THE SIKH PRAYER

Ardās
Ardās

The word ‘Ardās’ means a petition, a memorial or an address to a superior authority. It is a petition of a soul before the Supreme Lord.

To pray God for uninterrupted fulfillment of every wish is a custom in Sikhism.

It is the hearty prayer which Sikhs, individually or in congregation, recite morning and evening before launching off and after completion of any task.

If the Parkāsh of Gurū Granth Sāhib is not there, the performing of Ardās facing any direction is acceptable.

A Sikh should pray to God before launching off any task, so that one does not feel proud of oneself and acquire humility.

When the mind bows before the All-Powerful Lord and is dependent on His blessings, the said Ardās is accepted.

Ardās is a brief manifestation of the Sikh history in which Gurū Sahib, five beloved ones, Sikh concepts and martyred Sikhs are remembered daily.
अवसर

अवसर हजारी से पत्र भाग (चेहरडी) के कर्मचारी (पेश वरदा) देने वाला है, उन्हें चेहरडी पेश वरदा। अवसर सींच भें धार्मिक अभाव भौतू बीडी गाथी चेहरडी है।

मिंड प्रभ दिनच गरेब बातम नी नाराज ताकत पहली वेळांक वरदान भौतू नी अवसर वरदा दु दिराहम है।

से गुरु गुरू मर्मिंद नी रा पूर्णम रा वर्षे उं दिमस धामे दी धी पूर्ण वरदे अवसर वरदी पूर्णत है।

मिंड हा उट दिनच विभ वरदा उं परिसंग गरिवद भौतू अवसर वरदी नामिसी है उं से उट वरदा दिनच देवी धरिवद दी अवसरी उं परिसंग धी पूर्णत है नाने भूट आपदे बीडे दूंगे अविराग रा वर्षे उं किराहड़ दा पावती वर्षे।

संसे भल आपदे आप हूं समाज-सम्प्रदायित अवसर पूर्व दे मानभक्त देबे वे हृदयी धरिवद दूंगे धिराहम दे संसे है, उं बीडी देवी अवसर सहस दूंगी है।

अवसर संहेप उट दूंगे मिंड धिराहम हूं दी तुड़वर कर्दी है निंम दिनच वेवराँ गुरु मर्मिंद, गुरु फिरायिगाँ, मिंड मियांदे भूट प्राचीन मिंड-मियांगिया हूं वर्षे बीडी संसे है।
अनुसूच

10

अदास

Ik Oankār Vāhigurū jī kī fatahi.
Sṛī Bhagautī jī sahāī.
Vār Sṛī Bhagautī jī kī pātshāhī 10.

Prayer

One Universal Creator God; victory belongs to the Wondrous Destroyer of darkness. May the might of the All-powerful help! Ode to his might by the Tenth Lord (Gurū Gobind Singh).
Pritham bhagautī simari kai
Gur Nānak laī dhiāī.

Having first thought of
the Almighty’s prowess,
let us think of Gurū Nānak.
Then of Guru Aṅgad,
Amar Dās and Rām Dās -
may they be our rescuers!
Remember then, Gurū Arjan, Hargobind and Sri Har Rāi.
Sri Harikrishan dhiāīai
jis āṭhe sabhi dukh jāi.

Meditate then on revered
Sri Harkrishan remembering
whom all the suffering vanishes.

Tegh Bahādar simariai
ghar nau nidhi āvai dhāī.
Sabh thāī hoi sahāī.

Think then of Gurū Tegh Bahādar,
remembrance of whom brings all nine treasures.
He comes to rescue everywhere.
Dasvāi pātashāh
Sri Gurū Gobind Singh Sāhib ji!
Sabh thāī hoi sahāī.

Then of the Tenth Lord,
revered Gurū Gobind Singh Ji!
who comes to rescue everywhere.
The embodiment of the light of all ten sovereign lordships, the Gurū Granth - think of its reading and teachings, and say, 'Vāhigurū (Wondrous Destroyer of darkness)!'
The Five Beloved Ones,
Four Sons of the Tenth Gurū,
Forty Liberated Ones,
determined ones,
constant repeaters of the Divine Name,
those given to sincere devotion,
those who repeated the Nām,
shared their fare with others,
देख चलाईो, देख झोली,
देख वे भूखिठ बीड़ा,
डिंदुं दिखाओं, सत्संख्याओं
दी वामसी सा दिखानु या वे
प्रकरण नी! बच्चे नी दर्शियाँ!

degh chalāī, tegh vāhī,
dekh ke aṇḍīth kītā,
tinhā piāriā, sachiāriā
di kamāī dā dhiān dhar ke
Khālsā jī! bolo jī Vāhigurū!

ran free kitchen, wielded the sword,
overlooked faults and shortcomings -
meditating on the achievement of
such dear and truthful ones,
say O' Khālsā, 'Vāhigurū (Wondrous
Destroyer of darkness)’!
The male and female members of the Khālsā who laid down their lives in the cause of dharma (religion and righteousness), got their bodies dismembered bit by bit,
घंटीतः लुहाठीतः,
चक्करतः दे चढ़े,
आँखियां राज चिथाने गइँे,

khopariā luhāṭā,
charkharīā te chaṭhe,
āriā nāl chirāe gae,

got their skulls sawn off,
got mounted on spiked wheels,
got their bodies sawn,
made sacrifices in the service of the shrines (Gurdwārās),
dharam nahī hāriā,
sikhī kesā suāsā nāl nibāhī,
tinhā dī kamāī dā dhiān dhar ke,
Khālsā jī! bolo jī Vāhigurū!

did not betray their faith,
sustained their adherence to the Sikh faith
with sacred unshorn hair uptill their last breath -
meditate on their achievement and say,
O’ Khālsā, ‘Vāhigurū (Wondrous Destroyer
of darkness)’!
Thinking of the Five Thrones (seats of religious authority) and all Gurdwārās, say, ‘Vāhigurū (Wondrous Destroyer of darkness)’!
Now it is the prayer of the whole Khālsā.
May the conscience of the whole Khālsā remembers Vāhigurū, Vāhigurū, Vāhigurū and in consequence of such remembrance, may total well-being be bestowed.
Wherever there are communities of the Khālsā, may there be Divine protection and grace,
degh tegh fateh,
birad ki paij,

the pervelance of the basic needs
and of the holy sword,
protection of the tradition of grace,
पंथ बी सीउ,  
मी पंगिछ सी पंगिछ,  
ञ्जमे सी वे चेस चाले,  
चेले सी वाहिगुरु !

paṇth ki jīt,  
srī sāhib ji sahāi,  
Khālse jī ke bol bāle,  
bolo jī Vāhigurū !

victory of the Paṇth,  
the protection of the holy sword,  
the rise of the Khālsā, say, ‘Vāhigurū (Wondrous Destroyer of darkness)’!
Unto the Sikhs the gift of the Sikh faith,
the gift of the untrimmed hair,
the gift of the discipline of their faith,
the gift of sense of wisdom,
the gift of trust, the gift of confidence,
above all, the gift of meditation of the Divine,
bath in Sri Amritsar (holy tank at Amritsar),
may hymns-singing missionary parties, the flags,
the mansions, abide from age to age;
may righteousness reign supreme, say, ‘Vahigurū (Wondrous Destroyer of darkness)’!!!
सिखां दा भठ ठीड़णं,
भठ धिँची,
भठ दा गणा
आय दरिविगुर !

Sikhā dā man nīvā,
mat uchchī,
mat dā rākhā
āp Vāhigurū !

May the Sikhs be imbued with
humility and high wisdom,
may Vāhigurū guard its understanding!
Hei akāl purakh āpane pañth de sadā sahāī dātār jīo!
Sṛī Nankāṇā Sāhib te hor gurduāriā gurdhāmā de,
jinhā ton pañth nū vichhoṛiā gīā hai,
khullhe darshan dīdār te sevā sambhāl dā dān
Khālsā jī nū bakhsho.

O’ Immortal Being, eternal helper of His Pañth,
benevolent Lord! bestow on the Khālsā the
beneficence of unobstructed visit to and
free management of Nankāṇā Sāhib and
other shrines and places of the Gurū
from which the Pañth has been seperated.
Hei nimāniā de māń, nitāniā de tāń, nioṭia di oṭ, sachche pitā, Vāhigurū! Āp de hazūr .................. dī Ardās hai ji.

O’ Lord, the honour of the humble, the strength of the weak, aid unto those who have none to rely on, True Father, Wondrous Destroyer of darkness! we humbly render to you .............
अधित रूप फ्रेट वृक्त चूँच भाग बचनी।
मक्खन्दे से वाक्स रग्म बचने।

Akhar vādhā ghāṭā bhull chukk māf karnī,
Sarbatt de kāraj rās karne.

Pardon any impermissible additions,
omissions, errors, mistakes.
Fulfil the purposes of all.
Grant us the association of those dear ones,
on meeting whom one is reminded of Your Name.
Nānak nām chaṛhdi kālā,
tere bhāne sarbatt dā bhalā.

O’ Nānak, may the Nām (Holy)
be ever in ascendance!
In His will may the good of all prevail.
Ardās

Ardās, supplication and recollection, is the ritual prayer which Sikhs, individually or in congregation, recite morning and evening and in fact whenever they perform a religious service and at the beginning and conclusion of family, public or religious functions.

Ardās is not inscribed in the Gurū Granth Sāhib. It is an evolute of the community's heart in prayer over the centuries.

Broadly, Ardās consists of three parts. It starts with the rememberance of the Ten Masters and the Eternal Gurū, Sri Gurū Granth Sāhib, in which resides the spirit of all the Ten Gurūs (Prophet-Teacher). The second part is a recital of Sikhs' deeds of dedication and sacrifice. Thus, Ardās encapsulates the Sikh history, but transcending the time and space setting. The third part comprises words improvised to suit any given occasion.

After the initial invocation, Ardās goes on to recount and reflect upon the memorable acts of the community's martyrs and heroes - men of unanswering resolution and fortitude, who upheld their faith with their sacred hair unto their last breath.

History has been continually contributing to Ardās with the result that, along with the martyrs of the Gurūs period and of the periods of persecution following, it recalls those of the Gurdwārā reform movement of the 1920's and those who laid down their lives for the sake of their faith at the time of the
partition of the country in 1947.

The prayer for the privilege of a dip in the sacred pool at Amritsar as well as for the preservation of the Panth's choirs, banners and mansions has historical echoes. These lines in Ardās bears witness to the Sikh's deep attachment to their places of worship.

It also asks for the specific boons of holy discipleship, a life of restraint, fine judgement and faith and a firm and confident attitude of mind aspired by the holy Name.

Ardās enshrines in its text the community's aspirations at various periods of its history and enables the devotees to unite in a brotherhood of faith over the centuries, transcending time. These aspirations are couched in expressions coined by minds saturated in faith. After recounting the deeds of faith and sacrifice over the expanse of time, the congregation recounts Sikh places of worship over the expanse of space. Thereafter, prayer is made for and on behalf of the whole community, seeking the Lord's protection and grace for the entire Khālsā, ending with a supplication for universal well being.
THE SIKH PRAYER

ARDAŞ

Compilation & Design:
Baljit Singh, Inderjeet Singh

Edited by:
Principal Narinder Pal Singh

Design & Published by:
Sikh Foundation
P.O. Box : 3627 Lajpat Nagar,
New Delhi-24, (India)
Tel.: 9810567300, 9811567640
Website : www.sikhfoundation.in
E-mail : sf1999@rediffmail.com

ISBN : 978-81-7873-035-6