

Grade: 6

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 16

Unit Name: Vaisākhī (ਵੈਸਾਖੀ) of 1699

Title: The Vaisākhī of 1699

Standards

Standard 2: Vaisākhī of 1699

- Students understand the narrative of Vaisākhī of 1699, emphasizing the Khaṇḍe-kī-Pāhul (ਖੰਡੇ ਕੀ ਪਾਹੁਲ), and why it is important for Sikhs (ਸਿਖ).
 - Students should geographically trace the regions from which the original Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) came to Anandpur Sāhib. Emphasis should be placed on the need for taking Amrit (ਅੰਮ੍ਰਿਤ), its description in the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), the Khālsā (ਖਾਲਸਾ) anthem and its relation, as well as the duties and purpose as to the creation of the Khālsā.

Objectives

1. Students will review what they already know about the Vaisākhī (ਵੈਸਾਖੀ) of 1699.
2. Students will review what they know about the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) and trace their background.
3. Students will learn the significance of the five *Kakārs* (ਕਕਾਰ).
4. Students will discuss why Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) decided to create the Khālsā.

Prerequisites

- Students should have a preliminary understanding of Vaisākhī.

Materials

- Various books on Gurū Gobind Singh Sāhib and Vaisākhī (bibliographic information included in Teacher Resources)
- Board or chart paper and writing materials
- Large pieces of blank paper and markers

Advanced Preparation

- The teacher should go over the various websites and books included in Teacher Resources.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Ask students what they know about the Vaisākhī of 1699. Let them narrate the story of the inauguration of the Khālsā (a short version is included in Teacher Resources) and correct where necessary.
- Emphasize the fact that the first five Sikhs, who offered themselves to the *Gurū* and became the Pañj Piāre, came from very different regions in India.
- Hand out a photocopied map of South-Asia to each student (an example is located in Teacher Resources). Write the name of each Pañj Piāre and the region they came from on the board (see Teacher Resources for information).

- Get each student to circle the region that each *Piārā* came from and emphasize the fact that these Sikhs came from very different parts of South-Asia and belonged to different castes, but all five felt love and devotion for the *Gurū* and were thus accepted into the *Khālsā* fold.
- Go over the meaning of each *Piārā*'s name and emphasize that symbolically these five names also represent the essential qualities of *Khālsā*: [*Dayā* (ਦਯਾ) = compassion; *Dharam* (ਧਰਮ) = righteousness, rule of justice; *Himmat* (ਹਿੰਮਤ) = bravery, courage; *Mohkam* (ਮੋਹਕਮ) = discipline; *Sāhib* (ਸਾਹਿਬ) = sovereignty, leadership].

Exploration (35 minutes)

- Explain that the *Khālsā* Panth (ਪੰਥ) is like a nation. It has its own flag, its own anthem, and its own system of governance (through the institution of the *Gurū Khālsā* Panth – ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ).
- Emphasize the fact that *Gurū Sāhib* gave the *Khālsā* a unique identity by blessing its members with five articles of faith. Ask students to name them [*kes* (ਕੇਸ), *kañghā* (ਕੰਘਾ), *kārā* (ਕੜਾ), *kirpān* (ਕਿਰਪਾਨ), *kachahirā* (ਕਛਹਿਰਾ)].
- Ask students to find a partner in the class. Give each pair a large piece of blank paper as well as the article entitled, *The Five Kakārs* (ਕਕਾਰ).
- Get each pair to divide the page into five sections. (They can either draw boxes or circles.) Each section will contain information on one *kakār*. Students will be required to draw a picture of the *kakār* and explain its significance in about two sentences by putting the information in the article **into their own words**. This will demonstrate student understanding of the importance of the five *kakārs*.
- Once students have completed the activity, take up the importance of each *kakār* in a large class discussion. This will also give students the opportunity to ask any questions they may have about the *kakārs* and their significance in Sikh life.

Explanation/Extension (5-10 minutes)

- Explain to students that *Gurū Gobind Singh* introduced the *Khālsā* with the following goals in mind for his Sikhs:
 1. Becoming one with *Vāhigurū* (ਵਾਹਿਗੁਰੂ).
 2. Achieving global fraternity or siblinghood.
 3. Conducting politics ethically (through the *Gurū Khālsā* Panth).
 4. Organization of an Order or institution (the *Khālsā*) of which anyone can become a member.
 5. Regenerating humanity and reviving the downtrodden human spirit.
- Get them to write the above goals into their notebooks. Ask students: How does the initiation of the *Khālsā* fulfill all of these goals?

Evaluation (On-going)

- Students should know the main details of what happened on the *Vaisākhī* of 1699. They should be able to identify the importance and significance of the five *kakārs* as well as the *Pañj Piāre*. They should also be able to discuss why *Gurū Gobind Singh* created the *Khālsā*, as well as the role and responsibility of one who has been initiated into this Order.

Teacher Resources

- Macauliffe, Max Arthur. *Gurū Gobind Singh: Life and Achievements Vol 1*. Dillī: National Book Shop, 1999.
- Singh, Kapur. *Pārāsharaprashna: The Baisakhi of Gurū Gobind Singh*. Amritsar: Gurū Nānak Dev University, 2001.
- <http://www.allaboutsikhs.com/sikh-Gurūs/Gurū-gobind-singh-ji.html>
- <http://www.sikh-history.com/sikhhist/Gurūs/nanak10.html>
- <http://www.thesikhencyclopedia.com/biographical/gobind-singh-Gurū.html>

Foundation of the Khālṣā (ਖਾਲਸਾ), 29 March, 1699

At the behest of the *Gurū* (ਗੁਰੂ), the congregation sauntered down the hill on the Vaisākhī (ਵੈਸਾਖੀ) of 1699 and gathered on the hill of Anandpur (ਅਨੰਦਪੁਰ), now the site of Gurduārā Kesgarh (ਗੁਰਦੁਆਰਾ ਕੇਸਗੜ੍ਹ). The *Gurū* remained busy in meditation and contemplation. He told the congregation that he was going to create a new brave and bold community that would liberate the humanity from oppression and tyranny.

He entered a specially constructed canopy where a huge congregation was seated. Behind the canopy, there was a small tent which was closed on all sides and could only be entered from the canopy.

The *Gurū* then drew out his sword and asked, “Is there anyone here who would lay down his life for *dharam* (ਧਰਮ)?” At this, the whole assembly was terror-stricken but the *Gurū* went on repeating his demand. At the third call, Dayā Rām (ਦਯਾ ਰਾਮ), a Khatrī (ਖਤਰੀ) of village Dalla (ਦੱਲਾ) in District Lāhaur (ਲਾਹੌਰ), rose and offered himself. The *Gurū* took him into an adjoining enclosure; soon after, the *Gurū* came out with the blood-dripping sword in hand and flourished it before the multitude, again asking, “Is there any other Sikh (ਸਿਖ) here who will offer himself for the cause of righteousness or *dharam*?” At this call, Dharam Dās (ਧਰਮ ਦਾਸ), a farmer from Hastināpur (ਹਸਤਿਨਾਪੁਰ) came forward and was taken into the enclosure. *Gurū Sāhib* again came out with a blood-stained sword and made his previous demand. Three other men stood up, one after the other, and offered themselves for sacrifice. They were Mohkam Cand (ਮੋਹਕਮ ਚੰਦ), Himmat Cand (ਹਿੱਮਤ ਚੰਦ), and Sāhib Cand (ਸਾਹਿਬ ਚੰਦ).

After the last Sikh had offered himself, the *Gurū* dressed the five men in handsome clothes and brought them into the assembly. The Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) and their backgrounds are as follows:

1. Dayā Singh (ਦਯਾ ਸਿੰਘ): a Khatrī of village Dallā (ਦੱਲਾ) in Lāhaur
2. Dharam Singh (ਧਰਮ ਸਿੰਘ): a farmer of the village Hastināpur
3. Himmat Singh (ਹਿੱਮਤ ਸਿੰਘ): a water carrier in Jagannāth (ਜਗੰਨਾਥ), Oṛīssā (ਓੜੀਸਾ)
4. Mohkam Singh (ਮੋਹਕਮ ਸਿੰਘ): the son of a washerman in Dvārka (ਦਵਾਰਕਾ), Gujrāt (ਗੁਜਰਾਤ)
5. Sāhib Singh (ਸਾਹਿਬ ਸਿੰਘ): a barber in Bidar (ਬਿਦਰ), Karnāṭak (ਕਰਨਾਟਕ)

The five Sikhs were then administered the initiation of the Double Edged Sword or Khaṇḍe Bāṭe dī Pāhul (ਖੰਡੇ ਬਾਟੇ ਦੀ ਪਾਹੁਲ) which was prepared while reciting Gurbānī (ਗੁਰਬਾਣੀ). The initiated Sikhs were knighted Singhs, the Pañj Piāre, the Five Beloved Ones; they were the first members of the Khālṣā, into which the *Gurū* himself humbly asked to be admitted.

From then on, *Gurū Sāhib* asked his Sikhs to wear long, uncut hair, refrain from using intoxicants such as tobacco and wear the five *Kakārs* (ਕਕਾਰ) [Kes (ਕੇਸ), Kaṅghā (ਕੰਘਾ), Kaṛā (ਕੜਾ), Kirpān (ਕਿਰਪਾਨ), Kachahirā (ਕਛਹਿਰਾ)]. This was the beginning of the *Khālsā* Panth (ਖ਼ਾਲਸਾ ਪੰਥ): a new way of life and a distinct community.

The form of initiation introduced by Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) effected a thorough-going, miraculous change in the mind, heart, and spirit of the Sikhs. Let us explore the need, significance, and effects of this new form of initiation.

The form of the initiation ceremony introduced by Gurū Gobind Singh Sāhib admirably suited the need of the hour and the fulfillment of the ideals he had in view. Through the inauguration, the *Gurū* poured his life and spirit into the Sikhs and invested them with spiritual and temporal power. The whole tone of the character of Sikhs underwent a tremendous, marvelous change. Men and women, sweepers, barbers, water-carriers, washer-folk, and confectioners, who had never even thought about touching a sword or wielding a gun, and had lived as groveling slaves of the so-called higher castes, were changed into great warriors, ready to rush into the jaws of death at the bidding of their *Gurū*. Under *Gurū Sāhib*'s leadership, they became leaders of armies and capable of fighting against great odds.

Gurū Sāhib declared that any five Sikhs who observed *Rahit* (ਰਹਿਤ) and lived the life of a true Sikh, in the presence of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) would be able to initiate others. No particular class or set of people would have the monopoly in such a vital matter. In this way, *Gurū Sāhib* founded a high type of democracy where all would be equal in all respects and in all aspects of life.

The psychological effect of the new manner of naming the Sikhs is also significant. A person belonging to any caste took Amrit (ਅੰਮ੍ਰਿਤ) and became a Singh (ਸਿੰਘ) or a Kaur (ਕੌਰ). They shook off all fear and cowardice and became brave and fearless.

Adapted from: Pārāsharaprashna and Life of Gurū Gobind Singh

The Five Kakārs - Sikh Articles of Faith

Note: Though the notes below are explanations, all explanations are incomplete. There is no analytical or utilitarian explanation that does justice. A Sikh accepts the 5 Ks as “gifts” from the *Gurū* for having a personal relationship with him. Even those who haven't given the public commitment through Amrit, accept these as ideals that all Sikhs aspire to. The reading below is adapted from an explanation from two books.

In order to give the Sikhs distinct form and appearance, Gurū Gobind Singh Sāhib prescribed a special uniform for them. He made it incumbent upon them all to wear five *kakārs*: Kes (ਕੇਸ), Kaṅghā (ਕੰਘਾ), Kaṛā (ਕੜਾ), Kirpan (ਕਿਰਪਾਨ), Kachahirā (ਕਛਹਿਰਾ).

The five articles of faith commonly known as the 5 Ks among the Sikhs are worn by all initiated Sikhs today:

- Kes (ਕੇਸ) (hair) is a reminder to be saintly. Amrit requires keeping the hair as an article of faith of the *Khālsā*.
- Kaṅghā (ਕੰਘਾ) (comb) is a reminder to be hygienic or clean.

- Kaṛā (ਕੜਾ) (bangle) is a reminder to exercise restraint and keep from doing bad deeds. It reminds a Sikh of his/her promise to Vāhigurū (ਵਾਹਿਗੁਰੂ) and that he/she should not perform any act that is not good in its intent.
- Kirpān (ਕਿਰਪਾਨ) (sword) is the reminder to exercise courage and self defense. It upholds dignity, self reliance, the capacity and readiness to defend the weak and the oppressed. It is a constant reminder to a Sikh to defend the truth and uphold Sikh values.
- Kachahirā (ਕਛਹਿਰਾ) (underwear) has the moral significance of reminding a Sikh of the need to exercise self-restraint over passions and desires. It also demands ever-readiness to fight for justice.

Thus, Gurū Gobind Singh Sāhib gave his Khālsā gifts which would always remind them of their duties in this world, as well as their goal of achieving harmony with the Supreme Being.

Adapted from: Pārāsharaprashna and Life of Gurū Gobind Singh

Pañj Piāre

Bhāi Dayā Singh (1661 - 1708 A.D.)

Bhāi Dayā Singh was one of the Pañj Piāre. He was born Dayā Rām (ਦਯਾ ਰਾਮ) to Bhāi Suddhā (ਭਾਈ ਸੁੱਧਾ) and Māi Diālī (ਮਾਈ ਦਿਆਲੀ). Bhāi Suddhā was a dedicated Sikh who had visited Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) in Anandpur (ਅਨੰਦਪੁਰ) on a few occasions. In 1677, Bhāi Suddhā's family decided to stay in Anandpur. In Anandpur, Bhāi Dayā Singh learned Pañjābī (ਪੰਜਾਬੀ), Fārsī, Gurbānī (ਗੁਰਬਾਣੀ) and the use of weapons.

During the Vaisākhī (ਵੈਸਾਖੀ) of 1699, it was Bhāi Dayā Singh that first answered the *Gurū's* call and offered his head. He was followed by the other four Piāre (ਪਿਆਰੇ). These five were the first to be admitted to the fold of the Khālsā and they in turn baptized Gobind Rāi and made him Gurū Gobind Singh. Dayā Rām became Dayā Singh. These five beloved became the *Gurū's* close confidants and constant attendants.

Bhāi Dayā Singh took part in the battles of Anandpur, and was with Gurū Gobind Singh Sāhib as he left Chamkaur (ਚਮਕੌਰ) in December 1705. The *Gurū* sent him as his representative to deliver the famous Zafarnāmāh (ਜ਼ਫਰਨਾਮਾਹ), The Letter of Victory, to Aurānzeb (ਔਰੰਗਜ਼ੇਬ).

Bhāi Dayā Singh remained in attendance of the *Gurū* and was with him at Nander (ਨੰਦੇੜ) on 7 October 1708. He died at Nander soon after.

The names of the Pañj Piāre all have a special significance. Bhāi Dayā Singh stands for compassion, Bhāi Dharam Singh (ਭਾਈ ਧਰਮ ਸਿੰਘ) signifies the rule of justice, Bhāi Himmat Singh (ਭਾਈ ਹਿੱਮਤ ਸਿੰਘ), symbolize courage, Bhāi Mohkam Singh (ਭਾਈ ਮੋਹਕਮ ਸਿੰਘ) refers to discipline, and Bhāi Sāhib Singh (ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ) symbolizes leadership/sovereignty.

Bhāi Dharam Singh

Bhāi Dharam Singh (ਭਾਈ ਧਰਮ ਸਿੰਘ) was one of the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ). He was born around 1666 in the village of Hastināpur. His parents were Bhāi Sant Rām (ਭਾਈ ਸੰਤ ਰਾਮ) and Māi Sābho (ਮਾਈ ਸਾਭੋ). He was born Dharam Dās but later became Dharam Singh after he answered the *Gurū's* call and offered his head. Bhāi Dharam Singh had been in the company of a Sikh who introduced him to the

teachings of the *Gurūs*. At the age of 30, he left his home to learn more. He was directed to Anandpur in 1698 and a few months later the magnificent Vaisākhī celebration was to take place. On this extraordinary day, the *Gurū* asked for five heads to be offered and while others in the crowd doubted the *Gurū*, Bhāi Dharam Singh along with four others responded to that call without a second thought. These five came to be known as the Pañj Piāre. Dharam Dās came to be known as Bhāi Dharam Singh.

Bhāi Dharam Singh took part in the battles of Anandpur. He was also with the *Gurū* when he left Camkaur (ਚਮਕੌਰ). He had accompanied Bhāi Dayā Singh down south to deliver the Zafarnāmāh (ਜ਼ਫਰਨਾਮਾਹ). In 1708, Bhāi Dharam Singh accompanied the *Gurū* to Nander (ਨੰਦੇੜ) where he was with him during his last days.

Bhāi Himmat Singh

Bhāi Himmat Singh was one of the Pañj Piāre. He was born in 1661 in Jagannāth (ਜਗੰਨਾਥ). He was a water supplier. At the age of 27, he went to Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ) and dedicated his life to the service of the *Gurū*. On Vaisākhī day of 1699, as the *Gurū* asked for five Sikhs, Bhāi Himmat answered the call and offered his head to the *Gurū*. He, along with four other Sikhs received Ammrīt and was renamed Bhāi Himmat Singh. Bhāi Himmat Singh was a brave warrior who took part in battles in Anandpur against Mughal forces. He attained martyrdom fighting in the battle of Camkaur (ਚਮਕੌਰ) on 7 December 1705.

Bhāi Mohkam Singh

Bhāi Mohkam Singh was born Mohkam Cand in 1666 in Gujrāt (ਗੁਜਰਾਤ). He was born in the home of Tīrath Cand (ਤੀਰਥ ਚੰਦ) who was a cloth painter. He came to Anandpur in 1685. He stayed there and learned the art of handling the sword. He became a part of the Sikh forces and helped fight against Mughal forces. He decided to dedicate his life to the *Gurū* – he showed his commitment by answering the *Gurū*'s call on Vaisākhī (ਵੈਸਾਖੀ) of 1699. *Gurū* Gobind Singh Sāhib had asked for five Sikhs who would give their lives to the *Gurū*. Bhāi Mohkam Singh stood up and offered his head. After this sacred ceremony, Mohkam Cand became Bhāi Mohkam Singh. Like Bhāi Himmat Singh (ਭਾਈ ਹਿੰਮਤ ਸਿੰਘ), Bhāi Mohkam Singh also died in the battle of Camkaur (ਚਮਕੌਰ) on 7 December 1705.

Bhāi Sāhib Singh

Bhāi Sāhib Singh was also one of the Pañj Piāre. He was a barber by caste, in Bidar (ਬਿਦਰ), Karnāṭak. During the 16th century, *Gurū* Nānak Sāhib had visited Bidar, and a Sikh center had been established there and Bhāi Sāhib Singh would attend the Sikh center and do *sevā* (ਸੇਵਾ) there. In 1699, *Gurū* Gobind Singh Sāhib invited all Sikhs to come to Anandpur. Bhāi Sāhib Singh didn't need to think twice before he prepared to go to Anandpur. Once he arrived there, he decided that he would not go back to Bidar.

While he was in Anandpur, he learned the art of Gatkā (ਗਤਕਾ) and sword-fighting. He won a name for himself as a wonderful marksman when he shot a chief in one of the battles that took place in Anandpur. Sāhib Cand was one of the five fortunate Sikhs that answered the *Gurū*'s call during Vaisākhī 1699. The *Gurū* called these five Sikhs his Pañj Piāre. Sāhib Cand became Bhāi Sāhib Singh after he took part in the special Ammrīt ceremony. Bhāi Sāhib Singh attained martyrdom in the battle of Camkaur (ਚਮਕੌਰ) on 7 December 1705.

For more information see: Harbans Singh, The Encyclopedia of Sikhism





ਅਨੰਦੁ ਸਾਹਿਬ (ਪਉੜੀ ੧੩)

13th Paūrī from Anandu Sāhib.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੇ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

suri nar muni jan ammrITU khojde su ammrITU gur te pāiā.

pāiā ammrITU guri kripā kīnī sacā mani vasāiā.

jīa jant sabhi tudhu upāe iki vekhi parsanī āiā.

labu lobhu ahamkār cūkā satigurū bhalā bhāiā.

kahai nānak jis no āpi tuṭhā tini ammrITU gur te pāiā.

The powerful beings, sages and humans all search for the AmmrIT (spiritual bliss); this AmmrIT is obtained only from the Gurū.

Only that person obtains AmmrIT, upon whom Gurū showers his blessings; that person enshrines Vāhigurū within the mind.

All living beings and creatures were created by You; (through Your Grace) many come to see you and feel you.

Their greed, covetousness and egotism are dispelled, and the True Gurū seems sweet to them.

Says Nānak, those with whom Vāhigurū is pleased, obtain the AmmrIT of spiritual bliss, through the Gurū.

ਪਦਅਰਥ: ਸੁਰਿ - ਦੇਵਤੇ। ਮੁਨਿ ਜਨ - ਮੁਨੀ ਲੋਕ, ਰਿਸ਼ੀ। ਅੰਮ੍ਰਿਤੁ - ਆਤਮਕ ਆਨੰਦ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ। ਗੁਰਿ - ਗੁਰੂ ਨੇ। ਮਨਿ - ਮਨ ਵਿਚ। ਸਭਿ - ਸਾਰੇ। ਇਕਿ - ਕਈ ਜੀਵ। ਵੇਖਿ - (ਗੁਰੂ ਨੂੰ) ਵੇਖ ਕੇ। ਪਰਸਣਿ - (ਗੁਰੂ ਦੇ ਚਰਨ) ਪਰਸਣ ਲਈ। ਭਲਾ ਭਾਇਆ - ਮਿੱਠਾ ਲੱਗਦਾ ਹੈ, ਪਿਆਰਾ ਲੱਗਦਾ ਹੈ। ਤੇ - ਤੋਂ।

ਅਰਥ: (ਆਤਮਕ ਆਨੰਦ ਇਕ ਐਸਾ) ਅੰਮ੍ਰਿਤ (ਹੈ ਜਿਸ) ਨੂੰ ਦੇਵਤੇ ਮਨੁੱਖ ਮੁਨੀ ਲੋਕ ਲੱਭਦੇ ਫਿਰਦੇ ਹਨ, (ਪਰ) ਇਹ ਅੰਮ੍ਰਿਤ ਗੁਰੂ ਤੋਂ ਹੀ ਮਿਲਦਾ ਹੈ। ਜਿਸ ਮਨੁੱਖ ਉੱਤੇ ਗੁਰੂ ਨੇ ਮੋਹਰ ਕੀਤੀ ਉਸ ਨੇ (ਇਹ) ਅੰਮ੍ਰਿਤ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ (ਕਿਉਂਕਿ) ਉਸ ਨੇ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਪ੍ਰਭੂ ਆਪਣੇ ਮਨ ਵਿਚ ਟਿਕਾ ਲਿਆ।

ਹੇ ਪ੍ਰਭੂ! ਸਾਰੇ ਜੀਅ ਜੰਤ ਤੂੰ ਹੀ ਪੈਦਾ ਕੀਤੇ ਹਨ (ਤੂੰ ਹੀ ਇਹਨਾਂ ਨੂੰ ਪ੍ਰੇਰਦਾ ਹੈਂ, ਤੇਰੀ ਪ੍ਰੇਰਨਾ ਨਾਲ ਹੀ) ਕਈ ਜੀਵ (ਗੁਰੂ ਦਾ) ਦੀਦਾਰ ਕਰ ਕੇ (ਉਸ ਦੇ) ਚਰਨ ਛੁਹਣ ਆਉਂਦੇ ਹਨ, ਸਤਿਗੁਰੂ ਉਹਨਾਂ ਨੂੰ ਪਿਆਰਾ ਲੱਗਦਾ ਹੈ (ਸਤਿਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਉਹਨਾਂ ਦਾ) ਲੱਭ ਲੋਭ ਤੇ ਅਹੰਕਾਰ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ।

ਨਾਨਕ ਆਖਦਾ ਹੈ, ਪ੍ਰਭੂ ਜਿਸ ਮਨੁੱਖ ਉੱਤੇ ਪ੍ਰਸੰਨ ਹੁੰਦਾ ਹੈ, ਉਸ ਮਨੁੱਖ ਨੇ (ਆਤਮਕ ਆਨੰਦ-ਰੂਪ) ਅੰਮ੍ਰਿਤ ਗੁਰੂ ਤੋਂ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ ਹੈ।

The Khālsā Anthem

ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬੁਝ ਗੋਰ ਮਝੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥

ਤੀਰਥ ਦਾਨ ਦਯਾ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥

jāgat jotī japai nis bāsūr ek binā man naik na ānai.

pūran prem pratīṭ sajai brat gor maṛhī maṭ bhūl na mānai.

tīrath dān dayā tap sañjam ek binā nahi ek pachānai.

pūran jot jagai ghaṭ mai tab khālas tāhi nakhālas jānai.

That person who focuses on the Divine Light day and night and never puts even a little bit of faith in anyone else except the One Vāhigurū.

That person who has complete faith and love and even by forgetfulness, does not put any faith in fasting, worship of dead people, tombs of the dead people, and places of so-called saints.

That person who does not pay attention to holy pilgrimage centers, charity, acts of pity, difficult meditation poses, and restraint if all of these are done without remembering Vāhigurū, the One.

And That Person in whose heart the light of the Perfect One shines, that one is to be recognized as a pure member of the Khālsā.

Gurū Gobind Singh, 33 Savaye

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਹਿ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ ॥

ਤਿਨ੍ਹੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ੍ਹ ਕਉ ਲਿਖਿਆ ਆਦਿ ॥

salok mahalā 2.

jin vaḍiāi tere nām kī te rate man māhi.

nānak ammrītu eku hai dūjā ammrītu nāhi.

nānak ammrītu manai māhi pāiai gur parasādi.

tiṇī pītā raṅg sio jin kau likhiā ādi.

Salok, Second Embodiment.

Those who are fortunate enough to sing praises of Your Name are imbued with Your color.

O Nānak, for them only God's name is Ammrī; they do not think of anything else as Ammrī.

O Nānak, this Ammrī is in everyone's mind, but is only obtained by Gurū's Grace.

They alone drink it in with love, who have such pre-ordained destiny.

ਪਦ ਅਰਥ: ਤੇ - (ਬਹੁ-ਵਚਨ) ਉਹ ਮਨੁੱਖ। ਰਤੇ - ਰੱਤੇ, ਰੰਗੇ ਹੋਏ। ਅੰਮ੍ਰਿਤੁ - ਅਮਰ ਕਰਨ ਵਾਲਾ ਜਲ, ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ। ਗੁਰ ਪਰਸਾਦਿ - ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ। ਰੰਗ ਸਿਉ - ਮੌਜ ਨਾਲ, ਸੁਆਦ ਨਾਲ। ਆਦਿ - ਮੁੱਢ ਤੋਂ, ਪੂਰ ਤੋਂ।

ਅਰਥ: (ਹੇ ਪ੍ਰਭੂ!) ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਨੂੰ ਤੇਰੇ ਨਾਮ ਦੀ ਸੋਭਾ (ਕਰਨ ਦੀ ਸੁਭਾਗਤਾ) ਮਿਲੀ ਹੈ ਉਹ ਮਨੁੱਖ ਆਪਣੇ ਮਨ ਵਿਚ (ਤੇਰੇ ਨਾਮ ਦੇ ਰੰਗ ਨਾਲ) ਰੰਗੇ ਰਹਿੰਦੇ ਹਨ। ਹੇ ਨਾਨਕ! (ਉਹਨਾਂ ਲਈ) ਇਕ ਨਾਮ ਹੀ ਅੰਮ੍ਰਿਤ ਹੈ ਹੋਰ ਕਿਸੇ ਚੀਜ਼ ਨੂੰ ਉਹ ਅੰਮ੍ਰਿਤ ਨਹੀਂ ਮੰਨਦੇ।

ਹੇ ਨਾਨਕ! (ਇਹ ਨਾਮ) ਅੰਮ੍ਰਿਤ (ਹਰੇਕ ਮਨੁੱਖ ਦੇ) ਮਨ ਵਿਚ ਹੀ ਹੈ, ਪਰ ਮਿਲਦਾ ਹੈ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ; ਜਿਨ੍ਹਾਂ ਦੇ ਭਾਗਾਂ ਵਿਚ ਧੁਰੋਂ ਲਿਖਿਆ ਹੋਇਆ ਹੈ; ਉਹਨਾਂ ਨੇ ਹੀ ਸੁਆਦ ਨਾਲ ਪੀਤਾ ਹੈ।

Translations adapted from: Srī Gurū Granth Darpan (Bhāi Sāhib Singh Tīkākār)

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਹਿ ॥

salok mahalā 2.

jin vaḍiāi tere nām kī te rate man māhi.

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥

aānak ammrītu ek hai dūjā ammrītu nāhi.