

ਜਫਰਨਾਮਾ ظفر نامہ ZAFARNAMA

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ਕਮਾਲੇ ਕਰਾਮਾਤ ਕਾਯਮ ਕਰੀਮ
ਰਜ਼ਾ ਬਖਸ਼ ਰਾਜ਼ਿਕ ਰਹਾਕੋ ਰਹੀਮ

کمالے کرامات قائم کریم
رضا بخش رازق رحاق و رحیم

KAMAAL-E KARAAMAT QAA-YEM KAREEM
RAZA BAKSH RAZAQ RAHAAQ-O RAHIM

*KAMAAL-perfection, excellence, KARAAMAT-miracles*QAA-YEM- eternal, secure *KARIM- generous, bountiful*RAZAA-consent, pleasure *BAKSH- grantor, giver*RAAZAQ-giver of food and livelihood (from "rizk'-food, sustenance) *RAHAAAQ- the one who shows compassion *RAHIM-merciful, compassionate

Waheguru is perfection personified. He is eternal and through His miracles He shows His presence. He is generous in granting us His bounties. He is compassionate and merciful.

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ਆਮਾਂ ਬਖਸ਼ ਬਖਸ਼ਿੰਦਹ ਓ ਦਸਤਗੀ
ਖ਼ਤਾ ਬਖਸ਼ ਰੋਜ਼ੀ ਦਿਹੋ ਦਿਲਪਜ਼ੀਰ

ਆਮਾਂ ਬਖਸ਼ ਬਖਸ਼ਿੰਦہ و دستگیر
خطا بخش روزی دہ و دلپزیر

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 us the peace and security and is always merciful in forgiving us for our sins. He holds our hand and guides us (in this world). He is provider of our sustenance and charms everyone.

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ਸ਼ਹਿਨਸ਼ਾਹਿ ਖ਼ੁਬੀ ਦਿਹੋ ਰਹਨਮੁੰ
ਕਿ ਬੇਗੁਨੋ ਬੇਚੂਨੋ ਚੁੰ ਬੇਨਮੁੰ

شہنشاہ سے خوبی دہ و رہنموی
کہ بیگون و بے چون و چوں بے نموی

SHEHANSHAH-E KHUBI DEH-O REH-NAMUN
KI BE-GOON-O BE-CHOON-O CHOON BE-NAMOON

*SHEHANSHAH-kind of kings, emperor *KHUBI- benevolence, kindness (from "khub"-good, nice) * DEH- gives * REH-NAMUN- guide *KI-who *BE-GOON-without colour *BE-CHOON-incomparable * CHOON- since, because *BE-NAMOON-without form

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 is formless.

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 ے 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 *FAUJ-army *FARSH-carpet
*KHUDAVAND-God *BAKSH INDEH-merciful, forgiving *AISH-pleasure, enjoyment *ARSH-the highest heaven

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

ਜਹਾਂ ਪਾਕ ਜ਼ੀਰ ਅਸਤੋ ਜ਼ਹਿਰ ਜ਼ਹੂਰ
ਅਤਾ ਮੀ ਦਹਦ ਹਮ ਚੂ ਹਾਜ਼ਰ ਹਜ਼ੂਰ

جہاں پاک زیر است و ظاہر ظہور
عطا میدہد ہمچو حاضر حضور

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

*JAHAN-the world, the universe, creation *PAAK-pure, chaste *ZEER- below *AST-is, *ZAHIR-apparent, manifest *ZAHOOR- appearance, presentation, show *ATAA- gift, grant *MI-DEHAD-he gives (third person present of "daadan" to give) *HUM-also *CHU-because, since *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 right before us all the time.

ਅਤਾ ਬਖਸ਼ ਓ ਪਾਕ ਪਰਵਰਦਿਗਾਰ
ਰਹੀਮ ਅਸਤੋ ਰੋਜ਼ੀ ਦੇਹਦ ਹਰ ਦਿਯਾਰ

عطا بخش او پاک پروردگار
رحیم است و روزی دہد ہر دیار

ATAA BAKSH O PAAK PARVARDIGAR
RAHIM AST-O ROZI DEH-AD 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 (as provided by God) *DEH-AD- he gives *HAR-each, every *DIYAR-region, territory, country

The merciful grants us all the gifts and meets the needs of every one in this world

ਕਿ ਸਾਹਿਬ ਦਿਯਾਰ ਅਸਤ ਆਜ਼ਮ ਅਜ਼ੀਮ
ਕਿ ਹੁਸਨ ਅਲਜਮਾਲ ਅਸਤ ਰਾਜ਼ਕ ਰਹੀਮ

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

KI SAHIB DIYAR AST AAZAM AZIM
KI HUSAN AL-JAMAL AST RAAZAK RAHIM

*KI- who *SAHIB-lord, master *SAHIB DIYAR- lord of the universe *AAZAM-greatest (superlative of "azim"- great) *AZIM-great *JAMAAL-beauty, charm *RAAZAK-giver of sustenance, food (from "rizk"- sustenance, food) *RAHIM-merciful

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

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ਕਿ ਸਾਹਿਬ ਸ਼ੁਊਰ ਅਸਤ ਅਜਿਜ਼ ਨਵਾਜ਼
ਗਰੀਬ ਅਲਪਰਸਤੋ ਗਨੀਮ ਅਲਗਦਾਜ਼

کہ صاحب شعور است عاجز نواز
غریب الپرست و غنیم الگاز

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

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

The Lord Almighty is intelligence personified. He protects the poor and the helples and destroys their enemies.

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ਸ਼ਰੀਅਤ ਪਰਸਤੋ ਫਜ਼ੀਲਤ ਮਆਬ
ਹਕੀਕਤ ਸ਼ਨਾਸੋ ਨਬੀ ਅਲਕਿਤਾਬ

شریت 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 *FAZILAT-virtue, excellence *M-AAB-great* HAKIKAT-truth, reality *HAKIKAT SHANAS-who knows the truth *NABI-prophet *KITAB-book(here kuran-the holy book of Muslims)

The Virtuous One is the protector of the faithful. Nothing is hidden from Him. He is the inspiration of Koran.

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ਕਿ ਦਾਨਿਸ਼ ਪੁਯੋਹ ਅਸਤ ਸਾਹਿਬ ਸ਼ੁਊਰ
ਹਕੀਕਤ ਸ਼ਨਾਸ ਅਸਤ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ

کہ دانش پڑو است صاحب شعور
حقیقت شناس است ظاہر ظہور

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 *ZAHIR-apparent, manifest *ZAHOOR-appearance

He is the Lord of the Universe who knows every thing .He seeks the learned, intelligent and truthful. He is present everywhere.

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ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮੋ ਆਲਮ ਖੁਦਾਏ
ਕਸ਼ਾਇੰਦਹ ਏ ਕਾਰੇ ਆਲਮ ਕੁਸ਼ਾਏ

شناسنده ے علم و عالم خداے

SHANASINDEH-E ILM-O AALAM KHUDA-E
KASHAA-END-E KAR-E AALAM KUSHA-E

*SHANASINDEH-one who knows *ILM-learning, knowledge * AALAM- world, universe *KHUDA- God *KASHAA-END- is moving it , carrying it (form "kasheedan"-to pull, drag, carry) * KAR-E AALAM- work of the world (keeping it in an orderly way) * KUSHA-E- moves it

He has the knowledge of everything in this universe. Every thing is being kept in its place by His presence.

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ਗੁਜ਼ਾਰਿੰਦਹ ਏ ਕਾਰਿ ਆਲਮ ਕਬੀਰ
ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮੋ ਆਲਮ ਅਮੀਰ

گزارنده ے کارے عالم کبیر
شناسنده ے علم و عالم امیر

GUZARIND-EH-E KAR-E AALAM KABIR
SHANAAS-IND-EH-E ILM-O AALAM AMIR

*GUZAARINDEH- the one who moves (from "guzaar"-passage, passing) *KABIR- important, great*SHANAAS-INDEH- one who knows *ILM-O AALAM- the knowledge of world AMIR-commander

Being the ultimate authority, He is regulating everything that happens in this world about which He has full knowledge.

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ਮਰਾ ਏਤਬਾਰੇ ਬਰ ਏੀਂ ਕਸਮੇ ਨੀਸਤ
ਕਿ ਏਜ਼ਦ ਗਵਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਯਕੀਸਤ

مرا اعتبارے بر این قسمے نیست
کہ ایزد گواه است یزداں یکیست

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

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

I have no trust in this oath (of Aurangzeb) anymore (You have written that) God is one and that he is witness (between us. Guruji also refers to this oath in verses 45&46)

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

نہ قطرہ مرا اعتبارے بروست
کہ بخششی و دیوان ہمہ کذب گوست

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

*KATREH-drop, trickle *MARAA- mine * AITBAAR-trust * BAROST- is upon that ("bar"- on, upon " O "- that "ist"- is)*BAKSHI- army general, representative * DEEWAN-advisor HAMEH-all, everyone * KIZB- lie *GOST-are telling (from "goften"- to tell, "ast"-are)

I don't have trust in you even equivalent to a drop (of water). Your army general and advisor (who came to me with your oaths on Koran) were all telling lies.

ਕਸੇ ਕਉਲੇ ਕੁਰਾਂ ਕੁਨਦ ਏਤਬਾਰ
ਹਮਾਂ ਰੋਜ਼ੇ ਆਖਰ ਸ਼ਵਦ ਮਰਦ ਖ਼ਵਾਰ

ਕਸੇ ਕਉਲੇ ਕੁਰਾਂ ਕੁਨਦ ਏਤਬਾਰ
ਹਮਾਂ ਰੋਜ਼ੇ ਆਖਰ ਸ਼ਵਦ ਮਰਦ ਖ਼ਵਾਰ

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

*KASE-any one *KAUL-word of honour, promise *KURAN- sacred book of Muslims *KUNAD-does (third person present of "kardan"-to do) *AITBAAR-trust *HAMAN -he too ("ham"-too, "aan"-that person) *ROZ-day *AKHIR-in the end, at last *SHAWAD-becomes (third person present of "shodan"-to become) * MARD-man *KHAWAR-miserable, wretched

If anyone trusts (you) on oath of Koran, that person is doomed in the end.

ਹੁਮਾ ਰਾ ਕਸੇ ਸਾਯਹ ਆਯਦ ਬ-ਜ਼ੋਰ
ਬਰੋ ਦਸਤ ਦਾਰਦ ਨਾ ਜ਼ਾਗੋ ਦਲੇਰ

ਹੁਮਾ ਰਾ ਕਸੇ ਸਾਯਹ ਆਯਦ ਬ-ਜ਼ੋਰ
ਬਰੋ ਦਸਤ ਦਾਰਦ ਨਾ ਜ਼ਾਗੋ ਦਲੇਰ

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 *KASE-any one *SAA-EH- shadow *AAYAD-comes (third person present of "aamdan"-to come) * ZER- below *BARO- on that ("bar"-on, at "o"-that) *DAST-hand *DARAD- has (third person present of "daashtan"-to have) *ZAAG-crow *DALER-brave, bold

If anyone comes under the shadow of Huma bird (for protection), even a brave crow cannot come near him. (Aurangzeb! I am under the protection of Waheguru Himself, who saved me and you could not even touch my single hair-verse 44).

ਕਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਪਸੇ ਸ਼ੇਰ ਨਰ
ਨਾ ਗੀਰਦ ਬੁਜ਼ੇ ਮੇਸ਼ੋ ਆਹੂ ਗੁਜ਼ਰ

ਕਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਪਸੇ ਸ਼ੇਰ ਨਰ
ਨਾ ਗੀਰਦ ਬੁਜ਼ੇ ਮੇਸ਼ੋ ਆਹੂ ਗੁਜ਼ਰ

KASE 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 (third person present of " uftadan"-to lie, to sit) *PAS-back, behind *SHER- tiger, lion *NAR- male *GIRAD-catches (third person present of " girifan" to catch) * BUZ-goat *MEISH-female sheep * AHOO-deer, gazelle *GUZAR- to pass by

If a man stands behind the back of a lion, let alone (anyone) catching that person, a goat or a sheep or a deer cannot even pass nearby (Aurangzeb! I stand in shadow of the Almighty, and your men who are like goats, sheep and deer could not catch me in spite of your deceptions)

ਕਸਮ ਮੁਸਹਫੇ ਖੁਫੀਯਹ ਗਰ ਈ ਖ਼ੋਰਮ
ਨਾ ਫੌਜੇ ਅਜ਼ੀਜ਼ਮ ਰਾ ਸੁਮ ਅਫਗਨਮ

ਕਸਮ ਮੁਸਹਫੇ ਖੁਫੀਯਹ ਗਰ ਈ ਖ਼ੋਰਮ
ਨਾ ਫੌਜੇ ਅਜ਼ੀਜ਼ਮ ਰਾ ਸੁਮ ਅਫਗਨਮ

قسم مصحفے خفیہ گرایں خورم
نہ فوجے عزیزم را سم افگم

**KASAM MUS-HAF-E KHUFI-AH GAR EEN KHORAM
NA FAUJ-E AZIZ-AM RA SUM AFGANAM**

*KASAM-oath *MUS-HAF -the book, koran *KHUFI-AH- deceit, ruse, trick *GAR-if *EEN- this *KHORAM- I eat (first person present of "khordan"-to eat) *FAUJ- army *AZIZ-dear, darling *AZIZ-AM-my darling * RA-particle *SUM AFGANAM -a proverb meaning to become lame

If I had cheated by taking oath on Koran, I would not have made my dear (Khalsa) army lame (by bringing them out of Anandpur Sahib fort and exposing them to an unequal battle).

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 to the sword

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ਗੁਰਿਸਨਹ ਚਿ ਕਾਰੇ ਕੁਨੰਦ ਚਿਹਲ ਨਰ
ਕਿ ਦਹ ਲਕ ਬਰਾਯਦ ਬਰੋ ਬੇ ਖਬਰ

ਗਰسنہ چہ کارے کند چہل نر
کہ دہ لک بر آید برو بے خبر

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

*GURESNEH- hungry *CHI-what *KAR- work *KUNAND-do (third person plural present of " kardan"-to do) *CHEHAL-forty *NAR-men *KI-when *DEH LAK- ten lac * BAR- upon *"O"-them * AAYAD- come (from " aamdan"- to come) *BE-KHABAR-with surprise, suddenly

What could forty hungry persons do, when suddenly ten lac strong army came upon them? (Here ten lac has been used in a poetic sense and means "huge numbers ", as Guruji has again referred to the number of enemy forces as "beshumaar" in verse 41)

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ਕਿ ਪੈਮਾਂ ਸ਼ਿਕਨ ਬੇਦਰੰਗ ਆਮਦੰਦ
ਮਿਯਾਂ ਤੇਗੋ ਤੀਰੋ ਤੁਫੰਗ ਆਮਦੰਦ

کہ پیدہاں شکن بے 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 plural past of "aamdan"-to come) *MI-AAN-mid, centre *TEG-sword *TEER-arrows *TUFANG- gun

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

ਬਾ ਲਾਚਾਰਗੀ ਦਰਮਿਆਂ ਆਮਦਮ
ਬਾ ਤਦਬੀਰ ਤੀਰੋ ਕਮਾਂ ਆਮਦਮ

بہ لاچارگی درمیاں آمدم
بہ 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 " aamdān"- to come) *TADBIR-plan, tact *TEER- arrows *KAMAAN- bow

It was out of sheer helplessness that I came in the battle field (since I was surrounded from all sides at Chamkaur). But having decided to battle with your forces, I came with all the battle plans and munitions.

ਚੁ ਕਾਰ ਅਜ਼ ਹਮੇਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ

چو کار از ہمہہ حیلتے در گزشت
حلال است بردن بہ شمشیر دست

CHU KAR AZ HAMEH HEEL-TE DAR GUZASHT
HALAL AST BURDAN B-SHAMSHIR DAST

*CHU-when *KAR- work ,job, affair *AZ-by ,since *HAMEH-all, every *HEEL-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) an affair or problem are exhausted, (only) then taking your hand to the sword is legitimate.

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

چہ قسمے قرآن من کنم اعتبار
وگرند تو گوی من این راه چکار

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

*CHE- what *KASM-oath* MAN-me *KUNAM-I do (first person present of "kardan- to do) *AITBAAR- trust, faith * VAGARNA- otherwise , not *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 (you took on Koran)? Otherwise you tell what I have to do by taking this path (of disbelieving you).

ਨਾ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਰੋਬਾਏ ਪੀਚ
ਵਗਰ ਹਰਗਿਜ਼ ਈਂ ਰਾਹ ਨਿਯਾਯਮ ਬਹੀਚ

نہ دانم کہ این مرد روباه سے پیچ
وگر ہرگز این راه نیایم بہیچ

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

NA-not DAANAM-I know (first person present of "danistan"-to know)*EEN- this *MARD-man *ROBAH-fox *PEECH-winding, coiling (complicated, cunning) *VAGAR-otherwise *HARGIZ- never, ever *EEN- this*RAH-

way *NIYA-YAM- not come (" ni"- no, not "aa-yam "- first person present of " aamadan" -to come) *HEECH- at all, never, none

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 Anandpur on the false oaths of Aurangzeb and his men).

੨੫

ਹਰਾਂ ਕਸ ਕਿ ਕਉਲੇ ਕੁਰਾਂ ਆਯਦਸ਼
ਨਾ ਜਦ ਬਸਤਨੋ ਕੁਸ਼ਤਨੋ ਬਾਯਦਸ਼

ਪਰ ਆਂ ਕਸ ਕੋ ਫੋਲੇ ਫਰਾਨ ਆਇਸ਼
ਨੋ ਜਦ ਬਸਤਨੋ ਕੁਸ਼ਤਨੋ ਬਾਯਦਸ਼

HAR AAN KAS KI KAUL-E KURAAN AIDASH
NA ZAD BASTAN-O KUSHTAN-O BAYAD-ASH

*HAR-AAN-KAS-every person (" har"-every, "aan"- that, " kas"- person) *KI- who *KAUL- promise *KURAAN-religious book of Muslims * AID-comes (third person present of "aamdan"- to come) *SH- at the end of a word conveys " third person singular *NA-no, not *ZAD- (from "ZADAN")strike, hit *BASTAN -to tie, to fasten *KUSHTAN-to kill *BAYAD-ASH -that person must ("BAYAD"- must, "ASH" conveys third person)

If any person believes one's oath on Koran, he should neither be attacked nor tied (arrested) nor be killed. (Aurangzeb! I believed your oath on Koran that if I leave Anandpur, you would give me safe passage. You still attacked and broke your oath).

੨੬

ਬਰਾਂਗੇ ਮਗਸ ਸਿਯਾਹਪੋਸ਼ ਆਮਦੰਦ
ਬ-ਯਕ ਬਾਰਗੀ ਦਰ ਖਰੋਸ਼ ਆਮਦੰਦ

ਬਰਾਂਗੇ ਮਗਸ ਸਿਯਾਹ ਪੋਸ਼ ਆਮਦੰਦ
ਬ-ਯਕ ਬਾਰਗੀ ਦਰ ਖਰੋਸ਼ ਆਮਦੰਦ

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

*B-RANG- coloured *MAGAS- flies *SEE-AH POSH- dressed in black *B-YAK BARGI- in one turn, in one time (at the same time)*AAMDAND-they came (third person plural past of " aamdan'-to come) *DAR- in, at *KHAROSH-uproar, outcry

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

੨੭

ਹਰ ਆਂ ਕਸ ਜ ਦੀਵਾਰ ਆਮਦ ਬਿਰੁੰ
ਬ-ਖੁਰਦਨ ਯਕੇ ਤੀਰ ਸ਼ੋਦ ਗਰਕੇ ਖੁੰ

ਪਰ ਆਂ ਕਸ ਜ ਦੀਵਾਰ ਆਮਦ ਬਿਰੁੰ
ਬ-ਖੁਰਦਨ ਯਕੇ ਤੀਰ ਸ਼ੋਦ ਗਰਕੇ ਖੁੰ

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

*HAR- every *AAN- that *KAS- person *KI-who *DEEWAR-wall *AAMAD-came (third person past of "aamdan"- 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.

ਕਿ ਬੇਰੁੰ ਨਿਆਯਦ ਕਸੇ ਜਾਨੇ ਦੀਵਾਰ
ਨਾ ਖੁਰਦੰਦ ਤੀਰ ਵਾ ਨਾ ਗੁਸ਼ਤੰਦ ਖ਼ਵਾਰ

ਕੇਂ ਬਿਰੂਨ ਨਿਯਦ ਕਸੇਂ ਜਾਨੇਂ ਦੀਵਾਰ
ਨੇਂ ਖੁਰਦੰਦ ਤੀਰ ਵਾ ਨੇਂ ਗੁਸ਼ਤੰਦ ਖ਼ਵਾਰ

KE BEROON NI-AAYAD KAS-E ZAAAN-E DEEWAR
NA KHURDAND TEER VA NA GUSHTAND KHAWAR

*KE- that*BEROON-outside *NI-AAYAD -does not come ("ni"-no,"aayad"-third person present of "aamdan"- to come) *KAS- person *ZAAAN- from that *DEEWAR- wall *KHURDAND- ate or took or was struck (third person past of " khurdan"-to eat) *TEER-arrow *NA- not*GUSHTAND-turned (third person past of "gushtan"-to turn, to revolve) *KHAWAR- miserable, wretched

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

ਚੁ ਦੀਦਮ ਕਿ ਨਾਹਰ ਬਿਆਮਦ ਬ-ਜੰਗ
ਚਸ਼ੀਦਹ ਯਕੇ ਤੀਰ ਤਨ ਬੇਦਰੰਗ

ਚੁ ਦੀਦਮ ਕੇਂ ਨਾਹਰ ਬਿਆਮਦ ਬ-ਜੰਗ
ਚਸ਼ੀਦਹ ਯਕੇਂ ਤੀਰ ਤਨ ਬੇਦਰੰਗ

CHU DEEDAM KE NAHAR BI-AAMAD B-JUNG
CHASHEED-EH YAK-E TEER TAN 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 "aamadan"-to come)*B-JUNG-for the battle *CHASHEED- he tasted (third person past of "chasheedan"-to taste, to sample)*YAK -one *TEER -arrow *TAN-self *BE-DRANG-quickly

When I saw that Nahar had come out from behind the wall for battle, he was immediately struck with an arrow .

ਹਮ ਆਖਰ ਗੁਰੇਜ਼ਦ ਬ-ਜਾਏ ਮੁਸਾਫ
ਬਸੇ ਖ਼ਾਨ ਖੁਰਦੰਦ ਬੇਰੁੰ ਗਜ਼ਾਫ

ਹਮ ਆਖਰ ਗੁਰੇਜ਼ਦ ਬ-ਜਾਏ ਮੁਸਾਫ
ਬਸੇ ਖ਼ਾਨ ਖੁਰਦੰਦ ਬੇਰੁੰ ਗਜ਼ਾਫ

HAM AAKHIR GUREZAD B-JAYE MUSAF
BA-SE KHAN KHURDAND BEROON GAZAF

*HAM- also *AAKHIR-last end *GUREZAD-running away, fleeing *B-JAYE-from that place (battle field)*MUSAF-battle, combat, fight*BA-SE-many *KHAN-the Afghans *KHURDAND- ate (third person past plural of "khurdan"-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.

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

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

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

*KE-that *AFGAAN-Pathaan *DEEGAR- other *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 Afghans came for the battle like a flood with arrows and guns .

32

ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬ-ਮਰਦਾਨਗੀ
ਹਮ ਆਜ ਹੋਸ਼ਗੀ ਹਮ ਜ਼ ਦੀਵਾਨਗੀ

بسے حملہ کردند بمردانگی
ہم از ہوشگی ہم 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 *HOSHGI-intelligently *DEEWANGI-insanity, madness

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

33

ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬਸੇ ਜ਼ਖਮ ਖੁਰਦ
ਦੁ ਕਸ ਰਾ ਬ-ਜਾਂ ਕੁਸ਼ਤ ਵ ਜਾਂ ਹਮ ਸਪੁਰਦ

بسے حملہ کردند بسے زخم خورد
دو کس را بجاں کشت و جاں ہم سپرد

BASE HAMLEH KARDAND BASE ZAKHM KHURD
DO KAS RA B-JAN KUSHT V JAAN HAM SPURD

*BASE- many *HAMLEH-attacks *KARDAND- they did (third person past plural of "kardan"- to do) *KHURD-ate, took (second person past of "KHURDAN"-to take, to eat) *DO-two *KAS-person *JAAN-life *HAM-also *KUSHT-killed (third person past of "kushtan"- to kill)*SPURD-entrusted (second 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 ਆਂ ਖਵਾਜਾ ਮਰਦੂਦ ਜ਼ ਸਾਯਹ ਦੀਵਾਰ
ਬ-ਮੈਦਾਨ ਨਿਆਮਦ ਬ-ਮਰਦਾਨਾ ਵਾਰ

کہ آں خواجہ مردود ز سایہ دیوار
بمیدان نیامد بمردانہ وار

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

*KI-that *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 "aamdān"-to come) *B-MARDAANA- with courage *VAAR-suffix to words denoting "like") *MARDAANA VAAR-like a (brave) man

That coward Khawaja (One of the Mughal generals) hid himself behing the wall and did not come out in the battlefield like a brave man .

34

ਦਰੇਗਾ ਅਗਰ ਰੂਏ ਓ ਦੀਦਮੇ
ਬ-ਯਕ ਤੀਰ ਲਾਚਾਰ ਬਖਸ਼ਦਿਮੇ

دریغا اگر روه او دیدمه

DAREGA AGAR ROO-E O DEEDAM-E
B-YAK TEER LAACHAR BAKSHEEDAM-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 *LAACHAAR- helpless (death) * BAKSHEEDAM- give, grant, condone (first person past of "baksheedan"-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.

3੬

ਹਮਾਖਰ ਬਸੇ ਜ਼ਖਮ ਤੀਰੋ ਤੁਫੰਗ
ਦੁ ਸੂਟੇ ਬਸੇ ਕੁਸ਼ਤਹ ਸ਼ੋਦ ਬੇਦਰੰਗ

ہم آخر بسے زخم تیر و توفنگ
دوسوے بسے 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-makes the verb in passive form (second person past of " shodan"- to become, to happen)*BE-DRANG-quickly

In the end many from both sides were killed quickly after being wounded by arrows and (bullets of) guns.

3੭

ਬਸੇ ਬਾਨ ਬਾਰੀਦ ਤੀਰੋ ਤੁਫੰਗ
ਜ਼ਮੀਂ ਗਸ਼ਤ ਹਮਚੁ ਗੁਲੇ ਲਾਲਹ ਰੰਗ

بسے بان بارید تیر و توفنگ
زمین گشت ہمچو گلے 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 (past participle of "gashtan"- to turn, to become) *HAMCHU-like, as if *GUL-flower *LAL-EH-red tulip (found in Afghanistan)*RANG- colour

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

3੮

ਸਰੋ ਪਾਇ ਅੰਬੋਹ ਚੰਦਾਂ ਸ਼ੁਦਹ
ਕਿ ਮੈਦਾਂ ਪੁਰ ਅਜ ਗੋਈ ਚੋਗਾਂ ਸ਼ੁਦਹ

سر و پايے انبوه چندان شده
کب ميدان پر از گوی چوگان شده

SAR-O PAA-E ANBOH CHANDAAN SHUD-EH
KI MEIDAAN PUR AZ GO-I CHOGAN SHUD-EH

*SAR-heads *PAA-legs, feet *ANBOH-abundant ,multitude *CHANDAAN-so many*SHUD-became, *KI- that *MEIDAAN-ground(battlefield) *PUR-filled *AZ-of *GO-I -sphere ,ball *CHOGAN- sticks

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

ਤਰੰਕਾਰ ਤੀਰੋ ਤਰੰਗੇ ਕਮਾਂ
ਬਰਆਮਦ ਯਕੇ ਹਾਓ ਹੂ ਅਜ ਜਹਾਂ

ਤਰੰਕਾਰ ਤੀਰੋ ਤਰੰਗੇ ਕਮਾਂ
ਬਰਆਮਦ ਯਕੇ ਹਾਓ ਹੂ ਅਜ ਜਹਾਂ

TARANKAAR TEER-O TARANG-E KAMAAN
BAR-AAMAD YAK-E HA-O 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) *YAK-one *HA-O HU-noisy cries (with pain)*JAHAN-the world

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

ਦਿਗਰ ਸ਼ੋਰਸ਼ੇ ਕੈਬਰੇ ਕੀਨਹ ਕੋਸ਼
ਜ ਮਰਦਾਨੇ ਮਰਦਾਂ ਬੇਰੂ ਰਫਤ ਹੋਸ਼

ਦਿਗਰ ਸ਼ੋਰਸ਼ੇ ਕੈਬਰੇ ਕੀਨਹ ਕੋਸ਼
ਜ ਮਰਦਾਨੇ ਮਰਦਾਂ ਬੇਰੂ ਰਫਤ ਹੋਸ਼

DIGAR SHORESH-E KAIBAR-E KEENEH KOSH
Z MARDAAN-E MARDAAN BEROON RAFT HOSH

*DIGAR-others *SHORESH-revolt, uprising(outcry, noises)*KAIBAR-arrows *KEENEH-animosity *KOSH- try *KEENEH KOSH-hateful,dreadful *MARDAAN-E MARDAAN-brave, courageous *BEROON-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.

ਹਮ ਆਖਰ ਚਿ ਮਰਦੀ ਕੁਨਦ ਕਾਰ ਜਾਰ
ਕਿ ਬਰ ਚਿਹਲ ਤਨ ਆਯਦਜ਼ ਬੇਸ਼ੁਮਾਰ

ਹਮ ਆਖਰ ਚਿ ਮਰਦੀ ਕੁਨਦ ਕਾਰ ਜਾਰ
ਕਿ ਬਰ ਚਿਹਲ ਤਨ ਆਯਦਜ਼ ਬੇਸ਼ੁਮਾਰ

HAM AAKHAR CHE MARDI KUNAD KAR ZAAR
KI BAR CHEHAL TAN AAI-DASH BE-SHUMAR

*HAM- also *AAKHIR-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 ("aaid"-third person present of "aamdan"-to come."sh" at the end of the word conveys he/she) *BE-SHUMAR-countless

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

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

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

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, happened (past of "shodan"-to become, to happen) *BURKA- cover *POSH- to wear *BURKA POSH- wore a cover (had set) *SHEH-shah, king * SHAB- night * SHEH-E-SHAB - king of the night (moon) *BAR-AAMAD-came, arrived (past of

"bar-aamdan" to come, arrive) *HAMEH- all, every *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 Moon) came out with all its glory (through this verse, Guru Ji has described the night scene when he came out of the Chamkaur Garh. Description of some authors that it was dark and raining at that time should be viewed in the light of this verse)

83

ਹਰ ਆਂ ਕਸ ਕਿ ਕਉਲੇ ਕੁਰਾਂ ਆਯਦਸ਼
ਕਿ ਯਜ਼ਦਾ ਬਰ ਓ ਰਹਨੁਮਾਂ ਆਯਦਸ਼

ਹر ਆਂ ਕਸ ਕੋ ਫੋਲੇ ਕੁਰਾਂ ਆਯਦਸ਼
ਕੋ ਯਜ਼ਦਾ ਬਰ ਓ ਰਹਨੁਮਾਂ ਆਯਦਸ਼

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

*HAR AAN KAS- every person *KI-who *KAUL-promise KURAN- Religious book of Mulims *AID-ASH- has come ("aaid"-third person present of "aamdan"-to come, "sh"-suffix indicating third person singular) *KI-when *YAZDAN-God, Lord *BAR-O- at him, on him *REHNUMA- guide, leader

God Almighty becomes the guide of the person who trusts someone's oath taken on Kuran (Aurangzeb! The Supreme Being in whom I have total faith, showed me the way from Chamkaur even though I trusted your word given on Kuran that you will not attack me if I leave Anand Garh Fort)

88

ਨਾ ਪੇਚੀਦਹ ਮੂਏ ਨਾ ਰਨਜੀਦਹ ਤਨ
ਕਿ ਬੇਰੂ ਖੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ

ਨਾ ਪੇਚੀਦੇ ਮੂਏ ਨਾ ਰਨਜੀਦੇ ਤਨ
ਕੋ ਬੇਰੂ ਖੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ

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

*PECHEEDEH- twisted *MU- hair *RANJEEDAH- offended, affronted *TAN- body *NA RANJEEDAH TAN- no harm done to my person *BEROON- out, outside *KHUD-Himself ie God *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, He Himself brought me out (of the siege at Chamkaur) after killing the enemy

84

ਨਾ ਦਾਨਮ ਕਿ ਈ ਮਰਦ ਪੈਮਾਂ ਸ਼ਿਕਨ
ਕਿ ਦੌਲਤ ਪਰਸਤ ਅਸਤ ਈਮਾਂ ਸ਼ਿਕਨ

ਨਾ ਦਾਨਮ ਕੋ ਈ ਮਰਦ ਪੈਮਾਂ ਸ਼ਿਕਨ
ਕੋ ਦੌਲਤ ਪਰਸਤ ਅਸਤ ਈਮਾਂ ਸ਼ਿਕਨ

NA DAANAM KI EEN MARD PAIMAN SHIKAN
KE DAULAT PRAST AST EEMAAN SHIKAN

*NA-no *DAANAM- I know (first person present of "daanistan"-to know) *KE-that *EEN MARD- this man (Aurangzeb) *PAIMAN SHIKAN- promise breaker (paiman)-promise, "shikan"-twist, fold, coil ie-break) *DAULAT PRAST-worshiper of wealth ("daulat"-wealth, "prast"-worshiper) *AST-is *EEMAAN-faith

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

੪੬

ਨਾ ਈਮਾਂ ਪਰਸਤੀ ਨਾ ਅਉਜ਼ਾਇ ਦੀਂ
ਨਾ ਸਾਹਿਬ ਸ਼ਨਾਸੀ ਨਾ ਮੋਹਕਮ ਯਕੀਂ

نہ ایمان پرستی نہ اوضاع دیں
نہ صاحب شناسی نہ محکم یقین

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

*EEMAN PRASTI-worshipper of faith *AUZAAE-manner, condition, *DEEN-religion, faith *AUZAA-E DEEN- manner of (knowing) the religion * SAHIB-God*SHANASI- is knowing*SAHIB SHANAAS- one who knows God *MOHKAM-firm, strong *YAKEEN-conviction, faith

You neither have faith in your religion nor you understand its meaning. You even do not understand the Almighty and you do not firm faith in Him .

੪੭

ਹਰਾਂਕਸ ਕਿ ਈਮਾਂ ਪਰਸਤੀ ਕੁਨਦ
ਨਾ ਪੈਮਾਂ ਖੁਦਸ਼ ਪੇਸ਼ੋ ਪਸਤੀ ਕੁਨਦ

ہر آنکس کہ ایمان پرستی کند
نہ پیمان خودش پیش و پستی کند

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

*HAR AAN KAS - every person *KI-who *EEMAAN PRASTI- following of the faith *KUNAD-does (first person present of "kardan"-to do)*PEIMAAAN- promise *KHUDASH- he himself ("khud"-self, "sh"-at the end of word conveys he/she) *PEISH-front, forward *PASTI-behind, back (from "pas"-back)

Any one who believes in his religion, he does not look here and there (while fulfilling) his own promises

੪੮

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

کہ این مرد را زره اعتبار نیست
کہ قسمے قرآن است یزدان یکیسست

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

*KE-that *EEN MARD- this man (Aurangzeb) *ZARRA-speck *RA-particle as a sign of direct object *EITBAAR NEEST- (there) is no trust ("eitbaar"-trust, neest"-is not) *CHI-what *KASM-E KURAN-oath on Kuran *YAZDAAN-God, Lord *YAKEEST- is one ("yak"-one, "ist"-is)

This man(Aurangzeb)can not be trusted even equivalent of a speck and who swears by Koran and says that God is one.

੪੯

ਚਹ ਕਸਮੇ ਕਰਾਂ ਸਦ ਕੁਨਦ ਇਖ਼ਤਿਆਰ
ਮਰਾ ਕਤਰਹ ਨੀਯਾਯਦ ਅਜ਼ੋ ਏਤਬਾਰ

چہ قسمے قرآن صد کند اختیار
مرا قطره نیاید ازو اعتبار

CHEH KASME KURAN SAD KUNAD IKHTI-AAR
MRAA KATREH NI-YA-YAD AZ-O EIT-BAAR

*CHEH-what *KASME KURAN-oath on Kuran *SAD-hundred *KUNAD-does (third person present of "kardan"-to do)*IKHTI-AAR-authority *MRAA-me *KATREH-drop *NI-YA-YAD-does not come ("ni"-no, "aa-yad"-third person present of "aamdān"-to come)*AZ-since *EIT-BAAR-trust

(So now) if you swear hundred times on the Koran, I do not have any trust in you even equivalent of a drop of water (The Master is responding to the third letter of Aurangzeb that he received at Dina village inviting him to meet Aurangzeb. The earlier two letters were received by him at Anandpur)

੫੦

ਅਗਰਚਹ ਤੁਰਾ ਏਤਬਾਰ ਆਮਦੇ
ਕਮਰ ਬਸਤਹ ਏ ਪੇਸ਼ਵਾਜ਼ ਆਮਦੇ

اگرچہ ترا اعتبار آمدے
کمر بستہ ہے پیشواز آمدے

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

*AGARCHEH-although, if *TURA-you *EIT-BAAR-trust* AAMAD-had come/matched (third person past of "aamadan"-to come /match)*KAMAR-waist, girdle *BASTEHE-closed, fastened *PESH-VAAZ- going out meet some one, welcome

If you had trust (in your own promise of meeting me), you would have come here (to meet me)and I would have welcomed you

੫੧

ਕ ਫਰਜ਼ ਅਸਤ ਬਰ ਸਰ ਤੁਰਾ ਈ ਸੁਖਨ
ਕਿ ਕਉਲੇ ਖੁਦਾ ਅਸਤ ਕਸਮ ਅਸਤ ਮਨ

کہ فرزند است بر سر ترا این سخن
کہ قولیے 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 SAR TURA- on your head *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 (and come and meet me). At that time you had given word in the name of God and had said, " I swear " (to keep your word of coming and meeting me personally)

੫੧

ਅਗਰ ਹਜ਼ਰਤੇ ਖੁਦ ਸਿਤਾਦਹ ਸ਼ਵਦ
ਬ-ਜਾਨੋ ਦਿਲੇ ਕਾਰ ਵਾਜ਼ਹ ਸ਼ਵਦ

اگر حضرتیے خود ستاده شود
بجانو دلیے کار واضع شود

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

*AGAR-if *HAZRAT-the emperor (Aurangzeb) *KHUD-self *SITAD-EH- stand (form *sitaandan"- to stand)*SHAWAD- to become *KHUD SITADEH SHOD- stand yourself, be present yourself *B-JAAN-with life *DIL-heart *KAR-work, job, affair *VAAZEH-plain, clear, obvious

If your majesty presents yourself here, any activity (undertaken) either by heart or by life will be clarified (whatever has happened will be discussed)

43

ਸੁਮਾ ਰਾ ਚੁ ਫਰਜ਼ ਅਸਤ ਕਾਰੇ ਕੁਨੀ
ਬ-ਮੂਜਬ ਨਵਿਸ਼ਤਹ ਸੁਮਾਰੇ ਕੁਨੀ

شہا را چو فرزند است کارے کنی
بموجب نوشتہ شمارے کنی

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

*SHUMA-your *CHU-since *FARZ-incumbent *AST-is *KAR-job, affair *KUNI-you do (second person present of "kardan"-to do) *MOOJAB-cause, reason* NIVISHTEH-written, recorded (from "nivishtan"-to write) *SHUMAAR-numeration, reckoning

It is your duty to fulfil the task undertaken by you and stick to whatever you have written in your letter.

48

ਨਿਵਿਸ਼ਤਹ ਰਸੀਦੋ ਬ-ਗੁਫਤਨ ਜੁਬਾ
ਬ-ਬਾਯਦ ਕਿ ਈਂ ਕਾਰ ਰਾਹਤ ਰਸਾਂ

نوشتہ رسید و بگفتن زبا
بباید کہ 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 *BAAYED-should *KAR- job,work *RAAHAT-comfortable, tranquil *RASAAN-bearer, communicator

I have received your communication and also heard your message (through your representative who met me here in Dina). You should complete this work to bring peace and tranquillity.

44

ਹਮੂ ਮਰਦ ਬਾਯਦ ਸ਼ਵਦ ਸੁਖਨਵਰ
ਨਾ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨੇ ਦਿਗਰ

همو مرد باید شود سخنور
نب شکمے دگر در دهانے دگر

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

*HAMU-he also ("ham"-also, "O"- he) *MARD-man *BAA-YED-should *SHAWAD-become (third person present of "shodan"-to become) *SUKANVAR-eloquent (writer or speaker), orator *SHIKM-belly, stomach *DIGAR-other (thing) *DAR-in, at *DAHAAN-mouth

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

46

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

کہ قازی مرا گڈت بیروں نہ ام
اگر راستی خود بیاری قدم

KE KAZI MARAA GUFT BEROON 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- am not *AGAR-if *RASTI-truth , reality *KHUD-self *YAARI-friendship , co-operation *KADAM-feet

What your representative has said, I agree with that . If you are truthful, you will yourself come here in the spirit of friendship (This verse shows that Aurangzeb not only had written letter, he had also sent his agent to meet the Master personally for discussions)

੫੭

ਤੁਰਾ ਗਰ ਬ-ਯਾਯਦ ਬ-ਕਾਉਲੇ ਕੁਰਾਂ
ਬ-ਨਜ਼ਦੇ ਸ਼ੁਮਾ ਰਾ ਰਸਾਨਮ ਹਮਾਂ

ترا گر بيايد بقولے قرآن
بنزدے شما را رسانم ہماں

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

*TURA-you *GAR-if *B-YAAYED-third person present of " aamdand"- to come, to match , to suit * KAUL-E KURAN-word given on Kuran *NAZD-near *SHUMA-you *RASAANAM-deliver (first person present of "rasaandan" to deliver) *HAMAAN-that too ("ham"-too,"aan"-that)

Should you want, I can also have the copy of Koran delivered to you, which has the (false) written promises (ie; Guruji will be given safe passage out of Anandpur fort. Important agreements amongst the Moslems were usually written, on oath, on the blank pages in the copy of Koran to give them authenticity)

੫੮

ਕ ਤਸ਼ਰੀਫ਼ ਦਰ ਕਸਬਹ ਕਾਂਗੜ ਕੁਨਦ
ਵਜ਼ਾਂ ਪਸ ਮੁਲਾਕਾਤ ਬਾਹਮ ਸ਼ਾਵਦ

کہ تشریف در قصبہ کانگر 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 (here-Aurangzeb) *DAR-in , at *KANGAR-name of village *KUNAD-he should do (third person present of "kardan"-to do) *VAZAAN-from that *PAS-back, behind *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 ਤੁਰਸਤ
ਹਮਹ ਕੌਮ ਬੀਰੜ ਹੁਕਮੇ ਮਰਾਸਤ

نہ زره دریں راه خطرہ تراست
ہمہ قوم بیراڑ حکمے مراست

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

*ZARRA-particle, speck *DAREEN - in this ("dar"- in, at, "een"-this) *RAH-passage, road *KHATREH-danger *ThURAST- to you is ("tu"-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 decide to 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 ਬ-ਮਨ ਖੁਦ ਜ਼ਬਾਨੀ ਕੁਨਮ
ਬ-ਰੂਏ ਸ਼ੁਮਾ ਮਿਹਰਬਾਨੀ ਕੁਨਮ

بیا تا بمن خود زبانی کنم
بروے شما مهربانی کنم

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

*BI-AA - come here ("bi"-as prefix to basic verbs in its present form represents imperative "aa"-first person present of "aamdan"-to come) * TA-as far as, up to (Kangar) *SUKHAN-speech, talk *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 this way I will show my compassion for you (by showing you the right path to follow)

੬੧

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

یکے اسپ شایسته به یک هزار
بیا تا بگیری بدن این دیار

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

*YAK- one *ASP- 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 verse confirms that Guru Ji had received a letter from Aurangzeb while at Dina where he wrote Zafarnama)

One author has translated this verse conveying a challenge from Guru Ji in that he (Guru Ji) has a select horse out of 1000 horses and which he will set free and invited Aurangzeb to catch it and hence fight with him to take the area where Guru Ji was residing at that time ie at Dina)

੬੨

ਸ਼ਾਹਨਸ਼ਾਹ ਰਾ ਬੰਦਹ ਏ ਚਾਕਰਮ
ਅਗਰ ਹੁਕਮ ਆਯਦ ਬ-ਜਾਂ ਹਾਜ਼ਰਮ

شهنشاه را بنده به 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 "aamdan"-to come) *B-JAAN-life, soul *CHAAKAR- servant *HAAZAR-present

I am the menial servant of the Almighty, and only if His command comes to me, I will present myself personally.

੬੩

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

اگرچہ بیاید بفرمان من
حضورت بیایم ہمہ جان و تن

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

*AGAR-CHEH- all though, however *AA-YAD- comes (third person present of "aamdān"-to come) *FURMAAN- order, command *MAN- I, me *HAZOOR- presence, attendance *HAZOORAT- in your presence *AAYAM- I come (first person present of "aamadān"- to come) *HAMEH- all, every *JAAN- life *O- and *TAN-body, self

If I get the command of the Almighty, (only then) I will come to you

੬੪

ਅਗਰ ਤੂ ਬ-ਯਜ਼ਦਾਂ ਪਰਸਤੀ ਕੁਨੀ
ਬ-ਕਾਰੇ ਮਰਾ ਈ ਨਾ ਸੁਸਤੀ ਕੁਨੀ

اگر تو بہ یزدان پرستی کنی
بکارے مرا این نہ سستی کنی

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 "kardān"-to do) *KAR-job, work, affair *MARA- mine *EEN- this *NA-not *SUSTI-laxity, feebleness

If you worship the Almighty God, then you will not show any laxity in this affair (ie; you will not delay in coming and meeting me)

੬੫

ਤੂ ਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ
ਨਾ ਗੁਫਤਹ ਕਸਾਂ ਕਸ ਖਰਾਸ਼ੀ ਕੁਨੀ

تو باید کہ یزدان شناسی کنی
نہ گفتہ کسان کس خراشی کنی

TU BAYED KE YAZDAAN SHANAASI KUNI
NA GUFTEH KASAN KAS KHARAASHI KUNI

*TU-you *BAYED- should *KE-that *YAZDAAN-God, Lord *SHANAAS-knowing, familiar (from "shanaakhtān"- to know, to recognise) *KUNI-you do (second person present of "kardān"-to do) *NA- not *GUFTEH- saying *KASAN KAS- people *KHARASH-scratcher, hurt (from "kharaasheedān"-to rub against harshly)

You should recognise the Lord Almighty and, stop harming and tormenting the people on the advise of others

੬੬

ਤੂ ਮਸਨਦ ਨਸ਼ੀਂ ਸਰਵਰੇ ਕਾਯਨਾਤ
ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ ਈ ਹਮ ਸਿਫਾਤ

تو مسند نشین سرورے 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 of (your) religion. And your lordship? What a pity! It is pitiable hundreds of times.

੬੮

ਚਹ ਅਜਬ ਅਸਤ ਅਜਬ ਅਸਤ ਫਤਵਾ ਏ ਸੁਮਾ
ਬਜ਼ ਰਾਸਤੀ ਸੁਖਨ ਗੁਫਤਨ ਜ਼ਿਆ

چہ عجب است عجب است فتوا ہے شما
بجز راستی سخن گفتن زیا

CHE AJABAST AJABAST FATWA-E SHUMA
B-JAZ RAASTI SUKHAN GUFTAN ZIYAAN

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

Strange are your religious proclamations (which are against the shariat). You speak anything but the truth and that will ultimately hurt you.

੬੯

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

مزن تیغ بر خون کس بے دریگ
ترا نیز خون است با چرخے تیغ

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

*MA-ZAN-to strike, *TEG-sword *KHOON-blood *KAS-person *BE-DREG-liberally *TURA-your *NEEZ-also *BA-with *CHARKH-wheel (of the heavens)

You are shedding the blood of people without any reason. Remember! Your blood will also be shed by the heavenly sword.

੭੦

ਤੂ ਗਾਫਲ ਮਸੂ ਮਰਦ ਯਜ਼ਦਾਂ ਸਨਾਸ
ਕਿ ਓ ਬੋਨਿਆਜ਼ ਅਸਤ ਓ ਬੋਸਪਾਸ

تو غافل مشو مرد یزداں شناس
کب او بے نیاز است او بے سپاس

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

*TU-you *GAAFIL-unaware, uninformed *M-SHOO- do'nt be *MARD-man *YAZDAAN-God, Lord *SHANAAS- to know, to be aware *KE-that *BE-NIAAZ-free from want * BE-SPAAS- without seeking self praise, flattery

Aurangzeb! Don't be unaware of the Almighty for He is free from want and does not need any flattery.

੨੧

ਕਿ ਓ ਬੇਮੁਹਾਬਾਸਤ ਸ਼ਾਹਨਸ਼ਾਹੇ ਸ਼ਾਹ
ਜ਼ਮੀਨ ਓ ਜ਼ਮਾਨ ਰਾ ਸਚਾ ਪਾਤਸ਼ਾਹ

کب او بے محاباست شاپنشاہ ے شاہ
زمین و زمان را سچا پاتشاہ

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

*BE-MOHABAA- unique, unparalleled *AST-is *SHAHANE-SHAH-king of kings *ZAMEEN-O-ZAMAAN-earth and sky* SACHAA- true *PATSHAAH-emperor

Waheguru is the king of kings and no one can be equal to Him. He is the emperor of the universe and true sovereign

੨੨

ਖੁਦਾਵੰਦ ਈਜ਼ਦ ਜ਼ਮੀਨੋ ਜ਼ਮਾਨ
ਕੁਨੰਦ ਅਸਤ ਹਰ ਕਸ ਮਕੀਨੋ ਮਕਾਨ

خداوند ایزد زمین و زمان
کنند است هر کس مکین و مکان

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

*KHUDAVAND-God *EEJAZ-God *ZAMIN-O-ZAMAAN- earth and the heavens *KUNAND- do, make (third person plural present of " kardan"- to do, to make) *HAR-KAS-all persons *MAKEEN-dweller *MAKAAAN- house

He is the master of the earth and the sky. He is the creator of all men and the universe.

੨੩

ਹਮ ਅਜ ਪੀਰ ਮੋਰੋ ਹਮ ਅਜ ਪੀਲ ਤਨ
ਕਿ ਆਜਿਜ ਨਵਾਜ਼ ਅਸਤੋ ਗਾਫਿਲ ਸ਼ਿਕਨ

ہم از پیل مور و ہم از پیل تن
کب عاجز نواز است و غافل شکن

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

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

He is the creator of (all things from) ants to elephant and (from children) to old men. He is protector of the meek and destroyer of the non-believers

ਕਿ ਓਰਾ ਚੁ ਇਸਮ ਅਸਤ ਆਜਿਜ ਨਵਾਜ਼
ਕਿ ਓ ਬੇਸਪਾਸ ਅਸਤੋ ਓ ਬੇਨਿਆਜ਼

کہ او را چو اسم است عاجز نواز
کہ او بے سپاس است و او بے نیاز

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

*KE-that *O-RA-his *CHU-when *ISM-name *AST-is *AAJIZ-NAWAAZ-kind to poor and helpless *BE-SPAAS-without seeking self praise *BE-NE-AAZ-without any needs or requirements

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

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

کہ او بے رنگوں است او بے چگون
کہ او رہنما است و او رہنمویں

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

ਕਿ ਬਰ ਸਰ ਤੁਰਾ ਕਰਜ ਕਸਮੇ ਕੁਰਾ
ਬ-ਗੁਫਤਹ ਸੁਮਾ ਕਾਰ ਖੂਬੀ ਰਸਾ

کہ بر سر ترا قرض قسمے 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-work, job *KHOOBI- well *RASAAN-bearer, conveyor

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

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

بباید تو دانش پرستی کنی
بکارے 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 (from "kardan"-to do) *KAR-E SHUMA-your work * CHEEREH-DAST-skilful, deft *CHEEREH-victorious, superior

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

੭੮

ਚਿਹਾ ਸ਼ੁਦ ਕਿ ਚੁੰ ਬਚਗਾਂ ਕੁਸ਼ਤਹ ਚਾਰ
ਕਿ ਬਾਕੀ ਬ-ਮਾਂਦ ਅਸਤ ਪੋਚੀਦਹ ਮਾਰ

چہا شد کہ 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 (third person past of "shodan"-to become, to happen) * KI - that * CHUN -since, because *BACHGAN - children (from "bache-h", child) *KUSHTEH - you have killed (second person past of "kushtan" - to kill) * CHAR- four * KI - when, that* BAKI - remainder, due * B-MAND AST - is remaining (third person singular of "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 (to confront you).

੭੯

ਚਿਹ ਮਰਦੀ ਕਿ ਅਖਗਰ ਖਮੋਸ਼ਾਂ ਕੁਨੀ
ਕਿ ਆਤਸ਼ ਦਮਾਂ ਰਾ ਬ-ਦੋਸ਼ਾਂ ਕੁਨੀ

چہ مردی کہ اخگر خموشان کنی
کہ آتش دمان را بدوشان کنی

CHEH MARDI KI AKHGAR KHAMOSHAN KUNI
KI ATASH DAMAN RA B-DOSHAN KUNI

*CHEH - what * MARDI - manliness, courage, maturity * KI - that *AKHGAR - a spark of fire *KHAMOSHAN - from "khamosh"- quieten, extinguish * KUNI - you have done (second person present of "kardan"- to do) *ATASH - fire, conflagration, bonfire * DAMAAN - furious, terrible *RA - particle as a sign of definite direct object * DOSHAN - shoulder *B-DOSHAN- up to shoulder height

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

੮੦

ਚਿਹ ਖੁਸ਼ ਗੁਫਤ ਫਿਰਦੋਸੀ ਏ ਖੁਸ਼ ਜਬਾਂ
ਸ਼ਿਤਾਬੀ ਬਵਦ ਕਾਰ ਅਹਿਰਮਨਾਂ

چہ خوش گفّت فردوسی سے خوش زباں
شتابی بود کار آہرمنان

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 (here the Master is referring to the hasty attack authorised by Aurangzeb against him while at Anandpur fort and on the representation made by the Hill Chieftains and the summary execution of the young Sahibzadas).

੮੧

ਕਿ ਮਾ ਬਾਰਗਾਹੇ ਹਜ਼ਰਤ ਆਯਮ ਸ਼ੁਮਾ
ਅਜ਼ਾ ਰੋਜ਼ ਬਾਸ਼ੀ ਤੂ ਸ਼ਾਹਦ ਹਮਾਂ

کہ ما بارگاہ سے حضرت آیم شما
وزان روز باشی تو شاہد ہماں

KE MAA BAARGAAH-E HAZRAT AAYAM SHUMA
VAZAAN ROZ BAASHI TU SHAAHED HAMAAN

*KE-that *MAA- me *BARGAH -royal court *HAZRAT-excellency (God, Almighty) *AAYAM-I will come (first person present of "aamdan" to come) *SHUMA-you *VAZAAN-and from that *ROZ- day * BAASHI- you will become (third person present of "boodan"-to become) *SHAAHED- witness * HAMAAN- the same

When I meet you in the court of the Lord, that day you will become a witness (and answer all the crimes committed by you)

੮੨

ਵਗਰਨਾ ਤੁ ਈਂ ਹਮ ਫਰਾਮੁਸ਼ ਕੁਨਦ
ਤੁਰਾ ਹਮ ਫਰਾਮੁਸ਼ ਯਜ਼ਦਾਂ ਕੁਨਦ

وگرند تو ہم فرامش کند
ترا ہم فرامش یزداں کند

VAGARNAA TU EEN HAM FARAMUSH KUNAD
TURA HAM FARAMUSH YAZDAAN KUNAD

*VAGARNAA -otherwise *TU-you *EEN-this *HAM-also *KUNAD-to do (from "kardan"-to do) *FARAAMUSH-forgotten *TURA-your *YAZDAAN-God, Lord

Now you do not overlook this (ie to fulfil the word given by you) otherwise the Lord Himself will overlook you also.

੮੩

ਅਗਰ ਕਾਰੇ ਈਂ ਬਰ ਤੂ ਬਸਤੀ ਕਮਰ
ਖੁਦਾਵੰਦ ਬਾਸ਼ਦ ਤੁਰਾ ਬਹਿਰਾਵਰ

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

AGAR KAR-E 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, to become) * TURA-your *BEHREH- profit, dividend * BEHREHVAR- the grantor of prosperity

If you fulfill this task (and come here), God will grant you prosperity (and overlook your misdeeds)

੮੪

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

کہ این کار نیک است دیں پروری
چو یزداں شناسی بجاں برتری

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

*KAR NEK-good deed *DEEN-religion *PARVARI-nourishing, fostering *DEEN PARVARI- following the religion *CHU-since *YAZDAAN-God *SHANAASI-knowing, recognising *JAAN-life *BARTARI-superiority

This act on your part (of meeting Guru Ji) will be as per your religion since keeping of word (given in name of Almighty Himself) is above one's own life.

੮੫

ਤੁਰਾ ਮਨ ਨਦਾਨਮ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ
ਬਰਾਮਦ ਜ਼ ਤੁ ਕਾਰਹਾ ਦਿਲ ਖਰਾਸ਼

ترا من ندانم که یزداں شناس
بر آمد 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-SHANAAS - the one who knows God *BAR-AAMAD-emerge, come up (from "bar-aamdan"-to come up) * KAR-HA- plural of "kar"- deeds *DIL KHARAASH- hurt

I do not know if you believe in the Almighty since you have performed too many deeds that were tyrannical

੮੬

ਸ਼ਨਾਸਿਦ ਹਮੀਂ ਤੂ ਬਾ ਯਜ਼ਦਾਂ ਕਰੀਮ
ਨਾ ਖੁਵਾਹਦ ਹਮੀਂ ਤੂ ਬ-ਦੌਲਤ ਅਜ਼ੀਮ

شناسد ہمیں تو با یزداں کریم
نہ خواہد ہمیں تو بدولت عظیم

SHANAASID HAMEEHN TU BA YAZDAAN KARIM
NA-KHAWAHAD HAMEEN TU B-DAULAT AZEEM

*SHANAASID-(He) recognises, knows (third person present of "shanaakhtan"-to recognise) *HAMEEN-this same, this very *TU- you *BA-with, at, by * YAZDAAN-God * KARIM-bountiful, generous *NA-KHAWAAHAD-does not want ("na"-not, "khawaahad"- third person present of "khawastan"-to want) *HAMEEN-this very *TU-you *DAULAT-wealth, riches *AZEEM-great, magnificent

The bountiful Almighty knows your (evil) deeds well. He does not want you to continue having this great wealth (Aurangzeb! Your kingdom is coming to an end by the will of Almighty).

੮੭

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

اگر صد قرآن را بجوردی قسم
مرا اعتبارے نہ یک ذره دم

AGAR SAD KURAN RA B-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 ZARRA- one speck ("yak'-one, "zarra"-speck) *DAM-moment

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

੮੮

ਹਜ਼ੂਰੀ ਨਿਆਯਮ ਨਾ ਈਂ ਰਹ ਸ਼ਵਮ
ਅਗਰ ਸ਼ਾਹ ਬ-ਖਵਾਹਦ ਮਨ ਆਨਜ਼ਾਹ ਰਵਮ

حضورى نيايم نه اين راه شوم
اگر شاه بخوابد من آنجا روم

HAZOORI NI-AAYAM NA EEN RAH SHAWAM
AGAR SHAH B-KHAWAHAD MAN 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 "aamdan"-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- king, sovereign (here Almighty) *KHAWAHAD- wants, wishes (third person present of "khawastan"-to want) *MAN-I, me *AANJAH-there *RAWAM-I will 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 go where ever the Almighty wishes me to go.

In the following six verses , Guru Ji has even praised Aurangzeb

੯੯

ਖੁਸ਼ ਸਾਹੇ ਸਾਹਾਨ ਅਉਰੰਗਜ਼ੇਬ
ਕਿ ਚਾਲਾਕ ਦਸਤ ਅਸਤ ਚਾਬਕ ਰਕੇਬ

خوش شاه سے شاپان اورنگزیب
کہ چالاک دست است چابک رکیب

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

*KHUSH-happy, cheerful ,prosperous, fortunate *SH-as suffix conveys third person singular *KE-that *CHALAAK -agile, quick *DAST-hand *AST-is *CHABAK-brisk, agile *RAKEB-stirrup

Aurangzeb, the king of kings is having a cheerful disposition. He is a good swordsman and an agile horseman.

੯੦

ਕਿ ਹੁਸਨ ਅਲ-ਜਮਾਲ ਅਸਤੋ ਰੋਸ਼ਨ ਜਮੀਰ
ਖੁਦਾਵੰਦੇ ਮੁਲਕ ਅਸਤੋ ਸਾਹਿਬ ਅਮੀਰ

کہ حسن الجمال است و روشن ضمیر
خداوند سے ملاک است و صاحب امیر

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

*HUSN-beauty, virtue *JAMAAL-beauty *AST-is *ROZHAN-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 ie; quick thinker and he is the lord of his kingdom;

੯੧

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

بترتیب دانش بتدبیر تیغ
خداوند دیگ و خداوند تیغ

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

*TARTEEB-system, method *DAANISH- wisdom, knowledge *TADBEER-plan, *TEG-sword, military might
*KHUDEVAND- 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 ਅਸਤੋ ਹੁਸਨ ਅਲ-ਜਮਾਲ
ਖ਼ੁਦਾਵੰਦ ਬਖ਼ਸ਼ਿੰਦਹ ਏ ਮੁਲਕੋ ਮਾਲ

کہ روشن زمیر است حسن الجمال
خداوند بخشنده ہے ملک و مال

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

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

He 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 ਚੂ ਸੁੱਰਯਾ ਸ਼ਕੋਹ

کہ بخشش کبیر است در جہگ کوہ
ملایک صفت چو ثریا شکوہ

KE BAKSHASH KABIR AST DAR JANG KOH
MALAAYEK SIFT CHU SUR-RYAA SHAKOH

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

His 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 ਜ਼ੋਬ ਅਲਮੀ
ਕਿ ਦਾਰਾਇ ਦੌਰ ਅਸਤੋ ਦੂਰ ਅਸਤ ਦੀ

شہنشاہ ہے اورنگزیب عالمی
کہ دارا ہے دور است و دور است دیں

SHEHAN-SHAHE AURANG ZEB AALAMIN
KE DARA-E DAUR AST-O 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 of this age. But he is far from religion.

੯੫

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

منم کشته ام کویاں بت پرست
کب او بت پرستند و من بت شکست

MANAM KUSHTEH AM KOHI-AAN BUT PRAST
KE O BUT PRASTAND-O MAN BUT SHIKAST

*MANAM-me too ('man'-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 *O- they * PRASTAND- they worship (third person present plural of "prasteedan"-to idolise, to worship, to adore) *BUT-idol *SHIKAST-defeat, fracture (break)

I am also the annihilator of the hill rajas, the idol worshippers. They are idol worshipers and I am the idol breaker.

੯੬

ਬਬੀਂ ਗਰਦਿਸ਼ੇ ਬੇਵਫਾਏ ਜ਼ਮਾਂ
ਪਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਰਸਾਨਦ ਜ਼ਿਆਂ

بیبی گردشے بیوفای زماں
پسے پشت افتد رساند زیاں

B-BEEN GARDISH-E BE-WAFAA-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 plural 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 harm.

੯੭

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

بیبی قدرتے نیک یزدانے پاک
کب از یک بید ده لک رساند ہلاک

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

*B-BEEN- look * KUDRAT- power *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, to extend) *HALAAK-death

Look at the power of the pure 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 ਬਖ਼ਸ਼ਿੰਦਗੀ ਕਾਰ ਬਖ਼ਸ਼ਿੰਦਹ ਓਸਤ

چہ دشمن کند مهربان است دوست
کب بخشندگی کار بخشنده اوست

CHE DUSHMAN KUNAD MEHARBAAN AST DOST
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 to anyone when the Almighty Lord is kind to him ?
That He is generous and always forgiving.

੯੯

ਰਹਾਈ ਦੇਹੋ ਰਹਨੁਮਾਈ ਦੇਹਦ
ਜਬਾਨ ਰਾ ਬ-ਸਿਫਤ ਆਸ਼ਨਾਈ ਦੇਹਦ

رہای ده 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 all the time and ultimately delivers us from this world. And He lets us sing praises for His benevolence showered on us.

੧੦੦

ਅਦੂ ਰਾ ਚੁ ਕੋਰ ਓ ਕੁਨਦ ਵਕਤੇ ਕਾਰ
ਯਤੀਮਾਂ ਬੇਰੂ ਬੁਰਦ ਬੇਜ਼ਖਮ ਖਾਰ

عدو را چو کور او کند وقتے کار
یتیمان بیرون برد سے زخم خار

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

*ADU-enemy, adversary *RA-from, of *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 the slightest injury to them even from a thorn.

੧੦੧

ਹਰਾਂਕਸ ਕਜੋ ਰਾਸਤਬਾਜੀ ਕੁਨਦ
ਰਹੀਮੇ ਬਰ ਓ ਰਹਮ ਸਾਜੀ ਕੁਨਦ

ہر آن کس کز و راستبازی کند
رحیمے بر او رحم سازی کند

HAR-AAN-KAS KAZ-O 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"-upright, true "raast baaz"- candid, dealing fairly) *KUNAD-does (third person present of "kardan"-to do) *RAHIM-merciful *BAR-at *O-he, him *REHAM-SAAZI -doing compassion ("reham"-compassion, "saaz'-maker)

Every person who follows the path of truthfulness, the compassionate Almighty always showers mercy on him

੧੦੨

ਕਸੇ ਖਿਦਮਤ ਆਯਦ ਬਸੇ ਦਿਲੋ ਜਾਂ
ਖੁਦਾਵੰਦ ਬਖਸ਼ੀਦ ਬਰ ਓ ਅਮਾਂ

ਕਸੇ ਖਦਮਤ ਆਯਿ ਬਸੇ ਦਲ ਓ ਜਾਨ
ਖੁਦਾਵੰਦ ਬਖਸ਼ੀਦ ਬਰ ਓ ਅਮਾਂ

**KAS-E KHIDMAT AAYAD BAS-E DIL-O JAAN
KHUDAWAND BAKSHEED BAR-O AMAAN**

*KAS-person *KHIDMAT-service *AAYAD-comes (third person present of "aamdan"-to come) *BAS-E-many, much
*DIL-O JAAN- with heart and soul *KHUDAWAND-Lord, God *BAKSHEED-gives, grants (third person present of
"baksheedan"-to give, to grant) *BAR-O-on that, at that *AMAAN-peace, security

Anyone who serves the Almighty with his heart and soul, He showers upon him all the peace and tranquillity.

੧੦੩

ਚਿ ਦੁਸ਼ਮਨ ਬਰ ਅੰ ਹੀਲਹ ਸਾਜੀ ਕੁਨਦ
ਬਰੋ ਖੁਦ ਖੁਦ ਚਾਰਹ ਸਾਜੀ ਕੁਨਦ

ਚਿ ਦੁਸ਼ਮਨ ਬਰ ਆਂ ਹੀਲਹ ਸਾਜੀ ਕੁਨਦ
ਬਰੋ ਖੁਦ ਖੁਦ ਚਾਰਹ ਸਾਜੀ ਕੁਨਦ

**CHE DUSHMAN BAR-AAN HEEL-EH SAAZI KUNAD
BAR-O KHUD 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 SAZI- trickery, cheating *BAR O- upon him *KHUD-self *KHUDA-
God*CHAAREH- remedy, cure *CHAAREH-remedy, cure *CHAAREH SAAZI- providing protection, help

What deception can an enemy inflict on a person who is provided protection personally by the Almighty?

੧੦੪

ਅਗਰ ਬਰ ਯਕ ਆਯਦ ਦਹੋ ਦਹ ਹਜ਼ਾਰ
ਨਿਗਿਹਬਾਨ ਓਰਾ ਸ਼ਾਵਦ ਕਿਰਦਗਾਰ

ਅਗਰ ਬਰ ਯਕ ਆਯਦ ਦਹੋ ਦਹ ਹਜ਼ਾਰ
ਨਿਗਿਹਬਾਨ ਓਰਾ ਸ਼ਾਵਦ ਕਿਰਦਗਾਰ

**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 "aamdan" to come) *DEH-
ten * DEH-O DEH HAZAAR- 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) person, God protects and does not allow any harm to visit him

੧੦੫

ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਅਸਤ ਲਸ਼ਕਰ ਵ ਜਰ
ਕਿ ਮਾਰਾ ਨਿਗਰ ਅਸਤ ਯਜ਼ਦਾਂ ਸੁਕਰ

ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਅਸਤ ਲਸ਼ਕਰ ਵ ਜਰ
ਕਿ ਮਾਰਾ ਨਿਗਰ ਅਸਤ ਯਜ਼ਦਾਂ ਸੁਕਰ

**TURA GAR NAZAR AST LASHKAR VA ZAR
KE MARA NIGEH AST YAZDAAN SHUKAR**

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

You are proud at your military might and all the wealth at your disposal.
On the other hand I am looking towards the Almighty to whom I am always grateful.

੧੦੬

**ਕਿ ਓਰਾ ਗਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕੋ ਮਾਲ
ਵਾ ਮਾਰਾ ਪਨਾਹ ਅਸਤ ਯਜ਼ਦਾਨ ਅਕਾਲ**

کہ اورا غرور است بر ملک و مال
و مارا پناہ 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-O MAAL- empire and wealth
* VA-and *MARA-mine *PANAH-shelter, protection *YAZDAAN AKAAL- God Almighty

That you are proud of the strength of your empire and the wealth, while I
am under the protection of the Supreme Being

੧੦੭

**ਤੂ ਗਾਫਲ ਮਸ਼ੂ ਜੀਂ ਸਿਪੰਜੀ ਸਰਾਇ
ਕਿ ਅਲਮ ਬ-ਗੁਜ਼ਰਦ ਸਰੇ ਜਾ ਬਜਾਇ**

تو غافل مشو زین سپنجی سرای
کہ عالم بجزرد سرے جا بجایے

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

*GAAFIL-neglectful, unaware *MASH-OO-don't be *ZEEN- after this *SEPANJI- eight ("seh"-three + "panj"-
five) *SARAA-E, inn, world *AALAM-world *GUZRAD- is passing (third person present of "guzraandan"-to
pass, to get through) *SAR-head (persons) * JA B-JA- interchange, replacement

Aurangzeh! Be aware that this world is like an inn where each person comes
to stay just eight days. And once his time is over, he yields his place to
others.

੧੦੮

**ਬਬੀਂ ਗਰਦਿਸ਼ੇ ਬੇਵਫਾਏ ਜਮਾਂ
ਕਿ ਬ-ਗੁਜ਼ਸ਼ਤ ਸਰੇ ਹਰ ਮਕੀਨੋ ਮਕਾਂ**

بیبیں گردشے بیوفای زماں
کہ بگزشت بر هر مکین و مکاں

**B-BEEN GARDISH-E BE-WAFAA-E ZAMAAN
KE B-GUZASHT BAR HAR MAKEEN-O MAKAAAN**

*B-BEEN- look! (first person imperative of "deedan"- to see) * GARDISH-turn, revolution, change, *BE-
WAFAAE-unfaithfulness *ZAMAAN-the world *BE-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 ie forcibly snatching other's possessions

੧੦੬

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

تو با جبر عاجز خراشی مکن
قسم را بب تیشہ تراشی مکن

**TU BA JABR AJIZ KHARAASHI MAKUN
KASM RA B-TEESH EH TARAASHI MAKUN**

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

Aurangzeb! Stop using your force to torment and maiming (the innocents).
Do not oppress these hapless people on (false) oaths.

੧੧੦

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

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

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

*CHU- when *HAK-right, God *YAR-friend *BAASHAD- he is (third person present of "boodan"-to be) happens *CHE-what *DUSHMAN-enemy *KUNAD-can do (third person present of "kardan"-to do) *AGAR-if *DUSHMANI-enmity *SAD-one hundred *TAN-people

What can the enemy do even if he sends hundreds of men when the God
Almighty is one's friend?

੧੧੧

ਖਸਮ ਦੁਸ਼ਮਨੀ ਗਰ ਹਜ਼ਾਰ ਆਵੁਰਦ
ਨਾ ਯਕ ਮੂਏ ਓਰਾ ਆਜ਼ਾਰ ਆਵੁਰਦ

خضم دشمنی گر هزار آورد
نه یک موے او را آزار آورد

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

*KHASAM-enemy, adversary *DUSHMANI- enmity *GAR- if *HAZAAR- thousand *AAVURD - brings (third person present of "aawardan"-to bring) *NA- not * YAK- one *MU-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 the slightest harm will visit him