



Anand Karaj

Journey Towards Spirituality





Table Of Content

1. Laavan {Wedding Hymns}
2. Hum Ghar Saajan Aaye
3. Palle Thaidai Laagee
4. Viah Hoa Mere Babula
5. Poori Aasa Ji
6. Keeta Lohriye Kam Su
7. Ardas
8. Philosophy For The Journey
9. Role of Women
10. Importance Of Turban
11. Humility key essence in your Journey
12. SGPC Sikh Matrimonial Ceremony and Conventions

This Sewa has been done by Sewadars & SikhBookClub.

This text is only a translation and only gives the essence of the Guru's Divine word. For a more complete understanding, please read the Gurumukhi Sri Guru Granth Sahib Ji. If any errors are noticed, please notify us immediately via email at walnut@gmail.com.

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Introduction Wedding Hymns

Anand Karaj

Anand Karaj (blissful journey), also known as the main Sikh wedding ceremony is from a composition in the Guru Granth Sahib (Sikh Holy Scripture).

It consists of four verses with each verse representing a stage in the life of a human soul seeking ultimate union with God under the guidance of the Guru.

Each verse is sung as the bride and groom circle around the Guru Granth Sahib.

In the first laanv (verse), the Guru emphasizes the couple must support each other through the various challenges they may face in married life and learn to accept them as the Will of God while sincerely remembering Him at all times.

In the second laanv (verse), the Guru places importance on implementing the divine wisdom found in the Guru Granth Sahib. Doing so removes worldly fears and instills love and respect for God, which brings a sense of discipline in the couple's life. Following this divine path, frees the couple from ego and vices.

The third laanv is the stage where the couple is encouraged to live a more fulfilling spiritual life. This results in detachment of material things and development of deep desire to be one with the Almighty.

In the fourth laanv, the Guru states that in this stage, one's mind is in total tranquility with the realization of God within oneself and at all places.





Laavan: Wedding Hymns

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

Raag Soohee, Fourth Guru

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har pahilarhee laav parvirtee karam drirh-aa-i-aa bal raam jee-o.

O' reverend God! with Your grace, in the first round of the wedding ceremony, the Guru has impressed upon the soul-bride her duty of remembering You.

ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

banee barahmaa vayd Dharam darirhHu paap tajaa-i-aa bal raam jee-o.

Instead of the Vedas of god Brahma, follow the Guru's divine words and embrace the righteous conduct which will make you renounce sins.

ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

Dharam darirhHu har naam Dhi-aavahu simrit naam drirh-aa-i-aa.

Embrace the righteousness and remember God's Name; even the Smritis (The Hindu sacred scriptures) stress upon remembering God.





ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਇਆ ॥

ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਇਆ ॥

satgur gur pooraa aaraaDhahu sabh kilvikh paap gavaa-i-aa.

Always remember and follow the teachings of the perfect Guru; it will eradicate all your sins and vices.

ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇਆ ॥

ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇਆ ॥

sahj anand ho-aa vadbhaagee man har har meethaa laa-i-aa.

That fortunate person to whom God's Name seems pleasantly sweet, a state of peaceful poise and bliss wells up in his mind.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ ਰਚਾਇਆ ॥੧॥

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ ਰਚਾਇਆ ॥੧॥

jan kahai naanak laav pahilee aarambh kaaj rachaa-i-aa. ||1||

Devotee Nanak says, the first laanv is lovingly remembering God, which starts the ceremony of union of the soul-bride and the Husband-God. ||1||

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har doojrhee laav satgur purakh milaa-i-aa bal raam jee-o.

O' reverend God, in the second laanv (round) of the blissful ceremony, You unite the soul-bride with the divine true Guru.

ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

nirbha-o bhai man ho-ay ha-umai mail gavaa-i-aa bal raam jee-o.

With the revered fear of God in her mind, she becomes free of worldly fear and eradicates the filth of ego through the Guru's teachings.





ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

nirmal bha-o paa-i-aa har gun gaa-i-aa har vaykhai raam hadooray.
With the immaculate fear of God in her mind, she sings His praises, and beholds Him right around her.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥

har aatam raam pasaari-aa su-aamee sarab rahi-aa bharpooray.
She realizes that the Supreme soul, the Master-God, is manifested in the entire world and fully pervading everywhere and in everyone.

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੇ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੇ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ ॥

antar baahar har parabh ayko mil har jan mangal gaa-ay.
She realizes the same one God both within her and everywhere outside; joining the devotees of God, she sings the joyous songs of His praises.

ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥੨॥

ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥੨॥

jan naanak doojee laav chala-ee anhad sabad vajaa-ay. ||2||
Devotee Nanak says, God has initiated the second laanv for the union of the soul-bride with Him; the non stop divine melody is playing in her heart. ||2||

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har teejrhee laav man chaa-o bha-i-aa bairaagee-aa bal raam jee-o.
O' reverend God, in the third laanv, the soul-bride feels detached from the worldly desires and in her mind arises an intense desire to unite with You.





ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਤ ॥

sant janaa har mayl har paa-i-aa vadbhaagee-aa bal raam jee-o.

Only those fortunate soul-brides realize God who are blessed to meet with God's saintly persons.

ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥

ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥

nirmal har paa-i-aa har gun gaa-i-aa mukh bolee har banee.

They sing and utter the Guru's divine words of the praises of the immaculate God and realize Him.

ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ ਕਹਾਣੀ ॥

ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ ਕਹਾਣੀ ॥

sant janaa vadbhaagee paa-i-aa har kathee-ai akath kahaanee.

Only the fortunate soul-brides realize God through the company of saintly persons and always sing the indescribable virtues of God.

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਤ ॥

hirdai har har har Dhun upjee har japee-ai mastak bhaag jee-o.

By doing so, a continuous divine melody starts playing in their hearts; but they can remember God only if they are preordained for it.

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਤ ॥੩॥

jan naanak bolay teejee laavai har upjai man bairaaag jee-o. ||3||

Devotee Nanak says that in the third laavn of wedding, an intense love and yearning for union with God wells up in the mind of the soul-bride. ||3||





ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਹਰਿ ਚਤੁਰਥੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਤ ॥

har cha-utharhee laav man sahj bha-i-aa har paa-i-aa bal raam jee-o.
O' reverend God, in the fourth laavn, a sense of spiritual poise wells up in the mind of the soul-bride and she unites with You.

ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਤ ॥

gurmukh mili-aa subhaa-ay har man tan meethaa laa-i-aa bal raam jee-o.
The soul-bride who realizes God through the Guru's teachings, becomes imbued with His love and He becomes pleasingly sweet to her mind and heart.

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥

har meethaa laa-i-aa mayray parabh bhaa-i-aa an-din har liv laa-ee.
The soul-bride whom God seems sweet, becomes pleasing to Him and she always remains attuned to Him.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥

man chindi-aa fal paa-i-aa su-aamee har naam vajee vaaDhaa-ee.
That soul bride unites with the Master-God, which is the fruit of her heart's desire; and she always remains in high spirits by meditating on God's Name.

ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ ॥

ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ ॥

har parabh thaakur kaaj rachaa-i-aa Dhan hirdai naam vigaasee.
The soul-bride, for whom the Master-God initiated the ceremony of union with Him, blossoms in her heart by remembering God with adoration.





ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ॥੪॥੨॥

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਤੁਰੀ ਲਾਵੈ ਹਰਿ ਪਾਝਾ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ॥੪॥੨॥

jan naanak bolay cha-uthee laavai har paa-i-aa parabh avinaasee. ||4||2||

Devotee Nanak says, in the fourth laavn, the soul-bride unites with the eternal God. ||4||2||





Hum Ghar Saajan Aaye

ਰਾਗੁ ਸੁਹੀ ਮਹਲਾ ੧ ਛੰਤੁ ਘਰੁ ੨

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਛੰਤੁ ਘਰੁ ੨

raag soohee mehlaa 1 chhant ghar 2

Raag Soohee, First Guru, Chhant, Second Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad.

One eternal God, realized by the grace of the True Guru.

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥

ham ghar saajan aa-ay.

My dear friend-God has become manifest in my heart.

ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ ॥

ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ ॥

saachai mayl milaa-ay.

The eternal God has united me with Himself

ਸਹਜਿ ਮਿਲਾਏ ਹਰਿ ਮਨਿ ਭਾਏ ਪੰਚ ਮਿਲੇ ਸੁਖੁ ਪਾਇਆ ॥

ਸਹਜਿ ਮਿਲਾਏ ਹਰਿ ਮਨਿ ਭਾਏ ਪੰਚ ਮਿਲੇ ਸੁਖੁ ਪਾਇਆ ॥

sahj milaa-ay har man bhaa-ay panch milay sukh paa-i-aa.

Because of this union, I am in spiritual equipoise and God seems pleasing to my mind; my sensory organs are united in God's love and I am enjoying bliss.





ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸੇਤੀ ਮਨੁ ਲਾਇਆ ॥

ਸਾਝੈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਝੈ ਜਿਸੁ ਸੇਤੀ ਮਨੁ ਲਾਝੁਆ ॥

saa-ee vasat paraapat ho-ee jis saytee man laa-i-aa.

I have received that thing, the wealth of Naam, for which my mind was longing.

ਅਨਦਿਨੁ ਮੇਲੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ ॥

ਅਨਦਿਨੁ ਮੇਲੁ ਭਝੁਆ ਮਨੁ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ ॥

an-din mayl bha-i-aa man maani-aa ghar mandar sohaa-ay.

My mind is fully satiated because it always remains united with God's name; my heart and sensory organs have become beauteous.

ਪੰਚ ਸਬਦ ਧੁਨਿ ਅਨਹਦ ਵਾਜੇ ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥੧॥

ਪੰਚ ਸਬਦ ਧੁਨਿ ਅਨਹਦ ਵਾਜੇ ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥੧॥

panch sabad Dhun anhad vaajay ham ghar saajan aa-ay. ||1||

My friend God has manifest Himself in my heart, I feel as if the celestial tunes of five musical instruments are playing within me continuously. ||1||





Palle Thaidai Laagee

ਸਲੋਕ ਮ: ੫ ॥

ਸਲੋਕ ਮ: ੫ ॥

salok mehlāa 5.

Shalok, Fifth Guru:

ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵਜਾਈ ਛੋੜਿਆ ਹਭੁ ਕਿਝੁ ਤਿਆਗੀ ॥

उसतति निंदा नानक जी मै हभ वजाई छोड़िआ हभु किझु तिआगी ॥

ustat nindaa naanak jee mai habh vanjaa-ee chhorhi-aa habh kijh ti-aagee

O' Nanak, I have forsaken all praise or slander of anybody, and have also renounced all other worldly involvements.

ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਭੈ ਲਾਗੀ ॥੧॥

हभे साक कूड़ावे डिठे तउ पलै तैभै लागी ॥ १ ॥

habhay saak koorhaavay dithay ta-o palai taidai laagee. ||1||

O' God, I have realized that all worldly relations are false (temporary), therefore, I have come to your refuge. ||1||





Viah Hoa Mere Babula

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

vee-aahu ho-aa mayray babulaa gurmukhay har paa-i-aa.

O' my father, by the Guru's Grace I am married (spiritually united) with God.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ॥

agi-aan anDhayraa kati-aa gur gi-aan parchand balaa-i-aa.

The darkness of ignorance has been dispelled. The Guru has revealed the blazing light of spiritual wisdom.

ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਲਾਧਾ ॥

ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਲਾਧਾ ॥

bali-aa gur gi-aan anDhayraa binsi-aa har ratan padaarath laaDhaa.

This spiritual wisdom given by the Guru shines forth, and the darkness has been dispelled. I have found the Priceless Jewel of the Naam.

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥

ha-umai rog ga-i-aa dukh laathaa aap aapai gurmat khaaDhaa.

My malady of Ego has been dispelled, my sorrows are over, the Guru's teachings helped me consume my egoistic nature.





ਅਕਾਲ ਮੂਰਤਿ ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਇਆ ॥

ਅਕਾਲ ਮੂਰਤਿ ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਇਆ ॥

akaal moorat var paa-i-aa abhinaasee naa kaday marai na jaa-i-aa.

I have obtained the immortal and imperishable God as my Groom, who never dies or goes anywhere.

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੋਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥੨॥

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੋਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥੨॥

vee-aahu ho-aa mayray baabolaa gurmukhay har paa-i-aa. ||2||

O my dear father, my marriage (union with God) has been solemnized, and through the Guru's teachings, I have realized God (within myself).





Poori Aasa Ji

ਪੂਰੀ ਆਸਾ ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ ॥

ਪੂਰੀ ਆਸਾ ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ ॥

Pūrī āsā jī mansā mere rām.

My hopes and desires have been fulfilled, O my Lord.

ਮੋਹਿ ਨਿਰਗੁਣ ਜੀਉ ਸਭਿ ਗੁਣ ਤੇਰੇ ਰਾਮ ॥

ਮੋਹਿ ਨਿਰਗੁਣ ਜੀਤ ਸਭਿ ਗੁਣ ਤੇਰੇ ਰਾਮ ॥

mohi nirgun jee-o sabh gun tayray raam.

O' God, I was unvirtuous but whatever virtues I have now, are Your blessings.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਠਾਕੁਰ ਮੇਰੇ ਕਿਤੁ ਮੁਖਿ ਤੁਧੁ ਸਾਲਾਹੀ ॥

ਸਭਿ ਗੁਣ ਤੇਰੇ ਠਾਕੁਰ ਮੇਰੇ ਕਿਤੁ ਮੁਖਿ ਤੁਧੁ ਸਾਲਾਹੀ ॥

sabh gun tayray thaakur mayray kit mukh tuDh saalaahee.

O' my Master, You possess all the virtues, I cannot find good enough words to praise You.

ਗੁਣੁ ਅਵਗੁਣੁ ਮੇਰਾ ਕਿਛੁ ਨ ਬੀਚਾਰਿਆ ਬਖਸਿ ਲੀਆ ਖਿਨ ਮਾਹੀ ॥

ਗੁਣੁ ਅਵਗੁਣੁ ਮੇਰਾ ਕਿਛੁ ਨ ਬੀਚਾਰਿਆ ਬਖਸਿ ਲੀਆ ਖਿਨ ਮਾਹੀ ॥

gun avgun mayraa kichh na beechaari-aa bakhas lee-aa khin maahee.

You did not take into account any of my virtues or vices and forgave me in an instant.

ਨਉ ਨਿਧਿ ਪਾਈ ਵਜੀ ਵਾਧਾਈ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥

ਨਉ ਨਿਧਿ ਪਾਈ ਵਜੀ ਵਾਧਾਈ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥

na-o niDh paa-ee vajee vaaDhaa-ee vaajay anhad tooray.





I feel I have received all the nine treasures; my morale has become high and the unstruck music of spiritual bliss has started playing.

ਕਹੁ ਨਾਨਕ ਮੈ ਵਰੁ ਘਰਿ ਪਾਇਆ ਮੇਰੇ ਲਾਥੇ ਜੀ ਸਗਲ ਵਿਸੁਰੇ ॥੪॥੧॥

कहु नानक मै वरु घरि पाइआ मेरे लाथे जी सगल विसूरे ॥४॥१॥

kaho naanak mai var ghar paa-i-aa mayray laathay jee sagal visooray. ||4||1||

Says Nanak, I have found my Husband Lord within my own home, and all my anxiety is forgotten. ||4||1||





Keeta Lohriye Kam Su

ਪਉੜੀ ॥

ਧਤੜੀ ॥

pa-orhee.

Pauree:

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

keetaa lorhee-ai kamm so har peh aakhee-ai.

Whatever work you wish to accomplish, pray to God.

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥

kaaraj day-ay savaar satgur sach saakhee-ai.

He will resolve your affairs; the True Guru gives His Guarantee of Truth.

ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥

ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥

santaa sang niDhaan amrit chaakhee-ai.

The treasure of Naam and the taste of the ambrosial nectar of God's Name is obtained in the holy congregation.

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥

bhai bhanjan miharvaan daas kee raakhee-ai.

O' merciful God, the destroyer of fear, please protect the honor of Your servant.





ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥

ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥

naanak har gun gaa-ay alakh parabh laakhee-ai. ||20||

O' Nanak, by singing His praises, we can comprehend the incomprehensible God.





ARDAS

Prayer

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ ॥

Ek-Oankar. Waheguroo Ji Ki Fateh

God is One. All victory is of the Wondrous Guru (God).

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ ।

Sri Bhagouti ji Sahai

May the respected sword (God in the form of the Destroyer of evil doers) help us!

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

Vaar Sri Bhagouti Ji Ki Paatshaahee Dasvee

Ode of the respected sword recited by the Tenth Guru.

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae

First remember the sword (God in the form of Destroyer of evil doers); then remember Nanak (dwell on his spiritual contribution).

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ॥

Angad Gur Te Amar Das, Raamdaasai Hoya Sahai

Then remember and meditate upon Guru Angad, Guru Amar Das and Guru Ram Das; May they help us! (dwell on their spiritual contribution)

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥

Arjan Hargobind No Simrou Sri Har Rai

Remember and meditate upon Guru Arjan, Guru Hargobind and Respected Guru Har Rai. (dwell on their spiritual contribution)





ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ ॥

Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye

Remember and meditate upon respected Guru Har Krishan, by having the sight of whom, all pains vanish. (dwell on their spiritual contribution)

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

Teg Bahadur Simareeai Ghar No Nidh Avai Dhai

Remember Guru Tegh Bahadur and then nine sources of spiritual wealth will come hastening to your home.

ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥

Sabh Thai Ho-e Sahaai

Oh God! kindly help us everywhere by showing us the path.

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥

Dasvaa Paatshaah Guru Gobind Singh Ji Sabh Thai Ho-e Sahaai

Remember the respected Tenth Guru Gobind Singh (dwell on his spiritual contribution). Oh God! kindly help us everywhere by showing us the path.

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

Dasa Paatsaaheea Di Jot Sri Guru Granth Sahib Ji, De Paath Deedaar Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo

Think and meditate upon the divine light of the Ten Kings contained in the respected Guru Granth Sahib and turn your thoughts to the divine teachings of and get pleasure by the sight of Guru Granth Sahib; Utter Wahe Guru (Wondrous God)!





ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ,
ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ,
ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

**Panja Piyariya, Chauhaa Sahibzadiya, Chaliya Mukhtiya, Huthiya, Jupiya,
Tupiya, Jina Nam Jupiya, Vand Shakiya, Deg Chalaee, Teg Vaahee, Dekh Ke
Andhith Keetaa, Tinhaa Piariyaa, Sachiaariyaa Dee Kamaaee, Da Dhiyaan
Dhar Ke Bolo Ji Waheguroo**

*Think of the deeds of the Five Beloved Ones, of the four sons (of Guru Gobin-
d Singh); of the Forty Martyrs; of the brave Sikhs of indomitable determina-
-tion; of the devotees steeped in the colour of the Naam; of those who were
absorbed in the Naam; of those who remembered the Naam and shared*

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ,
ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ,
ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

**Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees Dithe, Bund Bund Kuttai,
Khopriya Luhaiya, Charukriya Te Churhe, Aariaa Naal Chiraae Ge,
Gurdwaraiya Di Seva Layee Kurbania Keethiya, Dharam Nehee Haariye,
Sikhi Kesaa Suwaasaa Naal Nibaahee, Tina Dee Kamaaee Daa Dhiyaan Dhar
Ke Bolo Ji Waheguroo**

*Think of and remember the unique service rendered by those brave Sikh
men as well as women, who sacrificed their heads but did not surrender
their Sikh Religion; Who got themselves cut to pieces from each of the joints
of the body; Who got their scalps removed; Who were tied and rotated on the
wheels and broken into pieces; Who were cut by saws; Who were flayed alive*





; Who sacrificed themselves to upkeep the dignity of the Gurdwaras; Who did not abandon their Sikh faith; Who kept their Sikh Religion and saved their long hair till their last breath; Utter Wahe Guru (Wondrous God)!

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

Saarey Takhta Sarbat Gurdwariya Daa Dhiyaan Dhur Ke Bolo Ji Waheguroo

Turn your thoughts to all of the seats of Sikh Religion and all the Gurdwaras; utter Wahe Guru (Wondrous God)!

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੋ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।

**Prithme Sarbat Khaalsaa Ji Ki Ardaas Hai Ji, Sarbat Khaalsaa Ji Ko Waheguroo
Waheguroo Waheguroo Chit Aavai Chit Aavan Ka Sadkaa Surab Sukh Hovai**

First the entire respected Khalsa make this supplication that may they meditate on Your Name; and may all pleasures and comforts come through such meditation.

*ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਹਿ,
ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!*

**Jahaa Jahaa Khaalsaa Ji Saahib, Tahaa Tahaa Ruchhiya Riyaa-it, Deg Teg Fateh,
Bira Ki Paij, Panth Ki Jeet, Sree Saahib Ji Sahaai Khaalse Ji Ko Bol Baaley,
Bolo Ji Waheguroo**

Wherever respected Khalsa is present, give Your protection and grace; May the free kitchen and sword never fail; Maintain the honour of your devotees; Confer victory upon the Sikh people; May the respected sword always come to our assistance; May the Khalsa always get honours; Utter Wahe Guru (Wondrous God)!





ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!!!

Sikhaa Noo Sikhee Daan, Kesh Daan, Rehit Daan, Bibek Daan, Bharosaa Daan, Daanaa Sir Daan Naam Daan, Chounkiyaa Jhande Bunge Jugo Jug Attal, Dharam Ka Jai Kaar Bolo Ji Waheguroo

Kindly confer upon the Sikhs the gift of Sikhism, the gift of long hair, the gift of observing Sikh laws, the gift of divine knowledge, the gift of firm faith, the gift of belief and the biggest gift of Name. O God! May the choirs, the mansion and the banners exist forever; may the truth ever triumph; utter Wahe Guru (Wondrous God)!

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ ।

Sikhaa Daa Man Neevaa, Mat Uchee, Mat Pat Daa Raakhaa Aap Waheguroo

May the minds of all the Sikhs remain humble and their wisdom exalted; O God! You are the protector of wisdom.

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰ.....ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ ।

Hey Nimaneeaa De Maan, Nitaneeaa De Taan, Nioteeaa Di Ot, Sachey Pita Waheguroo (Aap Di Hazoor....Di Aardas hai Ji)

O True Father, Wahe Guru! you are the honour of the meek, the Power of the helpless ones, the shelter of the shelterless, we humbly make prayer in your presence.....(substitute the occasion or prayer made here).





ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ / ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ /

Akhar Vaadhaa Ghaataa Bhul Chuk Maaf Karnee, Sarbat De Kaaraj Raas Karney.

Kindly pardon our errors and shortcomings in reciting the above Prayer.

Kindly fulfill the objects of all.

ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨ ਚਿੱਤ ਆਵੇ / ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ /

**Seyee Piyare Mel, Jina Miliya Teraa Naam Chit Aavai, Naanak Naam Chardi Kala
Tere Bhaaney Sarbat Daa Bhalaa**

Kindly cause us to meet those true devotees by meeting whom, we may remember and meditate upon Your Name. O God! through the True Guru Nanak, may Your Name be exalted, and may all prosper according to Your will.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

Waheguroo Ji Ka Khaalsaa Waheguroo Ji Ki Fateh

The Khalsa belongs to God; all victory is the victory of God.





Philosophy For The Journey

Philosophy of Sikhism is characterized by logic, comprehensiveness and its "without frills" approach to the spiritual and material world. Its theology is marked by simplicity. In Sikh ethics there is no conflict between the individual's duty to the self and that towards society (sangat).

Sikhism is the youngest world religion founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being and the Creator (Waheguru) of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space. Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of incarnation has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction. The Sikh religion teaches that the goal of human life is to break the cycle of birth and death and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name (Naam) and performance of acts of service and charity.

Naam Marg emphasizes daily devotion to the remembrance of God. One has to control the five feelings, viz., Kam (Desire), Krodh (anger), Loabh (greed), Moh (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion.





The goal of human life is to merge with God and this is accomplished by following the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does, however, recognize the importance of Gian Marg (Path of Knowledge) and Karam Marg (Path of Action). It lays greatest stress on the need for earning God's Grace in order to reach the spiritual goal.

Sikhism is a modern, logical, and practical religion. It believes that normal family-life (Grahast) is no barrier to salvation. Celibacy or renunciation of the world is not necessary to achieve salvation. It is possible to live detached in the midst of worldly ills and temptations. A devotee must live in the world and yet keep his head above the usual tension and turmoil. He must be a scholarly soldier, and saint for God.

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected purdah system (women wearing veils). In order to keep the mind focused on Him one must meditate on the holy Name (Naam) and perform the acts of service and charity. It is considered honorable to earn one's livelihood through honest work (Kirat Karna) and not by begging or dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need, through the Daswandh (10% of his earnings). Seva, community service is also an integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

Sikh religion advocates optimism and hope. It does not accept the ideology of pessimism. The Gurus believed that this life has a purpose and a goal. It offers an opportunity for self and God realization. Moreover man is responsible for his own actions. He cannot claim immunity from the results of his actions. He must therefore be very vigilant in what he does.





The Sikh Scripture, Guru Granth Sahib, is the Eternal Guru. This is the only religion which has given the Holy Book the status of a religious preceptor. There is no place for a living human Guru (Dehdhari) in Sikh religion. Courtesy www.sikhpoint.com





Role Of Women

The principles of Sikhism state that women have the same souls as men and possess an equal right to cultivate their spirituality. They can lead religious congregations, take part in the Akhand Path (the continuous recitation of the Holy Scriptures), perform Kirtan (congregational singing of hymns), work as Granthis (priests). They can participate in all religious, cultural, social, and secular activities. Sikhism was the first major world religions giving equality to men and women. Guru Nanak, preached gender-based equality, and the gurus who succeeded him encouraged women to take a full part in all the activities of Sikh worship and practice.

The Guru Granth Sahib states

"Women and men, all are created by God. All this is God's play. Says Nanak all thy creation is good and Holy" -SGGS p.304

Sikh history has recorded the role of women portraying them as equal in service, devotion, sacrifice, and bravery to men. Many examples of women's moral dignity, service, and self-sacrifice are written in the Sikh tradition. According to Sikhism, men and women are two sides of the same coin.

In the system of interrelations and interdependence where man takes birth from woman, and woman is born of man's seed. According to Sikhism a man cannot feel secure and complete in his life without a woman, and a man's success is related to the love and support of the woman who shares her life with him, and vice versa. Guru Nanak said:

"[it] is a woman who keeps the race going" and that we should not "consider woman cursed and condemned, [when] from woman are born leaders and kings." SGGS Page 473.





Salvation: An important point to raise is whether a religion considers women capable of achieving salvation, realisation of God here or the highest spiritual realm. The Guru Granth Sahib states,

“In all beings is the Lord pervasive, the Lord pervades all forms male and female” (Guru Granth Sahib, p.605).

From the above statement from the Guru Granth Sahib, the light of God rests equally with both sexes. Both men and women can therefore attain equally salvation by following Guru’s teachings. In many religions, a woman is considered a hindrance to man’s spirituality, but not in Sikhism.

The Guru rejects this. In ‘Current Thoughts on Sikhism’, Alice Basarke states, “the first Guru put woman on a par with man...woman was not a hindrance to man, but a partner in serving God and seeking salvation”.

Marriage: Guru Nanak recommended grhastha—the life of a householder, Instead of celibacy and renunciation, Husband and wife were equal partners and fidelity was enjoined upon both. In the sacred verses, domestic happiness is presented as a cherished ideal and marriage provided a running metaphor for the expression of love for the Divine. Bhai Gurdas, poet of early Sikhism and an authoritative interpreter of the Sikh doctrine, pays high tribute to women.

He says:

"A woman, is the favourite in her parental home, loved dearly by her father and mother. In the home of her in-laws, she is the pillar of the family, the guarantee of its good fortune... Sharing in spiritual wisdom and enlightenment and with noble qualities endowed, a woman, the other half of man, escorts him to the door of liberation." (Varan, V.16)





Equal Status: *To ensure equal status between men and women, the Gurus made no distinction between the sexes in matters of initiation, instruction or participation in sangat (holy fellowship) and pangat (eating together) activities.*

According to Sarup Das Bhalla, Mahima Prakash, Guru Amar Das disfavoured the use of the veil by women. He assigned women to supervise some communities in disciples and preached against the custom of sati. Sikh history records the names of several women, such as Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur and Maharani Jind Kaur, who played important roles in the events of their time

Education: *Education is considered very important in Sikhism. It is the key to anyone's success. It is a process of personal development and it is the reason why the 3rd Guru set up many schools. The Guru Granth Sahib states, "All divine knowledge and contemplation is obtained through the Guru" (Guru Granth Sahib, p.831).*

Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women. In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes, "Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women folk".

Restrictions on Clothes: *Apart from requiring women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states,*





“Avoid wearing those clothes in which the body is uncomfortable and mind is filled with evil thoughts.” SGGS, Page 16

Thus, the Sikhs will realise what type of clothes fill the mind with evil thoughts and should avoid them. Sikh women are expected to defend themselves with Kirpan (sword) and others, this is unique for women because it is the first time in history when women were expected to defend themselves and they are not expected to be dependent on men for physical protection. SGGS Quotes: "In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. " Sggs Page 223.

From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. Guru Nanak, SGGS Page 473

In regard to dowry: "O my Lord, give me thy name as my wedding gift and dowry." Shri Guru Ram Das ji, Page 78, line 18 SGGS

Regarding the practice of Purdah: "Stay, stay, O daughter-in-law - do not cover your face with a veil. In the end, this shall not bring you even half a shell. The one before you used to veil her face; do not follow in her footsteps. The only merit in veiling your face is that for a few days, people will say, "What a noble bride has come". Your veil shall be true only if you skip, dance and sing the Glorious praises of God. -P. 484, SGGS





Women and indeed all souls were strongly encouraged to lead a spiritual life: "Come, my dear sisters and spiritual companions; hug me close in your embrace. Let's join together, and tell stories of our All-powerful Husband Lord."-Guru Nanak, pg 17, SGGS.

"Friend, all other wear ruins happiness, the wear that to the limbs is torment, and with foul thinking fills the mind"-SGGS Page 16





Importance Of Turban

Turban is and has always been an inseparable part of a Sikh. Since about 1500 A.D and the time of Guru Nanak, the founder of Sikhism, Sikhs have been wearing the turban.

The turban or "pagri" often shortened to "pag" or "dastar" are different words in various dialect for the same article. All these words refer to the garment worn by both men and women to cover their heads. It is a headdress consisting of a long scarf-like single piece of cloth wound round the head or sometimes an inner "hat" or patka. Traditionally in India, the turban was only worn by men of high status in society; men of low status or of lower castes were not allowed to wear a turban.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been closely associated with Sikhism since the very beginning of Sikhi in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for all adult males. Vast majority of people who wear turbans in the Western countries are Sikhs. The Sikh pagdi is also called dastaar. 'Dastar' is a Persian word. It means 'Hand of God' implying His Blessing. Sikhs are famous for their many and distinctive turbans. Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-muslims were strictly barred from wearing one.

Guru Gobind Singh, in defiance of this infringement by the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers.





He wanted his Khalsa to be distinct and be determined "to stand out from the rest of the world". He wanted them to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended; for he wanted his 'Saint-Soldiers to not only be easily recognizable, but easily found as well.

When a Sikh man or woman dons a turban, the turban ceases to be just a band of cloth; for it becomes one and the same with the Sikh's head. The turban, as well as the four other articles of faith worn by Sikhs, has an immense spiritual and temporal significance. While the symbolism associated with wearing a turban are many — sovereignty, dedication, self-respect, courage and piety, but!, the main reason that Sikhs wear a turban is to show--their love, obedience and respect for the founder of the Khalsa Guru Gobind Singh.

The above high-lighted words need to be replaced by something else. Could be 'reasons for'

"The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kaurs who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out from six billion people. It is a most outstanding act."

(Quoted from Sikhnet)





Humility key essence in your Journey

Humility is an important aspect of Sikhism. According to this, Sikhs must bow in humility before God. Humility or Nimrata, in Punjabi are closely related words. Nimrata is a virtue that is vigorously promoted in Gurbani. The translation of this Punjabi word is "Humility", "Benevolence" or "Humbleness." Someone whose mind is not distracted by the thought that he or she is better or more important than someone.

Problem area - not a correct sentence above

This is an important quality for all humans to nurture and one that is an essential part of a Sikh's mind set and this quality must accompany the Sikh at all times. The other four qualities in the Sikh arsenal are: Truth (Sat), Contentment (Santokh), Compassion (Daya) and Love(Pyaar).

These five qualities are essential to a Sikh and it is their duty to meditate and recite Gurbani to inculcate these virtues and make them a part of their personality.

What Gurbani tells us:

"The fruit of humility is intuitive peace and pleasure. With Humility they continue to meditate on God, the Treasure of excellence. The God-conscious being is steeped in humility. One whose heart is mercifully blessed with abiding humility. Sikhism deal Humility as begging bowl before the god,"

Guru Nanak, First Guru Of Sikhism:





"Listening and believing with love and humility in your mind cleanse yourself with the Name, at the sacred shrine deep within."- SGGS Page 4.

"Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body."-SGGS Page 6.

"In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there." SGGS Page 8.

"Modesty, humility and intuitive understanding are my mother-in-law and father-in-law" -SGGS Page 152.





SGPC (Sikh Matrimonial Ceremony and Conventions)

- 1. A Sikh man and woman should enter wedlock without giving thought to the prospective spouse's caste and descent.*
- 2. A Sikh's daughter must be married to a Sikh.*
- 3. A Sikh's marriage should be solemnized by Anand marriage rites.*
- 4. Child marriage is taboo for Sikhs.*
- 5. When a girl becomes marriageable, physically, emotionally and by virtue of maturity of character, a suitable Sikh match should be found and she be married to him by Anand marriage rites.*
- 6. Marriage may not be preceded by an engagement ceremony. But if an engagement ceremony is sought to be held, a congregational gathering should be held and, after offering the Ardas before the Guru Granth Sahib, a kirpan, a steel bangle and some sweets may be tendered to the boy.*
- 7. Consulting horoscopes for determining which day or date is auspicious or otherwise for fixing the day of the marriage is a sacrilege. Any day that the parties find suitable by mutual consultation should be fixed.*
- 8. Putting on floral or gilded face ornamentation, decorative headgear or red thread band round the wrist, worshiping of ancestors, dipping feet in milk mixed with water, cutting a berry or jandi (Prosopis spicigera) bushes, filling pitcher, ceremony of retirement in feigned displeasure, reciting*





couplets, performing havans (Sacrificial fire), installing vedi (a wooden canopy or pavilion under which Hindu marriages are performed), prostitutes dances, drinking liquor, are all sacrileges.

9. The marriage party should have as small a number of people as the girl's people desire. The two sides should greet each other singing sacred hymns and finally by the Sikh greetings of Waheguru ji ka Khalsa, Waheguru ji ki Fateh.

10. For marriage, there should be a congregational gathering in the holy presence of Guru Granth Sahib. There should be hymn-singing by ragis or by the whole congregation. Then the girl and the boy should be made to sit facing the Guru Granth Sahib. The girl should sit on the left side of the boy.

After soliciting the congregation's permission, the master of the marriage ceremony (who may be a man or a woman) should bid the boy and girl and their parents or guardians to stand and should offer the Ardas for the commencement of the Anand marriage ceremony.

The officiant should then apprise the boy and the girl of the duties and obligations of conjugal life according to the Guru's tenet. He should initially give to the two an exposition of their common mutual obligations. He should tell them how to model the husband-wife relationship on the love between the individual soul and the Supreme Soul in the light of the contents of circumambulation (Lavan) hymns in the Suhi measure (rag) section (The bulk of the Guru Granth (the Sikh holy book) is divided on the basis of the ragas (measures) of the Indian classical music.





Suhi is one of the ragas featuring in the Guru Granth Sahib) of the Guru Granth Sahib.

He should explain to them the notion of the state of "a single soul in two bodies" to be achieved through love and make them see how they may attain union with the Immortal Being discharging duties and obligations of the householders' life.

Both of them, they should be told, have to make their conjugal union a means to the fulfillment of the purpose of the journey of human existence; both have to lead clean and Guru-oriented lives through the instrumentality of their union. He should then explain to the boy and girl individually their respective conjugal duties as husband and wife.

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

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





The boy and girl should bow before the Guru Granth Sahib to betoken their acceptance of these instructions. Thereafter, the girl's father or the principal relation should make the girl grasp one end of the sash which the boy is wearing over his shoulders and the person in attendance of the Guru Granth Sahib should recite the matrimonial circumambulation stanzas {Lavan of the fourth Guru in the Suhi musical measure section of the Guru Granth Sahib } (Pp. 773-4). After the conclusion of the recitation of each of the stanzas, the boy, followed by the girl holding the end of the sash, should go round the Guru Granth Sahib while the ragis or the congregation sing out the recited stanza.

The boy and girl, after every circumambulation, should bow before the Guru Granth Sahib in genuflexion, lowering their forehead to touch the ground and then stand up to listen to the recitation of the next stanza. There being four matrimonial circumambulation stanzas in the concerned hymn, the proceeding will comprise four circumambulations with the incidental singing of the stanza. After the fourth circumambulation, the boy and girl should, after bowing before the Guru Granth Sahib, sit down at the appointed place and the Ragis or the person who has conducted the ceremony should recite the first five and the last stanza of the Anand Sahib.

Thereafter, the Ardas should have offered to mark the conclusion of the Anand marriage ceremony and the sacred pudding, distributed'.

11. Persons professing faiths other than the Sikh faith cannot be joined in wedlock by the Anand Karaj ceremony.





12. No Sikh should accept a match for his/her son or daughter for monetary consideration.

13. If the girl's parents at any time or on any occasion visit their daughter's home and a meal is ready there, they should not hesitate to eat there. Abstaining from eating at the girl's home is a superstition. The Khalsa has been blessed with the boon of victuals and making others eat by the Guru and the Immortal Being. The girl's and boy's people should keep accepting each other's hospitality, because the Guru has joined them in a relationship of equality (Prem Sumarag).

14. If a woman's husband has died, she may, if she so wishes, finding a match suitable for her, remarry. For a Sikh man whose wife has died, similar ordinance obtains.

15. The remarriage may be solemnized in the same manner as the Anand marriage.

16. Generally, no Sikh should marry a second wife if the first wife is alive.

17. A baptized ought to get his wife also baptized.





Journey towards Spirituality

Guru Granth Sahib is an eternal living Guru, a poetic composition of Sikh Gurus, Hindu and Muslim Saints. The compilation is a gift from God through them to all mankind. The vision in the Guru Granth Sahib is of a society based on Divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. In Guru Granth Sahib women are highly respected with equal roles as men.

Women have the same souls as men and thus possess an equal right to cultivate their spirituality with equal chance of achieving liberation. Women can participate in all religious, cultural, social, and secular activities including leading religious congregations.

Sikhism advocates equality, social justice, service to humanity, and tolerance for other religions. The essential message of Sikhism is spiritual devotion and reverence of God at all times while practicing the ideals of compassion, honesty, humility and generosity in everyday life. The three core tenets of the Sikh religion are meditating and remembering God, Working for Honest living and sharing with others.

Congratulations for making an effort to go on this Spiritual Journey for the soul. The translation can never be close to original, especially when the complete Guru Granth Sahib is in poetry and the use of metaphors makes the task exceedingly difficult. In the Divine message, Hindu & Muslim mythological stories are often used Pralahad , Harnakash, laxmi, Brahma etc. Please do not read them literally but understand their underlying message.





The focus is on the fact that God is one and to have union with Him is the goal of human life.

This work has been done over years by several volunteers, to get to you the Divine message in your language. If you have any questions, please feel free to email walnut@gmail.com and we would love to join you on this journey.

