

PREPARED PARCHAR FOR GURDWARA

Following on from Sukhmani Sahib

Waheguru Ji ka Khalsa Waheguru Ji Ki Fateh

I hope you are all well. We have just been blessed to listen to Sukhmani Sahib. We have this rare time to learn together a little bit about Sukhmani Sahib and why we are so lucky to be here.

The word Sukhmani finds its root from 2 shorter words: "sukh" (meaning happiness) and "mani" (meaning mind, or jewels/gems).

Sukhmani Sahib is a gift, given to us to bring happiness within our minds.

Sukhmani Sahib is the bani of the 5th Guru of the Sikhs Guru Arjan Dev Ji. The Sangat asked Guru Arjan Dev Ji for a prayer, that when recited would make the 24 hours in a day '**Safal**'. Roughly translated **Safal** means acceptable in the court of God. Guru Arjan Dev Ji gave the Sikhs the gift of Sukhmani Sahib.

A little history about Guru Arjan Dev Ji. The Mughal Emperor of the time, Jahangir, thought that he could convince Guru Arjan Dev Ji to convert to Islam. As we know, Jahangir did not succeed. Guru Arjan Dev Ji was tortured by sitting on a burning hot metal plate. Guru Arjan Dev Ji chose to take shaheedi (martyrdom) over conversion to Islam, at the time fearlessly saying to Waheguru, God, "**tera keea meetha laagai**" meaning: "**your actions seem so sweet to me**".

Guru Sahib tells us **dhur ki bani aayi; tin sagli chint mitai**, meaning that Gurbani has come from Waheguru and that through meditating on Gurbani, **all anxiety is eradicated**: What a wonderful gift for all mankind.

Ok, so what does this mean to you?

In this age of high pressure and stress, Gurbani is like a treasure chest which can help us deal with the worries and stresses of our own everyday lives.

In fact, the first Ashtapadi of Sukhmani Sahib starts, "simra-o simar simar sukh paava-o; kal kales tan maahi mitaava-o."

Guru Sahib is telling us "meditate, meditate, meditate in remembrance of Him, and find peace. Worry and anguish shall be dispelled from your body."

So next time you are making your way to work, listen to Sukhmani Sahib or simran or kirtan - to bring bliss into your own self. We are all looking to be at peace and not feel anguish or worry. Let's take the advice of Guru Sahib and take some time to meditate on Gurbani, the words of the Guru.

You could start by doing Simran (meditating) for a few minutes in the morning or after work, at lunch time or while driving. You could meditate on the Gurmantar, which is 'Waheguru' or Mool Mantar: ik oangkar, Sat nam, karta purkh, nirbhau, nirvair, akaal moorat, ajuni, saibang, gurparsad, jap, aad sach, jugaad sach, hai bi sach, Nanak hosi bi sach.



THE VALUE OF SANGAT, SIMRAN & SEWA

Continuing the prepared parchar

One of the reasons that we listen to Sukhmani Sahib in the Gurdwara is that the benefit of reciting Gurbani is **amplified** when recited in the presence of Guru Granth Sahib Ji and the Sangat. How important is it to sit in Sangat? Guru Sahib states, **“avar kaaj terai kitai na kaam; mil saadh Sangat bhaj keval naam”**. Which means **“You have no other function on this earth other than to sit in the sadh Sangat and meditate on Waheguru”**. The spiritual power of Waheguru is manifest in the Sangat in the presence of Sri Guru Granth Sahib Ji. Guru Sahib is not telling us to abandon our jobs and family. The message is that whilst we have to do these worldly things, the real purpose of life is something beyond this: it is to sit in The Sadh Sangat and meditate on Waheguru, as we are so lucky to be doing today.

The two pillars of a Sikh's life are simran and sewa. Simran is to chant the name of God, Waheguru, and to experience our inner energy. By doing so we can experience divinity of Oneness - just as so many Sikh saints have done throughout history. The other pillar is sewa which means selfless service.

In the Gurdwara you have the perfect place to practice both - with the added benefit of being in the Sangat.

In the Langar hall you can serve Langar, help make Langar, wash the dishes, the list is endless. These acts of selfless service help to cleanse us inwardly and give us some internal peace. Try it and you will see for yourself. The Gurdwara - literally meaning the Guru's door, is here for this purpose.

This could be a first step we can take to come towards the Guru.

Another first step may be to listen to sweet explanations of Gurbani by learned Sikhs to obtain a deeper understanding of the Guru's teachings. This is called Katha. There has never been a time in history where Gurbani has been more accessible to us all than right now. Basics of Sikhi, Sikh2inspire and SGGs Academy are providing detailed English translations and katha on YouTube and SoundCloud and the like - making the Guru's message easier for us to engage with.

So in closing, it is nice to see all of you today.

It would be even nicer to see you here in the Guru's Sangat next Sunday; or in the morning before work or after work. Many of us have come here for family, but try to come regularly for yourself and your union with Waheguru; who resides within all of us. Sangat is a place where we find the meaning of life and to achieve our goal of life.

We are now going to take a moment to **meditate** on the Gurmantar, which is Waheguru 5 times. Waheguru means “The astonishing, the destroyer of darkness and bringer of light”. We should all humbly place our focus on the Guru, and on being blessed that you may take a step which we have just considered, or one personal to you which will bring you closer to the Guru, to experience that blissful union.

WAHEGURU ... WAHEGURU ... WAHEGURU ... WAHEGURU ... WAHEGURU

If I have made any mistakes please forgive my shortcomings - if you would like to discuss your own journey, we will be outside the darbar for some time after the ardas.

WAHEGURU JI KA KHALSA WAHEGURU JI KI FATEH

