

**Gurpurabs and
Historical Days****5th Jan****Prakash Utsav**

Guru Gobind Singh Sahib

13th Jan

Laying of Foundation

Stone at Dabar Sahib

19th Jan

Chabiyaan Da Morcha

(Darbar Sahib)

26th Jan**Birth**

Baba Deep Singh Ji

31st Jan**Prakash Utsav**

Guru Har Rai Sahib



ਡਿਠੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੋਹਿਆ ॥ ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੈ ਤਾਂ ਤੂ ਸੋਹਿਆ ॥
ਵਸਦੀ ਸਘਨ ਅਪਾਰ ਅਨੂਪ ਰਾਮਦਾਸ ਪੁਰ ॥
ਹਰਿਹਾਂ ਨਾਨਕ ਕਸਮਲ ਜਾਹਿ ਨਾਇਐ ਰਾਮਦਾਸ ਸਰ ॥੧੦॥

*Ditthe sabhe thav nahi tudh jehiaa | |
Badhau purakh bidhatay taan tu sohiaa | |
Wasdi saghan apaar anoop Ramdas pur | |
Harihaan Nanak kasmal jaahi naaiay Ramdas sar | | 10 | |*

I have seen all places, but none can compare to You. The Primal Lord, the Architect of Destiny, has established You; thus You are adorned and embellished. Ramdaspur is properous and thickly populated and incomparably beautiful. O Lord! Bathing in the Sacred Pool of Raam Das the sins are washed away, O Nanak. || 10 ||

[GGS 1362]

Darbar Sahib (Harmandir Sahib)

The history of Darbar Sahib starts with the Third Guru - Guru Amar Das Sahib, who took the first step towards building a shrine. Around the Darbar Sahib, the holy city of Amritsar came into being. The fourth Guru - Guru Ram Das Sahib, came to live near this tranquil and peaceful site and started building the pilgrimage centre around the small pool, (later to become the Sarovar) which had initially drawn by Guru Amar Das Sahib.

By the time Guru Ram Das Sahib merged into oneness of Akal Purakh, the eminence of the Darbar Sahib among the Sikh devotees was truly well established

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It was the Fifth Guru - Guru Arjan Dev Sahib who envisioned Darbar Sahib in the last quarter of the 16th century. This was conceived by him to reflect the resoluteness, clarity and simplicity of Sikh way of life. The Darbar Sahib stands as the hallowed symbol of the indestructibility of the Sikh faith. Guru Sahib himself designed the architecture of Sri Darbar Sahib. Guru Sahib designed it to have four doors, which are on the North-East, North-West, South-East and South-West directions. This has been kept as to show that Sikhs do not believe in any specific direction as propagated by other religions. Akal Purkh is every where and in all the directions. We cannot confine Him in some specific direction also it signifying that the Gurdwara would thus be open to everybody without any distinction. And unlike erecting the structure on the higher level (a tradition in Hindu Temple architecture of the time)

Guru Arjan Sahib got Darbar Sahib built on the lower level thereby implying that Darbar Sahib is teaching the finest concept of Humility and submission & complete submission to God. A history of wonderful religious harmony is behind this temple. A Muslim holy man Saeen Mian Mir (who was a true lover of God and had great affinity with the Guru's faith) was invited to lay the foundation stone of this great shrine, further signifying that this Temple of God belonged to all and that Guru Nanak's faith does not believe in any kind of differences in humans on the basis of cast, creed and religion or whatsoever.

[Sarab Dharam Mehn Sreisht Dharam Har Ko Nam Jap Nirmal Karam - GGS \(266\)](#)

→ The best of all Religions is the yearning for the Divine and purity of deeds.

The gliding, marble and Gold inlay work on the Darbar Sahib came much later in the 19th century during the reign of Maharaja Ranjit Singh.

The first Parkash of Adi Granth Sahib was done in the Darbar Sahib in 1604. The location of the Guru Granth Sahib here adds to the sanctity and reverence of the Darbar Sahib. Here lies the heart of Sikhism. The symbol of abiding faith and tolerance is held esteem by every Sikh.

Darbar Sahib is surrounded by water, which gives a mystique and hallowed look to this piece of architecture. Darbar Sahib, is built on a 67ft. Square Platform in the centre of the Sarovar (tank). The temple itself is 40.5ft. Square. The Four Doors of Darbar Sahib are also identical to Four Door at Parkarma (As explained earlier). The Darshani Deori (an arch) stands at the shore end of the causeway. The door frame of the arch is about 10ft in height and 8ft 6inches in breath. The door panes are decorated with artistic style. It opens on to the causeway or bridge that leads to the main building of Darbar Sahib. It is 202 feet in length and 21 feet in width.

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The bridge is connected with the 13 feet wide 'Pardakshna' (circumambulatory path). It runs round the main shrine and it leads to the steps traditionally called 'Har Ki Paure'. On the first floor of sanctum sanatorium, there is continuous recitation of Guru Granth Sahib

The main structure of Darbar Sahib, functionally as well as technically is a three-storied one. The front, which faces the bridge, is decorated with repeated cusped arches and the roof of the first floor is at the height of the 26 feet and 9 inches.

At the top of the first floor 4 feet high parapet rises on all the sides which has also four 'Mantees' on the four corners and exactly on the top of the central hall of the main sanctuary rises the third story. It is a small square room and have three gates. A regular recitation of Guru Granth Sahib is also held there.

A small water inlet (known as Hansli in Punjabi) was carved from Beas River which carries water to Sarovar and there's again an outlet which maintains fresh water at every point in time in sarovar

Guru Nanak Dev Sahib said that the connection of human with God should be continuous, like flowing water. If the water gets stagnant, it gets spoiled. So be connected with God almighty like flowing water and always remain fresh.

Likewise, another analogy is drawn from lotus flower. Lotus remains in water but it always stays above water and never touches it. That symbolizes the art of living in this world, which is full of vices but always living away from them like a lotus. A Gursikh learns to always live in this world leading a useful & family based life like a lotus flower but never getting embroiled into the mess of vices and learns to stay away from them.

In the traditional Hindu architecture one finds use of Lotus flower blooming towards upwards but Guru Arjan Dev Sahib has used lotus facing downwards towards earth symbolizing that ego does not hold any value at Darbar Sahib and every visitor who visits Darbar Sahib visits there with complete sense of humility & dedication of one self to almighty.

The bliss one gets while being in Harmandir Complex is beyond the comprehension of the words. Darbar Sahib undoubtedly is the spiritual monument and pivotal worshipping place for the whole humanity.

A Sikh is just its custodian a sevadar, a helper, a server, a person to look after it and maintain its glory and makes its maryada functional. Darbar Sahib is a source of all blessings and blisses. It is here, where every heart rejoices and soul is uplifted. It is such a joyous place where one can feel the glow of cosmic radiance.



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Guru Gobind Singh Sahib – the Tenth Master

Guru Gobind Singh Sahib, a brief profile**Father**

Guru Tegh Bahadur Sahib

Mother

Mata Gujar Kaur Ji

Date of Birth22nd Dec 1666

(Nanakshahi - 5th Jan)

Place of Birth

Patna, Bihar

Age at Gurgadii

9 years

Life Span

42 years (1666 – 1708)

Khalsa Sajna

1699

Languages KnownPunjabi, Arabic, Farsi,
Sanaskrit, Braj etc.**Wife**

Mata Sundari Ji

ChildrenAjit Singh, Jujhar Singh,
Jorawar Singh, Fateh Singh**Gur Gadhi span**

33 years

Regimes

Aurangzeb, Bahadur Shah

Jyoti Jot on7th October 1708(Nanakshahi - 21st Oct)**Jyoti Jot at**

Nanded, Maharashtra

The inspiring personality of Guru Gobind Singh Sahib is unbeatable. At its climax the tenth master infused the spirit of both the saintly hood and the fearless spirit in the minds and hearts of his followers to fight oppression in order to restore justice, righteousness (Dharma) and to uplift the down-trodden people in this world. It is said that after the martyrdom of Guru Tegh Bahadar Sahib, the tenth Master declared that he would create such a Panth (nation) which, would not be cowed down by tyrant rulers but it would rather challenge the oppressor in every walk of life to restore justice, equality and peace for mankind. He further resolved that he would feel worthy to be called Gobind Singh only when any single member of his Khalsa Panth would successfully and undauntedly challenge the army of one lakh and twenty-five thousand opponents in the field. This point was rightfully proven at Chamkaur Sahib when Sikhs and two sons (Baba Ajit Singh and Baba Jujhar Singh) challenged the Mughal forces and their allies, the hilly Rajas.

Guru Tegh Bahadar Sahib's martyrdom symbolized in itself the resistance to the tyranny of Mughal rule in favor of a new society. When evil is holding its head high, should a holy man knuckle under it or take up arms to combat and destroy it? The young Guru, Gobind Rai, decided in favor of the latter course i.e. to combat evil and uphold righteousness. He thus advised his followers to make use of the sword if all other means failed to liquidate the wicked and his wickedness. In order to achieve this mission, he issued 'Hukamnamas' (circular, letters of authority) to his followers to present him arms of different designs. The Guru's orders were obeyed with great zeal and devotion. He himself wore arms and induced others to practice archery and musket-shooting. He encouraged various muscle-developing and strenuous sports as part of the program of physical culture. Many followers with martial instincts, whose forefathers had served the Guru's father and his grandfather, flocked to him.

Guru Sahib was conscious of his mission and decided to find 'committed followers' who would stand by him even in the adverse situations. Thus in 1699 at Anandpur Sahib, Guru Sahib carried out Almighty Akal Purakh's command to create the Khalsa. Five devoted Sikhs offered total loyalty including readiness to die for Guru Sahib; they were initiated by a new ceremony "Amrit" (Nectar of Immortality) or "Khande-Ke-Pahul". Guru Sahib then asked the beloved five to initiate him by giving him Amrit, Guru Sahib had thus become Guru and disciple. The new Khalsa Panth were to adopt the 5 Ks, Kesh - uncut hair, Kanga - comb, Kirpan - sword, Kachera - shorts and Kara - iron bracelet, also they are prohibited from cutting their hair, committing adultery and using intoxicants.

Thousands more followed the footsteps of the "Five Beloved Ones" and drank the Nectar of Immortality. The prejudices of caste, gender, color or social status were destroyed as anyone worthy and willing to follow the Code of the Khalsa was initiated, thus the Fatherhood of Akal Purkh and brotherhood of all humanity was not only preached but also put into practice:

"Maanas Ki Jaat Sabhai Ekai Pahchaanbo"

Recognize the whole of mankind as one race.

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Guru Gobind Singh Sahib had foresightedness because of which he was able visualize the two most deadly disease of this century – Cancer caused due to consumption of Tobacco & AIDS because of sexual relationship, other than your spouse. It was more than 300 years ago, when Guru Sahib formed Khalsa Panth, and assured that his Khalsa will never consume Tobacco and shall never have sexual relationship other than spouse.

No doubt, World Health Organization too is now in process of protecting the mankind from these diseases, by a number of means and spending millions of rupees.

Khalsa, a pure human, which lives the life of good character and high morality, by imposing following laws at the time of taking holy Pahul of Amrit –

1. Sikh shall never trim hair from any part of his body.
2. Sikh shall never keep sexual relationship other than spouse
3. Sikh shall never consume tobacco or similar such drugs
4. Sikh shall never consume meat prepared by Halal method.

Guru Sahib launched the Khalsa onto a spiritual crusade to fight voluntarily against all types of tyranny and injustice, in this way the last phase of Guru Sahib's life was spent in defensive wars against the hill chiefs and the Mogul forces. For the well being of the whole humanity Guru Sahib sacrificed his four sons, his mother, his father and many brave Sikhs. His two younger sons Sahibzada Zorawar Singh Ji (aged 7) and Sahibzada Fateh Singh Ji (aged 5) were bricked alive at Sirhind, as a result of not bowing down and accepting Islam. Guru Sahib's elder sons Sahibzada Ajit Singh Ji (aged 17) and Sahibzada Jujhar Singh Ji (aged 15) fell fighting a battle at Chamkaur. To the martyrdom of his sons Guru Sahib responded:

“So what if I have lost four sons, thousands of Sikhs who are alive are also my sons.”

Guru Gobind Singh Sahib was also a great scholar and wrote in Punjabi, Sanskrit, Brij Bhasha and Persian (Jaap Sahib, Akal Ustat, etc.) and heroic compositions (Zafarnama). Passing on the Succession of Guruship to Guru Granth Sahib the Sikh scriptures. Guru Sahib had brought into full circle and completed the teachings commenced by Guru Nanak Sahib. The Guru's Sikh would now be just like the Guru and be perfect and complete (Gurmukh). The Gurmukh's love to act in the Name of Truth will continue attracting martyrs in times to come for the universal interest and well being of the whole of mankind.

Guru Sahib proclaimed Guru Granth Sahib (Shabad Guru), the written teachings of the Gurus as the everlasting Guru of the Sikhs before his Soul immersed into the all mighty Akal Purakh in 1708.

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Shabad Vichaar



ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸਬਾਸੁਰ, ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥੧॥

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ, ਬ੍ਰਤ, ਗੋਰ, ਮਤੀ, ਮੱਟ ਭੂਲ ਨ ਮਾਨੈ ॥੨॥

ਤੀਰਥ, ਦਾਨ, ਦਇਆ, ਤਪ, ਸੰਜਮ, ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥੩॥

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈਂ, ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥੪॥ (੩੩ ਸਵਈਏ, ਪਾ: ਦਸਵੀਂ)

**English Translation:**

Jaagat jot japai nisbaasur, ayk binaa man naik aanai || 1 ||

Pooran praym prateet sajai, Brat, gor, maree, mat bhool na maanai || 2 ||

Teerath, daan, da-i-aa, tap, sanjam, ayk binaa neh ayk pachhaanai || 3 ||

Pooran jot jagai ghat mein, tab khaalas taa-eh nakhaalas jaanai || 4 ||

[Swayei Patshahi Tenth]

**English Meaning:**

Khalsa, inspired by devotion, and awake to the Light; Never forgetting, even for a moment, the singing of the Name of Waheguru.

Khalsa, has faith only on Waheguru - absorbed in His Splendor, absorbed in His Love; Never believing in fasts and tombs, temples or idols (wordly rituals).

Khalsa, Not for penance's nor bathing at holy places, nor for the Yokis'self-maceration; not in anything but devotion to the One. These things mean nothing, if Waheguru's Light is not in you.

When one's inner self is thoroughly illumined with the Celestial Light; Only then can one truly be considered as Khalsa.

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