

## Gurpurabs and Historical Days

4<sup>th</sup> Mar

Holla Mohlla

14<sup>th</sup> Mar

Gur gaddi

Guru Har Rai Sahib

14<sup>th</sup> Mar

New Year

15<sup>th</sup> Mar

Victory of Delhi

by S. Baghael Singh

19<sup>th</sup> Mar

Jyoti jot

Guru Har Rai Sahib

25<sup>th</sup> Mar

Shaheedi

Bhai Subeg Singh &amp; Shabaz Singh

## “CHARKHADIYAAN TE CHADE”

॥ ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ ॥



ਛੰਤੁ ॥

ਤਿਨ ਖੰਨੀਐ ਵੰਵਾਂ ਜਿਨ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥  
 ਜਨ ਚਾਖਿ ਅਘਾਣੇ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਰਾਮ ॥  
 ਹਰਿ ਮਨਹਿ ਮੀਠਾ ਪ੍ਰਭੁ ਤੂਠਾ ਅਮਿਉ ਵੂਠਾ ਸੁਖ ਭਏ ॥  
 ਦੁਖ ਨਾਸ ਭਰਮ ਬਿਨਾਸ ਤਨ ਤੇ ਜਪਿ ਜਗਦੀਸ ਈਸਹ ਜੈ ਜਏ ॥  
 ਮੋਹ ਰਹਤ ਬਿਕਾਰ ਥਾਕੇ ਪੰਚ ਤੇ ਸੰਗੁ ਤੂਟਾ ॥  
 ਕਹੁ ਨਾਨਕ ਤਿਨ ਖੰਨੀਐ ਵੰਵਾ ਜਿਨ ਘਟਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਵੂਠਾ ॥੩॥

(ਅੰਗ ੫੭੭)

*Meaning: I am cut into pieces as a sacrifice, to those who have seen my Lord God. His humble servants partake of the Sweet Ambrosial Nectar of the Lord, and are satisfied. The Lord seems sweet to their minds; God is merciful to them, His Ambrosial Nectar rains down upon them, and they are at peace. Pain is eliminated and doubt is dispelled from the body; chanting the Name of the Lord of the World, their victory is celebrated. They are rid of emotional attachment, their sins are erased, and their association with the five passions is broken off. Says Nanak, I am every bit a sacrifice to those within whose hearts my Lord God abides || 3 ||*

(GGS 577)

*“We offer our floral tributes to Bhai Subeg Singh & his son Bhai Shabaz Singh who sacrificed their life’s but did not deter from the path shown by Guru Sahibs. We pray to almighty Akal Purakh to give us strength & wisdom to do the same” – Gurmat Study Team*

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## ABOUT NANAKSHAHI CALENDAR

### **Sikh calendar**

The Nanakshahi calendar is based on solar system that was adopted by the Shiromani Gurudwara Prabhandak Committee (SGPC) to determine the dates for important Sikh events. It was designed by Pal Singh Purewal to replace the Hindu calendar and is in use since 1998-99. The epoch of this calendar is the Prakash of the first Sikh Guru, Nanak Dev Ji in 1469. Sikh New Year's Day falls on March 14<sup>th</sup> as per the Gregorian (Western) calendar.

### **Features of the new calendar**

- ❖ A solar calendar
- ❖ Called Nanakshahi after Guru Nanak Dev Ji (founder of Sikhism)
- ❖ Year One is the year of Guru Nanak Dev Ji's birth (1469 CE)
- ❖ Uses most of the mechanics of the Western calendar
- ❖ Year length is same as Western calendar (365 days 5 hours 48 minutes 45 seconds)
- ❖ Contains 5 months of 31 days followed by 7 months of 30 days
- ❖ Leap year every 4 years in which the last month (Phagun) has an extra day

### **Creation of the Calendar**

The Nanakshahi Calendar was developed by a Canadian Sikh, Pal Singh Purewal, a retired Computer Engineer. He started work on the new calendar in the 1960's.

A committee, under the aegis of the Institute of Sikh Studies, Chandigarh was formulated to study and recommend the proposals put forward by S. Pal Singh Purewal. These were formally accepted, in principle, in a larger meeting in which about 40 eminent scholars, from universities and other institutions, participated.

### **The need for Sikh Calendar**

A unique calendar is vital for the integrity of the Sikh religion. All communities and faiths have their own calendar as a mark of their distinct cultural identity. Just as the Islamic world has the Hijri calendar and Hindus have Bikrami calendar, the Sikhs have a Nanakshahi calendar along with the common era (CE) calendar which is in use throughout the world.

Earlier, many anti-Sikh institutions would use this point that Sikhs use the Hindu – Bikrami Calendar as they are part of Hindus. With our own calendar in place we can clearly declare our independence from any other religion.

### **Why Nanakshahi calendar ?**

Bikrami Calendar is Hindu calendar which was used by the Sikhs for a very long period, resulting in different dates of same Gurburab or an event occurring every year. Basically there are two problems with the Bikrami calendar. Firstly, because it is based on the length of sidereal year (based on movement of stars & moon) its months wander in seasons - the relation of the months with seasons as given in Gurbani is changing. Secondly, since the Gurburabs are celebrated according to the lunar dates of the Bikrami calendar, these occur on different dates of the Common Era calendar from year to year.

Both these problems have been resolved in Nanakshahi Calendar. Its year is based on the length of the tropical year - the year which is based on Gurbani. Therefore, its months will always maintain the present relationship with seasons, and will stay according to Gurbani.

Also, since the Gurburab dates have been fixed according to the solar dates, and since Common Era Calendar is also based on the tropical year, Gurburabs will always occur on the same dates of the Common Era Calendar, and will not shift from year to year. For example In 1998 CE the Prakash Purab of Guru Gobind Singh Sahib occurred twice according to Bikrami Calendar, and did not occur in 1999 CE at all. The same situation was repeated in 2003 CE and 2004 CE. In Nanakshahi Calendar there is no such anomaly. Guru Gobind Singh Ji Prakash Gurburab shall always occur on 23 Poh (Nanakshahi) / 5 January CE.

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## Some Other Features

- ❖ Fixed number of days in the months as follows:  
Chet 31, Vaisakh 31, Jeth 31, Harh 31, Savan 31, Bhadon 30, Asu 30, Katik 30, Maghar 30, Poh 30, Magh 30, Phagun 30/31
- ❖ Fixed beginning of the months in relation to the Common Era calendar as follows: Month begins on Chet - 14<sup>th</sup> March, Vaisakh - 14<sup>th</sup> April, Jeth - 15<sup>th</sup> May, Harh - 15<sup>th</sup> June, Sawan - 16<sup>th</sup> July Bhadon - 16<sup>th</sup> August, Asu - 15<sup>th</sup> - September, Katik 15<sup>th</sup> - October, Maghar - 14<sup>th</sup> November, Poh - 14<sup>th</sup> December, Magh- 13<sup>th</sup> January, Phagun - 12<sup>th</sup> February.

With the above scheme, any given date of any month of the Nanakshahi calendar will always occur on the same date of the Common Era calendar, except in the month of Phagun in a leap year when the corresponding dates of Phagun from March 1 to March 13 will differ by 1 day from those of the same month in non- leap years. This is a simple scheme, easier to remember; and the calendar is good forever so that a particular month will have the same season always.

## Gurpurabs as per Nanakshahi Calendar

Guru Sahib	Prakash		Gur gaddi		Jyoti jot	
Guru Nanak Dev Sahib	1 Vaisakh	14 Apr	-	-	8 Asu	22 Sep
Guru Angad Dev Sahib	5 Vaisakh	18 Apr	4 Asu	18 Sep	3 Vaisakh	16 Apr
Guru Amar Das Sahib	9 Jeth	23 May	3 Vaisakh	16 Apr	2 Asu	16 Sep
Guru Ram Das Sahib	25 Asu	9 Oct	2 Asu	16 Sep	2 Asu	16 Sep
Guru Arjan Dev Sahib	19 Vaisakh	2 May	2 Asu	16 Sep	2 Harh	16 Jun
Guru Har Gobind Sahib	21 Harh	5 Jul	28 Jeth	11 Jun	6 Chet	19 Mar
Guru Har Rai Sahib	19 Magh	31 Jan	29 Phagun	11/12 Mar	6 Katik	20 Oct
Guru Har Krishan Sahib	8 Savan	23 Jul	6 Katik	20 Oct	3 Vaisakh	16 Apr
Guru Teg Bahadur Sahib	5 Vaisakh	18 Apr	3 Vaisakh	16 Apr	11 Maghar	24 Nov
Guru Gobind Singh Sahib	23 Poh	5 Jan	11 Maghar	24 Nov	7 Katik	21 Oct

## Other Important Events

Gurpurabs and Important events	Vaisakhi Date
Compilation of Guru Granth Sahib	1 Bhadon (16 August)
First Prakash Adi Granth Sahib	17 Bhadon (1 September)
Guru Gaddi of Guru Granth Sahib	6 Katik (20 October)
Creation of Khalsa	1 Vaisakh (14 April)

The Bikrami calendar has an error of 1 day in about 71 years. The proposed Nanakshahi calendar will reduce this error to one day in about 3,300 years, Further to this, whenever there is a correction made in Common Era calendar, Nanakshahi calendar will automatically get updated. The new Nanakshahi calendar is simple, rational, more accurate than the Bikrami calendar, and conforms to Gurbani. Sankrantis will occur on the same dates in the CE year, every year. All Gurpurabs will also occur on the same dates every year, with one exception noted above. There will not be any need to consult Jantri publishers to find out when a Gurpurab is to occur. SGPC implement Nanakshahi Calendar in the historic year of 1999 CE, when Khalsa Panth celebrated its 300 years.

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## Women in Sikhism

*Men's stories are public. Women's stories are private. Men commit great feats in a burst of energy that are sung and talked about for hundreds of years. Women slowly and consistently nurture and build their children, their families, their communities, their visions. It is easy to point to a man's accomplishments. It is much more difficult to point to a woman's. Yet, the Gurus understood that men and women both participate equally in the play of Creation; that both are necessary. In Sikh history, it is easy to identify the public, male stories that show the power of the Khalsa consciousness. Yet, with every male story there is a hidden side -the private world of the Khalsa woman.*

....(www.dedicatedkaur.blogspot.com)

All the Gurus made it a point to stress equality of women to men through practical measures. The third master, Guru Amar Das *abolished Sati and female infanticide* and staunchly advocated *widow remarriage*. When he appointed bishops for manjis (religious centers) all across South Asia and three of the manjis were headed by women. Over thirty percent of preachers appointed by the Guru were women.

All Gurus encouraged the participation of women in various religious ceremonies. Guru Gobind Singh ensured that the women received Khandey Kee Pahul, the most significant Sikh ceremony, on equal terms with men. Women participated in the singing of hymns, preaching in religious gatherings without any distinction (**very unlike the situation at Harmandir sahib at present**). The Gurus always made it a point to reject the accepted notion of women being unworthy of performing religious ceremonies or being impure.

*Come my sisters and dear comrades! Clasp me in your embrace. Meeting together, let us tell the tales of our Omnipotent God. In the True Lord are all merits, in us all demerits". (GGS, 17).*

Guru Hargobind called women the conscience of man. Accounts of women having fought battles side by side with men exist in Sikh literature. The Gurus empowered women in every way possible and made them into scholars and soldiers just like the men.

The right of Sikh women for gender equality on the basis of Gurbani is inalienable. Gurbani and Sikh history not only uphold this but also is full of revolutionary steps taken by Gurus and Sikh historical personalities.

Although the Sikh faith clearly rejects any discrimination between males and females, yet the harsh social realities of our society are before us. How these realities affect Sikh women in the social milieu of present day Punjab or elsewhere in the Sikh Diaspora, are a matter of degree NOT of kind, for example :- Chandigarh, the City beautiful has the dubious distinction of having the lowest sex ratio (773) in whole of the country despite its high literacy rate of 81.76% !!!!!

We need to re-emphasize that the Sikh code of conduct is strictly categorical: "**No liaison or relationship with any person, man or woman, who is guilty of female foeticide or infanticide.**" The code recommends total exclusion/banishment of such a person and family from society.

There is a huge gap between Guru Nanak's portrayal and importance of women and the situation we have today. This gap between precept and practice has to be abridged, slowly and steadily, with commitment and grace, without acrimony and haste.

### Life of Mata Khivi Ji

Mata Khivi Ji was born in 1506 to Karan Devi and Bhai Devi Chand Khatri. She was married in 1519, when she was 13 years old. Khivi Ji was married to Lahina Ji 20 years before when Lahina Ji he became the second Guru of the Sikhs.

When Lahina Ji became Guru Angad Dev Ji, life became very busy for Mata Khivi Ji. People were now coming to her house to see their Guru. She had always been accustomed to a busy social life, but this was different. There was a purpose to all this coming and going that had not been there before. Moreover, Sikh teaching was very clear that one must earn one's living through one's own labour. Khivi Ji took these teachings very seriously.

**"...She took upon herself the onerous task of managing every detail of the langar..."**

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Best of the possible ingredients were used, and everyone was treated with utmost courtesy. Her hospitality has been emulated over the centuries and has become the first cultural identity of the Sikhs. She helped the Guru in establishing the infant Sikh community on a stronger footing. She has been described as good natured, efficient, beautiful and all round perfect. She has the distinction of being the only one of the Guru's wives to be mentioned by name in Guru Granth Sahib.

*la(n)gar dhouath va(n)ddeeai ras a(n)mrith kheer ghiaalee*

*"...She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia..." (Ang. 967)*

There she is described as a "**good person**", "**an affectionate mother**" and as "**one who provides shelter and protection to others.**"

Mata Khivi Ji did much more than work in the kitchen. She created a loving atmosphere for all whom she came in contact with. She and Guru Angad Dev Ji were very fond of their children. They lavished their love and affection on not only their own, but on any child in [the community](#). Their commitment was so strong that it gave a beautiful example to all who witnessed it. The Guru took great delight in spending time with the children, teaching them Punjabi script, which was easier to learn by the illiterate masses. This improved version of the Punjabi script was later on known as Gurmukhi script. He is credited in popularising this alphabet, in which the Guru Granth Sahib is written. Each day there was special time set aside first to teach the children and delight in their clever ways. Then they would watch the children at play, and often watch wrestling matches together. From the games, the Guru would draw lessons for his congregation. Guru Angad Dev Ji, with the help of Bhai Bala and other disciples, wrote the first "Life" of Guru Nanak, and this work became the first published prose of the Punjabi language.

Mata Khivi Ji lived for thirty years after jyoti jot of Guru Angad Dev Ji. She continued to serve the community and remained associated with the Guru's house in all that time. When Guru Angad Dev Ji passed the succession to Guru Amar Das Ji, his son Datu was very disappointed. She took her son back to **Guru Amar Das Ji**, who on hearing that she was coming, came out to meet her half way. All was forgiven. Datu's headaches disappeared and Sikhism was spared another schism, thanks to Mata Khivi Ji's intervention.

Mata Khivi Ji continued to manage Guru Amar Das Ji's kitchen. She was proud of her children till the day she died. Her daughter **Bibi Amro** had married Bhai Jasoo of Basarke village. Bibi Amro had become a preacher of Sikhism, and it is she who transformed the life of Guru Amar Das Ji by introducing him to the teachings she had learnt from her father **Guru Angad Dev Ji**.

**Mata Khivi Ji had the distinction of meeting five Gurus.** She lived to the age of 75 and died in the year 1582. Guru Arjan Sahib attended her funeral. Her contributions to the Sikh cause can easily be divided into three parts. The first period was the twenty years of marriage before Guru Angad Ji succeeded Guru Nanak Dev Ji. This period was a test not only for Guru Angad Dev Ji, but for her as well. Any decisions he made affected her very much. Her response would also have affected his actions.

*"...She never complained, nor did anything to deter him from his objectives..."*

The second period of her life as wife of the Guru was extraordinary in its devotion and dedication to the cause. The third and last period was after jyoti jot of Guru Angad Dev Ji. She continued to nourish the Sikh community and to work tirelessly for that which she now believed in with all her heart.

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*In continuing the above article, we present one Shabad of Guru Nanak Dev Ji which clearly describes the status given to women in Sikhism.*

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## Shabad Vichaar

ਮਃ ੧ ॥  
 ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥  
 ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥  
 ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥  
 ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥  
 ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥  
 ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥  
 ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥  
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥ (ਅੰਗ - ੪੭੩)

Mehlaa 1.

bhand jammee-ai bhand nimmee-ai bhand mangan vee-aahu.

bhandahu hovai dostee bhandahu chalai raahu.

bhand mu-aa bhand bhaalee-ai bhand hovai banDhaan.

so ki-o mandaa aakhee-ai jit jameh raajaan.

bhandahu hee bhand oopjai bhandai baajh na ko-ay.

From woman, woman is born; without woman, there would be no one at all.

naanak bhandai baahraa ayko sachaa so-ay.

jit mukh sadaa salaah-ee-ai bhaagaa ra<sup>t</sup>ee chaar.

naanak tay mukh oojlay tit sachai darbaar. ||2||

First Mehl:

From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. O Nanak, only the True Lord is without a woman. That mouth which praises the Lord continually is blessed and beautiful. O Nanak, those faces shall be radiant in the Court of the True Lord. ||2||

### From the editors:

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