INTRODUCTION

This manual is for all Khalsa who desire to be knowledgeable about the Gurdwara and who wish to be able to fulfill any function necessary with relation to Siri Guru Granth Sahib.

This manual is the beginning of materials each Khalsa may collect to keep him/herself informed and to impart its contents to others. It is to serve as a guide and not as a gospel. Each Khalsa must use his/her intuition in all circumstances.

Relax and rejoice in the knowledge that God, Guru and Khalsa are One in the Holy Nam.

Sat Nam.

Dharmic Education Commission
of the Khalsa Council, 1980.
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It is vital to establish Siri Guru Granth Sahib in the most beautiful and dignified manner possible in all our Gurdwaras. This is not to be done out of tradition, to fill a space, or out of love of ritual, but because all must realize that only the supreme Word of God presides in our congregations, leading us to liberation. This process will also make all Sikhs secure that such beauty belongs to them, and that they belong to it. It will stimulate the imagination of the grace and majesty of the Word of God, and create a feeling of humility and equality among all Sikhs before the Guru and God.

As the Harimandar Sahib demonstrates, it is infinitely effective to create beautiful, meditative, uplifting environments. We should set up similar environments wherever our Guru is maintained. Thus men and women of all stations can hear the Word of God, and meditate on Infinity in the company of the Holy, in the highest vibrations possible.

The second part of this organizational process is the establishment of guidelines for performing Sikh ceremonies and holding services and celebrations. This is to insure that all Singh Sahibs and Sar-darni Sahibas are confident and competent to minister to their congregations, being at once able to direct the flow of energy gracefully, and to maintain the essence, innocence and universality of the
teachings of our Guru. Though our ministers and guru granthees should be well trained, the reality of experience and of direct connection of each Sikh with his Creator can never be replaced or overshadowed by ceremony and ritual. The Siri Guru Granth Sahib is the Creator's gift to humanity and we must live as servants of the Truth it contains.
NAAD OF SIRI GURU GRANTH SAHIB
(as explained by Siri Singh Sahib Ji)

Siri = See - Ree
The entire light of the sun's Divine creativity. Lakshmi. Whatever has been created, whatever is possibly created, shall be created, can be created is called Siri

Guru
One who gives you the formula.

Granth is that which creates the ultimate knot with God.

GRA UN NATH
Knot Ultimate OWNER, MASTER, GOD
Knot of the ultimate God.

Sahib
Sa hib

Light of the Now
Totality of the Now. Now and here.

In the beginning was the Word, Word was with God and Word was God. Anything which creates an ultimate knot with God is called Granth. Therefore, book can be a book and every book can be holy or unholy, that has nothing to do with it. Granth is not a book and it cannot be a book. Book cannot be a Granth; Granth cannot be a book. Relationship should be understood. Man cannot be a woman; woman cannot be a man. But they are both human.
My subject today is "The Greatest Meditation." The greatest meditation is coming to the Guru. There is no meditation which can beat it. There's no technology which can make up for it. There's no grace which can be earned other than this.

But what is this meditation? Procedurally, it's a very simple situation. Coming to the Gurdwara, at the gate of the Guru, I have seen some people, like myself, who touch the dust of those who have gone before and leave the dust for those who are to follow. The call it "Dil Hees." Dil means the heart. Hees comes from the word haj — going to a place for the specific purpose of purification. It is the haj of the heart. So, when a person comes and takes the dust from the feet of those who have gone to the Guru, and leaves the dust for those who shall come, it is a continuous, vibratory, elementary, elevated, conscious action.

But what is the meditation? The meditation is not just coming to the Guru. The meditation is like this: Suppose on Sunday we are to come and present ourselves to the Guru on Saturday, we start preparing for it. That's how it works. Twenty-four hours earlier than the action of infinity, if a person starts thinking cosmically that he has to go and present himself to the Guru, and starts purifying and preparing himself, they call it meditation. Pooran Praan Tapaa — remember this technique of words. Pooran means complete. Praan means prana, the life force. Tapaa means the action of purification. It is known as Pooran Praan Tapaa. It is a kind of meditation.
Twenty-four hours before you go to Gurdwara, you start preparing yourself physically, mentally and spiritually, and feeling that you have to present yourself to the Guru. It should give you grace and polarity over anything else. And, after you sit and enjoy the grace and the presence of the Guru, twenty-four hours thereafter you have the feeling that you are the infinity, because you had the audience and the grace of the Guru.

It covers those forty-eight hours. No action is required. It is totally mental. And people do not understand what that can do. That can cause a cause, where cause and effect shall not affect. It will make cause and effect. Every action has a reaction. It will be an action which must have a reaction. But it will be a reaction of a super-characteristic nature, and the criteria of it will be that it will not allow a common cause to have a common reaction. It means that the individual of such meditative intuitional ability of personality shall live in higher consciousness automatically.

If you only come in time for the langar, if you only come because Yogiji is going to speak, or if you come because it is eleven o’clock, and socially you will be pinned down that you are not coming to Gurdwara, these are called sanctions. But I am talking about meditative achievement of the highest possibility — Pooran Praan Tapaa. Pooran Praan Tapaa starts when, twenty-four hours before even coming, a person starts purifying himself physically, mentally and spiritually and thinking and imagining that he or she has to go to the house of the Guru. After the audience, he or she feels that he or she has come from the house of the Guru. What happened? God loves to stick as a second to that person. The Scripture says, God Almighty, the Infinity of this created Universe shall be like a second to that being.

And how grateful we are to Guru Gobind Singh, the Father of the Khalsa, who gave us the word “a Guru. People said it: “In the beginning there was the word, and the Word was with God, and the Word was God.” They said it. But they were not able, or it was not possible to make a man bow to the Word of the humans who have the enlightenment of the God consciousness.

But in the meditative role, those who want to learn meditation, those who want to learn the reality of meditation, not the ritual, don’t come to the house of the Guru as a ritual. I said don’t come. If you come, you will be blessed — that’s not my problem. But I would like to share with you that I learned when I was very little: that a man who doesn’t have an altar where he can bow his forehead, that human cannot have any other technology to change the destiny written on the forehead.

— Wahe Guru. Guru Gobind Singh forgot somewhere to write that the Khalsa shall do Pooran Praan Tapaa. That’s the only way I can figure it out. Otherwise the factual effect of giving a human the Guru mantra Wahe Guru is only that it states a positive intuition — Wha, the Grace, Wonderful is the Lord. But, saying twenty-four hours mentally in preparation, “Wonderful is the Lord,” and then going into the audience of the Guru, and bowing and changing the rays of the written forehead’s destiny and thereafter remember that you have been in the presence and audience of the Guru, and letting the action have the reaction, is there anything in the world more self-contained, self-sustained, and self-evaluating?

And it is amazing. It is amazing that those who were sick of their lives, belittled in their consciousness, and void of their egos, whose arc-lines were hardly existent, and whose auras were but mud-colored shadows, could glitter and radiate, and could attract the consciousness of the most unconscious people. It amazes me when, at the airport, they single out this white, beautiful human of integrity and peace, and they just can’t help but to ask, “Which order do you belong to?” At the New York airport a lady said, “Wh-wh-wh-who are you?” And I could understand from that “wh-wh-wh” what had happened to her. She couldn’t even say “Who are you?” straight. She was so emotional, because for her, that radiance of light was a message that these people have come from a different planet. Yes, they have. Sach Kand, the world of Truth. And to figure out how that could happen in this country, to stay and live in the integrity of the human being, that a country that knows only how to live at each other, that knows cut-throats and crew-cuts, could produce people who could cut all the trash of the social tradition and live unto the consciousness to stay and say, “We are the Pure Ones, like father like son; we are the Pure Ones.” What an elevated integrity of human existence was granted only a couple hundred years ago. This has evoked me to share with you today this great meditation.
THE GURDWARA:

A Scientific Understanding

by Sardarni Sahiba Ram Das Kaur Khalsa

A Gurdwara is the place where we offer ourselves unto our Guru, and where the Sadh Sangat gathers to praise God. The word "Gurdwara" breaks down into two parts: "Gur": the technology given by the Guru, and "dwara": meaning "door" or "gate". So, a Gurdwara is a place where one enters through the door and gains the technology to merge with the Guru and experience Infinite consciousness.

One prepares one's consciousness to come to the Gurdwara by cleansing the body with water, and cleansing the mind with the Holy Nam. Ideally, one who comes to listen and sing or speak Gurbani has been able to tune his nervous system and secrete the glands through Kundalini Yoga. This prepares the mind and soul to receive the Guru's instruction which is what Gurbani imparts.

The first act upon coming into a Gurdwara is removing one's shoes. It's purpose is two-fold. One, to keep the floors clean and, two, to allow these feet with their 72,000 nerve endings to absorb the energy from the Guru. The washing of hands and feet allow one to be prepared to take the hukam, distribute prasad, do kirtan and wave chaur sahib. We cleanse these nerve endings of previous vibrations and these hands and feet of previous vibrations, as they generate and receive energy. So, before one enters through the door one is bathed, cleansed, and ready to offer oneself.

We, upon passing over the threshold of the Gurdwara, touch the dust of the feet of the disciplined ones, the Guru's servants and saints, and wipe it upon our forehead. The forehead is the place where upon one's destiny is written, and can be read by those
who can see with the 3rd eye. By putting some dust upon one’s forehead we hope to rub a little sacrifice, selflessness and discipline into our destiny. We in turn leave some dust for those to follow as we enter through the gate.

Inside the Gurdwara, our first act is the fulfillment of our purpose for coming: to offer ourselves in sacrifice unto our Guru. This is the principle reason for which we have come. We bow our foreheads to the ground at the "feet" of Siri Guru Granth Sahib to give our egos in exchange for the Guru's Wisdom, to give our minds to be replaced by the Guru's Mind, to give our "heads", our intellect, our finite perceptions, conceptions, reason, logic and excuses to the Guru in exchange for Grace. This Grace we receive is the natural ability to flow in God's Will. Specifically, our foreheads must touch, not the top of our heads or the edge of our turbans. But, the meridian point at our third eye must touch. When we bow, tantric union takes place between Guru and disciple. They become united in consciousness, and that is how the ego, intellect and weaknesses leave. These finites are channelled into the Infinite energy of Siri Guru Granth Sahib.

We bring an offering and place it at the feet of Siri Guru Granth Sahib. Just as we spiritually offer ourselves, we offer something material to complete the energy. It is for ourselves that we make an offering. The Guru needs nothing, but we need to offer something of what we have gained from the material world so that we participate and support the activities of the Sadh Sangat. Material offerings can be money or substances used in the maintenance and beautification of the Gurdwara, or activities of the
Sadh Sangat which include preparation of Karah Prasad, Guru Ka Langar, free hospitals, Gurdwara rest houses, and other services.

As we rise from bowing to the Guru with folded hands we point our hands to the left and then to the right as we nod our heads in respect to the Sadh Sangat, before sitting down in the congregation. The principle governing the congregation is: there is one Creator who has created the creation; therefore all who sit in the presence of Siri Guru Granth Sahib are equal. There is no distinction made because of age, sex, creed, social status, color, etc. We call this congregation the Sadh Sangat. Sangat means "gathering", and "Sadh" means disciplined one. So this congregation is very special. It is not just a gathering, but it is made up of those who specially come to work on themselves for spiritual growth. Sadh Sangat is the most meritorious place. We are all zeros in Gurdwara. But, if one person meditates and has that experience, it becomes one million; one added to all the zeros.

Meeting with the Saints' Society, I have meditated on my Transcendent Lord.

Associating with the Saints, my soul has obtained contentment.

A very distinctive part of the Sadh Sangat is the separate-but-equal places for the seating of males and females. They both sit facing Siri Guru Granth Sahib with the women on the Guru's left, and the men on the Guru's right. Left is moon energy, as woman
represents and mostly channels, and right is sun energy which the male represents and mostly channels. These polarities form a union or yoga when united, as prana and apana form the life force energy in the breath. The uniting factor for these polarities in the Sadh Sangat is the Siri Guru Granth Sahib. These two energies are focused on the Guru and the Guru unites them and generates it back to the whole Sadh Sangat. Thus a union between our own polarities within ourselves takes place, as well as the yoking between our finite and infinite consciousness by the Guru. This is one way in which Guru takes us to God, in which Guru is the link between man and Creator and creative energy.

It is very important to understand in sitting in the Gurdwara that the word of God presides over the service and congregation. The Word is embodied in Siri Guru Granth Sahib, the True King, which has no earthly boundaries. God and Guru are one in power and consciousness.

ਧਾਰੂਨ ਦੁਆਰਾ ਸੰਘ ਸੰਘ ਆਉਂਦੇ ਹਨ॥
Believe thou as True the Guru’s Word.

ਧਾਰੂ ਧਰਮ ਮੋਹੀ ਪ੍ਰਧਾਨ ਦੀ ਨੌੜ॥ (Ramkali Mahala ੩)
The Guru is God, and Guru the Lord of the Universe.

It is of utmost importance for the individual to sit with a straight spine in the presence of Siri Guru Granth Sahib so that the energy coming to us may be properly channelled and so our brain receives energy to be able to concentrate. By meditating and concentrating we can hear the Word and speak the Word with the
result that the Word sticks in our minds and makes a permanent impression upon our consciousness.

Listen to the word of bliss, O my very fortunate ones and all your longings shall be fulfilled.

Hearing the True Gurbani, I am rid of troubles, maladies and sufferings.

All conduct in the Gurdwara is based upon the principles that the Siri Guru Granth Sahib is the True King, and the uniter of our finite with our Infinite Consciousness. We therefore wish to act in such a way as to be able to receive blessings, from the Guru (i.e., love of Nam) and to act with respect for this Infinite channel of Creativity called Siri Guru Granth Sahib. Siri Guru is one which gives us the experience of the technology of Truth and all our attention needs to be fixed on its presence and words.

We do not sit in chairs because, firstly, when we come into the presence of Siri Guru Granth Sahib, we can only receive its Infinite energy in a humble state of mind. Humility allows us to receive, keeps us open to teachings, advice and admonitions from the Guru. Sitting on the floor is a humble act. We do not sit as an audience. We are active and a part of the program. We are also reminded that we have come to offer ourselves with humility. For meditation, a sitting posture with the legs folded under, like easy pose and rock pose, cuts off circulation to the lower limbs and
allows the energy to concentrate more up the spine and the blood flow to the brain.

We do not point our feet towards our Guru because energy flows out from the feet. We are there to receive energy from the Guru's "feet" as we do when we bow to the "feet" of the Guru. We eliminate energy through our 72,000 nerve endings in our feet, and we do not want to let our "garbage" flow toward the Guru. Instead, by sitting in a meditative posture we are able to receive the Guru's energy which replaces our limiting thoughts with God's Nam and Guru's instruction. The poison from our negativity and limited thinking decreases as the healing salve of the Holy Nam fills our thoughts.

We cover our heads because we receive energy through meditation on the Nam and from the presence of Siri Guru Granth Sahib. The scientific concept is that whenever we receive energy we keep our heads covered. The cotton covering works in channelling and filtering energy. We are told that cotton filters out the harmful rays of the sun and allows the beneficial rays to feed our solar centers. We cover our heads when we eat, also, because we take energy into our body. We can also say that covering our heads is a respectful act to help us to receive as humble creatures from the Creator. We put a cloth over us to show that there is something above us and we are humbled.

Our conduct in the Gurdwara is to facilitate our hearing, singing and reciting the Holy Nam and Gurbani. Any activity which takes our minds from this or which takes the center of attention away from Siri Guru Granth Sahib is inappropriate in the Gurdwara.
Various programs, services and ceremonies commonly occur in a Gurdwara. Each one includes singing or reciting of Gurbani because that is the Guru's instruction and is the essence of all Gurdwara activities.

The daily or weekly Gurdwara Service consists mainly of singing Gurbani Kirtan and recitation of Nam. Sikhs celebrate Gurpurbs, deaths and births in this way also. We may include recitation of poetry, and story-telling related to the particular Guru or occasion for which we have gathered. It is appropriate to give inspiring talks to the Sadh Sangat, but they must be from an egoless place. The Gurdwara is not a place to exalt one's own ego nor any personality; it is the place to exalt the Guru and his teachings.

Each ceremony or program ends with the recitation or singing of "Song of the Khalsa" and the first five pauris of "Anand Sahib". Ardas can be offered by any member of the Sadh Sangat who is aware of the Sikh History in it, and is inspired to do so. The Ardas should move from Infinite Truth to Individual Truth. In other words, starting with the Bani of the 10th King (Guru Gobind Singh), exalting God as the Creative Power (preferably in Gurmukhi), remembrance of our Sikh Heritage and Institutions, to the specific occasion and time which we are presently in. The one offering Ardas is a channel for the prayers of the entire Sadh Sangat, and should pray from his heart, not his head. The prayer before "Ardas",

\[\text{ਸੱ ਤੁੱਕਰ ਸੌ ਪਾੂੰਹੀ ਅਰਦਾਸ...}\]

"too(n) taakur too(n) paih ardaas..."

focuses our attention upon Guru as the receiver of our prayers and
our Creator as provider of our needs. After the Ardas we sing,

\[\text{aagiaa bhaee aakaal kee...}\]

and are directed toward the Guru's order to establish the Khalsa.
Khalsa is our support and lifeline and Guru gives us the realization
of God within us through "the Word". It draws our attention to
listening to what Siri Guru Granth Sahib has to tell us.

The hukam, or order of the day is randomly selected by the
Guru Granthi, and by the Grace and power of Guru it is exactly
appropriate for the time, space and Sadh Sangat present. Any
member of the Sadh Sangat may attend the Guru by sitting down
behind it.

The Chaur Sahib, or fly-brush, is the symbol of sovereignty.
Siri Guru Granth Sahib is Sachaa Paatishaaah (ਸਾਚਾ ਪਤਿਸ਼ਾਹ) or True King. And, as an earthly king sits on a throne and has the
fan waved over him by his subjects, so Siri Guru Granth Sahib is
attended by its devoted servants. There is no special way or time
to wave the Chaur Sahib over the Guru, however, it should be done,
not as a show, but as a devotional act. Whenever there is Diwan
(gathering in Gurdwara) one should be there to wave the Chauri Sahib.

The distribution of Karah Prasad is a part of every Gurdwara
program. First Guru blessed us with Nam and Gurbani and our minds
and souls were filled with light. Then, from the earth to nourish
our bodies Guru gives us Karah Prasad, the "blessed pudding".
Karah Prasad holds the vibration of Nam and Gurbani which was
recited as the prasad was being prepared. It is a delicious gift
from the Guru and completes the cycle of offering ourselves unto the Guru. The polarity is complete: giving our most precious possession, ourselves, in exchange for Infinity and all the big and little blessings of life on earth. Other types of prasad like fruits, nuts, baked goods, juices and tea may also be distributed to the Sadh Sangat after hukam.

During Ardas one member of the Sadh Sangat stands with drawn kirpan, the "teg" or sword and touches it to the prasad, which is the "deg", the food from the kettle in our free kitchens. The distribution of Karah Prasad is from one bowl symbolizing our brotherhood by the sharing of food together. There is no distinction made among people in the Sadh Sangat. No particular person is served first or last, or given more or less prasad than anyone else. Again, anyone may serve Karah Prasad after having washed his hands. Before the prasad is distributed to the Sadh Sangat we serve a portion to the Guru, and then take out five portions in honor of the Panj Piare, who first stood and gave their heads to the Guru. These five portions may be distributed to five Amritdhari Sikhs or children in the Sadh Sangat, or mixed back into the main bowl of Karah Prasad. It seems that if we are not making any distinctions among the Sadh Sangat, that it is more appropriate just to mix back these five portions after having honored the Panj Piare through our memory of them.

The Guru Granthi, the one who attends to and cares for the Guru, is sitting in attendance to the Guru. He is not there for any other purpose. Therefore his focus and mind should be on the Guru. He is there to protect and care for the body of the Guru
and is responsible for that even though it means his own death. (i.e., if someone tried to attack or damage Siri Guru Granth Sahib.) The person reading the hukam should be able to do so in a loud and clear voice, and preferably first in Gurmukhi followed by a translation.

CEREMONIES

The Sikh wedding is the union of two souls into one soul with two bodies in the presence of God. It is the ceremony to prepare the man and woman to be married for the life of a householder dedicated to Dharma. The wedding is always presided over by Siri Guru Granth Sahib, and can be conducted by any member of the Sadh Sangat in the presence of Sadh Sangat. It is the Guru who marries the couple, who links each finite soul unto Infinity, who unites the soul-bride with God. We call the ceremony "anand karaj" (ਅਨੰਦ ਕਰਾਜ) meaning procedure of bliss, joy. Its main feature is four circumambulations around Siri Guru Granth Sahib. The first three rounds are for the three essences of earth: past, present and future. The fourth is the essence of Infinity. First each "lanv" is read from Siri Guru Granth giving the instruction for wedded life to the earthly spouse as well as to God, the Husband. The Sadh Sangat sings each lanv as the couple meditatively circles Siri Guru Granth Sahib, the wedding rings which binds each soul to its vow of union. The "palaa", or shawl, links the two together. The woman follows the man around as she is to be his support and inspiration on the path of Dharma. He must provide for her and be her protector. After the fourth round the Sadh Sangat showers flowers upon the couple in congratulations
as Guru has showered his blessings upon their union. Thus the soul-bride has wedding with her spouse and together they may reach the ultimate union with their Creator.

The Akand Path is the unbroken recitation of entire Siri Guru Granth Sahib. Akand Path allows us to focus our attention upon Siri Guru Granth Sahib for 48 hours. It creates a group consciousness among the participants as our consciousness is filled with the Guru's word. Siri Guru Granth Sahib is manifestation, embodiment and projection of God's light and teachings. We create through the vibration of the spoken word, during an Akand Path, that complete radiance of light and knowledge. Whoever reads in it or hears the recitation of the Path is blessed because it liberates one's mind from hum-drums to consciousness of the Saints. However, if you pay someone to do an Akand Path for you and do not participate in it though it be in your very home, it does not change your consciousness. This is a common faulty practice during these times. One's attitude during an Akand Path is always, "I am blessed to listen to my Guru's instruction." By bathing and dressing in clean clothes the reader cleans his aura and prepares his mind to receive the Guru's teachings. We hold an Akand Path in 48 hours in remembrance of those who had to read quickly at the times of war when the enemy could attack at any time. Akand Paths with English translation included are of 72 hours duration. The Japji Sahib at the beginning of Akand Paths may be recited by the Sadh Sangat along with the Guru Granthi, as is done from the sloks of the 9th Guru through the reading of Japji Sahib at the end of the Akand Path. In this way the entire congregation participates
in at least a small portion of the Akand Path.

Amrit Sanchar, or Amrit Ceremony, is the most important and sacred ceremony of Sikh Dharma. This ceremony takes the Sikh through his rebirth from a seeker to a pure one. He changes from one who lives for the betterment of himself to one who lives for others; from one who lives to serve the Guru to one who lives and who dies to serve the Guru. This ceremony gives one the potential to not only live as a disciple but as the True Guru.

Khalsa is my Perfect True Guru.

Guru Gobind Singh infuses his power into the presence of five Khalsa Sikhs who have taken Amrit and who live according to the Rehit Maryada he laid down. His light, power and consciousness live in the presence of the Panj Piare. He said, "Wherever five of my Sikhs are, there I shall be."

In the actual making of the amrit, water, which is a good conductor of energy, is put into an iron bowl. Iron gives strength to the body through the blood, and is a good conductor of energy. The Panj Piare, sitting around the bowl keep their fingers (antennas of energy), on it at all times during the recitation of the Banis, as well as their eyes upon the amrit. Their total concentration is upon infusing that water with God's Power and vibration. Sugar in the water adds the Sweetness to Power and Fearlessness. The posture, Bir Asan, which the Panj Piare sit in is for courage and strength. Guru Gobind Singh recited certain specific banis at this time, as does the Panj Piare, and as does the individual Khalsa, in
his daily life. He chose these banis out of the entire Siri Guru Granth Sahib and Dasam Granth. They have a special power in them:

Japji Sahib is for control of one's soul;
for the Spiritual Body.
Jaap Sahib is for one's Grace.
Tav Prasad Swayne brings satisfaction to one's life.
Anand Sahib is for bliss and joy in life.
Bhaintee Chaupee is for the soul's liberation.

These banis are infused into the water as the Piaras recite them with meditative mind. The double edged sword conducts the energy produced from the word and from the consciousness flowing through the Beloved Ones at this time.

This healing and vibrant amrit is administered to each Sikh who focused his eyes and full attention upon Siri Guru Granth Sahib. Each Sikh is present to give his head, or ego, his intellect, and mind to the Guru in exchange for the Guru's Ego. He offers himself in dedication to live as a pure one to bring Truth, righteousness, peace and higher consciousness to prevail on this earth. Thus, in bir asan he sits and drinks the sacred nectar five times from the hands of each Piaara, that his tongue may taste the nectar of God's Name and his thirst be quenched. His 10th Gate, the "seat of the soul" is annointed with amrit, and his eyes, his vision, is purified with the amrit, that he may see only the Guru everywhere.

The Panj Piare bless the Sikh with the Gur Mantra, Waheguru, which if he recites, hears, feels, and breathes every moment, shall channel all his ego unto his higher consciousness.

The Panj Piare then explain to the new Khalsas the rehit maryada.
or code and conduct for living. Very important is that first this ceremony gives the experience of Khalsa and then the techniques and guidelines for maintaining this consciousness are given. The Khalsa have experienced a rebirth and are given the details of their birth: Birthplace -- Anandpur Sahib; Father -- Guru Gobind Singh; Mother -- Mata Sahib Kaur; New Name -- Singh/Kaur Khalsa; New Self-Concept or Bana -- new dress, form, new attitudes; Bani -- New language & words of the Guru to sweeten one's speech; New lifestyle -- when to get up, how and what to eat; How to maintain a balanced life and how to overcome earthly values -- through sadhana; New relationships -- (Sadh Sangat) and how to relate to the world -- Seva. The Amrit Ceremony depicts the beauty of Sikh Dharma; a lifestyle of experience which gives one the commitment to values above time and space.

We are usually faced with situations which allow us to apply our principles of Dharma. In a Gurdwara, inevitably someone can't sit on the floor, or they have a cast on their leg and have to sit with their legs stretched out or maybe someone could come in who tries to disrupt the program and harm Siri Guru Granth Sahib. Perhaps the Kirtani doesn't come or the Karah Prasad is either uncooked or doesn't arrive until after the hukam. What if the person offering Ardas forgets everything and is standing in panicked silence? What if a lecturer starts slandering our Guru or Siri Singh Sahib? Perhaps an earthquake occurs or the nation comes under attack. Many little and big situations can arise which disrupt the normal procedures and flow of the Gurdwara program. The main point govern-
ing one's actions in these situations is the maintenance of the safety or proper respect for Sri Guru Granth Sahib, and safety of the Sadh Sangat. This also includes insuring that the Guru's Word, Gurbani, is not distorted or misread. All corrections made and actions taken should be done as gracefully as possible to insure the beautiful flow of the Gurdwara program, (in little situations). We all need to feel responsible for all that occurs in our Gurdwara. Maintaining the dignity and divinity of the Guru, its House and the Sadh Sangat should be our motivation in all actions. Reality through experience is more important than ritual. Sometimes the situation calls for "flow with it" rather than stop and change it. And sometimes "stop" and "start again" is the respectful action, according to the above principles.

Above all, we need to remember that we come to the Guru's House to offer our most precious possession, ourselves, unto the Guru. And that it is the "Word" of God which is the king and presides over the congregation. Being in the presence of the Sadh Sangat melts away our doubts, fears, and sorrows, and by meditating in such a presence, upon the Guru's words and God's Holy Nam, Guru's Grace shall keep us in the state of awareness that "Ang Sang Waheguroo" (�ਂਗ ਸੰਗ ਵਾਹੇਗੁਰੂ), every part of me is filled with God's presence. This is the essence of the concept of Gurdwara.
I. THE GURDWARA
I. THE GURDWARA

A. BUILDING

The Harimandar Sahib in Amritsar, or Keshgarh Sahib in Anandpur Sahib are radiant examples of what a Gurdwara can be. The settings are enchanting, the buildings are beautiful, the vibrations are of Naam, of respect and love for God and the Guru. It is our hope that we in the West will soon build beautiful Gurdwaras of marble and gold to inspire all people to the realization that the House of God is the most beautiful of all.

B. ROOM IN AN ASHRAM

At this time, Gurdwaras are being maintained in most ashrams and in many Sikh houses. Gurdwara means the House or the Gate to the Guru. As guardians of the Siri Guru Granth Sahib, it is our privilege and duty to insure that proper vibrations and environments are maintained in the room and the house where the Guru is kept. When the Guru is in a room, that room is to be used only for the Guru and for nothing else.

In some Gurdwaras a separate room is used to keep the Guru at night. (See section IIE).

All ashrams should establish an entire room as Gurdwara, but, in cases where the Guru is still kept in the sadhana room, a beautiful curtain (or divider) should divide the room. This curtain is to be
kept closed unless those present are there for the specific purpose of being before the Guru.

C. TEMPORARY GURDWARAS

In the event of a temporary Gurdwara (i.e. solstice sites), the room and its direct surroundings should be thoroughly prepared (cleaned, painted, decorated, etc...) before the Guru is brought there.

D. OUTDOOR GURDWARAS

Gurdwara services can be held outside. A platform is erected for the Siri Guru Granth Sahib, and a canopy should be hung over the palki area, so as to properly protect the Guru. Canopies may be suspended over the entire congregation area. Adequate rugs are provided for the Sadh Sangat to sit on. The set-up of such Gurdwaras is otherwise the same as any other.
The following terms refer to items in common use in the Gurdwara:

1. **Rumaalaa** - A beautiful piece of brocade, embroidered velvet or otherwise beautiful material used directly around, under or over Siri Guru Granth Sahib. It is always new material. There are four basic uses for rumaalaas. White cotton ones are used to wrap Siri Guru Granth Sahib in. The "darshanee rumaalaa" is placed under the Guru. Side rumaalaas are placed inside the covers of the Guru. Top rumaalaas cover Siri Guru Granth whenever Hukam or Paath is not in progress. The sizes vary according to the size of the Palki and Siri Guru Granth Sahib. The white rumaalaa should be big enough to completely fold itself around the Granth. For a two foot by three foot Palki Sahib, the top rumaalaa should be 36" x 48". The Darshanee rumaalaa is longer to extend further down onto the floor. The side rumaalaas in this case could be 14" x 18".

2. **Manjee Sahib** - Actually means "string bed". It is a flat table where upon the Guru is placed. A canopy needs to be attached to the ceiling over the manjee Sahib to protect it from dust, etc. It is an alternative to a Palki, which has an overhanging structure built onto the table. A Manjee Sahib is used at the Golden Temple.

3. **Chaur Sahib** - A fan normally made of a sheep's tail and with a wooden or metal handle. It is used to create positive etheric vibrations, and it is a symbol of the sovereignty of Siri Guru Granth Sahib.

4. **Pillows** - They are used to rest the Guru on in grace, and to protect and preserve the binding of the Granth.
II. SET-UP OF THE GURDWARA
II. SET-UP OF THE GURDWARA

A. PREPARATION OF THE ROOM

A proper room should be selected, i.e. of appropriate size for the congregation, in a respectable location, a room not used as a pathway. It is then thoroughly cleaned and painted. The Siri Guru Granth is never brought into an incomplete Gurdwara. Before opening of the Gurdwara, Kirtan, meditation and chanting are beautiful ways to prepare the vibrations. An Akhand Paat is an ideal opening of the Gurdwara. If it is desired, a platform may be built in the area of the Palki Sahib, so that the Guru may be more visible to all.

B. SET-UP OF THE ROOM

1. A Gurdwara is normally cleaned every day, consciously and thoroughly.

2. Rugs are provided for the congregation to sit upon. For special occasions these may be covered with clean white sheets which are only used for this purpose.

3. There is always a canopy suspended over the Guru preferably from the ceiling, or attached within the Palki Sahib.

4. In a Gurdwara, inspirational pictures, incense and flowers may be used to beautify the environment. Candles and oil lamps may be used for lighting. However, there is no ritualistic significance to the use of incense, flowers, pictures or lamps. They are only there to help create a beautiful
environment where all may gracefully meditate on the Guru.

5. A light is always to be left on in the Gurdwara to show that the Guru's Light is always manifest there, and to make it accessible at all times to people.

C. SET-UP OF THE PALKI SAHIB.

The Siri Guru Granth Sahib rests on a Palki Sahib, or Manjee Sahib, which is only used for this purpose. These may be as simple or elaborate as is graceful.

The following set-ups are all acceptable. Their common elements are grace, neatness, and focus on the Guru.

The first possibility is one used in most American Gurdwaras, and in many Indian ones.

1. Place the Palki on a clean wall to wall or area rug, covered by a sheet.

2. Place a new mattress with a washable cover on top of the Palki. (1½" or 2" foam is perfect.)

3. Place a clean new white sheet from the Palki to the floor. (See drawing A).

4. Place darshanee rumaalaa on the Palki so that it drapes onto the floor. NOTE: it only covers 1/3 to 1/2 of the top of the Palki Sahib. (See drawing B).

5. The three pillows are placed, as in drawing C. One is placed towards the front of the Palki and will prop up the Guru. The other two are on the sides and keep the sides of the Guru slightly raised up. This will keep the Volume of the Siri Guru Granth Sahib in good condition. The Siri Guru Granth Sahib should last forever and should be handled with
this understanding.

6. Swords, chakras, collection plate and flowers are then placed at the feet of the Palki.

NOTE: AT THIS POINT THE GURDWARA IS READY TO RECEIVE THE GURU AND ARDAAS IS RECITED.

7. Parkash; see section II-E.

8. The Siri Guru Granth Sahib rests on the pillows with the side rumaalaas between the cover and the pages. These rumaalaas drape onto the sides of the Palki or Manjee Sahib. (See drawing D).

9. One or more rumaalaas (five at the Golden Temple) are placed over Siri Guru Granth Sahib, draping down a few inches in the back of the palki and coming over the front to overlap the Darshanee rumaalaa; these never are more than a few inches on the floor (on top of the Darshanee rumaalaa). When a set is used, the top rumaalaas can be of decreasing sizes.

The second alternative may be used for a wedding, a special occasion or daily used. The set-up is exactly the same, but a sheet, or an area rug covered with a sheet is placed under the Palki area. The sheet is kept perfectly clean.

The third alternative is used at the Akaal Takhat, and is a simplification of the set-up used in the Golden Temple.

1. A rug is set down and covered with a sheet (6' x 9' or 9' x 12' in a very large Gurdwara). This is the area delineated by a railing in many Historical Gurdwaras, where the Palki Sahib, the guru granthee, the Guru's weapons,
the flowers, the collection plate, the Sevadar and the Prasaad bowl are located.

2. A special velvet rug is completely covered by a sheet and is placed on top of the first rug. On top of it, only the Palki, the rumaalaas and the weapons will be placed.

3. The Palki Sahib or Manjee Sahib is placed at the edge of this rug.

4. A folded sheet is set for the guru granthee to sit upon.

5. The mattress is placed on the Palki Sahib.

6. A neatly folded sheet is placed on the mattress.

7. The darshanee rumaalaa is placed as in drawing A.

8. The pillows are set down either on the darshanee rumaalaa, on the floor, or on the edges of the Palki, (to allow the unwrapping of the Siri Guru Granth, and the folding of the white rumaalaas).


10. At this point the Guru may be brought in and placed in parkash.

11. Siri Guru Granth Sahib is covered with one or more rumaalaas.

12. Garlands of fresh flowers may be placed on the top rumaalaas.

A sheet is always placed for the raagis to sit on as they play, in honor of the Gurbani they are playing. A low table is provided to receive the prasaad bowl. If necessary, microphones should be set up AND tested before a service begins.
Clean white sheet

Darsanee rumaala
Set-up complete except for the top rumaala covering Siri Guru Granth Sahib.
D. MOVING OF THE SIRI GURU GRANTH SAHIB

Usually in Gurdwaras, the Guru is kept in a separate room at night. In the Akaal Takhat, Siri Guru Granth Sahib of the Golden Temple is kept on Guru Arjun's bed at night! (Guru Arjun Dev used to sleep on the floor, while Siri Guru Granth Sahib rested upon his bed). This really gives a sense of the Guru arriving to give darshan in the morning and leaving at night.

The following guidelines are used whenever the Guru is moved from one location to another.

1. At the place where Guru is in sukhasan (at rest), the Sikhs bow, stand and recite Ardaas.

2. Siri Guru Granth Sahib is then carefully, gracefully and levelly picked up, and placed by the officiating guru granthee on top of his clean-turbaned head.

3. The procession then proceeds to the Gurdwara, led by a sevadar carrying a drawn sword (for protection and to show the respect), while someone waves chaur over the Guru from behind.

4. All are chanting "Sat Naam Siri Wahe Guru" or "Sat Naam Siri Wahe Guru Sahib Ji." (Or a similar group vibration.)

5. When the Guru enters the Gurdwara, all should be standing facing the entrance way and similarly chanting.

6. When the Guru is set down onto the Palki, all call out Wahe Guru Ji Ka Khalsa Wahe Guru Ji Ki Fateh with the guru granthee, and sit down. The guru granthee first sits and then places the Guru down on the Palki Sahib.
E. PARKASH (ਪ੍ਰਕਾਸ਼)

Parkash means light, sunshine, expansion, manifestation. It is the Light of the Ten Gurus, the Aatmaa Shakti Shabd Saroop, the soul-energy-sound-current manifesting itself. All present are blessed by the Darshan, the spiritual emanation, the vision of the Guru. The Hukam, the command of the Guru, is the guideline for the day, the aspect of consciousness to be meditated upon. It is exactly as Guru Ram Das Ji or Guru Gobind Singh ji coming to their court, sitting on a throne and giving darshan and spiritual guidance to their Sikhs. The difference is only one of form, the essential energy is the same: the Word of God vibrated into the souls of human beings.

1. The guru granthee carrying the Guru on his head, carefully sits down, sets the Guru onto the palki or manjee, and utters Wahe Guru Ji Ka Khalsa Wahe Guru Ji Ki Fateh.

2. At this time all sit and meditate on Siri Guru Granth Sahib. (In order to set the vibrations of Parkash as it takes quite a while to do the Parkash, at this time, in the Golden Temple, devoted Sikhs stand up one by one and recite the swayas in praise of Guru Ram Das or in praise of any of the Gurus FROM MEMORY.)

3. The Guru Granthee alone or with the help of one or two sevadars unwraps Siri Guru Granth Sahib. Normally there are between two and up to five white cotton rumalaas around the Guru. This is done neatly and gracefully.

4. The chaur continues to be waved over the Guru by the sevadar.

5. As soon as the Guru is visible all bow and call Wahe Guru Ji Ka Khalsa Wahe Guru Ji Ki Fateh.

6. The Guru Granthee immediately covers the Guru with a small
rumaalaa.
7. He lifts Siri Guru Granth Sahib once again onto his head.
8. With the Guru on his head, preferably holding the Guru with one hand, the guru granthee folds the wrapping rumaalaaas into a square, alone, or with the help of the two sevadars. It should be done very neatly and gracefully.
10. (a). The pillows are set into place. (See drawing C)
    (b). Guru pillows are covered again with another white cotton rumaalaa.
11. The guru granthee begins to sing verses in praise of the Guru (such as "So Koho tal..." see shabad sheets).
12. He carefully sets the Guru down in the middle of the Palki and raises the whole volume to be approximately perpendicular to the plane of the Palki resting the top of the binding on the middle pillow.
13. The guru granthee respectfully opens Siri Guru Granth Sahib near to the middle of the volume.
14. He may sing, "Sat Nam Siri Wahe Guru".
15. He chooses a Hukam, (see section on Hukam), and reads.
16. Upon completion of the hukam, he places side rumaalaaas between the pages and the covers of the Granth. (See drawing D).
17. Upon completion of the Hukam he covers Siri Guru Granth gracefully with one to five rumaalaa.
18. Garlands of flowers may be placed over the last rumaalaa.
19. A single person can quite beautifully do the Parkash. Observe steps which are applicable.
F. PARKASH WITH AN EIGHT VOLUME SET OF SIRI GURU GRANTH SAHIB

Normally, Siri Guru Granth Sahib is a single volume. When it is multiple volumes, the volumes not in parkash should be either on the Palki, always under the top rumaalaa, or next to the Palki on an equally beautiful stand at an equal height to the Palki Sahib and covered with matching or correspondingly colored rumaalaa(s).

The volume selected for Parkash is uncovered. First the large rumaalaa is removed and then the two small ones are removed. The volume is raised up perpendicular with the plane of the Palki Sahib. The remaining procedure is described in the previous section.

G. ALTERNATIVE SITUATIONS FOR DOING PARKASH

1. If Siri Guru Granth Sahib is in sukhasan (at rest) on the Palki Sahib:
   b. Sit behind Guru and remove rumaalaaas covering the Guru while reciting mantra or Gurbaanee.
   c. Proceed as with E-4.

2. If Siri Guru Granth is in sukhasan near Palki Sahib or in the same room:
   b. Guru granthee carries Guru on his head to Palki Sahib and proceeds as in E-1.

H. SUKHAASAN (सुध्धश्रेणी)

Sukhaasan means "easy pose" or posture of peace, of tranquility;
comfortable seat or bed. At night the Guru is put to rest in a special room, but before being moved, the Guru is put into Sukhasan. This basically means a reversal of the Parkash procedure. Sukhasan takes place after the sun goes down, usually after the evening program or Rehiras.

The following delineates a full Sukhasan after a kirtan darbar: In a Gurdwara such as the Golden Temple after the Rehiras Sahib (around 5:30 or 6:00 P.M.) kirtan continues until 10:00 or 11:00 P.M. The following is the full Sukhasan done in such a situation.

1. Kirtan ends.
2. Hukam is taken.
3. Guru granthee begins to recite the "Sohela," while he closes Siri Guru Granth Sahib, and removes the side rumaalaas.
4. He immediately covers Siri Guru Granth Sahib with a side rumaalaa, and places Siri Guru Granth on his clean-turbaned head.
5. The white cotton rumaalaas are unfolded in preparation for wrapping the Guru.
6. The Guru is lowered onto the Palki.
7. Siri Guru Granth Sahib is neatly wrapped ONE RUMAALAA AT A TIME.
8. He concludes the "Kirtan Sohela" as he finishes the Sukhasan.
10. The guru granthee places the Siri Guru Granth Sahib on his head, rises and walks (barefoot) preceded by a sevadar with a drawn sword, and with a chaur fanning the Guru from behind.
11. All say Wahe Guru Ji Ka Khalsa Wahe Guru Ji Ki Fateh.
12. A short Ardaas is recited at the place where Guru is put for the night.

II. ALTERNATIVE WAY OF DOING SUKHASAN

If Guru stays on Palki Sahib in Sukhasan, follow steps #2 through 9. Before taking a hukam one may either recite an ardaas, do kirtan or recite a shabd or chant for a few moments before, while sitting behind Siri Guru Granth Sahib. This would be in the case where there is no kirtan darbar or ceremony preceding the sukasam.
by Siri Singh Sahib
Bhai Sahib Harbhajan Singh Khalsa Yogiji

The following article was excerpted and edited from transcripts of the lectures of the Siri Singh Sahib, given during the Summer of 1975 in Espanola, New Mexico.

It takes you many incarnations to find a Guru. And sometimes as a human you may not even find a Guru, or you may find a Guru who is bogus. One of these is not worth anything. The blind will take you to the pitch of darkness of death. But look at the Sikh. He is conceived in the womb of the mother and the Siri Guru Granth is outside waiting for him. You cannot be a Sikh and be a Nirguna (without a Guru). The Guru is given to you, and to your seed, and to your conception. Later on, you may accept it or not. But never will you be without the Guru. When someone asks, "Who is your Guru?" you say, "Siri Guru Granth." "Sat Nam." He can't question you. Because it's the Word. It was the Word of those who were on earth.
and there is no parallel to it. That's why they call it Sri Guru Granth. Guru-formula: Guru-the active formula; Sri Guru-the universality of the applied consciousness of that formula.

So, just less than Who Guru is Sri Guru, and our Guru is called "Sri Guru Granth." All that Granth means is that the Guru is tied down. It is not a human being as a Guru, it is a Granth, a scripture. All the Gurus are tied in to it. No escape. When you recite Japji, you become Guru Nanak, because Guru Nanak recited it. You want to find Guru Nanak? This is how Guru Nanak spoke, and this is how you speak. When you say, Ek Ong Kaar Sat Naam Karta Purkh Nirbhao Nirvair Akal Moort Ajooni Saibhang Gurpreasad Jap Aad Sach Jugaad Sach Hai Bhi Sach Naanak Hose Bhi Sach. Is Guru Nanak separate? Did Guru Nanak have two mouths and six tongues? Was he different from you? No, he was different only in what he spoke, and what he spoke we can speak too. (Yogiji recites last stanz of Japji Sahib). Is there a difference between Nanak and you? Is there a difference between you and Guru Arjun when you say, Tera Kita Joato Nahi, Maino Jog Kitoi Mai Nirguni karo Gun Nahi Aape Taras Peo. Guru Arjun spoke exactly like that. His mouth moved the same way as my mouth moved. His tongue moved the same way as my tongue moved. His prana created the same shabds as my prana created.

This is the first time on this planet earth that the Word had presided over man, and man has bowed to the Word. There is no middle man. Vedas can be God, but not Guru. Bible can be holy scripture, but not Guru. Mahabrat can be the greatest philosophy, but not Guru. The only scriptures which got to Guruhood is the Siri Guru Granth. You will not find any scripture addressed on this planet as a Guru. We are Sikhs, and the seeker cannot live without Guru. The seeker is never without Guru, and Guru must be for the seeker. Oh, friend, without Guru there is no knowledge. Then find Guru. Where? You don't know? We were fortunate; Nanak found the Guru for us. What Guru? The Guru, as he found it, was the Word. The Word was his Guru. He gave us the Word too. Amazing!

I am not forcing you to read Sri Guru Granth. Don't misunderstand me. For all I care, you may not ever read it in your life. I don't care. Don't learn it for my sake. Learn it because there is no way out! The psyche round this earth has become so vast, and the territory of this earth has become so little, that you require accurate rhythm, accurate scale and divinity. That's why after every shabd the word Nanak came as a seal, so that nobody could alter it. All other scriptures of the world were written after the great people had died, but this scripture was written within the lifetime of the Gurus. Guru Arjun was alive when he wrote the Adi Granth; he signed every page. If you go to Kartapur in India they can show you the first volume of the Siri Guru Granth that was written; it is on hand. Guru Arjun compiled the entire Granth but left some pages blank, and those pages were filled later on with the Bani of the other Gurus and saints.

The many words of Siri Guru Granth Sahib are like the leaves of a great tree. There are twenty millions and trillions of leaves on this tree; there are thousands of branches on the tree; but there is only one root. Therefore you are given a Muh Mantra, the root mantra of all mantras: Ek Ong Kaar Sat Naam Karta Purkh Nirbhao Nirvair Akal Moort Ajouni Saibhang Gurpreasad Jap Aad Sach Jugaad Sach Hai Bhi Sach Naanak Hose Bhi Sach. What Nanak has said in these few words is a great secret to know. Nanak has explained God. What is God? Ek Ong Kaar - There is One Creator Who has created this creation; Sat Naam - Truth is His identity; Karta Purkh - The Being Who does; Nirbhao - fearless; Nirvair - revengeless - it is explaining the universe; Akal Moort - beyond death; Ajouni - it doesn't come in birth or death; Saibhang - by itself; And Gurpreasad - it is the gift of the Guru. How is that gift obtained? Here are the orders: Jap. What's Jap? Perform this meditation: Aad Sach, Jugaad Sach, Hai Bhi Sach, Naanak Hose Bhi Sach. True in the Beginning; True in the Primeval Age; True now; says Nanak, He shall certainly be True in the future.

That's the secret, that's the key. It's a tragedy in the world. Somewhere there are locks but no key; somewhere there are keys, but no locks. And Guru Arjun knew about it. All he did was to put all the scriptures and mantras of the world along with the locks and keys in a serial order. You will find few Shabds in the Granth Sahib where there is no Rahao. Whenever you say Rahao that means the essence is being explained. Rahao means, whatever I have said before, that is the key.

Guru Granth Sahib is written like a city of divinity: it has trees; it has house numbers; it has boulevards; it has freeways; it has staircases; it has doors; it has windows. Read it properly, you'll find it is a whole city.

The entire Siri Guru Granth Sahib is written in Japa Sutras. When you put your mind into reading Siri Guru Granth, it stimulates the central nervous system we call "Shushman." All that movement of your most subtle and sensitive part of the body (the tongue) is there to create positivity.

Once a girl asked me a question, "I am reading Siri Guru Granth, but very little is happening," I laughed. I said, "What would have happened without it?" At some places you go, there is a lot of work, there is a lot of garbage. There are some places which are very clean. You can't blame the broom! Some minds are very scattered; some minds are very one-pointed. And some wood is very wet. Try to start a fire with it; you put dry wood in it; you blow air in it; you do all things, put paper; do all things. All that heat you create around it; when it dries it, it burns up. Then you have a good fire, right? But sometimes you get very dry wood. Just put a little heat to it and it will start burning. Is something wrong with the fire? No. The wood is wet. Or, the other analogy is: Some wood is wet. You make furniture with it. It bends, twists, curls, gets out of shape. Is something wrong in the way you make the furniture? No, the wood was wet. But if you take seasoned wood and make it, it will be steady. So, the mind has to learn that.

There are a lot of Sutras in the Siri Guru Granth that can create miracles out of God energy. Miracles! And after that, if that has been the vibration in your existence, then your projection becomes the most powerful light of God Divinity, and that light will prevail through you.
III. PERSONAL AND GROUP PROTOCOL
III. PERSONAL AND GROUP PROTOCOL (Appropriate behavior)

The key to all behavior in a Gurdwara is grace. If you are graceful and conscious you will do everything right. A gurdwara is nothing but the court of the True King (ਨਰ ਨਰੀੰਦਰਮਾਤਾ). Everything there focuses on the Guru and any action which detracts attention from this consciousness is to be avoided.

Behavior in a Gurdwara has been set by a tradition of love and consciousness. The Guru is treated as a great Saint-King and all respect is given him. One in the presence of the Guru acts with dignity, lightness, grace and the spirit of service.

A Gurdwara is any place where Siri Guru Granth Sahib presides and the congregation of disciplined ones sit, chant, pray, meditate and sing the praises of God and Guru.

A. PERSONAL PREPARATION

1. **Washing.** Before entering a Gurdwara one should have bathed within the previous 24 hours and have freshly washed hands and clean feet. Shoes are removed before entering, as they are the vehicle which carries the feet to the Guru's Door. Just as a car carries our body and we park our car outside, we park our shoes outside as well. Shoes are the "savaaree" - (ਸਵਾਰੀ) "ride".

2. **Clothes.** It is beautiful to be in full bana. In any case, one's clothes should be always clean and neat. One may come in to bow to the Guru in CLEAN work clothes on the way to work
3. **Head covering.** Sikh men wear a full turban and ladies a turban with a chuni draped around it. No one is allowed to enter the Gurdwara bareheaded. Head coverings are provided at the door for anyone who does not have his/her head covered. The top-center of the head must be covered.

4. **Things never to be brought into a Gurdwara.** Tobacco, liquor or intoxicants of any kind should never be brought into the Gurdwara. Anyone refusing to cooperate must immediately be asked and/or made to leave. The same applies to any intoxicated persons.

**B. INSIDE THE GURDWARA**

1. Entering and parikarma.
   
   a. Towels and clean water are provided so the hands and feet can be washed.
   
   b. As a conscious homage to the glory of the company of the holy and the house of the Guru, many devoted Sikhs touch some of the threshold dust to their forehead. **This should not degenerate into an empty ritual!**
   
   c. A Sikh walks gracefully into the Gurdwara, and approaches Siri Guru Granth Sahib with hands folded in reverence.
   
   d. If others are preceding him, he or she waits standing until his or her turn comes to bow.
   
   e. An offering of money or anything (fruit, etc.) is always brought. One may also bring an offering of flowers.
   
   f. The offering is gently placed down rather than being thrown down as one bows. The forehead touches the floor.
without touching the Guru's rumalas. Hands are flat on the floor as if you are touching the Guru's feet. Upon rising, he or she may greet the Sadh Sangat.

g. In some Gurdwaras, where the physical set-up allows it, one may then rise and make parikarmaa (walk around the Guru), always walking clockwise (for reasons of energy inflow).

h. One then sits down on the right of the Guru (left facing the Guru) if a man, and on the left side if a woman. The arrangements are equal for members of both sexes. The division is desirable, energy being polarized through Siri Guru Granth Sahib.

C. RESPECT AND DISRESPECT.

1. The Guru's darshan, (sight) and shabad (sound current) are the only focal points in any Gurdwara. Music, speeches and all activities must always enhance and focus attention on the Guru, never detracting from him.

2. In the raihat naamaa of Bhai Nand Lal, it states that while sitting in the presence of the Guru, one's feet are not turned towards one's Guru. One refrains from extraneous conversation or any behavior which attracts attention to itself. There is no eating, sleeping or reading, with the exception of shabad books, amrit kirtans, or prayer books.

D. MEDITATION

The heart of our spiritual practice is Nam Simran, meditation on the Name. Yet in the Gurdwara, during the Sikh communal worship,
it is not an ordinary meditation hall in which devotees sit to perform their private meditation practices. The essence of Sikh meditation is found in the Sadh Sangat, the company of the disciplined ones, the holy congregation. It is to be in this company, to hear the Guru's sound current and to focus on Infinity that we come into a Gurdwara, in the Sadh Sangat. Practices such as breath of fire, dynamic exercises, unusual postures, or disruptively loud breathing practices are not appropriate here. In general, even though individual practices within a Gurdwara may vary, it must be kept in mind that meditation in a Gurdwara in the Sadh Sangat is essentially a group experience, the spirit of which should be maintained. "Kal Jug me(h) Keertan pardhanaa: In the Kal Yug Kirtan (singing of God's praises) is supreme." To meditate and sing together is the most effective and beautiful practice. It generates the greatest energy. Nothing is more healing, nothing is more spiritually uplifting than the company of the holy, where individual desires, fears and sorrows are transcended in the communal praise of the Supreme Lord. When one is not meditating with eyes closed, all attention is focused on the Guru. Social curiosity is a distraction and therefore undesirable.

E. LEAVING A GURDWARA

1. Coming and going is avoided, especially while Kirtan is being played. Never leave, enter or talk while a hukam is being taken. If you enter the Gurdwara during Ardaas, stand to pray where you are, facing the Guru.

2. When you have to leave, bow to the Guru wherever you are sitting and walk out. When you come back, sit at your place and bow.
3. It is beautiful to keep folded hands whenever moving in a Gurdwara.

4. It is inappropriate to blow the nose, burp, pass wind or make any disrespectful noises in the presence of Siri Guru Granth Sahib.

F. EQUALITY, DISCIPLINE, AND DANGER

Persons of any color, creed, nationality, race or sex can come and sit in a Gurdwara. Provided they abide by our guidelines of graceful behavior, we welcome all people. There is no holy and unholy, initiate, high caste, infidel, heathen or untouchable in the eyes of a Sikh, only beings radiating God's light. Let us always remember that among those who contributed their writings to the Siri Guru Granth Sahib were a King, a Brahmin, a Muslim Sheikh, low caste Hindu saints, a barber, and a butcher as well as our beloved Gurus.

1. Physical equality.
   a. No special sitting provisions are made, except for functional purposes, i.e. Kirtan groups, officiating granthees, speakers, etc. Everyone is equal in front of the Guru.
   b. No beds, chairs or pillows are normally brought into a Gurdwara unless a person is so ill or crippled as to totally prevent their sitting on the floor. We do not cater to any ego in this respect.

2. Disciplinary Measures.
   a. Misbehavior. If anyone is acting in an ungraceful manner:
(1) Instruct that person how to behave properly in a private and discreet way.

(2) Ask them to immediately correct themselves.

(3) If this does not work then firmly ask them to leave.

(4) If need be, have them quickly and quietly removed by several sevadars. Avoid any loud arguments or fights in front of the Guru.

(5) Note: We do not cater to any person who willfully disrespects our Guru nor do we tolerate them in our Gurdwara.

3. Danger.

   a. Foreseeable. The head granthee of the Gurdwara should decide if and when Siri Guru Granth Sahib should be moved from the Gurdwara so as to prevent the destructive dishonoring or capture of Siri Guru Granth Sahib.

   b. Immediate Natural Danger. Siri Guru Granth Sahib is immediately removed to a safe place.

   c. Immediate Human Danger. If the Guru's honor or person is threatened, place yourself in between the Guru and the danger. The Guru must be defended and protected at the cost of your life if it is inevitable. Such is the commitment of the Khalsa to the Word of God.
IV. BASIC ACTIVITIES IN A GURDWARA
IV. BASIC ACTIVITIES IN A GURDWARA

A. PARKAASH. See II-C.

B. SUKHABSAAN. See II-D.

C. KIRTAN (KEERTAN)

"Kal Jug Meh(h) Keertan Pardhanaa." In the age of steel the praise of God is supreme. In the Darbar Sahib, the Court of Guru Ram Das, the Golden Temple, no word is ever spoken except for the recitation and singing of Gurbani and the Ardaas. No personality, no introduction, no explanation; only the singing of God's praises. With this inspiration in mind, we set our programs and ceremonies. The hymns of praise and the prayers of Siri Guru Granth Sahib are the gift of our Creator in this Kal Yug.

The greater part of most Gurdwara services is devoted to Kirtan. Kirtan, traditionally, refers to the singing of Gurbani, the hymns of the Guru. The practice is evolving however, to include in the programs a variety of styles of vocal music which relate to the hymns and teachings of the Guru, and to the ideas and the history of Sikh Dharma. The following is a listing of the various types of music which are generally acceptable as part of kirtan.

1. Gurbani. Gurbani includes any hymns found in the Siri Guru Granth Sahib. Gurbani is sung in the exact language and wording in which it was written. It is preferably sung in the same rag (musical form) in which it was originally written by the Guru's or Bhagats. It is acceptable and very common to play Gurbani in other rags. A complete section of Gurbani, i.e., one which was written by a single
author, which is a whole poetic unity (or sub-unit) is called a Shabad (Word or sound current). Because of the power of Gurbani on the human mind and soul, it is the predominant element in any Gurdwara program. In historical Gurdwaras, it is the only acceptable form of Kirtan (i.e., at the Golden Temple and in the four Takhatas).

2. Other Banis, (also acceptable in the Golden Temple):
   Banis of the Dasam Granth (the works of Guru Gobind Singh). Also poetry of certain Sikhs approved by the Gurus themselves: the Vars of Bhai Gur Das and the poetry of Bhai Nand Lal.

3. Mantras of Gurbante, (also allowed to be sung in Golden Temple)
   A mantra is a sentence, a phrase or a word which being pure sound current, gives the mind a rhythm and carries it from duality to Infinity. The entire Siri Guru Granth Sahib is perfect, pure sound current. It is an ocean into which our souls plunge to nourish themselves on the pearls, rubies and diamonds which can be found there.

   Certain excerpts of Gurbani are of such power, that they have been selected to be sung repetitively as part of kirtan and in our meditations, by the saints and sages who preceded us. They may be sung as part of a kirtan program in call and answer, or by the entire Sadh Sangat. Some are appropriate for alternation between men and women, such as in "Sat Nam, Sat Nam, Sat Nam, Sat Nam, Sat Nam, Sat Nam, Wahe Guru" chanted in Laya Yoga rhythm. Other examples of such mantras include the "Mool Mantra", the
"Guru Gaitri Mantra" (Gobinday, Mukanday...), "Aad Gure Namaih, Jugaad Gure Namaih...," or "Sat Nam Wahe Guru", or "Ek Ong Kar Sat Gur Prasad."


The singing of the Guru's hymns in the predominant language of the Sadh Sangat is appropriate whenever it will add to people's appreciation of the truth and beauty of the Guru's teachings. It is especially appropriate when there are visitors present who are unacquainted with Gurbani and the Guru's teachings.

5. Songs and poems set to music.

Certain songs and poems set to music describing the glory and the lives of the Gurus, describing Sikh history in an inspiring manner or inspiring the Sangat to live according the ideals of Sikh Dharma are acceptable to be played during a Gurdwara service. Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji has requested a number of songs to be played in our services: "Sikh Dharma National Anthem", "We Are One in the Spirit", "Flowers in the Rain", "Golden Temple Song", the "Ballad of the Khalsa", and the "Song of the Khalsa".


The instrumentation used for accompanying kirtan has changed greatly in the years since rabaab was the primary instrument (a bowed and stringed lute). In recent years, the most popular style of performance has been a group of three or more musicians singing and playing harmoniums, sitars and other stringed instruments, while one plays tablas. Any instrumentation is acceptable as long as the following requirements are met:
a. The total effect of the kirtan must be to emphasize the Guru's Word or the message of the song. At no time should the technicality of the music or the musician's performing ability draw the listener's attention away from the scriptural, philosophical or inspirational content. The listener must be able to apply his full attention to the vibration of the words. The music itself should be harmonious, whatever its poignancy or the amount of devotional energy that is built up. This is of course not a narrow value judgement on the notes, scales or styles to be played. It means rather that the music should stem from the harmony of the being of the musician, not from his negative ego, his desire for recognition. Good kirtan is played by humble, devoted and competent musicians.

b. The kirtan shall help to maintain and build a devotional, dignified, and respectful atmosphere. This does not in any way prevent energy and enthusiasm on the part of the Ragis or the Sadh Sangat. The music however, always channels the energy it generates in the direction of devotion and communion with the Divine. Unchanneled energy becomes frenzy or ego trips. Channeled energy becomes prayer and meditation. Dancing and frenzied singing or hand clapping is inappropriate in a Gurdwara. Well played, devotional Kirtan opens the heart center and channels the energy to the higher centers. It is
a miracle which creates a calm, fulfilled, blissful consciousness in the very depth of one's being and allows pure meditative and prayerful states.

c. The kirtan is always meditated upon and competently recited. A Gurdwara is not a place for a practice session.

d. Participation of the Sadh Sangat is encouraged. For this reason over complexity of the raagaas is avoided. Although the Sadh Sangat need not join in the singing all the time, they should join in often. In less formal Gurdwara situations, written copies of the shabads (including translation and transliteration) may be distributed to the Sadh Sangat. Amrit Kirtan Books may also be used. The most powerful and effective form of kirtan is that in which all sing together.

Note: Our mention of formal or traditional Gurdwaras refers to historical Indian Gurdwaras such as the Golden Temple, Fatehgarh Sahib, Sis Ganj Sahib, etc., where in front of Siri Guru Granth Sahib, meditation on Kirtan and Siri Guru Granth Sahib is all that takes place. There is no reading, and public announcements are reduced to a minimum or are non-existent. Less formal Gurdwaras allow music other than Gurbani, have speakers, and allow reading of shabad books and Amrit Kirtans. In such cases, Shabad books, Amrit Kirtans and Shabad sheets must never be put on the floor out of
respect for the Word of the Guru.

e. A jatha should not be so big, or its instruments so unwieldy as to create a disturbance in the Gurdwara by its entering and leaving. Similarly, the amount of tuning required is kept to a minimum. The ragis may tell the translation of the shabad or its historical background to the Sadh Sangat in advance of reciting the Shabad.

f. Transitions from one group to another must be kept to a minimum. The departing group leaves quickly and gracefully and the arriving one being ready in advance, with its instruments tuned, immediately beings to play.

7. Some customs concerning Kirtan.

a. When a kirtan jatha is finished reciting, it is customary for the jathadar (leader) to salute the Sadh Sangat: 'Waahe Guroo Jee Kaa Khaalsaa Waahe Guroo Jee Kee Fataih.'

b. The ragis may encourage the Sadh Sangat to participate in the singing by using such simple phrases as "Saare bolo" (all recite), or "Japo" (meditate). Simple English phrases such as "everybody!", "everybody sing!" etc., when said in a spirit of group consciousness are acceptable. In historical gurdwaras, where greater impersonality on the part of the ragis is required, these phrases are not used.

c. It is customary to choose the shabads to be played in a kirtan program according to the commemoration of
events and historical location. (If one has a great knowledge of ragas and Gurbani it is good to play a shabad at that time of day or year appropriate to the rag for which it was written). On dates commemorating historical events, such as the birth of one of the Gurus or the martyrdom of a great saint, it is customary to choose shabads which relate to that event.

Similarly, it is customary when in an historical gurdwara for the greater share of the shabads performed to be by or about the Guru which the Gurdwara commemorates. In this way the living history of our Dharma as preserved in our historical Gurdwaras is more vividly brought to the minds of the Sikhs who visit there.
D. RECITATION OF GURBANI (PAAT)

In some gurdwaras it is customary, usually toward the beginning of a gurdwara service to have paat, the reading aloud of certain selections of Gurbani (the Guru's hymns). Generally paat will refer to the reading of one or more of the Daily Nitnem. Sometimes Sukhmani Sahib paat is also read. However, there is no reason why the paat of any bani of Siri Guru Granth Sahib or Dasam Granth could not be performed by the Sadh Sangat as part of its gurdwara service.

In some gurdwaras, paat is simply recited in a clear and stately manner by the guru granthi from the "taabee-aa," (place behind the Palki Sahib). The Sadh Sangat meditates on the words, joining in the recitation only during those portions of the banis which are usually repeated in unison (last few lines of a section). In less formal situations, the Sadh Sangat may follow along in a Sundar gutkaa or Nitnem as the guru granthi recites. The Sadh Sangat may also recite the entire bani in unison, or lines may be recited alternately by men and women.

When paat is being led by the guru granthi, it is preferable that he recite the bani from memory. When this is not possible, it may be read from Siri Guru Granth Sahib or from a Nitnem or Sundar Gutkaa.

In communities where Gurbani is still not well understood, paat may be performed in translation or with translation.
The recitation of any bani is always concluded with the call, "Waahe Guroo Jee Kaa Khaalsaa; Waahe Guroo Jee Kee Fataih". In some gurdwaras there are specific areas where people can perform paat individually, (reciting quietly to themselves) either at any time throughout the day or when gurdwara services are not being held.

E. KATAA

Kataa, meaning "discourse" is often a part of a gurdwara service. It may precede or follow the kirtan.

Kataa is a lecture by a member of the Sadh Sangat which attempts to illuminate certain selections of Gurbani in the light of Gurbani, Sikh History, or Writings of great Sikhs. Often the best kataa begins with a shabad of Gurbani, showing how the philosophy contained therein was put into action in Sikh history, and then describing how that same ideal can be practiced in our own lives, today.

The ultimate goal of kataa is to inspire the Sadh Sangat with a deeper understanding of the Guru's teachings. This means that each seeker should more fully comprehend the heights to which man can rise in his own lifetime, and the practical means of getting there. Such essential ingredients as an extensive knowledge of history, Gurbani, and an understanding of human nature are needed to serve this goal of inspiring the Sadh Sangat. However, the person delivering Kataa should be not only a scholar, but also be a man or woman who has lived his life in an exemplary fashion, constantly seeking to more perfectly
realize the Guru's teachings.

In delivering Katak, pride of intellect and ego must be absent so that no point of the Guru's teachings may be obscured or unnecessarily embellished. The speaker should consider himself to be the humblest of seekers. Personality should be banished from the performance of this duty, whether it manifests itself in the self-glorifying manner of the egotist, or in the lame excuses and half-hearted witicisms of the insecure person. It is extremely important that Katak not be political.

The speaker giving Katak should represent only the Guru's teachings and the commonwealth of the Khalsa. As an exponent of the Guru's teachings, he seeks to advance the cause of Truth. He holds no further allegiance or grudge towards any person or society of people. As a soldier of the Khalsa, his allegiance is to the universal brotherhood of all people who adhere to the Truth in their own lives.

F. LECTURES OR SPEECHES

Lectures can describe the lives of the Gurus and the heroes, givers and saints of the Dharma, or they can discuss the ideals of Sikh Dharma and how this consciousness may be applied to our lives. It is good to use Gurbani to enlighten the subject matter.

If a person has been asked to deliver a speech for which he is not really prepared, an attitude of true humility can make even a short, simple speech acceptable and inspiring.
Lectures can and sometimes ought to refer to current issues. When there is a clear threat to the survival of the Dharma, for example, either from external forces, or from the flagrant misrepresentation or falling away from the Guru's teachings, then the gurdwara is the place for its discussion. But when the issue being treated has no bearing on the survival of the Dharma or on the Guru's teachings, or when the issue in question develops into a group discussion, then the discourse should be taken out of the gurdwara and held elsewhere.

G. ANNOUNCEMENTS

Involving the Sadh Sangat in trivial matters in the presence of the Guru is inappropriate. A gurdwara service is, ideally, from start to finish an inspiring experience. Anything which is not inspiring is suspect of being out of place. The Sadh Sangat should not conduct its daily business in the presence of Siri Guru Granth Sahib. At the end of the gurdwara service, either in an adjoining hall, or after the Guru has been curtained off or put in Sukaasan, is an excellent time and place for such business to be transacted. The types of announcements which are appropriate during a gurdwara service are: (1) announcements necessary for the proper conduct of the gurdwara service itself, (2) absolutely and immediately necessary emergency announcements, and (3) requests for prayers on the part of the Sangat, following the news of some fortunate or unfortunate event, (e.g. births, deaths, sickness, the correction of an injustice).
H. "ANAND" SAHIB - The "Song of Bliss"

The "Anand Sahib" is a bani written by the 3rd Channel of Light known as Guru Amar Das. This bani is written in forty "paurees" (steps).

We recite five paurees of "Anand Sahib" with the "slok" of Japji Sahib at the conclusion of the Gurdwara service, wedding and any other ceremonies performed in the presence of Siri Guru Granth Sahib. We always recite Anand Sahib before serving Karraah Prasaad, and do not recite Anand Sahib unless there is Karraah Prasaad. (See Section entitled "Karraah Prasaad" for more details.)

The following enclosure is a letter written by the Secretary of Religion to the editor of Sikh Review explaining the reasons for doing only the first five paurees of Anand Sahib rather than the first five plus the fortieth as is customarily the case in India and elsewhere.
Captain Bagh Singh ji
Karnani Mansion
Room 116
25A Park Street
Calcutta - 700016
India

My dear Captain Bagh Singh ji,

Wahe Guru Ji Ka Khalsa
Wahe Guru Ji Ki Fateh!

Greetings from Hacienda de Guru Ram Das in New Mexico, home of Khalsa Women's Training Camp, from where I am writing this letter, which I hope finds you in "Chardi Kala".

It was good to read "The White Hawk in the Western Skies" by Kapur Singh in your May, 1979 issue of Sikh Review. I must say that Kapur Singh's analysis of the present condition of Sikh Dharma is quite accurate, and it is important for all Sikhs to decide what our direction is, now, and what our values are.

My main reason for writing to you is to discuss the printing of the article, "Guru Amar Das' Song of Joy - The Anand" by Late Principal Teja Singh, in the January 1979 issue of Sikh Review which I have just received. I am sure that he must have translated the whole Anand Sahib which is 40 pauris, but you seemed to have left out the whole middle section and then stuck on the 40th pauri to the fifth. This is very disturbing and I will explain why.

Every morning and evening, we as Sikhs invoke the Ardas before Siri Guru Granth Sahib and we say in it:

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ਦੋਨੇ ਜੰਗ ਸੰਗੀਤੀ ਪਤੀ ਮੇਲੇ, ਆਸਾਨ ਧਰਮਾਂ, ਸਭਤ ਸਾਰੀ, ਉਦਰ ਪੁਰਾਤਨ ਤੋਂ ਪੈਦਾ, ਜੀ ਜਾਈ ਕੈ ਕੀਤ, ਜਾਂ ਜਾਂ ਚੱਕਮਾਂ, ਪੁੱਛ ਕਰਨਾ ਪਾਇਆ ਤੋਂ ਦਾਖਲ ਕੀ ਕਾਲਕ ਨਾਲ ਸ੍ਰੀ ਸਾਗਰ
ਵਾਲੇ ਸੀ ਹੁਸਤਿਆਉਰ!
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We pray to Siri Guru Granth who is the embodiment of all the wisdom and teachings of Akal Purkh, the Light, the manifested
vibration through sound current, and the Presence of God. Just being in the presence of Siri Guru Granth Sahib removes all suffering; having a sight of Siri Guru Granth Sahib fills our heart and mind with peace, contentment and security. The Bani contained therein is our support and gives us wisdom. The Nam contained therein is our liberator. Siri Guru Granth Sahib is our Guru, the dispeller of our ignorance, it is our Beloved, our Lord, our Saviour, our friend and the Life of our Beings.

Gurbani is the Word of our Guru, and our Guru is not a body, it is Consciousness, Spirit manifested through the Word. All the Bani contained in Siri Guru Granth Sahib is a perfect combination and permutation of sound which when vibrated by the tongue or meditated upon with the mind transports the reader into his highest consciousness. One who is uttering the Guru's Words rises to the Consciousness of the Guru.

We worship Siri Guru Granth Sahib. We have Akand Paths, unbroken recitation of the entire Siri Guru Granth, so that we can create the entire vibration of our Guru through sound. To recite without a break is very important to us, and we remember those who allowed themselves to be shot in order for the Paat to remain unbroken.

Yet, today, so commonly we break up the Guru's Bani - perhaps to satisfy our laziness and busy worldly schedules. It is the Bani, "Ramkali Mahala Teeja Anand" which is most commonly chopped up. The Guru has recited 40 pauris in it, but usually one hears the first five pauris and then the 40th pauri, and I wonder what happened to the 6th through 39th pauris. If one has to recite only a few pauris of this Bani, namely the first five pauris, why pretend that we've done the whole Bani by adding the 40th to the 5th? Do we really think that we are creating the entire vibration?

Pauri means ladder. A ladder is made up of many steps. Just as the Anand Sahib has 40 steps, so a ladder has a certain number of steps, which could be 10, 30, 40, etc, depending on its size. Have you ever tried to climb a ladder and go from the 5th step to the 40th step? It is a physical impossibility, and defeats the purpose of a ladder which is meant to take you step by step from a lower place to a higher place, easily and efficiently.

Pritam Bhagauti, the Primal Creative Power manifested in a channel which we refer to as the 3rd Nanak, or Guru Amar Das, spoke the Anand Sahib in 40 pauris, in that exact order, for an exact purpose, to create a specific effect. This Bani gives one the power to be in a state of bliss. By uttering this Bani, which is perfect in its Nam, with a pure heart, we experience that state of bliss which is Pritam Bhagauti. Each sutra has a cause and effect on the creative consciousness of the human being, and yet we choose to alter God's Word for our own convenience, and still think we believe in our Guru.

We place ourselves above the Siri Guru Granth Sahib by altering its Bani - and that is what taking 31 pauris out of the middle of the Anand Sahib is - alteration. We are the biggest
hypocrites on this planet. Bowing to Siri Guru Granth Sahib first, and then saying in a sense to whom we bow, your Bani is too long, we’ll alter it to suit our time and this space. We yell and scream and feel horrified if someone dares to sit with a turned back to Siri Guru Granth Sahib, and yet we turn our back on the Guru by deciding ourselves that what we want is better that what the Guru gave us.

Guru Har Rai refused to look upon his own son, Ram Rai, for purposely distorting one word of Guru's Bani, in the emperor's court, for the purpose of earthly gains. Changing or removing which is any better than the other? We jump from the 5th to the 40th pauri and think that we are pleasing the Guru with this frog Sikhism. The situation has become so degenerated that even the S.G.P.C. printed Nitnems which contained only the first five and the fortieith pauri of Anand Sahib. When Guru Gobind Singh gave us the hukam to read Anand Sahib daily, he was not referring to a Bani with its insides taken out.

It is then really no surprise to see the printing of "Guru Amar Das' Song of Joy - The Anand" with only the first five and the fortieith pauri. It is simply wrong to edit the Guru's Bani and then label it with its original title, like some publishing house does with books. Has our Guru now been reduced to the status of a book?

And I wonder, which Bani will next be subjected to be cut limb by limb by its own egotistical devotees. Will Japji Sahib only be recited with the first 5 pauris and the 38th pauri; the Jaap Sahib with Chapai Chand, Tav Prasad, and the last Bhujang Priaat Chand? This cutting sounds much like the work of those who want to change the Rahit Maryada of Guru Gobind Singh to say that it is alright to cut an animal and eat its flesh, to cut one's hair, and to cut one's consciousness with alcohol, so long as one says he is a Sikh and goes to Gurdwara every day to bow to the Guru whose teachings they think are outdated. After all, these are "modern times".

These distorters of the Guru's Word, of the Guru's teachings are bowing to their own ego, and they are catering to time. Our Guru is beyond time and space. Our Guru is "Aad Sach, Jugaad sach, Hai Bhee Sach, Nanak Hosee Bhee Sach". And we say, "Aad Guray Nameh, Jugaad Guray Nameh, Sat Guray Nameh, Siri Guru Deve Nameh". "Those who cater to time never reach God, and those who serve God never serve time." Those who belong to Guru shall always find God. In rational life what is Guru? Guru is a neutral unexploitable and unexploiting personality. Guru will not only talk in terms of Infinity, Guru will only talk in terms of Infinity, because it doesn't serve time." 1 To serve the Guru we must live beyond time and space and not compromise Khalsa values for any earthly values.

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1Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji
Our problem is that we do not relate to Siri Guru Granth Sahib as a living presence. We do not think it hears, sees and knows the innermost and True state of our heart, mind and consciousness. This is why Sikhs are making a ritual out of a beautiful reality which is Sikh Dharma. Sikh Dharma is a living experience from minute to minute of values which are above time and space. Those who live it feel the presence of the Guru at all times; those who ritualistically relate to the Guru shall experience nothing but their own egos.

Khalsa does not appreciate the distortion of the Guru's Word, or any insult, however subtle or even innocent it may be, to our Guru, our Life and Love. The Pure Ones shall raise their voices and stand for righteousness, for there is nothing worthwhile to gain from this world, except the experience of Khalsa and Khalsa Consciousness. And, so long as there is the True Guru, there shall be Khalsa to defend it, love it and be it.

When we make a mistake, let us correct it and learn from it and onward and upward in the spirit of "Chardi Kala". This putting the 40th pauri after the 5th is incorrect and we must stop doing it. We must stop alternating Gurbani to our convenience. Hopefully, if the Sikh Review takes a stand on this issue, others will begin to realize this unconscious and treacherous betrayal of our Guru.

May Guru grant you the insight, vision and divine knowledge to understand the importance of this issue and its impact on the future of Sikh Dharma. Kindly acknowledge this letter and let us know your thoughts on the above matter.

With all love in Divine, in the Name of the Cosmos which prevails through everyBODY and the Holy Nam which holds the World.

Humbly yours,

Ranjit Kaur Khalsa
Sardarni Sahiba
Ram Das Kaur Khalsa
Secretary of Religion

RDK/gdk
Prayer before the Ardas:
Too(n) taakur toom peh ardaas, jee-o pind sabh tayree raas.
Toom maat pitaa, ham baarik tayray, tumaree kripaa meh sookh ghanayraa;
Ko-ay naa(n) jaanai tumaraa ant, oochay tay, oochaa bhagwant.
Sagal samagree, tumarai sootra dhaaree, tum tay ho-ay, so aagyaaakaaree.
Tumaree gat mit, tum hee jaanee, Naanak daas, sadaa kurbaanee.

Thou art the Master, to Thee I pray; for this life and body are Thy gifts, Thy bounties.
Thou art the Father and the Mother. We are Thy children. In Thy Grace alone lies our every joy.
None knows Thy extent. Thou art the maker of our destiny and the Highest of the high.
Yes, all of Thy creation is at Thy command.
Thou alone know Thy ways and means. I am ever and ever a sacrifice unto Thee.

Prayer before the Hukamnaaanaa:
Aagyaabhaee akkal kee, tabee chalaayo panth.
Sabh sikhan ko hukam hai, guroo maanyo granth.
Guroo granth jee maanyo, pragat guraa(n) kee day.
Jo prabh ko milbo chahai, khoj shabad mai(n) lay.
Raaj karegaa Khhaalisa, aakee rahay naa(n) ko-ay.

The order came from the Infinite God to follow the panth. The order to all Sikhs is to obey the Granth Sahib as Guru. All of the Guru's blessings will manifest if you believe in Guru Granth Sahib. Who desires to meet God, go to the Holy Word, and you will find Him there. The Khalsa will rule, and no opposition will be able to stand. Whoever is humble will be saved and will meet in the Lord's protection.
1. Suggested Prayers to Recite Before Taking a Hukam:

Ham avagunn bharay, ek gunnaa(n)hee(n).
Amrit chhaad, bikhai bikh khaa-ee(n).
Maayaa moho bharam pai bhoolay, sut daaraa syo preet lagaa-ee.
Ik utam panth, sunyo gur sangat, tahai milant jam traas mitaa-ee.
Ik ardaas bhaat keerat kee, gur raam daas rakho sharanaa-ee.

I am full of sins and have not one virtue.
Abandoning nectar (of Thy Name), I eat nothing but poison.
Falling into love of riches, and straying about in doubt, I have
become attached with affection with my sons and wife.
I have heard that the highest path is the Guru's Congregation,
meeting with that the fear of death is shed.
Kirat the minstrel has one prayer: Guru Ram Das keep me under your protection.

2. (These 3 may be done separately or all together)

So kaho tal gur sevee-ai, ai-hanis sai-haj subhhaa-ay.
Darshan parasyai guroo kai, janam marann dukh jaa-ay.

Hovai sifat khassam dee, noor arsho kursho jhatee-ai.
Tudh dittay sachay paatishaah, mal janam janam dee katee-ai.

Sajann sachaa paatishaaaho, sir shaahaa(n) dai shaaho.
Jis paas bai-hattyaa(n) sohee-ai, sabhhaa daa vaysaahoo.

Says Tal, therefore by serving the Guru day and night, one will be in blissful harmor
Beholding the vision of the Guru, the pain of birth and death depart.
The Lord's praises are sung, Divine Light descends from the heavenly throne.
Beholding Thee, oh True King, the filth of previous births is washed off.
Oh Friend, oh True King, He is the Greatest, the King of kings
Sititng by whose side one looks beautiful, and He, the Lord, is the support of a
3.

Baannee guroo, guroo hai baannee, vich baannee amrit saaray.
Gurbaannee kahai, sevak jan maanai, partakh guroo nistaaray.

If the attendant acts up to what Gurbani enjoins, the Guru in person saves him.

4.

Too cho sajann maindiaa, day-ee sis utaar.
mainn mahinjay tarasaday, kad pasee deedaar.

If Thou say so, I would cut off my head and give it to Thee oh my Friend.
Mine eyes long for Thee. When shall I see Thine vision oh Lord?

5.

Mai(n) gareeb sach tek too(n), mayray satgur pooray.
Dekh tunaaraa darashano, mayraa man dhegay.

My perfect Sat Guru, You are the true support of me, the poor.
By seeing Thine sight, my mind takes courage.

6.

Andar sachaay nay-ho(n), laayaa preetam aapannai.
Tan man ho-ay nihaal, jaa(n) gur dekhaa saaamannay.

Within my mind, I have enshrined true love for my Beloved.
My body and mind are enraptured when I behold the Guru before me.

7. This slok is contained in the Siri Guru Granth Sahib, just before Sukhmani Sahib. At the end of the slok, the Guru says: "Eho slok aad ant parrannaa", ("Read this slok in the beginning and end"). There are many sants who always recite this slok when they first arise, and when they retire at night. It can be done at the beginning of an Akhand Paatt, before a hukam, or before you start something or after you finish it, and any time you would like as well.

Gurdev maataa, gurdev pitaa, gurdev suamee paramay-shuraa.
Gurdev sakhaa, agyaan bhanjan, gurdev bandhip sahodaraa.
Gurdev daataa, har naam upadeshai, gurdev mant nirodharaa.
Gurdev shaant, sat buch moorat, gurdev paaras parasaparaa. (cont'd next page)
The Transparent Guru (Guru Dev) is my mother, Guru Dev is the father, and Guru Dev is my Lord and Supreme God.

Guru Dev is the dispenser of spiritual ignorance, and Guru Dev is my relative and brother.

Guru Dev is the giver and the teacher of God's Name, Guru Dev is my infallible mantr

Guru Dev is the image of peace, truth and wisdom, Guru Dev is the philosopher's stone, by touching which the mortal is saved.

Guru Dev is a place of pilgrimage and a tank of nectar, By bathing in Guru's Divine Knowledge, man meets the illimitable Master.

Guru Dev is the Creator and the Destroyer of all the sins and Guru Dev is the purifier of the impure.

Guru Dev is from the beginning, through the ages, and through all ages. Guru Dev is the mantra of God's Name, repeating which the mortal is saved.

My Master, take mercy and unite me, a fool and a sinner, with the sangat of the transparent Guru, by clinging to which, I may swim across the sea of life. Guru Dev, Sat Guru, Himself is the Exalted Lord and the Great Lord. Unto the Godly Divine True Guru, Nanak makes an obeisance.
I. ARDAAS

Ardaas is a prayer which is invoked unto the Guru, the Guru within which is one's own higher consciousness, and unto the Guru without, Siri Guru Granth Sahib. The Guru gives the blessing which is Nam, and union with God and one's own higher self.

Ardaas literally means hand-written supplication. A central element of Sikh communal worship is Ardaas, the general prayer. Ardaas simply means "prayer", and technically any prayer is an Ardaas. But Ardaas refers to a specific form of prayer which is recited by Sikhs as part of every Gurdwara service, and as part of their personal practices at home. The essential ingredients of Ardaas are as follows:

*1. First Stanza of "Chandee Kee Vaar" of Guru Gobind Singh- This is an invocation of the images of the Holy Sword (Pritam Bhagautee) and of the first nine Gurus, in the words of the Tenth Master. Since it is the Guru's bani, its exact form should not be altered.

*2. An invocation of the images of the Tenth Master himself and of Siri Guru Granth Sahib. This was added after the stanza of the Tenth Guru's Var in order to bring the devotees mind through the complete cycle of the Guruship, from Pritam Bhagautee to Siri Granth Sahib.

3. Calling to mind the four sons of Guru Gobind Singh, the Panj Piare, the Forty Liberated Ones, the various martyrs in Sikh history, and the four Takhats or seats of religious authority of the Sikh Panth.

4. A prayer that all institutions of the Khalsa (flags, ashrams, Gurdwaras, forts, rest houses, etc.) may prevail
through all times.

5. An open prayer relating to any special occasion, needs, wishes or desires of the Sadh Sangat. Anyone may be included in the Ardaas who needs healing and blessings.

6. A prayer should be said for the Siri Singh Sahib, that he may be protected, and granted the wisdom to serve as an effective and inspiring leader to the Khalsa. Similar prayers are encouraged for Khalsa Council of the Dharma, so that the Panth may be blessed with a true spiritual leadership.

7. A prayer is said asking for God's blessings that the Karra Prasaad (as well as as other prasaad) may be a vehicle for spiritual elevation.

8. A prayer for forgiveness of the Sadh Sangat for any mis or omissions which may have been made in the performance of duty, in the service.

9. The "closing line", Nanak Naam, Chardee Kala, Tere Bhaane Sarbat Daa Bhalaa. (Through Nanak may Thy Name forever increase and the Spirit be Exalted, and may all people prosper by Thy Grace). Waheguruji ka Khalsa, Waheguruji Ki Fateh.

Anyone in the Sadh Sangat may offer Ardaas. That person should be familiar with the Sikh History referred to and should have an understanding of the concepts involved so the prayer can be offered with true understanding and devotion and not as an empty ritual. Any words may be used to invoke blessings from the Guru upon the Sadh Sangat, but person offering Ardaas should not use this opportunity to
preach or lecture to the Sadh Sangat. The Ardas should be short and in a flowing rhythm.

It is not a time for contemplation, but for recitation. It should not sound rushed, but should move along in a steady rhythm, not slowly with a lot of pauses.

* These are the only required sections in Ardaas.
In the Sadh Sangat, Ardas is a group prayer and should be performed in a language which is understandable to the Sadh Sangat. The person reciting Ardas should be a channel for the Sadh Sangat. It is not his/her personal prayer. The Ardas should be formal, as if one were in the Supreme Court of the United States before a judge. It is strongly advised that each member educate him/herself so that at least the first stanza of the Var of Guru Gobind Singh can be understood, in the original language.

The Shiromani Gurdwara Prabandak Committee has printed a form of the Ardas in its Sundar Gutka which may be used as a standard for all those reciting in Punjabi. Sardarni Premka Kaur's version, in Peace Lagoon, may be used as a standard for those reciting in English.

The basic form of the Ardas is fixed. Usually the entire Sadh Sangat stands facing Siri Guru Granth Sahib throughout the Ardas. In the case of marriage Ardas is offered in which a special prayer is said on behalf of the couple and their parents, who are the only ones to rise. All stand respectfully with their palms pressed together. The leader recites the prayer, and at the end of each section calls on the Sangat to join in repeating God's Name. They respond: "Waheguru."

When Ardas is recited before taking a hukum it is generally preceded by a group récitation (while standing) of the shabads "Toon Taakur Tum Pai Ardaas," from the Sukhmani Sahib, and is followed (still standing) by the shabads of Guru Gobind Singh, "Aagiaa Bhaee, Akaal Kee..." after which the call "bole so nihaaal is given, and then all once again bow their heads to the floor, uttering "Waheguru Ji Ka Khalsa..." and then return to a
Ardas is generally recited but not limited to the following occasions:
1) At the closing of any gurdwara service.
2) At the closing of certain sections of Gurdwara such as Parkash and Sukhaasan.
3) At the close of an individual's personal paath.
4) Before beginning some sacred work.
5) Before leaving on a journey.
6) Before transporting the Siri Guru Granth Sahib.
7) Whenever starting, inaugurating, or ending an activity of any significance, etc., etc.

SHORT ARDAAS

Any time one does ardaas, the invocation to Pritam Bhagautee through Siri Guru Granth Sahib is essential. After that one can skip everything else and just say a specific prayer for the occasion. This may be done for the ardas of Sukaasan, before moving Siri Guru Granth Sahib to his place of rest, in one's personal prayers, in the first ardaas for the couple to be married in a wedding ceremony, before a journey or before beginning some activity.
JAIKAARAA

Jaikaaraa means "call of victory." The most common jaikaaraa is "bole so nihaal" (let he who speaks be blessed), which is answered by "sat siri akal" (The Great Truth is Undying). This call is made by the person reciting ardas at its close, and the Sadh Sangat returns the call in a spirited prayer to the Creator that the Truth may prevail through His servants through all times. The jaikaaraa is also sent up at other occasions when a unifying affirmation on the part of the Sadh Sangat is required.

The cry of "Bole So Nihaal" may be sent up several times in a row. If it is offered up more than once, then it usually is given five times (for the Panj Piare), but it is not necessary.
K. HUKAMNAAMAA (Hukam)

Anyone from the Sadh Sangat may take the hukam. The person should have washed hands and sit behind the Guru with meditative mind. The person who sits with the Guru is called "Guru Granthi". He/she is a channel for the Guru's order of the day and should concentrate his/her mind totally on the Guru's Bani.

Procedure: After Ardas and "Aagiaa Bhaea Akaal Kee...", the Guru Granthi sits behind the Guru and either recites a chant or lines from Gurbani (see enclosed sheet). The Siri Guru Granth Sahib is uncovered and a hukam is selected at random. The Guru Granthi should use both hands and turn to any part of Siri Guru Granth Sahib, and read at the beginning of a passage. The voice should be loud and clear so that everyone in the gurdwara is able to hear the hukam, which should be read slowly with meaning. Preferably, the hukam is read first in Gurmukhi (in the case of the 8 volume set with Manmohan Singh's translation), and then in English translation. However, it is better for people to get the experience of taking a hukam in the Sadh Sangat even if they can only read it in English. These people should take this opportunity at sadhna time. Otherwise for main Gurdwaras the hukam should be read first in Gurmukhi.

If the hukum starts with "Slok: Mahalaa __", the Guru Granthi should read through the "pauri (ਪੌਰੀ)".

There may be simply a ਹੁੰਬਰੂ ਅ ਵਾਰੇ ਨੌਰੇਹਾਰਾਂ (5th Guru, 3rd Guru, 1st Guru) in between the slok and pauri. Do not start with this as it is the middle of the hukam and will not give the complete thought. The word "slok" must be there to start in this case.

The Guru Granthi should not flip the pages to find a hukam of moderate length. If the page is found which is in
the middle of a long shabd (i.e. Anand Sahib), turn out of the section.

Ideally, one taking the hukam is familiar with the structure and contents of Siri Guru Granth Sahib. In this way if a long passage comes or one finds oneself in the middle of a long Bani one knows where one is and can turn out of that section to another page.

The most important principle in taking a hukam is to do it consciously and with devotion. The Guru's Bani is a living vibration, an Infinite sound current which transforms the listener's consciousness. The Guru's Baanee is a reality not a ritual.

After the hukam is read, Siri Guru Granth Sahib is recovered with the rumaalaas. Make sure that the Guru is kept opened to the middle so there is no stress put on the binding. Above all, be relaxed and let God flow through you.
L. KARRAHA PRASAAD

Tradition

The tradition of Karraa Prasaad started with Guru Nanak. When he went to see some Sidhas, they wanted to test Guru Nanak and told him that they didn't have any teeth, but were very hungry, and could he feed them. So he made Karraha Prasaad for them.

Karraha Prasaad is also called "tribhaval" or "panch (Supreme, Great) Amrit" (Nectar food). Tribhaval means 3 types of food in equal parts: Ghee, flour and sugar (honey). Thereafter, all the Gurus distributed Karraha Prasaad in the Sadh Sangat.

If there is no Anand Sahib sung then we do not distribute Karraha Prasaad, or if there is no Karraha Prasaad, we do not sing the Anand Sahib, but we just stand after the Kirtan and recite "Toc(n) Takur tum pai ardaas..." and then recite Ardaas. In Siri Singh Sahib Ji's words on the subject:


Prasaad binaa anand,
Anand binaa prasaad.
Manmat moorkh karan vivaad.

Prasad (Karraha Prasaad), blessing, without the Anand (Bliss) and Anand (Bliss) without the Prasaad (Blessing) is Manmat (of the mind; opposite to the Guru's wisdom which is "gurmat"). Anyone who does otherwise or who tries to call it otherwise (than manmat) is a fool.
If there is no Karraah Prasaad, then any other prasaad may be distributed (fruits, nuts, cakes, etc.) but without doing Anand Sahib. In many places the following shabad is sung instead of Anand Sahib in this case:

Raag bairarree maihalaa  
Sant janaa mil har jas gaayo.  
Kot janaa ke dookh gavaayo.  1. (rahaao)  
Jo chaahat soee man paaayo.  
Kar kirpa harnaam divaayo.  1.  
Sarb sookh harnaam vadaa-ee.  
Gurprasaad Naanak mat paa-ee.  2.

Sing it with the slok of Japji Sahib: "Pavan Guru Paane pitaa..."

The following is a recipe for Karaah Prasaad which has been tested and found to be good. The basic recipe is 1 part each of ghee, whole wheat flour, and honey, to about 3 parts water. This will vary according to coarseness of flour.

RECEIVING KARRAHAH PRASAAD: Karraah Prasaad is received with cupped hands, as one is receiving Guru's blessing. Blessings can not be taken, they are given by Guru's Grace. You may request the sevadar to give you just a small amount, or you may give some of that which is served to you to someone else or save it, before partaking of it yourself. It is okay to inform the sevadar if you have not received your prasaad. We love Karraah prasaad and are grateful for what
KARRAAH PRASAD

Recipe for 30 people:

1 lb. butter
2 cups flour
5 cups water
1-3/4 cups honey

Utensils:

All utensils should be made of either steel or iron and should be used for prasad only.

Procedure:

1. Wash hands before preparation and again before bringing prasad to the Gurdwara.

2. Recite Ardas. This will set the vibration for the Guru's seva about to be performed. During the preparation, any mantra may be chanted; Jap Ji Sahib is traditionally done. Unless you are teaching a prasad making class, there should be no other talking.

3. Place butter in one pot over medium heat and melt. In a second pot, combine water and honey and bring to a boil.

Preparation of ghee:

A. Slow method: heat butter over a low heat until melted. Continue heating for 15 minutes. Turn off heat and let it stand to cool. Ghee will rise to the surface and can be poured off. (This method takes longer but gives the maximum amount of ghee.)

B. Quick method: Bring butter to a complete boil. Turn off heat. Skim thick foam off the top. Clear ghee will sit in the bottom.

4. Over medium-low heat, slowly add flour and sauté, stirring constantly. There are three stages the flour will go through:
   1. flour-ghee mixture will look like wet sand.
   2. thick and creamy
   3. mixture thins out, but it is not done until ghee separates and rises.

Cook flour in ghee until:
   a. it smells toasted
   b. color is brown
   c. ghee rises and bubbles on the surface of the mixture.
5. When honey water boils, skim foam off the surface. When flour is toasted, slowly add all honey water (which is at a boiling temperature) to it. Turn off heat and mix well.

If consistency is slightly thin, it may be cooked for several minutes longer over a low heat, stirring constantly to evaporate some of the water.

Note: Mixture should not stick to the pot and should slide easily from the sides.

Results

If prasad comes out sticky, then honey water was not hot enough when added.

If color is too light, and prasad is creamy, then the flour was not cooked long enough.

If a large amount of ghee rises to the surface and separates out, then the flour was cooked too long.

Prasad should be cooled and covered with a clean cloth that is used only for prasad. If it is to be carried to another building, then it is preferable to have two people: One will carry the prasad. The other will assist with doors and the taking on and off of shoes.

In the Gurdwara, place the prasad on a small table, or on a separate clean cloth.

Serving

1. Wash hands.
2. Three or more bowls will be needed.
   first bowl: one portion is offered to Guru Sahib and placed with a cover under the Palaki Sahib. This may later be served to Guru Granthi.
   
   second bowl: for Panj Piare (the five Beloved Ones) Five portions may be taken out in rememberance of the Panj Piare. This may be mixed back into the large bowl (which is preferable) or served to five Amritdhari Sikhs, as is done in the Golden Temple. At the close of the Amrit Ceremony the Panj Piare are definitely served since they are present.
   
   third bowl: remaining prasad should be served out to the entire Sadh Sangat. Panj Piare should be served again with the sangat.

Note: When there is Karraah Prasaad, Anand Sahib must be played at the end of the Gurdwara service. If there is no prasad, another shabad should be played, with the slok of Japji Sahib.
Karraah Prasaad for Approximately 100 people

3 lbs. butter
6 cups flour
5 cups honey
12 cups water

(Notice: the proportional amount of water to other ingredients decreases as the volume of prasaad increases.)

Karraah Prasaad for Approximately 300 people

10 lbs. butter
20 cups flour
18 cups honey
40 cups water

50 People:
1 1/2 lb. butter
3 c flour
2 1/2 c honey
6 c water
V. SERVICES AND CEREMONIES
V. A. Basic Gurdwara Service:

The Gurdwara Service as we experience it today, in 1980, is a product of the devotion of all the Sikhs that have lived from the times of Banda Singh Bahadur until the present.

The most fundamental aspect, and that which forms the major part of a Gurdwara Service, is Gurbani Kirtan. (See section entitled "Kirtan" - V-C.) Kataaa, inspirational stories of the Guru's lives or of saints' lives, spiritual poetry, and spiritual songs are also acceptable activities of the Gurdwara Service.

It is important for one to meditate upon the Guru and take part in the singing of Gurbani in order to fulfil one's reason for coming to Gurdwara. (For more details, see the enclosed article following this section called, "The Gurdwara: A Scientific Understanding.") at the beginning of this manual.
V. B. Paat (ਰਾਤ)

Paat is recitation of Gurbani. It may be individual or group recitation. Paat can include one's Nitnem or any Bani, i.e., Sukhmani. This is done alone or with others listening or reciting along. The person reciting Gurbani should pronounce every syllable correctly so that the Naad, the sound current, of Gurbani may be produced and affect the consciousness of the one reciting and the one's listening.

Gurbani may be recited in the Sadh Sangat at any time, whether or not one is in the presence of Siri Guru Granth Sahib. A beautiful form of recitation in a group is to divide into men and women with each reciting an alternate sutra. (A Sutra is a complete line of poet In the Gurmukhi each sutra is separated by two verticle lines((jScrollPane)). Gurbani should be recited rhythmically and meditatively.

Maryaadaa (procedures) of Siri Guru Granth Sahib’s Paat:
The following recitations are of entire Siri Guru Granth Sahib from beginning to end.

1. Saihaj Paat (ਸਾਹਿਜ ਪ੍ਰਾਤ) or Saadhaaran Paat (ਸਾਧਾਰਣ ਪ੍ਰਾਤ): means Easy or Simple recitation.
2. Akhand Paat (ਆਖੱਦ ਪ੍ਰਾਤ)
3. Sampat Paat (ਸੰਪਤ ਪ੍ਰਾਤ)
4. Saptahak Paat (ਸੰਪਤਾਹਕ ਪ੍ਰਾਤ)
5. Sadaa Sampooran Paat (ਸਾਦ ਸੰਪੂਰਨ ਪ੍ਰਾਤ)

1. Saihaj Paat - Any Paat done with or without reason, started and ended any time, with as little or many people participating as desired. It is a good time to practice your pronunciation and study meanings. Someone can even listen and correct the reader in the
middle of the recitation.

(2). Akhand Paat - Akhand Paat is unbroken recitation of the entire Siri Guru Granth Sahib from beginning to end.

When Guru Gobind Singh finished writing Siri Guru Granth Sahib he had five members of the Sadh Sangat read it to him. He stood and listened to the entire Siri Guru Granth Sahib; people brought him water for his bath and he took meals there. This was the first Akhand Paat. There were five who read Japji Sahib. And, there were five sevadars to take care of anything around Siri Guru Granth Sahib during Akhand Paat, five guards to stand and guard the place and five cooks to cook meals for all the participants.

The second Akhand Paat was in Nanded after Guru Gobind Singh sent Banda Singh Bahadur to Punjab. The Akhand Paatees (readers in the Akhand Paat) were Bhai Gurbakhash Singh, Baba Deep Singh, Bhai Dharam Singh (of Panj Piare), Bhai Santokh Singh, and Bhai Har Singh (who used to write the daily diary of Guru Gobind Singh). Before giving Guruship to Siri Guru Granth Sahib, Guru Gobind Singh held this Akhand Paat and then proclaimed Granth Sahib as Siri Guru.

After this the tradition of Akhand Paats started with the Sikhs.

Before battle, the Sikhs listened to an Akhand Paat and then prepared for Martyrdom. Before the Sikhs went to rescue 18,000 women from the Moguls they did Akhand Paat. In 1742, when Sikhs were in the jungles, one Sikh woman warrior named Bibi Sundari, requested in her last moments of life, after being wounded in battle, to have an Akhand Paat. She lay there next to Siri Guru Granth Sahib. They wanted to finish it quickly so she could hear the whole Siri Guru Granth Sahib before dying, so they did it in 48 hours. After kirtan,
ardas and hukam, she received prasad, uttered "Waheguru ji ka Khalsa, Waheguru ji ki Fateh", breathing her last. This is how the tradition of reading an Akhand Paat in 48 hours got started.

a. To start an Akhand Paat:

Necessary items: extra battery operated lamp in case of power failure; bell, in case of emergency relief for reader; if eight volume Siri Guru Granth Sahib is used, be sure all volumes are in order; non-electric clock; candles.

Akhand Paats are done in the Sadh Sangat. They may be done in honor of any occasion like births, marriages, new homes, Guru-purbs, deaths, but one does not need a reason to hold an Akhand Paat.

Procedures to begin Akhand Paat:

1. Kirtan
2. Song of the Khalsa
3. Five Pauris of Anand Sahib & Slok of Japji Sahib - (Sung preferably in call and answer style)
4. Ardas
5. Hukam
6. After the hukam, begin reciting any mantra as pages are turned to the beginning of Siri Guru Granth Sahib. When the first page is reached where Japji Sahib begins, start reading: Ik Ong Kar Sat Nam Karta Purkh...
7. After 5 pauris of Japji are read, Karrah Prasad is distributed while listening to the Akhand Paat.
8. The Reading will remain unbroken until the Akhand Paat
ends with Japji Sahib again. Either the first five pauris are read at the end or the entire Japji Sahib depending upon the wishes of the Sadh Sangat and the time allotted for the bhog ceremony (ending ceremony).

b. Procedure during an Akhand Paat: See enclosed instruction sheets on next page. (These can be xeroxed and put next to the Palki Sahib during an Akand Paat for the readers and sevadars.)
CONDUCT DURING AN AKHAND PAAT

(1) Before entering the Gurdwara, remove shoes and socks, and wash your feet and hands in the buckets provided. If you wish to wear socks carry clean ones and put them on after washing your feet.

(2) Your head must be covered, your clothes neat and clean, and you must have bathed within the last 24 hours.

(3) You should bring an offering to the Guru. It may be money or some other gift.

(4) Upon entering the Gurdwara, bow before Siri Guru Granth Sahib in humility and devotion to the living Light of God, the Living Word of God.

(5) There should be no eating, drinking or unnecessary conversation in the Gurdwara.

(6) Activities in the Gurdwara may include meditating, singing Gurbani Kirtan (not practicing), reading or reciting Gurbani, in either Gurmukhi or English translation, and caring for the Gurdwara and its contents.

(6) Please sit with your feet facing away from the Guru, out of respect.

IMPORTANT: UNDER NO CIRCUMSTANCES SHOULD AN AKHAND PAAT BE BROKEN.
PEOPLE HAVE GIVEN THEIR LIVES TO KEEP AKHAND PAATS GOING. UNDER NO CIRCUMSTANCES SHOULD A READER STOP READING UNTIL HE IS REPLACED, SKIP FORWARD OR BACK TO ANOTHER PLACE IN THE TEXT, OR SPEAK TO ANYONE FOR ANY REASON WHILE READING. IF NO ONE COMES TO REPLACE YOU AT THE APPROPRIATE TIME, KEEP READING. IF IT IS AN EMERGENCY, SIGNAL THE SEVADAR ON DUTY TO RELIEVE YOU BY RINGING THE BELL.

(1) If you are scheduled to read in an Akhand Paat, plan to arrive a few minutes before your scheduled time. That way you can have time to catch your breath, and meditate before you read.

(2) Check the Akhand Paat Schedule and note the page on which you should be reading when your hour is up. You will have to set your reading speed accordingly.

(3) When it is time for you to read, begin by sitting next to the person already reading. Find his/her place and begin reading in unison with the reading. As she/he leaves, continue reading and take her/his place behind Siri Guru Granth Sahib.

(4) You should try to read at least 67 pages an hour in the Manmohan translation of Siri Guru Granth Sahib, or 30 pages
in the Gurmukhi Granth. If the Akhand Paat Schedule indicates
that you need to read more pages or less pages (if the
previous reader(s) has read too slowly or quickly) then do
the best you can to catch up or slow down while still reading
accurately.

(5) Be sure to read all the headings (i.e., "Sorath 5th Guru") and,
if you are reading the English translation, the word "Pause"
when it appears. No one should read the Gurmukhi, unless
they can do so in a flowing and accurate manner, making sure
that they read the required number of pages.

(6) No one should read silently. An audible sound current should
be created.

(7) Turn the pages carefully, preferably using two hands.

(8) In the Manmohan translation, as you approach the end of a
volume, ring the small bell next to the Palki Sahib for help
from the sevadar. Remove the next volume from the shelf, and
place it on the Palki Sahib, open, and ready for you to begin
reading. Make the transition from the previous to the new
volume as smoothly as possible WITHOUT BREAKING THE SOUND
CURRENT. Stretch out the last few words of the previous
volume if necessary. When a volume has been completed, place
it back on the shelf while continuing to read.

(9) Ring the small bell to signal the sevadar on duty that you
need a replacement. On hearing it, the sevadar will take
your place as reader. You should signal for a replacement
if you need to use the bathroom; need to blow your nose;
need to leave due to illness; or if you are falling asleep.
If you are not well enough to read without sneezing or
coughing excessively, then you should find a replacement
before it is your turn to read. If you must leave, return
quickly.

(10) If you must leave and are unable to return, immediately find
a replacement to relieve the sevadar who is reading in your
place. If it is absolutely impossible to find a replacement,
then notify one of the head sevadars of the Gurdwara. If pos-
sible, wait at the Gurdwara for your replacement to arrive.

(11) When the next reader comes to relieve you, be sure that you are
reading in English (if in the Manmohan translation), slow
down slightly, and point out to him/her your place on the
page. Once he/she has begun reading, you may rise, and go
and bow before Siri Guru Granth Sahib. At this time, the
sevadar may give you prasaad, which you should receive in
your joined, cupped palms.

(12) If the electricity should go out use the battery operated
lamp provided, if there is not enough natural light.
c. Procedure to end an Akand Paat

1. On page 1426 of Gurmukhi Beerr (ਸਤਿਕਾਰ - granth) or on page 4714 of Manmohan translation of Siri Guru Granth Sahib begins the Sloks of Guru Teg Bahadur - it will actually say ਪਹਿਲਾ ਨਾਵਲ (Slok 9th Guru),

At this point the Sadh Sangat is gathered to listen to the rest of the Akhand Paat through Japji Sahib, or 5 pauries of it. The Sadh Sangat is encouraged to participate with the reader from the recitation of the Sloks through Japji Sahib. The reader's voice, however, should be loud enough for all to hear and the reading should be slow and clear.

2. After Japji Sahib, all say "Wahe Guru Ji Ka Khalsa, Wahe Guru Ji Ki Fateh." Pages of Siri Guru Granth Sahib are turned so that there are equal numbers of pages on each side to keep stress off of the binding. (This is how Siri Guru Granth Sahib should be kept whenever in parkaash.) Rumaalas are then placed over the Guru.

3. Kirtan. In many places, "Aarti" is recited following an Akand Paat. (The words may be found in almost any Sundar Gutkaa.) However, any shabads may be recited in praise of God and Guru, and any number, depending on how much time is available.

4. Song of the Khalsa.

5. Anand Sahib (Five pauris and Slok of Japji).

6. Ardas

7. Hukam

8. Distribution of Karrah Prasaad.
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SEVADAR GUIDELINES

YOU ARE THE PROTECTORS OF SIRI GURU GRANTH SAHIB AND THE GUARDIANS
OF THE AKHAND PAAT. WITH YOU RESTS THE FINAL RESPONSIBILITY FOR
THE SAFETY AND RESPECTFUL TREATMENT OF SIRI GURU GRANTH SAHIB,
AND FOR THE SUCCESS OF THE AKHAND PAAT.

(1) This seva is an honor. Arrive on time and without fail. If
you fail to show up or are excessively late you are inconveni-
encing the sevadar before you, and possibly jeopardizing the
akhand paat.

(2) Do not allow the paat to be broken under any circumstances. If
for any reason the reader stops reading you should be at his/her
side and reading within the space of a single breath.

(3) Normally, if the reader needs to be relieved he/she will ring
the small bell provided. Do not hesitate to relieve him/her;
that is your job.

(4) There are certain circumstances in which it is best to relieve
the reader without his/her requesting it. They are: (a) if
reader appears to be falling asleep, (b) if the reader is
sneezing or coughing excessively, or blowing his/her nose, or
laughing, etc., (c) if it is necessary to transmit a message
to the reader.

(5) To transmit a message to the reader (explaining why you are
relieving him/her; advising him/her to read faster or slower,
or for some emergency, etc.), first sit next to him/her and
take over the reading. Once you have begun reading, you
should pass him/her a note giving full explanation, including
instructions as to if and when he/she should relieve you.
(When you relieve a reader without his/her request it is
respectful to give him/her a note of explanation).

(6) Before entering the Gurdwara, see if you need to straighten
up the entry way. If you have the time and can find someone to
help, change the water buckets when dirty; straighten the
towels or change if dirty, and pick up trash, etc.

(7) When you step inside, check to see that the clock is set and
wound, the various lights operating, etc. If you like, you
may light some incense. Check to be sure that the reader has
sufficient light, and make any adjustments necessary.

(8) Throughout your shift, some light cleaning of the room and
straightening of the sheets and rumaalaas (cloths) should be
done. A large broom cannot be used during the Akhand Paat, but you can use the feather duster provided, or your hands. When people enter the Gurdwara for the first time, feel free to help them become oriented and comfortable, but do not involve yourself in conversation.

(10) You have the right to ask someone to leave the Gurdwara until he/she improves his/her dress or conduct. (Provided these things are really objectionable).

(11) If many people are filling the Gurdwara, then you should act as a silent usher, helping people to seat themselves efficiently and gracefully. Be sure that there is enough room for people to come in and bow before Siri Guru Granth Sahib.

(12) If you are alone in the Gurdwara (and there is no Akhand Paat going on) do not sit behind the Palki Sahib. As a sevadar, you should be ready to move immediately and quickly, which may not be possible if you are behind the Palki Sahib.

(13) If the lights should go out, there is a battery lamp and candles provided for emergency lighting. It is your responsibility to see that they are immediately and properly used.

(14) While acting as sevadar, your activities can include reading Gurbani, listening to paat, and meditating silently. You may step outside briefly (5 minutes maximum) if necessary, providing you can still hear the paat or can arrange for someone else to listen to it. Do not abandon it under any circumstances.

(15) If no one comes to replace you DO NOT LEAVE. You can try to arrange for someone to find your replacement, by standing on the steps of the Gurdwara and asking someone. If you must go, have someone find one of the head sevadars of the Gurdwara to replace you.

(16) During an Akhand Paat, when the reader comes near to the end of a volume help him/her by picking out the next volume and opening it to the first page of the text, and help him/her to make the changeover. Be sure to check the volume numbers carefully.

(17) If there is prasaad in the large steel bowl, distribute a small amount (saying "Sat Naam" or Waheguru) to all persons (readers included) before they leave the Gurdwara. If a reader is inadvertently served prasad before reading, request that he/she wash his/her hands again before reading.

(18) It is your duty to protect Siri Guru Granth Sahib in any event of fire, natural catastrophe, or attack, even if it means the cost of your life.
3. **SAMPAT PAAT:** Sampat means "box". Sampat Paat is from the time of Guru Gobind Singh. If there is a very difficult or important task which needs accomplishing than one will be blessed by doing this paat. It can be done either as Saihaj Paat or Akhand Paat.

**Procedure:** After reading each shabod of Siri Guru Granth, one recites mul mantra or waheguru or another shabd once or twice and them goes on to the next shabod or one can recite a mantra after each line of Gurbani.

4. **SAPTAAHAK PAAT:** "Done in seven days" Everything in this paat is done like an Akhand Paat, but only two-hundred and four pages are read continuously in one day. After they are read you stop and start again the following day, anytime, and read 2 or 4 more pages continuously, until Siri Guru Granth Sahib is completed. This takes seven days.

5. **SADAA SAMPOORAN PAAT:** "In this paat one is not bound by time and space. It includes eleven Sikh prayers. It takes a long time if you read it in naad. It takes a different type of practice which sometimes takes you a couple of hours." (Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji). It means "ever complete reading." It includes the following Baanees which are read all at once, rather than at various times of the day. This is the paat that Siri Singh Sahib Ji does:

- Japji Sahib (Siri Guru Granth Sahib, page 1.)
- Shabad Hazaare (Siri Guru Granth Sahib, pp. 96, 660, 721,722, 730,795.)
- Jaap Sahib (First baanee in Dasam Granth)
- Swayne, from Akal Ustat in Dasam Granth.
Anand Sahib (Siri Guru Granth Sahib page 917.)
Reheraas Sahib (Siri Guru Granth Sahib page 467.)
Kirtan Sohila (Siri Guru Granth Sahib page 12.)
Paintees Akhree (in expanded Sundar Gudkaa)
Naseehat Naamaa (in expanded Sundar Gudkaa)
Basant Kee Vaar (Siri Guru Granth Sahib page 1193)
Bentee Chaupae (from Pakhyaan Charitra in Dasam Granth).
C. MARRIAGE

"Marriage is a Carriage unto Infinity"
(Siri Singh Sahib Ji)

They are not said to be husband and wife who merely sit together.
Rather they alone are called husband and wife who have one soul in two bodies.
(Guru Amar Das, pg. 788 SGGS)

The purpose of a marriage in Sikh Dharma is to create a center of creativity through the union of the two polarities of male and female. When both relate to Dharma a happy, cozy, and uplifting environment exists wherever they are. They marry to inspire each other to live to their commitment to Dharma, to keep going on the spiritual path to recognize their Infinite potentials to be Divine, to be personified God (ਅਭਿਆਸ ਨਾਰੀਵੀ). Each Minister of Divinity who has the privilege of facilitating a marriage should watch the couple after marriage and help them in their unfoldment whenever it is seen to be necessary. Marriage is a test and a relationship which forces the individual to relate to his/her higher consciousness in order to be successful in relating to the partner.
Wedding Ceremony

Tradition

The use of the Lavan, the four circumambulations around Siri Guru Granth Sahib began with Guru Ram Das, who wrote the Lavan for his own wedding ceremony. Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogi ji described the four rounds as representing the past, present, future and Infinity.

Procedure

1. Set up the Gurdwara as usual, making sure there is enough room for the couple getting married to walk around Siri Guru Granth Sahib. A Gurmukhi bir (ਚੀਰਾ) is preferable (single Gurmukhi Granth).

2. A Wedding begins with Kirtan, which can be about one hour or more depending upon the desires of the parties involved. The couple(s) getting married sits as a part of the Sadh Sangat.

3. The Minister is ready to address the Sadh Sangat.

4. The couple then sits directly in front of Siri Guru Granth Sahib, with the bride on the left side of the groom.

5. The Minister explains the Sikh concept of marriage and asks if anyone in the Sadh Sangat has an objection to the couple getting married. If someone does have an objection he/she should explain the reason. If it is legitimate, i.e., one of the couple is already married, then the Minister shall take the necessary steps. If there are no objections
the wedding ceremony continues.

6. The presiding Minister addresses the couples and questions them about their commitment to Dharma, spiritual path, marriage, understanding of the nature of commitment in presence of Siri Guru Granth Sahib, etc. Once they are explained what a spiritual marriage means, they are asked to affirm their understanding to each other and to the Sadh Sangat (by saying, 'Wahe Guru', for instance).

7. Shabad Number One: "Keetaa loree-aik kam" (ਕੇੜਾ ਲੋੜੇਅਈ ਕਦ). (See shabad sheets following explanation of the Wedding Ceremony). This Shabad is sung by the ragis or Sadh Sangat and officially marks the beginning of the wedding ceremony.

8. Ardas: This Ardas is to seek blessings for the couple getting married. The presiding Minister may do it or ask any member of the Sadh Sangat to do the Ardas. Besides the one doing the Ardas, only the couple and their parents or guardians or those acting as their parents stand for the Ardas. It may be a short Ardas. (See Chapter 5, Section F).

9. Hukam: The Guru Granthi takes a hukam from Siri Guru Granth Sahib and then turns to page #773 in the original Granth where the Lava(n) begins: ਮੂਰਤੀ ਮੰਗ੍ਹਾਂ : 

ਨੌਤੀ ਪ੍ਰਣਮੀ ਸਮੂਹ
ਪ੍ਰਣਮਿਤਵੇ ਨਾਮ
ਸੁੱਧੇਸ਼ੀ ਸਿਸਸਗੇ ਨੀਹਿ॥

(Suhi Mahelaa 4)

10. After the hukam the Kirtan jathaa sings the shabad number two (ਕੀ ਮੋਹਿ ਨਿਂਦੀ ਲਗਨ ਜੀ...) for the Palaa, (the
Palaa is the shawl which links the couple throughout the marriage ceremony), as it is placed around the neck of the man getting married. (The shawl is folded lengthwise.) The right end is placed in his hands and the left end is given to the bride to hold, by her father or one acting in that capacity for the wedding.

11. The Minister asks the guru granthi to read the first round in Gurmukhi. (See Shabad Sheet #3 enclosed.) Translation of the first round is read from Peace Lagoon. The Minister may comment on the round if he/she feels so inspired. The Kirtan Jathaa and/or Sadh Sangat sings the first La(n)v as the couple rises and slowly, meditatively walks clockwise around Siri Guru Granth Sahib. The man leads the woman, both holding on to their ends of the palaa. After the round is completed, simultaneously with the ending of the first La(n)v, the couple bows and sits, waiting for the second round.

12. Second round: (Same as first).

13. Third round: (Same).

14. Fourth round: (Same). As the couple finishes circling Siri Guru Granth Sahib for the fourth and last time, the Sadh Sangat showers the couple with flower petals in joyous exaltation and congratulations. (Someone may distribute the flower petals to individuals during the third round, with an explanation to guests and new people of when to throw the petals.)

15. Shabad #4: (ਦਿੱਖੋ ਬੇਗੀ ਮੇਵੇ ਕਰਵਲ ... )

"Vee-aa hoaa mere baabolaa..." This shabad (sheet enclosed)
is sung after the couple has completed the fourth round, that is, after they have bowed and sat down. This states that the wedding ceremony is completed. According to Sikh Codes and Conduct the couple has been officially married by the Guru, at this point.

16. The Minister closes with a few words and pronouncement of marriage, i.e., "by the power invested in me as a Minister of Divinity by the Siri Singh Sahib of Sikh Dharma of the Western Hemisphere and as recognized by the Supreme Court of the State of ________, I now pronounce you husband and wife..."

17. The couple simultaneously feeds each other fruit, as the first act of marriage.

18. If they have rings, they may exchange them at this time, although rings are not necessary, and not a part of the Sikh tradition.

19. Song of the Khalsa.

20. Anand Sahib.

21. Ardas for the entire Sadh Sangat.

22. Hukam.

23. Distribution of Karah Prasad.
(1) keeta loree-ai kam...
(This shabad starts the wedding ceremony.)

(2) ustat nindaa naanak jee...
(This shabad is sung when the palaa is put around the grooms neck.)

Pauree.

Keeta Loreeai Kamm
Keeta loreeai Kamm,
So har peh aakheedi.
Kaaraj deh sarvaar,
satigur sach saakheedi.
Santaa sang nidhan,
amrit chaakheedi.
Bhai bhanjan maharavan
daas kee raakheedi.
Naanak har gun gaai,
alakh prabh laakheedi.

Whatever work thou desirest to do,
tell that to the Lord.
He shall accomplish thy affair.
The True Guru bears true testimony
to it. By the company of saints,
thou shall taste the treasure
of Name Nectar.
The merciful Lord, the destroyer
of dread, preserves the honor of His slave.
Nanak sing thou the praises of God and
thou shall see the invincible Lord.

(1) Page 91 in original Siri Guru Granth Sahib
(2) Page 963 in original S.G.G.S.


Jan Naanak bole teejee laavai,
har upajia man bairag jeeto.(3)

Har chautharee laav man
sahaj bhaeaa, har paaeeaa
baliram jeeo. Guramukh
milaa subhaai, har man tan
meetaa laaiaa baliraam jeeto.
Har meetaa laaaiaa, mere prabh
bhaaiaa, anadin har liv laaee.
Man chindiaa hal paaeeaa suvaamee,
har naam vaajee vaadhaaee.
Har prabh taakur, kaaj
rachaaiaa, dhan hiradai
haam vigaaee. Jan naanak bole
chauthee laavai, har paaiaa
prabh avinaasee.(4)

It is by very great good fortune
That the pious attain to the Lord
And tell that story which can never be told!
The music of God resounds within and we contemplate the
Lord God:
For we have been blessed with a great destiny written upon
our foreheads.
Slave Nanak proclaims that in this third round, the love of
God has been awakened in the heart.

In this fourth round,
The mind grasps the knowledge of the Divine,
And God is realized within.
By the Guru’s Grace, we have reached the Lord with ease;
Our bodies and our souls are filled
With the tender delight of the Beloved.
I am a sacrifice unto my Lord.

God seems sweet to me and I have become pleasing to my
Master.
He fills my thoughts all night and day.

I have obtained the object of my heart’s desire – my Lord.
By praising His Name I have gained the highest praise.
The Lord Himself becomes one with His Holy bride,
While the heart of the bride blooms and flowers with His
Holy Name.
Slave Nanak proclaims, that in the fourth round we have
found the Eternal Lord.
Veeaa hoaa mere baabulaa...
(This shabad ends the wedding ceremony.)

(4) रीरावट जोहा रेना घराड़ू, जागमूं जर सर
परिपार्। असल्यात अरेंठ चेतण, तुम उठी रहें
वाट पूर्ण ठंडूच, वालू रचालिक, पत्र दिव्हूले
विराट पूर्ण घरालिक्। धर्माऱ्य नाथ निमळत
अरेंठ विलीमार्, धर कलस प्याव कपाल।
जागमूं जर सर परिपार्, जागमूं जर सर परिपार्।
सिरे राग महालाल चाउथालाल

Veeao hoaa mere baabalaalaa, guramukhe har paaiiaa.
Agiaan andheraa katiaa, gur giaan prachand balaiaa.
Baliaa gur giaan andhera biniasiaa, har ratan padaarah
laadhaa. Haumai rog giaa, dukh laathaa, aap aapai
gur haadhaa. Akaal moorat var paaiaa abinaa see
na kade marai na jaaiiaa.
Veeao haoaa hoaa mere
baabolaa, nuramukhe har paaiaa.

My marriage is performed,
O my father!
By Guru's instruction
I have obtained God.
The darkness of my ignorance is removed.
The Guru has blazed the very bright light of Divine knowledge.
The Guru given knowledge is shedding lustre and the darkness is dispelled.
I have therefore found the priceless gem of God's Name.

My malady of ego has departed
and my anguish is over.

Under Guru's instruction I myself
have eaten up my self conceit.

I have obtained God of immortal form,
as my spouse.
He is imperishable and so dies or goes not.

The marriage has been solemnized,
O my father!
I by Guru's instruction, I have found God.

Page 78 in original Siri Guru Granth Sahib.
D. DEATH

"Death is nothing but a good sleep."
(from: the "Eleven Commandments of the Space Age"
by Siri Singh Sahib Bhai Sahib
Harbhajan Singh Khalsa Yogi ji)

A Sikh looks at death as union with the Beloved Creator. It is a time of joy because the soul has longed for this moment of Ultimate Yoga. Sadness at this time is an experience of one's individual loss for the departed. Sikhs regard this time as an opportunity to love and accept God's Will and sing His Praises.

Procedure

1. If a person is dying, some banis of Siri Guru Granth Sahib should be read, particularly Sukhmani Sahib, as it brings peace to the Soul. At death, chant "Akaal" so that the soul may quickly pass out of this realm and merge into Akaal Purkh (Undying Being).

2. As soon as possible, after death, the body should be cremated (within 3 days). Before cremation the body should be washed with yogurt (leave it on the body as yogurt kills any bacteria on the body).

3. Put the five K's on the body or with the body if it is badly mutilated, etc. The body should be wrapped in a clean, white sheet in preparation for cremation. Chant any inspirational chant (mul mantra is good) during this
process.

4. Recite Japji Sahib.

5. Put the body on the funeral pyre, or drive it to the crematorium. As it is being consigned to the flames, recite Kirtan Sohila.

6. After the body is cremated, recite Ardas at that place. Pray that the soul be liberated.

7. Raamkali Sad on page 823 or Jaitsari Ki Var on page 706 are two compositions which are good to recite to console the persons feeling the loss of the departed soul.

8. An Akand Paat should be done in memory of the departed soul sometime within seventeen days after death.

The culmination of one's life is at the moment of death. That one and one-half ounces of soul which remains after it leaves the body must stand and judge itself according to its life's actions. The whole panorama of life passes before on consciousness at the moment of death and the soul stands in judgement of itself. If it can accept its actions and say, "Waheguru", it is liberated. But, if there is regret, sadness and desire, the soul must incarnate again to work out that and learn its lessons. That is why one remembers God's Naam with every breath. One never knows when one's last breath will come and one wants to be prepared to say "Waheguru" or Sat Naam at that moment of judgement. In life, the Naam strengthens one's ability to control the mind, hence the actions, and thus one can live righteously, truthfully, and in Divine connection to the Creator. At that moment of judgement one lives in the original text of Siri Guru Granth Sahib.
upon one's righteous deeds as outweighing one's weaknesses and ignorance and in this transformation unto higher consciousness one can only say, "Waheguru". Truth will prevail at that moment because there is no ego there to interfere.
E. SIKH VOWS

Any ordained Minister of Sikh Dharma may administer Sikh Vows in the presence of Siri Guru Granth Sahib and the Sadh Sangat. Anyone is welcome to take Sikh Vows and should be explained to what the vows are before the ceremony takes place.

The first time Sikh Vows have been administered is in America. This is a beautiful ceremony which has been added to Sikh Dharma to enable one to consciously begin walking on the spiritual path of a Sikh towards becoming Khalsa.

The following sections of "Sikhs Dharma Brotherhood Principles of the Dharma" may be used as a guideline for administering Sikh Vows: Sections I & III A, B, D, E & F. (Enclosed)

Procedure

1. The presiding Minister explains the concept of Sikh Dharma and the life of a Sikh, the concept of commitment, Righteous living, walking on the Spiritual Path, and relationship to Guru and Spiritual Teacher.

2. The Minister asks the persons about to be Sikhs, if anyone has any questions about the vows or Sikh lifestyle, and if so, answers them.

3. The ones about to take the vows stand facing Siri Guru Granth Sahib with folded hands. After each of the following vows they touch their foreheads to the ground in acceptance:
   a. I-A, B
   b. I-C.
   c. I-D, E, F.
d. III-A

e. III-E

This is meant as a guideline and not as a dictum. However, all the vows should be included in some order.

4. Kirtan. (Any shabad like "gur sat gur kaa jo sikh akaa-e.

5. Song of the Khalsa.


7. Ardas

8. Hukam.

I QUALIFICATIONS OF A SIKH

A. He believes in one God, Almighty, Omnipresent, Omnipotent, and Omniscient.

B. The Siri Guru Granth Sahib shall be his only Guru from his day of knowledge to his emergence into supreme light.

C. He shall keep his form in the simple existence as God made him, thereby not removing hairs and keeping them long, intact and natural.

1. The man shall tie his hair in a Rishi knot on the crown of his head to be covered by a cotton cloth known as a turban whenever in public. He will be obliged to keep a dastar (small turban) when he is without his turban. In those situations which require it, he may wear a steel mail over his dastar, over which a turban is to be tied.

2. The woman shall wear her hair on the top of her head and keep it covered with a turban or chuni when in public.

D. He is obliged to meditate on God in the primal hours of each morning and should hold the Name of God through the day while doing righteous deeds.

E. He shall earn through the sweat of his brow and all activities should be in conformity to the ethics and laws as a righteous person. Thereby he shall keep his dealings and activities consciously clear, living a spotless life.

F. It will be obligatory on him to share with his
brotherhood, to help the poor and needy, to protect the weak and to be serviceful to the community and humanity in general.

G. There will be no restrictions or discrimination as to caste, color, creed, and sex toward the membership of the Sikh Dharma Brotherhood if one follows the principles.

II BAPTISED SIKH (AMRIT DHARI SIKH)

When a Sikh qualifies himself and practices the Sikh Dharma he may by his free choice ask the five beloved ones (five Amrit Dhari Sikhs) to baptise him into the order of the Khalsa according to the ceremony of Guru Gobind Singh with amrit prepared with the Khanda. After baptism the Sikh shall abide by the reading of the Jap-ji, Jaap Sahib, full Anand Sahib, Ten Swayas of Guru Gobind Singh, Rehras and Kirtan Sohila every day in addition to chanting the Name of God. He shall always maintain the five "K"s: Kesh (hair), Kach (underwear), Kara (iron bracelet), Kanga (comb) and Kirpan (sword).

III STANDARD PRACTICES

A. DIET. The diet of the Sikh Dharma shall be the diet of the Guru's langar as practiced in the Golden Temple at Amritsar (vegetarian diet, pure and simple, which does not include meat, eggs, alcohol, narcotic drugs, tobacco in any form, or smoking).

B. MORNING PRACTICE. It is required of members of the Sikh Dharma to arise before sunrise, have a cold shower (with or without a warm shower first) meditate on the Bij Mantra (SAT NAM) or the Adi Mantra (EK ONG KAR SAT NAM SIRI WHA GURU) or the Guru Mantra (WAHE GURU), or the Mul Mantra (EK ONG KAR SAT NAM KARTA PURKH NIR BHAC, NIR VER AKAL MOORT AJUNI SAI BHANG GUR PRASAD). JAP. AD SACH JUGAD SACH HEBI SACH, NANAK HOSI BI SACH).

C. GURDWARA

1) The place of congregation shall be known as the Gurdwara (place of Guru, or church). Each Gurdwara shall maintain a free kitchen and, if possible, a rest house.

2. A gurdwara shall only be that place where all the public is allowed to worship, read and reverence the teachings of the Siri Guru Granth Sahib.

3. In a gurdwara only the Siri Guru Granth Sahib shall preside and no person shall be given special or preferential seating, or cushion or chair.

4. All persons entering a gurdwara in the presence of the Siri Guru Granth Sahib shall do so barefoot with a covered head.
D. CEREMONIES. All ordination ceremonies are to be held according to the rites of the Sikh Dharma Brotherhood as prescribed by the Siri Singh Sahib, in the presence of the sadh Sangat. All marriage ceremonies are to be conducted according to the rites of the Sikh Dharma Brotherhood as prescribed by the Siri Singh Sahib in the presence of the Siri Guru Granth Sahib.

E. RELATIONSHIPS

1) It will be obligatory on male members to be gracefully respectful to all women and to practice brotherly love with any woman not his wife or daughter. He shall normally try to live the life of a householder in monogamous marriage.

2) It will be obligatory on all female members to be gracefully respectful to all men and to practice sisterly love with any man not her husband or son. She shall normally try to live the life of a householder in monogamous marriage.

F. SERVICE TO NATION. Each member of the Sikh Dharma shall

1) be of service to community and nation.

2) be available in case of national attack. If a person does not believe in fighting he shall provide humanitarian services. No Sikh shall refrain from offering himself in case of national war on our own soil.

IV In no case are the basic tenets of the Sikh Dharma appealable or amendable.

V SYMBOLS.

A. The symbol of the Sikh Dharma shall be the Adi Shakti as pictured below:

The Adi Shakti is a mystical symbol of infinity. The two side swords represent the protection of God. The central wheel on the tip of the double-edged sword represents the law of Karma and the Universe.

B. The flag of the Sikh Dharma Brotherhood shall be rectangular in the ratio of 7 to 11 divided in half diagonally, the top section in white, the bottom in orange with a blue Adi Shakti in the center, with the orange field to the pole.
V.

F. **AMRIT SANSKAAR**

All Khalsa (ones who have taken amrit) are eligible to give amrit as part of the "Panj Piaare" (the Five Beloved Ones). The Bhai Sahib or his representative chooses the Panj based upon their living example as Khalsa. One may prepare oneself by daily reading of one's Nitnem as explained to one during the amrit ceremony, by doing a daily sadhana, by keeping the five K's, by fluently reading Gurmukhi and by living righteously as a son or daughter of Guru Gobind Singh, living to the codes and conduct as given by the Tenth King.

Any Sikh may write to the Bhai Sahib of Sikh Dharma to express interest in participating in the Amrit Ceremony.

**RECEIVING AMRIT**

Anyone who desires to live as a Khalsa and commit their lives to a righteous discipline according to the Spirit and the principles of the raahat maryaadaa (Codes and Conduct) as given by Guru Gobind Singh may take amrit. Amrit is the ceremony of giving one's head, one's ego, one's intellect, rationalization self-hatred, laziness, fanaticism, weaknesses, strengths, virtue and love to the Guru in exchange for the Nam, and living according to God's will, experiencing fulfillment in every area of life, growth in consciousness, peace and joy. It is recommended that one live as a Sikh according to the "Principles of Sikh Dh\_ (see previous pages) to solidify one's commitment and to make sure that the amrit vows can and will be lived unto death. Taking amrit it is required to meet with the Panj Piare to determine if one is ready and to clear oneself of any doubts or confusion.
G. **KHILLAT-E-KHALSA:**

Any honor given to any member of the Sadh Sangat in the presence of Siri Guru Granth Sahib and Panj Piare.

Khillat means robe - given to honor someone. When the kings in the old days wanted to honor someone, they gave him/her their outer robe. That robe was called khillat.
H. GURU-KA-LANGAR (Guru's place of shelter, security, & anchor)

From the time of Guru Nanak Dev ji, up until the time of Guru Arjun Dev ji, a Gurdwara was called "Dharmsaala." Guru Arjun named what is now commonly known as the Golden Temple, "Harimandar" and then Guru Hargobind started the use of the name "Gurduara". "Gurduara" (ਗੁਰਦੂਰਾਰਾ) means "door to the Guru"; spelled "Gurdwaraa" (ਗੁਰਦਵਾਰਾ) it means "through the Guru"; and both spellings also mean House of the Guru.

Guru Nanak said that each Sikh's house should be "Sach Dharmsaal" (ਸ਼ਚ ਪਾਰਮਾਲ), the place of Truth, Charity, Devotion, shelter and food. From that time, Langar, giving of food, was a tradition in every Sikh's home as well as in every Gurdwara.

It was Guru Amar Das who turned Langar into an Institution. His Langar always had plenty of delicacies. After all the pilgrims were fed, if there was any left-over food, he gave it to the animals and birds. After they were satisfied, any further left-over food was given to the fish in the river.

Guru Gobind Singh said that Bhai Nand Lal was the only Sikh who had a proper Langar at his house, where food was available any time of the day. Disguised as a poor pilgrim, the Guru came to his house at an odd time of day. Bhai Nand Lal was cooking food when the pilgrim asked to be fed. Instead of saying the food was not ready, Bhai Nand Lal gave him half-
cooked dahl and said that he was welcome to it and then asked him to relax for the rest would be ready soon.

Preparation

Whether the Langar is in the home or in the Gurdwara, the same consciousness applies. It is the Guru who is the rice, the Guru who harvested the rice, the Guru who cooked the rice, the Guru who serves the rice and the Guru who eats the rice. Consider that each who comes to partake of food is Guru Gobind Singh himself.

One's hands should always be washed before cooking, heads covered and hairs tied so no hair may fall into the food. One should realize that this is the Guru's food. It is best to do ardas before preparing the food to invoke the Guru's presence and to chant during the preparation to put the most divine vibrations into the food.

One does not taste the food while preparing it. It will come out exactly right when it is prepared in the right consciousness.

Service of Guru-Ka-Langar in the Pangat

The one serving Langar is the Guru's Servant and does this act with utmost devotion and love. Feed everyone who comes to eat until they are nourished and satisfied, and then after all have eaten to their fill and need nothing else, the servers may eat. God takes care of all His creatures. If one is meant to eat, one shall be provided with what one needs. Faith brings fulfillment.
It is best to serve small portions placed lovingly in someone's place, and to go around again to serve more. In this way each person eats what he/she can and no food goes to waste. If there are four items, four people may go around with each item to each individual sitting in the langar lines and graciously serve. Someone may not want a particular item, or very little of something. The server should be conscious, and not in a rush and cause food to be spilled all over the people in the pangat.

In a more informal situation, like in one's home, where it is "family style" (all the dishes are on the table), the host/hostess should be aware of the guests and offer them the food. Some may be too shy to start eating or to ask for something or to help themselves to seconds. Hands should always be cleansed before eating for health reasons, and after eating also, so that one is always ready to serve others.

Whenever someone comes to your house, offer them food or drink, not by saying, "Do you want anything?", but by saying, "I have some juice or tea or food for you ready. May I serve it to you now?"

 már mis khāī vīkā ḅāhū ānī ॥
kṛten ḅāhū pāṛkarā māṃtī ॥ (kā thālān manas ṃ:9)

He alone walks the path of righteousness, says Nanak
Who earns his bread with honest labor and shares with others.

(Var Saarang Slok 1st Channel)
In this modern time which we call the space age, it is true that the technology of science in the physical aspect has extended itself, and that we have crossed all natural barriers and limits. Whereas the natural boundary of religion and of language and the extension of the effectiveness of a tribe used to be not more than 250 miles, within the range of 250 miles, even today, human beings change their speaking habit. Although they may speak the same language, they may belong to the same religion, but the ways of speaking, the technology of Nād, the pronunciation of their words, changes.

If you look at the history of the human, we have tried to accept each other with our differences and our effort is to hopefully help each other. It is towards this goal that we can concentrate meditate and stimulate ourselves to Godhood. Mastery of the faculty is our instinct. It is our very nature in the very molecule of us as human beings. This thing is deeply hidden, that we are finite, who are defined, who are bound by these five tattwas, which excel unto Infinity. It is ingrained in us even those who say they do not believe in any religion. Even those who deride God, they deny God more times per hour than those who praise the Lord. Denying God or praising God—nobody has escaped the word 'God.'

Today we celebrate Bhaisakhi, the birth of the Khalsa. Three hundred and some years ago, the finite being known as Guru Gobind Singh, the father of the Khalsa, could see the unseen times come. He understood it completely the very depth of his being that time was going to come when human would have unlimited technology of the machine but would be very limited their technology of the mind. And it is that barrier of technology of mind which we are unable to cross, which causing us nothing but neurosis and insanity.

It is towards the one reality, that humans can live as humans, humans can enrich themselves as humans, humans can behold themselves as human and humans can behold themselves the form, shape, and in the energy, the extension of their ecstasy unto G that Guru Gobind Singh established the order of the Khalsa. It was for the thought, that this direct descendant of son of God, so promised and so ordained and so told and so practiced. He said a word from himself because he was himself. He was the very self of C.

And those today who do not understand his message are simply denying time and space. Because within time and space there are two things you can do: Blend yourself as pure or blend yourself as a totality, and excel and experience yourself as being of God; or work your neuron get sick, pay the psychiatrist, thirty dollars per hour and live boozing and whatever. The choice is yours.
clear and it is so clear because whether you’re in Viet Nam or in India or in Nepal or in Germany or in France or in America or in Argentina, you cannot escape the time and space. These political boundaries shall not bind the spirit.

To carry that message and that inspiration God chose a great Rishi, a great Tapasia, a great Yogi, a great man of consciousness who did every meditation at Hemkunt and totally merged his consciousness in God. Guru Gobind Singh wrote in his own words: “My consciousness blended totally at the feet of the Lord God and I was awakened. Then I was told by God, ‘Rise: Get up. I’ve got a job for you.’” In his own words Guru Gobind Singh says, “I was in a state of blissful existence, so I said, ‘Can I get out of it?’ and God said, ‘No.’”

the time to come they will stand and offer, will they understand God and the love of God? Do they belong to God? Do they know they have to come to God? Or shall they be worms of the earth?”

Having learned that lesson which was in his heritage, he spoke: “I need a head!” Everybody started looking left, right, up, down. Some even started meditating, closing their eyes, pretending they never heard. They were in such ecstasy of their meditations that even the word of the Guru couldn’t shake them. They pretended they were the highest, because they heard nothing, saw nothing and spoke nothing. But one got up. And Guru said: “Are you not willing to give your head?” That man replied, “I am sorry that you have to ask; I thought you would come and pick it up. Anyway, if you do not understand which head belongs to you, it is mine. Take it.” He showed his strength, there was a vigor, there was a radiance, there was a light. Guru took him inside a tent and then came out with a bleeding sword. Those who were up to that time meditating, pretending to be perfect, swamis, yogis and saddhas, freaked out. This was too much; they were whispering. “He’s gone mad! Something has gone wrong. What is going on? What happened to the House of Guru Nanak?”

And then came a thundering voice: “Another head!” Some ran, some turned their backs and that is where all got divided – Mannmukh (one who is engrossed in Maya), Sanmukh (one who is faithful), and then another Gurmukh (one who is engrossed in Guru’s will) got up and said, “Lord, there’s no need for shouting. You need this head? Here I am. Do what you need.” The story got repeated and again he came: “Hey! I need another head!” And this time they didn’t look at him but said, “Wait a minute. I am ready; come on.” Then the fourth, then the fifth. And then the lightning flushed. The entire spirit of

It had taken from the first Guru to the Ninth Guru to enrich us, to imprint in us that spirit. And that day we were thousands but only five had the courage for dying. One great man, one flaming sword, turned us into lions. And now we live his legacy to die before we fall. And in that spirit when those five stood up and came out alive, everybody at that time questioned themselves why they hadn’t gone in. But no, it was meant for five. Because Gobind Rai as God wished him to be, chose to become Gobind Singh. Then he asked these five, “Give me the Amrit; baptise me.” Guru Gobind Singh expressed this wish, this desire, before the Khalsa, and it is recorded history: “Wahe Guru, Wahe Gobind Singh Aape Guru Chela.” (Great Great Gobind Singh –

"Once I was asked, 'What is the difference between a Sikh and a Khalsa?'
And I answered, 'Sikh is the seeker of the state of consciousness of deathlessness. Khalsa lives it.'"
tokey nivaga.” — “I’ve ordained you as my son to do this job.” And it is a very common thing we always say: “Hey, you being my son, you are supposed to do this.” It is a very ordinary situation which can be seen. A son is supposed to live to the legend of the father, plus more. And thus Guru Gobind Singh was selected.

Now, according to all figures available today, in 34 years it will be the year 2011, and in those years there shall be 4.2 billion more human beings on this earth. The estimate is between 4 to 4.6 at least. That means by the year 2011 we will be 8.6 billion human beings on this earth. As we have multiplied in 4 million years, that amount we are going to double, come what may. They have taken into account all the self-precautions you use. We are now 4.2 billion people on this earth and we do not know how to handle ourselves. Our inter vibratory neuroses and psychic phenomenon has reached to a point of freaking out. Can you imagine when there will be 8.6 billion people? There will be psychiatric wards and hospitals and doctors and sociologists, and imagine what fashions a woman will create to attract the men? What sexual and sensual felonies will be committed to just get a human kick? Have you ever thought, have you ever extended yourself into the thought wave length of what shall happen to us as human beings? That is why Guru Gobind Singh gave the humanity, as directed by God Himself, a very committed, very excellent discipline as a human, so that the man could experience his highest excellence. He gave us bana, bani, seva, simran; and over and above all he gave us undaunted fearlessness. That is why on the day of Baisakhi we are created from the two-edged sword. Our soul is freed that day. A person only sins and lies and does wrong things when he is afraid. But then, with vows of Khalsa, we become deathless.

Once I was asked, “What is the difference between a Sikh and a Khalsa?” And I answered, “Sikh is the seeker of the state of consciousness of deathlessness, Khalsa lives it.” Today we have sat together to enjoy, to remember, and to remind ourselves. We are not going to be just a handful any more. We are going to be millions, billions and zillions of human beings. And we are going to practice the path of Guru Gobind Singh, because this is our privilege, to be here and hereafter. He is not only our Guru, but he is also our father. He took away from us the orphanhood. We never can be orphans. He gave us not the promise of heaven but he gave us the heavens. He never gave us the message as Son of God — he made us sons and daughters of God. We do millions of fashions and trillions of tricks to be known, to be recognized and this is one of the human nature’s human weaknesses. He accelerated so that among the thousands and hundreds of thousands, we are unique and shall continue to be unique, and shall never be in a position to hide ourselves. He took away from us any place of retreat and he set us on the path where we have to just experience everlasting life. “Jivan mukht hoiy tu jeeah.” We are deathless. We bowed ourselves before our Guru, before our God, and thus we have earned the right to call Wahe Guru Ji Ka Khalsa, Wahe Guru Ji Ki Fateh!
RECOMMENDED READING LIST
(a few)

SIKH HISTORY

- **History of Sikh Gurus; and other History Books**
  by Hari Ram Gupta. Published by V.C. Kapur & Sons
  New Delhi, India
  Easy reading.

- **A History of the Sikhs, Vol. I & Vol. II.**
  by Kushwant Singh (he has written other books, also).
  Published by Oxford University Press, New Delhi, India.
  Comprehensive, and well-written. History from Guru Nanak through the 1970's.

- **Glimpses of the Divine Masters**
  by Ranbir Singh. Published by International Traders Corporation, New Delhi.
  Stories from the lives of the ten Sikh Gurus.

- **The Ten Masters**
  by Professor Puran Singh. Published by Chief Khalsa Diwan, Amritsar, India.
  Short Synaposis of Guru's lives.

- **A Brief Account of the Sikh People**
  by Ganda Singh. Pamphlet, published by Delhi Sikh Gurdwara Board, Delhi, India.

- **Guru Ramdas, His Life, Work, and Philosophy**
  New Delhi, India

- **History of Sikh Nation**
  Foundation, Assassination, Resurrection, by Pritam Singh Gill.
  Published by New Academic Publishing Co. Jullundur, India.
  Very Scholarly.

- **Guru for the Aquarian Age**
  by Sardarni Premka Kaur. Published by Spiritual Community,
  San Rafael, CA, U.S.A.

- Other Books by: Harbans Singh
  Fauja Singh
  Prof. Sahib Singh
  **Biographies of individual Sikh Gurus & Sikh leaders**
  are generally very good and authentic.

- Pamphlets by: Teja Singh
  Ganda Singh
  **are easy to read, brief and give general information.**
LIFESTYLE, PHILOSOPHY AND THEOLOGY

- The Sikh Way of Life
  by Ranbir Singh. Published by India Publishers,
  New Delhi, India.

- The Spirit Born People
  by Puran Singh. Published by Languages Department,
  Patiala, India

- The Khalsa Brotherhood
  by Loehlin

- Trinity of Sikhism—Society, Morality, Art
  Philosophy, Religion, State
  by Pritam Singh Gill

- Heritage of Sikh Culture
  Co., Jullundur, India.
  Good reference material, scholarly, easy reading & informative.
  Society, Morality, Art.

- The Sikh Gurus and The Temple of Bread
  by Parkash Singh. Published by Dharam Parchar Committee,
  Amritsar, India.
  A beautiful history and inspirational stories of Guru-ka-Langar
  from the time of Guru Nanak through Guru Gobind Singh.

- Teachings of Yogi Bhajan
  by Yogi Bhajan. Published by Hawthorne, N.Y., New York.
GURBANI AND SIRI GURU GRANTH SAHIB, TRANSLATIONS OF GURBANI

- **A Critical Study of Adi Granth**
  by Surinder Singh Kohli. Published by the Punjab Writers' Cooperative Industrial Society., New Delhi, India.
  A comprehensive study and good reference book for understanding the form and content of Siri Guru Granth Sahib.

- **Asa Di Var**
  by Teja Singh.
  A nice translation and explanation of this morning prayer sung in all Historical Sikh Gurdwaras.

- **The Psalm of Peace**
  by Teja Singh. Published by Khalsa Brothers. Amritsar, India.
  An English Translation of Guru Arjun's "Sukhmani".

- **Peace Lagoon**
  by Sardarni Premka Kaur. Published by Spiritual Community, San Rafael, CA, U.S.A.
  Translations of many Banis of Siri Guru Granth Sahib and Guru Gobind Singh.
CHILDREN'S BOOKS  (Good for adults, too - All illustrated)

- Stories from Sikh History (Soft bound) Books I-IX
  by Kartar Singh & Gurdial Singh Dhillon. Published
  by Hemkunt Press, New Delhi, India.
  Very inspiring stories from Guru Nanak through 1937. More
  Volumes to come.

- The Prophet of Hope (The Life of Guru Gobind Singh)
  by Dr. Gopal Singh. Writers & Publishers Corporation,
  Delhi, India. (Hardbound)

- Sacrifice of the Young Sons of Guru Gobind Singh
  by Dharam Parchar Committee of Shiromani Gurdwara Parbandhak
  Committee, Amritsar, India.

- Guru Teg Bahadur (Soft bound)
  by Jagdish Singh. Published by Makhan Singh for Punjab
  & Sind Bank, New Delhi, India.
FREE PAMPHLETS

Write to:

1. The Sikh Missionary Society, U.K.
   27 Pier Road
   Gravesend (Kent), England. DA 11 9NB
   for pamphlets on many aspects of Sikh Dharma & Sikh History.

2. Dharam Parchar Committee
   S.G.P.C.
   Amritsar, Punjab, India

   Name the subjects and they will send them.