

Gurpurabs and Historical Days

13th April

Birth

Sahibzada Jujhar Singh Ji

14th April

Prakash

Guru Nanak Dev Sahib

14th April

Khalsa day - Vaisakhi

16th April

Jyoti jot

Guru Angad Dev Sahib

16th April

Gur Gaddi

Guru Amar Das Sahib

16th April

Jyoti jot

Guru Harkrishan Sahib

16th April

Gur Gaddi

Guru Teg Bahadur Sahib

18th April

Prakash

Guru Angad Dev Sahib

18th April

Prakash

Guru Teg Bahadur Sahib



ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ ॥
ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ ॥੩॥

*Amrit Peevoh Sada Chir Jeevoh Har Simrat Anand Ananta ||
Rang Tamasa Pooran Asa Kabeh Na Biapai Chinta ||3||*

*May you drink the Nectar of God's Immortal Name and live eternally in blissful meditation of the Lord.
May you be blessed with all joy and happiness, and your desires fulfilled, and are free of all anxiety.*

Khanda - The Sikh Insignia _____///



The Khanda constitutes three symbols in one. However, the name is derived from the central symbol, Khanda, a special type of double-edged sword which confirms the Sikhs' belief in One God. The double-edged sword symbolizes the unitary view of the world which Sikhism subscribes to.

* On the left side is the sword of spiritual sovereignty, Piri; on the right side is the sword of political sovereignty, Miri.

* The right edge of the double-edged sword symbolizes freedom and authority governed by moral and spiritual values.

* The left edge of the double-edged sword symbolizes divine justice which chastises and punishes the wicked oppressors.

There must always be a balance between Miri and Piri and this balance is emphasized by the joining together of the two swords into a double-edged in the middle. The quoit is what is called the Chakra. This is a symbol of all-embracing divine manifestation including everything, without beginning or end, neither first nor last, timeless, and absolute. The Chakra was also used by the Sikhs as one of the war weapons against injustice and oppression. Almost all Sikh warriors used to wear it in the eighteenth century.

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Concept of Khalsa

According to a writing of the 18th century, *Khalsa* is:

"He who keeps alight the unquenchable torch of truth, and never swerves from the thought of One God; He who has complete love for and confidence in God, and does not put his faith, even by mistake, in fasting, or the graves of Muslim saints or Hindu crematoriums, or Jogis' places of sepulcher; He who recognises the One God and no pilgrimages, or alms-giving, non-violence, penances, or austerities; And in whose heart the light of the Perfect One shines - He is to be recognised as the pure member of the Khalsa"

Guru Gobind Singh sent invitations to the Sikh Sangats all over the Indian subcontinent as well as Tibet, Afghanistan etc. to a special congregation at Anandpur Sahib on *Vaisakhi* Day, 30 March 1699. In the congregation, with a naked sword, Guru Sahib questioned, "Is there any one among you who is prepared to sacrifice his / her head for Waheguru?" When Sikhs heard his call, they were taken aback. Some misunderstood it as a call for human sacrifice, which was totally against Sikh philosophy. Some of the Sikhs left the congregation out of fear, while others began to look at one another in amazement. After the initial shock and surprise subsided, a Sikh from Lahore, named Daya Ram, stood up and offered his head to Guru Sahib. Guru Sahib took him to a tent pitched close by, and after some minutes, came out with a blood-dripping sword. The Sikhs thought Daya Ram had been slain. Guru Sahib repeated his demand calling for another Sikh who was prepared to lay down his / her head. The second Sikh who offered himself was Dharam Das of Delhi. Thereafter, three more Sikhs, Mohkam Chand of Dawarka, Sahib Chand of Bidar, and Himmat Rai of Puri, offered themselves to the Guru Sahib.

Later, these five Sikhs were attired in blue robes and presented to the congregation. They constituted the *Panj Piaré*, the Five Beloved Ones, who were initiated as the *Khalsa* or the Sovereign Ones with the administration of *Amrit*. Declared by Guru Sahib:

Since the time of Guru Nanak Sahib, it is the *Charanamrit* (water sanctified by the Guru's feet) which has been administered to initiate one in Sikhi. But from now on, they shall be initiated with water stirred with a double-edged sword - *Khanda*. Upon administering *Amrit* to the Five Beloved Ones, Guru Sahib asked them to initiate him in the same manner, thus emphasising equality between Guru Sahib and his disciples.

Guru Gobind Singh Sahib named the new ceremony, *Khandé-di-pahul*, the initiation of the double-edged sword. He stirred water in an iron bowl with the sword, reciting five major compositions, *Japji sahib*, *Jaap sahib*, *Anand Sahib*, *Ten Sawaiyas sahib* and *Chaupai sahib*, while the five Sikhs stood facing him. Mata Sahib Kaur put some sugar-puffs into the water. This implied that the *Khalsa* brotherhood would not only be full iron of courage and heroism, but also filled with sugar of humility.

Briefly, the *Khalsa* concept has been captured by G.C. Narang in *Transformation of Sikhism*:

Abolition of prejudice, equality of privilege amongst one another and with Guru Sahib, common worship, common place of pilgrimage, common (initiation) for all classes and lastly, common external appearance - these were the means besides common leadership and the community of aspiration which Guru Gobind Singh Sahib employed to bring unity among his followers and by which he bound them together into a compact mass.

The creation of *Khalsa* marked the culmination of 239 years of training given by the ten Guru Sahibs to the Sikhs. Guru Sahib wanted to create ideal people who should be perfect in all respects, which are a combination of devotion (*Bhagti*) and strength (*Shakti*). Guru Sahib combined charity (*Degh*) with the sword (*Tegh*) in the image of his Sikh.

The *Khalsa* is to be a saint, a soldier and a scholar, with high moral and excellent character. He or she is strong, courageous, learned and wise. In order to mould his personality Guru Sahib inculcated in him the five virtues - sacrifice, cleanliness, honesty, charity and courage, and prescribed a *Rehit* - the Sikh code of discipline. His character would be strengthened by the spirit of God revealed in the Guru's hymns. For this purpose he was asked to recite the five *Banis* daily.

The combination of virtue and courage is the strength of the *Khalsa*. This is an assurance against the ruthless exploitation of masses by their masters, and a device for overcoming hurdles that lay in the practice of virtue and spirituality in daily life. Guru Gobind Singh Sahib commanded the *Khalsa* to use the sword only in times of emergency, that is, when peaceful methods failed, and only for self-defence and the protection of the oppressed.

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His spirit will continue to inspire them for the preservation of peace, order and dignity of mankind for all time to come.

The following instructions are given to those undergoing the initiation ceremony:

- (a) You shall never remove any hair from any part of your body.
- (b) You shall not use tobacco, alcohol or any other intoxicants.
- (c) You shall not eat the meat of an animal slaughtered the Muslim way
- (d) You shall not commit adultery.

The initiate is required to wear the physical symbols of Khalsa at all times as well as follow the Khalsa code of conduct.

In brief, the Khalsa code of conduct is:

- A Sikh worships only One God. They will not set up any idols, gods, goddesses or statues for worship nor shall they worship any human being.
- A Sikh believes in no other religious book other than Guru Granth Sahib, although they can study other religious books for acquiring knowledge and for comparative study.
- A Sikh does not believe in castes, untouchability, magic, omens, amulets, astrology, appeasement rituals, ceremonial hair cutting, fasts, frontal masks, sacred thread, graves and traditional death rites.
- A Sikh prays to God before starting any work. This will be over and above his usual prayers.
- Although a Sikh may learn as many languages as he likes, he must learn Punjabi and teach his children to speak, write and read it.
- Every male Khalsa should add "Singh" and every female Khalsa should add "Kaur" after his / her name. They must never remove hair from any part of their bodies.
- Drugs, smoking and alcohol are strictly forbidden for Sikhs.
- Khalsa men and women will not pierce their ears or nose and shall have no connection whatsoever with those who kill their daughters. Sikh women will not wear a veil.
- A Sikh must live on fruits of honest labour and give generously to the poor and the needy thinking all the time that whatever he gives is given to the Guru.
- A Sikh must never steal or gamble.

Except for the kachhera and the turban there are no restrictions on the dress of a Khalsa, but a Khalsa's dress should be simple and modest and never ostentatious.



“ ਜੈਸੇ ਸਤ ਮੰਦਰ ਕੰਚਨ ਕੇ ਉਸਾਰ ਦੀਨੇ, ਤੈਸਾ ਪੁੰਨ ਸਿਖ ਕਉ ਇਕ ਸ਼ਬਦ ਸਿਖਾਏ ਕਾ ॥ ”

Gurmukhi & Gurmat Training Classes for Sikh Youngsters

We wish to inform Sangat that in the Service of Khalsa Panth, Gurmat Missionary College - Mumbai & Guru Gobind Singh Study Circle - Maharashtra, have organised Gurmukhi & Gurmat Training Classes in and around Maharashtra. Gurmat Study Team is lending its full support to train the future generation on basic principles of Sikhism through such classes and make them aware of our glorious history & past. We request every member to pass on this information so that everyone can be benefited.

The contact details of various places where classes are conducted, syllabus etc can be viewed & downloaded from our website www.gurmatstudy.com. If Sangat is interested in organizing classes at any other place we shall be happy to provide our full co-operation for the same. Do contact us for any feedback or suggestion by e-mailing us on gurmatstudy@gmail.com or calling the respective Telephone numbers mentioned in contact sheet.

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Shabad Vichaar

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ

ਬੇਦ ਪੁਰਾਨ ਸਭੈ ਮਤ ਸੁਨਿ ਕੈ ਕਰੀ ਕਰਮ ਕੀ ਆਸਾ ॥ ਕਾਲ ਗ੍ਰਸਤ ਸਭ ਲੋਗ ਸਿਆਨੇ ਉਠਿ ਪੰਡਿਤ ਪੈ ਚਲੇ ਨਿਰਾਸਾ
 ॥ ੧ ॥ ਮਨ ਰੇ ਸਰਿਓ ਨ ਏਕੈ ਕਾਜਾ ॥ ਭਜਿਓ ਨ ਰਘੁਪਤਿ ਰਾਜਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਨ ਖੰਡ ਜਾਇ ਜੋਗੁ ਤਪੁ ਕੀਨੋ
 ਕੰਦ ਮੂਲੁ ਚੁਨਿ ਖਾਇਆ ॥ ਨਾਦੀ ਬੇਦੀ ਸਬਦੀ ਮੋਨੀ ਜਮ ਕੇ ਪਟੈ ਲਿਖਾਇਆ ॥ ੨ ॥ ਭਗਤਿ ਨਾਰਦੀ ਰਿਦੈ ਨ ਆਈ
 ਕਾਛਿ ਕੂਛਿ ਤਨੁ ਦੀਨਾ ॥ ਰਾਗ ਰਾਗਨੀ ਡਿੰਡ ਹੋਇ ਬੈਠਾ ਉਨਿ ਹਰਿ ਪਹਿ ਕਿਆ ਲੀਨਾ ॥ ੩ ॥ ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ
 ਉਪਰ ਮਾਹਿ ਲਿਖੇ ਭ੍ਰਮ ਗਿਆਨੀ ॥ ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥ ੪ ॥ ੩ ॥

(ਅੰਕ ੬੫੪-੬੫੫)

English Translation

Bayd Puraan Sabhai Mat Sun Kai Karee Karam Kee Aasaa. Kaal Garsat Sabh Log Si-Aanay Uth Pandit Pai Chalay
 Niraasaa. ||1|| Man Ray Sari-O Na Aykai Kaajaa. Bhaji-O Na Raghoopat Raajaa. ||1|| Rahaa-O. Ban Khand Jaa-Ay
 Jog Tap Keeno Kand Mool Chun Khaa-I-Aa. Naadee Baydee Sabdee Monee Jam Kay Patai Likhaa-I-Aa. ||2||
 Bhagat Naardee Ridai Na Aa-Ee Kaachh Koochh Tan Deenaa. Raag Raagnee Dinbh Ho-Ay Baithaa Un Har Peh Ki-
 Aa Leenaa. ||3|| Pari-O Kaal Sabhai Jag Oopar Maahi Likhay Bharam Gi-Aanee. Kaho Kabeer Jan Bha-Ay
 Khaalsay Paraym Bhagat Jih Jaanee. ||4||3||

English Meaning

Listening to all the teachings of the Vedas and the Puraanas, I wanted to perform the religious rituals. But seeing
 all the wise men caught by Death, I arose and left the Pandits; now I am free of this desire. ||1|| O mind, you have
 not completed the only task you were given; you have not meditated on the Lord, your King. ||1|| Pause|| Going
 to the forests, they practice Yoga and deep, austere meditation; they live on roots and the fruits they gather. The
 musicians, the Vedic scholars, the chanters of one word and the men of silence, all are listed on the Register of
 Death. ||2|| Loving devotional worship does not enter into your heart; pampering and adorning your body, you
 must still give it up. You sit and play music, but you are still a hypocrite; what do you expect to receive from the
 Lord? ||3|| Death has fallen on the whole world; the doubting religious scholars are also listed on the Register of
 Death. Says Kabeer, those humble people become pure - they become Khalsa - who know the Lord's loving
 devotional worship. ||4||3||

From the editors:

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 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,
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