**Takht** or **Taḵẖata** (Punjabi: ਤਖ਼ਤ) which literally means a throne or seat of authority is a result of historical growth of religion of [Sikhism](https://en.wikipedia.org/wiki/Sikhism). There are five Takhts and these Takhts are the five [gurudwaras](https://en.wikipedia.org/wiki/Gurudwara" \o "Gurudwara) which have a very special significance for the Sikh community. The first and the most important one was established by [Guru Hargobind](https://en.wikipedia.org/wiki/Guru_Hargobind) in 1609. It is called 'Akal Takht' (the Throne of the Timeless God) and is situated just opposite the gate of [Harmandir Sahib](https://en.wikipedia.org/wiki/Harmandir_Sahib" \o "Harmandir Sahib) – The Golden Temple, Amritsar. While the Harmandir Sahib, or Golden Temple, represents Sikh spiritual guidance, the Akal Takht symbolizes the dispensing of justice and temporal activity. It is the highest seat of temporal authority of the Khalsa and the seat of the Sikh religion's earthly authority. Here the Guru held his court and decided matters of military strategy and political policy. Later on, the Sikh Nation (Sarbat Khalsa) took decisions here on matters of peace and war and settled disputes between the various Sikh groups.

Akal Takht Sahib

Akal Takht Sahib literally means Eternal Throne. It is also part of the Golden Temple complex in Amritsar. Its foundation was laid by Guru Hargobind Sahib, the sixth Sikh Guru. The Akal Takht is situated opposite to Harmandir Sahib and are connected by a passage. The building of the Akal Takht opposite the Golden Temple has a special meaning. While the Golden Temple stands for spiritual guidance the Akal Takht symbolizes the dispensing of justice and temporal activity. During the day the Guru Granth Sahib is kept in the Golden Temple, while at night it is kept in the Akal Takht Sahib. In earlier days all Sikh warriors sought blessings here before going to battle fields. During the 18th century while Sikhs were fighting a guerrilla war in the forests they used to gather at the Akal Takht on special occasions such as Baisakhi and Diwali. Here the community used to have general meetings and approve resolutions. The Akal Takht is the oldest of the Five Takhts.

## Takht Sri Damdama Sahib

Takht Sri Damdama Sahib (Talwandi Sabo) is situated in the village of Talwandi Sabo near Bhatinda. At this place[Guru Gobind Singh](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) stayed here for approximately a year and compiled the final edition of Guru Granth Sahib also known as the Damdama Sahib Bir in 1705.

## Takht Sri Keshgarh Sahib

Takht Sri Keshgarh Sahib is situated at Anandpur Sahib. It is the birthplace of the Khalsa. The order of the Khalsa was founded here by Guru Gobind Singh in 1699. Some of the weapons of Guru Gobind Singh are displayed here.

## Takht Sri Hazur Sahib

Nanded is one of the historical places in Marathwada region of Maharashtra State. It is situated on the north bank of Godavari River. It is famous for Sikh Gurudwaras. Nanded is a town of great antiquity. It is said that during the Puranic days, Pandavas traveled through Nanded district. Nandas ruled over Nanded through generations. In 1708, Guru Gobind Singh the tenth spiritual leader of the Sikhs came over to Nanded, his permanent abode. It was he who preached amongst the Sikhs that there need not be any spiritual leader for them and they should take Granth Sahib as their leader. A monument has been constructed at the place where he died. A Gurudwara has also been constructed there. It is known as Shri Huzur Abchalnagar Sachkhand Gurudwara.

## Takht Sri Patna Sahib

Takht Sri Patna Sahib is situated in Patna city which is also the capital of Bihar state. [Guru Gobind Singh](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) was born here in 1666 and he spent his early childhood here before moving to Anandpur Sahib.[[7]](https://en.wikipedia.org/wiki/Panj_Takht#cite_note-7)[[8]](https://en.wikipedia.org/wiki/Panj_Takht#cite_note-8) Besides being the birthplace of Guru Gobind Singh,[[9]](https://en.wikipedia.org/wiki/Panj_Takht#cite_note-9) Patna was also visited by Guru Nanak and Guru Tegh Bahadur at different points of time. Here also stayed Guru Gobind Singh Ji's mother who is Mata Gujri Ji.

* [Akal Takhat](http://www.sikhiwiki.org/index.php/Akal_Takhat) in [Amritsar](http://www.sikhiwiki.org/index.php/Amritsar) (beside the [Golden Temple](http://www.sikhiwiki.org/index.php/Golden_Temple))
* [Takhat Keshghar Sahib](http://www.sikhiwiki.org/index.php/Takhat_Keshghar_Sahib) in [Anandpur Sahib](http://www.sikhiwiki.org/index.php/Anandpur_Sahib" \o "Anandpur Sahib) (Birthplace of the Khalsa)
* [Takhat Patna Sahib](http://www.sikhiwiki.org/index.php/Takhat_Patna_Sahib) (Birthplace of [Guru Gobind Singh](http://www.sikhiwiki.org/index.php/Guru_Gobind_Singh))
* [Takhat Damdama Sahib](http://www.sikhiwiki.org/index.php/Takhat_Damdama_Sahib) (in [Batinda](http://www.sikhiwiki.org/index.php/Batinda" \o "Batinda) district of [Punjab](http://www.sikhiwiki.org/index.php/Punjab))
* [Takhat Sachkhand](http://www.sikhiwiki.org/index.php/Takhat_Sachkhand) in [Hazur Sahib](http://www.sikhiwiki.org/index.php/Hazur_Sahib" \o "Hazur Sahib) (place where Guru Gobind Singh breathed his last breath)

Darbar Sahib and Five Takhts

**Darbar Sahib: The Golden Temple, Amritsar**   
Darbar Sahib (The Royal Court of the Divine) also known as the Golden Temple is situated in the city of Amritsar in Punjab. Darbar Sahib is a living symbol of the spiritual and historical traditions of the Sikhs. It is a source of inspiration for all Sikhs. The temple with it's glistening gold covered exterior stands in the middle of a square tank with each side about 150m with an 18m path on all four sides. A 60m causeway traverses the pool to reach the Temple itself which is 12m square and rests on a 20m square platform in the middle of The Pool of Nectar. The Darbar Sahib has entrances and doors on all four sides. Guru Arjun exclaimed; "My faith is for the people of all castes and all creeds from whichever direction they come and to whichever direction they bow."

Guru Amar Das the Third Sikh Guru asked Ram Das (who would go on to become the Fourth Sikh Guru) to build a central place of congregation for the Sikhs. Guru Ram Das started excavation work in 1577 during his lifetime. Guru Arjun the Fifth Sikh Guru completed excavation of the Tank known as Amritsar (The Pool of Nectar) in 1588. Guru Arjun then started construction of the Temple building itself which was finally completed in 1601. The first edition of the Holy Book of the Sikh's The Guru Granth Sahib was installed there in 1604 with Baba Buddha as the first granthi (caretaker of the book). The last Sikh Guru to live in Amritsar was the Sixth Guru, Guru Hargobind. In 1664 Guru Tegh Bahadur the Ninth Sikh Guru visited Darbar Sahib but was refused entry by the corrupt temple caretakers, The Masands. Darbar Sahib has always been a rallying point for Sikhs throughout it's history. Around 1740 Massa Ranghar, the ruler of Amritsar desecrated the Temple by using it as a dancing hall. He was killed by Mahtab Singh. In 1761 Ahmed Shah Abdali blew up the Temple and filled in the Sacred Tank with refuse. The great Sikh martyr Baba Deep Singh laid down his life in revenge. The construction of the Golden Temple as it appears today was begun in 1764 when Jassa Singh Ahluwalia laid the foundation stone. Many of the doors and domes were covered with copper sheets overlaid with gold during the reign of Maharaja Ranjit Singh. Darbar Sahib was partially damaged by the military invasion of the Indian Army during June 1984.

**Sri Akal Takht**  
Akal Takht literally means Eternal Throne. It is part of the Golden Temple complex in Amritsar. The Akal Takht is situated on the other end of the causeway connected to the Harmandir Sahib. It's foundation was laid by Guru Hargobind. It was here that he was ceremonially installed as Guru in 1606. The building of the Akal Takht opposite the Golden Temple has a special meaning. While the Golden Temple stands for spiritual guidance the Akal Takht symbolizes the dispensing of justice and temporal activity. During the day the Guru Granth Sahib is kept in the Golden Temple, while at night it is kept in the Akal Takht. Traditionally all Sikh warriors sought blessings here before going to battle. During the 18th century while Sikhs were fighting a guerrilla war in the forests they used to gather at the Akal Takht on special occasions such as Baisakhi and Diwali. Here the community used to have general meetings and approve resolutions. The Akal Takht was the oldest of the Five Takhts, but it was destroyed by the Indian Army during its military invasion in 1984. It's reconstruction is almost complete.   
  
**Takht Sri Damdama Sahib**  
  
Damdama Sahib is situated in the village of Talwandi Sabo near Bhatinda. This is where Guru Gobind Singh stayed for nearly a year and compiled the final edition of the Guru Granth Sahib known as the Damdama Sahib Bir in 1705.   
  
**Takht Sri Keshgarh Sahib**  
   
Keshgarh Sahib is situated at Anandpur. It is considered the birthplace of the Khalsa. The Khalsa order was founded here by Guru Gobind Singh in 1699. Some of the weapons of Guru Gobind Singh are displayed here. The most precious of these is the actual Khanda (double edged sword) used by Guru Gobind Singh to prepare the amrit (sweet water) used in the first Khalsa initiation ceremony.  
  
**Takht Sri Hazur Sahib**  
   
Hazur Sahib is on the banks of Godavari in Maharashtra. This is where Guru Gobind Singh left this world. The inner room of the temple is called Angitha Sahib and is built over the place where Guru Gobind Singh was cremated in 1708.  
  
**Takht Sri Patna Sahib**  
   
Patna Sahib is situated in Patna the capital of Bihar. It was here that Guru Gobind Singh was born in 1666 and spent his early years before moving to Anandpur. Besides being the birthplace of Guru Gobind Singh, Patna was also honoured by visits from Guru Nanak as. well as Guru Tegh Bahadur

Kesh[[edit](https://en.wikipedia.org/w/index.php?title=The_Five_Ks&action=edit&section=2" \o "Edit section: Kesh)]

*Main article: [Kesh](https://en.wikipedia.org/wiki/Kesh_(Sikhism)" \o "Kesh (Sikhism))*

ਜੋ ਪਗ ਨੂੰ ਬਾਸੀ ਰਖੇ ਸੋ ਤਨਖਾਹੀਆ। ਇਸ ਲਈ ਹਰ ਗੁਰੂ ਕੇ ਸਿੱਖ ਲਈ ਲਾਜ਼ਮੀ ਹੈ ਕ ਉਹ ਰੋਜ਼ ਦਸਤਾਰ ਸਜਾਵੇ।  
  
One who does not tie a fresh turban is liable for penalty. For this reason it is mandatory for every Sikh of the Guru to tie a turban every day.

*— (Rehitnama Bhai Chaupa Singh)*[[3]](https://en.wikipedia.org/wiki/The_Five_Ks" \l "cite_note-Sikh_Rehatnama-3)

The Kesh, or unshorn long hair, is considered by Sikhs as an indispensable part of the human body. Long known as a sign of spiritual devotion, it also emulates the appearance of [Guru Gobind Singh](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) and is one of the primary signs by which a Sikh can be clearly and quickly identified. A Sikh never cuts or trims any hair as a symbol of respect for the perfection of God's creation. The uncut long hair and the [beard](https://en.wikipedia.org/wiki/Beard), in the case of men, form the main kakār for Sikhs.[[4]](https://en.wikipedia.org/wiki/The_Five_Ks#cite_note-4)

A [Dastaar](https://en.wikipedia.org/wiki/Dastaar" \o "Dastaar) is a turban worn to protect the Kesh and guard the [Dasam Duaar](https://en.wikipedia.org/w/index.php?title=Dasam_Duaar&action=edit&redlink=1" \o "Dasam Duaar (page does not exist)) (the Tenth Gate), a spiritual opening at the top of the head. The turban is a spiritual crown, which is a constant reminder to the Sikh that he or she is sitting on the throne of consciousness and is committed to living according to Sikh principles. Guru Gobind Singh told his Sikhs:

"Khaalsa mero roop hai kaas. Khaalsa mai ho karo nivaas... The Khalsa is my image. Within the Khalsa I reside."[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia:Citation_needed)] Wearing a turban declares sovereignty, dedication, self-respect, courage and piety.

Kangha[[edit](https://en.wikipedia.org/w/index.php?title=The_Five_Ks&action=edit&section=3" \o "Edit section: Kangha)]

*Main article: [Kangha](https://en.wikipedia.org/wiki/Kangha_(Sikhism)" \o "Kangha (Sikhism))*

[](https://en.wikipedia.org/wiki/File:Wooden_kanga_comb_(Sikhism_article_of_faith).JPG)

Kangha – one of the five articles of faith for the Sikhs

ਕੰਘਾ ਦੋਨਉਂ ਵਕਤ ਕਰ, ਪਾਗ ਚੁਨਹਿ ਕਰ ਬਾਂਧਈ ॥  
  
Comb the hair twice a day, covering it with turban that is to be tied from fresh.

*— Tankhanama Bhai Nand Lal Singh*[[5]](https://en.wikipedia.org/wiki/The_Five_Ks" \l "cite_note-Tankh-5)

A [Kangha](https://en.wikipedia.org/wiki/Kangha_(Sikhism)" \o "Kangha (Sikhism)) is a small wooden comb that Sikhs use twice a day. It is supposed to be worn only in the hair and at all times. Combs help to clean and remove tangles from the hair, and is a symbol of cleanliness. Combing their hair reminds Sikhs that their lives should be tidy and organized. The Sikhs were commanded by Guru Gobind Singh to wear a small comb called a Kangha at all times.

The comb keeps the hair tidy, a symbol of not just accepting what God has given, but also an injunction to maintain it with grace. The Guru said hair should be allowed to grow naturally. For men, this includes not shaving. At the time of Guru Gobind Singh, some holy men let their hair become tangled and dirty. The Guru said that this was not right. Hair should be allowed to grow but it should be kept clean and combed at least twice a day.

Kara[[edit](https://en.wikipedia.org/w/index.php?title=The_Five_Ks&action=edit&section=4" \o "Edit section: Kara)]

*Main article:*[*Kara*](https://en.wikipedia.org/wiki/Kara_(Sikhism))

[](https://en.wikipedia.org/wiki/File:Kara_(Sikhism).jpg)

Kara – one of the five articles of faith for the Sikhs

The Sikhs were commanded by Guru Gobind Singh at the Baisakhi Amrit Sanchar in 1699 to wear an iron bangle called a Kara at all times. The Kara is a constant reminder to always remember that whatever a person does with their hands has to be in keeping with the advice given by the Guru. The Kara is an iron/steel circle to symbolise God as never ending. It is a symbol of permanent bonding to the community, of being a link in the chain of Khalsa Sikhs (the word for link is 'kari').

Kachera[[edit](https://en.wikipedia.org/w/index.php?title=The_Five_Ks&action=edit&section=5" \o "Edit section: Kachera)]

*Main article: [Kacchera](https://en.wikipedia.org/wiki/Kacchera" \o "Kacchera)*

[](https://en.wikipedia.org/wiki/File:Kaccha.JPG)

The Kachera – one of the five articles of faith for the Sikhs

ਸੀਲ ਜਤ ਕੀ ਕਛ ਪਹਿਰਿ ਪਕਿੜਓ ਹਿਥਆਰਾ ॥  
  
The sign of true chastity is the Kachera, you must wear this and hold weapons in hand.

*— Bhai Gurdas, Var. 41, pauri 15*

Originally, the Kachera was made part of the five Ks as a symbol of a Sikh soldier's willingness to be ready at a moment's notice for battle or for defense. The confirmed Sikh (one who has taken the Amrit) wears a kachera every day. Some go to the extent of wearing a kachera while bathing, to be ready to at a moment's notice, changing into the new one leg at a time, so as to have no moment where they are unprepared. Further, this garment allowed the Sikh soldier to operate in combat freely and without any hindrance or restriction, because it was easy to fabricate, maintain, wash and carry compared to other traditional under-garments of that era, like the [dhoti](https://en.wikipedia.org/wiki/Dhoti). The Kachera symbolises self-respect, and always reminds the wearer of mental control over lust, one of the [Five Evils](https://en.wikipedia.org/wiki/Five_Evils) in Sikh philosophy.

*Kachera* follow a generally practical and roomy design. It features an embedded string that circles the waist which can be tightened/loosened as desired, and then knotted securely. The Kachera can be classed between underwear and an outer garment, as in appearance it does not reveal private anatomy, and looks and wears like shorts. As with all of the Five Ks, there is equality between men and women, and so women are also expected to wear it. Considering the hot climate in India, the Kachera is often worn by men as an outer garment, keeping the wearer cool and being practical in manual work such as farming, however it is generally not considered respectful for women to wear the Kachera as an outer garment (on its own) as it is considered too revealing.

Kirpan[[edit](https://en.wikipedia.org/w/index.php?title=The_Five_Ks&action=edit&section=6" \o "Edit section: Kirpan)]

*Main article: [Kirpan](https://en.wikipedia.org/wiki/Kirpan" \o "Kirpan)*

[](https://en.wikipedia.org/wiki/File:Kirpan_small.JPG)

Typical Kirpan worn by modern Sikhs

ਸ਼ਸਤਰ ਹੀਨ ਕਬਹੂ ਨਹਿ ਹੋਈ, ਰਿਹਤਵੰਤ ਖਾਲਸਾ ਸੋਈ ॥  
  
Those who never depart his/her arms, they are the Khalsa with excellent [rehats](https://en.wikipedia.org/wiki/Sikh_Rehat_Maryada" \o "Sikh Rehat Maryada).

*— Rehatnama Bhai Desa Singh[*[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia:Citation_needed)*]*

The [Kirpan](https://en.wikipedia.org/wiki/Kirpan" \o "Kirpan) is a short dagger which symbolizes a Sikh's duty to come to the defence of those in peril. All baptised Sikhs should wear a short form of Kirpan (approx. 6" to 9" long) on their body at all times as a defensive side-arm, just as a police officer is expected to wear a public-defensive weapon when on duty. Its use is only allowed in the act of self-defense and the protection of others. It stands for bravery and protecting the weak and innocent.

Originally, the kirpan was kept sharp and was actually used to defend others, such as those who were being oppressed by harsh rulers, women who were raped in the streets, or a person who was being robbed or beaten. The true Sikh cannot turn a blind eye to such evils, thinking that they are "someone else's concernIt is the duty of the true Sikh to help those who suffer unjustly, by whatever means available, whether that means alerting the police, summoning help, or literally defending those who cannot defend themselves, even if that means putting oneself in harm's way.