

Why we say, “Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh”

The message “**Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh**” is to be conveyed whenever two Sikhs meet each other. Guru Gobind Singh Ji has said, “**My face will be towards that person who says it first. My back will be towards that person who says it afterwards. I will be in between both of them, if both of them says it together.**” Hence, in order to spread the message of brotherhood, we should say Fateh together.

The traditions set by Guru Sahibs, whether they are documented or not can be derived from Gurbani, provided we try to go in the depth of Gurbani. However, we are no body to alter, modify, change, and add in the Gurbani or basic Sikh traditions. We are not able to do any modification in Guru Granth Sahib, as this have been well documented, classified, and sealed by Guru Sahib. Since other traditions are not well documented, classified, and sealed by Guru Sahib, so we try to give all sorts of suggestion and modification.

The basic reason for most of the misconcepts is that, in Gurbani, the terminology or the words used are those that were prevailing at that time. Many a words belonging to various languages prevailing at that time have been used in Gurbani. A limited number of new words have been added by Guru Sahibs, in Gurbani like, (ਅਕਾਲ ਪੁਰਖ, ਵਾਹਿਗੁਰੂ, ਅੰਮ੍ਰਿਤ ਵੇਲਾ, ਚੜ੍ਹਦੀ ਕਲਾ, ਜੀਵਨ ਮੁਕਤਿ,). But Guru Sahibs have clearly given their own definition for all the words (prevailing at that time) used in Guru Granth Sahib. For example:

ਨਾਮੁ = ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ (੪)

ਸਤਸੰਗਤਿ = ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥ ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥ (੨੨)

ਸੰਤੁ = ਸਲੋਕ ਮਃ ੫ ॥ ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥ ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥੧॥ (੩੧੯)

ਤੀਰਥੁ = ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥ (੬੮੨)

ਗਿਆਨੀ = ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥ (੧੪੨੨)

Because of our limited knowledge of Gurbani, we use the definitions given by other sects or religions and try to apply that on Sikhism. This is the basic reason that we living in a confused state these days in many of the traditions.

Unless we do not go in the depth of Gurbani and are not able to give solid reasons as quoted in Gurbani, we should not try to change the traditions. Let us leave it to the future generations to decide, till some justified reasons on the basis of Gurbani are found.

We have completely forgotten the tradition of meeting each other by saying “**Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh**”. Instead of that we have started the tradition of meeting each other by saying “**Sat Sri Akal**”. Sat Sri Akal is the ending word of the slogan, “**Bole So Nihal, Sat Sri Akal**”. This slogan is used in Sangat for the Chardi Kala (ਚੜ੍ਹਦੀ ਕਲਾ); to give courage for some achievements, conclusion of some program or function, etc. Now a day, even this slogan is some times being misused in Sangat. For example, when some preacher is informing about the decreasing standard of public, some one will say this slogan in Sangat, just to show his presence or otherwise, the reasons best know to him only.

Let us try to understand the significance of “**Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh**” according to Gurbani.

The meaning of this slogan is that **Khalsa belongs to the Waheguru and also the victory (Fateh) belongs to the Waheguru only**. This is a very simple way of teaching the basics of Sikhism to common man.

In Sikhism the word Waheguru is used to specify for God by name as is being used among other religions also. But it should not be confused with Naam (ਨਾਮ), which is used for more than 4000 times in Guru Granth Sahib. The basic definition of Akal Purkh (ਅਕਾਲ ਪੁਰਖ) or Waheguru (ਵਾਹਿਗੁਰੂ) is as given below:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧)

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace (1)

The further description about Akal Purkh and how to achieve it are given in Japu Ji sahib (ਜਪੁਜੀ ਸਾਹਿਬ). The complete details about Akal Purkh and how to achieve it are given in Guru Granth Sahib (ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ).

For specifying the name of God, the word Akal Purkh or Waheguru have been used in Sikhism. There are unlimited names by which Akal Purkh or Waheguru have been referred in Gurbani. According to the ancient traditions the names of God have been linked with some material, person, animal, etc. However, in Sikhism this concept of relating with some living being or material have not been used. But this is related to the state of mind or spirituality. Literal meaning of Waheguru can be done as (Waheguru = Wahe + Guru = Wah + Guru). (ਵਾਹਿਗੁਰੂ = ਵਾਹਿ + ਗੁਰੂ). When NAAM (ਨਾਮ) resides in one's mind. Then one achieves the state of Sach Khand (ਸਚ ਖੰਡਿ). Then an internal (inherent) praise and pleasure is developed in ones mind (ਅਨੰਦ), which we generally express in our common language by saying as, Wah Wah (ਵਾਹ ਵਾਹ). This state is achievable with the help of Guru only. Hence, a combination of these two Wah and Guru, have been used to call the name of God, as Waheguru. Similarly, there is no physical Guru (ਸਬਦ) or physical follower (ਸੁਰਤ) in Sikhism.

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥ ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (੯੪੩, ਰਾਮਕਲੀ, ਮਃ ੧)

From the air came the beginning. This is the age of the True Guru's Teachings. The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple. (943)

Only physical body was changing from Guru Nanak Sahib to Guru Gobind Singh Ji. But the soul (ਜੋਤਿ) Nanak, was same through out and now it is present in Guru Granth Sahib.

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ (੯੬੬-੯੬੭)

Since, Khalsa belongs to the Waheguru. So if a person have achieved this state of mind. Then he does not have any difference with Waheguru as far as mental state is concerned. But mind you, a person can never become Akal Purkh or Waheguru, which is an ultimate. He can only merge with Him like water mixes with the sea.

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥ ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥ (੬੩੩, ਸੋਰਠਿ, ਮਃ ੯)

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|| (633)

When a person becomes a Khalsa, then he does not have distinction between other human beings. He sees every one, as sons of same father. There is no difference of caste or creed. He sees the same light (ਜੋਤਿ) in every one.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥ ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਲਿ ਬਲਿ ਜਾਸੀ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਦਿਖਾਈ ॥੧॥ (੬੧੧, ਸੋਰਠਿ, ਮਃ ੫)

The One God is our father; we are the children of the One God. You are our Guru. Listen, friends: my soul is a sacrifice, a sacrifice to You; O Lord, reveal to me the Blessed Vision of Your Darshan. ||1|| (611)

These words also say that every part of Khalsa belongs to the Waheguru and you have nothing of your own. When one understands that every thing belongs to Him only. One loses his ego, does not have the greed to collect money and property by wrong means, but tries to share his

earning with others, sees all equally, spends some time for the welfare of society, etc. In other words he transforms himself into a Gurmukh (ਗੁਰਮੁਖਿ) automatically. He is always prepared to sacrifice for the Guru.

ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ ਅਰਪੀ ਵਿਚਿ ਅਗਨੀ ਆਪੁ ਜਲਾਈ ॥੪॥ (੭੫੭-੧੨, ਸੁਹੀ, ਮਃ ੪)

I would cut my mind and body apart into pieces, and offer them all to You; I would burn myself in fire. ||4|| (757)

The second part of this slogan says, “**Waheguru Ji Ke Fateh**”. That means if there is any victory or achievement, then that also belongs to the Waheguru only and not to that person who has achieved that. This slogans completely eliminates the ego from the person who is saying, as well as who is listening. Once ego is gone, then one can achieve any thing in life.

ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ ਮਿਲਿਆ ਸੁਖੁ ਹੋਇ ॥ ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ ॥੯੫॥ (੧੩੮੨, ਸਲੋਕ, ਸੇਖ ਫਰੀਦ ਜੀ)

God says, "If you reform yourself, you shall meet me, and meeting me, you shall be at peace. O Fared, if you will be mine, the whole world will be yours."||95|| (1382)

There is another psychological effect of using the word “**Fateh**”. When a person says the word “**Fateh**”, an inherent impression is created in his mind to always go for victory (**Fateh**). This makes his habit, to always work hard to achieve his goal. Hence, a Sikh always remains in “**Chardi Kala**”. This is the reason, why Sikhs could sacrifice for the sake of their religion and successful complete difficult task, which normal persons could not achieve.

Guru Pyari Sadh Sangat Ji, please do not take the traditions started by Guru Sahib as lightly. All of them have got a great treasure hidden within them. They transform us from a normal person to a great soul automatically, without our knowing about that.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ (੩)

Listening-even the blind find the Path.

Because of our five senses (Eyes, Ears, Tongue, Nose and Skin), we are able to see and think to a limited extent only. That also depends how much of our self, we have offered to the teachings of Gurbani. So let us follow the teachings of Gurbani to achieve the ultimate aim of our life. We should commit our selves to say the following greetings, whenever we meet each other.

“Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh”

“ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ”

(ਡਾ: ਸਰਬਜੀਤ ਸਿੰਘ)

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