

# Central Gurdwara Resource Centre

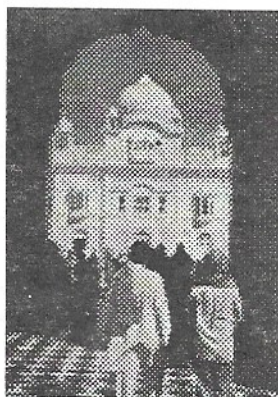
Issue 12

Internet: <http://www.demon.co.uk/charities/Sikh/home.htm>

September 1996

The Newsletter for the Sikh Youth of Today

## Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh



The Gurdwara  
The Gateway  
to the Guru

Issue number 12, one year of the newsletter! This year really has been interesting for me. I have learnt so much about our beloved religion, but still there is so much more. Everyday there is something new, inspiration can come from an interesting line of Gurbani or a story of the colourful past of the Sikhs.

Getting together with others to discuss and learn is so valuable. I encourage you all to get together and form a Gurbani Study Circle, where a few of your close friends and family meet once a week at someone's house for about an hour or so. Choose one shabad from Guru Granth Sahib and find the translation of the Shabad, then really try to understand what Guru Ji is telling us word by word. A useful publication is the translation of the Guru Granth Sahib by Manmohan Singh published by SGPC and available at the Sikh Missionary Society in Southall. On each page this has the Original Gurmukhi of Guru Granth Sahib along with an English translation and explanation in simple Punjabi. You can then end the session with some simple Naam Simran - repeating and remembering God's Name.

On the media front we have some good news from the Sikh Professional Service in Wolverhampton, who have won a campaign to have the news read in Punjabi on BBC Radio West Midlands. They now want to campaign further, if you are willing to join a letter writing campaign or help in any other way please do contact us so that we can put you in touch with them.

Finally I would like to end by saying a thank you to all the contributors and others who have helped make the newsletter a success and also to thank you the readers for all your support in this first year.

Bhupinder Singh

Please do not throw  
away - pass on to  
someone else.

This is **YOUR** newsletter  
please do send us your  
comments, articles & poems.

If you are organising an event  
please let us know - to  
publicise it in the newsletter

Editors:  
Bhupinder Singh  
Tel: 0171 460-2020  
BSingh@liaison.demon.co.uk  
Gurpreet Singh  
Tel: 0181 904 4191  
gsa@netcomuk.co.uk

### The Month of Assu

16 September - 15 October 1996

This month Guru Ji continues the theme of the lost devotee longing to find the True Guru and tells us that those who have tasted the essence of God loose their ego and find peace.

ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਮਾਹੜਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ ॥

*Asun prem umahra kio miliai Har jae*

In the month of Assu, my love for the Lord overwhelms me. How can I go and meet the Lord? ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ਕੋਈ ਆਇ ਮਿਲਾਵੈ ਮਾਇ ॥

*Mun tan piyas darsan ghani koi an milave mae*

My mind and body are so thirsty for the Blessed Vision of His Darshan. Won't someone please come and lead me to him. O my mother ਸੰਤ ਸਹਾਈ ਪ੍ਰੇਮ ਕੇ ਹਉ ਤਿਨ ਕੈ ਲਗਾ ਪਾਇ ॥

*Sant suhai prem ke hau tin kai laga pae*

The Saints are the helpers of the Lord's lovers; I fall and touch their feet.

ਵਿਣੁ ਪ੍ਰਭ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

*Vin Prabh kio sukh paiai duji nahi jae*

Without God, how can I find peace? There is nowhere else to go.

ਜਿੰਨੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤਿਤੁਪਤਿ ਰਹੇ ਆਘਾਇ ॥

*Jinhi chakhia prem ras se tripit rahe aghae*

Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled.

ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ ਲੇਹੁ ਪ੍ਰਭੁ ਲਤਿ ਲਾਇ ॥

*Aap tiag hinti kreh leh Prabhu lar lae*

They renounce their selfishness and conceit, and they pray, "God, please attach me to the hem of Your robe."

ਜੇ ਹਰਿ ਕੰਤਿ ਮਿਲਾਈਆ ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ ॥

*Jo Har kant milaia si vichhar kateh na jae*

Those whom the Husband Lord has united with Himself, shall not be separated from Him again.

ਪ੍ਰਭੁ ਵਿਣੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥

*Prabh vin duja ko nahi Nanak Har sarnae*

Without God, there is no other at all. Nanak has entered the Sanctuary of the Lord.

ਅਸੁ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ ॥

*Asu sukhi vasandia jina maia Har rae*

In Assu, the Lord, the Sovereign King, has granted His Mercy, and they dwell in peace.

The Guru has given me this one understanding: there is only the One, the Giver of all souls. May I never forget Him!

ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥

ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਨਾ ॥

ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥

Let good deeds be your body, and faith your bride. Play and enjoy the Lord's love and delight. Purify what is impure; and let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head.

### Sabat surat dastaar sira

Adapted from an article in Abstracts of Sikh Studies.

Unfortunately cutting and trimming of hair, use of tobacco and intoxicants amongst the Sikhs is fast spreading. Wearing of caps by young and even old Sikhs against all canons and tenets of Sikhism is a common sight. The stern stricture that any Sikh who wears a hat is like a leper doomed for ever - "*Jo Sikh hoe, sir topi dhare. Janam janam kushti hoe mare*" - is being ignored.

During Bhai Vir Singh's time (1872-1957), a Sikh youth settled abroad, sheared his hair and sent his photograph bearing a hat to his parents with a justification that one should change according to necessity of life and circumstances. The parents, who were greatly perturbed, approached Bhai Sahib for help. Bhai Sahib wrote a letter to the apostate in Punjabi which is given below:

"Respected Sardar Sahib,

We are greatly surprised and disturbed to read your letter. Bowing against one's faith and form is the result of slavish mentality, which had been caused by our continuous subjugation under foreign rulers. Guru Nanak embarked to take this weakness out of us. In spite of utmost regards for the wishes of his respected parents and elders to remain at home to look after them and his young family, he preferred to go out on his hazardous mission of world-emancipation. He did not accept superstition, and demonstrated the omnipresence of God in all directions. He did not bow to Kauda rakshas<sup>o</sup>, but sat in his cauldron filled with boiling oil. Guru Angad boldly faced Emperor Hamayun's drawn sword, and reminded him of his cowardliness in front of Sher Shah Suri. Guru Amar Das did not agree to comply with Emperor Akbar's instructions to preach Hindu mode of worship. Guru Arjun did not include Prophet Mohammed's praise in Sri Guru Granth Sahib, but faced death and severe torture inflicted upon him by Emperor Jahangir. Guru Hargobind refused to part with Emperor Shahjahan's falcon which fell into the hands of His Sikhs, but fought a battle at Amritsar which He won to assert the rule of game. Guru Gobind Singh created the Khalsa and taught them to stand on their ideals, to fight injustice and oppression and never to give in. He blessed his Khalsa with a dominating personality and strong character which does not bow to any physical mental or moral weakness.

Bhai Taru Singh has asked his executioner to remove his

scalp along with his hair rather than cut his hair. Bhai Mani Singh preferred to have his limbs cut to pieces to save his hair. Other countless martyrs like Bhai Shubag Singh did not abjure their faith.

The British ruled India for three centuries, but they never wore Indian dress. The Indians, due to slavish mentality started wearing Phatans' dress during their rule, and adopted European dress during the British Regime.

Our Gurus taught us to remain firm to our convictions and resolve. This spirit of independence which they inculcated, helped the Sikhs to establish an Empire in Northern India.

Hair is our uniform, our identity and symbol of devotion and dedication to our Gurus. Hair with a turban bestows *sardari*. Guru Gobind Singh had made the Sikhs as lions (Singhs). Do not lose this privilege and identity, and do not break your relationship with the Gurus. Please grow your hair and come to meet us in your original form to gladden our hearts."

On receiving this letter, the Sardar returned to his original form and faith.



About 45 years ago in response to someone lamenting on the Sikh plight and Apostasy, Sant Jwala Singh of Harkhowal, Hoshiarpur district, had remarked that there were only 18 real Sikhs present at that time, and the rest were all Malechas (Barbarians). The situation has not changed today the Sant in his comment had implied the qualities, the strength and the purity of character required of a Sikh. There are numerous incidents in Sikh History where a lone or a few determined and inspired Sikhs stood their ground against heavy odds justifying Guru Gobind Singh's fiat *Savah lakh se ek laron, tabe Gobind Singh naam kahaon* - "If I, Guru Gobind Singh, deserve my name, a single Sikh will confront 125,000.

There is a scriptural injunction on the maintenance of unshorn hair and wearing of turban in Guru Granth Sahib (p.1084), which states *Sabat surat dastaar sira*. *Sabhat* means whole, unshorn, unaltered and pure in its original form. *Dastaar*, is turban and *sira* is head. Collectively it means, a person replete with full physical features inclusive of hair as granted to him by God and a turban to adorn the head. Hair and turban is the crowning glory of a male and this has been the traditional dress of our rishis, Gurus, saints and bhagats. A Sikh is not complete without his turban which he supports all the time. Among the four taboos (Kurehts) prescribed for a Sikh, cutting or trimming of hair is one.

The bearing and dress of a Sikh are so significant that Guru Gobind Singh Says that his follower has his special appearance "*Khalsa mero roop hai khas*". Of the special status conferred, the Sikh humbly submits "*Tu Sahib haun sangi tera*" - Oh Lord, I am only your imitation. The Nihangs, a Sikh warrior sect, still today were the same dress as worn by Guru Gobind Singh and his army and they were known

as "*Guru dhe ladle Sikh*" - beloved Sikhs of the Guru. A Sikh is one who respects and acts upon the Guru's commands and belief. "*Sikhi Sikia Gur vichaar*"

The Numerous martyrs whose deeds are referred to in the daily Sikh ardaas, live true to the tenets of faith, retaining unshorn hair till their last breath of life - "*Dharam nahin harea, Sikhi kesan swasan naal nibhayi*" the foremost request of a Sikh is for the grant of Sikhism and hair, "*Sikhan noo Sikhi daan, kesh daan*".

Brig. Hardit Singh (Retd.)

### AMRIT

Before Khanday ki Pahul Amrit was introduced by Sahib Sri Guru Gobind Singh ji Maharaj, There Was Charan ki Pahul Amrit. This was started at the time of Guru Nanak Dev ji and involved the disciple, wishing to take Amrit, drinking water sanctified by the touch of the lotus feet Of the Guru. This was Amrit, and the disciple became a Sikh of The Satguru. This Way of Taking Amrit and becoming a Sikh Was Started by Guru Nanak Dev ji and was carried out by All Guru's including Guru Gobind Singh ji. However, Guru Gobind Singh Had foreseen the fact that he was to be the last guru in human form changed the ceremony from Charan Pahul Amrit to Khanday ki Pahul Amrit (First Amrit Sanchar of Khanday Ki Pahul Amrit was at Takht Sri Keshgar Sahib, Anandpur Sahib on Vaisakhi 1699). Now the ceremony could continue with the Panj Piyaray conducting the Amrit ceremony, with Sahib Sri Gur Granth Sahib Ji there as the Guru in Spirit. The Fact that Guru Gobind Singh ji took Khanday ki Pahul Amrit and the other guru's did not does not imply that they were not Amritdhari. It is from the Guru That Amrit is obtained - Just the sight of the Guru is Amrit - An Amritdhari should drink Amrit every single day. A Khalsa of the Satguru rises early in the morning and repeats the Naam given to him by the Panj Piyaray.

"Gur Satguru ka jo Sikh kahaia, So bhal kay uut  
har naam dhiaavay"

(He/she who calls himself/herself a Sikh of the true guru,  
rises early in the morning and recites the name )

The Gurmanter is given to a Sikh when he/she takes Amrit - implying that to become a true Sikh of the Satguru, it is necessary to take Amrit.

The fact that Sahib Sri Guru Gobind Singh ji also took Amrit is two fold.

1) He placed The Khalsa at the Same level as himself thus being Guru and disciple in one ( This is unique to Sikhism alone that The Prophet of the particular religion, out of his humbleness, also became a disciple of the religion And not an idle to be worshipped by members of that particular religion )

"Khalsa mera Satgur poora "  
( Khalsa is my true Guru! )

2) He removed any doubt's From the mind of his beloved Sikhs that Charan Pahal was in no way higher than Khanday Ki Pahal by partaking it himself - Those that had previously received Charan Pahal were requested to take Khanday ki Pahal.



"Vah Vah Gobind Singh, Ape Gur Chela" (Great, Great Guru Gobind Singh - who is both Guru and Disciple! )

Time and again people talk as if the Gurus were different, but it must be remembered all the Gurus from Guru Nanak Dev ji To Guru Gobind Singh ji are the same. It is like taking a jug of water and pouring the water from Jug 1 to another jug and then the same water into jug 3 and so on until you reach jug 10. Jug 1 could be green and jug 8 could be pink; Jug 4 could be the size of a can of coke and jug 7 could be the size of a car; Jug 3 could be made of steel and Jug10 could be plastic - But The water passing through them is the same. In the same way, we have some of our Guru's who lived and dressed like typical saints of their times and other guru's who lived like kings and fought battles (but were still saints!) Guru Har Krishan Sahib ji was only 8 years old whereas Guru Amardas was over 80. All the Gurus possessed the same soul. This Jot is now in the Guru Granth Sahib ji. Guru Arjan Dev ji had the first Adi Granth compiled - He himself slept on the floor and the Adi Granth was placed in his bed! The Guru's regarded the shabad as higher than themselves.

" Bani guru, Guru hai Bani , vich Bani amrit saray"  
(Bani is the Guru, Guru is Bani - in this is Amrit!)

" Shabad Guru, Surt toon chela"  
(the Shabad is the Guru, the concentration of the mind is the disciple)

"vaho va:io , Bani Nirankar hay"

The Guru Granth Sahib contains bani which is GOD itself - The words in the Guru Granth Sahib are the very words of the formless, omnipresent, all pervading God - let their be no doubt about this.

So when Guru Gobind Singh said "Rehit piyari mauj kou, Sikh piyara nahi" Recognise these as the word's of the same one true Guru from Guru Nanak Dev ji to Guru Gobind Singh. Further more, it is by taking Amrit you are told about the Sikh Reht, and one vows to keep it and Guru has said, " Rehit bina nah sikh kahavay"

Thus to become a true Sikh of the guru it is ABSOLUTELY NECESSARY to take Amrit.

Jasvinder Singh  
Canada

# poets Corner

## ARE YOU A KING OR A CLOWN?

The turban is my crown  
and it aint coming down!

The King wears the crown  
The cap is for the clown!

If the King wears a cap  
Then the King is a Fake

If you wear a hat  
Next life you're a snake!

### DISTINCT

*'AS LONG AS THE KHALSA REMAINS  
DISTINCT I WILL GIVE THEM ALL  
OF MY BLESSINGS'  
(Guru Gobind Singh Jee)*

*'THE WAY OF SAINTS IS DISTINCT,  
SHARPER THAN A SWORD,  
FINER THAN A HAIR '  
(Guru Amar Das Jee)*

DISTINCT  
in the way we look and dress  
we only have God to impress  
DISTINCT

in what we eat and drink  
and in what we say and think  
DISTINCT

in how we look and talk  
and in how strong we walk  
DISTINCT

with the 5Ks we wear  
and our long uncut hair  
DISTINCT

in the people we know  
and in the places we go  
DISTINCT

in each and everyway  
on each and everyday  
DISTINCT

by using our Sikh name  
'cause we just aint the same  
DISTINCT

'cause our Guru said  
to be the same  
is the same as DEAD!  
DISTINCT

'cause we are great  
EXTINCT  
if we integrate!

## Important dates in Sikh History September

(these are actual dates not gurburab dates)

- 1 Sept 1574 Joti Jot Guru AmarDas Ji and Gur Gaddi Guru Ram Das Ji
- 1 Sept 1581 Joti Jot Guru Ram Das Ji and Gur Gaddi Guru Arjan Dev Ji
- 3 Sept 1708 Madho Dass Baeragi baptised and became Banda Singh Bahadur
- 4 Sept 1838 Birthday of M. Dalip Singh
- 11 Sept 1487 Guru Nanak's Marriage date
- 16 Sept 1631 Baba Buddha Ji Passed away
- 18 Sept 1708 Guru Gobind Singh attacked by 2 Pathans in Nanded
- 22 Sept 1539 Joti Jot Guru Nanak Dev Ji
- 22 Sept 1534 Birth anniversary of Guru Ram Das Ji
- 29 Sept 1690 Birth anniversary of Baba Jujhar Singh Ji - Sahibzada

### This months Gurburabs

- 13 Sept First Prakash of Sri Guru Granth Sahib Ji
- 14 Sept Gur Gaddi Guru Arjan Dev Ji
- 16 Sept Joti Jot Guru Ram Das Ji
- 25 Sept Gur Gaddi Guru Ram Das Ji
- 27 Sept Joti Jot Guru Amar Das Ji

If you are part of any Sikh organisation and can distribute this newsletter among young Sikhs please contact us.

The opinions expressed do not necessarily reflect those of the Editors or Management of the Gurdwara.

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

## Computer Corner

For any of the following items please contact Bhupinder Singh contact number on front page.  
**Gurbani CD** - CD ROM with complete Guru Granth Sahib and New English Translation  
**FREE** - only 1 application per household  
We hope to have more by the middle of Sept.

### For Sale

- Cultural Roots Multimedia Knowledge Base**
- Vol. 1**(PC/Mac CD-ROM) covering The Sikh and African Diaspora. For ages 5+ £35-00
- CRMKB Sikhism Disk 1** (PC-Windows-floppy) Sikh History and quizzes for all ages £5-00
- CRMKB Sikhism Disk 2** (PC-Windows-floppy) New! Learn the Punjabi alphabet with this easy to use multimedia program. £5-00
- CRMKB Sikhism Disk 3** (PC-Windows-floppy) History of Punjab and quizzes £5-00

## Khalsa-Net

The International Network of Sikhs on the InterNet. If you have an Email account you can subscribe now send a request to:

[Khalsa-request@maboli.com](mailto:Khalsa-request@maboli.com)

### National Sikh Network

Introductions service for Marriages  
for information send an SAE to: National Sikh Network P O Box 257, Middx UB1 1YZ

Harjit Singh