

# IMPORTANT TO READ BEFORE TAKING AMRIT

## Main Purpose of Taking Amrit

There is much emphasis placed on taking and administering *Amrit*, but unfortunately, the main purpose of taking *Amrit* is often not adequately explained. First and foremost, it's essential to understand the purpose of life. Taking *Amrit* and embracing the Guru is the path to understanding the purpose of life so that, instead of wasting life in ignorance of our mind's thoughts, we can make it meaningful, successful and blissful. *Gurbani* teaches us:

***bheyee praapat maanukh dehuree'aa.***

***gobind milan kee eh teree baree'aa.***

*"You have been blessed with the human body. This is your opportunity to meet your Creator." (Raag Aasaa M:5, Ang 378)*

***safal janam mo kau gur keenaa.***

***dukh bisaar sukh antar leenaa. (1)***

***giaan anjan mo kau gur deenaa.***

***raam naam bin jeevan man heenaa. (1) rahaa'o.***

***naam'dev simran kar jaanaa.***

***jag'jeevan sio jee'o samaanaa. (2.1.)***

*"The Satguru has made my life successful. I have forgotten all worldly sorrows and merged into inner peace. The Guru has applied the eye medicine of wisdom to my eyes; now, without Vaheguru's Name, life seems void. Namdev Ji says: through meditation, I have recognized Vaheguru, and my soul has become one with the Giver of life." (Raag Bilaaval, Sri Namdev Ji, Ang 857)*

## Purpose of Taking Amrit

### 1. To answer the Guru's call:

***hukam manniyai ho'vai par'vaan,***

***taa khas'mai mahal paae'see.***

*"By obeying the divine command, one is accepted by Vaheguru and able to go to Sach Khand, the Home of Vaheguru." (Raag Aasaa M:1, Ang 471)*

### 2. To awaken the inner Divine Light:

***charan kamal rid antar dhaa're.***

***pragattee jot mil'e raam piyaare. (2)***

*"When one holds the Guru's lotus Feet (Beautiful Holy Word) in their heart, the Divine Light awakens within, and the beloved Vaheguru is realized." (Raag Aasaa M:5, Ang 375)*

**3. To realize the Amrit within oneself:**

***antar khoo'ttaa amrit bhariyaa,***

***shab'dai kaarr pee'ai pane'haaree.***

*"Within the depths of your being lies a hidden well, overflowing with 'Amrit' —lifeliness. Through the Shabad (Divine Word/Sound), the consciousness draws and drinks it."*

**4. To hear the unstruck Divine sound (Anhad Shabad) within:**

***gurmat raam jap'ai jan pooraa.***

***tit ghaatt an'hat baa'je tooraa. (2)***

*"A person who follows Gurmat and chants the Divine Name becomes a perfect devotee, and hears the unstruck divine sound within." (Raag Gauree M:1, Ang 228)*

**5. To become an embodiment of Akal Purakh and serve humanity:**

***mithiyaa tan nehee par'upkaaraa.***

*"That body is false which does not serve others." (Raag Gauree M:5, Ang 269)*

## **What Is Amrit?**

Professor Amardeep Kaur, in her book *Gursikh Rehnee* (p. 17-18), writes:

*"Amrit is the Name of Vaheguru. It is the Shabad (Divine Word/Sound) also known as 'Naam.' As mentioned in Gurbani, 'naanak ke ghar keval naam' (Raag Bhairao M:5, Ang 1136). The purpose of the Ten human forms of the Guru was to establish the practice of 'Gurmat Naam.' It is through Sri Guru Granth Sahib Ji that the eternal Guru Jyot (Divine Light) continues to bless seekers with the gift of Amrit Naam (life-giving Divine Name/Sound). By practicing this Naam through the Guru's Hukam (instructions), one finds Naam dwelling within and fulfills the true purpose of human life."*

## Where Should *Amrit* Be Taken?

Nowadays, many *Amrit Sanchaars* take place, but the spiritual outcomes seem to be declining. Why? Because these *Amrit Sanchaars* are not always conducted according to complete *Guru Maryada*. As a result, many miss the spiritual blessings and the full impact of taking *Amrit*. *Amrit* does not belong to any individual, organization, or sect. *Amrit* is the gift of *Akaal Purakh*, given only through the Guru. Therefore, there is no such thing as “my *Amrit*” or “your *Amrit*.”

***amrit pee'aa, satgur dee'aa.***

***avar na jaanaa, doo'aa tee'aa.***

*“I drink the Amrit given by Satguru, the Perfect True Guru. I do not recognise any other second or third thing.”*

*(Raag Maroo M:1, Ang 1034)*

Guru Ji clearly states there is only one *Amrit*:

***naanak amrit ey'k hai, doo'jaa amrit naa'eh.***

*“Guru Ji says: There is only one Amrit, there is no other Amrit.”*

*(Raag Saarang M:2, Ang 1238)*

## Principles Regarding *Amrit Sanchaar*

The decision and conduct of any *Amrit Sanchaar* must align with *Guru Maryada* — not the will of any individual, group, or institution. It is not considered true *Amrit* if the following standards are not upheld:

1. The original, fully intact (joined letters) form of *Sri Guru Granth Sahib Ji*, known as *Lareedaar Saroop*, must be present and respectfully installed.
2. The *Singhs* participating in the *seva* of the *Amrit Sanchaar* must be *rehatvaan* (disciplined), spiritually sound, and physically healthy.
3. *Pataasey* (sugar wafers) must be prepared by *Gursikhs*, not store-bought, where it is most likely that tobacco users prepared them.
4. The *Khanda* (double-edged sword) and *Baattaa* (bowl vessel) used to prepare *Amrit* must be made of *Sarbloh*

- (pure iron), not stainless steel or any other metal.
5. The *Karaah Parshaad* must also be prepared and served in a *sarbloh* vessel.
  6. Both women and men, regardless of caste or background, must take *Amrit* from the same *Baattaa* (bowl vessel) of *Amrit*.
  7. All *Abhilakhis* (candidates) for *Amrit* must be wearing all complete *Panj Kakaars*.
  8. Both women and men must appear in complete *Khalsa* form, which includes the wearing of the *Dastaar* (turban), untied beard for men, and *Gurmukhi* attire.
  9. Before taking *Amrit*, each *Abhilakhi* must be individually presented to the *Panj Pyaare* for questioning and examination to assess their readiness and suitability for *Amrit* and commitment to living *Gurmat*.
  10. *Amrit* must be administered by all of the *Panj Pyare*, not just by one individual from the Five, as per the following *Rehat-namas* (codes of discipline):

***ikk sikh, du'e saadh-sang, panjee parmesar.***

*"One is a Sikh, two form the holy sangat, and five embody Vaheguru Himself." (Bhai Gurdaas Ji)*

***panch singh amrit jo de'vai,  
ta ko sir dhar chhak pun le'vai.***

*"When the Five Singhs administer Amrit, one should place their head in surrender and receive it with reverence." (Rehat-nama: Bhai Desa Singh Ji)*

### **Important Considerations During Amrit Sanchaar**

1. *Gursikhs* consider the *Panj Pyaare* in their *Amrit Sanchaar* to be the same as the original *Panj Pyaare* blessed by Guru Gobind Singh Ji. Therefore, they see Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Bhai Himmat Singh Ji, Bhai Mohkam Singh Ji, and Bhai Sahib Singh Ji present in the Five Singhs doing *seva* of administering *Amrit*.
2. *Gursikhs* feel the divine light pouring from the drops of *Amrit*, cleansing sins of many lifetimes. They savour each moment of the experience and feel the light of the Guru travelling

through every part of their body, from head to toe.

3. When one or more spiritual personalities bless them by placing their hands on their head, *Gursikhs* feel immensely blessed. During *Amrit Sanchaar*, they believe that not one or two but five blessed souls, in whom *Guru Sahib* Himself is manifest, place their hands on them and bless them with *Naam*.

### **Commands at the Time of Taking Amrit**

Professor Amardeep Kaur writes in her book *Gursikh Rehnee* (pp. 20–21):

***ikko naam hukam hai,  
naanak satgur dee'aa bujhaa'e jee'o. (5)***

*"The True Guru has given the understanding that the One Naam (Divine Name/Sound) is Hukam, divine commandment."  
(Raag Siri Raag M:1, Ang 72)*

*"To absorb and practice this supreme command (Hukam), certain supporting practices (Rehats) are established by Guru Sahib at the time of bestowing the Amrit. These include positive Rehats (things to practice) and negative Kurehats (prohibited actions). Without pledging to follow these, the gift of Amrit cannot be received."*

### **Taking Amrit — A New Birth**

Upon taking *Amrit*, a *Gursikh* is spiritually reborn into the House of *Guru Sahib*. Their previous identity — including caste, background, and past sins — is erased. From that moment, they belong solely to the *Guru's House*. By adopting *Rehat* and receiving *Amrit*, they become recognised as the *Khalsa* (the Pure, free from the impurities of man-made beliefs, rituals and fears.

They recognize their spiritual father as *Guru Gobind Singh Ji*, their spiritual mother as *Mata Sahib Kaur Ji*, their spiritual homeland as *Sri Anandpur Sahib*, and their family as the *Khalsa Panth* — the community of the Pure that identifies with the Timeless Truth alone.

A *Gursikh* worships only *Akaal Purakh* and does not recognize any other deity, prophet, or religious scripture as a

liberator. They accept *Akaal Purakh* as their sole liberator in the form of the *Guru*.

The *Guru* is the *Shabad* — the Living Word and Voice of *Vaheguru* — and the *Jot* — the fully manifested Divine Light of *Vaheguru*. *Gursikhs* believe that this Eternal, Timeless, and Unchanging *Guru* (*Shabad* and *Jot*) was revealed in ten human forms, and now resides in *Sri Guru Granth Sahib Ji*.

They see Sikhi as the highest and purest path — the only path that fully conquers the lower human tendencies (lust, anger, greed, attachment, and ego-driven pride), as well as the influence of *Maya* — the temptations of the world-play that distracts the soul. Instead, it elevates the soul to become a living embodiment of the Divine, uniting with *Vaheguru* in this very life and ultimately reaching its true ever-lasting home of *Sach Khand* (the Realm of Truth).

### **The Panj Kakaar**

After taking *Amrit*, a *Gursikh* observes the *Panj Kakkaars*—five articles of faith considered an inseparable part of their body—never to be removed, even while bathing, working, or sleeping:

1. Knee-length, white cotton ***Kachhera*** (special shorts) with a tie-string
2. ***Kara*** (bangle) made of *sarbloh* (pure iron)
3. ***Kirpan*** (sword) made of a *sarbloh* blade and secured in a *Gatra* (shoulder strap)
4. ***Kangha*** (comb) made of wood.
5. ***Keski*** (short turban).

During bathing, the *Kangha* is secured in the *Keski* and tied around the waist. When changing the *Kachhera*, one removes the wet one from one leg and wears the dry one before completely removing it from the other leg—never removing it fully from both legs at once. The *Kachhera* is not changed with the head being uncovered. The *Kangha* is always kept intact and clean. If even one tooth breaks, a new *Kangha* is placed in the hair to prevent damage to the hair.

If any *Kakkaar* is becomes separated from the body, a

*Gursikh* on uniting the *Kakkaar* back with the body would recite *Japji Sahib* and do an *Ardaas* seeking forgiveness for the shortcoming in discipline.

### **More on the *Kachhera*:**

A *Gursikh* is always mindful that the *Kachhera* is *Reb'daar*, meaning that it is fitted, not loose, from the bottom end. Boxer shorts or any other kind of underwear cannot be accepted as a replacement for the *Kachhera* given by the Guru. Therefore, *Gursikhs* strictly follow the *Maryada* (discipline) of wearing the *Kachhera*.

### **More on the *Kara*:**

A *Gursikh* does not wear a *Kara* made of gold, silver, brass, or with any engraved design or grooves. It must be of plain *sarbloh* (pure iron). *Gursikhs* keep the *Kara* clean using sand, ash, lemon, or citric acid. While washing hands, they make sure the *Kara* is also cleaned and dried to avoid skin irritation from a wet *Kara*.

### **More on the *Kirpan*:**

A *Gursikh* is conscious that their *Kirpan* is a usable (i.e. sharp and kept clean) and made of *sarbloh*. Just as worldly armies wear visible weapons as a representation of their readiness and duty, the *Khalsa*—the army of *Akaal Purakh*—also wears their *shastar*, holy weapon, openly as prescribed by the Guru. Therefore, *Gursikhs* wear a small *Kirpan* underneath their clothes and a visible full-sized *Kirpan* on top of their attire without hesitation or shame.

*Gursikhs* do not wear symbolic *Kirpans* (like pendants or thread-tied ones) as this does not fulfill the Guru's command. In high-security areas like airplanes or restricted zones, they may wear a very small appropriate sized *Kirpan* instead of going without it.

### **More on the *Kangha*:**

*Gursikhs* always keep at least two *Kanghas* at home and during travel. *Gursikhs* tend to tie a thread to their *Kangha* to prevent

it slipping from their hand and stay fixed in the hair.

When combing their hair, they collect their broken hairs and prevent them from being thrown on the ground by respectfully keeping them in a pouch or container. When enough hair is collected,

### **More on the Keski:**

Just as a *Gatra* (strap) is necessary for holding a *Kirpan*, a *Dastaar* (turban) is essential for protecting and honoring one's *Kes* (hair). Historically, *Kes* (hair) and *Dastar* (turban) are inseparable. Hence, *Gursikhs* wear a small *Dastaar* (*Keski*) even while sleeping to ensure the hair remains covered.

The *Keski* is usually 2 to 3 meters long. Professor Piara Singh Padam, a distinguished Sikh scholar and historian who was recognised for his work by the Shiromani Gurdwara Parbandhak Committee (SGPC), wrote in his book *Gobind Sagar*:

- (i) *"Over the past two centuries, Kes has taken a prominent place among the Kakkaars, while Keski has gradually disappeared. It appears that during the dark and difficult times of the eighteenth century, Keski was replaced by Kes, and over time, Keski slowly faded from the list of the Five Kakkaars."* (Ref: 'Gobind Saagar', p. 120)
- (ii) *"In the outer Rehat (discipline), Kes holds a special place that no one can deny. However, I hold the belief that originally Keski—in other words, the Dastaar (turban)—was part of the Panj Kakkaar. I do not know when the word Kes became more popular than Keski. The reason is that the Panj Kakkaar considered essential to Rehat at the time of the formation of the Khalsa were all externally visible articles: Keski, Kangha, Kara, Kachhera, and Kirpan. In contrast, Kes is already a natural part of the body. The giving of the instruction to not to cut it in any way is sufficient enough. Guru Gobind Singh Ji made this clear to his Sikhs in the Hukam-namas: 'Bhadan Neehee Karnaa' — 'Do not cut your hair.' This Hukam (holy order) has also been given prominence as the first of the four Kurehats (major prohibitions), as evidenced in the Rehat-namas."* (Ref: 'Gobind Saagar', p. 127)



Jathedar Giani Surinder Singh Ji 'Samraatt' of the Budha Dal mentioned during *Katha* (spiritual discourse) that *Keski* is the fifth *Kakkaar*. In one of his talks, he said:

*"Neo-preachers have made Kes the fifth Kakkaar. They say Kes, Kara, Kangha, Kirpan and Kachhera are the Panj Kakkaar. But in reality, Kes is the Guru's Mohar, seal of identity and the fifth Kakkaar is blue-colored Keski that was introduced as a tradition of the Khalsa Panth by Guru Gobind Singh Ji themselves.*

*A Keski can range from 2 to 5 meters in length. Upon taking Amrit, just like the Kachhera, Keski too should always be part of the body. In earlier times, every Sikh—male and female—wore a Dastar. Unfortunately, many today do not even keep all of the Panj Kakkaar, let alone aim for Chardi Kala (spiritual positivity)."*

While tying the *Dastaar*, *Gursikhs* never hold the fabric in their mouth, as doing so could cause saliva to come into contact with the *Dastaar* and potentially touch their *Kes* — an act considered as disrespectful as spitting on one's *Dastaar* or *Kes*. Instead, they tie their *Dastaar* with reverence, layer by layer, and never wear or remove it like a hat.

### **The Four Bajjar Kurehats (Major Prohibitions)**

After taking *Amrit*, a *Gursikh* sincerely prays before Sri Guru Granth Sahib Ji to bless them with avoiding the four major prohibitions that lead to apostasy and the Guru's Hand of blessings being lifted from their head:

1. **Disrespecting Kes (Hair):** From the hair on the head to the smallest body hair, all are considered sacred *Kes*. *Gursikhs* must not cut, trim, bleach, dye, or remove any hair via laser, threading, or any other means. If facial hair appears on women due to hormonal imbalances, they are advised to seek natural treatments like naturopathy within the boundaries of *Gurmat*.
2. **Eating Kuttha (killed meat):** Scholars interpret *Kuttha* as meat from a killed animal, and the term is not limited to meat slaughtered by any specific religious method. In simple terms, *Gursikhs* avoid meat, fish, and eggs. They also

carefully check ingredients to avoid purchasing food containing such items, and refrain from using any cooking utensils or dishes that have been used to cook or serve meat, fish, or eggs.

3. **Adultery or immoral relationships:** *Gursikhs* view women as mothers, sisters, or daughters, and men as fathers, brothers, or sons. They refrain from watching obscene films or pornography and use social media responsibly. According to *Gurmat*, relationships such as boyfriend/girlfriend are considered immoral. A *Gursikh's* interactions with the opposite gender are conducted with respect, pure intentions, and always mindful to keep appropriate boundaries.
4. **Use of intoxicants:** *Gursikhs* do not consume tobacco, alcohol, or any intoxicant. They won't even touch such substances or do business in them. The hands of someone who consume intoxicants (drugs, alcohol or tobacco) are never considered clean, even if they wash them, because the drug, tobacco or alcohol comes out from their pores and sweat. Therefore, eating food cooked prepared, served or touched by a intoxicant user (i.e. smoker, drinker, vaper etc) is indirectly consuming tobacco or drugs and therefore indirectly leads one's consciousness to apostacy. In this spirit, *Gursikhs* believe that drinking water from the hand of someone who uses tobacco is the same sin as drinking alcohol.

***tanak tamaakoo sevee'yai, dev pittar taj jaa'e.***

***paanee taa ke haath ka, mad'raa sam agh daa'e. (22)***

*"Even the slightest use of tobacco causes one's Guru and noble ancestors — martyrs and saints — to depart from their side. Drinking water from the hand of a tobacco user is considered as sinful as drinking alcohol." (Sri Gur Pratap Suraj Granth – Vol. 10, Rut 5, Ansu 29)*

### **Nitnem – Daily Practice of Naam and Bani**

Nature has blessed the early hours of the day (midnight to

dawn) as a unique time for *bhagti* — spiritual devotional worship. *Gursikhs* rise during *Amrit Vela* and begin meditating on the *Gur-mantar* with each breath. They wake up slowly, visit the washroom, and while maintaining remembrance of *Naam*, take a bath while keeping their *Keski* and *Kangha* intact. After bathing, they spend at least half their morning *Nitnem* time doing *Gur-mantar Jaap* (as taught by the *Panj Pyaare*), then spend the other half of their morning *Nitnem* time reciting at least five times the *Mool Mantar*, followed by the prescribed five *Banis* (1. Japji Sahib, 2. Jaap Sahib, 3. Svaiyye, 4. Benti Chaupai, and 5. Anand Sahib). This spiritual practice helps cleanse the soul from sins of many lifetimes.

On completion of their morning *Nitnem*, they do *Ardaas* whilst standing. No meal is consumed before completing the morning *Nitnem* (except water if necessary).

Throughout the day, *Gursikhs* remain mindful of Vaheguru. In the evening, they read *Rehraas Sahib*, followed by an *Ardaas* whilst standing. Before sleeping, they sit cross-legged with alertness to recite *Sohila Sahib*, then fall asleep while doing *Naam Simran*.

*Gursikhs* dedicate a tenth of their time (about two and half hours daily) to remembrance. Reading only *Bani* without doing *Naam Simran* is considered only half a *Nitnem*. *Gursikhs* continuously remember Vaheguru using the breathing method taught by the *Panj Pyaare*, and such *Gursikhs* become loved by the Guru.

Such *Gursikhs* not only live by *Amrit* but inspire others to receive it by being a living example.

### **Gurmat Living**

After receiving *Amrit*, a *Gursikh* joins the *Khalsa Panth* and considers their head entrusted to the *Guru*. A *Gursikh* always remains prepared to offer their head whenever needed by the *Khalsa Panth*.

***poojaa akaal kee, parchaa shabad kaa, deedaar khalsay kaa.***  
*"Worship the Akaal, live by the Shabad, and behold the Khalsa."*

A *Gursikh* does not worship any kind of idol. The true image of the *Guru* is *Bani*. A *Gursikh* does not worship or keep made-up or false pictures of the *Guru*. A *Gursikh* does not wear ritual threads (*rakhris* or *taweez*), perform *havans* (ritual fires), observe ritual fasts or celebrate the festivals of other belief traditions.

***gursikhaa andar satguru vartai,  
jo sikhaa" no lo'chai so gur khushhee aavai.***

"Within the *Gursikh*, the *Satguru* dwells; whoever longs for a *Sikh*, pleases the *Guru*." (*Raag Gauree, M:4, Ang 317*)

According to the above *Gurbani*, when a *Gursikh* visits the home or area of another, there is great joy. Recognizing their duty, *Gursikhs* lovingly serve visiting *Sikhs* as service to the *Guru*.

A *Gursikh* combs their hair twice daily (morning and evening), ties their *joora* (hair-knot) on top of their *Dasam Duaar* (tenth spiritual gate), and carefully look after their fallen hair, not letting them roll around the ground. As *Kes* are the seal of the *Guru*, fallen hair is respectfully collected and cremated in fire. A *Gursikh* never remains bare-headed during any work or while sleeping. A *Gursikh* does not eat with open hair, ties the *Dastaar* with respect, and never wears a cap or hat.

A *Gursikh* earns an honest living through ethical work and shares it. They contribute *Dasvandh* (tenth of income) to the *Guru*, which is used to help needy *Sikhs* or for *Panthic* causes. A *Gursikh* is always honest, never cheats, steals, or gambles.

A *Gursikh* relies only on essentials—food and water—avoiding anything that may cause dependency, like caffeine addiction. This supports mental clarity, spiritual focus, and balanced living.

As the *Khalsa* was born from the *sarbloh Khanda-Baattaa* (the pure-iron double-edged sword and bowl vessel), they recognise the importance and health benefits of *sarbloh* by given preference to cook and consume food and drink in *sarbloh* utensils in accordance with the tradition of the *Guru*. Every *Gursikh* home makes arrangements for *sarbloh* utensils and enjoys the blessings of following the spiritual and physical

health enhancing lifestyle blessed by the Guru.

### **Gurmukhi Attire**

Both *Amrit-dhari* men and women wear distinct *Gurmukhi* attire, avoiding flashy colors like bright red. They dress to please *Vaheguru*. The *Dastaar* is regarded as equal to the *Nishaan Sahib* (holy Sikh flag), thus *Gursikhs* take great care in tying it. Ancient *Rehat-namas* give clear preference to a blue *Keski* (small turban as a *Kakkaar*). *Rehatvaan* (disciplined) *Gursikhs* wear blue, yellow, white, or black *Dastaars*. *Amrit-dhari Singhs* keep their beards open. A *Gursikh* avoids worldly adornments like earrings, nose rings, bindis, make-up, gold jewelry, etc. Their true ornaments are *Naam Simran* and their *Panj Kakkaar*.

### **Spiritual Fellowship**

*Gursikhs* greet each other lovingly with the *Fateh* greeting. *Guru Sahib* commands the *Khalsa* to be seen as the *Guru's* own image. *Gursikhs* address each other with full respect using "*Singh*" or "*Kaur*". Out of love for the *Guru*, they never bow to any *Sant* (saint), *Sadhu* (holy person), or *Pakhandi* (fraudster), nor do they visit any place that promotes an ideology or practice contrary that challenges the *Maryada* (way) of the *Khalsa*.

***naanak man'mukhaa naalo tuttee bhalee,  
jin maaya moh piaar.***

*"Guru Ji says: It is better to be separated from Manmukhs (those led by ego), who are entangled in the love of Maya (the world-play's distractions)." (Raag Gauree, M:4, Ang 316)*

*Gursikhs* avoid bad company and strive to keep the company of those who love the *Guru*. In doing so, they follow *Guru Sahib's hukam* (divine command): "*Rotee betee dee saanjh Gursikhaa naal*" — "*Relationships through food and marriage are only to be with Gursikhs.*"

*Roti* refers to eating food prepared by *Gursikhs* who have respect and love for the *Guru*. *Beti* means forming family relationships through marriage only with disciplined and devoted *Gursikhs*.

## Sharing Meals with *Amritdhari Gursikhs*

***kabeer saadhoo kee sangat rahau, jau kee bhoosee khaa'o.  
hon'haar so hoe'hai, saa'kat sang na jaa'o. (99)***

*"Kabeer Ji says: I will remain in the company of Gurmukhs, even if I must eat humble food. Whatever is destined will happen, but I will not associate with Saakats (those who turn away from Vaheguru)."*  
(*Salok Bhagat Kabeer Ji, Ang 1369*)

Maintaining *Rehat* is the *Gursikh's* spiritual protective fence, guarding against negativity and harm. Both before and after taking *Amrit*, it is essential to uphold *Rehat*. Just as a house without a fence is vulnerable to thieves, without dietary *Rehat*, one becomes open to losing spiritual wealth. Some may neglect *Rehat*, believing that their practice of *Naam* and *Bani* alone is sufficient—but poor dietary discipline can create space for the influence of *manmukhs*, drawing them further away from the *Guru*. *Gurbani* states:

***santan kaa daanaa rookhaa so sarab nidhaan.***

***greh saakat chhateeh prakaar te bikhoo samaan. (2)***

*"Dry bread from a Gurmukh's house is worth all treasures. But food from a Saakat's house, no matter how lavish, is like poison."* (*Raag Bilaaval, M:5, Ang 811*)

*Gursikhs* are mindful of what they eat and where their food comes from, prioritizing both physical cleanliness and spiritual integrity. They eat only food made from trusted ingredients and prepared by the disciplined hands of *Gursikhs* who live by high spiritual conduct. This practice nurtures both body and soul, promoting health, inner peace, and joy in the act of eating. Even fruits are carefully washed, out of consideration that they may have been handled by individuals who smoke, thereby avoiding even indirect contact with harmful substances like tobacco.

Rather than eating at hotels, restaurants, or takeaways, *Gursikhs* prefer to cook at home or eat food prepared in the homes of trusted *Amritdhari Gursikhs*. This preserves purity and deepens their connection to the *Guru*. According to tradition, only *Amritdhari Gursikhs* who are *Rehatvaan* (disciplined), i.e.,

wear all five *Kakaars*, maintain a regular practice of *Nitnem* (daily prayers and meditation) and honour their commitments made to the Guru are entrusted with preparing *Langar* and *Deg*. When done in this spirit, *Langar* is offered with love, hygiene, and deep reverence. This approach does not come from a place of judging others, but from making wise choices rooted in spiritual commitment. Preparing and serving *Langar* is a sacred *seva* (service), and anyone can take part—so long as they meet the spiritual standards or are willing to rise to them. *Sikhi* is timeless, perfect, and beautiful. It doesn't require changing. Rather, it offers each individual the chance to grow, uplift their life, and an opportunity to embrace the golden standards of *Rehat* set by the *Guru*.

### **Marriage and Relations with Amritdhari Gursikhs**

*Gursikhs* do not prioritize caste in marriage, nor consult astrologers or fake saints for matchmaking. They look for *Amritdhari*, *Dastar* wearing, and virtuous matches.

Their marriages are simple, *Gurmat*-based, and without pre-wedding photoshoots, physical contact before marriage, or other inappropriate activities. Even after marriage, they maintain decorum and do not take indecent photos in public places.

They do not host or attend wedding parties, *mehndi* ceremonies, or dowry exchanges. At an *Anand Karaj*, *Gursikhs* prepare *Langar* and all attendees sit equally to partake it.

### **Conduct with Others**

**“ey’k pītaa, ey’kas ke ham baarik...”** — according to this holy order, *Gursikhs* love everyone and show no hatred. However, to protect their *Sikhi*, Guru Gobind Singh Ji instructed *Gursikhs* to keep distance from certain groups whose company could lead them astray or spiritually weaken them. Associating with these groups is so serious that keeping associations with such groups or individuals leads to a *Tankhaah* (religious penalty):

- i. Those who established rival sects or claim *Guruship*, deny *Sri Guru Granth Sahib Ji*, or oppose the *Panth*:**

- *Meenas* (followers of Prithi Chand),
- *Masands* (those who misused donations of the Guru's House),
- *Dhir Malis* (followers of Dhir Mal),
- *Ram Raiyas* (followers of Ram Rai),
- *Nakli Nirankaris* (perpetrators of the bloody massacre of Vaisakhi 1978),
- *Radha Swamis*,
- *Darshan Dassis*,
- *Sacha Sauda*, etc.

## ii. Those who violate core tenets of *Sikhi*:

Sikh Tenets	Violators	
Respect for body	<b><i>Narri Maar</i></b>	those who disrespect their body through using tobacco and drugs
Equality of life	<b><i>Kuri Maar</i></b>	those who violate the sanctity of life by killing their daughters (or having an abortion in general).
Acceptance	<b><i>Sir-Gumm</i></b>	those who deny their divine identity by cutting or shaving their hair.

If anyone from the above listed take *Amrit* from the *Panj Pyaare*, live by *Rehat* (discipline) of the *Khalsa*, and accept *Sri Guru Granth Sahib Ji* as their only *Guru*, then they should be accepted as a fellow *Gursikh* brother or sister.

## Reading of Sri Guru Granth Sahib Ji

For every task, *Gursikhs* begin with *Ardaas* before *Sri Guru Granth Sahib Ji*. All life ceremonies, from birth to death, are conducted according to *Gurmat*. When Guru Gobind Singh Ji conferred *Guruship* to Sri Guru Granth Sahib Ji, it was in *Lareedaar* (continuous script) form, known as the *Lareedaar Saroop*. Unfortunately, many places now use *Pad-Chhed* (split-word) versions, which involve unauthorized alterations. As per the directive of Sri Akal Takht Sahib, *Lareedaar* is the only



approved format in all *Takht Sahibs* and historic *Gurdwaras*. Therefore, *Gursikhs* organize all their ceremonies using the *Lareedaar Saroop* and lovingly educate others about the true form of Sri Guru Granth Sahib Ji as handed to us by Guru Sahib.

A full reading (*Sehaj Paath*) of Sri Guru Granth Sahib Ji should be completed at least once in a *Gursikh's* life. Those who read daily become blessed with divine grace. If one has visited the washroom for a number two, they bathe before sitting for *Paath*.

*Gurbani* is the command of the *Guru*, and practicing it is a *Gursikh's* highest duty. After *Paath*, *Anand Sahib* and *Hukamnama* are read.

***akhar likhe seyee gaavaa, avar na jaanaa baanee.***

*"I sing only what is written (ordained); I recognise no other Bani.*

*(Raag Basant, M:1, Ang 1171)*

The first 18 *panné* (respected pages) of *Sri Guru Granth Sahib Ji* consists of the title page, table of contents and index. However, wise *Gursikhs* understand that these are not part of the primary text of *Gurbani*, or more clearly it is not *Divine Bani* (*Dhur Ki Bani*). Therefore, *Gursikhs* do not begin recitation from here, and instead begin the reading of Sri Guru Granth Sahib Ji from *Sri Japji Sahib*. Similarly, at the end of Sri Guru Granth Sahib Ji, after the *Bani* of *Mundaavani*—which signifies the closing seal and conclusion—begins the appendix. Like the title page and index, the appendix is also not read when concluding a complete reading, as it is not considered part of the main text and does not hold the status of *Gurbani*.

In many manuscripts of *Sri Guru Granth Sahib Ji*, this appendix includes content such as "*Siyahi Ki Vidhi*" (the method used by the scribe for preparing ink), "*Raagmala*" (a list of Indian musical melody themes), and other compositions. For this reason, following the long-standing directives and *Maryada* (code of conduct) of *Sri Akal Takht Sahib*, wise *Gursikhs* begin the recitation from *Sri Japji Sahib*, skipping the initial 18 pages. They conclude the *Bhog* at *Mundaavani*, excluding the appendix, ending with the line "***naanak naam milai taa jeevaa, tan man theevai hariyaa.***" Then they say, "*Vaheguru*

*Ji Ka Khalsa, Vaheguru Ji Ki Fateh,” recite Sri Anand Sahib, and stand to offer Ardaas in gratitude.*

### **Saadh Sangat**

*avar kaaj terai kit'ai na kaam.  
mil saadh sangat bhaj keval naam. (1)  
(So Purakh, M:5, Ang 12)*

A *Gursikh* cannot live without *Saadh Sangat*. They try and attend as many *Kirtan Samaagams* (programmes) as they can. They desire the company of spiritually rich *Gursikhs*, to remain in *Chardi Kala*.

*oo'tam sangat oo'tam hovai. gun kau dhaavai. av'gan dhovai.*  
“Through the company of saints, a person becomes noble, runs toward virtues, and washes off demerits.”  
(*Raag Aasaa, M:1, Ang 414*)

### **Gurmat Nature**

*miThat neevae naa'nakaa, gun changiaaee'yaa tat.*  
“There is sweetness in humility, which is the essence of all virtues and goodness.” (*Raag Aasaa, M:1, Ang 470*)

A true *Gursikh* speaks sweetly and lives humbly. They earn the Guru's blessings through divine virtues. They always remain ready to clean dishes or shoes to develop humility. In such hearts, *Naam* settles.

### **Bhagti (Devotional Practice)**

After taking *Amrit*, a *Gursikh* repeatedly chants *Naam* in the form of the *Gur-mantar*, through which they receive spiritual sweetness. This protects them from messengers of death.

*jin<sup>h</sup> har har har ras naam na paayaa tay bhaag'heen jam paas.*  
“Those who find no joy in meditation are not unfortunate and come into the grip of the Messengers of Death.”  
(*Raag Goojri, M:4, Ang 492*)

For a *Gursikh*, receiving *Amrit* is like enrolling in the school

of *Sikhi*. A *Rehatvaan* (disciplined) *Gursikh* progresses by remaining steadfast in *Rehat* and accumulating the wealth of *Naam* until their last breath, ultimately merging with the Divine.

***hukam manniyai ho'vai par'vaan,  
taa khas'mai mahal paae'see.***

*"By obeying the divine command, one is accepted by Vaheguru and able to go to Sach Khand, the Home of Vaheguru." (Raag Aasaa M:1, Ang 471)*