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# SIKH REHIT MARYADA

## (PRINCIPLES OF SIKH LIVING)

**Original in Punjabi Published by:**
**Secretary, Dharam Parchar Committee**
**(Shromani Gurdwara Parbandhak Committee)**
**Sri Amritsar**

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Distributed by:
Sikh Educational and Religious Foundation, Dublin, Ohio 43017 October 1996

Translator's Note

This is a translation of the Sikh Rehit Maryada originally published in Punjabi by the Dharam Parchar Committee of the Shromani Gurdwara Parbandhak Committee, Amritsar. For the purpose of this translation, the 19th edition issued in 1993, printed at the Golden Offset Press (Shromani Committee), Gurdwara Ramsar Sahib, Sri Amritsar, was used.

An attempt has been made to ensure that the translation be page by page, i. e., each page of the translated version corresponds, more or less, to the page with the same number in the original. The paragraph structure of the original has been retained. Some Punjabi terms are difficult to translate properly. These have been stated as transliterations and italicized. At places, the original form in Punjabi has been given. If translations appear in such cases, they are placed in quotation marks. A glossary of Punjabi terms is included at the end. A table of contents has been added at the beginning of the document.

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# SIKH REHIT MARYADA

Approval to the draft of the (ਰਹੁ-ਰੀਤ - *Rahu-Reet*) 'way of life' prepared by the (ਰਹੁ-ਰੀਤ - *Rahu-Reet*) 'way of life' Sub-Committee was given by the All-India Sikh Mission Board through Resolution No. 1 dated 1 August 1936 and by Shromani G. P. Committee through Resolution No. 14 dated 12 October 1936. The (ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ - *Dharmak Salaahkar*) Religious Advisory Committee of the Shromani G. P. Committee, in its meeting on 7 January 1945, again discussed it and recommended some additions and deletions in it. The following persons attended this meeting of the Religious Advisory Committee:

1. Singh Sahib Jathedar Mohan Singh Ji, Jathedar Sri Akal Takhat Sahib.
2. Bhai Sahib Bhai Achhar Singh Ji, Head Granthi, Sri Darbar Sahib, Amritsar.
3. Prof. Teja Singh Ji M.A., Khalsa College, Amritsar.
4. Prof. Ganga Singh Ji, Principal, Shaheed Sikh Missionary College, Amritsar.
5. Giani Lal Singh Ji M.A., Professor, Shaheed Sikh Missionary College, Amritsar.
6. Prof. Sher Singh Ji M.Sc., Government College, Ludhiana.
7. Bawa Prem Singh Ji Hoti, (well-known historian).
8. Giani Badal Singh Ji, Incharge Sikh Mission, Hapur.

Approval to the additions and deletions recommended by the Religious Advisory Committee was given by the Shromani G.P. Committee at its meeting on 3 February 1945 through Resolution No. 97.

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The report of the (ਰਹੁ-ਰੀਤ - *Rahu-Reet*) 'way of life' Committee, with which the Rehit Maryada given in the following pages was received in the office of the Shromani G.P. Committee, is given below.

## REPORT OF THE (ਰਹੁ-ਰੀਤ - *Rahu-Reet*) 'WAY OF LIFE' SUB-COMMITTEE

**(Shromani G. P. Committee)**

To

The Secretary

Shromani Gurdwara Parbandhak Committee Sri Amritsar.

Sir:

In order to properly establish (ਗੁਰ-ਮਰਯਾਦਾ - *Gur-Maryada*) 'Guru's principles' in Gurdwaras, the Shromani Gurdwara Parbandhak Committee had set

up a Sub-Committee consisting of the following persons to prepare a draft of the (ਰਹਿਤ ਮਰਯਾਦਾ- Rehit Maryada) 'principles of living':

1. Giani Thakar Singh Ji, Amritsar.
2. Giani Sher Singh Ji.
3. Bhai Budh Singh Ji.
4. Akali Kaur Singh Ji.
5. Sant Sangat Singh Ji, Kamalia.
6. Bhai Kahn Singh Ji, Nabha.
7. Sant Gulab Singh Ji, Gholian.
8. Bhai Labh Singh Ji, Granthi Sri Harmandar Sahib.
9. Bhai Hazoora Singh Ji, Hazoor Sahib (or any representative sent by him).
10. Pandit Basant Singh Ji, Patiala.
11. Bhai Vir Singh Ji, Amritsar.
12. Giani Hira Singh Ji 'Dard'.
13. Bawa Harkishan Singh Ji, Principal Guru Nanak Kh. College, Gujranwala.
14. Bhai Trilochan Singh Ji (Sur Singh, District Lahore).
15. Giani Hamir Singh Ji, Amritsar.
16. Pandit Kartar Singh Ji Dakha, District Ludhiana.
17. Jathedar Sahib Sri Akal Takhat Sahib.
18. Jathedar Sahib Takhat Sri Kesgarh Sahib.
19. Jathedar Sahib Takhat Sri Patna Sahib.

20. Professor Ganga Singh Ji.
21. Professor Jodh Singh Ji.
22. Sant Man Singh Ji, Kankhal.
23. Jathedar Teja Singh Ji.
24. Bhai Randhir Singh Ji.
25. Professor Teja Singh Ji (Convenor).

This Sub-Committee had meetings at Sri Akal Takhat Sahib on 4-5 October 1931, 3 January 1932 and, 31 January 1932 which were attended by the following members who also participated in the discussion:

Akali Kaur Singh Ji, Giani Sher Singh Ji, Sant Man Singh Ji Nirmale, Prof. Ganga Singh Ji, Jathedar Sri Akal Takhat Sahib, Jathedar Takhat Sri Kesgarh Sahib, Giani Hira Singh Ji 'Dard', Bhai Labh Singh Ji Granthi, Giani Thakar Singh Ji, Giani Hamir Singh Ji, Bawa Harkishan Singh Ji M.A., Jathedar Teja Singh Ji, Bhai Trilochan Singh Ji, and I, the Convenor.

In addition, the following persons occasionally attended.

S. Dharam-Anant Singh Ji, Principal, Sikh Missionary College; S. Bhag Singh Ji, Vakeel, Gurdaspur; S. Wasawa Singh Ji Secretary, Sh. Committee, Master Tara Singh Ji (President Shromani Akali Dal) and others.

This draft is being submitted by the (ਰਹੁ-ਰੀਤ - *Rahu-Reet*) 'way of life' Committee to the Shromani Committee. It is hoped that you will publish this draft to solicit the opinion of the *Panth* (The Khalsa

Brotherhood) and, upon the opinions being received, will present it to a session of the Shromani Committee for final approval.

Subsequent to this, in line with the instructions of the Sh. Committee, the draft was reconsidered on 8 May 1932. The persons listed below were present:

Jathedar Teja Singh Ji; Sant Teja Singh Ji, Granthi, Sri Nankana Sahib; Giani Gurmukh Singh Ji 'Musafar'; Giani Nahar Singh Ji; S. Wasawa Singh Ji, Secretary Shromani Committee; Bhai Kartar Singh Ji Jhabbar; S. Waryam Singh Ji Garmula (Member Incharge Nankana Sahib); Bhai Partap Singh Ji Pustakanwale; S. Lal Singh Ji (Sh. Committee); Jathedar Mohan Singh Ji (Sri Akal Takhat Sahib) and others.

After this, upon the insistence of several persons, another meeting of the (ਰਹੁ-ਰੀਤ - *Rahu-Reet*) 'way of life' Committee was held on 26 September 1932. The following members attended this meeting:

Giani Sher Singh Ji; Giani Thakar Singh Ji; Giani Hamir Singh Ji; Bhai Labh Singh Ji; Granthi Sri Darbar Sahib; Giani Gurmukh Singh Ji 'Musafar'; Bhai Joginder Singh Ji (Assistant Jathedar, Takhat Sri Kesgarh Sahib); Jathedar Teja Singh Ji; Giani Nahar Singh Ji; and I, the Convenor.

In addition to them, Sant Teja Singh Ji M.A. also participated in the discussion. The Committee discussed the draft very thoroughly and carefully corrected it.

Now this draft is being again submitted to the Sh. Committee. Please have this draft published and send it to the congregations to get their final opinions. Simultaneously, to consider the draft and to give it final approval, a session of the Shromani Committee should be called.

1 October 1932

Your Servant,

Teja Singh, Convenor, the 'way of life' Committee.

## LIST OF INDIVIDUALS AND ORGANIZATIONS WHICH SENT COMMENTS REGARDING THE DRAFT

Names of persons who sent comments regarding the draft of the *RahuReet.*

1. Bhai Sajjan Singh Ji, Office Custodian, Sri Hazoor Sahib, Nanded.
2. S. Hazara Singh Ji, Contractor, Bhavani Garh (Patiala Government).
3. Giani Hira Singh Ji 'Dard', Lahore.
4. Bhai Harnam Singh Ji 'Nacheez', V. Nauhshera Soon Sakesar, District Shahpur.
5. Bhai Pratap Singh Ji, Pustakanwale, Amritsar.
6. Bhai Ram Singh Ji, Dera Baba Mishra Singh, Chowk Lachhmansar, Amritsar.
7. Giani Nahar Singh Ji 'Asli Qaumi Dard, Amritsar (First Draft).
8. Giani Nahar Singh Ji 'Asli Qaumi Dard, Amritsar (Second Draft).
9. S. Ganda Singh Ji, Jamadar Pensioner, Examiner Persian Copy, Office of the D.C., Jalandhar City.
10. Vaid Naurang Singh, Gurbachan Singh Ji Tanghi', Amritsar.
11. Bhai Mela Singh Ji, Gurdwara Churasti Atari, Amritsar.
12. Bhai Sahib Bhai Kahan Singh Ji, Sardar Bahadar Nabha.
13. A devoted person.
14. A devoted person.
15. Sant Tehal Singh Ji, Majitha (Amritsar).
16. Bhai Narain Singh Ji, Maseet Palkot, P.O. Garhdiwala (Hoshiarpur).
17. Bhai Uttam Singh Ji, Chittagong (Bengal), P.O. Railway Building, Chittagong.
18. Editor, Khalsa and Khalsa Advocate, Amritsar.
19. Bhai Amrik Singh Ji, Chunewal, Gujranwala.
20. Sant Gulab Singh Ji, Khalsa Anand Bhavan, Moga (Ferozepur).
21. Giani Hira Singh Ji, Dhudial (Jhelum).
22. Bhai Nand Singh Ji, Engineer, care of Baba Bakhtawar Lal Sharma (Bathinda).
23. Master Bachan Singh Ji 'Bachan' Sidhwan (Ludhiana).
24. Bhai Bishan Singh Ji Suhana, Giani, Doaba Khalsa High School, Jalandhar.
25. Bhai Nazam Singh Ji Sadhar, Dina Pur (Patna).
26. Sant Gulab Singh Ji, Gholian, Moga.
27. S. Ganda Singh Ji 'Jachak', Amritsar.
28. Master Puran Singh Ji Anandpuri, Chowk Karori, Amritsar.
29. Giani Bachittar Singh Ji, care of Khalsa Training Agency, Calcutta.
30. Bhai Tripat Singh Ji, Nariki Sarli (Amritsar).

31. Giani Ran Singh Ji, Gurdwara Damdama Sahib, Mirpur via Jhelum.
32. Bhai Chatar Singh Ji, Gurdwara Saramban City, Malaya Island.
33. Bhai Thakar Singh Ji 'Sansar', V. & P.O. Fatehgarh Ghanaiyaan (Gurdaspur).
34. Pandit Kartar Singh Ji Dakha (Ludhiana).
35. Bhai Prem Singh Ji Giani, Khalsa High School, Kallar (Rawalpindi).
36. Bhai Gurdit Singh Ji 'Daras', V. & P.O. Chak No. 132 (Multan).
37. Bhai Sundar Singh Ji, Duberan (Rawalpindi).
38. Giani Bhagat Singh Ji, Khalsa High School, Baba Bakala (Amritsar).
39. Bhai Saran Singh Ji, Granthi, Gurdwara Ratan Tala, Sri Guru Singh Sabha, Karachi.
40. Bhai Chhehbar Singh Ji, Head Master, Khalsa Updeshak College, Orphanage Gharjakh (Gujranwala).
41. Bhai Mal Singh Ji Khosla, Kashmir State.
42. Dr.Teja Singh Ji Giani, Fateh Chak (Taran Taaran).
43. Bhai Gurmukh Singh Ji, Granthi, Barundi (Ludhiana).
44. Bhai Mohan Singh Ji Vaid, Taran Taaran (Amritsar).
45. Bhai Jodh Singh Ji 'Kirpaan Bahadar', Allowal (Malaya State).
46. Bhai Prem Singh Ji, Pensioner, Mangat (Gujarat).
47. Bhai Mahan Balbir Singh Ji Akali, V. & P.O. Patto Singh Wali (Ferozepur).
48. Bhai Manohar Singh Ji, former Head Clerk, Local Gurdwara Committee, Amritsar.
49. Bhai Mahindar Singh Ji, President, Gurdwara Committee, Samadh Bhai, Village Anooke (Ferozepur).
50. Bhai Gurbachan Singh Ji (Ketrygess M.P. nett. Jormun'e B.Sc).

## COMMENTS ON THE DRAFT OF THE (ਰਹੁ-ਰੀਤ - *RAHU-REET*) 'WAY OF LIFE' WERE RECEIVED FROM THE ORGANIZATIONS LISTED BELOW

1. Gurdwara P. Committee, Khadoor Sahib (Amritsar).
2. Khalsa Committee (School), Hoti.
3. Sri Guru Singh Sabha, Gujranwala.
4. Sikh Istri Vidyak Committee, Shankar (Jalandhar).
5. Sangat Takhat Sri Kesgarh Sahib, Anandpur.
6. Sri Guru Singh Sabha, Gujarkhan.
7. Sri Guru Singh Sabha, Chak Jhumra Mandi (Lyallpur).
8. Sri Guru Singh Sabha, Kuntrila (Rawalpindi).
9. Akali Jatha, Amritsar City.

10. Sikh Teachers Association, Khalsa School, Kharia (Gujarat).
11. Khalsa Central Diwan, Shromani Panth Malauni Jatha Majha.
12. Sri Guru Singh Sabha, Dhudial (Jhelum).
13. Sri Guru Singh Sabha, Bombay.
14. Guru Nanak Kh. Middle School, Dehra Sahib, Jama Rai.
15. Khalsa Diwan, Lahore Cantonment.
16. Central Sikh Naujwan Sabha, Burma Toji. (S.S.S,) and Khalsa Diwan Burma.
17. Secretary Akali Jatha, Tehsil Ambala.
18. Sri Guru Singh Sabha, Khushab (Sargodha).
19. Pacific Coast Khalsa Diwan, Stockton (America).
20. Gurdwara Committee, Momeo (Burma).
21. Jathedar, Budha Dal Nihang Singh Chalda Vahir, Dhobi Mandi, Lahore.

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# PRINCIPLES OF SIKH LIVING

## DEFINITION OF A SIKH

Any man or woman who has faith in One God, the Ten Guru Sahibs (From Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib), Sri Guru Granth Sahib and the Baani and Teachings of the Ten Guru Sahibs; has faith in the *Amrit* of the Tenth King; and does not believe in any other religion; is a Sikh.

## Sikh lifestyle is, Personal and *Panthak*.

## PERSONAL LIVING

**1.** The practice of The Name and the Word.

**2.** Living in accordance with Guru's teachings.

**3.** Service.

### 1. The practice of The Name and The Word

**i.** A Sikh shall wake up at the ambrosial hour (three hours before sunrise), have a bath, and concentrating on *Akal Purakh* utter the Name '*Vaheguru'.*

**ii.** Recite the daily prayer. The *Baanis* in the daily prayer are:

**Jap, Jaap and the ten Swayyias (*Sravag Sudh,* etc.)** - These *Baanis* should be recited in the morning.

**So Dar Rehraas** - To be recited in the evening after sunset. The following *Baanis* are included in this:

The nine *Sabads* (from '*So dar'* to '*saran pare ki rakhho sarma*') written in Sri Guru Granth Sahib Ji; *Benti Chaupai Patshahi 10* (from '*Hamri karo haath de rachha'* to '*dusht dokh te leho bachai*'); *Sawayyia, 'Paen gahe jab te tumre';* and *Dohra, 'Sagal duar ko chhad kae'*); the first five *pauris* of *Anand* and the last *pauri*[1]; *Mundavani;* and *Slok Mahla 5, 'Tera keeta jato nahin*'.

**Sohila** - This *Baani* should be recited at night before retiring.

After the daily prayer in the morning as well as in the evening it is important to say the *Ardaas.*

**iii. (a) The Ardaas[2] is as follows:**

There is but One God. Victory to *Vaheguru.*

May God protect us. *Song of God (by) the Tenth King.*

Having first remembered God, think of Guru Nanak; then think of Angad Guru, and Amar Das and Ram Das; may they help us. Remember Arjan, Hargobind and the great Har Rai. Let us think of the great Harkrishan whose sight dispels all sorrow. Let us think of Tegh Bahaadar, the nine treasures shall hasten to our homes. May they help us everywhere. May the Tenth King, Sri Guru Gobind Singh Sahib Ji, protect us everywhere. Think of the sight, of the reading, of Sri Guru Granth Sahib Ji, the Light of the Ten Kings, and say: *Vaheguru*.

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[1] On this occasion or at the end of a Diwan, the purpose of the recitation of Anand Sahib is expression of joy and gratitude at union with the Guru.

[2] This is an example of *Ardaas*. There can be no alteration in the *Sabad* starting with 'Having first remembered God' and the last two sentences starting with 'O Nanak'

Think of the Five Beloved Ones; the four sons of the Master, the forty Saved Ones; steadfast, meditating and devout souls who recited the Name, shared their food with others, ran free kitchens, plied the sword, and overlooked the faults of others; think of the deeds of those dear and true ones, *O Khalsa Ji*, and say: *Vaheguru.*

Those *Singhs* - men and women - who sacrificed their lives for the Faith, were cut up joint by joint, had their scalps scraped off, were broken on the wheel, were sawn alive, sacrificed their lives for the gurdwaras, but did not give up their Faith and lived their devotion to Sikhi with their hair intact to the last breath; think of those men, women and children, *O Khalsa Ji,* and say: *Vaheguru*.

*Khalsa Ji*, think of the five thrones and all the gurdwaras and say: *Vaheguru.*

First, the entire *Khalsa* prays to You. May the entire *Khalsa* remember *Vaheguru, Vaheguru, Vaheguru*; and, through this remembrance, may there be complete joy. May Your protection extend to the *Khalsa* wherever they might be. May their kitchens and their swords be blessed with victory; may Your Will prevail; may the *Panth* be victorious; may the Sword assist them; may the *Khalsa* be triumphant. Please say: *Vaheguru.*

Grant to the Sikhs the gift of being Sikhs, of uncut hair, of *Rehit*, of discrimination, of faith and confidence; and the greatest gift of all, that of Your Name and a bath in Sri Amritsar Ji. May the choirs, banners and mansions of the Sikhs abide forever and ever. May righteousness triumph. Please say: *Vaheguru*.

May the *Khalsa* be humble in mind and exalted in understanding. May *Vaheguru* Himself guide their intellect.

O Eternal All-Pervading Merciful Giver, ever the Support of Your *Panth*, bless Your Sikhs with the gift of freely visiting and serving at Sri Nankana Sahib and other gurdwaras and Gurus' homes from which the *Panth* has been separated.

Our True Father, Honor of the meek, Strength of the oppressed, Savior of the lost; *Vaheguru*, in Your Presence this is our *Ardaas* of [3]. Forgive us our errors and omissions, any words added or missed. Fulfill the purposes of all.

Give us the company of only those beloved people, meeting whom we may remember Your Name. O Nanak, The Name is glorious. There is good for all in accepting Your Will.

After this, the entire congregation participating in the *Ardaas* shall respectfully make obeisance before Sri Guru Granth Sahib and then stand up and say:

*Vaheguru Ji kaKhalsa Vaheguru Ji ki Fateh*. After that the *Jaikaara* of *Sat Sri Akal* should be shouted.

(b) During *Ardaas* all the men and women present should stand with hands folded. The person sitting in *tabiaa* of Sri Guru Granth Sahib also should stand up and continue to work the *chowr*.

(c) The person saying the *Ardaas* should stand with hands folded, facing Sri Guru Granth Sahib Ji, while saying the *Ardaas.*

(d) In the case of a special *Ardaas* on behalf of one or more persons, it is not necessary for other people sitting in the congregation to stand.

**iv. The Congregational Practice of *Gurbani.***

**Gurdwaras**

(a) *Gurbani* is more effective in congregation. For this reason, it is proper for every Sikh visit the places of Sikh congregations and gurdwaras and benefit from *Gurbani* sitting in holy congregations.

(b) In the gurdwara, every day there shall be *Parkash* of Sri Guru Granth Sahib. Unless there is a special reason (when it is necessary to have *Parkash* at night) there shall be no *Parkash* at

[3] Here name the *Baani* which has been recited or describe in appropriate words the purpose for which the congregation has assembled

night. Ordinarily, after the recitation of *Rehraas*, *Sukh-Asan* should be done. So long as the *Granthi* or other attendant is present in service of Sri Guru Granth Sahib Ji, or the traffic of readers or visitors is going on, or there is no risk of irreverence, *Parkash* should continue. Afterwards, it is proper to do *Sukh-Asan* so there is no irreverence.

(c) Sri Guru Granth Sahib Ji should be opened, read and closed reverently. For *Parkash*, it is important that the place be clean and tidy. There should be a *Chandani* overhead. *Parkash* should be done on the *Manji Sahib* after spreading clean cloth over it. To carefully open Sri Guru Granth Sahib Ji, cushions, etc., should be used and there should be a *rumala* on top as cover. When *Paath* is not being done, the *rumala* should stay in place. During *Parkash*, the *chowr* is also required.

(d) Besides the articles mentioned above, burning incense, performing *Aarti* with lighted oil lamps, presenting food (to Sri Guru Granth Sahib), lighting *Jot*, ringing bells, etc., are activities not according to *Gurmat*. Of course, to make the place fragrant, use of incense, flowers or other fragrances is not prohibited. Lamps of oil or ghee, candles, or electric lights should be used to provide lighting in the room.

(e) No book shall be installed in the manner used for Sri Guru Granth Sahib Ji. In the gurdwara, there shall be no idol-worship or any practice or ritual contrary to *Gurmat* nor should any festival or occasion of another religion observed there. Of course, using any occasion or gathering for preaching of *Gurmat* is not inappropriate.

(f) Pressing the legs of the bed of Sri Guru Granth Sahib Ji, rubbing of noses against walls or on platforms, placing a jug of water under the *Manji Sahib*, making or keeping idols in gurdwaras, making obeisance to pictures of Guru Sahibs or Sikh elders; all such activities are *manmat.*

(g) When taking Sri Guru Granth Sahib from one place to another, *Ardaas* should be said. The person carrying Sri Guru Granth Sahib on his/her head should be barefoot but shoes may be worn if, in some situations, it becomes absolutely necessary to do so.

(h) The *Parkash* of Sri Guru Granth Sahib Ji shall be preceded by *Ardaas*. Upon *Parkash*, one *Sabad* shall be read from Sri Guru Granth Sahib.

(i) At the arrival of Sri Guru Granth Sahib, every Sikh should stand up in reverence regardless of whether there is already *Parkash* or not.

(j) Before entering a gurdwara, shoes must be left outside and one should be clean. If the feet are unclean or dirty, they should be washed with water. When walking around Sri Guru Granth Sahib or the gurdwara, care should be exercised that they are on one's right side at all times.

(k) There is no prohibition for person of any nationality, religion, or caste visiting a gurdwara. However, no person may have tobacco or other items forbidden to Sikhs in his/her possession.

(l) Upon entering a gurdwara, the first act of a Sikh should be to make obeisance to Sri Guru Granth Sahib. After that, he/she should face the congregation, the image of the Guru, and politely say the greeting: *Vaheguru Ji ka Khalsa Vaheguru Ji ki Fateh.*

(m) For seating in congregation, there shall be no distinction based upon a person being Sikh or not, being untouchable, or on caste and ancestry being high or low.

(n) During the Satguru's *Parkash*, for any one to sit with a cushion, or on a mat, chair, pedestal or cot or in other distinctive manner is *manmat*.

(o) No Sikh shall sit bareheaded in the congregation or during the period of Satguru's *Parkash.*

For women to observe *purdah* or to veil their faces is against *Gurmat.*

(p) There are five thrones:

1) Sri Akal Takhat Sahib, Amritsar.
2) Takhat Sri Patna Sahib.
3) Takhat Sri Kesgarh Sahib, Anandpur.
4) Takhat Sri Hazoor Sahib, Nander.
5) Takhat Sri Damdama Sahib (Talwandi Sabo).

(q) Only *Amritdhari* (men or women) following the *Rehit* can climb up any of the thrones. (*Ardaas* for any person whether Sikh or not can be said at the thrones with the exception of the *patit* or *tankhaiyya* Sikhs).

(r) Every gurdwara shall have *Nishaan Sahib* at some high ground. The color of the cloth for *Nishaan Sahib* shall be *basanti* or *surmai* and at the head of *Nishaan Sahib* there should be a *bhala* of *sarabloh* or a *khandaa.*

(s) The gurdwara should have a *Nagaara* which should be sounded at appropriate times.

**Kirtan**

(a) In congregation, only a Sikh can do *kirtan.*

(b) *Kirtan* is the recitation of *Gurbani* in *Raags.*

(c) In congregation, *kirtan* can be done only from *Gurbani* or its interpretive composition by Bhai Gurdas Ji or from the *Baani* of Bhai Nandlal Ji.

(d) While reading *Sabads* with refrain of *Jotiaan* or in *Raag*, it is improper to sing or use extraneous self-made lines as refrain. Only a line from the *Sabad* should be made the refrain.

**Taking Hukam**

*(a)* Making obeisance to Sri Guru Granth Sahib, respectfully seeing the congregation, the Image of the Guru, and reading or listening to the *awaza*, constitutes Satguru's *darshan*. Lifting the *rumala* of Sri Guru Granth Sahib to have a look or to show someone is *manmat.*

(b) At any time only one thing should be going on: *kirtan* or *katha* or lecture or *paath*.

(c) At the time of *Diwan*, in the congregation, only a Sikh (man or woman) is entitled to sit in *tabiaa* of Sri Guru Granth Sahib.

(d) Only a Sikh should read the *Paath* to the congregation. For oneself, any non-Sikh can also do it.

(e) While taking *Hukam*, the first *Sabad* at the top of the page on the left should be read from its beginning. If it begins on the previous page, the leaf should be turned, the reading should be started at its beginning and the complete *Sabad* should be read. If it is a *Vaar*, all the *Slokes* of the *Pauri* and the *Pauri* should be read. At the end of the *Sabad*, the reading should be finished at the line where the name 'Nanak' occurs.

(f) At the end of the *Diwan,* or after the *Ardaas* for completion, the final *Hukam* should be taken.

### Simple Paath

(a) Every Sikh, if possible, should maintain a special place in his/her home for the *Parkash* of Sri Guru Granth Sahib.

(b) Every Sikh, man, woman and child, should study *Gurmukhi* and learn to do *Paath* of Sri Guru Granth Sahib Ji.

(c) Every Sikh should take Sri Guru Granth Sahib Ji's *Hukam*, in the early hours, before eating. Failing this, at some time or another during the day, he/she must read Sri Guru Granth Sahib or listen to a reading. If during travel or due to other constraints, he/she is unable to do this, no guilt should be felt.

(d) It is desirable that every Sikh should continue his/her *Simple Paath* and every month (or whatever period is practicable) complete the reading.

(e) At the start of a *Paath,* after the *Paath* of Anand Sahib (the first five *pauris* and the one last *pauri*) *Ardaas* should be said and *Hukam* taken. After that the *Paath* of Jap Sahib should be started.

### Akhand Paath

(a) *Akhand Paath* is done at the time of some distress or joy. It takes approximately 48 hours to complete. In it *Paath* is done continuously

(b) without interruption. The *Paath* should be clear and correct. Reading very fast in a way that a listener cannot understand it is showing disrespect to *Gurbani*. The reading should be clear and correct with care for letters and symbols even if it takes somewhat more time.

(c) The family or the congregation doing the *Akhand Paath* should do it themselves; members of the family, friends and relatives should jointly do it. The number of readers is not prescribed. If a person cannot do the *Paath* himself, he/she should listen to some good *Paathi* do it. However, it must not happen that the *Paathi* sits by himself/herself doing the *Paath* and no one from the congregation or the family listens. The *Paathi* should be properly served with food and clothing, etc., according to one's means.

(d) During an *Akhand Paath* or *Paath* of any other kind, placing jug of water, ghee lamps, coconut, etc., or continuing *Paath* from another *Baani* is *manmat*.

### Start of Akhand Paath

At the start of a *Simple Paath, Parshad* should be brought, *Anand Sahib* (six *pauris*) recited, *Ardaas* said and *Hukam* taken.

At the start of an *Akhand Paath,* there should be *Karah Parshad,* then *Paath* of *Anand Sahib (*six *pauris*). After that *Ardaas* should be said, *Hukam* taken and the *Paath* started.

### Completion

(a) The *Paath,* (*Simple* or *Akhand*) of Sri Guru Granth Sahib shall be finished after reading *Mundavani* or *Raagmala* according to local tradition. (There is still difference of opinion in the *Panth* over this issue. For this reason, nobody should attempt to write or print copies of Sri Guru Granth Sahib Ji without the *Raagmala*). After this, *Paath* of Anand Sahib should be done, *Ardaas* of completion said and *Karah Parshad* distributed.

(b) At the time of completion, according to means and according to the needs of Sri Guru Granth Sahib,

*rumala*, *chowr*, *chanani,* etc., should be presented, and *Ardaas* should be said for *panthak* purposes.

**Karah Parshad**

(a) *Karah Parshad* brought after preparing it or getting it prepared according to proper method will be accepted in the congregation.

(b) The procedure for preparing *Karah Parshad* is this. It should be prepared from three ingredients (flour, choice sugar, and *ghee* in equal parts) in a clean utensil while reciting *Gurbani*. Thereafter, covering it with a clean cloth, it should be placed on a clean stool in the presence of Sri Guru Granth Sahib. In the presence of Sri Guru Granth Sahib, the first five *pauris* and the last *pauri* of Anand Sahib shall be recited[4] in a loud voice for the congregation to hear, the *Ardaas* said and in acceptance touched by a *kirpaan*.

(c) After this, before distributing to the congregation, portions for the Five Beloved Ones should be taken out and distributed. Afterwards, while distributing to the congregation, first it should be given to the *Singh*[#] sitting in *tabiaa* in a bowl and then to the rest of the congregation. There shall be no discrimination based on favoritism or hatred. Distribution should be equal for all - Sikh or non-Sikh, low or high caste. While distributing *Karah Parshad,* there shall be no discrimination against any person in the congregation based on caste or ancestry or untouchability.

(d) While offering Karah Parshad, at least one taka cash should also be offered.

***v. Katha* of *Gurbani***

*(a)* In a congregation, only a Sikh should do *katha* of *Gurbani.*

(b) The purpose of the *katha* should be to affirm Gurus' teachings.

(c) The *katha* can only be from the *Baani* of the Ten Guru Sahibs or Bhai Gurdas, Bhai Nandlal, or from supportive *panthak* book or books on history (which are in line with Gurus' teachings) but not from books of any other religion. Of course, good teachings from any *Mahatma* or book can be used as illustrations.

(d) In the gurdwara, no lecture against Gurus' teachings is permitted.

*(e)* The congregational program in the gurdwara is generally like this:

*Parkash* of Sri Guru Granth Sahib, *kirtan, katha,* lectures, *Anand Sahib*, *Ardaas*, *Fateh, Jaikaara* of *Sat Sri Akal*, and *Hukam.*

## 2. Living in Accordance with Guru's Teachings.

The lifestyle of a Sikh, his work, his conduct shall be according to *Gurmat. Gurmat* is:

*(a)* Not to worship any god or goddess besides One *Akal Purakh.*

(b) To accept the Ten Guru Sahibs, Sri Guru Granth Sahib and the *Baani* of the Ten Guru Sahibs as one's sole bestower of liberation and the object of reverence.

(c) To accept the Ten Guru Sahibs as one form and illumination from the same light.

(d) Not to have faith in caste, ancestry, untouchability and polluting contacts, magic, charms, omens,

[4] If a vessel of *Karah Parshad* arrives after Anand Sahib has been once recited, Anand Sahib should not be recited again and again. It is sufficient to accept it with the *kirpaan*. [#] Giving the *Singh* sitting in *tabiaa* a double portion is improper discrimination

auspicious dates and times, position and movement of planets, *sharadh, pittar, khiah, pind, pattal*, ghee lamp, Hindu funeral rites, *havan, yagya, tarpan,* tuft of uncut hair, shaving the head at birth, fasting on the eleventh day of moon or the full moon etc., *tilak, janeoo, tulsi mala*, graves or *mutth*, crematorium, idol-worship etc. which are superstitious activities.

Besides the places of the Gurus, not to accept the place of pilgrimage or center of any other faith as his/her own.

Not to have faith in Muslim divines, Brahmins, clairvoyance, *sukhna, sheerni,* Vedas, Shastras, Gayatri, Gita, Qura'n, Bible, etc. Of course, for general knowledge it is proper to read books of the other faiths.

(e) *Khalsa* shall be distinct from all other faiths but shall not hurt the feelings of any person belonging to another faith.

(f) Before starting any activity, one should pray to God.

(g) For a Sikh it is important to learn *Gurmukhi*. He/she should acquire other learning too.

(h) It is the duty of a Sikh to instruct his/her children in *Gurmukhi*.

(i) Should not wish ill of the hair his son may have and should keep the same[5] hair; should name the son 'Singh'. A Sikh shall keep the hair of his/her sons and daughters intact.

(j) A Sikh shall not use intoxicants, e.g., marijuana, opium, alcohol, tobacco. His/her usual food should be bread.

(k) Piercing of ears and noses is forbidden to Sikh men and women.

(l) Guru's Sikh shall not kill female children nor have dealings with persons who do.

(m) Guru's Sikh shall live by honest labor.

(n) Guru's Sikh shall regard the mouth of a poor man as the Guru's treasure chest.

(o) Shall not steal, commit adultery, or gamble.

(p) A Sikh shall be said to be following the *Rehit* if he regards another's daughter as his own; another's wife as his mother; and is involved with his own wife. The same way, a Sikh wom an shall live with devotion to her husband.

(q) Guru's Sikh shall follow the Guru's instructions from birth to death.

(r) Upon meeting another Sikh, a Sikh shall say: '*Vaheguru Ji ka Khalsa Vaheguru Ji ki Fateh'.* This is the instruction for both men and women.

(s) It is not proper for Sikh women to observe *purdah* or to veil their faces.

(t) For a Sikh, there is no restriction regarding dress except the requirements of *dastaar* and *kachhehra.* For a Sikh woman, the wearing of a *dastaar* is optional.

### *i.* Birth and Name *Sanskaar*

(a) When, after the birth of a child in the home of a Sikh, the mother is able to move about and have a bath (there is no restriction as to the number of days), the family and relatives should take *Karah Parshad* to the gurdwara or buy it and in the presence of Guru Ji read the *Sabads* expressing joy and thankfulness such as '*Parmesar ditta banna'* (Sorath M:5), '*Satgur Saachae diyaa bhej'* (Aasa M:5), etc. Afterwards, if a *Paath* of Sri Guru Granth Sahib had been started, it should be completed and the *Vaak* taken. The *Granthi Singh* shall propose a name starting with the first letter at the beginning of the *Sabad* of the *Vaak* and, after receiving the approval of the congregation, announce it. A boy's name shall be followed by 'Singh' and a girl's by 'Kaur'. After this, Anand Sahib (six *pauris*) shall be recited; *Ardaas,* describing the joy at the Name ceremony of the child in appropriate words, said; and *Karah*

[5] As at birth

*Parshad* distributed.

(b) Child-birth is not to be considered as polluting because 'Birth and death are according to God's order. Persons come and go according to His Will. Food and drink are pure; God has caringly provided this sustenance.'

(c) Making a robe out of Sri Guru Granth Sahib Ji's *rumala* is *manmat.*

### *ii.* Anand *Sanskaar*

(a) The marriage of a Sikh man and a Sikh woman should be without consideration of caste or subcaste or ancestry.

(b) A daughter of a Sikh shall marry only a Sikh.

(c) Sikh marriage shall be performed according to the *Anand* procedure.

(d) Child marriage is forbidden among Sikhs.

(e) When a girl has reached maturity in body, mind and conduct, and is marriageable, she should be married to a suitable Sikh man.

(f) A betrothal ceremony prior to *Anand* is not necessary. However, if one is to be performed, the woman's people should some day arrange for a gathering in the presence of Sri Guru Granth Sahib Ji and, having completed the *Ardaas,* should present a *kirpaan*, a *kara* and some sweets to the young man.

(g) In fixing a date for *Anand*, reading horoscopes to search for date, day of the week, auspicious or bad days is *manmat*. Any day, which appears to be good, after consultation between the two parties, should be fixed.

(h) Wearing a *Sehra, Mukat, or Gaana*; worshipping forefathers; dipping feet in diluted milk; cutting a *berry* or *Jand* tree; filling a *gharoli*; sulking; reciting *chhands*; performing *havan*; setting up *vedi*; performances by dancing girls and use of alcohol are *manmat*.

*(i)* The bridegroom shall go to his in-laws' home taking with him the minimum number of persons desired by the bride's people. On both sides *Sabads* from *Gurbani* should be sung and they should greet each other with '*Fateh'.*

*(j)* At the time of marriage, people should gather in the presence of Sri Guru Granth Sahib Ji. The congregation or *Raagis* should do *kirtan*.

Then, the bride and the bridegroom should be seated in the presence of Sri Guru Granth Sahib, the bride on the left of the bridegroom. Getting permission from the congregation, the person (man or woman) officiating at the ceremony, should ask the parents or guardians of the bride and the groom to stand up and should say the *Ardaas* for the start of *Anand.* After this, he (she) should give the bride and the groom advice regarding the duties of married life according to *Gurmat.*

First he (she) should give both of them joint advice which should include instructions for molding of the union of husband and wife on the pattern of love of the human soul and the Supreme Soul (God) according to the meaning of *Laavaan* in *Raag Soohi*.

He (she) should tell them to be one light in two bodies through love and thus, fulfilling married life to become united with their common Beloved - *Akal Purakh.* Both have to make this union a means for the fulfillment of the sojourn of life in human form. Through this union, both have to live lives of purity under guidance from the Guru.

Then, the boy and the girl should be told their individual duties of married life.

The groom should be told that the bride's people have selected him as being the most suitable person; that he has to love his wife as part of himself under all circumstances and share his all with her; that he is the protector of her body and her honor; that he should be faithful; that he should honor her mother and father and relatives equally as his own mother and father and relatives.

The bride should be told that she has been united with this man in the presence of Sri Guru Granth Sahib and the congregation; that, living in *Nirmal Bhau* of him, she should regard him as the object of her total love and devotion; that in joy as well as in sorrow, at home or abroad, she should be faithful to him and care for him; that she should regard his mother, father, and relatives same as her own mother, father, and relatives.

Accepting the teachings, both the bride and the groom should make obeisance to Sri Guru Granth Sahib Ji. Then the groom's father or guardian should place one end of the groom's *palla* in the bride's hand and the person sitting in *tabiaa* should read the *Laavaan* given in *Soohi Mahla 4*. After each *Laav* has been read, with the groom leading and the bride following holding on to the *palla*, the couple shall circumambulate around Sri Guru Granth Sahib Ji four times. During the circumambulation, the congregation or the *Raagis* shall sing the *Laavaan* in sequence. After each *Laav*, the groom and the bride should make obeisance and stand up to listen to the next *Laav*. At the end they should make obeisance and sit down at their places. The *Raagis* or the person officiating at the *Anand* should recite the first five verses followed by the last verse of *Anand Sahib*. After that, the *Ardaas* for completion of the ceremony shall be said and *Karah Parshad* distributed.

(k) People of other faiths cannot be married according to *Anand* tradition.

(l) The union of the boy or the girl shall not be in exchange for money.

(m) If at any time, for some reason, the bride's parents visit her home and, there, food is ready, they should not hesitate in partaking of it. Not eating food is mere superstition. Sri Guru Baba and *Akal Purakh* have blessed the *Khalsa* with eating and feeding. The bride's and groom's people should dine together. This is why the Guru has brought the two families together.[6]

(n) If a woman's husband is taken away by death, if she wishes, she may look for a suitable husband and remarry. If a Sikh's wife dies, the same order applies to him.

*(o)* Remarriage is performed in the same manner as described above for *Anand.*

(p) Under ordinary circumstances, a Sikh shall not marry another woman while the first one is living.

*(q)* An *Amritdhari Singh* should get his *Singhni* also to take *Amrit.*

### *iii.* Death *Sanskaar*

(a) At the time of death, if a person is on a bed, he(she) should not be taken off it and laid on the floor. There should be no burning of lamps or offering of cows or any other *manmat* ceremony. Only *Gurbani* or (the words) 'Vaheguru', 'Vaheguru' should be recited.

(b) After a person has given up the body, there should be no wailing, breast-beating or doing *syaapa.* To bring the mind into acceptance of God's Will, it is good to do *paath* of *Gurbani* or continuing to say *'Vaheguru'.*

(c) Regardless of how young the person is, he(she) should be cremated. Where cremation cannot be arranged, the body should be immersed in water or disposed off in some other way. There should be no feeling of guilt on this account.

(d) There should be no consideration of day or night for the cremation.

(e) The dead body should be washed and dressed in clean clothes. The *kakkars* should not be separated (from the body). Placing (the dead body) on a plank, the *Ardaas* for departure (from this world) should be said. Then, the bier should be carried to the cremation site while reciting *Sabads* of *Vairaag*. Arriving at the site of the *Sanskaar*, a pyre shall be set up. Then, *Ardaas* shall be said for setting fire to

[6] Prem Sumarag

the body. Then, placing the body on the pyre, a son or some other relative or friend shall light the fire. The congregation should sit at some distance and do *kirtan* or recite *Sabads* of *Vairaag.* When the fire is fully lit (performing *kapaal kirya* is *manmat*) the congregation should return after doing *paath* of *kirtan Sohila* and saying the *Ardaas*.

Upon coming home, or at a nearby gurdwara, *paath* of Sri Guru Granth Sahib Ji shall be started. On the tenth day the *Ardaas* shall be said after *paath* of *Anand Sahib* (six *pauris*). If it cannot be done on the tenth day, any other day shall be fixed keeping in view the convenience of the relatives. The family and the relatives should jointly participate in this *paath*. If possible, there should be *kirtan* every night. After *dusehraa* no other ceremony is left.

(f) After the pyre of the dead person has cooled off, all the ashes including bones should be collected and immersed in flowing water or buried and the ground leveled. Building memorials at the site of the dead person's *Sanskaar* is forbidden.

(g) Doing *Adh Marag, syaapa, phoohri, deeva, pind, kirya, saraadh, buddha marna,* etc., are *manmat*. Picking ashes from the pyre and taking them for immersion in the Ganges, Patalpuri, Kartarpur and other places is *manmat.*

**iv. Other Ceremonies**

Other than these ceremonies, whenever there is any occasion for sorrow or joy (for example, entering a new home, opening a new shop, sending a child to school etc.) a Sikh should say *Ardaas* to seek *Vaheguru's* support. In Sikh faith the essential part of all ceremonies is the *paath* of *Baani* and *Ardaas.*

## 3. Service

i. Service is an important part of Sikh Faith. In order to inculcate it, an example is set up in the gurdwara itself. Its common forms are these: sweeping the gurdwara, repairs, serving the congregation by fanning it or serving water, service in the *Langar,* cleaning shoes, etc.

(a) *Guru ka Langar*. This has two purposes: one is to teach Sikhs to serve, the second is to eliminate considerations of high and low and untouchability.

(b) Any person high or low, of any caste or color, can sit in *Guru ka Langar* and eat there. While seating in the *pangat* there should be no discrimination based on nationality, color, caste or faith. Of course, only *Amritdharis* can eat out of the same plate.

# *PANTHAK* LIVING

**1.** Guru *Panth*

**2.** *Amrit* ceremony.

**3.** Procedure for declaring *tankhaah*.

**4.** Procedure for *Gurmata*.

**5.** Appeal against local decisions.

## 1. Guru *Panth*

Service is not limited to fanning (the congregation) or (serving in the) Langar. The entire life of a Sikh is dedicated to doing good to others. Fruitful service is one which can be maximized (in

benefits) with modest effort. This can be achieved through organization. For this reason, while fulfilling personal living, one has at the same time to fulfill his/her *panthak* duties. This organization is called the *Panth*. Every Sikh, while being a part of the Panth, has to fulfill his/her personal living.

(a) '*Guru Panth'*: The collection of all *Singhs* who are in readiness is called the *Panth*. The Ten Guru Sahibs prepared it and the Tenth Guru Sahib created its final form and handed over the Guruship to it.

## 2. *Amrit Sanskaar*

(a) To administer *Amrit*, a special place should be arranged. It should not be open to public traffic.

(b) There should be *Parkash* of Sri Guru Granth Sahib Ji. As a minimum, six *Singhs* in full readiness should be present out of which number one shall sit in *tabiaa* and the other five shall be available for administering *Amrit.* These could include *Singhnis* as well. All of them must have washed their hair.

(c) None of the Five Beloved Ones shall be a disabled person (i.e., blind, blind in one eye, lame, armless, or having chronic illness). None should be a *tankhaiya*. All shall be fit and ready *Singhs.*

(d) Every man and woman from every country, every religion and caste, who pledges to adopt the Sikh Faith and to live according to its principles, has the right to receive *Amrit.*

The person should not be too young; should be old enough to have sound judgment. Every person desiring to receive *Amrit* shall have washed his/her hair; be wearing each of the five *kakkars* (*kes, kirpaan* in *gaatra, kachhehra, kangha,* and *kara*); have no symbol of any other religion; not be bareheaded or wearing a cap; have no ornaments with piercing; and shall stand reverently in the presence of Sri Guru Granth Sahib Ji.

(e) If someone has committed a *kurehit* (an infringement of the *Rehit*) and is seeking to receive *Amrit* again, the Five Beloved Ones shall separate him/her from the others and assign him/her *tankhaah* in the congregation.

(f) Any one of the Five Beloved Ones administering *Amrit* shall instruct those seeking to receive *Amrit* in the principles of the Sikh Faith (as follows):

Sikh Faith teaches one to give up worship of the Creation and to worship the One Creator in love and devotion. To accomplish this, the principle means are study of *Gurbani*, service of the congregation of holy persons and of the *Panth*, service to others, love of (God's) Name and, having received *Amrit*, to lead a life following the *Rehit.* Are you happy to accept this Faith?

(g) After receiving an affirmative response, one of the Five Beloved Ones shall say the *Ardaas* for preparation of *Amrit* and take the *Hukam*. The Five Beloved Ones shall come and sit near the *Baataa* for preparation of *Amrit.*

(h) The *Baataa* shall be of *Sarab-loh* and should be placed on a clean object like a pedestal or *Sunehra,* etc.

(i) Clean water and *Patasas* shall be put in the *Baataa* and the Five Beloved Ones shall sit around it in *Bir-Asan*[7].

(j) They should recite the following *Baanis:*

*Jap, Jaap*, ten *Swayyias* (*Sravag Sudh* etc.)**,** *Benti Chaupai* (from '*Hamri karo haath de rachha'* to '*dusht dokh te leho bachai*'), Anand Sahib.

(k) The person reciting each *Baani* should keep his/her left hand on the rim of the *Baataa* and continue to stir the water with the right hand. His/her mind should be focussed. The others shall have both their

[7] *Bir-Asan*: Sitting with the right knee placed on the ground with the weight of the right leg supported on the foot, and keeping the left knee raisedup.

hands on the rim of the *Baataa* and their attention towards the *Amrit*.

(l) After the *Paath*, one of the (Five) Beloved Ones shall say the *Ardaas.*

(m) Only a seeker who has participated in the entire ceremony during the preparation of *Amrit* can join in receiving *Amrit.* Any one who arrives halfway (through the ceremony) cannot join in.

(n) At this time, remembering Siri *Kalgidhar*, the Tenth King, our Father, each seeker of *Amrit* should be asked to sit in *Bir-Asan*, cup his/her hands by placing his right hand in the palm of the left hand, and given five helpings of the *Amrit.* As each helping is given, the following shall be said:

'Say, *Vaheguru Ji ka Khalsa Vaheguru Ji ki Fateh'*. The receiver of *Amrit* shall drink it and say: '*Vaheguru Ji ka Khalsa Vaheguru Ji ki Fateh'*. Then, the *Amrit* shall be sprinkled in his eyes five times and five times poured into his/her hair. At each step, the receiver of *Amrit* shall keep repeating '*Vaheguru Ji ka Khalsa Vaheguru Ji ki Fateh'*

after the one administering it. If there is *Amrit* left over, all the recipients, men and women, shall share it.

(o) Next, the Five Beloved Ones shall jointly, with one voice, tell those who have taken *Amrit*, Vaheguru's Name, recite the *Mul Mantra* and get them to repeatedly say:

"੧ ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥"

'One God, Eternal, Reality, The Name, Creator and Doer, All-pervading, Without fear, Without enmity, Timeless Form, Unincarnate, Self-existent, (understood) through the Guru's grace.'

(p) Next, one of the Five Beloved Ones shall tell them the *Rehit:*

"As of today, 'ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨ ਮਿਟਾਇਆ' having been born to Satguru you have destroyed your cycle of birth and have joined the *Khalsa Panth.* Your spiritual Father is Sri Guru Gobind Singh Ji, spiritual Mother is Mata Sahib Kaur Ji and you are residents of Anandpur Sahib. Being children of the same Father, you are brothers among yourselves and with all the other *Amritdharis*. Abandoning your previous family, deeds, actions and beliefs, that is, giving up even the thought of previous caste, family, birth, nationality or religion, you have become *Khalsa*. Besides the One *Akal Purakh*, you will not worship any god, goddess, incarnation, or messiah. You will accept no one other than the Ten Guru Sahibs and their Word as the bestower of liberation. You know *Gurmukhi* (if not you should learn it) and as a minimum you will daily recite - or listen to them being read - the *Baanis:* **Jap, Jaap,** the ten **Swayyias** (*Sravag Sudh,* etc.), **So Dar Rehraas**, and **Sohila.** You should read, or listen to the reading of, Sri Guru Granth Sahib and at all times keep with you the five *kakkars; kes, kirpaan,*[8] *kachhehra*[9] *kangha* and *kara*[10]

**You shall not commit the following four *kurehits*:**

1. Disrespect to hair.
2. Eating 'kuttha[11]'
3. Adultery
4. Use of tobacco.

[8] No limit can be placed on the length of a *kirpaan*.

[9] *Kachhehra* can be of any cloth but shall not extend below the knees.

[10] *Kara* shall be made of *Sarab-loh*

[11] *Kuttha* means meat which is prepared according to Muslim rituals.

If any of these *kurehits* is committed, it will be necessary to receive *Amrit* over again. If a *kurehit* occurs against one's will or involuntarily, there is no punishment for it. Do not keep the company of *Sirgums,*[12] *Nari-mar* (who, being a Sikh, commits these acts). Be engaged in the service of the *Panth* and the gurdwaras; give Guru's *daswandh* (one-tenth) out of your earnings; and do everything according to *Gurmat.*

Remain part of the organization (as beads on a common string) according to the principles of the *Khalsa* Faith. If there is an error in following the *Rehit*, present yourself in an assembly of the *Khalsa* and humbly ask for forgiveness of *tankhaah* and be careful in the future."

(q) The following are *tankhaaiyas*.

1). Any one who associates[13] with Minas,[14] Masands, Dhirmalias, Ramrayyas, and other enemies of the *Panth;* or with *Nari-mars*, with those who practice female infanticide, or *Sirgums* becomes a *tankhaaiya.*

*2)* One who eats food left over by, or shares food with, a person who has not taken *Amrit.*

3) One who dyes his beard.

4) One who sells or buys marriage for his/her son or daughter.

5) One who use any intoxicant (marijuana, opium, alcohol, poppy seeds, cocaine, etc.).

6) One who performs any ceremony contrary to *Gurmat*.

7) One who has violated any of the *Rehit*.

(r) After imparting this instruction, one of the Five Beloved Ones shall say the *Ardaas.*

(s) Then, the *Singh* sitting in *tabiaa* shall take the *Hukam*. If any of those who have received *Amrit* did not have his/her name selected from Sri Guru Granth Sahib Ji, should receive a new name at this time.

(t) Finally, *Karah Parshad* shall be distributed. All the *Singhs* and *Singhnis* who have boarded the ship (of the Guru) shall eat *Karah Parshad* out of the same *baataa.*

## 3. Procedure for Fixing *Tankhaah*

(a) If any Sikh happens to violate any part of the *Rehit*, he/she shall present himself/herself at a nearby congregation of the Guru and, standing before the congregation, confess his/her offense.

(b) Five Beloved Ones shall be selected from the congregation in the presence of Sri Guru Granth Sahib Ji. They shall consider the lapse of the penitent and propose the *tankhaah* (penalty) to the Guru's congregation.

(c) The congregation shall not be stubborn while forgiving, nor should the one awarded the punishment hesitate in serving the punishment given. The punishment awarded should be any type of service, preferably one that can be carried out physically.

(d) Finally there should be *Ardaas* for the correction.

## 4. Procedure for *Gurmata*

(a) A *Gurmata* can only be held for those issues which support the fundamental principles of the Sikh Faith, that is, the status of Guru Sahibs or Guru Granth Sahib; purity of the *Bir*; *Amrit*;

[12] *Sirgum* is one who having had uncut hair cuts it off.

[13] By association is meant association of eating together or intermarriage. Explicitly, it means associations of brotherhood created through intermarriage. Guru Sahib intended to unite the *Panth* so that separate centers of gurudom or of hybrid versions of Sikh Faith do not arise.

[14] Out of these, it is all right to associate with ones who take *Amrit* and join the *Panth.*

*Rehit-Behit* 'the lifestyle'; preserving the organization of the *Panth*. On any other routine (religious, educational, social, political) issue, only a *mata* 'consultation' can be held.

(b) *Gurmata* can only be done by the *Shromani Jatha* selected by the *Panth* or by a representative gathering of the *Guru-Panth*.

## 5. Appeal Against Local Decisions

Decisions of the local congregations can be appealed before Sri Akal Takhat Sahib.



## GLOSSARY OF PUNJABI TERMS

*Aarti:* The Hindu practice of placing lighted lamps in a tray and rotating it around or in front of an idol.

*Adh Marag, syaapa, phoohri, deeva, pind, kirya, saraadh, buddha marna:* Hindu rites at a person's death.

*Akal Purakh:* Timeless, All-pervading. A name for God.

*Akhand Paath:* Continuous, uninterrupted, complete reading of Sri Guru Granth Sahib.

*Amrit:* The sweet water used at the initiation ceremony.

*Amritdhari:* A person formally initiated into the Sikh Faith.

*Anand:* Joy; marriage according to Anand ceremony; title of a particular set of verses in Sri Guru Granth Sahib.

*Ardaas.* Prayer at the beginning and end of every Sikh ceremony, prayer session, or function.

*Awaza:* Same as *Hukam.*

*Baani(s):* Word(s) of the Gurus. A verse or set of verses in Sri Guru Granth Sahib or Sri Dasam Granth Sahib.

*Baataa:* Open iron vessel.

*Basanti:* Saffron.

*Bhaala:* Spear.

*Bir:* Literally, the bound volume. The physical form of Sri Guru Granth Sahib.

*Bir Asan:* Sitting with the right knee placed on the ground with the weight of the right leg supported on the foot, and keeping the left knee raised up.

*Chanani:* Canopy over Sri Guru Granth Sahib.

*Chandani:* Same as *Chanani.*

*Chhand(s):* A form of verse. Here meaning lewd songs.

*Chowr:* A fly-whisk.

*Darshan:* Sight, vision.

*Dastaar:* Turban worn over the hair.

*Dhirmalias:* Followers of Dhir Mal, son of Ram Rai, who did not accept Sri Guru Harkrishan Ji and Sri Guru Tegh Bahaadar Sahib as Gurus.

*Diwan:* Assembly, congregation.

*Dusehraa:* The tenth day ceremonies.

*Fateh:* Sikh greeting a Sikh by saying: *Vaheguru Ji ka Khalsa Vaheguru Ji ki Fateh* 'the Khalsa belongs to God, Victory belongs to God.'

*Gaana:* A string of colored beads or of goat's hair, with large cowries and iron ring attached, tied round the wrist at marriages; a string of three cords - red, green and yellow - which is bound on the right wrist of the bridegroom and bride at weddings to ward off evil spirits.

*Gaatra:* A sash slung around the head and one shoulder with a band to hold a weapon, typically the *kirpaan. Gharoli:* An earthen vessel.

*Granthi:* Reader of Sri Guru Granth Sahib. *Gurbani:* Guru's word, Sri Guru Granth Sahib. *Gurmat:* Guru's teachings.

*Gurmata:* Guru's conference and its decision regarding fundamental principles of the Sikh Faith.

*Gurmukhi:* The script for Punjabi language used in Sri Guru Granth Sahib.

*Guru ka Langar:* The common Sikh kitchen where all eat together without distinction of caste, family, nationality, creed, etc.

*Guru Panth:* The collection of all *Singhs* who are in readiness (Amritdhari Sikhs) is called the *Guru-Panth*.

*Hukam:* The verse from at the top of the left page or continuing from the previous page, when Sri Guru Granth Sahib is opened.

*Jaikaara:* Slogan of victory. The leader shouting the slogan shouts: *Bolay so Nihaal* 'Whoever says (God's Name) will be fulfilled'. The assembly response: *Sat Sri Akal* 'True is the Immortal Lord'.

*Jot:* Light; ghee lamp.

*K's:* Five articles or symbols, the name of each of which starts with the letter 'k', which every Sikh has to have at all times. These are *kes, kirpaan, kachhehra, kangha*, and *kara*.

*Kachhera:* The Sikh shorts made of any cloth but not extending below the knees (one of the five k's).

*Kakkars:* The five k's, namely, *kes, kirpaan, kachhehra, kangha,* and *kara. Kangha:* A wooden comb; one of the five k's.

*Kapaal kirya:* Hindu rites at a person's death.

*Kara:* Iron bangle (one of the five k's).

*Karah Parshad:* Pudding prepared from three ingredients (flour, choice sugar, and ghee in equal parts) distributed at Sikh ceremonies and prayer meetings.

*Katha:* Religious discourse or exposition.

*Khalsa:* Guru's own. A person, group of persons, or the entire brotherhood of persons formally initiated into the Sikh Faith by taking *Amrit*. *Khandaa:* Double-edged sword.

*Kirpaan:* Sword or dagger (one of the five k's).

*Kirtan:* Singing of God's praises, using *Sabads* from Sri Guru Granth Sahib or other approved sources.

*Kurehit:* An infringement of the *Rehit*.

*Laav:* One of the four stanzas in the *Sabad* referred to as *Lavaan*.

*Laavaan:* Literally, plural of *Laav*. Often used to describe a particular *Sabad* in *Raag Soohi* in which Siri Guru Ram Das Ji uses the practice of four circumambulations in a Hindu marriage ceremony to illustrate four stages in attaining union with God.

*Langar:* Guru' kitchen.

*Mahatma:* Great soul.

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| *Manji Sahib:* | The cot or other dais on which Siri Guru Granth Sahib is placed. |
| *Manmat:* | Literally, 'mind's wisdom' or willfulness as opposed to *Gurmat*. |
| *Masand(s):* | Descendants of Masands, representatives of the Gurus at various places, who became corrupt and were disenfranchised by Sri Guru Gobind Singh Sahib. |
| *Mata:* | Consultation; resolution. |
| *Mukat:* | Crown. |
| *Minas:* | Followers of Baba Pirthi Chand, older brother of Sri Guru Arjan Dev Ji, who did not accept Sri Guru Arjan Dev Ji and his successors as Gurus. |
| *Mundavani:* | The last verse in Sri Guru Granth Sahib given by the Gurus. |
| *Mutth:* | Hermitage. |
| *Nagaara:* | A drum. |
| *Nirmal Bhau:* | Loving respect. *Nishaan Sahib:* The Sikh religious flag. |
| *Paath:* | Reading. |
| *Paathi:* | Reader. |
| *Palla:* | A piece of cloth. |
| *Pangat:* | Line. Generally referring to the line of people sitting down at *Langar.* |
| *Panth:* | The collection of all *Singhs* who are in readiness is called the *Panth.* Same as *Guru-Panth.* |
| *Panthak:* | Of interest to the community as distinct from being of interest to an individual only. |
| *Parkash:* | Siri Guru Granth Sahib's being open. |
| *Patasa:* | A form of sugar. |
| *Patit:* | Fallen; apostate. A Sikh who commits one of the four cardinal forbidden acts. |
| *Pauri:* | A form of verse used in Siri Guru Granth Sahib. The *Vaars* constitute a string of *pauris.* So also the *Baanis* titled '*Anand', 'Jap'*, among others, consist of *pauris.* |
| *Purdah:* | The practice of women not showing their faces in public. |
| *Pustakanwale:* | Booksellers. |
| *Raag(s):* | Musical measures. |
| *Raagmala:* | The last collection of verses in Siri Guru Granth Sahib which does not indicate authorship by any of the Guru Sahibs or Bhagats. |
| *Rahu-Reet*: | Way of life. |
| *Ramrayya(s):* | Followers of Ram Rai, older brother of Sri Guru Harkrishan Ji who did not accept Sri Guru Harkrishan Ji as Guru. |
| *Rehit:* | Lifestyle. |
| *Rumala:* | A square piece of cloth used to cover Siri Guru Granth Sahib. |
| *Sabad(s):* | Verses from Siri Guru Granth Sahib. |
| *Sanskaar:* | Ceremony. |

*Sarab-loh:* All-iron.

*Sehra:* A decorative headband.

*Sharadh, pittar, khiah, pind, pattal*, *havan, yagya, tarpan, tilak, janeoo, tulsi mala*, *sheerni:* Hindu rites at or after a person's death

*Shromani Jatha:* The supreme group.

*Singh(s):* Sikh(s) formally initiated in the Faith; *Amritdhari* Sikh(s).

*Singhni(s):* Sikh woman or women formally initiated in the Faith; *Amritdhari* Sikh woman or women.

*Sirgum:* One who having had uncut hair cuts it off

*Sloke(s):* A form of verse.

*Sukh-Asan:* Closing Sri Guru Granth Sahib for the night or for movement from one place to another.

*Sukhna:* A promise to make an offering if a wish is fulfilled.

*Sunehra:* The color of gold.

*Surmai:* Blue.

*Syaapa:* Wailing while beating one's knees and forehead with one's hands.

*Tabiaa:* In service of; sitting in *tabiaa* describes a person sitting behind and gently swaying the chowr over Sri Guru Granth Sahib.

*Taka:* A coin worth two paise, equal to one thirty-second of an Indian rupee. It is now obsolete. Signifies a nominal amount of cash.

*Tankhaah:* A fault.

*Tankhaiyya:* One who is at fault; defined in Sikh Rehit Maryada on page 27.

*Vaak:* Same as *Hukam*.

*Vaar:* Sets of verses in Sri Guru Granth Sahib which are sung to the tune of ballads. These typically consist of a string of *pauris* occasionally augmented by *Slokes*.

*Vaheguru:* The Sikh term for God.

*Vairaag:* Detachment or separation from one's beloved.