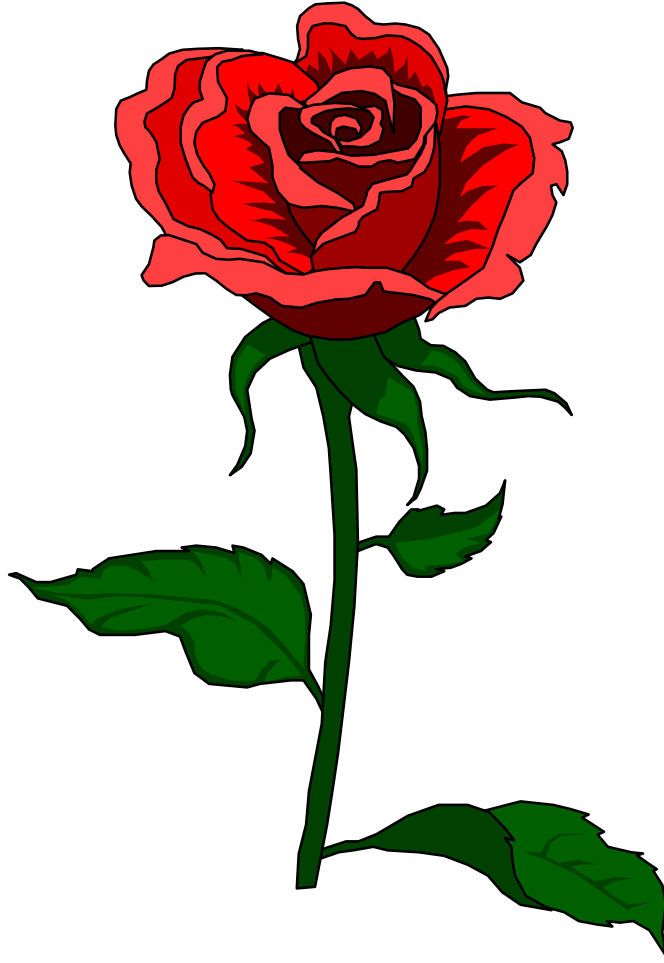
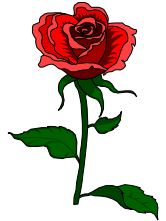


Anand Karaj

Transliteration



Marriage Ceremony



The Hymns of Anand Karaj were composed by the fourth Guru of the Sikhs : Guru Ram Das (meaning servant of God) for his son & daughter in law.

The First Verse

Describes the preparation and justification for the state of marriage , which is encouraged and supported as the best state of life for a Sikh. It repudiates the idea that the religious person who dedicates his life to God should remain single as in brahmanical society.

The reason behind the couple circulating the Guru Granth Sahib , is so that they both make the True Guru the object & centre of attention in their lives, and throughout their life.

The Second Verse

Describes the first feeling of love when the soul bride (i.e. the bride & bridegroom) has left its old life behind and begins the new life of partnership with her husband (God).

Soul brides (i.e. bride & bridegroom) in Sikhi are interpreted as feminine, whereas God is masculine, which is why we refer to him as he.

Sikhi explains that the reason why we as humans, are alone & desolate (before marriage) is that somewhere in the past, for whatever reason or another, we lost our husband (God).

The husband knows where the bride is , but the bride is clueless of her husband.

For the bride to reach her husband, the husband has sent a letter (a matchmaker), this vichola is Guru Granth Sahib whose aim is to marry you to God.

However during the process of life , there are imposters e.g Radha-Swami , RSS & other perils whose aims are to marry you to themselves.

Imposters such as nakali (bogus) Guru's (even during the time of Guru Tegh Bahadur Sahib) & perils such as maya who want to marry you to the world - materialism & consumerism.

The vastly terrifying worldly ocean , can only be ferried across with the aid of the True Guru, (Guru Granth Sahib) and no other. Idolistic stones are perishable & serve only to sink.

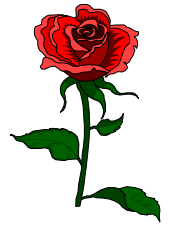
The Third Verse

Describes the bride's (i.e. the soul's) detachment from the world and outside influences, when she (the soul) becomes more deeply devoted to her husband and wishes to live only for him.

The couple see each other as a hand in hand everlasting companionship, & aim to reach God through their adoration & love for each other & their love for Guru Granth Sahib Ji.

The Fourth Verse

Tells of the most perfect love and devotion when no feeling of separation is possible between the two. On the purely spiritual plane, it would be as if the souls (bride & bridegroom) have reached complete union with God and have found perfect joy of his love.



Anand Karaj

Suhi Mahalla 4

Lavan

GGs Ang – 773-774

First Laav.

Har Pehelri laav paraverati karam drir-aa-ya balraam jio.
Bani brahma ved , dharm driraho paap taj-aa-ya balraam jio.
Dharam driraho har-naam dhiaavoh , simrat naam driraa-ya.
Satgur gur pooraa aa-radh-oo , sabh kilvikh paap gavaa-ya.
Sahaj anand hau-aa vadbhaagi , man har , har meeta laa-ya.
Jan kahai Naanak laav peheli aa-rambh kaaj rachaa-ya.

Second Laav.

Har dujari laav satgur purakh mil-aa-ya balraam jio.
Nirbhao bhai man hau-e , haumai mail gavaa-ya balraam jio.
Nirmal bhao paa-ya , har gunn gaa-ya har vekhai raam hadur-e.
Har aatam raam pas-aa-re-aa suami sarab rehe-aa bharpur-e
Antar baahar har prabh ekau , mil har jan mangal gaa-e.
Jan Naanak duji laav chalaai , anahad sabad vajaa-e.

Third Laav.

Har theejari laav man chao bhe-aa bair-aa-gi-aa balraam jio.
Sant jana har mel , har paa-ya vadbhaagi-aa balraam jio.
Nirmal har paa-ya , har gunn gaa-ya , mukh boli har bani.
Sant jana vadbhagi paya , har kathi-ai akath kahaa-ni.
Hird-ai har har dhun upji , har japi-ai mastak bhaag jio.
Jan Naanak bole theeji laav-ai , har upjai man bairaag jio.

Fourth Laav.

Har chau-thari laav man sahaj bhe-aa , har paaya balraam jio.
Gurmukh mil-e-aa subhaa-e , har man tan meeta laa-ya balraam jio.
Har meeta laa-ya , mere prabh bha-yaa andin har liv laa-i.
Man chind-e-aa phal paaya suami , har naam vaji vaadhaa-i.
Har prabh taakur , kaaj rach-aaya , dhan hirdai naam vigaas-i.
Jan Naanak bole chauthi laav-ai , har paaya prabh avenaas-i.

Waheguru Ji ka Khalsa , Waheguru Ji ki Fateh.



Lavan - Sikh Anand Karaj (literally Act of Bliss)

In the first round of the marriage ceremony, Waheguru sets out His Instructions for performing the daily duties of married life.

Instead of the hymns of the Vedas to Brahma, sing the hymns of the True Guru, (Guru Granth Sahib Ji) and renounce sinful & ritualistic actions.

Meditate on the Lord's Name; embrace & enshrine the contemplative remembrance of Naam (given by the panj.)

Worship and adore the Guru, the Perfect True Guru, and all your sinful residues shall be dispelled.

By great good fortune, celestial bliss is attained, and the Lord, Har, Har, seems sweet unto the mind.

Servant Nanak proclaims that, in this, the first round of the marriage ceremony, the marriage ceremony has begun.

|| 1 ||

In the second round of the marriage ceremony, the Lord leads you to meet the Divine True Guru, the Primal Being.

With the Fear of God, the Fearless Lord in the mind, the filth of egotism & self conceit is eradicated.

In the Fear of God, the Immaculate Lord, sing the Glorious Praises of Waheguru, and behold the Lord's Presence face to face.

The Lord, the Supreme Soul of the world, is the Lord and Master of the Universe; He is pervading and permeating everywhere, fully filling all spaces. Deep within, and outside as well, there is only the One Lord God.

Meeting together, the humble servants of the Lord sing the songs of joy.

Servant Nanak proclaims that, in this, the second round of the marriage ceremony, the unstruck sound current , of the Shabad resounds. || 2 ||

In the third round of the marriage ceremony, the mind is filled with Divine Love.

Meeting with the humble Saints of the Lord, I have found the Lord, by great good fortune.

Singing the Lord's praises & uttering the divine Gurbani with my mouth , I have found the Immaculate Lord.

By great good fortune, I have found the humble Saints, and they utter the unutterable story of Waheguru.

The Name of the Lord, vibrates and resounds within my heart; meditating on Waheguru my mind has welled up the music of God, I have realized the destiny inscribed upon my forehead.

Servant Nanak proclaims that, in this, the third round of the marriage ceremony, the mind is filled with Divine Love for God. || 3 ||

In the fourth round of the marriage ceremony, my mind has become peaceful; I have obtained my Lord.

As Gurmukh, I have met Him with intuitive ease; the Lord seems so sweet to my mind & body .

God seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my consciousness on Waheguru.

I have obtained my Lord Master, the fruit of my heart's desire. By exalting his name I am now congratulated.

The Lord's Name resounds and resonates.

The Lord God , has brought about the wedding ceremony, and her (ie bride & bridegroom) heart blossoms forth in the Naam.

Servant Nanak proclaims that, in this, the fourth round of the marriage ceremony, we have found the Eternal Lord God. || 4 ||

For more info see <http://www.boss-uk.org>

Weekly workshops at Hounslow Singh Sabha Gurdvara 12.30-2.00 for youngsters