

The Sikh Marriage

Sikh marriages are usually arranged, with the consent of parent, bride and grooms.

Divorce is not possible according to the Sikh religious rites. The couple can, however, obtain a divorce under the law of the land. To understand this, one needs to imbibe the significance of the concept of marriage in Sikhism. Marriage, in Sikhism, is regarded as a sacred bond. About the ideal marriage, the Guru says: "They are not husband and wife who only have physical contact; rather they are wife and husband who have one spirit in two bodies."

ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ॥

They are not said to be husband and wife, who merely sit together.

ਏਕ ਜੋਤਿ ਦੁਇ ਮੁਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ ॥੩॥

They alone are called husband and wife, who have one light in two bodies. ||3||

The Sikh marriage ceremony is called Anand Karaj (ceremony of bliss). The fourth Guru, Guru Ramdas, is the composer of Lavan, the hymn listed in Guru Granth Sahib, which is read to solemnize a Sikh marriage.

This hymn celebrates a holy union between the human soul (Atma) and God (Parmatma). The Guru states that the real marriage of a being, the bride, is to Waheguru, the groom, and that ideal should be followed in the Sikh marriage too. It should also be pointed out here that the Guru is not saying that in a Sikh marriage, the Man should be equated with God, or that serving her husband should be taken as akin to serving God. Nothing could be farther from truth. What the Guru talks of is the communion between man and God, using the analogy of husband-wife relationship.

The Sikh ideal of marriage is a union between man and woman through communion with Waheguru. This is why there is no place for a divorce in a Sikh marriage, because a divorce signifies break of communication, a move away from Waheguru, hence between marriage partners. We can say that a move away from Waheguru automatically annuls a Sikh marriage.

The four verses of Lavan explain the four stages of love and married life. The first verse emphasizes the performance of duty to the family and the community. The second verse refers to the stage of yearning and love for each other. The third verse refers to the stage of detachment or Virag. The fourth verse refers to the final stage of harmony and union in married life during which human love blends into the love for God.

Based on the concept depicted in Lavan, the Sikh marriage is not merely a physical and legal contract but is a union between two souls, where physically they appear as two individual bodies but in fact are united as one.

The bride's past and present become the bridegroom's past and present and vice-versa. Thus, her present becomes his and vice-versa. They feel each other's pain and happiness and feel each other's thoughts thus becoming completely identified with each other, i.e., they become 'Ek Jot Doe Murti' meaning one spirit in two bodies. The marriage ceremony is conducted in a GURDWARA. When marriage party reaches bride's place. The relatives of bride receive them. A hymn is sung-

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ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਛੰਤੁ ਘਰੁ ੨

Raag Soohee, First Master (Guru)

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥

My friends have come into my home. The True Lord has united me with them. The Lord automatically united me with them when it pleased Him; uniting with the chosen ones, I have found peace. I have obtained that thing, which my mind desired. Meeting with them, night and day, my mind is pleased; my home and mansion are beautified. The unstuck sound current of the Panch Shabad, the Five Primal Sounds, vibrates and resounds; my friends have come into my home. || 1

Then an Ardas is performed.

The marriage ceremony is done in the gurdwara(sikh temple).In Gurdwara a priest conduct the ceremony.

Spiritual singers sing hymns appropriate for the occasion.

ਸੋਹਿਅੜੇ ਸੋਹਿਅੜੇ ਮੇਰੇ ਬੰਕ ਦੁਆਰੇ ਰਾਮ ॥

Adorned - adorned are my beautiful gates, O Lord.

Adorned — adorned are my beautiful gates, O Lord. Guests — my guests are the Beloved Saints, O Lord. The Beloved Saints have resolved my affairs; I humbly bowed to them, and committed myself to their service. He Himself is the groom's party, and He Himself the bride's party; He Himself is the Lord and Master; He Himself is the Divine Lord. He Himself resolves His own affairs; He Himself sustains the Universe. Says Nanak, my Bridegroom is sitting in my home; the gates of my body are beautifully adorned.

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ਹਰਿ ਪ੍ਰਭਿ ਕਾਜੁ ਰਚਾਇਆ ॥

The Lord God has arranged the marriage ceremony;

The Lord God has arranged the marriage ceremony; He has come to marry the God's disciple. He has come to marry the Gurmukh, who has found the Lord. That bride is very dear to her Lord. The humble Saints join together and sing the songs of joy; the Dear Lord Himself has adorned the soul-bride. The angels and mortal beings, the heavenly heralds and celestial singers, have come together and formed a wondrous wedding party. O Nanak, I have found my True Lord God, who never dies, and is not born.

And family, friends, guests and groom arrive. The groom is first seated before Guru Granth Sahib and when the bride comes she takes her place on his left. Ragis (spiritual singers) sing a hymn to start the ceremony.

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

Whatever work you wish to accomplish—tell it to the Lord. He will resolve your affairs; the True Guru gives His Guarantee of Truth. In the Society of the Saints, you shall taste the treasure of the Ambrosial Nectar. The Lord is the Merciful Destroyer of fear; He preserves and

protects His slaves. O Nanak, sing the Glorious Praises of the Lord, and see the Unseen Lord God.

The couple and their parents are asked to stand while the rest of congregation remains seated. An Ardas is then performed, invoking His blessings for the proposed marriage and asking His Grace on the union of the couple. This connotes the consent of the bride and the bridegroom and their parents. The parties then resume their seats. This is followed by a brief speech addressed particularly to the couple, explaining the significance and obligation of the marriage. The couple is then asked to honour their vows by bowing together before Guru Granth Sahib. Then the bride's father places one end of a pink or saffron-coloured scarf in the groom's hand, passing it over his shoulder and placing the other end in the bride's hand. Thus joined, the two are ready to take the vows.

This is followed by a short hymn.

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

I have totally discarded praise and slander, O Nanak; I have forsaken and abandoned everything.

ਹਭੇ ਸਾਕ ਕੁੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਠੈ ਲਾਗੀ ॥੧॥

I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord. ||1||

Guru Granth Sahib is now opened and the first verse of Lavan is read from it.

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ਸੂਹੀ ਮਹਲਾ ੪ ॥

Soohee, Fourth Master (Guru)

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

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 sinful residues 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 ||

Ragis sing the same verse and the couple slowly circumambulates Guru Granth Sahib. The groom leads in a clock-wise direction and the bride, holding the scarf, follows as near as possible in step. When the couple completes the round and comes in front of Guru Granth Sahib again, they both bow together and take their respective seats. The same protocol is repeated for the remainder three verses. The meanings of remaining three of Lavan are as under-

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

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 ||

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

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 ||

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ

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 ||

The spiritual singers then sing the same verse, while The ceremony is concluded with the customary singing of the six stanzas of the Anand Sahib, the Song of Bliss-

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥

I am in ecstasy, O my mother, for I have found my True Guru. I have found the True Guru, with intuitive ease, and my mind vibrates with the music of bliss. The jewelled melodies and their related celestial harmonies have come to sing the Word of the Shabad. The Lord dwells within the minds of those who sing the Shabad. Says Nanak; I am in ecstasy, for I have found my True Guru. || 1 ||

O my mind, remain always with the Lord. Remain always with the Lord, O my mind, and all sufferings will be forgotten. He will accept You as His own, and all your affairs will be perfectly arranged. Our Lord and Master is all-powerful to do all things, so why forget Him from your mind? Says Nanak, O my mind, remain always with the Lord. || 2 ||

O my True Lord and Master, what is there which is not in Your celestial home? Everything is in your home; they receive, unto whom You give. Constantly singing Your Praises and Glories, Your Name is enshrined in the mind. The divine melody of the Shabad vibrates for those, within whose minds the Naam abides. Says Nanak, O my True Lord and Master, what is there which is not in Your home? || 3 ||

The True Name is my only support. The True Name is my only support; it satisfies all hunger. It has brought peace and tranquility to my mind; it has fulfilled all my desires. I am forever a sacrifice to the

Guru, who possesses such glorious greatness. Says Nanak, listen, O Saints; enshrine love for the Shabad. The True Name is my only support. || 4 || The Panch Shabad, the five primal sounds, vibrate in that blessed house. In that blessed house, the Shabad vibrates; He infuses His almighty power into it. Through You, we subdue the five demons of desire, and slay Death, the torturer. Those who have such pre-ordained destiny are attached to the Lord's Name. Says Nanak, they are at peace, and the unstruck sound current vibrates within their homes. || 5 ||

Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled. I have obtained the Supreme Lord God, and all sorrows have been forgotten. Pain, illness and suffering have departed, listening to the True Bani. The Saints and their friends are in ecstasy, knowing the Perfect Guru. Pure are the listeners, and pure are the speakers; the True Guru is all-pervading and permeating. Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds. || 40 || 1 ||

These hymns also be sung-

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

My marriage has been performed, O my father. As Gurmukh, I have found the Lord. The darkness of ignorance has been dispelled.

The Guru has revealed the blazing light of spiritual wisdom. This spiritual wisdom given by the Guru shines forth, and the darkness has been dispelled. I have found the Priceless Jewel of the Lord.

The sickness of my ego has been dispelled, and my pain is over and done. Through the Guru's Teachings, my identity has consumed my identical identity. I have obtained my Husband Lord, the Undying Form. He is Imperishable; He shall never die, and He shall never ever leave. My marriage has been performed, O my father. As Sikh, I have found the Lord.

ਪੂਰੀ ਆਸਾ ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ ॥

My hopes and desires have been fulfilled, O my Lord. I am worthless, without virtue; all virtues are Yours, O Lord. All virtues are Yours, O my Lord and Master; with what mouth should I praise You? You did not consider my merits and demerits; you forgave me in an instant. I have obtained the nine treasures, congratulations are pouring in, and the unstruck melody resounds. Says Nanak, I have found my Husband Lord within my own home, and all my anxiety is forgotten. | (Page 576)

And after this Ardas is performed-

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ

‘God is one. The victory belongs to God.’

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ

‘the Great Eternal Power to help us.’

ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ਦਸਵੀਂ

‘This Var, addressed to the Almighty was written by Guru Gobind Singh Ji’

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ।

‘first of all after thinking of the Great Eternal Power I put my mind to Guru Nanak.’

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ।

‘Then I pray to Guru Angad, Guru Amardas and Guru Ramdas to look after me.’

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੋ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਰਾਇ।

‘I will meditate on Guru Arjan Dev, Guru Hargobind and Guru Har Rai.’

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਇਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖ ਜਾਏ।

‘I think of Guru Harkrishan, on seeing his calm face all agonies disappear.’

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧ ਆਵੈ ਧਾਇ। ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ।

'If you meditate on Guru Teg Bahadar you will get the key for all the riches. He will help you everywhere.'

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ, ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ।

'I request Guru Gobind Singh Ji, the tenth Guru, to look after me everywhere.'

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

'Meditate on the teaching of SRI GURU GRANTH SAHIB Ji which is the gospel of all the ten Gurus, and say 'WAHEGURU'.'

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

'Think of the five chosen ones; the four sons of Guru Gobind Singh Ji; the forty martyrs and all those who meditated on God's name with strong faith and determination; shared with everybody whatever they had; participated in feeding the hungry; fought for the community; forgave the wrong doers; remember the great pieces of work done by those lovely and truthful people and say 'WAHEGURU'.'

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਦੇਗਾਂ ਵਿਚ ਉਬਾਲੇ ਗਏ, ਬਚਿਆਂ ਦੇ ਟੋਟੇ ਕਰਾ ਕੇ ਝੋਲੀਆਂ ਵਿਚ ਪਵਾਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ।

ਪੰਜਾਂ ਤਖ਼ਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ।

'Think of the five supreme Gurdwaras and all the other Gurdwaras and say 'Waheguru'.'

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ। ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਿਹ, ਬਿਰਧ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸਾ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ।

'The first and foremost prayer of the Khalsa is to remember 'Waheguru' and through this, there should be peace everywhere. Wherever there is Khalsa, may God's grace be there. Khalsa should

succeed in feeding and in protecting the poor people, Waheguru Ji, look after your people as your graceful nature is, Khalsa should always be successful, may the Eternal Power help us; think of the high esteem of the Khalsa and say 'Waheguru'.'

ਸਿਖਾਂ ਨੂੰ ਸਿਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਦਰਸ਼ਨ ਇਸ਼ਨਾਨ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ।

'It is our request, Waheguru Ji, that Sikhs should have your grace to keep 'Sikhi', the hair, all the 'Rehats' (the commandments given by Guru Gobind Singh Ji; see Panj Piare, mentioned earlier), high intelligence, trustworthiness, and above all the supreme gift of remembering Your Name; they may be given the pleasure of visiting Amritsar. The chownki (see below), your flags and the 'Bunge' (see below) may always be there for your Sikhs, and and let the 'Dharam' (virtues of the religion) prevail; everybody should say 'Waheguru'.'

ਸਿਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉਚੀ, ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ। ਹੇ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ, ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ, ਜਿਨ੍ਹਾਂ ਤੋਂ ਪੰਥ ਨੂੰ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁਲੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖਾਲਸਾ ਜੀ ਨੂੰ ਬਖਸ਼ੋ। ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ, ਆਪ ਦੇ ਹਜ਼ੂਰ***** ਅਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁਲ ਚੁਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ। ਸੇਈ ਪਿਆਰੇ ਮੇਲ ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿਤ ਆਵੇ।

'Sikhs should have humble minds and high in intellect (thoughts); may God take care of the intellect and the honour of the Sikhs. Waheguru Ji, please give us the chance to visit and look after the Gurdwaras, like Nankana Sahib, from which we have been separated. You always take care of the honour of those who have no honour; You are the force of those who have no force and You are the support of those who have no support. Waheguru Ji, at this time at Your service..... '***' (here we mention the reason why this prayer is being done; see below), please pardon our mistakes, please help everybody to accomplish their work (or mission), please help us meet those devotees who talk only about You.'**

ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

'Nanak says, 'Oh God, under Your Name let everybody prosper and everybody should have your Grace'.'

That is the best way to end a prayer. The prayer may be done for any purpose or request, it always ends in the same hymn.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ।

'Khalsa belongs to God, the victory also belongs to God.'

ਬੋਲੇ ਸੋ ਨਿਹਾਲ, ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ।

'He who speaks God's name, may have God's grace. The truth is supreme and immortal.'

And edict, a random reading of a verse from Guru Granth Sahib, follows this.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ ਪਰਗਾਸਾ ॥

I met the True Guru, by great good fortune, and my mind has been enlightened.

ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਜਾ ਅਪੁਨੇ ਸਾਹਿਬ ਕਾ ਭਰਵਾਸਾ ॥੧॥

No one else can equal me, because I have the loving support of my Lord and Master. ||1||

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ॥

I am a sacrifice to my True Guru.

ਆਗੈ ਸੁਖੁ ਪਾਛੈ ਸੁਖ ਸਹਜਾ ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ ॥ ਰਹਾਉ ॥

I am at peace in this world, and I shall be in celestial peace in the next; my home is filled with bliss. ||Pause||

ਅੰਤਰਜਾਮੀ ਕਰਣੈਹਾਰਾ ਸੋਈ ਖਸਮੁ ਹਮਾਰਾ ॥

He is the Inner-knower, the Searcher of hearts, the Creator, my Lord and Master.

ਨਿਰਭਉ ਭਏ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਇਕ ਰਾਮ ਨਾਮ ਆਧਾਰਾ ॥੨॥

I have become fearless, attached to the Guru's feet; I take the Support of the Name of the One Lord. ||2||

ਸਫਲ ਦਰਸਨੁ ਅਕਾਲ ਮੂਰਤਿ ਪ੍ਰਭੁ ਹੈ ਭੀ ਹੋਵਨਹਾਰਾ ॥

Fruitful is the Blessed Vision of His Darshan; the Form of God is deathless; He is and shall always be.

ਕੰਠਿ ਲਗਾਇ ਅਪੁਨੇ ਜਨ ਰਾਖੇ ਅਪੁਨੀ ਪ੍ਰੀਤਿ ਪਿਆਰਾ ॥੩॥

He hugs His humble servants close, and protects and preserves them; their love for Him is sweet to Him. ||3||

ਵਡੀ ਵਡਿਆਈ ਅਚਰਜ ਸੋਭਾ ਕਾਰਜੁ ਆਇਆ ਰਾਸੇ ॥

Great is His glorious greatness, and wondrous is His magnificence; through Him, all affairs are resolved.

ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸਗਲੇ ਦੁਖ ਬਿਨਾਸੇ ॥੪॥੫॥

Nanak has met with the Perfect Guru; all his sorrows have been dispelled. ||4||5||

The ceremony ends with the serving of Karah Parsad to the congregation.

After the ceremony congregation greet the bride and groom's parents and friends and wish the all the happiness in life. It is also hoped that they should stand fast in their religion. Follow the order and edict of God Most High. A few hours after the marriage the bridal party or *Doli* leaves and the bride departs from her parental home for her husband's house.

Compiled by Dr. K. S. Thind And Dr. Jagir singh