

THE ILLUSTRATED ARDAAS

Supplementary Book

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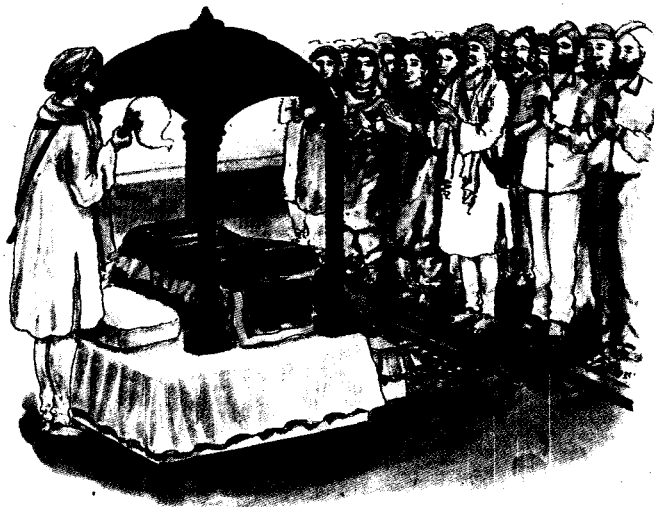
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INTRODUCTION

Understanding different religions and the basic elements underlying them, lays the foundation for a good human being. Such understanding must be imparted at an early age.

Keeping this in view, Sikh Public Schools in India have introduced religious instruction known as 'Sikh Studies' or 'Divinity' as a compulsory part of their curriculum. The present series has been developed to provide them a complete course in the subject upto the secondary stage.

The series is also aimed at meeting the needs of Sikh children settled abroad by giving them graded tools for study at home or in a Sunday school. This will also be a good resource material for use in summer camps for Sikh children studying in other schools.

THE SERIES CONSISTS OF THE FOLLOWING BOOKS:

Book I-II are meant as a launching pad for a study of Sikhism by junior children. They cover the basic facts about Sikhism for beginners. As reading skills are being developed at this stage, illustrations are profusely given to be used as a fulcrum. We also solicit the support of parents and teachers for imparting knowledge. Hints for them have been given at the end of each chapter.

Book III-V give *sakhis* or stories about the Sikh Gurus. They have become a part of the folklore in Punjab. They most effectively convey the teachings of Sikhism in a manner traditionally accepted in all religions.

Book VI gives similar *sakhis* or stories about the Sikh Heroes. It thus covers the post-Guru Gobind Singh period of Sikh History. In fact it carries Sikh history, from Banda Singh Bahadur to Maharaja Ranjit Singh.

Book VII is a formal culmination of the series for adolescent children. It introduces them formally to Sikh theology, ethics, psyche etc. after tracing the evolution of Sikhism.

Supplementary Book. It gives the complete *Ardaas* with pictorial cues for easy learning. The text is given in both Gurmukhi and Roman scripts with an English translation.

We Have tried to keep the language as simple as possible. But there are obvious limitations because of the nature of the subject matter. We hope that illustrations will relieve this feature to some extent. Comments and suggestions for improvement are welcome.

- Authors

INTRODUCTION TO ARDAAS

The God and the Guru occupy pivotal positions in Sikh religious thought. The God is given the attribute of infinite consciousness through the concept of *Hukam*. Everybody and everything is controlled by *Hukam* which none can escape. (Guru Granth Sahib, p. 1). He also has Divine Grace (*Nadar*). It makes the God most compassionate and most merciful besides being most powerful. The God is omniscient. He is omnipotent. He can right which has gone wrong. Nanak, therefore, advises that you should stand up and pray in all humility before Him only and none other. (Guru Granth Sahib, p. 1093).

The Guru in Sikhism is perceived as a link and an intermediary between the God and His creation. He is invested with the duty of showing the true spiritual path to the people.

The basic and approved mode of individual worship is *Naam Simran*—also sometimes called *Naam Japna*. Lord's Name is the essence of Sikh faith. *Naam* is the treasure; it is attained through the Guru. (Guru Granth Sahib, p. 590). The congregational worship in gurdwaras is either in the form of *Shabad Kirtan* or *Katha*. But an outstanding feature of Sikhism is to invoke the blessings of the God and Gurus as a part of worship or service in gurdwaras or at the time of important functions or ceremonies.

The name given to this invocation in Sikhism is the *Ardaas* which literally means a petition before the Almighty. It places the God, the Gurus and the sacrifices of the *Panth* at the centre of the congregation's or worshipper's thoughts and only then concerns itself with the common needs of the *Panth* and some needs of the congregation or the worshipper.

SOME OF THE IMPORTANT OCCASIONS WHEN THE ARDAAS IS GENERALLY SAID ARE:

- (a) Religious services and ceremonies in gurdwaras;
- (b) At the beginning of important tasks including important religious meetings and even at the start of a day as well as before retiring for the night as part of *Nitnem*.

- (c) As a part of the socio-religious functions and ceremonies like *Akhand Path* or *Sahaj Path*, *Dastaar Bandi*, *Naamkaran*, wedding, last rites, thanksgiving etc.

THE TEXT AND THE FORMAT OF THE ARDAAS HAVE BEEN FAIRLY STANDARDIZED. THE FOLLOWING ARE THE BASIC REQUIREMENTS TO BE SATISFIED.

- (a) Although not compulsory, the *Ardaas* is generally said in the presence of the Guru Granth Sahib.
- (b) The entire congregation stands up with folded hands except in the case of the *Ardaas* at the beginning of the wedding ceremony when only the bride, the bridegroom and their parents stand up.
- (c) If the *Ardaas* is said in the presence of the Guru Granth Sahib, the whole congregation must stand facing it; when it is not there, the whole congregation must face any one direction.
- (d) The *Ardaas* is led by a *Granthi* or a person who is well-versed in it regardless of sex or age. The entire congregation is supposed to join the leader when the name of the *Waheguru* is invoked.
- (e) There must be an atmosphere of discipline and humility when the *Ardaas* is said. The whole idea of the *Ardaas* is to set up a direct communion with the Almighty which is not possible if there is no discipline.
- (f) As a mark of respect, the congregation should cover their heads and take off their shoes particularly when *Ardaas* is said in the presence of the Guru Granth Sahib.

The *Ardaas* can be said at two levels: the *Ardaas* proper and the extended *Ardaas*. The latter is generally said in religious functions in the presence of the Guru Granth Sahib. It consists of the *Ardaas* proper followed by two litanical verses: *Guru Maanio Granth* and *Raj Karega Khalsa*.

THE ARDAAS PROPER : The text of the *Ardaas* Proper is the product of communal composition which has developed through various stages of Sikh history quite upto the present times by common consensus. It consists of the following parts :

- (a) **Opening Part :** It covers in vocation of the first nine Gurus. It appears as a prologue to "*Chandi di Var*", Punjabi composition by Guru Gobind Singh.

- (b) **Middle Part** : Extending the invocation further, it is largely historical in nature and was initially incorporated by Bhai Mani Singh. Further additions continue to be authorised by the Akal Takhat whenever major religious events happen affecting the Sikh community. It is, indeed, the most concise history of the Sikhs tracing the supreme sacrifices made by them to uphold their faith. It also sets out before them the life style of a true Sikh and ends with a prayer for imbibing the fundamental tenets of Sikhism.
- (c) **Concluding Part** : It is the flexible part of the *Ardaas* and is planned by the *Granthi* or the person leading the *Ardaas* to suit the situation or the special needs of the occasion of congregation or person.

GURU MAANIO GRANTH : When the *Ardaas* Proper is over, the congregation bows to the Guru Granth Sahib. In case of religious services when they stand up after obeisance, the whole congregation starts singing the popular verse containing the famous line : *Guru Maanio Granth*. The edict is an extract from the Dasam Granth (p. 248) which is a collection of the writings of Guru Gobind Singh compiled by Bhai Mani Singh.

In order to appreciate this edict by Guru Gobind Singh, one must understand the concept of Guru in Sikh theology. It is not just the mortal human body that is deemed as the Guru. It is the light within that is the Guru. Therefore, it is the *Shabad* that is the Guru, the Guide and the mystery. Appropriately, therefore, Guru Gobind Singh in AD 1708, just before his death, terminated the human succession to the office of the Guru and established instead the dominion of the Granth. The congregational singing of this verse is a constant reminder to the *Panth* of the Guru Granth Sahib as the eternal Guru.

RAJ KAREGA KHALSA : The singing of "*Guru Mannio Granth*" is continued with the couplet "*Raj Karega Khalsa*" which has found a place in the Sikh psyche. Its recitation has provided to the Sikhs a source of inspiration and strength and acts as an incentive for them to serve their community and the country. It is a composition of the first quarter of the 18th century AD and forms a part of the *Tankhanama* written by Bhai Nand Lal. It was first sung by the Khalsa during the days of Banda Singh Bahadur when he came to Punjab during AD 1710-16 at the behest of Guru Gobind Singh to fight against the tyrannical forces. It sets the aim before the community of establishing a free and open society grounded in universal culture.

HINTS FOR TEACHERS AND PARENTS

Prayer is a binding necessity in the lives of men and nations. This is best illustrated by the *Ardaas*—the general Sikh Prayer. It is not only a concise history of Sikhism but is also an introduction to the Sikh psyche and ethos. The authors present the *Ardaas* with relevant illustrations for young Sikh students as a foundation for further work in Sikh studies. The illustrations are designed to act as cues to enable them to learn the *Ardaas* by heart easily and quickly. But the purpose of the book does not end just with the rattling off the *Ardaas* by the students. We expect them to imbibe the spirit of Sikhism by understanding the significance of various phrases and sentences that comprise it. This obviously will have to be done by teachers and parents.

Since the book deals with elevated subject, teachers and parents will have to assist and guide the students to enable them to derive full benefit out of it. The book has the following purposes and methodology :—

1. To act as a tool for easy and quick learning of the *Ardaas* by heart;
2. To provide a nucleus for further learning of Sikh studies;
3. To inculcate a belief in the existence and supremacy of the Almighty One and a sense of humility in man. Indeed, man is great only when he is kneeling.
4. To introduce students to the discipline of congregational worship in general and the *Ardaas* in particular.
5. The target group for this book is young Sikh students both in Punjabi and English medium schools in the primary level.
6. To start with, the students should be allowed to skim through the book at leisure and get familiarized and interested in the illustrations and the facts of Sikh history and theology represented by them. They must be enabled to recognize the subject matter of each illustration with necessary explanations and details. The occasion should be used as an introduction to the history of Sikhism.
7. Each illustration should then be used as a cue by associating it with a phrase or paragraph of the *Ardaas*. It should be used as a means of learning it by heart.
8. The purpose of the book will be defeated if we are satisfied with the students only mechanically rattling off the *Ardaas*. They must know the meaning and

significance of each part, paragraph or phrase of it. The explanations may be given in Punjabi. Alternatively, the English translation may be used with suitable modifications. The students should be encouraged to read the *Ardaas* themselves in Gurmukhi or Roman script. The way optional part left blank towards the end of the *Ardaas* proper is completed by the *Granthi* or the person leading the *Ardaas* to suit the special needs of the congregation should be especially made clear.

9. The students should be told that the *Ardaas* is not just asking for favours. It is, on the other hand, reposing confidence in the Almighty while doing our best.
10. Students should also be taught the discipline of congregational worship and especially that of the *Ardaas*. The following aspects need to be emphasized:
 - (a) Respect for the Guru Granth Sahib; to cover the head and not to wear shoes in the presence of the Guru Granth Sahib; how to sit and stand in its presence and how to do obeisance;
 - (b) Norms of behaviour in a congregation;
 - (c) Correct posture while standing for the *Ardaas*, particularly as how to fold the hands; direction in which to face, correct pronunciation and stages at which to join in the recitation or singing.

— Authors



Guru Nanak

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ
ਗੁਰ ਨਾਨਕ ਲਈ ਧਿਆਇ ।

*Paritham Bhagauti simarke
Guru Nanak laeen dhiyai.*

To begin with we remember the Divine
Spirit and we think of Guru Nanak.

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ
ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ।

*Phir Angad Gur te Amar Das,
Ramdase hoeen sahaye.*

Then we invoke the blessings of Guru
Angad, Guru Amar Das and Guru Ram Das.



Guru Angad Dev



Guru Amar Das



Guru Ram Das



Guru Arjan Dev



Guru Hargobind



Guru Har Rai

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ।

Arjan, Hargobind no, simro; Sri Har Rai.

We also remember Guru Arjan, Guru Hargobind and Guru Har Rai.

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ ।
*Sri Harkrishan dhiaeyai jis dithhe sab dukh
jaayai.*

Let us think of Guru Harkrishan whose sight
dispels all sorrows.



Guru Harkrishan



Guru Tegh Bahadur

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ
ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ।

*Tegh Bahadur simreyai ghar
nau nidh aawe dhaye.*

Let us remember Guru Tegh Bahadur and the
nine treasures of life will come to our homes.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ।
ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ!
ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ।

*Sabh thaeen hoe sahaye. Daswen
Patshah Sri Guru Gobind Singh ji Maharaj,
Sabh thaeen hoe sahaye.*

May the God and the Gurus help us
everywhere. May the Tenth Master Guru
Gobind Singh help us everywhere.



Guru Gobind Singh



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

*Dasaan Patshahian di jot, Sri Guru Granth Sahib
ji de path deedar da dhiyan dhar Ke boloji !*

Waheguru

Turn Your thoughts to the teaching of the
Guru Granth Sahib in which is enshrined the
spirit of the Ten Masters and say : Waheguru.

ਪੰਜਾਂ ਪਿਆਰਿਆਂ,

Panjan Piariaan

Remember the Five Beloved Ones





Sahibzada Fateh Singh



Sahibzada Zorawar Singh



Sahibzada Jujhar Singh



Sahibzada Ajit Singh

ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ,

Chauhan Sahibzadian

Remember the four sons of Guru Gobind Singh

ਚਾਲੀਆਂ ਮੁਕਤਿਆਂ,

Chalhian Muktiyan

Remember the forty Redeemed Ones





ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ ਜਿਨ੍ਹਾਂ 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!

*Hathian, Japian, Tapan, jinhan Nam japia,
vand chhakia, deg chalaee, teg wahi,
dekh ke undithh kita, tinhan piarian
sachiarian di kamaee da dhiyan dhar ke
Khalsaji bolo ji: Waheguru !*

And remember those who remained steadfast in suffering; those who constantly remembered God, Those who renounced the sensuous pleasures; Those who worshipped Nam, shared their earnings, fed the hungry, protected the weak, saw other's faults but overlooked them.

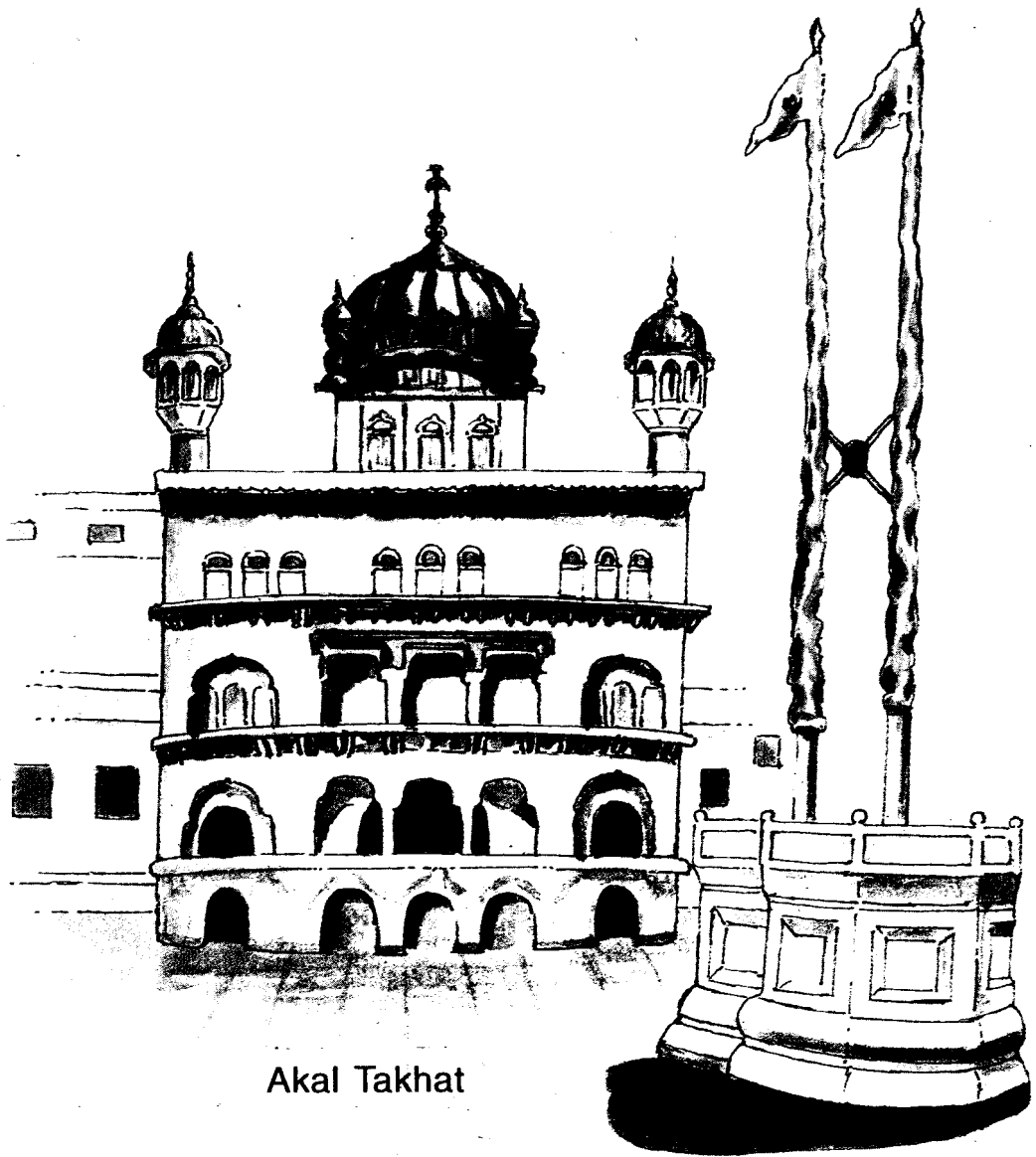
Recall the good deeds and achievements of these revered members of the Khalsa and say : Waheguru

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ,
ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ,
ਚਰਖੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ,
ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ,
ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ,
ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ,
ਖ਼ਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

*Jinahn Singhan Singhnian ne dharm het sis
ditte, band band kataye, khoprian lohayan,
charkhiyan te charhe, aarian nal chiraye gaye,
gurudwarian di sewa laee kurbanian kityan,
dharm nahin harya, sikhi kesan suaasan nal
nibhayee; tinah di kamaee da dhiyan dhar ke
Khalsaji boloji: Waheguru*

Remember those Sikhs—both male and female who sacrificed
their lives in the cause of religion,
Those who underwent sufferings of being cut to pieces, scalped
alive, broken on the wheels, sawed alive;
And those who made sacrifices in the service of gurdwaras;
Remember the achievements of those brave Sikhs who never
wavered in their faith and remained stead-fast in the cause of
Sikhism to the last hair on their bodies and to the last breath.
And O Khalsa: Say Waheguru



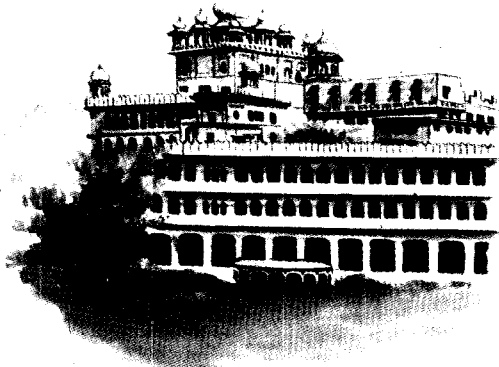


Akal Takhat

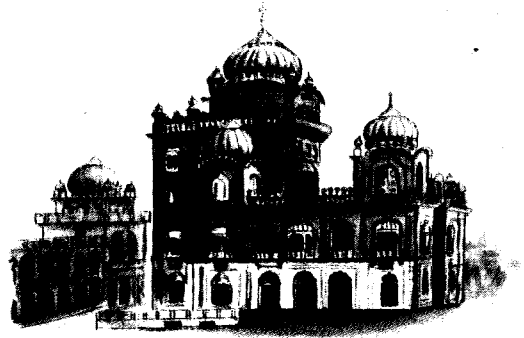
ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ
ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

*Panjaan Takhatan, Sarbat gurdwarian
da dhiyan dhar ke boloji : Waheguru*

Think of the five Takhats and all gurudwaras
and say : Waheguru



Takhat Anandpur Sahib



Takhat Patna Sahib



Takhat Hazur Sahib



Takhat Damdama Sahib

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ,
 ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ
 ਚਿੱਤ ਆਵੈ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ ।
 ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਤਹਾਂ ਤਹਾਂ ਰੱਛਿਆ
 ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਹ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ,
 ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ,
 ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

*Prithme sarbat Khalsaji ki Ardaas hai ji, sarbat
 Khalsaji ko Waheguru, Waheguru,
 Waheguru chit aawe; chit awan ka sadka sarab
 sukh howe; jahan jahan Khalsaji sahib tahan
 tahan rachhya riait, deg, tegh, fateh;
 bird ki paij, Panth ki jit, Sri Sahib ji sahai;
 Khalsaji ke bol baale, boloji: Waheguru*

Now, the prayer of the whole Khalsa is: "May the presence of Waheguru be progressively felt in every heart."

Then, through this, let every one be happy.

Kindly grant protection to the Khalsa wherever they may be;
 Grant them power to feed the hungry, protect the helpless and
 give them victory;

May the royal title of the Khalsa be universally recognised and
 honoured;

May victory attend upon all just endeavours of the Panth;

By the blessings of the Lord, may the Order
 of the Khalsa achieve ever expanding
 progress; Say : Waheguru.



ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ,
 ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ,
 ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ,

*Sikhan noo Sikhi dan, kes dan, rehat dan, vivek
 dan, wisah dan, bharosa dan, dana sir dan Nam
 dan Sri Amritsar ji de ishnan*

Grant to the Sikhs : the gift of faith, the gift of uncut hair, the gift of discipline, the gift of discrimination, the gift of mutual trust, the gift of self confidence and the gift of all gifts that of *Nam*. Also give them the gift of a dip in the Holy Tank at Amritsar.



ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ,
ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!!!

*Chaunkian, jhande, bunge, jug-o-jug atal;
dharm ka jaikar; boloji : Waheguru.*

May the Sikh choirs, banners and mansions
abide forever and ever; May justice ever
prevail; Say : Waheguru

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ,
ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ!

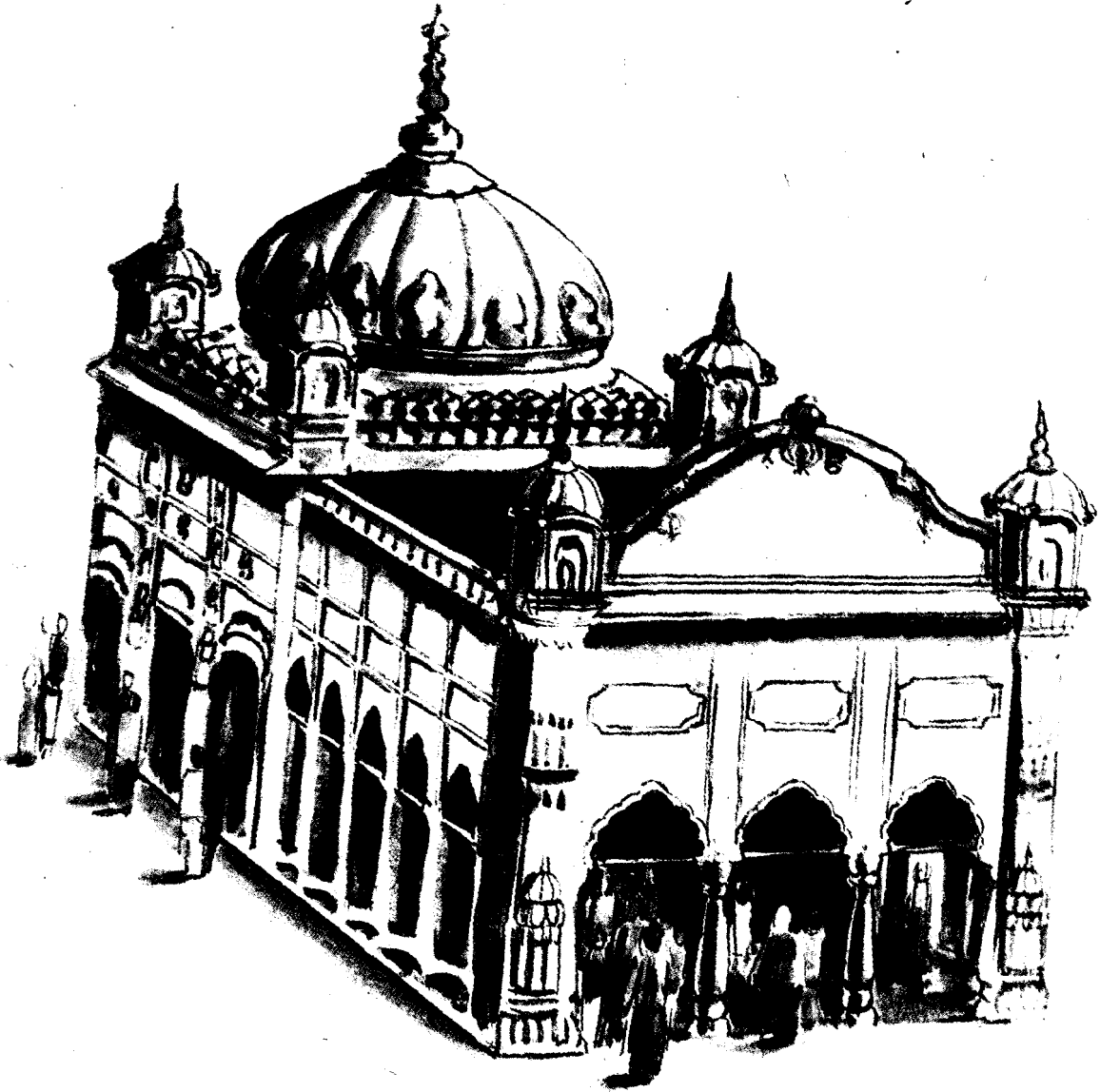
*Sikhaan da man niwan, mat uchi,
mat da rakha aap Waheguru*

May the minds of the Sikhs be full of humility;
May their knowledge and wisdom be exalted;
May their reason be always guided by the
Waheguru.

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,
ਖੁੱਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ
ਖ਼ਾਲਸਾ ਜੀ ਨੂੰ ਬਖ਼ਸ਼ੋ ।

*He Akal Purkh apne Panth de sada sahaee
datar jeeo; Sri Nankana Sahib te hor gurdwarian
de, jinah ton Panth noo vichhoria gea hai,
khulhe darshan didar te sewa sambhal da
dan Khalsaji noo bakhsho;*

O lord, Protector and Helper ever of the Panth !
Restore to the Sikhs the rights of unhindered ac-
cess, service and management of Sri Nankana
Sahib and other gurdwaras, of which the Panth has
been deprived.



Sri Nankana Sahib

ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰ ਅਰਦਾਸ ਹੈ ਜੀ

ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੇ।

ਅਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁਕ ਮਾਫ਼ ਕਰਨੀ,

ਸਰਬਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ,

ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

Sache Pita Waheguru ! Aap de hazur ardaas hai ji

Sayee piare mel jinah miliya tera Nam chit aawe.

akhar waadha ghaata bhul-chuk maaph karni;

sarbat de karaj raas karne

Nanak Nam, chardi kala, tere bhane

sarbat da bhala.

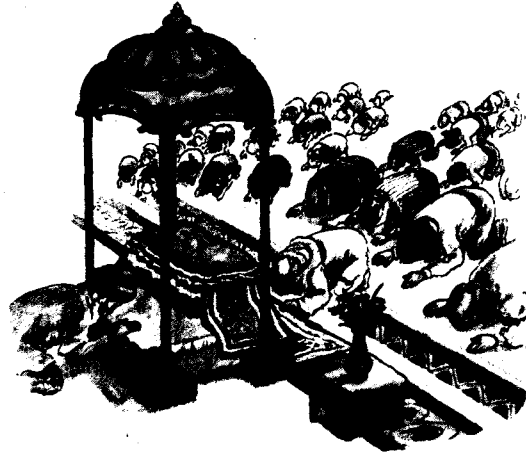
O True Father of all, Waheguru ! We pray to you that [*Here insert the petition to the Lord*].

Grant us the fellowship of those in whose company we may remember Thy name. Forgive us for any mistakes in recitation and errors or omission and commission. Help everyone to achieve his objectives.

May Nam, the religion preached by Nanak prevail and prosper. And by Thy Grace, may all prosper.

Note : At this stage, the congregation does obeisance to the Guru Granth Sahib. They rise saying *Waheguru ji ka Khalsa, Waheguru ji ki fateh*. If the Ardaas is to end here, the finale would be the spirited : "*Bole so nihal, Sat Si Akal*". Otherwise, they sing "*Guru Maanio Granth*."

ਗੁਰੂ ਮਾਨਿਯੋ ਗ੍ਰੰਥ
GURU MAANIO GRANTH



ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੈ ਚਲਾਯੋ ਪੰਥ
ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਯੋ ਗ੍ਰੰਥ
ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਯੋ, ਪਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ
ਜੇ ਪ੍ਰਭ ਕੇ ਮਿਲਬੇ ਚਹੈ, ਖੋਜ ਸ਼ਬਦ ਮੇਂ ਲੇਹ।

*Agya bhai Akal ki tabai chalayo Panth,
Sabh Sikhan ko hukam hai Guru maanio Granth.
Guru Granth ji maanio, pargat guran ki deh.
Jo Prabh ko milbo chahe, khoj Shabad main leh.*

Command came from the Timeless one and the Khalsa Panth was established. All Sikhs are commanded to recognise the Granth as the Guru. It is the visible body of the Masters. Those who wish to meet the Lord may seek Him therein (in the Granth).

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ
RAJ KAREGA KHALSA



ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹੇ ਨਾ ਕੋਇ
ਖਵਾਰ ਹੋਏ ਸਭ ਮਿਲੈਗੇ ਬਚੇ ਸਰਨ ਜੋ ਹੋਇ ।

***Raj karega Khalsa aki rahe no koe
khar hoe sabh milenge bache saran jo hoe.***

The Khalsa shall rule; no hostile refractories
shall exist.

Frustrated, they shall all submit; and those
who come for shelter shall be saved.

ਬੋਲੇ ਸੋ ਨਿਹਾਲ, ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ ।

Bole so nihāl, Sat Sri Akal

Whosoever utters will be blessed
"The Timeless is true".

ਅਰਦਾਸ

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ ।

ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ।

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ।

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੋ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ।

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੋ ਸਭਿ ਦੁਖਿ ਜਾਇ ।

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ । ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ।

ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ, ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ।

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ

ਧਿਆਨ ਧਰ ਕੇ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ ।

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹੱਠੀਆਂ, ਜੱਪੀਆਂ

ਤਪੀਆਂ ਜਿਨ੍ਹਾਂ ਨਾਮ ਜੋਪਿਆ, ਵੰਡ ਛੱਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ,

ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ,

ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ ।

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ

ਲੁਹਾਈਆਂ, ਚਰਖੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ

ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ,

ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ,

ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ ।

ਪੰਜਾਂ ਤਖ਼ਤਾਂ, ਸਰਬੋਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ ।

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ,
ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿੱਤ ਆਵੈ,
ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।
ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰੱਛਿਆ ਰਿਆਇਤ,
ਦੇਗ ਤੇਗ ਫਤਹਿ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ,
ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ।

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

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉਚੀ, ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ।

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,
ਖੁੱਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖਾਲਸਾ ਜੀ ਨੂੰ ਬਖਸ਼ੋ।

ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ, ਆਪ ਦੇ ਹਜ਼ੂਰ ਅਰਦਾਸ ਹੈ ਜੀ

.....
ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੇ।
ਅਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁਕ ਮਾਫ਼ ਕਰਨੀ, ਸਰਬਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।
ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

ARDAAS

*Ik Onkar. Waheguru ji ki fateh.
Sri Bhagauti ji sahaye.
Var Sri Bhagauti ji ki. Patshahi 10.*

*Pritham Bhagauti simarke Guru Nanak laeen dhiyai.
Phir Angad Gur te Amar Das, Ramdase hoeen sahaye.
Arjan, Hargobind no, simro; Sri Har Rai.
Sri Harkrishan dhiaeyai jis dithhe sab dukh jaayai.
Tegh Bahadur simreyai ghar nau nidh aawe dhaye.
Sabh thaeen hoe sahaye.
Daswen Patshah Sri Guru Gobind Singh ji Maharaj,
Sabh thaeen hoe sahaye.
Dassan Patshahian di jot, Sri Guru Granth Sahib ji
de path deedar da dhiyan dhar ke, bolo ji Waheguru.*

*Panjan piaraan, chauhan Sahibzadian, chalhian Muktiyan
Hathian, Japian, Tapian, jinhan Nam japia, vand chhakia,
deg chalaee, tegh wahi, dekh ke un-dithh kita, tinhan piarian sachiarian di
kamaee da dhiyan dhar ke, bolo ji Waheguru.*

*Jinhan singhan singhnian ne dharam het sis ditte, band band kataye,
khoprian lohayan, charkhiyan te charhe, aarian nal chiraye gaye,
gurdwarian di sewa laee kurbanian kitian, dharam nahin harya,
Sikhi kesan suaasan nal nibhayee; tinhan di kamaee da dhiyan dhar ke,
bolo ji Waheguru.*

Panjaan Takhatan, Sarbat gurdwarian

da dhiyan dhar ke, boloji Waheguru.

**Prithme sarbat Khalsaji ki ardaas hai ji, sarbat
Khalsaji ko Waheguru, Waheguru, Waheguru chit aawe; chit awan ka
sadka sarab sukh howe; jahan jahan Khalsaji sahib tahan tahan
rachhya riait, deg, tegh, fateh; bird ki paij, Panth ki jit,
Sri Sahib ji sahai; Khalsaji ke bol baale, boloji Waheguru.**

**Sikhan noo Sikhi dan, kes dan, rehat dan, bibek dan,
wisah dan, bharosa dan. dana sir dan Nam dan Sri Amritsar ji de ishnan
chaunkian, jhande, bunge, jug-o-jug atal;
Dharam ka jaikar; bolo ji Waheguru.**

Sikhaan da man niwan, mat uchi, mat da rakha aap Waheguru.

**He Akal Purakh apne Panth de sada sahaee datar jeeo;
Sri Nankana Sahib te hor gurdwarian de,
jinhan ton Panth noo vichhoria gea hai, khulhe
darshan didar te sewa sambhal da dan Khalsaji noo bakhsho.**

**Sache Pita Waheguru,
Aap de hazur ardaas hai ji**

.....

**Sayee piare mel jinhan miliya tera Nam chit aawe.
Akhar waadha ghaata bhul-chuk maaph karni; sarbat de karaj raas karne
Nanak Nam, chardi kala, tere bhane sarbat da bhala.**

QUIZ ON SIKHISM

I. GENERAL

1. Give three attributes of God which justify praying to Him.
2. What is the literal meaning of the word '*Ardaas*'?
3. Besides religious functions, name three occasions when the *Ardaas* is said.
4. Is it obligatory for us to say *Ardaas* in the presence of the *Guru Granth Sahib*? If not, give an example.
5. Why do we cover our heads when the *Ardaas* is being said?
6. Under what special circumstances, it is not obligatory to take off the shoes when the *Ardaas* is said?
7. Name one occasion when the *Ardaas* is said with most of the congregation sitting.
8. If the *Ardaas* is said in the presence of the *Guru Granth Sahib*, in which direction should congregation be facing?
9. If the *Ardaas* is said in the absence of the *Guru Granth Sahib*, in which direction should the audience be facing?
10. At what level should the folded hands be appropriately kept at the time of the *Ardaas*?
11. Which of the following statements is NOT true?
 - (a) The *Ardaas* is generally led by the *Granthi*.
 - (b) Young persons, if well-versed, can also lead the *Ardaas*.
 - (c) Women or girls cannot lead the *Ardaas*.
12. Can an individual say the *Ardaas* by himself?
13. What are the options available to the congregation when it rises after doing obeisance at the end of the *Ardaas* proper?

II. HISTORY

1. Identify the three parts into which the *Ardaas* proper may be treated as divided.

2. Who is the author of the first part covering the invocation to the first nine Gurus?
3. Who extended the first part and added the second part for the first time ?
4. Can there be any changes in the *Ardaas* at any time?
5. If yes, who can authorize these changes in the *Ardaas*?
6. What does the last-part of the *Ardaas* proper deal with?
7. From which Granth is the edict "*Guru Manio Granth*" taken ? Who is the author of it?
8. From which publication is the couplet "*Raj Karega Khalsa ..*" taken?
9. Which Mughal kings are referred to in the couplet in Q.No. 8?
10. Is it obligatory to continue the *Ardaas* proper with *Guru Manio Granth* ?

III. THE TEXT

1. Is the text of the *Ardaas* a part of the *Guru Granth Sahib*?
2. Recite the complete *Ardaas* proper.
3. Recite the composition *Agya bhai Akal ki tabai chalayo Panth*.
4. Give the gist of the composition in Q. No. 3.
5. Recite the couplet *Raj Karega Khalsa*.....
6. Give the gist of the couplet in Q.No. 5
7. The *Ardaas* proper is a capsule of Sikh history. List at least five aspects of Sikh history enshrined in it.
8. Identify one event of the post-Independence era incorporated in the *Ardaas*.
9. Identify five Sikh martyrs to whom the following lines refer :

*Jinhan singhan singhanian ne
dharam het sis dite*
10. Identify at least five prayers made to God in the *Ardaas* on behalf of the entire community.
11. How many times is the congregation required to join the leader of the *Ardaas* in saying *Waheguru*?

12. What is the last line of the *Ardaas* ? Give its meaning.
13. What boons are being requested in the para beginning with :
Sikhan noo Sikhi daan.....
14. Explain the following expressions in the context in which they appear in the *Ardaas* :
 - (a) Chaukian
 - (b) Bunge
 - (c) Degh, Tegh, Fateh
 - (d) *Bird ki pajj*
 - (e) *Sayee piare mel*
 - (f) *Khalsa ji ke bol bale*
15. Interpret the lines : *Sikhan da man niwan, mat uchi, mat da rakha aap Waheguru.*