

Gurpurabs and Historical Days

8th Aug (24 Sawan)
Morcha Guru ka Bagh

30th Aug (15 Bhadon)
Sampoorna Divas
Guru Granth Sahib



ਸਲੋਕ ਕਬੀਰ ॥
ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਓ ॥
ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੇ ਦਾਉ ॥੧॥
ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥
ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥

ਅੰਗ - ੧੧੦੫

Contribution of Sikhs in Liberating INDIA _____///

According to the Book "History of Indian National Congress" by Patta Bhai Sita Ramaiyya

Punished	Sikhs	Non-sikhs	Total
Hanged to Death	93	28	121
Life Imprisonment	2147	599	2646
Jallianwala Bagh Massacre	799	501	1300
Total Contribution	3039	1028	4067
Total Percentage	75%	25%	100%
Indian National Army	28000	14000	42000

The above table is a self-speaking evidence of the tremendous sacrifices made by the Sikhs, who, incidentally, did not constitute more than 1.5% of the total population. These figures have been mentioned by no less a person than Maulana Azad.

Mehla 1, Salok || They alone are true alive, whose minds are filled with the Lord. O Nanak, no one else is truly alive; those who merely live shall depart in dishonor, everything they eat is impure. Intoxicated with power and thrilled with wealth, they delight in their pleasures, and dance about shamelessly. O Nanak, they are deluded and defrauded. Without the Lord's Name they lose their honor and depart. || 1 ||

For the first time in history of hundreds of years, Guru Nanak Sahib raised his firm voice against cheating, greed, ego, treachery, cruelty, etc. Guru Sahib conveyed to the people that if we live without self-respect, all that we eat is undeserved.

Self-respect on the basis of justice and equality is the main ideals of the Sikhs, which they have been propounded. To enable the people to learn, understand and have courage to uphold these ideals, the Guru Sahibs had set up the examples by making supreme sacrifices, i.e. martyrdoms of Guru Arjan Sahib (1606), Guru Tegh Bahadar Sahib (1675), the whole family of Guru Gobind Singh Sahib (1708) - his four sons and countless number of disciples. Freedom, justice and equality are thus the fundamental principles of the Sikh ethos.

Most unfortunately, the heroic role of the Sikhs as the pioneers of freedom and justice in this part of the world has not, so far, been allowed to take its proper place in the pages of history. When the Afghans in the eighteenth century had routed the Mughals and later the Marathas at Panipat, it was the Sikhs and the Sikhs alone who stood against them. It is now recognized by all the objective historians of the world that but for the bitter struggle then put up by the Sikhs, the entire territory up to Jamuna would have formed part of the Afghan Empire. At the cost of the stupendous sacrifices, the Sikhs saved the geographical entity of India from being dismembered at that crucial stage of history (Evolution of Khalsa, by I.B. Bannerjee).

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Sikhs also saved the honour of this country when they freed thousands of innocent young women from the clutches of Nadir Shah, Ahmed Shah and a host of other marauders who used to sell them in the bazaars of Kabul, Ghazni and Persia, like goats and sheep.

During the period of Maharaja Ranjit Singh, when they held key to unlimited power, never discriminated against anybody irrespective of his caste, creed or colour. In every State, more particularly under Maharaja Ranjit Singh, a large number of Hindus, Muslims and Christians rose to the highest positions of power and wielded immense influence.

When all other people in India had completely reconciled themselves to the suppression of the British, it were the Sikhs only who kept the flame of Freedom burning. Even when the British people had not yet fully settled down in their new territorial acquisition, Bhai Maharaj Singh of Naurangabad raised the standard of revolt in 1847, but, because of complete loss of eyesight he was betrayed into the hands of rulers by some traitor who deported him to Singapore where he died in Jail. After 1857 the alien rulers of India tightened their rule but the flame of freedom in the heart of the Sikhs could not be suppressed. In 1872, their love of freedom manifested itself in the revolt of Baba Ram Singh, sixty-five of whose followers were blown to pieces at Maler Kotla by the British. The Sikhs now decided to strike from another quarter. Some Sikh patriots living on the West coast of North America formed the revolutionary party, popularly known as 'Gaddar Party'. Another milestone on the path of freedom was laid by the Sikhs who traveling by S.S. Kamagata Maru reached Budge. Many of them were shot dead while some of them escaped to spread the message of revolution in all parts of India.

The formation of Shiromani Akali Dal on December 14, 1920 fulfilled one of the long standing needs of the Sikhs. They now had a common platform and common programme to purge the holy Gurdwaras of the corrupt elements and vest their control entirely in Sikh hands. This was a very vital part of Sikh's fight for freedom because these holy places have always been the very life blood of the Sikh way of life.

In 1907 S. Ajit Singh, Kishan Singh and many other Sikhs played a very important part in the fight for freedom. During 1912-16 the freedom struggle got considerable momentum by the arrival of Ghadarites by the Kama Gata Maru and other ships. Most of them were Sikhs who died cheerfully on the gallows for the love of their country. During the Martial Law Regime in 1919 the Sikhs raised a bold and open revolt against the British. Majority of the persons massacred at Jallianwala were also the Sikhs.

The Gurdwara Reform Movement though ostensibly organized for religious reforms in Shrines, had also political dimensions in it, as much as it was a protest against the governmental interference in the Gurdwara affairs in connivance with the Mahants. Its success, for the first time, exploded the myth of the invincibility of the British power in India. And this fact was recognized by no less a person than Mr. Gandhi in a telegram sent to the Akalis, although earlier he had refused to lend his support to them. The exceptionally bold resistance put up by the Sikhs during the course of the Akali Movement coming in the wake of utter demoralization caused in India by the ignominious failure in Chauri Chaura helped to rehabilitate the confidence of the freedom fighters. Pandit Madan Mohan Malvia was so much impressed by the brave Sikhs that he advised the Hindus to baptize at least one of their family members as a Sikh if they wanted to be free from British bondage. This was perhaps the tallest of the tributes paid to the Sikhs by any Hindu. And, the way the Sikhs faced the gravest of dangers in Jaito Morcha inspired even Mr. Nehru to join their ranks. C.F. Andrews then saw the very spirit of Christ manifesting itself among the Sikhs.

Sardarni Balbir Kaur made the supreme sacrifice at Jaiton. She joined a batch of volunteers to defy the British authority and face the raining bullets. When her infant child in her lap was hit by a bullet, she resignedly laid him by on the wayside and marched along the column, absorbed in singing the praises of the Satguru. Minutes later she herself fell to a shot from the machine-gun which had killed so many Sikhs on that fateful day-February 21, 1924. Jawahar Lal Nehru was also arrested when he went to witness this Morcha.

It was again a Sikh, S. Udham Singh of Sunam who waited for 21 long years to avenge for the atrocities committed by Mr. O'Dwyer in Jallianwala Bagh. S. Bhagat Singh, yet another Sikh made the supreme sacrifice for the National cause and set a sacred example for his countrymen, although his cause was betrayed at the time of Gandhi Irwin pact.

S. Ajit Singh launched a movement – "Pagri Sambhal Jata, Pagri Sambhal Oye. Lut lia Maal Tera halon behal Oye". S. Ajit Singh was exiled along with Lala Lajpat Rai and imprisoned in Burma. He also associated himself with the Ghadar Party having its headquarters at San Francisco (U.S.A.).

Sardar Kartar Singh Saraba, the only son of S. Mangal Singh, a well-to-do farmer of Ludhiana, sailed for San Francisco (U.S.A.). When he was hardly 16 year he joined the University of California at Brickley. His association with Indian students aroused patriotic sentiments. He felt agitated at discriminatory treatment meted out to Indians emigrants. He joined the Ghadar Party, which was founded by Bhai Sohan Singh. He discontinued his studies and took over Gurmukhi editions of revolutionary newspaper "The Ghadar".

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Still another Sikh, Rattan Singh and his associates, while being transported from Andaman in 1937 redeemed the honour of their countrymen by assassinating several of the British soldiers; although they had to pay the supreme price for this later on. The I.N.A. also was first founded by no other person than a Sikh General Mohan Singh and most of the soldiers joining its ranks were also the Sikhs. The rebel units raised in Germany, Japan and Italy were also formed by the Sikhs and their heroic role in history forms the proud part of their story. Even the Marine Revolt at Bombay and the Signal Regimental mutiny at Jabalpur were also engineered by the Sikhs

There was no sphere of national struggle for freedom in which the Sikhs were not at the forefront. The sacrifices they made are the greatest, quantitatively and qualitatively both. In spite of the fact that their population then was not more than 1.5% of the total population their contributions in terms of sacrifices amount to more than 90%.

Quotes Before Independence :

Pandit Jawahar Lal Nehru (1st Prime Minister of India) -: *I think there will be no objection from anybody regarding the reservation with proper arrangements of One Area (Land) in North-West of India for Sikhs so that they can also enjoy there Independence.*

Lala Lajpat Rai : *Hai Akali's You are the Angel of Hind, and after Independence you will be the Leaders of Independent India (Flag of Independent India will be in your Hands)*

After Independence :

S. Hukam Singh : *When-ever we remind (asked) to Congress regarding there promises done to Sikh Community first in Year 1929 & then again in Year 1946, we were neglected & answer given to us is that, this is not the previous time, Time & Circumstances are changed now.*

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Why Raksha Bandhan Has No Place in Sikhi _____///

According to the Hindus, this day is marked, 'As per the traditions, the sister on this day prepares the pooja thali with diya, roli, chawal and rakhis. She worships the deities, ties Rakhi to the brother(s) and wishes for their well being. The brother in turn acknowledges the love with a promise to be by the sisters' side through the thick and thin and gives her a token gift.'

Nowhere in Sikh history has any Guru Sahib known to have accepted this Hindu custom. In a painting, Guru Nanak Sahib is being depicted to have a rakhi being tied on his wrist by his sister Bebe Nanaki Ji. This is nothing more than a work of fiction. **The Guru, who rejected the spiritual thread that the Hindu Brahmins consider makes them connected to God, in the midst of all the learned Pandits, Brahmins and his own father, would that same Guru Sahib accept the far more earthy thread called a 'rakhi'? It's plain logic, he wouldn't.** When asked by his father to go forth and make a profitable bargain in business, young (Guru) Nanak (Sahib) came back having spent all his given money on feeding starving fakirs. If Guru Nanak Sahib could challenge the Brahmins and reject outright the Janeu, would he want to contradict himself by accepting another thread ??...

'So what's the harm in commemorating the day ?' - is the usual counter-argument of those Sikhs that accept the practice. There's no harm in doing any of these things, but Guru Sahib just did not approve them for his Sikhs. He's taken us out of all the clutter of all those things that have no meaning in Sikhi and have instructed us to focus more on God than on worldly funfairs that eventually take the mortal away from God. The heritage of the Sikhs is so unique, that the men and women have been given an equal status. Why would a Khalsa Kaur ever need anyone's protection when they have the power within them to defend themselves? That is why if the Singh was given a Kirpan, so was a Kaur granted the same. **'Truth is high'** Guru Nanak Sahib said and, further added, **'but higher still is truthful living'** So how can a mere thread prove the love between a brother and sister. Will that thread not wear out too, just like the janeu?

Sikhs were blessed with the roop of the Guru Sahib so that they may emulate their example of life and living which would connect us to Waheguru. Ceremonies like raksha bandhan are good for those for whom it was made, for the Hindu faith has it's own reasons. Sikhi is a completely distinct faith. And how? Guru Nanak Sahib did not accept the janeu; he rejected the offering of water to his ancestors; he did not recite the Hindu Vedas; nor prayed to the 330 million gods, but contemplated only on the **SHABAD** what was revealed to Him from the Court of the Lord. Likewise, the other Guru Sahibs further developed what Guru Nanak Sahib preached, they never contradicted Guru Nanak Sahib's message and way of life.

In conclusion, the ceremony does not has place in Sikhi because it is not higher than the Sikh way of life. The simple thread that is meant as a prayer to protect a sister and to seek the blessings of the brother's long life and wellbeing is not any higher than believing that it is Akaal Purakh that protects and blesses His beings. A thread is just an illusion, a Sikh of the Guru has no need for it to be reminded of his duty to the world, and otherwise Guru Sahibs would have allowed us to adopt it. And what of those who have no brothers? Who will protect them? What of those who have no sisters, who will pray for their long life and wellbeing? It's all out of logic for Sikhs.

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Shabad Vichaar

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਕਾਂਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੈ ਵਿਚਹੁ ਹਉਮੈ ਨ ਜਾਇ ॥ ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ ਨ ਕਬ ਹੀ ਪਾਇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

ਸੁਣਿ ਮਨ ਮੇਰੇ ਭਜੁ ਸਤਗੁਰ ਸਰਣਾ ॥ ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ ਬਿਖੁ ਭਵਜਲੁ ਸਬਦਿ ਗੁਰ ਤਰਣਾ ॥੧॥ ਰਹਾਉ ॥

ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਦੂਜਾ ਭਾਉ ਵਿਕਾਰੁ ॥ ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ ਮੋਹ ਬਾਧਾ ਨਹ ਬੁਝੈ ਬਿਖਿਆ ਪਿਆਰਿ ॥

ਸਤਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਚਉਥੈ ਪਦਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥੨॥

ਗੁਰ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ਚੁਕੈ ਮੋਹੁ ਗੁਬਾਰੁ ॥ ਸਬਦਿ ਮਰੈ ਤਾ ਉਧਰੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਰਹੈ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥੩॥

ਇਹੁ ਮਨੁਆ ਅਤਿ ਸਬਲ ਹੈ ਛੁਡੇ ਨ ਕਿਤੈ ਉਪਾਇ ॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਲਾਇਦਾ ਬਹੁਤੀ ਦੇਇ ਸਜਾਇ ॥

ਨਾਨਕ ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਗਵਾਇ ॥੪॥੧੮॥੫੧॥

(ਅੰਗ ੩੩)

English Meaning

Siree Raag Mehla 3 ||

You may torment your body with extremes of self-discipline, practice intensive meditation and hang upside-down, but your ego will not be eliminated from within. You may perform religious rituals, and still never obtain the Naam, the Name of the Lord. Through the Word of the Guru's Shabad, die unto your false self and Live by your God-self, and the Name of the Lord shall come to dwell within the mind || 1 || Listen, O my mind: hurry to the Protection of the Guru's Sanctuary. By Guru's Grace you shall be saved. Through the Word of the Guru's Shabad, you shall cross over the terrifying world-ocean of poison || 1 || Pause || Everything under the three influences of Maya shall perish; materialistic love is corrupting. The Pandits, the religious scholars, read the scriptures, but they are trapped in the bondage of emotional attachment. In love with evil, they do not understand. Meeting the Guru, the bondage of the three influences is cut away, and in the fourth state, the Door of Liberation is attained || 2 || Through the Guru, the Path is found, and the darkness of emotional attachment is dispelled. If one dies through the Shabad, then salvation is obtained, and one finds the Door of Liberation. By Guru's Grace, one remains blended with the True Name of the Creator || 3 || The mind is very powerful; we cannot escape it just by any means. In the love of materialism, people suffer in pain and are condemned to terrible punishment. O Nanak, those who are attached to the Naam are saved; through the Shabad, their ego is banished. || 4 || 18 || 51 ||

[Page 33 GGS]

From the editors:

Dear Members, it gives us a great pleasure to inform you that E-zine is completing its first anniversary in next month. In order to make E-zine more informative and interactive, we request everyone to provide your valuable feedback and suggestions, by simply putting an email at gurmatstudy@gmail.com or contacting any of our Editorial member on phone.

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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