

Issue 5 February 2007

The **FREE** Sikhi Magazine for **ALL** :: SikhSpeak.Com

With the Grace of God Almighty...

SIKHSPEAK

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SIKHSPEAK EDITORIAL

Humblest apologies for a slightly later than usual issue, the team has literally just returned from their work abroad as well as other bits and bobs!

SikhSpeak February is a somewhat 'slimmer' version than you may be used too, but don't worry it's still packed with all the goodness! We have been working hard behind the scenes to bring you some exclusive features in the forthcoming March and April (Vaisakhi) issues - so keep a look out! In the mean time, our web articles are going to be added to on a regular basis so keep checking out www.sikhspeak.com/articles.html

Lastly, we are proud to announce the launch of a new column - Dedicated Kaurs. The column will be an inspirational, informative and historical column, also with female points of view! We look forward to more in the coming months. That's all for this month, we hope you enjoy the issue! Gurfateh Ji.

The magazine may contain Gurbani, therefore, if printing please treat with respect!

Humblest apologies for any offence, inconvenience or mistakes,
Kindest Regards & Sat Sri Akal (Glory be to God),

With God's Grace, SikhSpeak

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Want to get involved?

How can you help? Firstly, by spreading the word, and joining the mailing list at SikhSpeak.Com or **linking us** from your **website** or **blog**. In addition, you can **donate** money online for the running of the magazine and website.

We are looking for articles, pictures, photos or experiences on the following:
Life experiences / poems / social issues / Sikh issues in your area / Sikh history / points of view / questions you may have / In profile - a look at a Sikh in the public eye / real life issues / issues relating to young Sikhs / worldwide Sikh issues / posters (or cut outs) / thoughts of the month / cartoon strips / album, CD, DVD reviews [Sikhi related] - **E-mail to Editor@SikhSpeak.Com** Remember: **NO COPYING**, add the source(s) used. Work must be submitted using the document on the website.

Download the form on the website titled "Proforma"

Are you a Sikh in INDIA, AUSTRALIA, CANADA, USA, THAILAND, SINGAPORE, MALAYSIA, KENYA or anywhere else in the world? We'd love to hear from you drop us a line at **Editor@SikhSpeak.Com**

Acknowledgments

Ik Onkar - There is But One God [Sacred Japji Sahib, Sri Guru Nanak Dev Ji]
Recognise Mankind as One - Sri Guru Gobind Singh Ji [10th Guru]

RESOURCES USED FOR ARTICLES:

www.sikhsangat.org - Pages 3 and 4, www.sikhiwiki.org - Pages 9, 10, www.info-sikh.com - pages 11, 12,

PICTURES/PHOTOS USED:

Nishaan Sahib (Pg 2): www.sikhs.org, SikhNet (Pg 3): Doc's SikhWithin (Pg 5): www.ravisingh.com, News pictures (Pg 3/4): www.sikhsangat.org, Wallpaper (Pg 6): www.sikhnet.com, In profile (Pg 7-8): www.vikramkhalsa.com, Bhagat Ravidas (Pg 9), Baba Ajit Singh and Holocaust (Pg 10): www.sikhiwiki.org, Wallpaper (Pg 13): Gurunam Kaur, Shabad of the month (Pg 15): Sikhnet Wallpaper, Sikhi pro-artwork (Pg 16, 18): www.sikhtoons.com, Guru Nanak Dev Ji (Pg 17): Lakhvir Singh



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FREE OUR innocent

On the 23rd December three Sikhs were detained and arrested by the Punjab police following claims that the men were harbouring explosives and firearms with the intention of using them to disrupt the February Punjab elections. The three Sikhs being held state they have committed no crime and are being held on fabricated charges.

One of these males is Paramjeet Singh, a father-of-four from Wolverhampton, who has been in India furnishing his new family home since October, with his wife and grand-daughter aged three. His daughter stated her dad was beaten up by police and made to stand naked all night to force a confession.

The case sparked controversy as police initially claimed the explosives were found in the car Mr Singh was travelling in.

Later, cops said they were on land near his holiday home - with Indian newspapers reporting the police did not visit the area until after Mr Singh's arrest. His daughter, a solicitor in Birmingham, stated: "Firstly, The farm land is rented out to other people. Also, they said the explosives were found under a stash of hay - there is no hay on my Dad's land."

Since then a campaign has been led by human rights activists and people across the UK have contacted their MPs regarding his arrest and subsequent mistreatment. The community is disappointed that the Foreign & Commonwealth Office could be doing much more for a British citizen that has been subjected to such mistreatment. Many of these MPs have in turn contacted the Secretary of State for Foreign and Commonwealth Affairs, Margaret Beckett, re-

garding this case. Clearly, there is a need for the Secretary of State for Foreign and Commonwealth Affairs to meet with the family of Paramjeet Singh.

Back in India, Police did not turn up at court and so Paramjeet Singh's hearing was adjourned to 20 February 2007. A retired foundry worker and now a folk singer, he has been in the Nabha jail in Punjab since December.

Mr Singh's daughter believes her dad's arrest was politically motivated as he was travelling with Bhai Jasbir Singh, a religious candidate in this month's Punjab elections. "It's a typical example of the bogey of terrorism being raised for political motivation and past problems being used to defame innocent people."

Bhai Amrik Singh, chair of the Sikh Federation (UK), said:

"Meetings are being arranged with ministers in the Foreign Office and we also have plans to organize the first World Sikh Lobby and take this case to the UN Human Rights Council in Geneva in late March if the three Sikhs have not been released." The case continues....



More info:
<http://sikhSpeak.com/blog/?p=240>

Jurors in the Old Bailey heard how, on the morning of 28th May 2006, a Sikh supermarket manager was punched to the ground in a race hate attack. Gurminder Singh, in his 30s, was surrounded by three drunken men who forced their way into a Sainsbury's store. Stuart Cameron, 19, of Harpenden, has pleaded guilty to racially aggravated grievous bodily harm but denies affray. Mark Hattam, 19, of Harpenden and Steven Kent, 19, of Lowestoft, Suffolk, deny both charges.

It is alleged that the defendants swore at Mr Singh, calling him a "Paki" and attacked him, leaving him with a fractured cheek. The court also heard how another member of staff, David Wilson, was also punched in the face after pulling one of the attackers off Mr Singh for the third time.

Jamie De Burgos, prosecuting, told how Mr Singh was attacked before the store had even opened. "They tried to prise open the automatic

glass doors with their hands," said Mr De Burgos. When told by Mr Singh that the store did not open for another two hours, Mr Cameron was said to have laughed after noticing his name badge.

Mr Hattam allegedly said: "You are the duty manager are you? Who made a Paki the duty manager?" After further insults, a fight broke out after Mr Singh put his arm out to stop them entering the store. The case continues.

UK GOVERNMENT ignoring Sikhs?

The Sikh Commission on race and cohesion points to a long running pattern of government statements and initiatives which display “alarming evidence of non-inclusion of Sikhs and Sikh aspirations”. The Sikh Commission says the PM’s landmark speech on ‘multiculturalism’ and ‘integration’ on 8th December 2006 and similar Queen’s Christmas Day speech (25th Decem-

ber 2006), have brought the issue to a head for Britain’s 700,000 Sikhs. The Commission says “Sikhs are much concerned at the conspicuous exclusion of Sikhs in the media, in government policy and by the Commission for Race Equality”.

The Sikh Commission says the government’s agenda on community cohesion and integration is “incoherent,

selective in application and lacking in equal and wholesome inclusion”. The government’s approach includes some and excludes others. “Integration is about equal and authentic inclusion of all communities that make up British society – both indigenous and migrant. Cohesion, integration and race equality is about everyone being included and everyone participating”.

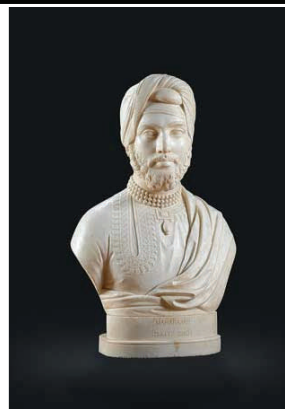
Giani Gurdit Passes away



The virtual classic of Punjabi literature, Giani Gurdit’s recent “Mera Pind” was first published in 1961; it is now in its seventh edition. It is a comprehensive study of the entire spectrum of life in a Punjab village, which has since long been part of syllabus in schools, colleges and at university level.

Sahitkar, Giani Gurdit Singh, passed away in his sleep on the morning of January 17th at his home in Chandigarh following a massive heart attack. The writer, aged 84, was known particularly for his book “Mera Pind” that has sustained readership worldwide over the past four decades. His cremation was held the following day in Chandigarh. Considered a

Apart from his prose, Giani Gurdit had also received recognition for his research work on Guru Granth Sahib and other Sikh scriptures. In 1991, the SGPC recognised his contribution with the honorific of Gurmat Acharya.



Bonhams, April 19th (101 New Bond St, London, UK), and you could fetch yourself this tidy Maharaja Duleep Singh statue. The statue is a beautiful piece and is estimated to fetch between £25,000 and £35,000 - anyone interested?

NEWS IN BRIEF

- The first world Sikh lobby will be taking place at United Nations on 25-26th March
- Navneet Singh was honoured with a “humanitarian award” at the multicultural prism awards. Singh, has done a lot in non-profit aid relief in disaster areas.
- Reports have been coming in of record liquor sales in Panjab.
- Sikhs in India have criticised Navjot Sidhu for his ‘haven’ rituals recently following his appeal against a jail sentence.
- More reports have been filtering in of dry lands in Panjab. Farmers in the Panjab region are dismayed at Government officials for re-routing more of the water from the land of “five” rivers.
- Good news again for Monty Panesar, he has joined the world cup squad for England. The good news doesn’t end there, he is joined by new comer Ravi Bopara!

For more daily Sikhi news please tune into:

- www.sikhspeak.com/blog
- www.sikhsangat.org
- www.panthic.org
- www.sikhnet.com/news

Great Sikh News resources.

The Doc's



Sikh Within

...a monthly column

On Friday 9th February the BBC (UK) Breakfast programme advertised for an audience panel (www.bbc.co.uk/breakfast). Their invitation states...Have you got something to say about Breakfast? What would you like to see more of - and what drives you mad? I stored some of my answers to their questions and thought I should share them with you...

Q: What do you like about Breakfast?

A: Casualness, professional nature and well prepared graphics to explain statistical points or issues of the day - e.g.: trends or possible outcomes/implications of policy

Q: What could we do better?

A: Although much has been spent on the set, it is a distraction... In addition, there needs to be an identification of real world is-

ssues - e.g.: Reuters and CNN news feeds contain a lot more world issues but I personally get the feeling that news is being filtered for what is OK to talk about. Take for example, Dafur, there is no continuity of this very important story. How about featuring Blogs - If the BBC want to pioneer in the world of new media, please reach out to news commentators from non-traditional sources.

Q: Are there any stories that you think Breakfast should be covering?

A: More on ethnic issues, World politics and exploring local heroes - A local hero in my view is not someone from the UK only but someone from an international town that has made a difference to their community. Or, even working with companies or schools that are going

for global reach.

Future Media?

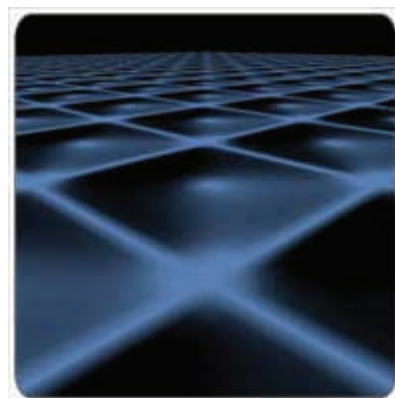
Global reach in my view is about bringing the world together. I'm tired of seeing the same old faces being asked about their opinions. They seem to be what I call sourced from what I call the same old stable. Maybe it is because they are articulate or is it because they are simply available and safe! I think you can get my drift on this, especially on the point I am making regarding 'filtered news' or the controlled media. I believe that the BBC is a truly amazing organisation. There is no doubting the commitment of its staff and the quality of the content they produce. However, there is a need to overhaul what we are shown and its format. In a world where many viewers are switching to YouTube or the Internet, suddenly traditional media outlets now have some com-



petition.

Another exciting development is CURRENT – See <http://www.current.tv> This is an excellent innovation with Al Gore as one of its founders. The premise is that we the viewing consumer will be creating news worthy content. They suggest that anyone who wants to contribute can upload a video. Then, everyone in the Current online community helps decide what should be on TV. You can join in at either stage — watch & vote or make video. In addition, they also have online training to help you get the skills you need to make TV! New media – here it comes or will it just be a fad?

Ed: What are the implications? Well, with the aid of media and technology the future implications can be immense for Sikhi worldwide!



DedicatedKaur

A monthly column dedicated to the great females of our faith. Why not e-mail in, with your say!

The day has come
With His grace
He has given us a chance

To wake up
To take power
To change the world

Oh beautiful woman
You are the soul
You are the heart
of all what He has created

*He preached universal equality
He spoke for me, when no one else did
He enlightened the world by saying
Great Kings come from a woman*

He is my Guru, He is my Guru
He is Sri Guru Nanak Sahib Ji

He gave me the ability to learn
He encouraged me to teach others
He made it clear to the world by saying,
women are the care-takers of our children

He is my Guru, He is my Guru
He is Sri Guru Angad Sahib Ji

He ended the malice murders of my sisters
He allowed me to show my face
He gave me the gift of confidence,
to look at the world and estimate its worth

He is my Guru, He is my Guru
He is Sri Guru Amar Das Sahib Ji

He showed me to be generous
He made me realise the gift of prayer
He told me those who work hard and
live a purposeful life, will be rewarded

He is my Guru, He is my Guru
He is Sri Guru Ram Das Sahib Ji

He taught me to listen and respect my
elders
He gave me an eternal home, Sri
Harminder Sahib Ji
He declared, by repeating God's name,
all sins shall vanish

He is my Guru, He is my Guru
He is Sri Guru Arjan Sahib Ji

*He said I am the conscience of a man
He showed me how to protect the poor and
destroy tyrants
He told me to promote my faith, mediate on
Guru Ji's teaching,
and to keep all of his commandments*

He is my Guru, He is my Guru
He is Sri Guru HarGobind Singh Sahib Ji

*He gave me the desire to be simple
He told me to sing Guru Ji's praises night
and day
He showed me to be prepared for battle
both physically and spiritually*

He is my Guru, He is my Guru
He is Sri Guru Har Rai Sahib Ji

He was quite young, yet his actions painted
my path
He taught me to comfort those in pain
He illustrated that human compassion exists
in all,
that we can achieve it by Naam and Simran

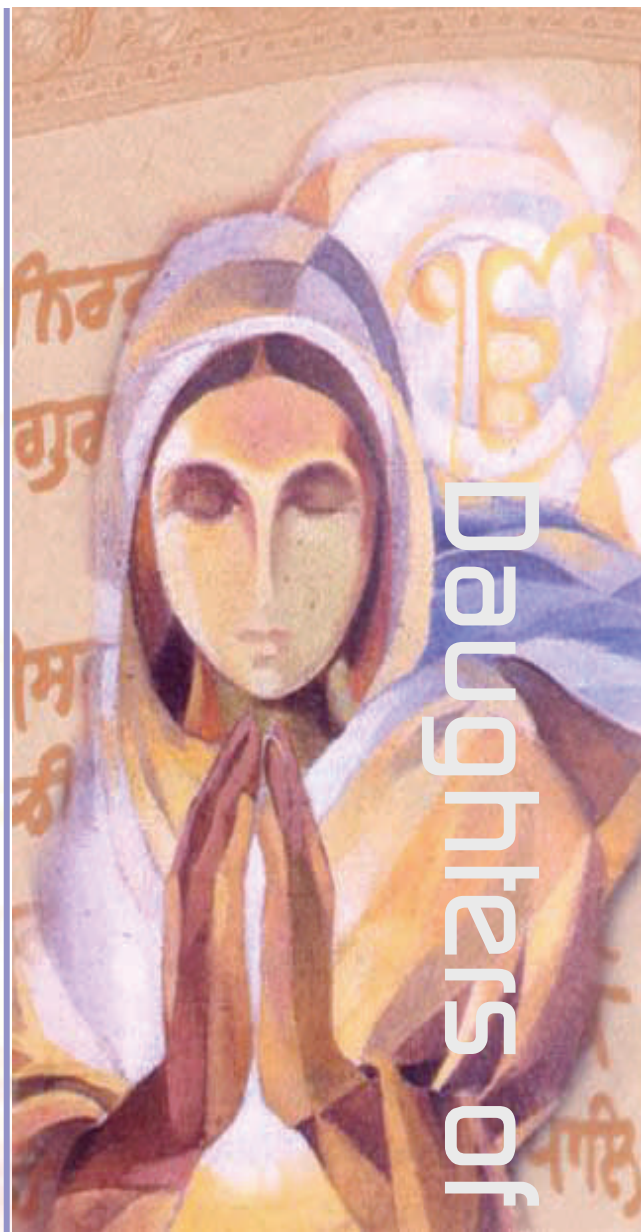
He is my Guru, He is my Guru
He is Sri Guru HarKrishan Sahib Ji

He taught me to believe in One God, the
Formless
He showed me that threat of death should
be no fear
He sacrificed his life, not only for me, but for
men,
women and children of another religion

He is my Guru, He is my Guru
He is Sri Guru Tegh Bahadur Sahib Ji

*He allowed me to be part of His Fauj
He showered me with five beautiful gifts
He gave me Amrit and the name Kaur, and
told me
I was the King's Daughter*

He is my Guru, He is my Guru
He is Sri Guru Gobind Singh Sahib Ji



We know His teachings
We know our History
Now we need to complete His
Mission

Wake Up, take Power
Change the World

The day is here
With His Grace
He is giving us a chance

Dhan Dhan
Dhan Dhan Sri Guru Granth Sahib
Ji

Show the world
We are here
And we are here to stay

in PROFILE

VIKRAM SINGH KHALSA

Magician Extraordinaire

We, at SikhSpeak, were quite excited to hear about a Sikh magician, how long have you been doing this for?

I started learning magic when I was about 8 years old. I got really into it for a couple of years, and then I lost interest. After a few years I started got back into it again, and then magic became more and more important to me, until I finally got to where I am now.

What led to your interest in magic?

When I was in kindergarten, our principal was a magician. I remember when she came to our class and did a show for us. I was called up and given a handkerchief. I tried to do the same actions she did, closing my fist around it and then blowing. I still have a vivid memory of standing there in complete awe as she opened her hand to reveal nothing,

although mine was still there! That night I told my dad I wanted to be a magician. Of course no one considered it a serious intention. I was fortunate to actually get started a few years later. There was a couple, Satkirtan Singh and Satkirtan Kaur, who used to come to kirtan programmes with us. One day Satkirtan Singh showed me a magic trick, and then explained to me how to do it. To my surprise, he let me keep it. He did this almost every time we met, for quite a while. Then they bought me a complete kids magic set. Doing these little colourful tricks was a lot of fun for a while, but as I got older, I lost interest. I didn't, however, lose interest completely. I was looking for magic online, and I came across the video of David Blaine's TV special. This re-kindled my interest to become a magician, and I began looking toward street magic. Slowly I

started ordering tricks and DVDs with my own money, and looking at books in the library. I would take my tricks to school and show all my friends, and continuously doing this got me a lot of real-world experience. In high school I finally built up the nerves to ask people I wasn't comfortable with if they wanted to see magic tricks. I showed my classmates and teachers, and made a lot of friends through magic. Slowly a reputation was built, and random people would approach me at school asking to see magic. I had some business cards made and was on my way!

Have you displayed your skills at any shows?

Since I frequently show kids a trick or two, a couple of kids we knew asked their parents to invite me for their birthday. We knew the family well, and I

gladly accepted. I've done numerous birthday shows since, but mostly within the Sikh community. I'm trying my best to advertise mainstream, so this can become a bigger thing for me. I guess my cards spread around, because I got a call from the organisers of the children's Gurmat Camp at Fremont Gurdwara Sahib. They asked me to come do a show for them. This was my first big show, and it was quite enjoyable. I also had a few performances at the Bay Area Sikh Film Festival in February 2007. I'm still handing out business cards, because the more shows the better. I don't plan to make this my primary occupation, because I am a full time college student as well. Hopefully I can make some money on the side, all while having fun!

On your website

“I want to present myself as a Sikh magician not just another magician”



(vikramkhalsa.com), you mention and display some impressive computer graphics, how long have you been doing this for?

I started working with computer graphics around 5 years ago. I was in the 'gifted and talented education' program at my school, and I took a week long digital imaging class. The instructor introduced Photoshop to us, and then told us to mess around with it and figure out our own way to achieve a certain product.

Was there anyone who helped you learn about graphic design or are you self taught?

I learned a lot just trying things out on my own. After this I obtained a copy of the software for my own computer and continued teaching myself. I looked at online tutorials to get ideas. Slowly, I started getting better. Ideas just started coming and I did my best to represent what was in my head in a digital image. I really enjoy working with computer graphics and hopefully my skills will improve in the future.

Out of the following which is most important to you: the tabla, magic, computer graphics or electronics?

That's a difficult question. I'm trying to make magic more than a hobby

now. I play tabla every weekend, and I really want to become a better tablchi. For now, computer graphics is just a 'fun' interest. I just mess around with electronics because I enjoy that kind of stuff, but I do plan on becoming an electronic engineer. I wouldn't mind becoming a magician, but I think it would be stable, and nice to have a college degree. So I don't really have an answer to the question, they're all important!

What do you think of David Blaine?

Quite an interesting character actually! I did get more interested in magic because of him, so I guess he's cool! He did a lot in promoting street magic and making it big. But now he's become a daredevil, just a stuntman. Although he's really good, I think he's overrated. Nevertheless, he's doing a great job of freaking people out.

Does Sikhi play an important role in your life and the work that you create?

Sikhi plays an extremely important role in my life. I was raised with strong values for Sikhi and I hope someday I can call myself a true 'Sikh'. Hopefully with Waheguru's grace I can live a real Gur-Sikh life. As website visitors might have noticed, most of my computer graphics are Sikhi based. I want the cybersangat to embrace Sikhi in the world of tech-

nology and be proud to represent our faith. I try to make things people can relate to, and deliver subtle messages through well known images. The body spray AXE is advertised to appeal to consumers. I want people to think of the true fragrance, NAAM, which has power above anything else. Even in Magic, I want to present myself as a Sikh Magician, not just any other magician. Sometimes my electronic stuff is based on Sikhi too, like a piece of plexiglass with 'Waheguru' etched in it.

What's next for Vikram Singh?

I may have a big show coming up. I've recently started working with a started working with a group by spreading framed Gurbani lines, like those featured on my website, instead of pictures. I just wanted express my opinion that this is a great idea and we should all act on it in our own homes. I am also working on a kirtan teaching DVD with my father. As some people may know, he has been teaching kirtan for the past 35 years, locally and internationally. He has written a few books, and now we are trying to make a DVD set, so people can learn kirtan in their own home. I'm hoping to improve at magic, and get more shows outside of the Sikh community as well. Becoming a mainstream magician will be tough, but I want to go as far as I can. I also want to finish my studies!

bhagat Ravidas Ji



Bhagat Ravidas was born in February 1399, in Kashi. Born to Raghu and Ghurbina, his parents were in the leather trade. At the age of merely 5 days Bhagat Ramanand visited Ravidas. As Ravidas grew from a young age, he was fascinated with poetry and literature and would write about God and nature. His teacher was in fact Bhagat Ramanand and other people who were students included; Kabir (a weaver), Sain (a barber), Dhanna (a cultivator) and Ravidas, who was a cobbler by trade.

When Ravidas reached an adult age his father inspired him to join the family business. But Ravidas was busy thinking about and serving humanity, his values were unparalleled. The money he received from his

father for business, he spent on the welfare of the Saints and needy. His father, naturally angry, asked Ravidas to leave the family home. Ravidas was not resentful and quietly left the house, started living in a makeshift hut with his wife, and set up a small wayside shop for mending shoes. He did not abandon his love for the God and built a Temple of clay-walls and thatched roof. He installed an idol made out of hide in the Temple. His extreme devotion and universal love induced hundreds of people of all castes to join him in worship. This resulted in enviousness among the Brahmin priests who raised the matter in the Court of Muslim Nawab of Kashi. The Nawab was a man of righteousness, and put the matter in a miraculous test. Bhagat Ravidas went into meditation and recited one of his hymns (Gauri Purbi P.346) and requested Almighty, **"Take pity on me that my doubts may be dispelled."** His prayer was answered, and his adoration acclaimed the triumph in the miraculous test. To express his gratitude he sang his hymn (Asa P.1606), **"Thou art sandal and I am the poor castor-plant, dwelling close to thee. From a mean tree I have become sub-**

lime and Thine fragrance, exquisite fragrance, now, abides in me."



Bhagat Ravidas, was indeed a God loving man. One such example, includes the story of a man giving the bhagat a stone which turned anything into Gold. When the man returned after a year, Bhagat Ji had not used it, he did not care for worldly possessions.

There are 41 beautiful hymns of Bhagat Ravidas in the Guru Granth Sahib Ji all in tune with Sikhi beliefs of love and oneness with God.

FEBRUARY EVENTS:

- 06 - Mela Kottha Sahib
- 08 - Great Holocaust
- 11 - Birthday Sahibzada Ajit Singh Ji
- 12 - Phagun (Sangrand)
- 21 - Saka Nankana Sahib
- 21 - Jaito Morcha

Sikh History

Stories of our heritage, echo in Eternity...

WADDA GHALUGHARA (The Big Holocaust):



This event occurred on 5th February 1762 at a place named Kup (12 Km north of Malerkotla) in Panjab. Ahmed Shah Durani during his sixth invasion of India came to attack and destroy Sikhs at their roots. Ahmed Shah reached Lahore on 3rd Feb 1762 with a large army, cannons and other such heavy weaponry. Jassa Singh Ahluwalia and Charat Singh Sukarchakia the Sikh chiefs left Lahore and preceded towards Malwa after crossing the river Satluj they were trying to protect 10,000 women, children and elderly Sikhs. Zain Khan a supervisor of Sirhind also helped Ahmed Shah. On the 5th, Zain Khan attacked with his 20,000, Abdali also joined attack with 30,000 horsemen. Despite losses of over 25,000 and multiple wounds, Sikhs reorganised and during July 1762 were again able to surround and besiege Lahore.

baba ajit singh ji

Baba Ajit Singh Ji is the eldest of Guru Gobind Singh Ji's four sons. He sacrificed his young life at the battle of Chamkaur. He was born at Paonta Sahib on 26 January 1687. From a young age, the eldest son of Guru Ji was brought up at Anandpur Sahib in a Sikhi lifestyle. He was taught Gurbani, philosophy and history, and had training in horse riding, swordsmanship and archery.

Guru Ji had faith in his eldest son, and even at the age of 12, on 23 May 1699, sent him to punish Ranghars who had looted local Sikhs near Anandpur Sahib. Indeed, his military skills were put to the test when asked to defend Tara-garh Fort on 29 August 1700. Ajit Singh, assisted by Bhai Ude Singh, a seasoned soldier, repulsed the attack. He also fought valiantly in the battles of Nirmohgarh in October 1700. On 15 March 1701, a Sangat, column of Sikh devotees, coming from Darap area (present Sialkot district) was attacked by Gujjars and Ranghars. Sahibzada Ajit Singh led a successful expedition against them. Baba Ajit Singh was a symbol of justice and purity, he once took 100 horsemen to Bassi to recover a Brahmin's wife who had been



abducted by Pathans. Not only was he wise but also very brave and just as he delivered justice to the Brahmin he punished the Pathans.

7 December 1705, saw Baba Ji fight for his faith. He was 18 years old at the time of his supreme sacrifice. Gurdwara Katelgharh Sahib now marks the spot where he fell, followed by his younger brother (Sahibzada Jujhar Singh).

Mountain of a Man*Baba Deep Singh Ji Baba Deep Singh Ji,*

*Long flowing beard as white as snow,
 Battle clothes bluer than the river flow,
 Face shining more than the sun we know,
 Waheguru's light gives him this glow.
 Riding in front of the Khalsa Army,
 On a mission to uproot the evil enemy,
 How dare the Muslims invade this place,
 The Golden Temple is not their base.*

Baba Deep Singh Ji Baba Deep Singh Ji,

*Roars like a quake - makes the planet shake,
 The empire of evil is about to break,
 Rides like the wind against those who've sinned,
 The Storm of justice is about to begin.*

*Furious and frightening his grip is tightening,
 Around the Khanda - sharp as lightening,
 Strikes the Khanda with a crack of thunder,
 Blessed by the power of the God of Wonder.*

Baba Deep Singh Ji Baba Deep Singh Ji,

*2 miles before the Golden Temple trouble,
 His head is chopped off in a mighty struggle,
 Miracle of miracles he gets up to fight,
 The body is dead - the spirit still has might!
 He promised Guru ji to reach the holy land,
 Now he fights holding his head in his hand,
 Running out of time he throws his precious head,
 Guru ji's power carries it there instead.*

Baba Deep Singh Ji Baba Deep Singh Ji,

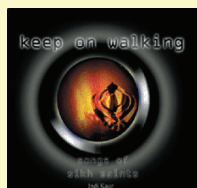
*Long flowing beard as white as snow,
 Battle turban bluer than the river flow.
 Face shining more than the sun we know,
 Waheguru's light gives him this glow.
 The Perfect Saint Soldier saved the holy land,
 Fearless he stood - mountain of a man,
 I will never forget Baba Deep Singh ji,
 The perfect follower of Guru Gobind Singh ji.*

Baba Deep Singh Ji Baba Deep Singh Ji,

This poem is available in a beautiful audio version
 (sung by Indi Kaur) at:

www.muslk.com

(Songs of Saint Soldiers)



Baba Deep Singh Ji

Death is not something we wait for. It is something that is destined. Few of us can ward off the feeling of fear when our time comes – but there are those of us who, at that point in our life, come face to face with death and can stare it in the face with our heads held high and our hearts soaring. Isn't it ironic that these moments, these moments of our very death, are the most defining moments of our life? The moment when we are lying on our deathbed is the moment when the true character of our soul finally shines through. Some of us at this point will fall down on our knees and beg for mercy – but how many of us could willingly put our lives down for what is important and accept His will when it is announced?

It was 1757 A.D. The Harmandir Sahib had just been demolished, and war had broken out between two tense sides. An army of 5000 Sikhs were fighting relentlessly against an opposition of 20,000 Moghuls with all the heart and soul of lions. There, at the forefront of it all, fighting like the leader of the pride: 75-year old Baba Deep Singh Ji, a sword in one hand, and his head in the other.

Baba Deep Singh was, and still is, one of Sikhi's favourite heroes. Born in 1682, in a village in Amritsar, "Deepa," as he was known, was the son of Bhai Bhagtu on Earth, but was destined to become to be known by



***"If you wish to play this
 game of love with me, step
 onto the path with your head
 upon your palm."***

all as a son of Guru Gobind Singh. From a young age, Baba Ji learned the art of combat from his fellow Sikhs, and yet he was also a scholar. For many years he helped Bhai Mani Singh in carrying out Guru Ji's seva by making copies of the Adi Granth (now our Guru Granth Sahib), and also by looking after Gurdwara Damdama Sahib, and yet whenever there was a call for help from his Sikh nation – he was one of the grandest warriors of his time. In 1709 he fought the battle of Sirhind against the murderer of the two young Sahibzadey, and in the years to come he was recognised as a fierce and powerful fighter. He was quickly made to be a leader of several squadrons.

And then the trouble began. 1757 marked the year that Taimur Shah became the Governor of Lahore and set out on a campaign to destroy as many Sikh Gurdwaras as he could, including the Harmandir Sahib. Upon hearing of the desecration of this sacred house, Baba Deep Singh immediately promised his Sangat at Damdama Sahib: "We will be celebrating

Diwali in Amritsar this year.”

And so he set out, starting, as it goes, with only five hundred Sikhs in tow and swelling along the way to five thousand. And when this Fauj of God arrived at Gohalwar on November 11th, 1757, they were a force so powerful that the 20,000 the Governor had organised could not hold them back.

The rest is history. It is said the Moghuls quickly scrambled for their lives, scattering from under the leadership of Taimur Shah. It is also said that at one point Baba Deep and the Mughal General himself came face to face, until a swift sword through his neck sent the brave old form of Baba Deep Singh reeling backwards. As he remembered his own promise to reach Harmandir Sahib before the battle was done, Baba Deep picked up his head in his palm, heaved up his double-edged sword, and continued to fight his lion's fight until his very last, human breath, when he placed his severed head before the house of his beloved Guru.

It is true that Baba Deep laid down his life for a cause he believed just – and he fought through life until the very end, with a heart as brave and true as any of us may ever hope to have. Today, in the Harmandir Sahib complex (Amritsar) Baba Ji's spot where his head bowed before Guru Granth Sahib Ji still exists.

Banda Singh bahadur Ji

Baba Banda Singh Bahadur is one of the greatest warriors of all time. His tale has been passed down and has always been a source of inspiration. For those of you who are unfortunate enough to have not heard of him:

Baba ji was born (October 27th, Rajouri) in a family of farmers. He was taught by his father to hunt, ride horses, archery, and was known as Lachman Das. As a young man, Das roamed restlessly through jungles and forest, secluding himself to his hunting. Later, he devoted himself to a life of serenity as a Sadhu, but not without its flaws. The great day came, however, in 1707, with a visit from Guru Gobind Singh Ji. On that day, Lachman Das was stripped of all vanity and completely humbled by the Guru before him - it was then that Lachman Das fell at the feet of Guru Gobind Singh and begged to be taken as his slave (banda); and from that day, baptised from the hands of Guru Ji himself, he was known as Baba Banda Singh.

***“Tab kahi Banda band kar haath
Ham manege Singhan baat.”***

From then on Banda Singh was a slave to the Khalsa. In 1710 Banda Singh became the first man ever to capture Sirhind (see *December issue*) – one of the mightiest forts of India that not even the greatest conquerors before had dared to attack. That year the tyrannical kingdom responsible for the death of the two young Sahibzadey was replaced by the first ever Sikh-rule in Punjab. Later, after the be-reavement of Guru Gobind Singh Ji, Baba Banda Singh became the leader of the Khalsa.

That same year Emperor Bahadur Shah heard the news of Banda Singh's capture of the fort, and quickly sent an army to seek out and destroy the man who dare defy the might of his government. The fort of Sirhind was captured, and the Sikhs forced to retreat. In the months and years that followed, Baba Banda Singh was pursued like a dangerous criminal by the Moghuls – until finally, in 1715, Baba Ji's warriors were held in besiegement at fort Gur-



***“I am your Banda
(your slave)...”
- Baba Banda Singh Bahadur
to Guru Gobind Singh Ji***

daspur. For eight, long, agonising months, the Sikhs held fast, even when it came to a point when they had nothing to eat but the bark from trees. Thousands perished, until finally Baba Banda Singh offered himself to the Turks in return for the release of his Sikhs – but their trust was defied, for once the fortress gates opened the Moghuls attacked. This may seem a horrible end for a group of warriors that had fought so valiantly – but the story does not end with their simple demise. History tells of an ending so heroic, so powerful, that the chapter has inspired books, novels, and more recently, films. It is told that the 600 or so Sikhs that were captured were taken to a village for execution. One hundred Sikhs were beheaded daily – with not one giving in to the fear of death. Many writers have claimed witness to the strange attitude of the Sikhs; they were said to have been seen joking around and laughing as they lined up for their executions. It is obvious they were not afraid of death. One young man was nearly rescued by his mother, who told the emperor that he was a Hindu - but the man himself refused “I am a Sikh!” he swore solemnly, and led the way to his own death.

When Baba Banda's turn came he was brought, along with several other Sikhs, to the Tomb of Khawaja. It is said that, when Banda Singh was asked which method he would prefer for his execution, he fearlessly replied: “The same way that the emperor would like for himself.” On that momentous day in history, Banda's son was killed before his very eyes. Baba Ji himself was tortured from limb to limb, blinded and severed from his arms and feet. But Baba Ji never uttered a single cry of pain, thus the legacy of Banda Singh - the fearless one lives on...

tree - the Real Sikh

There are few things in life that fascinate me, such as the life of Banda Singh Bahadur, how emotions such as love, fear, desperation and attachment make people who they are, the role economics play in a man's life, the untamed power in a sovereign soul (most of the shaheeds) and a tree. I am an idealist, at some point I am not sure if it's a good thing or not. I believe in a world - where a socially aware man, who has more material presence than his peers, can bring equality. I believe in the world, where there are men like Banda Singh Bahadur, who stood strong like steel even when he was told to eat his child's heart, I believe in the world where the power of love can do wonders, I believe in the world of trees.

A tree you may ask? Why? Recently, while going about doing my daily chores, I came across a bumper sticker (I think it was bumper sticker) which read, "that's the beauty of nature, it does not care what others think of its pace, yet even in its slow growth it blooms to its fullest potential and adds beauty to the world." Every Sikh who serves his Guru is like a tree. A tree, such a beautiful creation of nature, it stands where its rooted, giving every passer by its shades and fruit. Such is a true Sikh, deeply rooted in love of Guru, it stands and serves everyone

around it. A tree has every attribute of Naam, it has sehaj. Sehaj - an attribute that comes in a Sikh's life when he realises, that his will and God will have merged into one and now he flows through life, so attuned



in nature. Trees - there are all sorts, small, big, tall and short, yet standing beside each other, they all add beauty to everything around them. Hence the Sikhs, when they come together as soul conscious people, they add more beauty to celebrating creation of Akal Purakh.

A tree never runs around, asking for water, food or love. Because the creator established its primal nature

as a giver and hence a Sikh is also a born giver. Giver of good thoughts, provider of service (sewa), and the most important, giver of love. To be like a tree, is what I seek. To bloom in any part of the world, on any soil and yet be service to people around me. To not have to "run" and fetch for what I need, but stand in Sehaj! But even though a tree stands in one place all its life, its not stagnant. It keeps growing, season after season offering fruits and flower and shade to people who probably never realise that it's there. Even though a tree stands in one place, yet it dances and sings when nature brings winds of changes. It does not question the wind, and it does not even complain when the bird comes and sits on branch. Make me that tree, that stands where it is told too and still be in "One" with nature, attuned like beautiful words coming through the singers mouth. Make me a tree, giver of givers and master of all, that even when bestowed with precious gems (or fruits), it still looks downwards at your feet. Oh my dear creator! the more your arms try to raise me, the more I keep falling towards your feet in gratitude.

Journey towards naam

As I started walking towards the path of naam, I met many people. The excitement of making friends on the way, made me forget that I should have taken Guru given directions. I was new and lost, so instead of checking Guru's direction, I started asking people for some. They all had their version of how to get to the path, so the more I listened the more I got lost. But to impress Akaal (God), I remembered what my Guru had told me to do. He had told me to take Amrit and don the panj kakars. So enthusiastic I was, I took amrit without understanding the meaning behind it and wore my panj kakars.

In the spirit, I even started to wear a bigger kirpan, bigger kara and dastaar. But the path was long and like others I was getting tired of looking for god or that divine light that they told me I would find at the end of the road. Since frustration and anxiety was building up, due to the long road, many of my friends who had started this journey with me, started taking off their articles of faith. They said they didn't needed them anymore, what was the point? A few stopped walking and others who were still walking said they didn't needed to don articles of faith to find God. Hence, the tiredness and frustration started the chain of doubts in my mind. Yet, I still kept on

walking, half-heartedly, tired, sad, but somehow I carried on.

On the way, I found many sellers and street hawkers who told me that they knew what God was like, so I believed them. Yet to my disappointment, they didn't show me any light, there was hardly any light...I still kept on walking. During the path, I found, some groups fighting over who was better, individuals fighting over the 'truth' and how their articles of faith were better than others. Now the external and internal fight within me, was telling me to give up and go towards those temporary illusions or stop for those fire shows on the way. Seeing so many varying foods and richness of material was tempting and making me hungry for many things. Hunger and greed for those riches, made me stop a couple of times. The fascination of meeting new people, even bought lust within me. Through all this even though the path was the same, I took many detours.

Many times when I went away from that straight path, I noticed that my senses started controlling me. Sometimes the hunger for things made me run towards people. Though at the end, I realised that these people took me away from the path towards God. I even went to holy places to quench my thirst or stop the fire of greed within me, but nothing helped. When senses started driving me, the articles of faith became heavier and

heavier. The turban was becoming heavier and I didn't see the point in wearing the kachera. I remember reading in Bani, that Maya grabs people by their hair and drowns them in the world of illusions. And while I was drowning, I remembered what my Guru had told me.

However, during these times a few men of Guru did come to save me. They told me that I didn't have to physically walk, but sit at one place and find God within me. God was not a thing that could be sold by the street hawkers that I had met, but these men of Guru told me that I could find him within my heart and that the only way to see God within me was to recite and contemplate on h i m .

I am still lost and find it hard to see God in everyone, but now I am just sitting and no longer wandering. There are still times when senses take a hold of me by my hair and try to take me away from him, but as soon as that happens I call on God (Naam). If only I had remembered to begin with what my Guru had told me first - **Jin Prem Kiyo Tin Hi Prabh Payoo!**

Like a fool bride I ended up wearing the red robe first, rather than the robe of virtues, and wandered in such frustration.

ੴ **INSPIRATIONAL GURBANI** ੴ*Shabad of the Month*

Learn a shabad a month, with our Shabad of the Month. Can't read Panjabi, read the English - with English transliterations so that you too can begin to understand the wealth of knowledge in Sri Guru Granth Sahib Ji.

ਅੰਗ ੯੫੮

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Page 958

ਸਲੋਕ ਮਃ ੫ ॥

sulok mu 5

Shalok, Fifth Mehl:

ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਦੋਸਤੀ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਰੰਗੁ ॥

har eikusai naal mai dhosuthee har eikusai naal mai rung
My friendship is with the One Lord alone; I am in love with
the One Lord alone.

ਹਰਿ ਇਕੋ ਮੇਰਾ ਸਜਣੋ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਸੰਗੁ ॥

har eiko maeraa sujuno har eikusai naal mai sung
The Lord is my only friend; my companionship is with the
One Lord alone.

ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਗੋਸਟੇ ਮੁਹੁ ਮੈਲਾ ਕਰੈ ਨ ਭੰਗੁ ॥

har eikusai naal mai gosuttee muhu mailaa kurai n bhung
My conversation is with the One Lord alone; He never
frowns, or turns His face away.

ਜਾਣੈ ਬਿਰਥਾ ਜੀਅ ਕੀ ਕਦੇ ਨ ਮੋੜੈ ਰੰਗੁ ॥

jaanai biruthaa jeeaa kee kudhae n morrai rung
He alone knows the state of my soul; He never ignores my
love.

ਹਰਿ ਇਕੋ ਮੇਰਾ ਮਸਲਤੀ ਭੰਨਣ ਘੜਨ ਸਮਰਥੁ ॥

har eiko maeraa musuluthee bhunnun ghurrun sumuruth
He is my only counselor, all-powerful to destroy and create.

ਹਰਿ ਇਕੋ ਮੇਰਾ ਦਾਤਾਰੁ ਹੈ ਸਿਰਿ ਦਾਤਿਆ ਜਗ ਹਥੁ ॥

har eiko maeraa dhaathaar hai sir dhaathiaa jug huth
The Lord is my only Giver. He places His hand upon the
heads of the generous in the world.

ਹਰਿ ਇਕਸੈ ਦੀ ਮੈ ਟੇਕ ਹੈ ਜੋ ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ ॥

har eikusai dhe mai ttaek hai jo sir subhunaa sumuruth
I take the Support of the One Lord alone; He is all-powerful,
over the heads of all.

ਸਤਿਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ॥

sathigur sunth milaaeiaa musuthak dhar kai huth
The Saint, the True Guru, has united me with the Lord. He
placed His hand on my forehead.

ਵਡਾ ਸਾਹਿਬੁ ਗੁਰੂ ਮਿਲਾਇਆ ਜਿਨਿ ਤਾਰਿਆ ਸਗਲ

ਜਗਤੁ ॥

vuddaa saahib guroo milaaeiaa jin thaariaa sugul juguth
The Guru led me to meet the greatest Lord and Master;
He saved the whole world.

ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਪਾਇਆ ਧੁਰਿ ਸੰਜੋਗੁ ॥

mun keeaa eishaa pooreeaa paaeiaa dhur sunjog
The desires of the mind are fulfilled; I have attained my
pre-destined Union with God.

ਨਾਨਕ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਸਦ ਹੀ ਭੋਗੇ ਭੋਗੁ ॥੧॥

naanuk paaeiaa such naam sudh hee bhogae bhog
Nanak has obtained the True Name; He enjoys the enjoy-
ments forever. ||1||



the virtual web of sikhi - sikhs on the net

Every month we will feature a Sikhi website and a personal blog...these will be people who provide an extra-ordinary service to the Sikh community or something a bit different (found something E-Mail to Editor@SikhSpeak.Com)

SIKH

MY NAME IS MUDHSUDEN SINGH AND I WOULD GROW UP TO BE THE FIRST SIKH TO PLAY IN ENGLISH CRICKET TEAM AS A KICK ASS LEFT ARM SPIN BOWLER!

MONTY'S STORY IN MONTY'S OWN WORDS

10-09-2006

Sikh Superheroes at your service!

Fight hate!

Khalsa Inc. Presents

THE INCREDIBLE

THE SCREAM
by Edvard Munch (1895)

THE SCREAM
by An American Sikh at the sight of ignorant Americans freaking out at his turban (2006)

SIKHTOONS.COM IS AS OLD AS ME NOW. WE ARE BOTH 4 YEARS OLD.

WITH OVER 500 SIKH TOONS ON THE WEBSITE. CHAK TE PHATTE!

11-26-2006

Interesting and featured Sikhi artwork from the Web

<http://www.sikhtoons.com>

This month we present something a bit different. Toons, or SikhToons to be more exact from [sikhtoons.com](http://www.sikhtoons.com)

Toons with a message, a difference and a witty sense of humour!

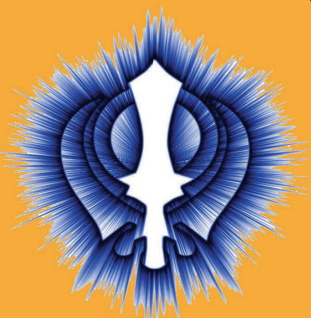
It feels almost strange listing the following site as website of the month, it's a website they we often take for granted, but I am sure everyone has visited at some point in their life. The website of the month for February is <http://www.sikhitothemax.com>

For those that don't know SikhiToTheMax is a universal, free, database of Sri Guru Granth Sahib Ji and other Banis. It's website is basically an online version of the software version that we have all began to love and see in our local Gurdwaras. If you're ever bored you may want to chance your arm at their online quiz game **who wants to be a supersant!** This website needs book marking!

Blog of the month for February is a well known blog in cyberspace - <http://www.shindasingh.com/blog>

Mr. Shinda's blog has been running for a while now and brings the best of Sikhi with Shinda's unique passion and style. No beating around the bush with this author, he tells it, as he sees it. The various short video clips he puts up will keep you entertained for hours on end...not for the faint hearted, for more visit his blog at: <http://www.shindasingh.com/blog>

Remember, SikhSpeak's blog is available at: <http://www.sikhspeak.com/blog>



COOL KHALSA KIDS

YOU ARE THE FUTURE OF THE SIKH NATION!!!



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Bhai Kanaiya	20

CONTRIBUTIONS:

- Gurcharan Singh
- Paneet Kaur
- SikhToons.Com
- Harjot.Com

YOU CAN ALSO

CONTRIBUTE!



THIS IS A KIDS ZONE ONLY! Are you a COOL KHALSA KID? Tell us what you want to see on these pages! Write us a poem, a story or send photos, pictures or questions you may have, KEEP IT FUN! Send it in to Editor@SikhSpeak.Com We recommend that you print these pages out and keep them as a mini-magazine!

STORY: GURU NANAK DEV JI THE WISE

Many years ago, in days when the first Guru roamed all across the land, Sri Guru Nanak Dev Ji was walking along with Bhai Mardana on a long stretch of sandy road. They had been travelling for many days, preaching and praying wherever they stopped. By now they were getting rather tired, and more than a little hungry.

That night they came across a small village. Bhai Mardana said to Guru Nanak, "Oh Guru ji, we've been walking for days and days. We barely have any food or water left. Let's stop in this village and ask for something to eat." So Guru Nanak Dev Ji and Bhai Mardana did just that. But when they got to the village, every person they came to shut the door on their face! Finally, one villager left the door open long enough to offer you - go away!"

Guru Nanak and Bhai Mardana decided to spend the night on the outskirts of the village. But as they were leaving, Bhai Mar-

dana grumbled unhappily all the way. What a rude bunch of people!

The next morning Guru ji and Mardana got up bright and early to do their prayers and continue on their journey. Before they left, Guru Nanak looked up into the sky and said, "Oh dear Lord, please let these people prosper in these lands!"

That night Guru ji and Bhai Mardana ji came to another village. They were tired and hungry, so they decided to give it another shot. This time the villagers were extremely generous; they led the two hungry travellers to their homes and fed them their best food, then gave them their softest beds to sleep on. The next morning Guru Nanak and Mardana woke up bright and early, prayed, and continued once again on their travels. As they were walking, Guru Nanak looked into the sky and proclaimed, "Oh true Saviour, please curse these good people's land!"

Mardana was thoroughly con-

fused! He said to Guru Nanak, "Dearest Baba ji, I don't understand you at all. You bless the people that would not offer us a single kind word, yet you curse those that help us. Why?"

Guru Nanak Dev Ji turned to Bhai Mardana and smiled. "Dearest Mardana," he said. "You are wrong. I do not curse the good people of that friendly village. I asked God to bless the land of the ill-tempered villagers so that they would never have to leave and spread their hostility among the rest of the world. But I asked God to curse the land of the good villagers so that they could leave and spread throughout the continent, and teach others to be good like them."

Bhai Mardana was astounded by Guru Nanak's reply. He watched as his Guru ji turned and continued his steady walk, leaving behind soft footprints in the sandy road. Then he shook his head and followed, understanding, not for the last time, why Guru Nanak Dev Ji was called the wise prophet.

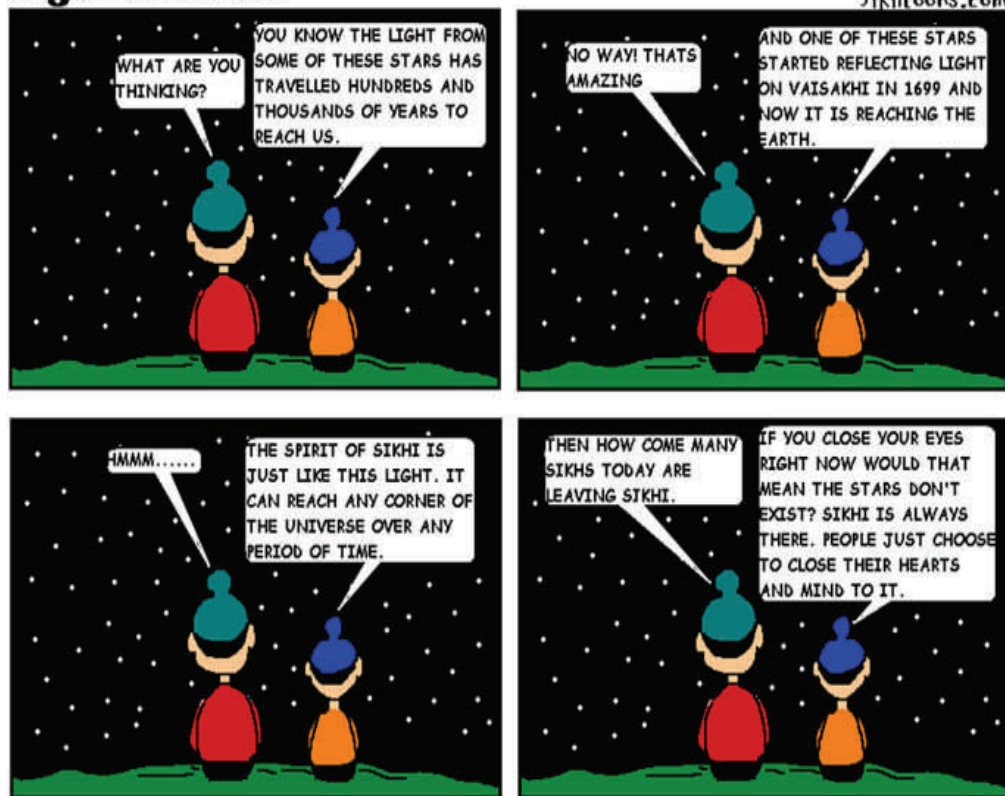
Every month we will bring you more Cool Sikhi stuff for you to print out and make a collection. Send in your poems, pictures and stories to Editor@SikhSpeak.Com. You can also visit the kids site at: SikhSpeak.Com/Kids.html for more great kids stuff!

the Light of Sikhi...

CHAK TE PHATTE!

SikhToons.com

Light of Sikhi



Lot's more stories, cartoons and much, much more next month!

I wanna be a COOL KHALSA KID!

I wanna be a cool Khalsa kid,
So here's what I will do,
I'll be stronger than a wall, and make all the
tyrants fall
Just like the Sahibzadey did.

I wanna be a cool Khalsa kid,
So I'll stand brave and tall against bad guys.
And I'll be generous to others, and never too
greedy,
Just like Guru Nanak the Wise.

I wanna be a cool Khalsa kid,
So I'll never let fear be my boss.
Like a lion I'll fight, when it means doing what's
right,
But I'll be peaceful like Guru Ram Daas.

I wanna be a cool Khalsa kid,
With honesty as my super-cool outfit.
I won't utter a lie, till the day that I die,
I'm telling the truth, don't you doubt it!

I wanna be a cool Khalsa kid,
With a really cool turban as well.
I'll call it a patka, or I'll call it a crown,
And in it I'll look pretty swell!

I wanna be a cool Khalsa kid,
With a cool name to show the world who I am,
I'll be hard-Kaur, and Singh-with-a-roar
Just like any woman or man.

I may be a kid
But I'm a cool Khalsa kid
And my Daddy's the coolest, too.
Khalsa kid I'll remain,
With my cool Khalsa-name
As long as I have faith in Waheguru!

ਵਾਹਿਗੁਰੂ



Did you know?

SIKH KIDS LEARNING POINT

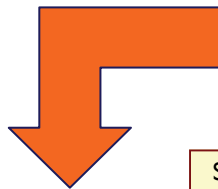
There are no such things as “pilgrimages” or having to visit certain places in Sikhism. However, there are many historical and famous Gurdwaras in Panjab and Pakistan, which share our rich history. The most famous example is Sri Harmandir Sahib (Golden Temple). Sikhs have 5 Gurdwaras which are like the ‘thrones’ of Sikhism, they are called Takhts, they are:

- 1) Akal Takhat
- 2) Patna Sahib
- 3) Keshgharah Sahib
- 4) Damdama Sahib
- 5) Hazoor Sahib

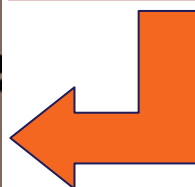
SAHAJLEEN KAUR'S LEARNING BUBBLE

This month we look at a concept that is really important in Sikhism. One that even older people often don't understand properly. Sewa - Many have heard the word but what does it mean? Sewa, means selfless service. Giving everything you have to do something good for someone, or in a place of worship. Some people may think that Sewa can only be done in a Gurdwara, this is not true. There are many forms of Sewa. Whether it's helping someone cross the road, or doing Sewa serving langar in the Gurdwara - these are all important things. Did you know, Sewa can be tracked back to Guru Nanak Dev Ji's times and the formation of langar. That's not all, we should be especially proud of Bhai Kanaiya Ji, he helped serve water to even the enemies in battle - here is an example of TRUE Sewa. As Sikhs, we should see everyone as equal, no one is better and we are all God's creations. Read the poster on the next page to learn about Bhai Kanaiya Ji!

....MORE NEXT MONTH



Sahajleen Kaur and her friends believe it's important to read about Sikhi, visit the Internet, your Gurdwara or Library and learn lot's more!



"plants leave scents.
animals leave tracks.
humans leave memories.
khalsas leave legacies."
-anonymous

This month we bring you something different! Sometimes we can feel down, read and print the well known poem (**next page**). If you've got something cool, send it to Editor@SikhSpeak.Com



Bhai Kanhaiya

Bhai Kanhaiya exemplified the understanding of ੴ (oneness of the Creator) by serving all regardless of their caste, creed, political affiliation, or religion.

Bhai Kanhaiya was a devout and peace loving Sikh from the village of Sodra in the district of Gujranwala.

In 1705, he was visiting Anandpur during a time when it was invaded by hill troops the Mughal imperial army. During the battle, Bhai Kanhaiya served water to the wounded, without distinction of friend or foe.

Guru Gobind Singh asked Bhai Kanhaiya why he had been resuscitating all soldiers including the enemy. Bhai Kanhaiya replied, *"O True Guru, you taught me that the Creator resides in us all. When I see wounded soldiers, I do not pay attention to their religion."*

Pleased with his response, Guru Gobind Singh replied *"Kanhaiya, you are truly a holy man. You have been acting in the true Sikh spirit."*

Guru Gobind Singh then gave Bhai Kanhaiya ointment and said *"From now on, in addition to giving water to the wounded, dress their wounds, and help them in any way needed."*

The selfless service rendered by Bhai Kanhaiya to the wounded was offered without distinction of friend or foe, exemplifying the Guru's teachings of the Creator's presence in us all.

Bhai Kanhaiya was a pioneer, practicing the principles later initiated by the Red Cross Society 300 years ago. The Sikhs are encouraged to look beyond religion, gender and color when serving to the community.



"God created light of which all the beings were born"

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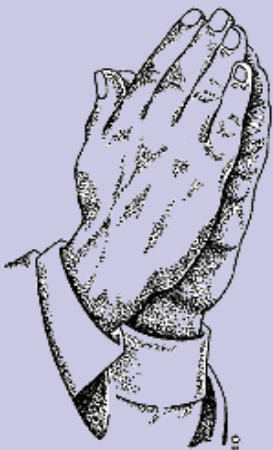
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Want to be a part of SikhSpeak - YOU CAN!

The concept of this magazine is for Sikhs (and Non-Sikhs) worldwide to get involved. This can be in any form or way that you see fit. Examples of stuff we're looking for may include [Some articles may be subject to editing and change]:

- Sikh history articles
- Poems
- Pictures (drawn/scanned)
- Photos (of events or otherwise)
- Trips to India and Gurdwaras
- Social related articles
- Modern Day Sikh challenges
- Sikhism any aspect of its diaspora
- Cartoon strips
- Film or CD reviews (Sikhi related)
- Points of View
- ANYTHING ELSE!

E-mail us: Editor@SikhSpeak.Com



It is the aim of The SikhSpeak Team to provide a magazine FREE so that we may spread the warmth and love of our faith. However, there may be times where people may disagree or be offended by certain material, if this were to happen, the team humbly apologises. This is not the aim of this project. Please send any comments, queries or complaints etc. to Editor@SikhSpeak.Com