

Ardaas (Gurmukhi & Roman with Translation)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ੴ

ARDAAS

GURMUKHI & ROMAN

(SIMPLIFIED ELUCIDATION)

BY

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"Ardaas Karee Pooray Gur Paas"
ਅਰਦਾਸਿ ਕਰੀ ਪੂਰੇ ਗੁਰ ਪਾਸਿ
(Petition Before The Consummate Guru)

'O Rai! When your strength fails you yielding no results. Place your reliance in the Supreme Lord. Surrendering completely, at His door, pray to Him. The Creator will definitely heed your prayers.'

As Satguru Nanak Dev Ji was to leave Talwandi for Sultanpur. Rai Bular petitioned before Satguru Ji, saying "O Loving Sai Jio! Whenever I have experienced material and spiritual paucity, I have expressed my predicament at your loving feet and you have fulfilled my every need. Now what is your directive for me? To whom will I pour out my heart's woes?" It is then that the above directions were given by Satguru Ji to Rai Bular.

The life of a Gursikh is based on the foundation of "**aap ti-aag bintee karahi**" "**ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ**" i.e. '*Discarding the ego, pray to the Lord*' "**Jee-a kee birthaa hoi su gur pahi ardaas kar**" "**ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ**" '*Whatever troubles the heart, through humble prayer, place it before the Lord*'. In the light of these profound words a sikh finds direction for all his spiritual and material quests. A Gursikh's life starts with '**Ardaas**' (Prayer) and ends with **Ardaas** (Prayer). The reason being that the soul's very existence is supported by '**Ardaas**' right from its inception in the mother's womb.

Urad tap a^Ntar karay vanjaari-aa mitraa

khasam saytee ardaas.

Khasam saytee ardaas vakhaanai

urad dhi-aan liv laagaa.

ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ

ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ॥

ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ

ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ॥

This same life giving '**Ardaas**' is one's support and shelter in this worldly womb of Maya too, where it safeguards and protects us.

For the achievement of any purpose "**Sabh tudhai paasahu ma^Ng-day nitt kar ardaas**" "ਸਭਿ ਤੁਧੈ ਪਾਸਹੁ ਮੰਗਦੇ ਨਿਤ ਕਰਿ ਅਰਦਾਸਿ" '*All beseech you for deliverance through daily Ardaas*'. Keeping in mind this edict, our wise elders in their benovalence have made the following Pauri :

"**sabh thaa^Nee^N hoi sahaa-i**" "ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ"

'*He is my protector in all places*' which was uttered as a prayer by Satguru Sri Guru Gobind Singh Ji while worshipping the 'Timeless light' as the foundation of our **Ardaas**. To this all the Sikh principles, Sikh history and Sikh heritage were strung like pearls in beautifully emotive words in order to keep them refreshed in a Gurusikh's memory. This '**Ardaas**' was then gifted to us.

Kara-u ardaas apnay satgur paas

ਕਰਉ ਅਰਦਾਸਿ ਅਪਨੇ ਸਤਿਗੁਰ ਪਾਸਿ

'*Beseech your Satguru through prayer*'.

Through the medium of '**Ardaas**' a Gursikh places his spiritual-material affirmations, objectives and needs with great feeling before Gurdev.

For our physical well being pharmaceutical companies use many kinds of substances, minerals and vitamins to create a capsules. Ingestion of such a capsules gives strength and vitality to the whole body i.e. (head, brain,

blood, bones, skin etc.) In the same manner our wise elders have given us such a capsule in the form of Ardaas in which history of the Sikhs, their principles and virtues along with spiritual, material needs and Sikh sacrifices are encapsulated. Through Ardaas the aforesaid remain alive and fresh in the Gursikh's memory.

In the **first paragraph** of Ardaas, a Gursikh through a 'Pauri' created by Sri Guru Gobind Singh Ji implores the Satgurus with firm resolve and faith saying "**sabh thaa^Nee^N hoi sahaa-i**" "**ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ**" i.e. '*The Lord is my Saviour in all places*' and as the Gursikh invokes the memory of the 'Living Light', Sri Guru Granth Sahib Ji, he proclaims 'Waheguru'.

In the **second paragraph** the deeds of the five beloved ones, four Sahibzadas, ascetics, saints and worshipers, those who shared their food and means with others; who kept community langars going, those who wielded the sword to protect others, who overlooked others short comings. All the aforesaid are visualized through remembrance.

In the **third paragraph** one recalls the unique services rendered by Gursikhs to uphold 'Dharma' through heart wrenching sacrifices while maintaining their faith (Sikhi). They kept their sikh religion and saved their long hair, a symbol of their religion till their last breath. The history of their sacrifices and heroic deeds are visualized and contemplated. Those who sacrificed their all for the honour and glory of our venerated Gurdwara's i.e. the most sacred places of our Satgurus too are recollected. Having remembered all the above, the Gurusikh endeavouring to connect with the Supreme Lord utters 'Waheguru'.

In the **fourth section** of the Ardaas, the five 'Takhats', Thrones of sikh religion, sacred places which received the

touch of the Satguru Sahibaans, along with all the Gurdwaras are remembered and paid homage.

In the **fifth paragraph** a Gursikh prays for the gift of the Lord's worship (Naam) for the entire sikh world (Sarbat Khalsa) which is our brotherhood. He prays for grace and protection for the whole Khalsa brotherhood, for victory of the sword and for performing charitable deeds, alongside the sikh asks the Lord to maintain the honour of his devotees, confer victory to the sikh nation and that the Khalsa always be blessed with honors. In praying thus, a Gursikh experiences a sense of the entire sikh nation being one family.

In the **sixth section**, a Gursikh prays for requisite virtues to unite with the Lord and that the 'Khalsa Panth' maintain its uniqueness and distinction. He then prays for '**darshan**' and a holy dip at the nucleus of his faith, Sri Harmandir Sahib which cleanses both mind and body and affords him complete well being. The Gursikh prays that for eons to come may the choirs sing the Lord's landation, may His banner fly forever, may His 'bungas' exist and truth be victorious. May the Gursikh's mind remain humble and wisdom deep. May understanding always be guided by Thee. Contemplating 'Waheguru' the Gursikh hails the victory of 'Dharama'. He also humbly asks the Lord that he bestow the gift of unrestricted visitation to Gurdwaras which are dearer to him than life of which the sikh panth has been deprived. The Gursikh allows the memory of these pious Gurdwaras to abide within.

In the **last paragraph** the objective for which the Gursikh initiated '**Ardaas**' is then placed humbly before the Satguru. The Gursikh also reiterates his plea for the company of those imbued in Naam and also asks for the wellbeing and

welfare of all beings and that they may flourish. In this world the sikh prayer is the only one which encompasses the entire human race. The sikh '**Ardaas**' is not complete until one has beseeched the Lord for 'Grace' **for all**. A prayer of such munificence cannot be found in any other religion.

This prayer is invoked by a Gursikh at least two times a day. It is interesting to note that profound esoteric words have been used exquisitely in the Ardaas by our elders. However sometimes due to a lack of understanding, a seeker espouses the words missing out on their depth and profundity. Were we to comprehend even a fraction of these words of esoteric mysteries the intellect would inexorably bow to the unique marvel of sikh history. Reinvigorated after saturating itself in the colours of our glorious heritage, the mind soars as it comprehends the meaning of this nectar like esoteric prose and as it floats in some sky of ecstasy and bliss. It proclaims 'Waheguru, Waheguru, Waheguru. Imbued and absorbed thus in the love of 'Naam', it unites at the feet of embodiment of the Lord, the Satguru, Such an inclusive '**Ardaas**' by the humble petitioner never goes unheard. "**birthee kaday na hova-ee jan kee ardaas**" "**ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ**" One's 'Ardaas', then receives the seal of the Lord's approval.

That bliss imbued awareness of '**Ardaas**' comes to abide in the heart. With this motive, after completion of 'Nitnem Sateek', a thought was induced by Satguru ji for which he himself gave the inspiration to explain the meanings of '**Ardaas**'. Bhai Bhupinder Singh from Canada gave valuable inputs regarding many deep nuances of '**Ardaas**' thereby helping in this endeavour. Bhai Tejinder Singh Khalsa has accomplished the composition of the English translation with great love and devotion thereby earning the Guru's pleasure. May Satguru ji reward them for their efforts.

By the grace of the Satguru Ji, **S. Dilsher Singh Bhatti and Bibi Harpreet Kaur Bhatti** have translated the books written by your humble servant Shabad Gur Peera, Human Existence and Importance of the Guru, Barah Mahaa maa^NJh Steek, Lawaa^N Steek, Nitnem Steek along with audio CDs of Shabad Gur Peera and Se Kinehiya into English. In doing so they have set new milestones in gurmat literature. They have now translated our most precious "**Ardaas**" which is an integral and intrinsic part of a sikh's life from birth until the end. In accomplishing this task the Bhatti Family has rendered an invaluable service to the sikh nation, It is our sincere hope that just as sikhs living abroad have benefitted greatly from previous books, In the same way in reading this english version of our Panthic Ardaas they will gain much spiritual pleasure. It is my humble prayer at the Satguru's feet that he bestows S. Dilsher Singh Bhatti and Bibi Harpreet Kaur Bhatti the fruits of their labour, May Satguru Ji grant them the strength and will to continue translating more gurmat literature thereby helping to propagate Gursikhi. In doing so may they earn the Satguru's pleasure.

It is hoped that through the Guru's grace this Sateek is helpful to some extent in comprehending the esoteric meanings of '**Ardaas**'. While asking forgiveness for any indiscretions one coverts your blessings for union with the loving Satguru.

Humble servant of 'Guru Panth'

Sant Sewa Singh

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30 Jan 2015

ਅਰਦਾਸ
Ardaas
Supplication, A humble Prayer

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

Ik oa^Nkar Waheguru jee kee fateh.

The Lord is one, He is the Creator and Destroyer. There is none like Him. The Lord is ever Triumphant.

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ ॥

Siri Bhagautee jee sahaa-i.

May assistance of the Almighty, Most Supreme Lord be available to me.

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ

Vaar Siri Bhagautee jee kee

Epic of the Almighty Sovran.

ਪਾਤਿਸ਼ਾਹੀ ੧੦ ॥

Paatshaahee 10 (dasvee^N)

By the Tenth Guru (Siri Guru Gobind Singh Ji)

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥

Pritham Bhagautee simar kai

Gur Naanak la-ee^N dhi-aa-i.

Firstly I contemplate the Almighty Sovran (Waheguru) for assistance. Next on I remember Guru Nanak Dev Ji.

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ॥

Phir Angad Gur tay Amardas

Ramdasai ho-ee^N sahaa-i.

Then Siri Guru Angad Dev Ji, Siri Guru Amardas Ji, Siri Guru Ramdas Ji, I call upon them for assistance.

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੋ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥

Arjan Hargobind no

simrau Siri Har-raa-i.

I then pray to Siri Guru Arjun Dev Ji, Siri Guru Hargobind Sahib Ji and Siri Guru Har Rai Ji for support.

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ ॥

Siri Harkrishan dhi-aa-eeai

jis dithay sabh dukh jaa-i.

One must meditate upon Siri Guru HarKrishan Ji; who's benoalent gaze obliterates all types of suffering.

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

Teg Bahadar simari-ai

ghar nau nidh aavai dhaa-i.

Contemplating Siri Guru Teg Bahadar Ji all kinds of treasures come pouring into a devotee's home.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥੧॥

Sabh thaa-ee^N ho-i sahaa-i.

It is my humble prayer that at all times, in all places may You be my support.

ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ !

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ।

**Dasavay^N paatshah Siri Guru Gobind Singh
Saahib Ji sabh thaa-ee^N ho-i sahaa-i.**

Tenth Patshah Siri Guru Gobind Singh Ji! At all times, in all places please come to the support of your sikhs and followers.

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ

ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

**Dasaa^N paat-shaahee-aa^N dee jot Siri
Guru Granth Sahib Ji day paath deedar
daa dhi-aan dhar kay Bolo jee Waheguru!**

Contemplating the advice and visioning the embodiment of the spiritual light of the ten Gurus, Siri Guru Granth Sahib Ji while affixing one's attention on the Lord's Name; say 'Waheguru'.

ਪੰਜਾਂ ਪਿਆਰਿਆਂ,

Pa^Njaa^N 1Pi-aari-aa^N

In 1699 on Baisakhi day when Sri Guru Gobind Singh ji created the 'Khalsa Panth' at Takhat Sri Kesgarh Sahib, (Sri Anandpur Sahib). The 'Five Beloved ones' (Panj Piaaray) offered their heads as an offering to the Great Guru.

ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ,

Chauhaa^N 2Saahib-zaadi-aa^N,

Kalgidhar Ji's four princes, who chose to break the chains

1. Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Bhai Himmat Singh Ji, Bhai Mohkam Singh Ji, Bhai Sahib Singh Ji, 2. Baba Ajit Singh Ji, Baba Jujhaar Singh Ji, Baba Zoravar Singh Ji, Baba Fateh Singh Ji.

of oppression, uphold 'Dharma' (righteousness) by fighting with valour on the battlefield and being buried alive inside a brick wall attaining martyrdom.

**ਚਾਲੀਆਂ ਮੁਕਤਿਆਂ,
Chaalee-aa^N Mukati-aa^N,**

The forty Sikhs had written "Baydavaa" (A letter of parting from Siri Guru Gobind Singh Ji) in the Battle of Siri Anandpur Sahib. To rectify their mistake and have that letter annulled, they fought under the leadership of Bhai Maha Singh and Mata Bhag Kaur Ji in the Battle of Mukatsar Sahib. They sacrificed their lives. The Great Guru was highly pleased with their extra ordinary act of bravely and gave them the Title of 'Muktay' (The Liberated Ones).

**ਹਠੀਆਂ,
Hathee-aa^N,**

Those who uphold the truth, 'Dharma' (righteousness) and who remain steadfast by their word. Such resolute, unwavering beings will sacrifice their head but never compromise on Truth, Dharma or their word.

**ਜਪੀਆਂ,
Japee-aa^N,**

Those who have contemplated the 'Guru Mantra' through jaap (continous recitation 'Waheguru') and in doing so have merged their mind with the Lord thus receiving the gift:

"Jin har jap-i-aa say har ho-ay har miliaa kayl kaylaalee¹."

"ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ ਹੋਏ ਹਰਿ ਮਿਲਿਆ ਕੇਲ ਕੇਲਾਲੀ"

'He who meditates on Hari, becomes the embodiment of Hari.

1. 4th Guru, page 667,

ਤਪੀਆਂ,
Tapee-aa^N,

Those who adopt '1Saa^Ntkee Tap' (satwik atonement) which is accepted in Gurmat, who discard the sleep of laziness to unite the mind with Guru Shabad. When their mind wavers it is brought back to connect with the 'Guru Shabad' and who at all times abide in the will of the Lord.

ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ,
Jinaa^N naam japi-aa,

Those who have toiled on the 'Jap' (recital jaap of 'Gurumantar') and who "2sa-u-day vaahu vaahu ucharahi uthaday bhee vaahu karayn" "ਸਉਦੇ ਵਾਹੁ ਵਾਹੁ ਉਚਰਹਿ ਉਠਦੇ ਭੀ ਵਾਹੁ ਕਰੇਨਿ" i.e. *While sleeping and when wide awake ever hail the Lord.* Who have made the aim of "3oothat baithat sovat jaagat har dhiaa-eeai sagal 4avaradaa jeeo" "ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਹਰਿ ਧਿਆਈਐ ਸਗਲ ਅਵਰਦਾ ਜੀਉ" i.e. *Rising and in sitting, sleeping and waking each moment of life, the self is engaged in meditation and in doing so they accomplish the task of "saas saas simarahu gobi^Nd" "ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ" with every breath contemplate Gobind in doing so they are realized i.e."5gurmukh pavitra param pad paavai. gurmukh rom rom har dhiaavai." "ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ॥ ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ॥" *The one directed by Guru's word attains the Supreme state of bliss by reciting the name of Lord through every pore of body.**

1.Saa^Ntkee Tap: Restraining the senses from wrongful action, using the eyes to gaze upon the Lord and Holy Sangat, occupying the ears in listening to Gurbani, Guru Shabad and the praise of the Lord, Serving others with one's hands and walking on the right path with the feet, forbidding the tongue to speak foul language and slandering others and to always be soft spoken and to recite Guru Shabad and Gurbani, keeping the body away from forbidden pleasures and remaining in awareness of Naam at all times. 2. 4th Guru, page 313, 3. 5th Guru, page 101. 4. whole Life 5. 1st Guru, page 941.

ਵੰਡ ਛਕਿਆ,
Va^Nd chhaki-aa,

Gurmat rests on three principles, Toil for one's livelihood, Meditation on Naam, and Sharing with the needy. To dispence without discrimination is the Lord's nature. He who shares with others, eventually his nature becomes like his Lord's. Satguru Nanak Dev Ji states in the Saarang-Di-Vaar that he who earns an honest living and also fulfills the needs of those who are less fortunate than him, has alone found the true path of life.

¹Ghaal khaa-i kichh hathahu day-i.

Naanak raahu pachhaanahi say-i.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥

ਦੇਗ ਚਲਾਈ,
Dayg chala-ee,

The tradition of 'Dayg' i.e. langar or community kitchen which Satguru Nanak Dev Ji started in 'Gurdwara Sachaa Saudaa' at Nankana Sahib, one remembers those who kept this tradition alive even in the most trying times without discrimination and continue to do so with great fervor to this day.

ਤੇਗ ਵਾਹੀ,
Tayg vaahee,

Kalgidhar Satguru Ji who came into this world with the mission of "²Dharam chalaavan sa^Nt ubaaran dusat sabhan ko mool upaaran" "ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਿਨ" i.e. 'To establish

1. 1st Guru, page 1245 2. Bachittar naatak

Dharma, to protect saints and to eradicate evil'. Towards the fulfillment of this aim, the Guru-loved sikhs who without caring for their lives fought the tyrants with the sword in order to bring an end to their cruelty and to establish the rule of Dharma and righteousness.

ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ,

Daykh kay andith keetaa,

It is man's nature to pick faults in others and then to expose them to the world. But it is God's nature not only to overlook one's short comings but to also cover one's weakness. Satguru Arjun Dev Ji states in the 'Tukhaari Raag' "**1Satgur dhaak lee-aa mohi paapee paradaa**" "ਸਤਿਗੁਰਿ ਢਾਕਿ ਲੀਆ ਮੋਹਿ ਪਾਪੀ ਪੜਦਾ" i.e. *'The True Guru has covered up the weakness in me, the sinner. The Lord's virtue is such that* "**2Augan ko na chitaardaa gal saytee laa-i-k**" "ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰਦਾ ਗਲ ਸੇਤੀ ਲਾਇਕ" i.e. *The Lord minds not my demerits but hugs me to His Bosom. The Lord is such that* "**3deen da-i-aal da-i-aa nidh dokhan daykhat hai par dayt na haarai**" "ਦੀਨ ਦਇਆਲ ਦਇਆ ਨਿਧਿ ਦੋਖਨ ਦੇਖਤ ਹੈ ਪਰ ਦੇਤ ਨ ਹਾਰੈ" *'The Merciful, Benovolent Lord sees our demerits but still never tires of showering his Grace'. The Guru's sikh too is to shed his base nature and adopt the Lord's virtues, just as Bhai Moola Keerh did so at the time of the first Satguru Ji and in the times of the fifth Patshah, Madho Dass and other Gursikhs followed this path. It is the tradition of the house of Satguru Nanak Dev Ji that-*

buray naal buri-aaee karnee maaph karan ka-ee siaanay.

buray naal phir naykee karnee ih Guru Nanak jaanay.

1.Tukhaaree 5th Guru, page 1117, 2.5th Guru, page 1101, 3.10th Guru

"ਬੁਰੇ ਨਾਲ ਬੁਰਿਆਈ ਕਰਨੀ ਮਾਫ ਕਰਨ ਕਈ ਸਿਆਣੇ॥

ਬੁਰੇ ਨਾਲ ਫਿਰ ਨੇਕੀ ਕਰਨੀ ਇਹ ਗੁਰੂ ਨਾਨਕ ਜਾਣੇ॥"

ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ,

ਖਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

Tinaa^N pi-aari-aa^N sachi-aari-aa^N dee

kamaaee daa dhi-aan dhar kay,

Khalsa jee ! Bolo jee Waheguru !

Remembering the pure and devoted ones with the above stated virtues. Contemplating their toil and sacrifices Khalsa Ji ! utter 'Waheguru'.

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ,

Jinaa^N Si^Nghaa^N Si^Nghaneaa^N nay

dharam hayt sees dittay,

The pious and pure alone can sacrifice their lives for Dharma (righteousness). An ordinary person cannot. Satguru Arjun Dev Ji and Satguru Teg Bahadar Ji's sacrifices are beacons of inspiration to all sikhs. Kalgidhar Patshah has indicated the same in the 'Bachitar Naatak' stating :

"Dharam hayt saakaa jin keeaa.

Sees deaaa par sirar na deaaa."

"ਧਰਮ ਹੇਤਿ ਸਾਕਾ ਜਿਨਿ ਕੀਆ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਰੁ ਨ ਦੀਆ॥"

In the same way, following the foot steps of the Satguru, brave sikh men and women sacrificed their lives through untold torture but did not surrender their sikh religion. To this day one cannot find a single example where a sikh has turned his back on his 'Dharma' to save his life.

ਬੰਦ ਬੰਦ ਕਟਾਏ,
Ba^Nd Ba^Nd kataa-ay,

"Cut to pieces limb by limb" in listening and speaking of these heart wrenching sacrifices, the memory and vision of the great martyr Bhai Mani Singh comes before the eyes who for the sake of the religion was **cut to pieces limb by limb** yet did not surrender his religion. His countenance was without fear as he refused to turn his back on his religion.

ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ,
Khoparee-aa^N luhaaee-aa^N,

'Having their scalps removed', these words bring to the mind the unique martyrdom of 'Bhai Taru Singh Ji,' in which this Guru's beloved sikh did not renounce the Satguru's most precious gift, "The Hair" but chose to have his scalp scraped off instead. By sacrificing his life, he upheld his religion and his pledge with faith. After his scalp was removed, for twenty two days he remained steadfast in his contemplation of Gurbani and then as was his pleasure, Bhai Taru Singh Ji shed this human body having lived up to his covenant (word).

ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ,
Charakharee-aa^N tay charay,

'Those who were tied and rotated on wheels with spikes and broken to pieces.' In these words the towering sacrifice and martyrdom of Bhai Shahbaz Singh and Bhai Shubeg Singh is encapsulated.

ਆਰਿਆਂ ਨਾਲ ਚੀਰੇ ਗਏ,
Aari-aa^N naal cheeray ga-ay,

'Those who were cut by saws' when these words ring in

the ears, both the sikh leading the Ardaas and the listeners find their attention veer to Bhai Sahib, Bhai Mati Das Ji's incomparable, peerless martyrdom which took place in Chandni Chowk, Delhi, alongside Satguru Teg Bahadur Ji.

**ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ,
Gurdu-aari-aa^N dee sayvaa laee
kurbaanee-aa^N keetee-aa^N,**

Gurdwaras are the life and strength of Gursikhs. A Gursikh can tolerate personal denigration but cannot allow the dignity and respect of his Guru and the Gurdwaras to be compromised. For the sanctity of the house of his Guru he is ever willing to sacrifice his life. Examples of such reparation are found in the 'Saka' of Panja Sahib, Jaito Gangsar, Guru ka Baag and many other 'Morchaas' (Peaceful Movements) in which sikhs sacrificed their all for the dignity and sanctity of their Gurdwaras, History is a witness at every step of the way to these unique sacrifices.

**ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ,
Dharam nahee haari-aa,
sikhee kesaa^N su-aasaa^N naal ni-baahee,**

In the past, and even in recent times, the rulers and authorities have tried to lure sikhs away from their religion through inducements of various kinds, failing which they were subjected to untold physical and mental torture and even martyred. But by the grace of the Guru, not a single sikh till today has turned his back on his religion. Gursikhs have abided by Guru's 'Sikhi' with the Guru's stamp "The Hair" until their very last breath.

ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
Tinaa^N dee kamaa-ee daa dhi-aan dhar kay,
Khalsa jee ! Bolo jee Waheguru !

The above words spoken by Singh Sahib who leads the Ardaas are meant to alert us and bring our attention to our great martyrs. Khalsa Ji! it is because of the sacrifices made by them for the sake of our religion and their service to the Gurdwaras that we are enjoying peace and joy. If ever in the future such a time comes, then you all are to take direction from our great martyrs. Remembering the sacrifices of these consummate martyrs and their extremely difficult toil, Khalsa Ji ! let us remember the Lord and lovingly utter 'Waheguru'.

ਪੰਜਾਂ ਤਖਤਾਂ,

ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
Pa^Njaa^N takhataa^N, sarbat gurdu-aari-aa^N
daa dhi-aan dhar kay Bolo jee Waheguru !

The five Takhats¹ (Supreme Seats of Sikh Religion) of the Khalsa from where time to time Satguru Sahiban have issued Hukum-naamaas (commandments) to the sikh sangat endeavouring to make the Guru's sikhs independent and fearless of worldly powers, and connecting the sikh directly to the Almighty and the Guru, thus creating an independent religion of purity, the Sikh 'Panth' and introducing the Sikh and the world to the supreme sovereignty of the Almighty.

²jithai jaa-i bahai mayraa satguroo so thaana suhaavaa raam raajay, gursikhee so thaana bhaali-aa lai dhoor mukh laawaa "ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਥਾਨੁ ਸੁਹਾਵਾ"

1. ¹Sri Akaal Takhat sahib, Sri Amritsar Sahib. ²Sri Harmandar ji, Patna Sahib, Bihar. ³Takhat Sri Kesgarh Sahib, Sri Anandpur Sahib. ⁴Takhat Sri Damdamaa Sahib, Talwandi Saabo. ⁵Takhat Sri Hazoor Sahib, Na^Ndayi, Maharashtra. 2. 4th Guru, page 451

ਰਾਮ ਰਾਜੇ॥ ਗੁਰਸਿਖੀ ਸੇ ਥਾਨੁ ਭਾਲਿਆ ਲੈ ਪੂਰਿ ਮੁਖਿ ਲਾਵਾ॥" *Bowing our head at the place which has the touch of our Guru Sahiban* and "**guroo duarai hoi sojhee paa-i-see. ayt duarai dho-i hachha ho-i-see!**" "ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ ਏਤੁ ਦੁਆਰੈ ਧੋਇ ਹਛਾ ਹੋਇਸੀ ॥" Through the Guru's door one is blessed with the inner eye, and if one washes one's vessel with the Guru's wisdom, it sparkles clean. Abiding by this Guru edict one is to evolve one's life so that it is acceptable to Him. To cleanse this impure mind through Sat Sangat and 'Naam Jap' one is to toil in the schools which are our 'Gurdwara Sahibs'.

Keeping in mind all the 'Takhats, places of pilgrimage, Gurdwara Sahibs, the Khalsa contemplates the Almighty Lord by uttering 'Waheguru'.

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ,
Prithamay sarbat Khalsaa jee kee
ardaas hai jee,

Our elders have created 'Ardaas' by rising above personal desires and needs. Before asking for anything for himself, the sikh doing Ardaas he first prays to the Lord for the whole Khalsa Panth. What does he ask for all sikhs?

ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੋ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿੱਤ ਆਵੇ,
Sarbat Khalsaa jee ko
Waheguru, Waheguru, Waheguru chitt aavay,

O Almighty Lord! May all the Khalsa Panth remember the name of Waheguru through thoughts, words and actions. O Lord! May the Khalsa never forget your name even for a moment.

1. Suhee 1st Guru, page 730

ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ ।

Chitt aavan kaa sadkaa sarab sukh hovay.

O Lord! May the entire Khalsa Panth experience pleasures and comforts through meditation on Naam. Because 'Naam' alone is the bestower of all joys.

ਜਹਾਂ ਜਹਾਂ ਖ਼ਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰੱਛਿਆ ਰਿਆਇਤ,

Jahaa^N jahaa^N Khalsa jee saahib,

tahaa^N tahaa^N rachhi-aa riaa-it,

O Satguru Ji! Wherever in the world Khalsa is present, kindly protect your Khalsa. If for any reason your Khalsa must suffer for some past karma, kindly shower your mercy upon him and shorten his sufferings.

ਦੇਗ ਤੇਗ ਫਤਹ,

Dayg tayg Fateh,

O Satguru Ji! May the free kitchens set up by your Khalsa for the needy never experience any lack. Whenever the Khalsa raises the sword to protect the 'Panth' or the weak and downtrodden may he be victorious.

ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ,

Birad kee paj, Pa^Nth kee jeet,

Dear Satguru Ji ! kindly overlook our transgressions and short-comings. Maintain the honour of your devotees.

"**hamro suhaao sadaa sad bhoolan. tumro birad patit udaran.**" "ਹਮਰੋ ਸਹਾਉ ਸਦਾ ਸਦ ਭੂਲਨ ਤੁਮਰੋ ਬਿਰਦੁ ਪਤਿਤ

ਉਧਰਨ" *'It is my nature ever to err: it is Your Nature to*

redeem the sinners'. Satguru Ji we also pray that the Khalsa

remain victorious on all fronts. May the Khalsa always

attain honours. May it always triumph.

1. 5th Guru, page 828

ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ,
Siri Saahib Jee sahaa-i,

O Most Merciful Lord ! May You and Your Supremacy (represented by the Sword) always, in every place come to the Khalsa's assistance.

ਖਾਲਸਾ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ,
Khalsa jee kay bol baalay,

O Waheguru! May the Khalsa's speech be bold and independent (may he never be subjugated, may he always remain sovereign). Let no one try to oppress the Khalsa. May he always abide by the principle of "**sach ke baanee naanak aakhai sach sunaa-i-see sach kee baylaa.**"

"ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ॥"

'Nanak utters the speech of truth, for now is the time to utter the Truth'.

ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
Bolo jee Waheguru !

Khalsa ji ! with a calm still mind contemplate the supreme Lord and utter 'Waheguru'. Because while uttering Waheguru through Ardaas one attains all boons and desires from the Lord.

ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ,
Sikhaa^N noo sikhee daan

The gift of Sikhism cannot be attained through force. 'Sikhi' is the most Supreme bequest bestowed by the Satgurus. He who becomes a sikh, becomes the very image of his Guru. He, who personifies his Guru, manifests into the

1. 1st Guru, page 723

very image of the Supreme Lord. Kalgidhar Patshah Ji states:

"**aatamras jeh jaanahee so hai khaalas dayv. prabh
meh mo meh taas meh ra^Nchak naahan bhayv."**

ਆਤਮਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖ਼ਾਲਸ ਦੇਵ॥

ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥

'He who has quaffed (cherished) the nectar of the Lord's name, He alone is the true Khalsa. Between such a Khalsa, God and myself, there is not an iota of difference.'

ਕੇਸ ਦਾਨ,

Kes daan

Hair are a gift from God. They are bestowed to us in His pleasure. The path of Sikhism is to abide in the Lord's will and pleasure. He who shears his hair goes against the will and pleasure of the Lord. Then how can such a person attain the Lord's approval? It can never be. Hair are the Guru's seal. From the hair alone a sikh and his religion is recognized. In olden texts it is recorded that without keeping hair, the other four outer symbols of Sikhism worn by a person are of no value.

"**kar^aaa kaardo kachh ka^Nghaa bidaa.
binaa kes haych asat zumlaa nishaa."**

"ਕੜਾ ਕਾਰਦੋ ਕਛ ਕੰਘਾ ਬਿਦਾ॥ ਬਿਨਾ ਕੇਸ ਹੇਚ ਅਸਤ ਜੁਮਲਾ ਨਿਸ਼ਾ॥

ਰਹਿਤ ਦਾਨ,

Rehat Daan

A Gursikh lives by two codes of conduct. The first one is internal and the other is external. Without the internal code of ethics, outer discipline has no meaning. If a gursikh's internal code is strong but he does not accept the outer code

of conduct prescribed by the Satgurus, such a gursikh cannot attain the Guru's pleasure. Without the Guru's pleasure one cannot attain oneness with the Guru and God. Therefore both codes are imperative. The inner code of conduct is the daily prayers of all seven 'Banis', Guru mantra-Mool mantra recitation and abstaining from four prohibited vices. Then according to Guru Ramdas Ji's words.

'gursikh meet chalahu gur chaalee.

jo gur kahai so-ee bhal maanahu har har katha niraalee.

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥

ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥ ਰਹਾਉ॥

'O Devotees of the Guru walk ye in the Guru's way, and whatever the Guru utters accept ye its Truth: for wondrous is the gospel of the Lord'. (Pause).

The external code of conduct is to receive baptism from the Amrit (nectar) created by the 'five beloved ones' (Punj Piaaraas) and adopt the five outer symbols. The outer code of ethics is stated in the 'Rehatnama by Bhai Desa Singh Ji:

rehat binaa neh sikh kahaavai.

rehat binaa dar choṭaa khaavai.

rehat binaa sukh kabahu na lahai.

taa tay rehat su drir kar gahai.

ਰਹਿਤ ਬਿਨਾ ਨਹਿ ਸਿਖ ਕਹਾਵੈ॥ ਰਹਿਤ ਬਿਨਾ ਦਰ ਚੋਟਾ ਖਾਵੈ॥

ਰਹਿਤ ਬਿਨਾ ਸੁਖ ਕਬਹੁ ਨਾ ਲਹੈ॥ ਤਾ ਤੇ ਰਹਿਤ ਸੁ ਦ੍ਰਿੜ ਕਰ ਗਹੈ॥

Outer disipline is connected to baptism by Amrit created with the dagger and inner code of conduct is connected to the Amrit of Naam. To Safeguard the Amrit of Naam within oneself, it is important to abstain from

the four major prohibitions¹. Both codes of conduct are a gift bestowed upon us by the Satguru and Almighty Lord. Satguru Arjun Dev Ji states:

rehat rehat reh jaa-hi bikaaraa.²

gur poorai kai sabad adhaaraa.

ਰਹਿਤ ਰਹਿਤ ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ ॥ ਗੁਰ ਪੂਰੇ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥

'By practising good discipline in life, one sheds all one's sins, and dwells on the Perfect Guru's infinite word.'

ਬਿਬੇਕ ਦਾਨ,

Bibayk daan

Superior inner wisdom is an intellect which can discern right from wrong and perceive divine pure knowledge. This inner wisdom has the ability to recognize the truth from false. One who has such wisdom alone can follow the path of Sikhi. That is why Satguru Arjun Dev Ji has advised us to pray to the Lord for superior discerning wisdom. How are we to petition the Lord for this superior inner wisdom?

"³haar par-i-o su-aamee kai du-aarai deejai bud bibaykaa.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥

*'I prostrated myself at my Master's door and prayed:
O Lord, Bless me with a discriminating wisdom.'*

At all times a Gursikh is to ask the Satguru and the Lord for the gift of a discriminating mind.

ਵਿਸਾਹ ਦਾਨ,

Visaah daan

Complete faith in Waheguru, complete faith in his

1. four prohibitions: (1) Shearing of hair (2) Physical relations with another, other than spouse (3) Tobacco & Intoxicants (4) abstinence from animal flesh (Kutha). **2.** 5th Guru, page 259 **3.** 5th Guru, page 641.

existence and complete faith in his invocation. Also complete faith and conviction in the Guru and Guru-Shabad. This faith, this conviction cannot be realized through force or intellect. This is a gift bestowed by the Lord. We can rely only on the 'One' who is the same from within and from outside. The One in whom we place our reliance is without deceit or guile. He is without delusion, doubt, illusion or fear. All these virtues belong to the Lord Almighty. A Gursikh prays for these virtues in the Ardaas saying, O Benevolent one ! Have mercy on me, grant me the gift of faith so that anyone who places faith in your Gursikh, never feels betrayed and your Gursikh lives upto his word.

**ਭਰੋਸਾ ਦਾਨ,
Bharosaa Daan**

Reliance on this world is false because existence is transient and impermanent. One's true shelter and support is the one Supreme Lord who is imperishable and complete. According to Gurmat a gursikh is to use means and objects of this world for his existence but he is not to place his reliance in them. A Gursikh is to place his faith only in the one Almighty Lord who grants us success through his created means and objects. If the Lord were not to abide in his means and ways then according to Bhagat Kabir Ji man could never succeed in life.

'kabeer kaaran bapuraa kiaa karai

jau raam na karai sahaa-i.

jeh jeh daalee pag dhara-u so-ee mur mur jaa-i . 97.

ਕਬੀਰ ਕਾਰਨੁ ਬਪੁਰਾ ਕਿਆ ਕਰੈ ਜਉ ਰਾਮੁ ਨ ਕਰੈ ਸਹਾਇ ॥

ਜਿਹ ਜਿਹ ਡਾਲੀ ਪਗੁ ਧਰਉ ਸੋਈ ਮੁਰਿ ਮੁਰਿ ਜਾਇ ॥੯੭॥

'What can the creature do, if the Lord blesses one not And whatever branch one perches on, it breaks under one's weight'

1. Kabir ji, Page 1369

Man cannot adopt faith of his own accord, therefore through the medium of 'Ardaas', he is to petition the Lord for this gift. He on whom the Lord showers the gift of 'faith', that human being becomes worthy of everyone's faith and reliance. He who has no faith in his source, 'The Supreme Lord,' cannot be worthy of anyone's faith and reliance.

**ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ,
Daanaa^N Sir Daan, Naam daan**

To speak or write about 'Naam' is impossible. 'Naam' can only be contemplated. The nectar and essence of 'Naam' can only be experienced, but cannot be described. In the house of the Guru the most valuable supreme gift is 'Naam'. Sahib Sri Guru Arjun Dev Ji states:

'naanak kai ghar kayval naam.

ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ॥

'In the house of Nanak there is only Naam'

Satguru Nanak Dev Ji's ruling in Gurbani is as below:

²kichh puⁿn daan anyak karnee naam tul na samsaray.

naanakaa jin naam miliaa karam hoaa dhur kaday.

ਕਿਛੁ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਰਣੀ ਨਾਮ ਤੁਲਿ ਨ ਸਮਸਰੇ ॥

ਨਾਨਕਾ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ ॥

'Naam' is the most valuable, peerless gift bestowed by the Lord. The being, on whom the Lord in his pleasure bestows the gift of Naam, he alone receives it. Satguru Amardas Ji states in the 'Anand' bani-

dhur karam pa-i-aa tudh jin kau

si naam har kai laagai.

1. 5th Guru, page 1136 2. 1st Guru, page 566

kahai naanak teh sukh hoaa tit ghar anhad vaajay.¹

ਧਰਿ ਕਰਮ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਰੇ॥

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ॥

Naam contemplation is the most important reason for the being to come into this world in human form. The being's final destination too is to merge and become one with Naam. It can be said that he who has attained the gift of Naam has attained everything. Satguru Arjun Dev Ji states in the Bhairo Raag:

jis naam ridai so-ee vad²raajaa.

jis naam ridai tis pooray³kaajaa.

jis naam ridai tin⁴kot dhan paa-ay.

naam binaa janam birthaa jaa-ay. ||1||

tis saalaahē jis har dhan⁵raas.

so vad-bhaagee jis gur mastak haath. ||1|| rahaa-o.

jis naam ridai tis⁶kot ka-ee sainaa.

jis naam ridai tis⁷sahj sukhhainaa.

jis naam ridai so seetal hoo-aa.

naam binaa dharig jeevan moo-aa. ||2||

jis naam ridai so jeevan muktaa.

jis naam ridai tis sabh hee jugtaa.

jis naam ridai tin na-o nidh paa-ee.

naam binaa bharam aavai jaa-ee. ||3||

jis naam ridai so vayparvaahaa.

jis naam ridai tis sad hee laahaa.

1. Ramkali 3rd Guru, Anand, page 917 2. King of Kings 3. all one's tasks are accomplished 4. countless types of treasures 5. Savings 6. countless fortresses and armies 7. equipoise

jis naam ridai tis vad parvaaraa.
naam binaa manmukh gaavaaraa. ||4||
jis naam ridai tis nihchal aasan.
jis naam ridai tis ⁸takhat nivaasan.
jis naam ridai so saachaa ⁹saahu.
naamheen naahee ¹⁰pat vaysaahu. ||5||
jis naam ridai so sabh meh jaataa.
jis naam ridai so purakh bidhaataa.
jis naam ridai so sabh tay oochaa.
naam binaa bharam jonee moochaa. ||6||
jis naam ridai tis pargat pahaaraa.
jis naam ridai tis miti-aa a^Ndhaaraa.
jis naam ridai so purakh parvaan.
naam binaa fir aavan jaan. ||7||
tin naam paa-i-aa jis bha-i-o kirpaal.
saadh sangat meh lakhay gopaal.
aavan jaan rahay sukh paa-i-aa.
kaho naanak tatai tat milaa-i-aa. ||8||1||4||

Bhairau 5th Guru, Page 1156

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਕੋਟਿ ਧਨ ਪਾਏ ॥ ਨਾਮ ਬਿਨਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਏ ॥੧॥
ਤਿਸੁ ਸਾਲਾਹੀ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥ ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥੧॥ ਰਹਾਉ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਕੋਟ ਕਈ ਸੈਨਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਹਜ ਸੁਖੈਨਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸੀਤਲੁ ਹੂਆ ॥ ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਮੂਆ ॥੨॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਜੀਵਨ ਮੁਕਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਭ ਹੀ ਜੁਗਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਆਵੈ ਜਾਈ ॥੩॥

8. one attains the throne 9. thanksgiving 10. neither is he respected nor trusted

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਵੇਪਰਵਾਰਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਦ ਹੀ ਲਾਰਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਵਡ ਪਰਵਾਰਾ ॥ ਨਾਮ ਬਿਨਾ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥੩॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਾਚਾ ਸਾਹੁ ॥ ਨਾਮਹੀਣ ਨਾਹੀ ਪਤਿ ਵੇਸਾਹੁ ॥੪॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਮਹਿ ਜਾਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਤੇ ਊਚਾ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਜੋਨੀ ਮੂਚਾ ॥੬॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪ੍ਰਗਟਿ ਪਹਾਰਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਮਿਟਿਆ ਅੰਧਾਰਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਪਰਵਾਣੁ ॥ ਨਾਮ ਬਿਨਾ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ॥੭॥
ਤਿਨਿ ਨਾਮੁ ਪਾਇਆ ਜਿਸੁ ਭਇਓ ਕ੍ਰਿਪਾਲ ॥ ਸਾਧਸੰਗਤਿ ਮਹਿ ਲਖੇ ਗੁੱਪਾਲ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਤਤੈ ਤਤੁ ਮਿਲਾਇਆ ॥੮॥੧॥੪॥

He alone is a great king, who keeps the Naam, the Name of the Lord, within his heart. One who keeps the Naam in his heart - his tasks are perfectly accomplished. One who keeps the Naam in his heart, obtains millions of treasures. Without the Naam, life is useless.1.

I praise that person, who has the capital of the Lord's Wealth. He is very fortunate, on whose forehead the Guru has placed His Hand.1.Pause.

One who keeps the Naam in his heart, has many millions of armies on his side. One who keeps the Naam in his heart, enjoys peace and poise. One who keeps the Naam in his heart becomes cool and calm. Without the Naam, both life and death are cursed.2.

One who keeps the Naam in his heart is Jivan-mukta, liberated while yet alive. One who keeps the Naam in his heart knows all ways and means. One who keeps the Naam in his heart obtains the nine treasures. Without the Naam, the mortal wanders, coming and going in reincarnation.3.

One who keeps the Naam in his heart is carefree and independent. One who keeps the Naam in his heart always

earns a profit. One who keeps the Naam in his heart has a large family. Without the Naam, the mortal is just an ignorant, self-willed manmukh.4.

One who keeps the Naam in his heart has a permanent position. One who keeps the Naam in his heart is seated on the throne. One who keeps the Naam in his heart is the true king. Without the Naam, no one has any honor or respect.5.

One who keeps the Naam in his heart is famous everywhere. One who keeps the Naam in his heart is the Embodiment of the Creator Lord. One who keeps the Naam in his heart is the highest of all. Without the Naam, the mortal wanders in reincarnation.6.

One who keeps the Naam in his heart sees the Lord manifested in His Creation. One who keeps the Naam in his heart - his darkness is dispelled. One who keeps the Naam in his heart is approved and accepted. Without the Naam, the mortal continues coming and going in reincarnation.7.

He alone receives the Naam, who is blessed by the Lord's Mercy. In the Saadh Sangat, the Company of the Holy, the Lord of the World is understood. Coming and going in reincarnation ends, and peace is found. Says Nanak, my essence has merged in the Essence of the Lord.8.1.4.

Therefore a Gursikh is to supplicate before the Lord and pray for the gift of Naam. Saying :

visar naahee daataar aapnaa naam dayhu.¹

gun gaavaa din raat naanak chao ayhu.

ਵਿਸਰੁ ਨਾਹੀ ਦਾਤਾਰ ਅਪਣਾ ਨਾਮੁ ਦੇਹੁ ॥

ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰਾਤਿ ਨਾਨਕ ਚਾਉ ਏਹੁ ॥

and:- **kartaa too mayraa jajmaan.²**

ik dakhinaa hau tai peh maagau

dayh aapnaa naam.1.Rahaa-o.

1.soohee 5th Guru, page 762 2. Parbhaatee 1st Guru, page 1329

ਕਰਤਾ ਤੂ ਮੇਰਾ ਜਜਮਾਨੁ ॥

ਇਕ ਦਖਿਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ ਆਪਣਾ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

Naam cannot be acquired through force. It is obtained as follows:-

jis no dayvai da-i-aa kar so-ee purakh sujaan.¹

ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥

'It is the Lord's mercy and benevolence through which the gift of 'Naam' is attained' and for this we are to pray to the Lord in our Ardaas.

ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਦਰਸ਼ਨ,

Siri Amritsar Jee day darshan

To behold Sri Harimandir Sahib and bathe in its holy water. These words bring to the memory of every sikh a vision of the nucleus of his faith '**Sri Harimandir Sahib and its Amrit Sarovar**' (reservoir). A Gursikh's relationship with this most sacred place is like that of one's flesh to one's nails, so close is the relationship. Harimandir Sahib and the Amrit Sarovar are a Gursikh's life line. A unique amalgamation of devotion and divine energy is found at this most venerated shrine. There are countless shrines and temples in this world but all are dedicated to gods, goddesses or avatars. A temple dedicated to Hari, the Supreme Lord is found no where in the world. The one and only one temple dedicated to the Supreme Lord is at Amritsar, the Harimandir Sahib.

Once Haridaas Ji visited the Harimandir Sahib. He penned down his experience of this holy visit in a 'doha' (couplet). Hari Daas ji writes that in one of the scales of my consciousness, I placed heaven and in the other scale I placed Sri Harimandir Sahib. When I weighed the scales

¹.Maajh 5th Guru, page 136

they tipped in favour of Sri Harimandir Sahib. Its greatness was heavier so it remained on the earth. Heaven was lighter therefore the scales in which it was placed rose upwards to the sky.

"Harimandir ar baiku^Nth ko tol leeo hareedaas, bhaaro huto so gir pari-o hauro chari-yo akaas.

ਹਰਿਮੰਦਰ ਅਰ ਬੈਕੁੰਠ ਕੋ ਤੋਲ ਲੀਉ ਹਰੀਦਾਸਾ

ਭਾਰੋ ਹੁਤੋ ਸੁ ਗਿਰ ਪਰਿਉ ਹਉਰੋ ਚਰਿਯੋ ਅਕਾਸਾ

Just as 'Hari' belongs to everyone. Harimandir, "The House of God" too belongs to entire humanity. Harimandir Sahib has four doors, the directions of these doors are not the usual North, South, East or West. ¹The directions of the doors have been altered, so that differences over direction in which to worship Hari do not become a hinderence in realizing Hari. In Harimandir Sahib a constant stream of the Lord's praise, Kirtan (hymns) and the Lord's contemplation flows day and night uninterrupted. A person whose consciousness is disconnected from the Lord, if he visits this most holy place, he too connects with the Lord from within. Bhai Veer Singh ji writes of the greatness of Harimandir Sahib in 'Bijiliaan de Haar' below.

manee gaaachi-aa^N sapp jio^N dukh paa^Nvdaa,

putt gaaachi-aa^N maa^N jag nahee^N bhaa^Nvdaa.

hari ras dee jad tot pavay phakeer noo^N,

parlo machay chuphayr tio^Nghabraa^Nvdaa.

tutee dor jio^N duaar tayray aa^Nvdaa,

lehar phiray ik vaar rau^N mur dhaa^Nvdaa.

keeh aga^Nmee khayd aythay lehardee?

arash utri-aa aan raseeaa rasaa^Nvadaa.

1. Siri Harimandir Sahib four doors do not face North, South, East or West but are placed between two directions meaning North-East, South-East, North-West, South-West.

ਮਣੀ ਗੁਆਚਿਆਂ ਸੱਪ ਜਿਉਂ ਦੁੱਖ ਪਾਵਦਾ, ਪੁੱਤ ਗੁਆਚਿਆਂ ਮਾਂ ਜੱਗ ਨਹੀਂ ਭਾਂਵਦਾ।
ਹਰਿ ਰਸ ਦੀ ਜਦ ਟੋਟ ਪਵੇ ਫਕੀਰ ਨੂੰ, ਪਰਲੋ ਮਚੇ ਚੁਫੇਰ ਤਿਉਂ ਘਬਰਾਂਵਦਾ।
ਟੁੱਟੀ ਡੋਰ ਜਿ ਦੁਆਰ ਤੇਰੇ ਆਂਵਦਾ, ਲਹਿਰ ਫਿਰੇ ਇੱਕ ਵਾਰ ਰੋਂ ਮੁੜ ਧਾਂਵਦਾ।
ਕੀਹ ਅਗੰਮੀ ਖੇਡ ਏਥੇ ਲਹਿਰਦੀ? ਅਰਸ ਉਤਰਿਆ ਆਣ ਰਸੀਆ ਰਸਾਂਵਦਾ।

Just as a snake possessing the miraculous 'mani', on losing the same, suffers greatly. Just as a mother on losing her son finds no joy in the world as every thing becomes meaningless for her. In the same way when a seeker experiences lack or obstruction in the flow of Naam. He feels as if a holocaust has occurred in every direction. Such a hapless being who's connection to the nectar of Naam has broken, on entering the portals of Harimandir Sahib again experiences waves of nectar like Naam inundate his entire being.

One cannot find words to describe the flow of this miraculous nectar like Naam which plays out in this most holy place. It feels as if the Dispenser of Naam, the Lord has created Heaven on earth in the form of Siri Harimandir Sahib.

ਇਸ਼ਨਾਨ, **Ishnaan**

‘Amrit Sarovar’, the reservoir of nectar at Harimandir Sahib is that fountain head of divine energy in which even black crows having taken a dip have come out as white ‘Hans’ (crane). This unique miracle continues to this day. A Gursikh truly believes that even when the mind is demoralized or the body pained by disease, if a sikh bathes in the nectar filled sarovar, pays homage at the Harimandir Sahib and listens to the praise of the Lord through kirtan with singleminded devotion. Such is the flow of divine energy in this most holy place that it cures both the body and mind. Many like Aurangzeb, Farakh-Sayar, Zakariya khan, Mir Manu, Ahmad Shah Abdali, Nadir Shah etc. have tried to destroy this place

of inexplicable divinity. They filled and destroyed the Amrit reservoir but the Khalsa Panth congregated at the ruins of the Harimandir Sahib to celebrate the function that very year and the next year having erected an even more splendid Harimandir Sahib celebrated its completion with an awesome congregation. Harimandir Sahib and the Amrit sarovar are connected by an invisible thread to the sikh psyche. It is the life line of the Sikhs. As long as the sikh panth exist, Harimandir Sahib and the Amrit Sarovar will continue to provide unmitigated positivity and upliftment to the minds and bodies of all sikhs.

ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ ਜੁਗੋ ਜੁਗ ਅਟੱਲ,
Chau^Nkeea^N, Jha^Nday, Bu^Ngay jugo jug atal
 ਚੌਕੀਆਂ,
Chau^Nkeea^N

(a) ‘Chau^Nkeea^N’ means guarding with full alertness and awareness. A sikh is prone to attack from outside and also from within. To guard against the assault from within, Sri Guru Arjun Dev Ji initiated five ‘Chaunkis¹’ of kirtan (hymns) as below:

1. Asa-di-vaar Chaunki (Before dawn)
2. Bilawal di Chaunki (Sung at Sunrise)
3. Charan Kamal di Chaunki (Sung when $\frac{1}{4}$ of day has passed)
4. Sodar di Chaunki (In the evening before Rehras)
5. Kaliyan di Chaunki (Sung after four ‘gharis’ of night have lapsed)

1. **Historic Chaunkian¹** : These are connected to heroic

1. In a Chaunki, first in procession is the holy Nishan Sahib (sikh flag), followed by a torch carrying Singh and after them the Sangat (Congregation), Singing the Lord’s hymns with love and devotion they circumbulate the shrine.

occurrences which commenced from the time of Sri Guru Hargobind Sahib Ji¹. Satguru Ji had granted a boon that whenever his sikhs would carry out such processions in protest against cruelty and injustice, he himself would remain present in that 'Chaunki'

2. **Yaatraa Chaunkian:** These processions are taken out on designated days as pilgrimages to holy places of the Gurus and to historic Sikh shrines. Every 'Masiya'² this Chaunki would travel from Sri Harimandir Sahib to Taran Taaran Sahib. On the occasion of 'Panchmi Sahib da Mela' this Chaunki travels from Taran Taaran Sahib to Goindwal Sahib. One Chaunki would travel from Gujranwala to pay homage at Gurdwara Rorhi Sahib before partition in 1947. There is a different kind of joy and pleasure in these Chaunkis. The enthusiasm of the Sangat, heart felt longing and desire for a vision of the Satgurus are an unique part of such 'Chau^Nkees'.

ਝੰਡੇ, **Jha^Nday,**

The '**Jhanda**' or flag is the symbol of a nation's independence. The 'Nishan Sahib', the religious flag of the sikhs is the symbol of the sikh nation's self-respect and prestige. No matter how much respect and honour we accord it, it is not enough. Where a Gursikh bows his head to Sri Guru Granth Sahib, thereafter he circumambulates (circles) the 'Nishan Sahib' paying homage to the symbol of the Sikh nation's honour. To uphold the supremacy, inviolability and honour of the 'Nishan Sahib', Sikhs from time to time have sacrificed their lives but never compromised the honour and glory of the symbol of the sikh

1. At the time Siri Hargobind Sahib Ji was imprisoned in the Gwalior Fort. Baba Budha Ji lead four 'Chaunkis' from village to village teaching and preaching the masses finally reaching Gwalior fort where Satguru ji was imprisoned. There the 'Chaunkis' circumambulated the fort and payed homage to the Satguru through heart felt words of longing. 2. New moon night

nation. Nishan sahib is the symbol of national dignity and pride.

ਬੰਗੇ Bu^Ngay

‘Bu^Ngay’ means mansions, places of residence. Our elders established these places around Sri Harimandir Sahib to upkeep and uphold sikh traditions and spread sikh tenets. These small centres for the proliferation (expansion) of sikh dharma are called ‘Bungas’ where the following programs are conducted:

(i) To establish the tradition of Katha sermons, comprehension of Gurbani, correct intonation of Gurbani, creation and writing of beautiful form of Guru Granth Sahib Ji and Gutkas (prayer books) are all taught here. These ‘bungas’ are called ‘**Giaaniaa day bu^Ngay**’.

(ii) Knowledge of classical raags, old traditions, correct practices and conventions of kirtan and their upkeep are taught in the ‘**Raagiaa^N day Bu^Ngay**’.

(iii) Knowledge of weaponry, military training, its usage and practice for self defence are the duty of the ‘**Akaalee Bu^Ngay**’.

(iv) ‘Udaasee’, ‘Nirmalay’ sects were assigned the duty of preparing granthis through the study and perusal of Sri Guru Granth Sahib Ji and other religious texts and then spread those teachings to the masses. These are the ‘**Sa^Npradhaee Bu^Ngay**’.

(v) The heads (Sardars) of the ‘Misls’ erected ‘Bungas’ in their areas for the convenience of the sangat and as places to rest for themselves. These were called ‘**Sardaaraa^N day Bu^Ngay**’.

(vi) To deliberate matters of the religion, politics and matters concerning the ‘Sikh Panth’ the **Akaal Bu^Ngaa**, **Jha^Nda Bu^Ngaa**, **Kotharee Sahib Bu^Ngaa** and **Dukh**

Bha^Njaneer Sahib Bu^Ngaar were established.

All the above ‘Bungas’ were and are the source of our religious and politics identity. These ‘Bungas’ are the symbols and caretakers of our sikh faith, heritage and traditions. That these ‘Bungas’ remain imperishable for eons (ages) to come is the prayer of every sikh in his ‘Ardaas’.

ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

Dharam kaa jaikaar, Bolo jee Waheguru!

By the Lord’s will, the mission with which Kalgidhar Ji came into this world is described by Gurdev Ji in the ‘Bachitar Nataak’.

Yaahee kaaj dharaa ham janama^N.

sama, Jh layhu saadhoo sabh manma^N.

dharam chalaavan sa^{Nt} ubaaran.

dust sabhan ko mool upaaran.

10th Guru

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ॥ ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ॥

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ॥ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ॥

For the victory of ‘Dharma’ (righteousness) and to uproot evil, Satguru Ji gave the sacrifice of his father Guru Teg Bahadur Ji, he also sacrificed his four Sahibzadas and Mata Gujari Ji renounced her life for this cause. In the end Satguru Ji prepared Baba Banda Singh Bahadar to establish the supremacy of ‘Dharma’ and sent him to Punjab. After this he renounced himself for the cause of Dharma. For thousands of years the masses were grounded in the mill of slavery. Their pride, self respect and dharma had been trampled to death. Sacrificing his entire family and shedding the blood of gursikhs, Satguru Ji restored their pride and prestige. He bestowed these feeble, downtrodden folk the gift of respect and leadership stating :

in gareeb sikhan ko mai^N day-oo paatshaahee.

jeh yaad rakhay hamaree gur-aaee.

ਇਨ ਗ੍ਰੀਬ ਸਿਖਨ ਕੋ ਮੈਂ ਦੇਉ ਪਾਤਸ਼ਾਹੀ

ਜਿਹ ਯਾਦ ਰਖੇ ਹਮਰੀ ਗੁਰਆਈ॥

Although the sikh religion is an amalgamation of religion and politics, where politics is the arm of the religion's self-respect and prestige, yet a sikh never asks for the victory of politics in Ardaas. In Ardaas, one prays only for the 'Triumph of Dharma'. While going about daily chores and fighting against injustice, he who places 'Dharma' above all else, he alone is hailed in both worlds. Guru Ramdas Ji states in Gurbani :

jaikaar keo dharameeaa kaa paapee kau da^Nd dee-o-i.

ਜੈਕਾਰ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ ਡੰਡ ਦੀਓਇ॥

4th Guru, page 89

Therefore Khalsa Ji ! let us bring to our memory the upkeep of Dharma and those who uphold it. With a calm, still mind, let us contemplate the Lord and utter 'Waheguru'.

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ,

ਮਤਿ ਪਤਿ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ !

Sikhaa^N daa man neevaa^N, Matt uchee

Matt-Patt daa raakhaa aap Waheguru!

(a) "Man Neevaa^N" Whenever rain falls, water accumulates only in the low lying areas. In the same way virtues are accumulated only in a humble person. A mindset of an earnest pupil is created only in a humble person and not in an egoist one.

A person of humility will even gather virtues from lowly virtue-less beings. He is unconcerned with another's short comings and shares only virtues with everyone. Such a Guru-loved being adopts Satguru Nanak Dev Ji's words as below.

saa,Jh kareejai gunah kayree chhod avgan chalee-ai.¹

ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ ॥

"Let us form a partnership, and share our virtues; let us abandon our faults, and walk on the Path." He alone is a 'Sikh' who at all times, from all places strives to learn something or others. He who stays humble, endeavouring to remain a dedicated pupil in life. In the eyes of the Satguru, he is not lowly or inferior. In the eyes of the Satguru, he is the most supreme. Satguru Arjun Dev Ji states in the Sukhmani Sahib:

²aapas kau jo jaanai neechaa. so-oo ganee-ai sabh tay oochaa.

ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ ॥

(b) **Matt Uchee:** The intellect is of two types. One is driven by one's own mind and the other driven by the Guru. Intellect controlled by the mind is narrow and lowly. The Guru driven intellect bestows superior, expansive, all encompassing wisdom. In Gurbani, Satguru Ji repeatedly implore us to shed out willful mindset.

Satguru Arjun Dev Ji states in the Gauri Raag:

man kee matt tiaagahu har jan hukam boo,Jh sukh paaee-ai ray.³

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੂਝਿ ਸੁਖੁ ਪਾਈਐ ਰੇ ॥

And:- man kee matt tiaagee-ai sunee-ai updays.⁴

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੀਐ ਸੁਣੀਐ ਉਪਦੇਸੁ ॥ ਰਹਾਉ ॥

Discarding the mind's willful nature is extremely difficult. Sahib Guru Ramdas Ji's words are as below:

⁵man kee matt tiaagahu har jan ayhaa baat kathainee.

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਏਹਾ ਬਾਤ ਕਠੈਨੀ ॥

This is because the mind constantly interacts with this world which is an illusion, the mind engages with it, believes it to be true and so day and night expends itself in it. The

1. 1st Guru, page 766 2. Gauree sukhmanee 5th Guru, page 266

3. 5th Guru, page 209 4. 5th Guru, page 814 5. 4th Guru, page 800

mind hears the truth but because of the effects of illusionary Maya, it turns its back on truth becoming a slave to falsehood and so it leads the person astray. Explaining the mind's situation Baba Kabir Ji states that the mind knows what is right and wrong yet knowingly it influences the being towards the wrong path of virtue-less deeds. On this wrong path it hopes to find peace and joy. Bhagat Kabir Ji lovingly states:

kabeer man janai sabh baat jaanat hee augan karai.¹

kaahay kee kuslaat haath deep koo-ay parai.

ਕਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭ ਬਾਤ ਜਾਨਤ ਹੀ ਅਉਗਨੁ ਕਰੈ ॥

ਕਾਹੇ ਕੀ ਕੁਸਲਾਤ ਹਾਥ ਦੀਪੁ ਕੂਏ ਪਰੈ ॥੨੧੬॥

Kabir: The mind knows it all, yet into evil one lands, how can one be called wise, when one falls into a well torch in hand?

“ਹਾਥ ਦੀਪੁ ਕੂਏ ਪਰੈ” i.e. “when one falls into a well torch in hand”. How can a person who does this act, find joy? Never ever, That is why Satguru Ji calls the mind ignorant and advises us saying :

gur kee matt too^N layh iaanay.²

bhagat binaa bahu doobay siaanay

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ॥ ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਣੇ॥

‘Take the Guru's advice, you ignorant fool; without devotion, even the clever have drowned’. If joy is to be found then one must adopt the Guru's wisdom. Who is worthy of the Guru's wisdom (Gurmatt)? He who knows his intellect to be lowly and willful and the Guru's wisdom to be deep and profound, such a being beseeches the Lord for ‘Gurmat’ saying :

too samrath vadaa mayree mat thoree raam.³

paaleh akiratghanaa pooran drisat tayree raam.

ਤੂੰ ਸਮਰਥੁ ਵਡਾ ਮੇਰੀ ਮਤਿ ਥੋਰੀ ਰਾਮ॥

1. Salok kabeer jee, page 1376 2. 5th Guru, page 288 3.5th Guru , page 547

ਪਾਲਹਿ ਅਕਿਰਤਘਨਾ ਪੂਰਨ ਦ੍ਰਿਸ਼ਟਿ ਤੇਰੀ ਰਾਮ॥

When a Gursikh discards the ego and aligns with the Guru from within, then his state of mind become like that of Guru Amardas Ji which is that state of mind ? It is :-

aap chhad sadaa rahai parnai gur bin avar naa jaanai koi.¹

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ॥

'He who sheds the ego and leans ever on the Guru and knows not another without Him'

Bhai Balwand Ji states:

**mat gur aatam dayv dee kharag jor paraaku-i jee-a dai.²
gur chaylay rehraas kee-ee naanak salaamat theev-dai.**

ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕੁਇ ਜੀਅ ਦੈ॥

ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ॥

Just as Guru Nanak Dev Ji obliterated ignorance of the mind in Bhai Lehna Ji with the sword of knowledge (Giaan) and placed the sublime wisdom of the Guru in his heart transforming him into Guru Angad Dev Ji; in the same way when a Gursikh discards his egoist mind, Satguru Ji strengthens Gurmata (Guru's wisdom) within the gursikh's heart. A gursikh who adopts the Guru's wisdom with firm resolve cannot be swayed or influenced otherwise. Sahib Sri Guru Amardas Ji states:

gurmata matt achal hai chala-i na sakai ko-i.³

ਗੁਰਮਤਿ ਮਤਿ ਅਚਲੁ ਹੈ ਚਲਾਇ ਨ ਸਕੈ ਕੋਇ॥

'The Mind instructed in the Guru's Wisdom become stable; No one can move or perturb it'.

Such a stable mind never falters. Doubt and disbelief do not come near. A being with a superior, pure mind always abides in the Lord's will.

The mind can become adulterated by the effects of Maya at any time. Therefore one must never become immodest

1. 3rd Guru, page 920 2. Balvand ji, satta ji, page 966 3. 3rd Guru, page 549

or conceited about knowledge. Bhagat Kabir Ji states:

kabeer garab na keejee-ai ra^Nk na hasee-ai ko-i.¹
ajahu su naao samu^Ndar meh ki-aa jaanau ki-aa ho-i.
 ਕਬੀਰ ਗਰਬ ਨ ਕੀਜੀਐ ਰੰਕੁ ਨ ਹਸੀਐ ਕੋਇ॥
 ਅਜਹੁ ਸੁ ਨਾਉ ਸਮੁੰਦ੍ਰ ਮਹਿ ਕਿਆ ਜਾਨਉ ਕਿਆ ਹੋਇ॥

*‘Kabir: Pride not and laugh at the poor and meek
 For, thy boat is still at sea: who knows what is to happen
 to thee.’*

Therefore one is to abandon pride, power and all protestations. Yielding to the Guru one is to petition through Ardaas saying:

matt sumat tayrai vas suaamee²
ham ja^Nt too purakh ja^Ntainee.
 ਮਤਿ ਸੁਮਤਿ ਤੇਰੈ ਵਸਿ ਸੁਆਮੀ ਹਮ ਜੰਤ ਤੂ ਪੁਰਖੁ ਜੰਤੈਨੀ.

‘Wisdom, balanced wisdom is in Your power, O Lord and Master; I am the instrument, and You are the player, O Primal Lord.’ That is why the plea "**man neevaa^N, matt uchee, matt-patt daa raakh^haa aap waheguru!** ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ, ਮਤਿ-ਪਤਿ ਦਾ ਰਾਖਾ ਆਪ "ਵਾਹਿਗੁਰੂ" i.e. “May the mind remain humble, may wisdom be supreme, May the one Lord Almighty ‘Waheguru’ protect this wisdom and my reputation”. These words are incorporated in Ardaas by our elders wherein one’s discerning wisdom and repute are placed in the Lord’s protection. He who concedes to the Guru. The Guru himself preserves his honour.

ਹੇ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ !
Hay Akaal purakh ! Aapanay pa^Nth day
sadaa sahaaee daataar jeeo!

The ‘Panth’ belongs to the Supreme Lord. All Singhs are members of the Supreme Lord’s ‘Panth’. This ‘Panth’ was

1. Kabeer jee, Page 1366 2. 4th Guru, Page 800

initiated by Sri Guru Nanak Dev Ji to which Bhai Gurdas Ji gives his testimony in his 'Vaars'.

**maari-aa sikaa jagat vich Naanak nirmal paⁿth chala*a*-i-aa.¹
thaapi-aa Lehnaa jeevaday gur-aaee sir chhatar phiraa-i-aa.
joti jot milaa-i-kai Satgur Naanak roop vataa-i-aa.**

ਮਾਰਿਆ ਸਿੱਕਾ ਜਗਤ ਵਿੱਚ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ॥

ਥਾਪਿਆ ਲਹਿਣਾ ਜੀਵਦੇ ਗੁਰਆਈ ਸਿਰ ਛਤ੍ ਫਿਰਾਇਆ॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਕੈ ਸਤਿਗੁਰ ਨਾਨਕ ਰੂਪ ਵਟਾਇਆ॥

'In the world, he established the authority (of his doctrines) and started a religion, devoid of any impurity (niramal panth). During his life time he waved the canopy of Guru seat on the head of Lehna (Guru Angad) and merged his own light into him. Guru Nanak now transformed himself.'

In Sri Guru Granth Sahib, Bhat Gyand Ji states:

Lehna*i* paⁿth dharam kaa keeaa.

Amardaas bhallay kau dee-aa.

tin Siri Raamdaas sodhee thir thap-i-o.

har kaa naam akhai nidh aap-i-o.

ਲਹਣੈ ਪੰਥੁ ਧਰਮ ਕਾ ਕੀਆ॥ ਅਮਰਦਾਸ ਭਲੇ ਕਉ ਦੀਆ॥

ਤਿਨਿ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਸੋਢੀ ਬਿਰੁ ਬਪੁਉ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਖੈ ਨਿਧਿ ਅਪੁਉ॥

All the Satgurus preached this sublime 'Panth' of Sri Guru Nanak Dev Ji. Kalgidhar Patshah Ji transformed this 'Sublime Panth' to the unique identity of 'Khalsa Panth' with its distinctive observances and traditions, thereby affording the 'Khalsa Panth' a pristine uniqueness and completeness. Kalgidhar Patshah ji affirms the propagation of Satguru Nanak Dev Ji's 'Panth' through his written words as follow :-

1. Bhai Gurdas Ji, Vaar: 1st

mai apnaa sut tohi nivaazaa.

pa^Nth prachur karbay kau saajaa.

ਮੈ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜ਼ਾ॥ ਪੰਥ ਪ੍ਰਚੁਰ ਕਰਬੇ ਕਉ ਸਾਜਾ॥

The 'Panth' is the Almighty's path, the Lord has manifested it in His pleasure through the Satgurus;

khaalsaa akaal purakh kee phauj.

pragatio khaalsaa parmaatam kee mauj.

ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ॥ ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ॥

Whenever the 'Khalsa Panth' has faced adverse trying times. The Khalsa has evoked the Lord and creators of this Panth The Satgurus by saying:

Almighty Lord, the Protector and Benefactor of the Khalsa Panth!

When the Khalsa calls out thus, it is then that the Lord and Kalgidhar Patshah Ji have aligned with the Khalsa fulfilling all the Khalsa's needs.

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 ।

**Siri Nankaanaa Sahib tay hor Gurdwaari-aa^N,
Gurdhaamaa^N day, jinaa^N to^N pa^Nth noo
vichori-aa gi-aa hai, khullay darshan
deedar tay sewa sa^Nbhaal daa daan
Khaalsaa Jee noo bakhasho !**

The Gurdwaras are the founts of Sikhism. To gaze upon and visit the Gurdwara brings to memory our Gurus and the history of their unique deeds. Sacred Gurdwaras afford us the sublime touch of our Guru's essence. These Gurdwaras

are worthy places of worship and reverence. By visiting the Gurdwara we gaze upon our beloved Guru. Gurdwaras are the schools of Sikhism. They are resting places for pilgrims. They fulfill the needs of food and shelter. Gurdwaras are the places where matters pertaining to the sikh faith are discussed and resolved. A sikh's relationship with the Gurdwara is like that of the flesh to nails; it is that intimate. A sikh is forever ready to sacrifice his all for the purity and integrity of the Gurdwaras and will never compromise the traditions and heritage of the house of the Guru. To uphold the dignity of these Gurdwaras sikhs have from time to time led 'Morchas' (demonstrations) which are a witness to the sacrifices they readily gave with a glowing countenance. It is most unfortunate that while sikhs played a prominent role in helping India attain independence, yet due to partition more than half the sikh Gurdwaras have fallen out of the reach and care of the sikh sangat. Approximately one hundred and twenty five Gurdwaras now fall within the borders of Pakistan. Even Satguru Nanak Dev Ji's sublime place of birth Sri Nanakaana Sahib, Gurdwaras pertaining to important incidents of Satguru Ji's childhood showing his spiritual prowess like Patti Sahib, Maal Ji Sahib, Kiara Sahib, Sachaa Saudaa, Tambu Sahib, Punja Sahib (Hasan Abdal). The place of the fifth Satguru's martyrdom, Dera Sahib (Lahore), Gurdwara Janam Asthan of fourth Satguru Ji, Gurdwara in memory of sixth Satguru Ji, places of martyrdom of Bhai Mani Singh Ji, Bhai Taru Singh Ji, martyred sikh women and children. The sikh nation has been separated from all these places. Day and night the agony of separation from these more than one hundred and twenty five holy places disturbs the soul of the sikh nation. Many temporal efforts having failed, gursikhs adopted the fourth Satguru Ji's words below:

**mai taan deebaan toohai mayray suaamee
mai tudh aagai ardaas.**

**mai hor thaao naahee jis peh karau bayna^Ntee
mayraa dukh sukh tu, Jh hee paas.**

**ਮੈ ਤਾਣੁ ਦੀਬਾਣੁ ਤੂਹੈ ਮੇਰੇ ਸੁਆਮੀ ਮੈ ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ॥
ਮੈ ਹੋਰ ਥਾਉ ਨਾਹੀ ਜਿਸੁ ਪਹਿ ਕਰਉ ਬੇਨੰਤੀ ਮੇਰਾ ਦੁਖੁ ਸੁਖੁ ਤੁਝ ਹੀ ਪਾਸਿ॥**

'You alone are my strength, and my Court, O my Lord and Master; unto You alone I pray. There is no other place where I can offer my prayers; I can tell my pains and pleasures only to You.'
4th guroo, page 735

Petitioning before Waheguru and our Satguru's feet everyday we in Ardaas say '**hay Akaal Purakh Apanay Pa^Nth day Sadaa Sahaee Dataar Jio! Siri Nankaanaa Sahib tay hor Gurdwaariaa^N Gurdhamaa^N day, Jinha^N to^N Pa^Nth noo vichhoriaa gi-aa hai, khullay darshan deedaar tay sewa sa^Nbhal daa daan Khalsaa ji noo bakhasho.** O Almighty Lord!, the Protector and Benefactor of the Panth. Grant us the gift of visiting, maintaining and worshiping without any restrictions at Siri Nankaana Sahib and other Gurdwaras and Guru mansions of which the sikh nation has been deprived (by partition of India). By incorporating the above petition in the daily Ardaas of the Khalsa Panth. The memory of this separation has been sewn into the fabric of the gursikh's heart forever, alongside hope too takes root that the Supreme Lord will definitely fulfill the Khalsa's heartfelt petition.

**ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ
ਓਟ, ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰਦੀ
ਅਰਦਾਸ ਹੈ ਜੀ। ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ਼ ਕਰਨੀ।
ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।**

Hay ni-maani-aa^N day maan, ni-taani-aa^N day taan, ni-oti-aa^N dee ot, sachay pitaa Waheguru ! aap jee day hazoor* dee ardaas hai jee. Akhar vaadhaa ghaataa bhull chuk maaph karnee. Sarbat day kaaraj raas karnay.

In the last lines, accepting the Almighty Lord as our True Father. Knowing the Lord to be the Honour of the meek, the Strength of the helpless, the Shelter of the shelterless, one petitions one's inner needs through Ardaas before the Lord.

ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੈ ।

Say-ee pi-aaray mayl,

jinaa^N mili-aa^N tayraa naam chitt aavai,

After the above petition a gursikh asks his Master for the most supreme of gifts saying, O Benevolent one! Through your grace may we meet true gursikhs by meeting whom one remembers your existence and 'Naam' abides in the heart forever. In this world one meets such people too whom on meeting instead of remembering the Lord, the Lord's existence disappears from one's own mind and their negative sanskars (mental thought patterns) begin to effect the being. That is why Siri Guru Arjun Dev Ji teaches us how to petition humbly before the Lord as below:

maaga-o daan kirpaal kirpaa nidh

mayraa mukh saakat sa^Ng na jutsee ray.

jan naanak daas daas ko karee-ahu

mayraa moo^Nd saadh pagaa hayth rulsee ray.

*Reason for Ardaas is given.

ਮਾਗਉ ਦਾਨੁ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਮੇਰਾ ਮੁਖੁ ਸਾਕਤ ਸੰਗਿ ਨ ਜੁਟਸੀ ਰੇ ॥
ਜਨ ਨਾਨਕ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਮੇਰਾ ਮੁੰਡੁ ਸਾਧ ਪਗਾ ਹੇਠਿ ਰੁਲਸੀ ਰੇ ॥੨॥

Devgaⁿdhaaree 5th Guroo, page 536

I beg this blessing of You, O Merciful Lord, ocean of mercy - please, don't bring me face to face with the faithless cynics. Make servant Nanak the slave of Your slave; let his head roll in the dust under the feet of the Holy.

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ

Naanak naam Charadee kalaa

‘Charadee kalaa’ is that state of consciousness in which the soul does not feel negativity despite sorrow being present. In a state of ‘Charadee kalaa’ one is not attached to joys nor does one fear suffering. Gold and dust appear same. A being who abides in this state neither judges nor condemns anyone nor is he a flatterer. A being of such an exalted state is not perturbed by back-biters and he himself does not stoop to that level. At the same time he does not become concieted on hearing his praise. Pride, attachment, greed etc. are subjugated in the being who abides in a state of ‘Charadee Kalaa’. Joy sorrow, respect or disrespect do not touch him. Such a being’s desires and wants cease. He who, abides in ‘Charadee kalaa’ does not dwell in the past nor in the future but abides in a sublime state in the present. Lust and anger cannot touch such a person because the Lord abides within his heart. Through the grace of the Lord and Guru he inhabits this world but remains one with the Lord from within. Just as water merges with water, none can tell the difference. Through ‘Naam’ contemplation the being becomes the very image of his Lord and Master. Sri Guru Teg Bahadur ji sketch the portrait of such a being who forever remains in a state of ‘Charadee kalaa’

jo nar dukh mai dukh nahee maanai.
sukh sanayhu ar bhai nahee jaa kai
ka^Nchan maatee maanai.1. rahaa-o.
neh ni^Ndi-aa neh ustat jaa kai lobh moh abhimaanaa.
harakh sog tay rahai ni-aara-o naahi maan apmaanaa.1.
aasaa mansaa sagal ti-aagai jag tay rahai niraasaa.
kaam krodh jeh parsai naahan teh ghat barahm nivaasaa.2.
gur kirpaa jeh nar ka-o keenee teh ih jugat pachhaanee.
naanak leen bha-i-o gobi^Nd si-o ji-o paanee sa^Ng paanee.3.

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਰੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਿਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

That man, who in the midst of pain, does not feel pain, who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust.1.Pause.

Who is not swayed by either slander or praise, nor affected by greed, attachment or pride; who remains unaffected by joy and sorrow, honor and dishonor.1.

who renounces all hopes and desires and remains desireless in the world; who is not touched by sexual desire or anger - within his heart, God dwells.2.

That man, blessed by Guru's Grace, understands this way. O Nanak, he merges with the Lord of the Universe, like water with water. 3.11.

Sorath 9th Guru, Page 633

The extraordinary feat of calling Babar a 'Tyrant' could only be accomplished by one whose consciousness abided

forever in a state of Charadee Kalaa:

Sach kee baanee naanak aakhai

sach sunaa-i-see sach kee baylaa.¹

ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ॥

'Nanak utters the speech of Truth, for now is the time to utter the Truth'

He, whose consciousness was in a state of 'Charadee kalaa' alone could sit on a hot iron plate (place on earthen oven) and have burning sand poured over his head but still call out to the Lord saying:-

Tayraa kee-aa meethaa laagai.

Har naam padaarath naanak maa^Ngai.²

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ॥

'Sweet to me are they doings, O Lord, And I seek no other boon but Thy Name'

He who's consciousness abided in 'Charadee Kalaa' could sit in a cauldron of boiling water and say:-

meet karai so-ee ham maanaa.

meet kay kartab kusal samaanaa.³

ਮੀਤੁ ਕਰੈ ਸੋਈ ਹਮ ਮਾਨਾ॥ ਮੀਤ ਕੇ ਕਰਤਬ ਕੁਸਲ ਸਮਾਨਾ॥

'All that my Friend does, leads to joy: All that my Friend does, I submit there to.'

He who's consciousness abides in 'Charadee Kalaa' along with his family can partake of dry roti after days of starvation and still thank the Lord saying:

rookho bhojan bhoom sain sakhee

pri-a sa^Ng sookh bihaat.⁴

ਰੂਖੋ ਭੋਜਨੁ ਭੂਮਿ ਸੈਨ ਸਖੀ ਪ੍ਰਿਅ ਸੰਗਿ ਸੁਖਿ ਬਿਹਾਤਾ॥

1. Tila^Ng 1st Guru, Page 723 2. Aasa 5th Guru, Page 394, 3. Gauree 5th Guru, Page 188 4. kaan^raa 5th Guru, page 1306

'I'd sleep on the floor and eat the dry bread if only I were to pass my night in peace with my God'

He who abides in 'Charadee Kalaa' alone can come forward to accomplish the unique task of protecting another's faith and rights.

Tilak ja^Njoo raak^haa prabh^h taa kaa.

Keeno bado kaloo meh saakaa.

Saadhan hayt i-tee jin karee.

Sees dee-aa par see naa ucharee.¹

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ॥

ਸਾਧਨ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ॥ ਸੀਸ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ॥

The Master (Guru Tegh Bahadur) saved the religious symbols-the frontal mark and the sacred thread of Kashmiri Brahmans and Hindus. He performed an epoch-making exploit in the Iron age.

In order to save the pious people, he went far beyond the limit of sacrifice. He gave away his head but did not utter a whisper of a groan.

Only he who abides in 'Charadee Kalaa' can sacrifice his own sons and his sikhs, who are more dear to him than his sons and then forsaking all comforts, in the coldest months of winter wander through the wilderness barefooted without warm clothing or blanket and still say:-

mitar pi-aaray noo^N haal mureedaa^N daa kehinaa.²

tudh bin rog rajaa^eaa^N daa odan^h naag nivaasaa^N day rehnaa.

sool suraahee kha^Njar pi-aalaa bi^Ng kasaa^e-aa^N daa sehnaa.

Yaararay daa saa^Nnoo sathar cha^Ngaa

bhath^h khayray-aa^N daa rehnaa.

ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ॥

1. Bachitar naatak 2. Shabad hazaaray, Khiaal, 10th Guru.

ਤੁਧੁ ਬਿਨੁ ਰੋਗੁ ਰਜਾਈਆਂ ਦਾ ਓਡਣ ਨਾਗ ਨਿਵਾਸਾ ਦਾ ਰਹਿਣਾ॥

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰੁ ਪਿਯਾਲਾ ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਿਣਾ॥

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਿਣਾ॥੧॥੧॥੬॥

Tell the Beloved Friend (God) the plight of us, the Disciples. Without You, it is a torment to wear quilts (in winter) and living in imposing mansion is like dwelling with snakes. The flask is like a (honed) spike, the goblet is like a dagger and (your separation) is akin to enduring the thrust of a butcher's knife. The bare floor of (our Beloved) Friend is acceptable to us. Living in towns is like living in a furnace.

Only he who abides in 'Charadee kalaa' having heard the news of his innocent Sahibzadas, aged seven and nine years being walled in alive and his mother having left for heavenly abode, smile and say:-

**Sachkha^Nd noo^N ga-ay nay sahibzaaday,
jar zulam day raaj dee putt kay tay.**

ਸਚਖੰਡ ਨੂੰ ਗਏ ਨੇ ਸਾਹਿਬਜ਼ਾਦੇ,

ਜੜ੍ਹ ਜੁਲਮ ਦੇ ਰਾਜ ਦੀ ਪੁੱਟ ਕੇ ਤੇ।

Having sacrificed his entire family when his spouse inquired as to why she could not spot her sons (Sahibzadas) in the congregation. It was the one who forever remained in 'Charadee kalaa' who said

in putaran kay sees par vaar dee-ay sut chaar.

chaar mooay tau kiaa hooaa jeevat laakh hazaar.

ਇਨ ਪੁਤਰਨ ਕੇ ਸੀਸ ਪਰ ਵਾਰ ਦੀਏ ਸੁਤ ਚਾਰ॥

ਚਾਰ ਮੂਏ ਤੋਂ ਕਿਆ ਹੂਆ ਜੀਵਤ ਲਾਖ ਹਜ਼ਾਰ॥

The one who remains in a state of 'Charadee kalaa' alone can challenge the emperor of the time saying, 'It matters not that you have martyred my four sons. The coiled serpent

(Khalsa) is still alive’.

chihaa shud ki choo^N bachagaa^N kushateh chaar.

ki baakee bimaa^Nd-asat paycheedah maar.¹

ਚਿਹਾ ਸ਼ੁਦ ਕਿ ਚੂੰ ਬੱਚਗਾਂ ਕੁਸ਼ਤਹ ਚਾਰ॥

ਕਿ ਬਾਕੀ ਬਿਮਾਂਦਅਸਤੁ ਪੇਚੀਦਹ ਮਾਰ॥

A being in a state of ‘Charadee kalaa’ cannot be swayed from his path by physical torture. Rising above the physical pain he calls out:

man na digai tan kahay ko daraa-i.

charan kamal chit rahi-o samaa-i.²

ਮਨ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕੋ ਡਰਾਇ॥ ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ॥

‘Attuned to Him, one wobblest not, and cease one’s out-goings, And one is merged in the void of equipoise’.

Only he who remains in ‘Charadee Kalaa’ can stand in line of ‘Martyrs’ Our history is strewn with the remarkable sacrifices of such beings. In Ardaas we remember these extraordinary beings with love and feeling, saying, ‘The sikh men and women who sacrificed their heads for the sikh panth, who got themselves cut to pieces limb by limb, who had their skulls (scalps) removed, who were tied and rotated on wheels with metal spikes and broken to pieces, who were cut by saws, who were flayed alive, who sacrificed themselves to the upkeep and dignity of the Gurdwaras, they did not abandon the Sikh faith, who till the last breath abided by their faith and kept their long hair.

When the body is being cut to pieces by a saw, only he who is in a state of ‘Charadee kalaa’ can say :

aaraa pi-aaraa lagat hai kaaraa karo banaa-i.

sidak jo deaaa satguroo so neh haaraa jaa-i.

1. Zafarnaama-78 2. Bhairau kabeer jee, Page 1162

ਆਰਾ ਪਿਆਰਾ ਲਗਤ ਹੈ ਕਾਰਾ ਕਰੋ ਬਨਾਇ॥
ਸਿਦਕੁ ਜੋ ਦੀਆ ਸਤਿਗੁਰੂ ਸੋ ਨਹਿ ਹਾਰਾ ਜਾਇ॥

Seeing his son being broken to pieces on a rotating wheel with metal spikes, a being who abides in 'Charadee kalaa' alone can say :

**dhan gharee dhan charakharee dhan niaao tumaaraa.
dharam haytham chareh charakharee dhan vazood hamaaraa.
ham to gur ko sikh sadaavai, gur kay hayt praan taj jaavai.**

ਧਨ ਘੜੀ ਧਨ ਚਰਖੜੀ ਧਨ ਨਿਆਉ ਤੁਮਾਰਾ॥

ਧਰਮ ਹੇਤ ਹਮ ਚੜ੍ਹਹਿ ਚਰਖੜੀ ਧਨ ਵਜੂਦ ਹਮਾਰਾ॥

ਹਮ ਤੋ ਗੁਰ ਕੇ ਸਿਖ ਸਦਾਵੈ, ਗੁਰ ਕੇ ਹੇਤ ਪ੍ਰਾਣ ਤਜ ਜਾਵੈ॥

Only he who abides in 'Charadee kalaa' can live upto his word despite having his scalp removed. Even then with loving devotion he carried on reciting Gurbani and after twenty two days, in his pleasure becomes one, with the feet of the Lord. Our sikh history is full of extraordinary narratives of those who having abided in the realms of 'Charadee kala', carved out unique and inspiring paths for us to follow. They alone are true warriors in the eyes of the Satguru who remain forever in a state of 'Charadee kalaa'. How then does one attain this state of Charadee kalaa, this state of indomitability? We get our answer by reading Satguru Arjun Dev ji's worlds below:

**jaa ka-o har ra^{Ng} laago is jug meh so kahee-at hai sooraa.
aatam jinai sagal vas taa kai jaa kaa satgur pooraa.1.**

thaaakur gaa-ee-ai aatam ra^{Ng}.

sarnee paavan naam dhi-aavan sahj samaavan sa^{Ng}.1.rahaa-o.

jan kay charan vasesh mayrai hee-arai sa^{Ng} puneetaa dayhee.

jan kee dhoor dayhu kirpaa nidh naanak kai sukh ayhee.2.

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥

ਆਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੧॥
ਠਾਕੁਰੁ ਗਾਈਐ ਆਤਮ ਰੰਗਿ ॥
ਸਰਣੀ ਪਾਵਨ ਨਾਮ ਧਿਆਵਨ ਸਹਜਿ ਸਮਾਵਨ ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥
ਜਨ ਕੇ ਚਰਨ ਵਸਹਿ ਮੇਰੇ ਹੀਅਰੈ ਸੰਗਿ ਪੁਨੀਤਾ ਦੇਹੀ ॥
ਜਨ ਕੀ ਧੂਰਿ ਦੇਹੁ ਕਿਰਪਾ ਨਿਧਿ ਨਾਨਕ ਕੈ ਸੁਖੁ ਏਹੀ ॥੨॥੪॥੩੫॥

Dhanaasaree 5th Guroo, Page 680

He alone is called a warrior, who is attached to the Lord's Love in this age. Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control.1. Sing the Praises of the Lord and Master, with the love of your soul. Those who seek His Sanctuary, and meditate on the Naam, the Name of the Lord, are blended with the Lord in celestial peace.1.Pause. The feet of the Lord's humble servant abide in my heart; with them, my body is made pure. O treasure of mercy, please bless Nanak with the dust of the feet of Your humble servants; this alone brings peace.2.4.35.

Guru Arjun Dev Ji states that the soul can be imbued with the colors of the Lord only through 'Naam' contemplation. Through 'Naam' contemplation he who is bestowed all treasures, all spiritual attainments, who is bestowed the power and might of crores of armies and fortresses, he who has become immortal, who is the possessor of extraordinary spiritual prowess, who has a large family of God's devotees, who has attained a state of peace and equipoise, who is free of fears and doubt, who is the embodiment of the Creator-Lord. How can the Master of such attributes ever know any thing but the state of 'Charadee kalaa'. How then does one attain this unique state of 'Charadee kalaa? This gift is attained through the grace of 'Naam'. Reading Satguru Arujn Dev ji's words below gives us clarity.

jis naam ridai so-ee vad raajaa.

jis naam ridai tis pooray kaajaa.
jis naam ridai tin kot dhan paa-ay.
naam binaa janam birthaa jaa-ay.1.
tis saalaahē jis har dhan raas.
so vad-bhaagee jis gur mastak haath.1.rahaa-o.
jis naam ridai tis kot ka-ee sainaa.
jis naam ridai tis sahj sukhainaa.
jis naam ridai so seetal hoo-aa.
naam binaa dharig jeevan moo-aa.2.
jis naam ridai so jeevan muktaa.
jis naam ridai tis sabh hee jugtaa.
jis naam ridai tin na-o nidh paa-ee.
naam binaa bharam aavai jaa-ee.3.
jis naam ridai so vayparvaahaa.
jis naam ridai tis sad hee laahaa.
jis naam ridai tis vad parvaaraa.
naam binaa manmukh gaavaaraa.4.
jis naam ridai tis nihchal aasan.
jis naam ridai tis takhat nivaasan.
jis naam ridai so saachaa saahu.
naamhen naahee pat vaysaahu.5.
jis naam ridai so sabh meh jaataa.
jis naam ridai so purakh bidhaataa.
jis naam ridai so sabh tay oochaa.
naam binaa bharam jonee moochaa.6.
jis naam ridai tis pargat pahaaraa.
jis naam ridai tis miti-aa a^Ndhaaraa.

**jis naam ridai so purakh parvaan.
naam binaa fir aavan jaan.7.
tin naam paa-i-aa jis bha-i-o kirpaal.
saadh sangat meh lakhay gopaal.
aavan jaan rahay sukh paa-i-aa.
kaho naanak tatai tat milaa-i-aa.8.1.4.**

Bhairau 5th Guru, Page 1156

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਕੋਟਿ ਧਨ ਪਾਏ ॥ ਨਾਮ ਬਿਨਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਏ ॥੧॥
ਤਿਸੁ ਸਾਲਾਹੀ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥ ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥੧॥ ਰਹਾਉ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਕੋਟ ਕਈ ਸੈਨਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਹਜ ਸੁਖੈਨਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸੀਤਲੁ ਹੂਆ ॥ ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਮੂਆ ॥੨॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਜੀਵਨ ਮੁਕਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਭ ਹੀ ਜੁਗਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਆਵੈ ਜਾਈ ॥੩॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਵੇਪਰਵਾਰਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਦ ਹੀ ਲਾਹਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਵਡ ਪਰਵਾਰਾ ॥ ਨਾਮ ਬਿਨਾ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥੪॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਾਚਾ ਸਾਹੁ ॥ ਨਾਮਹੀਣ ਨਾਹੀ ਪਤਿ ਵੇਸਾਹੁ ॥੫॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਮਹਿ ਜਾਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਤੇ ਊਚਾ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਜੋਨੀ ਮੂਚਾ ॥੬॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪ੍ਰਗਟਿ ਪਹਾਰਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਮਿਟਿਆ ਅੰਧਾਰਾ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਪਰਵਾਣੁ ॥ ਨਾਮ ਬਿਨਾ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ॥੭॥
ਤਿਨਿ ਨਾਮੁ ਪਾਇਆ ਜਿਸੁ ਭਇਓ ਕ੍ਰਿਪਾਲ ॥ ਸਾਧਸੰਗਤਿ ਮਹਿ ਲਖੇ ਗੋਪਾਲ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਤਤੈ ਤਤੁ ਮਿਲਾਇਆ ॥੮॥੧॥੪॥

Therefore 'Naam' is the bestower of 'Charadee kalaa.' In 'Naam' abide all the gifts of both worlds. In the Satguru's home the fundamental principal is "Naanak kai ghar kayval naam" "ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ" 'In Nanak's

home there is only 'Naam'. The hidden secret behind 'Charadee kalaa' is pure, unadulterated 'Naam'. In whose heart the Lord's Name (Naam) abides, know it, he has attained the state of 'Charadee kalaa.'

ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ ।

Tayray bhaanay sarbat daa bhalaa.

It is indeed difficult to abide by the Lord's will. Sahib Siri Guru Arjun Dev Ji states in the Basant Raag :

Tayraa mehal agochar mayray pi-aaray

bikham tayraa hai bhaanaa.¹

ਤੇਰਾ ਮਹਲੁ ਅਗੋਚਰੁ ਮੇਰੇ ਪਿਆਰੇ ਬਿਖਮੁ ਤੇਰਾ ਹੈ ਭਾਣਾ॥

Your Mansion is imperceptible, O my Beloved; it is so difficult to accept Your Will.

and:- **suhaylaa kehan kahaavan. tayraa bikham bhaavan.**²

ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ॥ ਤੇਰਾ ਬਿਖਮ ਭਾਵਨੁ॥

It is easy to speak and talk, but it is difficult to accept Your Will.

But without acceding to the Lord's will one does not gain acceptance in the Master's abode. Bhai Gurdaas ji states in the twenty ninth Vaar.

khasmai so-ee bhaa^Nvadaa khasmai daa jis bhaanaa bhaavai.

bhaanaa ma^Nnai ma^Nnee-ay aapnaa bhaanaa aap manaavai.³

ਖਸਮੈ ਸੋਈ ਭਾਂਵਦਾ ਖਸਮੈ ਦਾ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ॥

ਭਾਣਾ ਮੰਨੈ ਮੰਨੀਐ ਆਪਣਾ ਭਾਣਾ ਆਪ ਮਨਾਵੈ॥

Satguru Nanak Dev Ji states in the Asa-Di-Vaar:

hukam ma^Nnee-ay hovai parvaan

taa khasmai kaa mehal paa-i-see.⁴

1. 5th Guru, page 1186 2. SiriRaag 5th Guru, page 51 3. Bhai Gurdas ji, vaar 29th, Pauree 13th 4. 1st Guru, page 471

ਹੁਕਮ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ॥

'He who submits to His will is approved and mounts to the palace of the Lord'. He Who abides by the Lord's will attains a place in the Lord's Palace. He alone then meets his Maker. He who submits to His will becomes one with Lord. Satguru Amardas ji states in the 'Solahay' bani:-

tayraa bhaanaa ma^Nnay su milai tudh aa-ay.¹

jis bhaanaa bhaavai so tu, Jhahi samaa-ay.

ਤੇਰਾ ਭਾਣਾ ਮੰਨੇ ਸੁ ਮਿਲੈ ਤੁਧੁ ਆਏ ॥ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ਸੋ ਤੁਝਹਿ ਸਮਾਏ ॥

'One who surrenders to Your Will, meets with You, Lord. One who is pleased with Your Will is immersed in You.'

The souls who 'Merge' with the Lord become the very image of their Master. Satguru of those great souls, vociferously call out to His Master who teaches all the art of 'Charadee Kalaa' through Ardaas saying :

jagat jala^Ndaa rakh lai aap^{nee} kirpaa dhaar.

jitt du-aarai ubarai tittai lai hu ubaar.²

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੇ ਲੈਹੁ ਉਬਾਰਿ ॥

'The world is going up in flames - shower it with Your Mercy, and save it! Save it, and deliver it, by whatever method it takes.'

The Guru prays not just for the welfare of his devotees and his sikhs but for the welfare of all beings saying:

sabhay jee-a samaal ap^{nee} mehar kar.

a^Nn pa^{nee} much upaa-i dukh daalad bha^Nn tar.

ardaas sun^{ee} daataar ho-ee sisat thar.

lay-vahu ka^Nth lagaa-i ap^{daa} sabh har.

1. 3rd Guru, page 1064 2. 4th Guru, Page 853

naanak naam dhi-aa-i prabh kaa saphal ghar.1.

ਸਭੇ ਜੀਅ ਸਮਾਲਿ ਅਪਣੀ ਮਿਹਰ ਕਰੁ ॥

ਅੰਨੁ ਪਾਣੀ ਮੁਚੁ ਉਪਾਇ ਦੁਖ ਦਾਲਦੁ ਭੰਨਿ ਤਰੁ ॥

ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਹੋਈ ਸਿਸਟਿ ਠਰੁ ॥

ਲੇਵਹੁ ਕੰਠਿ ਲਗਾਇ ਅਪਦਾ ਸਭ ਹਰੁ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪ੍ਰਭ ਕਾ ਸਫਲੁ ਘਰੁ ॥੧॥

Saara^Ng 5th Guru, Page 1251

'O God, be merciful and keep everyone in Thy care O Lord, Bless us abundantly with our sustenance, and ridding us of our poverty, Ferry us across the sea of material existence'

The being whose Guru prays for the welfare of all. If such a being becomes one with his Master, then he too wishes and prays for the wellbeing of all. No matter how long a gursikh's Ardaas may be to his Lord. He may ask for the treasures of both worlds, for the 'Charadee Kalaa' of his children, for a disease free body, respect, honour and repute for himself. No matter how many boons he asks from the Lord. But a gursikh's Ardaas is not considered complete until his consciousness having come in a state of equipoise and acceptance of the Lord's will, does not ask for the welfare and well-being of all. What kind of Ardaas is this, which a gursikh places before the Lord which surmounts the boundaries of time, country, race, nation, caste and creed; which surmounts the differences of religion and faith to beseech the Lord for the well-being, protection and welfare of all. A gursikh's Ardaas has the capacity to enfold all of humanity in its embrace. Is there another Ardaas, like this in the world? Only the Ardaas of the 'Sikh' is the Ardaas which encompasses and embraces all humanity.

ਦੋਹਰਾ ॥

Doharaa

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ, ਤਬੈ ਚਲਾਯੋ ਪੰਥ ॥

Aagi-aa bhaee akaal kee, tabai chalaayo pa^Nth.

According to the will of the Lord, Satguru Nanak Dev Ji initiated the 'Panth' or Path. The stamp of completion of this process was realized by Satguru Gobind Singh Ji Maharaj. Therefore the Khalsa panth came into existence as ordained by the Lord.

ਸਭ ਸਿੱਖਨ ਕੋ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ ॥

Sabh sikhnan ko hukam hai Guroo maanio gra^Nth.

All sikhs are directed to accept and embrace Sri Guru Granth Sahib Ji as their Guru. One is not to look elsewhere.

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ, ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ॥

Guroo gra^Nth jee maani-o, pargat guraa^N kee dayh.

Sikhs are directed to accede to Sri Guru Granth Sahib Ji as the embodiment of the Satgurus. They are to accord Sri Guru Granth Sahib Ji the same respect and reverence as the Satgurus and to abide by its teachings.

ਜੋ ਪ੍ਰਭੁ ਕੋ ਮਿਲਬੋ ਚਹੈ, ਖੋਜ ਸ਼ਬਦ ਮੈਂ ਲੇਹ ॥

Jo prabh ko milbo chahai, khoj shabad mai^N leh.

He who yearns to meet his Maker, he can find the way to unite with the Lord through contemplation on the bani of Sri Guru Granth Sahib Ji.

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ, ਆਕੀ ਰਹੈ ਨ ਕੋਇ ॥

Raaj karaygaa Khaalsaa, aakee rahai na ko-i.

The Khalsa's virtues and ways have been described by

the Satgurus. He who adopts these virtues both within and in his outer life, such a being stands to conquer and rule his mind within and in the outside world too, he is revered. No rebel can challenge such a true Khalsa.

ਖੁਆਰ ਹੋਇ ਸਭ ਮਿਲੈਂਗੇ, ਬਚੇ ਸਰਨ ਜੋ ਹੋਇ ॥੧॥

Khu-aar ho-i sabh milai^Ngay, bachay saran jo ho-i.

He who forsakes the path of the 'Khalsa' gains nothing but empty wandering. The Lord is realized only when one comes to the sanctuary of the Satguru. Those who come to abide in the Lord's protection or shelter of the God realize, Khalsa are saved from enemies both from within and on the outside.

ਵਾਹਿਗੁਰੂ ਨਾਮੁ ਜਹਾਜ ਹੈ, ਚੜ੍ਹੇ ਸੁ ਉਤਰੈ ਪਾਰ ॥

Waheguru naam jahaaj hai, charay su utrai paar.

The Lord's Name is the ship that ferries one across the stormy sea of life. Those who meditate on 'Naam' find everlasting freedom from this turbulent sea of life.

ਜੋ ਸ਼ਰਯਾ ਕਰਿ ਸੇਂਵਦੇ, ਗੁਰੁ ਪਾਰ ਉਤਾਰਨਿਹਾਰ ॥੨॥

Jo sharadaa kar say^Nvday, Gur paar utaaran-haar.

Those who accept and abide by Guru Granth Sahib Ji as their Guru, who worship and abide by its teachings. Satguru Ji will definitely swim across them from this stormy sea of existence.

ਬੋਲੇ ਸੋ ਨਿਹਾਲ ॥ ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ ॥

Bolay so ni-haal, Sat siri akaal.

At the end of Ardaas, the ovation indicating the completion of Ardaas has deep and vast esoteric meaning. In this world many offer salutation through a cry of victory in the name of some god or goddess. Some offer this salutation

to peer-fakirs or avtars. Some laud corporeal gurus. But a gursikh does not offer this ovation '**Bolay so nihaal**' to any god, goddess, avtar or corporeal Guru. A Gursikh lauds only the Supreme Lord Almighty who is Imperishable and forever constant.

The meaning of this ovation: He who proclaims will be joyous and exalted. Proclaim whom? The name of the Immutable, Imperishable Supreme Lord Waheguru. He who lauds the timeless Eternal Lord is exalted and forever joyous. He who eulogizes the Almighty Lord, the Lord makes sure that his devotee is eulogized in the after life. In the end let us all share in proclaiming the laurels of our Guru through Guru-Fateh.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ ॥

Waheguru ji ka Khalsa. Waheguru ji ki Fateh.

This proclamation above is to dispel any doubts that 'Khalsa' belongs to any god goddess or corporeal guru. The 'Khalsa' belongs only to 'Waheguru'. Whatever triumphs a 'Khalsa' achieves they are not his. They are the triumphs of 'Waheguru'. Through this proclamation in a very subtle manner the Khalsa is saved from any pride or ego in his achievements.



IN WHAT MANNER IS ARDAAS ACCEPTED AT GURU'S DOOR

When from deep within a seeker's heart after having let go of one's sense of self arises an echo of pain, an emotional longing filled prayer, a love filled supplication, a humble prayer drenched in love of the Lord and an unconditional surrender of love and devotion reaches the Guru's feet. The Satguru Ji is compelled by this unconditional surrender, this love filled cry, this inner longing for him to shower his immeasurable grace upon the seeker enriching him beyond compare. The seeker is bestowed, limitless grace, which he could never have received even after toiling for it for many a lifetime.

Such a prayer before the Guru and God is an appeal for mercy, which involves no obstinacy, no claims, and no pride. It is a pure unconditional surrender. Here one is to pray in a humble state of mind such that...

ik Naanak kee ardaas jay tudh bhaavsee. M:1, (Page:752)

Nanak makes this one prayer: if it pleases Your Will,

binat kara-o ardaas sunhu jay thaakur bhaavai. M:5, (P:1386)

Please listen to my prayer, if it pleases You, O my Lord and Master.

In addition, along with this one is to plead before the Satguru as follows:-

tudhno chhod jaa-ee-ai parabh kaiⁿ dhar.

aan na bee-aa tayree samsar.

If I were to renounce You, God, unto whom could I turn? There is no other, comparable to You. M:5, (Page:371)

mai taan deebaan toohai mayray su-aamee mai tudh aagai ardaas.

mai hor thaa-o naahee jis peh kara-o bayna^Ntee

mayraa dukh sukh tu,Jh hee paas. 2.

You alone are my strength, and my Court, O my Lord and Master! unto You alone I pray. There is no other place where I can offer my prayers; I can tell my pains and pleasures only to You.2. M:4, (Page:735)

Dear Lord! **mai tu,Jh bin baylee ko nahee too a^Nt sakhaa-ee.**

I have no other friend except You; in the end, You alone will be my Companion and Support. **M:3, (Page:792)**

Renouncing dependence on all others, one is to call out to the Satguru Ji saying:-

kis hee ko-ee ko-i man, I nimaanee ik too.

Some people have others, but I am forlorn and dishonored; I have only You, Lord. **M:2, (Page:791)**

One's prayer must be one of complete positivism, faith, patience and devotion. The petitioner must never have a dejected frame of mind. One's prayer must be of optimism. It would help to keep Bhai Veer Singh ji's inspiration in mind. he writes:-

Vichh ja vaaⁿg duleechay dar tay, Vichhia rahu man! vichhia rahu.

Zor na koee huth na ratti, Aapaa bhaytaa dhar kay bahu.

Dhartee jivaiⁿ vichhee dhar aashaa, Mehraaⁿ meeh udeekaaⁿ vich.

Mehraaⁿ meeh varsaavan vaalaa, Truthsee aapay tayraa shahu.

Lay down in front of god's door like a mat, Remain laid down laid down O mind of mine. Exert no will nor force of your own, Present your being and sit patiently. Like the earth sits in hope, For the rain to fall as a blessing. The blessing of rain from God Will come when it pleases God. (Mayray Saeⁿ-aaⁿ Jio B. Vir Singh Ji)

When with positivism, patience, faith and devotion, having relinquished one's ego and in utter humility the seeker prays at the Guru Patshahah's feet, Then the Guru's promise is :-

jo maageh thaakur apunay tay so-ee so-ee dayvai.

Nanak daas mukh tay jo bolai eehaa oohaa sach hovai. 2.14.

Whatever I ask for from my Lord and Master, he gives that to me. Whatever the Lord's slave Nanak utters with his mouth, proves to be true, here and hereafter. 2.14. **M:5, (page:681)**

The Guru, Lord fulfills his devotee's prayer. He never ignores the prayers of his beings. Satguru Ji's promise is-

birthee kaday na hova-ee jan kee ardaas.

Nanak jor govi^d kaa pooran guntaas. 2.

The prayer of the Lord's humble servant is never offered in

vain. Nanak takes the strength of the Perfect Lord of the Universe, the treasure of excellence. 2. **M:5, (Page:819)**

In fact the Master...

Ghaṭ ghaṭ kay antar kee jaanat bhallay buray kee peer pachhaanat.

He knows all that is within every heart, he knows the pain of the good and the bad alike. **10th Guru**

The Lord has the capacity to “To know your inner most thoughts” but the Lord has kept one condition, which has been featured in Guru Arjun Dev ji’s verse below. Sahib states, “O! Being whatever your mind’s demand or petition is, place it at the Guru’s feet without hesitation”. Along with this Satguru Ji has also kept a condition that the beings prayer will be heard only when he prays after relinquishing all his cleverness and intelligence, surrendering his mind and body completely to the Guru.

jee-a kee birthaa ho-i so gur peh ardaas kar.

chhod si-aanap sagal man tan arap dhar.

When your soul is feeling sad, offer your prayers to the Guru. Renounce all your cleverness, and dedicate your mind and body to Him. **M:5, (Page:519)**

TO BE HEARD IN THE LORD’S COURT ONE NEEDS TO SURRENDER UNCONDITIONALLY

To entrust or surrender oneself is very difficult. That which we have surrendered to another leaves us with no right over it. This is our greatest weakness. We may dedicate ourselves in words completely but in the next instant, we claim back that which we surrendered earlier. Our surrender is but an exercise in futility, a mere action. It does not stem from deep within our source. Only when a being surrenders unconditionally from within can one say he has entrusted himself completely to the Lord. Then as Baba Kabir Ji says:-

kabeer mayraa muJh meh kichh nahee jo kichh hai so tayraa. tayraa tuJh ka-o sa-upatay ki-aa laagai mayraa. 203.

Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord. If I surrender to You what is already Yours, what does it cost me? .203.

Kabeer Jee, (Page:1375)

When this being through word, action and deed:-

Tan man dhan arpee subho sagal vaaree-ai eh ji^Nd.

This mind, body and wealth were given by God, who naturally adorns us. He has blessed us with all our energy, and infused His Infinite Light deep within us.

m:5, (page: 47)

When we present our whole being to the lord then according to Baba Kabir ji, this being then becomes completely at one with the Lord. When through word, action and deed such a person calls out to his Guru the Guru then showers His grace.

All those who have followed the Guru's advice...

chhod si-aanap sagal man tan arap dhar.

Renounce all your cleverness, and dedicate your mind and body to Him.

M:5, (Page:519)

In addition, those who have brought the Guru's words into practice in their lives, Satguru Ji hears what is in their hearts, their longing. He then bestows all manner of gifts upon such a sikh. Satguru states that...

jo jo kahai thaakur peh sayvak tatkaal ho-ay aavai.

Whatever the servant asks of his Lord and Master, immediately comes to pass.

Aasaa Mehlaa:5, (Page:403)

An Important Request

At the time of Ardaas every being should stand with both hands folded. But many a time we see that in ignorance the being leading Ardaas and others 'behind' him do not fold their hands properly. Their fingers are either entangled together or bunched up. This does not look appropriate before the Satguru. Gurbani too gives us indications:

du-i kar jor karee bina^Ntee

thaakur apnaa dhi-aa-i-aa.

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬਿਨੰਤੀ

ਠਾਕੁਰ ਅਪਨਾ ਧਿਆਇਆ॥

5th Guru, page 499

and:- **du-i kar jor kar-o ardaas.**

ਦੁਇ ਕਰ ਜੋਰਿ ਕਰਉ ਅਰਦਾਸਿ॥

5th Guru, page 1152

Therefore we must be mindful that we are to fold both hands in front of our chest and with an alert, yet peaceful mind, register our presence before our Satguru.



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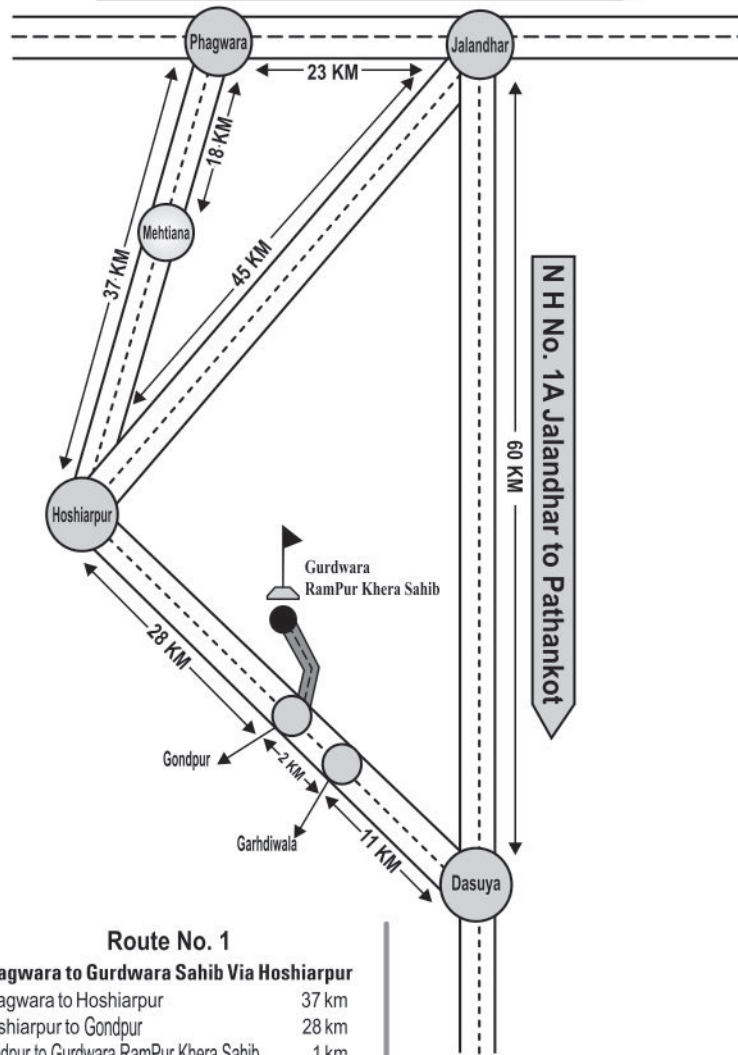
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Phagwara to Gurdwara Sahib Via Hoshiarpur

Phagwara to Hoshiarpur	37 km
Hoshiarpur to Gondpur	28 km
Gondpur to Gurdwara RamPur Khera Sahib	1 km

Route No. 2

Jalandhar to Gurdwara Sahib Via Hoshiarpur

Jalandhar to Hoshiarpur	45 km
Hoshiarpur to Gondpur	28 km
Gondpur to Gurdwara RamPur Khera Sahib	1 km

Route No. 3

Jalandhar to Gurdwara Sahib Via Dasuya

Jalandhar to Dasuya	60 km
Dasuya to Garhdiwala	11 km
Garhdiwala to Gondpur	2 km
Gondpur to Gurdwara RamPur Khera Sahib	1 km