

Central Gurdwara Resource Centre

Volume 1 Issue 4

January 1996

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

We are very happy to introduce you to our fourth issue, with your support and with the grace of Almighty Waheguru this newsletter will reach a larger audience and we hope will encourage more people to find out more about Sikhism. We do urge you all to take this opportunity to learn about the religion and about ourselves.

This month we have a young man's feeling towards Sikhism and also a continuation of the relationship of the 5K's, vices and institutions.

We will also be holding a presentation at the Saint Warrior convention in Southall where we will be displaying "Sikhism on the Internet" and other Computer programs about Sikhism.

Finally may we all wish you a Happy and Prosperous New Year.

Editors

Saint-Warrior

A Youth Convention organised by Youth for the Youth in association with BOSS and the Sikh Workshop

Date: Sunday 7 January 1996

Time: 12pm to 4pm

Venue: Singh Sabha Gurdwara Havelok Road Southall, London
Discussions, Presentations, Kirtan, Exhibitions and a Firework display

Sikh Workshop

Discussion Group for Sikh Youth of all ages is held every Sunday at Havelok Road Gurdwara, Southall from 2pm to 4pm in the Library building in the Car Park.

The Month of Magh

This year Magh is from 14 January ' 13 February 1996. the Hukam is found on page 135-136 of Sri Guru Granth Sahib.

ਮਾਘ ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ਧੂੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥

Magh majan sang sadhua dhuri kar isnan

In the month of Magh bathe in the dust of Holymen's feet

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ਸਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ ॥

Har ka Naam dhiae sun sabhana no kar dan

On the Lord's Name meditate, and bestow charity to others.

ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ॥

Janam karam mal utrai man te jae guman

Impurity of actions of multiple births will be washed off, and your mind shall be cleared of pride.

ਕਾਮਿ ਕਰੋਧਿ ਨ ਮੋਹਿਐ ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ ॥

Kaam Krodh na mohiai, binsai lobh suan

Lust and wrath shall then attract not, And dog-like greed will destroyed.

ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ ॥

Sachai marag chaldian ustat kare jahan

By adopting this holy path, you receive the acclaim of the world.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥

Ath sath tirth sagal pun, jia dayia parwan

By devotion to the Name you acquire the merit of bathing at sixty-eight holy places and of charity and compassion to living beings

ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥

Jis no devai dayia kar soe purkh sujan

Truly enlightened is the one whom the Lord gives this gift of devotion

ਜਿਨਾ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ ॥

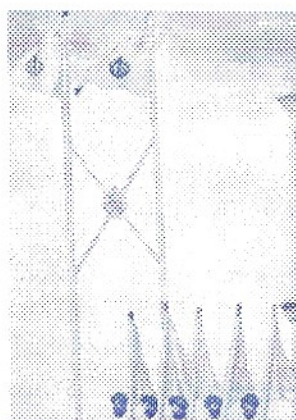
Jina milia Prabh apana Nanak tin kurban

Nanak is a sacrifice to those who are united with their Lord.

ਮਾਘਿ ਸੁਚੇ ਸੋ ਕਾਂਢੀਅਹਿ ਜਿਨ ਪੁਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ॥

Magh suche se kandhieh jin pura gur miharvaan

In the month of Magh they are reckoned pure who have been taken in the grace of the Perfect Guru.



the future is
Orange
the future is
the Khalsa!

Any contributions, articles, ideas and volunteers will be appreciated, in the first instance contact:
Bhupinder Singh on:
0171 460-2020 (daytime)
Email:
BSingh@liaison.demon.co.uk
or Gurpreet Singh
0181 904 4191

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Address:
Central Gurdwara Resource Centre
62 Queensdale Road
London W11 4SG

A GIFT OF MY FEELINGS

For me, Sikhism is life. I breathe it. I live it. I will die with it. A Sikh is someone who loves to live. A Sikh loves life. For a Sikh, life is becoming one with the almighty, sweet Waheguru and humanity. Life for a Sikh is a continual learning process. A Sikh is someone who is "man" enough to admit his or her mistakes and learn from those mistakes. This is the essence of life.

A Sikh is someone who has the God given energy or potential to become the all round individual.

The Gurus know we are just human beings. We will make mistakes. A Sikh is someone who **LEARNS** from those mistakes and does not repeat them. Yes, a Sikh learns from experience. A Sikh is like a walking, physical laboratory. A Sikh simply gives. Gives his mind, body and soul for a cause. A Sikh does not give out of pity, but out of love, for love is what colours the soul of a Sikh. A Sikh shares food with those who are hungry. A Sikh shares his wealth with those who are poor. A Sikh shares his clothing with those who are unclothed. A Sikh lends his or her hand to those needing help. A Sikh stands for truth and justice when there is falsehood or injustice. Yes, a Sikh simply gives. Giving is the nature of a Sikh, its just natural. A Sikh gives not to a particular kind of people, but to **ALL PEOPLE** regardless of colour, sex, religious belief. A Sikh is a genuinely concerned individual who lives for the well being of humanity. Yet, a Sikh does not expect anything in return. A Sikh simply wishes to share all this love which colours his or her soul.

A Sikh is someone who has the God given energy or potential to become the all round individual. Yes indeed! A Sikh can be spiritual, athletic, poetic, artistic, humorous, compassionate, a successful person in the working world, friendly--a genuine human being. A Sikh can indeed be all of these things and more.

A Sikh can become the super-human-being. Why? Because a Sikh **FACES CHALLENGES HEAD ON**. No matter how difficult a situation is, no matter how undoable the situation seems, a Sikh never gives up hope, never gives up spirit. A Sikh does not know what giving up is. Nothing is impossible for a Sikh. As a follower of the sweet Gurus teachings, a Sikh is blessed with God given

energy and strength to change the impossible to the possible.

Others like to swim with the current, others like to walk with the wind, but a Sikh holds onto the hand of the Guru and swims against the current of life, walks against the wind. The ocean of life seems so vast, so big, almost never-ending and others see this as a difficult swim to undertake. A Sikh comes to this ocean, and without any hesitation jumps into this ocean of life with body, mind and soul and swims until the ocean is crossed. A Sikh is a fighter - a warrior of life.

Onkar Singh

The 5 Sikh Institutions

Last month I discussed the true channelling of the five impulses of pride, anger, lust, greed, and attachment through the five K's as a means of self-development and personal centring. This month I look at how the five impulses are made to transform at the social level through the institutions.

The Gurdwara is associated with several features - its entrance with four doors, the presence of Sri Guru Granth Sahib Ji, langar, and the location for the marriage ceremony. The four doors show an openness to everyone, of any race or faith, class or gender. It represents the end of attachment to any particular association and an open approach to all people and all lives, a universal association. The Golden Temple and many historical Gurdwaras have this important architectural design.

At the centre of the Gurdwara is Sri Guru Granth Sahib Ji. Guru means "the Light", "the Enlightener", so when we bow before it we humble our pride before the "Book of Light." We bow before a perfect person and a friend whose enlightenment fills the pages and brings light and refreshment to our darkened, weary and hungry souls; for the book contains the Amrit Bani, "the Mead of Immortality", "the Nectar of Life." Apart from the Gurus there are the writings of 36 saints including the (Muslim) sufi Baba Farid, (Hindu) Bhagat Jaidev, (Buddhist) tantric Baba Kabir and the dialogue Siddha Gosht. One bows before a rainbow of

	Pride	Anger	Lust	Greed	Attachment
Personal Development	Kara	Kirpan	Kaccha	Kanga	Kesh
Social Development	Sri Guru Granth Sahib	Gatka	Anand Karaj	Langar	Gurdwara

spirituality in the Book of Light, a rainbow bridge between the Beautiful Harmony in all things and our lonely, frightened confusion.

In the langar we learn to share and serve in a communal meal, a small vision of how we should live and change the world. Monogamous marriage in the Anand Karaj, the "Rite of Bliss" is centred around a growing intimacy and equal interdependence between bride and groom. The practise of the martial art, gatka, provides self-respect and self-discipline and so restrains anger.

Thus, the five symbols and five major institutions are related to the transformation of the five impulses. These provide a natural extension to, and also support for, spiritual growth based on a simple religion of loving and thinking about God and living with people naturally.

Rana Ranvir Singh

Divine Vision

ਅਗਮੁ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ
ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ
(ਬਿਲਾਵਲ ਮਹਲਾ ੧)

He is unknowable and is beyond the mind and the senses. He has neither form nor features, yet seeking Him in the heart, I have seen him there. I see him in all His creation" (Bilawal 1st Guru)

But the eyes for this kind of seeing are different from the physical eyes. He is perceived through the senses of the spirit as is explained by Sri Guru Arjan Dev Ji in Maru Raag.

ਨਾਨਕ, ਸੇ ਅਖੜੀਆ ਬੀਅਨ ਜਿਨੀ ਸਿੰਝਾਤਾ ਮਾਂ ਪਿਰੀ
"I have seen the light with my inner eye. So pleasant is the vision, that my thirst for the Sight remains unquenched. Yet, O Nanak, those eyes are different with which my

beloved Lord is seen.

Not very long ago a sikh student questioned me: "What is the proof of these categorical assertions?" The proof lies in the fact of an actual experience, which never needs an argument to support it. It is something not imposed from outside but felt from within and therefore, stands irrefutable. It is not both unscientific and unfair to brush aside the findings of great men, without verification through the methods suggested by them? It is not for them to prove what they claim to have actually seen. It is rather a challenge to mankind to disprove what is regarded by them, as a fact of actual inner experience. It is basically wrong to suppose that any matter and experiences about it are real and other experiences that pertain to the spirit are unreal and mere hallucinations, or superstitious credulity. It would be wrong to label such experiences as ignorance and obscurity of thought. Why should a fact be unacceptable simply because it is not objective or physical in character? A thing may not be explicable by a physical cause and yet may exist. Actually, it is irrational to demand a physical cause for a supra-physical fact. The body and the mind are not the whole of man. These are restricted to the surface mind, the limitless powers of the soul being beyond them. It is the soul that is the master of the body and the senses. Does it make sense to believe that what one can see, feel or perceive directly in the soul is less true than what one perceives or feels through the body or it's organs (which are merely the agents of the soul)? This direct perception by the soul, through its own awakenings, refutes all arguments to the contrary. The phenomenon of the soul, entering the realm beyond the physical, is a thing that actually happens in the human mind and therefore there is nothing to prove. The answer to the question is within everyone's oneself. It is a thing of

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personal experience, the authenticity of which everybody has to find for oneself.

Rajinder Singh Gill

poets Corner

Boy Gobind

Gobind and his mates
often enjoyed a treat
boat ride in the Ganges
a respite from summer heat

together they will play
nothing else mattered
just the soothing wind
and cold Himalayan water

as they rowed one day
the boat sort of tipped
Gobind hardly noticed
but his bangle has slipped

it was a bangle of gold
that fell in muddy water
that the mates were scared
but to him, it didn't matter

and his darling mother
showed much concern
did the bangle slip
or was it thrown in fun

as she wanted to see
the place it was lost
the kids were excited
and took her to the spot

the mum looked around
and asked her little one
were did it fall
'Gobind, my darling son'

tossing another bangle
in the swirling river
shouted the boy, Gobind
'dear mum, it was there'

Jaswinder Singh Chadha



Baba Deep Singh
Great Sikh Warrior
and Martyr

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.

Important dates in Sikh History

January

- Jan 3 1588** Foundation stone of Harmandir Sahib laid by Mian Mir
- Jan 3 1976** 300th Anniversary of the Martyrdom of Guru Tegh Bahdur Ji celebrated in The Royal Albert Hall, London
- Jan 14 1704** Battle of Muktsar, where the 40 Mukhtay were killed
- Jan 16 1630** Birth of Sri Guru Har Rai
- Jan 17 1661** Birth of Bhai Himat Singh - One of the Panj Payare
- Jan 26 1682** Birth of Baba Deep Singh - Great Warrior and Martyr
- Jan 28 1520** Guru Nanak Arrived in Mecca
- 1846** Battle of Allival against the British

Computer Corner

Find us on the Internet World Wide Web at:
<http://www.demon.co.uk/charities/sikh/home.htm>

We are happy to announce that we are now the UK agent for:

Khalsa-Net

This is an Internet mailing list and WEB site for the discussion of Sikh issues, and the exchange of information on a global scale. If you have an Email account you can subscribe now send a request to:

Khalsa@liaison.demon.co.uk

If you don't have an account contact me by phone and I will be happy to advise how to get Online:
Bhupinder Singh Tel:0171 460 2020 (daytime)

Now Available

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

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