Bhai Nand Lal’s father was in the service of Dara Shikoh, the son of Emperor Shah Jahan. It appears that when he was six years old, his father accompanied the Mughal prince to Gazni in 1639 where he had his education. After the death of his parents, he moved to Multan and served in high positions with the local Governor. Later he moved to Agra in the service of prince Mu-azzam, the son of Emperor Aurangzeb. To avoid conversion to Islam, as desired by the emperor, he left Agra and moved to Anandpur Sahib. He was so impressed by the personality of Guru Gobind Singh that he stayed there for a number of years and a number of works in Persian and other languages. One of these is Ganj Nama or Book of Treasures.

Ganj Nama is written in Persian verse in praise of the ten Gurus. There are total of 160 verses in it. Verses from 104 to 160 are in praise of Guru Gobind Singh Ji; translation of these verses is given below. Verse No 104 itself is composed of 17 sub verses; I have numbered these from 104 (i) to 104 (xvii). Each verse has been written in Gurmukhi, Persian and English scripts followed by the translation of each word of the verse in English and finally the meaning of the entire verse in English.

At times it becomes quite difficult to get the real essence of a poet’s thoughts in his writings since a lot is left to the imagination of the reader; Bhai Nand Lal is no exception. I have consulted a number of books on the subject; the interpretations of many verses differ from book to book. I have translated the work of Nand lal Ji to the best of my ability. Since the meaning of each Persian word is given, I request the readers to have their own interpretation especially in the case of the following verses; the actual meaning of the Persian words and their interpretation as they appear in the respective verses are given in brackets:

104 (xi) 122 ("Suls" means the fraction one third - translated as three gods and three worlds); 104 (xi) 122 ("Rubeh" means the fraction one fourth - translated as four Vedas), 104 (xi) 123 ("Suds" means the fraction one sixth- translated as six Shastras), 104(xii) ("sulsoon" means thirty- translated as thirty angels), 139 ("Ashr Qudsi" means ten angels – translated as ten Greek gods), 154 ("Bisto Haft" means twenty seven – translated as twenty seven stars and Nichhattars), and 155 (“Khams” means the fraction one fifth – translated as five elements ; “Haft” means seven – translated as seven worlds )

I seek the views of readers on the interpretation of above verses.
104.I.

The world from their stranglehold; he decorates the eternal and beautiful throne.

104.II.

His kingdom makes the manifestation of the nine torches (nine Gurus before him) brighter and removes the darkness and falsehood from this world.

104.III.

SULTAAN AL-AWWAL V AL- AAKHAR
V BAASAR AL-BAATIN V AL- ZAAHAR
He is the king of the beginning and the end; he can reach into the inner most depths of our hearts.

104.IV.

**MUSHT HAR SAAZ-E KUDS EI-JAAZ**

* MUSHT-punch, blow with a fist (open, show) * HAR- each, every, any * SAAZ-equipped, tuned, * KUDSI-sacred, angel * EI-JAAZ-miracle, wonder, supernaturality * AZ-from * TAA-AT-prayer, devotion * KHIDMAT-service * NI-AAZ-requirement, need, necessity * BE-NI-AAZ-is not needed, is not required

He reveals the sacred miracles; he does not need any service to himself or to be worshipped.

104.V.

**SHER-AAN-E AFWAAJ-E MANSOOR-EH-ASH YAK-EH TAAZ**

* SHER-AAN-plural of SHER (lion) * AFWAAJ-plural of FAUJ (army) * MANSOOR-victorious, triumphant * MANSOOR-EH-Ash-its victories * YAK-one * TAAZ-attack, rush * LIWAA-E-banner, flag * AALAM-world, universe * NUSRAT-victory, triumph * TARAAZ-level, position

There is no one like the lions of his victorious armies; the flag of his victories are flying from the highest peaks in the world.

104.VI.

**KAAF-E FAARSI AZ NAAM-E HAQ IKH-TITAAM-SH GETI SITAAN**

* KAAF-the letter "K" (here "G" or GAAP) * FAARSI-Persian language * AZ-from * NAAM-name * HAQ-truth God * IKH-TITAAM-final, conclusion * IKH-TITAAM-ASH-its end, its conclusion * GETI-world, universe * SITAAN-place, land * WAAV-the letter "O" or "VA" in Persian * BAADI-beginning * WAASITEN-sake, cause, broker, agency * QE-YAAM-rising, movement, revolt * ZAMEEN-earth * ZAMAAN-time, period, epoch

There is no one like the lions of his victorious armies; the flag of his victories are flying from the highest peaks in the world.
The letter “G” or “Gaaf” of Persian (the first letter of the name of Guru Gobind Singh) reflects the ultimate truth of the world; the letter “O” or VA (of Persian) correlates the movement of earth and the heavens.

104.VII.

BAA-E ABAD BAQAA-YASH BAKHSHINDEH-E PANAHHIND-GAAN
V SHAMIM-E NOON-E HAMAA-YOON-E PRASTAND-GAAN

“B” or “BE” (in Persian) of his name reflects his mercy for the poor and provides shelter to them till eternity; the “N” or “NOON” (in Persian) of his name sends fragrance of his imperial highness to the beloved ones.

104.VIII.

DAAL-E SIRA-PA AZMAT-O IJLAL-SH DAAM GUSL-E MARG
V SEENE SARAAPA WALA TAMKEEN-ASH SAR-MA-YEH HAR SAAZ-E BARG

With our complete trust in him, the “D” or “DAAL” (in Persian) of his name releases us from the death trap; the letter “S” or “SEEN” (in Persian) in his name reflects that he occupies an exalted position and our submission to him gets us all the gifts of the world.

104.IX.
The “N” or “NOON” (in Persian) of his name is perpetually spreading fragrance all around and that he remains in the company of the Lord; the second “G” or “GAAF” (in Persian) of his name sends the ignorant people who disobey his command to (measure) the jungles to be doomed.

The last letter “H” or “HEH” (in Persian) of his name leads us justly in this world and beyond and the drum of his leadership and guidance can be heard in the nine worlds.

Lacs of gods and shastras have chosen to serve him; lacs of Vedas and heavens are under his command.

The last letter “H” or “HEH” (in Persian) of his name leads us justly in this world and beyond and the drum of his leadership and guidance can be heard in the nine worlds.
Lacs of gods and angels praise the splendor of his palace; lacs of gods like Shiv and Brahma are wishing to be near his throne for protection.

104.XIII.

Lacs of skies and lands are his slaves; lacs of suns and moons get theirs robes from him to cover themselves (when they set).

104.XIV.

Lacs of thrones carry the stamp of his name; lacs of kings and gods like Ram and Krishna kiss the dust of his feet.
Lacs of honoured and fortunate ones are glorifying him; and lacs of honoured ones in the court of God are his obedient servants.

104.XVI.

Lacs of Indr gods and lacs of shesh nag with thousand tongues are engaged in describing him; lacs of gods like Shiv and Brahma are searching ways to reach him.

104.XVII.

Lacs of goddesses are engaged in his service; lacs of divine powers have accepted him and worship him.
Guru Gobind Singh is victorious and assists us to succeed in life; he is accepted by God as His own.

Guru Gobind Singh is the custodian of God’s treasure; he is the bestower of all the gifts.

Guru Gobind Singh knows the ways of God; he is the emperor of emperors.
Guru Gobind Singh rules over both the worlds; he is the destroyer of the enemies.

Guru Gobind Singh illuminates our lives with abundance; he reveals secrets of God.

Guru Gobind Singh is aware of the secrets of the world; he showers his unlimited mercies.
MUQBAL-O MAQBOOL GURU GOBIND SINGH
WAASIL-O MAUSOOL GURU GOBIND SINGH

*MUQBAL - fortunate *MAQBOOL- accepted *WAASIL- united, received *MAUSOOL-joined, connected

Guru Gobind Singh is the favourite of Waheguru; he is with Him all the time

JAAN FIROZ-E DAHAR GURU GOBIND SINGH
FAIZ-E HAQ RA BAHR GURU GOBIND SINGH

*JAAN-life *FIROZ-illuminator *DAHAR- eternity, world *FAIZ-grace, blessing, bounty *HAQ-right, God *BAHR-sea

Guru Gobind Singh bestows life in this world; he is the sea of Waheguru’s blessings

HAQ RA MEHBOOB GURU GOBIND SINGH
TALIB-O MATLOOB GURU GOBIND SINGH

*HAQ-God *RA-particle *MEHBOOB-beloved *TALIB-seeker, desirous *MATLOOB-desired, sought

Guru Gobind Singh is loved by God; he is the seeker as well as the sought.

TEG RA FATTAH GURU GOBIND SINGH
JAN-O DIL RA RAH GURU GOBIND SINGH

Guru Gobind Singh achieved victories with his sword; he knows the secret of every heart.

SAHIB-E IKLEEL GURU GOBIND SINGH
ZILL-E HAQ TAZLEEL GURU GOBIND SINGH

Guru Gobind Singh wears the crown of the world; he lives in the shadow of Waheguru.

KHAAZAN-E HAR GANJ GURU GOBIND SINGH
MARHAM-E HAR RANJ GURU GOBIND SINGH

Guru Gobind Singh controls all the treasures of the world; he is the medicine of all ailments.

DAAWAR-E AAFAAQ GURU GOBIND SINGH
DAR DO AALAM TAAQ GURU GOBIND SINGH

*TEG-sword *RA-particle *FATTAH—victorious, conqueror *JAN-life *DIL-heart *RAH-way, means, cause

*SAHIB-owner, master, lord *IKLEEL-crown *ZILL-shadow, aegis *HAQ-God *TAZLEEL-shadow, darkness

*KHAAZAN-treasurer *HAR-each, every *GANJ-treasure *MARHAM-balm, ointment *RANJ-pain, suffering

*DAAWAR-judge, arbitrator *AAFAAQ-world, horizons *DAR-in, at *DO-two *AALAM-world *TAAQ-roof
Guru Gobind Singh is the master of the world; both the worlds are under his shelter.

Guru Gobind Singh is praised by God Himself; he is bestowed with highest qualities.

Great men are at the feet of Guru Gobind Singh; the angels visit him for audience.

The fortunate ones admire Guru Gobind Singh; he knows every thing in our hearts.
The poor kiss the feet of Guru Gobind Singh; the drum of his authority sounds in both the worlds.

Guru Gobind Singh rules over the three worlds; he has the stamp of his authority on the four Vedas.

The six shastras are his slaves; he always defeats the enemy.
Pure at heart, Guru Gobind Singh is free from ill will; he is the mirror through whom God reveals Himself.

Guru Gobind Singh meditates on God; he is a mystic and a king at the same time.

Guru Gobind Singh is virtue personified; his gifts to mankind are unending.

Guru Gobind Singh is most generous and forgiver.
Guru Gobind Singh blesses even the benevolent; he bestows gifts even to those who give.

Guru Gobind Singh is eternal; he is auspicious for all.

Guru Gobind Singh is essence of God’s blessings; God Himself radiates through him.
Those who have listened to the name of Guru Gobind Singh have received the gift of seeing God Himself.

Those who sang the praises of Guru Gobind Singh were united with God.

Those who wrote in praise of Guru Gobind Singh received fame the world over with his grace.
Those who had seen the face of Guru Gobind Singh moved in his lanes intoxicated with God’s Name.

Those who kissed the dust under the feet of Guru Gobind Singh were fortunate and were elevated in life.

Guru Gobind Singh is the doer of all that is happening in this world, he is friend of the poor.

Guru Gobind Singh worships (God); he is also worshipped (by the whole creation). He is generous with all the bounties he gives.
Guru Gobind Singh is the chief of all the kings; he occupies the loftiest position.

The ten (Greek) gods are under the command of Guru Gobind Singh and they sing his praises in reverence.

The sacred goddesses of the world are also working for Guru Gobind Singh and they are his servants.
Guru Gobind Singh controls our destinies; still he meditates on God in submission.

The nine gods are like dust of (the feet of) Guru Gobind Singh; they serve him well.

Guru Gobind Singh is above the highest thrones; he moves in the heavens.
Guru Gobind Singh is supreme in all virtues; he is eternal and above everyone else.

AALAM-E RAUSHAN Z GURU GOBIND SINGH
JAAN-O DIL GULSHAN Z GURU GOBIND SINGH

Guru Gobind Singh gives light to the world; our hearts and souls blossom because of him.

ROZ AFZOON JAAH GURU GOBIND SINGH
ZEB TAKHT-O GAAM GURU GOBIND SINGH

Guru Gobind Singh’s stature is increasing every day; he is the beauty of all thrones.

MURSHID AL-DAAREEN GURU GOBIND SINGH
BEENASH-E HAR EIN GURU GOBIND SINGH

Guru Gobind Singh is our guide in both the worlds; he is the sight of every eye.
जुम्ला दर फूरमान गुरु गोबिंद सिंह  
बर्तार आमद शान गुरु गोबिंद सिंह  

*JUMLA-all, the whole *DAR-in, at *FURMAAN-command, control *BARTAR-superior, supreme *AAMAD-came (from “aamdan”-to come) *BARTAR-AAMAD-is supreme *SHAAN-dignity, status, rank  

Guru Gobind Singh commands the whole creation; he is supreme in stature.

हर दो आलम क्षेत्र गुरु गोबिंद सिंह  
जुम्ला औरंग जेल गुरु गोबिंद सिंह  

*HAR-each, every *DO-two *AALAM-world *KHEIL-army, troops *JUMLA-all, the whole *ANDAR-inside, within *ZEIL-appendix, footnote, bottom  

Both the worlds are the army of Guru Gobind Singh; all are under his protection.

वाहाब अल-वाहाब गुरु गोबिंद सिंह  
फातेह हर बाब गुरु गोबिंद सिंह  

*WAAHAB-giver, generous, donor *WAHAAAB-giver, generous *FATEH-victorious, conqueror *HAR-every *BAAB-door, gate, strait  

The most generous Guru Gobind Singh is the conqueror of every battle.
Guru Gobind Singh’s blessings are unending; he is virtue personified.

Guru Gobind Singh is the soul of every one; he is the light of every eye.

Guru Gobind Singh provides sustenance to all; he showers His graces.
The twenty-seven gods are the beggars of Guru Gobind Singh; they are engaged in sweeping his house.

The five elements praise Guru Gobind Singh; the seven worlds admire him.

Guru Gobind Singh has his hand on both the worlds; all the angels are inferior to him.

Nand Lal is the slave dog of Guru Gobind Singh; he carries the stamp of Guru Gobind Singh on him.
Nand Lal is lower than all the dogs of Guru Gobind Singh; he (pecks) at the left overs of his dinner table.

Nand Lal is begging to get the gift of holy dust of Guru Gobind Singh’s feet.

His (Nand Lal’s) life may be sacrificed for Guru Gobind Singh and Nand Lal’s head may always remain at his feet.