakh Singhs,
Fifty thousand of whom survived, the rest having perished in this massacre. (143)
My father (S. Rai Singh) put the figure at thirty thousand Singhs,
Who perished in this crusade the rest having returned safe.
As both my (author's) father and uncle were part of this crusade,
I have narrated this episode after listening this account from them. (144)
No head count of camels and horses could be kept,
Which perished in this (most violent) massacre[18] of the Sikhs.
As the number of the dead could be more or less than this,
I have recorded the number that my eyewitness father told. (145)
Dohra : At the end of this crusade, there did a Nihang Singh declare,
In as loud a voice as could be heard by one and all.
That Singhs who were Khalsas in letter and spirit survived,
Those that were time-servers were purged and perished. (146)
As most of the contingent chiefs had been wounded,
There was hardly any one who remained in one piece.
So many Singhs had, indeed, sacrificed in this crusade,
That it was difficult to keep a head count of all those. (147)
Chaupai : Uncountable was the number of wounds which S. Charat Singh received,
Innumerable were the arrows, lances and swords which hit his body.
Whomsoever did S. Charat Singh hit like the mighty Bhim Sain[19],
His every blow resulted in wounding his adversary in fight. (148)
Dohra : From the concluding day of this massacre of the Sikhs,

Did S. Charat Singh's stock sore high among the Singhs.
Many a life of Sikhs in the caravan had he saved,
Putting his own life at a great risk determinedly. (149)
Chaupai : Priase be to S. Charat Singh said each member of the caravan,
They owed their life to S. Charat Singh's valorous deeds.
Whosoever survived, survived because of S. Charat Singh's efforts,
Thus did they praise S. Charat Singh all in one voice. (150)

rl bhIr XO dey AsIs [huie sRdwr Xh ibsYÍ bIs [
srb pMQ Xh huie srdwr [sB ies dyvy AsIs hzwr [151[
ral bahîr yau daç asîs. hui sardâr yah bisvai bîs.
sarab panth yah hui sardâr. sabh is dçvç asîs hazâr.151.
koaU khY Xh huie piqSwih [koaU khY Xh lhOrY pwie [
koaU khY Xh ley mulqwn [khy kSmIr AO kwbl qwn [152[
kôû kahai yah hui patishâhi. kôû kahai yah lahaurai pâi.
kôû kahai yah laç multân. kahç kashmîr au kâbal tân.152.
idlI d`Kx pUrb phwr [iehI lvY sB kuMtW cwr [
iem kr krY bhIr Ardws [lgy gYl sB cVH isMG Kws [153[
dilî dakkhan pûrab pahâr. ihî lavai sabh kuntân châr.
im kar karai bahîr ardâs. lagç gail sabh chardah singh khâs.153.
dohrw : ijDr cVH isMG cVH qurY sB bhIr su iq`Dr jwie [
Awdr sB Kwlso krY PqHY XuD sB pwie [154[
dôhrâ : jidhar chardah singh chardah turai sabh bahîr su tiddhar jâi.
âdar sabh khâlsô karai phathai yudh sabh pâi.154.
cOpeI : sB Kwlsy mYN Awdr pwvY [lgY idvwn qihN pihlO bulwvY [
lY slwih qO iqq vl DwvY [nzr nzrwnw pihloN phuMcwvY [155[
chaupaî : sabh khâlsç main âdar pâvai. lagai divân tahin pahilau bulâvai.
lai salâhi tau tit val dhâvai. nazar nazarânâ pahilôn pahuñchâvai.155.

137. AQ ibgVn AO KwlsY kO bKyVo
(...'qO ibrwV bhu cwvV krYN, khYN isMG hm qy bhu frYN')
137. ath bigrdan au khâlsai kau bakhçrdô
(...'tau birârd bahu châvard karain, kahain singh ham tç bahu daarain')

dohrw : G`lUGwro krwieky isMG vVy ibrwVn jwie [
P`ty Q`ky bhn ko cwhq gujr krwie [1[
dôhrâ : ghallûghârô karâikç singh vardç birârdan jâi.
phattç thakkç bahan kô châhat gujar karâi.1.
isMGn ibrwVn kI ijmyN sunwauN ibgrI bwq [
jb isMG AwvYN mwlvy krYN isMGn ko Gwq [2[
singhan birârdan kî jimçn sunâun bigrî bât.
jab singh âvain mâlvç karain singhan kô ghât.2.
cOpeI : isMGn ko inj mwl curwvYN [isMGn pRdysI qk Koh KwvYN [
isMG su aunqy tlqy jWih [dUr AMdySI isMG krwihN [3[

Thus did they bless him gathering in a congregational prayer,
Undoubtedly would he be a chief among the Singhs.
May he become a chief among the Khalsa Panth,
Unitedly did they shower their blessings on this great Singh. (151)
Surely would he become a sovereign, some surmised,
Undoubtedly would be occupy the Lahore throne, others opined.
Admittedly would he take over Multan, some believed,
Clearly would he conquer Kashmir and Kabul, others declared. (152)
From Delhi to the South to the mountains in the East,
Definitely would his writ shall run in all the directions.
Thus did the whole caravan pray for S. Charat Singh,
That the entire Khalsa Panth might accept his leadership. (153)
Dohra : In whatever direction did S. Charat Singh move,
Thither would the whole caravan follow in his foot steps.

In great reverence did the Khalsa Panth hold him,
Attributing the whole victory to S. Charat Singh's brave deeds. (154)
Chaupai : Such great gratitude did he earn from the Khalsa Panth,
That he would be the star attraction in every Sikh congregation.
For each expedition would he be consulted in advance,
Offerings in plenty would he be offered for his sacrifices. (155)

Episode 137

Episode About the rift between Khalsa Panth and the Brars
(Thus did the Brars brag a lot about their bravado
Boasting that the Majhail Singhs were indeed scared of them)

Dohra : After suffering a large-scale massacre (by Abdalis' forces),
The Khalsa Panth Singhs took shelter in the territory of the Brars[1].
Having been wounded and exhausted during that violent battle,
They wished somehow to pass their days in peace and quiet. (1)
The way there occurred a rift between the Singhs and the Brars,
I (the author) shall narrate the account of that conflict.
The way the Khalsa Panth Singhs were attacked and slaughtered,
Whenever they arrived in the Malwa religion for seeking shelter. (2)
Chaupai : Personal belongings of the Singhs would the Brars steal,
Considering the Singhs as aliens would the Brars plunder.

chaupaî : singhan kô nij mâl churâvain. singhan pardçsî tak khôh khâvain.
singh su untç taltç jânhi. dûr andçshî singh karâhin.3.
hm Awvq hYN ienky GrYN [ien soN bnY n qdI krYN [
hY qurkn soN hmro bwd [ien soN chIXY hmih svwd [4[
ham âvat hain inkç gharain. in sôn banai na tadî karain.
hai turkan sôn hamrô bâd. in sôn chahîyai hamhi savâd.4.
aunky Bwg huqy nw Bly [nW Qy siqgur ky khy cly [
siqgur iPtk deI buiD mwr [AweI hoxI aun krn KuAwr [5[
unkç bhâg hutç nâ bhalç. nân thç satigur kç kahç chalç.
satigur phitak daî budhi mâr. âî hônî un karan khuâr.5.
iksY isMG kI iqRXw qkwvYN [iksY isMG soN hwsI mcwvYN [
bulwvYN isMG lY A`Do nwm [khYN Cfo qum hmro gwm [6[
kisai singh kî tariyâ takâvain. kisai singh sôn hâsî machâvain.
bulâvain singh lai addhô nâm. kahain chhadaô tum hamrô gâm.6.
dohrw : isMG mJYl qo Qy bury pr krYN aunHYN so twr [
kUt lUt auie jO krYN qO isMG rihN kr twr [7[
dôhrâ : singh majhail tô thç burç par karain unhain sô târ.
kût lût ui jau karain tau singh rahin kar târ.7.
cOpeI : jO isMG dyihN aun BlI slwih [krYN mSkrI aultY rwih [
isMG khYN lyhu KMfy pwhul [bYrwV khYN AgXoN lyhu AMdRwhul [
khYN phul hm dwdY leI [hm qY inkl khW Ab geI [8[
chaupaî : jau singh dçhin un bhalî salâhi. karain mashkarî ultai râhi.
singh kahain lçhu khandç pâhul. bairârd kahain agyôn lçhu andrâhul.
kahain pahul ham dâdai laî. ham tai nikal kahân ab gaî.8.
dohrw : sun kr isMG qb cup rhY khY Bwg ienHW ky nWih [
ey iPtkwry siqgurU rwj khW eyh pWih [9[
dôhrâ : sun kar singh tab chup rahai kahai bhâg inhân kç nânhi.
ç phitkârç satigurû râj kahân çh pânhi.9.
cOpeI : bhuqy isMG jYqo kI rhYN [AblU mhmY BgqU bhYN [
ib`JU kwauxI doF mqI mWih [AOr su lWBY cWB rhWih [10[
chaupaî : bahutç singh jaitô kî rahain. ablû mahmai bhagatû bahain.
bijjhû kâunî dôdah matî mânhi. aur su lâmbhai châmbh rahânhi.10.
ciV`k cubwry GolIey qwk [PrIdkot AO kWgV lwk [
Awpo Apny AOr itkwxy [rhy mulwhjy ney purwxy [11[
chaikk chubârç ghôlîç tâk. pharîdkôt au kângard lâk.
âpô apnç aur tikânç. rahç mulâhjç naç purânç.11.

The Singhs would keep avoiding conflict with the Brars,
Being far-sighted as the Singhs were in view of a larger threat. (3)
The Singhs having taken shelter in the territory of the Brars,
It did not behove the Brars to commit excesses on the Singhs.
The Khalsa Panth having been involved in conflict with the Muslims,
The Brars and the Singhs should live in harmony with each other. (4)
The Brars were not destined to be fortunate to do good deeds,
As they had not followed the Guru's divine teachings.
The Guru's curse having eclipsed their minds to think noble,
They were destined to go astray and get punished. (5)
They would cast an evil eye on some Singhs' spouses,
On another Singh would they poke fun for nothing.
Addressing Singhs by their half, distorted names,
They would tell them to vacate their villages. (6)
Dohra : Though being quite formidable and capable of teaching them a lesson,
The Majhail Singhs preferred to put off a confrontation.
Though the Brars kept indulging in acts of beating and plundering,
The Majhail Singhs kept on bearing with their excesses. (7)
Chaupai : Even if the Majhail Singhs proffered the Brars a sane advice,
The latter made fun of even their well-meaning counsel.
As the Majhail Singhs asked the Brars to get themselves initiated,
The latter chided Maijhails to get initiated through their assholes.
As the Brar ancestors had gone through the initiation once,
That one-time initiation held good for their bloodline forever. (8)
Dohra : The Majhail Singhs would keep silent after hearing such rebuffs,
Pitying them for being unfortunate in remaining deprived of Guru's grace.
Feeling that the Brars having been cursed by the Divine Guru,
How could they ever hope to be sovereigns of their region? (9)
Chaupai : Majority of the Majhail Singhs stayed put at Jaitu[2],
While some stayed at villages Ablu[3], Mehma[4] and Bhagtu[5].
Whereas some found shelter at Binjhu[6], Kauni[7], Doad[8] and Matti[9],
A few others started putting up in the surrounding territory. (10)
Thus Singhs' makeshift settlements extended from village Charik to Gholia[10],
As well as from Faridkot[11] upto Deena Kangar[12].
Thus did the Singhs seek shelter for their respective contingents,
Wherever they could with their new and old acquaintances. (11)

iKMf iKMf XO isMG vKq ktWih [duK bhu shYN su gujr krWih [
qO ibrwV bhu cwvV krYN [khYN isMG hm qy bhu frYN [12[
khind khind yau singh vakhat katânhi. dukh bahu sahain su gujar karânhi.
tau birârd bahu châvard karain. kahain singh ham tç bahu daarain.12.
hm hYN jg mYN bfy ispwhI [hm sm jg ko sUrw nwhIN [
iek pl myN lyN isMGn hm mwr [AYsy mUrK bkYN ibrwV [13[
ham hain jag main badaç sipâhî. ham sam jag kô sûrâ nâhîn.
ik pal mçn lçn singhan ham mâr. aisç mûrakh bakain birârd.13.
dohrw : pMj bwr BwjV krI isMGn qy igljwn [
kdy brs kdy duie brs isMG bsYN mwlvy Awn [14[
dôhrâ : pañj bâr bhâjard karî singhan tç giljân.
kadç baras kadç dui baras singh basain mâlvç ân.14.
cOpeI : pMj bwr qO sx prvwr [BwjV ktI ibrwnY bwr [
ijm ijm isMG aun qy tI jwihN [iqm ibrwV mUrK grbwihN [15[
chaupaî : pañj bâr tau san parvâr. bhâjard katî birânai bâr.
jim jim singh un tç tal jâhin. tim birârd mûrakh garbâhin.15.
isMG I`K iqs vV jwihN dyS [qurk n skYN kr qihN prvyS [
isMGn vl qy AwkI rhYN [AwgY Brq tky Qy vhY [16[
singh lakkh tis vard jâhin dçsh. turak na sakain kar tahin parvçsh.

singhan val tç âkî rahain. âgai bharat takç thç vahai.16.
G`lUGwrY ky ip`CY Bey [vY bI isMGn mwrn fhy [
khYN ibrwV hm Awpy sUry [hm soN lr kb huieN isMG pUry [17[
ghallûghârai kç pichchhai bhaç. vai bî singhan mâran daahç.
kahain birârd ham âpç sûrç. ham sôn lar kab huin singh pûrç.17.
dyS hmwrY qum suK pwXo [dy mUMf ko qum iehW rhwXo [
rl bYrwVn iem kr khXo [s`d qurkn qum iehW mRvXo [18[
dçsh hamârai tum sukh pâyô. dç mûnd kô tum ihân rahâyô.
ral bairârdan im kar kahyô. sadd turkan tum ihân marvyô.18.
dohrw : gMfw isMG iek isMG Qo FMf ksyln vwl [
iqs kI nwr luko rKI kihN leI mJYln nwl [19[
dôhrâ : gandâ singh ik singh thô dhand kasçlan vâl.
tis kî nâr lukô rakhî kahin laî majhailan nâl.19.
cOpeI : qO Kwlsy ny idvwn lgwXo [tly bny n XO TihrwXo [
Bey ibrwV Ab byeImwn [lwgy Kwlsy dyKn qwn [20[
chaupaî : tau khâlsç nç divân lagâyô. talç banç na yau thahirâyô.
bhaç birârd ab bçîmân. lâgç khâlsç dçkhan tân.20.

Thus scattered and spread did the Singhs pass their time,
Bearing hardships in plenty did they somehow survive.
Finding the Singhs in misery did the Brars turn very arrogant,
Boasting that the Majhail Singhs were indeed scared of them. (12)
Branding themselves as great warriors in the whole world,
The Brars claimed themselves to be the bravest of the brave indeed.
Boasting of subduing the Majhail Singhs in a matter of minutes,
So foolhardy did the Brars appear in their vainglorious boasts. (13)
Dohra : Full five times had the Singhs fled from their own region,
As and when the Gilja Pathans invaded them from the north.
For periods from one year to two years during those invasions,
Had the Singhs perforce taken shelter in the Malwa region. (14)
Chaupai : Full five times had the Singhs to flee with their families,
Seeking shelters with strangers during those desertions.
The more the Singhs kept on putting off confrontation,
The more the stupid Brars kept on getting proud and arrogant. (15)
As the Singhs used to sneak into Malwa's forested region,
The Mughal troops could not enter these jungles after the Singhs.
After the Singhs arrived, the Brars too turned defiant against the Mughals,
Otherwise earlier they used to pay revenue to the Mughals. (16)
But after the great massacre (at Kupp), even the Brars turned hostile,
As they also started killing the Singhs like the Mughals.
Branding themselves as the greatest warriors and brave fighters,
The Brars reckoned that the Singhs were no match for them. (17)
Reminding the Singhs of passing their days in peace in Brar territory,
The Brars taunted them of hiding themselves as fugitives.
Approaching the Singhs after organizing themselves in a body,
The Brars threatened the Singhs to eliminate them by inviting the Mughals. (18)
Dohra : Was there one Sikh known as Ganda Singh,
Of Dhand Kasel[13] village was he an inhabitant.
His spouse had the Brars themselves kidnapped,
But accused the Majhail Singhs of this abduction. (19)
Chaupai : Thereupon, did the Khalsa Panth Singhs hold a congregation,
Resolving not to put up with Brar's excesses any more.
The Brars had turned so faithless and mean indeed,
That they had the audacity to challenge Khalsa Pahth's strength. (20)

aun qy ley kblly k`F [ AOr dyS myN dlny C`f [
gurU koTy myN Qy so rhy [AOr jgHw aun bihn n dey [21[

un tç laç kabîlç kadadah. aur dçsh mçn dînç chhada.
gurû kôthç mçn thç sô rahç. aur jaghâ un bahin na daç.21.
inkl ibrwV ig`ln ley vwr [aus idn qy Bey igl suKkwr [
ibMJU kI iqn tMmk bjwXw [ibrwVn iek Qw jQw bnwXw [22[
nikal birârd gillan laç vâr. us din tç bhaç gil sukhkâr.
biñjhû kî tin tammak bajâyâ. birârdan ik thâ jathâ banâyâ.22.
idvs rwq pV isMG AkwihN [jO lBY lut mwr iqs jwihN [
iem BXo isMGn bRwVn bKyVw [krYN isMGn isauN inq vY ByVw [23[
divas rât pard singh akâhin. jau labhai lut mâr tis jâhin.
im bhayô singhan barârdan bakhçrdâ. karain singhan siun nit vai bhçrdâ.23.
isMG huqy Qy iqh QW QoVy [isMGn ikm ikm rKy rwq GoVy [
pRwq hoq isMG rlY AOr Awie [qb lIno ikC TwT bxwie [24[
singh hutç thç tih thân thôrdç. singhan kim kim rakhç rât ghôrdç.
parât hôt singh ralai aur âi. tab lînô kichh thâth banâi.24.
dohrw : qO ibrwV iPr nihN tly pVy phr qIey soie [
pI su`Kw isMG Qy KVy BXo muT ByVo hoie [25[
dôhrâ : tau birârd phir nahin talç pardç pahar tîç sôi.
pî sukkhâ singh thç khardç bhayô muth bhçrdô hôi.25.
cOpeI : koaU isMG Qo cMfI pVHqo [koaU isMG Qo sucyqo krqo [
sunq lVweI sB cVH pVy [krYN mzwK vY isMGn ko KVy [26[
chaupaî : kôû singh thô chandî pardhtô. kôû singh thô suchçtô kartô.
sunat lardâî sabh chardah pardç. karain mazâkh vai singhan kô khardç.26.
auie jwnY isMG nyV n AwvYN [hm bRCIAn qy dUr rhwvYN [
hm vfBwg jo hm pr AwvYN [mwr brCIAn GoVy lY jwvYN [27[
ui jânai singh nçrd na âvain. ham barchhîan tç dûr rahâvain.
ham vadabhâg jô ham par âvain. mâr barchhîan ghôrdç lai jâvain.27.
isMGn jwnXo hm lBXo iSkwr [lY hYN bMdUky brCIAn mwr [
iem kr h`lo duv`ln BXo [isMGn ibrwVn iqh ByV pXo [28[
singhan jânyô ham labhyô shikâr. lai hain bandûkç barchhîan mâr.
im kar hallô duvllan bhayô. singhan birârdan tih bhçrd payô.28.
auie cwhYN hm bRCI clwvYN [isMG golIAn soN AgY igrwvYN [
vY brCI sut KwlI jwihN [mwr goln isMG GoVI KhWihN [29[
ui châhain ham barchhî chalâvain. singh gôlîan sôn agai girâvain.
vai barchhî sut khâlî jâhin. mâr gôlan singh ghôrdî khahânhin.29.

Thereafter, pulling out the Singhs' families from the Brar households,
The Singhs migrated their families to the adjoining regions.
Thus the Singhs put up their families at village Guru-ke-Kothay[14],
As the Brars did not allow them to stay at anyother place. (21)
Leaving the Brars, did the Singhs enter Gill Jat Sikh households,
Which also made the Gills safe and protected against their rivals.
Thereafter, the brar residents of village of Binjhu declared war on the Singhs,
After they had organized themselves into a fighting contingent. (22)
Thereafter, did these Brars keep harassing the Singhs day and night,
Robbing and killing the Singhs wherever they came across the latter.
Thus did develop a confrontation between the Singhs and the Brars,
As the latter started confronting the Singhs day in and day out. (23)
The Singhs being smaller in strength in that makesift settlements,
They somehow used to keep a few horses there during the night.
As more Singhs would join them at the break of dawn,
They would assemble there in a respectable strength. (24)
Dohra : Despite this assemblage of Singhs, the Brars did not budge,
Attacking the Singhs' assembly in the afternoon hours of the day.
As the Singhs were already in high morale after a dose of cannabis,
There occurred an armed encounter between the Singhs and the Brars. (25)
Chaupai : While a few Singhs were reciting verses from Chandi-di-Var,
A few others were performing ablutions after answering nature's call.

As all the Singhs rushed to fight after hearing the drum beat,
The Brars started poking fun at the rushing Singhs. (26)
Feeling that Singhs would never dare to come too close to the Brars,
As they would keep the Singhs at bay with their sharp spears.
Assuming themselves to be fortunate if the Singhs attacked them,
As they would snatch the Singhs' horses with their lances (27)
Singhs, on the other hand, considered the Brars an easy game,
As they would kill the spear-armed Brars by firing at them.
Thus did both the sides attack each other,
Thus did start an encounter between the Singhs and the Brars. (28)
As the Brars thought of wielding their spears against the Singhs,
The Singhs prepared to shoot the spear-wielding Brars.
As the Brars' lances hurled at Singhs failed to hit,
The Singhs would snatch a Brar's horse after shooting him. (29)

dohrw : auie isMGn ko iem lBYN ijm lvY btyro bwj [
roj roj kY duKn qy kru lyhu AbY ien kwj [30[
dôhrâ : ui singhan kô im labhain jim lavai batçrô bâj.
rôj rôj kai dukhan tç karu lçhu abai in kâj.30.
cOpeI : aufI grd qO BXo AMDyro [qihN nihN is\wpY myro qyro [
ikCk Clkn sON pihlO mwrYN [ikCk Avwjn fr GoVIAn fwrYN [31[
chaupaî : udaî garad tau bhayô andhçrô. tahin nahin siñâpai mçrô tçrô.
kichhak chhalkan saun pahilau mârain. kichhak avâjan daar ghôrdîan daârain.31.
kOn skY qb bRCI sMBwr [ip`CY isMG qy AgY ibrwV [
pYr kwj ijn nY bhu kIXo [qy qo lYgy Apny jIXo [32[
kaun sakai tab barchhî sambhâr. pichchhai singh tç agai birârd.
pair kâj jin nai bahu kîyô. tç tô laigç apnç jîyô.32.
bjwie FoI Qy lu`tn Awey [luk gey JwVn FUMfYN n pwey [
AYsI BeI ibrwVn bwq [bcy su XW qy Aw BeI rwq [
pMdRW sY dl GoVI AweI [bhuq ley so j`t PVweI [33[
bajâi dhôl thç luttan âç. luk gaç jhârdan dhûndain na pâç.
aisî bhaî birârdan bât. bachç su yân tç â bhaî rât.
pandrân sai dal ghôrdî âî. bahut laç sô jatt phardâî.33.
dohrw : ikCu Kohy ikC bc gey isMG muVy aunY Gr vwr [
mwroN svyry Awn qum XON isMGn khXo pukwr [34[
dôhrâ : kichhu khôhç kichh bach gaç singh murdç unai ghar vâr.
mârôn savçrç ân tum yaun singhan kahyô pukâr.34.
cOpeI : so n`T gey qihN hoqI svyr [pRwq isMG cVH jw pey Pyr [
dyK isMGn Gr suMny pry [nT kr mnuK ikqY jwie vVy [35[
chaupaî : sô natth gaç tahin hôtî savçr. parât singh chardah jâ paç phçr.
dçkh singhan ghar sunnç parç. nath kar manukh kitai jâi vardç.35.
rhI cIz isMGn lu`t leI [AYsI bwq ibMJU kI BeI [
isMGn lu`t guzr Bl krI [bhuq cIz QI aUhW aun prI [36[
rahî chîz singhan lutt laî. aisî bât biñjhû kî bhaî.
singhan lutt guzar bhal karî. bahut chîz thî ûhân un parî.36.
KwlI Grn qihN isMG vV bhy [ikCk idvs isMGn kt ley [
ivrwV vVy jwie Aorih Qwie [kotkpUry PrIdy vwie [37[
khâlî gharan tahin singh vard bahç. kichhak divas singhan kat laç.
virârd vardç jâi ôrahi thâi. kôtkapûrç pharîdç vâi.37.
AOr joaU Qy bfy igrwieN [so huie bhy iPr iek QwieN [
rwq corI ikq lgYN su Awie [idnY isMG iqh pws n dyihN jwie [38 [

Dohra : The Brars were as easy a game for the Singhs,
As are the quails an easy prey for the flying hawks.
For ending this daily nuisance being created by the Brars,
The Singhs resolved to put an end to it once for all. (30)
Chaupai : As a lot of dust, din and smoke cast a pall of darkness,

Impossible it became to differentiate between colleagues and enemies.
Some of the Brars had already been killed by Singhs' shots,
Some others were thrown down by their scared horses. (31)
Hardly could the Brars wield their lances and spears,
As they were on the run in front of the chasing Singhs.
Only those among the Brars could save their lives,
Who were swift-footed enough to escape on foot. (32)
With the beat of a war-drums had the Brars come to kill the Singhs,
With a whimper did they hid behind bushes to escape death.
Such was the humiliation that the Brars had to face,
That a few among them survived, in the darkness of the night.
Not only did the Singhs catch hold of the fifteen hundred horses,
They also took into their custody many of the Jat Brars. (33)
Dohra : After plundering some Brars while sparing a few others,
Did the Singhs pack the rest of them to their respective homes.
Warning to plunder and kill them again the next morning,
Did the Singhs declare after the fleeing Brars. (34)
Chaupai : The scared Brars took to their heels before the day break,
As the Singhs attacked them once again at the break of dawn.
The Singhs found the Brar households vacant and deserted,
As all the males had fled away to seek shelter elsewhere. (35)
The Singhs picked up whatever they could lay their hands upon,
Such was the plight that struck the village Binjhu of the Brars.
The Singhs could feed themselves well on what they picked up,
So much were the provisions that lay stored in the Brar houses. (36)
The vacant Brar houses did the Singhs occupy at Binjhu,
For a few days did the Singhs stay there in those houses.
The Brars did run to seek shelter at several other places,
Which were located in territories of Kotkapoora and Faridkot. (37)
Besides this, where there were bigger settlements of Brars,
Their inhabitants settled at one place leaving their homes.

aur jôû thç badaç girâin. sô hui bahç phir ik thâin.
rât chôrî kit lagain su âi. dinai singh tih pâs na dçhin jâi.38.
dohrw : rqn isMG ny ijm sunI qYsy deI ilKwie [
Awgy pwCy ijm BeI kRm soN DrI bnwie [39[
dôhrâ : ratan singh nç jim sunî taisç daî likhâi.
âgç pâchhç jim bhaî karm sôn dharî banâi.39.
138. swKI dUjI ibrwVn kI ('iem ibrwV isMGn qy hwry'...)
138. sâkhî dûjî birârdan kî ('im birârd singhan tç hârç'...)
dohrw : Pyr ibrwVn sBn iml iem kih krI slwih [
igljn vjw bnwiekY prYN isMGn pr Dwie [1[
dôhrâ : phçr birârdan sabhan mil im kahi karî salâhi.
giljan vajâ banâikai parain singhan par dhâi.1.
cOpeI : isMG igljn lK jwvYN Bwj [lUt lyihN hm aun sB swj [
soaU vjw qb ibrwVn bnweI [lwl rMg krn POj TihrweI [2[
chaupaî : singh giljan lakh jâvain bhâj. lût lçhin ham un sabh sâj.
sôû vajâ tab birârdan banâî. lâl rang karan phauj thahirâî.2.
cop nwrn ky auproN lwhy [zIn poS kr GoVn pwey [
lwl Kys inj aupr ley [swQ nyjn kY cop bMDey [3[
chôp nâran kç uprôn lâhç. zîn pôsh kar ghôrdan pâç.
lâl khçs nij upar laç. sâth nçjan kai chôp bandhç.3.
inSwn bYrk ijm aUc krwey [FoI ingwrn ijmy bjwey [
muhrKY isMGn ky rhq Qy KVy [njr lwl rMg Awvq pVy [4[
nishân bairak jim ûch karâç. dhôl nigâran jimç bajâç.
muhrakhai singhan kç rahat thç khardç. najar lâl rang âvat pardç.4.
aun nT Bj Awie krI pukwr [dl nT qurXo n krI sMBwr [

kel kos Bj gXo bhlr [qO isrdwrn KV krl qqblr [5[
un nath bhaj âi karî pukâr. dal nath turyô na karî sambhâr.
kaî kôs bhaj gayô bahîr. tau sirdâran khard karî tatbîr.5.
dohrw : isMG srdwrn qb khXo KV Ab kro sMBwr [
DrqI EVk hm Aey khW pVYN kwbll pwr [6[
dôhrâ : singh sardâran tab kahyô khard ab karô sambhâr.
dhartî ôrdak ham aç kahân pardain kâbalî pâr.6.
cOpeI : jO Ab n`Ty Agy jwvYN [mrYN ipAwsy nlr n pwvYN [
loV elhW hI Abh Kloie [siqgur cwhY so kCu hoie [7[

At night would they sneak to have a look at their homes,
As the Singhs would not let them come near during the day. (38)
Dohra : As Rattan Singh (the author) had heard this account (from his ancestors),
So had he recorded the whole account (of this fraternal encounter).
The events as these took place in their chronological order,
So had he placed those on record (for the posterity). (39)

Episode 138
Another Episode About the Brars
(Thus did the Brars get defeated by the Singhs)

Dohra : Then did all the Brars calling an assembly of their whole fraternity,
They decided upon a line of action (to deal with the Singhs).
Resolving to disguise themselves in the guise of Gilja Pathans,
They must launch an attack on the Khalsa Panth Singhs. (1)
Chaupai : Seeing Gilja Pathans, would the Singhs take to their heels,
Then would the Brars grab the Singhs' total belongings.
The same disguise then did the Brars put on,
After resolving to cover their soldiers with red robes. (2)
Pulling out the red coloured shawls from the heads of their females,
The Brars covered their horses saddles with the red robes.
Covering their own bodies with red coloured cotton wrappings,
They hoisted red shawls on their lances as Pathan emblems. (3)
Raising and unfurling these red coloured emblems atop their lances,
The Singhs started beating drums as if these were drum-beats of war.
The intelligence front-runners among the Singhs being always on the alert,
They spotted out the red shirts' advancing movement. (4)
Running fast immediately as they alerted the Singhs,
They took to their heels without caring for their belongings.
As the Khalsa contingent retreated for so many miles,
Then did the contingent chiefs chalked out a strategy. (5)
Dohra : Thereafter did the Khalsa Panth contingent chiefs remarked,
That they must stop to take stock of the whole situation.
As they had already reached the end of the Malwa region,
How could the Kabul-based Pathans invade them at that end? (6)
Chaupai : If they (the Singhs) continued retreating and running further,
Definitely would they die of thirst for want of water.

chaupaî : jau ab natthç agç jâvain. marain piâsç nîr na pâvain.
lôrd îhân hî abah khalôi. satigur châhai sô kachhu hôi.7.
KV isMGn nYN kry ingwry [inSwnn vwrn inSwn sMBwry [
isMG sUrmy ip`Cy muVy [srdwr sBY KV ipCy juVy [8[
khard singhan nain karç nigârç. nishânan vâran nishân sambhârç.
singh sûrmç pichchhç murdç. sardâr sabhai khard pichhç jurdç.8.
srdwr cVH isMG Qo ipCY rhXo [so KV muV sMg ibrwVn KhXo [
aun lK llno Byq ibrwr [sB isMGn soN khXo pukwr [9[
sardâr chardah singh thô pichhai rahyô. sô khard murd sang birârdan khahyô.
un lakh lînô bhçt birâr. sabh singhan sôn kahyô pukâr.9.
sunq isMG muV kr dXo h`lw [ bRwVn pY soaU BXo n J`lw [

so nT qury isMG gYl lgwie [ikC PV ley ikC gey vgwie [10[
sunat singh murd kar dayô hallâ. barârdan pai sôû bhayô na jhallâ.
sô nath turç singh gail lagâi. kichh phard laç kichh gaç vagâi.10.
dohrw : ijnkY pu`qr PV ley suin AeI iqnHYN kI mwie [
lIny puqr Cufwie aun isMGn bwqW lwie [11[
dôhrâ : jinkai puttar phard laç suni aî tinhain kî mâi.
lînç putar chhudaâi un singhan bâtân lâi.11.
cOpeI : isMGn ibrwVn pr rhXo bYr [isMG krYN nihN iqn sMg KYr [
ibrwV lgy ipMf gVI icxwvx [lgXo Kwlso morcy lwvx [12[
chaupaî : singhan birârdan par rahyô bair. singh karain nahin tin sang khair.
birârd lagç pind gardî chinâvan. lagyô khâlsô môrachç lâvan.12.
k`cY KUhn jl Jb muk jwie [ibrwV nTYN Cf soeI Qwie [
isMG ibrwVn inkln qO dyihN [BYs GoVI k`F cMgI lyihN [13[
kachchai khûhan jal jhab muk jâi. birârd nathain chhada sôî thâi.
singh birârdan niklan tau dçhin. bhais ghôrdî kadadah changî lçhin.13.
iem ibrwV isMGn qy hwry [krqUq AwpxI Bey KuAwry [
iksY juMmY isMG nzrwnw itkwvYN [iksY jMumY isMG swk TihrwvYN [14[
im birârd singhan tç hârç. kartût âpnî bhaç khuârç.
kisai jummai singh nazarânâ tikâvain. kisai jummai singh sâk thahirâvain.14.
XO kr isMGn r`Xq bnwie [iPr aun hI Gr fyry lwie [
iPr isMGn ky qy Bey dws [guzr krY Kwlsw XO Kws [15[
yau kar singhan rayyat banâi. phir un hî ghar daçrç lâi.
phir singhan kç tç bhaç dâs. guzar karai khâlsâ yau khâs.15.

As the situation demanded that they must stand firm there,
Let that happen what the Divine Will ordained for them. (7)
Thereupon, did the Singhs give a beat on the war-drum,
As did the standard-bearers raised the continental emblems.
Then did the brave Singh warriors turn back,
As did all the contingent chiefs assembled at the back. (8)
As Sardar Charat Singh had been at the rearguard,
He turned back and entered into confrontation with the Brars.
As he did see through the Brars in Pathan disguise,
He called all the Singhs loudly to turn back immediately. (9)
Hearing this, the Singhs returned and attacked the Brars,
Which the latter failed to repulse with all their might.
So did the Brars desert with the Singhs in hot pursuit,
Thus did the Singhs capture a few while the rest fled away. (10)
Dohra : The Brar mothers whose sons had been made captives,
Those mothers came running after their captive sons.
Pleading their cases for mercy before the Singhs,
These mothers got their sons released from the Singhs. (11)
Chaupai : As hostility developed between the Singhs and the Brars,
The Singhs did not spare the Brars at any cost.
As the Brars started constructing concrete buildings,
The Singhs started digging bunkers around their settlements. (12)
As the water-table receded and dried up in the dug-up wells,
The Brars would desert that spot for want of water.
The Singhs would allow a safe passage to the Brars,
But they would seize their buffaloes and horses of quality breed. (13)
Thus did the Brars get defeated by the Khalsa Singhs,
For their own misdeeds did the Brars face harassment.
From someone would the Singhs charge a ransom,
From another would they demand his daughter in wedding. (14)
Thus beating the Brars into submission as their subjects,
The Singhs would stay put perforce in their homes.
Then did the Brars become humble followers of the Singhs,

Thus did the Khalsa Panth Singhs pass their time well. (15)

dohrw : ausI dyS isMG iPr vVy aun ko TIk bxwie [
AgY Awie soaU imlYN Gr Apny lyihN auqrwie [16[
dôhrâ : usî dçsh singh phir vardç un kô thîk banâi.
agai âi sôû milain ghar apnç lçhin utrâi.16.
jo pwhul lY pMQ rly so qau Bey inhwl [
rqn isMG sun ipqw qy qYsI ilKI sMBwl [17[
jô pâhul lai panth ralç sô tau bhaç nihâl.
ratan singh sun pitâ tç taisî likhî sambhâl.17.

139. swKI kpUry ibrwV kI qurI (...'BXo kpUrY nwS')

139. sâkhî kapûrç birârd kî turî (...'bhayô kapûrai nâsh')

dohrw : jy ko AwKY pRSn Xh sB khI ibrwVn bwq [
siqgur bcn PwhY BXo ikqu muXo kpUro BWq [1[
dôhrâ : jç kô âkhai parshan yah sabh kahî birârdan bât.
satigur bachan phâhai bhayô kitu muyô kapûrô bhânt.1.
cOpeI : AbY kpUrY mOq bqwaUN [ijm BXo bcn su pRsMg sunwaUN [
jb siqgur gey kotkpUry [imlXo kpUro idl kr aUry [2[
chaupaî : abai kapûrai maut batâûn. jim bhayô bachan su parsang sunâûn.
jab satigur gaç kôtkapûrç. milyô kapûrô dil kar ûrç.2.
siqgur khXo sun is`K ipAwry [fyrw idho hm ikly mJwry [
qurk Awvq hYN hmrI gYly [ibnW lVy vih rhYN n tYly [3[
satigur kahyô sun sikkh piârç. daçrâ dihô ham kilç majhârç.
turak âvat hain hamrî gailç. binân lardç vahi rahain na tailç.3.
ibnw gVYH lV sikAq nwhIN [lVY Syr bI byly mwhIN [
m`D gVHI hm ko qUM vwV [qurk lVYN eIhW jwvYN hwr [4[
binâ gardhai lard sakiat nâhîn. lardai shçr bî bçlç mâhîn.
maddh gardhî ham kô tûn vârd. turak lardain îhân jâvain hâr.4.
sB r`Xq huie qumrI Awie [quih dyaUN mYN bf dyS lwie [
qbY kpUry auqr dXo [ausI bcn qy aus mrn BXo [5[
sabh rayyat hui tumrî âi. tuhi dçûn main bada dçsh lâi.
tabai kapûrç utar dayô. usî bachan tç us maran bhayô.5.
dohrw : kpUry idn Koty Aey gXo is`KIEN bymuK hoie [
byeImwnI icq TeI mq gVHI ley gur Koih [6[
dôhrâ : kapûrç din khôtç aç gayô sikkhîôn bçmukh hôi.
bçîmânî chit thaî mat gardhî laç gur khôhi.6.

Dohra : Then did the Singhs return to the same Malwa region,
After teaching a good lesson to the wily Brars.
Now would the same Brars come forth voluntarily,
Begging the Singhs to be their guests at their homes. (16)
The Brars who got themselves initiated into Khalsa Panth,
Truly were they blessed by the Guru's grace.
Rattan Singh (the author) as he heard from his father,
He had narrated it as such the whole account. (17)

Episode 139

Episode About Kapoora Brar

(Thus did Kapoora meet his fatal end)

Dohra : If somebody puts up a poser to the narrator,
Has he narrated the whole account about the Brars?
As Satguru (Guru Gobind Singh) had predicted Kapoora's[1] death by hanging,
Had he described how did Kapoora meet his final end? (1)
Chaupai : Let me (the author) now narrate the manner of Kapoora's death,
I shall narrate the account as Guru's prophecy came to be fulfilled.
When the Guru had reached Ktkapoora (after leaving Anandpur Sahib),
Its (selfish) Nawab Kapoora Brar had behaved rudely with the Guru. (2)
Considering him a devout follower, had the Guru entreated Kapoora,

That he grant him (the Guru) shelter in his (well-fortified) fort.
As the Mughal forces were coming in hot pursuit of the Guru,
At no cost would they desist from a fight with the Guru. (3)
Impossible would it be to fight the Mughals without a fort's protection,
As even the mighty lion needs a jungle during his hunting spree.
Should Kapoora provide shelter to the Guru in his fort,
Definitely would the Mughals get defeated by the Guru's force. (4)
All the people would then turn subjects of Kapoora's sovereignty,
As the Guru would bestow Kapoora with a sovereignty over a large region.
Then the (rude) answer that Kapoora tendered unto the Guru,
That insolent remark became the cause for his damned end. (5)
Dohra : As Kapoora's fate was sealed due to his insolent remarks,
It made him renege from his faith in the Guru's words.
Being motivated by his narrow selfish considerations of his own,
He apprehended his own ouster by the Guru from his own fort. (6)

cOpeI : qbY kpUrY AYsI khI [hm qurkn kY bMdy AhI [
jO Ab m`D hm qum ko vwVYN [hm ko PV qurk Pwhy cwVYN [7[
chaupaî : tabai kapûrai aisî kahî. ham turkan kai bandç ahî.
jau ab maddh ham tum kô vârdain. ham kô phard turak phâhç châdain.7.
qb siqgur sun bcn aucwry [Ab kXw mrYN n Pwhy cwVy [
isKIEN BI bymuK huie mrYN [qO BI qUM Pwhy cV mrYN [8[
tab satigur sun bachan uchârç. ab kayâ marain na phâhç châdç.
sikhîôn bhî bçmukh hui marain. tau bhî tûn phâhç chard marain.8.
dohrw : XON kihN siqgur qur gey idn Bey ikiqk ibqwie [
ijm cVH PwhY so muXo so mYN idEN bqwie [9[
dôhrâ : yaun kahin satigur tur gaç din bhaç kitik bitâi.
jim chardah phâhai sô muyô sô main diôn batâi.9.
cOpeI : hwkm eIsw AhIXo Kwn khwey [mMj rMgV iqn kot bnwey [
honI nyVy kpUrY AweI [dIey GoVy aun eIsy mulvwel [10[
chaupaî : hâkam îsâ ahîyô khân kahâç. mañj rangard tin kôt banâç.
hônî nçrdç kapûrai âî. dîç ghôrdç un îsç mulvâî.10.
eIsy toNbU aus duAwbY kIAw [lYx dwm vih pwrY QIAw [
ausy hoxI nY Awn dbwXw [ausY pwp idl AMdr AwXw [11[
îsç tômbû us duâbai kîâ. lain dâm vahi pârai thîâ.
usç hônî nai ân dabâyâ. usai pâp dil andar âyâ.11.
s`d cor dey aUhW lwie [leI mwir sih drb kFwie [
so bh pRgtI isr aus AweI [hoxI hoie boll muhrKweI [12[
sadd chôr daç ûhân lâi . laî mâri sahi darab kadahâi .
sô bah pargtî sir us âî . hônî hôi bôlî muhrakhâî .12.
vwk siqgur ko nihN jwie KwlI [DRv Dvl DrqI jwie hwlI [
so eIsY KW pkV mMgwXo [XON kihky aus PwhY cVHvwXo [13[
vâk satigur kô nahin jâi khâlî. dharv dhaval dhartî jâi hâlî.
sô îsai khân pakard mangâyô. yaun kahikç us phâhai chardhvâyô.13.
dohrw : iesY gurU ky vwk QoN PwhY mOq hoie Xwih [
AOr iksU ko doS nihN soaU PuirE Awih [14[
dôhrâ : isai gurû kç vâk thôn phâhai maut hôi yâhi.
aur kisû kô dôsh nahin sôû phuriô âhi.14.
ipMf rOxI mD aus tMgXo BXo kpUrY nwS [
rqn isMG iqm hI ilKI ijm sunI ibRDn kY pws [15[
pind raunî madh us tangyô bhayô kapûrai nâsh.
ratan singh tim hî likhî jim sunî baridhan kai pâs.15.

Chaupai : Thereafter, thus did Kapoora Brar tell the Guru,
That he owed allegiance to the Mughal sovereign.
If he provided shelter to the Guru in his fort at that time,
Surely would the Mughal emperor hang him (Kapoora) by the neck. (7)

Thereupon, did the Guru spoke the prophetic words,
That surely would he die by being hanged in any case.
Not only would he die a spiritual death by reneging from his faith,
He would also die a physical death after being hanged. (8)
Dohra : The Guru did depart after uttering these prophetic words,
Many a day did pass after this prediction was made.
The way Kapoora Brar died by being hanged by the neck,
Shall I (the author) narrate the account of Kapoora's destined end. (9)
Chaupai : These was a custodian known by the name of Isa Khan Manjh[2],
This Rajput Muslim convert had built a fort at Kot Isekhan.
As the destined death of Kapoora Brar arrived near,
It made him sell some horses to Isa Khan Manjh. (10)
Making a promissory note for paying after collecting revenues from Doab,
Isa Khan proceeded to Doab from across the river.
As fate was destined to make an end of Kapoora,
It made him think of committing a sin against Isakhan. (11)
Despatching a band of thieves after Isa Khan for a consideration,
Kapoora got them take possession of the entire revenue proceeds.
As his conspiracy against Isa Khan came to be exposed,
His destined death confronted him in the face. (12)
How could Guru's prophetic words remain unfulfilled,
Though Dharav[3] and the Dhaval[4] might shift their positions.
Thus, getting Kapoora Brar arrested by his armed men,
Was he hanged to death by the orders of Isa Khan. (13)
Dohra : Such indeed were the prophetic words of the Guru,
That Kapoora Brar would die after being hanged.
Let no body else be held responsible for his death,
As it were the Guru's prophecy that found its expression. (14)
In the center of a makeshift platform made of mud,
Did the (renegade) Kapoora Brar meet his fatal end.
Exactly in the same manner had Rattan Singh narrated,
As he heard of Kapoora's end from his revered elders. (15)

140. swKI morMfy kql kI (...'jVH rih jwnI nw rih mwnI')

140. sâkhî môrandç katal kî (...'jardah rahi jânî nâ rahi mânî')

dohrw : ATwrW sYA ATwrvYN G`lUGwry swl [
lUt ibrwVn ko qbY cVHXo Kwlso rwl [1[
dôhrâ : athârân saia athârvain ghallûghârç sâl.
lût birârdan kô tabai chardhyô khâlsô râl.1.
cOpeI : Awlw isMG pih isMGn AwXo [swQ Pulwiex so lY DwXo [
swQ BweIky ley cVHweI [buFw isMG gurbKS isMG QweI [2[
chaupaî : âlâ singh pahi singhan âyô. sâth phulâin sô lai dhâyô.
sâth bhâîkç laç chardhâî. budahâ singh gurbakhash singh thâî.2.
mlyr mwrn aun deI slwhy [pTwx mlveIAn bYr su Qwey [
dOV cuqrPoN lUt mcwihN [mulk mwr aun qury AgwihN [3[
malçr mâran un daî salâhç. pathân malvaîan bair su thâç.
daurd chutraphôn lût machâhin. mulak mâr un turç agâhin.3.
isMG qury srhMdY dwie [dyK bwZ muV Awey Dwie [
huqI POj jo Sihr su mWih [isMGn BY qy inksI nWih [4[
singh turç sarhandai dâi. dçkh bâgh murd âç dhâi.
hutî phauj jô shahir su mânhi. singhan bhai tç niksî nânhi.4.
isMGn lIno aus liK zor [BXo Kwlso AOrY qOr [
AwKY Kwlso sso duVwXo [mwrXo iPr Ab Pro pwXo [5[
singhan lînô us lakhi zôr. bhayô khâlsô aurai taur.
âkhai khâlsô sasô durdâyô. mâryô phir ab pharô pâyô.5.
dohrw : isMGn mulK~Xy sd puCy jo isMG aUhW Qoie [
ds duSt mrvwE Kwlsy AwgU hoie dsoie [6[

dôhrâ : singhan mulkhayyç sad puchhç jô singh ûhân thôi.
das dushat marvâô khâlsç âgû hôi dasôi.6.
cOpeI : GVUMeyNvwl AO slOdIvwl [huqy kdImI isMGn nwl [
aun doien iml iem gl khI [duStn isr duSt murMfo AhI [7[
chaupaî : ghardûnçnvâl au salaudîvâl. hutç kadîmî singhan nâl.
un dôin mil im gal kahî. dushtan sir dushat murndô ahî.7.
swihbzwdy ijnHYN PVwey [qaU bjIry nY Qy Gwey [
Xh donn nY deI slwih [mwro Xwih Ab Cwfo nWih [8[
sâhibzâdç jinhain phardâç. taû bajîrç nai thç ghâç.
yah dônan nai daî salâhi. mârô yâhi ab chhâdaô nânhi.8.

Episode 140

Episode About the Slaughter at Morinda
(The Whole Progeny of Jaani and Maani would be uprooted)

Dohra : It was in the year eignteen hundred and eight,
The year of great massacre (Ghallughara) it was.
After ransacking the Brars (of the Malwa region),
That the United Khalsa Panth force made a move. (1)
Chopai : Thereafter did Ala Singh approach the Khalsa Singhs,
With him did he bring his Phulkian fraternity.
With him did he bring Singhs from Bhai dynasty,
Who were led by Bhai Buddha Singh and Gurbakhsh Singh. (2)
For attacking the Malerkotla rulers did he suggest,
As there existed an enmity between Pathans and Malwais.
So after looting, plundering and taking over their territory,
The Khalsa Panth force marched ahead of Malerkotla. (3)
As the Khalsa Panth force moved towards Sirhind,
They returned as they saw the orchards around the city.
The Mughal force which was stationed inside the city,
It failed to come out being scared of the Khalsa force. (4)
As the Khalsa found the Mughals morale quite low,
The Khalsa felt emboldened at their own military strength.
Reckoning the Mughals as timid as a frightened rabbit,
They could capture and kill the Sirhind Mughals later on. (5)
Dohra : The Khalsa called an assembly of local inhabitants of the area,
Who resided in and around the city of Sirhind.
They must shortlist ten enemies of the Khalsa Panth,
Who must be eliminated with the guidance of the locals. (6)
Chaupai : There were Singhs in the Khalsa force from villages Gharuan[1] and Salodi[2],
Who had been with the Khalsa Panth since the beginning.
Both these Khalsa Singhs pointed out with one voice,
That the Muslims of Morinda were the worst enemies of the Singhs. (7)
Their Muslim rulers were instrumental in the arrest of Sahibzadas,
Thereafter had Wazir Khan slaughtered the Guru's sons.
Both these Singhs suggested to the Khalsa Panth force,
Must the Khalsa not spare those enemies at any cost. (8)

j`sw isMG kCu chY tlwXw [igljn iFg kr chY sMkwXw [
jO sMJ lO Xh qutY n gRwm [igljy rwq hoieN ivc dRwm [9[
jassâ singh kachhu chahai talâyâ. giljan dhig kar chahai sankâyâ. jau
sañjh lau yah tutai na garâm. giljç rât hôin vich darâm.9.
aun kI mOq Awn BeI nyry [kOn sky aun hoxI Pyry [
vih hoxI QI iem hI g`l [ Akwlo bhIr BXo EDry c`l [10[
un kî maut ân bhaî nçrç. kaun sakç un hônî phçrç.
vahi hônî thî im hî gall. akâlô bahîr bhayô ôdharç chall.10.
dohrw : jo hoxI so hoq hY ijq ikq iqq qqbIr [
smoN phuMcXo Awn qO morMfn rMGVn AKIr [11[

dôhrâ : jô hônî sô hôt hai jit kit tit tatbîr.
samôn pahuñchyô ân tau môrndan ranghrdan akhîr.11.
cOpeI : cly cu`p kr iqshI rwih [nihN iplcn kI QI XO slwih [
GVUAn vwrn Pyr icqwrI [qO BI iksY nw gl icq DwrI [12[
chaupaî : chalç chupp kar tishî râhi. nahin pilchan kî thî yau salâhi.
ghardûan vâran phçr chitârî. tau bhî kisai nâ gal chit dhârî.12.
so lK gXo ju dl Qo Bwro [rhXo soaU jo Qno vwro [
krnhwr ny soaU krI [honhwr kb jwq su trI [13[
sô lakh gayô ju dal thô bhârô. rahyô sôû jô thanô vârô.
karanhâr nç sôû karî. hônhâr kab jât su tarî.13.
r`b sb`b ju krwXw lory [sO sb`b iek pl mYN jorY [
ikCk ipAwsy isMG qihN Bey [pwnI pIvn iFg ipMf Aey [14[
rabb sababb ju karâyâ lôrç. sau sababb ik pal main jôrai.
kichhak piâsç singh tahin bhaç. pânî pîvan dhig pind aç.14.
qwrw isMG gfveI GlwXo [jwie gfvo aun KUhY GqwXo [
rx isMG dXw isMG GVUvYN vwl [pIvx pwxI gey aus nwl [15[
târâ singh gadavaî ghalâyô. jâi gadavô un khûhai ghatâyô.
ran singh dayâ singh ghardûvain vâl. pîvan pânî gaç us nâl.15.
dohrw : SsqR PVy rMGV KVy aup`r burjn soie [
dy dy gwlI bhu bkYN mnHY krY nihN koie [16[
dôhrâ : shastar phardç ranghard khardç uparr burjan sôi.
dç dç gâlî bahu bakain manhai karai nahin kôi.16.
gwrI dyihN su Aiq burI ivc gurUAn isMGn imlwie [
kwlw r`sw slV kw idKlwXo rMGV Gumwie [17[
gârî dçhin su ati burî vich gurûan singhan milâi.
kâlâ rassâ sîrd kâ dikhlâyô ranghard ghumâi.17.

S. Jassa Singh Ahluwalia wished to put it off for the time being,
As he apprehended Abdali's troops in the near vicinity.
In case the Khalsa failed to capture Morinda till evening,
Abdali's Pathan troops might return to join the Morinda Muslims. (9)
As the moment of Morinda rulers' death had approached,
Who could put off what was ordained by the Divine Will?
As whatever was destined had to happen at all,
The Khalsa Panth force coincidently moved towards Morinda. (10)
Dohra : As what is fated has to happen at any cost,
Somehow or the other such an occurance does take place.
As the movement of truth had arrived at last,
The Muslim converts were bound to meet their fated end. (11)
Chaupai : Silently did the Khalsa force march in the same direction,
As they had no mind to get into any skirmish (at Morinda).
Though the Singhs from Gharuan reminded them again,
Nobody paid any heed to these Singhs' entreaties. (12)
As the main body of the force had crossed (Morinda),
The rear guard of the force was yet to cross the place.
As the Divine Will had ordained it to happen here,
How could the Divinely ordained occurance be put of? (13)
Whenever the Divine Will wishes an incident to happen,
It takes an instant for such an occurance to materialize.
A few Singhs of this contingent being thirsty for water,
They went to the village (Morinda) to quench their thirst. (14)
As Tara Singh sent the water-carrier to fetch water,
He proceeded and downed his bucket in the well.
Ran Singh and Daya Sngh belonging to village Gharuan,
They also accompanied the water-carrier to the well. (15)
Dohra : There were standing a few Muslim converts (Ranghars),
Who were standing atop the rooftops with weapons.

As they were abusing the Singhs so loudly,
Nobody prohibited them from abusing the Singhs. (16)
As they were indulging in the most vituperative abuses,
They called bad names even to the revered Sikh Gurus.
Brandishing a blackish rope made of leather,
Thse convert (Ranghars) were (denigrating sacred Sikh hair). (17)

cOpeI : isMGn khYN iXh bwln sIV [BXo purwno bhuq ghIr [
Ab hm bwl nvyN dy jwvo [hm soN KV kY jMg mcwvo [18[
chaupaî : singhan kahain yih bâlan sîrd. bhayô purânô bahut gahîr.
ab ham bâl navçn dç jâvô. ham sôn khard kai jang machâvô.18.
lwnq qum ko lVo ju nWih [ipT dy dy Ab nTy ikm jWih [
qumry gur ky hm pu`qR mwry [qum mwrn ko hm iPrYN iqAwry [19[
lânat tum kô lardô ju nânhi. pith dç dç ab nathç kim jânhi.
tumrç gur kç ham puttar mârç. tum mâran kô ham phirain tiârç.19.
qum ho j`t hm hYN rjpUq [hmro qumro Awid n sUq [
GVUAn vwln XO sun leI [AgXoN aunHYN BI gwll deI [20[
tum hô jatt ham hain rajpût. hamrô tumrô âdi na sût.
ghardûan vâlan yau sun laî. agyôn unhain bhî gâlî daî.20.
dohrw : so sun rMgVn nY qbY dInI Clk clwie [
qwrw isMG ky isMG ko lgI su golI Awie [21[
dôhrâ : sô sun rangrdan nai tabai dînî chhalak chalâi.
târâ singh kç singh kô lagî su gôlî âi.21.
qwry isMG sun Ag lgI vKq phuMcXo Awie [
GVUMvy vwln sB khI BWbV dIE mcwie [22[
târç singh sun ag lagî vakhat pahuñchyô âi.
ghardûnvç vâlan sabh kahî bhâmbard dîô machâi.22.
cOpeI : GVUMvy vwln AwKI vhI [sIV Gumwie ju rMGVn khI [
gurU pUqn ky nwm sunwey [Agn aupr ijm iGR`q fulHwey [23[
chaupaî : ghardûnvç vâlan âkhî vahî. sîrd ghumâi ju ranghrdan kahî.
gurû pûtan kç nâm sunâç. agan upar jim gharitt daulhâç.23.
sunq pws qy sB isMG boly [jn brUd qihN ku`py folHy [
qwrw isMG ko soKq AweI [suqrI aun deI qurq bjweI [24[
sunat pâs tç sabh singh bôlç. jan barûd tahin kuppç daôlhç.
târâ singh kô sôkhat âî. sutarî un daî turat bajâî.24.
mwr mwr kr Akwlo bolYN [bjwie ngwry iPr JMfy KolHYN [
GVUMvy vwln qb lg gXo dwXo [mwr mwr kr rOlo mcwXo [25[
mâr mâr kar akâlô bôlain. bajâi nagârç phir jhandç khôlhain.
ghardûnvç vâlan tab lag gayô dâyô. mâr mâr kar raulô machâyô.25.
j`sw isMG pY isMG GlwXo [krwXo fyrw Ab Agy n jwXo [
pws cVHq isMG Awp su phuMcXo [mwro morMfY Ab bnY n socXo [26[
jassâ singh pai singh ghalâyô. karâyô daçrâ ab agç na jâyô.
pâs chardaht singh âp su pahuñchyô. mârô môrndai ab banai na sôchyô.26.

Chaupai : Telling the Singhs that black rope was made of Sahibzada's hair,
They insinuated the Singhs that the rope had become old and worn.
Taunting the Singhs to handover a few more Sikh children,
They challenged the Singhs to stand and fight with them. (18)
Curse be upon the Singhs if they failed to fight, said they,
Why should the Singhs turn their back from the challenge.
As they boasted of having slaughtered the Sikh Gurus' sons,
They were desperate to eliminate the Guru's Singhs' as well. (19)
The Singhs being from the Jat stock and Ranghars from the Rajputs,
There had never been a harmony between the two races.
As the Singhs belonging to Gharuan heard these abuses,
They, too, indulged in hurling abuses at the Ranghars. (20)
Dohra : As the Ranghars heard these counter abuses,

They opened a volley of fire at the abusing Singhs.
As one of these shots hit one of the Singhs,
Who belonged to the contingent of Tara Singh's[3] contingent. (21)
As this bullet shot inflamed Tara Singh (the Misl chief),
The divinely ordained moment of truth had arrived.
As the Singhs from Gharuan narrated the whole incident,
The verbal dual and bullet shot had conflagrated it very much. (22)
Chaupai : The Gharuan Singhs narrated all the abuses,
Which the Ranghars had shouted brandishing a black rope.
As these Singhs repeated the abuses hurled at Guru's sons,
This narration added more fuel to the burning fire. (23)
As all the Singhs flared up upon hearing these words,
The situation became very provocative and explosive.
S. Tara Singh feeling so much outraged at this,
That he ordered the war drum to be beaten. (24)
As the Singhs shouted the war slogans of Akal! Akal!,
His contingent beat the wardrum and unfurled their flag.
The Gharuan Singhs finding it the most opportune moment,
They raised a lot of hue and cry (for a confrontation) (25)
Messengers were sent posthaste to S. Jassa Singh Ahluwalia,
Asking him to stop and not to proceed further.
Gharuan Singhs themselves ran to catch up with S. Charat Singh,
Impressing upon him to attack Morinda without any delay. (26)

dohrw : Swm isMG pY Awp jw qihN kroVw isMG smJwie [
sB ibrqMq suxwie kY h`lo dIE krwie [27[
dôhrâ : shâm singh pai âp jâ tahin karôrdâ singh samjhâi.
sabh birtant sunâi kai hallô dîô karâi.27.
cOpeI : hrI isMG BMgI muV AwXo [swQ nkeI krm isMG DwXo [
huqy Qy muhry su rwmgVHIey muVY [muVy su mzbI jo rhy juVy [28[
chaupaî : harî singh bhangî murd âyô. sâth nakaî karam singh dhâyô.
hutç thç muhrç su râmgardhîç murdai. murdç su mazbî jô rahç jurdç.28.
AwXo Gn`Xo sun so vwj [isMG purIey BI krYN su kwj [
f`lyvwlIey QyaU joaU [qwrw isMG qy bwhr n koaU [29[
âyô ghanyyô sun sô vâj. singh purîç bhî karain su kâj.
daallçvâlîç thçû jôû. târâ singh tç bâhar na kôû.29.
soFI bydI ShId BujMgI [inhMg AMimRqsr mnI su cMgI [
inSwnn vwln inSwn dey Koly [SukRc`kIey BI mwr mwr boly [30[
sôdahî bçdî shahîd bhujngî. nihang ammritsar manî su changî.
nishânan vâlan nishân daç khôlç. shukrchakkîç bhî mâr mâr bôlç.30.
dohrw : swihbzwdy ienHYN ny dIny QyaU PVwie [
sBY pCwx morMfo pry cuPyrXoN Dwie [31[
dôhrâ : sâhibzâdç inhain nç dînç thçû phardâi.
sabhai pachhân môrndô parç chuphçryôn dhâi.31.
cOpeI : ijm jl ruVHqo nIcy AwvY [jhwj fubY Qy jl mD pwvY [
lrYN mrYN isMG ipMf ko AwvYN [bwhr l`BY so mwr gvwvYN [32[
chaupaî : jim jal rurdhtô nîchç âvai. jahâj daubai thç jal madh pâvai.
larain marain singh pind kô âvain. bâhar labbhai sô mâr gavâvain.32.
AwkI Bey ju v`fy gRwm [bfI KweI QI kMD vf Qwm [
ByV p`t AMdr ho KVy [aUcI kMD ko skY n cVyH [33[
âkî bhaç ju vaddaç garâm. badaî khâî thî kandh vada thâm.
bhçrd patt andar hô khardç. ûchî kandh kô sakai na chardhç.33.
fUMGI KweI bfo aUco kot [ieq gumwn kIE rMGVn jot [
inklXo n isMG jo KweI pXo [Agy kot bhu idsY aucXo [34[
daûnghî khâî badaô ûchô kôt. it gumân kîô ranghrdan jôt.
niklayô na singh jô khâî payô. agç kôt bahu disai uchyô.34.
qbih srdwrn iem TihrweI [isrhMd kos hY AT nO BweI [

mq durwnI eIhW pry AweI [chIAq XW ko rKXo aupweI [35[
tabhi sardâran im thahirâî. sirhand kôs hai ath nau bhâî.
mat durânî îhân parç âî. chahîat yân kô rakhyô upâî.35.

Dohra : Approaching S. Sham Singh, another Misl chief,
They persuaded S. Karora Singh to launch an attack.
Thus narrating the whole incident of Ranghar's insolence,
They succeeded in getting the attack launched on Morinda. (27)
Chaupai : As S. Hari Singh Bhangi returned with his contingent,
So did S. Hari Singh, the chief of the Nankai Misl.
As the Ramgharias also returned from the vanguard,
So did the scheduled caste Singhs Misl in a body. (28)
Hearing the drum beat, the Ghanaiyas also turned back,
So did the Singhpuria join this expedition.
They were joined by the Singhs' from Dalewalia Misl,
Who were on very friendly terms with S. Tara Singh. (29)
The young Singhs belonging to Sodhi, Bedi and Shaheed Misls,
They also joined along with Singhs of Amritsari Misl.
As the Khalsa flag bearers unfurled their flags,
The Singhs from the Shukarchakia Misl also raised war slogans. (30)
Dohra : These Muslim Ranghars of Morinda were the real culprits,
Who had handed over the Guru's Sahibzadas to (Wazir Khan),
Identifying all these culprits responsible for that act,
The Khalsa Panth attacked Morinda from all the sides. (31)
Chaupai : As water creates a gurgling sound when it goes down stream,
As a ship sinks in the ocean when water enters its inside,
So did the Singhs keep pouring into Morinda while fighting,
Killing everyone whosoever came across their way. (32)
The defiant Muslim Ranghars entered into a formidable fort,
Which had steep walls surrounded by a water channel.
As they went into the fort after shutting its big doors,
Nobody could climb up the fort's steep high walls. (33)
Being protected by a deep channel and high walled fort,
The (defiant) Ranghars felt very proud of their safety.
While no Singh could come out who fell into that channel,
Very steep high walls did the Singhs find on the other side. (34)
Then did the Khalsa chiefs made an observation,
That Sirhind town was only nine miles from Morinda.
Lest the Pathan reinforcements might launch an attack,
The Khalsa must guard against such an eventuality. (35)

dohrw : qb cVH isMG ny auc khXo hswno ieDr KVwhu [
igljn icMqw nihN kro murMfo mwr Kulwhu [36[
dôhrâ : tab chardah singh nç uch kahyô hasânô idhar khardâhu.
giljan chintâ nahin karô murndô mâr khulâhu.36.
cOpeI : qb cVH isMG ny AYs aucwrw [ieDroN izMmw Awih hmwrw [
iem kih isMG jI auq vl gXo [AwgY igljn ko fr pXo [37 [
chaupaî : tab chardah singh nç ais uchârâ. idhrôn zimmâ âhi hamârâ.
im kahi singh jî ut val gayô. âgai giljan kô daar payô.37.
AweI AweI EDr hoeI [huqo duv`loN fr iqh soeI [
Ab EDr kI suno su bwq [khXo muslY sB krIey Gwq [38[
âî âî ôdhar hôî. hutô duvllôn daar tih sôî.
ab ôdhar kî sunô su bât. kahyô muslai sabh karîç ghât.38.
bodI vwln dyK rK lXo [ibn bodIEN isr dUr krXo [
XO KwlsY kr leI Ardws [bjwey ngwry hoie cO pws [39[
bôdî vâlan dçkh rakh layô. bin bôdîôn sir dûr karyô.
yau khâlsai kar laî ardâs. bajâç nagârç hôi chau pâs.39.

qb isMGn ko cVXo cwau [gur suq bYrI CfXo n kwau [
iPr kr Kwlsy h`lw kIE [aufI DUV bhu hnyro BXo [40[
tab singhan kô chardyô châu. gur sut bairî chhadayô na kâu.
phir kar khâlsç hallâ kîô. udaî dhûrd bahu hançrô bhayô.40.
dohrw : isMGn XO h`lw kIE ijm lMkw aupr lMgUr [
pihloN soeI Aw cVHy huqy ju pwCY dUr [41[
dôhrâ : singhan yau hallâ kîô jim lankâ upar langûr.
pahilôn sôî â chardhç hutç ju pâchhai dûr.41.
cOpeI : Awvq isMGn aun Clk clweI [lgI AlgI ikC jwn n pweI [
Fuk isMGn iPr C`lk krI [sIs lgI aunky gey mrI [42[
chaupaî : âvat singhan un chhalak chalâî. lagî algî kichh jân na pâî.
dhuk singhan phir chhallak karî. sîs lagî unkç gaç marî.42.
KweI idsY Aiq CotI soie [aUco kMD BeI nIcI qoie [
isMGn ck ck isMG cVHwvYN [ibn pOVn isMG cVHqy jwvYN [43[
khâî disai ati chhôtî sôi. ûchô kandh bhaî nîchî tôi.
singhan chak chak singh chardhâvain. bin paurdan singh chardhtç jâvain.43.
cVH kr isMGn PVI qlvwr [kt rMGV bhu dIny mwr [
GVUMvYN vwl Gr vVy luhwr [ley hQOVy aunYHN sMBwl [44[
chardah kar singhan phardî talvâr. kat ranghard bahu dînç mâr.
ghardûnvain vâl ghar vardç luhâr. laç hathaurdç unhain sambhâl.44.

Dohra : Then did S. Charat Singh make a bold declaration,
He must be allowed to take care of that side.
The Khalsa Panth must not worry about the Pathans,
They must attempt to get the closed doors open. (36)
Chaupai : Once again did S. Charat Singh repeat his declaration,
Definitely would he be responsible for guarding Sirhind side.
Declaring this, as S. Charat Singh proceeded towards Sirhind,
The Gilja Pathans felt scared of the Singhs' advance. (37)
There arose a lot of din and noise from the outside,
As a lot of scarce has spread on both the sides.
Now listen to the account of the other side,
As Khalsa Panth decided to slaughter all the Muslims. (38)
They must spare those who have tufts of hair on their heads,
All the other inhabitants must the Khalsa slaughter.
After making a congregational prayer to this effect,
Khalsa Panth started beating war drums on all the sides. (39)
As the Singhs felt excited at the beat of wardrums,
They did not spare any enemy of the Khalsa Panth.
As the Khalsa force launched an attack from all sides,
The din and dust created a pall of darkness all around. (40)
Dohra : Such an attack did the Singhs launch on the fort,
As had the Monkey army (or Hanuman) made on Sri Lanka.
They were the first to climb up the steep walls,
Who had arrived from the farthest end. (41)
Chaupai : As the Singhs opened a volley of fire after their arrival,
They did not know whether it hit anybody or not.
As the Singhs fired shots from a close range,
The Ranghars kept on dying as it hit their heads. (42)
As the deep channel now appeared to be very shallow,
So did the steep walls appear to be so small.
As an each Singh picked up another to make a step-ladder,
The Singhs kept climbing up without any ladders. (43)
As the Singhs wielded their swords on climbing up,
Many a Ranghar did they slaughter and kill.
As the Gharuan Singhs entered the blacksmiths' houses,
Sledge hammers did the Singhs pick up from there. (44)

mwr hQOV dey isr PoV [rMGV mwrYN isr kr jor [
rMGVn kI aun huqI pCwx [pMc tol kr mwrihN qwx [45[
mâr hathaurd daç sir phôrd. ranghard mârain sir kar jôr.
ranghrdan kî un hutî pachhân. pañch tôl kar mârhin tân.45.
dohrw : jwnI mwnI nwm aun bfy muk`dm joie [
ijnYHN PVwey Awp Qy swihbzwdy doie [46[
dôhrâ : jânî mânî nâm un badaç mukddam jôi.
jinhain phardâç âp thç sâhibzâdç dôi.46.
cOpeI : GVUMvYN vwln so lB ley [hQOVn soN aun puqR mwr dey [
iPr aunky ley poqRy pCwx [aulwd CofI n aus kI jwn [47[
chaupaî : ghardûnvain vâlan sô labh laç. hathaurdan sôn un putar mâr daç.
phir unkç laç pôtrç pachhân. ulâd chhôdaî na us kî jân.47.
bMs Gwq aun rMGVn hoeI [ikm bcnI QI aun kul joeI [
swhbzwdy hukm sq sunky [jwnI mwnI PVwey gun ky [48[
bans ghât un ranghrdan hôî. kim bachnî thî un kul jôî.
sâhbazâdç hukam sat sunkç. jânî mânî phardâç gun kç.48.
qO QI siqgur AYs bKwnI [jVH rhY jwnI nw rih mwnI [
aunkI jVH qO rhn n pweI [deI jVW aun bcn putweI [49[
tau thî satigur ais bakhânî. jardah rahai jânî nâ rahi mânî.
unkî jardah tau rahan na pâî. daî jardân un bachan putâî.49.
hor ju aun ky BweI sRdwr [mwr hQOVy so dey mwr [
lUtn ko koaU ipRQm n pXo [rMGVn mwrn hI ko sB DXo [50[
hôr ju un kç bhâî sardâr. mâr hathaurdç sô daç mâr.
lûtan kô kôû paritham na payô. ranghrdan mâran hî kô sabh dhayô.50.
dohrw : isMGn idl gu`so Gxo lInI qyg auGwr [
bodI vwlo CoifkY AOr dIE sB mwr [51[
dôhrâ : singhan dil gussô ghanô lînî tçg ughâr.
bôdî vâlô chhôdaikai aur dîô sabh mâr.51.
cOpeI : jo ko bcXo ihMdUAn vV [iem kr aunkI rih AweI jV [
kwih PVwvYN bwl ibcwry [SrIk khI QI iem aunHYN aucwry [52[
chaupaî : jô kô bachyô hindûan vard. im kar unkî rahi âî jard.
kâhi phardâvain bâl bichârç. sharîk kahî thî im unhain uchârç.52.
ijnny khXo Qo qUM nw kr jwnI [SrIk khI nih mwnI QI mwnI [
hwh nwrY qy aun jV rhI [vWg mlyrIAn aun BI khI [53[
jinnç kahyô thô tûn nâ kar jânî. sharîk kahî nahi mânî thî mânî.
hâh nârai tç un jard rahî. vâng malçrîan un bhî kahî.53.

Many a Ranghars' heads did they crush with hammers,
As they struck the Ranghars with all their might.
Being familiar with the faces of (wicked) Ranghars,
They killed those culprits who were their chiefs. (45)
Dohra : Jaani Khan and Maani Khan[4] were their names,
Who were the chief officials among the Ranghars.
These two were the main culprits (in the town of Morinda),
Who had handed over the Sahibzadas (to Wazir Khan). (46)
Chaupai : The Singhs from Gharuan took out those culprits,
Their sons did the Singhs first crush with hammers.
Thereafter, the Singhs identified their grandsons,
The whole of their progeny did the Singhs eliminate. (47)
As Guru's progeny had been slaughtered by these Ranghars,
How could the Ranghars own progeny survive (after this sin)?
As the Guru had heard about the execution of the Sahibzadas,
He had learnt about the role of Jaani Khan and Maani Khan. (48)
The revered Guru had then let out such a curse,
That the whole progeny of Jaani Khan and Maani Khan would be uprooted.
So was their whole progeny eliminated till the last survivor,

As the Guru's prophetic curse had uprooted their dynasty. (49)
The remaining Ranghar chiefs related to these two culprits,
They, too, were done to death with the blows of hammers.
None of the Singhs indulged in looting and plundering the city,
As all of them rushed to slaughter the Ranghars first. (50)
Dohra : The Singhs, being extremely outraged (at the execution of Sahibzadas),
Their swords did they wield in such a rage.
Sparing all those having tufts of hair on their heads,
The Singhs slaughtered all other inhabitants of the town. (51)
Chaupai : Whichever Muslim Ranghar took refuge in a Hindu household,
Their progeny survived this (ruthless) massacre by Singhs.
Why get the innocent Sahibzadas arrested in vain,
So had said some of the relations of Jaani Khan and Maani Khan? (52)
They had advised the Ranghar chiefs against committing that crime,
But their advice had Jaani Khan and Maani Khan turned down.
Their plea for mercy was instrumental in saving their progeny,
As they had pleaded like the Malkekotla chiefs. (53)

kUtq lUtq sWJ huie AeI [ieiq sb`b bhu jwn bceI [
ihMdUAn Gr jo vV Qy rhy [rwq prI so inkwrih dey [54[
kûtat lûtat sâñjh hui aî. iti sababb bahu jân bachaî.
hindûan ghar jô vard thç rahç. rât parî sô nikârhi daç.54.
jwnI mwnI duie Qy BweI [swihbzwdy ijn dey PVweI[
suin siqgur XO khXo bKwnI [nih rih mwnI nihN rih jwnI [55[
jânî mânî dui thç bhâî. sâhibzâdç jin daç phardâî.
suni satigur yau kahyô bakhânî. nahi rahi mânî nahin rahi jânî.55.
dohrw : mwr murMfo ^uS Bey rhXo rMg bf lwg [
johI POjoN durwnIAW isMGn BogXo Bwg [56[
dôhrâ : mâr murndô khush bhaç rahyô rang bada lâg.
jôhî phaujôn durânîân singhan bhôgyô bhâg.56.
rqn isMG ijqnI sunI iqqnI khI bKwn [
AOr ju AwgY BI sunI so BI sunoN sujwn [57[
ratan singh jitnî sunî titnî kahî bakhân.
aur ju âgai bhî sunî sô bhî sunôn sujân.57.

141. lCmI nrwiex K`qRI lutXo (...'rwj mMgXo kb iksnY dXo')

141. lachhmî narâin khattrî lutyô (...'râj mangyô kab kisnai dayô')

dohrw : qlvn duAwbXoN K`qRI lCmI nrwiex nwm [
isrhMdI Pujdwr ko so lyvq Qo kwm [1[
dôhrâ : talvan duâbyôn khattrî lachhmî narâin nâm.
sirhandî phujdâr kô sô lçvat thô kâm.1.
cOpeI : so jYny Qo BXo idvwn [cVHXo augRwhx kr soaU qwx [
iqskI bwq Kwlsy sun leI [iqs pY dOV iPr Kwlsy keI [2[
chaupaî : sô jainç thô bhayô divân. chardhyô ugrâhan kar sôû tân.
tiskî bât khâlsç sun laî. tis pai daurd phir khâlsç kaî.2.
so n`TXo bhu POj lutwie [bVXo kurwlI ikCku bcwie [
qb qY isMGn Pwkw gXo [lut kut Kwlso sUdo BXo [3[
sô natthyô bahu phauj lutâi. bardyô kurâlî kichhku bachâi.
tab tai singhan phâkâ gayô. lut kut khâlsô sûdô bhayô.3.
lwie s`t iPr dUr huie jwieN [johq jYny dUroN rhwihN [
isrhMdoN inksY jYnw nWih [imly n pYso mulkoN qWih [4[
lâi satt phir dûr hui jâin. jôhat jainç dûrôn rahâhin.
sirhandôn niksai jainâ nânhi. milç na paisô mulkôn tânhi.4.

As darkness descended in the midst of loot and slaughter,
Many a Ranghar survive under the cover of darkness.
Those who had taken refuge in the Hindu households,
They were turned out at night to save their lives. (54)

Jaani Khan and Maani Khan were these two brothers,
They had got the (two younger) Sahibzadas arrested.
After this had the revered Guru thus remarked:
Never would Jaani Khan and Maani Khan survive. (55)
Dohra : After the massacre and occupation of Morinda,
Highly delighted did the Khalsa Panth Singhs feel.
Highly helpless did the Durrani forces feel,
Extremely rewarded did the Khalsa Singhs feel. (56)
The account that had the author (Rattan Singh) heard,
So much had he narrated (about this incident).
Whatever further events had the author heard about,
So should the enlightened readers lend their ears to. (57)

Episode 141

Episode About Robbing of Luxmi Narayan Kshtriya (Nobody gets sovereignity merely by asking for it)

Dohra : There hailed a man from village Talwan of Doaba region,
Kshtriya Luxmi Narayan was his proper name.
The custodian of Sirhind who ruled over Sirhind province,
He utilized the services of Kshtriya Luxmi Narayan. (1)
Chaupai : Having been appointed the Dewan by Jain Khan[1], the Sirhind custodian,
Luxmi Narayan launched on a revenue collection spree.
Having heard about Luxmi Narayan's revenue collection expedition.
The Khalsa Panth forces launched an attack on his party. (2)
Having fled after the plundering of his troops by the Khalsa,
He sneaked into Kurali[2] for seeking some shelter.
Having been relieved of all scarcity of food and money,
The Khalsa Panth forces felt prosperous after loot and plunder. (3)
After assaulting, would the Singhs retreat to a distant Malwa,
Jain Khan's province would the Singhs keep stalking from afar.
Jain Khan having been confined to the city of Sirhind,
No revenue proceeds from his province poured into his treasury. (4)

isMGn mulk augrwih bhu lXo [aus iPr pYso kb ikn dXo [
bhY Kwlsw lwie dlvwn [isMG BujMgI siqgur jwn [5[
singhan mulak ugrâhi bahu layô. us phir paisô kab kin dayô.
bahai khâlsâ lâi dîvân. singh bhujngî satigur jân.5.
dohrw : qb AwlY isMG SwhY khXo qUM KwlsY hmY imlwie [
ey dMgo hm so nihN krYN mulK Awpno lyih ilKwie [6[
dôhrâ : tab âlai singh shâhai kahyô tûn khâlsai hamai milâi.
ç dangô ham sô nahin karain mulakh âpnô lçhi likhâi.6.
cOpeI : Awlw isMG qb bkIl GlwXw [sB KwlsY pY so cl AwXw [
nwnUM isMG Qo gry su vwl [ijn jw AwKXo Swih svwl [7[
chaupaî : âlâ singh tab bakîl ghalâyâ. sabh khâlsai pai sô chal âyâ.
nânûn singh thô garç su vâl. jin jâ âkhyô shâhi savâl.7.
qaU KwlsY au~qr dXo [rwj mMgXo kb iksnY dXo [
qurkn AO isMGn kXw myl [brUd Agn ko ijm hY Kyl [
hmko siqgur rwj ilK dIAw [KwlsY dyie Byt isr ko lIAw [8[
taû khâlsai uttar dayô. râj mangyô kab kisnai dayô.
turkan au singhan kayâ mçl. barûd agan kô jim hai khçl.
hamkô satigur râj likh dîâ. khâlsai dçi bhçt sir kô lîâ.8.

142. swKI ipRQmY ksUr mwrn kI (... khYN 'mkr kb hogu ksUrY')

142. sâkhî parithmai kasûr mâran kî (... kahain 'makar kab hôgu kasûrai')

dohrw : Ab swKI sunoN ksUr kI ijm ipRQm isMGn leI mwr [
AwkI hoq lhOr qy AweI pTwxn hwr [1[
dôhrâ : ab sâkhî sunôn kasûr kî jim paritham singhan laî mâr.
âkî hôt lahaur tç âî pathânan hâr.1.
cOpeI : seI ATwrW sqwhRy swl [fyry kry igrd AMimRq qwl [

bswKI nHwie isMG Bey iqAwr [A`Dw dl BXo ibAwhoN pwr [2[
chaupaî : saî athârân satâharç sâl. daçrç karç girad ammrit tâl.
basâkhî nahâi singh bhaç tiâr. addhâ dal bhayô biâhôn pâr.2.
pMj imsl QI aUhW rhI [rwmgVHIey Gn`Xo skRckIey nkeI [
BMgI hrI isMG Qo aUhW rhXo [iklY AwpnY so Qo bhXo [3[
pañj misal thî ûhân rahî. râmgardhîç ghanyyô sakrchakîç nakaî.
bhangî harî singh thô ûhân rahyô. kilai âpnai sô thô bahyô.3.
Akwl buMgY phr qljy AwvY [sun rihrws iPr iklY isDwvY [
inqpRiq AYso krq iKAwl [brsY mINh BwvYN vgY vwl [4[

The Singhs having collected most of the revenue from his province,
How could anybody pay any revenue to Jain Khan?
(But the well-provided) Khalsa kept assembling in congregations,
Considering themselves the knights-at-arms appointed by the Divine Guru. (5)
Dohra : Thereupon Ahmad Shah Abdali[3] asked Baba Ala Singh[4],
That must he arrange a meeting between Abdali and Khalsa Panth.
Abdali proposed to grant sovereignty to the Khalsa over their region,
Provided they desisted from fighting with the Abdali's troops. (6)
Chaupai : Thereupon, Baba Ala Singh sent a representative to the Khalsa Panth,
Who reached the Khalsa Panth with Baba Ala Singh's message.
S. Nanu Singh Grewal[5] was this designated representative,
Who put forth Abdali's proposal before the Khalsa Panth. (7)
Thereupon, the Khalsa Panth sent a reply to Ahmed Shah Abdali,
Telling him that nobody gets sovereignty merely by asking for it.
How can the Muslims and the Singhs be on friendly terms,
As there never existed any affinity between fire and explosives.
Sovereignty had already been granted to the Khalsa by their Guru,
As the Khalsa had achieved it by the sacrifice of their lives. (8)

Episode 142

Episode About the first invasion on Kasur
(Some reckoned how could Khalsa ever conquer Kasoor)

Dohra : (Dear readers) listen to the episode about the city of Kasur[1],
The way the Dal Khalsa Singhs occupied Kasur for the first time.
And the way the Pathan custodians of Kasur had been defeated,
Who had turned defiant even against the Lahore rulers. (1)
Chaupai : It was in the year eignteen hundred and seventeen[2] (B.S.),
That the Dal Khalsa forces put up a camp near the Amritsar shrine.
After having a dip in the holy pool on the day of Baisakhi,
Half the Khalsa forces moved to places across the river Beas. (2)
Five of the Khalsa contingents/Misls stayed up at Amritsar,
Which included Misls of Ramgharias, Ghanaiyyas Shukarchakkias[3] and Nakais,
Hari Singh Bhangi, chief of the Bhangi Misl too stayed there,
Who put up his camp in his own fort at Amritsar. (3)
Daily in the afternoon would he pay obeisance at Akal Takht,
Daily would he return to his fort after the evening prayer.

akâl bungai pahar tîjç âvai. sun rahirâs phir kilai sidhâvai.
nitparti aisô karat khiâl. barsai mînh bhâvain vagai vâl.4.
iesI qOr sB Kwlso AwvY [sun Ardws sB fyrY isDwvY [
bYr pwp qihN krY n koie [lwie idvwn sB gurmqo hoie [5[
isî taur sabh khâlsô âvai. sun ardâs sabh daçrai sidhâvai.
bair pâp tahin karai na kôi. lâi divân sabh gurmatô hôi.5.
dohrw : eyk idvs hrI isMG jI bYTo huqo drbwr [
deI duhweI Awn ibp ksUrIE aUc pukwr [6[
dôhrâ : çk divas harî singh jî baithô hutô darbâr.
daî duhâî ân bip kasûrîô ûch pukâr.6.
cOpeI : aUcy ibp Xo krI pukwr [KohI ksUrIAn morI nwr [

qum Kwlsy ho ihMdU Drm [pMQ nwnk ko CqRI krm [7[
chaupaî : ûchç bip yô karî pukâr. khôhî kasûrîan môrî nâr.
tum khâlsç hô hindû dharam. panth nânak kô chhatrî karam.7.
qurkn kInI julmI BwrI [qurkn AweI glnY vwrI [
mYN AwXo KwlsY SrnweI [XON kih kY iPr deI duhweI [8[
turkan kînî julmî bhârî. turkan âî galnai vârî.
main âyô khâlsai sharnâî. yaun kahi kai phir daî duhâî.8.
Xh dRbwr Cf AOr kq jwaUN [idsY n TOr jihN Adwlq pwaUN [
dRbwr AgY sutI p`g auqwr [khY mrUMgu mYN mwr qlvwr [9[
yah darbâr chhada aur kat jâûn. disai na thaur jahin adâlat pâûn.
darbâr agai sutî pagg utâr. kahai marûngu main mâr talvâr.9.
dohrw : hrI isMG iqs ko khXo qUM kI AweIN Pyr [
lgY dIvwn jb KwlsY pVHI rhurwsY kyr [10[
dôhrâ : harî singh tis kô kahyô tûn kal âîn phçr.
lagai dîvân jab khâlsai pardhî rahurâsai kçr.10.
cOpeI : idn AglY iPr Kwlso AwXo [kr Snwn drbwr drs pwXo [
tyk mQo isMG bYTo Awx [sbd cOkI sunIN lwie dIvwn [11[
chaupaî : din aglai phir khâlsô âyô. kar shanân darbâr daras pâyô.
tçk mathô singh baithô ân. sabad chaukî sunîn lâi dîvân.11.
pVH rihrws iPr ArdwsY BeI [iPr Awie ib`p duhweI deI [
kro auprwlw morw c`I [ mwro ksUrY bnY sB g`I [12[
pardah rahirâs phir ardâsai bhaî. phir âi bipp duhâî daî.
karô uprâlâ môrâ chall. mârô kasûrai banai sabh gall.12.

Everyday, without fail, would he pay his obeisance,
Be it raining or be it a day of winds blowing. (4)
So would all the Khalsa Panth Singhs pay their obeisance,
So would they return to their camps after the evening congregation.
Without nursing any ill-will and malice towards anyone,
Would the Khalsa confabulate in the congregation. (5)
Dohra : During one of those days at the sacred shrine,
Was Hari Singh Bhangi sitting in the congregation.
There arrived a Brahmin from the city of Kasur,
Who raised a hue and cry in the congregation. (6)
Chaupai : In a voice raised high did this Brahmin plead,
That his spouse had been abducted by Kasur Pathans.
The Khalsa having been created for the protection of the Hindus,
It was their moral duty as Kshtriyas of Guru Nanak's dynasty. (7)
An act of immense tyranny had the Kasur Muslims committed,
Surely had they paved a way for their own annihilation.
That protection of the Khalsa Panth had he sought,
In such words did he raise a hue and cry. (8)
Leaving the Khalsa Panth's protection where else should he go,
Which other court should he knock at for justice?
Laying down his turban at the Khalsa Panth's feet,
He threatened to commit suicide if was refused protection. (9)
Dohra : Addressing the desperately pleading Brahmin,
Hari Singh Bhangi asked him to present himself the next day.
He must put forth his petition in the Khalsa congregation,
After the daily recitation of the evening prayer was concluded. (10)
Chaupai : The next day did he present himself in the Khalsa congregation,
After having a dip in sacred pool did he present himself.
After paying obeisance did he sit among the Singhs,
With rapt attention did he listen to the Gurbani hymns. (11)
As soon as the evening prayer concluded after the recitation,
The Brahmin repeated his plea amidst tears and cries.
Must the Khalsa make efforts to redress his grievance,

Must the Khalsa destroy Kasur to set things right. (12)

nhIN qON mrUMgu mYN ieq drbwry [hovgu qum ko AOjs swry [
hrI isMG sB Kwlso pu`Cw [ idE juAwb jo qum lgY h`Cw [13[
nahîn taun marûngu main it darbârç. hôvgu tum kô aujas sârç.
harî singh sabh khâlsô puchchhâ. diô juâb jô tum lagai hachchhâ.13.
sRbq KwlsY AYs vKwnw [qUM sBihn mYN Awih isAwnw [
Apnw aunkw lK ilhu qwxu [qb iPr ibp ny khI vKwx [14[
sarbat khâlsai ais vakhânâ. tûn sabhhin main âhi siânâ.
apnâ unkâ lakh lihu tânu. tab phir bip nç kahî vakhân.14.
dohrw : qo iPr pRwqY hrI isMG sd puCy isAwnY loie [
hmrY aunkY jor kO kho prqlo joie [15[
dôhrâ : tô phir parâtai harî singh sad puchhç siânai lôi.
hamrai unkai jôr kau kahô partalô jôi.15.
cOpeI : qb sXwnn nY khXo aucwir [auie Awtw hm lUx ibcwr [
qum pY kul isMG pMj hzwr [AOr gXo hY inj Gr bwr [16[
chaupaî : tab sayânan nai kahyô uchâri. ui âtâ ham lûn bichâr.
tum pai kul singh pañj hazâr. aur gayô hai nij ghar bâr.16.
AOr imsl jo hYN eIhW cwr [nhIN sBn sMg A`T hzwr [
ksUr mWih qurk bwrW lwK [gVHI bwrW vs hYN vK vwK [17[
aur misal jô hain îhân châr. nahîn sabhan sang atth hazâr.
kasûr mânhi turak bârân lâkh. gardhî bârân vas hain vakh vâkh.17.
kot KweI iqn KUb bnweI [qop jMbUrn pWiq cVHweI [
auie piqSwhoN AwkI rhYN [kRoVpqI bjIr duie AhYN [18[
kôt khâî tin khûb banâî. tôp jambûran pânti chardhâî.
ui patishâhôn âkî rahain. karôrdpatî bajîr dui ahain.18.
nT lhOr vih aUhW vVI [Awey mrhty qO rhI qkVI [
Ahmd Swih ien kIE KuAwr [hm qy kb huie hY so mwr [19[
nath lahaur vahi ûhân vardî. âç marhatç tau rahî takrdî.
ahmad shâhi in kîô khuâr. ham tç kab hui hai sô mâr.19.
dohrw : hrI isMG qb aUcy khI Xh Ab hogu zrUr [
isMG qO mr rhUgu jO nwihN mrUgu ksUr [20[
dôhrâ : harî singh tab ûchç kahî yah ab hôgu zarûr.
singh tau mar rahûgu jau nâhin marûgu kasûr.20.
cOpeI : qb sb KwlsY XO kih dIAw [qumrY sMg krYN hm jIAw [
iek mMn lY qUM hmrI bwq [dl bfy ko kr lXo swQ [21[
chaupaî : tab sab khâlsai yau kahi dîâ. tumrai sang karain ham jîâ.
ik mann lai tûn hamrî bât. dal badaç kô kar layô sâth.21.

Else would he commit suicide before the congregation,
Surely would that bring ignominy to the Khalsa Panth.
Thereupon, Hari Singh Bhangi put a poser to the congregation,
Must the congregation respond in whatever way they deemed proper. (13)
Thereupon the whole congregation responded in one voice,
That Hari Singh Bhangi himself was the most sensible among them.
But must the Singhs reckon their own and the Pathan's strength,
Even as the Brahmin kept repeating his appeal. (14)
Dohra : Thereupon, Hari Singh consulted a few war veterans,
After calling a meeting of those veterans next day.
He asked them to give him their own assessment,
After evaluating the Kasur Pathans' strength verses their own. (15)
Chaupai : Thereafter, the elderly Singhs gave their opinion after evaluation,
That the Singhs were in minority as compared to the Pathans.
The Singhs' strength under his command was just five thousand,
As the rest had gone on a visit to their own homes. (16)
As far as the strength of the rest of the four Sikh Misls,
Their combined strength did not exceed eight thousand.

The Muslims forces in Kasur province stood at twelve lakhs,
Which were stationed at twelve different forts. (17)
Many forts and encircling deep-water channels had they made,
Many formations of canons and small guns have they deployed.
Defiant indeed these Kasur Pathans had turned against Lahore,
With two of the ministers of theirs possessing wealth in crores. (18)
Fleeing Lahore had these ministers entered Kasur when Abdali invaded,
Well entranched did they stay in Kasur during the Maratha invasion,
As these Pathans had harassed even the (mighty) Ahmad Shah Abdali,
How could the Singhs ever think of overpowering these Pathans. (19)
Dohra : Thereupon, did Hari Singh declare in a bold voice,
"This encounter shall now definitely take place."
Certainly would Hari Singh make his own sacrifice,
If, perchance, Kasur remained unconquered by the Khalsa. (20)
Chaupai : Thereupon, did the Khslas congregation declare unanimously,
The whole Khalsa Panth would follow his footsteps.
They pleaded him to accept one of their suggestions,
That he must seek the support of Buddha Dal Singhs. (21)

hrI isMG ny XO iPr khXo [kb dl AwXo bf kb XO BXo [
bolXo cVH isMG hQ rK SmSyr [mwro ksUr n lwvo byr [22[
harî singh nç yau phir kahyô. kab dal âyô bada kab yau bhayô.
bôlyô chardah singh hath rakh shamshçr. mârô kasûr na lâvô bçr.22.
siqgur bhwnw ij hog bnwXw [hm pY bwhmx jo hogu pucwXw [
lyhu drbwry gRMQ Avwz [dyaug bcn hox kwj Akwj [23[
satigur bahânâ ji hôg banâyâ. ham pai bâhman jô hôgu puchâyâ.
lçhu darbârç garnth avâz. dçug bachan hôn kâj akâj.23.
srb Gn`Xn kY idl AweI [rwmgVHIAn kY BI mn BweI [
nk`eIAn nY BI AwCI mwnI [krnhwr XO krnI TwnI [24[
sarab ghanyyan kai dil âî. râmgardhîan kai bhî man bhâî.
nakaîîan nai bhî âchhî mânî. karanhâr yau karnî thânî.24.
dohrw : sbY khy Kwlso rl qurXo lYn gRMQ Avwj [
jo hono so khYgo PqY APqY ju kwj [25[
dôhrâ : sabai kahç khâlsô ral turyô lain garnth avâj.
jô hônô sô kahaigô phatai aphtai ju kâj.25.
cOpeI : qb sb Kwlso gXo dRbwr [hwQ joV sB iek mn Dwr [
dljY vwk ju krno hoeI [qUM siqgur hm hYN isK qoeI [26[
chaupaî : tab sab khâlsô gayô darbâr. hâth jôrd sabh ik man dhâr.
dîjai vâk ju karnô hôî. tûn satigur ham hain sikh tôî.26.
ksUr mwrn kI dljY Avwj [hY jo krny is`Kn kwj [
hwQ joV sB sMgq KVI [tyk mQo ikC Buie pr pVI [27[
kasûr mâran kî dîjai avâj. hai jô karnç sikkhan kâj.
hâth jôrd sabh sangat khardî. tçk mathô kichh bhui par pardî.27.
qU gurU gRMQ scI hYN dyh [isK sMgq ko sc vwk dyhu [
ck pqro qb gRMQI dyKw [bsMq vwr ko AwXo lyKw [28[
tû gurû garnth sachî hain dçh. sikh sangat kô sach vâk dçhu.
chak patrô tab garnthî dçkhâ. basant vâr kô âyô lçkhâ.28.
pauVI : pMjy bDy mhwblI kir scw FoAw [
Awpxy crx jpwieAnu ivic dXu KVoAw [
rog sog siB imit gey inq nvw inroAw [
idnu rYix nwmu iDAwiedw iPir pwie n moAw [
sc pUry gur aupdyisAw nwnk suK hoAw [
paurdî : pañjç badhç mahâbalî kari sachâ dahôâ.
âpanç charan japâinu vichi dayu khardôâ.
rôg sôg sabhi miti gaç nit navâ nirôâ.
dinu raini nâmu dhiâidâ phiri pâi na môâ.

Thereupon, Hari Singh Bhangi remarked once again,
How long would they keep waiting for the arrival of Buddha Dal?
Thereupon did S. Charat Singh said brandishing his sword,
Must the Khalsa launch an attack on Kasur without delay. (22)
Must there be the hand of Divine providence behind this,
That a Brahmin had been chosen to deliver this message.
Must the Khalsa seek guidance from Guru's word at random[4],
Surely would the Guru's word reveal this mission's success or failure. (23)
Really did this suggestion appeal to all the Ghaniyya Misl Singhs,
Equally did it appeal to the Singhs of the Ramgharia Misl.
Fully acceptable was it to the Singhs of Nakai Misl as well,
Really indeed would it have been the will of the Divine Lord. (24)
Dohra : As everyone in the Khalsa congregation approved of the suggestion,
The whole congregation moved to listen to the Guru's word at random.
Surely would the Guru indicate what was to be happened,
Be it a victory or defeat for the Khalsa Panth forces. (25)
Chaupai : Thereupon, the whole Khalsa congregation went to Darbar Sahib,
With folded hands and a single prayer they stood before the Guru.
They being the Guru's followers and the Guru being their Divine Lord,
They begged the Guru to indicate what was His Divine Will. (26)
Must the Guru indicate the destruction of the city of Kasur,
Provided His Divine Will approved of His followers' cause.
Thus with folded hands the whole gathering stood,
With some still prostrating after paying their obeisance. (27)
Guru Granth Sahib being the true embodiment of the Sikh Gurus,
Must it provide a true direction to the Sikh congregation.
As the head priest looked at the text after turning over a page,
It was the turn of hymn in the "Raga Basant" which read as follow: (28)
Pauri[5] : With the support and protection from the true Lord,
Have I put the five most powerful demons[6] under leash.
With His Divine presence lodged within my mind,
Has he made me meditate upon His lotus feet (Divine).
With all the affictions and frustrations wiped out,
Have I become hale and hearty forever indeed.
With meditating upon His Name day and night,
Have I got liberated from death again and again,
With the true instruction from the true Lord,

sach pûrç gur updçsiâ nânak sukh hôâ.
dohrw : gRMQ bcn sun ^uS Bey leI ksUr jnu mwr [
krYN ngwry jYq ky gur Pqy su aUc aucwr [29[
dôhrâ : garnth bachan sun khush bhaç laî kasûr janu mâr.
karain nagârç jait kç gur phatç su ûch uchâr.29.
cOpeI : hrI isMG ikm rwq ibqweI fyrw dIno pRwq clweI [
mhUrq vwr n pUCXo koie [gRMQ vwk aun suixXo hoie [30[
chaupaî : harî singh kim rât bitâî daçrâ dînô parât chalâî.
mahûrat vâr na pûchhyô kôi. garnth vâk un suniyô hôi.30.
pihloN ippII kInoN fyrw [pMj hzwr Bl isMG cMgyrw [
Awie rlI auhW imslYN cwr [Kws GoVw Qw ds ku hzwr [31[
pahilôn piplî kînôn daçrâ. pañj hazâr bhal singh changçrâ.
âi ralî uhân mislain châr. khâs ghôrdâ thâ das ku hazâr.31.
ilK ic`Ty cwr qr& Glwey [bRhm kwj ko hm cVH Dwey [
ijsko hY Kwlsy kI lwj [AwvO mrno mwrn kwj [32[
likh chitthç châr taraf ghalâç. barham kâj kô ham chardah dhâç.
jiskô hai khâlsç kî lâj. âvau marnô mâran kâj.32.
XO ilK dIno fyro qor [gurU vfwlI lwXo TOr [
aUhW hzwr Awie pMj ku rly [isMG sUrmyN idl ky Bly [33[

yau likh dînô daçrô tôr. gurû vadaâlî lâyô thaur.
ûhân hazâr âi pañj ku ralç. singh sûrmçn dil kç bhalç.33.
dohrw : fyrw qor aUhW qy iPr auqry rwjy qwl [
hzwr su cwr ku Aw rly Bey su Kwlsy nwl [34[
dôhrâ : daçrâ tôr ûhân tç phir utrç râjç tâl.
hazâr su châr ku â ralç bhaç su khâlsç nâl.34.
cOpeI : hzwr cOvI sB aUhW igny [bwrW lK Qy aUhW imny [
ien mYN aun mYN Qo bf Prk [XO sXwny lokn jIXo Drk [35[
chaupaî : hazâr chauvî sabh ûhân ginç. bârân lakh thç ûhân minç.
in main un main thô bada pharak. yau sayânç lôkan jîyô dharak.35.
hrI isMG qO imtY n ikmY [aus jIv DrwvY cVH isMG iqmYN [
jO POjn vl dyKn kUry [khYN mwr kb hogu ksUry [36[
harî singh tau mitai na kimai. us jîv dharâvai chardah singh timain.
jau phaujan val dçkhan kûrç. kahain mâr kab hôgu kasûrç.36.
jO dyKYN POjYN ky sUrw [mwr lhYNgy khYN zrUrw [
k`cy lok qo khYN kcweI [ p`ky khYN Ab imto su nwhIN [37[

Has Nanak received comfort and happiness.
Dohra : So much delighted the Khalsa felt after listening to Guru's word,
As if they had already taken over the city of Kasur.
Khalsa slogans of victory did they shout out of joy,
As if they were already beating war drums of victory. (29)
Chaupai : Hari Singh Bhangi, somehow, spending the night at Amritsar,
Khalsa march did he order early in the morning.
He, having listened to the Guru's word from the Guru,
No astrologer did he consult for any auspicious moment. (30)
With Khalsa putting up the first camp at a place Pipli,
Excellently prepared five thousand Sikh warriors were they indeed.
With the forces from the four other Misls joining them here,
Nearly ten thousand excellent horses did they possess. (31)
Hari Singh dispatched dispatches to the Singhs all around,
That the Khalsa was lauching a crusade for the protection of Brahmins.
Whosoever was keen to uphold the Khalsa Panth's dignity,
Must he join this Khalsa crusade to do or die for the cause. (32)
Ordering the forces' march after dispatching such epistles,
They put up a second camp at Guru-ki-Wadali[7].
Nearly five thousand more Singhs joined the Khalsa force here,
Really great warriors and devout at heart were they indeed. (33)
Dohra : Beginning their march further from Guru-ki-Wadali,
They put up the next camp at the town of Raja Taal[8].
Nearly four thousand more joined the Khalsa force,
Voluntarily did they become a part and parcel of the Khalsa. (34)
Chaupai : Merely four thousand and twenty was the Khalsa in number,
Full twelve lakhs were the Kasuri Pathans in strength.
So huge being the difference between the two combatants,
Terribly concerned did the elderly veterans feel at this disparity. (35)
Despite such a large statistical difference would Hari Singh not budge,
So much did S. Charat Singh do to boost Hari Singh's morale.
But the difference in numerical strength of the two armies disheartened the cowards,
Who reckoned never could the Khalsa ever conquer Kasur. (36)
Those brave hearts who looked at the bravery quotient of the two armies,
They reckoned surely would the Khalsa overpower the Kasur Pathans.

jau dçkhain phaujain kç sûrâ. mâr lahaingç kahain zarûrâ.
kachchç lôk tô kahain kachâî. pakkç kahain ab mitô su nâhîn.37.
koeI khY lr hYN Awie Awgy [nihN CofYN vih hm ko Bwgy [
koeI khY pMQ Bj nh jwaUgu [pRsÍwrQ ihq pRwx qjwaUgu [38[

kôî kahai lar hain âi âgç. nahin chhôdaain vahi ham kô bhâgç.
kôî kahai panth bhaj nah jâûgu. parsvârath hit parân tajâûgu.38.
dohrw : mUzI lok qihN iem khYN kOn pu`Cugu pMQ slwih [
mwr paUgu jb vl AgoN n`T clUgu Apny rwih [39[
dôhrâ : mûzî lôk tahin im kahain kaun puchchhugu panth salâhi.
mâr paûgu jab val agôn natth chalûgu apnç râhi.39.
cOpeI : BujMgI khYN deI gRMQ Avwz [soaU krYgo hmrY kwj [
KwlsY idvwn jwie AgwhW lwXw [qurXo ksUroN isK iek AwXw [40[
chaupaî : bhujngî kahain daî garnth avâz. sôû karaigô hamrai kâj.
khâlsai divân jâi agâhân lâyâ. turyô kasûrôn sikh ik âyâ.40.
Kwlsy soaU lXo bulwie [puCI hkIkq m`D bhwie [
qUM hYN is`K Kwlso BweI [ idho s`c sB bwq bqweI [41[
khâlsç sôû layô bulâi. puchhî hakîkat maddh bahâi.
tûn hain sikkh khâlsô bhâî. dihô sachch sabh bât batâî.41.
ksUr ivc kXw krq AvweI [kXw kuC kInI aun qkVweI [
khW lVYN vih hmry swQ [hog Shr mYN sB clI bwq [42[
kasûr vich kayâ karat avâî. kayâ kuchh kînî un takrdâî.
kahân lardain vahi hamrç sâth. hôg shahar main sabh chalî bât.42.
qb aun is`K khI XON bwq [auhW qumrI clI n bwq [
KulHy drv`jy idn rihN rwq [JUTI khoN n pih isK BRwq [43[
tab un sikkh kahî yaun bât. uhân tumrî chalî na bât.
khulhç darvajjç din rahin rât. jhûthî kahôn na pahi sikh bharât.43.
dohrw : iSKr dupihrI vV svYN BohrIN qhW pTwn [
Eie gm nihN krYN Kudwie ko su inksYN sMJ pCwn [44[
dôhrâ : shikhar duphirî vard savain bhôhrîn tahân pathân.
ôi gam nahin karain khudâi kô su niksain sañjh pachhân.44.
cOpeI : rojn ky idn aun ky AwhI [pleyN n pwnI DUp n KwhI [
AO mn mYN vih rihN mgrUr [ko Fuk skY ieiq jUh ksUr [45[
chaupaî : rôjan kç din un kç âhî. pîçn na pânî dhûp na khâhî.
au man main vahi rahin magrûr. kô dahuk sakai iti jûh kasûr.45.

As the cowards displayed their cowardice at this inequality,
The Brave hearts believed never would the Khalsa get vanquished. (37)
Someone favoured the Khalsa to launch a frontal attack,
As being on the defensive and retreat would embolden the Pathans.
Someone else opined never would the Khalsa desert,
Surely would they make supreme sacrifice for the noble cause. (38)
Dohra : However, the cowards made conjectures to the contrary,
That No one would bother to consult the Khalsa Panth.
As the Singhs would be severely beaten by the other,
Everyone would run away in whatever direction they could. (39)
Chaupai : As militant Singhs had heard Guru Granth's prophetic revelation,
They had complete faith in Guru's will in ensuring their victory.
As the Khalsa forces assembled at the next location,
A Sikh traveler from Kasur happened to pass by them. (40)
Inviting this wayfaring Singh to come and sit among them,
The Khalsa Panth enquired about the real situation in Kasur.
The traveling Sikh being a member of the Khalsa fraternity,
Must he relate all the facts about Kasur Pathans thoroughly. (41)
What did the grapevine in Kasur say about the Khalsa march,
What kind of fortifications had the Pathan's put up to defend themselves?
Where were the Pathans likely to have an encounter with the Khalsa,
Were all these issues being talked about in Kasur? (42)
Thereupon did the traveller Sikh inform the Khalsa gathering,
That there was hardly anyone who knew about their move.
All the main entrances to the city of Kasur remained open,
Thus would he speak truely to that assembly of fraternal Sikhs. (43)

Dohra : Carefree did the Pathans sleep during the midday hours,
Freely did they rest in the basements of their dwellings.
Being so arrogant hardly were they conscious of God's ways,
So leisurely did they come out of their cells after sunset. (44)
Chaupai : Those being the Islamic days of fasting for the Muslims,
So did they avoid partaking of water and exposing to the sun.
Being so arrogant and proud of their military might,
Never could they imagine about anybody's intrusion into their territory. (45)

sunq isMGn qb XO kih leI [gurU gRMQ Ab ibDI bneI [
rK rojy vih inrbl Bey [mrny idn aun Awpy key [46[
sunat singhan tab yau kahi laî. gurû garnth ab bidhî banaî.
rakh rôjç vahi nirbal bhaç. marnç din un âpç kaç.46.
iSKr dupihry qihN cl vVo [cup kr quro n KVko kro [
inSwn n KulHwvo n bjwvo ngwro [rwh n CyVXo miq huie pukwro [47[
shikhar duphirç tahin chal vardô. chup kar turô na khardkô karô.
nishân na khulhâvô na bajâvô nagârô. râh na chhçrdyô mati hui pukârô.47.
gurmqo KwlsY Qo XO kr lXo [pTwx kty ibn lutn n fhXo [
muhry qurYN su Awp sRdwr [ijm kr vpwrIey Awey vpwr [48[
gurmatô khâlsai thô yau kar layô. pathân katç bin lutan na daahyô.
muhrç turain su âp sardâr. jim kar vapârîç âç vapâr.48.
dohrw : iek iek duie duie huie KVy keI AgwVy jwihN [
keI auqrYN keI ht bhYN sOdy aunih puCwihN [49[
dôhrâ : ik ik dui dui hui khardç kaî agârdç jâhin.
kaî utrain kaî hat bahain saudç unhi puchhâhin.49.
cOpeI : iek gVHI vV pihly KVy [duie gVHI Awie ipCly vVy [
iem kr gVHI keI ml leI [qO pCwx qurkn nY keI [50[
chaupaî : ik gardhî vard pahilç khardç. dui gardhî âi pichhlç vardç.
im kar gardhî kaî mal laî. tau pachhân turkan nai kaî.50.
qO ikvwV vih ByVn fhy [isMGn mwr qyaU qb dey [
prI Sihr mYN bfI hkwih [qO lO phuMcXo sB dl Awie [51[
tau kivârd vahi bhçrdan daahç. singhan mâr tçû tab daç.
parî shahir main badaî hakâhi. tau lau pahuñchyô sabh dal âi.51.
qurkn aupr auTI SmSyr [ikqk bMdUKn sXoN dey gyr [
ijm ijm bMdUKn KVko hoie [auTy Born qy su`qy joie [52[
turkan upar uthî shamshçr. kitak bandûkhan sayôn daç gçr.
jim jim bandûkhan khardkô hôi. uthç bhôran tç suttç jôi.52.
iks pih Ssqr iks pih nWih [ibn SsqRn keI auTy auGwihN [
iks pY CurI iks pY ktwrI [dUr golI isauN isMG dyihN mwrI [53[
kis pahi shastar kis pahi nânhi. bin shastarn kaî uthç ughâhin.
kis pai chhurî kis pai katârî. dûr gôlî siun singh dçhin mârî.53.
dohrw : ijn pih Ssqr nihN huqy qy muV Bohry pwihN [
ijn pY qIr bMdUK QI qy Awie ju`D mcwihN [54[
dôhrâ : jin pahi shastar nahin hutç tç murd bhôhrç pâhin.
jin pai tîr bandûkh thî tç âi juddh machâhin.54.

Hearing this account, did the Singhs feel in their heart of hearts,
Surely was Guru Granth Sahib's prediction being fulfilled.
Debilitated would have the Pathans become with long fasting,
Truly had they made themselves vulnerable to death. (46)
At midday noon should the Khalsa Singhs enter the city of Kasur,
Silently should they march on without causing any noise.
Without unfurling their continental emblems and beating of battle drums,
Scrupulously should they avoid robbing wayfarers to maintain secrecy. (47)
Such a resolution did the Khalsa Panth arrive at,
That without slaughtering Pathans would they not ransack.
From the front would all the Khalsa contingent chiefs lead,

As if a delegation of traders had entered the city for trade. (48)
Dohra : As some Singhs stood in formations of one here and two there,
A few others went ahead into the markets of Kasur city.
As some dismounted from their horses and sat inside the shops,
Other started making enquiries about the prices of commodities. (49)
Chaupai : As some Singhs had already entered one of the forts,
Some others sneaked into another fort from the back.
As the Singhs occupied many of the Kasur forts,
The Muslim Pathans of Kasur came to recognize Singhs' identity. (50)
As soon as the Pathans started barring and locking the fort gates,
Than the Singhs started attacking and killing those Pathans.
As there spread a great chaos and panic in the whole city,
All the Khalsa Dal Singh forces reached the city of Kasur. (51)
Not only were the Pathans put to sword by the Singhs,
Many a Pathan were shot down with the bullets of Singhs' firearms.
As the sound of bullet fire kept on getting louder and louder,
The Pathans sleeping in basements also woke up from their sleep. (52)
As some had weapons others were without any weapons,
Some others woke up from their dozing without picking up weapons.
As some carried knives and some other carried daggers,
The Singhs shot them down with bullets firing from a distance. (53)
Dohra : Those Muslim Pathans, as were without any firearms,
Soon did they retreat into the safety of their basements.
Those who possessed arrows, bows and firearms,
They did come out to fight against the Khalsa force. (54)

cOpeI : bMdUkn ky isMG bfy iKfwrI [qIrndwj kO vih lyN mwrI [
pTwx bMdUK krq iSsqo rhYN [qO hI isMG aus mwr igrhYN [55[
chaupaî : bandûkan kç singh badaç khidaârî. tîrnadâj kau vahi lçn mârî.
pathân bandûkh karat shistô rahain. tau hî singh us mâr girhain.55.
jo pTwx PV Awie qlvwr [ly nyjn isauN aus ko mwr [
iek QWie mwr isMG dUXy QW AVYN [duXy Cufwie qIey QW vVYN [56[
jô pathân phard âi talvâr. lç nçjan siun us kô mâr.
ik thâni mâr singh dûyç thân ardain. duyç chhudaâi tîç thân vardain.56.
qb ht isMGn PVI qlvwr [krI kql aUhW pTwx ibcwr [
ikC n`Ty ikC ley su mwry [iem siqgur kMm isMGn suvwry [57[
tab hat singhan phardî talvâr. karî katal ûhân pathân bichâr.
kichh natthç kichh laç su mârç. im satigur kamm singhan suvârç.57.
dohrw : pTwx mwr jb sB ley krI KwlsY CUt [
pry cuqr&oN isMG kud lgy krn qb lUt [58[
dôhrâ : pathân mâr jab sabh laç karî khâlsai chhût.
parç chutrafôn singh kud lagç karan tab lût.58.
cOpeI : srdwrn ley mh`ly Gyr [ivc hvylI kr leI zyr [
AOr isMGn ley ht bf m`l [ ijn mYN dyKI dOlq B`l [59[
chaupaî : sardâran laç mahllç ghçr. vich havçlî kar laî zçr.
aur singhan laç hat bada mall. jin main dçkhî daulat bhall.59.
quMmndwrn ml ley bzwr [Bry BkuMny Gr ibSumwr [
cUhVy cumwr ij rl Awey j`t [ lY gey vY purswrn K`t [60[
tummnadâran mal laç bazâr. bharç bhakunnç ghar bishumâr.
chûhrdç chumâr ji ral âç jatt. lai gaç vai pursâran khatt.60.
AkY suieno AkY cWdI c`kYN [ moqI cUnI fwrYN kc S`kYN [
kWsI ipql koeI n lyih [kF kF istYN iPr Sihr hI lyih [61[
akai suinô akai chândî chakkain. môtî chûnî daârain kach shakkain.
kânsî pital kôî na lçhi. kadah kadah sitain phir shahir hî lçhi.61.
ley qbyly srdwrn Gyr [BYNsW bYl j`t lY gey cuPyr [
ijskY hwQ AOr kMm pieAw [pkV GoVw kpVo ld lieAw [62[
laç tabçlç sardâran ghçr. bhainsân bail jatt lai gaç chuphçr.

jiskai hâth aur kamm paiâ. pakard ghôrdâ kaprdô lad laiâ.62.
dohrw : iB`Ck BUp su qihN Bey gey BUp su iB`Ck hoie [
keI hvyll Br leI dl lut r`jXo Qoie [63[
dôhrâ : bhichchhak bhûp su tahin bhaç gaç bhûp su bhichchhak hôi.
kaî havçlî bhar laî dal lut rajjyô thôi.63.

Chaupai : The Singhs, being ace sharp shooters with their firearms,
Many an archer among the Pathans did the Singhs shoot down.
The Pathans, being bogged down in taking aims at the Singhs,
The Singh sharp-shooters shot them down in an instant. (55)
Those Pathans who rushed out with their swords,
With lances and spears did the Singhs strike at them.
Killing Pathans at one spot would the Singh move to another,
They would soon move to yet another spot after the second. (56)
Thereafter, the Singhs wielding their swords, rushed ahead,
Many a Pathan did they slaughter so systematically.
As some of the Pathans fled away, others did the Singhs slaughter,
Thus did the Divine Guru accomplish the Singhs' mission. (57)
Dohra : After all the Pathans were slaughtered by the Singhs,
Then did the Khalsa order looting and plundering of Kasur.
Thereafter, rushing into the city from all the directions,
The Singhs started committing loot and arson in the city. (58)
Chaupai : Many a street did the Singh chiefs put under siege,
Many a palatial Mansion did the Singhs occupy.
Many a bigger business concerns did the the Singhs take over,
As appeared to be full of expensive merchandise items. (59)
The Singhs contingent chiefs occupied the main markets,
As well as numerous household furnished with luxury items.
Sweepers, cobblers and peasants as had followed the Singhs,
They, too, helped themselves by looting and plundering. (60)
Gold and silver items alone did the Singhs pick up,
Diamonds studded with gems would they reject considering these cheap glass.
Brass and alloy utensils no body cared to pick up,
Outside the shops would they throw these to be picked up by public. (61)
As the stables were occupied by the Singh chiefs for horses,
Bullocks and buffaloes were taken away by the peasantry.
Everyone laid their hands on whatever they found worthwhile,
Many loaded their horses' backs with reams of cloth. (62)
Dohra : Thus did paupers turn as affluent as the kings,
Thus did kings turn as impoverished as the paupers.
So much did the Khalsa Dal lay their hands upon,
That this booty could furnish so many palatial mansions. (63)

cOpeI : qIn idvs dl lutqo rhXo [cOQy idn Awie mulk bhu pXo [
auie bI lut lut Bey inhwl [lY gey k`pV bhu BWq sMBwl [64[
chaupaî : tîn divas dal luttô rahyô. chauthç din âi mulak bahu payô.
ui bî lut lut bhaç nihâl. lai gaç kappard bahu bhânt sambhâl.64.
Pyr suno Ab bwmHx bwq [PrXwd krI aun Awie prwq [
Apno kwm qum Kwlso kIE [myro kwm qum icq n DrIE [65[
phçr sunô ab bâmahn bât. pharyâd karî un âi parât.
apnô kâm tum khâlsô kîô. mçrô kâm tum chit na dharîô.65.
hrI isMG khXo vKq lOFy AwvIN [lgY idvwn ivc AwK suxwvIN [
soeI bwq Aw ibp ny krI [myrI bwmHxI rhI qurk pY PrI [66[
harî singh kahyô vakhat laudahç âvîn. lagai divân vich âkh sunâvîn.
sôî bât â bip nç karî. mçrî bâmhnî rahî turak pai pharî.66.
khXo KwlsY Ab huie cl AwgY [mgry qury srdwr su lwgY [
igljn kot aun dXo bqwie [bwr dUeI dXo kql krwie [67[

kahyô khâlsai ab hui chal âgai. magrç turç sardâr su lâgai.
giljan kôt un dayô batâi. bâr dûî dayô katal karâi.67.
dohrw : pTwn su qb hI mwrkY ibpnI deI PVwie [
jY jY krqo so gXo Apno bdlo pwie [68[
dôhrâ : pathân su tab hî mârkai bipnî daî phardâi.
jai jai kartô sô gayô apnô badlô pâi.68.

143. swKI idly rwmIAW kI ('sq Dwrn ky BI piqSwh'...)

143. sâkhî dilç râmîân kî ('sat dhâran kç bhî patishâh'...)

dohrw : iesY mWih iek AOr hI sunoN julm kI g`l [
rwmgVHIey ijm vD Gxy gey Kyh mYN r`l [1[
dôhrâ : isai mânhi ik aur hî sunôn julam kî gall.
râmgardhîç jim vadh ghanç gaç khçh main rall.1.
cOpeI : AOr suno iek zulm khwnI [rwmgVHIAn ijm jVH auKVwnI [
cwry BweI Aiq bf sUry [ijn soN lr koaU auqRXo n pUry [2[
chaupaî : aur sunô ik zulam kahânî. râmgardhîan jim jardah ukhrdânî.
châre bhâî ati bada sûrç. jin sôn lar kôû utryô na pûrç.2.
aunkI ipT dyKI ikn nWihN [m`lXo kWgVo1 iek idn mWihN [
sq Dwrn ky BI piqSwh [lwkr ksUr Qo mulk aun pwih [3[
unkî pith dçkhî kin nânhin. mallyô kângrdô1 ik din mânhin.
sat dhâran kç bhî patishâh. lâkar kasûr thô mulak un pâhi.3.

Chaupai : For full three days the Khalsa Dal kept on ransacking Kasur,
On the fourth day much of populace too joined the looting spree.
The general populace helped themselves to their hearts' content,
So much provisions and fabrics had the people taken away. (64)
Now listen to the tale of the Brahmin (who had brought the Khalsa to Kasur),
Who petitioned the Khalsa the next morning after the end of looting.
He reminded the Khalsa of having served their own ends,
Without bothering about his petition about his wife's abduction. (65)
Hari Singh directed him to approach the Khalsa in the afternoon,
Asking him to present his case in the Khalsa congregation.
Thus did the Brahmin present himself as was he directed,
Reminding the Khalsa about his wife's captivity under the Pathans. (66)
Asking the Brahmin to lead the Khalsa to the accused's house,
The contingent chiefs followed the Brahmin to the targeted location,
The moment the Brahmin pointed out the accused Pathan's house,
For the second time did the Khalsa slaughter the inmates. (67)
Dohra : Having slaughtered all the wicked Pathan abductors,
Brahmin's wife did the Khalsa hand over to the Brahmin.
Applauding the Khalsa's noble deed did the Brahmin depart,
Delighted, indeed, did he feel having avenged his humiliation. (68)

Episode 143

Episode About Dileramian

(Their Sovereignty extended over the seven Hills)

Dohra : (Dear readers) listen to another tale of tyranny,
That is included in this epic of (the Khalsa Panth).
It relates to the expansion of the Ramgharia Misl,
And the way it disintegrated and destroyed itself. (1)
Chaupai : Listen to another tale of Ramgharia's tyrannical acts,
Which resulted in the complete disintegration of their Misl.
All the four Ramgharia brothers were so much brave,
That no warrior, howsoever mighty, could brow beat them. (2)
As never had they been seen deserting the battlefield,
They had taken over the whole of Kangra1 in a single day.
Having established their sovereignty over the seven hill regions,
Their territorial rights extended up to the distant Kasur. (3)

AMimRqsr myN ih`sy cuhwrwm [ hWsI ihswr m`I krI gujwrm [
j`sw isMG AwhlU ien PVXo [nihN ipT dInI jihN vih lVXo [4[
ammritsar mçn hissç chuhârâm. hânsî hisâr mall karî gujâram.
jassâ singh âhlû in phardyô. nahin pith dînî jahin vahi lardyô.4.
XhI gjb Qo aun pr prXo [aunko purS n FUMfq lBXo [
iqnkI bwq sBo jo khIAY [gRMQ bDn qy Aiq fr peIAY [5[
yahî gajab thô un par paryô. unkô purash na dhûndat labhyô.
tinkî bât sabhô jô kahîai. garnth badhan tç ati daar paîai.5.

144. Ab pRsMg idly rwmIAW kw quirAw (...'ien lb bhuqn pq gvweI')

144. ab parsang dilç râmîân kâ turiâ (...'in lab bahutan pat gavâî')

dohrw : bygm hoqI Swh kI so iqn hoq idvwn [
idly rwm iqs nwm Qo ivc lhOr bf Qwm [1[
dôhrâ : bçgam hôtî shâh kî sô tin hôt divân.
dilç râm tis nâm thô vich lahaur bada thâm.1.
cOpeI : aus QI bhuqI drb kmweI [iek QW rokV kRoV dbweI [
AOr aupr QI igxq n kweI [bhuq l`Kn ky gihxy QweI [2[
chaupaî : us thî bahutî darab kamâî. ik thân rôkard karôrd dabâî.
aur upar thî ginat na kâî. bahut lakkhan kç gahinç thâî.2.
hzwr sYNkVn kI igxq n kweI [suno su aun soN kYs ibhweI [
kwbl qy Swh Aihmd AwvY [id`ll piq iqs moVXo cwhvY [3[
hazâr sainkrdan kî ginat na kâî. sunô su un sôn kais bihâî.
kâbal tç shâh ahimad âvai. dillî pati tis môrdyô châhvai.3.
keI bwr iem BXo hkwm [lhOr sRhMd kIE dMgY mukwm [
qurkn kIE iqh isMGn burw [soaU burw isr Sihrn prw [4[
kaî bâr im bhayô hakâm. lahaur sarhand kîô dangai mukâm.
turkan kîô tih singhan burâ. sôû burâ sir shahiran parâ.4.
dohrw : d`Kx qY mrh`ty Awey krn Swih soN jMg [
prdysI imq drb ky Bey lhOrIey qMg [5[
dôhrâ : dakkhan tai marhattç âç karan shâhi sôn jang.
pardçsî mit darab kç bhaç lahaurîç tang.5.
cOpeI : mrh`ty qlb inbwboN lyihN [inbwb khy lY lhOroN dyihN [
ies fr lhOroN tkw inkwrw [Swhn ksUr myN bhuqo fwrw [6[
chaupaî : marhattç talab nibâbôn lçhin. nibâb kahç lai lahaurôn dçhin.
is daar lahaurôn takâ nikârâ. shâhan kasûr mçn bahutô daârâ.6.

Having settled for one fourth revenue from the Amritsar region,
Their revenue proceeds also came from Hansi and Hisar as well.
They had the audacity to capture (venerated) Jassa Singh Ahluwalia,
Who was believed to have never deserted the battlefield. (4)
For this despicable act were they so much doomed,
That not a single male survived of their dynasty.
The whole historiography of their Misl cannot be narrated,
As it is likely to make this epic too voluminous. (5)

Episode 144

Episode About Dileramias Continued

(Many a sinner had lost their honour through greed)

Dohra : The royal consort who happened to be emperor's queen[1] once,
He happened to be the custodian at the same queen's court.
Diley Ram[2] was the name by which he was known,
Lahore was the famous place which was his abode. (1)
Chaupai : As he had amassed a lot of wealth so skillfully,
He had hidden a crore in cash out of that wealth.
Countless other assets besides this amount did he possess,
Jewellery worth several lakhs had he in his kitty. (2)
As his wealth could not be counted in thousands and hundreds,
Listen to the manner fate dealt with this billionaire.
Many a time Ahmed Shah Abdali invaded India from Kabul,

Many a time did Delhi's emperor tried to repulse him. (3)
Many a time had armed strife taken place there,
Many a time had Lahore and Sirhind become theatres of war.
Many an excess had the Muslims committed on the Singhs,
So had a similar catastrophe befallen these two cities. (4)
Dohra : From the Deccan (South) descended the Marhattas,
To fight the invader Abdali had the Marathas come.
As both these aliens had mercenary intentions,
The inhabitants of Lahore had to bear their brunt. (5)
Chaupai : As Marathas demanded wages from the Nawab (Adina Beg),
He pressed the Lahore Nawab to meet the Maratha's demand.
With this threat of being dispossessed of all his wealth,
The Lahore Nawab invested his wealth with the Kasur financiers. (6)

idlyrwm ky puq Qy joie [iqn bI tkw ksUr dXo Foie [
kot tkw aUhW pujXo n pUrn [pMj l`K qy iqh gey aUrn [7[
dilçrâm kç put thç jôi. tin bî takâ kasûr dayô dhôi.
kôt takâ ûhân pujyô na pûran. pañj lakkh tç tih gaç ûran.7.
gihxoN keI l`K ko gXo [Qo Axigxq n ilKxo AXo [
kbIlY BI aUhW dey Glwie [ksUr AwkI lK qihN bhy jwie [8[
gahinôn kaî lakkh kô gayô. thô anginat na likhnô ayô.
kabîlai bhî ûhân daç ghalâi. kasûr âkî lakh tahin bahç jâi.8.
swQ iljwxy Qy aus ky pRwx [aun pr AO ibD phuMcI Awx [9[
sâth lijânç thç us kç parân. un par au bidh pahuñchî ân.9.
dohrw : hvylI idly su rwm kI leI su pihly lUt [
Kbr sRdwrn jb BeI rKI Awm qY hUt [10[
dôhrâ : havçlî dilç su râm kî laî su pahilç lût.
khabar sardâran jab bhaî rakhî âm tai hût.10.
cOpeI : pihloN lutyry vVy su jwie [iqn qihN lIny h`Q rMgwie [
ikn JolI ikn mgrI BrI [ikn moFy ikn isr pr DrI [11[
chaupaî : pahilôn lutçrç vardç su jâi. tin tahin lînç hatth rangâi.
kin jhôlî kin magrî bharî. kin môdahç kin sir par dharî.11.
ikn cWdI ikn suieno pwieE [jo phuMcXo so AXo AGwXo [
Dr Dr gTrI iPr iPr jwihN [keIAn qy lY sRdwr kbjwihN [12[
kin chândî kin suinô pâiô. jô pahuñchyô sô ayô aghâyô.
dhar dhar gathrî phir phir jâhin. kaîan tç lai sardâr kabjâhin.12.
qbY sRdwrn XON lK leI [iehW dolq ikq iekTI peI [
Kohw KohI ikC sRdwrn krI [iem isrdwrn ikC hQ prI [13[
tabai sardâran yaun lakh laî. ihân dôlat kit ikthî paî.
khôhâ khôhî kichh sardâran karî. im sirdâran kichh hath parî.13.
sRdwrn qy BI rKI n geI [POj sRdwrn pws n rhI [
Awpo Awp su lu`tn geI [Akyln qy nihN Awm hteI[14[
sardâran tç bhî rakhî na gaî. phauj sardâran pâs na rahî.
âpô âp su luttan gaî. akçlan tç nahin âm hataî.14.
dohrw : POj lu`t sB rj muVI pws AweI sRdwrn kyr [
d`bI Gu`tI jo rhI leI sRdwrn Gyr [15[
dôhrâ : phauj lutt sabh raj murdî pâs âî sardâran kçr.
dabbî ghuttî jô rahî laî sardâran ghçr.15.

Sons of Dileram who happened to be in Lahore,
They also transferred all their assets to Kasur.
Out of the total one crore rupees that they had sent to Kasur,
An amount worth five lacs was lost while in transit. (7)
Ornaments worth several lacs were dispatched to Kasur,
As innumerable other assets too were transferred there.
To Kasur, they sent their families as well for safety reasons,
Considering Kasur to be safe and defiant to Abdali's invasions. (8)

As this (ill-gotten) wealth was destined to destroy their lives.
It became the immediate cause of their family's extinction. (9)
Dohra : The palatial mansion that belonged to Diley Ram,
Was it ransacked by the Singhs in the first attempt.
The moment the Singh chiefs heard about its immense treasures,
Did they prohibit the public from entering this mansion. (10)
Chaupai : Earlier, the petty robbers had managed to enter this place,
Thoroughly had they helped themselves with the valuables.
As some carried bagfuls of valuables on their backs,
Some others carried the robbed booty on their heads. (11)
Some found lots of silver others found plenty of gold,
Whosoever entered this mansion felt fully rewarded.
As these petty robbers carried valuables in bundles,
Many a robber were dispossessed by the Khalsa chiefs. (12)
Then did the Singh chiefs realized the extent of hidden treasure,
How much wealth had Diley Ram accumulated here.
As the Singh chiefs seized and snatched these valuables,
They came to possess a part of this hidden wealth. (13)
Even the Singh chiefs could not keep hold on this wealth,
As there were hardly any Singh soldiers to keep a guard.
With all the Khalsa troops having gone on a looting spree,
The Singh chiefs alone could not keep the robbers at bay. (14)
Dohra : As the Singh troops returned having had their fill with plunder,
They did assemble once again around their chiefs.
Whatever hidden or buried treasure lay their inside,
That also did the Singh chiefs keep under their siege. (15)

cOpeI : rwmgVHIey AO imsl Gn`eIXy [krq fyry Qy iek QW vYXy [
A`Do A`DI AweI cIzYN krYN [iem kr aun bf mqlb srYN [16[
chaupaî : râmgardhîç au misal ghanaîîyç. karat daçrç thç ik thân vaiyç.
addhô addhî âî chîzain karain. im kar un bada matlab sarain.16.
ijm kr aun ko hoie rhXo myl [soaU sunwaUN aun ko Kyl [
Gn`Xo kwnHy gwauN ijmINdwr [qRKwx rwmgVHIey nwnkvwr [17[
jim kar un kô hôi rahyô mçl. sôû sunâûn un kô khçl.
ghanyyô kânhç gâun jimîndâr. tarkhân râmgardhîç nânakvâr.17.
iem kr ien aun bnI QI isAwn [rhYN iek`qr ieqy pCwn [
idlyrwm ko pu`qR bf joaU [nzrbMd kr lIno soaU [
ausko mwl joaU bc prXo [doaU imsl rl jpqih krXo [18[
im kar in un banî thî siân. rahain ikttar itç pachhân.
dilçrâm kô puttar bada jôû. nazarband kar lînô sôû.
uskô mâl jôû bach paryô. dôû misal ral japtahi karyô.18.
dohrw : pkV mwr aus dyie duK sb Dn lIE puCwie [
ijs dsY iqs PVYN qurq iem iqn dIE mRvwie [19[
dôhrâ : pakard mâr us dçi dukh sab dhan lîô puchhâi.
jis dasai tis phardain turat im tin dîô marvâi.19.
cOpeI : DrXo DrwXo aun kF dXo [iem kr aus hI ko jIau gXo [
ausko lwgI ijMd ipAwrI [dInI aun kF dOlq swrI [20[
chaupaî : dharyô dharâyô un kadah dayô. im kar us hî kô jîu gayô.
uskô lâgî jind piârî. dînî un kadah daulat sârî.20.
aun jwnXo mMg kY KwaUN [ikmYN ijvoN mYN AOr kmwaUN [
ijMd bcY qO Dn huie AOr [rKI ijMd auin ijq ikq qOr [21[
un jânyô mang kai khâûn. kimain jivôn main aur kamâûn.
jind bachai tau dhan hui aur. rakhî jind uni jit kit taur .21.
ijMd rhY qO qIrQ jwaUN [ijMd rhy hir Bgiq kmwaUN [
ijMd rKI aun iesY ibcwr [so pwpn aun dIno mwr [22[
jind rahai tau tîrath jâûn. jind rahç hari bhagti kamâûn.
jind rakhî un isai bichâr. sô pâpan un dînô mâr.22.

ijm aun mwrXo iqm mYN khoN [dZw kIXo ijm iqm ilKvhON [
loB lihr mYN ijm ruVH gey [vhI pdwrQ eIhW rhy pey [23[
jim un mâryô tim main kahôn. daghâ kîyô jim tim likhvahaun.
lôbh lahir main jim rurdah gaç. vahî padârath îhân rahç paç.23.
dohrw : mwlI isMG iqs iPr khXo so hm cIz bqwie [
jo sbhn mYN Aiq GxI so mYN rKoN auTwie [24[

Chaupai : The two Khalsa Misls belonging to Ramghrias and Ghanaiyas,
Had had their camps at one and the same site.
In two equal parts would they divide the plundered booty,
Which served their interests well in equal measure. (16)
The way they kept on working in tandem with each other,
So would I narrate their way of functioning together.
As Ghanaiya chiefs[3] came from a landlord's family of Kana village,
Ramgharia's[4] maternal parents belonged to that village. (17)
This native link brought the two misl chiefs close to each other,
The same filial affinity kept them united with each other.
The son who was the oldest of Diley Ram's other sons,
Was he put under house arrest by these Misl chiefs.
The treasure that remained in possession of this eldest son
Was the same confiscated by the two chiefs jointly. (18)
Dohra : Inflicting tortures and severe beatings on Diley Ram's eldest son,
The two misl chiefs made him divulge the hidden treasures.
Whosoever this captive son named as possessing wealth,
Him did the chiefs order to be slaughtered instantly. (19)
Chaupai : All the hidden treasure did he bring out under duress,
For this colossal wealth had he to stake his life.
Being scared of losing his life in case he refused,
He disclosed his entire wealth and its location. (20)
Being alive, he could survive even if he had to beg,
Somehow or the other would he be able to earn.
Being alive could one earn wealth once more,
Thus did he save his life somehow or the other. (21)
Being alive, could he go on a pilgrimage to shrines,
Being alive alone, could he meditate upon God's name.
Propelled by such thoughts, did he manage to keep alive,
Though the sinful (Ramgharias) killed this Dewan Diley Ram. (22)
The way the Ramgharias' eliminated him, that would I narrate,
The way they betrayed him, that would I state and record.
The way the Ramgharias ruined themselves out of greed,
The way the seized valuables remained unpossessed by them. (23)
Dohra : Thus did Maali Singh[5] again enquire from Diley Ram,
Must he disclose the location of the hidden treaure.

dôhrâ : mâlî singh tis phir kahyô sô ham chîz batâi.
jô sabhan main ati ghanî sô main rakhôn uthâi.24.
cOpeI : khXo qoih mYN rwzI krUMgw [ApnI idvwnI quD isr DrUMgw [
aun khI iek sMdUkVI BwrI [m`D pOVIEN joaU inkwrI [25[
chaupaî : kahyô tôhi main râzî karûngâ. apnî divânî tudh sir dharûngâ.
un kahî ik sandûkrdî bhârî. maddh paurdîôn jôû nikârî.25.
bfI ib`j BwrI aus mWih [ k`F AVweI koTVI qWih [
duhUM vl ky jihN bhYN ispwhI [so Ab qumry ikm hQ AweI [26[
badaî bijj bhârî us mânhi. kadadah ardâî kôthrdî tânhi.
duhûn val kç jahin bahain sipâhî. sô ab tumrç kim hath âî.26.
jo ibD bnY qO ikmYN leIN k`F [ AOr vsq BwvYN deI C`f [
hY bygm ko aus mYN gihxo [so sWBo jo qum huie lhxo [27[
jô bidh banai tau kimain laîn kadadah. aur vasat bhâvain daî chhadada.

hai bçgam kô us main gahinô. sô sâmbhô jô tum hui lahnô.27.
eyh ju sMdUK jyvr ky Dry [KolH idKYN qo cMd so cry [
KUb juAwhr jVqI byS [lyq moh jo dyKY qys [28[
çh ju sandûkh jçvar kç dharç. khôlah dikhain tô chand sô charç.
khûb juâhar jardtî bçsh. lçt môh jô dçkhai tçs.28.
syq gulwbI ijm JlkYN qwry [surK sUhy ijm Pu`l Anwry [
mor kMT ijm nIl su JmkYN [sbz srUp ijm sbzy cmkYN [29[
sçt gulâbî jim jhalkain târç. surakh sûhç jim phull anârç.
môr kanth jim nîl su jhamkain. sabaz sarûp jim sabzç chamkain.29.
dohrw : mwlI isMG nY aus khXo aus ko mwl bqwau [
kOn kOn sI cIz hY iqMn iBMn AwK sunwau [30[
dôhrâ : mâlî singh nai us kahyô us kô mâl batâu.
kaun kaun sî chîz hai tinn bhinn âkh sunâu.30.
cOpeI : qb aun khI sB khI n jwvY [kwgz kIqy Sumwr n AwvY [
ds bIs huie qO dyhuN sunwie [hYN sYNkr aun cIzn nwie [31[
chaupaî : tab un kahî sabh kahî na jâvai. kâgaz kîtç shumâr na âvai.
das bîs hui tau dçhun sunâi. hain sainkar un chîzan nâi.31.
Awih suvrn sB gihnn BrI [bhuq jVwaU kMm swdY grI [
keI juvwhr gl ky nXwry [keI n`k keI kMnn vwry [32[
âhi suvaran sabh gahinan bharî. bahut jardâû kamm sâdai garî.
kaî juvâhar gal kç nayârç. kaî nakk kaî kannan vârç.32.

The articles which were the most valuable among the whole treasure,
Those alone would he (Maali Singh) pick up to place somewhere else. (24)
Chaupai : Enticing to reward him for his services of disclosure,
Maali Singh promised to make Diley Ram his Misl's Dewan.
Upon this, Diley Ram referred to a heavy box of steel,
Which they had retrieved from beneath the stairs. (25)
The most valuable jewellery did that steel box contain,
Which the Ramgharias had locked in a small room.
As this small room was well guarded from both the sides,
How could Maali Singh lay his hands upon that box? (26)
Must he take hold of that box if he ever could take,
Rest of the articles must he choose to ignore therein.
All the jewels of Begum Noorjahan[6] did that box contain,
Must he take possession of that box if he wished to be rich. (27)
Such sparkling jewels did that box contain in it,
That these shined as brilliantly as the moon at night.
Such were crystalline diamonds studded with so many rubies,
That these dazzled and attracted the onlooker at the first sight. (28)
White and pink rubies did twinkle as the twinkling stars,
Some were as crimson red in hue as the pomegranate,
Others were as deep blue as the feathers of a peacock,
Still some others sparkled as green as the greenery around. (29)
Dohra : Thereupon, did Maali Singh ask Diley Ram to give details,
Of the whole treasure that the steel box contained.
Which specific articles of jewellery did it contain,
Must Diley Ram provide specific details about those. (30)
Chaupai : Thereupon, whatever details he provided was impossible to narrate,
Reams upon reams of paper would fail to contain their names.
He could narrate their names had there been a few jewels,
By the hundreds of names were those jewels known. (31)
All these ornaments were cast in heavy gold,
Many of these were carved and engraved in various designs.
Many of these diamonds were meant to be necklaces,
Several of these were in the form of nose pins and earnings. (32)

keI hQn keI pYr qn p`Xy [ keI jVqI keI poRie idK`Xy [
keI AMgUTI mrdn kyrI [bwjUbMd AO ijgw GnyrI [33[
kaî hathan kaî pair tan payyç. kaî jardtî kaî parôi dikhyyç.
kaî angûthî mardan kçrî. bâjûband au jigâ ghançrî.33.
surwhI pXwly aus kY mD [sÍrn GVy juvwhr keI v`D [
khW lgy quih AwK suxwaUN [qb pqXwaUN jb AKIN idKwaUN [34[
surâhî payâlç us kai madh. savran ghardç juvâhar kaî vaddh.
kahân lagç tuhi âkh sunâûn. tab patyâûn jab akhîn dikhâûn.34.
dohrw : ijm vih AwKy mwl bf iqm bf loB sMqwie [
loB lgY jb purS ko pwpoN so n frwie [35[
dôhrâ : jim vahi âkhç mâl bada tim bada lôbh santâi.
lôbh lagai jab purash kô pâpôn sô na daarâi.35.
sunI jb vsq sMdUkVI mwlI isMG qrKwn [
hYrq geI su guMm aus bdlq BXo iemwn [36[
sunî jab vasat sandûkrdî mâlî singh tarkhân.
hairat gaî su gumm us badlat bhayô imân.36.
cOpeI : mwlI isMG ko jb kMn prI [loB lihr nwgn ijm lrI [
surq pOr cVH geI su zihr [ibn bf gwrrU imtY ikm lihr [37[
chaupaî : mâlî singh kô jab kann parî. lôbh lahir nâgan jim larî.
surat paur chardah gaî su zahir. bin bada gârrû mitai kim lahir.37.
icq mYN icqvY hovY svweI [sgvW ieh bhu bDqI AweI [
sunq jvwhr iPt geI nIq [qut geI Drm krm kI pRIiq [38[
chit main chitvai hôvai savâî. sagvân ih bahu badhtî âî.
sunat javâhar phit gaî nît. tut gaî dharam karam kî parîti.38.
kdy bhY kd lMbo prq [kdy qury kd auiTkY Krq [
lgI AcvI kMpY aus dyh [clXo j`sw isMG pY lyvw dyih [39[
kadç bahai kad lambô parat. kadç turç kad uthikai kharat.
lagî achvî kampai us dçh. chalyô jassâ singh pai lçvâ dçhi.39.
dohrw : j`sw isMG nY dyiKE ikm Awvq BweI auqwl [
kY bf ibgrXo kMm ko kY bf inksXo mwl [40[
dôhrâ : jassâ singh nai dçkhiô kim âvat bhâî utâl.
kai bada bigrayô kamm kô kai bada niksayô mâl.40.
cOpeI : aus qy sunI sB ien khI [bfI clz Ab inkl su BeI [
so mYN dyauNgu aunYN n bWt [ijh ibD rhY dso so Twt [41[
chaupaî : us tç sunî sabh in kahî. badaî chîz ab nikal su bhaî.
sô main dçungu unain na bânt. jih bidh rahai dasô sô thât.41.

Many of these were to be worn on hands and feet,
Several of these were studded with diamonds and rubies.
Many of these were rings studded with diamonds,
Several of these were bracelets and crowns for the head. (33)
Decanters and goblets of gold were among these jewels,
Pitchers made of gold studded with diamonds were there as well.
How could he narrate the names of those innumerable jewels,
Contented would he feel only if he could show these ornaments. (34)
Dohra : The more Diley Ram talked about that hidden treasure,
The more greedy did Maali Singh keep on becoming.
The more avaricious a human being became,
The less scared he felt of committing sins. (35)
The moment Maali Singh Ramgharia heard about that box,
And the contents that that box contained in it.
Dazzled and out of his wits did he turn,
And weakened in his moral scruples did he become. (36)
Chaupai : The moment Malli Singh heard about that treasure,
Inflamed with avarice he felt as if stung by a snake.
As that poison (of avarice) poured into his system through his ears,
How could it be cleansed without the services of a great psychoanalyst. (37)

The more he thought about that valuable treasure,
The more avaricious he became to acquire that wealth.
All the moral scruples did he throw to the winds after hearing,
All thoughts of morality and virtuous deeds did he abandon. (38)
Now sitting, now lying down under inflamed avarice,
Moving to and fro then did he stand gripped with tension.
Shaking and trembling with the unbearable tension,
Finally did he proceed to S. Jassa Singh Ramgharia for a bargain. (39)
Dohra : Soon did Jassa Singh observe his younger brother Maali Singh,
Rushing in great haste towards his own camp.
Either was he coming with the foreboding of some mishap,
Or had he found a bigger treasure in the old mansion. (40)
Chaupai : Maali Singh narrated the whole account he heard from (Diley Ram),
About the huge treasure that he had found there.
Never would he (Maali Singh) share that booty with the Ghnnaiyas,
So must Jassa Singh suggest a strategy to conceal that treasure. (41)

j`sw isMG so AWK curweI [iem nihN khXo bnY sun BweI [
hm nY aun nY nym kr lIey [nym hwrI ikq jIvx jIey [42[
jassâ singh sô ânkh churâî. im nahin kahyô banai sun bhâî.
ham nai un nai nçm kar lîç. nçm hârî kit jîvan jîç.42.
Drm hwr jo drb kmwXo [hoq Ajs AO rhq su jwXo [
mwlI isMG kih mYN troN su nWhI [myrI surq geI aun mWhI [43[
dharam hâr jô darab kamâyô. hôt ajas au rahat su jâyô.
mâlî singh kahi main tarôn su nânhî. mçrî surat gaî un mânhî.43.
mYN aun dykY jIvoN nWih [mYN aun sMg dyaUN pRwn gvwie [
pihly hvylI AsW sI rokI [qYN hI rlwie Gn`Xn mYN JokI [44[
main un dçkai jîvôn nânhi. main un sang dçûn parân gavâi.
pahilç havçlî asân sî rôkî. tain hî ralâi ghanyyan main jhôkî.44.
dohrw : jsY isMG iqs iem khXo Ab hm jwnq Xwih [
idlY rwm ky Gr ibKY eyqI pVI blwie [45[
dôhrâ : jasai singh tis im kahyô ab ham jânat yâhi.
dilai râm kç ghar bikhai çtî pardî balâi.45.
cOpeI : j`sw isMG iPr bhu smJwXw [Awvx jwx su hY Xh mwXw [
Awp Gn`Xy bhu POjn vwry [iek hI rl sB jt hohu swry [46[
chaupaî : jassâ singh phir bahu samjhâyâ. âvan jân su hai yah mâyâ.
âp ghanyyç bahu phaujan vârç. ik hî ral sabh jat hôhu sârç.46.
hm qRKwx iek ih`sy swry [ sO ih`sy jt hm qy Bwry [
eyh hm ko bf krYN KuAwrI [BweI KuSwl isMG dIE ien mwrI [47[
ham tarkhân ik hissç sârç. sau hissç jat ham tç bhârç.
çh ham kô bada karain khuârî. bhâî khushâl singh dîô in mârî.47.
vih vylw aus hI idn gXo [Ab hm CyV ky suK n smYXo [
hm ko r`Kx dyhu ieh mwl [lV mYN idKwloN sB pMQ nwl [48[
vahi vçlâ us hî din gayô. ab ham chhçrd kç sukh na samaiyô.
ham kô rakkhan dçhu ih mâl. lard main dikhâlôn sabh panth nâl.48.
dohrw : jO qUM rwKYN mwl Ab qO mYN rwKoN pRwx [
jO qUM dyvYN mwl vMf lr mroN ies mYdwn [49[
dôhrâ : jau tûn râkhain mâl ab tau main râkhôn parân.
jau tûn dçvain mâl vand lar marôn is maidân.49.
cOpeI : j`sw isMG doaU AOKI AweI [auv jwie Drm AO iev jwie BweI [
vih BI lhr loB kI roVHw [BweI rKXo AO Drm aun qoVw [50[
chaupaî : jassâ singh dôû aukhî âî. uv jâi dharam au iv jâi bhâî.
vahi bhî lahar lôbh kî rôrdhâ. bhâî rakhyô au dharam un tôrdâ.50.

Though Maali Singh dared not look at him in the eye,
Jassa Singh forbade his brother from using such words.
As Ramgharias and Ghannaiyas had taken vows to share things,

How could the Ramgharias live after breaking those vows. (42)
The wealth that one earns by backing out of one's vows,
Ignominy does it bring besides the loss of such wealth.
But never would Maali Singh budge from his new resolve,
As his whole attention remained focused on that wealth. (43)
Never could he live after sharing it with the Ghanaiyas,
Surely would he stake his life for possessing that wealth.
Ramgharias had occupied that ancient Mansion first,
Though Jassa Singh had brought the Ghanaiyas there later on. (44)
Dohra : Then did Jassa Singh tell his younger brother,
That he stood by his solemn pledge for the present.
How did he know such a huge treasure lay hidden,
In the old Mansion that belonged to Diley Ram. (45)
Chaupai : Much did Jassa Singh try to persuade his brother,
That transient and transitory was wealth indeed.
A large fighting force did the ghanaiyas command,
That united would all the Jat Sikhs stand against Ramgharias. (46)
Hardly one percent troops did the Ramgharias command,
Hundred times larger in strength were the Jat Sikh troops.
Immensely would these Jat Sikhs harass the Ramgharias,
As earlier had they killed a Ramgharia Khushal Singh[7]. (47)
That moment had passed with their brother's death : said Maali Sigh,
Now nobody would sleep in peace after harming the Ramgharias.
Begging his elder brother to let him keep that treasure,
Maali Singh assured him of giving good fight to the whole Sikh Panth. (48)
Dohra : Then alone would Maali Singh keep his life,
If Jassa Singh kept that wealth with themselves.
Definitely would Maali Singh die fighting there,
If his elder brother shared it with the Ghanaiyas. (49)
Chaupai : On the horns of dilemma was Jassa Singh indeed,
He could either keep his faith or save his brother.
Jassa Singh too got carried away by lust for wealth,
As he saved his brother but breached his faith. (50)

qO j`sw isMG Xh ibD BwKI [leI n pRgt gop ikm rwKI [
idlY rwm suq llXo smJwie [mq vih aun ko dyie bqwie [51[
tau jassâ singh yah bidh bhâkhî. laî na pargat gôp kim râkhî.
dilai râm sut lîyô samjhâi. mat vahi un kô dçi batâi.51.
Drm jwie AO Dn BI jwie [Eie lyvYN iPr dMgo krwie [
ieqnI sun mwlI isMG gXo [^uSIAW krq su mn mYN BXo [52[
dharam jâi au dhan bhî jâi. ôi lçvain phir dangô karâi.
itnî sun mâlî singh gayô. khushîân karat su man main bhayô.52.
ausY jwgq geI swrI rwq [lY POj cVXo bhu hoq pRBwq [
Kol su koTVI bMfn lwie [leI sMdUKVI ienHYN auTwie [53[
usai jâgat gaî sârî rât. lai phauj chardyô bahu hôt parbhât.
khôl su kôthrdî bandan lâi. laî sandûkhrdî inhain uthâi.53.
dohrw : khI hmY Xh bMf AweI Cl bl bwq bnwie [
rOlO bolo hoq lO fyry deI Glwie [54[
dôhrâ : kahî hamai yah band âî chhal bal bât banâi.
raulau bôlô hôt lau daçrç daî ghalâi.54.
cOpeI : qO duie qrPIN rOlo BXo [kneIAn ko dl lVnY AXo [
rwmgVIey Qy Agy iqAwr [g`l AweI pr cln hiQAwr [55[
chaupaî : tau dui tarphîn raulô bhayô. kanaîan kô dal lardnai ayô.
râmgardîç thç agç tiâr. gall âî par chalan hathiâr.55.
qO AOr pMQ ibcwly AwXo [bwqn aupr bwq lY AwXo [
khY Gn`Xy m`D aus Dn BwrI [rwmgVIey khYN ikC inklXo n kwrI [56[
tau aur panth bichâlç âyô. bâtan upar bât lai âyô.

kahai ghanyyç maddh us dhan bhârî. râmgardîç kahain kichh niklayô na kârî.56.
qb cVH isMG ivc bwqn AwXo [idly rwmIey pr gl lY AwXo [
mwlI isMG idl duStI AweI [idly rwmIeyN dYXy mrvweI [57[
tab chardah singh vich bâtan âyô. dilç râmîç par gal lai âyô.
mâlî singh dil dushtû âî. dilç râmîçn daiyç marvâî.57.
BXo auvYN ijm gurU aucwrw [pwp burw pwpI ko pXwrw [
ieqnI bwqn aun idl AweI [lwgy krny pwp bfweI [58[
bhayô uvain jim gurû uchârâ. pâp burâ pâpî kô payârâ.
itnî bâtan un dil âî. lâgç karnç pâp badaâî.58.
mwlI isMG kY iem icq AweI [mq idlyrwmIAW dey bqweI [
Dn jwey AO pq BI jweI [ies pq Kwqr ko krIey aupweI [59[
mâlî singh kai im chit âî. mat dilçrâmîân daç batâî.
dhan jâç au pat bhî jâî. is pat khâtar kô karîç upâî.59.

Then did Jassa Singh chalk out a strategy,
That Maali Singh must take over that wealth in secrecy.
Diley Ram's son must be taken into confidence about it,
That he must not disclose it to the Ghanaiyas. (51)
Both their faith and wealth would they lose, if disclosed,
Surely would the Ghanaiyas snatch it after a fight.
Thus did Maali Singh depart with this permission,
Extremely delighted did he feel in his heart. (52)
Keeping awake through out the night (in excitement),
Did he enter the old mansion with a force next morning.
Distributing the other items after opening the dark cell,
Maali Singh did take up the possession of the prized box. (53)
Dohra : Declaring that the (prized) box had fallen into his share,
Through deceit and force did he justify his claim.
Lifting it amidst the noise of claims and counter claims,
Despatched he the box of valuables to his own camp. (54)
Chaupai : Thereupon arose a hue and cry from both the sides,
As the Ghanaiyas arrived with a force to fight.
Ramgharias being already prepared for a fight,
Things reached a pitch for a violent encounter. (55)
Thereupon, some other Khalsa panth elders interceded,
Focussing upon the real contentious issue above other issues.
While the Ghanaiyas alleged the box contained a huge treasure,
The Ramgharias declared nothing worthwhile had come out of it. (56)
Thereafter, S. Charat Ssingh entering the fray to decide,
He insisted on hearing Diley Ram's version about it.
Thereupon, Maali Singh, entertaining a wicked thought,
He thought of getting Diley Ram eliminated before hand. (57)
Thus did happen as the revered Guru had surmised,
Sin, though evil, still endears one who is wicked.
Cherishing this evil thought in his heart of hearts,
The Ramgharias started thinking of committing this sin. (58)
Dohra : Thereafter Maali Singh did think in his mind,
Lest Diley Ram should disclose the box's contents.
Both their honour and wealth being at stake of getting lost,
They must take steps to preserve their honour and dignity. (59)

iem aun pwpn ic`q n AweI [ien lb bhuqn pq gvweI [
pwp kry qy Dn Gr rwKY [pVY nrk kYso bf nwKY [60[
im un pâpan chitt na âî. in lab bahutan pat gavâî.
pâp karç tç dhan ghar râkhai. pardai narak kaisô bada nâkhai.60.
aun pwpI ieh pwp ibcwrw [ijh sun kMpq qn hY swrw [
duSt s`d iek dXo smJwie [mwr idlrwmIey qUM kMgn pwie [61[

un pâpî ih pâp bichârâ. jih sun kampat tan hai sârâ.
dushat sadd ik dayô samjhâi. mâr dilrâmîç tûn kangan pâi.61.
idlyrwmIeyN ihrdy rwm dyhu mwr [ibn mwry hoq kMm KuAwr [
aus smJwXo kIE iqAwr [dhIN pwie isr lweIN qlvwr [62[
dilçrâmîçn hirdç râm dçhu mâr. bin mârç hôt kamm khuâr.
us samjhâyô kîô tiâr. dahîn pâi sir lâîn talvâr.62.
qO idl rwmIEN lXo bulwie [aus ko AwKXo bwq smJwie [
bhuq idvs qYN nHwqy hoie [nulHwie dIXo aun pws Kloie [63[
tau dil râmîôn layô bulâi. us kô âkhyô bât samjhâi.
bahut divas tain nahâtç hôi. nulhâi dîyô un pâs khalôi.63.
nIvIN gRIv kr dhIN puvwXo [KYNc qyg aus aus gl lwhXo [
ieqR ibqR kr dIE Bjwie [khXo mwr ky gXo vgwie [64[
nîvîn garîv kar dahîn puvâyô. khaiñch tçg us us gal lâhyô.
itar bitar kar dîô bhajâi. kahyô mâr kç gayô vagâi.64.
AYso pwp aun b`jr kIE [krq pwp aun kMpXo n hIE [
XWqy aun ko kCU n rhXo [Dn BI gXo AO Drm BI gXo [65[
aisô pâp un bajjar kîô. karat pâp un kampyô na hîô.
yântç un kô kachhû na rahyô. dhan bhî gayô au dharam bhî gayô.65.
vhI mwl cVH isMG Gr AwXo [ijs ivc dY Qo dZo kmwXo [
suno isK gur isMG ipAwry [rqn isMG sun ilKI suDwry [66[
vahî mâl chardah singh ghar âyô. jis vich dai thô daghô kamâyô.
sunô sikh gur singh piârç. ratan singh sun likhî sudhârç.66.
dohrw : bhuq Kwlsy Dn lBXo gXo dil`dr dUr [
rqn isMG lu`tI sunI iqm ilK DrI ksUr [67[
dôhrâ : bahut khâlsç dhan labhyô gayô daliddar dûr.
ratan singh luttî sunî tim likh dharî kasûr.67.

These sinful thoughts did not disturb their minds,
That many a sinner had lost their honour through greed.
One who keeps (someone's) wealth at home through sin,
Rots he in hell forever never to get out of it. (60)
This wicked (Ramgharia) thought of committing such a sin,
That sends shivers down one's spine who hears of it.
Calling a malcontent, Maali Singh gave him a brief,
That he would get rewarded for killing Diley Ram. (61)
Must he eliminate Diley Ram's (grandson) Hirday Ram[8],
As his survival would upturn his whole game plan.
Briefing how to make preparations for committing this murder,
He asked him to behead him after smearing his head with curd. (62)
Asking Diley Ram's grandson to pay him a visit,
Maali Singh entreated him with a glib talk.
Telling him about his having not washed himself for days,
He made him wash his body in his own presence. (63)
Making him bow down for cleaning his hair with curd,
He got his head chopped of with a sword.
Making the executioner run away from the scene,
He declared the killer had escaped after that murder. (64)
Such a heinous crime did he commit indeed,
That his stone-hearted heart did not feel scared.
For this evil deed did the Ramgharia lose everything,
Lose indeed they did their faith as well as wealth. (65)
The same wealth did finally reach S. Charat Singh's Misl,
For which the Ramgharias had betrayed the Ghanaiyas.
Dear devout Sikh readers, listen to the whole account,
As Rattan Singh had heard it and narrated it as such. (66)
Dohra : Plenty of wealth fell into Khalsa Panth's hands,
Which wiped out all their want and indigence.

The way Rattan Singh had heard of Kasur's ransacking,
The same way had he recorded for his readers. (67)

145. swKI duAwby ky rokn kI (...'mwrXo ibSMBr lutXo aus mwl')
145. sâkhî duâbç kç rôkan kî (...'mâryô bishmbhar lutyô us mâl')
dohrw : A`Do dl jo ipRQm tur tpXo ibAwsy pwr [
suno duAwbw ijm mlXo hq dInw byg kwrdwr [1[
dôhrâ : addhô dal jô paritham tur tapyô biâsç pâr.
sunô duâbâ jim malyô hat dînâ bçg kârdâr.1.
cOpeI : K`qRI idvwn Qo ibSMBr nwm [huqo ipRQm iqs ilswVy Dwm [
dInw byg kI bygm pws [huqo dIvwn sBn mYN Kws [2[
chaupaî : khattrî divân thô bishmbhar nâm. hutô paritham tis lisârdç dhâm
dînâ bçg kî bçgam pâs. hutô dîvân sabhan main khâs.2.
pcIs hzwr rKy POj iqAwr [bhuq qop AO jMbUrk nwr [
keI prbqI sMg aus rwjy [aunHYN mMgwey lrny kwjy [3[
pachîs hazâr rakhç phauj tiâr. bahut tôp au jambûrak nâr.
kaî parbatî sang us râjç. unhain mangâç larnç kâjç.3.
A`DY Kwlsy deI slwih [ bu`Fy dl kI Er qUM jwih [
hm ibn lrnY jogY nWih [qUM aun dyeIN duAwbXo qwih [4[
addhai khâlsç daî salâhi. budadahç dal kî ôr tûn jâhi.
ham bin larnai jôgai nânhi. tûn un dçîn duâbyô tâhi.4.
dInw ngr C`f quirE gYl [lMG bXws kIE dÍwbY sYl [
mgry fyro aun dXo pwie [deI isMGn ko GUr Glwie [5[
dînâ nagar chhada turiô gail. langh bayâs kîô davâbai sail.
magrç daçrô un dayô pâi. daî singhan kô ghûr ghalâi.5.
dohrw : GlXo isMGn ko il`K XO jo suK cwho Awp [
jwho duAwbo C`f Ab jO rhO qu mYN krON Kwp [6[
dôhrâ : ghalyô singhan kô likkh yau jô sukh châhô âp.
jâhô duâbô chhada ab jau rahau tu main karaun khâp.6.
cOpeI : sunq isMGn qb cVH gXo roh [lwie dIvwn gurmqo kIXo qoh [
mwr K`qRI ml lyho rwj [AwXo hox hY KwlsY kwj [7[
chaupaî : sunat singhan tab chardah gayô rôh. lâi dîvân gurmatô kîyô tôh.
mâr khattrî mal lçhô râj. âyô hôn hai khâlsai kâj.7.
pihloN tky mMgo Xih kol [Xih nihN dyaug AO bolgu kbol [
qb KwlsY nY XO ilK dIE [tky G`l jo r`Kx jIE [8[
pahilôn takç mangô yahi kôl. yahi nahin dçug au bôlgu kabôl.
tab khâlsai nai yau likh dîô. takç ghall jô rakkhan jîô.8.

Episode 145
Episode About the Occupation of Doaba
[(The Singhs) killed Bisambhar and looted his treasure]
Dohra : Half of the Khalsa contingent which had started earlier,
Soon did it cross to the other side of the river Beas.
Listen to the way the Khalsa occupied Doab region,
After slaughtering the caretaker of Dina Beg's[1] territory. (1)
Chaupai : Bishambar Dass[2] was the name of their Kshtriya caretaker,
Of village Lisara was he a resident earlier.
In the service of Dina Beg's wife (after her husband's death),
Was Bishambar Dass the chief among the caretakers. (2)
Twenty five thousand troops did he keep under his command,
Many a canon and medium guns did he possess.
Many a hill chief did he have as his allies,
For waging a war had he invited them indeed. (3)
Half the Khalsa Dal (Taruna Dal) advised Bisambar dass,
That he must go in hot pursuit of the Buddha Dal[3].
As the Buddha Dal could not fight without their younger compatriots,
He could easily chase Buddha Dal out of Doab. (4)

Thus did Bishambar Dass go after them from Dina Nagar[4],
Doaba region did he enter after crossing the Beas.
Putting up a camp a few miles behind their camp,
He sent a written challenge to the Buddha Dal Singhs. (5)
Dohra : Thus did he write a message to the Singhs:
If they were desirous of their survival and well-being.
Must they vacate the Doaba region forth with,
Surely would he eliminate them if they tarried. (6)
Chaupai : Highly incensed did the Singhs feel hearing this,
A resolution did they pass holding a congregation.
Must they occupy his territory after killing the Kshtriya upstart,
As it was an excellent opportunity for the Khalsa's cause. (7)
A ransom money from him should they demand first,
Which he would not pay and would speak foul.
Thus did the Khalsa send a message to him,
Must he pay the ransom if he wished to live. (8)

qb iqn AgXoN dIE juAwb [sB dl rlUgw mYN dyaUN qwb [
inkl duAwbXoN jwho khUM AOr [tkY GlwaUN aUhW qum kor [9[
tab tin agyôn dîô juâb. sabh dal ralûgâ main dçûn tâb.
nikal duâbyôn jâhô kahûn aur. takai ghalâûn ûhân tum kôr.9.
dohrw : qb KwlsY ny ilK GlXo jO Ab dyvYN nWihN [
kwF duAwby qy AsW kb qUM iPr phuMcWihN [10[
dôhrâ : tab khâlsai nç likh ghalyô jau ab dçvain nânhin.
kâdah duâbç tç asân kab tûn phir pahuñchânhin.10.
cOpeI : khXo KwlsY qUM cOks hoie [khIN nhIN Kbr krI nihN moih [
dInw byg ko huqo Qo krwr [lVUMgo nhIN mYN Kwlsy nwl [11[
chaupaî : kahyô khâlsai tûn chaukas hôi. kahîn nahîn khabar karî nahin môhi.
dînâ bçg kô hutô thô karâr. lardûngô nahîn main khâlsç nâl.11.
XWqy Kbr deI qumyN kr [BwvYN iml pau BwvYN lr mr [
ibSMbr khI AwE qum mwrn [hm ko kho qum Awp sMBwrn [12[
yântç khabar daî tumçn kar. bhâvain mil pau bhâvain lar mar.
bishmbar kahî âô tum mâran. ham kô kahô tum âp sambhâran.12.
mYN AwXo qum kro sMBwr [Blo cho hovo dÍwbXoN pwr [
iem doaU v`l bihsW krYN [doaU vl qy doaU n trYN [13[
main âyô tum karô sambhâr. bhalô chahô hôvô davâbyôn pâr.
im dôû vall bahisân karain. dôû val tç dôû na tarain.13.
burw hox K`qRI kO AwXw [Kwlsy hoxoN BXo suvwXw [
auViml tWfY iFg krky fyro [kIXo isMGn sXON cih Bt Byro [14[
burâ hôn khattrî kau âyâ. khâlsç hônôn bhayô suvâyâ.
urdmil tândai dhig karkç daçrô. kîyô singhan sayaun chahi bhat bhçrô.14.
dohrw : dInw byg kY muey qy POj dUnI krI iqAwr [
soaU dyK grbq BXo nwl kuMmku rlXo phwr [15[
dôhrâ : dînâ bçg kai muç tç phauj dûnî karî tiâr.
sôû dçkh garbat bhayô nâl kummku ralyô pahâr.15.
cOpeI : isMGn kI aun Kbr mMgweI [gey iKMf isMG lu`tn qweIN [
fyrw leIey aun ko mwr [so cVH dOVXo ieqY bIcwr [16[
chaupaî : singhan kî un khabar mangâî. gaç khind singh luttan tâîn.
daçrâ laîç un kô mâr. sô chardah daurdyô itai bîchâr.16.
idXo it`f ijm aun dl qor [jw FukXo vih isMGn kor [
AgY isMGn krI iqAwrI [huqy isMG qihN QoVy kwrI [17[
diyô tida jim un dal tôr. jâ dhukyô vahi singhan kôr.
agai singhan karî tiârî. hutç singh tahin thôrdç kârî.17.

From his side did he send his response,
Ransom would he pay only if the entire Khalsa Panth demanded.
Must the Buddha Dal vacate his Doaba territory,

Thereafter would he send a ransom after them. (9)
Dohra : Then did the Khalsa write him back again:
The person who refused to pay ransom now,
How could they trust him to pay later on,
After they had vacated his territory at his bidding? (10)
Chaupai : The Singhs asked Bishambhar Dass to ger ready for a fight,
Lest he should blame them for not informing him in advance,
(Late) Dina Beg had an agreement with the Singhs,
That never would he ever fight with the Singhs. (11)
That is why had the Singhs informed him in advance,
It was upto him either to be their ally or to fight with them.
Bishambhar Dass asked them to have it out with him,
It was better they looked after themselves than to threaten him. (12)
He threatened them to be ready for an attack,
It would be better they vacated the Doaba territory.
Thus did both enter into verbal slangs against each other,
As both were adamant not to budge from their positions. (13)
It was a moment for the Kshtriya to suffer ignominy,
It was a moment for the Khalsa to gain in strength.
Putting up his army's camp near Urmar Tanda[5],
Bisambhar Dass wished to face the Singhs in direct encounter. (14)
Dohra : After Dina Beg (the Jalandhar custodian) had expired,
Bishambhar Dass had doubled his army in strength.
Vainglorious had he become after this increased number,
As well as at the support of the forces of the hill chiefs. (15)
Chaupai : Gathering intelligence about the Singhs' movements,
He found the Singhs scattered on looting errands.
Hoping to take over the Singhs' camp in their absence,
He launched an attack with such aspirations. (16)
Like a swarm of locusts did he dispatch his troops,
Which soon did reach the Buddha Dal Singhs' camp.
The Singhs, on their side, were already prepared for a fight,
Though small in number were they there in their base camp. (17)

eyk bwr isMG ip`CY aun moVy [cwVH dIey isr isMGn GoVy [
isrdwrn isr KV KweI mwr [sux KVko isMG Awey hzwr [18[
çk bâr singh pichchhai un môrdç. châdah dîç sir singhan ghôrdç.
sirdâran sir khard khâî mâr. sun khardkô singh âç hazâr.18.
ijm sulBI pr iqilXr pVy [mwr isMGn so muhrY Dry [
qdy ibSMBr mn mYN DwrI [n`TI POj isMGn qY hwrI [19[
jim sulbhî par tiliyar pardç. mâr singhan sô muhrai dharç.
tadç bishmbhar man main dhârî. natthî phauj singhan tai hârî.19.
dohrw : ibSMBr GoVy Cof qO KV rhXo rx BUm mMJwr [
kr h`lw isMG Awie pry isr dIno ausY auqwr [20[
dôhrâ : bishmbhar ghôrdç chhôda tau khard rahyô ran bhûm mañjhâr.
kar hallâ singh âi parç sir dînô usai utâr.20.
mwr ibSMBr jb lIXo prI POj mYN lUt [
GoVy qMbU bhu luty mwl Bry ley aUt [21[
mâr bishmbhar jab lîyô parî phauj main lût.
ghôrdç tambû bahu lutç mâl bharç laç ût.21.
cOpeI : hzwr bIsk auT GoVw rlwXw [Brw BrwieE fyrw imlwXw [
ib`c bzwr cIz sI GnI [soaU luty rn isMGn bxI [22[
chaupaî : hazâr bîsak uth ghôrdâ ralâyâ. bharâ bharâiô daçrâ milâyâ.
bichch bazâr chîz sî ghanî. sôû lutç ran singhan banî.22.
qoSY KwnY Kws idvwn [ijn Fhy AwXo ckXo auTwn [
SsqR hIn jo isMG ipAwry [iqn ny Ssqr bhuq sMBwry [23[
tôshai khânai khâs divân. jin dhahç âyô chakyô uthân.

shastar hîn jô singh piârç. tin nç shastar bahut sambhârç.23.
keIAn GoVy duie duie PVy [iek C`f mMdy cMgn pY cVHy [
keIAn ky h`Q pVy hQXwr [Bey dildoNR keI iem pwr [24[
kaîan ghôrdç dui dui phardç. ik chhadada mandç changan pai chardhç.
kaîan kç hatth pardç hathyâr. bhaç dalidrôn kaî im pâr.24.
qopKwnoN ikn c`kXo nWih [dXo PUk so aus hI QWih [
seI ATwrW ATwrY swl [mwrXo ibSMBr lutXo aus mwl [25[
tôpkhânôn kin chakkyô nânhi. dayô phûk sô us hî thânhi.
saî athârân athârai sâl. mâryô bishmbhar lutyô us mâl.25.

For once his troops did push the Singhs back,
As their horses crushed the Singhs under their hooves.
But as the Singh chiefs stood to bear the enemy brunt,
Thousands of Singhs arrived after hearing the exchange of fire. (18)
The way an insectivorous bird pounces upon white ants,
So did the Singhs pounce upon Bishambhar's troops.
Then did he realize in his heart of hearts,
That his troops were retreating after facing defeat. (19)
Dohra : Thereupon, dismounting from his horse,
Did Bishambhar stand firm in the battlefield.
Making a rush at him standing alone,
Did the Singhs chop off his head from his body. (20)
Soon after the Singhs had slaughtered Bishambhar,
They went on a looting spree among his troops.
Many a horse and tents did the Singhs seize,
Along with the camels loaded with merchandise. (21)
Chaupai : About twenty thousand camels and horses did they seize,
Fully equipped base camp also did they occupy.
The market which had plenty of provisions inside,
Same did the Singhs and robbers take possession of. (22)
The rare treasure that belonged to Bishambhar Dass,
Everyone picked up whatever one laid one's hands upon.
The Singhs who had been without any weapons of their own,
Many a weapon did they pick up to get themselves armed. (23)
Some of the Singhs caught hold of two horses at a time,
Better of the two did they mount leaving the inferior one aside.
Many a weapon did some of the Singhs pick up,
Thus did they get rid of their endemic destitution. (24)
The heavy artillery cannons they did not carry,
Setting these on fire there and then in the field.
It was in the year eighteen hundred and eighteen[6],
That the Singhs killed Bishambhar and looted his treasure. (25)

146. AwgY mulK m`ln kI swKI qurI (AYsI BWq BXo mulk su m~l...)
146. âgai mulakh mallan kî sâkhî turî (aisî bhânt bhayô mulak su mall...)
dohrw : iem huq Qo Kwlso imQ qurXo kr buMgy Akwl Ardws [
jO jihN r`Xq Awie imlY rih ipMf ausY isMG pws [1[
dôhrâ : im hut thô khâlsô mith turyô kar bungç akâl ardâs.
jau jahin rayyat âi milai rahi pind usai singh pâs.1.
fyrw lutqO isMG muVy pVy su mulKih dOV [
jo ijs jwgw vV bhXo kFXo n ikn ies TOr [2[
daçrâ luttau singh murdç pardç su mulkhahi daurd.
jô jis jâgâ vard bahyô kadahyô na kin is thaur.2.
cOpeI : ijsY pYr jhW ko pV rhXo [iksY inkwrq n koaU BXo [
CotI jgw lK Coty vVy [vf Sihrn isrdwr vf KVy [3[
chaupaî : jisai pair jahân kô pard rahyô. kisai nikârat na kôû bhayô.
chhôtî jagâ lakh chhôtç vardç. vada shahiran sirdâr vada khardç.3.

iknY swk ikn isAwx kF leI [iknY r`Xq soN mrzI keI [
iknY Acwnk suxI qkweI [iem kr llno mulk mlweI [4[
kinai sâk kin siân kadah laî. kinai rayyat sôn marzî kaî.
kinai achânak sunî takâî. im kar lînô mulak malâî.4.
vfI Tkrwieq kI jo jgw [soaU srdwrn vf gl lgw [
ijn ijn mrjI swQ r`Xq rlweI [aun aun soN gl bhu binAweI [5[
vadaî thakrâit kî jô jagâ. sôû sardâran vada gal lagâ.
jin jin marjî sâth rayyat ralâî. un un sôn gal bahu baniâî.5.
ijn ijn r`Xq so iSqwb guvweI [aun ny dlno vhI kFweI [
AYsI BWq BXo mulk su m`l [ sux rqn isMG iqm khI g`l [6[
jin jin rayyat sô shitâb guvâî. un nç dînô vahî kadahâî.
aisî bhânt bhayô mulak su mall. sun ratan singh tim kahî gall.6.
dohrw : jo ko iks ko iPr kFY qo imsl auprwlo hoie [
jo pihloN ko vV bhXo ausY idvwvY soie [7[
dôhrâ : jô kô kis kô phir kadahai tô misal uprâlô hôi.
jô pahilôn kô vard bahyô usai divâvai sôi.7.
cOpeI : pihloN Qy isMG huqy Akwry [mulk lu`t hoey duie duie cwry [
AweI augRwhI aunkY pws [iknY sYNkr ikn r`Ky pcws [8[
chaupaî : pahilôn thç singh hutç akârç. mulak lutt hôç dui dui chârç.
âî ugrâhî unkai pâs. kinai sainkar kin rakkhç pachâs.8.

Episode 146

Episode About Further occupation of More Territory

The way the Doaba region came under Khalsa's occupation

Dohra : With a resolution did Khalsa (Buddha Dal) make a move,
After offering a congregational prayer at the Akal Takht.
Wherever the public made an approach to the Singhs,
There would the Singhs stay at their respective villages. (1)
As the Singhs returned after ransacking (Bishambhar Dass' camp),
They rushed to occupy villages in the Doaba region.
Wherever a Singh entered and occupied a village,
Nobody evicted him from the place of his occupation. (2)
Chaupai : Wherever a Singh planted his foot in a specific place,
Nobody pushed anybody else from his occupation.
As subordinate Singhs occupied smaller places,
The senior contingent chiefs occupied bigger towns. (3)
Some Singhs took over places on the basis of old relationships,
Others captured territories with the consent of their residents.
Some others, hearing about places without any ruler,
They occupied those territories lying unclaimed. (4)
The places which belonged to the erstwhile big landlords,
Those places came under the control of big contingent chiefs.
Those who won the people's hearts through persuasion,
They came to annex more and more territories under them. (5)
Those who lost the people's confidence in haste,
They came to be turned out of those places quickly.
The way the Doaba region came under Khalsa's occupation,
So had Rattan Singh narrated the whole sequence. (6)
Dohra : If someone evicted anybody else from his occupation,
The dispute would go for adjudication to the Misl chief.
Whosoever had occupied the disputed territory first,
The Misl chief would decide in his favour for possession. (7)
Chaupai : Earlier, the Singhs were scattered and unorganized,
After the ransacking of the region, they multiplied in strength.
As they earned a lot of money through the revenue collections,
They raised their own contingents smaller and bigger in size. (8)

147. swKI dUjy qrn dl kI cll
('bhu Kwlso Prbo BXo qurkn BXo bur hwl')
147. sâkhî dûjç taran dal kî chalî
('bahu khâlsô pharbô bhayô turkan bhayô bur hâl')
dohrw : Ab sux g`l aus v`l kI ksUr mwr rhy r`j [
mwrXo ibSMBr aun sunXo AOr mulk lXo d`b [1[
dôhrâ : ab sun gall us vall kî kasûr mâr rahç rajj.
mâryô bishmbhar un sunyô aur mulak layô dabb.1.
cOpeI : mulk aunY eykl ml lXw [Ab hm ko kb aun ih`sw dXw [
kY Ab hm rl aun soN lrIXY [kY kCu AOrih aud`m krIey [2[
chaupaî : mulak unai çkal mal layâ. ab ham kô kab un hissâ dayâ.
kai ab ham ral un sôn larîyai. kai kachhu aurahi udamm karîç.2.
Eie khYN hm lutxo rhy [ksUr luitkY Eie rj bhy [
Ab kXw hoq hmY pCuqwvY [hmY hwQ kb vh lut AwvY [3[
ôi kahain ham lutnô rahç. kasûr lutikai ôi raj bahç.
ab kayâ hôt hamai pachhutâvai. hamai hâth kab vah lut âvai.3.
doaU v`l iem krYN pCuqwey [ijq ijq krm iqqo iqq pwey [
qb ienkY idl audm AwXo [lhOr igrd aun suMno qkwXo [4[
dôû vall im karain pachhutâç. jit jit karam titô tit pâç.
tab inkai dil udam âyô. lahaur girad un sunnô takâyô.4.
qIn imsl cVH A`gY dOVI [doie iPr mwJY AO phwVn EVI [
mwJY mYN Qy ijn ky gRwm [so so kIny aun aun kwiem [5[
tîn misal chardah aggai daurdî. dôi phir mâjhai au pahârdan ôrdî.
mâjhai main thç jin kç garâm. sô sô kînç un un kâim.5.
dohrw : nkeI su vl n`ky qury BMgI p`Cm qY mulqwn [
cVH isMG lWBy CWB qk ivc ivc roky Qwn [6[
dôhrâ : nakaî su val nakkç turç bhangî pachchham tai multân.
chardah singh lâmbhç chhâmbh tak vich vich rôkç thân.6.
cOpeI : cVH isMG Awp kjw kI qwx [rokXo mulk su GoVy Kwx [
kujrWvwl bhwXw Twxw [AOr mulk kirE lut Kwxw [7[
chaupaî : chardah singh âp kajâ kî tân. rôkyô mulak su ghôrdç khân.
kujrânvâl bahâyâ thânâ. aur mulak kariô lut khânâ.7.
BMgIAn mYN Bey bhu srdwr [aun bhu GyrXo aurwr AO pwr [
cVH isMG soN rwKYN Kho KeI [cVH isMG aun soN Gulq ibqeI [8[
bhangîan main bhaç bahu sardâr. un bahu ghçryô urâr au pâr.
chardah singh sôn râkhain khahô khaî. chardah singh un sôn ghulat bitaî.8.

Episode 147
Another Episode About the Taruna Dal[1]
(As the Khalsa gained in prosperity and strength
Truly had the Mughals fallen on bad days)
Dohra : Now listen to the account of the other faction (Taruna Dal),
Who had enriched themselves after ransacking of Kasur[2].
They heard about Bishambhar Dass' slaughter by (Buddha Dal),
And their occupation of the Doaba region after that. (1)
Chaupai : As they (Buddha Dal) had occupied Doaba on their own,
Why would they agree to share their possession with Taruna Dal?
Either the Taruna Dal should fight against Buddha Dal unitedly,
Or should they try their luck elsewhere in (Punjab). (2)
The Buddha Dal regretted that they were deprived of the booty,
Though Taruna Dal had enriched themselves after Kasur's ransacking.
Now what would it avail to repent over the past,
In no way would Kasur's looted booty fall into their hands. (3)
Both the factions repented for each other's exploits,
Though each faction received what was in store for them.
Thereafter, the Taruna Dal had an impulse to take an initiative,

As they found the surrounding areas of Lahore unguarded. (4)
Three contingents (misls) of troop strength did they dispatch there,
Two contingents did they send towards Majha[3] and the hills.
The Singhs who belonged to the villages in Majha region,
In those villages did they establish their hegemony. (5)
Dohra : As the Nakai[4] contingent advanced towards the Nakka[5] region,
The Bhangi contingent marched towards Multan[6] in the west.
S. Charat Singh[7], fixing his gaze on the vicinity of Lahore,
He occupied certain pockets here and there in that region. (6)
Chaupai : S. Charat Singh himself being as mighty as Death itself,
He occupied the region reputed for breeding quality horses.
Establishing a police post in the city of Gujaranwala[8],
He decided to loot and plunder the rest of the region. (7)
There being a number of contingent chiefs among the Bhangis[9],
They occupied a lot of territory on both sides of the river.
As they kept up a continuous strife with S. Charat Singh,
He spent whole of his life in conflict with the Bhangis. (8)

dohrw : ksUr lutI ibsMBr kutw lBXo isMGn bf mwl [
bhu Kwlso Prbo BXo qurkn BXo bur hwl [9[
dôhrâ : kasûr lutî bismbhar kutâ labhyô singhan bada mâl.
bahu khâlsô pharbô bhayô turkan bhayô bur hâl.9.
cOpeI : bhuq Sor isMGn ko BXo [qr& cwr duStn gm pXo [
lhOr mWih jo qurk Pujdwr [Krc ibnW so BXo lcwr [10[
chaupaî : bahut shôr singhan kô bhayô. taraf châr dushtan gam payô.
lahaur mânhi jô turak phujdâr. kharach binân sô bhayô lachâr.10.
lgy lhOr kol lut lut Kwx [bwhr inkln ko ausY n qwx [
isMGn lXo sB mulk augrwih [POj BeI km lhOrY mWih [11[
lagç lahaur kôl lut lut khân. bâhar niklan kô usai na tân.
singhan layô sabh mulak ugrâhi. phauj bhaî kam lahaurai mânhi.11.
lhOr bwhr qurk iPrn n pwvYN [aunko bwhroN pYso n AwvY [
pYsy ibn kb imlY ispwih [iem kr POj BeI Gt vwih [12[
lahaur bâhar turak phiran na pâvain. unkô bâhrôn paisô na âvai.
paisç bin kab milai sipâhi. im kar phauj bhaî ghat vâhi.12.
dohrw : qb kwbl qY duie qMumn Byjy Aihmd Swih [
isr bulMd AO jhwn KW Awie bhy pMjwbih mWih [13[
dôhrâ : tab kâbal tai dui tumman bhçjç ahimad shâhi.
sir buland au jahân khân âi bahç pañjâbahi mânhi.13.
cOpeI : isr bulMd Awie bhXo rvqws [ho rhXo sUbo su AtkY Kws [
jhwn KW kIE sXwlkot fyro [isMGn isauN kIXo cih BtByro [14[
chaupaî : sir buland âi bahyô ravtâs. hô rahyô sûbô su atkai khâs.
jahân khân kîô sayâlkôt daçrô. singhan siun kîyô chahi bhatbhçrô.14.
qmUr Swih lwhOrY bihE [AYso ibauNq qb igljn kXo [
krq lVweI POj skyll [krI iek`TI jyql sB myll [15[
tamûr shâhi lâhaurai bahiô. aisô biunt tab giljan kayô.
karat lardâî phauj sakçlî. karî iktthî jçtî sabh mçlî.15.
mulqwn kSmIr ley ip`CY BKr pwie [ley kwbl isauN sUby pMj lwie[16[
multân kashmîr laç pichchhai bhakhar pâi. laç kâbal siun sûbç pañj lâi.16.

148. swKI doaU dl kI (...'sB isD kwj Kwlsy idn idn')

148. sâkhî dôû dal kî (...'sabh sidh kâj khâlsç din din')

dohrw : dl bu`FY duAwbo mlXo Bey qrn su rwvl pwr [
do qYR duAwby ml bhXo qurkn AweI hwr [1[

Dohra : Having looted Kasur and having thrashed Bishambar Dass[10],
A lot of treasure had fallen into the Singhs' hands.
As the Khalsa gained in prosperity and strength,
Truly had the Mughals fallen on bad days. (9)

Chaupai : Much in prominence as the Singhs did gain,
All round frustration did the enemy encounter.
The Mughal custodian who happened to be in Lahore,
Helpless did he feel without finances to meet his expenses. (10)
By exploiting the Lahore residents did he survive,
Venturing out of Lahore for collection did he not dare.
As the Singhs collected all the revenues from the region,
The troops strength inside Lahore dwindled (for want of wages). (11)
Neither could the Mughals venture out of Lahore,
Nor could any revenues come to them from outside.
How could they maintain an army without paying wages,
So did they fall short of troops with them. (12)
Dohra : Then did Ahmad Shah Abdali send two brigades,
From the capital city of Kabul[11] (to fight the Singhs),
These brigades led by Sar Buland Khan[12] and Jahan Khan[13],
Landed in Punjab and settled themselves there. (13)
Chaupai : As Sar Buland Khan occupied the fort of Rohtas[14],
He established himself as the special custodian of Attock[15].
Jahan Khan, putting up a camp at the city of Sialkot,
He wished to have encounter with the Singhs. (14)
Taimur Shah[16] having established himself at Lahore,
Such a strategy did the Gilja Pathans chalk out.
Having strengthened their forces for fighting with the Singhs,
They gathered their Mughal and Pathan troops for this purpose. (15)
Having annexed Multan, Kashmir and Bhakhar provinces,
They annexed a total of five provinces with Kabul. (16)

Episode 148

Episode About Both Buddha Dal and Taruna Dal (… Khalsa became prosperous day by day)

Dohra : As Buddha Dal occupied the Doaba region,
Taruna Dal occupied the region across the Ravi.

dôhrâ : dal budhae duâbô malyô bhaç taran su râvî pâr.
dô tarai duâbç mal bahyô turkan âî hâr.1.
cVH isMG kujrYvwl ml krY cuqrPY dOr [
kwbl rwih qO bMd BXo AO BXo mulk mYN rOr [2[
chardah singh kujraivâl mal karai chutraphai daur.
kâbal râhi tau band bhayô au bhayô mulak main raur.2.
cOpeI : jb jg mYN XO rOlw prw [lhOrI sUbY sun gu`sw krw [
cVHXo nbwb bf lY qupKwno [kujrWvwl igrd Gyro Twno [3[
chaupaî : jab jag main yau raulâ parâ. lahaurî sûbai sun gussâ karâ.
chardhyô nabâb bada lai tupkhânô. kujrânvâl girad ghçrô thânô.3.
POj igrd BeI qIs hzwr [hzwr ku isMG vVXo AMdr vwr [
qurk Awtw Ar isMG mD lUx [pr qurkn kY pY rhI sUn [4[
phauj girad bhaî tîs hazâr. hazâr ku singh vardyô andar vâr.
turak âtâ ar singh madh lûn. par turkan kai pai rahî sûn.4.
qupKwnw dXo iek vl lwie [dXo POj vl iqMn KVwie [
AMdr koaU vVny nw pwvY [bwhr POj su rlqI AwvY [5[
tupkhânâ dayô ik val lâi. dayô phauj val tinn khardâi.
andar kôû vardnç nâ pâvai. bâhar phauj su raltî âvai.5.
qb isMGn ko AOKI bnI [prI isMGn ko igxqI GnI [
qb cVH isMG ny XO ird DwrI [inkl jweIey kueI morco mwrI [6[
tab singhan kô aukhî banî. parî singhan kô gintî ghanî.
tab chardah singh nç yau rid dhârî. nikal jâîç kuî môrachô mârî.6.
dohrw : huqo isMG ckrYl iek iqn XON khI sunwie [
duie sY isMG hm swQ hYN hm rlhYN qum sMg Awie [7[
dôhrâ : hutô singh chakrail ik tin yaun kahî sunâi.

dui sai singh ham sâth hain ham ralhain tum sang âi.7.
cOpeI : jO qum pY bf pY jwie zor [qO qumkY hm Awie bVYN kor [
qum qY POj qurk bhuq frY [nihN qum pr koaU h`lw krY [8[
chaupaî : jau tum pai bada pai jâi zôr. tau tumkai ham âi bardain kôr.
tum tai phauj turak bahut daarai. nahin tum par kôû hallâ karai.8.
jo kuC isMG Awie bwhroN prY [ivcY lutweI hm BI DrYN [
aun socI soeI bn AweI [isMGn kI qihN BeI AvweI [9[
jô kuchh singh âi bâhrôn parai. vichai lutâî ham bhî dharain.
un sôchî sôî ban âî. singhan kî tahin bhaî avâî.9.

As two-three Singh Misls occupied Doaba,
The Mughals had to face an ignominious defeat. (1)
S. Charat Singh[1], after occupying Gujranwala,
He started invading the other surrounding areas.
The route to Kabul getting blocked with Gujranwala's occupation,
There spread a great panic in the whole country. (2)
Chaupai : As this panic spread through out the whole countryside,
Highly incensed did the Lahore Nawab feel at this rumour.
Advancing with the heavy artillery guns in toe,
The Lahore Nawab laid a siege to the city of Gujranwala. (3)
As thirty thousand troops cordoned the entire city,
One thousand Singhs got trapped inside the city.
Though the Singhs were in minority against the Mughal majority,
Yet the morale of the Mughal troops was at the lowest ebb. (4)
Deploying their artillery guns on the one flank,
The Mughal troops encircled the city from three sides.
As nobody could enter the city under the Mughal siege,
The strength of Mughal troops kept on increasing. (5)
Then did the Singhs feel really in a bind,
Highly concerned did they feel at this development.
Thereafter, did S. Charat Singh make up his mind,
Must the Singhs rush out breaking through the Mughal cordon. (6)
Dohra : There being a (Sikh) soldier in the pay of Lahore Nawab,
Who conveyed the following message (to S. Charat Singh):
Two hundred Sikh soldiers had he under his command,
Who would join S. Charat Singh's force (at an opportune moment). (7)
Chaupai : The moment S. Charat Singh's force came under Mughal attack,
Those Sikh soldiers would rush to their aid soon.
So much was S. Charat Singh feared by the Mughal troops,
They dared not attack his contingent directly. (8)
If some Singhs could attack the Mughals from outside,
Those paid Sikh soldiers would also join those plunderers.
Perchance, it came to happen as they had proposed,
As there spread rumours about the Khalsa's arrival. (9)

qO ckrYl sUby pY gXo [jwie nvwb frwvq BXo [
Awvq Kwlso sB lr jor [vVn n dyvY quJY lhOr [10[
tau chakrail sûbç pai gayô. jâi navâb daarâvat bhayô.
âvat khâlsô sabh lar jôr. vardan na dçvai tujhai lahaur.10.
jO BI cwhYN cVH cl A`b [ Pyr huie jwaUgu Koto F`b [
so sun nbwb ko ipsU pry [Qrhr kMpy mn socW kry [11[
jau bhal châhain chardah chal abb. phçr hui jâûgu khôtô dhabb.
sô sun nabâb kô pisû parç. tharhar kampç man sôchân karç.11.
dohrw : qb sY doiek isMG ko prXo rwq soaU Awie [
mwr sB KUnI Awie vVY cVH isMG jI kI pwie [12[
dôhrâ : tab sai dôik singh kô paryô rât sôû âi.
mâr sabh khûnî âi vardai chardah singh jî kî pâi.12.

cOpeI : inbwb lgI icq isMG jI kI bwq [nTXo kUc kr aus hI rwq [
hoqo isMG su cwkr Es [pwie deI aun iv`cY Kos [13[
chaupaî : nibâb lagî chit singh jî kî bât. nathyô kûch kar us hî rât.
hôtô singh su châkar ôs. pâi daî un vichchai khôs.13.
qopKwno rhXo aUhW KVw [inbwb qbY n`T eykI cVHw [
sunq su cVH isMG gXo gYI [krI lUt AO kut bhuqYI [14[
tôpkhânô rahyô ûhân khardâ. nibâb tabai natth çkal chardhâ.
sunat su chardah singh gayô gail. karî lût au kut bahutail.14.
nvwb n`T vI clXo lhOr [krI isMGn aus gYIy dOV [
bhuq mwl hQ cVH isMG AXo [aus idn qy so vD isMG BXo [15[
navâb natth val chalyô lahaur. karî singhan us gailç daurd.
bahut mâl hath chardah singh ayô. us din tç sô vadh singh bhayô.15.
dohrw : jb inbwb cVH isMG hnXo isMGn vDXo pRqwp [
cVH JnwauN Kwlso lMGXo kIny qurk bf Kwp [16[
dôhrâ : jab nibâb chardah singh hanyô singhan vadhyô partâp.
chardah jhanâun khâlsô langhyô kînç turak bada khâp.16.
cOpeI : gujr isMG t`p mII gujrwq [krm isMG Kwvo ilE jwq [
isAwlkot ml lXo ShIdn [sB isD kwj Kwlsy idn idn [17[
chaupaî : gujar singh tapp malî gujrât. karam singh khâvô liô jât.
siâlkôt mal layô shahîdan. sabh sidh kâj khâlsç din din.17.

Thereafter, these enlisted Sikh soldiers approached the Nawab,
Much did they scare the Nawab about Khalsa's approach.
In a body would the Khalsa come in full force,
All entries for Nawab's escape to Lahore would they block. (10)
Must the Nawab escape if he wished to survive,
The worst fate awaited him if he missed the chance.
Extremely nervous did the Nawab feel after this news,
Thoroughly shaken and concerned did he feel indeed. (11)
Dohra : Thereafter, around two hundred Singhs attacked,
As the darkness of night descended on the scene.
Slaughtering and killing through the enemy lines,
Did those Singhs succeed in reaching S. Charat Singh. (12)
Chaupai : Realising the veracity of the enlisted Singhs' information,
Same night did the Lahore Nawab take to his heels.
Those enlisted Singhs who were on the Nawab's payroll,
Looting and plundering did they start from within. (13)
Abandoned and unguarded remained the artillery,
As the Nawab managed to escape alone on his horse.
Hearing this, S. Charat Singh gave him a hot chase,
Much slaughtering and thrashing did they do on the way. (14)
As the Nawab made good his escape towards Lahore,
The Singhs rushed after him in hot pursuit.
As plenty of treasure landed into S. Charat Singh's hands,
Many more Singhs joined S. Charat Singh's contingent. (15)
Dohra : After S. Charat Singh humbled the Lahore Nawab,
Much did the Singhs gain in fame and glory.
Thereafter, the Khalsa soldiers crossing the river Chenab,
They carried out a slaughter of the Mughals on a massive secale. (16)
Chaupai : As S. Gujjar Singh[2] occupied Gujrat[3] across the rivers,
S. Karam Singh[4] took possession of Khavo[5] region.
As the Shaheed Singh's Misl occupied Sialkot area,
Khalsa's prosperity increased day by day. (17)

149. swKI nvwb sr bulMd PVny kI
('Krc dIE aus rwih ko dIno Atk tpwie')
149. sâkhî navâb sar buland phardnç kî

(‘kharach dîô us râhi kô dînô atak tapâi’)
dohrw : cVH isMG cVH jylm tpXo isl isr bulMd Pujdwr [
fyrw bYTw lwie so iklHo rvqws mJwr [1[
dôhrâ : chardah singh chardah jçlam tapyô sil sir buland phujdâr.
daçrâ baithâ lâi sô kilahô ravtâs majhâr.1.
cOpeI : huqo bhuq Qo mn mgrUr [huqo igljn mYN so bf sUr [
byZm huie pV rihE soie [mD phwVn iklo liK soie [2[
chaupaî : hutô bahut thô man magrûr. hutô giljan main sô bada sûr.
bçgham hui pard rahiô sôi. madh pahârdan kilô lakhi sôi.2.
cVH isMG nY so iSkwr qkwieAw [dy PyrI ivc ssw CuhwieAw [
Fu`k nyiVEN iPr dUr huie AwXw [ ies ibD ausko ic`q vDwXw [3[
chardah singh nai sô shikâr takâiâ. dç phçrî vich sasâ chhuhâiâ.
dahukk nçiôn phir dûr hui âyâ. is bidh uskô chitt vadhâyâ.3.
aun jwnXo Ab isMG muV gey [mgr isMGn sm igljn Bey [
qO cVH isMG aun dy kY dwau [muV lMGXo AOr pqn drXwau [4[
un jânyô ab singh murd gaç. magar singhan sam giljan bhaç.
tau chardah singh un dç kai dâu. murd langhyô aur patan daryâu.4.
jwie cVHXo su iklHY rvqws [burj m`l bhXo cwroN pws [
ley drvwjy doaU Gyr [DrI mwr rmjMgn kyr [5[
jâi chardhyô su kilhai ravtâs. buraj mall bahyô châron pâs.
laç darvâjç dôû ghçr. dharî mâr ramjangan kçr.5.
dohrw : Kbr aunY ko qb BeI jb bhy isMG gVH m`l [
cwr Er aun isMG idsYN prXo igljn QrQ`l [6[
dôhrâ : khabar unai kô tab bhaî jab bahç singh gardah mall.
châr ôr un singh disain paryô giljan tharthall.6.
cOpeI : ijq vl igljy dOV su pwihN [muVYN ausY vl mwr su KwihN [
nTXo chYN so vl drvwjy [mwr htwie Eie kr bwjy [7[
chaupaî : jit val giljç daurd su pâhin. murdain usai val mâr su khâhin.
nathyô chahain sô val darvâjç. mâr hatâi ôi kar bâjç.7.
ijq vl jwihN auq mwrih KwihN [nTy iPrYN ikq jwn n pwihN [
n`T B`j kY so Qk pey [isr bulMd iFg so sB gey [8[
jit val jâhin ut mârhi khâhin. nathç phirain kit jân na pâhin.
natth bhajj kai sô thak paç. sir buland dhig sô sabh gaç.8.

Episode 149
Episode About the Capture of Sar Buland Khan
(Providing him with provisions for the Journey
He helped his hostage to cross the Attock)

Dohra : S. Charat Singh, after having crossed the river Jehlum,
He gathered intelligence about the Mughal custodian Sarbuland Khan[1] .
Who having put up a camp sat enconsed,
Inside the fort of Rohtas[2] (well protected). (1)
Chaupai : Highly arrogant and proud did he feel at heart,
As he was the bravest among the Gilja Pathans.
Extremely carefree and relaxed did he feel,
As he reckoned his fort well protected among the hills. (2)
S. Charat Singh reckoned him to be an easy prey,
As he carried out a reconnaissance of the Mughal fort.
Sarbuland Khan felt emboldened at heart,
As S. Charat Singh retreated soon after approaching the fort.(3)
He sent the Gilja Pathan troops in pursuit of the Singhs,
As he reckoned that the Singhs had retreated back.
But soon after giving a slip to the Gilja Pathans,
S. Charat Singh and his force crossed the river from another point. (4)
After climbing up the walls of the fort of Rohtas,
S. Charat Singh’s troops occupied the domes of the fort.
After blocking both the entrance and exit gates of the fort,

The Singhs opened a volley of small arms' fire. (5)
Dohra : Gilja Pathans got wind of the Singhs' approach,
Only when the Singhs had already occupied the fort.
A great commotion did take place among the Pathans,
When they found the Singhs all over their fort. (6)
Chaupai : In whatever direction the Gilja troops made a move,
In the same direction they returned after getting fired upon.
As they wished to rush towards the two fort doors,
They were pushed back by the deafening shelling. (7)
In whatever direction they moved they were fired upon,
Desperately did they run here and there failing to escape.
Having been exhausted after so much running around,
Finally did they go to seek Sarbuland Khan's advice. (8)

isr bulMd qb lK leI g`l [ hQXwr sut kr bhXo mh`l [
cwkr sd msnMd ivCweI [vkIl GlXo aun cVH isMG pweI [9[
sir buland tab lakh laî gall. hathyâr sut kar bahyô mahall.
châkar sad masnand vichhâî. vakîl ghalyô un chardah singh pâî.9.
vkIln khI isMG jI soN bwq [cl sUby so kro mulwkwq [
cVH isMG jI nY soeI mwnI [cwr hzwr isMG muhry TwnI [10[
vakîlan kahî singh jî sôn bât. chal sûbç sô karô mulâkât.
chardah singh jî nai sôî mânî. châr hazâr singh muhrç thânî.10.
dohrw : isMG sUby pY jw pujXo igljn krky dUr [
Agy hoie su nw AieE krXo imjwj iem sUr [11[
dôhrâ : singh sûbç pai jâ pujyô giljan karkç dûr.
agç hôi su nâ aiô karyô mijâj im sûr.11.
cOpeI : jb hI isMG jI nyVy gXo [kdm duiek BI AgY n AXo [
isMG jI pws jwxoN nihN iPrw [pws gey isMG qo BXw KVw [12[
chaupaî : jab hî singh jî nçrdç gayô. kadam duik bhî agai na ayô.
singh jî pâs jânôn nahin phirâ. pâs gaç singh tô bhayâ khardâ.12.
khY isMG muih Awie imly gl [sXwxn khXo mq Xh kry Cl [
isMG kI TOr iek ispwhI imlwXo[ausI TOr aus pkV bhwXo[13[
kahai singh muhi âi milç gal. sayânan kahyô mat yah karç chhal.
singh kî thaur ik sipâhî milâyô. usî thaur us pakard bahâyô.13.
aus Asbwb sB lIno sWb [TwxW kIno iklHy drwm [
mulk cuqr&I sb Awie imlw [igrd rvqws hoq Qo izlHw [14[
us asbâb sabh lînô sâmb. thânân kînô kilahç darâm.
mulak chutrafî sab âi milâ. girad ravtâs hôt thô ilhâ.14.
aus idn qy bf BXo sRdwr [iml pXo mulk Aaurwr AO pwr [
ij`Dr jwie iq`Dr Pqy pwie [A`gY ausY n koaU AVwie [15[
us din tç bada bhayô sardâr. mil payô mulak aurâr au pâr.
jiddhar jâi tiddhar phatç pâi. aggai usai na kôû ardâi.15.
dohrw : nwly bMDXo vih iPrY cwcw Aihmd Swih [
pwie rwj grrw BXo iksy n nzr ilAwih [16[
dôhrâ : nâlç bandhyô vahi phirai châchâ ahimad shâhi.
pâi râj garrâ bhayô kisç na nazar liâhi.16.
cOpeI : isr bulMd lIE pwlkI pwie [mD fyry aus fyro krwie [
kRoV rup`Xw isMG jI aus mWgY [vih Kwxo inq isMG qy cWgY [17[
chaupaî : sir buland lîô pâlkî pâi. madh daçrç us daçrô karâi.
karôrd rupyyâ singh jî us mângai. vahi khânô nit singh tç châ̂ngai.17.

Having taken stock of the whole situation at that moment,
Sar Buland Khan disarmed and retreated to his chambers.
Ordering his menials to spread out a carpet with pillows,
He despatched his emissaries to approach S. Charat Singh. (9)
Conveying the offer of their custodian to S. Charat Singh,
The emissaries begged him to negotiate with the custodian.

Agreeing to the proposal of the Pathan emissaries,
S. Charat Singh proceeded led by four thousand Singhs. (10)
Dohra : Soon did S. Charat Singh arrive at the custodian's chambers,
After pushing back the Pathans guarding his chamber.
Forward did he not come to receive the Singh chief,
Pretending as if he was a great warrior (though defeated). (11)
Chaupai : Even when S. Charat Singh reached quite close to him,
Not even two steps did he move forward to receive him.
When S. Charat Singh kept moving more close to him,
Only then he stood up after the arrival of S. Charat Singh. (12)
As he asked S. Charat Singh to embrace him,
Elderly Singhs advised S. Charat Singh to be beware of a betrayal.
Ordering one of his soldiers to embrace him as he wished,
He made the Pathan custodian to sit on the floor. (13)
Taking all his treasure into their own possession,
S. Charat Singh established his own post inside the fort.
Thereafter, the whole populace sought S. Charat Singh's protection,
Who were the inhabitants of the district of Rohtas. (14)
Since that day, S. Charat Singh acquired a greater status,
As the territory on both sides of the river fell under his occupation.
Victory did greet S. Charat Singh whichever side he moved,
As nobody dared to stand against his might. (15)
Dohra : Prisoner of war did S. Charat Singh make a person,
Who was an uncle to the mighty Ahmad Shah Abdali[3].
So widespread did this news spread through out the province,
That hardly did S. Charat Singh care for anybody. (16)
Chaupai : Carrying Sar Buland Khan in a palanquin as prisoner of war,
S. Charat Singh made him stay in his own camp.
A ransom of one crore rupees did he demand from the Pathan chief,
Even as the latter pleaded for a decent living for himself. (17)

bjy ngwry peI GmGor [igrd ptXwly bhu pV gXo Sor [
cwr qrP BeI AwE AweI [BXo grd mYN sUrj CweI [74[
bajç nagârç paî ghamghôr. girad patyâlç bahu pard gayô shôr.
châr taraph bhaî âô âî. bhayô garad main sûraj chhâî.74.
dohrw : rwjy dyKI grd dl au~pr bYT mh`l [
dY bwrUd is`ko sBn khI lVo Ab c`l [75[
dôhrâ : râjç dçkhî garad dal uppar baith mahall.
dai bârûd sikkô sabhan kahî lardô ab chall.75.
cOpeI : rwjy sRkwrIAn dXo PurmweI [mwro isMGn idho GoVy lXweI [
ilho duSwly kMgx pwie [XO kih Byjy iqn idl vDwie [76[
chaupaî : râjç sarkârîan dayô phurmâî. mârô singhan dihô ghôrdç layâî.
lihô dushâlç kangan pâi. yau kahi bhçjç tin dil vadhâi.76.
dohrw : dl qY cOgun Gor kr AsbI SuqrI bjvwie [
aufI DUr rv guMm gXo nihN Awpn suJY prwie [77[
dôhrâ : dal tai chaugun ghôr kar asbî shutrî bajvâi.
udaî dhûr rav gumm gayô nahin âpan sujhai parâi.77.
cOpeI : dyK POj rwjo KuS BXo [bkIl JUT huq hm soN khXo [
hmrI POj Awih Aiq BwrI [Ab ilEgu dl isMGn kY mwrI [78[
chaupaî : dçkh phauj râjô khush bhayô. bakîl jhûth hut ham sôn kahyô.
hamrî phauj âhi ati bhârî. ab liôgu dal singhan kai mârî.78.
sRkwr Kws deI ipRQm cVHwie [CyV r`KI iFg rwjy vwie [
aun jwie isMGn ko muhro ilXo [iek bwr pr lVKV dl krXo [79[
sarkâr khâs daî paritham chardhâi. chhçrd rakkhî dhig râjç vâi.
un jâi singhan kô muhrô liyô. ik bâr par lardkhard dal karyô.79.
doaU vl qih ssqR clwvYN [igrYN KVYN muV ihl cl DwvYN [
Fuk iFg brCI mlveI clwihN [Eie iFg bMdUkIAn Fukn n pWih [80[

dôû val tahi sasatar chalâvain. girain khardain murd hil chal dhâvain.
dhuk dhig barchhî malvaî chalâhin. ôi dhig bandûkîan dhukan na pânhi.80.
kuvwieq soN isMG brCI bcwvYN [mwr golI aunHYN dUroN igrwvYN [
KYNc qyg soaU mwrn AwvYN [mwr golI aunHY dUroN igrwvYN [81[
kuvâit sôn singh barchhî bachâvain. mâr gôlî unhain dûrôn girâvain.
khaiñch tçg sôû mâran âvain. mâr gôlî unhai dûrôn girâvain.81.
dohrw : GoV cVy aun m`D Bly bhu lwey isMGn BI hwQ [
tryN n Ssqr PyitEN mr igry golIAn swQ [82[
dôhrâ : ghôrd chardç un maddh bhalç bahu lâç singhan bhî hâth.
tarçn na shastar phçtiôn mar girç gôlîan sâth.82.

As there rose a lot of din and noise with the beat of war drums,
There spread a great/terrible panic around the city of Patiala.
As rumours flew thick and fast from all the sides,
The sun seemed to have been eclipsed by the rising dust. (74)
Dohra : The Patiala chief (S. Amar Singh) observed the din and dust,
From the ramparts of his fort where he sat.
Ordering for the supply of ammunition to all his guns,
He ordered his troops to get ready for the fight. (75)
Chaupai : The king, making a royal official proclamation to wage a war,
He ordered his troops to kill the Singhs and snatch their horses.
Promising to reward the winners with robes and gold bracelets,
He tried to boost the morale of his state troops. (76)
Dohra : Ordering the beating of drums loaded on horses and camels,
Four times louder the din they raised than the Khalsa drums.
As the sun got eclipsed by the rising din and dust,
Difficult did it become to distinguish a friend from a foe. (77)
Chaupai : Looking at his massive force delighted did the king feel,
Wrongly had his ambassador reported Khalsa forces strength.
His own force being far greater in strength than the Khalsa force,
Surely would his army defeat the Khalsa Dal force. (78)
His royal strike force did he order to make the first attack,
Rest of his rural crowd did he keep near his fort.
As the royal strike force confronted the Khalsa force,
For a moment did it succeed in destabilising the Singhs. (79)
As both the sides mounted an attack on each other,
The soldiers advanced, staggered, fell and stood up again.
As Malwai soldiers attempted to hit with their daggers,
The Singh musketeers fired at them to keep them at bay. (80)
Being trained in protecting themselves against a dagger attack,
From a distance would the Singhs shoot at Malwa soldiers.
With long-drawn swords as the state soldiers advanced,
By firing bullets would the Singhs shoot them down. (81)
Dohra : The best state soldiers who were mounted on their horses,
To them also did the Singhs teach a good lesson.
As these horse-mounted soldiers kept on attacking the Singhs,
They, too, were shot down with bullets from their muskets. (82)

cOpeI : su durwie pTwxI POjY pwih [khXo aunHYN mwro qusIN pwCY jwie [
soaU POj pr bhIrY pVI [aus AgXoN POj dulcY isMG AVI [83[
chaupaî : su durâi pathânî phaujai pâhi. kahyô unhain mârô tusîn pâchhai jâi.
sôû phauj par bahîrai pardî. us agyôn phauj dulchai singh ardî.83.
aus aupr pXo dyKXo jor [ByjXo bGyl isMG quMmxo hor [
ikC su`KU isMG vl G`ly sRdwr [ijqn ku dyiKAw aun vl Bwr [84[
us upar payô dçkhyô jôr. bhçjyô baghçl singh tummnô hôr.
kichh sukkhû singh val ghallç sardâr. jitan ku dçkhiâ un val bhâr.84.
dohrw : doaU vl POjYN lrYN kr kr mn vf cwau [

jWko pg pwCY muVY rhUgu n iqsY ihXwau [85[
dôhrâ : dôû val phaujain larain kar kar man vada châu.
jânkô pag pâchhai murdai rahûgu na tisai hiyâu.85.
cOpeI : GVI doiek qihN AYsy lVy [ip`CY pwauN n iks ky pVy [
ijm ijm Ssqr qn gey clr [iqm iqm ibhbl Bey srIr [86[
chaupaî : ghardî dôik tahin aisç lardç. pichchhai pâun na kis kç pardç.
jim jim shastar tan gaç chîr. tim tim bihbal bhaç sarîr.86.
isMG Pty qihN hI QW bhy [mlveI Pty vl ip`Cy Dey[
iek nUM c`k duie cwr muVWih [gey gey isMG aunHYN AKwihN [87[
singh phatç tahin hî thân bahç. malvaî phatç val pichchhç dhaç.
ik nûn chakk dui châr murdânhi. gaç gaç singh unhain akhâhin.87.
auhW klw ikC AYsI BeI [mlv`Xn POj vl doaU ihl geI [
su`KU isMG qihN gYl dbweI [dulcY isMG dXo bhIr Dkwel [88[
uhân kalâ kichh aisî bhaî. malvayyan phauj val dôû hil gaî.
sukkhû singh tahin gail dabâî. dulchai singh dayô bahîr dhakâî.88.
bGyl isMG qihN SuqrI bjwie [hOll hOll dXo D`ko lgwie [
rwjY dyKI iPrI lVweI [ruhyl pXwd dey pRbqI qurweI [89[
baghçl singh tahin shutrî bajâi. haulî haulî dayô dhakkô lagâi.
râjai dçkhî phirî lardâî. ruhçl payâd daç parbtî turâî.89.
dohrw : n`T B`j ikC jw pujy deI iek iek bMdUK clwie [
dyK Agy nT Awvqy aun qihN lgy n pwie [90[
dôhrâ : natth bhajj kichh jâ pujç daî ik ik bandûkh chalâi.
dçkh agç nath âvtç un tahin lagç na pâi.90.
cOpeI : POj AsvwrI qihN qur geI [bhuq mwr pYdl pr BeI [
ijn ky pYr kwj kr gey [bcy soaU AOr mwr Kos ley [91[
chaupaî : phauj asavârî tahin tur gaî. bahut mâr paidal par bhaî.
jin kç pair kâj kar gaç. bachç sôû aur mâr khôs laç.91.

Chaupai : Sudhrai who had Pathan soldiers under his command,
Patiala chief asked him to attack the Singhs from the rear.
As this Pathan contingent attacked the Khalsa force,
S. Dulcha Singh's contingent rushed to block their passage. (83)
As this Singh contingent also appeared to be over powered,
S. Baghel Singh sent another contingent for his rescue.
Some more soldiers did he despatch towards S. Sukhu Singh,
As S. Baghel Singh noticed him coming under pressure. (84)
Dohra : Mightily did both the armies clash with each other,
In high spirits and morale were both the combatants.
Whosoever blinked and thought of retracing his steps first,
In prestige and reputation would he lose indeed. (85)
Chaupai : For a couple of hours both the forces clashed so fiercely,
That none did seem to be tracing their feet back.
As the sharp weapons pierced and cut through their bodies,
Much did they writhe and grieve in severe pain. (86)
As the wounded Singhs kept sitting on the ground,
The wounded Malwai soldiers rushed back to their camps.
As four Malwai soldiers would withdraw carrying a single wounded man,
The Singhs would taunt them for deserting the field. (87)
Such being the will of providence that prevailed there,
Malwa forces got uprooted on both the battle fronts.
As Sukhu Singh went after the retreating force in hot pursuit,
S. Dulcha Singh ordered the Khalsa force to push forward. (88)
As S. Baghel Singh ordered the camel-loaded war-drum beating,
Gradually his Khalsa Panth force kept pushing the enemy back.
As the Patiala chief observed the battle being lost,
He brought forth the Rohela and hill chiefs infantry. (89)
Dohra : Dashing and running some of them reached the battle front,

A few odd shots did they try to fire from their muskets.
Finding their own troops running and deserting the battlefield,
They themselves could not hold the ground for long. (90)
Chaupai : As the horse-mounted Patiala cavalry had deserted,
The infantry troops came under a heavy attack.
As only those who were nimble-footed could escape,
The rest of them were dispossessed and brutally beaten. (91)

iesI qOr Bj vVy ptXwly [ley AVwie pt ptx vwly [
koaU KMdk koaU KweIAn mWih [igry pry qihN jwn bcwihN [92[
isî taur bhaj vardç patyâlç. laç ardâi pat patan vâlç.
kôû khandak kôû khâîan mânhi. girç parç tahin jân bachâhin.92.
dohrw : qbY rwjY AgXoN khXo kro qopn kI mwr [
DMUEN Dwr bhu mic gXo nihN Awpn pRwey swr [93[
dôhrâ : tabai râjai agyôn kahyô karô tôpan kî mâr.
dhûnôn dhâr bahu machi gayô nahin âpan parâç sâr.93.
cOpeI : mhW isMG ko qihN suq muXo [pwKr isMG BI zKmI huXo [
AOr lokn kI khW sunweIAY [gRMQ bFY jO nwm ilKweIAY [94[
chaupaî : mahân singh kô tahin sut muyô. pâkhar singh bhî zakhmî huyô.
aur lôkan kî kahân sunâîai. garnth badahai jau nâm likhâîai.94.
lwhl bfMUgr iFg gRwm joaU [ley bhIrIAn qihN lut doaU [
qih bGyl isMG pY cYn isMG AwXo [tp GoVXoN hQ isMG vwg pwXo [95[
lâhal badaûngar dhig garâm jôû. laç bahîrîan tahin lut dôû.
tahi baghçl singh pai chain singh âyô. tap ghôrdyôn hath singh vâg pâyô.95.
bs kr Ab isMG jI bhu BeI [qY hm qY ds gux kr leI [
dulcY isMG BI Aw smJwXo [Pqy leI Ab joKo mq KwXo [96[
bas kar ab singh jî bahu bhaî. tai ham tai das gun kar laî.
dulchai singh bhî â samjhâyô. phatç laî ab jôkhô mat khâyô.96.
muVXo isMG jI fyro krwXo [mD ipMfn doaU JMfw gfwXo [
GlXo cYn isMG auq smJwie [qop clnI jwie htvwie [97[
murdyô singh jî daçrô karâyô. madh pindan dôû jhandâ gadaâyô.
ghalyô chain singh ut samjhâi. tôp chalnî jâi hatvâi.97.
dohrw : qO rwjy soN cYn isMG khI jwie hQ joV [
mYN ilK ByjXo huq ipRQm mq lVo pMQ lK QoV [98[
dôhrâ : tau râjç sôn chain singh kahî jâi hath jôrd.
main likh bhçjyô hut paritham mat lardô panth lakh thôrd.98.
cOpeI : pMQ m`D hY gur kI Skiq [ pMQ m`D jip qpIey Bgq [
Awd pMQ kY ingwry inSwn [qum bfy mnq Qy iqn kI Awn [99[
chaupaî : panth maddh hai gur kî shakti. panth maddh japi tapîç bhagat.
âd panth kai nigârç nishân. tum badaç manat thç tin kî ân.99.
rwjy khI AOr rKo ispwih [lyhu biTMfy qy Kjwny mMgvwie [
rup`Xw kwTI dyhu lgwie [aun hI kI POj ilhu quVvwie [100[
râjç kahî aur rakhô sipâhi. lçhu bathindç tç khajânç mangvâi.
rupyyâ kâthî dçhu lagâi. un hî kî phauj lihu turdvâi.100.

Thus did the whole Patiala army rushed back to Patiala,
The Fort gates did they shut after entering the fort.
Some of them fell into wayside ditches as they deserted,
In the ditches did they keep lying to save their lives. (92)
Dohra : Then did the Patiala chief issued further orders,
That the Khalsa Panth force be pounded by artillery-fire.
So much smoke and darkness did engulf the area,
That it became difficult to distinguish between friend and foe. (93)
Chaupai : The son of S. Mahan Singh died in this battle,
S. Pakhar Singh also got wounded in this encounter.
So many others were killed in this great battle,
That recording their names would make this epic too large. (94)

The two villages of Lehal and Bandugar in the vicinity of Patiala,
These two were ransacked by the Khalsa Panth force.
Thereupon, did S. Chain Singh (ambassador) approach Baghel Singh,
Jumping ahead, he caught the reigns of S. Baghel Singh's horse. (95)
He pleaded with Baghel Singh to put an end to fighting,
As ten times more had his forces beaten the Patiala force.
S. Dulcha Singh also arrived to persuade S. Baghel Singh,
That he must not take any more risk after this victory. (96)
Thereupon, S. Baghel ordered his army to retreat,
After planting his flags on the land of those two villages.
He sent back the ambassador with the instructions,
That the Patiala chief must stop the artillery firing. (97)
Dohra : Then did S. Chain Singh tell the Patiala chief,
With folded hands did he humbly submit.
He had already conveyed in writing to Patiala chief,
Never should he fight the Khalsa, be they in minority. (98)
Chaupai : Guru's power is vested in the Khalsa Panth,
Khalsa Panth abounds in sages and savants.
Khalsa Panth is known for its emblems of war,
Patiala chief's ancestors had acknowledged Panth's superiority. (99)
(But) Patiala ruler favoured recruiting more troops,
More funds did he plan to bring from Bathinda treasury.
A lot of money did he wish to spend on recruitment,
With money did he wish to cause divisions in Khalsa Panth. (100)

ieh qO bwq Acwnk BeI [mYN ibn POj iek`lI nT AeI [
AOr imsl do cwr mMgeIey [jy huqI bGyl isMG qyaU suveIey [101[
ih tau bât achânak bhaî. main bin phauj iklîî nath aî.
aur misal dô châr mangîç. jç hutî baghçl singh tçû suvaîç.101.
cYn isMG qaU khI ibcwry [hm do vl Gr ikm krYN Kvwry [
mJYl mlveI sB ieko BweI [AMdroN bwhroN rl hm lut KweI [102[
chain singh taû kahî bichârç. ham dô val ghar kim karain khavârç.
majhail malvaî sabh ikô bhâî. andarôn bâhrôn ral ham lut khâî.102.
lVn iBVn mY hY doaU gl [koaU KVY koaU jwie su cl [
keI bwr hm aunHYN BjwvYN [keI bwr hm aun qy nT AwvYN [103[
lardan bhirdan mai hai dôû gal. kôû khardai kôû jâi su chal.
kaî bâr ham unhain bhajâvain. kaî bâr ham un tç nath âvain.103.
dohrw : swm dwm dMf Byd jo khYN aupwie ju cwr [
qWkI vrqn vrq kY dey dysoN ZnIm inkwr [104[
dôhrâ : sâm dâm dand bhçd jô kahain upâi ju châr.
tânkî vartan varat kai daç dçsôn ghanîm nikâr.104.
cOpeI : khI rwjy qUM suXwno AwhI [qumrI bwq hm moVYN nwhIN [
muV AXo cYn isMG isMG jI pws [mulk moV aus dIno Kws [105[
chaupaî : kahî râjç tûn suyânô âhî. tumrî bât ham môrdain nâhîn.
murd ayô chain singh singh jî pâs. mulak môrd us dînô khâs.105.
nzr nzrwno AO mwmlo Awih [so sb dIno auhW pucwie [
AOr ju imsl sMg isMG jI AweI [sBn lIno mwmlo BrvweI [106[
nazar nazrânô au mâmlô âhi. sô sab dînô uhân puchâi.
aur ju misal sang singh jî âî. sabhan lînô mâmlô bharvâî.106.
dohrw : iqs hI idn bGyl isMG sB imsln kMm srvwie [
njr njrwno idvwiekY cVHXo fMk bjvwie [107[
dôhrâ : tis hî din baghçl singh sabh mislan kamm sarvâi.
najar najrânô divâikai chardhyô daank bajvâi.107.
cOpeI : qaU cYn isMG bwq ibcwrI [grbq isMG soN nihN KulHI hmwrI [
hY bGyl isMG bfo aupweI [mq hm dey koeI KrwbI pweI [108[
chaupaî : taû chain singh bât bichârî. garbat singh sôn nahin khulhî hamârî.
hai baghçl singh badaô upâî. mat ham daç kôî kharâbî pâî.108.

Amr isMG hm imilE nWhI [cVHq hoq iem gXo suxweI [
rwjY khXo aus KVwXo qUM moV [hm soN aus ko krw idhu joV [109[
amar singh ham miliô nânhî. chardaht hôt im gayô sunâî.
râjai kahyô us khardâyô tûn môrd. ham sôn us kô karâ dihu jôrd.109.
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It was by chance that his army got defeated, he alleged,
His army had deserted the battlefield in his absence.
A few more Khalsa contingents should he invite in his support,
The Khalsa contingents which were bigger than S. Baghel Singh's Misl. (101)
Then did S. Chain Singh remark after a thorough analysis,
How could he dare to cause divisions in the Khalsa Panth.
Both Majhail and Malwai Singhs constituted a Singh fraternity,
Both had been ransacking inner and outer territories together. (102)
There were always two sides to a fight,
One combatant won the field the other got defeated.
Many a time had Patiala forces defeated the Khalsa,
Many a time had they been defeated by the Khalsa. (103)
Dohra : There are four accepted strategies in politics,
These strategies being 'Saam', 'Daam', 'Dand' and 'Bhaid'[24].
The enemy can be driven out from one's country,
By using anyone or all of these strategies one by one. (104)
Chaupai : Declaring S. Chain Singh to be a wise counsellor,
The Patiala ruler promised to follow his advice.
Thereafter, did S. Chain Singh return to the Khalsa Panth,
Instantly did he return the occupied territory to the Khalsa. (105)
Whatever desirable ransom and revenues accrued to the Khalsa,
The whole amount did he handover to the Singhs.
The other Singh Misls who had come in support,
These two were compensated with ransom and revenues. (106)
Dohra : The same day did S. Baghel Singh depart from there,
After resolving all the issues and revenues of his Misl.
With great pomp and show did he turn back,
After collecting all the ransom and the revenues. (107)
Chaupai : Thereupon, did S. Chain Singh ponder over the whole situation,
There had not been any harmonious reconciliation between the two chiefs.
As S. Baghel Singh was believed to be a great strategist,
Lest he should devise a plan to harm the Patiala chief. (108)
S. Baghel Singh had remarked while mounting his steed,
That S. Amar Singh had not cared to meet him.
Thereupon, the Patiala chief did beseech S. Chain Singh to stop him,
That he must bring about reconcilliation between them. (109)
710 *Sri Gur Panth Prakash*
jw cYn isMG isMG jU soN khXo [qum cVH qury imln rwjo Qo AXo [
ikCku AgXoN isMG gu`sy hoXo [tp GoVXoN PV cYn isMG KloXo [110[
jâ chain singh singh jû sôn kahyô. tum chardah turç milan râjô thô ayô.
kichhku agyôn singh gussç hôyô. tap ghôrdyôn phard chain singh khalôyô.110.
so moV lY gXo rwjY cVHvwie [nzr nzrwno bhu iPr dXo vwie [
swQ byto Qo rwjY lY gXo [soaU bGyl isMG kuCV pw dXo [111[
sô môrd lai gayô râjai chardhvâi. nazar nazrânô bahu phir dayô vâi.
sâth bçtô thô râjai lai gayô. sôû baghçl singh kuchhard pâ dayô.111.
dohrw : dy pwhul iqs isMG kIE BXo AqI qb g`T [
bhuq kwm aun Bl kIE kr kr isMG jI n`T [112[
dôhrâ : dç pâhul tis singh kîô bhayô atî tab gatth.
bahut kâm un bhal kîô kar kar singh jî natth.112.
cOpeI : hor imsl jo krY duStweI [Awie bGyl isMG aun krY shweI [
inj Gr qY aun Bl Gr jwxY [Eie rwKY aus pr bf mwxY [113[
chaupaî : hôr misal jô karai dushtâî. âi baghçl singh un karai sahâî.

nij ghar tai un bhal ghar jânai. ôi râkhai us par bada mânai.113.
Amr isMG jb hI mr gXo [aun imsln iqs rwj ml lXo [
isMG purIAn leI bnUV sb m`l [ sMgq isMGn lXo mUlypur r`l [114[
amar singh jab hî mar gayô. un mislan tis râj mal layô.
singh purîan laî banûrd sab mall. sangat singhan layô mûlçpur rall.114.
Bey ptXwly dr drbMd [BXo swhb isMG kMm bhu mMd [
lXwie mrhty dXo mulk Cufwie [kr lVweI deI imsl kFwie [115[
bhaç patyâlç dar darband. bhayô sâhab singh kamm bahu mand.
layâi marhatç dayô mulak chhudaâi. kar lardâî daî misal kadahâi.115.
Pyr nwnU dIvwn AwkI BXo [jpq Kpq kr iqs dr kXo [
Pyr BtIAn dXo mulk aujwV [jwie bGyl isMG so dey mwr [116[
phçr nânû dîvân âkî bhayô. japat khapat kar tis dar kayô.
phçr bhatîan dayô mulak ujârd. jâi baghçl singh sô daç mâr.116.
bUhY rwie bulwfo dey doaU rukwie [srsXoN rwxIEN dey B`tI kFwie [
hWsI ihswr AT KyVn qweIN [sMg deI POj krvweI augRwhI [117[
bûhai râi bulâdaô daç dôû rukâi. sarsayôn rânîôn daç bhattî kadahâi.
hânsî hisâr ath khçrdan tâîn. sang daî phauj karvâî ugrâhî.117.
dohrw : AOr bwq bhu kXw ilKoN inB geI aun sMg dyh [
bcnn ky pUry purS pwlq qyaU snyh [119[
dôhrâ : aur bât bahu kayâ likhôn nibh gaî un sang dçh.
bachnan kç pûrç purash pâlat tçû sançh.119.

Thereupon, S. Chain Singh approached S. Baghel Singh and told,
That S. Amar Singh was on his way to see him as he departed.
As S. Baghel Singh somewhat frowned upon this belated move,
Instantly did S. Chain Singh catch hold of the reigns of Singh's horse. (110)
Thus did S. Chain Singh escort S. Baghel Singh to the Patiala chief,
Once again did he present many gifts to S. Baghel Singh.
Patiala chief's son whom his father had taken along with himself,
Him did he offer to Baghel Singh for adoption. (111)
Dohra : As the young prince was made a Singh after initiation,
A close family bond got established between the two.
Thereafter, many a favour did S. Baghel Singh shower,
On the Patiala chief in quick succession of each other. (112)
Chaupai : Whenever any other Misl cast an evil eye on the Patiala chief,
Instantly would S. Baghel Singh rush to rally round him.
Dearer than his own Misl did he regard the Patiala State,
Even as S. Amar Singh valued his support extremely. (113)
The moment S. Amar Singh, the Patiala ruler, breathed his last,
The same moment did other Misl chiefs occupy his territory.
As Singhpuria Misl[25] occupied the Banur area of Patiala,
S. Sangat Singh's Misl occupied the area of village Mulaiypur. (114)
As the Patiala State was encroached upon from all sides,
The power of the Patiala chief's Sahib Singh[26] declined very low.
As his enemies invited the Marhattas to occupy his territory,
S. Baghel Singh turned them out after a good fight. (115)
Thereafter, as Dewan Nanu Mal[27] defied the Patiala chief,
S. Baghel Singh turned him out after confiscating his property.
Thereafter, as the Bhattis ransacked the Patiala state,
S. Baghel Singh arrived and killed all the invaders. (116)
Boha and Budhladha which were occupied were vacated,
From Sirsa and Rania were the Bhattis evicted.
Thereafter, sending his force for collecting land revenues,
They collected revenues from the eight villages of Hansi and Hissar. (117)
Dohra : What more should the author narrate about such a person,
Who devoted his whole life to uphold the family bondage.
Such are those great personages who keep their word,

In order to honour and uphold their solemn pledges. (118)

161. pMQ kI AOr swKI
swKI bGyl isMG kI ijs idlI mD iCAwnI lweI Ar gurduAwry pRgtwie[
('qurkn Gr sogo BXo AO isMGn mn suK pwie')
161. panth kî aur sâkhî
sâkhî baghçl singh kî jis dilî madh chhiânî lâî ar gurduârç pargtâi
('turkan ghar sôgô bhayô au singhan man sukh pâi')
dohrw : suno swKI qOr isMGn kI ijn kIno ibp aupkwr [
id`ll iFg zulmI huqI jwie s`Xd dIno mwr [1[
dôhrâ : sunô sâkhî taur singhan kî jin kînô bip upkâr.
dillî dhig zulmî hutî jâi sayyad dînô mâr.1.
cOpeI : Shr luhwrI jlwlYbwd [s`Xd huqo msq bhu Awd [
aunHY bwmn bytI PV leI [ausY Adwlq n iknhUM deI [2[
chaupaî : shahar luhârî jalâlaibâd. sayyad hutô masat bahu âd.
unhai bâman bçtî phard laî. usai adâlat na kinhûn daî.2.
pUrb d`Kn vuh iPr Q`kw [aunHYN Awie iPr gur pMQ q`kw [
huqo pMQ Qo mwJY mWih [ausY PrXwd krI Awie qWih [3[
pûrab dakkhan vuh phir thakkâ. unhain âi phir gur panth takkâ.
hutô panth thô mâjhai mânhi. usai pharyâd karî âi tânhi.3.
sBo hkIkq pMQ sunweI [kro auprwlw nhIN mr rhoN XwhI [
qum prsÍwrQI ho jg mWhI [qum ibn ko C`qRI jg nWhI [4[
sabhô hakîkat panth sunâî. karô uprâlâ nahîn mar rahôn yâhî.
tum parsavârthî hô jag mânhî. tum bin kô chhattrî jag nânhî.4.
huqI p`g QI aus isr nWih [isr PUlXo iPrY su pMQY pwih [
koaU khY vih jwgw dUr [koeI khY vih id`ll hzUr [5[
hutî pagg thî us sir nânhi. sir phûlyô phirai su panthai pâhi.
kôû kahai vahi jâgâ dûr. kôî kahai vahi dillî hazûr.5.
dohrw : aUhW lVweI bhuq hY hY auq bfI ispwh [
aUhW jwvY purS so ijn imln n hovY mwie [6[
dôhrâ : ûhân lardâî bahut hai hai ut badaî sipâh.
ûhân jâvai purash sô jin milan na hôvai mâi.6.
ShId inhMg BujMgIAn kih ngwry dey bjwie [
hm qO zrUrih jwieNgy AOr koeI jwie n jwie [7[
shahîd nihang bhujngîan kahi nagârç daç bajâi.
ham tau zarûrhi jâingç aur kôî jâi na jâi.7.
cOpeI : AOr pMQ BI ngwry bjwey [sun prsÍwrQ htXo n kwey [
XO kih lMGy sqRdr drXwie [jwie auqry iFg jmnw vwie [8[

Episode 161
Another Episode About Khalsa Panth
Episode about S. Bhagel Singh
How he imposed levy on Delhi and Demarcated Sikh Shrines
(As a pall of gloom descended over the homes of the Muslims,
The Singhs felt comforted after this development)
Dohra : Listen to another episode about the Singhs and the way,
They performed an act of benefaction for a Brahmin.
There lived a tyrant Muslim Sayyad near Delhi,
Against whom the Khalsa proceeded and killed him. (1)
Chaupai : There is a town known as Luhari Jalalabad[1] ,
Where there lived a licentious Sayyad since long.
As he abducted the daughter of a Brahmin,
No law court did justice to the aggrieved father. (2)
After running from pillar to post everywhere for justice,
He sought to seek protection of the Khalsa Panth.
As the Khalsa Panth was camping in the Majha region then,

He arrived and petitioned to the Khalsa Panth. (3)
Narrating his tale of woe in full to the Khalsa Panth,
He begged them to recover his daughter else he would commit suicide.
Declaring the Khalsa Panth as the greatest benefactors of mankind,
He considered them as the greatest warriors in the world. (4)
(Being dishonoured) he had no turban on his head,
Bare headed with ruffled hairs was he begging before the Panth.
As someone remarked the place was too far to reach,
Another remarked it was too near to Delhi for a fight. (5)
Dohra : A war-ravaged country was it indeed,
With a large army was the region filled.
He alone would dare to enter that region,
Who wished to depart from his family forever. (6)
Thereupon, the young Nihang Singhs eager to be martyrs,
Spontaneously did they start beating war drums.
Somebody else may or may not proceed with them,
Definitely would they proceed to meet that challenge. (7)
Chaupai : Thereupon, the rest of the Khalsa Panth also beat the war drums,
As they could not resist avoiding that act of beneficence.

chaupaî : aur panth bhî nagârç bajâç. sun parsavârath hatyô na kâç.
yau kahi langhç satrdar daryâi. jâi utrç dhig jamnâ vâi.8.
auq vl Kbr qurkn BI BeI [aunYN qkVweI Awpn keI [
ckr bMdI igrd Sihry keI [neI purwxI POj rK leI [9[
ut val khabar turkan bhî bhaî. unain takrdâî âpan kaî.
chakar bandî girad shahirç kaî. naî purânî phauj rakh laî.9.
lMGy jmnw krI pMQY dOV [BXo bRwhmx BI mUhry DOV [
Awie qurk qb dUrhuM lVy [kuCku isMG qihN ho rhy KVy [10[
langhç jamnâ karî panthai daurd. bhayô barâhman bhî mûhrç dhaurd.
âi turak tab dûrhun lardç. kuchhku singh tahin hô rahç khardç.10.
qO lO AwiekY pujXo bhIr [qO TtI Kwlsy krn juD qqbIr [
JMfy bYrk deI KulHwie [dey ngwrn ko fMky lwie [11[
tau lau âikai pujyô bahîr. tau thatî khâlsç karan judh tatbîr.
jhandç bairak daî khulhâi. daç nagâran kô daankç lâi.11.
dohrw : kr h`lw iPr isMGoN ny dIE AYsy kr Ardws [
prsÍwrQ ky kwrnY lho ShIdI Kws [12[
dôhrâ : kar hallâ phir singhôn nç dîô aisç kar ardâs.
parsavârath kç kârnai lahô shahîdî khâs.12.
cOpeI : deI ngwrn GmGor pwie [qurkn hoey pYr ihlwie [
AgY qurk qy ipCY isMGoV [ijm imrgn mYN isMG pVy dOV [13[
chaupaî : daî nagâran ghamghôr pâi. turkan hôç pair hilâi.
agai turak tç pichhai singhôrd. jim mirgan main singh pardç daurd.13.
ijauN ijauN qurk SsqR AgXoN clwieN [iqauN iqauN isMG kCU n sMkwie [
Kol drvwjy qurk AMdr vV gey [nihN isMGn iPr ByVn dey [14[
jiun jiun turak shastar agyôn chalâin. tiun tiun singh kachhû na sankâi.
khôl darvâjç turak andar vard gaç. nahin singhan phir bhçrdan daç.14.
swQ loQn drvwjy Br gey [iem kr bwr AVn qy rhy [
bhu bMdUkn Clk isMG mwrYN [Pty cty qurk nTYN Agwry [15[
sâth lôthan darvâjç bhar gaç. im kar bâr ardan tç rahç.
bahu bandûkan chhalak singh mârain. phatç chatç turak nathain agârç.15.
Agy KwlsY koaU sky n AVn [ikqy drvwjY ikqy kMD tp vVn [
isMGn kY mn vDXo auqSwh [isMGn jwpy qrP cwr rwh [16[
agç khâlsai kôû sakç na ardan. kitç darvâjai kitç kandh tap vardan.
singhan kai man vadhyô utshâh. singhan jâpç taraph châr râh.16.

Thus, did the Khalsa Panth force, after crossing the Satluj,
They put up a camp near the bank of the river Yamuna. (8)

As the news about the Khalsa Panth force reached the Mughals,
They too beefed up their security (to face the challenge).
Fortifying their whole city from all the directions,
The Sayyad Muslims gathered all the old and new army inside. (9)
Crossing the river Yamuna, the Khalsa Panth force invaded,
With the (aggrieved) Brahmin leading them from the front.
As the Muslim troops rushed to fight from a distance,
A small battery of Singhs stood blocking their way. (10)
As the main body of the Khalsa force also reached by then,
The Khalsa Panth chalked out their war strategy.
Unfurling the Khalsa flags and hoisting those aloft,
The Khalsa Panth started beating their war drums. (11)
Dohra : The Khalsa Panth force launched an attack,
With a prayer on their lips to this effect:
May they be able to make the supreme sacrifice,
For accomplishing an act of welfare for others. (12)
Chaupai : As the din and noise arose from beating of war drums,
The Muslim soldiers started shaking and trembling in fear.
They ran back panicked with Singhs in hot pursuit,
Much like the Panicked deer being chased by a lion. (13)
The more the Muslim soldiers attacked with their weapons,
The more emboldened did the Singhs feel to repulse them.
As the Muslims barged in to seek shelter inside,
The Singhs did not allow them to shut the doors. (14)
As their dead bodies piled up in the entrances,
They obstructed the doors from being shut from inside.
As the Singhs opened a volley of bullets on them,
Wounded and bruised did they keep on withdrawing. (15)
As they failed to bear the brunt of Khalsa attack,
Desperately did they seek shelter behind walls and doors.
As the Singhs felt more emboldened by this success,
Delightedly did they feel winning an all round victory. (16)

dohrw : au~pr hyTY hoie aun vVXo pMQ qihN nwl [
GVI cwr ky BIqry ho gXo holI soN KXwl [17[
dôhrâ : uppar hçthai hôi un vardyô panth tahin nâl.
ghardî châr kç bhîtarç hô gayô hôlî sôn khayâl.17.
cOpeI : huqI ipRQm isMGn kr leI Ardws [ibn mwry qurk lut n Kws [
qO isMGn PV leI qlvwr [Ssqr vwrn PV dey mwr 18[
chaupaî : hutî paritham singhan kar laî ardâs. bin mârç turak lut na khâs.
tau singhan phard laî talvâr. shastar vâran phard daç mâr 18.
ibn bodI isr ijs ids Awie [mwr tol iqs dyihN igrwie [
lgy qurkn kI loQn Fyr [bhu nT gey AOr drvwjn kyr [19[
bin bôdî sir jis dis âi. mâr tôl tis dçhin girâi.
lagç turkan kî lôthan dahçr. bahu nath gaç aur darvâjan kçr.19.
keI bcy lY muK mD Gwih [huqo dXwvMq isMGn suBwie [
bodI vwrn rCXw dyvq [nTy Bjy ko pICw n lyvq [20[
kaî bachç lai mukh madh ghâhi. hutô dayâvant singhan subhâi.
bôdî vâran rachhyâ dçvat. nathç bhajç kô pîchhâ na lçvat.20.
dohrw : so s`Xd vV Bohry bYTo m`D lukwie [
FUMf rhy isMG bhu ausY vih ikq ndr n Awie [21[
dôhrâ : sô sayyad vard bhôhrç baithô maddh lukâi.
dhûnd rahç singh bahu usai vahi kit nadar na âi.21.
cOpeI : qO idj nY jwie DIA bulweI [khu pwpn vih julmI ijh QweI [
qO aun Bohro dXo bqwie [dOV isMGn PV k`FXo vwie [22[
chaupaî : tau dij nai jâi dhîa bulâî. kahu pâpan vahi julmî jih thâî.
tau un bhôhrô dayô batâi. daurd singhan phard kadadahyô vâi.22.

gyr mMjY so aupr nrVw [bWD jyvVn soN dIno krVw [
qihN Cpr lXo PUs inkwr [deI Agn iqs hyTY jwr [23[
gçr mañjai sô upar narrdâ. bândh jçvardan sôn dînô karardâ.
tahin chhapar layô phûs nikâr. daî agan tis hçthai jâr.23.
iPr bRhmn iem pMQY khXo [eyk klwl ies A`gY AhXo [
DI prweI vhu iesY bqwvY [qO vh PV kr ipCoN mMgwvY [24[
phir barhman im panthai kahyô. çk kalâl is aggai ahyô.
dhî parâî vahu isai batâvai. tau vah phard kar pichhôn mangâvai.24.
so bI isMGn PV qurq mMgwXw [pwie r`sw aus PwhY tMgwXw [
jY jY kwr qihN pMQy Bey [bhu qurkn Gr sXwpy pey [25[
sô bî singhan phard turat mangâyâ. pâi rassâ us phâhai tangâyâ.
jai jai kâr tahin panthç bhaç. bahu turkan ghar sayâpç paç.25.

Dohra : Thus fighting with the Muslims inside and outside,
The Khalsa Panth Singhs also entered into their hideouts.
So much bloodshed had occurred within a few hours,
As if they had been celebrating 'Holi'[2] with each other. (17)
Chaupai : The Singhs had resolved before entering into this fight,
They would not loot and plunder before killing the Muslims.
Therefore, the Singhs, after taking out their swords,
They started killing the Muslims with their weapons. (18)
Whosoever without a tuft of hair on his head was found,
Him did the Singhs kill after hunting him down.
As their dead bodies lay piled up on each other,
Many of them managed to run out through other doors. (19)
Many of the Muslims who pleaded with the Singh for mercy,
Them did the Singhs spare, being compassionate and kind.
While they provided protection to the devout Hindus,
They never ran in hot pursuit of those who deserted. (20)
Dohra : The Sayyed Muslim (who had abducted the Brahmins' daughter),
Himself had he taken shelter in the underground celler.
As many Singhs went in search of this Sayyed Muslim,
He was nowhere to be found by the Singhs. (21)
Chaupai : Thereupon, the Brahmins sent for his abducted daughter,
Must she disclose the hiding place of the wicked Sayyad.
Thereafter, as the girl directed them to an underground cellar,
The Singhs rushed and took him out of his hideout. (22)
Upon a cot did the Singhs put him down,
With a rope was his body tightly tied from all sides.
Thereafter, pulling out some reeds from a thatched roof,
The Singhs torched the Sayyad alive with the reeds. (23)
Thereafter, the Brahmin did tell the Khalsa Panth Singhs,
A wine-seller had the Sayyad kept in his employment.
This procurer first informed the Sayyad about others' daughters,
Thereafter, the Sayyad abducted and molested those girls. (24)
Him also did the Singhs capture in an instant,
He too was hanged with a rope from the nearest post.
As the Khalsa Panth's name and fame soared very high,
Sorrow and grief descended on the homes of Muslims. (25)

dohrw : sunoN khwnI bwmnI bytI bRwhmn joie [
pMQ s`d puC aus krI khON hkIkq soie [26[
dôhrâ : sunôn kahânî bâmnî bçtî barâhman jôi.
panth sadd puchh us karî kahaun hakîkat sôi.26.
cOpeI : pu`CI pMQ s`d bRwhmn DIA [khu Ab qyry kXw m`D jIA [
aunY khXo mYN v`s prI prwie [ mYN kr s`kI n pRwn aufwie [27[
chaupaî : puchchhî panth sadd barâhman dhîa. kahu ab tçrç kayâ maddh jîa.

unai kahyô main vass parî parâi. main kar sakkî na parân udaâi.27.
bdo bdI aun mYN sMg kXo [soaU nqljw pMQ aus dXo [
khXo pMQ qUM bytI hmwrI [dXugu imlwie Ab do kul QwrI [28[
badô badî un main sang kayô. sôû natîjâ panth us dayô.
kahyô panth tûn bçtî hamârî. dayugu milâi ab dô kul thârî.28.
s`d pMQ aus ipqw puCwXw [aun aus ipMf susrwr bqwXw [
sunq pMQ dey hlkwry qor [khI pMQ hm AwvYN qum kor [29[
sadd panth us pitâ puchhâyâ. un us pind susrâr batâyâ.
sunat panth daç halkârç tôr. kahî panth ham âvain tum kôr.29.
iekY qMU hm sMg kro lrweI [iekY qU bytI ilho pMQ rlweI [
ieh bytI Ab pMQh BeI [Ab qum lyho iesY rlweI [30[
ikai tûn ham sang karô larâî. ikai tû bçtî lihô panth ralâî.
ih bçtî ab panthah bhaî. ab tum lçhô isai ralâî.30.
dohrw : Xo kih kY qihN pMQ BI fMky dIey lgwie [
dOV idpOVy kr qbI phuMcXo iqs ipMf jwie [31[
dôhrâ : yô kahi kai tahin panth bhî daankç dîç lagâi.
daurd dipaurdç kar tabî pahuñchyô tis pind jâi.31.
cOpeI : ausI ipMf ky pYNc bulwey [dInI aun sB gl smJwey [
soaU bwq pMcn mMn leI [chu brnI pMNcwieq ibp sMg AeI [32[
chaupaî : usî pind kç paiñch bulâç. dînî un sabh gal samjhâç.
sôû bât pañchan mann laî. chahu barnî panñchâit bip sang aî.32.
chuM brnn iem leI Tihrwey [vih krY rsoeI hm lyihN Kwey [
ssurwr pyeIey duie t`br jor [Kulwie rsoeI dey Gr ko qor [33[
chahun barnan im laî thahirâç. vahi karai rasôî ham lçhin khâç.
sasurâr pçîç dui tabbar jôr. khulâi rasôî daç ghar kô tôr.33.
sd Brqy aus bWh PVvweI [AOr bwq qaU pMQ jIA AweI [
khXo aunHYN dXo kMblI iek fwl [kMnXw dwn qihN pMQ dYgu Gwl [34[
sad bhartç us bânh phardvâî. aur bât taû panth jîa âî.
kahyô unhain dayô kambalî ik daâl. kannyâ dân tahin panth daigu ghâl.34.

Dohra : Now listen to the plight of that unfortunate girl,
Who was the daughter of that supplicant Brahmin.
Khalsa Panth called her to their presence,
Must she really narrate her tale of woe. (26)
Chaupai : Thereafter, Khalsa Panth asked that Brahmin's daughter,
What kind of life did she intend to lead in future?
She narrated she was helpless as she fell into a stranger's hands,
Nor could she end her life to save her honour. (27)
She had to share the Sayyad's bed under duress,
For which he had been punished by the Khalsa Panth.
Thereafter, declaring her a daughter of the Khalsa Panth,
The Khalsa Panth resolved to unite her with her in-laws. (28)
Thereafter, the Khalsa Panth summoned the Brahmin girl's father,
Must he tell them the address of his daughter's in-laws.
Thereafter, the Khalsa Panth sent messengers to her in-laws,
That soon would the Khalsa Panth approach their family. (29).
Either her inlaws could fight it out with the Khalsa Panth,
Or they could accept the Khalsa Panth's daughter into their family.
As that Brahmin girl was daughter of the Khalsa Panth,
Must they now accept her as their own daughter-in-law. (30)
Dohra : After despatching this message to her in-laws,
The Khalsa Panth once again beat the war-drum.
Thereafter, marching with a dash from there,
They arrived at the village of her in-laws. (31)
Chaupai : Thereafter, calling an assembly of the village elders,
The Singhs narrated the whole sequence of events.
The village elders agreed to what the Khalsa proposed,

As all-caste delegation had accompanied the Brahmin. (32)
As this all-inclusive assembly had resolved,
Her in-laws family agreed to accept this girl.
Thus, after uniting the two parental and in-laws families,
They were given a farewell after serving them meals. (33)
As the bridegroom and bride were united in wedlock,
The Khalsa Panth thought of another bridal obligation.
Asking for a bed-sheet to be spread on ground,
They asked everyone to contribute towards the girl's dowry. (34)

iesY pMQ inj bytI khXo [ies ko chIAq dwj BI dXo [
jb aus ny dXo kpVo fwl [lgy cuqrPoN pVnYN mwl [35[
isai panth nij bçtî kahyô. is kô chahîat dâj bhî dayô.
jab us nç dayô kaprdô daâl. lagç chutraphôn pardnain mâl.35.
dohrw : iknY rup`Xo ikn mohrYN pYso kOfI Apwr [
bhuq drb iekTI BeI vih ib`pr BXo inhwl [36[
dôhrâ : kinai rupyyô kin môhrain paisô kaudaî apâr.
bahut darab ikthî bhaî vahi bippar bhayô nihâl.36.
mwrXo s`Xd jb Kwlsy qO BieE qurkn QrQ`l [
pUrb d`Kn lg mkY geI g`l Xh c`l [37[
mâryô sayyad jab khâlsç tau bhaiô turkan tharthall.
pûrab dakkhan lag makai gaî gall yah chall.37.
cOpeI : ihMdU khYN pMQ inhklMk ko AwXo [iesI pMQ hovgu pRgtwXo [
qurk khYN KrjMdwl pMQ hY eyaU [AYso cirqR jg BXo qyaU [38[
chaupaî : hindû kahain panth nihkalank kô âyô. isî panth hôvgu pargtâyô.
turak kahain kharjandâl panth hai çû. aisô charitar jag bhayô tçû.38.
dohrw : s`Xd PUkXo pMQ jb iPr Bey id`ll igrd Kws [
m`D id`ll icMqw prI Gr Gr blqX qRws [39[
dôhrâ : sayyad phûkyô panth jab phir bhaç dillî girad khâs.
maddh dillî chintâ parî ghar ghar bîtay tarâs.39.
cOpeI : qurkn m`D QrQ`lw prw [ijh ikn sunI qhIN qurk frw [
khY qurk Xh KrjMdwl pMQ [hm jwpq hY XhI mqMq [40[
chaupaî : turkan maddh tharthallâ parâ. jih kin sunî tahîn turak daarâ.
kahai turak yah kharjandâl panth. ham jâpat hai yahî matant.40.
pwqSwh id`llpq KOP KwXo [aun ApnoN sB dIn bulwXo [
hm ko Cofy Xyh pMQ nwhIN [igrd id`ll sB ien lut KweI [41[
pâtshâh dillîpat khauph khâyô. un apnôn sabh dîn bulâyô.
ham kô chhôdaç yçh panth nâhîn. girad dillî sabh in lut khâî.41.
Ab nObq hY hm pr AweI [lVn jog POj hm pY nwhIN [
ibnW POj hm nwihN bcweIN [Ab ien ky hm Awey dweI [42[
ab naubat hai ham par âî. lardan jôg phauj ham pai nâhîn.
binân phauj ham nâhin bachâîn. ab in kç ham âç dâî.42.
hm bifAn ien gursuq mwry [hm bifAn ien ihswn ibswry [
ijm ijm ienko hm duK dXo [iqm iqm chYN ey bdlo lXo [43[
ham badaian in gursut mârç. ham badaian in hisân bisârç.
jim jim inkô ham dukh dayô. tim tim chahain ç badlô layô.43.

As the Khalsa Panth had accepted her as their own daughter,
She deserved to be endowed with an adequate dowry.
So the moment the bed sheet was spread by the bridegroom,
Instantly did people start throwing coins from all sides. (35)
Dohra : As someone threw rupee coins and gold coins,
Others contributed in smaller denominations.
As a lot of money got collected in this manner,
Highly obliged and delighted did the Brahmin feel. (36)
As this (wicked) Sayyad was slaughtered by the Kahlsa,
There was a lot of commotion among the Mughals.

As this news spread far and wide to the South and the East,
The news reached as far as the Mecca Madina. (37)
Chaupai : The Hindus averred that Khalsa Panth was Nihkalank's[3] incarnation,
The new prophet had manifested in the form of the Khalsa Panth.
The Muslims averred that it was a very violent sect,
Which had manifested itself though violent acts. (38)
Dohra : After torching the (wicked) Sayyad at (Luhari-Jalalabad),
The Khalsa Panth moved to the area surrounding Delhi.
As a Delhi ruler felt concerned at this development,
A sense of panick gripped the inhabitants of Delhi. (39)
Chaupai : As commotion and havoc spread among the Mughals,
Whosoever heard about the Khalsa felt sacred.
Declaring the Khalsa as the violent "Kharanjdal" sect,
The Muslims felt it had all the signs of that sect. (40)
As the Mughal ruler of Delhi felt highly scared,
He called an assembly of all the Islamic sects.
The Khalsa Panth would not spare the Mughals, said he,
As they had ransacked the entire territory around Delhi. (41)
It was now the turn of the Mughals to face adversity,
As they did not have an adequate army to fight the Khalsa.
Without the army how could they survive and be safe,
Truly had the Mughals fallen into the Khalsa hands. (42)
As the Mughal ancestors had slaughtered the Guru's sons,
Their ancestors had been ungrateful to the Sikh Gurus.
The way the Mughals had been torturing the Khalsa Panth,
So would the Singhs wish to pay them in the same coin. (43)

dohrw : iekY qW id`ll Cf quro iekY qW kro aupwie [
ijm sso AMDyrI m`D mrY mq iem hI mr jwieN [44[
dôhrâ : ikai tân dillî chhada turô ikai tân karô upâi.
jim sasô andhçrî maddh marai mat im hî mar jâin.44.
cOpeI : qO dwnw aun krI slwh [hm id`ll Cf Ab bcqy nWih [
hY bygm ismrU kI Awih [Ab aus kI puC lyhu slwih [45[
chaupaî : tau dânâ un karî salâh. ham dillî chhada ab bachtç nânhi.
hai bçgam simarû kî âhi. ab us kî puchh lçhu salâhi.45.
soaU qurq leI Swih bulwie [sB dInI aus bwq sunwie [
sun kr byZm sIs ihlwXw [burw vKq kih bygm sunwXw [46[
sôû turat laî shâhi bulâi. sabh dînî us bât sunâi.
sun kar bçgham sîs hilâyâ. burâ vakhat kahi bçgam sunâyâ.46.
dohrw : qO bygm AYsy khI CofIey nWih aupwie [
swm dwm dMf Byd kY bnY su ilE bnwie [47[
dôhrâ : tau bçgam aisç kahî chhôdaîç nânhi upâi.
sâm dâm dand bhçd kai banai su liô banâi.47.
cOpeI : hYN isMGn m`D bhu srdwr [lyhu iksI soN bwq ibcwr [
pqSwih khI hm pqXwvYN nwhIN [mq mwrY hm dgo kmwhI [48[
chaupaî : hain singhan maddh bahu sardâr. lçhu kisî sôn bât bichâr.
patshâhi kahî ham patyâvain nâhîn. mat mârai ham dagô kamâhî.48.
kih bygm sB ieksr nwhI [hm dyKy sB hI piqAweI [
bGyl isMG mYN bnwEN BweI [qumrI bWh dXoN iqsY PVweI [49[
kahi bçgam sabh iksar nâhî. ham dçkhç sabh hî patiâî.
baghçl singh main banâôn bhâî. tumrî bânh dayôn tisai phardâî.49.
Swh khI Ab dyr mq kro [hmrI bWih Ab aus hQ Dro [
qO bygm qurk G`ly vkIl [IY IY pwlkx AO bf PIl [50[
shâh kahî ab dçr mat karô. hamrî bânhi ab us hath dharô.
tau bçgam turak ghallç vakîl. lai lai pâlkan au bada phîl.50.
jwie bGyl isMG jI lXwie [iFg id`ll dey fyry krvwie [
qO bygm isMG jI pih Awey [deI CXwnI piqSwh ilKwey [51[

jâi baghçl singh jî layâi. dhig dillî daç daçrç karvâi.
tau bçgam singh jî pahi âç. daî chhayânî patishâh likhâç.51.
dohrw : ksm nym dyaU Er qy bygm dey krwie [
fyhry s`q icxvwivxy isMG jI ley ilKwie [52[
dôhrâ : kasam nçm dçû ôr tç bçgam daç karâi.
daçhrç satt chinvâvinç singh jî laç likhâi.52.

Dohra : Either the Mughals must abdicate the Delhi throne,
Or must they devise ways to combat the Khalsa.
Else would the Mughals perish as timidily,
As a timid rabbit dies being scared of darkness. (44)
Chaupai : Thereupon, the Mughal elders deliberated in a council,
Never wouldthe Mughals survive if they vacated Delhi.
As they had the (shrewd) Begum Samru[4] amongst them,
Must her sane advice be sought by them. (45)
Immediately did the Mughal ruler send for her,
The entire situation did he unfold before her.
Dejectedly did she nod her head in sorrow,
Truly had the Mughals fallen on bad times. (46)
Dohra : Thereupon, did Begam Samru remark,
Must not they abandon their efforts at any cost.
By using the strategies of "Saam, Daam, Dand Bhed"[5],
Must they try to resolve all the issues. (47)
Chaupai : As there were so many chiefs among the Singhs,
Must the Mughals confabulate with some of them.
The Mughal ruler remarked he did not trust the Singhs,
Lest they should kill him in the guise of peace. (48)
All chiefs were not chips of the same block, said the Begum,
Truly had she tested the character of Sikh chiefs.
S. Baghel Singh would she take as her brother,
The Mughal ruler would she place under his protection. (49)
No longer should the Begum delay that proposal,
Must she put him under Baghel Singh's protection, he said.
Thereafter, did Begum Samru send the messengers,
To Beghel Singh with elephants loaded with palanquins of gold. (50)
As the Mughal messengers brought S. Baghel Singh along with them,
S. Baghel Singh's forces put up their camp near Delhi.
As the Begum Samru came to S. Baghel Singh for negotiations,
She got a 'Chhiani'[6] sanctioned out of Delhi's state revenues. (51)
Dohra : Thus was Begum Samru instrumental in negotiating a deal,
Between S. Baghel Singh and the Delhi ruler with solemn vows.
S. Baghel Singh got a written deal signed by the king,
That he would permit the construction of seven (ancient) Sikh shrines. (52)

isMG jI koO piqSwih ny G`ilE AYs AKvwie [
moVo pwCY dl ikmYN huie inj dyS bcwie [53[
singh jî kau patishâhi nç ghalliô ais akhvâi.
môrdô pâchhai dal kimain hui nij dçsh bachâi.53.
cOpeI : bGyl isMG qO bygm PurmwXo [kih pqSwih fyrw bwhr krwXo [
mwV mot jo qumry pwih [idE bwhr qUM JMfo gfvwie [54[
chaupaî : baghçl singh tau bçgam phurmâyô. kahi patshâhi daçrâ bâhar karâyô.
mârd môt jô tumrç pâhi. diô bâhar tûn jhandô gadavâi.54.
soaU bwq piqSwh mMn leI [dIny JMfy bwhr gfeI [
qO isMG jI hlkwry vl pMQ G`ly [ jw khXo pMQ ibKbr khW qum c`ly [55[
sôû bât patishâh mann laî. dînç jhandç bâhar gadaaî.
tau singh jî halkârç val panth ghallç. jâ kahyô panth bikhbar kahân tum challç.55.
pwqSwh fyrw bwhr pwXo [bhuq dKx qy mrhto mMgwXo [

cor GoVI aun muhry qorI [qum muV jwvo qum pih POj QoVI [56[
pâtshâh daçrâ bâhar pâyô. bahut dakhan tç marhatô mangâyô.
chôr ghôrdî un muhrç tôrî. tum murd jâvô tum pahi phauj thôrdî.56.
sunq isMG muV hty ipCWih [sunI Kbr qurq iXh piqSwih [
khXo isMG Xh bfo dnwXo [rKI id`lI AO mulk bcwXo [57[
sunat singh murd hatç pichhânhi. sunî khabar turat yih patishâhi.
kahyô singh yah badaô danâyô. rakhî dillî au mulak bachâyô.57.
dohrw : sbzI mMfI fyrw lwieE AO cbUqrXoN CXwnI Awie [
hukm id`lI mD isMG qury imly sUby bhu Awie [58[
dôhrâ : sabzî mandî daçrâ lâiô au chabûtrayôn chhayânî âi.
hukam dillî madh singh turç milç sûbç bahu âi.58.
cOpeI : qO isMG jI kMm fyhrn qorw [ipRQm kIE ju huqo kMm QoVw [
jhW mwq QI doaU rhI [jgw pIhVy kI qihN bnveI [59[
chaupaî : tau singh jî kamm daçhran tôrâ. paritham kîô ju hutô kamm thôrdâ.
jahân mât thî dôû rahî. jagâ pîhrdç kî tahin banvaî.59.
huqI swhb deI Ao suMdRI mwq [gur pqnI sB jg ibKXwq [
sRI hir ikRSn smwD Awd jhIN [jmnw iFg g`fy JMfy qRY qhIN [60[
hutî sâhab daî ô sundrî mât. gur patnî sabh jag bikhyât.
sarî hari karishan samâdh âd jahîn. jamnâ dhig gaddaç jhandç tarai tahîn.60.
pMjvoN JMfoN hir ikRSn jI jihN bhy [jY isMG pury mD bMglo jI Ahy [
sugm BWq pMj fyhry Bey [g`f JMfy pMj kVwh kr dey [61[
pañjvôn jhandôn hari karishan jî jahin bahç. jai singh purç madh banglô jî ahç.
sugam bhânt pañj daçhrç bhaç. gadda jhandç pañj kardâh kar daç.61.

Thereafter, the Delhi ruler sent a message to S. Baghel Singh,
The following message did he send through his messengers:
Would S. Baghel Singh be kind enough to send back the Khalsa Dal force,
So that the State of Delhi be saved from loot and plunder. (53)
Chaupai : Thereupon S. Baghel Singh informed the king through Begum Samru,
That the king must move his forces out of Delhi.
Whatever little force the king had been left with,
Must it be stationed and deployed outside Delhi. (54)
The same advice of S. Baghel Singh did the king accept,
Planting his army's flags around a camp outside Delhi.
Thereafter, S. Baghel Singh sent messengers to the Khalsa Dal,
Asking them were they unaware of the Muslim forces' concentration. (55)
They informed the Khalsa Dal about emperor's camping outside Delhi,
As well as about his invitation to the Marathas for support.
As the king's intelligence men were on the trail of Khalsa Dal.
Khalsa Dal must return for being smaller in strength. (56)
Hearing this, as the Khalsa Dal beat a hasty retreat,
Instantly did this news of their return reach the Delhi ruler.
Truly was S. Baghel Singh a great man of wisdom,
Who had saved Delhi and the region from loot and plunder. (57)
Dohra : Thereafter as S. Baghel Singh put up his camp at Subzi Mandi[7],
The agreed revenue share started pouring into his coffers.
As S. Baghel Singh's writ began to run throughout Delhi,
Many of the Mughal custodians paid obeisance to him. (58)
Chaupai : Thereafter, as S. Baghel Singh started construction of Sikh shrines,
First of all he took up the projects of smaller size.
The place where the two wives of the tenth Guru had stayed,
There did he raise a memorial in their memory. (59)
It was here that Mata Sahib Dewan and Mata Sundari had stayed,
Well-known were they as two wives of the tenth Guru.
The site where Guru Harkrishan had been cremated,
Three Khalsa flags did he plant there on the Yamuna bank. (60)
The fifth Khalsa flag was planted where Guru Harkrishan had his seat,

Where Gurdwara Bangla Sahib was raised at Jai Singh Pura.
Quite easily did he identify five sacred Sikh shrines,
Where sacred *Karah Parshad* was distributed after planting five Khalsa flags. (61)

huqI qyg bhwdr jwgw doaU [au~pr msIq icx rKI QI soaU [
isMG jI khXo msIq hovY gyr [qO fyhrO bnwvYNgy Pyr [62[
hutî tçg bahâdar jâgâ dôû. uppar masît chin rakhî thî sôû.
singh jî kahyô masît hôvai gçr. tau daçhrau banâvaingç phçr.62.
dohrw : sun qurkn qihN Ag lgI igrn msIqn nwie [
gyr msIqYN ikm jIeyN jihN bYs inmwz pVHwieN [63[
dôhrâ : sun turkan tahin ag lagî giran masîtan nâi.
gçr masîtain kim jîçn jahin bais nimâz pardhâin.63.
cOpeI : iml sB qurk gey Swih kol [sBI mulwxy sd ley bol [
BXo kwPr kihN Ab pqSwih [AwKy msIq duey idho igrwie [64[
chaupaî : mil sabh turak gaç shâhi kôl. sabhî mulânç sad laç bôl.
bhayô kâphar kahin ab patshâhi. âkhç masît duç dihô girâi.64.
hm jIvq ikm msIq igrn dyihN [ibnW id`lI krvwey Qyh [
pqSwh khI qum AgY n khI [hm deI ilKwie Ab AOKI BeI [65[
ham jîvat kim masît giran dçhin. binân dillî karvâç thçh.
patshâh kahî tum agai na kahî. ham daî likhâi ab aukhî bhaî.65.
jO hm ilKq chYN Ab moVI [bGyl isMG soN ho jwie qoV ivCoVI [
fyrw pwaugu ck hm dyS mWih [AO ksm kOl qy hm JUTy bx jwih [66[
jau ham likhat chahain ab môrdî. baghçl singh sôn hô jâi tôrd vichhôrdî.
daçrâ pâugu chak ham dçsh mânhi. au kasam kaul tç ham jhûthç ban jâhi.66.
vih qurq dyvY mulK aujwV [kXw jwxYN ly id`lI hI mwr [
hm ko qum Krwb krvwvo [duaU jhwnoN hmYN guvwvo [67[
vahi turat dçvai mulakh ujârd. kayâ jânain lç dillî hî mâr.
ham kô tum kharâb karvâvô. duû jahânôn hamain guvâvô.67.
dohrw : isMG jI smJXo qOr qb qurk Bey su dMgydwr [
Ab ikC mSt su mwrIey iPr lYXngY svwr [68[
dôhrâ : singh jî samjhayô taur tab turak bhaç su dangçdâr.
ab kichh mashat su mârîç phir laiynagai savâr.68.
cOpeI : qO isMG jI sB pMQ bulwXo [id`lI igrdY qurq Jwko lvwXo [
ijn ijn QI bhu hu`jq krI [ mulk aunHYN lu`tXo aus GrI [69[
chaupaî : tau singh jî sabh panth bulâyô. dillî girdai turat jhâkô lavâyô.
jin jin thî bahu hujjat karî. mulak unhain luttyô us gharî.69.
jy auh Awie huey imMnqdwr [aus mulkoN dey isMG inkwr [
iesI BWq sB ArQI Bey [ilKwie sBn qy kwgz ley [70[
jç uh âi huç minnatdâr. us mulkôn daç singh nikâr.
isî bhânt sabh arthî bhaç. likhâi sabhan tç kâgaz laç.70.

Both the sites which were associated with Guru Tegh Bahadur,
Mosques had been constructed on those sites.
The mosques had to be razed to the ground, said Baghel Singh,
Thereafter would he raise a memorial at the sites. (62)
Dohra : Extremely infuriated did the Muslims feel at this,
That their mosques were going to be demolished.
How could they survive without their places of worship,
Where would they offer daily prayer without mosques? (63)
Chaupai : Thereupon, all the Muslims went to the king in a body,
All the Muslim clerics did they invite for support.
They accused the Mughal emperor of being a heretic,
Who wished both the mosques to be demolished. (64)
How could the mosques be demolished while they were alive,
Destroyed these would be only after whole of Delhi had been demolished?
Why had they not pointed it out earlier, the king asked,
Difficult would it be for him to recant after giving it in writing? (65)

If he recanted from what he had given in writing,
To a breach of trust would it lead between him and S. Baghel Singh.
Permanently would he occupy their own country,
Accused would the king stand of breaking his vows. (66)
Instantly would S. Baghel Singh ransack the whole country,
God knows he might occupy Delhi as well.
He accused the Muslim delegates of embarrasing him,
Discredited would the king stand in both the worlds. (67)
Dohra : Soon did S. Baghel Singh see through these developments,
Truly were the Muslims bent upon creating a fuss.
For the time being must he lie low, he felt,
Definitely would he set things right later on. (68)
Chaupai : Thereupon, did he call an assembly of the whole Khalsa Panth,
Around Delhi did he ask them to keep a vigil.
Those Muslims who had objected most against mosques' demolition,
Their territories were instantly ransacked by the Singhs'. (69)
As these subdued Muslims came begging for mercy,
The Khalsa Panth force was withdrawn from their areas.
In this way, all of them were humbled one by one,
Written affidavits were procured from them (for Musque's demolition). (70)

ijn ko huqo nu mulK jgIr [aun dY drb kIey qwbYgIr [
iksy lVweI iks ivcy iBVwie [iksY bMD iks dyh Cufwie [71[
jin kô hutô nu mulakh jagîr. un dai darab kîç tâbaigîr.
kisç lardâî kis vichç bhirdâi. kisai bandh kis dçh chhudaâi.71.
pwV JIV lIrW kr dey [h`Q sBn ky ilKwie kt ley [
iksY Kuhwie iks idvwvY jgIr [ilKq ilKweI ies qqbIr [72[
pârd jhîrd lîrân kar daç. hatth sabhan kç likhâi kat laç.
kisai khuhâi kis divâvai jagîr. likhat likhâî is tatbîr.72.
dohrw : jo aun ilKqYN QI ilKI isMG sB iek QW kIn [
rwm idAwl idvwn hQ Swh A`gY Dr dIn [73[
dôhrâ : jô un likhtain thî likhî singh sabh ik thân kîn.
râm diâl divân hath shâh aggai dhar dîn.73.
cOpeI : dyK Swh bhu KuSIAW BXo [hmYN kwPr isMG ieklo n kIE [
hmry sMg qum bhu imlvwey [Ab qurq dyvo jwie igrwey [74[
chaupaî : dçkh shâh bahu khushîân bhayô. hamain kâphar singh iklô na kîô.
hamrç sang tum bahu milvâç. ab turat dçvô jâi girâç.74.
XO ilKvwie idvwn ilAwXo [sB dl ko isMG hukm idvwXo [
idE msIq Ab bfI igrwie [rkwb gMj ky hY jo mWih [75[
yau likhvâi divân liâyô. sabh dal kô singh hukam divâyô.
diô masît ab badaî girâi. rakâb gañj kç hai jô mânhi.75.
sun Xh bwq hlkwry Dwie [muMglI myK AO kuhwVy PV Awie [
khI kudwl bhu hQOVy mMgvwie [BMnn p`tn sB lwgy jwie [76[
sun yah bât halkârç dhâi. munglî mçkh au kuhârdç phard âi.
kahî kudâla bahu hathaurdç mangvâi. bhannan pattan sabh lâgç jâi.76.
huq pQrn bhu cUny DwrI [ikqy p`Qr ikqy ie`t deI fwrI [
pihr doiek mYN so deI Fwie [AYsI BeI siqgurU rjwie [77[
hut pathran bahu chûnç dhârî. kitç patthar kitç itt daî daârî.
pahir dôik main sô daî dahâi. aisî bhaî satigurû rajâi.77.
dohrw : sRI qyZ bhwdr dyh jihN huqI QI dwgI TOr [
ifhro CyvoN qihN rcXo JMfo gfXo kr DOV [78[
dôhrâ : sarî tçgh bahâdar dçh jahin hutî thî dâgî thaur.
daihrô chhçvôn tahin rachyô jhandô gadayô kar dhaurd.78.
kr kVwh qihN isMGn bhu lXwie kr dIE vrqwie [
qurkn Gr sogo BXo AO ihMdUAn mn suK pwie [79[
kar kardâh tahin singhan bahu layâi kar dîô vartâi.
turkan ghar sôgô bhayô au hindûan man sukh pâi.79.

Those Muslims who had not any territorial rights over land,
Bribed in cash were they paid to fall in line.
Some through fighting, others through internecine divisions were subdued,
Some through captivity, others through release did he humble. (71)
In several factions did he divide all the Muslims,
Written affidavits did he take from all of them.
By dispossessing some and granting others the territorial rights,
Thus were all the Muslims made to give a written consent. (72)
Dohra : All these written assurances which those Muslims had given,
All of these affidavits did he compile in a single file.
Summoning the services of Ram Dyal[8] (a professional diplomat),
Were these writings placed before the Delhi ruler (73)
Chaupai : Highly delighted did the king feel seeing those writings,
Truly had S. Baghel Singh saved him from being singled out for heresy.
As many other Muslims had been made a party to his decisions,
Instantly could the Singh go and demolish the two mosques. (74)
As Dewan Ram Dyal brought back the king's written consent,
S. Baghel Singh read out this order to the whole Khalsa Panth.
He ordered that big mosque be demolished then,
Which had been constructed at the site of Rakab Ganj[9]. (75)
Hearing this, as the messengers spread out with the news,
With sledge hammers, crow bars and chisels did they return.
Ordering for many crowbars, sledge hammers and axes,
Demolishing and dismantling the mosque did they start. (76)
As this structure had been built of lime and stones,
All the stones and bricks did they throw here and there.
With in a few hours did they dismantle the whole structure,
Such being the will and grace of the Divine Guru. (77)
Dohra : There also was a site consecrated to Sri Guru Tegh Bahadur,
Where his mortal remains had been cremated.
The sixth Sikh shrine was constructed at this site,
After planting a Khalsa standard there immediately. (78)
A huge quantity of sacred *kharh-parshad* was prepared,
Which was distributed by the Singhs among the congregation.
As a pall of gloom descended over the homes of the Muslims,
The Hindus felt comforted after this development. (79)

cOpeI : rhXo s`qvoN sIs su gMj [huqI TOr QI qihN AiqrMj [
iek vl KUhI iek vl msIq [nihN jwpY gur jgw QI kIq [80[
chaupaî : rahyô sattvôn sîs su gañj. hutî thaur thî tahin atirañj.
ik val khûhî ik val masît. nahin jâpai gur jagâ thî kît.80.
qO iek aUhW QI mwSkn purwxI [so isMG jI s`d puCI isAwnI [
aunY khI hm pqw bqweIN [ihMdU pIr eIhW cONkI fsweI [81[
tau ik ûhân thî mâshkan purânî. sô singh jî sadd puchhî siânî.
unai kahî ham patâ batâîn. hindû pîr îhân chaunkî daasâî.81.
msIq kMD qihN aupr cOQweI [qihN siqgur isr qyg lgvweI [
pUrb vl Qy muK kr bhy [lgI qyg isr AgY igr Aey [82[
masît kandh tahin upar chauthâî. tahin satigur sir tçg lagvâî.
pûrab val thç mukh kar bahç. lagî tçg sir agai gir aç.82.
AOr lok qh dyKn huq Awey [hm ipq huq qihN mSk BRvwey [
sun BujMgI qurq cly Fhwvn [sun dMgo BXo vzIr ko Awvn [83[
aur lôk tah dçkhan hut âç. ham pit hut tahin mashak bharvâç.
sun bhujngî turat chalç dahahâvan. sun dangô bhayô vazîr kô âvan.83.
dohrw : vzIr khI qum Ab QMmHo hm AwvYN kI isMG kol [
ijm isMG jI AwKYN iqm krYN ikm khYN ibRQo Ab bol [84[
dôhrâ : vazîr kahî tum ab thammhô ham âvain kal singh kôl.

jim singh jî âkhain tim karain kim kahain barithô ab bôl.84.
cOpeI : pRwq BeI qO AXo vzIr [Awie isMG pY krI qqbIr [
ikCku msIq kI ipCvwrI quVweI [ikCk AgXoN BI rKI bnweI [85[
chaupaî : parât bhaî tau ayô vazîr. âi singh pai karî tatbîr.
kichhku masît kî pichhvârî turdâî. kichhak agyôn bhî rakhî banâî.85.
m`D id`lI lXo dyhro icxvwie [sqmoN JMfo iem dIE Julwie [
bjwie ngwry kVwhu krwey [isK prsMn cuqrPoN Awey [86[
maddh dillî layô dçhrô chinvâi. satmôn jhandô im dîô jhulâi.
bajâi nagârç kardâhu karâç. sikh parsann chutraphôn âç.86.
sRdwr bGyl isMG iem gF mwrw [rhUgu ipRQI aus nwm aujwrw [
AYsI krI aun gur kI kwr [pwaU jgw vih gur ky dÍwr [87[
sardâr baghçl singh im gadh mârâ. rahûgu parithî us nâm ujârâ.
aisî karî un gur kî kâr. pâû jagâ vahi gur kç davâr.87.

Chaupai : There remained the seventh Sikh shrine Sis Ganj[10] to be reclaimed,
This site being located in a very congested locality.
With a well on one side and a mosque on the other,
The site of sacred shrine became difficult to be traced. (80)
However, there lived an old water-carrier[11] woman,
Her did the Singhs call, she being very wise.
She remarked that she could locate the site,
Where the Hindu *Pir* (Guru Tegh Bahadur) had sat on a stool. (81)
The spot which had been covered by one-fourth of Mosque wall,
That was the site where the revered Guru had been beheaded.
As the Guru sat at that spot with a face towards the East,
His head had rolled down face wards as the sword struck. (82)
As many people came to witness the tragic scene,
Her own father was filling his leather bucket with water.
As the young Singhs rushed to demolish the mosque wall soon after,
There ensued a communal riot with the arrival of a mediator (Ram Dyal). (83)
Dohra : The mediator (Ram Dyal) begged the Singhs to stop the demolition,
Next day would he come to S. Baghel Singh (For reconciliation).
Whatever S. Baghel Singh ordered that would be carried on,
So why should they indulge in slandering each other. (84)
Chaupai : Next morning, mediator Ram Dyal did come to S. Baghel Singh,
With him did he sort out the contentious issue.
Thereafter, some portion of mosque was demolished from the backside,
But a (symbolic) front portion of the mosque was also retained. (85)
After planting the seventh Khalsa flag at this site,
The sacred Sikh shrines were constructed by S. Baghel Singh.
As *Karah Parshad* was distributed with the beat of war drums,
The Sikhs converged happily at this place from all sides. (86)
Such a great historical landmark did S. Baghel Singh establish,
That his name would shine in history till eternity.
Such a great service did he render unto the Guru,
That surely would he stand honoured in the Divine Court. (87)

162. srdwr bGyl isMG kI hor swKI
('hmry pMQ m`D hY Xih Awx, nihN isr Drno hQ qurkn jwx')
162.sardâr baghçl singh kî hôr sâkhî
(‘hamrç panth maddh hai yahi ân, nahin sir dharnô hath turkan jân’)
dohrw : swKI isMG bGyl kI AOr BI idaUN sunwie [
su jYsu piqSwhY so imlXo AO kr lut deI idKwie [1[
dôhrâ : sâkhî singh baghçl kî aur bhî diûn sunâi.
su jaisu patishâhai sô milyô au kar lut daî dikhâi.1.
jb pMQ AwvY vl idlI AgXoN isMG jI dey muVwie [
qoPo quPwieq vzIr pih piqSwih qoN dey Glvwie [2[

jab panth âvai val dilî agyôn singh jî daç murdâi.
tôphô tuphâit vazîr pahi patishâhi tôn daç ghalvâi.2.
cOpeI : qO piqSwh idl iek idn AeI [hmso mulwkwq n isMG kb BeI [
jo moih AMbIr isMG pih jwvYN [bhuq KUbI aus moih sunwvYN [3[
chaupaî : tau patishâh dil ik din aî. hamsô mulâkât na singh kab bhaî.
jô môhi ambîr singh pahi jâvain. bahut khûbî us môhi sunâvain.3.
vzIr G`lXo mulwkwq Tihrwvx [ijm AwvY iqm kro ilAwvx [
Awie vzIr khI iqm bwq [s`dXo Swh qusW krn mulwkwq [4[
vazîr ghallyô mulâkât thahirâvan. jim âvai tim karô liâvan.
âi vazîr kahî tim bât. saddyô shâh tusân karan mulâkât.4.
qO isMG jI dXo vjIrY sunwie [hm kTn krn mulwkwq hY Swih [
Swih imlq hYN hQ bMD doie [kr hYN kunso Juk Juk soie [5[
tau singh jî dayô vajîrai sunâi. ham kathan karan mulâkât hai shâhi.
shâhi milat hain hath bandh dôi. kar hain kunsô jhuk jhuk sôi.5.
nihN Ssqr koaU swQ iljwvY [hm ibn SsqR n pYr auTwvYN [
hmrY pMQ m`D hY Xih Awx [nihN isr Drno hQ qurkn jwx [6[
nahin shastar kôû sâth lijâvai. ham bin shastar na pair uthâvain.
hamrai panth maddh hai yahi ân. nahin sir dharnô hath turkan jân.6.
dohrw : AO eykI hm kXw dyKxo hm dyKx KUb ispwih [
iem kr hmrI nihN bnY mulwkwq pwiqSwih [7[
dôhrâ : au çkal ham kayâ dçkhnô ham dçkhan khûb sipâhi.
im kar hamrî nahin banai mulâkât pâtishâhi.7.
cOpeI : AO POj hmwrI hY lutvwrI [mq kr jwvY koaU KvwrI [
ieqI bwq jO huie mnzUr [qO mlwkwq ho jwvgu zrUr [8[
chaupaî : au phauj hamârî hai lutvârî. mat kar jâvai kôû khavârî.
itî bât jau hui manzûr. tau malâkât hô jâvgu zarûr.8.

Episode 162

Another Episode About S. Baghel Singh
(A vow have the Singhs taken for being in Khalsa Panth, That never would a Singh bow before a Muslim)

Dohra : Another episode about S. Baghel Singh,
Let the (author) narrate (to dear devout readers).
The way he had a meeting with the Delhi's emperor,
And the way he demonstrated Khalsa's way of ransacking. (1)
Whenever the main Khalsa Panth forces advanced towards Delhi,
S. Baghel Singh would maneauver to send them back.
He would make the Delhi emperor appease the Khalsa Panth,
By sending expensive gifts and presents through his minister. (2)
Chaupai : Thereafter, a thought did cross the Delhi emperor's mind,
Never had S. Baghel Singh a personal meeting with him.
Whenever his ministers paid a visit to S. Baghel Singh,
Highly did they talk of S. Baghel Singh's manifold qualities. (3)
A minister of his court did he send to fix a meeting,
Must they arrange a visit by S. Baghel Singh at any cost.
With the royal message did the minister approach him,
Had the Delhi emperor expressed his wish to see him. (4)
Thereupon, S. Baghel Singh told the king's minister,
Difficult would it be for him to see the king.
With folded hands does the emperor meet his guests,
With bowing and saluting does he greet a visitor. (5)
Unarmed without any armour does he come forward,
Without arms never does a Singh lift his foot.
A vow have the Singhs taken for being in the Khalsa Panth,
That never would the Singhs bow before a Muslim. (6)
Dohra : Besides, what purpose would one to one meeting serve,
Must the emperor see him (S. Baghel Singh) with his force.

So for these differences in the observance of protocol,
There was no possibility of a personal meeting between them. (7)
Chaupai : Moreover, the Khalsa Panth, being in a hilarious mood,
Might they indulge in creating some sort of harassment.
Were the emperor ready to bear with such indiscretions,
Then alone would such a meeting definitely take place. (8)

jwie vzIr sB Swih sunweI [GVI ku soc idl Swh BI AweI [
Pyr Swh muK dIE PurmweI [ijm AwKY iqm lyhu bxweI [9[
jâi vazîr sabh shâhi sunâî. ghardî ku sôch dil shâh bhî âî.
phçr shâh mukh dîô phurmâî. jim âkhai tim lçhu banâî.9.
hm dyN ngwry aus suqrI AspI [dYN mhImrwqb sMg sB vsbI [
swQ ilAwvo aus POj ibcwrI [gll kUcY iks krYN n KÍwrI [10[
ham dçn nagârç us sutarî aspî. dain mahîmrâtab sang sabh vasbî.
sâth liâvô us phauj bichârî. galî kûchai kis karain na khavârî.10.
rwm dXwl sd Swh smJwXo [mulwkwq ko idn itkvwXo [
AOr bwq vhu AwXo sunwie [aus idn nzr koaU kswel n pwie [11[
râm dayâl sad shâh samjhâyô. mulâkât kô din tikvâyô.
aur bât vahu âyô sunâi. us din nazar kôû kasâî na pâi.11.
dohrw : dyK isMG aus mwr hYN mq dMgo ho jwie [
idn nihN AwvyN bjwr m`D Swih hokyo dXo iPrwie [12[
dôhrâ : dçkh singh us mâr hain mat dangô hô jâi.
din nahin âvçn bajâr maddh shâhi hôkô dayô phirâi.12.
cOpeI : Awie rwm dXwl sB isMG jI sunwXo [lYn vzIr hoq pRwqy AwXo [
khI vjIr qb isMG jI pwsoN Awie [ijm mn mwnY iqm ciVHE Dwie [13[
chaupaî : âi râm dayâl sabh singh jî sunâyô. lain vazîr hôt parâtç âyô.
kahî vajîr tab singh jî pâsôn âi. jim man mânai tim chardhiô dhâi.13.
qO isMG POj QoVIE cVHweI [s`d sRdwr sB ley smJweI [
qO isMG jI POj deI qurweI [muhry nkIb Qo bolqo jweI [14[
tau singh phauj thôrdîô chardhâî. sadd sardâr sabh laç samjhâî.
tau singh jî phauj daî turâî. muhrç nakîb thô bôltô jâî.14.
AOr hlkwry cobdwr Gny [AgY AgY isMG soaU jwieN Bny[
AqR pqR iQr isMG jI CwjY [cMd sUrj kI irSm ibrwjY [15[
aur halkârç chôbdâr ghanç. agai agai singh sôû jâin bhanç.
atar patar thir singh jî chhâjai. chand sûraj kî risham birâjai.15.
AgY B`t ibrdwvl pVHqy jwihN [gurU gRMQ kY hY joau mWih [
isMG cV qurXo PIl AMbwrI [ihlY cOr gol iJl imlkwrI [
GoVy koql Agy qurwey [ijsI qOr isMG dly rKwey [16[
agai bhatt birdâval pardhtç jâhin. gurû garnth kai hai jôu mânhi.
singh chard turyô phîl ambârî. hilai chaur gôl jhil milkârî.
ghôrdç kôtal agç turâç. jisî taur singh dalç rakhâç.16.
dohrw : iesI qOr jwie phuMicE bfy ikly ky pws [
bjIr su AgXoN Swh GlXo iesqkbwl krn Kws [17[

As the minister delivered this message to the emperor,
For a moment did the emperor go into deep thought.
Thereafter, did the emperor tell his minister,
Must he fix a meeting on S. Baghel Singh's terms. (9)
Big war drums loaded on horses and camels would he present,
Great titles and honours would he confer on the Singhs.
The force S. Baghel Singh should bring with due care,
Lest they create a scene in streets and lanes. (10)
Summoning Ram Dyal[1], did the emperor brief him,
Timing and date did he fix for a personal meeting.
Another warning did Ram Dyal convey to the king,
Never should any butcher be seen around on that day. (11)
Dohra : Instantly would the Singhs butcher a butcher if seen,

To a street brawl or rioting was it likely to lead.
No butcher should venture into the market during the day,
Such a proclamation did the emperor make all around. (12)
Chaupai : The whole plan did Ram Dyal enfold before S. Baghel Singh,
A minister from the royal court did arrive in the morning.
Thereupon did the minister inform S. Baghel Singh,
The Singh chief was free to visit the way he liked. (13)
Thereafter, did S. Baghel Singh take a small force,
Calling his commanders did he brief them thoroughly.
Thereafter, he ordered his force to march on,
As a herald kept on announcing their approach. (14)
Ahead of them walked many ushers and standard bearers,
The Singh's arrival did they keep on announcing.
A plume and a canopy did shine over the Singh's head,
As brightly sparkling as rays of the sun and the moon. (15)
The singing minstrels kept singing hymns as they walked ahead,
Praising the glory of the Sikh Gurus from the Guru Granth.
As S. Baghel Singh moved mounted on a decorated elephant,
Brightly did shine the flywhisk waving around his head.
Horses of exotic breed did lead the procession,
These were the horses which were Khalsa'sprize possessions. (16)
Dohra : Marching thus majestically (in a procession),
Did S. Baghel Singh's contingent reach the royal fort.

dôhrâ : isî taur jâi pahuñchiô badaç kilç kç pâs.
bajîr su agyôn shâh ghalyô istakbâl karan khâs.17.
cOpeI : qihN isMG jI dXo hsqI Cory [qO cVH qurXo inj Kws Gory [
cVHy cVHwie vVy m`D ikly [huqy jnk Qy Agy rl imly [18[
chaupaî : tahin singh jî dayô hastî chhôrç. tau chardah turyô nij khâs ghôrç.
chardhç chardhâi vardç maddh kilç. hutç janak thç agç ral milç.18.
Fuie nyVY leY vjIr KVwie [BII TOr lIE isMG auqrwie [
isMG jI swQ srdwr ley keI [dulcw isMG s`dw isMG jueI [19 [
dhui nçrdai lai vajîr khardâi. bhalî thaur lîô singh utrâi.
singh jî sâth sardâr laç kaî. dulchâ singh saddâ singh juî.19.
AOr POj riK cVHI cVHweI [pMj sq sRdwr ley auqrweI [
SsqR bsqR qihN ksy kswey [bySk Swih vl qurqy gey [20[
aur phauj rakhi chardhî chardhâî. pañj sat sardâr laç utrâî.
shastar bastar tahin kasç kasâç. bçshak shâhi val turtç gaç.20.
A`gY Swh KUb lweI kcihrI [ihMdU qurk bYTy inj inj TihrI [
qihN ihMdUAn Swih iem PrmwXo [A`gY isMGn qum Pqy bulwXo [21[
aggai shâh khûb lâî kachhirî. hindû turak baithç nij nij thahirî.
tahin hindûan shâhi im pharmâyô. aggai singhan tum phatç bulâyô.21.
dohrw : qO dulcY isMG AwiKE idvwn rwm dXwl smuJwie [
qUM qo Awpn v`l qy kuMnso krqo jwie [22[
dôhrâ : tau dulchai singh âkhiô divân râm dayâl samujhâi.
tûn tô âpan vall tç kunnsô kartô jâi.22.
cOpeI : h`Q kmwn isrdwrn leI [cly snmuK hoie piqSwhY peI [
iek vl rwm dXwl dUeI vl vjIr [krq kuMns qury Apn qqbIr [23[
chaupaî : hatth kamân sirdâran laî. chalç sanmukh hôi patishâhai paî.
ik val râm dayâl dûî val vajîr. karat kunnas turç apan tatbîr.23.
auq vl ihMdU gur Pqy bulwvYN [aUcY sun sun isMG AgXoN mnwvY [
rwm dXwl qO kuMns jwie krI [isMG jI muKoN gur Pqy aucrI [24[
ut val hindû gur phatç bulâvain. ûchai sun sun singh agyôn manâvai.
râm dayâl tau kunnas jâi karî. singh jî mukhôn gur phatç uchrî.24.
dohrw : dyK Swhu bhu KuS BXo s`d vzIr khI smJwie [
isMG ko kursI qum dXo AOr AmIrY qy idvwie [25[
dôhrâ : dçkh shâhu bahu khush bhayô sadd vazîr kahî samjhâi.

singh kô kurasî tum dayô aur amîrai tç divâi.25.

A minister had the emperor sent in advance,
For extending a hearty welcome to S. Baghel Singh. (17)
Chaupai : Then did S. Baghel Singh dismounting from his elephant,
Mounted his favourite horse before entering the fort.
Astride his horse so easily did he enter the fort,
As if he was already familiar with the fort guards. (18)
Singalling S. Baghel Singh to halt as he approached near,
A Minister helped him to dismount at a beautiful spot.
Quite a number of Singh chiefs had S. Baghel Singh taken along,
S. Dulcha Singh and S. Sadda Singh being two of them. (19)
As majority of Baghel Singh's force remained mounted on horses,
He beckoned only five to seven Singh chiefs to dismount.
Remaining fully armed with their weapons and armour,
Fearlessly did they keep marching torwards the emperor. (20)
As the Mughal emperor was holding his court majestically,
His Hindu and Muslim courtiers sat at their respective seats.
Thereupon, the emperor instructed his Hindu ministers,
Must they greet S. Baghel Singh with the Khalsa greetings. (21)
Dohra : Thereupon S. Dulcha Singh also instructed Ram Dyal,
Thoroughly did he brief him about the protocol.
Must he keep on bowing and saluting the king,
As he often did in his role of an ambassador. (22)
Chaupai : Holding aloft their bow did the Singh chiefs proceed,
Proudly did they present themselves before the king.
Flanked by Ram Dyal and the ministers did S. Baghel Singh' ride,
As Ram Dyal and the minister kept bowing and saluting the king. (23)
As the Hindu ministers kept on greeting with Khalsa greetings,
The Singh chiefs kept reciprocating their Khalsa greetings.
As Ram Dyal kept bowing and saluting the emperor,
S. Baghel Singh greeted the king with a Khalsa greeting. (24)
Dohra : Highly delighted did the emperor feel as S. Baghel Singh arrived,
Instantly did he brief his minister after summoning him.
Must the minister himself offer the chair to S. Baghel Singh,
Let other court dignitaries offer seats to the other chiefs. (25)

cOpeI : isMG jI Swhy kmwn idvweI [leI Swih duie h`Q auTweI [
Swih h`Q kursI vl krXo [prsn muK isMG AgY bih rhXo [26[
chaupaî : singh jî shâhç kamân divâî. laî shâhi dui hatth uthâî.
shâhi hatth kurasî val karyô. parsan mukh singh agai bahi rahyô.26.
KYr KrIAq bhu puCI piqSwih [krI g`lYN joaU dosqI rwih [
AOr sRdwrn ko idvweI kmwn [idvwie kursI dIXo bhu mwn [27[
khair kharîat bahu puchhî patishâhi. karî gallain jôû dôsatî râhi.
aur sardâran kô divâî kamân. divâi kurasî dîyô bahu mân.27.
dohrw : AOr bwq sB hI ilKI gRMQ bhuq bF jwie [
SwhI mrwqb bhu bfo so isMG jI dXo piqSwih [28[
dôhrâ : aur bât sabh hî likhî garnth bahut badah jâi.
shâhî marâtab bahu badaô sô singh jî dayô patishâhi.28.
cOpeI : dXo hwQI vf AMbwrI pwie [SuqrI AsbI deI iehW bjwie [
AOr qOPy quPwieq AO isro pwie [swQ sRdwrn KUb leI pwie [29[
chaupaî : dayô hâthî vada ambârî pâi. shutrî asbî daî ihân bajâi.
aur tauphç tuphâit au sirô pâi. sâth sardâran khûb laî pâi.29.
moqI mwl bf jÍwhrn vwlI [AOr dey bf mnsbdwrI [
AOr sB clz ko skY ignwie [ieq bGyl isMG auq Gr piqSwih [30[
môtî mâl bada javâhran vâlî. aur daç bada mansabdârî.
aur sabh chîz kô sakai ginâi. it baghçl singh ut ghar patishâhi.30.

dohrw : krq ivdw Swih iem khI iem hm hvs rhwie [
isMG lutyry jg khYN hm lutqy dyKy nWih [31[
dôhrâ : karat vidâ shâhi im kahî im ham havas rahâi.
singh lutçrç jag kahain ham luttç dçkhç nânhi.31.
cOpeI : isMG jI hs khI AgXoN bwq [AsIN idKwvYN qumih pRBwq [
Xh jo Kyq ponn ko pwr [ienkI lUt kUt krihN idKwr [32[
chaupaî : singh jî has kahî agyôn bât. asîn dikhâvain tumhi parbhât.
yah jô khçt pônan kô pâr. inkî lût kût karhin dikhâr.32.
dwm ienkY ikswnn dIey jwihN [hog bfo qmwSo jmnw mWih [
jb cwho qb lXo bulwie [isMG holI sI kr dyihN idKwie [33[
dâm inkai kisânan dîç jâhin. hôg badaô tamâshô jamnâ mânhi.
jab châhô tab layô bulâi. singh hôlî sî kar dçhin dikhâi.33.
soaU pRwq isMG Gly bulwie [Fly idvs khXo isMG cVH AwieN [
isMG jI khI hm jwvYN zrUr [iFg Awie bYTXo jgw aucUr [34[
sôû parât singh ghalç bulâi. dahalç divas kahyô singh chardah âin.
singh jî kahî ham jâvain zarûr. dhig âi baithyô jagâ uchûr.34.

Chaupai : As S. Baghel Singh offered a bow and arrow to the emperor,
The latter did accept it gracefully with raised hands.
As the emperor offered S. Baghel a seat in the royal court,
Happily did S. Baghel Singh sit in front of the king. (26)
After the emperor asked S. Baghel Singh about his well-being,
Both kept talking with each other in a friendly vein.
After honoring the other Singh chiefs by offering bows,
Honourably were they seated with due respect. (27)
Dohra : If the author narrated all the details of this meeting,
Much in volume would the epic increase indeed.
The highest title that belonged to the Muslim royal court,
Did the Mughal emperor confer on S. Baghel Singh. (28)
Chaupai : An elephant fitted with a big palanquin did the king offer,
War drums loaded on camels were beaten in Singh's honour.
Many other presents and honours were there offered,
To the accompanying Singh chiefs who accompanied S. Baghel Singh. (29)
A big necklace studded with gems and rubies was presented,
Along with the great title by the Mughal emperor.
Innumerable other gifts were exchanged on the occasion,
Between S. Baghel Singh and the Mughal emperor thereof. (30)
Dohra : As the Mughal emperor was bidding farewell to S. Baghel Singh,
He expressed a wish that he had cherished for long.
The Khalsa Panth Singhs are reputed to be great plunderers,
(But) he had never seen the Singhs going on a rampage. (31)
Chaupai : Similing did S. Baghel Singh tell the Mughal emperor,
The next morning would they give a demonstration of it.
Pointing to a field of sugarcane crop across the river (Yamuna),
A spectacle of pillaging that crop would they demonstrate. (32)
A reasonable compensation for crop's pillage be made to the farmers,
Then alone would they show that spectacle across the Yamuna.
The emperor could invite them for the show whenever he pleased,
Definitely would the Singhs stage a 'Holi' kind of festival there. (33)
The same morning did the emperor send an invitation to the Singhs,
In the afternoon should they come launching on that adventure.
Definitely would the Singhs arrive at the appointed hour,
The emperor must sit near him atop the fort to watch the show. (34)

sunq isMGn idlSwdI hoeI [auie aus AwgY vY aus Agy chY hoeI [
Fly idvs isMG kIE ngwro [qurXo fyro sB lu`tnvwro [35[
sunat singhan dilshâdî hôî. ui us âgai vai us agç chahai hôî.

dhalç divas singh kîô nagârô. turyô daçrô sabh luttnavârô.35.
iks hQ dwqI iks CurI ktwrI [iksY krd ikn qlvwrih DwrI [
krq lu`t Qy ijm dl in`q [rl iml lu`tn Awie huey im`q [36[
kis hath dâtî kis chhurî katârî. kisai karad kin talvârhi dhârî.
karat lutt thç jim dal nitt. ral mil luttan âi huç mitt.36.
dohrw : rwm dXwl jwie Swh pY kih aUcY dXo bhwie [
qO lO lu`tnvwr lY KVXo su`KU isMG jwie [37[
dôhrâ : râm dayâl jâi shâh pai kahi ûchai dayô bahâi.
tau lau luttnavâr lai khardyô sukkhû singh jâi.37.
cOpeI : Swih khI Ab h`lw krwXo [ Apn vjHw soN lu`t idKwXo [
qO mgroN isMG jI cVH Awey [cMgy mMdy ko vY bhu lXwey [38[
chaupaî : shâhi kahî ab hallâ karâyô. apan vajhâ sôn lutt dikhâyô.
tau magrôn singh jî chardah âç. changç mandç kô vai bahu layâç.38.
ku`d vVy vY m`D dirAwie [koeI qrY koeI goqo Kwie [
keI muV KVy koeI ruVHqy jwieN [iks isr p`g rhI AO ruVHI bhI jwieN [39[
kudd vardç vai maddh dariâi. kôî tarai kôî gôtô khâi.
kaî murd khardç kôî rurdhtç jâin. kis sir pagg rahî au rurdhî bahî jâin.39.
keI phuMcy jwie prly pwr [keI KVy keI m`D Bey KuAwr [
keI pony lY muV BI Awey [aun ko Kos keI rsqXoN lY Dwey [40[
kaî pahuñchç jâi parlç pâr. kaî khardç kaî maddh bhaç khuâr.
kaî pônç lai murd bhî âç. un kô khôs kaî rastayôn lai dhâç.40.
vih ausko vih ausY DkwvY [vih aus dwVih vih p`g hQ pwvY [
dyK pwqSwh bf KuSIAW krY [h`s h`s bhY AO ilt ilt prY [41[
vahi uskô vahi usai dhakâvai. vahi us dârdhi vahi pagg hath pâvai.
dçkh pâtshâh bada khushîân karai. hass hass bahai au lit lit parai.41.
dohrw : hsqI GoVy aUT bf jo auq qy ld lXwih [
rsqy hI qY aunHoN kO lu`tYN AOr su KwihN [42[
dôhrâ : hastî ghôrdç ûth bada jô ut tç lad layâhi.
rastç hî tai unhôn kau luttain aur su khâhin.42.
cOpeI : keI nTy jwihN pgn luhwie [keI nTy jwihN guVbuqY Kwie [
iek lY n`Ty muV ipCw n qkwvYN [iek rl iml GuI iqh Tyky lgwvYN [43[
chaupaî : kaî nathç jâhin pagan luhâi. kaî nathç jâhin gurdbutai khâi.
ik lai natthç murd pichhâ na takâvain. ik ral mil ghul tih thçkç lagâvain.43.

Hearing about this adventure delighted did the Singhs feel,
As each Singh wished to rush ahead of the other.
A beat on the war drum did the Singhs beat in the afternoon,
On a looting and plundering spree did they launch.(35)
As some picked up sickles, others picked up daggers,
As some others picked up knives, others took up swords.
As they were wont to carry on such plunder everyday,
Today they had arrived together for playing a friendly match (36)
Dohra : Ram Dyal (the Khalsa ambassador) briefing the Mughal emperor,
He made the emperor sit atop the fort's roof top.
Thereafter, leading a battery of Singh plunderers,
S. Sukhu Singh stood at the head of this expedition. (37)
Chaupai : Thereupon, the emperor signaled them to launch an attack,
Must they show a spectacle of looting and plundering.
Thereafter, arrived S. Baghel Singh with his own contingent,
With him he brought a mixture of muscular and frail Singhs. (38)
As these contingents plunged deep into the river Yamuna,
Some of them swam across while others went down.
As some emerged out of water, others were swept away,
Some held on to their turbans others lost their turbans. (39)
As some of them swam across and stood on the other bank,
Some others were caught midstream and felt harassed.
As some of them were returning carrying juicy sugarcanes,

Others pounced upon them midway during their return. (40)
As they kept on pulling and pushing each other,
They also kept on pulling at beards and turbans of each other.
So much delighted did the emperor feel watching this scene,
That he could not contain himself with joy and fun. (41)
Dohra : The horses and elephants which they had with them,
Were these loaded with the pillaged sugarcane sticks.
These were also waylaid by other Singhs on the wayside,
Who started crushing the juicy sugarcane sticks. (42)
Chaupai : Many of them were seen running without their turbans,
Many others were seen diving and coming out of river.
Some took to heels as if never to return again,
Some others made those running their butt of ridicule. (43)

sorTw : gOhr AIl pwiqSwh BXo pRsMn idK pMQ lut [
ijm bvro sWg krwie Awp PUk Awpy hsy [44[
sôrthâ : gauhar alî pâtishâh bhayô parsann dikh panth lut.
jim bavrô sâng karâi âp phûk âpç hasç.44.
dohrw : AYsI AYsI jugq soN isMG rhXo su ikqnk swl [
ley pYsy AOr dys qy rlvwie mrhty nwl [45[
dôhrâ : aisî aisî jugat sôn singh rahyô su kitnak sâl.
laç paisç aur dçs tç ralvâi marhatç nâl.45.
TwxW id`ll bhwih iPr piqSwhoN CXwnI ilKwie [
sRI AMimRqsr icq ieSnwn Dr muV piVE iqs hI rwih [46[
thânân dillî bahâhi phir patishâhôn chhayânî likhâi.
sarî ammritsar chit ishnân dhar murd paiô tis hî râhi.46.
163. swKI fIG Gumyr AO Brqpury kI (...'iqmY pMQ gur igljo glvwXo')
163. sâkhî dîgh ghumçr au bharatpurç kî (...'timai panth gur giljô galvâyô')
dohrw : jb Kwlso d`Kx clXo imslYN dsy bxwie [
jwie sUrj ml GyirE fIk kumyrih mwih [1[
dôhrâ : jab khâlsô dakkhan chalyô mislain dasç banâi.
jâi sûraj mal ghçriô dîk kumçrhi mâhi.1.
s`q l`K tky aun ilK Gly qO imlx AwXo pMQ Awp [
suno AbY sXwm isMG soN ijm aus BXo imlwp [2[
satt lakkh takç un likh ghalç tau milan âyô panth âp.
sunô abai sayâm singh sôn jim us bhayô milâp.2.
cOpeI : sunoN imlwp ausY kI bwq [so imilE j`sw isMG klwl jwq [
sO khY sXwm isMG ko mYN imlhoN gly [nwhIN qO jwaUN Gr muV cly [3[
chaupaî : sunôn milâp usai kî bât. sô miliô jassâ singh kalâl jât.
sau kahai sayâm singh kô main milhôn galç. nâhîn tau jâûn ghar murd chalç.3.
sXwm isMG khY mYN mono imloN nwhIN [vl doaU iem ijdy krwhIN [
qaU pMQ ny As TihrweI [lvwie qnKwih lXo pMQ b^SweI [4[
sayâm singh kahai main mônô milôn nâhîn. val dôû im jidç karâhîn.
taû panth nç as thahirâî. lavâi tankhâhi layô panth bakhshâî.4.
khI pMQ sXwm isMG mMn leI [sUrj ml bhu KuSI mn BeI [
Ab mYN imly pMQ vf BXo [s`q l`K tkw mory kMm AXo [5[
kahî panth sayâm singh mann laî. sûraj mal bahu khushî man bhaî.
ab main milç panth vada bhayô. satt lakkh takâ môrç kamm ayô.5.

Sortha : Really delighted did the emperor Gauhar Ali[2] feel,
At that spectacle of looting and plundering by Singhs.
It was indeed like a spectacle created by a joker,
Who sets his own things ablaze and than laughs at it. (44)
Dohra : Adopting Such diverse tactics and strategies indeed,
Did S. Baghel Singh's contingent stay at Delhi for many years.
Receiving ransom from the surrounding provinces,
Did he make the Marhattas his allies as well. (45)

Bringing Delhi under his own command and control,
Did he collect revenues at six annas out of every rupee.
Cherishing a desire to have a dip at the holy Amritsar,
Did he thus return to Punjab by the same route. (46)

Episode 163

Episode About Deegh, Ghumer and Bharatpur

(So did the (tenth) Guru got the Pathans annihilated by the Khalsa)

Dohra : As the Khalsa Panth force advanced towards the South,
After establishing ten contingents (Misls) of the Khalsa Panth,
They laid a siege around the forces of Suraj Mal[1],
Around his two forts at Deek[2] and Ghumer[3].
After promising to pay a ransom of seven lakh rupees,
The Jat chief himself came to meet the Khalsa Panth.
The way this meeting between him and S. Sham Singh took place,
Dear readers, listen to the whole account of that meeting. (2)
Chaupai : Listen to the account about this reconciliation,
As he paid a courtesy call to S. Jassa Singh Kalal.
He insisted upon meeting S. Sham Singh with an embrace,
Otherwise he would prefer to return without meeting. (3)
As S. Sham Singh refused to embrace a clean-shaven man,
Both of them kept on putting up hardened postures.
Thereafter, the Khalsa Panth arrived at a resolution,
That S. Sham Singh should seek pardon after embracing Suraj Mal. (4)
As S. Sham Singh agreed to abide by Khalsa Panth's mandate,
Highly delighted did Suraj Mal feel at heart.
Truly would he become great after alliance with Khalsa Panth,
Really had his seven lakh ransom served his purpose indeed. (5)

dohrw : Awgy Kwlsy pMQ bih srbq lwie idvwn [
so joVI GoVy lY AXo sunihrI swj lvwn [6[
dôhrâ : âgç khâlsç panth bahi sarabat lâi divân.
sô jôrdî ghôrdç lai ayô sunahirî sâj lavân.6.
cOpeI : ieqy sXwm isMG au~T KloXo [imly gly iem kuSl puCoXo [
iPr rwjw kih pws bhwXo [kr r`Xq isr mwmlo TihrwXo [7[
chaupaî : itç sayâm singh utth khalôyô. milç galç im kushal puchhôyô.
phir râjâ kahi pâs bahâyô. kar rayyat sir mâmlô thahirâyô.7.
lwK rup`Xo iqs C`f dXo [isropwau dY ivdw su kXo [
dXo CufwXo rwxI kih nwie [khY n pMQ hm ibrQI Cufwie [8[
lâkh rupyyô tis chhadada dayô. sirôpâu dai vidâ su kayô.
dayô chhudaâyô rânî kahi nâi. kahai na panth ham birthî chhudaâi.8.
qIn l`K rwjy qurq dey [ doie l`K huqI ikC m`udq key [
qaU rup`Xo iqMn lK AwXw [fyry sXwm isMG ml sUrj GlwXw [9[
tîn lakkh râjç turat daç. dôi lakkh hutî kichh muddat kaç.
taû rupyyô tinn lakh âyâ. daçrç sayâm singh mal sûraj ghalâyâ.9.
iqskI bWt krn pMQ fhXo [krq Jgro auq duie lK rhXo [
Pyr suno ijm vih Jgro mukXo [sBI bwq mYN Ab ilK dXoN [10[
tiskî bânt karan panth daahyô. karat jhagrô ut dui lakh rahyô.
phçr sunô jim vahi jhagrô mukyô. sabhî bât main ab likh dayôn.10.
dohrw : koaU khY imslo bMfo koaU khY bMfo POj dyK [
Awpo AwpxY mqlbI bol mcwvYN KyK [11[
dôhrâ : kôû kahai mislô bandô kôû kahai bandô phauj dçkh.
âpô âpnai matlabî bôl machâvain khçkh.11.
duie l`K Koie ijm iPr bMfy so ibD idEN sunwie [
imsloN ds ijm kr vMfy bf CotI kr smJwie [12[
dui lakkh khôi jim phir bandç sô bidh diôn sunâi.
mislôn das jim kar vandç bada chhôtî kar samjhâi.12.
cOpeI : ipRQm pMJI hzwr rK dsvMD lXo [sRI AMimRqsr tihl ihq kXo [

jo Aihmd igljo gXo Fwih [sRI Akwl buMgo lIE dRbwr sjwie [13[
chaupaî : paritham pañjhî hazâr rakh dasvandh layô. sarî ammritsar tahil hit kayô.
jô ahimad giljô gayô dhâhi. sarî akâl bungô lîô darbâr sajâi.13.
Ao igrd pOVI AO gur TOr [sONp msMdn gur TOr krI gOr [
pun A`Dy tky dl ibRD rK ley [ A`Dy mJYl qrn dl dey [14[
ô girad paurdî au gur thaur. saump masandan gur thaur karî gaur.
pun addhç takç dal baridh rakh laç. addhç majhail taran dal daç.14.

Dohra : As the Khalsa Panth was holding an assembly,
In a 'Sarbat Khalsa' congregation were they sitting.
(Suraj Mal) arrived with a pair of horses,
With excellent saddles and harness were these equipped. (6)
Chaupai : As S. Shyam Singh stood up (to receive Suraj Mal),
Both embraced each other exchanging greetings.
Thereafter, making him seated amongst themselves,
They settled the revenue that as Khalsa's subject he had to pay. (7)
Thereafter, reducing his revenue by one lakh as concession,
He was given a hearty send off with due honours.
This concession was given as a tribute to his queen,
Lest the Khalsa Panth should accuse him of favouritism. (8)
Promising to pay three lakh rupees immediately,
The balance two lakh rupees would he pay after some time.
So an amount of rupees three lakhs arrived soon,
Which Suraj Mal had delivered to S. Sham Singh. (9)
As the Khalsa Panth sat together to divide this amount,
They started squabbling over the balance of two lakhs.
Listen to the account how this squabbling came to an end,
The complete details would the author narrate. (10)
Dohra : As some insisted on distribution in the name of Misls,
Others insisted on the strength of the individual Misls.
With each sticking to their own vested interests,
There arose quite a din and noise all in vain. (11)
Losing two lakh rupees the way they distributed the rest,
That account of distribution would he narrate.
The way they disbursed it among the ten Khalsa Misls,
So would he narrate about those bigger and smaller Misls. (12)
Chaupai : First of all, twenty five thousand were kept as a Tithe,
For the service of the sacred shrine at Amritsar.
The damage that was caused by Ahmed Shah Abdali,
Akal Takht and Darbar Sahib needed to renovated. (13)
As the surrounding periphery and steps needed repair,
This amount was handed over to the caretakers.
Thereafter, half of the balance amount went to Buddha Dal,
Half of which amount further went to Tarun Dal. (14)

iqn m`D qIn imsl sm BeI [sukRckIey rwmgVHIey knHeI [
cOQy BMgI svwey Tey [pMjm pOxy nkeI Tihrey [15[
tin maddh tîn misal sam bhaî. sukrchakîç râmgardhîç kanhî.
chauthç bhangî savâç thaç. pañjam paunç nakaî thahirç.15.
iqm sXwm isMG BeI POj svweI [bwrY hzwr igxqI iqs AweI [
iqMn lK pOxI sMgq isMGIAn imlvweI [16[
tim sayâm singh bhaî phauj savâî. bârai hazâr gintî tis âî.
tinn lakh paunî sangat singhîan milvâî.16.
dohrw : qljy imsl flyvwl bf bDI dyS duvwby mWih [
ijs mwJY mD nihN bf jgw iek FWbwvwlw su jwih [17[
dôhrâ : tîjç misal daalçvâl bada badhî dçsh duvâbç mânhi.
jis mâjhai madh nahin bada jagâ ik dahâmbâvâlâ su jâhi.17.

cOpeI : cOQI imsl isMG purIey Awih [AwhlUvwlIey hYN ijh mWih [
pMjm cug igx imsl bnweI soie [AMimRqsrIey isMG khwvq Qoie [18[
chaupaî : chauthî misal singh purîç âhi. âhlûvâlîç hain jih mânhi.
pañjam chug gin misal banâî sôi. ammritsarîç singh kahâvat thôi.18.
AOr inhMg BujMg ShId Bt Qoie [soFI bydI qyhx B`ly soie [
iem ds imsln tky bRqwey [ds imslo ijm jwdvn rwey [19[
aur nihang bhujang shahîd bhat thôi. sôdahî bçdî tçhan bhallç sôi.
im das mislan takç bartâç. das mislô jim jâdvan râç.19.
dohrw : ijm jwdvn kI ds imsl qyaU pMQ gur Awih [
SRI ikRSn sm gur dsm iqm hI Kyf iKfvwie [20[
dôhrâ : jim jâdvan kî das misal tçû panth gur âhi.
sharî karishan sam gur dasam tim hî khçda khidavâi.20.
cOpeI : ijm kwl jmny jwdv nTwih [iqm igljy qy isMG nT jwihN [
ijqnk vwr jmn kwl AwXw [iqqnk vwr aun pMQ inklwXw [21[
chaupaî : jim kâl jamnç jâdav nathâhi. tim giljç tç singh nath jâhin.
jitnak vâr jaman kâl âyâ. titnak vâr un panth niklâyâ.21.
AMq smyN so hr jI mrvwXo [iqmY pMQ gur igljY glvwXo [
mwr qurk sB dIey Kpwie [gurU Pqy Kwlsy deI bulwie [22[
ant samçn sô har jî marvâyô. timai panth gur giljai galvâyô.
mâr turak sabh dîç khapâi. gurû phatç khâlsç daî bulâi.22.

That organisation had three Misls of equal strength,
Which included Shukarchakias, Ramgharias and Kanaihyias.
As one and quarter share was allotted to the Bhangis,
Three fourth of it went to the Nakaee's Misl. (15)
Similarly, S. Sham Singh's Misl had a larger strength,
As it consisted of twelve thousand soldiers.
Three fourth share of the ransom amount received,
Was it allotted to the share of Sangat Singhia Misl. (16)
Dohra : The third Misl belonged to the Dallewalias,
Much strength had it gained in the Doaba region.
As they had no considerable share in the Majha region,
They had their headquarters at village Dhabanwala. (17)
Chaupai : The fourth Misl consisted of Singhpurias,
The Ahluwalias were also formed a part of it.
The fifth consisted of some selected Singhs,
Who were known as belonging to Amritsaria Misl. (18)
Another Misl consisted of older, younger brave Singhs,
Who hailed from the Sodhis, Bedis, Trehans and Bhallas.
Thus, the whole amount was distributed among ten Misls,
These ten Khalsa Misls resembled the Yadava[4] 's organization. (19)
Dohra : As there were ten Misls of the Yadav clan,
So there were ten Misls in the Khalsa Panth.
As Lord Krishna commanded the ten Yadav Misls,
The tenth Sikh Guru directed the Khalsa Misls. (20)
Chaupai : As the Yadavs escaped Kaljaman's[5] onslaught,
So would the Singhs escape Abdali's invasion.
The number of times Jamankal invaded the Yadavs,
The same number of times Abdali invaded the Singhs. (21)
As Lord Krishna got Kaljaman destroyed by the Yadavs,
So did the tenth Guru got Abdali decimated by the Khalsa.
As all the Muslim rulers were annihilated by the Khalsa,
The Khalsa Panth shouted slogans of Guru's victory. (22)

164. swKI mwlvy kI
(BgqU khI 'Et nhIN AOrY, sRI gur vl chIey h`Q joVy')
164. sâkhî mâlvç kî

(bhagatû kahî 'ôt nahîn aurai, sarî gur val chahîç hatth jôrdç')
dohrw : qO mwlI ny iPr khXo Xh BI hmY ilKvwie [
ijm kr jMgl mD vDy mihrwjI AO PUlvwie [1[
dôhrâ : tau mâlî nç phir kahyô yah bhî hamai likhvâi.
jim kar jangal madh vadhç mahirâjî au phûlvâi.1.
cOpeI : joaU qOr aunkI huq sunI [pws purwqn AO bhu gunI [
ausI qOr mYN mrI sunweI [ausI qOr mYN idEN ilKweI [2[
chaupaî : jôû taur unkî hut sunî. pâs purâtan au bahu gunî.
usî taur main marî sunâî. usî taur main diôn likhâî.2.
suno BweI imqu suihrd ic`q [ BUl jwaUN qau ilK dXo iq`q [
jMgl dys Blo AKvwie [ihMswr bwvnI sMg lgvwie [3[
sunô bhâî mitu suhirad chitt. bhûl jâûn tau likh dayô titt.
jangal dçs bhalô akhvâi. hinsâr bâvnî sang lagvâi.3.
huq rwj rjpUqin qUrn id`lI [ ihMswr bwvnI QI cuhwxo m`lI [
rXq j`t jMgl mD rhy [bhuqy goq ignqI ikq lhy [4[
hut râj rajpûtni tûran dillî. hinsâr bâvnî thî chuhânô mallî.
rayat jatt jangal madh rahç. bahutç gôt gintî kit lahç.4.
iqn mD isMDU bhu vD Bey [Bly krm ikn aun bf key [
tINfo kwau koaU pihloN AXo [auny GnO Gyro qb BUmih TXo [5[
tin madh sindhû bahu vadh bhaç. bhalç karam kin un bada kaç.
tîndô kâu kôû pahilôn ayô. unç ghanau ghçrô tab bhûmhi thayô.5.
dohrw : pihloN bYTy rok BUm so qO bwrs AKvwie [
mihrwjI iPrqy rc c`k r`Xq auq gujr krwie [6[
dôhrâ : pahilôn baithç rôk bhûm sô tau bâras akhvâi.
mahirâjî phirtç rach chakk rayyat ut gujar karâi.6.
cOpeI : qUrn qy leI id`lI cuhwx [rwie pQOry huie byeImwn [
aun pMJI l`K rjpUq glvwXw [so ibnW POj gorley lK GwXw [7[
chaupaî : tûran tç laî dillî chuhân. râi pathurç hui bçîmân.
un pañjhî lakkh rajpût galvâyâ. sô binân phauj gôrîç lakh ghâyâ.7.
Swih gOrIE dXo k`F pTwxY [pTwxn pr gur mugl ilAwxy [
mugl m`D kI khoN khwnI [mhwrwjIAn pr ijn BlI ibhwnI [8[
shâhi gaurîô dayô kaddah pathânai. pathânan par gur mugal liânç.
mugal maddh kî kahôn kahânî. mahârâjîan par jin bhalî bihânî.8.

Episode 164
Episode About the Malwa
(As none else could protect them, said Bhai Bhagtoo, Must they pray with folded hands to the revered Guru)

Dohra : Then did Captain David Murray remark,
Must the author get this also recorded:
The way the descendents of Mehraj and Phool[1] ,
Extended their hold in the Malwa's forests. (1)
Chaupai : The way the author had heard about them,
From his ancient and talented peers,
In the same vein did he narrate to Captain Murray,
In the same manner would he get it recorded. (2)
Dear devout readers listen to the same account,
Must they record it correctly wherever he faltered.
It was forested area full of innocent people,
It was adjacent to the fifty two villages of Hisar Bawani. (3)
As Delhi was under the occupation of Toor Rajputs,
The Hisar Bawani was under Chauhan Rajput's control.
The Jat subjects who lived in these forested areas,
To innumerable sub castes did these Jats belong. (4)
Majority of these Jats belonged to the Sidhu caste,
Noble deeds must have their ancestors done.
As very few odd Sidhu Jats had come here,

Large chunks of land had they occupied. (5)
Dohra : Those who had occupied this land quite early,
Ownership rights of land had they procured.
As Mehraj (Sidhu) Jats kept wandering as nomads,
Hardly could they make both their ends meet. (6)
Chaupai : The Chauhan Rajputs seized Delhi from the Toors,
As Rai Pithora[2] had played foul with them.
Thereafter, he got twenty five lakh Rajputs eliminated,
Who, being defenceless, was eliminated by Mohd. Ghori[3]. (7)
As Mohammad Ghori was ousted by the (Lodhi) Pathans,
Guru Nanak brought the Mughals to oust the Pathans.
Let the author narrate the account of the Mughal Period,
And the good times arrived for the Mehraj Sidhu Jats. (8)

ipRQm sunwaUN BweIAn kI g`l [ mhwrwjIAn pr ijm AwvYN c`l [
ipRQm BweI bihlo isK BXo [tihl nimq pih gur ky gXo [9[
paritham sunâûn bhâîan kî gall. mahârâjîan par jim âvain chall.
paritham bhâî bahilô sikh bhayô. tahil namit pahi gur kç gayô.9.
sRI Arjn gur Awvy cVHvwvq [qrn qwrn chYN pOVl icxvwvq [
qihN Awvy A`g bwhr huie geI [bihlo lXwXo pMf kUVY TeI [10[
sarî arjan gur âvç chardhvâvat. taran târan chahain paurdî chinvâvat.
tahin âvç agg bâhar hui gaî. bahilô layâyô pand kûrdai thaî.10.
dohrw : shq sIs iqh pMf dbI gur Arjn phuMcXo Awie [
DMn DMn is`KI gur khI BweI bihlo lXo auTwie [11[
dôhrâ : sahat sîs tih pand dabî gur arjan pahuñchyô âi.
dhann dhann sikkhî gur kahî bhâî bahilô layô uthâi.11.
cOpeI : siqgur KuSI bihlo pr keI [sMgq BUqn lwie su deI [
XhI bwq BgqU sun pweI [swQ bihlo BXo gur iFg jweI [12[
chaupaî : satigur khushî bahilô par kaî. sangat bhûtan lâi su daî.
yahî bât bhagatû sun pâî. sâth bahilô bhayô gur dhig jâî.12.
ausY pRsMg pg BgqU jwie Cuhy [msMd jMgl sB kr dXo vhY [
BgqU sMg hrIE bwlo qurXo [sB jMgl iem Bwgy BrXo [13[
usai parsang pag bhagatû jâi chhuhç. masand jangal sabh kar dayô vahai.
bhagatû sang harîô bâlô turyô. sabh jangal im bhâgç bharyô.13.
Ab mhwrwjIAn kI g`l sunwauN [ijm sunI ibRDn qy iqmYN sunwauN [
sB qy ipCY mhrwjIey AwvYN [nihN aun jogI ijmI hQ AwvY [14[
ab mahârâjîan kî gall sunâun. jim sunî baridhan tç timain sunâun.
sabh tç pichhai mahrâjîç âvain. nahin un jôgî jimî hath âvai.14.
ijsky bhYN Gry mD qyaU [auie ien rKY rXq kr eyaU [
inj Fb ien kC lgY n Gwq [AgY BeI mhwrwjIAn bwq [15[
jiskç bahain gharç madh tçû. ui in rakhai rayat kar çû.
nij dhab in kachh lagai na ghât. agai bhaî mahârâjîan bât.15.
dohrw : bhu Qy aun sMg cUhVy iBMn Byq kmI rKwih [
XO krYN bKIll lok ien huqy ju jMgl mWih [16[
dôhrâ : bahu thç un sang chûhrdç bhinn bhçt kamî rakhâhi.
yau karain bakhîlî lôk in hutç ju jangal mânhi.16.
cOpweI : krYN ckR ien cUhVn kyro [iem kr ien so rKYN bKyro [
mn mD smJYN ien blDwrI [mq m`l bhYN iXh BUm hmwrI [17[
chaupâî : karain chakar in chûhrdan kçrô. im kar in sô rakhain bakhçrô.
man madh samjhain in baldhârî. mat mall bahain yih bhûm hamârî.17.

First of all let the author narrate about the Bhai[4] dynasty,
That would gradually lead us to Mehraj Sidhus.
The first was a Bhai Behlo who became a devout Sikh,
To the (fifth) Sikh Guru did go to render a service. (9)
An indigenous brick kiln had the Guru activated,
With bricks did the Guru wish to construct a shrine at Taran Taaran.

As the flames leapt out of this brick kiln,
Bhai Behlo brought a bundle of garbage to douse this fire. (10)
Dohra : The moment Bhai Behlo[5] got buried under the bundle,
Instantly did Guru Arjan Dev ji arrived there.
Praising the services of a devout Gursikh unto the Guru,
Immediately did the Guru pull him out. (11)
Chaupai : As the revered Guru felt pleased with Bhai Behlo's services,
The congregation of forested areas was put under his charge.
This information did Bhai Bhagtoo also receive,
As he went to pay his obeisance to the revered Guru. (12)
In the same manner as Bhai Bhagtoo touched the Guru's feet,
The Guru appointed him incharge of another forest area.
As two more Sikhs Haria and Balo[6] accompanied Bhai Bhagtu,
The whole forest area got blessed by the Guru. (13)
Now would the author narrate the account of Mehraj dynasty,
Narrate he would as he had heard from his old elders.
As Mehraj ancestors were the last to approach the Guru,
No land was left that could be allotted to them. (14)
Thus, in whomsoever's house they went to seek shelter,
The owner would treat them as his subjects.
As they could not occupy any land on their own,
Listen further how these Mehraj ancestors progressed. (15)
Dohra : As Mehraj elders had many scheduled caste men with them,
They employed them for diverse menial jobs.
For this reason they became the butt of ridicule of those,
Who had been earlier inhabitants of these forest areas. (16)
Chaupai : As the Mehraj elders had dealings with these lower castes,
They remained at loggerheads with the natives.
As the natives considered Mehraj elders mighty and powerful,
They were apprehensive that the latter might occupy their land. (17)

iem kr ien BUm bihx n dyieN [rhYN BUm qO jgwq Br lyihN [
iPr qur kY XO krYN gujwrw [BXo c`kR iem ien ko Bwrw [18[
im kar in bhûm bahin na dçin. rahain bhûm tau jagât bhar lçhin.
phir tur kai yau karain gujârâ. bhayô chakkar im in kô bhârâ.18.
iem kr dyvihN ienHYN inkwr [rl mulK`Xy AO qpydwr[
qau mhrwjIAn mqo mqoXo [hm chIAq koaU dyS rukoXo [19[
im kar dçvhin inhain nikâr. ral mulkhayyç au tapçdâr.
tau mahrâjîan matô matôyô. ham chahîat kôû dçsh rukôyô.19.
dyS prwXo iem rukXo kb AweI [ibnw kIey koaU bfo shweI [
Blo vKq aunkw qb AwXo [aun siqgur ko auhlo qkwXo [20[
dçsh parâyô im rukyô kab âî. binâ kîç kôû badaô sahâî.
bhalô vakhat unkâ tab âyô. un satigur kô uhlô takâyô.20.
sorTw : so BgqU iFg jwie hwQ joV crnI lgy [
sB ibD khI sunwie hmih gurU pg lwieE [21[
sôrthâ : sô bhagatû dhig jâi hâth jôrd charnî lagç.
sabh bidh kahî sunâi hamhi gurû pag lâiô.21.
dohrw : mylo bswKI Awie pun lXo mohx BgqU swQ [
ipRQm imlwXo sBn qy iFg siqgur joV su hwQ [22[
dôhrâ : mçlô basâkhî âi pun layô môhan bhagatû sâth.
paritham milâyô sabhan tç dhig satigur jôrd su hâth.22.
cOpeI : sRI siqgur idSt KuSI kI krI [Bey inhwl vY iqs hI GrI [
mhrwj poqRO mohn Qo AwXo [swQ puqR so kwlY lXwXo [23[
chaupaî : sarî satigur dishat khushî kî karî. bhaç nihâl vai tis hî gharî.
mahrâj pôtrau môhan thô âyô. sâth putar sô kâlai layâyô.23.
sRI siqgur A`gY dXo cVHvwie [AOr drb deI FyrI lwie [
kwly tihl gur lMgr lweI [lokn kih bwq deI imtweI [24[

sarî satigur aggai dayô chardhvâi. aur darab daî dhçrî lâi.
kâlç tahil gur langar lâî. lôkan kahi bât daî mitâî.24.
qO mohn gur pY jI kI khI [d`Xo izmIN hm v`sn qeIN [
hs siqgur XO mohn khXo [hm cwhYN qum dyxYN jog kXo [25[
tau môhan gur pai jî kî kahî. dayyô zimîn ham vassan taîn.
has satigur yau môhan kahyô. ham châhain tum dçnain jôg kayô.25.
lyihN BUm qum qy log mMg [jwih AbY qUM BgqU sMg [
hm AwvihNgy jMgl ky mwih [qumry kMm bxwvq qWih [26[
lçhin bhûm tum tç lôg mang. jâhi abai tûn bhagatû sang.
ham âvahingç jangal kç mâhi. tumrç kamm banâvat tânhi.26.

So the natives never-allowed the latter to stay at one place,
They would charge rentals if allowed them to stay.
So as these Mehraj elders kept moving like nomads,
They had to pass through such a heavy ordeal. (18)
Thus would they be turned out from the area,
With the joint efforts of the natives and their custodians.
Upon this did the Mehraj elders made a resolve,
Must they also occupy an area for their subsistence. (19)
(But) how could they occupy land in an alien land,
Unless someone mighty and powerful assisted them.
As good fortune smiled on these wandering elders,
(Fifth) Guru's protection did they proceed to seek. (20)
Sortha : So approaching Bhai Bhagtoo,
With folded hands did they bow down.
Narrating their tale of woe,
For Guru's blessings should he intercede. (21)
Dohra : As the Vaisakhi festival was approaching near,
Mohan (from Mehraj's family) did Bhai Bhagtoo take along.
After introducing the former to the whole congregation,
With folded hands did they stand before the Guru. (22)
Chaupai : The moment the revered Guru looked at them smilingly,
Instantly did they feel blessed indeed.
Mehraj's grandson Mohan had come along with Bhagtoo,
Who had brought his own son Kala with him. (23)
Then to the revered Guru did Mohan offer Kala's services,
All the collections did they also pile up before the Guru.
Kala offered his services to the Guru's community kitchen,
Thereafter, all the disputes of the devotees did the Guru settle. (24)
Thereafter Baba Mohan laid bare his heart before the Guru,
For a piece of land for his clan's settlement did he ask.
Smilingly did the revered Guru tell Baba Mohan:
He (the Guru) wished to empower Mohan to give lands to others. (25)
From him (Baba Mohan) would the people beg for land,
For the time being should he go back with Bhai Bhagtu.
Soon would he (the Guru) pay a visit to the forested area,
All his (Baba Mohan's) cherished desires would the Guru fulfil then. (26)

dohrw : qO mohx gur soN khI hm iecrk bihx muhwl [
siqgur AwKXo nihN fro krU krqw qum pRiqpwl [27[
dôhrâ : tau môhan gur sôn kahî ham ichrak bahin muhâl.
satigur âkhyô nahin daarô karû karatâ tum partipâl.27.
cOpeI : so BgqU Awn pws bhwey [c`kx DorY soaU bswey [
qO qpydwr bKIll krYN [twrYN BgqU nihN vI trYN [28[
chaupaî : sô bhagatû ân pâs bahâç. chakkan dhôrai sôû basâç.
tau tapçdâr bakhîlî karain. târain bhagatû nahin vî tarain.28.
qO siqgur iem kI vrqweI [iek br rwjY ien gl bxvweI [

aus rwjY kI khoN khwnI [ijm lokn bhu sXwnn bKwnI [29[
tau satigur im kal vartâî. ik bar râjai in gal banvâî.
us râjai kî kahôn kahânî. jim lôkan bahu sayânan bakhânî.29.
iek cqrswl inRp dKxI khYN [Aihins bhuq SrwbI rhY [
buhq du`K aus r`Xq pwvY [so rhY SrwbI du`K nwih imtwvY [30[
ik chatarsâl narip dakhnî kahain. ahinis bahut sharâbî rahai.
buhat dukkh us rayyat pâvai. sô rahai sharâbî dukkh nâhi mitâvai.30.
dohrw : duSmn AOr ju iFg huqy iqn lXo mulk dbwie [
idvwn mus`dI bhu ausy kih Qk bhy slwih [31[
dôhrâ : dushman aur ju dhig hutç tin layô mulak dabâi.
divân musddî bahu usç kahi thak bahç salâhi.31.
cOpeI mwq BRwq aus Gr kI joie [rhy smJwie vhu mMnYN n koie [
rwq idvs vY rih srSwr [sB kMm ausko BXo KuAwr [32[
chaupaî mât bharât us ghar kî jôi. rahç samjhâi vahu mannain na kôi.
rât divas vai rahi sarashâr. sabh kamm uskô bhayô khuâr.32.
XhI Kbr piqSwh pih geI [rwj nwm ilK dXo lGu BeI [
cqrswl khXo kYd bhwvn [duie boql kih SRwb iplwvn [33[
yahî khabar patishâh pahi gaî. râj nâm likh dayô laghu bhaî.
chatarsâl kahyô kaid bahâvan. dui bôtal kahi sharâb pilâvan.33.
dohrw : XhI bwq idvwnn mMnI mhUrq lXo kFvwie [
svw pihr idn jb cVHy kr d`Xgu it`ko vwie [34[
dôhrâ : yahî bât divânan mannî mahûrat layô kadahvâi.
savâ pahir din jab chardhç kar dayygu tikkô vâi.34.
cOpeI : XhI bwq aus iqRX sun pweI [khW krY bhu rhI smJweI [
tUtXo nSw aun rwxI jgweI [lXwE pXwlw aun mMg sunweI [35[
chaupaî : yahî bât us tariya sun pâî. kahân karai bahu rahî samjhâî.
tûtyô nashâ un rânî jagâî. layâô payâlâ un mang sunâî.35.

Dohra : Thereupon, Baba Mohan begged the revered Guru,
Where would his clan seek shelter till then?
Thereupon, did the revered Guru assured him,
The Divine Creator would protect him where he stayed. (27)
Chaupai : Thereafter, Bhai Bhagtu offered them shelter for stay,
Thus did this nomadic clan find a home for themselves.
As the original land owners objected to their stay,
They did not stop objecting even after Bhai Bhagtu's pleas. (28)
Thereafter, the revered Guru brought out a miracle,
Through an emperor's act did the Guru caused this marvel.
That emperor's account would the author now narrate,
The way he had heard that tale from his learned peers. (29)
There used to be one emperor Chattarsal in the South,
Day and night did he keep himself in an inebriated state.
Many a hardship did his subjects keep passing through,
Being an alcoholic how could he address people's grievances? (30)
Dohra : His enemies who surrounded him from neighbouring states,
A lot of his territory did they occupy (forcibly).
His ministers and court officials tried their best,
Many a counsel did they offer to the king in vain. (31)
Chaupai : Utmost did his mother, brother and his wife try,
But little did he pay any heed to their advice.
As he remained in an inebriated state day and night,
All affairs of state remained in a state of chaos. (32)
As these news reached the sovereign at (Delhi),
He bestowed Chattarsal's state's custody to his younger brother.
Chattarsal was ordered to be put behind the bars,
Two bottles of liquor were sanctioned for his daily consumption. (33)
Dohra : The ministers of the state following this royal decree,

They fixed an auspicious occasion for the new king's anointment.
A few hours after the break of dawn on that day,
They would anoint his younger brother with the royal title. (34)
Chaupai : Though Chattarsal's wife heard this new order,
Nothing could she do despite her desperate pleadings.
As Chattarsal craved for more alcohol, he woke up his wife,
For a goblet of alcohol did he press his wife. (35)

rwxI khXo Awie dygu quih BweI [svw pihr idn cVHy qO AweI [
huie krVo aun bhur aucwrXo [rwxI iqsqY bhu krVo pukwrXo [36[
rânî kahyô âi dçgu tuhi bhâî. savâ pahir din chardhç tau âî.
hui karrdô un bahur uchâryô. rânî tistai bahu karrdô pukâryô.36.
Awaugu qum pY qum lGu BweI [piqSwhI pRvwno dygu PVweI [
pwie byVI qum ipAwgu ipAwlw [svw pihr idn cVHy ijs kwlw [37[
âugu tum pai tum laghu bhâî. patishâhî parvânô dçgu phardâî.
pâi bçrdî tum piâgu piâlâ. savâ pahir din chardhç jis kâlâ.37.
ieqnI sun aus kCu buD AweI [khXo nwir ikCu dso aupweI [
rwnI bhu khI nT Ab qUM jwih [jhWgIr kY jw pau pwie [38[
itnî sun us kachhu budh âî. kahyô nâri kichhu dasô upâî.
rânî bahu kahî nath ab tûn jâhi. jahângîr kai jâ pau pâi.38.
dohrw : XhI bwq aus kMn prI BXo sÍwr qqkwl [
dOV Dwp kr jw pujXo inj khXo sBI Ahvwl [39[
dôhrâ : yahî bât us kann parî bhayô savâr tatkâl.
daurd dhâp kar jâ pujyô nij kahyô sabhî ahvâl.39.
cOpeI : jhWgIr aus dXo juvwb [Ab qum ko nhIN imlY svwb [
hm qumko bhu bwr iLK rhy [qYN CfXo n nSo hmwry khy [40[
chaupaî : jahângîr us dayô juvâb. ab tum kô nahîn milai savâb.
ham tumkô bahu bâr likh rahç. tain chhadayô na nashô hamârç kahç.40.
Xh sun cqrswl hQ joVy [idhu rotI muih vl ikq AOry [
qO piqSwh qjvIz krweI [mulk aujwV dXo jMgl ilKweI [41[
yah sun chatarsâl hath jôrdç. dihu rôtî muhi val kit aurç.
tau patishâh tajvîz karâî. mulak ujârd dayô jangal likhâî.41.
Awie biTMfy aun fyrw lwXw [KwxY ko iqs h`Q n AwXw [
s`dy aun qihN q`pydwr [aunHYN dyiKE mulK aujwV [42[
âi bathindç un daçrâ lâyâ. khânai kô tis hatth na âyâ.
saddç un tahin tappçdâr. unhain dçkhiô mulakh ujârd.42.
aus gujr krn kI puCI slwih [khXo aunYNH qUM lut mwr Kwih [
rwjY khXo qum AgY huie bqwie [hoie AwkI so lXo mrvwie [43[
us gujar karan kî puchhî salâhi. kahyô unhain tûn lut mâr khâhi.
râjai kahyô tum agai hui batâi. hôi âkî sô layô marvâi.43.
dohrw : aun huqy mhrwjI A`K iqxY so aun dey bqwie [
soaU Kbr iqn ko BeI prI icMqw iqn Awie [44[
dôhrâ : un hutç mahrâjî akkh tinai sô un daç batâi.
sôû khabar tin kô bhaî parî chintâ tin âi.44.

His younger brother would offer him that, his queen said,
Soon after the day break would his brother arrive.
As he again asked for alcohol in harsh words,
In still harsher words did his queen reprimand. (36)
His younger brother would definitely come with a royal decree,
The royal decree for his kingship would he handover.
With fetters around his feet would his brother offer a goblet,
Let a few hours pass after day break on that day. (37)
Hearing this did Chattarsal come to his senses,
After that did he ask for a reprieve from his wife.
Must the king make haste to escape from there,
Before Jahangir must he beg for restoration of his rule. (38)

Dohra : As he heard this news (from his wife),
Instantly did he mount his royal steed.
Arriving at the royal court posthaste,
His predicament did he narrate to the king. (39)
Chaupai : Thereupon Jahangir[7] refused his petition,
Now would he not get any reprieve from the court.
Many a time had the emperor reprimanded him in writing,
Never did he give up drinking at the king's bidding. (40)
Hearing this, did Chattarsal beg the king with folded hands,
Some alternative means of livelihood must the king grant.
Thereupon, the emperor put forth another proposal,
A decree for Malwa forests could he get if he ransacked those. (41)
Arriving at Bathinda did he put up a camp,
As nothing could he get for food in the forests.
He summoned the official custodians of that area,
As he found the whole territory a barren land. (42)
When he enquired about possible means of livelihood,
The official custodians suggested means of loot and plunder.
As Chattarsal asked them to provide guidance to him,
He offered to destroy those who defied the legal custodians. (43)
Dohra : As Mehraj's clan had been a thorn in their flesh,
The custodians put forth their name for ransacking.
As the Mehraj clan settlers received this news,
Highly concerned did they feel for their safety. (44)

cOpeI : mihrwjI sun BgqU iFg Aey [hkIkq sBI bqwvq Bey [
BgqU khI Ab Et nhIN AOrY [sRI gur vl chIey hQ joVy [45[
chaupaî : mahirâjî sun bhagatû dhig aç. hakîkat sabhî batâvat bhaç.
bhagatû kahî ab ôt nahîn aurai. sarî gur val chahîç hath jôrdç.45.
aun krI Ardws sRI siqgur DXwie [ies AwPqoN gur leIN rKwie[
AYsI BeI siqgur kI klw [Awie auqrXo iFg c`k AOr Blw [46[
un karî ardâs sarî satigur dhayâi. is âphtôn gur laîn rakhâi.
aisî bhaî satigur kî kalâ. âi utrayô dhig chakk aur bhalâ.46.
ien aun lInI igx slwih [hm Bjy bcYN nhIN ikq hm jwihN [
hm qum rlYN qo bcYN iek Qwie [qO lO rwjw prXo aun Dwie [47[
in un lînî gin salâhi. ham bhajç bachain nahîn kit ham jâhin.
ham tum ralain tô bachain ik thâi. tau lau râjâ paryô un dhâi.47.
ley lUt iqn jt ibclwie [krI Kbr aun mihrwjn Awie [
kIE auprwlo mihrwjn Dwie [pVy aunYN pr FoI bjvwie [48[
laç lût tin jat bichlâi. karî khabar un mahirâjan âi.
kîô uprâlô mahirâjan dhâi. pardç unain par dhôl bajvâi.48.
dohrw : lu`t POj bhu rj prI lInI pMfn cukvwie [
rwjw rhXo AkylVo POj pVI injY inj rwih [49[
dôhrâ : lutt phauj bahu raj parî lînî pandan chukvâi.
râjâ rahyô akçlrdô phauj pardî nijai nij râhi.49.
cOpeI : rwjw Akylo qihN rhXo KVo [mhrwj qumnn sXoN soaU n AVo [
aUhW lXo aun rwjo mwr [siqgur sÍwrI aun kI kwr [50[
chaupaî : râjâ akçlô tahin rahyô khardô. mahrâj tumnan sayôn sôû na ardô.
ûhân layô un râjô mâr. satigur savârî un kî kâr.50.
bhur gYI sB POjih Bey [lok rwjy ky iqnH lut ley [
AYsI klw qihN gur vrqweI [BUp ibnW ko kr skY lrweI [51[
bahur gail sabh phaujhi bhaç. lôk râjç kç tinah lut laç.
aisî kalâ tahin gur vartâî. bhûp binân kô kar sakai larâî.51.

165. ies qoN Aglw pRsMg

('mohn mMg lY SwhoN zmIn Gumwie lwK kIE ptw su kIn')

165. is tôn aglâ parsang

('môhan mang lai shâhôn zamîn ghumâi lâkh kîô patâ su kîn')

dohrw : mwr lu`t rwjy muVy prI soc icq Awn [
huqo rwjo swk piqSwh ko mq pwvY hm pr qwx [1[

Chaupai : Hearing this Mehraj's clan approached Bhai Bhagtu,
The entire situation did they narrate to him.
As none else could protect them, said Bhai Bhagtu,
Must they pray with folded hands to the revered Guru. (45)
With devotion did they pray to the Divine Guru,
Might the Guru protect them from that scourage.
Such a divine dispensation came to happen there,
That another caravan of displaced people arrived there. (46)
With these new arrivals did the Mehraj clan confabulate,
By deserting the place would they never survive.
As they were still confabulating to fight together,
They came to be invaded by Chattarsal's troops. (47)
As his troops ransacked the Jat settlers,
They sent messengers to their Mehraj clan allies.
With a dash did the Mehraj members attack,
They invaded Chattarsal's troops with a beat of drums. (48)
Dohra : As they robbed the Chattarsal's troops to their fill,
They brought the bundles full of robbed goods.
The king Chattarwal was abandoned by his troops,
His troops went their own ways from the field. (49)
Chaupai : As the king remained alone on the field,
No longer could he fight with Mehraj's force.
As the king was killed there by the Mehrajians,
The Divine Guru solved all their problems. (50)
As they went in hot pursuit of the royal troops,
All those troops were robbed by the Mehraj clan.
As such a dispensation did the Guru bring about,
How could the troops fight without a king? (51)

Episode 165
The Next Episode About the Malwa
(Asking Baba Mohan to get a landed territory,
A lease deed for one lakh acres did the emperor sign)

Dohra : After plundering and killing as they returned,
Deeply concerned did the Malwa people feel.

dôhrâ : mâr lutt râjç murdç parî sôch chit ân.
hutô râjô sâk patishâh kô mat pâvai ham par tân.1.
cOpeI : XhI bwq sun sXwnn ibcwrI [BeI soc aun mn mD BwrI [
nTy Bjy BI bcqy nwhIN [hY cwr kuMt piqSwhn pwhI [2[
chaupaî : yahî bât sun sayânan bichârî. bhaî sôch un man madh bhârî.
nathç bhajç bhî bachtç nâhîn. hai châr kunt patishâhan pâhî.2.
khI mohn hm id`lI jwvYN [ j`t pyc koeI aUhW clwvYN [
svw sY rupey kI suKno TihrweI [joV h`Q Ardws krweI [3[
kahî môhan ham dillî jâvain. jatt pçch kôî ûhân chalâvain.
savâ sai rupaç kî sukhnô thahirâî. jôrd hatth ardâs karâî.3.
iek GoVo lXo dyn njrwnY [XhI jugq leI mD icq TwnY [
qaU is`K qur Awie qb bolw [su iek rwjy kMn qY lXo lolw [4[
ik ghôrdô layô dçn najrânai. yahî jugat laî madh chit thânai.
taû sikkh tur âi tab bôlâ. su ik râjç kann tai layô lôlâ.4.
soaU piqSwih pih ly jwau sugwq [jO hm hoie BlI kCu bwq [
kr Ardws su pr gXo rwih [dXo nzrwno id`lI jwie [5[
sôû patishâhi pahi lç jâu sugât. jau ham hôi bhalî kachhu bât.
kar ardâs su par gayô râhi. dayô nazrânô dillî jâi.5.
dohrw : jwie PrXwd pihloN krI AO nzrwny dXo Glwie [

gRIbn ko mwrn gXo Awp muXo iqs Qwie [6[
dôhrâ : jâi pharyâd pahilôn karî au nazrânç dayô ghalâi.
garîban kô mâran gayô âp muyô tis thâi.6.
cOpeI : lolk dyKXo jb piqSwhI [dIno bygm KuSI huie vwhI [
bygm khXo mYN iek kXw kroN [doaU huieN qW mYN kMn DroN [7[
chaupaî : lôlak dçkhyô jab patishâhî. dînô bçgam khushî hui vâhî.
bçgam kahyô main ik kayâ karôn. dôû huin tân main kann dharôn.7.
s`d mohn ko qkId bhu khI [lXwE dUsro ijMd cihN jyaU vrI [
so lXwvYN bhu imlY ienwm [nihN lXwvY qO mwrIXug Qwm [8[
sadd môhan kô takîd bahu kahî. layâô dûsrô jind chahin jçû varî.
sô layâvain bahu milai inâm. nahin layâvai tau mârîyug thâm.8.
Xih sun mohn bhu soc prI [lBY nhIN qO swirAn mrI [
mohn suKxw iPr gur DwrI [pMj sY rup`Xo DroN pUr QwrI [9[
yahi sun môhan bahu sôch parî. labhai nahîn tau sârian marî.
môhan sukhnâ phir gur dhârî. pañj sai rupyyô dharôn pûr thârî.9.

Invader (Chattarsal) being related to the Mughal emperor,
Lest he should exert pressure on them. (1)
Chaupai : The same issue did the (Malwa) elders debate,
As they felt highly concerned about it.
They would not survive even if they deserted the region,
As it was surrounded by the Mughal rule from all sides. (2)
(At this), Baba Mohan proposed to approach Delhi emperor,
Through some rustic maneuver would he appease the king.
Promising to make an offering of one hundred and a quarter rupees,
With folded hands did he pray to God (for success). (3)
Arranging to offer a horse as tribute to the king,
Such a strategy did he resolve to adopt.
Thereupon, a Sikh did arrive and remarked,
An earring for the emperor's ear should he take along. (4)
Such a present would he take to the king,
If he thought there was some worth in the Sikh's suggestion.
Thus did he proceed after making a prayer,
These tributes did he offer after reaching the Delhi court. (5)
Dohra : Thus did he submit a petition to the king,
Making an offering of a horse and an earring.
For slaughtering poor people he (Chattarsal) had gone,
(But) himself did he perish in the attempt. (6)
Chaupai : The moment the emperor looked at the earring,
Happily did he offer to his dear queen to please her.
What would she do with a single earring, said the queen,
A pair of earrings together could she put on her ears. (7)
Calling Baba Mohan the emperor instructed him sternly,
Must he produce the other earring if he wished to survive.
Highly would he be rewarded if he brought the other earring,
Instantly would he be killed if he failed in his attempt. (8)
Hearing this, highly alarmed did Baba Mohan feel,
His whole clan would be wiped out if he failed to find the other ring.
Once again did he vow to make an offering to the Guru,
An offering of full five hundred rupees would he offer on a salver. (9)

huqo mohn sMg iek gXo qwq [sB smJweI aus aun bwq [
jihN rwjw Qo mr igr gXo [hog ausY QW so igr gXo [10[
hutô môhan sang ik gayô tât. sabh samjhâî us un bât.
jahin râjâ thô mar gir gayô. hôg usai thân sô gir gayô.10.
dohrw : Bly Bwg hm gur kry qO hm Awvgu l`B [
lBY n Awvgu jO hmY qO mwrIXgu AOlwd hm s`B [11[

dôhrâ : bhalç bhâg ham gur karç tau ham âvgu labbh.
labhai na âvgu jau hamai tau mârîygu aulâd ham sabbh.11.
cOpeI : AOr khI sB puC lXo log [igrXo prXw iks l`BXw hog [
mohn soN Swh bMDXo krwr [lXwvY suq inj kr ikq Bwl [12[
chaupaî : aur kahî sabh puchh layô lôg. giryô paryâ kis labbhyâ hôg.
môhan sôn shâh bandhyô karâr. layâvai sut nij kar kit bhâl.12.
jwie aunHYN bhu qlwieS krI [aun pr AweI bhu suB GrI [
nzr prXo aun lXo auTwie [jIAY qy pXwro p`ujXo Dwie [13[
jâi unhain bahu talâish karî. un par âî bahu subh gharî.
nazar paryô un layô uthâi. jîai tç payârô pujjyô dhâi.13.
dXo piqSwhy qurq su jwie [dyK imhrvwn BXo piqSwih [
mohn mMg lY SwhoN zmIn [Gumwie lwK dIE ptw su kIn [
siqgur ikRpw qy bn AweI bwq [Bey pRsMn iem mohx qwq [14[
dayô patishâhç turat su jâi. dçkh miharvân bhayô patishâhi.
môhan mang lai shâhôn zamîn. ghumâi lâkh dîô patâ su kîn.
satigur karipâ tç ban âî bât. bhaç parsann im môhan tât.14.

166. PUlikAW kw pRsMg (khXo 'iesY hm dInoN rwj'...)

166. phûlkiân kâ parsang(kahyô ‘isai ham dînôn râj’...)

dohrw : sunoN bwq Ab PUl kI ijm kr viDE soie [
pyt vjwXo gur iFgY hir goibMd AgY Kloie [1[
dôhrâ : sunôn bât ab phûl kî jim kar vadhiô sôi.
pçt vajâyô gur dhigai hari gôbind agai khalôi.1.
cOpeI : eyk bwr gur mihrwjY AwXo [BweI BgqU sMg kwlo lXwXo [
jo muK mWgY so gur dyihN [du`D pu`q Dn KuSIAW lyihN [2[
chaupaî : çk bâr gur mahirâjai âyô. bhâî bhagatû sang kâlô layâyô.
jô mukh mângai sô gur dçhin. duddh putt dhan khushîân lçhin.2.
AOr isK bhu Awn imlwey [PUl bwlk huq pSU crwey [
iqn sun lXo sMgq iml geI [rUT soc aun rotI n KeI [3[

One of Mohan’s uncles who had accompanied him to Delhi,
Thoroughly did he brief his uncle about the other earring.
The other earring must be lying somewhere around,
The spot where the (invading) Chattarsal had died. (10)
Dohra : If it be their good luck by the Guru’s grace,
Surely would they be able to trace the lost earring.
If they failed to find out the other ornament,
Definitely would the emperor eliminate their whole clan. (11)
Chaupai : Must his uncle enquire from all the people,
Lest anyone of them should have found the earring.
Solemnly did Baba Mohan give an undertaking to the king,
His sons would surely bring the lost earring. (12)
As they were making a thorough search for the earring,
God fortune did smile upon them at that moment.
They picked it up the moment they spotted the earring,
With gift as precious as life did they reach the court. (13)
Immediately as they presented the ornament to the king,
Highly benevolent did the Mughal emperor appear.
Asking Baba Mohan for getting a landed territory,
A lease deed for one lakh acres did the emperor sign.
With revered Guru’s grace did this event happen,
Highly delighted did Baba Mohan and his uncle feel. (14)

Episode 166

Episode About Phulkians

(With a Sovereign Rule was (Phool) invested)

Dohra : Listen now to the account of (Baba) Phool,
The way his clan multiplied and flourished.
They way he stood before Guru Hargobind,

Patting his empty stomach (displaying his poverty). (1)
Chaupai : Once upon a time the sixth Guru arrived at Mehraj[1],
Bhai Bhagtu[2] brought kala[3] to the Guru's presence.
The Guru blessed whatever a devotee prayed for,
With wealth, livelihood and sons the Guru blessed. (2)
As many devotees went to pay obeisance to the Guru,
The infant Phool[4] was left behind to graze cattle.

aur sikh bahu ân milâç. phûl bâlak hut pashû charâç.
tin sun layô sangat mil gaî. rûth sôch un rôtî na khaî.3.
mwqw ipqw muh jlvq nwhIN [kOn imlwvY muih gur pwhI [
iem kih kY vhu pirE roie [Kbr BeI kwly cwcy soie [4[
mâtâ pitâ muh jîvat nâhîn. kaun milâvai muhi gur pâhî.
im kahi kai vahu pariô rôi. khabar bhaî kâlç châchç sôi.4.
pRwq PUl sMg kwly auTXo [dhINfI dY sMg A`gY kXo [
Awie siqgur iFg TWFo BXo [qO siqgur DXwn vl PUlY AXo [5[
parât phûl sang kâlç uthyô. dahîndî dai sang aggai kayô.
âi satigur dhig thândhô bhayô. tau satigur dhayân val phûlai ayô.5.
dohrw : Agy dihNfI PUl Dr m`Qo BUm itkwie [
hoie KVY iFf ToikAw ijm kwlY huq smJie [6[
dôhrâ : agç dahindî phûl dhar matthô bhûm tikâi.
hôi khardai dahida thôkiâ jim kâlai hut samjhai.6.
cOpeI : qb gur dyK iqs Bey pRsMn [iKV iKV h`sy Bwg aun DMn [
ikq qurXo sgn Bl AO Bl GVI [BIl idRSt iqs gur vl AVI [7[
chaupaî : tab gur dçkh tis bhaç parsann. khird khird hassç bhâg un dhann.
kit turyô sagan bhal au bhal ghardî. bhalî darishat tis gur val ardî.7.
dohrw : siqgur pUCy kwilAw Xh bwlk hY koie [
Ab iF`f vjwXo ikm ienYN muih bwq smJwE soie [8[
dôhrâ : satigur pûchhç kâliâ yah bâlak hai kôi.
ab dhida vajâyô kim inain muhi bât samjhâô sôi.8.
cOpeI : hwQ joV aun bcn aucwry [huie snmuK gur sc drbwry [
hohu siqgur qum jwxI jwx [ieskw bwp muXo ivc Gwx [9[
chaupaî : hâth jôrd un bachan uchârç. hui sanmukh gur sach darbârç.
hôhu satigur tum jânî jân. iskâ bâp muyô vich ghân.9.
cqrswl hm pr jb pXo [ies kw bwp aunYN mwr dXo [
hmro Qo so bVo Brwie [PUl Bqljo myro Awih [10[
chatarsâl ham par jab payô. is kâ bâp unain mâr dayô.
hamrô thô sô bardô bharâi. phûl bhatîjô mçrô âhi.10.
ies ko Gwto irjkih rhXo [ies qum A`gy pyt bjXo [
inmwie bwpn ky gur mweI bwp [Xh sun iF`f bjwXo Awp [11[
is kô ghâtô rijkahi rahyô. is tum aggç pçt bajyô.
nimâi bâpan kç gur mâî bâp. yah sun dhida bajâyô âp.11.

Hearing that all others had gone to see the Guru,
He did not take meals as a matter of protest. (3)
As his parents had not been alive,
There was nobody else to take him to the Guru.
As he started crying under such depressing thoughts,
The news about his cries reached his uncle Kala. (4)
As Phool got up in the morning along with Kala,
Carrying a bowl of curd did he go with Kala.
As both of them arrived at the Guru's congregation,
Guru's attention was drawn towards the face of Phool. (5)
Dohra : Placing the bowl of curd before the Guru,
(Baba) Phool prostrated himself before the Guru.
Thereafter, standing up did he pat his stomach,
As he had been instructed to do by Kala. (6)

Chaupai : Thereupon, the Guru felt delighted after looking at Phool,
A hearty laugh did the Guru have to Phool's good luck.
Auspicious was the moment when Phool had left home,
Fortunate was he indeed to attract Guru's attention. (7)
Dohra : The revered Guru enquired from Kala,
Who was that infant that he had brought.
Why did he pat upon his stomach,
Must Kala tell the Guru in detail. (8)
Chaupai : With folded hands did Kala answer,
Standing in front of the Guru in the congregation.
Declaring the Guru to be omniscient,
Phool's father had died fighting a battle. (9)
When Chattarsal's forces had invaded them,
His father was killed by Chattarsal's soldiers.
Phool's father being the elder brother of Kala,
Phool happened to be Kala's nephew. (10)
As the infant had no means of livelihood,
So did he pat his stomach before the Guru.
Knowing the Guru to be the protector of the disadvantaged,
So did the infant pat his stomach before the Guru. (11)

dohrw : irjk Anwieq ikC kro Dro iesY isr hwQ [
Xh Srn qumwrI Aw prXo suq hmry hY bf BRwq [12[
dôhrâ : rijak anâit kichh karô dharô isai sir hâth.
yah sharan tumârî â paryô sut hamrç hai bada bharât.12.
cOpeI : siqgur s`d pws PUl mMgwXw [Awie sIs aun crn CuhwXw [
qb gur hoey bhuq pRsMn [deI PUl lV qO gT bMnH [13[
chaupaî : satigur sadd pâs phûl mangâyâ. âi sîs un charan chhuhâyâ.
tab gur hôç bahut parsann. daî phûl lard tau gath bannah.13.
khXo iesY hm dInoN rwj [pUrn kIno ies hm kwj [
hwQI GoVy qop jMbUry [pwlkIAn sXoN rihN Gr pUry [14[
kahyô isai ham dînôn râj. pûran kînô is ham kâj.
hâthî ghôrdç tôp jambûrç. pâlkîan sayôn rahin ghar pûrç.14.
jo AOrn ko BI bKSIS krweI [rhIgu AKu`t inKu`tgu nwhIN [
dXo rwj quih duie drXwie mWih [sRI muKvwk khXo As qWih [15[
jô auran kô bhî bakhshîsh karâî. rahîgu akhutt nikhuttgu nâhîn.
dayô râj tuhi dui daryâi mânhi. sarî mukhvâk kahyô as tânhi.15.
dohrw : AOr bhuq KuSIAW krI lY gXo PUl Gr Dwie [
sun kwly qRImq A`g lgI ikm puq AwXo pRwey idvwie [16[
dôhrâ : aur bahut khushîân karî lai gayô phûl ghar dhâi.
sun kâlç tarîmat agg lagî kim put âyô parâç divâi.16.
cOpeI : kwlY ko bf iqRXw sqwXw [ikm kwly idn dsvW AwXw [
ausI qOr iPr leI dihMfI [inj suq kY isr pr Dr dINFI [17[
chaupaî : kâlai kô bada tariyâ satâyâ. kim kâlç din dasvân âyâ.
usî taur phir laî dahindî. nij sut kai sir par dhar dîndhî.17.
iPr siqgur jb JwqI pweI [dyKXo bwlk AgY KVvweI [
ausI qOr iF`f lVky TTOrw [sRI siqgur muK aus vl jorw [18[
phir satigur jab jhâtî pâî. dçkhyô bâlak agai khardvâî.
usî taur dhida lardkç thathaurâ. sarî satigur mukh us val jôrâ.18.
dohrw : qO siqgur aus hs khXo Ab lVko AwxXo AOr [
hm qO aus ieqnoN dXo vhu krU quhwrI gOr [19[
dôhrâ : tau satigur us has kahyô ab lardkô ânyô aur.
ham tau us itnôn dayô vahu karû tuhârî gaur.19.
dohrw : BgqU BweI qihN KVo kih iqn XO krweI Ardws [
ApnoN bIjXo huie joau rhY mohn ikAW pws [20[
dôhrâ : bhagatû bhâî tahin khardô kahi tin yau karâî ardâs.
apnôn bîjyô hui jôu rahai môhan kiân pâs.20.

Dohra : May the Guru bless him with means of livelihood,
May the Guru bless this poor indigent child.
He, being the son of Kala's elder brother,
Guru's protection has this needy child sought. (12)
Chaupai : Thereupon, the revered Guru called Phool close to him,
Who proceeded and bowed down to the Guru.
Thereupon, being in a moment of graceful pleasure,
The Guru showered his plentiful blessings on Baba Phool. (13)
With a sovereign rule was Phool invested, said the Guru,
With that blessing had a mission been accomplished.
With elephants, horses, guns and arms (would he be empowered),
With palanquins would his house remain equipped. (14)
Similar blessings did the Guru bestow on others,
Inexhaustible indeed would Guru's blessings remain forever,
Territorial land rights between the two rivers did the Guru grant,
Such lofty words of grace did the revered Guru speak. (15)
Dohra : Blessed with so many boons of power and Prosperity,
Kala brought his nephew Phool back to home.
Hearing this, Kala's wife flared up in anger,
How did her husband empower another's son? (16)
Chaupai : So much was Kala nagged by his nagging wife,
Hardly could he stay at home for ten days.
A bowl of curd did he pick up again as usual,
On his own son's head did he place it this time. (17)
As the revered Guru looked up once again,
A child did the Guru spot in his presence.
As the Guru fixed his gaze upon the child,
In the same old way did the child pat his stomach. (18)
Dohra : Thereupon, the revered Guru remarked smilingly,
Another child had Kala brought again.
So much had he (the Guru) endowed Baba Phool already,
Surely would he take care of all of them. (19)
Dohra : Bhai Bhagtoo who stood near the Guru,
The Guru enjoined upon him to make a prayer:
Whatever Mohan's descendents cultivated and produced,
Untaxed, undivided should the whole produce stay with them. (20)

cOpeI : BweI s&wrS gur mMn leI [ies ibD QwpI sBhn deI [
iek kwly kI BeI kmweI [sBI mohx suqn ko gXo rjweI [21[
chaupaî : bhâî safârash gur mann laî. is bidh thâpî sabhhan daî.
ik kâlç kî bhaî kamâî. sabhî môhan sutan kô gayô rajâî.21.
AYsI KuSI pr kwly AeI [Apno bl gur qihN mD dXo peI [
jYd purIAwn qO aun mwrw [khYN lok aus Aiq blvwrw [22[
aisî khushî par kâlç aî. apnô bal gur tahin madh dayô paî.
jaid purîân tau un mârâ. kahain lôk us ati balvârâ.22.

167. swKI PUlikAW kw AOr pRsMg ('iCAW BweIAW Cy ipMf bDy'...)

167. sâkhî phûlkiân kâ aur parsang ('chhiân bhâîân chhç pind badhç'...)

dohrw : suno bwq Ab PUl kI ijm Pury bcn gur soie [
BXo irjk aus Gr GxoN AO Bey pu`qR aus doie [1[
dôhrâ : sunô bât ab phûl kî jim phurç bachan gur sôi.
bhayô rijak us ghar ghanôn au bhaç puttar us dôi.1.
cOpeI : iqlokw rwmw iqnky nwm [PUl bMDXo jwie PUl igrwm [
qO lO piqSwhI dsmI Awey [dY pwhul qy isMG bxwey [2[
chaupaî : tilôkâ râmâ tinkç nâm. phûl bandhyô jâi phûl girâm.
tau lau patishâhî dasmî âç. dai pâhul tç singh banâç.2.
AO rwmy ky Bey pWc spUq [Awlo isMG BUmIE sMg AODUq [

duno sUrqIE pMjvoN rGU pCwno [hmIrw gjpq suq iqloky jwno [3[
au râmç kç bhaç pâñch sapût. âlô singh bhûmîô sang audhût.
dunô sûrtîô pañjvôn raghû pachhânô. hamîrâ gajpat sut tilôkç jânô.3.
ijq vl dOV su DOV krwihN [hoie Pqy soaU hwry nWihN [
Awey bMdy soN rl imly [mRvwie duSt kMm krw ley Bly [4[
jit val daurd su dhaurd karâhin. hôi phatç sôû hârç nânhin.
âç bandç sôn ral milç. marvâi dushat kamm karâ laç bhalç.4.
dohrw : sunwm mUxk qurk ko inkl n bwhr pwie [
jo inklY d`s bMdXn lvY aunY mRvwie [5[
dôhrâ : sunâm mûnak turak kô nikal na bâhar pâi.
jô niklai dass bandyan lavai unai marvâi.5.
cOpeI : PUl mihrwjI iek`qR sB Bey [ iem kr kMm sBn g`T ley [
AOr sBI kb AwKI jwie [sUc sUc ikC dXo sunwie [6[
chaupaî : phûl mahirâjî ikttar sabh bhaç. im kar kamm sabhan gatth laç.
aur sabhî kab âkhî jâi. sûch sûch kichh dayô sunâi.6.

Chaupai : As the Guru conceded Bhai Bhagtu's prayer,
Everyone felt assured at the Guru's recommendation.
It was indeed devout Kala's service to the Guru,
Which enriched all the sons of Baba Mohan. (21)
So much worthy of Guru's grace did Kala become,
That the Divine Guru empowered him with so much power.
Thereafter, the mighty Jaid Purana[5] did Kala kill,
Whom everyone acknowledged as the most powerful. (22)

Episode 167

Another Episode About Phulkians

(Six villages the Six brothers Founded)

Dohra : Now listen to the account of (Baba) Phool,
The way Guru's blessings came to be realized.
As his household flourished and prospered,
Two sons were born in his family. (1)
Chaupai : Tiloka[1] and Rama[2] being the names of his two sons,
Another village by the name of Phool did they establish
Thereafter, as the tenth Sikh Guru arrived there,
He initiated these two sons into Khalsa Panth Singhs. (2)
Thereafter, five sons[3] were born to Rama,
Two of them being Alo Singh[4] and Avdhoot Bhoomia.
Three others sons being Doono, Surtio and Raghu,
Hamira and Gajpat[5] were sons of Tiloka. (3)
In whatever direction did they make an invasion,
Never did they fail to achieve a victory.
By aligning themselves with Banda Bahadur's forces,
They accomplished every goal by getting their enemies killed. (4)
Dohra : From the two cities of Moonak[6] and Sunam[7],
No (Muslim) resident could dare to come out.
Whosoever dared to venture out of these towns,
Instantly would they get them killed by Banda's forces. (5)
Chaupai : As all clan members of Phool and Mehraj joined together,
They managed to streamline all the state affairs.
Difficult it is to narrate all the details,
In brief has the author narrated all the events. (6)

rwmy iqloky suq Bey juvwn [AOr vwDo BXo aun mD Awn [
aulwd aunHYN Gr AOry BeI [BUm chYN vih AOr dbeI [7[
râmç tilôkç sut bhaç juvân. aur vâdhô bhayô un madh ân.
ulâd unhain ghar aurç bhaî. bhûm chahain vahi aur dabaî.7.
JUlnw : sqwrW sY sqwsIey mYN jMgl pVy iqRx kwl [

rl PUl pOqRn gl krl koaU mulK bsweIey pwnIvwl [
bwlXovwl DnOlw BdOV shxo Awie bMnHXo AFAwXo bnwlw [
iCAW BweIAW Cy ipMf bDy Kwlsw Awie dXo mulk m`l bhwlw [8[
jhûlnâ : satârân sai satâsîç main jangal pardç tarin kâl.
ral phûl pautarn gal karî kôû mulakh basâîç pânîvâl.
bâlyôvâl dhanaulâ bhadaurd sahnô âi bannhyô adhâyô banâlâ.
chhiân bhâîân chhç pind badhç khâlsâ âi dayô mulak mall bahâlâ.8.

168. AOr swKI mwlvy kI qurI ('icrIAn ijm qurk luk nTy'...)

168. aur sâkhî mâlvç kî turî ('chirîan jim turak luk nathç'...)

dohrw : swKI suno iPr mlveIAn ijm pMQ auprwlo kIn [
PUlwiex bwDo BXo kr dOr mulk ml lIn [1[
dôhrâ : sâkhî sunô phir malvaîan jim panth uprâlô kîn.
phûlâin bâdhô bhayô kar daur mulak mal lîn.1.
cOpeI : pMQ inkl jb mwlvXo jwvY [qurk mwlvy pr cVH DwvYN [
jwvYN kut lut tky mMgwihN [jyiqk aun qy dey n jwihN [2[
chaupaî : panth nikal jab mâlvayô jâvai. turak mâlvç par chardah dhâvain.
jâvain kut lut takç mangâhin. jçtik un tç daç na jâhin.2.
muhry huie qury mlyrIey pTwn [Eie cwhYN dXY kFvwXo ihMduvwn [
mlv`Xn iem imQI slwih [lXwie Kwlsy lXo mlyrI mRvwie [3[
muhrç hui turç malçrîç pathân. ôi châhain dayai kadhvâyô hinduvân.
malvayyan im mithî salâhi. layâi khâlsç layô malçrî marvâi.3.
iem imQ qurXo Awlo isMG Awp [swQ buFw isMG gurbKS isMG bwp [
pMQ AMimRqsr hu`qy fyry [qO dey nzrwny sB pMQ kyry [4[
im mith turyô âlô singh âp. sâth bdahâ singh gurbakhash singh bâp.
panth ammritsar huttç daçrç. tau daç nazrânç sabh panth kçrç.4.
huqo pMQ Akwl buMgy lgXo idvwn [sunY rihrws pMQ inq Awn [
AwlY isMG ley BweI swQ [joV KVXo KwlsY iFg hwQ [5[
hutô panth akâl bungç lagyô divân. sunai rahirâs panth nit ân.
âlai singh laç bhâî sâth. jôrd khardyô khâlsai dhig hâth.5.

As sons of both Rama and Tiloka became adults,
There were further additions in their families.
As they gave birth to more offsprings in their clan,
They were keen to occupy more and more territory. (7)
Jhoolna : It was in the year seventeen hundred and eighty seven (B.S.),
That there broke out a drought and famine in the forested region.
At this, all the grandsons of Baba Phool Confabulated,
Must they take hold of a region rich in ground water.
So they founded Balyowal, Dhanaula, Bhadaur and Shehna,
Together with the villages of Adhiayo and Barnala.
With the founding of six villages by the six brothers,
Khalsa forces were invited there after to occupy to these villages. (8)

Episode 168

Another Episode About Malwa

(Like timid sparrows did the Mughals flee)

Dohra : Now listen to the episode about the Malwa Singhs,
The way Khalsa Panth took the initiative to help them.
The way the Phulkian dynasty expanded their empire,
They way they occupied more territories with a dash. (1)
Chaupai : The moment Khalsa Panth force went out of Malwa,
Soon would the Mughals invade the Malwa region.
Looting and plundering they would demand a large ransom,
Which the Malwa people could never manage to pay. (2)
From the front would the Malerkotla Pathans lead the Mughals,
All the Hindus they wished to evict from Malwa.
Thereupon did the Malwa chiefs made a resolution,
Must they invite the Khalsa Panth to destroy Maleri Pathans. (3)

Deciding thus, Ala Singh himself proceeded to invite the Khalsa,
Taking Bhai Buddha Singh father of Gurbakhsh Singh[1] with him.
As Khalsa Panth force was stationed at Amritsar,
Many a gift did Ala Singh arrange for the Panth. (4)
As Khalsa Panth held a daily congregation at Akal Takht,
The whole Khalsa Panth would attend the evening prayer.
Thus accompanied by his brothers did Ala Singh,
Stand before the Khalsa Panth with folded hands. (5)

dohrw : khI hklkq KVH aunY sunI pMQ dY kwn [
aun khI sqwvYN qurk hm mlyro au~T pTwx [6[
dôhrâ : kahî hakîkat khardah unai sunî panth dai kân.
un kahî satâvain turak ham malçrô utth pathân.6.
cOpeI : hm ko Awie mlyrI sqwvYN [mulk hmwro lu`t iljwvYN [
sun kr au~qR pMQ aucwrXo [AsIN kryNgy aun cV mwrXo [7[
chaupaî : ham kô âi malçrî satâvain. mulak hamârô lutt lijâvain.
sun kar uttar panth uchâryô. asîn karçngç un chard mâryô.7.
ikm kr aun ko kwbU krvwXo [gVH kotn ikqY dUr ilXwXo [
aus kr isMG aun mwr gvwihN [ijm kr pMQY dwX su mwihN [8[
kim kar un kô kâbû karvâyô. gardah kôtan kitai dûr liyâyô.
us kar singh un mâr gavâhin. jim kar panthai dây su mâhin.8.
AwlY isMG iqm lInI mwn [mYN XhI krUMgu jw aUhW Twn [
khI pMQ AwvYN qum pws [Akwl buMgY KV krI Ardws [9[
âlai singh tim lînî mân. main yahî karûngu jâ ûhân thân.
kahî panth âvain tum pâs. akâl bungai khard karî ardâs.9
.
dIp mwl ko mylo lwie [cVUgu pMQ qO qumry dwie [
BeI dUj ko idn imQ lXo [muhrY lgn buFY isMG khXo [10[
dîp mâl kô mçlô lâi. chardûgu panth tau tumrç dâi.
bhaî dûj kô din mith layô. muhrai lagan budhai singh kahyô.10.
dohrw : qurqY hoey isMG AwlY joV h`Q khI Pyr [
jy pMQ Kbr nW hm leI qO mwrYN qurk muih Gyr [11[
dôhrâ : turtai hôç singh âlai jôrd hatth kahî phçr.
jç panth khabar nân ham laî tau mârain turak muhi ghçr.11.
cOpweI : qO Kwlsy bhu DIr DrwXo [jrUr pMQ chUgu qum pih AwXo [
jwie Awly isMG iqm hI krI [ipMf mlyrIAn rcI krn gVHI [12[
chaupâî : tau khâlsç bahu dhîr dharâyô. jarûr panth chahûgu tum pahi âyô.
jâi âlç singh tim hî karî. pind malçrîan rachî karan gardhî.12.
iFg bnwlY sMGoVy gRwm [ikC sIs Cpwvn kr lXo Qwm [
qO sun mlyrIey cVHy pTwn [swQ ilAwey rwie lutvwn [13[
dhig banâlai sanghôrdç garâm. kichh sîs chhapâvan kar layô thâm.
tau sun malçrîç chardhç pathân. sâth liâç râi lutvân.13.
qop jMbUry swQ ilAwey [AwlY isMG lXo mD iGrvwey [
Fuk aun lIny morcy lwie [AwlY isMG vl isMGn qkwie [14[
tôp jambûrç sâth liâç. âlai singh layô madh ghirvâç.
dhuk un lînç môrachç lâi. âlai singh val singhan takâi.14.

Dohra : As Ala Singh narrated his tale of woe,
Khalsa Panth lent their ears to his plea.
He narrated the way the Mughals harassed him,
And the way Malerkotla Pathans invaded them. (6)
Chaupai : Narrating how the Malerkotla Pathans harassed Malwa Singhs,
He narrated how Malerkotla Pathans ransacked their land.
Hearing this, the Khalsa Panth did respond,
Definitely would the Khalsa Panth destroy the Pathans. (7)
Must S. Ala Singh lay a trap for the Pathans,
Must they be taken out of their fortified forts.

That way would the Singhs beat the Pathans,
Once the Pathans came within the Khalsa's range. (8)
Same advice did Ala Singh accept,
Same plan would he execute after reaching back.
Surely would the Khalsa Panth join Ala Singh,
Such a solemn vow did Khalsa make at Akal Takht. (9)
Soon after celebrating Diwali (at Amritsar),
Certainly would the Khalsa force proceed towards him.
"Tikka Bhai Dooj[2]" day did they fix for the attack,
S. Bhuddha Singh would lead them from the front. (10)
Dohra : Once again before departure from Amritsar,
Did Ala Singh appeal to the Khalsa Panth:
Definitely would the Mughals annihilate him,
In case Khalsa Panth failed to turn up. (11)
Chaupai : Thereupon, the Khalsa Panh reiterated their pledge,
Surely would the Khalsa Panth force join him.
Arriving back, same plan did Ala Singh execute,
A formidable fort did he raise in Malerkotla region. (12)
Close to the village Sanghera near Barnala,
A temporary makeshift shelter did he raise.
Hearing this, did the Malerkotla Pathans invade,
Raikot chiefs did they bring for plundering. (13)
Equipped with artillery guns and small fire arms,
Ala Singh's force did they surround from all sides.
As they took positions after arriving there,
Ala Singh looked forward to Khalsa's support. (14)

auqY pMQ ny krI cVHweI [dey ngwrn fMky lweI [
BweI buFo isMG AwgY hoXo [rwq idvs pwr drXwie hoXo [15[
utai panth nç karî chardhâî. daç nagâran daankç lâî.
bhâî budhô singh âgai hôyô. rât divas pâr daryâi hôyô.15.
dohrw : BUK lgY jihN KwlsY qihN lut Kwih igrwm [
vwj qop jMbUrn kMn prI qih Fuk kIE mukwm [16[
dôhrâ : bhûkh lagai jahin khâlsai tahin lut khâhi girâm.
vâj tôp jambûran kann parî tahi dhuk kîô mukâm.16.
XO pMQ buFY isMG khI mq fyro iehW krvwie [
Kbr pVY aun pMQ kI mq kq luk Bj jwihN [17[
yau panth budhai singh kahî mat daçrô ihân karvâi.
khabar pardai un panth kî mat kat luk bhaj jâhin.17.
cOpeI : rwq rwq iqq qy qur pey [buFY isMG iFg Awn KVvey [
PIm BMg KV qihN leI Kwie [lIny qMg GoVn ksvwie [18[
chaupaî : rât rât tit tç tur paç. budahai singh dhig ân khardvaç.
phîm bhang khard tahin laî khâi. lînç tang ghôrdan kasvâi.18.
Ab iPr sunoN Awlw isMG bwq [aus socq bIqy idn rwq [
huqI AwlY isMG AOKI bnI [kMD icxI QI qihN Ax icxI [19[
ab phir sunôn âlâ singh bât. us sôchat bîtç din rât.
hutî âlai singh aukhî banî. kandh chinî thî tahin an chinî.19.
Foie morcy aun nyVy dey [AMdroN bhuq huqy so sey [
lwie ikq Awvy Kwlso dyr [hmko qurk CfY nhIN Pyr [20[
dhôi môrachç un nçrdç daç. andarôn bahut hutç sô saç.
lâi kit âvç khâlsô dçr. hamkô turak chhadaai nahîn phçr.20.
ck ck grdn dyKYN auqwihN [aun kI grd idsY ikq nWih [
khYN mJYln hm kXw pIr [Krc QuVXo XO bhu BeI BIr [21[
chak chak gardan dçkhain utâhin. un kî garad disai kit nânhi.
kahain majhailan ham kayâ pîr. kharach thurdyô yau bahu bhaî bhîr.21.
dohrw : huq Awlo isMG DIrjI so lokn DIr Drwie [
khY rho qkVy qusIN pujY plk GVI pMQ Awie [22[

dôhrâ : hut âlô singh dhîrjî sô lôkan dhîr dharâi.
kahai rahô takrdç tusîn pujai palak ghardî panth âi.22.
cOpeI : pMQ KVXo Qo Fuk kCu nyro [idsXo sUr qb BXo svyro [
qO cVXo Kwlso kr Ardws [mwr duSt kMm pMQ huih rws [23[
chaupaî : panth khardyô thô dahuk kachhu nçrô. disyô sûr tab bhayô savçrô.
tau chardyô khâlsô kar ardâs. mâr dushat kamm panth huhi râs.23.

From the other side the Khalsa Panth started,
With the beat of war drums did they proceed.
Being led by Bhai Buddha Singh from the front,
Day and night they kept advancing after crossing the rivers. (15)
Dohra : Whenever the Khalsa Panth force felt famished,
An odd village would they ransack for provisions.
As they heard the gunfire from Mughal positions,
They put up a camp within the vicinity of Mughals. (16)
Thereupon, did Buddha Singh advise the Khalsa Panth,
They must not put up a camp in close vicinity.
Lest the Mughals knowing about the Khalsa's arrival,
They might then disperse and be gone from there. (17)
Chaupai : So at night did the Khalsa force depart from there,
They positioned themselves where Buddha Singh suggested.
The daily dose of opium and cannabis did they take,
Their horses did they harness for the attack. (18)
Now listen to the plight of besieged Ala Singh,
As he kept worrying about his fate day and night.
Really in a fix did Ala Singh feel himself,
As he felt insecure in a makeshift shelter. (19)
As the Mughal Pathan forces advanced nearer,
Many in Ala Singh's camp felt highly concerned.
In case the Khalsa Panth force delayed their arrival,
Surely would the Mughals destroy Ala Singh's camp. (20)
As they kept looking impatiently for the Khalsa force,
No where did they hear the dust and din of their footfalls.
They felt the Majhail Singhs were unconcerned with their fate,
Even as the provisions also started depleting at that moment. (21)
Dohra : Ala Singh being a man with lot of patience,
Patience did he advise to his people.
In high spirits must his people remain,
Surely would the Khalsa Panth arrive soon. (22)
Chaupai : Khalsa Panth had reached quite near the Pathans,
They observed their position as the sun arose.
Thereafter, the Khalsa Panth attacked after a prayer,
May God enable them to destroy their enemies. (23)

Cofy Prry inSwnn kyry [lwey DONsn fgy Gnyry [
PV GoVn kI vwgih leI [mwr mwr kih pMQ DOV keI [24[
chhôdaç pharrç nishânan kçrç. lâç dhaunsan daagç ghançrç.
phard ghôrdan kî vâghi laî. mâr mâr kahi panth dhaurd kaî.24.
bjy ngwry AO POj DweI [qurkn ndr Gtw sI AweI [
Gury ngwry jnu bwdl grjYN [inSwn kysrI ijm ib`jl qrjYN [25[
bajç nagârç au phauj dhâî. turkan nadar ghatâ sî âî.
ghurç nagârç janu bâdal garjain. nishân kçsarî jim bijjal tarjain.25.
Fuk isMGn Clk bMdUkn krI [ijm golI bf giVAn prI [
lgy qurkn qn so igr pwih [vWg PulvwVI igr Bey Pnwih [26[
dhuk singhan chhalak bandûkan karî. jim gôlî bada gardian parî.
lagç turkan tan sô gir pâhi. vâng phulvârdî gir bhaç phanâhi.26.
dohrw : isMGn Acwnk iem pry ijm prY AkwSoN ie`l [

icrIAn ijm qurk luk nTy rhI n aun mD ig`l [27[
dôhrâ : singhan achânak im parç jim parai akâshôn ill.
chirîan jim turak luk nathç rahî na un madh gill.27.
cOpeI : iPr Kwlso KYNc dOVXo qlvwr [iek qY dey duie duie kr fwr [
AgY koie n liVE KV kr [sB hI n`Ty mrnoN fr kr [28[
chaupaî : phir khâlsô khaiñch daurdyô talvâr. ik tai daç dui dui kar daâr.
agai kôi na laiô khard kar. sabh hî natthç marnôn daar kar .28.
ijn hQ dyK PVy hiQAwr [so qo dIn zrUry mwr [
fwr SsqR iqn dMq Gwih lXo [krI dXw pMQih Cf dXo [29[
jin hath dçkh phardç hathiâr. sô tô dîn zarûrç mâr.
daâr shastar tin dant ghâhi layô. karî dayâ panthhi chhada dayô.29.
auq qy inks Awlo isMG fhXo [aus Fb AwXo aun mwr dXo [
qop rihkly aun ley sWB [Foey huqy morcn lWB [30[
ut tç nikas âlô singh daahyô. us dhab âyô un mâr dayô.
tôp rahiklç un laç sâmbh. dhôç hutç môrchan lâmbh.30.
Awlo isMG bhu BXo pRsMn [BeI soaU jo aun chI mMn [
qih kIey mlyrI pTwx bhu Gwq [aunYN sIs ibhwxI ib`Dn rwq [31[
âlô singh bahu bhayô parsann. bhaî sôû jô un chahî mann.
tahi kîç malçrî pathân bahu ghât. unain sîs bihânî biddhan rât.31.
dohrw : lu`ty ku`ty Gny bhu Kwlso rhXo AGwie [
bjvwie ngwry jIq ky lXo fyro pMQ lgwie [32[
dôhrâ : luttç kuttç ghanç bahu khâlsô rahyô aghâi.
bajvâi nagârç jît kç layô daçrô panth lagâi.32.

The Khalsa emblems did the Singhs unfurl,
Many a time did they beat their wardrums.
Pulling at the reins of their war horses,
With slogans of war did they launch an attack. (24)
As the Khalsa force advanced with the beat of drums,
A cloud of dust did the Mughals spot rising.
Like thundering clouds did the war drums beat,
Like a lightning did the Khalsa flags shine. (25)
Such an intense volley of fire did the Singhs make,
As if a hailstorm was falling from the skies.
With such speed did Mughal soldiers start falling,
As sparks flew from fire and died down. (26)
Dohra : So suddenly did the Singhs pounce upon the Mughals,
As a bird of prey pounces upon its victim.
Like timid sparrows did the Mughals flee,
As they had lost their nerve to keep up the fight. (27)
Chaupai : Thereafter, the Khalsa force drew their swords,
Each single Singh killed two of Mughal soldiers;
No Mughal could stand to face the Khalsa attack,
Everyone deserted for fear of getting killed. (28)
Whosoever was found carrying any weapon,
Instantly was he killed by the Khalsa force.
Whosoever surrendered after disarming himself,
Khalsa Panth, being merciful, spared his life. (29)
From the other side Ala Singh attacked with his force,
They killed all those-who advanced towards them.
All their artillery guns and arms did Khalsa capture,
The guns that they had positioned all around. (30)
Highly delighted did Ala Singh feel,
As all his cherished desires were fulfilled.
Many a Pathan were put to death by Singhs,
A horrible catastrophe did they pass through. (31)
Dohra : After beating and plundering so many Mughal Pathans,

Highly enriched and rewarded did the Khalsa feel.
After beating the war drum of victory and triumph,
At one place did the Khalsa Panth force assemble. (32)

cOpeI : AOr sunoN AwlY isMG g`l [ imlXo pMQ ko ijm Jb c`l [
lgy pMQ ky idsn inSwn [sunXo pMQ ko lgXo idvwn [33[
chaupaî : aur sunôn âlai singh gall. milyô panth kô jim jhab chall.
lagç panth kç disan nishân. sunyô panth kô lagyô divân.33.
hwQ joV ky sIs JukwXo [C`f GoVY ko crnI DwXo [
inv inv kuMnso lgo krn [imlY inhMg iqs CohY gofy crn [34[
hâth jôrd kç sîs jhukâyô. chhadada ghôrdai kô charnî dhâyô.
niv niv kunnsô lagô karan. milai nihang tis chhôhai gôdaç charan.34.
Br mu`TI aus rup`Xn dyih [krvwie Ardws AOr KuSiAW lyih [
GoVo muXo jy inhMg ju Dwie [qurq dyih iqih GoVy PVvwie [35[
bhar mutthî us rupyyan dçhi. karvâi ardâs aur khushân lçhi.
ghôrdô muyô jç nihang ju dhâi. turat dçhi tihi ghôrdç phardvâi.35.
iksY toNbU iksY Ardws krwvY [rsqy imlY su iem prcwvY [
AgY AwXo dIvwn su nyry [pg qy lwih joVy qihN gyry [36[
kisai tômbû kisai ardâs karâvai. rastç milai su im parchâvai.
agai âyô dîvân su nçrç. pag tç lâhi jôrdç tahin gçrç.36.
dohrw : Fuk Fuk kuMnso bhu krY mo phuMcXo pMQ hzUr [
hwQ joV isr pr Dry gur Pqy bolXo muK pUr [37[
dôhrâ : dhuk dhuk kunnsô bahu karai mô pahuñchyô panth hazûr.
hâth jôrd sir par dharç gur phatç bôlyô mukh pûr.37.
cOpeI : sRI vwihgur kih Pqy bulweI [AgXoN pMQ sB bol mnweI [
GVI ku Awlo isMG rKXo KVvwie [huqI rIq ijm QI pMQy mWih [38[
chaupaî : sarî vâhigur kahi phatç bulâî. agyôn panth sabh bôl manâî.
ghardî ku âlô singh rakhyô khardvâi. hutî rît jim thî panthç mânhi.38.
huqI mohr pMQ AwlY isMG pws [ShId dIp isMG kr leI Ardws [
bhur Awly isMG dygy Drvwey [iekoqR sO huq kVwhu Brvwey [39[
hutî môhar panth âlai singh pâs. shahîd dîp singh kar laî ardâs.
bahur âlç singh dçgç dharvâç. ikôtar sau hut kardâhu bharvâç.39.
inhMg gurb^S isMG dey sONpwie [vih dyaug fyrn Awpy Glwie [
bhuq GoVy qihN dey KVwie [JMfy dey jsw isMG lwie [40[
nihang gurbakhash singh daç saumpâi. vahi dçug daçran âpç ghalâi.
bahut ghôrdç tahin daç khardâi. jhandç daç jasâ singh lâi.40.
AOr soFI bydI joaU BujMgy [dey GoVy aun mMgwie su cMgy [
cYn isMG jI huqy BujMgI [deI ausY GoVI cun cMgI [41[
aur sôdhî bçdî jôû bhujngç. daç ghôrdç un mangâi su changç.
chain singh jî hutç bhujngî. daî usai ghôrdî chun changî.41.

Chaupai : Now listen about Ala Singh’s state of mind,
The haste with which he went to the Khalsa Panth.
From a distance he spotted the Khalsa emblems,
From a distance he heard congregational sermons. (33)
With folded hands did Ala Singh bow down,
Dismounting from a horse did he touch Khalsa’s feet.
With repeated bows did he keep saluting the Panth,
With reverence did he touch the feet of Nihang Singhs. (34)
Handfuls of rupees did he offer to the Khalsa Panth,
For conducting a thanks giving prayer did he plead.
The veteran Singhs as had lost their horses in the fight,
Instantly did he compensate them with new horses. (35)
To some Singhs he gave promissory notes with a prayer,
Every passerby did he please on the way.
As he arrived near the Khalsa Panth congregation,
Reverentially did he remove his shoes from his feet. (36)

Dohra : Bowing and saluting time and again,
Did he arrive at the Khalsa congregation.
Folding his hands did he bow down,
Loudly did he utter the Khalsa greetings. (37)
Chaupai : "Waheguru ji ki Fateh" did he speak aloud,
With similar greetings did the Khalsa respond.
For a few minutes was Ala Singh kept standing,
As had been the tradition among the Khalsa Panth. (38)
The Khalsa Panth seal which Ala Singh had kept safely,
With a prayer did he offer to Baba Deep Singh[3].
Thereafter, Ala Singh ordered for a lavish community meal,
Hundred and one offerings of sacred pudding did he make. (39)
Money for provisions did he hand over to Gurbakhsh Singh,
Who himself would serve the food to congregation.
Many a horse did he present as gifts to Singhs,
At the base camp where Jassa Singh Ahluwalia camped. (40)
To those Singhs belonging to Sodhi and Bedi clans,
Gifts of choicest horses did he make to them.
S. Chain Singh, being one of the leading young Singhs,
To him Ala Singh presented one of the choicest horses. (41)

dohrw : huqo rMGryto cUhVo kihN bIrU isMG jvwn [
sMg qyrW sY GoVw cVHY huq ngwro judo inSwn [42[
dôhrâ : hutô ranghrçtô chûhrdô kahin bîrû singh javân.
sang tçrân sai ghôrdâ chardhai hut nagârô judô nishân.42.
cOpeI : pihloN GoVo ausY PVvwXo [pwCY AOr su pMQ brqwXo [
so jMg dOV mD muhry rhy [aus Xwd pMQ kr pihloN dey [43[
chaupaî : pahilôn ghôrdô usai phardvâyô. pâchhai aur su panth bartâyô.
sô jang daurd madh muhrç rahç. us yâd panth kar pahilôn daç.43.
dohrw : eyk smyN bIrU isMG BI jwie rlXo qurkn ky nwl [
qyrW sY GoVy aunYNH rKXo cwkr qqkwl [44[
dôhrâ : çk samçn bîrû singh bhî jâi ralyô turkan kç nâl.
tçrân sai ghôrdç unhain rakhyô châkar tatkâla.44.
cOpeI : qO qurkn Xo ilK pTwXo [qum bfo ispwhI so hm bYI crwXo [
qum rKq huqy ies pr bf jor [qurk lVweI mwrYN hm hlwl Kor [45[
chaupaî : tau turkan yô likh pathâyô. tum badaô sipâhî sô ham bail charâyô.
tum rakhat hutç is par bada jôr. turak lardâî mârain ham halâl khôr.45.
so hlwl Kor hmro gwie Kwno crwvq [qum so lVno vhI qkwvq [
so sun pMQ aus ilKI Ardws [iDRg iDRg aus kih Gl deI pws [46[
sô halâl khôr hamrô gâi khânô charâvat. tum sô lardnô vahî takâvat.
sô sun panth us likhî ardâs. dharig dharig us kahi ghal daî pâs. 46.
dohrw : joaU ilKq qurkn GlI jih ilKXo hlwl Kor mWih [
jO hlwl Kor hYN qO auq rho isMG qO Awau hm pwih [47[
dôhrâ : jôû likhat turkan ghalî jahi likhyô halâl khôr mânhi.
jau halâl khôr hain tau ut rahô singh tau âu ham pâhi.47.
cOpeI : jO AwvYN Ab pMQ n pwih [iPr duhIN jhwnI imln n pwih [
sun Ardws Xo AwXo Dwie [iem Kwlso aus hyq rKwie [48[
chaupaî : jau âvain ab panth na pâhi. phir duhîn jahânî milan na pâhi.
sun ardâs yô âyô dhâi. im khâlsô us hçt rakhâi.48.
nkd nzrwno jo Qo lXwXo [so BI pMQ kY AwgY DrwXo [
AOr ibrwdrI Awn imlweI [aun qy mwmlq dyK idvweI [49[
nakad nazrânô jô thô layâyô. sô bhî panth kai âgai dharâyô.
aur birâdrî ân milâî. un tç mâmlat dçkh divâî.49.
AOr huqo jo AwkI TOr [aun pr pMQ krw deI dOr [
keI mrvwie keI ley bcwie [lIny r`Xq Gxy bxwie [50[
aur hutô jô âkî thaur. un par panth karâ daî daur.
kaî marvâi kaî laç bachâi. lînç rayyat ghanç banâi.50.

Dohra : There used to be one Singh from the scheduled castes,
S. Biru Singh[4] was the name of this young Singh.
A contingent of thirteen hundred mounted Singhs did he command,
A separate emblem and war drum did he possess. (42)
Chaupai : The first gift of a horse did Ala Singh give to him,
To other Singhs he presented gifts thereafter.
Those who lead from the front during a fight,
They are the first to be honoured by the Khalsa Panth. (43)
Dohra : Once S. Biru Singh had (defected from the Khalsa Panth),
With the Mughals' army had he enlisted himself.
He having thirteen hundred mounted soldiers under his command,
Instantly had the Mughals enlisted him in their army. (44)
Chaupai : Thereafter, the Mughals wrote a stinging letter to Khalsa Panth,
Their great warrior had joined the Mughals as their menial.
The person whom the Khalsa Panth considered a great warrior,
That Islamic butcher would now fight on Mughal's behalf. (45)
That Islamic butcher was now tending Mughals' cow herds,
With the Khalsa Panth was he itching for a fight.
Hearing this, the Khalsa Panth wrote a missive to him,
Of breach of faith and trust did they accuse him. (46)
Dohra : The epistle that the Mughals had written to Khalsa Panth,
As Islamic butcher had they described him in that letter.
Must he stay with Mughals if he was an Islamic butcher,
Must he return to the Khalsa fold if he was a Singh. (47)
Chaupai : In case he did not return to the Khalsa Panth fold,
Condemned would he remain in both the worlds.
Hearing this, instantly did he return to the Panth,
As he held the KhalsaPanth in great esteem. (48)
The gifts in liquid cash which he had brought,
These also did he place before the Khalsa Panth.
With him his whole community also joined the Khalsa,
Their offerings they also made to the Khalsa Panth. (49)
Thereafter, those who still remained defiant,
They too were attacked by the Khalsa Panth.
Many were killed while many others spared,
Most of them had to submit to Khalsa's sovereignty. (50)

169. Ab buMgy ko pRsMg ilKXqy ('.. so huie kr BUp bhu TOr Ab KwhI')
169. ab bungç kô parsang likhyatç ('.. sô hui kar bhûp bahu thaur ab khâhî')
dohrw : p`Cm idS buMgo AhYN sRI siqgru drbwr [
qihN bhY srdwr Swm isMG jI ijs khYN bu`Fy dlvwr [1[
dôhrâ : pachchham dish bungô ahain sarî satigru darbâr.
tahin bahai sardâr shâm singh jî jis kahain buddahç dalvâr.1.
cOpeI : vhu huqo isr sRdwrn srdwr [Qo kpUr isMG ko sunihrodwr [
j`sw isMG qy pihly hoaU [khwvq sMDU nwrly ko soaU [2[
chaupaî : vahu hutô sir sardâran sardâr. thô kapûr singh kô sunhirôdâr.
jassâ singh tç pahilç hôû. kahâvat sandhû nârlç kô sôû.2.
ipRQm kTwxIey aun gVH pwXo [iFg lhOr soaU AwkI sdwXo [
Swh igljY swQ lVweI KweI [soaU gXo inkl gVH bXwh krweI [3[
paritham kathânîç un gardah pâyô. dhig lahaur sôû âkî sadâyô.
shâh giljai sâth lardâî khâî. sôû gayô nikal gardah bayâh karâî.3.
aun ijs isMG rwj gVHo ipMf dXo [iPr isMG koloN muV n mMgXo [
hY Aj lO mulK aunh nPrn pwhI [so huie kr BUp bhu TOr Ab KwhI [4[
un jis singh râj gardhô pind dayô. phir singh kôlôn murd na mangyô.
hai aj lau mulakh unah naphran pâhî. sô hui kar bhûp bahu thaur ab khâhî.4.
ds ipMf aunY inj bytI dey[ikC mIrW kot sMg ikC pwr squ`dRey[

Qy AMimRqsr buMgy aus qInY[inj mD rwKu duie GoV ciVHAn dIny[5[
das pind unai nij bçtî daç. kichh mîrân kôt sang kichh pâr satuddrç.
thç ammritsar bungç us tînai. nij madh râkhu dui ghôrd chardhian dînç.5.
dohrw : bweyN ibhwro isMG ko isMDU iCdnI vwl [
bGyl isMG dwhxo dXo cubwlo DwlIvwl [6[
dôhrâ : bâçn bihârô singh kô sindhû chhidnî vâl.
baghçl singh dâhnô dayô chubâlô dhâlîvâl.6.
dohrw : igrXo purwxo huie buMgo SXwm isMG jo vwr [
qihN gur pMQ pRkwS gRMQ ilK doaU kIey suDwr[7[
dôhrâ : giryô purânô hui bungô shayâm singh jô vâr.
tahin gur panth parkâsh garnth likh dôû kîç sudhâr.7.
cOpeI : so koeI XWko sunY sunwvY [qwky mn mYN idRVHqw AwvY [
jo mYN sunI bfn nY AwKI [so ilK dInI Xw mYN swKI [8[
chaupaî : sô kôî yânkô sunai sunâvai. tâkç man main darirdhtâ âvai.
jô main sunî badaan nai âkhî. sô likh dînî yâ main sâkhî.8.

Episode 169

Episode About Bunga S. Sham Singh

(Sovereign owners did their descendents become of those properties)

Dohra : There existed a hospice in the west,
In the vicinity of Darbar Sahib was it located.
There used to sit S. Sham Singh in this hospice.
Of Buddha Dal Singhs was he a commander. (1)
Chaupai : A chief of all Singh chiefs was he,
Batchmate was he of S. Kapoor Singh.
Buddha Dal had he commanded before S. Jassa Singh Ahluwalia,
To Sandhu Jats and Narla village did he belong. (2)
First of all, a fort at Kathania did he raise,
Defiance did he hurl at the Lahore rulers.
Against Ahmed Shah Abdali did he wage a war,
Into a wedlock did he enter after Abdali's departure. (3)
Whomsoever he gave a village or a fort as reward,
Never did he ask him to return that award.
Till today are his subordinates occupying those places.
Sovereign owners did their descendents become of those properties. (4)
Ten villages' territorial rights did he bestow on his daughter,
Some of these villages were around Mirankot, others across the Satluj.
Three hospices did he own at Amritsar,
Himself he occupied the Central, alloting the side ones to his chiefs. (5)
Dohra : The hospice on the left side of Akal Takht,
To Bihara Singh Sandhu from Chiddniwal was allotted.
The hospice on the right side of Akal Takht,
To S. Baghel Singh Dhaliwal from Jhabal was given. (6)
Dohra : That hospice, being dilapidated, fell down,
Which once belonged to S. Sham Singh.
There at that site was "Gur Panth Prakash", composed,
There were its two copies prepared and revised. (7)
Chaupai : Whosoever reads and listens to its contents,
In (Sikh) faith would he become determined.
The way the author heard these episodes from his elders,
So has he recorded those episodes in this volume. (8)

dohrw : jo koeI Xwko pVHYgo Ar pun sunY ju koie [
sRI siqgur kI ikRpw qy isKI pRwpq hoie [9[
dôhrâ : jô kôî yâkô pardhaigô ar pun sunai ju kôi.
sarî satigur kî karipâ tç sikhî parâpat hôi.9.
svYXw : gur pMQ pRkwS BXo Xyh pUrx ijm pMQ BXo iqm hI ilK dInw [

jo Xw sunkY rx mYN lV hY nhIN Bwj skY vhu bu`iD pRbInw [
AMq kI byr ju pRwn qjY qau jwie imlY su ShIdn jInw [
ShIdn mYN vhu ieauN imlhY jYsy AMB mYN jwiekY AMB imlInw [10[
savaiyâ : gur panth parkâsh bhayô yçh pûran jim panth bhayô tim hî likh dînâ.
jô yâ sunkai ran main lard hai nahîn bhâj sakai vahu buddhi parbînâ.
ant kî bçr ju parân tajai tau jâi milai su shahîdan jînâ.
shahîdan main vahu iun milhai jaisç ambh main jâikai ambh milînâ.10.
cOpeI : jo ruc so iXh pVHY pVHwvY [mnsw bwcw skl Pl pwvY [
sRI gur Bgq AiDk idRV hoeI [dwird dUK rhY nw koeI [11[
chaupaî : jô ruch sô yih pardhai pardhâvai. mansâ bâchâ sakal phal pâvai.
sarî gur bhagat adhik darird hôî. dârid dûkh rahai nâ kôî.11.
dohrw : sRI rwmdws drbwr iFg mn qn Dn icq lwie [
tihl rqn isMG nY krI gur ieq auq rKY shwie [12[
dôhrâ : sarî râmdâs darbâr dhig man tan dhan chit lâi.
tahil ratan singh nai karî gur it ut rakhai sahâi.12.
dohrw : ibkRm bsu gRih Aih ssI bIqq Bey su swl [
pwT kro qY inq qhW rhYN inhwl inhwl inhwl [13[
dôhrâ : bikarm basu garhi ahi sasî bîtat bhaç su sâl.
pâth karô tai nit tahân rahain nihâl nihâl nihâl.13.
dohrw : SXwm isMG ko dohqRo rqn isMG ijs nwm [
sRI suDwsr iFg ijsY mIrW kot igrwm [14[
dôhrâ : shayâm singh kô dôhtarô ratan singh jis nâm.
sarî sudhâsar dhig jisai mîrân kôt girâm.14.

Dohra : Whosoever goes through those episodes,
Whosoever listens again to its contents.
Worthy of revered Guru's grace would he become,
With faith in Sikhism would he be endowed. (9)
Swaiyya : Thus has "Gur Panth Prakash" epic been completed,
The way the Khalsa Panth evolved the same has he narrated.
Whosoever participates in war after going through its contents,
Never would such an enlightened Singh desert the field.
Finally when such a warrior breathes his last,
Instantly would his soul join the martyrs' fraternity.
Among the martyrs would he join as spontaneously,
As a drop of water mixes with the ocean water. (10)
Chaupai : Whosoever reads and recites this epic with faith and devotion,
With fulfillment of his cherished desires would he be rewarded.
More profound shall be become in his faith in the Sikh Gurus,
Even as all his wants and sufferings shall stand wiped out. (11)
Dohra : At the holy shrine of Guru Ramdas, Darbar Sahib,
With faith, devotion and means has the author worked.
A devout service has Rattan Singh rendered unto the Guru,
May God's blessings be upon His humble devotee. (12)
Dohra : It was in the year eighteen hundred and ninety eight[1],
After having spent so many years on this epic.
May the devout readers and listeners of this epic,
Stay enriched, rewarded and blessed indeed. (13)
Dohra : Of S. Sham Singh is he (the author) the maternal grandson,
Rattan Singh is the name of the author,
In the vicinity of the sacred pool of Guru's shrine,
Is he a resident of village Mirankot. (14)
