

Gurpurabs and Historical Days

2nd May

Prakash

Guru Arjan Sahib

4th May

Shaheedi

40 Mukte

17th May

Chhota Ghallughara

23rd May

Prakash

Guru Amardas Sahib

4th - 6th June

Operation Blue Star

Attack on Darbar Sahib
Amritsar11th June

Gur Gaddi

Guru Hargobind Sahib

16th June

Shaheedi

Guru Arjan Dev Sahib

25th June

Shaheedi

Baba Banda Singh Ji
Bahadur29th June

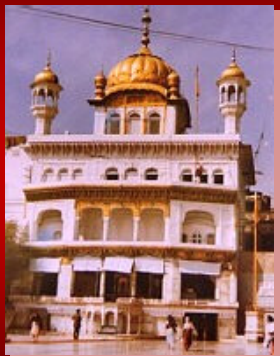
Barsee

Maharaja Ranjit Singh Ji

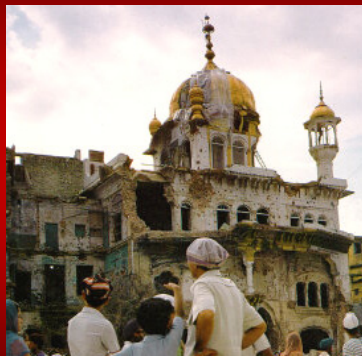
30th June

Janam

Bhagat Kabir Ji

Attack on Akal Takht Sahib, Amritsar in 1984

Before attack



After Attack



After renovation

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥ ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ ॥

ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥੧॥

ਕਉਨੁ ਮੁਆ ਰੇ ਕਉਨੁ ਮੁਆ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥੧॥ ਰਹਾਉ ॥

The wind merges into the wind. The light blends into the light. The dust becomes one with the dust. What support is there for the one who is lamenting? ||1|| Who has died? O, who has died? O God-realized beings meet together and consider this. What a wondrous thing has happened! ||1||Pause||

Guru Arjan Dev Sahib – the Fifth Guru _____///

Guru Ram Das Sahib bestowed the "Divine Light" on Guru Arjan Dev Sahib in 1581. Guru Arjan Dev Sahib was born in 1563. Guru Sahib was a saint and scholar of the highest order, quality and repute. Guru Sahib compiled the hymns and compositions of Guru Nanak Dev Sahib and his other predecessors; Guru Sahib selected the sacred scriptures of some Hindu and Muslim saints, composed his own hymns and thus compiled the Aadi Granth known as Pothisahib. He proved that holy beings belonging to all castes and creeds are equally worthy of respect and reverence.

The achievements and the works of Guru Arjan Dev Sahib upset the reigning Emperor, Jahangir who implicated him and tortured him in most inhuman way. Guru Sahib suffered quietly and bravely and set to the whole world an unequalled example of self-sacrifice and peaceful sufferings. Despite being made to sit in boiling water, and on a red hot iron plate while burning sand was poured over his body, he chanted cheerfully and softly, "Sweet is Thy Will, My Lord; Thy grace alone I beseech." He breathed his last in 1606.

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Guru Amardas Sahib _____///

Guru Amar Das Sahib the third Guru of Sikhs was born on 5th May 1479 and became Guru at the age of 73 following in the footsteps of Guru Angad Sahib. He was the eldest son of Tej Bhan ji a farmer and trader and Lachmi ji, a devoted mother. He was a shopkeeper and lived in a village called Basarke which is near Amritsar. He was married to Mata Mansa Devi ji and they had four children - Two sons named Bhai Mohan ji and Bhai Mohri ji and two daughters named Bibi Dani ji and younger daughter named Bibi Bhani ji. Bibi Bhani ji later married Bhai Jetha who became the fourth Sikh Guru, Guru Ram Das Sahib.

Before becoming a Sikh, Baba Amar Das ji, was a very religious Vaishnavite, who spent most of his life performing all sorts of rituals, pilgrimages and fasts. His life completely got changed after he heard some hymns of Guru Nanak Sahib being sung by Bibi Amro Ji, the daughter of Guru Angad Sahib. Bibi Amro ji was married to Bhai Sahib's brother, Bhai Manak Chand's son who was called Bhai Jasso ji. He was so much impressed and moved by these Shabads that he immediately decided to go to see Guru Angad Sahib at Khadur Sahib. At the age of 61 he started learning Gurbani and became a devoted Sikh. He was completely involved in the service to the Guru Sahib and the community. As a result of his commitment to Sikh principles and dedicated service Guru Angad Sahib appointed him as third Nanak in March 1552 at the age of 73.

Guru Amar Das Sahib established his headquarters at newly built town on the banks of river Bias at Goindwal. He streamlined the administrative system of Sikhism and propagated the Sikh faith in a logical and planned manner. Guru Amar Das Sahib himself visited and sent Sikh missionaries to different parts of country to spread Sikhism. He divided the Sikh Sangat area into 22 branches called Manjis and appointed a local devout Sikh preacher at each place.

In order to remove the caste system Guru Sahib ordered that all those who want to visit him will have to take Langar first together with others before seeing the Guru. "First Pangat then Sangat". He used all types of techniques to abolish the Caste System. Once the emperor Akbar came to see Guru Sahib and he had to eat in the Langar before he could meet Guru Sahib. Emperor Akbar was too much impressed with this system that he expressed his desire to grant some royal property for 'Guru Ka Langar', but Guru Sahib declined it with respect. Guru Amar Das Sahib persuaded Akbar to waive off pilgrim's tax for non-Muslims while crossing Yamuna and Ganga, Akbar did so. Guru Amar Das Sahib maintained cordial relations with Emperor Akbar.

Guru Sahib preached against Sati and advocated the re-marrying of widows. He got law passed against Sati by the King Akbar. He advised the women to discard 'Purdah' (veil) and introduced new birth, marriage and death ceremonies. Guru Sahib raised the status of women and protected the rights of female infant who were killed without question as they were deemed to have no status. These teachings met stiff resistance from the Orthodox Hindus.

In order to solve the water problem for the down trodden people Guru Amar Das Sahib constructed Baoli at Goindwal Sahib. This was an important step in removing the disparity among the low and high caste people.

Guru Sahib reproduced more copies of the hymns of Guru Nanak Sahib and Guru Angad Sahib. Guru Amar Das Sahib contributed a total of 907 hymns to the Guru Granth Sahib. His Bani "Anand Sahib", is always recited in the end of each program of Sikhs.

Guru Amar Das Sahib selected a pious and diligent young follower of his called Jetha ji to marry his younger daughter Bibi Bhani ji. Jetha ji had come to visit the Guru with a party of pilgrims from Lahore and had become so enchanted by the Guru's teachings that he had decided to settle in Goindwal. Here he earned a living selling wheat and would regularly attend the services of Guru Amar Das Sahib in his spare time. Guru Amar Das Sahib did not consider anyone of his sons fit for Guruship and chose instead his son-in law (Guru) Ram Das Sahib to succeed him. Guru Sahib at the age of 95 just before his soul merged with Akal Purakh nominated Guru Ram Das sahib (Bhai Jetha ji) as the fourth Guru of the Sikhs. This practice shows that Guruship could be transferred to any body fit for the Sikh cause and not to the particular person who belonged to the same family or of other.

-x-x-x-

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Chotta Ghallughara – Small Holocaust _____///

The Mughal government had vowed to destroy the Sikhs, root and branch. A large number of Sikhs, like Bhai Taru Singh ji, Bhai Mani Singh ji and Bhai Mehtab Singh ji had been martyred. General orders had been issued that no one should give any help or shelter to any Sikh. Mughal armies went about killing every Sikh found anywhere.

Early in 1746, when Sardar Jassa Singh Ahluvalia pushed northwards and entered the Eminabad territory in Gujranwala district, they were attacked by the local jagirdar, Jaspat Rai, the diwan of Yahiya Khan, the governor of Lahore. Jaspat Rai was killed in the encounter. This led to the vengeful Lakhpat Rai's (Jaspat Rai's brother) relentless campaign against the Sikhs.

Lakhpat Rai was a minister of Yahiya Khan, governor of Lahore. When he heard the news of his brother's death, he became mad with rage. He went on to Yahiya Khan. He flung his turban at his feet and said, 'I shall tie it on my head only when I have destroyed the Sikhs, root and branch' He had a general order issued for the destruction of the Sikhs. To begin with, all the Sikhs- men, women, and children- living in Lahore were arrested. They were handed over to sweepers for execution. A deputation of Hindus waited upon Lakhpat Rai. They tried to dissuade him from spilling innocent blood. But he would not listen to them. The terrible order was carried out. All the Sikhs of Lahore were murdered in cold blood. Their only fault was that they were Sikhs. They died for their faith. They became martyrs, all of those men, women and children. None of them agreed to save his or her life by giving up his faith.

It was announced with the beat of drum that no one should read the Sikhs scriptures. It was further ordered that anyone uttering the name of the Gurus would be arrested and killed. A huge army, under the command of Yahiya Khan and Lakhpat Rai, set out to destroy Sikhs. This army consisted of the Mughal army and thousands of soldiers sent by the Hindu and Muhammadan supporters of the Mughal government. About fifteen thousands Sikhs had taken shelter in the reedy marshes of Khanuwan. The heavily clothed troops and their artillery could not pass through the marshes to reach the Sikhs. But a way was cut through the reeds for the movement of the troops. With the help of guns, the Sikhs were pushed towards the Ravi. The Sikhs crossed the river. They were closely followed by Lakhpat Rai. The only course open to the Sikhs was to go to the hills of Basohli. They hoped that the Hindu population there would give them shelter.

But their hopes proved false. The people there had already received orders from Lahore to give no shelter to the Sikhs. As the Sikhs approached, they were received with showers of stones and bullets. They had to cry a halt. They were in desperate position. In front of them was a steep mountain. On that mountain were people who were against them and were showering bullets and stones on them. To their right was a fast flowing, flooded river. Behind them was the enemy in hot pursuit. They had no food and no ammunition. Their horses were weak with hunger and fatigue. They were too weak to go up the mountain. They decided to go back to Majha. But the Ravi was in flood. It was impossible to cross it. It was decided, therefore, that those who had no horses, should go towards the mountains and try their luck there. Those who had horses were to cut their way through the enemy. Those who went to the mountains managed to pass about six months in Mandi and Kulu. They had to face great hardships. But they were able, at least, to reach Kirtarpur and join the Khalsa there. The main body of the Sikhs rushed through the pursuing army. They were surrounded. Hundreds of them were killed. Some were taken prisoner. The remaining Sikhs were pursued into a jungle. There they were attacked by the army as well as the people-Hindus and Muslims-collected from the neighboring villages.

About two thousand Sikhs were able to cross the Ravi. They entered the Riarki tract of Gurdaspur. It was the month of June. They were hungry, barefooted, and wounded. The burning sand added to their sufferings. But they uttered no cry of pain. They never thought of surrender. They never thought of saving themselves by giving up their faith. They were determined to live and die as Sikhs. They tore off pieces from their clothes and tied them on their naked feet. In this way they crossed the hot sandy plain and reached the river Beas. They crossed that river near Sri Hargobindpur. Then they made straight for the Satluj. That river they crossed near Aliwal and entered the Malwa. Lakhpat Rai had got tired of fighting. He returned to Lahore. In this campaign he must have killed at least 10,000 Sikhs. It was called Chhota Ghalughara or the Lesser Holocaust.

Over ten thousand Sikhs were brutally killed in this campaign. They could all have saved their lives by giving up their faith and accepting Islam. But none of them even thought of saving his or her life in that way. They chose not to live as apostates, but to suffer and die as Sikhs. They preferred suffering and death to apostates. They lived, suffered and died as true devotees of their faith. They achieved glorious martyrdom. They are all remembered with respect and admiration by students of history, as well as, of course, by all Sikhs. They died to achieve everlasting life. Let us all bow our heads to them.

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Shabad Vichaar

ਸਲੋਕ ਮਹਲਾ ੩ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ ॥

ਸਦਾ ਸਦਾ ਹਰਿ ਗੁਣ ਰਵਹਿ ਅੰਤਰਿ ਸਹਜ ਧਿਆਨੁ ॥

ਓਇ ਸਦਾ ਅਨੰਦਿ ਬਿਬੇਕ ਰਹਹਿ ਦੁਖਿ ਸੁਖਿ ਏਕ ਸਮਾਨਿ ॥

ਤਿਨਾ ਨਦਰੀ ਇਕੋ ਆਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੁ ॥੪੪॥

(ਅੰਗ ੧੪੧੮)

English Translation

Salok Mahala 3 | |

Ek onkaar satgur prasad | |

Gurmukh buddae kadae naahi jinha antar surat giaan | |

Sadaa sadaa Hari gunn ravaeh antar sehaj dhiaan | |

Oae sadaa anand bibek raheh dukh such ek samaan | |

Tina nadari eko aaaaa sabh aatam Raam pachhan | | 44 | |

(Ang 1418)

English Meaning

The Guru-oriented never grow old; within them is intuitive understanding and spiritual wisdom. They chant the Praises of the Lord, forever and ever; deep within, they intuitively meditate on the Lord. They dwell forever in blissful knowledge of the Lord; they look upon pain and pleasure as one and the same. They see the One Lord in all, and realize the Lord, the Supreme Soul of all. || 44 ||

From the editors:

We invite feedback, suggestions and comments from all members and viewers of this e-zine. If you have received this as a forward from someone else, get this e-zine in your mailbox by sending mail at gurmatstudy@gmail.com We kindly request everybody to come forward and help us in doing this SEWA in an **efficient & effective** manner. This can be done in various other ways than monetary contributions e.g. English & Punjabi Typing, Proof Reading, Website Designing, Website Promotion etc. Do let us know of your interests and skills so that we all can work together in driving success. Do visit us on the internet at www.gurmatstudy.com

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Editors Page

From Editors Desk

Dear Viewers,

Waheguruji ka Khalsa Waheguruji ki Fateh,

Summer Vacation Gurmukhi & Gurmat Training Classes

We are pleased to inform that the Summer Vacation **Gurmukhi & Gurmat Training Classes** which were organized in month of April – May at about 40 places in and around Maharashtra with help of various associate organizations and untiring support of local volunteers received an overwhelming response from sangat. Participants were divided into 4 groups according to Age & Knowledge of Gurmukhi over period of 40 - 45 days post which they were subjected to a centralized examination. Participants who topped at various centers were felicitated at local Gurdwara Sahibs.

Annual Gurmat Training Camp – 2007

The Annual Gurmat Training Camp – 2007 was organized at **Guru Gobind Singh Polytechnic – Nasik** from 30th May – 3rd June 2007. About 800 participants took part in this 5 day camp from various places across Maharashtra. All the campers were divided into 6 zones depending upon their area and each zone was allotted various sewa like entire Deewan Handling, Langar Sewa etc.

Apart from normal Class Style teaching participants were also exposed to various fun based learning concepts like Gurmat Housie, etc. Few historical movies were also screened. Various competitions were also organized and winners were awarded for their performances.

As Gurmat Study Teams volunteers were deeply involved in both the above activities during April - May we were unable to release May Issue of Gurmat Study Monthly E-zine in May and hence we are releasing a combine May – June edition.

Sangat's Email:

Below is the mail that we received from one of our Members Supreet Kaur Ji for Gurmat Study Monthly e-zine

WAHEGURUJI KA KHALSA WAHEGURUJI KI FATEH.

This is to appreciate your endeavour to acquaint the modern generation with our history, culture, principles, do's & don't's & lots of other information. Previously, we used to have a magazine called 'Sura', which was also very informative. But being only in Gurmukhi, the access was limited.

However, as your E-zine is in Punjabi as well as in English, both young & old are equally benefited.

I would like to suggest that as you have sections in the magazine like info on a topic, Shabad Vichar, etc; we can have sections like 'Katha', wherein, any short story describing any incident in the lives of our Gurus can be put in, which can actually arouse the interest of children.

And then we can have another section called 'Quiz', wherein questions can be asked & then answers in the same issue or the next issue. I would definitely like to make any contributions required in this matter.

Also, if any typing is to be done, or any required Sewa, please do let me know about it & I would consider myself fortunate to do it. Keep up with the good work & All the very best!!!

Yours sincerely,

Supreet

Editors Reply:

Firstly we would like to thank **Supreet Kaur Ji** for appreciating the work done by Gurmat Study Team. Such encouragements from Sangat do motivate us to a better job every time. While we make every effort that Gurmat Study Monthly E-zine has something for all age-groups, your suggestions are most welcome to make it more interesting & informative for our viewers. We would definitely keep your suggestions in mind and try to implement the same in near future. Regarding Quiz & Typing Sewa you and other members are most welcome to do the same. We suggest you to design a simple quiz and forward same to us so that after approval from Editorial Team, same can be included in coming issues of Gurmat Study Monthly E-zine.

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