

The contribution of Baghel Singh was that he established all the *Gurduārās* or the *Dehorās* (ਦੇਹੋਰਾ) related to the *Gurūs* (ਗੁਰੂ) in Dillī, after a heavy research. Other than the above, the text contains the account of the capture of the state of Phulkā's, conquering of Sarhind three to four times, the relation of Ālā Singh (ਆਲਾ ਸਿੰਘ) with the Panth, the elucidation of Buṅgā's (ਬੁੰਗਾ), expedition to Dillī, Sikh-Afgān and Sikh-Mughal movement, Sikh states, etc.

From the internal evidence of the writing it seems that Bhaṅgū might have studied the available Fārsī writings, and might have collected the information from the devisors of Sikh history so that the writing becomes more authentic and interesting from each and every perspective. The Sākhīs and anecdotes in it are written in the *Dohrā* (ਦੋਹਰਾ), *Caurā* (ਚੌਰਾ), *Caupāī* (ਚੌਪਈ), *Sorathā* (ਸੋਰਠਾ) and *Kabit Batisā* (ਕਬਿਤ ਬਤਿਸਾ) meters in Gurmukhī (ਗੁਰਮੁਖੀ) script. Interestingly, these poetic meters are not the same everywhere in the writings. They are independent of each other, and at places even distorted. This is effective in the sense that the historic elements have not been overshadowed by the poetic meters. Also, at places, at the end of the Sākhīs is written “ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ” and the name of the Sākhī is given in front of it. The dialogue form is also utilized. “ਸ੍ਰੀ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ” or “ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ” is also written at places. All of these are under specific headings in the order of occurrence. A person named Atar Singh (ਅਤਰ ਸਿੰਘ) in 1858 CE copied it, and at the end, mentions that he has not written any Granth before and begs for pardon for any mistake he might have committed.

Srī Gur Panth Prakāsh of Ratan Singh Bhaṅgū has gained the grandeur of the most ancient text about the Khalsa Panth, which is why Bhāi Vir Singh has given it the title “Prācīn Panth Prakāsh.” The first edition of it, edited by Bhāi Vir Singh, was published by Vazīr Press Ammritsar in 1914 CE. Besides the above edition, one more edition is available, which was edited by Jit Singh Sītāl (ਜੀਤ ਸਿੰਘ ਸੀਤਲ), and published by Sikh Research Board Ammritsar. This is the copy in which one finds differences in chapters and exaggeration in anecdotes. A recent and updated publication of Srī Gur Panth Prakāsh, edited by Dr. Balvant Singh Dhillon (ਬਲਵੰਤ ਸਿੰਘ ਢਿੱਲੋਂ), and published by Singh Brothers is now available in the market.

To conclude, we can say that the oral Sikh tradition that has been given the shape of writing by Bhaṅgū is a very important source and is used by present scholars and historians to prove the facts of their texts. Besides the presentation of the historic events in the form of traditions, he has portrayed the terrible times of the Sikh-Afgān movement in which he has presented, with great talent, the Sikh character and fortitude from the oral tradition source, without which we would have been devoid of the history of Panjab, especially of the period of Bandā Bahādar till the genesis of *Misals*. It is a unique and unparalleled historical document, describing in simple words the success and the achievements of the Gurū Panth. The Shahādats of the Shahīds are its witnesses and its motive to establish the Pātshāhī of the Khālsā.

Source: <http://www.sikhstudies.org/Periodicals.asp?TitCod=1750> Ratan Singh Bhaṅgū, Singh Brothers, Bazār Māi Sevām, Ammritsar, 2004.