

them. Whenever they have invoked the sacred name of the Panth (Sikhs as a Nation) for any political cause, the farmers have left their ploughs and the artisans threw away their tools to suffer imprisonment, torture and even death for the Sikh cause without ever seeking any reward or recognition. But our selfish and short-sighted leaders did nothing beyond seeking comfortable ministerial posts and seats in the Parliament and State legislatures, and then completely forgetting the people till the next election. In the last thirty years these so-called Panthic leaders have willfully and callously killed something most precious in the hearts and souls of the people, young and old. They have neglected talent, shunned and isolated genius, driven creative intellectuals and scientists out of the country, destroyed Sikh studies and genuine missionary work, and converted paid missionaries of the S.G.P.C. to political scoundrels to do dirty propaganda for them. They are ambitious men lacking political education, social culture, and integrity of sincere leaders. They are men with withered hearts and souls, but always ripe for empty ambitions, and for vanity, its necessary associate

A Page from the Sikh History for the Months of June & July

Chhota Ghalughara (1st June 1746): On this day at least 10,000 Sikhs were massacred by Mughal forces under Dewan Iakhat Rai under the direct orders of Yahiya Khan, The Mughal Governor. **Ghallyughara Blue Star (3rd June 1984):** Indian Army invaded Sri Darbar Sahib in 1984 under the direct orders of Indira Gandhi, the wily Primer Minister of India. Sri Akal Takhat was demolished and desecrated in the process. The whole Sikh Nation rose a son to protest against this ghastly attack. Many offered arrests, seven Sikh units of Indian Army revolted and rushed to protect Harimandir Sahib. Thousands of Sikhs were massacred in the holy precincts. Indira's order was unwarranted and hence she received retribution on 31st October 1984.

Shaheedi Baba Banda Singh Bahadur (9th June 1716): Baba ji along with his infant son and some prominent Sikh Generals was martyred mercilessly at Mehrauli (Delhi).

Birthday Baba Fateh Singh (14 June 1698): Youngest son of Guru Gobind Singh was born.

Birthday Bhai Sahib Singh (17th June 1662): One of the Panj Payraes was born at Bidar.

Death of Maharaja Ranjit Singh (28th June 1839): Sher-e-Punjab passed away on this day.

Foundation stone of Sri Akal Takhat Sahib (9th July 1606) was laid by Sri Guru Hargobind Sahib ji.

Shaheedi Bhai Mani Singh Ji (9th July 1737): By orders of Zakarya Khan, Bhai Mani Singh was executed at Lahore on 9th July 1737 by chopping his body to pieces joint by joint starting from the extremities. His martyrdom has become a part of the daily Sikh Ardas (prayer).

Shaheedi Bhai Taru Singh (16th July 1745): His scalp was scrapped off from his head but Bhai Sahib rejoiced that his Kesh (head hair) were still intact.

Death of Sardar Teja Singh Samundri (17th July 1926): He passed away on this day after long imprisonment. He was among the founder-members of the SGPC

Martyrdom of Sardar Udham Singh Sunam (31st July 1940): He was hanged to death in Penton Ville Prison in London for shooting Sir Michael O'Dwyer, who was Governor of the Punjab at the time of Jallianwala massacre.

GURPURABS & PROGRAMME June- July 2017

Parkash Guru Hargobind Sahib Ji (Sunday Prog. 16 April) June 10, 2017

Parkash Guru Harkrishan Ji (Sunday Prog. 23 April) July 18, 2017

Monthly Youth Prog: First Friday of the month held at Gurdwara Sahib from 6 -8 PM

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Nit Chardi Kala



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Gurdwara Janam Asthan Guru Hargobind Sahib Guru ki Wadali

Guru Arjan decided to leave Amritsar due to Prithi Chand's (Guru Arjan's brother) mischievous behaviour. He founded Guru Ki Wadali and moved there from Amritsar. Gurdwara Sri Guru Ki Wadali is the location of Sri Guru Arjan Sahib Ji's home. From 1594 to 1597, Guruji and his family lived here and Guru Hargobind Sahib was born here. Hence this is also known as Gurdwara Sri Janam Asthan Guru Hargobind Sahib. Guru ji's Parkash Purab is on 10th June 2017

UNITED SIKH VOLUNTEERS AUSTRALIA

ਸੰਯੁਕਤ ਸਿਖ ਸੇਵਕ ਔਸਟ੍ਰੇਲੀਆ

Nanak Naam Chardi Kala, Terae Bhanæ Sarbaht dah Phahla" (part of the Sikh Ardas)

Nanak, With Naam comes Chardi Kala and with your blessings, Peace for Everyone

The Sikh concept of "Sarbaht dah Phahla" which means "Blessings for Everyone" or literally "May everyone Prosper" is a new concept for many people and is not common knowledge for most followers of the Sikhism. This statements is repeated by all practising Sikhs at least twice daily as part of their Nitnem (daily prayers). This concept is central to Sikhism and forms a very important and essential role in the **religious philosophy of the Sikh Gurus**. To put this in very concise and clear language, it means that the Sikh desires, prays and asks God for

- **Well being of all of humanity**
- **Prosperity for everyone in the worldwide community and**
- **Global Peace for the entire planet.**

A true Sikh selflessly prays daily for "all to prosper". This gesture comes from the clear and pure teaching of Gurbani (Sri Guru Granth Sahib, SGGs) and forms the Gurmat code of conduct. Gurbani tells us that there are **no "others"**. **There is only One**. The same **One God resides within all**. We are **all the children of that One God**. As the potter makes pots of different forms and colors from the same basic clay; and as the goldsmith moulds jewellery of various types, colors and shapes from the same single homogenous material, gold; similarly, we are all born of the same One Light. **There is no difference**. Accordingly, by instruction from the Gurus, the true Sikh begs for "**the good for all beings**" of the world. Because he knows the within each and every one of us resides the same One God – The Sikh should realise that he is "**one with the rest**". If he does not than he is not a real Sikh, at least not yet. The all-inclusive Gurbani's teachings are wonderful, so Divine and so pure that if the follower meditates on the meaning of the pure Shabad, it takes one to a higher spiritual plane.

- **Too sarabatar teraa sabh koe:** You are everywhere; all are Yours (sggs 998).
- **Jo deesai so taeraa roop:** Whatever is seen, O God, is Your form (sggs 724).
- **Ek noor te sabhu jagu upjiaa kaun bhale ko mande:** From this One Light, the entire universe welled up. So who is good, and who is bad? (sggs 1349).

When one prays for all (**Sarbaht**), then the entire universe prays for him! Like all beads are strung on one thread, and all waves are formed from the same one water, so are we all strung on the same One Awareness. Therefore, we are inseparable like the whiteness of the snow, fragrance in the flower, heat in the fire, liquidity of the water, light in the bulb, waves in the ocean, gold in the bracelet, clay in the pot, and rays in the sun. This is why our lives are interwoven with the thread of Divine Love. **God is Love**. It is this Divine Love that brings harmony between souls. As such, the influence of our daily actions and behaviour spreads in ever-widening circles. As our lives are interwoven, we can draw the needed strength from the all-pervading Divine Presence within to help each other:

- **Sooth ek mani sat saha(n)s jaise out poti prabh soee:** As one thread holds hundreds and thousands of beads, He is woven into His creation (sggs 425).
- **Aanl agam jaise lahar mayi oudadh jal keval jal maa(n)hee:** The wind may raise up huge waves in the vast ocean, but they are just water in water (sggs 657).
- **Tohee mohee mohee tohee antar kaisaa. Kanak katik jal trang jaisaa:** O Lord, You are me, and I am You—what is the difference between us? We are like gold and the bracelet, or water and the waves (sggs 93).

A Mahatma has said that, "The need to **feel and express love and compassion for all**, with the understanding that we are all part of a greater reality, is the core of the spirituality." How can we experience this underlying Unity or Oneness of the entire creation? "By eradicating egoism", says the Gurbani. Our unripe ego or Haume is that wind which raises up huge waves of different shapes in the vast ocean (worldliness), and makes us look and believe separate or different from everyone else! Therefore, Gurbani tells that this ego (deluded mind) must disappear. The ego is selfishness, the feeling of "I, me, you". Without annihilation of this ego, there cannot well up the true selfless love within. In other words, so long as ego is there, there cannot be the full Awakening within.

Therefore, mere mechanical or robotic repeating of "Sarbaht dah Phahla" will not do the trick; one must live by it at each moment or breath. Such lasting inner transformation takes place in the real Holy Company called "Sadh Sangat" in the Gurbani.

- **Ek pashaanai haumai maari:** Recognize One Truth by eradicating egoism (sggs 1277).

- **Bisar gayee sabh taat paraaee. Jab te saadhasa(n)gat mohi paeee ||1|| rehaao || Naa ko bairee nahee bigaanaa sagal sa(n)g ham kayu ban aae:** have totally forgotten my jealousy of others, since I found the Saadh Sangat, the Company of the Holy. ||1||Pause|| No one is my enemy, and no one is a stranger to me. I get along with everyone (1299).

- **Maanas kee jaat sabai ekai pahchaanabo:** Recognize the entire mankind as one family
If we do not recognize Oneness, it is not the fault of the religions or spirituality. The problem lies within the human mind, which is inflicted with menacing ego — lust, anger, greed, attachment, self-conceit, jealousy, stubbornness etc. A Great Soul observes, "Undoubtedly, most of the religions are led by intellectuals" In turn, most of the intellectuals are led by ego or Haume for the intellect is the seat of the ego. The ego-mind is doubting, suspecting, turbulent and unsteady, which craves for money, name, fame, power, attention and status. Due to this ego, we do not properly understand the religious principles which teach selfless love, peace, truthful living, and harmony. Unfortunately, the ego-mind of the intellectual interpreters of the religions only highlights the external differences, not the underlying principles of Oneness. These so-called torch bearers or custodians of the world religions force their wrong ideas and evil visions on the unsuspecting followers. Thus they misguide them and make them fight for the satisfaction of their own ego. It is like the "blind leading blind". The result is the present day conflicts, chaos, and lack of integrity in the human society everywhere. When we are ruled by ego, we are not concerned about others; we are only concerned about ourselves. Thus ego creates hell within us. That's why Gurbani repeatedly asks us to eliminate this ego and become Gurmukhs (egoless spiritual beings).

- **An ko matee de chalahi maya kaa vaapaar:** They give instructions to others, and then walk away, but they deal in Maya-illusion-themselves (sggs 56).
- **Gurmukh hovai man khoj sunaae:** One who becomes Gurmukh (egoless) examines his own mind, and then instructs others (sggs 1059).

Gurbani also teaches us not to have excessive pride and not to consider ourselves above in status compared to others; instead, one should practice humility (Nimrata). Because naturally when one considers oneself "superior" then it implies that there are "others" and that they are "interior" or at "lower status" (duality). This is again raw ego (Haume) and excessive pride. Such negativity, weaknesses, ideas, and preoccupation of the mind must go. Gurbani tells us that each one of us has the capacity within us to realize the Oneness, Peace and harmony internally — the '*Total Identify*'. Due to lack of selflessness and proper understanding, however, this capacity to realize Oneness with the Totality remains dormant. However, if we have the determination, proper understanding and correct attitude, we will become Gurmukhs — selfless, spontaneous and loving (Sahaj).

- **Naa ko maeraa dusaman rehiaa naa ham kis kae bairaae:** No one is my enemy, and I am no one's enemy (sggs 671).
- **Hamm nahee cha(n)ge buraa nehee koi:** I am not good; no one is bad (sggs 728).
- **Nanak Gurmukh gian praapat hovai timar agian andher chukaayaa:** O Nanak, by becoming Gurmukh, attain the spiritual wisdom, and the darkness of ignorance will be dispelled (sggs 512).
- **Gurmukh hovai s caeko jaanai caeko saev sukh paavaniaa:** One who becomes Gurmukh knows only the One. Serving the One, peace is obtained (sggs 113).

(The above has been adapted from the original article written by Sardar T. Singh)

The Decline Of Sikhi : Dr. Trilochan Singh

From my boyhood in the thirties up to 1945 I saw a generation of Sikh leaders, saints, missionaries and seers who never told a lie, never compromised with oppressive Rulers and anti-Sikh political parties. Political leaders like Baba Kharak Singh, Amar Singh Sher-i-Punjab, Kartar Singh Jhabbar, and saints like Bhai Sahib Randhir Singh, Akali Kaur Singh, Sant Sunder Singh and Sant Gurbachan Singh Bhindran, Ragi Hira Singh, Bhai Vir Singh, Kahan Singh Nabha represented the true spirit of Sikhism in various fields of activity. In the late forties and more so after the partition of the country in 1947, the fate of the Sikh Community appears to have remained exclusively in the hands of blind and deaf forces which heeded neither cries of warning nor loud protests and entreaties. Thinking that the present leadership is genuine heir to these great men of the thirties and forties, both politically and spiritually, the Sikh masses have always given unqualified support to Akali Dal and the S.G.P.C. as a Sikh Institution and Custodian of historical shrines. The Sikh people have never cared to notice the moral degradation and the spiritual decadence that has crept into