



The Norms And Forms Of Khalsa Panth

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The disciples of Khalsa did the worship only one God, they do not bow down their head, to different Gods and Goddesses, because all these created by one God who creates humans. So only the mighty God is worshiped by them. In Khalsa Panth all people are equal. Nobody big or small and they do not believe in castism they believe in brotherhood. According to Guru, in the Khalsa all are equal. The character of Khalsa is high and true, he has got away from drugs, do not eat meat and Tambacoo. Guru destroys all old thoughts and superstitions which made obstacle in the development of society.

Guru said that Khalsa adopts the weapons. He worshiped the sword as God. Guru said that, "the human is successful who chanting the name of god and think about fight in heart". Every Khalsa has an emotion for sacrifice. He always ready to sacrifice everything for country and religion.¹

There are two meanings of the Khalsa word. According to first meaning of Khalsa is a clear heart and free from all greeds. This was also called Khalis. Word Khalsa shows the feelings of person. This is not related to Khalsa's character and the social status of Khalsa. The second meaning Khalsa is an independent person or person who is directly connected to the Guru. This is also based on a special land before Mughals. This land was prepared and harvested in the presence of King. Which is called the Khals Land? The Most important are that the Khalsa word comes from Arbi-Farsi language.

Guru Nanak Dev has been criticizing the castism. Guru against the feeling of hates for other castes and also criticizes the separation of society. Guru never against the Gods and Goddesses of Hindus they only want to give us knowledge about the difference between Parmatma and Gods.² The five Kakars always necessary for Khalsa, these Kakaras means which were made necessary for the adoption of the Khalsa. Their names started with a pen letter of Punjabi. Beginning of the Kakka character, it started calling them five Kakaras.³ Kase, Kangha (Comb), Kara, Kashera, Kirpan are necessary for a Sikh in his life which were adopted by Guru Gobind Singh when created Khalsa. The five kakars are not just symbols, but articles of faith that collectively form the external identity and the Khalsa devotees's commitment to the sikh rehni 'sikh way of life. A Sikh that has taken Amrit and

¹ Shiv Gajrani, *History of Punjab (1469-1799)*, PP.320.

² *Ibid*, PP.117

³ Sukhdial Singh, *Siromani Sikh History (1469-1708)*, Sangam, Samana, 2014, PP 254.

keeps all the five kaksars is known as khalsa and Amritdhari Sikh, while a Sikh that has not taken Amrit but follows the teachings of the Guru Granth sahib is called Sehaj dhari Sikh.⁴ The Kases has been accepted as the principle symbol of Sikhism. The work is considered to be the sign of Gursikh and the seal of the Guru. The Kase is the natural symbol of Sikh Rehat. The prominent ones of all creeds are considered as Keshadhari. From Shri Ram to Tagore, most ancient Rishi Muhni was Jatta Jutt and the cutting of the Kase was the penalty. According to Manu Samriti if the Brahamin is to be sentenced to death due to improper actions, then the cutting of Kase is enough. If worrior contempt fully insults someone's the Kase then the King should cut his hands. In this way, the Quran urges you not to wear a sissy because it is the beauty of the head along with the Kases. The story of Shampsan in Bible reveals that the Keshadhari man is strong and invincible and is empowered by cutting the Kase.⁵

The first Guru of Sikhs Guru Nanak Dev himself was Keshadhari and always ordered the Sikhs to be Keshadhari from the Gurbani of Guru there are so many Hukmas to Sikhs. From the proof of Gurbani all Gurus were Keshadhari. According to Gurbani identity of God also Keshadhari.⁶

It is clear from the Hukamnamas of Guru Sahiban that Kase are important. Not any Sikh should cut their Kase. All Sikhs are Keshadhari and they always teach their children to become like them.kaiseis identity.It should not be cut off.⁷

Kase and Turban give us different identity from other religions Sikh has not any identity without Kase. Guru Gobind Singh said that without Kase human being lool alike asheep.⁸

Sikh that is Keshadhari but do not adopt Rehathe is called to be unholy. Which person who did Ku-reht he does not receive any respect. Without Rehni there are should be not any benefit of Kase.⁹ So firstis the Kase important in Sikhism. Without Kase Sikh could not enter in the khalsa. This tradition at Sikhism was coming from Ancient time. Guru Sahib Orders to be adopt Kase. In the life of Khalsa Guru Gobind Singh gave the importance to the Kase as a first Kakkar, like that for the cleanness for Kase Comb is second Kakkar because it is necessary to care of Kases. In the Sikh Rehat the Comb is should be made of wooden. Firstly comb remembered that Khalsa has Kase not Jattas and do not allow them to become Jattas. Rishi Muni preserved the Kase they do not care about that and they made it Jattas. Jattas the symbol of that they have not any relationship between the world.¹⁰

⁴Gurbir Singh, *Nishan-E-Sikhi five Kakkar of Khalsa*, S.C.O. 26-27 Sector, 34A, Chandigarh, 2014 PP. 32

⁵*Ibid*, PP 50-51

⁶*Ibid*, PP 51

⁷*Ibid*, PP 36

⁸Jath Singh Gurman, *Nirniya, Language Dept.*, Patiala 1990, P, 250

⁹ Kartar Singh, *KhalsaPhilosophy and Guru Nanak Mission*, Faridkot 25-C, Ghanta Ghar, 1960, P. 189.

¹⁰*Ibid*, P 38

Sikh religion teaches us to live simple life and spend his life according to their religion. Because of it Guru Sahib made some rules for the daily routine for Sikhs. The cleansing of the Kase with wooden Comb is important.¹¹ Guru Gobind Singh gave the order for all Sikhs to wear a special dress which helps to decrease the difference between rich-poor, big-small etc. The wooden Comb is cheap so everyone can keep it and buy it. If all Sikhs have same Comb then it becomes the symbol of Unity. Turban is also important to save Kases from Sand.¹²

Kanhayia Lal wrote in the Tarikh-E-Punjab that Peer Budha Shah also helped Guru Gobind Singh in the wars. Guru gave him Hukamnama and Comb as a symbol of respect. Sikh has stay away from bad things like, lust, anger, greed, and love and proud.¹³

Kara is the third Kakar of the Sikhism. That is the sign of bravaery that Sikh wears to save the religion. As the red cloths symbol of Sadhus like that Kara is the symbol of bravery because in this world no one wears this symbol. But Guru Dashmesh who made low status to high status and with the help of Amritvani Guru made human like that he make cheap SarabLoh as a high status and give permission to the Khalsa to wear it. That is the necessary thing which does not avoid by Khalsa.¹⁴

From the ancient time Indian were brave persons and they wear Gana in their hands when they went on wars which mean that they will win in the battle. In the Indian Rajputas that ritual was holy.¹⁵ So that Guru Gobind Singh created Khalsa Panth and order the Sikhs to wore Kirpan and they always ready for save the religion. So after the creation of Khalsathey wore Kara is contract for every Khalsawith the Guru.¹⁶

Karra is a symbol of unbreakable attachment and commitment to god the karra is also worn by many ethnic Punjabis it represents the totality of God.¹⁷

Kirpan is the fourth Kakkar of Sikhs and the sign of bravery. It makes the balance between knowledge and bravery. Guru gave permission to Khalsa for keep Kirpan. Kirpan is not a new symbol but Guru Gobind Singh told the Sikhs to always keeping it with them as a Kakkar. Every time Sikhs protected from enemies by Kirpan.¹⁸

Kirpan is the important Kakkar of Sikh religion. According to Bhai Kahn Singh Nabha its meaning is pity. It is created from two words Kirpa+aan some people believe Kirpa means blessings and aan means respect. Because of this Kirpan is the symbol of security of others. Many words use for Kirpan like Knife, Tegga etc.¹⁹

¹¹ Gian Singh Attwal, *Sikh Doctrine*, Ravi SahitPrakashan, 1974, P. 56.

¹² *Ibid*, P, 38-39

¹³ Bishan Singh, *GurmatKakarPhilosophy*, Singh Brothers, Amritsar 1969, PP 57

¹⁴ *Ibid*, PP 40

¹⁵ *Ibid*, PP 40-41

¹⁶ *Ibid*, PP 41

¹⁷ Gian Singh Atwal, *SikhSidhant*, Ravi SahitPrakashan, Amritsar, 1974, PP 58

¹⁸ *Ibid*, PP 41-42

¹⁹ Gurvir Singh, *Nishan-E-Sikhi the five Kakars of Khalsa*, S.C.O. Sector, Chandigarh, 160022, 2014, PP 59

The person that kept the Kirpan is independent. This was the sign of Ancient Kingdom. Nowadays the armies also respect it. History is the proof of that on the Ancient time when a King gave kingdom they always gave Kirpan before wearing crown. Kirpan is the symbol of Power. Princes and princesses always wear crowns but at that time to become a King Kirpan is important for them. Because it is clear that people who wear weapon they are powerful.²⁰

Kirpan is independent and sign of respect. That is why Kings wear it with respect. From beginning when any King defeated by enemy firstly he have to gave him his sword. So some Knights want to become martyr rather than defeat.²¹

Guru Gobind Singh believed that Kirpan is the sign of power. Kirpan is symbol of three main features, finish darkeshs with knowledge, self defence in the wars and to win any other. So it is the sign of self defence, bravery and self believed.²²

Kirpan is religious sing of Khalsa because before it some Indian people consider to be slaves, religious condition was also very miserable and Mughals torture was at peak. When Guru Gobind Singh adopted the Kirpan after the sacrifice for Guru Tegh Bahadur he believed it is right to take sword for self defence.²³

Kirpan is the symbol of ancient kingdom. It is used for serving the religion; it is a weapon of blessing. This is not used for taking revenge against enemies. Guru ordered us to use the Kirpan because it was important to end the crime.²⁴

Kirpan always reminded Khalsa that they are not powerless they have power of self defence. When Guru went to came out safely from the Gadi of Chamkaur at that time Guru wrote zaffarnama to Aurangzeb.²⁵

In the Hukamnamas Guru gave the order for everyone for wearing the sword and Sikhs who want to see him he has to come with their weapon. Writers about swords that Guru Gobind Singh made a rule for the social life to wear weapons for self defence. In the end it can be said that Kirpan is important Kakkar and every Sikh has to wear it.²⁶

Kacchera is the fifth Kakkar of Sikhs. It is the part of Panthak Rehni. Kacchera have been worn by baptized Sikhs since a mandatory religious commandment given by Guru Gobind Singh, in 1699 both male and females Sikhs wore similar undergarments.²⁷

Kacchera is a comfortable and good for covering the back. It is important to wear according to Sikh Rehat. It is important Kakkar for Sikhs. The Sikh code of conduct states 'for a sikh,

²⁰*Ibid*, PP, 42

²¹*Ibid*, PP ,42-43

²²*Ibid*, PP, 59

²³*Ibid*, PP ,47

²⁴Satvir Singh, Vasi of Khalsa, New book Company, Jalandhar, 1979, PP-60

²⁵*Ibid*, PP 60

²⁶*Ibid*, PP 44-45

²⁷*Ibid*, PP 45-46

there is no restriction or requirement as to dress except that he must wear kacchera and turban.²⁸

This kakkar was given by Gobind Singh to remind his Sikhs that they should control their sexual desire the lust the kacchera is above the knee underwear meant to give a feeling of dignity, modesty and honour to the person that wears it. The kacchera is the guru's gift and it reminds the Sikhs of guru's message regarding the control of the five evils, especially lust.²⁹

The result of this warning was that Yoga Singh saved by Guru and Kakkar help him so it is the symbol of moderation Amritdhari. Kacchera is a symbol of army dress of those days.³⁰ Guru chose the five things which were useful according to time and it is important to the Rehat of five Kakkars. The people who adopted the Sikh religion have to wear five Kakkar. The Importance of five kakkars is explained in Rehat Namas and other holy books.³¹

Some of the Kakkars have been already exist in the Sikh religion before the birth to Khalsa. After the creation of Khalsa the use of these things are becoming important. Keshe are holy from the beginning. Two Swords of Guru Hargobing (Miri Piri Swords) is the proof of it.³² It is the order for the Khalsa he has to read five Banis in the morning and Rehras in the evening. These are Japji Sahib, Jaap Sahib, Sawaye, Chaupai Sahib and Anand Sahib. Sikhs also ordered that they do not connect with five types of people who were smokers, who have cutting hairs, Masands, people who do not sat in the Sikh Sangat that were against the Khalsa. According to the Khalsa Rituals Pirthychandiye, Dhirmalas, Ramraias were including in social boycott.³³

Khalsa is never taking the birth to mother it is created from Khanda and Batta. Khalsa never died because Khalsa created from Khanda and Bata. From every drop of Martyr it was created. It was an army of Guru who fought for equality and against tyranny for society.

³⁴

Every religion has their own rules whether it's moral or spiritual. These rules decide the form and work of that religion. Like this when any religion came in the form of symbols then it became an important part of every society. These types of symbols started with the beginning of religion and develop with the development of the religion. In which some external symbols become un-separated parts with it. The wrong symbols which are bad

²⁸Gurvir Singh, *Nishan-E-Sikhi Five Kakar of Khalsa*, Sector 34-A, Chandigarh, 2014, PP-61.

²⁹*Ibid*, PP 61-62

³⁰Randhir Singh, *Gurmat Vichar, Sarbha Nagar*, Ludhiana, 1989, PP 62

³¹*Ibid*, PP 46-47

³²Sukhdiyan Singh, *history of Punjab Guru-kal 1469-1768*. Publication beaurue, Patiala, 2000, PP-204

³³*Ibid*, PP 204

³⁴*Ibid*, PP. 204

Guru criticize them but Guru also gave the symbols to Khalsa. In morally it is an effort to give education through symbols.³⁵

Religious symbols (Kakars) of Sikh were started in the time of Guru Gobind Singh. These are Keshh, Kanga, Kacchera, kada, Kirpan, Which are still important to wear for Khalsa. Even in the time of problems they don't leave them so it is not doubtable that Kakkars is main in Sikhism. Every Gurshikh has to wear these. These Kakkars has their own importance. These give a different identity to Sikhs as a different nation. These are the important part of the clothes of Sikhs from the time of Guru Gobind Singh.³⁶

In that Khalsa's ideas are also clear. Kesh are the symbol of religion. With the Comb Sikhs got their identity different from JatadhariJogis. Kacchera, Kara and Kirpan are the signs of Sikh soldiers. These Kacchera and Kara are also the signs of self control. Kirpan is the medium of attack and self-defence and also a weapon to end the enemies. This sword also is the sign of power.

According to Gurbani religious Gursikhishowedas rules a rehat. These Kakkars is part of the body of Khalsa which could not separate.³⁷

Every religion accepts the human's incompetence and help to motivate the complete. From the Medieval time religion affects the soul of human beings continually. From religion human received concentration, find the path of free will and help to improving the society. Rehat is a part of principle and social unity. The father of religion expert JokamVak writes that. Religion is near to truth and Rehat to ideology so Rehat is becomes the important part of any religion. Sikh religion started by Guru Nanak. This feeling Sikh ideology, Sikh Rehat, Sikh Sangat'swas formed. The rehat also shown in the bani of Guru Nanak but Guru Gobind Singh shown the Rehat as five signs or five Kakkars. It's important to understanding the explanation of the religious signs or Kakkars, through the signs he can reach to limited area in unlimited area. The religious sign could be divided into two parts. External signs and second into words external signs are which we can see but word signs are we speak to each other.³⁸

1. Guru gave the order that Khalsa concentrates on God from heart and keep this in mind always.
2. When any person suffered from problem and ask for help then leave personal comfort and go to help for him.
3. Guru said that don't think about castism. All humans are children of God.
4. Sikh has to leave rituals of Brahmins and idol worship.

³⁵Gurvirsingh, *Nishan-E-Sikhi (Five Kakars of Khalsa)*

³⁶*Ibid*, PP-12

37

³⁷*Ibid*, PP 26

³⁸*Ibid*, PP-22,24.

5. Wears weapons which are beautiful symbols of Power. Without weapons human are weak. Khalsa who wear weapons receives Jap, Tap, and Truth from these weapons and always worship God.
6. Guru orders that never insult the Kesh.³⁹
7. Guru said to the Sikhs that always wear Turban (Dastar) because it saves Kesh and head.
8. At the time of Guru Gobind Singh it is not acceptable to wear earrings and nose pin which is continue till now.
9. Khalsa could not touch the drugs like Huka, Kutha, Chars, and Tambacoo.
10. Do not join company of bad people.
11. According to Guru, Khalsa has to leave the evils like lie, deceive, theft affairs, criticism, Jua, Unjustice.
12. Opposite to Lok-Mat Bhai Jiwan Singh consider trade as good as comparing to Agriculture. Khalsa has to be honest in trade also. Second work is considered as Agriculture. Sikhs got order to do work by hand. Khalsa did not work as slave but if he has forced to slavery then he has to do work in Army.
13. Khalsa should to take less sleep, less food and do not eat much prashad in greed. Do not criticize prashad that it is not tasty to eat it consider as giving by God.
14. Guru told things which Khalsa eats all are holy which are suitable for body. All food is holy.
15. When Khalsa leave body at that time do not feel sad because it happens according to the wish of God. After death of the body all time to lay on bed not on the ground. This is wish of God. In this times mind have to say the name of God and worship the mighty God.
16. The disciples of Khalsa Panth worship of one God, they do not pay obsession with Gods and Goddesses, because these Gods and Goddesses create by only one mighty God who created the humans. So only worship one powerful mighty God.
17. In Khalsa Panth all people are equal. No one is big and small and do not believe in caste system. All are brothers. According to Guru all castes look in Khalsa.
18. Khalsa's character has to be pious and high. He has to far away from drugs, do not use meat and stay away from people that use tambacoo.⁴⁰
19. Guru said that every Khalsa wear weapon. He considers sword as God and God as sword. Saying name of God from mouth and think about war in mind is great.
20. Every Khalsa has emotion for sacrifice. He must be to sacrifice everything for country and religion.

³⁹ Daljit Kaur Gill (2018), "Bhai Mani Singh Contribution in Sikh History" *Journal of Emerging Technologies and Innovative Research*, ISSN No.2349-5162.

⁴⁰ Daljit Kaur Gill (2013), "Sikh shrines from Sikh Historical Literature (late 19th & early 20th century)", GNDU, Amritsar

21. Guru orders to Khalsa to say Waheguruji Da Khalsa, Waheguruji di Fateh at meeting time.
22. Guru said that every Khalsa have to give one tenth part of his income for the welfare of others. With that his income considers as successful.
23. Every Khalsa adds Singh word with his name. Every Khalsa has to read five Banis daily which read at the time of taking Amrit.
24. Guru orders them to wear the five Kakkars which provided a give different look to Khalsa. These are, Kacchera, Kada, kanga, KirpanandKesh. Because these things's first letters areK(Ka) so they called five Kakkars. Every Kakkar has its own importance. Keshhehara is good as comport todhoti. Kada is a ruhaniHathkadi. These are always helping us to remember the principles of Guru. Comb is a sign of cleanness. Kirpan is a symbol of self-respect and believe. That time Pathan looks ugly with beard and Kesh. So Guru orders Sikh to be Keshdhari so that they have not afraid of Pathans.
25. Khalsa does not say bitter words with any person because it hurts his heart.
26. Guru gave the order to serve guest, traveler, foreigner and any person who found in problem and provide help to them always.
27. According to Guru Khalsa should travel only at Gurdwaras not any temples of Hindus.
28. Every Khalsa has to complete his every promise so that he is always believable for others.
29. Guru orders to divide Langar equally in all people if they belong to another religion also.
30. Guru gave order for Sikhs to sleep less so he gave them order to awake early in the morning.
31. Guru said to Khalsa that every morning at Amrit times to take bath and read Bani of Gurus.
32. Guru creates Khalsa for the freedom fight so he said that Khalsa always lives with liberty on his place.
33. According to Guru Khalsa should not be lazy in performing their duties.
34. Khalsa should always speak Truth.
35. Khalsa has to listening the Katha of Gurbani and Kirtan and always try to obey things which he listen in his daily routine.
36. Guru gave order to cover Kesh always. Do not let it uncover. Because it is opposite to RehatMaryada.
37. Khalsa has to read political and religious books in their daily routine.
38. At evening time Khalsa has to do Ardaas after reading the Bani of Rehras in his daily routine.
39. Khalsa has to read KirtanSohilaBani before sleeping everyday it is order by Guru Gobind Singh.
40. Do not give their daughters to that person that is not Keshdhari.

41. Khalsa allowe dreading books of other religion but he has always strong trust in Gurbani of Akal Purakh.

42. Khalsa has not to destroy any person's work by criticism it is opposite to Sikh Religion. The mystery of unity of Sikh religion is in symbols or symbolical living .With the wearing of signs constant the moral motivation and emotional feelings.Guru Gobind Singh understood the importance of religious symbols so he gave five Kakars as the symbols of membership of Sikhs in society.⁴¹

⁴¹Gurvir Singh, *Nishan-E-Sikhi (Five Kakars of Khalsa)*