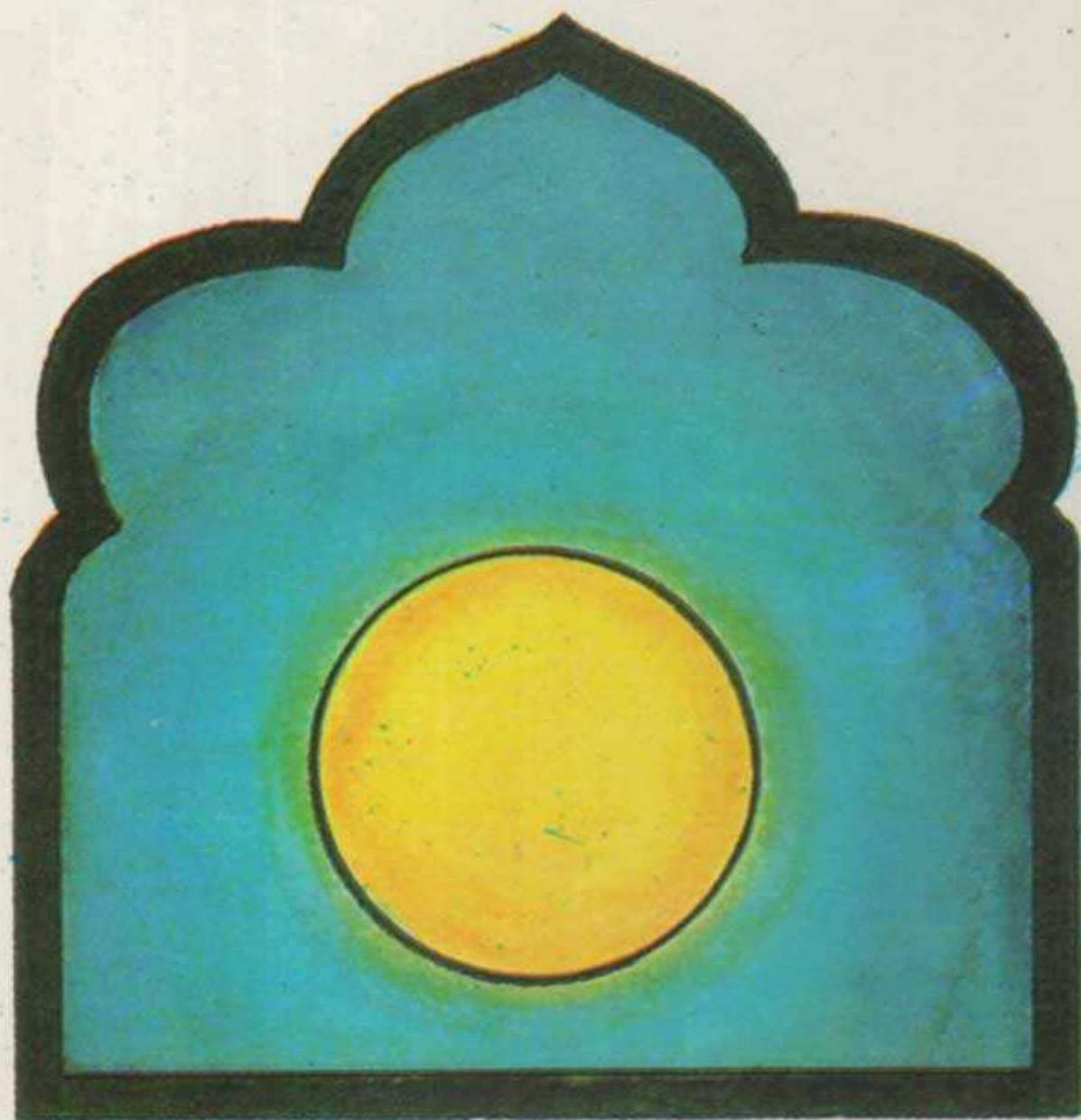


KIRTAN SOHILA AND ARDAS

S.S. Kapoor



Hemkunt

Kirtan Sohila and Ardas

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To my parents who I believe are in heaven and are blessing me all the time from there.....

Dr. S. S. Kapoor

Sponsored by

Uma Tibb

In the memory of her beloved husband Gajinder Singh Tibb.

PART - I

INTRODUCTION

This world is a transit lounge for all of us. We start our journey from the kingdom of God to spread His message all around us and at all the places we visit. The time of our stay in this world is determined by Him. We are given freedom for our actions. We choose between good and bad and that determines the next stop of our long journey from the heavens.

One day we all have to leave this world and either go to other destination in the universe or to be reborn into other lives or go back and merge in God. This decision regarding our new birth and next destination is also determined by God on the evidence of our actions performed in this life and on the time of life spent in the meditation on the name of God.

Death is an absolute reality. It has to come sooner or later. Everyone who is born in this world has to die, whether he is a prophet or an ordinary human.

The cremation ground is the gateway to go to God's court for divine judgment. According to the Sikh traditions, when a dead body is brought at the cremation ground then the relations and the friends recite the hymns of 'Kirtan Sohila' and say the 'Ardas' for the pleading with God to take a lenient view for any wrong deeds performed by the departed soul. It is believed that it takes thirteen days for the soul to travel to the God's court and the passage of travel is very dark. The relations, friends and beloveds of the deceased can illuminate that way by reciting 'Gurbani' in their homes for that period of time and offering it to the deceased.

This book contains the hymns of 'Kirtan Sohila' and 'Ardas' in both Gurmukhi script and Roman script, it also contains the translation of the hymns and ardas in both Panjabi and English. I hope this attempt of mine is appreciated and received well by the bereaved families.

Dr. S. S. Kapoor

London

23 January, 1995

ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ।

ਜੈ^੧ ਘਰਿ^੨ ਕੀਰਤਿ^੩ ਆਖੀ^੪ ਕਰਤੇ^੫ ਕਾ^੬ ਹੋਇ^੭, ਬੀਚਾਰੋ^੮ ॥
 ਤਿਤੁ^੯ ਘਰਿ ਗਾਵਹੁ^{੧੦} ਸੋਹਿਲਾ^{੧੧} ਸਿਵਰਿਹੁ^{੧੨} ਸਿਰਜਣਹਾਰੋ^{੧੩} ॥੧॥
 ਤੁਮ^{੧੪} ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ^{੧੫} ਕਾ ਸੋਹਿਲਾ^{੧੬} ॥
 ਹਉ^{੧੭} ਵਾਰੀ^{੧੮} ਜਿਤੁ^{੧੯} ਸੋਹਿਲੈ^{੨੦} ਸਦਾ^{੨੧} ਸੁਖ^{੨੨} ਹੋਇ^{੨੩} ॥੧॥ ਰਹਾਉ ॥
 ਨਿਤ^{੨੪} ਨਿਤ ਜੀਅੜੇ^{੨੫} ਸਮਾਲੀਅਨਿ^{੨੬} ਦੇਖੈਗਾ^{੨੭} ਦੇਵਣਹਾਰੁ^{੨੮} ॥
 ਤੇਰੇ^{੨੯} ਦਾਨੈ^{੩੦} ਕੀਮਤਿ^{੩੧} ਨਾ^{੩੨} ਪਵੈ^{੩੩} ਤਿਸੁ^{੩੪} ਦਾਤੇ^{੩੫} ਕਵਣੁ^{੩੬} ਸੁਮਾਰੁ^{੩੭} ॥੨॥
 ਸੰਬਤਿ^{੩੮} ਸਾਹਾ^{੩੯} ਲਿਖਿਆ^{੪੦} ਮਿਲਿ^{੪੧} ਕਰਿ^{੪੨} ਪਾਵਹੁ^{੪੩} ਤੇਲੁ^{੪੪} ॥

Rag Gauri Dipaki Mehla 1
Ik onkar Sat (i) gur prasad(i).

Jai¹ ghar(i)² Kirat(i)³ akhiai,⁴ karte⁵ ka⁶ hoe⁷ bicharo⁸
 Tit(u)⁹ ghar(i) gavoh¹⁰ sohila,¹¹ sivrih(u)¹² sirjanharo¹³.
 Tum¹⁴ gavoh mere Nirbhau¹⁵ ka sohila.¹⁶
 Hau¹⁷ vari¹⁸ jit(u)¹⁹ sohilai,²⁰ sada²¹ sukh(u)²² hoe.²³-1Rahao.
 Nit²⁴ nit jiare²⁵ samalian(i)²⁶ dekhaiga²⁷ devanhar(u).²⁸
 Tere²⁹ danai³⁰ kimat(i)³¹ na³² pavai,³³ tis(u)³⁴ date³⁵ kavan(u)³⁶sumar(u)³⁷.
 Sambat(i)³⁸ saha³⁹ likhia⁴⁰ mil(i)⁴¹ kar(i)⁴² pavoh⁴³ tel(u)⁴⁴.

ਰਾਗ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

ਜਿਸ ਘਰ ਵਿਚ ਵਾਹਿਗੁਰੂ ਦੀ ਸਿਫਤ ਸਲਾਹ ਹੁੰਦੀ ਹੈ ਅਤੇ ਉਸਦੀ ਮਹਾਨਤਾ ਤੇ ਵਿਚਾਰ
ਹੁੰਦਾ ਹੈ,
ਉਸ ਘਰ ਸੋਹਿਲਾ (ਵਿਵਾਹ ਦੇ ਗੀਤ) ਗਾਵੇ, ਅਤੇ ਵਾਹਿਗੁਰੂ ਨੂੰ ਯਾਦ ਕਰੇ। ਤੁਸੀਂ ਮੇਰੇ
ਡਰ-ਰਹਿਤ ਵਾਹਿਗੁਰੂ ਦੇ ਗੀਤ ਗਾਵੋ,
ਮੈਂ ਉਸ ਸ਼ਬਦ ਤੋਂ ਕੁਰਬਾਨ ਜਾਂਦਾ ਹਾਂ, ਜਿਸਦੇ ਪੜਨ ਨਾਲ ਸੁਖ ਮਿਲਦਾ ਹੈ।
ਜਿਹੜਾ ਵਾਹਿਗੁਰੂ ਨਿੱਤ ਆਪਣੀ ਸਰਿਸ਼ਟੀ ਦੀ ਸੰਭਾਲ ਕਰਦਾ ਹੈ, ਅਤੇ ਆਪਣੇ ਜੀਆਂ
ਨੂੰ ਦੇਖਦਾ ਹੈ,
ਅਤੇ ਬਹੁਮੁਲੀਆਂ ਦਾਤਾਂ ਦੇਂਦਾ ਹੈ, ਉਹ ਵਾਹਿਗੁਰੂ ਬਾਕੀ ਸਭ ਨਾਲੋਂ ਵੱਖਰਾ ਹੈ। ਹਰ ਇਕ
ਦੇ ਇਥੋਂ ਜਾਣ ਦਾ ਸਾਲ ਅਤੇ ਪਲ ਨਿਸ਼ਚਿਤ ਹੈ, ਜੋ ਰੀਤਾਂ ਕਰਨੀਆਂ ਹਨ ਕਰ ਲਵੋ,
(ਵਿਆਹ ਵੇਲੇ, ਲੜਕੀ ਨੂੰ ਤੋਰਨ ਤੋਂ ਪਹਿਲਾਂ ਉਸਦੇ ਸਿਰ ਵਿਚ ਤੇਲ ਚਸਿਆ ਜਾਂਦਾ ਹੈ)

Rag Gauri Deepki Mehla 1

In a house where people sing the praises of God and talk about His
greatness,
in that house you sing Sohila "the wedding song" and remember the
wonderful God.
You sing the praises of my fearless God,
I sacrifice myself for such a hymn, the reciting of which gives me
comfort."1"
God, who daily looks after his creation and sustains it;
and who gives priceless gifts has no one equal to Him."2"
The year and the actual hour of one's departure from this world is
preordained. Let all of us prepare ourselves for that moment of time (the
bridesmaids put oil in the bride's hair and set them for her departure, a day
before the wedding),

ਦੇਹੁ^{੪੫} ਸਜਣ^{੪੬} ਅਸੀਸੜੀਆ^{੪੭} ਜਿਉ^{੪੮} ਹੋਵੈ^{੪੯} ਸਾਹਿਬ^{੫੦} ਸਿਉ^{੫੧} ਮੇਲੁ^{੫੨} ॥੩॥
ਘਰਿ ਘਰਿ ਏਹੋ^{੫੩} ਪਾਹੁਚਾ^{੫੪} ਸਦੜੇ^{੫੫} ਨਿਤ^{੫੬} ਪਵੰਨਿ^{੫੭} ॥
ਸਦਣਹਾਰਾ^{੫੮} ਸਿਮਰੀਐ^{੫੯} ਨਾਨਕ ਸੇ^{੬੦} ਦਿਹ^{੬੧} ਆਵੰਨਿ^{੬੨} ॥੪॥੧॥

Deh(u)⁴⁵ sajan⁴⁶ asisaria,⁴⁷ jio⁴⁸ hovai⁴⁹ Sahib⁵⁰ sio⁵¹ mel(u).⁵²
Ghar(i) ghar(i) eho⁵³ pahucha,⁵⁴ sadre⁵⁵ nit⁵⁶ pavann(i)⁵⁷
Sadhanhara⁵⁸ simriai,⁵⁹ Nanak se⁶⁰ deh avann(i)⁶².

ਅਤੇ ਸੰਸਾਰ ਤੋਂ ਜਾਣ ਵਾਲਿਆਂ ਨੂੰ ਅਸੀਸਾਂ ਦਿਉ, ਕਿਉਂਕਿ ਉਹ ਵਾਹਿਗੁਰੂ ਨੂੰ ਮਿਲਣ
ਜਾ ਰਹੇ ਹਨ।

ਇਸ ਸੰਸਾਰ ਤੋਂ ਤੁਰਨ ਦੇ ਸੱਦੇ, ਕਿਸੇ ਨ ਕਿਸੇ ਘਰ, ਹਰ ਰੋਜ਼ ਪੁਜਦੇ ਹਨ,
ਮੌਤ ਦਾ ਸੱਦਾ ਆਵਨ ਤੋਂ ਪਹਿਲਾਂ, ਵਾਹਿਗੁਰੂ ਦੇ ਗੁਣ ਗਾ ਲਵੋ।

Let all of us bless the souls who are leaving their homes to meet their
beloved (God). "3"

The messages of departure are sent daily to different households, let us
all meditate on Him before our day of exit comes. "4"

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

ਛਿਅ^੧ ਘਰ^੨ ਛਿਅ ਗੁਰ^੩ ਛਿਅ ਉਪਦੇਸ^੪ ॥
 ਗੁਰੁ^੫ ਗੁਰੁ ਏਕੋ^੬ ਵੇਸ^੭ ਅਨੇਕ^੮ ॥੧॥
 ਬਾਬਾ^੯ ਜੈ^{੧੦} ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥
 ਸੋ ਘਰੁ ਰਾਖੁ^{੧੧} ਵਡਾਈ^{੧੨} ਤੋਇ^{੧੩} ॥੧॥ ਰਹਾਉ ॥
 ਵਿਸੁਏ^{੧੪} ਚਸਿਆ^{੧੫} ਘੜੀਆ^{੧੬} ਪਹਰਾ^{੧੭} ਥਿਤੀ^{੧੮} ਵਾਰੀ^{੧੯} ਮਾਹੁ^{੨੦} ਹੋਆ^{੨੧} ॥
 ਸੂਰਜੁ^{੨੨} ਏਕੋ^{੨੩} ਰੁਤਿ^{੨੪} ਅਨੇਕ^{੨੫} ॥
 ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ^{੨੬} ਵੇਸ^{੨੭} ॥੨॥੨॥

Rag Asa Mehla1

Chhea¹ ghar² chhea gur³ chhea updes⁴.
 Gur(u)⁵ gur (u)eko⁶ ves⁷ anek⁸.
 Baba⁹ jai¹⁰ ghar(i) karte kirat (i)hoe.
 So ghar (u) rakh (u)¹¹ vadai¹² toe.¹³ -1-Rahao
 Visue¹⁴ chasia¹⁵ gharia¹⁶ pahra,¹⁷ thiti¹⁸ vari¹⁹ mah(u)²⁰ hoa²¹
 Suraj(u)²² eko²³ rut(i)²⁴ anek²⁵.
 Nanak karte ke kete²⁶ ves²⁷.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

ਹਿੰਦੂ ਧਰਮ ਦੇ ਛੇ ਸ਼ਾਸਤਰ ਹਨ^੧, ਛੇ ਹੀ ਉਹਨਾਂ ਦੇ ਲਿਖਾਰੀ ਹਨ^੨ ਅਤੇ ਛੇ ਪ੍ਰਕਾਰ ਦੇ ਉਹਨਾਂ ਦੇ ਉਪਦੇਸ਼ ਹਨ।

ਪਰ ਉਹਨਾਂ ਲਿਖਾਰੀਆਂ ਦਾ ਕੇਵਲ ਇਕ (ਗੁਰੂ) ਰੱਬ ਹੈ, ਜਿਹੜਾ ਕਈ ਰੂਪਾਂ ਵਿਚ ਪ੍ਰਗਟ ਹੁੰਦਾ ਹੈ।

ਜਿਸ ਘਰ ਵਿਚ ਉਸ ਵਾਹਿਗੁਰੂ ਦਾ ਕੀਰਤਨ (ਵੰਡਿਆਈ) ਹੁੰਦਾ ਹੈ, ਉਹ ਘਰ ਆਪ ਵੀ ਪ੍ਰਸੰਸਾ ਯੋਗ ਹੈ।

ਵਕਤ^੩, ਵਿਸੁਏ, ਚਸੇ, ਘੜੀਆਂ, ਪਹਰਾਂ, ਥਿੱਤਾਂ, ਵਾਰਾਂ ਅਤੇ ਮਹੀਨਿਆਂ ਵਿਚ ਵੰਡਿਆ ਹੋਇਆ ਹੈ।

ਮੌਸਮ^੪, ਵੀ ਅਨੇਕ ਹਨ, ਪਰ ਵਕਤ ਅਤੇ ਮੌਸਮ ਦਾ ਸੋਮਾ ਕੇਵਲ ਇਕ ਸੂਰਜ ਹੈ ਜਿਸ ਤੋਂ ਵਕਤ ਅਤੇ ਮੌਸਮ ਜਨਮ ਲੈਂਦੇ ਹਨ।

ਇਵੇਂ ਹੀ ਵਾਹਿਗੁਰੂ ਇਕ ਹੈ ਪਰ ਉਸਦੇ ਕਈ ਰੂਪ ਹਨ।

Rag Asa Mehla 1

There are six Hindu scriptures¹, written by six different authors² which give us six different doctrines. They all belong to one God who has many manifestations."1"

A place where is sung the Creator's praises,
that place is worth reverence"1"rahao" There are differnt seasons³ and different divisions of time⁴,
but there is only one Sun from which emanates the time and seasons.
God is one but has many manifestations , "2"

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧

ਗਗਨਾ^੧ ਮੈ ਥਾਲੁ^੨ ਰਵਿ^੩ ਚੰਦੁ^੪ ਦੀਪਕ^੫ ਬਨੇ^੬ ਤਾਰਿਕਾ^੭ ਮੰਡਲ^੮ ਜਨਕ^੯ ਮੋਤੀ^{੧੦} ॥
 ਧੂਪਾ^{੧੧} ਮਲਆਨਲੇ^{੧੨} ਪਵਣੁ^{੧੩} ਚਵਰੋ^{੧੪} ਕਰੇ^{੧੫} ਸਗਲ^{੧੬} ਬਨਰਾਇ^{੧੭} ਫੁਲੰਤ^{੧੮}
 ਜੋਤੀ^{੧੯} ॥੧॥

ਕੈਸੀ^{੨੦} ਆਰਤੀ^{੨੧} ਹੋਇ^{੨੨} ॥ ਭਵਖੰਡਨਾ^{੨੩} ਤੇਰੀ ਆਰਤੀ ॥

ਅਨਹਤਾ^{੨੪} ਸਬਦ^{੨੫} ਵਾਜੰਤ^{੨੬} ਭੇਰੀ^{੨੭} ॥੧॥ ਰਹਾਉ ॥

ਸਹਸ^{੨੮} ਤਵ^{੨੯} ਨੈਨ^{੩੦} ਨਨ^{੩੧} ਨੈਨ^{੩੨} ਹਹਿ

ਤੋਹਿ^{੩੩} ਕਉ^{੩੪} ਸਹਸ ਮੂਰਤਿ^{੩੫} ਨਨਾ^{੩੬} ਏਕ^{੩੭} ਤੋਹੀ^{੩੮} ॥

ਸਹਸ ਪਦ^{੩੯} ਬਿਮਲ^{੪੦} ਨਨ^{੪੧} ਏਕ^{੪੨} ਪਦ^{੪੩} ਗੰਧ^{੪੪} ਬਿਨੁ^{੪੫} ਸਹਸ ਤਵ^{੪੬} ਗੰਧ^{੪੭}
 ਇਵ^{੪੮} ਚਲਤ^{੪੯} ਮੋਹੀ^{੫੦} ॥੨॥

Rag Dhamasri Mehla 1

Gagan¹ mai thal(u)² rav(i)³ chand(u)⁴ dipak⁵ bane⁶, tarika⁷ mandal⁸ janak⁹
 moti¹⁰.

Dhup (u)¹¹ malanlo¹² pavan(u)¹³ chavaro¹⁴ kare¹⁵, sagal¹⁶ banrae¹⁷ phulant¹⁸
 joti¹⁹.

Kaisi²⁰ arti²¹ hoe²², Bhav-khandna²³ teri arti.

Anhata²⁴ sabad²⁵ vajant²⁶ bheri²⁷.-1-Rahao

Sahas²⁸ tav²⁹ nain³⁰, nan³¹ nain³² hah(i)³³ toh(i)³⁴ kau³⁵, sahas murat(i)³⁶,
 nana³⁷ ek³⁸ tohi³⁹.

Sahas pad⁴⁰ bimal⁴¹, nan⁴² ek⁴³ pad⁴⁴, gandh⁴⁵ bin(u)⁴⁶ sahas tav⁴⁷
 gandh⁴⁸, iv⁴⁹ chalat⁵⁰ mohi⁵¹.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧

ਆਕਾਸ਼ ਰੂਪੀ ਥਾਲ ਵਿਚ, ਸੂਰਜ ਅਤੇ ਚੰਦ ਦੀਪਕ ਹਨ, ਸਿਤਾਰਿਆਂ ਦਾ ਉਂਡ ਮੋਤੀ ਹਨ,
ਮਲਿਆਨ ਪਰਬਤ ਧੂਪ ਹੈ, ਹਵਾ ਚੌਰ ਕਰ ਰਹੀ ਹੈ, ਸੰਸਾਰ ਦੇ ਸਾਰੇ ਦਰੱਖਤ, ਫੁਲ ਅਤੇ
ਪੱਤੇ ਸਮਿਗਰੀ ਦੇ ਰਹੇ ਹਨ,

ਕਿੰਨੀ ਅੱਜਬ ਤੇਰੀ ਆਰਤੀ ਹੋ ਰਹੀ ਹੈ, ਸਰਿਸ਼ਟੀ ਦੇ ਮਾਲਕ, ਚਾਰੋਂ ਪਾਸੇ ਸੰਗੀਤ ਵਿਚ
ਭਿੱਜੇ, ਡਫ ਤੇ ਵਜਦੇ ਸ਼ਬਦ ਵੀ ਗੂੰਜ ਰਹੇ ਹਨ ॥੧॥ ਰਹਾਉ ॥

Rag Dhanasri Mehla 1

The limitless sky is huge platter, illuminated by suns and moons, full with
the cluster of stars,

Sprayed with the smell of most fascinating saplings of the mountains
(mountain "Malyan"), resting with the oozing touch of the great sea
breezes and decorated with countless and most colourful flowers of the
vegetation. "1"

ਸਭ^{੫੨} ਮਹਿ^{੫੩} ਜੋਤਿ^{੫੪} ਜੋਤਿ^{੫੫} ਹੈ^{੫੬} ਸੋਇ^{੫੭} ॥
 ਤਿਸ^{੫੮} ਦੈ^{੫੯} ਚਾਨਣਿ^{੬੦} ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
 ਗੁਰ^{੬੦} ਸਾਖੀ^{੬੧} ਜੋਤਿ^{੬੨} ਪਰਗਟੁ ਹੋਇ ॥੩॥
 ਜੋ^{੬੪} ਤਿਸ^{੬੫} ਭਾਵੈ^{੬੬} ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥
 ਹਰਿ ਚਰਣ ਕਵਲ^{੬੭} ਮਕਰੰਦ^{੬੮} ਲੋਭਿਤ^{੬੯} ਮਨੋ^{੭੦} ਅਨਦਿਨੋ^{੭੧} ਮੋਹਿ^{੭੨}
 ਆਹੀ^{੭੩} ਪਿਆਸਾ^{੭੪} ॥
 ਕ੍ਰਿਪਾ^{੭੫} ਜਲੁ^{੭੬} ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ^{੭੭} ਕਉ, ਹੋਇ ਜਾਤੇ ਤੇਰੈ ਨਾਇ^{੭੮} ਵਾਸਾ^{੭੯} ॥੪॥੩॥

Sabh⁵² mah(i)⁵³ jot(i)⁵⁴ jot(i)⁵⁵ hai⁵⁶ soe⁵⁷.
 Tis⁵⁸ dai chanan(i)⁵⁹ sabh mah(i) chanan(u) hoe.
 Gur⁶⁰ sakhi⁶¹ jot(i)⁶² pargat⁶³ hoe.
 Jo⁶⁴ tis (u)⁶⁵ bhavai⁶⁶ su arti hoe.
 Har(i) charan kaval⁶⁷ makrand⁶⁸, lobhit⁶⁹ mano⁷⁰ andino⁷¹ moh(i)⁷² ahi⁷³
 piasa⁷⁴.
 Kripa⁷⁵ jal(u)⁷⁶ deh(i) Nanak saring⁷⁷ kau, hoe ja te terai nae⁷⁸ vasa⁷⁹.

ਵਾਹਿਗੁਰੂ ਤੇਰੀਆਂ ਹਜ਼ਾਰਾਂ ਅੱਖਾਂ ਹਨ, ਪਰ ਇਕ ਵੀ ਅੱਖ ਸਾਨੂੰ ਨਹੀਂ ਦਿਸਦੀ, ਇੰਜ ਹੀ
 ਤੇਰੇ ਹਜ਼ਾਰਾਂ ਰੂਪ ਹਨ ਪਰ ਸਾਨੂੰ ਇਕ ਵੀ ਰੂਪ ਨਹੀਂ ਦਿਸਦਾ।
 ਤੇਰੇ ਹਜ਼ਾਰਾਂ ਪਵਿਤਰ ਅਤੇ ਸਾਫ ਪੈਰ ਹਨ, ਹਜ਼ਾਰਾਂ ਤੇਰੇ ਨੱਕ ਹਨ, ਪਰ ਸਾਨੂੰ ਕੁਝ ਵੀ
 ਨਹੀਂ ਦਿਸਦਾ। ਇਹ ਹੀ ਤੇਰੀ ਸਰਿਸ਼ਟੀ ਦੀ ਅਚੰਬਤਾ ਹੈ। ਤੂੰ ਸਾਰੀ ਸਰਿਸ਼ਟੀ ਵਿਚ ਵਸਦਾ
 ਹੈਂ ਅਤੇ ਸਰਿਸ਼ਟੀ ਤੇਰਾ ਹੀ ਰੂਪ ਹੈ। ਤੂੰ ਇਸਨੂੰ ਆਪਣੀ ਰੋਸ਼ਨੀ ਨਾਲ ਜਗਮਗਾਂਦਾ ਹੈਂ।
 ਵਾਹਿਗੁਰੂ ਦੀ ਮਿਹਰ ਸਦਕੇ ਹੀ ਵਾਹਿਗੁਰੂ ਪਰਗਟ ਹੁੰਦਾ ਹੈ।
 ਜਿਵੇਂ ਤੈਨੂੰ ਭਾਉਂਦੀ ਹੈ, ਉਵੇਂ ਹੀ ਤੇਰੀ ਆਰਤੀ ਹੁੰਦੀ ਹੈ।
 ਮੈਨੂੰ ਉਸ ਅੰਮ੍ਰਿਤ ਦੀ ਪਿਆਸ ਹੈ, ਜਿਸ ਨੂੰ ਤੇਰੇ ਕਮਲ ਵਰਗੇ ਚਰਨਾਂ ਦੀ ਛੋਹ
 ਪ੍ਰਾਪਤ ਹੈ।
 ਆਪਣੀ ਕ੍ਰਿਪਾ ਦਾ ਜਲ, ਪਿਆਸੇ ਪਪੀਹੇ ਦੇ ਮੂੰਹ ਵਿਚ ਪਾ, ਤਾਂ ਕਿ ਉਹ ਹਮੇਸ਼ਾ ਤੇਰੇ ਨਾਮ
 ਵਿਚ ਲੀਨ ਰਹਿ ਸਕੇ।

**O! the marvellous Designer of the universe, how unusual is Your arti.
 Amidst the vastness of nature many instruments ("duff") are playing on
 their own to sing your praises."1"Rahao.**
**God! You have thousands of eyes, yet we cannot see any one of them;
 You have thousands of images yet have no image ;thousands of holy and
 clean feet, yet have no feet and thousands of noses yet we cannot see
 any nose . this is the suspense of Your Form."2'**
**You reside in Your creation and it is created in Your image.
 You illuminate it with Your light.
 You manifest with Your own grace.
 Your arti is what pleases You."3"**
**I am longing to drink the water touched with Your lotus feet.
 Everyday, like a 'sarang',I look forward the skies to have a drop of the
 blessed water. I want to be engrossed forever in Your worship."4"**

ਰਾਗ ਗਾਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪

ਕਾਮਿ^੧ ਕਰੋਧਿ^੨ ਨਗਰੁ^੩ ਬਹੁ^੪ ਭਰਿਆ^੫ ਮਿਲਿ^੬ ਸਾਧੂ^੭ ਖੰਡਲ^੮ ਖੰਡਾ^੯ ਹੇ^{੧੦} ॥ ਪੂਰਬਿ^{੧੧}
ਲਿਖਤ^{੧੨} ਲਿਖੇ^{੧੩} ਗੁਰ^{੧੪} ਪਾਇਆ^{੧੫} ਮਨਿ^{੧੬} ਹਰਿ^{੧੭} ਲਿਵ^{੧੮} ਮੰਡਲ^{੧੯}
ਮੰਡਾ^{੨੦} ਹੇ^{੨੧} ॥੧॥

ਕਰਿ^{੨੨} ਸਾਧੂ ਅੰਜੁਲੀ^{੨੩} ਪੁਨੁ^{੨੪} ਵਡਾ ਹੇ ॥

ਕਰਿ ਡੰਡਓਤ^{੨੫} ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

ਸਾਕਤ^{੨੬} ਹਰਿ^{੨੭} ਰਸ^{੨੮} ਸਾਦੁ^{੨੯} ਨ ਜਾਣਿਆ, ਤਿਨ ਅੰਤਰਿ^{੩੦} ਹਉਮੈ^{੩੧} ਕੰਡਾ^{੩੨} ਹੇ ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ^{੩੩} ਚੁਭੈ^{੩੪} ਦੁਖੁ^{੩੫} ਪਾਵਹਿ, ਜਮ^{੩੬} ਕਾਲੁ ਸਹਹਿ^{੩੭} ਸਿਰਿ^{੩੮} ਡੰਡਾ^{੩੯}
ਹੇ^{੪੦} ॥੨॥

ਹਰਿ^{੪੧} ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ^{੪੨} ਸਮਾਣੈ^{੪੩} ਦੁਖੁ^{੪੪} ਜਨਮ ਮਰਣ ਭਵ^{੪੫}
ਖੰਡਾ^{੪੬} ਹੇ ॥

Rag Gauri Purbi Mehla 4

Kam(i)¹ karodh (i)² nagar(u)³ bah(u)⁴ bharia⁵, mil(i)⁶ sadhu⁷ khandal⁸
khanda⁹ he¹⁰.

Purab(u)¹¹ likhat¹² likhe¹³ gur(u)¹⁴ paia¹⁵, man(i)¹⁶ Har(i)¹⁷ liv¹⁸ mandal¹⁹
manda²⁰ he²¹.

Kar(i)²² sadhu anjuli²³, pun(u)²⁴ vada he.

kar(i) dandaut²⁵ pun(u) vada he .-1-Rahao

Sakat²⁶ har(i)²⁷ ras²⁸ sad (u)²⁹ najania, tin antar(i)³⁰ haumai³¹ kanda³² he.
Jio jio chalah(i)³³ chubhai³⁴ dukh (u)³⁵ paveh, jam-kal(u)³⁶ sahad(i)³⁷
sir(i)³⁸ danda³⁹ he⁴⁰.

har(i)⁴¹ jan Har(i)Har(i) Nam(i)⁴² samane⁴³, dukh (u)⁴⁴ janam maran bhav⁴⁵
khanda⁴⁶ he.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪

ਮਨੁਖ ਦਾ ਮਨ ਕਾਮਿ ਅਤੇ ਕਰੋਧਿ ਨਾਲ ਭਰਿਆ ਪਿਆ ਹੈ, ਅਤੇ ਸੰਤ ਮਹਾਤਮਾ ਦੀ ਸੰਗਤ ਨਾਲ ਹੀ ਮਨ ਦੇ ਇਸ ਚਕਰਵਿਯੂ ਨੂੰ ਤੋੜਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਕਰਮਾਂ ਦਾ ਲੇਖਾ ਹੀ ਮਨੁਖ ਨੂੰ ਗੁਰੂ ਦੇ ਨੇੜੇ ਯਾ ਦੂਰ ਕਰਦਾ ਹੈ, ਜਿਹੜਾ ਮਨ ਵਾਹਿਗੁਰੂ ਦੀ ਲਿਵ ਨਾਲ ਜੁੜ ਜਾਂਦਾ ਹੈ, ਉਹ ਹੀ ਪ੍ਰਮਾਤਮਾ ਤਾਈਂ ਅੱਪੜ ਸਕਦਾ ਹੈ॥੧॥

ਸੰਤ-ਮਹਾਤਮਾ ਦਾ ਆਦਰ ਕਰਨਾ ਬੜਾ ਵੱਡਾ ਪੁੰਨ ਹੈ।

ਸਾਦਰ ਪਰਣਾਮ ਕਰਨਾ ਵੀ ਬਹੁਤ ਵੱਡਾ ਪੁੰਨ ਹੈ॥੧॥ ਰਹਾਉ॥

SHABAD-4

Rag Gauri Purbi Mehla 4

Human mind is full with passions and anger and the company of the holy men can break its vicious state of mind.

The past karmas bring you near or take you far from the noble men. Those who are engrossed in His hymns they reach the kingdom of God."1"

The respect of the holy men is a noble deed.

Bowing to the holy men is also very noble ."1"Rahao"

ਅਬਿਨਾਸੀ^{੪੭} ਪੁਰਖੁ^{੪੮} ਪਾਇਆ ਪਰਮੇਸਰੁ^{੪੯} ਬਹੁ ਸੋਭਾ^{੫੦} ਖੰਡ ਬ੍ਰਹਮੰਡਾ^{੫੧} ਹੇ ॥੩॥
ਹਮ ਗਰੀਬ ਮਸਕੀਨ^{੫੩} ਪ੍ਰਭ ਤੇਰੇ, ਹਰਿ ਰਾਖੁ ਰਾਖੁ^{੫੪} ਵਡਾ^{੫੫} ਵਡਾ^{੫੬} ਹੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ^{੫੭} ਟੇਕਾ^{੫੮} ਹੈ, ਹਰਿਨਾਮੇ ਹੀ ਸੁਖੁ^{੫੯} ਮੰਡਾ^{੬੦} ਹੇ ॥੪॥੪॥

Abinasi⁴⁷ purakh(u)⁴⁸ paia Parmesar (u)⁴⁹, bah(u) sobh⁵⁰ khand⁵¹
brahmanda⁵² he.

Ham garib maskin⁵³ Prabh tere, Har(i) rakh rakh (u)⁵⁴ vad⁵⁵ vada⁵⁶ he.
Jan Nanak Nam (u) adhar (u)⁵⁷ tek⁵⁸ hai, Har(i) Name hi sukh (u)⁵⁹
manda⁶⁰ he.

ਨਾਸਤਕ ਮਨੁਖ ਨੂੰ ਵਾਹਿਗੁਰੂ ਦੀ ਭਗਤੀ ਦੇ ਰਸ ਦਾ ਪਤਾ ਹੀ ਨਹੀਂ, ਕਿਉਂਕਿ ਉਹਨਾਂ ਦੇ ਮਨ ਨੂੰ ਹੋਮੇ ਦਾ ਕੀੜਾ ਲਗ ਚੁੱਕਾ ਹੈ।

ਇਸ ਕੀੜੇ ਦੀ ਚੁਬਣ ਨਾਲ ਉਹਨਾਂ ਨੂੰ ਦੁਖ ਮਿਲਦਾ ਹੈ, ਅਤੇ ਅੰਤ ਵਿਚ ਉਹ ਭਿਆਨਕ ਮੌਤ ਮਰਦੇ ਹਨ।।੨।।

ਜਿਹੜੇ ਵਾਹਿਗੁਰੂ ਦਾ ਨਾਮ ਜਪਦੇ ਹਨ, ਉਹਨਾਂ ਦੇ ਦੁਖ ਕਲੇਸ਼ ਨਾਸ ਹੋ ਜਾਂਦੇ ਹਨ, ਉਹਨਾਂ ਨੂੰ ਵਾਹਿਗੁਰੂ ਮਿਲ ਜਾਂਦਾ ਹੈ, ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਸੰਸਾਰ ਦੇ ਹਰ ਕੋਨੇ ਤੋਂ ਪਰਸੰਸਾ ਮਿਲਦੀ ਹੈ।।੩।।

ਅਸੀਂ ਗਰੀਬ ਹਾਂ, ਮੰਗਤੇ ਹਾਂ, ਪਰ ਵਾਹਿਗੁਰੂ ਅਸੀਂ ਤੇਰੇ ਹਾਂ, ਤੂੰ ਮਹਾਨ ਹੈਂ ਅਤੇ ਤੂੰ ਹੀ ਸਾਡਾ ਆਸਰਾ ਹੈਂ।

ਜਿਨ੍ਹਾਂ ਨੇ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਦੀ ਟੇਕ ਲਈ ਹੈ, ਉਹਨਾਂ ਨੂੰ ਹਮੇਸ਼ਾਂ ਹੀ ਸੁਖ ਮਿਲਿਆ ਹੈ।।੪।।

The atheists do not understand the feelings of having God in their minds. They fail to apprehend the ecstasy of realising Him. The thorn (insect) of ego not allow them to feel the bliss.

They eventually suffer in their lives and at the time of death ,God shows no mercy to them,"2"

The believers, on the other hand, get all the comforts and happiness of life. They realise God and are honoured in both the worlds."3"

We are poor and are beggars but O! God we are Yours, You are great and are our support.

Those who have taken the sustenance of God they have achieved the ever-lasting happiness."4"

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ਕਰਉ^੧ ਬੇਨੰਤੀ^੨ ਸੁਣਹੁ^੩ ਮੇਰੇ^੪ ਮੀਤਾ^੫ ਸੰਤ^੬ ਟਹਲ^੭ ਕੀ^੮ ਬੇਲਾ^੯ ॥
 ਈਹਾ^{੧੦} ਖਾਟਿ^{੧੧} ਚਲਹੁ^{੧੨} ਹਰਿ^{੧੩} ਲਾਹਾ^{੧੪} ਆਗੈ^{੧੫} ਬਸਨ ਸੁਹੇਲਾ^{੧੬} ॥੧॥
 ਅਉਧ^{੧੭} ਘਟੈ^{੧੮} ਦਿਨਸੁ^{੧੯} ਰੈਣਾ^{੨੦} ਰੇ ॥
 ਮਨ^{੨੧} ਗੁਰ^{੨੨} ਮਿਲਿ^{੨੩} ਕਾਜ ਸਵਾਰੇ^{੨੪} ॥੧॥ ਰਹਾਉ ॥
 ਇਹੁ^{੨੫} ਸੰਸਾਰ^{੨੬} ਬਿਕਾਰੁ^{੨੭} ਸੰਸੇ^{੨੮} ਮਹਿ^{੨੯} ਤਰਿਓ^{੩੦} ਬ੍ਰਹਮ^{੩੧} ਗਿਆਨੀ^{੩੨} ॥
 ਜਿਸਹਿ^{੩੩} ਜਗਾਇ^{੩੪} ਪੀਆਵੈ^{੩੫} ਇਹ ਰਸੁ^{੩੬} ਅਕਥ^{੩੭} ਕਥਾ^{੩੮} ਤਿਨਿ^{੩੯} ਜਾਨੀ^{੪੦} ॥੨॥

Rag Gauri Purbi Mehla 5

Karau¹ benanti² sunoh³ mere⁴ mita⁵, sant⁶ tahal⁷ ki⁸ bela⁹.
 Iha¹⁰ khat(i)¹¹ chaloh Har(i)¹² laha¹³, agai¹⁴ basan(u)¹⁵ suhela¹⁶.
 Audh¹⁷ ghatai¹⁸ dinas(u)¹⁹ raina²⁰ re. .
 Man²¹ Gur²² mil(i)²³ kaj²⁴ savare.-1-Rahao
 Eh(u)²⁵ sansar(u)²⁶ bikar(u)²⁷ sance²⁸ mah(i)²⁹, tario³⁰ brahm³¹ giani³²
 Jisah(i)³³ jagae³⁴ piavai³⁵ eh(u) ras(u)³⁶, akath³⁷ katha³⁸ tin(i)³⁹ jani⁴⁰.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ਮੇਰੇ ਮਿਤ੍ਰੇ, ਮੇਰੀ ਪ੍ਰੇਰਨਾ ਸੁਣੋ, ਸੰਤਾਂ-ਫਕੀਰਾਂ ਦੀ ਸੰਗਤ ਕਰੋ,
 ਇਹ ਹੀ ਤੁਹਾਡੀ ਕਮਾਈ, ਤੁਹਾਡਾ ਅਗਲਾ ਜੀਵਨ ਸੌਖਾ ਬਣਾਏਗੀ ॥੧॥
 ਜੀਵਨ ਬਤੀਤ ਹੋ ਰਿਹਾ ਹੈ, ਦਿਨ ਰਾਤ ਵਿਚ ਬਦਲ ਰਹੇ ਹਨ,
 ਆਪਣੇ ਮਨ ਨੂੰ ਗੁਰੂ ਨਾਲ ਜੋੜ ਲਵੋ, ਸਾਰੇ ਕਾਰਜ ਸੰਵਰ ਜਾਣਗੇ ॥੧॥ ਰਹਾਉ ॥
 ਇਹ ਦੁਨੀਆਂ ਵਿਸ਼ੇ ਵਿਕਾਰਾਂ ਨਾਲ ਲਥ ਪਥ ਪਈ ਹੈ, ਕੇਵਲ ਪ੍ਰਮਾਤਮਾਂ ਦੇ ਗੁਣ ਜਾਨਣ
 ਵਾਲਾ ਹੀ ਇਸ ਵਿਚ ਬਿਨਾ ਲਿਬੜਿਆਂ ਨਿਕਲ ਸਕਦਾ ਹੈ ॥
 ਜਿਹੜਾ ਮਨੁਖ ਜਾਗ੍ਰਿਤ ਹੈ, ਅਤੇ ਜਿਸ ਨੇ ਨਾਮ ਦਾ ਰਸ ਪੀਤਾ ਹੈ, ਉਹ ਹੀ ਪ੍ਰਮਾਤਮਾ ਦੀ
 ਨਾ ਕਹੀ ਜਾਣ ਵਾਲੀ ਗਾਥਾ ਕਹਿ ਸਕਦਾ ਹੈ ॥੨॥

Rag gauri Purbi Mehla 5

O! my friends,! I request you all to join the company of the holy men and
 perform the noble deeds,
 These will be your earnings for making your next life comfortable."1"
 Life is passing through, days are merging in-nights,
 Concentrate your minds on the guru, and you will be successful in all your
 adventures."1" Rahao"
 The world is full with evil and filth. Only those people can swim across this
 sinful ocean who have tuned themselves with God.
 That man who is awakened, and who has drunk the essence of God's
 word, only he can narrate the un-described story of God."2"

ਜਾ^{੪੧} ਕਉ^{੪੨} ਆਏ^{੪੩} ਸੋਈ^{੪੪} ਬਿਹਾਝਹੁ^{੪੫} ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ^{੪੬}
ਬਸੇਰਾ^{੪੭} ॥

ਨਿਜ^{੪੮} ਘਰਿ^{੪੯} ਮਹਲੁ^{੫੦} ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ^{੫੧}, ਬਹੁਰਿ^{੫੨} ਨੁ^{੫੩} ਹੋਇਗੋ^{੫੪}
ਫੇਰਾ^{੫੫} ॥੩॥

ਅੰਤਰਜਾਮੀ^{੫੬} ਪੁਰਖ^{੫੭} ਬਿਧਾਤੇ^{੫੮} ਸਰਧਾ^{੫੯} ਮਨ ਕੀ ਪੂਰੇ ॥

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਰੀ, ਮੋਕਉ^{੬੦} ਕਰਿ^{੬੧} ਸੰਤਨ^{੬੨} ਕੀ^{੬੩} ਧੂਰੇ^{੬੪} ॥੪॥੫॥

Ja⁴¹ kau⁴² ae⁴³ soi⁴⁴ bihajhoh⁴⁵, Har(i)Gurte manah(i)⁴⁶ basera⁴⁷.

Nij⁴⁸ ghar(i)⁴⁹ mahal(u)⁵⁰ pavoh sukh sahje⁵¹ bahur(i)⁵² na⁵³ hoego⁵⁴
phera⁵⁵.

Antarjami⁵⁶ purakh⁵⁷ bidhate⁵⁸, sardha⁵⁹ man ki pure .

Nanak das (u) ehai sukh (u)magai, mokau⁶⁰ kar(i)⁶¹ santan⁶² ki⁶³ dhure⁶⁴.

ਇਸ ਸੰਸਾਰ ਵਿਚ ਆਉਣ ਦਾ ਖਾਸ ਮੰਤਵ, ਮਨ ਵਿਚ ਵਾਹਿਗੁਰੂ ਦਾ ਬਸੇਰਾ ਹੈ।
ਆਪਣੇ ਘਰ ਵਿਚ ਉਸ ਨੂੰ ਵਸਾ ਲਵੋ, ਫੇਰ ਕੀ ਪਤਾ ਇਹ ਜੀਵਨ ਮਿਲੇ
ਯਾ ਨਾ ਮਿਲੇ॥੩॥

ਉਹ ਦਿਲਾਂ ਦੀਆਂ ਜਾਨਣ ਵਾਲਾ, ਸਰਬ ਵਿਆਪਕ, ਮਨ ਦੀਆਂ ਸਾਰੀਆਂ ਸਧਰਾਂ ਪੂਰੀਆਂ
ਕਰ ਸਕਦਾ ਹੈ।

ਪ੍ਰਮਾਤਮਾ ਤੋਂ ਇਹ ਵਰਦਾਨ ਮੰਗੋ, ਕਿ ਸਾਨੂੰ ਸੰਤਾਂ-ਫਕੀਰਾਂ ਦੀ ਧੂੜ ਪ੍ਰਾਪਤ ਹੋਵੇ॥੪॥

O! men, realise the purpose for which you have come into this world.
Feel the presence of God in your home (heart) now, as you might not get
this opportunity again. "3"

The omnipresent and all powerful God can fulfil all the desires of one's
heart,
Ask Him for the boon of the saints' feet's dust, for in humility God
dwells. "4"

PART - II

INTRODUCTION

The Ardas of a Sikh is an expression of his heart and not of his words. Its sound emerges from the depth of one's emotions and reaches the height of skies. Ardas is a lyric of the spirit and is not a poem of words. The modes of salutations and the posture of bowing are only outer actions and if they are not done with the involvement of heart and feelings then they are useless and are not acceptable to God.

The literal meaning of the word Ardas is to present one's request to thank and to beg. The word Ardas can also be analysed as follows :

A means - antaryami - one who can read our inner-thoughts,

R means - rakhwala - i.e., caretaker,

DA means - datar - i.e., one who gives to all of us,

S means - Sahara - i.e., one who gives support, helper,

meaning that Ardas is a request to have the support of 'antaryami', 'caretaker' and 'datar' God.

For discussion and research purposes, the Sikh Ardas can be divided into three parts: the first part composed by Guru Gobind Singh is a section of his composition: 'Var Bhagauti', the second part traces the important events from the history of the Sikhs and the third part is the thanks giving narration of a devotee. The format and the wordings of the complete Ardas, i.e., the three parts mentioned above, have been set by the Sikh Rehat Maryada (Code of Conduct) published by the Sharomani Gurdwara Parbandhak Committee, and individuals are not allowed to change either its wordings or its format.

Dr. S.S. Kapoor

London

23 January 1995

ਅਰਦਾਸ^੧ ARDAS

ੴ^੨ ਵਾਹਿਗੁਰੂ^੩ ਜੀ^੪ ਕੀ^੫ ਫਤਹਿ^੬ ॥

Ik Onkar Waheguru ji ki fateh.

ਵਾਰ^੭ ਸ੍ਰੀ ਭਗੌਤੀ^੮ ਜੀ ਕੀ^੯ ਪਾਤਸ਼ਾਹੀ^{੧੦} ॥੧੦॥

Var Sri bhagauti ji ki patshahi¹⁰.

ਪ੍ਰਿਥਮ^{੧੧} ਭਗੌਤੀ^{੧੨} ਸਿਮਰਿ^{੧੩} ਕੈ^{੧੪}, ਗੁਰ^{੧੫} ਨਾਨਕ ਲਈ^{੧੬} ਧਿਆਇ ॥

Pritham Bhagauti simar (i) kai, Gur Nanak lain dhiae.

ਫਿਰ^{੧੭} ਅੰਗਦ^{੧੮} ਗੁਰ ਤੇ^{੧੯} ਅਮਰਦਾਸ^{੨੦}, ਰਾਮਦਾਸੈ^{੨੧} ਹੋਈ^{੨੨} ਸਹਾਇ ॥

Phir Angad Gur te Amar Das (u), Ram Dasai hoin sahae.

ਅਰਜਨ^{੨੩} ਹਰਗੋਬਿੰਦ ਨੋ^{੨੪}, ਸਿਮਰੈ^{੨੫} ਸ੍ਰੀ ਹਰਿਗਾਇ^{੨੬} ॥

Arjan Hargobind no, simrau Sri Har²³ (i) Rae.

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ^{੨੭} ਧਿਆਈ^{੨੮} ਐ^{੨੯}, ਜਿਸ^{੩੦} ਡਿਠੇ^{੩੧} ਸਭਿ^{੩੨} ਦੁਖਿ^{੩੩} ਜਾਇ ॥

Sri Harkrishan Dhiaiai, jis dithe sabh (i) dukh (i) jae.

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿ^{੩੪} ਐ^{੩੫}, ਘਰ^{੩੬} ਨਉ^{੩੭} ਨਿਧਿ ਆਵੈ^{੩੮} ਧਾਇ^{੩੯} ॥

Teg Bahadur simriai, ghar nau nidh (i) avai dhae.

ਸਭ^{੪੦} ਥਾਈ^{੪੧} ਹੋਇ ਸਹਾਇ^{੪੨} ॥

Sabh thain hoe sahae.

ਦਸਵਾਂ^{੪੩} ਪਾਤਸ਼ਾਹ^{੪੪} ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ^{੪੫}, ਸਭ^{੪੬} ਥਾਈ^{੪੭} ਹੋਇ ਸਹਾਇ^{੪੮} ॥

Dasvan Patshah Sri Guru Gobind Singh ji, Sabh thain hoe sahae

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ^{੪੯} ਦੀ ਜੋਤ^{੫੦}, ਸ੍ਰੀ ਗੁਰੂ^{੫੧} ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ^{੫੨} ਦੇ ਪਾਠ^{੫੩} ਦੀਦਾਰ^{੫੪}

ਦਾ^{੫੫} ਧਿਆਨ^{੫੬} ਧਰ ਕੇ ਬੋਲੋ^{੫੭} ਜੀ ਵਾਹਿਗੁਰੂ^{੫੮} ॥

Dasan Patshahian di jot, Sri Guru Granth Sahib Ji de path didar da dhian

dhar ke bolo ji Waheguru!

Ardas

Literal Meaning

God is one and He is always victorious.
The Supreme power always protects.
The hymn is composed in Var Bhagauti by Guru Gobind Singh.
Worship only one almighty God,
Who was worshipped by Guru Nanak,
Who protected Guru Angad, Amardas and Ramdas,
Who was worshipped by Arjan, Hargobind and Har Rai,
Who was also meditated by Sri Harkrishan who sacrificed his life for the sufferings of the others,
Who was also worshipped by Teg Bahadur, who was bestowed the nine treasures of this world,
Who is the protector at all the places,
Who was worshipped by the tenth Master, to whom He protected at all the places, whose Word is contained in Guru Granth Sahib-the light and spirit of the ten Gurus,
With the name and prayers of Guru Granth Sahib in your mind, say
Waheguru.

ਪੰਜਾਂ ਪਿਆਰਿਆਂ,^੧ ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ,^੨ ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ^੩

Panjan Piarian, chauhan Sahibzadian, chalhian muktian

ਪੰਜਾਂ ਤਖਤਾਂ,^੪ ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ^੫ ਧਿਆਨ^੬ ਧਰ ਕੇ^੭ ਬੋਲੋ^੮ ਜੀ ਵਾਹਿਗੁਰੂ^੯!

Panjan Takhatan, Sarbat gurduarian da dhian dhar ke bolo ji Waheguru!

ਜਿਨ੍ਹਾਂ^{੧੧} ਸਿੰਘਾਂ^{੧੨} ਸਿੰਘਣੀਆਂ^{੧੩} ਨੇ^{੧੪} ਧਰਮ^{੧੫} ਹੇਤ^{੧੬} ਸੀਸ^{੧੭} ਦਿਤੇ,^{੧੮} ਬੰਦ^{੧੯} ਬੰਦ^{੨੦}

ਕਟਾਏ,^{੨੧} ਖੋਪਰੀਆਂ^{੨੨} ਲੁਹਾਈਆਂ,^{੨੩} ਚਰਖੀਆਂ^{੨੪} ਤੇ ਚੜ੍ਹੇ,^{੨੫} ਆਰਿਆਂ^{੨੬} ਨਾਲ^{੨੭} ਚਿਰਾਏ

ਗਏ,^{੨੮} ਪੁੱਠੀਆਂ^{੨੯} ਖਲਾਂ^{੩੦} ਲੁਹਾਈਆਂ,^{੩੧} ਗੁਰਦੁਆਰਿਆਂ^{੩੨} ਦੀ^{੩੩} ਸੇਵਾ^{੩੪} ਲਈ^{੩੫}

ਕੁਰਬਾਨੀਆਂ^{੩੬} ਕੀਤੀਆਂ,^{੩੭} ਧਰਮ^{੩੮} ਨਹੀਂ^{੩੯} ਹਾਰਿਆ,^{੪੦} ਸਿੱਖੀ^{੪੧} ਕੇਸਾਂ^{੪੨} ਸੁਆਸਾਂ^{੪੩}

ਨਾਲ^{੪੪} ਨਿਬਾਹੀ,^{੪੫} ਤਿਨ੍ਹਾਂ^{੪੬} ਦੀ^{੪੭} ਕਮਾਈ^{੪੮} ਦਾ^{੪੯} ਧਿਆਨ^{੫੦} ਧਰ ਕੇ^{੫੧} ਬੋਲੋ ਜੀ

ਵਾਹਿਗੁਰੂ!

Jinhan Singhan Singhanian ne Dharam het sis dite, band band katae,

khoparian luhaian, charkharian te charhe, arian nal chirae gae, Puthian

khalan luhaian, Gurdwarian di seva lai kurbanian kitian, Dharam nahin

haria, Sikhi kesan suasan nal nibahi, tinhan di kamai da dhian dhar ke,

Khalsa ji! Bolo ji Waheguru!

ਪ੍ਰਿਥਮੇ^{੫੧} ਸਰਬੱਤ^{੫੨} ਖਾਲਸਾ^{੫੩} ਜੀ ਕੀ^{੫੪} ਅਰਦਾਸ^{੫੫} ਹੈ^{੫੬} ਜੀ, ਸਰਬੱਤ^{੫੭} ਖਾਲਸਾ^{੫੮}

ਜੀ ਕੋ ਵਾਹਿਗੁਰੂ,^{੫੯} ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ^{੬੦} ਆਵੇ, ਚਿਤ^{੬੧} ਆਵਨ^{੬੨} ਕਾ ਸਦਕਾ^{੬੩}

ਸਰਬ^{੬੪} ਸੁਖ ਹੋਵੇ^{੬੫}

Prithme sarbat Khalsa ji ki ardas hai ji, sarbat Khalsa ji ko Waheguru,

Waheguru, Waheguru chit ave, chit avan ka sadka sarab sukh hove.

ਜਹਾਂ ਜਹਾਂ^{੬੬} ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ,^{੬੭} ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ^{੬੮} ਰਿਆਇਤ^{੬੯} ਦੇਗ^{੭੦} ਤੇਗ^{੭੧}

ਫਤਹ,^{੭੨} ਬਿਰਦ^{੭੩} ਕੀ ਪੈਜ,^{੭੪} ਪੰਥ ਕੀ^{੭੫} ਜੀਤ,^{੭੬} ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ^{੭੭} ਸਹਾਇ,^{੭੮} ਖਾਲਸੇ

ਜੀ ਕੇ^{੭੯} ਬੋਲ ਬਾਲੇ,^{੮੦} ਬੋਲੋ^{੮੧} ਜੀ ਵਾਹਿਗੁਰੂ!^{੮੨}

Jahan jahan Khalsa ji sahib, tahan tahn rachhia rait, deg teg fateh, birad

ki paij, Panth ki jit, Sri Sahib ji sahae, Khalsa ji ke bol bale, Bolo ji

Waheguru!

Always remember the sacrifice of the five beloved ones,
four princes,
forty liberators.

Always show reverence to the : five thrones,
all gurdwaras, and at the end say Waheguru.

Those Sikhs who sacrificed their heads for their faith;
who were chopped limb by limb,
whose skulls were scrapped and cut,
who were crushed on the wheels,
who were cut into pieces by saws,
who were skinned alive,

who sacrificed their lives for the service of gurdwaras, but who did not
give in their faith,

who lived with their uncut hair up to their last breath, remember the
sacrifices of all of them and say Waheguru.

The first prayer of the Sikh nation is that the Khalsa all over the world
should always remember God, and may God shower on them the
comforts and happiness of life,

wherever the Khalsa is settled, may Waheguru give them grace and
protection, may the Guru's free kitchen run and may the Khalsa protect
the innocent everywhere,

May the devotees are saved and the Sikh nation always remain
victorious,

May God always protect all of us,

May the Khalsa is always honoured and respected, say Waheguru

ਸਿੱਖਾਂ^੧ ਨੂੰ^੨ ਸਿੱਖੀ ਦਾਨ,^੩ ਕੇਸ ਦਾਨ,^੪ ਰਹਿਤ ਦਾਨ,^੫ ਬਿਬੇਕ ਦਾਨ,^੬ ਵਿਸਾਹ ਦਾਨ,^੭
ਭਰੋਸਾ ਦਾਨ,^੮ ਦਾਨਾਂ^੯ ਸਿਰ ਦਾਨ ਨਾਮ ਦਾਨ,^{੧੦} ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ^{੧੧}
Sikhan nun Sikhi dan, kes dan, rahit dan, bibek dan, visah dan, bharosa
dan, danan sir dan nam dan, Sri Amritsar ji de darshan ishnan.

ਚੌਂਕੀਆਂ^{੧੨} ਝੰਡੇ^{੧੩} ਬੁੰਗੇ^{੧੪} ਜੁਗੋ ਜੁਗ^{੧੫} ਅਟੱਲ ਧਰਮ ਕਾ^{੧੬} ਜੈਕਾਰ,^{੧੭} ਬੋਲੋ ਜੀ
ਵਾਹਿਗੁਰੂ!^{੧੮}

Chaunkian jhande bunge jugo jug atal, Dharam ka jaikar, Bolo ji
Waheguru!

ਸਿੱਖਾਂ^{੧੯} ਦਾ^{੨੦} ਮਨ^{੨੧} ਨੀਵਾਂ,^{੨੨} ਮਤ^{੨੩} ਉਚੀ,^{੨੪} ਮਤ^{੨੫} ਪਤ^{੨੬} ਦਾ ਰਾਖਾ^{੨੭} ਆਪਿ^{੨੮}
ਵਾਹਿਗੁਰੂ^{੨੯} ॥

Sikhan da man nivan, mat uchi, mat pat da rakha aap Waheguru.
ਹੇ^{੩੦} ਨਿਮਾਣਿਆਂ^{੩੧} ਦੇ ਮਾਣ,^{੩੨} ਨਿਤਾਣਿਆਂ^{੩੩} ਦੇ ਤਾਣ,^{੩੪} ਨਿਓਟਿਆਂ^{੩੫} ਦੀ ਓਟ,^{੩੬}
ਸਚੇ^{੩੭} ਪਿਤਾ,^{੩੮} ਵਾਹਿਗੁਰੂ!^{੩੯} ਆਪ ਦੇ ਹਜ਼ੂਰ^{੪੦}ਅਰਦਾਸ^{੪੧} ਹੈ ਜੀ।
ਅਖਰ^{੪੨} ਵਾਧਾ^{੪੩} ਘਾਟਾ^{੪੪} ਭੁਲ^{੪੫} ਚੁਕ^{੪੬} ਮਾਫ^{੪੭} ਕਰਨੀ^{੪੮} ਜੀ।

He nimanian de man, nitanian de tan, niotian di ot, sache pita, Waheguru!
ap de Hazur.....ardas hai ji. Akhar vadha ghata bhul chuk maf
karni ji.

ਨਾਨਕ^{੪੯} ਨਾਮ^{੫੦} ਚੜ੍ਹਦੀ^{੫੧} ਕਲਾ,^{੫੨} ਤੇਰੇ^{੫੩} ਭਾਣੇ^{੫੪} ਸਰਬੱਤ^{੫੫} ਦਾ ਭਲਾ^{੫੬}
ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ!^{੫੭} ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ!^{੫੮}

Nanak Nam chardhi kala, tere bhane sarbat da bhala.

Waheguru ji ka Khalsa, Waheguru ji ki Fateh.

May Waheguru give us the gifts of the :
observance of the Sikh traditions,
observance of the Sikh rules,
May all the Sikhs be wise,
May Waheguru protect our honour;
firm faith and strong belief,
greatest boon of the Word of God,
holy bath at Golden Temple Amritsar,
Company of Chairs,
hoisting of flags,
the construction of guest houses,
May Waheguru make us ever victorious,
May all the Sikhs be humble,
May religion always prosper,
May Sikh belief survive
with uncut hair until the last breath, O! Waheguru, you are the
honour of the meek ,
support of the helpless,
shelter for the homeless.

O! true Father Waheguru pardon us for any
omissions and errors; O! God your name be exalted and may the whole
universe prosper. The Khalsa belongs to God and God is always
victorious.

PART - III

NOTES, THEME AND SUMMARY

SHABAD-1

Rag Gauri Deepaki Mehla 1 (12 & 157)

Notes

¹that; ²house; ³hymns; ⁴singing, recitation; ⁵ Creator; ⁶ of; ⁷⁻⁸ talk about God's praises; ⁹ that; ¹⁰ sing; ¹¹ The name of the collection of present hymns, lacerations; ¹² repeated recitation; ¹³ God, Waheguru; ¹⁴ you; ¹⁵ fearles; ¹⁶ hymn depicting lacerations; ¹⁷⁻¹⁸ sacrifice; ¹⁹⁻²⁰ that hymn; ²¹ always; ²² comfort; ²³ to happen; ²⁴always; ²⁵ the creation, living objects; ²⁶ to look after, preserve; ²⁷ to look at, ²⁸ the Giver; ²⁹ your; ³⁰ gifts; ³¹⁻³³ are priceless, cannot be purchased; ³⁴ that; ³⁵ the Giver; ³⁶ which; ³⁷ counting; ³⁸ year; ³⁹ the exact moment; ⁴⁰ is written; ⁴¹⁻⁴² together; ⁴³ to put; ⁴⁴ oil; ⁴⁵ give; ⁴⁶ friend; ⁴⁷ blessings; ⁴⁸ as; ⁴⁹⁻⁵¹ with the Master; ⁵² meeting; ⁵³ this; ⁵⁴ to reach; ⁵⁵ message; ⁵⁶ everyday; ⁵⁷ reach; ⁵⁸ the Caller; ⁵⁹ worship; ⁶⁰those; ⁶¹ days; ⁶² will come.

Theme

All separations are sad. We leave the kingdom of God to come to this world and then leave our worldly relations to go back to Him.

Summary

Like a bride who leaves her parent's home to settle with her bridegroom, we all leave our Master's home to come to live in this world and then say goodbye to our relations to go back to the Master. The day of coming in and going from this world is controlled by God. The exact moment of time, the year, the month, the week, the hour, the minute and the second of the entry and the exit from this world, all are determined by Him, and cannot be known to us. We must all be prepared to leave this world at any time.

Asa Mehla 1 (12/13 & 357)

Notes

¹ Six; ² known scriptures, viz. Sakh, Niyae, Visheshik, Yoga, Mimansa, Vedanta; ³ authors of the scriptures, viz. Kapil, Gautam, Canadh, Patanjali, Gemini and Vyas; ⁴, doctrines; ⁵ God; ⁶ one; manifestations, faces; ⁸ many; ⁹ brother, listener; ¹⁰ that; ¹¹ preserve; ¹² your; ¹³ honour, ¹⁴ veesa, time period equals to fifteen times one opens and closes one's eyes; fiteen veesas, ten veesa equals one ¹⁵chasa, thirty chasas equal one pal and sixty pals equal one ghari; ¹⁶ sixteen ghari, time period equals sixty pals; ¹⁷ sevnteen pehr, time period equals 7-1/2 gharis, eight pahrs equal twenty four hours; ¹⁸ thiti, fifteen days of the movements of moon; ¹⁹ seven days of the week; ²⁰ months; ²¹ to make; ²² sun, ²³ one; ²⁴ seasons; ²⁵ many; ²⁶ too many; ²⁷ manifestations, faces, form.

Theme

God is one whereas He has numerous forms.

Summary

The source of all the seasons and the different divisions of time is the sun. Similarly the source of all the suns is God. There are different religions, different prophets, different scriptures and different doctrines but their root is the same, their origin is similar and their Creator is one, the Almighty God.

Dhanasri Mehla 1 (13 & 663)

Notes

¹ the full span of the sky; ² platter, ³ sun; ⁴ moon; ⁵ candles, diyas, ⁶ are; ⁷ the stars; ⁸ cluster; ⁹ sparkle, be known; ¹⁰ pearls; ¹¹ joystick; ¹² the name of a mountain; ¹³ air; ¹⁴⁻¹⁵ waves the fly-whisker (chaur); ¹⁶ all; ¹⁷ vegetation; ¹⁸ orchards; ¹⁹ illuminated; ²⁰ how; ²¹ aarti (a mode of worship); ²² to conduct; ²³ the Liberator, the master of the whole universe; ²⁴ an instrument which miraculously plays on its own; ²⁵ hymns; ²⁶ the play of musical instruments; ²⁷ a musical instrument known as duff; ²⁸ thousands; ²⁹ Yours; ³⁰ eyes; ³¹ none; ³² eyes; ³³⁻³⁵ are Yours; ³⁶⁻³⁹ this is only You and no one else; ⁴⁰ feet; ⁴¹ clear; pure; ⁴² not, no; ⁴³ one; ⁴⁴ feet; ⁴⁵ nose; ⁴⁶ without; ⁴⁷ Yours; ⁴⁸ nose; ⁴⁹ like this; ⁵⁰⁻⁵¹ is a divine game; ⁵²⁻⁵⁴ in all God resides; ⁵⁵⁻⁵⁷ is Your image; ⁵⁸ whose; ⁵⁹ light; ⁶⁰ God; ⁶¹ witness; ⁶² God; ⁶³ to appear; ⁶⁴⁻⁶⁶ whatever pleases You; ⁶⁷ lotus; ⁶⁸ juice of the flowers; ⁶⁹⁻⁷⁰ incites the minds; ⁷¹ every day; ⁷²⁻⁷³ I have become; ⁷⁴ thirsty; ⁷⁵ blessings, grace; ⁷⁶ water; ⁷⁷ a bird who longs for water; ⁷⁸ God's name;

Theme

God is great, so should be the mode of His worship. The traditional arti of a maximum of a hundred lights and a limited number and variety of flowers and other arti-materials is only a replica of the great arti which nature is doing to worship the Master of the universe. There are thousands of modes to worship the great Designer.

Summary

There are countless modes of worshipping the great Master. The arti which we perform is only a tiny replica of the great arti which Nature is performing to worship its great Creator. God is great so is His creation. In His manifest form He has thousands of eyes, hands, feet and noses, whereas in His abstract form He has none of the so-called human organs. We all must long for His grace.

SHABAD-4

Rag Gauri Purbi Mehla 4 (13 & 17)

Notes

¹ Passions; ² anger; ³ mind; ⁴⁻⁵ is full with; ⁶⁻⁷ in the company of the saints; ⁸⁻¹⁰ can be broken; ¹¹ past; ¹² Karmas; ¹³ written; ¹⁴⁻¹⁵ realisation of God; ¹⁶ mind; ¹⁷ God; ¹⁸ to remember; ¹⁹⁻²¹ is inscribed; ²² do; ²³ salutation; ²⁴ good deed; ²⁵ lying face downwards - a posture of showing respect; ²⁶ nonbelievers; ²⁷ God; ²⁸ feelings; ²⁹ taste; ³⁰ inside; ³¹ ego; ³² thorn; ³³ as they move; ³⁴ to prick; ³⁵ grief; ³⁶ the god of death; ³⁷ to bear; ³⁸ head; ³⁹ a stick or a club; ⁴¹ God's men; ⁴² prayers; ⁴³ to absorb; ⁴⁴ grief; ⁴⁵ world; ⁴⁶ is destroyed; ⁴⁷ the believers; ⁴⁸ people; ⁴⁹ God; ⁵⁰ honoured; ⁵¹⁻⁵² in the whole universe; ⁵³ beggars; ⁵⁴ support; ⁵⁵⁻⁵⁶ the greatest; ⁵⁷ support; ⁵⁸ support; ⁵⁹ comforts; ⁶⁰ to achieve;

Theme

The believers in God are always the winners and the atheists and egoists always the losers. It might not be visible to the human eye but that is the ultimate truth.

Summary

Vices frequently attack human minds and force them to take instinctive actions. The wandering minds can lure people to commit all sort of sins and crimes. The prayers and the company of holy men can help you to

control; your thoughts and keep the mind under strict control. The true believers, though sometimes seeming to be unhappy, get all the comforts and happiness at the end. Whereas the atheists and egoists though sometimes seeming to be happy, lose everything at the end. God's rules do not spare them and they are severely punished.

SHABAD-5

Rag Gauri Purbi Mehla 5 (12 & 157)

Notes

¹⁻² I do request; ³⁻⁵ listen, my friends; ⁶⁻⁹ service and company of the saints; ¹⁰ these are the earnings; ¹¹⁻¹³ advantage; ¹⁴ next-life; ¹⁵⁻¹⁶ be comfortable; ¹⁷ age; ¹⁸ lessens; ¹⁹ day; ²⁰ night; ²¹ mind; ²² God; ²³ meeting; ²⁴ performance; ²⁵ set right; ²⁵⁻²⁶ this world ²⁷ bad, useless; ²⁸⁻²⁹ sins and evils; ³⁰ to swim; ³¹⁻³² the learned; ³³ whosoever; ³⁴ awakens; ³⁵⁻³⁶ gives this taste; ³⁷⁻³⁸ the secrets of God; ³⁹ they; ⁴⁰ to know; ⁴¹⁻⁴³ the purpose to come into this world; ⁴⁴⁻⁴⁵ do that; ⁴⁶ mind; ⁴⁷ to rest, to dwell; ⁴⁸ your own; ⁴⁹⁻⁵⁰ home; ⁵¹ with ease; ⁵² again; ⁵³⁻⁵⁴ will not happen; ⁵⁵ turn; ⁵⁶ one who can read the hearts; ⁵⁷⁻⁵⁸ omnipresent; ⁵⁹ faith; ⁶⁰ to me; ⁶¹ do; ⁶²⁻⁶⁴ the dust of the feet of the holy men.

Theme

Humility, service of the needy, help of the poor and the company of the noble are the actions which can take you to the kingdom of God.

Summary

God, the Creator of the whole universe lives far away beyond the skies. How then can we serve Him, please Him and honour Him. God resides in His manifest form in all of us. By serving the poor, the holy and the needy we serve God. By pleasing His people we please Him and by honouring His saints we honour Him. Humility and the spirit of serving others are the greatest virtues. A man elevates himself by living in the company of saints and by listening to their discourse.

Ardas (i)

Notes

¹prayer ² one universal God; ³⁻⁴ God; ⁵ of ⁶ victory; supreme; God, supreme power; protector, supporter; ⁷ var (a type of lyrical composition); ⁸ supreme; Lord, All powerfull; of ⁹ composed by the tenth ¹⁰ Master-Guru Gobind singh; ¹¹ firstly; All powerful ¹² God; ¹³ worship; ¹⁴ after; ¹⁵ guru; Nanak; whom Guru Nanak worshipped; ¹⁶ then; ¹⁷ Guru Angad; Guru; ¹⁸ and; ¹⁹ Guru Amardas; ²⁰ Guru Ramdas; had been a protector; ²¹ Guru Arjan; Guru Hargobind; who was ²² worshipped by; ²³ Guru Harrai; ²⁴ Guru Harkrishan; was ²⁵ worshipped by; ²⁶ who; ²⁷ witnessed, suffered; ²⁸ all; ²⁹ sufferings, miseries; ³⁰ Guru Tegh Bahadur; was worshipped by; ³¹⁻³² the nine treasures, the treasure of all the worldly ambitions; ³³ come; ³⁴ on one's own; ³⁵ all; ³⁶ places' ³⁷ are protector; ³⁸ tenth; ³⁹ king; ⁴⁰ Guru Gobind Singh; ⁴¹ all; ⁴² places; ⁴³ are protector; ⁴⁴ the ⁴⁵ living light of the ten Gurus; supreme; ⁴⁶ Guru; ⁴⁷ Granth sahib; ⁴⁸ hymns, path; ⁴⁹ audience; ⁵⁰ of; ⁵¹ attention, concentration; ⁵² say, speak out; ⁵³ God is wonderful.

Theme

All must worship only one God who was worshipped by all the prophets including the Sikh Gurus.

Summary

Worship only one Almighty God in His abstract form. No one is allowed to worship any images and idols. The all powerful God was worshipped by all the world prophets of all the faiths. The Sikh Gurus also worshipped Him. His word as spoken by the Sikh Gurus is contained in Guru Granth Sahib. All Sikhs are commanded to bow and respect Guru Granth Sahib- the light and spirit of the Sikh Gurus.

Ardas(ii)

Notes

¹ five beloved ones; ² four princes; ³ forty liberators; ⁴ five thrones; ⁵ all gurdwaras; ⁶ of; ⁷ thought; ⁸ think⁹⁻¹⁰ say Waheguru.

Theme

Always remember the first five baptised ones. the four sons of Guru Gobind Singh and the forty liberatos of the war of Mukatsar who sacrificed their lives for freedom and justice.

Summary

Remeber the sacrfices of the kith and kin of the Sikh Gurus for the cause of restoring justice and breaking the chains of slavery.

Ardas(iii)

¹¹ those; ¹² male Sikhs; ¹³ female Sikhs; ¹⁴ have; ¹⁵ religion; ¹⁶ for; ¹⁷ heads ¹⁸ sacrifice; ¹⁹⁻²⁰ limb by limb; ²¹ chopped; ²² skulls; broken, cut; ²³ wheels; ²⁴ sacrificed on; ²⁵ saws; ²⁶ with; ²⁷ were sawed; ²⁸ reverse; ²⁹ skins; ³⁰ skinned; ³¹ gurdwaras; ³² of; ³³ service; ³⁴ for; ³⁵ sacrifices; ³⁶ done. offered; ³⁷ religion, faith; ³⁸ not; ³⁹ defeat; ⁴⁰ the Sikh faith; ⁴¹. unct hair; ⁴² breaths; ⁴³ with; ⁴⁴ lived up to the last; ⁴⁵ those; ⁴⁶ of ⁴⁷ earnings; ⁴⁸ of ⁴⁹ thought; ⁵⁰ with concentraion; all Khalsa; say Waheguru.

Theme

Always remember the sacrifices of the countless Sikhs on the altar of their faith.

Summary

Only those religions which remember their history remain alive. It is the blood of the followers which lay the foundation of a strong religious tradition.

Ardas(iv)

Notes

⁵¹ first; ⁵² all; ⁵³ the Khalsa; ⁵⁴ of; ⁵⁵ prayer; ⁵⁶ is; ⁵⁷ all; ⁵⁸ the Khalsa; ⁵⁹ God; ⁶⁰ remember him; ⁶¹⁻⁶³ for the sacrifice of the remembrance; ⁶⁴ all; ⁶⁵ be happy, be comfortable; ⁶⁶ wherever; ⁶⁷ the Khalsa; ⁶⁸ there; ⁶⁹ protection; grace, concessions; ⁷⁰ Kitchen; ⁷¹ sword; ⁷² victory; ⁷³ Devotees of; ⁷⁴ honour; ⁷⁵ the Sikh religion; ⁷⁶ victory; ⁷⁷ the supreme God; ⁷⁸ be protector; ⁷⁹ the Khalsa; ⁸⁰ to get honour; ⁸¹ say; ⁸² God.

Theme

The only prayer of the Sikh nation is that Khalsa be victorious all over the world, the gurdwaras run the langar and the Sikhs protect the innocent.

Summary

So far the Khalsa remains pure and perfect God would shower the bounties on him. The safety of innocent, the singing of the hymns of the Sikh Gurus are the essential parts of the Sikh way of life and it must be maintained at all the cost every where in the world. If, Khalsa remains perfect, God would always protect and support him.

Ardas(v)

Notes

¹Sikhs; ² to; ³ gift of Sikh traditions ⁴ gift of uncut hair; ⁵ gift of obedience of the Sikh code of conduct; ⁶ gift of wisdom; ⁷ gift of firm faith; ⁸ gift of strong belief; ⁹⁻¹⁰ gift of the supreme gift of God's word ; ¹¹ the gift of the holy bath at the Golden Temple; ¹² the chairs; ¹³ he flags; ¹⁴ the rest houses; ¹⁵ may remain forever; ¹⁶ religion; ¹⁷ the victory; ¹⁸ say Waheguru; ¹⁹ Sikhs; ²⁰ of; ²¹ mind; ²² low; ²³ knowledge; ²⁴ high; ²⁵ knowledge; ²⁶ honour; ²⁷ protector; ²⁸ himself; ²⁹ God; ³⁰ o!; ³¹ meek; ³² honour; ³³ helpless; ³⁴ help, support, power; ³⁵ homeless; ³⁶ shelter; ³⁷ true; ³⁸ father; ³⁹ himself; in front; evening prayers; ⁴¹ ardas; ⁴² word; ⁴³ excess; ⁴⁴ less, short; ⁴⁵⁻⁴⁶ errors, omission; ⁴⁷ apology; ⁴⁸ do pardon; ⁴⁹ Guru Nanak; ⁵⁰ word of God; ⁵¹⁻⁵² be exalted; ⁵³ your; ⁵⁴ will; ⁵⁵ all; prosper, be well; ⁵⁷ Khalsa belong to Waheguru; ⁵⁸ Khalsa is always victorious.

Theme

All the necessities and comforts of life are granted by Almighty God. He is the compassionate donor of all the gifts.

Summary

God is the super most power. He is the greatest donor. If you want any gift, pray to God , He is the father of the Universe. He is the most merciful, compassionate and gracious. Hail Him, salute Him, and bow to Him.

ABOUT THE AUTHOR

Dr. Sukhbir Singh Kapoor is a graduate of London, Glasgow, Punjab and Agra Universities. He holds doctorates in Philosophy in Sikh History and Applied Accounting. He is a Fellow of the Chartered Institute of Management Accountants and Chartered Association of Certified Accountants, both of United Kingdom. Grandson of Late Professor Kishen Singh, the first Sikh Principal of Khalsa College Amritsar, and son of Late Sardar Kulwant Singh, the Principal Executive (Secretary) of Punjab and Sindh Bank, Dr. Kapoor is the first Director Principal of Khalsa College London, and is Principal Lecturer at London Guildhall University, London. A scholar, writer and journalist, he has published more than 100 articles in English journals. He is also the author of ten books on Sikh religion and history, one book on Punjabi poetry, two books on financial accounting and one book on economic theory. For his book, "The Ideal Man : Guru Gobind Singh's Concept of a Saint Soldier", he was honoured in 1990 with the Shiromani (Supreme) Award, presented by the Vice President of India.

