

Central Gurdwara Resource Centre NEWSLETTER

Issue 19

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

April 1997

The Newsletter for the Sikh Youth of Today

Vaisakhi issue

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Vaisakhi Greetings to all. Welcome to our April issue. I am sure you will be celebrating Vaisakhi in many varied ways this month, naturally the best place to be is in a Sadh Sangat, whether it is shouting Fateh on the streets during a Nagar Kirtan (parade) or singing beautiful Shabads among your family. We would like to celebrate with you, our sangat, we hope you enjoy this special double issue and with Guru's Kirpa and your support we will be able to produce several more issues like this.

Vaisakhi is a time when many take Amrit and join the ranks of the Khalsa, it is also a time when many think about taking Amrit, but are afraid of taking this step. Taking Amrit is a commitment. A commitment to our Guru and to living a honest, truthful life as Guru Nanak stressed so highly. The Panj Payare offered their heads when Guru Gobind Singh asked, we must do the same, offer our EGO. The rules (Reht Maryada) laid down by the Khalsa Panth are there to make it easier to follow this truthful life free of Ego and the 5 vices (Anger, Greed, Lust, Attachment and Pride).

Well there have been some interesting events this last month, including the Family Day held at Central Gurdwara and the Youth Forum in Coventry (reports on page 5). I have just seen the movie "The English Patient", apart from it winning several Oscars this movie portrays Sikhs in a positive role. One of the main characters is Lieutenant Kirpal Singh (Kip) a bomb disposal expert during World War II in Italy. Well worth seeing.

So what do we have in store for you this month. We start with our regular piece of Gurbani with English Translation, this month we feature the Sohila that we should all be reading every night. The Poets Corner features the poetry of Prof. Puran Singh, I do encourage you to discover some of his books, you will be surprised.

Finally I do hope you enjoy our young readers page, do let us know what you think and we welcome all your contributions to the newsletter. Happy Vaisakhi

Bhupinder Singh

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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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 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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Sohila

This month we continue our introduction of various pieces of Gurbani.

Sohila, "Hymn of praise", often called Kirtan Sohila is the finale to the evening prayers. It is recited just before going to bed and as the Guru Granth Sahib is closed (Sukhasan) and ceremoniously carried to rest. It is also recited at cremation ceremonies. It is found on pages 12 and 13 of Guru Granth Sahib.

Sohila consists of five hymns. The first three were uttered by Guru Nanak and the third and fourth by Guru Ram Das and Guru Arjan Dev respectively.

The religious and artistic value of these hymns is superb. The first hymn visualises the union of the individual self with the Ultimate Reality. The second presents the singularity of the Ultimate despite endless diversity of scriptures, teachers and philosophies. The third rejects all modes of external piety and ritual, and vividly portrays the entire cosmos making harmonious worship. Instead of trays with lamps placed upon them with incense and other offerings, the skies become an integrated platter, the sun and moon the lamps, stars the beads, and all vegetation an offering of flowers. Loud chanting is replaced by the inner unstruck melody playing motionlessly.

The fourth hymn in the Sohila is by the Fourth Guru and it explains the import of the divine Name through which all suffering and transmigration is annulled. The fifth hymn, by Guru Arjan Dev, celebrates life here in this world: we must avail ourselves of this wonderful opportunity to serve others and to win divine merit. The unknown Mystery becomes known to the enlightened person who thereafter enjoys the bliss and freedom of immortality.

Here we present the first two pauris of Sohila with their translation.

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧
Raag Gauree Deepki Mahalla Paila
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ek Onkaar Satgur Parsad

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥

Jai ghar keerat akhee-ai, kartay kaa ho-e beechaaro
If there be a home for praise and thoughts of the Creator
ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥ ੧ ॥

Tith ghar gaavho sohila sivreho sirjanhaaro
Let that home sing in celebration and remember our designer
ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

Tum gaavho mayray nirbhao kaa sohila
You sing a hymn of glory to my Fearless One
ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥

Haon vaari jit sohelai sadaa sukh ho-e. Rahao
I offer myself to the hymn of glory which brings everlasting joy
ਨਿਤ ਨਿਤ ਜੀਅਝੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

Nit nit jeer-aray samaalec-an daykhaigaa dayvanhaar
Ever and ever, all creatures are nurtured and cared for by the giver.
ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥ ੨ ॥

Tayrai daanai keemat naa pavai tis daatay kavan sumaar
Your bounty cannot be measured, who can reckon that Giver
ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

Sanbat saaha likhe-aa mil kar paavho tayl
The wedding day is written, come friends, come pour the oil together
ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥ ੩ ॥

Dayho sajan ascesaree-aa jio hovai saahab sio mayl
Give me your blessings, my friends, that I may join my Sovereign
ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦਝੇ ਨਿਤ ਪਵੰਨਿ ॥

Ghar ghar ayko paahuchaa sadray nit pavann
Each and every home receives the marriage thread, the invitations are
sent to each and all
ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥ ੪ ॥ ੧ ॥

Sadhanhaaraa simree-ai Nanak say deh aavann
Nanak says, remember the Sender, for the day will come for all
ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥ ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

Raag Asa Mahalla Paila. Chhe-a ghar chhe-a gur chhe-a updays
There are six schools with six leaders and six doctrines
ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ ੧ ॥

Gur Gur ayko vays anek.
But there is only One Guru, though in countless guises
ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

Baaba, jai ghar kartay keerat ho-e
My old friend the school that sings the glory of our Creator
ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥

So ghar raakh vadaa-ee to-e. Rahao
Will bring honour if you make it your home
ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

Visu-ay chase-aa gharee-aa paiharaa thitee varee maah ho-aa
Moments become seconds, minutes, hours, days and months
ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ ੨ ॥ ੨ ॥

Sooraj ayko rut Anek. Nanak kartay kay kartay vays.
The sun is one, however many seasons there may be.
Nanak says, the Creator has so many forms

Introduction and translation taken from the book
The Name of my Beloved by Nikki-Guninder Kaur Singh

Were Guru Sahibs open to other paths?

Manjit Kaur came home crying. At school she had been told that Christ had said that those who did not believe in him would suffer in hell.

Some Muslim children had said that Muhammad had said that those who did not believe in him would go to hell. Her mumpupwee, Simran Kaur, sat her down and asked her to recite a little bit from her Bedtime Prayer which only takes a few minutes. She read:

“Chhe-a ghar chhe-a gur chhe-a updays Gur Gur ayko vays anek.”

Six schools of Indian religions, six gurus, six messages But the Guru of gurus is the Supreme One manifested differently

There are different religions but all start from God. However, over the thousands of years they have become corrupted. They have left the praises of God, and become personality cults.

“Baaba, jai ghar kartay keerat ho-e So ghar raakh vadaa-ee to-e. Rahao”

Friend, that discipline which focuses on the praise of the Creator is the best. In that system lies your well-being and glory.

Consider this carefully:

Gurmat is the only discipline believing in One God, one humanity. It is the only one which focuses not on a personality cult but only of worship of the Supreme Being. Its scripture does not contain wrong science, nor thousands of year old strange and cruel social rules. It is Book of Hymns bringing the Light of the Creator to this dark world. It focuses on the praise of the Creator. It is the best system, though not the only one.

All Gurbani from Sohila, Raag Asa Mahalla 1 p12 Guru Granth Sahib.

Kanwar Ranvir Singh

Train of thought

A Gurmukh pyari-o said 'by thinking wrong thoughts people make themselves ill, they make themselves depressed with their negativity'.

In one respect, there is little difference between a Gurmukh and a ManMukh. Both are attacked by the 5 enemies, both have suffered traumatic situations, both recall happy times and sad times in their minds.

The difference is the way they deal with the attack. The ManMukh, the untrained warrior, has no idea that the thought that has come into their mind is an enemy. The grab hold of it, think about it and jumping into the carriage they ride the Train of Thought to its bitter end.

My friend at Uni loved listening to depressing songs, he said it made it feel sad and he liked that!!!

Mention money and relatives and unreturned loans, and this other person I know will jump on the train of thought and ride all the way to the point where they are as mad as hell at the injustice of it all!.

Another person says some people live their life, but i am enduring it. I guess cause of my sins I was born to suffer...all I think about is running away, running away, running away is the only words in my mind day and night.

One bad thought comes along and these people jump onto it and ride it to the bitter end, depressing the hell out of themselves.

So how does the Gurmukh deal with it? Firstly, the Gurmukh has ridden this train many times in the past. BUT HE KNOWS WHERE IT ENDS UP SO HE DOESN'T RIDE IT AGAIN. As soon as the negative thought comes he doesn't cling on to it, he watches it ... calls out its name ... YOU'RE ANGER ... yes I've seen you before... you can go because i haven't got time for you ... only time for Waheguru Waheguru.

The Gurmukh has had bad experiences and when something triggers off the memory, she doesn't wallow in it like a pig rolling in the mud, she puts her foot down and says 'I REFUSE TO FOLLOW THIS TRAIN OF THOUGHT' and she does Waheguru Waheguru.

Ultimately, each little battle that is won leads to winning the war, these thoughts don't come back very often..they know they've got no chance..plus there's no room for them because Waheguru Waheguru occupies the mind.

No-one else can fight your internal battles, no matter how hard the time you are going through is... **ONLY YOU AND GURU CAN FIGHT IT...** but you have to

FIGHT. Your hard time is not worse than Guru Arjun Dev ji sitting on the hot plate, and he said 'Your Will is Sweet, I beg for your Name'... so don't lose faith in God for giving you Dukh. You are drowning in the ocean of fire: Desire, and only by holding onto SatGuru ji will you escape... Naam is your Support, without it you will drown.

Harjit Singh Lakhan

The Marriage Debate

We introduced this topic in February and the following is a response from a parents point of view.....

Marriage is an issue which has been increasingly discussed of late yet this foundation block of our community rarely receives the attention it deserves. The consequence of this, inevitably, generates growing concern and confusion amongst both parents and the younger generation.

In my personal experience, the marriage ceremony is mainly a religious ceremony and the duty of the bride's parents is to ensure that it is performed as per the guidance provided by Guru Granth Sahib. Without this the marriage is meaningless and becomes no more than an excuse for a party or to impress relatives.

However, the situation faced by an ever increasing number of our community is that those who profess to be Sikhs prefer to give the Gurdwara wedding limited importance and instead focus on the customs which have grown like parasites around the marriage.

The custom to which I refer, relate to the financial side of the ceremony, where demands are being made directly or indirectly for gifts or money and there is the expectation from the boy's family of a huge, lavish wedding. These customs vary from family to family, area to area, Gurdwara to Gurdwara, but have one element in common; the bride's family gives and the grooms family receives. Pre-wedding ceremonies are increasingly adding unnecessary financial pressure on the girls family for what is hoped to be a source of joy and not stress. These traditions are valueless and outdated rituals borrowed from another time and another country which surely are accorded too much attention. We would

hope that our community leaders in the Gurdwaras to stand up to these customs since they contradict the teachings of our Gurus.

The Guru Granth Sahib rejects that the boy's family should make demands on the girls family as they mirror the greed of one party and demeans the status of the bride. Why should the girl's parents have to pay a "ransom" for their daughters future happiness?

Alternatively, we are reminded that our Gurus preached Equality, Fairness and Simplicity in day to day life, but when it comes to putting ideas into practice, no one steps forward to promote or protect these tenets of our belief.

As we approach the twenty first century, and many of us feel concerned about the future role of religion for the younger generation, now is the time to identify whether true religious values are to continue or are they to be belittled and diluted by mindless customs or meaningless traditions.

Kamaljeet Kaur

Anand Karaj - relevant points from the Sikh Reht Maryada:

- ◆ **A man and woman should enter marriage without thought of caste or decent.**
- ◆ **If an engagement ceremony is sought to be held, it should be a congregational gathering, offering Ardas before Guru Granth Sahib.**
- ◆ **The marriage party should have as small number of people as the girls people desire.**

Extracted from the English Translation of Sikh Reht Maryada published by the Dharam Parchar Committee (SGPC) Amritsar. Copies available from your Gurdwara or from us.

One who eliminates mental wickedness from within the mind, and casts out emotional attachment and egotistical pride, comes to recognize the All-pervading Soul, and is intuitively absorbed into the Naam. Without the True Guru, the self-willed man mukhs do not find liberation: they wander around like lunatics. They do not contemplate the Shabad, engrossed in corruption, they utter only empty words.

SGGS.p39

FAMILY DAY IN LONDON

On 1 March World Sikh Council, Europe Zone, held its first event in Central Gurdwara, London. This involved launch of Family Paath Mala Initiative, and World Sikh Council Youth Programme and a demonstration of the Akaal Purkh Ki Fauj sessions for the three Brigades. The event was supported by sangat from all over U.K., France and also the USA.

WSC - PAATH MALA INITIATIVE

Family Paath Mala Initiative aims to combat the breakdown of Sikh families by encouraging families to come together preferably at a certain time each day as a sangat to offer prayers to Waheguru. This might involve Simran, Mul Manter, or Sodar Rehras (evening prayer), discussion of a pauri (verse) of Gurbani (Sacred Scripture), any commitment which the family can make. The family can then make a small donation in a private collection box dedicated to the Akaal Takht. The money would be used at the family's discretion for any Panthic purpose. In the same way as the family can unite, so the Panth can unite under the Akaal Takht. All Sikhs are invited to participate in this Initiative.

WSC - SIKH YOUTH PROGRAMME

The World Sikh Council Youth Officer in Europe Zone is a well-known young keertanee, Bibi Navleen Kaur Ji. She managed to bring representatives of many of the youth organisations in the U.K. united together under the Akaal Takht.

These included Dr Dapinder Singh of Sikh Naujawan Sabha UK, Bhai Jagjit Singh of Sikh Information Society, Bhai Jagdish Singh of The Sikh Centre, Coventry, Bhai Bhupinder Singh of Central Gurdwara Resource Centre, Bibi Paramjit Kaur, Bhai Harjit Singh Lahkan, and Bibi Maninder Kaur. Administrative work was superbly handled by Bibi Abinaash Kaur.

Apart from fostering Panthic unity, the event also demonstrated the skills of many of the young sewadars who took original, proactive approaches to convey the three themes of the event - sewa, simran, sacrifice. Bibi Maninder Kaur who co-led sewa workshops came in on crutches as devotion to duty!

GATKA DISPLAY

An excellent gatka display was provided by Baba Fateh Singh Akhara, the best display team in Europe, who will soon be taking part in the world gatka event in Australia.

FUND RAISING FOR COMIC RELIEF

Children took away sponsorship forms to raise money for Comic Relief, a national fund-raising event in the U.K. The kids are doing sponsored Mul Manter.

AKAAL PURKH KI FAUJ

The Akaal Purkh Ki Fauj UK Command Officers took this opportunity to demonstrate the training concepts of the FAUJ to local parents and participants. Fauj Officers Autar Singh and Avtar Singh led the Sant Sepahi Brigade in a stimulating discussion on sikhi contribution to leadership principles. Officer Ranvir Singh, Narinder Singh and Daljit Singh led the Miri Piri Brigade through various activities, while Officers Rajinder Kaur, Tanjit Kaur, Harinder Kaur and others led the Mighty Khalsa Brigade in their training session.

NAAM Samagam

After dinner, the Naam session started. Everyone participated in two hours of Simran.

All participants enjoyed this family day. It was a great first event for the World Sikh Council, Europe Zone.

Waheguru Ji Ka Khalsa,
Waheguru Ji Ki Fateh!!

Kanwar Ranvir Singh, Media Officer
World Sikh Council, Europe Zone

National Sikh Youth Forum

This event was held on 15 March 1997 in Guru Nanak Parkash Gurdwara, Coventry.

A quality discussion developed among the attending delegates. Topics that were discussed included the issue of discrimination and also on Sikh family values. Two documentaries were shown, which lead to the discussion of Sikhs in the Media and Public life. In conclusion the forum recom-

mended the following points:

- ◆ Education - All Sikhs should aim to reach a high educational standard
- ◆ Media - Sikhs need to be more involved with the media in order to have our point of view expressed properly.
- ◆ Politics - Involvement in local and national politics of this country.

The next forum will be held in the Summer.

Forever and ever. You are the Giver of Peace. I bow down and fall at Your Feet. I act as it pleases You as You cause me to act. Kind and Compassionate Dear Lord.

Meditating meditating in remembrance Nanak has found peace. Twenty-four hours a day. I sing Your Glorious Praises. All my hopes and desires are fulfilled. I shall never again suffer sorrow.

Majh M.5
Guru Granth
Sahib p.106

poets Corner

This month we shall feature the poetry of Prof. Puran Singh, who was one of the the 20th Centuries most respected Sikh Theologians and Poets. Many of his works were written in English and his writings are noted for their depth and understanding.

The Song of the Sikh

"Ah! Well, let my hair grow long;
I cannot forget the knot He tied on my head;
It is sacred, it is his mark of remembrance.
The Master has bathed me in the light of suns
not yet seen;
There is eternity bound in this tender fragile knot.
I touch the sky when I touch my hair,
and a thousand stars twinkle through the night.
Who says the hair is no more than grass?
Yet a single hair is a dear remembrance, an heirloom,
a trust, a pledge, a love, a vow, an inspiration.
My form is but a statue of dumb gratitude for the knot
of Friendship tied by those Kings of Eternity,
the Gurus who came to the Punjab;
The Saviours who were gracious to love me and made me
a home in the Realm of Eternal Beauty."

The King of Life

The Thread of life is in His hands;
My heart beats low and fast as He moves the thread.
He is in the innermost chambers of my soul, and yet I find
Him not.
Oh! to be close to Him!
I rend my clothes when life moves not, I grow insane and
sane by turns, but it avails not;
When the King of Life comes I forget all complaints.

Harimandir at Amritsar

FROM the middle of the Lake of Immortality emerges
the Golden Lotus of myriad petals, the Brama Lotus,
as the sun rises out of the sea on the dark worlds.
The blue ocean, lit with the magic smile of the new dawn
dances with the morning hymns of praise; joy
floats on the surface of the waters.
Is it the birth of God's Word? Or has the first hour
of Creation come?
I die in depths of passion, on the marble floor of the
Golden Temple, as the honey of His grace falls soft
as dew on me.
The bee forgets the flower in the perfume of my death,
and doves hover around, cooing the Song of Love.
It is the Ecstasy of finished labour, the realised life; it
is the appeasement of the ever-unclosed eyes of
those that are pining in separation, and the joys of
the slumber-sealed eyes of those that have met.
It is the garland of loving hands round the waist of the
Beloved, it is the palm of thankfulness

from The Temple Tulips by Puran Singh

Extracts from SPIRIT OF THE SIKH

"Wisdom comes to us through His grace, spontaneously
as speech comes to the infant"
"Sometimes I feel happy in the dust of a poor man's cot-
tage; at others I feel cursed by rich raiment. Dainty
dishes have tasted to me bitter; but a dry crust and water
tasted like amrita when offered in love."
"I condemn nothing, I renounce nothing. All comes so
naturally and in its own time to me. Without eyes, have I
more than those that have eyes."
"We cannot express what we feel. All those who wish to
know us must see our Beloved."

"As birds roost for the night on any wayside tree, so does
the Sikh on this earth in his pilgrimage to immortality of
Love make any branch his home. The earth is small, but
the sky of his vision is wide, and the great Guru has
given him wings. The very sparrows fly with the power
of the hawk that is seen perching on the right thumb of
the Guru."

"We till now, have a proverb in our language that the
very dogs of the Guru could work miracles. Our daily
life became a series of miracles. Miracles are nothing ex-
traordinary. Extraordinary is the Inspiration of Peace.
Be inspired yourself, and all life is a series of miracles."

"We of the Punjab, were called to don the robe of the
Guru's Discipleship. We wear turbans as He did; we
keep long hair as He kept. We prefer the colours he liked.
We are still alive with the spark he lit in our souls. The
torch when lighting another creates its own images.

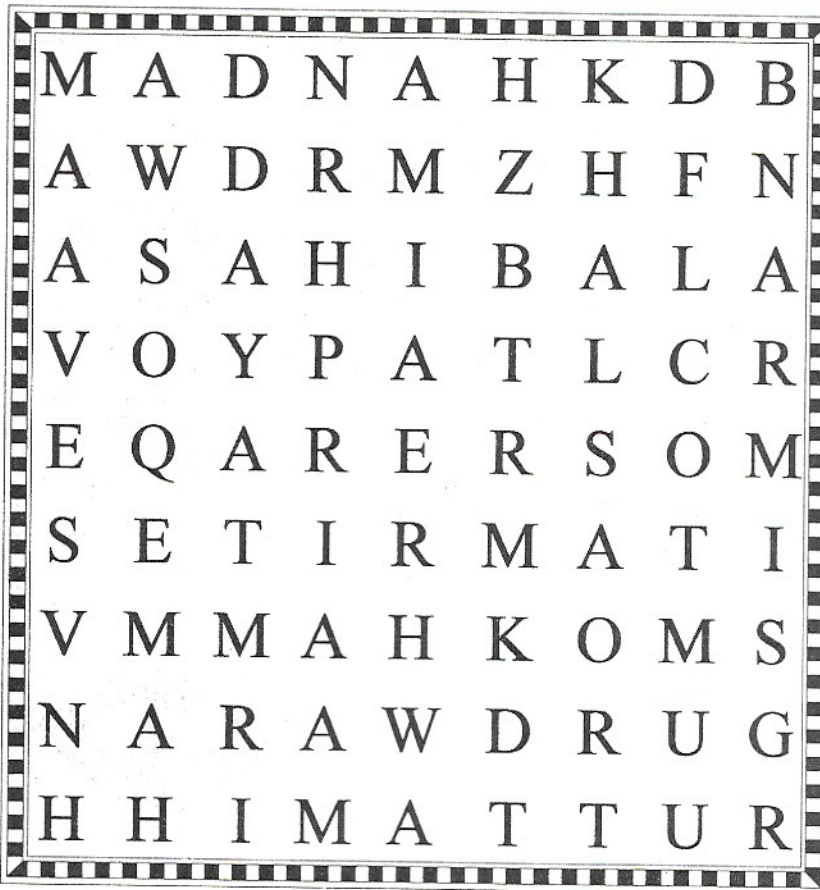
We carry the Guru's face. His features, His whole image,
in our face and form. As I ponder who I am, I knew I am
of the Guru."

Puran Singh.

Sikhs in the Arts
Chandica Arts Company presents
Bullets through the Golden Stream
An award winning production about the events and
effects of the storming of the Golden Temple, Amrit-
sar, using an integration of live drama and video art.
Starring Amerjit Deu, Sunny Bharti, Sunendra
Kochar, Seva Dhalivaal, Paven Virk
Written and directed by Raman Kaur
4&5 April - Belgrade Studio, Coventry 01203 553055
6 April - Bilston College W'hampton 01902 821160
12 April - Chats Palace, London 0181 986 6714
13 April - Palace Theatre Watford 01923 255671
17 April - Hounslow 0181 577 6969
19 April - Willesden Green Library 0171 627 3422
22 April - The Drum, Birmingham 0121 685 4567

WORDSEARCH

Find the following words all related to Vaiskhi in the grid:

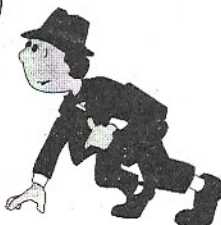


Daya
Dharam
Himat
Sahib
Mohkam
Amrit
Khanda
Simran
Seva
Gurdwara
Khalsa

WE ARE IN A MASSIVE ROOM, THE WORLD, AND THERE IS NO LIGHT. IT IS DARK. WE LOOK INTO EVERY DIRECTION. WE LOOK HERE AND THERE AND WE WALK ALL AROUND. SUDDENLY WE SEE A LIGHT, FAR FAR AWAY, BEYOND OUR REACH. THOSE WHO WALK IN THE DIRECTION OF THE LIGHT ARE CLEVER. THOSE WHO WALK IN ANY OTHER DIRECTION WILL LOOSE OUT. WE HAVE TO FIND OUR WAY OUT OF THIS ROOM. THE LIGHT IS WAHEGURU, HE WILL SHOW YOU HOW TO GET OUT OF THIS DARK ROOM. HE WILL TELL YOU HOW TO, IGNITE THE LIGHT IN YOUR LIFE!!!



DON'T BE A FOOL AND WALK IN A DIFFERENT DIRECTION. THE OTHER LIGHT THAT YOU ARE FOLLOWING WILL SOON FUSE. EXPLOSION OF MAYA. BEWARE!!!!



WE NEED ALL THE HELP THAT WE CAN GET. WE DO NOT HAVE TIME TO WASTE. WE MUST FOLLOW IN THE DIRECTION OF THE LIGHT. THE GREAT THING IS, THAT ADMISSION IS FREE. GO TODAY!!!

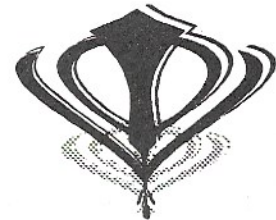
Important Dates in Sikh History - April

- Apr 1 1621:** PRAKASH UTSAV (Birthday) Guru Tegh Bahadur
Apr 2 1757: Destruction of Harmandir Sahib by Timur Shah and Jahan Khan.
1809: Treaty of Amritsar between M. Ranjit Singh and the British.
Apr 3 1775: Foundation stone of Harmandir Sahib, Amritsar laid for 2nd time.
Apr 4 1914: Nanak Jahaz sailed from Hongkong to Canada.
Apr 5 1846: Treaty signed between British Govt. and Maharaja Dalip Singh.
1849: Punjab was annexed by the British.
Apr 6 1849: Maharani Jinda was moved to Chunar Fort (prison).
Apr 10 1754: Jassa Singh Ahluwalia given Jathaedari of Sikh Nation.
Apr 11 1762: Ahmed Shah Abdali desecrated Harmandir Sahib.
Apr 12 1801: Coronation of Ranjit Singh as Sarkar-i-Wala.
Apr 13 1559: Guru Amar Das Patshah started Vaisakhi Maela traditions.
1919: Jallianwala massacre, 379 unarmed killed and 2,000 wounded.
1970: The first two American Sikhs partake Amrit
Apr 14 1634: Battle of Amritsar between Mughals and Sikhs, led by Guru Hargobind Ji.
1772: Sikh forces crossed Indus and plundered Peshawar city. On this day Ahmad Shah died.
1892: Khalsa College Council established at Amritsar.
Apr 15 1469: PRAKASH UTSAV (Brithday) Guru Nanak Dev Ji.
1501: Guru Nanak started preaching the new religion, Sikhism.
1563: PRAKASH UTSAV (Birthday) Guru Arjun Dev Ji.
1579: Arjan dev married Mata Ganga.
1790: Ranjit Singh became head of Sukharchakiya Misl.
Apr 16 1764: Sikhs captured Lahore and issued their own coins.
1781: Sikhs attack Shahdara Patpat, Delhi.
1789: Invasion of Delhi by the Khalsa Forces.
1961: The passing away of Bhai Sahib Randhir Singh Ji.
Apr 17 1766: Conquest of PaharGanj, Delhi by Khalsa Forces.
Apr 19 1661: Guru Tegh bahadur Ji visits Prayag.
1854: Maharaja Dalip Singh leaves for England.
Apr 20 1816: Khalsa Forces march towards Kashmir.
Apr 23 1624: Foundation of Kiratpur laid by Guru Hargobind Ji.
Apr 25 1635: Battle of Kartarpur between Mughals and Sikhs led by Guru Hargobind Ji.
1809: Amritsar agreement between Ranjit Singh and British
Apr 27 1834: Khalsa Forces cross Attock river.
Apr 28 1635: Painsa Khan killed by Guru Hargobind in a personal dual.
1835: Maharaja Ranjit Singh reaches Peshawar.
Apr 29 1635: Battle of Phagwara between Mughals and Sikhs led by Guru Hargobind Ji.
Apr 30 1689: Bhangani battle between Guru Gobind Singh and the Hill Rajas.
1837: Jamroadh battle where Hari Singh Nalwas accepted Shahedee
1921: SGPC registered with British government as a Sikh body.

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

This Months Gurburabs

- Apr. 5** Gur Gadhi,
Guru Har Rai Ji
Apr. 8 Gur Gadhi, Guru
Amar Das Ji
Apr. 11 Jotti Jot, Guru
Angad Dev Ji
Apr. 12 Jotti Jot, Guru
Hargobind Ji
Apr. 13 Vaisakhi
Apr. 20 Gur Gadhi, Guru
Tegh Bahadur Ji
Apr. 20 Jotti Jot, Guru
Har Krishan Ji



Amrit Vela

Radio programme on
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 contact 0171 627 8383
 (during the programme)

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SIKH RESOURCES

We have very few Gurbani CD Roms left 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**

Punjabi Alphabet Jigsaw puzzle £5-00
Dual language posters set of 20 £10-00
 available from Punjabi Language Development Board
 2 Saint Annes Close Birmingham B20 1BS Tel 0161 275 2463

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

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