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.

fjdaljhg 10 mm wdWI Wjy WVag mm yfHg mm
hqig wi hjo s iAj mm fiV hdH dya wg dHAj mm ar yiVV qV ih hqjij mm bfVj ujV wi fdafjij mm1mm hqi slB lF aq zjrh mm bjf hjo s qdh Wyjrh mm ltg Wl qi fdirjij mm lrdw dlt lF wiajij mm2mm q iAj dVu wdi s wdil mm lF WiV w bju lzdil mm fiV hdH hqjig bjlj mm adi FuV wg ih dfbjlj mm3mm aqdh Ajdc wHg bri V dZbjR mm u Wi yjh l aq a fjR mm lrw dlt hqji ajigbdh mm ydV ydV la hqji qjigbdh mm4mm bjf hjo s qN RWdil mm qiV wjv wj ajl dVrdil mm hu lsj hqji fAj mm lg bdlZu u wdilh iAj mm5mm

ikfrlkgh ÉÈ cc dfCk;k Ckkp Ckurh cc pkibl cc gejh djk gkFk nl jPNk cc iiju gkb fpr dh bPNk cc ro pjuu eu jgl gekjk cc viuk tku djk ifrikjk ccÉcc gej nlV lHkl re ?kkog cc vki gkFk nl ekfg Ckpkog cc l[kh Ckll ekjk ifjokjk cc lod flD[k lHkl djrkjk ccÊcc ek jPNk fut dj nl dfj;l cc lHk Ckju dk vkt l?kfj;l cc iiju gkb gekjh vklk cc rkj Hktu dh jgl fivklk ccËcc refg NkfM dkbl voj u f]k;kmQ cc tk Ckj pkgk l re r ikmQ cc lod flD[k gekj rkjhvfg cc pfu pfu l_k

gekj| ekjhvfg ccÌcc vki gkFk n| e|>| mCkfj;| cc eju dky dk _kkl fuofj;| cc g|tk| lnk gekj| iPNk cc lh vfl]k|t t| dfj;g| jPNk ccÍcc

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).

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.

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;

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 vh qdh ijtVhji mm ljdhW la lhjdH dflji mm sgV WZ slBV w haj mm aq h fig yai sl waj mm6mm wjv fjdH Whqj Wf Zij mm wjv fjdH dlr u braij mm wjv fjdH wdi dWlV fwjlj mm lwv wjv wj wgbj aqjlj mm7mm urV wjv ueg dlr wgY mm Ws iju Whqj u ogY mm urV wjv lF vw lrjij mm Vqlwji h ajdh hqjij mm8mm urV wjv lF uea WVjl mm sr sa uAV Rfujl mm bjds bda Hw brajij mm lHg ei lqdNlh hqjij mm9mm Vqlwji dal hg w hqjig mm lwv fuj duV bjf lrjig mm dlrwV w dlreV lt sgY mm laV w fv q WZ wgY mm10mm

jkf[k yg efg jk[kugkj cc lkfgCk lr lgkb fi;kj cc nhu Ck]k nlVu è grk cc re gk ijh prj nl drk ccÎcc dky ikb Ckgek Ckij]kjk cc dky ikb flo tr vorjk cc dky ikb dj fCklu idklk cc ldy dky dk dhvk reklk ccÏcc tou dky tkXkh flo dhvk cc Ckn jkt Ckgek tr Fkhvk cc tou dky lHk ykd lokjk cc ueldkj gl rkfg gekjk ccÐcc tou dky lHk tXkr Ckuk;k cc nlo nlr tPNu mitk;k cc vkfn vfr ,é vorkjk cc lkbl XkÃ lef>;g gekjk ccÑcc ueldkj frl gh dk gekjh cc ldy itk ftu vki lokjh cc flodu dk flo Xku l[k nhvk cc l$ku dk iy ek Ck]k dhvk ccÉÈcc

21) Raakh lehu mohi rakhanhaare. 22) Sahib sant sahai pyare. 23) Deen bandhu dustan ke hanta. 24) Tumho puri chatur dus kantaa. (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 theeo. 31) Jawan kaal sabh lok sawaraa. 32) Namaskaar hai tahi hamaraa. (8). 33) Jawan kaal sabh jagat banayo. 34) Dev dait 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)

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 mm Fv Wi wg fgi fAjVa mm ygBg a wyi blovj mm lF fi d*fj dsldB wdi xvj mm11mm laV st fjH a stg mm lt fjH ljZV w ltg mm Hw Hw wg fgi fAjV mm zB zB w fB fB wg ujV mm12mm uW Rswit wij wiajij mm fuj Zia aW sh bfjij mm uW bjwit wia h wWh mm aq q dqva sh Zi lFh mm13mm ua WsV dlldB lF Zji mm bjf bjfVg WdN Ryji mm aq lF hg a iha dVijvq mm ujVa Ws Fs bi bjvq mm14mm dViwji dVdWwji dVivF mm bjds bVgv bVjds blF mm aj wj qC Ryjia Fsj mm uj w Fr V fjra Wsj mm15mm

?kV ?kV è v|rj dh tkur cc Hky| Ckj| dh ihj iNkur cc phVh r| í|pj vlFkyk cc lHk ij fæik fn|lfV dj ðyk ccÉÉcc l|ru n|[k ik, r| n|[kh cc l|[k ik, lk]k|u è l|[kh cc ,d ,d dh ihj iNku| cc ?kV ?kV è iV iV dh tku| ccÉÊcc tCk mndj[k djk djrkjk cc i|tk]kjr rCk n|g vikjk cc tCk vkdj[k djr gk| dCkg| cc r|e e| feyr n|g]kj lHkg| ccÉËcc t|r| Cknu fl!lfV lHk]kkj| cc vki| vkiuh Ck> mpkj| cc r|e lHk gh r| jgr fujkye cc tkur Ck|n Hk|n vj vkye ccÉÌcc fuj|dkj fu|fCkdkj fujy|Hk cc vkfn vuhy vukfn vl|Hk cc rk dk e|<| mpkjr Hk|nk cc tk dk| Hk|o u ikor Ck|nk ccÉÍcc

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 Omnicient.

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 bVqjVa mm qhj qC wA Fs V ujVa mm qhJsr w wha lsj dlr mm dViwji wj ygVa Vdh dFr mm16mm bjf bjfVg WdZ h uag mm WiVa dFV dFV adh aag mm aqij vtj V ujdH fljij mm dwh dWdZ luj foq lljij mm17mm Hw if bVf lifj mm iw Fl ijr

whg Ffj mm bcu uiu lau wgVg mm RaFu tjdV Whi idy sgVg mm18mm wh xdv ijuj h Wnj mm wh dlqdB FU lwi dHwnj mm leig dlldB dstjdH byFr mm bjds uejds lif llFr mm19mm bW iAj qig aq wi mm dlt RWjdi bdlt lzi mm slB dua Rnra Rafjaj mm lwv qvA wi iS zjaj mm20mm

rk dk dfj ikgu vuekur cc egk e<l dN Hkn u tkur cc egknlo dk dgr lnk flo cc fujdkj dk phur ufg fHko ccÉÎcc vki vkiuh Ckf]k gl tirh cc Ckjur fHku fHku rfg rirh cc rejk y[kk u tkb ilkjk cc fdg fCkf]k ltk iFke lilkjk ccÉÏcc ,é Ãi vui lÃik cc jd Hk;k jko dgh Hkik cc vMt tjt lirt dhuh cc mrHkt [kkfu Ckgj jfp nhuh ccÉÐcc dgi ðy jktk glol CkBk cc dgi flefV Hk;k lidj béBk cc lXkjh lilfV fn[kkb vpHko cc vkfn tXkkfn lÃi li;Hko ccÉÑcc vCk jPNk eijh rie djk cc flD[k mCkkfj vflD[k l?kjk cc n|'kV ftri mBor mrikrk cc ldy eyN djk j.k ?kkrk ccÊÈcc

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) Utbhuj 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

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.

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 bdlZu ar liVg fi mm daV w slB sdta h qi mm fit urV fe fi dahji mm daV w aq lwB lF Bji mm21mm u wdv w dHw Wji dZbh mm aj w wjv dVwdB Vdh bh mm iAj hdH ajdh lF wjvj mm slB bdilB Bi aawjvj mm22mm d*fj dsldB aV ujdh dVhdih mm aj w ajf aVw q hdih mm diDdZ dlDdZ zi q lF hHg mm slB Ajh A lw V wHg mm23mm Hw Wji duV aq lFjij mm wjv xjl a ajdh RWjij mm duV Vi Vjq dahji whj mm sjdis slB st a ihj mm24mm tCe wa q lidS dahjig mm bjf hjo s vh RWjig mm liW ni q hh lhjHg mm slB st a vh WyjHg mm25mm

t vfl]kt ro ljuh ij cc fru è n'kV nf[kr glo ej cc ijj[k tou iXk ij frgkj cc fru è re ldV lHk Vkj ccÊÉcc tk dfy dk bd Ckkj f]k, g cc rk è dky fudfV ufg , g cc jPNk gkb rkfg lHk dkyk cc nlV vfjlV Vj rrdkyk ccÊÊcc fæik fnlfV ru tkfg fugfjgk cc rk è rki rud ek gfjgk cc fjf* flf* ?kj ek lHk gkb cc n'kV Nkg Nlo lé u dkb ccÊËcc ,d Ckkj ftu re lHkkjk cc dky xkl r rkfg mCkkjk cc ftu uj uke frgkjk dgk cc nkfjn nlV nk[k r jgk ccÊÌcc [kMXk èr e ljf.k frgkjh cc vki gkFk n yg mCkkjh cc ljCk Bkj ek gkg lgkb cc nlV nk[k r yg Ckpkb ccÊÍcc

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)

l|lj

fJdH eh uW a aqi aW a wR bJt ai Vhk bjVU mm ijq ihgq fijV wijV bVw wh qa Hw V qjVU mm dlddqa ljla Ws lF Wh Fs wh hq Hw V ujVU mm lg bdlfjV d*fj aqig wdi q V whU lF adh WtjVU mm

Lo|;k cc

ikb Xkg| tCk r| r|ej| rCk r| dkm0 vk[k rj| ugh| vkU;k cc jke jghe ijku íjku vu|d dg| er ,d u ekU;k cc fl|fe|r lkl_k Ckn lHk| Ckg| Hkn dg| ge ,d u tkU;k cc lh vfliku fD0ik r|ejh dfj e| u d»k| lHk rkfg Ck[kkU;k ccÐÎËcc

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) Sinmrit 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 mm

lev sbji wR Ajdc w edhY ahji sbji mm
WJdh eh wg vju bl edWs sjl ahji mm2mm

nkgjk cc

lXky n|vkj dm NkfM é Xkfgvk| r|gkjk| n|vkj cc
Ckkfg Xkg| dh ykt vl XkkfCkn nkl r|gkj ccÐÎÌcc

Dohra

1) Sagal duaar kau chhadi kai gahio tuharo duaar.

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.

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