

What is Sikhism?  
Series 7



ਦੇਗ ਤੇਗ ਫਤਹਿ

ੴ ਸੇਤਿਗੁਰ ਪ੍ਰਸਾਦਿ



ਦੇਗ ਤੇਗ ਫਤਹਿ

# What is Sikhism? Series 7

**Spiritual Practices of Sikhism**

**Sikh Awareness Society of USA  
SASO USA**

## Tampa--Florida

### Spiritual Practices of Sikhism

- *Path* (recitation of Gurbani)
- *Katha* (exposition of Gurbani)
- *Kirtan* (singing hymns of Gurbani in *Gurmat* sangeet)
- *Ardas* (Sikh prayer)

#### Nitnem for a Sikh

#### The Daily Devotional Routine for a Sikh

As per 'Sikh *Rehatmaryada*' (the Sikh religious code of conduct) published by the SGPC, a Sikh must recite five *Banis* every day. Morning *Banis* are: -- Jap Ji Sahib, Jaap Sahib, Tav Parsad Swayyas, Chaupai and Anand Sahib. Several Sikhs recite Sukhmani Sahib, Asa Dee War and some other *Banis* in addition to the prescribed morning *Banis*. In the evening a Sikh must recite Sodar Rehras, Anand Sahib and then Sohila before retiring into the bed. He should offer *Ardas* after the recitation of *Banis* both in the morning and in the evening.

#### Morning Banis:

##### **Jap: Reverentially called Jap Ji Sahib:**

Composed by Guru Nanak, is recorded as the opening hymn in the Guru Granth Sahib. It is considered as the gist of Sikh philosophy. Jap ji Sahib depicts the Sikh concept of God. How the distance between man and God can be eliminated? How can a person enter the kingdom of God? It describes the spiritual journey of the seeker through various stages. Japji Sahib is a poetic narration of Guru's observation, understanding and analysis of cosmos and the Divine Truth in the course of His communion with God. It is recorded on pages 1-8 of Guru Granth Sahib and it takes about twenty minutes to recite it.

##### **Jaap Sahib**

Jaap Sahib is a composition of Guru Gobind Singh. In this long hymn attributes and nature of God have been described. The theme of the hymn is the praise and description of God. It takes about twenty five minutes to recite it.

##### **Swayyas**

Ten Swayyas (Tav Parsad) form part of Nitnem. It is a part of Guru Gobind Singh's classic composition '*Akal Ustat*' meaning the praise of God. In this hymn the Guru dwells on the vanity of worldly pomp, power, valour, pilgrimages, rituals, charities, yoga and idol worship. This is a short hymn of ten stanzas. In the last line of ninth stanza the Guru declares, "Only, those who love sincerely and honestly realize God". In the tenth Swayya, worship of stones and dead persons etc, is strictly prohibited.

**Chaupai:** This is a composition of Guru Gobind Singh. It is a conscious, sincere and honest prayer before the Creator to afford us His protection, keep our enemies i.e Kam, Karodh, Lobh and ahankar away so that they can do us no harm and bless us so that we can we can concentrate on His word.

What is Sikhism?

Series 7

### **Anand Sahib:**

Anand literally means bliss. It is the bliss when one meets the Satguru (True Guru). The Guru enjoins upon us to meditate. Those who indulge in His meditation and sing His (The Supreme Eternal Reality) praises will become the fortunate ones and all their ambitions will be fulfilled. This Bani has forty stanzas.

The Sikh service (*Path*) must end (*Bhog*) with recitation of Anand Sahib followed by *ardas*.

### **Evening Banis:**

#### **Rehras / Sodar Rehras Sahib**

Sodar literally means, that door and Rehras comes from the Persian word, *Raherast* i.e; correct path. Reh means path and Ras means correct. Sodar Rehras collectively means the correct path to that door-“The door of God’s house,” as it is implied in the very first sentence of the hymn, when it says:

“ਮੋ ਦਰ ਕੇਹਾ ਮੈ ਘਰ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ-*so dar keha so ghar keha jit beh sarb samalay* i.e -“How wondrous is Thy portal, how wondrous is Thy abode, Oh Lord from where Thou look after all Thy creation”? (GGS, p.8).

The theme of the hymn is the description of the house of God and the mode to enter it. It says all creation is singing the praise of the Almighty who created it.

It consists of hymns of five different Gurus, Guru Nanak Dev, Guru Amar Dass, Guru Ram Dass, Guru Arjun Dev, and Guru Gobind Singh. Rehras as recorded in Guru Granth Sahib contains hymns only of Guru Nanak Dev, Guru Amar Dass and Guru Ram Dass and Guru Arjan. The compositions of Guru Gobind Singh were included in Rehras in the late nineteenth century. The tradition was, later accepted by the supreme Sikh religious body, the Sharomani Gurdwara Parbandhak committee. All *Gutkas* published by the SGPC now include Guru Gobind Singh’s three hymns as part of Rehras.

The evening Path also must end with recitation of Anand Sahib followed by *ardas*.

### **Bed Time Bani:**

#### **Sohila**

Literally, means song of praise. The Hymn underlines the pang of parting of human beings from God, and the bliss to be achieved when one unites with Him again. It breathes the spirit of calmness and resignation. We are reminded that we should indulge in good deeds and honest behaviour while living here. The whole world is filled with lust, ego, avarice, anger and attachments. We can overcome them if we happen to run into the company of noble saints. It will be a boon to bow before them. Human life is an opportunity to do some service for them. It’s first three stanzas were written by, Guru Nanak, the fourth by Guru Ram Dass and fifth by Guru Arjan. It is to be recited before retiring into bed. It is also recited at the time of funeral ceremony in Sikhism.

### **Sikh Community Banis:**

The Sikh community prayer is performed in a Gurdwara or in a house where the community gathers to say collective prayers in the presence of Guru Granth Sahib. According to the tradition, Sikh community prayers are sung or recited in the morning and in the evening. The reciters are known as Keertanias and the congregation is known as *Sangat*. Sikh morning community Bani is Aasa Dee Var and evening community Bani is Reh Raas.

#### **Asa Dee Var**

The morning Sikh community *Bani* is Asa Dee Var. It consists of 24 sections comprising of Salokas, Mahalas, Pauris and Chhants. The main theme of this hymn is:

The Almighty has created this universe out of Himself and He has seated Himself therein. Being part of the world, He is watching every phenomenon closely from every where with delight. The one idea that pre-dominates this work is how a man can elevate himself from his low state to a Godly one and thus prepare himself for union with God. The Guru can show the path of self-realization.

It is severely critical of the Hindu's ambivalence of his pretence of orthodoxy on the one hand and sycophantic imitations of Muslim customs to please the ruling class on the other.

**The evening Keertan** must end with Rehras, Anand Sahib followed by *ardas* as prescribed for individual prayers.

### **Corporate Worship (Divan)**

Corporate Sikh worship in the Gurdwara is called *divan*. Its form is simple. The presiding deity in the Gurdwara is Guru Granth Sahib with Granthi Singh in attendance, the singing of hymns from the Guru Granth Sahib by ragis, *Katha* and addresses to the *sangat* in attendance. The Sikh worshiper hopes to be nourished by God's word. Bowing to the Holy Sikh Scripture, Guru Granth Sahib is an outward sign of praising God whose word it contains. *Divan* always concludes with recitation of:

- Six verses of The Anand Sahib, recited by the ragis, (GGS Anand M3), then
- Salok: ਖਵਨ ਗੁਰੁ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤ ਮਹੱਤ ਦਿਵਸ ਰਾਤ ਦੇਇ ਦਾਈ ਦਾਇਆ ਖੇਲੇ ਸਗਲ ਜਗਤ-  
“*Pawan Guru Pani pita mata dhart mahat, divas raat doay daee daia khelay sagal jagat-----ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲ-Nanak tay mukh ujlay kaytee chhuttee Naal*” (Ibid, Japj i, M 1), is recited. Then every body present in the *sangat* stand up and:
- Shabad: ਤੂ ਠਾਕੁਰ ਤੁਮ ਪੈ ਅਰਦਾਸ ਜੀਓ ਪਿੰਡ ਸਭ ਤੇਰੀ ਰਾਸ-“*Too thakur tum pae ardas, jio pind sab teri raas----- ਤੁਮਰੀ ਗਤਿ ਮਿਤ ਤੁਮ ਹੀ ਜਾਣੀ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ..Tumri gat mit tum he jaani Nanak Dass sada kurbani*” (Sukhmani M5), is recited

## What is Sikhism?

### Series 7

- Ardas is then offered by a member of the congregation.
- Dohira of Guru Gobind Singh:  
ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੇ ਚਲਾਇਉ ਪੰਥ। ਸਬ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੁ ਮਾਨਿਓ ਗ੍ਰੰਥ।। ਗੁਰ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ਜੋ ਪ੍ਰਭ ਕੇ ਮਿਲ ਬੋਚਹੇ ਖੋਜ ਸ਼ਬਦ ਮੇ ਲੇਹ।। ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹੇ ਨਾ ਕੋਏ ਖੁਆਰ ਹੋਏ ਸਭ ਮਿਲੇਗੇ ਬਚੇ ਸ਼ਰਨ ਜੋ ਹੋਏ--*“Agya bhaee Akal kee tabay chalaio Panth, Sabh Sikhian ko hukam hai Guru manyo Granth. Guru Granth ji manio pargat Guran ki Deh jo prabh ko mil bochahin khoj shabd mein leh. Raj karega Khalsa aakee rahay na koay, khoar hoay sab milein gay bachay sharan jo hoay,”* is jointly recited by the congregation loudly. It is followed by loud jaikara:  
ਭੋਲੇ ਸੇ ਨਿਹਾਲ। ਸਤਿ ਸਿਰੀ ਅਕਾਲ।। ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ।। ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ।।  
*Bole so nihaal sat Sri Akaal, Waheguru ji ka Khalsa, Waheguru ji ki Fateh*
- Hukamnama is read by the Granthi Singh
- Karah Parshad is distributed
- Langar is served to every body in the langar hall and then congregation disperses.

### **Path--ਪਾਠ:**

In Sikhism recitation of Gurbani is called Path. Path of Guru Granth Sahib is arranged by a family on the occasions of birth, death, opening a business and on other social occasions. It may be Akhand Path or Sehaj Path.

### **Akhand Path:**

Akhand Path is continuous un-interrupted recitation of Guru Granth Sahib from the beginning to the last word, by relay readers. It is said that Buddha Dal started the tradition of Akhand Path and fixed about 48 hours to complete a Path, during the period of the persecution of the Sikhs by Zakriya Khan. Since then this tradition has been adopted by the Sikhs and Akhand Paths are organized at all the important Sikh ceremonies.

### **Sehaj Path:**

Recitation of Guru Granth Sahib from the beginning to the last word, over not a specified time is called Sehaj Path.

### **Bhog:**

In Sikh religious literature it refers, to the ceremony marking the conclusion of the Sikh service i.e, reading of Guru Granth Sahib, followed generally by singing of hymns (*Keertan*), recitation of Anand Sahib and always by an ardas and distribution of Karah Parshad.

There is no ordained priestly class in Sikhism. Any Amritdhari Sikh can conduct the Sikh service, but usually a paid Amritdhari Sikh known as Granthi, is assigned the responsibility of conducting service. Although Sikhism does not invest the Granthi with any

What is Sikhism?

Series 7

particular status, but he commands a great respect in the society and is addressed as Bhai jee.

### **Keertan / Shabad Keertan:**

Keertan is the name for Sikh mode of worship, in which music is a catalyzing aid to numinous experience. Keertan literally means to sing the Keerat (praise of the Almighty). Keertan is divine music. Keertan is the invaluable jewel, which is full of bliss and manifold virtues—"ਕੀਰਤਨੁ ਨਿਰਮੋਲਕ ਹੀਰਾ॥—*keertan nirmolak heera* i.e; The Lord's praise is an invaluable gem" (Ibid, p. 893). It enables the individual to attend and participate in the congregation to take advantage of the divine environment leading to temporal and social understanding and happiness. It helps to elevate the mind to full spiritual heights and attempt to bring and repose to it. "Keertan has the potency to resume man from the clutches of time—ਜੇ ਜਨੁ ਕਰੈ ਕੀਰਤਨੁ ਗੋਪਾਲ॥ ਤਿਸ ਕਉ ਪੋਹਿ ਨ ਸਕੈ ਜਮ ਕਾਲੁ—*Jo Jan karay keertan Gopal tis ko poh na sakay jam kaal*" (Ibid Gaund M5, p.867). "He who sings and he who hears the disciplined singing of God's praises, his nescience disappears. i.e, ਜੇ ਜੇ ਕਥੈ ਸੁਨੈ ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੀ ਦੁਰਮਤਿ ਨਾਸ॥—*Jo Jo kathay sunay har keertan taa kee durmat naas.*" (Ibid, Kanra M5, p 1300)

Keertan is different from music in general. Music in general leads to sensual feelings where as Keertan leads one's soul nearer to the feeling of having a glimpse of the formless Almighty. The significance of Keertan in Sikhism can be gauged from the fact that the entire Guru Granth Sahib is set to music and is structured on the basis of Indian classical Raga (*Gurmat Sangeet-ਗੁਰਮਤਿ ਸੰਗੀਤ*) in which the portions are supposed to be sung. The Guru says, "ਗੁਣ ਗੋਵਿੰਦ ਗਾਵਹੁ ਸਭਿ ਹਰਿ ਜਨ ਰਾਗ ਰਤਨ ਰਸਨਾ ਆਲਾਪ—*Gun Govind gawhu sab har jan rag rattan rasna alaapi*.e; Sing God's praises through the excellent peerless system of musicology and approved melodies" (Ibid, Bilawal Rag, M5, p.82I).

For a Sikh Keertan is part of his daily life. In Gurdwaras and Sikh congregations, the Sikhs sing hymns from Guru Granth sahib or Dasam Garanth or writings of Bhai Nand Lal and Bhai Gurdas. No other hymn or verse is allowed to be sung in a Gurdwara.

These days keertan is generally accompanied with harmonium and Tablas (drums) but during the Guru period only string instruments like rabab (rebec), Sitar, Saranda, Taos, Sarangi, guitar etc were used.

### **Nagar Keertan:**

One day before Gurpurab a procession is organized through the streets of village/ town lead by *Panj Piaras* and the *Palki* of Guru Granth Sahib followed by teams of *Ragis* singing hymns, brass bands playing different tunes, groups of Sikh devotees singing shabads in chorus. On the way at halting places called '*Praos*' *Dhadis* sing ballads and the *Kaveeshars* (poets) recite their poems (*Kavitas*) suitable to the occasion. Depending on the size of the Village / town it may start before noon or in the after noon and ends in the evening. This is called *Nagar Keertan*. *Nagar Keertan* starts from the Gurdwara and culminate in the Gurdwara.

### **Parbhat pheri or Chaunki:**

On all the three days of Gurburb celebrations Sikh devotees sing shabads in chorus with *dholak/ dholki* and *Chimta* through the streets of the village / town early in the morning. *Parbhat Pheri* starts from the Gurdwara during early hours in the morning and culminates in the Gurdwara with sunrise.

### **Ardas (Sikh Supplication)**

*Ardas* is an integral part of Sikh religion. It is a concise and straight communion with God. It is the prayer offered by the Sikhs before or after any function or activity or occasion, happy or sad.

Literal meaning: '*Ardas*' is derived from the Persian word *Arz*, meaning supplication and *Dast* meaning hands. In other words, a supplication to a higher power not supported by a written prayer.

*Ardas* is addressed to the supreme- being, all those present stand with folded hands and closed eyes facing Guru Granth Sahib. The person leading *in Ardas* says the prayer where as the congregation listens to it and joins in at certain intervals to say, "*Waheguru.*"

The text of *Ardas* is divided into three parts. The first part appears as a prologue to *Chandi Dee Var* composed by Guru Gobind Singh invoking blessings of the Sword, God and then ten Gurus and Guru Granth Sahib in the order of precedence and must be rendered without any additions or deletions. The second part is composed by Sikh scholars and must also be recited as prescribed. It recounts the events of Sikh history. It reminds the listener of the great sacrifices made by the Sikh martyrs for the protection of the Sikh religion. The third part consists of thanks giving and can be modified according to the nature of the occasion. The re-citer then mentions the purpose and the occasion for offering the prayer. Then he invokes the Lord's blessings for the success of the function, the project undertaken or to be undertaken; peace progress health and welfare of an individual / family. *Ardas*, after completion of a task, is an expression of grateful thanks to the Lord for the success granted in the execution of the task. Last but not the least, in the *Ardas*, a humble appeal is made:

O Lord, save us from lust, wrath, greed, undue attachment and conceit. Let there be peace all around. O Father, grant success to everyone in his / her efforts. Bestow the bliss of Holy Name on us all and keep us in the company of persons devoted to thy-self. O God, give us humility in behaviour and nobility in thought. Forgive us for our shortcomings and acts of omission and commission. May your Holy Name be ever in ascendance and may peace and progress come to the entire mankind.

The Sikh has to bring himself into prayerful mood before he addresses himself to God.

Therefore the Sikhs offer following prelude to *Ardas*:

ਤੂ ਠਾਕੁਰ ਤੁਮ ਪਹਿ ਅਰਦਾਸ। ਜੀਓ ਪਿੰਡ ਸਬ ਤੇਰੀ ਰਾਸ॥

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ। ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮੈ ਸੂਖ ਘਨੇਰੇ॥

ਕੋਇ ਨ ਜਾਨੇ ਤੁਮਰਾ ਅੰਤ। ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤ॥

What is Sikhism?

Series 7

ਸਗਲ ਸਮਗਰੀ ਤੁਮਰੇ ਸੂਤਰ ਧਾਰੀ। ਤੁਮ ਤੇ ਹੋਏ ਸੇ ਆਗਿਆਕਾਰੀ।।

ਤੁਮਰੀ ਗਤਿ ਮਿਤ ਤੁਮ ਹੀ ਜਾਣੀ। ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ।।

*Tu Thakur Tum Peh Ardas-Lord! Thou art our Master, we pray to thee*  
*Jio Pind Sab Teri Raas-Our soul and body were given by grace of thee*  
*Tum Maat Pita Hum Barik Tere-We art thy children, father and mother are thee*  
*Tumri Kirpa Mein Sookh Ghanere-With thy grace we enjoy great comforts of life*  
*Koi Na Jane Tumra Ant-No body can know how great are thee*  
*Ooche Te Oocha Bhagwant-You are highest of the high*  
*Sagal Smagri Tumre Sutar Dhari-Whole creation obeys thy command and listens to thee*  
*Tum Te Hoe So Agya Kari-Whoever is created, he abides to thee*  
*Tumri Gat Mit Tum He Jani-Only you know about your doings*  
*Nanak Dass Sada Kurbani- Nanak, thy pupil sacrifices his all to thee*

**Full text of the Sikh National Prayer (Ardas)**  
**(Punjabi version)**

ਅਰਦਾਸ

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ॥

ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ॥

ਪਾਤਸ਼ਾਹੀ ੧੦॥

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈ ਧਿਆਇ॥ ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ॥ ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿਰਾਇ॥ ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭ ਦੁਖ ਜਾਇ॥ ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧ ਆਵੈ ਧਾਇ॥ ਸਬ ਥਾਈ ਹੋਇ ਸਹਾਇ॥ ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਬ ਥਾਈ ਹੋਇ ਸਹਾਇ॥ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਆਤਮਿਕ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲੀ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ, ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਵਾਏ, ਖੋਪਰੀਆਂ ਉਤੱਰਵਾਈਆਂ, ਪੁੱਠੀਆਂ ਖੱਲਾਂ ਲੁਹਾਈਆਂ, ਚਰਖੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਤਨ ਆਰਿਆਂ ਨਾਲ ਚੀਰਾਏ, ਉੱਬਲਦੀਆਂ ਦੇਗਾਂ ਵਿਚ ਬੈਠੇ, ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਦਿਤੀਆਂ, ਮੁੱਖ ਤੇ ਸੀ ਨਹੀ ਉਚਾਰਿਆ, ਸਿੱਖੀ ਸਿਦਕ ਨਹੀ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਭਾਹੀ, ਤੇਰੇ ਭਾਣੇ ਨੂੰ ਮਿੱਠਾ ਕਰਕੇ ਮੰਨਿਆਂ, ਤਿਨਾਂ ਸਿੰਘਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

ਮੀਰ ਮੰਨੂ ਦੇ ਰਾਜ ਸਮੇ ਜਿਨਾਂ ਮਾਈਆਂ, ਬੀਬੀਆਂ ਲਾਹੌਰ ਅਤੇ ਪੱਟੀ ਦੇ ਜੇਲਖਾਨਿਆਂ ਅੰਦਰ ਸਵਾ ਸਵਾ ਮਣ ਦੇ ਪੀਸਣੇ ਪੀਸੇ, ਖੰਨੀ, ਖੰਨੀ ਰੋਟੀ ਤੇ ਗੁਜ਼ਾਰਾ ਕੀਤਾ, ਬੱਚਿਆਂ ਦੇ ਟੋਟੇ ਕਰਵਾ ਕੇ ਝੋਲੀਆਂ ਵਿੱਚ ਪਵਾਏ, ਅਸਹਿ ਅਤੇ ਅਕਹਿ ਕਸ਼ਟ ਸਹਾਰੇ, ਸਿੱਖੀ ਸਿਦਕ ਨਹੀ ਹਾਰਿਆ, ਤੇਰੇ ਭਾਣੇ ਨੂੰ ਮਿੱਠਾ ਕਰਕੇ ਮੰਨਿਆਂ, ਤਿਨਾਂ ਮਾਈਆਂ ਬੀਬੀਆਂ ਅਤੇ ਭੁਝੰਗੀਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪੰਜਾਂ ਤਖਤਾਂ ਸਰਬੱਤ ਗੁਰਦਵਾਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿੱਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ। ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਤਹਾਂ ਤਹਾਂ ਰੱਛਿਆ



What is Sikhism?

Series 7

ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤੇਹ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

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

ਸਿਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉਚੀ, ਮਤ ਪਤ ਦਾ ਰਾਖਾ ਆਪਿ ਵਾਹਿਗੁਰੂ!

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

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਉਟਿਆਂ ਦੀ ਉਟ, ਗਿੱਤਿਆਂ ਦੀ ਗਤ, ਨਿਪੱਤਿਆਂ ਦੀ ਪਤ, ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ! ਆਪਜੀ ਦੇ ਹਜ਼ੂਰ---\* ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ। ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ-ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ। ਸੇਈ ਪਿਆਰੇ ਮੇਲ ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿਤ ਆਵੇ।

ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ,

ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ।

ਜੋ ਬੋਲੇ ਸੋ ਨਿਹਾਲ

ਸਤਿ ਸਿਰੀ ਅਕਾਲ।

### **Ardas in Roman Lipi:**

*Ik Oankar Waheguru jee kee Fateh*

*Sri Bhagauti jee sahai*

*Var Sri Bhagauti jee kee patshahi dasveen*

*Pritham Bhagauti simer kay, Guru Nanak laee dhia-ay, phir, Angad tay Gur Amar Dass, Ram Dassay horin saha-ay, Arjan, Hargobind noon, Simro Sri Har Rai, Sri Har Kishen dhiai-ay Jis dith-ay sab dukh Ja-ay, Teg Bahadur simriay ghar nau nidh avay dha-ay, sab thain hoi saha-ay. Daswen patshah Guru Gobind Singh Sahib! Sabh thain hoay saha-ay. Dsan patshahian dee jot Guru Granth Sahib Jee day path deedar da dhian dhar kay Khalsa jee sahib bolo jee:*

*Waheguru!a*

*Panjan Piariaan, chauhan Sahibzadian, chali Muktiaan, Hathiaan, Japiaan, Tapiaan, jina Naam japia, vand kay chhakia, Deg chalai, Teg wahi, dekh kay andith keeta, tina piarian sachiarian dee kamai da dhian dhar kay Khalsa jee sahib bolo jee:*

*Waheguru!*

*Jina Singhaan dharam het sees ditay, band band katwa-ay, khoprian lohaian, charkhrian tay charay, tan aarian naal chira-ay, ubaldian degan vich baithay, Gurdwarian dee sewa laee kurbanian dittian, dharam nahin haria, Sikhi Sidak kesan soasan naal nibhaia, teray bhanay noon mitha karkay mania, tinan dee kamaee da dhian dhar kay Khalsa jee sahib bolo Jee:*

*Waheguru!*

*Mir Mannu de raj smay Jina maiaan beebiaan Lahore atay Patti day jail khaniaan under swa, swa man day peesnay, peesay, khanni khanni roti tay guzara keeta, bachiaan day totay karwa kay jholian vich pva-ay, Sikhi sidak nahin haria, teray bhanay noon mitha*

What is Sikhism?

Series 7

*kar kay mania, tina maian beebian atay Bhujhangian dee kamai da dhian dhar kay Khalsa jee sahib bolo Jee:*

Wahaguru!

*Panjaan Takhtan, sarbat Gurdwarian da dhian dhar kay Khalsa jee sahib bolo jee:*  
Wahaguru!

*Prithmein sarbat Khalsa jee kee Ardas hat jee, sarbat Khalsa jee ko Waheguru, Waheguru, Waheguru chit aavay, chit awan ka sadka sarb sukh hovay. jahan, jahan Khalsa jee sahib, tahan, tahan rachhia rehat, Deg Teg Fateh, Birdh kee paij, Panth kee jeet, Sri Sahib jee saha-ay, Khalsa jee kay bol baalay, Khalsa jee sahib, bolo Jee:*  
Wahaguru!

*Sikhan noon Sikhi daan, Kes dan, Rehat dan, Bibek dan, Visah daan, Bharosa daan, Daanan sir daan, Naam dan, Sri Amritsar jee day darshan ishnan, Chaunkian, Jhande, Bungay jugo jug atal, dharam ka jaikar, Khalsa jee sahib bolo Jee:*  
Wahaguru! !

*Sikhan da man neevan, mat uchchi, mat pat da rakha aap Waheguru!*

*Hey Akalpurkh apnay Panth day sada sahai dataar jio! Sri Nankana Sahib tay hor Gurdwarian, Gurdhaman day, jina ton Panth noon vichhoria gia hai, khulay darshan-deedar tay sewa sambhal da daan Khalsa jee noon bakhsho,*  
*Hey nimanian day maan, nitanian day taan, niotian dee ot, nigattian dee gat, nipattian dee pat, Sachay Pita, Waheguru! Aap jee day hazoor-----\*dee Ardas hae jee, bani parhdian anek parkar than bhulan hoian hon gian, akhkar wadha ghata bhul chuk muaf karni, Aggay ton shudh bani paran bal bakhshna, sarbat day kaaraj raas karanay, sayie piray mail jina milian tera Naam chit aaway:*

*Nanak Naam chardi kala, Teray bhanay sarbat da bhala*  
*Jo bole so nihai*  
*Sat Sri Akal*  
*Waheguru jee ka Khalsa, Waheguru jee kee Fateh.*

### **Leading in Ardas**

No priest is required to address it. Anybody, man or woman, old or young, fully conversant with the text of Ardas and able to express himself / herself in a correct, concise and moving manner in the congregation (Sangat), can lead in Ardas. In Sikhism Ardas is performed in standing position with folded hands:

- “ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ॥ ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਓ ਕੀਚੈ ਅਰਦਾਸਿ॥ *Aapay janay karay aap aapay aanay raas Tisay agay Nanka khalay keechay ardas*-The Lord Himself knows, Himself does and Himself sets it right. So stand before Him and make a supplication, O, Nanak.” (GGS, p 1093).
- “ਦੁਇ ਕਰ ਜੋਤਿ ਕਰਉ ਅਰਦਾਸਿ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਆਣਿ ਰਾਸਿ॥ *Doay kar jor karo ardas Tudh*

*bhavay to anhay raas*-By joining both the hands, I make supplication. As it may please Thee, doest Thou embellish me” (Ibid, p. 736-37).

### Importance of Ardas in Sikhism

The Sikh's conception of God is personal. He moves in him like a fish in the water, and lives with him like a wife with her husband. He is in constant communion with him through prayer. Therefore prayer is much used in Sikhism. No ceremony, either religious or secular is complete without prayer. The Sikh Scripture chiefly consists of prayers:

- “ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੋ ਹਰਿ ਪੈ ਆਖੀਐ...*Keeta loriay kam so harp eh aakhiay* i.e; *If we want to do any thing let us address God about it”* (GGS, Var Sri Rag, M 4, p91).
- “ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ॥ ਨਾਨਕ ਜੋਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ॥ *Birthi kaday na javee jan kee ardas—The prayer of God's slave never goes in vain. Nanak says all strength is of the Perfect Lord, who is the treasure of all merits*” (Ibid, p.819).
- “ਤੀਨੇਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ॥ ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕਉ ਲਾਗੈ ਜਾ ਕੈ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ॥ *Teenay taap nivarana haara, dukh hanta such raasTaan ko bigan na ko-oo lagay, ja kee prabh aagay ardas* i.e; The Lord is the remover of all three fevers. He is the destroyer of suffering, store of peace. No obstacle comes in his way, who prays before the Lord” (Ibid, p.714).
- “ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ॥ ਲਾਗੂ ਹੋਇ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ॥ ਸਭੇ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥-- *Ja ko mushkal at banay, dhoe koay na day,Laagoo hoay dushmana sak bhee bhaj khalay, Sabho bhajay aasra, chookay sabh bisrao, Chit aaway os parbrahm, laggay na tattī vao-* i.e; He who is trapped with great difficulty and to whom none offers any asylum; when friends turn into enemies and even the relations flee away, when all the support gives way and all help has ended; if he then remembers the Supreme Lord, he shall have a permanent kingdom.” (ibid, Sri Rag, M5, p.70).
- Guru Arjan says, “ਬਿਗਨੁ ਨ ਕੋਊ ਲਾਗਤਾ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ॥ *Bigan na ko-oo lagta Gur peh Ardas*” ie, “By praying to the God, no obstacle be falls the devotee” (Ibid, M5, p.816-17).
- “ਅਰਦਾਸਿ ਬਿਨਾ ਜੋ ਕਾਜ ਸਿਧਾਵੈ॥ ਗੋਬਿੰਦ ਸਿਖ ਵਹਿ ਸਿਖ ਨ ਭਾਵੈ॥ *Ardas bina jo kaaj sidhave, Gobind Singh veh Sikh na bhav-*Guru Gobind Singh says, “He does not approve embarking upon a mission by a Sikh without offering Ardaas ” (Tankhah Nama Bhai Nand Lal).

### History of Ardas in Sikhism

Ardas is not work of any one man or any one time. The first part of Ardas appears as a prologue to *Chandi Dee Var* written by Guru Gobind Singh invoking blessings of the Sword,

What is Sikhism?

Series 7

the God and the Gurus. The bulk of the remaining Ardas was incorporated by Bhai Mani Singh when he was in-charge of Gurdwara Darbar Sahib Amritsar during the early eighteenth century. Further additions continue to be authorized by edicts issued by Akal Takhat whenever a major religious event happens affecting the Sikhs.

## **English translation of Ardas (Supplication)**

### **The Sikh National Prayer**

*lkoankar*

All victory is of the Waheguru (God).

May the respected sword (God in the form of the destroyer of evil doers) help us!

Var (Ode) of the respected sword, (recited by) the tenth master.

Having first remembered God the Almighty; think of Guru Nanak Then of Angad Guru Amar Dass and Ram Dass: May they help us! Remember Arjan, Hargobind and the holy Guru Har Rai.

Let us think of the holy Har Kishen, whose sight dispels all sorrow.

Let us remember Guru Teg Bahadur; prosperity shall come hastening to our homes, May they all help us everywhere.

May the tenth king the holy Guru Gobind Singh, the lord of hosts and protector of the faith assist us every where.

Think and meditate upon the Divine Light granted by the ten masters (ten Gurus) contained in the Respected Guru Granth Sahib and turn your thoughts to the Divine Teachings and get the pleasure by the sight of Guru Granth Sahib;

Khalsa Jee Sahib hail-- Waheguru!

O Khalsa Jee, think of the deeds of the Five Beloved Ones, of Four Sons of Tenth Master; of the Forty Martyrs; of the devotees steeped in the colour of Naam; of the who were absorbed in the Naam; of those who remembered the Naam and shared their food in companionship; of those who started the free kitchen; of those who wielded the sword; of those who overlooked the short comings of other's; think of their deeds and;

Khalsa Jee Sahib hail-- Waheguru!

O Respected Khalsa Jee, think of and remember the unique service rendered by those brave Sikh men, who sacrificed their heads but did not surrender their Sikh religion; who got themselves cut to pieces joint by joint, who got their scalps removed; who were broken on the spiked wheels; who were cut by saws; who were boiled in cauldrons; who were burnt alive; who sacrificed themselves to upkeep the dignity of the Gurdwaras; who did not abandon their faith; who kept their Sikh Religion and breathed their last with long hair; think of their resignation and: Khalsa Jee Sahib hail-- Waheguru!

The Sikh ladies (Singhnian) who suffered rigorous imprisonment in the Jails of Lahore and Patti, whose children were cut to pieces and put into their laps but they did not surrender their religion and accepted it as God's Will, remember their sacrifices and;

What is Sikhism?

Series 7

Khalsa Jee Sahib hail-- Waheguru!

Turn your thought to the five Takhts (seats of supreme temporal authority in Sikhism) and all the Gurdwaras;

Khalsa Jee Sahib hail--Waheguru!

First the entire respected Khalsa make this supplication that may they meditate on Waheguru, Waheguru, Waheguru-- Naam, and may all pleasures and comforts come through such meditation. Where ever Respected Khalsa is present, grant your Protection and Grace, Save us from lust, wrath, greed, undue attachment and conceit; May the free kitchen and sword never fail; Maintain the honour; Confer Victory upon Panth (the Sikh Nation); May the respected sword always come to our assistance; May the Khalsa always get honours;

Khalsa Jee Sahib hail--Waheguru!

Kindly confer upon the Sikhs, the Gift of Sikhism, the Gift of long hair, the gift of observing Sikh laws, the Gift of Divine knowledge, the Gift of firm faith, the Gift of belief and the biggest gift of Naam and having a glimpse of Gurdwara Darbar Sahib and bath in the respected Tank of Amritsar.

O Almighty! May the choirs, the banners and mansions exist for ever; may the truth ever triumph;

Khalsa Jee Sahib hail--Waheguru!

May the minds of all Sikhs remain humble and their wisdom exalted; O Almighty! You are the Protector of wisdom and self-respect.

O Immortal Almighty, the constant Helper of His own Panth (Sikh Nation), kindly confer the gift of visiting, maintaining, controlling and worshipping, without any restrictions, the Gurdwaras of Nankana Sahib, other Gurdwaras, and Gurus Mansions, of which the Khalsa has been deprived (by partition of their country Punjab).

O True Father Waheguru! you are the honour of the meek, the power of the helpless ones, the shelter of the shelter-less, we humbly make prayer in Your Presence. We have recited (name of the Bani--- or the occasion can be substituted). Kindly pardon our errors and shortcomings in reciting the above Gurbani.

Kindly fulfill the objects of all. Kindly cause us to meet those true devotees by meeting whom, we may remember and meditate upon Your Naam. Nanak, may the glory the glorious Naam be ever in ascendancy and may all people prosper by your grace. Nanak we pray the Almighty to always keep us actively optimistic, may all prosper by thy grace.

*Jo Bole So Nihal*

*Sat Sri Akal*

*Waheguru Jee Ka Khalsa*

*Waheguru Jee Kee Fateh.*

Then all sit down and take respective seats.

Sikhs offer Ardas twice a day, once in the morning and once in the evening.

What is Sikhism?  
Series 7

What is Sikhism?  
Series 7