

Grade: 6

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 15

Unit Name: Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ)

Title: Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ)

Standards

Standard 1: The Gurū-Prophet (ਗੁਰੂ) Period: Nānaks V-X

- Students learn the history and times of the *Gurūs* from Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) until Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), including famous Sikh (ਸਿੱਖ) personages.
 - Students learn the major events and importance of the lives of the last five *Gurūs*. In addition to the *Gurūs*, students will be introduced to famous Sikh personages such as Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ), Bhāi Ghanaīā (ਭਾਈ ਘਨਈਆ), Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ), and others. Activities should include lessons related to the *Gurūs* (e.g. Gurū Harikrishan Sāhib's - ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ - work in helping the poor and the sick). Besides focusing on the narratives of the *Gurūs*, their viewpoints on social issues and ethical living should be emphasized as well.

Objectives

1. Students will learn about Bhāi Nand Lāl.

Prerequisites

- Unit on Gurū Gobind Singh Sāhib.

Materials

- Reading on Bhāi Nand Lāl
- Board or chart paper and writing materials

Advanced Preparation

- The teacher should be familiar with the life of Bhāi Nand Lāl.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Briefly recap the life of Gurū Gobind Singh Sāhib.
- Ask them to remember when they discussed what it was like to know *Gurū Sāhib* as a child. Let them share what they remember from that class.
- Now ask them what it would be like to be with *Gurū Sāhib* as an adult.
- Let them share their thoughts and feel free to write them on the board or chart paper.
- Your main goal here is to just get some thinking going.
- Once you are done introduce students to Bhāi Nand Lāl.

Exploration (35 minutes)

- Hand out the attached reading and let students read it silently.
- Ask them to take notes or highlight information that they find interesting or important.

- If students are having a hard time reading Gurmukhī (ਗੁਰਮੁਖੀ) you can choose to read it out for the entire class.
- Once they are done, give them some writing paper.
- Ask them to imagine that they dream of Bhāi Nand Lāl.
 - What might he look like?
 - What he is wearing?
 - What is he doing?
 - How might they greet him?
- Then have them write-up an imaginary conversation with him. What is it that they would want to know from him? While they can be as creative as they want, encourage them to write as if they were interviewing him. Ask them to develop questions based on their reading and on what more they want to know from him after reading about him.

Explanation/Extension (5-10 minutes)

- Have students write a poem that reflects what Vāhigurū means to them.

Evaluation (On-going)

- There is no particular evaluation for this class, but see what peaks students' interest while reading and writing their imaginary piece.

Teacher Resource

Bhāi Nand Lāl ‘Goyā’ (ਭਾਈ ਨੰਦ ਲਾਲ ‘ਗੋਯਾ’)

Bhāi Nand Lāl ‘Goyā’ (1633-1713), a great scholar of Fārsī (ਫ਼ਾਰਸੀ), was one of the fifty-two poets of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). He was born in Ghaznī (ਗਜ਼ਨੀ) in Afghānistān in 1633 and was thus 23 years older than Gurū Sāhib. His father was Divān Chajjū Rām (ਦਿਵਾਨ ਛੱਜੂ ਰਾਮ), Chief Secretary of the Governor of Ghaznī. He was an intelligent child, and in a short time acquired great efficiency in Fārsī and Arabic languages. He had a natural aptitude for poetry and began composing poetry at the age of 12 under the pen-name Goyā. He lost both his parents by the age of 19. Finding no suitable opening for his talents in Ghaznī, he left for Multān (ਮੁਲਤਾਨ). There he married a girl with a Sikh (ਸਿੱਖ) background and found work too. Later he was appointed chief secretary under Dārā Shikoh (ਦਾਰਾ ਸ਼ਿਕੋਹ), due to an acquaintance of his father, named Vāsif Khān (ਵਾਸਿਫ਼ ਖਾਨ). His wife being of Sikh background used to recite Gurbānī and knew Gurmukhī as well, and since Bhāi Nand Lāl was also of the spiritual bent, he also began the singing of Gurū’s hymns. In those days Gurū Gobind Singh Sāhib’s name was on everyone’s lips. Bhāi Nand Lāl made up his mind to meet Gurū Gobind Singh Sāhib. Leaving his family behind, he left for Anandpur, not realizing that he would never ever return to Dillī again. According to Gurū kīām Sākhīām (ਗੁਰੂ ਕੀਆਂ ਸਾਖੀਆਂ), Bhāi Nand Lāl arrived in Anandpur (ਅਨੰਦਪੁਰ) on Vaisākhī (ਵੈਸਾਖੀ) day of 1682 and received Gurū Gobind Singh Sāhib’s blessing. He spent his days with Gurū in mystical contemplation and composed poetry in which his spiritual experience is the pre-eminent element. He is said to have kept free kitchen (Laṅgar - ਲੰਗਰ) at Anandpur, which was commended by Gurū as a model for others to follow.

He is an honored Sikh of Gurū Gobind Singh Sāhib whose name continues to be remembered with affection and esteem. His poetry in Fārsī has formed a place of its own in the Sikh canon and religious tradition. It is held in great reverence just like the compositions of Bhāi Gurdās (ਭਾਈ ਗੁਰਦਾਸ) and can be sung along with the hymns of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) at Sikh congregations. Bhāi Nand Lāl wrote 10 pieces of work: 7 in Fārsī and 3 in Pañjābī (ਪੰਜਾਬੀ). They consist of:

Zindagīnāmā (ਜ਼ਿੰਦਗੀਨਾਮਾ)

The author called it Bandgīnāmā (Book of Prayer) and composed it in Fārsī. Gurū Gobind Singh Sāhib changed its title to Zindagīnāmā (Book of Life). Its theme is the “love of Vāhigurū (ਵਾਹਿਗੁਰੂ) and devotion to Gurū;” Vāhigurū is described as Creator of Universe and as One who has imparted life to all creatures. It contains 510 verses and is believed to be his first piece of work, which he wrote after he shifted to Anandpur to join the Gurū. At places, the verses echo those in the Gurū Granth Sāhib.

Divān-e-Goyā (ਦਿਵਾਨ-ਏ-ਗੋਯਾ)

It is a collection of 63 *gazals* (ਗਜ਼ਲ). This work contains his personal spiritual experience and in many ways explains the spirit of Gurbānī. Some scholars have translated this particular work in Pañjābī.

Tausif-o-Sanā (ਤੌਸੀਫ਼-ਓ-ਸਨਾ)

It is in prose, but contains a few verses at the end. It is in praise of Gurū Gobind Singh Sāhib. This work is full of Arabic and difficult Fārsī words.

Gaṇj-nāmā (ਗੰਜਨਾਮਾ) (Treasure book)

It renders homage to *Gurūs* whom the poet recalls in his deep personal devotion and veneration. It is written both in prose and in poetry. The poet calls Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ), the supreme darvesh (ਦਰਵੇਸ਼) and all his successors being one with him in spirit, embodying the same message. The book concludes with his humble supplication to Gurū Gobind Singh Sāhib that his life may be dedicated to *Gurū* and that he may forever remain attached to his feet.

Jot Bigās (ਜੋਤ ਬਿਗਾਸ) (Pañjābī)

It contains 43 couplets. It is mainly devoted to the explanation of Gurū Arjan Sāhib's (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) Jaitsarī kī Vār (ਜੈਤਸਰੀ ਕੀ ਵਾਰ), with special reference to Ten *Gurūs* being of one spirit, one life. This is often deemed as an exposition of the Fārsī works in Pañjābī but that is not the case, this is an entirely independent piece of work.

Jot Bigās (ਜੋਤ ਬਿਗਾਸ) (Fārsī)

It contains 175 couplets and is a laudation of Ten *Gurūs* and their spirit being one. This composition is in deep reverence of *Gurūs* and depicts how the spirit of Gurū Nānak Sāhib passed on to his successors. He calls Gurū Gobind Singh Sāhib “ਹੱਕ ਹੱਕ ਅੰਦੇਸ਼, ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼”—a complete man.

Rahit-nāmā (ਰਹਿਤਨਾਮਾ) (Pañjābī)

It is in the traditional form of poetry where a dialogue between the *Gurū* and the disciple is on. During the dialogue between Bhāi Nand Lāl Goyā and Gurū Gobind Singh Sāhib, the latter expounds the rules of conduct laid down for a Gursikh (ਗੁਰਸਿਖ). This discourse took place at Anandpur on 5 December 1695, i.e., before the creation of the *Khālsā* and is written in Pañjābī.

Tankhāhnāmā (ਤਨਖਾਹਨਾਮਾ) (Pañjābī)

Tankhāh, a Fārsī word, means salary, reward or profit, and *Nāmā*, also Fārsī, denotes an epistle or a code. It was composed in Pañjābī after the creation of *Khālsā*. In Sikh usage, however, *Tankhāh* stands more for a religious penal code. Any Sikh, who received Pāhul (ਪਾਹੁਲ) (nectar of the double-edged sword) for initiation into the fold of the brotherhood of *Khālsā*, if commits a breach of Rahit and is found guilty of Kurahit (ਕੁਰਹਿਤ) (misconduct) is subject to be fined and is called a *Tankhāhī*. This concept of *Tankhāh* is based on the concept of forgiveness. Once a Sikh admits and seeks forgiveness for his mistake in front of Pañj Piare (ਪੰਜ ਪਿਆਰੇ) (the five beloved ones) he is rewarded with a particular *sevā* (ਸੇਵਾ). After the *sevā*, as decided by Pañj Piare, has been performed, that Sikh is once again considered a member of the *Khālsā*. The last verse of *Tankhāhnāmā*, which the Sikhs usually recite in unison after Ardās (ਅਰਦਾਸ), contains the well-familiar verse, *Rāj karegā Khālsā* (ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ).

Dastūr-ul-Inshā (ਦਸਤੂਰ-ਉਲ-ਇਨਸ਼ਾ) (Fārsī)

It is a collection of letters in Fārsī written to his relatives and friends. These serve as a model for letter writing and contain invaluable historical information regarding the political, social and economic conditions of Gurū Gobind Singh Sāhib's time.

Arz-ul-Alfāz (ਅਰਜ਼-ਉਲ-ਅਲਫਾਜ਼) (Fārsī)

Written in Fārsī, it contains the praise of the Almighty along with *Gurūs*. In this composition Bhāi Nand Lāl also gives his interpretation of Sikh concepts. Alexandar Von Humbolt, who has translated

some of Bhāi Nand Lāl Goyā's work in "The Pilgrims Way," has this to say about him: "Goyā was among the masters who could put in verse what he felt deep within, and like the entirety of his self laid at the sacred feet of the great *Gurū*, the Beloved. And no doubt, those who surrender the self, master the world." The common theme in his verses is presented in the poem mentioned below:

ਬ-ਦਿਹ ਸਾਕੀ ਮਰਾ ਯਕ ਜਾਮਿ ਜਾਂ, ਰੰਗੀਨੀਏ ਦਿਲ-ਹਾ ।
 ਬ-ਚਸਮਿ ਪਾਕ ਬੀਂ, ਆਸਾਂ ਕੁਨਮ ਈ ਜੁਮਲਾ ਮੁਸਕਿਲ ਹਾ ।
 ਮਰਾ ਦਰ ਮੰਜ਼ਲਿ ਜਾਨਾ ਹਮਾ ਐਸੋ ਹਮਾ ਸ਼ਾਦੀ ।
 ਜਰਸ ਬੇਹੂਦਾ ਮੇ-ਨਾਲਦ ਕੁਜਾ ਬੰਦੇਮ ਮਹਮਿਲ-ਹਾ ।
 ਖੁਦਾ ਹਾਜ਼ਰ ਬਵਦ ਦਾਇਮ, ਬਬੀਂ ਦੀਦਾਰਿ ਪਾਕਸ਼ ਰਾ ।
 ਨ ਗਿਰਦਾਬੇ ਦਰੋ ਹਾਇਲ, ਨ ਦਰਯਾਓ, ਨ ਸਾਹਿਲ-ਹਾ ।
 ਚਿਰਾ ਬੇਹੂਦਾ ਮੇ ਗਰਦੀ, ਬ-ਸਹਰਾਓ ਬ-ਦਸਤ, ਐ ਦਿਲ ।
 ਚੰ ਆਂ ਸੁਲਤਾਨਿ ਖੂਬਾਂ, ਕਰਦਹ ਅੰਦਰ ਦੀਦਹ ਮੰਜ਼ਲ-ਹਾ ।
 ਚੂੰ ਗੈਰ ਅਜ਼ ਜ਼ਾਤਿ ਪਾਕਸ਼ ਨੇਸਤ, ਦਰ ਹਰ ਜਾ ਕਿ: ਮੇ ਬੀਨਮ ।
 ਬਗੋ 'ਗੋਇਆ' ਕੁਜਾ ਬਿਗੁਜ਼ਾਰਮ, ਈਂ ਦਨੀਆਓ ਐਹਲਿਲ-ਹਾ ।

[GIVE ME MY BELOVED, the Cup of life in which I may color my heart and my eyes become clear for solving the riddle of riddles. On my way to the beloved every footstep jingles with happiness, the bells calling for the night's halt have no meaning, nor the temptation of the Resting-place. God is present. Look! Here is Holy Light! Neither the whirlpool bars the lover's way nor the torrent, nor the shore. Why, O heart, are you vainly wandering round the desert and the wood, the queen of beauty resides in your own eyes. Wherever I look, I find nothing else but Holy Presence. Then, O Goya, where can I go, if I leave the world and its trappings?]

Bhāi Nand Lāl Goyā's close relationship and love for Gurū Gobind Singh Sāhib is very explicit in his work. Harindar Singh Mahibūb has called him Darvesh Vyākhyākār (ਦਰਵੇਸ਼ ਵਯਾਖਯਾਕਾਰ). Below is an example from Jot Bikās (Fārsī) translated into Pañjābī by Dr. Gaṇḍā Singh:

ਚਰਾਗਿ ਸ਼ਬਿਸਤਾਨੀ ਮਜਦੋ ਬਹਾ ਬਹਾਰਿ ਗੁਲਿਸਤਾਨਿ ਇੱਜੋ ਅਲਾ ।੧੧੬।
 ਨਗੀਂ ਖਾਤਮਿ ਸਿਫਤੋ ਅਦਲ ਰਾ ਸਮਰਿ ਸ਼ਜਰਾਇ ਰਹਿਮਤੋ ਫਜ਼ਲ ਰਾ ।੧੧੭।
 ਗਹੁਰਿ ਮਾਅਦਨਿ ਫਜ਼ਲੋ ਅਕਰਾਮ ਰਾ ਜ਼ਿਆ ਬਖ਼ਸ਼ਿ ਇਸ਼ਾਨੋ ਇਨਆਮ ਰਾ ।੧੧੮।
 ਤਰਾਵਤ ਰਯਾਹੀਨਿ ਤੋਹੀਦ ਰਾ ਨਜ਼ਾਰਤ ਬੁਸਾਤੀਨਿ ਤਜਰੀਦ ਰਾ ।੧੧੯।
 ਬ-ਰਗਮ ਅੰਦਰੂੰ ਨੱਚਾਇ ਸ਼ੇਰਿ ਦਮਾਂ ਬ-ਬਜ਼ਮ ਅੰਦਰੂੰ ਅਬਰਿ ਗਹੁਰ ਫਿਸ਼ਾਂ ।੧੨੦।
 ਬ-ਮੈਦਾਨਿ ਜੰਗ ਆਵਰੀ ਸ਼ਹਿਸਵਾਰ ਬ-ਜੋਲਾਨਿ ਖਸਮ ਅਫ਼ਗਨੀ ਨਾਮਦਾਰ ।੧੨੧।
 ਬ ਬਹਿਰਿ ਤਹਾਰਬ ਦਮਿਦਾ ਨਿਹੰਗ ਦਿਲਿ ਖਸਮ ਦੋਜਾਂ ਬ ਤੀਰੋ ਖਦੰਗ ।੧੨੨।

ਉਹ ਵਡੇਰੀ ਅਤੇ ਕੀਮਤੀ ਸੰਜੋਗੀ ਰਾਤ ਦਾ ਚਮਕਦਾ ਦੀਵਾ ਹੈ, ਉਹ ਉਚਿਆਈ ਉੱਤੇ ਮਾਨ ਆਬਰੂ ਦੇ ਬਾਗ ਦੀ ਬਹਾਰ ਹੈ। ਉਹ ਇਨਸਾਫ਼ ਅਤੇ ਨਿਆਇ ਦੀ ਅੰਗੂਠੀ ਦਾ ਨਗੀਨਾ ਹੈ, ਉਹ ਰਹਿਮਤ ਅਤੇ ਫ਼ਜ਼ਲ ਦੇ ਬਿਰਛ ਦਾ ਫਲ ਹੈ। ਉਹ ਕਰਮ ਅਤੇ ਬਖ਼ਸ਼ਿਸ਼ ਦੀ ਖਾਣ ਦਾ ਮੋਤੀ ਹੈ, ਉਹ ਨਿਆਮਤਾਂ ਅਤੇ ਅਹਿਸਾਨਾਂ ਨੂੰ ਬਖ਼ਸ਼ਣ ਵਾਲੀ ਰੋਸ਼ਨੀ ਹੈ। ਉਹ ਇਕ-ਰੱਬ ਦੀਆਂ ਵੇਲਾਂ ਦੀ ਤਰਾਵਤ ਹੈ, ਉਹ ਇਕ ਓਅੰਕਾਰ ਦੇ ਬਾਗਾਂ ਦੀ ਸੁਗੰਧੀ ਹੈ। ਜੰਗ ਦੇ ਮੈਦਾਨ ਵਿਚ ਉਹ ਚੰਘਾੜਦਾ ਹੋਇਆ ਬਬਰ ਸ਼ੇਰ ਹੈ, ਮਹਿਫ਼ਲ ਵਿਚ ਉਹ ਮੋਤੀ ਵਰਸਾਉਣ ਵਾਲਾ ਬੱਦਲ ਹੈ। ਜੰਗਾਂ ਜੁੱਧਾਂ ਦੇ ਮੈਦਾਨ ਵਿਚ ਉਹ ਸ਼ਾਹਸਵਾਰ ਹੈ, ਉਹ ਸ਼ਤਰੂਆਂ ਨੂੰ ਡੇਗਣ ਵਾਲੀ ਦੌੜ ਲਈ ਪ੍ਰਸਿੱਧ ਹੈ। ਆਹ ਜੰਗਾਂ ਦੇ ਸਮੁੰਦਰ ਦਾ ਫੁੰਕਾਰਦਾ ਹੋਇਆ ਮਗਰਮੱਛ ਹੈ, ਉਹ ਆਪਣੇ ਤੀਰਾਂ ਤੁਫੰਗਾਂ ਨਾਲ ਦੁਸ਼ਮਨ ਦੇ ਦਿਲ ਨੂੰ ਪਰੇ ਦੇਣ ਵਾਲਾ ਹੈ।

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 ਚੰ ਆਂ ਸੁਲਤਾਨਿ ਖੂਬਾਂ, ਕਰਦਹ ਅੰਦਰ ਦੀਦਹ ਮੰਜ਼ਲ-ਹਾ ।
 ਦੂ ਗ਼ੈਰ ਅਜ਼ ਜ਼ਾਤਿ ਪਾਕਸ਼ ਨੇਸਤ, ਦਰ ਹਰ ਜਾ ਕਿ: ਮੇ ਬੀਨਮ ।
 ਬਗੋ ‘ਗੋਇਆ’ ਕੁਜਾ ਬਿਗੁਜ਼ਾਰਮ, ਈਂ ਦਨੀਆਓ ਐਹਲਿਲ-ਹਾ ।

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ਚਰਾਗਿ ਸ਼ਬਿਸ਼ਤਾਨੀ ਮਜਦੋ ਬਹਾ ਬਹਾਰਿ ਗੁਲਿਸਤਾਨਿ ਇੱਜੋ ਅਲਾ ।੧੧੬।
 ਨਗੀਂ ਖਾਤਮਿ ਸਿਫਤੋ ਅਦਲ ਰਾ ਸਮਰਿ ਸਜਰਾਇ ਰਹਿਮਤੋ ਫਜ਼ਲ ਰਾ ।੧੧੭।
 ਗਹੁਰਿ ਮਾਅਦਨਿ ਫਜ਼ਲੋ ਅਕਰਾਮ ਰਾ ਜ਼ਿਆ ਬਖ਼ਸ਼ਿ ਇਸ਼ਾਨੋ ਇਨਆਮ ਰਾ ।੧੧੮।
 ਤਰਾਵਤ ਰਯਾਹੀਨਿ ਤੋਹੀਦ ਰਾ ਨਜ਼ਾਰਤ ਬੁਸਾਤੀਨਿ ਤਜਰੀਦ ਰਾ ।੧੧੯।
 ਬ-ਰਗਮ ਅੰਦਰੂ ਨੱਰਾਇ ਸ਼ੇਰਿ ਦਮਾਂ ਬ-ਬਜ਼ਮ ਅੰਦਰੂ ਅਬਰਿ ਗਹੁਰ ਫਿਸ਼ਾਂ ।੧੨੦।
 ਬ-ਮੈਦਾਨਿ ਜੰਗ ਆਵਰੀ ਸ਼ਹਿਸਵਾਰ ਬ-ਜ਼ੋਲਾਨਿ ਖਸਮ ਅਫਗਨੀ ਨਾਮਦਾਰ ।੧੨੧।
 ਬ ਬਹਿਰਿ ਤਹਾਰਬ ਦਮਿਦਾ ਨਿਹੰਗ ਦਿਲਿ ਖਸਮ ਦੇਜਾਂ ਬ ਤੀਰੋ ਖਦੰਗ ।੧੨੨।

ਉਹ ਵਡੇਰੀ ਅਤੇ ਕੀਮਤੀ ਸੰਜੋਗੀ ਰਾਤ ਦਾ ਚਮਕਦਾ ਦੀਵਾ ਹੈ, ਉਹ ਉਚਿਆਈ ਉੱਤੇ ਮਾਨ ਆਬਰੂ ਦੇ ਬਾਗ ਦੀ ਬਹਾਰ ਹੈ। ਉਹ ਇਨਸਾਫ ਅਤੇ ਨਿਆਇ ਦੀ ਅੰਗੂਠੀ ਦਾ ਨਗੀਨਾ ਹੈ, ਉਹ ਰਹਿਮਤ ਅਤੇ ਫ਼ਜ਼ਲ ਦੇ ਬਿਰਛ ਦਾ ਫਲ ਹੈ। ਉਹ ਕਰਮ ਅਤੇ ਬਖ਼ਸ਼ਿਸ਼ ਦੀ ਖਾਣ ਦਾ ਮੋਤੀ ਹੈ, ਉਹ ਨਿਆਮਤਾਂ ਅਤੇ ਅਹਿਸਾਨਾਂ ਨੂੰ ਬਖ਼ਸ਼ਣ ਵਾਲੀ ਰੋਸ਼ਨੀ ਹੈ। ਉਹ ਇਕ-ਰੱਬ ਦੀਆਂ ਵੇਲਾਂ ਦੀ ਤਰਾਵਤ ਹੈ, ਉਹ ਇਕ ਓਅੰਕਾਰ ਦੇ ਬਾਗਾਂ ਦੀ ਸੁਗੰਧੀ ਹੈ। ਜੰਗ ਦੇ ਮੈਦਾਨ ਵਿਚ ਉਹ ਚੰਘਾੜਦਾ ਹੋਇਆ ਬਬਰ ਸ਼ੇਰ ਹੈ, ਮਹਿਫ਼ਲ ਵਿਚ ਉਹ ਮੋਤੀ ਵਰਸਾਉਣ ਵਾਲਾ ਬੱਦਲ ਹੈ। ਜੰਗਾਂ ਜੁੱਧਾਂ ਦੇ ਮੈਦਾਨ ਵਿਚ ਉਹ ਸ਼ਾਹਸਵਾਰ ਹੈ, ਉਹ ਸ਼ਤਰੂਆਂ ਨੂੰ ਡੇਗਣ ਵਾਲੀ ਦੌੜ ਲਈ ਪ੍ਰਸਿੱਧ ਹੈ। ਅੁਹ ਜੰਗਾਂ ਦੇ ਸਮੁੰਦਰ ਦਾ ਫੁੰਕਾਰਦਾ ਹੋਇਆ ਮਗਰਮੱਛ ਹੈ, ਉਹ ਆਪਣੇ ਤੀਰਾਂ ਤੁਫੰਗਾਂ ਨਾਲ ਦੁਸ਼ਮਨ ਦੇ ਦਿਲ ਨੂੰ ਪਰੋ ਦੇਣ ਵਾਲਾ ਹੈ।

Foundation of the Khālsā (ਖ਼ਾਲਸਾ), 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), Gujrat (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 Gurbāṇī (ਗੁਰਬਾਣੀ). The initiated Sikhs were knighted Singhs, the Pañj Piāre, the Five Beloved Ones; they were the first members of the Khālsā, 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 Teghbehādar 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 Aurāṇzeb (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 *Gurū's*. 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 Chamkaur (ਚਮਕੌਰ). He had accompanied Bhāi Dayā Singh down south to deliver the Zafarnāmāh

(ਜ਼ਫ਼ਰਨਾਮਾਹ). 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 Amrit 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 Amrit 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