

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

"God is One, He is the Creator, He is forever Victorious."

ਰਹਿਤ ਪਿਆਰੀ ਮੁੜ ਕੇ ਸਿਖ ਪਿਆਰਾ ਨਾਹਿ ॥

"I love a Sikh's disciplined way of life not the Sikh."

Gurmat Rehat Maryada

(Summarised Version)



Published by:

Humble Servant Thakur Singh Khalsa
Damdami Taksal (Jatha Bhindran) Mehta

HANDLE WITH CARE — THIS PUBLICATION CONTAINS GURBANI

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In Heavenly abode, Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale
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In the absence of which, their Humble Servant Thakur Singh Khalsa
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TRANSLATORS INTRODUCTION

The Rehat Maryada has been translated with the great grace of Sri Guru Granth Sahib Ji. The translators and sevadars who have worked on this publication are forever grateful to the Gurus and the disciplined Gursikhs who have lived and acted accordingly to the Rehat explained.

The Sevadars of this publication feel that it is pertinent to mention that we ourselves are endeavouring to live up to the high standards of the Rehat Maryada. The discipline of a Khalsa is indeed "Sharper than the Khanda and finer than a hair" (Anand Sahib), this Rehat Maryada is a moral standard that all Sikhs should aim to achieve. We pray that Satguru blesses us and all those that read this Rehat Maryada to live up to the high morality and spirituality explained.

We are forever grateful to Baba Thakur Singh Ji, the acting Jathedar of Damdami Taksaal, who gave us permission to translate this tract. We are grateful to all the 'gupt' Singhs who have laboured at proof-reading the numerous editions and have given invaluable suggestions.

We translated the Maryada as we felt there was a void in all present English publications, as there was no one tract/book that covered Rehat effectively. The books that are related to Rehat, have very few references to Gurbani or Rehatmaryadas/Rehat Namas of the times of the Gurus.

THE IMPORTANCE OF GURMUKHI/PANJABI

We feel that all Sikhs must attempt to learn Gurmukhi, the script created by our beloved second Guru, Sri Guru Angad Dev Ji. This translation does not even come near the original in Punjabi, as effective translations into English of Gurbani/Punjabi cannot be achieved. We can get near but not get the full meaning or essence from a translation. To get the full essence of Gurbani and Sikhi we must endeavour to learn Punjabi and this will open many pathways to bounds of knowledge for us.

The aim of the translation is to inform and inspire the readers. We pray that Guru Sahib may bless all the readers with the skills of the Gurmukhi language.

We beg for forgiveness from Sahib Sri Guru Granth Sahib Ji for any mistakes that have been made in translation, publication and preparation of the Rehat Maryada. We pray that Guru Sahib and the Sadh Sangat (Holy Congregation) can forgive our shortcomings and give us the fortitude and strength to continue serving the Khalsa Panth.

Vaheguru Ji Ka Khalsa
Vaheguru Ji Ki Fateh

1) BIRTH CEREMONY

When Vaheguru blesses a couple with a child, at this auspicious moment the first rite is to utter "Vaheguru" Gurmantar (blessed word of the Guru) to the child. The midwife should be a Sikh, so that she can enact this rite.

Next, the Amrit is to be prepared in the following way:

- An Amritdharee (baptised Sikh) Singh should get a bowl made of Sarab Loh (pure iron) and half fill it with water.
- Five patase (sugar cakes) should be added to the water
- This mixture is to be continuously stirred with a Sarbloh Kirpan (small iron Dagger)
- During the stirring, the Singh is to recite Japji Sahib from memory and is to sit in the 'Bir-Asan' position - a Warrior stance – the left leg is to be folded inwardly to rest on and the right is to be upright, similar to a sprinters stance before a race.
- Once the Japji Sahib recital is complete the Amrit is ready.

Five drops from the tip of the Kirpan are to be given to the child and the mother is to drink the rest of the Amrit. This is the first ceremony of initiation of a child into the Khalsa Panth (Nation).

The mother is then to breast-feed the child, from this the child should become virtuous, a warrior, saintly, charitable and a vibrant Gursikh. Enacting any other sort of birth rites/ceremony is not allowed in Gurmat; for example lucky charms or strings tied on the child's wrist or around his/her neck. To break all superstitions Kara (bracelet made of Sarab Loh) is to be placed on the child's right-hand wrist. Drinking alcohol and eating meat whilst celebrating the birth of a child is a great sin.

After the above ceremony, Karah Parshad is to be prepared and an Ardas recited in the presence of Sri Guru Granth Sahib ji. The child's name is based on the first letter of the Hukamnama taken from Sri Guru Granth Sahib ji.

If possible on the same day a Sehaj Paath(Recital of Sri Guru Granth Sahib Ji) should be started. The child and his/her mother should listen to the whole Paath. At the Bhog (completions of recital) Guru ka langar is to be served to the Sadh Sangat.

2) KNOWLEDGE CEREMONY

ਗੁਰਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪਤਿ ਪਤਿ ਪਾਵੈ ਮਾਨੁ॥

"By Guru's Grace, contemplate spiritual knowledge; read it, study it, and you shall be honored." (SGGSJ Ang 1329)

It is essential that the child's parents ensure that the he/she is educated. Those parents who do not educate their offspring are like enemies to them.

ਬਹੁ ਗੁਨੀ ਅਲਵਹਿ ਸੁਤ ਨ ਪਵਾਵਹਿ ਸੋ ਸਤਰੁ ਸਮ ਤਾਤ ।

ਸੋਭਾ ਨਹਿ ਪਾਵਹਿ ਮਤਿ ਨਹਿ ਆਵਹਿ ਜਗ ਮੈ ਇਹ ਬਖਯਾਤ ।

"Those parents who say 'I have a lot of gun/gian', (virtues / traits) and then do not educate their children are great enemies of their children. Those parents don't gain any splendour, their children don't gain any sense, this is the way of the world."

(Sri Guru Nanak Parkash, First half, 6, Vol.2, p.172)

When the child reaches the appropriate age he/she should be enrolled at school where he/she can maintain the Sikh lifestyle and improve his/her Sikhi discipline.

There are two types of education, one is worldly and the other is spiritual. Only worldly knowledge, without knowledge of Vaheguru is useless, tasteless and of no benefit. It does not make this human birth worthwhile; rather it creates ego and atheism trapping the individual in the cycle of births and deaths.

The Gurmukhi language – Gurbani should be taught to the child, by gaining the guidance of a committed Gursikh who is very faithful to the Guru.

ਗੁਰਮੁਖੀ ਅੱਖਰ ਜੋ ਹੈ ਭਾਈ ॥ ਸਿੰਘ, ਸਿੰਘ ਤੇ ਸੀਖੇ ਜਾਈ ॥

"Oh brother the Gurmukhi language should be taught to a Sikh by another Sikh."

(Rehatnama Bhai Dhesa Singh ji)

The child is not to be taught Gurbani or the philosophy of the Guru, by a non-Amritdharee or a non-believer of the Guru. A child taught by a Gursikh who has complete faith in Guru Sahib ji will have Gurmat enshrined in them. The child is to be kept away from bad or sinful company who behave in un-Sikh, un-Godly ways, for example watching corrupting films/programmes, listening to shameful music, playing cards, gambling, foul language and stealing.

ਦੋਹਰਾ:- ਸਿਖ ਸਿਖਣੀ ਮਿਲ ਬਹੁਹਿ ਚਰਚਾ ਕਰਹਿ ਅਪਾਰ ॥

ਭਜਨ ਸਿਖਵਹਿ ਪੁਤ੍ਰ ਕਉ ਹਰਿ ਭਜ ਬਾਰੇ ਬਾਰ ॥

"Sikh Husband and Wife congregate and discuss the boundless God. Teaching their children how to meditate; repeat the name of the Lord."

(Rehatnama Bhai Sahib Singh ji, p.160)

Mothers are to maintain a strong level of Sikh discipline. Daily after their Nitnem (prayer recital) they should go to the Gurdwara Sahib (Sikh place of worship), listen to discourses on Gurmata and Kirtan, taking their young children with them. The experiences of childhood become engraved on the child like a carving on a stone.

These childhood experiences will become a foundation for the rest of their lives. If a child becomes religious at a young age then he/she will become spiritual, charitable, saintly and a warrior. During childhood the child should be educated about the Guru Sahib's, the Great Martyrs, the Great Sikhs/Saints, he/she will grow up with good virtues and morals.

3) AMRIT CEREMONY (Immortal Nectar)

Amrit is the blessing of the Guru that makes the individual immortal and breaks the cycle of birth and deaths.

ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅੰਨਤਾ ॥

"Drink Amrit, live forever. Attain extreme bliss by meditating on God."

(SGGSJ Ang 496)

Satguru by creating sweet Amrit and Karah Parshad (blessed sweet food) has blessed us greatly. By blessing us with Amrit of the Khanda, Guru Sahib has enshrined a new way of life for humanity.

ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੇੜਾ ਨਰ ਮਨੁਖਾ ਨੋ ਏਕੁ ਨਿਧਾਨਾ ॥

"To resolve the dispute of the four ages men and women have been given the one bounty of Naam."

(SGGSJ Ang 797)

Differences in caste, creed, colour, men & women, rich and poor all have been eliminated.

ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥

"My True Guru has the power to kill and revive the dead."

(SGGSJ Ang 1142)

In accordance with this Guru Sahib beheaded the Panj Pyare (The Five Beloved Ones) and then brought them back to life with his spiritual powers. Out of the same iron bowl the Panj Pyare drank the Amrit, and Guru ji also begged to be initiated with the very same Amrit which he had just bestowed, thus becoming initiated into the Khalsa Panth.

ਵਹ ਪ੍ਰਗਟਿਓ ਮਰਦ ਅਗੰਮਤਾ ਵਰੀਆਮ ਇਕੋਲਾ।

ਵਾਹੁ ਵਾਹੁ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ।

"The wonderful man who is beyond human description and a great warrior with no match, was revealed. Wonderful, Wonderful is Guru Gobind Singh who became Guru and Sikh."

(Bhai Gurdas ji, Var. 41)

For future generations, it was established that only the Panj Pyare can bestow Amrit and bless the individual with Gurmantar. Thus no one individual can ever perform the Amrit ceremony on his own. Without taking Amrit one cannot regard him/herself as a Sikh of the Guru. Even mentioning the name of a Guru – less person is sinful,

ਸਤਿਗੁਰ ਬਾਝੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥੧੩॥

"Without the True Guru, there is no Guru at all; The name of a Guruless person is bad." (SGGSJ Ang 435)

When a child reaches the age when they can abide by the Rehat Maryada (code of conduct) he/she must take Amrit from the Panj Pyare. Importantly, before taking Amrit, every person should remember that once initiated, he/she must only marry an individual that is Amritdharee. It is the individual's responsibility that this is met. If the person is of a young age, then the parents and/or close family must accept the responsibility.

If a married person takes Amrit by themselves and their spouse is not Amritdharee, then he/she can not have a physical relationship with them unless they too become Amritdharee. Just as a clean dish coming into contact with an unclean one also becomes dirty, the same is true for a married couple (this is because it becomes difficult to maintain their discipline). A husband and wife should take Amrit together in order for them to maintain their Rehat. A married person does not have permission to take Amrit without their spouse, but if they insist they must abide by the above conditions.

THE PROVISION OF AMRIT AND THE SELECTION OF THE PANJ PYARE

The Singh's bestowing the Amrit should be of the highest discipline, true Khalsa. One Singh is to be the Pehradaar (guardsman at the door where the Amrit Sanchar is taking place). Two highly disciplined Singh's should prepare Karah Parshad and bring it into the presence of Sri Guru Granth Sahib ji and then recite Anand Sahib (the whole 40 verses). All the instruments for the ceremony have to be of Sarab Loh, for example the bowls, bucket, vessel, cauldron, spatula, Khanda and two large Kirpans and a stone mortar is to be used. All the items are to be cleaned with sand prior to their usage. The Panj Pyare and Granthi Singh are to also clean their Kirpans and Karas; they are to have a full bath from head to toe prior to the ceremony (including washing their hair) and to wear fresh clothes for the ceremony. They are also to have Panj Ishnana (wash their hands, feet, and face) directly before entering the Darbar of Sri Guru Granth Sahib ji. Those who do the seva of Panj Pyare are to be of high morality and spirituality, very disciplined in every aspect of life.

Bhai Choupa Singh ji writes in a Rehatnama that a Sikh should "take Amrit and not partake in any other form of religious initiation. The Sikh is to take initiation from those that are very spiritual and moralistic. The Panj Pyare are not to be one-eyed, bald, lepers, beardless, of bad habits, be thieves or gamblers and not entangled in vice. From those that we get initiated from – we take some of their virtues as this is what they invest in the Amrit, that is why someone of high Sikhi discipline is to be sought to get initiated from."

The Panj Pyare and the Granthi Singh are to all wear the same colour clothes and these should be one of the following colours saffron, blue or white. Their Kirpans are to be worn over their clothes, a Kamar-Kasa (waistband) is to be tied and a parna (scarf like cloth) is to be placed around their neck before entering the Darbar. Their Gatra's (Kirpan holsters) are not to be of leather. The Pehradaar is to be a highly disciplined Sikh. The five Singh's are to humbly bow to Sri Guru Granth Sahib ji and stand up, the sixth Singh is to do the same and stand holding his hands together. The Jathedar is to hold a large Sri Sahib in his right hand and do the Chaur sahib seva with his left. He is to question the sixth Singh – "Are you a highly disciplined Sikh? Do you keep the discipline of the 5 Kakkaars? Have you committed any of the four cardinal sins? Do you recite the specified daily Nitnem prayers? If the Singh is married, he is to be asked if his spouse is living in accordance with the Rehat Maryada. The Singh is to face the Sri Guru Granth Sahib Ji and reply humbly that with the Guru Ji's blessing I am living according to the Rehat Maryada. I have not committed any cardinal sin and do recite the daily Nitnem prayers. I am physically complete, fit and healthy. He should say that he is forever erroneous due to the entrapments of the mind (showing his humility). If he is married, then he should say that his wife is also a highly disciplined Sikh and lives by the Rehat Maryada. The Jathedar is to question all the six Singh's individually, moving from his right to his left. After the questioning is over – if all are suitable, one Singh becomes the Granthi Singh and the rest join the Jathedar in becoming Panj Pyare.

NB: Those taking part in the seva of Panj Pyare must know all the five prayers from memory. A Jakara (war cry) is only to be sounded on the last Ardas (supplication prayer) of the ceremony.

Ardas for the worthyness of the Amrit ceremony sevadars

The Panj Pyare are to then stand in front of Sri Guru Granth Sahib ji and perform the following Ardas, "True Guru, Great King, questioning of the Panj Pyare and the Granthi Singh have been performed, please forgive us for our shortcomings, make us able to prepare Amrit."

Questioning of candidates who wish to take Amrit

The candidates are to enter the Darbar one by one. They must have fully bathed

including washed hair), wearing - clean simple clothes, the five Kakkaars and a Kirpan with a gatra worn over their clothes. If married, then the Singh and Singhni must go together. All candidates are to bow to Guru Sahib, rise and bring together their hands. If a couple - the Singh is to stand on the right hand-side and the Singhni on the left hand-side. The Jathedar of the Panj Pyare with a drawn Sri Sahib (large sword) in his right hand should ask the candidates why they have come to the ceremony. The candidates with both hands together should reply that they have come to take Amrit, bless us with the gift of Amrit. The Jathedar is to then ask, will you live according to the Rehat Maryada. The candidates are to reply with humility that with the grace of the Guru that they will be able to achieve this.

The Jathedar is to say that they must consider their head and life as belonging to Guru ji, always remaining within the practices of the Khalsa nation and never going against the Guru Panth. From this day on, they are to consider their body, mind and wealth as belonging to Satguru. By earning an honest living Dasvandh (one tenth of earnings) is to be given to the Guru and life is to be conducted in accordance with the Rehat.

If someone has come to retake Amrit, the Jathedar is to ask which cardinal sin have you committed, why have you come to retake Amrit? The person who has come to retake Amrit must freely admit to their mistakes or sins. The Panj Pyare will then unanimously decide on the punishment. An Ardas for forgiveness will be performed and the person can then retake Amrit.

NB: The Ardas for forgiveness is to be performed with the final Ardas of the ceremony.

In the presence of the Panj Pyare and Sri Guru Granth Sahib ji appropriate punishment is meted out for sinful actions, but even the most serious mistakes and sins can be forgiven. The person who comes and begs for forgiveness is not punished in the afterlife in the Court of God and Dharamraj (Vaheguru's Judge) cannot punish that person. If the person does not admit to their sins here, then they will get punished in God's Court and may have to go through various lifeform's, births and deaths as punishment. The person that retakes Amrit is to accept the punishment meted out as being just and act upon it. Until all the punishment has been completed, the person is to consider themselves as sinful and their sins as not having been forgiven. After completing the punishment, Karah Parshad is to be prepared and an Ardas is to be performed. That person can then consider themselves as forgiven and can become one of the Panj Pyare in future Amrit ceremonies. Those taking Amrit for the first time do not get punished for their past sins/mistakes. It is the duty of each Amritdharee Singh that he gets his Singhni to take Amrit or vice versa.

Bhai Choupa Singh ji Shibar, in his explanation of the Rehat (p.117) writes a Sikh

who does not prepare their spouse to take Amrit are considered to be punishable. All the candidates are to have their beards flowing and not tied up in anyway. Their turbans are to have been tied one layer at a time (not placed on their heads like a hat). The turban is to be saffron, blue, black or white. The male candidates should not be wearing trousers/pyjama, watches or any jewellery. The female candidates are not to have any jewellery on their hands, in their ears/nose and their hair is to be in a bun/top knot and not in plaits. They should remain like this for the rest of their lives. After the questioning of all the candidates has been completed, they are to stand in the presence of Satguru and the Jathedar then questions all of them collectively:

"Have you all had a full ishnaan (bath) including the washing of hair?
Are you all wearing a Kangha, Kirpan, Kara, and Kashera?"

When all the preparations are complete the Jathedar is to tell all the candidates that they must stand up and remain standing until the Amrit is prepared. The candidates are to listen attentively to the Five Prayers and are to look directly at Sri Guru Granth Sahib ji, concentrating their vision upon Guru Sahib ji. If any of the candidates encounter any serious physical problems whilst standing, then they should sit down. No one is to talk whilst the Amrit is being prepared. The candidates should have love, fear and faith in Guru Sahib, that they are about to be blessed with Amrit and the cycle of births and deaths shall end.

Ardas to prepare Amrit

In order to maintain purity, the Khanda, the iron bowl and stone-mortar are to be washed thoroughly before use. A woollen blanket is to be laid out, upon which a stone mortar is placed, on which the iron bowl with the iron Khanda is positioned. Water from a river/spring, a well or a hand-pump is to be filtered before use and added to the Bata (the iron bowl). It is essential the area or mouth of tap, well, or hand pump is washed prior to taking the water for Amrit ceremony. Similarly, Patase (sugar cakes) are to be fresh and checked for dirt or any defects before they are brought into the presence of Sri Guru Granth Sahib ji.

The Panj Pyare then perform Ardas, " True King, the Panj Pyare stand in your presence in order to prepare Amrit da Bata. As per your order, you will be present in the Panj Pyare. We beg you to bless us with perfect concentration and pronunciation whilst reciting the Five Prayers. Bless us so we may be able to bestow Amrit upon the gathered here today."

Preparing Amrit

After the Ardas the Granthi Singh is to take a Hukamnama from Sri Guru Granth Sahib ji, and the candidates are to remain standing after bowing. The candidate are

to fix their sight upon Guru Sahib and listen attentively to the Gurbani with their hands together. They are not to talk or wander about.

The Panj Pyare are to form a circle around the Bata and take up the Bir Asan (a warrior stance in which the right knee is upright and the left knee is on the ground). The Panj Payre will add Patase (sugar cakes) to the water in the bata turn by turn.

The Panj Payre are to start from the right-hand side of Guru Sahib Ji and pass the Khanda from one to the other. It is to be held with four fingers clasped with the thumb at the top. In the left hand a large Sri Sahib is to be held, the blade of which is to be rested upon the shoulder and the handle rested on the edge of the bata. Before commencing to recite Gurbani, the Granthi Singh is told to fix his sight upon the bata and to mentally follow the prayers being recited. The first Singh will concentrate on the bata and begin reciting the Japji Sahib from memory, in a loud clear voice. He is to continually stir the Khanda in the bata simultaneously as he recites Japji Sahib. The other four Pyare are to place both their hands upon the bata. They too will recite the Gurbani that is being read and concentrate on the bata. Upon completion of Japji Sahib, all are to respectively bow their heads and utter the Fateh - 'Vaheguru ji ka Khalsa, Vaheguru ji ki Fateh'

When the Khanda is passed to the second Singh, it is to be kept in the Amrit and is to be passed to his hand. The Kirpan is also to be passed in the same way , maintaining complete contact with the bata at all times. The second Singh reads Jaap Sahib, the third reads Tvaeparsad Svaye ("Sraavag sudh..."), the fourth Singh reads Kabayo Bach Benti Choupai (up to "...teer satudrav granth sudhara") and Svaya ("Paae(n) gahe jab te tumre...") and Dohra ("Sagal duar ko shaad kae..."). The fifth Singh recites all forty verses of Anand Sahib. After the complete recitation of each prayer, 'Vaheguru ji ka Khalsa, Vaheguru ji ki Fateh' is uttered. Whilst Gurbani is being recited no one is to utter a single word. They must not allow their eyes to wander around and through the whole ceremony must remain fully alert.

The ten eyes of the Panj Pyare looking into the Bata of Amrit are considered to be ten eyes of the ten Guru Sahibs looking into the same Bata of Amrit. The placing of ten hands of the Panj Pyare on the bata also have the same significance as if the ten Guru Sahibs hand's being placed upon the bata of Amrit.

Ardas upon the creation of the Amrit

Once the Amrit has been created, the Panj Pyare are to lift the bata upon their hands and stand up. The Jathedar is to carry on stirring the Khanda in the Amrit and perform Ardas, "True King with your blessing Panj Pyare have recited Five Prayers and created the bata of Amrit. Whilst reciting the prayers and creating

Amrit many mistakes could have been made, please bless us and forgive our faults. In the Amrit is vested your unlimited spiritual power, please free those who have become initiated, from the cycle of births & deaths and assist them in upholding their Rehat, bless them with Gursikhi." After the Ardas has been performed the bata is to be placed upon the stone-mortar. A covering is to be placed over the bata and held by the Panj Pyare and the candidates told to be seated. The Granthi Singh then takes a Hukamnama.

Bestowing Amrit

A blanket is placed on a table, upon which the stone-mortar and the bata of Amrit is placed. Two smaller iron bata's are placed on the floor. Men and women are separated and turn by turn each person steps forward. They will sit in 'Bir-Asan' placing their right palm over their left. The Pyara bestowing Amrit is to place a hand full of Amrit into the hands of the candidates and he/she is to drink it with true love. At this point the Pyara bestowing the Amrit is to say "Utter – Vaheguru ji ka Khalsa, Vaheguru ji ki Fateh" the candidates is to respectively reply "Vaheguru ji ka Khalsa, Vaheguru ji ki Fateh." The candidate is not to say "Sri" during the Fateh nor is he/she to say "Utter/Bol." In this manner the Pyara bestowing the Amrit is to place five cupped handfuls of Amrit into the hands to be drunk. He splashes Amrit five times in the eyes and five droplets into the hair of each candidate and the Gurfateh is to be uttered as mentioned above for each time that Amrit is given to the candidate.

ਗੁਰੂ ਕਾ ਸਿਖ, ਸਿਖ ਨੂੰ ਪਾਹੁਲ ਦੇਵਨ ਲਗੇ ਤਾਂ ਗੁਰ ਦੀਖਿਆ
ਦੀ ਮਿਜਾਦਾ ਹੈ ਪੰਜ ਚੁਲੇ ਰਸਨੀ ਚੜ੍ਹਾਏ, ਪੰਜ ਸੀਸ, ਪੰਜ ਨੇਤ੍ਰੀ ...

"The Sikh takes Amrit of the Pahul (cauldron/iron bowl) to become initiated according to the code of conduct. Five cupped handfuls are placed in his/her mouth, five in the head and five in the eyes ..."

(Rehatnama Bhai Choupa Singh ji, Shivar, p.91)

After taking Amrit, each person is to respectfully bow to Sri Guru Granth Sahib ji and utter the Gurfateh to all the Sangat. When everyone has taken Amrit, then they are all to stand up in a line. Two Pyare will hold the bata in their hands and the candidates will in turn place both their hands on the bata and take two mouthfuls of Amrit each. If there is still Amrit left then this should be shared out.

If an Amritdharee has committed a minor mistake, then he/she should be given appropriate punishment and Choola (a handful of Amrit) is to be given. Punishment can be washing dishes, cleaning shoes, doing seva in the Langar or something of a similar nature. If the Panj Pyare wish, an individual can be told to recite Gurbani or meditate for a specific time or length as punishment. An Amritdharee's children should be given Choola and they are not to eat from the same plate as non-Amritdharees.

NB: If there are many candidates then more than two iron bata's can be placed on the floor when administering Amrit.

Mool Mantar and the manifestation of Gurmantar in the candidates

In the presence of Sri Guru Granth Sahib ji, the Panj Pyare are to make all the Singhs and Singhni's stand and collectively repeat the Mool Mantar five times, investing all its spiritual powers into the candidates.

ੴ	God is One, without opposition. He is the creator
ਸਤਿਨਾਮੁ	True is His Name
ਕਰਤਾ ਪੁਰਖੁ	The doer of all that is manifest
ਨਿਰਭਉ	He is without fear
ਨਿਰਵੈਰੁ	He is without enmity
ਅਕਾਲ ਮੂਰਤਿ	Timeless is His form
ਅਜੂਨੀ	Beyond Births and Deaths
ਸੈਭੰ	Self-Existent
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥	Realised by the grace of the Guru
ਜਪੁ ॥	Meditate on this Name
ਆਦਿ ਸਚੁ	True before the Ages
ਜੁਗਾਦਿ ਸਚੁ	True at the start of the Ages
ਹੈ ਭੀ ਸਚੁ	True now
ਨਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥	Sri Guru Nanak Dev Ji says He shall be true in the future.

In the same manner, Vaheguru (Gurmantar) is to be repeated five times and in the same way all its powers become invested in the individual, by repeating it in the presence of Guru Sahib. They are to utter the Gurfateh after this.

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪੁ ਹਉਮੈ ਖੋਈ ॥੨॥
"Vaheguru is Gurmantar by meditating upon which ego is erased."
(Bhai Gurdas ji, Var. 13)

After this, one of the Panj Pyare will then tell the candidates what the Rehat Maryada (code of conduct for the Khalsa) is, which has been the same since the formation of the Khalsa. Only the Panj Pyare have the right to announce the Maryada. After this, all stand and perform Ardas for Karah Parshad and becoming initiated into the Khalsa Panth.

The Panj Pyare then utter:

"Maharaj ji! Whilst creating the Amrit, bestowing it, investing the Mool Mantar and Gurmantar, narrating the Rehat Maryada, meting out punishment, we must have made many mistakes, please forgive our faults. Please bless us with true

knowledge in the future. Free the candidates from the cycle of births and deaths, and keep them within your Rehat Maryada."

After the Ardas, a Hukamnama is taken from Sri Guru Granth Sahib ji. Any candidate who has not had their names based upon a Hukamnama from Guru ji, must take new names from the first letter of the Hukamnama. Karah Parshad then is distributed.

NB: If someone's wedding has not been performed according to Gurmat, i.e. an Anand Karaj not been performed, that Singh and Singhni are to get married according to Gurmat before the final Ardas of the ceremony. They are to walk around the Sri Guru Granth Sahib ji four times as the Lava prayer are being recited. Anand Sahib is to be recited followed by an Ardas.

Teachings given by the Panj Pyare

ਪੰਚ ਸਿੰਘ ਜੋ ਅੰਮ੍ਰਿਤ ਦੇਵੈ । ਤਾ ਕੋ ਸਿਰ ਧਰਿ ਛਕਿ ਪੁਨ ਲੇਵੈ ।
ਪੁਨ ਮਿਲਿ ਪਾਚਹੁ ਰਹਤ ਜੁ ਭਾਖਹਿ । ਤਾ ਕੋ ਮਨ ਮੈ ਧ੍ਰਿੜੁ ਕਰਿ ਰਾਖਹਿ ॥੨॥

"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."

(Rehatnama Bhai Desa Singh ji)

The Jathedar of the Panj Pyare is to utter the Fateh, as is the tradition from Satguru's time, and congratulate the 'new' initiates. He also says, "Khalsa ji, many of you are blessed for on this day you have received Satguru's Ji's gift of Amrit. You have shaken off the influence of Guruless people. You now belong to the Guru. From this day forward, you are the sons and daughters of the Guru, and your mind, body and wealth belong to the Guru. Having taken the Guru's Amrit, your previous caste, family name and sins are no more. Your previous life is finished and today you have taken birth in the House of the Guru. You are all now part of the Khalsa family:

Your Spiritual Father is Sahib Sri Guru Gobind Singh Ji;

Your Spiritual Mother is Mata Sahib Kaur Ji;

Your Place of Birth is Takhat Sri Kesgarh Sahib;

Your place of birth is of Sri Anandpur Sahib;

Your Maternal home (Nanakee) is Guru Ka Lahore;

Your Obedience is to the One Timeless Lord;

Your only Guru is Sri Guru Granth Sahib Ji, You are not to bow to any person as being your Guru, not even by mistake;

Your examination is only via the Shabad and Gurbani;

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੈ ॥

"The Shabad is the Guru and is worthy of worship. It is very deep, the people of the world without this Shabad are insane." (SGGSJ Ang 635)

Your Vision is the Khalsa:

ਰਹਿਤ ਸਹਿਤ ਜਹ ਪਾਚੈ ਮਿਲੇ ॥ ਮਮ ਸਰੂਪ ਦੇਖਹੁ ਤਹ ਭਲੇ ॥

"Where five Singhs with excellent rehat are congregated, see my true form/spirit within them."

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥

ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥

"The Khalsa - an Amritdharee disciplined Sikh is my true form, I am invested in such Sikhs."

Your Worship is of the Timeless Lord.

By living according to the Rehat, Guru Sahib will bless the individual and he says,

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥

"Through the teachings of the True Guru, the cycle of births and deaths has been abolished." (SGGSJ Ang 940)

The Mool Mantar and Gurmantar which have been invested in each individual by the Panj Pyare are to be meditated on at all times, whilst walking, standing, sitting, travelling or working.

ੴ ਦਾ ਸੁਧ ਉਚਾਰਨ ਹੈ : ਇਕ ਓਅੰਕਾਰ ॥

The correct pronunciation of ੴ is "Ik Oa(n)kaar"

In the same way that the Panj Pyare recited the five prayers to prepare the Amrit, the candidate is to recite the five prayers on a daily basis after rising early and having ishnaan (bathing during which meditation is done). In the evening Rehras Sahib is recited and before going to sleep Kirtan Sohela is read. As a bare minimum these seven prayers are the minimum which must be recited daily by all Amritdharees. The prayers for Amrit Vela/Ambrosial hours (before dawn) are as follows:

- 1) **Sri Japji Sahib** – read to attain Brahm Gyan (Knowledge of God);
- 2) **Sri Jaap Sahib** – Sri Jaap Sahib is a salutation to the Timeless Lord and a description of his qualities;
- 3) **Ten Svaye** – ("Sravag sudh smooch sidhaan...") The Svaye are read to attain worldly detachment and abolish false practices; and

- 4) **Sri Chaupai Sahib** – this is recited for protection, having 29 verses in the numerical order as in Sri Dasam Granth Sahib.

ਭਾਦ੍ਰਵ ਸੁਦੀ ਅਸਟਮੀ ਰਵਿ ਵਾਰਾ ॥

ਤੀਰ ਸਤ੍ਰੁਵ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥ ੨੯ ॥

"In the month of Phadro, eight days after Masaya on a Sunday, whilst sitting on the riverside of the Satluj I completed Sri Dasam Granth."

(Dasam Granth Ang 1388)

The recital is to be to the above line, then the Svaya and Dohra are to be recited to complete the prayer;

- 5) **Sri Anand Sahib** – this recital is for liberation from the cycle of births & deaths and the attainment of Anand (Bliss). All 40 verses are to be recited;
- 6) **Rehras Sahib** – recited so that one does not have to leave Sach Khand (highest spiritual plane); and
- 7) **Kirtan Sohela** – Panj Ishnana (washing feet, hands and face) is performed before going to sleep. After this, one is to sit upon their bed cross-legged, facing their pillow and recite the prayer. Satguru is with us at all times and protects us from the Angel of Death and demons. If one unexpectedly dies in their sleep, they will not enter lower lifeforms. Bad thoughts or dreams do not occur if Kirtan Sohela has been recited. Satguru places an iron fortress around him/her so nothing can hurt or scare the individual.

From now on you are never to remove any of the five Kakkaars from your body.

FIVE KAKKAARS

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥

ਨਿਸਾਨਿ ਸਿਖੀ ਈ ਪੰਜ ਹਰਛਿ ਅਸਤ ਕਾਢ ॥

ਹਰਗਿਜ ਨਾ ਬਾਸਦ ਈ ਪੰਜ ਮੁਆਢ ॥ ੧ ॥

ਕਤਾ ਕਾਚਦੋ ਕੱਛ ਕੰਘੇ ਬਿਦਾ ॥

ਬਿਲਾ ਕੇਸ ਹੇਚ ਅਸਤ ਜੁਮਲੇ ਨਿਸਾ ॥ ੨ ॥

ਹਰਛ ਹਕਾਇਤ ਅਸਤ ਅਜੀ ਪੰਜ ਕਾਢ ॥

ਬਿਦਾ ਨੰਦ ਬਾਵਰ ਨ ਗੋਯਮ ਖਿਲਾਢ ॥ ੩ ॥

ਹੁੱਕਾ ਹਜਾਮਤ ਹਲਾਲੇ ਹਰਾਮ ॥

ਬਾਰੀਸੇ ਹਿਨਾ ਕਰਦ ਰੂ ਸਿਯਾ ਫਾਮ ॥ ੪ ॥ ੧ ॥

(ਅਸਫੋਕਟ ਸ੍ਰੋਯੋ, ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ)

The following five K's are the mark of Sikhi. These five can never be parted from the body. Kara, Kirpan, Kashera, Kangha, recognise these as four of them. The fifth is Kesh, without

which the other four are useless. There are also four H's which must be avoided. Understand this without any doubt, no lies have been told. Hukka, taking tobacco (including any other type of intoxicants). Hajamat, removing of hair. Halalo, eating meat. Haram, adultery (sexual relationships outside of marriage). These are the four H's. Dyeing of beards (including any other body hair), and the wearing of mehndi (including other types of make up) are strictly forbidden.

(Sri Dasam Granth)

1. Kesh

From your head down to your toes all hair is to be kept intact.

...ਸਾਬਤ ਸੁਰਤਿ ਦਸਤਾਰ ਸਿਰਾ॥

"...complete form is with turban donned," (SGGSJ Ang 1084)

For the respect of your hair, two turbans are to be tied, tying each layer one at a time. There should be a small turban tied underneath and a larger one tied above this. Women must not plait their hair and should keep their hair tied in a bun. If possible, in order to respect your Kesh then a small turban should be tied. Keski is not a kakkar (one of the five K's).

ਇਹੈ ਮੋਰ ਆਗਿਆ ਸੁਨਹੁ ਹੇ ਪਿਆਰੇ ॥

ਬਿਨਾ ਸਸਤਰ ਕੇਸੀ ਦਿਵੈ ਨ ਦਿਦਾਰੇ ॥

"Listen to this command oh beloved, this is the essential pre-requisite to attain my darshan. Without arms and kesh I will not give you darshan."

God also revealed himself as Kesdhari (when God gave Darshan/revealed himself to Sahib Sri Guru Nanak Dev ji he did so in the form of a human with his hair intact), as does the following line narrate;

ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮਡੇ ਵਾਲਾ ॥

"Your nose is so graceful, and Your hair is so long." (SGGSJ Ang 567)

ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥

"He does not need to eat; His Hair is Wondrous and Beautiful; He is free of hate."

(SGGSJ Ang 98)

2. Kangha

In order to keep the kesh clean a wooden kangha(Sikh Comb) is to be kept in the hair. According to scientific research keeping a wooden kangha in your hair reduces the level of static energy building up. A metal or ivory comb is not to be

used as a substitute.

ਕੰਘਾ ਦੋਨਵੇਂ ਵਕਤ ਕਰ, ਪਗਾ ਚੁਨਹਿ ਕਰ ਬਾਧਈ ॥

ਦਾਤਨ ਨੀਤ ਕਰੋਣਿ ਨਾ ਦੁਖ ਪਵੇ ਲਾਲ ਜੀ ॥

"Comb the hair twice a day, covering it with turban that is to be tied from fresh (ie. no folds already put in it). Teeth cleansed with a daatan daily (brushed if this is not possible) – thus ill health will be avoided Lal ji."

(Tankhanama Bhai Nand Lal ji, p.57)

To keep the hair clean it must be combed twice daily. In the morning and evening after combing your hair a turban is to be tied. It is to be tied a layer at a time, and it is to be removed in the same manner, taking it off a layer at a time. Starch and pins are not to be added to the turban, which would make it look like a hat.

ਹੋਇ ਸਿੱਖ ਸਿਰ ਟੋਪੀ ਧਰੈ ॥

ਸਭ ਜਨਮ ਕੁਸਟੀ ਹੋਇ ਮਰੈ ॥

"Being a Sikh he/she who wears a hat they will enter into seven diseased lifeforms."

(Rehatnama Bhai Prehlahd Singh ji, p.65)

If your kangha becomes damaged in anyway it should be replaced immediately. The kangha is placed on the head the highest point of the body and thus becomes supreme. In the same way the Khalsa is to become supreme by removing ego and being humble. Just as the kangha removes broken hairs and cleans the hair physically, it is also spiritually questioning the individual as to how many good and bad deeds have been committed during the day. Just as clean hair is attached to your head so are your good deeds. Similarly, as broken hairs are removed by your kangha, your vices should be removed in the same way. The hairs removed by the kangha are not to be thrown in a dirty place or on the floor. They are to be kept in a clean and dry place/container and when enough hair has gathered they are to be burnt. Women and children are to tie a string to their kangha so that it can easily be tied to their hair, and to stop it from falling. At home two to four spare kanghas are to be kept.

3. Kara

The Kara must be of Sarab Loh (pure iron). The Khalsa is not to wear a kara that is made of gold, silver, brass, copper or one that has grooves in it. Only the Sarab Loh Kara is acceptable to Guru Ji. The Kara is a handcuff placed by the Guru upon the individual to remind us of our duty to God, stopping us from committing sins. The Kara acts as protection if someone goes to strike you with a sword on your wrist. According to scientific research, the Kara adds to the iron levels in the body by rubbing on the skin. The Kara teaches us that these arms belong to Sahib Sri Guru Gobind Singh ji – with which we are not to steel, con, commit forgery, oppress, bully, persecute, sin or murder. Gambling and playing

cards and gambling are not permitted. With these hands we should earn an honest living and share its benefits. In addition, your hands should serve your community and the Khalsa nation. The Kara is a precious gift bestowed upon us for life by Guru Sahib, which cannot be separated from the body. The Kara is circular, having no beginning and no end. Similarly, Vaheguru has no beginning or end and the Kara reminds us of this.

4. Kirpan

ਕ੍ਰਿਪਾਣ ਪਾਣ ਧਰੀਯੋ ॥ ਕਰੋਰ ਪਾਪ ਟਰੀਯੋ ॥

"The mark of a Khalsa is one who holds a Kirpan in hand, by doing this tens of million of sins are abolished." (Sri Dasam Granth Ang 42)

The Kirpan is there to protect the poor and for self-defence. With patience and mercy, the Kirpan is to be used as a sword in order to destroy oppression. The Kirpan is to always be in a gatra and never to be removed from the body. The Kirpan protects us from hidden and seen enemies. The Kirpan is a weapon to protect the whole body, as a minimum it should be nine inches in length. Keeping the Kirpan in a Kangha, in the Kesh and putting it on a string around the neck like a Janeo, are against the Rehat and forbidden.

ਸਸਤਰ ਹੀਨ ਕਬਹੂ ਨਹਿ ਹੋਈ, ਰਹਿਤਵੰਤ ਖਾਲਸਾ ਸੋਈ ॥

"Those who never depart his/her arms, they are the Khalsa with excellent rehats." (Rehatnama Bhai Desa Singh ji, p.148)

You are never to walk over your Kirpan or other weapons. When washing your Kesh, the Kangha is to be tied to your Kirpan and the Kirpan tied around your waist. When bathing, your Kirpan is to be tied around your head and not tucked into the Kashara as this dishonours your Kirpan and is therefore forbidden. When women bathe they are to tie their dupata on their head and then their Kirpan.

When going to sleep your Kirpan is not to be removed from your body.

The Kirpan is only to be used for two things. Firstly, to give Guru Ji's blessing to freshly prepared Karah Prasad or for langar. Secondly, in order to destroy tyrants and oppressors. It must never be used for anything.

If the Kangha, Kara or Kirpan are separated from your body, it is forbidden to eat or drink until they are replaced. Upon the replacement of your missing Kakkar, an Ardas must be performed for the loss and beg for forgiveness. The Ardas may be performed either in a Gurdwara or the place where you are replacing your Kakkar. Having done this, you may eat and drink.

5. Kashera

ਸੀਲ ਜਤ ਕੀ ਕਛ ਪਹਿਰਿ ਪਕਤਿਓਂ ਹਥਿਆਰਾ ॥

*"The sign of true chastity is the Kashera, you must wear this and hold weapons in hand."
(Bhai Gurdas ji, Var. 41, pauri 15)*

The Kashera is the sign of sexual restraint. The Kashera and Kirpan are never to be separated from the body.

ਕੱਛ ਕ੍ਰਿਪਾਨ ਨ ਕਬਹੂ ਤਿਆਗੈ ॥

*"The Kashera and Kirpan are never to leave the body."
(Rehatnama Bhai Desa Singh ji p.147)*

You are only to wear Rev Kashera (a traditional style Kashera). The Kashera gives us the teaching,

ਦੇਖਿ ਪਰਾਈਆਂ ਚੰਗੀਆਂ, ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ ॥

*"Men should look at the opposite sex as mothers, sisters and daughters,
(women should look at the opposite sex as fathers, brothers and sons)."
(Var. 29, Pauri 11, Bhai Gurdas ji)*

The Kashera is never to leave your body i.e. stepping out of it with both your legs. After doing Ishnaan, one half of the wet Kashera is to be removed from one leg and a dry clean Kashera is to be put on that leg, and similarly for the other leg. If the Kashera does leave the body by accident, then you are to approach "Five Singhs" who will do Ardas for you and give you a punishment. If the Kangha, Kirpan and Kara leave the body you can do an Ardas yourself, but if the Kashera leaves the body only "Five Singhs" can do the Ardas. The Kashera is never to be changed whilst your head is uncovered.

THE FOUR CARDINAL SINS

ਹੁੱਕਾ, ਹਜਾਮਤ, ਹਲਾਲੋ, ਹਰਾਮ ॥ (ਅਸਫੋਕਟ ਸ੍ਰੋਤੋ)

Hukka -	Smoking tobacco, and all other intoxicants
Hajamat -	Removing hair
Halalo -	Eating meat
Haram -	Adultery and sexual relationships outside of marriage

1. Hukka (tobacco and all other intoxicants)

ਸੁਣ ਗੁਰਸਿੱਖ ਕੀ ਰਹਿਤ ਕੋ ਤਜੇ ਤਮਥੁ ਸੰਗ ॥

ਮਰਣੀ ਮਰੈ ਤੋ ਅਤਿ ਭਲਾ ਜਗਤ ਜੁਠ ਨਹਿ ਅੰਗ ॥

"Listen to the discipline of the Gursikh whom relinquishes the accompaniment of tobacco, avoiding bodily contact with tobacco as he/she knows that he/she is better off dead than having to touch tobacco."

By using tobacco, all good deeds are destroyed and the person will suffer for a long time in hell. A Gursikh will rather die than touch tobacco. If a Gursikh comes into contact with anything containing tobacco, for example, cigarettes, cigars, paan, charas, pipes, they must wash their hands with soap five times. Then they must purify their Kesh, body and clothes by bathing.

ਕੁਠਾ ਹੁੱਕਾ, ਚਰਸ ਤਮਥੁ । ਗਾਂਜਾ ਟੋਪੀ ਤਾੜੀ ਖਥੁ ॥੩੦॥

ਇਨ ਕੀ ਓਰ ਨ ਕਬਹੂ ਦੇਖੇ । ਰਹਤਵੰਤ ਜੋ ਸਿੰਘ ਬਿਸੇਖੇ ॥

"Meat, all forms of intoxicants (including tobacco and alcohol), wearing of hats and doing the pretense of rubbing soil on the body. A Singh with excellent rehat doesn't associate with people who partake in these things."

(Rehatnama Bhai Desa Singh ji, 148)

ਤਨਕ ਤਮਥੁ ਸੇਵੀਏ ਦੇਵ ਪਿੱਤ੍ਰੁ ਤਜਿ ਜਾਇ ॥

ਪਾਨੀ ਤਾਂ ਕੇ ਹਾਥ ਕਾ ਮਦਰਾ ਸਮ ਅਘ ਦਾਇ ॥ ੨੨॥

ਮਦਰਾ ਦਹਿਤਾ ਸਪਤਿ ਕੁਲ ਭੰਗੁ ਦਹੈ ਤਨ ਏਕ ॥

ਸਤ ਕੁਲ ਦਹਿਤਾ ਜਗਤ ਜੁਠ ਨਿੰਦਾ ਦਹੈ ਅਨੇਕ ॥ ੨੩॥

"Those that consume even a minuscule amount of tobacco are disowned in the afterlife by their ancestors and drinking water from such a person is similar to drinking alcohol. By drinking alcohol seven generations are exterminated and by consuming Bhang/marajuana the body is destroyed. The person who consumes tobacco exterminates one hundred generations and many generations go to hell because of gossiping."

(Sri Gur Partap Suraj, Rit 5, ansoo 29, volume 13)

Therefore in Gurmat the use of tobacco is to be strictly forbidden and it should not be touched/used even by mistake. Other religions have also disrespected tobacco, a Hindu Puran tells them how to restrain from tobacco in the following way:

ਧੂਮ੍ ਪਾਨੰ ਰਤੰ ਵਿਪ੍ਰੰ ਦਾਨੰ ਕੁਰਵੰਤਿ ਯੰ ਨਰਾ : ॥

ਦਾਤਰੇ ਨਰਕੰ ਯਾਤੀ ਬ੍ਰਾਹਮਣੇ ਗ੍ਰਾਮ ਸੁ ਸੁਕਰ : ॥

"The Brahmin that consumes tobacco is donated charity by others. Those that give charity to such a person go to hell and the Brahmin becomes a pig."

(Skandh Purana, Dh. 52, Salok 52)

The person, who uses tobacco and then gives charity to Brahmins, goes to Rorve Hell and the Brahmin who receives this charity becomes a pig, cleaning dirty drains and going through many hells.

Satguru has made the use of tobacco a cardinal sin. You are not to eat with or marry your children into the families of those that use tobacco.

2. Hajamat – Removing Kesh

Cutting hair is strictly forbidden in Gurmat. From your head down to your toes, no hair is to be plucked, cut, burnt or chemically/surgically removed. Kesh are not to be dyed by any method whatsoever, to make it black or the plucking of only white hairs is not permitted.

ਸਾਬਤ ਸੂਰਤ ਰੱਬ ਬਣਾਈ ॥

ਬੇਈਮਾਨ ਨੇ ਭੰਨ ਗਵਾਈ ॥

*"God made the human form perfect,
but the treacherous has altered it and made it lose it's natural beauty."*

ਸਾਬਤ ਸੂਰਤ ਰੱਬ ਦੀ ਭੰਨੇ ਬੇਈਮਾਨ ॥

ਦਰਗਹਿ ਵੇਈ ਨਾ ਮਿਲੈ ਕਾਫਰ ਕੁੱਤਾ ਸੈਤਨ ॥

*"The treacherous has altered the perfect human body, making it lose it's natural beauty.
He/She will not get acceptance in the court of God and is an infidel,
dog and is devil like."*

Keeping your Kesh is essential. Upon the death of a relative, the deceased's hair is not to be shaved off. The cutting of hair is prohibited in other religions as well, but in Gurmat cutting the hair is a cardinal sin and results in a person being an outcast. Thus changing, cutting or removing the hair in any manner is strictly forbidden for a Gursikh. You are to guard against committing this cardinal sin.

The Kesh is not to be washed with ashes or clay, it is to be washed with shampoo, yoghurt or lasee. Lying down uncovered or partaking in any action with your Kesh uncovered is strictly forbidden. You are not to enter a dusty, dirty place with your Kesh uncovered.

Cutting the Kesh or piercing the ears/noses of your children is strictly forbidden. The hair of children is not to be tied in dreadlocks. From a young age, the Kesh of your children are to be combed with a Kangha.

ਸਾਬਤ ਸੂਰਤ ਸਿਧਾ ਦਾੜ੍ਹਾ ॥
ਕਠ ਦਾ ਕੰਘਾ ਕੇਸੀ ਚਾੜ੍ਹਾ ॥

*"The complete form of man is with a beard, which is left untied.
The Kesh are combed by this person with a wooden Kangha."*

Amritdharee Singhs are to keep their beards open and untied.

3. Halaal – eating meat

Killing an animal in the Muslim way is called Kutha. The eating of which is strictly forbidden in the house of the Guru. This is a cardinal sin and it makes one a traitor to the Guru. In Sri Guru Granth Sahib there is no place where permission to eat meat is given. A person that kills an animal and eats it will be reborn in that life form and have to experience being killed and eaten.

ਕਬੀਰ ਖੁਬ ਖਨਾ ਖੀਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੇਨੁ ॥
ਹੋਰਾ ਰੋਟੀ ਕਾਨੇ ਗਲਾ ਕਟਾਏ ਕਉਨੁ ॥ ੧੮੮ ॥

"Kabeer, the eating of lentils(masoor) and rice is excellent, in which there is Amrit in the form of salt. Who would cut his own throat, to have meat with his chappati?"

(SGGSJ Ang 1374)

The Khalsa is a warrior, not being a Vaishnool (whom do not kill any other living beings), but at the same time the Khalsa is not a butcher who kills for meat. Guru Ji used to go hunting to free souls from the cycle of births and deaths. We do not have the power to become Mukht (liberate) ourselves from the cycle of births and deaths let alone liberate others. When Sri Guru Nanak Dev ji lived at Sultanpur, a Qazi (Muslim priest) was killing a chicken but it escaped from his clutches and splashed his clothing with blood. The Qazi said to his servant, my clothes have become dirty, go and fetch fresh clothes. Satguru ji composed the following Shabad in reference to the Qazi,

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥
ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲ ਚੀਤੁ ॥

"If blood has stained your clothing you say your clothes have become impure. How can the thought of those who eat meat, drink blood and suck bones become pure?"

(SGGSJ Ang 140)

Qazi! If your clothes have become impure due to bloodstains then how can your mind stay pure after eating a chicken which is so large and was full of blood.

Eating meat just to satisfy your taste buds is strictly forbidden. Vaheguru has created 36 types of vegetarian food for you to consume, by eating meat your intellect becomes like that of an animal. Your mind becomes unwilling to recite Gurbani. Baba Deep Singh ji lived on a diet of unripe Ber (a tropical fruit) and hand wrote four volumes of Sri Guru Granth Sahib Ji, which were placed at four of the Takhats. At the age of 87, he went to war and defeated the tyrants. Within him he had the power of Naam, Bani and Amrit. To conclude, eating meat is not allowed.

4. Haraam – Adultery, sexual relationships outside of marriage

In Gurmat, entering sexual relationships outside of marriage is strictly forbidden for both men and women. Husband and wife must be physically faithful to one another. People, who allow lust to overcome them, and violate this rule, will go to hell and enter other life forms.

ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸੁਆੰ ਬਹੁ ਜੋਨੀ ਕ੍ਰਮਾਵਟਹ ॥

"O sexual desire, you lead the mortals to hell; you make them wander in reincarnation through countless species." (SGGSJ Ang 1358)

ਛੰਦ ॥ ਸੁਧਿ ਜਬ ਤੇ ਹਮ ਧਰੀ ਬਚਨ ਗੁਰ ਦਏ ਹਮਾਰੇ ॥

ਪ੍ਰਤ ਇਹੈ ਪੁਨ ਤੋਹਿ ਪੁਨ ਜਬ ਲਗ ਘਟ ਬਾਰੇ ॥

ਨਿਜ ਨਾਰੀ ਕੇ ਸਾਥ ਨੇਹੁ ਤੁਮ ਨਿੱਤ ਬਵੈਯਹੁ ॥

ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੁਲਿ ਸੁਖਨੇ ਹੂੰ ਨ ਜੈਯਹੁ ॥

"When I was mature enough, Satguru Sri GuruTeg Bahadur Sahib Ji gave me this teaching: Until the day you take your last breath, you must take this in and never forget it. You must forever keep respect for your wife. You must never go onto another women's bed, even in a dream." (Sri Dasam Granth Ang 842)

ਦੇਖਿ ਪਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ ॥

"Men should look at the opposite sex as mothers, sisters and daughters, (women should look at the opposite sex as fathers, brothers and sons)."

(Var. 29, Pauri 11, Bhai Gurdas ji)

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ ॥

"Be faithful to your one wife, see others as your daughters and sisters, (for women you must be faithful to one husband and see others as your sons and brothers)."

(Var. 6, Pauri 8, Bhai Gurdas ji)

Singhs are to see elder women as their mothers, female peers as sisters and younger females as daughters. In the same manner, women are to see elder men as their fathers, male peers as their brothers and younger males as their sons. A Singh must look upon his wife as his faithful Singhni. In the same manner, a

Singhni should look upon her husband as Parmeshwar(God). Those who have sexual relationships outside of the bonds of marriage go to hell and in the after-life they will suffer the pain of embracing red-hot iron columns.

...ਤਪਤ ਥੰਮ ਗਲਿ ਲਾਤਿਆ ॥

"...the hot irons are put around his/her body." (SGGSJ Ang 546)

In the after-life, these individuals are boiled in cauldrons in hot oil.

ਪਰ ਤ੍ਰਿਅ ਰਵਣਿ ਜਾਹਿ ਸੋਈ ਤਾਲਾਜੀਅਹਿ ॥

"Those who enter sexual relationships outside of marriage shall be taken to hell and boiled in very hot oil." (SGGSJ Ang 1362)

5. Alcohol

In Gurmat, the drinking of alcohol is strictly forbidden. The word for alcohol is 'Sharaab' which means 'sharaarat' mischief, and 'aab' means water, thus it means mischievous or evil water, which is the root of all sins and evil actions. Sri Guru Amar Das ji writes about alcohol in the following way,

ਸਲੋਕ ਮ: ੩॥

ਮਾਣਸੁ ਭਰਿਆ ਆਇਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥ ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥
ਅਘਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥ ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥

"SALOK, THIRD SAROOP (FORM): One person brings a full bottle, and another fills his cup. Drinking the wine, his intelligence departs, and madness enters his mind; he cannot distinguish between his own and others, and he is struck down by his Lord and Master. Drinking it, he forgets his Lord and Master, and he is punished in the Court of the Lord. Do not drink the false wine at all, if it is in your power."
(SGGSJ Ang 554)

ਕਬੀਰ ਭੰਗ ਮਾਛਲੀ ਸੁਰਾ ਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲ ਜਾਂਹਿ ॥ ੨੩੩ ॥
"Kabeer Ji says, those mortals who consume marijuana, meat, tobacco, fish and wine - all pilgrimages, fasts and rituals they follow are of no avail."
(SGGSJ Ang 1377)

An Amritdharee Singh should not even look at alcohol.

ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੁਛੈ ਭਾਉ ਧਰੇ ॥੨॥

"One who trades in this Amrit/Nectar
how could he ever love the wine of the world?" (SGGSJ Ang 360)

By drinking alcohol the intellect is destroyed. Vaheguru is forsaken and the gem of

human life is wasted. Those who have evil thoughts drink alcohol. This makes them more lustful which in turn leads them to hell.

ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ ॥

"Drinking in this wine, Guru ji says, one takes on countless sins and corruptions."
(SGGSJ Ang 553)

In the same way it is stated in the Charitar:

ਏਕ ਮਦੀ ਦੂਜੈ ਤਰੁਨ ਤੀਜੇ ਅਤਿ ਧਨ ਧਾਮ ॥

ਪਾਪ ਕਰੇ ਬਿਨ ਕਿਯੋ ਬਚੈ, ਬਚੈ ਬਚਵੈ ਰਾਮ ॥

"Firstly he is drinking alcohol, secondly he is young, thirdly he is wealthy - then how can he escape sinful actions? Only if God is merciful can one be saved from sin."
(Sri Dasam Granth Ang 1077)

In the Rehatnama's the drinking of alcohol is strictly forbidden,

ਦੋਹਰਾ ॥

ਪਰ ਨਾਚੀ ਜੁਆ ਅਸਤ ਚੋਰੀ ਮਦਰਾ ਜਨ ॥

ਪਾਂਚ ਐਬ ਯਹ ਜਗਤ ਮੈ ਤਜੈ ਸੁ ਸਿੰਘ ਸੁਜਨ ॥

"The Singh that refrains from the following five actions is considered wise - sexual relations other than those with a marital partner, gambling, lying, stealing and drinking alcohol." (Rehatnama Bhai Desa Singh ji, p.149)

Gursikhs are to drink this sort of intoxicant,

ਆਸਾ ਮਹਲਾ ੧ ॥ ਗੁਰੂ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਟੀ ਕਸੁ ਪਾਈਐ ॥

ਭਠੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਜੁਆਈਐ ॥੧॥

"ASA, FIRST SAROOP (FORM): Make spiritual wisdom your molasses, and meditation your scented flowers; let good deeds be the herbs. Let devotional faith be the distilling fire, and your love the ceramic cup. Thus the sweet nectar of life is distilled."
(SGGSJ Ang 360)

THE FIVE TAKHATS (THRONES) OF THE KHALSA

1. Sri Akaal Takhat Sahib - Founded by the 6th Guru Sahib in Sri Amritsar Sahib
2. Takhat Sri Patna Sahib (Bihar) - The place of revelation of the 10th Guru Sahib. The 9th Guru Sahib said that this should be made a Takhat,
3. Takhat Sri Kesgarh Sahib, Sri Anandpur Sahib - The place where the Khalsa was founded.
4. Takhat Sri Damdama Sahib, Sabo Ki Talvandi - This is where the 10th Satguru

recited the complete Sri Guru Granth Sahib ji (including the Gurbani of the 9th Guru) from 'Ik Oa(n)kaar' to 'At(h)arah Das Bees' – Bhai Mani Singh ji was the scribe as Gur Sahib recited the Gurbani. Guru Ji revealed the meanings of Gurbani and established a university to teach it (the Taksal). Damdama Sahib is known as 'Guru ki Kanshi' (the school of the Guru). At this Takhat there is a coin from Sri Guru Gobind Singh ji's time, upon which Takhat Damdama Sahib is inscribed. A person who does not accept this to be a Takhat, and instead regards a living person as a Takhat, are considered Manmatee (greatly mistaken and against the teachings of the Guru).

5. Takhat Abchal Nagar, Sachkand Sri Hazoor Sahib, Nander (Maharashtra) - This is where Sri Guru Granth Sahib ji was appointed as the Guru for eternity by Sri Guru Gobind Singh ji, who went to Sach Khand from here.

Whenever a Singh/Singhni goes to a Takhat for the first time they are to donate a minimum of five rupees and give five rupees for Karah Parshad.

Four Foundations

1. Sri Nankana Sahib
2. Sri Amritsar Sahib
3. Sri Tarn Taran Sahib
4. Sri Muktsar Sahib

The Four Colours of the Khalsa

Blue, Black, White and Saffron

These four colours are to be worn. Other colours excite the mind and lure it to vices, and are therefore prohibited. Amritdhari Singhs/Singhni's are specifically not to wear red or green at anytime. One is to dress humbly, any simple colours can be worn. Amritdhari women are not to wear ear rings, nose-rings, rings, bangles, nail polish, lipstick, bindi, henna, keeping long nails, wearing a saree etc. Piercing of any kind is prohibited.

ਬੀਧੇ ਕਲ ਨ ਨਾਕ ਕੋ ਸਤਿਗੁਰ ਕੀ ਮ੍ਰਿਜਾਦ ॥

"The Code of Conduct of Satguru ji is that one is not to pierce their ears or nose."

(Rehatnama Bhai Dey Singh ji, p. 78)

Singhs/Singhni's are not to wear rings, ear-rings and other jewellery, Satguru ji says:

ਜਨ ਨਨਕ ਅੰਤਿ ਵਚ ਨਾਮੁ ਗਰਣਾ ॥

Guru Ji says your jewellery is the Naam which will be of assistance at your time of death." (SGGSJ Ang 375)

In the next world only the jewellery of Naam is of assistance, worldly jewellery is of no avail. Amritdhari Singhs and Singhnia are to abstain from jooth (eating food that has already been eaten by others or is being shared). Food from restaurants is not to be consumed. Fruit should be eaten after it has been washed.

Degrading video films, television, cinema, dances are not to be watched. A Singh is not to wear a blanket around his waist in a traditional doti manner or a turla is not to be left out of the turban, (one strand left out of sequence).

FIVE GROUPS OF PEOPLE WHO ARE NOT TO BE ASSOCIATED WITH

The following five groups are not to be associated with as they have betrayed the Guru. The company of these five is to be refrained from as they may also influence us to betray the Guru in the same way that they did.

1. Meene

Satguru Ramdas ji disowned Prithia and called him Meena for having a needless enmity with Sri Guru Arjan Dev ji. Prithia's descendants are those who once got a Brahmin to attempt to poison Sri Guru Hargobind Sahib ji, and sent a midwife with poison on her nipples to feed the young Guru. A snake charmer was also sent by Prithia and was told to release his snake on to Guru Sahib to try and kill him. These evil doers, the descendants of Prithia, are called Meene.

2. Masand

In the name of Satguru, Masands collected money for Kar-Seva of Gurdwaras. But they begun to misuse the money for themselves. They became evil and started oppressing the Sikh Sangat, doing as they pleased. The tenth King/Guru freed the Sikh Sangat from these reptiles.

Guru Sahib got hot syrup poured over them and they were burnt alive as punishment for their sins. Bhai Prehlad Singh ji states in his Rehatnama, "You are not to obey Masands, they will con the Sangat."

3. Ram Raieey

Sri Guru Har Rai Sahib ji's eldest son Ram Rai had needless enmity with the eight and ninth Gurus and appointed his own Masands. He changed a line in the holy Gurbani just to please the Mughal emperor Aurangzeb, changing "Miti musalman ki..." (soil is of the muslim...) to "Meeti beyman ki..." (soil is of the deceitful...). The seventh Satguru discarded Ram Rai from the house of the Guru forever, because he altered Gurbani. Satguru said:

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Five not to be associated with (i.e. not to eat with or marry your children to)

1. Tobacco users

People who smoke or use any form of tobacco (or drugs) are not to be associated with.

2. Female Infanticide

Those who kill their daughters at birth:

ਬ੍ਰਹਮਣ ਕੈਲੀ ਘਾਤੁ ਕੰਵਕਾ ਅਣਚਾਰੀ ਕਾ ਧਨੁ ॥
ਫਿਟਕ ਫਿਟਕਾ ਕੌਤੁ ਬਦੀਆ ਸਦਾ ਸਦਾ ਅਭਮਨੁ ॥

*"The following are all major sins: a) Killing a Brahmgyani, b) Killing a black cow
c) Killing or selling your daughter, d) Eating from a person who has no moral discipline.
Anyone who commits any of these has committed thousands of sins and this egotistical
individual will be reprimanded thousands of times." (SGGSJ Ang 1413)*

ਕੀਨਿਆ ਕੋ ਮਾਰੇ ਮੋਨੇ ਕੋ ਕੀਨਿਆ ਦੇਵੇ ਸੋ ਤਨਖਾਹੀਆ ॥

*"They who kill their daughters and marry their daughters to those
who cut their hair are punishable." (Rehatnama Bhai Dey Singh ji)*

3. Those who sell their daughters

Those who receive money for the marriage of their daughters.

4. Those that cut some of their hair from their head

5. Those who completely shave all their hair from their face and head

A Hukamnama from Sri Akaal Takhat Sahib excommunicated Narakdharees on 30 June 1978.

Radha Soamis and other groups whom claim themselves to be the Guru and do not accept Sri Guru Granth Sahib ji as the Guru. These groups are not to be associated with, married into or meals taken with them. If they take Amrit from Panj Pyare, keep the Khalsa Rehat and accept Sri Guru Granth Sahib ji as their Guru then they can be associated with and they are our brothers and sisters.

WEDDING CEREMONY/CEREMONY OF BLISS

In the past, society was divided into four caste groups and four stages of life (child, student, householder/family and spiritual/old age) for the effective functioning of all tasks. The life of a celibate holy man was considered the highest lifestyle and the

accepted method to reach God. The householder's life was considered as the worst lifestyle and it was thought to be an obstacle on the path to spiritual enlightenment. It was this teaching that forced Kings like Partharee and Gopi Chand to give up their kingdoms, get their ears pierced and live in jungles. However, having done this, and wandering with a stick in one hand and a satchel over the shoulder, begging for food, they still ended up crying in anguish:

ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥ ਘਰਿ ਘਰਿ ਮਗਹਿ ਭੀਖਿਆ ਜਾਇ ॥

"The King cries after getting his ears pierced. He goes from house to house begging for sustenance." (SGGSJ Ang 954)

By detaching yourself from ordinary life, leaving your home and surviving off wild fruits in jungles, the love of God is not achieved and even the love of sin is not removed in this way:

ਬਿਲਾਵਲੁ ॥ ਗ੍ਰਿਹੁ ਤਜਿ ਬਨ ਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ ਕੰਦਾ ॥ ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨੁ ਮੰਦਾ ॥

"BILAAVAL: Abandoning his household, he may go to the forest, and live by picking fruit; but even so, his sinful, evil mind does not renounce corruption." (SGGSJ Ang 855)

ਮਾਈ ਮਗਤ ਤ੍ਰੈ ਲੋਭਵਹਿ ॥

"You call her mother, but are lured by the three qualities, the mind, the eyes and the ears. The mind wants sexual contact with a woman, the eyes want to see an attractive woman and the ears want to hear the sweet words of a woman." (SGGSJ Ang 903)

The person still remains entangled in sin. Many 'holy men' have gone and lived in jungles, yet they regretted doing so and Satguru says:

ਇਸੁ ਭੋਏ ਬਾਵਹੁ ਗਿਰਹੇ ਭਲਾ ਜਿਬਹੁ ਕੋ ਵਰਸਾਇ ॥

"Instead of wearing these beggars' robes, it is better to be a householder, and give to others." (SGGSJ Ang 587)

Going to live in the jungles would be of use if God himself lived in the jungle. God is to be attained within yourself, by tuning into the Shabad, so what need is there to go anywhere else? This is why Bhagat Farid has said living in jungles is a waste of time:

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਾਟਿ ਕੰਡਾ ਮੋਡੇਹਿ ॥ ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਝੂਢੇਹਿ ॥੧੯॥

"Fareed Ji says, why do you wander from jungle to jungle, crashing through the thorny trees? The Lord abides in the heart; why are you looking for Him in the jungle?" (SGGSJ Ang 1378)

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਖਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥੧॥ ਰਹਾਉ ॥
 ਪੁਰਖ ਮਹਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥
 ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥੧॥

"DHANAASAREE, NINTH SAROOP (FORM):

Why do you go looking for Him in the forest? Although he is unattached, he dwells everywhere. He is always with you as your companion. Pause. Like the fragrance which remains in the flower, and like the reflection in the mirror, the Lord dwells deep within; search for Him within your own heart, O Siblings of Destiny."

(SGGSJ Ang 684)

The destruction of ego is to be achieved by immersing your heart in Naam, then God is attained.

ਹਉਮੈ ਨਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

"Ego is opposed to the Name of the Lord; the two do not dwell in the same place."

(SGGSJ Ang 560)

A question was posed to Sri Guru Nanak Dev Ji, why doesn't Naam become imbued in our hearts? Guru ji replied:

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥

"You have a love for making gold jewellery, you have a love for making silver dishes, you have a love for lusting after the opposite sex, and a love for putting sandalwood fragrance on." (SGGSJ Ang 15)

When all exterior tastes, desires and attachments have been extinguished, then Vaheguru's Naam will become imbued in your heart and reveal itself. Vaheguru will become self-revealed at this point. The aim is to stay detached from worldly passions and to imbue Naam into the mind, not to wonder uselessly in jungles. This is why Satguru ji says

ਘਰ ਬਾਰੀ ਹੋਇ ਵਰਤਿਆ ਘਰ ਬਾਰੀ ਸਿਖ ਪੈਰੀ ਪਾਇਆ ॥

"A Sikh is to be a householder, if the Sikh is a true Sikh (i.e. a Brahmgyani) and one meets such a Sikh, one is to surrender at the feet of such a Sikh and do their seva in humility." (Bhai Gurdas ji Var. 6, Pauri 2)

The Gurus stayed detached from worldly passions whilst living the life of householders and preached the same message to their Sikhs:

ਜੇਗੁ ਨ ਭਗਵੀ ਕਪਤੀ ਜੇਗੁ ਨ ਮੈਲੇ ਵੇਸਿ ॥ ਨਸਕ ਘਰਿ ਬੈਠਿਆ ਜੇਗੁ ਪਾਈਐ ਸਤਿਗੁਰ ਕੈ ਉਪਦੇਸਿ ॥
"Yoga is not obtained by wearing saffron robes; Yoga is not obtained by wearing dirty robes. Guru ji says, Yoga is obtained even while sitting in your own home, by following the Teachings of the True Guru." (SGGSJ Ang 1421)

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੋਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥ ਹਸੀਦਿਆ ਖੇਲੀਦਿਆ ਪੈਨੀਦਿਆ ਖਵੀਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥

"Guru ji says, meeting the True Guru, one comes to know the Perfect Way. While: laughing, playing, dressing and consuming fine foods, he/she is liberated."

(SGGSJ Ang 522)

Today many people have forgotten the above teachings and started to live outside the boundaries laid down by Gurmat, doing what they feel is right or wrong. Some Amritdharee Sikhs marry non-Amritdharees just for money but this is not right. The marriage should not be based upon desire for wealth etc. A marriage should be based on the same Dharam and qualities in both people.

According to Gurmat both the bride and bridegroom should be Amritdharee. The Kurmayee should be a good deed and not involve taking money from your daughters/sisters. No form of dowry (gifts from the Brides family) should be given or accepted. Bhai Sahib Singh ji writes in a Rehatnama:

ਕੀਨਿਆ ਦੇਵੈ ਸਿਖ ਕੇ ਲੇਵੈ ਨਹਿ ਕਿਛੁ ਦਾਮ ॥ ਸੋਈ ਮੇਰਾ ਸਿਖ ਹੈ ਪਹੁਚੇ ਗੁਰ ਕੇ ਧਾਮ ॥ ੨੫॥

"Guru Gobind Singh ji is saying that the Sikh that marry's his daughter to a Sikh and does not take any money, he is a true Sikh of mine and will reach my abode in Sachkand."

(Bhai Sahib Singh Rehatnama p.160)

The bride and bridegroom should be Amritdharee, follow the Rehat, recite Nitnem and as much additional Gurbani as possible and have knowledge of Sikh history. Besides their Rehat, their principles, age, Dharam, education, appearance and other qualities are to be taken into consideration.

Ideally, the bride should be about four years younger than the bridegroom. At the Kurmayee/engagement the bride's family are to give the bridegroom a token of five Rupees (£, \$ etc) and a Kirpan with a gatra. The groom's family should give the bride a token gift of five Rupees (£, \$ etc), a kangha and a kirpan with a Gatra.

At the time of the Kurmayee, the groom's family should start either an Akand Paath or a Sahej Paath. After the Bhog, Karah Parsaad must be distributed and Kirtan sung. However, if for any reason, an Akand Paath or Sahej Paath cannot be performed, then the Kurmayee must be conducted in the presence of the Sri Guru Granth Sahib.

ਕੀਤਾ ਲੋਤੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥ ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥

"Whatever job needs doing, make a supplication in front of the Lord. 'May you make perfect what I am about to do', this is Satguru Sahib Ji's true teaching."

(SGGSJ Ang 91)

Similar shabads should be recited. Following a Hukamnama, the groom should be given the five rupees and kirpan with a gatra. The following shabad should be recited simultaneously:

ਸੇ ਸੰਜੋਗ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ ॥ ਜਿਤੁ ਰਸਨਾ ਹਰਿ ਨਾਮੁ ਉਚਾਰੇ ॥

*"Oh my beloved, Lord, please grace me with presence of those saints,
by the meeting of whom my tongue may continuously recite Naam." (SGGSJ Ang 743)*

Only Karah Parshad is to be distributed. Eating dates, putting on a Tilak (Hindu marking on the forehead), singing inappropriate songs, whistling, putting on sinful records etc are all prohibited. On such happy occasions drinking alcohol, eating meat and other sinful actions are not to be performed. The giving and taking of clothes, jewellery etc is prohibited.

When the couple are ready to enter marriage, then the relations of both families are to meet and collectively decide on a date, not paying any notice to superstitions and staying within Gurmat.

ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਸਾਹੇ ਉਪਰਿ ਏਕੰਕਾਰੁ ॥

"You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days." (SGGSJ Ang 904)

On the wedding invitation "God is One – He is realised by the True Guru's Grace" is to be written, by which all obstacles are removed and the event is successfully completed. According to the capabilities of the families, an Akhand Paath or Sehaj Paath should be held a few days before the Anand Karaj. During this happy occasion "Vadhans of the 4th Guru Ghoreean" is to be sung and other Gurbani of a similar nature is to be recited at the bride and bridegrooms homes. Folk songs are not to be sung and only Gurbani is to be recited. The bride is not to wear any jewellery and in addition make-up, bindi and the wearing of a sarees is not allowed. The bridegroom's family is to perform Ardas, take a Hukamnama from Sri Guru Granth Sahib ji and then start their journey for the wedding. The marriage party of the bridegroom is to be small. Playing dirty songs, hiring female dancers, doing bhangra and dancing about is prohibited.

The following superstitions are not to be heeded to – making pigtailed of grass, pouring oil, and wearing a Sehra (chaplet). Many argue that Sri Guru Gobind Singh ji wore a Sehra around his head at his wedding and Gurdwara Sehra Sahib at Anandpur Sahib has been built to commemorate this. But this practice was prevalent before Khanda Amrit was prepared. Afterwards, wearing a Sehra was prohibited.

Money is not to be waved over the heads of either the bride or bridegroom. The following superstitions/practices are also prohibited:

1. Wearing a Kalgi (which was worn by Guru Gobind Singh Ji as a sign of his Sovereignty);
2. Giving a ceremonial bath to the bride or bridegroom on the eve of the wedding and breaking objects after the bath;
3. Putting on a paste prepared with oil, barley flour and turmeric;
4. Drinking water after waving it over the heads of the bride/bridegroom; and
5. Bowing to the shrines of ancestors/saints etc.

These useless actions are not to be performed. When the bridegroom and his family arrive at the place of the wedding ceremony, the following shabad is to be read,

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥

"My friends have come into my home" (SGGSJ Ang 764)

Other similar Shabads are also to be recited.

Upon arrival at the house of the bride, all are to greet each other by saying "Gurfateh" to one another. Money is not to be thrown. An Ardas is to be performed to ensure a smooth running ceremony proceeds, this is the Milni of Gursikhs. The singing of abusive songs ridiculing the bridegrooms family by the bride's family, or tying a ribbon to hold the bridegroom's family back from entering, are all prohibited. Food is to be eaten after reciting the following Salok,

ਸਲੋਕੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਯਾਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥

"By coming under the sanctuary of the Lord; Lust, anger, greed, emotional attachment and ego are eradicated. Upon the blessing of Sri Guru Ram Das Sahib is the sanctuary of the Lord attained." (SGGSJ Ang 269)

After eating, water is to be offered to cleanse hands and mouths and Ardas is to be performed. The wedding is to be performed at the Gurdwara, regardless of the size of the house of the bride. If it is not possible to perform the Anand Karej at a Gurdwara, only then is the house of the bride to be used for the wedding. Sri Guru Granth Sahib should be seated in the cleanest and nicest place in the home.

ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋਤੀ ਗੁਰਮੁਖਿ ਬੈਸਹੁ ਸਫਾ ਵਿਛਾਇ ॥

"Let yourselves be joined to the Name of the Lord; become Gurmukh, spread out your mat, and sit down." (SGGSJ Ang 1185)

In line with Gurmat both families are to respectfully sit in the presence of Guru Sahib. The bride is to enter the Darbar Sahib with her face uncovered and bow to Sri Guru Granth Sahib. The bridegroom and bride are to sit in front of Guru Sahib. The bridegroom is to sit on the right and the bride to his left. They should sit on the same level as the Sangat and not on any raised platform/spread. After both have

been seated, the couple and their father's (uncles, brothers or cousins may stand in their place if required) are to stand for an Ardas for the commencement of the Anand Karej.

The Recital of Paath and Parkarma

The Granthi recites the first verse of the Lava and the couple are to listen to it whilst remaining seated. After completing the verse, the Granthi Singh is to place the Rumala Sahib back over Guru Sahib. The Ragee Singh is to perform Kirtan of the first Lav and the couple are to slowly proceed around Sri Guru Granth Sahib ji (keeping Guru Sahib to their right-hand side), after which they are to bow to Guru Sahib and be seated. The bride is to walk by herself, around Guru Sahib, without any assistance. Nobody is to stand whilst this is occurring. The bride is not to cover her face at any point.

The Granthi Singh is then to recite the second Lav and the Ragees are then to sing the second Lav in the same manner as the first. This is to be repeated for the third and fourth Lavs. After the recital of each Lav it is essential that the Granthi Singh replace the Rumala back over Sri Guru Granth Sahib ji.

If Ragee Singhs cannot be found, then the Granthi Singh is to recite each Lav, place the Rumala Sahib over Guru Sahib and then recite "Satnam, Vaheguru" whilst the couple proceed around Guru Sahib. The four Lavs are to be performed in this manner.

Whilst the couple are proceeding around Guru Sahib, the Granthi Singh is not to get up and leave the throne of Guru Sahib upon which he is doing seva. Some unintelligent/superstitious people think by the Granthi Singh remaining to stay sitting on the throne, he some how also 'weds' the bride. The Granthi Singh is the Minister of Guru Sahib, the bride cannot become married to him as her hand was already asked for marriage by the bridegroom and also prior to the Lavs she held the 'Pula' (tassel) of the bridegroom so she is committed to marrying him.

The couple must proceed around Sri Guru Granth Sahib ji. Many remain seated and perform the Anand Karaj in this way, this is against Gurmat and should never be done.

ਚਰਨ ਅਮੋਲ ਪਰਦਰਸ਼ਨਾ ਕਰਨ ਕੈ ॥

"Those feet that do Parkarma (circumambulations in a clockwise direction) of Guru Sahib ji are priceless." (Kabir Svaye Bhai Gurdas ji p.17)

By proceeding around Satguru ji, this signifies the sacrificing of ones mind, body and wealth. The circumambulating is a mark of respect signifying that Guru Sahib

is greater than ourselves. The couple are begging for protection and assistance and signifying that they are the servants of Guru Sahib. If Parkarma are not performed during the time of happiness then when will it ever be done? Parkarma are not to be performed around a fire, or any god, goddesses, persons, idols etc.

After the Lavs, whilst the Ragees are singing Shabads, the Granthi Singh is to mentally recite the 40 verses of Anand Sahib whilst sitting in the presence of Guru Sahib (upon Guru ji's throne). If there are no Ragee Singhs then the Anand Sahib is to be recited out aloud to the sangat. Teachings are to be given to the couple (about how they should proceed in their lives as a married couple, which are all in line with Gurmat). If a person is remarrying, the exact ceremony is still to be performed including Lav's around Sri Guru Granth Sahib. A list of relatives is not to be read out. An Ardas is to be performed and a Hukamnama read, then Karah Parshad is to be distributed afterwards.

On this occasion, the couple is to listen carefully to the gurmat teachings given to them for successful guidance in both worldly and spiritual realms. Resourceful things that should be done by the couple: practice of good actions, practising religion, taking good vows, performing meditation etc. Only good actions that will please Satguru are to be enacted – by the doing of which our lives will become blissful. Here is a more detailed account of what can be told to the couple:

1. Actions

ਮ: ੪ ॥

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

"FOURTH SAROOP (FORM): One who calls himself a Sikh of the Guru, the True Guru, should rise in the early morning hours and meditate on the Lord's Name."

(SGGSJ Ang 305)

The whole of this Shabad is to be read out.

ਕੇਵਲ ਕਰਮ ਭਰਮ ਸੇ ਚੀਨਹੁ ਧਰਮ ਕਰਮ ਅਨੁਰਯੋ ॥

ਸੰਗ੍ਰਹ ਕਰੋ ਸਦਾ ਸਿਮਰਨ ਕੇ ਪਰਮ ਪਥ ਤਜਿ ਭਯੋ ॥

"Only actions of religion are to be undertaken and those actions which put us into confusion and condemnation from God are to be refrained from. Collect the goodness by doing simran (meditation) at all times, run away from sinful actions, then your mind will stop from becoming sinful." (Sri Dasam Granth Ang 710)

ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਨੁ ਇਸਨਨੁ ॥

"The Gurmukh is blessed with the Naam/ Shabad, charity and purification."

(SGGSJ Ang 942)

All your sins are washed away by meditating. And, through giving charitable donations, your hard work bears fruit.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

*"One who works for what he eats, and gives some of what he has to charity
Guru ji says, he realises the true path."*

(SGGSJ Ang 1245)

One tenth of your time and earnings should be given to the preaching of Sikhi, Guru's Langar and all types of charity connected to the Guru's House. In this way, your various hopes in life will be realised. On the other hand if nothing is given to charitable purposes then:

ਜੋ ਬਾਬੇ ਕੇ ਦਾਮ ਨ ਦੇ ਹੈ ॥ ਤਿਨ ਤੇ ਗਹਿ ਬਾਬਰ ਕੇ ਲੈ ਹੈ ॥

*"Those who do not give money to the house of Sri Guru Nanak Dev Ji (charity) they will
have their money taken by thieves or in fines to the government."*

(Sri Dasam Granth Ang 71)

Not giving money for charitable purposes is on a par with being prosecuted, stealing, becoming diseased and success will not last. Therefore it is essential to donate, but it is to be given out of a honest living.

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥ ੧੯੨ ॥

*"Kabeer Ji says, those houses in which neither the Holy nor the Lord are served
those houses are like cremation grounds; demons dwell within them."*

(SGGSJ Ang 1374)

By having Ishnaan, the body is cleansed and laziness is removed.

2. Religion

There are two types of religion. Firstly, common religious practice which is universal for all i.e. remembering God, earning a honest living and doing seva of mankind. Secondly, are individual religions such as that of Hinduism, Islam, Christianity etc. Gursikhs also have their own religion – by taking Amrit from Panj Pyare and keeping the discipline of the 5 Kakkaars, abstaining from the four cardinal sins, meditating on Naam and Gurbani and seeing only Sri Guru Granth Sahib ji as their Guru. This is the religion of Gursikhs, which is more important to them than their lives, for example Bhai Mati Das ji, Bhai Dyal Das ji, Bhai Mani Singh ji, Bhai Taru Singh ji and many others have become martyrs but they did not compromise their faith.

3. Vows and regular practices

Some people go to places of pilgrimage and make vows for giving up something and make it a regular habit. One may say that from today I will not eat bananas,

another may say that for the next six months I will not wear shoes etc. Gursikhs should make vows and regular practices, but of the following kind:

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੪ ਅਸਟਪਦੀਆ
 ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
 ਚਾਦਨਾ ਚਾਦਨੁ ਅੰਗਨਿ ਪ੍ਰਭ ਜੀਉ ਅੰਤਰਿ ਚਾਦਨਾ ॥੧॥
 ਅਚਾਧਨਾ ਅਚਾਧਨੁ ਨੀਕਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਚਾਧਨਾ ॥੨॥
 ਤਿਆਚਾਨਾ ਤਿਆਚਾਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਚਾਨਾ ॥੩॥
 ਮਾਚਾਨਾ ਮਾਚਾਨੁ ਨੀਕਾ ਹਰਿ ਜਸੁ ਗੁਰ ਤੇ ਮਾਚਾਨਾ ॥੪॥
 ਜਾਚਾਨਾ ਜਾਚਾਨੁ ਨੀਕਾ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਜਾਚਾਨਾ ॥੫॥
 ਲਾਚਾਨਾ ਲਾਚਾਨੁ ਨੀਕਾ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਚਾਨਾ ॥੬॥
 ਇਹ ਬਿਧਿ ਤਿਸਹਿ ਪਰਾਪਤੋ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਚਾਨਾ ॥੭॥
 ਕਹੁ ਨਨਕ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਨੀਕਾ ਜੇ ਪ੍ਰਭ ਕੀ ਸਰਨਾਚਾਨਾ ॥੮॥੧੬॥

"MAAROO, FIFTH SAROOP (FORM), FOURTH HOUSE, ASHTAPADEES: ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU: Out of all the lights which is the best light - in the courtyard of the mind? The light of the knowledge of God is supreme. || 1 || Meditation, meditation - which is the sublime meditation? Sublime is the meditation on the Name of the Lord, Har, Har. || 2 || Renunciation, renunciation - which is noble renunciation? Noble is the renunciation of sexual desire, anger and greed. || 3 || Begging, begging - what is noble begging? It is noble to beg for the action to praise the Lord, from the Guru. || 4 || Awakening, awakening - which is the supreme awakening? The supreme awakening is to sing the Lord's praises. || 5 || Attachment, attachment - which is the sublime attachment? Sublime is the attachment of the mind to the Guru's Feet. || 6 || He alone is blessed with this way of life, upon whose forehead such destiny is recorded. || 7 || Guru Ji says, everything is sublime and noble, for one who enters the Sanctuary of God. || 8 || 1 || 4 ||." (SGGSJ Ang 1018)

ਨਉਮੀ ਨੇਮੁ ਸਭੁ ਜੇ ਕਰੈ ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਉਚਰੈ॥

"On the ninth day of the month, make a vow to speak the Truth, and your sexual desire, anger and desire shall be eaten up." (SGGSJ Ang 1245)

Speaking the truth and refraining from lying should be considered as a vow. Gursikhs are to make a routine of reading as much Gurbani as is possible, waking up in the ambrosial hours, doing Naam Simran, being charitable, performing Ishnaan of the body and soul, ridding themselves of vices and remain within the moral constraints laid by Gurmat.

4. Fasts

Some fast according to movements of the moon, others on the birthdays of Krishan and Ram, others on the twelfth or fourteenth day of a lunar fortnight, some on a full moon, some on Sangrand and others on Tuesday's. Muslims fast over Ramadan. In Gurmat keeping any of these fasts is prohibited, and only the following 'fasts' are

ਬੋਤਾ ਸਵਣਾ ਖਾਣਾ ਬੋਤਾ ਬੋਲਣ ਗੁਰਮਤਿ ਪਾਏ ।

"Sleeping little, eating little and speaking little is the way of enshrining Gurmat."
(Bhai Gurdas ji, Var. 28, Pauri 15)

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥

"Eating and sleeping little, helping the needy, forgiving mistakes of others, being compassionate are all acts of a Sikh." (Dasam Granth Ang 709)

ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਬੋਤਾ ਖਾਇਆ ॥

"They break away from the bonds with the world, and eat little food and drink little water." (SGGSJ Ang 467)

(a) Male fast/abstinence: male youth are to make a habit of,

ਏਕਾ ਨਚੀ ਜਤੀ ਹੋਏ ਪਰ ਨਚੀ ਧੀ ਭੈਣ ਵਖਾਣੈ ॥

"Be faithful to your one wife, see others as your daughters and sisters, (for women you must be faithful to one husband and see others as your sons and brothers)."
(Var. 6, Pauri 8, Bhai Gurdas ji)

ਦੇਖ ਪਰਾਈਆਂ ਚੰਗਿਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ ॥

"Men should look at the opposite sex as mothers, sisters and daughters, (women should look at the opposite sex as fathers, brothers and sons)."
(Var. 29, Pauri 11, Bhai Gurdas ji)

ਹੋ ਪਰ ਧਨ ਪਾਹਨ ਤੁੱਲਿ ਤ੍ਰਿਯਾ ਪਰ ਮਾਤ ਹਮਚੈ ॥

"The wealth of another is like a stone to us, thus is of no avail. Other women are like our mothers." (Dasam Granth, Ang 842)

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੋਖੈ ਨੇੜੁ ॥

"Do not gaze upon anothers wife, in a sinful way."
(SGGSJ Ang 274)

ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੇ ਹੀ ਇਹੁ ਪਰ ਗ੍ਰਿਹੁ ॥

"Like the companionship of a poisonous snake, so is the desire for another's spouse, as the snake will poison/bite you, causing harm, in the same way having sex with another outside of marriage will cause much harm to you."
(SGGSJ Ang 403)

These teachings are illustrated by the story of Bhai Sant Ram ji, a Sikh from the

time of the fifth Guru:

ਸਵਾ ਗਲਿਸਟ ਸਿਰ ਉਠਿਓ ਤਉ ਨਾ ਕਬੁਲੀ ਨਾਰ ॥

"The tenth Guru Sahib is saying that in the times of the fifth Guru Sahib there was a Sikh called Sant Ram, whom worked as a bodyguard for the Emperor Jahangir. Jahangir's daughter became attracted to this Sikh and wanted to marry him, so Jahangir told the Sikh to convert to Islam, for the marriage to go ahead. The Sikh refused and was decapitated. Jahangir then took the Sikh's head on a platter to his daughter. His daughter edged forward to touch the face of the Sikh and his head floated a few inches away, thus not even accepting her in death."

(Dasam Granth)

(b) Female fast/abstinence:

ਬਿਨੁ ਪਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ ਸਚੇ ਗੁਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥੬॥

"Other than her husband, she knows no man. She enshrines love for the True Guru, and sees all others (men as well) as the wives of God."

(SGGSJ Ang 54)

ਠਾਕੁਰੁ ਏਕੁ ਸਬਾਈ ਨਾਰਿ ॥

"There is one Husband Lord, and all are His brides." (SGGSJ Ang 933)

ਕਹੁ ਨਨਕ ਜਿਨਿ ਪ੍ਰਿਉ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾਨਿਆ ॥ ਯੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ ॥

"Guru Ji says, she who looks upon the Husband as the Lord, is blessed and has firm faith; great are those wives and they are received with honour in the Court of the Lord." (SGGSJ Ang 185)

Mai Sevan, Bibi Rajni, Mai Bhag Kaur and others stories illustrate this. At the time of holding the 'pula' the bride is promising to:

ਜੇ ਕਰੁ ਗਰਹਿ ਪਿਆਰਤੇ ਤੁਧੁ ਨ ਛੋਡਾ ਮੁਲਿ ॥

"Beloved husband if you take my hand; I shall never forsake You."

(SGGSJ Ang 322)

Husband – if you are holding my hand in marriage then I will not leave your side until the day I die.

The bridegroom promises to:

ਹਰਿ ਛੋਡਨਿ ਸੇ ਦੁਰਜਨਾ ਪਤਹਿ ਦੋਜਕ ਕੈ ਸੁਲਿ ॥ ੨ ॥

"Just like manmukhs leave the Lord and go to hell. If I leave you I will go to hell too."

(SGGSJ Ang 322)

In the same way that scoundrels forget the Lord and go to hells – in the same way if I leave your innocent side then I will suffer the pain of many hells.

5. Meditation/Worship

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ ॥
ਕੁਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗੁ ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ ॥

"Some worship idols and some worship the dead. The world is entangled in false actions with no one realising the true Lord." (Dasam Granth Ang 15)

In the Hindu religion, the worship of statues was started by Narad ji.

ਹਿੰਦੂ ਮੁਲੇ ਫੁਲੇ ਅਧੁਟੀ ਜਾਹੀ ॥ ਨਾਚਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਹੀ ॥

"The Hindus have forgotten the Primal Lord; they are going the wrong way. They pray according to the teachings of Narad Ji," (SGGSJ Ang 556)

Muslims also worship a stone in Mecca. In the same way if people pray to demi-gods and goddesses nothing is gained.

ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ ॥

"Why worship gods and goddesses, O Siblings of Destiny? What can we ask of them? What can they give us?" (SGGSJ Ang 637)

Gursikhs have permission to:

ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ ॥ ਸਾਚਾ ਨਾਵਟੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥

"Worship the One Divine Lord. The true cleansing bath, is service (seva) of the Guru." (SGGSJ Ang 484)

ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥

"Perform worship and adoration by meditating on the Naam, the Name of the Lord; without the Name, there is no worship and adoration." (SGGSJ Ang 489)

ਸਤਿਗੁਰੁ ਪੂਜਉ ਸਦਾ ਸਦਾ ਮਨਾਵਉ ॥ ਐਸੀ ਸੇਵ ਦਰਗਹ ਸੁਖੁ ਪਾਵਉ ॥੩॥

"Worship the True Guru at all times, and make them happy. By such service, I find peace in the Court of the Lord." (SGGSJ Ang 1158)

ਜਗਤ ਜੋਤ ਜਧੈ ਨਿਸਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਅਯੈ ॥

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬੂਤ ਗੌਰ ਮਤੀ ਮਟ ਫੁਲ ਨ ਮਾਨੈ ॥

"Praying to God - day and night, not thinking of any other, enshrining pure love and faith. Fasting and praying to tombstones/graves are not to be adhered to even by mistake."

In Gurmat, the Timeless One is worshiped, discourse is on the Shabad (i.e. always thinking of or remembering Gurbani) and the vision is of the Khalsa. The bride and groom should have unbounded love and harmony so that they will achieve worldly and spiritual success. A union based simply on worldly concerns cannot really be called a true union.

ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ ॥

"They are not said to be husband and wife, who merely sit together."

(SGGSJ Ang 788)

The couple can only be regarded as being in union if:

ਏਕ ਜੋਤਿ ਦੁਇ ਮੁਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ ॥ ੩ ॥

"They alone are called husband and wife, who have one light in two bodies."

(SGGSJ Ang 788)

Compromise and decisions are to be made in the following manner:

ਦੋਹਰਾ: ਸਿਖ ਸਿਖਣੀ ਮਿਲ ਬਹਹਿ ਚਰਚਾ ਕਰਹਿ ਅਪਾਰ ॥

ਭਜਨ ਸਿਖਵਹਿ ਪੁਤ੍ਰ ਕਉ ਹਰਿ ਭਜ ਬਾਰੇ ਬਾਰ ॥

*"Sikh Husband and Wife congregate and discuss the boundless God.
Teaching their children how to meditate; keep repeating His Name."*

(Rehatnama Bhai Sahib Singh ji, p.160)

ਪਉਤੀ ॥

ਇਸਤ੍ਰੀ ਪੁਰਖੇ ਅਤਿ ਨੇਹੁ ਬਹਿ ਮੰਦੁ ਪਕਾਇਆ ॥ ਦਿਸਦਾ ਸਭੁ ਕਿਛੁ ਚਲਸੀ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ॥
ਕਿਉ ਰਹੀਐ ਬਿਰੁ ਜਗਿ ਕੋ ਕਢਹੁ ਉਪਾਇਆ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਚਕਰੀ ਬਿਰੁ ਕੰਧੁ ਸਬਾਇਆ ॥
ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥ ੩੩ ॥

"PAUREE: The husband and wife are very much in love; sitting together, they make evil plans. All that is seen shall pass away. This is the Will of my God. How can anyone remain in this world forever? What can be done to prepare for the inevitable death? Serving the Perfect Guru, the body is purified. Guru ji says, the Lord merges them into Himself; whom are absorbed in the Naam."

(SGGSJ Ang 1250)

The couple should to discuss their actions with one another before doing anything. The bride is to respect her in-laws as if they were her own parents and the bridegroom is to do the same with his in-laws maintaining their love and a good relationship. All actions are to be discussed by the couple and they are to remain strictly in adherence with Gurmat. Then Satguru ji will keep all their affairs on an upward spiral.

Death Ceremony

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋਤਾ ਸਭਨਾਹ ॥

"Death comes to all, and all must suffer separation." (SGGSJ Ang 595)

[Some of these may not apply to those outside of Punjab/India. The translation is made according to the original text, thus take this into account when thinking of a funeral in other countries.]

If an Amritdharee is dying and has lived their life in accordance to the Rehat Maryada laid down in Gurmat, then their living and dying has been worthwhile. But if a person is not Amritdharee or has committed a cardinal sin they should have re-taken Amrit from the Panj Pyare. Gurbani is to be continually recited by the bedside of the dying person. If the person is entangled in worldly affairs and the false love of friends/relatives is effecting him/her then the second Astpadi of Sukhmani Sahib is to be recited:

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥

"Where there is no mother, father, children, friends or siblings, for support."

(SGGSJ Ang 264)

This is to be recited continuously and if the person is highly spiritual (i.e. meditates and has knowledge of Gurmat) then the twenty first Astpadi is to be read:

ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦ੍ਰਿਸਟੋਤਾ ॥

"When this world had not yet appeared in any form."

(SGGSJ Ang 290)

After the death of the person, you should not cry, wail or beat your chests in bereavement. The person is not to be lowered from their bed, Maharaj orders us: Guru Amar Das Ji said that;

ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੇ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥

"If one cries upon my death (passing), it will not be pleasing to me."

(SGGSJ Ang 923)

If you cry after the dead, the tears that you cry become an ocean in the after-world. The tears blow out the light of the soul and the 'path' becomes shrouded in darkness. For this reason crying and wailing is prohibited. For the good of the deceased Gurbani Nitnem is to be recited as much as possible – with which the departed will be assisted in the after-world. Gurbani kirtan is to be recited:

ਸਿਖ ਮ੍ਰਿਤ ਹੋਇ ਤੇ ਕੱਛ ਪਹਿਰਾ ਕਰ, ਇਸ਼ਨਾਨ ਕਰਾ ਕਰ, ਦਸਤਾਰ ਸਜਾ ਕਰ, ਉਸ ਸਮੇਂ ਜਪੁਜੀ ਪੜਤਾ ਰਹੈ ।

"When a Sikh dies, he must be bathed. His Kacchera must be changed and his turban tied. While doing this Sri Japji Sahib must be continuously recited."

(Rehatnama Bhai Dey Singh ji, p.76)

Whilst washing the deceased's body, Japji Sahib is to be recited at all times. When the Kashera is changed, one leg is to be removed first and then the dry, fresh Kashera put on. The 5 Kakkar – Kirpan on gatra, Kashera, Kangha in hair, Kara on arm and a Kurta/Chola put on, a turban around the head and a parna around the neck are to be put on the deceased. In addition to this a Kamarkasa/waistband is to be tied and a second fresh dry Kashera is to be tied around the waist with another cloth. All clothes should of good quality and well tailored.

After performing Ardas the body is to be taken to the funeral pyre/crematorium. For the respect of Gurbani the head of the deceased is to be placed towards the Ragees and his/her feet in the opposite direction, the feet are not to be placed in the direction of those reading Gurbani. If Ragee Singhs cannot be booked then "Satnam – Vaheguru" is to be recited aloud along the way.

On the way to the pyre, the body is not to be put on the floor, a watch is not to be broken, there is to be no crying/wailing, spilling of water, bowing down and the bowling of a piece of kitchen-wear etc are all prohibited. If there is a Gurdwara on the way, then the body can be placed on the floor outside the Gurdwara, so a final salutation to the Guru can be made.

The pyre is to be made of wood, which shouldn't have been used to move cow-dung; i.e. fresh wood is used. If possible sandalwood and ghee/pure butter are to be placed on the pyre. After placing the deceased on the pyre, one Singh is to recite Japji Sahib whilst facing the head of the deceased. The others are to prepare the pyre and listen to the prayer. When the pyre is ready and Japji Sahib completed, Ardas is to be performed:

"Oh True King bless this person, forgive all the sins that they have committed in their life. Bless the deceased with abode in your blessed feet, give strength to the family to accept your will, give us permission to set the pyre alight."

The pyre is then lit. Screaming and wailing is not allowed and matches are not to be set alight and needlessly thrown. Satnam Vaheguru or Kirtan is to be continuously recited. When the pyre is half burnt Kirtan Sohela is to be recited and Ardas performed. The skull of the burning body is not to be cracked open.

Upon returning from the cremation place, everybody should go straight to the Gurdwara and have Ishnaan. If this is not possible, then the hands, feet and face should be washed.

Karah Parshad is to be prepared and brought into the presence of Sri Guru Granth Sahib ji, after which Shabads about death are to be recited. Ardas is to be performed and the Karah Parshad distributed. Reciting Gurbani on behalf of the deceased is essential. If possible, a Sehaj Paath is to be started on the day of the cremation. If one has the capability of organising an Akhand Paath, then it is to be started on the eighth day after the cremation and the Bhog on the tenth day, after which Ramkali Sadh is recited, Ardas performed and Karah Parshad distributed. During the making or preparation of the Karah Parshad, all forty verses of the Anand Sahib are to be recited (as is normal).

Superstitions about doing something on the twelfth, thirteenth or seventeenth day after the cremation are not to be performed. The Khalsa is supreme, therefore doing something on the tenth day is in accordance with the Guru's command.

Women are not to cry and wail. They should accept God's will. All the family of the deceased should sit and listen to the Paath. The family is to serve the Granthis to the best of their abilities. At the time of the Bhog, good clothing and money is to be presented as an offering in front of Guru Sahib Ji.

After the second day, Jaitsari di Var (two Saloks daily) and Sahskriti (six Saloks daily) should be recited and the meanings explained each morning. If there is no one available to make these discourses, then the whole of 'Jaitsari di Var' and 'Sahskriti' is to be read on the day of the person's death. If the person died somewhere else, all of 'Jaitsari di Var,' 'Vadhans di Var' and 'Sahskriti Salok's' are to be recited then after collecting up the ashes. The tenth Guru, the Father of the Khalsa, made this a rite of the Khalsa, enshrining it into the Rehat.

The ashes are to be collected as they are and are not to be foiled with. The tying of strings, placing nails in soil etc are prohibited (superstitions). Flowers, Kirpan and Kara are not to be picked out of the ashes. All the ashes (and bones) are to be collected and taken to either Kiratpur Sahib or Goindval Sahib and scattered in the river. If this is not possible, then they can be scattered in any nearby flowing river or canal. Flowers are not to be placed in the Ganges and a shrine/memorial stone is not to be made.

Respecting Gurbani

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਚੇ ॥
ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਨੈ ਪਰਤਾਪਿ ਗੁਰੂ ਨਿਸਤਾਰੇ॥

"The Word, the Bani is Guru, and Guru is the Bani. Within the Bani all the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him." (SGGSJ Ang 982)

ਜਿਨ ਭੈ ਅਦਬ ਨ ਬਨੀ ਧਾਰਾ । ਜਨਹੁ ਸੇ ਸਿਖ ਨਹੀਂ ਹਮਥਾ ॥੨੦॥

"That person who does not respect and fear Gurbani cannot be my Sikh."

(Gurpartap Suraj Granth)

At Sri Anandpur Sahib, a Singh was reading Gurbani slightly wrong and Guru Gobind Singh Sahib Ji said, "O Singh! You are breaking my limbs." This is why Guru Sahib Ji taught and explained all the meanings and correct discourses of Gurbani to a number of Singhs. The chosen Singh's would then pass on this knowledge, understanding and correct pronunciation of Gurbani to all.

ਸਿੱਖਹੁ ਸੁਨਹੁ ਸੀਖ ਇਹੁ ਮੇਰੀ । ਬਾਨੀ ਪੜਹੁ ਸੁੱਧ ਗੁਰ ਕੋਰੀ ।
ਪਵੈ ਮਹਾਤਮ ਲਹੈ ਬਿਸਾਲ । ਹਲਤਿ ਪਲਤਿ ਮਹਿ ਹੋਇ ਨਿਹਾਲ ॥੨੧॥

"Oh Sikhs, listen to this teaching - recite Gurbani correctly (i.e. pronounce it correctly). Read it and obtain many pleasures, herein and thereafter."

Satguru ji gave the utmost respect to Gurbani in all his ten forms. In same way, we should also show the same respect. In order to do this, the following should be adhered to:

- No one should seat themselves behind Guru ji's throne without having bathed or washing their feet (if they have worn shoes). Nor should they do so whilst wearing socks or gloves.
- A person who has had sex or a nightly emission should have a full Ishnaan (from head to toe, including washing his hair), wash his clothes, then recite Japji Sahib and then do an Ardas. Then he is ready to go sit behind the Guru ji's throne.
- Some ignorant people, under the influence of the bad company they keep, masturbate. This leads to problems with ejaculation and is a sin, therefore masturbation should never be performed.
- If your hands have touched your, or someone else's, feet, face, Kashera or if they are wet or dirty, then they must not to be placed on Sri Guru Granth Sahib ji, Pothis (volumes of Granths) or Gutka sahibs (collections of bani's).
- Whilst in Guru ji's Hazoori nothing is to be eaten or placed in the mouth, i.e. sweets or cardamom.
- A Singh sitting in Guru ji's Hazoori is not to sit on any form of cushion. He is not to put his feet under the Manji Sahib (Guru's Sahib's platform/throne) or lean against it in any way. He is to sit cross-legged without leaning on anything.
- You must never put your feet in the direction of Sri Guru Granth Sahib ji.

Maharaj ji is never to be placed in a closet or cupboard. On the contrary, Guru Sahib must be placed on a nicely decorated throne in a well-ventilated room. Clothing appropriate to the season is to be placed upon the throne of Guru ji. In the summer, thin clothing and in winter, warm clothing i.e. a thick blanket/duvet must be used. If Maharaj is kept in a palki then a small canopy is to be hung inside the palki and a larger one over the top of the palki. The canopy is placed as a mark

of respect for Satguru ji who is the Master of all beings. The spread that is placed under the palki and Manji Sahib is to be of better quality, and separate, to that of the Granthi Singh. The Manji Sahib is to be well built and attractive in appearance. In the summer or in warm weather, thin Rumala's should be placed over Guru Sahib and in the winter/cold weather, warm Rumala's or a thick blanket.

Whenever Satguru ji is brought somewhere, the Sangat are to remove their shoes and perform Kirtan. When Satguru ji passes you are to rise and clasp your hands together as a mark of respect and are to humbly bow. For as long as you can see Satguru ji, you are to remain standing with both hands clasped.

Whilst Satguru ji is on the move, five Singhs are to accompany him at all times and they are to remain bare-footed. One Singh is to do Chaur Sahib Seva whilst one is to go ahead of Satguru ji and sprinkle water. In order to make the Sangat aware that Satguru ji is coming in their direction, gongs or other appropriate instruments are to be played.

When doing Paath from a Pothi or Gutka you should sit on a clean cloth placed on the floor. If there is a settee/bed or other furniture on a higher platform that you can sit on, then you should sit upon this furniture to recite Paath. Whilst sitting on the bed of another, Gurbani is not to be recited sitting directly behind them (i.e. with their back to you). You are not to recite Gurbani sitting on the floor when someone is sitting on a higher platform than yourself (at home) or facing the side of the bed where your feet are placed at night. When reciting Gurbani, you are to face your pillow or the place where your head rests for sleep.

A person who gives Santhia (teaches how to correctly pronounce Gurbani) should not sit on a pillow or on a higher platform than those being taught. Pothia of Gurbani, Gutka Sahibs, Sri Dasam Granth Gurbani, Bhai Gurdas ji's writings are all to be given the utmost respect and care, this includes any other writings about Gurmat or those which contain Gurbani. Normal books are not to be stored along with scriptures of Gurbani. A Gutka is not to be used whilst having your head uncovered and/or with your shoes on. A bookmark or any form of sign is not to be kept in Sri Guru Granth Sahib ji. Gutkas and Pothis of Gurbani are to be stored in a nice place, high up, towards which your feet will not be facing and where your back will not be turned against. Rumala's with images/pictures on them are not to be placed upon Sri Guru Granth Sahib ji. Expensive, beautiful and clean Rumalas are to be offered to Guru Sahib. In the presence of Guru Sahib a candle of paraffin/white spirit is not to be lit.

When listening to Gurbani from a radio, cassette player (or CD/video etc) the audio-visual aid is to be placed on a higher platform than the person listening to it, as a mark of respect to the Gurbani being listened to. Newspapers, magazines, books etc in which Gurbani may be written should not be carried in carrier bags etc and are not to be thrown away or allowed to fly around on the ground – after use,

they should be burnt.

When going to sit in the Hazoori of Guru Sahib, clothing that was worn when going to the toilet is not to be worn (until washed again). After going to the toilet, the hands are to be washed 5 times with soap, soil, sand, ashes etc. Dishes are to be cleaned with sand, soil and are not to only be cleaned with washing up powder (as used in India). Brushing your teeth daily is essential. After passing water, it is essential to wash your hands.

Weapons are to be shown utmost respect. They are not to be kept in a place towards which your feet will face.

ਜਗਤ ਜੋਤ ਜਪੈ ਨਿਸਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਅਨੈ ॥
ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬੂਤ ਗੋਰ ਮਤੀ ਮਟ ਭੂਲ ਨ ਮਨੈ ॥
ਤੀਰਥ ਦਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹ ਏਕ ਪਛਾਨੈ ॥
ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਕਾਲਸ ਜਾਨੈ ॥

"Praying to God - day and night, not thinking of any other, enshrining pure love and faith. Fasting and praying to tombstones/graves are not to be adhered to even by mistake. Being charitable at places of pilgrimage, being compassionate, entering rituals of throwing things into a fire and being very superstitious about what one eats, are all of no avail if one is not recognising the One Lord. A Khalsa is one whom has the love and light in one's heart, others are impure." (Dasam Ang 212)

Parshad from a tomb of a saint, grave or serpent god/demi-gods is not to be eaten.

ਜਹਾਂ ਤਹਾਂ ਕਾ ਖਾਇ ਪ੍ਰਸਾਦਿ ਸੇ ਸਿਖ ਨਾਹੀ ਆਇ ਜੁਗਾਇ ॥
"He/She that eats Parshad from such a place is not a Sikh."

In the same way no one is to be bowed to or believed in other than Sri Guru Granth Sahib ji. No faith/belief is to be placed in your ancestors. In your homes, dirty photos/posters are not to be put up, rather photos of warriors, saints and the Satgurus are to be put up but your feet are not to be put in there direction. In Gurdwara's or at home, no photo is to be placed in front of Sri Guru Granth Sahib ji. For an Amritdharee Singh it is essential that he addresses another Amritdharee Singh/Singhni using their full name. A person who calls another by half their name or a nickname is punishable (full names should be printed on wedding cards):

ਅਸੀਂ ਆਵਤ ਸਿੰਘ ਜੋ ਪਾਵੈ ॥ ਵਾਹਿਗੁਰੂ ਕੀ ਫਤਹਿ ਬੁਲਾਵੈ ॥
*"When a Sikh meets another Sikh, they are to welcome one another by saying,
Vaheguru ji ka Khalsa, Vaheguru ji ki Fateh!"*

A floor covering of animal dung, clay and hay (as is common in India) is never to be used where Sri Guru Granth Sahib ji is to reside. Nor should it be placed in a

room where the floor coverings have been made of these sorts of materials. Amritdharee women are not to go to 'Theean' – a ladies festival which is held on each Sunday of the Bikrami month of Savan and they are not to clap/dance, do Gidda etc (performing seva on a monthly basis is merely superstition and not due to respect of the Guru). Women should not sit in the Guru's Hazoori or do Chaur Sahib when they are menstruating.

The Khalsa should keep away from people who sit on cushions or high platforms, or get people to bow to them in the presence of Sri Guru Granth Sahib ji, or exorcise ghosts.

Khalsa ji! Out of ones honest earned livings, giving one tenth in charity is essential, as is giving a tenth of our time to the service of Guru Sahib. Out of every twenty four hours, two and a half hours should be spent on meditation, performing and/or listening to Gurbani. The names of the ten Guru Sahibs, Panj Pyare, four Sahibzade (princes of Sri Guru Gobind Singh ji) and five Takhts are to be memorised.

Summary of the Rehat of Sri Guru Granth Sahib ji Akhand Paath & Sehaj Paath

To take Sri Guru Granth Sahib ji from one place to another there are to be a minimum of 5 Singhs present with Guru ji. A gong or other relevant instruments are to be played to make others aware of Guru ji's arrival. Water is to be sprinkled in front of Guru Sahib. If you are taking Guru Sahib in a car/vehicle, then the container of water is to be placed in the car.

Where Sri Guru Granth Sahib ji is present and Karah Parshad is to be prepared, the floor covering must not be made of inappropriate materials (e.g. in India, animal dung mixed with clay and hay is sometimes spread on a dirt floor to stop dust from flying around).

Once a suitable room is selected, the floor, walls and ceilings should be broomed, cleaned or washed as appropriate. Where Sri Guru Granth Sahib ji is Parkash, a beautiful canopy is to be placed over Guru ji. If Guru ji is Parkash in a Palki, then there should be a small canopy in the Palki and in turn a larger one is to be hung over the Palki.

Sehaj Paath

At the start/Arambh and end/Bhog of Sehaj Paath, Karah Parshad made of clarified (un salted) butter/ghee is to be made. At the start of the Paath, the Ardas and Hukamnama must be recited followed by a minimum of five verses of Sri Japji Sahib, before distributing Karah Parshad. Upon completion of the Sehaj Paath,

five verses of Sri Japji Sahib and the last Salok ('Pavan Guru...') are to be recited after the Rag Mala and Ardas performed.

When the person performing Ardas says,

ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ ॥ ੨ ॥

"Food has been prepared with purity, please do Bhog to the food and bless it Lord."

(SGGSJ Ang 1266)

Upon hearing this verse, the Blade of the Kirpan is simultaneously 'placed' into the Parshad and out.

When placing the offered Rumalas over Sri Guru Granth Sahib ji, the following is not to be recited,

ਪ੍ਰੇਮ ਪਟੋਲਾ ਤੈ ਸਹਿ ਦਿਤਾ ਵਕਣ ਕੁ ਪਤਿ ਮੇਰੀ ॥

"Oh Lord, you have given me this gift of love (silk cloth) to cover my faults and keep my status." (SGGSJ Ang 520)

This Shabad can only to be recited when a Siropao is given to a person.

Sri Akhand Paath

The Akhand Paath is to be started by performing the Ardas and reciting the Hukamnama. After this the Granthi Singh is to immediately begin the Paath, there must not be any interruptions, breaks or request for permission from the Sangat nor should the Granthi utter the Fateh. The Karah Parshad is to be distributed only after the completion of Sri Japji Sahib.

At the start of "Jaitsari Dee Var" is Madh Bhog (halfway point of Sri Akhand Paath). Ardas is to be performed.

once the Raagmala and complete Japji Sahib have been recited at the Bhog (completion) of Sri Akhand Paath, a Jakara is not to be sounded and nor is the Fateh to be said. The Ardas is to begin immediately. Fateh is only to be announced after the Hukamnama has been 'sounded'. Shabad Kirtan or discourses on Gurmat are to be conducted. If Shabads of Arti are recited then candles/lamps are not to be lit and waved around.

Along side the Sri Akhand Paath, Sri Japji Sahib must be continuously recited. Over the container of water, a coconut wrapped in white or saffron (not red) cloth is to be placed. Red string is not to be tied around the coconut or container. In order to create a pleasant atmosphere, incense sticks (air-fresheners, non-alcoholic

fragrances etc) should be used. At night time, there should be additional lighting provisions in case the light bulbs or electricity fails. Ghee lamps can be used, but those which use paraffin, white spirit or gas, should not be used in the same room as the Sri Guru Granth Sahib ji. None of the Paathis are to be non-Amritdharee or those that have committed any of the cardinal sins (without having re-taken Amrit).

The Paathi Singhs are to wear clean clothing and must bathe before starting on their Paath seva. The Akhand Paath should be completed within 48 hours. The Granthi Singh is to be Amritdharee, passionate about Sikhi, perform Nitnem, meditation and have high levels of Gurmat knowledge.

Any financial and other offerings to the Paathis, should be of a reasonable level, enough to provide a respectable living. If the family listen to the Paath with 'love' and carry out seva themselves, and the Paathi Singhs are passionate and pronounce the Paath correctly, then the rewards are endless:

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

"Reading and listening to Gurbani has the reward of many ages."

(SGGSJ Ang 546)

ਕੋਟਿ ਪੁੰਨ ਸੁਣਿ ਹਰਿ ਕੀ ਬਾਣੀ ॥

"To listen to Gurbani is similar to thousands of good actions."

(SGGSJ Ang 238)

Raagmala

The spiritual light of the 10 Guru Sahibs is enshrined within Sri Guru Granth Sahib ji and thus the commandments of Gurbani are to be adhered to. From 'Ik Oa(n)kaar...' to 'At(h)arah Das Bees,' Gurbani is to be accepted as the Guru.

Raagmala was authored by Guru ji, first Sri Guru Arjan Dev ji Maharaj got Bhai Gurdas ji to write an edition of Aad Sri Guru Granth Sahib ji – in which Raagmala is present, it is written in the same ink, on the same quality paper and in the same handwriting as the rest of the Gurbani, this edition is now at Sri Kartarpur (Doaba). Bhai Bano ji copied that edition, which also includes Raagmala. Sri Guru Gobind Singh ji Maharaj at Takhat Damdama Sahib got Bhai Mani Singh ji to be scribe, Guru ji dictated the whole of the Sri Guru Granth Sahib ji in which Raagmala is present, it is also present in the 4 editions written by Shaheed Baba Deep Singh ji. Those that argue the poet Jodh wrote Raagmala in 'Madavanal Kamkandla' or that the poet Alam wrote it, in actual fact do not know the real facts. The poet Jodh wrote 'Madavanal Kamkandla' in Sanskrit in the Hijra year 991 (Muslim calendar) which is 1640 Bikrami (Sikh calendar) in which Raagmala is not present. The poet Aalam was one of Satguru Sri Guru Gobind Singh ji's 52 poets, he lived from 1712 Bikrami to 1774 Bikrami. He wrote the Raagmala according to what he heard

spoken in the court of Guru Gobind Singh ji. The poet Aalam lived 113 years after the first edition of Sri Guru Granth Sahib ji was compiled – how do some argue that he wrote Raagmala 113 years before the first edition. From this it is clear that Guru Sahib wrote Raagmala. Bhai Sahib Bhai Vir Singh ji in Sri Gur Partap Suraj Granth from 2128 Ang to 2133 Ang in detail explains why Raagmala was authored by Guru ji? If one were to read Giani Sahib Singh's (Dhamdan Sahib) detailed discourse about the authenticity of Raagmala no confusion and doubt would be left and one would surely be convinced that Raagmala was written by Guru ji and that it is Gurbani. There is also a small book called "Raagmala Gurbani Hai", published by Damdami Taksal, which details the spiritual meaning of Raagmala and has arguments for any point that has ever been raised against its authenticity. For these reasons each and every Gursikh should accept Raagmala as Gurbani without any doubts.

FINAL NOTE: Sahib Sri Guru Gobind Singh ji – the Tenth Father at Takhat Sri Damdama Sahib (Guru Ki Kanshi) from 1762 Katak Sudhi Puranmashi 'til 1763 Bikrami 23 Savan, for 9 months and 9 days from Ik Oa(n)kaar to At(h)arah Das Bees dictated the whole of Sri Guru Granth Sahib ji to Bhai Mani Singh ji from memory. Baba Deep Singh ji and Bhai Mani Singh ji along with another 48 Singhs were taught by Guru ji the correct meaning and pronunciations of Gurbani and blessed them with the knowledge of God (Brahm Gyan).

Guru Sahib then went to Sri Hazoor Sahib and blessed Sri Guru Granth Sahib ji with the Gurgaddi, throning them as the Guru. Bhai Mani Singh ji was sent to Amritsar upon getting there, he started the Taksal of teaching the correct meanings and pronunciations of Gurbani, Baba Deep Singh doing the same but at Takhat Sri Damdama Sahib. Both these Taksals have been operating under the leadership of Brahm Gyanis. For these reasons the Code of Conduct narrated in this booklet is to be maintained and the commands of Sri Guru Gobind Singh ji are to be accepted to make our lives worthwhile.

A more detailed version of the Code of Conduct can be found in "Gurbani Paath Darpan" and "Khalsa Jeevan".

Vaheguru Ji Ka Khalsa,
Vaheguru Ji Ki Fateh!

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