

THE PANJ PYARE

In the age of Kaliyuga, the bull-shaped *Dharma* stands on a sole leg of truthfulness. He is deprived of his three other legs, austerity, purity and compassion.

ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ॥¹

THE LORD USHERED IN THE DARK AGE OF KALIYUGA. THREE LEGS OF DHARMA WERE LOST, AND ONLY THE FOURTH LEG REMAINED INTACT.

EMERGENCE OF A TISAR PANTH

To eliminate the darkness of the Kaliyuga, in 1699 (A.D.) Satguru Sri Guru Gobind Singh Ji formed *Khalsa*, a *Tisar Panth*² in the land of Indus valley, distinguishable from both the Hindus and the Muslims. From a congregation of some 70 000 men and women³, which included beings who upheld truthfulness, austerity, purity and compassion (Satyugi *Dharma*), five *Singhs*⁴ became the first of *Panj Pyare* - the five beloved, of the *Khalsa*. Subsequently, five additional *Singhs*⁵ joined the *Khalsa Panth* and became the first *Panj Mukte* - the five liberated.

“ਹਮਰੀ ਸੰਗਤ ਮਾਹਿ ਸਿੱਖ ਅਬ ਹੈ ਕਹੀ। ਸਤਿਜੁਗ ਜੈਸੀ ਰੀਤਿ ਉਨੇ ਕਲਿ ਮਧ ਠਈ।”⁶

IN OUR CONGREGATION THERE ARE SIKHS WHO MAINTAIN A SATYUGI-LIKE CONDUCT.

Historical accounts record that Bhai Jai Singh Ji, Bhai Binodh Singh Ji, Bhai Kahan Singh Ji, Bhai Shaam Singh Ji, Bhai Gulab Singh Ji, Guru Sahib's Sahibzaade⁷, Baba Ram Koer Ji, Bhai Mani Singh Ji were amongst those who had become part of the *Tisar Panth*. Baba Deep Singh Ji is said to have

¹ Ang 446, Adh Sri Guru Granth Sahib Ji

² Tisar Panth can be translated as the third path, distinguishable from the then prominent religions, Hinduism and Islam

³ The common presence of both men and women in annual congregations of Vaisakhi is recorded in Guru Kian Sakhiyan by Bhai Swarup Singh Kaushish: “At Vaisakhi (29th March 1695 CE os), devotees flocked from all the four directions for Darshan. Guru Jee uttered, “From now on every **Sikh and Sikhni** should wear a Karra (an iron bangle) in the right hand. A Sikh who comes to Anandpur must support full hair, should never be afraid of death and should not cut hair as tonsure right; children must keep full hair since the birth. Respect the full hair of the beard. **The Sikhs male and female**, who will adhere to the edict of Guru, Guru will protect them”.

⁴ Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Bhai Himmat Singh Ji, Bhai Mohkam Singh Ji, Bhai Sahib Singh Ji

⁵ Bhai Deva Singh Ji, Bhai Ram Singh Ji, Bhai Thehil Singh Ji, Bhai Isher Singh Ji, Bhai Fateh Singh Ji

⁶ Bhai Ratan Singh Bhangu, Prachen Panth Parkash Chapter 100, Pauree 5.

⁷ Baba Ajit Singh Ji, Baba Jujhar Singh Ji and Baba Zorawar Singh Ji. Baba Fateh Singh Ji's was born in December of the same year.

joined the *Khalsa Panth* a year after, i.e. 1700 (A.D.). Munshi Khushwakt Rai details the *Saroop* of the Khalsa as follow:

ਅਜਾਂ ਰੋਜ਼ ਜੁਨਾਰ ਬ ਸਿਕਸਤ, ਵ ਲਿਬਾਸ ਨੀਲਗੁੰ; ਅਖਤਯਾਰ ਕਰਦ; ਵ ਜੈਵਰ ਆਹਨੀ ਗੁਜੀਦ; ਵ ਵੱਜਾ ਗੈਰ ਮੁੱਕਰਰ ਨਮੂਦ; ਨ ਦੇ ਸਮਸੈਰ ਬਰ ਕਮਰ ਬਸਤ; ਖ ਕਾਰਦ ਵ ਚੱਕ੍ਰ ਵ ਤਪੰਚਾ ਵ ਕਮਾਣ ਵਗੈਰਾ ਹਰਬਾ ਹਾਇ ਆਹਨੀ ਬਰਖੁਦ

ਆਵੇਖਤ।⁸

FROM THAT DAY ON, THE SACRED THREAD WAS REMOVED. BLUE CLOTHING WAS ADORNED. ACCESSORIES MADE OF IRON WERE BORN. PECULIAR BUT UNIQUE WAS THE SIGHT. TWO SWORDS WERE TAKEN UP. KARD, CHAKRA AND PISTOL WERE ALSO ENDORSED.

Prior to leaving *Sri Anandpur Sahib* in 1704 (A.D.), Satguru Sri Guru Gobind Singh Ji looked to the forty Singhs⁹, who stayed behind and demonstrated complete faith in the utterances of Satguru Ji, and remarked on their fifth child, the Khalsa, is now well-nurtured. At Chamkaur Sahib, Satguru Sri Guru Gobind Singh Ji passed on *Gurgaddi* to the five *Singhs*: 1) Bhai Daya Singh Ji; 2) Bhai Dharam Singh Ji; 3) Bhai Maan Singh Ji; 4) Bhai Sangat Singh Ji; 5) Bhai Sant Singh Ji, before leaving for Malwa.

MAI BHAGO JI

In the village of Khidrana, Satguru Sri Guru Gobind Singh Ji's encounter with Mai Bhago Ji, one of the most conspicuous names in history, has become a favoured account among the contemporary Sikh women. Mai Bhago Ji, a middle-aged warrior, who had come to Satguru Sri Guru Gobind Singh Ji to not only make a plea for a child, but also to correct the wrongs of the *Sarpanchs*, demonstrated complete valour in the battle of Mukatsar and thereafter remained with Satguru. Despite narratives celebrating her revolutionary involvement in the battle, arising from her dharmic responsibility, none suggests her inclination to represent in the *Panj Pyare*. She remained involved in the *Sewa* of the *Khalsa* by actively looking over and participating in *Langar Sewa*, to ensure the *Sangat* of *Satguru* was well-fed. Her lack of participation in the *Panj Pyare*, despite her valorous and pious character, aligns with the standard spelt out in Bhai Chaupa Singh Ji's *Rehatnama*:

ਗੁਰੂ ਕਾ ਸਿਖ ਪਾਹੁਲ ਲਏ, ਤਾ ਸੁਚੇਤ ਰਹੇ, ਭਜਨਵਾਨ, ਬੁਧਿਮਾਨ ਦੇ ਹੱਥੀਂ ਲਏ । ਕਾਣਾ, ਗੰਜਾ, ਕੋੜਾ ਨਾ ਹੋਵੈ । ਗੰਦ-

ਵਾਕੀਆ, ਅਣਦਾੜੀਆ, ਬਦ-ਕਰਮੀ, ਚੋਰ, ਯਾਰ, ਜੁਆਰੀ, ਵਿਕਾਰੀ ਨਾ ਹੋਵੇ ।

ANY SIKH WHO ADMINISTERS BAPTISM MUST BE DEVOUT, WISE, AND SCRUPULOUS IN HIS OBSERVANCE OF THE REHAT. HE SHOULD NOT BE ONE-EYED, BALD, LAME, OR A LEPER, NOR SHOULD HE BE A BEARDLESS PERSON.

⁸ Munshi Khushwakt Rai, *Twarikh-i-Sikkhan*. Chapter 27.6

⁹ Including Bhai Alaam Singh Ji Nachna, Bhai Bachittar Singh Ji, Bhai Uday Singh Ji and Bhai Jeewan Singh Ji

A *Samadh* (shrine) in her name, together with two of the *Panj Pyare*, Bhai Daya Singh Ji and Bhai Dharam Singh Ji, now stands besides Gurdwara Thakat Sachkand Sri Hazur Abchal Nagar Sahib. In such esteem is Mai Bhago Ji held.

THE MEHALS OF THE GURU

Considering the warrior spirit of the *Khalsa*, Satguru Sri Guru Amar Das Ji's *Bani*, Sri Anand Sahib, and Mata Jeeto Ji's addition of *Patase* in 1699 account for the serenity. Although, Mata Jeeto Ji left for *Sachkand* shortly after, *Khalsa*'s mother, Mata Sahib Devan Ji and Satguru Sri Guru Gobind Singh Ji's second *Mehal* (wife), Mata Sundri Ji served the *Khalsa* immensely after *Satguru* Ji relinquished their bodily abode. They guided the *Khalsa* on all matters, from political to financial, consequential to the *Tisar Panth*'s flourishing. To facilitate this guidance, Satguru Sri Guru Gobind Singh Ji had handed over their own royal seal to Mata Sahib Devan Ji and endowed Mata Ji with five *Shastars*. Their roles were much esteemed in the *Panth*. When Mata Sundri Ji called for a halt to further battles after Baba Banda Singh Bahadur successfully sought vengeance, the *Tatt Khalsa* obeyed the command in an immediate manner. Nevertheless, no historical accounts contend either of the *Mehals* to have been part of *Panj Pyare*, reflecting conformity to Bhai Daya Singh Ji's *Rehatnama*:

“ਜਗਾਂ ਸਰਬਤ੍ਰ ਖਾਲਸਾ ਹੇ ਤਹਾ ਬੀਚ ਗ੍ਰੰਥ ਸਾਹਬ ਰਖ ਲੈਣਾ, ਅੰਗ ਸੰਗ ਪੰਜ ਸਿੰਘ ਮਿਲੈ ਅੰਮ੍ਰਿਤ ਛਕਨੇ ਵਾਲੇ ਨੂੰ।”

IN THE CENTRE OF THE CONGREGATION, HAVE THE PARKASH OF SRI GURU GRANTH SAHIB
JI. FIVE SINGHS WHO WILL ADMINISTER THE AMRIT SHALL MEET THE INITIATES.

TRADITION OF 5 SIKHS

When Baba Banda Singh Bahadur departed from Nanded to seek vengeance, he was accompanied by five Singhs. The precedence of the tradition of five can be traced back to Satguru Sri Guru Nanak Dev Ji, who in their *Sargun Saroop* had five *Mukhi* Sikhs.¹⁰ This tradition was continued by all the following Gurus choosing their own *Panchayat* in which all of the five *Mukhis* were male. The five *Mukhis* were tasked with heavy responsibilities as they availed themselves of the close proximity with *Satguru*.

In regards to *Amrit Sanchar*, among the *Nihang Singhs*, only *Farladhari Singhs*¹¹ were permitted to be a part of *Panj Pyare Sewa*. This practice was followed by the *Thakats* as part of assurance that only those who have spent at least twelve years in the *Panth* to take up this eminent *Sewa*. With apparent

¹⁰ Bhai Bala Ji, Bhai Mardana Ji, Bhai Lehna Ji, Bhai Budha Ji, Bhai Jaid Purana Ji

¹¹ The *Farla* (*Farra*) is traditionally bestowed upon only those who have served in the *Dal Panth* for at least a period of twelve years. The tradition finds its roots back to 1760, initiated by Baba Fateh Singh Ji and at present endorsed by the *Dal Panth*. A few conditions imposed upon a *Farladhari Singh* include: *Brahamchari* and *Bibek*.

lessened scrutiny in appointment of Singhs to the *Sewa*, it remained common practice that only male could be a part of *Panj Pyare sewa*. For “Guru [is] Khalsa, Khalsa [is] Guru”, *Khalsa*’s representation in the form of *Panj Pyare*, similar to the *Sargun Saroop* of the other *Satgurus*, shall be masculine.

ਸਿੰਘ ਸੁ ਰਹਤ ਪੰਚ ਜਹਿ ਮਿਲੇ। ਮਮ ਸਰੂਪ ਸੇ ਦੇਖਹੁ ਭਲੇ।¹²

IF [YOU] MEET FIVE **SINGHS** WHO KEEP THEIR *REHAT*, RECOGNISE THEM AS MY [SARGUN SAROOP].

TWO FORMS OF GURGADDI

Prior to relinquishing their *Sargun Saroop* in 1708, nine years after the inauguration of the *Tisar Panth*, Satguru Sri Guru Gobind Singh Ji passed on *Gurgaddi* with respect to their two forms - the *Sargun Saroop* shall be retained by the *Guru Khalsa* and the *Nirgun Saroop* (the unmanifested form, beyond the three *gunas*¹³) shall rest in *Adh Sri Guru Granth Sahib Ji*. Phenomenal the *Gurgaddi* for enabling the *Sikh Sangat* to preserve *Darshana* in both forms. During the nine years, the *Panj Pyare* were on all occasions male, with at certain times *Satguru Ji* being one of them. In upholding the *Sargun Saroop* of the *Guru Khalsa*, no female participation, including that of *Adh Shakti Mata Sahib Devan Ji*, in the *Sewa* of *Panj Pyare* was observed.

“ਅਕਾਲ ਉਪਾਸਕ ਛਤ੍ਰੈ ਧਰਮਾ ਰਣ ਕਟ ਕਟ ਸਾ ਪ੍ਰਧਾਨ ਅਏ। ਤਾਮਹ ਪੰਚ ਚਾਲੀਸ ਪ੍ਰਧਾਨਾ ਪੰਚ ਪ੍ਰਧਾਨ ਖਾਲਸਾ ਠਏ।”¹⁴

DEVOTEE OF AKAAL, PRACTICING THE KSHATRIYA DHARMA, [THE KHALSA] IS MADE SUPREME. IN [THE KHALSA] FIVE SET OF 40 SINGHS ARE CHIEF, AMONG THEM THE [PANJ PYARE] ARE THE GREATEST.

KSHATRIYA DHARMA

The *Guru Khalsa*’s practice is structured in accordance with its *Kshatriya Dharma*. Dharma, one of the four aims of life specified in *Puruṣārtha*, is a set of prescribed guidelines spelt out in the *Maryada*. In *Sri Sarbloh Guru Granth Sahib Ji*, the virtues of the *Khalsa* are summarised to include: 1) compassion; 2) charity; 3) forgiveness; 4) cleanliness; 5) good character; 6) honesty; 7) saintliness; 8) adept; 9) bravery; 10) devotion. As evidenced, *Khalsa*’s *Kshatriya Dharma* is neither void of saintliness, nor of bravery. Noting the strain in being virtuous as such, on several occasions, Satguru Sri Guru Gobind Singh Ji explicated the *Maryada* of the *Khalsa*.

¹² Mahakavi Santokh Singh Ji, Sri Gurpartap Sooraj Parkash. Ayan 2, Ansu 23, Pauree 12.

¹³ The three *gunas*: Sattva, Rajas, Tamas

¹⁴ Sarbloh Sri Granth Sahib, as quoted in: Nihang Sampooran Singh, Sooraj Vanshiya Khalsa Panth.

PANJ PYARE AND PANJ PYARIYA

“ਪੰਜ ਪਿਆਰੇ” and “ਪੰਜ ਪਿਆਰੀਆਂ” are distinguishable - the former predominately refers to “five beloved men”, while the latter can be translated as “five beloved women”. To alter the masculine nature of the term, used to address five Singhs, would be reflective of a lingual misapprehension. Articles and pronouns marked as masculine shall be taken to represent male Sikhs for Gurmukhi is not a gender-neutral language. *Panj Singh* is often used as an interchange of *Panj Pyare*:

ਪਾਂਚ ਸਿੰਘ ਜੋ ਅੰਮ੍ਰਿਤ ਦੇਵੈ । ਤਾ ਕੇ ਸਿਰ ਧਰਿ ਛਕਿ ਪੁਨ ਲੇਵੈ । ਪੁਨ ਮਿਲਿ ਪਾਂਚਹੁ ਰਹਤ ਜੁ ਭਾਖਹਿ । ਤਾਂ ਕੇ ਮਨ ਮੈ ਦ੍ਰਿੜੁ
ਕਰਿ ਰਾਖਹਿ । ੨।¹⁵

FIVE **SINGHS** ADMINISTER AMRIT, TO WHOSE COMMAND YOU MUST TAKE ON YOUR HEAD TO RECEIVE THE BOON OF AMRIT. THE FIVE NARRATE A DISCIPLINE, WHICH IS TO BE THOUGHT OF AT ALL TIMES AND NEVER FORGOTTEN.

PRESENCE OF SIKHNIS IN SANGGAT

In composing the *Maryada* for the *Kshatriya Khalsa*'s female counterparts, the *Sikhnis*, Bhai Chaupa Singh Ji had explicitly used feminine form of adjectives and pronouns in the segment titled: “ਸਿਖਣੀ ਹਿਤ ਰਹਿਤ”. *Sikhni* was commonly used to address female Sikhs. In the *Rehatnama*, the *Sikhni* is encouraged to visit the Gurdwara and to recite Gurbani. Since the times of Satguru Sri Guru Amar Das Ji, women have actively participated in congregations, and have contributed to the management of administrative affairs. It would be wrongful to assume that the differentiation in between a Sikh and a *Sikhni*'s roles (including exclusion from *Panj Pyare Sewa*) results from absence of the latter in the Sikh common congregations.

ਗੁਰੂ ਕੀ ਸਿਖਣੀ ਸਬਦ ਬਾਣੀ ਗੁਰੂ ਕੀ ਕੰਠ ਕਰੈ। ਧਰਮਸਾਲ ਦੁਇ ਵਕਤ ਮੱਥਾ ਟੇਕਣੇ ਜਾਇ।¹⁶
A **GURU'S SIKHNI** SHOULD MEMORISE GURBANI AND GO TO THE GURDWARA TWICE A DAY TO BOW BEFORE THE GURU.

GENDER EQUALITY

While both Sikhs and *Sikhnis* were present in congregations, their roles varied. There were roles which were shared, such as that of preachers, and others which were particular to either. In *Gurmat*, equality

¹⁵ Bhai Desa Singh Ji, *Rehatnama*

¹⁶ Bhai Chaupa Singh Ji, *Rehatnama*

is essentially that of the ātman (soul) - such *paramartha* (spiritual) equality does not discriminate among castes or genders in pursuance of liberation. The oneness connects the worldly beings to the *Brahm*.

ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥¹⁷

PARMATAMA HAS STAGED A PLAY.

ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ ॥

HE HAS CREATED NO ONE LIKE ANYONE ELSE.

ਆਪੇ ਫਰਕੁ ਕਰੇ ਵੇਖਿ ਵਿਗਸੈ ਸਭਿ ਰਸ ਦੇਹੀ ਮਾਹਾ ਹੇ ॥੧॥

HE MADE THEM DIFFERENT, AND HE GAZES UPON THEM WITH PLEASURE; HE PLACED ALL THE FLAVORS IN THE BODY. ||1||

The Khalsa is the product of the two eternal energies' magnificence, representing an exaltation of the human being. Satguru Sri Guru Gobind Singh Ji as the *purusha*, together with the Adh shakti of Mata Sahib Devan, represented by the *Sri Sahib* held in the hands of each Singh of the 5 *Pyarey*, birthed the Khalsa. The masculine energy is portrayed by the *Panj Pyare*, to alter which one risks distorting its divinity. As part of cherishing Khalsa's divinity, no revision to the Maryada shall be permitted.

Albeit the practice of only permitting Singhs to partake in *Panj Pyare Sewa* is condemned for endorsing gender-discriminating practices, this criticism is often based on liberal feminist theories. Feminism with its roots from ancient Greece can be divided into three waves. The first wave, occurring in the 19th and early 20th century, was mainly concerned with women's right to vote. The second wave, at its height in the 1960s and 1970s, refers to the women's liberation movement for equal legal and social rights. The third wave of feminism began in the mid-90's in which many constructs were destabilized, including the notions of "universal womanhood," body, gender, sexuality and heteronormativity. Western feminism began from equality, moved on to emancipation and has now adopted a supremacist approach taking alarming proportions of "competitiveness" aiming at a total destruction of gender harmony via substitutable quality.

This extrinsic equality notion does not find its roots in the sameness we share by virtue of the ātman. Instead, it rests on eliminating *Sargun Saroop's* polarities. One's ego is not extinguished by recognising equality among the *Sargun Saroop*. Through the Hari's name, one realises the ātman in all to be representative of the *Brahm*. When one proceeds to realise that to be is neither the body, nor the mind – to be is the soul, one embarks to extinguish the ego. Without ego, the maya of the world no longer

¹⁷ Ang 1056, Adh Sri Guru Granth Sahib Ji

subdues a delusion of segregation between the Adh Shakti, the ātman and the *Brahm*. As such, recognition of equality in the physical body, without realising the sameness we share by virtue of the ātman, we remain strangulated in the vicious cycle of karma. Cognising this dissimilarity, one can comprehend the male-centric practice endorsed in the administration of *Pahul*.

ਸਭ ਏਕ ਦ੍ਰਿਸਟਿ ਸਮਤੁ ਕਰਿ ਦੇਖੈ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨ ਜੀਉ ॥¹⁸

THEY LOOK UPON ALL WITH EQUALITY, AND RECOGNIZE THE SUPREME SOUL,
THE BRAHM, PERVADING AMONG ALL.

Neutrality is righteous when it blossoms from within through realisation of the ātman. This righteousness is not in abolishing of the polarities in *Parmata*'s creation. On realising that we are all ultimately ātman, and extinguishing the ego, one sees the same *Nirgun Saroop* – the ātman, amongst the diverse *Sargun Saroops*. Without abolishing the gender altogether, Gurbani advocates that despite the differences of gender, both came from the same One source.

ਨਾਰੀ ਪੁਰਖੁ ਪੁਰਖੁ ਸਭ ਨਾਰੀ ਸਭੁ ਏਕੇ ਪੁਰਖੁ ਮੁਰਾਰੇ ॥¹⁹

WOMEN AND MEN, ALL THE MEN AND WOMEN, ALL CAME FROM THE ONE PRIMAL LORD GO

SUPREMACY OF THE KHALSA PANTH

The *Rehat* and history of the Guru Khalsa Panth bear in them *Satyugi Maryada*. To cast aside these references and fall prey to Kaliyuga's ways, one distorts the divinity of the Khalsa.

ਕਲਿਜੁਗ ਚਉਥਾ ਥਾਪਿਆ ਸੂਦ੍ਰ ਬਿਰਤਿ ਜਗ ਮਹਿ ਵਰਤਾਈ।²⁰

KALIJUG BECAME PREVALENT AS THE FOURTH AGE IN WHICH THE LOW INSTINCTS GRIPPED
THE WHOLE WORLD.

ਕਰਮ ਸੁ ਰਿਗਿ ਜੁਜਰ ਸਿਆਮ ਕੇ ਕਰੇ ਜਗਤੁ ਰਿਦਿ ਬਹੁ ਸੁਕਚਾਈ।

PEOPLE BECAME RESULTANT IN PERFORMING THE DUTIES ENJOINED IN THE RIG, YAJUR
AND SAMAVEDA.

ਮਾਹਿਆ ਮੇਹੀ ਮੇਦਨੀ ਕਲਿ ਕਲਿ ਵਾਲੀ ਸਭਿ ਭਰਮਾਈ।

THE ENTIRE EARTH WAS ENTICED BY MAMMON AND THE ANTICS OF THE KALIJUG PUT
EVERYONE INTO DELUSION.

ਉਠੀ ਗਿਲਾਨਿ ਜਗਤ ਵਿਚਿ ਹਉਮੈ ਅੰਦਰਿ ਵਜਲੈ ਲੁਕਾਈ।

HATRED AND DEGENERACY ENGROSSED THE PEOPLE AND EGO BURNT ONE, AND ALL.

ਕੋਇ ਨਾ ਕਿਸੈ ਪੂਜਦਾ ਉਚ ਨੀਚ ਸਭਿ ਗਤਿ ਬਿਸਰਾਈ।

NOBODY NOW WORSHIPS ANYONE AND THE SENSE OF RESPECT FOR THE YOUNGER AND
ELDER HAS VANISHED INTO THIN AIR.

¹⁸ Ang 446, Adh Sri Guru Granth Sahib Ji

¹⁹ Ang 983, Adh Sri Guru Granth Sahib Ji

²⁰ Bhai Gurdas Ji, Varaan, Vaar 1, Pauree 7

The *Tisar Panth* is distinct in its practices and its Dharma. It shall not be subject to the arbitrary notions of equality, founded in materialistic liberal-capitalist societies. One shall follow Dharma with humility and upon queries should turn to the historical records in relation to those who we identify as esteemed individuals of the *Khalsa Panth*.

ਏਕ ਓਰ ਭਯੋ ਖਾਲਸਾ, ਏਕ ਓਰ ਸੰਸਾਰ ॥²¹

THE KHALSA STANDS ON ONE SIDE; THE WORLD ON THE OTHER.

²¹ Kavi Sainapati, GurSohbha