

# Central Gurdwara Resource Centre

Issue 8

May 1996

The Newsletter for the Sikh Youth of Today

## Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Welcome to our eighth issue, the last few days have been very encouraging with many new articles being submitted and also many new members joining Khalsa Net, if you have an email facility you should consider joining this service, to find out more simply send an email to the address on the back page.

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Bhupinder Singh - Editor

## The Way of the Khalsa

Gatka - Kirtan - Exhibition  
Sun 2 June 1996 - 3-6pm  
at: Guru Nanak Parkash Gurdwara  
Harnall Lane West, Coventry  
Contact Jagdish Singh: 01203 257509

Be A King, A Noble Singh,  
A Mighty Lion As Strong As Iron!

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If we cling to the skirt of our friendly God then he will exempt us from the bonds of Death.

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Jo Har lorai so kare soi jia krann  
God and his creatures do what ever is His will.

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Those are blessed whom the God treats as His own.

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0171 460-2020 (daytime)  
Email:  
BSingh@liaison.demon.co.uk  
or Gurpreet Singh  
0181 904 4191

### Home of the Homeless

This month we celebrate the birth of Guru Amar Das Ji, the Third Guru, who became Guru when he was 72 years old and remained Guru for 22 years.

Amardas was a spiritual genius of the times of Guru Angad. He was a great pilgrim who had been to the sacred Ganges at Hardwar many times, going there bare-footed, singing divine hymns all the way, and feeling charitable, good, pure, and all the while poor. When he was Seventy years old a trifling event produced a revolution within him; merely hearing of the song of Nanak, sung by Guru Angad's daughter, Bibi Amro. "Whose song is it?" he asked "Our Father's," said she, "It is the Jap Ji Sahib, of Guru Nanak."

She took the old man to her father. Guru Angad received him with great respect that was due to both his age and to his position in society. Having seen Guru Angad once, he never left his presence. So deep and intense was his passion that he would find pleasure in doing every service necessary to his Guru.

Notably, he would bring him a pitcher of fresh river water from the river Beas every morning for his bath.

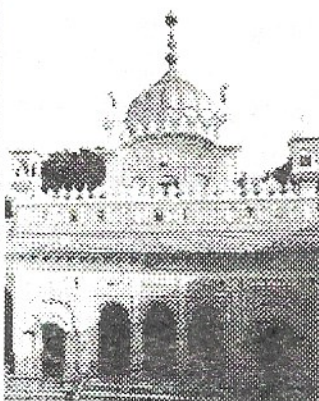
One day, Amardas, while carrying his brass pitcher of the Beas water, fell by the house of a weaver, having tumbled against a wooden peg that the weaver had driven into the ground. It was a severe winter night, raining and pitch-dark. The weaver's wife said to her husband, "Ah, who can have fallen at our door like that?" The husband replied, "Who else could it be, but that homeless insane Amru; he, who never sleeps, never rests and never tires?" When Guru Angad Dev Ji came to hear of this he was moved immensely and hugged Amar Das and bestowed him with the following title:

*"You are the Honour of the Honourless, you are the Strength of the Weak and you are Home of the Homeless"*

Guru Angad Dev Ji then bestowed the Guruship upon Guru Amar Das Ji, who was 20 years elder to him.

### The supreme sacrifice of Guru Arjan Dev Ji

**Gurdwara Shaheed Ganj Debra Sahib, Lahore** -the place where Guru Arjan Dev Ji was tortured.



Reading the writings of Guru Arjan Dev Ji, and seeing how it is full of such warmth and divine love, I'm now starting to understand how Guru Arjan Dev Ji at the time of being tortured was able to speak the words, "thy will is utmost

sweet My Lord, I only ask only for thy Divine Name". Unlike Jesus who at the time of being nailed to the cross asked God, why he had forsaken him, and what did he do wrong.

*Bilaaval Mahala 5 (Amrit Keertan Pg 72)*

*Prabh jee too mayray praan adhaarai.*

O Lord, Thou are the support of my life.

*Namaskaar DanDaot bandanaa, anik baar jaa-o baarai.*

My obeisance to Thee ever; I am a sacrifice unto Thee countless times.

*OoThat baiThat sovat jaagat, eh(o) man tujhah chitaarai*

Standing or sitting, awake or in sleep, I remember Thee alone, my God.

*Sukh dukh is man kee birthaa, tujh hee aagai saarai.*

I express my pleasures, my pains, and the distress of my mind before Thee.

*Too mayree ot bal budh, dhan tum hee, tumaih mayrai parvaarai.*

Thou alone art my shelter, my power, my intellect, my wealth; Thou alone are my kith and kin.

*Jo tum karho, so-ee bhal hamrai, paykh naanak sukh charnaarai.*

Nanak: Whatever Thou doest, that alone is good for me: seeing Thy lotus-feet, I am at peace.

The following Shabads show the Humility of the Gurus. Though Guru Arjan Dev Ji had the blessed powers of God in him, not once did he become egoistic, but forever remained at Gods feet. Nowadays, too many of us, once we learn something, boast of our "superiority" and use it against people. A lesson to be learned from the Gurus, that is why it is said, "Without reading Gurbani, no love or true inner yearning for God can be attained in one's mind." Because we do not know what humility is, unless we read it in the Gurus words who were by Far Superior than us, but forever remained humble. For Example by calling themselves the slave of the Lord, depicting themselves to be a mere Fish, whereas God is all the Oceans.

*Bilaaval Mahala 5 (Amrit Keertan Pg 73)*

*Daas tayray kee hayntee, rid kar pargaas.*

Thy slave supplicates and begs: "O Lord, illumine my heart

*Tumree kripaa tay paarbriham dokhan ko naas.*

And let all sins be effaced by Thy Grace, O Supreme God."

*Charan kamal kaa aasaraa, prabh purakh guN-tass.*

O, Omnipresent Lord, the Treasures of virtues, I lean on Thy Lotus-feet.

*Keertan Naam simrat rahao, jab lag ghat saas. Rahaao.*

May I remain praising Thee and remembering Thy Name so long as there is life in me.

*Maat pitaa bandhap toohai, too sarb nivaas.*

Thou art my Father, Mother and Kinsman; Thou pervadest all.

Naanak prabh saraNaagatee, jaa ko nirmal jaas.  
Nanak has come to the refuge of the Lord, whose praise is immaculate.

Jasvinder Singh, Toronto.

॥ਜਪੁ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ॥੧॥

Jap.

Ad sach. Jugad sach.

**Hai bhi sach. Nanak hosi bhi sach.**

These are the first words which appear after the Mul Mantar at the beginning of the Guru Granth Sahib. A mantr is that which breaks the dam of the ego which disturbs the natural flow between God and us. Mul means "root". The Mul Mantar is the root of all revelations, the bridge spanning God and human. "Jap" is the only command given in the entire scripture. It is the whole of religion. It means "Repeat", and "Meditate" and also "Awake!" It combines action with thought and with desire. If one has action but no thought one misses the mark, action without desire is ritual, desire without action causes frustration, desire without thought inevitably fails, thought without action or desire is meaningless. God is the Breath of Life, not an idea.

The rest of the Gurbani, Guru Granth Sahib Ji, is what is to be subjected to the Jap. The rest of the Gurbani lays out your choices and states in life and the life to come. Those who Jap turn to God's Grace (Gur) which gives birth to the Gurbani revealed by the Ten SatGurus - they are gurmukhs. The others reject Life and are manmukhs - followers of the self. Rather than breaking through the dam of the self into the Ocean of Life, they cut themselves off. They become dry, bitter and crack up rather than spontaneous and joyful in the dance of the river (Gurmat).

When the dam is broken where is the drop, where the river and where the Ocean? This Jap is the only Truth from the beginning, has been the only Truth, is the Truth, and will always be the Truth. This was the revelation given at the beginning, it was sent again and again through time, it is the universal spiritual path of all seekers of God today, whatever religion they claim to belong to, and will remain the Truth for all time. It is at the root of all faiths but has become hidden through distortions over time; it is reaffirmed and kept intact in the Revelation given to SatGuru Nanak.

Ranvir Singh Kanwar

### Report of the 2nd National Sikh Open Forum

This is a condensed account of this recent event which was attended by 86 University/College students and several others including College lecturers and Gurdwara Committee members.

After the ardas Dr Kartar Surinder Singh gave his opening address in which he highlighted internal threats to the Sikh faith, and religious leaders who lead Sikhs away from the tenants laid down by The Sri Akal Takhat. He reminded the youths present that they must recognise their responsibility to guide Sikhs back to the Guru's teachings and to the approved Panthic Reht Maryada.

Then followed an open session in which many points were raised from the floor:

- ⊙ This forum must set our clear aims and objectives and maybe further forums could be based around "one burning issue"
- ⊙ A Central Council of Sikh Youth Organisations should be established. So that groups all over the country can work together to increase awareness of Sikhism and also increase exposure of events that do take place.
- ⊙ Many of the problems faced by the youth arise because most of us lack awareness of basic Sikh principles and values.
- ⊙ There are too few Sikh Foster carers and many Sikh children who enter the care system are being lost to other communities and faiths. We should organise a national and local policy to tackle this problem.
- ⊙ Sikhs should take more advantage of the Media to show Sikhs in a good light and also we should be writing to various Radio stations to increase their Punjabi content.
- ⊙ All Students and others who have access to the Internet should use this powerful communication tool to reach out to youths individually and groups more effectively.
- ⊙ Youths were encouraged to find out about and attend Punjabi and religious courses that may be run in their local area.
- ⊙ Recommend all Gurdwaras to appoint 2 youth coordinators and they should set aside funds for youth activities.

The Forum then broke up for group discussion on the following topics:

- ⊙ Reaching out to Youths
- ⊙ Current threats to the Panth

(Continued on page 4)

### Gurmat Camps this Summer

**Khalsa Camp (Sikh Naujawan Sabha)**

27 July to 3 August 1996

University of Wolverhampton, Dudley Campus

contact: Tel: 0181 925 8922

**Sikh Missionary Society Camp**

28 July - 2 August 1996

Gravesend

contact: Tel: 0181 574-1902

**Sant-Sipahi Training**

23 June to 3 July 1996 (ages 13-18)

10-15 June 1996 (over 17 - Security Training)

Espanola, New Mexico, USA

contact: us or Tel:(Shanti) 00 1 505 753 7832

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