

# GURMAT STUDY

Using Technology, To Spread the message of Sikhism

Gurmat | Education | Youth | Community Development & Welfare

**Website:** [www.GurmatStudy.com](http://www.GurmatStudy.com) **E-mail :** [gurmatstudy@gmail.com](mailto:gurmatstudy@gmail.com)

## KHALSA SAAJNA DIVAS



ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ ॥  
ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ ॥੩॥

Amrit Peevoh Sada Chir Jeevoh Har Simrat Anand Ananta ||  
Rang Tamasa Pooran Asa Kabeh Na Biapai Chinta ||3||

***May you drink the Nectar of God's Immortal Name and live eternally in blissful meditation of the Lord. May you be blessed with all joy and happiness, and your desires fulfilled, and are free of all anxiety.***

(GGSJ ANG 496)

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## CONCEPT OF KHALSA

According to a writing of the 18th century, *Khalsa* is:

**"He who keeps alight the unquenchable torch of truth, and never swerves from the thought of One God; He who has complete love for and confidence in God, and does not put his faith, even by mistake, in fasting, or the graves of Muslim saints or Hindu crematoriums, or Jogis' places of sepulcher; He who recognises the One God and no pilgrimages, or alms-giving, non-violence, penances, or austerities; And in whose heart the light of the Perfect One shines - He is to be recognised as the pure member of the Khalsa"**

Guru Gobind Singh Sahib sent invitations to the Sikh Sangats all over the Indian subcontinent as well as Tibet, Afghanistan etc. to a special congregation at Anandpur Sahib on *Vaisakhi* Day, 30 March 1699. In the congregation, with a naked sword, Guru Sahib questioned, **"Is there any one among you who is prepared to sacrifice his / her head for Waheguru?"** When Sikhs heard his call, they were taken aback. Some misunderstood it as a call for human sacrifice, which was totally against Sikh philosophy. Some of the Sikhs left the congregation out of fear, while others began to look at one another in amazement. After the initial shock and surprise subsided, a Sikh from Lahore, named Daya Ram, stood up and offered his head to Guru Sahib. Guru Sahib took him to a tent pitched close by, and after some minutes, came out with a blood-dripping sword. The Sikhs thought Daya Ram had been slain. Guru Sahib repeated his demand calling for another Sikh who was prepared to lay down his / her head. The second Sikh who offered himself was Dharam Das of Delhi. Thereafter, three more Sikhs, Mohkam Chand of Dawarka, Sahib Chand of Bidar, and Himmat Rai of Puri, offered themselves to the Guru Sahib.

Later, these five Sikhs were attired in blue robes and presented to the congregation. **They constituted the *Panj Piaré***, the Five Beloved Ones, who were initiated as the *Khalsa* or the Sovereign Ones with the administration of *Amrit*. Declared by Guru Sahib:

Since the time of Guru Nanak Sahib, it is the *Charanamrit* (water sanctified by the Guru's feet) which has been administered to initiate one in Sikhi. But from now on, they shall be initiated with water stirred with a double-edged sword - *Khanda*. Upon administering *Amrit* to the Five Beloved Ones, Guru Sahib asked them to initiate him in the same manner, thus emphasising equality between Guru Sahib and his disciples.

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**Guru Gobind Singh Sahib named the new ceremony, *Khandé-di-pahul*, the initiation of the double-edged sword.** He stirred water in an iron bowl with the sword, reciting five major compositions, *Japji sahib*, *Jaap sahib*, *Anand Sahib*, *Ten Sawaiyas sahib* and *Chaupai sahib*, while the five Sikhs stood facing him. Mata Sahib Kaur put some sugar-puffs into the water. This implied that the *Khalsa* brotherhood would not only be full iron of courage and heroism, but also filled with sugar of humility.

Briefly, the *Khalsa* concept has been captured by G.C. Narang in *Transformation of Sikhism*:

Abolition of prejudice, equality of privilege amongst one another and with Guru Sahib, common worship, common place of pilgrimage, common (initiation) for all classes and lastly, common external appearance - these were the means besides common leadership and the community of aspiration which Guru Gobind Singh Sahib employed to bring unity among his followers and by which he bound them together into a compact mass.

The creation of *Khalsa* marked the culmination of 239 years of training given by the ten Guru Sahibs to the Sikhs. Guru Sahib wanted to create ideal people who should be perfect in all respects, which are a combination of devotion (*Bhagti*) and strength (*Shakti*). Guru Sahib combined charity (*Degh*) with the sword (*Tegh*) in the image of his Sikh.

**The *Khalsa* is to be a Saint, a Soldier and a Scholar, with high moral and excellent character.** He or she is strong, courageous, learned and wise. In order to mould his personality Guru Sahib inculcated in him the five virtues - sacrifice, cleanliness, honesty, charity and courage, and prescribed a *Rehit* - the Sikh code of discipline. His character would be strengthened by the spirit of God revealed in the Guru's hymns. For this purpose he was asked to recite the five *Banis* daily.

The combination of virtue and courage is the strength of the *Khalsa*. This is an assurance against the ruthless exploitation of masses by their masters, and a device for overcoming hurdles that lay in the practice of virtue and spirituality in daily life. Guru Gobind Singh Sahib commanded the *Khalsa* to use the sword only in times of emergency, that is, when peaceful methods failed, and only for self-defence and the protection of the oppressed. His spirit will continue to inspire them for the preservation of peace, order and dignity of mankind for all time to come.

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**The following instructions are given to those undergoing the initiation ceremony:**

- (a) You shall never remove any hair from any part of your body.
- (b) You shall not use tobacco, alcohol or any other intoxicants.
- (c) You shall not eat the meat of an animal slaughtered the Muslim way
- (d) You shall not commit adultery.

The initiate is required to wear the physical symbols of Khalsa at all times as well as follow the Khalsa code of conduct.

**In brief, the Khalsa code of conduct is:**

- A Sikh worships only One God. They will not set up any idols, gods, goddesses or statues for worship nor shall they worship any human being.
- A Sikh believes in no other religious book other than Guru Granth Sahib, although they can study other religious books for acquiring knowledge and for comparative study.
- A Sikh does not believe in castes, untouchability, magic, omens, amulets, astrology, appeasement rituals, ceremonial hair cutting, fasts, frontal masks, sacred thread, graves and traditional death rites.
- A Sikh prays to God before starting any work. This will be over and above his usual prayers.
- Although a Sikh may learn as many languages as he likes, he must learn Punjabi and teach his children to speak, write and read it.
- Every male Khalsa should add "Singh" and every female Khalsa should add "Kaur" after his / her name. They must never remove hair from any part of their bodies.
- Drugs, smoking and alcohol are strictly forbidden for Sikhs.
- Khalsa men and women will not pierce their ears or nose and shall have no connection whatsoever with those who kill their daughters. Sikh women will not wear a veil.
- A Sikh must live on fruits of honest labour and give generously to the poor and the needy thinking all the time that whatever he gives is given to the Guru.
- A Sikh must never steal or gamble.

*Except for the kachhera and the turban there are no restrictions on the dress of a Khalsa, but a Khalsa's dress should be simple and modest and never ostentatious.*

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