THE ILLUSTRATED
ARDAAS

Supplementary Book

Dr. H.S. Singha
Former
Principal, Guru Harkrishan Public School
Vasant Vihar, New Delhi
and
Chairman CBSE, New Delhi

Satwant Kaur

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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 up to 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:

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

Paritham Bhagauti simarke
Guru Nanak laeen dhiyai.
Phir Angad Gurge Amat Das,
Ramdase hoeen sahaye.

Then we invoke the blessings of Guru Angad, Guru Amar Das and Guru Ram Das.
We also remember Guru Arjan, Guru Hargobind and Guru Har Rai.
Let us think of Guru Harkrishan whose sight dispels all sorrows.
Let us remember Guru Tegh Bahadur and the nine treasures of life will come to our homes.

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

May the God and the Gurus help us everywhere. May the Tenth Master Guru Gobind Singh help us everywhere.
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.
Panjan Piariaan
Remember the Five Beloved Ones
Chauhan Sahibzadian

Remember the four sons of Guru Gobind Singh
Chalhian Muktiyan

Remember the forty Redeemed Ones
उठीन्हां, सपीन्हां, उपीन्हां निदुन्हां रभ निदिन्हां,
टॅंड हरिश्चा, टेना चलण्यी, टेना रगी,
टेस वे अहरणिःठ वीउ, उद्रुं धिर्धिहा,
महिन्हिहां ती बहाणी चा विभार यः वे,
धाम नी! बेेहे दी दगविवादुः

Hathian, Japian, Tapian, jinhan Nam japia,
vand chhakia, deg chalaee, teg wahi,
dekh ke undithh kita, tinhan piarian
sachhiarian 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
Jinahn Singhan Singhnian ne dharm het sis
ditte, band band kataye, khoprian lohaiyan,
charahiyan 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 steadfast in the cause of
Sikhism to the last hair on their bodies and to the last breath.
And O Khalsa: Say Waheguru
Think of the five Takhats and all gurdwaras
and say: 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, degh, 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.
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.
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
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.

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 access, service and management of Sri Nankana Sahib and other gurdwaras, of which the Panth has been deprived.
Sri Nankana Sahib
Sache Pita Waheguru! Aap de hazur ardaas hai ji

Sayee piare mel jinah miliya tera Nam chit aawe.
akhara 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."
Agya bhai Akal ki tabai chalayoa 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).
Raj karega Khalsa aki rahe no koe
khwar 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.

Bole so nihal, Sat Sri Akal
Whosoever utters will be blessed
"The Timeless is true".
अनन्य

एक दिनियाँ से बी ट्रवाल।
मूरि बॉकी ली मरात्मी।
दो भी मूरि बॉकी से बी भाषण 10।।

पियाम बॉकी मित्तिये बै जान राखव छाती पिवात्ती।
हिंद अंग्रेज़ बूढ़े ने अनन्य राजमाई बैठी मरात्मी।
अवसर उपजोकित हे निभै भी बी राखव राखव।
मूरि उपजोकित पिवात्तीमे निम खिड़ लिख चूथा उपजात।

हवा घरमत मित्तिये बै राखु दिधि आई राख। मन्न बाबई रेती मरात्मी।
भवें भाषण मूरि बूढ़ टेलिग्न धर्म नी भागण, मन्न बाबई रेती मरात्मी।
भवें भाषण सी मे भी बूढ बुझू मारी नी टे वाट टिमार टे पिवात् राख बै, चेंटे नी दागिवनी।

पिंजर मित्तियाँ, बेंगर मारिगिरांनां, बाल्यांनां या कोणां, रेडीयां, बिऩीयां
उपहे मरिंदू राम संघां, देव्ह खेलां, सेवां, येता अघां, अखां, देवा दादां, देवा दादां,
देवा घें अष्टंडूद वीर, पिरत मित्तियां, गंगापियां को पिवात् बै, चेंटे नी दागिवनी।

मरिंदू रामां मित्तियां दे पाघ बे सी सिन हैंद, बंस बंस बाटां, थेपां थुण्डीं,
बुझां दे बूढ़े, भक्तां राख दिचां जांदे, बुझांगिरां दे पॉर्ट खां बुझांगिरां बीजीयां, पाघ राखी राखी,
मिंदी बेंगर मारिंग राख दिचां, पिरतीं दी बाबसण दा पिवात् बै, चेंटे नी दागिवनी।

पिंजर उपहे, नवंबर बुझांगिरां ना पिवात् बै चेंटे नी दागिवनी।

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ਦੀਖਣੇ ਮਤਕੀ ਅਕਾਲਮ ਸੀ ਵੀ ਅਵਤਾਰ ਰੈ ਸੀ,
ਮਤੁੰਕ ਅਕਾਲਮ ਸੀ ਵੀ ਦੀਰਿਗੜਧੁ ਦੀਰਿਗੜਧੁ ਦੀਰਿਗੜਧੁ ਸਿਰੀ ਆਸੀੈ,
ਸਿਰਤ ਅਕਾਲ ਵਾ ਮਰਚਾ ਮਰਚਾ ਮਰਚਾ ਅਲੈੈ।

ਨੇ ਨ ਨ ਅਕਾਲਮ ਸੀ ਮਗਰੀਚ, ਉਰਨੇ ਉਰਨੇ ਗੇਨਬਾਰ ਵਿਅੇਰੀੱਡ,
ੇਕਾ ਦੇਵਾ ਹਲਣਾ, ਧਿਨਰ ਵਾ ਪੇਸਾ, ਪੰਛ ਵੀ ਸੀਉ,
ਮੂੰ ਮਗਰੀਚ ਵੀ ਸੰਗੀਚ, ਅਕਾਲਮ ਸੀ ਵੀ ਬੇਖ਼ਾ ਬਗਲੇ, ਬੇਖ਼ਾ ਸੀ ਦੀਰਿਗੜਧੁ।

ਸਰਨ ਢੀ ਸਰਨ ਢੀ, ਵੇਸ ਵੇਸ, ਗਿਰਰੀ ਗਿਰਰੀ, ਗਿਰ ਗਿਰ, ਗਿਰ ਗਿਰ,
ਦੋਵੇ ਗਿਰ, ਰਾਹ ਰਾਹ, ਰਾਹ ਰਾਹ, ਮੂੰ ਸੀਏਮੂੰਸਤ ਸੀ ਵੀ ਦੀਰਿਗੜਧੁ,
ਚੇਵੇਚੀਆਂ, ਕੇਦੇ, ਕੇਦੇ, ਸੂਨੇ ਕਲਾ ਅਟਲਸ, ਪਲਾ ਵਾ ਪੈਵਗ, ਬੇਖ਼ਾ ਸੀ ਦੀਰਿਗੜਧੁ।

ਸਰਨ ਢੀ ਸਰਨ ਢੀ ਸਰਨ ਢੀ, ਬੇਖ਼ਾ ਬੇਖ਼ਾ,
ਨੀ ਨੀ ਨੀ ਨੀ ਨੀ ।

ਦੇ ਅਵਤਾਰ ਪੁੱਤਰ ਅਵਤਾਰ ਢੇ ਪੰਛ ਵੀ ਪੰਛ ਸੰਗੀਚ ਕਚਾ ਨੀਲਾ।

ਮੂੰ ਕਰਮਰੇਖਲ ਮਗਰੀਚ ਦੇ ਕੇਵਾ ਬਰਤੂਕਾਰਾਂ,
ਬਰਤੂਕਾਰਾਂ ਦੇ, ਸ਼ਾਰਦੇ ਦੇ ਪੰਛੀ ਕੁੜੀਇਮੀ ਗਿਰੀ ਦੇ,
ਵੇਲੂ ਸੰਗਮ ਰੇਲੇ ਦੇ ਪੈਦੂ ਸੰਯੁਕਤ ਸਤ ਪੰਛ ਅਕਾਲਮ ਸੀ ਹੁੰਕਾਰਨੀ।

ਨੇ ਦੇ ਦੀਰਿਗੜਧੁ ਦੀਰਿਗੜਧੁ, ਅਭਿ ਦੇ ਉਰਕੁ ਅਵਤਾਰ ਰੈ ਸੀ

ਨੇ ਦੀਸੀ ਪਿਤਾਰ ਭੇਖ ਦੀ ਭੇਖ ਭੇਖ ਦੀ ਭੇਖ ਦੀ ਭੇਖ ਅਵਤਾਰ ਰੈ ਸੀ।

ਅਭਿ ਦੇ ਦੀਰਿਗੜਧੁ ਬਾਤ ਬਾਤ ਵਚ ਵਚ ਵਚ,
ਨੇ ਮਤਕੀ ਦੀਰਿਗੜਧੁ ਵਚ ਹੋਅੇ ਮਤਕੀ ਦੀਰਿਗੜਧੁ।

ਸੌਰਾਨ ਰਾਹ ਚੱਕੀ ਵਲੁ ਦੇਵੇ ਵਾਲੇ ਮਤਕੀ ਦੀ ਵਲੁ।
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 piariaan, 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 lohaiyan, 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

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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, degh, 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.
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 Granthi” 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 paij*
   (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*. 