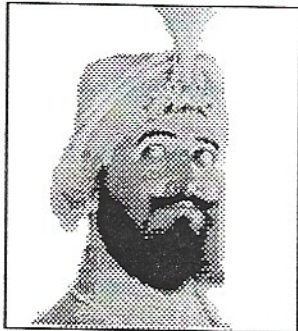


# Central Gurdwara Resource Centre

Volume 1 Issue 3

December 1995



*Waho Waho  
Gobind Singh Ape  
Gur Chela  
Hail Hail Gobind  
Singh, Guru and  
disciple as one*

## Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Congratulations to all on the 329th Birth Anniversary of Sri Guru Gobind Singh Ji-28 December 1995

Welcome to our third issue. We have had a good response from the previous issues and I thank all those who wrote to us or wished us well on this project. We are also grateful to all the contributors this month and we urge you all to express yourselves in this way.

The articles range from a short tribute to Guru Gobind Singh Ji to a personal view of the 5 K's - which is particularly relevant as recently there has been much pressure from the Western authorities to compromise our identity. Consider the EC legislation that prohibits the wearing of a turban in place of a hard hat on construction sites. And the case in the USA where Sikh teachers have been barred from certain schools because the turban presents a religious allegiance.

We then have a short explanation of the "Ten Sawayai" - Gurbani of Guru Gobind Singh Ji. And the main points of the declaration made as a result of the World Sikh Samelan.

We hope that these articles along with the regular Hukam-Nama and Poem of the month make an interesting and enjoyable newsletter.

Editor

We are now on the InterNet  
World Wide Web (WWW):  
<http://www.demon.co.uk/charities/sikh/home.htm>

### Sahib Guru Gobind Singh Ji Father of the Khalsa

"I was ordained to establish a Panth and to lay down it's rules.  
He who calls me God shall fall into the pit of hell.  
I am the slave of the Supreme Being and have come  
To behold the spectacle of the World"

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## The Month of Poh

The Bikrami month of Poh this year runs from 15 December 1995 to 13 January 1996. The Gurbani of "Baran Mahan", gives a hukam for each of the months, but does not convey that any month is more auspicious, sacred or helpful to man than any other month. According to Sri Guru Amar Das Ji, "Thitti var saverh mughad gavar", meaning that anyone who considers any day or any period of the year to be sacred is foolish and has a very restricted thinking and outlook.

*Pokh tukhar na vyapee, kanth milya Hari nanh*

In the embrace of beloved God, the body keeps warm even in severe cold. Those who are in His deep love, are not affected by extremes of weather.

*Man bedhya charnar bind, darsan lagda sahu*

The mind is transfixed in His lotus feet and the masters glow reflects in the face of the devotee.

*Oat Govind Gopal Rai, seva swami laho*

He is our help and protection and His service is the profit of life.

*Bikhya poh na sakyee, mil sadhu gun gaho*

Sing the praises of the Lord in the company of His "Chosen" and you will be free of sins.

*Jenh te upji, tenh mili, sachi preet sunaho*

The final goal of life is to be one with the Original Source through true love for the Source.

*Kar geh lini Parbraham, bahod na wichadyan*

God will draw the devotee towards Him by taking hold of his arm. After that there is no separation again.

*Bar jaon lakh baria, Hari sajan Agam Agadh*  
Infinite being His nature and unfathomable His essence. I supplicate before Him times and again.

*Saram pai Naraine, Nanak dar padian*

Nanak says His grace has come to meet me while I was kneeling at his gate.

*Pokh tukhar na vyapee, kanth milya Hari Nanh*

Guru says that glorifying in His grace, there is every joy and comfort for me and the cold weather does not bother me.

Rajinder Singh Gill

Any contributions, articles, ideas and volunteers will be appreciated, in the first instance contact:  
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The Sikh religion preached by the Ten Divine Masters is strictly monotheistic requiring belief in the One Supreme God. From the birth of its founder, Guru Nanak in 1469, to the death of the father Guru of the Khalsa, Guru Gobind Singh Ji in 1708, there was a period of 239 years.

Sikhism is not merely a philosophy but a way of life shown to mankind by the Sikh Gurus who were in constant touch with the external Reality. Each succeeding Guru was NANAK himself, with the spirit of Nanak descending in every one of them but with a different physical garb. A British historian writes; "Guru Nanak realised what other failed to realise that, religion, if it is to be a living force, must be a practical religion. One that teaches mankind not how to avoid evil but how it is to be met and overcome."

Unlike other religious prophets, Sikh Gurus did not claim to be intermediaries to attain salvation. They believe that every human soul possesses the potentiality of perfection and is capable of attaining direct union with God.

By forming the Khalsa, Guru Gobind Singh Ji did not start a new faith nor did he change the religion preached by the preceding Nine Gurus. On the contrary the Guru's faith was in every way the logical development of the teachings and traditions initiated by his predecessors. He is none other than Nanak himself, the True preceptor of the World. It must be remembered that the Sikh faith, in its early stages, was not recognised as a distinct religion. Only after Guru Gobind Singh introduced the Amrit ceremony of initiation was the Khalsa established and the unique, distinct, identity of the Sikhs emerged. By introducing the Khalsa with its code of ethics as part of the religion, Guru Gobind Singh made Sikhism complete in itself and quite distinctive from Hinduism, Islam and other World faiths. Today, Sikhs see their faith not only as a separate religion but in-fact as an independent nation - *The Khalsa Panth*.

*Surjit Singh*

### A Personal View

#### The Five Ks and Natural Religion

The five K's are the Kara (steel bracelet), Kaccha (short breeches), Kirpan (short sword), Kanga (comb), and Kesh (uncut hair).

They are directly related to the five basic instincts which drive human behavior - pride, lust, anger, greed, and attachment. Naturally, one would

wish to use these instincts to live as fully as possible, but sometimes instead of using them it feels as if the instincts are using us. The five K's remind us to centre ourselves at the intersection of the flow of our impulses to direct them, rather than being driven by them. Free from being driven by desires we are liberated. By directing our impulses we change them. Pride becomes self-respect, anger becomes assertiveness, lust becomes intimacy, greed becomes sharing, and attachment becomes an appreciation of the One Light behind the rainbow-like diversity of faiths and races.

Thus, the five K's are a directed expression of these impulses. The Kirpan represents self-defence, and worn with other people it is part of the self-defence of a free people, a democratic people against any tyranny by governments. Trained through the martial art of "gatka" the individual is encouraged to control and direct their aggression, rather than give up the right to self-defence. Non-violence is of no use against aggressors like Hitler. The Kesh represents freedom from tribalism and divisions among human beings. People show their different loyalties through different head-dress. But these loyalties are all for worldly power, not the Eternal Power. The Kanga is very closely related to the Kesh. It represents the control of worldly greed for just as it passes through the hair untangling it but taking nothing, so we pass through our lives influencing it but taking nothing. Making money and sharing is more useful than everyone abandoning money and all living in poverty. The Kaccha represents the direction of lust. Chastity is unnatural. If we all were to do this there would be no more human beings. But sex is a gift to be shared to develop a closer intimacy (literally meaning "into me see"). Monogamy is natural - one only has to be reminded of this. The Kara represents submission to the Eternal Way, the Natural Code. The bracelet is circular representing the circle of life, which is penetrated by five fingers, the five desires. When these are in control the fingers close into a fist. Dominated by these impulses one becomes a thug. When the fingers are directed the hand is flexible to shape the circle of life like an art. A thug dominated by his instincts or a directed artist - this is the choice in life.

One can see how natural the five K's are if we think of the first humans. They had uncut hair (Kesh), a tradition which was carried down by



their holy people whether Druids in Europe, Taoists in China, Rishis in India, or Prophets like Samson in the Middle East. The earliest artifacts which have been found are clothes (Kaccha), weapons (Kirpan), and grooming products (Kanga) for their living hair, and to wash their dead skin and cut dead nail. Their art and jewellery (Kara) were directed towards the circle of life which is why we find so many circles and spirals. Such universal and natural people, living in harmony with the Spirit of Life are different from the fantasies of Greek philosophy - a man, shaven, unarmed, without a code, naked, sitting in thought. Thought must be combined with heart and action. In the Sikh revelation thought has been blended with five basic instincts and five action symbols to represent the human contribution to life as a liberated artist rather than a driven thug.

Ranvir Singh

### ੜ ਪ੍ਰਸਾਦਿ ਸਵਾਯੈ ॥ Tav Prasad Savaeyai

The Ten Savaeyai written by Guru Gobind Singh Ji form part of the Sikh Daily Prayers and is recited by the Panj Payare during the Amrit ceremony. This Gurbani has some very descriptive language and is very powerful and inspiring. The general message is that worldly power, wealth and rituals are of no avail in attaining to God.

Let us look at the message of each of the Savaeyai in turn:

1. Guru Ji tells us that he has seen many so-called "wise people" of different religions and sects, but found none who are devoted to the True Lord of Life. Such people who do not have true Love for Waheguru are worthless.
2. The second Savaeya descriptively tells of great kings and monarchs who possess armies with great elephants and fast horses, but "What sort of Monarchs are they, for at the end they depart this world bare-footed?"
3. Continuing this theme further Guru Ji tells us of the hundreds of powerful kings who have conquered many lands and then says "What use is such power, for at the end they all proceed to the home of death empty-handed"
4. The fourth Savaeya tells us that ritualistic practices such as bathing in holy places, giving charity, mechanical reading of prayers and other practices are all of no

avail without true meditation and Love for God.

5. Guru Ji goes on to tell us about powerful soldiers with many weapons who are filled with pride, they too will leave this world empty-handed without the grace of God.
6. Next we are told that mighty heroes who can conquer many countries cannot become the masters or providers of the world. They all stand as beggars at the door of the Lord who is the sole provider.
7. In the Seventh Savaeya Guru Ji tells us that all creatures utter the name of God and were created by the Lord. The glory and triumphs of good grow while evil perishes. Holy men or saints live in Joy and evil-doers perish.
8. Guru Ji goes on to say that all powerful people who may rule worlds and perform millions of holy baths and ceremonies, all such people and even gods (such as Brahma and Vishnu) are all caught in the noose of death. Only those who fall at the Lord's Feet (surrender their ego's) do not go through the circle of birth and death.
9. The Ninth Savaeya exposes the futility of hypocritical meditation ("sitting with eyes closed like a crane") and bathing in holy places. The person who lives his life in such futile pursuits wastes his life achieving nothing. Only those who seek God with loving devotion shall attain him.
10. In the Last Savaeya Guru Ji tells us that all over the world people try to find God in stones, idols and graveyards, or in different directions. The whole world is entangled in false practices; they have not realised the Mystery of God.

Bhupinder Singh

### Main points of the Declaration of the World Sikh Samelan Held at Amritsar Sept. 21-25, 1995

The Sikh Religion, born of spiritual and moral vitality under the sovereignty of ONE GOD, as ordained by the unitary Spirit of Guru Nanak - Guru Gobind Singh, and in accordance with the basic principles of the eternal scripture Sri Guru Granth Sahib, believes in the ideal of "sarbat da bhalla" the well-being for all mankind.

THIS HISTORIC WORLD SIKH SAMELAN.

◆ Affirms its faith in TRUTH, JUSTICE AND PEACE, with EQUALITY and DIGNITY for all, without any distinction of caste or colour, ideals that are more relevant to these times than ever before.

◆ Pledges itself to the progress - moral. →

*The whole world  
is entangled in  
false practices;  
they have not  
realised the  
Mystery of God.*



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social, economic and political of all classes, and to their full participation in the Panthic causes.

◆ Urges the Sikhs of the World to unite in spirit, mind and body with their distinctive identity.

◆ Recognising that in so far as all human beings are born free, calls for faithful observance of universal human rights.

◆ Proposes to set up a World Sikh Council, as an umbrella organisation, to promote Quality Education, awareness of the Sikh Heritage, nurture a sense of pride among the Sikh children and co-operate with other faiths in a spirit of goodwill and understanding, and to that end create a Khalsa Centennial Fund - 1999.

◆ Urges the UNITED NATIONS to celebrate the year 1999 as the "YEAR OF HUMAN RIGHTS"

◆ UNDERTAKES to set up a World Sikh University - introduce free and universal GURMAT education for all Sikh children in all states and countries, through voluntary VIDYADAN by teachers and others.

◆ Undertakes to promote studies in institutions of higher learning for earnest and reverential study of Sikhism as a major World Religion.

◆ Appeals to Sikh holy men to pool resources and work in harmony with Shiromani Gurdwara Parbandhak Committee.

◆ Urges the people to eschew alcohol and intoxicants, ostentatious living and help remove the sectarian/caste arrogance.

◆ Proposes to undo the damage done to the SIKH IMAGE by hostile agencies in and outside India - through a wholesome and united campaign of education and motivation befitting media-support.

◆ Recognises, in this context, the role of Sehajdhari Sikhs who have shown faith in Gurbani and appeals to the Sehajdhari brothers and sisters to graduate into the Khalsa Panth.

◆ Encourages the SIKH YOUTH to participate fully in all Panthic endeavors.

◆ Exhorts the Sikhs, on the global level, to return to the spirit of Gurbani and Kurbanī, to forge Panthic Unity, join in SEWA, NIT-NEM KIRAT KARNA, NAM JAPNA and VAND CHHAKNA and partake of KHANDE-DI-PAHUL (Amrit) to honour the Title of Singh & Kaur.

◆ Above all, each SIKH to be a role model for children and live in accordance with the MARYADA respecting the Institutions of PANJ PYARES, SANGAT-PANGAT, GURMATA (Consensus) and to repose faith in Sri Akal Takhat Sahib as the Supreme Sikh Authority.

*Urges the Sikhs of the World to unite in spirit, mind and body with their distinctive identity*

If you would like to regularly receive this newsletter please let us know in writing to the address above.

If you are interested in copying and distributing this newsletter - again please contact us.

## Poem of the Month

### I am a Sikh

With the awakening of each new day  
I watch the sunrise as I start to pray  
To thank Him as he did teach  
I do so for I am a Sikh.

Labouring with gifts possessed  
For them all I am truly blessed  
They give me identity that is unique  
But most of all they make me a Sikh.

After my duties I rest and play  
Endeavouring to do so the truthful way  
Practicing restraint when I act and speak  
Obeying the laws of being a Sikh.

There are wrongs that I may do  
But still that path I shall pursue  
With His protection when I am weak  
I am sure to be a better Sikh.

With my faith as my trusting friend  
I shall one day this world transcend  
And use it to my Lord reach  
Where I can be declared a true Sikh.

Sukhpinder Singh

## Important dates in Sikh History

### December

**Dec 2 1848** Anglo Sikh War at Sadullapur

**Dec 14 1920** Gurdwara reform movement launched

**Dec 22 1699** Sri Guru Gobind Singh Ji -birth

**Dec 22 1704** Battle of Chamkaur where the 2 elder Sahib Jadaī and 3 of the Panj Payare were killed

**Dec 26 1704** The 2 younger Sahib Jadaī were bricked alive by Wazir Khan at Fatheghar



We are pleased to have for sale the following products, please contact us to buy any of these

**Cultural Roots Multimedia Knowledge Base Vol. 1**(PC/Mac CD-ROM) covering The Sikh and African Diaspora. For ages 5+ £35-00

**The Scriptures and Heritage of the Sikhs** (PC CD-ROM) - includes Translation of Guru Granth Sahib, Sikh History, Gurdwaras, Punjabi Fonts, Screen Saver, Animation's and more £60-00

**Gurbani Informant** (PC- Windows) Complete Guru Granth Sahib in Gurmukhi and English Romanised. £50-00

**CRMKB Sikhism Disk 1**(PC) Children's quiz on Punjabi and Sikh History £6-00