

## SIKHISM 2 - The Gurus and Khalsa

### Quiz Questions

- 1) What does Guru mean? What significance does it have?
- 2) What was Guru Nanak's divine attribute? What does this mean?
- 3) How many Gurus are there?
- 4) What did the Gurus do?



The Making of the Khalsa  
Guru Gobind Singh was the last  
Guru of the Sikhs in human form.  
He created the Khalsa, a spiritual  
brotherhood and sisterhood devoted to purity of

thought and action. He gave the Khalsa a distinctive external form to remind them of their commitment, and to help them maintain an elevated state of consciousness. Every Sikh baptized as Khalsa vows to wear the Five "K's":

Kesh - uncut hair and beard, as given by God, to sustain him or her in higher consciousness; and a turban, the crown of spirituality.

Kangha - a wooden comb to properly groom the hair as a symbol of cleanliness.

Katchera - specially made cotton underwear as a reminder of the commitment to purity.

Kara - a steel circle, worn on the wrist, signifying bondage to Truth and freedom from every other entanglement.

Kirpan - the sword, with which the Khalsa is committed to righteously defend the fine line of the Truth.

Khalsa also vows to refrain from any sexual relationships outside of marriage, and to refrain from taking meat, tobacco, alcohol, and all other intoxicants.

Then Guru Gobind Singh infused his own being into the Khalsa, declaring that the Khalsa was now the Guru in all temporal matters. For spiritual matters, the Guruship was given to the "Siri Guru Granth Sahib", a compilation of sacred writings by those who have experienced Truth. For Sikhs, "Siri Guru Granth Sahib" is the living embodiment of the Guru, and is regarded with the utmost reverence and respect wherever it is found. Sikhs all over the world took to the "Siri Guru Granth Sahib" as their living Guru, as the source of spiritual instruction and guidance.

## Story: I Need a Head

The day dawned clear and bright for the Baisakhi celebration of 1699. The Sikhs were in a festive mood because Guru Gobind Rai had proclaimed that all should come together at Anandpur Sahib.

The crowds gathered in anticipation in front of the Guru's tent. They expected to hear a stirring speech. No one was prepared for the sight of the Guru when he did appear. He was dressed in his royal blue uniform with his arms girded about him; his eyes were so intense that no one dared to look at him. He drew his sword and shouted, "I need a head!" People could not believe their ears. The Guru wanted to kill one of his beloved Sikhs? Again the cry rang out, and again. Many people ran away in fear and horror. But one man, Daya Ram, rose and said, "O beloved Guru, my head has always been yours." The Guru took him into the tent and came out with a sword dripping with blood. Again he asked for a head. Dharm Das came up and said, "Take my head, O dear one." Once again, the Guru took him into his tent and emerged with a dripping sword. For the third time, he asked the question. Mokum Chand bowed before his Master. The Sikhs began to think that he was going to kill them all. Two more times the call went out, and two more devoted Sikhs, Himmat and Sahib Chand, stepped forward to fill the void. The Guru then went into the tent himself.

Suddenly, the Guru and the five appeared, as if from the dead. He had dressed them and himself in beautiful golden clothes so that they shone like the sun. To them he said, "You and I are one and the same." The Guru sat the five near him and said, "Guru Nanak had only one devoted Sikh, Angad. In my time there are five Sikhs who are totally devoted to the Guru. They shall lay the foundation for the new Sikh faith." The gathering cheered the five for their courage. The Guru then said, "From this day on the Khalsa, the Pure Ones, will be baptized by the Amrit. They shall become Singhs and Kauras."

The Guru began stirring water in a steel bowl with his dagger while reciting the banis. When he had finished, two sparrows sipped some of the water and rose up into the air, fighting so fiercely that they killed each other. The Guru's wife, Mata Sahib Devan, was hurriedly brought to the scene by some bystanders. She put some sweets into the holy water so that those who drank it would be both strong and kind. The Guru honored her by making her the Mother of the Khalsa.

The Guru gave the Amrit to the five in much the same manner as it is given today. He laid down the rehit: to wear the five K's, help the poor, be faithful to one's spouse, work by honest labor, keep a healthy body, keep long hair, give one tenth of one's earnings to the Guru, and rise early and praise God's Name. When he had given them the Amrit, he asked them to give it to him. They were amazed at this request. The Guru said, "The Khalsa is the Guru, and the Guru is the Khalsa. There is no difference between you and me. I have now seated you on the Guru's throne." They then baptized him as he had them, with the same ceremony and vows. He called the five Sikhs his "Panj Piare", or five beloved ones, and thereafter called himself Guru Gobind Singh.