



Consecration of

GURDWARA SAHIB LEAMINGTON AND WARWICK

SUNDAY 25TH OCTOBER 2009



Welcome from the Gurdwara Parbhandak Committee

WAHEGURU Ji KA KHALSA, WAHEGURU Ji KE FATEH

With the blessing of Sri Guru Granth Sahib Ji and the grace of Almighty God this is truly a very auspicious day. On behalf of the Sadh Sangat (congregation) of Leamington Spa, Warwick and surrounding areas, it is with immense pride that the Gurdwara Parbhandak Committee (GPC) welcomes all visitors to the new Gurdwara Sahib (Sikh Temple).

The Sikhs of Leamington Spa and Warwick stand in this house of God, where 50 years ago our parents and grandparents, through the sweat of their brow in a new land, amongst new people through sheer hard work sowed the seeds for future generations. Due to the wisdom of past generations who adhered truly to core Sikh principles of oneness: **One God, One Gurdwara and One Sangat**, we stand together in this Gurdwara Sahib today. It has taken many volunteers and committees a tremendous amount of time and effort to get to this day. It would take too long to individually thank all those who have made this possible, their words and deeds have not been for personal reward or recognition, but has come from their faith in Sikhi (Sikhism) and humanity.

The new Gurdwara Sahib project has taken many years of planning and fundraising. It is an enormous achievement of our Sangat that it has been built on time, taking only eighteen months to construct, and within budget. The long journey has been difficult at times but our faith remained strong and steadfast. It has been the fusion of energy of both young and old, moulding modern practices with experience and wisdom that has been the secret to the project's success. With the blessing of the sangat, the younger generation have led this project from the front.

Today we pause and show gratitude to Almighty God for this auspicious day, which marks not an end but the beginning of another part of the journey. The new Gurdwara Sahib is not only a modern building, but will facilitate prayer and ceremony in up to four halls, with high tech kitchens, modern classrooms, and a comprehensive library. Following our move into this beautiful Gurdwara Sahib, the majority of the old buildings will be demolished, in their place will rise 'Guru Ka Bagh' – a large green open space directly behind the new Gurdwara Sahib with landscaped gardens, fountains, benches and other amenities including further car parking. We are also planning the building of the first purpose built Sikh Heritage Centre, where Sikh artefacts, relics and scriptures will be displayed along with a lecture theatre and Community Centre.

The Sikh faith teaches us tolerance of all faiths, and respect for all humanity. Our scriptures state that we see all of mankind as the children of one universal creator. Consequently, all are welcome to this Gurdwara Sahib regardless of faith, colour, or creed. We request only that you adhere to the Gurdwara Sahib protocol.

Jagtar Singh Gill

General Secretary,

Gurdwara Parbhandak Committee

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“ਗੁਰਸਿਖਾ ਮਨਿ ਵਾਧਾਈਆ”

“ਜਿਨ ਮੇਰਾ ਸਤਿਗੁਰੂ ਡਿਠਾ ਰਾਮ ਰਾਜੇ”

ਗੁਰੂ ਪਿਆਰੀ ਸਾਧ ਸੰਗਤ ਜੀਉ, ਸਰਬੱਤ ਸੰਗਤਾਂ ਨੂੰ ਬਹੁਤ ਬਹੁਤ ਵਧਾਈ ਹੋਵੇ। ਅੱਜ ਦਾ ਦਿਨ ਸੰਗਤਾਂ ਵਾਸਤੇ ਬਹੁਤ ਹੀ ਵਡਭਾਗਾ ਹੈ। ਕਦੇ ਸੋਚਿਆ ਵੀ ਨਹੀ ਸੀ ਕਿ ਛੋਟੇ ਜਿਹੇ ਟਾਊਨ ਵਿੱਚ ਇਤਨੇ ਸੁੰਦਰ ਗੁਰੂ ਕੇ ਮਹਲ ਹੋਣਗੇ। ਜਿਸ ਸਾਧ ਸੰਗਤ ਉਪਰ ਗੁਰੂ ਜੀ ਦਾ ਮਿਹਰ ਭਰਿਆ ਹੱਥ ਹੋਵੇ ਤਾਂ ਆਪ ਹੀ ਇਹ ਮਹਲ ਰੂਪੀ ਦਾਤ ਸੰਗਤਾਂ ਦੀ ਝੋਲੀ ਵਿੱਚ ਪਾ ਦਿੰਦੇ ਹਨ। ਅਜ ਇਉਂ ਜਾਪਿਆ ਕਿ “ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ” ਦੇ ਨਾਲ ਗੁਰੂ ਜੀ ਮਹਲਾਂ ਵਿੱਚ ਸੁਭਇਮਾਨ ਹੋ ਰਹੇ ਹਨ। ਹਰ ਪਾਸੇ ਮੰਗਲ ਗਾਏ ਜਾ ਰਹੇ ਹਨ। ਦੂਰ ਦੂਰੇ ਤੋਂ ਜਦ ਹਰਿਆਵਲ ਵਿੱਚੋਂ ਕੋਈ ਬੰਦਾ ਇਸ ਦੇ ਨਵੇਕਲੇ ਦਰਸ਼ਨ ਕਰਦਾ ਹੈ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਕਰਦਾ ਨਾਲ ਹੀ ਨੇੜੇ ਤੋਂ ਦਰਸ਼ਨ ਕਰਨ ਲਈ ਆ ਪਹੁੰਚਦਾ ਹੈ। ਮੈਂ ਸਾਰੀਆਂ ਸੰਗਤਾਂ ਦਾ ਧੰਨਵਾਦੀ ਹਾਂ ਜੋ ਕਿ ਹਰ ਤਰਾਂ ਨਾਲ ਯੋਗਦਾਨ ਪਾ ਕੇ ਸੇਵਾ ਕਰ ਰਹੀਆਂ ਹਨ। ਅਖੀਰ ਵਿੱਚ ਸਾਧ ਸੰਗਤ ਨੂੰ ਬੇਨਤੀ ਕਰਾਂਗਾ ਕਿ “ਮਹਲ ਸਰੋਵਰ” ਵਿੱਚ ਸਬਦ ਰੂਪੀ ਅੰਮ੍ਰਿਤ ਦਾ ਪਰਵਾਹ ਚਲ ਰਿਹਾ ਹੈ ਉਸ ਵਿੱਚ ਆਤਮਕ ਇਸ਼ਨਾਨ ਕਰੀਏ ਅਤੇ ਅਕਾਲ ਪੁਰਖ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰੀਏ।

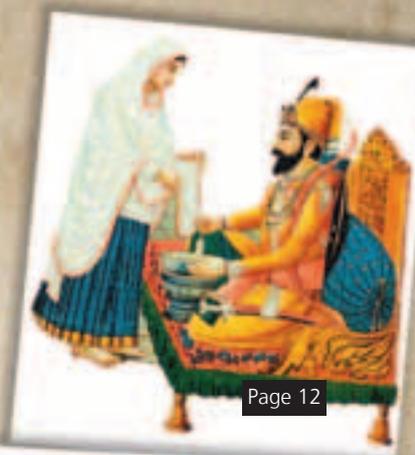
ਦਾਸ ਗਿਆਨੀ ਚਰਨਜੀਤ ਸਿੰਘ

The 5 K's: 1. Kirpan

- A ceremonial sword and symbol of mercy.
- Constant reminders that Sikhs have a duty to protect the weak and oppressed, fight for truth and justice whilst acting with virtue.

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This magazine has been put together entirely by volunteers, who have given up their spare time to produce this magazine. If any errors have been made we sincerely apologise in advance.

If you want to give feedback on the contents of this magazine or register for Gurdwara news updates then email: contactus@gurdwara-leamingtonandwarwick.co.uk

A special thanks to all at SEEQ magazine and Five Rivers Solutions Ltd (www.fiverivers.net), for providing guidance and assistance in making this publication possible.



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Gurdwara Protocol

1. When entering the Gurdwara Sahib, all visitors must, as a mark of respect to the Guru Granth Sahib Ji:

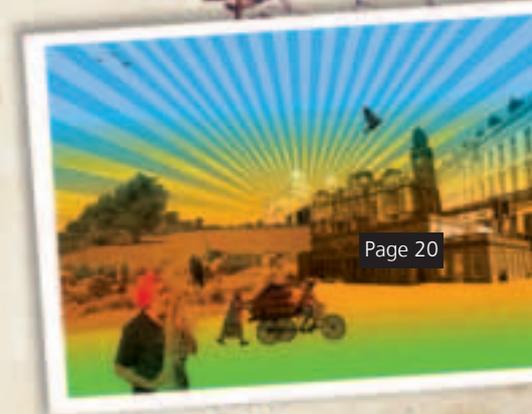
- WEAR modest attire
- REMOVE SHOES – before entering prayer hall. Shoes racks located on each floor
- WASH hands – located on each floor
- COVER HEAD – on entering Gurdwara Sahib building
- NOT to be under the influence and have in their possession any ALCOHOL, TOBACCO OR DRUGS (including the car park areas)

2. Prayer Hall

- When approaching the Guru Granth Sahib
- BOW DOWN and touch the forehead to the floor as a sign of respect towards the teachings of the Guru Granth Sahib. NON SIKHS are not obliged to bow, however can enter and join the congregation quietly.
- VOLUNTARY OFFERINGS (monetary or food) are made at this time to help with the running and community work carried out by the Gurdwara Sahib.
- All people irrespective of status sit on the floor (with legs crossed) in the prayer hall as a sign of equality (men & women by choice sometimes sit separately, but this is not required religiously.)
- All people are expected to face the Guru Granth Sahib at all times.
- People may enter or leave the prayer hall QUIETLY at any time.

3. Langar Hall (Communal dining room)

- Please keep your head covered.



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Introduction to Sikhi

The word 'Sikh' in the Punjabi language means 'disciple', Sikhs are therefore disciples of the Guru. Sikhi was founded by Guru Nanak Dev Ji over 500 years ago. Guru Nanak Dev Ji passed on his divine light to nine consecutive successors. Sikhs regard all our Gurus not as gods but as enlightened teachers. Indeed, that is what the word Guru means.

The tenth Guru, Guru Gobind Singh Ji left this earthly existence in 1708. Before that he appointed as his spiritual successor the Sri Guru Granth Sahib Ji, the collective writings of the Gurus and other enlightened souls. The Sikh religion today has a following of circa 25 million people and is the world's fifth largest religion.

Sikhi emphasises that the most important thing is not which faith one follows but the remembrance of God at all times and the leading of a decent and honourable life. Sikhi preaches a message of truthful living, equality of mankind, social justice and denounces superstitions and blind rituals.

Sikhi teaches that there are 5 cardinal vices, lust, anger, greed, worldly attachment, and pride. It is stressed that a Sikh should balance work, worship, and charity, and should defend the rights of all creatures, and in particular, fellow human beings.

Basic Philosophy and Beliefs

There is only One Universal Creator (Ik Oankaar), who is the same for all people of all religions.

Of all the religions, the best religion is to repeat God's Name and to do pious deeds. Of all the religious rites, the best rite is to remove the filth of evil intellect by association with the saints." (Sri Guru Granth Sahib Ji)

The soul goes through cycles of births and deaths before it reaches the human form. The goal of our life is to lead an exemplary existence so that one may merge with God.

Realisation of Truth is higher than all else. Higher still is Truthful Living." (Sri Guru Granth Sahib)

Sikhs should remember God at all times and practice living a virtuous and truthful life while maintaining a balance between their spiritual and temporal obligations.

He who eats what he earns through his earnest labour and from his hand gives something in charity; he alone, O Nanak, knows the true way of life" (Sri Guru Granth Sahib Ji)

The true path to achieving salvation and merging with God does not require renunciation of the world or celibacy, but living the life of a householder, earning an honest living and avoiding worldly temptations and sins.

Sikhi preaches that people of different races, religions, or sexes are all equal in the eyes of God. In an extremely prescient composition entitled Akal Ustat, Guru Gobind Singh Ji, displayed an impressive insight into what we would today think of as racial discrimination, which was in stark contrast with prevailing western thought of the time.

"All men are the same though they appear different. The bright and the dark, the ugly and the beautiful, the Hindus and the Muslims have developed in accordance with different surroundings; All human beings have the same eyes, the same ears, the same body build composed of earth, air, fire and water... recognise ye the human race as one". (Dasam Granth p47)



What is a Gurdwara Sahib?

During the times of the early Gurus, Sikh places of worship were referred to as dharamsalas. They were places where Sikhs could gather to hear the Guru speak and recite hymns. It was Sri Guru Hargobind Singh Ji who introduced the word Gurdwara Sahib, meaning House of the Guru and the Sri Guru Granth Sahib Ji. Hence all Sikh places of worship are known as Gurdwara Sahibs. The Nishaan Sahib (the Sikh flag) identifies a Gurdwara Sahib.

The main religious activities carried out at a Gurdwara Sahib are;

repetition of a particular verse, roots its sense in our mind, in order that the mind is moulded accordingly. Naam - Simran increases concentration and raises levels of consciousness to a higher level and unites us with the wonderful Lord, Waheguru.

Kirtan – is the singing and reciting of Gurbani Shabad (hymns) from the Sri Guru Granth Sahib Ji that produces a state of oneness with God. This is a gradual but maturing process, like the ripening of the fruit on a tree. Sacred music enables one to reach this stage of peace and equipoise. The mind becomes calm and relieved; it realises that the source of peace is not something external, but within one's own consciousness.

humility and contentment the temple within.

Guru ka Langar – is the community kitchen and the food prepared is simple, vegetarian and blessed. Guru Nanak Dev Ji had started a crusade against the tyrannies of the high born over the people of humble origin; and the Guru's Langar was an institution which was promulgated in this holy campaign.

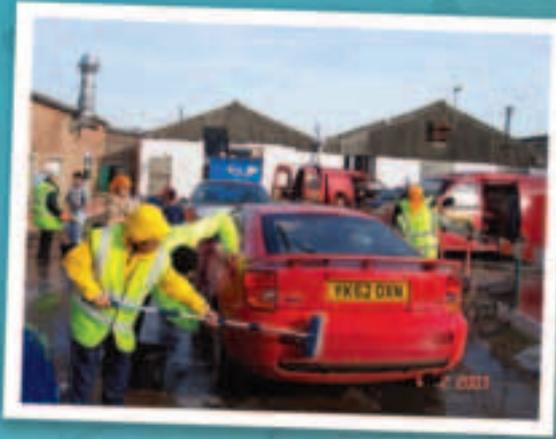
Those who profess other faiths are as freely allowed to partake of and help in the running of the kitchen as the followers of the Sikh faith themselves. No distinction is made between man and woman, between the Sikhs and the non-Sikhs, between social

Guru ka Langar stresses the principle of equality regardless of religion, caste, colour, creed, age, gender or social status. It further expresses the ethics of sharing, community, inclusiveness and the oneness of all mankind.

Recitation of Gurbani or Simran (meditation) – Recitation of Gurbani or Simran (meditation) – these are readings from the Sri Guru Granth Sahib Ji and meditations, which are complementary to each other. While Gurbani brings us closer to an understanding of God's purpose, Simran truly unites us with the divine. Recitation from Sri Guru Granth Ji and

Katha – the deeper explanation of the Sri Guru Granth Sahib Ji's message: that there is One, All-pervading reality. The purpose of human life is to understand this Truth through self-purification and self-observation while alive - not after death, but here and now. Ensuring truthfulness is the core of daily life, and to make wisdom,

groups, in the seating or serving of food in the Guru's kitchen. 'Men of God, wherever they are, of whatever race or creed, belong to one community, the community of man, free from the chains of birth, creed and race.'



A Gurdwara Built

After the momentous celebrations of Vaisakhi 1999 - the 300th anniversary of the birth of the Khalsa, Sikhs in Leamington Spa and Warwick realised that they had outgrown the existing Gurdwara Sahib in New Street and therefore required a larger site to meet the future needs of the Sangat.

The Sangat took a bold and courageous step in purchasing a three acre site on the Queensway Industrial Estate. Twelve months of planning by volunteers and with Guru's Grace, planning consent for the whole site was granted in 2001 and the dream was another step closer to being realised.

With the hard work of sevadars (volunteers) part of the Queensway site was converted into a temporary Gurdwara Sahib and community centre. This enabled the sale of both the New Street site and the Sikh

Community Centre for in excess of £2.5 million. This large capital sum provided the foundation and thus enabled the Sangat to finance the £8m costs of construction for the new Gurdwara Sahib.

With only months left on the original planning consent, a Fund raising Sub Group was established, which astonishingly persuaded 240 families to pledge over £1 million worth of funding via a deed of covenant scheme (DOC).

The enthusiasm and passion of the project inspired many of the younger generation to step forward and actively participate in the management and funding of this project.

The next few years were spent resolving issues on how best we could further finance such a huge and audacious project without burdening the congregation with long term debt. During the same period a Building Sub Group was formed to manage the build and embark upon finalising the finer details of the Gurdwara construction project.

This giant leap of faith soon became the backbone of the project, thus allowing members of the Sangat to finance the interest on the loan over a four year period. In the medium term the Gurdwara income will facilitate the repayment of the bank loan.





on Faith

Other fundraising activities included car washes, fun runs, a summer fete, community collections and many other initiatives.

The foundation stone for this landmark was laid by 5 Sikhs symbolising the Panj Pyare (the 5 Beloved Ones) on 25th November 2007. With the blessing of the congregation, the GPC appointed AC Lloyd as the sole contractor on the 9th December 2007.

The construction work finally commenced in March 2008.

A professional management structure was established and it is a testament to the team's commitment and professionalism that the new Gurdwara Sahib has been delivered on time and on budget. With the grace of Waheguru this Gurdwara Sahib has been solely funded by the Sangat and further has not required any funding from government or other organisations.

The holding Trustees, have worked tirelessly and diligently ensuring that all decisions have been made in the interest of the Gurdwara Sahib and the congregation.

Overall Project Cost

	£ m
Site purchase	2.00
Professional fees	0.60
Construction costs	7.90
Internal fit	0.35
Legal & finance	0.15
Total Project Cost	11.00

Area 4 storeys 4280m² (46,106ft²)



This project has been an outstanding success because of the pool of professionals from all walks of life who have given time, skills, and commitment in abundance, thus ensuring the successful completion of the project.

No one could have predicted that during the construction of the Gurdwara Sahib we would have to face the deepest recession of our lives. Such was the commitment, resolve and faith of the Sangat, the financial pledges via DOC and Gift Aid contributions remained steadfast throughout.



Lower Ground Floor Plan

Classrooms and Offices

Weekly Classes:
 -Gurbani & Paath
 -Punjabi
 -Music (Tabla, Harmonium & Tanti Saaj)

Meetings

Library

Wedding Registration

Hall 4

Wedding morning tea

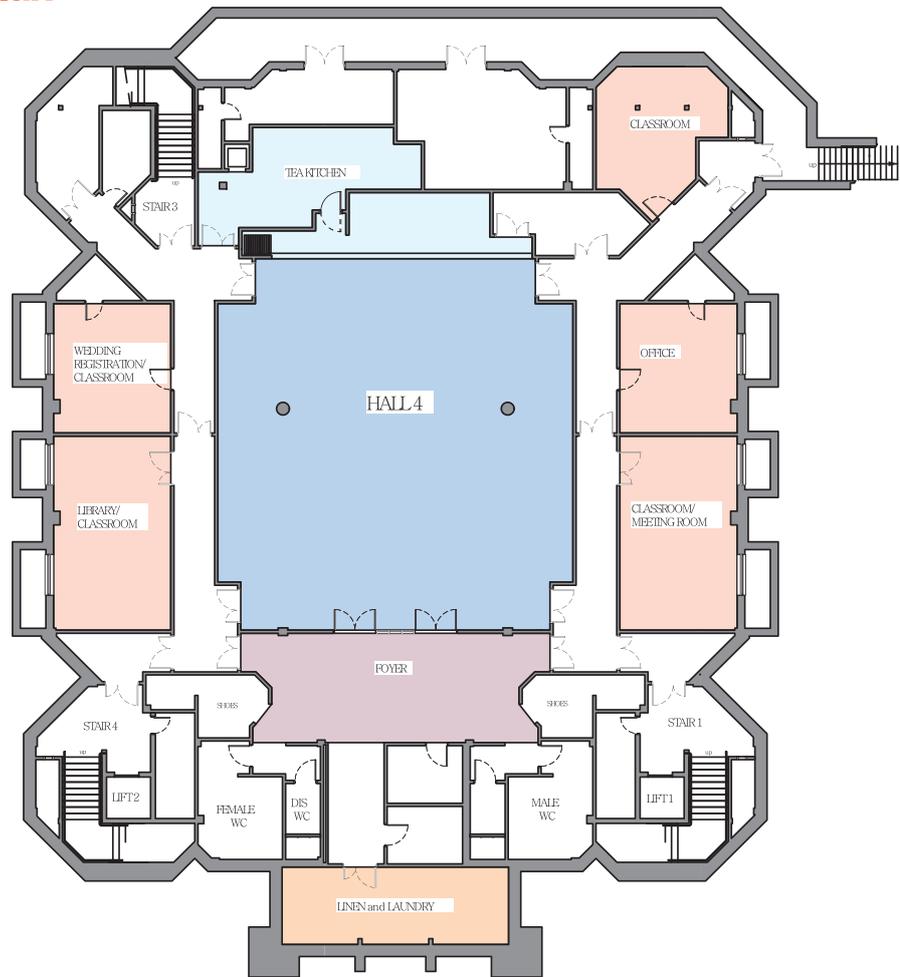
Seminars

Lectures

Exhibitions

Conferences

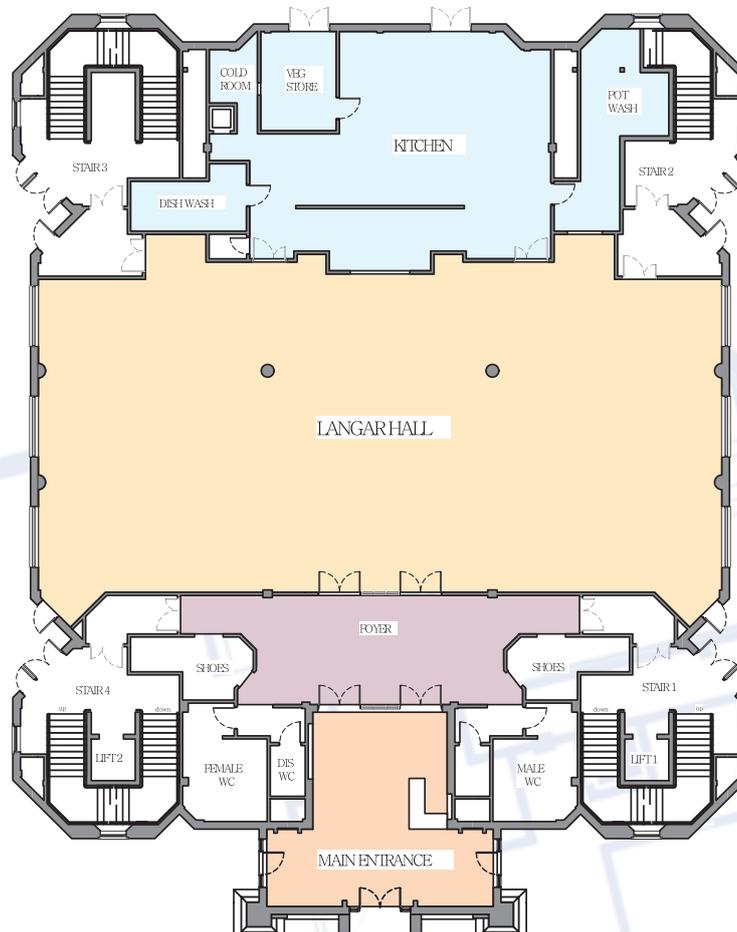
Workshops

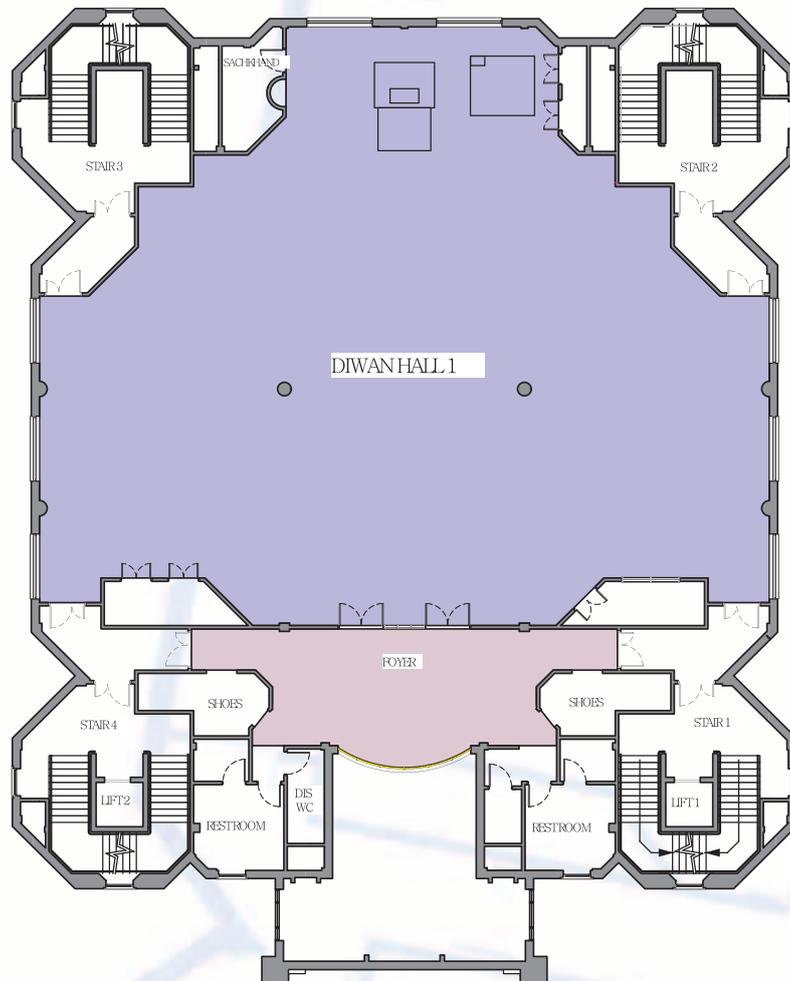


Ground Floor Plan

Langar Hall (Dining Hall)

Community Kitchen





First Floor Plan

Diwan Hall (Prayer Hall)

Daily morning prayers
-Paath and Asa Di Var Kirtan

Daily evening prayers
-Rehraas and Kirtan

Weekly Akhand Paath Service
(Continuous recital of the Guru Granth Sahib Ji) followed by Kirtan

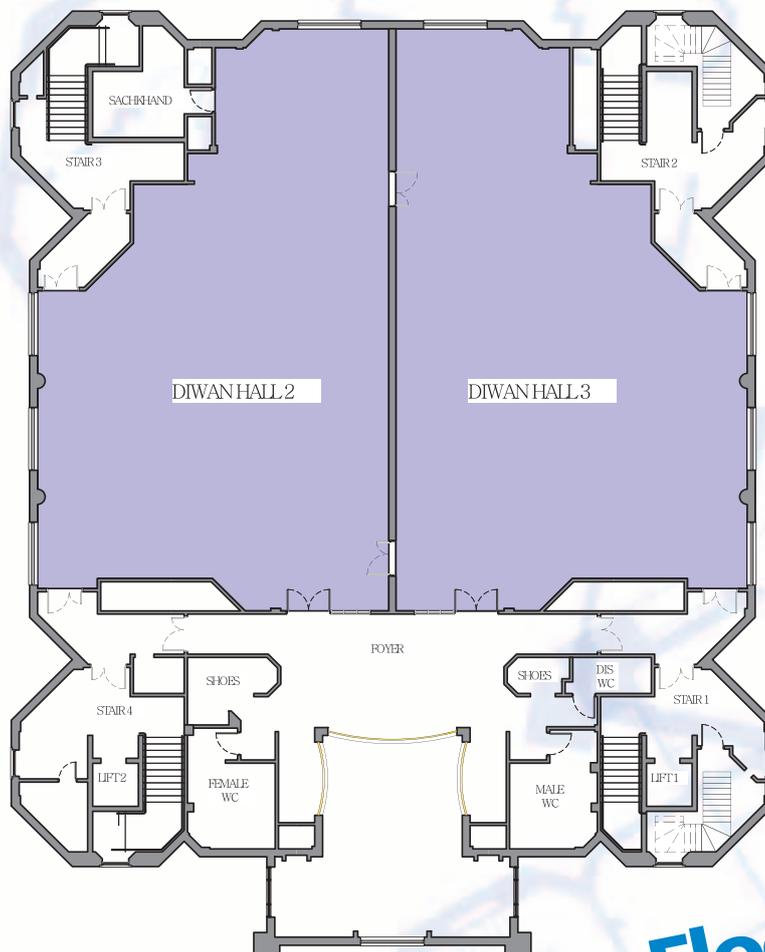
Gurpurab Akhand Paath

Sehaj Paath

Sunday Afternoon
Kirtan by
-Sikh Education Society
-Gurdwara Giani Ji's
-Ladies

Katha programmes

Accommodation Rooms for seva family



Second Floor Plan

Diwan Halls (Prayer Halls)

Weekly Akhand Paath Service
(Continuous recital of the Guru Granth Sahib Ji) followed by Kirtan

Saturday morning in hall 3
-Weekly Amrit and Naam Simran

Sehaj Paath

Kirtan

Katha

Wedding Ceremonies (Anand Karaj)

The divine light of God was bestowed on Guru Nanak Dev Ji in 1469. He in turn imparted the light to Bhai Lehna who then became Guru Angad Dev Ji. To show his reverence to the divine light Guru Nanak Dev Ji paid obeisance to the new Guru. In this way the divine light has been conferred to all ten Gurus. Although the divine light remained the same, the bodies of the Gurus changed. The body through age deteriorates but the divine light is timeless.

On 30th October 1708 the tenth Guru passed on the divine light to the Shabad Guru that we revere in its embodiment, the Guru Granth Sahib Ji.

Consequently Shabad Guru is the same divine light that was in Guru Nanak Dev Ji - an eternal Guru.

The Gurus were not Guru in body but Guru when they personified the divine light. Guru Nanak Dev Ji reveals this when he was asked...

Who's your Guru?

This is the question the Sidhs asked Guru Nanak Dev Ji...

Thaeraa kavan guroo jis kaa thoo chaelaa ||

Who is your Guru? Whose disciple are you? (Ang 942)

His simple reply was Sabadh guroo surath dhun chaelaa ||

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

Guru Nanak Dev Ji had become the disciple, and humbly uttered that the Shabad (scriptures within Guru Granth Sahib Ji) is his Guru. It is hard to believe that we fail to see the Shabad in the same way as it was viewed by Guru Nanak Dev Ji many centuries ago. However the question remains; what makes this Bani (Guru's words) so special and so different?

The tenth Guru, Guru Gobind Singh Ji, brought the lineage of Gurus to an end and declared the scriptures in the form of Guru Granth Sahib Ji as the eternal Guru of the Sikhs. On the land of Nanded, where now stands Hazoor Sahib, Guru Gobind Singh Ji bowed down in front of Guru Granth Sahib Ji and uttered:

"Sabh Sikhaun Ko Hukam Hai Guru Manyo Granth, Guru Granth Ji Maneyo Pargat Guraan ki Deh"

"To all Sikhs, let this be your order, recognise the Granth as your Guru now"

This is a humble plea to all Sikhs, let us come together to break the notion that Guru Granth Sahib Ji is a book, but in reality it's our eternal Guru.

The Shabad of the Guru Granth Sahib Ji gives us support and guidance in our daily lives. Many of us have heard of the daily Hukamnama. But do we really know what this is? Or what its purpose is? We can present our thoughts and problems to the Guru through the recital of the Ardaas (prayer). Following the Ardaas, we allow the Guru Granth Sahib Ji to be opened, the Ang (Page) on which it falls opens will provide the Hukamnama (royal decree), This Hukamnama is the advice from Waheguru (God) in the form of a Shabad reading from the Guru Granth Sahib Ji. This provides us with the advice we need.

Divine Light

Even in the times of the Gurus, the Guru was not the physical body, but the words (Shabad) which were spoken. Today it is not the physical pages that make the Guru Granth Sahib Ji but the Shabad within, which give guidance for our daily lives.

The answer is that this Bani comes direct from the Lord himself.

"Dhur kee baanee aae ||
thin sagalee chi(n)th mittaaee ||

The Bani of His Word emanated from the Primal Lord. It has the power to help us eradicate the problems we face in society today. (Ang 627)

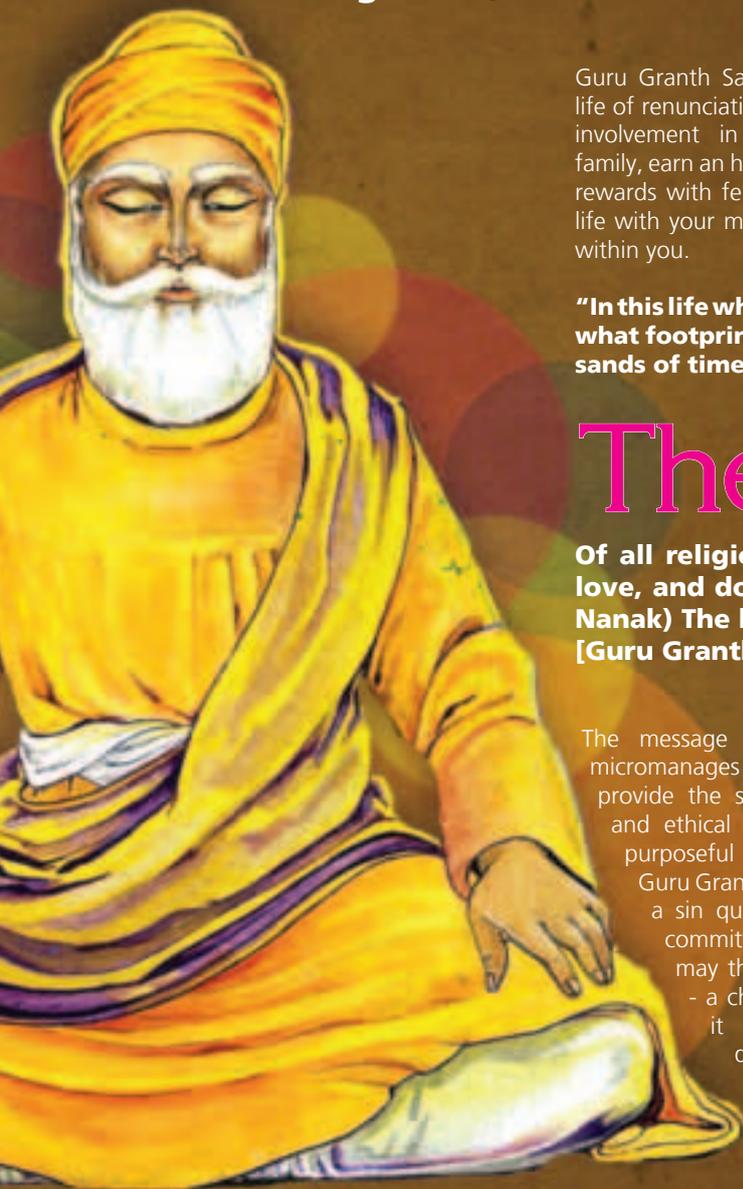
**As Guru Ram Das Ji states:
Banee guroo guroo hai baanee
vich baanee a(n)mrith saarae ||
The Word, the Bani is Guru, and
Guru is the Bani. Within the Bani,
the Ambrosial Nectar is contained.
(Ang 982)**

Four hundred years ago, in 1604, the fifth Sikh Guru, Guru Arjan Dev Ji, compiled the Ad(i) Granth and installed it in the Harmandir Sahib, known the world over as the Golden Temple. A hundred years later, in 1708, the canon was completed and sealed, and the Ad(i) Granth became the Guru Granth Sahib Ji. In today's global village, it allows us to engage successfully with the many modern dilemmas that come our way everyday.

Guru Granth Sahib Ji asks humans to recognize the divinity within each of us (ang 441). Human life becomes a unique opportunity to discover the divinity within us and others. This voyage of discovery of the infinite within our lives becomes the purpose of human existence. This translates to the pursuit of a truthful life that nurtures the universal connectivity by service to community and creation. A life that perceives God in all sees no enemy.

In the final analysis, self-awareness and a life of introspection are recommended: Guru Granth Sahib Ji, ang 922. It asks us, test us. Time and technology will bring us new bioethical problems and issues of life and death. Our response will evolve with time and technology in a changing world. What we need is not cut-and-dried solutions or an easily swallowed pill, but an ethical framework within which to navigate our way.

To the Sikhs, Guru Granth Sahib Ji is more than just a collation of scriptural writing. To us, Guru Granth Sahib Ji is an eternal presence.



Guru Granth Sahib Ji asks from us not a life of renunciation, but a life of productive involvement in society. Marry, have a family, earn an honest living, and share your rewards with fellow humans, and live this life with your mind centred on the Infinite within you.

Sikhs do not worship the Gurus who composed the writings in Guru Granth Sahib Ji, "nor do they need to idolize them, though they revere it." The Word is God. But the only way it actually becomes so is when the Sikh reads it and heeds what he reads.

"In this life what did you accomplish; what footprints have you left in the sands of time?"

The Eternal Word

Of all religions, the best religion is To utter the holy name with love, and do good deeds. Of all temples, the most sacred is (Says Nanak) The heart in which God dwells.

[Guru Granth Sahib Ji, Sukhmani, Astpadi 3, Pauri 8, ang 266]

The message is not of a God who micromanages our existence, but to provide the spiritual basis for a moral and ethical framework around which purposeful lives can be fashioned. Guru Granth Sahib Ji does not provide a sin quotient for every infraction committed or contemplated. Some may think this to be a weakness - a chink in the teaching. I find it our strength because it demands responsibility and accountability from each of us.

"The Word is the manifest spirit of the Guru; The Guru is immanent in the Word" (ang 982).

And this is how Guru Granth Sahib Ji speaks to a Sikh.

The 5 K's: 2. Khanga
- A wooden comb, symbolic of cleanliness and discipline in daily life.
- As when we comb our hair, in the same way we are advised to take impure thoughts out of our mind by repeating 'NAAM' (God's name).



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The Sikh scriptures state that the role of women is to be regarded as equal to men. In Sikhi women have an equal right to grow spiritually and are encouraged to participate in all religious, cultural, secular and social activities. These beliefs arose and revolutionised the common ideologies surrounding women more than 500 years ago in India.

LIBERATED - WOMEN IN SIKHI

In the fifteenth century, Indian women were severely degraded and oppressed by their society. Given no education or freedom to make decisions, their presence in religious, political, social, cultural and economic affairs was virtually non-existent.

Woman was referred to as "man's shoe, the root of all evil, a snare, and a temptress." Her function was only to perpetuate the race, do household work, and serve the male members of society. Female infanticide was common, and the practice of sati (the sacrifice of the wife on her husband's funeral pyre) was encouraged, sometimes even forced. **Guru Nanak Dev Ji** condemned this man-made notion of the inferiority of women, and protested against their long subjugation.

The Sikh scriptures state that the role of women is to be regarded as equal to men. In Sikhi women have an equal right to grow spiritually and are encouraged to participate in all religious, cultural, secular and social activities. These beliefs arose and revolutionised the common ideologies surrounding women more than 500 years ago in India.

All of the Gurus regarded men and women as life companions. A mother is a child's first teacher. She not only nurtures but shows them life's basic values. She has to be educated so that her children may be educated and develop their potential to the fullest.

**From woman, man is born;
within woman, man is conceived; to
woman he is engaged and married.
Woman becomes his friend; through
woman, the future generations
come.**

**When his woman dies, he seeks
another woman; to woman he is
bound.**

**So why call her bad? From her, kings
are born.**

**From woman, woman is born;
without woman, there would be no
one at all.**

**Guru Nanak, Raag Aasaa Mehal 1,
Page 473**

Guru Hargobind Sahib Ji declared,
"Woman is the conscience of man".

Guru Amar Das Ji also believed that women wearing veils ('purdah') was demeaning as it reflected a woman's inferior status. Guru Ji refused to meet the queen of Haripur or to allow any women wearing such veils into the congregation. The removal of the veil was seen as a courageous and liberating move during a particularly adverse time for women.

Guru Gobind Singh Ji made the Khalsa initiation ceremony open to men and women alike. He bestowed the name "Kaur" (meaning Princess) upon all Sikh Women to give them a unique identity and to defy traditions such as taking the husbands family name upon marriage. Kaur is a name which stays a part of a woman's identity throughout her life whether married or not.

If you look into the history of women in Sikhi, we should all be proud that our religion has such great inspiring female role models. It is important to appreciate and truly take into account the courage and commitment Sikh women such as Mata Gujari and Mai Bhago displayed in the volatile time for both Sikhs and women alike



Some examples of Women who have influenced Sikh History

Bibi Nanaki was the elder sister of the first Sikh Guru, Guru Nanak Dev Ji and was his first follower. She was the first to see him as a Guru and encouraged her younger brother to embark on his mission and spread the word of Sikhi. She is also referred to as the first 'Sikh'.

"Sikhi has nurtured and energised me with its divine wisdom and invited me to embrace Sikhi in everything I do. Sikhi gives women an equal status so I am not restricted to how much I can selflessly serve my Guru Ji alongside the Sadh Sangat." Raminder Kaur Bains

Mata Khivi was Guru Angad Dev Ji's wife. She set up the practice of Langar, a practice which is with us to this day. She epitomized selfless service ('Sewa') and continued serving the Sadh Sangat thirty years after the second Sikh Guru's passing.

Bibi Bhani was a central figure in Sikhi. She was the daughter of Guru Amar Das Ji, the third Sikh Guru and the wife of Guru Ram Das Ji, the fourth Sikh Guru and the mother of Guru Arjan Dev, the fifth Sikh Guru. She dedicated her life to service and was a devoted daughter, wife and mother. Guru Arjun Dev Ji mentions his holy mother in the Guru Granth Sahib Ji as she had bestowed a blessing on her son prior to the Guru leaving for Lahore for a marriage ceremony – **"Oh my son, this is your mother's blessing that you may never forget the Lord even for a moment. And your devotion to the Lord be perpetual."** (Guru Granth Sahib Ji, Page 496).

Mata Gujari was the wife of the ninth Guru Tegh Bahadur Ji and the mother of the tenth Guru Gobind Singh Ji. She was an inspirational woman who moulded the father of Khalsa Guru Gobind Singh Ji and raised him as a single mother when the ninth Guru was martyred. She urged the young Sahibzadas to remain steadfast in their faith and was with them up to their martyrdom.



Mai Bhago fought alongside Guru Gobind Singh Ji in many battles against the Mogul forces. She fought alongside the 40 liberated ones ("Chali Mukte") who were defeated by the Moguls.

She represented strength and later was also one of the Guru's bodyguards.

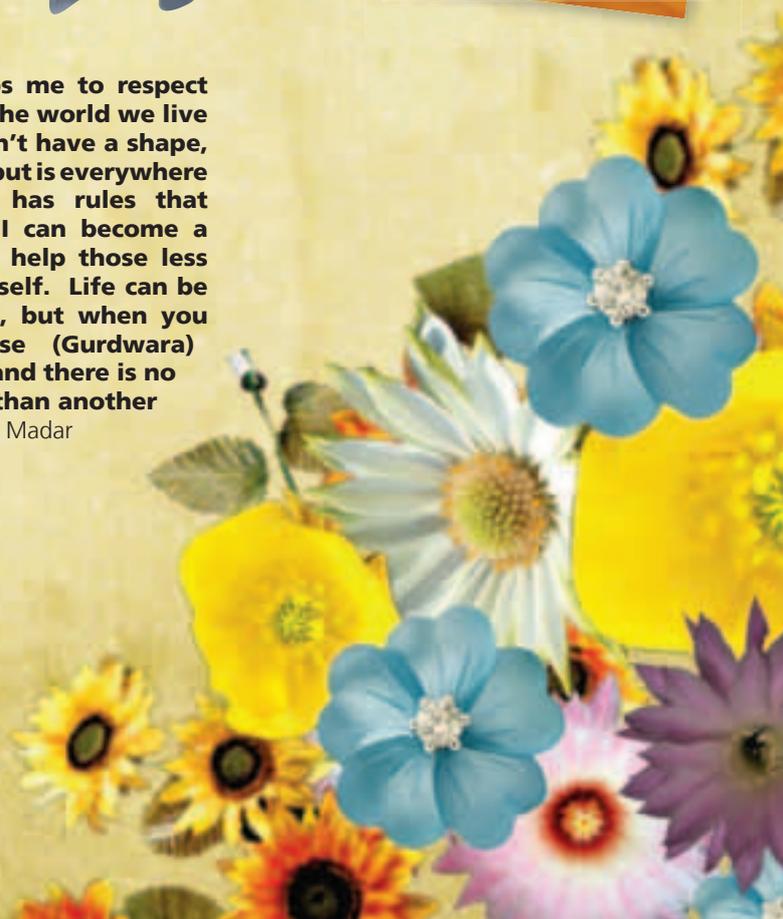


"Sikhi helps me to respect others and the world we live in. God doesn't have a shape, colour or size but is everywhere we go. Sikhi has rules that I can stick by so I can become a better person and help those less fortunate than myself. Life can be hard and stressful, but when you enter God's House (Gurdwara) everyone is equal and there is no one who is better than another person." - Imun Kaur Madar

"Sikhi provides me and my children with our identity and a proud belonging. It defines who I am and gives me great joy when I explain Sikhi to non believers as they cannot offer any counter arguments against Sikhi due to its divine wisdom and teachings. I am not amritdhari myself. I would like to explore this avenue in the future and when the time is right for me to commence the journey I will become a complete being." - Amarjit Kaur

The 5 K's: 3. Kesh

- Uncut Hair, symbolic of spiritual power and a Sikh's acceptance of God's will, whilst also teaching humility.
- Reflects the move away from concerns of the body and towards attaining spiritual maturity.



1500

1600

Guru Nanak Dev ji
g. 1469 – 1539



Guru Angad Dev ji
g. 1539 – 1552



Guru Amardas ji
g. 1552 – 1574



Guru Arjan Dev Ji
g. 1581 - 1606



Guru Ram Das
g. 1574 - 1581



Emperor Babar
r. 1526 – 1530

Founder of the Mughal Dynasty. The Mughals were a Moslem dynasty which originated in central Asia who invaded and conquered India in 1526.



Emperor Humayu
r. 1530 – (1540) 1556

Born in Kabul, Humayun was the eldest of Babur's sons, and had helped his father with the conquest of India. Reign interrupted by Suri Dynasty. Youth and inexperience at ascension led to his being regarded as a less effective ruler than usurper, Sher Shah Suri.



Emperor Akbar
r. 1556 – 1605

Born in exile and ascended the throne at the age of 13 after his father's short restoration. Akbar added the most territory to the Empire and is regarded as the most illustrious ruler of the Mughal Dynasty



Britain begins its slave trade in Africa. Slave Trade increases significantly with development of plantation colonies of the Americas, especially in Brazil. Other countries involved in the European slave trade included Spain, North America, Holland etc.

Britain starts African Slave Trade
1562

Potatoes Introduced to England
1590s



William Shakespeare
b. 1564 – d. 1616



King Henry VIII
r. 1509 – 1547

22nd Apr 1509, Henry Tudor was crowned King Henry VIII of England following the death of his father, Henry VII



Elizabeth I
r. 1558 – 1603

1559 - Jan 15, England's Queen Elizabeth I was crowned in Westminster



Gunpowder Plot
1605

Galileo Galilei
b. 1564 – d. 1642



Europeans Discover
1606

America discovered by Columbus
1492

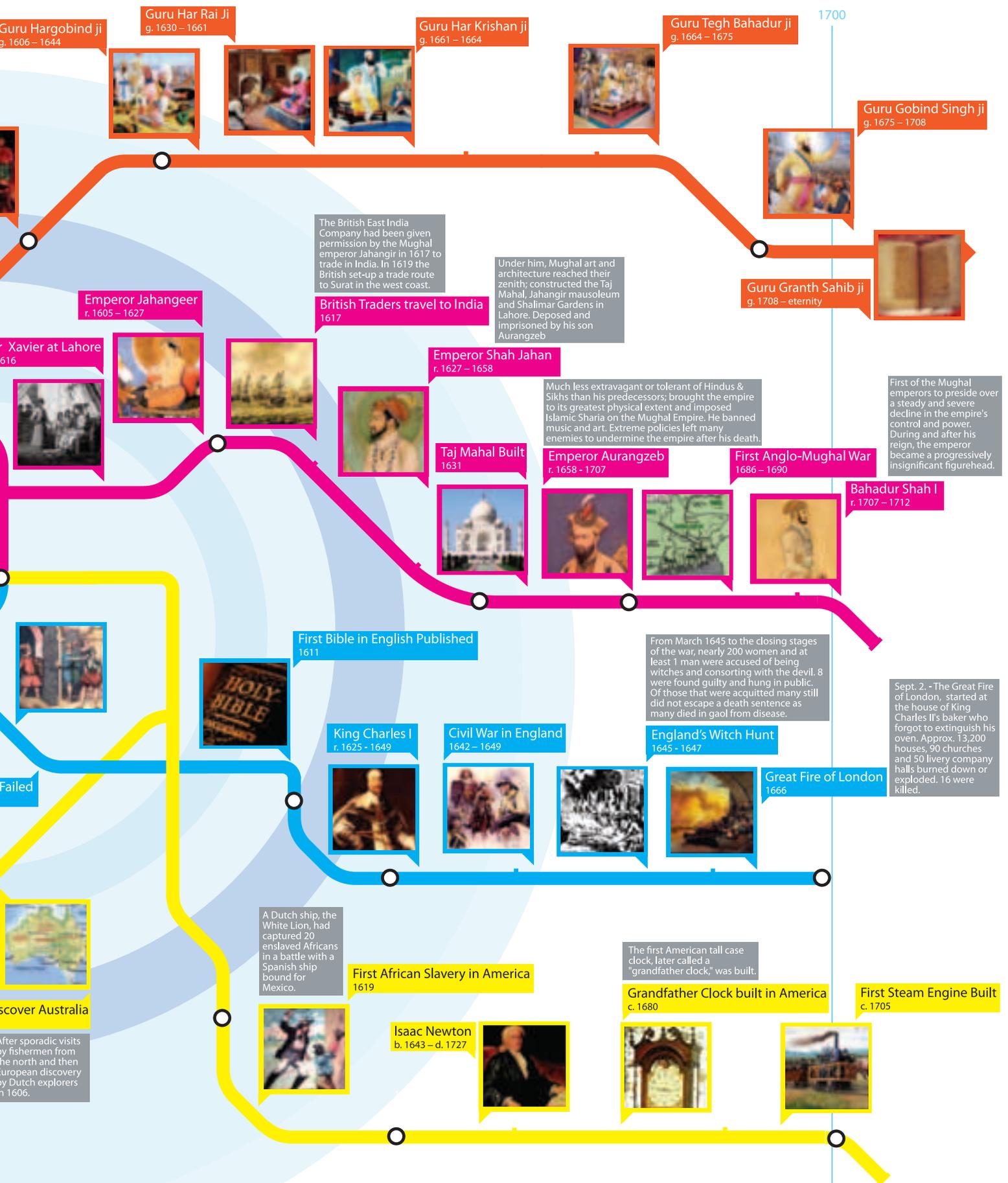
Christopher Columbus, was born in Italy in 1451. Columbus, an explorer, found the land that was later known as America



Leonardo Da Vinci – Mona Lisa
b. 1452 – d. 1519



Guru Ji's Timeline 1469 – 1708



Guru Hargobind ji
g. 1606 – 1644

Guru Har Rai Ji
g. 1630 – 1661

Guru Har Krishan ji
g. 1661 – 1664

Guru Tegh Bahadur ji
g. 1664 – 1675

1700

Guru Gobind Singh ji
g. 1675 – 1708

Emperor Jahangeer
r. 1605 – 1627

The British East India Company had been given permission by the Mughal emperor Jahangir in 1617 to trade in India. In 1619 the British set-up a trade route to Surat in the west coast.

Under him, Mughal art and architecture reached their zenith; constructed the Taj Mahal, Jahangir mausoleum and Shalimar Gardens in Lahore. Deposed and imprisoned by his son Aurangzeb

Guru Granth Sahib ji
g. 1708 – eternity

Xavier at Lahore
1616

British Traders travel to India
1617

Emperor Shah Jahan
r. 1627 – 1658

Much less extravagant or tolerant of Hindus & Sikhs than his predecessors; brought the empire to its greatest physical extent and imposed Islamic Sharia on the Mughal Empire. He banned music and art. Extreme policies left many enemies to undermine the empire after his death.

First of the Mughal emperors to preside over a steady and severe decline in the empire's control and power. During and after his reign, the emperor became a progressively insignificant figurehead.

Taj Mahal Built
1631

Emperor Aurangzeb
r. 1658 – 1707

First Anglo-Mughal War
1686 – 1690

Bahadur Shah I
r. 1707 – 1712

First Bible in English Published
1611

From March 1645 to the closing stages of the war, nearly 200 women and at least 1 man were accused of being witches and consorting with the devil. 8 were found guilty and hung in public. Of those that were acquitted many still did not escape a death sentence as many died in gaol from disease.

King Charles I
r. 1625 - 1649

Civil War in England
1642 – 1649

England's Witch Hunt
1645 - 1647

Sept. 2. -The Great Fire of London, started at the house of King Charles II's baker who forgot to extinguish his oven. Approx. 13,200 houses, 90 churches and 50 livery company halls burned down or exploded. 16 were killed.

Great Fire of London
1666

Failed

A Dutch ship, the White Lion, had captured 20 enslaved Africans in a battle with a Spanish ship bound for Mexico.

First African Slavery in America
1619

The first American tall case clock, later called a "grandfather clock," was built.

Grandfather Clock built in America
c. 1680

First Steam Engine Built
c. 1705

Discover Australia

Isaac Newton
b. 1643 – d. 1727

After sporadic visits by fishermen from the north and then European discovery by Dutch explorers in 1606.

Key to lines

- Gurus
- India
- Europe
- World

Towards the end of the 15th Century, most of India was ruled by the Moguls and people laboured under this foreign oppression. Guru Nanak Dev Ji offered a new hope, speaking out against the inequalities across race, class, gender, and faith. Of that time, Guru Ji says:

"The times are like drawn knives, Kings are like butchers, righteousness has fled on wings, the dark night of falsehood prevails"

The values and self belief that he instilled in the Sikhs can be seen throughout history from the martyrs of Chamkaur (1704), the creation of the Sikh Kingdoms, the battle of Saragarhi (in 1897), the killing fields of the Western & Eastern Fronts in WW1 (1914-1918) and the jungles of Burma WW2 (1939-46), through the struggle for Indian Independence in the 20th Century and finally in meeting today's global challenges

For King, Queen, Faith and Country

During the two Anglo Sikh Wars (1845-1849), the British had been sufficiently impressed by the fighting qualities of the Sikhs to raise battalions of Sikh forces. They ensured that all Sikh men recruited would be obliged to wear their hair and beards unshorn. An 1851 despatch, ordered that "...all Sikhs entering the British Army should receive the Pahul [baptism] and observe strictly the code of Sikh conduct."

Warrior Saints - Defenders

Veterans of WW2 & Iraq



A new voice of hope rang out declaring: - "If you wish to play the game of love, follow me with your head on the palm of your hand"

The voice was that of Guru Nanak Dev Ji, and the message it heralded would reverberate down the ages.

This message of Guru Nanak Dev Ji galvanised a community to not only stand up for itself but also for the rights of others. The message was consolidated by Guru Nanak Ji's successors over next 200 years before the 10th Guru, Guru Gobind Singh Ji, further galvanised the people with the creation of the Khalsa. His message was clear.

"To uphold right in every place and destroy sin & evil; that right may triumph, that good may live and tyranny be uprooted from the land"

The Guru's purpose in creating the Khalsa, the spirit of the 'Warrior Saint' was to uphold the values enshrined in the Guru Granth Sahib Ji namely of equality for all, selfless service to mankind, religious freedom, earning an honest living and the defence of the poor and needy. These are values which are just as valid in today's global village as they were in the Guru's times. The global challenges of hunger, poverty and climate change require different means & weapons, namely the ballot box, education, charitable giving & voluntary work.

The challenge, however, remains for mankind to make the most of the collective wisdom of humanity.

The Khalsa Army that had previously been the most formidable foe of the British now became the most loyal.

Dramatic confirmation of this was received when the Sikhs refused to join the Indian Mutiny in 1857. For four extremely tense months the British raised 18 new regiments in the Punjab, in actual fact 80% of all British forces who put down the mutiny were Indian and in the main from Punjab. The Punjab became, and remained the sword arm and breadbasket of British India.

When the Great War in Europe began to unfold, the drive began to enlist Indian troops to bolster the war effort. With the assistance of influential Sikh leaders, Sikhs joined the British Army en-masse. In the depressing trenches of the German and Turkish fronts thousands of young Sikh volunteers fought and lay down their lives, defending a land unknown to them, against an enemy that was no threat to them for an ally that occupied their own country. At the time the world was to behold the largest volunteer army ever assembled, The Indian Army from 174,000 at the start of the war swelled to 1.5 million men at the end of the war, Sikhs made up nearly 20% of the British Indian Army despite being only 2% of the population.

Commentators noted that the contribution of the Sikh community was ten times that of any other community of India.

"The importance of the Indian contribution on the Western Front so often overlooked should not be underestimated."

His vision was to: - **"teach the sparrow to hunt the hawk and one man to have the courage to fight a legion"**

"There was time when the only regular soldiers available to prevent a British Military catastrophe were those of the Indian Army" – Gordon Corrigan (Sepoys in the Trenches – The Indian Corps on the Western Front 1914-15)

Field Marshall Foch of the French Army speaking at the unveiling at the Menin Gates memorial at Ypres:

"Return to your home in the distant sun bathed East and proclaim how your countrymen drenched with their blood on the cold northern

example. They showed us the way and made the first steps towards the final victory."

Sadly today the Indian memorial at Neuve Chapelle in France is often overlooked by many who visit the area.

As Sikh men, who had fought with their British comrades to free occupied lands in Western Europe, returned to their homes, they too joined the call for their own freedom. General Dyer finally and irrecoverably severed the relationship in 1919 after the notorious Jallianwala



Sikh Soldiers Arrive in France Oct 1914

ers of Liberty & Freedom

land of France and Flanders, how they delivered it by their ardent spirit from the grip of a determined enemy; tell all India that we shall watch their graves with the devotion due to all our dead. We will cherish above all the memory of their

Bagh massacre on thousands of unarmed protestors in Amritsar.

As the second global conflict began, Sikhs again stepped forward. When India joined the war, it was struggling for its own independence. There were violent demonstrations. But, nevertheless, young Sikh men again helped to swell the Indian Army from 189,000 at the start of the war to over 2.5 million men at the end of the war.

They made up a disproportionate quantity of the forces that India gave to the war effort. Sikh soldiers were deployed to most of the active fronts during the Second World War, but it was in Burma where the Sikh soldiers famously made their mark. In the sweltering swamps of the Burmese Jungles they played a vital role in arresting the Japanese and forcing them to retreat, decorated with four Victoria Crosses in the process.

"Finally, we that live on can never forget those comrades who in giving their lives gave so much that are good to the story of the Sikh Regiment. No living glory can transcend that of their supreme sacrifice, may they rest in peace".

"In the last two world wars 83,005 turban wearing Sikh soldiers were killed and 109,045 were wounded. They all died or were wounded for the freedom of Britain and the world and during shell fire, with no other protection but the turban, the symbol of their faith."

- General Sir Frank Messervy KCSI, KBE, CB, DSO

"British people are highly indebted and obliged to Sikhs for a long time. I know that within this century we needed their help twice and they did help us very well. As result of their timely help, we are today able to live with honour, dignity, and independence. In the war they fought and died for us wearing their turbans" – Sir Winston Churchill



Image copyright Twin Studio Sikh Print Archive

Exhibition - Jawans to Generals by kind permission of the Anglo Sikh Heritage Trail (ASHT), on view on Lower Ground floor Gurdwara Sahib, from 25th October 2009 to 31st January 2010.

Against All Odds

Sava Lakh Sey Ekh Laraun

The Battle of Saragarhi took place on 12 September 1897 in the Tirah region of North-West Frontier Province modern day Pakistan.

It is the incredible story of 21 Sikh men of the 36th Sikh Regiment who gave up their lives in devotion to their duty against overwhelming odds -- an enemy in excess of 10,000 Afghan tribesmen.

This battle, like many others fought by the Sikhs, highlights the heroic action taken by a small detachment of Sikh soldiers against incredible odds. In keeping with the

"You are never disappointed when you are with the Sikhs. Those 21 soldiers all fought to the death. That bravery should be within all of us. Those soldiers were lauded in Britain and their pride went throughout the Indian Army. Inside every Sikh should be this pride and courage. The important thing is that you must not get too big-headed it is important to be humble in victory and to pay respect to the other side."

Field Marshal William Joseph Slim, 1st Viscount Slim.

tradition of the Sikh Army, they fought to the death rather than surrender.

British accounts say some 600 bodies are said to have been seen around the ruined post when the relief party finally arrived. When the gallantry of Saragarhi was recounted to the Houses of Parliament, the recitation drew cheers and a standing ovation from all the Members of Parliament. A standing ovation by both houses was last witnessed in 1805 after Nelson's victory at the Battle of Trafalgar. (Source: THE NISHAAN JOURNAL)

"The British, as well as the Indians, are proud of the 36th Sikh Regiment. It is no exaggeration to record that the armies which possess the valiant Sikhs cannot face defeat in war" – Parliament of the United Kingdom.

The battle of Saragarhi has frequently been compared to the Battle of Thermopylae (made popular by the film '300'), where a small Greek force faced a large Persian army of Xerxes in 480 BC. The significance of the both battles is the overwhelming odds the defending force faced; at Saragarhi the ratio was 1:476 (21 vs. 10,000).

The collective courage of all 21 Sikh soldiers moved Queen Victoria so much, that Her Majesty decreed that due to conspicuous gallantry and intrepidity beyond and above the call of duty displayed by the 21 soldiers, all of them shall be awarded the Indian Order Merit (IOM) posthumously. The IOM at the time was the highest award for bravery available to Indian troops and it was equivalent to the Victoria Cross.



The Remains of the Saragarhi post

Never before or since has a body of troops - that is all of them, been decorated with highest gallantry award available in a single action. It is indeed singularly a unique action in the annals of world military history.

The 5 K's: 4. Kachera

- Specially tailored pair of shorts and part of the Khalsa uniform

-Symbolic of modesty and high moral character

Details of the Battle of Saraghari are considered accurate, due to Gurmukh Singh signaling events to Colonel Houghton of the British army at Fort Lockhart as they occurred.

Around 9.00am, around 10,000 Afghans reach the signaling post at Saragarhi.

Sardar Gurmukh Singh signals to Col. Houghton, situated in Fort Lockhart, that they are under attack.

Colonel Houghton states he cannot send immediate help to Saragarhi.

The Afghans ask the Sikhs to surrender, but the soldiers decide to fight to the last to prevent the enemy reaching the forts.

Bhagwan Singh becomes the first Sikh casualty and Lal Singh is seriously wounded.

Soldiers Lal Singh and Jiwa Singh carry the dead body of Bhagwan Singh back to the inner layer of the post.

The enemy breach the outer wall.

The leaders of the Afghan forces again make promises to the soldiers to entice them to surrender.

Two determined attempts are made to rush the open gate, but are unsuccessful.

The Afghans finally break into the complex and some of the fiercest hand-to-hand fighting occurs.

In an act of outstanding bravery, Ishar Singh orders his men to fall back into the inner layer, whilst he remains to fight. The inner layer is breached and all but one of the defending soldiers are killed, along with many of the Pashtuns.

Gurmukh Singh sends his last signal to Col. Houghton saying all the men are dead and asks for permission to stop signaling as he would like to continue the fight.

Col. Houghton gives his permission and sends his thanks to Gurmukh Singh.

Gurmukh Singh, who communicated the battle with Col. Houghton, was the last Sikh defender. He killed 20 Afghans as they tried to rush into the signaling room of the fort. The Pashtuns had to set fire to the post to kill him. As he was dying he yelled repeatedly the regimental battle-cry "Bole So Nihal, Sat Sri Akal (He who cries God is Truth, is ever victorious).

SINGH TWINS SIKHS IN PRINT

"Issues of heritage and identity have always been central to our work as British born Asians. Although influenced by the Indian miniature painting tradition we have found inspiration in both the artistic traditions and philosophy of our Sikh heritage and have tried to bring that to a global audience – creating positive images of what it is to be a Sikh in the modern world without losing sight of the core values handed down by Sikh teachings.

Within that context many of our works in style and content promote cultural equality and harmony, the importance of social/political conscience and the centrality of family and community to the Sikh way of life. In particular we have found strength in the unique status bestowed on Sikh women by our faith. To counter the prejudice we have experienced and speak out in confident, through our work, against things we feel are wrong." – **The Singh Twins**

A unique exhibition of Historic imagery celebrating shared British Sikh Heritage.

This exhibition of historical imagery offers a fascinating view of how the Sikh community, has been depicted in print from the mid 19th to the mid 20th century. It comprises a unique collection of material sourced from the Twin Studio Sikh Print Archive, which covers a range of printed formats from newspapers, book engravings and magazine illustrations to postcards, photographs, posters and memorabilia.

As well as giving an overview of the history and use of printed imagery pertaining to the Sikhs, the exhibition presents a general insight into the Sikh faith (the world fifth largest religion) – its basic beliefs, achievements and contribution to global history. As such the exhibition also looks back on and mark 500 years of Sikhism. Accompanying the exhibition is an audio visual presentation profiling further images from the collection (including more modern photographic imagery) and captions which compliment the main exhibition themes relating to Sikh history, arts and belief.

In particular 'Sikhs in Print' highlights aspects of shared history between Punjab/the Sikhs and western powers, especially the Anglo Sikh relationship during the British Raj and two World Wars and through the figure of the Sikh Maharaja Duleep Singh whom the British Government sent to Britain as a child and who became a favourite of Queen Victoria's household.

Sikhs in Print - Exhibition by kind permission of Singh Twins, on view Lower Ground floor Gurdwara Sahib, from 25th October 2009 to 31st January 2010.



From the 1930's onwards, people from the Indian Sub Continent began arriving in the UK seeking work. These earlier migrants not only needed courage, but also the ability to survive in a foreign and unknown environment. They sometimes faced hostility and discrimination and many were unable to speak the language yet their pioneering spirit left them undaunted. Apart from its natural beauty, and peaceful surroundings, Leamington and Warwick, offered good employment opportunities in Flavels, Pottertons, Ford Foundry, AP, Midland Red buses and other smaller factories.

Although some of the earlier Sikh migrants were well educated, the employment opportunities found were not compatible with their education. With the rare exception, almost all had to contend with manual hard labour of various descriptions, often working long hours to make ends meet, whilst still financially supporting their families back in India.

In 1955, the Indian Workers Association was

The Sikh's characteristic belief in hard work soon prompted them to explore other business opportunities too. Their extrovert and enterprising spirit along with equal opportunities legislation in the early 60s went a long way in generating tolerance and understanding.

formed by Sikhs and Hindus in Leamington and Warwick. A separate organisation was also formed called the Indian National Association which concentrated on local issues. These associations along with other organisations played a vital role in protecting workers rights, legislating for change, preserving cultural identity and addressing other grievances present at the time. Serving the community at a time when it was needed most.



The Sikh's characteristic belief in hard work soon prompted them to explore other business opportunities too. Their extrovert and enterprising spirit along with equal opportunities legislation in the early 60s went a long way in generating tolerance and understanding. In 1960, a few families started meeting every Wednesday at Coten End, Warwick. This was the first house of

Sadly on 30th April 1974, this building was completely destroyed by fire. The Sikh community were dealt a shattering blow, for a time they were down but certainly not out.

For short period of time prayers were temporarily held in Bath Place School, while plans were being made to purchase a large house in St Mary's Road to be converted into a Gurdwara, and at the same time rebuilding plans on New Street Gurdwara started. The New Street Gurdwara was completed in 1980. Later two houses and derelict land around Gurdwara were also purchased. In 1981, Urquhart hall in Mill Street was purchased to cater for social and cultural activities.

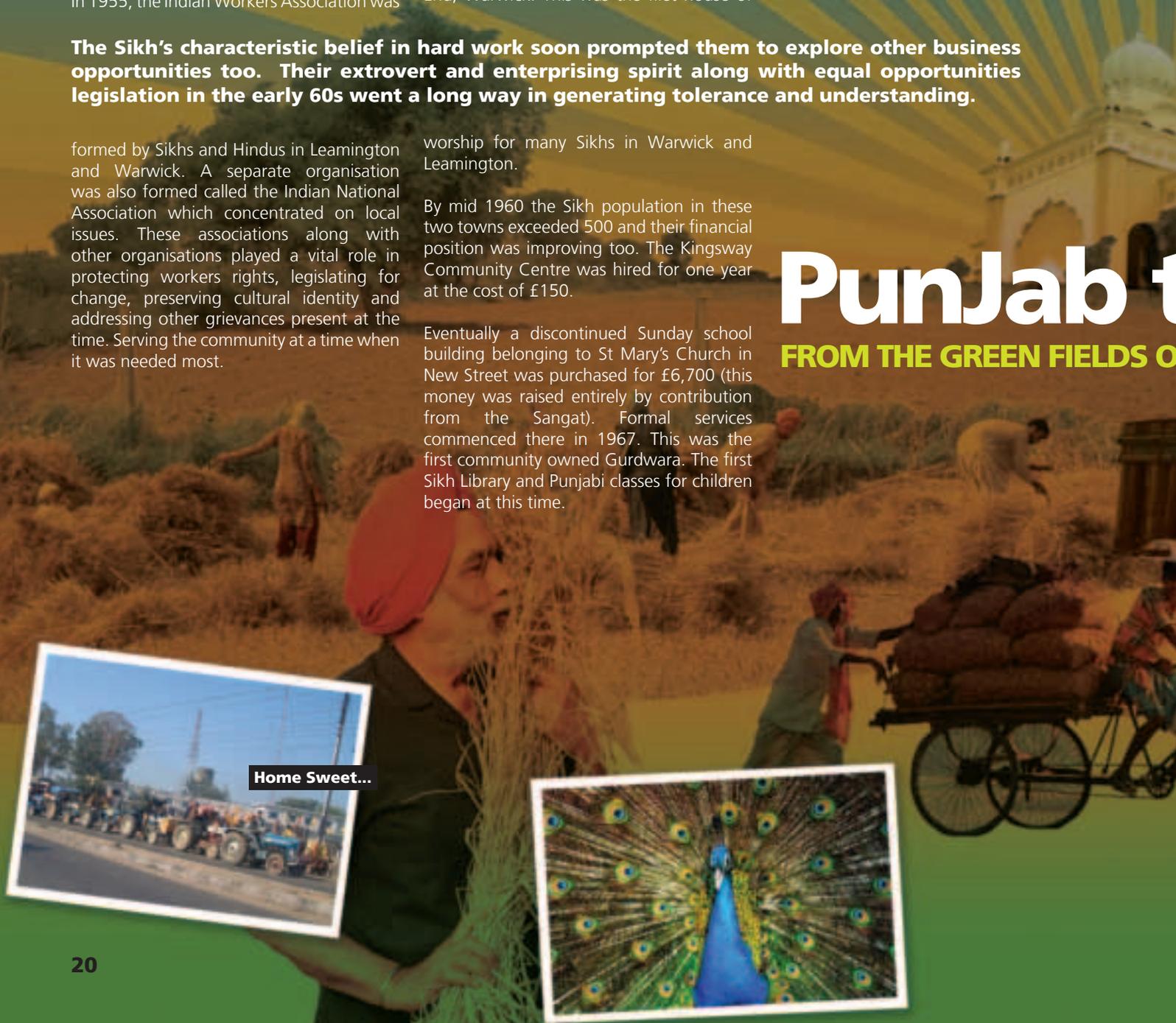
worship for many Sikhs in Warwick and Leamington.

By mid 1960 the Sikh population in these two towns exceeded 500 and their financial position was improving too. The Kingsway Community Centre was hired for one year at the cost of £150.

Eventually a discontinued Sunday school building belonging to St Mary's Church in New Street was purchased for £6,700 (this money was raised entirely by contribution from the Sangat). Formal services commenced there in 1967. This was the first community owned Gurdwara. The first Sikh Library and Punjabi classes for children began at this time.

PunJab t

FROM THE GREEN FIELDS O



Home Sweet...



For 2nd generation Sikhs, the 70's and 80's would see a significant shift in career aspirations increasingly the professions would replace the factory floor. With a greater emphasis placed upon education other occupations would open up. Today Sikhs hold prominent positions in all walks of life. They are a well established community that contributes to society at large socially, economically and politically.

The 1980's also saw Leamington's first ever Sikh mayor and above all showed the successful integration of the Sikhs into the wider community. Mean while by the mid 1990's it was becoming increasingly apparent that the facilities at both at the New Street Gurdwara and Community centre had become inadequate to meet the increasing needs of Sikh community. An alternate site was sought which eventually led to the current 3 acres site being purchased, a vacant factory in Queensway Trading Estate. This was refurbished for temporary accommodation of a Gurdwara and a wedding hall. It must be mentioned that all this refurbishment work was carried out by volunteers. Their selflessness, hard work, zeal for service to the community is an example to us all.



'Terrible fire' guts Sikh temple



...believe that an essential link over the course of a life...
...the Sikh Temple, Leamington.



to Pump Rooms

OF PUNJAB TO THE LEAFY LANES OF WARWICKSHIRE

Gurdwara activities moved from New Street to the Queensway site in April 2004. Further discussions and negotiations took place to accommodate all the facilities and services which were provided in Mill Street Community Centre. Both Mill Street Community Centre and New Street Gurdwara were sold to provide initial funding for the new Gurdwara. Plans for a permanent development on this site started in earnest and work for new Gurdwara started in 2008. We now see the fruits of those labours.

But Sikhs do not rest. Visionary plans are already afoot for formal gardens and a building where we can not only preserve Sikh Heritage but also educate ourselves and others about the richness of Sikh culture, religion and way of life.



...Home

Integrated

FRATERNITY

COMMUNITY
Dharam di Kirat Karni - work and earn by the sweat of the brow. Practice truthfulness and honesty in all dealings. Both of the above terms mean to carry out good deeds and earn honest, pure and honest livelihood by exercising ones God given skills, abilities, talents and hard labour for the benefit and improvement of the individual, their family and society.

HUMBLE

School Governors
Nurses

The Creed of the Khalsa

EVERY WALK OF LIFE
Administrators
Journalists
Care Workers



"He who labors hard, earns honestly and gives something to charity with his hands, he, O Nanak, has found out the path of Truth."

Humility

INCLUSIVITY

Civil Servants

Mayors

Teachers

Plumbers

Equality

TOLERANT

Architects
Estate Agents

CHARITABLE

Fire Fighters
Opticians

HONEST

Postal Workers

Doctors

Shop Keepers

ETHICAL

Police Officers
Armed Forces

RESPECTABLE

Musicians
Councillors

Compassion

IT Professionals
Factory Workers

DHARAM DI KIRAT KARNI - TO WORK AND EARN BY THE SWEAT OF THE BROW. TO LIVE A FAMILY WAY OF LIFE. PRACTICE TRUTHFULNESS AND HONESTY IN ALL DEALINGS. BOTH OF THE ABOVE TERMS MEAN TO CARRY OUT GOOD DEEDS AND EARN HONEST, PURE AND HONEST LIVELIHOOD BY EXERCISING ONES GOD GIVEN SKILLS, ABILITIES, TALENTS AND HARD LABOUR FOR THE BENEFIT AND IMPROVEMENT OF THE INDIVIDUAL, THEIR FAMILY AND SOCIETY.

SEVA is the essence of Sikhi, and it refers to 'selfless service', that is service performed without any thought of reward or personal benefit. In our acts of service at the Gurdwara, or our involvement in charities, helping the homeless and infirm, coaching youth in sports etc we are all performing Seva.

Selfless Service

Sikhs Duty to Serve

The Sikhs arriving in Leamington and Warwick in the 1950s brought with them not only their endeavour for hard work but just as importantly they brought with them the Sikh faith with its core principal of 'Duty to serve' not only the Sikh community but non-Sikh as well.

"In the midst of this world, do seva, and you shall be given a place of honour in the Court of the Lord." – Guru Nanak (SGGS p26)

Food for the Homeless

Duty to serve is undertaken in different ways, A little over 2 years ago, some members of the Sikh community offered to cover for the Christian Missionary Soup volunteers whilst they enjoyed a much deserved break. The volunteers decided to make this Sewa a regular contribution, by providing free hot meals every Sunday. Recently the Gurdwara Sahib became aware of this voluntary selfless-service and decided to provide these meals as langar to both Bath Place Community Venture and to some local homeless shelters.

Interfaith

Sikhi is founded on the principles of mutual inter-community respect, dialogue and harmony. A Sikh by definition must accept their responsibility to protect, guard and allow the free-practice of the customs, beliefs and rituals of all religions.

The Gurdwara Sahib Leamington & Warwick has been an active interfaith member of the Warwick District Faiths Forum (WDFF) since 2007.

With the opening of the new Gurdwara Sahib Leamington & Warwick, interfaith dialogue will play an even more important part in community relations and faith understanding across Warwick District. The new Gurdwara Sahib will host interfaith meetings,

conferences and general open days for members of the public to explain the founding principles of Sikhi and its role in these trying and turbulent times.

The following are remarks made by distinguished personalities about the Sri Guru Granth Sahib Ji and its interfaith message:

Pearl S. Buck: They (the Sikh Scriptures) speak to persons of any religion or of none. They speak for the human heart and the searching mind.

J.C.Archer: The religion of Guru Granth Sahib Ji is a universal and practical religion... The world needs today its message of peace and love.

The Sikh Heritage Association of Warwick and Leamington (SHAWL)

SHAWL was formed in May 2008, with the aims to promote Sikh Heritage, history, language and culture. Lectures and exhibitions focused upon the unique Anglo Sikh military relationship from the Anglo Sikh Wars of 1846 & 1849 through to the 20th Century conflicts of WW1 & WW2. The Arts have been encouraged by the hugely successful exhibition "Art in Motion" by the internationally acclaimed Singh Twins. Further events are planned as part of SHAWL's "160 years - Shoulder to Shoulder" project.

Buwan Kothi International Trust (BKIT)

BKIT is an Independent charity, formed in 2006 and raises funds for projects in Haryana, Northern India aimed at rural regeneration and building closer ties with rural communities in the state. BKIT is entirely run by volunteers from a diverse range of backgrounds.

The major objective of the charity was always to raise funds to build a primary school in Buwan Kothi. The death of one of the trustees, a young local Sikh, gave this project even greater impetus. In the following two years a primary school has been built which currently has 250 pupils. Links have been established with schools in the UK and there is also Community Resource Centre currently under construction, which will be used to run courses and workshops with themes ranging from looking after the environment to healthy eating, photography, and the arts.

British Asian Business & Professional Association (BABPA)

BABPA aims to focus on the positive contributions made by British Asians to the health and wealth of our local community, and to strive for a society that is tolerant and understanding of our multicultural and cross cultural heritage.

Through its work it has raised tens of thousands of pounds for a host of charities.



Sport plays an important part within Sikh tradition. Our Gurus emphasized the concept of 'Fit Body & Fit Mind' through physical exercise and meditation. Within the martial tradition agility, strength and mental toughness were a prerequisite. The Gurus wanted the Sikhs to be good sportsman as well as good soldiers too.

The Sikhs love of sport is demonstrated in them excelling in a variety of sports, far beyond their numbers and proportion within the population they live in.

Sikhs provided the backbone of the legendary Indian Hockey Teams, winning 8 Olympic Gold Medals between 1928 and 1980. Who can ever forget Milkha Singh nicknamed 'the flying Sikh' from the 400m Olympic finals in Rome. Among today's heroes within cricket we have Yuvraj & Harbhajan Singh for India, Monty Panesar and Ravi Bopara for England. In 2008 Abhinav Bindra became India's first ever individual Olympic Gold Medalist. In life the phrase 'you are never too old' is epitomised by Fauja Singh who at the age of 90, set a World Record Marathon time for his age band.

In Leamington and Warwick district, the Sikh community has produced a few World Champions of their own, including Harjit Singh in 1982, twice World Tae Kwon-Do Champion and Baljit Singh Cheema, World Power Lifting Champion in 2008. Khalsa Hockey Club has produced a string of international players for England, and Wales, notably Soma Singh captain of England in 1995.

Khalsa Sports

Founded in the 1970's to unify and bring together the various Khalsa Sports Clubs such as Hockey, Football and Kabaddi in Leamington and Warwick. Over the years, with the blessings and support from Gurdwara Sahib and the GPC, the affiliated clubs have gone from strength to strength. Khalsa Sports aims are as follows:

- Adults and children to play sport, and increasing the numbers participating in sport.
- Aid active recreation and increase the fitness, health and welfare of its participants.
- Social integration for all within the community.
- Disciplined approach to life through sport.
- Encourage members to acquire relevant coaching qualifications and assist in youth development.
- Sport and integration regardless of race, creed, gender or background



Khalsa Hockey Club

The club was founded in the late 1960's when two local Asian Clubs were amalgamated.

Presently the club runs 3 League Teams, veterans (over-40), the 'Vintage', over-50s and junior teams at under-11, 12 & 14.

- Veterans, over 40, England Champions in 1977 and runners-up in 2001 and 2005
- Vintage, over 50, England National Finalist in 1999
- Many past ex-Indian Olympic players have played for the Club
- Representation in under 15, 18 and 21 at both County and National level
- Coventry, Solihull and Warwickshire – Team of the year 2009

Future plans include

- Khalsa Hockey Club Youth Academy
- Links with one or two local Schools to form Coaching partnerships
- Ladies side to represent Leamington & Warwick

Training is provided by qualified coaches on Tuesdays from 7pm-9pm at St. Nicholas Park, Warwick.

Contacts:

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The 5 K's: 5. Kara

- A circular iron or steel bracelet symbolic of unity between Sikhs and the Guru.
- This reflects the Sikh view of God who is eternal and infinite.
- A constant symbol of restraint



Khalsa Junior Football Club

The club was founded in 1992 and provides coaching sessions for all age bands from 5 to 17.

The Club is now the largest multi-cultural football club in Warwickshire with 49% of the players coming from non Asian backgrounds.

The strength of Khalsa FC are demonstrated by coaches who have given over the last 10 years, many hours of their time every week to allow children the opportunity to play and have fun, the highly committed and professional attitude of the volunteer coaches is complimented by ex international professionals:

- Dave Phillips – Coventry and Wales
- Mark Walters – Liverpool and England

Players from the Club have progressed to a number of local professional clubs: Coventry City, Walsall, Birmingham, and Leicester.

Future plans

The Club has progressed and are looking to purchase a 20-25 acre plot of land to develop into sports field; contact the club if you can assist; discussions with the Football Association have been very promising regarding funding for the project.

Contacts:
 Satnam Bains- Satnam@bains.co.uk - 07958 430464, or
 Bal Dhesi - Khalsa@live.co.uk - 07590 070064



Khalsa Football Club – Seniors

In 1965 a group of teenagers from India gathered together to play football in the Leamington Spa Junior League. The club has helped hundreds of people from all ages and from all cultures play together, learn from each other and help each other stay strong and united.

Key to this success has been the strong links with other sporting organisations and the unflinching support of the Gurdwara Sahib. In the 1970's the club moved to the Leamington District Sunday Morning men's league and made steady progress up the divisions. Since the 1980's the first team has been firmly established in the Premier Division and the reserves in the First Division of the Leamington District Sunday Football league.

Contacts:
 Biker Singh: 01926 883397/ 07800872198
 - gurpreetdosanjh@hotmail.com
 or
 Lugsí Singh: 01926882463



Khalsa Cricket

Leamington Khalsa Cricket Club was formed in 1995 again with the aim of providing an avenue where adults and children of mixed abilities can play for fun...The club gained honours in successive years winning the Premier League and the Cup, before acquiring grounds at Lighthorne village. This enabled the club to enter the South Northants league where it was promoted every year before reaching the Premier Division. Its ambitions have not stopped there, the senior team has now moved to the larger Warwickshire League, and in 2008 Junior Teams under 10, 11 & 13 were entered into the league.

It's a progressive club with strong links with Warwickshire County Cricket Club, with strong basis at both senior and junior levels.

Contacts -
 Yudhvír Sahota (07773844668) or
 Kulvinder Dulay (07976182259)



Sikhs In Sports



Acknowledgments from Partners

“The professional team employed on this project are delighted to have had the privilege of being involved in such a prestigious landmark building. Our roles have at times been very challenging, nevertheless it has been a thoroughly rewarding experience. The Fruition of this unique project is a testament to the dedication and commitment of the Sikh community, we wish them every future success in their new building”



Architects and Interior Designers: **MPC Partnership LLP**
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Concept Design: **G S Design and Ravindra Singh Bajaj**
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Tel: 01926 42 1326 sales@acloyd.com



Audio Visual: **Audio Installation Services**
248 Bromham Road, Bedford
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16-18 Market Place, Warwick, CV34 4SL
Tel: 01926 403978 warwick@gca-consulting.com



Yorkshire Bank
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Building Service Consultants: **Greenway & Partners Ltd**
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Specialist Joinery: **Image 22**
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Quantity Surveyors & CDM Co-ordinator: **Starkey Button & Co**
The Mews, Trinity House, 52 Trinity Street, Leamington Spa CV32 5YN
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Kitchen Installation: **Oasis Group**
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Acknowledgement from Sikh Community

The Building Sub Group on behalf of the GPC and Sikh congregation would like to sincerely thank all the project partners who worked so diligently and professionally on this landmark construction project. Their commitment and professionalism in delivering the new Gurdwara Sahib on time and within budget has been exemplary. We are very proud of this special relationship which has been built on trust and mutual respect.

Building Project Enquiries:

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MOOL MANTAR

IK OANKAAR
THERE IS ONLY ONE GOD.

SAT NAAM
TRUTH IS HIS NAME

KARTAA PURAKH
HE IS THE CREATOR

NIRBHAO
HE IS WITHOUT FEAR

NIRVAIR
HE IS WITHOUT HATE

AKAAL MOORAT
HE IS TIMELESS AND WITHOUT FORM

AJOONEE SAIBHANG
HE IS BEYOND BIRTH AND DEATH – SELF CREATED

GUR PARSAAD
HE CAN BE KNOWN BY THE GURU'S GRACE

JAP
MEDITATE ON HIS NAME

AAD SACH.
HE WAS TRUE BEFORE CREATION

JUGAAD SACH
HE WAS TRUE WHEN AGES BEGAN.

HAI BHEE SACH
HE IS TRUE NOW

NAANAK HOSEE BHEE SACH.
NANAK, KNOW THAT HE WILL BE TRUE FOREVER.

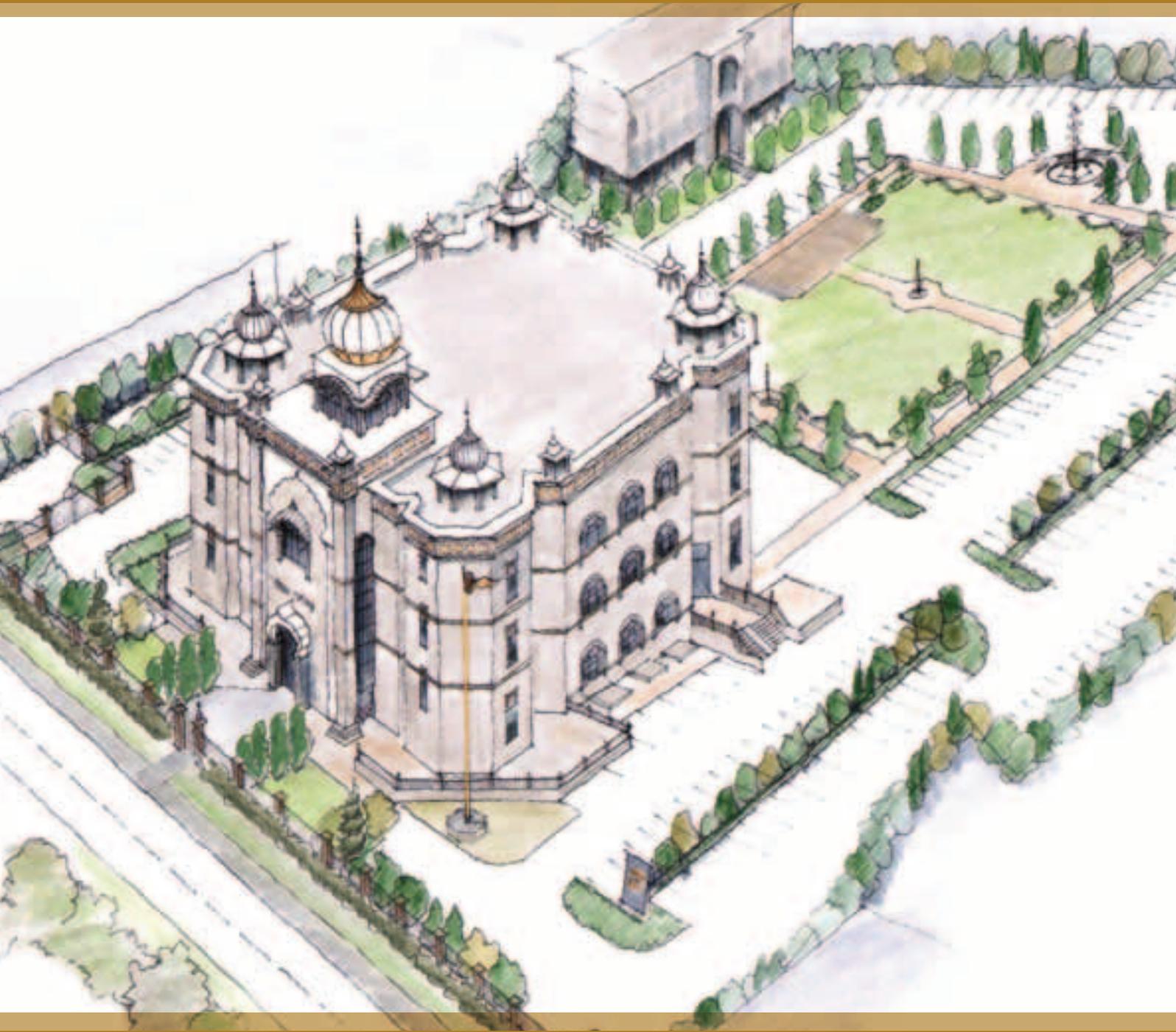
The **Mool Mantar** is the most important composition contained within the Guru Granth Sahib Ji; it is the basis of Sikhism. Together the words Mool Mantar mean the Main chant or root verse.

Its importance is emphasised by the fact that it is the first composition to appear in the Guru Granth Sahib Ji and that it appears before the commencement of most of the Raags within the Sikh holy scripture.

This is the verse that all beginners to Sikhism should learn and repeat. After learning this short verse and its full meaning, it is common for beginners to awake early in the morning, and meditate on the Mantar.

COMPLETING THE VISION

2009 AND BEYOND



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