CHAPTER VI
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PICTURE OF INDIAN SOCIETY

Guru Gobind Singh created the Khalsa on the principles of equality, fraternity and liberty. It was a revolutionary step of unique significance in Sikh history which brought about a complete change in the outlook of the lifeless, oppressed and downtrodden people, who were groaning under the yoke of the caste-system and the tyrannical rule of the Mughals. A supreme genius and a mastermind, Guru Gobind Singh, infused a new spirit into the life of the people and transformed them into a virile race of soldier-saints. The nation, thus born, turned into a fraternity, free from hypocrisy and superstition, and devoid of fear and hatred.

The society at that time presented a very depressing picture. Hinduism had lost its original lustre. The Punjab had to bear the brunt of foreign invaders. The perpetual yoke of bondage had demoralized the people and they took oppression and persecution lying down. The descendants of the brave and noble Aryans could not protect their prestige and honour and they were so much intimidated that they could

do nothing when their wives, sisters and daughters were being driven away like flocks of sheep and goats by the ruthless invaders and were sold as slaves at nominal prices in Afghanistan. The Hindus after Anangpal had, indeed, ceased to exist as a political power.

Later, the Mughals treated the Hindus contemptuously, and denied the ordinary rights of citizenship to them. They were forced to pay 'jaziya' and pilgrimage-tax. Their places of worship were razed and they were forced to embrace Islam. They were not given any post of responsibility in civil and military services and were not allowed to live decently. They could not wear rich clothes, ride horses and drive in palanquins and carriages. They were often trampled down under the feet of elephants at the slightest offence or pretext. Nobody could speak against Islam and capital punishment was awarded for any remark or criticism against it. India at that time was ruled by Aurangzeb who was a religious fanatic and whose will was the law of the land. Under his regime, the Hindu temples were demolished, the sacred-threads of the Hindus were snapped and they were forced to embrace Islam. Those were the days of rank superstition and gross ignorance. Hinduism had lost its

purity and had degenerated into superstition, casteism and dogmatism, whereas the power-intoxicated Muslims had ceased to abide by the tenets of Islam. The Hindu corporate life had become extinct because of their own social inequalities. The Guru wanted to give the fallen godliness, saintliness and manliness.

The Guru helped the Hindu Hill Rajas during the pre-Khalsa period against the Mughal forces. The combined force gave a crushing defeat to the Mughals under Mian Khan and Alif Khan at Nadaun. But this political unity could not last long, as the Guru's liberal and democratic teachings were felt as a serious menace to the power of the Hill Rajas. The Guru's holding of conferences in their territorial limits, where he taught the people to challenge the birth-rights of priests and princes, where the brotherhood of man was taught and practised, where all ate from the same langar regardless of the fact as to who cooked the food and who distributed it, were considered a serious menace to their prestige and power by the Hill Rajas. The Guru fought single-handed against the combined armies of the Hill Rajas and the Mughals and defeated them. This incident encouraged the Sikhs, but at the same time

it convinced the Guru that he must create in them a strength with a will to resist the tyranny and oppression of the Mughals.

Besides, the seeds of disintegration had started sprouting among the Sikhs themselves. The Masand institution had deteriorated with the passage of time. The Masands had become corrupt and greedy in every sense. They embezzled offerings made to the Guru and committed many sins like the taking of intoxicants and enjoying the society of courtesans. They started boasting that the Guru was of their own making and he would starve, if they did not look after him. The Guru received many complaints against them. The Guru punished the Masands for their misdeeds. He listened in every case to the defence put forth by them and punished those who were found guilty, and pardoned those who were successful in proving their innocence. The institution of the Masands was thus abolished for ever. It was announced that offerings to the Guru should be made direct.

All these factors were opposed to the Guru's universal outlook. The ancient idea of the division of labour had developed into rigid castes with deep-rooted prejudices. A general renaissance and awakening had already been started by

the predecessors of Guru Gobind Singh. The work of religious and social instructions had been carried on for more than two centuries by Guru Nanak and the successive Gurus who had condemned the caste-system and other social evils in the society and preached the unity of God and brotherhood of man, and taught the people not to believe in false ceremonies or rituals and idolatry. But the chasm between the social level of the low-caste Sudras and the high-born Brahmins and Kashtriyas continued to be great and they could not join together in a common cause. The institutions of Sangat and Langar had gone a long way in demolishing the old prejudices of caste and had inculcated into them the ideals of love, service and brotherhood and the worship of God. Guru Arjan was martyred for upholding these beliefs and maintaining these institutions. Guru Hargobind taught them how to fight for the protection of their self-respect, and transformed them into soldier-saints, up against oppression and injustice. Guru Teg Bahadur laid down his life in 1675 A.D. in the cause of religious freedom, and rights of the people.10 By this time the Sikhs had come to acquire a definite language, script and a definite scripture which made them a distinct class. The teachings of the Gurus as well as the unique example of martyrdom had elevated the spirits of the Sikhs,

but the old shackles of the Hindu society polluted by the caste-system had yet not been completely broken.

Guru Gobind Singh applied himself to self-education in his youth. While going through the Puranic literature, he was deeply impressed with the idea that God had been sending a saviour from time to time for upholding righteousness and for destroying evil. The Guru had cherished a feeling from his early days that he himself was the man of destiny. In his Bachitra Natak, he declared that God had commissioned him to advance righteousness, to emancipate the good and to destroy all evil-doers, root and branch. Explaining his mission, the Guru says: "Understand all ye virtuous souls; for this purpose was I born, to uphold 'dharma', to emancipate the holy and to destroy all evil-doers". The Guru prays, "Grant me strength, Almighty Father, that I may never deviate from righteousness. Fearlessly my I fight all battles and march to victory. Sure and certain may my supreme ambition and learning be, to sing of Thy glory and faith, and when this mortal life comes
to a close. May I die with the joy and the courage of a martyr.

Guru Gobind Singh, thus, found the atmosphere suffocating. He found the people of the country slaves to prejudice, pride and passion. They attached undue importance to conventions and customs. The Guru had to face the political tyranny of the Mughals and the spectre of caste system, apart from the vested interests of various sections. He worked ceaselessly to change the psychosis of his countrymen and to infuse into them a strong spirit of unity, liberty and freedom. He instilled into them a strong determination to fight aggression and tyranny and to root out evils, both political and social, wherever they existed. It was not an easy task. The Guru had to wage a relentless war against the tyranny and oppression of the Mughals. He was not against the Muslims but the tyrants, whosoever they were. He made ceaseless efforts to raise the society from the depths of social and moral degradation to which it had fallen. For that, the Guru had to sacrifice everything, his home, his father, his family and his children. There is no parallel of such a supreme sacrifice in the pages of history.

Guru Gobind Singh was a versatile scholar, with an eloquent and forceful style of writing. He was well versed

in all the current languages in northern India, such as Braja, Persian and Punjabi, Hindi and Sanskrit. He revived the spirit of the people by reciting the deeds of ancient heroes in martial tones. Through "Chandi-ki-Var", a soul-stirring poem, he roused the innate heroism of his followers by presenting the symbolic fight of goddess Chandi with the forces of evil, and made heroes out of clay. He, thus, created an urge among the people to resist the tyranny of powers that were. Similarly, his Zafarnama, the Epistle of Victory, addressed to Aurangzeb, is a vindication of truth and brings out the glory of God who can get the tyrants killed by the weakest of the weak. His writings are included in the Dasam Granth.

The Guru preached universalism as the essential of true religion. He said that all men belonged to the same race. He repudiated the old beliefs of primal and divine origin theory of the institution of 'Varnashramdharma'. He aimed at bringing a complete and basic revolution in social ideals to make the people feel as equal and active members of a fraternity. For this purpose, the Guru created the order

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of the Khalsa to build up a nation of the purified ones, free from fear and selfishness.

THE CREATION OF THE KHALSA

Guru Gobind Singh called a big meeting of his followers at Anandpur 16 on 30th March, 1699 A.D., (Sanvat 1756), the 1st of Baisakh to attend the Baisakhi festival. Five persons, namely Daya Ram, a Kshatriya of Lahore; Dharam Das, a Jat of Hariana; Mukham Chand, a washerman of Dwarka; Sahib Chand, a barbar of Bidar; and Himat, a low-caste Dhibar of Jagannathpuri responded to the call of the Guru by offering their lives to him. In a dramatic gesture the Guru gave the assembly an impression that he had beheaded them one after another in the tent to which he had led them, although he had killed only five goats.

The Guru was very much moved by the devotion and faith of these five Sikhs. He gave them spotlessly clean saffron robes and brought out all the five persons and presented them to the assembly. He addressed them "My brethren, you are in my form and I am in yours. He who thinks there is any difference between us is mistaken". The people were surprised when they saw the five Sikhs alive, wearing a new uniform. 18

18. Teja Singh and Ganda Singh, Dr, A Short History of the Sikhs, pp.68-71
The Guru then prepared the baptism of the double-edged sword, known as the 'Khanda ka Pauhal'. Since the days of Guru Nanak, the system of 'Charan Pauhal' had been in vogue. But the Guru was convinced that under the present circumstances, the Sikhs could survive only with a sense of fearlessness. He, therefore, gave them the baptism of the double-edged sword.

He asked the 'Panj Paryaras' to stand up. He put pure water into an iron vessel and stirred it with a 'Khanda' (double-edged sword) along with lumps of sugar. He then recited sacred verses, namely the Japji, the Jaap, the Anand of Guru Amar Das, and certain 'Savaiyas' composed by him. 'The Five Beloved Ones', thus, received the baptism of the sword. Through the furnace of death, they moved to immortal glory. They had stood the supreme test of faith.

NORMS AND FORMS OF THE KHALSA

The Guru asked them to observe certain 'Rehtas' or norms of life. He asked them always to wear long hair, to keep a 'kangha' or a comb, a kirpan or sword, a 'kutch' or short drawer, and a 'kara' or steel bracelet. They were to practise the wielding of arms and not to run away from the battlefield. He asked them to take four principal vows — the vows of 'Kulnash', 'Kritnash', 'Dharamnash' and 'Karamnash'.

He enjoined upon them to help the poor and provide protection to the weak, to consider their previous castes as lost and treat one another as brothers belonging to one family. They were allowed to intermarry but were to have no matrimonial relations with smokers and with those who killed their daughters or with the descendants or followers of Prithi Chand, Dhir Mal, Ram Rai or Masands who had fallen from the tenets of Sikh religion. 21 They were forbidden to worship idols, cemeteries or cremation-grounds. They were to rise at dawn, bathe, read the hymns of the Gurus, eat the flesh of an animal whose throat had been cut with one stroke.

Listen, O Nand Lal, the duty of a Gursikh is to rise early and take bath, brush his teeth, comb his hair twice a day. 22

Rahat Nama, Bhai Nand Lal

The Khalsa possesses qualities much higher than the 'Raj Jogis' those who do penance and concentration.

The Khalsa is pure and is in His form.

22. ਸੁਨ ਲੋ ਟੇਰ ਸੁਲਭ ਦੇ ਭੂਤ
ਰੂਪਗੁਰੁ ਪੁਰਾ ਭਿੰਨ ਨਾਲ
ਜੋਨ ਤਿਸ਼ਕ ਪ੍ਰੀ ਨਾਲ
ਵਿਵਿਧਾ ਝੋਲੀ ਤੇਰ ਨਾਲ ਅਕ
The main instructions of the Guru to the Khalsa are to keep hair, use underwear and to keep a sword. 23

Sarbloh

One should disassociate oneself from the Five evils.

Recite the True Name.

Shun the company of Minas, Masands and Dhirmals.
One should give up false rituals and meaningless ceremonies, keep hair and remain a true Khalsa.
One should seek the company of 'Sadh Sangat' recite Gurbani and imbibe its true spirit.

Gurbilas-10

23. बेबे बुध जान भागने क्यात उदार विभारी जन नेहेमनां
बुध लिखित बरतने उदार उनको नाम उदेःभेदन
• बेबे बुध जान भागने क्यात उदार लिखित बरतने भागने
भागने घे धूप ज्योति जिसक ज्योति घे धूप ज्योति जिसक

24. पंजाब में बांध में घे ठाकरे।
सम जन दिस्त घुड़ ज़हीम।
बींट बेक भागी गढ़।
यों भागी बाबाओ तू भाग।
फौज दे नजर वह जाल।
भगी तवा बिठ जन मैं बज़ा
विधन, विधन उठत उठकु
नट नट बांधे मज़ाकु।
सबक सिया भट नजर जोधे
तिमी दिस्त मुझ मज़ाक मैं हें।

इन विचार पत्रकारी 10, भागम 12
The Guru gave the following advice to the Khalsa:

Give up bad thoughts and bad actions,
  do not take money on loan;
  if at all you get, you must return it.
Neither tell a lie nor hear one.
Have good company and live a truthful life.
Be an embodiment of truth in thought and deed.
Do not smoke or drink.
Keep yourself away from worldly lies.
Do the 'simran' (repetition) of the True Name
  and recite 'Sohila' at the time of bed.
Have faith in the Almighty and all
  obstacles from your way shall be removed.
Take 'Khande-ka-Pauhal' and keep the norms of life.
Share your food with others.
Do not believe in false gods and goddesses.
Keep the mode of your life in consonance
  with the teachings of the Adi-Granth.

Surat Prakash

25. ਸਾੜ ਦੇ ਮੱਧ ਵਾਲੇ ਬੀਬਾਸੀ। ਕੀਗਜ਼ ਦੇਖ ਦੀਪ ਦਾ ਦੀਪਾਂਨ
  ਸੰਦੂ ਹੂਂ ਦੇ ਤਰੀਕੇ ਦੁਰੰਤ ਪਾਹੀ। ਪਾਹੀ ਦੋਵੇ ਦੁਰੰਤ ਵਨਾਰੀ।
  ਦੋ ਬਿਕਰਨਾ ਵਹਤੀ ਦੇ ਚਿਕ। ਦੀਲ ਅਨ ਦੁਖੇ ਖੁਦ ਦੀ ਬਣਵੀ।
  ਮਿਨੂਤ ਅੰਕੂਰ ਦੇ ਤੇ ਹੋਣੇ। ਮਭੂ ਸੰਦ ਤੇ ਮਕੌਰ ਦਾ ਹੋਣੀ।
  'ਹਿਰਤ ਗਨਤਲੇ ਦੇ ਤੇੜੀ ਦੋਸ। ਸਤਾ ਵਾਲੇ ਅੰਕੂਰ ਦੀ ਸ਼ਾਕਾ
  ਕੁੱਠ ਦੀ ਪਹਾਨੀ ਸਿਥ ਦੇ ਵਿਚਾਰ ਅਧਾਰਦੇ ਕੁਝੀ।
  ਸਿਥ ਦੇ ਚਿੱਟ ਪਲੇ ਦੇ ਖਿਟਕ ਸਿਥ ਦੇ ਅਧਾਰ ਦੇ ਕੁਝੀ।
  ਮੋਹ ਚਿਕਾਲ ਤਿਆਰ ਹਿੰਦੂ ਦੀਆਂ ਹਮੀਲਾਂ। ਹਿੰਦ ਦਵੀ ਦੇ ਵਧ ਘਨਾ ਦੁਪਾਰੀ ਦੁਰੰਤ ਹੁੰਦੇ ਦੇ ਹਿਰਤੇ ਕਰਨ ਦੇ ਕਰਨ ਦੇ ਖੁਣ।
  ਯਾਤ ਦੁਮ ਦੁਆਰ ਕੇਵਲ ਕੇਵਲ। ਕਵਾਲ ਦੱਖਣਦੇ ਕੇਵਲ ਕੇਵਲ।
  ਖਹਤ ਦੀ ਤਰਮਕੇ ਦੇ ਲੋ। ਧਨ ਦੇ ਵਧ ਅੰਤ ਸੋਚੀ ਨਹੀ।

ਦੁਪਾਰੀ ਦੁਪਾਰੀ ਕੋਡ ਹੁੰਦੀ ਹੈ ਸਾਹਿਬ 50
A Gursikh should not believe in idol-worship, incantations, fasts, gods and goddesses. He should surrender his body, mind, soul and property to 'Akalpurkh'. He should not wear the sacred-thread and believe in Karma, Saradh and marriage ceremonies according to the Vedas. He should perform all his duties according to the Guru's instructions. He should help others, consider the Singh as equal and brothers. He should not kill his daughters, nor should believe in caste distinctions. He should not have faith in fasts like Akadshi, nor marry without the Anand ceremony. 26

Rahat Nama, Bhai Daya Singh

The Khalsa should take 'Khande-ka-Pauhal' and baptize others.

He should not mix with those who kill their daughters, and keep his mind always busy in Gurbani and keep the 'Wahguru' in his mind and greet everybody with 'Wahguru ji ki Fateh'.

He should do honest labour for earning his livelihood and give 'Daswandh' (tithe) out of it. He should consider the daughters of others as his own and be contented

26. ਜਤੂ ਲਗ ਨੀਤੀ ਮੰਡੀ, ਪੁਨਾਂ, ਜਰਮ, ਰੇਕਰ ਰੇਕਰ ਜਦੋਂ, ਵਾਲਾ, ਪੁਵਾਨ ਪਾਲਾਂ, ਮੌਸੂਲੋ, ਨੂੰ ਮੈਂ, ਨੂੰ ਮੈਂ, ਇਕ ਕਵਰਸਤ, ਪੁਰਾਣ, ਮੱਧਮ, ਜੰਕਟ ਕਰਪਣ ਤੋਂ ਤੋਂ ਸਤੀ ਰੇਕਰ ਰੇਕਰ। ਜਨਕਜ ਨੇ ਨਿੱਤਾ ਉਠ ਉਠ ਘਰ ਘਰ ਆਟਾ ਜੋ ਸੀਧੇ ਜਾਂ।

ਦੱਖਣਦੱਖ਼ਾਨ ਜਿਹੀ ਜਿਹੀ ਸਿੱਖ
A Gursikh should not take wine, kill his daughter or mix with those who kill their daughters. He should not become a Masand, gamble, steal or have relations with Muslim women. He should not have faith in graves, cemeteries, mosques, Mullahs, Qazis and Brahmmins. He should not pluck grey hair or shall have to pay the fine. He should take lead in calling Fateh to a Gursikh and he who does not reply will have to pay the fine.

27. पुष्प बच्च सब नहीं, वही तह उच्च नहीं।

वेमंग मिहिं पुष्प बच्च त ह उच्च से रहे।
बंड मिहिं अभिमूत ने रहे।
जे ते अभ बे विदृ रो रहे।
पुष्प अभिं वड रू राखे
जे ते अभ बे विदृ रह राखे।
उदी भाष अंकि ने रहे।
अभ बे दुन जैन रहे।
खाली अभ ठाँट ठाँट वले।
झटकु ठाँट भजवकर।
झटकु बे रिड फर।

रहत नाम, भाई देसा सिंह
The Sikhs should settle their affairs among themselves, and he who goes to the Court without the concurrence of the 'Sangat' shall have to pay the fine.

He who does not keep his word, deceives others or refuses to pay the debt shall have to pay the fine. 28

_Rahat Nama_, Bhai Chaupa Singh
The Khalsa should get up early in the morning, and take bath regularly and recite the Japji and the Jaap. In the evening he should recite Sodar Rehras. He should not be harsh or tell a lie.

He should not cast amorous glances at other women. He should desist from anger, lust and attachments. He should not backbite, believe in vain display, or be disrespectful to anybody. He should earn his livelihood by honest means.

He should not believe in graves, cemeteries, sacred places, gods and goddesses, fasts, mantars and jamars.

He is a Khalsa, who offers his mind, body, soul and wealth to the 'Akal Purkh' and does not bother for anything else. He should not injure the feelings of others or differentiate between a friend or a foe and should not get disturbed when anybody calls him bad names.

He should resign to the will of the Lord, remain humble, keep arms and not run away from the battlefield. The whole world is God's creation and a true Sikh obeys the teachings of the Guru.
Therein lies his salvation.  

Prem Sumar

Guru Gobind Singh created the Khalsa and knitted the Sikhs as 'Singhs'. The term 'Sikh' stands for a learner on
the path of spiritual perfection and self-realization.
According to Guru Gobind Singh, the Khalsa or a Singh is one who has realized the self and has shed his ego. He is in constant communion with God and is an embodiment of purity in thought, word and deed. He is free from all impurities and doubts.

Those who do not follow the path laid by the Guru are hypocrites and impure.
Those who worship the Nam and follow the true path, their doubts are removed.
One should not attach oneself to this world.
One should worship the Nam of the Guru with full faith.
Then alone one can be a true Khalsa. 30

Gur Sobha

The Khalsa in spite of its separate entity is above any discriminations of caste or creed.

30. ਸੁਨਾ ਕੰਮ ਧਰਤੀ ਦਾ ਹੀ ਲਹਿਰ ਨਵ ਸਰਕਰ
ਰਵ ਕਚਟੀ ਵੇਟੀ ਦਾ ਜਾਰਮ ਟੇਅ ਮਾਧਮ
ਯਹੋ ਜਾਰਮ ਦੋ ਦੁਲਿਆ ਵਾਹ ਸ਼ੁਧਾਨ
ਯਾਨੇ ਜਾਰਮ ਨਾ ਨਨ ਜਾਰਮ ਤਾ ਜਾਰਮ
ਜਾਰਮ ਤਾ ਵੇਟੀਜ਼ ਜਾਣਾ ਨੇ ਕਥਾਨ

ਜੁ ਸੇਵਾ ਸ਼ੀ: 5, ਸੀ: 174
Guru Gobind Singh created the Khalsa with the permission of Wahguru, which is a unique creation as compared with the Hindus and the Turks. 31

Gurbilas, Padshahi 10

The Guru created a new class of warriors who were distinct and superior to Hindus and Turks. 32

Panth Parkash

The Khalsa should be above any considerations of Hinduism or Islam and should treat one another as equals and brothers. 33

Rehat Nama, Bhai Chaupa Singh

The Khalsa should be above discriminations of Hinduism or Islam. 34

Rehat Nama, Bhai Daya Singh

31. गुरु गोबिंद सिंह ने हिन्दू और इस्लाम से अलग है।
हिंदू और इस्लाम से अलग है।

बुध निम्न उच्च व मध्य नीचे स्थित।

32. गुरु गोबिंद सिंह ने हिन्दू और इस्लाम से अलग है।
हिंदू और इस्लाम से अलग है।

पंच पृष्ठांक

33. अनुसूची नहीं है।

विवरण जोड़े जाना चाहिए।

34. अनुसूची नहीं है।

विवरण जोड़े जाना चाहिए।
Guru Gobind Singh exhorted the Khalsa to practise the three 'jewels' of the creed of 'Deg', 'Teg', and 'Fateh'. 'Deg' stands for honest earning and common sharing. The 'Teg' for heroism to fight against evil and oppression, while 'Fateh' for the victory of the Wonderful Lord, the victory of the divine principles of goodness, truth, justice and bravery.

Buteshah, alias Ghulam Mohi-ud-Din, who has written a comprehensive history of the Punjab, is of the opinion that the Guru after baptising the 'Five Beloved Ones' and knightling them as 'Singha' addressed the great gathering of the Sikhs on Ist of Baisakh, Samvat 1756, A.D. 1699: "I wish you all to embrace one creed and follow one path, rising above all differences of the religion as now practised. Let the four Hindu castes which have different dharmas laid down for them in the Sastras, containing institutes of Varnasharma dhama, abandon them altogether. Mix freely with one another as brothers and give maximum help and co-operation to one another. Let none worship the Hindu deities such as Rama, Krishna, Brahma and Durga or pay homage to Ganga and other places of pilgrimage. All should have faith in the teachings of Guru Nanak and his successors. Let men of the four castes receive my baptism of the double-edged sword, eat from the same vessel, feel like brothers and have no contempt for
It is mentioned in Twarikh-i-Punjab that when the Guru had addressed the Assembly, several Brahmins and Khatris rose and protested against the teachings of the Guru, which were opposed to the teachings of the Vedas and Sastras and told him openly that they would not leave their ancient faith at his bidding. Although several people refused to accept his religion, about eighty thousand men of faith took 'Amrit' and assured him that they had full faith in his divine mission.

When the Guru had baptized his five tried Sikhs, he knelt before them and requested them to baptize him in the same manner as he had done so that he might also become a disciple in the true sense. The Five Beloved Ones were astonished to hear this request from the Guru whom they considered the representative of God on the earth. They felt hesitant to do so as it was a unique thing in the History of the world. Never before had any religious leader performed such a deed. He told them that henceforth there was no difference between him and the Khalsa. The Khalsa is the Guru.

35. Bute Shah, Tawarikh-i-Punjab, MS, f.173.
and the Guru is the Khalsa. Accordingly, the 'Panj Payaras' baptized the Guru in the same manner as he had done.

Guru Gobind Singh identified his personality with the Khalsa. He said that there was no difference between him and the Khalsa; rather he considered the Khalsa greater. He considered all his achievements and victories against his enemies, and the mitigation of his sufferings all owing to the help and the grace of the Khalsa. He attributed his spiritual dignity and status to the Khalsa. He said, there were otherwise, countless millions of worthless men like him in the world.

I have won all my battles, all my sufferings have been mitigated, all my enemies have been vanquished all my knowledge and learning is due to the grace of the Khalsa. All that I am, is due to them, otherwise there are millions upon millions lowly men like me in this world.

Dasam Granth

38. Khushwakat Rai, Tawarikh-i-Ahwal Sikhan, MS.f.48
39. नूप निवे निवन्त वे पूरमति
   निवन्त वे पूरमति म रह जवे
   अम अर्घ तवे निवन्त वे पूरमति
   निवन्त वे निवन्त वे मति रह जवे
   निवन्त वे पूरमति म निवन्त नहि
   निवन्त वे निवन्त नहि मति रहे
   निवन्त वे निवन्त वे मति रहे

सम्म रूप, उजागर 10, प: 716
There is no difference between me and the Khalsa.
The Khalsa is my very self.
My status or respect is all due to the Khalsa.
I am the Khalsa and the Khalsa is mine.
I am in the form of the Khalsa and the Khalsa is in my form and should be respected.

Rahlopb

The Khalsa is the form of the Guru.
One should serve the Khalsa and obtain happiness and bliss.

Rahat Nama, Bhai Dema Singh

40. 

41. 

Gurudwara Katasra Sahib
The Khalsa should be considered the living Guru.

The Guru says "whosoever wants to meet me should find me in the Khalsa". 42

Rahat Nama, Bhai Parhlad Singh

Whosoever wants to converse with the Guru, should recite the God's Name and he will be thoroughly satisfied.

Whosoever wants to have the sight of the Guru should go to the congregation of the Khalsa and he will feel that he is having the 'darshan' of the Guru. 43

Prem Sumarg

Guru Gobind Singh blessed 'The Five Beloved Ones' as equivalent to the Guru. He declared that whenever any five of his Sikhs would assemble, he would permeate them. The Five Sikhs would have an authority superior to that of his own.

42. ਡੂਰ ਅਧਿਆਨ ਨਾਲੀ ਲੁਧ ਕੁੱਣ ਤੋ ਦੇਖ

ਨੇ ਮਿਲੇ ਨੇ ਮਿਲਦੇ ਸਤੇ ਕੇਤੇ ਦੇਖੇ

ਦਵਿਸਾਸਾਹ ਕੱਦੀ ਪੁਰਵਿਤ ਪਿੰਤ

43. ਨੇ ਕੁੱਣੇ ਨੇ ਕੁੱਣੇ ਕੁੱਣੇ ਕੁੱਣੇ ਕੁੱਣੇ ਕੁੱਣੇ ਕੁੱਣੇ ਕੁੱਣੇ

ਕਿਸਾ ਟੇਖ ਭਾਰ ਕਾ ਕਾ ਕਾ ਕਾ ਕਾ

ਅਧਿਆਨ ਨੇ ਦਵਿਸਾ ਦੇ ਨੇ ਨੇ ਨੇ ਨੇ ਨੇ ਨੇ ਨੇ

ਵੇਲੇ ਪੁਰਵਿਤ ਕਾ ਕੁੱਣੇ ਕੁੱਣੇ ਕੁੱਣੇ ਕੁੱਣੇ

ਪ੍ਰਬੀ ਗੁਪਤ
Wherever there are five Singhs,  
there am I present.  
God is in the Five.  
The Five can give 'Pauhal' and  
have the powers to forgive any offender.   
Whatever they do or decide  
ever goes waste and is fruitful.  

Sural Prakash  
The Khalsa Panth is pure and above  
the four varnas and ashrams.  
It is mentioned in the Guru Granth that they  
are the form of the Guru and those who  
have their darshan will have the darshan of the Guru.  
One can have the 'darshan'  
of the Guru in the 'Khalsa'  
as well as in the Granth.  

Sarabha

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44. 

45. 


Sahib
SIGNIFICANCE OF THE CREATION OF THE KHALSA

Thus the Khalsa brotherhood was created by the Guru on the principles of equality and democracy. History bears testimony to the fact that after this memorable event the Guru undertook no task, great or small, without consulting his council of 'The Five' and he also made it a rule for his followers to get the approval of the council of the 'The Five' before undertaking anything important. This was the true spirit of democracy, which the Guru preached and practised. He saluted the tomb of Dadu by lowering his arrow and that was against the Sikh principles. The Guru had to stand trial before the council of 'The Five' and had to ask for forgiveness. A fine was imposed on him, and he willingly paid it. 46

The twentieth century is an age of democracy and we have democratic governments based on democratic principles in most of the parts of the world. But nobody could dream of even preaching these ideas, not to speak of setting up democratic institutions in India three centuries back, when the autocratic Mughals ruled over the country. It was then a crime to express independent opinions. In such a dark

period of history when might was right and the ruler's word was law, it was only Guru Gobind Singh who openly preached and practiced the principles of universalism through this institution of the Khalsa brotherhood. To him, men of all races and countries were one and the same. The 'Chosen Five' did not belong to the elite of society. They represented different classes and came from various parts of the country. The creation of the 'Five Beloved Ones' showed that he was above all distinctions of caste or creed. He had come to unite the people. The crowning feature of this splendid feat was that the Guru himself received baptism from the 'Five Beloved Ones' whom he had earlier baptized. He completely identified himself with the masses when he declared that the Khalsa was the Guru and the Guru was the Khalsa. He exalted them by placing the real power in their hands.

Guru Gobind Singh was a rare combination of multiple qualities and his personality was a model of perfection in every respect — a soldier-saint, a poet and a philosopher who awakened in his followers, a spirit of self-sacrifice, created heroes out of lifeless people and wisely wove them together. He was a humanist and his humanism was action-orientated. He evolved a classless well-knit brotherhood of
saint-warriors. He laid the foundation of a society which was unconventional in its outlook and democratic in its application.

Guru Gobind Singh abolished once for all the nomination of any one person as the Guru and democratized the Sikh community. The Khalsa with the Guru Granth presiding over the deliberations became the Guru Panth, believing in the unity of One Formless God. His work covered all the spheres of human life—social, economic, political, religious and spiritual. The Khalsa, which he created, thus, became a spear-head of resistance to all evil. The Khalsa of his making was a model of perfect manhood.