

Central Gurdwara Resource Centre NEWSLETTER

Issue 18

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March 1997

The Newsletter for the Sikh Youth of Today

National Sikh Youth Forum

Sat. 15 March
Guru Nanak
Parkash Gurdwara
Harnal Lane West
Coventry
12 noon - 5pm

Session 1: Hidden and open discrimination

Session 2: "Sikhism begins at Home"

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or 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.

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Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

I am still recovering after the World Sikh Council Family Programme which was held on 1 March. What an action packed day! First was an introduction to the Akaal Purkh Ki Fauj (the Army of Almighty Waheguru) This is a concept which the WSC wishes to introduce to every Gurdwara Sunday School. It is activity based teaching and also has been described as the Sikh Scouts! We then had an electrifying Gatka display by the Baba Fateh Singh Gatka Akhara (who incidentally will be touring Australia and the Far East later this month).

Later the Family Paath Maala 97 was introduced. This is a commitment for each family to get together in the evening and recite Rehraas Sahib and Gurmantar together. This will run from 2 March to 13 April 1997. So do join in because all families should pray together.

Other recent events included the seminar "Are the Gurdwara's Loosing thier Children?" which was held at the Punjab restaurant in Covent Garden - look out for a report to be published on these 2 events...

Finally I would like to personally invite you all to attend the National Sikh Youth Forum on 15 March - see you there.....

Bhupinder Singh - editor

Sukhmani Sahib

Sukhmani is Guru Arjan Dev Ji's composition in Rag Gauri. Sukh means "peace" and mani is both "pearl" and "mind", so the title can be translated as "Pearl of Peace" or "Peace of Mind". Sikh tradition maintains that Guru Arjan Dev Ji composed it under the beri tree which is still beside the sacred pool of Ramsar in Amritsar.

Sukhmani runs to almost 2000 lines and is divided into 24 sections. Each section contains 8 stanzas (astpadi), prefaced by a couplet (Salok) which embodies the central theme. The exception is an additional couplet after the first stanza which introduces the title of the hymn. The Pearl of Peace is described as the ambrosial Name, cherished by the devout in their selves. The entire hymn extols the importance of the Name.

Guru Granth Sahib p262-296

Below we show the first Astpadi & Saloks

ਗਉੜੀ ਸੁਖਮਨੀ ਮਃ ੫ ॥ ਸਲੋਕੁ ॥

GAUREE SUKHMANI, M:5, SHALOK:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek-onkaar SatGur Prasad

One God whose Name is Truth, attained by the grace of the True Guru

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥

Aad Gur-e Namai. Jujaad Gur-e Namai

I bow to the Primal Guru.

I bow to the Guru of the ages.

Subscription/Donation Form

With your help we plan to expand and enlarge the newsletter and also to publish small books on Sikhism with a youthful approach both for the Sikh audience and also for our wider host community. We are also regularly organising events and your help and attendance will be greatly appreciated

If you would like to receive the newsletter every month by mail we ask for a donation (minimum £10-00 for 1 year). Please complete this form and return to:

Bhupinder Singh, Central Gurdwara Resource Centre
62 Queensdale Road, London W11 4SG

I enclose £ _____ as a donation to the Central Gurdwara Resource Centre (cheques should be made payable to "Central Gurdwara London")

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Q: Why are Sikhs prohibited from wearing caps and hats?

A: Imagine Baba Deep Singh Ji, the great warrior, walking into a Gurdwara wearing a cap! We've got our own culture. Everything you wear says something about you. 80% of our communication with others is non-verbal (body language). In the UK 30 years ago everyone wore a hat or cap. The City businessmen had their bowler hats, the manual worker had his felt cap. Your head covering identified who you were, what you believed and what your background was. Some people say it is only the covering of the head that is important, but just imagine a King wearing a cap instead of his Crown. The turban is the crown of a Sikh.
Guru Gobind

ਸਤਿਗੁਰਦੇ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਦੇ ਨਮਹ ॥ ੧ ॥

Sat Gur-e Namai. Sri GurDev-e Namai

I bow to the True Guru.

I bow to the Supreme Guru.

ਅਸਟਪਦੀ ॥ ASTAPADI: (In 8 parts)

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

Simrau simar simar sukh paavau.

Kal kales tan mah mitavau

Remember, remember the one, whose remembrance brings peace. And dispells pain and sorrow from the body.

ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥

ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥

Simrau jas hisunbhar ekai.

Naam japat aganat anekai

Remember the One who alone upholds the Universe. Whos Name is contemplated by millions.

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖੁਰ ॥

ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖੁਰ ॥

Bedh puraan simriti sudhakhyar

Kin-e Ram Naam ik akhyar

The words of all Vedas, Puraanas and Simritices. Arise from the single Word of the divine Name.

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥

ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

Kinka ek jis jia basavai.

Ta ki mahima gani na avai

They who posses even one jot of Your Name. Are great beyond telling.

ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੇ ॥

ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੇ ॥ ੧ ॥

Kankhi ekai daras tuharo.

Nanak un sang moh udharo

They who yearn only for a vision of You, Says Nanak, I seek liberation in their company.

ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥

ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸੁਮ ॥ ਰਹਉ ॥

Sukhmani sukh amrit Prabh Naam

Bhagat jana kai man bisraam. Rahao.

The ambrosial Name is the pearl of peace.

The faithful cherish it deep in their selves.

Introduction and translation taken from the book

The Name of my Beloved by Nikki-Guninder Kaur Singh who is an associate professor of religious studies at Colby College, Maine, USA.

The Power of Positive Sikhi

So you want to be a Sant-Sipahee (saint-warrior), the perfect human being as created by Guru Gobind Singh jee. You want to be a pure saint with light of Waheguru jee radiating from you

day and night and you want to be a healthy, wealthy fighting fit warrior riding into all the battles of life with the sword of Waheguru ji's power held high and coming out victorious.

POSITIVE SIKHI NUMBER 1 EXPECT THE BEST

ARE YOU: Optimistic, enthusiastic and hopeful?
OR : Pessimistic, cynical and despairing?

The most obvious quality of a Sant-Sipahee is an attitude of optimism and enthusiasm. Sant-Sipahees understand the link between the mind and body.

The body and soul becomes what the mind thinks. Sant-Sipahees read the Guru's words and apply them to their life. Guru's words prophesise that we will become one with the Supreme Being, the Sant Sipahee believes the True Guru and day by day the prophecy gets closer and closer to being fulfilled. They see themselves as a river that is winding its way towards the Ocean of Supreme Light and Bliss.

The person that doesn't believe in the Guru's words with all their heart and mind, normally has negative thoughts inside them. They expect something bad to happen, they suffer from fears and worries which turn into anxiety. Being distressed their body's hormones and antibodies change, the person becomes more prone to disease and accidents. It has been shown that stressful thinking can cause many minor ailments such as headaches, low back pain, ulcers and certain allergies.

The Saint Soldier expects to be healthy and happy because they have the Guru's grace upon them.

Their feeling of well-being and energy is radiated by their body. They bloom like flowers for all to see. In their mind they are singing the songs of joy, the words of the Guru, they are praising all of Creation and repeat Waheguru ! Waheguru! They've learnt this from Guru Nanak Dev jee. On his travels he came close to the abode of a sect of Hindu Saints. They felt threatened by yet another saint entering their town, so they sent Guru Nanak jee a bowl full to the brim with milk. It symbolised the town was full of saints and there was no room for Guru Nanak. Guru Nanak was forever optimistic and placed a small yellow Jasmin flower to float on the milk. He sent this back to the saints - they understood Guru Nanak's message and that he wasn't there to displace them but to spread the divine fragrance amongst them.

Saint Soldiers expect the best because they know Guru ji's grace is upon them. They have given mind, body and soul to the service of Guru jee and Guru jee will give them everything in return. This was taught to us by Guru Angad Dev jee, he

Singh Ji said "Khalsa Mera Roop Hai Khaas" The Khalsa is my special form. Wear a cap and look in the mirror. Do you feel the special form of Guru Gobind Singh Ji? Wearing a cap can cover your hair, but are ashamed of your faith? Or trying to be what you are not. Like someone going to watch a football match wearing a bowler hat!



Other Publications

If you enjoy the newsletter you may be interested in the following regular publications all written in English

Sikh Review - Monthly magazine, published in India, written in English by leading scholars.

For subscriptions please contact: Jaswinder Singh: 0181 810 6810

Sikh Messenger - quarterley Magazine - for information and a free copy please contact:

Inderjit Singh OBE: 0181 540 4148 or Surinder Singh: 0181 829 5000

The Sikh Courier - quarterley magazine of the Sikh Cultural Society.

For subscriptions please contact: Harjas Kaur: 0181 864 9228

The Association of Punjab Studies promotes research on Punjab in the UK. There are several publications available for the serious researcher Contact:

The Association for Punjab Studies, 34 Armorial Road, Coventry CV3 6GJ

followed Guru Nanak jee's love-filled words precisely and battled with his own thoughts, day by day he changed and grew spiritually until ultimately Guru Nanak Dev jee joined his soul into the Supreme Soul from where we came.

Saint Soldiers say: 'By the Guru's grace I was good today and I'll be even better tomorrow'.

Ones lacking faith say: 'With my luck I was bound to fail'

SELF-TEST

- ⊕ Am I optimistic about my life?
- ⊕ Do I expect to be blessed with becoming one with Waheguru ji?
- ⊕ Do I expect to be really healthy?
- ⊕ When I have a setback do I take self-pity?
- ⊕ Do I praise or criticise more often?

POSITIVE ACTIONS

1. Wake up happy. Wake up early. Sing Waheguru! Wonderful God! Sing your favourite shabad in the shower. Sing your prayers in a happy way. In Ardas ask for Guru ji's blessings and the gift of singing God's praises in a positive way all day. Thank Guru jee because you know he is taking care of all your activities and removing all worldly and spiritual obstacles from your path. Look at yourself in the mirror and thank Guru

In their mind they are singing the songs of joy, the words of the Guru, they are praising all of Creation and repeat Waheguru . Waheguru!

Gobind Singh jee for giving you the form of a complete human being with long uncut hair. Feel the Guru's divine hand over your forehead protecting you all day like an umbrella blocking the stormy rain.

2. Think positive thoughts during the day like, 'By Guru's Kirpa, Next time I'll do better', 'By Guru's Kirpa everything is going to work out just fine', 'I'm so blessed to have Guru Gobind Singh jee as my father and the whole of the Khalsa as my family'.

3. Look for something good in all your personal relationships even in the most trying circumstances. See Waheguru jee inside everyone you deal with, so no matter how irritating they may be remember it is ultimately Waheguru ji that is inside them. So smile and think Wonderful Waheguru ji.

4. Look at problems as opportunities that are going to get you

closer to Guru ji. To overcome the problem you're going to pray more sincerely and lean on Guru jee for more support and not blame him for it.

5. Learn to stay relaxed and friendly no matter how stressed you are. Accept whatever God does is for your benefit and there's no point upsetting everyone around you. Look for something to praise. Be constructively helpful rather than critical. Lower your voice, breathe slowly and deeply, relax your muscles and respond calmly in the GurSikh way like Guru Amar Das jee did when he was kicked by the jealous Datu. Guru ji massaged his foot and said, 'My hard bones must have hurt you'. Datu's anger was appeased, **Return kindness for evil**, not a tooth for a tooth.

6. Look after your health. Cure the curable, expect to get better you've got Guru jee on your side. Prevent what's preventable. Eat healthy and nutritional food, your body and mind are the Temple of Waheguru ji. One day Guru Nanak jee is going to place his divine light inside your temple so make sure it has strong and pure foundations. Make sure it

has no junk food lying in the corners and no negative or dirty thoughts lingering in the shadows. That is why Guru Gobind Singh jee has taught us drinking, smoking, drugs are totally wrong for the Sant-Sipahee.

7. When talking about your health talk optimistically, when asked "how are you?" reply positively - 'I'm feeling good, great', don't say 'not bad'. Guru Gobind Singh jee said that when one Sikh is brave enough to fight against 125,000 then and only then can he justify being called Guru Gobind Singh. Be optimistic - be brave feel like you are healthy enough to battle against the whole of the crowd at the football stadium if need be.

8. Expect the best of others. Encourage them and praise them daily. Tell them your optimistic hopes for them. Guru Gobind Singh ji expected the best from us that's why he named us Singh (Lion) and Kaur (Princess). So whenever we said our name we'd remember we are great people destined for great things. We are not dirty rats but mighty lions and we are not slave girls but royal princesses with honour and glory.

9. To stay optimistic associate with optimistic people. Meet with Sant-Sipahee's and positive people from all walks of life.

Harjit Singh Lakhani

He has taught me and given me the ointment of spiritual wisdom, and with these eyes, I behold the world
Asa Di Vaar - SGGS p 470

poets Corner

Datu's Wrath

Amardas's Guruship caused much concern to the jealous Datu Guru Angad's son

offerings mounted also the Guru's respect Datu found all this difficult to digest

in a fit of annoyance he came to Guru Durbar as he saw Guru Amardas he fumed with anger

Datu kicked the Guru hard from behind but this vicious blow the Guru didn't mind

the Guru stood up and started to massage the leg that hit and injured the sage

politely the Guru said to his assailant that he was sorry if Datu was hurt

Datu was fretting he taunted the sage "you aren't the master" displaying his rage

Amardas collected offerings to the Guru loaded a donkey and gave them to Datu

the Guru thought it better to go away unannounced the Guru moved to Baasarkay

he locked himself in a closed room and pasted a notice on the door to view

anyone who will try and open the door shall suffer and has trouble in store

back in Goindwaal there was an uproar Sikhs couldn't find their Guru any more

after the search failed they had a thought Guru Amardas's marc was forthwith brought

revered Baba Buddha adorned the marc and they followed it anyplace, anywhere

the animal lead them to village Baasarkay to the Guru's hut with a notice on display

when the Sikhs read the notice on the door the joy and excitement went through the floor

Baba Buddha thought and he gave a call they bored a hole and entered through the wall

he entered the room Guru Amardas was there the Guru was intrigued at the whole affair

the Guru came out he wouldn't reprimand for the door stayed shut as was his command

the Guru met the Sikhs he was overwhelmed at the love displayed by the Sikh Sangat

together they returned back to Goindwaal leaving Baasarkay and a hole in the wall

Jaswinder Singh Chadha
London

He Who enshrines the image of the True Guru in his heart, attains his heart's desires

p 1069

Important Dates in Sikh History March

Mar 2 1909 Sirdar Kapur Singh, the Sikh scholar, was born.

Mar 5 1716 Execution of 740 Sikh associates of Banda Singh Bahadur.

Mar 6 1959 SGPC's general meeting accepts the announcement for 5th Takhat.

Mar 9 1783 Sikhs attack and capture Delhi

Mar 10 1644 Birthday of Bhai Mani Singh Ji.

Mar 10 1746 Shahadat of Subaegh Singh and Mehtaab Singh Ji.

Mar 11 1783 Kesri Flag was hoisted on Red Fort by the Khalsa Forces and Jassa Singh Ahluwalia seated on "Diwane-Aam" throne.

Mar 13 1940 Udham Singh of Sunam killed Sir Michael Dwyer in London to avenge the massacre of Jalliawala Bagh, Amritsar.

Mar 15 1553 Bhai Jetha, Guru Ram Das, married Bibi Bhani.

Mar 16 1849 Punjab Annexed by British

Mar 17 1823 Maharaja Ranjit Singh victoriously entered Peshawar

Mar 21 1664 Guru Tegh Bahadur Ji visits Delhi.

Mar 21 1758 Sikhs captured Sirhind.

Mar. 24, 1664 Guru Har Krishan visited Aurangzeb's court.

Mar 29 1699 KHALSA Created by Guru Gobind Singh Ji, Anandpur Sahib (ACTUAL DATE).

Mar 31 1519 Lehna, Guru Angad, married Mata Khivi.

Dates courtesy of Baldev Singh detailed listings posted on Khalsa net daily. Comments to email: baldev_singh@email.mot.com

SIKH RESOURCES

For any of the following items please contact Bhopinder Singh contact number on front page.

GURBANI CD ROM (for PC or MAC)

- Ⓢ Guru Granth Sahib and Nitnem in Gurmukhi
- Ⓢ Complete English translation
- Ⓢ Many Gurmukhi Fonts
- Ⓢ Gurdwara Photos and essays

Minimum donation £10-00

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

Books by Santokh Singh are also available

Khalsa-Net

Internet Mailing List. If you have an Email account you can subscribe now send a request to: Khalsa-request@maboli.com

This months Gurpurabs

Mar. 17 Gur Gadhi, Patshahi Seventh, Guru Har Rai Sahib

Mar. 20 Gur Gadhi, Patshahi Third, Sri Guru Amar Das Sahib.

Mar. 23 Jotti Jot, Patshahi Second, Sri Guru Angad Dev Sahib.

Mar. 24 Jotti Jot, Patshahi Sixth, Sri Guru Har Gobind Sahib.

Other dates of observance

Mar. 1 Gurmat Samagam, Alwar - Giani Sant Singh Ji Maskeen.

Mar. 4 Maela Dehra Baba Nanak.

Mar. 6 Annual Holla Mohalla celebrations at Sri Anandpur Sahib.

Mar. 30 Shaheedi: Joga Singh Ji Panth Rattan, Gurdwara Nanak Jhira.

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