

# Questions and Answers on Sikhism, Yoga and Sexuality

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## 2 Introduction

Our aim at ProjectNaad is to provide knowledge regarding the Sikh lifestyle and its application to all aspects of living on the earthly plane. We have had a number of questions regarding the relationships between Yoga, Sikhism and Sexuality and these themes are analysed in the following essay in the form of questions and answers:

- *Comments in blue are queries from Sikhs and Yogis*
- Comments in black is feedback and answers from the ProjectNaad team

### 3 ***What is the relationship between Yoga and Sikhism?***

Sikhs of Indian origin generally hold the view that Yoga has nothing to do with Sikhism. However this view of Sikhism is a wholly incorrect interpretation and in fact Sikhism is the *CORRECT* and best approach to Yoga (union with God).

Guru Nanak Dev Ji (the first Sikh master) came into contact with a number of Yogis (practitioners of Yoga) and Siddhas who are the “*accomplished ones*” and refers to perfected masters.

A meeting of Guru Nanak Dev Ji with the Siddhas is recorded in the Guru Granth Sahib as the Sidh Gohst which means “*conversations with the Siddhas*” and is itself in the form of questions and answers.

#### 3.1 ***Teachings from Sidh Gosht***

Below are just extracts from Sidh Gohst in which Guru Nanak Dev Ji is describing the essential elements of true yoga which leads to liberation provided in response to questions from the Siddhas.

##### 3.1.1 **Remain conscious and living with moderation**

*In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home. Without the Naam, the mind has no firm support; O Nanak, this hunger never departs. The Guru has revealed the stores and the city within the home of my own heart, where I intuitively carry on the true trade. Sleep little, and eat little; O Nanak, this is the essence of wisdom. ||8|*

##### 3.1.2 **The Gurus Shabad, controlling the 5 thieves**

*The Gurmukh understands; this is the way that Yoga is attained. ||9|| Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment. Discard sexual desire, anger and egotism, and through the Word of the Guru's Shabad, attain true understanding. For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across. True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True. ||10|| Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap. Let the body be your meditation mat, and the mind your loin cloth. Let truth, contentment and self-discipline be your*

companions. *O Nanak, the Gurmukh dwells on the Naam, the Name of the Lord.* ||11||

### 3.1.3 Keeping love for God

*One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Lord deep within.* ||23||... *He alone is a Yogi, who realizes the Word of the Guru's Shabad; the lotus of the heart blossoms forth within.*

### 3.1.4 Applications of Sikh yogic wisdom

Spiritual people should:

- Remain conscious of their actions. This is part of truthful living
- Live in moderation including eating little and sleeping little
- Remain absorbed in Naam which is experienced in a number of different ways including sweet taste (Amrit), sound in the form of five shabads (S,T,N,M,A), light within the mind, and sense with the feeling that everything and everyone is one.
- Live in the world but remain detached from it and remain disciplined
- Practice control of the 5 thieves (lust, anger greed, attachment and pride)
- Discard useless symbolic Yogic clothing including earrings and patched clothes. These will provide no spiritual fruit.
- Experience the oneness of God in all of creation and in every heart
- Enshrine love for God within the heart and mind

### 3.2 Yogis and Sikhs use different words for the same activities

Sikhs have a number of core activities or technologies that can be described in Yogic terminology. These include the following:

Sikhism Terminology	Description	Yogic Terminology
Seva	This refers to selfless service such as the preparation of food in the community kitchen	Karma Yoga
Keertan	This refers to singing the praises the greatness of God	Bhakti Yoga
Nitnem	This refers to reciting the daily prayers of the Sikhs including Jap Ji Sahib; Jaap Sahib; Sawaya, Chaupi Sahib, Anand, Rehras and Keertan Sohila	Jaapa Yoga
Keertan in Raags	This refers to singing the praises the greatness of God in the prescribed Raags as detailed in the Guru Granth Sahib	Naad Yoga

Simran	This is the repetition of a mantra such as “Waheguru” at the 3 <sup>rd</sup> eye which is between the eyebrows.	Raaj Yoga
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These are the 5 different types of Yoga in Sikhi and all of the above are the bare basics of Sikh Dharma. So it is wholly incorrect for some Indian Sikhs to suggest that Yoga has nothing to do with Sikhism.

### **3.3 Extracts from the Guru Granth Sahib which show the correct approach to Yoga**

There are many quotes the Guru Granth Sahib which show that Sikhism is the correct approach to Yoga.

#### **3.3.1 Control of the 5 thieves is the way to Yoga**

*“Let the five passions be disciples under your control, O begging Yogi, and make this mind your walking stick. Thus you shall find the Way of Yoga.”*  
(Guru Granth Sahib, page 155)

*“They conquer the five thieves, and enshrine the True Lord in the heart. ||1||Pause|| Those who enshrine the True Lord deep within, realize the value of the Way of Yoga.”*  
(Guru Granth Sahib, page 223)

*“They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism. ||1||O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times. I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect. ||Pause||”*  
(Guru Granth Sahib, page 641)

#### **3.3.2 Shabad / Naam is the way of Yoga**

*“I came to the Guru, to learn the Way of Yoga. The True Guru has revealed it to me through the Word of the Shabad. ||1||Pause|| He is contained in the nine continents of the world, and within this body; each and every moment, I humbly bow to Him. I have brought the five disciples together, and they are now under the control of the one mind. When the ten hermits become obedient to the Lord, then I became an immaculate Yogi.”*  
(Guru Granth Sahib, page 208)

*“The Name of the Lord is the enjoyment and Yoga of His servants. Chanting the Lord’s Name, there is no separation from Him. His servants are imbued with the service of the Lord’s Name.”*  
(Guru Granth Sahib, page 265)

### 3.3.3 Kirtan is the way of Yoga

*"I attain Yoga, singing the Kirtan of Your Praises. ||1|| All comforts are obtained in Your Shelter. The True Guru has removed the veil of doubt.*

*||1||Pause||"*

(Guru Granth Sahib, page 385)

*"He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these. He lives a long life, but is reincarnated again and again; he has not met with the Lord. ||6|| He may enjoy princely pleasures, and regal pomp and ceremony, and issue unchallenged commands. He may lie on beautiful beds, perfumed with sandalwood oil, but this will led him only to the gates of the most horrible hell. ||7|| Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions."*

(Guru Granth Sahib, page 642)

### 3.3.4 Loving devotional worship is the way of Yoga

*Going to the forests, they practice Yoga and deep, austere meditation; they live on roots and the fruits they gather. The musicians, the Vedic scholars, the chanters of one word and the men of silence, all are listed on the Register of Death. ||2|| Loving devotional worship does not enter into your heart; pampering and adorning your body, you must still give it up. You sit and play music, but you are still a hypocrite; what do you expect to receive from the Lord? ||3|| Death has fallen on the whole world; the doubting religious scholars are also listed on the Register of Death.*

(Guru Granth Sahib, page 654)

### 3.3.5 The clothes and postures of a Yogi

*"Let the Word of the Guru's Shabad be the ear-rings in your mind, and wear the patched coat of tolerance. Whatever the Lord does, look upon that as good; thus you shall obtain the treasure of Sehj (highest spiritual state) Yoga.*

*||1||O father, the soul which is united in union as a Yogi, remains united in the supreme essence throughout the ages. One who has obtained the Ambrosial Naam, the Name of the Immaculate Lord - his body enjoys the pleasure of spiritual wisdom. ||1||Pause||In the Lord's City, he sits in his Yogic posture, and he forsakes his desires and conflicts. The sound of the horn ever rings out its beautiful melody, and day and night, he is filled with the sound current of the Naad. ||2||"*

(Guru Granth Sahib, page 359)

*Sitting in Yogic postures in the City of God, through the Word of the Guru's Shabad, you shall find Yoga. ||11|| Restrain your restless wanderings through the Shabad, and the Naam will come to dwell in your mind. ||12||*

(Guru Granth Sahib, page 909)

### 3.3.6 The mind must be pure to achieve Yoga

*What Yoga does he practice by having matted and tangled hair? If the mind is not pure, what use is it to hold the breath at the Tenth Gate? The fool wanders and wanders, entering the cycle of reincarnation again and again.*

*||1||Meditate on the One Lord, O my foolish mind, and you shall cross over to the other side in an instant. ||1||Pause||*

(Guru Granth Sahib, page 1169)

### 3.3.7 Yoga can be achieved as a householder

*“He is not affected by actions, responsibilities and entanglements; in the entanglements of his household, he maintains the detachment of Yoga. ||5|| He renounces sexual desire, anger, egotism, greed, attachment and Maya. Within his mind, he meditates on the reality of the Imperishable Lord; by Guru's Grace he finds Him. ||6|| Spiritual wisdom and meditation are all said to be God's gifts; all of the demons are turned white before him.”*

(Guru Granth Sahib, page 503)

*“This is not Yoga, O Yogi, to abandon your family and wander around. The Name of the Lord, Har, Har, is within the household of the body. By Guru's Grace, you shall find your Lord God. ||8|| This world is a puppet of clay, Yogi; the terrible disease, the desire for Maya is in it. Making all sorts of efforts, and wearing religious robes, Yogi, this disease cannot be cured. ||9|| The Name of the Lord is the medicine, Yogi; the Lord enshrines it in the mind. One who becomes Gurmukh understands this; he alone finds the Way of Yoga. ||10|| The Path of Yoga is very difficult, Yogi; he alone finds it, whom God blesses with His Grace. Inside and outside, he sees the One Lord; he eliminates doubt from within himself. ||11|| So play the harp which vibrates without being played, Yogi. Says Nanak, thus you shall be liberated, Yogi, and remain merged in the True Lord. ||12||1||10||”*

(Guru Granth Sahib, page 909)

### 3.3.8 What Yoga is not

*“Yoga is not the patched coat, Yoga is not the walking stick. Yoga is not smearing the body with ashes. Yoga is not the ear-rings, and not the shaven head. Yoga is not the blowing of the horn. Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. ||1|| By mere words, Yoga is not attained. One who looks upon all with a single eye, and knows them to be one and the same - he alone is known as a Yogi. ||1||Pause|| Yoga is not wandering to the tombs of the dead; Yoga is not sitting in trances. Yoga is not wandering through foreign lands; Yoga is not bathing at sacred shrines of pilgrimage. Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. ||2|| Meeting with the True Guru, doubt is dispelled, and the wandering mind is restrained. Nectar rains down, celestial music resounds, and deep within, wisdom is obtained. Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. ||3|| O Nanak, remain dead while yet alive - practice such a Yoga.”*

(Guru Granth Sahib, page 730)



*“If Yoga could be obtained by wandering around naked, then all the deer of the forest would be liberated. ||1|| What does it matter whether someone goes naked, or wears a deer skin, if he does not remember the Lord within his soul? ||1|| Pause || If the spiritual perfection of the Siddhas could be obtained by shaving the head, then why haven't sheep found liberation? ||2|| If someone could save himself by celibacy, O Siblings of Destiny, why then haven't eunuchs obtained the state of supreme dignity? ||3|| Says Kabeer, listen, O men, O Siblings of Destiny: without the Lord's Name, who has ever found salvation? ||4||4||”*  
(Guru Granth Sahib, page 324)

#### **4 What is the relationship between Kundalini Yoga and Sikhism?**

The words "Kundalini Yoga" is like saying "Martial Arts". The question would then be which style? The Kundalini Yoga that is practiced and taught in most of the Western World is the Sikh style.

But how can a Sikh style of Kundalini Yoga exist if mainstream Sikhs believe that Sikhism has had nothing to do with its evolution?

Originally there were 2 different styles of Kundalini Yoga including the Hindu style and the Buddhist style (Thai). But within both of these traditions, Kundalini Yoga was kept secret within a strict teacher-student learning system.

The Sikh masters having obtained the treasures of Naam also automatically obtained the divine knowledge of all the Yoga systems and so a Sikh style of Kundalini Yoga was born and also taught within a strict student-teacher learning system. This tradition of secret learning and teaching was only broken in 1969 when the Siri Singh Sahib (Yogi Bajan) brought Kundalini Yoga to the West and started teaching the technology openly.

There are quite a few esoteric technologies within Sikhism that were only known by a few select people. Examples of this include the deep knowledge of both Hindu and Sikh Dharmas held by Nirmala Sants or the deep knowledge of Gurbani and Aurveda taught side by side by Udasis Sikhs.

However, it is absolutely correct in thinking that Kundalini Yoga is not a "standard" element of the traditional Sikh way of life but it is most definitely a partner technology which can be used to maintain a strong mind-body-soul connection and it has been given the blessings of Guru Ram Das Ji Maharaj.

## **5 What is the relationship between Spirituality and Sex?**

In India, Tibet, Nepal, China and Japan, sexuality has long been regarded as both an art and a science. The eastern view of life is, that no life is complete without a thorough knowledge of the sexual principals underlying all existence. The Jap Ji Sahib says,

*“Air is the Guru, Water is the father and Earth is the Great mother.”*

Why is Water the father and Earth the mother? Because this is the same principle of sacred sexuality built within human beings where the water is the semen and the earth is the womb. So Sikhism, Yoga and the principles of Sexuality are all linked and considered sacred.

### **5.1 The difference between love and lust**

It is useful before we progress further with the subject of sex and spirituality to discuss the difference between love and lust.

A key difference between love and lust is that lust only cares for itself. Lust always focuses on an object to fulfill its desire. This object can be a woman, money, a car - anything. From lust's perspective its object of affection is only there to fulfill. Lust has no compassion for what it lusts for. Lust only shows affection until it finishes using the object of its desire. Lust is a taker that is only concerned with fulfilling its own needs. Lust and love do not co-exist. Lust has no room for love or compassion

Another key difference between lust and love is that love comes from the heart, but lust comes from the flesh. Lust is part of the material world attempting to satisfy one of the five senses. Lust's sole aim is to satisfy the flesh. Love transcends the material world and is solely focused on spiritual things.

In a relationship it's very important to be able to tell the difference between love and lust. You have to define your own priorities first in order to judge your partner's intentions. Love is profound, deep and infinite. Lust on the other hand is a temporary longing, a shallow feeling and one-dimensional craving. Relationships based entirely on lust are often very short-lived. Physical attraction is also the basis of love, so telling them apart sometimes becomes difficult.

Love is defined as an emotion which drives you to sacrifice everything you have for the person you love. You can test your partner by placing him/her in a compromising situation and seeing their reaction. Love is based on complete trust and mutual understanding. If the two of you argue a lot and then don't make any conscious efforts of making up afterwards, then chances are your relationship was merely based on lust and there was no love involved. Love has a positive effect on a relationship and even after fights your relationship

strengthens because you come closer in making apologies and doing everything in your control to make each other happy.

Because a relationship based on lust is temporary, both partners will eventually start looking for other people to satisfy their needs. Lustful relationship could be fulfilling for a short time but they are disastrous in the long run. There are fights to no end, arguments over nothing and no respect for each other. Another noticeable difference between a loving relationship and a lustful relationship is that the latter starts with a much more passion. There are phone calls and dates that last all day long and in the beginning it seems as if there's nothing separating this couple. However, as time passes this passion dies down and their supposed love for each other gets forgotten and they start having fights and eventually break up.

People who are truly in love base their relationships on respect for each other, compromising behavior and selfless attitude. They are ready to sacrifice anything for their partner. Lustful relationship brings two people close only to have fun and both of them are selfish in their demands. They don't have any respect for their partner and don't have any commitment plans in their minds.

## ***5.2 When is sex permissible within Sikhism?***

Sikhism is called the "Religion of the householder". So sex within marriage is permissible and considered sacred.

Living a married life is considered the best and ideal lifestyle in which to attain salvation. This is because it provides the ultimate challenges of distraction and so achieving liberation amidst all the distractions of daily life will provide the greatest spiritual fruits.

Sex outside of marriage is not supported in Sikhism.

## ***5.3 Sex in Sikhism***

Having intercourse within the institution of marriage, when performed with the proper care, knowledge, and techniques - can not only be a very pleasurable experience, a very energizing and healing experience, it can give one the experience of God-Consciousness.

Sex can be one of the most pleasurable experiences, full of more joy and delight than you can possibly imagine. It can bring such a bliss or ecstasy, that you will feel and think you are in heaven. Let us look into a couple of books and have a look see.

### **5.3.1 Sex is a merger of auras, spirits and consciousness**

In "*Sexuality As A Sacred Meditation*" by S.S. Guru Terath Kaur Khalsa Ph.D. she says:

*"Sexual intercourse is not a relationship between his penis and her vagina. It is total merger of their polarities, auras, spirits and consciousness."*

*Appreciating and respecting this can bring a blissful merger for both on the highest spiritual levels. "Sex is a sacred act, created by God, which if done consciously, can take the couple straight to God."*

The problem is, that when two people are madly in love with each other, and their physical passion is starting to boil, that's when they often get stuck and relate only to those sexual desires, and forget their original spiritual aspirations. Being attracted to someone with a lot of physical passion and chemistry, may only lead to mad passionate sex. Remember, it's the soul inside the person that matters. Not how big her or his might be. The body is just a tool or vehicle to get there. And this vehicle needs to be tuned up, running properly, and able to connect to your partners spiritual energy. There is a lot more to divine union, than just Sexual Desire or Romantic Love.

Yogi Bhajan (Siri Singh Sahib) says:

*"You should have your three nervous systems in balance before you start intercourse. If the parasympathetic nervous system is out of balance, the man will have difficulty getting an erection. If his sympathetic nervous system is out of action, he will ejaculate quickly. If your action nervous system is out of balance, he will have a problem ejaculating at all. Kundalini Yoga corrects these problems."*

### **5.3.2 Sex can provide more energy**

Also, In *"Kundalini Yoga, Flow of Energy"* by Dr. Dyal Singh Khalsa, we have some very enlightening information:

*"Sexual intercourse, between a man and a woman is the relay of energy through the physical body, to the auric body, to the pranic body, and to the radiant body, which gives everlasting fulfillment. If properly done, it will give each other the equivalent of FIVE YEARS OF ENERGY, one year per tattwa."*

Five years of energy! We have five basic elements called tattwas that make us who we are. We have a total of ten bodies including our physical, auric, and pranic body. We have eight chakras or centers of energy. One chakra is connected to our sex organ. The tantric experience may start in our creative sex chakra, but it must expand to include all the chakras and bodies - into the radiance of the total selves.

### **5.3.3 Sex is a path to Yoga**

In *"Sexual Secrets"* by Nik Douglas & Penny Slinger it says:

*"The union of man and women is like the mating of Heaven and Earth. It is because of their correct mating that Heaven and Earth last forever. Humans have lost this secret and have therefore become mortal. By knowing it, the Path to Immortality is open." (Shang-Ku-San-Tai).*

Unfortunately, today most of the science regarding intercourse, has been lost into the vast ocean for desire for more physical sex.

Yogi Bhajan has said:

*"Male And Female Make A Union, And This Complete Union, Is The Greatest Yoga."*

In addition the Dasam Granth (works of the 10<sup>th</sup> Sikh master) says:

*"Getting pleased, the messenger took Aniruddh with her and reached the city of Usha.2203. That woman caused cleverly the meeting of both-the lover and the beloved; Usha and Aniruddh then enjoyed the union with great delight.2204. Getting pleased in their mind following the instruction of Koka Pundit about the postures of the union, they enjoyed the sexual union through four kinds of postures; Aniruddh said smilingly to Usha, causing his eyes to dance, "Just as you are mine, I have also become thine in the same manner."2205." page 1077*

#### **5.4 Sikh view on masturbation or overindulgence in sex**

Masturbation especially for a man and over emphasis on physical orgasms leads to the loss of precious bodily fluids which your body requires to maintain healthy and strong. It also opens the doors to sickness and disease and shuts down ones Higher-Consciousness, because it takes one into their shallow self.

Yogi Bhajan (Siri Singh Sahib) has said:

*"A man's semen contains all the vitamins, and minerals that he needs. One should bring this semen or Bindu up his spine, so that it may become Ojas [life force] and distribute it throughout his body. It takes Eighty bites of food, when fully digested, to give you one drop of blood. Eighty drops of pure blood makes one drop of semen. A man needs 90% of his semen, to maintain his body."*

#### **5.5 Sat Kriya meditation for sexual control**

Sat Kriya is a Sikh meditation for sexual energy control. Sat Kriya pulls energy to our higher energy centres where the energy is more useful, and is especially useful if you are having an issue with excessive sexual drive or masturbation:

##### **5.5.1 Meditation instructions**

- Sit on your heels (put a cushion underneath your feet if necessary)
- Interlock all your fingers, except your index fingers (next to your thumbs), which point straight up and touch
- Raise your arms over your head so that your arms are hugging your ears
- Close your eyes and look up towards the top of your head Inhale and say 'Sat' while pulling in your navel point and solar plexus in towards the spine,
- then say 'Naam' and relax all the muscles. This should be rhythmic and you should be doing one 'Sat Naam' every second
- Continue for 3 minutes, then inhale and squeeze the muscles tightly from the buttocks and pull in the navel point, to allow the energy to flow all the way to the top of the skull, then exhale slowly after holding your breath for as long as you can

- Relax for double the time you practice the Kriya, by lying down with palms of hands facing up and breathing slow and deep
- Work your practice slowly up to 11 minutes, working your way gradually up to 31 minutes. Do this for 40-90 days. In 90 days, you will learn to control your energy.

### 5.5.2 Theory behind the Sat Kriya meditation

The Guru Granth Sahib says that control of the 9 gates leads to God consciousness occurring at the 10<sup>th</sup> gate.

The 10 gates include the following with the respective methods of controlling them:

Gate	Control techniques
2 eyes	<ul style="list-style-type: none"> <li>• see no evil</li> <li>• close eyes when meditating to prevent outward loss of energy</li> </ul>
2 nostrils	<ul style="list-style-type: none"> <li>• breathing (pranayama)</li> </ul>
2 ears	<ul style="list-style-type: none"> <li>• hear no evil</li> </ul>
1 mouth	<ul style="list-style-type: none"> <li>• repeat Gurbani</li> <li>• speak no evil</li> </ul>
Rectum (1 <sup>st</sup> chakra)	<ul style="list-style-type: none"> <li>• squeeze the rectum (as per Sat Kriya)</li> </ul>
Sexual organ (2 <sup>nd</sup> chakra)	<ul style="list-style-type: none"> <li>• squeeze the sexual organ (as per Sat Kriya)</li> </ul>
10 <sup>th</sup> gate (located in the top of the head)	<ul style="list-style-type: none"> <li>• this automatically opens when the 9 aforementioned gates are controlled.</li> </ul>

### 5.5.3 Quotes from the Guru Granth Sahib

Quotes from the Guru Granth Sahib which highlight the importance of controlling the 9 gates of the body:

*“Within your mind and body, see the Lord, and the filth of egotism shall depart. Sitting in that place, sing the Glorious Praises of the Lord forever, and be absorbed in the True Word of the Shabad. ||5|| Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad vibrates day and night. Through the Guru’s Teachings, the Shabad is heard. ||6||”*  
(Guru Granth Sahib page 124)

*“In the one house of the body, there are ten gates; night and day, the five thieves break in. They steal the entire wealth of one’s Dharmic faith, but the blind, self-willed manmukh does not know it. ||2|| The fortress of the body is overflowing with gold and jewels; when it is awakened by spiritual wisdom, one enshrines love for the essence of reality. The thieves and robbers hide out in the body; through the Word of the Guru’s Shabad, they are arrested and*

*locked up. ||3|| The Name of the Lord, Har, Har, is the boat, and the Word of the Guru's Shabad is the boatman, to carry us across. The Messenger of Death, the tax collector, does not even come close, and no thieves or robbers can plunder you. ||4||”*

(Guru Granth Sahib page 833)

*“By practicing control over the nine gates, one attains perfect control over the Tenth Gate. There, the unstruck sound current of the absolute Lord vibrates and resounds. Behold the True Lord ever-present, and merge with Him.”*

(Guru Granth Sahib page 943)

## **5.6 Marriage within Sikhism**

Marriage within Sikhism is considered the merger of two souls into one. The meditations which are used during the marriage ceremony to describe the journey and feeling of a human as he or she experiences the merger of their soul with the all soul (God).

The marriage ceremony involves the reading of a meditation from the Guru Granth Sahib in the presence of Guru Granth Sahib and the circumambulation around the holy scripture after the reading of each hymn. The circumambulation around the holy scripture highlights the acceptance of the soul union by the couple.

Below is given the quotes from the Guru Granth Sahib for each of the marriage rounds.

### **5.6.1 The first round of marriage**

*“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||”*

### **5.6.2 The second round of marriage**

*“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||”*

### **5.6.3 The third round of marriage**

*“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||”*

### **5.6.4 The fourth round of marriage**

*“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||”*

### **5.6.5 Summary of the marriage rounds**

Each of the 4 rounds represent the following commitments:

- The couple commit to a spiritual lifestyle which includes, meditation, honest living and charity
- The spiritual lifestyle will lead to eradication of ego and the unstruck music will begin to resound within the mind
- The unstuck melody will lead to divine love
- In the final stage the soul completely merges with the supreme soul and the highest spiritual state is achieved.

## **5.7 Attitudes towards contraception, abortion and circumcision in Sikhism**

Sikhism is not a “rule book” based lifestyle and it does not provide detailed rules regarding abortion, contraception etc.

This means that a lot of things for a Sikh are left to personal choice which can involve the use of logic, common sense, science, principles enshrined within the Guru Granth Sahib and the Rehat Maryada to come to a decision regarding any issue within life.

In addition it should be noted that Sikhism is not a “black or white” religion in that Sikhism does not regard a particular rule to necessarily be applicable in all

scenarios encountered in life and that's the way it should be because life is many different shades of grey.

### 5.7.1 Contraception

With regards to contraception there is nothing mentioned within the Guru Granth Sahib and the Rehat Maryada either for or against their use.

However before using any contraceptive the effects on your body with e.g. pills which affect a woman's natural menstrual cycles should be taken into consideration.

As Sikhism is not a "black or white" religion then by definition the use of contraceptives is a personal choice and the answer to the question must be a Yes you can use them.

### 5.7.2 Abortion

With regards to abortion the Guru Granth Sahib says:

*"In the first watch of the night, O my merchant friend, you were cast into the womb, by the Lord's Command. Upside-down, within the womb, you performed penance, O my merchant friend, and you prayed to your Lord and Master. You uttered prayers to your Lord and Master, while upside-down, and you meditated on Him with deep love and affection. You came into this Dark Age of Kali Yuga naked, and you shall depart again naked. As God's Pen has written on your forehead, so it shall be with your soul. Says Nanak, in the first watch of the night, by the Hukam of the Lord's Command, you enter into the womb. ||1|| page 75*

In the above example from Gurbani the first watch refers to a large chunk of time up to your young youth because by the 4th watch you are dead (the following lines in Gurbani read like this).

So the exact time at which the soul is placed within a new body is not defined within Sikhism. The reason for this may be because there is no exact time when the soul enters the body in the womb and there are a number of different internet websites which imply this.

Keeping this in mind there is no obvious right or wrong, sin or no sin with regards to abortion and every situation will be different.

For example lets say e.g. a young Sikh girl became pregnant, then would it be right for a doctor to refuse an abortion and force the young girl to give birth to a child who she can not support financially or emotionally? We think the answer is no because this would be unfair on both the young girl and the soul entering the world.

### **5.7.3 Circumcision**

Sikhs do not support male or female circumcision. The physical, sexual and psychological harm caused by circumcision begins from the moment a baby is strapped into the circumstraint, a board designed especially for the surgery. Usually performed without anaesthetic, the operation is excruciating for the baby. Research published in medical journals like 'The Lancet' shows that circumcision causes overwhelming pain, traumatic shock and behavioral changes. It also alters a baby's sleep patterns, feeding habits and activity levels, and disturbs the mother-infant bond.

### **5.8 What is the link between Food, Sex and Sikhism?**

Garlic, onions and ginger are not banned in Sikhism and this is expected because Sikhism is considered to be the "Religion of the Householder".

These foods are very good for your basic sexual energies which is why they are banned for religious celibate Hindus.

We received the following question from a fellow Sikh:

*"Food for better sex? If this was that important wouldn't this be in the rehat maryada?"*

The simple answer to the above question is No. The Rehat Maryada is about what you should or shouldn't do. If someone wants to improve their sex life then it is a personal choice and you now know how to do it! However it is neither something that one should or shouldn't do! It's simply a choice.

### **5.9 Homosexuality and Sikhism**

There is nothing in Sikhism which prohibits homosexuality or considers homosexuality to be wrong or sinful. If sexual orientation was important for spiritual evolution of the soul then it would have been mentioned in either the Guru Granth Sahib, Dasam Granth, Hukamnamas from the Gurus or the Rehat Maryada. However none of these authentic sources of Sikh wisdom and lifestyle mention homosexuality.

#### **5.9.1 The example of the 9<sup>th</sup> Sikh Guru**

The first important lesson from the life of the Sikh Gurus is that all view points and lifestyles of all human beings should be respected even if we ourselves do not believe or practice them. This was shown in practice when the 9<sup>th</sup> Sikh master gave his life to uphold the right of Hindus to practice their religion freely. At the time they were being forcefully converted to Islam.

#### **5.9.2 Marriage defined between soul and not physical form**

Some Sikhs suggest that marriage in Sikhism is defined only between a male and a female. However this is a wholly incorrect interpretation because the 4 meditations performed during the Sikh marriage ceremony simply highlight the process of the individual soul merging with the supreme soul. So the recital of

the 4 meditations during the marriage is the Guru merging the 2 souls and making them one.

The soul has the same attributes as God and includes no form, no shape and no colour. The Guru Granth Sahib says:

*“He has no form, no color and no features; through the True Word of the Shabad, He reveals Himself. ||Pause|| He has no mother, father, sons or relatives; He is free of sexual desire; He has no wife. He has no ancestry; He is immaculate. He is infinite and endless; O Lord, Your Light is pervading all. ||2||”*

(Guru Granth sahib page 597)

So the question that we must ask now is:

*“would there be any difference in a man and man having their souls joined when compared with a man and a woman having their souls joined?”*

The answer must by definition be a No because God is genderless and soul and supreme soul are made of the same stuff and have exactly the same characteristics.

Finally someone may have been a female in their previous life and currently be a man in their current life. But irrelevant of their physical form their atma (soul) is constant and unchanging and in this life it doesn't matter if their merger is made physically with a male or female because the soul is genderless.

### **5.9.3 Ik Ong Kar - Oneness**

Sikhism teaches that everything is Ek Ong Kar and that there is no other. All the creation is beautiful and holy just as God has made it. So there is no suggestion that God creates something bad. It is useful to note here that most homosexuals do believe that God has made them the way they are.

*“He Himself created all women and men; the Lord Himself plays every play. You created the entire creation; O Nanak, it is the best of the best. ||2||”*  
(Guru Granth Sahib page 304)

*“There is no other than the Lord. Don't dispute this, and don't doubt this. The Lord says, ‘This creation and I are one and the same’. ||2||”*  
(Guru Granth Sahib page 693)

### **5.9.4 Gay gene**

There is currently no scientific evidence to suggest that homosexuality is genetic.

However there is a lot of scientific evidence (from spontaneous past life recall and past life regression) which suggests that the human body does assume characteristics of the previous human body which the soul was inhabiting.

For example some reincarnated individuals have marks such scars or birth marks which in their previous life represented a traumatic experience of some sort. So it may not be too far fetched to suggest that the soul could impact other aspects of the genetic make up of their new physical body.

We will have to wait and see what scientific research uncovers.

### **5.9.5 Is homosexuality nature or nurture?**

A Sikh wrote to us to say:

*“So are rapists born rapists? Are murderers born murderers? No, this is an affect of nature/nurture or society as you were”*

Firstly nature and nurture are 2 different thing and indeed both play an important part in the development of a human being.

With regards to the argument that homosexuality is natural and a part of nature, if you accept the reality of Reincarnation (and even if you didn't there is plenty of scientific evidence to support this theory) and so if you answer “Yes - I believe in Reincarnation” then there is a very real potential that traits and characteristics from your previous life (elements of your personality) will be carried over into your new life as mentioned above.

Also if I change one word in the above line to give the following sentence what is the answer?: “So are Gurus born Gurus?”

If you need help on this one then I would like to highlight the fact that Guru Nanak Dev Ji was explaining the meaning of life to his school teachers when he started school. Was that Nature or Nurture? Also Guru Har Krishna was made Guru at the age of five. Was his ability to lead a community at such a young age Nature or Nurture? Indeed the lives of the Sikh Gurus are enough to suggest that Nature is a major component of determining our personality and personal traits.

### **5.9.6 Interpretation of the Rehat Maryada (Sikh code of conduct)**

Some Sikhs quote the Sikh Rehat Maryada to show that Sikhism does not support homosexuality. The first issue with this is that the current Sikh Rehat Maryada is two versions out of date because it is a dynamic document which should be updated every 30 years (this was agreed when it was first compiled in 1945).

Secondly the Sikh Maryada states that:

*“A Sikh man and woman should enter wedlock without giving thought to the prospective spouse's caste and descent.”*

However, this in no way implies that everything else related to this statement is not allowed. For example if we say that playing with a red ball is allowed. Then we can not from this statement conclude that playing with a green ball is

not allowed. There is simply not enough information in the first sentence to come to the conclusion in the second sentence.

#### *Article XVIII*

- a. A Sikh man and woman should enter wedlock without giving thought to the prospective spouse's caste and descent.*
- b. A Sikh's daughter must be married to a Sikh.*
- c. A Sikh's marriage should be solemnized by Anand marriage rites.*
- d. Child marriage is taboo for Sikhs.*
- e. 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.*

As can be seen from the above extract from the Rehat Maryada (which again is only a dynamic or evolving set of rules) it does not mention that a Sikh male can ONLY marry a Sikh Female. We feel that some Sikhs do misunderstand this point regarding homosexuality.

#### **5.9.7 Equality of opportunity for homosexual Sikhs**

If a Sikh argues that homosexuality is illegal in Sikhism then they are by definition denying the equality of opportunity for a homosexual Sikh to experience God consciousness and enjoy the same rights as a heterosexual Sikh. This is simply not in the tradition of the Sikh faith which is open to one and all.

A Sikh wrote to say:

*“Again, the issue is not about their relationship with God/ their soul gender BUT that of is it permissible in Sikhism - which you can spin/argue anyway you want but the answer is no.”*

Our answer to the above statement is that simply quoting an opinion of No is not enough justification to say homosexuality is illegal in Sikhism, because it is not based on any dharmic (spiritual) principles.

Sikhism is simply a personal relationship with God. It is simply a way of connecting with Naam and the 5 Shabad (Naam as it passes through 5 khands). So when a Sikh says that homosexuality is not allowed with Sikhism, the Sikh is effectively saying:

*“Sikhism can not be used as a tool for spiritual elevation and salvation by a homosexual”.*

Sikhism is not a set of rules and beliefs but it is an experience of the highest spiritual realms and that experience and way of life is something that we believe is open to one and all and should be shared with one and all. Period!

Hence sexual orientation is not a bar to becoming a Sikh or living Sikhi.

### **5.9.8 Mechanics of homosexuality**

A Sikh wrote:

*“What about people who are in relationships/married then homosexual? Surely, they weren't "born" homosexuals?”*

This is a great example of people having to do what they think society is expecting from them because they have had the sick idea of this is right and this is wrong drilled into their minds. Then later in life when the poor souls finally get the courage to come to terms with their true nature, they result in telling their partners they are gay. We feel truly sorry for people who go through this and we pray that Waheguru gives everyone in the concerned relationship the strength to give each other unconditional love.

### **5.9.9 Marriage should be about love**

A Sikh wrote to say:

*“In addition, marriage is about love and pro-creation”*

Marriage is definitely considered the highest form of Yoga, and indeed men and women getting married would ensure the continuance of the human race which is essential. We completely agree with the above point. What we disagree with is when people assume that a gay marriage is devoid of love. Secondly the above statement suggests that a heterosexual couple who can not have children should be considered “less” married simply because of the fact that they can not pro-create.

Finally it is one thing to say that marriage is about love and pro-creation and a completely illogical jump from this statement to suggest that homosexuality is illegal in Sikhism.

### **5.9.10 Sikhism encourages living a married life**

A Sikh wrote:

*“MY Sikhi to me, and through our Guru Sahibs lives, say that FAMILY life is of utmost importance, and the balance of life cannot be reached through a man-man relationship or woman-woman.”*

Absolutely family life is of utmost importance. But why is that? It is actually one of the hardest ways to live due to the amount of distractions and responsibilities.

However it is the best because on the way towards Godhead we also achieve a lot other good things like rearing children, providing service to humanity, contributing to the economy etc.

But to suggest that a gay couple can not have a happy family is small minded and to suggest that a man-man or a woman-woman relationship is somehow out-of balance is a wishy-washy vision of how some heterosexuals imagine such relationships to exist.

A heterosexual Sikh should live the Sikh lifestyle to the best of their ability and at the same time they should let homosexual Sikhs live Sikhism to the best of their ability. Sikhs must remember not to be judgmental on such insignificant issues and always show unconditional love.

#### **5.9.11 Sikh high priests have issued a directive that homosexuality is against Sikhism**

The Sikh “high” priests have issued a number of controversial directives to the Sikh community. If they have indeed said something regarding homosexuality and if it is in the negative then we simply reject it because it works against all the principles enshrined within the Shri Guru Granth Sahib Ji, such as equality of opportunity for one and all.

We have had a few interesting things come through the Akal Thakat such as the controversy over tables and chairs. Also recently, the Sikhs of the Punjab conjured up an immense row over a sister who had a tattoo of Ek Ong Kar on her back. How come we do not hear anyone shouting nearly as loudly about the female infanticide in Punjab? There have been a lot of ridiculous “rulings” and “opinions” from India to the rest of the world, which offer no logical basis of argument and neither do they have scriptural backings to them. The homosexuality issue is one such issue.

#### **5.10 Partner Meditations (Venus Kriya)**

Kundalini yoga uses a variety of sacred Sikh meditations for couples, called Shukra or Venus Kriyas, as a way to augment the experience of oneness by the merging of auras. One mediation which you can try out is:

- Sit down opposite your partner
- Put your hands together in prayer pose (palms of the hands together with the base of the thumbs pressed against the sternum)
- With your hands still together, look into your partner’s eyes and don’t blink
- Repeat the mantra ‘SA TA NA MA’ for 3 to 30 minutes everyday for 40 days



## 6 Questions and Answers regarding sex and sexuality

### 6.1 *Opinion and interpretation*

We received the following question from a fellow Sikh:

*“Isn’t a lot of this essay simply an opinion or an interpretation?”*

### 6.2 *ProjectNaad answer*

The point here is that the fact that something is an opinion or interpretation is not the concern for a Sikh. What must be taken into consideration is that any opinion or interpretation should be based on sound logic and dharmic principles.

Other examples of opinions and interpretations being exercised within the Sikh community are as follows:

#### **Eating meat**

The Guru Granth Sahib has many lines which highlight the advantages of a simple lacto vegetarian diet. However there are still some Sikhs who choose to eat meat. This is an example of personal choice.

#### **The Rehat Maryada**

The Sikh Rehat Maryada is the current Sikh code of conduct which was created and published in 1945 by the SGPC. This was created by a number of Sikh scholars and theologians who used the Guru Granth Sahib, Hukamnamas (edicts) from the Gurus and older Rehat Maryadas. However not all Sikhs accepted or follow the guidelines within the SGPC Rehat Maryada such as AKJ, Sindhi Sikhs, Nihangs etc. This doesn’t mean that people who do not subscribe to this Rehat Maryada are not Gursikhs.

#### **Translation of the Guru Granth Sahib**

There are a number of English translations of the Guru Granth Sahib which all share the same gist of the Sikh message, however nevertheless they are all different. All of them can be considered correct if good reasoning is provided for the translation of the text in a certain style however this again is subject to interpretation.

### 6.3 *Should Sikhs discuss sex and sexuality?*

*“We think that the leaflet Sikhism and Sexuality should be removed because it will have a negative effect on Sikh youth. Try explaining this, to a 18 year old male who has just started University, do you honestly believe if they were to read this, they would act in the mature way you intend the leaflet to be? Sadly, I don't agree”*

## 6.4 ProjectNaad answer

This is what it comes down to at the end of the day. We want people to understand Sikhism and apply its principles in the best possible way. We most definitely don't want to have a bad affect on people especially our youth. However, just as a side note though, the technical director for ProjectNaad who edited the Sikhism and Sexuality leaflet is an 18 year old kid at university.

*“with something this sensitive you need a more educated/balanced and scholarly input”*

The leaflet mentions the difference between love and lust first thing before anything else. And then before it goes on to talk about the Sikh perspective on sex it says this:

*“Having intercourse within the institution of marriage, when performed with the proper care, knowledge, and techniques can not only be a very pleasurable, energising and a healing experience, it can also give one the experience of God-Consciousness.”*

Intercourse must be within the institution of marriage. Then there is the section on Pre-Martial sex which says that sex is only allowed within marriage again. Then there is a section on masturbation and the harm that it does to guys and then the Sat Kriya meditation which helps to control sexual energies by which pushing energy upwards towards the dasam dawar.

So we do feel that the above statement is a massive over reaction to a leaflet which contains all the relevant info in a nice tidy A4 sheet. Kids these days observe unprecedented amounts of sex and violence on TV, they have pornography at their finger tips on the internet and they have sex education from the age of 10!

Indeed we truly hope that reading about sex and spirituality with all their questions answered including the stance regarding sex before marriage and masturbation will truly help young people on their way towards Godhead because it is potentially the only small dose of positive sex education they have had!

The extracts of the Sikh views were taken from educated people and most “educated” (the type you are referring to) Sikhs wouldn't know a Sat Kriya if it slapped them across the face.

Taking everything I have said so far into consideration if you can still suggest ways in making this leaflet better then please do. But you can't do that by avoiding subjects or answers.

Either way we do feel we have answered all questions with logic, common sense or dharma to an acceptable standard to justify creating the leaflet and we are glad that we did.

## 7 Appendix 1 - The full text of the Sidh Gohst

(From SGGGS Page 938 line 5 to page 946 line 19).

*One Universal Creator God. By The Grace Of The True Guru:*

*The Siddhas formed an assembly; sitting in their Yogic postures, they shouted, "Salute this gathering of Saints."*

*I offer my salutation to the One who is true, infinite and incomparably beautiful. I cut off my head, and offer it to Him; I dedicate my body and mind to Him. O Nanak, meeting with the THE "SAINT", Truth is obtained, and one is spontaneously blessed with distinction. ||1|| What is the use of wandering around? Purity comes only through Truth. Without the True Word of the Shabad, no one finds liberation. ||1||Pause||*

*"Who are you? What is your name? What is your way? What is your goal? We pray that you will answer us truthfully; we are a sacrifice to the humble Saints. Where is your seat? Where do you live, boy? Where did you come from, and where are you going? Tell us, Nanak - the detached Siddhas wait to hear your reply. What is your path?"||2||*

*He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru. I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will. I sit in the posture of the eternal, imperishable Lord. These are the Teachings I have received from the Guru. As Gurmukh, I have come to understand and realize myself; I merge in the Truest of the True. ||3||*

*"The world-ocean is treacherous and impassable; how can one cross over? Charpat the Yogi says, O Nanak, think it over, and give us your true reply."*

*What answer can I give to someone, who claims to understand himself? I speak the Truth; if you have already crossed over, how can I argue with you? ||4|| The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream; with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Lord. One who lives alone, as a hermit, enshrining the One Lord in his mind, remaining unaffected by hope in the midst of hope, sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave. ||5||*

*"Listen, Lord, to our prayer. We seek your true opinion. Don't be angry with us - please tell us: How can we find the Guru's Door?"*

*This fickle mind sits in its true home, O Nanak, through the Support of the Naam, the Name of the Lord. The Creator Himself unites us in Union, and inspires us to love the Truth. ||6||*

*"Away from stores and highways, we live in the woods, among plants and trees. For food, we take fruits and roots. This is the spiritual wisdom spoken by the renunciates. We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us. Luhaareepaa, the disciple of Gorakh says, this is the Way of Yoga." ||7||*

*In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home. Without the Name, the mind has no firm support; O Nanak, this hunger never departs. The Guru has revealed the stores and the city within the home of my own heart, where I intuitively carry on the true trade. Sleep little, and eat little; O Nanak, this is the essence of wisdom. ||8||*

*"Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat. Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path. This is the way to instruct the mind, so you will never suffer beatings again."*

*Nanak speaks: the Gurmukh understands; this is the way that Yoga is attained. ||9|| Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment. Discard sexual desire, anger and egotism, and through the Word of the Guru's Shabad, attain true understanding. For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across. True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True. ||10|| Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap. Let the body be your meditation mat, and the mind your loin cloth. Let truth, contentment and self-discipline be your companions. O Nanak, the Gurmukh dwells on the Naam, the Name of the Lord. ||11||*

*"Who is hidden? Who is liberated? Who is united, inwardly and outwardly? Who comes, and who goes? Who is permeating and pervading the three worlds?" ||12||*

*He is hidden within each and every heart. The Gurmukh is liberated. Through the Word of the Shabad, one is united, inwardly and outwardly. The self-willed manmukh perishes, and comes and goes. O Nanak, the Gurmukh merges in Truth. ||13||*

*"How is one placed in bondage, and consumed by the serpent of Maya? How does one lose, and how does one gain? How does one become immaculate and*

*pure? How is the darkness of ignorance removed? One who understands this essence of reality is our Guru." || 14 ||*

*Man is bound by evil-mindedness, and consumed by Maya, the serpent. The self-willed manmukh loses, and the Gurmukh gains. Meeting the True Guru, darkness is dispelled. O Nanak, eradicating egotism, one merges in the Lord. || 15 || Focused deep within, in perfect absorption, the soul-swan does not fly away, and the body-wall does not collapse. Then, one knows that his true home is in the cave of intuitive poise. O Nanak, the True Lord loves those who are truthful. || 16 ||*

*"Why have you left your house and become a wandering Udaasee? Why have you adopted these religious robes? What merchandise do you trade? How will you carry others across with you?" || 17 ||*

*I became a wandering Udaasee, searching for the Gurmukhs. I have adopted these robes seeking the Blessed Vision of the Lord's Darshan. I trade in the merchandise of Truth. O Nanak, as Gurmukh, I carry others across. || 18 ||*

*"How have you changed the course of your life? With what have you linked your mind? How have you subdued your hopes and desires? How have you found the Light deep within your nucleus? Without teeth, how can you eat iron? Give us your true opinion, Nanak." || 19 ||*

*Born into the House of the True Guru, my wandering in reincarnation ended. My mind is attached and attuned to the unstruck sound current. Through the Word of the Shabad, my hopes and desires have been burnt away. As Gurmukh, I found the Light deep within the nucleus of my self. Eradicating the three qualities, one eats iron. O Nanak, the Emancipator emancipates. || 20 ||*

*"What can you tell us about the beginning? In what home did the absolute dwell then? What are the ear-rings of spiritual wisdom? Who dwells in each and every heart? How can one avoid the attack of death? How can one enter the home of fearlessness? How can one know the posture of intuition and contentment, and overcome one's adversaries?"*

*Through the Word of the Guru's Shabad, egotism and corruption are conquered, and then one comes to dwell in the home of the self within. One who realizes the Shabad of the One who created the creation - Nanak is his slave. || 21 ||*

*"Where did we come from? Where are we going? Where will we be absorbed? One who reveals the meaning of this Shabad is the Guru, who has no greed at all. How can one find the essence of the unmanifest reality? How does one become Gurmukh, and enshrine love for the Lord? He Himself is consciousness, He Himself is the Creator; share with us, Nanak, your wisdom."*

By His Command we come, and by His Command we go; by His Command, we merge in absorption. Through the Perfect Guru, live the Truth; through the Word of the Shabad, the state of dignity is attained. ||22|| We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then. Consider freedom from desire to be the ear-rings of the Guru's spiritual wisdom. The True Lord, the Soul of all, dwells within each and every heart. Through the Guru's Word, one merges in the absolute, and intuitively receives the immaculate essence. O Nanak, that Sikh who seeks and finds the Way does not serve any other. Wonderful and amazing is His Command; He alone realizes His Command and knows the true way of life of His creatures. **One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Lord deep within.** ||23|| From His state of absolute existence, He assumed the immaculate form; from formless, He assumed the supreme form. By pleasing the True Guru, the supreme status is obtained, and one is absorbed in the True Word of the Shabad. He knows the True Lord as the One and only; he sends his egotism and duality far away. **He alone is a Yogi, who realizes the Word of the Guru's Shabad; the lotus of the heart blossoms forth within.** If one remains dead while yet alive, then he understands everything; he knows the Lord deep within himself, who is kind and compassionate to all. O Nanak, he is blessed with glorious greatness; he realizes himself in all beings. ||24|| We emerge from Truth, and merge into Truth again. The pure being merges into the One True Lord. The false come, and find no place of rest; in duality, they come and go. This coming and going in reincarnation is ended through the Word of the Guru's Shabad; the Lord Himself analyzes and grants His forgiveness. One who suffers from the disease of duality, forgets the Naam, the source of nectar. He alone understands, whom the Lord inspires to understand. Through the Word of the Guru's Shabad, one is liberated. O Nanak, the Emancipator emancipates one who drives out egotism and duality. ||25|| The self-willed manmukhs are deluded, under the shadow of death. They look into the homes of others, and lose. The manmukhs are confused by doubt, wandering in the wilderness. Having lost their way, they are plundered; they chant their mantras at cremation grounds. They do not think of the Shabad; instead, they utter obscenities. O Nanak, those who are attuned to the Truth know peace. ||26|| The Gurmukh lives in the Fear of God, the True Lord. Through the Word of the Guru's Bani, the Gurmukh refines the unrefined. The Gurmukh sings the immaculate, Glorious Praises of the Lord. The Gurmukh attains the supreme, sanctified status. The Gurmukh meditates on the Lord with every hair of his body. O Nanak, the Gurmukh merges in Truth. ||27|| The Gurmukh is pleasing to the True Guru; this is contemplation on the Vedas. Pleasing the True Guru, the Gurmukh is carried across. Pleasing the True Guru, the Gurmukh receives the spiritual wisdom of the Shabad. Pleasing the True Guru, the Gurmukh comes to know the path within. The Gurmukh attains the unseen and infinite Lord. O Nanak, the Gurmukh finds the door of liberation. ||28|| The Gurmukh speaks the unspoken wisdom. In the midst of his family, the Gurmukh lives a spiritual life. The Gurmukh lovingly meditates deep within. The Gurmukh obtains the Shabad, and righteous conduct. He knows the mystery of the Shabad, and inspires others to know it. O Nanak, burning away his ego, he

merges in the Lord. ||29|| The True Lord fashioned the earth for the sake of the Gurmukhs. There, he set in motion the play of creation and destruction. One who is filled with the Word of the Guru's Shabad enshrines love for the Lord. Attuned to the Truth, he goes to his home with honor. Without the True Word of the Shabad, no one receives honor. O Nanak, without the Name, how can one be absorbed in Truth? ||30|| The Gurmukh obtains the eight miraculous spiritual powers, and all wisdom. The Gurmukh crosses over the terrifying world-ocean, and obtains true understanding. The Gurmukh knows the ways of truth and untruth. The Gurmukh knows worldliness and renunciation. The Gurmukh crosses over, and carries others across as well. O Nanak, the Gurmukh is emancipated through the Shabad. ||31|| Attuned to the Naam, the Name of the Lord, egotism is dispelled. Attuned to the Naam, they remain absorbed in the True Lord. Attuned to the Naam, they contemplate the Way of Yoga. Attuned to the Naam, they find the door of liberation. Attuned to the Naam, they understand the three worlds. O Nanak, attuned to the Naam, eternal peace is found. ||32|| Attuned to the Naam, they attain Sidh Gosht - conversation with the Siddhas. Attuned to the Naam, they practice intense meditation forever. Attuned to the Naam, they live the true and excellent lifestyle. Attuned to the Naam, they contemplate the Lord's virtues and spiritual wisdom. Without the Name, all that is spoken is useless. O Nanak, attuned to the Naam, their victory is celebrated. ||33|| Through the Perfect Guru, one obtains the Naam, the Name of the Lord. The Way of Yoga is to remain absorbed in Truth. The Yogis wander in the twelve schools of Yoga; the Sannyasis in six and four. One who remains dead while yet alive, through the Word of the Guru's Shabad, finds the door of liberation. Without the Shabad, all are attached to duality. Contemplate this in your heart, and see. O Nanak, blessed and very fortunate are those who keep the True Lord enshrined in their hearts. ||34|| The Gurmukh obtains the jewel, lovingly focused on the Lord. The Gurmukh intuitively recognizes the value of this jewel. The Gurmukh practices Truth in action. The mind of the Gurmukh is pleased with the True Lord. The Gurmukh sees the unseen, when it pleases the Lord. O Nanak, the Gurmukh does not have to endure punishment. ||35|| The Gurmukh is blessed with the Name, charity and purification. The Gurmukh centers his meditation on the celestial Lord. The Gurmukh obtains honor in the Court of the Lord. The Gurmukh obtains the Supreme Lord, the Destroyer of fear. The Gurmukh does good deeds, and inspires others to do so. O Nanak, the Gurmukh unites in the Lord's Union. ||36|| O Nanak, the Gurmukh unites in the Lord's Union. ||36|| The Gurmukh knows the secrets of each and every heart. The Gurmukh eliminates hate and envy. The Gurmukh erases all accounting. The Gurmukh is imbued with love for the Lord's Name. O Nanak, the Gurmukh realizes his Lord and Master. ||37||

Without the Guru, one wanders, coming and going in reincarnation. Without the Guru, one wanders, coming and going in reincarnation. Without the Guru, one's work is useless. Without the Guru, the mind is totally unsteady. Without the Guru, one is unsatisfied, and eats poison. Without the Guru, one is stung by the poisonous snake of Maya, and dies. O Nanak without the Guru, all is lost. ||38|| One who meets the Guru is carried across. His sins are erased, and

he is emancipated through virtue. The supreme peace of liberation is attained, contemplating the Word of the Guru's Shabad. The Gurmukh is never defeated. In the store of the body, this mind is the merchant; O Nanak, it deals intuitively in Truth. ||39|| The Gurmukh is the bridge, built by the Architect of Destiny. The demons of passion which plundered Sri Lanka - the body - have been conquered. Ram Chand - the mind - has slaughtered Raawan - pride; the Gurmukh understands the secret revealed by Babheekhan. The Gurmukh carries even stones across the ocean. The Gurmukh saves millions of people. ||40|| The comings and goings in reincarnation are ended for the Gurmukh. The Gurmukh is honored in the Court of the Lord. The Gurmukh distinguishes the true from the false. The Gurmukh focuses his meditation on the celestial Lord. In the Court of the Lord, the Gurmukh is absorbed in His Praises. O Nanak, the Gurmukh is not bound by bonds. ||41|| The Gurmukh obtains the Name of the Immaculate Lord. Through the Shabad, the Gurmukh burns away his ego. The Gurmukh sings the Glorious Praises of the True Lord. The Gurmukh remains absorbed in the True Lord. Through the True Name, the Gurmukh is honored and exalted. O Nanak, the Gurmukh understands all the worlds. ||42||

"What is the root, the source of all? What teachings hold for these times? Who is your guru? Whose disciple are you? What is that speech, by which you remain unattached? Listen to what we say, O Nanak, you little boy. Give us your opinion on what we have said. How can the Shabad carry us across the terrifying world-ocean?" ||43||

From the air came the beginning. This is the age of the True Guru's Teachings. The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple. Speaking the Unspoken Speech, I remain unattached. O Nanak, throughout the ages, the Lord of the World is my Guru. I contemplate the sermon of the Shabad, the Word of the One God. The Gurmukh puts out the fire of egotism. ||44||

"With teeth of wax, how can one chew iron? What is that food, which takes away pride? How can one live in the palace, the home of snow, wearing robes of fire? Where is that cave, within which one may remain unshaken? Who should we know to be pervading here and there? What is that meditation, which leads the mind to be absorbed in itself?" ||45||

Eradicating egotism and individualism from within, and erasing duality, the mortal becomes one with God. The world is difficult for the foolish, self-willed manmukh; practicing the Shabad, one chews iron. Know the One Lord, inside and out. O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will. ||46|| Imbued with the True Fear of God, pride is taken away; realize that He is One, and contemplate the Shabad. With the True Shabad abiding deep within the heart, the body and mind are cooled and soothed, and colored with the Lord's Love. The fire of sexual desire, anger and corruption is quenched. O Nanak, the Beloved bestows His Glance of Grace. ||47||



*"The moon of the mind is cool and dark; how is it enlightened? How does the sun blaze so brilliantly? How can the constant watchful gaze of Death be turned away? By what understanding is the honor of the Gurmukh preserved? Who is the warrior, who conquers Death? Give us your thoughtful reply, O Nanak." ||48||*

*Giving voice to the Shabad, the moon of the mind is illuminated with infinity. When the sun dwells in the house of the moon, the darkness is dispelled. Pleasure and pain are just the same, when one takes the Support of the Naam, the Name of the Lord. He Himself saves, and carries us across. With faith in the Guru, the mind merges in Truth, and then, prays Nanak, one is not consumed by Death. ||49|| The essence of the Naam, the Name of the Lord, is known to be the most exalted and excellent of all. Without the Name, one is afflicted by pain and death. When one's essence merges into the essence, the mind is satisfied and fulfilled. Duality is gone, and one enters into the home of the One Lord. The breath blows across the sky of the Tenth Gate and vibrates. O Nanak, the mortal then intuitively meets the eternal, unchanging Lord. ||50||*

## 8 Appendix 2 - Further Reading

If you would like to learn more about Sikhism and Sexuality then you can consider purchasing the following books.

Title 1: "The Art Of Making Sex Sacred"  
Author: S.S. Guru Terath Kaur Khalsa Ph.D.

It is full of Kundalini Yoga, or Yogic practices to revitalize and transmit sexual energy, it contains Venus Kriyas and meditations for couples, and a chapter on sexy foods.

Title 2: "Sexuality & Spirituality, with the Kundalini Yoga Sets and Meditations of Yogi Bhajan"  
Author: Dr. Gururattan Kaur Khalsa

This book has numerous Kundalini Yoga and Venus Kriyas, with meditations, to prepare one for any type of Tantra Yoga or sex.

Title 3: "Relax & Rejoice - A Marriage Manual,"  
Author: S.S. Vikram Kaur Khalsa and Dharm Darsha Kaur Khalsa

A very good manual, full of Venus Kriyas and Kundalini yoga with Lectures by Yogi Bhajan

Title 4: "Sacred Sexual Bliss - A Technology for Ecstasy"  
Author: Sat-Kaur Khalsa