

Marriage

Dassan Dass

Marriage

Copyright © 2012 by www.SatNaam.info

First Edition December 2012

All rights reserved. However, do feel free to use any part of this book for inspiring others just mention where you got the information from i.e. Dassan Dass. You can also help distribute the books by purchasing them online from the website. This is a not-for-profit Seva project done on a volunteer basis – so feel free to join in.

CONTENTS

Introduction.....	4
1. Relationships	4
2. Sikh Wedding Rounds	6
3. Two Bodies One Soul.....	8
4. The Real Marriage Ceremony	9
5. Conversation About Interfaith Marriage	18
6. Why slander interfaith/intercaste marriages?	21

Introduction

Articles on the meaning of Marriage and God.

1. Relationships

Some questions to Dassan Das Ji about marriage.

Question 1

Is having a girlfriend and doing simran (meditation) contradictory? When doing simran you are trying to control the five thieves. But with a girlfriend lust is always present. Should a person break off the relationship to avoid the lust? (But even when you are married you wouldn't leave your wife because of the sexual element?)

Friendship is not any kind of a sin, the real friendship means sacrifice which promotes true love and peace of mind, it is a relationship between two souls, there is nothing wrong being in love with someone, and if the two are in true love then why don't they get married and accept each other for life time, if there is any element of doubt and if there are any ifs and buts then the relationship is not true.

If the friendship is only for meeting the bodily needs and desires then that is not true friendship or true love, that is pure lust. Moreover, if the person is doing Naam Simran and has Gur Parsadi Naam and if he is really committed to the Gur and Guru and has full belief, faith and trust in the Naam, Gur and Guru then he should be able to get an answer by himself: Prabh Key Simran Sabh Kich Soojhey (*In the remembrance of God, all things are known.*), we are sure that he will get an answer by himself by praying to the Almighty.

Question 2

Are all ceremonies rituals? If so and if we do not believe in any kind of rituals, then what do we do at births, marriages, deaths, birthdays?

Anything outside the Divine Wisdom – Gurmatt is a ritual or also can be categorized as a ceremony or the norm of the society we live in, and we do perform these ceremonies on a daily basis. It will be very hard living a family life and not participate in these ceremonies.

Hard-line attitude is also not a good thing to have either. The best thing will be to accept the life as everything happening in God's Hukam (order), and not forget God while participating any kind of such ceremonies, and just try to be truthful in all your actions and deeds.

Doing Naam Simran, Paath, Kirtan and deeds of kindness and charity will be the best thing to perform on these occasions. The things that are normally performed on such occasions, except on deaths, namely drinking and so on is by no means going to elevate your divinity and spirituality, so if you are looking an answer from that point of view then the answer is obvious.

You should perform in such a way that you should not loose your divinity, your integrity, your character by indulging in such actions and deeds. As far as the death is concerned, crying and weeping is not the right thing to do, being sad should be avoided, the birth and death is under Hukam, and by indulging in crying, weeping and so on we are not accepting the Hukam of Akal Purakh, which is not right.

Everything should be done before the death comes to make the death very calm and peaceful, to make it a success story of the life, nothing that is done after death helps the dead or anybody else in the family.

Question 3

Is being married better than being an unmarried couple? Is being married better than being single all your life?

Under the normal circumstances, it is better to be a married couple than an unmarried couple, what is the reason behind staying unmarried if you are committed to each other and you truly love each other and are sharing the sorrows and happiness of the life.

Question 4

Is there any difference if an unmarried couple is having sex, rather than a married couple? I.e. is sex before marriage wrong? Is sex before marriage LUST, but after marriage it is not?

There is obviously a great deal of difference between desire & lust and a true love, faith, trust, commitment and belief, lust is a “Tamo Birti” - a mental sickness that drags you away from the Almighty and in to the net of Maya, whereas a true love, faith, trust, commitment and belief are divine qualities and bring you closer to the God.

Married or unmarried for both this divine law is applicable, and if there is true love, faith, trust, commitment and belief between the two then why stay unmarried, staying unmarried will lack these divine qualities, which is not a true deed.

Dassan Das

2. Sikh Wedding Rounds

The divine meaning of the Sikh wedding as written by Guru Ram Das ji.

In the first round of the marriage ceremony, the Lord sets out His Instructions for performing the daily duties of married life. Instead of the hymns of the Vedas to Brahma, embrace the righteous conduct of Dharma, and renounce sinful actions.

Meditate on the Lord's Name; embrace and enshrine the contemplative remembrance of the Naam. Worship and adore the Guru, the Perfect True Guru, and all your sins shall be dispelled.

By great good fortune, celestial bliss is attained, and the Lord, Har, Har, seems sweet to 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 True Guru, the Primal Being. With the Fear of God, the Fearless Lord in the mind, the filth of egotism is eradicated.

In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you. The Lord, the Supreme Soul, 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.

I have found the Immaculate Lord, and I sing the Glorious Praises of the Lord. I speak the Word of the Lord's Bani. By great good fortune, I have found the humble Saints, and I speak the Unspoken Speech of the Lord.

The Name of the Lord, Har, Har, Har, vibrates and resounds within my heart; meditating on the Lord, 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 the Lord.
||3||

In the fourth round of the marriage ceremony, my mind has become peaceful; I have found the Lord. As Gurmukh, I have met Him, with intuitive ease; the Lord seems so sweet to my mind and body.

The Lord seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my consciousness on the Lord. I have obtained my Lord and Master, the fruit of my mind's desires. The Lord's Name resounds and resonates.

The Lord God, my Lord and Master, blends with His bride, and her 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||2||

3. Two Bodies One Soul

dhhan **pir eae**hi n **aakheean** behan **eikat(h)ae** hoe ||
eaek joth **dhue moorathee** dhhan **pir keheei** soe ||3||

They are not said to be husband and wife, who merely sit together.
They alone are called husband and wife, who have one light in two bodies. ||3||
SGGS 788

This Shalok (verse) has been written to show the relationship between the God The Husband (*Khasam*) and the soul bride (*Suhagan*), and not the relationship between the husband and wife. The worldly relationship between the husband and wife has been very clearly mentioned

koorr meeaa koorr **beebee** khap **hoeae** **khaar** ||

False is the husband, false is the wife; they mourn and waste away.

SGGS 468

SGGS 468

This Shalok has nothing to do with the relationship between husband and wife. It is explaining the pious relationship between Suhagan (God's bride)– *Jive Atma (soul)* and *Khasam* (Immortal God The Husband).

Now there is only one Husband – God we are all unmarried souls (Dohagans). And those who become God's bride (Suhagans) and then remain forever as God's wife (Sada Suhagans) become so by virtue of their spiritual efforts (Bhagtee).

The devotee will become the bride of God (Suhagan) in the fourth realm. Which is the realm of Grace (Karam Khand). And then they become God's wife for Eternity (Sada Suhagans) when they merge into the fifth and ultimate realm of Truth (Sach Khand) where God himself resides.

When a soul becomes God's wife (Sada Suhagan), it merges with the Immortal Timeless Being (Akali Purakh). It becomes one with Akali Purakh, and that is what the Guru is referring to in this verse.

We have also written an article below on Union of Male (Nar – God) and Female (Nari – God's wife -Sada Suhagan). We explained the four marriage rounds (lavaa) as described in Shri Guru

Granth Sahib Ji, and we hope that you must have read that, if not please read it again to understand the real meaning of the marriage.

Dassan Das

4. The Real Marriage Ceremony

REUNION OF NAR –AKAL PURAKH AND NARI – JEEV ATMA

With the Agami Anant Apaar and Beant kirpa of the Satguru Patshahi Patshah and Paar Braham Parmeshwar we are taking this opportunity to understand the true meaning of the marriage as described in Rag Suhi Mehl 4 (Pages 773-774) of Shri Guru Granth Sahib Ji.

According to the Gurbani only Akal Purakh is the Nar – Male, everybody else is a Nari – Female, the Almighty is the Khasam and we are all Naris – Females, and the true meaning of the marriage as spelled out in the said pages is the union of the Nari with the Nar – that means the union of our soul with the Akal Purakh – Paar Braham Parmeshwar.

The Nari – the Female soul who unites with Akal Purakh is called a Suhagan – Bride of Shri Akal Purakh. When a Nari – Female soul becomes a Suhagan – Bride of Paar Braham Parmeshwar, its bhagtee account opens in the Dargah of Akal Purakh.

The Female – Soul reaches this stage of spirituality, when the Jyot inside her is ignited and she becomes a Suhagan – Bride of Akal Purakh and this stage comes when with the Gurkirpa such a soul gets involved in a Gurbarsadi Game.

The Gurbarsadi Game starts with the Gurbarsadi Naam, when Gurbarsadi Naam - Satnaam is planted in the mind of a person, and this person goes in to Smadhi - meditation and then Sun Smadhi - deep meditation, when the Naam goes into the Surat – Chit – mind of a person, this is when a soul becomes a Suhagan of Akal Purakh.

This is when the real bhagtee starts and this happens when a soul is instituted in Karam Khand – the meaning of the word Karam signifies the divine blessings - Gurkirpa – Kirpa of Akal Purakh Paar Braham Parmeshwar, which involves such a soul in the Gurparsadi Game which starts with a Gurparsadi Naam – Satnaam.

A soul remains a Suhagan until it completes the bhagtee and blessed by Akal Purakh Paar Braham Parmeshwar as a Sada Suhagan – Bride of Akal Purakh forever, for all ages to come. Such souls completely unite with the Akal Purakh never to separate again from Him, they are absorbed completely in the Param Jyot Puran Parkash, and become a Pargateyo Jyot Puran Sant, Satguru and Puran Braham Gyani. Such spiritual blessings are received by a Sada Suhagan when she reaches the Sach Khand and completes her bhagtee.

This means that the Laava we take around Shri Guru Granth Sahib Ji are not realized in full and complete sense until both husband and wife become Suhagans and then Sada Suhagans. The true marriage is complete only if and when both become Sants – Suhagans and then Sada Suhagans.

The four divine stages described in the Laava are being discussed in the following text, here we are not trying to translate the literal meaning of Gurbani, but we are concentrating on the real and deeper meaning of the divine words in simpler language which can be understood by a common person.

har pehilarree laav paravirathee karam dhrirraaeiaa bal raam jeeo ||

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

baanee brehamaa vaedh dharam dhrirrahu paap thajaaeiaa bal raam jeeo ||

Instead of the hymns of the Vedas to Brahma, embrace the righteous conduct of Dharma, and renounce sinful actions.

dharam dhrirrahu har naam dhiaavahu simrith naam dhrirraaeiaa ||

Meditate on the Lord's Name; embrace and enshrine the contemplative remembrance of the Naam.

sehaj ana(n)dh hoaa vaddabhaagee man har har meet(h)aa laaeiaa ||

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

jan kehai naanak laav pehilee aara(n)bh kaaj rachaeiaa ||1||

Servant Nanak proclaims that, in this, the first round of the marriage ceremony, the marriage ceremony has begun. ||1|| |

SGGS 774

This is the first step that we are blessed to take in the direction of our marriage with Akal Purakh – Paar Braham Parmeshwar. This happens when we are blessed by the Almighty and by such divine blessings, which are known as Gurparsadi, we are committed to start moving on the path of bhagtee of Akal Purakh by following the directions given by the **Guru**. The **Guru's** words are utmost important and it is mandatory to follow them with full and complete commitment and belief. Without following the Guru's words with full belief and commitment this first step towards our marriage with Akal Purakh is not attained.

It is important to mention here that a lot of Sangat remains stagnant before this stage, because they don't very religiously follow the Guru's words. We will give you an example to explain – the Gurbani is telling us to completely surrender to the **Guru** – Tan Munn Dhan Sabh Saup Guru Ko (Surrender body, mind, wealth, and everything to the Guru).

Let us look at ourselves and make a judgment as to are we following this Guru's word.

Have we surrendered our body in the service of the Almighty?

Are we giving one tenth of our time to the **Guru**?

Are we giving one tenth of our earnings to the **Guru**?

Have we taken **Guru's** wisdom and are we following the wisdom given by the **Guru**?

There are many such divine laws of Puran Bhagtee defined by the Guru, are we following any of them with full belief and commitment? And if not then we will remain below this step until we start following the Guru's words.

There is no other way to compensate for the deficiency created by not following the Guru's words. The Guru's words are same as Akal Purakh's words and must be followed with full commitment and belief to pass through this first stage of marriage with Akal Purakh.

Again this is the beginning of a Gurbarsadi Game because the Puran Satguru is the only one who can get us through this stage, He is the one who can bless us with Gurbarsadi Naam, and only with His blessings we will be able to get over with all the distractions and distortions of mind, all the sins committed by us and all the mental sicknesses can be cured only by a Puran Satguru.

Naam is the religion, Akal Purakh Himself is the Dharam – religion, and the highest service of the religion is the service of Almighty and that is Naam Simran. The Naam becomes Simran with the blessings of a Puran Satguru who plants the Naam in the “mind” of a person, and this is the beginning of our soul's marriage with Akal Purakh.

Such a soul is very fortunate one who have been blessed and accepted by the Almighty as a candidate for its marriage with Akal Purakh. Basically the first stage pertains to the Smadhi, when we go into meditation and deep meditation for longer periods of time – for hours together we are absorbed in the Naam Simran, this condition or stage has been defined as Karam Khand in the Jap Ji Gurbani.

har dhoojarree laav sathigur purakh milaeiaa bal raam jeeo ||

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

nirabho bhai man hoe houmai mail gavaaeiaa bal raam jeeo ||

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

niramal bho paaeiaa har gun gaaeiaa har vaekhai raam hadhooraee ||

In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you.

har aatham raam pasaariaa suaamee sarab rehiaa bharapoorae ||

The Lord, the Supreme Soul, is the Lord and Master of the Universe; He is pervading and permeating everywhere, fully filling all spaces.

a(n)thar baahar har prabh eaeko mil har jan ma(n)gal gaaeae ||

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.

jan naanak dhoojee laav chalaee aneadh sabadh vajaaeae ||2||

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

SGGS 774

This is the second stage of our soul's marriage with Akal Purakh Paar Brahm Parmeshwar. At this stage our soul gets even closer to the Satguru and we realize more and more spirituality coming in ourselves as closer and closer we move to the Satguru by doing his Sangat, listening to His words and then putting His words in to practice in our daily lives.

The commitment to the Satguru and belief in Him is the key to success and is mandatory for success. The mind and soul are 'purified' and continue to be 'purified' and become fearless and the dirt of ego – Ahankaar is cleaned up and the soul becomes more and more blessed with high levels of spirituality.

At this stage we start to see God everywhere, in ourselves and in every one else. The entire universe appears to be belonging to us, nothing and nobody remains a stranger, every one seems to be a part of one family. This is a very high stage of spirituality, when we hear the Anhad Naad Dhunis – divine music in our Dassam Dwaar. We remain absorbed every moment in the Almighty, we are continuously absorbed in Naam Simran.

har theejarree laav man chao bhaeiaa bairaageeaa bal raam jeeo ||

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

sa(n)th janaa har mael har paaeiaa vaddabhaageeaa bal raam jeeo ||

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

niramal har paaeiaa har gun gaaeiaa mukh bolee har baanee ||

I have found the Immaculate Lord, and I sing the Glorious Praises of the Lord. I speak the Word of the Lord's Bani.

sa(n)th janaa vaddabhaagee paaeiaa har kathheei akathh kehaanee ||

By great good fortune, I have found the humble Saints, and I speak the Unspoken Speech of the Lord.

hiradhai har har har dhun oupajee har japeei masathak bhaag jeeo ||

The Name of the Lord, Har, Har, Har, vibrates and resounds within my heart; meditating on the Lord, I have realized the destiny inscribed upon my forehead.

jan naanak bolae theejee laavai har oupajai man biraag jeeo ||3||

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

SGGS 774

This is the third stage of our soul's marriage – union with Akal Purakh Paar Brahm Parmeshwar. At this stage our thirst for meeting the Almighty becomes very strong.

We continue to remain in remembrance of the God all the time, this means that we go into an advanced stage of Naam Simran which is also known as Ajapaa Jaap, the Naam Simran goes on an autopilot mode inside our mind and hirdaa.

This is a very high stage of spirituality and is blessed upon the Suhagan by the Akal Purakh. At this stage we absorb ourselves completely in the Naam Simran, singing in praise of Almighty and just talk and listen only Gurbani and Kirtan.

This means that we start to get a deep happiness and sense of full silence of mind and hirdaa, and slowly we move towards complete stability of mind and hirdaa.

Such an advanced stage of spirituality is attained by doing the Sangat of the saints, this means that when we continue to do the Sangat of such enlightened souls who have realized the Almighty and become Puran Sants (Sada Suhagans), then we are blessed with higher spirituality and we move closer to meeting the Almighty. Such souls – brides – Suhagans are very fortunate who are absorbed continuously in the praise of the Akal Purakh Paar Braham Parmeshwar. This is again a Gurparsadi Game and can't be achieved without the blessings of Akal Purakh Paar Braham Parmeshwar through the Sangat of Puran Sants.

When a soul is blessed with such a high level of spirituality then that soul becomes completely truthful, sees the truth, listens to the truth, differentiate between truth and non truth, and above all starts to serve the truth and that is what happens when a soul goes in to Sach Khand, and then continues to do so in Sach Khand until it meets the Almighty.

har chouthharree laav man sehaj bhaeiaa har paaeiaa bal raam jeeo ||

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

guramukh miliaa subhaae har man than meet(h)aa laaeiaa bal raam jeeo ||
As Gurmukh, I have met Him, with intuitive ease; the Lord seems so sweet to my mind and
body.

har meet(h)aa laaeiaa maerae prabh bhaaeiaa anadhin har liv laee ||
The Lord seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my
consciousness on the Lord.

man chi(n)dhiaa fal paaeiaa suaamee har naam vajee vaadhhaae ||
I have obtained my Lord and Master, the fruit of my mind's desires. The Lord's Name resounds
and resonates.

jan naanak bolae chouthhee laavai har paaeiaa prabh avinaasee ||4||2||
Servant Nanak proclaims that, in this, the fourth round of the marriage ceremony, we have found
the Eternal Lord God. ||4||2||

SGGS 774

This is the fourth and final stage of the marriage – union of our soul with the Creator.

With the blessings of the Guru and Sadh Sangat, the soul and mind becomes completely stable and silent, they can't be distracted by any worldly things, for that matter nothing in the universe can distract the soul and mind of such a Suhagan, at such a stage the soul merges with the Almighty and the union of the bride – Suhagan with the Khassam – Akal Purakh is completed. Such a person becomes Abhed – absorbed in the God, and there remains no difference between God and such a soul.

Such a soul becomes a Sada Suhagan, means forever it merges and becomes one with its Creator. Sada Suhagan is also called a Puran Sant, Satguru and a Puran Braham Gyani, and such souls always reside in Sach Khand and Braham Khand.

Such an enlightened soul is always in very high spirits – Chad Di Kala. This means that the real Chad Di Kala is only in Sach Khand, which is enjoyed by the Sada Suhagans only. There remains an indestructible relationship between the Khassam and Sada Suhagan, this relationship is purely based on unconditional love for each other, this is the true love, this love is the absolute truth, and blesses the Sada Suhagan to serve the truth in the remaining of His life.

Such souls always remain in deep meditation and are engaged in serving the Hukam of Akal Purakh. Only a Sada Suhagan is a Khalsa and anybody below that is not a Khalsa – Puran Jyot Jage Ghat Me Tab Khalas, Tahi Nakhalas Janey (Such a man, in whose heart shines the full Divinely Radiant Light is a true a pure Khalsa.)

This is again a Gurparsadi Game and doesn't happen without the blessings of Akal Purakh, a Puran Sant Satguru, a Puran Braham Gyani. The marriage of the Nari – our Soul to Nar – Khassam – Akal Purakh doesn't happen without His own blessings.

Such blessings come to only those people who have done a lot of bhagtee and religious deeds in their past many lives. So in order to be blessed by Akal Purakh and getting involved in a Gurparsadi Game we need to concentrate our lives on such deeds which are true and lead us to the path leading to the discovery of the complete truth.

We should concentrate on Naam Simran and other such deeds, which will make us look good in the Dargah of Akal Purakh.

In the end lets look inside ourselves and make a fair judgment as to where do we stand as compared to these four stages of marriage of our soul to the Almighty.

By doing so we will at least know where do we stand and what do we need to do to start moving on this path of spirituality, and if we are already moving on this sacred path then what is our next step to follow.

Dassan Dass

5. Conversation About Interfaith Marriage

QUESTION:

Can somebody tell me if it is possible to marry somebody outside of our faith in a Gurudwara? My partner respects my wishes to do so he is a catholic although not a practising one. He also wants to adopt Singh as a middle name? He spends a lot of time reading and learning about our way of life, including the language.

When we have children they will take sikhism as the chosen religion for their upbringing.

I appreciate your advice.

ANSWER:

I can give you two answers, one is what the organised religion says, and the other is what the spiritual saints say.

1. The religion says that a sikh should marry a sikh, that a sikh man should arrange his daughters marriage to a sikh boy. You can look this up in the Sikh rehat maryada (rules and regulations).

In the old days it became fashionable to insist that both the bride and groom got initiated as Sikhs too.

Realistically though most Gurdwaras dont insist on the partner becoming a Sikh before or after the marriage. They will do the marriage ceremony as long as both people respect the ceremony.

2. But what the saints say is what Gurbani teaches. And Gurbani teaches us to remember there is One God and forget about religious labels, castes, colour and anything else external. Because there is one God and we are all his children who he loves equally. That is what Guru Nanak ji meant when he came out of the river and said , "There is no Hindu or Muslim."

Then he revealed the NAAM to the world - SATNAAM - and explained it by uttering the Mool Mantra. Guru Nanak Ji was beyond religion, he was part of God. All true saints go beyond the religion they followed and become part of God - walkig talking NAAM in a human body.

In Sukhmani , Guru Arjun Dev ji explains that the greatest religion of all is NAAM.

Naam is greater than Sikhism or Catholicism, or Hinduism or any ISM.

Naam is a part of God Himself.

Religion is only a path to God.

Every religion has the concept of NAAM, Christians call it the HOLY Spirit. It is the prescence of God within you that gets ignited in you by a great soul, eg Christ, or Guru Nanak ji, or a living Saint

So how does this apply to your marriage situation? Live and let live, let your partner be Catholic, let you be a Sikh, teach your kids EVERYTHING from all religions. But realise all religions are just tribes - groupings of society, topped with cultural practises. But the highest tribe says Gurbani is God's tribe - and that is NAAM.

Pray for the blessing of Naam for yourself and your partner and your children in the future. Naam connects you to God inside yourself. And you can all practise what you want on the outside. NAAM is the thing that

unites all the children of God - it is higher than religion, it is where each religion should lead you ..out of tribal thinking.

Sant Baba ji who has been guiding me has been blessed to give the Naam. A few years ago a Muslim devotee came to his sangat. He had been searching for God for many years but felt stuck and wanted the blessed Naam. Baba ji blessed him with it. but he said, "I'm not repeating Satnaam, I'm going to carry on doing Allah Allah". And Baba ji smiled, didnt; get offended, and said, "thats fine, go ahead." Then he started mediatting on Allah and went into deep mediatation - smadhi - when he opened his eyes he could hear himself repeating , "SATNAAM SATNAAM". HE asked, "How did that happen?"

Baba ji told him, "All names, all religions came from the TRUTH (God) and should ultimately lead you back to their source - SAT - TRUTH."

Another couple came to Baba ji , the lady was a Sikh, the man a Christian. They were having problems because their faiths were getting in the way. Baba ji explained to them that NAAM is the highest religion (as above). They both got blessed with the Gurprasadi Naam. And did their inner meditation on it. They never had any more conflicts about their religions.

Realise that religion is a path to God, and God says for us to break our prejudices and groupings. So religions should help us to become God-like : a saint. But instead religion becomes another grouping, another division that causes us NOT to see God in everyone.

Please do reply and let me kknow what you think and how you get on.

Love and blessings and light.

REPLY:

Thank you so much for your response. It made me feel so powerful! I have had a little bit of a difficult time with my mother. But we are making progress she talks to my partner very lovingly, and ignores me!!

I know that although this is not the way she would like me to live my life, I tried it her way and I was very unhappy for 7 years when I was married. That seems like a lifetime ago though because I was married at the age of 19.

If every Sikh person focused on the real messages from our faith, life would be so magical.

Once again thank you so much.

sat sri akal!

M Kaur

6. Why slander interfaith/intercaste marriages?

A long running story in the Punjabi news was that a Sikh girl from Jathedar Joginder Singh Vedanti's relations got married to a Christian boy in the year 2003.

There is lots of controversial discussion noticed on various Sikh group sites on why did the wedding ceremony occur in a Gurudwara (Sikh temple). Lots of time and effort has been spent by hundreds (perhaps thousands) of individuals over various web sites, newspapers, and other media sources. Now, let us analyze all this through the wisdom of Sri Guru Granth Sahib Ji.

The first Guru, Guru Nanak Dev Ji and other Gurus & Bhagats spread the message of Universal Brotherhood across all directions. What did that mean for us including Sikhs? Message of love to all. Baba Nanak was dear to all including Hindus, Sikhs, Buddhists, and other faiths.

"chahu dis hukam vartai parabh tayraa chahu dis naam pataalan".

Your Command, O God, rules in the four directions;

Your Name pervades the four corners of the nether regions as well.

SGGS 1275 - Guru Nanak Dev

A Brahmgyani is beyond any man-made boundaries as he is embodied in the creator of all. The very nature of a Brahmgyani is that of his Master "The Almighty". Just like the Lord Himself, a Brahmgyani carries a single vision.

This is the message SGGS Ji conveys to all. SGGS Ji is a Holy Granth that was meant for the whole humanity. It is a strange and pitiful situation for the narrow thinking Sikhs that they have forgotten this and instead are imposing limits on who can come to seek the wisdom of SGGS Ji.

srisatt sabh eik varan hoee dharam kee gath rehee ||3||

The whole world has been reduced to the same social status; the state of righteousness and Dharma has been lost. ||3||

SGGS 663 - Guru Nanak Dev

The Harmandir Sahib (Golden Temple) was laid out with the four doors one in each direction for all people (regardless of a religion or a caste).

"saglee jot hamaaree sammi-aa naanaa varan anaykan".

My eyes are to see the Lord's Light in all, although their forms and colors are so numerous.

SGGS 360 - Guru Nanak Dev

The fourth zGuru Ram Daas Ji's vision here was to remind the Sikhs of this message forever. The fifth Guru Arjun Dev Ji further alleviated the caste or religion distinctions by introducing the Brahmgyan (Wisdom) of saints from various religions in Sri Guru Granth Sahib Ji. We as Sikhs should be seeing everyone with a single vision. Perhaps 'Him' in 'everyone' and 'everywhere'.

"varan roop varteh sabh tayray".

In all colors and forms, You are pervading.

SGGS 120 - Guru Amar Daas

]

"chahu varnaa ka-o day updays. naanak us pandit ka-o sadaa adays"

The one who teaches all four castes. O Nanak, to such a Pandit, I bow in salutation forever.

SGGS 274 - Guru Arjun Dev

Where are the true ones or the pandits or scholars to steer people on the path of His will?

We are perhaps out of such sevaks (servants). A true sevak to the Lord is perhaps a Brahmgyani (*a Brahmgyani has the knowledge of god*). As always the true message of a religion starts loosing its authenticity soon after it takes birth.

As the Brahmgyanis or saints take off, the worldly wisdom takes the charge. The temples, mosques, churches and Gurdwaras, which were established to serve everyone, start push people away. This has happened all along and is happening today as well.

This happened to Bhagat Namdev Ji (few centuries ago) as well. He was refused to get in the temple as he was the so-called low-caste hindu. Bhagat Namdev went behind the temple and started worshipping the Lord there.

As always, the Lord kept the honour of his saint and he turned around the temple with front facing Bhagat Namdev in meditation.

ji-o ji-o naamaa har gun uchrai.

bhagat janaaN ka-o dayhuraa firai.

As Naam Dev uttered the Glorious Praises of the Lord,
the temple turned around to face the Lord`s humble devotee.

SGGS 1164 - Bhagat Namdev

These kind of acts are commonly observed in various faiths including Sikhism.

It is especially noticed with the wedding of the couple in question here. The bridegroom happened to be a Christian, and the girl belongs to a prominent Sikh family. I don't know about any negative response from the groom's family or the church itself. But as always Sikhs have shown their presence by slandering this blessed couple and especially the girl's family. The SGGS Ji quotes

"keetaa kichhoo na hova-ee likhi-aa Dhur sanjog".

By one`s own actions, nothing can be done; destiny was pre- determined from the very beginning.

SGGS 135 - Guru Arjun Dev

"pargati-aa sabh meh likhi-aa Dhur kaa". rahaa-o.

This pre-ordained destiny has been revealed to all.

SGGS 396 - Guru Arjun Dev

The marriage of a couple is pre-destined by the Almighty. This is not only true for Sikhs, but for every one. If we call ourselves Sikhs and complain about a wedding relationship laid out by Him. Are we worshipping *Him*? Rather, we are competing against His will.

"ji-o ji-o tayraa hukam tivai ti-o hovnaa".

As is the Hukam of Your Command, so do things happen.

SGGS 523 - Guru Arjun Dev

"sachaa tayraa hukam sachaa furmaan".

True is the Command of Your Will, True is Your Order.

SGGS 463 - Guru Nanak Dev

Are we really respecting the teachings of **SGGS Ji** or our **Gurus** or **Bhagats**? By slandering the couple or their family, are we pleasing the Lord? Definitely not. If we indulge in any such activity that goes against His will, we are fooling ourselves here in this birth and beyond. Gurbani says

"nindak nindaa kar pachay jamkaal garsee-ay".

The slanderers rot in their slander; they are seized by the Messenger of Death.

SGGS 815 - Guru Arjun Dev

"nindaa kar kar pacheh ghanayray

Spreading slander, many have been ruined.

SGGS 806, Guru Arjun Dev

Let us look back in history at few cases, where the man-made boundaries were clearly squashed by the Lord.

The sixth *Guru Hargobind Sahib Ji* was also married to "*Mata Kaulaan*", who was a Muslim priest's daughter. Mata Kaulaan was accepted and well respected by the Guru-Ghar as well as the Sikhs. There is a historic Gurdwara named after Mata ji as "Gurdwara Sahib Kaulsar".

The fifth Guru had the foundation stone of the Harimander Sahib Ji laid out by a Muslim *Saint Sai Mian Meer ji*. What was its significance to us all? This was perhaps the message of brotherhood by Guru Sahib Ji.

Bhagat Kabeer Ji married his daughter to a burglar. This person came to hide at Bhagat Ji's place as several people chased him. Kabir Ji realized the Lord's will, then and there. He married his daughter 'Kamaali' to this burglar. Why would a saint do this to his daughter? He knew Lord's will and happily accepted it, and perhaps ignored the people around.

The Bhagats recognize Him and sacrifice everything for Him. On the other hand, common people who have nothing to do with the event, rather bad mouth Lord's will and dig a hole for them.

"nindaa kar kar baho bhaar uthaavai bin majooree bhaar pahuchaavani- aa".

By continually slandering others, they carry a terrible load, and they carry the loads of others for nothing.

SGGS 118 - Guru Amar Daas

If we look at all the above examples, it is obvious that it is Lord's will that prevails. Everything carved out by manmukhta (self- willingness) fails.

The inter-caste or inter-faith marriages happen everyday and it is going to keep on happening forever under Lord's will. So, if we call ourselves the Sikhs, why are we badmouthing the Lords blessed couple and their relations? We should be seeing the Lord in everyone including the Christian groom.

It is a shameful act on part of everyone involved in perpetuating this discussion. As Sikhs, we have sent a poor message to Lord's Kingdom (*dargah*).

Do we think that we are going to get away with it?

Everyone participated in a negative manner will have to pay for this in Lord's court. The slanderer washes of the dirt off of the person(s) he or she is slandering.

The slanderers are helping Bhai Vedanti's family including the blessed couple by doing the mean act of talking ill of them.

"nindaa karai so hamraa meet".

One who slanders me is my friend.

SGGS 339 - Bhagat Kabir

"jan kabeer ka-o nindaa saar. nindak doobaa ham utray paar".

Slander is the best thing for servant Kabeer.

The slanderer is drowned, while I am carried across.

SGGS 339 - Bhagat Kabir

A slanderer is wasting away his life by doing this shameful act. *SGGS Ji* quotes

"par nindaa par mal mukh suDhee agan kroDh chandaal".

Slandering others is putting the filth of others into your own mouth.

The fire of anger is the outcaste who burns dead bodies at the crematorium.

SGGS 15, guru Nanak Dev

"nindaa kardaa pach mu-aa vich dayhee bhakhai".

Slandering others, he wastes away and dies; within his body, he burns.

SGGS 315 - Guru Arjun Dev

Daas would urge each and everyone participated in this worst act, to apologize to this family, and the most important of all to the Lord. He is merciful, and takes no time to forgive if we really mean it.

We need to solve the puzzle (purpose) of our own (birth) before we start worrying about others. Once we accomplish this, this is where you get into helping others - of course with love only.

This write-up is made possible by the grace of the Lord and blessings of a puran Brahmgyani Sat-Ram Das of today.

A Humble Servant