

ਜ਼ਫਰਨਾਮਾ ZAFARNAMA

੧ ਕਮਾਲੇ ਕਰਾਮਾਤ ਕਾਯਮ ਕਰੀਮ
ਰਜ਼ਾ ਬਖ਼ਸ਼ ਰਾਜ਼ਕ ਰਹਾਕੁਨ ਰਹੀਮ

ਕਮਾਲ ਕਰਾਮਾਤ ਕਾਯਮ ਕਰੀਮ
ਰਜ਼ਾ ਬਖ਼ਸ਼ ਰਾਜ਼ਕ ਰਹਾਕੁਨ ਰਹੀਮ

KAMAAL-E KARAAMAT KAA-YAM KAREEM
RAZA BAKSH RAZAK RAHAAKUN RAHIM

*KAMAAL-perfection, excellence, KARAAMAT-miracles*KAA-YAM- eternal, secure *KARIM- generous, bountiful *RAZAA-consent, pleasure *BAKSH- grantor, giver*RAAZAK-giver of food and livelihood (from `rizk'-food, sustenance) *RAHAAKUN- liberator, deliverer *RAHIM-merciful, compassionate

The Lord is perfection personified. He is eternal and manifests Himself through His miracles. He is generous in granting His bounties. He is merciful and delivers us from this world.

੨ ਅਮਾਂ ਬਖ਼ਸ਼ ਬਖ਼ਸ਼ਿੰਦਹ ਓ ਦਸਤਗੀਰ
ਖ਼ਤਾ ਬਖ਼ਸ਼ ਰੋਜ਼ੀ ਦੇਹੋ ਦਿਲਪਜ਼ੀਰ

ਅਮਾਂ ਬਖ਼ਸ਼ ਬਖ਼ਸ਼ਿੰਦਹ ਓ ਦਸਤਗੀਰ
ਖ਼ਤਾ ਬਖ਼ਸ਼ ਰੋਜ਼ੀ ਦੇਹੋ ਦਿਲਪਜ਼ੀਰ

AMAAN BAKSH BAKSHINDEH-O DASTGIR
KHATAA BAKSH ROZI DEH-O DILPAZIR

*AMAAN- security, peace, safety *BAKSH- giver, grantor *BAKSHINDEH- forgiving, merciful *O-and *DAST-hand *GIR- the holder *DASTGIR-who grasps hand *KHATAA-sin, offence *ROZI-sustenance, daily bread (as provided by God) *DEH-gives (from DAADAN -to give) *DILPAZIR-agreeable, likeable, pleasing

He grants peace and security and is always merciful in forgiving us for our sins. He holds our hand and guides us. He is provider of our sustenance and charms everyone.

੩ ਸ਼ਹਿਨਸ਼ਾਹੇ ਖ਼ੁਬੀ ਦਿਹੋ ਰਹਨਮੁੰ
ਕਿ ਬੇਗੁਨੋ ਬੇਚੁਨੋ ਚੁੰ ਬੇਨਮੁੰ

ਸ਼ਹਿਨਸ਼ਾਹੇ ਖ਼ੁਬੀ ਦਿਹੋ ਰਹਨਮੁੰ
ਕਿ ਬੇਗੁਨੋ ਬੇਚੁਨੋ ਚੁੰ ਬੇਨਮੁੰ

SHAHANSHAH-E KHUBI DEHH-O RAH-NAMUN
KI BE-GOON BE-CHOON CHOON BE-NAMUN

*SHEHANSHAH-kind of kings, emperor *KHUBI- benevolence, kindness (from KHUB-good, nice) * DEH-gives * REH-NAMUN- guide *KI-who *BE-GOON-without form *BE-CHOON-incomparable * CHOON- since, because *NAMOON-showing *BE-NAMUN- which does not show itself, formless

He is the king of kings who is guiding us all the time. He showers his benevolence on all. He is without colour, incomparable and formless.

੪ ਨ ਸਾਜੋ ਨ ਬਾਜੋ ਨ ਫਉਜੋ ਨ ਫਰਸ਼
ਖੁਦਾਵੰਦ ਬਖਸ਼ਿੰਦੇਹ ਏ ਐਸ਼ੋ ਅਰਸ਼

نہ ساز و نہ باز و نہ فوج و نہ فرش
خداوند بخشنده عیش و عرش

NA SAZ-O NA BAZ-O NA FAUJ-O NA FARSH
KHUDAVAND BAKSHINDEH-E AISH-O ARSH

*NA-no, not, none *SAZ-material possessions *"O"-and, *BAZ-hawk, falcon (symbol of power)*FAUJ-army *FARSH-carpet (material things) *KHUDAVAND-God *BAKSHINDEH-forgiving *AISH-pleasure *ARSH-the heaven

He possesses no material things nor has He an army. He is merciful and grants all the pleasures of the heavens.

੫ ਜਹਾਂ ਪਾਕ ਜ਼ੀਰ ਅਸਤ ਜ਼ਹਿਰ ਜ਼ਹੂਰ
ਅਤਾ ਮੀ ਦੇਹਦ ਹਮ ਚੂ ਹਾਜ਼ਰ ਹਜ਼ੂਰ

جهان پاک زیر است ظاهر ظهور
عطا می دهد همچو حاضر حضور

JAHAN PAAK ZEER AST ZAHIR ZAHOOR
ATAA MI-DEHAD HAM CHU HAAZAR HUZUR

*JAHAN-the world, the universe, creation *PAAK-pure, chaste *ZEER-below, under *AST-is, *ZAHIR-apparent, manifest *ZAHOOR- appearance, presentation * ATAA- gift, grant *MI-DEHAD-he gives (from DAADAN- to give) *HUM-CHU- like, such that *HAAZAR- present *HUZOOR-appearance

The Pure one is above everything in this universe. His glory is all pervasive. He bestows us with gifts. He is present everywhere.

੬ ਅਤਾ ਬਖਸ਼ ਓ ਪਾਕ ਪਰਵਰਦਿਗਾਰ
ਰਹੀਮ ਅਸਤ ਰੋਜ਼ੀ ਦੇਹਦ ਹਰ ਦਿਯਾਰ

عطا بخش او پاک پروردگار
رحیم است روزی دهد هر دیار

ATAA BAKSH O PAAK PARVARDIGAR
RAHIM AST ROZI DEHAD HAR DIYAAR

ATAA-gift, grant BAKSH-giver *ATAA-BAKSH-giver of gifts *O-and *PAAK- pure *PARVARDIGAR-God, the nourisher *RAHIM- merciful *AST-is *ROZI- sustenance, daily bread *DEHAD-gives (from "DADAN-to give") *HAR-each, every *DIYAR-region, territory

The merciful Lord grants us all the gifts and meets the needs of every one throughout the world.

੭ ਕਿ ਸਾਹਿਬ ਦਿਯਾਰ ਅਸਤ ਆਜ਼ਮ ਅਜ਼ੀਮ
ਕਿ ਹੁਸਨ ਅਲ-ਜਮਾਲ ਅਸਤ ਰਾਜ਼ਕ ਰਹੀਮ

کہ صاحب دیار است اعظم عظیم
کہ حسن الجمال است رازق رحیم

KI SAHIB DI-YAAR AST AAZAM AZIM
KI HUSAN AL-JAMAL AST RAAZAK RAHIM

KI- who *SAHIB-lord, master *DI-YAAR-area, region, country *SAHIB-E DIYAAR- lord of the universe *AAZAM-greatest (superlative of "azeem"-great) *AZEEM-great *JAMAAL-beauty, charm *RAAZAK-giver of sustenance, food (from "rizk"- sustenance, food)*RAHIM-merciful

He is Lord of the universe. He is merciful and provides sustenance to all. His charm and grandeur cannot be matched by anyone.

੮ ਕਿ ਸਾਹਿਬ ਸ਼ਊਰ ਅਸਤ ਆਜ਼ਿਜ਼ ਨਵਾਜ਼
ਗਰੀਬ ਅਲ-ਪਰਸਤੋ ਗਨੀਮ ਅਲ-ਗਦਾਜ਼

کہ صاحب شعور است عاجز نواز
غریب الپرست و غنیم الگداز

KI SAHIB SHA-OOR AST AAJIZ NAWAAZ
GARIB AL-PRAST-O GANIM AL-GADAAZ

*SHA-OOR-intelligent *AAJIZ-poor *NAWAAZ-cares, is kind *GARIB- helpless, lonely *PRAST- a suffix indicating occupation, *GANIM-enemy *GADAAZ-fusion, melting *GANIM AL-GADAZ-destroyer of enemies

The Lord is intelligence personified. He protects the poor and the helpless and destroys the wicked.

੯ ਸ਼ਰੀਅਤ ਪਰਸਤੋ ਫਜ਼ੀਲਤ ਮਆਬ
ਹਕੀਕਤ ਸਨਾਸੋ ਨਬੀ ਅਲ-ਕਿਤਾਬ

شریعت پرست و فضیلت مآب
حقیقت شناس و نبی الکتاب

**SHARI-AT PRAST-O FAZILAT M-AAB
HAKIKAT SHANAS-O NABI AL-KITAB**

*SHARI-AT-religious law *SHARI-AT PRAST- one who follows religion, the law, rules *FAZILAT-virtue, excellence *M-AAB- like, in the manner of * HAKIKAT-truth, reality *HAKIKAT SHANAS-who knows the truth *NABI-prophet *KITAB-book (here Koran-the holy book of Muslims)

The Virtuous One gives justice to all. Nothing is hidden from Him. He is the inspiration of Koran.

੧੦ ਕਿ ਦਾਨਿਸ਼ ਪੁਯੋਹ ਅਸਤ ਸਾਹਿਬ ਸ਼ਹੂਰ
ਹਕੀਕਤ ਸ਼ਨਾਸ ਅਸਤ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ

کې دانش پڑوه است صاحب شعور
حقیقت شناس است ظاهر ظهور

**KI DAANISH PUYOH AST SAHIB SHA-OOR
HAKIKAT SHANAAS AST ZAHIR ZAHOOR**

*DANISH-knowledge, learning *PUYOH-searcher *SAHIB-master, lord *SHA-OOR- intelligent * HAKIKAT-truth, reality * SHANAAS-knows, familiar *ZAHIR-apparent, manifest *ZAHOOR-appearance

The all-knowing Lord seeks the learned. He is aware of all happenings. He is present everywhere.

੧੧ ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮੋ ਆਲਮ ਖੁਦਾਇ
ਕਸ਼ਾਇੰਦਹ ਏ ਕਾਰੇ ਆਲਮ ਕੁਸ਼ਾਇ

شناسنده علم و عالم خدای
کشائینده کار عالم کشای

**SHANASINDEH-EH ILM-O AALAM KHUDA-E
KASHAA-INDEH-E KAR-E AALAM KUSHA-E**

*SHANASINDEH-one who knows(from SHANAAKHTAN-to know)*ILM-O-ALAM-secrets of the world(ILM-learning, knowledge,AALAM- world, universe) *KHUDA- God *KASHAA-IND-EH- one who moves/carries (from KASHEEDAN-to move, to carry)*KAR-E-AALAM- work of the world * KUSHA-E- moves it

He has the knowledge of everything in this universe. All cosmos is moving as per His command

੧੨ ਗੁਜ਼ਾਰਿੰਦਹ ਏ ਕਾਰੇ ਆਲਮ ਕਬੀਰ
ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮੋ ਆਲਮ ਅਮੀਰ

گزارنده کار عالم کبیر
شناسنده علم و عالم امیر

**GUZAARIND-EH-E KAR-E AALAM KABIR
SHANAAS-IND-EH ILM-O AALAM AMIR**

*GUZAARINDEH- the one who moves *KABIR- important, great*SHANAAS-INDEH-one who knows *ILM-O AALAM- the knowledge of world *AMIR-commander

The great Lord is regulating everything in the world about which He has complete knowledge.

੧੩ ਮਰਾ ਏਤਬਾਰ ਬਰ ਈਂ ਕਸਮੇ ਨੀਸਤ
ਕਿ ਏਜ਼ਦ ਗਵਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਯਕੀਸਤ

مرا اعتبار بر این قسم نیست
که ایزد گواه است یزداں یکیست

MARAA AITBAAR BAR EEN KASM-E NEEST
KE EIZAD GAVAH AST YAZDAN YAKEEST

*MARAA- to me, mine * AITBAAR- trust, credibility *BAR- on, upon * EEN- this * KASM-oath * NEEST - is not (NA-no, IST-is)*KE- that *EIZAD-God *GAVAH -witness *YAZDAAN-God *YAKEEST-is one (YAK-one, IST-is)

Aurangzeb! I have no trust in your oaths anymore. (You have written that) God is one and that He is witness (between us).

੧੪ ਨਾ ਕਤਰਹ ਮਰਾ ਏਤਬਾਰੇ ਬਰੋਸਤ
ਕਿ ਬਕਸ਼ੀ ਵਾ ਦੀਵਾਨ ਹਮਹ ਕਿਜ਼ਬ ਗੋਸਤ

نه قطره مرا اعتبار بروست
که بخشی و دیوان همه کزب گوست

NA KATREH MARAA AITBAAR-E BAR-OST
KI BAKSHI VA DEEWAN HAMEH KIZB GOST

*NA- no, not *KATREH-drop, trickle *MARAA- mine * AITBAAR-trust * BAROST- is upon that (*BAR-on, upon *O-he, that, *IST- is)*BAKSHI- army general * DEEWAN-advisor *HAMEH-all, everyone * KIZB- lie *GOST-are telling (from GOFTAN- to tell)

I don't have trust even equivalent to a drop (of water) in your generals (who came to me with oaths on Koran that I will be given safe passage out of Anandgarh Fort). They were all telling lies

੧੫ ਕਸੇ ਕਉਲੇ ਕੁਰਾਂ ਕੁਨਦ ਏਤਬਾਰ
ਹਮਾਂ ਰੋਜ਼ੇ ਆਖਰ ਸ਼ਵਦ ਮਰਦ ਖ਼ਵਾਰ

کس قول قرآن کند اعتبار
همان روز آخر شود مرد خورا

KASE KAUL-E KURAN KUNAD AITBAAR
HAMAN ROZ-E AKHIR SHAWAD MARD KHAWAR

*KASE-any one *KAUL- promise *KURAN- sacred book of Muslims *KUNAD-does (from KARDAN-to do)
*AITBAAR-trust *HAMAN - the same, that very *ROZ-day *AKHIR-in the end, at last *SHAWAD-becomes
(from SHODAN-to become) * MARD-man *KHAWAR-miserable, wretched

If anyone trusts (you) on your oath on Koran, that person is bound to be doomed in the end.

੧੬ ਹੁਮਾ ਰਾ ਕਸੇ ਸਾਯਦ ਆਯਦ ਬ-ਜ਼ੇਰ
ਬਰੋ ਦਸਤ ਦਾਰਦ ਨਾ ਜ਼ਾਗੋ ਦਲੇਰ

ہما را کس سایہ آید بزیر
بر و دست دارد نہ زاغ و دلیر

**HUMA RA KASE SAA-EH AAYAD B-ZER
BAR-O DAST DARAD NA ZAAG-O DALER**

*HUMA-the osprey, (the fabulous bird of good omen about whom It is said that if any one comes under its shadow, that person is showered with all the blessings),*RA-particle denoting direct object *KAS-person, one,some body *SAA-EH- shadow *AAYAD-comes (from AAMADAN-to come) * ZER-below *BARO- on that (*BAR-on, at *O-that) *DAST-hand *DARAD- has(from DAASTAN-to have) *ZAAG-crow *DALER-brave, bold

If anyone comes under the shadow of Huma bird, no one can lay its hands on it-not even a brave crow.

Aurangzeb! I am under the protective shadow of Lord Himself, who has always saved me; you could not cause any harm to my person or even twist my single hair- verse 88.

੧੭ ਕਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਪਸੇ ਸ਼ੇਰ ਨਰ
ਨਾ ਗੀਰਦ ਬੁਜੋ ਮੇਸ਼ੋ ਆਹੂ ਗੁਜ਼ਰ

کس پشت اقتد پس شیر نر
نہ گیرد بز و میش و آهو گزر

**KAS-E PUSHT UFTAD PAS-E SHER NAR
NA GIRAD BUZ-O MEISH-O AHOO GUZAR**

*KASE-any one *PUSHT-back, rear *UFTAD-lies or sits down (from UFTADAN-to lie, to sit) *PAS-back, behind *SHER- tiger, lion *NAR- male *NA- no, not *GIRAD-catches (from GRIFTAN- to catch) * BUZ-goat *MEISH-female sheep * AHOO-deer, gazelle *GUZAR- to pass by

If a man sits behind the back of a lion, neither anyone can catch him nor a goat or a sheep or a deer can even pass nearby

Aurangzeb! I stand in shadow of the Almighty, and your men who are like goats, sheep and deer could not harm me in spite of your deceptions

੧੮

ਕਸਮ ਮੁਸਹਫ ਖ਼ਦਿਅਹ ਗਰ ਈਂ ਖ਼ੋਰਮ
ਨਾ ਫੌਜੇ ਅਜ਼ੀਜ਼ਮ ਰਾ ਸੁਮ ਅਫਗਨਮ

قسم مصحف خدعہ گرایں خورم
نہ فوج عزیزم را سم افگنم

KASAM MUS-HAF KHDI-EH GAR EEN KHORAM
NA FAUJ-E AZIZ-AM RA SUM AFGANAM

*KASAM-oath*MUS-HAF-Koran *KHDEH-deceit*GAR-if *EEN-this, this way *KHORAM-I eat (first person present of KHORDAN-to eat) NA-not *FAUJ-warriors *AZIZ-AM- my beloved *SUM AFGANAM - to become lame (proverb)

If I had deceived by taking oath on Koran like the way you have done, I would not have brought my dear fighters to this position of disadvantage (by bringing them out of Anandgarh fort)

IN VERSES FROM 19 TO 41 BELOW, GURUJI GIVES AN ACCOUNT OF THE
BATTLE OF CHAMKAUR FOUGHT ON 22 DECEMBER 1704 AND THE REASONS
THAT FORCED HIM TO TAKE UP THE SWORD AGAINST THE MUGHAL FORCES
AND HILL CHIEFS

੧੯

ਗੁਰਸਨਹ ਚਿ ਕਾਰੇ ਕੁਨਦ ਚਿਹਲ ਨਰ
ਕਿ ਦਹ ਲਕ ਬਰਾਯਦ ਬਰੋ ਬੋ ਖ਼ਬਰ

گرسنه چہ کار کند چہل نر
کہ ده لک برآید برو بی خبر

GURESNEH CHI KAR-E KUNAD CHEHAL NAR
KI DEH LAK BAR AAYAD BAR-O BE-KHABAR

*GURESNEH- hungry *CHI-what *KAR- work *KUNAD-do (third person present of KARDAN-to do) *CHEHAL-forty *NAR-men *KI-when *DEH LAK- ten lac * BAR- upon *"O"-them * AAYAD- come (third person present of AAMADAN- to come)*BE-KHABAR-with surprise

What can forty hungry men do, when suddenly ten-lac strong army pounces upon them?

੨੦

ਕਿ ਪੈਮਾਂ ਸ਼ਿਕਨ ਬੇਦਰੰਗ ਆਮਦੰਦ
ਮਿਯਾਂ ਤੇਗੋ ਤੀਰੋ ਤੁਫੰਗ ਆਮਦੰਦ

کہ پیمان شکن بیے درنگ آمدند
میاں تیغ و تیر و توفنگ آمدند

KE PEIMAN SHIKAN BE-DRANG AAMDAND
MI-AAN TEG-O TEER-O TUFANG AAMDAND

*PEIMAN-promise *SHIKAN-breaker*BE-DRANG-without delay, suddenly *AAMDAND-they came (third person past plural of AAMADAN- to come) *MI-AAN-inside(battle field) *TEG-sword *TEER-arrows *TUFANG-gun

That the promise breakers launched a surprise attack with their swords and arrows and guns.

੨੧ ਬਾ ਲਾਚਾਰਗੀ ਦਰਮਿਆਂ ਆਮਦਮ
ਬਾ ਤਦਬੀਰ ਤੀਰੋ ਕਮਾਂ ਆਮਦਮ

با لاچارگی درمیاں آمدم
با تدبیر تیر و کماں آمدم

BA LACHAARGI DARMIAN AAMDAM
BA TADBIR TEER-O KAMAAN AAMDAM

* BA-with *LACHAARGI- helplessness *DAR-in, at *MIAN-field (battle field) *AAMDAM- I came (first person past of AAMADAN- to come) *TADBIR-plan, tact *TEER- arrows *KAMAAN- bow

**It was out of sheer helplessness that I came in the battle field.
(Having thus decided) I came with all the battle plans and munitions.**

੨੨ ਚੂੰ ਕਾਰ ਅਜ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ

چوں کار از همہ حیلت درگزشت
حلال است بردن بید شمشیر دست

CHUN KAR AZ HAMEH HEELAT-E DAR GUZASHT
HALAL AST BURDAN B-SHAMSHIR DAST

*CHUN-since, as, when *KAR- work, affair*AZ- from *HAMEH-all, every *HEELAT -stratagem *DAR GUZASHT- to pass away (are exhausted) *HALAL- legitimate *AST- is * BURDAN- to take *SHAMSHEER- sword *DAST- hand

**When all the stratagem employed for (solving) a problem are exhausted,
(only) then taking your hand to the sword is legitimate.**

This is the most quoted verse of Zafarnama. 300 years ago, Guru Gobind Singh Ji had laid down the circumstances when a person or a nation can pick up the sword against the other

੨੩ ਚਿ ਕਸਮੇ ਕੁਰਾਂ ਮਨ ਕੁਨਮ ਏਤਬਾਰ
ਵਗਰਨਾ ਤੁ ਗੋਈ ਮਨ ਈਂ ਰਾਹ ਚਿਕਾਰ

چہ قسم قرآن من قند اعتبار
وگرنہ تو گوی من این راہ چہ کار

CHE KASM-E KURAN MAN KUNAM AITBAAR
VAGARNA TU GOI MAN EEN RAH CHI-KAR

*CHE- what *KASM-oath* MAN-me *KUNAM-I do (first person present of KARDAN- to do) *AITBAAR-trust, faith * VAGARNA- otherwise*TU- you * GOI- you tell (second person present of GUFTAN- to tell) *EEN- this* RAH-road, way *CHIKAR- what purpose (CHE- what,KAR-job, work)

What trust can I have on your oath on Koran? Otherwise you tell why should I have taken this path (of taking up the sword).

੨੪ ਨਾ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਰੋਬਾਈ ਪੀਚ
ਦਿਗਰ ਹਰਗਿਜ਼ ਈਂ ਰਾਹ ਨਿਯਾਯਮ ਬਹੀਚ

نہ دانم کہ این مرد روباه پیچ
دگر هر گز این راه نیایم بدهیچ

NA DAANAM KI EEN MARD ROBAH-E PEECH
DIGAR HARGIZ EEN RAH NIYAYAM B-HEECH

NA-not DAANAM-I know (first person present of DAANISTAN-to know)*EEN- this *MARD-man *ROBAH-fox *PEECH-winding, coiling (complicated, cunning) *DIGAR-other, another *HARGIZ- never, ever *EEN-this*RAH- way *NIYA-YAM- not come (NI- no, not AAYAM- I come- form AAMADAN) *HEECH- at all, never,

I do not know that this person (Aurangzeb) is cunning like a fox. Otherwise I would never have come to this place i.e. Chamkaur (by vacating Anandgarh on the false oaths of Aurangzeb and his men).

੨੫ ਹਰਾਂ ਕਸ ਕਿ ਕਉਲੇ ਕੁਰਾਂ ਆਯਦਸ਼
ਨ-ਜ਼ਦ ਬਸਤਨੋ ਕੁਸ਼ਤਨੋ ਬਾਯਦਸ਼

هر آن کس که کول کرآن آیدش
نزد بستن و کشتن و بایدش

HAR AAN KAS KI KAUL-E KORAAN AAYAD-ASH
NA ZAD BASTN-O KUSHTAN-O BAAYAD-ASH

*HAR-AAN-KAS-any person *KI- who *KAUL- promise *KORAAN- religious book of Muslims * AAYAD-comes (third person present of AAMADAN- to come) *NA-no *ZAD- hit or strike (from ZADAN-to hit) *BASTAN-to tie, to fasten *KUSHTAN-to kill *BAAYAD -must

If any person believes an oath on Koran, he should neither be tied (arrested) nor killed.

੨੬ ਬ-ਰੰਗੇ ਮਗਸ ਸਿਯਾਹਪੋਸ਼ ਆਮਦੰਦ
ਬ-ਯਕ ਬਾਰਗੀ ਦਰ ਖਰੋਸ਼ ਆਮਦੰਦ

برزگ مگس سیاه پوش آمدند
بیک بارگی در خروش آمدند

B-RANG-E MAGAS SEE-AH POSH AAMDAND
B-YAK BARGI DAR KHAROSH AAMDAND

*B-RANG-E- coloured *MAGAS- flies *SEE-AH POSH- dressed in black *B-YAK BARGI- at the same time
*AAMDAND-they came (third person past of AAMADAN-to come)*DAR- in(battle field) *KHAROSH-uproar

They (the enemy) dressed in black and like flies came suddenly with great uproar

੨੭ ਹਰਾਂ ਕਸ ਜ਼ ਦੀਵਾਰ ਆਮਦ ਬਿਰੂੰ
ਬ-ਖੁਰਦਨ ਯਕੇ ਤੀਰ ਸ਼ੋਦ ਗਰਕੇ ਖ਼ੁੰ

هر آن کس ز دیوار آمد بروں
بخوردن یک تیر شد غرق خون

HAR AAN KAS Z DEEWAR AAMAD BEROON
B-KHURDAN YAK-E TEER SHOD GARK-E KHOON

*HAR- every *AAN- that *KAS- person *Z- from *DEEWAR-wall *AAMAD-came (third person past of AAMADAN- to come)*BEROON- outside *KHURDAN- to eat , drink, to take *YAK-one *TEER-arrow *SHOD- became (third person past of SHODAN- to become) *GARK- drown, submerge * KHOON-blood

Any person who came out from behind the wall, took one arrow (on his body) and was submerged in blood.

੨੮ ਕਿ ਬੇਰੂੰ ਨਿਆਮਦ ਕਸੇ ਜ਼ਨੇ ਦੀਵਾਰ
ਨਾ ਖੁਰਦੰਦ ਤੀਰ ਵ ਨਾ ਗੁਸ਼ਤੰਦ ਖ਼ਵਾਰ

کہ بیرون نیامد کس زان دیوار
نہ خوردند تیر و نہ گشتند خوار

KE BEROON NI-AAMAD KAS-E ZAAAN-E DEEWAR
NA KHURDAND TEER VA NA GUSHTAND KHAWAAR

*KE- that*BEROON-outside *NI-AAMAD -did not come (NI-no, AAMAD-third person past of AAMDAN- to come) *KAS- person *ZAAAN- from that *DEEWAR- wall *KHURDAND- ate or took or was struck (third person past of KHORDAN-to eat) *TEER-arrow *VA-and *NA- not*GUSHTAND-turned (third person past of GUSHTAN-to turn, to revolve) *KHAWAAR- miserable, wretched

Any person who did not come out from (behind) that wall, did not take an arrow and (hence) did not become miserable (die).

੨੯ ਚੁ ਦੀਦਮ ਕਿ ਨਾਹਰ ਬਿਆਮਦ ਬ-ਜੰਗ
ਚਸ਼ੀਦਹ ਯਕੇ ਤੀਰੇ ਮਨ ਬੇਦਰੰਗ

چو دیدم کہ ناهر بیامد بجزگ
چشیده یک تیر من بیدرنگ

CHU DEEDAM KE NAHAR BI-AAMAD B-JUNG
CHASHEEDEH YAK-E TEER-E MANN BE-DRANG

*CHU-when, since *DEEDAM-I saw (first person past of DEEDAN-to see)*KE-that *NAHAR- name of the general of Aurangzeb's forces *BI-AAMAD-came (AAMAD-third person past of AAMDAN-to come)*B-JUNG-

for the battle *CHASHEEDEH-tasted (from CHASHEEDAN- to taste) *YAK-one*TEER -arrow *MAN-I, mine
*BE-DRANG-immediately

When I saw that Nahar had come out from behind the wall for battle, he immediately took one of my arrows on himself (and died)

੩੦ ਹਮ ਆਖਰ ਗੁਰੇਜ਼ਦ ਬ-ਜਾਏ ਮੁਸਾਫ
ਬਸੇ ਖਾਨਾਂ ਖੁਰਦੰਦ ਬੇਰੂ ਗਜ਼ਾਫ

هم آخر گریزد بجای مصاف
بسی خانان خوردند بیرون گزاف

HAM AAKHIR GUREZAD B-JAAYE MUSAF
BA-SE KHANAA KHURDAND BEROON GAZAF

*HAM- also *AAKHIR-last end *GUREZAD-running away, fleeing (from GUREKHTAN- to run away) *B-JAAYE-from that place (battle field)*MUSAF- battle, combat, fight *BA-SE-many *KHAN-the Afghans *KHURDAND- ate (third person past plural of KHORDAN-to eat)*BEROON-outside *GAZAF-idle talk, exaggeration

Many Afghans who used to tell tall stories (about their bravery) also ran away from the battlefield.

੩੧ ਕਿ ਅਫਗਾਨ ਦੀਗਰ ਬਿਆਮਦ ਬ-ਜੰਗ
ਚੁ ਸੈਲੇ ਰਵਾਂ ਹਮਚੁ ਤੀਰੋ ਤੁਫੰਗ

کہ افغان دیگر بیامد بجنگ
چوں سیل روان همچو تیر و توفنگ

KE AFGAAN DEEGAR BI-AAMAD B-JUNG
CHU SEIL-E RAWAAN HAMCHU TEER-O TUFANG

*KE-that *AFGAAN-Pathaan *DEEGAR-other, another, more *BI-AAMAD-came (AAMAD-third person past of AAMADAN-to come)*B-JUNG- for battle*CHU-when, since *SEIL-flood *RAWAAN-flowing *HAMCHU-like *TEER-O-TUFANG- arrows and (bullets of) guns

That large number of other afgans came for the battle like a flood of arrows and bullets

According to some translations "one more Afgaan came for the battle". This is erroneous view since one person cannot be compared to a "flood". The word "deegar" means "another" as well as "more"

੩੨ ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬ-ਮਰਦਾਨਗੀ
ਹਮ ਅਜ ਹੋਸ਼ਗੀ ਹਮ ਜ਼ ਦੀਵਾਨਗੀ

بس حملہ کردند با مردانگی
هم از هوشگی هم ز دیوانگی

BA-SE HAMLEH KARDAND B-MARDANGI
HAM AZ HOSHGI HAM Z DEEWANGI

*BA-SE-many *HAMLEH-attack * KARDAND- they did (third person past plural of KARDAN-to do)
*MARDANGI- bravely *HAM-also *AZ-of, from *HOSHGI-intelligently *DEEWANGI-insanity, madness

They launched many a brave attacks. (However) some of these (attacks) were intelligently launched but some were sheer madness.

33 ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬਸੇ ਜ਼ਖਮ ਖੁਰਦ
 ਦੁ ਕਸ ਰਾ ਬ-ਜਾਂ ਕੁਸ਼ਤੋ ਜਾਂ ਹਮ ਸਪੁਰਦ

بسی حملہ کردند بسی زخم خورد
دو کس را بجان کشت و جان هم سپرد

BAS-E HAMLEH KARDAND BAS-E ZAKHM KHURD
DO KAS RA B-JAN KUSHT-O JAAN HAM SPURD

*BASE- many *HAMLEH-attacks *KARDAND- they did (third person past plural of KARDAN- to do)
*KHURD- ate, took (third person past of KHURDAN-to take, to eat) *DO-two *KAS-persons *JAAN-life
*HAM-also *KUSHT-killed (third person past of KUSHTAN-to kill)*SPURD-entrusted (third person past of SPURDAN-to pledge)

They launched many attacks and they took many wounds upon themselves. They killed two (of my) men and also gave their own lives as well.

38 ਕਿ ਅੰ ਖਵਾਜਾ ਮਰਦੂਦ ਜ ਸਾਯਹ ਦੀਵਾਰ
 ਬ-ਮੈਦਾਨ ਨਿਆਮਦ ਬ-ਮਰਦਾਨਾ ਵਾਰ

کہ آن خواجہ مردود ز سایہ دیوار
بمیدان نیامد بہ مردانہ وار

KE AAN KHWAJA MARDOOD SAA-EH DEEWAR
B-MEIDAN NI-AAMAD B-MARDAANA VAAR

*KI- who *AAN-that *KHAWAJA- name of the general of Auranzeb's army *MARDOOD-rejected, shameless, coward *SAA-EH- shadow *DEEWAR-wall *B-MEIDAN- in the battle field *NI-AAMAD- did not come (NI-no, AAMAD-third person past of AAMADAN-to come) *B-MARDAANA- with courage *VAAR-suffix to words denoting "like"*MARDAANA VAAR-like a brave man

That coward Khawaja (who was hiding behind the wall) did not come out in the battlefield like a brave man

34 ਦਰੇਗਾ ਅਗਰ ਰੂਏ ਓ ਦੀਦਮੇ
 ਬ-ਯਕ ਤੀਰ ਲਾਚਾਰ ਬਖ਼ਸ਼ੀਦਮੇ

دریگا اگر روی او دیدم
بیک تیر لاچار بخشیدم

DAREGA AGAR ROO-E O DEEDAM-E
B-YAK TEER LAACHAR BAKHSHEEDAM-E

*DAREGA-alas! Pity! *AGAR-if *ROO-E- face * DEEDAM- I had seen (first person past of DEEDAN-to see) *B-YAK TEER -with one arrow *LAACHAR- helpless (death) * BAKHSHEEDAM- granted, condoned (first person past of BAKHSHEEDAN-to give, grant, condone)

Alas! If I had seen his (Khawaja's) face, I would have sent him to the other world just with one arrow.

੩੬ ਹਮਾਖਰ ਬਸੇ ਜ਼ਖਮ ਤੀਰੋ ਤੁਫੰਗ
ਦੁ ਸੂਟੇ ਬਸੇ ਕੁਸ਼ਤਹ ਸ਼ੋਦ ਬੇਦਰੰਗ

هم آخر بسی زخم تیر و تفنگ
دو سوی بسی کشتہ شد بیدرنگ

HAM AAKHAR BA-SE ZAKHM TEER-O TUFANG
DO SU-E BA-SE KUSHTEH SHOD BE-DRANG

*HAM-also *AAKHIR- last, end, final* BA-SE- many *ZAKHM-wounds *TEER-O TUFANG- arrows (and bullets of) guns * DO-two, both *SU-E- sides, directions *KUSHTEH -killed *SHOD-became (second person past of SHODAN- to become, to happen)*BE-DRANG-quickly

In the end many fighters from both sides died quickly after being wounded by arrows and bullets

੩੭ ਬਸੇ ਬਾਨ ਬਾਰੀਦ ਤੀਰੋ ਤੁਫੰਗ
ਜ਼ਮੀਂ ਗਸ਼ਤ ਹਮਚੁ ਗੁਲੇ ਲਾਲਹ ਰੰਗ

بسی بان بارید تیر و تفنگ
زمین گشت همچو گل لاله رنگ

BA-SE BAAN BAA-REED TEER-O TUFANG
ZAMIN GASHT HAMCHU GUL-E LALEH RANG

*BA-SE- many *BAAN-arrows *BAA-REED-rained (third person past of BAAREEDAN- to rain) *TEER-O TUFANG- arrows and (bullets of) guns *ZAMIN- the earth (battle field) *GASHT- turned (third person past of GASHTAN-to become)*HAMCHU-like, as if *GUL-flower *LAL-EH-red tulip (found in Afghanistan)*RANG- colour

Many arrows and bullets rained and the battlefield turned red (with blood) like the red coloured laaleh (tulip) flowers.

Guru Ji had just 40 fighters with him when the battle started. If the battle field had turned red with blood, most of the dead must be from the Mughal forces. This speaks about the fighting capabilities, courage and bravery of the defenders of Chamkaur.

੩੮ ਸਰੋ ਪਾਇ ਅੰਬੋਹ ਵ ਚੰਦਾਂ ਸੁਦਹ
ਕਿ ਮੈਦਾਂ ਪੁਰ ਅਜ ਗੋਈ ਚੋਗਾਂ ਸੁਦਹ

سر و پای انبوه و چندان شده
که میدان پر از گوی چوگان شده

SAR-O PAA-E ANBOH VA CHANDAAN SHUD-EH
KI MEIDAAN PUR AZ GOI CHOGAN SHUD-EH

*SAR-heads *PAA-legs, feet *ANBOH-abundant, multitude *V-and *CHANDAAN-so many *SHUD-became (third person past of SHODAN- to become) *KI- that *MEIDAAN-ground (battlefield) *PUR-filled *AZ-of *GOI -sphere, ball *CHOGAN- sticks

The battlefield was full of (severed) heads and legs, which gave the impression as if these were balls and sticks.

If the battle field was full of severed heads and legs (which could not be counted), it again reflects on the heavy price the Mughal forces had to pay at the hands of the defenders of Chamkaur.

੩੯ ਤਰੰਕਾਰ ਤੀਰੋ ਤਰੰਗੋ ਕਮਾਂ
ਬਰਅਮਦ ਯਕੇ ਹਾਇ ਹੂ ਅਜ ਜਹਾਂ

ترنکار تیر و ترنگ کماں
بر آمد یکی های هو از جهان

TARANKAAR TEER-O TARANG-E KAMAAN
BAR-AAMAD YAK-E HAI-HU AZ JAHAN

*TARANKAAR- whizzing sound (when an arrow is fired through the air) *TARANG- twanging sound (when the bow string vibrates after an arrow is fired)*KAMAAN-bow *BAR-AAMAD-came, arose (third person past of BAR-AAMDAN-to come, to swell)*YAK-E-one *HAI-HU-noisy cries *AZ-from*JAHAN-the world, the battle field

The whizzing of arrows and vibrations of the strings of bows produced huge commotions. And cries of "hai-hu" were coming from the whole battle field.

੪੦ ਦਿਗਰ ਸ਼ੋਰਸ਼ੋ ਕੈਬਰੇ ਕੀਨਹ ਕੋਸ਼
ਜ ਮਰਦਾਨੇ ਮਰਦਾਂ ਬਰੂ ਰਫਤ ਹੋਸ਼

دگر شورش کبیر کینہ کوش
ز مردان مردان برو رفت هوش

DIGAR SHORASH-E KAIBAR-E KEENEH KOSH
Z MARDAAN-E MARDAAN BAROON RAFT HOSH

*DIGAR-others *SHORASH- shouts, noises *KAIBAR-arrows *KEENEH-animosity, rancour *KOSH- try *KEENEH KOSH-hateful, dreadful *MARDAAN-E MARDAAN-brave, courageous *BAROON-outside, out*RAFT-went (third person past of RAFTAN-to go)*HOSH-intelligence ,comprehension

And the dreadful noises of weapons had their affect on the bravest of brave men who gave the impression as if they had lost their mental balance

੪੧ ਹਮ ਆਖਰ ਚਿ ਮਰਦੀ ਕੁਨਦ ਕਾਰਜਾਰ
ਕਿ ਬਰ ਚਿਹਲ ਤਨ ਆਯਦਸ਼ ਬੇਸ਼ੁਮਾਰ

هم آخر چه مردی کند کارزار
که بر چهل تن آیدش بی شمار

HAM AAKHAR CHE MARDI KUNAD KARZAAR
KI BAR CHEHAL TAN AAYAD-ASH BE-SHUMAR

*HAM-AAKHIR-at last, end *CHE- what *MARDI-bravery *KUNAD-can do (third person present of KARDAN - to do) *KAR-ZAAR-battle, combat *KI- that *BAR-at, upon *CHEHAL-forty *TAN-person *AAI-DASH-come upon (AAYAD-third person present of AAMADAN-to come) *BE-SHUMAR-countless

And finally what could the bravery of my forty warriors do in battle when countless of these (Afghans) fell upon them.

There is a hint here that by the evening, most of the defenders had attained martyrdom. Why did't the enemy finish the job? The only plausible explanation can be that they were under the impression that there was still a large force inside the garhi. As the night fell, they must have retired to take on the remainder forces in the morning.

੪੨ ਚਰਾਗੇ ਜਹਾਂ ਚੂੰ ਸੁਦਹ ਬੁਰਕਾ ਪੋਸ਼
ਸ਼ਾਹੇ ਸ਼ਬ ਬਰਆਮਦ ਹਮਹ ਜਲਵਾ ਜੋਸ਼

چراغ جہاں چوں شدہ برقع پوش
شاه شب برآمد ہمہ جلوہ جوش

CHIRAG-E JAHAN CHUN SHOD-E BURKA POSH
SHAH-E SHAB BAR-AAMAD HAMEH JALWA JOSH

*CHIRAG-lamp*JAHAN-the world*CHIRAG-E JAHAN- the sun *CHUN- since *SHOD-became (past of SHODAN-to become)*BURKA-cover *POSH- to wear*BURKA POSH- wore a cover (had set) *SHEH- shah, king *SHAB- night* SHAH-E-SHAB-king of the night (darkness) *BAR-AAMAD-came, arrived (past of BAR-AAMADAN- to come, arrive) *HAMEH- all *JALWA- manifestation, appearance*JOSH- boil *JALWA JOSH-displaying all its glory

When the lamp of the world (the Sun) had covered itself (had set), the king of the night (the darkness) came out with all its glory (it became pitch dark).

Through this verse, Guru Ji has described the night scene when he came out of the Chamkaur Garhi. Some people have translated "Shah-e Shab" to mean "the moon". This will imply that when Guru Ji came out of the Garhi, the night sky was bright with moonlight; that would have made his escape extremely difficult. Hence "Shah-E Shab" the "king of the night" has been translated as "darkness".

੪੩ ਹਰਾਂ ਕਸ ਕਿ ਕਉਲੇ ਕੁਰਾਂ ਆਯਦਸ
ਕਿ ਯਜਦਾ ਬਰੋ ਰਹਨੁਮਾਂ ਆਯਦਸ

ਹਰ ਆਂ ਕਸ ਕੇ ਕੋਲ ਕੁਰਾਨ ਆਇਸ਼
ਕੇ ਯਿਤਦਾਨ ਬਰੋ ਰਹਨੁਮਾ ਆਇਸ਼

HAR AAN KAS KI KAUL-E KURAN AAI-DASH
KI YAZDAN BAR-O REHNUMA AADASH

*HAR AAN KAS- every person *KI-who *KAUL-promise *AAYAD-ASH- has come (AAYAD-third person present of AAMADAN-to come,) *KI-when *YAZDAN-God, Lord *BAR-O- at him, on him *REHNUMA- guide, leader

God becomes guide of any person who trusts someone's oath taken on the holy Koran.

Aurangzeb! God helped me in coming out of Chamkaur Garhi because I had trusted your earlier oaths that were based on holy Koran.

੪੪ ਨਾ ਪੇਚੀਦਹ ਮੁਏ ਨਾ ਰਨਜੀਦਹ ਤਨ
ਕਿ ਬੇਰੂ ਖੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ

ਨੇ ਪੇਚੀਦੇ ਮੁਏ ਨੇ ਰਨਜੀਦੇ ਤਨ
ਕੇ ਬੇਰੂ ਖੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ

NA PECHEEDEH MU-E NA RANJEEDAH TAN
KI BEROON KHUD AAWURD DUSHMAN SHIKAN

*NA- no, not *PECHEEDEH- twisted *MU-E- hair *RANJEEDAH- offended, affronted *TAN- body *NA RANJEEDAH TAN- no harm done to my person *BEROON- out, outside *KHUD- (God) Himself *AAWURD- brought (third person past of AAWURDAN-to bring)*SHIKAN-twist *DUSHMAN SHIKAN-twisted (killed) the enemy

And so without a scratch on my body or twist of my hair, Lord Himself brought me out(of the Chamkaur siege) after destroying the enemy.

੪੫ ਨਾ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਪੈਮਾਂ ਸ਼ਿਕਨ
ਕਿ ਦੌਲਤ ਪਰਸਤ ਅਸਤ ਈਮਾਂ ਫਿਕਨ

ਨੇ ਦਾਨਮ ਕੇ ਈਂ ਮਰਦ ਪੈਮਾਂ ਸ਼ਿਕਨ
ਕੇ ਦੌਲਤ ਪਰਸਤ ਅਸਤ ਈਮਾਂ ਫਿਕਨ

NA DAANAM KI EEN MARD PAIMAAN SHIKAN
KE DAULAT PRAST AST EEMAAN FIKAN

*NA-no *DAANAM- I know (first person present of DAANISTAN -to know) *KE-that*EEN-MARD- this man (Aurangzeb) *PAIMAAN-SHIKAN-promise breaker (PAIMAAN-promise, SHIKAN-twist, fold)*DAULAT PRAST- worshiper of wealth (DAULAT-wealth ,PRAST-worshiper) *AST-is *EEMAAN-faith *FIKAN-(from FIKANDAN- to throw)

Aurangzeb! I did not know that you are a perjurer; that you are mere worshiper of wealth and breaker of your faith

੪੬ ਨਾ ਈਮਾਂ ਪਰਸਤੀ ਨਾ ਅਉਜਾਇ ਦੀਂ
ਨਾ ਸਾਹਿਬ ਸ਼ਨਾਸੀ ਮੋਹੱਮਦ ਯਕੀਂ

نہ ایمان پرسی نہ اوظاع دین
نہ صاحب شناسی محمد یقین

NA EEMAN PRASTI NA AUZAA-E DEEN
NA SAHIB SHANAASI MOHAMMED YAKEEN

* NA- no, not *EEMAN PRASTI-worshipping of faith *AUZAAE-manner,condition,*DEEN-religion, faith
*AUZAA-E DEEN- manner of (knowing) the religion *SAHIB-God *SHANAS- is knowing (used as suffix)
*SAHIB SHANAAS- one who understands God *MOHAMMED- Prophet of Muslims *YAKEEN-conviction, faith

You neither follow the teachings of Islam nor you understand its meaning. You do not know the ways of the Lord nor you have any faith in Prophet Mohammed.

੪੭ ਹਰਾਂਕਸ ਕਿ ਈਮਾਂ ਪਰਸਤੀ ਕੁਨਦ
ਨਾ ਪੈਮਾਂ ਖੁਦਸ਼ ਪੇਸ਼ੋ ਪਸਤੀ ਕੁਨਦ

هر آن کس که ایمان پرستی کند
نہ پیمان خودش پیش و پستی کند

HAR AAN KAS KI EEMAAN PRASTI KUNAD
NA PEIMAAN KHUDASH PEISH-O PASTI KUNAD

*HAR AAN KAS - every person , any person *KI-who *EEMAAN PRASTI- is following the faith *KUNAD-
does (first person present of KARDAN-to do)*PEIMAAN- promise *KHUD-ASH- he himself (KHUD-self)
*PEISH-front, forward *PASTI-behind, back

Any believer of his faith, will not look here and there (while fulfilling) his own promises

੪੮ ਕਿ ਈਂ ਮਰਦ ਰਾ ਜ਼ਰਾ ਏਤਬਾਰੇ ਨੀਸਤ
ਚਿ ਕਸਮੇ ਕੁਰਾਂ ਅਸਤ ਯਜ਼ਦਾਂ ਯਕੀਸਤ

که این مرد را زره اعتبار نیست
چه قسم قران است یزدان یکیست

KE EEN MARD RA ZARRA EITBAAR-E NEEST
CHI KASM-E KURAN AST YAZDAAN YAKEEST

*KE-that *EEN MARD- this man (Aurangzeb) *ZARRA-particle*RA-particle as a sign of direct object
*EITBAAR- thirst *NEEST-is not (NA+IST) *CHI-what *KASM-E KURAN-oath on Kuran *YAZDAAN-God, Lord
*YAKEEST- is one (YAK-one ,IST -is)

This man (Aurangzeb) cannot be trusted even equivalent of a speck of sand and who swears by Koran as well as by One God.

੪੯

ਚੁ ਕਸਮੇ ਕਰਾਂ ਸਦ ਕੁਨਦ ਇਖ਼ਤਿਆਰ
ਮਰਾ ਕਤਰਹ ਨਾਯਦ ਅਜੋ ਏਤਬਾਰ

چہ قسم قرآن صد کند اختیار
مرا قطره ناید ازو اعتبار

CHUN KASME KURAN SAD KUNAD IKHTI-AAR
MRAA KATREH NA-YAD AZ-O EIT-BAAR

*CHUN-since, when *KASME KURAN-oath on Kuran *SAD-hundred *KUNAD-does (third person present of KARDAN-to do)*IKHTI-AAR-jurisdiction, option, free will *MRAA-me *KATREH-drop *NA-YAD-does not come,does not become (NI-no, AAYAD-third person present of AAMADN-to come)*AZ-from, with, by *EIT-BAAR-trust

(So now) if you swear hundred times on the Koran, I do not have trust in you even equivalent to a drop of water.

੫੦

ਅਗਰਚਹ ਤੁਰਾ ਏਤਬਾਰ ਆਮਦੇ
ਕਮਰ ਬਸਤਹ ਏ ਪੇਸ਼ਵਾਜ਼ ਆਮਦੇ

اگرچه ترا اعتبار آمد
کمر بستہ پیشواز آمد

AGARCHEH TURA EIT-BAAR AAMAD-E
KAMAR BASTEHE-E PESH-VAAZ AAMAD-E

*AGARCHEH-although, if *TURA-thee, thine, to you *EIT-BAAR-trust* AAMAD-had come (third person past of AAMADAN-to come)*KAMAR-waist, girdle *BASTEHE-closed, fastened *PESH-VAAZ- welcome, going out to meet

If you had trust in me, you would have come to meet me personally.

੫੧

ਕਿ ਫਰਜ਼ ਅਸਤ ਬਰ ਸਰ ਤੁਰਾ ਈਂ ਸੁਖਨ
ਕਿ ਕਉਲੇ ਖੁਦਾ ਅਸਤ ਕਸਮ ਅਸਤ ਮਨ

کہ فرض است بر سر ترا این سخن
کہ قول خدا است قسم است من

KE FARZ AST BAR SAR TURA EEN SUKHAN
KE KAUL-E KHUDA AST KASM AST MAN

*KE-that*FARZ-incumbent*BAR-at, on*SAR-head*TURA-thee,thine, to you *BAR SAR TURA- on your head, on you *EEN-this *SUKHAN-word, talk *KAUL-E KHUDA- promise given to God * KASAM AST MAN- I say it on oath

It is incumbent on you now to keep your word. You had given word in the name of God and had said,"I swear"(to keep your word of coming and meeting me personally)

42 ਅਗਰ ਹਜ਼ਰਤੇ ਖੁਦ ਸਤਾਦਹ ਸ਼ਵਦ
ਬ-ਜਾਨੋ ਦਿਲੇ ਕਾਰ ਵਾਜ਼ਹ ਬਵਦ

اگر حضرت خود ستاده شود
بجان و دل کار واضح بود

AGAR HAZRAT-E KHUD SITAD-EH SHAWAD
B-JAAN-O DIL-E KAR VAAZEH BAWAD

*AGAR-if*HAZRAT-excellency, highness, majesty *KHUD-self *SITAD-EH-standing (from SITAADAN-to stand) *SHAWAD- becomes (from SHODAN-to become)*KHUD SITADEH SHAWAD-stand yourself, be present yourself *B-JAAN-with life *DIL-heart *KAR-work, job *VAAZEH- clear, obvious*BAWAD- will be (from BOODAN-to be)

If your majesty were present here, all actions undertaken so far would have been clarified (whatever has happened would be discussed)

43 ਸ਼ੁਮਾ ਰਾ ਕਿ ਫਰਜ਼ ਅਸਤ ਕਾਰੇ ਕੁਨੀ
ਬ-ਮੂਜਬ ਨਵਿਸ਼ਤਹ ਸ਼ੁਮਾਰੇ ਕੁਨੀ

شما را که فرض است کار کنی
بموجب نوشتن شمار کنی

SHUMA RA KI FARZ AST KAR-E KUNI
B-MOOJAB NIVESHTEH SHUMAAR-E KUNI

*SHUMA-your*KI-that*FARZ-incumbent*AST-is*KAR-job, affair *KUNI-you do(second person present of KARDAN -to do)*MOOJAB-reason, cause *NIVISHTEH-written(from NIVISHTAN -to write)*SHUMAAR-numeration, reckoning

It is incumbent on you to fulfil the task undertaken by you and stick to whatever you have written in your letter (about meeting me) .

More details of the letter and the personal message of Aurangzeb are mentioned in the following verse

48 ਨਿਵਿਸ਼ਤਹ ਰਸੀਦੋ ਬ-ਗੁਫਤਨ ਜੁਬਾਂ
ਬ-ਬਾਯਦ ਕਿ ਈਂ ਕਾਰ ਰਾਹਤ ਰਸਾਂ

نوشتن رسید و بگفتن زباں
بباید که این کار راحت رساں

NIVISHTEH RASEED-O B-GUFTAN ZUBAAN
B-BAAYED KI EEN KAR RAAHAT RASAAN

*NIVISHTEH-written letter(from NIVISHTAN -to write) *RASEED-has reached(third person past of RASEEDAN-to reach, to get to) *GUFTAN-to tell *ZUBAAN-tongue, speech *BAAYED-should *KAR-job,work *RAAHAT-comfortable, tranquil *RASAAN-bearer,communicator(from RASANDAN-to reach,to extend)

I have received your communication and also heard your message (through your representative who met me here in Dina). You should now complete this task (of meeting me) that will usher in peace.

Guru Ji has referred to the visit of this representative in verse 44. This was the third communication that Guru Ji had received from Aurangzeb; the earlier two were received while he was still at Anadgarh Fort about which reference has already been made. It is worth noting here about the physical state of Aurangzeb's health and political state of his empire. From 1681 onwards till his death in 1707, he was engaged in bitter military struggle against the Muslim rulers of Bijapur and Golconda States and the Marathas. Unable to achieve his military aims, he ultimately retired to Ahmednagar on 20 January 1706, weak in body and mind (He died there on 20 February 1707). At the old age of 90 when he was waiting for the summons of the Lord, he had realised the enormity of sins and crimes committed by him and his subordinates which is evident from the communications he sent to his sons during his last days. This third letter to Guru Ji must have been in response to that realisation.

44 ਹਮੂ ਮਰਦ ਬਾਯਦ ਸ਼ਾਵਦ ਸੁਖਨਵਰ
ਨਾ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨੇ ਦਿਗਰ

همو مرد باید شود سخن ور
نب شکم دگر در دهان دگر

HAMU MARD BAA-YED SHAWAD SUKHANVAR
NA SHIKM-E DIGAR DAR DAHAAN-E DIGAR

*HAMU-he also, he too (HAM-also, O- he) *MARD-man *BAA-YED-should *SHAWAD-become (third person present of SHODAN-to become)*SUKANVAR-eloquent, orator *SUKHANVAN SHOD -keeper of the word *SHIKM-belly, stomach *DIGAR-other (thing) *DAR-in, at *DAHAAN-mouth

A man should keep his word. (He should not say) something with his mouth and (have) something else in his stomach.

45 ਕਿ ਕਾਜੀ ਮਰਾ ਗੁਫਤ ਬੇਰੂ ਨ-ਅਮ
ਅਗਰ ਰਾਸਤੀ ਖੁਦ ਬ-ਯਾਰੀ ਕਦਮ

کہ قاضی مرا گفت بیرون نہ ام
اگر راستی خود بیاری قدم

KE KAZI MARAA GUFT BEROON-E NA-AM
AGAR RASTI KHUD B-YARI KADAM

KI*that*KAZI-mediator, judge *MARAA-to me *GUFT-he told (third person past of GUFTAN -to tell)
)*BEROON-outside *NA-AM-I am not *AGAR-if *RASTI-truth, reality *KHUD-self *YAARI-friendship
*KADAM-feet

What your representative has said (I agree with that) and I am not out of it. If you are truthful, you will yourself come here in the spirit of friendship.

੫੭ ਤੁਰਾ ਗਰ ਬ-ਬਾਯਦ ਆਂ ਕਉਲੇ ਕੁਰਾ
ਬ-ਨਾਜ਼ਦੇ ਸੁਮਾ ਰਾ ਰਸਾਨਮ ਹਮਾਂ

ترا گر بیاید آن قول قرآن
بہ نزد شما را رسانم هماں

TURA GAR B-BAAYED AAN KAUL-E KURAN
B-NAZD-E SHUMA RA RASAANAM HAMAAN

*TURA-you *GAR-if *BAAYED-should *AAN-that *KAUL-E KURAN-word given on Kuran *NAZD-near
*SHUMA-you *RASAANAM-deliver (first person present of RASAANDAN- to deliver) *HAMAAN-that very,
the same

Should you want, I can also have the copy of Quran delivered to you, which has the (false) written promises

Important agreements amongst people were usually written, on oath, on the blank pages of Koran to give them authenticity so that no one will renege on the promises made through a holy book. Here Guru Ji is referring to the oaths taken on Koran at Anandgarh fort

੫੮ ਕਿ ਤਸ਼ਰੀਫ਼ ਦਰ ਕਸਬਹ ਕਾਂਗਰ ਕੁਨਦ
ਵਜ਼ਾਂ ਪਸ ਮੁਲਾਕਾਤ ਬਾਹਮ ਸ਼ਾਵਦ

کہ تشریف در قصبہ کانگڑ کند
وزان پس ملاقات باہم شود

KE TASHREEF DAR KASBEH KANGAR KUNAD
VAZAAN PAS MULAAKAT BAAHAM SHAWAD

*KE-that*TASHREEF-word use as an honour for others *DAR-in,at*KANGAR-name of village where Guru Ji was staying *KUNAD-he does (third person present of KARDAN-to do) *VAZAAN-from that *PAS-back*MULAAKAT-meeting *BAHAM-together *SHAWAD-will happen(third person present of SHODAN-to happen)

If your majesty visits Kangar village (where I am staying) then we both can meet each other

੫੯ ਨਾ ਜ਼ਰਾ ਦਰ ਈਂ ਰਾਹ ਖ਼ਤਰਹ ਤੁਰਾਸਤ
ਹਮਹ ਕੌਮ ਬੀਰਤ ਹੁਕਮੇ ਮਰਾਸਤ

نہ ذرہ در این راه خطرہ تراست
همہ قوم بیراز حکم مراست

NA ZARRA DAR EEN RAH KHATREH TURAST
HAMEH KUAM-E BIRAD HUKM-E MARAST

* NA-no, not *ZARRA-particle, speck *DAR- in, at *EEN-this *RAH-passage, road *KHATREH-danger *TURAST- to you is (TURA-you, AST-is) *HAMEH-all *KAUM-people * BIRAD-name of people about whom Guruji is referring to *HUKM-command *MARAAS- mine is (MARAA-me, AST-is)

(If you come here) there will be no danger to your person at all since the Birad people (of Kangar area) are all under my command.

੬੦ ਬੀਆ ਤਾ ਸੁਖਨ ਖੁਦ ਜ਼ਬਾਨੀ ਕੁਨਮ
ਬ-ਰੂਏ ਸੁਮਾ ਮਹਰਬਾਨੀ ਕੁਨਮ

بیا تا سخن خود زبانی کنم
بروی شما مهربانی کنم

BI-AA TA B-MAN KHUD ZUBAANI KUNAM
B-ROO-E SHUMA MEHARBAANI KUNAM

*BI-AA -come here ("bi"-as prefix represents imperative AA-first person present of AAMADAN-to come) * TA-as far as, up to (Kangar) *SUKHAN-speech *KHUD-self *ZUBAANI- oral (talk) *KUNAM- I do (first person present of KARDAN-to do) * ROO-E-face (to face) *SHUMA-you *MEHARBAANI-compassion

Aurangzeb! Come here and I will talk to you face to face and I will show my compassion for you (by forgiving you for your past sins of taking false oaths on Koran)

੬੧ ਯਕੇ ਅਸਬ ਸ਼ਾਯਸਤਹ ਏ ਯਕ ਹਜ਼ਾਰ
ਬੀਆ ਤਾ ਬ-ਗੀਰੀ ਬ-ਮਨ ਈਂ ਦਯਾਰ

یک اسب شایسته یک هزار
بیا تا بگیری بد من این دیار

YAK-E ASB SHAYESTEH-E YAK HAZAAR
BI-AA TA B-GIRI B-MAN EEN DAYAAR

*YAK- one *ASB- horse *SHAYESTEH-worthy, befitting *HAZAAR- one thousand *BI-AA- come here *B-MAN-from me *TA- as far as, up to (where Aurangzeb was staying) *GIRI- take, receive (second person present of GARIFTAN-to take, to receive) *EEN-this *DAYAAR- territory, area (here Anandpur)

(Aurangzeb! you have written to me) to bring one expensive horse whose cost should be one thousand and that in return I can take this territory of Anandpur.

This offer of Aurangzeb that might have been conveyed to Guru Ji by the Kazi (verse 56) can be seen in two contexts. One it could be a ploy to capture Guru Ji by deceit; Guru Ji has categorically rejected the idea of visiting Aurangzeb vide verse 88. Secondly it could be due to political considerations since Guru Ji, after moving back to Anandpur, would have remained militarily engaged with Hill Rajas who were showing signs of independence from the

Mughal rule thus mutually weakening them selves. In the absence of Guru Ji, the Hill Chiefs could become a formidable force.

Some translations have totally different meanings of this verse. According to some, Guru Ji had asked Aurangzeb to bring 1000 horses to him in Dina and in return could get that area from Guru Ji. However this translation suffers from the infirmity that the opening word "YAK-E" has not been taken into consideration. Still some have translated this verse as if Guru Ji is telling Aurangzeb that he (Guru Ji) has a rare horse in his collection of 1000 horses which he will let loose (a la Ashwamedha Yag of Hindu god Ram) and dared Aurangzeb to catch it so that he (Guru Ji) could engage with him in battle again.

੬੨ ਸ਼ਾਹਨਸ਼ਾਹ ਰਾ ਬੰਦੇ ਚਾਕਰਮ
ਅਗਰ ਹੁਕਮ ਆਯਦ ਬ-ਜਾਂ ਹਾਜ਼ਰਮ

شہنشاہ را بندہ چاکرم
اگر حکم آید بجا حاضرم

SHAHAN-SHAH RA BANDEH-E CHAAKAR-AM
AGAR HUKM AA-YED B-JAAN HAAZAR-AM

*SHAHAN-SHAH- king of kings (God) * RA- of, from *BANDEH- slave, servant *AGAR-if *HUKM-order, command *AA-YED-comes (third person present of AAMADAN-to come) *B-JAAN-life*CHAAKAR- servant *HAAZAR-present

I am the menial servant of the Lord; I will come to your court only if He commands me to do so

੬੩ ਅਗਰਚਿਹ ਬਿ-ਆਯਦ ਬ-ਫੁਰਮਾਨ ਮਨ
ਹਜ਼ੂਰਤ ਬੀ-ਆਯਮ ਹਮਹ ਜਾਨੋ ਤਨ

اگرچه بیاید بفرمان من
حضورت بیایم همه جان و تن

AGAR-CHEH BI-AA-YAD B-FURMAAN-E MAN
HAZORAT BI-AA-YAM HAMEH JAAN-O TAN

*AGAR-CHEH- all though, however *AA-YAD-it comes (third person present of AAMADAN-to come) *FURMAAN- command *MAN- I *HAZORAT-your excellency *AA-YAM- I will come *HAMEH- all *JAAN-O-TAN- body and soul

If I get the command of the Lord, (only then) I will visit you

੬੪ ਅਗਰ ਤੂ ਬ-ਯਜ਼ਦਾਂ ਪਰਸਤੀ ਕੁਨੀ
ਬ-ਕਾਰੇ ਮਰਾ ਈਂ ਨਾ ਸੁਸਤੀ ਕੁਨੀ

اگر تو ییزدان پرستی کی
پکار مرا این نہ سستی کی

AGAR TU B-YAZDAAN PRASTI KUNI
B-KAR-E MARA EEN NA SUSTI KUNI

*AGAR-if *TU- you * YAZDAAN- God, Lord *PRASTI- worship *KUNI- you do (second person present of KARDAN-to do) * KAR-job, work, affair *MARA- mine *EEN- this * NA-not *SUSTI-laxity, feebleness

If you worship the Lord, then you will not show any laxity in this affair (you will not delay in coming and meeting me) .

੬੫ ਤੂ ਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ
ਨਾ ਗੁਫਤਹ ਕਸੇ ਕਸ ਖ਼ਰਾਸ਼ੀ ਕੁਨੀ

تو باید کہ یزدان شنای کی
نہ گفتہ کسان کس خراشی کی

TU BAYED KE YAZDAAN SHANAASI KUNI
NA GUFTEH KAS-E KAS KHARAASHI KUNI

*TU-you *BAYED- should *KE-that * YAZDAAN-God, Lord *SHANAAS-knowing, familiar (from SHANAAKHTAN- to know, to recognise) *KUNI-you do (second person present of KARDAN-to do) * NA-not *GUFTEH- saying *KAS-E-KAS- people * KHARAASH-scratcher, hurt (from KHARAASHEEDAN-to rub against harshly)

You should believe in the Lord Almighty; stop harming and tormenting people on the advise of your courtiers.

੬੬ ਤੂ ਮਸਨਦ ਨਸ਼ੀਂ ਸਰਵਰੇ ਕਾਯਨਾਤ
ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ ਈਂ ਹਮ ਸਿਫਾਤ

تو مسند نشیں سرور کاینات
کہ عجب است انصاف این ہم صفات

TU MASNAD NASHEEN SAR-VAR-E KAA-E NAAT
KE AJAB AST INSAAF EEN HAM SIFAAT

*TU-you *MASNAD-throne *NASHEEN- sit *SAR-VAR-master, lord *KAA-E NAAT- the world *AJAB- strange , surprising *AST- is * INSAAF-justice * EEN- this * HAM- also * SIFAAT-qualities, attributes

You are occupying the throne in the name of the Lord of the universe. But strange is your justice and strange are your attributes.

੬੭ ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫੇ ਦੀ ਪਰਵਰੀ
ਕਿ ਹੈਫ ਅਸਤ ਸਦ ਹੈਫ ਈ ਸਰਵਰੀ

کہ عجب است انصاف و دین پروری
کہ حیف است صد حیف این سروری

KE AJAB AST INSAAF-O DEEN PARVARI
KE HEIF AST SAD HEIF EEN SARVARI

*KE-that *AJAB-strange *AST-is * INSAAF-justice *DEEN-religion *PARVARI-nourishing (from PARVAR-nourisher, giver of food * HEIF-what a pity, pitiable *SAD-one hundred *EEN-this *SARVARI- lordship

That strange is your justice and strange are the ways you practice your religion. And your lordship? What a pity! It is pitiable hundreds of times.

੬੮ ਕਿ ਅਜਬ ਅਸਤ ਅਜਬ ਅਸਤ ਫਤਵਾ ਸੁਮਾ
ਬਜਜ਼ ਰਾਸਤੀ ਸੁਖਨ ਗੁਫਤਨ ਜ਼ਿਆਂ

کہ عجب است عجب است فتوا شما
بجز راستی سخن گفتن زیاں

KE AJABAST AJABAST FATWA SHUMA
BAJAZ RAASTI SUKHAN GUFTAN ZIYAAN

*AJAB-strange * FATWA- religious proclamation or decree *SHUMA-your *BAJAZ-except, besides *RAASTI- truth*SUKHAN-word,speech *BAJAZ RAASTI-except truth, lies *GUFTAN-to tell*ZI-YAAN- loss, deceit, injury

Strange are your religious proclamations. Speaking any thing but truth is to deceive oneself

੬੯ ਮਜ਼ਨ ਤੇਗ ਬਰ ਖੂਨ ਕਸ ਬੇਦਰੇਗ
ਤੁਰਾ ਨੀਜ਼ ਖੂੰ ਅਸਤ ਬਾ ਚਰਖੇ ਤੇਗ

مزن تیغ بر خون کس بے دریغ
ترا نیز خون است با چرخ تیغ

M-ZAN TEG BAR KHOON KAS BE-DREG
TURA NEEZ KHOON AST BA CHARKH-E TEG

*M-ZAN-do'nt strike (M-don't, a negative command , ZAN- striker),*TEG-sword *KHOON-blood *KAS-person BE-DREG-unsparingle, *TURA-you,your *NEEZ-also *BA-with *CHARKH-wheel,cycle (the heavens) *TEG-sword

Stop shedding the blood of people without any reason. Remember, the heavenly sword will also fall upon you for your blood

੨੦

ਤੂੰ ਗਾਫਲ ਮਸ਼ਉ ਮਰਦ ਯਜ਼ਦਾਂ ਹਰਾਸ
ਕਿ ਓ ਬੋਨਿਆਜ਼ ਅਸਤ ਓ ਬੋਸਪਾਸ

تو غافل مشو مرد یزداں هراس
کہ او بی نیاز است او بی سپاس

TU GAAFAL M-SHOO MARD YAZDAAN HARAAS
KE O BE NIAAZ AST O BE-SAPAAS

*TU-you*GAAFIL-unaware *M-SHOO- do'nt be ("M"-for negative command)*MARD-man *YAZDAAN-God, Lord
*HARAAS-to fear, be scared *KE-that *BE-NIAAZ-free from want * BE-SPAAS- without seeking self
praise,

**Aurangzeb! Beware and have fear of the Almighty for He is free
from want and does not need any flattery.**

੨੧

ਕਿ ਓ ਬੋਮੁਹਾਬਾਸਤ ਸ਼ਾਹਨੇ ਸ਼ਾਹ
ਜ਼ਮੀਂ ਓ ਜ਼ਮਾਂ ਰਾ ਸਚ ਪਾਤਸ਼ਾਹ

کہ او بی محاباست شاهان شاه
زمین و زمان را سچا پاتشاه

KE O BE-MOHABAA-ST SHAHANE-SHAH
ZAMEEN O ZAMAAN RA SACHA PATSHAAH

*BE-MOHABAA- without fear *AST-is *SHAHAANE-SHAH-king of kings *ZAMEEN-O-ZAMAAN-earth and heavens
*SACHA-true *PATSHAAH-emperor

**God free from fear .He is the emperor of the universe and true
sovereign**

੨੨

ਖੁਦਾਵੰਦ ਏਜ਼ਦ ਜ਼ਮੀਨੋ ਜ਼ਮਾਂ
ਕੁਨੰਦ ਅਸਤ ਹਰ ਕਸ ਮਕੀਨੋ ਮਕਾਂ

خداوند ایزد زمین و زمان
کنند است هرکس مکین و مکاں

KHUDAVAND EIZAD ZAMIN-O ZAMAAN
KUNAND AST HAR KAS MAKIN-O MAKAAAN

*KHUDAVAND-God *EIJAZ-God *ZAMIN-O-ZAMAAN- earth and the heavens *KUNAND AST-doer, maker
(KUNAND-third person present plural of KARDAN-to do, AST-is) *HAR-KAS-all persons *MAKEEN-dweller
*MAKAAAN- house

**The Lord is the master of the universe. He is the creator of all
men to whom He provides shelter.**

੨੩

ਹਮ ਅਜ਼ ਪੀਰ ਮੋਰੋ ਹਮ ਅਜ਼ ਪੀਲ ਤਨ
ਕਿ ਅਜਿਜ਼ ਨਵਾਜ਼ ਅਸਤ ਗਾਫਲ ਸ਼ਿਕਨ

هم از پير مور و هم از پيل تن
که عاجز نواز است غافل شکن

HAM AZ PEER MOR-O HAM AZ PEEL TAN
KE AAJIZ NAWAAZ AST GAFIL SHIKAN

*HAM-also *AZ-from *PEER-old person *MOR-ant *O-and *PEEL-elephant *TAN-body *KE-that*AAJIZ-
NAWAAZ-kind to poor and helpless (AAJIZ-poor) *GAFIL-unaware (non believers) *SHIKAN-twist,
(kill)

He is the creator of all beings from small ants to huge
elephants. He is protector of the meek and destroyer of the non-
believers

੭੪ ਕਿ ਓਰਾ ਚੁ ਇਸਮ ਅਸਤ ਆਜਿਜ ਨਵਾਜ਼
ਕਿ ਓ ਬੇਸਪਾਸ ਅਸਤ ਓ ਬੋਨਿਆਜ਼

که او را چو اسم است عاجز نواز
که او بی سپاس است او بی نیاز

KE O RA CHU ISM AST AAJIZ NAWAAZ
KI O BE-SPAAS AST O BE NE-AAZ

*KE-that *O-RA-his *CHU-when *ISM-nameL*AST-is *AAJIZ-NAWAAZ-kind to poor and helpless *BE-SPAAS-
without seeking self praise *BE-NE-AAZ-free from want, able to do without

His very name means "protector of the meek". He does not need any
self-praise from any quarter nor does He need any material
things.

੭੫ ਕਿ ਓ ਬੇਨਗੂ ਅਸਤ ਓ ਬੇ ਚਗੂ
ਕਿ ਓ ਰਹਨੁਮਾ ਅਸਤ ਓ ਰਹਨਮੂ

که او بی رنگون است او بی چگون
که او ره نما است او ره نمون

KE O BE-NAGOON AST O BE-CHAGOON
KE O REH-NUMAA AST O REH-NAMOON

*BE-NAGOON- without colour *BE-CHAGOON-without form *REH-NUMA- leader *REH-NAMOON-guide

He is without any shape or colour or any form. He is the guide
who leads

੭੬ ਕਿ ਬਰ ਸਰ ਤੁਰਾ ਕਰਜ਼ ਕਸਮੇ ਕੁਰਾ
ਬ-ਗੁਫਤਹ ਸੁਮਾ ਕਾਰ ਖੁਬੀ ਰਸਾ

کہ بر سر ترا قرض قسم قرآن
بگفتہ شما کار خوبی رساں

KE BAR SAR TURA KARZ KASM-E KURAN
B-GUFTEH SHUMA KAR KHOOBI RASAAN

*BAR SAR TURA- on your head (BAR-at, SAR-head, TURA-your) *KARZ-liability *KASM-oath *GUFTEH-said, spoken *SHUMA-you *KAR-job *KHOOBI- well *RASAAN-deliver (imperitive of RASAANDAN -to deliver)

You have the burden of the Koran's oath on your head. You should now fulfil all that you have said earlier in a befitting manner

Guru Ji has again reminded Aurangzeb about his promise of meeting him (Guru Ji) as already stated in verse ۴۴

੭੭

ਬ-ਬਾਯਦ ਤੁ ਦਾਨਿਸ਼ ਪਰਸਤੀ ਕੁਨੀ
ਬ-ਕਾਰੇ ਸ਼ੁਮਾ ਚੀਰਹ ਦਸਤੀ ਕੁਨੀ

بباید تو دانش پرسی کنی
بکار شما چیره دستی کنی

B-BAAYED TU DANISH PRASTI KUNI
B-KAR-E SHUMA CHEEREH DASTI KUNI

*BAAYED-should *TU-you *DANISH-knowledge, wisdom *DANISH PRASTI-seeker of wisdom *KUNI-you do (second person present of KARDAN-to do) *KAR-E-SHUMA-your work *CHEEREH-DAST-skilful, deft *CHEEREH-victorious

You should (at this time) show wisdom and handle the job taken by you skilfully (to visit my place for discussions)

੭੮

ਚਿਹਾ ਸ਼ੁਦ ਕਿ ਚੂੰ ਬਚਗਾਂ ਕੁਸ਼ਤਹ ਚਾਰ
ਕਿ ਬਾਕੀ ਬ-ਮਾਂਦ ਅਸਤ ਪੇਚੀਦਹ ਮਾਰ

چہا شد کہ چون بچگان کشتہ چار
کہ باقی بماند است پیچیدہ مار

CHIHA SHUD KI CHUN BACHGAN KUSHTEH CHAR
KI BAKI B-MAAND AST PECHIDA MAAR

*CHIHA - what *SHUD -has become, happened (from SHODAN-to become, to happen) * KI - that * CHUN - since, because *BACHGAN - children (from BACHA- child) *KUSHTEH - you have killed (from KUSHTAN - to kill) * CHAR- four * KI - when, that * BAKI -remainder * B-MAND AST - is remaining (from MAANDAN- to remain, to be left) * AST -is *PECHIDA -coiled, intricate, complex * MAAR-snake

What happened that you have killed four children (my sons), the coiled snake (in the form of my Khalsa) still remains.

੭੯ ਚਿਹ ਮਰਦੀ ਕਿ ਅਖਗਰ ਖਮੋਸ਼ਾਂ ਕੁਨੀ
ਕਿ ਅਸਤਸ਼ ਦਮਾਂ ਰਾ ਫਰੋਜ਼ਾਂ ਕੁਨੀ

چہ مردی کہ اخگر خموشان کنی
کہ آتش دماں را فروزاں کنی

CHEH MARDI KI AKHGAR KHAMOSHAN KUNI
KI ATASH DAMAN RA FAROZAN KUNI

*CHEH - what * MARDI - manliness, courage, maturity * KI - that *AKHGAR - a spark of fire
*KHAMOSHAN - quieten, extinguish *KUNI - you have done (from KARDAN- to do) *ATASH - fire,
conflagration, bonfire * DAMAAN - furious, terrible *RA - particle *FAROZAN -bright

What manliness you have shown by extinguishing a few sparks
(Sahibzadas). You have made the conflagration brighter and more
furious.

੮੦ ਚਿਹ ਖੁਸ਼ ਗੁਫਤ ਫਿਰਦੋਸੀਏ ਖੁਸ਼ ਜ਼ਬਾਂ
ਸ਼ਿਤਾਬੀ ਬਵਦ ਕਾਰ ਆਹਿਰਮਨਾਂ

چہ خوش گفت فردوسی خوش زباں
شتابی بود کار آهرمنان

CHE KHUSH GUFT FIRDOSI-E KHUSH ZABAAN
SHITAABI BAWAD KAR AHRIMAN-AN

*CHE-what *KHUSH-happy,cheerful*GUFT-thing said, word spoken*FIRDOSI-name of great Persian poet
*ZABAAN-tongue *SHITAABI-hasty, accelerative *BAWAD- happens (third person present of BOODAN-
to be)* KAR-work,job *AHRIMAN-devil, satan

How nicely the sweet-tongued poet Firdosi has said that "to act
in haste is the work of a devil"

*Guru Ji is referring to the summary execution of the young
Sahibzadas at Sirhind which he has termed as an act of a devil.*

੮੧ ਕਿ ਮਾ ਬਾਰਗਾਹੇ ਹਜ਼ਰਤ ਆਯਮ ਸੁਮਾ
ਵਜਾਂ ਰੋਜ਼ੇ ਬਾਸ਼ਿਦ ਸ਼ਾਹਦ ਸੁਮਾ

کہ ما بارگاه حضرت آیم شما
وزاں روز باشد تو شاهد شما

KE MAA BARGAH-E HAZRAT AAYAM SHUMA
VAZAAN ROZ-E BAASHED SHAAHED SHUMA

*KE-that *MAA- me *BARGAH - court *HAZRAT-excellency (God, Almighty) *AAYAM-I will come (first
person present of AAMADAN- to come)*SHUMA-you,your *VAZAAN ROZ-that day * BAASHED- you will
become (third person present of BOODAN-to become) *SHAAHED- witness

When I meet you in the court of your Lord, you will appear as a
witness there (and answer all the crimes committed by you)

੮੨

ਵਗਰਨਾ ਤੁ ਈਂ ਰਾ ਫਰਾਮੁਸ਼ ਕੁਨਦ
ਤੁਰਾ ਹਮ ਫਰਾਮੋਸ਼ ਯਜ਼ਦਾਂ ਕੁਨਦ

وگرند تو این را فراموش کند
ترا هم فراموش یزداں کند

VAGARNAA TU EEN RA FARAAMUSH KUNAD
TURA HAM FARAAMOSH YAZDAAN KUNAD

*VAGARNAA -otherwise *TU-you *EEN-this *RA-particle *FARAAMUSH-forgotten, overlooked *KUNAD-to do (from KARDAN-to do) *FARAAMOSH-same as "Faraamush"-forgotten, overlooked *TURA-your *YAZDAAN-God, Lord

Now if you overlook this task (ie to fulfil the word given by you of meeting me), the Lord Himself will also overlook you.

੮੩

ਅਗਰ ਕਾਰ ਈਂ ਬਰ ਤੂ ਬਸਤੀ ਕਮਰ
ਖੁਦਾਵਦੰ ਬਾਸ਼ਦ ਤੁਰਾ ਬਹਿਰਾਵਰ

اگر کار این بر تو بستى کمر
خداوند باشد ترا بهره ور

AGAR KAR EEN BAR TU BASTI KAMAR
KHUDDAAVAND BASHED TURA BEHRA-VAR

*AGAR-if *KAR-job, work *EEN-this *BAR-at, on *BASTI- you tie (second person past of BASTAN-to tie, to fasten) *KAMAR-waist * KHUDDAAVAND-God *BASHED- will be (third person present of BUDAN- to be) * TURA-your *BEHREH- profit, dividend * BEHREHVAR- the grantor of prosperity

If you get ready to fulfil this job (and come here), God will grant you prosperity

੮੪

ਕਿ ਈਂ ਕਾਰ ਨੇਕ ਅਸਤ ਦੀਂ ਪਰਵਰੀ
ਚੂੰ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਬ-ਜਾਂ ਬਰਤਰੀ

کہ این کار نیک است دین پروری
چو یزداں شناسی بجان برتری

KE EEN KAR NEK AST DEEN PARVARI
CHUN YAZDAAN SHANAASI B-JAAN BAR-TARI

*KE-that *EEN-this *KAR NEK-good work *DEEN-religion *PARVARI-nourish, educate *DEEN PARVARI- is religious *CHUN-since *YAZDAAN-God *SHANAASI-knowing, recognising *JAAN-life *BARTARI-superiority

Aurangzeb! This good act on your part will be like worshipping of the Lord; an act which is superior to life itself

੮੫

ਤੁਰਾ ਮਨ ਨਦਾਨਮ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ
ਬਰਾਮਦ ਜ਼ ਤੂ ਕਾਰਹਾ ਦਿਲ ਖ਼ਰਾਸ਼

ترا من ندانم کہ یزداں شناس
برآمد ز تو کارها دلخراش

TURA MAN NADAANAM KE YAZDAAN SHANAAS
BAR-AAMAD Z TU KAR-HA DIL KHARAASH

*TURA-you *MAN-me *NADAANAM- I do not know (NA-no,DAANAM-first person present of DAANISTAN-to know)*KE-that*YAZDAAN-God *SHANAAS- knowing, acquaintance *BAR-AAMAD-emerge, come up (from BAR-AAMADAN -to come up) *KAR-HA- plural of KAR-deed *DIL KHARAASH- hurt

I do not know if you have any awareness about the Lord since you have performed too many acts that were tyrannical

੮੬ ਸ਼ਨਾਸਿਦ ਹਮੀਂ ਤੂ ਨਾ ਯਜ਼ਦਾਂ ਕਰੀਮ
ਨਾ ਖ਼ਵਾਹਦ ਹਮੀਂ ਤੂ ਬ-ਦੌਲਤ ਅਜ਼

شناسد ہمیں تو نہ یزداں کریم
نہ خواهد ہمیں تو بدولت عظیم

SHANAASID HAM-EEN TU NA YAZDAAN KARIM
NA-KHAWAHAD HAMEEN TU B-DAULAT AZEEM

*SHANAASID-you recognise (third person present of SHANAAKHTAN-to recognise)*HAMEEN-this very, the same *TU-you*NA-not*YAZDAAN-God*KARIM-bountiful, generous*NA-KHAWAHAD-He does not want (NA-not, KHAWAHAD- third person present of KHAWAASTAN-to want) *TU-you *DAULAT-wealth, riches *AZEEM-great, magnificent

The bountiful Lord does not recognise you. He even does not want you with all your wealth and riches

੮੭ ਅਗਰ ਸਦ ਕੁਰਾਂ ਰਾ ਬ-ਖੋਰਦੀ ਕਸਮ
ਮਰਾ ਏਤਬਾਰੇ ਨਾ ਯਕ ਜ਼ਰਾ ਦਮ

اگر صد قران را بخوردی قسم
مرا اعتبار نہ یک ذره دم

AGAR SAD KURAN RA BA-KHORDI KASAM
MARA EITBAAR-E NA YAK ZARRA DAM

*AGAR-if *SAD- hundred *KHORDI- you eat (second person present of "khordan"-to eat) *KASAM-oath *MARA-mine *EITBAAR-trust *YAK-one *ZARRA- a bit *DAM-moment

Now if you swear a hundred times on Koran, I will not trust you now even for a single moment

੮੮ ਹਜ਼ੂਰੀ ਨਿਆਯਮ ਨਾ ਈਂ ਰਾਹ ਸ਼ਵਮ
ਅਗਰ ਸ਼ਾਹ ਬ-ਖ਼ਵਾਹਦ ਨਾ ਆਨਜ਼ਾਹ ਰਵਮ

حضورى نيام نه اين راه شوم
اگر شاه بخواهد نه آنجا روم

HAZOORI NI-AAYAM NA EEN RAH SHAWAM
AGAR SHAH B-KHAWAHAD NA AANJAH RAWAM

*HAZOORI-performed in one's presence ie going to the court of Aurangzeb *NI AAYAM- I will not come (NI- no, AAYAM-first person present of AAMADN-to come)*EEN RAH - this way *NA SHAWAM-it will not be or happen(SHAWAM-first person present of SHODAN-to become, to be *AGAR-if *SHAH-Aurangzeb *KHAWAHAD-wants,wishes (third person present of KHAWAASTAN-to want) *NA- no, not*AANJAH-there*RAWAM-I go(first person present of RAFTAN-to go)

I will not come to your court. Neither I will take the way (that leads to your court).I will not even go "there" as desired by you

By use of the word "aanjah" which means "there", Guru Ji has very clearly told Aurangzeb that he even rejects the idea of meeting him at a neutral place which might have been proposed by his representatives when they met him at Dina

੯੯ ਖੁਸ਼ ਸਾਹੇ ਸਾਹਾਨ ਅਉਰੰਗਜ਼ੇਬ
ਕਿ ਚਾਲਾਕ ਦਸਤ ਅਸਤ ਚਾਬਕ ਰਕੇਬ

خوش شاه شاهان اورنگزيب
کہ چالاک دست است چابک رکيب

KHUSH-ASH SHAH-E SHAHAAN AURANGZEB
KE CHALAAK DAST AST CHABAK RAKEB

*KHUSH-prosperous,fortunate *KE-that *CHALAAK-agile, quick *DAST-hand *AST-is *CHABAK-brisk,agile,quick *RAKEB-from "RAKAAB"-stirrup

Aurangzeb is the king of kings and very prosperous. He is a good swordsman and an agile horse rider.

੯੦ ਕਿ ਹੁਸਨ ਅਲ-ਜਮਾਲ ਅਸਤੋ ਰੋਸ਼ਨ ਜ਼ਮੀਰ
ਖ਼ੁਦਾਵੰਦ ਮੁਲਕ ਅਸਤੋ ਸਾਹਿਬ ਅਮੀਰ

کہ حسن الجمال است و روشن ضمير
خداوند ملک است و صاحب امير

KE HUSN-AL JAMAAL AST-O ROSHAN ZAMEER
KHUDAVAND MULK AST-O SAHIB AMEER

*HUSN-beauty, virtue *JAMAAL-elegance, charm *AST-is *ROSHAN-bright, kindled *ZAMEER-conscience, mind *KHUDA VAND- master, lord *MULK-country, kingdom *SAHIB- master, lord *AMEER-chief, commander

Aurangzeb is beauty personified. He is bright minded and he is the lord of his kingdom;

੯੧ ਬ-ਤਰਤੀਬ ਦਾਨਿਸ਼ ਬ-ਤਦਬੀਰ ਤੇਗ
ਖੁਦਾਵੰਦ ਦੇਗੋ ਖੁਦਾਵੰਦ ਤੇਗ

بترتيب دانش بتدبير تيغ
خداوند ديگ و خداوند تيغ

B- TARTEEB DAANISH B-TADBEER TEG
KHUDAVAND DEG-O KHUDAVAND TEG

*TARTEEB-system, method *DAANISH- wisdom, knowledge *TADBEER-plan, *TEG-sword, military might
*KHUDAAVAND- lord * DEG- pot, boiler ie; food (necessities)

Aurangzeb is wise and knowledgeable and is skilful wielder of the sword. He is the provider of all the necessities of the people and lords over the world with his military might.

੯੨ ਕਿ ਰੌਸ਼ਨ ਜ਼ਮੀਰ ਅਸਤ ਹੁਸਨ ਅਲ-ਜਮਾਲ
ਖੁਦਾਵੰਦ ਬਖ਼ਸ਼ਿੰਦਹ ਏ ਮੁਲਕੋ ਮਾਲ

کہ روشن زمير است حسن الجمال
خداوند بخشنده ملک و مال

KE ROHAN ZAMEER AST HUSN AL-JAMAAL
KHUDAVAND BAKHSHINDEH-E MULK-O MAAL

*KE-that *ROSHAN ZAMEER-bright and active mind *HUSN-AL-JAMAAL-beauty personified *KHUDAVAND-
lord, master *BAKHINDEH-liberal, bountiful *MULK- kingdom * MAAL- riches *MULK-E MAAL-riches of
his kingdom

Aurangzeb is handsome and possesses a brilliant mind. He is bountiful in distributing the riches of his kingdom.

੯੩ ਕਿ ਬਖ਼ਸ਼ਸ਼ ਕਬੀਰ ਅਸਤ ਦਰ ਜੰਗ ਕੋਹ
ਮਲਾਯਕ ਸਿਫਤ ਚੂੰ ਸੁੱਰਯਾ ਸ਼ਕੋਹ

کہ بخشش کبير است در جنگ کوه
ملایک صفت چون ثریا شکوه

KE BAKSHASH KABIR AST DAR JANG KOH
MALAAYEK SIFT CHUN SUR-RAYAA SHAKOH

*BAKSH-ASH- he gives, grants *KABIR- great, important *DAR JANG-in war *KOH-mountain *MALAAYEK-
angels, celestial beings *SIFT-quality, attribute *CHUN-since, like *SUR-RYAA- the pleiades, the
cluster of stars in the constellation Taurus usually known as "the seven sisters *SHAKOH-
splendour, glory

Aurangzeb's magnificence is great. In war he is like a mountain. He has the attributes of angels and his splendour matches the Pleiades ("seven sisters" in the constellation Taurus).

੯੪

ਸ਼ਹਨਸ਼ਾਹੇ ਅਉਰੰਗ ਜ਼ੇਬ ਆਲਮੀ
ਕਿ ਦਾਰਾਇ ਦੌਰ ਅਸਤ ਦੂਰ ਅਸਤ ਦੀਂ

شهنشاه اورنگزيب عالمی

کہ دارای دور است دور است دین

SHEHAN-SHAHE AURANG ZEB AAL-MEEN
KE DARA-E DAUR AST DOOR AST DEEN

*SHEHAN-SHAH- the king of kings *AURANG-throne *ZEB-ornament, beauty *AALAMI-universal *DARA-E-wealthy, rich *DAUR-epoch, age *AST-is *DOOR- far, away *DEEN- religion

Aurangzeb is the king of kings. He is the lord of the world and has all the riches. But he is far from the teachings of his religion.

੯੫

ਮਨਮ ਕੁਸ਼ਤਹ ਅਮ ਕੋਹੀਆਂ ਬੁਤ ਪਰਸਤ
ਕਿ ਓ ਬੁਤ ਪਰਸਤੰਦ ਮਨ ਬੁਤ ਸ਼ਿਕਸਤ

منم کشتہ ام کوهیاں بت پرست
کہ او بت پرستند من بت شکست

MANNAM KUSHTEH AM KOHI-AAN BUTT PRAST
KE O BUTT PRASTAND MAN BUTT SHIKAST

*MANNAM-me too (MANN-I, HAM-too)*KUSHTEH AM- I have annihilated (first person present perfect of KUSHTAN-to kill)*KOHI-AAN- the mountain people, *BUT PRAST- worshippers of idols *KE- that *0-they * PRASTAND- they worship (third person present plural of PRASTEEDAN-to idolise, to worship, to adore) *BUTT-idol *SHIKAST-defeat, fracture (break)

I am also the annihilator of the hill rajas, the idol worshippers. They are idol worshipers and I am engaged in defeating " the very concept" of idol worship.

It is not correct to translate "but shikast" as an "idol breaker" as has been done in some translations. This will give the impression that Guru Ji had in fact broken idols; this is not borne by history for nowhere it has been recorded that Guru Ji had ever done this. However it is true that he was against idol worship.

੯੬

ਬਬੀਂ ਗ਼ਰਦਿਸ਼ੇ ਬੇਵਫ਼ਾਈਏ ਜ਼ਮਾਂ
ਪਸੇ ਪੁਸ਼ਤ ਉਫ਼ਤਦ ਰਸਾਨਦ ਜ਼ਿਯਾਂ

بیبی گردش بیوفای زماں
پس پشت افتد رساند زباں

B-BEEN GARDISH-E BE-WAFAAI-E ZAMAAN
PAS-E PUSHT UFTAD RASAANAD ZIYAAN

*B-BEEN-look! (first person imperative of DEEDAN-to see) * GARDISH-spin, turn, revolution *BE-WAFAAI-unfaithfulness, infidelity *ZAMAAN-the world *PAS-after *PUSHT-behind, back *UFTAD-happens, sets oneself to (from UFTAADAN-to happen, to set oneself to) *RASAANAD-to reach, to extend (third person present of RASAANDAN-to reach, to extend) *ZIYAAN- loss, injury, detriment

Look at the turn of unfaithful world. When it sets itself after some one, it inflicts injury and does harm to him.

੯੭ ਬਬੀਂ ਕੁਦਰਤੇ ਨੇਕ ਯਜ਼ਦਾਨੇ ਪਾਕ
ਕਿ ਅਜ ਯਕ ਬ-ਦੇਹ-ਲਕ ਰਸਾਨਦ ਹਲਾਕ

بیبی قدرت نیک یزدان پاک
کہ از یک بدہ لک رساند ہلاک

B-BEEN KUDRAT-E NEK YAZDAN-E PAAK
KE AZ YAK B-DEH-LAK RASAANAD HALAAK

B-BEEN-look! KUDRAT-power,force*NEK-good, nice *YAZDAAN-God *PAAK-pure, chaste *KE-that*AZ-from *YAK-one*DEH LAK- ten lac*RASAANAD-reaches, extend (from RASAANDAN- to cause to reach) *HALAAK-death

Look at the powerful and good Lord. His reach is such that He can get ten lac annihilated by only one.

੯੮ ਚਿ ਦੁਸ਼ਮਨ ਕੁਨਦ ਮੇਹਰਬਾਨ ਅਸਤ ਦੋਸਤ
ਕਿ ਬਖਸ਼ਿੰਦਗੀ ਕਾਰ ਬਖਸ਼ਿੰਦਹ ਓਸਤ

چہ دشمن کند مهربان است دوست
کہ بخشندگی کار بخشنده اوست

CHE DUSHMAN KUNAD MEHARBAAN AST
KE BAKSHINDAGI KAR BAKSHINDEH OST

*CHE-what * DUSHMAN-enemy * KUNAD - can do (third person present of KARDAN- to do) * MEHARBAAN-kind, affectionate * AST- is *DOST- friend (here God Almighty) *KE-that * BAKSHINDAGI-generosity, munificence * KAR-work, job *BAKSHINDEH-merciful, forgiving * OST- he is

What can the enemy do when the Almighty Lord is kind? That He is generous and always forgiving.

੯੯ ਰਿਹਾਈ ਦੇਹੋ ਰਹਨੁਮਾਈ ਦਿਹਦ
ਜਬਾਂ ਰਾ ਬ-ਸਿਫਤ ਆਸ਼ਨਾਈ ਦੇਹਦ

رہای دہ و رہنمای دہد
زبان را با صفت آشنای دہد

RAHAAI DEH-O REHNUMAAI DEHAD
ZABAAN RA B-SIFT AASHNAAI DEHAD

*RAHAAI-deliverance, freedom, salvation *DEH-give (from DAADAN-to give) *REHNUMAAI-guidance, direction *DEHAD- he gives (third person present of DAADAN-to give) *ZABAAN-tongue *RA-from *SIFT- quality, attribute *AASHNAAI- acquaintance, familiarity, friendship

He gives us guidance and delivers us from this world ;He lets us sing praises for His benevolence showered upon us.

੧੦੦ ਖਸਮ ਰਾ ਚੁ ਕੋਰੋ ਕੁਨਦ ਵਕਤੇ ਕਾਰ
ਯਤੀਮਾਂ ਬੇਰੂ ਬੁਰਦ ਬੇਜ਼ਖਮ ਖਾਰ

خضم را چوکور و کند وقت کار
یتیمان بروں برد بی زخم خار

KHASAM RA CHU KOR-O KUNAD WAKT-E KAR
YATEEMAN BEROON BURD BE-ZAKHM KHAAR

*KHASAM-enemy, adversary*RA- particle *CHU-since *KOR- blind *KUNAD-does (third person present of KARDAN-to do)*WAKT-time, opportunity *KAR-work, job *YATEEMAN-orphans,helpless *BEROON-out, outside*BURD-takes(third person present of BURDAN-to take) *BE-ZAKHM-without injury *KHAAR-thorn

In time of need, He blinds the enemy and takes out the helpless without an injury to him even from a thorn

Guru Ji is referring to his escape from Chamkaur

੧੦੧ ਹਰ ਆਂ ਕਸ ਕਜੋ ਰਾਸਤਬਾਜੀ ਕੁਨਦ
ਰਹੀਮੇ ਬਰ ਓ ਰਹਮ ਸਾਜੀ ਕੁਨਦ

هر آن کس کز و راستبازی کند
رحیم بر او رحم سازی کند

HAR-AAN-KAS KAZO RAST-BAAZI KUNAD
RAHIM-E BAR-O REHAM SAZI KUNAD

*HAR-AAN-KAS-every person (HAR-every, AAN-that, KAS-person) *KAZ-from which, from where *RAASTBAAZI-being candid, upright (RAAST-true, RAAST-BAAZ- dealing fairly) *KUNAD-does (third person present of KARDAN-to do) *RAHIM-merciful *BAR-at *O-he, him *REHAM-SAAZI -doing compassion

The Compassionate Lord always showers mercy upon any person who follows the path of truthfulness

੧੦੨ ਕਸੇ ਖਿਦਮਤ ਆਯਦ ਬਸੇ ਕਲਬੋ ਜਾਂ
ਖੁਦਾਵੰਦ ਬਖਸ਼ੀਦ ਬਰ ਓ ਆਮਾਂ

کس خدمت آید بس قلب و جان
خداوند بخشید بر او امان

KAS-E KHIDMAT AAYAD BAS-E KALB-O JAAN
KHUDAWAND BAKHSHEED BAR-O AMAAN

*KAS-person *KHIDMAT-service *AAYAD-comes (third person present of AAMADAN-to come) *BAS-E-many, much *KALB-heart*JAAN-soul, life *KHUDAWAND-Lord, God *BAKHSHEED-gives, grants (third person present of BAKHSHEEDAN-to give, to grant) *BAR-O-on that, at that *AMAAN-peace, security

Anyone who serves the Almighty with total devotion is blessed with peace and tranquillity

੧੦੩ ਚਿ ਦੁਸ਼ਮਨ ਬਰ ਆਂ ਹੀਲਹ ਸਾਜੀ ਕੁਨਦ
 ਕਿ ਬਰ ਓ ਖੁਦਾ ਚਾਰਹ ਸਾਜੀ ਕੁਨਦ

چہ دشمن بر آن حیلہ سازی کند
کہ بر او خدا چارہ سازی کند

CHE DUSHMAN BAR-AAN HEEL-EH SAAZI KUNAD
KI BAR-O KHUDA CHAAREH SAAZI KUNAD

*CHI-what, *BAR-AAN- at/on that (person) *HEEL-EH- trick, deceit *SAAZ- as suffix to words conveys profession in that field *HEELEH SAAZI- trickery, cheating *BAR O- upon him *KHUDA-God *CHAAREH- remedy, cure *CHAAREH SAAZI- providing protection, help

What deception can an enemy inflict on a person who is under the protection of Lord Himself

੧੦੪ ਅਗਰ ਬਰ ਯਕ ਆਯਦ ਦਹੋ ਦਹ ਹਜ਼ਾਰ
 ਨਿਗਿਹਬਾਨ ਓਰਾ ਸ਼ਵਦ ਕਿਰਦਗਾਰ

اگر بر یک آید ده و ده هزار
نگهبان او را شود کردگار

AGAR BAR YAK AAYAD DEH-O DEH HAZAAR
NIGEH BAAN ORA SHAWAD KIRDGAAR

*AGAR-if *BAR-on, at *YAK-one *AAYAD- come (third person present plural of AAMADAN- to come) *DEH-ten * DEH-O DEH HAZAAR- ten times ten thousand, one lac *NIGEH-BAAN- guardian * SHAWAD-becomes (third person present of SHODAN-to become) *KIRDGAAR- Creator, God

If one lac strong enemy attacks a single loved one, the Lord protects and does not allow any harm to visit him

੧੦੫ ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਅਸਤ ਲਸ਼ਕਰ ਵ ਜ਼ਰ
 ਕਿ ਮਾਰਾ ਨਿਗਹ ਅਸਤ ਯਜ਼ਦਾਂ ਸ਼ੁਕਰ

ترا گر نظر است لشکر و زر
کہ مارا نگہ است یزداں شکر

TURA GAR NAZAR AST LASHKAR V ZAR
KE MARA NIGEH AST YAZDAAN SHUKAR

*TURA-you, your *GAR- if *NAZAR- sight, motive *AST- is *LASHKAR- army *V- and *ZAR-gold *MARA-
me, mine *NIGEH-look, glance *YAZDAAN-God *SHUKAR-thanks, gratitude

Aurangzeb! While you are proud of your military might and all the
wealth at your disposal, I am looking towards the Lord to whom I
am always grateful.

੧੦੬ ਕਿ ਓਰਾ ਗਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕੋ ਮਾਲ
ਵਾ ਮਾਰਾ ਪਨਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਅਕਾਲ

کہ او را غرور است بر ملک و مال
و مارا پناه است یزداں اکال

KE O RA GAROOR AST BAR MULK-O MAAL
VA MARA PANAH AST YAZDAAN AKAAL

*KE-that *O- he, his *RA-of, from *GAROOR-pride, conceit *BAR-on, at *MULK-empire *MAAL-
wealth *VA-and *MARA-mine *PANAH-shelter, protection *YAZDAAN AKAAL- God Almighty

Aurangzeb! While you are proud of your wealth and strength of
your empire, I am under the protection of the Supreme Lord

੧੦੭ ਤੂ ਗਾਫਲ ਮਸ਼ੂ ਈ ਸਿਪੰਜੀ ਸਰਾਇ
ਕਿ ਆਲਮ ਬ-ਗੁਜ਼ਰਦ ਸਰੇ ਜਾ-ਬ-ਜਾਇ

تو غافل مشو این سپنجی سرای
کہ عالم بگذرد سر جابجای

TU GAAFAL MASH-OO EEN SEPANJI SARA-E
KE AALAM B-GUZRAD SAR-E JA-B-JA-E

*GAAFIL-neglectful, unaware *MASH-OO-don't be *EEN-this *SEPANJI- eight (SEH-three + PANJ-five)
*SARAA-,inn *AALAM-world *GUZRAD-is passing *SAR-head (persons) *JA-B-JA (KARDAN) -to
interchange,exchange

Aurangzeb! Be aware that this world is like an inn where each
person comes to stay for a short period (just eight days). And
once his time is over, he departs and yields his place to others
while the world keeps moving.

੧੦੮

ਬਬੀਂ ਗਰਦਿਸ਼ੋ ਬੇਵਫਾਈ ਏ ਜ਼ਮਾਂ
ਕਿ ਬਰ ਹਰ ਬ-ਗੁਜ਼ਰਦ ਮਕੀਨੋ ਮਕਾਂ

بیبی گردش بیوفای زماں
کہ ہر بگذرد مکین و مکان

B-BEEN GARDISH-E BE-WAFAAI-E ZAMAAN
KE BAR HAR B-GUZRAD MAKEEN-O MAKAAAN

*B-BEEN- look! (first person imperative of DEEDAN- to see) * GARDISH-revolution,change,*BE-WAFAAI-unfaithfulness*ZAMAAN-the world *B-GUZRAD-is passing*BAR-at,in*HAR-each*MAKEEN-dweller,*MAKAAAN-dwelling

Look at the unfaithfulness of the world that everyone is crossing the house of others without any restriction

The strong ones are forcibly taking the possessions of the weak

੧੦੯

ਤੂ ਬਾ ਜਬਰ ਆਜਿਜ਼ ਖਰਾਸ਼ੀ ਮਕੁਨ
ਕਸਮ ਰਾ ਬ-ਤੀਸ਼ਹ ਤਰਾਸ਼ੀ ਮਕੁਨ

تو با جبر عاجز خراشی مکن
قسم را بتیشہ تراشی مکن

TU BA JABR AJIZ KHARAASHI MAKUN
KASAM RA B-TEESHEH TARAASHI MAKUN

*TU-you *BA-with, by *JABR-force, oppression, coercion*AJIZ-crippled,maimed *KHARAASHI-to scratch (hurt) *M-KUN-don't do (negative imperative of KARDAN-to do) *KASAM-oath *TEESH-EH-axe *TARAASHI-cut, shave *TEESH-EH TARAASHI- oppress

Aurangzeb! Stop torturing the weak and the timid with your military might. Do not oppress these hapless people on (false) oaths

੧੧੦

ਹਕ ਯਾਰ ਬਾਸ਼ਦ ਚਿ ਦੁਸ਼ਮਨ ਕੁਨਦ
ਅਗਰ ਦੁਸ਼ਮਨੀ ਰਾ ਬ-ਸਦ ਤਨ ਕੁਨਦ

حق یار باشد چه دشمن کند
اگر دشمنی را بصد تن کند

HAK YAR BAASHAD CHE DUSHMAN KUNAD
AGAR DUSHMANI RA B-SAD TAN KUNAD

*HAK-right, God *YAR-friend *BAASHAD- he (can) be (third person present of BOODAN-to be) *CHI-what *DUSHMAN-enemy *KUNAD-can do (third person present of KARDAN-to do) *AGAR-if *DUSHMANI-enmity *SAD-one hundred *TAN-people

When God Almighty is one's friend, what can the enemy do even if he sends hundreds of men upon him.

੧੧੧

ਖਸਮ ਦੁਸ਼ਮਨੀ ਗਰ ਹਜ਼ਾਰ ਆਵੁਰਦ
ਨਾ ਯਕ ਮੂਏ ਓਰਾ ਆਜ਼ਾਰ ਆਵੁਰਦ

خصم دشمنی گر هزار آورد
نہ یک موی او را آزار آورد

KHASAM DUSHMANI GAR HAZAAR AAWARD
NA YAK MU-E O-RA AAZAAR AAWARD

*KHASAM-enemy, adversary *DUSHMANI- enmity *GAR- if *HAZAAR- thousand *AAWURD - brings (third person present of AAWARDAN-to bring) *NA- not * YAK- one *MU-E-hair * O-RA-his *AAZAAR-harm

If the enemy brings thousands of his men against an individual, (who has the protection of the Lord) not even a single hair of his will be harmed