

GURU TEGH BAHADUR

THE HONOUR OF HINDUSTAN
HIND-DI-CHADDAR
(ਹਿੰਦ ਦੀ ਚਾਦਰ)



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*This book is dedicated to
Someone, who has always been my inspiration and
motivation all my life.*

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Introduction

ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ ॥

Sang sakhaa sabh thaj geae koo n nibehiou saath |

My acquaintances and companions have all deserted me; no one is now with me.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ ਟੇਕ ਏਕ ਰਘੁਨਾਥ ॥੫੫॥

Kahu naanak eih bipath mai ttaek eaek raghunaath |55|

Says Nanak, in these tragic times, the Master alone is my only support.

| |55| |

Since childhood, I have been fascinated with the Sloaks of Guru Tegh Bahadur. They are very easy to understand, very close to my heart and deeply emotional. I always wanted to write something about the life and hymns of Guru Tegh Bahadur. His life and sacrifice is a unique example in the history

A few years ago, the Head priest Khalsa Harnam Singh Ji of Gurdwara Sisganj Delhi, honoured me in the Gurdwara, and presented me with a shawl and a special sword, for my achievements in Gurbani and Sikh history.

When I bowed to Guru Granth Sahib to thank the Almighty, a sound of Guru Tegh Bahadur came into my ears directing me to rewrite the history of the unparalleled sacrifice of the Guru. I was stunned and shocked, got up and promised to the Guru that one day I will definitely write the history of the Guru for the common people.

In fact all my writings are for the common man. They are written for the men and women in the street and not only for the scholars and academics. My objective of writing is to reach the common readers and leave in their mind an everlasting memory of what they have read.

The history is our past, it cannot be changed, but it can be rewritten in a way that an ordinary reader can understand and narrate it to others. Perhaps, it is rewritten for grandparents so that they can read it, grasp it and then easily pass it on to their grandchildren, and thus the cycle of the history goes on moving, and the times gone remain in our minds.

The history and historical literature are important for any religion and nation to keep alive and to pass on its glory to the generations to come. My present effort is a step towards this goal, I hope you like it.

My thanks are due to my erstwhile guide Poonam Kapoor for her guidance, Dr. Anne Kapoor and Dr. Jaya Patil for the proof reading and suggestions.

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Dr. Sukhbir Singh Kapoor
London

Basic Facts of Life



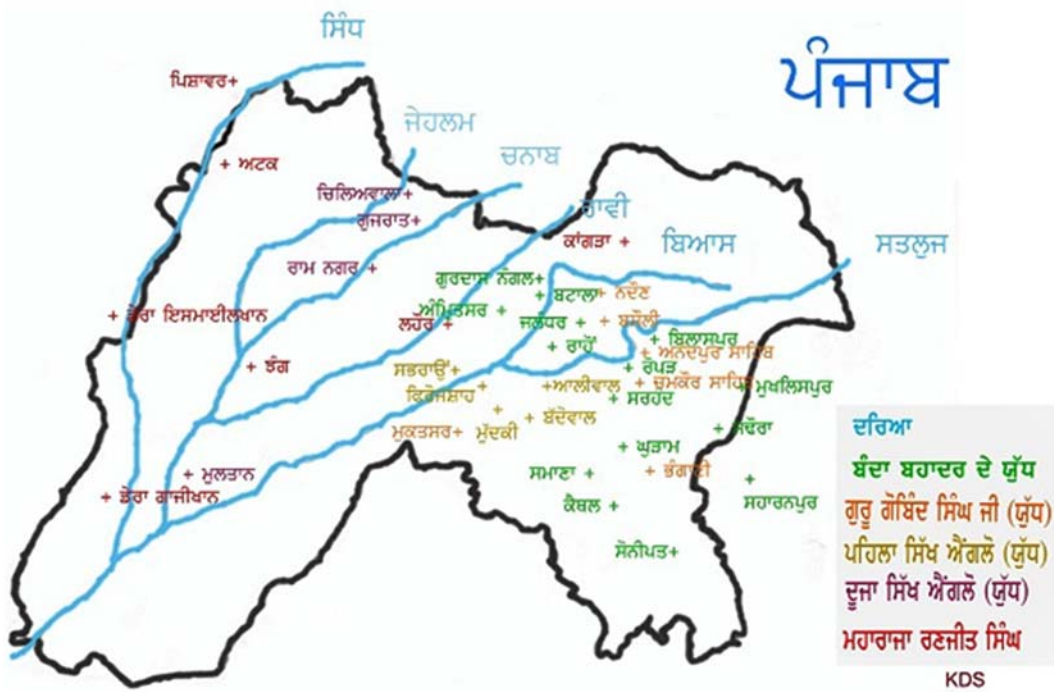
*Guru Tegh Bahadur Ji
(1621-1675)*

Place and Date of Birth	: Amritsar, April, 1621
Place and Date of Departure	: Chandni Chowk Delhi, 1675 (Martyred)
Age	: 54 Years
Parents	: Guru Hargobind and Mata Nanaki
Siblings	: Four brothers (Gurditta, Atal, Ani Rai, Suraj Mal) & One Sister Bibi Viro
Wife	: Mata Gujri, Daughter of Lal Chand and Bishan Kaur
Place and Date of Marriage	: Kartarpur, 1632 (Guru's age 11 years)

- Children** : One son Gobind Rai (Later Guru Gobind Singh) (1666-1708) (born 34 years after marriage)
- Year of Anointment as the 9th Guru** : **August 1664** (Age 43 years) (some writer say that it was the month of March). By Panchayat of five: Diwan Dargaha Mal, Mati Das, Sati Das, Dayal Das and Gurditta the priest. Alongwith mother of Guru Harkrishen, Sulakhni (Krishen Kaur)
October 1664 – Makhan Shah Lubana’s public announcement of the anointment of the Guru
- Battles Fought** : Battle of Kartarpur, 26th April 1635 (Age 14 years)
- Places of Domicile throughout Life** :
 - Amritsar – 14 years - from birth until 1635 (until 14 years of age)
 - Kartarpur and other places with father Guru Hargobind – 5 years (1635 -1639)
 - Kiratpur – 5 years – from 1639 until 1644 (until 23 years of age)
 - Bakala – 20 years – from 1644 (March) – 1664 (March) (until 43 years of age)
 - Visiting various places – 2 year from 1664-1666 (until 45 years of age)
 - 22nd November 1664 – Amritsar
 - January 1665 – Kiratpur
 - 19th June 1665 – Founding Anandpur (Chak Nanaki)
 - Anandpur- 9 years – from 1666-1675 (age at departure 54); the foundation stone of Anandpur Sahib (first called Chak Nanaki) was laid on 19th June 1665
- Places of Travel** : Total stay in Bakala 20 years (Age 23-43) (yrs 1644-1664)
- During Staying in Bakala** :
 - **1656** (12 yrs after continuous stay in Bakala): Kiratpur (to meet Guru Har Rai, Guru Har Rai died in 1661), Ropar, Banur
 - **1657** Haridwar (29th March, Day of Vaisakhi)
 - **1661** (12th June): Banaras, Gaya
 - **1663** (3rd January): Allahabad
 - **1664**: Delhi to meet Guru Har Krishen (Guru Har Krishen died in 1664)

- After attaining Guruship** : (Age at Guruship 43 yrs, year of anointment Aug. 1664);
11 yrs history
- **1664** (Nov): Visit Amritsar
(4 months after anointment)
 - **1665** (6 months tour): Punjab (Majha & Doaba);
celebrate Vaisakhi at Dhandhan
 - **1665** (May): Kiratpur and Bilaspur
 - **1665** (November)-1670 (October): Uttar Pradesh,
Bihar, Bengal, Assam (5 years tour)
 - **1670-1673**: Anandpur Sahib (3 years stay)
 - **1673-1674**: Malwa (one year tour)
 - **1675**: Anandpur, Malwa (visit of Kashmiri Pundits
(May 1675), towards Delhi route Malwa.





Map of Punjab

Background Characters

A. MATA NANAKI

Mata Nanaki, the mother of Guru Tegh Bahadur, was born in 1598 and died in 1678 at the age of 80.

She was born in Amritsar though her parents' native village was Bakala, who moved back to Bakala a few months after her birth.

She married Guru Hargobind in 1613 at the age of 15 and moved to Amritsar to live with her in-laws.

Here, she gave birth to her son Atal in 1619 (he died in 1628), and (Guru) Tegh Bahadur in 1621. She went with her husband and son Tegh Bahadur to live in Kartarpur in 1635.

She then moved with her husband and son to Kiratpur 1639.

In 1644, after Guru Hargobind's death, she went back to her parents house in Bakala with her son (Guru) Tegh Bahadur and her daughter-in-law (Mata) Gujri.

In Bakala, in August 1664, she was present and was a witness when Tegh Bahadur was anointed as the 9th Guru of the Sikhs.

From October 1664 until 1666 she accompanied her son and daughter-in-law to tour villages, first Majha and Doaba and then Malwa.

In 1666 (age 68) she was at Patna with her daughter-in-law Mata Gujri when she gave birth to Gobind Rai (later Guru Gobind Singh)

B. MATA GUJRI

Mata Gujri (1624–1705), also known as Mata Gujri, was the wife of Guru Tegh Bahadur, the ninth Guru, and the mother of Guru Gobind Singh.

<i>Birth Place</i>	: Lakhnaur
<i>Birth</i>	: 1624
<i>Death</i>	: 1705 (Guru Tegh Bahadur left this world in 1675)
<i>Age</i>	: 81, married at the age of 9 (1633) in Kartarpur)
<i>Moved to Kiratpur</i>	: 1635
<i>Moved to Bakala</i>	: 1644 (age 20)
<i>Moved to Anandpur</i>	: 1664 (age 40)

Travelled with her husband to the east of India and gave birth to Guru Gobind Singh at Patna (Bihar) on Poh-Sudhi 7, 1666. Mata Gujri's age when Guru Gobind Singh was born was 42.

Mata Gujri was born to Bhai Lal Chand, a Subhikkhi Khatri and Bishan Kaur, who lived first at Lakhnaur and then moved to Kartarpur. Lakhnaur Sahib is about 13 kilometres (8.1 mi) south of Ambala in Haryana. The road from Ambala to the site of Gurdwara Lakhnaur Sahib has now been named as Mata Gujri Road.

She married Guru Tegh Bahadur at Kartarpur on 4 February 1633 and joined her husband's family in Amritsar. In 1635 the family moved to Kiratpur and, on the death in 1644 of Guru Tegh Bahadur's father, Guru Hargobind, Mata Gujri moved with her husband and mother-in-law, Mata Nanaki, to Bakala, near Amritsar.

C. BABA GURDITTA

(15 November 1613 - 15 March 1638) (age 25 years)

Gurditta was the eldest son of Guru Hargobind and Mata Damodri. He was born at Daroli Bhai, District Firozpur.

He was married on 17 April 1621 to Ananti (Natti, Nihal Kaur), the daughter of Bhai Rama of Batala, Gurdaspur district.

From 1626-27, Baba Gurditta lived at Kartarpur in Jalandhar district as directed by his father.

[Baba Buddha died in 1631 in village Ramdas and Bhai Gurdas died in 1636 in Goindval: at both deaths Guru Hargobind was present and honoured both of them by carrying them to the funeral pyres].

Kartarpur

The town was founded by Guru Arjan in 1594 on land granted during the reign of Emperor Akbar. Guru Hargobind, resided here too for some time. Two of his sons, Suraj Mal and Tegh Bahadur, were married at Kartarpur. There are many Gurdwaras in Kartarpur, to commemorate different occasions. One related to Guru Tegh Bahadur is called: Gurdwara Viah Asthan Guru Tegh Bahadur Te Mata Gujri ji. The marriage was solemnised on 4th February 1633.

Battle of Kartarpur

Baba Gurditta along with young Teg Mal and Bhai Bidhi Chand commanded the defensive action when the Sikhs were besieged in Kartarpur (1638) by Painde Khan, who was supported by the Mughal garrison commander of Jalandhar. The Sikh forces under the supreme command of Guru Hargobind gave a crushing defeat to the Mughal army.

During this period Baba Gurditta founded (1626), under his father's instructions, the town of Kiratpur Sahib, in the Sivalik foothills. The Guru's Mahal, called Shish

Mahal was developed under his instructions and his own family, wife Ananti (Nihal Kaur) and mother Mata Damodri, settled there with other Sikh families. It is here that Ananti gave birth to Har Rai (Guru) in 1630.

Baba Sri Chand, the aged son of Guru Nanak, came to meet Guru Hargobind and asked him to allow Baba Gurditta to succeed him as head of the Udasi sect he had founded. A meeting was arranged between Baba Sri Chand and Baba Gurditta. Babe Di Ber (Now Gurdwara Sri Babe Di Ber) was the location where the two met. After discussions Baba Sri Chand hugged Baba Gurditta with love and appointed him as his successor and made him head of the 'Udasis'. The beri tree and an old well known as 'Khuh Malliari' are still present. Udasis were also great preachers of the tenants of Sikhism.

Baba Gurditta proved worthy of the choice, and left a permanent mark on the history of the sect. He is best remembered for having revived missionary activity to which end he established four Udasi preaching centres.

Baba Gurditta died at Kiratpur on 15th March 1638. As the legend goes, he had resurrected earlier on that day a cow which he had inadvertently killed while out hunting.

Guru Hargobind, admonished him for displaying a miracle. Baba Gurditta, overtaken by remorse for causing annoyance to his father, he quietly retired and went to a lonely place outside Kiratpur where, at the age of 24, he simply quit his earthly frame.

D. CHILDREN OF BABA GURDITTA: DHIR MALL

*Dhir Mall [1627-1677] born and died in Kartarpur and
Har Rai (Guru) [1630-1661, born and died in Kiratpur]*

The foundation of Kiratpur was laid by the sixth Guru, Guru Hargobind, alongwith his eldest son Baba Guditta, in May 1626 by ceremonially planting a sapling on a tract of land acquired from Tara Chand, the ruler of a small hill state, Kalur.

Later, Guru Hargobind instructed Baba Gurditta, to establish there a new township and build Guru's own residence, called Shish Mahal, which must have been completed between 1627-1629, and Baba Gurditta must have left his family in Kiratpur for Har Rai (Guru) was born here on 30th January 1630.

The birth of (Guru) Har Rai on 30th January 1630 in Kiratpuris confirmed with all writers and the date of departure of Guru Hargobind from this world on 3rd March 1644 is also confirmed by all.

The battle of Kartarpur has different dates [Dr Hari Ram Gupta 1638, Dr Gopal Singh 1634, Sangat Singh 1635]

The most probable date of Kartarpur battle seems to be 1638, and the Guru moving to Kiratpur after that, living there about 5/6 years before leaving for the heavenly abode in 1644 seems to be historically correct.

Guru Hargobind's living in Kiratpur (4/5 years before his death in 1644) is also agreed by all writers.

Dhir Mall (1627-1677) (Age 50 years)

Dhir Mall elder son of Baba Gurditta and a grandson of Guru Hargobind, was born at Kartarpur, on 10 January 1627. He stayed behind in Kartarpur when his family moved to Kiratpur.

At the death of his father, Baba Gurditta (Dhir Mall 11 yrs old), he did not go to Kiratpur to attend the obsequies, nor did he part with the original Bir of the Adi Granth which had been left at Kartarpur, at the time of Guru Hargobind's migration to Kiratpur, and which had to be recited as part of the Baba Gurditta's last rites.

Earlier, under the instructions of Guru Hargobind, Bidhi Chand had started to make a copy of Granth Sahib. He had done about half of it when Dhir Mall took possession of the Granth, and refused to give it to Bidhi Chand to complete his task.

When Guru Hargobind declared his intention of appointing his successor (1644) and called all his Sikhs and relations to come to Kiratpur. Dhir Mall, now 17 years old, though first reluctant, did come with his group of masands. Next day when Guru Hargobind retired to his sleeping chamber, he stood up and declared himself to be the next Guru. He said that he was the eldest son of his father, and also was in possession of the holy Granth. He emphasised that most of the masands are also in his favour. The whole sangat was stunned to hear this uncalled for announcement.

Next day, when Guru Hargobind, heard of this drama of Dhir Mall, he called him and publically reprimanded him. He declared that Har Rai, now 14 years old, would be the next Guru. On hearing this, the gathering of the people made Dhir Mall run from the place with his masands and warned him to be careful of what he should do and what he should not do.

Thus when Guru Hargobind chose Har Rai as his successor, Dhir Mall rushed back to Kartarpur and declared himself to be the seventh Guru and appointed his own Masands to collect tithes.

Many years later he also made friends with Ram Rai (born 1646) who was disowned by his father, Guru Har Rai, for altering a line of a hymn from the Granth Sahib, only to please the Emperor. Together they complained to the Emperor, challenging especially, now, the installation of Guru Har Krishan (anointed in 1661, at the age of 5; Ram Rai was 15 years old, and Dhir Mall 34) as successor to Guru Har Rai.

Guru Har Krishan's sudden illness and death at Delhi in March 1664 gave Dhir Mall (Dhir Mall was of 37 years old and Ram Rai was 18 years old; but there is no mention of Ram Rai, in history books, at this occasion) another chance to

stake his claim to the Guruship. He quickly moved to Bakala and posed himself as the Guru, hoping to be ceremoniously installed. But, when his uncle Tegh Bahadur (Guru), now 43 years old, was proclaimed as the Guru, Dhir Mall went mad and conspired with one of his masands, Shihan, who fired a shot at Guru Tegh Bahadur, but missed his target. His men attacked the Guru's house and ransacked it. Next day, Makhan Shah and his men went to Dhir Mall's residence and took back all, he had taken from the Guru's household along with the copy of Granth Sahib. But at the instructions of Guru Tegh Bahadur, the volume of Granth Sahib was returned to Dhir Mall.

GENERAL RULES OF SUCCESSION: THE BRITISH CROWN

World Wise: After the death of the sovereign his eldest son and then his (son's) children and then his grandchildren succeed to the throne.



The **line of succession** to the **British throne** is the order in which members of the royal family would come to the **throne** if the reigning King or Queen died.

At present the first in **line** is Charles, Prince of Wales, followed by his eldest son, Prince William, Duke of Cambridge and then Prince William's son, George.



GURU TEGH BAHADUR AND THE GURUSHIP

Scenario 1 (according to established norm of succession)

- Guru Hargobind and line of succession, applying universal rules:
- Eldest Son: Baba Gurditta who died during Guru's life time
- Baba Gurditta's son Har Rai (Guru), and then
- Har Rai's son Harkrishen (Guru).

Scenario 2 (according to Guru's changed psyche)

After the battle of Kartarpur (1638), in which the Teg Mal (later Guru Tegh Bahadur) was one of the commanders, he renounced the worldly affairs. The blood of both friends and foes emotionally affected his tender mind and he made a resolve not to take part in any future battles. He told his father, his intention to meditate and be away from family feuds, including the race to Guruship. He showed his eagerness to go to Bakala, his maternal parents village and live therein peace and quiet. Guru Hargobind gave him permission to leave. Soon after, he left for Bakala, with his wife Gujri. His mother Nanaki joined him later.

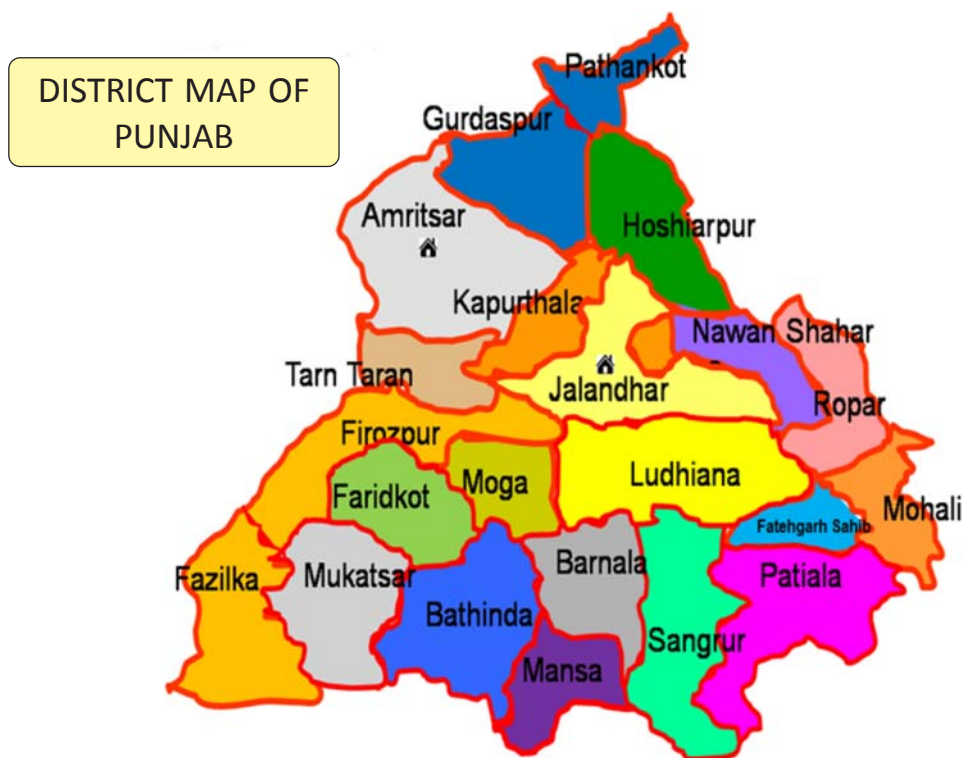
Scenario 3 (according to the blessings that Gurgaddi would remain in the Sodhi household)

According to the blessing of Guru Amardas, the third Guru, to Mata Bhani, (the great grand mother of Guru Tegh Bahadur) that, in all times to come, the Gurgaddi will remain amongst Sodhis, Guru Hargobind had no choice but to pass on succession to his grandson Har Rai. His other sons including Gurditta, Ani Rai, Atal, Suraj Bhan had died during his life time (some writers say that Suraj Bhan was alive, but was not interested in spiritual matters), and the only surviving son Teg Bahadur had politely shown his intention not to take over the responsibility and duties of the house of Guru Nanak.

Travels, Shrines and History of Guru Tegh Bahadur

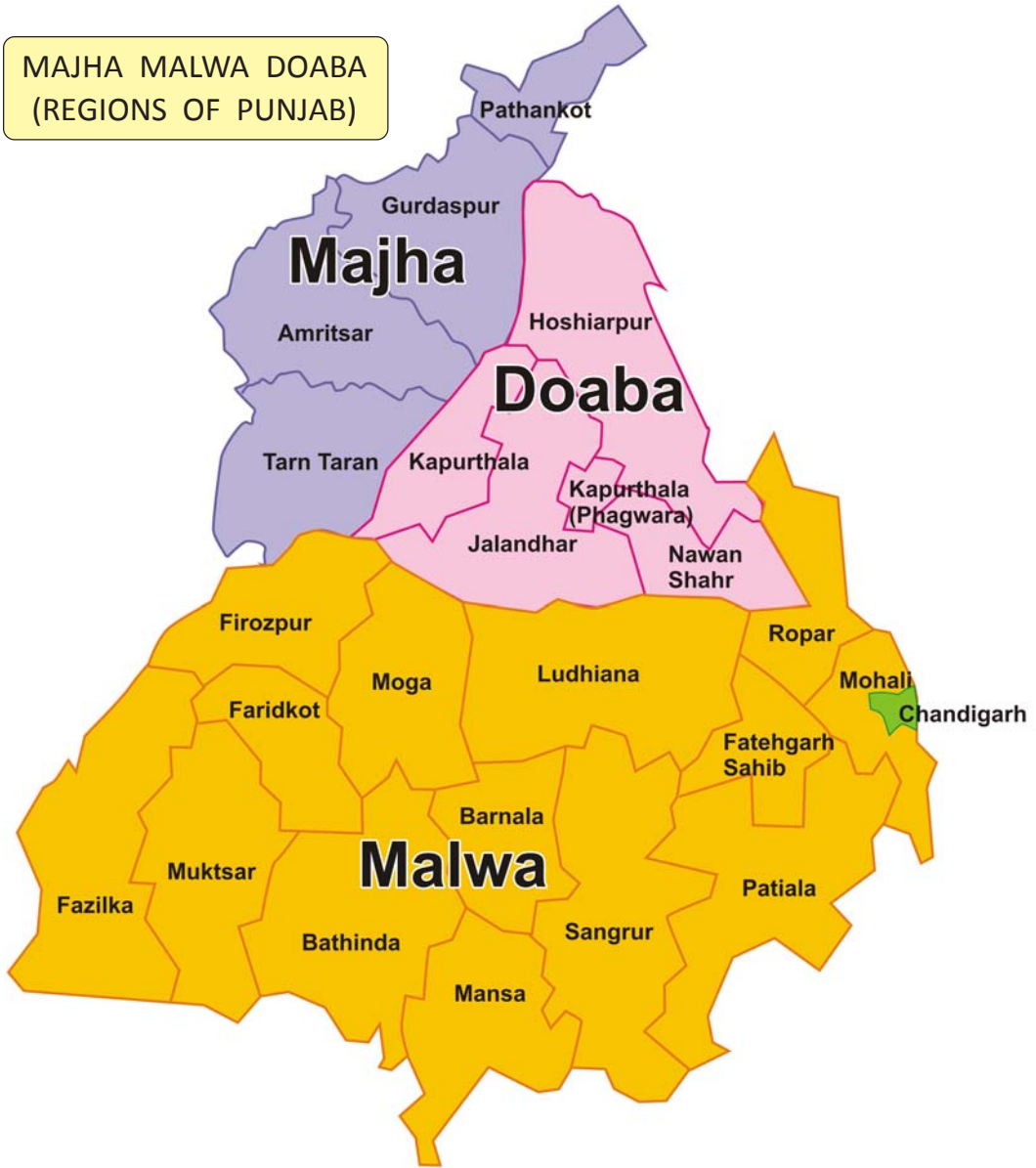
Sources of all above are: Sakhian Bhai Mul Chand, Mahan Kosh- Kahn Singh Nabha, Malwa Ithas, Daura Sakhian Pothi

After Guru Nanak, Guru Tegh Bahadur is the second Sikh Guru who travelled Punjab (Majha, Doaba – 6 months Dec 1664 – June 1665 and Malwa – 1 year), Uttar Pradesh, Bihar, Bengal and Assam (5 years) to spread the values of Sikhism. According to Sikh traditions there is a Sikh shrine at almost all important places visited by the Guru. His travel geographically can be grouped as follows;

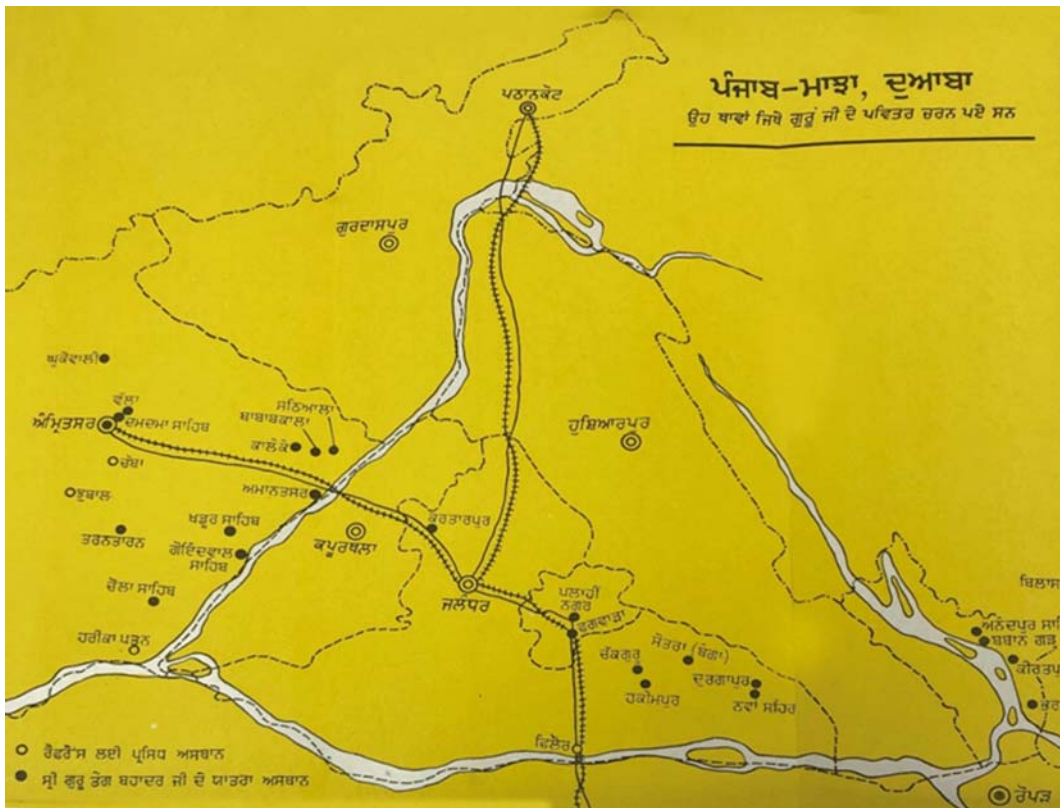


State of Punjab [Majha, Doaba] [Tour December 1664 – June 1665]

MAJHA MALWA DOABA
(REGIONS OF PUNJAB)



Note: Map not to scale. Rough outline of district boundaries of Punjab. Not actual Map.



Map Showing Travels within Majha and Doaba

PUNJAB: MAJHA

1. BABA BAKALA (ਬਾਬਾ ਬਕਾਲਾ)

Location: Baba Bakala is situated about 35 kilometres from Amritsar en-route to Jalandhar.

Importance: Guru Tegh Bahadur lived here for 20 years before his declaration as the Guru. A few months after the death of Guru Harkrishen, five members of Sikh sangat, including Diwan Dargah Mal Chhiber, Bhai Dyala, Bhai Mati Das, Bhai Sati Das and Bhai Gurditta (son of Baba Buddha) reached Bakala and anointed Tegh Bahadur as the 9th Guru of the Sikhs. The Tilak ceremony was performed by Guditta and a coconut and five paise were given to Tegh Bahadur by his mother, Mata Nanaki. This ceremony took place on 11th August 1664. A few days after this Makhan Shah Lubana made a public declaration of the coronation of Guru Tegh Bahadur.

Story of Declaration: Makhan Shah Lubana was a trader importing goods from abroad and selling in the Indian market, especially in Gujarat and Punjab area. He was a great follower of Guru Hargobind.

Once his ship was caught up in a furious storm while he was sailing, and when it seemed that the ship would sink, he knelt down and prayed to Guru Nanak and asked for his help to save the sinking ship. He also promised to donate 500 gold coins for the langar of the true Guru.



Miraculously the winds started to die down, wild sea calmed down and the ship was saved. Makhan Shah then stopped his voyage at the port of Surat. From there he made his way to Punjab to present himself to the Guru and give the promised 500 Gold Mohars to the Guru's charity.

On hearing that the Guru is in Bakala he hurriedly went there, arriving on 21st August 1664. But on reaching Bakala he found as many as 22 people posing as the Guru. He decided to offer only 2 Gold coins to test the authenticity of the Guru expecting that the true Guru will reject 2 coins and ask for the promised 500. Moreover, it would not be possible for the imposters to foresee the purpose of his (Makhan Shah) visit. Thereby their actual personality would be exposed.

As expected, none of the 22 imposters, including Dhir Mall, could recognise him, though he offered all of them 2 gold coins, which they very happily accepted. This left Makhan Shah with the problem of having to find the true Guru. Then he heard of Tegh Bahadur, son of Guru Hargobind. Makhan Shah showed his surprise to see him. When Makhan Shah placed the two Gold coins before Tegh Bahadur, he remarked, God bless you, my friend, why only two coins after promising five hundred? The Guru smiled and said, "Guru is never in need of anything but a Sikh is expected to keep his pledge to the Guru." Guru also showed him the wound at his shoulder, which was hurt when the Guru was saving Makhan Shah's ship from sinking.

Makhan Shah's excitement had no bounds, without wasting a minute, he ran up to the top of the roof and cried at the top of his voice: "*Guru ladho rae, Guru ladho rae* (the Guru is found).



The people then insisted that Guru should come out and give them Darshan (vision). The group of the five who had, earlier, given tilak to the Guru, then escorted the Guru out from the house. The whole village was then reverberating with the victory cry, All this disturbed Dhir Mall, and he asked one of his masands to fire at the Guru to kill him, The masand called Shihan fired a shot at the Guru

but missed him and the bullet just slightly touched Guru's shoulder. Dhir Mall and his party then ran away, before Makhan Shah's people could get them.

Dhir Mall, that night, made his last desperate attempt to kill the Guru and ransacked Guru's house but failed to harm the Guru, though he ransacked the house. The news of this nasty attempt on the life of the Guru, spread like forest fire in the village and Makhan Shah's men then hurried to catch Dhir Mall and his men. They were all badly beaten up but all goods taken from the Guru's household were recovered along with the sacred copy of Granth Sahib. Makhan Shah put all those recoveries in front of the Guru and asked for his advice. The Guru told him to return with honour the sacred Granth Sahib to Dhir Mall, and leave the other items which belonged to the Guru's household.

Shrines at Bakala:

There are a number of Gurdwaras in Bakala in the memory of the Guru and Mata Ganga, Guru's grandmother. The important Gurdwaras, however, are:

1. Gurdwara Bhora Sahib (Place of meditation)
2. Gurdwara Darbar Sahib (Place of Guru's anointment)
3. Gurdwara Shish Mahal (residence of Mata Ganga and Mata Nanaki)
4. Gurdwara Manji Sahib (Gurdwara, where Shihan (ਸੀਂਹੋ) fired a shot at the Guru)

2. SATHIALA (ਸਠਿਆਲਾ)

Location: It is located about 3 miles towards north of Bakala

Shrines: There are three shrines here.

1. Gurdwara Tegh Bahadur (Guru Tegh Bahadur came here after he was shot at in Bakala, later Sikhs came here and took him back to Bakala)
2. Gurdwara Bunga Sahib (Guru Hargobind came here after the battle of Amritsar)
3. Gurdwara Nanaksar (Guru Nanak came here on his world tour)

3. KALAEKE (ਕਾਲੇਕੇ)

Location: It is between 3-5 miles from Bakala.

Shrine: Guru Tegh Bahadur stayed here en-route to and from Amritsar. This village is of Chhal Jats. There is a large Gurdwara here, built about 60 years ago. A few relics of Guru Gobind Singh are also preserved here. People, here, celebrate martyrdom day of Guru Tegh Bahadur and Prakash divas of Guru Gobind Singh.

4. AMANTSAR (ਅਮਾਨਤਸਰ)

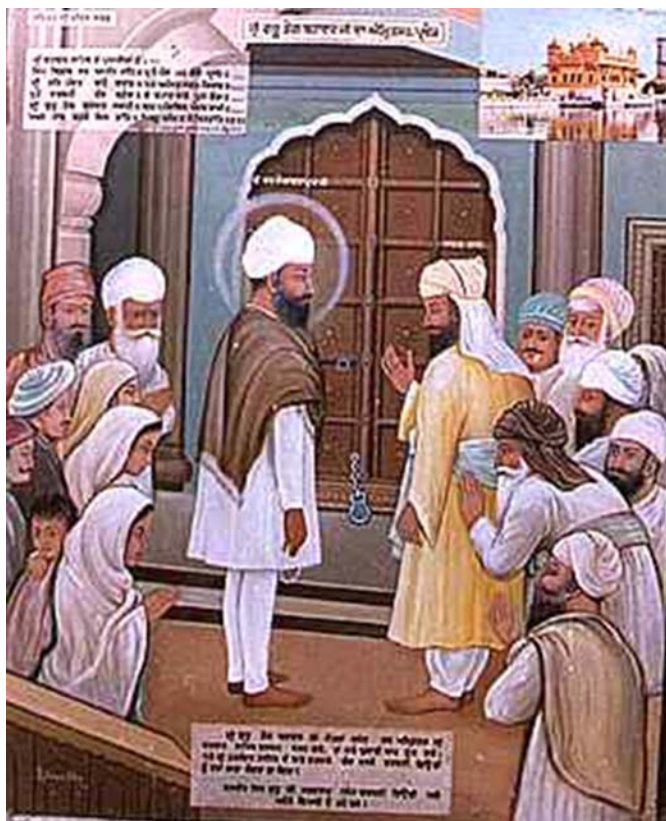
Location: Banks of river Ravi

Shrine: Guru Tegh Bahadur stopped here en-route to Kartarpur. Resting here,

the Guru found out that the Sikhs are also carrying the Holy Granth with them, despite his strict instructions that it should be returned to Dhir Mall. The Guru, then respectfully wrapped the Granth in new rumaalas (clothes) and put it in a secret and safe place near the banks of river Beas. A message was sent to Dhir Mall to come and collect the Holy Granth. A Gurdwara stands at the place when Holy Granth was secretly lodged.

5. AMRITSAR (ਅੰਮ੍ਰਿਤਸਰ)

After anointment, Guru Tegh Bahadur, decided to visit Amritsar to thank the Almighty for the great honour of Guruship bestowed upon him. Makhan Shah and many other Sikhs were also with him. Harmandir Sahib, at that time, was under the control of Harji (grand son of Prithi Chand) and his men. When the news of Guru's caravan coming to visit Harmandir reached Harji, he immediately ordered his men to shut the entry gates of the shrine and also to stop kirtan (singing of hymns) inside the Harmandir Sahib. In those days, Harji was having his own Granth in the sanctum sanctorum. In this Granth, Prithi Chand and his son Mehrban and grandson Harji had included their own hymns under the title of Mehla 6, Mehla 7 and Mehla 8.



Guru Tegh Bahadur then went and sat on a raised platform, under a tree, near the Akal Takhat. The holy hymns were sung and Ardas was said by the Guru himself. Then on the request of an old lady, named Mata Harro (ਹਰੋ), who was a part of the sangat, the caravan went to visit her village Valla.

Here at Amritsar, where Guru Tegh Bahadur sat and did kirtan near Akal Takhat, stands a Gurdwara to commemorate the event.

6. VALLA (ਵਾਲਾ)

Location: Valla is about 4 miles towards north of Amritsar.

Shrine: The village gave a great reception to the Guru and his family. The Guru stayed here for 17 days. There is a Gurdwara here in the memory of the Guru.

7. GHOOKE VALI (ਘੁਕੇ ਵਾਲੀ)

Location: From Valla, Guru Tegh Bahadur came to Village Ghooke Vali and stayed here for 9 months and 4 days.

Shrines: There are two shrines at this place, one in the memory of the visit of Guru Arjan and second to commemorate the visit of Guru Tegh Bahadur.

8. TARAN TARAN (ਤਰਨ ਤਰਨ)

Location: Taran Taran about 12 miles from Amritsar.

Guru Tegh Bahadur passed through this important religious place on way to Amritsar and then while coming back from Amritsar.

9. KHEMKARAN (ਖੇਮ ਕਰਨ)

Location: This village is near the border of Pakistan and was completely destroyed in Indo-Pak wars of 1965 and 1971. It is about 30 miles west of Patti.

Shrines: There are three Gurdwaras here, one, in the memory of Guru Amardas is called Tham Sahib, second Gurdwara is called Chaen (ਚੈਨ) Sahib and third Gurdwara is in the memory of Guru Tegh Bahadur's visit.

10. CHOLA (ਚੋਲਾ)

Location: It is about 12 miles north -west of Patti.

Shrine: Guru Tegh Bahadur stayed here on way back from Khemkaran. Four Sikh Gurus— Guru Nanak, Guru Arjan, Guru Hargobind (after the battle of Amritsar came here, and then from here went to Kartarpur) and Guru Tegh Bahadur visited the place There is a Gurdwara in the memory of his visit.

11. KARTARPUR (ਕਰਤਾਰਪੁਰ)

Location: It is about 10 miles north-west from Jalandhar on the GT Road.

Guru Tegh Bahadur was married in Kartarpur. His elder brother Suraj Mal was also married here. After becoming Guru, Guru Tegh Bahadur came here on way to Kiratpur, and stayed here for sometime. From here, the Guru went to Phagwara, Banga and Nawa Sher and then reached Kiratpur.

Shrines: Kartarpur has a number of Gurdwaras in the memory of Guru Arjan (founder of Kartarpur), Guru Hargobind, Guru Tegh Bahadur and Bibi Kaulan. Bibi Kaulan was the daughter of Qazi Rustam Khan. Later, in the company of Saint Mian Mir she met Guru Hargobind and became an ardent fan of Guru Nanak. For this un-Islamic act, she was sentenced to death. Mian Mir sent a secret message to Guru Hargobind to rescue her and give her protection. She was duly rescued and kept in safe custody under the strong guard of devoted Sikhs. After her death, to immortalise her memory the Guru constructed a pool named Kaulsar in 1627 A.D.

12. PLAHI (ਪਲਾਹੀ)

Location: It is situated about 3 miles north-west from Phagwara.

Shrines: This place has the honour of the visit of Guru Hargobind, Guru Har Rai and Guru Tegh Bahadur.

According to one story, when Guru Hargobind was returning to Kiratpur, after winning the battle of Kartarpur, the Mughal soldiers gave the Guru a surprise attack at Plahi. The Guru forces repulsed the attack. Many relics of this battle are preserved in the Gurdwara.

13. HAKIMPUR (ਹਕੀਮਪੁਰ)

Location: It is about 4 miles east from Chak Guru.

Shrines: This place has the honour of the visit of Guru Nanak and Guru Har Rai (Guru Har Rai stayed here for 7 months with his 2200 cavalry). When Guru Tegh Bahadur lived in Chak Guru, he often visited this place. Here, Mata Raj Kaur, wife of Banda Bahadur was also cremated.

14. CHAK GURU (ਚੱਕ ਗੁਰੂ)

Location: The village Chak Guru is about 8 miles from Banga.

The Gurdwara here, is called Plah Chak Guru. Guru Tegh Bahadur stayed here on way to and from Kartarpur.

Shrines and other places:

1. There is a Gurdwara in the memory of Guru Tegh Bahadur.
2. In the north of the Gurdwara, there is a well, which was constructed by Mata Gujri.

3. On the west of the Gurdwara, about 250 yards away there is Bhai Nand Lal's tomb.

15. NAWA SHER (ਨਵਾਂ ਸ਼ਹਰ)

Location: It is situated about 36 miles from Jalandhar.

Shrine: After Chak Guru and Hakimpur, Guru Tegh Bahadur came here. Here lived an old woman, who had, made a special dress for the Guru and always prayed for his visit. When the Guru came here, the old woman was so excited that she called all local women to give the Guru a great reception. At the insistence of the local population, the Guru stayed there for about five months.

The original name of the village was Neeval (Lower) Sher, the Guru, then changed it into Nawa (New) Sher.

16. DURGAPUR (ਦੁਰਗਾਪੁਰ)

Location: It is located about one mile north-west of Nawa Sher.

HIMACHAL PRADESH



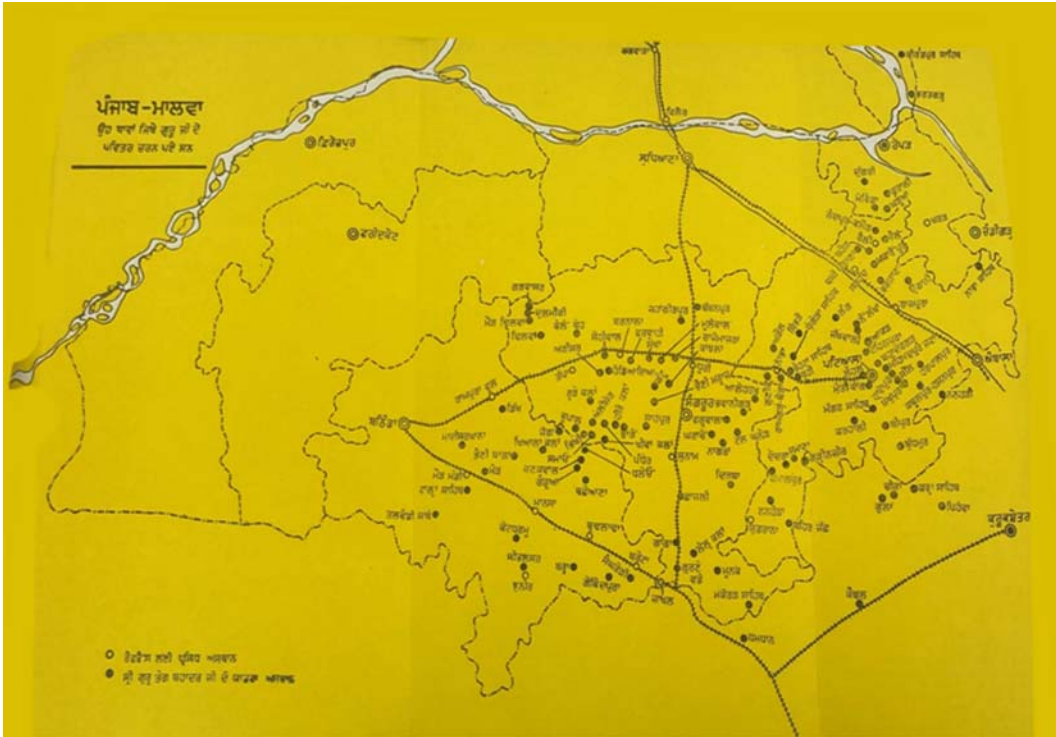
17. BILASPUR (बिलासपुर)

Location: It is situated on the shores of river Sutlej, near Gobind Sagar. It is 38.8 miles from Kiratpur

Guru Tegh Bahadur, with his family came here, at the invitation of Rani Champa, to participate on the 17th day of the mourning of the death of her husband Raja Dip Chand. At this time, the Guru was staying at Kiratpur.

The family members who accompanied Guru Tegh Bahadur included: Mata Nanaki, Mata Hari -wife of Baba Suraj Mal, Mata Sulakhni - wife of Guru Har Rai, Deep Chand and Nanad Chand - sons of Suraj Mal and others.

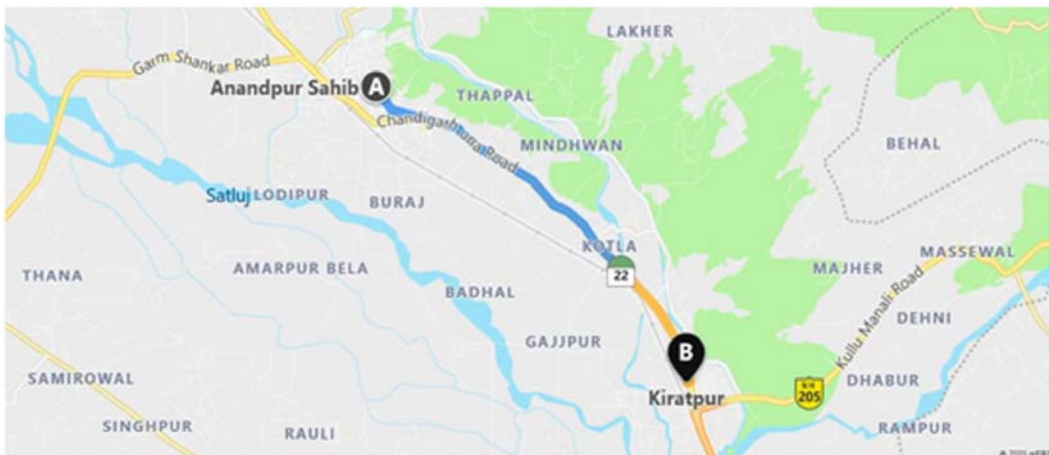
PUNJAB: MALWA



Punjab – Malwa [The tour lasted for about one year]

18. ANANDPUR (ਅਨੰਦਪੁਰ ਸਾਹਿਬ, ਚੱਕ ਨਾਨਕੀ)

Location: The town is situated about 5/6 miles from Kiratpur, 25 miles from Ropar and 12 miles from Nangal



The town was founded by Guru Tegh Bahadur, and the foundation stone was laid by Baba Gurditta, son of Baba Buddha, on 19th June 1665. The town was initially called Chak Nanaki, after the name of Guru Tegh Bahadur's mother.

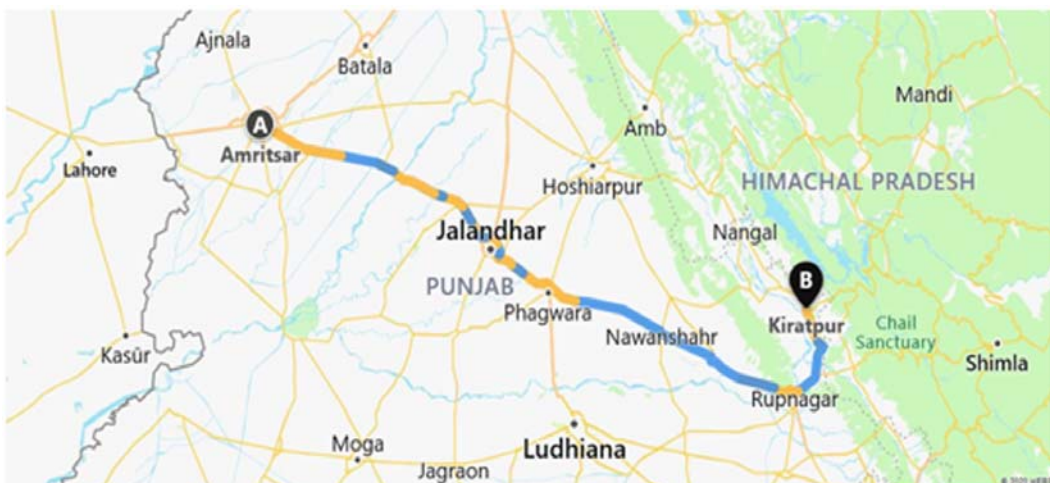
Shrines: There are a number of important and historical shrines here, which include:

1. **Gurdwara Sis Ganj:** This is the place, where Guru Tegh Bahadur's holy head was cremated.
2. **Gurdwara Takhat Kesgarh Sahib:** This is the place where Khalsa was first baptised in 1699.
3. **Gurdwara Guru-ke-Mahal:** This is the residential place where the family of the Guru lived.
4. **Gurdwara Damdama Sahib (Thara Sahib):** This is the place where Guru Tegh Bahadur had held his 'Diwan' (court, congregation get-together). Thara Sahib, is a half meter high, square platform, close to it, where Guru Tegh Bahadur received the Kashmiri Pandits.
5. **Gurdwara Manji Sahib:** This is the place, where Guru Tegh Bahadur had received the Kashmiri Pandits.
6. **Gurdwara Bhora Sahib:** This is the place, where Guru Tegh Bahadur would do his meditation
7. There are many other important places as well.

19. KIRATPUR (ਕੀਰਤਪੁਰ)

Location: It is situated on the banks of river Sutlej in between beautiful mountains. It is 132 miles from Amritsar.

Shrines: It was founded by Guru Hargobind. The land was purchased from the rani of Kehlur. Guru Hargobind gave the responsibility of construction to his eldest son Gurditta.



The place is sanctified by Guru Nanak as well. The story is that when Guru Nanak came here to meet Pir Budhu Shah, he offered Guru Nanak a glass of his goat's milk. The Guru drank half of it and said that he will drink the other half when he comes here as the sixth Guru.

(Guru) Tegh Bahadur lived here from 1639- 1644 (from the age 18-23). After the death of his father, Guru Hargobind, he moved to his maternal home in Bakala with his mother and wife.

Baba Bakala to Kiratpur is about 279 miles



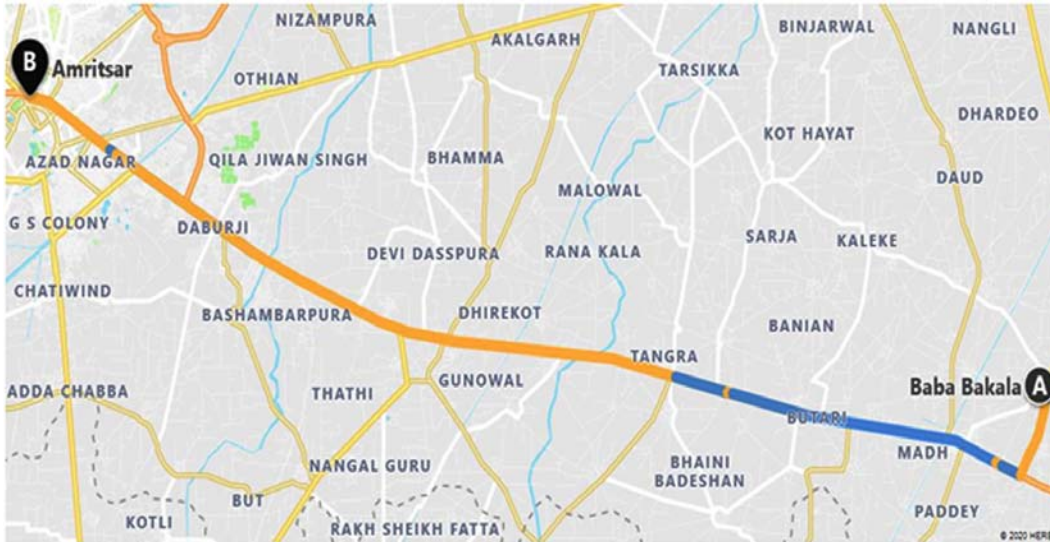
Later, Guru Tegh Bahadur made short visits to Kiratpur, a few before becoming the Guru and a few after becoming the Guru. The important one, however, are the following:

- On 6th October (1661) he came there to console to Mata Krishen Kaur (wife of Guru Har Rai), Bibi Rup Kaur (adopted daughter of Guru Har Rai) and Har Krishen (younger son of the Guru) upon the passing away of Guru Har Rai
- On 14 October 1664, he came here at the bhog ceremony of Mata Bassi, the wife of Baba Gurditta and mother of Guru Har Rai, who had died on 29th September 1664.

[Guru Tegh Bahadur's tilak ceremony by Bhai Gurditta, son of Baba Budha was on 11th August 1664 and declaration of Guruship by Makhan Shah Lubana was on 7th October 1664]

On 22 December 1664– Guru Tegh Bahadur left Baba Bakala for good, first to visit Amritsar (22nd Dec 1664) and from there a 6 months tour of Majha and Doaba regions of Punjab.

Distance between Baba Bakala to Amritsar is about 26 miles.



Guru Tegh Bahadur always travelled on a horse.

Horses can run at a speed range of **8-55 miles per hour**. Although most horses will never reach a speed of 55 mph. The average speed along with some short rest after a few miles, on the route, is about 20-30 miles per hour. This calculates Bakala to Kiratpur journey to be completed in about 10-12 hours one way,

[It is strange and unexplainable why Guru Tegh Bahadur could not settle in Kiratpur after leaving Bakala. Without doubt, It was his home before he chose to go and live in Bakala.]

Following is a table of family members who lived in Kiratpur at different dates (period of time):

	Year arrival In Kiratpur	Year departure/death from/at- Kiratpur
Guru Hargobind	1635	1644 (death)
Wives:		
Mata Damodri (died 1631)	NA	NA
Mata Nanaki left for Bakala with Baba Tegh Bahadur (age 23 yrs)	1635	1644 (departure)
Mahadevi	1635	1645 (death)
Sons and Daughter(s)		
Eldest son:		
Guditta	1630	1638 (died)

Wife (Natil, Bassi)	1630	1664
Dhir Mall	(born and died in Kartarpur)	
Har Rai (Guru)	1630 (birth)	1661 (died)
Grandson:		
Guru Har Rai		
Krishen Kaur, Sulakhni (wife)	1940 (marriage)	
Ram Rai	1646 (birth)	1660 (left for Delhi)
Harkrishen	1656 (birth)	1664 (died in Delhi)
Rup Kaur (adopted daughter)	1649 (birth)	
Son:		
Suraj Mal (birth 1617)	1635	1645 (death)
Wife: Mata Harji	1635	
Son: Dip Chand, Nand Chand		

Grand Sons:

Gulab Rai, Shyam Chand
 Baba Atal (died) 1628
 Ani Rai (died)

Daughter:

Bibi Viro (birth 1615)

[There is a probability that Guru Hargobind might have called Bibi Viro to come and stay in Kiratpur for safety reasons]

Husband Bhai Sadhu (married 1629 in Jhabal, the marriage venue was hurriedly moved from Amritsar to Jhabal, fearing Mughal attack).

Village of residence of Vira was Valla. When Guru Tegh Bahadur came back from his eastern tour, he did go to Valla to see his sister. This means that Vira was not residing permanently in Kiratpur.

Sons of Vira (Sanj and Jit Mal were present in Bakala when Tegh Bahadur was anointed as the Guru)

Sango Shah died in battle of Bhangani 1688

Jit Mal died in battle of Bhangani 1688

Mahri Chand

Galisa Ram

20. BHARATGARH (ਭਰਤਗੜ੍ਹ)

Location: It is situated 10 miles from Ropar.

Shrine: Guru Tegh Bahadur stayed here, for one night. The locals have built a Gurdwara in the memory of the Guru.

21. ROPAR (ਰੋਪੜ)

Location: It is 25 miles from Anandpur

Shrine: The town has the honour of the visit here of Guru Hargobind, Guru Har Rai, Guru Harkrishen, and Guru Tegh Bahadur.

There is one Gurdwara here in the memory of the visit of all Gurus

Two different stories of Guru's arrest are relevant here:

According to the first story, the Guru Tegh Bahadur passed through this town many times, going and coming from various places of his visits. However, the last visit of his life was, when he was going to Delhi to meet Aurangzeb, and was arrested by the SP of Ropar, when he had reached village Malakpur Ranga. The Guru was kept here for a few days and then transferred to Sirhind and then to Delhi.

According to the second story, the Guru was arrested at Agra and taken to Delhi by the Mughal soldiers. The story of the Agra arrest is that while reaching Agra, the Guru found a suitable place to rest. Here he met a shepherd boy and gave him his diamond ring to go and buy some sweets for him from the nearest market. When the confectioner saw the ring, and suspecting it to be stolen he immediately informed the police and police arrested the shepherd boy. On interrogation, the boy told them the whereabouts of the Guru, the police immediately rushed to the spot and arrested the Guru.

[After research of many books and journals, I have come to the conclusion, that the Guru was not arrested on the way to Delhi and was received with honour when he reached Delhi and stayed in a Haveli near the Kotwali.]

22. DUGRI AND KOTLI (ਡੁਗਰੀ ਅਤੇ ਕੋਟਲੀ)

Location: It is very close to Nawa Sher. From Ropar via Bahman Majra and Bur Majra, Guru Ji reached there.

Shrine: There is a small Gurdwara here in the memory of Guru Tegh Bahadur.

23. KORALI (ਕੋਰਾਲੀ)

Location: It is about 18 miles from Chandigarh.

Shrine: Both Guru Hargobind and Guru Tegh Bahadur visited this place. There is a small Gurdwara in the memory of the visit of the Gurus.

24. GHRUAAN (ਘੜ੍ਹਾਆਂ)

Location: It is located on the road Moranda to Chandigarh.

Shrines: There are two Gurdwaras here, one in the memory of Guru Har Rai and second in the memory of Guru Tegh Bahadur.

25. NANDPUR (ਨੰਦਪੁਰ)

Location: It is about 7 miles from Ghruaan.

Shrine: There is a Gurdwara in the memory of the visit of Guru Tegh Bahadur.

26. BIBIPUR KHURD (ਬੀਬੀਪੁਰ ਖੁਰਦ)

Location: It is located about 1.5 mile east from Budhmur and 7 miles north from Maghar. Guru Tegh Bahadur stayed here for a little rest.

Shrine: There is a Gurdwara in the memory of the Guru's visit.

27. KLAUR (ਕਲੌਰ)

Location: It is about 6 miles east towards Murandae.

Shrine: There is a Gurdwara here in the memory of the Guru's visit. It is called Gurdwara Sant Bela. There is also a Gurdwara in the memory of Gyani Ditt Singh, the founder of the Singh Sabha movement.

28. RAILO (ਰੈਲੋ)

Location: It is about 6 miles away from Sirhind-Chandigarh road.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur.

The village was suffering from chronic itching, illness and many elders of the village went to Nandpur to invite the Guru to come and relieve them from the chronic itching. Guru Ji came and chose a place close to a pool of water. He then asked the villagers to have a dip in the pool with belief in Guru Nanak and said that their illness would be healed.

According to another story, an old rich woman asked Guru to bless her with a son and that she would build the Gurdwara in the memory of his visit. The Guru smiled and said, "You will surely have a son, but let the Gurdwara be built with the labour and money of the villagers, and not only with your wealth."

29. BEHAER (ਬਹੇੜ) (BHYV)

Location: It is situated on Sirhind-Chandigarh road, 3 miles towards west

From Raelo Guru Tegh Bahadur went to Bahaer. The locals, here, believed in ghosts and spirits and were very scared of them. Guru Tegh Bahadur liberated them from this superstition.

30. RAILY (ਰੈਲੀ)

Location: This village is situated about 1.5 miles east on Sirhind-Chandigarh road. Guru Tegh Bahadur stayed here for about 2 hours.

Shrine: The village had a Muslim population and did not allow the Sikhs to build the Gurdwara. But later, Sikhs won the court case and a gurdwara is eventually built.

31. BASSI PATHANA (ਬੱਸੀ ਪਠਾਨਾਂ)

Location: It is situated about 6 miles from Sirhind on Sirhind-Morinda road. From Raily, Guru Tegh Bahadur came to Bassi Pathana.

Shrine: There is a Gurdwara here where, Guru Tegh Bahadur took rest.

32. MUKARPUR (ਮੁਕਾਰਪੁਰ)

Location: It is situated about 10 miles from Sirhind on the Sirhind-Chandigarh road.

Guru Tegh Bahadur came to Mukarpur after Bassi Pathana and Raily.

Shrines: There are 3 Gurdwaras belonging one to Guru Nanak, one to Guru Tegh Bahadur and one to Guru Gobind Singh.

33. BHAGRANA (ਭਗੜਾਨਾ)

Location: It is about 11 miles west of Rajpura. Guru Tegh Bahadur came here after Mukarpur.

Shrines: There is a Gurdwara here in the memory of the visit of Guru Tegh Bahadur.

34. UGANI (ਉਗਾਨੀ)

Location: It is situated about 6 miles west of Rajpura.

Three Gurus, Guru Hargobind, Guru Tegh Bahadur and Guru Gobind Singh, have visited this village. Guru Tegh Bahadur came here from Bhagrana.

Shrine: There is a Gurdwara here, in the memory of the visit of the Gurus. It is a small village with a population of only a few.

35. NAULAKHA (ਨੌਲਖਾ)

Location: This village is located about 13 miles from Patiala on Patiala-Sirhind road.

Guru Tegh Bahadur came here from Ugani. This time Mata Gujri was also with him.

There is a local story, that when Guru Tegh Bahadur was staying there, a prominent person called Lakhi Shah Vanjara lost his ox. He prayed to the Guru

and promised to pay 9 takas, if the ox is found. Soon after the prayer, Lakhi Shah found his ox, he came and put 9 takas in front of the Guru. The Guru distributed that money amongst the congregation.

36. AAKAR (ਆਕੜ)

Location: Aakar is 6 miles west on Patiala-Rajpura road, Guru Tegh Bahadur came here after Naulakha.

Shrine: There is a Gurdwara here called Gurdwara 'Nim Sahib'.

It is said that the Guru sat under this Nim (ਨਿੱਮ) tree, and also used a branch of the tree, as a 'daatan' (ਦਾਤਨ) (brush), to clean his teeth.

Nim is always very bitter, but that part of the tree, from where the Guru cut a little piece, for his use, turned sweet and is still so. (The story is like sour (ਖੱਟੇ) and sweet rethaes (ਰੀਠੇ) of Guru Nanak's times).

37. TAHILPURA (ਤਾਹਿਲਪੁਰਾ)

Location: It is located on the north-west side on the Patiala-Rajpura road, about 6 miles via Daun-kalan. Guru Tegh Bahadur came here from Aaakar, and sat under a 'Pipal' tree. The fruit of this tree looks like sweet 'patasa', and people eat it with great faith. The fruit tastes very sweet. While there, the Guru had said, that don't uproot this tree for it would give you fruit like sweet patasas for all times to come.

Shrine: There is a Gurdwara in the memory of the Guru.

38. BAHADURGARH (OLD SAIFABAD) (ਬਹਾਦਰਗੜ੍ਹ)

Location: It is located on Patiala-Chandigarh road about 6 miles from the fort of Patiala.

Guru Tegh Bahadur came to this place in 1664, 1670 and then in 1675. He had been coming here at the invitation of one Nawab Saif Khan.

Shrine: There are two Gurdwaras in Guru's memory, one is built inside the fort and one outside a few yards towards the west.

39. MAGAR SAHIB (ਮਗਰ ਸਾਹਿਬ)

Location: It is located quite close to Bahadurgarh.

The locals say that Guru Tegh Bahadur passed through this village coming from Bahadargarh.

Shrine: There is a Gurdwara with a small srovar in the memory of the Guru.

40. BUDHMUR (ਬੁੱਧਮੁਰ)

Location: It is on the Patiala-Pihova road, about 2.5 miles from Rohar.

Shrine: There is a story that when Maharaja Karam Singh came here, for hunting, his personal elephant sank in the pool. The Maharaja was very worried about his elephant. That night, Guru Tegh Bahadur came in his dream and asked him to build a Gurdwara at the raised platform near his camp, and his elephant will be saved. Maharaja, asked about the Guru and his visit from the locals and then with their help built a Gurdwara at that spot. When the foundation of the Gurdwara was laid and the construction had started, the elephant miraculously came out from the pool, unhurt.

41. MEHMADPUR JATAN (ਮਹਿਮਦਪੁਰ ਜੱਟਾਂ)

Location: It is located only 1 mile away from Bahadurgarh on the Bahadurgarh-Seel road.

When the Guru was staying at Bahadurgarh, he used to come here for a stroll.

Shrine: The place where the Guru rested, while being there, stands a Gurdwara in his memory.

42. RAIPUR (ਰਾਏਪੁਰ)

Location: Rairpur is about 2 miles from Bahadurgarh on Bahadurgarh-Seel road.

When Guru Tegh Bahadur came here he had his family with him.

Shrine: The Gurdwara here is called Gurdwara Manji Sahib.

43. SEEL (ਸੀਲ)

Location: Seel is about 3 miles from Baharatgarh

Shrine: Guru Tegh Bahadur came here and stayed here on the north-east of the village.

The village panchayat has made a Gurdwara here which is about 70/80 years old.

44. SHEKHUPUR (ਸ਼ੇਖੂਪੁਰ)

Location: The village is about 3 miles from Seel on the Kasba-Ganaur road.

Shrine: Originally, there was a raised platform to mark the memory of the visit of the Guru. Later, a Gurdwara was raised.

45. HARPALPUR (ਹਰਪਾਲਪੁਰ)

Location: Harpalpur is about 4 miles east of Shekhupur.

Shrine: There is a Gurdwara here in the memory of the visit of Guru Tegh Bahadur.

46. KABULPUR-HASANPUR (ਕਾਬਲਪੁਰ-ਹਸਨਪੁਰ)

Location: It is located about 3 miles east from village Pipal Mangeli on the Kapurpur-Hasanpur Ghanaur-Sanbhu road.

Shrine: The Guru came here twice, and was with Mata Gujri and son Gobind Rai. Two locals, Azmat and Bahra served the family until they stayed. There are copies of Guru Tegh Bahadur and Guru Gobind Singh's Hukamnamas (letters) preserved in this Gurdwara.

47. NANHERI (ਨਨਹੇੜੀ)

Location: It is situated about 4 miles on Ghanaur-Shanbu road.

Shrine: Guru Tegh Bahadur stayed here for about a month. There is a Gurdwara in the memory of the visit of the Guru.

48. NASHMALI AND BAHILPUR (ਨਸ਼ਿਮਲੀ ਅਤੇ ਬਹਿਲਪੁਰ)

Location: It is about 4 miles from Nanheri and 2 mile from Ambala on the west.

Shrine: Guru Tegh Bahadur came here on way to Delhi. Though there is no Gurdwara in Nashmali except a small raised platform for memory of his visit, but there is a Gurdwara in Bahilpur.

49. PATIALA (ਪਟਿਆਲਾ)

Location: This town is about 160 miles from Delhi and 80 miles from Anandpur.

Shrine: Guru Tegh Bahadur came here after staying with Saif Khan. A local sweeper had been praying and requesting the Guru to come to his habitation and relieve him and others from their despair. Guru Tegh Bahadur heard his prayers and came there to free them from their miseries, ailments and hardship. The Guru chose to camp under a dense tree, and later visited the sweepers colony, sprinkling amrit as he passed along the way. He then went to the sweeper's hut, who was still engrossed in prayer. The Guru said to him, "Open your eyes, your prayers have been accepted. Henceforth, the whole colony will live happily."

The Gurdwara built at this place is called, Gurdwara 'Dukh Nivaran'.

Near the tree, a Hukamnama (Guru's letter) has been preserved in a small structure (Burji). In close proximity to this Hukamnama, a lamp (diva) with pure ghee remains burning all day and night.

Where, today, there is a srovar of fresh and clean water, there used to be a small pool at the times of the Guru. The Guru called the head of the village and said that from the next morning whosoever will take bath in this pool his/her ailments will be cured.

Later in history Sardar Ala Singh founded the present town and his heir Maharaja Karm Singh built many Gurdwaras, in the memory of the Guru. The

Gurdwaras so built included, Gurdwara Moti Bagh, Gurdwara Bahadurgarh and many more.

50. LUNG (ਲੰਗ)

Location: It is located about 6-7 miles towards north-east of Patiala railway station.

Shrine: The Gurdwara, here, is called 'Gurdwara Dukh Bhanjani Sahib' Patshahi 9.

Guru Tegh Bahadur stayed in this village for about 3 days. The Guru was accompanied by Mata Nanaki, who travelled, in a chariot, and Mata Gujri who travelled in a palanquin and many other followers. There were also provision and marquees in the carts following behind.

Some locals, who were followers of a Muslim Pir did not welcome the Guru, as they were afraid of the curse of the Pir upon them. Guru Gobind Singh later called those localities as 'Bhoot Nagri' (Ghost localities).

There is a story of an old woman, who followed the Guru with a pot filled with fresh milk. She caught up with the Guru's caravan, when the Guru had gone only about half a mile. The whole party was very happy to drink the fresh milk. The Guru then gave the woman a handful of grain and asked her to put that in a large brass pot, make a whole at the bottom and regularly put a few handfuls of corn in it whenever the new crop was harvested. The Guru said that the pot will ever remain filled even if you feed the whole village everyday, but never look into the pot to know how much corn is left in it. The woman was also warned not to share this secret with any one else. The woman, then, proudly fed the village people and became very popular, though people wondered, including her family, the secret of her riches. Once, when she had gone to her maternal village, her daughter-in-law, out of curiosity, lifted the lid of the pot to see the quantity of the corn left, this action made the power of the blessings vanish, though no fault of the old woman.

51. SAMBRO (ਸੰਭੜੋ)

Location: The village is about 7.5 miles from Patiala

Shrine: The Gurdwara in the memory of the Guru is called Gurdwara Patshahi 9. The Guru stayed here for three days.

52. DHANGERA SAHIB (ਧੰਗੇੜਾ ਸਾਹਿਬ)

Location: It is located on Nabha-Gobindgarh, about ½ mile towards east.

Shrine: The Gurdwara, here, is called Gurdwara Sahib Dhangera.

During second world war the army from Nabha came here to have the blessings of Guru Tegh Bahadur. The soldiers sent a lot of money from abroad for the Gurdwara's refurbishment and upkeep.

53. AGAUL (ਅਗੌਲ)

Location: It is situated on Nabha-Gobindgarh road, about 1½ miles from the bus stop of Saholi.

Shrine: There is a Gurdwara in the memory of the Guru. The Gurdwara also has a small srovar near it. The Guru stayed here for 3 days.

There is an interesting story related to this place. Once Natha Singh was sleeping on the platform near the Gurdwara, and was dreaming about his son who was in the army and was posted on the border. In his sleep Guru Tegh Bahadur appeared and spoke to him and said that he should not worry about his son, he will remain hale and hearty, but, Natha Singh will not be able to meet him. Natha Singh told his dream to his family and they, though, now, worried about about Natha Singh, stopped worrying about their son. A few days after this dream Natha Singh died, he was only 50 years old. His son returned home from the war front with no wounds, few days after his father's death.

According to the wife of Natha Singh, the Guru had also blessed the village srovar and had said that all those, who have skin problems, will be cured when they take bath in the srovar.

There is another story. A few farmers of the village did not welcome the Guru. At that time, the harvest of the sugarcane farms was in process. When Guru Tegh Bahadur left the place, all farms went on fire. The farmers panicked and scared, they all ran after the Guru and asked for forgiveness. The Guru said, "Go back and save, whatever is left, and when you will crush the sugarcane and turn it into juice and then produce sugar, your sugar weight will be as high as if there is no loss of sugarcane crop."

54. ROHTA (ਰੋਹਤਾ)

Location: It is located about 2 miles from Nabha

Shrine: The shrine in Rohta is about 200 yards from the bridge. Guru Ji stayed here for 2 days.

55. THUHEE (ਥੁਹੀ)

Location: It is located about 2 miles from the Nabha road.

Shrine: Guru Tegh Bahadur stayed here only for a few hours to take rest. The present Gurdwara was built in 1968, originally there was a small room where Guru Granth Sahib was installed.

56. RAMGARH BAURA (ਰਾਮਗੜ੍ਹ ਬੌੜਾ)

Location: The village is 3 miles from Nabha on the Nabha-Bhawanigarh road

Shrine: The Gurdwara is called Baoli Sahib Patshahi 9. The Baoli here was constructed by Maharaja Bharpur Singh.

The people here say that Maharaja Bharpur Singh, while staying here, had announced that all villages, where Guru Tegh Bahadur had visited, will be allotted large plots of land for the construction and upkeep of Gurdwaras raised for his memory, and he kept his promise.

57. GUNEEKA (ਗੁਣੀਕੇ)

Location: From Guneeka, Rohta is 6 miles on the north east.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur on the north of 'Sidha vali dhaab'.

58. AALOHARKH (ਆਲੋਹਰਖ)

Location: The village is located on the Nabha-Bhawanigarh road, about ½ mile on the west.

Shrine: When Guru Tegh Bahadur came here, he camped near the well of the village, but this was not acceptable to the locals, he then went to the nearest hut of a Sadhu, and stayed there for few days.

The tree where, the Guru tied his horse is still there. The place where the Guru initially camped has a Gurdwara built there in the memory of the Guru.

There is also a memorial built in the memory of Mata Gujri. It is believed that after the martyrdom of younger sons of Guru Gobind Singh and Mata Gujri, a Hindu landlord Todar Mal bought a piece of land from a Muslim for special cremation of the bodies. When Wazir Khan came to know about this he issued warrants to arrest both Todar Mal and the Muslim who had sold the land to Todar Mal. Todar Mal, however, managed to escape and brought the remains of all three, here, in Aaloharkh.

There are a number of other stories related to this place. Once a section of army came here for exercises. The head of the unit was a Madrasi Brigadier. One day, the Brigadier received a letter from his home that his mother was seriously ill. The Brigadier came to Mata Gujri's memorial and requested in his prayers that his mother should survive, at least, until he reached home. His wish was fulfilled. His mother died a few days after he reached home. When the Brigadier came back on duty, he went straight to Mata Gujri's memorial and said a prayer of thanks. Henceforth, he also arranged langar for all the locals on special days.

59. BHAWANIGARH (ਭਵਾਨੀਗੜ੍ਹ)

Location: It is located on the Patiala-Sangrur road. It is about 23 miles from Patiala on its west.

Shrines: It is said that Guru Tegh Bahadur came here on his last tour before his martyrdom. He rested here, near the pool. People, here, were not very hospitable. There is a small Gurdwara here, in the memory of the visit of the Guru.

60. PHAGUWALA (ਫੱਗੂਵਾਲਾ)

Location: It is located about 2 miles south-west of Bhawanigarh.

Shrines: There is a Gurdwara about ½ mile south of Phaguwala.

Guru Tegh Bahadur met here a Brahmin, Pandit Gokal Ram, who looked after the Guru and when the Guru left he constructed a raised platform in his memory. All his (Pandit Gokal Ram) life, he lighted a 'Divya' on this platform. Later, Maharaja Narinder Singh of Patiala, constructed a Gurdwara at this spot.

61. GRACHO (ਘਰਾਚੋ)

Location: This village is about 11 miles from Sangrur, and 6 miles from Bhawanigarh.

Shrines: The Gurdwara, here is called, Gurdwara Daseana Patshahi 9. The Guru came here from Phaguwala and stayed here in the house of a Sikh, who looked after the Guru with utmost devotion. The Sikh was a farmer, had lot of farmland but had no children. He held Guru's feet and requested for the blessings to of an heir. Guru Ji blessed him and a son was born who also remained devoted to Sikhism all his life.

Initially, the Hindu Brahmins of the village opposed the functioning of the Gurdwara, later one Bara Singh Nihang looked after the Gurdwara, its functions were restored, and made it very popular amongst the locals.

62. NAGRA (ਨਾਗਰਾ)

Location: This village is linked with Bhawanigarh-Sunam link road. It is about 1 mile south from the main road.

Shrine: Guru Tegh Bahadur came here from Gracho-Phaguwale. A Gurdwara was built in his memory, but unfortunately, this Gurdwara now does not exist now.

There is another Gurdwara called Akal Bunga Patshahi 6, it is located on the eastern side, near the gate of the village.

63. TAL GANAUR JATAN (ਟਲ ਘਨੌੜ ਜਟਾਂ)

Location: It is located about 7 miles north-east from Bhawanigarh.

Shrines: There are Gurdwaras related to Guru Nanak, Guru Hargobind and Guru Tegh Bahadur.

64. BABANPUR (ਬੱਬਨਪੁਰ)

Location: The village is located on Dhuri-Malerkotla road about 7 miles from Malerkotla.

Shrines: There is a Gurdwara in the memory of Guru Tegh Bahadur about ¼ mile in the south of the village.

The local men of the village did not welcome the Guru, Guru Ji then left and went to rest at another village called Jehagir. When the women of the Babanpur village came to know this, they all got together and went to the Guru in village Jehagir. They had taken with them, fresh milk for the Guru. The Guru received them warmly and happily drank the milk. He then asked them, what was their wish. They all bowed to the Guru and asked for forgiveness on behalf of their men.

65. JEHANGIRPUR (ਜਹਾਂਗੀਰਪੁਰ)

Location: It is about one mile north-east of village Keharu.

Shrines: There is a Gurdwara in the memory of Guru Tegh Bahadur.

When the village zamindar, who was digging a well for the village with a number of labourers, came to know about the Guru, he came running with a big glass of fresh milk. His hands still had mud all over them. The Guru took the glass of milk from him and asked, why his hands were all soiled with mud. He folded his hands and said that he was digging a well for the village, when he heard about the Guru, and came running and forgot to clean his hands. The Guru said, "Don't worry, you need not to dig any more. The well is, completely dug and is now, filled with water." The zamindar bowed to the Guru and went back, and saw to his astonishment that the well was full with water. He knelt down and thanked the Guru for his blessings.

66. RAJO MAJRA (ਰਾਜੋ ਮਾਜਰਾ)

Location: It is located on Dhuri-Barnala road about 6 miles south west from Dhuri.

Shrines: The Gurdwara, here, is called Gurusar Sahib Patshahi 9.

67. KANJLA (ਕਾਂੜਲਾ)

Location: It is about 4 miles from Rajo Majra.

Shrines: This Gurdwara is called Jira Sahib and is associated with Guru Nanak, Guru Hargobind and Guru Tegh Bahadur.

There is a story that when Guru Hargobind came here, he was not welcomed by the locals, as they were all under the influence of Sanyasi Pujaris. Guru Ji waited for 3 days, and when no one came, Guru Ji instinctively said, "What can one expect from these ill and diseased people." Soon after that, the village was attacked by nasty disease of leprosy.

When Guru Tegh Bahadur came to this village, then the women of the village brought milk for the Guru and told the Guru about Guru Hargobind and the

curse of the virus of leprosy. Guru Tegh Bahadur said that he cannot undo what his father had said but he would minimise its spread. Thus, hereafter, villagers had only a little spot of the virus on their bodies without any ill effects.

68. BHAINI MRAJ (ਭੈਣੀ ਮਰਾਜ)

Location: It is located on Sangroor-Barnala road. It is about 5/6 miles from Rajo Majra and 5 miles from Kanjla.

Shrines: The Gurdwara is about ½ mile east of village.

69. MULOVAL (ਮੁਲੋਵਾਲ)

Location: It is situated on Dhuri-Barnala road. Barnala is about 13 miles from Muloval.

Shrines: There is a Gurdwara in the memory of Guru Tegh Bahadur.

The Guru came here with Bhai Mati Das, Bhai Sati Das, Bhai Dyala and Bhai Sukha Nand, and stayed here for about 4 days.

The Guru asked the locals for some water to drink. The villagers took too long to come back. When Guru Ji asked for the delay in bringing the water, the villagers said that the water in the village well is brine (salty), so they had to go to the adjoining village to bring sweet water. Guru Ji, then asked the villagers to bring some 'gur' (ਗੁੜ) (sweet juice of sugarcane) and put that 'gur' in the well and recite 'mool mantar'. The water turned sweet from brine, and is sweet until today.

70. SEKHA (ਸੇਖਾ)

Location: This village is situated on Dhuri-Barnala road, it is about 8 miles east of Barnala

Shrine: There is a Gurdwara in the memory of the Guru.

71. KATTU (ਕੱਟੂ)

Location: It is located about 3 miles south of village Sekha.

Shrine: When Guru Ji came here, there was a hut of a Sadhu Dyan Das. Guru Ji had a dialogue with him on the principles laid down by Guru Nanak.

There is a Gurdwara in the memory of Guru Tegh Bahadur, located about few yards from the tree, where the Guru tied his horse.

72. FARVAHI (ਫਰਵਾਹੀ)

Location: This village is in district Sangrur, tehsil Barnala.

Shrine: When Guru Ji came here, the village was in the grip of cholera epidemic. Guru Ji rested near a pool and when he put his feet in the pool, its

water turned into a healing liquid for the villagers.

There is a Gurdwara in the memory of the Guru on the south east of the village.

73. HANDAIA (ਹੰਦਿਆਇਆ)

Location: The village is located on Barnala-Mansa road 4 miles south-west

Shrine: There is a Gurdwara in the memory of the Guru. It is built at the place where, when, the Guru was about to ride away, an old woman came running with a glass of fresh milk, and insisted that the Guru Ji drink it before he leaves. Guru Ji unmounted, drank the milk and blessed the woman.

74. DHAULA (ਧੌਲਾ)

Location: This village is in district Sangrur and tehsil Barnala. It is about 3 miles from Handaia.

Shrine: The Gurdwara, here, is at the border of two villages.

At that time the majority of the villagers were Muslims and they were sowing tobacco in their farms. When Guru Ji came here, his horse refused to put his feet on the path leading to those farms, the Guru had to, then, change his route.

75. SOHIVAL (ਸੋਹੀਵਾਲ)

Location: It is located on Barnala-Tapa road. It is about 6 miles from Barnala.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur.

76. DROLI BHAI KI (ਡਰੋਲੀ ਭਾਈ ਕੀ)

Location: This Gurdwara is located on Moga-Firozpur road, about 8 miles from Moga.

Shrine: There are two Gurdwaras here. One Gurdwara is in the memory of Baba Gurditta, as he was born here. The second Gurdwara is in the memories of Guru Hargobind and Guru Tegh Bahadur and is situated on the east of the village.

Guru Hargobind came here three times during his life time. First time he came with Jehangir and his wives. Here, the wives of Jehangir called the Guru, in their camp for a test. They told the Guru that they all want to marry him as Jehangir is now too old, and the Guru is young and handsome. The Guru said that they are like his daughters and being the wives of his friend Jehangir they all



stand in a forbidden relationship with him. The Begums were very happy and went back and told Jehangir, about the high character of the Guru.

Second time, he came here at the house warming ceremony of Bhai Sai Das, and third and last time he came here at the cremation of Mata Damodri, his first wife and mother of Baba Gurditta.

Guru Har Rai (son of Baba Gurditta and grandson of Mata Damodri) also came here during his Guruship period.

77. DILWA MAUR (ਦਿਲਵਾਂ ਮੌੜ)

Location: The village is located 3 miles north-east from Tapa railway station.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur, called Gurdwara Sahib Patshahi 9.

The Guru stayed here for many months.

78. DULMIKI (ਦੁਲਮੀਕੀ)

Location: The village pool is about ½ mile from the turning point of Maana.

Shrine: There is a small Gurdwara near the pool in the memory of Guru Tegh Bahadur.

79. DATANSAR (ਦਾਤਨਸਰ)

Location: The village is about ¼ mile from Dulamsar Gurdwara.

Shrine: There is a Gurdwara in the memory of the Guru Tegh Bahadur.

It is believed that the Guru would come here in the morning from Dulmike for daily morning routine.

80. RURAE KALAN (ਰੂੜੇ ਕਲਾਂ)

Location: It is located on Barnala-Mansa road, about 11 miles from Barnala.

Shrine: The place where Gurdwara in the memory of Guru Tegh Bahadur exists, used to have a pool and a grove (wild growth of various types of trees). The villagers of the time of the Guru, called the place as Guru sar (pool)

81. PANDHER (ਪੰਧੇਰ)

Location: It is located 15 miles from Dilwa.

Shrine: Here, the Gurdwara is built in the house of a potter. There is a well about 20 yards away.

When the Sikhs accompanying the Guru enquired from the villagers, where the Guru could stay, they all pointed towards the houses of the potters, which were dirty and filthy and were smelling of animal dung. Guru Ji, blessed the houses, but moved towards Alisher Kalan to spend the night.

82. ALISHER KALAN (ਅਲੀਸ਼ੇਰ ਕਲਾਂ)

Location: It is located 4 miles south from village Pandher

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur.

Initially, the Villagers built only a raised platform and lit a diva on it everyday. Later a Gurdwara was built.

83. JOGA (ਜੋਗਾ)

Location: It is located on Barnala-Mansa road, about 17 miles from Barnala

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur. Initially, like many other villages, only a raised platform was built in the memory of the Guru, and villagers would light a diva and do their prayers around it. Later a Gurdwara was built at that place.

84. BHOPAL (ਭੋਪਾਲ)

Location: The village Bhopal is about 7 miles North from Joga.

Shrine: There are two Gurdwaras in the memory of Guru Tegh Bahadur, one, where the Guru stayed in the village and the second, where villagers caught up with the Guru, when they went after the Guru to apologise for the bad behaviour of the villagers.

85. KHIVA KALAN (ਖੀਵਾਂ ਕਲਾਂ)

Location: It is located 2 miles south from Samao and 2½ miles from Bhikhi. It is on the Bhikhi-Barnala Road.

Shrines: There is a Gurdwara in the memory of Guru Tegh Bahadur.

86. SMAO (ਸਮਾਂਉ)

Location: It is located about 2 ½ miles from Khiva Vadha and 1½ miles from Bhikhi.

Shrines: The Gurdwara in the memory of Guru Tegh Bahadur is situated about ½ mile south of the village.

Near the village many groups of people from various places including Kabul and Peshawar came to meet the Guru, and one Manki from the village served them with food and buttermilk.

87. BHIKHI (ਭੀਖੀ)

Location: This village is about 6-7 miles from village Cheema.

Shrine: The Gurdwara in the memory of Guru Tegh Bahadur is on the banks of a pool, ¼ mile north east of present day police post.

88. DLAE0 (ਧਲੇਓ)

Location: This Village is on the route of village Gadri.

Shrine: The Gurdwara in the memory of Guru Tegh Bahadur is on the north west of the village near the village pool and is called Manji Sahib Patshahi 9.

Here Guru Tegh Bahadur met Tulsi Das Jogi and exchanged principles of Jog-Mat with that of Gurmat.

89. GANDUA (ਗੰਡੂਆ)

Location: This village is about ½ mile from villages Dhaleo.

Shrine: The Gurdwara is about ¼ miles from the village.

In the village Bhikhi, once when the Guru was explaining to the villagers the meaning of Gurbani, to the surprise of all, he abruptly got up and asked his Sikhs to get his horse ready and without saying a word he rode out and passing through the villages of Dlaeo, Kanakwal and Bhangua, he reached Gandua. Here, a Sikh called Muglu, who had fought in the battles alongside Guru Hargobind against Mughals was taking his last breath and was waiting for the 'Darshan' of the Guru. As a reward for bravery, Muglu, had requested Guru Hargobind that he wanted to die in his presence. Guru Hargobind had replied that though he would not be around at that time he would come to him in his (Guru's) ninth personification.

Muglu's faith was firm and he knew that the Guru would come. He had asked his family members to keep the door open. His eyes were focussed on the main door. He was breathing with great difficulty. Then, everyone heard the sound of the hoofsteps of the horses. Muglu's excitement increased and his breathing became heavier. Then he saw the Guru entering his house. He clasped his hands and turned his face towards the Guru. Guru Tegh Bahadur came in, sat on his bed and put Muglu's head in his lap. A few minutes after that, Muglu breathed his last.

Guru Tegh Bahadur arranged Muglu's last rites, and then returned to Bhikhi.

There is another story of a woman who was childless. Once she invited a Nihang Sikh for lunch. The Nihang casually asked why there were no children around? The woman said that her husband has married four times but has no children. The Nihang said, "Go and light divas at the place of Guru Tegh Bahadur's memorial, and she will be blessed." At that time her husband was 60 years old, but the divine blessings of the holy person came true and she gave birth to 4 sons.

90. KHALA KALAN (ਖਿਆਲਾ ਕਲਾਂ)

Location: It is located 7 miles west of Bhikhi. It is on Bathinda-Mansa-Sunam road.

Shrine: There are 3 Gurdwaras in the memory of Guru Tegh Bahadur.

1. Gurdwara Mahantawala
2. Gurdwara Tirsar
3. Gurdwara Beri Sahib

There is an interesting story of one Gujar named Ram, who brought milk and other provisions for the Guru and for other locals. The Guru asked him for any boon. He said that one of his relations Makka Chhal has no children, let Guru bless him with children. The Guru duly blessed Makka Chhal and he, eventually, had four sons. The Guru also blessed Gujar Ram, that after the change of the third generation, the village will have majority of this clan members, and that is what it is even today, many hundred years after the Guru's blessings.

91. BHAINI BAAGA (ਭੈਣੀ ਬਾਗ਼ਾ)

Location: This village is 4 ½ miles from Khiala Kalan and is located on the Bathinda-Sunam road.

Shrines: There are two Gurdwaras related to Guru Tegh Bahadur:

1. Rakabsar, and
2. Pipalsar

While on way to this village, the rein of the Guru's horse became damaged. Guru Ji stopped here and sent one of his Sikhs to the village to find someone who could repair the rein. One villager, belonging to the Ramdasia clan, first showed reluctance but later volunteered to come and repair the rein.

When Guru Tegh Bahadur asked him the reason of his reluctance, he said that he was afraid of the landlord of the village, who was very cruel and unfriendly. Guru Ji then blessed him and said that soon his clan will control the village and the landlord will work under you. The prophesy has been true and now Ramdasis ruled the village.

92. DIKH (ਡਿੱਖ)

Location: This village is about 10 miles from Bhaini Baaga.

Shrine: Guru Tegh Bahadur stayed here for 3 days. In the morning, he would address the villagers in the open air and at night time he would go near the covered place to rest.

Until 1917, there was no Gurdwara here. Every year the crop was destroyed by hailstones. Once, the head of the village, Likal Singh, had gone to the village Mansa for some work, there he talked to other farmers about the damage to crop year after year. There, sitting near them, was a Sadhu, who had a book with him. He overheard them the damage to crops in village Dikh. He came near the farmers and addressed to Likal Singh that, in his village there is a platform, now covered with dust, where Guru Tegh Bahadur came and rested for awhile. The

villagers had not properly maintained the place, where he had rested. He said, go back to the village and construct a proper Gurdwara at that place and henceforth, the crops will not be damaged. Likal Singh came back to his village and narrated the story to the villagers. The Panchayat meeting was called and it was unanimously agreed that a Gurdwara be constructed at that place. The Gurdwara was, accordingly, constructed, and since then the hailstorms have not destroyed the crops.

There is yet another story of a woman who had one daughter but no son, though many years of her marriage had passed. She came to the diwan (congregation-meeting), offered milk to the Guru and sat in the sangat to hear Guru's teaching. At the end of the diwan, the Guru called her and asked what she had in her mind. Reluctantly, she pointed towards her daughter and said that she does not have a brother and feels very lonely. Guru Ji called the little girl near him, patted her on the head and said that she eventually will have four brothers.

93. MAISARKHANA (ਮਾਈਸਰਖਾਨਾਂ)

Location: It is located on Bathinda-Mansa road, It is about 32 miles from Bathinda.

Shrine: There are two Gurdwaras here, one in the memory of Guru Tegh Bahadur and one in the memory of Guru Gobind Singh.

94. MOR KALAN (ਮੋੜ ਕਲਾਂ)

Location: It is a railway station on Bathinda-Delhi railway line.

Shrine: Gurdwara in the memory of Guru Tegh Bahadur is about 1½ miles from the railway station. It is called Gurdwara Sahib Mor Kalan Patshahi 9.

There is a story that the village's head named Sagar had no children. When his wife looked after the Guru during his stay, the Guru blessed her and she gave birth to 5 sons.

95. TAHLA SAHIB (ਟਾਹਲਾ ਸਾਹਿਬ)

Location: The village's post office is Mor Mandi and tehsil is Bathinda.

Shrine: Guru Tegh Bahadur use to come here daily from the village Mor Mandi and sit under the branch of a tree (Tahli) and recite to the villagers the Gurbani and sakhis of the Gurus. The place then became famous as Tahli Sahib, and a Gurdwara was later built here.

There was a pool nearby, the Guru asked the villagers to build a proper srovar over there. The Sangat (people) came from all nearby villages to take part in the karseva (voluntary service) to complete the srovar.

96. KOT DHARMU (ਕੋਟ ਧਰਮੁ)

Location: The village is 9 miles from Mansa.

Shrine: The Gurdwara, here, is called Gurdwara Sulisir Patshahi 9. It is situated about 1½ miles from the village.

There is a story that when Guru Tegh Bahadur came here, he tied his horse to a tree. There were two thieves, who were following the Guru to steal the horse. They both hid themselves behind a nearby bush and waited for the night to fall. All of a sudden they saw a tiger and a tigress appear, they came near the Guru, licked his feet and then went back in the forest. Though both thieves were stunned to see the divinity of the Guru but only one changed his mind of stealing Guru's horse, the other thief was still insistent to steal. At midnight, he untied the horse and rode away.

In the morning, when the Sikhs found the horse was missing they ran all around and caught the thief resting at a far away place,

The thief was brought in front of the Guru, and the Guru was requested to give him a severe punishment. On the contrary, the Guru asked his Sikhs to release him but said to him, "Tell me, what prompted you to steal my horse?" The thief fell at Guru's feet and asked for forgiveness.

That evening, villagers' found the thief's dead body hanging from the village tower. Hence the Gurdwara was named ਸੁਲੀਸਰ (ਸੁਲੀ means noose).

97. JHUNIR (ਝੁਨੀਰ) SITALSAR (ਸੀਤਲਸਰ)

Location: The village is about 4 miles from Raipur

Shrine: There is no Gurdwara in this village. Only a memorial has been built.

The story is that the thief who had stolen Guru's horse was caught here at the border of Jhunir and Chahila.

98. BARAE (ਬਾਰੇ)

Location: The village is 9 miles from Sitalpur.

Shrine: Barae has a Gurdwara in the memory of Guru Tegh Bahadur.

There is a story that when the Guru was here, he asked villager to sow a pulse called Moth (moT) in their fields and that the rains would definitely fall and there would be no more famine. The villagers obeyed and that particular season there was a bumper crop.

99. BACHCHOAANA (ਬਛੋਆਣਾ)

Location: It is 9 miles from Gobindpura.

Shrine: The Guru stayed here for 7 days.

There is a Gurdwara in the memory of the Guru.

100. GOBINDPURA (ਗੋਬਿੰਦਪੁਰਾ)

Location: Sangerori is about 1½ miles from here.

Shrine: The village has a Gurdwara in the memory of both Guru Tegh Bahadur and Guru Gobind Singh.

There is a story that the wife of the Muslim head of the nearby area named Khudal, fell for one Sikh called Gulab Singh. When Gulab Singh refused to have any relations with her, he was arrested on a false charge and confined in a dark cell. The floor of the cell was covered with pointed and sharp blades. Gulab Singh was a great believer in the Guru.

When Guru Tegh Bahadur passed through Khudal he went to the place where Gulab Singh was confined. The Guru got Gulab Singh released and took him to Gobindpura.

101. SANGRERI (ਸੰਘਰੇੜੀ)

Location: It is about 6 miles east from Gobindpura.

Shrine: The village has a shrine in the memory of the Guru's visit.

There is a story that when the Guru was resting, his horse went into a nearby farm for grazing. The farmers caught the horse and took him and other belongings of the Guru to their headman. When the headman came to know that it all belonged to Guru Tegh Bahadur, he personally came to the Guru with the Guru's horse and other things, fell at Guru's feet and asked for forgiveness.

102. GAGA (ਗਾਗਾ)

Location: This village is about 12 miles from Sangreri.

Shrine: The Gurdwara near is called Gurdwara Sahib Gurusar Patshahi 9. It is about ¼ mile west near the village pool.

103. GUMAE KALAN (ਗੁਰਏ ਕਲਾਂ)

Location: It is located on Lahira-Jakhal road. It is a railway station on Dhuri Jakhal railway line.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur about 100 yards on west of the village. Adjoining to Gurdwara, there is a hall and spacious living accommodation.

104. LEHAL KALAN (ਲੇਹਲ ਕਲਾਂ)

Location: It is about 5 miles from Gurnae Kalan

Shrine: The Gurdwara in the memory of Guru Tegh Bahadur is on the high hillock, about ¼ mile from the village.

There is a story that while the Guru was passing near a hillock he met the wife of one 'Jat Nanga', She was taking food for her husband, who was working in the field. The Guru asked her for some food. Nanga's wife, without any hesitation, spread a white sheet on the ground and arranged the food for the Guru. She was fanning the Guru, while he was eating, and feeling blessed. When the Guru finished eating and mounted his horse, Nanga's wife turned back to go to the village to cook more food for her husband.

The Guru called her and said don't go back, go straight to your husband, and you will have your basket fully filled with food, with the blessings of the Almighty. Nanga's wife bowed her head in reverence, and went straight to the field to feed her husband.

105. MUNAK (ਮੁਨਕ)

Location: It is located on Jakhal-Patra road.

Shrine: There is a Gurdwara called Akalgarh, in the south of the village, in the memory of Guru Tegh Bahadur.

The village a Muslim majority and cow killing and selling was a common trade. A Nihang Singh, though fought vigorously to protect the cows but was killed by the local Muslims.

106. MKORAR SAHIB (ਮਕੋਰੜ ਸਾਹਿਬ)

Location: It is located 5 miles from Munak and 10 miles from Dhamtan.

Shrine: Guru Ji stayed in this village for a few hours. Though there is no Gurdwara here, but people light divas to remember Guru Tegh bahadur's visit.

107. SAMANA (ਸਮਾਨਾ)

Location: It is situated 2 km away from sub-district headquarter Samana and 32 km away from district headquarter Patiala.

Shrine: The Gurdwara in the memory of Guru Tegh Bahadur is called Gurdwara Thara (ਥੜਾ ਸਾਹਿਬ) Sahib Patshahi 9.

The Village is known for Muslim executioners, two of them were those who beheaded Guru Tegh Bahadur and tortured Guru Arjan. Both of these were, later killed by Banda Singh Bahadur.

108. KARHALI (ਕਰਹਾਲੀ)

Location: This village is 14 miles from Patiala.

Shrine: The Gurdwara, in the memory of Guru Tegh Bahadur is about ½ mile from the village.

109. NANHERA (ਨਨਹੇੜਾ)

Location: It is on Satrana-Smana road and 11 miles from Samana.

Shrine: There was a Gurdwara in the memory of Guru Tegh Bahadur, which Udasis turned into in their own Dera (camp). Now, the Gurdwara has been rebuilt.

When Guru Tegh Bahadur came to the village, to meet the local masand (Guru's posted representative) he asked his daughter to tell the Guru that her father had gone out of the village, though he was hiding somewhere in the village. Guru Ji knew it, he waited for awhile and then said that if he had gone out of the village then he would stay out and not come back. The prophecy came true and the masand, when once left the village, never returned.

110. BAHIR JACHCH (ਬਹਿਰ ਜੱਛ)

Location: It is 21 miles from Dhamtan and 12 miles from Kaithal.

Shrine: It is believed that Guru Tegh Bahadur stayed here for about 3 days.

There is a Gurdwara in the memory of Guru Tegh Bahadur. It was built by Maharaja Karam Singh of Patiala in 1840.

The village is connected to the stories of Mahabharat. It is said that both Pandav and Kaurav had appointed 4 Jachch (Devtas-semi gods) on each side of Kurukshetra. Their names were Bahir Jachch, Ram Jachch, Ratan Jachch, and Tarku Jachch.

Their main duty was to block soldiers who were deserting the great battle and then to bring them back into the battle field.

111. DODRA (BHEDPURI DODRA) (ਦੋਦੜਾ)

Location: It is about 2½ miles from Samana

Shrine: Guru Teg Bahadur spent here only a few hours during he middle of the day.

There is a Gurdwara in the memory of the Guru's visit. Initially there was only a platform and later rooms were built to give it the shape of a Gurdwara.

The original 'Pipal' tree under which, Guru Ji, rested had dried down, but a new 'Pipal' tree grew to give shade to the Gurdwara and the visitors.

112. CHHAJLI (ਛਾਜਲੀ)

Location: It is located about 7 miles from Sangrur.

Shrine: Though Guru Tegh Bahadur passed through here, but, unfortunately, there is no special place marked in his memory.

113. SHAHPUR (ਸ਼ਾਹਪੁਰ)

Location: It is about 7 miles from Sunam.

Shrine: There is a Gurdwara on the north side of the village in the memory of Guru Tegh Bahadur. Initially, there was only a platform.

114. HERON KALAN (ਹੀਰੋਂ ਕਲਾਂ)

Location: It is located about 4 miles from Shahpur.

Shrine: The Gurdwara in the memory of Guru Tegh Bahadur is about 1 mile on the south of the village.

HARYANA



115. KANKVAL VADDI (ਕਣਕਵਾਲ ਵਡੀ)

Location: This village is about 8 miles from Dhlao.

Shrine: The Gurdwara, here, is called Gurdwara Patshahi 9.

116. GARHI NAZIR (ਗੜੀ ਨਜੀਰ)

Location: It is located about 2 ½ miles from Samane

Shrine: Guru Tegh Bahadur stayed here for about 1 month and 9 days.

There is a Gurdwara on the south of the village.

There is a story, that when Guru Tegh Bahadur came to the village, he stayed in the house of one Nazir Khan. Next day the Mughal soldiers came to the village and starting searching every house. Nazir Khan shifted Guru Tegh Bahadur in the ladies chambers of the house and locked the chambers. When Mughals came to Nazir Khan's house, they searched every room, but did not go toward ladies chambers. Guru Ji blessed Nazir Khan and his family members and then moved on.

117. CHEEKA (ਚੀਕਾ)

Location: It is located 9 miles from Karhali.

Shrine: This place is blessed by the visit of both Guru Hargobind and Guru Tegh Bahadur.

The Gurdwara is located in the house of one local masand Gulera. There is also a well nearby.

Gulera was very close to Guru Tegh Bahadur, the Guru even gave one of his own quiver to him.

118. KARA SAHIB (ਕਰਾ ਸਾਹਿਬ)

Location: It is located off the Cheeka-Pihova road.

Shrine: This place has the honour of the visit of 4 Gurus, namely- Guru Nanak – he stayed here with a villager called Kalu Chaudhary, who later built a baoli in the memory of the Guru.

Guru Hargobind – when Guru Hargobind came here and learnt about the visit of Guru Nanak, he gave 500 gold coins to the descendent of Kalu Chaudhary to build a garden and to maintain the baoli to keep alive the visit of Guru Nanak.

Guru Tegh Bahadur and Guru Gobind Singh also came here.

When Guru Tegh Bahadur came, the village was in the grip of leprosy epidemic. Guru Tegh Bahadur advised villagers to stop using 'Huka' and the disease would be controlled and eventually eliminated. People took the Guru's advice and were cured of the disease.

The Gurdwara, in the memory of the three Gurus, is about ¼ mile from the village.

119. DAMDHAM SAHIB (ਧਨਧਾਮ ਸਾਹਿਬ)

Location: The village is about 15 miles from Bahir Jchch.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur.

It is believed that Guru Tegh Bahadur came to this place, more than once.

The first visit was of as a pilgrimage, on way to east, when Mata Nanaki, Mata Gujri and many Sikhs were with him. He stayed here for about 15 days.

There is a story that when the village zamindar named Daggo, brought milk for Guru Ji, the Guru refused to accept it, for he was informed that Daggo, takes, by force, the cattle of the farmers leaving them famished. Guru Ji advised Daggo to return farmers their cattle and never to do that wrong again. Daggo bowed his head, returned all cattle to farmers and became a true Gursikh.

120. KHARAK BHURA (ਖਰਕ ਭੂਰਾ)

Location: It is located about 15 miles from Damdham.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur, he came here on his way to Delhi.

The Guru rested here under the shade of a tree called 'Bohard tree' (ਬੋਹੜ ਦਾ ਦਰੱਖਤ).

121. KHATKAR (ਖਟਕੜ)

Location: It is situated on Nirwana-Jind road.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur. The village is on the north of the road, whereas the Gurdwara is on the south side of the road.

There is a story that, while here, Guru Ji asked villagers for a glass of water. The villagers complained that the well's water is salty. Guru Ji said, fill the first mug, throw that water and then fill the second mug, it would be sweet. The villagers did as they were told. The water miraculously turned sweet and is sweet until today.

There is another story, that when villagers told others that the visitors (Guru Ji and Sikhs) resting outside the village have beautiful horses. Some of them decided to steal the horses. They came stealthily and untied them, but suddenly they all went blind, they cried with pain and left the reins of the horses, immediately after that, their eyesight came back. This miracle convinced the villagers of the divinity of the Guru and holiness of his companions, they all fell at Guru's feet and begged for forgiveness.

122. JIND (ਜੀਂਦ)

Location: It is a station on Bathinda-Delhi road.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur. The Guru

stayed here on his way to Delhi. The Gurdwara is near the Rani Ghat pool.

According to one story, the old name of Jind is Jayantpur. The son of Hindu god Indra, named Jayant, lived here for 12 years and served the local Brahmins. Hence the village was called Jayantpur.

123. LAKHAN MAJRA (ਲਾਖਣ ਮਾਜਰਾ)

Location: It is about 15 miles from Rohtak and 20 miles from Jind.

Shrine: Guru Tegh Bahadur stayed here for about 13/14 days. There is a Gurdwara in the memory of his stay.

According to a story, an old woman served the Guru and his retinue. At the time of leaving, Guru Ji called the head of the village and asked him to look after the old woman all her life. The head obeyed Guru Ji's orders and looked after the old woman until her death.

124. ROHTAK (ਰੋਤਕ)

Location: It is about 43 miles from Delhi and 20 miles from Sonipat.

Shrines: There are two Gurdwaras in the memory of the visit of Guru Tegh Bahadur. One is called Bangla Sahib, which is located opposite Sitla Devi gate. Before the Gurdwara liberation movement (1924), the management rested with Udasi Mahants. When the Mahant of the day, Baba Moti Das, realised that the Akalis will take over the custody of the Gurdwara, he hid the copy of Guru Granth Sahib and tried to break the 'Manji sahib' as well. He tried to plead that the place is not a Gurdwara, but his private residence. A complaint against him, for blasphemy, was lodged with the DCP, and later, in the court case Baba Moti Das lost his claim and the Gurdwara was given to its right full owners.

Inside, on a board, is written the history of the visit of Guru Tegh Bahadur. It reads that on his way to Delhi, after Lakhan Majra, Guru Ji, stayed here for a while.

The second Gurdwara called Mai Sahib is situated near the old vegetable market. It is built in a house where Guru Tegh Bahadur came to eat langar on the request of a widow named Bhagbheri wife of late Seth Amolak Ram.

During his stay here, the Guru used to sleep in Bangla Sahib and during the day, would address the villager at Mai Sahib.

125. SONIPAT (ਸੋਨੀਪਤ)

Location: It is about 31 miles from Delhi, and 25 miles from Rohtak.

Shrine: There is a Gurdwara in the memory of the stay of Guru Tegh Bahadur on his route to Delhi. Though the Gurdwara is called Baba Nanak Dharamsal, but it is in the memory of Guru Tegh Bahadur.

It is believed that Guru Ji stayed in the house of a Brahmin Sikh Misra. It was

one of his descendent, Hardev Singh, who later built Gurdwara in the memory of Guru Ji's stay in their house. From one of its walls, a sword and a khanda was recovered, which have been preserved in a glass cabinet.

126. NGURA (ਨਗੂਰਾ)

Location: It is located on Kaithal-Jind road.

Shrine: Though Guru Tegh Bahadur rested here on way to Delhi, but due to opposition, no Gurdwara has been built here.

127. RHERA MAJRA (ਰਹੇੜਾ ਮਾਜਰਾ)

Location: It is 12 miles from Kaithal and Ngura.

Shrine: Guru Tegh Bahadur also passed through this village en-route to Delhi. For sometimes, there, in a small house villagers kept Guru Granth Sahib and called it Gurdwara. But now, with the change of generation, the house has been converted into a residential place and there is no Gurdwara.

128. KAITHAL (ਕੈਥਲ)

Location: It is located 12 miles west of Bahir, 10 miles east of Barna and 20 miles north of Cheeka.

Shrine: Guru Tegh Bahadur stayed here for 10 days.

There are two Gurdwaras in the memory of Guru Tegh Bahadur.

One Gurdwara is called Nim Sahib. It is here, that Guru Ji rested. The Nim tree had four branches. The branch under which, Guru Ji rested, the leaves of that branch turned sweet and the others remained bitter. There is also a story that the well from which Guru Ji drank water turned sweet, the water of other wells remained salty.

There was a pool nearby, in which Guru Ji took bath. The pool is now turned into srovar and it is believed that the water of the pool has curing powers.

The second Gurdwara is called Manji Sahib, it is at a place, where a carpenter invited Guru Ji for langar. Guru Ji blessed carpenter's wife and told her that she would have a son. The wife lit divas for 40 days, got pregnant and gave birth to a son. People, now come here to do ardas to have children.

129. PIHOVA (ਪਿਹੋਵਾ)

Location: The village is about 19 miles from Kaithal and 18 miles from Kurukshetra.

Shrine: There are two Gurdwaras here.

First Gurdwara is in the memory of Guru Nanak, Guru Tegh Bahadur and Guru Gobind Singh. It is also believed that Guru Amardas and Guru Har Rai also came here.

The second Gurdwara is about ¼ mile away. It is called Baoli Sahib. It is where, Guru Nanak Dev Ji came and rested, when he was rudely asked by the local Brahmins not to sit on the banks of Sarswati river.

There is a story that when Lord Krishna declared that everyone who would die in the great battle of Kurukshetra would be liberated. The Pandits declared Pihova, a place of liberation of ancestors, and became famous as a place of pilgrimage

130. BARNA (ਬਾਰਨਾ)

Location: It is 8 miles from Kurukshetra.

Shrine: It is believed that Guru Tegh Bahadur stayed here on way to Kurukshetra.

There is a story that a woman (Mai) of the village had woven a dress for the Guru, and prayed every day for his visit.

When Guru Ji reached Kurukshetra, he went straight to the Mai's house and asked her for the dress she has woven for him. The Mai was shocked to see the Guru in front of her house. She escorted him, inside the house and put the trunk, full of dresses, in front of him and asked him to select the dress she has woven for him. The Guru smiled and pointed towards the dress which the Mai had specially knitted for him. Mai knew about the Guru's divinity, she fell at his feet and presented him the dress.

When Guru Ji's left, a raised platform was built in the memory of his visit. Later a Gurdwara was built at this place.

131. THANESAR (KURUKSHETRA) (ਥਾਨੇਸਰ, ਕੁਰਖੇਤਰ)

Location: It is about 101 miles from Delhi.

Shrine: Guru Ji stayed here for 4 days.

There is a Gurdwara in the memory of the Guru's stay. Guru Ji came here at the time of sun-eclipse.

132. AJRANA KALAN (ਅਜੜਾਣਾ ਕਲਾਂ)

Location: It is about 9 miles from Delhi. It is located on Jasa-Kurukshetra road.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur.

133. LAKHNAUR SAHIB (ਲਖਨੌਰ ਸਾਹਿਬ)

Location: It is about 7 miles from Ambala.

Shrine: There is a Gurdwara in the memory of Guru's visit.

Guru Tegh Bahadur's in-laws used to live here. They moved to Kartarpur for

the wedding of the Guru and Mata Gujri. Thereafter they lived there. But Mata Gujri's elder brother Mohar Chand preferred Lakhnaur. Mata Gujri's younger brother Kirpal Chand, however, lived with Guru Har Rai at Kiratpur and then with Guru Tegh Bahadur and Guru Gobind Singh at Anandpur Sahib.

When Guru Tegh Bahadur returned from Assam, he asked Kirpal Chand to escort his family from Patna to Punjab. The route of the return of the family included Ayodhya, Lucknow, Nanakmata, Haridwar and Lakhnaur. The date of the arrival of the family in Lakhnaur is 13th September 1670.

When Guru Tegh Bahadur, himself reached Lakhnaur, he stayed here for a few days, then he went to village Malla (मल्ला) to see his sister Viran. After that he came to Bakala and asked his family to come over there.

134. MUNIARPUR (ਮੁਨੀਅਰਪੁਰ)

Location: The village is about 1 mile from Miniarpur and 7 miles from Kurukshetra.

Shrine: Guru Tegh Bahadur came here with family on way back from Kurukshetra. From here, the Guru went to Dudi Sahib and Bani Bahadur. Then from Badur Pur, the family crossed by boats to Haridwar at the occasion of Vaisakhi.

135. DEUDI SAHIB (ਡਿਉਦੀ ਸਾਹਿਬ)

Location: The village is located 1½ miles on the Pipli-Ladwa road.

Shrine: There is a Gurdwara, here, in the memory of Guru Tegh Bahadur.

There is a story that while staying here, Guru Ji asked his Sikhs to take the horses for some water. When Sikhs took the horses to the nearest well, the worker there refused to give the water and also mixed cow dung with the water. The Sikhs then took the horses to another well. When they came back, the Guru Ji asked about the delay. The Sikhs told them the full story. The Guru then said, that the water of the first well will always have sand in it and the water of the second well will always remain sweet.

136. BANI-BADARPUR (ਬਾਨੀ-ਬਾਦਰਪੁਰ)

Location: Badarpur is about 4 miles from Ladvey.

Shrine: Bani and Badarpur are two separate villages. The Gurdwara in the memory of Guru Tegh Bahadur lies in between the two villages.

There is a story that Guru Tegh Bahadur gave one Ram Bakhsh a bag of gold coins, collected from the local masands, to build a well and a garden for the well-being of the villagers.

137. BURIA (ਬੁੜੀਆਂ)

Location: It is about 4 miles from Jagadhri. The village is located on the banks of Yamuna and to go to Haridwar and other places in UP, Yamuna had to be crossed, from here, by boats.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur.

138. SUDAL-SUDAIL (ਸੁਡਲ-ਸੁਡੈਲ)

Location: Sudal and Sudail are two villages about ¼ miles apart. They are located about 3½ miles from Jagadhri.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur

139. JHIVARHERI (ਝੀਵਰਹੇੜੀ)

Location: This village is 3½ miles from Mustabad, located on Ambala-Saharanpur railway line.

Shrine: The Gurdwara in the name of Guru Tegh Bahadur is situated about ¼ miles on the west of the village.

There was one Sadhu Bikhari Das, who will go to Ganges every new-moon night to take a holy bath. Guru Ji came to meet him and sat outside in the sun. Bikhari asked the Guru to come and sit in the shade. Guru Ji replied that if it was the will of the God then the tree will spread its shade where I am sitting. To the surprise of Bikhari, the tree who had died down long back turned green in a few seconds and spread its shade on the Guru.

Same day (day of the new moon), when Bikhari was getting ready to go to the river Ganges for the holy bath, the Guru gave him three of his articles and asked him to dip those in the holy waters and then bring them back. Bikhari hurried to the river, and while taking the bath the three articles given by the Guru slipped through his hands and drowned in the river.

When Bikhari came back he narrated the incident to the Guru. The Guru smiled and kept quiet. After a few hours the Guru asked Bikhari to go to the nearest well and bring a bucket of water. Bikhari took his bucket and went to the nearest well. He tied the rope to the bucket and threw it in the well, when he felt that the bucket is filled with water he pulled it up and looked into the water, he was surprised to see the three articles of the Guru, which had drowned in the Ganges, were floating at the top of the water.

He put the bucket and the articles in front of the Guru, held his hands together and bowed to the Guru. The Guru said that he has saved Bikhari's monthly trips to the Ganges, as he has brought Ganges in his well.

140. DAULATPUR MALIAN (ਦੌਲਤਪੁਰ ਮਾਲੀਆਂ)

Location: It is located 10 miles north-west from Jivarrori.

Shrine: There is a Gurdwara here, in the memory of Guru Tegh Bahadur, though initially there was a raised platform, where villagers were regularly lighting divas.

Guru Ji came here with Mata Nanaki riding on a chariot and Mata Gujri sitting in a palanquin. The family stayed here for about 2 days.

141. LANGARCHCHANI (ਲੰਗਰਛਨੀ)

Location: The GT road is about 4 miles is south west of the village. This road leads to Kesri railway station which is on Ambala-Saharanpur railway line. The village Langarchchani is about ½ mile on eastern side.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur.

The Travels to the East of India upto Assam.

After attaining Guruship the Guru went through numerous villages of Majha, Doaba and Malwa and Gurdwaras have been constructed at majority of these places in the memory of the Guru's visit.

After travelling various parts of Punjab, the Guru travelled toward Eastern side of India coverings Uttar Pradesh, Bihar, Bengal, Bangladesh and Assam.

TRAVELS TO EAST OF INDIA
UTTAR PRADESH



1. HARIDWAR (ਹਰਦੁਆਰ)

Sikh Gurus who visited Haridwar include: Guru Nanak, Guru Amardas, Guru Tegh Bahadur and Guru Gobind Singh. There are Gurdwaras in the memory of Guru Nanak and Guru Amardas.

2. GAR MUKTESHWAR (ਗੜ ਮੁਕਤੋਸ਼ਵਰ)

Here, there is no Gurdwara in the memory of any of the Gurus

3. MATHURA (ਮਥੁਰਾ)

There is a Gurdwara in the memory of Guru Tegh Bahadur's visit.

4. AGRA (ਆਗਰਾ)

There are two Gurdwaras in the memory of Guru Tegh Bahadur.

The first Gurdwara is called Maithan Gurdwara. The story is that there lived a Mai (old woman) in Agra, who had knitted a 20 yards long cotton cloth for the Guru and was praying every day for his visit. She had no children. When Guru Ji reached her place and asked her for the cloth she had knitted for him. She rushed inside the house and brought the white bundle which she had been knitting for many months. Guru Ji was very happy and said Mai, your name will be remembered for all times to come. Hence the name of the Gurdwara – 'Maithan' (Place of Mai).

The second Gurdwara is called, 'Gurdwara Dukh Niwaran Guru Ka Taal'. When Guru Ji came to this place, a shepherd saw him. He had heard that there was a reward on the Guru. Anyone who would get him arrested would get 500 Royal coins. Guru Ji called him and said that as he was remembering him (the Guru), so he has come, he can now go and inform the police. The shepherd felt very much ashamed and asked for forgiveness. The Guru then asked him to bring some water from the nearby well, the water turned sweet when the shepherd filled the first drop for the Guru.

[The following story clashes with the belief that the Guru was never arrested on way to Delhi and that he went there (Delhi) via Ropar and not via Agra]

Guru Ji, then gave shepherd a diamond ring and a very costly shawl to go and buy some sweets. When shepherd reached the shop, the shopkeeper, seeing costly things with him, called the police and got him arrested. On investigation and torture by the police, the shepherd told the truth. He brought the police where the Guru was resting. The Guru was arrested, kept, first, in the Agra fort and then shifted to Delhi.

5. ETAWA (ਇਟਾਵਾ)

Location: It is located on the GT road, 143 miles north of Delhi.

Shrine: Guru Tegh Bahadur stayed here on his way to and back from Assam. There are two Gurdwaras: one in the memory of Guru Nanak, and one dedicated to Baba Sri Chand.

6. KANPUR (ਕਾਨ੍ਹਪੁਰ)

Location: It is about 392 miles from Delhi.

Shrine: Guru Tegh Bahadur visited this place on his way to and back from Assam, and stayed here for 3 days.

There is a Gurdwara in the memory of the Guru.

7. AYODHYA (ਅਯੁਧਿਆ)

Location: Ayodhya is 427 miles from Delhi.

Shrine: [It is the birth place of lord Rama].

The place is visited by three Gurus.

Firstly, Guru Nanak came here on his way to Jagannath Puri. There is a raised platform and a Nishan Sahib to commemorate his visit.

Secondly, Guru Tegh Bahadur came here on his way back from Assam. There is a Gurdwara in Guru's memory. Guru Ji gave his wooden slippers to one of the local Brahmin. Those slippers are still there in the Gurdwara.

Thirdly, Guru Gobind Singh, then aged 6, came here on his way back from Patna to Anandpur. There is a Gurdwara in his memory.

8. NIZAMABAD (ਨਿਜ਼ਾਮਾਬਾਦ)

Location: It is about 878 miles from Delhi.

Shrine: There is a Gurdwara here to commemorate the visit of both Guru Nanak and Guru Tegh Bahadur. Both Gurus have left their wooden slippers (ਖੜਾਵਾਂ) here as a souvenir.

Guru Tegh Bahadur came here via Varanasi and Jaunpur, and stayed here for about a week.

9. JAUNPUR (ਜੌਨਪੁਰ)

Location: It is about 478 miles from Delhi, and 38 miles from Varanasi.

Shrine: There are 2 Gurdwaras, called Chhoti Sangat and Vadi (ਵੱਡੀ) Sangat in the memory of Guru Tegh Bahadur. He came here on his return journey from Assam and stayed for about 5 days.

The appointed masand of the place received him along with local sangat and gave him a warm welcome.

10. ALLAHABAD (ਅਲਾਹਾਬਾਦ)

Location: Allahabad is 422 miles from Delhi.

Shrine: Allahabad is important for the Sikhs, as it is recorded that Guru Tegh Bahadur passed through this place many a times.

There is a story of a Mai (woman) who was a great devotee of the Guru and the Guru had blessed her with a son. Whenever Guru Ji came here, he stayed in her house. When finally he left for Punjab, she reserved that room only for prayers. After her death, her house was converted into a Gurdwara.

11. ARORA (ਅਰੋਰਾ)

Location: Arora is about 20 miles south west of Varanasi.

Shrine: It is believed that Guru Tegh Bahadur lived here for 7 months. There is a Gurdwara in his memory. There is also preserved a Gudka (ਗੁਡਕਾ) which has Guru Ji's signatures.

12. MIRZAPUR (ਮਿਰਜ਼ਾਪੁਰ)

Location: It is located about 45 miles south west of Varanasi, and 485 miles from Delhi.

Shrine: Guru Tegh Bahadur stayed here for about 4 days. There is a Gurdwara in his memory.

The story is that a rich zamindar became a devotee of the Guru and gave the big garden, where the Guru had taken rest and many acres of other pieces of land to the Gurdwara.

The tragedy of the history is that whosoever took the control of the Gurdwara got the building and the related lands transferred to his name. There was also a hand written copy of Granth Sahib which passed from generation to generation, and whosoever had its possession declared himself the custodian of the Gurdwara and its properties.

It is believed that there was also a Gurdwara related to Guru Nanak, which due to neglect fell down and was never restored.

13. VARANASI (ਵਾਰਾਣਸੀ)

Location: It is about 514 miles from Delhi.

Shrine: There are a number of Gurdwaras in the memory of: Guru Nanak, Guru Tegh Bahadur, Guru Gobind Singh and Bhai Gurdas.

The Gurdwara in the memory of Guru Nanak is called Gurdwara Guru ka Bagh. Guru Tegh Bahadur stayed here on his way from Delhi to Patna.

There is a story that a Sikh Kalyan Mal was very ill and was at the last breath of his life. He was praying for the darshan of the Guru, when suddenly the Guru reached his house mounted on his horse. Kalyan Mal got out from his sick bed

and fell at the Guru's feet. The Guru said, "Kalyan, get up, you are well now." Kalyan Das recovered from his illness and became hale and hearty. He insisted that the Guru stayed with him in his house. He also showed Guru a cellar underneath his house where the Guru could meditate in peace and quiet. The Guru agreed to stay there for few days.

One day, when it was a day of sun Eclipse, Kalyan Mal told Guru Ji that he was going to the river Ganges to take the holy bath. Guru Ji advised Kalyan Mal not to believe in superstitions and fallacies. Guru Ji then dug out a brick from the floor, and the water gushed out. Guru Ji said that this water was coming from the Ganges. Soon the word spread and people came with buckets to take the holy water home. Guru Ji then put back the brick and the water stopped.

At this place a Gurdwara was constructed and a baoli (oblong well) was also dug. It is believed that the water of the well has curative powers.

Here, there is another Gurdwara called 'Chhoti Sangat.' It is where the child Guru Gobind Singh had come and stayed.

BIHAR



14. SASRAM (ਸਸਰਾਮ)

Location: Sasram is about 50 miles from Varanasi. It is in Bihar.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur. The Gurdwara is called Chacha (ਚਾਚਾ) Phagu Mal Gurdwara, as it is built in his house.

The story is that when Phagu Mal built his house, he made the front gate very wide and high. On enquiry, he told his relations that one day when Guru Tegh Bahadur will come here, he will enter the house mounted on his horse.

The time passed by, and when Guru Ji came to Varanasi, he sent a message that, soon, he would be coming to Sasram. On hearing this, locals started collecting funds to give the Guru a befitting welcome. They went to every house to collect something. There lived a poor Mai, she had nothing to give except the residue (ਗੁਠਲੀ, ਗਿਟਕਾਂ) of a few jujube (ਬੋਰ ਦੀਆਂ ਗਿਟਕਾਂ).

When Guru Ji reached Phagu Mal's place, the sangat gathered, and all collections, except the residue of jujube were put before the Guru. The Guru looked at the money, jewellery and mohars, and then asked where is the offering of the Mai. Every one was stunned, how, the Guru, knew about the Mai and her jujube? The Guru then stood up and picked up the residue of jujube and asked one Sikh to take these and sow them outside at a convenient place. With time beautiful trees of jujube grew up at that place, their fruit is very sweet and sangat comes from far and near to take 'prasad' of these jujubes. The trees still exist and gives plenty of fruit, every year.

There is yet another Gurdwara called Taksali Sangat. The story is that there lived brother and sister, who were very old. They always prayed to have Guru Ji's darshan. One day, when Guru Ji was passing outside their house, his horse stopped in front of their house and will not move. On enquiry, the Sangat told Guru Ji about the devotion of brother and sister. Guru Ji, then dismounted and went in the house to see them. He blessed both of them and stayed there for some time. Later, a Gurdwara was raised in their own house.

The third Gurdwara is called Gurdwara Guru ka Bagh. There is a tree on which the Guru Ji tied his horse. This tree has always remained green and fresh. It is fresh until now.

15. BODH GAYA (ਬੋਧ ਗਯਾ)

Location: It is 65 miles from Patna and 586 miles from Delhi

Shrine: Though both Guru Nanak and Guru Tegh Bahadur came here, but no Gurdwara is built here in their memory.

16. PATNA SAHIB (ਪਟਨਾ ਸਾਹਿਬ)

Location: Patna Sahib is 691 miles from Delhi.

Shrine:

1. **Takhat Sri Harmandir Sahib:** Birth place of Guru Gobind Singh. Guru Tegh Bahadur, on way to east and on his return came to this place.
2. **Gurdwara Guru Ka Bagh:** When Guru Tegh Bahadur came back from Assam, he stayed here for a few days.

This Gurdwara is about 2½ miles from the Takhat Sri Harmandir Sahib. It is towards the east of Patna.

When Guru Tegh Bahadur came here, the garden was completely withered, but after Guru Ji made it his resting place it blossomed again.

Nawab Rahim Baksh and Karim Baksh, who were owners of this garden came to pay respect to the Guru with their Begams (wives) and transferred the ownership of the garden in the name of the Gurdwara.

There is yet another story related to one Yogi, who lived nearby and became jealous seeing the glory of the Guru. He came to see the Guru, but did not pay any respect to the Guru, Guru Ji, on the other hand showed him admiration and asked him to sit near him. In the discussion which followed Guru Ji asked him about any precious thing the Yogi had lost in his previous birth. The Yogi thought a little and then said, "Yes, he lost his precious prayer mat and wooden rest when he was praying near the seashore. The strong waves of the sea took them away and he, himself, was saved, only by a miracle of God," He further said, "Why you ask?"

Guru Ji smiled and asked him to look into the nearest well. To the astonishment of the Yogi, he saw his prayer mat and the wooden rest floating in the well. He came back and fell at Guru Ji's feet and asked for forgiveness for his false pride.

3. **Gurdwara Bari Sangat Gau Ghat, Bishampur**

Location: It is on the east of Patna, about 2 ½ miles from the Takhat Harmandir Sahib.

The story is that Guru Nanak came here and stayed at this place. One Bhai Jaita looked after Guru Nanak and dedicated his home to the Guru.

When Guru Tegh Bahadur came here, he stayed at Bhai Jaita's ancestral house.

There are a number of relics kept in this Gurdwara.

17. BAAD GAON (बाद गाँव)

Location: It is 40 miles east of Patna.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur. It is called Gurdwara Tiraha Chowk. There are also three other meeting places called Sangats. Their names are Panthi Sangat, Chhoti Sangat (at the shore of river Ganges), and Bari Sangat (Guru Tegh Bahadur stayed at this place for one night.) There is one hand written volume of Granth Sahib and one volume of Janam Sakhis preserved here, though both volumes are in bad shape due to lapse of time and not proper care.

18. MUNGER (मुंगेर)

Location: It is located about 100 miles east of Patna.

Shrine: There is a Gurdwara in the memory of Guru Tegh Bahadur. There are also three Sangats managed by Udasis.

Guru Tegh Bahadur stayed here for 3 days.

There is a hand written volume of Guru Granth Sahib and 2 paintings of Guru Nanak, painted by one of his devotees called Bawa Ram Das.

19. KANT NAGAR (कंट नगर)

Location: It is located about 831 miles from Delhi

Shrine: There is a Gurdwara here at the place where Guru Tegh Bahadur stayed for a few days.

The local Sikhs gave a warm welcome to the Guru and his retinue. Guru Ji came here on his return journey from Assam.

During the floods in the river Ganges, the whole village, including the Gurdwara and the volume of Granth Sahib were washed away, but miraculously, the waves brought back at the shore, the volume of Granth Sahib, absolutely undamaged.

20. BHAGALPUR (भागलपुर)

Location: It is about 25 miles from Jamalpur, and is on Patna-Hawra railway line.

Shrine: The Gurdwara in the memory of Guru Tegh Bahadur is called Badi Sangat Chauki Sahib.

There is a story that about 25 feet from the Gurdwara there was a tree, where Guru Ji tied his horse. Near the tree was a small room, where Guru Ji rested, and close by was a makeshift bathroom where there was a large rectangular stone to sit and take bath. The measurement of the stone were 2 ft x 2 ft length and width and 3 ft thick. It was believed that those who would wash the stone and then use that water for their own bath, all their wishes will be fulfilled. Once the

raja of Darbhanga came here and did wash the holy stone and his wish to have a son was fulfilled. He then donated 15 thousand Bighas of land for the expansion of the Gurdwara.

21. SAHIB GANJ (ਸਾਹਿਬ ਗੰਜ)

Location: It is located on Patna-Hawra railway line.

Shrine: There is no evidence of Guru Tegh Bahadur's visit to this place, but there are places called sangats, and one sangat has an old volume of Granth Sahib and other religious books.

The local Sikhs, later built, here, a Gurdwara called Sri Guru Nanak Satsang.

22. RAJ MAHAL (ਰਾਜ ਮਹਲ)

Location: On Patna-Hawra railway line there is a 'Teen Pahar' railway station. From here a line goes to Raj Mahal.

Shrine: Guru Tegh Bahadur came here on route from Bhagalpur and Sahib Ganj.

There are Sangats established, here, in the memory of Guru Nanak and Guru Tegh Bahadur.

Initially the sangats were established at 'Godra Ghat' at the banks of river Ganges.



WEST BENGAL

23. MALDA (ਮਾਲਦਾ)

Location: It is about 50 miles from Barsoi. It is 925 miles from Delhi

Shrine: There is a Gurdwara in the memory of both Guru Nanak and Guru Tegh Bahadur.

24. MURSHADABAD (ਮੁਰਸ਼ਦਾਬਾਦ)

Location: It is 968 miles from Delhi.

Shrine: After Malda Guru Tegh Bahadur came here. There used to be a Sangat, where Guru Ji rested, but now no memory of that place exists.

25. KOLKATA (ਕੋਲਕੱਤਾ)

Location: Kolkata is about 931 miles from Delhi

Shrine: Gurdwara Bari Sangat is the most notable historical Gurdwara in Kolkata. The place was visited by Guru Nanak and Guru Tegh Bahadur during their travels. On his return journey from Dacca to Punjab, Guru Nanak went to Calcutta and is said to have stayed at this place. It is said that Guru Tegh Bahadur also stayed here during his journey of Bengal and Assam. Thus, this Gurdwara is said to be blessed by both the Gurus and made sacred by their visit.

There is also another Gurdwara called Chhoti Sangat, where the original painting of Guru Tegh Bahadur, sketched in Dacca is displayed.

EAST BENGAL (BANGLADESH)



26. DHAKA (ਢਾਕਾ)

Location: Dhaka is about 1132 miles from Delhi.

Shrine: The place is blessed by both Guru Nanak and Guru Tegh Bahadur. Gurdwara Nanak Shahi, built in the memory of Guru Nanak, is very close to the Dhaka University campus.

Gurdwara Sangat Tola, built in the memory of Guru Tegh Bahadur is in the Bangla Bazar.

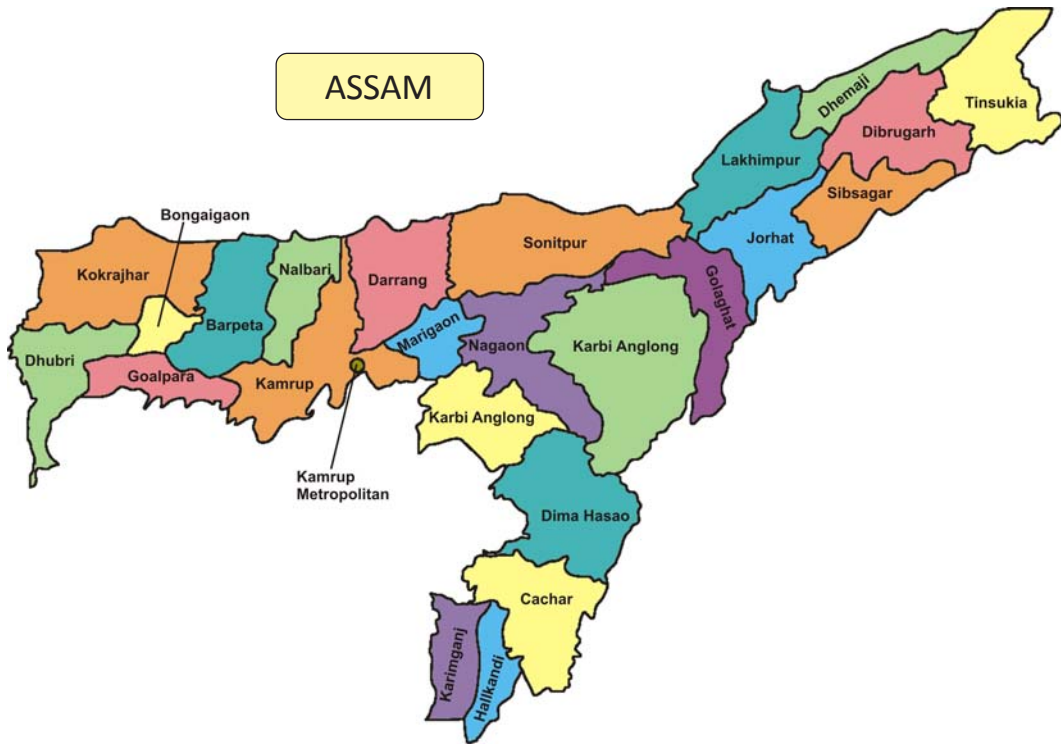
The story is that the Mahant of Dhaka, Bulaki Das, had organised a great reception for the Guru and had also built a very beautiful house for him, where the Guru stayed. The bed for the Guru was also specially designed.

The Sangat was very excited, as it is after Guru Nanak, any Sikh Guru had come to Dhaka.

Bulaki Das's old mother served the Guru with great zeal and presented a special dress designed and sewed by her. She also got a painting made of the Guru.

There is a collection of number of Granth Sahib's volumes. One volume has Guru Gobind Singh's signatures. This volume could be the one which was prepared by Deep Singh Shaheed at Damdama Sahib in 1706.

ASSAM



27. DHUBRI (धुबरी)

Location: Dhumri is about 1000 miles from Delhi. It is on the right bank of river Brahmaputra.

Shrine: When Guru Tegh Bahadur came there, at that time, raja Ram Singh was ordered by Aurangzeb to invade Paranpal, the raja of Kamrup. But due to thick forests, mountains and fear of magical power of Kamrup, Ram Singh was hesitant to attack Kamrup. The arrival of Guru Tegh Bahadur with his retinue gave courage to Ram Singh. He discussed about his fear with the Guru. The Guru volunteered to help and went alone to Kamrup for a compromise talk.

The magician of Kamrup named Dhoban tried all her powers on Guru Tegh Bahadur but failed. She then realised the divinity of the Guru and fell at his feet and agreed to all terms of reconciliation with raja Ram Singh.



Guru bringing reconciliation between two rajas

To commemorate the friendship between the two reigns, a tall tower was built with red bricks. Two Gurdwaras, close to each other were also built in the memory of both Gurus, Guru Nanak and Guru Tegh Bahadur.

There is also a 'Pipal' tree close to Guru Tegh Bahadur's shrine. It is said that this tree was thrown at the Guru by Dhoban, but she failed to hurt the Guru. The tree fell nearby. Dhoban also tried two other magic tricks. As Ram Singh's soldiers were very near river Brahmaputra, she brought a terrible flood in the river to drown Ram Singh's soldiers. But Guru Ji with his hindsight had taken away the soldiers before the waves of the river hit them. Lastly she hurled a large crater at the Guru, but with the Guru's divine powers it fell far away from the Guru. These failed tricks brought Dhoban to the feet of the Guru.

The Great Sacrifice

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥

Guru Tegh Bahadur came to their help, and protected the believers of tillk and jeneo (Hindus)

Thus he staged a great play in those times when selfishness and self-centredness were supreme.

ਸਾਧਨਿ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥

ਸੀਸ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥੧੩॥

His actions were unparallel in history

He laid down his head with courage and valour

ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥

ਸੀਸ ਦੀਆ ਪਰ ਸਿਰਰੁ ਨ ਦੀਆ ॥

For the sake of belief of all, he sacrificed himself

He gave his life but not his honour

(Guru Gobind Singh – Bachittar Natak)

The Anandpur (first called as Chak Nanaki), the town founded by Guru Tegh Bahadur, has the following important holy places:

1. **Gurdwara Guru Ka Mahal:** It was the first building of Chak Nanaki. Guru Gobind Singh, Mata Gujri, Mata Jit Kaur, Mata Sundar Kaur, Mata Sahib Kaur and four sons of the Guru lived here: Jujhar Singh, Zorawar Singh and Fateh Singh were also born here.
2. **Three Gurdwaras:** Gurdwara Bhora Sahib, Gurdwara Manji Sahib and Gurdwara Damdama Sahib are part of Gurdwara Guru Ka Mahal Complex.
3. **Gurdwara Takht Sri Kesgarh Sahib** is the principal Sikh temple in the town. It marks the birthplace of Khalsa.
4. **Gurdwara Sis Ganj** marks the place where Guru Tegh Bahadur's severed head, after his execution in Delhi, was cremated in 1675.
5. **Gurdwara Bhora Sahib:** A three-storey domed Gurdwara which was the residence of Guru Teg Bahadur. The basement level has a room with a 1.5

square meters (16 sq ft) platform that is 0.5 meters (1 ft 8 in) high, where the 9th Guru used to meditate and compose hymns.

6. ***Gurdwara Damdama Sahib:** Here, the Guru used to welcome and counsel Sikh sangats who would visit him. Guru Gobind Singh was designated as the tenth guru at this place. The octagonal domed building here was built in 20th century.

**The Divine Play of unprecedented Sacrifice of all times*

SCENE I: PLACE AND CONGREGATION

The Place	:	Anandpur Sahib Guru Tegh Bahadur is sitting in the diwan. A five square meters platform in the front of Gurdwara Damdama Sahib where Pandit Kirpa Ram Dutt along with Kashmiri Pandits came to meet the Guru to seek his help, in May 1675. This place is now called Gurdwara Thara Sahib.
Day & Time	:	Saturday, 25 th May 1675
Time	:	11 am – 1 pm The Congregation/Audience
Sangat	:	About 1000 local people and a delegation of 500 Kashmiri Brahmins.
Stage	:	Kirtan by Raagi Sahiban
Diwan	:	Pandit Kirpa Ram came with 500 pandits from Kashmir [the number of delegates differ from author to author i.e., from 12-500]. First they took langar from the Guru's kitchen and after the bhog ceremony they had a lengthy talk with the Guru.

SCENE II – WHEN KIRPA RAM NARRATES HIS STORY

The summary of the sad story as narrated by Pandit Kirpa Ram is as follows:

That the current policy of the Emperor is to convert every single non Muslim individual to Islam. The governor of Kashmir Iftikhar is ruthlessly implementing this policy.

The choice given is either to embrace Islam or to die. Hundred of Hindus have been killed, who refused to embrace Islam.

Now, the Emperor focussed his attention on the Brahmins and all over India the Brahmins have been put behind bars. Emperor thinks that if top brass of the Hindus can be converted into Islam then the others will follow the suit.

Currently, his atrocities have started from Jammu and Kashmir which is the hub of the learned Brahmins. Everyday hundred of innocent people were being

tortured, raped and mercilessly beaten. Some surrender and some succumb to their injuries. Many thousand have been put into jails.

The Emperor has now sent his last warning to the Brahmins to either accept Islam or to be ready to die.

A few weeks earlier, we went to the most holy temple of Amarnath to seek the sanctuary of lord Mahadev. Mahadev did appear in our dreams and have directed us to come to you for help.

We all are in a miserable state, please save us and save the annihilation of the Hindu religion.

SCENE III: WHEN YOUNG GOBIND RAI COMES IN THE DIWAN

Guru Tegh Bahadur got very disturbed after listening to the sad story of the Brahmins. Earlier, in his tours of Majha and Malwa the Guru had seen pockets of injustices by the local rulers, but the nationwide killing of innocent Hindus and mass conversion by force was extremely disturbing, distressing and worrying. He went into deep thought. There was pindrop silence in the diwan hall (congregational hall).



Young Gobind Rai Comes in the Diwan

At that moment, the young Gobind Rai, entered the Diwan hall, he looked around with great surprise the large group of Brahmins, sitting with folded hands and praying.

He went straight to his father and said, “Dear father, what is disturbing you?” Guru Tegh Bahadur asked him to sit in Diwan and said, “ My son, you are now old enough to understand, what is happening in the outside world. The Mughal government is converting Hindus to Islam by force and demolishing their temples. In my opinion, someone has to come forward and convince Aurangzeb of his wrong policies, and even be ready to lay down his life for the cause. It is important that someone of stature and revered come forward for this challenging task.”

Without waiting a minute, the young Gobind Rai said, “ Dear father, I don’t think, at this moment of time, there is anyone more revered, respected and stronger than you who can fearlessly go and meet Aurangzeb and convince him of his wrong policies.”

Young Gobind Rai then turned to Kirpa Ram and said, “Respected Brahmins, you have come to the house of Guru Nanak for help and you will surely get it.”

Guru Tegh Bahadur embraced his son and addressed to Brahmins, “Guru Nanak, will surely help you and save you all from humiliation and injustice. If you all have been directed by the Divine to come here and seek help, then you will assuredly get it. Go, and tell your Governor that I am going to meet the Emperor, and if he can convert me to Islam, then all of you will follow the suit, but if he fails to do so then he must abandon his policy of forced conversion.”

Guru then drafted a letter to this effect and gave it to Kirpa Ram to give to the state Governor to pass it over to the emperor. Kirpa Ram’s delegation thanked to the Guru, bowed to Granth Sahib and left.

SCENE IV: MARCH TOWARDS DELHI

Guru Tegh Bahadur set for Delhi, after challenging Aurangzeb, on Thursday, 11th July 1675. There are three different versions of Guru’s journey towards Delhi.

Story Version-1

On 8th July 1675 Guru Tegh Bahadur appointed, Gobind Rai as his spiritual successor and left Anandpur for Delhi on 11th July 1675.

The Guru reached Delhi with his companions on 4th November 1675 and stayed in a rest house (haveli), neat Kotwali, as Delhi government’s guest.



Aurangzeb

Meetings with Aurangzeb

A number of closed room meetings were arranged between the Guru and the emperor. The few good outcomes of these meetings were that the emperor agreed to issue orders to release all Brahmins, illegally detained, and to stop compulsory conversion until further orders.

In subsequent meetings the emperor impressed upon the Guru to embrace Islam and get in lieu all royal honours and precious gifts of life. He was sure in his mind that if the Guru surrenders then the whole of India will automatically convert to Islam without any effort on the part of the government.

Unfortunately, for the dismay of the emperor, the talks failed. In frustration and anger, the emperor issued orders for the Guru's arrest and his torturous death and also of all his companions. The Guru and his companions were immediately arrested.

Story Version-2

Guru Tegh Bahadur appointing his son, Gobind Rai, the successor-Guru, left Anandpur, marching towards Delhi. Reaching Ropar he was arrested and was kept in jail for four months in Sirhind, then transferred to Delhi in November 1675.

Story Version-3

Guru Tegh Bahadur along with his followers started journey from Anandpur Sahib. Stopping at various places including Saifabad (Patiala), Cheeka, Jind, Rohtak and Janipur the Guru finally stopped for rest at Agra. He selected a place outside Agra city, at this place, today, stands Gurdwara Manji Sahib, situated on the left side of Gurdwara is Guru Ka Taal.

The episode, according to some scholars is, that there was a shepherd called Hassan Ali, who had always prayed to get Guru Tegh Bahadur arrested to get the reward, which the government had announced. He saw the Guru (did not recognise him) and thought him to be a traveller. The Guru called Hassan and reading his mind told him who he was. The Guru said that the Hassan could inform the police and get the reward. Hassan felt sorry, fell at Guru's feet and begged for forgiveness.

Then Hassan asked the Guru, if he can help him and his Sikhs. The Guru said go to the nearest sweet shop and buy some snacks for all of them. He gave the young shepherd his ring to sell and buy the snacks and also gave his scarf (some say gave his shawl) to wrap the snacks.

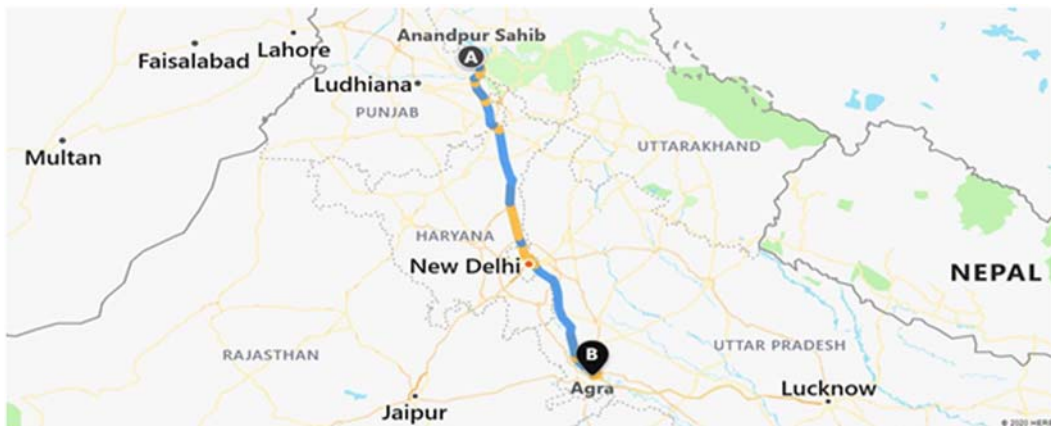
The Shepherd went to the nearest confectionery shop, bought snacks, wrapped them in the scarf, and gave the shopkeeper Guru's ring for the payment. Seeing expensive ring and suspecting foul play, the shopkeeper called the police from the nearest Police Station.

The Police arrested the shepherd and after police thrashing and questioning he told them the truth. The police came to the venue where the Guru was and after interrogation arrested him and his companions. They all were kept blindfolded and then taken under high security to Delhi.

SCENE V: DISTANCES MEASURED

A view of distances and the map:

- Distance from Anandpur Sahib to Ropar 25 miles
- Distance from Ropar to Sirhind 24 miles
- Distance from Sirhind to Delhi 160 miles.
- Distance from Anandpur Sahib to Agra 327 miles
- Distance from Agra to Delhi 137 miles



SCENE VI: TERRIFIC DANCE OF DEATH

Monday, 11th November 1675

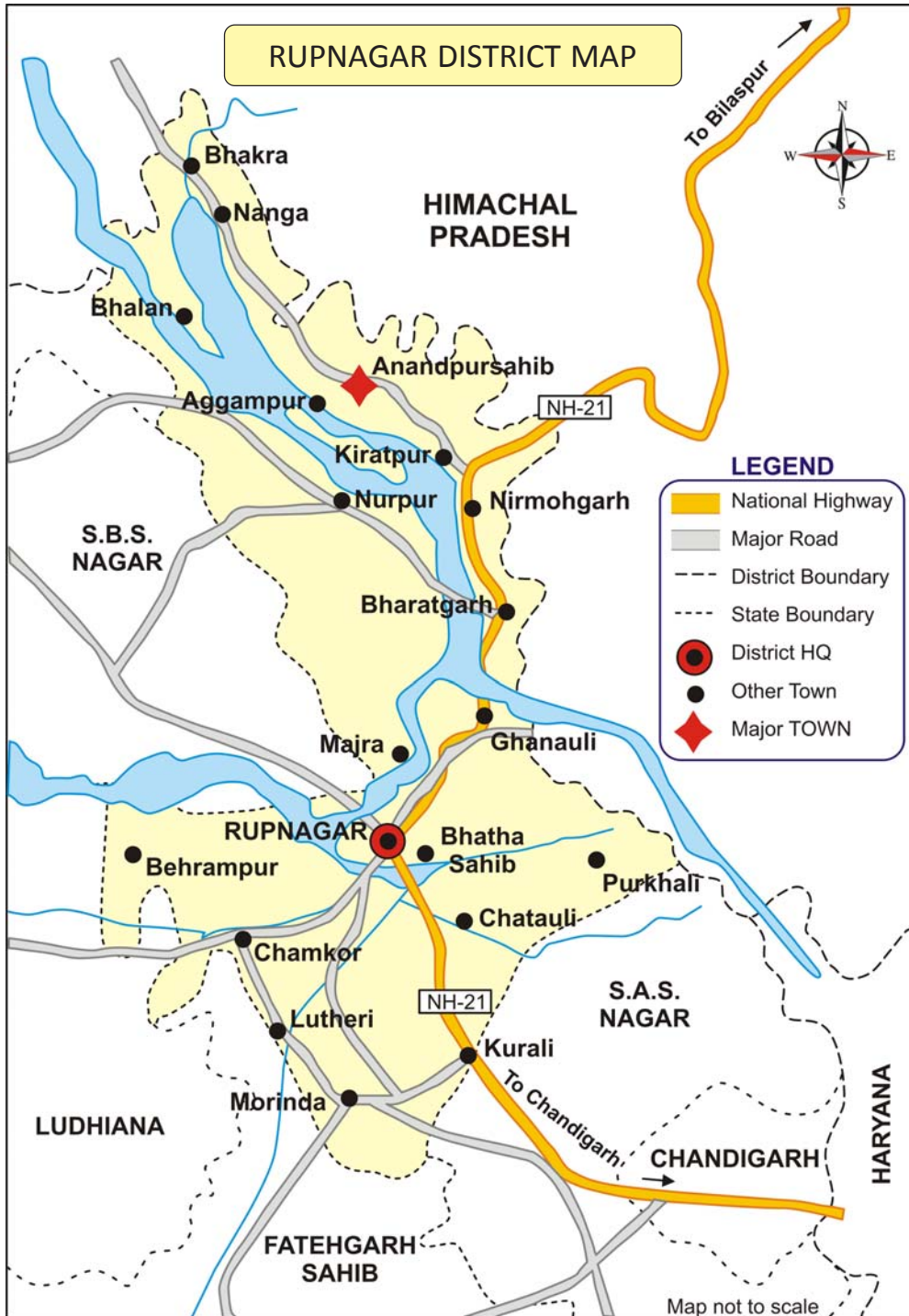
Time: 6 pm

Place: Chandni Chowk Delhi

Guru Tegh Bahadur, along with Bhai Mati Das, Bhai Sati Das and Bhai Dyala were brought at Chandni Chowk Delhi and the executioners were ordered to execute them one by one by applying most horrific methods of killing. Though everyone was asked again and again to convert to Islam and save their lives, but they all preferred death than to shed their belief.

Then the horrific drama of killing started:

First Bhai Mati Das was tied between two wooden poles and was sawn, slowly, until the last drop of his blood flowed out of his body.



Distance between Anandpur Sahib and Ropar (now called Rupnagar) is about 19 miles



Bhai Mati Das Ji



Bhai Sati Das Ji

Next Bhai Sati Das was cut bit by bit into pieces until he breathed his last. (Some writers say that he was wrapped with cotton wool, kerosene oil was sprinkled on it and then the body was lit by fire, thus he was burnt alive).

Next Bhai Dyala was thrown into a cauldron of boiling water and he died.



Bhai Dyala being boiled alive

Lastly, the executioner Jalauldin waved his sword creating Guru Tegh Bahadur a martyr.



SCENE VII: THE SECURITY AND THE EXECUTION AREA – THE DARING ACT OF BHAI LAKHI SHAH

The sacrifice of Guru Tegh Bahadur, Bhai, Mati, Bhai Sati Das and Bhai Dyala touched deeper into the hearts of masses. People burst into cries, lamenting, with tears dropping from their eyes.

The executioners had planned that to infuse further fear in the masses, the body and the head of the Guru would be hanged on different gates in Delhi, early in the morning

It was now almost 9 pm, and a large dark cloud had overshadowed the sky, and dust storm had started blowing as if the Nature was also grieving with the masses.

In the middle of these horrifying and terrifying hours, 5 Sikhs of the Guru namely:

Bhai Nainoo, Bhai Ageya, Bhai Jaita, Bhai Udda and Bhai Lakhi Shah got together and made a plan to pick up the remains of the Guru, by dodging the security personnel and arrange for a proper cremation.

They knelt down, said their prayers and walked with Bhai Lakhi Shah's cart carrying official merchandise. Slowly, they passed by the Red Fort and then the Kotwali (Police post), the Haveli, where Guru Tegh Bahadur had stayed, when he arrived in Delhi, and finally reached Chandni Chowk, the venue of the execution. The body and head of the Guru were still there under heavy guard.

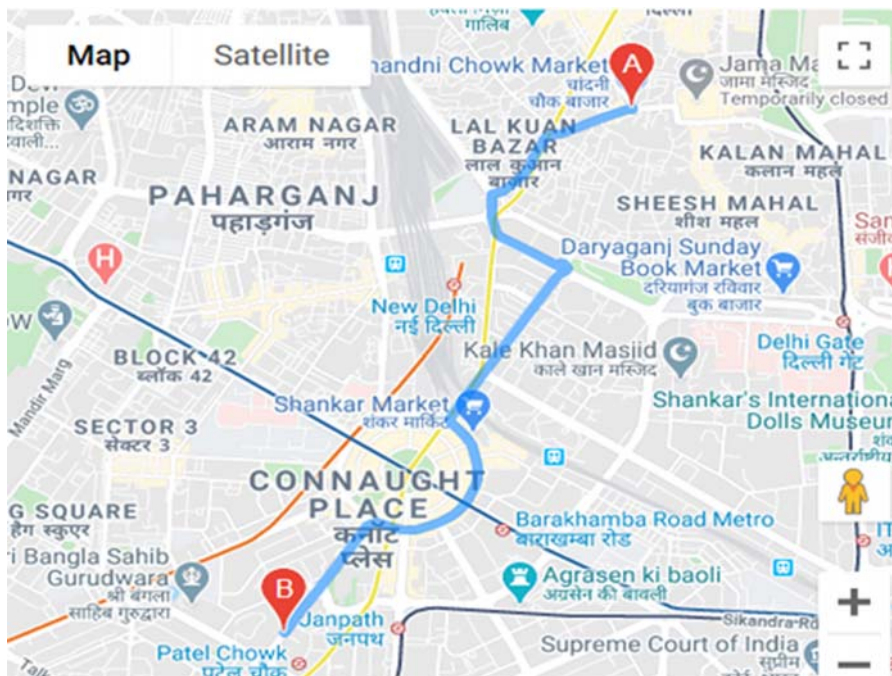
Bhai Jaita with the speed of lightening, and using the darkness and storm as the cover lifted up Guru Tegh Bahadur's head, wrapped it into a scarf and escaped in the darkness of the night.



Bhai Lakhi Shah and his son Bhai Nagahiya, hurriedly took the body of the Guru, placed it in the cart, covered it with a waterproof sheet and speedily went towards their home which was about 3 miles away (near Parliament street in today's map). They put the body with reverence in the centre of their house and lit the entire house on fire so that no one would suspect any wrong doing. The house where the cremation took place, stands today, a magnificent Gurdwara called Rakab Ganj.



Guru's body being put in the cart



Travelling route from Chandni Chowk to Lakhi Shah's residence.

SCENE VIII: CHANDNI CHOWK AND GURDWARA RAKAB GANJ AREA

The next day, Bhai Lakhī Shah with the help of the local residents moved away the bodies of Bhai Mati Das, Bhai Bhai Sati Das and Bhai Dyala cremated at the banks of the river Yamuna them at the same place Bhai Gurditta was cremated.



Gurdwara Rakab Ganj, New Delhi [the place of the residence of Lakhī Shah]

SCENE IX: RACE TOWARDS KIRATPUR-ANANADPUR SAHIB – BHAĪ JAĪTA

Bhai Jaīta meanwhile was escaping with Guru Tegh Bahadur Sahib's head. He thought that Gobind Rai and the Sikhs would be waiting to have the final darshan of the great Guru.



He prayed that he be blessed with the strength to reach Anandpur. The Mughals were searching for the remains of the Guru and so he could not travel on the common routes. He decided to travel through the forests and jungles so he would not be detected.



Distance from Delhi to Anandpur Sahib is 193 miles

Bhai Jaita left Delhi at night on 11 November 1675 and reached Kiratpur on 15th November. It means, that he must be walking or running to cover 193 miles, roughly 50 miles a day. On average a man can walk 4 miles an hour, to cover 50 miles in day, one has to walk at least 12-13 hours, without any rest.

The First Night: 11 November, Baghpat

Bhai Jaita left Delhi and in his first night, covered about 25 miles. He arrived in the town of Baghpat. Here a sufi saint Sheikh Wahuddin helped him and hid him in one of Guru's admirer Bhai Krishan Pal's house.

The Second Day: 12th November, Taraori

Bhai Jaita left Baghpat and ran all day, arriving by nightfall at Taraori. There he met a Sikh named Bhai Deva Ram, who looked after Bhai Jaita with great reverence. Bhai Jaita told Deva Ram about the great sacrifice of the Guru. Bhai Deva Ram had sewed a scarf for the Guru and was waiting for his darshan. When he saw the head of the great Guru wrapped up for safety and camouflage, he almost fainted. Then with great reverence both of them wrapped the Guru's head with Bhai Deva Ram's sewed scarf.

The Third Day: 13th November, Ambala

Early in the morning, Bhai Jaita with tears in his eyes said goodbye to Bhai Deva

Ram and set off for his long journey ahead. At sunset he arrived in Ambala. There he met a Sikh named Bhai Ramdev. Bhai Jaita spent that night in his house.

The Fourth Day: 14th November, Nabha (Garhwal)

The next day, Bhai Jaita arrived at Nabha and first hid himself in the bushes to rest, but when noticed by a fakir, Dargahi Shah, he spent the night in his hut.

All night, Dargahi Shah stayed awake and with folded hands did *Ibadat* (prayers) in front of the head of Guru Tegh Bahadur. Next morning when Bhai Jaita was saying goodbye to Dargah Shah, Fakir told him to convey a message to Gobind Rai, that he would not leave this mortal world without having his (Gobind Rai) darshan. About 13 years after this, Guru Gobind Singh along with Bhai Jaita came to meet Dargahi Shah in his hut, who was at that time, counting the last few moments of his life, and as if he was waiting for the darshan of the Guru. Guru entered the hut, sat next to Dargahi Shah, held his head in his hands and said, "I am here to fulfil your wish." Tears rolled from Dargah Shah's eyes and he breathed his last. Guru arranged for Dargahi Shah's burial and then left for Anandpur.

The Fifth Day: 15th November, Kiratpur

On November 15, Bhai Jaita reached Kiratpur and immediately a message was sent to Gobind Rai, who was at Anandpur waiting for a word. Immediately after receiving the message, Gobind Rai, Mata Nanaki, Mata Gujri, and the rest of the family members and the Sikh Sangat left Anandpur Sahib for Kiratpur. They took with them a palki (palanquin) to bring with honour the head of the Guru.



Distance from Kiratpur to Anandpur Sahib is 7 miles

SCENE X: GURU FAMILY COMES TO KIRATPUR, GURDWARA BIBANGARH

Following a zig-zag passage and passing through Bagpat, Taraori, Ambala and Nabha Bhai Jaita reached Kiratpur Sahib on 15 November, 1675 A.D.

All family members arrived at Kiratpur as fast as they could. When Bhai Jaita saw Gobind Rai he placed the head before him and stepped back, his eyes cast downwards. Gobind Rai uncovered Guru Tegh Bahadur Sahib's head and bowed to it. Mata Nanaki came forward and kissed her son's forehead, and said, "look, the glow on my beloved one's face, shining like sun in the sky." Mata Gujri, who was sobbing standing in a corner then stepped forward, bowed and said, "My master, your love for the Divine has always endured. I pray, may my love endures as well."

Gobind Rai then turned to Bhai Jaita hugged him and said "Ranghreta, Guru ka Beta", Jaita, you are Guru's son. Bhai Jaita replied, "Satguru, give me the gift of Sikhi, bless me that I may remain yours forever. I only ask that the day I die, may I have your blessings."



Gurdwara Biban Garh - Kiratpur

Gurdwara Biban Garh has been constructed on the spot where Bhai Jaita handed over the martyred head of Guru Tegh Bahadur to Mata Gujri and the nine year old Gobind Rai.

SCENE XI: FAREWEL AND THE FLIGHT OF GURU'S SOUL TO AKAL PURKH

The young Guru Gobind Rai, Mata Nanaki, Mata Gujri and a large number of devout Sikhs carried the martyred head in a solemn procession amidst reciting of holy hymns to Anandpur Sahib where it was cremated with great honour. Gurdwara Sis Ganj in Anandpur Sahib stands in this memory.



Gurdwara Sis Ganj, Anandpur Sahib

SCENE XII: AFTER THE LAST RITES

Guru Gobind Rai asked Bhai Jaita to tell him what he had seen and how Guru Tegh Bahadur had embraced martyrdom. After hearing the story, Guru Gobind Rai asked how many Sikhs were in the crowd that saw the martyrdom. Bhai Jaita replied that he did not know as it was hard to recognize them.

Guru Gobind Rai, then, declared that he would create such an image for the Sikhs that they could be spotted in a crowd of thousands, and he did it in 1699 by creating the Khalsa brotherhood.



Call for the faithful- Kesgarh Sahib 1699



Preparing Amrit (1699)

Baptising the First Five Knights Called Piaras (Loved Ones) 1699

Later in life, Guru Gobind Singh wrote the following, to immortalise the sacrifice of his father, Guru Tegh Bahadur, in his autobiography titled, 'Bachittar Natak':

ਤਿਲਕ ਜੰਢੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥

*The Master (Guru Tegh Bahadur) saved the religious symbols-
the frontal mark and the sacred thread of Kashmiri Brahmans and Hindus.
He performed an epoch-making exploit in the Iron age (kalyug)*

ਸਾਧੁਨ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥੧੩॥

*In order to save the pious people, he went far beyond the limit of sacrifice.
He gave away his head but did not utter a whisper of a groan. (13)*

Bani (Hymns) of Guru Tegh Bahadur

Total Bani = 116 • Compositions: Shabads 59; Sloaks 57

When in 1706, Guru Gobind Singh took over the task of rewriting the whole Granth Sahib (Adi Granth/Pothi Sahib), he chose to add 116 compositions of Guru Tegh Bahadur along with the other Bani in Kartarpuri Bir. He appointed Bhai Mani Singh as the scribe of the Granth. The details of the Bani so added are produced in the table below.

It is believed that Guru Tegh Bahadur had written many more verses of Bani, but most of his hymns were seized and destroyed by the Muslim clergy. They had thought that it was a collection of charms and incantations. Major portion of the Bani now included in Guru Granth Sahib was written before his departure to Delhi. The Sloaks, however, were supposed to be written, in the captivity at Malikpur Ranghran, pargana Ghahaula (Ropar)¹, and brought to Anandpur, along with the Guru's head by the sweeper Jaita Ranghrete. Many scholars believe that the Guru Tegh Bahadur had sent, with an emissary, sloak no. 53 to Guru Gobind Singh at Anandpur, and Guru Gobind Singh had sent back his reply in sloak no. 54 to his father. The sloak no 54 showed the courage and belief of the child Gobind Rai, and this strong conviction gave Guru Tegh Bahadur a surety of excellent leadership qualities of the child Guru.

The Bani of Guru Tegh Bahadur has a direct impact on human minds. In uncompromising terms his Bani highlights the following:

- The innumerable miseries of life.
- The deep rooted sufferings and sorrows of the world.
- The futility of pleasures.
- The faithlessness and selfishness of relations,
- The attachment of 'Maya' and its worst effect on the quality of life.

The whole Bani has a touch of 'Varagmaee' (विरगामैयी) (detached) life. The Guru emphasizes the transient character of life and various arduous tasks to be completed, by humans, in the short span of the journey of their life..

For the Guru, the world is fragile like the wall of sand.² It is entrapped in the cobweb of Maya and is full of vices.³ The pleasures of Maya are momentarily.⁴

Various stages of age pass through in wrong-doings.⁵ The humans are burning in the fire of desires.⁶ The human body has been plagued with incurable diseases⁷, and the objects of pleasure are thoroughly tasteless.⁸

The Table highlighting the Compositions of Guru Tegh Bahadur

Page	Raga	Total Shabads	2 Padas	3 Padas	Placing of Rahau verse
219	Gauri	9	7	2	First verse
411	Asa	1	1		First verse
536	Devghandhari	3	3		First verse
537	Bihagra	1	x	1	First verse
631-634	Sorath	12	3	9	First verse
684-685	Dhanasri	4	4		First verse
702	Jaitsiri	3	3		First verse
718	Todi	1	1		First verse
726	Tilang	3	2	1	First verse
830	Bilawal	3	2	1	First verse
901	Ramkali	3		3	First verse
1008	Maru	3	3		First verse
1186	Basant	5	1	4	First verse
1231	Sarang	4	4		First verse
1352	Jai Jai Vanti	4	4		First verse
	15 Ragas	59	38	21	

SLOAK MEHLA 9

[Guru Tegh Bahadur has written 116 compositions, out of which 57 are sloaks. The sloaks are recorded at the end of Guru Granth Sahib, along with the sloaks of other Gurus, under the caption of 'Sloak Varan te Vadeek.' These sloaks are immediately followed by two further sloaks, the first one titled 'Mundavni' followed by a thanks giving sloak 'Tera kita....' both composed by Guru Arjan. This concludes the Bani in Guru Granth Sahib. The heading Mundavni on the last group of two sloaks indicates the end of Guru Bani in Guru Granth Sahib. The word 'Mundavni' means the 'Seal' or the 'Stamp'.

The Sloaks of Mehla 9 have become very popular for a number of reasons:

- In a 'sadaran (ਸਾਧਾਰਨ) or khulla path (ਖੁੱਲਾ ਪਾਠ)', the reader of the path (ਪਾਠ) reads the whole Bani, may be on his/her own, but reaching these sloaks at page 1426, normally the whole family sits together and joins in reciting these sloaks.
- Even in an 'Akhand Path ਅਖੰਡ ਪਾਠ' all relations join in to recite or listen to these sloaks when the reader reaches at these sloaks in Guru Granth Sahib. These sloaks start at page 1426 of Guru Granth Sahib and end at 1429.
- When these hymns are being read, the head of the family organizing the path, stands at the back of Guru Granth Sahib and performs the sewa of waving the 'chaur'.
- Many devotees end their reading after these sloaks and do not read composition called 'Raga Mala' which, according to the Sikh Rehat Maryada is an optional reading.^{9]}

The Sloaks:

ਗੁਨ ਗੋਬਿੰਦ (ਵਾਹਿਗੁਰੂ)^{੧੦} ਗਾਇਓ^{੧੧} ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ (ਵਿਅਰਥ) ਕੀਨੁ (ਗਵਾਨਾ) ॥

gun gobind gaa-i-o nahee janam akaarath keen.

(ਜਿਹੜੇ ਮਨੁਖ ਪ੍ਰਮਾਤਮਾ ਦੇ ਗੁਣ ਨਹੀਂ ਗਾਂਦੇ, ਉਹ ਆਪਣਾ ਜੀਵਨ ਵਿਅਰਥ ਗਵਾ ਲੈਂਦੇ ਹਨ)

Those people who do not sing the praises of God, their life is rendered useless.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ^{੧੨} ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥੧॥

kaho naanak har bhaj manaa jih biDh jal ka-o meen. ||1||

(ਆਪਣੇ ਮਨ ਨੂੰ ਭਗਤੀ ਵਿਚ ਡੂੰਗਾ ਲਗਾ ਲੈ, ਜਿਵੇਂ ਮੱਛੀ ਡੂੰਗੇ ਪਾਣੀ ਵਿਚ ਤਾਰੀਆਂ ਲਾ ਕੇ ਖੁਸ਼ ਹੁੰਦੀ ਹੈ)

Merge your mind deeper in meditation, like a fish, which feels happier swimming in the deep waters. ||1||

ਬਿਖਿਅਨ (ਪਾਪ) ਸਿਉ ਕਾਹੇ ਰਚਿਓ (ਰਚਿਆ ਹੋਨਾ) ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ (ਪਾਪਾਂ ਤੋਂ ਪਰੇ, ਜੀਵਨ-ਮੁਕਤ)^{੧੩}॥

bikhī-an si-o kaahay rachi-o nimakh na hohi uḏaas.

(ਤੂੰ ਆਪਣੇ ਪਾਪਾਂ ਵਿਚ ਕਿਉਂ ਖੁਭਿਆ ਹੋਇਆਂ ਹੈ। ਉਠ ਅਤੇ ਇਕ ਘੜੀ ਤਾਂ ਗ੍ਰਿਹਤ-ਉਦਾਸੀ ਦਾ ਜੀਵਨ ਬਿਤਾ ਕੇ ਵੇਖ ਤਾਂ ਸਹੀ)

Why are you so engrossed in sins? Wake up and live a life of a Jiwan-mukat, even for a moment.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਪਰੈ ਨ ਜਮ (ਜਮਦੂਤ)^{੧੪}ਕੀ ਫਾਸ(ਫਾਂਸੀ ਦਾ ਰੱਸਾ) ॥੨॥

kaho naanak bhaj har manaa parai na jam kee faas. ||2||

(ਆਪਣੇ ਮਨ ਨੂੰ ਭਗਤੀ ਵਿਚ ਡੂੰਘਾ ਲਗਾ ਲੈ, ਫੇਰ ਤੂੰ ਜਮਾ ਦੀ ਫਾਂਸੀ ਤੋਂ ਬਚ ਜਾਵੇਂਗਾ)

Merge your mind deeper in meditation and you shall be saved from the noose of Jamdoots (messengers of death) ||2||

ਤਰਨਾਪੇ (ਜਵਾਨੀ) ਇਉਂ ਹੀ ਗਇਓਂ ਲੀਓਂ ਜਰਾ ਤਨੁ (ਵੱਡੀ ਉਮਰ, ਬੁਡਾਪਾ) ਜੀਤਿ ॥

tarnaapo i-o hee ga-i-o lee-o jaraa tan jeet.

(ਤੇਰੀ ਜਵਾਨੀ ਵਿਅਰਥ ਦੇ ਕੰਮਾਂ ਵਿਚ ਪੈ ਕੇ ਗਵਾਚ ਗਈ ਹੈ, ਅਤੇ ਹੁਨ ਬੁਡਾਪੇ ਨੇ ਤੈਨੂੰ ਦਬੋਚ ਲਿਆ ਹੈ)

Your youth has passed away in useless pursuits, and old age has overtaken your body.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧ (ਉਮਰ) ਜਾਤੁ ਹੈ ਬੀਤਿ ॥੩॥

kaho naanak bhaj har manaa a-oDh jaat hai beet. ||3||

(ਹਾਲੀ ਵੀ ਵਕਤ ਹੈ, ਆਪਣੇ ਆਪ ਨੂੰ ਭਗਤਿ ਵਿਚ ਲੀਨ ਕਰ ਲੈ, ਕਿਉਂਕਿ ਤੇਰਾ ਜੀਵਨ ਪੰਖੇਰੂ ਉਡਦਾ ਜਾ ਰਿਹਾ ਹੈ)

Still there is the time, merge your mind deeper in meditation, as your life is flying (passing fast) away! ||3||

ਬਿਰਧਿ ਭਇਓ (ਬੁਡਾਪਾ ਆ ਗਿਆ ਹੈ) ਸੁਝੈ ਨਹੀ ((ਦੇਖਣ, ਸੁਣਨ ਅਤੇ ਸਮਝਣ ਦੀਆਂ ਤਾਕਤਾਂ) ਕਾਲੁ (ਮੌਤ) ਪਹੁੰਚਿਓ ਆਨਿ ॥

biraDhbbha-i-o soojhai nahee kaal pahoochi-o aan.

(ਤੇਰੇ ਤੇ ਹੁਨ ਬੁਡਾਪਾ ਆ ਗਿਆ ਹੈ, ਤੇਰੀ ਸੋਚਨ-ਸਮਝਨ ਦੀ ਸ਼ਕਤੀ ਘਟ ਗਈ ਹੈ {ਦੇਖਣ, ਸੁਣਨ ਅਤੇ ਵਿਚਾਰਨ ਦੀ ਤਾਕਤ}, ਅਤੇ ਮੌਤ ਦਰਵਾਜ਼ੇ ਤੇ ਦਸਤਕ ਦੇ ਰਹੀ ਹੈ।)

You have become old and have impaired your faculties of seeing, hearing and learning. The death is now knocking at your door.

ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ (ਸ਼ੈਦਾਈ) ਕਿਉਂ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥੪॥

kaho naanak nar baavray ki-o na bhajai bhagvaan. ||4||

(ਉਹ ਪਾਗਲ ਮਨੁਖ, ਤੂੰ ਹਾਲੀ ਵੀ ਰੱਬ ਦਾ ਨਾਮ ਕਿਉਂ ਨਹੀਂ ਧਿਆਂਦਾ)

O! mad person, why do you not meditate on the name of God? ||4||

ਧਨੁ ਦਾਰਾ (ਜੀਵਨ ਸਾਥੀ) ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥

Dhan daaraa sampat sagal jin apunee kar maan.

(ਦੌਲਤ, ਜੀਵਨ-ਸਾਥੀ ਅਤੇ ਜਾਇਦਾਦ, ਜੋ ਤੂੰ ਆਪਣੇ ਸਮਝਦਾ ਹੈਂ)

The wealth, the spouse, and the possessions which you claim as your own.

ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥੫॥

in mai kachh sangee nahee naanak saachee jaan. ||5||

(ਸਚ ਤਾਂ ਇਹ ਹੈ ਕਿ ਇਹਨਾਂ ਵਿਚੋਂ, ਅੰਤ ਵਿਚ, ਮਨੁਖ ਦੇ ਨਾਲ ਕਿਸੇ ਵੀ ਨਹੀਂ ਜਾਨਾ)

None of these shall go along with you in the end. This is the truth ।।5।।

ਪਤਿਤ (ਪਾਪੀ) ਉਧਾਰਨ (ਬਖਸ਼ਨਾ, ਸਾਧਾਰਨਾ) ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ (ਜਿਨਾਂ ਦੇ ਮਾਂ ਬਾਪ ਨਹੀਂ ਹੁੰਦੇ) ਕੇ ਨਾਥ (ਮਾਲਕ, ਗਾਰਡਿਅਨ) ॥

patit̃ uDhaaran bhāi haran har anaath kay naath.

(ਪ੍ਰਮਾਤਮਾ ਸਬ ਦਾ ਮਾਲਕ ਹੈ, ਪਾਪੀਆਂ ਨੂੰ ਸੁਧਾਰਨ ਵਾਲਾ ਹੈ, ਅਤੇ ਡਰ ਨੂੰ ਨਿਵਰਤ ਕਰਣ ਵਾਲਾ ਹੈ)

God is the reformer of the sinners, the destroyer of the fear and the Guardian of the orphans.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ (ਵਸਨਾ, ਰਹਿਣਾ) ਤੁਮ ਸਾਥਿ ॥੬॥

kaho naanak tih jaanee-ai sadaa basattum saath. ।।6।।

(ਮਨੁਖ ਨੂੰ, ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਲੱਭਨਾ ਅਤੇ ਜਾਨਣਾ ਚਾਹਿਦਾ ਹੈ, ਉਹ ਹੀ ਇਕ ਹਮੇਸ਼ਾ ਨਾਲ ਰਹਿਣ ਵਾਲਾ ਸਾਥੀ ਹੈ)

Human must realize and know God, He is the only ultimate companion of them. ।।6।।

ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ ਦੀਓ ਤਾਂ ਸਿਉ ਨੇਹੁ (ਪਿਆਰ) ਨ ਕੀਨ ॥

tan Dhan jih to ka-o dee-o taa^N si-o nayhu na keen.

(ਏ (ਬੇਵਾਕੂਫ) ਮਨੁਖ, ਤੂੰ ਉਸ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਪਿਆਰ ਕਿਉਂ ਨਹੀਂ ਕਰਦਾ, ਜਿਸ ਨੇ ਤੈਨੂੰ ਤੇਰਾ ਸ਼ਰੀਰ ਅਤੇ ਤੇਰੀ ਦੌਲਤ ਦਿੱਤੀ ਹੈ)

(O fool!) Why do you not love Him, who has given you your body and your wealth.

ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ (ਨਿਮਾਨਾ) ॥੭॥

kaho naanak nar baavray ab ki-o dolatdeen. ।।7।।

(ਉਹ ਪਾਗਲ ਮਨੁਖ, ਤੂੰ ਹੁਨ ਏਵੇਂ ਕਿਉਂ ਡਰ ਨਾਲ ਕੰਬ ਰਿਹਾ ਹੈਂ)

O! mad person, why do you now tremble helplessly with fear. ।।7।।

ਤਨੁ ਧਨੁ ਸੰਪੈ (ਜਾਇਦਾਦ) ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ (ਸੋਹਣੇ) ਧਾਮ (ਘਰ, ਮਹਲ)॥

tan Dhan sampai sukhdee-o ar jih neekay Dhaam.

(ਜਿਸ ਨੇ ਤੈਨੂੰ ਤੇਰਾ ਜਿਸਮ, ਦੌਲਤ, ਜਾਇਦਾਦ, ਸ਼ਾਂਤੀ ਅਤੇ ਸੁੰਦਰ ਘਰ ਦਿੱਤੇ ਹਨ)

He who has given you your body, wealth, property, peace and beautiful houses.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸਿਮਰਤ (ਸਿਮਰਨਾ) ਕਾਹਿ ਨ ਰਾਮੁ^{੧੫} (ਸਬ ਤੋਂ ਵੱਡਾ, ਮਹਾਨ ਤੋਂ ਮਹਾਨ) ॥੮॥

kaho naanak sun ray manaa simrat̃ kaahi na raam. ।।8।।

(ਉਹ ਮੇਰੇ ਮਨ, ਸੁਨ, ਤੂੰ ਉਸ ਮਹਾਨ ਤੋਂ ਮਹਾਨ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਕਿਉਂ ਯਾਦ ਨਹੀਂ ਰਖਦਾ)

O! my mind listen, why don't you remember the greatest of the great Master?

||8||

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥

sabh sukhdaataa raam hai doosar naahin ko-ay.

(ਪ੍ਰਮਾਤਮਾ ਹੀ ਸਦੇਵੀ ਰਹਿਣ ਵਾਲੀ ਸ਼ਾਂਤੀ ਅਤੇ ਸੁਖ ਦੇਂਦਾ ਹੈ। ਉਸ ਦੇ ਬਰਾਬਰ ਹੋਰ ਕੋਈ ਨਹੀਂ ਹੈ)

God is the ultimate giver of all peace and comfort. There is no one other equal to Him.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ^੯(ਗਤੀ, ਮੁਕਤੀ)ਹੋਇ ॥੯॥

kaho naanak sun ray manaa tih simrat gah ho-ay. ||9||

(ਉਹ ਮੇਰੇ ਮਨ, ਧਿਆਨ ਨਾਲ ਸੁਨ, ਮੁਕਤੀ ਕੇਵਲ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਭਗਤੀ ਨਾਲ ਹੀ ਮਿਲ ਸਕਦੀ ਹੈ)

O! mind listen carefully, salvation can only be achieved by meditating on the Name of God. ||9||

ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ (ਜਪਣਾ, ਭਜਨ ਕਰਨਾ)ਰੇ ਤੈ ਮੀਤ ॥

jih simrat gah paa-ee-ai tih bhaj ray tai meet.

(ਏ ਦੋਸਤ, ਜਿਹੜਾ ਨਾਮ ਮੁਕਤੀ ਦੇਨ ਵਾਲਾ ਹੈ, ਉਸ ਨਾਮ ਨੂੰ ਆਪਣੀ ਡੂੰਗੀ ਭਗਤੀ ਵਿਚ ਸਮੋਏ ਰਖ)

O! my friend, the One, whose name gives you the salvation, keep remembering him in deep meditation.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ (ਹਰ ਦਿਨ)॥੧੦॥

kaho naanak sun ray manaa a-oDhghatah hai neet. ||10||

(ਉਹ ਮੇਰੇ ਮਨ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਤੇਰਾ ਜੀਵਨ ਬੜੀ ਤੇਜ਼ੀ ਨਾਲ ਬੀਤੀ ਜਾ ਰਿਹਾ)

O! my mind listen carefully, your life is passing away very fast. ! ||10||

ਪਾਂਚ ਤਤ^{੧੦} (ਹਵਾ, ਪਾਣੀ, ਅਗ, ਧਰਤੀ ਅਤੇ ਆਕਾਸ਼) ਕੇ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥

paa^{ch} tah ko tan rachi-o jaanhu chatur sujaan.

(ਉਹ ਸਿਆਨੇ ਮਨੁਖ, ਤੂੰ ਇਹ ਜਾਨ ਲੈ, ਕਿ ਤੇਰਾ ਸ਼ਰੀਰ ਪੰਜ ਤੱਤਾਂ ਦਾ ਬਨਿਆ ਹੋਇਆ ਹੈ - ਹਵਾ, ਪਾਣੀ, ਅੱਗ, ਧਰਤੀ ਅਤੇ ਆਕਾਸ਼)

O! the clever guy, you must know that your body is made up of five elements: air, water, fire, earth and sky (space)

ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ (ਸਮਾ ਜਾਨਾ)ਤਾਹਿ ਮੈ ਮਾਨੁ (ਮਨ ਜਾਨਾ)॥੧੧॥

jih tay upji-o naankaa leen taahi mai maan. ||11||

(ਤੇ ਤੂੰ ਇਹ ਮਨ ਲੈ, ਕਿ ਇਕ ਦਿਨ, ਤੂੰ, ਉਸ ਇਕ ਵਿਚ ਹੀ ਸਮਾ ਜਾਏਂਗਾ, ਜਿਸ ਕੋਲੋਂ ਤੂੰ ਆਇਆ ਹੈਂ)
 You must believe that, one day, you would merge again into the One, from whom you have come. ||11||

ਘਟ ਘਟ (ਦਿਲ-ਦਿਲ)ਮੈਂ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨਾ^੯ ਕਹਿਓ ਪੁਕਾਰਿ ॥
ghat ghat mai har joo basai santan kahi-o pukaar.

ਸੰਤ {ਉਹ ਲੋਕ ਜਿਨ੍ਹਾਂ ਨੂੰ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਰਹਿਣ ਦਾ ਅਨੁਭਵ ਹੁੰਦਾ ਹੈ} ਇਹ ਇਲਾਨ ਕਰਦੇ ਹਨ ਕਿ ਪ੍ਰਮਾਤਮਾ ਹਰ ਇਕ ਦਿਲ ਵਿਚ ਵਸਦਾ ਹੈ)

The saints (who have had the experience of being with the Almighty) proclaim that God abides in each and every heart.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉ (ਡਰ, ਭਿਆਨਕ) ਨਿਧਿ (ਸਮੁੰਦਰ)ਉਤਰਹਿ ਪਾਰਿ^੯ ॥੧੨॥
kaho naanak tih bhaj manaa bha-o niDh utreh paar. ||12||

(ਆਪਣੇ ਮਨ ਨੂੰ ਭਗਤੀ ਵਿਚ ਡੂੰਘਾ ਲਗਾ ਲੈ, ਫੇਰ ਤੂੰ ਸੰਸਾਰ ਰੂਪੀ, ਭਿਆਨਕ, ਭਵਸਾਗਰ ਨੂੰ ਪਾਰ ਕਰ ਲਵੇਂਗਾ))
 Merge your mind deeper in meditation and you shall be able to cross over the terrifying world-ocean. ||12||

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ (ਛੁਹਨਾ) ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
sukh dukh jih parsai nahee lobh moh abhimaan.

(ਉਹ ਮਨੁਖ ਜਿਹੜੇ ਦੁਖ, ਸੁਖ, ਲੋਭ ਅਤੇ ਅਹੰਕਾਰ ਤੋਂ ਨਿਰਲੇਪ ਰਹਿੰਦੇ ਹਨ)
 Those who are not taken over by pleasure or pain, greed, attachment and egotistical pride.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨੁ ॥੧੩॥
kaho naanak sun ray manaa so moorat bhagvaan. ||13||

(ਉਹ ਮੇਰੇ ਮਨ, ਤੂੰ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਉਹ ਮਨੁਖ ਪ੍ਰਮਾਤਮਾ ਦਾ ਸੱਚਾ ਰੂਪ ਹੁੰਦੇ ਹਨ)
 O! my mind listen carefully, they are true image of God. ||13||

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ(ਸੋਨਾ-ਚਾਂਦੀ) ਲੋਹ (ਲੋਹਾ) ਸਮਾਨਿ ॥
ustat nindi-aa naahi jiji kanchan loh samaan.

(ਉਹ ਮਨੁਖ ਜਿਹੜੇ ਉਸਤਤ ਅਤੇ ਨਿੰਦਾ ਤੋਂ ਪ੍ਰਭਾਵਤ ਨਹੀਂ ਹੁੰਦੇ, ਅਤੇ ਸੋਨੇ ਦੀ ਧਾਤ ਅਤੇ ਲੋਹੇ ਦੀ ਧਾਤ ਨੂੰ ਇਕੋ ਜਿਹਾ ਸਮਝਦੇ ਹਨ।

Those people who are untouched by praise and slander, and those who look upon gold and iron alike.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥
kaho naanak sun ray manaa mukattaahi tai jaan. ||14||

(ਏ ਮੇਰੇ ਮਨ, ਤੂੰ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਇਹ ਹੀ ਉਹ ਮਨੁਖ ਹਨ, ਜਿਹੜੇ ਸਚਮੁਚ ਮੁਕਤੀ ਪਾ ਲੈਂਦੇ ਹਨ)
O! my mind listen carefully, they are the people who are really liberated.
||14||

ਹਰਖੁ (ਖੁਸ਼ੀ)ਸੋਗੁ (ਗਮ) ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ (ਦੁਸ਼ਮਨੀ)ਮੀਤ(ਦੋਸਤੀ) ਸਮਾਨਿ ॥
harakh sog jaa kai nahee bairree meet samaan.

(ਜਿਹੜੇ ਮਨੁਖ, ਖੁਸ਼ੀ ਅਤੇ ਗਮਾਂ ਨਾਲ ਪ੍ਰਭਾਵਤ ਨਹੀਂ ਹੁੰਦੇ, ਅਤੇ ਦੋਸਤ-ਦੁਸ਼ਮਨ ਨੂੰ ਇਕੋ ਜਿਹਾ ਹੀ ਸਮਝਦੇ ਹਨ)
Those people who are not affected by pleasure or pain, and look upon friends and enemies alike.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੫॥
kaho naanak sun ray manaa mukattaahi tai jaan. ||15||

(ਏ ਮੇਰੇ ਮਨ, ਤੂੰ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਇਹ ਹੀ ਉਹ ਮਨੁਖ ਹਨ, ਜਿਹੜੇ ਸਚ ਮੁਚ ਮੁਕਤੀ ਪਾਂਦੇ ਹਨ)
O! my mind listen carefully, they are the people who are really liberated.
||15||

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ (ਹੋਰ ਕੋਈ)॥
bhai kaahoo ka-o dayt neh neh bhai maanat aan.

(ਜਿਹੜੇ ਮਨੁਖ ਦੂਜੇ ਲੋਕਾਂ ਨੂੰ ਨਹੀਂ ਡਰਾਂਦੇ, ਉਹ ਆਪ ਵੀ ਕਿਸੇ ਕੋਲੋਂ ਨਹੀਂ ਡਰਦੇ)
Those people who do not frighten others, they themselves are not scared of others.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥
kaho naanak sun ray manaa gi-aanee taahi bakhaan. ||16||

(ਏ ਮੇਰੇ ਮਨ, ਤੂੰ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਇਹ ਹੀ ਉਹ ਮਨੁਖ ਹਨ, ਜਿਹੜੇ ਧਾਰਮਿਕਤਾ ਵਿਚ ਬਹੁਤ ਲਾਇਕ ਹਨ)
O! my mind listen carefully, such people are spiritually very wise. ||16||

ਜਿਹਿ ਬਿਖਿਆ (ਪਾਪ) ਸਗਲੀ ਤਜੀ (ਛੱਡ ਦੇਨੇ) ਲੀਓ ਭੇਖ (ਲਿਬਾਸ) ਬੈਰਾਗ (ਸੰਸਾਰਕ ਬੰਦਨਾ ਤੋਂ ਮੁਕਤ ਹੋ ਜਾਨਾ) ॥

jih bikhiaa saglee taje lee-o bhaykh bairaag.

(ਜਿਹੜੇ ਮਨੁਖਾਂ ਨੇ ਪਾਪ ਤੋਂ ਤੋਬਾ ਕਰ ਲਈ ਹੈ, ਅਤੇ ਵਿਰਾਗੀ (ਘਰ ਵਿਚ ਰਹਿ ਕੇ ਵਿਰਾਗੀ ਬਣਾ) ਦੇ ਕਪੜੇ ਪਾ ਲਏ ਹਨ)

Those people who have forsaken sins and have put on robes of neutral detachment.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥੧੭॥

kaho naanak sun ray manaa tih nar maathai bhaag. ||17||

(ਏ ਮੇਰੇ ਮਨ, ਤੂੰ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਇਹ ਹੀ ਉਹ ਮਨੁਖ ਹਨ, ਜਿਨਾ ਦੇ ਮਸਤਕ ਤੇ ਅੱਛੀ ਕਿਸਮਤ ਦੀ ਮੁਹਰ ਲਗੀ ਹੈ)

O! my mind listen carefully, they are the people, on whose foreheads good fortune is stamped. ||17||

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥

jihī maa-i-aa mamṭaa ṭajee sabhtay bha-i-o uḍaas.

(ਜਿਹੜੇ ਮਨੁਖਾਂ ਨੇ ਮਾਯਾ ਨੂੰ ਤਿਆਗ ਦਿਤਾ ਹੈ, ਅਤੇ ਘਰ ਵਿਚ ਰਹਿੰਦੇ ਹੋਏ ਤਿਆਗੀ ਬਨ ਗਏ ਹਨ...)

Those people who have renounced Maya and have become a Jiwan-mukt...[17]

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ (ਦਿਲ)ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥੧੮॥

kaho naanak sun ray manaa ṭih ghat barahm nivaas. ||18||

(ਏ ਮੇਰੇ ਮਨ, ਤੂੰ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਇਹ ਹੀ ਉਹ ਮਨੁਖ ਹਨ, ਜਿਨਾ ਦੇ ਹਿਰਦੇ ਵਿਚ ਪ੍ਰਮਾਤਮਾ ਵਸਦਾ ਹੈ)

O! my mind listen carefully, they are the people in whose heart, God abides.

||18||

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥

jihī paraanee ha-umai ṭajee kartāa raam pachhaan.

(ਉਹ ਲੋਕ ਜਿਨਾ ਨੇ ਹੰਕਾਰ ਨੂੰ ਤਿਆਗ ਦਿਤਾ ਹੈ, ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦੀ ਮਹਾਂਤਾ ਨੂੰ ਮਨ ਲਿਆ ਹੈ)

Those people who have forsaken their egotism and have recognized the supremacy of the Almighty.

ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥੧੯॥

kaho naanak vahu mukat nar ih man saachee maan. ||19||

(ਏ ਮੇਰੇ ਮਨ, ਇਹ ਸਚ ਮਨ ਲੈ, ਕਿ ਇਹ ਹੀ ਲੋਕ ਜ਼ਰੂਰ ਮੁਕਤੀ ਪਾਂਦੇ ਹਨ)

O! my mind know this truth that such people are surely liberated ||19||

ਭੈ ਨਾਸਨ (ਨਾਸ ਕਰਨਾ)ਦੁਰਮਤਿ (ਭੈੜੀ ਮੱਤ)ਹਰਨ (ਮਿਟਾ ਦੇਨਾ) ਕਲਿ ਮੈ ਹਰਿ ਕੇ ਨਾਮੁ ॥

bhai naasan durmatḥaran kal mai har ko naam.

(ਕਲਯੁਗ ਦੇ ਇਸ ਅੰਧੇਰੇ ਸਮੇਂ ਅੰਦਰ, ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਾਮ ਹੀ ਮਨੁੱਖਾਂ ਨੂੰ ਡਰ ਤੋਂ ਨਿਵਰਤ ਕਰਦਾ ਹੈ, ਅਤੇ ਮਨ ਦੀਆਂ ਬੁਰਿਆਂ ਤੋਂ ਬਚਾਂਦਾ ਹੈ)

In this dark age of Kalyug, it is the Name of God which destroys fear and eradicates evil-mindedness.

ਨਿਸਿ (ਰਾਤ) ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ^{੨੦} ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥੨੦॥

nisḍin jo naanak bhajai safal hohi ṭih kaam. ||20||

(ਉਹ ਲੋਕ, ਜਿਹੜੇ ਦਿਨ ਰਾਤ, ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਭਗਤੀ ਕਰਦੇ ਹਨ, ਉਹ ਆਪਣੇ ਹਰ ਕੰਮ ਵਿਚ ਸਫਲਤਾ ਪਾਏ ਹਨ)

Those people who meditate on God's name, day and night, they are always successful in their tasks. ||20||

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥

jihbaa gun gobindbhajahu karan sunhu har naam.

(ਉਹ ਲੋਕ, ਜਿਹੜੇ ਆਂਪਣੀ ਜ਼ਬਾਨ ਨਾਲ, ਸੰਸਾਰ ਦੇ ਮਾਲਕ ਦੀ ਪਰਸੰਸਾ ਕਰਦੇ ਹਨ, ਅਤੇ ਆਪਣੇ ਕੰਨਾਂ ਨਾਲ ਉਸ ਦਾ ਨਾਮ ਸੁਣਦੇ ਹਨ...)

Those who recite with their tongue the praises of the Master of universe, and with their ears hear His Name.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥੨੧॥

kaho naanak sun ray manaa pareh na jam kai Dhaam. ||21||

(ਏ ਮੇਰੇ ਮਨ, ਤੂੰ ਧਿਆਨ ਨਾਲ ਸੁਣ, ਇਹ ਉਹ ਮਨੁੱਖ ਹਨ, ਜਿਹੜੇ ਨਰਕਾਂ ਵਿਚ ਨਹੀਂ ਜਾਂਦੇ)

O! man listen carefully, those people will not go to hell. ||21||

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥

jo paraanee mamtaa tajai lobh moh ahaⁿkaar.

(ਉਹ ਲੋਕ ਜਿਹੜੇ ਮਮਤਾ, ਲਾਲਚ, ਮੋਹ ਅਤੇ ਹੰਕਾਰ ਤਿਆਗ ਦੇਂਦੇ ਹਨ...)

Those people who renounce possessiveness, greed, emotional attachment and egotism...

ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ(ਹੋਰਨਾ ਨੂੰ) ਲੋਤ ਉਧਾਰ (ਬਚਾਨਾ)॥੨੨॥

kaho naanak aapan tarai a-uran layt uDhaar. ||22||

(ਉਹ ਲੋਕ ਆਪ ਤਰ ਜਾਂਦੇ ਹਨ ਅਤੇ ਨਾਲ ਹੋਰਨਾ ਨੂੰ ਵੀ ਤਾਰ ਲੈਂਦੇ ਹਨ)

They themselves are saved, and they save many others as well. ||22||

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ(ਡਰਾਮਾ, ਨਾਟਕ) ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥

ji-o supnaa ar paykhnaa aisay jag ka-o jaan.

(ਸਾਰੇ ਲੋਕ ਇਹ ਜਾਨ ਲੈਣ, ਕਿ ਸੰਸਾਰ ਇਕ ਸੁਪਣੇ ਵਾਂਗੂ ਹੈ, ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦਾ ਰਚਿਆ ਹੋਇਆ ਇਕ ਨਾਟਕ ਹੈ...)

All people must know that the world is like a dream and abig show scripted by the Almighty.

ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥੨੩॥

in mai kachh saacho nahee naanak bin bhagvaan. ||23||

(ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਿਰਦੇਸ਼ਨ ਤੋਂ ਬਗੈਰ ਖੇਲ ਦਾ ਕੋਈ ਵੀ ਐਕਟ ਖੇਲਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ)

And none of these events can be performed without the direction of God.
||23||

ਨਿਸਿ (ਰਾਤ)ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ (ਹਰ ਵੇਲੇ)॥

nis din maa-i-aa kaarnay paraanee dolaṭ neeṭ.

(ਮਾਯਾ ਨੂੰ ਹਾਸਲ ਕਰਨ ਲਈ, ਮਨੁਖ ਦਿਨ ਰਾਤ ਦੋੜੇ ਭਜਦੇ ਫਿਰਦੇ ਹਨ)

For the sake of Maya, people go mad, day and night

ਕੋਟਨ (ਕਰੋੜਾਂ)ਮੈ ਨਾਨਕ ਕੋਉ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥

kotan mai naanak ko-oo naaraa-in jih cheeṭ. ||24||

(ਅਤੇ ਕੋਈ ਟਾਵਾਂ ਟਾਵਾਂ ਮਨੁਖ ਹੀ, ਸ਼ਾਇਦ ਕਰੋੜਾ ਵਿਚ ਇਕ, ਜਿਹੜਾ ਮਾਲਕ ਨੂੰ ਹਰ ਵੇਲੇ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਰਖਦਾ ਹੈ)

There is hardly anyone, may be one amongst millions, who keeps the Master in his/her heart. ||24||

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ (ਬੁਲਬੁਲਾ)ਉਪਜੈ ਬਿਨਸੈ (ਮਿਟ ਜਾਨਾ)ਨੀਤ (ਹਰ ਵੇਲੇ)॥

jaisay jal tay budbudaa upjai binsai neeṭ.

(ਜਿਵੇਂ ਪਾਣੀ ਦਾ ਬੁਲਬੁਲਾ ਉਪਰ ਉਠਦਾ ਹੈ, ਅਤੇ ਫੇਰ ਗਾਇਬ ਹੋ ਜਾਂਦਾ ਹੈ)

As bubbles in the water well up and disappear again and again,

ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥੨੫॥

jag rachnaa taisay rachee kaho naanak sun meeṭ. ||25||

(ਇਸੇ ਤਰ੍ਹਾਂ ਹੈ ਸੰਸਾਰ ਦੀ ਰਚਣਾ ਹੋਈ ਹੈ॥ ਮੇਰੇ ਮਿਤਰ ਇਹ ਗਲ ਧਿਆਨ ਨਾਲ ਸੁਣ ਲੈ)

In the same way the universe is created, listen carefully, O my friend! ||25||

ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ (ਸ਼ਰਾਬ) ਮਾਇਆ ਕੈ ਅੰਧੁ (ਅੰਧਕਾਰ, ਅੱਨਾ) ॥

paraanee kachhoo na chayṭ-ee mad maa-i-aa kai anDh.

(ਜਿਹੜੇ ਮਨੁਖ ਸ਼ਰਾਬ ਅਤੇ ਦੌਲਤ ਦੇ ਨਸ਼ੇ ਵਿਚ ਡੁੱਬੇ ਹੋਏ ਹਨ, ਅਤੇ ਜਿਨਾ ਕੋਲ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਕਰਨ ਦਾ ਕੋਈ ਵਕਤ ਨਹੀ ਹੈ)

Those people who are engrossed in wine and wealth, and have no time to remember God.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ (ਫੱਸ ਜਾਨਾ)ਤਾਹਿ ਜਮ ਫੰਧ (ਫੰਦਾ, ਫਾਂਸੀ ਦਾ ਫੰਦਾ) ॥੨੬॥

kaho naanak bin har bhajan parattaahi jam fanDh. ||26||

(ਉਹ ਮਨੁਖ, ਇਹ ਧਿਆਨ ਨਾਲ ਸੁਨ ਲੈਣ, ਕਿ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਭਗਤੀ ਤੋਂ ਬਗੈਰ, ਉਹ ਮੌਤ ਦੀ ਫਾਂਸੀ ਵਿਚ ਬੁਰੀ ਤਰਾਂ ਫਸ ਜਾਨਗੇ)

They must know that without meditating on the name of the Master, they will be badly caught in the noose of death. ||26||

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ^{੨੧} ਰਾਮ ਕੀ ਲੇਹ ॥

ja-o sukh ka-o chaahai sadaa saran raam kee layh.

(ਜਿਹੜੇ ਮਨੁਖ ਸਦੇਵੀ ਰਹਿਨ ਵਾਲਾ ਸੁਖ ਭਾਲਦੇ ਹਨ, ਉਹਨਾ ਨੂੰ ਪ੍ਰਮਾਤਮਾ ਦੀ ਸ਼ਰਨ ਵਿਚ ਆ ਜਾਨਾ ਚਾਹਿਦਾ ਹੈ)

Those people who long for the eternal peace, they should seek the sanctuary of the Master.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥੨੭॥

kaho naanak sun ray manaa durlabh maanukhdayh. ||27||

(ਉਹ ਮੇਰੇ ਮਨ, ਇਹ ਗਲ ਧਿਆਨ ਨਾਲ ਸੁਨ ਲੈ, ਕਿ ਮਨੁੱਖਾ ਜਨਮ ਬਹੁਤ ਮੁਸ਼ਕਲ ਨਾਲ ਮਿਲਦਾ ਹੈ। ਇਹ ਜੇ ਪ੍ਰਮਾਤਮਾ ਦੀ ਬਖਸ਼ਿਸ਼ ਹੋਵੇ, ਤਾਂ ਹੀ ਉਪਲੱਭ ਹੁੰਦਾ ਹੈ)

O! my mind listen carefully, the human birth is a blessing and is very difficult to obtain. ||27||

ਮਾਇਆ^{੨੨} ਕਾਰਨਿ ਧਾਵਹੀ (ਭੱਜੋ ਫਿਰਨਾ)ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥

maa-i-aa kaaran Dhaavhee moorakh log ajaan.

(ਮਾਯਾ ਨੂੰ ਹਾਸਲ ਕਰਨ ਲਈ, ਬੇਵਾਕੂਫ ਅਤੇ ਬੇਸਮਝ ਮਨੁਖ ਚਾਰੇ ਪਾਸੇ ਭੱਜੋ ਫਿਰਦੇ ਹਨ)

For the sake of Maya, the fools and ignorant people run all around.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ (ਬੀਤ ਜਾਨਾ)॥੨੮॥

kaho naanak bin har bhajan birthaa janam siraan. ||28||

(ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਭਗਤੀ ਤੋਂ ਬਗੈਰ, ਜੀਵਨ ਵਿਅਰਥ ਹੀ ਗੁਜ਼ਰ ਜਾਂਦਾ ਹੈ)

Without meditating on the name of God, life passes away uselessly. ||28||

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ(ਰਾਤ) ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥ {ਦੇਖੋ ਸਲੋਕ ੧੩}

jo paraanee nisidin bhajai roop raam tih jaan.

(ਜਿਹੜੇ ਮਨੁਖ, ਦਿਨ ਰਾਤ, ਭਗਤੀ ਕਰਦੇ ਹਨ, ਉਹ ਅਤਪ ਪ੍ਰਮਾਤਮਾ ਦੀ ਜੋਤ ਸਰੂਪ ਹੀ ਹੋ ਜਾਂਦੇ ਹਨ)

Those who meditate night and day they themselves become the embodiment of the Master.

ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੨੯॥

har jan har antar nahee naanak saachee maan. ||29||

(ਫੇਰ ਉਹਨਾ ਵਿਚ ਅਤੇ ਮਾਲਕ ਵਿਚ ਕੋਈ ਫਰਕ ਨਹੀਂ ਰਹਿ ਜਾਂਦਾ॥ ਇਹ ਹੀ ਸਚਾਈ ਹੈ, ਅਤੇ ਹਰ ਇਕ ਨੂੰ ਇਹ ਸਚਾਈ ਸਮਝ ਲੈਣੀ ਚਾਹਿਦੀ ਹੈ)

Then there remains no difference between the Master and them. This is the truth, everyone must know this. ||29||

ਮਨੁ ਮਾਇਆ ਮੈ ਫਧਿ (ਫਸਿਆ ਹੋਇਆ) ਰਹਿਓ ਬਿਸਰਿਓ (ਭੁਲ ਜਾਨਾ)ਗੋਬਿੰਦ ਨਾਮੁ ॥
man maa-i-aa mai faDh rahi-o bisri-o gobind naam.

(ਲੋਕ ਮਾਯਾ ਜਾਲ ਵਿਚ ਫੱਸੇ ਹੋਏ ਹਨ, ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਭੁਲ ਗਏ ਹਨ)

People are entangled in net of Maya and have forgotten the Name of God.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥੩੦॥

kaho naanak bin har bhajan jeevan ka-unay kaam. ||30||

(ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਭਗਤੀ ਤੋਂ ਬਗੈਰ, ਜੀਵਨ ਦਾ ਹੋਰ ਕੋਈ ਮਕਸਦ ਨਹੀਂ ਹੈ)

Without meditating on the name of God, the human life has no other objective
||30||

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥੨੩{ਦੇਖੋ ਸਲੋਕ ੨੬}

paraanee raam na chayt-ee mad maa-i-aa kai anDh.

(ਜਿਹੜੇ ਮਨੁਖ ਸ਼ਰਾਬ ਅਤੇ ਦੌਲਤ ਦੇ ਚਕਰਵਿਉ ਵਿਚ ਫਸੇ ਹੋਏ ਹਨ, ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਕਰਨ ਦਾ ਉਹਨਾ ਕੋਲ ਕੋਈ ਵਕਤ ਨਹੀਂ ਹੈ)

Those people who are engrossed in wine and wealth, and have no time to remember God.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ(ਫਸ ਜਾਨਾ) ਤਾਹਿ ਜਮ ਫੰਧ ॥੩੧॥

kaho naanak har bhajan bin parattaahi jam fanDh. ||31||

(ਉਹ ਮਨੁਖ ਇਹ ਗਲ ਜਾਨ ਲੈਣ ਕਿ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਬਿਨਾ ਉਹ ਮੌਤ ਦੇ ਫੰਦੇ ਵਿਚ ਬੁਰੀ ਤਰਾਂ ਫਸ ਜਾਨਗੇ)

They must know that without meditating on the name of the Master, they will be badly caught in the noose of death. ||31||

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥

sukh mai baho sangee bha-ay dukh mai sang na ko-ay.

(ਜਦ ਮਨੁਖ ਸੁਖੀ ਹੁੰਦੇ ਹਨ ਤਾਂ ਉਹਨਾ ਦਵਾਲੇ ਦੋਸਤਾਂ ਦਾ ਝੁਰਮਟ ਹੁੰਦਾ ਹੈ, ਪਰ ਦੁਖ ਵੇਲੇ ਕੋਈ ਵੀ ਸਾਥੀ ਨਹੀਂ ਰਹਿੰਦਾ)

When people have good times, they have a crowd of friends around them, but in bad times, there is no one at all.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥੩੨॥

kaho naanak har bhaj manaa ant sahaa-ee ho-ay. ||32||

(ਏ ਮਨੁਖ ਤੂੰ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਬੰਦਗੀ ਕਰ ਲੈ, ਉਹ ਹੀ ਅੰਤ ਵਿਚ ਤੇਰਾ ਸਹਾਈ ਹੋਵੇਗਾ)

Meditate on the name of God, He shall be your only help and support in the end. ||32||

ਜਨਮ ਜਨਮ ਭਰਮਤ (ਬੇਮਕਸਦ)ਫਿਰਿਓ ਮਿਟਿਓ ਨ ਜਮ(ਮੌਤ)ਕੋ ਤ੍ਰਾਸੁ (ਡਰ)॥

janam janam bharmat firi-o miti-o na jam ko taraas.

(ਮਨੁਖ ਕਈ ਜਨਮਾਂ ਜਮਾਂਤਰਾਂ, ਜਨਮ ਮਰਨ ਦੇ ਗੇੜਾ ਵਿਚ ਫਸਿਆ, ਗਵਾਚਿਆਂ ਘੁਮਦਾ ਰਹਿੰਦਾ ਹੈ॥ ਅਤੇ ਮੌਤ ਦਾ ਡਰ ਫੇਰ ਵੀ ਨਹੀਂ ਜਾਂਦਾ)

For countless ages, people have been wandering around lost and confused and the fear of death had always been looming large upon them.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਨਿਰਭੈ (ਨਿਡਰ)ਪਾਵਹਿ ਬਾਸੁ (ਵਸਨਾ, ਰਹਿਣਾ)॥੩੩॥

kaho naanak har bhaj manaa nirbhai paavahi baas. ||33||

(ਏ ਮਨੁਖ ਤੂੰ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਬੰਦਗੀ ਕਰ ਲੈ, ਫੇਰ ਤੂੰ ਨਿਡਰ ਹੋਕੇ ਜੀਵਨ ਬਤੀਤ ਕਰੇਂਗਾ)

O! my mind, meditate on the name of the Master, and you will live a fearless life. ||33||

ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ ਮਿਟਿਓ ਨ ਮਨ ਕੋ ਮਾਨੁ ॥

jaṭan bahutṭ mai kar rahi-o miti-o na man ko maan.

(ਮੈਂ ਬਹੁਤ ਕੋਸ਼ਿਸ਼ ਕਰ ਲਈ ਹੈ, ਪਰ ਮੇਰੇ ਮਨ ਦਾ ਅਭਿਮਾਨ ਹਾਲੀ ਤਕ ਨਹੀਂ ਗਿਆ)

I have tried my best, but the pride of my mind has not been dispelled.

ਦੁਰਮਤਿ (ਭੈੜੀ ਮਤ) ਸਿਉ ਨਾਨਕ ਫਪਿਓ (ਫਸ ਜਾਨਾ)ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ ॥੩੪॥

durmatṭ si-o naanak faDhi-o raakh layho bhagvaan. ||34||

(ਮੈਂ ਬਹੁਤ ਬੁਰੀ ਤਰਾਂ ਬੁਰੇ ਖਿਆਲਾਂ ਵਿਚ ਫਸ ਗਿਆ ਹਾਂ॥ ਏ! ਵਾਹਿਗੁਰੂ, ਮੈਨੂੰ ਬਚਾ ਲੈ)

I am badly caught in evil-mindedness, O! God, please save me! ||34||

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥

baal ju-aanee ar biraDh fun teen avasthaa jaan.

(ਇਸ ਜੀਵਨ ਦੇ ਤਿੰਨ ਪੜਾਂ ਹਨ: ਬਚਪਣ, ਜਵਾਨੀ ਅਤੇ ਬੁੜਾਪਾ)

There are three stage of life: childhood, youth and old age.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨੁ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ (ਮਨ ਲੈਣਾ)॥੩੫॥

kaho naanak har bhajan bin birthaa sabh hee maan. ||35||

(ਪਰ ਪ੍ਰਮਾਤਮਾ ਦੇ ਭਜਨ ਬਿਨਾ, ਸਾਰਾ ਜੀਵਨ ਬੇਮੈਨੇ ਹੋ ਜਾਂਦਾ ਹੈ)

But without meditating on the name of God, the whole life remains meaningless. ||35||

ਕਰਣੋ ਹੁਤੋ (ਜਿਹੜਾ ਕੰਮ ਕਰਨਾ ਸੀ)ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥

karnō huto so naa kee-o pari-o lobh kai fanDh.

(ਬਹੁਤੇ ਮਨੁਖਾਂ ਨੇ ਉਹ ਕੰਮ ਨਹੀਂ ਕੀਤੇ, ਜਿਹੜੇ ਉਹਨਾਂ ਨੂੰ ਕਰਨੇ ਚਾਹਿਦੇ ਸੀ {ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਰਖਨਾ ਅਤੇ ਸਚਾਈ ਦਾ ਜੀਵਨ ਬਿਤਾਨਾ} ਪਰ ਉਹ ਸਾਰੇ ਲਾਲਚ ਦੇ ਜਾਲ ਵਿਚ ਹੀ ਫਸੇ ਰਹਿ ਗਏ ਹਨ)

People have not done what they should have done (i.e., remembering God and living a truthful life) rather they have remained entangled in the cobweb of greed.

ਨਾਨਕ ਸਮਿਓ ਰਮਿ (ਲੰਘ ਜਾਨਾ)ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ ॥੩੬॥

naanak sami-o ram ga-i-o ab ki-o rovat anDh. ||36||

(ਜਦ ਜੀਵਨ ਦਾ ਬਹੁਤ ਕੀਮਤੀ ਵਕਤ ਚਲਾ ਜਾਂਦਾ ਹੈ, ਫੇਰ ਬਾਦ ਵਿਚ ਰੋਨ ਅਤੇ ਕੁਰਲਾਨ ਦਾ ਕੀ ਫਾਇਦਾ ਰਹਿ ਜਾਂਦਾ ਹੈ)

When the most valuable time of life is past and gone, then what is the use of crying and repenting. ||36||

ਮਨੁ ਮਾਇਆ ਮੈ ਰਮਿ (ਲੀਨ ਹੋਨਾ)ਰਹਿਓ ਨਿਕਸਤ (ਨਿਕਲਨ ਦਾ ਰਸਤਾ)ਨਾਹਿਨ ਮੀਤ ॥

man maa-i-aa mai ram rahi-o niksāt naahin meet.

(ਉਹ ਮੇਰੇ ਦੋਸਤ, ਕਈ ਲੋਕਾਂ ਦਾ ਮਨ ਪੂਰੇ ਦਾ ਪੂਰਾ ਹੋਮੇ ਨਾਲ ਭਰਿਆ ਹੋਇਆ ਹੈ, ਅਤੇ ਉਹਨਾਂ ਦੇ ਬਚਨ ਦਾ ਕੋਈ ਰਾਹ ਨਹੀਂ ਹੈ)

O! my friend, the mind of most is absorbed in Maya and there is no way to escape from it.

ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰੁ ਜਿਉ ਛਾਡਿਤ ਨਾਹਿਨ ਭੀਤਿ (ਕੰਧ, ਦਿਵਾਰ)॥੩੭॥

naanak moorat chitar ji-o chhaadiṭ naahin bheet. ||37||

(ਜਿਵੇਂ ਕਿ ਇਕ ਤਸਵੀਰ, ਜਿਹੜੀ ਕਿਸੇ ਦਿਵਾਰ ਤੇ ਬਨੀ ਹੋਵੇ, ਤੇ ਫੇਰ ਵਖਰੀ ਨਾ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੋਵੇ)

It is like a picture painted on the wall and that it could not be separated from it. ||37||

ਨਰ (ਲੋਕ)ਚਾਹਤ ਕਛੁ ਅਉਰ ਅਉਰੈ ਕੀ ਅਉਰੈ ਭਈ ॥

nar chaahāt kachh a-or a-urai kee a-urai bha-ee.

(ਲੋਕ ਚਾਹਿੰਦੇ ਕੁਛ ਹੋਰ ਨੈ, ਅਤੇ ਹੁੰਦਾ ਕੁਝ ਹੋਰ ਏ {ਹੁੰਦਾ ਉਹ ਹੀ ਹੈ, ਜੋ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਮਨਜ਼ੂਰ ਹੈ})

People wish for something, but something different happens. [It is God's will that prevails]

ਚਿਤਵਤ ਰਹਿਓ ਠਗਉਚ (ਠਗਨਾ, ਧੋਖਾ ਕਰਨਾ) ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ ॥੩੮॥
chitvat rahi-o thaga-ur naanak faasee gal paree. ||38||

(ਜਿਹੜੇ ਲੋਕ ਦੂਸਰੇ ਲੋਕਾਂ ਨੂੰ ਧੋਖਾ ਦੇਣਾ ਚਾਹੁੰਦੇ ਨੇ, ਉਹ ਇਸ ਅਪਰਾਧ ਲਈ, ਆਪਣੇ ਗਲੇ ਫਾਸੀ ਦਾ ਫੰਦਾ ਆਪ ਹੀ ਬੁਨ ਲੈਂਦੇ ਹਨ)

Those people who plan to deceive others, they put noose around their own neck, on their own, for this deceitful Scene. ||38||

ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੇ ਕੀਓ ਨ ਕੋਇ ॥
jatan bahut sukh kay kee-ay dukh ko kee-o na ko-ay.

(ਨਿਰਸੰਦੇਹ, ਲੋਕ ਸੁਖ ਲੈਣ ਲਈ ਪੂਰੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ, ਅਤੇ ਦੁੱਖਾਂ ਨੂੰ ਦੂਰ ਰੱਖਣ ਦੀਆਂ ਸਾਰਿਆਂ ਵਿਧੀਆਂ ਸੋਚਦੇ ਹਨ..)

Obviously, people make all efforts to find pleasure and do everything to keep the grief and pain away..

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੋ ਹੋਇ ॥੩੯॥
kaho naanak sun ray manaa har bhaavai so ho-ay. ||39||

(ਪਰ ਏ ਮੇਰੇ ਮਨ ਧਿਆਨ ਨਾਲ ਸੁਨ, ਅੰਤ ਵਿਚ ਉਹ ਹੀ ਹੁੰਦਾ ਹੈ, ਜੋ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਮੰਜੂਰ ਹੁੰਦਾ ਹੈ। {ਸੁਖ ਅਤੇ ਦੁਖ ਮਨੁੱਖ ਦੇ ਹੱਥ ਵਿਚ ਨਹੀਂ ਹਨ})

O! my mind listen carefully, at the end, only that, which pleases God does happen. [pleasure and pain is not in our hands] ||39||

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਭ ਕੇ ਦਾਤਾ ਰਾਮੁ ॥
jagat bhikhaaree firat hai sabh ko daataa raam.

(ਅਸਲ ਵਿਚ, ਇਸ ਸੰਸਾਰ ਵਿਚ ਸਭ ਹੀ ਭਿਖਾਰੀ ਹਨ, ਤੇ ਅਪਰੰਪਾਰ (ਬੇਅੰਤ) ਦਾਤਾ ਕੇਵਲ ਪ੍ਰਮਾਤਮਾ ਹੀ ਹੈ {ਜਿਹੜਾ ਹਰ ਵੇਲੇ ਨਿਆਮਤਿਆਂ ਦੇ ਰਿਹਾ ਹੈ})

Every one in the world is a begger, and ultimate giver is only God. [who is giving, His gifts, to us all the time]

ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥੪੦॥
kaho naanak man simar tih pooran hoveh kaam. ||40||

(ਏ ਮਨ ਤੂੰ ਉਸਦਾ ਜਾਪ ਕਰ ਅਤੇ ਫੇਰ ਤੇਰੇ ਸਾਰੇ ਕਾਰਜ ਕਾਮਯਾਬ ਹੋ ਜਾਨਗੇ)

O! my mind meditate upon Him, and you will be successful in your tasks.
||40||

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ^ਯ ਜਿਉ ਜਾਨੁ ॥
jhoothai maan kahaa karai jag supnay ji-o jaan.

(ਪਤਾ ਨਹੀ, ਲੋਕ, ਝੂਠਾ ਅਭਿਮਾਨ ਕਿਉਂ ਕਰਦੇ ਹਨ? ਉਹਨਾਂ ਨੂੰ ਜਨਾਣਾ ਚਾਹਿਦਾ ਹੈ, ਕਿ ਸੰਸਾਰ ਕੇਵਲ ਇਕ ਸੁਪਨੇ ਵਰਗਾ ਹੀ ਤਾਂ ਹੈ॥ ਏ ਇਕ ਆਰਜ਼ੀ ਰਿਹਾਇਸ਼-ਗਾ ਹੈ {ਥੋੜੀ ਦੇਰ ਰਹਿਨ ਵਾਲੀ})

Why people take false pride in themselves? They must know that the world is just like a dream, a transitory abode.

ਇਨ ਮੈ ਕਛੁ ਤੇਰੇ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥੪੧॥

in mai kachhtayro nahee naanak kahi-o bakhaan. ||41||

(ਸਚ ਤਾਂ ਇਹ ਹੈ, ਕਿ ਇਸ ਸੰਸਾਰ ਦਾ ਕੁਝ ਵੀ ਸਦੇਵ ਲਈ ਮਨੁਖ ਦਾ ਨਹੀਂ ਹੈ {ਅੰਤ ਵਿਚ ਸਬ ਕੁਛ ਇੱਥੇ ਹੀ ਰਹਿ ਜਾਵੇਗਾ}, ਨਿਰਸੰਦੇਹ ਇਹ ਇਕ ਕੜਵੀ ਸਚਾਈ ਹੈ॥

The truth is that nothing in this world truly belongs to the humans [everything will be left behind]. Without any doubt, this is the bitter reality. ||41||

ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ (ਸ਼ਰੀਰ)ਕੋ ਬਿਨਸੈ (ਫਨਾ)ਛਿਨ ਮੈ ਮੀਤ ॥

garab karat hai dayh ko binsai chhin mai meet.

(ਲੋਕ ਆਪਣੇ ਸ਼ਰੀਰ ਤੇ ਮਾਨ ਕਰਦੇ ਹਨ, ਪਰ ਉਹ ਇਹ ਭੁਲ ਜਾਂਦੇ ਹਨ, ਕਿ ਉਹਨਾ ਦਾ ਸ਼ਰੀਰ, ਇਕ ਪਲ ਵਿਚ ਫਨਾ ਹੋ ਸਕਦਾ ਹੈ)

People have pride in their physique, but they forget that their bodies may perish in an instant.

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥੪੨॥

jih paraanee har jas kahi-o naanak tih jag jeet. ||42||

(ਕੇਵਲ ਉਹ ਪ੍ਰਾਨੀ, ਜਿਹੜੇ ਮਾਲਕ ਦੇ ਗੁਨ ਗਾਂਦੇ ਹਨ, ਉਹ ਹੀ ਅੰਤ ਵਿਚ ਵਿਜੇਈ ਹੁੰਦੇ ਹਨ)

Only those mortals who sing the praises of the Master eventually conquer the world. ||42||

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥

jih ghat simran raam ko so nar muktaa jaan.

(ਇਸ ਸਚਾਈ ਨੂੰ ਜਾਨ ਲਉ ਕਿ ਜਿਹੜੇ ਮਨੁਖ, ਦਿਲ ਨਾਲ, ਪ੍ਰਮਾਤਮਾ ਦਾ ਭਜਨ ਕਰਦੇ ਹਨ, ਉਹ ਜ਼ਰੂਰ ਹੀ ਮੁਕਤੀ ਪਾਂਦੇ ਹਨ)

All must know, that those who meditate on the name of God in their hearts, they are surely liberated.

ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੪੩॥^{੨੫}

tih nar har antar nahee naanak saachee maan. ||43||

(ਇਹੋ ਜਿਹੇ ਮਨੁਖਾਂ ਵਿਚ, ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਵਿਚ ਫੇਰ ਕੋਈ ਅੰਤਰ ਨਹੀਂ ਰਹਿ ਜਾਂਦਾ॥ ਇਹ ਹੀ ਸਚਾਈ ਹੈ, ਅਤੇ ਇਹ ਸਬ ਨੂੰ ਸਵੀਕਾਰ ਕਰ ਲੈਣੀ ਚਾਹਿਦੀ ਹੈ)

There, then, remains no difference between such persons and God Himself. This is the truth and everyone must accept it. ||43||

ਏਕ ਭਗਤਿ ਭਗਵਾਨ ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ ॥
ayk bhagatbhagvaan jih paraanee kai naahi man.

ਜਿਹੜੇ ਲੋਕ ਭਗਤੀ ਕਰਨ ਦਾ ਸਵਾਂਗ ਰਚਦੇ ਹਨ, ਪਰ ਦਿਲ ਤੋਂ ਪੂਜਾ ਪਾਠ ਨਹੀਂ ਕਰਦੇ।
Those who pretend to worship but do not pray from their hearts.

ਜੈਸੇ ਸੂਕਰ (ਸੂਅਰ) ਸੁਆਨ (ਕੁੱਤਾ)^{੨੬} ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੁ ॥੪੪॥
jaisay sookar su-aan naanak maano taahi tan. ||44||

ਉਹਨਾਂ ਦੀ ਤੁਲਨਾ ਸੂਰਾਂ ਅਤੇ ਕੁੱਤਿਆਂ ਨਾਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।
They are compared with pigs and dogs. ||44||

ਸੁਆਮੀ ਕੇ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ (ਕੁੱਤਾ) ਤਜਤ (ਛੱਡ ਜਾਨਾ) ਨਹੀ ਨਿਤ ॥
su-aamee ko garihu ji-o sadaa su-aan tajaṭ nahee nit.

ਪਰ ਜਿਵੇਂ ਇਕ ਕੁੱਤਾ ਆਪਣੇ ਮਾਲਕ ਦਾ ਘਰ ਨਹੀਂ ਛੱਡਦਾ।
But as a dog never abandons the home of his master.

ਨਾਨਕ ਇਹ ਬਿਧਿ (ਤਰੀਕਾ) ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕ ਚਿਤਿ ॥੪੫॥
naanak ih biDh har bhaja-o ik man hu-ay ik chit. ||45||

ਇਸੇ ਤਰਾਂ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਸੱਚੇ ਦਿਲੋਂ ਯਾਦ ਕਰਨ ਵਾਲੇ ਉਸ ਤੋਂ ਕਦੀ ਦੂਰ ਨਹੀਂ ਹੁੰਦੇ।
The only way to remember Him is to pray from deep into the mind ||45||

ਤੀਰਥ ਬਰਤ (ਵਰਤ) ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ (ਘਮੰਡ) ॥
tirath barat ar daan kar man mai Dharai gumaan.

ਜਿਹੜੇ ਮਨੁਖ ਭਾਵੇਂ ਤੀਰਥਾਂ ਦੇ ਭ੍ਰਮਨ ਲਈ ਜਾਂਦੇ ਹਨ, ਮਿੱਥੇ ਹੋਏ ਉਪਵਾਸ ਰਖਦੇ ਹਨ, ਪੁਨ-ਦਾਨ ਵੀ ਕਰਦੇ ਹਨ, ਪਰ ਆਪਣੇ ਦਿਲਾਂ ਵਿਚ ਅਭਿਮਾਨ ਪਾਲੀ ਰਖਦੇ ਹਨ।

Those who, though, make pilgrimages to holy shrines, observe ritualistic fasts and make donations to charity, while still nourishing pride in their minds.

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ (ਸਮਝ) ਤਿਹ ਜਿਉ ਕੁੰਚਰ (ਹਾਥੀ ਦਾ ਆਪਣੇ ਉੱਪਰ ਮਿੱਟੀ-ਘੱਟਾ ਪਾਨਾ) ਇਸਨਾਨੁ ॥੪੬॥
naanak nihfal jaattih ji-o kunchar isnaan. ||46||

ਉਹਨਾਂ ਦੇ ਸਬ ਕਰਮ ਬੇਕਾਰ ਦੇ ਹਨ, ਉਸ ਹਾਥੀ ਦੀ ਤਰਾਂ, ਜਿਹੜਾ ਨਹਾਂਦਾ ਤਾਂ ਹੈ ਪਰ ਫੇਰ ਆਪਣੇ ਆਪ ਨੂੰ ਮਿੱਟੀ-ਘੱਟੇ ਵਿਚ ਲਬੇੜ ਲੈਂਦਾ ਹੈ।

Their Sceneions are useless, like that elephant, who takes a bath, but then rolls its body in the dust. ||46||

ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੇ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥

sir kampi-o pag dagmagay nain jottay heen.

(ਭਾਵੇਂ, ਬੁੜਾਪੇ ਕਾਰਨ, ਕਈ ਮਨੁੱਖਾਂ ਦੇ ਸਿਰ ਕੰਬ ਰਹੇ ਹਨ, ਪੈਰ ਲੜਖੜਾ ਰਹੇ ਹਨ, ਅਤੇ ਅੱਖਾਂ ਆਪਣੀ ਜੋਤ ਖੋ ਚੁਕਿਆਂ ਹਨ।)

Though, due to old age, the heads of many people are shaking, the feet are staggering, and the eyes are looking dull and weak.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ (ਅਵੱਸਥਾ)ਭਈ ਤਉ ਨ(ਤਾਂ ਵੀ)ਹਰਿ ਰਸਿ ਲੀਨ ॥੪੭॥

*kaho naanak ih biDh**h**ha-ee ṭa-oo na har ras leen. ||47||*

(ਇਸ ਦਰਦਨਾਕ ਅਵਸਥਾ ਵਿਚ ਵੀ, ਲੋਕਾਂ ਨੂੰ ਮਾਲਕ ਦੀ ਬੰਦਗੀ ਕਰਨ ਦੀ ਜ਼ਰੂਰਤ ਦੀ ਸਮਝ ਨਹੀਂ ਆਂਦੀ?)

Despite this terrible condition, why people, still, do not understand the necessity of rendering prayers to the Master?. ||47||

ਨਿਜ ਕਰਿ (ਚੰਗੀ ਤਰਾਂ) ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੋ ਕਾਹੁ ਕੋ ਨਾਹਿ (ਕਿਸੇ ਦਾ ਸੱਚਾ ਦੋਸਤ ਨਾ ਹੋਨਾ, ਵਫਾ ਨਾ ਕਰਨੀ)॥

nij kar daykhi-o jagaṭ mai ko kaahoo ko naahi.

(ਸੰਸਾਰ ਨੂੰ ਚਾਰੇ ਪਾਸੇ ਚੰਗੀ ਤਰਾਂ ਦੇਖਨ ਤੇ ਇਹ ਹੀ ਪਤਾ ਚਲਦਾ ਹੈ, ਕਿ ਇੱਥੇ ਕੋਈ ਵੀ ਕਿਸੇ ਨਾਲ ਵਫਾਦਾਰੀ ਨਹੀਂ ਕਰਦਾ)

Looking carefully around the world, it is found that no one is really faithful with with anyone.

ਨਾਨਕ ਥਿਰੁ (ਪੱਕੀ ਰਹਿਣ ਵਾਲੀ)ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੇ ਮਨ ਮਾਹਿ ॥੪੮॥

naanak thir har bhagaṭ hai ṭih raakho man maahi. ||48||

(ਏ ਮਨੁੱਖ, ਅਸਲੀ ਸਚ ਤਾਂ ਇਹ ਹੈ, ਕਿ, ਕੇਵਲ ਪ੍ਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਹੀ ਮਨੁੱਖ ਨਾਲ ਹਰ ਵੇਲੇ ਰਹਿੰਦੀ ਹੈ, ਇਹ ਹੀ ਵਫਾ ਕਰਦੀ ਹੈ)

The worship of Godwill remain with you for ever. This is the only faithful companion. All must enshrine this truth in their minds. ||48||

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ (ਅਸਿਥਰ) ਹੈ ਜਾਨਿ ਲੋਹੁ ਰੇ ਮੀਤ ॥੪੯॥

*jag rachnaa sab**h**jhooth hai jaan layho ray meeṭ.*

(ਮੇਰੇ ਪਿਆਰੇ ਮਿਤਰ ਇਹ ਸਚ ਤੂੰ ਚੰਗੀ ਤਰਾਂ ਜਾਨ ਲੈ, ਕਿ ਇਹ ਸੰਸਾਰ ਇਕ ਆਰਜ਼ੀ ਜਗਾਹ ਹੈ (ਥੋੜੀ ਦੇਰ ਰਹਿਨ ਦੀ ਜਗਾ))

My dear friend, know this truth that this world and its affairs are all a temporary treat.

ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੁ ਕੀ ਭੀਤਿ ॥੪੯॥

kahi naanak thir naa rahai ji-o baaloo kee bheeṭ. ||49||

(ਉਸ ਰੇਤ ਦੀ ਦਿਵਾਰ ਵਰਗੀ, ਜਿਹੜੀ ਬਹੁਤੀ ਦੇਰ ਖੜੀ ਨਹੀਂ ਰਹਿ ਸਕਦੀ)

It is like that wall of sand which does not endure for long. ||49||

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥

raam ga-i-o raavan ga-i-o jaa ka-o baho parvaar.

(ਇਕ ਦਿਹਾੜੇ ਸਬ ਨੇ ਹੀ ਇਸ ਸੰਸਾਰ ਤੋਂ ਤੁਰ ਜਾਨਾ ਹੈ॥ ਰਾਮ ਚੰਦਰ (ਅਯੁਦਿਆ ਦਾ ਰਾਜਾ) ਅਤੇ ਰਾਵਨ (ਲੰਕਾ ਦਾ ਰਾਜਾ), ਜਿਨਾ ਦੇ ਵੱਡੇ ਪਰਿਵਾਰ ਸਨ, ਉਹ ਵੀ ਇਕ ਦਿਨ ਸੰਸਾਰ ਤੋਂ ਚਲੇ ਗਏ ਸਨ।)

One day everyone has to leave this world. Even Rama Chander (king of Ayodhya) and Ravana (king of Sri Lanka), who had such a large families, too, had to go.

ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥੫੦॥

kaho naanak thir kachh nahee supnay ji-o sansaar. ||50||

(ਇੱਥੇ ਕੁਝ ਵੀ ਸਥਾਈ ਨਹੀਂ ਹੈ॥ ਅਸਲ ਵਿਚ, ਇਹ ਦੁਨਿਆ ਇਕ ਸਪਨੇ ਵਰਗੀ ਹੀ ਹੈ {ਜਿਹੜਾ ਰਾਤੀ ਤਾਂ ਦਿਸਦਾ ਹੈ, ਪਰ ਨੀਂਦ ਖੁਲਣ ਤੇ ਟੁਟ ਜਾਂਦਾ ਹੈ})

Nothing is permanent in this world. In Scene, the world is like a dream (which comes at night and vanishes in the morning). ||50||

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥

chintaa taa kee keejee-ai jo anhonee ho-ay.

(ਲੋਕਾਂ ਨੂੰ ਕੇਵਲ ਉਹਨਾਂ ਗੱਲਾਂ ਦੀ ਹੀ ਚਿੰਤਾ ਕਰਨੀ ਚਾਹਿਦੀ ਹੈ, ਜਿਹੜੀਆਂ ਉਹਨਾਂ ਦੀ ਸਮਰੱਥਾ ਤੋਂ ਪਰੇ ਹੋਵਨ)
People should worry of only those things which are beyond their power.

ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੇ ਨਾਨਕ ਥਿਰੁ (ਸਦੇਵੀ ਰਹਿਣ ਵਾਲਾ) ਨਹੀ ਕੋਇ ॥੫੧॥

ih maarag sansaar ko naanak thir nahee ko-ay. ||51||

(ਸੰਸਾਰ ਦਾ ਰਾਹ, ਇਸ ਤਰਾਂ ਦਾ ਹੀ ਹੈ, ਕਿ ਇੱਥੇ ਕੁਝ ਵੀ ਹਮੇਸ਼ਾਂ ਰਹਿਣ ਵਾਲਾ ਨਹੀਂ ਹੈ)

The way of the world is such, that, there is nothing stable or permanent. ||51||

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ ॥

jo upji-o so binas hai paro aaj kai kaal.

(ਜਿਹੜਾ ਵੀ ਪੈਦਾ ਹੋਇਆ ਹੈ, ਉਸ ਨੇ, ਇਕ ਦਿਨ, ਤਾਂ ਮੁਰਝਾਨਾ ਹੀ ਹੈ॥ ਅਜ ਯਾ ਕਲ ਸਬ ਕੁਝ ਖਤਮ ਹੋ ਜਾਵੇਗਾ)

Whatever has blossomed that shall, one day, whither away. Everyone will perish, today or tomorrow.

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥੫੨॥

naanak har gun gaa-ay lay chhaad sagal janjaal. ||52||

(ਏ ਮਨੁਖ, ਤੂੰ, ਪ੍ਰਮਾਤਮਾ ਦੇ ਗੁਨ ਗਾ, ਅਤੇ ਬਾਕੀ ਝਮੇਲਿਆਂ ਨੂੰ ਛੱਡ ਦੇ)

O! mortal, sing the praises of the Almighty, and give up all other entanglements. ||52||

ਦੋਹਰਾ ॥

Dohraa:²⁸

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ ॥

bal chhutki-o banDhan paray kachhoo na hot upaa-ay.

(ਤਾਕਤ ਥਕ ਕੇ ਮੁਕ ਗਈ ਹੈ, ਹਰ ਪਾਸੇ ਮੁਸ਼ਕਿਲ ਦਿਖਾਈ ਦੇ ਰਹੀ ਹੈ॥ ਤੇ ਕੀਤਿਆਂ ਕੁਝ ਵੀ ਨਹੀਂ ਬਨ ਰਿਹਾ)

The strength has been exhausted, the bondages have tightened and nothing is going in the right direction..

ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥੫੩॥

kaho naanak ab ot har gaj ji-o hohu sahaa-ay. ||53||

(ਵਾਹਿਗੁਰੂ, ਮਦਦ ਕਰ ਜਿਵੇਂ ਗਜ (ਹਾਥੀ) ਦੀ ਸਹਾਇਤਾ ਕੀਤੀ ਸੀ ਤੇ ਉਹਨੂੰ ਬਚਾਇਆ ਸੀ)

God, please help me, as you helped the legendary elephant 'Gaj' and saved him. ||53||

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥੨੯

bal ho-aa banDhan chhutay sabh kichh hot upaa-ay.

(ਵਾਹਿਗੁਰੂ ਦੇ ਅਸ਼ੀਰਵਾਦ ਨਾਲ) ਤਾਕਤ ਵਾਪਸ ਆ ਜਾਏਗੀ ਅਤੇ ਮੁਸ਼ਕਲਾਂ ਤੇ ਬਖੇੜੇ ਮੁਕ ਜਾਨਗੇ॥ ਅਤੇ ਹਰ ਔਕੜ ਝੱਲਨ ਦੀ ਹਿੱਮਤ ਆ ਜਾਏਗੀ)

The strength shall be restored, and the bondages will be broken, and courage will come to face every calamity.

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥੫੪॥

naanak sabh kichhtumrai haath mai tum hee hot sahaa-ay. ||54||

(ਸਬ ਕੁਛ ਵਾਹਿਗੁਰੂ ਦੇ ਹੱਥ ਵਿਚ ਹੈ, ਤੇ ਅੰਤ ਵਿਚ ਉਹਨੇ ਹੀ ਸਹਾਇਤਾ ਕਰਨੀ ਹੈ)

Everything is in the hands of the Almighty and He is the ultimate helper ||54||

ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ ॥

sang sakhaa sabhtaj ga-ay ko-oo na nib-hi-o saath.

(ਜਦਸਾਰੇ ਦੋਸਤ ਸੰਬੰਧੀ ਛੁੱਡ ਜਾਂਦੇ ਹਨ, ਅਤੇ ਕੋਈ ਵੀ ਨਾਲ ਨਹੀਂ ਨਿਭਦਾ...)

When all friends and companions turn away their faces, and no one remains to help.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ ਟੇਕ ਏਕ ਰਖੁਨਾਥ ॥੫੫॥

kaho naanak ih bipat mai tayk ayk raghunaath. ||55||

(ਇਸ ਔਖੇ ਵਾਲੇ, ਇਕ ਪ੍ਰਮਾਤਮਾ ਦਾ ਹੀ ਸਹਾਰਾ ਹੀ ਰਹਿ ਜਾਂਦਾ ਹੈ)

Then in this tragic time only God's support remains ||55||

ਨਾਮੁ ਰਹਿਓ ਸਾਧੁ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥
naam rahi-o saaDhoo rahi-o rahi-o gur gobind.

(ਸਚ ਤਾਂ ਇਕ ਹੈ, ਕਿ ਅੰਤ ਵਿਚ, ਸੰਸਾਰ ਅੰਦਰ, ਕੇਵਲ ਪਾਲਨਹਾਰ ਪ੍ਰਮਾਤਮਾ ਅਤੇ ਉਸਦੀ ਸਚਾਈ ਹੀ ਰਹਿ ਜਾਂਦੀ ਹੈ)

The truth is, that at the end it is the Nam, the holy people and the Nourisher (God) Himself remain

ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੁ ॥੫੬॥
kaho naanak ih jagat mai kin japi-o gur mant. ||56||

(ਇਸ ਸੰਸਾਰ ਵਿਚ, ਉਹ ਲੋਕ ਵਿਰਲੇ ਹੀ ਹਨ, ਜੋ ਦਿਲ ਨਾਲ ਪ੍ਰਮਾਤਮਾ ਦੇ ਗੁਨ ਗਾਂਦੇ ਹਨ)
 In this world, those people, are indeed very few, who sing the praises of God from their heart ||56||

ਰਾਮ ਨਾਮੁ ਉਰ (ਦਿਲ)ਮੈ ਗਹਿਓ (ਲਾ ਲੈਣਾ)ਜਾ ਕੈ ਸਮ (ਬਰਾਬਰ)ਨਹੀ ਕੋਇ ॥
raam naam ur mai gahi-o jaa kai sam nahee ko-ay.

(ਹੁਨ, ਮੈਂ ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਾਮ, ਆਪਣੇ ਦਿਲ ਉਪਰ ਖੋਦ ਲਿਆ ਹੈ, ਉਹ ਸਬ ਤੋਂ ਵੱਡਾ ਹੈ, ਅਤੇ ਉਸ ਜਿੱਡਾ ਕੋਈ ਵੀ ਨਹੀਂ ਹੈ)

Now, I have embossed the Name of God on my heart. He is the greatest of the great and there is no one equal to Him.

ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੇ ਹੋਇ ॥੫੭॥੧॥
jih simrat sankat mitai daras tuhaaro ho-ay. ||57||1||

(ਉਸਦੀ ਭਗਤੀ ਕਰਨ ਨਾਲ, ਸਾਰੀਆਂ ਤਕਲੀਫਾਂ ਦੂਰ ਹੋ ਜਾਂਦੀਆਂ ਹਨ॥ ਮੈਂ ਬਹੁਤ ਹੀ ਖੁਸ਼ਕਿਸਮਤ ਹਾਂ ਕਿ ਮੈਨੂੰ ਉਸਦੇ ਦਰਸ਼ਨ ਕਰਨ ਦਾ ਤਜਰਬਾ ਹੋਇਆ ਹੈ)

Meditating on Him the troubles are taken away. I am fortunate that I have experienced His vision. ||57||1||

The sloaks of Guru Tegh Bahadur which have similar ending, in letters or/ and meanings can be tabled as follows:

	Mukti	One with God's	Jum, ਜਮ death	Crossing world ocean
Sloak no.	9	13	2	12
Sloak no.	14	29	21	22
Sloak no.	15	43	26	
Sloak no.	17		31	

Sloaks number 26 and 31 are very similar.

SELECTED SHABADS

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ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥

Holy Sadhus: sing the praises of the Master of the universe.

ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥੧॥ ਰਹਾਉ ॥

You have obtained the priceless jewel of this human life; why are you uselessly wasting it? ||1||rahau||

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥

He is the purifier of sinners, the friend of the poor. Come, and enter the Master's sanctuary.

ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ ॥੧॥

Remembering Him, the elephant's fear was removed; so why do you forget Him? ||1||

ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ ॥੬॥

Renounce your egotistical pride and your emotional attachment to Maya; focus your consciousness on the Master's meditation.

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥

Says Nanak, this is the path to liberation. Become Gurmukh, and attain it. ||2||5||

Shabad 2: Page 1352

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਬੀਤ ਜੈਰੈ ਬੀਤ ਜੈਰੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥

Slipping away - your life is uselessly slipping away.

ਨਿਸਿ ਦਿਨੁ ਸੁਨਿ ਕੈ ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥

Night and day, you listen to the scriptures, but you do not understand them, you ignorant fool!

ਕਾਲੁ ਤਉ ਪਹੁਚਿਓ ਆਨਿ ਕਹਾ ਜੈਰੈ ਭਾਜਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥

Death has arrived; now where will you run? ||1||rahau||

ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੇ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੇਹ ॥

You believed that this body was permanent, but it shall soon turn to dust.

ਕਿਉ ਨ ਹਰਿ ਕੇ ਨਾਮੁ ਲੇਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥੧॥

Why don't you recite the Name of the Master, you shameless fool? ||1||

Shabad 3: Page 1352

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

Meditate in remembrance on the Master - meditate on Him; this alone shall be of use to you.

ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੁ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥

Abandon your association with Maya, and take shelter in the sanctuary of God.

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੇ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Remember that the pleasures of the world are false; this whole show is just an illusion. ||1|| rahau ||

ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥

You must understand that this wealth is just a dream. Why are you so proud of it?

ਬਾਰੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੇ ਰਾਜੁ ਹੈ ॥੧॥

The empires of the earth are like walls of sand. ||1||

ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ ਗਾਤੁ ॥

Nanak speaks the Truth: your body shall perish and pass away.

ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥੨॥੧॥

Moment by moment, yesterday passed. Today is passing as well. ||2||1||

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

Who should I tell the condition of the mind?

ਲੋਭਿ ਗ੍ਰਹਿਓਂ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥੧॥ ਰਹਾਉ ॥

Engrossed in greed, running around in the ten directions, you hold to your hopes of wealth. ||1||rahau||

ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥

For the sake of pleasure, you suffer such great pain, and you have to serve each and every person.

ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥੧॥

You wander from door to door like a dog, unconscious of the Master's meditation. ||1||

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥

You lose this human life in vain, and You are not even ashamed when others laugh at you.

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥੨॥੧॥੨੩੩॥

O Nanak, why not sing the Master's Praises, so that you may be rid of the body's evil disposition? ||2||1||233||

Shabad 5: Page 537

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥

No one knows the state of the Master.

ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥੧॥ ਰਹਾਉ ॥

The Yogis, the celibates, the penitents, and all sorts of clever people have failed. ||1||rahau||

ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥

In an instant, He changes the beggar into a king, and the king into a beggar.

ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੋ ਬਿਵਹਾਰੇ ॥੧॥

He fills what is empty, and empties what is full - such are His ways. ||1||

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

He Himself spread out the expanse of His Maya, and He Himself beholds it.

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥੨॥

He assumes so many forms, and plays so many games, and yet, He remains detached from it all. ||2||

ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥

Incalculable, infinite, incomprehensible and immaculate is He, who has deluded the entire world.

ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ ॥੩॥੧॥੨॥

Cast off all your doubts; prays Nanak, O mortal, focus your consciousness on His feet. ||3||1||2||

Shabad 6: Page 633

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥

In this world, I have not found any true friend.

ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

The whole world is attached to its own pleasures, and when trouble comes, no one is with you. ||1||rahau||

ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥

Wives, friends, children and relatives - all are attached to wealth.

ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥੧॥

When they see a poor man, they all forsake his company and run away. ||1||

ਕਹਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਚੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥

So what should I say to this crazy mind, which is affectionately attached to them?

ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੋ ਬਿਸਰਾਇਓ ॥੨॥

The Master is the saviour of the meek, the destroyer of all fears, and I have forgotten to praise Him. ||2||

ਸੁਆਨ ਪੁਛੁ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥

Like a dog's tail, which will never straighten out, the mind will not change, no matter how many things are tried.

ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥

Says Nanak, please, Master, uphold the honour of Your innate nature; I meditate only on Your Name. ||3||9||

Shabad 7: Page 633

ਸੋਰਨਿ ਮਹਲਾ ੯ ॥

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

That man, who in the midst of pain, does not feel pain,

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust; ||1|| rahau ||

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

Who is not swayed by either slander or praise, nor affected by greed, attachment or pride;

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

who remains unaffected by joy and sorrow, honour and dishonour; ||1||

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

who renounces all hopes and desires and remains desireless in the world;

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

who is not touched by sexual desire or anger - within his heart, God dwells.

||2||

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥੩॥

That man, blessed by Guru's Grace, understands this way.

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

O Nanak, he merges with the Master of the universe, like water with water.

||3||11||

Shabad 8: Page 684

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥

Why do you go looking for Him in the forests?

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥੧॥ ਰਹਾਉ ॥

Although he is unattached, he dwells everywhere. He is always with you as your companion. ||1||rahau||

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥

Like the fragrance which remains in the flower, and like the reflection in the mirror,

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥੧॥

the Master dwells deep within; search for Him within your own heart, O sibling of destiny. ||1||

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥

Outside and inside, know that there is only the One Master; the Guru has imparted this wisdom to me.

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥੨॥੧॥

O Nanak, without knowing one's own self, the moss of doubt is not removed. ||2||1||

Shabad 9: Page 703

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥

O dear Master, please, save my honour

ਜਮ ਕੇ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥੧॥ ਰਹਾਉ ॥

The fear of death has entered my heart; I cling to the protection of Your sanctuary, O Master, the ocean of mercy. ||1||rahau||

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥

I am a great sinner, foolish and greedy; but now, at last, I have grown weary of committing sins.

ਭੈ ਮਰਬੇ ਕੇ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥੧॥

I cannot forget the fear of dying; this anxiety is consuming my body. ||1||

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

I have been trying to liberate myself, running around in the ten directions.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

The pure, immaculate Master abides deep within my heart, but I do not understand the secret of His mystery. ||2||

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥

I have no merit, and I know nothing about meditation or austerities; what should I do now?

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

O Nanak, I am exhausted; I seek the shelter of Your sanctuary; O God, please bless me with the gift of fearlessness. ||3||2||

Shabad 10: Page 718

ਟੋਡੀ ਮਹਲਾ ੯

ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥੬॥

What can I say about my base nature?

ਉਰਝਿਓ ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥੧॥ ਰਹਾਉ ॥

I am entangled in the love of gold and women, and have not sung the Kirtan of God's praises. ||1||rahau||

ਜਗ ਝੂਠੇ ਕਉ ਸਾਚੁ ਜਾਨਿ ਕੈ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਈ ॥੬॥

I judge the false world to be true, and I have fallen in love with it.

ਦੀਨ ਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ ਸਹਾਈ ॥੧॥

I have never contemplated the friend of the poor, who shall be my companion and helper in the end. ||1||

ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥

I remain intoxicated by Maya, night and day, and the filth of my mind will not depart.

ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ ॥੨॥੧॥੩੧॥

Says Nanak, now, without the Master's sanctuary, I cannot find salvation in any other way. ||2||1||31||

Shabad 11: Page 726

ਤਿਲੰਗ ਮਹਲਾ ਏ ਕਾਫੀ

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ ॥

If you are conscious, then remember Him night and day, O mortal.

ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

Each and every moment, your life is passing away, like water from a cracked pitcher. ||1||rahau||

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥

Why do you not sing the praises of the Master, you ignorant fool?

ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ ॥੧॥

You are attached to false greed, and you do not even consider death. ||1||

ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ ॥

Even now, no harm has been done, if you will only sing God's praises.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥੨॥੧॥

Says Nanak, by meditating and vibrating upon Him, you shall obtain the state of fearlessness. ||2||1||

Shabad 12: Page 830

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ਏ ਦੁਪਦੇ

ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੋ ॥

The Name of the Master is the dispeller of sorrow - realise this.

ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੋ ॥੧॥ ਰਹਾਉ ॥

Remembering Him in meditation, even Ajamal the robber and Ganika the prostitute were liberated; let your soul know this. ||1||rahau||

ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੋ ॥

The elephant's fear was taken away in an instant, as soon as he meditated on the Master's Name.

ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧੂਅ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੋ ॥੧॥

Listening to Narad's teachings, the child Dhru was absorbed in deep meditation. ||1||

ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ ਹੈਰਾਨੋ ॥

He obtained the immovable, eternal state of fearlessness, and all the world was amazed.

ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿ ਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨॥੧॥

Says Nanak, the Master is the Saving grace and the protector of His devotees; believe it - He is very close to you. ||2||1||

Shabad 13: Page 901

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥

ਚੇ ਮਨ ਓਟ ਲੇਹੁ ਹਰਿ ਨਾਮਾ ॥

O mind, take the sheltering support of the Master's Name.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ ॥੧॥ ਰਹਾਉ ॥

Remembering Him in meditation, evil-mindedness is dispelled, and the state of Nirvaanaa (liberation) is obtained. ||1||rahau||

ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ॥

Know that one who sings the praises of the Master is very fortunate.

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ ਕੈ ਫੁਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ ॥੧॥

The sins of countless incarnations are washed off, and he attains the heavenly realm. ||1||

ਅਜਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥

At the very last moment, Ajamal became aware of the Master;

ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥੨॥

that state which even the supreme Yogis desire - he attained that state in an instant. ||2||

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ ॥

The elephant had no virtue and no knowledge; what religious rituals has he performed?

ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖਹੁ ਅਭੈ ਦਾਨੁ ਤਿਹ ਦੀਨਾ ॥੩॥੧॥

O Nanak, behold the way of the Master, who bestowed the gift of fearlessness. ||3||1||

Shabad 14: Page 1008

ਮਾਰੂ ਮਹਲਾ ੯ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥

The Name of the Master is forever the giver of peace.

ਜਾ ਕਉ ਸਿਮਰਿ ਅਜਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

Meditating in remembrance on it, Ajamal was saved, and Ganika the prostitute was emancipated. ||1|| rahau ||

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥

Dropadi the princess of Panchala remembered the Master's Name in the royal court.

ਤਾ ਕੋ ਦੁਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥੧॥

The Master, the embodiment of mercy, removed her suffering; thus His own glory was increased. ||1||

ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥

That man, who sings the praise of the Master, the treasure of mercy, has the help and support of the Master.

ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥੨॥੧॥

Says Nanak, I have come to rely on this. I seek the sanctuary of the Master. ||2||1||

Shabad 15: Page 1186

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥

O my mind, how can you forget the Master's Name?

ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥

When the body perishes, you shall have to deal with the messenger of death. ||1|| rahau ||

ਇਹੁ ਜਗੁ ਧੂਏ ਕਾ ਪਹਾਰ ॥

This world is just a hill of smoke.

ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥੧॥

What makes you think that it is real? | 1 |

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹੁ ॥

Wealth, spouse, property and household goods

ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹੁ ॥੨॥

none of them shall go along with you; you must know that this is true! | 2 |

ਇਕ ਭਗਤਿ ਨਾਰਾਇਨੁ ਹੋਇ ਸੰਗਿ ॥

Only devotion to the Master shall go with you.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹੁ ਏਕੁ ਰੰਗਿ ॥੩॥੪॥

Says Nanak, vibrate and meditate on the Master with single-minded love.
| 3 | 4 |

Shabad 16: Page 1231

ਰਾਗੁ ਸਾਰੰਗੁ ਮਹਲਾ ੯ ॥

ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੋ ਨ ਸਹਾਈ ॥

No one will be your help and support, except the Master.

ਕਾਂ ਕੀ ਮਾਤੁ ਪਿਤਾ ਸੁਤੁ ਬਨਿਤਾ ਕੋ ਕਾਹੂ ਕੋ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥੩॥

Mother, father, children or spouse are only temporary companions. So are brother or sister. | 1 | rahau |

ਧਨੁ ਧਰਨੀ ਅਰੁ ਸੰਪਤਿ ਸਗਰੀ ਜੋ ਮਾਨਿਓ ਅਪਨਾਈ ॥

All the wealth, land and property which you consider your own

ਤਨੁ ਛੁਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਕਹਾ ਤਾਹਿ ਲਪਟਾਈ ॥੧॥

when you leave your body, none of it shall go along with you. Why do you cling to them? | 1 |

ਦੀਨੁ ਦਇਆਲੁ ਸਦਾ ਦੁਖ ਭੰਜਨੁ ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ ॥

God is Merciful to the meek, forever the destroyer of fear, and yet you do not develop any loving relationship with Him.

ਨਾਨਕੁ ਕਹਤੁ ਜਗਤੁ ਸਭੁ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੨॥੧॥

Says Nanak, the whole world is totally false; it is like a dream in the night.
| 2 | 1 |

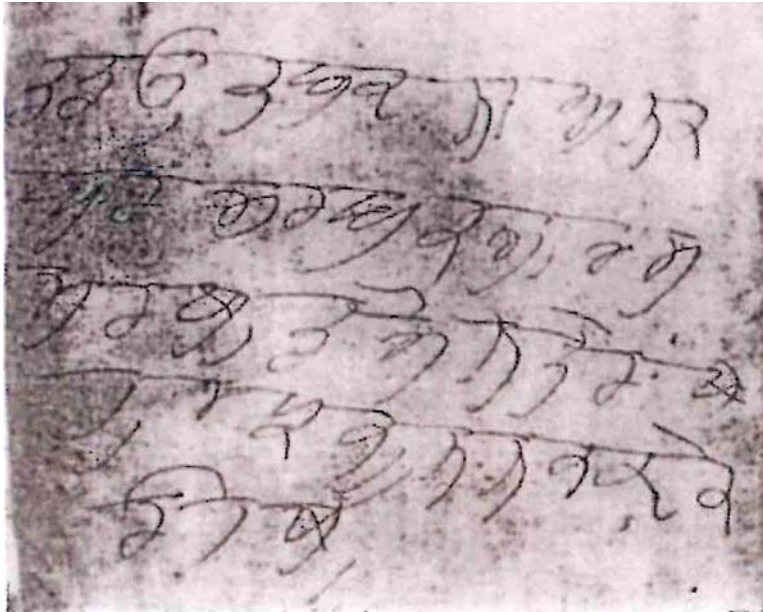
END NOTES:

1. Some historians are of the view that the Guru was first taken to Agra and then brought to Delhi.
2. Raga Gauri, page 219; Raga Sorath, page 633; Raga Basant, page 1187; Raga Sarang, page 1231 and slokas 25, 49 and 52.
3. Raga Asa, page 411;
4. Raga Sorath, page 633
5. Raga Ramkali, page 902
6. Raga Gauri, page 219
7. Raga Devgadhari, page 536; Raga Tilang, page 726, Raga Sarang, page 1231, Raga Jaijaiwanti, page 1353 and Slokas 11, 42, and 47
8. Raga Jaitsiri, page 702; Raga Dhanasri, page 685, Raga Todi, page 718 and Raga Jaijaiwanti, page 1352.
9. Article XI (a): Sikh Rehat Maryada, published by SGPC 'Dharam Parchar Committee'.
10. The word has many different meanings: God; the care-taker of cows – Krishna; Preserver etc.
11. Here the word may mean: Singing, reciting, listening and reading of Gurbani
12. This refers to mode of prayers.
13. 'Udas' refers to being 'Jiwan Mukat' i.e., living a detached life while living amongst the family members.
14. It is believed that after death, the soul of sinners is dragged mercilessly by the musclemen called 'Jams', whereas the soul of virtuous people is taken away with honour by special messengers of God or by God himself.
15. In Sanskrit, the word Ram means God, the one which dwells in every heart.
16. मोक्ष, Moksha (liberation) or Mukti refers in Indian religions to liberation from the cycle of death and rebirth and all of the suffering and limitation of worldly existence. In Indian philosophy, it is seen as a transcendence of phenomenal being, a state of higher consciousness, in which matter, energy, time, space, causation (karma) and the other features of empirical reality are understood as maya. Liberation in Indian religions as salvation is to Christianity
17. About the life elements the scientists say, that following the Big Bang and the gradual cooling of the Universe, the primary constituents of the cosmos were the elements hydrogen and helium. Even today, these two elements make up 98% of the visible matter in the Universe. Nevertheless, our world and everything it contains—even life itself—is possible only because of the existence of heavier elements such as carbon, nitrogen, oxygen, silicon, iron, and many, many others. The study of stellar nurseries in which stars are born will reveal how the Universe has created and disseminated complex elements throughout its history. This will permit to predict when there was a sufficient quantity of these elements such that life creation would have been possible.
18. Sant, here, means those people who are gone nearer to God, with their meditation and good karmas. They join people with God and explain to ordinary people the realities of life. They are people who are chosen by God as His agents in the world.
19. In Gurbani, the world has been repeatedly compared with an ocean, to cross which, we need a strong boat, a pair of oars and an expert navigator. A teacher is a navigator, human character is his/her boat and meditation and good karmas are two oars.

20. As said before 'Bhajan' means communication with God. It can be either by reading, listening or singing of holy hymns.
21. Everyone is accepted as they are, just as Waheguru loves and accepts them, and Sanctuary is a place where they can experience that love and grace in community. The Sanctuary can be referred to by several names: the Gurdwara, A religious class room, the sadhsangat.
22. Fear-driven illusion or false belief, particularly on the essence level. It is a mythological term referring to the transitory, illusory appearance of the physical world that obscures the spiritual reality from which it originates. It also refers to material wealth.
23. Please look at sloak 26 for checking the similarity.
24. A "dream" is a form of thinking that occurs when (a) there is a certain, as yet undetermined, minimal level of brain activation, and (b) external stimuli are blocked from entry into the mind, and (c) the system we call the "self system" (the "I," the "me") is shut down. This may seem overly complicated, but it is worded this way because we don't just dream during sleep, but also on some occasions in very relaxed waking states when we "drift off" and suddenly realize we have been dreaming.
25. See sloak 29 for similarities.
26. Whereas in this sloak, example of a dog has been given in a negative sense, in the next sloak it has been given in a positive sense.
27. Readers are advised to refer to many other compositions in Guru Granth Sahib, which give an opposite idea regarding the illusion and reality of this world. A sloak of Guru Guru Nanak and one of Guru Angad are produced hereunder: Sloak Mehla 1 page 463): 'ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ]...; 'ਇਹੁ ਜਗੁ ਸੱਚੇ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥ (sloak Mehla 2, page 463). Two opposite views are two different opinions and in no way they contradict each other. It is an angel of seeing the same thing from two different directions.
28. It is believed that this verse (sloak 53) was sent by Guru Tegh Bahadur to his young son, a few days before his execution. It is only an opinion and is difficult to prove historically.
29. And this verse (sloak 54) is the reply, sent back by young Gobind Rai, to his father.

Guru Tegh Bahadur – Signets (Signatures, Signs)

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਗੁਰਦਵਾਰਾ ਮੈਣੀ ਸੰਗਤਿ ਪਟਨਾ ਦੀ ਪੁਰਾਣੀ ਬੀੜ ਵਿੱਚੋਂ

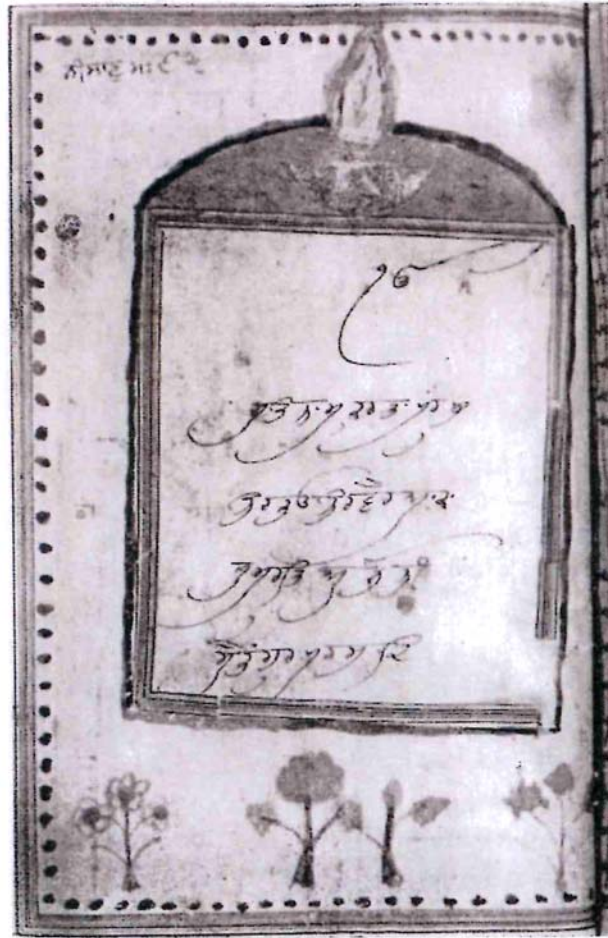
ਡੰਡਉਤ ਬੰਦਨਾ ਅਨਕ
ਬਾਰ ਸਰਬ ਕਲਾ ਸ-
ਮਰਥੁ (॥) ਡੋਲਨ ਤੇ ਰਾਖ-
ਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕ-
ਰਿ ਹਥੁ (॥)

I bow down, and fall to the ground in humble adoration, countless times, to all powerful Master, who is Omnipotent, Omnipresent and Omniscient.

God please protect me, and save me from wavering. Reach out and give me Your Hand. ॥1॥

*From and old Bir preserved at Gurdwara Maini Sangat Patna
Hymn: Guru Arjan, Raga Gauri, Page 256
[Please check it is not Mool Mantar or its shorter version]*

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

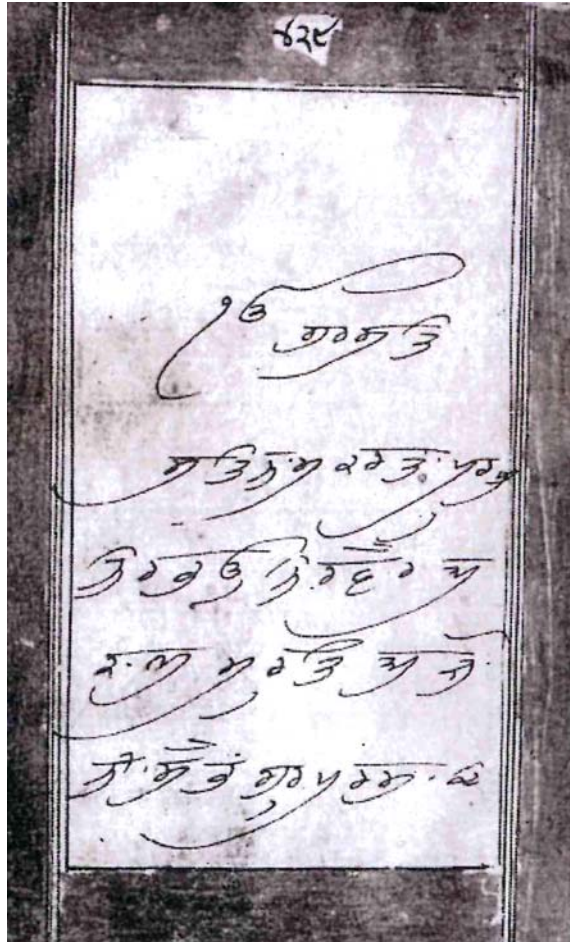


ਗੁਰਦਵਾਰਾ ਮੈਣੀ ਸੰਗਤਿ ਪਟਨਾ ਦੀ ਸੰਮਤ ੧੭੧੪ ਬਿ: ਦੀ ਬੀੜ ਵਿੱਚੋਂ

ੴ
ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾ-
ਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ ਗੁਰ ਪਰਸਾਦਿ (॥)

*From and old Bir, dated 1714
preserved at Gurdwara Maini Sangat Patna
Hymn: Full Mool Mantar*

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

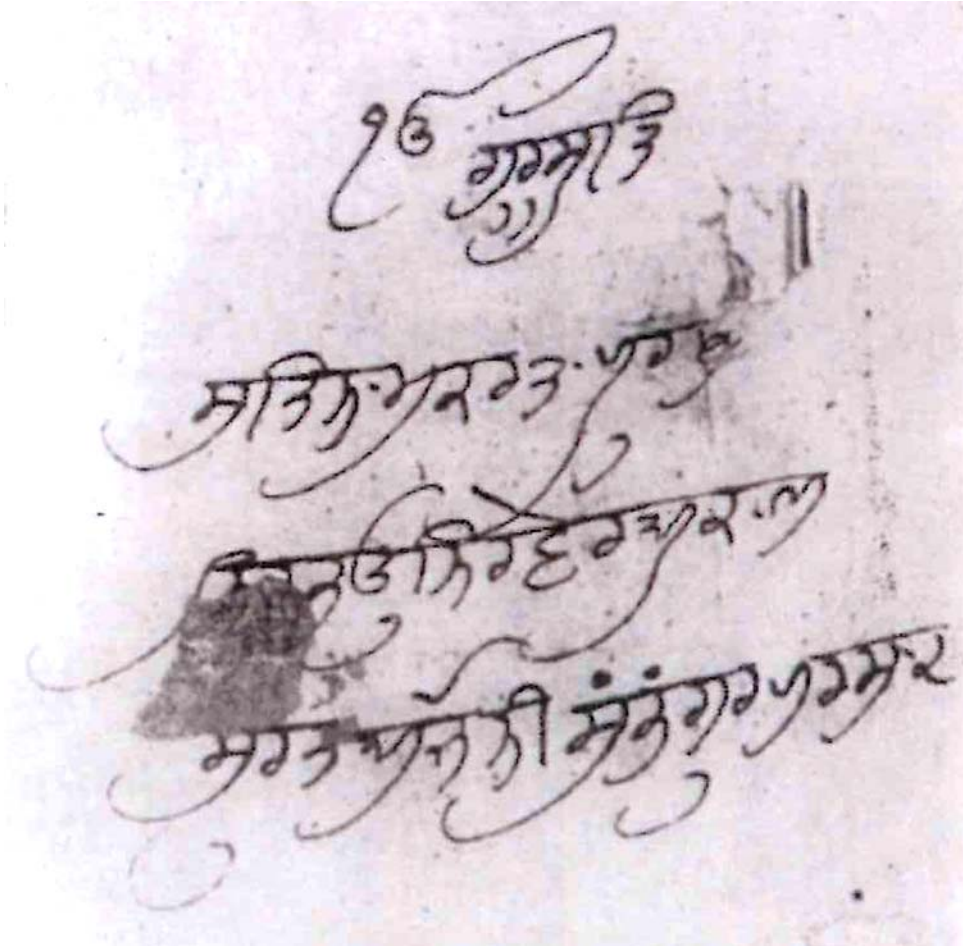


ਗੁਰਦਵਾਰਾ ਥੰਮ ਸਾਹਿਬ ਪਟਨਾ ਦੀ ਸੰਮਤ ੧੭੮੧ ਦੀ ਬੀੜ ਵਿੱਚੋਂ

ੴ ਗੁਰੂ ਸਤਿ
ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅ-
ਕਾਲ ਮੂਰਤਿ ਅਜੋ-
ਨੀ ਸੈਭੰ ਗੁਰ ਪਰਸਾਦਿ ॥

*From and old Bir, dated 1781
preserved at Gurdwara Tham Sahib, Patna
[Please see the words 'Guru Sat' at the top, followed by Mool Mantar]*

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

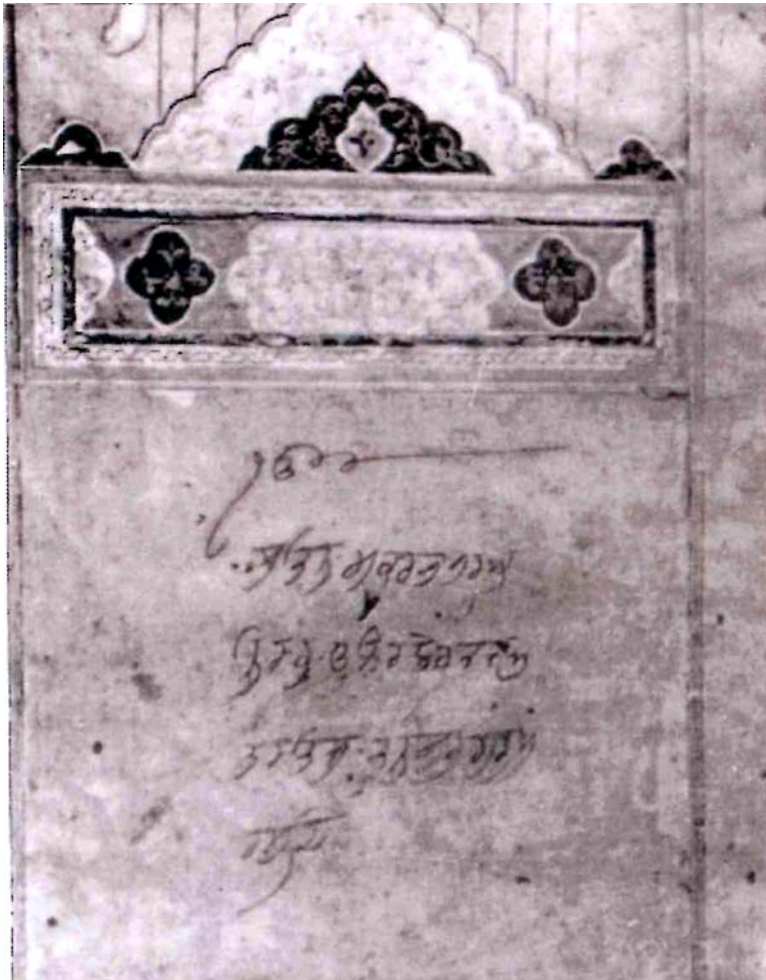


ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਆਸ਼੍ਰਮ ਅਰਹੋਰਾ ਦੀ ਸੰਮਤ ੧੭੯੯ ਬਿ: ਦੀ ਬੀੜ ਵਿੱਚੋਂ

ੴ ਗੁਰੂ ਸਤਿ
ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੋਨੀ ਸੈਭੰ ਗੁਰ ਪਰਸਾਦਿ ॥

*From an old Bir, dated 1799 Bikrami (1742 A.D.),
preserved at Guru Nanak Ashram Arhora
[Please see the words 'Guru Sat' at the top, followed by Mool Mantar]*

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

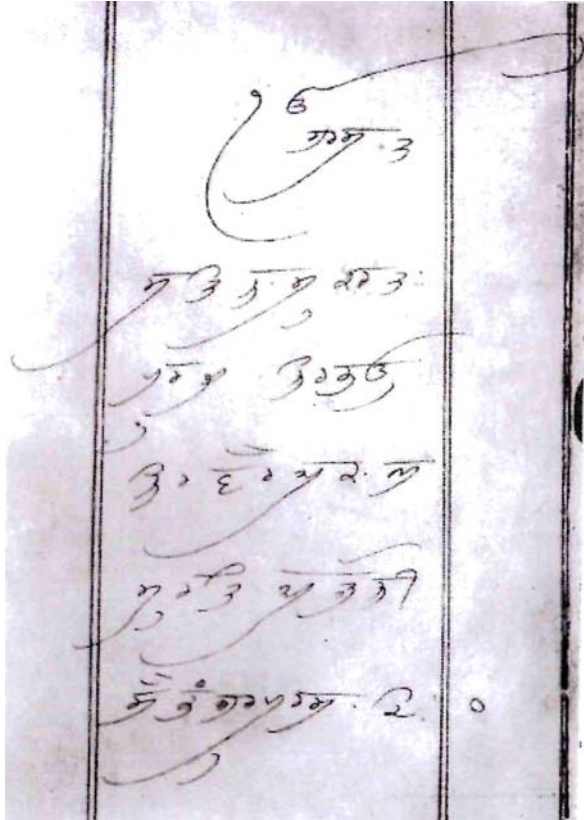


ਬੰਨੋਆਣੀਆਂ ਦੀ ਸ਼੍ਰੀ ਆਦਿ ਗ੍ਰੰਥ ਦੀ ਇਕ ਪੁਰਾਤਨ ਬੀੜ ਵਿੱਚੋਂ

ੴ
ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ-
ਰਸਾਦਿ ॥

*From and old Bir of Banoania
Hymn: Full Mool Mantar*

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



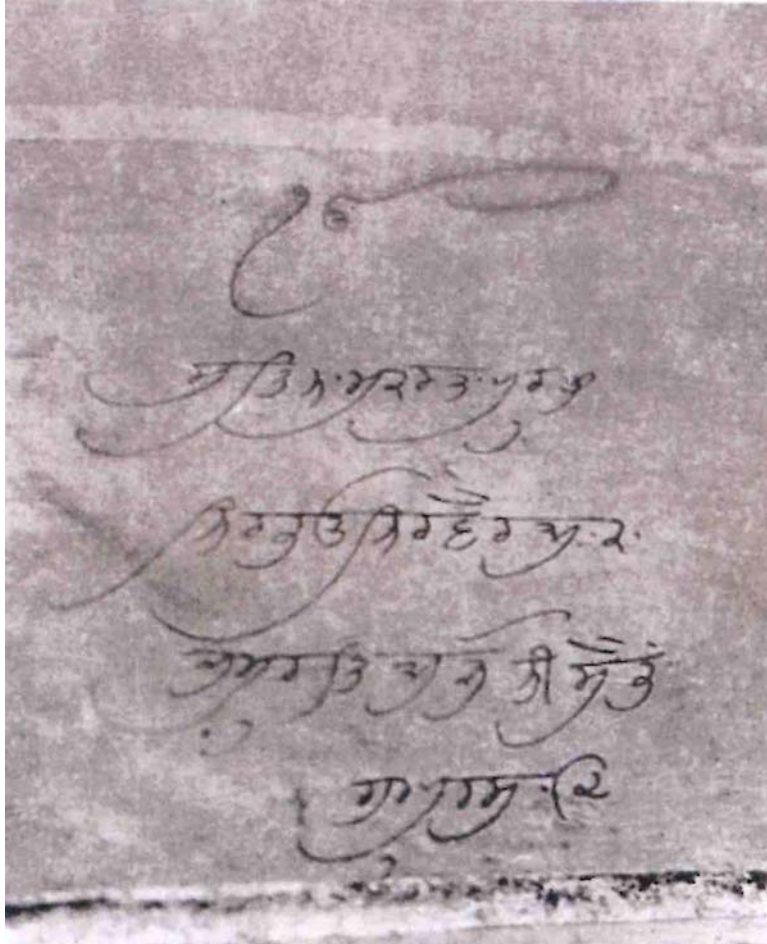
ਸਿੱਖ ਰੈਫ਼ੋਰਮ ਲਾਇਬ੍ਰੇਰੀ ਅੰਮ੍ਰਿਤਸਰ ਦੀ ਪੁਰਾਤਨ ਹੱਥ ਲਿਖਤ ਪੋਥੀ ਨੰ: ੧੬੫੭ ਵਿੱਚੋਂ,
ਜੋ ਸੰਮਤ ੧੭੨੮ ਬਿ: ਦੀ ਲਿਖੀ ਹੋਈ ਹੈ।

ੴ ਗੁਰੂ ਸਤਿ

ਸਤਿਨਾਮੁ ਕਰਤਾ
ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੋਨੀ
ਸੈਭੰ ਗੁਰ ਪਰਸਾਦਿ (॥)

*From and old Bir, dated 1728 Bikrami (1671 A.D.),
preserved at Sikh Reference Library, Amritsar.
The library was burnt in Operation Blue Star in 1984
[Please see the words 'Guru Sat' at the top, followed by Mool Mantar]*

ਨੀਸਾਣ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਛੋਟਾ ਮਿਰਜ਼ਾਪੁਰ (ਉੱਤਰ ਪ੍ਰਦੇਸ਼) ਦੀ ਬੀੜ ਸੰਮਤ ੧੭੩੯ ਬਿ: ਵਿੱਚੋਂ

ੴ

ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾ-
ਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪਰਸਾਦਿ ॥

*From an old Bir, dated 1739 Bikrami (1684 A.D.)
Preserved at Chhota Mirzapur, (U.P.)
Hymn: Full Mool Mantar*

Guru Tegh Bahadur – Letters (Epistles)

LETTER 1

This letter was written by Guru Tegh Bahadur to the Sikh congregation of Banaras (now called Varanasi) and is preserved at Gurdwara Bari Sangat at Banaras.

Gurusat

In the name of God who is the True Teacher

Bhai Jawahri and all the members of the sangat will always have God's protection.

The sangat must look after Sridhar,
And give him a good supply of provisions.

When he feels well then ask him to bring the provisions to Patna.

I send my good wishes to all of you. May God bless the whole sangat.

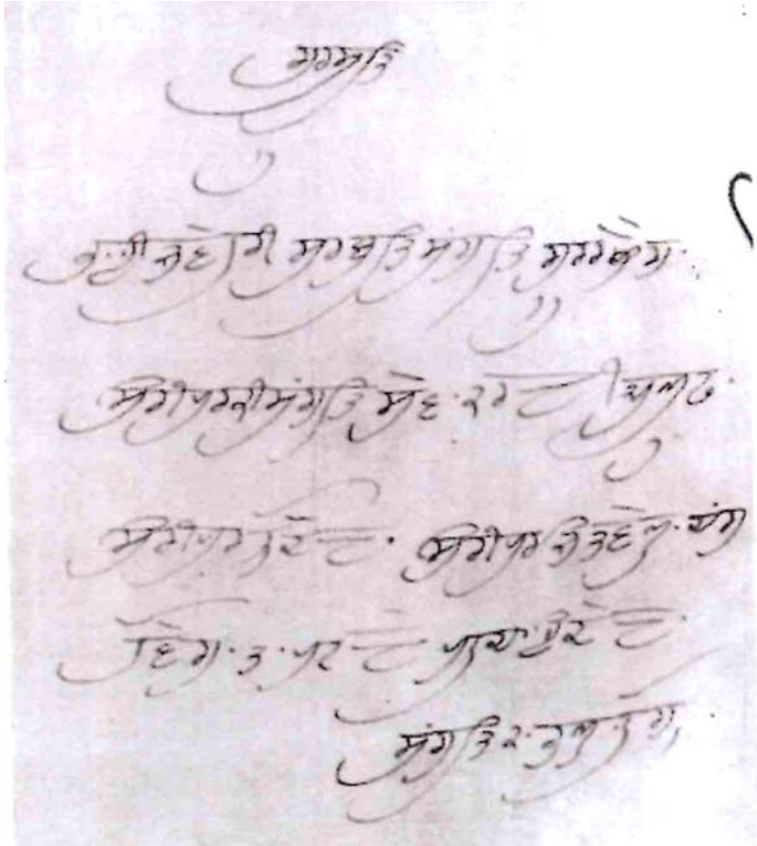
Observation:

1. The directives issued in this letter are:
 - (a) To look after Mr. Sridhar
 - (b) To supply him provisions
 - (c) To direct him to come to Patna
 - (d) To obey the Guru's commands
2. The offerings asked for are:

Good supply of provisions for the langar
3. The date of the letter is not available, but, most probably it was written during the years of 1666-1668 when the Guru was on a missionary tour towards this part of India.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੧

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਜਵੇਹਰੀ ਸਰਬਤਿ ਸੰਗਤਿ ਗੁਰੂ ਰਖੈਗਾ
ਸਿਰੀਧਰ ਕੀ ਸੰਗਤਿ ਸੇਵਾ ਕਰਣੀ ਅਲੂਫਾ
ਸਿਰੀਧਰ ਨੋ ਦੇਣਾ ਸਿਰੀਧਰ ਜਿਤ ਵੇਲਾ ਚੰਗਾ
ਹੋਵੇਗਾ ਤਾਂ ਪਟਣੈ ਪਹੁਚਾਇ ਦੇਣਾ
ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਗੁ

ਅਲੂਫਾ = Provisions

LETTER 2

This letter was written by Guru Tegh Bahadur to the sangat of Banaras (now called Varanasi). It is preserved in a handwritten volume of the Adi Granth at Gurdwara Bari Sangat, Banaras.

Gurusat

In the name of God who is the True Teacher

Bhai Jawahar Mal and the member of the sangat (congregation) of Banaras will have the protection of God. Bhai Kalyan Das has come and has given over to me the contributions of the sangat. Always help and respect Bhai Kalyan Das. May God's blessings be on you all.

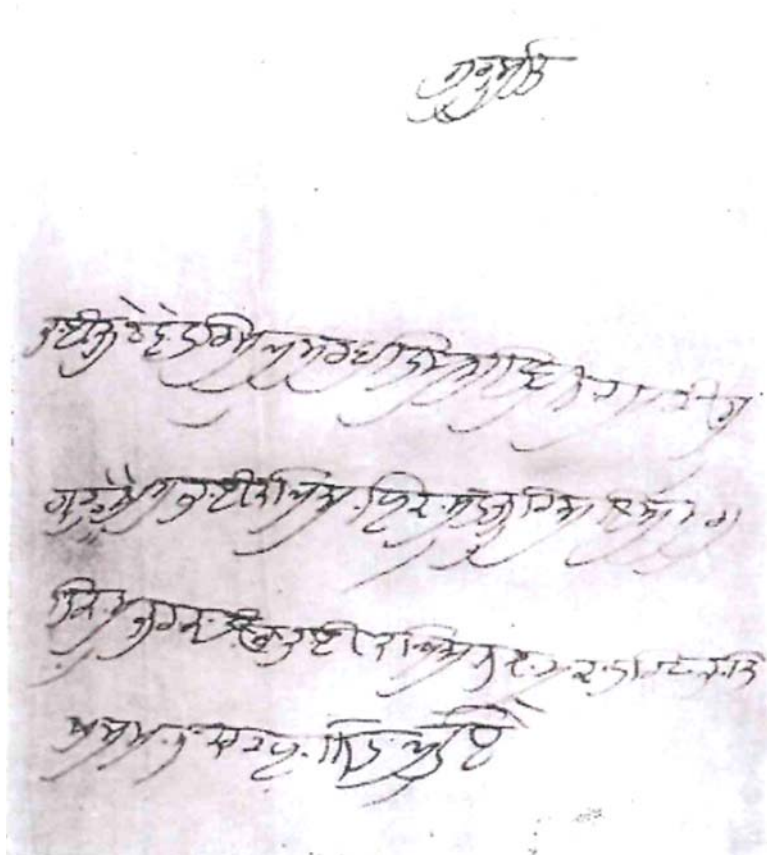
Observation:

1. The directive issued in this letter is:
To help and respect Bhai Kalyan Das.
2. The Guru has acknowledged the contributions sent by the congregation of Banaras.
3. This hukamnama is in the handwriting of the Guru (many other hukamnama's are written by both the Guru and the calligrapher on the orders of the Guru.)

It is torn on the right hand side and is incomplete. The last sign of the loop of 'ong' proves it.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੨

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਜਵੇਹਰਿ ਮਲੁ ਸਰਬਤਿ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ ਗੁ-
ਰੂ ਰਖੈਗਾ ਭਾਈ ਕਲਿਆਣਿ ਦਾਸ ਹਜ਼ੂਰਿ ਆਇਆ ਸੰਗ-
ਤਿ ਕਾ ਮੁਜਰਾ ਦਿਤਾ ਭਾਈ ਕਲਿਆਨ ਦਾਸ ਦਾ ਹਰਿ ਭਾਂਤਿ
ਖਸਮਾਨਾ ਕਰ ਦੇਣਾ ਨਿਹਾਲ ਹੋਏ^੧

ਮੁਜਰਾ ਦਿਤਾ = to hand over offerings

ਖਸਮਾਨਾ ਕਰਣਾ = to help

^੧ਇਹ ਹੁਕਮਨਾਮਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਆਪਣੇ ਹੱਥਾਂ ਦਾ ਲਿਖਿਆ ਹੋਇਆ ਹੈ, ਸੱਜੇ ਪਾਸਿਓਂ ਫੱਟਣ ਦੇ ਕਾਰਣ ਅਧੂਰਾ ਹੈ। ਇਸ ਦੇ ਇਸ ਅਧੂਰੇਪਣ ਦੀ ਨਿਸ਼ਾਨੀ ਇਸ ਦੀ ਅਸਲ ਹੱਥ ਲਿਖਿਤ ਵਿਚੋਂ ਓਅੰਕਾਰ ਦੀ ਉਭਰਵੀਂ ਲਕੀਰ ਸਾਫ਼ ਪਈ ਦਿਸਦੀ ਹੈ ਕਿ ਇਸ ਦਾ ਉਹ ਹਿੱਸਾ, ਜੋ ਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਨਾਲ ਲਿਖਾਰੀ ਨੇ ਲਿਖਿਆ ਸੀ, ਕਿਸੇ ਕਾਰਣ ਲਹਿ ਗਿਆ ਹੈ।

LETTER 3

The letter was written to the Sangat of Banaras (now called Varanasi). It is preserved in the Gurdwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh,
Bhai Mehr Chand, Bhai Subha Chand,
Bhai Jeth Mal, Bhai Ded Mal, Bhai Nand Kuar, Bhai Din Dayal,
Bhai Mehr Chand...
Nath, Bhai Hira Chand, Bhai Ragho Das, Bhai Prehlad Das, Bhai
Bansi Dhar, Bhai Murlidhar...
Mohan Das, Bhai Nain Sukh, Bhai Harkesh, Bhai Chhabil Das, Bhai
Bhagwan Das, Bhai...
Bhai Sada Chand, Bhai Ghanishyam, Bhai Kanwal Nain, Bhai Ramrai,
Bhai Murlidhar Bhai
Bhai Singha, Bhai Sangat Das, Bhai Baijnath, Bhai Sukhdeo, Bhai
Jhabhar Singh, Bhai
Bhai Jagman, Bhai Chhabil Das, Bhai Rupan, Bhai Lalman, Bhai
Anant Das, Bhai
Supher Chand, Bhai Nainsukh, Gulal Chand, Bal Gobind,
Bhai Bhagta Bindraban...
Pala Pheru, Bansi Dhar, Sukhdeo, Machhi, Sucha Ram, Chain Sukh Hira
Nand, Parasram
Mittar Sain, Gaj Mal, Jugdeo, Dalpat Das, Bhai Maluk, Dasia, Chetan
Lachua, Raghu Nath, Fateh Chand, Babe Peri Bai, Dina Nath, Pran Nath,

(The following part of the letter is written in a slanting style at the top in the reverse order)

The entire Sangat of Patna, who has meditated on Waheguru, their wishes will be granted

The Sangat has spent money on the celebrations of Gobind Das' birth.

At this the Guru expresses his pleasure. Each rupee spent has earned the blessing of the mohur (Divine seal).

The offerings sent previously too have met with the Guru's pleasure.

Whosoever serves the Guru in future shall be blessed. The Sangat's prosperity will increase.

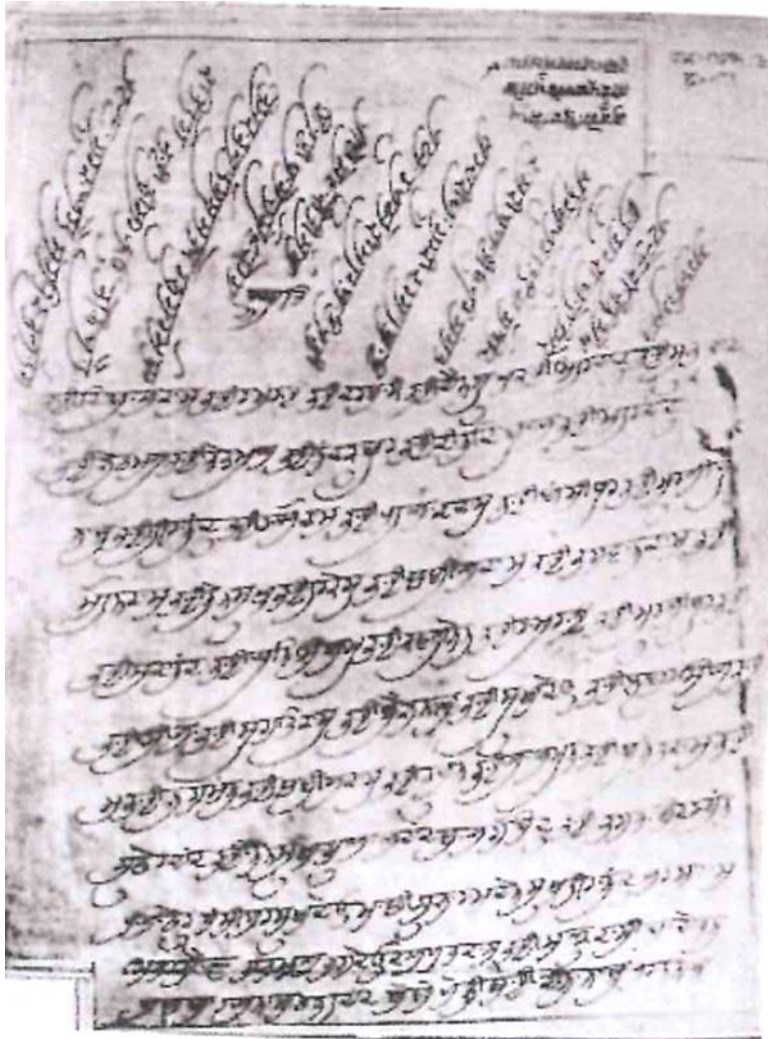
Bhai Ji, we are sending a 'siropa'. Patna is Guru's own home. The congregation thereof shall be blessed.

Observation:

1. The letter is addressed to many members of the Sangat
2. There is a female member 'Bebe Peri Bai' as well
3. There is mention of birthday celebrations of one 'Gobind Das'.
4. The Guru has shown his pleasure on these celebrations.
5. The Guru has mentioned the receipt of previous offerings as well.
6. There is a mention of sending a 'siropa', but it is not clear that it was being sent for whom.
7. The use of word 'Waheguru' at the start of the letter is worth noting.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਈ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪਟਨਾ ਦੇ ਨਾਮ

Addressed to the Sangat of Patna

ਚਿੱਠੀ ੩

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨਸੁਖ
ਬਾਈ ਮਿਹਰਚੰਦ ਭਾਈ ਸੁਭਾ ਚੰਦੁ
ਭਾਈ ਜੇਠਮਲੁ ਭਾਈ ਡੇਡਮਲੁ ਭਾਈ ਨੰਦ ਕੁਆਰ ਭਾਈ ਦੀ ਦਿਆਲ
ਭਾਈ ਮਿਹਰ ਚੰਦੁ...
ਨਾਥ ਭਾਈ ਹੀਰਾਨੰਦ ਭਾਈ ਰਾਘੋ ਦਾਸ ਭਾਈ ਪਹਲਾਦ ਦਾਸੁ ਭਾਈ
ਬੰਸੀਧਰ ਭਾਈ ਮੁਰਲੀਧਰ...
ਮੋਹਨ ਦਾਸੁ ਭਾਈ ਨੇਨਸੁਖ ਭਾਈ ਹਰਕੇਸੁ ਭਾਈ ਛਬੀਲ ਦਾਸ ਭਾਈ
ਭਗਵਾਨ ਦਾਸੁ ਭਾਈ...
ਭਾਈ ਸਦਾਨੰਦ ਭਾਈ ਘਨਿਸਿਆਮੁ ਭਾਈ ਕਵਲਨੇਨ ਭਾਈ ਰਾਮਰਾਇ
ਭਾਈ ਮੁਰਲੀਧਰ ਭਾਈ
ਭਾਈ ਸਿੰਘਾ ਭਾਈ ਸੰਗਤਿ ਦਾਸੁ ਭਾਈ ਬੈਜਨਾਥ ਭਾਈ ਸੁਖਦੇਉ ਭਾਈ
ਝਬਰ ਸਿੰਘ ਭਾਈ
ਮੁ ਭਾਈ ਜਗਮੇਨ ਭਾਈ ਛਬੀਲ ਦਾਸ ਭਾਈ ਰੂਪਨ ਭਾਈ ਲਾਲਮੇਨ ਭਾਈ
ਅਨੰਤ ਦਾਸ ਭਾਈ
ਸੁਫੇਰ ਚੰਦ ਭਾਈ ਨੇਨਸੁਖ ਗੁਲਾਲ ਚੰਦ ਬਾਲ ਗੋਬਿੰਦੁ
ਭਾਈ ਭਗਤਾ ਬਿੰਦਰਾਬਨੁ...

ਪਾਲਾ ਫੇਰੂ ਬੰਸੀਧਰ ਸੁਖਦੇਉ ਮਾਛੀ ਸੁਚਾ ਰਾਮ ਚੈਨਸੁਖ ਹੀਰਾਨੰਦ ਪਰਸਰਾਮ...
ਮਿਤਰ ਸੈਣ ਗਜਮਲ ਜਗਦੇਉ ਦਲਪਤ ਦਾਸੁ ਭਾਈ ਮਲੂਕ ਦਾਸੀਆ ਚੇਤਨ...
ਲਛੂਆ ਰਘੁਨਾਥ ਫਤਹ ਚੰਦ ਬੇਬੇ ਪੇੜੀ ਬਾਈ ਦੀਨਾ ਨਾਥ ਪਰਾਨਾਥ...

*ਸਰਬਤ ਸੰਗਤਿ ਪਟਣੇ ਕੀ ਜਿਨਿ ਸਿਖ
ਵਾਹਗੁਰੂ ਕੀਆ ਹੈ ਤਿਸ ਕੇ
ਮਨੋਰਥ ਪੂਰੇ ਹੋਵਹਿਗੇ ਗੋਬਿੰਦ
ਦਾਸ ਕੀ ਬਧਾਈ ਉਪਰਿ ਸੰਗਤਿ
ਖਰਚ ਕੀਆ ਗੁਰੂ ਕੀ ਦਰਗਾਹ ਥਾਇ
ਪਯਾ ਰੁਪਯੇ ਕੀ ਮੁਹਰ ਥਾਇ ਪੜੀ
ਪੀਛੇ ਸੇਵਾ ਕੀਤੀ ਸੋ ਥਾ(-)
ਇ ਪਈ ਆਗੇ ਜੁ ਸੇਵਾ ਕਰੇਗਾ
ਤਿਸਕਾ ਭਲਾ ਹੋਗੁ ਸੰਗਤ ਕੋ ਰੁਜਗਾਰ ਮੋ ਬਰ (-)
ਕਤਿ ਹੋਗੁ ਭਾਈ ਜੀ ਸਰਪਾਉ ਭੋਜਿਆ ਹੈ
ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰ ਹੈ ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਗੁ

*ਏਥੋਂ ਅਗੇ ਦੀ ਲਿਖਤ ਮੂਲ ਵਿਚ ਉਤਲੇ ਪਾਸੇ ਟੇਢੇ ਤੇ ਉਲਟੇ ਰੁਖ ਦਿਤੀ ਹੈ।

LETTER 4

The letter was written to the Sangat of Banaras (now called Varanasi). It is preserved in the Gurdwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh,
Bhai Mehr Chand, Bhai Subha Chand,
Bhai Jai Singh, Bhai Chimna, Bhai Lalman, Bhai Jeth Mal,
Bhai Ded Mal, Bhai Prehlad Das, Bhai
Bansidhar, Bhai Murli, Bhai Raghu Das, Bhai Seth Chhabil Das Bhai Pritam
Das, Bhai Nand Lal
Bhai Pran Nath, Bakhshi Murli Dhar, Bhai Hiranand, Bhai Sangat Das
Bhai Jabar, Bhai Gurdas, Par-
S Ram, Mohan Das, Nainsukh, Bal Gobind, Sankar Das, Sada Nand, Suja Ram
Bhagwas Das Gujjar
Mal, Sankar Das, Nandlal, Chhaju Mal, Nand Kuar, Bhai Jasoda Nandan
Mehr Chand, Pran Nath, Bali
Ram, Saba Chand, Jagdeo, Dalpat Rai, Anirai, Ganshyam, Dukhdeo
Gajmal, Gajua, Bhag Mal
Chhabil Das, Suphera, Amalia, Pheru, Kirpala, Bansi, Sukhdeo, Peri Bai
Ram Chand, Harkes
Chhabil Das, Subkaran, Kewal Ram, Bhag, Ananta, Mansukh, Basant Rai,
Lacchua Bala Sadanand, Sadhu

(The following part of the letter is written in a slanting style at the top in the reverse order)

God will bless the entire Sangat of Patna; meditate on God, and all wishes will be granted

The offerings of clothing sent through Bhai Mehr Chand and Bhai Kalyan Rai have been received in our presence.

Whosoever serves the Guru in future shall be blessed. The Sangat's prosperity will increase.

Patna is Guru's own home. The congregation therein shall be blessed.

Observation:

1. The letter is addressed to many members of the Sangat
2. There is a female member 'Peri Bai' as well
3. There is mention of offerings of clothes
4. Like previous letters, this letter is also undated.

This letter is also preserved in Harimandir Sahib at Patna.

Hukamnama Guru Tegh Bahadur

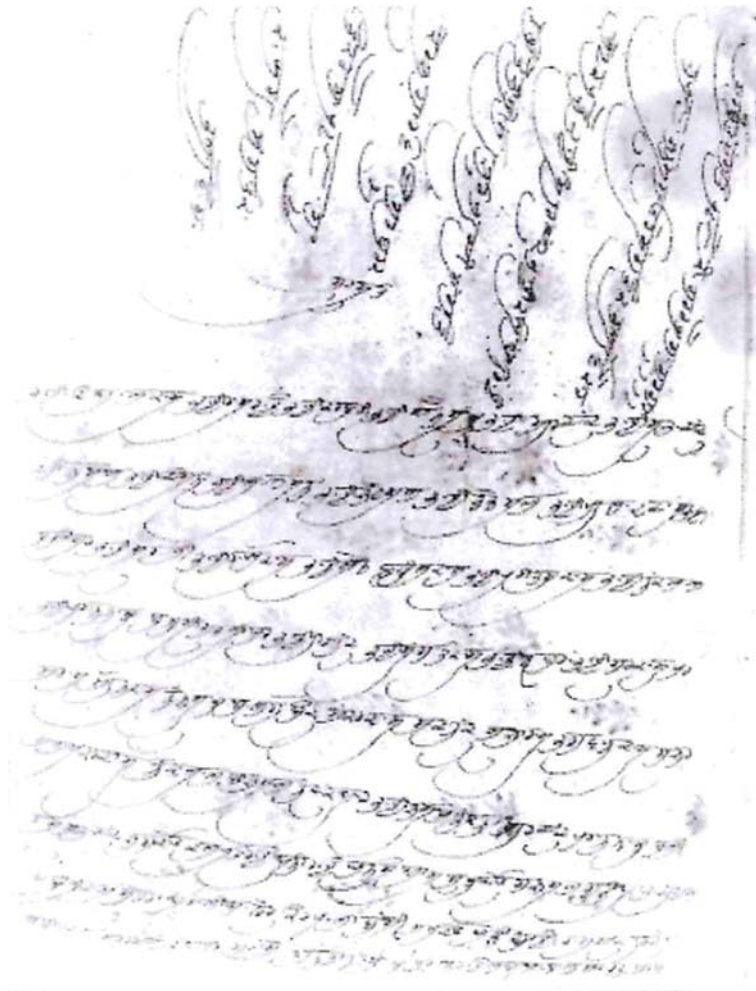
ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਵੱਲੋਂ ਸੰਗਤਿ ਪਟਣੇ ਜੀ ਜੋਗੁ
"...ਕਾਰ ਭੇਟ ਕਪੜੇ ਭਾਈ ਮਿਹਰ ਚੰਦ ਭਾਈ ਕਲਿਆਨ ਰਾਇ ਹਥਿ
ਭੇਜੀ ਥੀ ਸੇ ਹਜੂਰਿ ਪਹੁਚੀ. ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰੁ ਹੈ..."



(ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਣਾ ਵਿਚ)

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਈ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

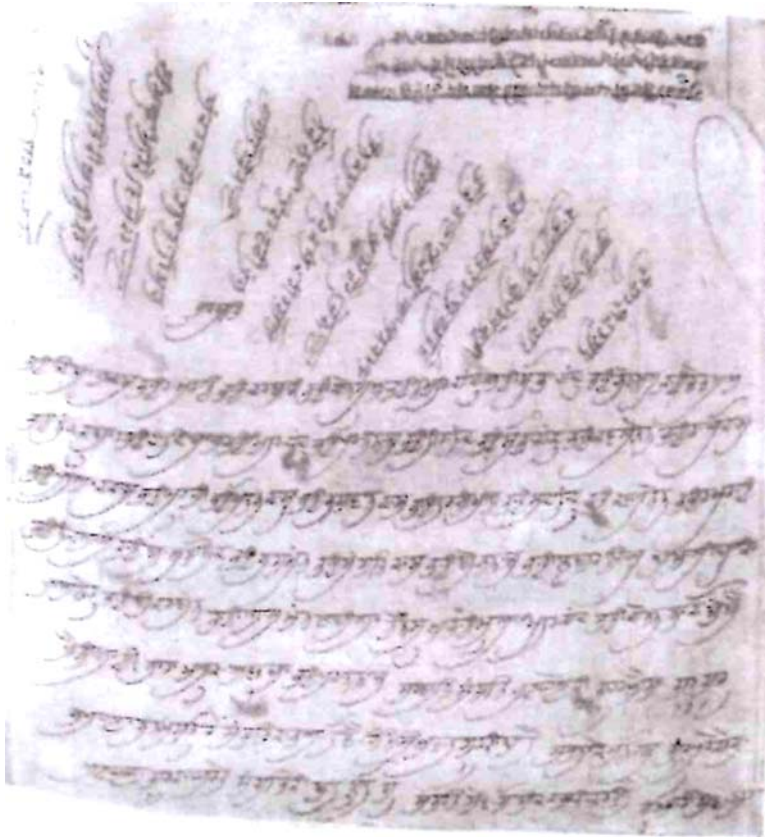


ਸਰਬੱਤ ਸੰਗਤਿ ਪਟਨਾ ਦੇ ਨਾਮ

Addressed to the Sangat of Patna

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪਟਨਾ ਦੇ ਨਾਮ

Addressed to the Sangat of Patna

ਚਿੱਠੀ ੪

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਦਿਆਲ ਦਾਸੁ ਭਾਈ ਰਾਮਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨਸੁਖ ਭਾਈ
ਮਿਹਰ ਚੰਦੁ ਭਾਈ ਸੁਭਾ ਚੰਦੁ
ਭਾਈ ਜੈ ਸਿੰਘ ਭਾਈ ਚਿਮਨਾ ਭਾਈ ਲਾਲਮੰਨ ਭਾਈ ਜੇਠਮਲ ਭਾਈ ਡੱਡਮਲ
ਭਾਈ ਪਹਲਾਦ ਦਾਸੁ ਭਾਈ
ਬੰਸੀਧਰ ਭਾਈ ਮੁਰਲੀ ਭਾਈ ਰਾਘੋਦਾਸੁ ਭਾਈ ਸੇਠ ਛਬੀਲ ਦਾਸ ਭਾਈ ਪ੍ਰੀਤਮ
ਦਾਸੁ ਭਾਈ ਨੰਦ ਲਾਲ
ਭਾਈ ਪਰਾਨ ਨਾਥ ਬਖਸ਼ੀ ਮੁਰਲੀਧਰ ਭਾਈ ਹੀਰਾਨੰਦੁ ਭਾਈ ਸੰਗਤਿ ਦਾਸੁ
ਭਾਈ ਝਬਰ ਭਾਈ ਗੁਰਦਾਸੁ ਪਰ(-)
ਸ ਰਾਮ ਮੋਹਨ ਦਾਸੁ ਨੇਨਸੁਖ ਬਾਲ ਗੋਬਿੰਦੁ ਸੰਕਰ ਦਾਸੁ ਸਦਾ ਨੰਦੁ ਸੂਜਾ ਰਾਮੁ
ਭਗਵਾਨ ਦਾਸ ਗੁਜਰ
ਮਲੁ ਸੰਕਰ ਦਾਸੁ ਨੰਦਲਾਲ ਛਜੂਮਲੁ ਨੰਦ ਕੁਆਰ ਭਾਈ ਜਸੋਧਾ ਨੰਦਨ
ਮਿਹਰ ਚੰਦੁ ਪਰਾਨ ਨਾਥ ਬਲੀ
ਰਾਮ ਸਭਾ ਚੰਦ ਜਗਦੇਉ ਦਲਪਤਿ ਰਾਇ ਅਨੀਰਾਇ ਘਨਸਿਆਮੁ ਸੁਖਦੇਉ
ਗਜਮਲੁ ਗਜੂਆ ਭਾਗ ਮਲ
ਛਬੀਲ ਦਾਸੁ ਸੁਫੇਰਾ ਅਮਾਲੀਆ ਫੇਰੂ ਕਿਰਪਾਲਾ ਬੰਸੀ ਸੁਖਦੇਉ ਪੈੜੀ ਬਾਈ
ਰਾਮ ਚੰਦ ਹਰਕੇਸੁ
ਛਬੀਲ ਦਾਸ ਸੁਭਕਰਣ ਕੇਵਲਰਾਮ ਭਾਗੁ ਅਨੰਤਾ ਮਨਸੁਖ ਬਸੰਤਰਾਇ ਲਛੂਆ
ਬਾਲਾ ਸਦਾਨੰਦ ਸਾਧੂ

*ਸਰਬਤ ਸੰਗਤਿ ਪਟਣੇ ਕੀ ਗੁਰ ਰਖੈਗਾ ਗੁਰੁ ਗੁਰੁ
ਜਪਣਾ ਜਨਮੁ ਸਉਰੇ ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਵੈ ਕਾਰ
ਭੇਟ ਕਪੜੇ ਭਾਈ ਮਿਹਰਚੰਦ ਭਾਈ ਕਲਿਆਨ ਰਾਇ
ਹਥਿ ਭੇਜੀ ਥੀ ਸੋ ਹਜੂਰਿ ਪਹੁਚੀ ਸੰਗਤਿ
ਕੇ ਰੁਜਗਾਰ ਵਿਚਿ ਗੁਰੂ ਬਰਕ(-)
ਤਿ ਕਰੈਗਾ ਪਟਣਾ ਗੁਰੁ
ਕਾ ਘਰੁ ਹੈ ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਵੈਗਾ

*ਏਥੋਂ ਅਗੇ ਮੂਲ ਵਿਚ ਉੱਤੇ ਸਜਿਉਂ ਖਬੇ ਪਾਸੇ ਨੂੰ ਦਿਤਾ ਹੈ।

LETTER 5

The letter was written to the Sangat of Patna. It is preserved in the Gurdwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh,
Bhai Mehr Chand, Bhai Subha Chand, Bhai Jeth Mal, Bhai Dedmal
Bhai Nanad Kuar, Bhai Din Dayal, Bhai Mehhr Chand, Bhai Pran Nath
Bhai Hiranand, Bhai sobachand, Bhai Kanwalnain, Bhai Ragu Das
Bhai Prehlad Das, Bhai Murli, Bhai Mohan Das, Bhai Bhagwan Das
Bhai Harjimal, Bhai Sadanand, Bhai Kanwalnain, Bhai Ramrai
Bhai Nand Lal, Bhai Balgobind, Bhai Jagman, Bhai Sangat Das, Bhai
Bajinath, Bhai Jabar Singh, Amalia Kir-
Pal, Pheru, Bhai Binraban, Bhai Lalmun, Chhbila, Nainsukh, Bhai Mula
Bhai Mehr Chand, Bhai Chetan Jaado, Babe
Paeri, Bhai Bhara, Maluka, Lcchua, Bhai Pran Nath, God will look after
the Sangat of Patna, recite Guru Guru, and the life will be blessed,
Let good come to all, who have meditated on Waheguru,
God will fulfil all their wishes.

Patna is the home of the Guru, God will bless the Sangat. The sewa done for Gobind Das will be accepted in the Divine court. The sewadars will be blessed.

The camp equipment received from Bhai Raja be sent to me. It includes: one canopy, three screens and equipment for the bath and toilet.

Also send three screens, and one enclosure for the kitchen.

Also send a tent measuring five yards.

The chamber (sleeping room) equipment and screens may be sent through Malu Mehra.

God will bless the sangat. Patna is the house of the Guru.

Observations:

1. The letter is addressed to many members of the Sangat of Patna, a few names are repeated.
2. There is a female member 'Peri Bai' as well.
3. There is mention of offerings of : a marquee including, 6 screens, a bath/toilet enclosure, kitchen enclosure, bed room enclosure and an individual camp.
4. Like previous letters, this letter is also undated.
5. This letter is also preserved in Harimandir Sahib at Patna.
6. The word 'Waheguru' has been used in this letter.
7. The meaning of the difficult words are as follows:

Words

Suhela (ਸੁਹੇਲਾ)

Kanatan (ਕਨਾਤਾਂ)

Sehatkhana (ਸੇਹਤਖਾਨਾ)

Kalandri (ਕਲੰਦਰੀ)

Ravti panj gaz (ਰਾਵਤੀ ਪੰਜ ਗਜ਼ੀ)

Andar da dera (ਅੰਦਰ ਦਾ ਡੇਰਾ)

Meaning

Camping equipment

Screens

Enclosure for bathroom and toilets

Enclosure

Camp measuring 5 yards x 5 yards

Enclosure for bed room and the furniture

Hukamnama Guru Tegh Bahadur

ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਵਲੋਂ ਸੰਗਤਿ ਪਟਣੇ ਕੀ ਜੇਹੂ
"ਸੰਗਤਿ ਸੇਵਾ ਗੋਬਿੰਦ ਦਾਸ ਕੀ ਕਰਤੀ ਹੈ ਤੁਮਾਰੀ ਸੇਵਾ ਸੰਗਤਿ ਕੀ
ਗੁਰੂ ਦੀ ਦਰਗਹ ਥਾਇ ਪੜੇਗੀ..."



(ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਣਾ ਸ਼ਹਿਰ)

ਚਿੱਠੀ ੫

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

/ਕੀ ਗੁਰੂ ਕੀ ਦਰਗਾਹ
ਥਾਇ ਪੜੇਗੀ ਸੰਗਤ
ਕਾ ਭਲਾ ਹੋਗੁ ਜੇ ਪਰੇ ਤੇ ਭਾਈ
ਰਾਜਾ ਦੇ ਪਾਸ ਤੇ ਡੇਰਾ ਆਯਾ ਹੋਵੇ
ਤਾ ਭੇਜਣਾ ਇਕ ਸਹੇਲਾ ਤਿੰਨ ਕਨਾਤਾਂ
ਇਕ ਸਿਹਤਖਾਨਾ ਖਾਸੇ ਡੇਰੇ ਨੂੰ ਭੇਜਣਾ
ਤਿੰਨ ਕਨਾਤਾਂ ਇਕ ਕਲੰਦਰੀ ਰਸੋਈ
ਨੇ ਭੇਜਣੀ ਇਕ ਰਾਵਟੀ ਪੰਜ
ਗਜੀ ਹੋਰ ਭੇਜਣੀ
ਅੰਦਰ ਦਾ ਡੇਰਾ ਕਨਾਤਾ ਹੋਰ ਸਾਜ
ਭਾਈ ਮਲੂਕ ਮਿਹਰੇ ਕੇ ਹਵਾਲੇ ਕਰਣਾ
ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਕਰੈਗਾ
ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰ ਹੈ

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮ ਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨਸੁਖ/
ਭਾਈ ਮਿਹਰ ਚੰਦ ਭਾਈ ਸੋਭਾ ਚੰਦ ਭਾਈ ਜੇਠਮਲ ਭਾਈ ਡੇਡਮਲ
ਭਾਈ ਨੰਦਕੁਆਰ ਭਾਈ ਦੀਨ ਦਿਆਲ ਭਾਈ ਮਿਹਰ ਚੰਦ ਭਾਈ ਪਰਾਨ ਨਾਥ/
ਭਾਈ ਹੀਰਾਨੰਦ ਭਾਈ ਸੋਭਾ ਚੰਦ ਭਾਈ ਕਵਲਨੈਨ ਭਾਈ ਰਾਘੇਦਾਸ
ਭਾਈ ਪ੍ਰਹਲਾਦ ਦਾਸ ਭਾਈ ਮੁਰਲੀ ਭਾਈ ਮੋਹਨ ਦਾਸ ਭਾਈ ਭਗਵਾਨ ਦਾਸ/
ਭਾਈ ਹਰ ਜੀ ਮਲ ਭਾਈ ਸਦਾਨੰਦ ਭਾਈ ਕਵਲਨੈਨ ਭਾਈ ਰਾਮਰਾਇ
ਭਾਈ ਨੰਦ ਲਾਲ ਭਾਈ ਬਾਲ ਗੋਬਿੰਦ ਭਾਈ ਜਗਮੰਨ ਭਾਈ ਸੰਗਤਿ ਦਾਸ/
ਭਾਈ ਬੈਜ ਨਾਥ ਭਾਈ ਝਬਰ ਸਿੰਘ ਅਮਲੀਆ ਕਿਰ-
ਪਾਲ ਫੇਰੂ ਭਾਈ ਬਿੰਦਰਾਬਨ ਭਾਈ ਲਾਲਮੰਨ ਛਬੀਲਾ ਨੈਨਸੁਖ ਭਾਈ ਮੂਲਾ/
ਮਿਹਰ ਚੰਦ ਭਾਈ ਚੇਤਨ ਜਾਦੋ ਬੇਬੇ
ਪੈੜੀ ਬਾਈ ਭਾਰਾ ਮਲੂਕਾ ਲਛੂਆ ਭਾਈ ਪਰਾਨ ਨਾਥ ਸਰਬਤਿ ਸੰਗਤਿ/
ਪਟਣੇ ਕੀ ਗੁਰੂ ਰਖੇਗਾ ਗੁਰੂ ਗੁਰੂ
ਜਪਣਾ ਜਨਮ ਸਉਰੇ ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਵੈ ਜਿਨ ਸਿਖਾਂ ਵਾਹਗੁਰੂ/
ਕੀਆ ਹੈ ਸਭਨਾ ਕੇ ਮਨੋਰਥ ਗੁਰੂ ਪੁਰੇ ਕਰੇਗਾ
ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰ ਹੈ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਹੋਗੁ ਸੰਗਤਿ ਸੇਵਾ ਗੋਬਿੰਦ ਦਾਸ/
ਕੀ ਕਰਤੀ ਹੈ ਤੁਮਾਰੀ ਸੇਵਾ ਸੰਗਤਿ/

ਗੁਰ ਸਤਿ

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨਸੁਖ ਭਾਈ
ਮਿਹਰ ਚੰਦੁ ਭਾਈ ਸੋਭਾ ਚੰਦੁ ਭਾਈ ਜੇਠ ਮਲ ਭਾਈ ਡੇਡਮਲ
ਭਾਈ ਨੰਦ ਕੁਆਰ ਭਾਈ ਦੀਨਦਿਆਲ ਭਾਈ ਮਿਹਰ ਚੰਦੁ ਭਾਈ ਪਰਾਨ ਨਾਥ
ਭਾਈ ਹੀਰਾਨੰਦ ਭਾਈ ਸੋਭਾਚੰਦੁ ਭਾਈ ਕਵਲਨੇਨ ਭਾਈ ਰਾਘੋ ਦਾਸੁ
ਭਾਈ ਪਹਲਾਦ ਦਾਸੁ ਭਾਈ ਮੁਰਲੀ ਭਾਈ ਮੋਹਨ ਦਾਸੁ ਭਾਈ ਭਗਵਾਨ ਦਾਸੁ
ਭਾਈ ਹਰਜੀਮਲੁ ਭਾਈ ਸਦਾਨੰਦੁ ਭਾਈ ਕਵਲਨੇਨ ਭਾਈ ਰਾਮਰਾਇ
ਭਾਈ ਨੰਦਲਾਲ ਭਾਈ ਬਾਲਗੋਬਿੰਦ ਭਾਈ ਜਗਮੰਨ ਭਾਈ ਸੰਗਤਿ ਦਾਸੁ ਭਾਈ
ਬੇਜਨਾਥੁ ਭਾਈ ਝਬਰ ਸਿੰਘ ਅਮਲੀਆ ਕਿਰ (-)
ਪਾਲ ਫੇਰੂ ਭਾਈ ਬਿੰਦਰਾਬਨ ਭਾਈ ਲਾਲਮੰਨ ਛਬੀਲਾ ਨੇਨਸੁਖ ਭਾਈ ਮੂਲਾ
ਮਿਹਰ ਚੰਦੁ ਭਾਈ ਚੇਤਨ ਜਾਦੋ ਬੇਬੇ
ਪੈੜੀ ਬਾਈ ਭਾਰਾ ਮਲੂਕਾ ਲਛੂਆ ਭਾਈ ਪਰਾਨ ਨਾਥੁ ਸਰਬਤਿ ਸੰਗਤਿ ਪਟਣੇ
ਕੀ ਗੁਰੂ ਰਖੇਗਾ ਗੁਰੂ ਗੁਰੂ
ਜਪਣਾ ਜਨਮ ਸਉਰੇ ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਵੈ ਜਿਨ ਸਿਖ ਵਾਹਗੁਰੂ ਕੀਆ ਹੈ
ਸਭਨਾ ਕੇ ਮਨੋਰਥ ਗੁਰੂ ਪੂਰੇ ਕਰੇਗਾ
ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰ ਹੈ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਹੋਗੁ ਸੰਗਤਿ ਸੇਵਾ ਗੋਬਿੰਦ ਦਾਸ
ਕੀ ਕਰਤੀ ਹੈ ਤੁਮਾਰੀ ਸੇਵਾ ਸੰਗਤਿ

*ਕੀ ਗੁਰੂ ਕੀ ਦਰਗਹ
ਥਾਇ ਪੜੇਗੀ ਸੰਗਤ
ਕਾ ਭਲਾ ਹੋਗੁ ਜੇ ਪਰੇ ਤੇ ਭਾਈ
ਰਾਜਾ ਦੇ ਪਾਸ ਤੇ ਡੇਰਾ ਆਇਆ ਹੋਵੇ
ਤਾ ਭੇਜਣਾ ਇਕ ਸੁਹੇਲਾ ਤਿਨ ਕਨਾਤਾਂ
ਇਕ ਸੇਹਤਖਾਨਾ ਖਾਸੇ ਡੇਰੇ ਨੂ ਭੇਜਣਾ
ਤਿੰਨ ਕਨਾਤਾਂ ਇਕੁ ਕਲੰਦਰੀ ਰਸੋਇ
ਨੇ ਭੇਜਣੀ ਇਕੁ ਰਾਵਟੀ ਪੰਜ
ਗਜੀ ਹੋਰ ਭੇਜਣੀ
ਅੰਦਰ ਦਾ ਡੇਰਾ ਕਨਾਤਾ ਹੋਰ ਸਾਜ
ਭਾਈ ਮਲੂ ਮਿਹਰੇ ਕੇ ਹਵਾਲੇ ਕਰਣਾ
ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਕਰੈਗਾ
ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰ ਹੈ

LETTER 6

This letter was written by Guru Tegh Bahadur to the Sikh congregation of Banaras and is preserved in the Gurdwara Bari Sangat at Banaras (now called Varanasi)

Gurusat

In the name of God who is the true Teacher
God is one, he is the Truth and is realised only with his Grace
Bhai Jawahari, Bhai Kilpal Das, Bhai Jatmal
Bhai Rama the grass-cutter,
Bhai Kalyan Das, Bhoti, Seth, Bhai Babu Rai,
Bikhari Das Maharaja, Dalpat Das, Hira Man, Durga Das,
Ganga Ram, Raghu Nath, Mahanand and other members of the sangat of Banaras.

God will protect you. All members of the Sangat (congregation) should collect and entrust their donations from their own earnings to Bhai Jawahari who will hand them over to Bhai Dayal Das. These will, then, be brought and put in the holy treasury.

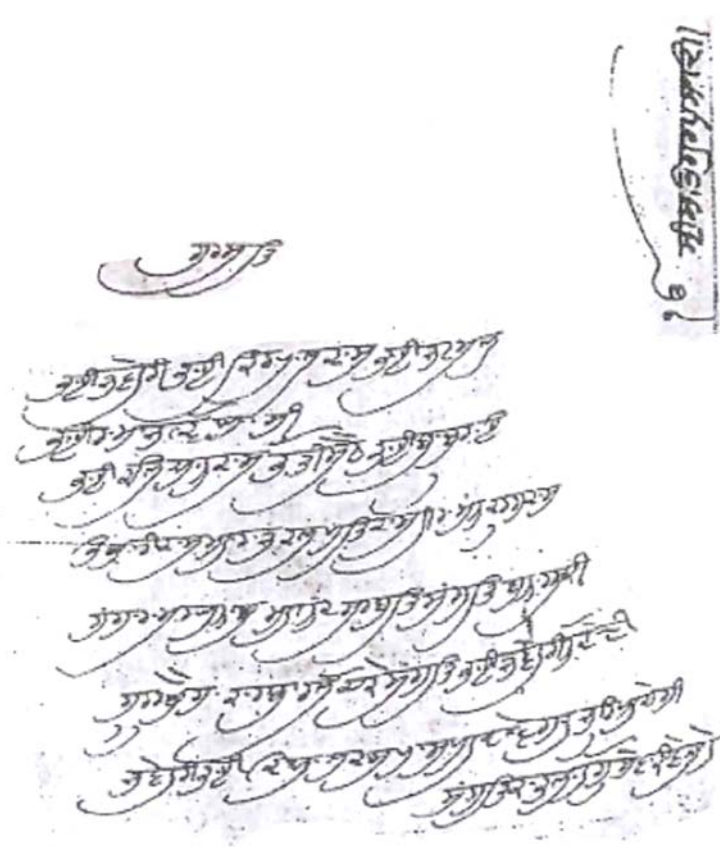
I wish good to the Sangat. God will bless you. This is the time for the service to the Guru.

Observations:

1. The directives issued in this letter are:
 - (a) to serve the Guru,
 - (b) to send donations to the Guru's treasury from one's own earnings.
2. The offerings asked for are: donations
3. The exact date of this letter is not available, but most probably it was written during 1667-1668, when the Guru was touring this part of India.

Hukamnama Guru Tegh Bahadur

ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦਾ ਹੁਕਮ ਸੰਗਤਿ ਬਨਾਰਸ ਜੋਗੁ
 "...ਕਾਰਬਾਰ ਲੋਚ ਕੇ ਸੰਗਤਿ ਭਾਈ ਜਵੇਹਰੀ ਨੇ ਦੇਣੀ, ਜਵੇਹਰੀ
 ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਪਹੁਚਾਵੇਗਾ ਹਜੂਚਿ ਪਹੁਚੇਗੀ..."



(ਗੁਰਦੁਆਰਾ ਬੜੀ ਸੰਗਤਿ ਬਨਾਰਸ ਵਿਚ)

ਚਿੱਠੀ ੬

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ੴ ਸ੍ਰੀ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ।*

ਗੁਰਸਤਿ

ਭਾਈ ਜਵੇਹਰੀ ਭਾਈ ਕਿਰਪਾਲ ਦਾਸ ਭਾਈ ਜਟਮਲੁ
ਭਾਈ ਰਾਮਾ ਜਾਦੋ ਘਾਸੀ
ਭਾਈ ਕਲਿਆਨ ਦਾਸ ਭੇਤੀ ਸੇਠ ਭਾਈ ਬਾਬੂ ਰਾਇ
ਭਿਖਾਰੀ ਦਾਸ ਮਹਾਰਾਜਾ ਦਲਪਤਿ ਦਾਸ ਹੀਰਾ ਮੰਨ ਦੁਰਗ ਦਾਸ
ਗੰਗਾ ਰਾਮ ਰਘੁਨਾਥ ਮਹਾਨੰਦ ਸਰਬਤਿ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ
ਗੁਰੂ ਰਖੇਗਾ ਕਾਰਬਾਰ ਲੋਚ ਕੇ ਸੰਗਤਿ ਭਾਈ ਜਵੇਹਰੀ ਨੋ ਦੇਣੀ
ਜਵੇਹਰੀ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਪਹੁਚਾਵੇਗਾ ਹਜ਼ੂਰਿ ਪਹੁਚੇਗੀ
ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਗੁ ਸੇਵਾ ਕੀ ਵੇਲਾ ਹੈ

LETTER 7

This letter was written by Guru Tegh Bahadur to the congregation of city of Banaras (Varanasi) and the County of Banaras.

Ek Onkar Satguru

In the name of One Eternal God who is the True Teacher

Sat Guru

In the name of God who is the True Teacher

Bhai Jaswehr Mal Masand, Bhai Kirpal Das, Bhai Jat Mal, Bhai Seth, Bhai Kalyan Mal, Bhai Mahanand, Bhai Babu Rai, Bhai Maharaj, Bhai Bhikhari, Dalpat Das, Bhai Ramanand, Bhai Manji, Bhai Man Singh, Phagu Shah, Bhai Bal Kishan, Bhai Chhut Mal, Bhai Mani Ram, and all other members of the congregation of the city and county of Benares.

God will fulfill all desires of the congregation. The offerings recently sent through Bhai Dayal Das have been duly received in the Guru's treasury. Accept all the directives of Bhai Dayal Das as the directives of the Guru. All the Sikhs keeping even a cowrie (lowest denomination of the currency, then used in India) as their contribution towards the daswand (donation towards the Guru's treasury), should hand it over to Bhai Dayal Das. God will bless the entire congregation and all will prosper.

Observations:

1. The directives issued in this letter are:
 - (a) to obey the commands of Bhai Dayal Das,
 - (b) to send regular contributions, however small, to the central treasury.
2. The exact date of the letter is not known, but the most probable date period is between 1667-1668, when the Guru was still in that part of India.

Hukamnama Guru Tegh Bahadur

ਨੌਵੇਂ ਗੁਰੂ ਜੀ ਦਾ ਹੁਕਮ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ ਤੇ ਸੂਬੇ ਕੀ ਜੋਗ
"...ਪਿਛੇ ਕਾਰ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਭੇਜੀ ਥੀ ਸਭ ਹਜੂਰਿ ਪਹੁੰਚੀ
ਭਾਈ ਦਿਆਲ ਦਾਸ ਕਹੇ ਸੰਗਤਿ ਗੁਰੂ ਕਾ ਹੁਕਮ ਕਰਿ ਮੰਨਣਾ..."

(Handwritten Gurmukhi text, likely a copy of the hukamnama, including the signature 'ਗੁਰੂ ਤੇਗ਼ ਬਹਾਦਰੁ')

(ਗੁਰਦੁਆਰਾ ਬੜੀ ਸੰਗਤਿ ਬਨਾਰਸ ਵਿੱਚ)

ਚਿੱਠੀ ੭

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ੴ ਸਤਿਗੁਰੂ*

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਜਵੇਹਰ ਮਲੁ ਮਸੰਦ ਭਾਈ ਕਿਰਪਾਲ ਦਾਸ ਭਾਈ
ਜਟਮਲ ਭੇਤੀ ਸੇਠ ਭਾਈ ਕਲਿਆਨ ਮਲ ਭਾਈ ਮਹਾਨੰਦੁ
ਭਾਈ ਬਾਬੂ ਰਾਇ ਭਾਈ ਮਹਾਰਾਜ ਭਾਈ ਭਿਖਾਰੀ ਦ (-)
ਲਪਤਿ ਦਾਸ ਭਾਈ ਰਾਮਾਨੰਦ ਭਾਈ ਮਾਨਜੀ ਭਾਈ ਮਾਨ ਸਿੰਘ
ਫਾਗੂ ਸਾਹ ਭਾਈ ਬਾਲ ਕਿਸਨ ਭਾਈ ਛੁਟਮਲ ਭਾਈ ਮਨੀ
ਰਾਮ ਸਰਬਤ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ ਬਨਾਰਸ ਕੇ ਸੂਬੇ ਕੀ ਗੁਰੂ
ਸੰਗਤ ਕੇ ਮਨੋਰਥ ਪੂਰੇ ਕਰੇਗਾ ਪਿਛੇ ਕਾਰ ਭਾਈ ਦਿਆਲ
ਦਾਸ ਪਾਸ ਭੇਜੀ ਥੀ ਸਭ ਹਜ਼ੂਰਿ ਪਹੁਚੀ ਭਾਈ ਦਿਆਲ

*ਦਾਸ ਕਹੇ ਸੰਗਤਿ ਗੁਰੂ ਕਾ
ਹੁਕਮ ਕਰਿ ਮਨਣਾ ਆਗੇ
ਜਿਸ ਸਿਖ ਪਾਸ ਗੁਰੂ ਕੇ ਨਵਿਤ
ਕੀ ਕਉਡੀ ਹੋਵੇ ਕਾਰ ਭੇਟ
ਸਭ ਭਾਈ ਦਿਆਲ ਦਾਸ
ਪਾਸ ਪਹੁਚਾਵਣੀ ਸੰਗਤ ਕੇ ਰੁਜ਼ਗਾਰ
ਵਿਚਿ ਗੁਰੂ ਬਰਕਤਿ ਕਰੇਗਾ

* ਇਹ ਅੱਖਰ ਮੂਲ ਵਿਚ ਸਜੇ ਪਾਸੇ ਹੇਠੋਂ ਉਪਰ ਨੂੰ ਦਿਤੇ ਹੋਏ ਹਨ।

** ਇਸ ਤੋਂ ਅਗੇ ਮੂਲ ਦੇ ਉਤਲੇ ਭਾਗ ਵਿਚ ਉਲਟੇ ਤੋਂ ਟੇਢੇ ਰੁਖ ਦਿਤਾ ਹੋਇਆ ਹੈ।

LETTER 8

This letter was written by Guru Tegh Bahadur to the congregation of city of Banaras (Varanasi) and the County of Banaras.

Gur Sat

In the name of God who is the True Teacher

Bhai Jaswehar Das, Bhai Kirpal Das, Bhai Kalyan Mal, Bhai Bhoti, Bhai Seth, Babu Rai, Bhai Bhikhari, Maharaja, Rama, Bal Kishan, Man Singh, Chhut Mal, Nand Rup, and all other members of the congregation of the city and county of Benares. Always meditate on God.

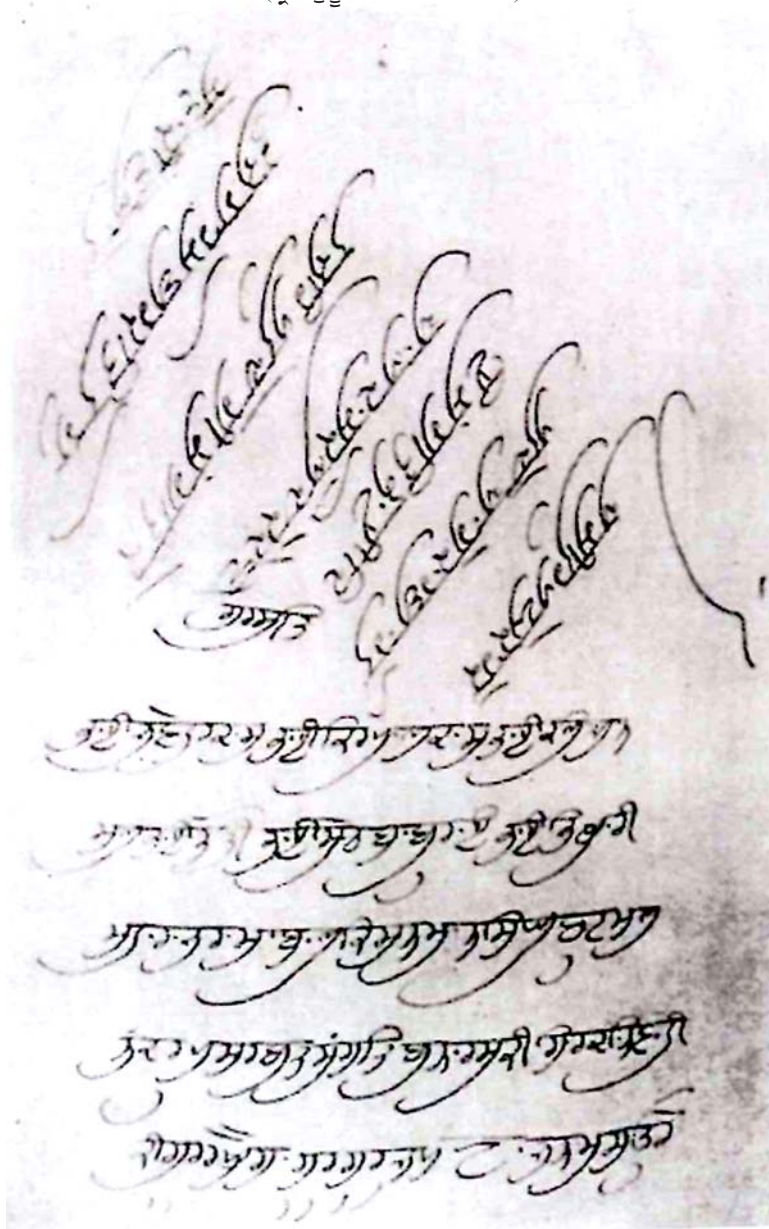
Eighty rupees of offerings have been received. May God fulfill all desires of the congregation. The Sangat may give their offerings to Bhai Dayal Das. He will present them to the Guru. God will bless the entire congregation and all will prosper. This is the time for the service of the Guru.

Observations:

1. The directives issued in this letter are:
 - (a) to deposit the offerings with Bhai Dayal Das, who will pass them over to the Guru.
2. The exact date of the letter is not known, but the most probable date period is between 1667-1668, when the Guru was still in that part of India.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਚਿੱਠੀ ੮

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਅਸੀਹ ਰੁਪਯੇ ਕਾਰ ਕੇ
ਪਹੁਚੇ ਆਗੇ ਕਾਰਬਾਰ ਹੋ-
ਇ ਸੰਗਤਿ ਭਾਈ ਦਿ-
ਆਲ ਦਾਸ ਕੇ ਲੋਚ ਕੇ ਦੇਈ
ਹਜੂਰਿ ਪਹੁਚੇਗੀ ਸੰਗਤਿ ਕੇ
ਰੁਜਗਾਰ ਮੇ ਬਰਕਤਿ ਹੋਗੁ
ਜੇਵਾ ਕੀ ਵੇਲਾ ਹੈ

ਗੁਰੂ ਸਤਿ ॥

ਭਾਈ ਜਵੇਹਰ ਦਾਸ ਭਾਈ ਕਿਰਪਾਲ ਦਾਸ ਭਾਈ ਕਲਿਆਨ
ਮਲ ਭਾਈ ਭੇਤੀ ਸੇਠ ਬਾਬੂ ਰਾਇ ਭਾਈ ਭਿਖਾਰੀ
ਮਹਾਰਾਜ ਰਾਮਾ ਬਾਲ ਕਿਸਨ ਮਾਨ ਸਿੰਘ ਛੁਟ ਮਲ
ਨੰਦ ਰੂਪ ਸਰਬਤ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ ਗਿਰਦ ਨਿਵਾਹੀ
ਕੀ ਗੁਰੂ ਰਖੈਗਾ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਸਉਚੇ/

ਨੋਟ:- ਇਹ ਹੁਕਮਨਾਮਾ ਬਨਾਰਸ ਦੀ ਇਕ ਪੁਰਾਤਨ ਬੀੜ ਵਿਚੋਂ ਲਿਆ ਗਿਆ ਹੈ, ਜੋ ਸੱਜੇ ਪਾਸੇ ਤੋਂ ਕਟਿਆ ਹੋਣ ਕਰਕੇ ਅਧੂਰਾ ਹੈ।

(ਸੰਪਾਦਕ)

LETTER 9

This letter was written by Guru Tegh Bahadur to the congregation of city of Banaras (Varanasi) and the County of Banaras.

Gur Sat

In the name of God who is the True Teacher

Bhai Dayal Das, Bhai Rama Rai, Bhai Jwaheri, Bhai Kirpal Das, Bhai Bhoti, Bhai Kalyan Das Bhai Sibboo, Seth Dalpat, Bhai Babu Rai, Bhai Bhikhari Das, and all other members of the congregation of the city and county of Benares. Always meditate on God. The life will improve

May God fulfill all desires of the congregation. The Sangat had sent Rs. 166 with Bhai Dayal Das, the money has been duly received. In future send donation only through him. God will bless the entire congregation and all will prosper.

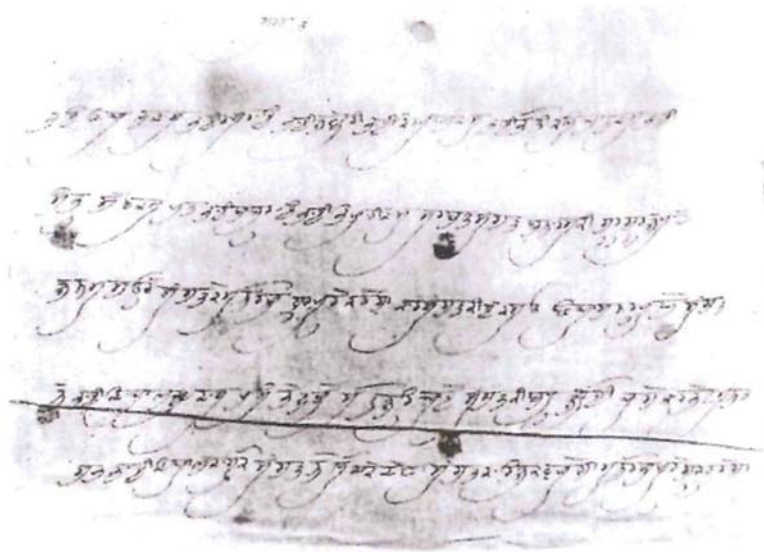
Observations:

1. The directives issued in this letter are:
 - (a) to deposit the offerings with Bhai Dayal Das, who will pass them over to the Guru.
2. There is an acknowledgement of the receipt of Rs. 166 sent with Bhai Dayal Das.
3. There is a direction to send offering from the honest earnings.
4. The exact date of the letter is not known, but the most probable date period is between 1667-1668, when the Guru was still in that part of India.
5. The meaning of a few difficult words are as follows:

Word	Meaning
ਹਜ਼ੂਰਿ ਆਏ	have been received
ਸੰਗਤ ਕੀ ਬਹੁੜੀ ਹੋਈ	Sangat is blessed
ਸੰਗਤ ਨੇ ਲੋਚ ਕੇ ਦੇਣਾ	Offerings should be within the means of the sangat.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੯

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮਰਾਇ ਭਾਈ ਜਵੇਹਰੀ ਭਾਈ ਕਿਰਪਾਲ ਦਾਸ/
ਭਾਈ ਭੇਤੀ ਕਲਿਆਨ ਦਾਸ ਭਾਈ
ਸਿੰਭੂ ਸੇਠ ਦਲਪਤ ਭਾਈਬਾਬੂ ਰਾਇ ਭਾਈ ਭਿਖਾਰੀ ਦਾਸੁ ਸਰਬਤ ਸੰਗਤ/
ਬਨਾਰਸ ਕੀ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ
ਜਨਮੁ ਸਉਰੇ ਸੰਗਤ ਕੇ ਮਨੋਰਥ ਗੁਰੂ ਪੂਰੇ ਕਰੇਗਾ ਕਾਰ ਸੰਗਤ ਕੀ/
ਏਕ ਸਉ ਛਿਆਸਠ ਰੁਪਯੇ ਸੰਗਤ
ਨੇ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸਿ ਭੇਜੇ ਥੇ ਸੇ ਹਜ਼ੂਰਿ ਆਏ ਸੰਗਤ ਕੀ/
ਬਾਹੁੜੀ ਹੋਈ ਆਗੇ ਕਾਰ ਭੇਟ ਮੰਨਤ
ਸਭ ਭਾਈ ਦਿਆਲ ਦਾਸੁ ਕੇ ਸੰਗਤ ਨੇ ਲੋਚ ਕੇ ਦੇਣਾ ਸੰਗਤ ਕਾ ਰਿਜਕ/
ਵਧੇਗਾ ਮਨੋਰਥ ਪੂਰੇ ਗੁਰੂ ਕਰੇਗਾ

LETTER 10

This letter was written by Guru Tegh Bahadur to the congregation of city of Mirzapur (U.P.)

Gur Sat

In the name of God who is the True Teacher

Bhai Bal Chand, Bhai Harkishan, Bhai Chatarbhuj, Bhai Lalu and all other members of the congregation of Mirzapur. Send your offerings through Bhai Dayal Das who will present those to us.

God will bless the entire congregation and all will prosper. Offerings previously sent have been received.

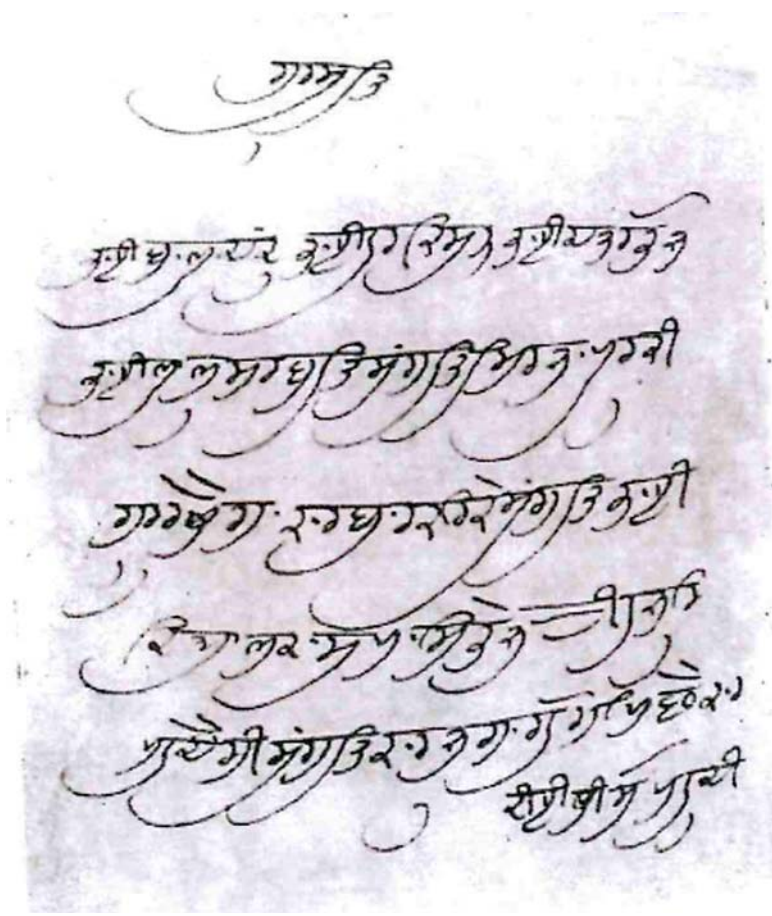
Observations:

1. The directives issued in this letter are:
 - (a) to deposit the offerings with Bhai Dayal Das, who will pass them over to the Guru.
2. There is an acknowledgement of the offerings sent earlier.
3. The meaning of a few difficult words are as follows:

Word	Meaning
ਕਾਰ	offerings
ਜੁਜਗਾਰ ਹੋਗਾ	increase in prosperity.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਮਿਰਜ਼ਾਪੁਰ (ਉੱਤਰ ਪ੍ਰਦੇਸ਼) ਦੇ ਨਾਮ
Addressed to the Sangat of Mirzapur (U.P.)

ਚਿੱਠੀ ੧੦

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰ ਸਤਿ

ਭਾਈ ਬਾਲ ਚੰਦੁ ਭਾਈ ਹਰਕਿਸਨ ਭਾਈ ਚਤਰ ਭੋਜ
ਭਾਈ ਲਾਲੁ ਸਰਬਤਿ ਸੰਗਤਿ ਮਿਰਜਾਪੁਰ ਕੀ
ਗੁਰੂ ਰਖੈਗਾ ਕਾਰਬਾਰ ਕਰਿ ਕੇ ਸੰਗਤਿ ਭਾਈ
ਦਿਆਲ ਦਾਸ ਪਾਸਿ ਭੇਜਣੀ ਹਜੂਰਿ
ਪਹੁਚੈਗੀ ਸੰਗਤਿ ਕਾ ਰੁਜਗਾਰ ਹੋਗਾ ਪਿਛੈ ਕਾਰ
ਦੀਈ ਥੀ ਸੁ ਪਹੁਚੀ

LETTER 11

The letter was written to the Sangat of Patna. It is preserved in the Gurdwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

There is One God, God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramraj, Bhai Darbari, Bhai Chain Sukh,
Bhai Mehr Chand, Bhai Subha Chand,

Bhai Jeth Mal, Bhai Ded Mal, Bhai Nand kuar, Bhai Prehlad Das, Bhai Bansi,
Bhai Murli, Bhai Pritam Das, Bhai Raghu Das, Bhai Mohan Das, Bebe Peri Bai
The Guru will fulfil the wishes of the congregation and all devotees.

We have camped at Monghyr, this is the time for the sangat to serve the Guru.

Inform the masands of your province and other adjoining areas to come with sangats to have an audience with the Guru.

All who come will be blessed and will prosper.

Further we wish to write to you about the marquee at our camp in Shahzadpur. Based on the information given by you, we will write to the sangat.

Send two sore turbans of Bihar, of the value of Rs. 40 a score.

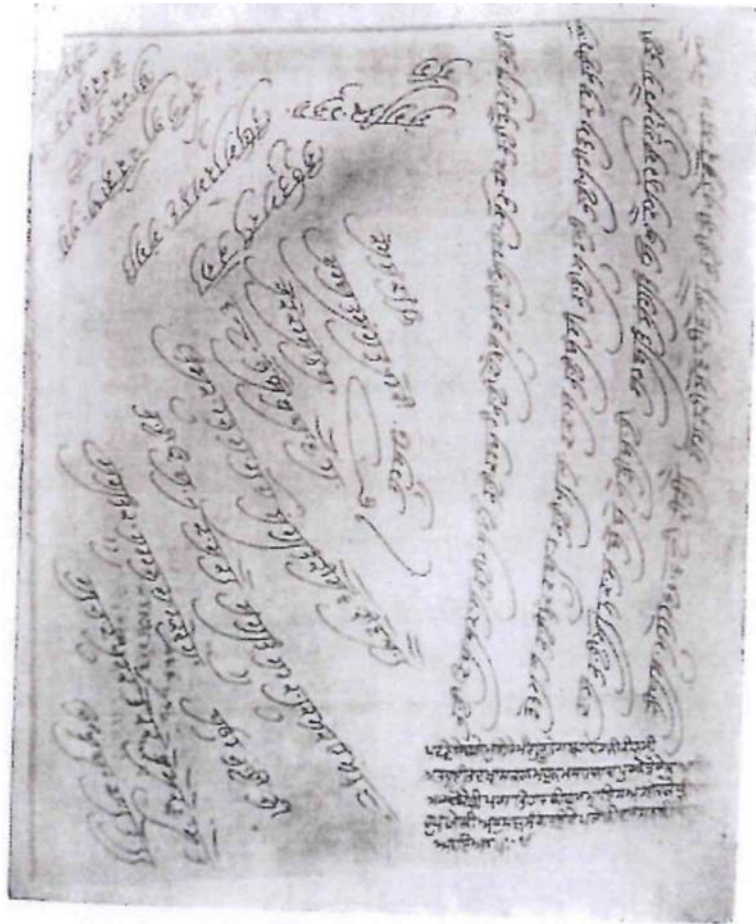
May the sangat have more prosperity.

Observation:

1. The letter is addressed to 16 members of the Sangat.
2. There is a female member 'Peri Bai' as well.
3. There is a mention that the Guru and his retinue were camping at Monghyr, and that the next camp will be at Sahzadpur.
4. The Guru had the sangat to send 40 Bihari turbans costing Rs. 40.
5. Like previous letters, this letter is also undated.
6. This letter is also preserved in Harimandir Sahib at Patna.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਮੁੰਗੇਰ ਤੋਂ ਪਟਨੇ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Patna

ਚਿੱਠੀ ੧੧

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ੴ ਗੁਰ ਸਤਿ॥

ਭਾਈ ਦਿਆਲ ਦਾਸੁ ਭਾਈ ਰਾਮਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨਸੁਖੁ
ਭਾਈ ਮਿਹਰ ਚੰਦ ਸੋਭਾ ਚੰਦ ਜੇਠਮਲੁ ਭਾਈ
ਡੇਡਮਲੁ ਭਾਈ ਨੰਦ ਕੁਆਰ ਭਾਈ ਪਹਲਾਦ ਦਾਸ ਭਾਈ ਬੰਸੀ ਭਾਈ ਮੁਰਲੀ
ਭਾਈ ਪਰੀਤਮ ਦਾਸੁ ਭਾਈ ਰਾਘੋ
ਦਾਸੁ ਭਾਈ ਮੋਹਨ ਦਾਸੁ ਬੇਬੇ ਪੇੜੀ ਬਾਈ ਸਰਬਤਿ ਸੰਗਤਿ ਸਿਖਾ ਕੈ ਮਨੋਰਥੁ
ਗੁਰੂ ਪੂਰੇਗਾ ਭਾਈ
ਜੀ ਅਸਾ ਮੁਗੋਰ ਛਾਵਣੀ ਕੀਤੀ ਹੈ ਸੰਗਤਿ ਕੀ ਸੇਵਾ ਕੀ ਵੇਲਾ ਹੈ
ਭਾਈ ਜੀ ਪਰੇ ਕੇ ਜੁ ਤੁਮਾਰੇ ਸੂਬੇ॥

ਕੇ ਮਸੰਦ ਹਨਿ॥

ਸਰਬਤ ਸੰਗਤ ਪਰੇ ਕੀ

ਲੈ ਕੇ ਦਰਸਨਿ ਆ (-)

ਵਣਾ ਜੋ ਸਿਖ ਆਵੈਗਾ

ਤਿਸ ਕਾ ਰੁਜਗਾਰ ਹੋਗੁ ਸੰਗਤਿ ਕੀ ਸੇਵਾ ਕੀ ਵੇਲਾ ਹੈ

ਭਾਈ ਦਿਆਲ ਦਾਸੁ ਕਹੈ ਸੰਗਤਿ ਗੁਰੂ ਕਾ ਹੁਕਮ ਕਰਿ ਮੰਨਣਾ

ਸੰਗਤਿ ਕਾ ਗੁਰੂ ਰੁਜਗਾਰ ਕਰੇਗਾ ਅਉਰ ਭਾਈ ਜੀ

ਸਹਜਾਦਪੁਰ ਕੇ ਡੇਰੇ ਕੇ ਖੇਮੇ ਕੇ ਵਾਸਤੇ

ਲਿਖਿਆ ਚਾਹਤੇ ਹਹਿ

ੴਜਿਉ ਤੁਮ ਕਹਿ ਭੇਜਹੁ

ਤਿਉ ਹਮ ਹੁਕਮਨਾਵਾ ਸੰਗਤਿ

ਕੇ ਲਿਖਹ ਦੇ ਕੋੜੀਆ ਪਗਾ

ਬਿਹਾਰ ਕੀ ਭੇਜਣੀ

ਏਕ ਕੋੜੀ ਪਗਾ ਕੀ

ਚਾਲੀਸ ਰੁਪਯੈ

ਕੀ ਭੇਜਣੀ

ਸੰਗਤਿ ਕਾ ਰੁਜਗਾ (-)

ਰ ਹੋਗੁ

1. ਮੂਲ ਦੇ ਮਧ ਵਿਚ ਹੇਠੋਂ ਉਤੇ ਨੂੰ ਦਿਤਾ ਹੈ।
2. ਇਸ ਤੋਂ ਉਤਲਾ ਭਾਗ ਮੂਲ ਦੇ ਸਜੇ ਪਾਸੇ ਖਬਿਉਂ ਸਜੇ ਨੂੰ ਦਿਤਾ ਹੈ।
3. ਇਸ ਤੋਂ ਅਗੇ ਅੰਕ ੪ ਤਕ ਮੂਲ ਦੇ ਖੱਬੇ ਪਾਸੇ ਉਪਰੋਂ ਹੇਠਾਂ ਨੂੰ ਟੇਢੇ ਰੁਖ ਦਿਤਾ ਹੈ।
4. ਇਸ ਤੋਂ ਅਗੇ ਮੂਲ ਵਿਚ ਉਤਲੇ ਪਾਸੇ ਉਲਟੇ ਰੁਖ ਦਿਤਾ ਹੈ।

LETTER 12

Epistle addressed to the Sangat of Banaras

There is One God, God is Truth (Truth is God)

Bhai Jawehar Mal, Bhai Bhoti Seth, Bhai Kirpal Das, Bhai Jat Mal, Bhai Kalyan Mal, Bhai Babu, Mani, Bhikhari, Man Singh, Maharaj, Rama Jado, Ghasi, Koka, Mana, Balkishan, Sukhdeo, Phagoo Shah, Chhutman, Rup Narain.

The Guru will fulfil the wishes of the congregation and all devotees of Banaras. May their prosperity increase.

The sangat is instructed to pay their contribution to Bhai Dayal Das. He will deposit these with the Guru. The congregation will be blessed.

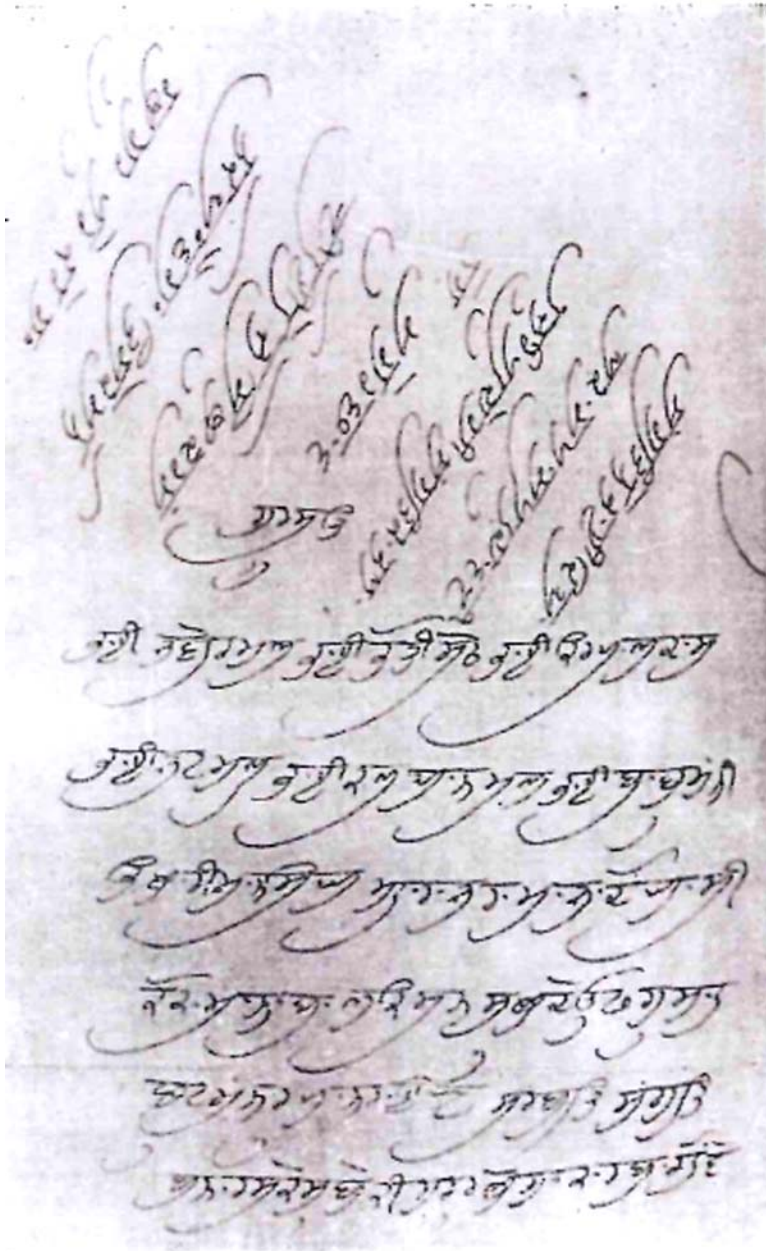
We are camping at Monghyr, all those who will come for the Guru's sight, their wishes will be fulfilled.

Observation:

1. The letter is addressed to 18 members of the Sangat
2. There is a mention that the Guru and his retinue were camping at Monghyr.
3. The Guru had asked the sangat to come to Monghyr to have 'Darshan of the Guru'.
4. Like previous letters, this letter is also undated.
5. This letter is preserved in Gurdwara 'Bari Sangat' at Banaras.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੧੨

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਸੰਗਤਿ ਨੇ ਭਾਈ ਦਿਆ-
ਲ ਦਾਸ ਪਾਸ ਪਹੁਚਾਵਣੀ
ਹਜੂਰਿ ਪਹੁਚੇਗੀ ਸੰਗਤਿ ਕਾ ਭਲਾ
ਹੋਗ ਮੁਗੋਰ ਛਾਵ-
ਈ ਹੋਈ ਹੈ ਜੇ ਸਿਖ ਦਰਸ-
ਨ ਕੇ ਆਵੈਗਾ ਤਿਸ ਕੇ ਮਨੋ-
ਰਥ ਗੁਰੂ ਪੂਰੇ ਕਰੇਗਾ

ਗੁਰੂ ਸਤਿ ॥

ਭਾਈ ਜਵੇਹਰ ਮਲ ਭਾਈ ਭੇਤੀ ਸੇਠ ਭਾਈ ਕਿਰਪਾਲ ਦਾਸ
ਭਾਈ ਜਟ ਮਲੁ ਭਾਈ ਕਲਿਆਨ ਮਲ ਭਾਈ ਬਾਬੂ ਮੰਨੀ
ਭਿਖਾਰੀ ਮਾਨ ਸਿੰਘ ਮਹਾਰਾਜ ਰਾਮਾ ਜਾਦੋ ਆਸੀ
ਕੋਕਾ ਮਾਨਾ ਬਾਲ ਕਿਸਨ ਸੁਖਦੇਉ ਫਗੂ ਸਾਹ
ਛੁਟ ਮਨ ਰੂਪ ਨਾਰਾਇਣ ਸਰਬਤਿ ਸੰਗਤਿ
ਬਨਾਰਸ ਕੇ ਸੂਬੇ ਕੀ ਗੁਰੂ ਰਖੇਗਾ ਕਾਰ ਬਾਰ ਹੋਵੇ

ਨੋਟ:- ਇਹ ਹੁਕਮਨਾਮਾ ਵੀ ਸੱਜੇ ਪਾਸਿਓਂ ਫਟਣ ਕਰ ਕੇ, ਜਿਸ ਦੀ ਨਿਸ਼ਾਨੀ ਉੱਤੇ ਦੀ ਉਪਰਲੀ ਲੰਮੀ ਲਕੀਰ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ, ਕਿਸੇ ਹੱਦ ਤਕ ਅਧੂਰਾ ਹੈ।

(ਸੰਪਾਦਕ)

LETTER 13

The letter was written to the Sangat of Patna. It is preserved in the Gurdwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

There is One God, God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh,

Bhai Mehr Chand, Bhai Subha Chand,

Bhai Jeth Mal, Bhai Ded Mal, Bhai Ragho, Bhai Prehlad Das, Bhai Mohan Das, Bhai Nand Kuar,

Bhai Pritam Das, Bhai Ghanshyam, Jagman, Murlidhar, Bhai Singha, Sada Nand, Kanwal Nain, Ram Rai, Lalman, Chhabil Das, Bal Gobind, Amaliya, Pheru, Kirpal, Sangat Das, Baij Nath, Jhabar Singh, Bhagwan, Gujar Mal, Peri Bai, Ram Chand, Dina Nath, Pran Nath, Jagdeo, Bhoj Raj, Dalpat Das, Bhara, Dariya, Chinta, Bindraban, Pran Nath, Mehr Chand, Hira Nanad, Pran Nath.i

The Guru will fulfil the wishes of the congregation.

The departure is fixed for the month of Asu.

Articles costing seventy rupees, as per detail, may be sent for the camp immediately on the receipt of this letter. Do not delay it. The camp is to be made ready.

Brother come with the whole sangat to have Guru's darshan. Do not delay.

God will bless the sangat with prosperity.

Patna is Guru's won home.

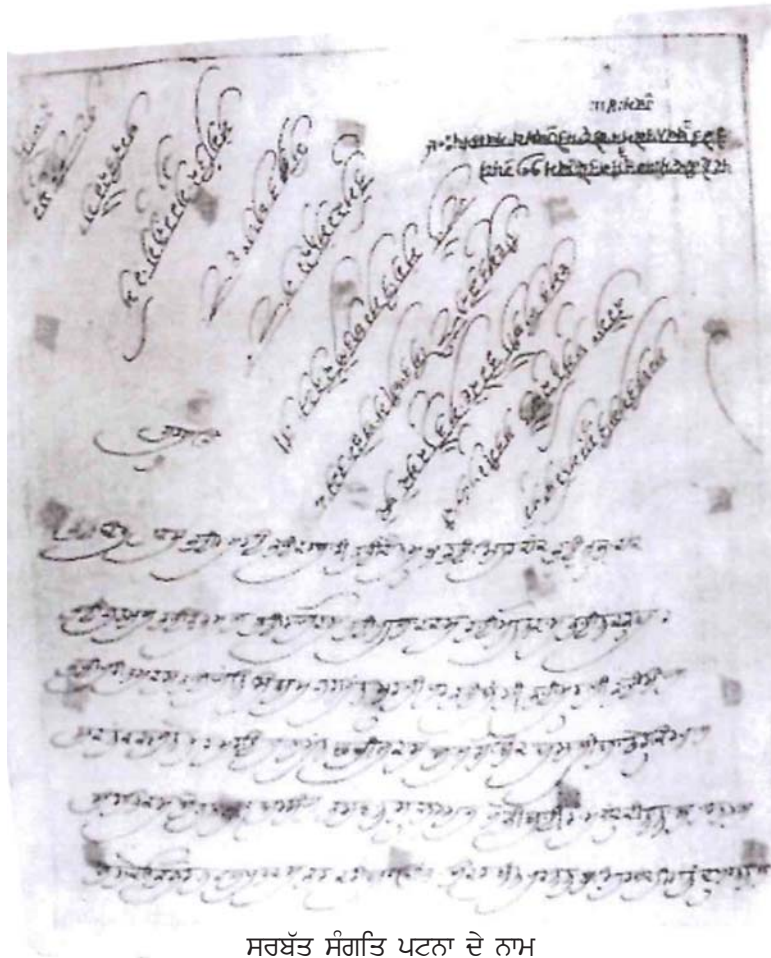
Observation:

1. The letter is addressed to 46 members of the Sangat.
2. The Guru is informing the sangat, the date of his departure.
3. There is a mention of a list of goods to be purchased and that its cost shall not exceed seventy rupees.
4. Like previous letters, this letter is also undated.

This letter is also preserved in Harimandir Sahib at Patna.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪਟਨਾ ਦੇ ਨਾਮ

Addressed to the Sangat of Patna

ਚਿੱਠੀ ੧੩

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

/ਸਰਬਤਿ ਸੰਗਤਿ ਗੁਰੂ ਮਨੋਰਥ ਪੂਰੇ
ਕਰੈਗਾ ਅਸੂ ਨੋ ਕੂਚ ਹੈ ਸਤਰੀ ਰੁਪਾਯਾ ਕੀ
ਵਸਤ ਲਿਖੀ ਹੈ ਡੇਰੇ ਕੇ ਵਾਸਤੇ ਹੁਕਮ ਦੇਖਦੇ
ਹੀ ਵਸਤੁ ਭੇਜਣੀ ਸਿਤਾਬੀ ਸਾਥ ਡੇਰਾ ਤੈਯਾਰ ਕਰ-
ਣਾ ਹੈ ਸੰਗਤਿ ਸਰਬਤ ਲੇ ਕੇ ਭਯਾ ਜੀ
ਤੁਮੇ ਦਰਸਨੁ ਕਰਿ ਜਾਣਾ
ਸਿਤਾਬ ਆਵਣਾ
ਸੰਗਤਿ ਕਾ ਗੁਰੂ ਰੁਜਗਾਰ ਮੇ
ਬਰਕਤਿ ਕਰੇਗਾ
ਪਰਣਾ ਗੁਰੂ
ਕਾ ਘਰੁ ਹੈ

ਗੁਰੂ ਸਤਿ ॥

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮ ਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨਸੁਖੁ/
ਭਾਈ ਮਿਹਰ ਚੰਦ ਭਾਈ ਸੁਭਾ ਚੰਦ
ਭਾਈ ਜੇਠ ਮਲ ਭਾਈ ਡੇਡ ਮਲ ਭਾਈ ਰਾਘੋ ਦਾਸ ਭਾਈ ਪ੍ਰਹਲਾਦ ਦਾਸ/
ਭਾਈ ਮੋਹਨ ਦਾਸ ਭਾਈ ਨੰਦ ਕੁਆਰ
ਭਾਈ ਪਰੀਤਮ ਦਾਸ ਭਾਈ ਘਨਿ ਸਿਆਮ ਜਗਮੰਨ ਮੁਰਲੀਧਰ ਭਾਈ ਬੰਸੀ/
ਭਾਈ ਮੁਰਲੀ ਭਾਈ ਸਿੰਘਾ
ਸਦਾਨੰਦ ਕਵਲਨੈਨ ਰਾਮਰਾਇ ਲਾਲਮੰਨ ਛਬੀਲਦਾਸ ਬਾਲ ਗੋਬਿੰਦ/
ਅਮਲੀਆ ਫੇਰੂ ਕਿਰਪਾਲ
ਸੰਗਤਿ ਦਾਸ ਬੇਜਨਾਥ ਝਬਰ ਸਿੰਘ ਭਗਵਾਨ ਗੁਜਰਮਲ ਪੇੜੀ ਬਾਈ ਰਾਮਚੰਦੁ/
ਦੀਨਾ ਨਾਥ ਪਰਾਨ ਨਾਥ
ਜਗਦੇਉ ਭੋਜ ਰਾਜ ਦਲਪਤ ਦਾਸ ਭਾਰਾ ਦਰੀਆ ਚਿੰਤਾ ਬਿੰਦਰਾਬਨ/
ਪਰਾਨ ਨਾਥ ਮਿਹਰ ਚੰਦ ਹੀਰਾਨੰਦ ਪਰਾਨ ਨਾਥ/

LETTER 14

The letter was written to the Sangat of Patna.

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh,
Bhai Mehr Chand, Bhai Subha Chand,
Bhai Jeth Mal, Bhai Ded Mal, Bhai Prehlad Das, Bhai Bansi, Bhai Mulrli Dhar
Bhai Mehr Chand, Bhai
Nath, Bhai Hira Chand, Bhai Ragho Das, Bhai Prehlad Das, Bhai
Bansi, Ragho Das, Bhai Dina Nath,
Bhai Mohan Das, Bhai Pritam Das, Bhai Nand Kuar, Bhai Mehr Chand,
Bhai Pran Nath, Bhai Murlidhar Bhai
Singha, Bhai Sada Nanad, Bhai Kanwal Nain, Bhai Ramrai, Bhai Lalman,
Bhai Chhabil Das, Bhai Bal gobind,
Bhai amlia, Bhai Kirpal, Bhai Baij Nath, Bhai Sangat Das
Bhai Jhabar singh, Babe Peri Bai,
Bhai Ram Chand, Bhai Bhagwan Das, Gujar Mal, Bhai Jagden, Bhai Bhoj Rai,
Bhai Dalpat Das, Bara Daria,
Chita Bindraban, Pran Nath,

The entire Sangat of Patna is blessed,. Those Sikhs who have meditated on Waheguru, their wishes will be granted.

We have left for far land with the Raja, We have left our family behind in Patna. Those Sikhs who worship Waheguru serve them. The donations of a paisa¹ shall be rewarded with a gold coin (mohar²)

Those Sikhs who serve the Guru shall be blessed, their prosperity will increase.

This is the time to do the sewa.

-
1. Paisa was the smallest denomination of the Indian rupee.
 2. Mohar mean a gold coin.

Arrange a large mansion for our family. God will bless the sangat with increase prosperity. This is the time to serve the Guru.

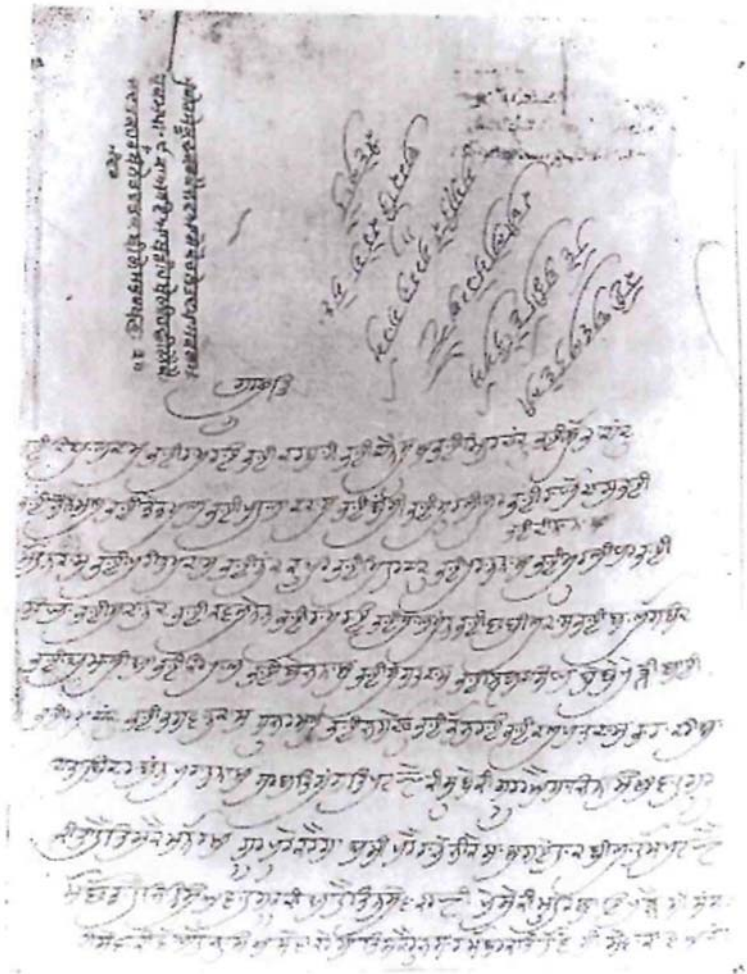
Observation:

1. The letter is addressed to 46 members of the Sangat.
2. There is a female member 'Bebe Peri Bai'.
3. There is mention of leaving family behind in Patna, and Guru's travelling further with the Raja.
4. The use of word 'Waheguru' is worth noting.
5. There is a name ending with Singh.
6. A name Bhai Ram Rai has come twice, may be there were two people.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯

(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪਟਨਾ ਦੇ ਨਾਮ

Addressed to the Sangat of Patna

ਚਿੱਠੀ ੧੪

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਕੌਈ ਆਵਲ ਹਵੇਲੀ
ਹੋਵੇ ਬੜੀ ਹੋਵੇ ਤਿਸ ਮੇ
ਕਬੀਲੇ ਹਮਾਰੇ ਰਖਵੈ
ਸੰਗਤਿ ਕੇ ਗੁਰੂ ਰੁਜਗਾਰ ਮੇ
ਬਰਕਤਿ ਕਰੈਗਾ ਸੇਵਾ
ਕੀ ਵੇਲਾ ਹੈ

ਗੁਰੂ ਸਤਿ ॥

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮ ਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨ ਸੁਖ/
ਭਾਈ ਮਿਹਰ ਚੰਦੁ ਭਾਈ ਸੋਭਾ ਚੰਦੁ
ਭਾਈ ਜੇਠ ਮਲ ਭਾਈ ਡੇਡ ਮਲ ਭਾਈ ਪ੍ਰਹਲਾਦ ਦਾਸੁ ਬਾਈ ਬੰਸੀ ਭਾਈ ਮੁਰਲੀ ਧਰ/
ਭਾਈ ਰਾਘੋਦਾਸ ਭਾਈ ਦਾਨਾ ਨਾਥ
ਭਾਈ ਮੋਹਨ ਦਾਸ ਭਾਈ ਪਰੀਤਮ ਦਾਸ ਭਾਈ ਨੰਦ ਕੁਆਰ ਭਾਈ ਮਿਹਰ ਚੰਦ/
ਭਾਈ ਪਰਾਨ ਨਾਥ ਭਾਈ ਮੁਰਲੀਧਰ ਭਾਈ
ਸਿੰਘਾ ਭਾਈ ਸਦਾਨੰਦ ਭਾਈ ਕਵਲ ਨੈਨ ਭਾਈ ਰਾਮ ਰਾਇ ਭਾਈ ਲਾਲ ਮਨ/
ਭਾਈ ਛਬੀਲ ਦਾਸ ਭਾਈ ਬਾਲ ਗੋਬਿੰਦ
ਭਾਈ ਅਮਲੀਆ ਭਾਈ ਕਿਰਪਾਲ ਭਾਈ ਬੈਜ ਨਾਥ ਭਾਈ ਸੰਗਤ ਦਾਸ/
ਭਾਈ ਝਬਰ ਸਿੰਘ ਬੇਬੇ ਪੇੜੀ ਬਾਈ
ਭਾਈ ਰਾਮ ਚੰਦੁ ਭਾਈ ਭਗਵਾਨ ਦਾਸ ਗੁਜਰ ਮਲ ਭਾਈ ਜਗਦੇਉ ਭਾਈ ਭੋਜ ਰਾਇ/
ਭਾਈ ਦਲਪਤ ਦਾਸ ਭਾਰਾ ਦਰੀਆ
ਚਿਤਾ ਬਿੰਦਰਾਬਨ ਪਰਾਨ ਨਾਥ ਸਰਬਤਿ ਸੰਗਤਿ ਪਟਣੇ ਕੀ ਸੂਬੇ ਕੀ ਗੁਰੂ ਰਖੈਗਾ/
ਜਿਨ ਸਿਖਹੁ ਵਾਹਗੁਰੂ
ਕੀਤਾ ਹੈ ਤਿਕ ਕੈ ਮਨੋਰਥ ਗੁਰ ਪੂਰੇ ਕਰੈਗਾ ਅਸੀ ਪਰੇ ਰਾਜੇ ਜੀ ਕੇ ਸਾਥ ਗਏ ਹਾਂ/
ਜਿਨ ਸਿਖਹੁ ਵਾਹਗੁਰੂ
ਕੀਤਾ ਹੈ ਤਿਕ ਕੈ ਮਨੋਰਥ ਗੁਰ ਪੂਰੇ ਕਰੈਗਾ ਅਸੀ ਪਰੈ ਰਾਜੇ ਜੀ ਕੇ ਸਾਥ ਗਏ ਹਾਂ/
ਕਬੀਲਾ ਹਮੇ ਪਟਣੇ
ਮੇ ਛੋਡਾ ਹੈ ਜਿਨਿ ਸਿਖ ਵਾਹਗੁਰੂ ਕੀਆ ਹੈ ਤਿਨ ਸੇਵਾ ਕਰਣੀ ਪੈਸੇ ਕੀ ਮੁਹਰ ਥਾਇ/
ਪੜੈਗੀ ਸੰਗਤ
ਕੀ ਸੇਵਾ ਕੀ ਵੇਲਾ ਹੈ ਜੁ ਸਿਖ ਸੇਵਾ ਕਰੇਗਾ ਤਿਸ ਕੈ ਰੁਜਗਾਰ ਮੇ ਬਰਕਤਿ ਹੋਵੈਗੀ/
ਸੇਵਾ ਕਾ ਵਖਤ ਹੈ/

ਚਿੱਠੀ ੧੪

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

/ਸਰਬਤਿ ਸੰਗਤਿ
ਪਟਣੈ ਕੀ ਜਿਨਿ ਸਿਖਾ
ਵਾਹਗੁਰੂ ਕੀਆ ਹੈ ਤਿਸ ਕੇ
ਮਨੋਰਥ ਪੂਰੇ ਹੋਵਹਿਗੇ ਗੋਬਿੰਦ
ਦਾਸ ਕੀ ਬਧਾਈ ਉਪਰਿ ਸੰਗਤ
ਖਰਚ ਕੀਆ ਗੁਰੂ ਕੀ ਦਰਗਾਹ ਥਾਇ
ਪਯਾ ਰੁਪਯੇ ਕੀ ਮੁਹਰ ਥਾਇ ਪੜੀ
ਪੀਛੈ ਸੇਵਾ ਕੀਤੀ ਸੇ ਥਾ-
ਇ ਪਈ ਆਗੇ ਜੋ ਸੇਵਾ ਕਰੇਗਾ
ਤਿਸ ਕਾ ਭਲਾ ਹੋਗ ਸੰਗਤਿ ਕੇ ਰੁਜਗਾਰ ਮੋ ਥਰ-
ਕਤਿ ਹੋਗ ਭਾਈ ਜੀ ਸਰਪਾਉ ਭੋਜਿਆ ਹੈ
ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰ ਹੈ ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਗ

ਗੁਰੂ ਸਤਿ ॥

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮ ਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਚੈਨ ਸੁਖ/
ਭਾਈ ਮਿਹਰ ਚੰਦ ਭਾਈ ਸੋਭਾ ਚੰਦ
ਭਾਈ ਜੇਠ ਮਲ ਭਾਈ ਡੇਡ ਮਲ ਭਾਈ ਨੰਦ ਕੁਆਰ ਭਾਈ ਦੀਨ ਦਿਆਲ ਭਾਈ ਮਿਹਰ ਚੰਦ
ਭਾਈ ਹੀਰਾਨੰਦ ਭਾਈ ਰਾਘੋਦਾਸ ਭਾਈ ਪ੍ਰਹਲਾਦ ਦਾਸ ਭਾਈ ਬੰਸੀਧਰ ਭਾਈ ਮੁਰਲੀਧਰ
ਮੋਹਨ ਦਾਸ ਭਾਈ ਨੈਨ ਸੁਖ ਭਾਈ ਹਰਕੇਸ ਭਾਈ ਛਬੀਲ ਦਾਸ ਭਾਈ ਭਗਵਾਨ ਦਾਸ ਭਾਈ-
ਭਾਈ ਸਦਾਨੰਦ ਭਾਈ ਘਨਿ ਸਿਆਮ ਭਾਈ ਕਵਲਨੈਨ ਭਾਈ ਰਾਮਰਾਇ/

ਭਾਈ ਮੁਰਲੀਧਰ ਭਾਈ-
ਭਾਈ ਸਿੰਘਾ ਭਾਈ ਸੰਗਤਿ ਦਾਸ ਭਾਈ ਬੈਜ ਨਾਥ ਭਾਈ ਸੁਖ ਦੇਉ ਭਾਈ ਝਬਰ ਸਿੰਘ ਭਾਈ-
ਮ ਭਾਈ ਜਗਮੰਨ, ਭਾਈ ਛਬੀਲ ਦਾਸ ਰੁਮਨ ਭਾਈ ਲਾਲਮਨ ਭਾਈ ਅਨੰਤ ਦਾਸ ਭਾਈ-
ਸੁਫੇਰ ਚੰਦ ਭਾਈ ਨੈਨਸੁਖ ਗੁਲਾਲ ਚੰਦ ਬਾਲ ਗੋਬਿੰਦ ਭਾਈ ਭਗਤਾ ਬਿੰਦਰਾਬਨ
ਪਾਲਾ ਫੇਰੂ ਬੰਸੀਧਰ ਸੁਖਦੇਉ ਮਾਛੀ ਸੂਜਾ ਰਾਮ ਚੈਨ ਸੁਖ ਹੀਰਾਨੰਦ ਪਰਸ ਰਾਮ
ਮਿਤਰ ਸੈਣ ਗਜੂ ਮਲ ਜਗਦੇਉ ਦਲਪਤ ਦਾਸ ਭਾਈ ਮਲੂਕ ਦਾਸੀਆ ਚੇਤਨ
ਲਛੂਆ ਰਘੁਨਾਥ ਫਤਹ ਚੰਦ ਬੇਬੇ ਪੈੜੀ ਬਾਈ ਦੀਨਾ ਨਾਥ ਪਰਾਨ ਨਾਥ/

LETTER 15

The letter was written to the Sangat of Patna and is preserved in Harimandir Sahib (Patna)

Epistle addressed to the Sangat of Patna

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Ded Mal,
The entire Sangat of Patna is blessed.

It is now the fourth day of our travelling and leaving Patna behind. Raja has left 7 days ago.

We have camped here to meet you. Travel night and day and quickly come to us.

Take a fast mount and reach here within 24 hours, do not delay at all.

We are waiting for your arrival, come as fast as you could. Guru will bless the sangat.

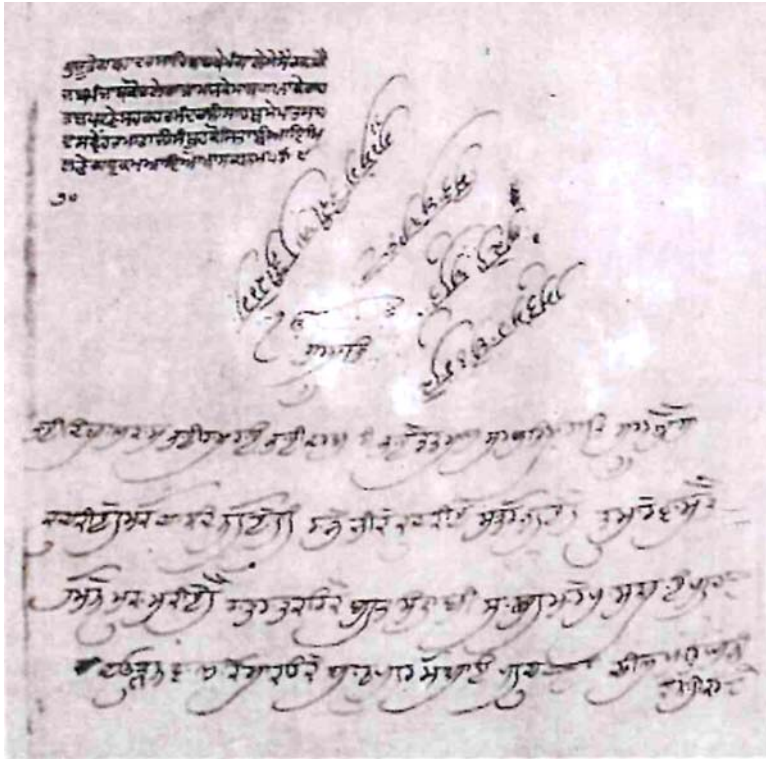
Observation:

1. The letter is addressed to only 4 members of the Sangat.
2. There is a mention of travelling of both the Guru and the Raja. (perhaps towards further East).
3. The Guru has ordered the above named four devotees to reach to him as quickly as possible.
4. The Guru said that his caravan has made a halt, specially, to meet and speak to the above named four devotees.

ਮੁਕਾਮ ਕਰਨਾ ਠਹਿਰਣਾ, ਰੁਕਨਾ
ਕੋਸਾ ਸਵਾਰੀ, ਘੋੜਾ

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪਟਨਾ ਦੇ ਨਾਮ

Addressed to the Sangat of Patna

ਚਿੱਠੀ ੧੫

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਹਮ ਤੁਮਾਰਾ ਬੈਠੇ ਰਾਹੁ ਦੇ-
ਸੁਦੇ ਹੇ ਬਹੁਤ
ਸਿਤਾਬ ਆਵਣਾ
ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਕਰੇਗਾ

ੴ

ਗੁਰੂ ਸਤਿ ॥

ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮ ਰਾਇ ਭਾਈ ਦਰਬਾਰੀ ਭਾਈ ਡੇਡ ਮਲ/
ਸਰਬਤਿ ਸੰਗਤਿ ਗੁਰੂ ਰਖੈਗਾ
ਕੂਚ ਕੀਏ ਹਮ ਕੇ ਚਾਰ ਦਿਨ ਹੋਏ ਹਹਿ ਰਾਜੇ ਜੀ ਕੇ ਕੂਚਕੀਏ ਸਤ ਰੋਜ ਹੋਏ ਹੈ/
ਤੁਮਾਰੇ ਵਾਸਤੇ
ਹਮੇ ਨੇ ਮੁਕਾਮ ਕੀਏ ਹੈ ਰਾਤ ਰਾਤ ਕਰਿ ਕੈ ਬਹੁਤ ਸਿਤਾਬੀ ਸਾਥ ਹਮਾਰੇ ਪਾਸ/
ਆਇ ਪਹੁਚਣਾ
ਦਉਤਨ ਵਾਲਾ ਕੋਸਾ ਕਰਿਕੇ ਆਠ ਪਹਰ ਮੇ ਆਇ ਪਹੁਚਣਾ ਢੀਲ ਪਾਉ ਘੜੀ
ਕੀ ਨਾਹੀ ਕਰਣੀ/

1. ਇਕ ਪ੍ਰਕਾਰ ਦੀ ਛੋਟੀ ਤੇਜ਼ ਕਿਸ਼ਤੀ, ਜੋ ਆਸਾਨੀ ਨਾਲ ਚਲਾਈ ਜਾ ਸਕਦੀ ਹੈ।

LETTER 16

The letter was written to the Sangat of Pak Pattan.

This letter is in two parts: one part is written by Guru Tegh Bahadur himself, and the second part (same text) is written by a calligrapher. The only difference is a word in the last line, where Guru has written word 'bauri' the calligrapher has written word 'Khusi')

Guru will bless the entire Sangat of Pak Pattan, and their wishes will be fulfilled. They will prosper in their livelihood.

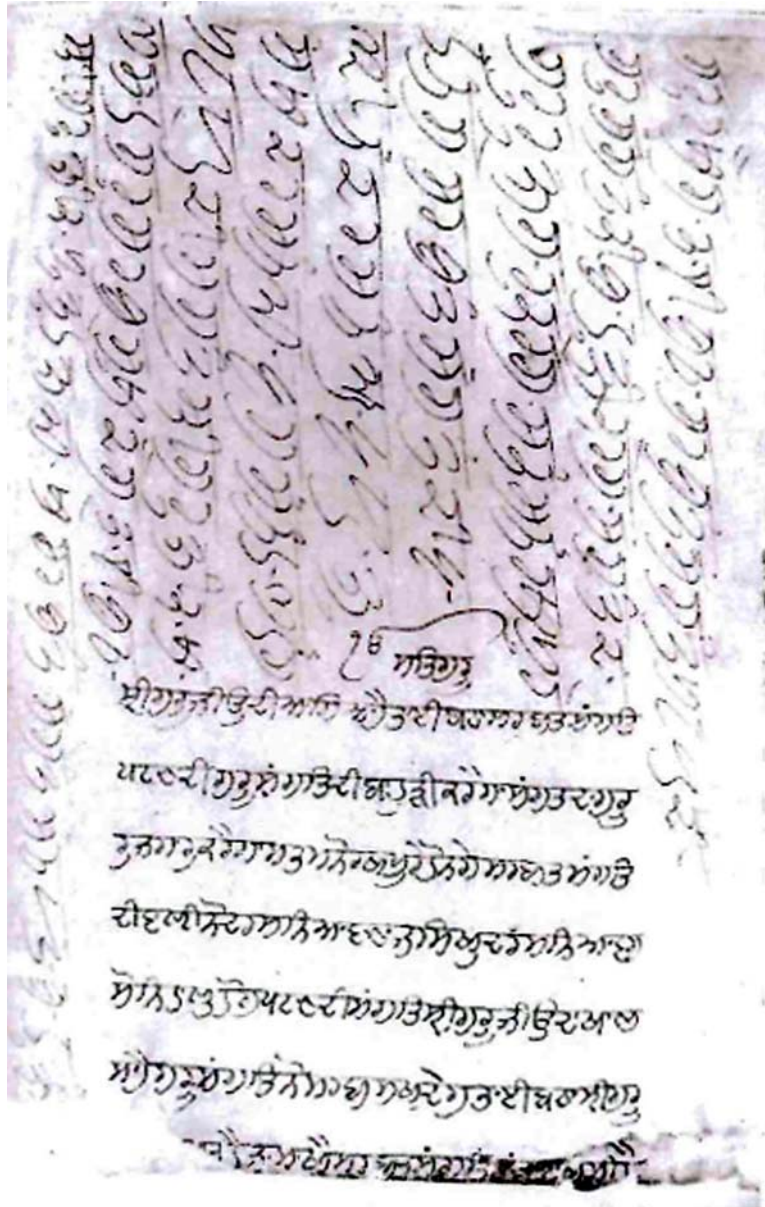
All congregation of Pak Pattan should come on Diwali to have Guru's darshan. All those who come will be blessed. The congregation of Pattan is Guru's own Khalsa. All good wishes of the Guru will be with them. Bhai Batha is like Guru's own son, let the sangat follow his instructions.

Observation:

1. The letter is not addressed specifically to any person or persons.
2. There is a mention of summons to the congregation to come and celebrate Diwali with the Guru.
3. There is also an instruction of following orders of one Bhai Batha, whom Guru has mentioned as his son.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪੱਟਣ ਸ਼ੇਖ ਫਰੀਦ ਦੇ ਨਾਮ

Addressed to the Sangat of Pattan – Sheikh Farid

ਚਿੱਠੀ ੧੬

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਚਕੈਗਾ ਭਾਈ ਬਠਾ ਸਰਬਤਿ ਸੰਗਤਿ ਪਟਣ ਦੀ
ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਕਰੈਗਾ ਸੰਗਤਿ ਦਾ
ਗੁਰੂ ਰੁਜਗਾਰ ਕਰੇਗਾ ਸਭਿ ਮਨੋਰਥ ਪੂਰੇ
ਹੋਨਗੇ ਸਰਬਤਿ ਸੰਗਤਿ ਦੀਵਾ-
ਲੀ ਨੇ ਦਰਸਨ ਆਵਣਾ ਜੁ
ਸਿਖ ਦਰਸਨਿ ਆਵਗੁ ਸੋ ਨਿਹਾਲ ਹੋਗੁ
ਪਟਣ ਦੀ ਸੰਗਤਿ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਾ ਖਾ-
ਲਸਾ ਹੈ ਗੁਰੂ ਸਰਬ ਸੁਖ ਦੇਗੁ ਭਾਈ ਬਠਾ
ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਾ ਪੁਤੁ ਹੈ ਜੁ ਆਖੇ ਸਰਬਤ ਸੰਗਤਿ/
ਮੰਨਣਾ ਬਾਹੁੜੀ ਹੋਗੁ

(ਨੀਸਾਣ ਪਾ: ੯)

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦੀ ਆਗਿਆ ਹੈ ਭਾਈ ਬਠਾ ਸਰਬਤ ਸੰਗਤਿ
ਪਟਣ ਦੀ ਗੁਰੂ ਸੰਗਤਿ ਦੀ ਬਾਹੁੜੀ ਕਰੈਗਾ ਸੰਗਤ ਦਾ ਗੁਰੂ
ਰੁਜਗਾਰ ਕਰੈਗਾ ਸਭ ਮਨੋਰਥ ਪੂਰੇ ਹੋਨਗੇ ਸਰਬਤ ਸੰਗਤਿ
ਦੀਵਾਲੀ ਨੇ ਦਰਸਨਿ ਆਵਣਾ ਜੁ ਸਿਖ ਦਰਸਨਿ ਆਵਗੁ
ਸੋ ਨਿਹਾਲ ਹੋਗੁ ਪਟਣ ਦੀ ਸੰਗਤਿ ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦਾ ਖਾਲ-
ਸਾ ਹੈ ਗੁਰੂ ਸੰਗਤਿ ਨੇ ਸਰਬ ਸੁਖ ਦੇਗੁ ਭਾਈ ਬਠਾ ਸ੍ਰੀ ਗੁਰੂ
(ਜੀਉ ਦਾ ਪੁਤੁ) ਹੈ ਜੁ ਆਖੇ ਸਰਬਤ ਸੰਗਤਿ ਮੰਨਣਾ ਖੁਸੀ ਹੈ

LETTER 17

The letter was written to the Sangat of Pak Pattan.

This letter is also in two parts: one part is written by Guru Tegh Bahadur himself, and the second part (similar text) is written by a calligrapher. This letter is also identical in text with previous letter.

Part I

Guru 's blessing are on Bhai Batha. The Guru wishes well for the entire Sangat Bhai Batha, you are like Guru's son. Come with the congregation to meet the Guru. The congregation is advised to obey Bhai Batha.

Part II

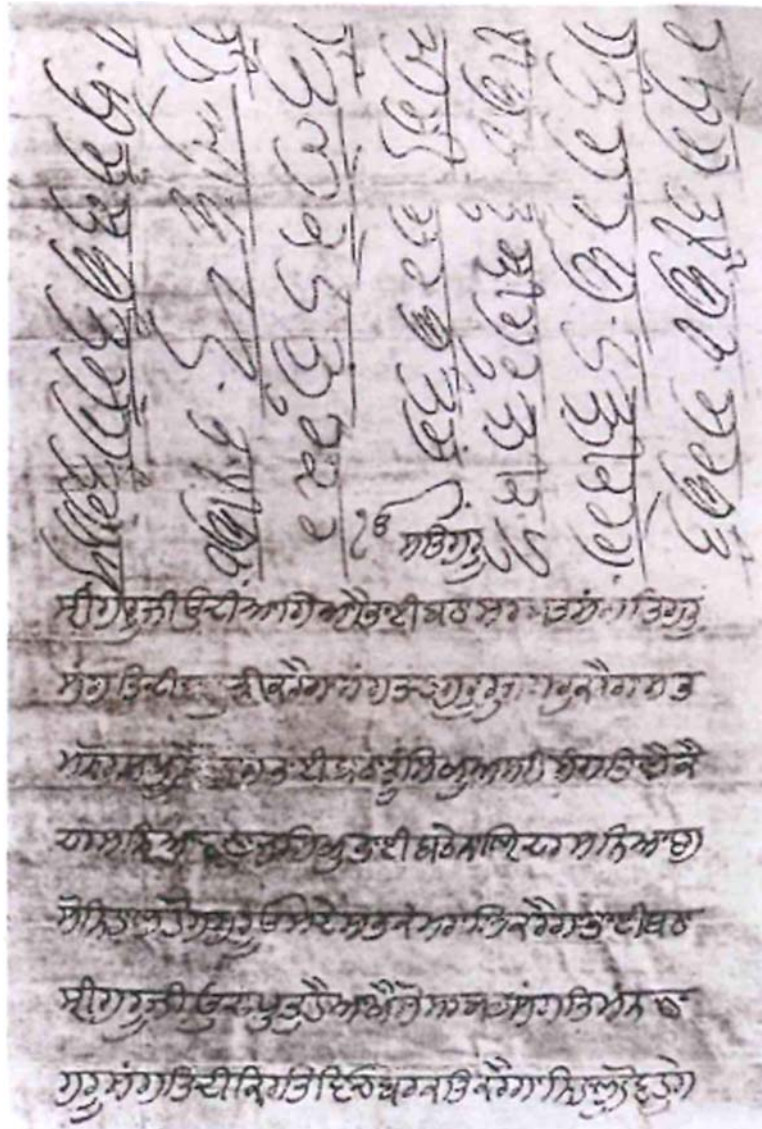
This is Guru's orders to Bhai Batha and to the entire congregation. God will bless the sangat and everyone will prosper. All wishes will be fulfilled. Bhai Batha, you are our true devotee. Come to us along with the congregation. All those who will come with you will be blessed. God will fulfil their wishes. Bhai Batha is like Guru's own son. All congregation must obey his instructions. God will bless the sangat with prosperity and happiness.

Observation:

1. The letter is not addressed specifically to any person or persons.
2. There is a mention of summons to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha both as a true devtee and like his son.
4. There is also an instruction to the sangat to follow orders of Bhai Batha.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪੱਟਣ ਸ਼ੇਖ ਫਰੀਦ ਦੇ ਨਾਮ

Addressed to the Sangat of Pattan – Sheikh Farid

ਚਿੱਠੀ ੧੭

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਰਖੈਗਾ ਭਾਈ ਬਠਾ ਸਰਬਤਿ
ਸੰਗਤਿ ਗੁਰੂ ਬਾਹੁੜੀ ਕਰੈਗਾ
ਭਾਈ ਬਠਾ ਤੂੰ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਾ ਪੁ-
ਤ ਅਸਹਿ ਸਰਬਤਿ ਸੰ-
ਗਤਿ ਲੈ ਕੇ ਹਜ਼ੂਰ ਦਰ-
ਸਨਿ ਆਵਣਾ ਭਾਈ ਬਠਾ
ਆਖੈ ਸੋ ਸੁਬਤਿ ਸੰਗਤਿ ਮੰਨਣਾ
(ਨੀਸਾਣ ਪਾ: ੯)

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦੀ ਆਗਿਆ ਹੈ ਭਾਈ ਬਠਾ ਸਰਬਤ ਸੰਗਤਿ ਗੁਰੂ
ਸੰਗਤਿ ਦੀ ਬਾਹੁੜੀ ਕਰੇਗਾ ਸੰਗਤਿ ਦਾ ਗੁਰੂ ਰੁਜਗਾਰੁ ਕਰੈਗਾ ਸਭ
ਮਨੋਰਥ ਪੂਰੇ ਹੋਨਗੇ ਭਾਈ ਬਠਾ ਤੂੰ ਸਿਖੁ ਅਸਹਿ ਸੰਗਤਿ ਲੈ ਕੈ
ਦਰਸਨਿ ਆਵਣਾ ਜੁ ਸਿਖੁ ਭਾਈ ਬਠੇ ਨਾਲਿ ਦਰਸਨਿ ਆਵਗੁ
ਸੇ ਨਿਹਾਲੁ ਹੋਗੁ ਗੁਰੂ ਓਸ ਦੇ ਸਭ ਕੰਮ ਰਾਸਿ ਕਰੈਗਾ ਭਾਈ ਬਠਾ
ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦਾ ਪੁਤੁ ਹੈ ਆਖੈ ਸੋ ਸਰਬਤ ਸੰਗਤਿ ਮੰਨਣਾ
ਗੁਰੂ ਸੰਗਤਿ ਦੀ ਕਿਰਤਿ ਵਿਚਿ ਬਰਕਤਿ ਕਰੈਗਾ ਨਿਹਾਲੁ ਹੋਵਹਗੇ

ਨੋਟ:- ਇਹ ਹੁਕਮਨਾਮਾ ਉਪਰੋਂ ਨੀਸਾਣ ਵਲੋਂ ਭੁਰਿਆ ਹੋਣ ਕਰਕੇ ਇਸ ਦੀ ਉਪਰਲੀ ਹਰੇਕ ਸਤਰ ਦੇ ਪਹਿਲੇ ਅੱਖਰ ਨੂੰ ਅਨੁਮਾਨ ਲਾ ਕੇ ਪੂਰਾ ਕਰਨਾ ਪਿਆ ਹੈ। (ਸੰਪਾਦਕ)

LETTER 18

The letter was written to the Sangat of Pak Pattan.

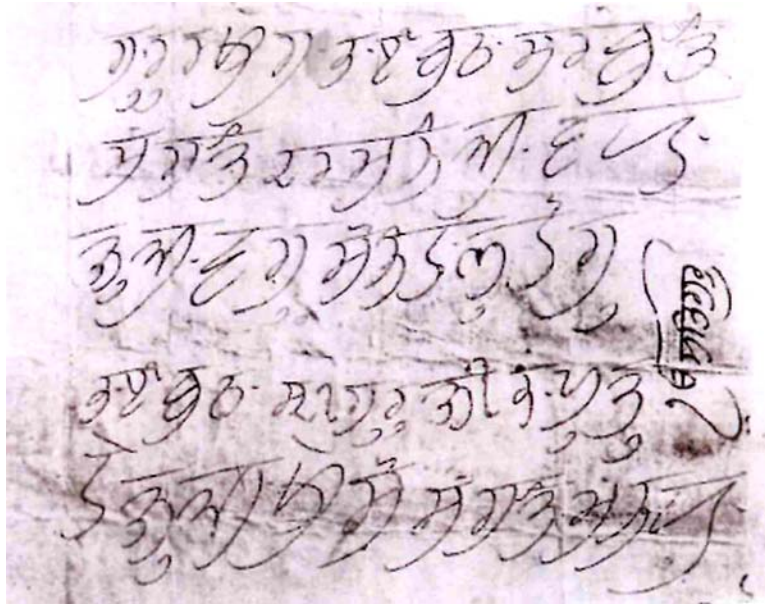
Guru's blessing are on all. Bhai Batha come with the congregation to meet the Guru. All those who come will be blessed. Bhai Batha is like Guru's son. The congregation is advised to obey Bhai Batha.

Observation:

1. The letter is again not addressed specifically to any person or persons.
2. There is a mention of summons to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha like his son.
4. There is also an instruction to the sangat to follow orders of Bhai Batha.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪੱਟਣ ਸ਼ੇਖ ਫਰੀਦ ਦੇ ਨਾਮ

Addressed to the Sangat of Pattan – Sheikh Farid

ਚਿੱਠੀ ੧੮

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਰਖੇਗਾ ਭਾਈ ਬਨਾ ਸਰਬਤਿ
ਸੰਗਤਿ ਦਰਸਨਿ ਆਵਣਾ
ਜੁ ਆਵਹੁ ਸੋ ਨਿਹਾਲੁ ਰੋਗੁ
ਭਾਈ ਬਨਾ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਾ ਪੁਤ੍ਰ
ਰੈ ਜੁ ਆਖੇ ਸੋ ਸੰਗਤਿ ਮੰਨਣਾ
(ਨੀਸਾਣ ਪਾ: ੯)

ੴ ਸਤਿਗੁਰੂ

ਨੋਟ:- ਇਸ ਹੁਕਮਨਾਮੇ ਦੀ ਹੇਠਲੀ ਲਿਖਤ, ਜੋ ਲਿਖਾਰੀ ਦੀ ਲਿਖੀ ਹੋਈ ਸੀ, "ੴ ਸਤਿਗੁਰੂ" ਤੋਂ ਅੱਗੇ ਕਿਧਰੇ ਲਹਿ ਕੇ ਡਿੱਗੀ ਜਾਪਦੀ ਹੈ, ਜਿਸ ਕਰਕੇ ਇਸ ਦਾ ਉਪਰਲਾ ਨੀਸਾਣ ਵਾਲਾ ਭਾਗ ਹੀ ਇਸ ਦੀ ਅਸਲੀਅਤ ਦਾ ਕੁਝ ਪਤਾ ਦਿੰਦਾ ਹੈ।

(ਸੰਪਾਦਕ)

LETTER 19

The letter was written to the Sangat of Pak Pattan.

Its text is also similar to previous two letters.

It is also in two parts, part one in the handwriting of Guru Tegh Bahadur and the second part in the handwriting of a calligrapher.

Part I

Guru's blessing are on all. Bhai Batha, come with the congregation to meet the Guru. All those who come will be blessed. Bhai Batha is like Guru's son. The congregation is advised to obey Bhai Batha. Our blessing are on the entire sangat.

Part II

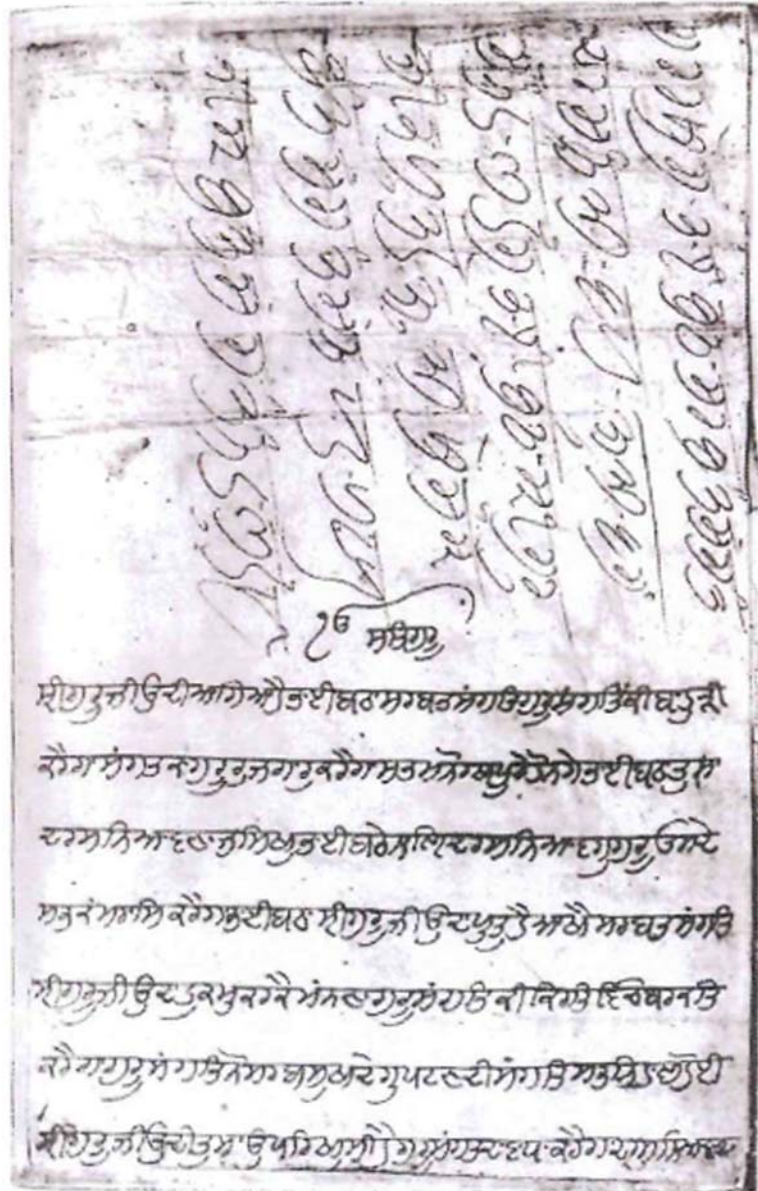
It is an order of the Sri Guru Ji to Bhai Batha and the entire congregation. God will bless the entire sangat and confer prosperity on them. All their wishes will be fulfilled. Bhai Batha, come to see us and all those who will come along Bhai Batha will also be blessed and their wishes will be fulfilled. Bhai Batha is like Guru's own son, everyone should obey his orders. The Guru shall bestow prosperity on the sangat. The sangat shall get all blessings from the Guru. The Guru's pleasure in on you all. Do not fail to come to see the Guru.

Observations:

1. The letter is again not addressed specifically to any person or persons.
2. There is a call to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha like his son.
4. There is also an instruction to the sangat to follow orders of Bhai Batha.
5. There is a repeated insistence by the Guru for the sangat to come and meet him.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪੱਟਣ ਸ਼ੇਖ ਫਰੀਦ ਦੇ ਨਾਮ

Addressed to the Sangat of Pattan – Sheikh Farid

ਚਿੱਠੀ ੧੯

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਰਖੇਗਾ ਭਾਈ ਬਠਾ ਸਰਬਤਿ ਸੰਗਤਿ
ਦਰਸਨਿ ਆਵਣਾ ਜੁ ਆਵੇਗਾ
ਸੋ ਨਿਹਾਲ ਹੋਗੁ ਭਾਈ ਬਠਾ ਸ੍ਰੀ ਗੁਰੂ
ਜੀ ਕਾ ਪੁਤ੍ਰ ਹੈ ਜੁ ਆਖੈ ਸੋ ਸੁ-
ਬਤਿ ਸੰਗਤਿ ਮੰਨਣਾ ਪਟਣ
ਕੀ ਸੁਬਤਿ ਸੰਗਤਿ ਨਿਹਾਲੁ ਹੋਈ
(ਨੀਸਾਣ ਪਾ: ੯)

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦੀ ਆਗਿਆ ਹੈ ਭਾਈ ਬਠਾ ਸਰਬਤ ਸੰਗਤਿ ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਕਰੇਗਾ ਸੰਗਤ ਕਾ ਗੁਰੂ ਰੁਜਗਾਰੁ ਕਰੇਗਾ ਸਭ ਮਨੋਰਥ ਪੂਰੇ ਹੋਨਗੇ ਭਾਈ ਬਠਾ ਤੁਸਾਂ ਦਰਸਨਿ ਆਵਣਾ ਜੁ ਸਿਖੁ ਭਾਈ ਬਠੇ ਨਾਲਿ ਦਰਸਨਿ ਆਵਗੁ ਗੁਰੂ ਓਸ ਦੇ ਸਭ ਕੰਮ ਰਾਸਿ ਕਰੇਗਾ ਭਾਈ ਬਠਾ ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦਾ ਪੁਤ੍ਰ ਹੈ ਆਖੈ ਸਰਬਤ ਸੰਗਤਿ ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦਾ ਹੁਕਮੁ ਕਰਕੈ ਮੰਨਣਾ ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਕੀਰਤਿ ਵਿਚਿ ਬਰਕਤਿ ਕਰੇਗਾ ਗੁਰੂ ਸੰਗਤਿ ਨੋ ਸਰਬ ਸੁਖ ਦੇਗੁ ਪਟਣ ਦੀ ਸੰਗਤਿ ਸਭ ਨਿਹਾਲੁ ਹੋਈ ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦੀ ਤੁਸਾ ਉਪਰਿ ਖੁਸੀ ਹੈ ਗੁਰੂ ਸੰਗਤਿ ਦਾ ਵਾਧਾ ਕਰੇਗਾ ਦਰਸਨਿ ਆਵਣਾ

LETTER 20

The letter was written to the Sangat of Pak Pattan

Its text is also similar to previous three letters.

It is also in two parts, part one in the handwriting of Guru Tegh Bahadur and the second part in the handwriting of a calligrapher.

Part I

Guru's blessing are on Bhai Batha and on all others. The Guru will protect the sangat and fulfil their wishes. The sangat of Patan is asked to come to meet the Guru. All those who will come along with Bhai Batha will be blessed. Now is the time to render sewa to the Guru.

Part II

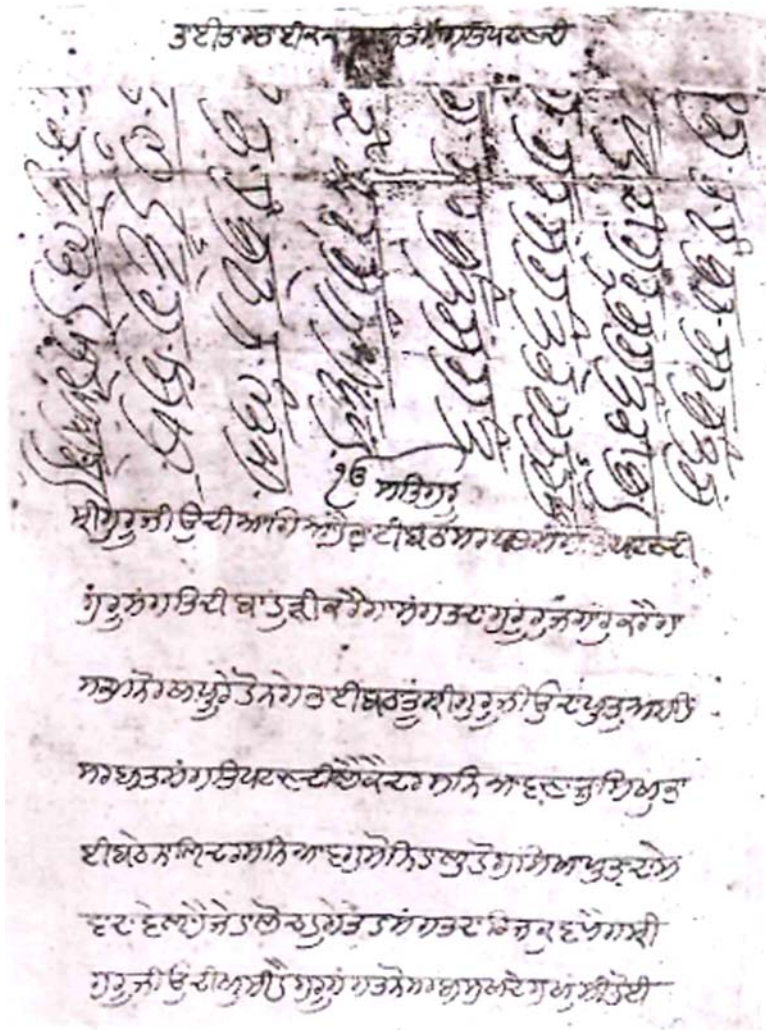
It is an order of the Sri Guru Ji to Bhai Batha and the entire congregation. God will protect the entire sangat of Pattan and confer prosperity upon them. All their wishes will be fulfilled. Bhai Batha, you are like Guru's own son. Come along with other sangat to see us, and all those who will come along Bhai Batha will also be blessed. Now is the time for those who are our disciples and beloved sons to render sewa to the Guru. The prosperity of the sangat will increase with their faith. The Guru's pleasure is on you all.

Observations:

1. The letter is again not addressed specifically to any one person or persons.
2. There is a call to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha like his son.
4. There is an order by the Guru to do sewa of the Guru.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪੱਟਣ ਸੇਖ ਫਰੀਦ ਦੇ ਨਾਮ

Addressed to the Sangat of Pattan – Sheikh Farid

ਚਿੱਠੀ ੨੦

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਰਖਗਾ ਭਾਈ ਬਠਾ ਸਰਬਤਿ ਸੰ-
ਗਤਿ ਪਟਣ ਦੀ ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਬਾਹੁ-
ੜੀ ਕਰੈਗਾ ਗੁਰੂ ਸੰਗਤਿ ਕੇ ਮਨੋਰਥ
ਪੂਰੇ ਕਰੈਗਾ ਸਰਬਤਿ ਸੰਗਤਿ
(ਪਟਣ) ਦੀ ਦਰਸਨਿ ਆਵਣਾ
ਭਾਈ ਬਠੇ ਨਾਲਿ ਆ-
ਵੇਗਾ ਨਿਹਾਲ ਹੋਵੇਗਾ ਸਿਖਾ
ਦੀ ਸੇਵਾ ਕਾ ਵੇਲਾ ਹੈ ਖਰੇ ਖੁਸ਼ ਹੋਸਹ
(ਨੀਸਾਣ ਪਾ: ੯)

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦੀ ਆਗਿਆ ਹੈ ਭਾਈ ਬਠਾ ਸਰਬਤ ਸੰਗਤਿ ਪਟਣ ਦੀ ਗੁਰੂ ਸੰਗਤਿ ਦੀ ਬਾਹੁੜੀ ਕਰੇਗਾ ਸੰਗਤ ਦਾ ਗੁਰੂ ਰੁਜਗਾਰੁ ਕਰੈਗਾ ਸਭ ਮਨੋਰਥ ਪੂਰੇ ਹੋਨਗੇ ਭਾਈ ਬਠਾ ਤੂੰ ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦਾ ਪੁਤੁ ਅਸਹਿ ਸਰਬਤ ਸੰਗਤਿ ਪਟਣ ਦੀ ਲੈ ਕੇ ਦਰਸਨਿ ਆਵਣਾ ਜੁ ਸਿਖੁ ਭਾਈ ਬਠੇ ਨਾਲਿ ਦਰਸਨਿ ਆਵਗੁ ਸੇ ਨਿਹਾਲੁ ਹੋਗੁ ਸਿਖਾ ਪੁਤਾ ਦਾ ਸੇਵਾ ਦਾ ਵੇਲਾ ਹੈ ਜੇਹਾ ਲੋਚਹੁਗੇ ਤੇਹਾ ਸੰਗਤ ਦਾ ਰਿਜਕੁ ਵਧੇਗਾ ਸ੍ਰੀ-ਗੁਰੂ ਜੀਉ ਦੀ ਖੁਸੀ ਹੈ ਗੁਰੂ ਸੰਗਤਿ ਨੇ ਸਰਬ ਸੁਖ ਦੇਗੁ ਖੁਸੀ ਹੋਈ

ਨੋਟ:- ਇਸ ਹੁਕਮਨਾਮੇ ਦੇ ਉਪਰੋਂ ਨੀਸਾਣ ਵਾਲੇ ਕੁਝ ਸ਼ਬਦ ਲਹੇ ਹੋਏ ਹਨ ਜੋ ਅਨੁਮਾਨ ਲਾ ਕੇ ਪੂਰੇ ਕੀਤੇ ਗਏ ਹਨ।
(ਸੰਪਾਦਕ)

LETTER 21

The letter was written to Bhai Malla and Bhai Bagha.

Part I — In Guru Tegh Bahadur's handwriting

Guru's blessings are upon you. Do your best to recover the stolen mule of the Guru's household, otherwise sangat has to bear its cost

Part II — In the handwriting of a calligrapher

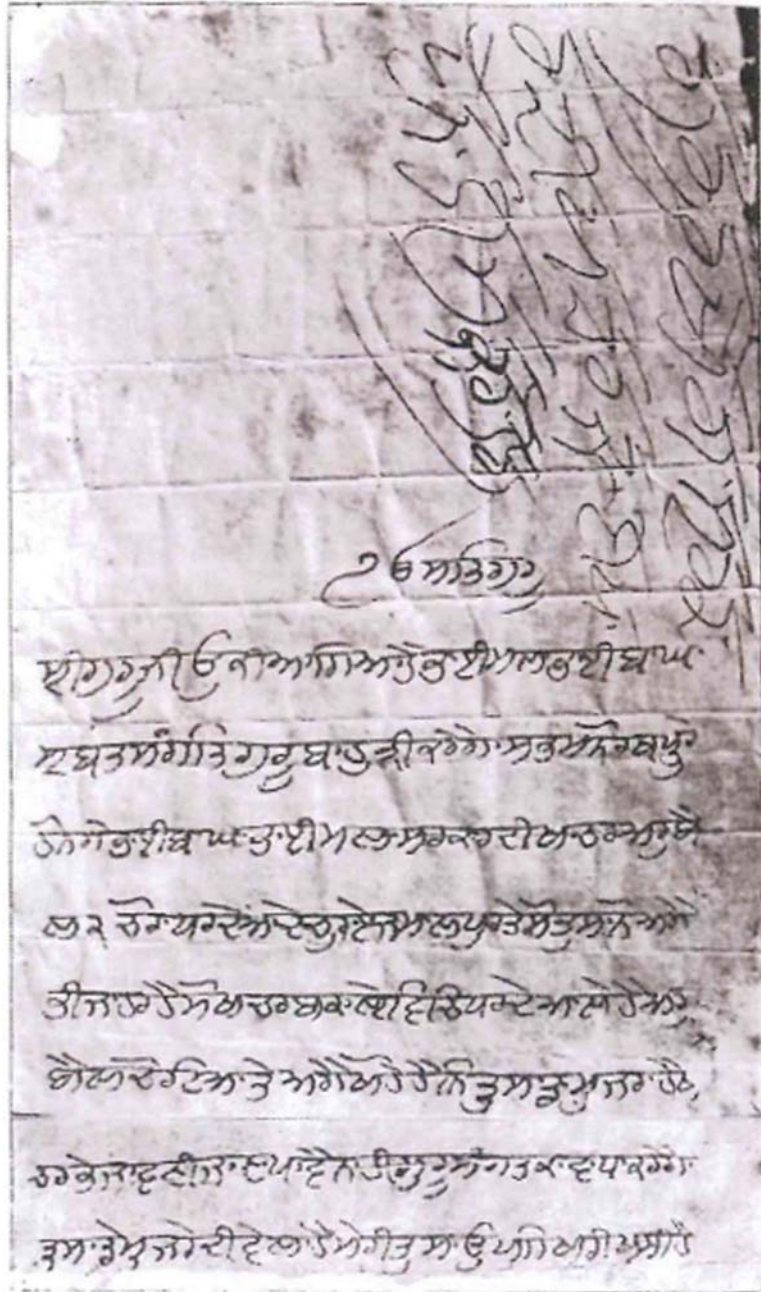
God will protect the entire sangat. It is for the information of Bhai Malla and Bhai Bagha that thieves of Dhardeo stole our mule and two bullocks near Jamalpur. As you know Dhardeo is in the Bakala area. The two bullocks were later recovered, but the mule is still with the thieves. We ask you to recover it from the thieves, and do not fail in your duty. God will give prosperity to the sangat. It is time that you do your best to make up this loss. The Guru's pleasure is on you all.

Observations:

1. The letter is again not addressed specifically to any one person or persons.
2. There is a report of loss of a mule and two bullocks.
3. There is a call to Bhai Malla and Bagha to find the thieves and recover the mule, or/and bear the cost of loss.
4. It seems that the Bhai Malla and Bhai Bagha were influential in this area.
5. The theft took place in the Majha area.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਚਿੱਠੀ ੨੧

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਰਖੇਗਾ ਸਰਕਾਰ—
ਰਾ ਦੀ ਖਚਰ ਜਾਣੀ ਪਾ—
ਵਾ ਨਾਹੀ ਮੁਜਰਾ ਹੋਗ
(ਨੀਸਾਣ ਪਾ: ੯)

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਕੀ ਆਗਿਆ ਹੈ ਭਾਈ ਮਲਾ ਭਾਈ ਬਾਘਾ ਸੂਬਤ ਸੰਗਤਿ ਗੁਰੂ ਬਾਹੁੜੀ ਕਰੈਗਾ ਸਭ ਮਨੋਰਥ ਪੂਰੇ ਹੋਨਗੇ ਭਾਈ ਬਾਘਾ ਭਾਈ ਮਲਾ ਸਰਕਾਰ ਦੀ ਖਚਰ ਅਰੁ ਬੇ-ਲ ੨ ਚੋਰਾਂ ਧਰਦੇ¹ ਆਦੇ ਚੁਰਾਏ ਜਮਾਲ ਪੁਰ² ਤੇ ਸੋ ਤੁਸਾ ਨੇ ਅਗੈ ਭੀ ਜਾਹਰ ਹੈ ਸੋ ਖਚਰ ਬਕਾਲੇ ਵਿਚਿ ਧਰਦੇ ਆਲੇ ਹੈ ਅਰੁ ਬੈਲ ਚੋਰਟਿਆ ਤੇ ਅਗੇ ਖੋਹੇ ਹੇਨਿ ਤੁਸਾਡਾ ਮੁਜਰਾ ਹੈ ਖ-ਚਰ ਭੇਜਾਵਣੀ ਜਾਣ ਪਾਵੈ ਨਾਹੀ ਗੁਰੂ ਸੰਗਤ ਕਾ ਵਾਧਾ ਕਰੈਗਾ ਤੁਸਾਡੇ ਮੁਜਰੇ ਦੀ ਵੇਲਾ ਹੈ ਮੇਰੀ ਤੁਸਾ ਉਪਰਿ ਖਰੀ ਖੁਸੀ ਹੈ

1. ਸਹੀ ਨਾਮ ਪਿੰਡ ਧਰਦੇਵ, ਜੇ ਬਕਾਲੇ ਦੇ ਨੇੜੇ ਹੈ।
2. ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਪੂਰਬ ਦੇ ਦੋਰੇ ਤੋਂ ਬਾਦ ਕੀਰਤ ਪੁਰ ਥੀਂ ਹੁੰਦੇ ਹੋਏ ਜਦ ਮਦ੍ਰ ਦੇਸ (ਮਾਝੇ) ਦੇ ਬਾਬਾ ਬਕਾਲਾ ਨਾਮੀ ਸਥਾਨ ਪਰ ਪੁੱਜੇ ਤਾਂ ਰਸਤੇ ਵਿਚ ਜਮਾਲ ਪੁਰ ਦੇ ਲਾਗੇ ਚੋਰਾਂ ਨੇ ਦੋ ਬੈਲ ਤੇ ਇਕ ਖੱਚਰ ਚੁਰਾ ਲਈ, ਜਿਸ ਬਾਰੇ ਗੁਰੂ ਜੀ ਨੇ ਇਹ ਹੁਕਮਨਾਮਾ ਭਾਈ ਮੱਲਾ, ਬਾਘਾ ਆਦਿ ਦੇ ਨਾਂ ਲਿਖਿਆ ਸੀ।

LETTER 22

The letter was written to Bhai Batha.

Part I – In Guru Tegh Bahadur’s handwriting

It is an order of the Sri Guru Ji to Bhai Batha and the entire congregation, come along with other sangat to see us, and all those who will come with Bhai Batha will be blessed. Bhai Batha is like Guru’s own son. Do whatever he says.

Part II – In the handwriting of a calligrapher

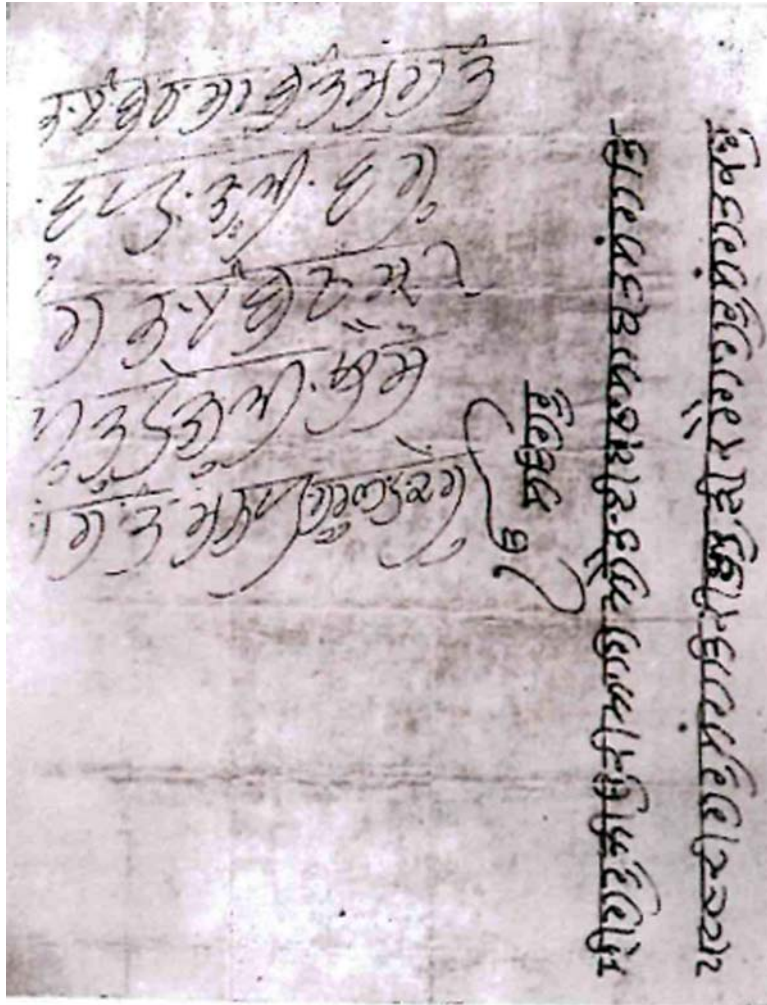
It is the order of Guru Ji, that Bhai Batha will lead the sangat... (torn and incomplete...)

Observations:

1. The letter is again not addressed specifically to any one person or persons.
2. There is an order to the sangat that they should obey Bhai Batha.
3. The calligrapher’s part of the Hukamnama is incomplete.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸਰਬੱਤ ਸੰਗਤਿ ਪੱਟਣ ਸ਼ੇਖ਼ ਫਰੀਦ ਦੇ ਨਾਮ

Addressed to the Sangat of Pattan – Sheikh Farid

ਚਿੱਠੀ ੨੨

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

...ਭਾਈ ਬਠਾ ਸਰਬਤਿ ਸੰਗਤਿ
...ਆ)ਵਣਾ ਜੁ ਆਵਗੁ
...(ਹੋ)ਗੁ ਭਾਈ ਬਠਾ ਸ੍ਰੀ
(ਗੁਰੂ ਜੀਉ ਕਾ) ਪੁਤ੍ਰ ਹੈ ਜ ਆਖੈ ਸੋ
ਸੰਗਤਿ ਮੰਨਣਾ ਗੁਰੂ ਲਾਹਾ ਦੇਗੁ
(ਨੀਜਾਣ ਪਾ: ੯)

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਕੀ ਆਗਿਆ ਹੈ ਭਾਈ ਬਠਾ ਸਰਬਤ ਸੰਗਤਿ
ਪਟਣ ਦੀ ਗੁਰੂ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਕਰੈਗਾ ਗੁਰੂ ਸੰਗਤਿ ਕਾ ਰੁਜ...

ਨੋਟ:- ਇਹ ਹੁਕਮਨਾਮਾ ਵੀ ਇਸ ਤੋਂ ਪਹਿਲੇ ਨੰ: ੨੪, ੨੫ ਦੇ ਹੁਕਮਨਾਮਿਆ ਵਾਂਗੁ ਕੁਝ ਅੱਗੇ-ਪਿੱਛੇ ਤੋਂ ਫਟਿਆ ਹੋਣ ਕਰ ਕੇ ਅਧੂਰਾ ਹੀ ਹੈ।

(ਸੰਪਾਦਕ)

LETTER 23

In Guru Tegh Bahadur's handwriting

In the name of the eternal Master

Jawahri Mal

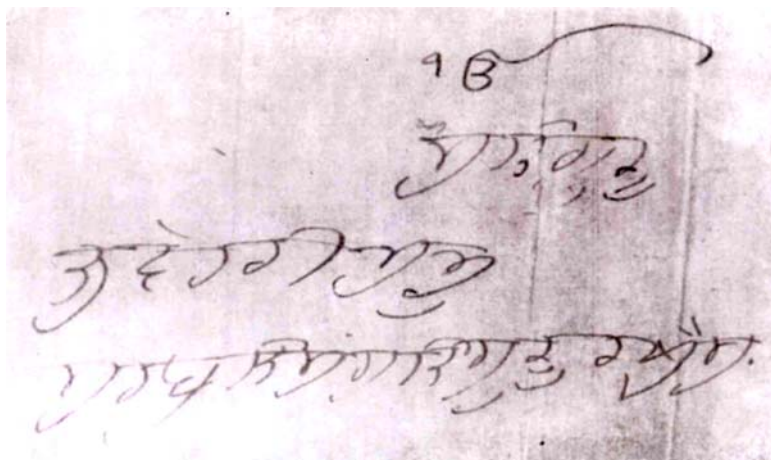
The Guru will protect the entire sangat.....

Observations:

1. The letter is addressed to Jawahri Mal
2. The Hukamnama is incomplete.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਭਾਈ ਜਵੇਹਰੀ ਮੱਲ ਆਦਿ ਸਰਬੱਤ ਸੰਗਤਿ ਬਨਾਰਸ ਦੇ ਨਾਮ

Addressed to Bhai Jawahar Mal, Sadanand & others, Sangat of Banaras

ਚਿੱਠੀ ੨੩

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਈ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ੴ ਸਤਿਗੁਰੂ

ਜਵੇਹਰੀ ਮਲੁ
ਸਰਬਤਿ ਸੰਗਤਿ ਗੁਰੂ ਰਖੇਗਾ

LETTER 24

In Guru Tegh Bahadur's handwriting

In the name of the Eternal Master

Ramdas, Ugar Sain, Bhai Lal Chand, Guru will protect the entire sangat.
Ramdas, you have presented a pair of bullocks to Mata ji (Mata Gujri),
we acknowledge that. God will give you prosperity and happiness.
The Guru will protect the entire sangat.....

Happiness to the sangat.

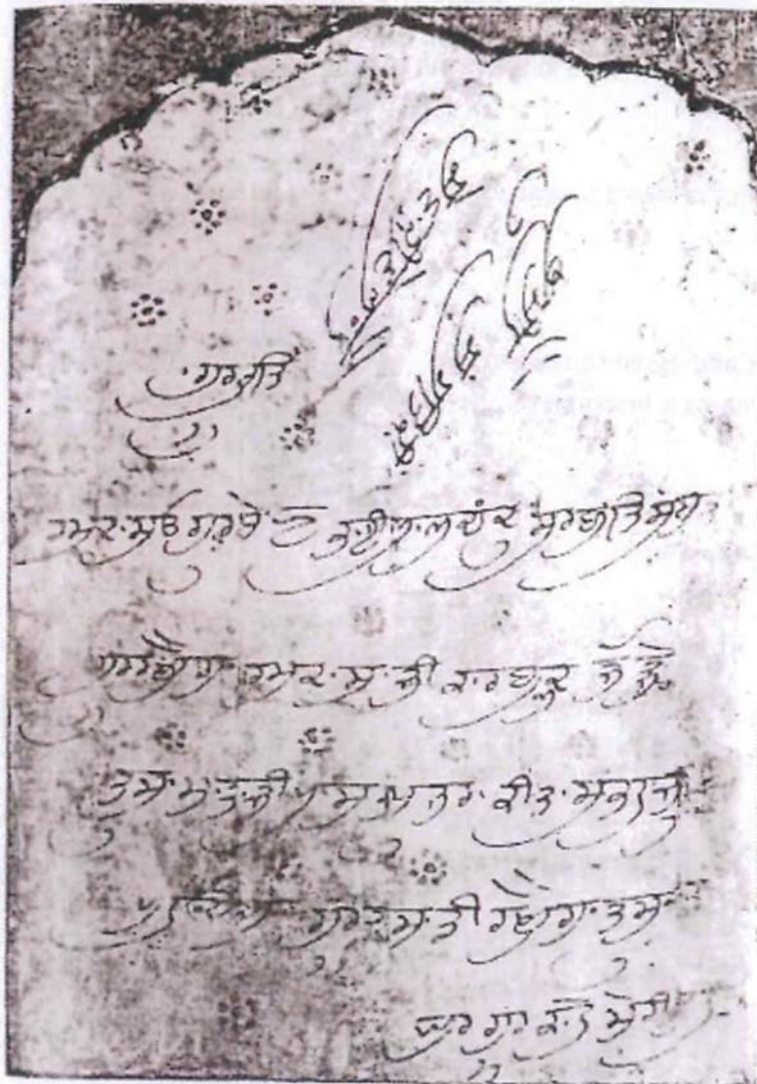
This is time for sewa.

Observations:

1. The letter is addressed to 3 people.
2. It is acknowledgement of a presentation of two bullocks to Mata Gujri.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਭਾਈ ਰਾਮਦਾਸ, ਉਗ੍ਰ ਸੈਨ, ਲਾਲ ਚੰਦ ਆਦਿ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to Bhai Ramdas, Ugarsen, Lal Chand and others

ਚਿੱਠੀ ੨੪

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਸ੍ਰੀ
ਸ੍ਰੀ
ਸ੍ਰੀ
ਸ੍ਰੀ
ਸ੍ਰੀ
ਸ੍ਰੀ

ਗੁਰੂ ਸਤਿ ॥

ਰਾਮ ਦਾਸ ਉਗਰ ਸੈਣ ਭਾਈ ਲਾਲ ਚੰਦੁ ਸਰਬਤਿ ਸੰਗਤਿ
ਗੁਰੂ ਰਖੈਗਾ ਰਾਮ ਦਾਸ ਜੀ ਕਾਰ ਬਲਦ ਜੋੜੇ
ਤੁਸਾ ਮਾਤਾ ਜੀ ਪਾਸ ਮੁਜਰਾ ਕੀਤਾ ਸਭ ਹਜੂਰ
ਪਹੁਚਿਆ ਗੁਰੂ ਤੁਸਾਡੀ ਰਖੈਗਾ ਤੁਸਾਡਾ
ਘਰ ਗੁਰੂ ਕਾ ਹੈ ਮੇਰੀ ਬਹੁਤ ਖੁਸੀ ਹੈ

ਭਾਈ ਰਾਮ ਦਾਸ, ਉਗ੍ਰ ਸੈਨ ਆਦਿ
ਜਗਦੇਉ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

LETTER 25

In the name of the Eternal Master

Part I – in the handwriting of Guru Tegh Bahadur

Part II – in the handwriting of a calligrapher.

The text of both parts is the same, it reads as follows:

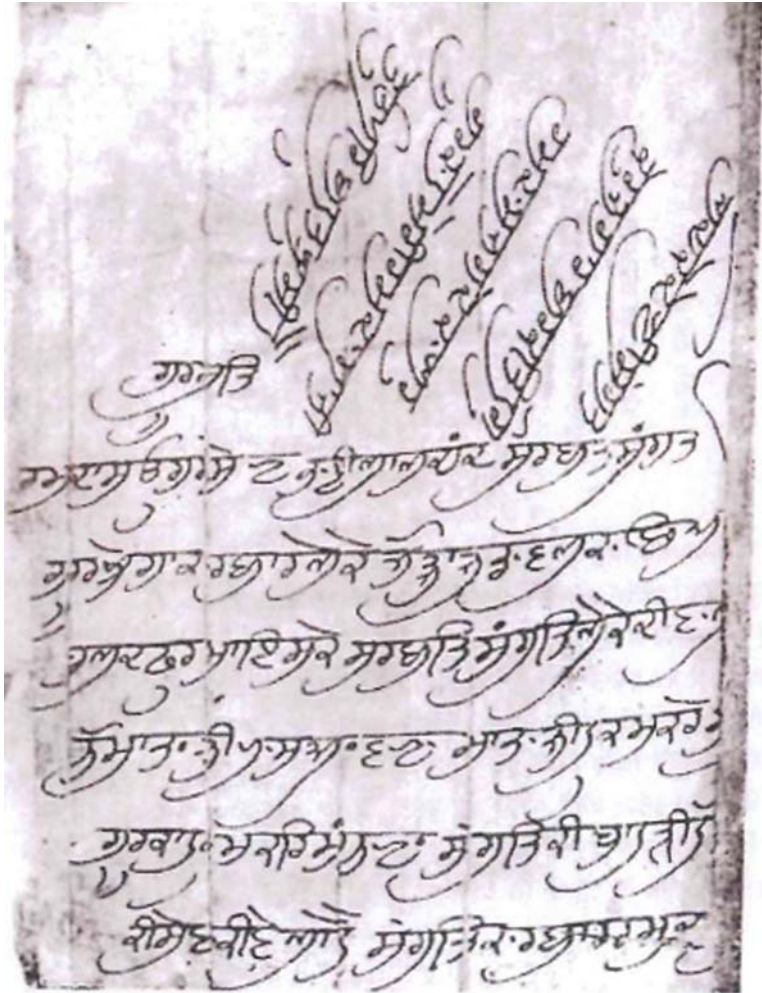
It is the order of Sri Guru Tegh Bahadur ji to Bhai Ugarsain, God will bless the sangat and your demands will be fulfilled. You are like Guru's son and head of all masands. This territory is controlled by you. Ramdas, Gurditae, Bhai Gurea, Bhai Kalyan Das had sen for nine volunteers. Those who will be qualified we will let you know. Ramdas, your services are appreciated, and we trust you. God will give you prosperity and happiness.

Observations:

1. The letter mentions three names: Ugarsain, Ramdas, Gurditae, Gurea and Kalyan Das.
2. The name of venue is Jagdeo-Ramdas.
3. There is a mention of Masands.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਚਿੱਠੀ ੨੫

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤ
ਭਾਈ ਉਗਰ ਸੈਣ ਸਰਬਤ ਸੰਗਤ
ਗੁਰੂ ਤੁਸਾਡੀ ਰਖੈਗਾ ਰਾਮਦਾਸ ਜਗਦੇਉ
ਦਾ ਘਰ ਹੈ ਸੁ-ਗੁਰੂ ਦਾ ਹੈ ਤੂ ਗੁਰੂ ਦਾ ਪੁਤ੍ਰ ਹੈ ਸਭਨਾ
ਰਾਮਦਾਸ ਗੁਰਦਿਤੈ ਭਾਈ ਗੁਰੀਏ ਭਾਈ ਕਲਿਆਣ ਦਾਸ ਨੋ
ਆਦਮੀ ਸਦਣ ਭੇਜਿਆ ਹੈ ਜਿਤਨੇ ਲਾਇਕ ਹੋਵਨਿ ਸੋ
ਹਕੀਕਤ ਲਿਖਿ ਭੇਜਹਗੇ ਰਾਮਦਾਸ ਜੀ ਜੇਹੀ ਤੁਸਾ ਸੇਵਾ ਕੀਤੀ ਹੈ
ਜਿਦੂ ਭੀ ਵਡਾ ਭਰੋਸਾ ਰਖਦੇ ਅਸਹ ਰਾਮਦਾਸ ਜੀ ਆਪਣਾ
ਆਦਮੀ ਮੁਰਾਰੀ ਥੇ ਭੇਜਦੇ ਰਹਣਾ ਏ ਸਵਾਲ ਭੀ ਸਭ ਮਦਾਰ
ਤੇ ਉਪਰਿ ਹੈ

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀਉ ਦੀ ਆਗਿਆ ਹੈ ਭਾਈ ਉਗਰ ਸੈਣ ਸੂਬਤਿ ਸੰ-
ਗਤਿ ਗੁਰੂ ਤੁਸਾਡੀ ਰਖੈਗਾ ਸੰਗਤਿ ਦੇ ਮਨੋਰਥ ਗੁਰੂ ਪੂਰੇ ਕਰੈਗਾ ਰਮਦਾਸ
ਜਗਦੇਉ ਦਾ ਘਰੁ ਹੈ ਸੋ ਗੁਰੂ ਦਾ ਹੈ ਤੂ ਗੁਰੂ ਦਾ ਪੁਤ੍ਰੁ ਹੈ ਸਭਨਾ ਮਸੰਦਾ ਕਾ ਮੁਹਰੀ
ਹੈ ਏਸੁ ਥਾਉ ਦੀ ਸਭ ਮਦਾਰ ਤੁਸਾ ਉਪਰਿ ਹੈ ਰਮਦਾਸ ਗੁਰਦਿਤੈ ਭਾਈ ਗੁਰੀਏ
ਭਾਈ ਕਲਿਆਣ ਦਾਸ ਨੋ ਆਦਮੀ ਸਦਣਿ ਭੇਜੇ ਹਨਿ ਜਿਤੁਣੇ ਲਾਇਕ
ਹੋਨਿਗੇ ਸਭੁ ਹਕੀਕਤਿ ਲਿਖਿ ਭੇਜਹਗੇ ਰਾਮਦਾਸ ਜੀ ਜੇਹੀ ਤੁਸਾ ਸੇਵਾ ਕੀਤੀ ਹੈ
(ਤੁ)ਸੀ ਏਦੁ ਵਡਾ ਭਰੋਸਾ ਰਖਦੇ ਅਸਹੁ ਗੁਰੂ ਤੁਸਾਡੀ ਰਖੈਗਾ ਖੁਸੀ ਹੈ

ਨੋਟ:- ਇਹ ਹੁਕਮਨਾਮਾ ਗੁਰੂ ਜੀ ਦਾ ਜਗਦੇਉ ਰਾਮ ਦਾਸ ਦੀ ਸੰਗਤਿ ਉਗਰ ਸੈਣ, ਰਾਮ ਦਾਸ ਆਦਿ ਦੇ ਨਾਮ ਹੈ, ਜਿਵੇਂ ਕਿ ਇਸ ਦੀ ਅਸਲ ਇਬਾਰਤ ਪੜ੍ਹਨ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ। (ਸੰਪਾਦਕ)

LETTER 26

In the name of the eternal Master

Part I – in the handwriting of Guru Tegh Bahadur

God will bless the sangat, all desires will be fulfilled.....recite Guru, Guru. Life will prosper.....Bhai Dayal Das is Guru's son.....

Part II – in the handwriting of a calligrapher

Bhai Dayal Das, Sati Das

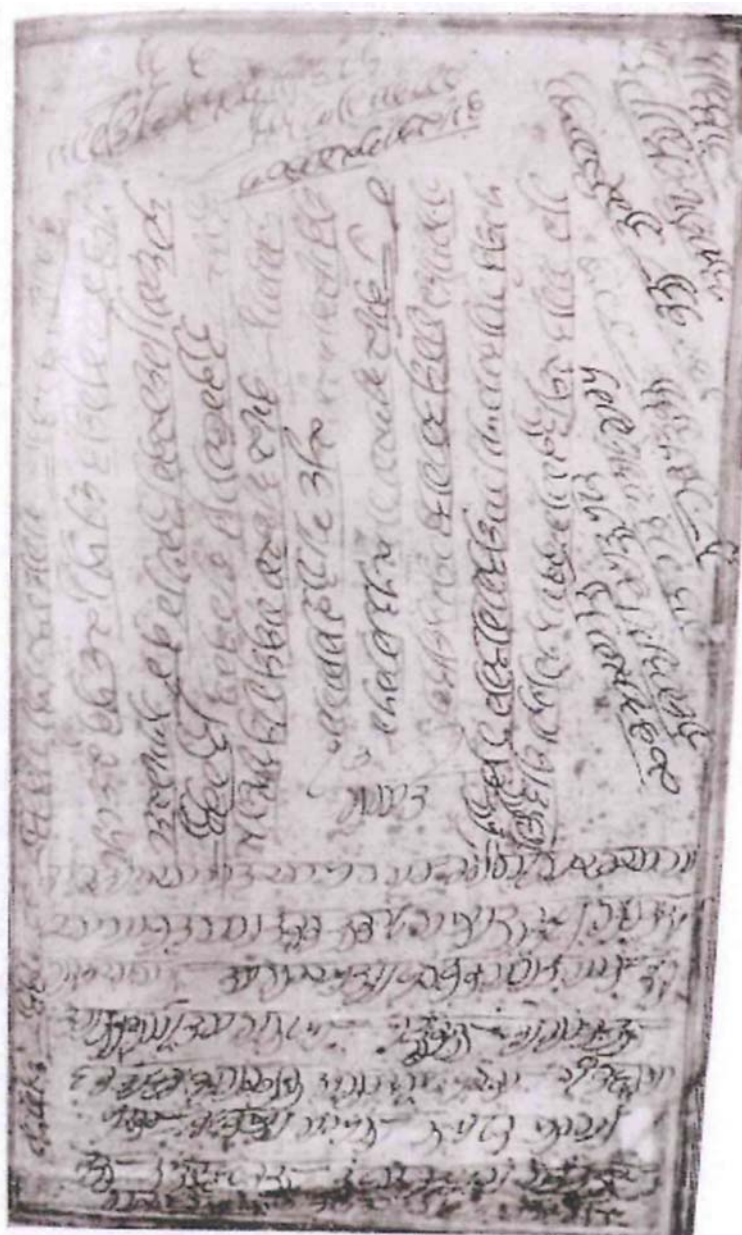
The text is very difficult to be read. The words have been defaced.

Observations:

1. The letter mentions the names of Bhai Dayal Das and Sati Das.
2. The words are quite difficult to read.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਚਿੱਠੀ ੨੬

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸੰਗਤਿ ਦੀ ਬਾਹੁੜੀ ਕਰੇਗਾ ਸਭ ਕਾਮਨਾ ਪੂਰੀ ਹੋਨਗੀ ਬਹੁੜ
... .. ਸਰਬਤ ਸੰਗਤਿ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ
ਜਨਮ ਸਵਰੇ ਸਰਬਤ ਸੰਗਤ ਭਰ ਬਰਨ ਬਹੁੜ ਲੋ-
ਚਣਾ ਭਾਈ ਦਿਆਲ ਦਾਸ ਗੁਰੂ ਦਾ ਪੁਤ ਹੈ (॥).....

ੴ ਗੁਰੂਸਤਿ

ਭਾਈ ਦਿਆਲ ਦਾਸ ਸਤੀ ਦਾਸ

ਨੋਟ:- ਇਸ ਹੁਕਮਨਾਮੇ ਦੀ ਲਿਖਤ ਕੁਝ ਚਿੱਧ ਮਿੱਧ ਤੇ ਅਸਪੱਸ਼ਟ ਜਿਹੀ ਹੋਣ ਕਰਕੇ ਚੰਗੀ ਤਰ੍ਹਾਂ ਪੜ੍ਹੀ ਨਹੀਂ ਜਾਂਦੀ।
(ਸੰਪਾਦਕ)

LETTER 27

In the name of the eternal Master

Bhai Jawehri, Bhai Kirpal Das, Bhai Jatmal

Bhai Rama, Jado Asi

Bhai Kalyan Das, Bhoti Seth, Bhai Babu Rai

Bhikhari Das, Maharaj, Dalpat Das, Hira Man, Durga Das

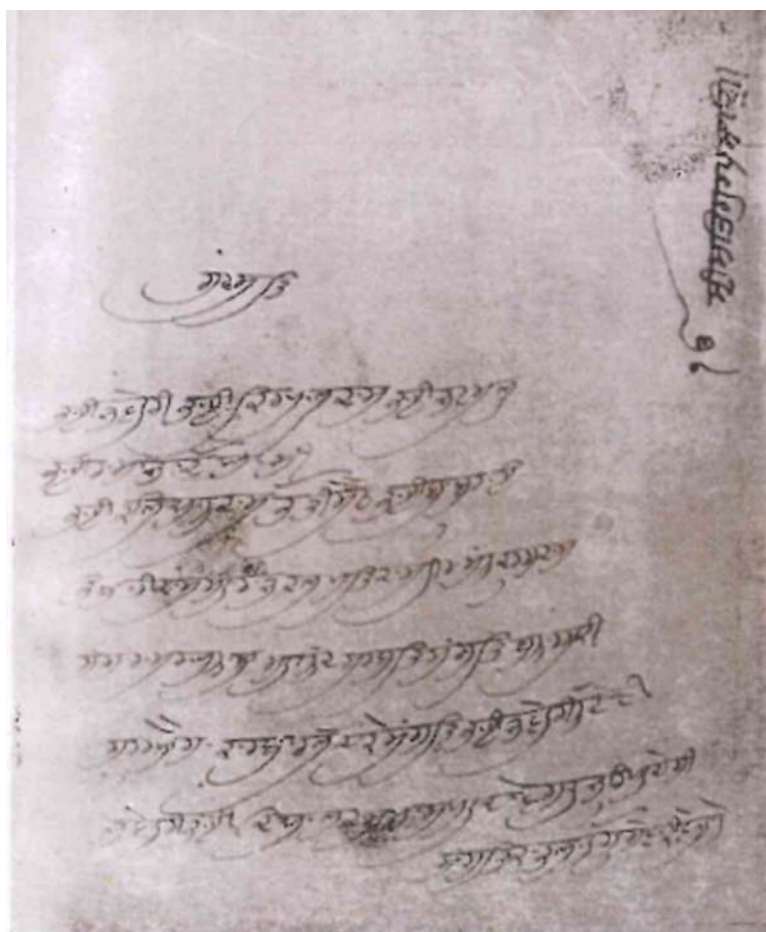
Ganga Ram, Raghu Nath, Mahanand, entire sangat of Banaras

Observations:

1. The letter mentions the names of Bhai Dayal Das and Sati Das.
2. The words are quite difficult to read.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੨੭

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ੴ ਸ੍ਰੀ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਜਵੇਹਰੀ ਭਾਈ ਕਿਰਪਾਲ ਦਾਸ ਭਾਈ ਜਟਮਲੁ
ਭਾਈ ਰਾਮਾ ਜਾਦੋ ਆਸੀ
ਭਾਈ ਕਲਿਆਨ ਦਾਸ ਭੇਤੀ ਸੇਠ ਭਾਈ ਬਾਬੂ ਰਾਇ
ਭਿਖਾਰੀ ਦਾਸ ਮਹਾਰਾਜ ਦਲ ਪਿਤ ਦਾਸ ਹੀਰਾ ਮਨ ਦੁਰਗਾ ਦਾਸ
ਗੰਗਾ ਰਾਮ ਰਘੁਨਾਥ ਮਹਾਨੰਦ ਸਰਬਤਿ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ
ਗੁਰੂ ਰਖੈਗਾ ਕਾਰਬਾਰ ਲੋਚ ਕੇ ਸੰਗਤਿ ਭਾਈ ਜਵੇਹਰੀ ਨੋ ਦੇਣੀ
ਜਵੇਹਰੀ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਪਹੁਚਾਵੇਗਾ ਹਜ਼ੂਰਿ ਪਹੁਚੇਗੀ
ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਗੁ ਸੇਵਾ ਕੀ ਵੇਲਾ ਹੈ

LETTER 28

Ek Ongkar Satguru

(There is One God who is immortal)

Bhai Jawaharlal Massand, Bhai Kirpal Das,
Bhai Jat Mal Bhoti, Seth Bhai Kalyan Mal, Bhai Mahanand,
Bhai Babu Rai, Bhai Maharaj, Bhai Bhikhari,
Bhai Dalpat Das, Bhai Ramanand, Bhai Maan Ji, Bhai Maan Singh,
Phago Shah, Bhai Balkishen, Bhai Chhutmal, Bhai Maniram—the sangat of
Banaras and the state of Banaras.

Guru will fulfil all your wishes.

Last time offerings were sent through Bhai Dayal Das, which we acknowledge to have received.

Bhai Dayal Das is the obedient servant of the Guru. In future all offerings should also be sent through him.

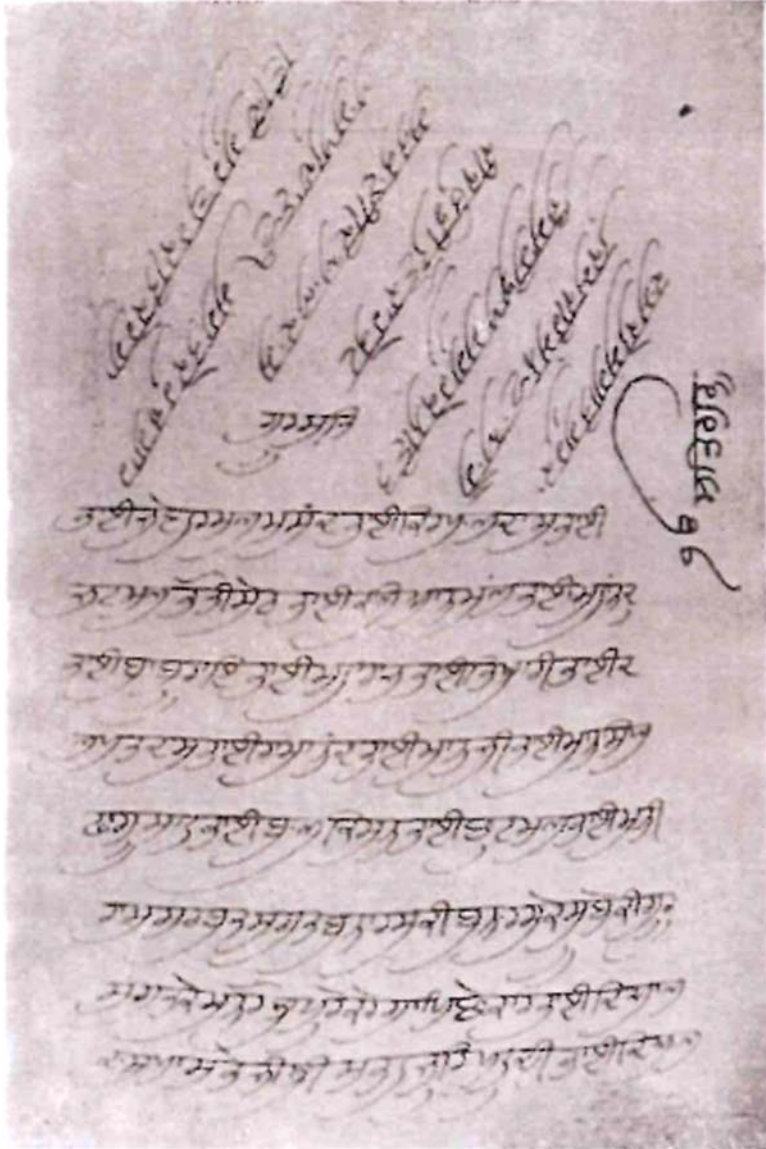
Guru will bless the livelihood of the Sangat.

Observations:

1. This letter like the last one is also torn from the right hand side and thus the message is not complete.
2. It praises the services and honesty of Bhai Dayal Das.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਸੂਬਾ ਬਨਾਰਸ ਤੇ ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੨੮

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਦਾਸ ਕਹੇ ਸੰਗਤਿ ਗੁਰੂ ਕਾ
ਹੁਕਮ ਕਰਿ ਮੰਨਣਾ ਆਗੇ
ਜਿਸ ਸਿਖ ਪਾਸ ਗੁਰੂ ਕੇ ਨਵਿਤ
ਕੀ ਕਉੜੀ ਹੋਵੇ ਕਾਰ ਭੇਟ
ਸਭ ਭਾਈ ਦਿਆਲ ਦਾਸ
ਪਾਸ ਪਹੁਚਾਵਣੀ ਸੰਗਤਿ ਕੇ ਰੁਜਗਾਰ
ਵਿਚਿ ਗੁਰੂ ਬਰਕਤਿ ਕਰੇਗਾ

ੴ ਸਤਿਗੁਰੂ

ਭਾਈ ਜਵੇਹਰ ਮਲ ਮਸੰਦ ਭਾਈ ਕਿਰਪਾਲ ਦਾਸ ਭਾਈ
ਜਟ ਮਲ ਭੇਤੀ ਸੇਠ ਭਾਈ ਕਲਿਆਨ ਮਲ ਭਾਈ ਮਹਾਨੰਦੁ
ਭਾਈ ਬਾਬੂ ਰਾਇ ਭਾਈ ਮਹਾਰਾਜ ਭਾਈ ਭਿਖਾਰੀ ਭਾਈ ਦ-
ਲਪਤ ਦਾਸ ਭਾਈ ਰਾਮਾਨੰਦ ਭਾਈ ਮਾਨ ਜੀ ਭਾਈ ਮਾਨ ਸਿੰਘ
ਫਾਗੂ ਸਾਹ ਭਾਈ ਬਾਲ ਕਿਸਨ ਭਾਈ ਛੁਟ ਮਲ ਭਾਈ ਮਨੀ
ਰਾਮ ਸਰਬਤ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ ਬਨਾਰਸ ਕੇ ਸੂਬੇ ਕੀ ਗੁਰੂ
ਸੰਗਤ ਕੇ ਮਨੋਰਥ ਪੂਰੇ ਕਰੇਗਾ ਪਿਛੇ ਕਾਰ ਭਾਈ ਦਿਆਲ
ਦਾਸ ਪਾਸ ਭੇਜੀ ਥੀ ਸਭ ਹਜ਼ੂਰਿ ਪਹੁਚੀ ਭਾਈ ਦਿਆਲ/

1. ਇਹ ਹੁਕਮਨਾਮਾ ਵੀ ਪਿਛਲੇ ਹੁਕਮਨਾਮੇ ਵਾਂਗੁ ਸੱਜੇ ਪਾਸਿਓਂ ਕੁਝ ਹਿੱਸਾ ਫਟਣ ਕਰ ਕੇ ਕਿਸੇ ਹੱਦ ਤਕ ਅਧੂਰਾ ਹੈ।

LETTER 29

Gurusat

(There is One God who is immortal)

Bhai Jawahar Mal, Bhai Bothi, Bhai simbhu, Seth Kalyan Mal,
Puran Mal, Bhikhari Das, Babu Rai, Mani, Jadoh, Hira, Maan Das, Maharaj
Durga Das, the Sangat of Banaras.

Guru will protect you. Recite the name of God, your life will be transformed
and sangat will be blessed.

Offerings sent through Dayal Das have been received.

Wishes of the sangat will be fulfilled.

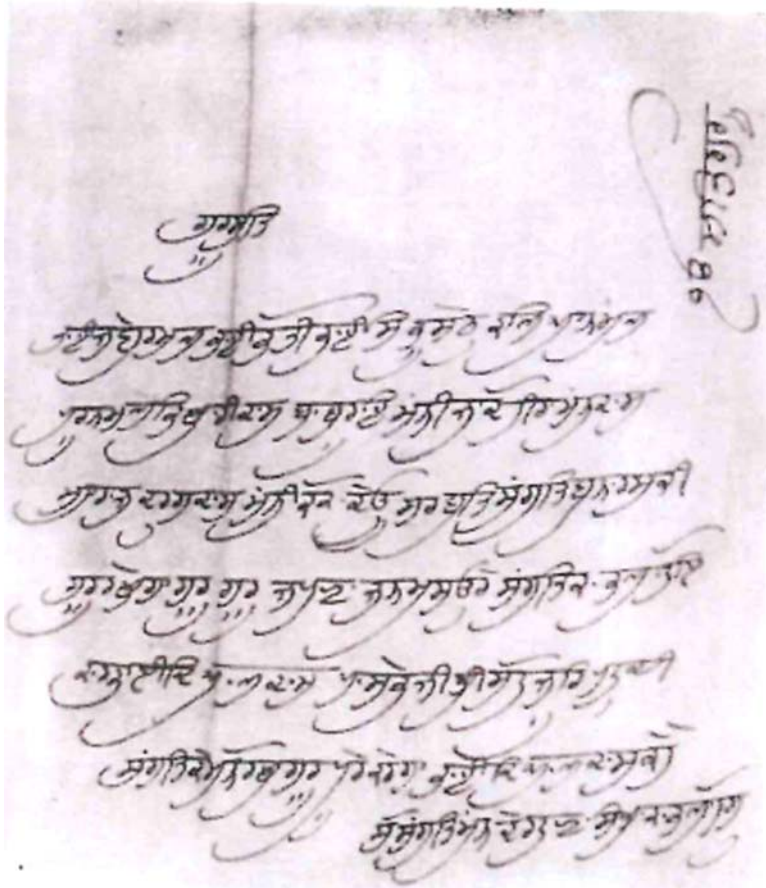
Whatever Dayal Das says, so do accordingly and you all will be blessed.

Observations:

1. This letter is also torn from the right hand side and thus it is also incomplete.
2. It is again in praise of Bhai Dayal Das for his services and honesty.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੨੯

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ ॥

ੴ ਸਤਿਗੁਰੂ

ਭਾਈ ਜਵੇਹਰ ਮਲ ਭਾਈ ਭੇਤੀ ਭਾਈ ਸਿੰਭੂ ਸੇਠੁ ਕਲਿਆਨੁ ਮਲ
ਪੂਰਨ ਮਲ ਭਿਖਾਰੀ ਦਾਸ ਬਾਬੂ ਰਾਇ ਮੰਨੀ ਜਾਦੇ ਹੀਰਾ ਮੰਨ ਦਾਸ
ਮਹਾਰਾਜ ਦੁਰਗਾ ਦਾਸ ਮੰਨੀ ਕੋਕਾ ਦੇਉ ਸਰਬਤਿ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ
ਗੁਰੂ ਰਖੇਗਾ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਸਉਰੇ ਸੰਗਤਿ ਕਾ ਭਲਾ ਹੋਇ
ਕਾਰ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਭੇਜੀ ਥੀ ਸੋ ਹਜ਼ੂਰਿ ਪਹੁਚੀ
ਸੰਗਤਿ ਕੇ ਮਨੋਰਥ ਗੁਰੂ ਪੂਰੇ ਕਰੇਗਾ ਭਾਈ ਦਿਆਲ ਦਾਸ ਕਹੇ
ਸੋ ਸੰਗਤਿ ਮੰਨਦੇ ਰਹਣਾ ਸਿਖਾ ਕਾ ਭਲਾ ਹੋਗੁ

ਨੋਟ:- ਇਸ ਹੁਕਮਨਾਮੇ ਦੇ ਸੱਜੇ ਪਾਸਿਓਂ ਵੀ ਕੁਝ ਲਿਖਤ ਵਾਲਾ ਪੜ੍ਹਾ ਲਹਿਆ ਹੋਇਆ ਹੈ,
ਜਿਸ ਕਰਕੇ ਇਹ ਅਧੂਰਾ ਹੈ।

(ਸੰਪਾਦਕ)

LETTER 30

Gurusat

Bhai Jawahar Mal, Bhai Sadhanand, Bhai Kirpala,
Bhai Babu, Bhai Bhikhari, Bhai Maharaj, Bhai Maan Singh, Bhai Phago
Shah,

Bhai Jairam Das, Bhai Chatehkamal - the congregation of the state of
Banaras.

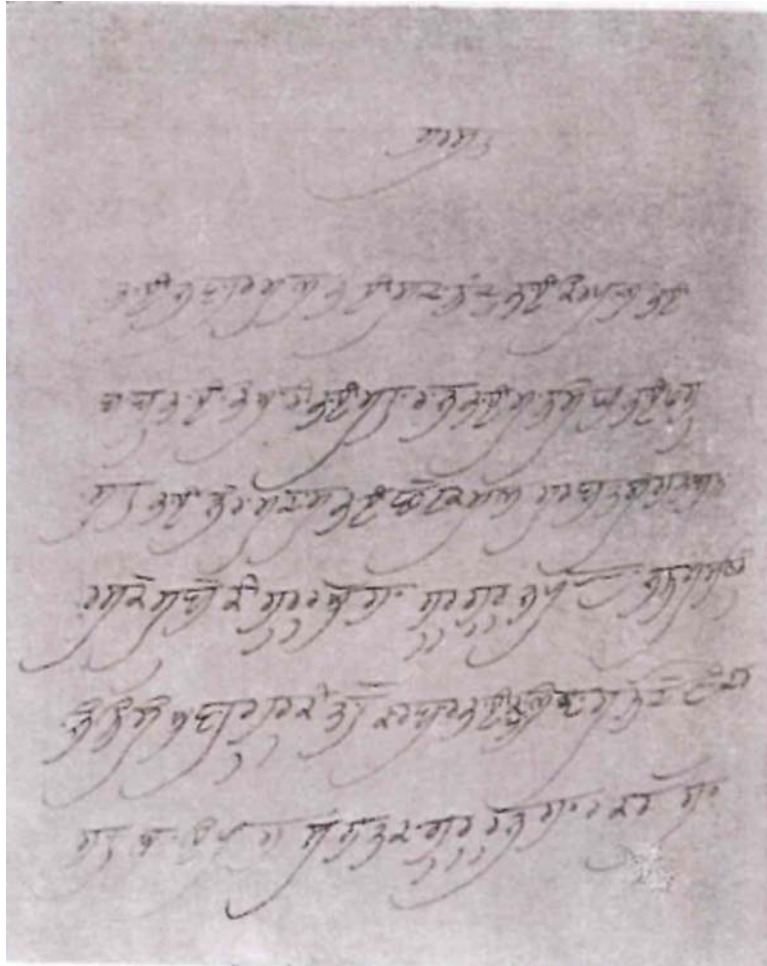
Guru will protect you.

Recite the name of the Guru and the life will improve.

The Sikhs who believe in Waheguru, they give their donation to Dayal Das.
It will be accepted in the court of God and God will improve their earnings.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਭਾਈ ਜਵਾਹਰ ਮੱਲ, ਸਦਾਨੰਦ ਆਦਿ ਬਨਾਰਸ ਦੇ ਸੂਬੇ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to Bhais Jawahar Mal, Sadanand & others, Sangat of Banaras

ਚਿੱਠੀ ੩੦

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ

ਭਾਈ ਜਵਾਹਰ ਮਲ ਭਾਈ ਸਦਾਨੰਦ ਭਾਈ ਕਿਰਪਾਲਾ ਭਾਈ
ਬਾਬੂ ਭਾਈ ਭਿਖਾਰੀ ਭਾਈ ਮਹਾਰਾਜ ਭਾਈ ਮਾਨ ਸਿੰਘ ਭਾਈ ਫਗੂ
ਸਾਹ ਭਾਈ ਜੈਰਾਮ ਦਾਸ ਭਾਈ ਛੁਟੇ ਕਮਲ ਸਰਬਤ ਸੰਗਤ ਬਨਾ-
ਰਸ ਕੇ ਸੂਬੇ ਕੀ ਗੁਰੂ ਰਖੇਗਾ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਸਉਰੇ
ਜਿਨਿ ਸਿਖ ਵਾਹਗੁਰੂ ਕੀਤਾ ਹੈ ਕਾਰਬਾਰ ਭਾਈ ਦਿਆਲ ਦਾਸ ਨੇ ਦੇਣੀ ਦਰ-
ਗਾਹ ਥਾਇ ਪਵਗੁ ਸੰਗਤਿ ਦਾ ਗੁਰੂ ਰੁਜਗਾਰ ਕਰੇਗਾ

ਨੋਟ:- ਦੂਜੇ ਵੰਨੇ ਪਿੱਠ ਪਰ ਇਹ ਲਿਖਤ ਹੈ: "ਭਾਈ ਜਵਾਹਰ ਮਲ ਸਰਬਤ ਸੰਗਤਿ ਬਨਾਰਸ ਕੇ ਸੂਬੇ ਕੀ"
(ਸੰਪਾਦਕ)

LETTER 31

Gurusat

Ram Das, Ugar Sain, Bhai Lal Chand—the whole sangat

God will protect you.

Come to Mata Ji (mother) with six oxen at the festival of Diwali.

Mata Ji will give you the orders and accept that as the order of the Guru.
Sangat will prosperous.

Send offereings through Ram Das and Lal Chand.

God will bless sangat's earnings.

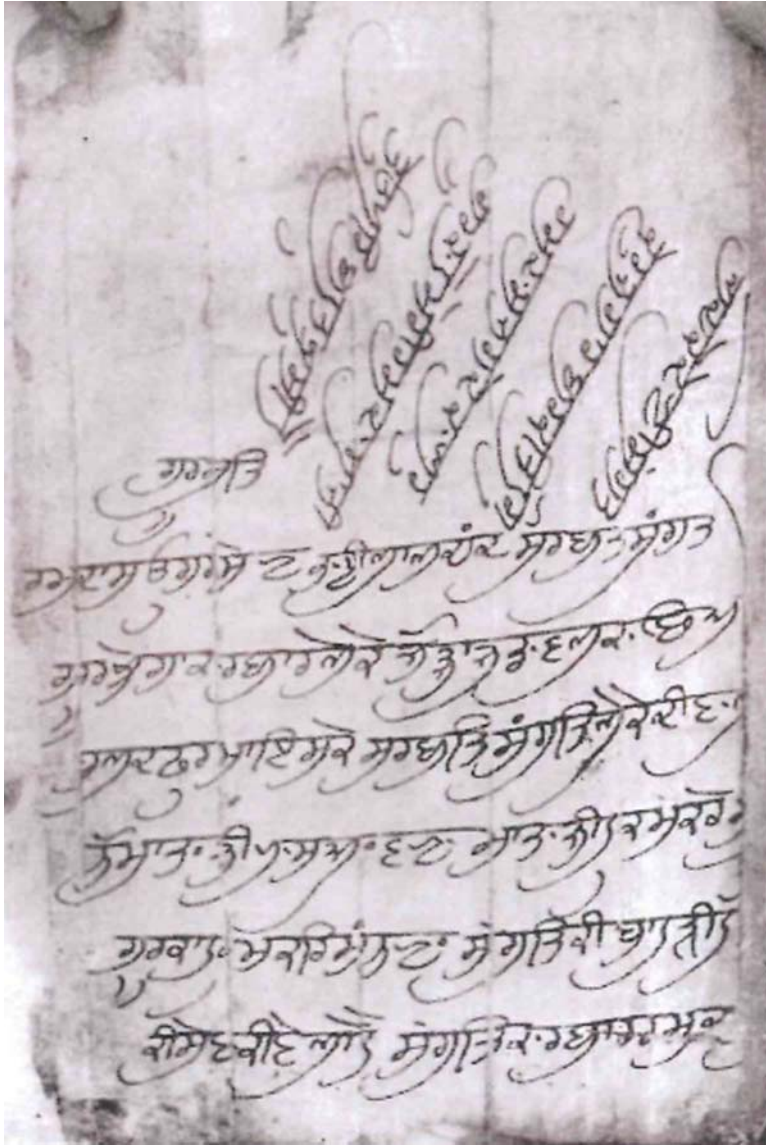
The house of Ram Das is the house of the Guru and Guru is very pleased
with his services.

Observations:

1. This letter is for the residents of the village of Jagdeo.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਭਾਈ ਉੱਗਰ ਸੈਣ, ਰਾਮਦਾਸ ਆਦਿ ਦੇ ਨਾਮ

Addressed to Bhai Ramdas, Ugarsen and Others

ਚਿੱਠੀ ੩੧

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

(ਲਾ)ਲ ਚੰ(ਦ) ਕੇ ਦੇਣੀ ਸੰਗਤ
ਕੇ ਰੁਜਗਾਰ ਬਰਕਤਿ ਹੋਗੁ
ਰਾਮ ਦਾਸ ਜਗਦੇ ਕਾ ਘਰੁ
ਗੁਰੂ ਕਾ ਹੈ ਮੇਰੀ ਰਾਮ ਦਾਸ ਜੀ
ਤੇ ਉਪਰਿ ਬਹੁਤ ਖੁਸ਼ੀ ਹੈ।

ਗੁਰੂ ਸਤਿ ॥

ਰਾਮ ਦਾਸ ਉਗਰ ਸੈਣ ਭਾਈ ਲਾਲ ਚੰਦ ਸਰਬਤ ਸੰਗਤ
ਗੁਰੂ ਰਖੈਗਾ ਕਾਰ ਬਾਰ ਲੈ ਕੇ ਜੋੜਾ ਜੁਡਾਵਲ ਕਾ ਛਿਅ
ਬਲਦ ਫੁਰਮਾਇਸ ਕੇ ਸਰਬਤਿ ਸੰਗਤਿ ਲੈ ਕੇ ਦੀਵਾਲੀ
ਨੇ ਮਾਤਾ ਜੀ ਪਾਸ ਆਵਣਾ ਮਾਤਾ ਜੀ ਹੁਕਮ ਕਰੇਗੇ
ਗੁਰੂ ਕਾ ਹੁਕਮ ਕਰਿ ਮੰਨਣਾ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਹੋਗ
(ਸਿਖਾਂ ਪੁਤਾਂ) ਕੀ ਸੇਵਾ ਕੀ ਵੇਲਾ ਹੈ ਸੰਗਤਿ ਕਾਰ ਬਾਰ ਰਮੁਦਾਸ

ਨੋਟ:- ਇਹ ਹੁਕਮਨਾਮਾ ਵੀ ਪਿਛਲੇ ਹੁਕਮਨਾਮੇ ਵਾਂਗ ਹੀ ਪਿੰਡ ਜਗਦੇਉ ਕੀ ਸੰਗਤਿ ਭਾਈ ਉਗਰ ਸੈਣ, ਰਾਮ ਦਾਸ
ਆਦਿ ਦੇ ਨਾਮ ਹੈ।

(ਸੰਪਾਦਕ)

LETTER 32

Gurusat

(There is One God who is immortal)

Ek Ongkar Satguru

Bhai Jwaheri Mal, Bhai Kalyan Man, Bhai Kirpal Das,
Bhai Babu Rai, Bhai Bhikhari, Bhai Maharaj,
Bhai Rama, Bhighemal, Maan, Jeo – the congregation of the state of
Banaras.

The Guru will protect you.

The collections sent through Bhai Dayal Das have been received.

The sangat will prosper.

Accept the orders of Dayal Das as the orders of the Guru.

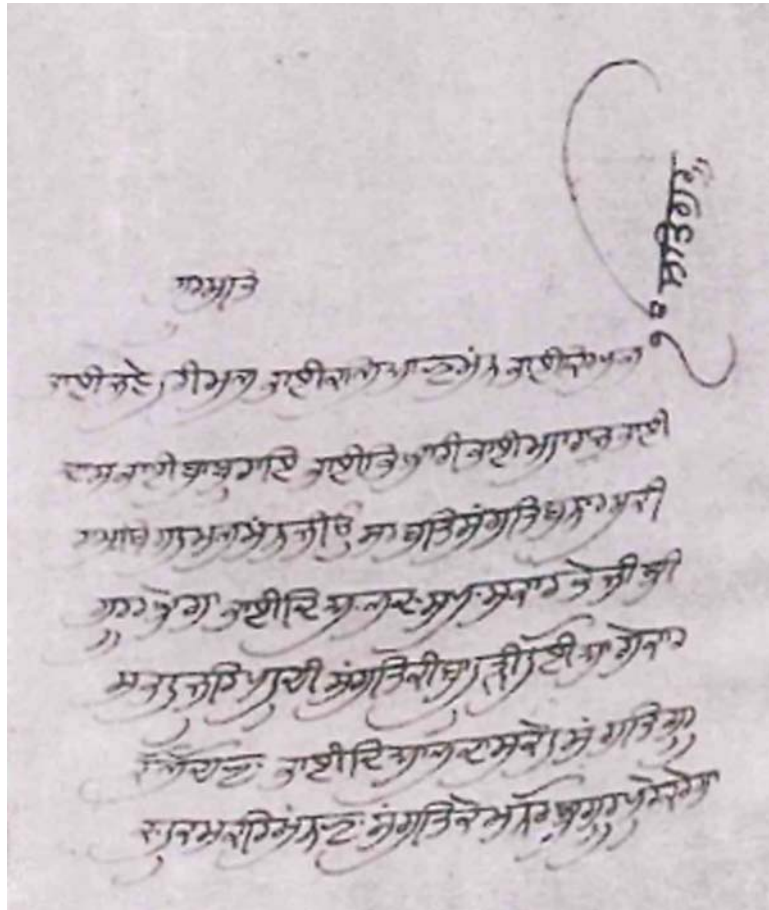
The wishes of the sangat will be fulfilled.

Observations:

1. This letter is also incomplete, due to a part missing on the right hand side.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਬਨਾਰਸ ਦੀ ਸੰਗਤਿ ਦੇ ਨਾਮ

Addressed to the Sangat of Banaras

ਚਿੱਠੀ ੩੨

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤਿ ॥

ੴ ਸਤਿਗੁਰੂ

ਭਾਈ ਜਵੇਹਰੀ ਮਲ ਭਾਈ ਕਲਿਆਣ ਮੰਨ ਭਾਈ ਕਿਰਪਾਲ
ਦਾਸ ਭਾਈ ਬਾਬੂ ਰਾਇ ਭਾਈ ਭਿਖਾਰੀ ਭਾਈ ਮਹਾਰਾਜ ਭਾਈ
ਰਾਮਾ ਬਿਗਹ ਮਲ ਮੰਨ ਜੀਉ ਸਰਬਤਿ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ
ਗੁਰੂ ਰਖੇਗਾ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਕਾਰ ਭੇਜੀ ਥੀ
ਸਭ ਹਜੂਰਿ ਪਹੁਚੀ ਸੰਗਤਿ ਕੀ ਬਾਹੁੜੀ ਹੋਈ ਆਗੇ ਕਾਰ
ਕੇ ਲੋਚਣਾ ਭਾਈ ਦਿਆਲ ਦਾਸ ਕਹੇ ਸੰਗਤਿ ਗੁਰੂ
ਕਾ ਹੁਕਮੁ ਕਰਿ ਮੰਨਣਾ ਸੰਗਤਿ ਕੇ ਮਨੋਰਥੁ ਗੁਰੂ ਪੂਰੇ ਕਰੇਗਾ¹

1. ਇਹ ਹੁਕਮਨਾਮਾ ਵੀ ਸੱਜੇ ਪਾਸਿਓਂ ਕੁਝ ਹਿੱਸਾ ਫਟਣ ਕਰ ਕੇ ਕਿਸੇ ਹੱਦ ਤਕ ਅਧੂਰਾ ਹੈ।

LETTER 33

Gurusat

Part I

Bhai Ugar Sain and other members of Sangat, guru will protect you. The house of Ram Das Jagdeo is the house of the Guru. He is like the Guru's son and the head of the massands.

God is one who is immortal.

Part II

It is an order of Guru Tegh Bahadur to Bhai Ugar Sain,
And the members of the sangat, Guru will protect you and you wishes will be fulfilled.

The house of Ram Das Jagdeo is the house of the Guru who is like Guru's son and he is the head of the massands. You have to protect this house.

Ram Das has sent messages to Bhai Guriye, and Bhai Kalyan Das.

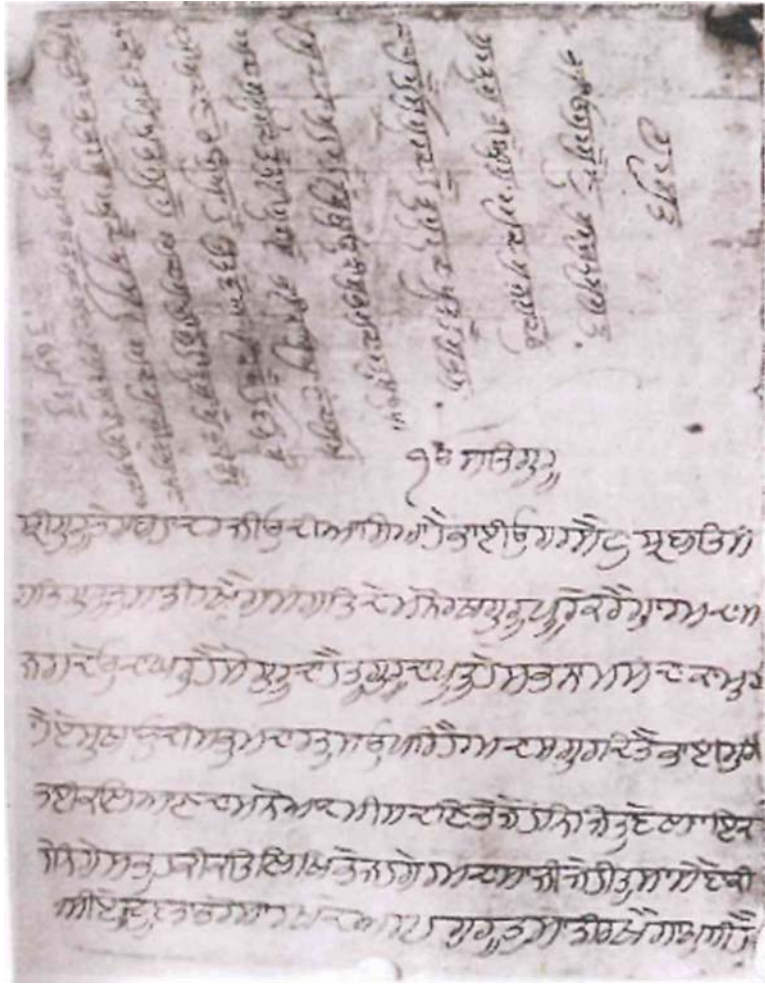
They will write back the truth. The services of Ram Das are accepted. Guru has Trust in you and will bless you with happiness.

Observations:

1. Both letters are identical in text and may have been written at different times.
2. But the handwriting of both is different. It is possible that one was written by the Guru and the other by one of his scribes.

Hukamnama Guru Tegh Bahadur

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ਏ
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)



ਭਾਈ ਉੱਗਰ ਸੈਣ, ਲਾਲ ਚੰਦ ਆਦਿ ਦੇ ਨਾਮ

Addressed to Bhais Ugarsen, Lal Chand and Others

ਚਿੱਠੀ ੩੩

ਹੁਕਮਨਾਮਾ ਪਾਤਸ਼ਾਹੀ ੯
(ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ)

ਗੁਰੂ ਸਤ
ਭਾਈ ਉਗਰ ਸੈਣ ਸਰਬਤ ਸੰਗਤ
ਗੁਰੂ ਤੁਸਾਡੀ ਰਖੈਗਾ ਰਾਮਦਾਸ ਸਗਦੇਉ
ਦਾ ਘਰ ਹੈ ਸੁ ਗੁਰੂ ਦਾ ਹੈ ਤੂ ਗੁਰੂ ਦਾ ਪੁਤੁ ਹੈ ਸਭਨਾ
ਮਸੰਦਾ ਕਾ ਮੁਹਰੀ ਹੈ ਏਸ ਥਾਉ ਕੀ ਸਭ ਮਦਾਰ ਤੁਸਾ ਉਪਰ ਹੈ
ਰਾਮਦਾਸ ਗੁਰਦਿਤੈ ਭਾਈ ਗੁਰੀਏ ਭਾਈ ਕਲਿਆਣ ਦਾਸ ਨੋ
ਆਦਮੀ ਸਦਣ ਭੇਜਿਆ ਹੈ ਜਿਤਨੇ ਲਾਇਕ ਹੋਵਨਿ ਸੋ
ਹਕੀਕਤ ਲਿਖਿ ਭੇਜਹਗੇ ਰਾਮਦਾਸ ਜੀ ਜੇਹੀ ਤੁਸਾ ਸੇਵਾ ਕੀਤੀ ਹੈ
ਇਦੂ ਭੀ ਵਡਾ ਭਰੋਸਾ ਰਖਦੇ ਅਸਹ ਰਾਮਦਾਸ ਜੀ ਆਪਣਾ
ਆਦਮੀ ਮੁਰਾਰੀ ਥੇ ਭੇਜਦੇ ਰਹਣਾ ਏ ਸਵਾਲ ਭੀ ਸਭ ਮਦਾਰ
ਤੇ ਉਪਰਿ ਹੈ

ੴ ਸਤਿਗੁਰੂ

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀਉ ਦੀ ਆਗਿਆ ਹੈ ਭਾਈ ਉਗਰ ਸੈਣ ਸ੍ਰਬਤਿ ਸੰ-
ਗਤਿ ਗੁਰੂ ਤੁਸਾਡੀ ਰਖੈਗਾ ਸੰਗਤਿ ਦੇ ਮਨੋਰਥ ਗੁਰੂ ਪੂਰੇ ਕਰੈਗਾ ਰਾਮਦਾਸ
ਜਗਦੇਉ ਦਾ ਘਰੁ ਹੈ ਸੋ ਗੁਰੂ ਦਾ ਹੈ ਤੂ ਗੁਰੂ ਦਾ ਪੁਤੁ ਹੈ ਸਭਨਾ ਮਸੰਦਾ ਕਾ ਮੁਹਰੀ
ਹੈ ਏਸੁ ਥਾਉ ਦੀ ਸਭ ਮਦਾਰ ਤੁਸਾ ਉਪਰਿ ਹੈ ਰਾਮਦਾਸ ਗੁਰਦਿਤੈ ਭਾਈ ਗੁਰੀਏ
ਭਾਈ ਕਲਿਆਣ ਦਾਸ ਨੋ ਆਦਮੀ ਸਦਣਿ ਭੇਜੇ ਹਨਿ ਜਿਤੁਣੇ ਲਾਇਕ
ਹੋਨਿਗੇ ਸਭੁ ਹਕੀਕਤਿ ਲਿਖਿ ਭੇਜਹਗੇ ਰਾਮਦਾਸ ਜੀ ਜੇਹੀ ਤੁਸਾ ਸੇਵਾ ਕੀਤੀ ਹੈ
(ਤੁ)ਸੀ ਏਦੂ ਵਡਾ ਭਰੋਸਾ ਰਖਦੇ ਅਸਹੁ ਗੁਰੂ ਤੁਸਾਡੀ ਰਖੈਗਾ ਖੁਸ਼ੀ ਹੈ

ਨੋਟ:- ਇਹ ਹੁਕਮਨਾਮਾ ਗੁਰੂ ਜੀ ਦਾ ਜਗਦੇਉ ਰਾਮ ਦਾਸ ਦੀ ਸੰਗਤਿ ਉਗਰ ਸੈਣ, ਰਾਮ ਦਾਸ ਆਦਿ ਦੇ ਨਾਮ ਹੈ,
ਜਿਵੇਂ ਕਿ ਇਸ ਦੀ ਅਸਲ ਇਬਾਰਤ ਪੜ੍ਹਨ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ। (ਸੰਪਾਦਕ)

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