

Karha Prashad: At the end of the Ardaas, Prashad made up of flour, sugar and ghee (clarified butter) is served to the entire congregation. This is regarded as food blessed by the Guru and should not be refused. It should be accepted sitting down with cupped hands raised high to make it easy for the volunteer (Sewadar) to serve with ease. If you are uncertain about your ability to eat a lot of this food – Say “very small portion” to the volunteer distributing parshaad as they approach you . Parshaad should not be thrown away.

Langar or free kitchen is designed to uphold the principle of equality between all people of the world regardless of religion, caste, colour, creed, age, gender or social status. In addition to the ideals of equality, the tradition of Langar expresses the ethics of sharing, community, inclusiveness and oneness of all humankind. The institution of 'Langar' is an important aspect in the Sikh way of life where a free vegetarian meal is prepared & served to all, whosoever come to door of Guru. After prayer Sikhs come to the Langar Hall. Everyone sits on carpeted floor and takes meal. All the work involved in preparing & serving the food and cleaning up afterwards is called 'Seva' which means voluntary, selfless service. This practice serves as a practical demonstration and a reminder to the Sikhs that everyone is equal irrespective of their status, high or low; rich or poor, and Sikhs should share their possessions with others.



Gurdwara Protocol

- Before entering the Divan Hall make sure you take off shoes, socks and leave cigarettes/liquor etc. outside to maintain & uphold the sanctity of Gurdwara.
- Keep your head covered all the time while you are in premises of Gurdwara Sahib as a sign of respect towards the sovereignty of the Guru Granth Sahib.
- Visitors without a proper head cover can borrow scarves provided by the Gurdwara, or otherwise a large handkerchief could serve the purpose.



For organizing a guided visit to the Gurdwara contact us at:

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VISIT TO GURDWARA



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GURDWARA

GURDWARA, literally meaning Guru's home, is the name given to Sikh place of worship. The common translation of the term as temple is not satisfactory as, Sikhism possesses no sacrificial symbolism. Sikhs have neither idols nor altars in their holy places. They have no sacraments and no priestly order. The essential feature of a Gurdwara is the presiding presence in it of divine word, the Guru Granth Sahib, living guru of Sikhs. Hence the name Gurdwara (guru+dwara= the guru's door). People of all religious background or of no religious faith are welcomed to Gurdwara. The main function of the gurdwara is to provide Sikhs with a meeting-place for worship, consisting of listening/singing to the words of the Guru Granth Sahib, and hearing them expounded in katha, or lectures: The gurdwara also serves as a community centre, a school, a guest house for pilgrims and travellers, and a base for local charitable activities.

Guru Nanak Darbar: Dublin Gurdwara is known as Gurdwara Guru Nanak Darbar. It has two main halls, Divan Hall and Langar Hall. Divan Hall is main hall where the holy Guru Granth Sahib is present.

When you enter the Gurdwara premises, you see **Nishan Sahib**, the tall Sikh flag that can be seen near the entrance to the Gurdwara. Nishan is a Persian word with multiple meanings, one of these being a flag. Sahib, an Arabic word with the applied meaning of lord or master, is here used as an honorific. Thus Nishan Sahib in the Sikh tradition means the holy flag or exalted ensign. The Sikh pennant, made out of saffron-coloured cloth is triangular in shape, normally each of the two equal sides being double of the shorter one. On it is commonly printed the Sikh emblem, comprising a Khanda (two-edged sword) and



Chakra (an edged circular weapon) and two Kirpans which cross each other at the handles, with the blades flanking the Chakra. The flagstaff has a Iron/Steel Khanda fixed on the top of it. The flagpole is covered in orange cloth which is changed at special occasions and every year in April at the festival of Vaisakhi.

Divan Hall: When Sikhs enter the Divan Hall they walk up to the front where they bow in front of the Guru Granth Sahib as mark of respect for the Guru.

Guru Granth Sahib is the 11th and everlasting Guru of the Sikhs. The word Guru is composed of Gu meaning darkness and Ru meaning Light, therefore 'Guru' is the "Light that dispels all darkness". 'Granth' is a Sanskrit word implying a holy book.

Sahib is added to its name in the Sikh tradition of expressing respect and veneration towards the Lord. Within it's 1430 pages, the shabads of the Sri Guru Granth Sahib written in Gurmukhi script by Sikh gurus and saints who came from various beliefs and religions, are arranged in thirty-one Ragas (the traditional musical measures and scales). Guru Granth Sahib is treasure house of spiritual and moral teaching, and contains the eternal Truth.



Guru Granth Sahib is placed on the Manji Sahib- a raised platform covered by the Palki - a canopy, to show its importance. The Guru Granth Sahib is covered by pieces of beautiful cloth (Romala). Both men and women can read from the Guru Granth Sahib in the Gurdwara.

Generally donations which may include grocery for the kitchen, money or both are respectfully placed in front of the Guru Sahib or in the money box. After this the devotees sit in the divan hall on carpeted

floor carefully not turning back or pointing feet towards the Guru sahib which are taken to be disrespect towards Guru sahib. In the congregation, women generally sit on one side and the men on the other side of the hall. Sitting on carpeted floor is symbolic of down to earth humility before the Guru and equality with fellow Sikhs & others. Children sit with either parent.

Kirtan & Katha: Kirtan is the singing of hymns from the Guru Granth Sahib; while Katha is reading of the Guru Granth Sahib with explanations. On the right of the Guru Granth Sahib you can see musicians with harmoniums, tabla and other musical instruments, singing hymns from Guru Granth sahib. Both men and women can lead the congregation in prayer or singing hymns from the Guru Granth Sahib.



Ardaas: a prayer, is performed by Sikhs to thank Waheguru (Almighty) for all that he has done and plea for the welfare and prosperity of the whole universe. In the congregational setting, the ardas is recited by one member of the assemblage with everyone standing reverentially, hands in prayer pose, facing the Guru Granth Sahib. Periodically throughout the recitation, the assembly as a whole repeats the word Waheguru in order to support the idea that God, the Wondrous Guru, is the Supreme Being capable of everything. At the completion of ardas, the congregation bows down as one and places their forehead on the floor to symbolize that they will go as low as necessary to support Waheguru and all that He stands for. Upon rising, the Sangat (congregation) proclaims Waheguru Ji ka Khalsa, Waheguru Ji ki Fateh (the Khalsa belongs to the Lord to whom [also] belongs the Victory) and Bole So Nihal (he who pronounces these words shall be fulfilled) Sat Sri Akal (or "True is the Timeless Lord).