

# **THE SIKH ARDAS**

**History and meaning**

**A distinctive approach**

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## Dedication

To all those who loved me from their heart

# Introduction

Ardas, Prayer, Dua or Prathna is a must in every world religion. It is a direct communication with the supreme power. The Bhagti ਭਗਤੀ (devotion) in every religion comprises of reading of scriptures, called path (ਪਾਠ, ਪੁਜਾ) and talking to the Almighty called Ardas (prayer). The text and mode of Ardas differs in every religion. Whereas in Sikh religion we all stand with folded hands while praying, in Islam devotees kneel down and say their namaz. Time of prayers also differ amongst religions.

In this short book an effort has been made to find out the first Ardas offered in Sikhism and other religions and a detailed analysis of the Sikh Ardas, starting from the times of Guru Nanak.

The idea to produce this book emerged when a friend asked me, “What was the text of Guru Arjan’s Ardas when he first installed Adi Granth in Harmandir Sahib in 1604.” Another friend yet asked another question, “Does Ardas emphasise to worship Sikh Gurus?” These were searching questions and needed thorough research, hence this book. I hope, you will find it interesting and challenging.

I am extremely thankful to Poonam Kapoor, my secretary, for motivating me to write book on this challenging subject.

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## **ARDAS** (Sikhism), **PRAYER** (Judaism, Christianity), **'DUA'** (Islam) OR **PRATHNA** (Hinduism, Buddhism and Jainism)

In Sikhism, the word "Ardas" is derived from Persian language word 'Arazdashat', meaning a request, supplication, prayer, petition or an address to a superior authority-Waheguru.

In Judaism and Christianity, the word Prayer comes from the Latin precari "to ask earnestly, beg, or entreat". It is an invocation or act that seeks to activate a bond with an entity of worship-God, through thoughtful communication.

In Hinduism, Buddhism and Jainism, the word 'Prathna or Sankalp', are Sanskrit words meaning request and thanks to Divine-Narayan in Hinduism, Buddha in Buddhism and Mahavir in Jainism.

In Islam, the word "Dua" is an Arabic word and means request and appeal to an ultimate power-Allah.

**Prayer** or Ardas or Prathna or 'Dua' are different forms of **religious** practices, and may be either an individual act or a communal act and may take place in public or in private.

Historically, the act of prayer can be traced back as early as 5000 years ago. Some anthropologists (study of human origin), such as Sir Edward Burnett Tylor and Sir James George Frazer, believed that the earliest humans practised something that we would recognise today as a prayer.

### **Traditions, customs and physical gestures in prayers**

**a. Various** spiritual traditions offer a wide variety of devotional acts. They are as follows:

Morning, afternoon, evening and night-time prayers and graces said over meals.

**b. The reverent** physical gestures in different customs can be grouped as under:

Sikhs stand with folded hands when praying,

Some Christians bow their heads and fold their hands when praying.

Some Native Americans regard dancing as a form of praying.

Some Sufis whirl while praying.

Hindus recite mantras in their prayers, some Hindu sects dance and sing while praying.

Jews sway back and forth and bow while praying, and

Muslims practise *salat*, kneeling and prostration, in their prayers.

**c. Some** pray according to standardized rituals and liturgies (rites), while others prefer extemporaneous prayers. Still others combine the two.

Conceived

**d. Some** form of prayers require a prior ritualistic form of cleansing or purification such as ghusl (full bath) and wudhu (half bath i.e., cleaning only face, mouth, ears (front and back, feet and hands), in Islam.

**e. Still** other form of prayer needs special marking on the ground and purifying place by sprinkling water all around, as in Hinduism.

**f. Today**, most major religions involve prayer in one way or another; some ritualise the act of prayer, requiring a strict sequence of actions or placing a restriction on who is permitted to pray, while others teach that prayer may be practised spontaneously by anyone at any time.

*In all religions a prayer must come from one's heart and requires complete submission to the Almighty.*

**Truly speaking a true prayer is one which:**

- gives feeling of closeness of God, as if He is standing in front of us.
- maintains absolute faith in the Almighty,
- gives the basis of hope and relief to the distressed,
- saves the supplicant from the despair, anguish and isolation, and
- gives confidence, positivity and optimism.

*Many devotees have experienced that great things happened to them when they were praying.*

**Prayers in History:**

**History of Prayer in Judaism and Christianity:**

Bible states that prayer began in the Garden of Eden. God first made Adam and then made Eve to give him company . They both lived happily and in gratitude they prayed to God. That was the first prayer ever said.

Then came the snake (devil) and he tempted Eve. When they heard the sound of the Master walking in the garden, they hid themselves behind the trees of the garden.. At this most critical moment, Adam and Eve did not pray to God for help. Thus they made the most colossal mistake in human history that instead of praying for forgiveness, they hid themselves from God, and mankind has been hiding from God ever since.

*Basically, prayer is communicating with God. Whether you say a formal prayer, or just spontaneously talk with Him.*

There are many types of prayers in the Christian religious traditions, including intercession (praying for others), petition (asking God for something), thanksgiving (giving thanks to God), and penitential prayer (expressing sorrow for sins).

Some prayers are more formal and public, such as the Catholic Mass in a church, which is highly structured and designed.

Christians say that we all must "pray without ceasing," which means our lives should be filled with prayer. Most people throughout history have probably prayed using a mix of types and styles. Some have focused even more on meditation and forms of prayerful silence.

*The tradition of regular group prayers are varied in different religions, for example, Sikhs are expected to visit Gurdwaras every day and join in Ardas after the daily service, Catholics are expected to gather every Sunday, in a church, for Mass, Muslims meet every Friday, in a mosque, for 'Jumma' Naamaz. Other religions have their own traditions of offering group prayers.*

### **Jesus's first prayer**

Historically, Jesus said his first formal prayer at his baptism by John the Baptist, in river Jordan. Jesus was 30 years old when this incident took place. It is believed that the result of his prayer was as follows:

- that the heaven was opened.
- that the Holy Ghost descended in a bodily shape like a dove upon him.  
Jesus had His personal Pentecost (descent of the holy spirit).
- that a voice came from heaven, which said, you are my beloved Son; in you I am well pleased.

### **Prayer in Judaism**

The Jewish standing prayer also known as the *Shemoneh Esreh* ("The Eighteen"), consisting of 19 strophes (hymn of 2 or 3 lines) on weekdays and seven on Sabbath days (Saturdays). It is the essential component of Jewish services, and is the only service that the Talmud (authoritative body of Jews) calls *prayer*. It is said three times a day (four times on Sabbaths and holidays, and five times on Yom Kippur – Day of atonement, a Jewish festival).

Jewish Law makes it a duty to pray three times daily: in the morning, in the afternoon and at nightfall. These prayers are called morning prayer (*shacharit*), afternoon prayer (*minchah*) and evening prayer (*arvith* or *maariv*).

### **History of Prayer in Islam ('Dua')**

The Islamic word for Ardas is "Dua". It is an Arabic word and means supplication or invocation. It is calling out to God; it is a conversation with God. 'Dua' is uplifting, empowering, liberating and transforming and it is one of the most powerful and effective act of worship. 'Dua' has been called the weapon of the believer. It affirms a person's belief in One God. 'Dua' is essentially submission to God and a manifestation of a person's need for Allah.

Prophet Muhammad said, *“A slave becomes nearest to his Master when he is in prostration (bowing, worship). So increase supplications (prayers) in prostrations.”*

Prayer or Salat, is one of the pillars of Islam, and in performing the five daily prayers Muslim actually engage in a physical form of “Dua” asking Allah to grant them heaven through their actions. For Muslims, prayer is a set of ritual movements and words performed at fixed times i.e., five times a day.

Throughout Quran, Allah encourages the believers to call on Him, He asks them to lay their dreams, hopes, fears and uncertainties before Him and to be sure that He hears every word.

Prophet Muhammad called “Dua” the essence of worship. He also suggested that the believer should be humble, yet firm when making “Dua”.

When we make ‘Dua’, when we call upon Allah in our hour of need, or express our gratefulness, or for any other reason including simply to feel the comfort of being close to Allah, we must remember to examine our sincerity and to check our intention. ‘Dua’ must be addressed to Allah alone.

When a person makes ‘Dua’ Allah may give him what he asked for or He may divert a harm that is greater than the thing he asked for, or He may store up what he has asked for, for the hereafter. Allah has commanded us to call upon Him and He has promised to respond to our call.

### **Prophet Mohammed’s first prayer**

Mohammed delivered his first formal prayer when he first arrived in Al-Madinah and before he built his mosque in Medina. He said the following prayer:

«إِنَّ الْحَمْدَ لِلَّهِ أَحْمَدُهُ وَأَسْتَعِينُهُ، نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ، فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ، فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ. قَدْ أَفْلَحَ مَنْ رَبَّنَهُ اللَّهُ فِي قَلْبِهِ، وَأَدْخَلَهُ فِي الْإِسْلَامِ بَعْدَ الْكُفْرِ، فَاخْتَارَهُ عَلَى سِوَاهُ مِنْ أَحَادِيثِ النَّاسِ، إِنَّهُ أَحْسَنُ الْحَدِيثِ وَأَبْلَغُهُ أَجْبُوا مَا أَحَبَّ اللَّهُ، أَجْبُوا اللَّهَ مِنْ كُلِّ قُلُوبِكُمْ، وَلَا تَمَلُّوا كَلَامَ اللَّهِ وَذِكْرَهُ، وَلَا تَقْسُ عَنْهُ قُلُوبِكُمْ، فَإِنَّهُ مِنْ كُلِّ مَا يَخْلُقُ اللَّهُ يَخْتَارُ وَيَضْطَفِي، قَدْ سَمَّاهُ اللَّهُ خَيْرَتَهُ مِنَ الْأَعْمَالِ، وَمُضْطَفَاهُ مِنَ الْعِبَادِ، وَالصَّالِحِ مِنَ الْحَدِيثِ، وَمِنْ كُلِّ مَا أُوتِيَ النَّاسُ مِنَ الْحَلَالِ وَالْحَرَامِ، فَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَاتَّقُوهُ حَقَّ تَقَاتِهِ، وَاصْدُقُوا اللَّهَ صَالِحَ مَا تَقُولُونَ بِأَفْوَاهِكُمْ، وَتَحَابُّوا بِرُوحِ اللَّهِ بَيْنَكُمْ، إِنَّ اللَّهَ يُبْغِضُ أَنْ يُنْكِتَ عَهْدَهُ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

“All praise and thanks be to Allah, I praise Him and I seek His help. We seek refuge with Allah from the evil of ourselves and from the wickedness of our deeds. Whomsoever Allah



guides, there is none can misguide him and whomsoever Allah sends astray, there is none can guide him. And I testify that none has the right to be worshipped except Allah, alone, without partners. Love what Allah loves; love Allah with all of your hearts. Do not become tired of Allah's speech, nor of mentioning His Name and do not make your hearts hard towards it. So worship Allah and do not associate anything with Him and fear Him as He should be feared and be sincere to Allah in the righteous words which pass your lips and love one another with Allah's spirit between you. Truthfully, Allah hates that His Covenant should be broken. And may the Peace, Mercy and Blessings of Allah be upon you."



## History of Prayer in Hinduism

**The Hindu word for Ardas is Prathna. It is a Sanskrit word and means a request or supplication.** It is made up of two syllables: 'Prar' which means wish and 'Artha' which means wealth or prosperity. Thus 'Prathna' is a request for wealth or affluence which may include all material and non material desires.

Prarthna may be either individual or communal and take place in private or in public. It may involve the use of words, song or complete silence. When language is used, prayer may take the form of a hymn, a recitation, a formal statement, or a spontaneous utterance.

There are different forms of 'Prathna' such as petitionary prayer, prayers of supplication, thanksgiving, and praise. It may be directed towards a deity, spirit or deceased person, for the purpose of worshipping, requesting guidance, requesting assistance, confessing transgressions (sins) or to express one's thoughts and emotions. Thus, people do 'Prathna' for many reasons such as personal benefit, asking for divine grace, spiritual connection, or for the sake of others.

Hereunder are lyrics of 5 Hindu prayers - the Maha Mrityunjaya Mantra, and Meditations on Shiva, Ganesha, Krishna and Rama.

### **The Maha Mrityunjaya Mantra - The Life-Giving Prayer**

*Om trayambakam yajaamahe sugandhim pushtivardhaNaam  
Urvaarukamiva bandhanaan mrityor muksheeya maamritaat.*

**MEANING:** We worship the three-eyed One (Master Shiva) Who is fragrant and Who nourishes well all beings; may He liberate us from death for the sake of immortality even as the cucumber is severed from its bondage (to the creeper –climbing plant).

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### **Meditation On Master Shiva**

*Shaantam padmaasanastham shashadharamakutam panchavaktram trinetrām,  
Shoolam vajram cha khadgam parashumabhayadam dakshinaange vahantam;  
Naagam paasham cha ghantaam damaruka sahitam chaankusham vaamabhaage,  
Naanaalankaara deeptam sphaatika maninibham paarvateesham Naamaami.*

**MEANING:** I prostrate myself before the five-faced Master of Parvati, who is adorned with various ornaments, who shines like the crystal jewel, who is seated peacefully in the lotus pose, with moon-crested crown, with three eyes, wearing trident, thunderbolt, sword and axe on the right side, who holds the serpent, noose, bell, damaru (small drum) and spear on the left side, and who gives protection from all fear to His devotees.

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### **Meditation On Master Ganesha**

*GajaanaNaam bhootaganaadisevitam  
Kapittha jamboophala saara bhakshitam;  
Umaasutam shoka vinaasha kaaraNaam  
Naamaami vighneshwara paada pankajam.*

**MEANING:** I worship the lotus feet of Ganesha, the son of Uma, the destroyer of all sorrows, who is served by the host of gods and elementals, and who takes the essence of the kapittha-jambhu fruit (fruit resembling the bilwa fruit).

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### **Meditation On Sri Krishna**

*Vamshee vibhooshita karaan navaneeradaabhaat  
Peetaambaraadaruna bimbaphalaa dharoshthaat;  
Poornendusundara mukhaad aravinda netraat  
Krishnaat param kimapi tattvam aham na jaane.*

**MEANING:** I know not any other Reality than the lotus-eyed Krishna with hands adorned with flute, looking like a heavy-laden cloud in lustre (shine), wearing a yellow silk garment, with His lower lip like a ruddy (red) bimba fruit, and with face shining like the full moon.

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### **Meditation On Sri Rama**

*Dhyaayedaajaanubaaham dhritasharadhanusham baddhapadmaasanastham,  
Peetam vaaso vasaanaam navakamala dala spardhinetram prasanNaam;  
Vaamaankaaroodhaseetaa mukhakamala milal lochaNaam neeradaabham,  
Naanaalankaara deeptam dadhatamuru jataa mandalam raamachandram.*

**MEANING:** One should meditate on Sri Ramachandra, with hands reaching the knees, holding the bow and arrows, seated in the locked-up lotus posture, wearing a yellow garb, with eyes vying with the newly-blossomed lotus petals, with a pleasant gait, who has Sita seated on His left thigh, who is blue like the clouds, who is adorned with all kinds of ornaments and having a big circle of Jata on the head.

### **Rama's formal Prathna (prayer) at Rameswaram**

Rama prayed to Shiva after killing Ravana. To commemorate this prayer, there stands a grand temple called Ramanathaswamy.

According to legend, this is the place where Rama offered prayer to Shiva to atone for killing Ravana.

There are 2 Sivalingams in the temple. One Sivalingam, made out of sand by Sita and is known as Ramalingaswamy. According to the legend, Rama returned to India after killing Ravana and directed Hanuman to bring a sivalingam from Kailash. Hanuman was delayed on his return with the lingam. In the meantime, the auspicious time had come for performing the worship. Hence Rama performed the worship to the lingam made out of sand by Sita. Hanuman got depressed with this and tried his best to remove the lingam made out of sand by Sita but failed in his attempts. Rama pacified Hanuman and assured him that the lingam brought by him will also be installed at the place and that worship will first be offered to the lingam brought by him. This tradition is carrying on even today.

### **History of Prayer in Buddhism**

For Buddhists all over the world Bodhi Day (Buddha's achievement of Nirvana) is a day to remember Siddhartha and to pray and meditate following his example. Bodhi Day is also the day of Buddha's first Prayer.

Buddha describes his Enlightenment in three stages:

1. During the first pehr (watch) of the night (6pm-9pm), the Buddha discovered all of his past lives in the cycle of rebirth, realising that he had been born and reborn countless times before.
2. During the second pehr (9pm-12midnight), the Buddha discovered the Law of Karma, and the importance of living by the Eightfold Path:
  - a. **Right understanding:** Understanding that the Four Noble Truths are noble and true.

- b. **Right thought:** Determining and resolving to practice Buddhist faith (**faith** is an initial trust in the Buddha as a spiritual teacher and an initial acceptance of his teachings).
  - c. **Right speech:** Avoiding slander, gossip, lying, and all forms of untrue and abusive speech.
  - d. **Right conduct:** Adhering to the idea of nonviolence (ahimsa), as well as refraining from any form of stealing or sexual impropriety.
  - e. **Right means of making a living:** Not slaughtering animals or working at jobs that force you to violate others.
  - f. **Right mental attitude or effort:** Avoiding negative thoughts and emotions, such as anger and jealousy.
  - g. **Right mindfulness:** Having a clear sense of one's mental state and bodily health and feelings.
  - h. **Right concentration:** Using meditation to reach the highest level of enlightenment.
3. During the third pehr (12 midnight – 3am), the Buddha discovered the Four Noble Truths, finally reaching Nirvana.
- a. **The truth** of suffering (Dukkha)
  - b. **The truth** of the origin of suffering (Samudāya)
  - c. **The truth** of the cessation of suffering (Nirodha)
  - d. **The truth** of the eightfold path to the cessation of suffering (Magga)

It is common to decorate houses with pictures or little statues of the Buddha under a fig tree



to remember the day of his awakening. The decorations are full of colours, signifying that enlightenment has many ways to be attained.

Candles and lights are lightened on this day and kept burning, or turned on, for the next 30 days to symbolize enlightenment. Buddhist homes have a small ficus tree that is decorated with coloured lights and beads united with a string, this is to symbolize that all things are united. There are also three hanging ornaments that are to represent the Three Jewels of Buddhism: Buddha, Dharma and Sanga.

It is traditional to eat one meal of rice and milk, this was the same meal that the Buddha ate after his awakening, offered by a girl named Sujata. The most common activity is for Buddhists to gather and **stay in prayer** during the night, as Siddhartha did and reflect as he did in the cycle of rebirth, the Eightfold path and the Four Noble Truths.

### History of prayer in Jainism

Since Jainism firmly believes in the doctrine of karma and puts sole reliance on the development of the spiritual force by one's own personal efforts and further urges its followers to develop Asarana-bhavana (none other can refuge or save us), the question that naturally arises is, what is the place of prayers in Jainism? Once we accept the doctrine of karma, all results must be sought in that doctrine and therefore unless the prayers are adjusted in the karma doctrine, they remain totally non-productive.

In Tattvarthsutra Acharya Uma Swami says,

मोक्षमार्गस्य नेतारं, भेत्तारं कर्मभूताम् ।  
ज्ञातारं विश्वतत्त्वानां, वंदे तद्गुणलब्धये ॥

We pray to those  
who have led the path to salvation,  
who have destroyed the mountains of karma, and  
who know the reality of the universe.  
We pray to them to acquire their attributes.

So, it would be totally wrong to say that prayers have no place in Jain philosophy. Jains do not consider prayers as a means of seeking favours from Siddha. True Jain prayers are the appreciation and adoration of the virtues possessed by the liberated or Arihants and the expression of ardent desire to achieve these virtues in one's own actual life.

It is interesting to note that the most outstanding Jain prayer, known as Navakara Mantra, is not referred to any individual personal or sect and asks for nothing in return. It does nothing more than offering sincere honour to those souls, which are already liberated or are on the path of liberation.

Naamo ArihantaNaam — I bow down to all Arihantas (liberated souls)

Naamo SiddhaNaam — I bow down to all Siddhas.

Naamo AyariyaNaam — I bow down to all Acharyas.

Naamo UvajjhayaNaam — I bow down to Upadhyayas.

Naamo Loe SavvasahuNaam — I bow down to all the Sadhus and Sadhvis.

## History of Prayer in Sikhism

### Guru Nanak's first prayer:

After returning from a trip to Sach Khand [residence of Nirankar – which Guru Nanak confirms in 37<sup>th</sup> Pauri (stanza) of Japji, where he says, “Sach-Khand vasae Nirankar – Waheguru resides in Sach-Khand.”] Guru Nanak declared that there were no Hindus or Muslims. In Pauri 27 of Japji Guru Nanak also describes in detail the scene he witnessed in the forecourt of Sach-Khand.

A Muslim Qazi complained to the Governor of the town and labelled Guru Nanak's saying as an anti religious act. The Governor called Guru Nanak for an explanation. Guru Nanak replied that we all have one God, who is our father and we are all His children. It is the same light inside all of us, so we all are equal and same. The Qazi then invited Guru Nanak to

accompany them for saying Naamaz in a nearby mosque. Guru Nanak agreed on the condition that he will say Naamaz if Qazi would say it.

They all went to the mosque, put down their prayer mats and got on their knees and started saying their prayers, but Guru Nanak did not prostrate like them and said Prayer in their own way. That made the Qazi very mad, and after-wards he angrily reprimanded the Guru.

The Guru smiled and said, “Well, I promised I would pray like you if you would earnestly pray, but you were not praying at all.” He turned to the Qazi and said, “You were thinking about the new little baby horse, the foal, that had just born at your farm. You were worried it might fall in the well in the courtyard.” The Qazi thought, “That’s right, that was what was I was thinking.” The Guru then turned to the Governor and said, “And you were thinking about all horses you are going to sell and how much money you are going to make when you sell them.” The Governor said, “Oh that is amazing! Guru Nanak is right, that is true, I was thinking about that.”

They realized how even though they were posing as they were praying, they were actually not praying. Then they asked Guru Nanak, “Well how can we really pray?” Guru Nanak said,

- “You have to calm your mind, and
- you have to pray from inside, and
- you have to let the light of God shine into your heart.”

And then he said his prayer in front of them and that was, perhaps, the first formal prayer said by Guru Nanak, after coming back from Sach Khand.

### **Guru Period and prayers:**

Guru Nanak’s life span can be divided into four major parts: firstly, life in Talwandi with parents; secondly, life at Sultanpur Lodhi with sister; thirdly, missionary journeys and finally life at Kartarpur.

Whenever Guru Nanak will go on missionary journey (udasis), his sister Babe Nanki and Rai Bular, head of the village, would ask him that when would they meet him again, the Guru would invariable say, “Whenever you close your eyes and say a PRAYER from your heart, I will be standing in front of you.” This is an example of the start of Sikh prayers.

Guru Nanak established first Sikh temple at Kartarpur and must have said prayer at the start and completion of the building called an inn (Dharamsala). He advised his disciples that prayer is a part of Sikh worship and must be said by everyone to thank the Almighty for His bounties. He composed 974 hymns during his life time.

Thus the tradition of Sikh Ardas which started from Guru Nanak’s prayer in Talwandi, then by his sister Nanki and Rai Bular and then again at Kartarpur by Guru Nanak and the members of his congregation continued during the life time of all Sikh Gurus and continues until today.

Guru Angad established Khadur Sahib, had the bani of Guru Nanak with him and he himself penned 63 sloaks. Satta and Balwand were the raagis (music composers), who sang the hymns of the Gurus. There was morning and evening diwans (congregations). Guru

Amardas built Goindval, himself composed 907 hymns and got Bani collated in Pothis (Mohan/Goindval Pothis), and the tradition of kirtan, katha and Ardas continued in Goindval.

Guru Ramdas established Amritsar and wrote 674 hymns during his Guru period. Guru Arjan built Harmandir Sahib, composed 2218 hymns, compiled the holy Granth, and called it Pothi Sahib. It contained hymns of all Sikh Gurus (Guru Nanak – Guru Arjan), selected 15 Bhagats, 11 Bhhats, 4 other devotees (Bhai Mardana, Baba Sundar, Satta and Balwand). Guru Arjan, then, did the installation of Pothi Sahib' (later known as Adi Granth and then Guru Granth Sahib). Guru Hargobind built Akal Bunga (Akal Takaht) and introduced the tradition of Miri and Piri. Guru Harrai established Gurdwara in Nahan and lived there for most part of his life. Guru Harkrishen stayed in Kiratpur and Delhi. Guru Tegh Bahadur established Anandpur and Guru Gobind Singh built shrines at Ponta Sahib and Damdama Sahib. At all these historic places and historical occasions Ardas must have been said to thank the Almighty for His blessings.

Amongst all important events, one of the most significant Ardas in Sikh history was, surely, said, by Guru Arjan, when the first Prakash (installation) of Pothi Sahib was ceremoniously done at Harmandir Sahib on 31<sup>st</sup> August 1604. On that day, it was, in fact, a double ceremony viz., official completion of Harmandir Sahib and finishing of the compilation of Pothi Sahib. Indeed, for two great gifts from the Almighty to the Sikh nation, an Ardas was surely due.

## Characteristics and features of a Sikh Ardas

1. **Though** there is no fixed time for an Ardas, but it is normally said at the end of morning and evening Sikh service in Gurdwaras or at home. It is also said at the start and end of an important event e.g., birthdays, house warming, engagement and marriage ceremonies etc.
2. **Ardas** must come from the heart of the reciter and only related words should be used. It should be precise and to the point.
3. **The main text** of the formal Ardas contains memory of Akalpurkh, Sikh Gurus, Sikh history, personal demands and thanks for God's blessings. The text of the Ardas has been changing from time to time due to changing time and events.
4. **Though** there is no formal record of Prayers (Ardas) in the Sikh chronicles but there is enough evidence that some sort of Ardas has definitely been said in the Guru period and in the post Guru period.
5. **Some** believe that there is no need to include list of personal demands in the Ardas, as God knows our inner-thoughts and would act on His own. Guru Amardas says in his Sloak:

ਬਾਬੀਹਾ ਸਗਲੀ ਧਰਤੀ ਜੇ ਫਿਰਹਿ ਉਡਿ ਚੜਹਿ ਆਕਾਸਿ ॥

baabeehaa sagalee dharathee jae firehi oodd charrehi aakaas |

The rainbird wanders all over the earth, soaring high through the skies.

ਹੇ ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲੀ ਨਾਮ-ਬੁੰਦ ਦੇ ਰਸੀਏ! (ਗੁਰੂ ਨੂੰ ਛੱਡ ਕੇ) ਤੂੰ (ਤੀਰਥ-ਜਾੜਾ ਆਦਿਕ ਦੀ ਖਾਤਰ) ਸਾਰੀ ਧਰਤੀ ਉਤੇ ਰਟਨ ਕਰਦਾ ਫਿਰੇ, ਜੇ ਤੂੰ (ਮਾਨਸਕ ਸ਼ਕਤੀਆਂ ਦੀ ਮਦਦ ਨਾਲ) ਉੱਡ ਕੇ ਆਕਾਸ਼ ਵਿਚ ਭੀ ਜਾ ਪਹੁੰਚੇ,

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਜਲੁ ਪਾਈਐ ਚੁਕੈ ਭੁਖ ਪਿਆਸ ॥

sathigur miliai jal paaeeai chookai bhookh piaas |  
But it obtains the drop of water, only when it meets Saturu, and then, its hunger and  
thirst are relieved.

ਇਸ ਤਰ੍ਹਾਂ ਮਾਇਆ ਦੀ ਤ੍ਰਿਸ਼ਨਾ ਮਾਇਆ ਦੀ ਭੁੱਖ ਨਹੀਂ ਮਿਟਦੀ । ਨਾਮ-ਜਲ ਨਾਲ ਹੀ ਮਾਇਆ ਦੀ ਭੁੱਖ ਤ੍ਰਿਸ਼  
ਮਿਟਦੀ ਹੈ (ਅਤੇ ਉਹ ਨਾਮ-) ਜਲ ਗੁਰੂ ਮਿਲਿਆਂ (ਹੀ) ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ ।

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ ਪਾਸਿ ॥

jeeo pindd sabh this kaa sabh kish this kai paas |

Soul and body belong to Him; and everything else is also His.

ਹੇ ਭਾਈ ! ਇਹ ਜਿੰਦ ਇਹ ਸਰੀਰ ਸਭ ਕੁਝ ਉਸ (ਪਰਮਾਤਮਾ) ਦਾ ਹੀ ਦਿੱਤਾ ਹੋਇਆ ਹੈ, ਹਰੇਕ ਦਾਤਿ ਉਸ ਦੇ ਹੀ ਵੱਸ  
ਵਿਚ ਹੈ ।

ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥

vin boliaa sabh kish jaanadhaa kis aagai keechai aradhaas |

He knows everything, without being told; then to whom should we offer our prayers

(and why should we present a list of demands in it?)

(ਜੀਵਾਂ ਦੇ) ਬੋਲਣ ਤੋਂ ਬਿਨਾ ਹੀ (ਹਰੇਕ ਜੀਵ ਦੀ) ਹਰੇਕ ਲੋੜ ਉਹ ਜਾਣਦਾ ਹੈ, (ਉਸ ਨੂੰ ਛੱਡ ਕੇ) ਹੋਰ ਕਿਸ ਅੱਗੇ  
ਅਰਦਾਸ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ?

ਨਾਨਕ ਘਟਿ ਘਟਿ ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ ॥੫੮॥

naanak ghatt ghatt eaeko varathadhaa sabadh karae paragaas |58|

O Nanak, the One Master is prevailing and permeating each and every heart; the

Word of the Shabad brings illumination. ||58||

(Sloak Varan-te-vadeek, M3, page 1420)

ਹੇ ਨਾਨਕ? ਹਰੇਕ ਸਰੀਰ ਵਿਚ ਉਹ ਪਰਮਾਤਮਾ ਆਪ ਹੀ ਮੌਜੂਦ ਹੈ, (ਗੁਰੂ ਦੇ) ਸ਼ਬਦ ਦੀ ਰਾਹੀਂ (ਹਰੇਕ ਜੀਵ ਦੇ ਅੰਦਰ  
ਆਤਮਕ ਜੀਵਨ ਦਾ) ਚਾਨਣ (ਉਹ ਆਪ ਹੀ) ਕਰਦਾ ਹੈ ।੫੮।

## Gatha 1

It is believed that Ardas is also said by animals and birds. There is a famous story related to Sultan of Gazni Subaktdin. He was a shepherd in his young days and enjoyed hunting. One day, when he was out in a forest hunting, he saw a horde of deers who ran away hearing his footsteps. But one female hare stood there lowering her head. When Subaktdin reached near her, he saw tears in her eyes and could also see that she was pregnant. Subaktdin put down his bow and arrow and patted on her head and let her go. At night he had a dream that he was being taken in the presence of God for a trial, but the Ardas of that pregnant deer had reached before his trial had begun and that he was rewarded with the kingdom of Gazni. Later, in history that shepherd became the Sultan of Gazni.

6. **It is also** a notion that joint Ardas by a group of people reaches faster in the Divine realm than the Ardas of an individual.

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

birathee kadhae n hovee jan kee aradhaas |

The collective prayer of the Master's humble devotees is never resulted in vain.



ਨਾਨਕ ਜੋਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ ॥੨॥੧੩॥੭੭॥

naanak jor govindh kaa pooran gunathaas |2|13|77|

Nanak takes the strength of the perfect Master of the universe, the treasure of excellence. ||2||13||77||

(Raga Bilawal Mehla 5, page 819)

## Gatha 2

When Guru Hargobind was imprisoned in the fort of Gwalior, the son of Jehangir fell ill and no Hakim (doctors of those period) could cure him. Courtiers of Jehagir suggested him to approach Guru Hargobind for his both medical and faith treatment and divine Ardas. Guru Hargobind was released from the prison and on his advice 52 other political prisoners (hill rajas) were also released. Guru Hargobind told Jehangir that his son can now be cured more by ‘‘Dua’’ (Ardas) rather than ‘Dawa’ (medicine). Jehangir held his hands together and requested Guru Ji to do whatever was needed. Guru Ji replied that the required medicine alongwith his own Ardas and with the Ardas of other 52 hill rajas will surely cure Jehagir’s son Shahjehan. The collective Ardas was said and Shahjehan son soon recovered from his illness.

7. **In Ardas**, a person can reveal the confidence of his/her hearts to Waheguru. The inner pain and happiness can be unfolded in Ardas. In Ardas one can upload all his/her secrets to Waheguru. When we talk (say Ardas), He listens. When we raise our hand for help He holds it. Through Ardas, one merges in the Almighty.
8. **Ardas** should be done with a pure heart. In fact, it is a talk of a beloved with his/her lover. It should be filled with pure love and affection.

## Gatha 3.

An innocent child of a GurSikh was always reciting Ardas saying alphabet of English language, with folded hands, in front of Guru Granth Sahib.. On enquiry from his parents that what he recites in his Ardas, he said that he says ABCD (English alphabet) to Guru Ji, every day. Parents were amazed to hear that, and wondered, if that Ardas was accepted. That night the mother had a dream where an angel spoke to her and said that her son’s Ardas was more close to Waheguru as it was emerging from his heart and not only from his tongue or lips.

9. **Ardas** must be said with humility. Ego destroys the very purpose of Ardas. Waheguru is our father, we must bow down when we talk to Him. Our tone should be low and sweet, filled with lyrical manners.

## Gatha 4

In the JaNaam Sakhi of Bhai Bala it is written that Guru Nanak would always say to his followers that those who would say their Ardas with humility, their tasks would, surely, be fulfilled.

10. **The person** who is saying Ardas must have full faith and staunch belief that his/her Ardas is being communicated to and listened by the Almighty.

#### Gatha 5

In Sikh history, the martyrs, when being hanged, tortured, beheaded, cut to pieces, crushed on wheel, boiled in water, sewn in skin or bricked alive, had said their Ardas, believing that Waheguru was there, standing next to them to take away pain from their sufferings, just as, in a hospital, doctors do it with an injection of anesthetic.

11. **Ardas** must generate a belief that whatever would be the result of the Ardas, it would be acceptable to the devotee.

#### Gatha 6

There is a popular Gatha of two devotees, who were living together in a straw hut. One day when they were away a strong wind blew. They both said their Ardas, requesting the Almighty to save their hut. When they came back, half of the hut had been badly damaged. The younger devotee felt annoyed and grumbled that despite his prayers and Ardas his hut has been damaged, but the older devotee knelt down and thanked God for saving some parts of the hut where they could still live.

12. **Waheguru** has his own time-table and the timing of our request (Ardas) may not fit with His time table. It needs a lot of patience and trust in Waheguru's judgment.

#### Gatha 7

The selection of Bhai Lehna to be the second Guru of the Sikhs proved Bhai Lehna's patience and trust in Guru Nanak. The Sakhi states that once Guru Nanak asked his followers to follow him on his journey. A large number of Sikhs followed him. On the way, Guru Nanak threw some gold coins on the path. Many Sikhs ran to pick them up and returned back to their homes. Guru Nanak then threw some silver and then some brass coins. The remaining of Sikhs picked them up and rushed to their homes to give good news of their earnings to their wives. At the end only Bhai Lehna was left with the Guru. Guru Nanak then pointed Bhai Lehna to eat the meat of a dead body whose corpse was lying there covered with a white cloth. Bhai Lehna lowered his head in acceptance, said his Ardas, and uncovered the body. To his surprise, there was no corpse but a large plate of 'Kara Parshad'. Guru Angad, thus passed the patience and endurance test and became the second Guru of the Sikhs.

13. **The devotee** must believe in One Almighty and not in the duality. The devotee must have utmost faith in One power, who is the overall controller of every aspect of the universe. Guru Nanak has repeatedly said this in his bani:

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

guraa eik dhaehi bujhaaee |

The Divine has given me this one understanding:

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥  
 sabhanaa jeeaa kaa eik dhaathaa so mai visar n jaaee |6|  
 there is only One God, the giver of all lives. May I never forget Him ||6||  
 (Guru Nanak, Jap Ji, page 2)

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ ॥  
 sabhanaa jeeaa kaa eik dhaathaa jothee joth milaavanehaar |  
 There is only one giver of all beings. He blends our light with His light.  
 (Raga Sri, M3, pada 9, page 68)  
 \*\*\*\*\*

ਸਭਨਾ ਜੀਆ ਕਾ ਏਕੋ ਦਾਤਾ ਸਬਦੇ ਮਾਰਿ ਜੀਵਾਵਣਿਆ ॥੫॥  
 sabhanaa jeeaa kaa eaeko dhaathaa sabadhae maar jeevaavaniaa |5|  
 He alone is the giver of all beings. The Master kills with the Word of His Shabad, and  
 then revives. ||5||  
 (Raga Maj, Mehla3, page 112)  
 \*\*\*\*\*

## Gatha 8

Indian religious history is full of stories of devotees' Ardas to one supreme power, and God's swift response. A few examples are:

- The story of Dushsan's attempt to undress Dropdi in the court of Dhirtrashtra; her 'Prathna' to Krishna and Krishna's divine act of saving her.
- The story of Sati Savitri and her 'Prathna' to Narayan to save her husband from the angel of death; and God's act to delay the rising of Sun and instructing Dharamraj to spare Savitri's husband.
- The Divine act of Waheguru to turn Sulhi Khan blind, when he marched on Amritsar, during the time period of Guru Arjan. It was Guru Arjan's historic Ardas to Waheguru to save the holy city.

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥  
 sulehee thae naaraaein raakh |  
 The Master saved me from Sulhi (Khan).

ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੁਆ ਨਾਪਾਕੁ ॥੧॥ ਰਹਾਉ ॥  
 sulehee kaa haath kehee n pahuchai sulehee hoe mooaa naapaak |1| rehaao |  
 Sulhi Khan did not succeed in his plot, and he died in disgrace. ||1||rahaou||

(raga Bilawal Mehla 5, page 825)

- Ardas** is also the Naame of a supplication emerging from heart for being one with God and His manifestation.

## Gatha 9

The Ardas of Bhagat Prehad, Bhagat Dhru and Ahilya are examples of God manifestation. To save Prehad, God manifested as Narsingh Avtar and killed Prehad's father Harinakash. Ram as an Avtar of Narayan put his feet on Ahilya's statue and she came back to life. Similarly God manifested to Dhruv and made him the Polar star.

15. **Ardas** is to be addressed only to Waheguru and not to any body else. Even emperors are beggars in the court of Waheguru.

### **Gatha 10**

There is an episode of Maharaja Ranjit Singh. Once when Ranjit Singh was on his way to Jammu on an expedition, he broke his journey near Phagwara, went bare footed to the nearest Gurdwara, and asked Bhai Sahib (priest) to do Ardas for the victory of the Khalsa. Bhai Sahib, accordingly, said the Ardas. Maharaja Ranjit Singh was victorious. On his way back, he again camped in Phagwara and sent five Sikhs to call Bhai Sahib. The Sikhs said to Bhai Sahib that Maharaja wanted to thank him and wanted to know if he needed anything as a reward. Bhai Sahib was furious and said to the Sikhs to go back and tell the Maharaja that if on his way to the battle ground he was a beggar in the court of Waheguru, then how could he be a giver after his success? Listening this, the Maharaja felt apologetic and came to the Gurdwara, bare footed, to say Ardas of both apology and thanks.

16. Ardas is also said when all other means of help are lost. If Ardas is voiced from heart then it is definitely accepted.

## **History of modern (Present day) Sikh Ardas**

The history of present day Sikh Ardas can be found by dissecting different sections of the Ardas. The Ardas can be divided in three sections as follows:

### **1. First section:**

The first section of the present day Ardas is from Guru Gobind Singh's composition Var Bhagauti. This composition, according to some historians was the first important writing of Guru Gobind Singh and was written in 1684 at Anandpur Sahib. Other historians say that it was composed in 1685 at Paonta Sahib where the Guru stayed for about 4 years. Var Bhagauti has 55 stanzas and is composed in blank verse. It is in Panjabi language.

The first pauri (stanza) of Var Bhagauti is recited at the start of the present day Sikh Ardas. **Accordingly, opening part of the current Ardas could not exist in the life period of the first 9 Sikh Gurus as it was composed by the tenth Master.**

### **2. Second Section:**

The second section of the Ardas can be subdivided into the following further subdivisions:

2.1

Panj Piyaras (first five beloved one) – It was year 1699 when five pyaras were first baptised; three of them were martyred in the battle of Chamkaur in 1704 and other two died in 1708 at Nanded.

Char Sahibzadas (four sons of Guru Gobind Singh) - They lived between 1686 -1704. The older two died in the battle of Chamkaur and the younger two were bricked alive at Sirhind.

Chali Muktae (40 liberators) – There are two groups of 40 liberators. First forty were those who were with Guru Gobind Singh in the fortress at Chamkaur and died in the battle over there in 1704. The other forty soldiers were those who had first deserted the Guru at the time of the siege of Anandpur fort and had later repented, and came back under the leadership of Mai Bhago, and fought along with the Guru in his last battle at Muktsar in 1705. The Guru won the battle but the forty Sikhs, fighting heroically, lost their lives in that battle.

Other martyrs: They belong to the time period from 1708 (departure of Guru Gobind Singh from this mortal world) to 1772 (the rise of Sikh Misls). This period reminds the two gruesome holocausts, horrific atrocities by Punjab Governors, and ruthless killing by Ahmed Shah Abdali, during his 9 invasions on India, of the Sikhs and continuous persecution and killing of Sikhs. In Sikh history books, it is called as the darkest period of the Sikh history.

2.2

Panj Takhats (Five thrones - seat of sovereignty) – They are established at different time periods from 1606 (Akal Takhat) to 1708 (Hazoor Sahib) and 1966 (Damdama Sahib).

2.3

Khalsa Ji ki Ardas – Khalsa brotherhood was created (baptised) in 1699.

2.4

Amritsar ji ke darshan Ishnan (holy visit and bathing at Amritsar)– Amritsar was founded by Guru Ramdas in the year 1570 and completed in 1577. The Golden Temple was founded and completed during 1588-1601.

Ishnan – Sarovar was completed in 1577 where Sikhs take the holy bath.

2.5

Nankana Sahib and other Gurdwaras which have been separated from the Sikhs – the most recent time period of this separation is the partition of India in 1947.

### **The author of present day Sikh Ardas – Bhai Mani Singh**

In 1720, Mata Sundri appointed Bhai Mani Singh as the head Granthi (priest) of Harmandir Sahib and sent him to Amritsar.

In his capacity as the Granthi of Harmandir Sahib, Bhai Mani Singh composed new format of Ardas viz., the remembrance of the Sikh Gurus and also the tradition of mentioning deeds of important martyrs in the Ardas.

***The important events which had happened before the time period of Bhai Mani Singh which he has included in the Ardas***

Bhai Mani Singh was executed at Nakhaas Chowk, Lahore in December 1738 and might have included in Ardas the following events which had occurred before his death:

**Founding of Amritsar and sarovar** -1574 (pre Bhai Mani Singh period)

**Martyrdom of five beloved ones** – 1704, 1708 (pre Bhai Mani Singh period)

**Martyrdom of four sons of Guru Gobind Singh** – 1704 (pre Bhai Mani Singh period)

**Martyrdom of forty liberators** – 1704-1705 (pre Bhai Mani Singh period)

**All other martyrs** – 1708-1772 (darkest period of the Sikh history) ( some of these are pre Mani Singh period and some are post Mani Singh period)

**Five takhats** – important dates of gurdwaras designated as takhats:

**Akal Takhat**, constructed in 1608, by Guru Hargobind to issue commands to the Sikhs. (pre Bhai Mani Singh period)

**Takhat Kesgarh Sahib** was used by Guru Gobind Singh to issue orders to Sikhs, it came into being after the creation of Khalsa in 1699. (pre Bhai Mani Singh period)

**Historical gurdwaras at Patna Sahib and Hazur Sahib** were built by Maharaja Ranjit Singh in 1839.

(post Bhai Mani Singh period, though sacred places existed in pre Bhai Mani Singh period)

**Damdama Sahib**, where the final version of Guru Granth Sahib was compiled in 1705, was declared the fifth takhats on 30<sup>th</sup> July 1966 by SGPC resolution number 789. (post Bhai Mani Singh period)

**Creation of Pakistan (1947)** and Gurdwaras in west Punjab going in the boundaries of Pakistan (post Bhai Mani Singh period)

Thus it can be seen that the insertion of events of Sikh history in the Ardas have gone through many changes as and when the events had happened and many of which have been included in the Ardas by the general house of SGPC (created 1920) and approved by the Akal Takhat.

### **3. Third Section**

This section comprises thanks giving and acknowledgement of God's bounties. It also includes request to God for granting His everlasting blessings and protection.

This section also has a list of demands of the devotees. Some devotees, though, do not ask for anything. They believe that Waheguru knows everything and there is no need to present a demand list in every Ardas.

The wording of this section are not predetermined and varies from person to person and from event to event.

**The important influences on the making of present day Ardas after Bhai Mani Singh are as follows:**

**A. Singh Sabha Movement (1873).**

The **Singh Sabha Movement** began in the late 19th century in reaction to the proselytising activities of Christians, Brahma Samajis, Arya Samaj, Muslim Aligarh movement and Ahmadiyah.

The British annexed Punjab in 1849. Thereafter, Christian missionaries increased proselytising activities in Punjab. In 1853 Brahma Samaji and Arya Samaji reform movements of Hinduism began active pursuit of Sikhs into their *suddhi* ceremonies. Muslim proselytizers formed the Anjuman-i-Islamia midst the Sikhs in Lahore, while the Ahmadiyah movement also sought converts to their faith.

Sikhs initiated the Singh Sabha movement, which sought to revive Sikhism. Its first meeting was in the Golden Temple, Amritsar in 1873, and it was largely attended by the Sanatami Sikhs, Gianis, priests, and granthis. Shortly thereafter, Nihang Sikhs began influencing the movement, followed by a sustained campaign by Tat Khalsa.

**The Singh Sabha movement had three groups:**

**1. Sanatmi Sikhs movement:**

This movement was led by Khem Singh Bedi recognizing:

- a. the significance of Khalsa initiation and Sikh identity,
- b. the need for a living guru, and
- c. that the Hindu and Sikh society were indivisible;

**2. Radical Sikhs movement:**

This movement was lead by Teja Singh known as Bhasaur Singh Sabha recongnising:

- a. anyone not baptized as Khalsa should not be considered a Sikh and,
- b. any discussion of Hindu-Sikh relationship was an insult to the Sikhs;

### 3. Tat Khalsa Singh Sabha movement

This movement was led by Gurmukh Singh, known as Lahore Singh Sabha movement recognising:

- a. Only the ten Sikh Gurus
- b. Guru Granth Sahib as the source of Sikh beliefs and practice, and
- c. while Khalsa initiation was ideal but those who had not gone through initiation were indivisible part of the Sikh community if they accepted the Sikh scripture as their Guru.
- d. the question of Hindu-Sikh relationship was irrelevant
- e. the Sikhs as independent religion, and
- f. that the Sikhs were not Hindus.

By the start of the 20th century, there were about 100 Singh Sabhas. The Tat Khalsa movement ultimately prevailed. Its members removed the idols and the images of Sikh gurus from the Golden Temple in 1905, calling it anti-Sikh. The movement had a lasting impact on development of Sikhism and Sikh Ardas.

#### **B. Formation of Shromani Gurdwara Prabhandak Committee (1920).**

- The idea to form a strong committee to manage Sikh affairs and control of Gurdwaras originated with the Gurdwara Reform and Akali movement (political wing) of the early 1920's, which lasted until the 1925 when the Gurdwara Act was passed.
- A Sikh assembly was held on 15 and 16 November in 1920 and elected a committee of 175 members representing all districts of Punjab and Sikh organizations in Burma, Malaya, China and North America. It also included 36 government nominees and Named it as the Shiromani Gurdwara Parbandhak Committee (SGPC).
- The inaugural meeting of the SGPC was held at the Akal Takht on 12 December 1920. It appointed a subcommittee to draft the Committee's constitution. It elected Sardar Sundar Singh Majithia as president, Harbans Singh, of Atari, as vicepresident and Sundar Singh Ramgarhia as secretary.
- Sundar Singh Majithia resigned early in 1921 to join the ministry set up under the Government of India Act, 1919, and Baba Kharak Singh was elected in his place president of the SGPC.
- The main functions of the Committee were:
  - - a. to manage all gurdwaras under its control,
    - b. to cleanse Gurdwaras from undesirable practices,



- c. to regularize expenditure and to utilize all income appropriately for purposes such as propagation of religion and education,
- d. to upkeep and improvement of buildings and the running of Guru ka Langar (free community kitchen).

New elections under the constitution were held in July 1921. Baba Kharak Singh was re-elected as the president. .

Most of the gurdwaras were brought under the Committee's control. There was resistance by many Mahants and morchas were organised to liberate them from their control. The morchas at Jaito and Nanakana Sahib saw the maximum brutality of the Mahants. Both the SGPC and the Akali Dal were declared unlawful bodies on 12 October 1923 and all their top leaders and hundreds of activists were put behind bars. The agitation however continued.

### **Formation of Akali Dal**

Akali Dal was formed on 14 December 1920 as a task force of the Shiromani Gurudwara Prabandhak Committee. Sardar Sarmukh Singh Chubbal was the first president of the Akali Dal, but it became popular under Master Tara Singh. All Sikh morchas to liberate Sikh gurdwaras, from under the control of Mahants, were organised by SGPC in collaboration with the Akali Dal.

### **Passing of Sikh Gurdwara Act (1925).**

Under the strong resistance of the Sikh movement, the British government relented and recognized the exclusive right of the Sikhs to manage their own religious shrines. Sikh Gurdwaras Act, 1925, was passed by the provincial legislative assembly on 9 July 1925 and implemented with effect from 1 November 1925. It created a "Board", and reNamed it as Shiromani Gurdwara Parbandhak Committee (SGPC) soon after (although the word Board still exists in the statute book) to provide for the better administration of Sikh Gurdwaras and for inquiries into matters and settlement of disputes connected therewith.

### **C. Making and publishing of the Sikh Rehat Maryada (Sikh Code of Conduct) (1931-1945).**

After the passing of Sikh Gurdwara Act and formation of SGPC, the process of Sikh Rehat Maryada was started. Its time table was as follows:

#### **March 1927**

A general meeting of the SGPC was held on 15 March 1927, to establish a subcommittee with the task of producing a draft Code of Conduct.

#### **October 1931 – January 1932**

A preliminary draft was circulated amongst Sikhs in April 1931, for comment. The subcommittee met on 4 and 5 October 1931, 3 January 1932, and 31 January 1932, at the Akal Takht, Amritsar.

#### **May and October 1932**

The subcommittee met again to deliberate and consider the draft on 8 May 1932 and 26 September 1932. On 1 October 1932, the sub-committee submitted its report to the Secretary, SGPC, recommending a special session of the SGPC be convened to consider the final draft and approve it for acceptance.

### **December 1933**

The SGPC arranged a conclave of Sikhs on 30 December 1933, where 170 individuals attended and debated the draft. The conclave failed to reach an agreement.

### **August and October 1936**

After nearly three years, on 1 August 1936, the broader subcommittee approved the draft, and the general body of the SGPC ratified it on 12 October 1936. Thereafter the Rehat was implemented.

### **January and February 1945**

At their meeting on 7 January 1945 the SGPC's Advisory Committee on Religious Matters recommended some changes to be made to the Code. The SGPC accepted the recommendations at their meeting on 3 February 1945

Since then, several minor updates have been made to clarify content, but no significant review has been undertaken.

### **D. Partition of Punjab (1947).**

The Punjab was partitioned in 1947 and a large number of Sikh shrines were left over there. Later with negotiation with Pakistan government The **Pakistan Sikh Gurdwara Prabandhak Committee** (or **PSGPC**) was formed in 1998, which is now entrusted with the maintenance of Sikh Gurdwaras in Pakistan. There are approximately 172 Gurdwaras in Pakistan. Before the formation of PSGP the Pakistan Gurdwaras were looked after by Pakistan Waqf Board.

### **E. Inclusion of Damdama Sahib as the fifth takhat of the Sikhs (1966)**

On the demand from the Sikhs, a sub-committee was appointed by the Shiromani Gurdwara Prabandhak Committee, which submitted a report of 183 pages recommending Damdama Sahib as the fifth Takhat of the Sikhs. The general body meeting of the Shiromani Gurdwara Prabandhak Committee approved the recommendations as per resolution number 32 on 18 November 1966.

## **Format of Sikh Ardas**

Unlike other religions, the Sikh Ardas has a definite and well defined format which has gone through many amendments and changes since its first formation by Bhai Mani Singh in 1720.

The last seal to its format was first given by SGPC (1925) and then by Sikh Rehat Maryada (1945). Then again by SGPC in 1947-48 and finally in 1966.

# The Present Day Sikh Ardas

## Its step by step meaning and analysis

To understand the meaning of the first stanza ode (Var), the preamble of the Sikh Ardas, as composed by Guru Gobind Singh, we must also read and understand one other composition of Guru Gobind Singh where he says:

ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿਹੈਂ ॥ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈਂ ॥  
jo ham ko paramaesar oucharihai | thae sabh narak kanudd mehi parihai |  
Those who call me the supreme Being, They all shall fall into the pit of hell.

ਮੋ ਕੋ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੋ ॥ ਯਾ ਮੈ ਭੇਦ ਨ ਰੰਚ ਪਛਾਨੋ ॥ ੩੨॥  
mo ka dhaas thavan kaa jaano | yaa mai bhaedh n ranch pashaano | 32|  
Consider me as His (the Immortal Master's) servant,  
Understand that there is not one bit of discrepancy in this statement,(32)

ਮੈ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥ ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥  
mai ho param purakh ko dhaasaa | dhaekhan aayo jagath thamaasaa |  
I am servant to the supreme Master  
And have come to witness the pageant of this world.  
(Dasam Granth, Bachitar Natak, Chaupai hymn 32 from the story (Katha) of Guru Gobind Singh)

In the above chaupai Guru Gobind Singh has clearly prohibited his followers to worship him and has commanded them to worship only one Waheguru, the Master of the whole universe.

Thus translating his Var (preamble to present day Ardas), we cannot say that he has recommended to 'Dhiai' (ਧਿਆਇ) (meditate) and 'simree' (ਸਿਮਰੋ) (worship) Sikh Gurus. One has to be careful to deal with this sensitive issue.

However, to the best of my mind, in the preamble (ode), Guru Gobind Singh is saying that we should worship only Waheguru (Bhagauti, invincible power, shakti), whom Guru Nanak and all succeeding Gurus meditated and worshipped., and not that we should worship them. He has used words like Dhiai' (ਧਿਆਇ) (meditate), and 'simree' (ਸਿਮਰੋ) (worship and 'sahai' (ਸਹਾਇ). His clear instructions are to worship only Waheguru, whom all world prophets have also worshipped and who has been the ultimate support of all of us. Guru Gobind Singh has suggested that always remember Sikhs Gurus who have worshipped one Waheguru.

## The Ardas

### One God of the whole Universe

#### Remember that:

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ ॥

#### **Ek-Oankar. Waheguru Ji Ki Fateh**

God is One, and victory is always of that wondrous God.

Remember that there is only one God of the whole universe, and we all are His children. Religious divisions are, however, man-made. God is invincible.

### Invocation of the Divine Power (Waheguru)

#### Request that:

ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ॥

#### **Sri Bhagauti ji Sahai**

May the great Waheguru (the invincible power) help us.

Believe that Waheguru is the greatest of the great and there is no one greater than Him. His is invincible and is our ultimate protector. He is power, He is shakti and beyond Him there is no other power.

#### Read the Var Bhagauti as composed by the 10th Master

ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ ॥ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥

#### **Var Sri Bhagauti Ji Ki Patshahe Dasvi**

Ode of the great Waheguru composed by the tenth Master.

*Now read the ode about Waheguru as composed by Guru Gobind Singh*

**The Divine light of first nine Gurus who all remembered and meditated on**  
**Waheguru**

*First meditate on the invincible Waheguru and remember Guru Nanak who contemplated upon Him*

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥

*Pritham Bhagauti Simar Kai, Guru Naanak Layee Dhiyae*

Meditate the invincible Waheguru, who is there since before time, and who was meditated by Guru Nanak.

*Meditate only God, one Master of the whole universe, whom Guru Nanak also worshipped, remember such a great Guru*

*Who (Waheguru) was, then, meditated by all succeeding Gurus, from Guru Angad to Guru Tegh Bahadur (as per Var Bhgauti) and then Guru Gobind Singh (Naame added by scholars), remember all of them as well.*

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ॥

*Phir Angad Gur Te Amar Das, Raamdaasai Hoye Sahai*

Who was the protector of Guru Angad, Guru Amar Das and Guru Ram Das

*Who (Waheguru) was the support and defender of Guru Angad, Guru Amardas and Guru Ramdas.*

ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੋ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥

*Arjan Hargobind No Simrou Sri Har Rai*

Guru Arjan, Guru Hargobind and Guru Har Rai worshipped Him as well, remember Arjan, Hargobind and Harrai every single moment of time.

*Who (Waheguru) was worshipped by Guru Arjan, Guru Hargobind and Guru Harrai.*

ਸ੍ਰੀ ਹਰਿ ਕਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ ॥

*Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye*

Guru Harkrishan also remembered Him and endured all pains and sufferings.

*Who (Waheguru) was worshipped by Guru HarKrishen who took other people's sufferings upon him, always keep him (Guru Harkrishen) in your thoughts.*

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

*Teg Bahadur Simareeai Ghar No Nidh Avai Dhai*

Guru Tegh Bahadur also meditated on Him (Waheguru); Who is the source of the nine great treasures.

*Who (Waheguru) was revered by Guru Tegh Bahadur who became the master of nine great treasures. (He gave his life and saved the annihilation of Hindu religion), never forget his great sacrifice.*

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ ੧॥

*Sabh Thai Ho-e Sahaai*

Waheguru is our protector everywhere.

*Waheguru, is the protector of all of us at all places*

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ, ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ॥

*Dasvaa Paatshaah Guru Gobind Singh Ji Sabh Thai Ho-e Sahaai*

Tenth Guru Gobind Singh was also saved by Whегu in all battles and combats. He (Waheguru) was his protector everywhere.

*Who (Waheguru) was also venerated by Guru Gobind Singh, who was protected by Him at every step of life.*

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

*Dasa Paatsaaheea Di Jot Sri Guru Granth Sahib Ji, De Paath Deedaar Daa*

*Dhiyaan Dhar Ke Bolo Ji Waheguru*

Think and remeber upon the divine light of the ten kings (Gurus) contained in the esteemed Guru Granth Sahib and turn your thoughts to the divine teachings of the Guru Granth Sahib; say Waheguru

*Now think of Guru Granth Sahib, wherein the Divine light of the ten Gurus has descended in the form of Shabad Guru.*

***From the depth of heart say Waheguru***

Now remember and remind your conscious of:

1.

### **Panjabi/Gurmukhi**

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ,  
ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ,

ਜਿਹਨਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ,  
ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ,

ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ  
ਵਾਹਿਗੁਰੂ!

### **Transliteration**

*Panja Piyariya, Chauhaa Sahibzadiya, Chaliya Mukhtiya,*

*Huthiya, Jupiya, Tupiya,*

*Jina Naam Jupiya, Vand Shakiya, Deg Chalaee,*

*Teg Vaahee, Dekh Ke Andhith Keetaa,*

*Tinhaa Piariyaa, Sachiaariyaa Dee Kamaae, Da Dhiyaan Dhar Ke Bolo Ji*

*Waheguru*

### **Meaning**

*Think of the deeds of the martyrdom of Five Beloved Ones, of the Four Sons (of Guru Gobind Singh); of the Forty Liberators;*

*Of the brave Sikhs of indomitable determination; of the devotees steeped in the colour of the Naam; of those who were absorbed in the Naam; of those who remembered the Naam and shared their food in companionship; and of those who started free kitchens (langar) for all;*

*Of those who wielded their swords (for preserving truth and restoring justice); and of those who overlooked others' shortcomings. All the aforesaid were pure and truly devoted ones.*

***From the depth of heart say Waheguru***

## **A. Interpretation with historical and religious illustrations of the above Naames and events**

### **Panj Piyaras: (Five beloved ones)**

Five brave Sikhs who offered their heads (lives) to Guru Gobind Singh, at his call, on 30<sup>th</sup> March 1699 at Keshgarh Sahib. The Guru baptised them with 'Khande di Paul' (Amrit (nectar) specially prepared on that occasion) and called them Khalsa, the pure ones. In history they were called 'Five Beloved One'. They all came from different parts of India and had different professions. Their details are as follows:

Bhai Daya Singh: aged 30, a Khatri from Lahore. He died in Nanded in 1708. He was the first to rise and offer his head to Guru Gobind Singh. He along with Bhai Dharm Singh were sent to deliver Guru Gobind Singh's historic letter 'ZafarNaama' (epistle of victory) to Aurangzeb.

Bhai Dharam Singh: aged 33, a Jat from Delhi. He died in Nanded in 1708.

Bhai Mohkam Singh: aged 36, a washerman from Dwarka (Gujarat). He died in the battle of Chamkaur, in 1704.

Bhai Sahib Singh: aged 37, a barber from Bidar (Karnatak). He died in the battle of Chamkaur in 1704.

Bhai Himmat Singh: aged 39, a water carrier from Puri (Orissa). He died in the battle of Chamkaur in 1704.

### **Char Sahibzadas: (Four sons of Guru Gobind Singh)**

Guru Gobind Singh had four sons, their particulars are:

Baba Ajit Singh: (mother - Mata Sundri), age 18 yrs, died in the battle of Chamkaur in 1704.

Baba Jujhar Singh: (mother - Mata Jito), age 16 yrs, died in the battle of Chamkaur in 1704.

Baba Zorawar Singh: (mother - Mata Jito), age 8, died in Sirhind in 1704 (bricked alive)

Baba Fateh Singh: (mother - Mata Jito), age 5, died in Sirhind in 1704 (bricked alive)

*[Mata Jito Ji married Guru Gobind Singh in 1677 and died in 1700; Mata Sundri married Guru Gobind Singh in 1685 and died in 1747 in Delhi.]*

### **Chali Muktas: (40 liberators)**

There are two different groups of Chalis Sikhs (40 Sikhs) called as Muktas in history.

First group refers to 40 Sikhs soldiers who fought and died in Chamkaur. The second group refers to 40 Sikh soldiers, who first deserted Guru Gobind Singh in Anandpur fort and later came back and fought with him at Mukhatsar, under the leadership of Mai Bhago, and died heroically in the battle, popularly called battle of Khidrana. Before death, their leader Bhai Maha Singh requested the Guru to tear off their letter of desertion, which the Guru most graciously did.

According to the famous Sikh tradition, it is the second group of Sikh soldiers, as above, who are called 40 Muktas, though some scholars do not agree and don't accept the tradition.



**B. Interpretation with historical and religious illustrations of the qualities, talents and abilities of the Sikhs as following.**

***Huthiya (ਹਠੀਆਂ), Jupiya (ਜਪੀਆਂ), Tupiya (ਤਪੀਆਂ)***

These words are from Hindu rituals but with a different meaning. In Sikhism their meaning is as follows:

**Huthiya (ਹਠੀਆਂ): One with strong Determination**

In Sikhism, huthiya means one who lives with a firm and strong determination. Sikhs practise determination of faith and strong belief in Waheguru. In Sikhism determined people are those who practise truthful living and sacrifice life for upholding justice. The sacrifice of Guru Tegh Bahadur is the best example of being a 'huthi' (ਹਠੀ) and giving life for saving the annihilation of Hindu religion. There are numerous examples of such sacrifices in Sikh religion for specific causes.

**Japiyan (ਜਪੀਆਂ): Practitioners of NAAM**

In Sikhism, Jap means reciting and practising the word of Guru Granth Sahib (shabad) in practical life. Though, in Indian literature, there are many different methods of practising Naam, but Sikhs are not bound by any one of them. The popular methods, however, are as follows:

1. Vachak- Reciting loudly with tongue.
2. Upas: Reciting with tongue also but less audible (murmuring, whispering).
3. Manas- Meditation with mind through thought process.

Another classification is as follows:

1. Baikri Bani- When one recites Naam with tongue, lips and thoughts.
2. Madhma Bani- When one recites Naam in throat without moving lips.
3. Pasanti Bani- When one recites Naam in heart.
4. Para Bani- When one recites Naam in navel without moving tongue.. In this stage Naam gets infused in every tiny part of the body. Meditation goes in automatic mode. There is no need for concentration.

Gurbani itself stamps it as follows:

ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

guramukh rom rom har dhiaavai |

The Gurmukh meditates on the Master with every lock of his/her body.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥੨੭॥

naanak guramukh saach samaavai |27|

O Nanak, the Gurmukh merges in the Truth. ||27||

(raga Ramkali Mehla 1, page 941)

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ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

dharath paathaal aakaas hai maeree jindhurreeeae sabh har har naam dhiaavai  
raam |

The earth, the nether regions of the underworld (paatal), and the sky, O my soul, all  
meditate on the Naame of the Master

ਹੇ ਮੇਰੀ ਸੋਹਣੀ ਜਿੰਦੇ ! ਧਰਤੀ, ਪਾਤਾਲ, ਆਕਾਸ਼—ਹਰੇਕ ਹੀ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਿਮਰ ਰਿਹਾ ਹੈ ।

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਿਤ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਵੈ ਰਾਮ ॥

poun paanee baisantharo maeree jindhurreeeae nith har har har jas gaavai raam |

Wind, water and fire, O my soul, continually sing the praises of the Master,  
ਹੇ ਮੇਰੀ ਸੋਹਣੀ ਜਿੰਦੇ ! ਹਵਾ ਪਾਣੀ, ਅੱਗ—ਹਰੇਕ ਤੱਤ ਭੀ ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਗੀਤ ਗਾ ਰਿਹਾ ਹੈ ।

(raga Bihagra Mehla 4, page 540)

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## Tapian (ਤੱਪੀਆ): Practioners of Penance

In Sikhism a practioner of penance is that person who lives for others. Sikhism does not believe in torturing body, such penance is not allowed in Sikhism. People who live and work for human rights are real practioners of penance.

Guru Arjan, Guru Tegh Bahadur, Four sons of Guru Gobind Singh, Guru Gobind Singh's mother, and Guru Gobind Singh himself, lived and sacrificed their lives for human rights. They stood against injustice and gave their lives for restoring human freedom. Their martyrdom is the Sikh example of penance.

In Sikhism only those Hath (ਹਠ), Jap (ਜਪ) and Tap (ਤਪ) are acceptable which joins and bonds one with Naam, and the relationship thus created remains strong and irreversible. The traditional type, as practised in Hinduism, of Hath (ਹਠ), Jap (ਜਪ) and Tap (ਤਪ) are not permissible in Sikhism.

According to Guru Nanak:

ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ ॥

jap thap kar kar sanjam thaakee hath nigrehi nehee paaeeai |

Practising traditional, intensive meditation, reciting Naam and self-discipline, people have grown weary; stubbornly practising these rituals, they still have not found God.

ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਸਤਿਗੁਰ ਬੁਝ ਬੁਝਾਈਐ ॥੨॥

naanak sehaj milae jagajeevan sathigur boojh bujhaaeeai |2|

O Nanak, through spiritual wisdom, the Master, the life of the world, is met; SatGuru imparts this understanding. ||2||

(raga Sri Mehla1, page 436)

### **Vand Chhakiya (ਵੰਡ ਛਕਣਾ): sharing food in companionship; organising free kitchens (langar);**

One of the noble truth of Sikhism is ‘sharing’ – sharing of food, wealth and knowledge. The tradition of sharing was started by Guru Nanak and the legacy is going very strongly even today. In all world calamities (present and past) Sikhs have opened doors of their kitchens for the needy and have eaten themselves only after serving the hungry. This noble practice of theirs is applauded by all world Government agencies and wide spread NGOs.

The Sakhi (holy story) of sachcha sauda (true transaction), where Guru Nanak spent 50 rupees, given to him by his father, for a small business deal, to feed hungry Sadhus (holymen). Later in life, when Guru Nanak built the first Sikh temple, called Dharmshala, in Kartarpur, he started the tradition of free kitchen (langar) over there. The tradition was kept going in the succeeding years of the Sikh history. Today, almost every Sikh temple, all over the world, has an attached free kitchen for all. There is no distinction of caste or creed or colour, everyone is welcome to eat and pray.

In addition to Gurdwaras, Sikhs organise free kitchen wherever there is its need. When, floods, hurricanes, tsunamis, cyclones etc create devastation and thousand become homeless, Sikh aid groups come forward for their help. Recently, when due to unrest in the Middle East, thousands of refugees have made foreign countries their homes, Sikhs have given them help in providing food, clothing and shelter.

The story of Bhai Ghanhia, a contemporary of Guru Gobind Singh, is also relevant here. He was a water carrier and will give water to all wounded whether they were of home camp or enemy camp. For this noble cause he was specially praised by the tenth Master and was given a box of ointment to treat the wounded. Perhaps, this was the birth of Red Cross tradition.

### **Degh Chhalaaee (ਦੇਗ ਚਲਾਈ) – the tradition of cauldron**

Literal meaning of word ‘Degh’ is a large pan. It is used in langars to cook food and prepare ‘kara prasadh’ (blessed/ sacramental food – a sweet pudding). In strict sense, ‘Degh’, these days, refers to Kara Prasadh only.

First Kara Prasadh degheh was cooked by Guru Nanak enroute to Eminabad from Sultanpur. It was cooked near the haveli of Bhai Tara. Guru Nanak, himself, fixed its recipe, which was equal portions of wheat, ghee and sugar. This tradition is followed in almost every Gurdwara and household even today, despite most people abstaining from taking food rich in sugar and butter.

## **Tegh Vahi (ਤੇਗ ਵਾਹੀ): wielding mighty sword**

In Sikhism, Tegh represents power (shakti). Since the times of Guru Hargobind, the Sikhism is represented by both Miri and Piri. Where 'Piri' (spirituality) is the foundation of Sikh religion, the Miri (command) is essential power to protect 'Piri'.

Guru Hargobind started the tradition of Miri and Piri and wore two swords to represent them. On the advice of Guru Arjan, he also maintained an army of Sikhs to protect the growing number of devotees of Sikh faith.

In Sikh history, Guru Hargobind fought 6 battles with Mughal forces during the reign of Shah Jehan; Guru Gobind Singh fought 16 battles against both Mughals and Hill rajas (rulers) during the reign of Aurangzeb.

The 'Tegh' was weilded by the Sikh Gurus and by the Sikh soldiers to protect the innocent and to halt their compulsory conversion to Islam.

Guru Gobind Singh made 'Tegh' a compulsory article of faith for the Khalsa. All baptised Sikhs wear 'Tegh' as an essential wearing. Many foreign governments have allowed Sikhs to wear a reasonable size of sword despite the law of their lands dictating otherwise. The foreign country laws have been amended to meet the demand of the Sikhs.

Guru Gobind Singh wrote to Aurangzeb in his letter called ZafarNaama:

ਚੁ ਕਾਰ ਅਜ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ ॥ ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ ॥੨੨॥  
Chu kar az hameh heelate dar guzshat, **Halal ast burdan bi-shamsheer dast.**  
When all modes of redressing the wrong fail  
raising of sword is pious and just.

Gurbani says:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥  
jo tho praem khaelan kaa chaao |  
If you desire to play this game of love with Me,  
ਹੇ ਭਾਈ! ਜੇ ਤੈਨੂੰ (ਪ੍ਰਭੂ-ਪ੍ਰੇਮ ਦੀ) ਖੇਡ ਖੇਡਣ ਦਾ ਸ਼ੌਕ ਹੈ,  
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥  
sir dhar thalee galee maeree aao |  
then step onto My Path with your head in hand.  
ਤਾਂ (ਆਪਣਾ) ਸਿਰ ਤਲੀ ਉੱਤੇ ਰੱਖ ਕੇ ਮੇਰੀ ਗਲੀ ਵਿਚ ਆ ।  
[Sloak Varan te vadeek, M1, page 1412]

**Dekh Ke Andhith Keetaa (ਦੇਖ ਕੇ ਅਣਡਿਠ ਕੀਤਾ):** those who overlooked other person's shortcomings

Ardas directs that a true Sikh must overlook other person's shortcomings. In addition to everyday Sikhs, even the lives of Sikh Gurus is full with this dictum.

Guru Nanak overlooked the excesses of his sons; Guru Amardas even held with reverence the leg of Dassu, the older son of Guru Angad, who hit him; Guru Ramdas washed the feet of Baba Sri Chand, the older son of Guru Nanak, with his beard. Guru Arjan looked after, staunch enemies of his household, his brother Prithi Chand, sister-in-law Karmo and nephew Mehrban, when they all were seriously ill. These noble reactions were shown overlooking the bad treatment received.

Numerous examples of this noble gesture are found in the Sikh history and in many compositions in Guru Granth Sahib.

Selected hymns in Guru Granth Sahib: Farid, Guru Arjan and Guru Nanak

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਵਾਇ ॥

fareedhaa burae dhaa bhalaa kar gusaa man n hataae |  
Farid, answer evil with goodness; do not fill your mind with anger.  
ਹੇ ਫਰੀਦ! ਬੁਰਾਈ ਕਰਨ ਵਾਲੇ ਨਾਲ ਭੀ ਭਲਾਈ ਕਰ । ਗੁੱਸਾ ਮਨ ਵਿਚ ਨਾਹ ਆਉਣ ਦੇਹ ।

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥੭੮॥

dhaehee rog n lagee palai sabh kish paae |78|  
Your body shall not suffer from any disease, and you shall obtain everything. ||78||  
ਸਰੀਰ ਨੂੰ ਕੋਈ ਰੋਗ ਨਹੀਂ ਲੱਗਦਾ ਅਤੇ ਹਰੇਕ ਪਦਾਰਥ (ਭਾਵ, ਚੰਗਾ ਗੁਣ) ਸਾਂਭਿਆ ਰਹਿੰਦਾ ਹੈ ।੭੮।  
(Sloak Sheikh Farid, page 1381)

ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾ ਨ ਮਾਰੇ ਘੁੰਮਿ ॥

fareedhaa jo thai maaran mukieaa thinaa n 37arae ghunm |  
Farid, do not turn around and strike those who strike you with their fists.  
ਫਰੀਦ! ਜੋ (ਮਨੁੱਖ) ਤੈਨੂੰ ਮੁੱਕੀਆਂ ਮਾਰਨ (ਭਾਵ, ਕੋਈ ਦੁੱਖ ਦੇਣ) ਉਹਨਾਂ ਨੂੰ ਤੂੰ ਪਰਤ ਕੇ ਨਾ ਮਾਰੀਂ ,

ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ ॥੭॥

aapanarrai ghar jaaeeai pair thinaa dhae chunm |7|  
Kiss their feet, and live peacefully in your own home. ||7||  
ਉਹਨਾਂ ਦੇ ਪੈਰ ਚੁੰਮ ਕੇ ਆਪਣੇ ਘਰ ਵਿਚ (ਸ਼ਾਂਤ ਅਵਸਥਾ ਵਿਚ) ਟਿਕੇ ਰਹੀਦਾ ਹੈ ।੭।

(Sloak Sheikh Farid, page 1378)

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ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰਦਾ ਗਲ ਸੇਤੀ ਲਾਇਕ ॥

aougan ko n chithaaradhaa gal saethee laaeik |  
He does not remind me of my faults; He hugs me close in His embrace.

ਮੁਹਿ ਮੰਗਾਂ ਸੋਈ ਦੇਵਦਾ ਹਰਿ ਪਿਤਾ ਸੁਖਦਾਇਕ ॥

muhi mangaa soee dhaevadhaa har pithaa sukhadhaaeik |  
Whatever I ask for, He gave me; the Master is my peace-giving father.  
(raga Maru, Mehla 5, page 1101)

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ਜੇ ਗੁਣ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ ॥

jae gun hovan isaajanaa mil saajh kareejai |

If my friends have virtues, I will share in with them.

ਜੇ ਤੂੰ ਚਾਹੁੰਦਾ ਹੈਂ ਕਿ ਤੇਰੇ ਅੰਦਰ ਗੁਣ ਪੈਦਾ ਹੋਣ, ਤਾਂ ਗੁਰਮੁਖਾਂ ਨੂੰ ਮਿਲ ਕੇ ਉਹਨਾਂ ਨਾਲ ਗੁਣਾਂ ਦੀ ਸਾਂਝ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ।

ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ ॥

saajh kareejai guneh kaeree shodd avagan chaleeai |

Let us form a partnership, and share our virtues; let us abandon faults of others, and walk on the true Path.

ਗੁਣਾਂ ਦੀ ਸਾਂਝ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ (ਅੰਦਰੋਂ) ਦੂਸਰਿਆਂ ਦੇ ਔਗੁਣ ਤਿਆਗ ਕੇ ਜੀਵਨ-ਰਾਹ ਤੇ ਤੁਰ ਸਕੀਦਾ ਹੈ,

(raga Suhi Mehla 1, page 766)

## II Remember

### Panjabi/Gurmukhi

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ,  
ਖੇਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੀਆਂ ਤੇ ਚੜੇ,  
ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ,

ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ,  
ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ

### Transliteration

Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees Dithe, Bund Bund Kuttai,  
Khopriya Luhayiya, Charukriya Te Churhe,  
Aariaa Naal Chiraa Ge, Gurdwaraiya Di Seva Layee Kurbaniya Keethiya,  
Dharam Nehee Haariye, Sikhi Kesaa Suwaasaa Naal Nibaahee,  
Tina Dee Kamaaee Daa Dhiyaan Dhar Ke Bolo Ji Waheguru

### Meaning

Think of and remember the great sacrifices rendered by those brave Sikhs, who gave their lives (heads) but did not surrender their faith;

Who got themselves cut to pieces from each of the joints of the body; Who got their scalps removed; who were tied and rotated on the wheels and broken into pieces;

Who were cut by saws; who were flayed alive; who sacrificed themselves to upkeep the dignity and sanctity of the Gurdwaras;

Who did not abandon their faith; who kept their religion in tact and saved their uncut body hair till their last breath; Utter Waheguru!

### **Interpretation of II with historical and religious illustrations**

**ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ:** Sikh men and women, who gave their heads but did not surrender their faith are remembered in Ardas.

The Sikh history is full with men and women who gave their lives but did not compromise with their faith.

After the sacrifice of Guru Arjan and Guru Tegh Bahadur, all family members of Guru Gobind Singh preferred death than to renunciate their faith.

In the post Guru period, the most horrific death of Banda Singh Bahadur and then many thousands Sikhs under the unjust rule of Punjab Mughal Governors: Abu Samad, Zakria Khan, Yaha Khan, Mir Mannu and Emperor Faruk Siyar and then the unwarranted killings by the Afghan invaders Nadir Shah and Ahmed Shah Abdali are examples of great sacrifices of the Sikhs.

The same period also witnessed two holocausts (genocides) one in 1746, during the Governorship of Yaha Khan and master minded by Lakhpat Rai, a Diwan of Yaha Khan. In this blood shed 7000 innocent Sikhs were killed at Kanuwan. The second holocaust was in 1762 during the sixth invasion of Ahmed Shah Abdali. This massacre took place in Kupp and about 30,000 innocent Sikhs lost their lives.

**ਬੰਦ ਬੰਦ ਕਟਾਏ:** Who got themselves cut to pieces from each of the joints of the body.

The most startling example of the Sikhs who were cut to pieces is Bhai Mani Singh, a contemporary of Guru Gobind Singh.

Bhai Mani Singh took amrit at the hands of Guru Gobind Singh on the day of the creation of Khalsa. When Guru Gobind Singh left Anandpur on the night of December 20, 1704, his family got separated at river Sirsa during the confusion created by the Mughal attack. Bhai Mani Singh took Mata Sundri and Mata Sahib Devan to Delhi.

When Guru Gobind Singh left Agra with Emperor Bahadur Shah for Nanded in 1707, Mata Sahib Devan and Bhai Mani Singh accompanied him. Afterwards Bhai Mani Singh escorted Mata Sahib Devan back to Delhi where she lived with Mata Sundri for the rest of her life.

Mata Sundri appointed Bhai Mani Singh as the Granthi of Harimandir Sahib and sent him to Amritsar. By 1737, the Mughal government of Lahore had strictly prohibited the Sikhs to visit Amritsar and bathe in the holy tank. To overcome this restriction, Bhai Mani Singh applied to Governor Zakariya Khan for permission to hold the Diwali festival at the Golden Temple. The permission was granted for a promised payment of Rs.5,000 to the Governor.

The Sikhs came in large numbers, but Zakariya Khan, under the pretext of keeping law and order, sent a force under Diwan Lakhpat Rai to Amritsar. It marched towards the city on the day of the festival in order to intimidate and disperse the Sikhs and the festival broke up at the arrival of the Mughal army.

Bhai Mani Singh was arrested for not paying the stipulated sum. He was asked by the Qazi to embrace Islam or else face death. Bhai Mani Singh refused to embrace Islam and opted for death. By orders of Zakariya Khan, Bhai Mani Singh was executed at Nakhas, Lahore in December, 1737 AD. The Nakhas has since been known as *Shaheed Ganj* - the place of martyrdom.

This was a gruesome execution in which Bhai Mani Singh's executioner was ordered to chop Bhai Mani Singh's body to pieces joint by joint starting from the fingers.

Bhai Mani Singh had acted as the scribe when Guru Gobind Singh dictated Guru Granth Sahib to him in 1706 at Damdama Sahib.

Bhai Sahib was also responsible for collecting the Bani of Guru Gobind Singh and compiling it in the form of Dasam Granth (Book of the Tenth Guru, first called Bachitar Natak).

In his capacity as a Granthi of the Darbar Sahib at Harmandar Sahib, Bhai Mani Singh is also stated to have composed the Ardaas (supplication). The present day Ardas has its roots in the Ardas composed by Bhai Mani Singh.

**ਖੇਪਰੀਆਂ ਲੁਹਾਈਆਂ:** Who got their scalps removed;

Bhai Taru Singh is the most prominent example of the Sikhs whose scalps were removed. He was born in 1720 in Amritsar during the reign of the Mughals. He was raised as a Sikh by his widowed mother. He was baptised by Bhai Mani Singh. He and his sister gave food and other necessities to the Sikhs who were hiding in jungles. An informant reported them to Zakaria Khan, the governor of Punjab, and the two were arrested for treason. Though his sister's freedom was bribed for by the villagers, Bhai Taru Singh refused to seek a pardon.

The exact method of Bhai Taru Singh's execution is unclear. An authentic version of his death narrates attempts by the Zakaria Khan's barber and cobbler to forcibly cut off Bhai Taru Singh's hair and, failing that, his scalp. God prevented them from touching him with their tools, and finally a carpenter was brought in to cut off his head with a sharp tool. In other variations of the story, the top of the skull was removed with the hair and scalp.



## ਚਰਖੀਆਂ ਤੇ ਚੜ੍ਹੇ: Who were tied and rotated on the wheels and broken into pieces

Though a large number of Sikhs were tortured and killed for refusing to embrace Islam, but the names of Subeg Singh and his son Shahbaz Singh stand out amongst those who were tied and rotated on the wheels and broken into pieces.

Subeg Singh was a resident of village Jambar near Lahore, a Scholar of Persian language and a man of high moral character. During the reign of Zakaria Khan, he was a government contractor. He had also served as a police officer (kotwal) in charge of police force in Lahore.

During his tenure as police officer he ensured peace and security to the people. Because of his conduct and human approach, residents of Lahore and Governor Zakaria Khan held him in high esteem.

Though Zakaria Khan's first objective was to completely annihilate the Sikh community but he failed in this exercise. Then he tried to enter into an agreement with the Sikhs to maintain peace in Punjab. To make his scheme successful he used the help of Subeg Singh and offered Sikhs a revenue of one lakh rupees and the royal title of Nawab.

Sikhs rejected both offers and even accused Subeg Singh of some sort of connivance with the Mughals. Subeg Singh was able to prove his honesty and trustworthiness for the Sikhs and persuaded Sikh leadership to accept the Mughal offer. Royal title was given to Kapur Singh, who was later known as Nawab Kapur Singh.

The truce between the Sikhs and Zakaria Khan's government did not last long. However, the Sikhs utilised the truce period to improve upon their fire power and striking ability. Zakaria Khan started his old game of exterminating the Sikh community and the Sikhs once again moved to the places of their hide outs in jungles, ravines, deserts and river beds.

Shahbaz Singh son of S. Subeg Singh, was studying Persian from a Muslim Kazi at a school. In addition to Persian, the Kazi started teaching Shahbaz the supremacy of Islam over other religions and persuaded him to convert to Islam.

After failing to persuade Shahbaz Singh to get converted to Islam, the Kazi lodged a serious complaint against him with the Governor charging him of insulting Prophet Mohammed. The Kazi also took the help of an anti Sikh Muslim magistrate of Lahore, to fulfill his nefarious designs. Together, they prepared and submitted a long list of charges against Shahbaz Singh and his father Subeg Singh. Both were arrested.

Governor Zakaria Khan died before he could execute them and his son Yaha Khan, became the Governor of Lahore. He proved to be more cruel and aggressive towards Sikhs. Subeg Singh and Shahbaz Singh were produced before Yaha Khan, who too offered them the choice between conversion to Islam or death by torture. Both chose death and refused to give up their faith.

Both Subeg Singh and Shahbaz Singh were tied on separate set of wheels opposite each other. The wheels were operated and the steel blades started ripping the flesh of the two brave Sikhs of Guru Goind Singh. Blood started flowing all over their bodies and wheels.

The wheels were halted for a while and the Kazi again told the two Sikhs that their lives could still be spared if they changed their minds and convert to Islam, but he got a firm negative reply from them. The wheels were set rolling again. Bhai Subeg Singh and Shahbaz Singh kept reciting Gurbani and

laid down their lives in front of cruel rulers and wet eyes of some in the crowd of people who were watching the proceedings with dismay and disbelief.

### ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ: Who were cut by saws

Bhai Mati Das is one of the greatest martyrs in Sikh history. According to various oral accounts, Mati Das was executed on the order of Mughal emperor Aurangzeb and was cut by saw. He was one of the companions of Guru Tegh Bahadur when he reached Delhi to offer his life to save Aurangzeb's compulsory conversion to Islam orders.

Mati Das was tied between two posts. He was asked if he had any parting words, to which Mati Das answered, "I request only that my head be turned toward my Guru as I am executed." Two executioners placed a double-edged saw on his head. Mati Das serenely uttered "Ek Onkar" and started reciting the Japji Sahib. He was sawn in half from head to loins. It is said that even as the body was being sawn into two, the Japji continued to reverberate from each part until it was all over.

His brother Sati Das was also burnt alive. He was wrapped with cotton and and put to fire.

### ਦੇਗਾਂ ਵਿਚ ਉਬਾਲੇ ਗਏ: Who were boiled in water.

Bhai Dayala was also a companion of Guru Tegh Bahadur at the time of the Guru's execution. Bhai Dayala was thrown in the cauldron of boiling water, when he refused to surrender and accept Mughal demands. He died but did not renounce his faith.

### ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ: Who sacrificed themselves to upkeep the dignity and sanctity of Gurdwaras;

Towards the end of the 19th century, the Sikhs felt a need to recapture the glory of the Sikh faith by following its traditions. The Singh Sabha Movement had earlier prepared the ground for a revival of the Sikhi. Many of the old and historical Gurdwaras were under the control of the Mahants – professional priests. They used the offerings and income for their personal use. The aim of the Gurdwaras Reform Movement and the Akali Movement was to liberate the Gurdwaras from the control of Mahants and to bring them under the control of the Sikhs. The Government and other vested interests, were against this popular movement. So the Sikhs had to undergo lots of hardship and terrible suffering in order to get back the control of Gurdwaras.

This crusade of Akalis gathered momentum and the non-violent movement of Sikh Jathas and their peaceful demonstration against the cruelty and immorality of the Mahants, resulted the movement to become a mass movement.

Perhaps, the first test case for the movement was Gurdwara Rakabganj case in 1914. The Government had demolished a part of the Gurdwara wall for the purpose of road- widening project. The Sikhs started an agitation to oppose this; ultimately the Government yielded to public opinion.

The establishment of the Sikh League in 1919 helped the Gurdwara Reform Movement. The Sikhs practised peaceful non-cooperation with the Government. They demanded popular control of the Golden Temple and the Khalsa College, Amritsar. The Government transferred the management of the Khalsa College to a Sikh Managing Committee. The Sikh conference held at Amritsar in 1920 appointed a Committee for the management of Sikh temples and Named it Shromani Gurdwara Parbandhak Committee.

The tragedies of Nankana Sahib (1921) Panja Sahib (1922), Guru-ka-Bagh (1922) and Jaito (1924) brought untold misery to the Sikhs. Ultimately the Punjab Government acceded to the Sikh demands and passed the Sikh Gurdwara Act on 6th July, 1925. The Act finally brought Sikh temples under the control of elected representative of the Sikhs.

### **III. Remember:**

#### **Panjabi/Gurmukhi**

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

#### **Transliteration**

**Panja Takhta Sarbat Gurdwariya Daa Dhiyaan Dhur Ke Bolo Ji  
Waheguru.**

*From the depth of heart say Waheguru*

#### **Meaning:**

Turn your thoughts to the five Tathats of the Sikh Religion and all Gurdwaras; utter Waheguru!

The Sikh tradition has established five historical Gurudwaras as places of religious authority. It is from here that Guru Hargobind, Guru Gobind Singh and Khalsa panth issued orders to the Sikh nation. These Gurdwaras were then designated as Takhats meaning throne of a king. The Gurdwaras so selected are as follows:

1. Takhat, Akal Takhat – meaning the throne of the Almighty. It was built by Guru Hargobind in 1605. The Guru issued many addicts to Khalsa Panth from here. Guru Hargobind held his court twice a day at this place.

When Akali Phoola Singh, a general of Maharaja Ranjit Singh's army, was head granthi here, a military regiment called Akal regiment was established over here.

Later in history, Sarbat Khalsa gathered here for community decisions and many important and historical gurmatas (resolutions) were passed here.

In more recent times, it is here that the head priests of the five takhat get together and issue orders, summon religious wrongdoers and pronounce religious punishment.

2. Takhat Patna Sahib – the place where Guru Gobind Singh was born in 1666. The Gudwara building, here, was built by Maharaja Ranjit Singh during his reign 1799-1839.
3. Takhat Kehgarh Sahib – the place where Guru Gobind Singh baptised the Khalsa in 1699. Guru issued many hukamNaamas (addicts) from here.
4. Takhat Damdama Sahib – the place where Guru Gobind Singh prepared the second recension of Guru Granth Sahib in 1706. This Gurdwara was declared the fifth takhat on 30<sup>th</sup> July 1966 by SGPC resolution number 789
5. Takhat Hazur Sahib – the place where Guru Gobind Singh breathed his last in 1708. The Gurdwara was built here by Maharaja Ranjit Singh during his rule, 1799-1839. Hazur Sahib is in Nanded, Maharashtra. Guru Gobind Singh issued many hukamNaamas (addicts) from here. It is here that Banda Bahadur was baptised and was given a letter of authority to march to Punjab.

All takhats are conglomeration of Miri (royalty) and Piri (spirituality). Guru Granth Sahib is installed therein and weapons of the Gurus are also kept there in glass show cases, which confirm that both socio-political and religious matters are under the overlordship of the Takhats.

<b>Takhats are specially recalled in Ardas to remind the Sikh nation the authority and command of these centres of the Khalsa power.</b>
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## **All Gurdwaras**

Guru Nanak established the first Gurdwara in Kartarpur and called it Dharamsal (an Inn). Later in Guru period the Naame was changed to Gurdwara (gateway to God). Probably, it happened during the time period of Guru Arjan (some historians say, it was in Guru Hargobind's time period).

There are 178 historical Gurdwaras connected with the birth, death or other events related to the Gurus, situated in India, Pakistan, Ladakh, Sri Lanka, Iraq, Bangladesh

and Saudi Arabia, and many thousand Gurudwaras built by the devotees wherever they have settled, home or abroad.

In India, maximum number of Gurudwaras are in Punjab, about 32,000 and in Europe, the maximum number are in UK, about 300.

#### IV. Ardas of the Khalsa

##### **Panjabi/Gurmukhi**

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ!!

##### **Transliteration**

**Prithme Sarbat Khaalsaa Ji Ki Ardaas Hai Ji, Sarbat Khaalsaa Ji Ko  
Waheguru Waheguru Waheguru Chit Aavai Chit Aavan Ka Sadkaa Surab  
Sukh Hovai**

##### **Meaning**

This is the Ardas of all members of Khalsa Panth. May Khalsa enshrine Waheguru in their heart. May Waheguru give all comforts to Khalsa

In Ardas, firstly, the entire Khalsa Brotherhood make this supplication that may they all meditate on the Naam; and may all pleasures and comforts come through such meditation.

Every Ardas offered is always on behalf of entire Khalsa Commonwealth, and whosoever recites Ardas does so as a representative of this Commonwealth. In Sikhism, there is no formal priestly class, thus everyone is competent to say Ardas, privately or publically.

This part of Ardas indicates the unity of the Khalsa Commonwealth as a nation and its close relationship with Naam, which, Khalsa believes gives all comforts and wellbeings of life.

### **Panjabi/Gurmukhi**

ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫ਼ਤਹ,  
ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ

### **Transliteration**

**Jahaa Jahaa Khaalsaa Ji Saahib, Tahaa Tahaa Ruchhiya Riyaa-it, Deg Teg  
Fateh, Bira Ki Paij, Panth Ki Jeet, Sree Saahib Ji Sahaai Khaalse Ji Ko  
Bol Baaley, Bolo Ji Waheguru.**

### **Meaning**

May Khalsa be protected wherever they are. May they live with full articles of faith.  
May Kitchen and Weapons Ensure Victory. May Devotees' reputation and standing be  
preserved. May Panth be always Victorious. May the Holy Sword always help us

*From the depth of heart say Waheguru*

### **Analysis:**

Wherever the members of the Khalsa Brotherhood are present, let Waheguru give His protection and grace; May the free kitchen (langar) and Sikh power (sword) never fail; may He always maintains the honour of His devotees and bestow victory upon the Sikh people; may the Sikh power always come to our assistance; may the Khalsa always get honour.

Utter Waheguru!

In Ardas:

- Waheguru is requested to protect all members of Khalsa Brotherhood wherever they are. With the passage of time the Khalsa has made home large number of foreign lands. The Ardas unites them and asks for their wellbeing and protection.
- A request is also made for the victory of the sword (Teg) of the Khalsa whenever it is raised for the protection of the poor and for restoring of justice.
- An appeal is also made for the continuance running of the Sikh kitchen (Deg), the langar. The tradition of Langar was started by Guru Nanak and is being followed everywhere in the globe, wherever the Sikhs are.
- An appeal is made for the safety of the honour of the devotees [birdh ke paej (ਬਿਰਦ ਕੀ ਧੈਜ)]. The multifarious meaning of the birdh are:
  - a. Safety of the honour
  - b. Fulfilment of the obligations or duties.
  - c. Daily observance of obligatory Nitnem
- A pray is made and thank Waheguru for the victory of our battles against injustice. Throughout history, the Khalsa had to fight numerous battles for survival and to save the innocent. The lives of Guru Gobind Singh and Banda Singh Bahadur were full with such battles. After Guru period and Banda Singh Bahadur, the period from 1715-1772 is called the darkest period of the Sikh history when Sikhs faced numerous onslaught of the Mughal army and Hill rajas. Maharaja Ranjit Singh's reign from 1799-1839 was also completely shadowed by battles.
- We then beg for Khalsa's honour and that Khalsa be powerful

*From the depth of heart say Waheguru*

## 5 Waheguru, please give celestial gifts to Sikhs

### **Panjabi/Gurmukhi**

ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੇ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ

### **Transliteration**

**Sikhaa Noo Sikhee Daan, Kesh Daan, Rehit Daan, Bibek Daan, Bharosaa Daan, Daanaa Sir Daan Naam Daan, Chounkiyaa Jhande Bunge Jugo Jug Attal, Dharam Ka Jai Kaar Bolo Ji Waheguru**

### **Meaning**

Kindly confer upon all Sikhs the gift of Sikhism, the gift of hair, the gift of observing Sikh laws, the gift of divine knowledge, the gift of firm faith, the gift of belief and the greatest gift - the gift of Naam. O God! May the choirs, the mansions and the banners exist forever; may the truth ever triumph.

Utter Waheguru!

- Gift of Sikh faith  
The word Sikh faith includes endless virtues including humility, memory of God, selfless service, honest work, sanctity of hair, sharing one's earning with the needy, compassion, kindness and benevolence. Ardas is made that Waheguru keep us pure Sikh until our last breath.



- Gift of holy hair

Uncut hair are the core of Sikh faith. Throughout the Sikh history, the Sikhs have sacrificed their lives but not their faith. Sikhs believe that hair are an eternal gift of Waheguru. The baptism of the Khande-di-paul has made it obligatory for the Khalsa to have unshorn hair.

*While heading full bench of the Punjab and Haryana high court on May 30, 2009, Justice Khehar (who later became Chief Justice of India) had held, "Retaining hair unshorn is a fundamental tenet of the Sikh religion and a Sikh is one who keeps unshorn hair and does not trim beard or pluck eyebrows."*

- Gift of Rehat (ਰਹਿਤ)– Disciplined life

A Sikh lives by the code of conduct as prescribed by Guru Granth Sahib and by the Sikh Gurus. The code given by Sikh Gurus have been codified by the Sikh scholars in Rehat Maryada. Initially there were 5 Rehat Maryadas written during the time period of Guru Gobind Singh, which were later, in history, codified as one, by the Sikh scholars and came into force in 1945.

- Gift of Bibek (ਬਿਬੇਕ)– (Discriminating wisdom)

Bibek means discriminating between good and evil, truth and untruth and right and wrong. A Sikh says an Ardas that Waheguru give him/her wisdom to differentiate between nobility and wickedness.

Bibek, according to some scholars means:

- I. Discipline to control desires.
- II. Courage to combat dangers
- III. Truth that does not hurt, and
- IV. Perception that does everything with will

- Gift of Veesa (ਵਿਸਾਹ) (conviction)

Gift of Veesa means gift of having an unwavering belief in God. This includes love and devotion to the Almighty.

- Gift of Bhrosa (ਭਰੋਸਾ) (Trust)

In Ardas a request is made that our trust in Waheguru should always remain firm and strong. A hymn of Guru Ramdas in raga Suhi is normally recited to make our Trust resilient and unwavering:

ਜੇ ਸੁਖ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ॥੨॥

jae sukh dhaehi th thujhehi araadhee dhukh bhee thujhai dhiaaee |2|

For sure, if You will bless me with happiness, I will worship and adore You, but Even in pain, I will meditate on You, and not let my faith waver||2||

ਹੇ ਪ੍ਰਭੂ! (ਮੇਹਰ ਕਰ) ਜੇ ਤੂੰ ਮੈਨੂੰ ਸੁਖ ਦੇਵੇਂ, ਤਾਂ ਮੈਂ ਤੈਨੂੰ ਹੀ ਸਿਮਰਦਾ ਰਹਾਂ, ਦੁਖ ਵਿਚ ਭੀ ਮੈਂ ਤੇਰੀ ਹੀ ਆਰਾਧਨਾ ਕਰਦਾ ਰਹਾਂ ।੨।

- Gift of Naam (ਨਾਮ) - above all other gift

Naam is the blood and soul of a Sikh. There are countless shabads in Guru Granth Sahib which describe Naam, Naam Simran and Naam Japna. In some shabads Naam is symbolic of Waheguru himself. This is why gift of Naam has been called the supreme gift and gift above all other gifts. For a Sikh gift of Naam may also mean blessing to do 'Nitnem' (reading of prescribed Banis (ਬਾਨੀਆਂ) – hymns.

- Gift of a dip in the holy pool (srovar) (ਸਰੋਵਰ) of immortality

Sarovar in the holy city of Amritsar is known as the pool of immortality. It is believed that it has healing powers.

Earlier the planning to excavate the pool was drawn out by Guru Amardas, but it was executed by Guru Ramdas and completed by Guru Arjan. The plan to establish a town settlement was also made. The construction work on the Sarovar and the Town started simultaneously in 1570 A.D. The work on both projects was completed in 1577 A.D by Guru Ramdas. Guru Arjan then requested Mian Mir – a Muslim Pir (saint) of Lahore to lay the foundation stone of Harmandir Sahib in the midst of the pool in 1589.

- Long live Chaukian (ਚੌਕੀਆਂ), (Choirs), Jhandey (ਝੰਡੇ) (Banners), Bungae (ਬੁੰਗੇ) (Rest-houses, Mansions)

Chaukian literary means choirs and vigilance. They also mean sets of three/four hours of kirtan. In Sikhism, there are three types of chaukis:

- a. Chaukis of Nitnem, which are further subdivided as follows:

- i. Chauki of Asa-di-Var sung at 4<sup>th</sup> pehr of the night.
- ii. Chauki of Bilawal – sung at 1<sup>st</sup> pehr of the day.
- iii. Chauki of Charan Kanwal – sung at 2<sup>nd</sup> pehr of the day
- iv. Chauki of Sodar – sung at 4<sup>th</sup> pehr of the day

- v. Chauki of Kaliaan – sung at 1<sup>st</sup> pehr of night
- b. Chaukis as choirs are also held near Gurburbs when people of different localities organise themselves in small groups and walk through different streets singing hymns for many days before the Gurburb. Similarly, when people go on pilgrimages, they organise themselves in groups and walk towards the shrine singing hymns.
- c. It is believed that the tradition of choirs was, in fact, started by Guru Hargobind and then carried on by Sikhs in history. When Guru Hargobind was imprisoned in the fort of Gwalior, Baba Budha organised choirs which will go around the fort singing hymns.

- Long live Banners

As national flags are honour of nations, the religious flags are prestige of religions. The Sikh flag as it exists today dates back to Guru Hargobind period. Alongwith his sword of Miri and Piri, he unfurled two flags calling them flags of Miri and Piri. Until today both of these flags can be seen in front of Akal Takhat, Piri's flag a little taller than the Miri's flag.

Guru Hargobind also made it mandatory for every Gurdwara to have a flag (banner, now called Nishan Sahib) outside gurdwara and high enough to be seen from a distance. It also help strangers to find the location of the Gurdwara.

The history of the Sikh flag (Nishan Sahib) and its transformation into one as it stands today is as follows:

- i. During Guru Amardas's period a white flag was unfurled in Goindval with insignia of ੴ
- ii. After Guru Arjan Dev's martyrdom, Guru Hargobind changed its colour to orange (saffron), a colour of sacrifice, and changed insignia to two Kirpans (swords) representing miri and piri.
- iii. The saffron flag was first flown outside Akal Takhat in 1609.
- iv. The flag was first flown outside Harmandar Sahib during the times of Bhangi Misl by its fourth chief Jathedar, Jhanda Singh, during 1759-1764.
- v. In 1775, Bawa Santokh Das and Bawa Pritam Das, two Udasi Sadhus, set up two flags one in front of Harmandar Sahib and one in front of

Akal Takhat. These were replaced by Maharaja Sher Singh, a son of Maharaja Ranjit Singh, in 1841.

- vi. The insignia in the centre of the flags consists of a circle, a khanda and two kirpans. The circle denotes true love for the Almighty, the two kirpans miri and piri and the khanda (double edged sword) symbolises justice.

- Hail Bungas

Bunga means a shelter, living quarter or an institution. In Sikh history, Jathedars of Misls had built Bungas around Golden temple for their stay during their visit to Amritsar.

In Ardas, we remember these historical mansions where great leaders, who had built the first reign in Punjab, would come and stay and take historical decisions. Bungas were also constructed for scholars, ragis and soldiers under training for their stay.

Six type of Bungas are famous in Sikh history:

- a. Bungas of Misl Sardars viz., Bunga Ramgarhia, Bunga Bhangian and so on.
- b. Bungas for Scholars and Granthis.
- c. Bungas for ragis (musicians) to train trainee ragis.
- d. Bungas of Akali (soldiers of Akalpurkh) to train youngsters in weaponry.
- e. Bungas for Religious-Political activity viz., Akal Bunga, Jhanda Bunga and so on.
- f. Bungas of secretarian groups viz., Nirmalas and Udasis.

In total 84 Bungas were constructed between 1765-1833. The dismantling and vanishing of most of the Bungas was due to the following reasons:

- a. Neglect and non use.
- b. Merging with each other. (small Bungas merging with the large ones)
- c. Demolishing by SGPC for broadening the parikarma (circumambulatory)

Of 84 Bungas, only 2 Bungas survived, namely, Bunga of Udasis and Bunga Ramgarhis. Bunga of Udasis was destroyed during 1984 in action Blue Star, Bunga Ramgahia still stands and reminds all of us of our past and times gone by.

- Hail Righteousness (Dharam ka Jaikaar)

In Ardas, a Sikh asks for a righteous life and an honest and truthful living. The devotee asks for:

- a. An exemplary character
- b. A spiritual wisdom
- c. A controlled conduct
- d. An unwavering faith
- e. A steadfast belief
- f. A gift of Naam
- g. The religious tolerance, and
- h. Discharge of duties

#### 6. May Sikhs be always humble

#### **Panjabi/Gurmukhi**

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪਿ ਵਾਹਿਗੁਰੂ।

#### **Transliteration**

**Sikhaa Daa Man Neevaa, Mat Uchee, Mat Pat Daa Raakhaa Aap  
Waheguru**

#### **Meaning**

May the mind of all the Sikhs remain humble and their wisdom exalted; O Waheguru, You yourself are the protector of our wisdom.

- Gift of Humble Mind
- Gift of High Thinking

In Ardas, Sikhs ask for humility, high intellect, higher character and Waheguru's blessing to safeguard all of them.

## **Analysis**

Arrogance and ego are human's worst enemies. They take one away from Waheguru. Ego has to be killed to make way for Waheguru to walk with us as our companion.

Waheguru embraces meek and modest people. Let us resolve to be always diffident and submissive. Let us always think high and pure. Let us always be clean and untainted.

Here, a control on both mind and head is needed. Naam is a tool to control the flight of mind and functioning of brain. A request is made to Waheguru to give us power to control all these.

### 8. May Sikhs be given ....

#### **Panjabi/Gurmukhi**

ਹੇ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ! ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ, ਜਿਨ੍ਹਾਂ ਤੋਂ ਪੰਥ ਨੂੰ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖ਼ਾਲਸਾ ਜੀ ਨੂੰ ਬਖਸ਼ੋ।

#### **Transliteration**

O! Akalpurkh apne panth de sahai datar jee Sri Nankaanaa Sahib tae hor Gurdvaareaan,  
Gur'dhaamaan' dae  
jinhaan' thon' Panth noon' vichhor-eaa geaa hae Khullhae darshan dee-daara tae sevaa san-  
mbhaal daa daan Khaalsa jee noon' bakhsho.

#### **Meaning**

O! Immortal Being You are the ever benevolent patron of Your own Sikh Nation. The shrine Nanakana Sahib and all other gurdwaras and places of worship which the Sikh nation has been deprived off (since partition of 1947), kindly re-confer the blessing to freely visit, manage and worship of all these shrines.

9. Waheguru is the honour of the meek....

**Panjabi/Gurmukhi**

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰ.....ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।

**Tranliteration**

Hey Nimaneeaa De Maan, Nitaneeaa De Taan, Nioteeaa Di Ot, Sachey Pita  
Waheguroo (Aap Di Hazoor...)

**Meaning**

This Ardas is addressed to You, O! Waheguru, You are the honour of the meek, power of the helpless, hope of disheartened and home for the homeless. We humbly make prayer in your presence.....(substitute the occasion or prayer made here).

10. Waheguru forgive our shortcomings.....

**Panjabi/Gurmukhi**

ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।

**Tranliteration**

Akhar Vaadhaa Ghaataa Bhul Chuk Maaf Karnee, Sarbat De Kaaraj Raas Karney.

## **Meaning**

Kindly pardon and forgive our errors and shortcomings in reciting the prayer. Kindly fulfill the tasks of all human being.

### **11. Waheguru, have mecy on all.....**

#### **Panjabi/Gurmukhi**

ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿਤ ਆਵੇ। ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

#### **Tranliteration**

Seyee Piyare Mel, Jina Miliya Teraa Naam Chit Aavai, Naanak Naam Chardi Kala,  
Tere Bhaaney Sarbat Daa Bhalaa

## **Meaning**

Kindly cause us to meet those true devotees by meeting whom, we may remember and meditate upon Your Naam. O Waheguru! may Your Naam be exalted, and may all prosper according to Your will.

***Naam be exalted ( Nanak Naam Chardi Kala)***

### **Chardi Kala (high spirits)**

Chardi Kala denotes characteristics of very high spirits. A state of mind which has the following:

- Good thoughts for all
- Pre-eminent wishes for the world around



- Unsurpassed aspirations for all human being
- No hate and no enmity
- Comfort and relief even in pain and suffering
- Patience and endurance.

In Ardas, a Sikh requests for Naam, the source of high spirits.

The life and death of all martyrs is a good example for Chardi Kala. When one chooses death rather than losing faith, when one kisses the noose and say 'Jo bole so nihal.....' that is Chardi kala.

### Sarbat da Bhalla (Prosperity of all)

At the end of the Ardas, a Sikh asks for the prosperity of all, the universal benevolence. A Sikh is committed to world peace and global goodwill.

Waheguru's command is needed to keep the world in balance, a Sikh requests the Almighty for maintaining such a balance.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ  
**Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh**

The Khalsa belongs to God; all victory is of God.

## *Sikh Maryada (Sikh Code of Conduct) and Ardas*

The present Ardas is a part of our Rehat Maryada. It is given in Article IV (3), of the Rehat Maryada

### *Personal Ardas*

Every individual must recite the complete specified Ardas at the time of Opening (Prakash) and closing (Sukh-aasan) ceremony of Guru Granth Sahib at home or elsewhere. A complete Ardas must also be said at all formal occasions, wherever they take place. But reciter may or may not say a full specified Ardas when it is an informal occasion; there, a short Ardas is acceptable.

A short Ardas is usually the first and third section of the full Ardas, where the devotee, just thanks Waheguru for His bounties and/or may ask for some new or repeat favours.

### *Collective and Congregational Ardas*

Collective and congregational Ardas is said in Gurdwaras and other mass functions. Here the person leading the Ardas, normally called Bhai Sahib, recites it in loud voice, whereas the congregation either listens it carefully and/or whispers it alongwith Bhai Sahib in their minds. Whenever the word 'Bolo Waheguru' (say Waheguru ) is said by the Bhai Sahib, the whole congregation says it aloud after him.

It is believed that the collective prayer is more powerful and reaches in the realm of Waheguru faster than an individual prayer and there are more chances of its being accepted by Waheguru. The Gurbani says:

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

birathee kadhae n hovee jan kee aradhaas |

The collective prayer of the Master's humble servants never goes in vain.

ਨਾਨਕ ਜੋਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ ॥੨॥੧੩॥੭੭॥

naanak jor govindh kaa pooran gunathaas |2|13|77|

Nanak takes the strength of the perfect Master of the universe, the treasure of excellence. ||2||13||77||

(raga Bilawal Mehla 5, page 819)

### *Prayer not being accepted: Psychological barriers*

The following are some selected psychological barriers which restrict our thoughts to believe that, whether our Ardas has reached the Almighty or not:

- a. Our own disbelief in what we are saying.
- b. Our distrust in the delivery of our messages.

- c. The uncertainty about the feasibility of the transfer of our request.
- d. Our disappointment if the immediate result of our Ardas is a failure.

### *Prayer not being answered according to our time table: Philosophical barriers*

The following are some philosophical barriers to check if our Aradas has reached the Almighty or not.

- a. Our prayer and its unknown destination somewhere in supernatural realm.
- b. Our own prayer schedule and uncertainty of Waheguru's time table.
- c. Our list of demands in prayer and belief that Waheguru already knows our thoughts and demands.
- d. Our prayer and efforts needed to realise the difficult and awkward demands.
- e. Our prayer and its conflict with the Karma theory.
- f. Our prayer and selection of appropriate words to say it.
- g. Our prayer and challenges offered to Waheguru (Namdev's encounter with God and the turning around of the temple).

### *Type/Phases of Ardas*

A daily Ardas may be of the following phases :

- a. A petition
- b. A dialogue
- c. A speechless request or appeal

## A Collection of Guru Bani and Ardas:

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### *Request to meet with the beloved*

ਸਤਿਗੁਰ ਅਗੈ ਅਰਦਾਸਿ ਕਰਿ ਸਾਜਨੁ ਦੇਇ ਮਿਲਾਇ ॥  
sathigur agai aradhaas kar saajan dhaee milaae |  
Offer your prayers to the Satguru, so that He may unite you with your beloved.

ਸਾਜਨਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਜਮਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਇ ॥  
saajan miliai sukh paaeiaa jamadhooth mueae bikh khaae |  
Meeting your beloved, you shall find peace; even the messenger of death shall  
himself take poison and die.

ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾਂ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥੫॥  
naavai andhar ho vasaa naao vasai man aae |5|  
I dwell deep within the Naame and the Naame has come to dwell within my mind.  
||5||

*(raga Sriraga Mehla 1, page 55)*

\*\*\*\*\*

### *Prayer from within the womb*

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥  
pehilai peharai rain kai vanajaariaa mithraa hukam paeiaa garabhaas |  
In the first watch of the night, O my merchant friend, you were cast into the womb, by  
the Master's command.

ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ॥  
ouradh thap anthar karae vanajaariaa mithraa khasam saethee aradhaas |  
Upside-down, within the womb, you performed penance, O my merchant friend, and  
you prayed to your Master.

ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ ॥  
khasam saethee aradhaas vakhaanai ouradh dhiaan liv laagaa |  
You uttered prayers to your Master, while upside-down, and you meditated on Him  
with deep love and affection.

ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ ॥  
naa marajaadh aaeiaa kal bheethar baahurr jaasee naagaa |  
You came into this dark age of Kalyuga naked, and you shall depart again naked.  
(raga Sriraga, Mehla 1, page 74)

\*\*\*\*\*

*Prayer erases sins and sufferings*

ਹਰਿ ਜੀਉ ਆਗੈ ਕਰੀ ਅਰਦਾਸਿ ॥  
har jeeo aagai karee aradhaas |  
I offer my prayer to the Master,  
ਸਾਧੂ ਜਨ ਸੰਗਤਿ ਹੋਇ ਨਿਵਾਸੁ ॥  
saadhoo jan sangath hoe nivaas |  
that I might dwell in the Saadh Sangat.

ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ ॥੯॥  
kilavikh dhukh kaattae har naam pragaas |9|  
Then, sins and sufferings are erased, and one is illumined with the Master's Naame.  
||9||  
(raga Sri Mehla 1, page 415)

\*\*\*\*\*

*We can only say Ardas and cannot issue orders*

ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥  
jis dhaa dhithaa khaavanaa this keheei saabaas |  
Let us all celebrate Waheguru, from whom we receive our nourishment.  
ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥  
naanak hukam n chalee naal khasam chalai aradhaas |22|  
O Nanak, no one can issue commands to the Master; let us offer prayers instead.  
||22||  
(raga Asa, Var, Mehla 1, page 474)

\*\*\*\*\*

*Ardas cleans mind and eliminates doubt*

ਨਾਨਕੁ ਤੇਰਾ ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਾਸਿ ॥

naanak thaeraa baaneeaa thoo saahib mai raas |  
Nanak is Your merchant; You, O Master, are my merchandise.

ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ ॥੪॥੧॥

man thae dhokhaa thaa lehai jaa sifath karee aradhaas |4|1|  
My mind is cleansed of doubt, only when I praise You, and pray to You. ||4||1||  
(raga Wadhans Mehla 1, page 557)

\*\*\*\*\*

*Ardas joins us with the Master*

ਕਿਆ ਮਾਗਉ ਕਿਆ ਕਹਿ ਸੁਣੀ ਮੈ ਦਰਸਨ ਭੂਖ ਪਿਆਸਿ ਜੀਉ ॥

kiaa maago kiaa kehi sunee mai dharasan bhookh piaas jeeo |  
What should I beg for? What should I say and hear? I am hungry and thirsty for  
Your blessed Vision.

ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥੨॥

gur sabadhee sahu paaeiaa sach naanak kee aradhaas jeeo |2|  
Through the Word of the Guru's Teachings, I have found my husband Master. This is  
Nanak's true prayer. ||2||

(raga Suhi M1, page 762, Suchhaji)

\*\*\*\*\*

*Ardas highlights the Virtues of the Almighty*

ਤੁਧੁ ਗੁਣ ਮੈ ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥

thudh gun mai sabh avaganaa eik naanak kee aradhaas jeeo |  
Virtue is in You, O Master; I am totally without virtue. This is Nanak's only prayer:

ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਮੈ ਡੋਹਾਗਣਿ ਕਾਈ ਰਾਤਿ ਜੀਉ ॥੧॥

sabh raathee sohaaganeer mai ddohaagan kaaee raath jeeo |1|  
You give all Your nights to the virtuous soul-brides. I know I am unworthy, but isn't  
there a night for me as well? ||1||

(raga Suhi M1 Kuchhaji, page 762)

\*\*\*\*\*

*In Ardas we beg for Waheguru's vision*

ਕਿਆ ਮਾਗਉ ਕਿਆ ਕਹਿ ਸੁਣੀ ਮੈ ਦਰਸਨ ਭੂਖ ਪਿਆਸਿ ਜੀਉ ॥

kiaa maago kiaa kehi sunee mai dharasan bhookh piaas jeeo |  
What should I beg for? What should I say and hear? I am hungry and thirsty for Your  
blessed vision (Darshan).

ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥੨॥

gur sabadhee sahu paaeiaa sach naanak kee aradhaas jeeo |2|  
Through the Word of the Guru's teachings, I have found my husband Master. This is  
Nanak's true prayer. ||2||  
(raga Suhi Mehla 1, page 762)

\*\*\*\*\*

*Ardas is said by all creatures, they all beg for Waheguru's mercy*

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ਸਰਬ ਚਿੰਤ ਤੁਧੁ ਪਾਸੇ ॥

jeea janth sabh saran thumaaree sarab chinth thudh paasae |  
All beings and creatures seek the protection of Your sanctuary; all thought of their  
care rests with You.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸੇ ॥੪॥੨॥

jo thudh bhaavai soee changaa eik naanak kee aradhaasae |4|2|  
That which pleases Your will is good; this alone is Nanak's prayer. ||4||2||  
(raga Bilawal Mehla 1, page 795)

\*\*\*\*\*

*Ardas must be offered with truth and contentment*

ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ ॥

sath santhokh hovai aradhaas |  
If a prayer is offered with truth and contentment,

ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ ॥੧॥

thaa sun sadh behaalae paas |1|  
the Master will hear it, and call the prayer in to sit by Him. ||1||

(raga Ramkali, Mehla 1, page 878)

\*\*\*\*\*

ਤੁਧਨੋ ਨਿਵਣੁ ਮੰਨਣੁ ਤੇਰਾ ਨਾਉ ॥

thudhano nivan mannan thaeraa naao |  
To place one's faith in Your Naame, O! Master, is the true worship.

ਸਾਚੁ ਭੇਟ ਬੈਸਣ ਕਉ ਥਾਉ ॥  
saach bhaett baisan ko thaaoo |  
With an offering of Truth, one obtains a place to sit.

ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ ॥  
sath santhokh hovai aradhaas |  
If a prayer is offered with truth and contentment,

ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ ॥੧॥  
thaa sun sadh behaalae paas |1|  
the Master will hear it, and call the prayer in to sit by Him. ||1||  
(raga Ramkali Mehla 1, page 878)

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*Prayer is addressed to the merciful primal Master*

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਇਆ ॥  
kar kirapaa jis aap dhivaaeiaa |  
One whom the Master Himself blesses with His Mercy,  
(ਪਰ, ਹੇ ਭਾਈ! ਸਿਰਫ) ਉਸ ਮਨੁੱਖ ਨੇ ਗੁਰੂ ਦੀ ਸੰਗਤਿ ਵਿਚ ਰਹਿ ਕੇ ਉਹ ਨਾਮ-ਧਨ ਲੱਭਾ ਹੈ ਜਿਸ ਨੂੰ ਪ੍ਰਭੂ ਨੇ ਆਪ  
ਕਿਰਪਾ ਕਰ ਕੇ ਇਹ ਧਨ ਦਿਵਾਇਆ ਹੈ ।

ਸਾਧਸੰਗਿ ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ ॥  
saadhasang thin har dhan paaeiaa |  
obtains the Master's wealth in the Saadh Sangat.  
(ਪਰ, ਹੇ ਭਾਈ! ਸਿਰਫ) ਉਸ ਮਨੁੱਖ ਨੇ ਗੁਰੂ ਦੀ ਸੰਗਤਿ ਵਿਚ ਰਹਿ ਕੇ ਉਹ ਨਾਮ-ਧਨ ਲੱਭਾ ਹੈ ਜਿਸ ਨੂੰ ਪ੍ਰਭੂ ਨੇ ਆਪ  
ਕਿਰਪਾ ਕਰ ਕੇ ਇਹ ਧਨ ਦਿਵਾਇਆ ਹੈ ।

ਦਇਆਲ ਪੁਰਖ ਨਾਨਕ ਅਰਦਾਸਿ ॥  
dhaeiaal purakh naanak aradhaas |  
Nanak prays to the merciful primal Master;  
ਹੇ ਦਇਆ ਦੇ ਸੋਮੇ ਅਕਾਲ ਪੁਰਖ! (ਤੇਰੇ ਸੇਵਕ) ਨਾਨਕ ਦੀ ਭੀ ਇਹੀ ਅਰਜ਼ੋਈ ਹੈ ਕਿ ਤੇਰਾ ਨਾਮ ਮੇਰਾ ਸਰਮਾਇਆ  
ਬਣਿਆ ਰਹੇ,  
(raga Ramkali Mehla 5, page 894)

\*\*\*\*\*

*We offer our Ardas to Waheguru who is the treasure of everything whether  
necessity, comfort or luxury*

ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਤੇਰੈ ਪਾਸਿ ॥  
jo kish karanaa s thaerai paas |  
Whatever we need, rests with You.



ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥੨॥  
kis aagai keechai aradhaas |2|  
to whom should I offer my prayer? ||2||

(raga Bhairo Mehla 1, page 1125)

\*\*\*\*\*

*Ardas is made for our safety and protection*

ਮਨੁ ਤਨੁ ਆਗੈ ਜੀਅੜਾ ਤੁਝ ਪਾਸਿ ॥  
man than aagai jeearraa thujh paas |  
I place my mind and body in offering before You; I dedicate my soul to You.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਅਰਦਾਸਿ ॥੨॥  
jio bhaavai thio rakhahu aradhaas |2|  
As it pleases You, You save me, Master; this is my prayer. ||2||  
(raga Parbhathi Mehla 1, page 1354)

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## A Collection of Guru Angad's bani and Ardas:

*Ardas is t be said in utter humility*

ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥  
vasathoo andhar vasath samaavai dhoojee hovai paas |  
One thing can be absorbed into another thing, but 'Dua'lity keeps them apart.

ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥  
65ahib saethee hukam n chalai kehee banai aradhaas |  
No one can issue commands to the Master; offer instead humble prayers.  
(Asa di var, M: 2, page 474)

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*Aardas is offered to the Almighty who is the knower of every heart*

ਸਲੋਕ ਮ: ੨ ॥

salok ma 2 |  
Shalok, Second Mehl:

ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥  
aapae jaanai karae aap aapae aanai raas |  
He Himself knows, He Himself acts, and He Himself does it right.

ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥੧॥  
thisai agai naanakaa khalie keechai aradhaas |1|  
So stand before Him, O Nanak, and offer your prayers. ||1||  
(Guru Angad, page 1093)  
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## A Collection of Guru Amardas's bani Ardas:

*Ardas is offered to Waheguru who is our protector and guardian*

ਪ੍ਰਭ ਪਾਸਿ ਜਨ ਕੀ ਅਰਦਾਸਿ ਤੂ ਸਚਾ ਸਾਂਈ ॥  
prabh paas jan kee aradhaas thoo sachaa saaee |  
O God, Your humble servant offers his prayer to You; You are my True Master.  
ਪ੍ਰਭੂ ਦੇ ਸੇਵਕ ਦੀ ਅਰਦਾਸਿ ਪ੍ਰਭੂ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ (ਇਉਂ ਹੁੰਦੀ) ਹੈ—(ਹੇ ਪ੍ਰਭੂ!) ਤੂੰ ਸਦਾ ਰਹਿਣ ਵਾਲਾ ਮਾਲਕ ਹੈਂ,

ਤੂ ਰਖਵਾਲਾ ਸਦਾ ਸਦਾ ਹਉ ਤੁਧੁ ਧਿਆਈ ॥  
thoo rakhavaalaa sadhaa sadhaa ho thudh dhiaaee |  
You are my protector, forever and ever; I meditate on You.  
ਤੂੰ ਸਦਾ ਹੀ ਰਾਖਾ ਹੈਂ, ਮੈਂ ਤੈਨੂੰ ਸਿਮਰਦਾ ਹਾਂ,  
(raga Gujri, Mehla 3, page 517)

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## A Collection of Guru Ramdas's bani and Ardas:

*In Ardas, Whaeguru is praised and His limitless qualities are highlighted*

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹਿਆ ਤਿਨਾ ਸਭ ਕੋ ਕਹੈ ਸਾਬਾਸਿ ॥  
jinee guramukh naam salaahiaa thinaa sabh ko kehahi saabaas |  
Those Gurmukhs who praise the Naam are applauded by everyone.

ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ ਅਰਦਾਸਿ ॥  
thin kee sangath dhaehi prabh mai jaachik kee aradhaas |  
Grant me their company, O! God-I am a beggar; this is my prayer.

*(raga Sriraga Mehla 4, page 42)*

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## A Collection of Guru Arjan's bani and Ardas:

*Ardas is offered to Waheguru who is the giver of peace and destroyer of fear*

ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥  
sukhadhaathaa bhai bhanjano this aagai kar aradhaas |  
Offer your prayers to Waheguru, the giver of peace, the destroyer of fear.

ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੩॥  
mihar karae jis miharavaan thaa kaaraj aavai raas |3|  
Showing His Mercy, the Merciful Master shall resolve your affairs. ||3||  
*(raga Sri Mehla 5, page 44)*

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*Ardas is offered to Waheguru who is served by the whole universe*

ਸਭ ਸ੍ਰਿਸਟਿ ਸੇਵੇ ਦਿਨੁ ਰਾਤਿ ਜੀਉ ॥  
sabh srisatt saevae dhin raath jeeo |  
The whole Universe serves You, day and night.

ਦੇ ਕੰਨੁ ਸੁਣਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥  
dhae kann sunahu aradhaas jeeo |  
Please hear my prayer, O dear Master.

ਠੋਕਿ ਵਜਾਇ ਸਭ ਡਿਠੀਆ ਤੁਸਿ ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ ਜੀਉ ॥੧੨॥

thok vajaae sabh dditheea thus aapae laeian shaddaae jeeo |12|  
I have thoroughly tested and seen all-You alone, by Your pleasure, can save us.  
||12||

(raga Sriraga, Mehla 5, page 74)

\*\*\*\*\*

*Ardas is offered to Waheguru who has no equal*

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ ॥  
kar kirapaa prabh aapanee thaerae dharasan hoe piaas |  
Show Your Mercy to me, O God; I am thirsty for Your 'Darshan (blessed vision).

ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥  
prabh thudh bin dhoojaa ko nehee naanak kee aradhaas |  
Without You, God, there is no other at all. This is Nanak's humble prayer.  
(raga Maj, Mehla 5 page 134)

\*\*\*\*\*

*Aradas is offered to Waheguru who is the treasure of excellence*

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਨਿਰਮਲ ਕਰਮਾ ॥  
jo thudh bhaavai so niramal karamaa |  
Whatever pleases You is a pure deed (karma).

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਸਚੁ ਧਰਮਾ ॥  
jo thudh bhaavai so sach dharamaa |  
Whatever pleases You is the true faith (Dharma).

ਸਰਬ ਨਿਧਾਨ ਗੁਣ ਤੁਮ ਹੀ ਪਾਸਿ ॥  
sarab nidhaan gun thum hee paas |  
The treasure of all excellence is with You.

ਤੂੰ ਸਾਹਿਬੁ ਸੇਵਕ ਅਰਦਾਸਿ ॥੩॥  
thoon saahib saevak aradhaas |3|  
Your servant prays to You, O Master. ||3||  
(Raga gauri gurareri, Mehla 5, page 180)

\*\*\*\*\*

*Ardas is made to get rid of sadness, grief and unhappiness*

ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥  
jeea kee birathaa hoe s gur pehi aradhaas kar |  
When your soul is feeling sad, offer your prayers to the Almighty.  
(ਹੇ ਭਾਈ!) ਦਿਲ ਦਾ ਜੋ ਦੁੱਖ ਹੋਵੇ ਉਹ ਆਪਣੇ ਸਤਿਗੁਰੂ ਅਗੇ ਬੇਨਤੀ ਕਰ

ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥

shodd siaanap sagal man than arap dhar |  
Renounce all your cleverness, and dedicate your mind and body to Him.  
ਆਪਣੀ ਸਾਰੀ ਚਤੁਰਾਈ ਛੱਡ ਦੇਹ ਤੇ ਮਨ ਤਨ ਗੁਰੂ ਦੇ ਹਵਾਲੇ ਕਰ ਦੇਹ

(raga Gujri Mehla 5, page 519)

*Ardas is offered to Waheguru who is infinite, unfathom, unread (beyond words)*

ਤੂ ਬੇਅੰਤੁ ਕੋ ਵਿਰਲਾ ਜਾਣੈ ॥

thoo baeanth ko viralaa jaanai |

You are infinite - only a few know this.

ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਗੁਣਾਂ ਦਾ ਅੰਤ ਨਹੀਂ ਪੈ ਸਕਦਾ, ਕੋਈ ਵਿਰਲਾ ਮਨੁੱਖ ਤੇਰੇ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਂਦਾ ਹੈ ।

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

gur prasaadh ko sabadh pashaanai |1|

By Your grace, some come to understand You through the Word of the Shabad. ||1||

ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ ਕੋਈ ਵਿਰਲਾ ਤੇਰੇ ਨਾਲ ਜਾਣ-ਪਛਾਣ ਪਾਂਦਾ ਹੈ ।੧।

ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥

saevak kee aradhaas piaarae |

Your servant offers this prayer, O my beloved:

ਹੇ ਪਿਆਰੇ ਪ੍ਰਭੂ! ਮੈਂ ਸੇਵਕ ਦੀ (ਤੇਰੇ ਦਰ ਤੇ) ਅਰਦਾਸ ਹੈ,

ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

jap jeevaa prabh charan thumaarae |1| rehaao |

I live by meditating on Your feet, O my God. ||1||rahau||

(ਮੇਹਰ ਕਰ) ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਚਰਨ ਹਿਰਦੇ ਵਿਚ ਵਸਾ ਕੇ ਮੈਂ ਆਤਮਕ ਜੀਵਨ ਪ੍ਰਾਪਤ ਕਰਾਂ ।੧। ਰਹਾਉ।

(raga Wadhans Mehla 5, page 562)

\*\*\*\*\*

*Ardas is offered with palm pressed and joined together*

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ ॥  
dhue kar jorr karee aradhaas |  
With my palms pressed together, I offer my prayer.

ਚਰਨ ਪਖਾਰਿ ਕਹਾਂ ਗੁਣਤਾਸ ॥  
charan pakhaar kehaa gunathaas |  
I wash feet of holy people, and recite the praises of the Master, the treasure of virtue.  
(raga Dhanasri Mehla 5, page 676)

Similar couplets appear on pages 735 raga Suhi, page 1152 raga Bhairo and page 1340 raga Parbhati. The difference is in words ਕਰੀ (ragas: Dhanasri and Parbhati), and ਕਰਉ (ragas Suhi and Bhairo)

\*\*\*\*\*

*Ardas is offered to only one Master who is omnipresent, omniscient and omnipotent*

ਹਿਕੁ ਸੇਵੀ ਹਿਕੁ ਸੰਮਲਾ ਹਰਿ ਇਕਸੁ ਪਹਿ ਅਰਦਾਸਿ ॥  
hik saevee hik sanmalaa har eikas pehi aradhaas |  
I serve One Master, I contemplate One Master, and to the One Master, I offer my prayer.

ਨਾਮ ਵਖਰੁ ਧਨੁ ਸੰਚਿਆ ਨਾਨਕ ਸਚੀ ਰਾਸਿ ॥੨॥  
naam vakhar dhan sanchiaa naanak sachee raas |2|  
Nanak has gathered in the wealth, the merchandise of the Naam; this is the true capital. ||2||  
(Sloak Mehla 5, raga Jaitsiri, page 710)

\*\*\*\*\*

*Ardas is offered to Waheguru who has given to us our body and soul*

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ॥  
thudh aagai aradhaas hamaaree jeeo pindd sabh thaeraa |  
I offer my prayer to You; my body and soul are all Yours.  
ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥੪॥੧੦॥੪੯॥  
kahu naanak sabh thaeree vaddiaaee koee naao n jaanai maeraa |4|10|49|  
Says Nanak, this is all Your greatness; no one even knows my Naame. ||4||10||49||  
(raga Asa Mehla 5, page 783)

\*\*\*\*\*

*Ardas is offered to Waheguru who is the great giver, merciful and listener to our prayers*

ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਹੋਏ ਕਿਰਪਾਲ ॥  
aradhaas sunee dhaathaar prabh hoeae kirapaal |  
God, the great giver, has become merciful; He has listened to my prayer.

ਰਾਖਿ ਲੀਆ ਅਪਨਾ ਸੇਵਕੋ ਮੁਖਿ ਨਿੰਦਕ ਛਾਰੁ ॥੧॥  
raakh leea apanaa saevako mukh nindhak shaar |1|  
He has saved His servant, and put ashes into the mouth of the slanderer. ||1||  
(raga Bilawal, Mehla 5, page 818)

\*\*\*\*\*

*Ardas is offered to Waheguru who always listens to our prayers*

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥  
birathee kadhae n hovee jan kee aradhaas |  
The prayer of the Master's humble servant is never remains unheard.

ਨਾਨਕ ਜੋਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ ॥੨॥੧੩॥੭੭॥  
naanak jor govindh kaa pooran gunathaas |2|13|77|  
Nanak takes the strength of the perfect Master of the universe, who is the treasure of  
excellence. ||2||13||77||  
(raga Bilawal Mehla 5, page 819)

\*\*\*\*\*

*Ardas is offered to Waheguru who is the knower of our inner thoughts and secrets of our heart*

ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਜਨ ਤੁਮ੍ਹ ਅੰਤਰਜਾਮੀ ॥  
sun suaamee aradhaas jan thuma antharajaamee |  
O my Master, please listen to the prayer of Your humble servant; You are the inner-  
knower, the searcher of hearts.

ਥਾਨ ਥਾਨੰਤਰਿ ਰਵਿ ਰਹੇ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ॥੨॥੧੪॥੭੮॥  
thaan thananthar rav rehae naanak kae suaamee |2|14|78|  
Nanak's Master is permeating and pervading all places and interspaces. ||2||14||78||  
(raga Bilawal Mehla 5, page 819)

\*\*\*\*\*

*Ardas is offered to Waheguru, who takes pity on us and resolves our all difficulties*

ਕਰਿ ਕਿਰਪਾ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥  
kar kirapaa aradhaas suneejai |  
Please take pity on me, and hear my prayer,  
ਅਪਣੇ ਸੇਵਕ ਕਉ ਦਰਸਨੁ ਦੀਜੈ ॥  
apanae saevak ko dharasan dheejai |  
that Your servant may behold Your Darshan (blessed vision)  
(raga Ramkali Mehla 5, page 896)

\*\*\*\*\*

*Ardas is offered to Waheguru who is transcendent, dwells in all and is treasure of all virtues*

ਗੁਰ ਪਰਮੇਸੁਰ ਸਗਲ ਨਿਵਾਸ ॥  
gur paramaesur sagal nivaas |  
The Guru, the transcendent Master, dwells among all.  
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਗੁਣਤਾਸ ॥  
ghatt ghatt rav rehiaa gunathaas |  
The treasure of virtue pervades and permeates each and every heart.  
ਦਰਸੁ ਦੇਹਿ ਧਾਰਉ ਪ੍ਰਭ ਆਸ ॥  
dharas dhaehi dhaaro prabh aas |  
Please grant me Your Darshan;  
ਨਿਤ ਨਾਨਕੁ ਚਿਤਵੈ ਸਚੁ ਅਰਦਾਸਿ ॥੪॥੪੫॥੫੬॥  
nith naanak chithavai sach aradhaas |4|45|56|  
O God, I place my hopes in You. Nanak continually offers this true prayer.  
||4||45||56||

(raga Ramkali Mehla 5, page 900)

\*\*\*\*\*

*Ardas is offered to Waheguru who is all powerfull, fountain of intellect, knowing of all, treasure of all wealth, giver of life*

ਬਲ ਬੁਧਿ ਸੁਧਿ ਪਰਾਣ ਸਰਬਸੁ ਸੰਤਨਾ ਕੀ ਰਾਸਿ ॥  
bal budh sudh paraan sarabas santhanaa kee raas |



God is power, intellect, understanding, the breath of life, wealth, and everything for the saints.

ਬਿਸਰੁ ਨਾਹੀ ਨਿਮਖ ਮਨ ਤੇ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥੮॥੨॥

bisar naahee nimakh man thae naanak kee aradhaas |8|2|

May I never forget Him from my mind, even for an instant - this is Nanak's prayer.

||8||2||

(Raga Maru Mehla 5, page 1017)

\*\*\*\*\*

*Ardas is offered to Waheguru who is support of all, hope of all and protector of meek*

ਅਵਰ ਓਟ ਮੈ ਕੋਇ ਨ ਸੂਝੈ ਇਕ ਹਰਿ ਕੀ ਓਟ ਮੈ ਆਸ ॥

avar outt mai koe n soojhai eik har kee outt mai aas |

I do not know of any other support; O Master, You are my only hope and support.

ਕਿਆ ਦੀਨੁ ਕਰੇ ਅਰਦਾਸਿ ॥

kiaa dheen karae aradhaas |

I am meek and poor - what prayer can I offer?

ਜਉ ਸਭ ਘਟਿ ਪ੍ਰਭੂ ਨਿਵਾਸ ॥

jo sabh ghatt prabhoo nivaas |

God abides in every heart.

ਪ੍ਰਭ ਚਰਨਨ ਕੀ ਮਨਿ ਪਿਆਸ ॥

prabh charanan kee man piaas |

My mind is thirsty for holding the feet of God.

ਜਨ ਨਾਨਕ ਦਾਸੁ ਕਹੀਅਤੁ ਹੈ ਤੁਮ੍ਹਰਾ ਹਉ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਸ ॥੨॥੧॥੩੩॥

jan naanak dhaas keheeath hai thumaaraa ho bal bal sadh bal jaas |2|1|33|

Servant Nanak, Your slave, speaks: I am a sacrifice, a sacrifice, forever a sacrifice to

You. ||2||1||33||

(raga Kanra Mehla 5, page1304)

\*\*\*\*\*

*Ardas is offered to Waheguru who listens to our prayers, our requests and our appeals*

ਬਿਨਤਿ ਕਰਉ ਅਰਦਾਸਿ ਸੁਨਹੁ ਜੇ ਠਾਕੁਰ ਭਾਵੈ ॥

binath karo aradhaas sunahu jae thaakur bhaavai |  
Please listen to my prayer, if it pleases You, O my Master.  
ਹੇ ਠਾਕੁਰ ! ਜੇ ਤੈਨੂੰ ਚੰਗੀ ਲੱਗੇ ਤਾਂ (ਮਿਹਰ ਕਰ ਕੇ ਮੇਰੀ) ਅਰਜ਼ੋਈ ਸੁਣ, ਮੈਂ ਇਕ ਬੇਨਤੀ ਕਰਦਾ ਹਾਂ,

ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਭਗਤਿ ਇਹੁ ਮਨੁ ਠਹਰਾਵੈ ॥

dhaehu dharas man chaa bhagath eihu man theharaavai |  
My mind yearns for Your Darshan. This mind abides in devotional worship.  
“(ਮੈਨੂੰ) ਦੀਦਾਰ ਦੇਹ; ਮੇਰੇ ਮਨ ਵਿਚ ਇਹ ਤਾਂਘ ਹੈ, (ਮਿਹਰ ਕਰ) ਮੇਰਾ ਇਹ ਮਨ ਤੇਰੀ ਭਗਤੀ ਵਿਚ ਟਿਕ ਜਾਏ ।”

*(Swayas Mehla 5Ke, page 1387)*

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