

# NEWSLETTER

Central Gurdwara Resource Centre

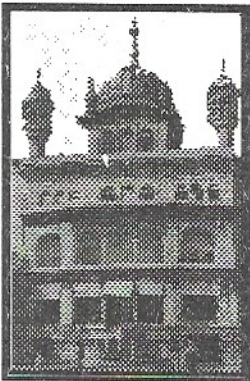
Issue 21

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

June 1997

The Newsletter for the Sikh Youth of Today

## Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh



Sri Akaal Takhat,  
Amritsar

Last month we looked at the age old question of the Purpose of Life and found that the Sikh view is to achieve God Realisation, understanding of God, finding the Ultimate Truth or for the soul to merge back with Waheguru. We then asked "How do we go about this?" Again I must state that I shall try to answer, with my limited understanding...

Guru Granth Sahib tells us on Page 1:  
*Kiv Sach-e-aara ho-ee-ai, kiv koorai tutai paal*  
How, then can we attain the Truth (God)?  
How to break the veil of falsehood?  
*Hukam rajaa-ee chalnaa, Nanak likhe-aa naal*

By following the Divine Will,  
Says Nanak this is written for us

The veil of falsehood is Maya, this material World that we live in. We are blinded by all that goes on around us and so enraptured that we forget our Goal. The Mind takes over our Soul and our Haumai (Ego) takes control of us.

Further on Page 1 we read:  
*Nanak hukmai jay bujjhai,*  
*ta haomai kahai na ko-ee*  
If one were to Realise His Will,  
one would never asserts one's Ego.

If we can Realise His Will we will have

reached our Goal of God Realisation. We are told that if we are at this state we would never assert our Ego. So the solution to Understanding God and understanding His Divine Will is to control our Ego.

Gurbani tells us Haumai is made up of 5 impulses - Lust, Anger, Greed, Attachment and Pride. It is these enemies that we must control to achieve our Goal.

So the question arises again "How do we control our Haumai (Ego)?"

The Answer is given in simple terms...  
Naam Japna - Remembering God  
Kirat Kami - Earning your own livelihood  
Wand Chhakna - Sharing your wealth

It is up to us to understand the above and to never forget these teachings at any time during our busy lives. We shall dwell on these teachings further in future issues.

This month we commemorate the Martyrdom of Guru Arjan Dev Ji and you will find a short article on sacrifice. We present the penultimate shabad of our translation of Sohila, the evening prayer. We hope the other articles and Poem will inspire you all to live the Sikh Way of Life the best we can.

Bhupinder Singh

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

Editor:  
Bhupinder Singh  
Tel: 0171 460-2020  
Email:  
[Khalsa@bigfoot.com](mailto:Khalsa@bigfoot.com)  
Central Gurdwara  
Resource Centre  
62 Queensdale Road  
London W11 4SG

Newsletter Team:  
Kanwar Ranvir Singh  
Ravdeep Singh

### Subscription/Donation Form

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") ALL funds raised will  
be used for the newsletter and other youth activities ONLY

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_ Post Code \_\_\_\_\_

Tel: \_\_\_\_\_ Email \_\_\_\_\_

## Sohila

part 3 of 4

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gaoree Poorbee Mahalla 4

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

*Kaam karodh nagar baho bhare-aa,  
mil saddhoo khandal khandaa hay*

This body is a city teeming with lust and anger.

The company of holy people can shatter these vices.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

*Poorab likhat likhay gur paa-aaa,  
man har liv mandal mandaa hay*

The meeting with the Guru that is written,  
anchors the mind to the immutable Centre.

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

*Kar saadhoo anjulee, pun vadaa hay.*

*Kar dandaot, pun vadaa hay. Rahao.*

There is merit in joining our palms to greet holy people,  
there is merit in prostrating before holy people.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

*Saakat har ras saad na jaane-aa,  
tin antar haomai kandaa hay*

The deluded have not tasted the elixir of love,  
they are pierced by the thorn of ego.

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥

*Jio jio chalaiah, chubhai, dukh paavaih,  
jamkaal sahaih sir dandaa hay.*

As they move on, the thorn pierces more painfully,  
till the end where death awaits with staff poised to strike.  
ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੈ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥

*Har jan har har naam samaanay,  
dukh janam maran bhav khandaa hay.*

But the devotees steeped in the Name are sundered  
from the suffering of life and death.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

*Abinaasee purakh paa-e-aa parmaysar,  
baho sobh khand brahmandaa hay.*

They attain the Everlasting, the Supreme Being,  
and they are honoured in regions far and beyond.

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥

*Ham gareeb maskeen prabh tayray,  
har raakh raakh vad vadaa hay.*

We are poor and low, but we still belong to You,  
Highest of the high, protect us and keep us with You.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥

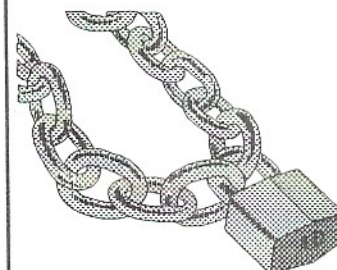
*Jan naanak naam adhaar tayk hai,  
har naamay hee sukh mandaa hay.*

Nanak says, Your Name alone is my support and sustenance,  
the Divine Name alone brings perfect joy.

Within most of us is the hustle and bustle of lusts and angers - we are not free of them. Meeting with the Guru has at least two meanings - meeting with God and meeting with the Sabad Guru (Sri Guru Granth Sahib Ji). In the Presence there are no bonds and the person has chosen to love God rather than these chains.



Meeting with the Sabad Guru the keertan anchors the drifting mind. The wandering waves make predictable patterns - our lives are dominated by habits and conversations and relationships within and outside the family follow tired scripts. Holy people are free. They examine the basis of their behaviour and patiently grow towards self-awareness. Living responsibly they change the patterns around them. In the holy congregation we change.



Those who have not tasted the Divine Love cling to the chains of hate. They imprison themselves and simultaneously

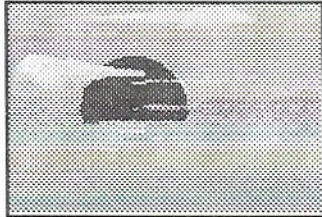
try to escape from these chains even as they cling to them. Ego brings us pain as we move forward in life. It only stops when we calmly pull it out. Otherwise it is embedded in us till we die and these chains drag us to the angels of punishment. The holy are free from the chains of hate and travel freely. We are low and need God to help us. If we turn to God, then we accept that we belong to God, the Owner, rather than to the self. We pray to be kept safe from the self and to meet and be kept with God, where there is no self.

The praises and Presence of God is the Basis of life and the Real Security. The hungers of anger and lust cannot be filled through dominating or using thousands of people - people are still insecure. Insecurity can only be abandoned when the ego is abandoned. Patterns of our life are not thoughtless dull compulsions, but ever-fresh shapes; empty of ego we can take in the Sabad Guru; free of ego slaves of the Beloved.

Translation from The Name of my Beloved  
by Nikki-Guninder Kaur Singh

Kanwar Ranvir Singh

## Spiritual Experience



I was employed at Allahabad. For weeks and months, I hungered for a glimpse of Waheguru. I lost all appetite. Earthly pleasures had no charm for me. I had shed all desires, all ambitions, except one - to see God and to be at one with Him. I loved solitude. Beautiful natural scenery intensified my yearning for Him. The craving within allowed me no rest. Sleep was banished. Day and night, I yearned for Him. All other thoughts were focused on Him unceasingly and this craving grew more and more intense.

One day, I returned from my office at 3 p.m. and resorted to a cave. Dusk came, the shades of night fell. My servant came to look for me, and entreated me to take my meals, which I had not done for days. I mechanically followed him. Reaching my home, I shut myself up and bolted the doors and sat down, desperately all-out to find Him, to see Him. The all-consuming passion for God was aglow in my heart and soul. And lo, I heard the stirring music of the Soul. I felt as if my body emitted sparks of light from every pore. Then I felt that my soul had detached itself from my body. I saw my Self! It was a delightful experience, but more was yet to come. All of a sudden, I saw myself flood-lit within and without. "I wished to cry out for mere joy." It felt like bursting with excessive joy. There was the same celestial light in the limitless space. I watched and wondered, in ecstatic joy.

No pen could describe the ineffable sweet experience. I was a part of the limitless ocean of light. I felt light as a flower. Even with the eyes closed, I saw the sea of Celestial Light spreading all round. The day dawned and yet I could see the distinctive light which spread through the whole of the space. Thus did God visit me. I then had a cold bath. When it was over, I was absorbed in profound contemplation. The icy-cold weather left me unconcerned and unaffected, even though I was naked, except for my head-gear and underwear. I rose and went out. People watched my face and found my eyes full of charm. They whispered to each other, "What eyes!" And I heard sweet music within and without everywhere, unstruck, ineffable.

From an autobiography of Bhai Randir Singh.  
Translated by Trilochan Singh

## What is the ultimate Sacrifice in Sikhism?

This month we commemorate the Martyrdom of Guru Arjan Dev Ji - He made the ultimate sacrifice, but before he made the physical sacrifice of his body - He already had sacrificed his Self to Almighty Waheguru.

*"Sada Kurban kita Guru vitoh jis dia ed wadiaia"  
"I always make my sacrifices to the Guru who has great excellences."*

Anand Sahib, Guru Granth Sahib

When Guru Nanak started the Sikh faith he made one thing clear to his Sikhs (disciples). They had to be prepared to sacrifice everything for the faith. His was a game of Love where one could lose one's head. One had to be prepared to sacrifice everything for Waheguru.

ਜਦੋ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥  
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ

*"Jau Tau Prem Khelan Ka Chao,  
Sirr Dhar Tali Gali meri auo.  
Et marg per dharije,  
Sirr deeje kaan na keeje"  
"Should you seek to engage in  
the Game of Love, step into my  
street with your head placed on  
your palm, while onto this step-  
ping, ungrudgingly sacrifice your  
head."*

p1412 Guru Granth Sahib



It was almost 200 years later that Guru Gobind Singh made this same demand of his Sikhs on the day of Vaisakhi 1699. He asked His Sikhs as to who was prepared to give their heads (sacrifice their lives) to him. Five GurSikhs accepted the Guru's command and offered their heads. They had made the ultimate commitment to their Guru. It is for this reason that they were named the Panj Payaras (Five loved ones). Through their love for their Guru they were prepared to sacrifice everything.

Why should they go so far? They were prepared to make sacrifices because they had submitted themselves to Waheguru. By listening to, understanding and singing Gurbani they had learnt the true GurSikh way of life. Once one comes to this stage one is totally in love with Waheguru. Once this stage of Love is reached, when the Ego is beaten, sacrifice is something one does without thinking twice.

Give up Your-Self, Your Ego, Your Haumai, this is the ultimate sacrifice that a Sikh must make. You can start on this game of love today.

Jatinder Singh

## Guru's Gift - The Kirpan



Every Sikh is to wear His Sword. Not his own. Kirpan is a gift from the Guru. It is not an instrument of offence or defence; It is mind made intense by the love of the Guru. The Sikh is to have a sword-like mind. It is the

visible sign of an intensely sensitive soul. It is but the symbol of myriad personality of the Guru's Sikh, that knows no defeat, no disappointment, the personality that is unconquerable in its hope, in its spiritual radiance.

From Spirit Born People by Professor Puran Singh

# Historical Dates

For the month of June

- Jun 1 1813** Maharaja Ranjit Singh obtained Kohinoor from Shahsuja Amir of Kabul.
- Jun 3 1947** Mountbatten announced the division of India and Punjab
- Jun 4 1606** Guru Hargobind arrived in Daroli village near Moga, Ferozepur.
- 1984** Operation Bluestar: Indian armed forces invaded Sri Darbar Sahib, Amritsar and more than 120 other shrines
- Jun 6 1628** Guru Hargobind Sahib's first battle against the Mughal army.
- 1663** Janam, Bhai Mohkam Singh
- 1711** Khalsa Dal, under Banda Singh Bahadur, defeated Bahadur Shah.
- 1737** Martyrdom Bhai Mani Singh Ji, cut to pieces in Lahore.
- Jun 9 1716** Baba Banda Singh Bahadur was tortured to death
- Jun 10 1746** "Chhota Ghallughara" - holocaust Lakhpat Rai killed more than 10,000 Sikhs
- 1957** Bhai Vir Singh passed away.
- Jun 13 1886** "Khalsa Akhbar" newspaper in Gurmukhi started in Lahore
- 1940** Udham Singh of Sunam was sentenced to death for killing Sir Michael O' Dwyer in London.
- Jun 14 1539** GUR GADHI, Guru Angad Dev Ji
- 1595** PRAKASH UTSAV, Guru Hargobind Ji
- 1698** Janam din, Sahibjada Baba Fateh Singh Ji
- 1923** Kar-Sewa of Amritsar saowar performed for the second time.
- Jun 15 1606** Foundation Stone of Sri Akal Takhat is laid by Guru HarGobind Sahib Ji.
- Jun 19 1640** Guru Har Rai married Mata Krishen Kaur.
- Jun 20 1670** Guru Tegh Bahadur Ji arrested in Delhi.
- Jun 21 1661** Guru Tegh Bahadur Ji visited Banaras.
- Jun 25 1700** Sikhs forces defeated the combined forces of Hill chiefs and imperial troops.
- Jun 27 1745** Bhai Taru Singh's scalp was removed by orders of Nawab Zakaria Khan.
- 1839** Maharaja Ranjit Singh passed away in Lahore

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

## SIKH RESOURCES

To order any item please send a cheque for the relevant amount payable to "Central Gurdwara London" to:

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

All funds raised will go towards the newsletter and Sikh Youth activities ONLY - Please add 50p per item for postage

- **Gurbani CD** - Complete text of Guru Granth Sahib and English Translation CD ROM for PC or Mac- **Suggested Donation £10**
- **Ithaas** - multimedia CD ROM for Windows/Mac **£15**
- **Sikh Dharma - History & Culture** - multimedia CD ROM for Windows on Sikh Gurus and SGGs. **£35**
- **All About Sikhism** - multimedia CD ROM for Windows **£45**
- **CRMKB Vol. 1** - multimedia CD ROM for Windows/Mac **£15**
- **CRMKB Punjabi Language** windows floppy disk **£5**

## poets Corner

Dear Sister Of Mine

Oh my dear sister how can I of help be?  
Everywhere in chains and obstacles i see.

Trying to get recognised, trying to get some respect,

While people expect you to stay at home and make sure it is kept.

Do not people realise your name is Kaur.  
Guru Gobind singh made you royalty for ever more.

In your grace and in your beauty,  
Will our children learn their duty

Of, to work hard to the bone,  
And to make Naam their own

Oh sister, how can I give you enough praise,  
For it it you, who to Guru Nanak, a human body gave.

My sister, in this world, we must work together,  
For there is no one else here, except one another.

Like the two feet of a person we must be,  
One foot bears the weight while the other goes free.

In the presence's of you I humbly kneel,  
For you are my sister, and to you what love I feel.

Tejpreet Singh

"Unless we sing divine praise  
our life passes in vain"

p1426 Sri Guru Granth Sahib

### This Months Gurburabs and significant dates

- Jun. 4** Janam Din, Bhagat Kabir
- Jun 9** Martyrdom Guru Arjan Dev Ji
- Jun 21** Prakash Utsav, Guru Hargobind Ji

## Khalsa-Net

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

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