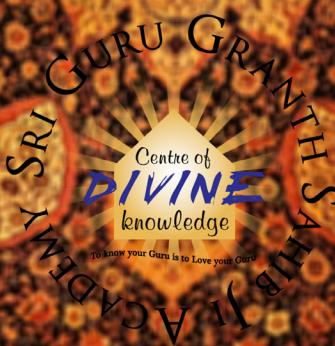


ਗੁਣੀ ਰਹੀ ਮੈਂਦੀ ਸਿਖ ਮੈਂਗ ਵਹੁ ਠਾਕੁਰ ਮੈਂ ਦੇਸ਼ ਕਾ ਚੇਗਾ॥

ਸਿਖ ਸੰਸਕਾਰ

Sikh Ceremonies

A STEP-BY-STEP GUIDE
TO
ESSENTIAL SIKH RELIGIOUS
CEREMONIES



Contents

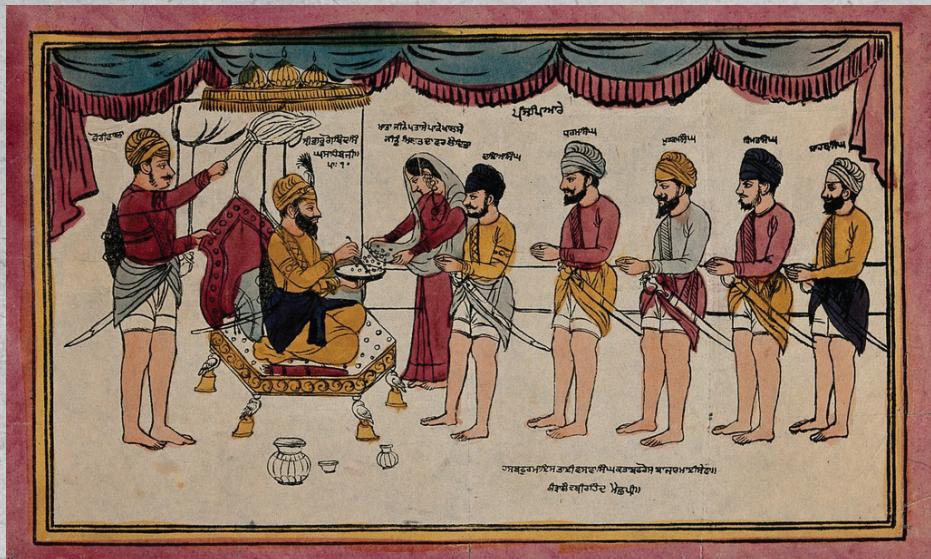
Dedication	V
Academy's Introduction	VI
Preface	XIII
Birth Ceremony	01
1. Preparation of Amrit	02
2. Bestowing Amrit	03
3. Gurbani	04
4. Completion of Sehaj Path	04
5. Naming Ceremony	04
6. Nitnem	04
7. Simran	04
Education Ceremony	05
1. Self-Belonging	06
2. Virtues	06
3. Language	06
4. Early Education	06
5. Worldly Education	07
6. Gurbani & Gursikhi Learning	07

7. Discipline	07
8. Contribution	07
Amrit Ceremony	08
Step-Wise Amrit Ceremony	12
Rehat- Code of Conduct	18
Five (5) Kakaars	18
Four (4) Cardinal Sins	19
Qualities of a Khalsa	19
Daily Nitnem	20
Four (4) Official Colours	20
Five (5) Takhats	21
Four (4) Dham (Foundations)	21
Five (5) Groups of People to be Avoided	22
Engagement Ceremony	24
Wedding Ceremony	28
Sikhia	33
a. Karam (Actions)	34
b. Dharam (Faith)	37
c. Nem (Vow & Practices)	40
d. Bart (Fasts)	42

e. Puja (Meditation/Worship)	45
Funerary Ceremony	51
1. Introduction	52
2. Reciting Gurbani	53
3. Bathing the Body	54
4. Taking the Body to Crematorium	55
5. The Cremation	56
The Pyre	56
Preparation of Pyre	56
Igniting the Pyre	57
The Mid-Burning of Pyre	57
Prohibition	57
6. Post-Cremation	58
a. Collection of 'Phul' (Ashes)	58
b. Sehaj Path	59
c. The Ten (10) Days	59
d. Path Da Bhog (Concluding Prayers)	60

Dedication

*Bhai Dya Singh Ji, Bhai Dharam Singh Ji,
Bhai Himmat Singh Ji, Bhai Mokham Singh Ji
& Bhai Sahib Singh Ji*



The Panj Pyare (beloved five) who offered their
head to Sri Guru Gobind Singh Ji
in Keshgarh, Anandpur Sahib during the
Vesakhi of 1756 BK (1699 CE)

Academy's Introduction

“Aayoo sunan paren ko Bani”

The mortal has come to this world to hear and utter the Guru's word.

In 1708, our beloved 10th Master Sri Guru Gobind Singh Ji, blessed us with an everlasting gift of life -

DHAN SRI GURU GRANTH SAHIB JI.

The alphabet, content and the message of the one Almighty was presented to us directly by our Gurus. Sikhs are truly blessed with an original and authentic source.

Gurbani is our Guru. Reading and understanding His words is our first step towards knowing our Guru.

The Sri Guru Granth Sahib Ji Academy Trust was specifically set-up to address this need - to develop a systematic modular method for Gurmat Studies that helps bring Gurbani to everyone. Today, the Academy brings to you a systematic and comprehensive Gurmat education syllabus organized in a modular format, tailored to today's lifestyle.

The Academy's programs are designed with the aim of developing learned Sikhs who will be able to read and understand Gurbani, have pride in their rich heritage and celebrate the greatness of the Sikh religion.

The Academy currently offers the following courses:

- **Learn Gurmukhi in 3-months**
- **Gurmukhi Reading**
- **Gurbani Foundation**
- **Diploma in Sri Guru Granth Sahib Ji**
- **Advance Diploma**
 - **Sri Dasam Granth Sahib Ji Santhia**
 - **Varaan of Bhai Gurdas Ji**

Learn Gurmukhi in 3-months Course

This course is designed for adults. Using speed learning techniques and the phonics method, a beginner with no previous knowledge of the Gurmukhi alphabet is taught to read Sri Japji Sahib over a period of 12 hours. The course is conducted over a period of 12 weekends. This method has been tried and tested and over 3,000 students, with little or no knowledge of Gurmukhi, were able to read Gurmukhi and Gurbani.

Gurmukhi Reading Course

This course is presented to students who have successfully completed the Learn Gurmukhi in 3-months and for those who wish to improve their fluency reading in Gurmukhi.

Gurbani Foundation Course

Designed for individuals with basic and intermediate knowledge of Gurmukhi, this course is to introduce foundation knowledge for the reading of Gurbani. This is an interactive course that works on developing confidence and interest of the participant. The focus will be on the pronunciation of alphabets, practice of muharni and understanding Gurmukhi phonics.

Diploma in Sri Guru Granth Sahib Ji (“SCGS”) Course

This course is designed to give students a comprehensive knowledge on the reading and deeper understanding of Sri Guru Granth Sahib Ji as well as an in-depth history of the Bhagats and Gurus.

Continues...

• SGGS Reading

Provide the essential techniques and knowledge in reading Gurbani with proper pronunciations and punctuations. The subject is delivered over 8-volumes which covers Ang 1 to Ang 1430 of Sri Guru Granth Granth Sahib Ji, with guided notes on pronunciation and punctuations. The delivery adopts a collective interactive method to encourage students to read in a group and thereby improve by listening. Includes a line-by-line English Translation based on Sri Guru Granth Sahib Ji translation with added information in simple day to day English language.



• Understanding Gurbani

Uses a contemplative learning method to enhance the understanding by describing the word, adding on the line-by-line approach and the entire shabad's conceptual meaning. Includes learning the historical facts to when Gurbani was recited.

• Sikh History

Adopts inventive (resourceful) method which emphasises the

learning of Sikh history including major milestones that helped shape the course of the Sikh religion. The syllabus contains various authentic historical references.

**The course is conducted over 4 years
which is divided into 8 semesters
(17 weeks per semester) = 48 months =
128 weeks = 256 hours**

Advance Diploma Course

SGGS Academy offers the following courses for all the post-graduate students who have successfully completed the Diploma in Sri Guru Granth Sahib Ji. These courses are designed to build a strong foundation and further enhance the knowledge of Gurbani. The student would cover all the aspects of reading, understanding and cross reference research. The student would appreciate the in-depth knowledge to comprehend Sikhi in its true contexts.

- **Sri Dasam Granth Sahib Ji**
- **Varaan of Bhai Gurdas Ji**
- **Gurbani Ucharan (Pronounciation)**
- **Gurbani Kav (Poetry)**
- **Gurbani Viakaran (Grammar)**
- **Gurbani Raag (Musical Ragas)**
- **Gurbani Terteeb (Arrangement)**

All these courses provide a means for Sikhs to understand Sikhi, learn about their heritage and most importantly, connect us with the Almighty.

Besides the above formal courses, SGGS Academy has also published the following:

- Numerous written publications such as Our Guru, Shabad Hazare Patshahi 10, Exegesis of Akaal Ustat, Sikh Calendar, Sikh Ceremonies, Glossary of Gursikhs and Sri Dasam Granth- Facts Beyond Doubt; Regular dissemination of short / quick read materials on Gurpurabs and topical issues through our social media platforms.

Continues...

- Numerous audio / video recordings of Katha on various historical events and topics along with consistent uploading of Sri Nanak Perkash Granth, Sri Gurpertap Suraj Granth, Bhai Gurdas Varaan, Mahima Perkash, Sri Gur Katha, Sri Gur Pur Perkash and Gurbilas Patshahi 6 on SoundCloud and Youtube.

The above is a humble effort to support fellow Gursikhs who want to know our Guru and HIS divine philosophy that today stands as an example before the world. Our materials and syllabus are prepared by Sikhs based on universally accepted references within the Sikh Diaspora.

To-date the Academy has received the following accreditations:

- **Nov 2006** - Head Granthi of **Sri Harmandir Sahib, Amritsar**, approves & releases the Academy's syllabus.
- **Mar 2007** - **Takht Sri Harmandir, Patna Sahib** gives official recognition (Perman Petar) to the Academy, endorses Academy's materials and appoints Bhai Paramjit Singh as Jathedar.
- **Dec 2008** - **Sri Akal Takhat Sahib**, grants Akal Takhat Sahib's official recognition (Perman Petar) to the Academy
- **Dec 2010** - **Takhat Damdama Sahib, Sabo Ki Talwandi**, endorses Academy's work and materials.
- **Dec 2010** - **Takhat Sachkhand Sri Hazur Sahib, Nanded** endorses Academy's work and materials.
- **June 2011** - **Takhat Sri Keshgarh Sahib, Sri Anandpur Sahib** endorses Academy's work and materials.

Our courses are now offered in Malaysia, Singapore, United States, United Kingdom, India, Dubai, China, Europe, Canada, South Africa and Australia with over 50,000 students worldwide, in collaboration with local Gurdwaras and Sikh Societies.

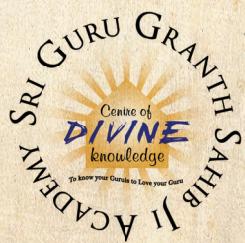
Do join the Sri Guru Granth Sahib Ji Academy to develop your spiritual interest. Learn to read Gurbani and relate it with the history of our Gurus, in order to have a better understanding of Gurbani. It is the divine route towards a spiritual enlightened life, which gives a precise meaning to life by which the reality of truth is understood through our eternal Guru. This is the true path to a blissful, contented, merciful and meaningful life.

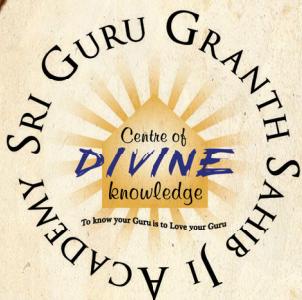
All you need to bring along is the thirst for knowledge and your commitment to achieve your goal, for Bhai Gurdas Ji says in his Kabit 111:

*Charan saran gur aek paindaa jaa-i chal
Satgur kot paindaa aagay ho-i layt hai*

*Walk even one step towards the Feet of the Guru;
And the True Guru will walk millions of steps to welcome you.*

To Know Your Guru, Is To Love Your Guru





Sri Guru Granth Sahib Ji Academy
2nd floor, Wisma Tatt Khalsa,
No 24. Jalan Raja Alang,
50480 Kuala Lumpur,
Malaysia.

Telephone: +603-2697 1350

Email: sggsacademy@hotmail.com

Website: www.sggsacademy.com

Facebook: www.facebook.com/sggsacademy

Soundcloud: www.soundcloud.com/sggs-academy

YouTube: SGGS Academy

UK Charity No.: 1155883

LEGEND

No	Colour Reference	Description
1.		Reference stanzas from Sri Guru Granth Sahib Ji
2.		Reference stanzas from Sri Dasam Granth Sahib Ji
3.		Reference stanzas from Bhai Gurdas Ji Varaan
4.		Reference stanzas from Rehatnama and others

ISBN 978-1-5272-8277-3

Preface

With the grace of Sri Guru Granth Sahib Ji, we are honoured to present the first-ever full colour illustrative practical guide to Sikh Ceremonies.

The entire guide is based on Sri Guru Granth Sahib Ji, Sri Dasam Granth Sahib, Bhai Gurdas Vaaran, Rehatnamas and Rehat Maryada as practiced during Guru Gobind Singh Ji's time.

In order to make it more relevant to this day, we have attempted to address all the issues faced by the practising Sikhs in keeping the Rehat while complying to the local requirements set by the respective governments. We have made all attempts to make this a concise reference book in practicing the Sikh way of life. This book is meant to the general society and also the preachers alike. Our effort sums up to a grain of soil in a boundless desert and we thank Guru Ji for giving us such opportunity for which we were never qualified.

Sri Guru Granth Sahib Ji Academy

Kuala Lumpur, Malaysia

1st Vaisakh 2078 Bikarmi

(13th April 2021 CE)

BIRTH CEREMONY



JANAM SANSKAR
जन्म संस्कार

When a child takes birth in the house of a Gursikh, Gurmantar is to be recited and the first word the child listens, should be "Waheguru". It should be observed that the baby is given bath after the birth and should be fed with Amrit as the first consumption.

As soon as possible¹, after the birth, Amrit is to be prepared in the following way:

1. Preparation of Amrit

STEP 01

An Ardas (prayer of supplication) is performed before the start of the ceremony.

STEP 02

An Amritdhari Singh should get a Sarab Loh (iron) bowl and fill it half with purified preboiled ambient temperature water.



Sarab Loh bowl & Kirpan

STEP 03

Five 'Patase' or sugar cubes should be added to the water

STEP 04

This mixture is to be continuously stirred with a Kirpan (Sarab Loh)



Patase

¹ If need arises, the Amrit can be prepared just before the birth and brought over in container to the hospital. It must be noted the Amrit then should be poured into a the Sarabloh Bhata (Iron bowl) before serving to the child.

1. Preparation of Amrit (continued)

STEP 05

During the stirring, the male Gursikh (the one who follows the Khalsa Rehat) is to recite Japji Sahib aloud from memory while focussing on the bowl and is to sit in the 'Bir-Asan' position, a Warrior stance.



STEP 06

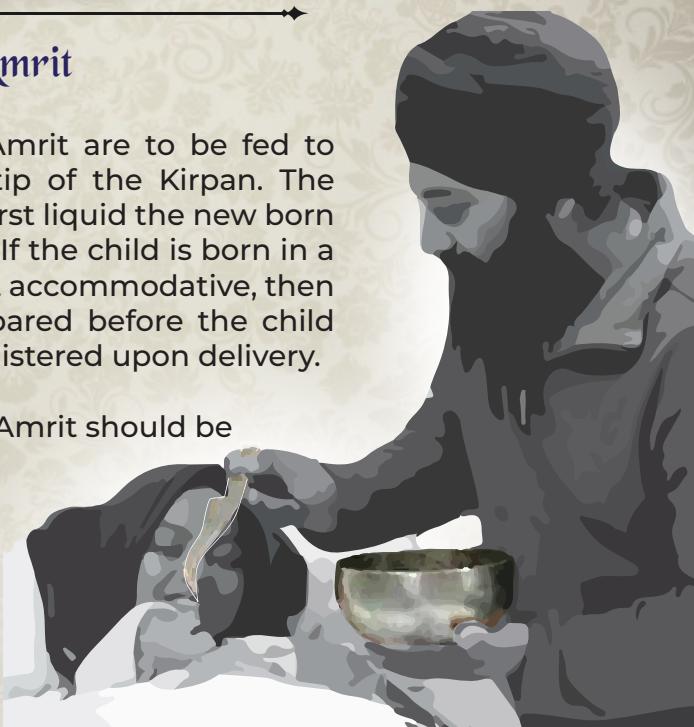
Once the Japji Sahib recital is complete, the Amrit is ready and an Ardas is to be performed after which, the Amrit can be brought to the place of birth and be administered.

2. Bestowing Amrit

01 Five drops of Amrit are to be fed to the child using the tip of the Kirpan. The Amrit should be the first liquid the new born consumes after birth. If the child is born in a hospital which are not accommodative, then Amrit should be prepared before the child takes birth and administered upon delivery.

02 The remaining Amrit should be served to the mother.

03 Upon administering Amrit, the child can be fed with the mother's milk.



3. Gurbani

It is recommended that during confinement, a Sehaj Path² should be read aloud in the house for the convenience of the mother and new born baby. Both are to listen to the complete recitation.

4. Completion of Sehaj Path

Upon the completion of the above, Karah Parshad is to be prepared and an Ardas is to be performed before Sri Guru Granth Sahib Ji.

6. Nitnem

It is also encouraged that the new born baby listens to the daily Nitnem performed by the family even though the baby may not be awake.

5. Naming Ceremony

01 The child's name is then to be kept based on the first letter of the Hukamnama.

02 If the name has to be decided within a short timeframe in accordance to the local registration rules of the residing country, then an Ardaas can be done for the sole purpose and the name to be kept based on the first letter of the Hukamnama. This shall be performed before Sri Guru Granth Sahib Ji and Karah Persad shall be offered.



7. Simran

The mother should always have good thoughts and recite Gurmantar and/or Mool Mantar while feeding the baby.

² Sehaj Path is the complete recitation of Sri Guru Granth Sahib Ji (SGGS) from the beginning of Japji Sahib till the conclusion of Raghmala done at a convenient pace. However, certain guidelines are to be followed. The person reciting should be an Amritdhari, the reading cannot be done over devices or Senchia (portions of SGGS) but can only be read from the complete, physical SGGS and the recitation has to be from the same Saroop.

EDUCATION CEREMONY



VIDYA SANSKAR
विद्या संस्कार

ਦੋਹਰਾ ।

ਸਿਖ ਸਿਖਣੀ ਮਿਲ ਬਹੈ ਚਰਚਾ ਕਰੈ ਅਪਾਰ ॥
ਭਜਨ ਸਿਖਾਵੈ ਪੁੜ ਕਉ ਹਰਿ ਭਜ ਬਾਰੰ ਬਾਰ ॥

Sikh Husband and Wife should sit and discuss on the boundless Guru.

*They should teach their children how to chant
by repeating His Name continuously.*

(Rehatnama Bhai Sahib Singh Ji, p.160)

1 *Self-belonging*

Sakhis (stories) of the Guru and Sikhs especially of the Shaheeds (martyrs) should be read to the child to establish his/her relationship with the Guru.

2 *Virtues*

The child shall be educated through virtues contained within Gurbani and taught to never be frightened or threatened with any seen or unseen objects.

3 *Language*

Right from birth, the child should be spoken with in Punjabi language (our mother tongue). The child should learn to speak in Punjabi as the first language and learn as many as possible languages later.

4 *Early Education*

When a child starts to speak (approximately 3 to 4 years old), he/she should be taught to recognise the 35 alphabets of Gurmukhi and as he/she progresses in Gurmukhi reading, other scripts may be taught. Gurmukhi shall be the first script to be taught to the child.

5

Worldly Education

The child should be enrolled in a school where he/she can obtain worldly knowledge while maintaining his/her lifestyle as a Sikh.

6

Gurbani & Gursikhi Learning

A child taught by a Gursikh who has complete faith in Guru Sahib will have Gurmat enshrined in them. The child is to be kept away from bad or sinful company. The child is not to be taught Gurbani and Gursikhi, by a non-Amritdhari or a non-believer of the Guru.

7

Discipline

Both parents are to maintain a strong level of Sikh discipline. Whenever possible they should go to the Gurdwara Sahib, listen to discourses of Gurmat, Sikh History and Kirtan, taking their young children with them or listen through available resources³. The experiences of childhood become engraved on the child like a carving on a stone.

8

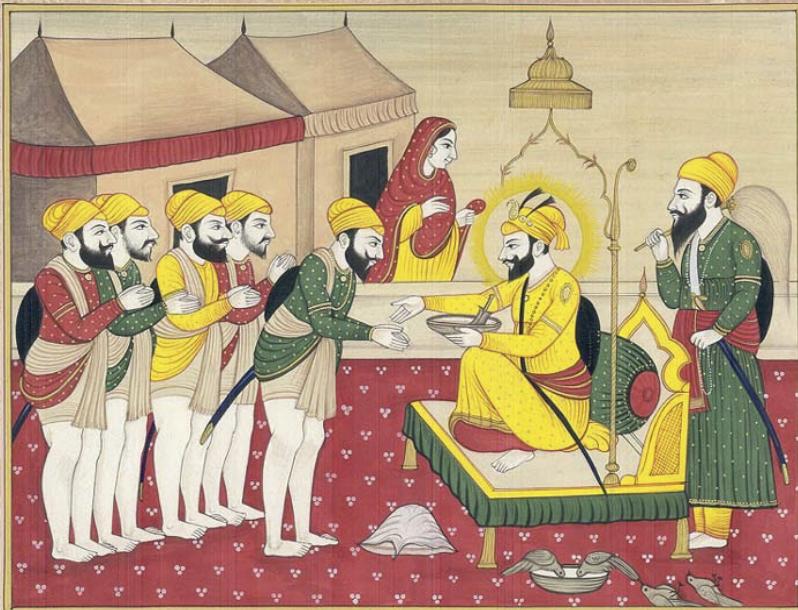
Contribution

A child that progresses in a Gursikh lifestyle shall contribute greatly to society and country.



³ SGGS Academy provides online Katha of Gurbani, Bhai Gurdas Vaaran & history through Soundcloud <https://soundcloud.com/sggs-academy> and Youtube <https://m.youtube.com/c/SGGSAcademy>

AMRIT CEREMONY



AMRIT SANSKAR

ਅੰਮ੍ਰਿਤ ਸੰਸਕਾਰ

Amrit is a blessing of the Guru that makes an individual immortal by breaking away from the cycle of births and deaths.

ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ ॥

Drink the Ambrosial Nectar; may you live eternally, and may the remembrance of Almighty give you infinite Bliss and oneness with Almighty.

(Sri Guru Granth Sahib Ji - Ang 496)

Our Guru has blessed us greatly by initiating Amrit and Karah Parshad. By blessing us with Amrit of the Khanda, Guru Sahib has enshrined a new way of living.

ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੇੜਾ ਨਰ ਮਨੁਖਾ ਨੇ ਏਕੁ ਨਿਧਾਨਾ ॥

Now, this is the essence of the teachings of the four ages means that reincarnation proceeding from previous four ages will be concluded by the recitation of Almighty's Name because the entire human race is subjected to one common treasure which is the Almighty's Name.

(Sri Guru Granth Sahib Ji - Ang 797)

Discrimination based on caste, creed, sect, colour, gender, rich and poor have all been eliminated by the creation of the Khalsa. The true Guru is all powerful and capable:

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲੈ ॥
ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ ॥

My True Guru is the Sustainer and Cherisher of all and has the power to kill and revive the dead.

(Sri Guru Granth Sahib Ji - Ang 1142)

Sri Guru Gobind Singh Ji called upon Sikhs and beheaded the Panj Pyare (The Five Beloved Ones who offered their head voluntarily) during 1st Vaisakh 1756 BK (1699CE) in Anandpur Sahib and then brought them back to life with His authority.



Using the same iron bowl, the Panj Pyare drank the Amrit, and Guru Ji also plead before the Panj Pyare⁴ to be initiated with the very same Amrit which he had just bestowed, thus becoming initiated into the Khalsa Panth.

ਵਹ ਪ੍ਰਗਟਿਓ ਮਰਦ ਅਗੰਮੜਾ ਵਰੀਅਮ ਇਕਲਾ ।
ਵਾਹੁ ਵਾਹੁ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ ।

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

(Bhai Gurdas Varaan - Vaar 41, Pauri 17)

⁴ Only adult males are allowed to participate as Panj Pyare. This is because, during the call for sacrifice, Guru Ji called upon His Sikhs without specifying the gender. Thereafter, only 5 males came forward and offered their heads in sequential manner. Subsequently, Panj Pyare has always been males since the times of Guru Gobind Singh Ji.

Sri Guru Gobind Singh Himself has ordained and established the practice that only the Panj Pyare are allowed to bestow Amrit and bless the individual with Gurmantar and Mool Mantar. Thus, no single individual can ever perform the Amrit ceremony on his own and without taking Amrit, one cannot regard him/herself as a Sikh of the Guru.

Even mentioning the name of a Guru-less person is sinful,

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

Without the True Guru, there is no Guru at all; one who is without a Guru is accursed. || 13 ||

(*Sri Guru Granth Sahib Ji* - Ang 435)

It is mandatory for every Sikh to partake *Khande-Bhatey-Da-Amrit*⁵ and abide by the Rehat Maryada. He/she must take Amrit from the Panj Pyare. If the person is of a young age, then the parents and/or close family must accept the responsibility of ensuring that the child is guided through.

A husband and wife should take Amrit together in order for them to maintain their lifestyle in accordance to the Rehat Maryada.



⁵ Charan Amrit was the Sikh initiation practice during the times of Sri Guru Nanak Dev Ji to Sri Guru Tegh Bahadur Ji whereby the nectar was prepared by dipping Guru Sahib's toe. Sri Guru Gobind Singh Ji concluded the ceremony by establishing the Khalsa Panth through the Amrit (nectar) prepared by Panj Pyare with the recitation of Gurbani. To which Sri Guru Gobind Singh Ji did not exempt Himself.

Step-wise Amrit Ceremony

Following are the sequence of the Amrit ceremony:



Selection of Six (6) male practicing Sikhs out of which five (5) are to prepare the Amrit as Panj (5) Pyarey and One (1) is a Granthi (priest).

01

Ardas is to be performed to ask for the permission from Sri Guru Granth Sahib Ji to initiate the Amrit Ceremony and to perform affirmation of Panj Pyare and Granthi Sahib followed by Hukamnama.

02

Affirmation⁶ of Granthi Sahib by Panj Pyarey.

03

Affirmation of Panj Pyare individually by Granthi Sahib.

04

⁶ **ਸੁਧਾਈ** or Affirming is a practice where questions are put forward to each participant involved in preparing Amrit to reconfirm through confession that the person is keeping a strict discipline in his life as a practicing Gursikh. Normally the questions are if the person keeps the 5k intact at all times, does daily nitnem of 7 banis, never have committed any one of the 4 cardinal sins, etc.

Ardas for the completion of affirmation of Panj Pyare and Granthi Sahib followed by Hukamnama.

05

Affirmation of those participants who had taken Amrit previously but have committed one of the 4 cardinal sins. These participants come forward individually to present themselves before Panj Pyare to confess. Panj Pyare has the exclusive right to decide as whether the participant can be forgiven and reinitiated into the Khalsa Panth or not.

06

All the new participants who are appearing to partake Amrit are called forward and are made to take a vow that they will sacrifice their life upon Sri Guru Granth Sahib Ji whenever required, uphold justice, practice truthful life and obey to the Rehat Maryada at all times.

07

An Ardas is performed by the Panj Pyare praying for the permission to prepare *Khanda-Bhatey-Da-Amrit* and to request for Guru Ji's presence and blessings throughout the ceremony.



08



Sarab Loh Bata (Iron bowl) is kept on circular support (usually a stone mortar), purified natural water⁷ is poured in the bowl and followed by 'Patasa'⁸ or sugar cube into the water filled bowl by Panj Pyare.

09

Panj Pyare then sits around the bowl in a three-quarter circular formation leaving the section that faces Sri Guru Granth Sahib Ji empty. The Granthi Singh is then required to keep his eyes focussed on the bowl and ears into listening Gurbani.



10



The Panj Pyara that sits in warrior posture (Bir Asan position) on the most right reads Japji Sahib while holding and stirring the Khanda (with thumb placed above the handle) in the water and the left

hand holding onto a Sri Sahib (3ft) (Talwar / 3 ft. sword) rested on the edge of the bowl with eyes focussing on the Amrit. The other four Pyare shall hold the bowl's edge with both hands (all 10 fingers touching the bowl) with the eyes focussing in the bowl throughout the preparation of Amrit.

11

⁷ Without any additives like fluoride, chlorine, etc.

⁸ The Patasa is a fluffy sugar cube. This is made by liquid sugar boiled in water till it becomes thick syrup (Chashni) with little of mitha soda (bicarb) which cleans sugar of impurities and gives fluffy looks too and then make small droplets of the thick syrup (chashni) on white muslin cloth spread on a flat surface left for cooling & drying.

Soon after Japji Sahib concludes, the Khanda and Kirpan is passed over to the next Pyara sitting on the immediate left while maintaining the Khanda in the bowl and Kirpan on the edge of the bowl without letting it go untouched. This Pyara then recites Jaap Sahib and after which Tav Persad Swaiye by the third Pyara, followed by Benti Chaupai by the fourth Pyara and Anand Sahib (complete 40 Pauris) by the fifth Pyara. All the Bani shall be recited by heart as the eyes must focus within the bowl at all times.

12

After the completion of 5 Bani recitation, Panj Pyare shall stand-up together whilst holding onto the bowl. Ardas is read by the Pyara on most right while stirring Khanda in the bowl. The participants shall also arise during Ardas and thereafter a Hukamnama is taken.

13

Bestowing Amrit: Each time Amrit is served, the initiate is to repeat '*Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh*' (15 times in total) in the following sequence:

- i. 5 Handfuls of Amrit are fed to the Initiate (The initiate is to receive Amrit with cupped hands – right hand above the left seated in a Bir Asan position)



14



ii. After which, Amrit is sprinkled into the initiate's eyes 5 times while his/her vision is locked onto Sri Guru Granth Sahib Ji.



iii. Thereafter, 5 handfuls of Amrit are poured on the centre of the initiate's Head.



14

Chula (remainder of Amrit), is offered to those Amritdhari who have taken Amrit before and have not committed any of the four (4) cardinal sins or young children (those who live in Maryada) of Amritdhari parents who are not ready to partake Amrit yet.

15

The remaining Amrit is then circulated amongst all the initiates (*Abilakhi*) by the Panj Pyare who would go around making the initiate to drink from the same Bataa (iron bowl).

16





The Panj Pyare then stands behind Sri Guru Granth Sahib Ji and bestows Mool Mantar by uttering it aloud which is repeated by the initiates (Abilakhis) word by word for five times continuously;

ੴ ਸਤਿਗੁਰ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੈ ਗੁਰਪ੍ਰਸਾਦਿ ॥ ॥ ਜਪੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ
ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

*Ik Oangkaar Satnam Karta Purakh Nirabhau Niravair Akaal
Moorat Ajooni Saibhang Gurpersaad || || Jap || Aad Sach
Jugaad Sach || Hai Bhi Sach Nanak Hosi Bhi Sach ||1||*

17

Gurmantar is then uttered aloud by Panj Pyare and repeated each time by the initiates for continuously five times;

ਵਾਹਿਗੁਰੂ *Waheguru*

18

The initiates are told that from this moment onward, they have taken birth in the house of Sri Guru Gobind Singh Ji, therefore the following shall be their biodata:

- ◊ Father: *Sri Guru Gobind Singh Ji*
- ◊ Mother: *Mata Sahib Kaur Ji*
- ◊ Birth Place: *Keshgarh Sahib*
- ◊ Residence: *Sri Anandpur Sahib*
- ◊ Maternal Origin: *Guru Ka Lahore*
- ◊ Belief solely in One God - *Waheguru*

19

Rehat - Code of Conduct

Any transgression by a Sikh to the following Rehat is subjected to present Himself/Herself to confess before the Panj Pyare.

Five (5) Kakaars

The following five (5) Kakaar should never be separated from the body at any point of time under any circumstances including medical reasons.

KANGHA

Wooden comb to be tuck into hair at all times.

02



KIRPAN

Shall be worn at all times (this includes while sleeping or bathing).

During flights or entering other restricted areas, a small Kirpan of appropriate size should be worn.

Kirpan shall never be separated under any circumstances.

04



05



KES

Unshorn hair on the whole body.



KARRA

A round iron bangle without joint or dent, made of pure iron. To be placed in the right hand.

KACHERA

Kachera is an underwear blessed to us by the Guru, and it is like a long pair of shorts. To be worn at all times including while taking bath and to be changed by removing one leg out of the wet Kachera into the dry Kachera.

Four (4) Cardinal Sins

1



HUKKA

Tobacco and All Other Intoxicants including Alcohol

2



HAJAMAT

Cutting, Plucking or Dyeing of Kes⁹. Tattoos and piercing of the body (ear ring, nose ring etc.)

3



HALAALO

Eating Meat including fish and eggs

HARAAM

Adultery/Bodily relations with one outside marriage

4



Qualities of a Khalsa

Dya

Merciful, Kind and Compassionate

Dharam

Righteous and Truthful Living



Mokham

Steadfast

Sahib

Sovereign

Himmat

Courageous

⁹ Kes refers to all bodily hair regardless of the location. Any hair from the tip of the head till the toes is considered as the insignia of the Guru and thus to be regarded with respect and never to be shorned.

Daily Nitnem (Compulsory Recital of Gurbani)

MORNING

- ◊ *Sri Japji Sahib* – To attain Divine Knowledge
- ◊ *Sri Jaap Sahib* – To offer Salutation to Almighty
- ◊ *Tav Parsad Sevaiye* – To eradicate Hypocrisy
- ◊ *Benti Chaupai* – To plead for Self-Protection
- ◊ *Anand Sahib* – To attain Liberation

EVENING

- ◊ *Sri Rehras Sahib* – To attain Sachkhand

NIGHT

- ◊ *Sohila Sahib* – To detach from worldly attachments

ADDITIONAL BANIS

- ◊ *Sri Sukhmani Sahib* – To make every breath of a day fruitful
- ◊ *Sri Asa Di Vaar* – To be liberated from the cycle of birth and death



Four (4) Official Colours



Five (5) Takhats



Sri Akaal Takhat Sahib, Amritsar



Takhat Sri Damdama Sahib, Sabo Ki Talwandi



Takhat Sri Kesgarh Sahib, Sri Anandpur Sahib



Four (4) Dham (Foundations)

Sachkand Sri Harmandir Sahib

Sri Tarn Taran Sahib

Sri Muktsar Sahib

Sri Nankana Sahib



Takhat Abchal Nagar Sachkhand Sri Hazoor Sahib, Nanded

Five (5) Groups of People to be Avoided

Meene

(Descendants/followers of Baba Prithi Chand)



Ram Raiye

(Followers of Baba Ram Rai)



Dhir Maliye

(The Descendants/followers of Baba Dhir Mal)



Masand

(Those who misuse the Sangat/Guru's Money & Power)



Gangu Shaiye

(Descendents of Gangu Brahmin who instrumented the arrest of young Sahibzadey and Mata Gujar Kaur Ji) and Hindaliye (Made alterations to the biography of Sri Guru Nanak Dev Ji and had Sikhs arrested, tortured and killed)

If any of the above group members comes to the fold of Khalsa Panth by partaking Amrit then relationship is allowed.



Five (5) Types of People to be avoided

- ਨੜੀ ਮਾਰ - Tobacco/ Intoxicants Users
- ਕੁੜੀ ਮਾਰ -Female Infanticide
- ਲੜਕੀਆਂ ਵੇਚਣ ਵਾਲੇ -Those who sell their daughters (or sons to receive money from marriages- dowry)
- ਸਿਰ ਗੁੰਮ (Hypocrites) - Those who portray to be practicing Sikhs but questions Gurmat and disparage the greatness of the Guru. Includes those who has cut some hair from their head (whilst still wearing a turban)
- ਮੌਨੇ (Imposters) – Those who are namesake 'Sikhs' that belittles Gurbani and Gurmat practices to justify their incapability to follow the teachings of the Guru. Includes those who have shorn their hair from their face and head (along with any other bodily hair).

Step-wise Amrit Ceremony (Conclusion)

The 5 Pyare performs the conclusion Ardas with all the participants.

20

Hukamnama is taken by the Granthi Singh



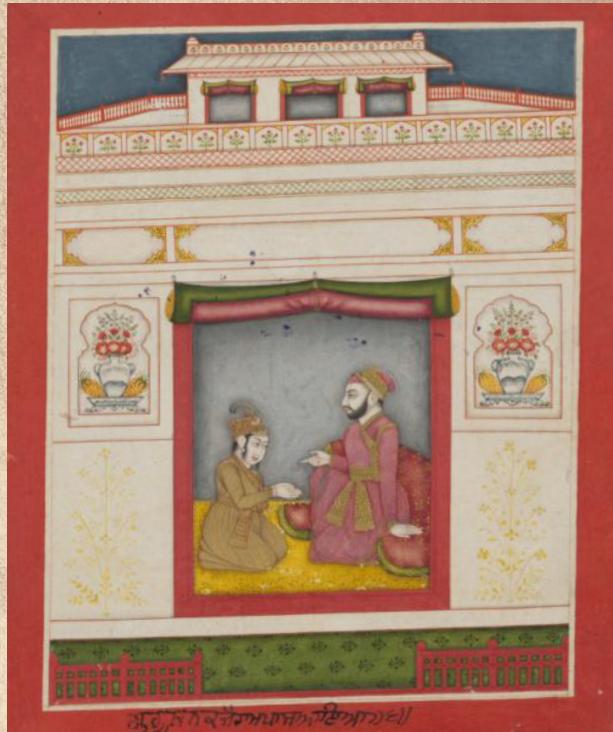
21

Karah Pershad Deg is distributed amongst all and if there is a remainder of Deg, all are to consume from the same Bata (bowl) by the new initiates.

22

Note: If there are any initiate who has not in the past received his/her name according to the code of conduct (refer to birth ceremony), he/she will be given a new name by the Panj Pyare based on the first letter from the final Hukamnama. If anyone had not performed their marriage in accordance with Anand Karaj, he/she will be made to perform Lavaa in the presence of Sri Guru Granth Sahib Ji there and then.

ENGAGEMENT CEREMONY



KURMAYI

કુર્માઈ

1



When a boy or girl reaches the marriageable age, the family are to marry them in a Sikh family. It is most important to observe that the future couple are to share the same beliefs, faith and lifestyle.

2

This ceremony is led by the boy side who shall make the necessary arrangement to solemnise the ceremony in the presence of Sri Guru Granth Sahib Ji. A Sehaj Path or Akhand Path should be done prior to the event.

3

The ceremony of engagement starts with the arrival of the girl's family members into the Darbar Sahib. The following Shabad is to be sung by the Kirtani/Ragi:

**ਸਤਿਗੁਰੂ ਪੁਰਖੁ ਮਿਲਾਇ ਅਵਗਣ ਵਿਕਣਾ
ਗੁਣ ਰਵਾ ਬਲਿ ਰਾਮ ਜੀਉ ॥**

*If only I could meet the True Guru, the Primal Being.
Discarding my faults and sins, I would chant Almighty's
Glorious Praises.*

**ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਗੁਰਬਾਣੀ
ਨਿਤ ਨਿਤ ਚਵਾ ਬਲਿ ਰਾਮ ਜੀਉ ॥**

*I meditate on Almighty's Name (Naam). Continuously,
continually, I chant Guru's Bani.*

(Sri Guru Granth Sahib Ji - Ang 773)

Following the completion of the above Shabad, the following Shabad is to be read/sung in plead to Guru Sahib:

ਪਉੜੀ ॥ ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

Pauree: Whatever task you wish to accomplish-tell it to the Almighty (in form of prayer).

**ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥
ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥**

He will resolve your affairs; the True Guru blesses His presence as the True Witness. In the Society of the Saints, you shall taste the treasure of the Ambrosial Nectar.

**ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥
ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥**

The Almighty is the Merciful Destroyer of fear; He preserves and protects His slaves. Guru Nanak says, sing the Glorious Praises of the Almighty, and see the Unseen Almighty. ||20||

(Sri Guru Granth Sahib Ji - Ang 91)

5

Ardaas is to be performed by the Granthi Sahib with the boy along with his father/guardian and the girl's father/guardian silently (Gupt Ardaas) while the Sanggat remain seated.

6

Full Anand Sahib of 40 Pauris is to be read privately sitting close to Karah Parshad.

7

Hukamnama is to be read by Granthi Sahib. A coin and a Kirpan (additional Kangha & Karra can also be given) is to be given to the boy by the girl side. Similarly, a coin, Kangha & Kirpan are to be given to the girl by the boy side.



No other gift i.e. money is allowed to be given to the boy in the presence of Guru Ji by anyone. The Ragi is to sing the following Shabad while the boy is being presented with the gift from the girl side:

ਸੁਹੀ ਮਹਲਾ ੫ ॥ ਸੇ ਸੰਜੋਗ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ ॥

*Suhi Fifth Mahala: May there be such an auspicious time,
O my Beloved,*

ਜਿਤੁ ਰਸਨਾ ਹਰਿ ਨਾਮੁ ਉਚਾਰੇ ॥੧॥

*when, with my tongue, I may chant the Almighty's
Name||1||*

(Sri Guru Granth Sahib Ji - Ang 733)

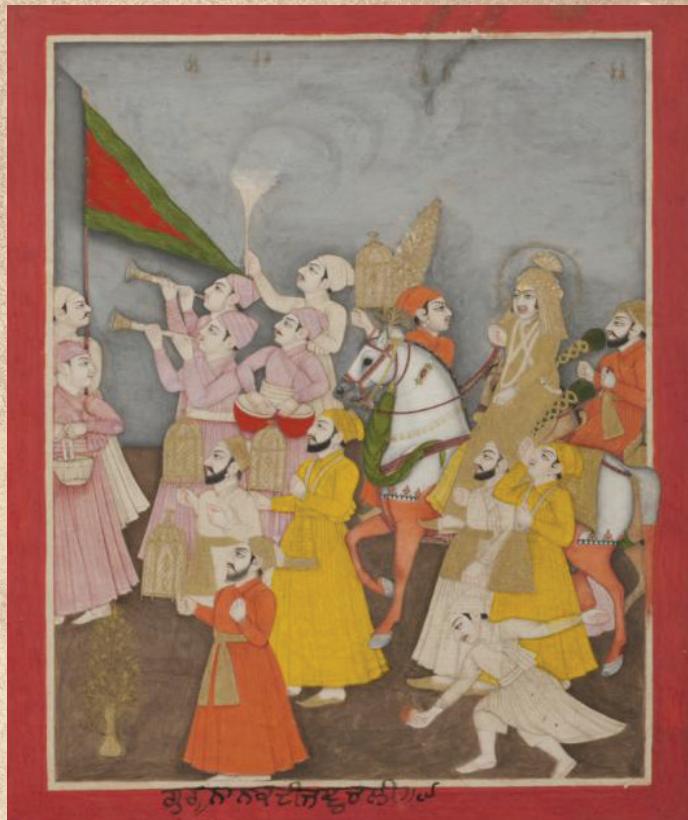
8

Anand Sahib (the first five and 40th Pauri) to be read and final Ardaas (with sanggat) followed by Hukamnama to be read by Granthi Sahib.

9

Upon which, Karah Parshad to be distributed and Sanggat is free to leave Darbar Sahib for Langgar.

WEDDING CEREMONY



ANAND SANSKAR
ਅਨੰਦ ਸੰਸਕਾਰ

A Sikh is very fortunate that the wedding is witnessed by the Guru, Sri Guru Granth Sahib Ji Himself. Therefore, for a Sikh the most important part of the wedding ceremony is to ensure the wedding is carried out thoroughly by observing the Gurmat practices and obtain the blessings of our eternal Guru.

01

INITIATION

When the couple are ready to enter marriage, then the relations of both families are to meet and collectively decide on a date.



THE SAHE LETTER

02

Wedding invitation is to be prepared by the girl side to the boy side. The letter shall begin with “ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ” (God is One – He is realised by the True Guru’s Grace). The letter shall contain the date & venue of the wedding.

03

TO PRAY FOR SRI GURU GRANTH SAHIB JI'S BLESSING

According to the capabilities of the families, a Sehaj Path (recitation of complete Sri Guru Granth Sahib Ji in slow timely manner) or an Akhand Paath should be held and completed before the Anand Karaj by both sides, separately.

TOWARDS THE WEDDING

04

During this blissful occasion “Vadhans of the 4th Guru-Ghoreean” is to be sung along with other Shabads of a similar nature are to be recited, at the bride and bridegroom’s homes instead of Sangeet where dancing, liquor, meat, etc. is served.

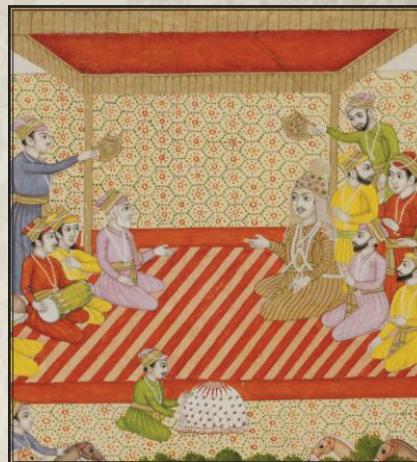
Note: The following are merely rituals without any religious significance and should be avoided;

1. Ceremonial bath (Maiyan),
2. Drinking water/milk after waving it over the heads of the bride/bridegroom.
3. Bowing to the shrines of ancestors/grave/idols, etc.
4. Singing and dancing to songs (Sangeet).
5. Choora ceremony (Bangles Ceremony)

05

THE BARAAT

The bridegroom's family is to perform Ardas, take a Hukamnama from Sri Guru Granth Sahib Ji and then start their journey for the wedding. The marriage party of the bridegroom is advised to be relatively in a small group.



DRESS

06

Bridegroom shall not wear Kalgi (which was worn by Sri Guru Gobind Singh Ji as a sign of Sovereignty) nor cover the face with Sehra (decorated face cover).

07

ARRIVAL OF BARAAT

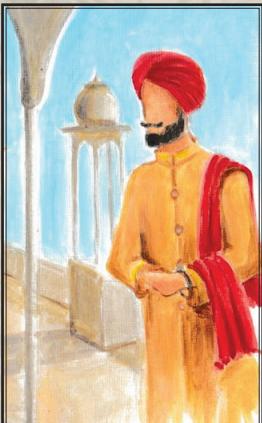
Upon arrival at the house of the bride or Gurdwara, all are to greet each other by saying "Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh" to one another.

◀ MILNI - THE MEET & GREET ▶ 08

An Ardas is done by a Granthi representing the Bride side as a humble plead to Guru Sahib asking for blessings that two families are getting together. Then both parties led by their elders shall greet each & other.

09

THE TREAT



◀ ENTERING DARBAR SAHIB ▶ 10

When the bridegroom and his family arrive at the Darbar Sahib, the following Shabad is to be read:

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥ ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ ॥

My beloved have come into my home. Almighty has united me with them.

(Sri Guru Granth Sahib Ji - Ang 764)

11

SANGGAT

Both families are to respectfully sit in the presence of Guru Sahib along with all their friends and relatives. All are to fully abide by the Darbar Sahib's protocols.

◀ BRIDE'S ARRIVAL ▶ 12

The bride is to enter the Darbar Sahib with her face uncovered and head (until the hairline) to be covered by a Dupatta or/and Dastaar. She is to bow before Sri Guru Granth Sahib with forehead on the ground.

13

COPULE IN PRESENCE

The bridegroom and bride are to sit in front of Guru Sahib.

The bridegroom is to sit on the right and the bride to his left. They should sit on the same level as the Sangat and not on any raised platform or spread (e.g. additional cloth or carpet). The couple is not allowed to talk in the presence of Sri Guru Granth Sahib Ji.



14

PRAY FOR BLESSINGS

Kirtani Jatha shall sing the following Shabad to request Guru Ji to give concurrence for the commencement of the Anand ceremony.

**ਪਉੜੀ ॥ ਕੀਤਾ ਲੋੜੀਐ ਕੰਮ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥
ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥**

Pauree: Whatever work you wish to accomplish-tell it to the Almighty. He will resolve your affairs; the True Guru gives His Guarantee of Truth.

**ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥
ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥**

In the Society of the Saints, you shall taste the treasure of the Ambrosial Nectar. The Almighty is the Merciful Destroyer of fear; He preserves and protects His slaves.

ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥

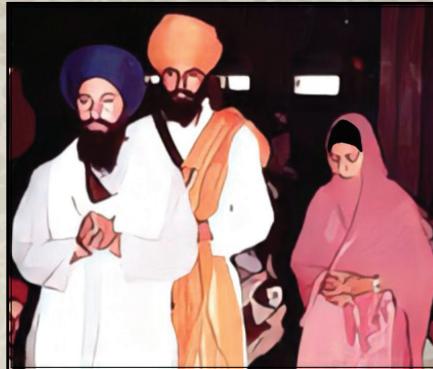
Guru Nanak says, sing the Glorious Praises of the Almighty, and see the Unseen Almighty. ||20||

(Sri Guru Granth Sahib Ji - Ang 91)

15

INITIATION ARDAAS

A silent Ardaas for the commencement of the Anand Karaj is performed by the Granthi in which the couple and their respective male guardian are to stand whilst the rest of the sangat remains seated.



16

GURU'S HUKAM

Hukamnama is then read by the Granthi.

17

SIKHIA

Teachings (Sikhia) are to be given to the couple (about how they should proceed in their lives as a married couple. The teaching comprises of five (5) principals which are Karam (Deeds), Dharam (Faith), Nem (Vow & Practices), Bart (Fasts) & Puja (Devotion) as elaborated below;

ਕਰਮ ਧਰਮ ਨੇਮ ਬ੍ਰਤ ਪੂਜਾ ॥ ਪਾਰਬ੍ਰਹਮ ਬਿਨੁ ਜਾਨੁ ਨ ਦੂਜਾ ॥੨॥

The karma of good actions, the Dharma of righteous living, religious practice, fasts and worship is the essence of the fundamental principal of knowing and acknowledging no other than the Supreme Almighty. || 2 ||

(Sri Guru Granth Sahib Ji - Ang 199)

a. Karam (Actions)

To rise in the early hours (before dawn) to perform prayers

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

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and focus (concentrate) on Almighty's Name.

*(Sri Guru Granth Sahib Ji
- Ang 305)*



To recite Waheguru all the time, to donate and to keep mind & body clean:

ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥

Gurmukh recites Almighty's name (Nam), offers donations (time, knowledge & wealth) (Daan) and maintain purity (body and mind) (Ishnaan).

*(Sri Guru Granth Sahib Ji
- Ang 942)*



Perform good deeds with good intentions

**ਕੇਵਲ ਕਰਮ ਭਰਮ ਸੇ ਚੀਨਹੁ
ਪਰਮ ਕਰਮ ਅਨੁਰਾਗੋ ॥
ਸੰਗ੍ਰਹਿ ਕਰੋ ਸਦਾ ਸਿਮਰਨ ਕੋ
ਪਰਮ ਪਾਪ ਤਜਿ ਭਾਗੋ ॥੨॥**

Only actions of religion are to be undertaken and those actions which put us into confusion and condemnation from God are to be refrained from. Collect the goodness by doing simran (meditation) at all times, then your mind will deter from committing sin."

*(Sri Dasam Granth Sahib Ji
- Ang 710)*



To do charity work



ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹ ਦੇਇ ॥
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥੧॥

One who works for what he eats, and gives some of what he has to charity, Guru Ji says, He/She realises the true path.

*(Sri Guru Granth Sahib Ji
- Ang 1245)*

Guru's Portion

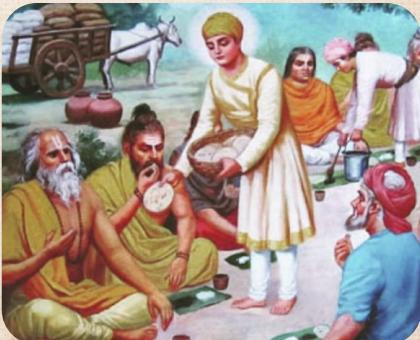
One tenth of time and earnings should be given to the preaching of Sikhi, Guru's Langar and all types of charity connected to the Guru's House. In this way, your virtuous ambitions in life will be realised. On the other hand if nothing is given to charitable purposes then:

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

Those who do not give money to the house of Sri Guru Nanak Dev Ji and/or for the cause of the Guru, they will have their money taken by thieves or in fines to the government.

(Sri Dasam Granth Sahib Ji – Ang 71)

Not giving money for Guru's purpose is on a par with being prosecuted, stealing and becoming diseased. Success will not last. Therefore, it is essential to donate, but it is to be given out of an honest living.



To make a home filled with love, devotion and to be of service to others.

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥
ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥੧੯੨॥



Bhagat Kabir Ji says, the houses in which the saints/Sikhs are not served, then there is no service to Almighty; Those houses are equivalent to the cremation ground and demons dwell within them.

(Sri Guru Granth Sahib Ji - Ang 1374)

To treat in-law and own family with no difference.

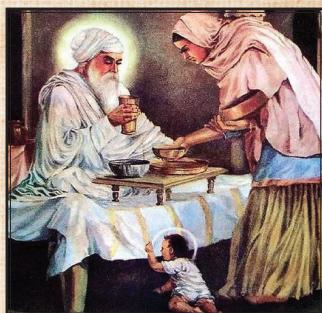
Sri Guru Gobind Singh Ji says, it is the first and foremost duty of an offspring to serve their parents.

The greatest deed possible for an individual is renunciation of worldly possession but even that is not equivalent to serving one's parents.

ਬ੍ਰਿਧ ਮਾਤਾ ਅਰੁ ਤਾਤ ਕੀ ਸੇਵਾ ਕਰਿਯੋ ਨਿਤ ॥
ਤਯਾਗ ਨ ਬਨ ਕੋ ਜਾਇਯੈ ਯਹੈ ਧਰਮੁ ਸੁਨੁ ਮਿਤ
॥੯੨॥

Serve your respected mother and father daily. Listen mate, never abandon your parents even if you think of performing meditation or any other penance in jungles as service to parents is dharma (righteous path).

(Sri Dasam Granth Sahib Ji – Ang 909)



Mutual Respect

Husband and wife shall treat each other with respect and share all responsibilities and duties of household.

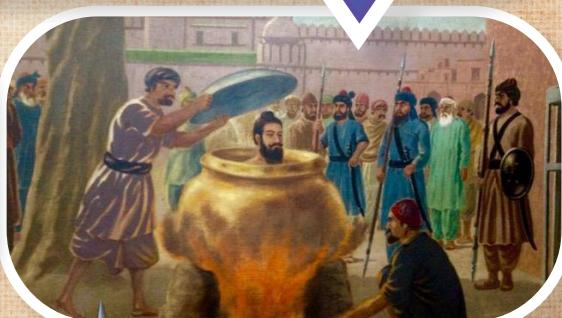
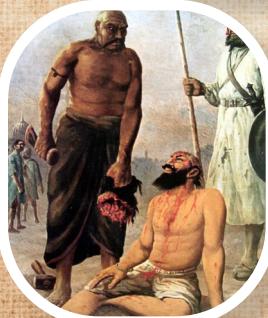
Both are to work as a team in facing all challenges in life by not drawing boundaries or blaming each other.

b. Dharam (Faith)

Firstly, common religious practice which are universal for all i.e. remembering God, earning an honest living and doing service of mankind.

Secondly, just like any other religion i.e. Hinduism, Islam, Christianity, etc. Gursikhs also have their own religion – by

taking Amrit from Panj Pyare and keeping the discipline of the five Kakaars, abstaining from the four cardinal sins, meditating on Naam and Gurbani and seeing only Sri Guru Granth Sahib Ji as their Guru. This is the religion of Gursikhs, which is more important to them than their lives. Examples of Gursikhs who maintained Sikhi are, Bhai Mati Das Ji, Bhai Dyal Das Ji, Bhai Mani Singh Ji, Bhai Taru Singh Ji and many others have become martyrs but they did not compromise their faith.



Household Life – Husband and wife shall live their life in a perfect union by sharing the same principals and goal of life.

ਮਃ ੩ ॥ ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ ॥

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

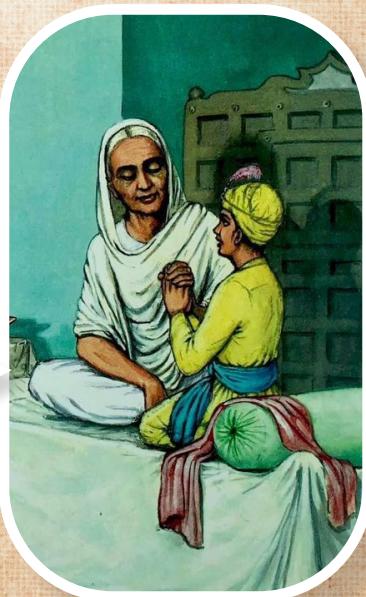
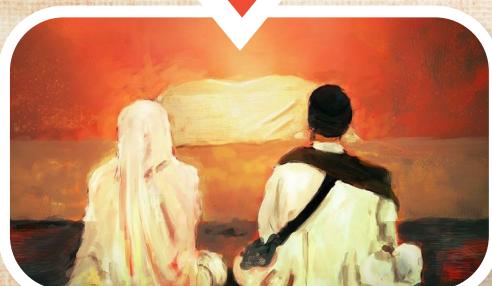
(Sri Guru Granth Sahib Ji - Ang 788)

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

ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ ॥੩॥

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

(Sri Guru Granth Sahib Ji - Ang 788)



Responsibility of Children –
Children shall be trained to have good character by cultivating Gurmat values and practice whilst giving the best religious and worldly education.

Acknowledging the reality life

ਪਉੜੀ ॥

ਇਸੜੀ ਪੁਰਖੈ ਅਤਿ ਨੇਹੁ ਬਹਿ ਮੰਦੁ ਪਕਾਇਆ ॥
ਦਿਸਦਾ ਸਭੁ ਕਿਛੁ ਚਲਸੀ ਮੇਰੇ ਪ੍ਰਭੁ ਭਾਇਆ ॥
ਕਿਉ ਰਹੀਐ ਬਿਰੁ ਜਗਿ ਕੋ ਕਢਹੁ ਉਪਾਇਆ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ ਬਿਰੁ ਕੰਧੁ ਸਬਾਇਆ ॥
ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਆਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩੩॥

The husband and wife are very much in love; sitting together, they make evil plans. All that is seen shall pass away. This is the Will of my Almighty. How can anyone remain in this world forever? Some may try to devise a plan. Working for the Perfect Guru, the wall becomes permanent and stable. Guru Nanak says, Almighty forgives them, and merges them into Himself; they are absorbed in Almighty's Name. ||33||

(Sri Guru Granth Sahib Ji - Ang 1250)

The couple should discuss their actions with one another and contemplate on any action that may be detrimental to others. Both should accept the Will of Almighty as everything else is temporary.

The bride is to respect her in-laws as her own parents and the bridegroom is to do the same with his in-laws. Maintaining love and a good relationship they should never devise any evil plan that may cause harm to the in-laws. All actions are to be discussed by the couple and they are to remain in strict adherence to Gurmat. Satguru Ji would then keep all their affairs in order.

c. Nem (Vow & Practices)

Nem refers to deeds performed daily on a consistent manner with intention to adopt virtues and abandon vices.

01

Vow

Some would go to places of pilgrimage and make vows for giving up something and make it a regular habit. Gursikhs on the other hand, should make vows to abandon vices and embrace virtues:

**ਤਿਆਗਨਾ ਤਿਆਗਨੁ ਨੀਕਾ
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਤਿਆਗਨਾ ॥੩॥**

From all sorts of renunciation, the noblest renunciation is of sexual desire, anger and greed. || 3 ||

(Sri Guru Granth Sahib Ji - Ang 1018)



Improving Life

02

Husband and wife shall continuously uplift spiritual and moral character.

03

Moral Values

Sincerity and speaking the truth by refraining from lying to each other should be considered as a vow. Virtues shall be given priority by practicing it and supporting each other in embracing a truthful life.

Consistency

04

Make a routine of reading, singing, reciting & contemplating Gurbani, Gurmantar or Mool Mantar as much as possible.

05

Routine

Waking up in the ambrosial hours (any time between 12AM till before sunrise/dawn) and doing Nitnem (of 5 Banis at least- Japji Sahib, Jaap Sahib, Tav Parsaad Svaiye, Chaupai Sahib and Anand Sahib) together is encouraged.

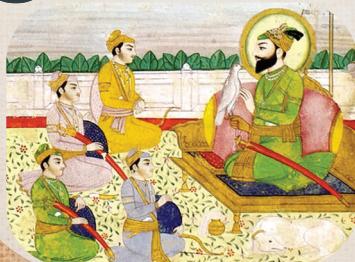


06

Principals

Naam (remembrance of Guru), **Daan** (being charitable to Guru's cause) and performing **Ishnaan** (cleansing of the body, mind and soul).

07



Mentoring

To cultivate noble values, upholding Gurmat principals and to stand as an example for children. To ensure that the young have an ideal Sikh as a role model (e.g. the Sahibzadey).

d. Bart (Fasts)

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

**To sleep as needed, eat as required
and speak as necessary**

ਬੇੜਾ ਸਵਣਾ ਖਾਵਣਾ ਬੋੜਾ ਬੋਲਣ
ਗੁਰਮਤਿ ਪਾਏ ॥

Sleeping little, eating little and speaking little is the way of enshrining Gurmat.

(Bhai Gurdas Varaan - Vaar 28, Pauri 15)

**Freeing from
Attachments**

ਉਨ੍ਹੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨ੍ਹ
ਪਾਣੀ ਬੋੜਾ ਖਾਇਆ ॥

They break away the bonds of the world, and eat a simple diet of grain and water meaning living a contented life by living satisfactory within their means.

(Sri Guru Granth Sahib Ji
- Ang 467)

01

**Forgiving &
Compassionate Nature**

02

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ
ਦਯਾ ਛਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥

Have little food, very little sleep, cherish mercy and forgiveness, always have good conduct and contentment.

Guru Ji, advises that one should adopt a well-ordered lifestyle by refraining from greediness, laziness and egoistic behaviour.

(Sri Dasam Granth Sahib Ji
- Ang 709)





The man is to make a habit of:

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਏ
ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ ॥

Be faithful to your wife, see others as your daughters (younger than your age), sisters (same age) and mother (the older ones). Similarly, for women to be faithful to her husband and see others as her sons, brothers & father).

(Bhai Gurdas Varaan - Vaar 6, Pauri 8)

ਦੇਖ ਪਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ॥

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

(Bhai Gurdas Varaan – Vaar 29, Pauri 11)

ਹੋ ਪਰ ਧਨ ਪਾਹਨ ਤੁੱਲਿ
ਤ੍ਰਿਜਾ ਪਰ ਮਾਤ ਹਮਾਰੈ ॥

The wealth of another is like a stone to us, it is of no use. Other women are like our mothers.

(Sri Dasam Granth Sahib Ji – Ang 842)

ਪਰ ਤ੍ਰਿਆ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥

whose eyes do not gaze upon the beauty of others' wives (or others' husband) with the desire of lust.

(Sri Guru Granth Sahib Ji - Ang 274)



Wedding Ceremony / Anand Sanskar

ਘਰ ਕੀ ਨਾਰੀ ਤਿਆਗੈ ਅੰਧਾ ॥ ਪਰ ਨਾਰੀ ਸਿਉ ਘਾਲੈ ਧੰਧਾ ॥
ਜੈਸੇ ਸਿੰਬਲੁ ਦੇਖਿ ਸੂਆ ਬਿਗਸਾਨਾ ॥ ਅੰਤ ਕੀ ਬਾਰ ਮੂਆ ਲਪਟਾਨਾ ॥੧॥

The blind fool abandons the wife of his own home, and has an affair with another woman. He is like the parrot, who is pleased to see the Bombax Ceiba or Cotton Tree (Semal) tree but in the end, he dies, stuck to it.

(Sri Guru Granth Sahib Ji - Ang 1164)

Guru Tegh Bahadur Sahib Ji left His son (Sri Guru Gobind Singh Ji) at a young age but He has advised him a life of a virtuous man.

ਛੰਦ ॥ ਸੁਧ ਜਬ ਤੇ ਹਮ ਧਰੀ
ਬਚਨ ਗੁਰ ਦਾਏ ਹਮਾਰੇ ॥

Chand - Ever since I have attained my consciousness, my Guru & father, Sri Guru Tegh Bahadur Sahib Ji advised me that,

ਪੂਤ ਇਹੈ ਪ੍ਰਨ ਤੋਹਿ
ਪ੍ਰਾਨ ਜਬ ਲਗ ਘਟ ਥਾਰੇ ॥

My son (Gobind Rai), take a vow that until the last moment you have your breaths remaining,

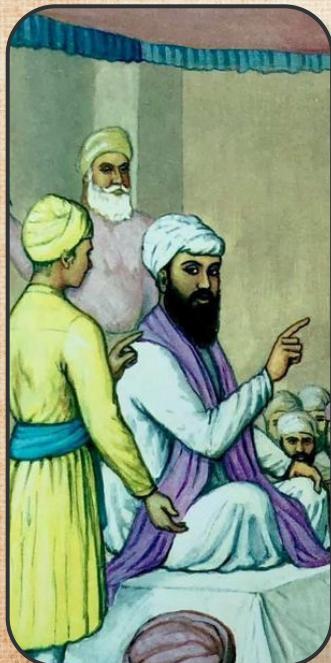
ਨਿਜ ਨਾਰੀ ਕੇ ਸੰਗ ਨੇਹ
ਤੁਮ ਨਿੱਤ ਬਢੈਯਹੁ ॥

Your love for your wife must grow as the moments of life passes through,

ਪਰਨਾਰੀ ਕੀ ਸੇਜ ਭੂਲਿ
ਸੁਪਨੇ ਹੁੰ ਨ ਜੈਯਹੁ ॥੫੧॥

But, never ever even by mistake You should ever dream of an other women

(Sri Dasam Granth Sahib Ji – Ang 836)



Abstinence
(Bride)

05

The lady is to make a habit of:

ਬਿਨੁ ਪਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ
ਸਾਚੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥੬॥

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

(Sri Guru Granth Sahib Ji - Ang 54)



ਠਕੁਰੁ ਏਕੁ ਸਬਾਈ ਨਾਰਿ ॥

There is one Husband Lord, and all others are His brides.

(Sri Guru Granth Sahib Ji - Ang 933)

e. Puja (Meditation/Worship)

01

Gursikh couple shall only recognise Sri Guru Granth Sahib Ji as the ultimate point of submission and shall never worship grave, idols, tomb or any other person who claims to be a Guru or God.

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ
ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਪਾਇਓ ॥

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ
ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ ॥੧੦॥

ADORATION

Some people are worshiping idols foolishly while others are adoring the dead. The whole world is busy in such false performances without knowing Almighty's essence.

(Sri Dasam Granth Sahib Ji – Ang 14)

Wedding Ceremony / Anand Sanskar

Gursikhs must only worship One:

02

ONE GOD

ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ ॥
ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥੧॥ ਰਹਾਉ ॥

Worship the One Almighty who is the form of enlightenment. The true cleansing bath is service to the Guru. || 1 || Pause ||
(Sri Guru Granth Sahib Ji - Ang 484)

ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ
ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

Perform worship and adoration by concentrating on Almighty's Name (Naam); without the Name, there is no worship and adoration. || 1 || Pause ||

(Sri Guru Granth Sahib Ji - Ang 489)

04

03

NAAM

To only worship Sri Guru Granth Sahib Ji

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

ADORE THE GURU I worship the True Guru; forever and ever, I attempt to appease Him. By such service, I find peace in the Court of Almighty.

(Sri Guru Granth Sahib Ji- Ang 1158)

ਜਾਗਤ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥
ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥

Chant Almighty who is the source of life, witness of all three states (Conscious, Sub-Conscious & Unconscious) and remains in three dimension of time (past, present & future) therefore a Khalsa should never allow any other power to distract his/her mind from the focus on One Supreme Being. A Khalsa loves and has faith on Almighty who pervades in His complete form within the entire creation and he/she never even by mistake believes in fasting, grave, tomb, and deities temples.

(Sri Dasam Granth Sahib Ji – Ang 712)

05

RESTRAIN FROM RITUALS



ACCEPTANCE

18

The boy and girl are then asked to bow before Sri Guru Granth Sahib Ji and take the vow that they will practice the above Sikhia (as per clause 17 above) in their household life.

Note: If a person is remarrying, the same ceremony is still to be performed including the four (4) Lava (Pekerma) around Sri Guru Granth Sahib.

19

PELAA CEREMONY

Then the girl's father will give a 'Pelaa' (A long folded cloth) to the boy and girl in a way that the boy is holding it and its surrounded over his right shoulder towards his back to the girl. The girl holds it tight with her clasped hand, while the Kirtani Jatha sings the following Shabad:

ਸਲੋਕ ਮਃ ੫ ॥

ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵਵਾਈ ਛੋੜਿਆ ਹਭ ਕਿੜ੍ਹ ਤਿਆਗੀ ॥
ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਡੈ ਲਾਗੀ ॥੧॥

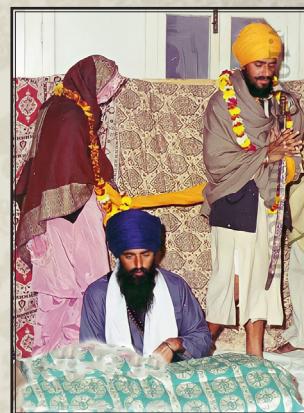
Salok, Fifth Mahala: I have totally discarded praise and slander, Guru Nanak says; I have forsaken and abandoned everything. I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord. ||1||

(Sri Guru Granth Sahib Ji - Ang 963)





1. The Granthi recites the first verse of the Lavaa (*Suhi Mahala 4: Sri Guru Granth Sahib Ji – Ang 773*) and the couple are to listen to it whilst remaining seated. After completing the verse, the Granthi is to place the Rumala back over Sri Guru Granth Sahib and couple are to bow and stand up.
2. The Kirtani Jatha is to perform Kirtan of the first Lav and the couple are to clasp their hands while holding the 'Pelaa' and slowly walk around Sri Guru Granth Sahib Ji (keeping Guru Sahib to their right-hand side). Upon completion of the circumambulation (perkarma), the couple are to bow before Guru Sahib and be seated*. The couple are to walk by themselves, around Guru Sahib, without any assistance. Nobody else is to stand around Sri Guru Granth Sahib Ji whilst the couple performs circumambulation. The bride is not to cover her face at any time but the head covered at least till the hairline.
3. The Granthi is then to recite the second Lav and the Kirtani Jatha are then to sing the second Lav in the same manner as the first. This is to be repeated for the third and fourth Lava's. After the recital of each Lav it is essential that the Granthi replaces the Rumala back over Sri Guru Granth Sahib Ji.



***Note:** Upon the completion of Perkarma (circumambulation), the couple is to be seated again to listen to the recitation of Lavaa by the Granthi. However, if the couple is physically challenged then they may choose to stand all along during the Lavaa.

- Upon the completion of the four Lava's, the couple are to bow and sit.
- The Kirtani Jatha are to sing the first five pauris continued by the 40th Pauri of Anand Sahib (6 pauris) and conclude with Salok (ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥...), during this time, the Granthi is to recite the 40 verses of Anand Sahib silently whilst sitting in the presence of Guru Sahib.

21

GRATEFULNESS

If the family of either side or both had a Sehaj Path Da Bhog then a silent Ardaas to thank Guru Sahib and ask for His blessings is done by the Granthi in which the boy and the girl along with their guardian shall stand up and other sangat to remain seated.



GURU'S HUKAM

22

Hukamnama is then read by the Granthi.

23

THANKSGIVING

Kirtani Jatha would then sing the following shabad;

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥
 ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ॥
 ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਲਾਧਾ ॥
 ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਧਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥
 ਅਕਾਲ ਮੂਰਤਿ ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਇਆ ॥
 ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥੨॥

My marriage has been performed, O my father. As Gurmukh, I have found the Almighty. The darkness of ignorance has been dispelled. The Guru has revealed the blazing light of spiritual wisdom. This spiritual wisdom given by the Guru shines forth, and the darkness has been dispelled. I have found the Priceless Jewel of the Almighty. The sickness of my ego has been dispelled, and my pain is over and done. Through the Guru's Teachings, my identity has consumed my identical identity. I have obtained my Husband Almighty, the Akaal Moorat, the Undying Form. He is Imperishable; He shall never die, and He shall never ever leave. My marriage has been performed, O my father. As Gurmukh, I have found the Almighty. ||2||

(Sri Guru Granth Sahib Ji - Ang 78)



PATH DA BHOG

24

Sehaj Path Da Bhog, Salok Mahala 9 & Ragmaala is then read and concluded by Salok (ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਪਰਤਿ ਮਹਤੁ ॥...).

25

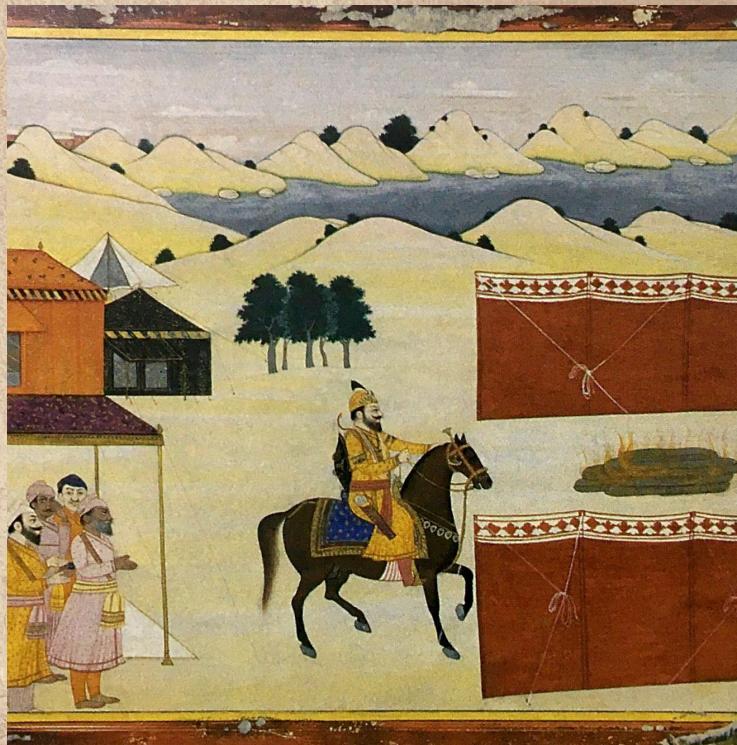
COMPLETION



An Ardaas for the completion of Sehaj Path is then done by the Granthi in which everyone in Sangat stands up and a Hukamnama read, then Karah Parshad is to be distributed afterwards.

Note: On this joyful occasion, the couple is to listen attentively to the Gurmat teachings given to them for successful guidance in both worldly and spiritual realms. Meritorious things that should be done by the couple are practicing good actions, practising religion, taking good vows, living in Gurmat, etc. Only good actions that will please Satguru are to be enacted – by doing which our lives will become blissful.

FUNERARY CEREMONY



ANTIM SANSKAR
ਅੰਤਮ ਸੰਸਕਾਰ

1. Introduction

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ ॥

Death comes to all, and all must suffer separation.

(Sri Guru Granth Sahib Ji- Ang 595)

Death and separation of physical form is a must which comes to all living beings in this universe. Gurbani emphasizes on many occasions that the true living is by uniting with the supreme being (Almighty).

Death is felt as one of the most painful events in life as this is caused by the attachment which one develops through his/her lifetime. Therefore, Gurbani shall be continuously recited by the bedside of the dying person in order to relief the pain of death. Gurbani elevates one's spiritual state instantly by untangling the knots of attachments of physical forms and worldly affairs.

It is recommended that the second Astpadi (Salok to read as well) of Sukhmani Sahib to be recited in order to bring awareness of the ultimate truth and reality. The Astpadi starts as following and the complete Astpadi is to be recited continuously:

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥ ...

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

(Sri Guru Granth Sahib Ji - Ang 264)

On the other hand, if the person is highly spiritual (i.e. meditates and has knowledge of Gurmat) then the twenty-first Astpadi is to be read for the person to be immersed into the Almighty:

ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦਿਸਟੇਤਾ ॥ ...

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

(Sri Guru Granth Sahib Ji - Ang 290)



2. Reciting Gurbani

While a person is near death or after the passing, Gurbani or “Waheguru, Waheguru” shall be repeated by his/her side. No lit lamp is to be placed beside, or a cow given in donation by him/her or any other ritualistic ceremony that is contrary to Guru’s way. Only Gurbani should be recited. The respect of Gurbani must be observed as following:

01 *The ones who are reciting Gurbani from a Gutka shall sit on the same level if not higher than the body and sit on the side facing the head.*

02 *The ones who are holding a Gutka shall not be seating lower and facing the feet of the body.*

03 *Kirtan shall be sung on a platform of equivalent height facing towards the body's head and not the feet.*

04 *Ardaas shall be done by standing from a position adjacent to the head of the body.*

Respect of Gurbani



When someone shuffles the mortal coil, the survivors must not grieve or raise a hue and cry or indulge in chest beating. To induce a mood of resignation to God’s Will, it is desirable to recite Gurbani or repeat “Waheguru”. Guru Amar Das Ji commands;

ਮਤ ਮੇ ਪਿਛੇ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੇ ਮੂਲਿ ਨ ਭਾਇਆ ॥

If one cries upon my passing, it will not be pleasing to me as they have not understood the essence of life and death

(Sri Guru Granth Sahib Ji Ang 923)

Therefore reciting Gurbani for the deceased is the only act that will assist in the after-world.

It is recommended that the dead body is brought to the house and Gurbani recited continuously by sitting beside the deceased body.

3. Bathing the Body

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

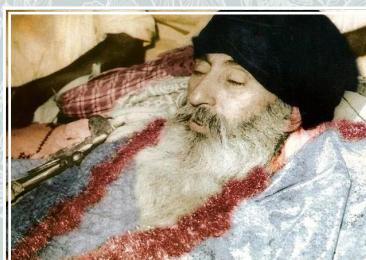
When a Sikh dies, his/her body must be bathed. His/her Kacchera must be changed and turban tied. While doing this Sri Japji Sahib must be continuously recited.

(Rehatnama Pyare Bhai Dya Singh Ji, p.76)

Whilst washing the deceased's body, Japji Sahib is to be recited at all times. When the Kashera is changed, one leg is to be removed first and then the dry, fresh Kashera put on.

The 5 Kakkar – Kirpan on gatra, Kachera, Kangha in hair and Kara on arm are to be remained intact at all times. The head of the deceased shall be covered either by a turban for male or female. A scarf can be used for female.

All clothes should be of good quality and well-tailored. The face of the deceased shall not be covered and Kafan (a piece of white cloth with strings to tie the deceased body) shall be not be used instead the deceased shall be dressed in a robe.



4. Taking Body to Crematorium



Ardaas shall be performed before placing the body on a plank and taken to the funeral pyre/crematorium ground. The hearse should then be lifted and taken to the cremation ground.

Kirtan or the recitation of Gurmantar or Mool Mantar⁹ is to be recited aloud while handling the body. While the body is being carried to the cremation ground, hymns that induce feelings of detachment should be recited (e.g. Maru Dakhney M:5).

It is strictly prohibited to bow, prostrate and offer cash at the feet of the deceased.

On the way to the pyre, the body is not to be put on the floor, a water pitcher is not to be broken, there is to be no crying/wailing, spilling of water, bowing down and the breaking of a piece of kitchen-wear etc are all prohibited.

If there is a Gurdwara on the way, then the body can be placed on the floor outside the Gurdwara, so a final salutation to the Guru can be offered.



⁹ Mool Mantar:

ੴ ਸਤਿਗੁਰ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੁਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪੁਸਾਦਿ
॥ ॥ ਜਪੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

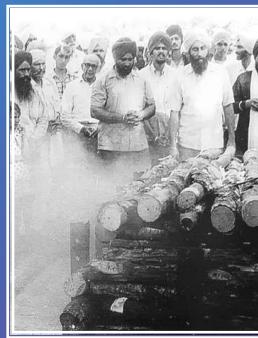
5. The Cremation

The Pyre



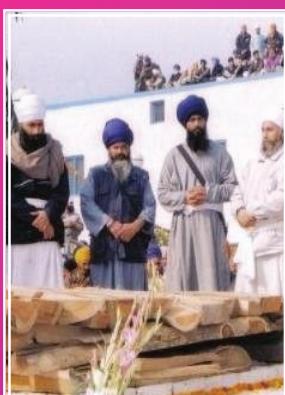
The pyre is to be made of wood, which shouldn't have been used for any other purpose; i.e. fresh wood is used. The means of fragrance i.e. sandalwood is to

be used. In order to improve the flames and reflect complete cremation, ghee is to be placed on the pyre. The use of kerosene should be avoided. However, if the cremation is done in a crematory by means of electric or gas, the use of fragrance and ghee shall be used in a manner to avoid any mishandling of the chamber.



Preparation of Pyre

During the preparation of pyre after placing the deceased on the pyre, **Japji Sahib**, **Gurmantar** and/or **Mool Mantar** should be recited continuously. Japji Sahib should be recited whilst facing the head of the deceased. The others are to prepare the pyre and listen to the prayer.



Igniting the Pyre

When the pyre is ready and Japji Sahib completed, Ardas is to be performed:

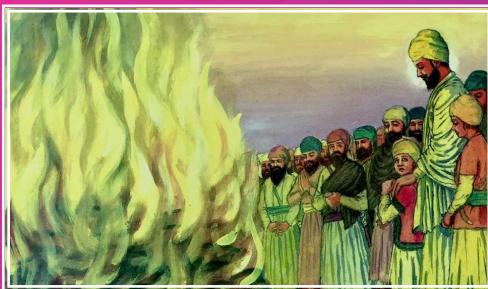
ਹੇ ਸੱਚੇ ਪਾਤਸਾਹ ਜੀ, ਇਸ ਨੂੰ ਕ੍ਰਿਪਾ ਕਰਕੇ ਬਖਸ਼ ਲੈਣਾ, ਜਿੰਦਗੀ ਵਿਚ
ਹੋਈਆਂ ਗਲੜੀਆਂ ਮੁਆਫ ਕਰਨੀਆਂ । ਕ੍ਰਿਪਾ ਕਰਕੇ ਇਸ ਦੀ ਰੂਹ ਦਾ
ਆਪਣੇ ਚਰਨਾਂ ਵਿਚ ਨਿਵਾਸ ਕਰਨਾ, ਪ੍ਰਵਾਰ ਨੂੰ ਭਾਣਾ ਮੰਨਣ ਦਾ ਬਲ
ਬਖਸ਼ਣਾ, ਅਗਨੀ ਲਾਉਣ ਦੀ ਆਗਿਆ ਬਖਸ਼ੇ ।

Oh True King bless this person, forgive all the sins that he/she has committed in his/her life. Bless the deceased with abode in your blessed feet, give strength to the family to accept your will, give us permission to set the pyre alight.

The pyre is then lit. Screaming and wailing is not allowed and matches are not to be set alight and needlessly thrown. "Satnam Waheguru" or Kirtan is to be continuously recited.

The Mid-Burning of Pyre

When the pyre is half burnt, **Kirtan Sohila** is to be recited and an **Ardas** are to be read.



Prohibition

The skull of the burning body is not to be cracked open (Kepal Kriya- Piercing the skull half an hour or so after the pyre has been burning with a rod or something else in the belief that will secure the release of the soul: as this is contrary to the Guru's tenets). The congregation should then leave.

6. Post-Cremation

Upon returning from the cremation, all should have Ishnaan and go straight to the Gurdwara. If this is not possible, then the hands, feet and face should be washed before proceeding to Darbar Sahib. Karah Parshad is to be prepared and brought into the presence of Sri Guru Granth Sahib Ji.

The priest (Granthi) shall recite **Rag Vadhans Mahala 1 Ghar 5, Alahnia (SGGS Ang 578)** and after reciting the six (6) stanzas of Anand Sahib, Ardas, is to be performed and Karah Parshad (sacred pudding) distributed.

a. Collection of 'Phul' (Ashes)

Once the pyre settles down (normally 3 days after open cremation with fire woods or as suit to other means of cremation (number of days are not fixed), normally for electrical or gas chamber the ashes are ready to be collected the next day

1 *Japji Sahib shall be read while collecting the ashes.*



2 *Japji Sahib shall be read while collecting the ashes.*

3 *The ashes are to be collected without separating the bones, nail and tooth. The entire remaining shall be collected as it is.*

6 *The cremation ground (from where the ashes were collected) should be washed with diluted milk.*

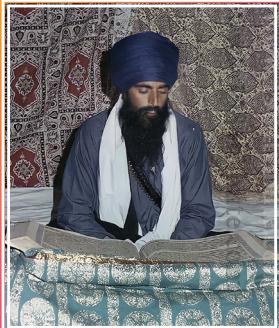
5 *Kirpan and Kara are not to be picked out of the ashes.*

4 *The tying of strings, placing nails in soil etc. are prohibited (superstitions).*



7 *All the ashes are to be collected and rested in a river or ocean and if it is not possible then the ashes can be buried without constructing any tomb. In Punjab, the ashes are normally taken to either Kiratpur Sahib (Patalpuri) or Goindwal Sahib and scattered in the river. If this is not possible, then they can be scattered in any nearby flowing river. A shrine/memorial stone of any kind is not to be made.*

b. Sehaj Path



The recital of the Sri Guru Granth Sahib Ji should be completed on the **tenth day** (the day of death occurred shall be counted as day 1).

If one has the capability of organising an Akhand Paath, then it is to be started on the eighth day after the cremation and the Bhog on the tenth day.

c. The Ten (10) Days

During the ten days, for the benefit of the family, relatives and friends visiting to mourn, a daily congregation shall be organised in the house. No one should cry or mourn over death instead Kirtan and the Gurbani discourse (**Katha**) of **Salok Sehaskriti (ideally six Salok daily) and Jaitsari Di Vaar (ideally two Saloks daily)** shall be performed and is to be completed within ten days. This practice would help many in understanding the true meaning of life. If katha is not possible, then complete recitation of Salok Sehaskriti & Jaitsri Di Vaar is to be read daily for the entire duration of ten days.



d. Path Da Bhog (Concluding Prayer)

On the **tenth (10)** day, congregation shall be called to conclude the Sehaj Path or Akhand Path after which **Ramkali Sadh (SGGS Ang 923)** must be recited followed by Ardas and distribution of Karah Parshad.



Note: If the congregation on tenth day is not convenient to friends and relatives, a separate programme can be arranged on another day whilst the conclusion of Sehaj Path or Akhand Path (Path Dha Bhog) and Antim Ardaas shall still be performed on the tenth day with Karah Parshad distributed. Reciting Gurbani on behalf of the deceased is essential. If possible, a Sehaj Paath is to be started on the day of the cremation. During the making or preparation of the Karah Parshad, the complete Japji Sahib is to be recited and complete 40 stanzas of Anand Sahib is to be read quietly once Karah Parshad is brought to Darbar Sahib.

If possible, the recitation of Sri Guru Granth Sahib should be carried out by the members of the household of the deceased and relatives in cooperation. Kirtan may be held daily.



In the Western world, cremations may take place many days after the person has died. Thus a Sehaj Paath/Akhand Paath Bhog may not take place in 10 days after the death of the person. The cremation must take place, before the Bhog of the Paath.

Superstitions about doing something on the twelfth, thirteenth- or seventeenth-day post-cremation are not to be performed.

In essence, the family members are not to cry or wail. They should accept God's will. All the family of the deceased should sit and listen to the recitation of Gurbani and discourses. The family is to serve the Sikh Sangat and Granthi to the best of their abilities. At the time of the Bhog, good clothing and money is to be presented as an offering before Sri Guru Granth Sahib Ji.





ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਿ ਦਰਗਹ ਚਲਿਆ ।

Spending this life fruitfully, Gurmukh goes to the Almighty's Court.

ਸਰੀ ਦਰਗਹ ਜਾਇ ਸਚਾ ਪਿੜ ਮਲਿਆ ।

There in the true court he merges into Almighty's form.

ਗੁਰਮੁਖਿ ਭੋਜਨੁ ਭਾਉ ਰਾਉ ਅਲਲਿਆ ।

Gurmukh consumes the food of love during the lifetime, therefore he/she remains in bliss.

ਗੁਰਮੁਖਿ ਨਿਹਚਲੁ ਚਿਤੁ ਨ ਹਲੈ ਹਲਿਆ ।

Gurmukh has unshakable faith in Guru Sahib and never shakes over doubtful influences.

ਗੁਰਮੁਖਿ ਸਚੁ ਅਲਾਉ ਭਲੀ ਹੁੰ ਭਲਿਆ ।

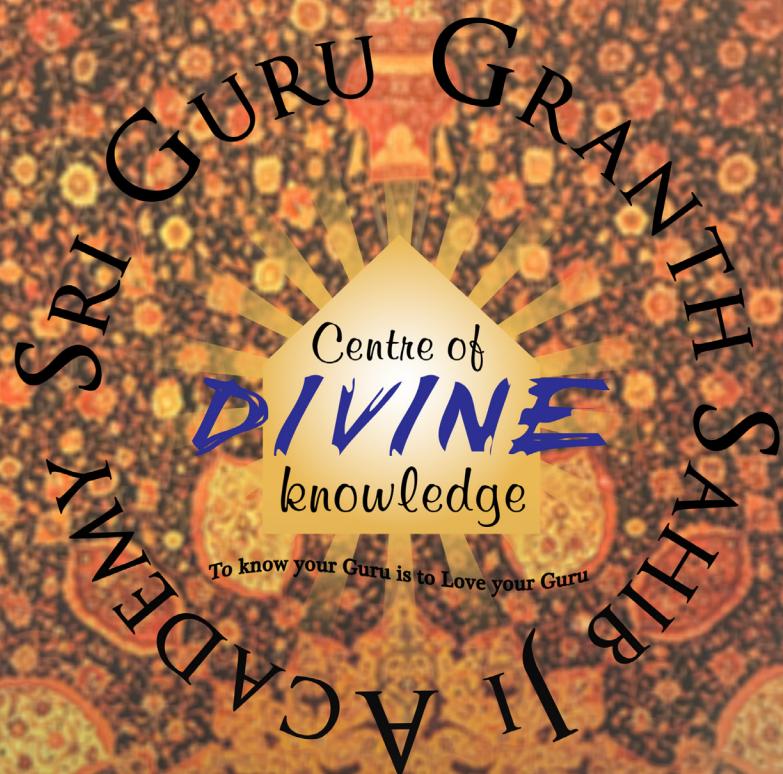
Gurmukh speaks the truth at all times and their truth delivers goodness to all.

ਗੁਰਮੁਖਿ ਸਦੇ ਜਾਨਿ ਆਵਨਿ ਘਲਿਆ ॥੧੪॥

Gurmukh recognises Almighty as the sole authority that calls them to return upon death and send them to this world through birth.

(Bhai Gurdas Varaan - Vaar 19, Pauri 14)

In a nutshell, Bhai Gurdas Ji demonstrates that the greatest quality for a human is present in the Guru-oriented Sikhs (Gurmukh) which is accepting Almighty's Will.



Sri Guru Granth Sahib Ji Academy

2nd Floor Wisma Tatt Khalsa

No. 24, Jalan Raja Alang,
50480 Kuala Lumpur,
Malaysia

@sggsacademy



Email: sggsacademy@hotmail.com

Website: www.sggsacademy.com

ISBN 978-1-8383547-0-1



9 781838 354701 >