

The Making
of the
Sikh Rehatnamas

The Sikh Code of Conduct



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Mohinder Kaur Kapoor

The Making of the Sikh Rehatnamas [The Sikh Code of Conduct]

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The book is dedicated to
Ann and Amanda
the two important pillars of our family

OTHER BOOKS BY THE SAME AUTHOR

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Year of publication/book list

- | | |
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| 2008 | <ol style="list-style-type: none"> 1. The Crowning Glory of Guru Granth Sahib 2. The Last Rites in Sikhism - A Comparative Study of the Last Rites of Different Religions 3. The Making of the Sikh Rehatnamas |
| 2007 | <ol style="list-style-type: none"> 1. A Dynamic Look into Sukhmani Sahib |
| 2006 | <ol style="list-style-type: none"> 1. The Birds and Guru Granth Sahib |
| 2005 | <ol style="list-style-type: none"> 1. The Sikh Ideology 2. Janam Sakhi Parampara 3. Hinduism — An Introductory Study |
| 2004 | <ol style="list-style-type: none"> 1. The Sikh Law Book - The Law personally handed by God to Guru Nanak 2. Guru Granth Sahib - An Insight into its Format and Design 3. Islam - An Introduction 4. Sui Generis Martyrdom - Martyrdom of Mata Gujri and Sahibzadas 5. Sikhism - Guru Granth Sahib and The Sikh History |
| 2003 | <ol style="list-style-type: none"> 1. Guru Granth Sahib - An Advance Study Volume 2 2. Dasam Granth - An Introductory Study 3. Comparative Studies of World Religions. (Second edition) 4. Asa di Var - An epic the listening of which fulfils all worldly desires |
| 2002 | <ol style="list-style-type: none"> 1. Guru Granth Sahib - An Advance Study Volume 1 2. Sikh Religion and the Sikh People (Third revised edition) 3. Sikhism - An Introduction (Second revised and enlarged edition) 4. Japji - A way of God realisation (Third edition) |
| 2001 | <ol style="list-style-type: none"> 1. Sikhism - 1000 questions answered 2. Guru Granth Sahib - An introductory Study (enlarged edition) 3. Sikh Philosophy, Facts and Fundamentals of Sikh Religion (2nd ed) 4. Japji - The Sikh Morning Prayer (Illustrated deluxe edition) |
| 2000 | <ol style="list-style-type: none"> 1. Bhagat Bani 2. Sikh Religion and the Sikh People (2nd ed) '<i>Adjudged best book of the year</i>' |
| 1999 | <ol style="list-style-type: none"> 1. Sikhism—An Introduction 2. Saint Soldier (The Khalsa Brotherhood) 3. Comparative Study of World Religions 4. The Creation of Khalsa (Edited) 5. Japji, "A way of God realisation" (2nd edition) '<i>Adjudged one of the best available translations in English</i>' |
| 1998/97 | <ol style="list-style-type: none"> 1. Guru Angad Dev, Life, History and Teachings 2. Nitnem (The daily Sikh Prayers) (Translation in both easy Panjabi and English) 3. Khushi de Hanju - (ਖੁਸ਼ੀ ਦੇ ਹੰਤੂ) Punjabi poetry |
| 1996 | <ol style="list-style-type: none"> 1. The Sikh Marriage Ceremony (Anand Marriage) 2. Baramah (The twelve months) |
| 1995 | <ol style="list-style-type: none"> 1. Kirtan Sohila and Ardas 2. Gurbani - God's Word 3. Jap Sahib, Swayas and Ardas, Master compositions of Guru Gobind Singh Ji (Translation followed by relevant Sakhis (life stories)) 4. Janoon - (ਜਨੂਨ) Punjabi poetry |
| 1994/93 | <ol style="list-style-type: none"> 1. Rehras & Kirtan Sohila - "The torch to pass through the darkness of death and the Lyric that speaks of lacerations and pangs of separation." (Translation followed by relevant Sakhis (life stories)) 2. Sikh Philosophy, Facts and Fundamentals of Sikhism (1st edition) 3. Puniya da Chand - (ਪੁਨਿਆ ਦਾ ਚੰਨ) Punjabi poetry |
| 1992/91 | <ol style="list-style-type: none"> 1. Japji (1st edition) 2. Sikh Religion and the Sikh people (1st edition) |
| 1990 | <ol style="list-style-type: none"> 1. Being a Sikh |
| 1989/88 | <ol style="list-style-type: none"> 1. Ideal Man, Guru Gobind Singh's Concept of a Saint Soldier |
| 1984 | <ol style="list-style-type: none"> 1. Invasion of Golden Temple |
| 1983 | <ol style="list-style-type: none"> 1. Sikh Festivals |
| 1982 | <ol style="list-style-type: none"> 1. Sikhs & Sikhism |

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The Inner Rehat Maryada : Guru Ramdas

Raga Gauri Var Mehla 4 (page 305)

Mehla 4 (Sloak no. 2 - preceding pauri 11)

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਉਦਮੁ
ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ
ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥ ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ
ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
ਜਨੁ ਨਾਨਕੁ ਪੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ
॥ ੨ ॥

One who calls himself a Sikh of the Sat-Guru, he/she shall:

1. Rise in the early morning hours and meditate on Waheguru's Name.
2. Bathe, and cleanse in the pool of nectar (fresh water)
3. Follow the teachings of the Guru [throughout life]
4. Recite the Name of Waheguru (daily Simran)
[doing all above all sins, misdeeds and negativity shall be erased.]
5. At the rising of the sun, sing Gurbani.
6. Remember Whaeguru's name all the time [whether sitting down or standing up, specific postures are not important] [Such a Sikh becomes pleasing to Waheguru].

7. Always worship and adore Waheguru in the conscious mind (Love Waheguru truly)
8. Feed the poor. [Through the generosity of the Gurmukhs, countless millions are being fed.]
 - Though countless meditate on the name of Waheguru, but they alone are accepted, who are pleasing to the Master. [The purity of mind and thoughts is important]
9. Do practical service to God and humanity. [Those who eat and dress without serving the Guru –teacher and humanity they waste their lives; after death they are consigned to reincarnation.]
10. Do not slander. [Those who talk sweetly at the face, but behind the back, they slander, such evil-minded will not get a union with Waheguru. ||11||

Introduction

The Sikh Rehat Maryada is the least read subject. Apart from the Sikh Scholars and a few learned Katha-kars none of the members of the Sangat know about the Rehatnama/s.

In fact 'Rehatnama/s' are the most important book/s. They contain the provisions of the religious law which guide our daily lives. They are the rules which must be followed to live life of a perfect Sikh as an individual and also as a member of the society.

The provision of the Sikh Rehat Maryada are spread all over Guru Granth Sahib. Every Shabad therein contains a few rules about life and its honest living.

In addition to the spiritual rules, which are common in almost most of the world religions, the individual religious groups also need bylaws to conduct their internal affairs. These bylaws make the core of a Code of Conduct.

The Rehat Maryada which was published by the SGPC in 1945 (see Part II of this book) is supposed to be based upon 5 old Rehat Maryadas (see Part I of this book).

The times have drastically changed since the publication of the SGPC Rehatnama. The Sikhs now live all over the globe and their NRI pressure groups are very strong. They have built beautiful Gurdwaras at their places of domicile and have changed a number of traditions to suit the local customs. They have formed their own SGPC, e.g., in USA. They are living amongst varied cultures. Even in Indian sub continent they are spread all over the Indian states

and live in societies which have different traditions and different ways of life.

This change is putting a dark shadow on their present way of lives. They have drifted away from the rules written in the 1945 Rehat Maryada. The time has come that every Sikh should be made aware of the Sikh Rehat Maryada and the provisions contained therein. They must understand their own bylaws written in simple English. This book is an attempt towards that goal.

My gratitude and thanks are due to Secretary Poonam for her invaluable suggestions in designing and proof reading this book.

7th October 2008

Dr. Sukhbir Singh Kapoor
London

Rehatnama I : Bhai Nand Lal

[This rehatnama is of two stanzas, and is in the form of a dialogue between Guru Gobind Singh and Bhai Nand Lal.]

Bhai Nand Lal was born in Gazni in 1633 and died in 1713, in Multan at the advanced age of 80. He was a linguist having mastery in Panjabi, Persian and Arabic.

His father Chajju Mall was an official in the service of Dara Shukoh, the eldest son of Emperor Shah Jahan.

After his father's death in 1652, he came to India and settled in Multan, where he had his ancestral home.

During 1678 -1679 he also worked as a private tutor to the Crown Princes, Salim and Mohammed Akbar.

According to the *Guru kian Sakhian*, Nand Lal arrived in Anandpur on 29th March 1682 and lived, most of the time, with the Guru until the winter of 1705 when the Guru evacuated the fort of Anandpur. Bhai Nand Lal then went back to Multan and later joined Bahadur Shah after his coronation as the Emperor of India

In 1707, he went back in the service of Bahadur Shah when he seized the Delhi throne after the death of his father Aurangzeb.

Soon after the coronation of Bahadur Shah, his younger brother Kam Bakhsh, who was in the South, revolted against him. Bahadur Shah marched towards the South to contain the revolt and invited Guru Gobind Singh to join him.

The Royal caravan reached Nanded in August 1708,

where Guru Gobind Singh was fatally stabbed on 4th October 1708 and he succumbed to his injuries on 7th October 1708.

There are ten important works of Bhai Nand Lal available to the readers, of which seven are in Persian and three are in Panjabi.

ZINDGI NAMA (Persian) DIWAN-E-GOYA (Persian), TOSIF-O-SNA (Persian), GANJ NAMA ਗੰਜ ਨਾਮਾ (Persian), Jot Bigas ਜੋਤ ਬਿਗਾਸ (Persian), Jot Bigas (Poem in Panjabi), Rehat Nama (Panjabi), Dastural-Insha (Persian prose) and Arzul-Alfaz (Persian).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ ਪ੍ਰੀਤ ਰਹਿਤਨਾਮਾ

ਗੁਰ ਸਿਖ ਰਹਿਤ ਸੁਨਹੁ ਰੇ ਮੀਤ।
ਪ੍ਰਭਾਤੇ ਉਠ ਕਰ ਹਿਤ ਚੀਤ।¹ ਵਾਹਿਗੁਰੂ
ਗੁਰ ਮੰਤ੍ਰੁ ਸੁ ਜਾਪ। ਕਰ ਇਸ਼ਨਾਨ ਪੜ੍ਹੇ ਜਪ
ਜਾਪ।² ਸੰਧਯਾ ਸਮੇਂ ਸੁਣੇ ਰਹਿਰਾਸ।
ਕੀਰਤਨ ਕਥਾ ਸੁਣੇ ਹਰਿ ਯਾਸ। ਇਨ ਪੈ
ਨੇਮੁ ਜੁ ਏਕੁ ਕਰਾਇ। ਸੌ ਸਿੱਖ ਅਮਰ ਪੁਰੀ
ਮਹਿ ਜਾਇ।

ਤੀਨ ਰੂਪ ਹੈ ਮੋਹਿ ਕੇ ਸੁਨੋ ਨੰਦ ਚਿਤ
ਲਾਇ। ਨਿਰਗੁਣ, ਸਰਗੁਣ, ਗੁਰ ਸ਼ਬਦ, ਕਹੋ
ਤੋਹਿ ਸਮਝਾਇ।

ਸ਼ਬਦ ਬੁਨੇ ਗੁਰ ਨਿਕ ਜਿਕ ਲਾਇ।
ਗਿਆਨ ਸ਼ਬਦ ਗੁਰ ਸੁਨੇ ਸੁਨਾਇ। ਵਿਸ਼੍ਵਾਸ
ਪ੍ਰੀਤ ਗੁਰ ਸ਼ਬਦ ਜੁ ਧਰੇ। ਗੁਰੂ^੧ ਕਾ ਦਰਸ਼ਨ
ਨਿਤ ਉਠ ਕਰੇ। ਗੁਰ ਸਿਖ ਸੇਵ ਕਰੇ ਚਿਤ
ਲਾਇ। ਆਪਾ ਮਨ ਕਾ ਸਗਲ ਮਿਟਾਇ।
ਐਸੇ ਗੁਰ ਸਿਖ ਸੇਵ ਕੀ ਮਮਹਿੰ ਪਹੁੰਚੇ
ਆਇ। ਸੁਨਹੁ ਨੰਦ ਚਿਤ ਦੇਇ ਕੈ ਮੁਕਤ
ਬੈਕੁੰਠੇ ਜਾਇ।

੧. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਦਰਸ਼ਨ।

The rehat prescribed in the Rehatnama is as follows:

A Gursikh should—

1. Rise in the early hours of the morning (Couplet 1)
2. Bathe and read Jap and Jaap. (Couplet 2)
3. Visit the Guru (Gurdwara) and concentrate on Waheguru (couplet 3)
4. Listen to *Katha* (commentary on *Shabads*) at the end of the third pehr (quarter) of the day (couplet 4)
5. Recite Rehras at the time of dusk. (couplet 5)
6. Make the above point 1-5, as his/her nitnem. (couplet 6)
7. Perform physical, hearty and financial services for God and His creation. (couplet 7)

Sikhs who perform their nitnem regularly they will gain *mukti* for their twenty one generations. (couplet 7)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਤਨਖਾਹ ਨਾਮਾ

ਪ੍ਰਸ਼ਨ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ
ਵਾਕ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

ਦੇਹਰਾ

ਪ੍ਰਸ਼ਨ ਕੀਆ ਨੰਦ ਲਾਲ ਜੀ ਗੁਰੂ ਬਤਾਈਏ ਮੇਹਿ
ਕੋਣ ਕਰਮ ਇਨ ਜੋਗ ਹੈਂ ਕੋਣ ਕਰਮ ਨਹੀਂ ਸੇਹਿ ॥੧॥

ਦੇਹਰਾ

ਨੰਦ ਲਾਲ ਤੁਮ ਬਚਨ ਸੁਣਹੁ ਸਿਖ ਕਰਮ ਹੈ ਏਹੁ
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨ ਬਿਨ ਕਰੇ ਨਾ ਅੰਨ ਸਿਉਂ ਨੇਹੁ ॥੨॥

ਚੌਪਈ

ਪ੍ਰਾਤਾਕਾਲ ਸਤਿਸੰਗ ਨਾ ਜਾਵੈ । ਤਨਖਾਹਦਾਰ ਬਹੁ ਵੱਡਾ ਕਹਾਵੈ ॥੩॥
ਸਤਿਸੰਗ ਜਾਇ ਕਰ ਚਿੱਤ ਭੁਲਾਵੈ । ਈਹਾਂ ਉਹਾਂ ਠੇਰ ਨਾ ਪਾਵੈ ॥੪॥
ਹਰਿ ਜਸ ਸੁਣਤੇ ਬਾਤ ਚਲਾਵੈ । ਕਹੇ ਗੋਬਿੰਦ ਸਿੰਘ ਵੇਹ ਜਮ ਪੁਰ ਜਾਵੇ ॥੫॥
ਨਿਰਧਨ ਦੇਖ ਨਾ ਪਾਸ ਬਹਾਵੈ । ਸੇ ਤਨਖਾਹੀ ਮੂਲ ਕਹਾਵੈ ॥੬॥
ਸ਼ਬਦ ਗਿਆਨ ਬਿਨ ਕਰੇ ਜੇ ਬਾਤ । ਤਾ ਕੈ ਕਛੂ ਨਾ ਆਵੈ ਹਾਥ ॥੭॥
ਸ਼ਬਦ ਭੋਗ ਨਾ ਨਿਵਾਵੇ ਸੀਸ । ਤਾਂ ਕੇ ਮਿਲੇ ਨਾ ਪਰਮ ਜਗਦੀਸ ॥੮॥

ਦੇਹਰਾ

ਜ ਪ੍ਰਸਾਦਿ ਕੇ ਬਾਂਟ ਹੈ ਮਨ ਮੇਂ ਧਾਰੇ ਲੋਭ
ਕਿਸੇ ਥੋੜਾ ਕਿਸੇ ਅਗਲਾ ਸਦਾ ਰਹੇ ਤਿਸ ਸੈਗ ॥੯॥

ਚੌਪਈ

ਕੜਾਹ ਪ੍ਰਸਾਦਿ ਕੀ ਬਿੱਧ ਸੁਣ ਲੀਜੈ
ਤੀਨ ਭਾਂਤ ਕੇ ਸਮਸਰ ਕੀਜੈ ॥੧੦॥
ਲੇਪਣ ਆਗੇ ਬਹੁਕਰ ਦੀਜੈ
ਮਾਂਜਣ ਧਰ ਭਾਂਜਣ ਧੋਵੀਜੈ ॥੧੧॥
ਕਰਿ ਇਸਨਾਨ ਪਵਿਤ੍ਰੁ ਹੋਇ ਬਹੇ
ਵਾਹਿਗੁਰੂ ਬਿਨ ਅਵਰ ਨਾ ਕਹੇ ॥੧੨॥

Tankha Nama : Bhai Nand Lal

This composition has 62 couplets (Panjabi version II). It was composed after the creation of the Khalsa. It is also in question answer form. The text of the composition is also *Rehat Maryada*.

A Sikh should:

1. Not eat without bathing, meditating and making offerings. (couplet 2)
2. Go and join *Sadh Sangat* in the early hours of the morning (couplet 3).
3. Not be greedy and ravenous, otherwise he/she would remain in constant grief. (couplet 9).
4. Meditate only on one Waheguru (couplet 12).
5. Be of exemplary character (couplet 18).
6. Control his/her anger (couplet 19).
7. Not live on the earnings of his sister and daughter (couplet 20).
8. Clean his/her hair twice a day, and tie a decent-style turban (couplet 23)
9. Give one-tenth of his/earnings in charity (couplet 24)
10. Not speak lies (couplet 24).

A Sikh who:

11. Does not take bath with cold water (couplet 25), eats food without reading *Jap (Ji)* (couplet 25), wastes evening without reading *Rehras* (couplet 26), sleeps without reciting *Kirtan Sohila* (couplet 26), involves himself/herself in back biting (couplet 27), makes false promises (couplet 28), eats meat taken from a Muslim (Turk) (couplet 29), does not recite Gurbani (couplet 29) casts dirty looks on women (couplet 30)

ਨਵਤਨ ਕੁੰਭ ਪੂਰ ਜਲ ਲੋਹ
ਗੋਬਿੰਦ ਸਿੰਘ ਸਫਲ ਤਿਨ ਦੇਹ ॥੧੩॥
ਕਰਿ ਤਿਆਰ ਚੋਕੀ ਪਰ ਧਰੇ
ਚਾਰ ਓਰ ਕੀਰਤਨ ਬਹਿ ਕਰੇ ॥੧੪॥

ਦੋਹਰਾ

ਮੋਹਰ ਤੁਰਕ ਕੀ ਸਿਰ ਧਰੇ ਲੋਹ ਲਗਾਵੈ ਚਰਨ
ਕਰੈ ਗੋਬਿੰਦ ਸਿੰਘ ਸੁਣੇ ਲਾਲ ਜੀ ਫਿਰ ਫਿਰ ਹੋਏ ਤਿਸ ਮਰਨ ॥੧੫॥

ਚੌਪਈ

ਲਗੈ ਦੀਵਾਨ ਸੁਣ ਮੂਲ ਨਾ ਜਾਵੈ
ਰਹਿਤ ਬਿਨਾ ਪ੍ਰਸਾਦਿ ਵਰਤਾਵੈ ॥੧੬॥
ਸੂਹਾ ਪਹਿਣ ਲਏ ਨਸਵਾਰ
ਕਰੇ ਗੋਬਿੰਦ ਸਿੰਘ ਜਮ ਕਰੇ ਖਵਾਰ ॥੧੭॥
ਮਾਇ ਭੈਣ ਜੇ ਆਵੈ ਸੰਗਤਿ
ਦਿਸ਼ਟ ਬੁਰੀ ਦੇਖੈ ਤਿਸ ਪੰਗਤਿ ॥੧੮॥
ਸਿਖ ਹੋਇ ਜੇ ਕਰਤ ਕਰੇਧ
ਕੰਨਿਆ ਮੂਲ ਨਾ ਦੇਵੇ ਸੇਧ ॥੧੯॥
ਧੀ ਭੈਣ ਕਾ ਪੈਸਾ ਖਾਇ
ਕਰੇ ਗੋਬਿੰਦ ਸਿੰਘ ਧੱਕੇ ਜਮ ਖਾਇ ॥੨੦॥
ਸਿਖ ਹੋਏ ਬਿਨ ਲੋਹ ਜੇ ਫਿਰੈ
ਆਵਤ ਜਾਵਤ ਜਨਮੇ ਮਰੈ ॥੨੧॥
ਮਾਲ ਅਤਿਥਿ ਕਾ ਬਲ ਕਰੇ ਛਲੈ
ਜਪੁ ਤਪੁ ਤਾਂ ਕੇ ਸਭ ਨਿਹਫਲੈ ॥੨੨॥

ਸੋਰਠਾ

ਕੰਘਾ ਦੇਵੋ ਵਕਤ ਕਰ ਪੱਗ ਚੁਣੈ ਕਰ ਬਾਂਧਈ
ਦਾਤਨ ਕਰੇ ਨਿਤ ਨੀਤ ਨਾ ਦੁਖ ਪਾਵੈ ਲਾਲ ਜੀ ॥੨੩॥

ਦੋਹਰਾ

ਦਸਵੰਧ ਗੁਰੁ ਨਹਿ ਦੇਵੈ ਝੂਠ ਬੋਲ ਜੋ ਖਾਇ
ਕਰੇ ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਲ ਜੀ ਤਿਸ ਕਾ ਕਛੂ ਨਾ ਬਿਸਾਹਿ ॥੨੪॥

ਚੌਪਈ

ਠੰਡੇ ਪਾਣੀ ਜੇ ਨਹੀਂ ਨਹਾਵੈ
ਬਿਨ ਜਪੁ ਪੜ੍ਹੇ ਪ੍ਰਸਾਦਿ ਜੋ ਪਾਵੈ ॥੨੫॥
ਬਿਨ ਰਹਿਰਾਸ ਸੰਧਿਆ ਜੇ ਖੇਵੈ
ਕੀਰਤਨ ਪੜ੍ਹੇ ਬਿਨ ਰੈਣ ਜੋ ਸੋਵੈ ॥੨੬॥
ਚੁਗਲੀ ਕਰ ਜੇ ਕਾਜ ਬਿਗਾਰੈ

He/she shall be condemned to hell

A Sikh who:

12. starts work without saying his *Ardas* (couplet 31),
eats without the sanctification of food (without saying
grace) (couplet 31),
wears discarded clothes (couplet 32),
sleeps with other person's spouse (couplets 32, 39)
mistreats guests (couplet 33),
does not concentrate in listening *Kirtan* and *Katha*
(couplet 34),
stakes in gambling (couplet 35),
does not give in charity (couplet 37),
cheats in business and service (couplet 37)
asks for grace from gods and goddesses (rather than
Waheguru) (couplet 41)
He/she will suffer acute miseries (couplet 35), and
will be condemned to one thousand hells (couplet 37)

He is the Khalsa who

13. does not indulge in back biting,
fights against injustice (couplet 44),
sheds egoistic habits (couplet 46),
does not cast dirty eye on other peoples' spouse
(couplet 46),
dyes himself/herself in the colour of God's name
(couplet 47),
recites Gurbani day and night (couplet 48),
supports the poor and the destitute (couplet 50),
kills the evil and evildoers (couplet 50),
recites Jap (ji) (couplet 51),
lives a truthful and detached life (couplet 52),
wears a strong armour (couplet 54),
kills both the enmity and the enemy (couplet 54)

ਧ੍ਰਿਗ ਤਿਸ ਜਨਮ ਜੋ ਧਰਮ ਬਿਸਾਰੈ ॥੨੭॥
 ਕਰੇ ਬਚਨ ਜੋ ਪਾਲੈ ਨਾਹੀਂ
 ਕਰੇ ਗੋਬਿੰਦ ਸਿੰਘ ਤਿਸ ਠੋਰ ਕਤ ਨਾਹੀਂ ॥੨੮॥
 ਲੈ ਤੁਰਕਨ ਤੇ ਮਾਸ ਜੋ ਖਾਵੈ
 ਬਿਨ ਗੁਰ ਸ਼ਬਦ ਬਚਨ ਜੋ ਗਾਵੈ ॥੨੯॥
 ਤਿਯ ਰਾਗ ਸੁਣਿ ਚਿਤ ਲਾਏ
 ਸੁਣਹੁ ਲਾਲ ਸੇ ਜਮ ਪੁਰ ਜਾਏ ॥੩੦॥

ਚੋਪਈ

ਅਰਦਾਸਿ ਬਿਨਾ ਜੋ ਕਾਜ ਸਿਧਾਵੈ
 ਭੇਟ ਕੀਏ ਬਿਨ ਕੁਛ ਮੁਖ ਪਾਵੈ ॥੩੧॥
 ਤਿਆਗੀ ਬਸਤ ਗਹਿਣ ਜੋ ਕਰੈ
 ਬਿਨ ਤਿਯਾ ਆਪਣੀ ਸੇਜ ਜੋ ਧਰੈ ॥੩੨॥
 ਅਤਿਥਿ ਵੇਖ ਨਹੀਂ ਦੇਵੈ ਦਾਨ
 ਸੇ ਨਹੀਂ ਪਾਵੈ ਦਰਗਹਿ ਮਾਨ ॥੩੩॥
 ਕੀਰਤਨ ਕਥਾ ਸਿਉਂ ਮਨ ਨਹੀਂ ਲਾਵੈ
 ਸੰਤ ਸਿਖ ਕੇ ਬੁਰਾ ਅਲਾਵੈ ॥੩੪॥
 ਨਿੰਦਾ ਜੁਆ ਹਰੇ ਜੋ ਮਾਲ
 ਮਹਾਂ ਦੁੱਖ ਪਾਵੈ ਤਿਸ ਕੇ ਕਾਲ ॥੩੫॥
 ਗੁਰ ਕੀ ਨਿੰਦਾ ਸੁਣੇ ਨਾ ਕਾਨ
 ਭੇਟ ਕਰੇ ਤਿਸ ਸੰਗ ਕਿਰਪਾਨ ॥੩੬॥

ਦੋਹਰਾ

ਗੋਲਕ ਰਾਖੇ ਨਾਹਿ ਜੋ ਫਲ ਕਾ ਕਰੈ ਵਪਾਰ
 ਕਹੇ ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਲ ਜੀ ਭੋਗੇ ਨਰਕ ਹਜ਼ਾਰ ॥੩੭॥

ਚੋਪਈ

ਵਾਹਿਗੁਰੂ ਬਿਨ ਕਹੇ ਜੋ ਖਾਵੈ
 ਵੇਸਵਾ ਦਵਾਰੇ ਸਿਖ ਜੋ ਜਾਵੈ ॥੩੮॥
 ਪਰ ਇਸਤ੍ਰੀ ਸਿਉਂ ਨਹੀਂ ਲਗਾਵੈ
 ਕਹੇ ਗੋਬਿੰਦ ਸਿੰਘ ਵੁਹ ਸਿਖ ਨਾ ਭਾਵੈ ॥੩੯॥
 ਗੁਰ ਤਲਪੀ ਕਪਟੀ ਹੈ ਜੇਇ
 ਬਡੇ ਤਨਖਾਹੀ ਜਾਣੇ ਸੇਇ ॥੪੦॥
 ਗੁਰ ਕੇ ਛੇਡ ਅਵਰ ਸਿਉਂ ਮਾਂਗੇ
 ਰਾਤਰੀ ਸੇਏ ਤੇੜ ਹੋਇ ਨਾਂਗੇ ॥੪੧॥
 ਨਗਨ ਹੋਇ ਕਰ ਭੋਗ ਜੋ ਕਰੈ
 ਨਗਨ ਹੋਇ ਜਲ ਮੱਜਣ ਕਰੈ ॥੪੨॥

ਦੇਹਰਾ

ਨਗਨ ਹੋਇ ਬਾਹਰ ਫਿਰੈ ਨਗਨ ਸੀਸ ਜੇ ਖਾਇ
ਨਗਨ ਪ੍ਰਸਾਦਿ ਜੇ ਬਾਂਟਈ ਤਨਖਾਹੀ ਬਡਾ ਕਹਾਇ ॥੪੩॥

ਚੋਪਈ

ਖਾਲਸਾ ਸੋਇ ਜੇ ਨਿੰਦਾ ਤਿਆਗੈ
ਖਾਲਸਾ ਸੋਇ ਲੜੇ ਹੋਇ ਆਗੈ ॥੪੪॥
ਖਾਲਸਾ ਸੋਇ ਜੇ ਪੰਚ ਕੇ ਮਾਰੈ
ਖਾਲਸਾ ਸੋਇ ਕਰਮ ਕੇ ਸਾੜੈ ॥੪੫॥
ਖਾਲਸਾ ਸੋਇ ਮਾਨ ਜੇ ਤਿਆਗੈ
ਖਾਲਸਾ ਸੋਇ ਜੇ ਪਰਤ੍ਰੀਆ ਤੇ ਭਾਗੈ ॥੪੬॥
ਖਾਲਸਾ ਸੋਇ ਪਰਦ੍ਰਿਸ਼ਟਿ ਕੇ ਤਿਆਗੈ
ਖਾਲਸਾ ਸੋਇ ਨਾਮ ਰਤ ਲਾਗੈ ॥੪੭॥
ਖਾਲਸਾ ਸੋਇ ਗੁਰਬਾਣੀ ਹਿਤ ਲਾਇ
ਖਾਲਸਾ ਸੋਇ ਸਾਰ ਮੁੰਹਿ ਖਾਇ ॥੪੮॥

ਦੇਹਰਾ

ਖਲਕ ਖਾਲਿਕ ਕੀ ਜਾਣ ਕੇ ਖਲਕ ਦੁਖਾਵੈ ਨਾਹਿ
ਖਲਕ ਦੁਖੈ ਨੰਦ ਲਾਲ ਜੀ ਖਾਲਿਕ ਕੋਪੈ ਤਾਹਿ ॥੪੯॥

ਚੋਪਈ

ਖਾਲਸਾ ਸੋਇ ਨਿਰਧਨ ਕੇ ਪਾਲੈ
ਖਾਲਸਾ ਸੋਇ ਦੁਸ਼ਟ ਕੇ ਗਾਲੈ ॥੫੦॥
ਖਾਲਸਾ ਸੋਇ ਨਾਮ ਜਪ ਕਰੈ
ਖਾਲਸਾ ਸੋਇ ਮਲੇਛ ਪਰ ਚੜ੍ਹੈ ॥੫੧॥
ਖਾਲਸਾ ਸੋਇ ਨਾਮ ਸਿਉਂ ਜੋੜੈ
ਖਾਲਸਾ ਸੋਇ ਬੰਧਨ ਕੇ ਤੋੜੈ ॥੫੨॥
ਖਾਲਸਾ ਸੋਇ ਜੇ ਚੜ੍ਹੇ ਤੁਰੰਗ
ਖਾਲਸਾ ਸੋਇ ਜੇ ਕਰੇ ਨਿਤ ਜੰਗ ॥੫੩॥
ਖਾਲਸਾ ਸੋਇ ਸ਼ਸਤਰ ਕੇ ਧਾਰੈ
ਖਾਲਸਾ ਸੋਇ ਦੁਸ਼ਟ ਕੇ ਮਾਰੈ ॥੫੪॥

ਦੇਹਰਾ

ਦੇਹੀ ਫਿਰੇ ਅਕਾਲ ਕੀ ਨਿੰਦਾ ਕਰੈ ਨਾ ਕੋਇ
ਬਨ ਪਰਬਤ ਸਭ ਭਜੋਗੇ ਤਿਹ ਜਗਤ ਮੇਂ ਸੋਇ ॥੫੫॥

ਚੋਪਈ

ਸੁਣੇ ਨੰਦ ਲਾਲ ਏਹੇ ਸਾਰ
ਪਰਗਟ ਕਰਾਉਂ ਆਪਣੇ ਰਾਜ ॥੫੬॥

ਚਾਰ ਬਰਨ ਇਕ ਬਰਨ ਕਰਾਉਂ
 ਵਾਹਿਗੁਰੂ ਕਾ ਜਾਪ ਜਪਾਉਂ ॥੫੭॥
 ਚੜ੍ਹੇ ਤੁਰੰਗ ਉੜਾਵੈਂ ਬਾਜ
 ਤੁਰਕ ਦੇਖ ਕਰ ਜਾਵੈਂ ਭਾਜ ॥੫੮॥
 ਸਵਾ ਲਾਖ ਸੇ ਏਕ ਲੜਾਉਂ
 ਚੜ੍ਹੇ ਸਿੰਘ ਤਿਸ ਮੁਕਤ ਕਰਾਉਂ ॥੫੯॥
 ਝੁਲਣ ਨੇਜੇ ਹਸਤੀ ਸਾਜੇ
 ਦੁਆਰ ਦੁਆਰ ਪਰ ਨੇਬਤ ਬਾਜੇ ॥੬੦॥
 ਸਵਾ ਲਾਖ ਜਬ ਧੁਖੈ ਪਲੀਤਾ
 ਤਬ ਖਾਲਸੇ ਉਦੈ ਆਤ ਲੇ ਜੀਤਾ ॥੬੧॥
 ਦੋਹਰਾ

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹੇ ਨਾ ਕੋਇ
 ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੋਗੇ ਬਚੇ ਸਰਨ ਜੇ ਹੋਇ ॥੬੨॥

ਬਚਨ ਹੈ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕਾ ਕਿ ਜੇ ਕੋਈ ਸਿੱਖ ਦਾ ਬੇਟਾ ਹੋਏ ਐਰ ਮੇਠਾ ਹੋਇ ਜਾਵੈ
 ਤਿਸ ਕੀ ਜੜ੍ਹ ਸੁੱਕੀ, ਐਰ ਜੇ ਮੇਠਾ ਸਿੱਖ ਹੋਇ ਜਾਵੈ ਤਿਸ ਕੀ ਜੜ੍ਹ ਹਰੀ।

ਇਤਿ ਸ੍ਰੀ ਤਨਖਾਹ ਨਾਮਾ ਸੰਪੂਰਨ

Listen O! Nand Lal

I (Guru Gobind Singh) will:

14. Establish a new kingdom of mine (couplet 56),
merge all castes into one (couplet 57),
make people recite the name of God (couplet 57),
fly my hawk high in the sky (couplet 58),
make one Sikh to fight, heroically, countless (one and
a quarter thousand ਸਦਾ ਲਾਖ) of enemy soldiers (couplet
59-60).
when the Khalsa will rule, there will be no opposition,
all will live in harmony and peace (couplet 61).

All historians believe that Bhai Nand Lal was definitely with the Guru at the time of his demise. As said above, in 'Rehat Nama, he writes about Guru's last command as follows:¹

15. Those Sikhs who want to have a *darshan* of the Guru (Guru Gobind Singh), they should have the *darshan* of Granth Ji (couplet 14)
16. Those (Sikhs) who want to talk to the Guru, they should recite Granth Ji (couplet 18).
17. Those who want to listen to me (Guru Gobind Singh), they should read Granth Ji (couplet 19)
18. Granth Ji is my *roop*, do not have any doubt in this. (couplet 20).

1. Rehatnama: Bhai Nand Lal, Chaupai

Rehatnama 2 : Bhai Chaupa Singh

Bhai Chaupa Singh Chhiber was an attendant of Guru Gobind Singh since the Guru's childhood. The probable date of its writing is May 1700, before the siege of Anandpur. One day, Guru asked Chaupa Singh to write a detailed code of conduct for the Sikhs. Bhai Chaupa Singh, in his utmost humility showed his inability to produce such an important work. He said that he did not have ability or skills to take this task. The Guru then gave him assurance that he would bless him with the required competence to complete the work.

Bhai Chaupa Singh, then, dutifully produced a Rehatnama, the scribe of which was one Sital Singh Bahrupia. The Guru duly certified this copy. Many copies of this Rehatnama were produced later on.

The available version of the 'Rehatnama' has dates of year 1702 and 1706 at its concluding section. The possibility is that later portions were either included by Bhai Chaupa Singh, at a later date, or that it was interpolated by some one else.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਾਈ ਚੌਪਾ ਸਿੰਘ ਦਾ ਰਹਿਤਨਾਮਾ

ਗੁਰੂ ਕਾ ਸਿੱਖ ਸ਼ਰਾਬ ਕਬੀ ਨਾ ਪੀਵੇ, ਸਾਖ
“ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ
ਆਇ ॥” (ਵਾਰ ਬਿਹਾਗੜਾ ਮ: ੩, ਪੰਨਾ ੫੫੪)

ਗੁਰੂ ਕਾ ਸਿੱਖ ਕੰਨਿਆਂ ਨਾ ਮਾਰੇ, ਕੁੜੀ ਮਾਰ
ਨਾਲ ਨਾ ਵਰਤੇ।

ਕੰਨਿਆਂ ਦਾ ਪੈਸਾ ਨਾ ਖਾਏ।

ਨਾਤਾ ਗੁਰੂ ਕੇ ਸਿੱਖ ਨਾਲ ਕਰੇ।

ਗੁਰੂ ਕਾ ਸਿੱਖ ਜੰਝੂ ਟਿਕੇ ਦੀ ਕਾਣ ਨਾ ਕਰੇ।
(ਅਰਥਾਤ ਜੰਝੂ ਟਿੱਕਾ ਧਾਰਨ ਨਾ ਕਰੇ)।

ਗੁਰੂ ਕਾ ਸਿੱਖ ਗਰੀਬ ਕੀ ਰਸਨਾ ਕੋ ਗੁਰੂ ਕੀ
ਗੋਲਕ^੧ ਜਾਣਹਿ।

੧. ਲੋੜਵੰਦ ਸਿੱਖਾਂ ਨੂੰ ਪ੍ਰਸ਼ਾਦ ਛਕਾਵੇ ਤੇ ਲੋੜਵੰਦਾਂ ਦੀ ਹਰ ਪ੍ਰਕਾਰ ਦੀ ਸੇਵਾ ਕਰੇ, ਏਹੀ ਗੁਰੂ ਦੀ ਗੋਲਕ ਹੈ।

The main clauses of this Code of Conduct are as follows:

1.

The Sikh of the Guru should never drink liquor.

2.

The Sikhs of the Guru should not kill their daughters [either in the fetus or otherwise] and should not socialize with those who kill their daughters.

3.

The Sikhs should not use money earned by their daughters or which otherwise belongs to their daughters.

4.

The Sikhs should marry their daughters only in Sikh families.

5

The Sikhs of the Guru should not wear Janeo (Hindu thread) or apply the mark on their foreheads.

6.

The Sikhs of the Guru should think themselves as God's trustees for their wealth and provide food and other necessities of life to the poor and the needy.

ਗੁਰੂ ਕਾ ਸਿੱਖ ਭੱਦਨ ਨਾ ਕਰਾਏ।
 ਪ੍ਰਾਣੀ ਕਾ ਸਰੀਰ ਅੰਤ ਹੋਏ ਤਾਂ ਕੀਰਤਨ ਕਰਾਵੈ,
 ਯਥਾ ਸ਼ਕਤਿ ਸਾਥ ਪ੍ਰਸਾਦਿ ਲੇ ਜਾਇ।
 ਧਰਮ ਕਿਰਤ ਕੇ ਨਫੇ ਵਿਚੋਂ ਗੁਰੂ ਅਰਥ ਦਸਵੰਧ
 ਦੇਵੇ।
 ਧਰਮਸਾਲੀਆ, ਪੀਰ ਐਰ ਮਸੰਦ ਨਾ ਬਣੇ,
 ਰਸੋਈਆ ਸਿੱਖ ਰੱਖੇ।
 ਲੰਗਰ ਮੇਂ ਨਾ ਗੋਹਾ ਬਾਲੇ, ਨਾ ਗੋਹੇ ਦਾ ਚੌਕਾ
 ਦੇਵੇ।
 ਚੋਰੀ ਯਾਰੀ ਨਾ ਕਰੇ।
 ਜੂਆ ਨਾ ਖੇਡੇ।
 ਪ੍ਰਸਾਦਿ ਵਰਤਾਉਂਦਾ ਬੋਲੇ ਨਾ, ਬੋਲੇ ਤਾਂ ਮੁਖ ਕੇ
 ਰੁਮਾਲ ਸੇ ਢੱਕੇ। ਪਿੰਡਾ ਖੁਰਕੇ ਤਾਂ ਹੱਥ ਧੋਇ ਲਵੇ।
 ਕਾਰਯੋਂ ਕੇ ਆਦਿ^੧ ਮੇਂ ਅਰਦਾਸ ਕਰੇ, ਆਪਣੇ
 ਗੁਰੂ ਤੋਂ ਬਿਨਾਂ ਹੋਰ ਨਾ ਜਾਣੇ।

੧. ਸਭ ਕਾਰਜਾਂ ਦੇ ਅਰੰਭ ਵਿਚ ਅਰਦਾਸ ਕਰ ਲਵੇ।

7.

The Sikhs of the Guru should not observe Hindu *Samskaras* (rituals).

8.

At a bereavement they should arrange *Kirtan* and prepare *Prasad* within their means.

9.

They should give one tenth profit of their earnings for noble causes.

10.

They should not act as Dharamsalias, Pir or Masands.

11.

They should engage only Sikhs to work in their kitchens.

12.

They should not use cow dung as kitchen fuel nor should they use cow-dung to paste the kitchen floor.

13.

They should not indulge in stealing, eve-teasing and gambling.

14.

The Sikhs should not talk while distributing 'Prashad', if they do have to talk then they must cover their mouth with a handkerchief. If they do scratch their bodies then they must clean their hands.

15.

All Sikhs must offer *Ardas* before the start of their affairs, and must not believe in any other guru or gurus.

ਧਰਮ ਉਪਦੇਸ਼ ਕਰੇ, ਸੰਬੰਧੀਆਂ ਨੂੰ ਸਿੱਖ ਧਰਮ ਵਿਚ ਲਿਆਵੇ।

ੴ ਗੁਰੂ ਕੀ ਬਾਣੀ ਬਿਨਾਂ ਹੋਰ ਨਾ ਪੜ੍ਹੇ ਨਾ ਸੁਣੇ।
ਵਾਹਿਗੁਰੂ ਕੀ ਫਤੇ ਮਿਲਣੇ ਤੇ ਵਿਛੜਣੇ ਵਕਤ ਬੁਲਾਏ।

ਸਿੱਖ ਕੇ ਸੰਕਟ ਕੇ ਜਯੋਂ ਤਯੋਂ ਕਰਕੇ ਦੂਰ ਕਰੇ।
ਗੁਰੂ ਕਾ ਸਿੱਖ, ਮੜੀ, ਸਤੀ, ਮਸੀਤ ਮੁੱਲਾਂ, ਕਾਜ਼ੀ,
ਬ੍ਰਾਹਮਣ ਆਦਿਕ ਨੂੰ ਕਦੀ ਨਾ ਮੰਨੇ ਪੂਜੇ।

ਲੜਕੇ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਕਾ ਪਾਠ ਸਿਖਾਲੇ।

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਕਾ ਭੋਗ ਸਲੋਕਾਂ ਪਰ ਪਾਵੇ।

੧. ਅੱਜ-ਕਲ੍ਹ ਦੀਆਂ ਠੁਮਰੀਆਂ, ਭਜਨ, ਗਜ਼ਲਾਂ, ਗੁਰ ਉਪਮਾਂ ਦੇ ਭਜਨ ਜੋ ਮਨੁੱਖ ਕ੍ਰਿਤਯ ਹਨ, ਗੁਰਬਾਣੀ ਦੀ ਜਗ੍ਹਾ ਮੱਲ ਰਹੇ ਹਨ ਜੋ ਬਹੁਤ ਅਯੋਗ ਹੈ, ਗੁਰੂ ਜਸ ਗੁਰਬਾਣੀ ਨਾਲ ਰਲਾ ਕੇ ਪੜ੍ਹਨੇ ਯੋਗ ਨਹੀਂ, ਸ਼ਬਦਾਂ ਨਾਲ ਬਨਾਵਟੀ ਧਾਰਨਾਂ ਲਾ ਕੇ ਪੜ੍ਹਨੀਆਂ ਮਹਾਂ ਪਾਪ ਹੈ। ਵੱਖਰੇ ਪੜ੍ਹੇ ਜਾਣ ਤੇ ਕੋਈ ਡਰ ਨਹੀਂ, ਪਰ ਗੁਰਬਾਣੀ ਦੀ ਤੁਲਨਾ ਨਹੀਂ ਰੱਖ ਸਕਦੇ।

16.

All Sikhs must do missionary work, and bring others in the Sikh fold.

17.

All Sikhs must recite Guru-bani (pakki bani) and no other lyrics (kacchi bani) should be recited.

18.

All Sikhs must say 'Waheguru ji ki Fateh' at the times of both meeting and going.

19.

All Sikhs must help other Sikhs who are in difficulties.

20.

The Sikhs of the Guru should not have faith in graves, tombs, burning the woman with dead husband, mosques, Mullahs, Qazis and Brahmins, nor should they worship any one of them.

21.

All Sikhs must teach their children to read and learn Guru Granth Sahib.

22.

The recitation of Guru Granth Sahib be completed up at the end of the sloaks. [Sloaks of Mundavani and Tera Kita are the last two sloaks]²

2. Please note that there is no mention of reading 'Ragamala'.

ਪਿੰਡ ਵਿਚ ਇਕ ਅਸਥਾਨ ਸਾਧੂ ਸੰਗਤ ਕਾ
ਬਨਵਾਣਾ ਜਹਾਂ ਸਾਧੂ ਸੰਗਤ ਇਕੱਤ੍ਰ ਹੋਵੇ ਅਤੇ
ਆਇਆ ਗਿਆ ਬਿਸਰਾਮ ਕਰੇ।

ਆਗਿਆ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਕੀ ਮੰਨਣੀ,
ਅਮਲ ਪਰਸ਼ਾਦੇ ਦਾ ਰੱਖਣਾ।

ਸ਼ਸਤ੍ਰ ਰੱਖਣੇ।

ਮਸੰਦਾਂ ਨੂੰ ਨਹੀਂ ਮੰਨਣਾ।

ਰਣ ਮੇਂ ਪਿੱਠ ਨਹੀਂ ਦੇਣੀ।

ਖਾਲਸਾ— ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਸੇ ਨਿਆਰਾ ਰਹੇ,
ਸਿੱਖ ਸੇ ਕੁਰਹਿਤ ਹੋ ਜਾਏ, ਸਭ ਸਿੰਘਨ ਕੇ ਅੱਗੇ ਹੱਥ
ਜੋੜ ਖੜਾ ਹੋਵੇ, ਤਨਖਾਹ ਲਗਵਾ ਕਰ ਬਖਸ਼ਾਵੇ।
(ਸੰਗਤ ਦੇ ਅੱਗੇ ਖੜੋਵੇ)। ਸਿੱਖ ਨੂੰ ਬਖਸ਼ਨੇ ਵਕਤ
ਅੜੀ ਨਹੀਂ ਕਰਨੀ।

ਸਿੱਖ ਕਲਫ ਖਿਜ਼ਾਬ ਨਾ ਲਗਾਵੇ, ਜੋ ਲਗਾਵੇ ਸੋ
ਤਨਖਾਹੀਆ।

23.

In every village, Sikhs must build a place of worship where Sadh-sangat can gather and guests are given accommodation to rest.

24.

The Sikhs must obey the 'Hukam' of Guru Granth Sahib, and eat only simple food.

25.

The Sikhs must wear relevant weapons.

26.

The Sikh must not accept the authority of Masands.

27.

The Sikhs must not show their back in the battlefield.

28.

The Sikhs must remain different from the Hindus and Muslims.

29.

If Sikhs violate the discipline, they should come with folded hands before the congregation and beg for forgiveness without any arguments.

30.

The Sikh must not apply hair-dyes. He may be considered a punitive, if he indulges in such practice.

ਜੋ ਸਿੱਖ ਚਿੱਟੇ ਕੇਸ ਚੁਗੇ ਸੋ ਤਨਖਾਹੀਆ। ਸਿੱਖ
ਕੋ ਦੇਖਕੇ ਜੋ ਪਹਿਲੇ ਫਤੇ ਬਲਾਏ ਉਹ ਵਡਭਾਗੀ
ਹੈ। ਜੇ ਫਤੇ ਨਾ ਮੰਨੇ ਅੱਗੋਂ ਫਤੇ ਨਾ ਬੁਲਾਏ ਸੋ
ਤਨਖਾਹੀਆ।

ਅਨ ਅੰਮ੍ਰਿਤੀਏ ਸੇ ਜੋ ਬਰਤੇ ਸੋ ਤਨਖਾਹੀਆ।
ਬਿਵਾਹ ਮੇਂ ਯਾ ਅੱਗੇ ਪਿੱਛੇ ਵੇਸਵਾ ਕਾ ਤਮਾਸ਼ਾ
ਦੇਖੇ ਸੋ ਤਨਖਾਹੀਆ।

ਸਿੱਖਾਂ ਦਾ ਮਾਮਲਾ ਸਿੱਖਾਂ ਵਿਚ ਨਿਬੜੇ, ਜੋ ਸਿੱਖ
ਦੇ ਬਿਨਾਂ ਕਹੇ ਹਾਕਮ ਦੇ ਜਾਵੇ ਸੋ ਤਨਖਾਹੀਆ।

ਕਰਜ਼ਾ ਲੈ ਕੇ ਨਾ ਦੇਣ ਵਾਲਾ ਜੋ ਬੇਮੁਖ ਹੋਵੇ ਸੋ
ਤਨਖਾਹੀਆ।

ਬਚਨ ਕਹਿ ਕੇ ਜੋ ਮੁੱਕਰੇ ਸੋ ਤਨਖਾਹੀਆ।
ਦਗਾ ਕਰੇ ਸੋ ਤਨਖਾਹੀਆ।

22.

The Sikhs who pull out white hair or violates the sanctity of hair in any way, they may be considered punitives (ਤਨਖਾਇਆ) or religious wrongdoer.

23.

The Sikhs who say their salutation of 'Guru Fateh' first, they are to be revered.

24.

The Sikhs who do not reply to the Guru-Fateh, they are considered punitives.

25.

The Sikhs who mix with persons, who have not taken Amrit, they may be considered punitives.

26.

The Sikhs who watch 'Mujra' at weddings or otherwise are punitives.

27.

The Sikhs must settle their disputes amongst themselves, one who surpasses them and approaches the court of law are punitives.

28.

The Sikhs who take money on loan and deny to return it are punitives.

29.

The Sikhs who break their promises, they are punitives.

30.

The Sikhs who cheat others are punitives.

Rehatnama 3 : Bhai Desa Singh

Bhai Desa Singh lived in the late 18th Century, and is not a contemporary of Guru Gobind Singh, as is thought by many historians. For many years he lived in a Bunga at Amritsar, which was once the residence of a great Sikh leader Jassa Singh Ahluwalia, hero of many Sikh battles with Mughals and Afghans and head of Ahluwalia Misl.

It is believed that Guru Gobind Singh appeared in Bhai Desa Singh's dream, while he was travelling to Patna Sahib, and ordered him to write a Rehatnama for the Sikhs.

His Rehatnama is in poetry and has 146 couplets.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਾਈ ਦੇਸਾ ਸਿੰਘ ਜੀ ਦਾ ਰਹਿਤਨਾਮਾ

ਪ੍ਰਿਥਮ ਰਹਿਤ ਯਹਿ ਜਾਨ, ਖੰਡੇ ਕੀ ਪਾਹੁਲ
ਛਕੇ। ਸੋਈ ਸਿੰਘ ਪ੍ਰਧਾਨ, ਅਵਰ ਨ ਪਾਹੁਲ ਜੋ ਲਏ।

ਪਾਂਚ ਸਿੰਘ ਅੰਮ੍ਰਿਤ ਜੋ ਦੇਵੇਂ। ਤਾਂਕੋ ਸਿਰ ਧਰ
ਛਕ ਪੁਨ ਲੇਵੇਂ। ਪੁਨ ਮਿਲ ਪਾਂਚੋਂ ਰਹਿਤ ਜੋ ਭਾਖੇਂ।
ਤਾਂਕੋ ਮਨ ਮੈਂ ਦਿੜ੍ਹ ਕਰ ਰਾਖੇਂ।

ਕੁੜੀ ਮਾਰ ਆਦਿਕ ਹੈਂ ਜੇਤੇ। ਮਨ ਤੇ ਦੂਰ
ਤਿਆਗੋ ਤੇਤੇ। ਬਾਣੀ ਮਾਹਿੰ ਨੇਹ ਨਿਤ ਕਰਨੋ।
ਚੁਗਲੀ ਅਰੁ ਨਿੰਦਾ ਪਰਿਹਰਨੋ।

ਵਾਹਿਗੁਰੂ ਨਿਤ ਬਚਨ ਉਚਾਰੇ। ਵਾਹਿਗੁਰੂ ਕੋ
ਹਿਰਦੇ ਧਾਰੇ। ਆਗੇ ਆਵਤ ਸਿੰਘ ਜੁ ਪਾਵੇ।
ਵਾਹਿਗੁਰੂ ਕੀ ਫਤੇ ਬੁਲਾਵੇ।

ਦਸ ਨਵ ਕਰ ਜੋ ਕਾਰ ਕਮਾਵੇ। ਤਾਂ ਕਰ ਜੋ ਧਨ

The main injunctions of this Rehatnama are as follows:

1.

The Sikhs must consider Khande Ki Pahul as the primary injunction and do not accept any other method of initiation. Such Sikhs will always be revered.

2.

They should bow in reverence and drink the Amrit from five baptized Sikhs. They should also stick firmly to the discipline (Rehat) ordained by those five Sikhs.

3.

The Sikhs should not have any relation with those who kill their daughters.

4.

The Sikhs recite, daily, the nitnem Bani with utmost affection. The Sikhs must forsake slanderous talk and backbiting.

5.

They should always utter Waheguru, and keep this name deeper in their heart. Whenever they meet another Sikh they should say 'Waheguru Ki Fateh.'

6.

They should earn their livelihood with honest means and give 1/10th of their earnings for noble causes. Such people will earn great honour in the world.

ਘਰ ਮੈ ਆਵੇ। ਤਿਸ ਤੇ ਗੁਰ ਦਸਵੰਧ ਜੋ ਦੇਈ।
ਸਿੰਘ ਸੁ ਯਸ ਬਹੁ ਜਗਿ ਮਹਿ ਲੇਈ।

ਪਰ ਬੇਟੀ ਕੋ ਬੇਟੀ ਜਾਨੈ। ਪਰ ਇਸਤ੍ਰੀ ਕੋ ਮਾਤ
ਬਖਾਨੈ। ਅਪਨੀ ਇਸਤ੍ਰੀ ਸੋ ਰਤ ਹੋਈ। ਰਹਿਤਵਾਨ
ਗੁਰ ਕਾ ਸਿੰਘ ਸੋਈ।

ਰਹਿਤ ਬਹਿਤ ਕਬਹੂੰ ਨ ਤਜਾਗੈ। ਸਨਮੁਖ ਲਗੇ
ਨ ਰਣ ਤੇ ਭਾਗੈ।

ਗੁਰੂ ਸਰੂਪ ਖਾਲਸਾ ਹਈਏ। ਜਾਂ ਕੀ ਟਹਿਲ
ਪਰਮ ਸੁਖ ਲਹੀਏ।

ਖਤਾ ਵਣਜ ਲਾ ਅਲਪ ਬਣਾਵ। ਅਰ ਟਾਹਲ
ਜੋ ਮਨ ਮੈਂ ਭਾਵੇ। ਦਿੜ੍ਹ ਹੋਵੇ ਸੋਈ ਕਾਰ ਕਮਾਵੈ।
ਚੋਰੀ ਡਾਕੇ ਕਬਹੂੰ ਨ ਜਾਵੈ।

ਮੁਸਲੀ ਡੂਮਣਿ ਦੂਤੀ ਚੇਲੀ। ਵਿਭਚਾਰਣਿ ਜੋ
ਫਿਰੇ ਇਕੇਲੀ। ਅਵਰ ਜੁ ਅੱਠ ਵਰਣ ਕੀ ਨਾਰਿ।
ਇਨ ਸੋ ਸਿੰਘ ਨ ਕਰੇ ਪਿਆਰ। ਪਿਆਰ ਕਰੇ ਹੋਵੇ
ਕੁਲਹਾਨੀ। ਤਾਂਤੇ ਇਨਕੋ ਤਜੈ ਗਿਆਨੀ।

7.

They should consider the daughter of another person as their daughter and the wives of other persons as their mother.

8.

Those who love their own wives, those are accepted as the real Sikhs.

9.

The Sikhs should never forsake the Rehat and should always face the enemy in the battlefield and should never turn their back.

10.

They should consider the Khalsa as another form of the Guru and serve the Khalsa in order to receive the supreme comforts.

11.

They may adopt agriculture, trade or artisanship as profession or any other work that they like the most. They should then put their life and soul in that chosen work.

12.

The Sikh must not indulge in stealing or robbery.

13.

The Sikhs should not fall in love with a Muslim woman, wife of a domestic servant, messenger women, roaming women of bad character and a woman of the same family (called prohibited degrees). If they do this then they will lose their reputation and the wise men will desert them.

ਕੁੱਠਾ, ਹੁਕਾ, ਚਰਸ, ਤਮਾਕੂ। ਗਾਂਜਾ, ਟੋਪੀ,
ਤਾੜੀ, ਖਾਕੂ। ਇਨਕੀ ਓਰ ਨ ਕਬਹੂੰ ਦੇਖੈ।
ਰਹਿਤਵੰਤ ਸੋ ਸਿੰਘ ਵਿਸੇਖੈ। ਸ਼ਸਤ੍ਰਹੀਨ ਇਹ ਕਬਹੂੰ
ਨ ਹੋਈ। ਰਹਿਤਵੰਤ ਖਾਲਸਾ ਹੈ ਸੋਈ।

ਸੰਨਿਆਸੀ ਬੈਰਾਗੀ ਜੇਵੈ। ਔਰ ਉਦਾਸੀ ਯੋਗੀ
ਤੇਵੈ। ਜੰਗਮ, ਵਾਮੀ ਅਵਰ ਜੁ ਕੇਈ। ਤਾਕਾ ਜੂਠਾ
ਕਬੀ ਨ ਲੇਈ।

ਗੁਰਮੁਖਿ ਅੱਖਰ ਜੋ ਹੈਂ ਭਾਈ। ਸਿੰਘ, ਸਿੰਘ ਤੇ
ਸੀਖੇ ਜਾਈ। ਔਰ ਜੁ ਵਿਦਯਾ ਜਹਿੰ ਜਹਿੰ ਹੋਈ।
ਅਵਰਨ ਤੇ ਭੀ ਲੇਵੇ ਸੋਈ।

ਦੁਹੂੰ ਗ੍ਰੰਥ ਮੇਂ ਬਾਣੀ ਜੋਈ। ਚੁਨ ਚੁਨ ਪਾਠ ਕਰੇ
ਨਿਤ ਸੋਈ।

ਦਸਮੀ ਆਦਿ ਗੁਰੂ ਦਿਨ ਜੇਤੇ। ਪੁਰਬ ਸਮਾਨ
ਕਰੇ ਹੈਂ ਤੇਤੇ। ਤਿਨ ਮੇਂ ਕੁਛ ਪਰਸ਼ਾਦ ਬਨਾਵੈ। ਕਰ
ਕੜਾਹ ਖਾਲਸੇ ਖੁਆਵੈ।

੧. ਇਥੇ ਦਸਮੀ ਤੋਂ ਭਾਵ ਸ਼ਰਾਧ ਦਾ ਮਤਲਬ ਨਹੀਂ, ਸਗੋਂ

14.

The Sikhs should never eat meat prepared in the Muslim tradition (Halal, Kutha), use smoking pipe (Hukka), take charas (drugs), smoke tobacco, eat *ganja* and take other intoxicants. Those who never look towards these nasty things, those Sikhs live in absolute Rehat.

15.

The Rehat abiding Sikhs is one who always wear weapons [normally a sword, a chakra, a spear and a Khanda]

16.

All Rehat abiding Sikhs (Khalsa) can undoubtedly partake meals with each other, but they should never accept food shared by others viz., Sanyasi, Bairagi, Udasi, and Yogi etc.

17.

The Sikhs must teach and learn from each other the Gurmukhi alphabet. They should also learn other languages and disciplines from others.

18.

The Sikhs should choose Bani (Hymns) from both Granths and recite them every day.

19.

The Sikhs should celebrate 'Gurpurbs' like other religious ceremonies and cook 'langar prashad' and 'kara Prashad' for the celebrations.

ਆਪ ਸਿੰਘ ਜੋ ਰਾਜਾ ਹੋਈ। ਨਿਰਧਨ ਸਿੰਘਨ
ਪਾਲੇ ਸੋਈ। ਪਰਦੇਸੀ ਸਿੰਘਨ ਜਬ ਦੇਖੈ। ਉਨਕੀ
ਸੇਵਾ ਕਰੇ ਬਿਸੇਖੈ। ਮਧੁਰ ਬਚਨ ਸਭਹਿਨ ਕੋ ਭਾਖੇ।
ਚਾਕਰ ਸਿੰਘਨ ਹੀ ਕੋ ਰਾਖੇ^੧।

ਸਿੰਘ, ਸਿੰਘ ਸੋ ਨੇਹ ਸੁ ਕਰਨੋ। ਬੈਰ ਭਾਵ ਮਨ
ਤੇ ਪਰਹਰਨੋ।

ਚੌਪਈ ॥ ਪਰ ਨਾਰੀ^੨ ਜੂਆ, ^੩ਅਸੱਤ, ਚੌਰੀ,
ਮਦਿਰਾ^੪ ਜਾਨ। ਪਾਂਚ ਐਬ ਯੇ ਜਗਤ ਮੇਂ ਤਜੇ ਸੁ
ਸਿੰਘ ਸੁਜਾਨ। ਰਣ ਮੇਂ ਜਾਇ ਨ ਕਬਹੂੰ ਭਾਜੇ। ਦਿੜ੍ਹ
ਕਰਿ ਛੱਤ੍ਰੀ ਧਰਮ ਸੁ ਗਾਜੇ।

ਨਿਮਰ ਸੁਭਾਵ ਨ ਕਬਹੂੰ ਤਜਾਗੇ। ਦੁਰਜਨ
ਦੇਖ ਦੂਰ ਤੇ ਭਾਗੇ। ^੫ਦੁਰਜਨ ਕੀ ਸੰਗਤਿ ਸੁਖ
ਨਾਹੀਂ। ਕਰ ਵਿਚਾਰ ਦੇਖੇ ਮਨ ਮਾਹੀਂ।

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਾਨ। ਇਨਕੋ ਵਰਤੇ

੧. ਹਰ ਇਕ ਮੁਲਾਜ਼ਮਤ ਵਿਚ ਵੱਸ ਲਗੇ ਤਾਂ ਸਿੰਘ ਹੀ ਰੱਖੇ।
੨. ਪਰ ਇਸਤ੍ਰੀ। ੩. ਝੂਠ ਬੋਲਣਾ। ੪ ਸ਼ਰਾਬ ਆਦਿ। ੫. ਬੁਰੀ
ਸੁਹਬਤ।

20.

The Sikhs who are rich, it is their duty to make provision for the poor Sikhs. If they see any foreign Sikhs, they should impart suitable service to them. They should speak sweetly with everybody and keep only Sikhs in their employment.

21.

The Sikhs should love other Sikhs and remove all enmity from their minds.

22.

Those Sikhs are wise who forsake the following five vices: another person's wife, gambling, falsehood, stealing and liquor.

23.

The Sikhs should never run away from the battlefield and steadfastly stick to their *Khashatria* Dharma.

24.

The Sikhs should never forsake modesty and should remain away from the wicked people. One must think carefully that nothing good can be achieved in the company of the wicked.

25.

The Sikh should handle wisely the main agents of Maya i.e., lust, anger, greed, attachment and ego.

ਬੁੱਧੀਮਾਨ।

ਕਰੇ ਬਿਬੇਕ ਧਰਮ ਦਿੜ੍ਹ ਰਾਖੈ। ਮਿੱਥਯਾ ਬਚਨ
ਨ ਕਬਹੂੰ ਭਾਖੈ।

ਧਨ, ਕੀਰਤਿ, ਸੁਖ, ਰਾਜ ਬਡਾਈ ॥ ਯੁਗਤੀ
ਸੁਤ ਵਿਦਯਾ ਬਹੁ ਭਾਈ। ਯੇ ਸਭ ਦਾਤ ਗੁਰੂ ਕੀ
ਜਾਨੈ। ਤਾਂਤੇ ਨਹਿੰ ਅਭਿਮਾਨਹਿ ਠਾਨੈ। ਜਗਤ
ਮਾਂਹਿ ਹੈਂ ਪੰਥ ਸੁ ਜੇਤੇ। ਕਰੈ ਨਿੰਦ ਨਹਿ ਕਬਹੂੰ
ਤੇਤੇ।

ਵੱਢੀ ਲੇਕਰ ਨਜਾਯ ਨ ਕਰੀਏ। ਝੂਠੀ ਸਾਖ
ਕਬਹੂੰ ਨਾ ਭਰੀਏ।

ਜੇ ਪ੍ਰਸਾਦਿ ਛਕਨੇ ਲਗੇ ਹਾਥ ਸੁਚੇਤ ਕਰੇਇ।
ਏਕਾਕੀ ਵਹਿ ਖਾਹਿ ਨਹਿੰ, ਅਵਰਨ ਕੋ ਭੀ ਦੇਇ।

ਰਹਿਤਵਾਨ ਗੁਰ ਸਿੱਖ ਹੈ ਜੋਈ। ਕਰਿ ਉਪਾਯ
ਧਨ ਖਾਟੈ ਸੋਈ। ਤਾਹਿੰ ਕਰ ਘਰ ਕੋ ਨਿਰਬਹੈ। ਪੂਜਾ
ਭੂਲ ਨ ਕਬਹੂੰ ਗਹੈ।

੧. ਅਕਲ ਨਾਲ। ੨. ਵਿਤ ਅਨੁਸਾਰ ਹੋਰਨਾਂ ਨੂੰ ਖਵਾਕੇ ਛਕੇ।

26.

The Sikhs must believe that wealth, approbation, comforts, status, life-partner, son, education are the gifts of God, and they should never be egoistic about such possessions.

27.

The Sikhs must not say ill about other religions.

28.

The Sikhs should never take bribery to do justice and must not give false evidence.

29.

The Sikhs must clean their hands before partaking food. They should offer food to others before they themselves eat it.

30.

The Rehat abiding Sikhs practice their professions and earn money by honest means. They also fulfill their household needs with utmost sincerity, They should never misappropriate the money offered for worship.

ੴ ਕੋਉ ਸਿੰਘ ਪੁਜਾਰੀ ਅਹੈ। ਸੋ ਭੀ ਪੂਜਾ
ਬਹੁਤ ਨ ਗਹੈ। ਤਨ ਨਿਰਬਾਹ ਮਾਤ੍ਰ ਸੋ ਲੇਵੈ।
ਅਧਿਕ ਹੋਇ ਤੋ ਜਹਿੰ ਤਹਿੰ ਦੇਵੈ।

ਜੋ ਕੁਰਹਿਤੀਏ ਜਗ ਦਰਸਾਵਤ। ਪਾਹੁਲ ਪੀ
ਕੁਕਰਮ ਕਮਾਵਤ। ਤਿਨ ਸੋ ਵਰਤਨ ਨਾਹਿੰ
ਮਿਲਾਵੈ। ਹਰਿ ਨਿਰਲੇਪ ਪਰਮ ਸੁਖ ਪਾਵੈ।

ਰਹਿਤਵਾਨ ਜਗੁ ਸਿੰਘ ਜੁ ਕੇਈ। ਗੁਰੂ ਕੇ ਲੋਕ
ਬਸੇਂਗੇ ਤੇਈ। ਰਹਿਣੀ ਰਹੈ ਸੋਈ ਸਿੱਖ ਮੇਰਾ। ਓਹ
ਠਾਕੁਰ ਮੈਂ ਉਸਕਾ ਚੇਰਾ। ਰਹਿਤ ਬਿਨਾਂ ਨਹਿ ਸਿੱਖ
ਕਹਾਵੈ। ਰਹਿਤ ਬਿਨਾਂ ਦਰ ਚੋਟਾਂ ਖਾਵੈ। ਰਹਿਤ
ਬਿਨਾਂ ਸੁਖ ਕਬਹੂੰ ਨ ਲਹੈ। ਤਾਂਤੇ ਰਹਿਤ ਸੁ ਦਿੜ੍ਹ
ਕਰ ਗਹੈ।

੧. ਪੂਜਾ ਦਾ ਧਾਨ ਖਾਣਾ ਅਤਿਅੰਤ ਮਨੁੰ ਹੈ। ਭਾਈ ਗੁਰਦਾਸ
ਜੀ ਨੇ ਆਪਣੀਆਂ ਵਾਰਾਂ ਵਿਚ ਵਾਰ ੩੫ ਪੌੜੀ ੧੨, ੧੩, ੧੪,
੧੫, ੧੬, ਵਿਚ ਵਿਸਥਾਰ ਨਾਲ ਦਸਿਆ ਹੈ।

31.

The Sikhs who act as priests and are paid for their services, they should accept such money as is required for their subsistence. If it is more than their needs, they should give the surplus to other needy people.

32.

The Sikhs who are defaulters and those who have taken 'Amrit' but later indulge in sinful practices, their company should be avoided. Those Sikhs who do not mix and socialize with them, they remain ever happy.

33.

All Rehat abiding Sikhs will reside in the abode of the Guru. Those who remain within the code of discipline they are Guru's Sikhs. In fact, the Guru says, "I consider them as my masters and myself as their disciple."

34.

Without practicing the Code of conduct, people may not be called Sikhs, and will receive severe punishment. Without the Rehat, they will wander aimlessly in the world and will get no comfort and happiness. Therefore, they should stick firmly to the discipline and live within the boundaries of the Rehat.

Rehatnama 4 : Bhai Daya Singh

Bhai Daya Singh was one of the first baptized Sikhs. He was Khatri and hailed from Sialkot in Punjab. He was 30 years of age when he was baptized by Guru Gobind Singh in Kesgarh, in 1699. He was with Guru Gobind Singh at the battle of Chamkaur and was also with him at the time of his demise at Nander on 7th October 1708. He took the Guru's heroic letter 'Zafarnama' to Emperor Aurangzeb

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਾਈ ਦਯਾ ਸਿੰਘ ਜੀ ਦਾ ਰਹਿਤਨਾਮਾ

ਗੁਰੂ ਕਾ ਸਿੱਖ- ਮੱਟ, ਬੁੱਤ, ਤੀਰਥ, ਦੇਵੀ, ਦੇਵਤਾ,
ਬਰਤ, ਪੂਜਾ, ਅਰਚਾ, ਮੰਤ੍ਰ, ਜੰਤ੍ਰ, ਪੀਰ, ਬ੍ਰਾਹਮਣ,
ਪੁੱਛਣਾ, ਤਰਪਨ, ਗਾਯਤ੍ਰੀ, ਕਿਸੇ ਵੱਲ ਚਿੱਤ ਦੇਵੇ
ਨਾਹੀ।

ਖਾਲਸਾ ਸੋ ਜਿਨ ਤਨ ਮਨ ਧਨ ਅਕਾਲ ਪੁਰਖ
ਨੂੰ ਸੋਪਿਆ।

ਜਨੇਊ ਨਾ ਪਾਏ-ਕਰਮ, ਮਿਰਤ, ਸਰਾਧ, ਪਿਤਰ,
ਪਿੰਡ, ਵੇਦਕ ਵਿਆਹ ਆਦਿਕ ਨਾ ਕਰਾਵੇ, ਸਭ
ਜੁਗਤਿ ਗੁਰੂ ਕੀ ਮਰਿਯਾਦਾ ਅਰਦਾਸ ਸੇ ਕਰੇ।

ਕਿਸੀ ਕਾ ਕਾਰਜ ਹੋਵੇ ਉਸਕੋ ਸਵਾਰੇ।
ਗੁਰਦਵਾਰੇ ਜਾਵੇ, ਮਾਰਗ ਮੇਂ ਬ੍ਰਹਮਚਰਜ ਧਾਰੇ।

The main points of this rehatnama are:

1.

The Sikh of the Guru will not believe in the veneration of graves, idolatry, pilgrimages, goddesses, gods, fasts, incantation (chanting of magic words), magic, spells, Muslim saints, Hindu Brahmins, auspicious times, libation (drink poured as an offering to gods), and Gayatri mantra.

2.

Khalsa is one who believes in One Immortal God and submits his body, mind and soul and all belongings to Him without any reservation.

3.

The Sikhs will not wear Janeo (Hindu ceremonial thread), will not believe in the ritual serving of food to priests for the salvation of ancestors on appointed days (ਸ਼ਰਾਧ), ancestor worship (ਪਿਤਰ), offering barley cakes to the deceased's relatives (ਪਿੰਡ), and Vedic-type marriage ceremony. The Sikhs will perform everything according to the teachings of the Sikh Gurus and will say 'Ardas' before the start of every task.

4.

The Sikhs will help others to solve their problems.

5.

The Sikhs will visit Gurdwaras, and will recite Bani all along the way.

ਜਿਸ ਨੂੰ ਕੋਈ ਕੁੜਮਾਈ ਕਰੇ ਨਾਹੀਂ, ਤਿਸਨੂੰ
ਤਿਲਕ, ਧਾਗਾ, ਕਾਠ ਦੀ ਮਾਲਾ ਧਾਰੇ ਸੋ
ਤਨਖਾਹੀਆ।

ਪਾਂਚ ਸਿੰਘ ਮਿਲ ਕਰ ਰਹਿਤ ਬਿਬੇਕ ਕਾ
ਗੁਰਮਤਾ ਕਰੇ।

ਗੋਡੇ ਵਾਲੀ (ਗੋਡੇ ਢੱਕਣੀ) ਕੱਛ ਨਾ ਪਹਿਰੇ,
ਪਹਿਰੇ ਸੋ ਤਨਖਾਹੀਆ।

ਲੰਗਰ ਮੇਂ ਚੌਕਾ ਮਿੱਟੀ ਕਾ ਦੇਵੇ। ਹਿੰਦੂ
ਮੁਸਲਮਾਨ ਕੀ ਕਾਣ ਕੋ ਮੇਟੇ। ਏਕਾਦਸ਼ੀ ਆਦਿਕ
ਬਰਤ ਨਾ ਧਾਰੇ। ਅਨੰਦ ਬਿਨਾਂ ਬਿਵਾਹ ਨਾ ਕਰੇ।
ਘੋੜੇ ਔਰ ਸ਼ਸਤ੍ਰ ਕੀ ਸਾਰ ਰਖੇ। ਲੋਭ ਕਰ ਖਾਇ ਔਰ
ਪ੍ਰਸ਼ਾਦ ਕੋ ਨਿੰਦੇ ਸੋ ਤਨਖਾਹੀਆ।

ਜੋ ਸ਼ਰਾਧ ਬਿਵਾਹ ਬ੍ਰਾਹਮਣ ਸੇ ਕਰਾਵੇ, ਗੁਰੂ ਕੀ
ਰੀਤ ਨਾ ਕਰੇ ਸੋ ਤਨਖਾਹੀਆ।

6.

The Sikhs will help families to get their children engaged in the suitable families.

7.

The Sikhs will persuade those who have faltered in their faiths, to come back to the faith.

8.

The Sikhs will not kill their daughters. Those who give their daughters to a clean shaven they are punitive.

9.

A Sikh should give his/her daughter in a Sikh family. To give a Sikh's daughter to a clean shaven is like nourishing a snake.

10.

Sikhs must not pierce their ears.

11.

Sikhs must wash their hair every fourth day.

12.

Sikhs must carry sword and wear either white or yellow or blue clothes.

13.

Sikhs must consider other Sikhs as equal and their brothers.

14.

The Sikhs who practice enmity they will go to the hell.

15.

The Sikh must not apply a forehead mark.

ਲੋਚ ਕੇ ਕਰੇ ਕਰਾਵੇ, ਕੁਸਿੱਖ ਹੋਵੇ ਤਿਸ ਕੋ ਸਿੱਖ ਕਰੇ।

ਕੰਨਿਆਂ ਕੋ ਮਾਰੇ, ਮੋਨੇ ਕੋ ਕੰਨਿਆਂ ਦੇਵੇ ਸੋ
ਤਨਖਾਹੀਆ ਹੈ।

ਸਿੱਖ ਕੋ ਸਿੱਖ ਪੁੱਤ੍ਰੀ ਦਈ ਸੁਧਾ ਸੁਧਾ ਮਿਲ
ਜਾਇ। ਦਈ^੧ ਭਾਦਣੀ ਕੋ ਸੁਤਾ, ਅਹਿ^੨ ਮੁਖ ਅਮੀ
ਚੁਆਇ।

ਨਾਕ ਕਾਨ ਨਾ ਛੇਦੇ, ਅਖੰਡ ਰਹੇ।

ਚੋਥੇ ਦਿਨ ਕੇਸੀ ਇਸ਼ਨਾਨ ਕਰੇ।

ਸੁਰਮਈ, ਸ੍ਰੋਤ, ਪੀਤ, ਹਰਿਤ (ਨੀਲੇ) ਵਸਤ੍ਰ
ਧਾਰੇ।

ਸਿੰਘੋਂ ਕੋ ਬਰਾਬਰ ਕਾ ਭਾਈ ਸਮਝੇ।

ਜਿਸਕੇ ਭੀਤਰ ਪ੍ਰੋਹ ਹੈ ਸੋ ਨਰਕ ਕੋ ਜਾਏਗਾ।

ਸਰਵਰ ਆਦਿਕ ਕੀ ਜੋ ਸ਼ੀਰਣੀ ਖਾਵੇ ਸੋ
ਤਨਖਾਹੀਆ।

੧. ਮੋਨੇ ਨੂੰ ਧੀ ਦਾ ਸਾਕ ਕਰਨਾ।

੨. ਸੱਪ ਦੇ ਮੂੰਹ ਵਿਚ ਅੰਮ੍ਰਿਤ ਪਾਉਣਾ।

16.

The Sikhs must not wear cotton or wooden necklace.

17.

The Sikhs must paste kitchen floor with soil.

18.

The Sikhs must not observe any fasts, e.g., ekadshi or other such days.

19.

The Sikhs must not conduct their marriages except under 'Anand Marriage'.

20.

The Sikhs must take due care of their horses and weapons.

21.

The Sikhs who are greedy, and criticize 'prashad' they are punitive.

22.

The Sikhs who indulge in 'Shards', and do not follow the teachings of the Sikh Gurus they are punitive.

Rehatnama 5 : Bhai Prehlad Singh

[Bhai Prehlad Singh was a contemporary of Guru Gobind Singh. His name was Prehlad Rai before he was initiated by Guru Gobind Singh into the Khalsa Brotherhood. He was a scholar and translated 50 Upanishads into vernacular on the instructions of Guru Gobind Singh. The date of his Rehatnama is not certain, but it was certainly written after the birth of the Khalsa, and most probably at Nanded. A date which is given in stanza 35, however reads year 1695. This date refers to what is not known]

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਹਿਤਨਾਮਾ

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਕਾ
ਭਾਈ ਪ੍ਰਹਿਲਾਦ ਸਿੰਘ ਜੀ ਪ੍ਰਥਾਇ

(ਬਚਨ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸ਼ਾਹੀ ੧੦)

ਦਰਿਆਈ ਉਦਾਸੀ ਕੇ ਪਰਥਾਇ
ਹੋਇਆ ॥ ਭਾਈ ਬੋਲਣਾ ਹੋਇਆ ਸ੍ਰੀ
ਸਤਿਗੁਰੂ ਜੀ ਕਾ ॥

ਦੋਹਰਾ ॥ ਅਬਚਲ ਨਗਰ ਬੈਠੇ ਗੁਰੂ ਮਨ
ਮੇਂ ਕੀਆ ਬੀਚਾਰ ॥ ਬੋਲਿਆ ਸੱਚਾ ਸਤਿਗੁਰੂ
ਮੂਰਤਿ ਸ੍ਰੀ ਕਰਤਾਰ ॥ ੧ ॥ ਹੁਕਮ ਹੋਇਆ
ਪ੍ਰਹਿਲਾਦ ਸਿੰਘ ਬਿਪ ਜਾਤਿ ਹੰਸਰਾਇ।
ਨਿਕਟ ਬੁਲਾਇਆ ਗੁਰੂ ਜੀ ਲੀਨੋ ਕੰਠ
ਲਗਾਇ ॥ ੨ ॥ ਪੰਥ ਚਲਿਓ ਹੈ ਜਗਤ ਮੇਂ
ਗੁਰ ਨਾਨਕ ਪਰਸਾਦਿ ॥ ਰਹਿਤ ਬਤਾਈਐ
ਖਾਲਸੇ ਸੁਣੋ ਸਿੰਘ ਪ੍ਰਹਿਲਾਦ ॥ ੩ ॥

The Rehatnama:

1. *Dohra*

The Guru (Guru Gobind Singh) was camping in Abchal Nagar (Nanded).

2.

One day when he was meditating on the name of 'Sat-Kartar', he called Prehlad Singh and held him in his arms.

3.

He said to him that with the blessing of Guru Nanak he has started the Panth (Khalsa Panth), and now they (Member of the Khalsa Panth) need a Code of Conduct.

ਚੌਪਈ ॥ ਹੋਇ ਸਿੱਖ ਸਿਰ ਟੋਪੀ ਧਰੈ ॥
 ਸਾਤ ਜਨਮ ਕੁਸ਼ਟੀ ਹੋਇ ਮਰੈ ॥ ਜੋ ਸਿੱਖ
 ਗਲ ਮਹਿ ਤਾਗਾ ਮੇਲੈ। ਚੌਪੜ ਬਾਜੀ
 ਗਨਕਾ ਖੇਲੈ ॥ ੪ ॥ ਜਨਮ ਸੁਆਨ ਪਾਵੇਗਾ
 ਕੋਟ। ਬੀਜਯੋ ਹਾਥ ਬੁਰਾ ਇਸ ਖੋਟ। ਪਾਗ
 ਉਤਾਰਿ ਪਰਸਾਦਿ ਜੋ ਖਾਵੈ। ਸੋ ਸਿੱਖ ਕੁੰਭੀ
 ਨਰਕ ਸਿਧਾਵੈ ॥ ੫ ॥ ਦੋਹਰਾ ॥ ਮੀਣਾ ਔਰ
 ਮਸੰਦੀਆ ਮੋਨਾ ਕੁੜੀ ਜੋ ਮਾਰ। ਹੋਇ ਸਿੱਖ
 ਵਰਤਨ ਕਰੈ ਅੰਤ ਹੋਇਗਾ ਖੁਆਰ ॥ ੬ ॥
 ਵਾਹਿਗੁਰੂ ਕੇ ਮੰਤ੍ਰ ਬਿਨ ਜਪੈ ਔਰ ਕੋਈ
 ਜਾਪ। ਸੋ ਸਾਕਤ ਸਿੱਖ ਮੂਲਿ ਨਹਿ ਬਚਨ
 ਹੈ ਸ੍ਰੀ ਮੁਖਵਾਕ ॥ ੭ ॥ ਗੁਰ ਕਾ ਹੁਕਮ ਮਾਨੈ
 ਨਹੀਂ ਕਰੈ ਨ ਸਿੱਖ ਕੀ ਸੇਵ। ਸੋ ਬੀਰਜ
 ਮਲੇਛ ਕੋ ਪ੍ਰਗਟ ਪਛਾਨੋ ਭੇਵ ॥ ੮ ॥
 ਚੌਪਈ ॥ ਹੁਕਮ ਦੇਖ ਕਾਰ ਨਹਿ ਰਾਖੈ।
 ਗੋਲਕ ਗੋਪ ਮਿਥਿਆ ਮੁਖ ਭਾਖੈ। ਕਾਰਭੇਟ
 ਸੁਖ ਮੰਨਤ ਚੁਰਾਵੈ। ਐਸਾ ਸਿੱਖ ਗੁਰੂ ਨਹੀਂ

4/5 *Chaupai*

Those Sikhs who wear a cap (on their head) they will be condemned to hell for seven lives, and those Sikhs who wear 'janeo' and indulge in gambling they will be born as pigs. Those who will eat 'Prashad' without wearing a turban, they will also be sent to hell.

6. *Dohra*

The Sikhs who will socialize with 'Meenas', 'Masands' and 'Daughter-killers', they will also be ruined.

7.

Those Sikhs who meditate on any other 'mantar' except 'Waheguru-mantra', they will lose everything in life.

8.

Those Sikhs who do not obey the orders of the Guru and do not do service to the Sikhs they will not be accepted by the Guru.

9. *Chaupai*

Those Sikhs who ignore the orders of the Guru, speak lies and steal from the Guru-offerings, they too will be rejected by the Guru.

ਭਾਵੈ ॥ ੯ ॥ ਤੁਟ ਪਰਿਓ ਮਾਇਆ ਕੀ
 ਫਾਸੀ। ਭ੍ਰਮਤਾ ਫਿਰੈ ਲਾਖ ਚਉਰਾਸੀ। ਸੋ
 ਬੀਰਜ ਮਲੇਛ ਕੋ ਜਾਨ। ਸੁਣੋ ਸਿੰਘ
 ਪ੍ਰਹਿਲਾਦ ਸੁਜਾਨ ॥ ੧੦ ॥ ਦੋਹਰਾ ॥ ਗੁਰੂ
 ਖਾਲਸਾ ਆਦਿ ਲੋ ਕਹੇ ਧਾਮ ਜਗ ਮੋਹਿ।
 ਸੋ ਸਾਕਤ ਨਰਕੀ ਸਦਾ ਇਨ ਸੋ ਕਰੇ ਜੋ
 ਧੋਹਿ ॥ ੧੧ ॥ ਸੂਹੇ ਅੰਬਰ ਪਹਿਨ ਕਰ ਜੋ
 ਨਾਸੇ ਨਸਵਾਰ। ਲਗੇ ਤਾੜਨਾ ਸੀਸ ਪਰਿ
 ਸੁਟੀਏ ਨਰਕ ਮੰਝਾਰ ॥ ੧੨ ॥ ਬਿਨੁ ਜਪੁ
 ਜਾਪ ਜਪੇ ਬਿਨਾਂ ਜੋ ਜੇਵੈ ਪਰਸਾਦਿ। ਸੋ
 ਬਿਸ਼ਟਾ ਕਾ ਕਿਰਮ ਹੋਇ ਜਨਮੁ ਗਵਾਇਓ
 ਬਾਦਿ ॥ ੧੩ ॥ ਚੌਪਈ ॥ ਪ੍ਰਾਤਕਾਲ ਗੁਰ
 ਗੀਤ ਨ ਗਾਵੈ। ਰਹਿਰਾਸ ਬਿਨਾ ਪਰਸਾਦਿ
 ਜੋ ਪਾਵੈ। ਬਾਹਰ ਮੁਖੀ ਸਿੱਖ ਤਿਨ ਜਾਨੋ।
 ਸਦ ਬਰਤਨ ਮਿਥਿਆ ਤਿਸ ਮਾਨੋ ॥ ੧੪ ॥
 ਲਖ ਚਉਰਾਸੀ ਭ੍ਰਮਤਾ ਫਿਰੈ। ਬਾਰਿ ਬਾਰਿ
 ਜਗ ਜਨਮੈ ਮਰੈ। ਗੁਰੂ ਬਚਨ ਸਿਉ ਤੂਟਾ

10.

Those Sikhs who cling to 'Maya', they will incarnate in the cycle of 8.4 million lives, and are not accepted as Sikhs.

11. *Dohra*

The Sikhs who cheat others they will go to hell.

12.

The Sikhs who use 'Nasvar' (a drug which is put in nostrils), they will be reprimanded and thrown in the hell.

13.

Those Sikhs who eat prashad without doing their nitnem (daily prayers), they are worst than an insect and waste their lives.

14. *Chaupai*

Those Sikhs who do not sing the praises of God early in the morning, and eat food without reciting 'Reharas' (in the evening), they are not true Sikhs and must not be socialized with.

15.

They will incarnate again and again in the cycle of 8.4 million lives, will not be accepted by the Guru and will be severally punished in the next life.

ਜਾਇ। ਦਰਗਹ ਤਾਕਉ ਮਿਲੈ ਸਜਾਇ ॥
 ੧੫ ॥ ਦੋਹਰਾ ॥ ਅਕਾਲ ਪੁਰਖ ਕੋ ਛਾਡਿ
 ਕਰਿ ਭਜੇ ਦੇਵ ਕੋਈ ਔਰ। ਜਨਮ ਜਨਮ
 ਭ੍ਰਮਤਾ ਫਿਰੈ ਲਹੇ ਨ ਸੁਖ ਕੀ ਠੋਰ ॥ ੧੬ ॥
 ਪਾਹਨ ਕੀ ਪੂਜਾ ਕਰੈ ਗੁਰ ਨ ਨਿਵਾਵੈ
 ਸੀਸ। ਸੋ ਸਾਕਤ ਨਿਗੁਰਾ ਸਦਾ ਮਾਰਿਆ
 ਸ੍ਰੀ ਜਗਦੀਸ ॥ ੧੭ ॥ ਕਰੀ^੧ ਬਾਪਨਾ ਯਾਸ
 ਕੀ ਮੋਹਿ ਜੋ ਅਪਨੇ ਹਾਥ। ਤਿਸ ਕੀ ਸਮਸਰ
 ਜੋ ਕਰੈ ਜਰ ਜਾਵੈ ਕੁਲ ਸਾਥ ॥ ੧੮ ॥
 ਦੋਹਿਰਾ ॥ ਕਾਰ ਭੇਟ ਸੁਖ ਮਨਤ ਕਰ ਜੋ
 ਸਿੱਖ ਚਿੱਤ ਭ੍ਰਮਾਇ। ਸੋ ਸਾਕਤ ਪਾਪੀ ਸਦਾ
 ਬਿਕਟ ਰੂਪ ਹੋਇ ਜਾਇ ॥ ੧੯ ॥ ਕੁੜੀ ਮਾਰ
 ਮਸੰਦ ਜੋ ਮੀਣੇ ਕਾ ਪਰਸਾਦਿ। ਲਏ ਜੁ
 ਇਨਕੇ ਹਾਥ ਕਾ ਜਲਮ ਗਵਾਵੈ ਬਾਦਿ ॥
 ੨੦ ॥ ਛਾਡਿ ਸਿੱਖਨ ਕੇ ਚਰਨ ਕੋ ਲਏ ਪੰਥ
 ਜੋ ਹੋਰ। ਐਥੇ ਓਥੇ ਦੁਖ ਲਹੈ ਗੁਰ ਸਿੱਖਨ ਕੋ

੧. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ।

16. *Dohra*

Those Sikhs who forget One Immortal Being (Akal-purkh) and worship other gods and goddesses, they will be wandering in many lives and will not get any happiness.

17.

Those Sikhs who worship stones and do not bow to the true Guru, they (guru-less) will be condemned by the Almighty.

18.

Those Sikhs who do 'prakash' of Guru Granth Sahib with their own hands, they will be liberated for ever.

19. *Dohra*

Those Sikhs who are caught in the net of 'Trishna' and commit sins, they will be born as insects.

20.

Those Sikhs who accept food from 'Female-killers', 'Masands' and 'Meenas', they ruin their lives.

21.

Those Sikhs who ignore the holy feet of the Sikhs and turn their face to others, they will get pain everywhere they go.

ਚੋਰ ॥ ੨੧ ॥ ਚੌਪਈ ॥ ਮੜੀ ਗੋਰ ਦੇਵਲ ਜੋ
 ਮਾਨੈ। ਪਰਾ ਪੰਥਨ ਕੋ ਉਚ ਬਖਾਨੈ ॥ ਸੋ
 ਸਾਕਤ ਗੁਰ ਕਾ ਸਿੱਖ ਨਾਹੀ। ਫਾਸ ਪਰਿਯੋ
 ਜਮ ਕੰਕਰ ਪਾਹੀ ॥ ੨੨ ॥ ਟੋਪੀ ਦੇਖ
 ਨਿਵਾਵੇ ਸੀਸ ॥ ਸੋ ਸਿੱਖ ਨਰਕੀ ਬਿਸ੍ਰੇ ਬੀਸ।
 ਅਕਾਲ ਪੁਰਖ ਕੀ ਸੇਵਾ ਕਰੈ ॥ ਸੋ ਸਿੱਖ ਬੰਸ
 ਸਗਲ ਲੈ ਤਰੈ ॥ ੨੩ ॥ ਦੋਹਰਾ ॥ ਗੁਰੂ
 ਖਾਲਸਾ ਮਾਨਿਯੋ ਪ੍ਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ ॥
 ਜੋਇ ਸਿੱਖ ਮਿਲਯੋ ਚਹੈ ਖੋਜ ਇਨੋ ਮੈ ਲੇਹ ॥
 ੨੪ ॥ ਕਾਨ ਕਟੇ ਅਰੁ ਤੁਰਕ ਕਾ ਕਰੇ ਨ
 ਮੂਲ ਬਿਸਾਹਿ ॥ ਜੋ ਸਿੱਖ ਗੁਰ ਹਿਤ ਨਾ ਕਰੈ
 ਸੋ ਨਰਕੈ ਪਰ ਜਾਇ ॥ ੨੫ ॥ ਸਤਿਗੁਰ ਕੀ
 ਬਾਣੀ ਬਿਨਾ ਰਸਨਾ ਰਟੈ ਜੋ ਹੋਰ ॥ ਸੋ
 ਮਾਰਿਆ ਜਗਦੀਸ ਕਾ ਪਰੈ ਨਰਕ ਮੈ ਘੋਰ ॥
 ੨੬ ॥ ਚੌਪਈ ॥ ਛੇ ਦਰਸਨਾ ਕੀ ਜੋ ਮਤ
 ਧਾਰੈ ॥ ਕੁਲ ਸੰਬੂਹ ਲੈ ਨਰਕ ਸਿਧਾਰੈ ॥ ਬਾਝ

੧. ਦੂਸਰੇ ਧਰਮ। ੨. ਹਿੰਦੂ ਮਤ ਦੇ ਸ਼ਾਸਤ੍ਰ ਆਦਿਕ।

22. *Chaupai*

Those Sikhs who believe in the sanctity of graves, and consider other faiths superior to Sikhism, they are not true Sikhs. They will be hanged by the Jams (ਜਮ).

23.

Those Sikhs who wear caps (bow to caps), they are condemned to hell. Those who do serve the Immortal Being (Akal Purakh), their whole generation is liberated.

24. *Dohra*

Accept Guru Khalsa as the physical form of the Guru, those Sikhs who want to meet the Guru they can find him in them.

25.

The Sikhs who pierce their ears and do not think of good for other Sikhs, they go directly to hell.

26.

Those tongues who recite bani of others than the Guru-bani, they will be condemned to death by the Almighty.

27. *Chaupai*

The Sikhs who believe only in the six books of Hindu Philosophy (and not in Granth Sahib) they, with their families, will also be sent to hell. Those Sikhs who do not serve other Sikhs, their lives are wasted.

ਗੁਰੂ ਸਿੱਖਨ ਕੀ ਸੇਵਾ ॥ ਮਿਥਿਆ ਮਾਨੋ ਸੁਰ
 ਨਰ ਦੇਵਾ ॥ ੨੭ ॥ ਅਕਾਲ ਪੁਰਖ ਕੀ
 ਮੂਰਤਿ ਏਹ ॥ ਪ੍ਰਗਟਿਓ ਆਪ ਖਾਲਸਾ
 ਦੇਹ ॥ ਮਮ ਰੰਚਕ ਮਿਥਿਆ ਨਹੀਂ ਭਾਖੀ ॥
 ਗੁਰ ਨਾਨਕ ਗੁਰ ਅੰਗਦ ਸਾਖੀ ॥ ੨੮ ॥
 ਦੋਹਰਾ ॥ ਲੈਣਾ ਦੇਣਾ ਖਾਲਸੇ ਆਨ ਦੇਵ
 ਸਭ ਝੁਠ ॥ ਅਉਰ ਦੇਵ ਇਉਂ ਮਾਨੀਏ
 ਜਿਉਂ ਬਾਰੂ ਕੀ ਮੂਠ ॥ ੨੯ ॥ ਅਕਾਲ ਪੁਰਖ
 ਕੇ ਬਚਨ ਸਿਉਂ ਪ੍ਰਗਟ ਚਲਾਇਓ ਪੰਥ ॥
 ਸਭ ਸਿਖਨ ਕੋ ਬਚਨ ਹੈ ਗੁਰੂ ਮਾਨਿਓ
 ਗੰਥ ॥ ੩੦ ॥ ਥਾਪਾ ਚਲਿਓ ਜੋ ਜਗਤ ਮੇਂ
 ਤਿਨਹਿ ਨਿਵਾਵਉ ਮਾਥ। ਵਾਹਿਗੁਰੂ ਕੇ
 ਮੰਤ੍ਰ ਬਿਨ ਮਿਥਿਆ ਸਾਰੀ ਗਾਥ ॥ ੩੧ ॥
 ਚੋਪਈ ॥ ਸਿੱਖ ਕਉ ਸਿੱਖ ਜਉ ਅੰਬਰ^੧
 ਦੀਨਾ ॥ ਕੋਟਿ ਅਸਮੇਧ ਜੱਗ ਫਲ ਕੀਨਾ।

੧. "ਆਦਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਗੁਰਿਆਈ ਦੀ ਗੱਦੀ ਤੇ
 ਥਾਪੇ ਗਏ ਹਨ" ੨. ਕਪੜਾ, ਬਸਤਰ।

28.

Akal Purakh has incarnated in the form of Khalsa, as Guru Nanak blended into Guru Angad.

29. *Dohra*

Except Khalsa everything else is a myth. Accept other gods and goddesses as fragile as a heap of sand.

30.

With the order of the Almighty, I (Guru Gobind Singh) have established the Panth. All Sikhs are, now, commanded to accept Granth Sahib as the Guru.

31.

Everyone must bow to Granth Sahib, and must believe that without the mantrar of Waheguru (which is the text of Granth Sahib) all other discourses are false.

32. *Chaupai*

Those Sikhs who donate clothes to other Sikhs, their donation is equivalent to many Asmedh Yagnas (ਅਸਵਮੇਧ ਯਗ). Those who teach the Guru-bani to others they get Mukti at the end.

ਜੋ ਗੁਰੂ ਕੀ ਬਾਣੀ ਸਿਖਲਾਵੈ। ਜੀਵਨ
ਮੁਕਤ ਪਦਾਰਥ ਪਾਵੈ ॥ ੩੨ ॥ ਚਾਪੀ ਕਰੈ
ਮਲੈ ਸਿੱਖ ਚਰਨਾ। ਤਿਸ ਸਿੱਖ ਕੇ ਮੈਂ ਲੀਨੋ
ਸਰਨਾ। ਕਰੈ ਪ੍ਰਸਾਦਿ ਸਿੱਖ ਮੁਖ ਪਾਵੈ।
ਤਿਸ ਸਿੱਖ ਕੇ ਗੁਰ ਵਾਰਨੇ ਜਾਵੈ ॥ ੩੩ ॥
ਦੋਹਰਾ ॥ ਰਹਿਰਾਸ ਸਮੈ ਗੁਰੁ ਹੁਕਮ ਕੋ ਪੜੇ
ਪ੍ਰੀਤਿ ਚਿਤ ਲਾਇ ॥ ਏਕ ਬਾਰ ਰਸਨਾ ਰਟੈ
ਪ੍ਰਗਟ ਮਿਲੈ ਮੁਹਿ ਆਇ ॥ ੩੪ ॥ ਸੰਬਤ
ਸੱਤ੍ਰੁ ਸੈ ਭਏ ਬਰਸ ਬਵੰਜਾ ਨਿਹਾਰ ॥ ਮਾਘ
ਵਦੀ ਥਿਤ ਪੰਚਮੀ ਵੀਰਵਾਰ ਸੁਭ ਵਾਰ ॥
੩੫ ॥ ਚੌਪਈ ॥ ਬਚਨ ਪ੍ਰਤੀਤ ਰਖੈ ਸਿੱਖ
ਜੋਈ ॥ ਤੈਸੇ ਹੀ ਫਲ ਪ੍ਰਾਪਤਿ ਹੋਈ। ਗੁਰੂ
ਕਾ ਬਚਨ ਗੁਰੂ ਕੀ ਮੂਰਤਿ। ਭੁਗਤਿ ਮੁਕਤਿ
ਵਰ ਸਾਰੇ ਪੂਰਤਿ ॥ ੩੬ ॥ ਰਹਿਣੀ ਰਹੈ ਸੋਈ
ਸਿੱਖ ਮੇਰਾ। ਓਹ ਸਾਹਿਬ ਮੈ ਉਸ ਕਾ ਚੇਰਾ।
ਕਰੇ ਅਕਾਲ ਪੁਰਖ ਕੀ ਆਸਾ। ਜਨਮ
ਮਰਨ ਕੀ ਕਾਟੇ ਫਾਸਾ ॥ ੩੭ ॥ ਦੋਹਰਾ ॥
ਸਤਿ ਅਕਾਲ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਪਰਮ ਬੀਜ
ਇਹ ਮੰਤ। ਸਭ ਸਿੱਖਨ ਕੋ ਬਚਨ ਹੈ ਗੁਰੂ

33.

Those Sikhs who massage the feet of other Sikhs, they are taken by God under His sanctuary. Those who offer food to other Sikhs, they are honoured by the Guru,

34. *Dohra*

Those Sikhs who read the Hukamnama with concentration after Rehras and recite the shabad, Guru himself will come and meet them.

35

Samvat 1752 (1695 A.D.), month Magh vadi 5 and day Thursday.

36. *Chaupai*

Those Sikhs who speak with love, they do get love in return as a reward. Guru's word is Guru himself and he bestows Bhagti (ਭਗਤੀ), Mukti and perfection to his devotees.

37.

Guru Gobind Singh said, "Those Sikhs who keep the complete 'Rehat', only they will be acceptable to me . They, in fact will be the Guru and I will be their disciple. Those who pin their hope on the Immortal Being, their cycle of incarnation is cancelled by the Almighty."

38. *Dohra*

The root mantra for a Sikh is: "Sat Akal, Sri Waheguru." It is the command to all Sikh that they must accept Granth Sahib as the perpetual Guru.

ਮਾਨੀਓ ਗ੍ਰੰਥ ॥ ੩੮ ॥ ਚੋਪਈ ॥ ਕੱਛ ਕੇਸ
ਕੰਘਾ ਕਿਰਪਾਨੋ। ਕੜਾ ਔਰ ਜੋ ਕਰੋ
ਬਖਾਨੋ। ਏਹ ਕੱਕੇ ਪੰਜ ਤੁਮ ਮਾਨੋ। ਗੁਰੂ
ਗ੍ਰੰਥ ਕੋ ਤੁਮ ਸਭ ਜਾਨੋ ॥ ੩੯ ॥ ਗੁਰ ਮੁਖ ਸੋ
ਆਗਿਆ ਮੁਹਿ ਦੀਨੀ। ਰਹਿਤਨਾਮਾ ਤੁਮ
ਲਿਖੋ ਨਵੀਨੀ ॥ ੧ ॥

ਇਤਿ ਸ੍ਰੀ ਰਹਿਤਨਾਮਾ ਸ੍ਰੀ ਗੁਰੂ ਕਲਗੀ
ਧਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਭਾਈ
ਪ੍ਰਹਿਲਾਦ ਸਿੰਘ ਪ੍ਰੀਤਿ ॥

39. *Chaupai*

The Guru said, "Accept underwear (kuchch), uncut-hair (kesh), comb (kanga), sword (kirpan) and iron bracelet (kara) as the five Ks." "They are compulsory wearing for a Sikh, and accept Granth Sahib as the Guru."

40.

Prehlahd Singh said, "It was an order to me that I must write a new Rehatnama, so I have done."

THE CODE OF SIKH CONDUCT AND CONVENTIONS

Preface

The All India Sikh Mission Board accorded their acceptance to the Shromani Gurdwara Prabhandhak Committee's Conduct and Conventions Sub-Committee's draft of conduct and conventions by their resolution no. 1 of 1st August 1936 and the Shromani Gurdwara Prabhandhak Committee, by their resolution No. 14 of 12th October, 1936. The S.G.P.C.'s Advisory Committee on Religious Matters again considered the draft in its meeting on 7th January, 1945 and made recommendations for certain additions to and deletions from it. The undermentioned gentlemen were present at this meeting of the Advisory Committee :

1. Singh Sahib Jathedar Mohan Singh, Jathedar Sri Akal Takht;
2. Bhai Sahib Bhai Achhar Singh, Head Granthi, Sri Darbar Sahib, Amritsar;
3. Prof. Teja Singh M.A., Khalsa College, Amritsar;
4. Prof. Ganga Singh, Principal, Shahid Sikh Missionary College;
5. Giani Lal Singh, Professor, Sikh Missionary College, Amritsar;
6. Prof. Sher Singh M.Sc., Government College, Ludhiana;
7. Bawa Prem Singh of Hoti;
8. Giani Badal Singh, Incharge, Sikh Mission, Hapur.

The additions and deletions as per the Advisory Committee's recommendations received the S.G.P.C.'s acceptance by its resolution No. 97 passed at its meeting held on 3rd Feb., 1945.

* An Abridgement of the mul mantra (lit. fundamental formula or root chant) with which the Sikh holy book, the Adi Granth, begins and with the full or abridged form of which all Sikh religious writings and quite often, Sikhs' private documents, including letters and account books, begin. Several abridgements of the mul mantar are current. These are used more or less as an invocation. For the full mul mantar, refer to page 36.

following members kept attending these meetings and participating in the deliberations :

Akali Kaur Singh; Giani Sher Singh; Sant Man Singh of Nirmala sect; Prof. Ganga Singh; the Jathedar of the Akal Takht; the Jathedar of Takht Sri Kesgarh Sahib; Giani Hira Singh Dard; Bhai Labh Singh Granthi; Giani Thakar Singh; Giani Hamir Singh; Bawa Harkishan Singh, M.A.; Justice Teja Singh; Bhai Trilochan Singh; and the undersigned, the convenor.

Apart from these, the following gentlemen, attended occasionally :

S. Dharam Anant Singh, Principal, Sikh Missionary College; S. Bhag Singh, Advocate, Gurdaspur; S. Wassawa Singh, Secretary, S.G.P.C.; S. Tara Singh (President, Shromani Akali Dal); among others.

The draft is submitted to the Shromani Gurdwara Prabhandhak Committee. We hope you will get this draft printed and published for ascertaining the general Panthic opinion as to it and after receiving various opinions, present it in the S.G.P.C.'s general meeting for final acceptance.

After this, the draft was once again deliberated upon on 8th May, 1932 at the behest of the S.G.P.C. The following gentlemen were present at the meeting on 8th May :

Justice Teja Singh; Sant Teja Singh, Granthi, Sri Nankana Sahib; Giani Gurmukh Singh Musafar; Giani Nahar Singh; S. Wassawa Singh, Secretary S.G.P.C.; Bhai Kartar Singh Jhabbar; S. Waryam Singh Garmula (member incharge, Nankana Sahib); Bhai Pratap Singh, book-seller; S. Lal Singh (S.G.P.C.); Jathedar Mohan Singh (Sri Akal Takht); et. al.

Later, on the insistence of several gentlemen, another meeting of the Conduct and Convention Sub-Committee was held on 26th September 1932 to consider the draft once again. The following members attended that meeting :

Giani Sher Singh; Giani Thakar Singh; Giani Hamir Singh; Bhai Labh Singh, Granthi, Sri Darbar Sahib; Giani Gurmukh Singh Musafar; Bhai Joginder Singh (Mit-Jathedar Takht Sri Kesgarh Sahib); Justice Teja Singh; Giani Nahar Singh; and the undersigned, the convenor.

Apart from these, Sant Teja Singh M.A., also participated in the deliberations. The committee deliberated upon the entire draft with utmost care and corrected it minutely.

Now this draft is again being submitted by the Conduct and Conventions Sub-Committee to the S.G.P.C. Kindly get this draft printed and circulated among the congregations for their final opinion. Besides, a special session of the S.G.P.C. may be convened to consider it and accord to the approved draft the S.G.P.C.'s final acceptance.

Sd. Teja Singh

1st Oct. 1932

Convenor, Conduct and Conventions
Sub-Committee

**The list of Individuals and Associations who sent their opinions
concerning the Draft.**

The names of the individuals who sent their opinions as to the draft of the Code of Conduct and Conventions and its contents :

1. Bhai Sajjan Singh, Custodian of the office of Gurdwara Sri Hazur Sahib, Nander;
2. S. Hazara Singh, Patiala, Government Contractor, Bhawanigarh;
3. Giani Hira Singh Dard, Lahore;
4. Bhai Harnam Singh Naacheez, Village Naushehra Soon Sakesar, Distt. Shahpur;
5. Bhai Pratap Singh, Publisher and Book-seller, Amritsar;
6. Bhai Ram Singh, Dera Baba Mishra Singh, Chowk Lachhmansar, Amritsar;
7. Giani Nahar Singh of Asli Qaumi Dard, Amritsar;
8. Giani Nahar Singh of Asli Qaumi Dard, Amritsar (Reacting to the second draft);
9. S. Ganda Singh V.C.O. (Retd.), Examiner Persian Writings, Office of the Deputy Commissioner, Jalandhar City;
10. Vaid Naurang Singh, Gurbachan Singh Tanghi, Amritsar;
11. Bhai Mala Singh, Gurdwara Churasti Attari, Amritsar;
12. Sardar Bahadur Bhai Sahib Kahn Singh, Nabha;
13. Anonymous devotee;
14. Anonymous devotee;
15. Sant Tehl Singh Ji, Majitha, Amritsar;

16. Bhai Narain Singh, Masit Palkot, P.O. Garhdiwala (Hoshiarpur);
17. Bhai Uttam Singh Chittagong (Bengal), P.O., Railway Building, Chittagong;
18. Editors, The Khalsa and The Khalsa Advocate, Amritsar;
19. Bhai Amrik Singh, Lime Merchant, Gujranwala;
20. Sant Gulab Singh, Khalsa Anand Bhawan, Moga (Ferozepur);
21. Giani Hira Singh, Dhudial, Jhelum;
22. Bhai Nand Singh Engineer C/o Baba Bakhtawar Lal Sharma, Bathinda;
23. Master Bachan Singh 'Bachan', Sidhwan Kalan (Ludhiana);
24. Bhai Bishan Singh Suhana, G.D. Khalsa High School Jalandhar;
25. Bhai Nazam Singh Sadhaar, Dinapur (Patna);
26. Sant Gulab Singh Gholiya, Moga;
27. Ganda Singh Jaachak, Amritsar;
28. Master Puran Singh Anandpuri, Chowk Karori, Amritsar;
29. Giani Bachittar Singh C/o Khalsa Trading Agency, Calcutta;
30. Bhai Tripat Singh, Nagoki Sarli (Amritsar);
31. Giani Ran Singh, Gurdwara Damdama Sahib, Mirpur (via Jhelum);
32. Bhai Chattar Singh, Gurdwara Saranban City, Malayasia;
33. Bhai Thakar Singh Sansaar, Village Fatehgarh Ghanayian, P.O. Gurdaspur;
34. Pandit Kartar Singh, Dakha (Ludhiana);
35. Bhai Prem Singh Giani, Khalsa High School, Kalar (Rawalpindi);
36. Bhai Gurdit Singh Dars, Chak No. 132, P.O. Multan;
37. Bhai Sunder Singh Duberan (Rawalpindi);
38. Giani Bhagat Singh, Khalsa High School, Baba Bakala, Amritsar;
39. Bhai Saran Singh, Granthi, Gurdwara Ratan Tala, Sri Guru Singh Sabha, Karachi;
40. Bhai Chhehbar Singh, Head Master, Khalsa Updeshak College, Orphanage Gharjakh (Gujranwala));
41. Bhai Mal Singh Khosla, Kashmir State;
42. Dr. Teja Singh Giani, Fateh Chak (Tarn Taran);
43. Bhai Gurmukh Singh, Granthi, Barhundi (Ludhiana);

44. Bhai Mohan Singh Vaid, Tarn Taran (Amritsar);
45. Bhai Jodh Singh, Kripan Bahadar, Alowal, (Malay State);
46. Bhai Prem Singh, Govt. Pensioner, Mangat (Gujrat);
47. Bhai Mahan Balbir Singh Akali, Village Patto Singh Wali P.O. Ferozepur;
48. Bhai Manohar Singh First Head Clerk, Local Gurdwara Committee, Amritsar;
49. Bhai Mahinder Singh, President, Gurdwara Committee Samadh Bhai, Village Anuke (Ferozepur);
50. Bhai Gurbachan Singh (Ketrygess M.P. nett Jormun'e B.Sc.).

Opinions as to the draft of the Code of Conduct and Conventions and its contents were received from the following Panthic associations :

1. Gurdwara Parbandhak Committee, Khadoor Sahib (Amritsar);
2. Khalsa Committee (School), Hoti;
3. Sri Guru Singh Sabha, Gujranwala;
4. Sikh Women's Educational Committee, Shaankar (Jalandhar);
5. Sangat Takhat Sri Kesgarh Sahib, Anandpur;
6. Sri Guru Singh Sabha, Gujarkhan;
7. Sri Guru Singh Sabha, Chak Jhumra Mandi (Lyallpur);
8. Sri Guru Singh Sabha, Kuntrila (Rawalpindi);
9. Akali Jatha Amritsar City;
10. Sikh Teachers' Association, Khalsa School, Khaaria (Gujrat);
11. Khalsa Central Diwan, Shromani Panth, Malouni Jatha, Majha;
12. Sri Guru Singh Sabha, Dhudial (Jhelum);
13. Sri Guru Singh Sabha, Bombay;
14. Guru Nanak Khalsa Mission School, Dehra Sahib, Jama Rai;
15. Khalsa Diwan Lahore Cantt.;
16. Central Sikh Naujuwan Sabha, Burma Jaunji (S.S.S.) and Khalsa Diwan Burma;
17. Secretary, Akali Jatha, Tehsil Ambala;
18. Sri Guru Singh Sabha, Khushab (Sargodha);
19. Pacific Coast Khalsa Diwan, Stockton (America)
20. Gurdwara Committee, Momeo (Burma);
21. Jathedar Budha Dal Nihang Singh Chalda Vehir, Dhobi Mandi, Lahore.

SIKH CODE OF CONDUCT AND CONVENTIONS

Section One

CHAPTER 1

The Definition of Sikh

Article I

Any human being who faithfully believes in

- (i) One Immortal Being,
 - (ii) Ten Gurus, from Guru Nanak Dev to Guru Gobind Singh,
 - (iii) The Guru Granth Sahib,
 - (iv) The utterances and teachings of the ten Gurus and
 - (v) the baptism bequeathed by the tenth Guru,
- and who does not owe allegiance to any other religion,
is a Sikh.

Section Two

CHAPTER II

Sikh Living

Articles II

A Sikh's life has two aspects : individual or personal and corporate or Panthic.

CHAPTER III

A Sikh's Personal Life

Article III

A Sikh's personal life should comprehend—

- (i) meditation on Nam (Divine Substance)* and the scriptures,
- (ii) leading life according to the Gurus' teachings and
- (iii) altruistic voluntary service.

Meditating on Nam (Divine Substance) and Scriptures

Article IV

(1) A Sikh should wake up in the ambrosial hours (three hours before the dawn), take bath and, concentrating his/her thoughts on One Immortal Being, repeat the name Waheguru (Wondrous Destroyer of darkness).

(2) He/she should recite the following scriptural compositions every day :

(a) the Japu, the Jaapu and the Ten Sawayyas

(Quartets) – beginning “Sarāwag sudh” – in the morning.

(b) Sodar Rehras comprising the following compositions :

(i) nine hymns of the Guru Granth Sahib, *occurring in the holy book after the Japuji Sahib,*** the first of which begins

* Also translated as God's attributed self.

** The phrase in italics has been interpolated by the translator to help locate the hymns

with “Sodar” and the last of which ends with “saran pare ki rākhō sarmā”, (ii) The Benti Chaupai of the tenth Guru (beginning “hamrī karō hāth dai rachhā” and ending with “dusht dōkh te lehō bachāi”, (iii) the Sawayya beginning with the words “pae gahe jab te tumre”, (iv) the Dohira beginning with the words “sagal duār kau chhād kai”, (v) the first five and the last pauris (stanzas) of Anand Sahib¹ and (vi) the Mundawani and the Slok Mahla 5 beginning “terā kitā jato nāhi” – in the evening after sunset.

(c) the Sohila – to be recited at night before going to bed.

The morning and evening recitations should be concluded with the Ardas (formal supplication litany).

(3) (a) The text² of the Ardas :*

One Absolute Manifest; victory belongeth to the Wondrous Destroyer of darkness. May the might of the All-powerful help!

Ode to his might by the tenth lord.

Having first thought of the Almighty's prowess, let us think of Guru Nanak. Then of Guru Angad, Amardas and Ramdas – may they be our rescuers! Remember, then, Arjan, Harigobind and Harirai. Meditate then on revered Hari Krishan on seeing whom all suffering vanishes. Think then of Tegh Bahadar, remembrance of whom brings all nine treasures. He comes to rescue everywhere. Then of the tenth lord, revered Guru Gobind Singh, who comes to rescue everywhere. The embodiment of the light of all ten sovereign lordships, the Guru Granth – think of the view and reading of it and say, “Waheguru (Wondrous Destroyer of darkness)”.

Meditating on the achievement of the dear and truthful ones, including the five beloved ones, the four sons of the tenth Guru, forty liberated ones, steadfast ones, constant repeaters of the Divine Name, those given to

more conveniently.

1. The object of reciting the Anand as part of Sodar Rehras or at the conclusion of the congregational gathering is just to express joy and gratitude for the communion with the Guru.
2. This is a model of the Ardas. It may be adapted to different occasions and for different purposes. However, the initial composition with “Pritham Bhagauti.....” and the concluding phrases commencing “Nanak Nam” must not be altered.

* LIT. Supplication or prayer. In reality, it is a litany comprehending very briefly the whole gamut of Sikh history and enumerating all that Sikhism holds sacred. Portions of it are invocations and prayer for the grant of strength and virtue. It concludes with : O Nanak, may the Nam (Holy) be ever in ascendance : in Thy will, may the good of all prevail!

assiduous devotion, those who repeated the Nam, shared their fare with others, ran free kitchen, wielded the sword and everlooked faults and shortcomings, say "Waheguru", O Khalsa.

Meditating on the achievement of the male and female members of the Khalsa who laid down their lives in the cause of dharma (religion and righteousness), got their bodies dismembered bit by bit, got their skulls sawn off, got mounted on spiked wheels, got their bodies sawn, made sacrifices in the service of the shrines (gurdwaras), did not betray their faith, sustained their adherence to the Sikh faith with sacred unshorn hair uptill their last breath, say, "Wondrous Destroyer of darkness", O Khalsa.

Thinking of the five thrones (seats of religious authority) and all gurdwaras, say, "Wondrous Destroyer of darkness", O Khalsa.

Now it is the prayer of the whole Khalsa. May the conscience of the whole Khalsa be informed by Waheguru, Waheguru, Waheguru and, in consequence of such remembrance, may total well-being obtain. Wherever there are communities of the Khalsa, may there be Divine protection and grace, the ascendance of the supply of needs and of the holy sword, protection of the tradition of grace, victory of the Panth, the succour of the holy sword, ascendance of the Khalsa. Say, O Khalsa, "Wondrous Destroyer of darkness."

Unto the Sikhs the gift of the Sikh faith, the gift of the untrimmed hair, the gift of the discipline of their faith, the gift of sense of discrimination, the gift of trust, the gift of confidence, above all, the gift of meditation on the Divine and bath in the Amritsar (holy tank at Amritsar). May hymns-singing missionary parties, the flags, the hostels, abide from age to age. May righteousness reign supreme. Say, "Wondrous Destroyer of darkness."

May the Khalsa be imbued with humility and high wisdom! May Waheguru guard its understanding!

O Immortal Being, eternal helper of Thy Panth, benevolent Lord, bestow on the Khalsa the beneficence of unobstructed visit to and free from which the Panth has been separated.

O Thou, the honour of the humble, the strength of the weak, aid unto those who have none to rely on, True Father, Wondrous Destroyer of darkness, we humbly render to you.....¹ Pardon any impermissible

¹ Mention here the name of the scriptural composition that has been recited or, in appropriate terms, the object for which the congregation has been held.

accretions, omissions, errors, mistakes. Fulfil the purposes of all.

Grant us the association of those dear ones, on meeting whom one is reminded of Your Name. O Nanak, may the Nam (Holy) be ever in ascendance ! In Thy will may the good of all prevail !

- (b) On the conclusion of the Ardas, the entire congregation participating in the Ardas should respectfully genuflect before the revered Guru Granth, then stand up and call out, "The Khalsa is of the Wondrous Destroyer of darkness : victory also is His." The Congregation should, thereafter, raise the loud spirited chant of Sat Sri Akal (True is the Timeless Being).
- (c) While the Ardas is being performed, all men and women in the congregation should stand with hands folded. The person in attendance of the Guru Granth should keep waving the whisk standing.
- (d) The person who performs the Ardas should stand facing the Guru Granth with hands folded. If the Guru Granth is not there, the performing of the Ardas facing any direction is acceptable.
- (e) When any special Ardas for and on behalf of one or more persons is offered, it is not necessary for persons in the congregation other than that person or those persons to stand up.

Section Three

CHAPTER IV

Joining the congregation for understanding of and reflecting on Gurbani

Article V

- (a) One is more easily and deeply affected by gurbani (the holy bani bequeathed by the Gurus) participating in congregational gatherings. For this reason, it is necessary for a Sikh that he visit the places where the Sikhs congregate for worship and prayer (the gurduwaras), and joining the congregation, partake of the benefits that the study of the holy scriptures bestows.
- (b) The Guru Granth should be ceremonially opened in the gurduwara every day without fail. Except for special exigencies, when there is need to keep the Guru Granth open during the night, the Holy Book should not be kept open during the night. It should, generally, be closed ceremonially after the conclusion of the Rehras (evening scriptural recitation). The Holy Book should remain open so long as a granthi or attendant can remain in attendance, persons seeking darshan (seeking a view of or making obeisance to it) keep coming, or there is no risk of commission of irreverence towards it. Thereafter, it is advisable to close it ceremonially to avoid any disrespect to it.
- (c) The Guru Granth should be opened, read and closed ceremonially with reverence. The place where it is installed should be absolutely clean. An awning should be erected above. The Guru Granth Sahib should be placed on a cot measuring up to its size and overlaid with absolutely clean mattress and sheets. For proper installation and opening of the Guru Granth, there should be cushions/pillows of appropriate kind etc. and, for covering it, romalas (sheet-covers of appropriate size). When the Guru Granth is not being read, it should remain covered with a romal. A whisk,

too, should be there.

- (d) Anything except the afore-mentioned reverential ceremonies, for instance, such practices as the arti* with burning incense and lamps, offerings of eatables to Guru Granth Sahib, burning of lights, beating of gongs, etc., is contrary to gurnat (the Guru's way). However, for the perfuming of the place, the use of flowers, incense and scent is not barred. For light inside the room, oil or butter-oil lamps, candles, electric lamps, kerosene oil lamps, etc., may be lighted.
- (e) No book should be installed like and at par with the Guru Granth. Worship of any idol or any ritual or activity should not be allowed to be conducted inside the gurduwara. Nor should the festival of any other faith be allowed to be celebrated inside the gurduwara. However, it will not be improper to use any occasion or gathering for the propagation of the gurnat (The Guru's way).
- (f) Pressing the legs of the cot on which the Guru Granth Sahib is installed, rubbing nose against walls and on platforms, held sacred, or massaging these, placing water below the Guru Granth Sahib's seat, making or installing statues, or idols inside the gurduwaras, bowing before the picture of the Sikh Gurus or elders – all these are irreligious self-willed egotism, contrary to gurnat (the Guru's way).
- (g) When the Guru Granth has to be taken from one place to another, the Ardas should be performed. He/she who carries the Guru Granth on his/her head should walk barefoot; but when the wearing of shoes is a necessity, no superstitions need be entertained.
- (h) The Guru Granth should be ceremonially opened after performing the Ardas. After the ceremonial opening, a hymn should be read from the Guru Granth Sahib.
- (i) Whenever the Guru Granth is brought, irrespective of whether or not another copy of the Guru Granth had already been installed at the concerned place, every Sikh should stand up to show respect.
- (j) While going into the gurduwara, one should take off the

* Waving of a platter with burning lamps and incense set in it in vertical circular motion.

shoes and clean oneself up. If the feet are dirty or soiled, they should be washed with water.

One should circumambulate with the Guru Granth Sahib or the gurduwara on one's right.

- (k) No person, no matter which country, religion or caste he/she belongs to, is debarred from entering the gurduwara for darshan (seeing the holy shrine). However, he/she should not have on his/her person anything, such as tobacco or other intoxicants, which are tabooed by the Sikh religion.
- (l) The first thing a Sikh should do on entering the gurduwara is to do obeisance before the Guru Granth Sahib. He/she should, thereafter, have a glimpse of the congregation and bid in a low, quiet voice, "Waheguru ji ka Khalsa, Waheguru ji ki Fateh."
- (m) In the congregation, there should be no differentiation or discrimination between Sikh and non-Sikh, persons traditionally regarded as touchable and untouchable, the so-called high and low caste persons, the high and the low.
- (n) Sitting on a cushion, a distinctive seat, a chair, a stool, a cot, etc. or in any distinctive position in the presence of the Guru Granth or within the congregation is contrary to gurmat (Guru's way).
- (o) No Sikh should sit bare-headed in the presence of the Guru Granth Sahib or in the congregation. For Sikh women, joining the congregation with their persons uncomfortably draped and with veils drawn over their faces is contrary to gurmat (Guru's way).
- (p) There are five takhts (lit., thrones, fig., seats of high authority) : namely—
 - (I) The holy Akal Takht, Amritsar,
 - (II) The holy Takht, Patna Sahib,
 - (III) The holy Takht, Kesgarh Sahib, Anandpur,
 - (IV) The holy Takht Hazur Sahib, Nanded,
 - (V) The holy Takht Damdama Sahib, Talwandi Sabo.
- (q) Only an Amritdhari (baptized) Sikh man or woman, who faithfully observes the discipline ordained for the baptized Sikhs, can enter the hallowed enclosures of the takhts. (Ardas for and on behalf of any Sikh or non-Sikh, except a

fallen or punished (tankhahia) Sikh, can be offered at the takhts.

- (r) At a high-level site in every gurduwara should be installed the nishan sahib (Sikh flag). The cloth of the flag should be either of xanthic or of greyish blue colour and on top of the flag post, there should either be a spearhead or a Khanda (*a straight dagger with convex side edges leading to slanting top edges ending in a vertex*).
- (s) There should be a drum (nagara) in the gurduwara for beating on appropriate occasions.

CHAPTER V

Kirtan (Devotional Hymn Singing by a Group or an individual)

Article VI

- (a) Only a Sikh may perform kirtan in a congregation.
- (b) Kirtan means singing the scriptural compositions in traditional musical measures.
- (c) In the congregation, kirtan only of Gurbani (Guru Granth's or Guru Gobind Singh's hymns) and, for its elaboration, of the compositions of Bhai Gurdas and Bhai Nand Lal, may be performed.
- (d) It is improper, while singing hymns to rhythmic folk tunes or to traditional musical measures, or in team singing, to induct into them improvised and extraneous refrains. Only a line from the hymn should be made a refrain.

CHAPTER-VI

Taking Hukam* (Command)

Article VII

- (a) Doing obeisance to the Guru Granth Sahib, respectfully, taking a glimpse of the congregation, an embodiment of the Guru's person, and taking the command : these together constitute the view of the Satguru (Immortal destroyer of darkness, the true guru). Raising the drapery covering the Guru Granth Sahib and merely taking a look or making others take a look at the exposed page, without taking the command (reading the prescribed hymn) is contrary to gurnat (Guru's way).
- (b) In the course of the congregational sessions, only one thing should be done at a time : performing of kirtan, delivering of discourse, interpretative elaboration of the scriptures, or reading of the scriptures.
- (c) Only a Sikh, man or woman, is entitled to be in attendance of the Guru Granth during the congregational session.
- (d) Only a Sikh may read out from the Guru Granth for others. However, even a non-Sikh may read from it for himself/herself.
- (e) For taking the command (Hukam), the hymn that is continuing on the top of the left hand page must be read from the beginning. If the hymn begins on the previous page, turn over the page and read the whole hymn from the beginning to the end. If the scriptural composition that is continuing on the top of the left hand page is a var (ode), then start from the first of the slokas preceding the pauri and

Reading or Reading out to others, including the congregation, of a Shabad (hymn) or a unit of one or more slokas (short scriptural compositions normally of two to four lines) and a pauri (short stanza of four or more lines) from the Guru Granth Sahib after, or even without performing, Ardas is an important Sikh ritual. It is called Hukam laina (taking the order or command), Vak laina (taking the word), Awaz laina (taking the voice). The hymn or unit goes by the name of Hukam (order, command) Vak (uttered word) or Awaz (voice).

read upto the end of the pauri. Conclude the reading at the end of the hymn with the line in which the name 'Nanak' occurs.

- (f) Hukam must also be taken at the conclusion of the congregational session or after the Ardas.

CHAPTER-VII

Sadharan Path (Completion of Normal Intermittent Reading of the Guru Granth Sahib)

Article VIII

- (a) Every Sikh should, as far as possible, maintain a separate and exclusive place for the installation of Guru Granth Sahib, in his home.
- (b) Every Sikh, man, woman, boy or girl, should learn Gurmukhi to be able to read the Guru Granth Sahib.
- (c) Every Sikh should take the Hukam (Command) of the Guru Granth in the ambrosial (early)-hours of the morning before taking meal. If he/she fails to do that, he/she should read or listen to reading from the Guru Granth some time during the day. If he/she cannot do that either, during travel etc., or owing to any other impediment, he/she should not give in to a feeling of guilt.
- (e) It is desirable that every Sikh should carry on a continuous reading of the Guru Granth and complete a full reading in one or two months or over a longer period.
- (f) While undertaking a full reading of the Guru Granth, one should recite the Anand Sahib (the first five and the last stanzas) and perform the Ardas. One should, thereafter, read the Japuji.

Akhand Path (Uninterrupted-Non-stop-Completion of the Reading of the Guru Granth Sahib)

Article IX

- (a) The non-stop reading of the Guru Granth is carried on at hard times or on occasions of elation or joy. It takes

Mundawani or the Rag Mala according to the convention traditionally observed at the concerned place. (Since there is a difference of opinion within the Panth on this issue, nobody should dare to write or print a copy of the Guru Granth Sahib excluding the Rag Mala). Thereafter, after reciting the Anand Sahib, the Ardass of the conclusion of the reading should be offered and the sacred pudding (Karhah Prashad) distributed.

- (b) On the conclusion of the reading, offering of draperies, fly-whisk and awning, having regard to the requirements of the Guru Granth Sahib, and of other things, for Panthic causes, should be made to the best of means.

CHAPTER-VIII

Karhah Prashad (Sacred Pudding)

Article XII

- (a) Only the sacred pudding which has been prepared or got prepared according to the prescribed method shall be acceptable in the congregation.
- (b) The method of preparing the Karhah Prashad is this : In a clean vessel, the three contents (wheat flour, pure sugar and clarified butter, in equal quantities) should be put and it should be made reciting the Scriptures. Then covered with a clean piece of cloth, it should be placed on a clean stool in front of the Guru Granth Sahib. Thereafter, in the holy presence of the Guru Granth, the first five and the last stanza of the Anand Sahib should be recited aloud (so that the congregation can hear)¹, the Ardass, offered and the pudding tucked with the sacred Kirpan for acceptance.
- (c) After this, before the distribution to the congregation of the Karhah Prashad, the share of the five beloved ones should

¹ If another vessel of the sacred pudding is brought in after the recitation of the Anand, it is not necessary to repeat the recitation of the Anand Sahib. Offering of the pudding brought later to the sacred Kirpan is enough.

be set apart and given away. Thereafter, while commencing the general distribution, the share of the person in attendance of the Guru Granth Sahib¹ should be put in a small bowl or vessel and handed over. The person who doles out the Karhah Prashad among the congregation should do so without any discrimination on the basis of personal regard or spite. He should dole out the Karhah Prashad equally to the Sikh, the non-Sikh or a person of high or low caste. While doling out the Karhah Prashad, no discrimination should be made on considerations of caste or ancestry or being regarded, by some, as untouchable, of persons within the congregation.

- (d) The offering of Karhah Prashad should be accompanied by at least two pice in cash.

CHAPTER IX

Exposition of Gurbani (Sikh Holy Scriptures)

Article XIII

- (a) The exposition of the Gurbani in a congregational gathering should be carried out only by a Sikh.
- (b) The object of the exposition should only be promoting the understanding of the Guru's tenets.
- (c) The exposition can only be of the ten Gurus' writings or utterances,, Bhai Gurdas's writings, Bhai Nand Lal's writings or of any generally accepted Panthic book or of books of history (which are in agreement with the Guru's tenets) and not of a book of any other faith. However, for illustration, references to a holy person's teachings or those contained in a book may be made.

Expository Discourse

Article XIV

No discourse contrary to the Guru's tenets should be

1 Giving double share to the person in attendance constitutes improper discrimination.

delivered inside a gurduwara.

Gurduwara Service

Article XV

In the gurduwara the schedule of the congregational service generally is :

ceremonial opening of the Guru Granth Sahib, Kirtan, exposition of scriptures, expository discourses, recitation of Anand Sahib, the Ardas (*see Article-IV (3) (a) above*), the raising of Fateh slogan and then the slogan of Sat Sri Akal and taking the Hukam.

Section Four

CHAPTER X

Living in Consonance with Guru's Tenets

Article XVI

A Sikh's living, earning livelihood, thinking and conduct should accord with the Guru's tenets. The Guru's tenets are :

- (a) Worship should be rendered only to the One Timeless Being and to no god or goddess.
- (b) Regarding the ten Gurus, the Guru Granth and the ten Gurus' word alone as saviours and holy objects of veneration.
- (c) Regarding ten Gurus as the effulgence of one light and one single entity.
- (d) Not believing in caste or descent, untouchability, magic, spells, incantation, omens, auspicious times, days and occasions, influence of stars, horoscopic dispositions, shradh (ritual serving of food to priests for the salvation of ancestors on appointed days as per the lunar calendar), ancestor worship, khiah (ritual serving of food to priests—Brahmins – on the lunar anniversaries of the death of an ancestor)*, pind (offering of funeral barley cakes to the deceased's relatives), patal (ritual donating of food in the belief that that would satisfy the hunger of a departed soul), diva (the ceremony of keeping an oil lamp lit for 360 days after the death, in the belief that that lights the path of the deceased), ritual funeral acts, hom (lighting of ritual fire and pouring intermittently clarified butter, food-grains etc. into

* Two words, shradh and khiah, occurring in this clause connote what appears to be the same thing – the ritual serving of food to the priests (Brahmins). The difference between the connotations of the two words is implicit in the dates on which the ritual is performed. The ritual of serving of food on the lunar anniversary of the death goes by the name khiah; whereas the ritual of serving food on the lunar date corresponding to the date of death during the period of the year designated shradhs is known as shradh.

it for propitiating gods for the fulfilment of a purpose), jag (religious ceremony involving presentation of oblations), tarpan (libation), sikha-sut (keeping a tuft of hair on the head and wearing thread), bhadan (shaving of head on the death of a parent), fasting on new or full moon or other days, wearing of frontal marks on the forehead, wearing of thread, wearing of a necklace of the pieces of tulsi* stalk, veneration of any graves, of monuments erected to honour the memory of a deceased person or of cremation sites, idolatory and such like superstitious observances.**

Not owning up or regarding as hallowed any place other than the Guru's place—such, for instance, as sacred spots or places of pilgrimage of other faiths.

Not believing in or according any authority to Muslim seers, Brahmins' holiness, soothsayers, clairvoyants, oracles, promise of an offering on the fulfilment of a wish, offering of sweet loaves or rice pudding at graves on fulfilment of wishes, the Vedas, the Shastras, the Gayatri (Hindu scriptural prayer unto the sun), the Gita, the Quran, the Bible, etc.. However, the study of the books of other faiths for general self-education is admissible.

- (c) The Khalsa should maintain its distinctiveness among the professors of different religions of the world, but should not hurt the sentiments of any person professing another religion.
- (f) A Sikh should pray to God before launching off any task.
- (g) Learning Gurmukhi (Punjabi in Gurmukhi script) is essential for a Sikh. He should pursue other studies also.
- (h) It is a Sikh's duty to get his children educated in Sikhism.

* A plant with medicinal properties. Bot. *Ocimum sanctum*.

** Most, though not all, rituals and ritual or religious observances listed in this clause are Hindu rituals and observances. The reason is that the old rituals and practices, continued to be observed by large numbers of Sikhs even after their conversion from their old to the new faith and a large bulk of the Sikh novices were Hindu converts. Another reason for this phenomenon was the strangle-hold of the Brahmin priest on Hindus' secular and religious life which the Brahmin priest managed to maintain even on those leaving the Hindu religious fold, by his astute mental dexterity and rare capacity for compromise. That the Sikh novitiates included a sizeable number of Muslims is shown by inclusion in this clause of the taboos as to the sanctity of graves, shimi, etc.

- (i) A Sikh should, in no way, harbour any antipathy to the hair of the head with which his child is born. He should not temper with the hair with which the child is born. He should add the suffix "Singh" to the name of his son. A Sikh should keep the hair of his sons and daughters intact.
- (j) A Sikh must not take hemp (cannabis), opium, liquor, tobacco, in short, any intoxicant. His only routine intake should be food.
- (k) Piercing of nose or ears for wearing ornaments is forbidden for Sikh men and women.
- (l) A Sikh should not kill his daughter; nor should he maintain any relationship with a killer of daughter.
- (m) The true Sikh of the Guru shall make an honest living by lawful work.
- (n) A Sikh shall regard a poor person's mouth as the Guru's cash offerings box.
- (o) A Sikh shall not steal, form dubious associations or engage in gambling.
- (p) He who regards another man's daughter as his own daughter, regards another man's wife as his mother, has coition with his own wife alone, he alone is a truly disciplined Sikh of the Guru.
A Sikh woman shall likewise keep within the confines of conjugal rectitude.
- (q) A Sikh shall observe the Sikh rules of conduct and conventions from his birth right upto the end of his life.
- (r) A Sikh, when he meets another Sikh, should greet him with "Waheguru ji ka Khalsa, Waheguru ji ki Fateh"*. This is ordained for Sikh men and women both.
- (s) It is not proper for a Sikh woman to wear veil or keep her face hidden by veil or cover.
- (t) For a Sikh, there is no restriction or requirement as to dress except that he must wear Kachhehra** and turban. A Sikh woman may or may not tie turban.

* Rendered into English : The Khalsa is Waheguru's; victory too is His !

** A drawer type garment fastened by a fitted string round the waist, very often worn as an underwear.

CHAPTER XI

Ceremonies pertaining to Birth and Naming of Child

Article XVII

(a) In a Sikh's household, as soon after the birth of a child as the mother becomes capable of moving about and taking bath (irrespective of the number of days which that takes), the family and relatives should go to a gurduwara with karhah prashad (sacred pudding) or get karhah prashad made in the gurduwara and recite in the holy presence of the Guru Granth Sahib such hymns as "pirmeshar ditā banā" (Sorath M. 5),* "Satguru sache diā bhej" (Asa M. 5)** that are expressive of joy and thankfulness. Thereafter if a reading of the holy Guru Granth Sahib had been taken up, that should be concluded. Then the holy Hukam (command) should be taken. A name starting with the first letter of the hymn of the Hukam (command) should be proposed by the granthi (man in attendance of the holy book) and, after its acceptance by the congregation, the name should be announced by him. The boy's name must have the suffix "Singh" and the girl's, the suffix "Kaur".

After that the Anand Sahib (short version comprising six stanzas) should be recited and the Ardas in appropriate terms expressing joy over the naming ceremony be offered and the karhah prashad distributed.

(b) The superstition as to the pollution of food and water in consequence of birth*** must not be subscribed to, for the holy writ is : "*The birth and death are by His ordinance;*

* The Almighty Lord has granted support. (Sorath M. 5, Guru Granth Sahib P. 628)

** The true Lord has sent this gift. (Asa M. 5, Guru Granth Sahib P. 396)

*** There is a wide-spread belief among certain sections of Indian people that a birth in a household causes pollution (sutak) which is removed by the thorough bathing of the mother, the baby and persons attending on her as also by a thorough cleaning of the house, the utensils and the clothes, after prescribed periods of ten, twentyone and forty days.

coming and going is by His will. All food and water are, in principle, clean, for these life-sustaining substances are provided by Him.”

- (c) Making shirts or frocks for children out of the Holy Book's draperies is a sacrilege.

**Anand Sanskar (Lit. Joyful Ceremonial :
Sikh Matrimonial Conventions and Ceremony)**

Article XVIII

- (a) A Sikh man and woman should enter wedlock without giving thought to the prospective spouse's caste and descent.
- (b) A Sikh's daughter must be married to a Sikh.
- (c) A Sikh's marriage should be solemnized by Anand marriage rites.
- (d) Child marriage is taboo for Sikhs.
- (e) When a girl becomes marriageable, physically, emotionally and by virtue of maturity of character, a suitable Sikh match should be found and she be married to him by Anand marriage rites.
- (f) Marriage may not be preceded by engagement ceremony. But if an engagement ceremony is sought to be held, a congregational gathering should be held and, after offering the Ardas before the Guru Granth Sahib, a kirpan, a steel bangle and some sweets may be tendered to the boy.
- (g) Consulting horoscopes for determining which day or date is auspicious or otherwise for fixing the day of the marriage is a sacrilege. Any day that the parties find suitable by mutual consultation should be fixed.
- (h) Putting on floral or gilded face ornamentation, decorative headgear or red thread band round the wrist, worshipping of ancestors, dipping feet in milk mixed with water, cutting a berry or jandi (*Prosopis spicigera*) bushes, filling pitcher, ceremony of retirement in feigned displeasure, reciting couplets, performing havans,* installing vedi (a wooden canopy or pavilion under which Hindu marriages are performed), prostitutes' dances, drinking liquor, are all sacrileges.

* Sacrificial fire

- (i) The marriage party should have as small a number of people as the girl's people desire. The two sides should greet each other singing sacred hymns and finally by the Sikh greetings of Waheguru ji ka Khalsa, Waheguru ji ki Fatch.
- (j) For marriage, there should be a congregational gathering in the holy presence of Guru Granth Sahib. There should be hymn-singing by ragis or by the whole congregation. Then the girl and the boy should be made to sit facing the Guru Granth Sahib. The girl should sit on the left side of the boy. After soliciting the congregation's permission, the master of the marriage ceremony (who may be a man or a woman) should bid the boy and girl and their parents or guardians to stand and should offer the Ardas for the commencement of the Anand marriage ceremony.

The officiant should then apprise the boy and the girl of the duties and obligations of conjugal life according to the Guru's tenets.

He should initially give to the two an exposition of their common mutual obligations. He should tell them how to model the husband-wife relationship on the love between the individual soul and the Supreme Soul in the light of the contents of circumambulation (lavan) hymns in the Suhi measure (rag) section* of the Guru Granth Sahib.

He should explain to them the notion of the state of "a single soul in two bodies" to be achieved through love and make them see how they may attain union with the Immortal Being discharging duties and obligations of the householders' life. Both of them, they should be told, have to make their conjugal union a means to the fulfilment of the purpose of the journey of human existence; both have to lead clean and Guru-oriented lives through the instrumentality of their union.

He should then explain to the boy and girl individually their respective conjugal duties as husband and wife.

The bridegroom should be told that the girl's people

* The bulk of the Guru Granth (the Sikh holy book) is divided on the basis of the ragas (measures) of the Indian Classical music. Suhi is one of the ragas featuring in the Guru Granth Sahib.

having chosen him as the fittest match from among a whole lot, he should regard his wife as his better half, accord to her unflinching love and share with her all that he has. In all situations, he should protect her person and honour, he should be completely loyal to her and he should show as much respect and consideration for her parents and relations as for his own.

The girl should be told that she has been joined in matrimony to her man in the hallowed presence of the Guru Granth Sahib and the congregation. She should ever harbour for him deferential solicitude, regard him the lord and master of her love and trust; she should remain firm in her loyalty to him and serve him in joy and sorrow and in every clime (native or foreign) and should show the same regard and consideration to his parents and relatives as she would, to her own parents and relatives.

The boy and girl should bow before the Guru Granth Sahib to betoken their acceptance of these instructions. Thereafter, the girl's father or the principal relation should make the girl grasp one end of the sash which the boy is wearing over his shoulders and the person in attendance of the Guru Granth Sahib should recite the matrimonial circumambulation stanzas (lavan of the fourth Guru in the Suhi musical measure section of the Guru Granth)*. After the conclusion of the recitation of each of the stanzas, the boy, followed by the girl holding the end of the sash, should go round the Guru Granth Sahib while the ragis or the congregation sing out the recited stanza.

The boy and girl, after every circumambulation, should bow before the Guru Granth Sahib in genuflexion, lowering their forehead to touch the ground and then stand up to listen to the recitation of the next stanza. There being four matrimonial circumambulation stanzas in the concerned hymn, the proceeding will comprise four circumambulations with the incidental singing of the stanza. After the fourth circumambulation, the boy and girl should, after bowing

* Pp. 773-4

before the Guru Granth Sahib, sit down at the appointed place and the ragis or the person who has conducted the ceremony should recite the first five and the last stanza of the Anand Sahib. Thereafter, the Ardas should be offered to mark the conclusion of the Anand marriage ceremony and the sacred pudding, distributed.

- (k) Persons professing faiths other than the Sikh faith cannot be joined in wedlock by the Anand Karaj ceremony.
- (l) No Sikh should accept a match for his/her son or daughter for monetary consideration.
- (m) If the girl's parents at any time or on any occasion visit their daughter's home and a meal is ready there, they should not hesitate to eat there. Abstaining from eating at the girl's home is a superstition. The Khalsa has been blessed with the boon of victuals and making others eat by the Guru and the Immortal Being. The girl's and boy's people should keep accepting each other's hospitality, because the Guru has joined them in relationship of equality¹.
- (n) If a woman's husband has died, she may, if she so wishes, finding a match suitable for her, remarry. For a Sikh man whose wife has died, similar ordinance obtains.
- (o) The remarriage may be solemnized in the same manner as the Anand marriage.
- (p) Generally, no Sikh should marry a second wife if the first wife is alive.
- (q) A baptised Sikh ought to get his wife baptised.

Funeral Ceremonies

Article XIX

- (a) The body of a dying or dead person, if it is on a cot, must not be taken off the cot and put on the floor. Nor must a lit lamp be placed beside, or a cow got bestowed in donation by, him/her or for his/her good or any other ceremony, contrary to Guru's way, performed. Only Gurbani should be recited or "Waheguru, Waheguru" repeated by his/her side.
- (b) When some one shuffles the mortal coil, the survivors must not grieve or raise a hue and cry or indulge in breast-

¹ Prem Sumarag

beating. To induce a mood of resignation to God's will, it is desirable to recite Gurbani or repeat "Waheguru".

- (c) However young the deceased may be, the body should be cremated. However, where arrangements for cremation cannot be made, there should be no qualm about the body being immersed in flowing water or disposed of in any other manner.
- (d) As to the time of cremation, no consideration as to whether it should take place during day or night should weigh.
- (e) The dead body should be bathed and clothed in clean clothes. While that is done, the Sikh symbols—comb, kachha, karha, kirpan—should not be taken off. Thereafter, putting the body on a plank, Ardas about its being taken away for disposal be offered. The hearse should then be lifted and taken to the cremation ground. While the body is being carried to the cremation ground, hymns that induce feelings of detachment should be recited. On reaching the cremation ground, the pyre should be laid. Then the Ardas for consigning the body to fire be offered. The dead body should then be placed on the pyre and the son or any other relation or friend of the deceased should set fire to it. The accompanying congregation should sit at a reasonable distance and listen to kirtan or carry on collective singing of hymns or recitation of detachment-inducing hymns. When the pyre is fully aflame, the Kirtan Sohila (prescribed pre-retirement night Scriptural prayer) be recited and the Ardas offered. (Piercing the Skull half an hour or so after the pyre has been burning with a rod or something else in the belief that that will secure the release of the soul—kapal kriya—is contrary to the Guru's tenets). The congregation should then leave.

Coming back home, a reading of the Guru Granth Sahib should be commenced at home or in a nearby gurdwara, and after reciting the six stanzas of the Anand Sahib, the Ardas, offered and karhah prashad (sacred pudding) distributed. The reading of the Guru Granth Sahib should be completed on the tenth day. If the reading cannot, or is sought not to, be completed on the tenth day, some other day

may be appointed for the conclusion of the reading having regard to the convenience of the relatives. The reading of the Guru Granth Sahib should be carried out by the members of the household of the deceased and relatives in cooperation. If possible, Kirtan may be held every night. No funeral ceremony remains to be performed after the "tenth day."

- (f) When the pyre is burnt out, the whole bulk of the ashes, including the burnt bones, should be gathered up and immersed in flowing water or buried at that very place and the ground levelled. Raising a monument to the memory of the deceased at the place where his dead body is cremated is taboo.
- (g) Adh marg (the ceremony of breaking the pot used for bathing the dead body amid doleful cries half way towards the cremation ground), organised lamentation by women, foorhi (sitting on a straw mat in mourning for a certain period), diva (keeping an oil lamp lit for 360 days after the death in the belief that that will light the path of the deceased), pind (ritual donating of lumps of rice flour, oat flour, or solidified milk (khoa) for ten days after death), kirya (concluding the funeral proceedings ritualistically, serving meals and making offerings by way of shradh, budha marna (waving of whisk, over the hearse of an old person's dead body and decorating the hearse with festoons), etc. are contrary to the approved code. So too is the picking of the burnt bones from the ashes of the pyre for immersing in the Ganga, at Patalpuri (at Kiratpur), at Kartarpur Sahib or at any other such place.

Other Rites and Conventions

Article XX

Apart from these rites and conventions, on every happy or sad occasion, such as moving into a new house, setting up a new business (shop), putting a child to school, etc., a Sikh should pray for God's help by performing the Ardas. The essential components of all rites and ceremonies in Sikhism are the recitation of the Gurbani (Sikh Scriptures) and the performing of the Ardas.

Section Five

CHAPTER-XII

Voluntary Service

Article XXI

(1) Voluntary service is a prominent part of Sikh religion. Illustrative models of voluntary service are organised, for imparting training, in the gurdwaras. Its simple forms are : sweeping and plastering the floors* of the gurdwara, serving water to or fanning the congregation, offering provisions to and rendering any kind of service in the common kitchen-cum-eating house, dusting the shoes of the people visiting the gurdwara, etc.

- (a) Guru's kitchen-cum-Eating-House. The philosophy behind the Guru's kitchen-cum-eating-house is two-fold : to provide training to the Sikhs in voluntary service and to help banish all distinction of high and low, touchable and untouchable from the Sikhs' minds.
- (b) All human beings, high or low, and of any caste or colour may sit and eat in the Guru's kitchen-cum-eating-house. No discrimination on grounds of the country of origin, colour, caste or religion must be made while making people sit in rows for eating. However, only baptised Sikhs can eat off one plate.

* In olden times, buildings, particularly in rural areas had mud and not brick-paved or cement floors. To give to these floors firmness and consistency, they were thinly plastered with a diluted compound of mud.

Section Six

CHAPTER XIII

Facets of Corporate Sikh Life

Article XXII

The essential facets of Panthic life are :

- (1) Guru Panth (the Panth's Guru status);
- (2) The ceremony of ambrosial initiation;
- (3) The statute of chastisement for aberrations;
- (4) The statute of collective resolution;
- (5) The appeal against local decisions.

Panth's Status of Guruhood

Article XXIII

The concept of service is not confined to fanning the congregation, service to and in the common kitchen-cum-eating-house, etc. A Sikh's entire life is a life of benevolent exertion. The most fruitful service is the service that secures the optimum good by minimal endeavour. That can be achieved through organised collective action. A Sikh has, for this reason, to fulfil his Panthic obligations (obligations as a member of the corporate entity, the Panth), even as he/she performs his/her individual duties. This corporate entity is the Panth. Every Sikh has also to fulfil his obligations as a unit of the corporate body, the Panth.

- (a) The Guru Panth (Panth's status of Guruhood) means the whole body of committed baptised Sikhs. This body was fostered by all the ten Gurus and the tenth Guru gave it its final shape and invested it with Guruhood.

Ceremony of Baptism or Initiation

Article XXIV

- (a) Ambrosial baptism should be held at an exclusive place away from common human traffic.
- (b) At the place where ambrosial baptism is to be administered,

the holy Guru Granth Sahib should be installed and ceremonially opened. Also present should be six committed baptised Sikhs, one of whom should sit in attendance of the Guru Granth Sahib and the other five should be there to administer the ambrosial baptism. These six may even include Sikh women. All of them must have taken bath and washed their hair.

- (c) The five beloved ones who administer ambrosial baptism should not include a disabled person, such as a person who is blind or blind in one eye, lame, one with a broken or disabled limb, or one suffering from some chronic disease. The number should not include anyone who has committed a breach of the Sikh discipline and principles. All of them should be committed baptised Sikhs with appealing personalities.
- (d) Any man or woman of any country, religion or caste who embraces Sikhism and solemnly undertakes to abide by its principles is entitled to ambrosial baptism.
The person to be baptised should not be of very young age; he or she should have attained a plausible degree of discretion. The person to be baptised must have taken bath and washed the hair and must wear all five K's - Kesh (unshorn hair), strapped Kirpan (sword), Kachhehra (prescribed shorts), Kanga (Comb tucked in the tied up hair), Karha (Steel bracelet). He/she must not have on his/her person any token of any other faith. He/she must not have his/her head bare or be wearing a cap. He/she must not be wearing any ornaments piercing through any part of the body. The persons to be baptised must stand respectfully with hands folded facing the Guru Granth Sahib.
- (e) Anyone seeking to be rebaptised, having committed an aberration, should be singled out and the five beloved ones should award chastisement to him/her in the presence of the congregation.
- (f) One from amongst the five beloved ones administering ambrosial baptism to persons seeking to be baptised should explain the principles of the Sikh religion to them :
The Sikh religion advocates the renunciation of the worship

of any created thing, and rendering of worship and loving devotion to, and meditating on, the One Supreme Creator. For the fulfilment of such devotion and meditation, reflection on the contents of Gurbani and practising of its tenets, participation in the congregational services, rendering service to the Panth, benevolent exertion (to promote the good of others), love of God's name (loving reflection on and experience of the Divine), living within the Sikh discipline after getting baptised etc. are the principal means.

He should conclude his exposition of the principles of Sikh religion with the query : Do you accept these willingly?

- (g) On an affirmative response from the seekers of baptism, one from amongst the five beloved ones should perform the Ardas for the preparation of baptism and take the holy Hukam (command).* The five beloved ones should come close to the bowl for preparing the amrit (ambrosial nectar).
- (h) The bowl should be of pure steel and it should be placed on a clean steel ring or other clean support.
- (i) Clean water and sugar puffs should be put in the bowl and the five beloved ones should sit around it in bir posture¹ and recite the undermentioned scriptural compositions.
- (j) The scriptural composition to be recited are : The Japuji, The Jaap, The Ten Sawayyas (commencing with sarawag sud), The Bainti Chaupai (From "hamrī karō hāth dai rachhā" to "dusht dōkh te lehō bachāi"), the first five and the last one stanza of the Anand Sahib.
- (k) Each of the five beloved ones who recites the scripture should hold the edge of the bowl with his left hand and keep

1 Sitting in bir posture comprises sitting resting the body on the right leg, the right calf and foot gathered inward and the left leg upto the shin kept in a verticle position.

* Reading or Reading out to others, including the congregation, of a shabad (hymn) or a unit of one or more slokas (short scriptural compositions normally of two to four lines) and a pauri (short stanza of four or more lines) from the Guru Granth Sahib; after, or even without performing, the Ardas is an important Sikh ritual. It is called hukam laina (taking the order or command), Vak laina (taking the word), Awaz laina (taking the voice). The hymn or unit goes by the name of hukam (order, command) vak (uttered word) or awaz (voice).

stirring the water with a double-edged sword held in his right hand. He should do that with full concentration. The rest of the beloved ones should keep gripping the edge of the bowl with both hands concentrating their full attention on the ambrosial nectar.

- (l) After the conclusion of the recitation, one from amongst the beloved ones should perform the Ardas .
- (m) Only that person seeking to be baptised who has participated in the entire ceremony of ambrosial baptism can be baptised. One who has turned up while the ceremony was in progress cannot be baptised.
- (n) After the Ardas as per clause (l) above, thinking of our Father, the tenth Master, the wearer of the aigrette, every person seeking to be baptised should sit in *bir* posture,* putting his/her right hand cupped on the left cupped hand and be made to drink the ambrosial mix five times, as the beloved one who pours the mix into his cupped hand exclaims : say, Waheguru ji ka Khalsa, Waheguru ji ki Fateh! (The Khalsa is of the Wondrous Destroyer of darkness; victory, too, is His!) The person being baptised should after imbibing the ambrosia, repeat : Waheguru ji ka Khalsa, Waheguru ji ki Fateh. Then five handfuls of the ambrosial mix should be sprinkled into the eyes of the person being baptised and another five into his hair. Each such sprinkling should be accompanied by the beloved one administering baptism saying, "Waheguru ji ka Khalsa, Waheguru ji ki Fateh", and the person being baptised repeating the chant. Whatever ambrosial mix is left over after the administration of the ambrosial baptism to all individual seekers, should be sipped by all (men and women) baptised, together.
- (o) After this the five beloved ones, all together in chorus, communicating the name of Waheguru to all who have been administered the ambrosial baptism, recite to them the *mul mantar* (basic creed, seminal chant) and make them repeat it aloud :

* Sitting in *bir* posture comprises sitting resting the body on the right leg, the right calf and foot gathered inward and the left leg upto the shin kept in a vertical position.

ik aunkār satnām kartā purakh nirbhau nirwair akāl
mūrat ajūnī saibhang gur prasād.*

- (p) After this, one from amongst the five beloved ones should explain to the initiates the discipline of the order : Today you are reborn in the true Guru's household, ending the cycle of migration, and joined the Khalsa Panth (order). Your spiritual father is now Guru Gobind Singh and, spiritual mother, Mata Sahib Kaur. Your place of birth is Kesgarh Sahib and your native place is Anandpur Sahib. You, being the sons of one father, are, inter-se yourselves and other baptised Sikhs, spiritual brothers. You have become the pure Khalsa, having renounced your previous lineage, professional background, calling (occupation), beliefs, that is, having given up all connections with your caste, descent, birth, country, religion, etc.. You are to worship none except the One Timeless Being—no god, goddess, incarnation or prophet. You are not to think of anyone except the ten Gurus and anything except their gospel as your saviour. You are supposed to know Gurmukhi (Punjabi alphabet). (If you do not, you must learn it). And recite, or listen in to the recitation of, the under-mentioned scriptural compositions, the daily repetition of which is ordained, every day : (1) The Japuji Sahib, (2) The Jaap Sahib, (3) The Ten Sawayyas (Quartrains), beginning "sarawag sudh", (4) The Sodar Rahiras and the Sohila. Besides, you should read from or listen in to the recitation from the Guru Granth. Have, on your person, all the time, the five K's : The Keshas (unshorn hair), the Kirpan (sheathed sword)¹, the Kachhehra², the Kanga (comb), the Karha (steel bracelet).³

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1. The length of the sword to be worn is not prescribed.
 2. The Kachhehra (drawers like garment) may be made from any cloth, but its legs should not reach down to below the shins.
 3. The Karha should be of pure steel.
- * English translation : One Absolute Manifest. Eternal Reality. Creator Conscious. Without fear. Without ill-will. Timeless Being. Outside the cycle of transmigration. Self-created. Destroyer of darkness. Grace Incarnate.
The last two phrases are more often popularly translated as : Attained by the Guru's (Divine Preceptor's) grace.

The undermentioned four transgressions (tabooed practices) must be avoided :

- (1) Dishonouring the hair;
- (2) Eating the meat of an animal slaughtered the Muslim way;
- (3) Cohabiting with a person other than one's spouse;
- (4) Using tobacco.

In the event of the commission of any of these transgressions, the transgressor must get rebaptised. If a transgression is committed unintentionally and unknowingly, the transgressor shall not be liable to punishment. You must not associate with a Sikh who had uncut hair earlier and has cut it or a Sikh who smokes. You must ever be ready for the service of the Panth and of the gurdwaras (Sikh places of worship). You must tender one tenth of your earnings to the Guru. In short, you must act the Guru's way in all spheres of activity.

You must remain fully aligned to the Khalsa brotherhood in accordance with the principles of the Khalsa faith. If you commit transgression of the Khalsa discipline, you must present yourself before the congregation and beg pardon, accepting whatever punishment is awarded. You must also resolve to remain watchful against defaults in the future.

(g) The following individuals shall be liable to chastisement involving automatic boycott :

- (1) Anyone maintaining relations or communion with elements antagonistic to the Panth including the minas (reprobates), the masands (agents once accredited to local Sikh communities as Guru's representatives, since discredited for their faults and aberrations), followers of Dhirmal or Ram Rai, et. al., or users of tobacco or killers of female infants
- (2) One who eats/drinks left-overs of the unbaptised or the fallen Sikhs;
- (3) One who dyes his beard;
- (4) One who gives off son or daughter in matrimony for a price or reward;

fundamental principles of Sikh religion and for their upholding, such as the questions affecting the maintenance of the status of the Gurus or the Guru Granth Sahib or the inviolability of Guru Granth Sahib, ambrosial baptism, Sikh discipline and way of life, the identity and structural framework of the Panth. Ordinary issues of religious, educational, social or political nature can be dealt with only in a *Matta*.*

- (b) A *Gurmatta* can be adopted only by a select primary Panthic group or a representative gathering of the Panth.

Appeals against Local Decisions

Article XXVII

An appeal can be made to the Akal Takht against a local congregation's decision.

* Resolution

- (5) Users of intoxicants (hemp, opium, liquor, narcotics, cocaine, etc.);
 - (6) One holding, or being a party to, ceremonies or practices contrary to the Guru's way;
 - (7) One who defaults in the maintenance of Sikh discipline.
- (r) After this sermon, one from among the five beloved ones should perform the Ardas.
 - (s) Thereafter, the Sikh sitting in attendance of the Guru Granth Sahib should take the Hukam. If anyone from amongst those who have received the ambrosial baptism had not earlier been named in accordance with the Sikh naming ceremony, he should renounce his previous name and be given a new name beginning with first letter of the Hukam now taken.
 - (t) And finally, the karhah prashad should be distributed. All the newly launched Sikh men and women should eat the karhah prashad together off the same bowl.

Method of Imposing Chastisement

Article XXV

- (a) Any Sikh who has committed any default in the observance of the Sikh discipline should approach the nearby Sikh congregation and make a confession of his lapse standing before the congregation.
- (b) The congregation should then, in the holy presence of Guru Granth Sahib, elect from among themselves five beloved ones who should ponder over the suppliant's fault and propose the chastisement (punishment) for it.
- (c) The congregation should not take an obdurate stand in granting pardon. Nor should the defaulter argue about the chastisement. The punishment that is imposed should be some kind of service, especially some service that can be performed with hands.
- (d) And finally an Ardas for correction should be performed.

Method of Adopting Gurmatta

Article XXVI

- (a) The Gurmatta* can only be on a subject that affects the

* Holy resolution

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Sikhism is the youngest religion in the world. Its founder Guru Nanak was born in 1469. Sikhs have ten Gurus. The last Sikh Guru, Guru Gobind Singh gave Sikhs their separate identity. It was the day of Vaisakhi when the ceremony of new baptism was performed at Takhat Kesgarh, Anandpur, a small town in Punjab, in the year 1699.

The Sikhism is one of the most dynamic world religions. In a House of Lords judgment, *regarding the wearing of turban as a part of school uniform*, Lord Templeton paid tributes to Sikhs and called them a separate Nation.

The basic teachings of Sikhism are:

1. Meditation - the communication with God.
2. Honest living - living a truthful life.
3. Sharing one's belongings with others - wealth, knowledge, skills.
4. Peaceful coexistence - respect for each others traditions and culture.
5. Religious tolerance - respecting each other's religion.
6. Equal rights - equality of status between men and women.

The holy scripture of the Sikhs is called Guru Granth Sahib to whom Nobel Laureate Dr. Anne Besant called as one of the most sublime scripture in the world.

The holiest of the holy Sikh Shrine is Harmandir Sahib where Her Majesty the Queen paid a visit in 1997. Prime Ministers of many western countries and other world leaders have also visited the shrine and paid their respects therein.

Punjab, the homeland of Sikhs is the granary of the Indian subcontinent and Sikhs are the backbone of the Indian defence forces.

There are about 22 million Sikhs living all over the world. Outside India their largest population is in England. They occupy important positions in Universities, hospitals, business and civil service all over the globe. In Canada they are very active in politics and hold important political portfolios in the parliament.