EPISTLES
AND
SIGNETS

Letters written, Signs and Seals of the Sikh Gurus

Edited by:

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Khalsa College, London, U.K.

HEMKUNT
Dedication

To Akalpurkh (Almighty) who has always come to my rescue in my difficulties

१

Bhairao, Mehla 5

२

The One and only Waheguru is my support and protection.

३

The great Creator knows everything.

४

The persons who are blessed by the Creator’s grace

५

all their affairs are resolved and difficulties eliminated

६

Waheguru is always their protector.

७

No one can ever equal Waheguru

He is the greatest of the great
## OTHER BOOKS BY THE SAME AUTHOR

*All books are in English; Gurbani text, where relevant, is both in Panjabi and English.*

### Year of Publication/Book List

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Overview of Epistles - Guru Gobind Singh Ji

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vi - *Epistles and Signets*
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<td>330</td>
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<td>Letter 32</td>
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<td>Letter 33</td>
<td>338</td>
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Introduction

This is the first book of its kind in English. I hope readers like my approach of bringing to them the text of Sikh Gurus' letters in English. The original plates of letters are those which were used by both Late Dr. Ganda Singh in his book 'Hukamnamas' published in 1967, and Shamsher Singh 'Ashok' in his book 'Nishan and Hukamnamae' also published in 1967. These epistles have been collected after a great deal of research. How many more epistles are still lying undiscovered, is anyone's guess?

The recent recovery of a number of 'pothis' and documents from various households is a proof that a large number of original manuscripts are still lying untraced, and the people and households who have them are reluctant to part with them.

From the letters, found so far, it is clear that in the Guru period there was a tradition of addressing letters to a large number of recipients. Until Guru Tegh Bahadur's period almost all letters are not dated, but most of the Guru Gobind Singh Ji's letters have a date. Again, most of Guru Gobind Singh Ji's letter are written both by the Guru and by a scribe (calligrapher). Guru letters are also written in many directions e.g., top to bottom, right to left, side wise and in left and right corners of the letter paper. All letters start with a short invocation.

The letters are very valuable assets of the Sikh heritage and history. We are proud to say that Sikh religion is the only religion in the world, where we have in our treasure, letters written by our prophets. These are holy documents and very useful for the research students.

I pray to Waheguru to give me strength and health that I should go on writing for the Sikh cause until my last breath.

I thank my secretary Poonam Kapoor for her help and encouragement to bring out this book. I am also thankful to Gurvinder Padam for typing the manuscript.

23rd January 2012
London

Dr. Sukhbir Singh Kapoor
## Some Difficult Words and their Meanings

<table>
<thead>
<tr>
<th>Panjabi word</th>
<th>Meaning in Panjabi</th>
<th>Meaning in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਪੈਂਦਰਿਚਾਂ</td>
<td>ਹੁਲਸੀ</td>
<td>Revenue officer</td>
</tr>
<tr>
<td>ਬਸਹਲਣਾ</td>
<td>ਹਾਲਲੀ, ਅਖਦ਼ੁਰ</td>
<td>To own</td>
</tr>
<tr>
<td>ਰੋਜ਼ਾਨਾ</td>
<td>ਪੀਤ</td>
<td>Difficulty</td>
</tr>
<tr>
<td>ਭੋਕ</td>
<td>ਭਾਨ</td>
<td>Month of Magh</td>
</tr>
<tr>
<td>ਬਰਟੀ</td>
<td>ਬਲਾਰ, ਬੇਦਿਕ ਦੇ ਬਵਿੰਦ</td>
<td>One who has cut his hair</td>
</tr>
<tr>
<td>ਬੰਲਾਦ ਬਲਟਿਸਤ</td>
<td>ਸੰਘ ਦੇ ਸਲਵਰਲਪ ਹਰਾ</td>
<td>Strong and flexible cane</td>
</tr>
<tr>
<td>ਦੱਖਣ</td>
<td>ਢਾਟ ਚੇਪ</td>
<td>Small cannon</td>
</tr>
<tr>
<td>ਟੀਮਾਦਾਰ</td>
<td>ਟੀਮਾਦਾਰ</td>
<td>Festival of Vasaikhi</td>
</tr>
<tr>
<td>ਮੇਰੇਪੀ</td>
<td>ਮਸ਼ੇਰਪੀ</td>
<td>Masands</td>
</tr>
<tr>
<td>ਮਹੀਨੀ</td>
<td>ਮਹੀਨੀ</td>
<td>Protection</td>
</tr>
<tr>
<td>ਮੱਗਰਾਮਮਾਰ</td>
<td>ਮੱਗਰਾਮਮਾਰ</td>
<td>Small and fast boat</td>
</tr>
<tr>
<td>ਬੰਨਾ</td>
<td>ਬੰਨਾ ਵਹਲ</td>
<td>Large bag</td>
</tr>
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<td>ਗਾਰੇਪੀ</td>
<td>ਗਾਰੇਪੀ</td>
<td>Hand woven cloth</td>
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<td>ਟੀਜਿੰਡ</td>
<td>ਟੀਜਿੰਡ</td>
<td>Unity</td>
</tr>
<tr>
<td>ਟੀਕਰਾ</td>
<td>ਭਿਲਖ ਨਾਪ</td>
<td>Meeting, being together</td>
</tr>
<tr>
<td>ਜਹਲੀ</td>
<td>ਜਹਲੀ</td>
<td>Village</td>
</tr>
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<td>ਭੁਰੇਤਾਦੀਏ</td>
<td>ਭੁਰੇਤਾਦੀਏ</td>
<td>Supporters of masands</td>
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</table>
NISHAN OF
GURU ARJAN

TWO SIGNET
O my mind contemplates on Waheguru, who is the ultimate controller of our destinies.

Collect the real wealth of Waheguru's Name, which shall go with you in the next life.
THE MOOL MANTAR (Basic Doctrine)

All signets (except one) are ‘Mool Mantar’ (basic doctrine) in one form or the other. Here under is given a full translation of the basic doctrine which then should be, read along with all signets.

O God you are the sole Master of the Universe. You lived in all ages and times. You are the source of all Cosmic Energy. You are the Creator and manifest in your Creation. You are the Sovereign and all-powerful (you have no fear). You are Benevolent and Merciful (You have no enmity). You are Eternal and Immortal (You yourself are beyond death). You are the Cause of births and deaths and you yourself are not entangled in them (You are not born). You are Self Illuminated and Self Revealing. It is Your Grace which gives us health, wealth and prosperity. So be it.
<table>
<thead>
<tr>
<th>Word Meaning</th>
<th>The meaning</th>
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<tbody>
<tr>
<td>The syllables</td>
<td>The meaning</td>
</tr>
<tr>
<td>Ikongkar is made up of three syllables:</td>
<td>Ik = God is one, the whole universe has one God</td>
</tr>
<tr>
<td>IK + Ong + Kar</td>
<td>Ong = One who has no parallel. Who is the Saviour of the universe.</td>
</tr>
<tr>
<td></td>
<td>Kar = He is the sole Designer of the universe and has been there is all eras.</td>
</tr>
<tr>
<td></td>
<td>He was there before the start of time, he was there when the time had started, he is there now and he will always be there in all the times to come.</td>
</tr>
<tr>
<td>Satnam is made up of two syllables</td>
<td>Sat = Truth, unchangeable, permanent</td>
</tr>
<tr>
<td>Sat + Nam</td>
<td>Nam = Cosmological Energy, power</td>
</tr>
<tr>
<td></td>
<td>He is the Truth and source of power of the whole cosmology.</td>
</tr>
<tr>
<td>Kartapurkh is made up of two syllables</td>
<td>Karta = the Creator</td>
</tr>
<tr>
<td>Karta + Purkh</td>
<td>Purkh = Omnipresent</td>
</tr>
<tr>
<td></td>
<td>He is the only Creator and is Omnipresent</td>
</tr>
<tr>
<td>Nirbhau is made up of two syllables</td>
<td>Nir = devoid of</td>
</tr>
<tr>
<td>Nir + Bhau</td>
<td>Bhau = fear</td>
</tr>
<tr>
<td></td>
<td>He is devoid of all fears viz., the fears of death, destruction, loss of power, loss of status, loss of treasures, loss of kith and kin etc.</td>
</tr>
<tr>
<td>Nirver is made up of two syllables</td>
<td>Nir = devoid of</td>
</tr>
<tr>
<td>Nir + Ver</td>
<td>Ver = enmity</td>
</tr>
<tr>
<td></td>
<td>He is devoid of enmity. He looks after good and bad alike. He supplies provisions to the whole creation even to a tiny insect which lives in stones.</td>
</tr>
<tr>
<td>Aakaal is made up of two syllables</td>
<td>Aa = Beyond, not</td>
</tr>
<tr>
<td>Aa + Kaal</td>
<td>Kaal = death</td>
</tr>
<tr>
<td></td>
<td>He is beyond death. He is immortal and has lived in all ages and time periods.</td>
</tr>
<tr>
<td>Name</td>
<td>Meaning</td>
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<tr>
<td>---------------</td>
<td>--------------------------------------------------------------------------</td>
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<tr>
<td><strong>Aajuni</strong></td>
<td>Aa = Beyond, not Juni = birth, lives He is beyond births. He is not born/made of procreation processes</td>
</tr>
<tr>
<td><strong>Sebhang</strong></td>
<td>Se = self Bhang = illuminated He himself started the pendulum of the time. He is self illuminated.</td>
</tr>
<tr>
<td><strong>Gurparsad</strong></td>
<td>Gur = God himself Parsad = Grace All our possess are with His blessings and Grace. (To invoke His blessing we must pray, meditate and do noble deeds)</td>
</tr>
</tbody>
</table>
Note:

This is the only writing of Guru Arjan Dev which can be found. It is a kind of a seal or mark by the Guru to authenticate this volume of Granth Sahib, then known as ‘Pothi Sahib’ or the Adi Granth.

First Nishan is in the Kartarpuri Bir (First Original Bir Compiled by Guru Arjan and completed in 1604), and, the second Nishan is in a handwritten Bir preserved at Bahot (Gujrat) (in GB Singh’s collection).

The comparisons of the two Nishans reveal the following:

1. In the second nishan word अ is missing
2. In the second Nishan there is a sloak of Guru Arjan, in addition to the Mool Mantra
3. The writing styles of many letters are not identical e.g. ਘ, ਢ, ਞ, *,* ਞ,
BRIEF PROFILE OF THE GURU

• Born 1563
• Became Guru in 1581 (age 18 years)
• Left for heavenly abode 1606 (age 43 years, at Lahore)
• Hymns in Guru Granth Sahib: 2218
• Important related Gurudwaras: 12
• Youngest son of Guru Ramdas
• Born in Goindwal
• Lived first in Goindwal and then at Amritsar
• Married, 1 wife
• Children: 1 son
• Started compilation of Guru Granth Sahib in 1601
• Visited Baba Mohan for the collection of Mohan Pothis in 1603
• Completion and installation of Guru Granth Sahib at Harimandir in 1604
NISHAN OF

GURU TEGH BAHADUR

SEVEN SIGNETS
Nishan Guru Hargobind – The Mool Matra

(from Kartarpuri Gurmukh)
Nishan Guru Hargobind – The Mool Mantra

[from a Gob in the Sikh Museum, Amritsar]
Nishan Guru Hargobind – The Mool Mantra

[From the Gurdwara Pind (Rawalpindi)]
A BRIEF PROFILE OF THE GURU

• Born 1595
• Became Guru in 1606 (age 11 years)
• Left for heavenly abode 1644 (age 49 years, at Kiratpur)
• Hymns in Guru Granth Sahib (none)
• Important related Gurudwaras: 16
• Only son of Guru Arjan
• Born in Wadali, Chherta Sahib
• Lived first in Amritsar and then at Kiratpur
• Married, 3 wives
• Children: 5 sons and 2 daughters
• Imprisoned and kept in the fort of Gwalior, by the order of Jehangir, from 1612-1616
• Fought 5 battles with Mughal forces under the reign of Shah Jehal (1621-1635)
• Initiated the concept of Miri and Piri
• Initiated the tradition of early morning choirs ‘Prabhat pheris’
• Constructed Akal Takhat (first called as Akal Bunga) 1606-1608

First Nishan is in the Kartarpuri Bir (First original Bir compiled by Guru Arjan and completed in 1604), and,

The second Nishan is in a handwritten Bir preserved in Sikh museum Amritsar (In GB Singh’s collection)

The third Nishan is in a Bir referred as ‘Bir of Painda Sahib- Rawalpindi’ (In GB Singh’s collection)

A comparison of the Nishans reveals that the three Nishan are of the same writer.

The location of the Nishans, found so far, is as follows:
1. Kartarpuri Bir (at Kartarpur)
2. An old Bir at the Sikh Museuem Amritsar, page 280
3. The Painda Sahib vali Bir (GB Singh’s collection)
NISHANS OF

GURU HARRAI

FOUR SIGNETS
Nishan Guru Harrai—The Mool Mantra

(From the Siri compiled in 1659, and preserved in Gurudwara Ramrai, Dehra Dun)
Nishan Guru Harmi - The Mool Mantra

(From the Bir compiled in 1659, and preserved in Gurushwam Ramni, Dehra Dun)
Nishan Guru Harai—The Mool Mantra

[From the Bir Bhai Painda Sahib (Rewalpindi)]
Nishan Guru Harai – The Mool Mantra

[From the Bir Bhai Ranida Sahib (Ravalpindi)]
A BRIEF PROFILE OF THE GURU

• Born 1630

• Became Guru in 1644 (age 14 years)

• Left for heavenly abode 1663 (age 31 years, at Kiratpur)

• Hymns in Guru Granth Sahib: (none)

• Important related Gurudwaras: 16

• Youngest grandson of Guru Hargobind

• Born in Kiratpur

• Lived first in Kiratpur, then Nahan and then Kiratpur

• Married

• Children: 2 sons

• Organised free clinics for the poor people and animals and birds

First Nishan is in a handwritten Bir Compiled in 1659 and preserved in Gurudwara Ramrai in Dehra Dun (In GB Singh’s collection) and,

The second Nishan is also in the same handwritten Bir compiled in 1659 and preserved in Gurudwara Ramrai in Dehra Dun (in GB Singh’s collection).

(This Bir is supposed to be the Bir which Ramrai took with him when he went to the court of Aurangzeb, in 1661. Ram Rai was then only 15 years old)

The third Nishan is in a Bir referred as ‘Bir of Painda Sahib-Rawalpindi’ (In GB Singh’s collection)

Comparisons of the Nishans reveal that the three Nishan are of the same writer.

The locations of the Nishans, found so far, is as follows:

1. Bir preserved in Gurudwara Ram Rai, Dehra Dun, two Nishans
2. The Painda Sahib Vali Bir (GB Singh’s collection) two Nishans

Observations:

1. In the first Signet there are hardly use of symbol vowels.
2. In the second signer the words ‘Sat Gurprasad’ have been used instead of ‘Gurprasad’.
NISHAN OF
GURU HARKRISHAN

ONE SIGNET
Nishan Guru Harkrishan – Sri Satgur Nirankar

[From a Bir at Takhat Patna Sahib]
A BRIEF PROFILE OF THE GURU

· Born 1656
· Become Guru in 1661 (age 5 years)
· Left for heavenly abode 1664 (age 8 years, in Delhi)
· Hymns in Guru Granth Sahib (none)
· Important related Gurudwaras: 4
· Youngest grandson of Guru Harrai
· Born in Kiratpur
· Lived first in Kiratpur, then Delhi

Nishan is in a handwritten Bir preserved in Gurudwara Takhat Patna Sahib.

The location of the Nishan, found so far, is Takhat Patna Sahib

Observations:

While other Gurus have used Mool-mantar as their Nishans, Guru Harkrishan has used the following lines as his Nishan:

Sri Satgur Nirankar
This signet can be viewed in a handwritten volume of the Ad Granth preserved at Takhat Patna Sahib. It was written by the eighth Guru, Guru Harkrishen.

Sri Satguru, Nirankar

In the name of God who is true Teacher and is formless.

Note: The date of this writing is not known.
NISHAN OF

GURU TEGH BAHADUR

SEVEN SIGNETS
I bow down, and fall to the ground in humble adoration, countless times, to all powerful Master, who is Omnipotent, Omnipresent and Omniscient. God please protect me, and save me from wavering. Reach out and give me Your Hand. II11

from an old Bir preserved at
Gurdwara Malal Sangat Patna
Hymn: Guru Arjan, raga Gauri page 256
[Please check it is not Mool Matar or its shorter version]
from an old Bir, dated 1714,
preserved at Gurdwara Malu Sangat Patna
Hymn: Full Mood mantar
From an old Bil dated 1791, the name of Shah Pasha is preserved at Gurdaspur, Town Sahib Pasha followed by Muhammad. In the top,

 follwed by
from an old bir, dated 1799 Bikrami (1742 A.D.),
prepared at Guru Nanak Ashram Arhera
[please see the words 'Guru Sat' at the top,
Followed by Mool Mantar]
from an old Bir of Banoonia

hymn: Full Mool mantar
from an old Bir, dated 1728 Bikrami (1671 A.D.),
preserved at Sikh reference library Amritsar.
The library was burnt in Operation Blue star in 1984
[please see the words ‘Guru Sat’ at the top,
Followed by Mool Mantar]
From an old Bir, dated 1739 Bikrami (1684 A.D.)
Preserved at Chhota Mirzapur, (U.P.)
bhuma: Full Mool mantar
BRIEF PROFILE OF THE GURU

• Born 1629
• Became Guru in 1664 (age 43 years)
• Left for heavenly abode 1675 (age 54 years)
• Hymns in Guru Granth Sahib: 15
• Important related Gurudwaras: 16
• Youngest son of Guru Hargobind
• Born in Amritsar
• Lived in Amritsar and then moved Kiratpur in 1635
• Married, 1 wife
• Children: 1 son
• In 1666 founded the city of Anandpur
• Was arrested in 1675 and was kept under house arrest for 4 months by Aurangzeb.
NISHAN OF

GURU GOBIND SINGH JI

FOURTEEN SIGNETS
तीसरा पाठकाग्री १०
(यह बख्त मेंखेल देवी जी)

Nishan Guru Gobind
El. Oregkar
Satguru

pg. 34
Nishan Guru Gobind
Ek Ongkar
Satguru
From the old Bir of Gurudwara Maini Sangat Patna (Bihar)
ਕੋਸਤ ਪ੍ਰਾਣਾਂ ੧੦
(ਚੇ ਤੌ ਕੋਕਵੇ ਹੇਠੇ ਸੀ)

Nishan Guru Gehind
Ek Ongkar
Sauguru
Nishan Guru Gobind
Satnam Kartapurakh
From a handwritten Gudka (Small prayer book) located Ahirora – Uttar Pradesh
Nishan Guru Gobind
Ek Ongkar
Satguru Prasad
From an old handwritten Bir of Adi Granth
Nishan Guru Boldind
Ek Ongkar
Gurusat
Satnam Kartapurakh
From a Bir dated 1743 in Gurudwara Yahia Gang
Mahan Guru Gobind
Ek Ongkar
Satguru Satguru Gurusat
From a handwritten Bir Dated 1764 Bikrami (1707 A.D.)
Nishan Guru Gobind
Ek Ongkar
Sisguru
Satnam Kartapurakh
From a Bir in Kabul dated 1720 Bikrami
Nishan Guru Gebind
Ek Ongkar
Setguru
Satnam Kartapurak
From a Bir in a Gurudwara of Sewa Panthian (Patiala dated 1741 Bikrami)
गुप्त भाग १०
(यह वस्तु विवरण निम्न नौ)

पत्राय, दत्ते, भक्तियों के माध्यम से बिना विविध बौद्ध विद्याओं

Nishan Guru Gobind
Ek Ongkar
Satnam Kartaa
Purakh Nirbav Nirval Akal
Murat Ajuni Salhang
Gur Pansad
From a Bir in Rawalpindi, Daramsala Bhai Palinda Sahib
Nishan Guru Gobind
Ek Ongkar
Satguru Prasad
Satnam Kartaa Purakh Nirbau Nirvair
Akal Murat Ajuni Saibhang Gur Parsad
From a Bir in Chota Mirzapur (Uttar Pradesh dated 1739)
Nishan Guru Gobind
Ek Ongkar Satguru
Satnam Kartaa Purakh
Nirbey Hirvak Akal
Murat Ajuni Sahibhang
Gur Parsad
From an old handwritten Bir
Nishan Guru Gobind
Ek Ongkar
Satnam Kartaa Purakh
Nirbou Nirvaal Akal
Murat Ajuni Selb
Gur Parzad
From an old handwritten Bir at Gurudwara Maieli Sengat Patna - Bihar
BRIEF PROFILE OF THE GURU

• Born 1666

• Became Guru in 1675 (age 9 years)

• Left for heavenly abode 1708 (age 42 years)

• Hymns in Guru Granth Sahib: (not confirmed)

• Important related Gurudwaras: 64

• Only son of Guru Tegh Bahadur

• Born at Patna

• Lived first in Patna and then moved to Anandpur in 1670

• Married, 3 wives

• Children: 4 sons

• Initiated the birth of Khalsa at Takhat Kesgargh, Anandpur in 1699

• Compilation of second version of Guru Granth Sahib at Damdama Sahib.
## OVERVIEW OF EPISTLES

### GURU HARGOBIND

<table>
<thead>
<tr>
<th>LETTER NO.</th>
<th>DATED/ UNDATED</th>
<th>DESTINATION SANGAT</th>
<th>NAMES OF THE ADDRESSEES</th>
<th>DEMAND OF GOODS/MONEY</th>
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<td></td>
<td></td>
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<td></td>
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<td>Fenugreek</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>30 stiched suits</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>A hundi of Rs. 700</td>
<td></td>
</tr>
</tbody>
</table>
HUKAMNAMA

GURU HARGOBIND

LETTERS
LETTER 1
From the collection of Mr. Harinshankar Sahib, Prana
Hukamnama
Guru Hargobind

बहुत बहुत जानती हूँ हृदय भरी शरीर तथा
भजे भजे भजे भजन सबो भजते मंदिर
जो भी भक्त के समझ में भक्ति के
हवाकपु वेदु विषय वाली हस्ताक्षर भक्ति से निष्टे
भी भक्ति में भक्ति ही भक्ति भजते सबो भजते भजते
भी भक्ति भरी शरीर भरी शरीर
भक्ति भरी शरीर भरी शरीर भरी शरीर

From the collection of at Harimandir Sahib Patna
Letter 1

pg. 52
LETTER 1
GURU HARGOBIND

Utter the word Kartar (God). God will protect your honour.
Recite the word Guru, it will improve your living.
The Guru will fulfil the desires of the Sangat (the Sikhs of that specific area), the sangat will get their desired livelihood. Live in Humility. Do not touch meat and fish.
I have received the letter of the sangat and have learnt about their well-being.
The desire of the sangat will be fulfilled.
It is the directive of the Guru that the sangat must live in unity.
Help Jap and Gurdas and give them work to earn livelihood. Guu will bless the sangat, the sangat will become prosperous. The sangat must remain united.
Guru will grant happiness to the sangat. You all are my sons.
All must live in accord.
The instructions and demands which I had written in the previous letter must be met.
Buy and send me ten measures of both cardamom and fenugreek, and a large bag of hand-woven cloth.
From wherever you can find, collect a pair of the young ones of a nightingale, nurse them and when they start chirping (singing), and then send them to me in a cage.
Send me also a pair of kuku pigeons of Patna. Try and find the best pair.
Bhai Dayala, the Guru will bless you. I have received your donations.
May Guru give you more. I have received sums of Rs. 22 and Rs. 15
May Guru give you more. May your house be blessed.

Observations:
1. The directives issued in this letter are:
   a) To live with humility, peace and unity
   b) To refrain from eating meat and fish and
   c) To recite the name of God
2. The offerings asked for in this letter are:
   a) A pair of pigeons and nightingale (for Guru’s zoo)
   b) Measures of cardamom and Fenugreek (for the langar)
LETTER 2
Hukamnama
Guru Hargobind

पुरुषस्वरूप उत्तम सिद्धि हें
(पहि रखू और लेखिये नहीं)

From the collection of Harimandir Sahib Patna
Letter 2
This Hukammama has been numbered 2b for it seems to be a continuation of Hukammama 2. Looking carefully at the subject matter of the two Hukammamas it becomes obvious that 2b is a part of Hukammama 2.
LETTER 3
From the collection of at Harimandir Sahib Patna
Letter 3
Hukamnama (3)
Guru Hargobind

पुकारण प्रणामी ३
(क्षे मुख गोरखभर श्री)

From the collection of at Harimandir Sahib Patna
Letter 3

pg. 59
LETTER 3

(This letter was written by Guru Hargobind Ji to the Sikhs of Alamganj-Patna, Bihar; Bina and Manger-Bihar)

Ek Oankar, Guru Sat
(In the name of One Eternal God who is the Truth)

The daughter of Lal Das will come, give her due respect and serve her well.

Bhai Jap, Bhai Gurdas, Bhai Lal, Bhai Sangtea,
Bhai Ananta, Bhai Samdas, Bhai Natha, Bhai Banwali,
Bhai Nana, Bhai Gajbhan, Bhai Seth Jaita, Bhai Mathrae Anatae,
Bhai Harram, Bhai Kewal Ram, Bhai Ramrao, Bhai Dergae Keah,
Bhai Manoharae, Bhai Pakhreae, BGhai Jagjeewan, Bhai Ramrai,
Bhai Gopi, Bhai Kirpalae, Bhai Banarasea Kalanae
Hirdae Ram, Dedae Bihari Deyalae Bal Jag Das,
Mahaesae Chetu Kalaynae Uttam Deyal Chadha Uttam Har,
Duarae Dwarka Das, Mohan Das, Nihal Gopi, Sundar
Sangteae, Jap, Sundar Gurdas Bas, Kishen, Dharma
Prithl Mal, Dargay Mal, Hardas, Firandae, (Rau)
Hardas, Sai Ditta, all Sikhs of Patna, Alamganj, and Serpur.

Written by Guru Hargobind

Utter the word Kartar (God). God will protect your honour.
Recite the word Guru, it will improve your living.
The Guru will fulfil the desires of the Sangat (the Sikhs of that specific area),
The sangat will get their desired livelihood. Live in humility. Do not touch mutton and fish.
I have received the letter of the sangat and have learnt about their well being.
The desire of the sangat will be fulfilled.
It is the directive of the Guru that the sangat must live in unity.
Help Jap and Gurdas and give them work to earn livelihood. Guru will bless the sangat, the sangat will become prosperous. The sangat must remain united.
Guru will grant happiness to the sangat. You all are my sons. All must live in accord.
The instructions and demands which I had written in the previous letter must be met.

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Send me also a pair of kuku pigeons of Patna. Try and find the best pair.

Bhai Dayala, the Guru will bless you. I have received your donations. May Guru give you more. I have received sums of Rs.22 and Rs. 15.

May Guru give you more. May your house be blessed.

Notes:
1. The directives issued in this letter are:
   a) To live with humility, peace and unity.
   b) To refrain from eating meat and fish and
   c) To recite the name of God

2. The offerings asked for in this letter are:
   a) A pair of pigeons and nightingale (for Guru’s zoo)
   b) Measures of cardamom and Fenugreek (for the langar)
LETTER 4
Hukamnama (4)
Guru Hargobind

From the collections at Harimandar - Patna

Letter 4
Hukamnama (4)

Guru Hargobind

उत्तमाला धारणामी ॥
(ही बखू शोकरोपित मी)

खण्डौँ पुष्प छलिं बुधमानुष दलति भूमिगत्ति हरिया सुविंह रपुणात्ती
खुदु खुदु सरि सदम मेरुवः मेराम हो सरिमत्त पुलु चैथभु
मंगली एक हस्तक्षण चंभ वंकली बो आग सु भीमक खटु छो आर-विकार चाहे झोरखर स्वरता विया पुणु प्रहरी त्याम महान
भीले है तेिरे रगी भारम पूनावो छो सिराअद खुदु छो भीवाम
राजा कब्जी दमु छो आरिका चाहे दकै रणी पुष्प प्रणी दुर्गनाम छ्राम ग-करम रहरे मही भीवाम ही वण शदाती हम एक युगम खटु छो ही यास विपा
पेठ हिम एक जमु छो एकदक वर्गी भूमि हिम हुँ व्रजी विक खुदु हेम हेम एक सद सब छो गाड़ी गुप्ते मोज मूल हो पुकी हर हेमाता
पाणग वर्डे मेवु शरीर हेमाता हेमाता हेमाता वण तीये दू नयाख्य हेमाता

खुदु खुदु म-
भट सदम म-
शुदु

विशेष नूणक पुणु भार सदाम
विषाल हरी सदानी भारम मु
वर्हटा मेवा सदानी

‘पेठ-हिम युगाधि रेखानि’ कतु मागिया ही वणम भि’ हिम लोक हा नंकिद
भिलाप्त है वि ‘भजन’ यदरे दुखे मोज ‘दुख निदित-मंगला’ दा ‘राखी’ मी सिम हा।
निकाली सोपीं बुध-संगीघी रण हे ची।
‘हिम’ भि’ हिमे निकाली सोपीघा’ भारम है अपारहा
पी दुख परिवाङ्क भजनिक रही। मेिरे वणक ही समझे है मोज हरी मुलामण
(पुष्प) हे 400 है यास विन बिनिधि है:

‘मंगला’ बोली ‘भजन’ भारम है मुलामण’।

वण वण खुदु देसिवें निधि अपे खुदु छेड़ा।
LETTER 4

This letter was written by Guru Hargobind to the sangat (congregation) of the Eastern region.

Recite Guru-Guru
Your life will improve
Ek Oankar, Sat Guru
(In the name of one Eternal God, who is the Truth and the Teacher)

I ask you to send to me two pairs of excellent and strong kuko pigeons, and from wherever you buy them, buy the best quality.

Bhai Japu, Bhai Gurdas, Bhai Murari, Bhai Jaita, Bhai Dyala-

Recite Guru-Guru and the living quality of your lives will improve. The wishes of the sangat will be fulfilled, the members of the sangat will get better livelihood and all the tasks of the sangat will be successfully finished.

The directives of the Guru are that sing the holy hymns, live in humility, do honest deeds and refrain from eating meat and fish. The sangat of the East is directly under the control of the Guru and no masands (local representatives of the Guru) are now the intermediaries.

It is the order of the Guru that Bhai Japu, Bhai Gurdas and the others should collectively arrange to celebrate the Gurpurb (the birthday of the Guru). Whosoever will financially contribute in this ceremony their efforts will be recognised by the Guru and they will never-ever be short of funds.

These blessings I send to all of you..

Send to me a hundi (bills payable) of Rs. 700, and also 15 stitched suits for me and 15 for the Baba ji.

Objectives:
1. The directives issued in this letter are:
   a. To live in humility and peace.
   b. To refrain from eating meat and fish
   c. To recite and sing the holy hymns
   d. To celebrate the birth of the Guru with pomp and show
   e. To communicate directly with the Guru without any intermediary

2. The offerings asked for in this letter are:
   a. A pair of best quality pigeons
   b. 30 pairs of stitched suits
   c. A bills payable of Rs. 700

3. The date of this letter is not known.
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<tr>
<th>LETTER NO.</th>
<th>DATED/UNDATED</th>
<th>DESTINATION</th>
<th>NAMES OF THE ADDRESSEES</th>
<th>DEMAND OF GOODS/MONEY</th>
<th>FESTIVAL</th>
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<tr>
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<td>23</td>
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<td>24</td>
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<td>X</td>
<td>X  X  X  X</td>
<td>Ramdas</td>
<td></td>
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<td></td>
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<td></td>
<td>Ugar Sain</td>
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<td></td>
<td>Pair of 4 Bullocks</td>
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<tr>
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<td>X  X  X  X</td>
<td>Ugar Sain</td>
<td></td>
<td></td>
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<tr>
<td>26</td>
<td></td>
<td>X</td>
<td>X  X  X  X</td>
<td>Bhai Dayal Das</td>
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<td>Bhai Sati Das</td>
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</tr>
<tr>
<td>27</td>
<td>Benaras</td>
<td>X</td>
<td>X  X  X  X</td>
<td>Many + 15</td>
<td></td>
<td></td>
</tr>
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<td>Bhai Jwahni</td>
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<tr>
<td>28</td>
<td>Benaras</td>
<td>X</td>
<td>X  X  X  X</td>
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<td></td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td>Jawahar Lal</td>
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<td></td>
<td>Masand</td>
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</tr>
<tr>
<td>29</td>
<td>Benaras</td>
<td>X</td>
<td>X  X  X  X</td>
<td>Many + 11</td>
<td></td>
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</tr>
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<td>Bhai Jawahar</td>
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<td>Benaras</td>
<td>X</td>
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<td>Many + 10</td>
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<td>31</td>
<td>Village Jagdeo</td>
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<td>X  X  X  X</td>
<td>Ram Das</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ugar Sain</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Bhai Lal Chand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Benaras</td>
<td>X</td>
<td>X  X  X  X</td>
<td>Many + 10</td>
<td></td>
<td></td>
</tr>
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<td></td>
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<td></td>
<td>Bhai Jwaheri Mal</td>
<td></td>
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</tr>
<tr>
<td>33</td>
<td>Benaras</td>
<td>X</td>
<td>X  X  X  X</td>
<td>Ugar Sain</td>
<td></td>
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</tr>
</tbody>
</table>
HUKAMNAMA

GURU TEGH BAHADUR

LETTERS
LETTER 1
Hukamnama Guru Tegh Bahadur

"दुल्हन स्नेहरूपी है "
(वह बूढ़ स्नेह स्नेही जी)

Addressed to the Sangat of Benaras
पुष्पकीय प्रादर्शकी दृष्टि (ई कपड़े कपड़े वर्गपत्र तो)

पुष्पकीय प्रादर्शकी दृष्टि (ई कपड़े कपड़े वर्गपत्र तो)

पुष्पकीय प्रादर्शकी दृष्टि (ई कपड़े कपड़े वर्गपत्र तो)

पुष्पकीय प्रादर्शकी दृष्टि (ई कपड़े कपड़े वर्गपत्र तो)

अनुच्छेद = provisions

pg. 71
LETTER 1

This letter was written by Guru Tegh Bahadur to the Sikh congregation of Benaras (now called Varanashi) and is preserved at Gurudwara Bari-sangat at Benaras.

Gurusat

In the name of God who is the true Teacher

Bhai Jawahri and all the members of the sangat will always have God's protection.
The sangat must look after Sridhar,
And give him a good supply of provisions.
When he feels well then ask him to bring the provisions to Patna.
I send my good wishes to all of you. May God bless the whole sangat.

Observations:

1. The directives issued in this letter are:
   a. To look after Mr. Sridhar
   b. To supply him provisions
   c. To direct him to come to Patna
   d. To obey the Guru's commands

2. The offerings asked for are:
   Good supply of provisions for the langar

3. The date of the letter is not available, but, most probably it was written during the years of 1666-1668 when the Guru was on a missionary tour towards this part of India.
LETTER 2
Hukamnama Guru Tegh Bahadur

[Handwritten text]

Addressed to the Sangat of Benaras

pg. 74
LETTER 2

This letter was written by Guru Tegh Bahadur to the sangat of Benaras
(now called Varanasi). It is preserved in a handwritten volume of the Adi Granth at
Gurudwara Bari-sangat, Benaras.

Gurusat

In the name of God who is the true Teacher

Bhai Jawahar Mal and the members of the sangat (congregation) of Benaras will have the
protection of God. Bhai Kalyan Das has come and has given over to me the contributions of
the sangat. Always help and respect Bhai Kalyan Das. May God’s blessings be on you all.

Observations:

1. The directive issued in this letter is:
   To help and respect Bhai Kalyan Das.

2. The Guru has acknowledged the contributions sent by the
   congregation of Benaras.

3. This hukamnama is in the handwriting of the Guru (many other hukamnama’s are
   written by both the Guru and the calligrapher on the orders of the Guru.)
   It is torn on the right hand side and is incomplete. The last sign of the loop of ‘ong’
   proves it.
LETTER 3
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Patna
क्रान्ती विज्ञान द्वारा ज्ञान विकास द्वारा प्रकाशित

क्रान्ती विज्ञान द्वारा प्रकाशित।

क्रान्ती विज्ञान द्वारा प्रकाशित।
LETTER 3

The letter was written to the Sangat of Banaras (now called Varanasi). It is preserved in the Gurudwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna.

God is Truth (Truth is God)
Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh, Bhai Mehr Chand,
Bhai Subha Chand, Bhai Jeth Mal, Bhai Ded Mal, Bhai Nand Kuar, Bhai Din Dayal,
Bhai Mehr Chand Nath, Bhai Hira Chand, Bhai Ragho Das, Bhai Prehlad Das, Bhai Bansi Dhar,
Bhai Murli Dhar Mohan Das, Bhai Nain Sukh, Bhai Harkesh, Bhai Chhabil Das,
Bhai Bhagwan Das, Bhai Sada Chand, Bhai Ghanishyam, Bhai Kanwal Nain, Bhai Ramrai, Bhai Murlidhar Bhai, Bhai Singha, Bhai Sangat Das, Bhai Baijnath, Bhai Sukhdeo, Bhai Jhabar Singh,
Bhai Jagman, Bhai Chhabil Das, Bhai Rupan, Bhai Lalman, Bhai Anant Das, Bhai Supher Chand, Bhai Nainsukh, Gulal Chand, Bal Gobind, Bhai Bhagta Bindraban, Pala Pheru, Bansi Dhar, Sukhdeo, Machhi, Sucha Ram, Chain Sukh, Hira Nand, Parasram Mittar Sain, Gaj Mal, Jagdeo,
Dalpat Das, Bhai Maluk, Dasia, Chetan, Lachua, Raghu Nath, Fateh Chand, Babe Peri Bai, Dina Nath, Pran Nath.

(The following part of the letter is written in a slanting style at the top in the reverse order)

The entire Sangat of Patna, who has meditated on Waheguru, their wishes will be granted. The Sangat has spent money on the celebrations of Gobind Das’ birthday.

At this the Guru expresses his pleasure. Each rupee spent has earned the blessing of the mohur (Divine seal).

The offerings sent previously too have met with the Guru’s pleasure.

Whosoever serves the Guru in future shall be blessed. The Sangat’s prosperity will increase.

Bhai Ji, we are sending a ‘siropa’. Patna is Guru’s own home. The congregation there shall be blessed.

pg. 80
Observations:

1. The letter is addressed to many members of the Sangat
2. There is a female member 'Bebe Peri Bal' as well
3. There is mention of birthday celebrations of one 'Gobind Das'.
4. The Guru has shown his pleasure on these celebrations.
5. The Guru has mentioned the receipt of previous offerings as well.
6. There is a mention of sending a 'siropa', but it is not clear at that it was being sent for whom.
7. The use of word 'Waheguru' at the start of the letter is worth nothing.
LETTER 4
Hukamnama Guru Tegh Bahadur

हैरे खुब लोग मनाने लगे बड़े मंडल में गर्दन नहीं लेकर
"...किस उनके हाथ से माना गया है कि बड़ी अवसर में लाइफ जीवन ने किसी भी हार के चला है..."

[मैं एकमात्र ईश्वर प्रस्ताव प्रस्ताव]

pg. 83
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Patna
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Patna
ਕੁਤ੍ਰਾ ਮੈਤਰ
ਕੁਤ੍ਰਾ ਵਿਚਕ ਕੁਤ੍ਰਾ ਖਰੀਦੀ ਖੁੱਣਾ ਖਰੀਦੀ ਕੁਤ੍ਰਾ ਪੈਦਾ ਕੁਤ੍ਰਾ
ਗਰਹ ਕੁਤ੍ਰਾ ਘਰੋਂ ਜੜੀ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ ਵਿਚਕ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ
ਖੁੱਣ ਕੁਤ੍ਰਾ ਖਾਣੀ ਭਰੀਆਂ ਖਾਣੀ ਮੀਲ ਖਾਣੀ ਖਾਣੀ ਖਾਣੀ
ਕਰੀਬ ਸ਼ਰੀ ਕੇ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ ਕੁਤ੍ਰਾ
ਕੁਤ੍ਰਾ ਫ਼ਲਾਕ ਫ਼ਲਾਕ ਫ਼ਲਾਕ ਫ਼ਲਾਕ ਫ਼ਲਾਕ ਫ਼ਲਾਕ

e ਰੱਖਣ ਲਿਖਣ ਲਿਖਣ ਲਿਖਣ ਲਿਖਣ ਲਿਖਣ ਲਿਖਣ

ਅਧਿਕਾਰਾਂ ਕਰ ਕੇ ਕਰਕਸ਼ੀ ਰਚਨਾ ਹਰੀਤੀ ਕੱਲਤ ਹਰੀਤੀ
ਕੇਂਦਰੀ ਕੰਮ ਕੰਮ ਕੰਮ ਕੰਮ ਕੰਮ ਕੰਮ

ਅੰਗ ਸੌਜਨਾ ਸ੍ਰੋਤ ਬੱਲਕੂਲ ਤੋਂ ਹੁਣ ਕੁਤ੍ਰਾ ਮੀਟ ਸ੍ਰੋਤ
ਕੰਮ ਸੰਘ ਕਨਾਂ ਕਨਾਂ ਕਨਾਂ ਕਨਾਂ ਕਨਾਂ ਕਨਾਂ

ਕੋਈ ਕੋਈ ਕਦੀ ਕਦੀ ਕਦੀ ਕਦੀ ਕਦੀ ਕਦੀ ਕਦੀ

ਕੋਈ ਕੋਈ ਕੋਈ ਕੋਈ ਕੋਈ ਕੋਈ ਕੋਈ

*ਕੁਤ੍ਰਾ ਨਾਂ ਕਕਤ੍ਰਾ ਕਕਤ੍ਰਾ ਕਕਤ੍ਰਾ ਕਕਤ੍ਰਾ ਕਕਤ੍ਰਾ ਕਕਤ੍ਰਾ ਕਕਤ੍ਰਾ*
LETTER 4

The letter was written to the Sangat of Benaras (now called Varanashi). It is preserved in the Gurudwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh, Bhai Mehr Chand, Bhai Subha Chand, Bhai Jai Singh, Bhai Chimna, Bhai Lalman, Bhai Jeth Mal,
Bhai Ded Mal, Bhai Prehlad Das Bhai Bansidhar, Bhai Murli, Bhai Raghu Das,
Bhai Seth Chhabil Das, Bhai Pritam Das, Bhai Nand Lal, Bhai Pran Nath,
Bakhshi Murli Dhar, Bhai Hiranand, Bhai Sangat Das, Bhai Jabar, Bhai Gurdas, Pa-S Ram,
Mohan Das, Nainsukh, Bal Gobind, Sankar Das, Sada Nand, Suja Ram Bhagwas Das Gujjar Mal, Sankar Das,
Nandlal, Chhaju Mal, NAND Kuar, Bhai Jasoda Nandhan Mehr Chand, Pran Nath, Bali Ram,
Saba Chand, Jagdeo, Dalpat Rai, Anirai, Ganshyam, Dukhdeo GAJMAL, Gajua, Bhag Mal,
Chhabil Das, Suphera, Amalia, Pheru, Kirpala, Bans, Sukhdeo, Peri Bai
Ram Chand, Harkes Chhabil Das, Subkaran, Kewal Ram, Bhag, Ananta,
Mansukh, Basant Rai, Lacchua Bala Sadanand, Sadhu

(The following part of the letter is written in a slanting style at the top in the reverse order)

God will bless the entire Sangat of Patna; meditate on God, and all wishes will be granted.
The offerings of clothing sent through Bhai Mehr Chand and Bhai Kalyan Rai have been received in our presence.
Whosoever serves the Guru in future shall be blessed. The Sangat’s prosperity will increase.
Patna is Guru’s own home. The congregation therein shall be blessed.

Observations:
1. The letter is addressed to many members of the Sangat
2. There is a female member ‘Peri Bai’ as well
3. There is mention of offerings of clothes
4. Like previous letters, this letter is also undated
5. This letter is also preserved in Harimandir Sahib at Patna.
LETTER 5
Hukamnama Guru Tegh Bahadur

"हुकम नामा गुरु तेह्न बहादुर"

"हुकम नामा गुरु तेह्न बहादुर..."

[Page 89]
पुस्तकांक पाठ्यपुस्तक ५  
(संयुक्त देश कन्नड़ दर)
LETTER 5

The letter was written to the Sangat of Patna. It is preserved in the Gurudwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

God is Truth (Truth is God)
Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh,
Bhai Mehr Chand, Bhai Subha Chand, Bhai Jeth Mal, Bhai Dedmal,
Bhai Nanand Kuar, Bhai Din Bayal, Bhai Mehhe Chand, Bhai Pran Nath,
Bhai Hiranand, Bhai Sobachand, Bhai Kanwalnain, Bhai Raghu Das
Bhai Prehlad Das, Bhai Murli, Bhai Mohan Das, Bhai Bhagwan Das,
Bhai Harjimal, Bhai Sadanand, Bhai Kanwalnain, Bhai Ramrai,
Bhai Nand Lal, Bhai Balgobind, Bhai Jagman, Bhai Sangat Das,
Bhai Bajjnath, Bhai Jabar Singh, Amalia Kirpal, Pheru, Bhai Binraban, Bhai Lalmun, Chhbila, Nainsukh, Bhai Mula, Bhai Mehr Chand, Bhai Chetan Jaado, Babe Paeri, Bhai Bhara, Maluka, Lcchua, Bhai Pran Nath,

God will look after the Sangat of Patna, recite Guru Guru, and the life will be blessed. Let good come to all, who have meditated on Waheguru, God will fulfil all their wishes.

Patna is the home of the Guru, God will bless the Sangat. The sewa done for Gobind Das will be accepted in the Divine court. The sewadars will be blessed.

The camp equipment received from Bhai Raja be sent to me. It includes: one canopy, three screens and equipment for the bath and toilet.

Also send three screens, and one enclosure for the kitchen.

Also send a tent measuring five yards.

The chamber (sleeping room) equipment and screens may be sent through Malu Mehra.

God will bless the sangat. Patna is the house of the Guru.
Observations

1. The letter is addressed to many members of the Sangat of Patna, a few names are repeated.

2. There is a female member ‘Peri Bai’ as well.

3. There is a mention of offerings of: a marquee including, 6 screens, a bath/toilet enclosure, kitchen enclosure, bed room enclosure and an individual camp.

4. Like previous letters, this letter is also undated.

5. This letter is also preserved in Harimandir Sahib at Patna

6. The word ‘Waheguru’ has been used in this letter

7. The meaning of the difficult words are as follows:

<table>
<thead>
<tr>
<th>Words</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suhela (Suhela)</td>
<td>Camping equipment</td>
</tr>
<tr>
<td>Kanatan (Kanatan)</td>
<td>Screens</td>
</tr>
<tr>
<td>Sehatkhana (Sehatkhana)</td>
<td>Enclosure for bathroom and toilets</td>
</tr>
<tr>
<td>Kalandri (Kalandri)</td>
<td>Enclosure</td>
</tr>
<tr>
<td>Ravti panj gaz (Ravti panj gaz)</td>
<td>Camp measuring 5 yards x 5 yards</td>
</tr>
<tr>
<td>Andar da dera (Andar da dera)</td>
<td>Enclosure for bedroom and the furniture</td>
</tr>
</tbody>
</table>
LETTER 6
Hukamnama Guru Tegh Bahadur

"तेज हुआ तेज हुआ जगदुर से गुरुमा मंडलित प्रताप रईस।
उन लंगल के से रोकी जाये रंजनी ओ रेंजनी। रंजनी की विश्राम एवं जै भले भोर वर्तेर धूपकी वह जाओ।"

[Page 95]
यह मैं समझूंख भर्तका।

इलाज

कहने लगें कि वे निकालने देने वाले मतभिन्न
कहने लगें कि वे बताने वालें
कहने लगें कि वे मूल्यांकन करने में अलग-अलग रूपों में देने वाले देने वाले
कहने लगें कि वे आवश्यकता है।

जो कहने लगें कि वे मूल्यांकन करने में अलग-अलग रूपों में देने वाले देने वाले
कहने लगें कि वे आवश्यकता है।

कहने लगें कि वे मूल्यांकन करने में अलग-अलग रूपों में देने वाले देने वाले
कहने लगें कि वे आवश्यकता है।

कहने लगें कि वे मूल्यांकन करने में अलग-अलग रूपों में देने वाले देने वाले
कहने लगें कि वे आवश्यकता है।

तालित का बनने लगें कि वे बताने वाले

pg. 96
LETTER 6

This letter was written by Guru Tegh Bahadur to the Sikh congregation of Benaras and is preserved in the Gurudwara Bari Sangat at Benares (now called Varanasi).

Gurusat
In the name of God who is the true Teacher

God is one, He is the Truth and is realised only with His Grace.

Bhai Jawahari, Bhai Kirpal Das, Bhai Jatmal,
Bhai Rama the grass-cutter,
Bhai Kalyan Das, Bhoti, Seth, Bhai Babu Rai, Bikhari Das Maharaja, Dalpat Das,
Hira Man, Durga Das, Ganga Ram, Raghu Nath, Mahanand and other members of
the sangat of Benaras.

God will protect you. All members of the Sangat (congregation) should collect and entrust their donations from their own earnings to Bhai Jawahari who will hand them over to Bhai Dayal Das. These will then, be brought and put in the holy treasury. I wish good to the Sangat. God will bless you. This is the time for the service to the Guru.

Observations
1. The directives issued in this letter are:
   a. To serve the Guru
   b. To send donations to the Guru’s treasury from one’s own earnings
2. The offerings asked for are:
   Donations
3. The exact date of this letter is not available, but most probably it was written during 1667-1668, when the Guru was touring this part of India.
LETTER 7
Hukamnama Guru Tegh Bahadur

"..."
"11 मौजहदु"  

dुध गति  

प्रयोग संयोजन मत हेतु अनेक प्रयोग विशेषतः समय कपल  

cटापक क्षेत्र में प्रयोग विशेषतः मध्य रात्रि सूर्यास्त  

प्रयोग वायु केंद्र प्रयोगार्थ प्रयोगों केंद्र (-)  

कार्य कप प्रयोग समर्थ प्रयोग प्रति प्रयोग  

सूत्र प्रयोग की विशेषता सूत्र प्रयोग मध्य  

(व) साधन निर्माण सूत्र की सरकार के पुस्तक की दुकान  

प्रयोग पुस्तक निर्माण प्रयोग कपल विशेषता  

(व) वायु शंका शंका पुस्तक विशेषता  

"प्रयोग वक्ता पुरुष का  

पुस्तक वक्ता पुरुष आज़  

प्रयोग पुस्तक पुरुष वक्ता  

की कहाँ ओर का जंता  

(व) साधन विशेषता प्रयोग  

प्रयोग पुस्तक पुस्तक  

विशेष दुध से पहले  

* उद्वेग से पुरुष प्रयोग की पल तक है।  

"प्रयोग वक्ता" का दुध ही दुध से प्रयोग है।
LETTER 7

This letter was written by Guru Tegh Bahadur to the congregation of city of Benaras (Varanasi) and the county of Benares.

Ek Oankar Satguru

In the name of One Eternal God who is the True Teacher

Sat Guru

In the name of God who is the True Teacher

Bhai Jaswer Mal Masand, Bhai Kirpal Das, Bhai Jat Mal, Bhai Seth, Bhai Kalyan Mal, Bhai Mahanand, Bhai Babu Rai, Bhai Maharaj, Bhai Bhikhari, Dalpat Das,

Bhai Ramanand, Bhai Manji, Bhai Man Singh, Phagu Shah, Bhai Bal Kishan,

Bhai Chhut Mal, Bhai Mani Ram and all other members of the congregation of the city and county of Benares.

God will fulfil all desires of the congregation. The offerings recently sent through Bhai Dayal Das have been duly received in the Guru’s treasury. Accept all the directives of Bhai Dayal Das as the directives of the Guru. All the Sikhs keeping even a cowrie (lowest denomination of the currency, then used in India) as their contribution towards the daswand (donation towards the Guru’s treasury), should hand it over to Bhai Dayal Das. God will bless the entire congregation and will prosper.

Observations:

1. The directives issued in this letter are:

   a. To obey the commands of Bhai Dayal Das

   b. To send regular contributions, however small, to the central treasury.

2. The exact date of the letter is not known, but the most probable date period is between 1667/1668, when the Guru was still in that part of India.
LETTER 8
Hukamnama Guru Tegh Bahadur

पुस्तक भाग-अधीन 5
(बी-बंद खेड़ क्षेत्र से)

pg. 103
पुष्यानां पुजारी ३

(अनुयुक्त कारुकरी वा)

प्राचीन एवं क्रांती विलापम् एवं क्रांती सर्वभाषां
अथ क्रांती संहिता रूपल पशुपति क्रांती
महाप्राचीन काः क्षण गिरिक शरू भान
सून श्री नागर पृथ्वी वतनसर ते विलाप विरुपी
तो सुयु प्रेक्षा रूपल सब्ज नास नासवे/ स्वीकारः
सिद्धवर्गम् वतनसर ते विद्वं भूमिक वीरेद्री विरुपी
ध्यायते । तदानुसारे देहवर्गम् वे विद्वं भूमिक वीरेद्री विरुपी
वै, से संस्कृते संस्कृते विद्वं भूमिक वीरेद्री विरुपी । (संगमवट्)

pg. 104
LETTER 8

This letter was written by Guru Tegh Bahadur to the congregation of city of Benaras (Varanasi) and the county of Benaras.

Gurusat

In the name of God who is the True Teacher

Bhai Jaswehar Das, Bhai Kirpal Das, Bhai Kalyan Mal, Bhai Bhoti, Bhai Seth,

Babu Rai, Bhai Bhikhari, Maharaja, Rama, Bal Kishan, Man Singh, Chhut Mal, Nand Rup, and all other members of the congregation of the city and county of Benares. Always meditate on God.

Eighty rupees of offerings have been received. May God fulfil all desires of the congregation. The Sangat may give their offerings to Bhai Dayal Das. He will give them to the Guru. God will bless the entire congregation and all will prosper. This is the time for the service of the Guru.

Observations:

1. The directives issued in this letter are:
   To deposit the offerings with Bhai Dayal Das, who will pass them over to the Guru

2. The exact date of the letter is not known, but the most probable date period is between 1667/1668, when the Guru was still in that part of India.
LETTER 9
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Benaras
सुखदान घटाओं के
(यो खुदे देख बनाए तो)
खुदे माहौल

कर्मी विकास रणनीति रणनीति रणनीति रणनीति रणनीति रणनीति रणनीति रणनीति रणनीति
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LETTER 9

This letter was written by Guru Tegh Bahadur to the congregation of city of Benaras (Varanasi) and the County of Benaras.

Gursat

In the name of God who is the True Teacher

Bhai Dayal Das, Bhai Rama Rai, Bhai Jwaheri, Bhai Kirpal Das, Bhai Bhoti,
Bhai Kalyan Das, Bhai Sibboo, Seth Dalpat, Bhai Babu Rai, Bhai Bhikhari Das and all other members of the congregation of the city and county of Benaras. Always meditate on God. The life will improve.

May God fulfil all desires of the congregation. The Sangat had sent Rs. 166 with Bhai Dayal Das, the money has been duly received. In future send offerings only through him. God will bless the entire congregation and all will prosper.

Observations:

1. The directives issued in this letter are:
   a. To deposit the offerings with Bhai Dayal Das, who will pass them over to the Guru

2. There is an acknowledgement of the receipt of Rs. 166 sent with Bhai Dayal Das.

3. There is a direction to send offerings from the honest earnings.

4. The exact date of the letter is not known, but the most probable date period is between 1667/1668, when the Guru was still in that part of India.

The meanings of a few difficult words are as follows:

= have been received
= Sangat is blessed
= Offerings should be within the means of the sangat
LETTER 10
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Mirzapur (U.P.)
शून्य प्रतिक

ब्रह्म क्रिया में ब्रह्म उपजित करती चरण बना रहा
ब्रह्म क्रिया समाप्त होकर उपजित करते उपजित को
ब्रह्म क्रिया जप करता है जिसके भी नीति ब्रह्मी
विस्मय राम रामी रामी रामी
पुरुष की मैथिल का भुला भोला भुलाए राम
शोला तो यू पुरुष
LETTER 10

This letter was written by Guru Tegh Bahadur to the congregation of city of Mirzapur (U.P.)

Gursat

In the name of God who is the True Teacher

Bhai Bal Chand, Bhai Harkishan, Bhai Chatarbhuj, Bhai Lalu and all other members of the congregation of Mirzapur. Send your offerings through Bhai Dayal Das who will present those to us.

God will bless the entire congregation and all will prosper. Offerings previously sent have been received.

Observations:

1. The directives issued in this letter are:
   a. To deposit the offerings with Bhai Dayal Das, who will pass them over to the Guru.

2. There is an acknowledgement of the offerings sent earlier.

3. The meanings of a few difficult words are as follows:

   = offerings
   = increase in prosperity
LETTER 11
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Patna
वह बुद्ध नाम

कल्याण द्वारा बहुत अचर लोक व्यक्ति किसी तैयार नोट को लेकर इत्यादि के लिए उपलब्ध है।

कल्याण के द्वारा किसी व्यक्ति ने कल्याण के लिए उपलब्ध है।

हमें इत्यादि के लिए उपलब्ध है।

1. पूर्व के अन्य रूपों में कितना है?
2. इत्यादि के अन्य रूपों में कितना है?
3. पूर्व के अन्य रूपों में कितना है?
4. इत्यादि के अन्य रूपों में कितना है?

pg. 116
LETTER 11

The letter was written to the Sangat of Patna. It is preserved in the Gurudwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

There is One God, God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh, Bhai Mehr Chand, Bhai Subha Chand, Bhai Jeth Mal, Bhai Ded Mal, Bhai Nand Kuar, Bhai Prehlad Das, Bhai Bans, Bhai Murli, Bhai Pritam Das, Bhai Raghu Das, Bhai Mohan Das, Bebe Peri Bai.

The Guru will fulfil the wishes of the congregation and all devotees.

We have camped at Monghyr, this is the time for the sangat to serve the Guru. Inform the masands of your province and other adjoining areas to come with Sangats to have an audience with the Guru.

All who come will be blessed and will prosper. Further we wish to write to you about the marquee at our camp in Shahzadpur.

Based on the information given by you, we will write to the sangat.

Send two score turbans of Bihar, of the value of Rs. 40 a score.

May the sangat have more prosperity.

Observations:

1. The letter is addressed to 16 members of the Sangat.
2. There is a female member 'Peri Bai' as well.
3. There is a mention that the Guru and his retinue were camping at Monghyr, and that the next camp will be at Shahzadpur.
4. The Guru had asked the sangat to send 40 Bihari turbans costing Rs. 40.
5. Like previous letters, this letter is also undated.
6. This letter is also preserved in Harimandir Sahib at Patna.
Hukamnama Guru Tegh Bahadur

ਗੁਰੂਕੁੰਠੀ ਜਨਮਾਣੀ ਨੇ
(ਨੀ ਬੁੱਧ ਦੇ ਜਪਜੁੱਗ ਨੇ)
पुस्तकियों की श्रेणी 

(यही मूल टेक काव्यक्ष ना) 

अलका से काव्य रचना

जिन पुस्तकियों के उपर जिनके नाम रोमांच असके

जिन पुस्तकियों के उपर जिनके नाम रोमांच असके 

मुझे इससे दूर रंगाने का अनशन 

इससे दूर रंगाने का अनशन 

साथी में भी हूँ मकान।

साथी में भी हूँ मकान।

गए बने बने सवारियों के समाधान के पुष्प 

गए बने बने सवारियों के समाधान के पुष्प 

कपड़ों साधन का कपड़ा गिंदी गिंदी तिसरण के पुष्प 

कपड़ों साधन का कपड़ा गिंदी गिंदी तिसरण के पुष्प 

किसी भी शासन के रूप में रूढ़ियों के समाधान के पुष्प 

किसी भी शासन के रूप में रूढ़ियों के समाधान के पुष्प 

ले ले लौट लौट किसके पतलून के समाधान के पुष्प 

ले लौट लौट किसके पतलून के समाधान के पुष्प 

हर भी हर तर्कपूर्वक साधन तंत्र तंत्र 

हर भी हर तर्कपूर्वक साधन तंत्र तंत्र 

मनाना जैसे ही हुई मुद्रक करके सन्दर्भ।

मनाना जैसे ही हुई मुद्रक करके सन्दर्भ।

टेक—यह पुस्तककार की मौली भक्तियों का प्रदर्शन है, इसी की विवेक 

टेक—यह पुस्तककार की मौली भक्तियों का प्रदर्शन है, इसी की विवेक 

भी की बिन्दुसारी कंठी यामी है। पर्याप्त साधन है, इत्यादि उत्थन जितना है। (संपादन)
Epistle addressed to the Sangat of Benaras

There is One God, God is Truth (Truth is God)

Bhai Jawehar Mal, Bhai Bhoti Seth, Bhai Kirpal Das, Bhai Jat Mal, Bhai Kalyan Mal, Bhai Babu, Mani Bhikhari, Man Singh, Maharaj, Rama Jado, Ghasi Koka, Mana, Balkishan, Sukhdeo, Phagoo Shah, Chhutman, Rup Narain

The Guru will fulfil the wishes of the congregation and of all devotees of Benaras. May their prosperity increase.

The sangat is instructed to pay their contribution to Bhai Dayal Das. He will deposit these with the Guru. The congregation will be blessed.

We are camping at Monghyr, all those who will come for the Guru’s sight, their wishes will be fulfilled.

Observations:

1. The letter is addressed to 18 members of the Sangat.
2. There is a mention that the Guru and his retinue were camping at Monghyr.
3. The Guru had asked the sangat to come to Monghyr to have ‘Darshan of the Guru’.
4. Like previous letter, this letter is also undated.
5. This letter is preserved in Gurudwara ‘Bari Sangat’ at Benaras.
6. This hukamnama is torn at the right hand side. This is visible from the sign of ‘ongkar’ long line of ‘ongkar’.

pg. 121
LETTER 13
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Patna
The letter was written to the Sangat of Patna. It is preserved in the Gurudwara Harimandir Sahib at Patna.

Epistle addressed to the Sangat of Patna

There is One God, God is Truth (Truth is God)


The Guru will fulfil the wishes of the congregation.

The departure is fixed for the month of Asu.

Articles costing Rs. 70, as per detail, may be sent for the camp immediately on the receipt of this letter. Do not delay it. The camp is to be made ready.

Brothers come with the whole sangat to have Guru’s darshan. Do not delay.

God will bless the sangat with prosperity.

Patna is Guru’s own home.

Observation:

1. The letter is addressed to 46 members of the Sangat
2. The Guru has informed the sangat, the date of his departure.
3. There is a mention of a list of goods to be purchased and that its cost shall not exceed seventy rupees.
4. Like previous letters, this letter is also undated.
5. This letter is also preserved in Harimandir Sahib at Patna.
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Patna
गुरुज्ञम पाणिपती दि
(सी दुः हेम वैण्डु यह)

...
पूजाभुवन प्रवाहपति ॥

(यह चूना डेर करावाले तो)

नैव निीक्षण नावर नै वाचन करावाले नै देखने नै देखने नै देखने


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The letter was written to the Sangat of Patna.

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Chain Sukh, Bhai Mehr Chand,
Bhai Subha Chand, Bhai Jeth Mal, Bhai Ded Mal, Bhai Prehlad Das, Bhai Bansi,
Bhai Mulri Dhar, Bhai Mehr Chand, Bhai Nath, Bhai Hira Chand, Bhai Ragho Das, Bhai
Prehlad Das, Bhai Bansi, Ragho Das, Bhai Dina Nath, Bhai Mohan Das, Bhai
Pritam Das, Bhai Nand Kuar, Bhai Mehr Chand, Bhai Pran Nath, Bhai Murlidhar, Bhai Singha,
Bhai Sada Nand, Bhai Kanwal Nain, Bhai Ramrai, Bhai Lalman,
Bhai Chhabil Das, Bhai Bal Gobind, Bhai Amlia, Bhai Kirpal, Bhai Baij Nath, Bhai Sangat Das,
Bhai Jhabar Singh, Babe Peri Bai, Bhai Ram Chand, Bhai Bhagwan Das, Gujar Mal, Bhai
Jagden, Bhai Bhoj Rai, Bhai Dalpat Das, Bara Daria, Chita Bindraban, Pran Nath.

The entire Sangat of Patna is blessed. Those Sikhs who have meditated on
Waheguru, their wishes will be granted.

We have left for farland with the Raja, we have left our family behind in Patna. Those Sikhs
who worship Waheguru serve them. The offerings of a Paisa ¹ shall be rewarded with a gold
coin (Mohar ²)

Those Sikhs who serve the Guru shall be blessed, their prosperity will increase.
This is the time to do the sewa.
Arrange a large mansion for our family. God will bless the sangat with increase prosperity.
This is the time to serve the Guru.

Observation:
1. The letter is addressed to 46 members of the Sangat.
2. There is a female member ‘Bebe Peri Bai’.
3. There is a mention of leaving family behind in Patna, and Guru’s travelling
   further with the Raja.
4. The use of word ‘Waheguru’ is worth noting.
5. Their is name ending with Singh.
6. A name Bhai Ram Rai has come twice, may be there were two people of the same name

Paisa: was the smallest denomination of the Indian Rupee
Mohar: means a gold coin
LETTER 15
Addressed to the Sangat of Patna
चूँचलाभ पुस्तकों ते
(भी पुस्तक परीक्षण ती)

कपड़े विक्रेता बाग कार्यक्षेत्र कार्य करने वाले कपड़ों के बारे में/ लगभग तीन तिहाई लघु लघुक्त
पुस्तक के लिए बाग रेखा चाहते थे। कपड़े के लिए कपड़े बेच रहे हैं/ कपड़े बेचने का/ काल है। पुस्तक के लिए बाग रेखा चाहते थे। कपड़े बेचने का/ 
लघुक्त लघूक्त लघूक्त। किंतु 'बाग आठ बाग में नापं बंगला' की उपलब्धि तो कपड़े बेचने का/ 
लघुक्त/ 

लघुक्त लघूक्त लघूक्त की बागों तेज आग्नेय, जैसे कपड़े बेचने का महत्त्व है।
LETTER 15

The letter was written to the Sangat of Patna and is preserved in Harimandir Sahib (Patna)

Epistle addressed to the Sangat of Patna

God is Truth (Truth is God)

Bhai Dayal Das, Bhai Ramrai, Bhai Darbari, Bhai Ded Mal.

The entire Sangat of Patna is blessed.

It is now the fourth day of our travelling and leaving Patna behind. Raja has left 7 days ago.
We have camped here to meet you. Travels night and day and quickly come to us.
Take a fast boat and reach here with 24 hours, do not delay at all.
We are waiting for your arrival, come as fast as you could. Guru will bless the Sangat.

Observations:
1. The letter is addressed to only 4 members of the Sangat
2. There is a mention of travelling of both the Guru and the Raja. (perhaps towards further East)
3. The Guru has ordered the above named four devotees to reach to him as quickly as possible.
4. The Guru said that his caravan has made a halt, specially, to meet and speak to the above named four devotees.
5. The word ‘Kosa’ refers to a small boat.
LETTER 16
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Pattan – Sheikh Farid

pg. 136
एक तिलखुल

मी हाड़ तौर पर अनंतर है मराठिक पत्र में संकेत दिया। पत्र की संदर्भ को कथित करके लिखक ने हाड़ इन्द्रज्ञ के रूप में मराठिक संकेत दिया है। हाड़ पत्र की संदर्भ को कथित करके लिखक ने हाड़ इन्द्रज्ञ के रूप में मराठिक संकेत दिया है।
The letter was written to the Sangat of Pak Pattan.

This letter is in two parts: one part is written by Guru Tegh Bahadur himself, and the second part (same text) is written by a calligrapher. The only difference is a word in the last line, where Guru has written word ‘bauri’ the calligrapher has written word ‘khusi’)

Guru will bless the entire Sangat of Pak Pattan, and their wishes will be fulfilled. They will prosper in their livelihood.

All congregation of Pak Pattan should come on Diwali to have Guru’s darshan. All those who come will be blessed. The congregation of Pattan is Guru’s own Khalsa. All good wishes of the Guru will be with them. Bhai Batha is like Guru’s own son, let the sangat follow his instructions.

Observation:

1. The letter is not addressed specifically to any person or persons.
2. There is a mention of summons to the congregation to come and celebrate Diwali with the Guru.
3. There is also an instruction of following orders of one Bhai Batha, whom Guru has mentioned as his son.
LETTER 17
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Pattan – Sheik Farid
लेख—विवेक युक्तिपती कोन्ह बड़े हुआ आये देखने पर दो दोस्तों उनके साथ अपने अंगुल लगा लेने के लिए मन से बुद्धि स्वाधेक निकाले।

(निम्नांक)
LETTER 17

The letter was written to the Sangat of Pak Pattan.

This letter is also in two parts: one part is written by Guru Tegh Bahadur himself, and the second part (similar text) is written by a calligrapher. This letter is also identical in text with previous letter.

Part I

Guru’s blessings are on Bhai Batha. The Guru wishes well for the entire Sangat.
Bhai Batha, you are like Guru’s son. Come with the congregation to meet the Guru. The congregation is advised to obey Bhai Batha.

Part II

It is Guru’s orders to Bhai Batha and to the entire congregation. God will bless the sangat and everyone will prosper. All wishes will be fulfilled. Bhai Batha, you are our true devotee. Come to us along with the congregation. All those who will come with you will be blessed. God will fulfil their wishes. Bhai Batha is like Guru’s own son. All congregations must obey his instructions. God will bless the sangat with prosperity and happiness.

Observation:

1. The letter is not addressed specifically to any person or persons.
2. There is a mention of summons to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha both as a true devotee and like his son.
4. There is also an instruction to the sangat to follow orders of Bhai Batha.
5. The hukamnama is torn at the top. The first letter of each line has been read by guess work.
LETTER 18
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Pattan – Sheikh Farid
उल्लास भावायो न
(वैदिक भाषा)

१ इ महिमा

तेज—रितामुकोष यो हैं देवरो उपजार, सेवा रिकर्षो हो मिसिलो विनी, "१ इ महिमा" तो भी लिखित करने में छंपके समय है, रिता वजयं हम यो महिमा रापा रोपण करना रहा है रिता को रापा प्रभु धर निपना है।

(संशोधन)
LETTER 18

The letter was written to the Sangat of Pak Pattan.

Part I
Guru's blessings are on all. Bhai Batha come with the congregation to meet the Guru. All those who come will be blessed. Bhai Batha is like Guru's son. The congregation is advised to obey Bhai Batha.

Part II
Ek Ongkar Satguru.............

Observation:
1. The letter is again not addressed specifically to any person or persons.
2. There is a mention of summons to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha like his son.
4. There is also an instruction to the sangat to follow orders of Bhai Batha.
5. The second part of this hukamnama is torn except the letters 'Ek Ongkar Satguru', thus its text is not available.
LETTER 19
Addressed to the Sangat of Pattan – Sheikh Farid
रुवालकर दुःखमानी दः
(वह बुध वैद्य कामयाब न था)

1 वे महारूपः

ती बुध थी को अनुभव ते क्यों वह वेद समाप्ती बुध संताप का कामयाब वैद्यक नक अचत्तुत पुरुष जेठि नाम तुम का हरा लालकार भ्राक्ष ते तिन ज्ञाति वधात्म अध्ययन बुध दिन नहीं ए कन्ह त्रिक बैठना करी परता नी बुध नाम न होता का पुरुष ते। यही त्रिक मंगल संवाद नी बुध दिन एक हुत हुमारी उन्मेण भ्राक्ष की नीति धिष्ट ज्ञाति ऊँचा दान नोक दुःख नंदित हैं तत्रथ त्रिक त्रिक होता का संवाद मा दिन दुःख ऊँची नी बुध नाम न कुरा वैद्य हून नी बुध संवाद का पुरुष वैद्य कामयाब अनुभव

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LETTER 19

The letter was written to the Sangat of Pak Pattan.

Its text is also similar to previous letters.

It is also in two parts, first part in the handwriting of Guru Tegh Bahadur and the second part in the handwriting of a calligrapher.

Part I

Guru’s blessings are on all. Bhai Batha, come with the congregation to meet the Guru. All those who come will be blessed. Bhai Batha is like the Guru’s son.

The congregation is advised to obey Bhai Batha. Our blessings are on the entire sangat.

Part II

It is an order of the Sri Guru Ji to Bhai Batha and the entire congregation. God will bless the entire sangat and confer prosperity on them. All their wishes will be fulfilled. Bhai Batha, come to see us and all those who will come along Bhai Batha will also be blessed and their wishes will be fulfilled. Bhai Batha is like Guru’s own son, everyone should obey his orders. The Guru shall bestow prosperity on the sangat. The sangat shall get all blessings from the Guru. The Guru’s pleasure is on you all. Do not fail to come to see the Guru.

Observations:

1. The letter is again not addressed specifically to any person or persons.
2. There is a call to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha like his son.
4. There is also an instruction to the sangat to follow orders of Bhai Batha.
5. There is a repeated insistence by the Guru for the sangat to come and meet him.
LETTER 20
Hukamnama Guru Tegh Bahadur

हुकमनामा गुरु तेघ बहादुर
(वे बड़े ब्राह्मण कपड़े लगे)

मरवड़ी फरदी उपदेश दिया था जो

written to Sheikh Farid of Pattan

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गुरुभक्ति पवित्रता ४
(पूर शुद्ध तेज करण ००)

१ न नववरु
मै शुम नौं धै घर परमधाम ० हुए लग निश्चल मंगल दरबार यह।
शुद्ध मंगल वीर पटुवार धरात यह सुभून हस्ताक्षर वैदिक
मह भक्तमय पुरो अवह भक्ति धराय हुए मै शुरू नौं धै घर पुरुष अभान्न।
मह भक्तमय पुरो अवह दरबार हो हेय शक्तिक अवन्त हुय विषु का-
ही वह रण इतरित भक्तिमय से दिवस्य पूजन नान्हित गुरु एकमेव से-
मन क्या भेदक ० वह गोप भूमी पर गोदा धराय यह भिन्न भक्तमय मूल-
शुद्ध नौं धै घर पुरो यह शुद्ध मंगल वीर पटुवार वैदिक पूजन।

इति—विना वाक्यमयो वे दशमी दशमिक काल वृत्त मास काल तेजी का वर ते
अवधारणा तेज ० हेय पुरुषी भी रहे रहे। (विशेष)

pg. 153
LETTER 20

The letter was written to the Sangat of Pak Pattan.

Its text is also similar to previous letters.

It is also in two parts, part one in handwriting of Guru Tegh Bahadur and the second part in the handwriting of a calligrapher.

Part I

Guru’s blessings are on Bhai Batha and on all others. The Guru will protect the sangat and fulfil their wishes. The sangat of Patan is asked to come to meet the Guru. All those who will come along with Bhai Batha will be blessed. Now is the time to render sewa to the Guru.

PART II

It is an order of the Sri Guru Ji to Bhai Batha and the entire congregation. God will protect the entire sangat of Pattan and confer prosperity upon them. All their wishes will be fulfilled. Bhai Batha, you are like the Guru’s own son. Come along with other sangat and see us, and all those who will come along Bhai Batha will also be blessed. Now is the time for those who are our disciples and beloved sons to render sewa to the Guru. The prosperity of the sangat will increase with their faith. The Guru’s pleasure is on you all.

Observations:

1. The letter is again not addressed specifically to any one person or persons.
2. There is a call to Bhai Batha and the congregation to come and meet the Guru.
3. The Guru has called Bhai Batha like his son.
4. There is an order by the Guru to do sewa of the Guru.
5. A few letters at the top of the hukamnama were torn and have been written and added with guesswork.
LETTER 21
Hukamnama Guru Tegh Bahadur

शुक्लमल्ल प्रभापके े
(भी बस उंक प्रभापके)

रूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़िबहुत सामोहितरूढ़ि�
Hukamnama Guru Tegh Bahadur

पुस्पालम प्रतिचाली हैं
(मेरी पहली लड़की की)

(अपने पाले पर की)

मेरे बच्चे का काम नहीं है,
कंठ के नाम नहीं है,
गुहा में गुजरना नहीं,
गुजरने से गुजरना नहीं।

उसे नहीं देखा जा सकता,
उसे नहीं माना जा सकता,
उसे नहीं जिंदा माना जा सकता,
उसे नहीं कभी नहीं माना जा सकता।

इनके बच्चे का काम नहीं है,
इनके नाम नहीं है,
इनके कंठ के नाम नहीं,
इनके नाम कंठ के नहीं।

उसे नहीं कभी नहीं देखा जा सकता,
उसे नहीं कभी नहीं माना जा सकता,
उसे नहीं कभी नहीं जिंदा माना जा सकता,
उसे नहीं कभी नहीं कहा जा सकता।

हर जो जिंदा है,
हर जो माना जा सकता,
हर जो जिंदा माना जा सकता,
हर जो कहा जा सकता।

'मेरी कम सिंध फलों, ले कर वहाँ हाथ रखो।'
'मेरे बच्चे का काम नहीं है, कंठ के नाम नहीं है,
उसे नहीं देखा जा सकता है, उसे नहीं माना जा सकता है।'
'हर जो जिंदा है, हर जो माना जा सकता है, हर जो जिंदा माना जा सकता है,
हर जो कहा जा सकता है।'
LETTER 21

The letter was written to Bhai Malla and Bhai Bagha.

Part I—In Guru Tegh Bahadur’s handwriting.

Guru’s blessings are upon you. Do your best to recover the stolen mule of the Guru’s household, otherwise sangat has to bear its cost.

Part II—In the handwriting of a calligrapher

God will protect the entire sangat. It is for the information of Bhai Malla and Bhai Bagha that thieves of Dhardeo stole our mule and two bullocks near Jamalpur. As you know Dhardeo is in the Bakala area. The two bullocks were later recovered, but the mule is still with the thieves. We ask you to recover it from the thieves, and do not fail in your duty. God will give prosperity to the sangat. It is time that you do your best to make up this loss. The Guru’s pleasure is on you all.

Observations:

1. The letter is again not addressed specifically to any one person or persons.
2. There is a report of loss of a mule and two bullocks.
3. There is a call to Bhai Malla and Bagha to find the thieves and recover the mule, or/and bear the cost of loss.
4. It seems that the Bhai Malla and Bhai Bagha were influential in this area.
5. The theft took place in the Majha area.
LETTER 22
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Pattan – Sheikh Farid
Hukamnama Guru Tegh Bahadur

नूतन गुरु चार दिनों ही भक्ति का पुण्य प्रति साल लेकर लेकर
पढ़ाए गए। गुरु चार दिनों की पूजा को और और रुकता राखी सर पूरा...

हेतु—लेकि कुलमंत्री दिनों ही पढ़िये संलग्न 24, 25 में पुस्तकागीत
कन्फ. कुल मंत्री-निर्देश में वार्ता रोला वह रहे अनुदेश है।

(नीतिशास्त्र)
LETTER 22

The letter was written to Bhai Batha

Part I—In Guru Tegh Bahadur's handwriting

It is an order of the Sri Guru Ji to Bhai Batha and the entire congregation, come along with other sangat to see us, and all those who will come with Bhai Batha will be blessed. Bhai Batha is like Guru's own son. Do whatever he says.

Part II—in the handwriting of a calligrapher

It is the order of Guru Ji, that Bhai Batha will lead the sangat .......

(The letter is torn and incomplete...)

Observations:

1. The letter is again not addressed specifically to any one person or persons.
2. There is an order to the sangat that they should obey Bhai Batha.
3. The calligrapher’s part of the Hukamnama is incomplete.
4. This hukamnama is also incomplete. It is torn at different places.
LETTER 23
Hukamnama Guru Tegh Bahadur

Addressed to Bhais Jawahar Mal, Sadanand & others, Sangat of Benaras
Hukamnama Guru Tegh Bahadur

ਵਿਗਤਤਾ ਬਾਬਾ ਦੀ ਮੁਕਾਮਤ
(ਕੁਲੀ ਨੂੰ ਖੁਸ਼ ਕਰਇਆ ਗਿਆ)

ਜੋ ਕੋਵਲਾ

ਖੂਦਾ ਵੱਡਾ

ਦੁਨੀਆ ਦੇ ਸਾਹੂ

pg. 165
LETTER 23

In Guru Tegh Bahadur's handwriting

In the name of the Eternal Master

Jawahari Mal
The Guru will protect entire sangat ......

Observations:

1. The letter is addressed to Jawahri Mal
2. The Hukamnama is incomplete
LETTER 24
Addressed to Bhais Ramdas, Ugarsen, Lal Chand and others


[ਦੋਹਾਂ ਸੰਨਾਨ, ਇੱਠੀ ਗੀਤ ਅਧਿਵਰਾਤ]
[ਲਾਖਾਂ ਦੀ ਗੀਤਾਂ ਦੇ ਵਰਨ]

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In Guru Tegh Bahadur’s handwriting.

In the name of the Eternal Master

Ramdas, Ugar Sain, Bhai Lal Chand, Guru will protect the entire sangat. Ramdas, you have presented a pair of bullocks to Mata Ji (Mata Gujri), we acknowledge that God will give you prosperity and happiness.

The Guru will protect the entire sangat.......

Happiness to the sangat.
This is time for sewa.

Observations:

1. The letter is addressed to 3 people
2. It is acknowledgement of a presentation of two bullocks to Mata Gujri.
LETTER 25
२० (५)
पुजारी गोविंद सिंह को ५
(सभी सवाल क्वाड्रोन मो)

गोविंद सिंह ने दो सालों तक कार्य किया था जब उन्होंने पीठवार में अर्क रखता करता रहता। इसके बाद उन्होंने निर्माण का कार्य शुरू करने लगा। उन्होंने नवनिर्मित निवास के लिए स्थान चुना। इस स्थल के पास रहने के लिए उन्होंने अपने निवास में पालन करना शुरू किया।

गोविंद सिंह का निवास में उन्होंने अपने कार्य का तत्काल समाप्ति किया। उन्होंने जीवन के जीवन की उपलब्धि की। उन्होंने अपने निवास में अपने काम का विराम किया। उन्होंने अपने कार्य के लिए निवास में आपसी समय के साथ अपनी दृष्टि में उन्हें निवारण करने के लिए विशेष रूप से निवारण करने के लिए उन्होंने दृष्टि की शान को दिया।

(ह)ली हेमजु द्वारा किए गए अंदाज़ पर प्रस्ताव की जाती है।

(उ)ली की रूपांतरण को लेकर केवल गोविंद सिंह का विवेक की जाती है।

(द)ली ने ली गई अंदाज़ को लेकर उन्हें निवारण की जाती है।

(स)ली ने ली गई अंदाज़ को लेकर उन्हें निवारण की जाती है।

(त)ली ने ली गई अंदाज़ को लेकर उन्हें निवारण की जाती है।

(ग)ली ने ली गई अंदाज़ को लेकर उन्हें निवारण की जाती है।

(घ)ली ने ली गई अंदाज़ को लेकर उन्हें निवारण की जाती है।

(ड)ली ने ली गई अंदाज़ को लेकर उन्हें निवारण की जाती है।

(सिम्बल)

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LETTER 25

In the name of the Eternal Master

Part I—In the handwriting of Guru Tegh Bahadur

Part II—In the handwriting of a calligrapher.

The text of both parts is the same, it reads as follows:

It is the order of Sri Guru Tegh Bahadur Ji to Bhai Ugar Sain, God will bless the sangat and your wishes will be fulfilled. You are like Guru’s son and head of all masands. This territory is controlled by you. Ramdas, Gurdita, Bhai Gurea, Bhai Kalyan Das had sent nine volunteers. Those who will be qualified we will let you know. Ramdas, your services are appreciated, and we trust you. God will give you prosperity and happiness.

Observations:

1. The letter mentions three names: Ugar Sain, Ramdas, Gurdita, Gurea and Kalyan Das
2. There is a mention of Masands.
LETTER 26
पुनवा रूपाणी  दि  (हे गौर रूपा रुपानी ती)


नेट:—रेम प्रक्रिया की विवरण देखें, नीचे निम्न फाइल 3 घरेलू फाइल नेट


(फैक्ट्री)

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LETTER 26

In the name of the Eternal Master

Part I—In the handwriting of Guru Tegh Bahadur

God will bless the sangat, all desires will be fulfilled..... Recite Guru, Guru. Life will
Prosper..... Bhai Dayal Das is Guru’s son.....

Part II—In the handwriting of a calligrapher.

Bhai Dayal Das, Sati Das

The text is very difficult to be read. The words have been defaced.

Observations:

1. The letter mentions three names: Bhai Dayal Das and Sati Das.
2. The words are quite difficult to read.
LETTER 27
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Benaras
कहते हैं

कर्म करने की चेतना लेने के पश्चात्
कपन से मूर्ति फूल

कर्म करने का सिद्धांत भले ही किसी के लिए भी कर्म करने का सिद्धांत भले ही किसी के लिए

कर्म करने का सिद्धांत भले ही किसी के लिए भले ही किसी के लिए कर्म करने का सिद्धांत भले ही किसी के लिए

मैं अपने चेहरे हसना नहीं पड़े
LETTER 27

Gurusat

(There is One God who is Immortal and who is the master of all the treasures)

Bhai Jwaheri, Bhai Kirpal Das, Bhai Jatmal,
Bhai Rama, Jado Asi
Bhai Kalyan Das Bhoti, Seth Bhai Bahu Rai,
Pikhari Das, Maharaj, Dalpat Das, Hira Man, Durga Das,
Ganga Ram, Raghu Nath, Mahanand - all congregation from Benaras.

God will protect you depending on your businesses, give offerings to Jwaheri.
Bhai Jwaheri will give it to Dayal Das who will bring it to us.

God will bless the Sangat with prosperity and happiness.

Observations:

1. The letter is addressed to the Sangat (congregation of Benaras)
2. This Hukamnama is supposed to be written on Guru’s way to the East.
LETTER 28
Hukamnama Guru Tegh Bahadur

रुकमनी फॉलोरी²
(हेलिकोप्टर फॉलोरी)

गुरु ब्रह्मचार 3 ब्रह्मचार ही मजबूत है राज

Addressed to the Sangat of Benaras

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चुवातन्त्र धान्यावली देने लगा प्रथम कर्मी विषयक एक बयाजी सदा अग्रें बनो बयाजी अवस्थान अग्र हो करती अवस्थात्त्व कर्मी बपु खरी बयाजी अवस्थान बनो विषयकी बयाजी धान्यावली एक बयाजी रचनावली करती अग्र हो करती अवस्थान बनो फिर बयाजी बने बनाता बयाजी बहुत अग्र हो करती अवस्थान बने गर्वी हरनी हरनी बने बनाता बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाता बने बनाते वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट बने वह प्रथम खट
LETTER 28

Ek Ongkar Satguru
(There is One god who is immortal)

Bhai Jawaharlal Massand, Bhai Kirpal Das,
Bhai Jat Mal Bhoti, Seth Bhai Kalyan Mal, Bhai Mahanand,
Bhai Babu Rai, Bhai Maharaj, Bhai Bhikhari,
Bhai Dalpat Das, Bhai Ramanand, Bhai Maan Ji, Bhai Maan Singh,
Phago Shah, Bhai Balkishen, Bhai Chhutmal, Bhai Maniram—the sangat of Benaras
and the state of Benaras.

Guru will fulfil all your wishes.
Lat time offerings were sent through Bhai Dayal Das, which we acknowledge to have received.
Bhai Dayal Das is the obedient servant of the Guru. In future all offerings should also be sent through him.
Guru will bless the livelihood of the Sangat.

Observations:

1. This letter like the last one is also torn from the right hand side and thus the message is not complete.
2. It praises the services and honesty of Bhai Dayal Das.
LETTER 29
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Benaras
(भी बहु टेन करकर हो)

क्रोधी लंबाच भर करी हंगरी चिन्ता, तेह बोधि भर भर
पूर्ण भर किशोरी लंबा बहु आदि भरी सभी बीमा भर भर
अर्जन खुशी लंबा बहु बेचे छूटे अधिक बनाए लोग भी
हुआ बेचे हुआ बहु प्रथम मात्र सही बनाई बनाई
बना कर करी बनाए बनाए मात्र भी सही बनाई बनाई
पाइंट ने मात्र खुद बुझा बेचे लंबे करी बनाए बनाए बनी
से बनाई बनाए रहीं रहीं रहीं रहीं रहीं
तेंद—रफाल युक्तरात्रे हैं भिते निश्चित की दुर विश्व बना, क्षय त्रिवेष
देशा है, रफाल बनी रफाल निश्चित है। (सीधे)

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LETTER 29

Gurusat
(There is One God who is immortal)

Bhai Jawahar Mal, Bhai Bothi, Bhai Simbhu, Seth Kalyan Mal,
Puran Mal, Bhikhari Das, Babu Rai, Mani, Jadoh, Hira, Maan Das, Maharaj Durga Das, - the Sangat of Benaras

Guru will protect you. Recite the name of God, your life will be transformed and sangat will be blessed.

Offerings sent through Dayal Das have been received.

Wishes of the sangat will be fulfilled.

Whatever Dayal Das says, so do accordingly and you all will be blessed.

Observations:

1. This letter is also torn from the right hand side and thus it is also incomplete.
2. It is again in praise of Bhai Dayal Das for his services and honesty.
LETTER 30
Addressed to Bhais Jawahar Mal, Sadanand & others, Sangat of Benaras
(कैसे समझ बच्चे ना)

बच्चों को समझना महत्वपूर्ण है। परंथें में समझना महत्वपूर्ण है। बच्चों को मिलनी है, कि वे समझ लेंगे। बच्चों को समझना महत्वपूर्ण है। बच्चों को समझना महत्वपूर्ण है।

इन्हें बच्चों को समझने में मदद करेंगे। इन्हें बच्चों को समझने में मदद करेंगे।

नोट: यदि बच्चे उम्मीद भर लिख लें तो: "बच्चों को समझना महत्वपूर्ण है। इनके साथ समझना महत्वपूर्ण है।" (पृष्ठ 193)
Gurusat

Bhai Jawahar Mal, Bhai Sadhanand, Bhai Kirpala,
Bhai Babu, Bhai Bhikhari, Bhai Maharaj, Bhai Maan Singh, Bhai Phago Shah,
Bhai Jairam Das, Bhai Chatehkamal - the congregation of the state of Benaras.

Guru will protect you.

Recite the name of the Guru and the life will improve.

The Sikhs who believe in Waheguru, they give their donation to Dayal Das. It will be accepted in the court of God and God will improve their earnings.

Observations:

1. On the other side of the letter, it is written as: 'Bhai Jawaharmal - the congregation of the state of Benaras'
LETTER 31
Hukamnama Guru Tegh Bahadur

युवावधान हासिल करें।
(मी श्री रामदस वग्गुरुहाँ)

Addressed to Bhais Ramdas, Ugarsen, and others
हृदय तंत्र

वध एवं धीर्य नेत्र वर्णित क्रम ध्वनि महाकाल मंदिर

रूपक सिर्फ वर्ण रचना है तथा नून्नल का विशेष

व्यक्त प्रमाणित है तथापि संख्यात विचार है ये तीव्रत

विषय भी घुम आकर नहीं यथा कोरेगे

मुख के गुणम तरीक में रंगी पंक्ति देखा

(उपर पृष्ठ) ने लेख ने बेहतर है तेलीकोट वर्ण युगपाल

टेकः—हिंदू उपमान के विवेक सुझाव में जो जिव मनोजों की

संख्यात यथा धीर्य नेत्र, वध एवं धर्म के रथ है। (आत्मसा)

28

pg. 197
LETTER 31

Gurusat

Ram Das, Ugar Sain, Bhai Lal Chand—the whole sangat
God will protect you.
Come to Mata Ji (mother) with six oxen at the festival of Diwali.
Mata Ji will give you the orders and accept that as the order of the Guru. Sangat will prosperous.
Send offerings through Ram Das and Lal Chand.
God will bless sangat’s earnings.
The house of Ram Das is the house of the Guru and Guru is very pleased with his services.

Observations:

1. This letter is for the residents of the village of Jagdeo.
LETTER 32
Hukamnama Guru Tegh Bahadur

Addressed to the Sangat of Benaras
इन पृष्ठों पर हंसी परिदृश्य और विवरण नहीं हैं।
LETTER 32

Gurusat
(There is One God who is immortal)
Ek Ongkar Satguru

Bhai Jwaheri Mal, Bhai Kalyan Man, Bhai Kirpal Das,
Bhai Babu Rai, Bhai Bhikhari, Bhai Maharaj,
Bhai Rama, Bhigemal, Maan, Jeo - the congregation of the state of Benaras.

The Guru will protect you.
The collections sent through Bhai Dayal Das have been received.
The sangat will prosperous.
Accept the orders of Dayal Das as the orders of the Guru.
The wishes of the sangat will be fulfilled.

Observations:

1. This letter is also incomplete, due to a part missing on the right hand side.
Hukamnama Guru Tegh Bahadur

Addressed to Bhals Ugarsen, Lal Chand and others
20 (२)
पुरुषोत्तम पुदाँची है
(यहूदी ज्ञान का कल्पन)

(इंग्लिश)

(पूरा पाठ)

 pagina 205
LETTER 33

Gurusat

Part I

Bhai Ugar Sain and other members of Sangat, Guru will protect you. The house of
Ram Das Jagdeo is the house of the Guru. He is like the Guru’s son and the head of the
massands.

God is one who is immortal.

Part II

It is an order of Guru Tegh Bahdur to Bhai Ugar Sain,
And the members of the sangat, Guru will protect you and you wishes will be fulfilled.
The house of Ram Das Jagdeo is the house of the Guru who is like Guru’s son and he is the
head of the massands. You have to protect this house.
Ram Das has sent messages to Bhai Guriye, and Bhai Kalyan Das.
They will write back the truth. The services of Ram Das are accepted. Guru has
Trust in you and will bless you with happiness.

Observations:

1. Both letters are identical in text and may have been written at different times.
2. But the handwriting of both is different. It is possible that one was written by the Guru
   and the other by one of his scribes.
<table>
<thead>
<tr>
<th>LETTER NO.</th>
<th>DATED/ UNDATED</th>
<th>DESTINATION SANGAT</th>
<th>NAMES OF THE ADDRESSEES</th>
<th>DEMAND OF GOODS/MONEY</th>
<th>INSTRUCTION TO COME</th>
<th>FESTIVAL</th>
<th>MASSAND</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Undated</td>
<td>X</td>
<td>Meher Chand Rupa</td>
<td>x</td>
<td>√</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>2</td>
<td>Undated</td>
<td>X</td>
<td>Meher Chand Rupa</td>
<td>Grazing of horses, mares &amp; bullocks</td>
<td>x</td>
<td>x</td>
<td>x</td>
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<tr>
<td>3</td>
<td>Dated 1748 B.K. 1691 A.D.</td>
<td>X</td>
<td>Bhai Gurdas</td>
<td>Rs. 4</td>
<td>x</td>
<td>Diwali Vaisakhi</td>
<td>x</td>
</tr>
<tr>
<td>4</td>
<td>Undated</td>
<td>X</td>
<td>Ramdas &amp; Ugarsan</td>
<td>Pair of Bullocks</td>
<td>X</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>5</td>
<td>Undated</td>
<td>X</td>
<td>Ramrai/Lado</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
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<tr>
<td>6</td>
<td>Dated 1749 B.K. December 1692 A.D.</td>
<td>X</td>
<td>Bhai Gurdas</td>
<td>Cane</td>
<td>x</td>
<td>x</td>
<td>x</td>
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<tr>
<td>7</td>
<td>Dated 1750 B.K. 1694 A.D.</td>
<td>X</td>
<td>Sangtia</td>
<td>Small Canon</td>
<td>x</td>
<td>x</td>
<td>x</td>
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<tr>
<td>8</td>
<td>Dated 1750 B.K. 1693 A.D.</td>
<td>Machiana</td>
<td>X</td>
<td>80 tola gold</td>
<td>Come equipped with weapons</td>
<td>x</td>
<td>x</td>
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<tr>
<td>9</td>
<td>Dated 1753 B.K. 1696 A.D.</td>
<td>X</td>
<td>Bhai Tiloka</td>
<td>Offering</td>
<td>√</td>
<td>x</td>
<td>x</td>
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<tr>
<td>10</td>
<td>Dated 1753 B.K. 1696 A.D.</td>
<td>X</td>
<td>Sukhia, Mukhia etc.</td>
<td>One camel guns</td>
<td>√</td>
<td>x</td>
<td>x</td>
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<tr>
<td>11</td>
<td>Dated 1755 B.K. 1698 A.D.</td>
<td>X</td>
<td>Mohkam Singh Sati Das</td>
<td>100 tola gold</td>
<td>x</td>
<td>x</td>
<td>x</td>
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<tr>
<td>12</td>
<td>Dated 1755 B.K. March 1699 A.D.</td>
<td>Machivara</td>
<td>X</td>
<td>1 tola gold</td>
<td>x</td>
<td>x</td>
<td>Not to masand</td>
</tr>
<tr>
<td>13</td>
<td>Dated 1755 B.K. October 1699 A.D.</td>
<td>Naushera Punua</td>
<td>X</td>
<td>1 tola gold</td>
<td>√</td>
<td>Diwali</td>
<td>x</td>
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<tr>
<td>14</td>
<td>Dated 1756 B.K. 1699 A.D.</td>
<td>Sarandeo</td>
<td>X</td>
<td>2 tola gold</td>
<td>√</td>
<td>Diwali</td>
<td>x</td>
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<tr>
<td>15</td>
<td>Dated 1756 B.K. February 1699 A.D.</td>
<td>Patan Farid</td>
<td>X</td>
<td>1.5 tola gold Rs. 19 3 Turbans</td>
<td>√</td>
<td>Vaisakhi</td>
<td>x</td>
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<tr>
<td>16</td>
<td>Dated 1757 B.K. 1700 A.D.</td>
<td>Patan Farid</td>
<td>X</td>
<td>1 tola gold</td>
<td>√</td>
<td>Holi</td>
<td>x</td>
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<tr>
<td>17</td>
<td>Dated 1757 B.K. November 1700 A.D.</td>
<td>Naushera Panua</td>
<td>X</td>
<td>1 tola gold</td>
<td>Dressed with weapons</td>
<td>x</td>
<td>x</td>
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<tr>
<td>18</td>
<td>Dated 1758 B.K. 1701 A.D.</td>
<td>X</td>
<td>Mehr Chand</td>
<td>1 tola gold</td>
<td>Come equipped with weapons</td>
<td>x</td>
<td>Not to Socialise</td>
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<tr>
<td>No.</td>
<td>Dated</td>
<td>Place</td>
<td>X</td>
<td>1.5 tola gold</td>
<td>Come equipped with weapons</td>
<td>Holi</td>
<td>Not to Socialise</td>
</tr>
<tr>
<td>-----</td>
<td>-------------</td>
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<td>19</td>
<td>1757 B.K. November 1700 A.D.</td>
<td>Dasua</td>
<td>X</td>
<td>Mehr Chand Peshkar</td>
<td>Rs. 25 hundi</td>
<td>X</td>
<td>X</td>
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<td>20</td>
<td>1758 B.K. 1701 A.D.</td>
<td>X</td>
<td>Mehr Chand Dharam Chand</td>
<td>Rs. 101</td>
<td>X</td>
<td>X</td>
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<td>21</td>
<td>1759 B.K. 1702 A.D.</td>
<td>X</td>
<td>Subhag Singh</td>
<td>Offerings</td>
<td>X</td>
<td>Vaisakhi</td>
<td>X</td>
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<td>22</td>
<td>1761 B.K. 1704 A.D.</td>
<td>X</td>
<td>Bhachittar Singh Uday Singh</td>
<td>Offerings Collections</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<td>23</td>
<td>1771 B.K. 1704 A.D.</td>
<td>X</td>
<td>Pirag</td>
<td>X</td>
<td>5 tola gold Collections</td>
<td>X</td>
<td>X</td>
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<tr>
<td>24</td>
<td>1758 B.K. February 1702 A.D.</td>
<td>Naushera Panua</td>
<td>X</td>
<td>1 tola gold</td>
<td>Come dressed with weapons</td>
<td>X</td>
<td>Not to Socialise</td>
</tr>
<tr>
<td>25</td>
<td>1762 B.K. 1705 A.D.</td>
<td>Cholae</td>
<td>X</td>
<td>Rs. 20</td>
<td>Come dressed with weapons</td>
<td>X</td>
<td>Not to Socialise</td>
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<td>26</td>
<td>1762 B.K. 1705 A.D.</td>
<td>X</td>
<td>Nabi Khan Ghani Khan</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
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<tr>
<td>27</td>
<td>1763 B.K. October 1706 A.D.</td>
<td>Brars</td>
<td>Bhai Rupa</td>
<td>3 bulls</td>
<td>Come and join the Guru</td>
<td>X</td>
<td>X</td>
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<tr>
<td>28</td>
<td>1764 B.K. 1707 A.D.</td>
<td>Thaul</td>
<td>X</td>
<td>2 tola gold Rs. 40</td>
<td>Come dressed with weapons</td>
<td>X</td>
<td>X</td>
</tr>
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<td>29</td>
<td>1764 B.K. 1707 A.D.</td>
<td>Khara</td>
<td>X</td>
<td>1 tola gold Rs. 20</td>
<td>Come dressed with weapons</td>
<td>X</td>
<td>X</td>
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<tr>
<td>30</td>
<td>1765 B.K. 1708 A.D.</td>
<td>Benaras</td>
<td>X</td>
<td>Rs. 40</td>
<td>X</td>
<td>X</td>
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<td>31</td>
<td>1765 B.K. 1708 A.D.</td>
<td>Eastern Patna</td>
<td>X</td>
<td>Dhanraj Mehta Sindhi</td>
<td>Offering 2 canons</td>
<td>X</td>
<td>X</td>
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<tr>
<td>32</td>
<td>Undated</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<td></td>
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<tr>
<td>33</td>
<td>1765 B.K. 1708 A.D.</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
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</tbody>
</table>
HUKAMNAMA

GURU GOBIND SINGH JI

LETTERS
LETTER 1
Hukamnama to Baha Meher Chand Rupa to come and
meet the Guru. [not dated]
[कुछ नी ठी किया]
करो भरकम छैला
तुम भावुक यहाँ रहो
सच्चे तुम्हें नहीं मान्य
तुम्हारी देख नहीं कहुँ
भूल ना देख ना धमनी
अब ने मन ने हुईँ मराड़ दिे

[किसानों की बियाज]
कही खुद मोहर घोड़ी भक्षिनी ने का
हो भरकम छैला खुला भक्षिनी
काटो तपी कहे यह भेंटी मुल्क,
कहीं ने छेड़े उस नीले हो भक्षिनी
अब ने ने मन ने हुईँ मराड़ दिे

pg. 212
This letter was written by Guru Gobind Singh Ji to Bhai Meher Chand Rupa to come and meet the Guru. The letter is not dated.

Part I
In the handwriting of Guru Gobind Singh Ji

Bhai Meher Chand you should come. My blessings are with you and your security is my responsibility.

Part II
In the handwriting of the calligrapher

Ek Ongkar Gurusat

It is the order of the Guru that you come and your security is Guru’s own responsibility.

Observations:

1. The letter is addressed to only Meher Chand Rupa.
2. It is an order of the Guru to Meher Chand.
3. It contains an undertaking by the Guru for the safety of Meher Chand.
LETTER 2
Hukamnama to Bhai Rupa regarding grazing of horses, mares and bullocks. (not dated)
(preserved in the village of Bhai Rupa)
साक्षर भाषिपत्त
इस्त बढ़ाने सेटः

1. पूरे भाग की छाप छुटी
2. पूरे छाप की छाप छुटी
3. बायर की छाप छुटी
4. बायर की छाप छुटी
5. बायर की छाप छुटी
6. बायर की छाप छुटी
7. बायर की छाप छुटी
8. बायर की छाप छुटी
9. बायर की छाप छुटी
10. बायर की छाप छुटी
This letter was written by Guru Gobind Singh Ji to Bhai Rupa regarding grazing of horses, mares and bullocks. This letter is not dated and is preserved in the village of Bhai Rupa.

Part I
In the handwriting of Guru Gobind Singh Ji

Masand Jagnai, let the animals graze in the fields.

Part II
In the handwriting of the calligrapher

- There are bullocks, buffalos' and cows.
- There are horses and mares
- There are hordes of bulls and cows
- Let all of them graze
- Calculate the total cost of grazing

Observations:

1. Letter contains instructions to Rupa Chand for masand Jagnai.
2. It also has instructions regarding grazing and expenditure on horses, mares and bullocks.
3. It has instructions to write the full expenditure on the above activities.
LETTER 3
Hukamnama to Bhai Gurdas regarding 'Karsangat' dated
Magh Sudhi 9, 1748 B.K., 17th January 1692 A.D.
(Preserved In Harmandir Sahib - Patna)
[प्रकरण दश०]

भग कुली औ निमित्र १२३१ िि 'िि 
12 अगस्त १२३२ िििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
LETTER 3

This letter was written by Guru Gobind Singh Ji to Bhai Gurdas regarding 'Karsangat' dated Magh Sudhi 9, 1748 B.K., 17th January 1692 A.D. This letter is preserved in Harimandir Sahib—Patna.

Part I

In the handwriting of Guru Gobind Singh Ji

Ek Ongkar Satguru

Bhai Gurdas and the sangat, Guru will bless you. Come together and those who come will be glorified.

Part II

In the handwriting of the calligrapher

It is the order of the Guru that Bhai Gurdas come with sangat and those who come will be blessed.

Dated Magh Sudhi 9, 1748 B.K., 17th January 1692 A.D.

Give Rs. 4 to masand
Give Rs. 2 for Diwali
Give Rs. 2 for Vaisakhi.

Observations:
1. There are instructions to give donations for different festivals.
2. It recognises the celebration of festivals of diwali and vaisakhi.
3. It also recognises the services of masands.

pg. 221
LETTER 4
Hukamnama to Ramdas Augarsehn regarding the delivery of pair of bullocks to Mata Ji.
(was preserved in Sikh library Amritsar)
मुझे बताओ कि मैं क्या हूँ।

लेखक

कहाँ हूँ

लेखक है कि मैं लेखक हूँ।

मेरे लिए कहाँ हूँ?

हम कहां हैं?

मेरे पास कब भी हैं?

कहाँ हूँ?

कहाँ हूँ?

कहाँ हूँ?

कहाँ हूँ?

कहाँ हूँ?

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कहाँ हूँ?

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कहाँ हूँ?

कहाँ हूँ?

कहाँ हूँ?

कहाँ हूँ?

कहाँ हूँ?
LETTER 4

This letter was written by Guru Gobind Singh Ji to Ramdas Ugar Sain regarding the delivery of a pair of bullocks to Mata Ji. This letter was preserved in Sikh library Amritsar before 1984.

Part I

In the handwriting of Guru Gobind Singh Ji

Blessings to the congregation. It is time for the sewa (selfless service).

Part II

In the handwriting of the calligrapher

Gurusat

Bhai Ramdas Ugar Sain, Bhai Lal Chand and all sangat, Guru will bless you. Ramdas Ji your donation of pair of bullocks has reached Mata Ji.

Guru will protect you.

Guru’s house is your house.

Observations:

1. Letter is addressed to Bhai Ramdas Ugar Sain, Bhai Lal Chand.

2. It is an order to deliver a pair of bullocks (probably for farming) to Mata Gujri.
Hukamnama to Bhai Ramrai and midwife Lado
(preserved in Gurudwara Maini Sangat - Patna Sahib)
[བོད་ཡིག་བོད་ཡིག 50]

དཔེ་བཟོ་བཟོ

བོད་ཡིག་བོད་ཡིག་བཟོ་བཟོ་

ལ་བོད་ཡིག་ཐོག རྭ་ཆེས

བཟོ་བཟོ་ཐོག རྭ་ཆེས་ཐོག

ཕེར་ཐོག 228
LETTER 5

This letter was written by Guru Gobind Singh Ji to Bhai Ramrai and midwife Lado. This letter is preserved in Gurudwara Maini Sangat - Patna Sahib.

Ek Ongkar Satguru

Bhai Ramrai, midwife Lado, Guru will protect you. Soba Chand has reached. I am happy that he is here.

Observations:

1. It is a very short letter.

2. There are hardly any details to be mentioned.
LETTER 6
Hukamnama to Bhai Gurdas to deliver strong and flexible cane
dated Asu Vadi 10 1749 B.K., 25th December 1692 A.D.
(preserved in Harmandir Sahib - Patna)
[प्रकाश पुस्तक ७०]
मेहता केशरी, मैथि ७२५ वि.
वन लोग १०२७ दी.

[पिच्छली दी धिन्त्र]

फिल्म स्तुति मंदिर से आकर्षित है ब्रह्मा ब्रह्मलाल मामले श्रद्धा लगाता 7 दिन भूलकर चौहान ब्रजराम के मानी है
भए 7२५ फिल्म आयु 90
2) मेहता है

pg. 232
LETTER 6

This letter was written by Guru Gobind Singh Ji to Bhai Gurdas to deliver a strong and flexible cane. The letter is dated Asu Vadi 10 1749 B.K., 25th December 1692 A.D. This letter is preserved in Harimandir Sahib-Patna.

Part I

In the handwriting of Guru Gobind Singh Ji

Ek Ongkar Satguru

Bhai Gurdas and sangat, Guru will protect you. Send a strong and flexible cane.

Part II

In the handwriting of the calligrapher

Ek Ongkar Satguru

It is the order of the Guru to Bhai Gurdas and sangat, Guru will protect you send a strong and flexible cane.

Dated Bikrami 1749 Asu Vadi 10. Give it to masand.

Observations:

1. The demand is of a very peculiar type of cane.

2. Instruction to deliver it to masand proves the authority of the masand.
LETTER 7
समये खुद जीवित हिंदी ती चरके कहारी मंगलीभाई संहु गुरुणि प, संवत 1750, 95 वर्षकी 94दिन

"...जीवित बिहै हे सकारात्मक... भिग्न दुभ भव गुप हे भक्ति..."

Hukamnama to Bhal Sangtia regarding delivery of a small canon dated Fagan Sudhi 5 1750 B.K., 19th February 1694 A.D. (preserved in Ahia Ganj – Lucknow)
[पुकारक नामांक १०]
कंठु मुली ५, किंवट १२४६ फै. .
१६ जून, १५२४ वि.

[योग्य वाक्य]

[पिताकी दी विपरी]

२० वर्ष बाद

निती में जिसकी वाक्य विद्वान और विद्वान
में उपलब्ध तथा निर्देशित हो तो वे मैं निष्कर्ष रखेंगे अथवा निश्चित
करता हूँ उन्हें करेंगे। तथा तीसरा कर

[विषय कृपया विधित]

१ विषय कृपया विधित करेंगे का अनुरोध

पिताक मुली ५, किंवट १२४६ फै.
LETTER 7

This letter was written by Guru Gobind Singh Ji to Bhai Sangtia regarding delivery of a small canon. The letter is dated Phagan Sudhi 5 1750 B.K., 19th February 1694 A.D. This letter is preserved in Ahia Ganj—Lucknow.

Part I

In the handwriting of Guru Gobind Singh Ji

Ek Ongkar Gurusat

Bhai Sangtia bring donations and come along with sangat. It is the pleasure of the Guru.

Part II

In the handwriting of the calligrapher

Ek Ongkar Satguru

It is the order of the Guru geo to Bhai Sangtia, Bala and all sangat, Guru will protect you. Recite the name of the Guru.

Your life will prosperous. Bring the donations and come on Vaisakhi. Those Sikhs who will come will be blessed.

Bring one canon which is in good working order.

Dated Phagan Sudhi 5 1750 B.K., 19th February 1694 A.D.

Observations:

1. There is an unusual demand for bringing a canon.

2. This could be the first letter to the people of Lucknow.
LETTER 8
Hukamnama is addressed to sangat of Machiana regarding sending 1 tola of gold by hundi and to come equipped with weapons and not to give anything to the massands.
dated Katak 1750 B.K., 1693 A.D.
सुवासन गुरुलाली
(हिंदी लेखक, फिल्म नौट)

१) पृथ्वी के दूसरे मिस्टरी

२) पृथ्वी के दूसरे मिस्टरी

३) पृथ्वी के दूसरे मिस्टरी

४) पृथ्वी के दूसरे मिस्टरी

५) पृथ्वी के दूसरे मिस्टरी

६) पृथ्वी के दूसरे मिस्टरी

७) पृथ्वी के दूसरे मिस्टरी

८) पृथ्वी के दूसरे मिस्टरी

९) पृथ्वी के दूसरे मिस्टरी

१०) पृथ्वी के दूसरे मिस्टरी

११) पृथ्वी के दूसरे मिस्टरी

१२) पृथ्वी के दूसरे मिस्टरी

१३) पृथ्वी के दूसरे मिस्टरी

१४) पृथ्वी के दूसरे मिस्टरी

१५) पृथ्वी के दूसरे मिस्टरी

१६) पृथ्वी के दूसरे मिस्टरी

१७) पृथ्वी के दूसरे मिस्टरी

१८) पृथ्वी के दूसरे मिस्टरी

१९) पृथ्वी के दूसरे मिस्टरी

२०) पृथ्वी के दूसरे मिस्टरी

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३८) पृथ्वी के दूसरे मिस्टरी

३९) पृथ्वी के दूसरे मिस्टरी

४०) पृथ्वी के दूसरे मिस्टरी

(फिल्म)

१) पृथ्वी के दूसरे मिस्टरी

२) पृथ्वी के दूसरे मिस्टरी

३) पृथ्वी के दूसरे मिस्टरी

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९) पृथ्वी के दूसरे मिस्टरी

• पृथ्वी के दूसरे मिस्टरी

(फिल्म)

१) पृथ्वी के दूसरे मिस्टरी

२) पृथ्वी के दूसरे मिस्टरी

३) पृथ्वी के दूसरे मिस्टरी

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• पृथ्वी के दूसरे मिस्टरी

(फिल्म)

१) पृथ्वी के दूसरे मिस्टरी

२) पृथ्वी के दूसरे मिस्टरी

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९) पृथ्वी के दूसरे मिस्टरी

• पृथ्वी के दूसरे मिस्टरी

(फिल्म)

१) पृथ्वी के दूसरे मिस्टरी

२) पृथ्वी के दूसरे मिस्टरी

३) पृथ्वी के दूसरे मिस्टरी

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८) पृथ्वी के दूसरे मिस्टरी

९) पृथ्वी के दूसरे मिस्टरी

• पृथ्वी के दूसरे मिस्टरी

(फिल्म)
This letter was written by Guru Gobind Singh Ji to the sangat of Machiana regarding sending 80 tola of gold by hundi and to come equipped with weapons and not to give anything to the masands. The letter is dated Katak 1750 B.K., (1693 A.D.)

Part I (It does not seem to be in the handwriting of the Guru)

Part II

In the handwriting of the calligrapher

It is the order of the Guru geo to the sangat of Machiana (the whereabouts of this place are not known). It is the pleasure of the Guru, recite Guru Guru and your life will prosperous. It is my order to the sangat that send a hundi of 80 tola of gold and come dressed with weapons. Those who will come, their wishes will be fulfilled. Do not mix with the masands who have uncut hair. Don’t have enmity with anyone, love others and you will prosperous. Bhai Tahal Singh, Matdir, Jog, my Khalsa send donations and you will be blessed.
Dated 1750 B.K.

Observations:

1. Looking carefully at part I it seems it is not in the handwriting of Guru Gobind Singh Ji.
2. There is a first time mention of a masand who has cut his hair.
3. It is reasonably a long letter.
4. It has a mention of a place ‘Machaina’ the whereabouts of which are not known.
LETTER 9
हमंके खाना स्वीकृतिपत्र निर्माण तो बढ़ी यद्यपि इच्छा काम करने तथा सेवा
[कवि २ मैन राम ९१० वि. से २ भाग़वान ९१० हंते]...
"...इत नामबद्ध है जो आपने प्रभु का आपका शरीर भी भेज गया..."

Hukamnama to Bhal Tiloka and Bhal Rama
dated Bhado 2 1753 B.K., 2nd August 1696 A.D.
(preserved in Burj Baba Alla Singh, Qilla Mubarak – Patiala)
[पंजाबी धर्मविद्या १०]

[रूपी २, मित्र जलद ग्रंथ, २ अक्षर, जैटेटी ही]

[सुध ती की विधि]

रघु मार वली हो

रघु उद्देश्य रघु तथा तंत्र शुद्ध ग्रहीक दुरुल्लभ है ते आपका

पुरुष आपका

वेसे पुरुष सुधारक तवी ते आपका २ निर्देश स्वप्नर

[पाबंधनों की लक्षण]

ईर शासन तो

गिरी शुद्ध ग्यात्र हो अक्षर है ग्यात्र तवी

इर ग्यात्र दश शासन विद्वान शुद्ध वचन

पुरुष कथित है ते आपके उपाय आ

क्षे नेती वेसे पुरुष शुद्ध पुनी है

क्षेत्र घर निर्देश है शुद्ध पुरुष विचिनात्र हो

हो आपके उपाय आपका स्वप्नर

अर शेत्र ग्यात्र शुद्ध निर्देश

पुरुष विचिनात्र हो आपका

दुरुल्लभ है ते आपका मुखु

आपका वेसे पुरुष सुधारक

यशस्वी जी है आपका विद्वान २

नेता सेसे है स्वप्नर इर २ सिमर ५४
This letter was written by Guru Gobind Singh Ji to Bhai Tiloka and Bhai Rama. The letter is dated Bhado 2 1753 B.K., (2nd August 1696 A.D.) This letter is preserved in Burj Baba Alla Singh, Qila Mubarak-Patiala.

Part I
In the handwriting of Guru Gobind Singh Ji

Ek Ongkar Satguru

Hai Tiloka, Bhai Rama and sangat, Guru will protect you. Come with offerings. You are special to me and my blessings are with you.
Dated Bhado 2 1753 B.K., 2nd August 1696 A.D.

Part II
In the handwriting of the calligrapher

Ek Ongkar Satguru Ji

It is the order of the Guru Geo Bhai Tiloka, Bhai Rama and all sangat, Guru will protect you. You come in the presence of the Guru with donations and Guru will be pleased with you. Your house is mine. After receiving my order you come as fast as you can. Come with donations, do come and you will have my blessings.
Dated Bhado 2 1753 B.K., 2nd August 1696 A.D.

Observations:
1. According to historical evidence, Bhai Tiloka and Bhai Rama were the veterans of the state of Naba and Patiala.
2. This letter, in original is preserved in the Fort of Baba Alla Singh.
LETTER 10
हुकमनामा हुकिया सुखिया, मुखिया और भाई रूपा और अन्यों
देखि 1753 ब.क., 2 अगस्त 1696 अ.ड.
(सुरक्षित हैं हुकमनामा जिसके वस्त्रकारी रूपा में ही रखा गया है)
(सुरक्षित हैं हुकमनामा जिसके वस्त्रकारी रूपा में ही रखा गया है)

Hukamnama to Bhai Sukhia, Mukhia and Bhai Rupa and others
dated Bhado to 1753 B.K., 2nd August 1696 A.D.
(preserved in the village of Bhai Rupa)
[नृत्य माधुर्या नक्षत्री १०]

कपूर २, मित्र १५७६ वि.

२ अगस्त, १६५८ दी.

[विधाती से विधान]

१६७ गर्भवस्तु दो

तैरो गर्भ गर्भी तो अन्यान्य है नरदीश प्रभाव
संवेदन करे जो गर्भ गर्भी नेत्राक हुआ प्रस्तुत
प्राप्त मद्दित आत्मा उपेक्षापूर्व केवल विचार नहीं थे
उन्हें गेरा निका गर्भ पुष्प है यह आयुर्वेद
में रचनात्मक रूप पुष्प एवं है निरნ्याती आत्मा
बुद्धि निर्देश तो पुष्पक्रम भरक में निर्देश आर्य
प्राप्त निर्देश तो पुष्पक्रम भरक में निर्देश
俄国
LETTER 10

This letter was written by Guru Gobind Singh Ji to Bhai Sukhia, Mukhia and Bhai Rupa and others. The letter is dated Bhado 1753 B.K., (2nd August 1696 A.D.) This letter is preserved in the village of Bhai Rupa.

Part I
In the handwriting of Guru Gobind Singh Ji

Ek Ongkar Satguru Ji

Bring one camel, Bhai Sukia, Guru will protect you. You must come. The house of Bhai Rupa is our own house.

Part II
In the handwriting of the calligrapher

Ek Ongkar Satguru Ji

It is the order of the Guru geo to Bhai Sukhia and sangat Guru will protect you. Recite Guru Guru and your life will prosperous. Come with guns and I will be pleased with you. Come fast and Guru will bless you. Guru will fulfil all your wishes.

Observations:

1. This Hukamnama is torn at the bottom and its dates cannot be verified.
2. Bhai Sukhia was the 6th son of Bhai Rupa Chand.
3. Name of his other children are Bhai Mahanand, Sadanand, Param Singh, Surtia, Dharam Singh, Sukhanand, Karam Chand.
LETTER 11
Hukamnama addressed to the soldiers under the command of Prince Azeemudeen & Bhai Mohkam Singh and Bhai Matidas asking the Bhai's to send 100 tola gold dated Sawan 24 1755 B.K., 24th July 1698 A.D. (preserved Gurudwara Uchala in Bihar)
বাংলা লিখিত পাতার প্রকাশনা থেকে স্পষ্ট করা যাবে না। পাতাটি পুনরায় লিখা হলে শব্দ ও অর্থকৌশলের সাথে সংগঠিত হয়ে থাকবে।
LETTER 11

This letter was written by Guru Gobind Singh Ji to the troupes under the command of Prince Azam. Asking Bhai Mohkam Singh and Bhai Matidas to send 100 tola gold. The letter is dated Sawan 24 1755 B.K., (24th July 1698 A.D.) This letter is preserved in Gurudwara Uchala in Bihar.

Part I

In the handwriting of Guru Gobind Singh Ji

Ek Ongkar
Satguru Ji

Bhai Mokam Singh Ji, Sati Das and the sangat.
Guru will protect the troupes of Prince Azam.
Send 100 tola gold.
Guru will bless the earning of the sangat.

Part II

In the handwriting of the calligrapher

It is the order of the Guru to Bhai Mokam Singh Ji, Bhai Sati Das and the sangat.
The troops of Prince Azam will be protected by the Guru. Recite the word
Guru Guru and the prosperity will come.
Send 100 tola gold.
It is my order to the sangat and to the troupes of prince Azam.
The Sikhs who will send the gold will be blessed and their earnings will increase.
I am very pleased with the sangat. Guru will fulfil all wishes of the sangat, your house is my house.
Dated 24th Sawan 1755 B.K.1698 A.D.

Observations:

1. Price Azam is the son of Emperor Aurangzeb whose 2nd son Bahadur Shah became the Emperor after the death of Aurangzeb.
2. Guru Gobind Singh Ji went to Nanded along with Bahadur Shah to help him to curb the uprising in the South.
LETTER 12
Hukamnama is addressed to the sangat of Machivara regarding sending 1 tola gold and instructing them not to give it to massands.
dated Chet 14 1755 B.K., 12th March 1699 A.D.
(was preserved in the Sikh museum in Amritsar)
[पुस्तक 6 काली १०]

चंद्र १४, फ़रवरी १९३५ वि.
११ अगस्त, १९३४ ली.

[कुल की घर दिलासू है दिलासू]

१ हेमा

[यदिकांश लहर दिलासू]

२४ शमशहर जी

निम्नलिखित कुल की आवश्यकता है बहुत सही शरीयत करने सही निर्देश पत्रों जो कुल की उपलब्ध मिले वैसे तो उनपर निर्देश पत्र का योग्य उपलब्ध करके उनपर का योग्य होना है तथा उनका निर्देश नहीं करके उनका योग्य होना है तथा उनका निर्देश नहीं करके उनका योग्य होना है तथा उनका निर्देश नहीं करके उनका योग्य होना है तथा उनका निर्देश नहीं करके उनका योग्य होना है तथा उनका निर्देश नहीं करके उनका योग्य होना है

प. २५६
LETTER 12

This letter was written by Guru Gobind Singh Ji to the sangat of Machivara regarding sending 1 tola gold and instructing them not to give it to masands. The letter is dated Chet 14 1755 B.K., (12th March 1699 A.D.) This letter was preserved in the Sikh museum in Amritsar.

Part I

In the handwriting of Guru Gobind Singh Ji

Ek Ongkar Satguru

Send 1) tola gold.

Part II

In the handwriting of the calligrapher

It is the order of the Guru to Bhai Kalyan Rai and the sangat of Machivara. The Guru will protect the sangat. Sangat is my Khalsa. Send 1 tola gold, send it immediately. Send the donations out of your ‘Daswand’. Bring it personally and don't recognise any masands. Guru will look after the sangat and all wishes will be fulfilled.
Dated 1755 B.K. 14 of the month of Chet (8 lines)

Observations:

1. This letter was found in Lahore before the partition of the country and then put in Sikh museum in Amritsar.

2. It mentions one of the important instructions to Sikhs that they should give 1/10 of their income for charity. This is called ‘Daswand’. It is also one of the commandments in Sikh Rehat Maryada.

3. It also mentions not to mix with and recognise the authority of the masands.
LETTER 13
Hukamnama is addressed to sangat of Naushera Punua regarding inviting sangat to attend Diwali.
dated Katak 4 1755 B.K., 5th October 1699 A.D.
(preserved in the village of Naushera Punua in district Amritsar)
[एकतर्फा प्रकाशक ७०]

बिंदु ४, संख्या ७२४४ फट
प तारहुसाल, १९५५ श्री

[केवल गरीब्या के रूपन अर्थ नियम]

शेख प्रकाश के १) टोरस:

[निञ्जनी की नियम]

५० नवंबर १९५५

ग्रामीण कृति गद्दि की आवश्यकता में ग्रामीण संघार
तीर्थस्थलों को युद्ध कर्मकांड हत्या की वापसी रूप
का संभव मुद्दतिकृत मंचनिर्माणी हैं। इसमें
का आदर्श में हत्याकांड का उद्गम में आये है
नागरिक आदर्श में खड़ा है। इसके द्वारा यह
का आदर्श के निर्माण पूर्ण है। २) टोरस मुद्दा
ग्रामीण कृति गद्दि के लिए इसके महत्वपूर्ण बिंदु

LETTER 13

This letter was written by Guru Gobind Singh Ji to the sangat of Naushera Punua regarding inviting sangat to attend Diwali. The letter is dated Katak 4 1755 B.K., (5th October 1699 A.D.) This letter is preserved in the village of Naushera Punua in district Amritsar.

Part I
In the handwriting of Guru Gobind Singh Ji

You are my Khalsa. Send (1)
Whosoever will send will be blessed and I will be pleased.
1756 B.K. 4th of the month of Katak (8 lines)

Part II
In the handwriting of the calligrapher

Ek Ongkar Satguru

It is the order of the Guru to the sangat of Naushera, Guru will protect you. Recite Guru Guru and the life will prosperous.

Sangat should come on the festival of Diwali. Whatever donations you have saved, bring it with you and not give it to anybody else.

The Sikh's who will come will be blessed.

Sangat is my Khalsa and I am pleased with them.

Send 1 tola gold via hundi.

Observations:

1. The Naushera is popularly known as Naushera Punua and is located in district Amritsar.
2. It confirms that the festival of Diwali was celebrated during the times of the Gurus.
3. The word Khalsa has been used in the last few letters.
LETTER 14
Hukamnama is addressed to the sangat of Sarandeo regarding an invitation to come and celebrate diwali and to send 2 tola of gold by hundli. dated 1756 B.K., 1699 A.D.
पुस्तकस्तर प्राप्ति
(यी नंबर सीरीज़ नेमें को)

पांचो नंबर पुस्तक
(सीरीज़ प्राप्ति 10)

* * *

बीसी नंबर को को अवलोकन के नियम से संबंधित संख्या की खुश खुश पता
समाप्त संदेश

मंगलवार नौ बजे यह संदेश के अनुसार संबंधित
संख्या की खुश खुश पता
समाप्त संदेश

मंगलवार नौ बजे यह संदेश के
संबंधित संख्या की खुश खुश पता
समाप्त संदेश

**केले—किस पुस्तकाधीन वा विद्युत-बेंग, विद्युत बिउटूट एवं संपादक**

केले—किस पुस्तकाधीन वा विद्युत-बेंग, विद्युत बिउटूट एवं संपादक
This letter was written by Guru Gobind Singh Ji to the sangat of Sarandeo regarding an invitation to come and celebrate diwali and to send 2 tola of gold by hundi. The letter is dated 1756 B.K., (1699 A.D.)

Part I
In the handwriting of Guru Gobind Singh Ji

Satguru Prasad

Part II
In the handwriting of the calligrapher

Ek Ongkar Satgur Prasad

It is an order to the sangat of Saran Deo, that recite Guru Guru and life will prosperous. Sangat should come on the festival of Diwali. Whatever you have kept for the Guru bring it along with you and don't hand it over to anyone else.

Those Sikhs who will come will be blessed. Sangat, you are my Khalsa.

Send 2 tola of gold by hundi. The Sikhs who will contribute towards the gold will prosperous. Those who will respect the decendants of Bhai Sidhu Brahmin will be blessed.

Dated 1756 B.K. 4th Katak 1756 B.K. (1699 A.D.)

Observations:

1. The writings of the Guru are not legible and so have not been reproduced.
2. The order to respect the descendants of Bhai Sidhu Brahmin also seems to be unusual.
LETTER 15
Hukamnama is addressed to sangat of Patan Farid regarding instructions to bring
1 ½ tola gold and 19 rupees cash.
dated Phagan 4 1756 B.K., 1st February 1700 A.D.
(was preserved Sikh reference library – Amritsar)
[दक्षिण प्रशासन 10]
प्रस्तुत म., दिनांक 1956 दिन.
7 सप्ताह, 1200 हि.

[ग्राम से एं सामग्री अट्टा संदर्भ]

[संभाषण की विवरण]

10 माहबुबीय सीमा

ग्राम से अंग्रेजी द्वारा आरक्षण है मिडिया रेकॉर्ड भाग के 
सीमा में शहादत में संबंधित खुद कृपया समझो। माइक्रो न 
रिक्राइट हिक्या गया है तथा मिनट (दही कपड़े भी निकाल गए) 
किसी प्रकार भी विशेष गतिविधि नहीं है।

सिरियन निर्देशन है खुद कृपया समझो। विषय निकाले गए 
अनुसार विशेष गतिविधि नहीं है। विषय निकाले गए 
अनुसार विशेष गतिविधि नहीं है।

प्रकार 125 में अपने पत्री की बूंद मिट्टी निकाले गए विषय 
अनुसार विशेष गतिविधि नहीं है। विषय निकाले गए 
अनुसार विशेष गतिविधि नहीं है। 

उपयोगी निर्देशन है विशेष गतिविधि नहीं है। विषय निकाले गए 
अनुसार विशेष गतिविधि नहीं है। 

प्रकार 125 में अपने पत्री की बूंद मिट्टी निकाले गए विषय 
अनुसार विशेष गतिविधि नहीं है।
This letter was written by Guru Gobind Singh Ji to the sangat of Patan Farid regarding instructions to bring 1 ½ tola gold and 19 rupees cash.

The letter is dated Phagan 4 1756 B.K., (1st February 1699 A.D.)

This letter was preserved in Sikh reference library - Amritsar before 1984.

Part I
In the handwriting of Guru Gobind Singh Ji

1 Guru
Send three turbans. Two with golden lining and one plain.
19) have been received.

Part II
In the handwriting of the calligrapher

It is the order of the Guru that the sangat of Patan Farid will be protected by the Guru. Recite Guru Guru and the life will prosperous.

We ask for 1.5 tola gold. (Rs.19) sent through masand Santhokhe on 6th of Magh 1756 B.K. (1699 A.D.) have been received. I am pleased.

Sangat is my Khalsa. Bring the Guru’s share of offerings when you come on Vaisakhi. Do come to meet me. I will be pleased, whosoever will come will be blessed. Don’t recognise any masands. 3 turbans have been sent.

Guru will fulfil the wishes of the sangat.

Dated 4th of Phagan 1756 B.K. (1699 A.D.—10 lines)

Observations:

1. From the last few letters it is clear that the letters have now been dated.
2. It is also clear that the lines of each letter are counted and recorded.
3. The festival of Vaisakhi is also recognised and celebrated.
LETTER 16
Hukamnama is addressed to sangat of Patan Sheikh Farid regarding donations and instructions that donations must not be given to massands dated Maghar 4 1757 B.K. 4th November 1700 A.D. (was preserved in Sikh reference library – Amritsar)
LETTER 16

This letter was written by Guru Gobind Singh Ji to the sangat of Patan Sheikh Farid regarding donations and instructions that donations must not be given to masands. The letter is dated Maghar 4 1757 B.K, (4th November 1700 A.D.) This letter was preserved in Sikh reference library –Amritsar before 1984.

Part I
In the handwriting of Guru Gobind Singh Ji

1 Guru
1)) send gold

The sangat should come on Holi dressed with weapons and will be blessed. Do not give the offerings for the Guru to anybody else. When you come bring it with you. Do not attend any bereavement ceremony of any masand or their relations. Those who will accept the order of the Guru, their wishes will be fulfilled. (14 lines)

Part II
In the handwriting of the calligrapher

It is the order of the Guru, that Guru will protect the sangat of the Patan Farid. Recite the word Guru Guru and your life will prosperous. The Sangat is my Khalsa. Whatever share of offerings you have for the Guru, keep it with you and don’t give it to any masands. If a Sikh is coming to see the Guru, then send it through him, otherwise keep it with you. When the Guru’s order come, then send it by a hundi and I will be pleased. Send also 1 tola of gold by hundi. Those Sikhs who will contribute will be blessed.

Dated 4th Magh 1757 B.K. (1700 A.D.—9 lines)

Observations:

1. There is mention of a celebration of a festival of Holi confirming (referred to previous letters, that in the Guru period 3 festivals viz., Diwali, Vaisakhi and Holi were celebrated by the Sikhs.

2. The demand of gold was quite common and was frequently asked as an offering.
हुकमनामा हैनियाद नियंत्रित सीत या शहर शहीद नहीं पन्ना, सीता
[मुख्य भाषा 1700 ईएस] 
"... हुकमनामा हैनियाद नियंत्रित सीत या शहर शहीद नहीं पन्ना, सीता
"... हुकमनामा हैनियाद नियंत्रित सीत या शहर शहीद नहीं पन्ना, सीता

[हुकमनामा हैनियाद नियंत्रित सीता]

Hukamnama is addressed to sangat of Naushera Punua regarding instructions
of sending 1 tola gold via Hundi and instructions that it should not be given
to any unauthorised person
dated Maghar 4 1757 B.K., 4th November 1700 A.D.
(preserved in Naushera Punua – district Amritsar)
प्रमुख प्रश्न पत्रिका
(वही यहाँ किया हुआ था)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।

(अनुवाद हिंदी)

जीवन का यह बदल आता है जब नहीं होता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है। अब तो वह सही ही रह जाता है।
This letter was written by Guru Gobind Singh Ji to the sangat of Naushera Punua regarding instructions of sending 1 tola gold via Hundi and instructions that it should not be given to any unauthorised person. The letter is dated Maghar 4 1757 B.K., (4th November 1700 A.D.)

This letter is preserved in Naushera Punua – district Amritsar.

Part I

In the handwriting of Guru Gobind Singh Ji

1 Guru
1) send 1 tola of gold.

Collect donations (golak) at your own home. It is the order to the sangat to come and celebrate Holi dressed with weapons.

Do not give share of Guru’s offerings to anybody else. Bring it when you come to meet the Guru. Do not attend bereavement ceremony of masands or their relations. Those who obey Guru’s orders will be blessed.

(13 lines)

Part II

In the handwriting of the calligrapher

This is the order of the Guru to the sangat of Naushera, Guru will protect the sangat. Recite the name of the Guru and the life will prosperous.

Sangat is my Khalsa. Whatever share of offerings you have for the Guru, keep it with you and don’t give it to any masands. If you come then bring it with you. Send in writing your ardas. Send 1 tola gold by hundi. Those Sikhs who will contribute will be blessed. Sangat will prosperous and I will be pleased. Dated 1757 B.K. 4th Magh (1700 A.D.—8 lines).

Observations:

1. There is a first time mention of ‘golak’ in a devotee’s house.
2. There is again a mention of an order to the sangat to come dressed with weapons.
3. Sending money and gold by hundi seems to be a common practice. The word Khalsa has also been repeatedly used.

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LETTER 18
Hukamnama is addressed to Bhal Meher Chand regarding sending 1 tola gold by hundi, not to mix with any massands and to come equipped with weapons. dated 1758 B.K., 1701 A.D.
LETTER 18

This letter was written by Guru Gobind Singh Ji to Bhai Meher Chand regarding sending 1 tola gold by hundi, not to mix with any masands and to come equipped with weapons.

The letter is dated 1758 B.K. (1701 A.D.)

Part I
In the handwriting of Guru Gobind Singh Ji

1 Guru
Send 1)) gold

Part II
In the handwriting of a calligrapher

Ek Ongkar Satguru geo

It is an order of the Guru to Bhai Meher Chan Jat. Guru will protect you.

Recite the name Guru Guru and your life will prosperous. You are my Khalsa. Send (1) tola’s gold as soon as possible by hundi.

Guru will bless you. Do not mix with masands or their supporters. If you meet any Sikh, then love him and respect him. The Sikhs who come dressed with weapons will be blessed. Whatever offerings you have for Ardas, Golak and Daswand, bring it with you and do not give it to anyone else. Guru will be pleased.

Date 10th Phagan 1758 B.K. (1701 A.D.—10 lines)

Observations:

1. The letter is dated 1701 A.D. After 1699, all Khalsa were called Singh, whereas in this letter Guru is calling Meher Chand as his Khalsa.

2. In this letter like many previous letters there is an order not to mix with masands as well as their supporters.

3. Again there is an order for the Sikhs to come dressed with weapons. In this letter donations have been classified under ‘kar bhet’, ‘Ardas’, ‘Golak’, and ‘Daswand’.

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LETTER 19
Hukamnama is addressed to sangat of Dasua regarding 1 ¼ tola gold and not to hand it over to any unauthorised person.
dated Maghar 4 1757 B.K, 4th November 1700 A.D.
(preserved in Harimandir Sahib – Patna Bihar)
This letter was written by Guru Gobind Singh Ji to the sangat of Dasua regarding 1 ½ tola gold and not to hand it over to any unauthorised person. The letter is dated Maghar 4, 1757 B.K, (4th November 1700 A.D.) This letter is preserved in Harimandir Sahib – Patna Bihar.

Part I

In the handwriting of Guru Gobind Singh Ji

1 Guru
Send 1)) tola gold.

Do not give Guru’s share of offerings to anyone else. Whenever you come, bring it with you. Do not attend the bereavement ceremonies of masands and their supporters. Those who follow orders their wishes will be fulfilled. (14 lines). Sangat must come dressed with weapons to celebrate Holi and all will be blessed. (11 lines)

Part II

In the handwriting of the calligrapher

Ek Ongkar Satguru Geo

This is the order of the Guru, the sangat of Patan Farid will be blessed by the Guru. Recite Guru Guru and life will prosperous. All members of the sangat are my Khalsa. Whatever is the share of offerings of the Guru, do not give it to any masand and keep it with yourself. If a Sikh is coming to see the Guru, send it with him. Otherwise keep it with you. If and when orders of the Guru come, then send it by a Hundi. Also 1)) tola gold. I will be pleased, whosoever will contribute, will be blessed.

Dated 4th Magar 1757B.K. (1700 A.D.—9 lines).

Observations:

1. It is important to note that here the whole sangat of Patan is addressed as Khalsa.
2. The dis-association and non corporation with masands is again emphasised.
3. It is again being emphasised that the sangat should come dressed with weapons.
LETTER 20
Hukamnama is addressed to Bhal Meher Chand Peshkar regarding a hundi of 25 rupees and to come accompanied with weapons.
dated Fagan 10 1758 B.K., 6th February 1702 A.D.
(preserved in Ahla Ganj – Lucknow)
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LETTER 20

This letter was written by Guru Gobind Singh Ji to Bhai Meher Chand Peshkar regarding a hundi of 25 rupees and to come dressed with weapons. The letter is dated Fagan 10 1758 B.K., (6th February 1702 A.D.) This letter is preserved in Ahia Ganj – Lucknow.

Part I

In the handwriting of Guru Gobind Singh Ji

1 Guru
Send 25)
Whatever is the share of Guru’s offering, send it by hundi. (10 lines).

Part II

In the handwriting of a calligrapher

Ek Ongkar Satguru Geo

It is the order of the Guru to Bhai Meher Chand revenue Officer and scribe, is my Khalsa. Guru will protect him. Recite Guru Guru. Send 25 rupees by hundi. You will be blessed. Do not mix with masands and their supporters. Whatever is the share of the Guru’s offerings, bring it yourself. If you meet a Sikh then respect him. It will give me pleasure. When you come to visit me, come dressed with weapons.

Dated 10th Phagan 1758 B.K. (1701 A.D.—9 lines)

Observations:

1. The name or title of revenue officer and scribe has been used for the first time.
2. The use of hundi’s to send money and gold seems to be a very popular method during those periods.
Hukamnama is addressed to Bhal Meher Chand and Dharam Chand regarding sending a hundi of 101 rupees and instructions not to mix with massands and come fully accompanied with weapons.
dated Fagan 10 1758 B.K., 6th February 1702 A.D.
(preserved in Harimandir Sahib – Patna Bihar)
This letter was written by Guru Gobind Singh Ji to Bhai Meher Chand and Dharam Chand regarding sending a hundi of 101 rupees and instructions not to mix with massands and come fully dressed with weapons. The letter is dated Phagan 10 1758 B.K., (6th February 1702 A.D.) This letter is preserved in Harimandir Sahib – Patna Bihar.

Part I
In the handwriting of Guru Gobind Singh Ji

1 Guru
Send 100)

Part II
In the handwriting of the calligrapher

Ek Ongkar Satguru Ji

It is the order of the Guru to Mehr Chand, Dharam Chand and Karam Chand, Guru will protect you, recite Guru Guru and your living will prosper. You are my Khalsa. It is a demand for ‘hathi’, send Rs. 101 by hundi as fast as possible. Whatever is the share for Guru’s offerings, bring it with you. Come dressed with weapons. Whosoever will come will be blessed, his/her efforts will be blessed. Do not give to anyone else, the offering you have kept for the Guru. Do not have any relations with masands or their supporters. If you meet a Sikh, honour and respect him. Do not overdo. This is my order. Dated 1758 BK (1701 A.D.) 10th of Phagun. 10 lines.

Observations:
1. The Guru has addressed Mehr Chand, Dharam Chand and Karam Chand as his Khalsa.
2. The order is to send a fast ‘hundi’.
3. The order is also to come dressed with weapons.
LETTER 22
Hukamnama is addressed to Bhai Subhag Singh regarding an invitation to come and join the Guru. 
dated Asu Sudhi 9 1761 B.K., 1704 A.D.
This letter was written by Guru Gobind Singh Ji to Bhai Subhag Singh regarding an invitation to come and join the Guru. The letter is dated Asu Sudhi 9, 1761 B.K., (1704 A.D.)

Part I
In the handwriting of Guru Gobind Singh Ji

Ek Ongkar
Satguru

Bhai Subhag Singh and the sangat, God will protect you all. Bring your offerings on Baisakhi. Whosoever will come will prosper. It is an order to the Sangat that hand over your collections to Subhag Singh. All will be good, follow the orders

Part II
In the handwriting of the calligrapher

It is an order to Sant Singh to kill Turks or die for the cause. Martyrdom is a crown for the martyrs. Guru has given this duty to Sant Singh. Bahur Singh is the servant of the Guru and is with him. It is good to note, the Guru has called him. Bahur Singh’s father has also served the Guru and has given his life for the Guru, you, too, have helped me in the times of need. Those who will accept Sant Singh, they are my Khalsa. I will be pleased with them. My four sons, forty liberators (Muktas) and Sant Singh have, I sacrificed. This has happened in Chamkaur and Sirhind. 1761 BK (1704 A.D.) 9th Sudi Asu.

Dying for the cause was a challenge in Chamkaur. Those who had obeyed the challenge were being liberated. It is order of the Guru to recite Guru Guru. Guru is pleased. Say Waheguru that is the truth.

Observations:
1. The letter recognises the martyrdom of four sahibzadas, 40 muktas and others
2. It is an order to engage in battle with Turks and die for a cause.
LETTER 23
Hukamnama is addressed to Bhal Bhachittar Singh and Uday Singh regarding donations to be sent.
dated Katak 1 1761 B.K., 1704 A.D.
LETTER 23

This letter was written by Guru Gobind Singh Ji to Bhai Bhachittar Singh and Uday Singh regarding custody of collections.

The letter is dated Katak 1, 1761 B.K., (1704 A.D.)

Part I
In the handwriting of Guru Gobind Singh ji

Here, the nishan and words of the Guru are defaced and are illegible.

Part II
In the handwriting of the calligrapher

Ek Ongkar Satgur Prasad

It is order of Satguru to Bhai Bachitar Singh ji, Bhai Udy Singh ji.

Bhai Anik Singh ji, Bhai Ajab Singh ji, Bhai Ajaib Singh ji, Naik Mai Das, Voi, Mani Singh, Waheguru will protect the faith. You all are my sons and family members. I am pleased with you. Whatever amount has been collected give to them, it will reach me. They are my sons and family members. This is time of ‘Sewa’. Whosoever will serve will be accepted in the next world.

Waheguru will protect you.

1761 BK (1704 A.D.), 1st of Kartik.

Observations:

1. This hukamnama refers to Bhai Mani Singh, a contemporary of Guru Gobind Singh and the scribe of the second version of Guru Granth Sahib.
2. The date of the hukamnam has been written with a different pen.
3. The Guru has called the sons of Bhai Mani Singh as his own family members.
LETTER 24
Hukammama is addressed to the sangat of Pirag (Pryag Allahabad) regarding sending 5 tola gold via hundi and instructions not to give it to any unauthorised persons and it come equipped with weapons.
dated Phagan 10 1758 B.K., 6th February 1702 A.D.
(preserved in Ahia Ganj – Lucknow)
समलग्न परिचय
(यो जन्म लोगों के भी)

(पिता: गोविन्द राय)

पुनर्नाम (माता-पिता)
LETTER 24

This letter was written by Guru Gobind Singh Ji to the sangat of Pirag (Pryag Allahabad) regarding sending 5 tola gold via hundi and instructions not to give it to any unauthorised persons and to come equipped with weapons. The letter is dated Phagan 10 1758 B.K., (6th February 1702 A.D.) This letter is preserved in Ahia Ganj – Lucknow.

Part I
In the handwriting of Guru Gobind Singh ji

1 Guru
Send (5)

Part II
In the handwriting of the calligrapher

It is the order of the Guru that the sangat of Pirag (Paryag) is my Khalsa and the Guru will protect all. Recite Guru Guru and the life will prosper. Send 5 tola gold by fast hundi. All will be blessed. Do not socialise with masands and their supporters. Whatever collections, you have, do not handover to any one, bring it personally with you. Any Sikh you meet, honour him and treat him with respect. I am pleased. Develop love amongst yourself. Come to see me dressed with weapons. Those who come for ‘darshan’ will be blessed. Date 10 phagan, 1758 BK (1701 A.D.)

Observations:

1. The letter is addressed to the sangat (Khalsa) of Allahabad.
2. There is an instruction to live in harmony.
3. There is also an instruction of not to socialise with masands and their touts.
LETTER 25
Hukamnama addressed to sangat of Naushera Punua regarding the instruction not to mix with massands and to send a hundi of 1 tola gold.

dated Fagan 10 1758 B.K., 6th February 1702 A.D.

(preserved in the village of Naushera Punua – district Amritsar)
This letter was written by Guru Gobind Singh Ji to the sangat of Naushera Punua regarding the instruction not to mix with massands and to send a hundi of 1 tola gold. The letter is dated Phagun 10, 1758 B.K., (6th February 1702 A.D.) This letter is preserved in the village of Naushera Punua – district Amritsar.

**Part I**

In the handwriting of Guru Gobind Singh Ji

1 Guru
Send 1))

**Part II**

In the handwriting of the calligrapher

It is the order of the Guru that the Guru will protect the sangat of Naushera, recite Guru Guru and life will prosper. All sangat is my Khalsa. Send 1)) tola gold by fast tract hundi. You will be blessed. Do not socialise with masands and their touts.. Sikhs, who will come to me dressed with weapons, will be blessed. Those Sikhs, who come to you, welcome them and respect them. Love each other. 1758BK, (1701 A.D.), 10th of Phagun. 10 lines.

**Observations:**

1. Naushara refers to village Naushera punua, district Amritsar
2. Instructions are to live in harmony and welcome other Sikhs
3. Again the instructions are not to socialise with masands and their touts or associates.
LETTER 26
Hukamnama is addressed to sangat of Cholae (Maja) regarding demand hundi of 20 rupees and to come equipped with weapons.
dated Chet 6 1762 B.K., 4th March 1706 A.D.
(preserved in the village of Naushera Punua – district Amritsar)
[अंकगणना पद्यपी १०]

वें प, भिंडर १५५२ वि.
स्वतंत्र, भूमि २००३ वि.

[हिंदी अल्कृति विषय वाली]

[हिंदी की विषय]

१६) वर्षधर सी हो रहे हैं
निकी खुशी हो ची अर्थात् है गरमता गर्म
कर डेंगु तक में भी गरम हुआ है खुशी हो ची
का खुशी खुशी सम्मल सत्कर निपुंशन
१) सूचना छेड़ लिख निस्सन्त युग से २०
बाहर उपयुक्त शरीर लिख के हुए हैं जो
बाहर हैं जपी, विले ने विज्ञान कुरान
लेख होता के प्रेम ने विद्युन ब्रुज से
निश्चित वर्तमान सींघ में उपयुक्त भाव
से विद्युन उपक अन्तिक्य खुशी पुणे व
वेंक विद्युन भी बांटती है विद्युन ब्रुज,
सम्ब १५०३ निकी चीं ६ मास १६।
LETTER 26

This letter was written by Guru Gobind Singh Ji to the sangat of Cholae (Maja) regarding hundi of 20 rupees and to come equipped with weapons. The letter is dated Chet 6 1762 B.K., (4th March 1706 A.D.) This letter is preserved in the village of Naushera Punua – district Amritsar.

Part I
In the handwriting of Guru Gobind Singh Ji

1 Guru
Send 20)
Send it by hundi and courier it to the Guru.

Part II
In the handwriting of the calligrapher

Ek Ongkar Waheguru ji ki Fateh

It is the order of the Guru that the sangat of Chola is my Khalsa. Guru will protect you. Recite the name of Guru, the life will prosperous. Send 1)) tola gold and Rs. 20. It is required by the Sikhs. All will be blessed. The Sikh who comes to see the Guru should come dressed with weapons. Guru will fulfil all wishes. Sangat is my dwelling. I am pleased. 1762 BK, (1705 A.D.)6th Chet. (11 lines).

Observations:

1. The advice to send Rs. 20,000 is clearly marked for the necessities of the Sikhs.
2. The date of the hukamnama confirms that it is written from Anandpur Sahib.
3. There is a mention of engaging a courier to despatch the hundi.
LETTER 27
Hukamnama is addressed to Nabi Khan and Ghani Khan regarding the help they gave to the Guru to escape from forest of Machhvara.
dated 1762 B.K., 1705 A.D.
दुसरी बार ध्यान दिन, इतिहास में, वह विश्व का एक बड़ा हिस्सा था। इसके साथ, वह अनेक संस्कृति, व्यंग्य, और संस्कृति के अंतर्गत आते रहे।

"...वह विश्व का एक बड़ा हिस्सा था। इसके साथ, वह अनेक संस्कृति, व्यंग्य, और संस्कृति के अंतर्गत आते रहे।"
This letter was written by Guru Gobind Singh Ji to Nabi Khan and Ghani Khan regarding the help they gave to the Guru to escape from the forest of Machivara. The letter is dated 1762 B.K., 1705 A.D.

Part I

In the handwriting of Guru Gobind Singh Ji

The words of Guru Gobind Singh Ji have been defaced and are not readable.

Part II

In the handwriting of the calligrapher

Ek Ongkar Sri Satguru Geo

It is the order of the Guru that Ghani Khan and Nabi Khan are like my sons. They have helped me. The Sikhs who will serve them will be blessed. My hand will always be on their head. The Sikhs who will serve them, will serve me. Dated 1762 B.K. (1705 A.D.)

Observations:

1. The letter relates to Ghani Khan and Nabi Khan who helped Guru Gobind Singh to escape from Machvara.
2. The date 1762 B.K. is correct though it has been tried to be altered to 1761 B.K.
Hukamnama is addressed to Brar's and sangat of Bhal Rupa regarding joining the Guru to march towards Dakhan (South).
dated Katak 20 1763 B.K., 21st October 1706 A.D.
(preserved in the village of Bhal Rupa)
[ਤੱਕਤਾ ਪ੍ਰਵਾਸੀ ੧੦]

ਮੰਚ ੨੦, ਫ਼ੌਰੋ ੧੨੩੫ ਬੈਂ, ੨ਾ ਅਨੂਸਰਨ ੧੨੦੦ਵੇਂ ਵੇਲਾ।

[ਸਾਹਿਤ ਦੀ ਇਕ ਬਿਣਤੀ ਅਤੇ ਇਕ ਬਣਾਲਣਾ]

[ਸਾਹਿਤਕ ਦੀ ਬਣਾਲਣਾ]

ਹੁਣ ਸਾਹਿਤ ਦੀ ਬਣਾਲਣਾ ਕੀ

ਸਾਹਿਤ ਭਾਸਕਰਨ ਦੀ ਤਰ੍ਹਾਂ ਖੁਦ ਦੀ ਖ਼ਾਸ਼ਤ ਸ਼ਾਮਲ ਦੇਖਕਾਣ ਦੀ ਖ਼ਾਸ਼ਤ ਜਾਣਦਾ ਹੁੰਦਾ ਹੈ। ਸਾਹਿਤ ਦੀ ਪ੍ਰਤੀ ਸਹਿਤ ਸਾਹਿਤ ਦੀ ਮੈਸੂਰੀ ਵੀ ਮਦਦ ਕਰਦਾ ਹੈ।

ਸਾਹਿਤ ਦੀ ਪ੍ਰਤੀ ਸਹਿਤ ਸਾਹਿਤ ਦੀ ਮੈਸੂਰੀ ਵੀ ਮਦਦ ਕਰਦਾ ਹੈ।

[ਜ਼ਮੀਨ ਦੀ ਸਕੀਨ]

[ਸਾਹਿਤੀ ਦੀ ਸਕੀਨ]

ਸਾਹਿਤ ਦੀ ਸਕੀਨ ਵੀ ਸਾਹਿਤ ਦੀ ਖ਼ਾਸ਼ਤ ਸ਼ਾਮਲ ਦੇਖਕਾਣ ਦੀ ਖ਼ਾਸ਼ਤ ਜਾਣਦਾ ਹੁੰਦਾ ਹੈ।

[ਗਿਨਤੀ ਦੇ ਸਕੀਨ]

[ਸਾਹਿਤੀ ਦੇ ਸਕੀਨ]

ਸਾਹਿਤ ਦੀ ਸਕੀਨ ਵੀ ਸਾਹਿਤ ਦੀ ਖ਼ਾਸ਼ਤ ਸ਼ਾਮਲ ਦੇਖਕਾਣ ਦੀ ਖ਼ਾਸ਼ਤ ਜਾਣਦਾ ਹੁੰਦਾ ਹੈ।

[ਸਾਹਿਤੀ ਦੇ ਸਕੀਨ]

[ਜ਼ਮੀਨ ਦੀ ਸਕੀਨ]

[ਸਾਹਿਤੀ ਦੇ ਸਕੀਨ]

ਪ੍ਰਸ਼ਨ ਦੇ ਸਾਹਿਤ ਦੀ ਸਕੀਨ ਵੀ ਸਾਹਿਤ ਦੀ ਖ਼ਾਸ਼ਤ ਸ਼ਾਮਲ ਦੇਖਕਾਣ ਦੀ ਖ਼ਾਸ਼ਤ ਜਾਣਦਾ ਹੁੰਦਾ ਹੈ।

[ਸਾਹਿਤੀ ਦੇ ਸਕੀਨ]

[ਜ਼ਮੀਨ ਦੀ ਸਕੀਨ]

[ਸਾਹਿਤੀ ਦੇ ਸਕੀਨ]
LETTER 28

This letter was written by Guru Gobind Singh Ji to Brars and sangat of Bhai Rupa regarding joining the Guru to march towards Dakhan (South).

The letter is dated Katak 20 1763 B.K., (21st October 1706 A.D.)

This letter is preserved in the village of Bhai Rupa.

Part I

In the handwriting of Guru Gobind Singh Ji

Send four bulls.

Part II

In the handwriting of the calligrapher

Ek Ongkar Sri Satguru Ji

It is the order of the Guru that the sangat of Brars will be protected by the Guru. Recite Guru Guru and life will prosperous. Send the list of items immediately, one healthy bull - Theraaj Singh, one healthy bull - Bhai Bulaki Singh, one healthy bull - Bhai Baaj Singh, one healthy bull - Bhai Dharam Singh of Rupa. Guru will look after the sangat of the village of Brars. Send the four healthy bulls on seeing this order. I am pleased with you. I have marched towards south. Those Sikhs, who want to go with me, should come immediately and join me. I am pleased with you all and Guru will protect you.

Dated 1763 B.K. 20th of Kartik (1706 A.D.—9 lines).

Observations:

1. The letter is written when Guru Gobind Singh was marching towards South with Bahadur Shah.
2. The village of Rupa is in the district of Batinda.
LETTER 29
Hukamnama is addressed to sangat of Thaul regarding the Guru's approach to Kalhoor and instructions to the Khalsa to come equipped with weapons.
dated Katak 1 1764 B.K., 2nd October 1707 A.D.
(preserved in village of Nashaura Punua – district Amritsar)
[पुस्तकेन्त्र पत्रिका ५०]
बजाब १, नंबर १२३६ वि.
२ मार्च, १९३५ श्री.

[रिपोर्ट अलो रिपोर्ट खनु सो रो]

[रिपोर्ट  की  रिपोर्ट]

१७४ गोदावरी गंगा

समाज संघर्ष पत्रिका को हरी गेल भारतम्या हो लू त्रोपक खनु खनु सप्तसागर गंगा महाकाल मूर्ति पृथ्वी दरबंध पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन निपित उप्रोपक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका अलो रिपोर्ट अलो नर महापाण खनु खनु मामलात्मक संगठन पत्रिका पत्रिका ।

pg. 324
This letter was written by Guru Gobind Singh Ji to the sangat of Thaul regarding the Guru's approach to Kalhoor and instructions to the Khalsa to come equipped with weapons. The letter is dated Katak 1, 1764 B.K., (2nd October 1707 A.D.) This letter is preserved in village of Nashaura Punua – district Amritsar.

Part I

In the handwriting of Guru Gobind Singh Ji

The wordings of Guru’s letter are not readable.

Part II

In the handwriting of the calligrapher

Ek Ongkar Satguru Ji

The sangat of Dhaul is my Khalsa. Guru will protect you. Recite Guru Guru and life will prosperous. There is a reward of a ‘siropa’ and Rs.60,000 worth of jewellery. All works of Guru are fulfilled. We will be coming in a few days. It is my order to the Khalsa that live in harmony.

When I come to Kalhoor then Khalsa should come dressed with weapons. Send by hundi 2)) tola gold and 40 Rupees by hundi. Send the masands and if he is reluctant to come then send through a courier from the sangat.

Dated 1764 B.K. 1st of Kartik (1707 A.D.)

Observations:

1. There is mention of ‘siropa’ and jewellery worth of 60,000 rupees.

2. The date of the letter refers to the period when Guru was going to south with Emperor Bahadur Shah.
LETTER 30
Hukamnama is addressed to sangat of Khara regarding Guru's meeting with Emperor Bahadur Sha and invitation to the Khalsa to come and join him. Dated Katak 1 1764 B.K., 2nd October 1707 A.D. (preserved with descendents of Bhal Bhano in Braut – Uttar Pradesh)
[पुस्तककार प्रमोतस्वी १०]

संख्या १ संवत १९०२ श्री

[एक ही दिन दो पत्र]

1) ...

[विषयों की रचना]

11 गोपिकृति दो

गोपिकृति दो दो मो अधिकार हैं नववार्ता में दृष्टि अधिक भला चौंक दो तो दो चौंका तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो दो दृष्टि तब में दृष्टि भला चौंका दो तो...
This letter was written by Guru Gobind Singh Ji to the sangat of Khara regarding Guru’s meeting with Emperor Bahadur Shah and invitation to the Khalsa to come and join him. The letter is dated Katak 1 1764 B.K., (2nd October 1707 A.D.) This letter is preserved with the descendant’s of Bhai Bhano in Braut – Uttar Pradesh.

Part I
In the handwriting of Guru Gobind Singh Ji

1))

Part II
In the handwriting of the calligrapher

Ek Ongkar Satguru Ji

It is the order of the Guru that the sangat of Khara will be protected by the Guru. Sangat is my Khalsa. Recite Guru Guru and life will prosperous.

There is a reward of a ‘siropa’ and Rs.60, 000 worth of jewellery. All works of Guru are completed with grace. We will be coming in a few days. It is my order to the Khalsa that live in harmony.

When I come to Kalhoor then Khalsa should come dressed with weapons. Send by hundi 1)) tola gold and 20 Rupees. Don’t give shelter to masands and send hundi by another courier.

Observations:
1. There is no date at the end of the letter, though dates are written at the top right hand side of the letter.
2. The date and the year are the same as the last letter. Though this time it is addressed to the sangat of Khara.
3. There is also an order not to give any shelter or refuge to masands.
Hukamnama is addressed to the sangat of Benaras regarding handing over 40 rupees to Bhai Kirpa Singh.
dated Fagan 6 1764 B.K., 3rd February 1708 A.D.
(preserved in Gurudwara Bara Sangat – Benaras)
[प्रमाणन प्रमाण १०]

चेकड़ दू, निवास १२वीं दी. प र्वर्दी १२०५ दी.

[विवरण अनुलिपि विभाग वापस द्वारा]

६०) चालौत कवियों निकल किउं है बहने

[विवरणों की विवेचना]

५६) शेषकर

गित चुनू ली ली की आवश्यकता है गलती विनिवेश व रोजमर्रा ची बुद्धिपुत्र की दा वस्तु य है बुद्धि द्रो वा च का चुनू बुद्धि सभा सत्ता मुद्दा विलक्षण ५०) का समीकरण द्वारा निकल किउं है सप्ती बहन सेश ज्यादा उपयोगी निकल किउं है शेष देखे देखे दिख सप्ती बहनों कुछ को अभिनव पुरुष देखने किउं है उसे गित चुनू ली सप्ती ३ निवास १२वीं दी.
LETTER 31

This letter was written by Guru Gobind Singh Ji to the the sangat of Benaras regarding handing over 40 rupees to Bhai Kirpa Singh. The letter is dated Phagan 6, 1764 B.K., (3rd February 1708 A.D.) This letter is preserved in Gurudwara Bari Sangat – Benaras.

Part I
In the handwriting of Guru Gobind Singh Ji

We have given Rs.40 to Kirpa Singh.

Part II
In the handwriting of the calligrapher

It is the order of the Guru that the sangat of Benaras is the Khalsa of Waheguru. The Guru will protect. Recite Guru Guru and the life will prosperous. I have kept aside out Rs.40 for Kirpa Singh. Sangat should go to his place and give it to him. Do not delay. Your wishes will be fulfilled. I am pleased.

Dated 6th Phagan 1764 B.K. (1708 A.D.—7 lines).

Observations:
1. The letter is again written by the Guru en-route to south.
2. It is a very short letter of 7 lines only.
Hukamnama is addressed to Paul Dharwad Mohan Singh regarding an invitation to come to Amritsar Sahib and bring the canons with them. Food dated 1

pg. 335
पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांकर्ता

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)

पुस्तकांमार ग्रामरोड़ी
(३० वर्ष विशेष निगम ९)
This letter was written by Guru Gobind Singh Ji to Bhai Dhanraj Mehta Sindhi regarding an invitation to come to Anandpur Sahib and bring the canons with them. This letter is not dated.

Part I
In the handwriting of Guru Gobind Singh Ji

Ek Ongkar Satguru

Bhai Dhanraj and all sangat. Guru will protect you. Bring your offerings to Anandpur and you will be blessed. Bring two canons and you will be blessed.

Part II
In the handwriting of the calligrapher

Ek Ongkar Satguru

It is the order of the Guru to Bhai Dhanraj and the sangat, Guru will protect you. Bring your offerings to Anandpur. Bring two canons and you will be blessed.

Observations:

1. This letter is preserved with the decendants of Bhai Dhanraj Mehta.

2. There is also a couplet written which is believed to be of Guru Gobind Singh Ji. Couplet reads: Bhai Dhana Dan Dhum (you are great) Dhan tumara Vansh (Great is your generation).

    Humne toh santan hai, thapi apni ans.
LETTER 33
Hukammama is addressed to sangat of Purbi Patna regarding some donations in money to be sent as soon as possible.
dated 1765 B.K., 1708 A.D.
2) चढ़ चढ़े सामर रुदोः

रुदो बुधु ने वी की कहाँक दे मनमो और भूक-भक पत्ता यो की बुधु नी वा प्रथम दे बु- भु के तथा बुधु बुधु तस्या मनमो सङ्गेश शुद्धगामुरोधे 2) देन भूत चर दूःस्यक है कथन कहाँ और भूक प्रथम दे चरें, प्रथम दे भूक प्रथम दे मनमो सङ्गेश शुद्धगामुरोधे शुद्धगामुरोधे मनमो २१ मैत्रेय १३५५ महाक ग्रह २
This letter was written by Guru Gobind Singh Ji to the sangat of Eastern Patna regarding some donations to be sent as soon as possible. The letter is dated 21 Sawan 1765 B.K., (1708 A.D.)

Part I
In the handwriting of Guru Gobind Singh Ji

Give 2)) bundles to Chaman.

Part II
In the handwriting of the calligrapher

It is the order of the Guru to the sangat of Eastern Patna, they are the Khalsa of Waheguru. Guru will protect them. Recite Guru Guru and life will prosperous. We have earmarked 2)) bundles for Chaman. Sangat should give it to him without delay. Wishes of the sangat will be fulfilled.

Dated 21 Sawan 1765 B.K. (1708 A.D.—7 lines).

Observations:
1. The letter refers to the period when Guru Gobind Singh Ji was going towards south with Emperor Bahadur Shah.
2. It is another short letter with an order to the sangat to deliver 2)) bundles to Chaman.