

## Gurpurabs and Historical Days

12<sup>th</sup> Dec (29<sup>th</sup> Maghar)

Birth

Sahibzada Fateh Singh Ji

21<sup>st</sup> Dec (8<sup>th</sup> Poh)

Shaheedi

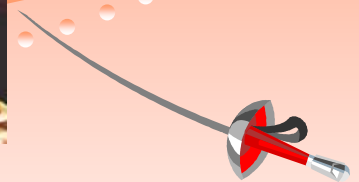
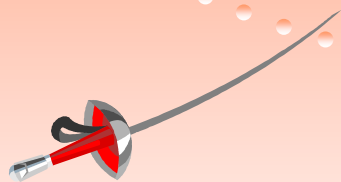
Sahibzada Ajeet Singh Ji  
Sahibzada Jujhar Singh Ji  
& Sikhs in battle of  
Chamkaur Sahib22<sup>th</sup> Dec (9<sup>th</sup> Poh)

Shaheedi

Bhai Sangat Singh Ji

26<sup>th</sup> Dec (13<sup>th</sup> Poh)

Shaheedi

Mata Gujar Kaur ji (Gujari Ji)  
Sahibzada Zorawar Singh Ji  
Sahibzada Fateh Singh Ji

*Salok Kabeer* | |

*Gagan damama baajeo pario nisaanay ghao* | |

*Khet jo mandio soorma ab joojhan ko daao* | | 1 | |

*Soora so pehchaaniay ju laray deen ke het* | |

*Purja purja kat maray kabahu na chhaday khet* | | 2 | | 2 | |

[ GGS 1105 ]

**English Meaning**

The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted.

The Spiritual warriors enter the field of battle; now is the` time to fight! | | 1 | |

He alone is known as Spiritual hero, who fights in defense of religion.

He may be cut apart, piece by piece, but he never leaves the field of battle | | 2 | | 2 | |

**Battle of Chamkaur Sahib**

On 21<sup>st</sup> December 1704(as per Nanakshahi calendar, and 7th December 1705 as per current research done by Dr. Harjinder Singh Dilgeer) Guru Gobind Singh Sahib, Sahibzada Ajeet Singh Ji and Jujhar Singh Ji along with 44\* Singhs camped in an open space at Ropar. When Bhai Budhi Chand Ji came to know that Guru Sahib have arrived, being a devotee, he offered his family and Haveli (open house) in Chamkaur, at feet of Guru Sahib. Guru Sahib had once visited the mud-house of Bhai Budhi Chand Ji when he returned from Kurekshetra. Accepting the request of Bhai Budhi Chand Ji, Guru Sahib and the 44 Singh's moved to this mud house situated on a hill. This mud house later became the mud-fort of Guru Sahib.

The imperial army along with the hill Chiefs, the Ranghars and the Gujars which was in hot pursuit besieged the fortress. Guru Sahib appointed eight men to guard each of the four walls. Two Sikhs held the door and other two were appointed as sentinels. Guru Sahib himself, his two Sahibzades, along with Piaraa Daya Singh Ji, Piaraa Dharam Singh Ji, Piaraa Himmatt Singh Ji, Piaraa Mohkam Singh Ji, and Piaraa Sahib Singh Ji went on the top storey. The Sikhs held the fortress for a long time against the heavy odds. Nahar Khan and Ghairat Khan, the two imperial officers, attempted to scale the little fort, but were shot down by the Guru Sahib. When the battle started, Guru Gobind Singh Sahib hugged and kissed the forehead of his beloved Sikhs (Singhs) before sending him into battle. Sikhs went in the group of five to contend with the allied forces. After fighting with great bravery, they were martyred.

\* Out of 40 Singhs who left from Anandpur Sahib, 3 Singhs Bhai Udai Singh, Bhai Bachittar Singh, Bhai Jeevan Singh were martyred on the way. Later 7 more Singhs joined Guru Sahib at Chamkaur.

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## Baba Ajeet Singh Ji in the Battlefield :-

The Sikhs (Singh's) in the battlefield of Chamkaur were being martyred one by one, but they did not want the Guru Sahib's two Sahibzades to go into battle. Guru Gobind Singh Sahib declared that all the Singh's in the fort were his equally beloved sons and there is no difference between the Singh's and the Sahibzadey's. During the battle Baba Ajeet Singh asked his fathers permission to go in the battlefield and fight the mighty allied forces. He said, "Dear father, my name is Ajeet (**Unconquerable**) . I will not be conquered. And if conquered, I will not flee or come back alive. (**Naam Ka Ajeet Hoon, Jita na jaunga. Jita gaya agar, to jeeta na aunga**)" Guru Gobind Singh Sahib hugged and kissed his beloved son also, before sending him into battle. Baba Ajeet Singh Ji boldly and valiantly came out of the fort, accompanied by five other Singhs, which included one of the Panj Piarey, Bhai Mohkam Singh Ji. Guru Sahib watched the battle scene from the top of the fort. There was silence on all four sides. As they came into the battlefield they roared Jaikarey, which sounded everywhere like the roar of a lion. Singhs felt proud that under the leadership of Baba Ajeet Singh Ji, they had been blessed with an opportunity to fight and become a martyr. Baba Ajeet Singh advanced in the battlefield and displayed weaponry skills with great courage and bravery. The imperial army surrounded the Sahibzada from all the four sides. Baba Ajeet Singh roared, "Come close if you have the courage." The soldiers stayed away frightened and only came back with a bigger group, as not a single one of them had the courage to fight individually with Baba Ajeet Singh Ji. As the army surrounded Baba Ji, he and the Singh's proved their fighting skills and fought bravely until their last breath. Guru Sahib watched his elder son attaining Shaheedi with his own eyes, and then made a **loud Jaikara, thanking the Almighty (AKAL PURAKH) for taking back his beloved gift**, on fulfilling the purpose of his life.

## Baba Jujhar Singh Ji ready for Shaheedi :-

Baba Jujhar Singh Ji having seen his brother's bravery, seeks permission from Guru Sahib, to go in the battlefield where his brother laid his life for truth. He said "Don't say that I am too young. I am your son; I am a Singh or Lion of yours. I shall prove worthy of you. I shall die fighting, with my face towards the enemy, with God and the Guru on my lips and in my heart." Guru Gobind Singh Sahib embraced him and said, "Go my son and wed life-giving Death. We have been here for a while. Now we shall return to our real home. Go and wait for me there. Your grandfather and elder brother are already waiting for you."

Bhai Himmat Singh Ji and Bhai Sahib Singh Ji (two of the original Panj Piarey) along with 3 other Singh's accompanied Sahibzada Baba Jujhar Singh Ji. The Mughals were shocked at what they saw. It looked as if Baba Ajeet Singh had come back. The moment Sahibzada Jujhar Singh Ji entered the battle field he shown the mighty skills of his sword gifted to him by Guru Sahib, which amazed the allied forces. When Guru Sahib saw, that Baba Ji and Singh's got surrounded immediately he gave Protection Fire with arrows, without hitting or injuring Singh's by the arrows. Baba Ji and the Singhs proved the saying of Guru Sahib : "**Sava Lakh Se Ek Larau, Tabee Gobind Singh naam Kahau**" - **Each Singh blessed by their Guru Sahib has the courage equal to 1.25 lakh army**. Baba Jujhar Singh Ji and other Singhs fought bravely until their last breath. Thus the Guru Sahib watched his son who achieved eternal peace through martyrdom. **And again Guru Gobind Singh Sahib thanked AKAL PURAKH for taking back his beloved gifts.**

"Aisee marnee jo marai, bahur na marnaa hoe"

## **Whoever dies let him die such a death, that he does not have to die again. (Ang 555, GGS)**

This was the sign of a true warrior! By the time Baba Jujhar Singh Ji had attained Shaheedi it was nightfall and the moon could be seen. During the night, Bhai Daya Singh Ji and Bhai Dharam Singh Ji (two of the Panj Piarey) along with Bhai Maan Singh Ji and other Singhs remained in the fort of Chamkaur Sahib. Now the Guru-roop Panj Piarey (Five Singh's) gave Hukam (order) to Guru Sahib to leave the fort, for leading Sikh Panth. Being a Hukam, Guru Sahib could not refuse, hence was forced to leave. Guru Sahib not left quietly, He stood on high ground and challenged the Mughals by clapping his hands three times saying "Peer Hind Rahaavat" (The "Peer" of India is leaving). No body dared of thinking to stop Guru Sahib. Thus Guru Sahib along with Sikhs left the battle of Chamkaur. Later, Guru Sahib went Nanded and handed the Guru Gaddi to "Guru Granth Sahib", which is now our Guru till eternity.

## **Martyrs on the battle field of Chamkaur Sahib:**

**Sahibzades:** Sahibzada Ajeet Singh Ji and Sahibzada Jujhar Singh Ji

### **Martyr Singh's:**

- |                                  |                           |   |
|----------------------------------|---------------------------|---|
| 1. Bhai Himmat Singh Ji (Piarey) | 14. Bhai Fateh Singh Ji   | 27. Bhai Anand Singh Ji                                     |
| 2. Bhai Sahib Singh Ji (Piarey)  | 15. Bhai Khajaan Singh Ji | 28. Bhai Naahar Singh Ji                                    |
| 3. Bhai Mohkam Singh Ji (Piarey) | 16. Bhai Laal Singh Ji    | 29. Bhai Sant Singh Ji Bangesheri                           |
| 4. Bhai Sanmukh Singh Ji         | 17. Bhai Jawahar Singh Ji | 30. Bhai Sher Singh Ji                                      |
| 5. Bhai Kirpa Singh Ji           | 18. Bhai Keerat Singh Ji  | 31. Bhai Sangat Singh Ji                                    |
| 6. Bhai Naanu Singh Ji Dilwaali  | 19. Bhai Shyam Singh Ji   | 32. Bhai Mukand Singh Ji (Duja)                             |
| 7. Bhai Devaa Singh Ji           | 20. Bhai Hukam Singh Ji   | 33. Bhai Anak Singh Ji (s/o Bhai Mani Singh Ji)             |
| 8. Bhai Bakhshish Singh Ji       | 21. Bhai Kesra Singh Ji   | 34. Bhai Ajab Singh Ji (s/o Bhai Mani Singh Ji)             |
| 9. Bhai Ram Singh Ji             | 22. Bhai Dhanna Singh Ji  | 35. Bhai Ajaaeb Singh Ji (s/o Bhai Mani Singh Ji)           |
| 10. Bhai Gurbakhshish Singh Ji   | 23. Bhai Sukha Singh Ji   | 36. Bhai Daan Singh Ji (b/o Bhai Mani Singh Ji)             |
| 11. Bhai Tahil Singh Ji          | 24. Bhai Madan Singh Ji   | 37. Bhai Aalim Singh Ji Nachanaa                            |
| 12. Bhai Mukand Singh Ji         | 25. Bhai Budda Singh Ji   | 38. Bhai Veer Singh Ji (b/o Bhai Aalim Singh Ji Nachanaa)   |
| 13. Bhai Eshar Singh Ji          | 26. Bhai Kaatha Singh Ji  | 39. Bhai Mohar Singh Ji (s/o Bhai Aalim Singh Ji Nachanaa)  |
|                                  |                           | 40. Bhai Amolak Singh Ji (s/o Bhai Aalim Singh Ji Nachanaa) |

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## About - Mata Gujar Kaur Ji (Mata Gujari Ji)



Mata Gujari ji was a perfect woman, a Puran Istree. The word “Stree” originates from Sanskrit and means “expansion.” In a physical sense women expand by being mothers. In a spiritual sense, women give their children the ideals and values to live by; they nurture a sense of security; and they have the power to construct or destroy their families and their generations to come.

So, it is only pertinent to say that Mata Gujari Ji was a Puran Istree in both the physical and spiritual realms. She completed the life and mission of Guru Teg Bahadur Sahib; raised the extraordinary child Gobind Rai; managed the affairs of the Sikh Panth while the Guru Sahib was still a child; and inspired and prepared her young grandsons for the extraordinary courage, grace and sacrifice that would be required of them at such tender ages.

Let us look at her life and the different roles she plays as a perfect woman.

**As a Daughter:** Mata Ji was brought up with the consciousness of the Guru’s light; she fulfilled her parent’s aspiration of serving the path of the Guru beyond their expectations by growing into a perfect role model of grace, strength, persistence and sacrifice.

**As a Wife:** She supported Guru Tegh Bahadur Sahib when Guru Sahib was deep in meditation for years, again while Guru Sahib was on his missionary tour, and finally, when the Guru Sahib left for Delhi to make the supreme sacrifice.

**As a Leader:** After Guru Tegh Bahadur Sahib’s martyrdom, Mata Ji along with her brother, Kirpal Chand had the responsibility of managing the affairs of the Panth. She also organized the langar (community kitchen) and played an important role as the administrator of the army. She had an important role inspiring the Khalsa armies during the battles Guru Gobind Singh Sahib had to fight. Mata Ji’s role in the battle of Bhangani is especially remembered.

**As a Mother:** She molded the father of the Khalsa, the great Guru Gobind Singh Sahib, raising him as a single mother after the martyrdom of Guru Teg Bahadur Sahib.

**As a Grandmother and inspiration to the young martyrs:** When Mata Ji and the sahibzadas were arrested and confined in Sirhind Fort, and as the children were summoned to appear in court each day, she kept urging them to remain steadfast in their faith. She constantly reminded the Sahibzadas that their Grandfather and Great-Grandfather had both sacrificed their lives to strengthen the ideals of Guru Nanak Sahib. Her support of her grandsons played such an important role in Sikhism that as Sikhs, we probably owe our existence to her. It was due to her role that the seven and nine year old children did not budge from their beliefs and attained martyrdom. If the Sahibzadas had accepted Islam on that winter day, Sikhi probably wouldn’t exist as it does today. So, in fact, we stand tall because of the teachings and the inspiration Mata Ji provided to her grandsons and thousands of martyrs who gave their heads and not their faith.

**As a Martyr:** While imprisoned on top of an open tower during the cold month of December, Mata Gujari Ji continually did simran with no complaints about her physical being. She attained martyrdom the same day as her grandsons after hearing that her grandsons had been bricked alive rather than give up their faith. Her mission had been fulfilled.

A unique aspect of the social status of women in Sikhi is that we did not have to fight for it. The Guru Sahibs enlightened ideals and efforts offered equal status some 500 years before most women could even dare to talk about or ask for equality. As suggested in the Gurbani, without women, there would be no one at all; they are the source of the physical existence of humanity. Thus, Gurbani explicitly acknowledges their empowerment, dignity, and strength. A woman’s manifestation as a spiritual being as seen by the Guru Sahib goes beyond motherhood. For example, approximately one third of the missionaries Guru Amar Das Sahib trained were women. Later Mai Bhago Ji served Guru Gobind Sahib as a warrior saint.

According to Bhai Gurdas Ji, Vaar 5, Pauri 16,4

ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਵਿਚ ਅਰਧ ਸਰੀਰੀ ਮੋਖ ਦੁਆਰੀ ।

From a temporal and spiritual point of view, woman is the other half of man and assists to the door to final liberation.

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰਹੈ ਮੇਰਾ ਮਾਤਾ ।

O Lord, You are my Father, and You are my Mother – GGS 103

ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ ।

You Yourself are the male, and You Yourself are the female. – GGS 1020

Thus, In Sikh thought, a woman is an equal partner to a man in the spiritual advancement of all humanity. Even God is depicted as both man and woman.

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## Shabad Vichaar

ਸਲੋਕ ॥ ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ ॥ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ ॥੧॥ ਮਃ ੩ ॥ ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹਗੇ ਕੈਸਾ ਮਰਣਾ ਹੋਇ ॥ ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥ ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ ॥ ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ ॥੨॥ ਪਉੜੀ ॥ ਜਾ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਹੋਵੈ ਹਰਿ ਸੁਆਮੀ ਤਾ ਆਪਣਾਂ ਨਾਉ ਹਰਿ ਆਪਿ ਜਪਾਵੈ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਆਪਣਾਂ ਸੇਵਕੁ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥ ਆਪਣਿਆ ਸੇਵਕਾ ਕੀ ਆਪਿ ਪੈਜ ਰਖੈ ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਪੈਰੀ ਪਾਵੈ ॥ ਧਰਮ ਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ ॥ ਜੋ ਹਰਿ ਕਾ ਪਿਆਰਾ ਸੋ ਸਭਨਾ ਕਾ ਪਿਆਰਾ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਆਵੈ ਜਾਵੈ ॥੧੭॥

ਅੰਗ ਪਪਪ

### English Translation:

Salok || Kabeera marta marta jag mooa mar bhi na jaanay koey || Aesi marni jo maray bahur na marna hoey || 1 || M:3 || Kiaa janna kiw marhage kaisa marnna hoey || Je kar Sahib manhau na veesaray ta sahila marnna hoey || Marnnay te jagat daray jeevia loday sabh koey || Gur parsadi jeevat maray hukamay boojhay soey || Nanak aesi marni jo maray ta sad jeevann hoey || 2 || Pauree || Ja aap kripaal hovay Har Suaami ta aapnnia nao Har aap japaaway || Aape Satgur mel sukh deway aapnna sewak aap Har bhaway || Aapnnia sewaka ki aap paej raakhay aapnnia bhagataa ki paeri paaway || Dharam raey hay Har ka keeaa Har jan sewak nedd na aaway || Jo Har ka piara so sabhna ka piara hor keti jhakh jhakh aaway jaaway || 17 ||

(GGS 555)

### English Meaning:

Salok || Kabeer, the world is dying-dying to death, but no one knows how to die truly. Whoever dies, let him die such a death, that he does not have to die again (He does not come into cycles of life and death again) || 1 || Third Mehla : What do I know? How ill I die? What sort of death will it be? If I do not forget the Lord Master from my mind, then my death will be easy. The world is terrified of death; everyone longs to live. By Guru's Grace, one who lives without ego, understands the Lord's Will. O Nanak, one who dies such a death of without ego, lives for ever || 2 || Pauree || When the Lord Master Himself becomes merciful, the Lord Himself causes His name to be chanted. He Himself causes us to meet the True Guru, and bless us with peace. His servant is pleasing to the Lord. He Himself preserves the honour of His servants; He causes others to fall at the feet of His devotees. The Righteous Judge, Dharamraj is a creation of the Lord; he does not approach the humble servant of the Lord. One who is dear to the Lord, is dear to all; so many others come and go in vain || 17 ||

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## ACTIVITIES – Tsunami Rehabilitation

In the aftermath of the devastating Tsunami, many organizations came forward to help the people of coastal state of Tamil Nadu in India. As always, Sikh organizations from all over the world were in the forefront of the relief operations. The Chennai-based Sri Guru Singh Sabha Gurudwara became the hub of all national and international Sikh NGOs. The Chennai Gurudwara, along with the Sikh community of Chennai, swung into action immediately on 26 December 2004 itself, organizing relief at Marina Beach and other locations in Chennai.

Within days, many Sikh organizations from all over the world got in touch with Chennai Gurudwara independently, and then a global meeting was held at The Gurudwara at Chennai on 10 January 2005. Most of the participating organizations had prior experience in disaster relief - organizations like Guru Gobind Singh Study Circle and Gurmat Missionary College from Mumbai had helped during the Koyna & Latur earthquakes in Maharashtra state & Bhuj earthquake in Gujrat state. Khalsa Aid from UK had extensive experience in Africa, Bhuj (Gujarat) earthquake and Orissa, Nishkam from New Delhi. United Sikhs from Hyderabad, along with Guru Gobind Singh Study Circle, Gurmat Missionary College and Khalsa Aid was already involved in providing emergency rations and relief material to residents of Campbell Bay, the Southern-most point of Andaman & Nicobar Islands.

At this meeting, it was proposed that all Sikh organizations should work under a common banner to provide help in the form of permanent houses. Many organizations shared their experience and stated that most of the relief operations tend to concentrate at and near the urban areas or areas easily accessible by road / rail. Due to this, victims in the hinterlands rarely receive any aid. This was the common experience everywhere and Sikh organizations had always volunteered to work in remote areas, where others were reluctant to go. It was unanimously decided to adopt a similar approach in Tamil Nadu and to identify a remote place to carry out our relief and rehabilitation project. The village of Muzhukkuthurai in Killai Taluka, in the backwaters of Cuddalore district, situated about 60 Kms from Cuddalore town, was selected & finalized in consultation with the district collector of Cuddalore District.

An umbrella organization was formed and named as “**Guru Nanak Sarbat Sikh Sangat**” to reflect the commonality of all organizations involved in the welfare of humanity. The representatives from various organizations committed funds on behalf of their organizations and a core committee was formed to implement the project. This committee worked closely with the district administration to identify and procure land for the project. The Leprosy Mission also joined in and the scope of the project was expanded to include a Community Hall and a Medical Centre also. Further, some more land was purchased and the area of each individual plot was increased from the government recommended size of 3 cents to 5 cents, making this colony one of the most spacious and well-planned rehabilitation projects.



**50 Houses** Constructed by **Guru Nanak Sarbat Sikh Sangat** for **Tsunami** Affected people at **Muzhukkuthurai village** in Killai Taluka, Cuddalore District, **Tamil Nadu, India.**



**Complete Constructed House** by **Guru Nanak Sarbat Sikh Sangat**



**Entrance for houses constructed**

Continued....

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## ACTIVITIES – Tsunami Rehabilitation



**S. Kulwant Singh** presenting memento to **S. Surjit Singh Barnala** (Governor of Tamil Nadu, India) and in center **S. Gagandeep Singh Bedi** (Dist. Collector Cuddalore Dist.)

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Gurmat Study is associated with this project



**Inauguration Ceremony** with special invitees - **Sardar Surjit Singh Barnala**, His Excellency the Governor of Tamil Nadu and **Sardar Gagandeep Singh Bedi** I.A.S., the District Collector of Cuddalore. **Sardar Rajinder Singh**, Guru Granth Sahib Study Center.

### Important:

*Guru Nanak Sarbat Sikh Sangat has started the work of Primary Health Centre (Medical Centre), which is costing about Ten lakhs rupees. In order to make this also successful, we require support, hence requesting for your contributions. Donations made will come under Income Tax benefit section. Kindly send your response to [gurmatstudy@gmail.com](mailto:gurmatstudy@gmail.com)*

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The procurement of land and registration process was completed in August 2005 and subsequently, the construction work started in full earnest. Thus the efforts and the team work of all the associates under the umbrella of Guru Nanak Sarbat Sikh Sangat resulted for everyone to see at the beautified site of Muzhukkuthurai in Killai Taluka. The total houses to be constructed were 161, a community hall and a Health centre. In which, we have been allotted to construct 50 houses and health centre. Remaining houses were allotted to 5 other organizations i.e. The Leprosy Mission Trust, Habitat for Humanity International, SOIR – IM, Schlumberger, and Round Square International Services.

For the last two years, S. Kulwant Singh from Mumbai and S. Rajinder Singh from Chennai coordinated the work of construction with financial assistance from all constituent bodies. Guru Nanak Sarbat Sikh Sangat also helped in setting up a Community Hall and a Medical centre for the village. Speaking about their work, Rajinder Singh of Guru Nanak Sarbat Sikh Sangat said “I believe anything that starts under Guru Nanak’s name completes successfully. I was deeply motivated by the initiative of all member organizations.”

Dimple Kaur of “United Sikhs” said that the joint Sikh effort was commendable enterprise for us all and we made the Tsunami permanent housing and infrastructure project a high priority task, gathering funds and disbursing them to the team on the ground.

Costing around more than One crore rupees, this venture can be considered a pioneering first joint-step of the Sikh community working together.

As of now we had completed the work of 43 houses and will soon cover up for remaining 7 houses and health centre as well. It is first joint step of Sikh community who worked together and constructed houses for Tsunami affected people. The inauguration ceremony of the Tsunami relief (Permanent Houses & Infrastructure) was on 28th September 2006 with special invitees - Sardar Surjit Singh Barnala, his Excellency the Governor of Tamil Nadu and Sardar Gagandeep Singh Bedi I.A.S., The District Collector of Cuddalore. They handed over the keys of the constructed houses to the villagers.

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