

PATSHAHI 10 KABYO BAACH BAINTI CHAUPAI

This composition is by Shri Guru Gobind Singh, the tenth Master. This is a prayer to the Supreme Being for granting devotion, His Name, protection to himself and his disciples as well as victories in his battles with his enemies.

Although Guru Gobind Singh's life was full of battles and adventures, yet he composed a vast spiritual literature enshrined in Shri Dasam Granth. This composition being a long one, I have broken it into five parts to maintain continuity of the text and translation of the Composition by the Tenth Master.

fjdaIjhg 10 nm wdWI' Wjy Wwag nm yFHg nm
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 bjfp hjo s(qth Wyjrhpm Ijtg WI{ qi' fdi rji j nm Ijrdw dl,t IF{
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 fV hH hqi g bjij nm alti FuV wg ih(dfbjij nm3nm apdh Ajdc
 wHg bri V dZbjR8 nm u' Wi yjhg I p apj a[fjR8 nm Ijrw dl,t hqi j
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 ?kkogqcc vki q gkFk nS ekfg Ckpkogq cc I q[th Ckl S ekjks ifjokjk cc
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 Ckju dks vkt I k f j; Scc iju gkb gekjh vkl k cc rkj Hktu dh
 jgSfi vkl k ccÉcc rpefg NkFM dkbz voj u fjk; kmQ cc tks Ckj pkgka
 I q rpe rs i kmQ cc I od fl D[k gekjs rkjhvf g cc pfu pfu I_k

gekjs ekjhvfg a l a vki gkfk nSep Smckfj; S a eju dky dk _kkl
fuofj; S a gntks l nk gekjs i PNk a l h vfl]kq t wdfj; gqjPNk a l a

Patshahi 10 Kabyo Baach Bainti Chaupai

1) Hamri karo haath de ruchhaa. 2) Pooran hoi chit ki ichha.
3) Tav charnan mun rahe hamaraa. 4) Apanaa jaan karo
pritpaaraa. (1) 5) Hamre dusat sabhai tum ghawahu. 6) Aap
haath deh mohi bachawahu. 7) Sukhi basai moro pariwaraa.
8) Sewak sikh sabhai kartaraa. (2). 9) Mo rachhaa nij kar de
kariyai. 10) Sabh bairan ko aaj sunghariyai. 11) Pooran hoi
hamari aasaa. 12) Tori Bhajan ki rahai pyasaa. (3). 13)
Tumahi chhadi koi awar na dhiyaun. 14) Jo bur chahon su
tum te paaun. 15) Sewak sikh hamaare tariyeh. 16) Chun chun
satr hamare maarieh. (4). 17) Aap haath dai mujhai ubariyai.
18) Maran kaal ka tras niwariyai. 19) Hoojo sada hamare
pachhaa. 20) Sri Asidhuj joo kariyahu rachhaa. (5).

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Composition by the Tenth Master. Chaupai

1. O Lord, protect me with your benevolent hands.
2. (So that) the desires of my heart are fulfilled.
3. (The desires are) My mind should always be directed towards Your feet.
4. Nurture me as one of Your own. (1)
5. O Lord, destroy all my enemies.
6. Protect me with Your own hands.
7. O Lord, my family should live happily.
8. O Creator Lord, (my family includes) my disciples, attendants also. (2)
9. O Lord, please protect me by placing Your own hands over me.
10. Please destroy all my enemies (like evil desires, anger, lust, pride etc.)
11. All my hopes and noble desires be fulfilled like;

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12. I should always have thirst for Your devotion. (3)
13. I should not pray to anybody except You.
14. What ever boon or grace I desire, I should obtain from You.
15. Grant liberation to all my disciples and attendants.
16. Destroy all my enemies after locating each one of them. (4)
17. O Lord! Save me by providing protection of Your own hands.
18. Destroy my dread of time and death.
19. And 20) O Lord! With the sign of a sword in Your flag i.e. the Supreme Being! Always support and protect me. (5)

ijdt vhpqdh ijtVhji | nm ljdW l a l hjdH dfl ji | nm sgV WZpsß BV
w| haj nm ap h' fip g yai sl waj nm6nm wjv fjdH Wñqj Wfp Zij nm
wjv fjdH dl r uPbraij nm wjv fjdH wdi dVI Vpfwjij nm l wv wjv
wj wgbj aqij nm7nm urV wjv ueg dl r wgY nm Ws iju Wñqj uP
ogY nm urV wjv lF vw l r j i j nm Vql wji h{ajdh hqij nm8nm urV
wjv lF uea WVl' nm s' sá uAV Rfuji' nm bjds bBla Hlv(
braij nm lHg ep l qdVI hphqij nm9nm Vql wji dal hg w' hqij g nm
l wv fuj duV bjf l r j i g nm dl rwV w' dl reV l pt sgY nm l aV
w' fv q' WZ wgY nm10nm

jkf[k ysgq efg jk[kugkjs æ l kfgCk l r l gkb fi ; kjs æ nhu Ck]kq
nd Vu è gark æ re gks igh prj nl dark æ l æ dky i kb Ckgek
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l dy dky dk dhvk rekl k æ l æ tou dky tkkh fl o dhvks æ
Ckn jkt Ckgek twFhvks æ tou dky l Hk ykd l okjk æ uel dkj
gS r kfg gekjk æ æ æ tou dky l Hk tXkr Ckuk; ks æ nð nš tPNU
mi tk; ks æ vkfn vfr , é vorkjk æ l kbZ Xkq l ef>; gqgekjk æ l æ
uel dkj frl gh dksgekjh æ l dy iztk ftu vki l okjh æ fl odu
dks fl o Xkq l qk nhvks æ l \$kq dks iy eks Ck]k dhvks æ l æ

21) Raakh lehu mohi raxhanhaare. 22) Sahib sant sahai pyare.
23) Deen bandhu dustan ke hanta. 24) Tumho puri chatur dus
kanta. (6). 25) Kaal pai Brahma bup dharaa. 26) Kaal pai

Sivjoo avtraa. 27) Kaal pai kari Bisan prkaasaa. 28) Sakal kaal ka kia tamasaa. (7). 29) Jawan kaal jogi Siv kio. 30) Bed raaj Brahma joo theo. 31) Jawan kaal sabh lok sawaraa. 32) Namaskaar hai tahi hamaraa. (8). 33) Jawan kaal sabh jagat banayo. 34) Dev daít jachhan upjayo. 35) Aadi unt aike awtaaraa. 36) Soi guru samjhiyo hamaraa. (9). 37) Namaskaar tishi ko hamaree. 38) Sakal praja jin aap sawaree. 39) Sivkan ko sawgun sukh deeyo. 40) Satran ko palmo badh keeyo. (10).

In stanzas 7, 8 and 9, the Guru has clarified a very important issue i.e. the truth about Divine incarnations like lord Shiva, Brahma and Vishnu. He says that as desired by the Supreme Being, the incarnations come to the world for specific job and it is not correct to equate the incarnations with the Supreme Being. This has also been explained by Guru Nanak Dev in stanza 30 of the Japji Sahib.

- 21) O my Protector Lord! Provide me your protection
 - 22) You are my saintly Master, supporter and beloved.
 - 23) You are the friend of the destitute and destroyer of the evil persons.
 - 24) You are the Lord and Master of fourteen regions of creations. (6)
 - 25) With the will of Lord, Brahma assumed a human form.
 - 26) With the will of the Lord, Shiva was incarnated.
 - 27) With the will of the Lord, Vishnu appeared in the world.
 - 28) This entire Universe is the play of the Supreme Being. (7)
 - 29) It is the Supreme Being who created Supreme Yogi Shiva.
 - 30) It is the Supreme Being who created Brahma the author of Vedas.
 - 31) It is the Supreme Being who created and beautified the Universe.
 - 32) I prostrate before that Supreme Being. (8)
 - 33) It is the Supreme Being who created the whole Universe.
 - 34) It is He, who created the gods, devils and the demi- gods.
 - 35) It is He, who is the same from the beginning to the end i.e. He is not subject to any change, He does not incarnate.
 - 36) It is to be understood that it is He who is my Master. (9)
- Nitnem _____ (169)

- 37) I prostrate before Him.
 38) It is He who is caring for all His creation.
 39) He has gifted all the virtues and reliefs to His servants.
 40) And destroyed all their enemies in a moment (like desire, greed, lust, anger etc). (10)

zB zB w[bai wg ujVa nm Fv[Wp[wg fgi fAjVa nm ygBg a[
 wgi bloRj nm IF fi d*fj ds±dB wdi xRj nm1nm laV s[fjH[
 a[s[fg nm l[fjH[l jZV w[l[fg nm H[w H[w wg fgi fAjV{nm zB zB
 w[fB fB wg ujV{nm2nm uW R[swi t wij wi ajij nm fuj Zi a aW
 sh bfijj nm uW bjwi t wia h' wWhP nm ap[q{ dqva sh Zi
 l Fhnm13nm u[WsV dl ±dB IF Zji{nm bjfpbjfVg WBN Ryji{nm ap[
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 vl dk cc rk dk ewAmpkjr Hknk cc tk dks Hko u i kor Cknk ccÉÉcc

- 41) Ghat ghat ke antar ki janat. 42) Bhale bure ki peer pachhanat. 43) Cheetee te kunchar asthulaa. 44) Sabh par kripa drist kar phoolaa. (11). 45) Santan dukh pai te dukhee. 46) Sukh pai sadhan ke sukhee. 47) Ek ek ki peer pachhanai. 48) Ghat ghat ke put put ki jaanai. (12). 49) Jab udkarkh kara kartaraa. 50) Prjaa dharat tub deh apaaraa. 51) Jub akarkh karat ho kabhun. 52) Tum main milat deh dhar sabhun. (13) 53) Jete badan srist sabh dharai. 54) Aap apni boojh ucharai. 55) Tum sabh hi te rahat niralam. 56) Janat bed bhed aru aalam. (14) 57) Nirankar nirbikar nirlambh. 58) Aadi aneel

anadi asambh. 59) Ta ka moorh ucharat bhedaa. 60) Jako bhed na pawat bedaa. (15)

These five stanzas are in praise of the Lord describing as to how He creates the bodies; takes care of them, knows their inner feelings, worries and is Omniscient.

- 41) The Lord knows the innermost feelings of every heart.
- 42) The Lord is aware of the suffering of the virtuous and the evil person. (He does not distinguish)
- 43) and 44) O Lord! You are happy to shower mercy on every being may it be a small ant or a big elephant. (11)
- 45) You are unhappy if the saints have to suffer pain.
- 46) You are happy at the happiness of the saints.
- 47) You are aware of the sufferings in everyone's heart.
- 48) You know the innermost feelings and secrets in every heart. (12)
- 49) When the Lord created this Universe.
- 50) The earth had many life forms.
- 51) When the Lord at His will, winds up His creation.
- 52) Then, all beings are absorbed in Him. (13)
- 53) and 54) All the beings that are born on this earth describe and praise You as per their understanding.
- 55) But You are aloof from all beings.
- 56) You only know the secrets of all the knowledge of Vedas and other holy texts. (14)
- 57) O Lord! You are without form, without faults and without any support.
- 58) You are without beginning, beyond estimation, eternal and beyond birth and death.
- 59) and 60) Even the Vedas have not been able to fathom His secrets. Therefore if somebody attempts to describe His secrets, he will only be called a fool. (15)

aj w' wdi fjhV bVpjjVa nm qhj qE%wAp Fjs V ujVa nm qhJsŕ
w" wha lsj dl r nm dVi wji wj ygVa Vdh dFr nm16nm bjfp bjfMg
WpZ h{uŕag nm Wi Va dFŶ dFŶ aph aŕag nm apij vtj V ujdH fljij nm
dwh dWdZ luj fœq lJjij nm17nm Hŵ{ iF bVfF l iFj nm iw Fl' ijr
Nitnem _____ (171)

whg Ffj nm bεu u| u l|au wgVg nm RpaFpu tjdV Whj i dy sgVg nm18nm
whP xBv ijuj h{ Wfj nm whPdl qdB FU' lwi dHwfj nm l ei g dl t dB
dstjdH byFr nm bjds upejds l iF l p Fr nm19nm bW iAj qli g apj
wi' nm dl t RWjdi bdl t l zi' nm spl B dua| Rpra Rpa f j aj nm l wv
qvA wi' iS zjaj nm20nm

rk dks dfj i kgu vuεkur ε egk ewkAdNqHksn u tkur ε egkno
dkSdgr l nk fl o ε fujεdkj dk phur ufg fhko εEīε vki qvki uh
Ckq]k gS trh ε Ckjur fhku fhku rfg rsh ε rεjk y[kk u tkb
i l kjk ε fdg fCkf]k l tk i Fke l d kjk εEīε , é Āi vuū l Āi k ε
jad Hk; ks jko dgh Hwi k ε vMt tjt l st dhuh ε mrHkqt [Kkfu
Ckgj jfp nhuh εEĐε dgm öy jtkk gøS CkBk ε dgm fl efV Hk; ks
l εj bÉBk ε l Xkjh l ! fV fn[kkb vplko ε vkfn tKkfn l Āi
l q Ālko εEĪε vCk jPNk εjh rε djks ε fl D[k mCkKfj vfl D[k
l εkjsεε nq kV ftrsmBor mri krk ε l dy eyN djlsj . k ?kkrk εEÉε

61) *Ta ko kari paahan anumanat.* 62) *Maha moor kachhu
bhed na janat.* 63) *Mahandev ko kahat sada siv.* 64) *Nirankar
ka cheenat nahi bhiv.* (16). 65) *Aap aapni budh hai jeti.* 66)
Barnat bhin bhin tuhi teti. 67) *Tumra lakha na jai pasaraa.*
68) *Kih bidh saja pratham sansaraa.* (17). 69) *Ekai roop
anoop saroopaa.* 70) *Runk bhayo rav kahi bhoopaa.* 71) *Andaj
jeraj setaj kini.* 72) *Ut bhuj khani bahuri rachi dini.* (18) 73)
Kahun phool raja hai baithaa. 74) *Kahun simit bhayo sankar
ikaithaa.* 75) *Sagri srist dikhai achambhav.* 76) *Aadi Jugadi
saroop suyambhav.* (19). 77) *Ab rachhaa meri tum karo.* 78)
Sikh ubaar asikh sangharo. 79) *Dusat jite uthwat utpataa.* 80)
Sakal mlechh karo run ghataa. (20).

In these five stanzas also, the Guru continues with praise of the Lord and describes wonders of His creation. An important issue is explained in stanza (16). He says that since some people do not understand the secret of the Unmanifest God, they worship Him in stones and call an incarnation like Shiva as eternal lord. This is because people describe the Lord as per their understanding. The Lord is One, unchanging and beyond description. He shows his wonders in various forms like Nitnem _____ (172)

creation from mother's womb, egg, sweat and germination from the seed or knot etc. He has provided the needs for sustenance and growth of all types of creation.

- 61) Some people recognize the Lord in the form of stone statues.
 - 62) Those are great fools because they do not know the innermost secrets.
 - 63) Some people call the incarnations like Shiva, the eternal Lord.
 - 64) This is so because they do not know the secrets of Un-manifest Lord. (16)
 - 65) and 66) whatever is the limit of one's understanding, they describe the Lord as such.
 - 67) and 68) Nobody can describe the expanse of Your manifestation and that how You created the Universe in the first instance. (17)
 - 69) O lord! You are only One beautiful Existence beyond description.
 - 70) You have manifested like a pauper here and a king or emperor some where else.
 - 71) You created beings from different sources like the mother's womb, egg, sweat or germination from the seeds or knot of a plant etc.
 - 72) For all types of creations, You have provided appropriate and adequate food. (18)
 - 73) Somewhere You have manifested as Lord Brahma sitting on a lotus flower (for further creation).
 - 74) Somewhere (in the mood to wind up the creation) You manifested as Lord Shiva and sitting in deep meditation.
 - 75) You are showing Your marvels throughout the Universe.
 - 76) You have created Yourself and are unchanged from the beginning and throughout the ages. ("Saibhang" of Moolmantra) (19)
 - 77) O Lord! Now You protect me.
 - 78) Protect the devotees and annihilate the evil persons.
- Nitnem _____ (173)

79) and 80) All the evil persons who ferment trouble for good people and the aliens or foreigners (who are destroying the society) be killed in the battle field. (20)

u| bdl Zpu ar liVg fi| nm daV w| s| B s|ta h| qi| nm fi| t urV
 fe fi| dahji| nm daV w| ap| lwB lF Bji| nm21nm u' wdv w' dHw
 Wji dZbh| nm aj w| wjv dVwdB Vdh bh| nm iAj h|H ajdh lF wjvj nm
 s| B bdi lB Bi| aawjvj nm22nm d* fj ds| dB aV ujd| dVhdi h' nm
 aj w| ajf aVw q' hdi h' nm di |Z dl |Z zi q' lF hHg nm s| B Ajh
 A| lw| V wHg nm23nm H|v Wji duV ap| lFjij nm wjv xj| a| ajdh
 RWjij nm duV Vi Vjq dahji' whj nm sjdi s| B st' a| i hj nm24nm
 tCe w| q| l i dS dahji g nm bjf hjo s| vhp RWjij g nm liW n| q'
 hhp l hjHg nm s| B st' a| vhp WyjHg nm25nm

ts vfl |kt ro l juh ijs cc fru è nq kv nq| kr gøS ejs cc ij| k
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 dks bd Ck| j| k, s gS cc rk è dky fudfV ufg , s gS cc jPNk gkb
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 eks l Hk gkbZ cc nq kv Nkg NøS l é u dkbZ ccEÉcc , d Ck| j ftu
 røS l |k| k cc dky xkl rs r| kg mCk| k cc ftu uj uke frgkjs d| gk cc
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 gkFk nS ysgq mCk| k| cc l jCk Bk| eks gksgq l gkbZ cc nq V nks| k rs
 ysgq Ck| k| k| ccEÉcc

81)Je Asidhuj tav sarni pare. 82) Tin ke dusat dukhit haiv mare. 83) Purakh jawan pug pare tihare. 84) Tin ke tum sankat sabh tare. (21). 85) Jo kal ko ik bar dhiaihai. 86) Ta ke kaal nikat nahi aihai. 87) Rachhaa hoi tahi sabh kaalaa. 88) Dusat arisat tare tatkaalaa. (22). 89) Kripa drist tan jahi niharho. 90) Ta ke taap tanak mahi hariho. 91) Ridh sidh ghar mo sabh hoi. 92) Dusat chhah chhaiv sakai na koi. (23) 93) Ek baar jin tumai sambharaa. 94) Kaal phas te tahi ubaaraa. 95) Jin nar naam tiharo kahaa. 96) Darid dusat dokh te rahaa. (24) 97) Kharag ket mai sarani tihaaree. 98) Aap haath dai lehu ubaaree. 99) Sarab thaur mo ho sahai. 100) Dusat dokh te lehu bachai. (25).

In these five stanzas, the Guru has described the gains of surrendering to the Supreme Being. Such persons who surrender themselves, their enemies die in unhappy circumstances and full protection is provided to them by the Lord at all times.

- 81) Those who surrender to the Supreme Being.
- 82) Their enemies and tormentors perish under unhappy circumstances.
- 83) Those persons who seek protection of Your feet.
- 84) All their calamities are put off. (21)
- 85) Those who remember the Supreme Being even once.
- 86) Death does not even come near them.
- 87) They receive the Lord's protection at all times.
- 88) Their sufferings and the perpetrators of their sufferings are put off suddenly.(22)
- 89) Those who are blessed with the benevolent looks of the Lord.
- 90) All their maladies are dispelled in no time.
- 91) All the worldly and spiritual treasures and psychic powers come to their home.
- 92) No evil person can even touch their shadow. (23)
- 93) Anybody who remembers You even once.
- 94) You save him from the noose of death.
- 95) Any person who remembers Your Name.
- 96) All his sufferings, maladies and tormentors are put off. (24)
- 97) O Supreme Being (wearer of sword) I seek your protection.
- 98) Save me with Your Own hands.
- 99) Help me in all my endeavors at all times.
- 100) Save me from my enemies and detractors. (25)

I ॥ j

fJdH eh| uW a[aṗi[aW a[wRP bJt ai[Vhk bjVU' ṁ ijq i hqḡ
 fṗ jV wṗ jV bV|w whḡ qa H|w V qjVU' ṁ dl Bḡqa I jI a=Wḡ I F{ Wḡp
 Fḡ whḡ hq H|w V ujVU' ṁ I ḡ bdl fjV d* fj aṗi ḡ wdi q{ V whU'
 I F aḡh WtjVU' ṁ

Loᅡk cē

i kb ᅡkgs tCk rs rējs rCk rs dksn0 vka[k rjs ugha vku; kscē jke jghe
i jku í jku vusd dgā er , d u ekU; kscē fl āer I kl _k Ckn I HKS
Ckgq Hkn dgā ge , d u tku; kscē I h vfl iku fDā k rējh dfj
eS u d»ks I Hk rkfg Ck[kU; kscēDĪÉcc

Sweya.

- 1) *Paain gahe jub te tumre tub te kou aankh tare nahin aanyo.*
- 2) *Raam Rahim puraan Quran anek kahen mut ek na maanyo.*
- 3) *Simrit sastr bed sabhai bahu bhed kahen hum ek na jaanyo.*
- 4) *Sri aspaan kripa tumri kari mai na kahyo sabh tohi bakhaanyo. (63)*

In this stanza Shri Guru Gobind Singh thanks the Supreme Being on completion of a composition. He says that since he took refuge in the Almighty; he does not recognize any incarnation or the secrets given by holy books. He gives credit to the Supreme Lord for all what he has said in the composition.

1. O Lord! Since I had the vision of Your feet, my eyes do not want to look at anything else.
2. Incarnations like Ram and Rahim, holy texts like Puranas and Quran have said so many things, but I do not accept any of these.
3. Holy texts like Vedas, Simrities, and Shastras etc have revealed so many secrets, but I do not recognize them.
4. O Supreme Being! It is all Your grace. I have not said anything on my own. It is all revealed to me by You. (63).

shij m

I ev sᅡji wRp Ajdc w{ edhY aᅡji' sᅡji m
Wdh eh[wg vju bl eᅡNs sji aᅡji m2m

nkgjk cē

I ᅡky nᅡkj dm NkfM é ᅡkfgvks rᅡkjks nᅡkj cē
Ckfg ᅡkgs dh ykt vl ᅡkfcCkn nkl rᅡkj cēDĪÉcc

Dohra

- 1) *Sagal duaar kau chhadi kai gahio tuharo duaar.*

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2) *Baanhi gahe kee laaj us Gobind daas tuhaar. (64).*

This is a prayer to the Supreme Being

1. O Lord, discarding all other sources, I seek refuge in You Only.
2. You have held my arm, so save my honour. I, Gobind (Singh) am Your servant.

r R