

(SGGS 966). Guru Gobind Singh Ji had himself stated in his autobiography that only the foolish find any distinction between Guru Nanak and his successors. Such persons have never succeeded in their nefarious designs earlier nor will they do now. The Tenth master says, "All take them as different from (Ultimate Salvation), without it, attainment of Sidhi is not possible" Bhai Nanad Lal Ji, the Chief Poet of Guru Gobind Singh ji's court, in his poetry, "Jot Vigas" says that all the Gurus are one in spirit and to think otherwise will be a blasphemy. Further Bhai Sahib adds that the shine in the jewel – Guru Nanak, is the same as – Guru Gobind Singh. If utterances of Guru Nanak are gems, those of Guru Gobind Singh are equally precious pearls. Those words of Bhai Sahib are a great and convincing rebuke to the detractors of the Sikh faith. We the Sikhs firmly believe that the divine light which pervaded through all his successors, is now present in Sri Guru Granth Sahib. It is the most unique Divine Doctrine which is a combined Doctrine of Incarnation and Revelation. Therefore it is sheer sacrilege to consider the worship of Sri Guru Granth Sahib as idol worship. For the Sikhs *Gur moorat* (Guru's picture) is *Gur Shabad* as clearly noted by Bhai Gurdas Ji, "*Gur moorat Gur Shabad hai*"

Pehla Parkash (First Installation) of Sri Guru Granth Sahib

Granth Sahib compiled by Guru Arjan Dev Ji was called *Adi Granth*. However after installation on Gurgaddi by Guru Gobind Singh Ji we respectfully refer to *Adi Granth* as *Sri Guru Granth Sahib*

The whole work of compiling the *Granth Sahib* took 3 years and was completed on August 15, 1604. It took another fifteen days to write the table of contents and bind the *Granth*. On August 30, 1604, *Granth* was brought into *Sri Harimandar Sahib*. Sikh *Sangats* were invited for this special day. At *Ramsar*, *Guru Arjan* explained the importance and greatness of the *Adi Granth*. He said that no one should ever try to change a single letter or a word of it. The one who will change it will be foolish and will carry the consequences. Then he requested *Baba Budha ji* to carry the *Adi Granth* on his head, while he himself carried the *Chaur Sahib*. He walked barefoot from *Ramsar* to *Sri Harimandar Sahib*. The Sikhs walked with the *Adi Granth* forming a procession and singing *kirtan* all the way. Everyone looked like God on the earth. *Baba Budha* placed the *Adi Granth* on a decorated throne in *Sri Harimandar Sahib*. Then he opened the *Adi Granth* and read a hymn as a *Hukam*. It was *Soohee Mahalla 5*.

sMqw ky kwrij Awip KloieAw, hir kMm krwvix AwieAw rwm]Driq suhwvl qwlu suhwvw, ivic AMimRq jlu CwieAw rwm]AMimRq jlu CwieAw pUrn swj krwleAw, sgl mnOrQ pUryjY jY kwr BieAw jg AMqir lwQy sgl ivsUry]pUrn purK Acur AibnwsI jsu vvd purwxI gwieAw]Apnw ibrdur riKAw prmysir nwnk nwmu iDAwieAw]11]

"His devotees' task has the Lord Himself undertaken to fulfill; There Himself has the Lord come to accomplish. Beauteous the spot, beauteous the Pool, wherein is filled water amrita (nectar) pure. Filled amrita pure is the water; completed as it all objects, fulfilled all desires. Over the world has resounded the sound of the Lord glory. The Supreme Being perfection incarnate, eternal, immortal whose laudation, Veda and Puranas have sung. Gone are all sorrows. Nanak on the Lord's Name was meditated, who his law of grace has fulfilled."

All day *sangats* came for the *darshan* of *Adi Granth*. *Langar* was served all day. At night *Baba Budha* asked, "Where should we put *Adi Granth* for the night?" *Guru Arjan* said, "*Adi Granth* is the living guidance, living Word and should be put on my bed with full reverence." *Baba Budha* asked, "O *Guru*, where will you sleep?" *Guru Arjan* said, "Make my bed by the side of *Adi Granth* on the floor." *Adi Granth* was brought to that place with the same reverence as it was brought from *Ramsar* to *Harimandar Sahib*. For the rest of his life, *Guru Arjan* slept on the floor by the side of the *Adi Granth*. In this way, he taught the Sikhs to respect and worship the *Adi Granth*. *Guru Arjan* had already given the Sikhs a central place to worship, the *Golden Temple*. He had already organized the *sangats*. Now by giving the *Adi Granth* to the Sikhs he perfected the organization of the faith in every way. He had given the Sikhs a new and effective practical living guidance to worship God through the Word of God.

GURPURABS & PROGRAMME August 2019

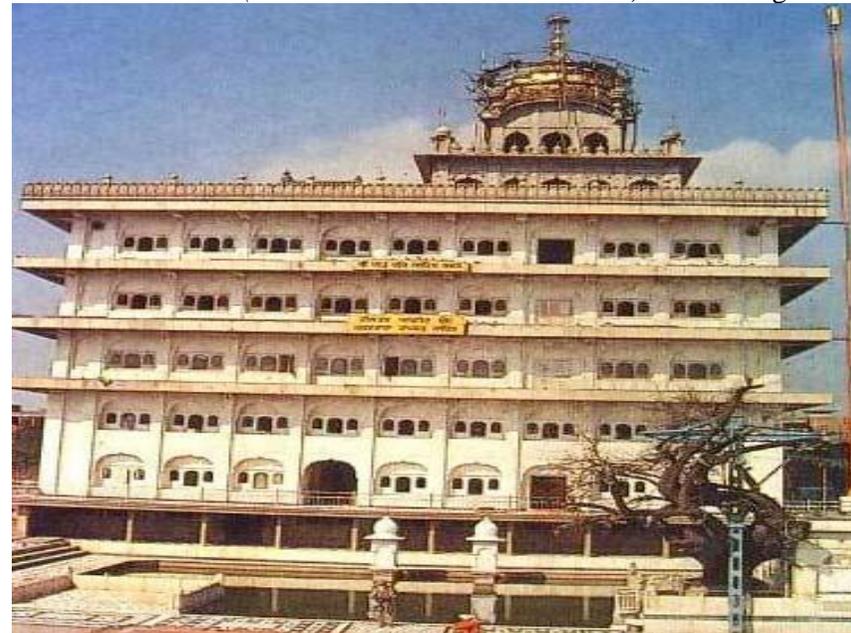
Pehla Parkash *Guru Granth Sahib ji*

31-08-2019

Note: For Weekly *Kirtan* programs, please visit www.usva.org.au

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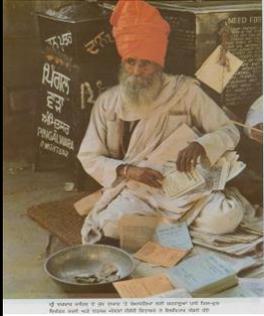
Compilation of Sri Guru Granth Sahib Ji

After collecting the sacred hymns *Guru Arjan Dev Ji* wanted to compile the same in a peaceful atmosphere. An attractive spot in the thick forest next to *Amritsar* was selected by *Guru Ji*. A tent was set up in this idyllic setting and a sarover (*Ramsar Sahib*) was excavated. *Guru Ji* chose *Bhai Gurdas* as the writer for the holy scripture. The making of the sacred volume was no easy task. The making of the sacred volume involved sustained and rigorous intellectual discipline. Selections had to be made from a vast mass of material. Besides the compositions of the four preceding *Gurus* and of *Guru Arjan Dev Ji*, who himself contributed a considerable body of the verse, there were hymns by saints and *Sufis*. What was genuine had to be sifted from what was counterfeit. Then the selected material had to be edited and transcribed in a minutely laid out order. This momentous task was completed and *Guru Granth Sahib Ji* was installed at *Golden Temple* on 16th August 1604.

UNITED SIKH VOLUNTEERS AUSTRALIA sMXukq isK syvk

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Bhagat Puran Singh Ji (On his death anniversary which falls on 5th August)



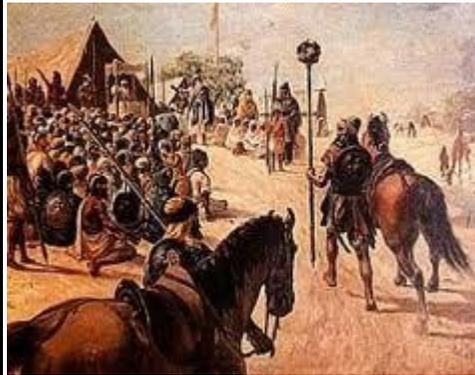
It was a warm sunny morning, having listened to Kirtan at Darbar Sahib, in the parkarma about 200 metres ahead of us I saw the familiar figure of Bhagat Puran Singh Ji, tall, erect, dressed in hand spun cotton Kurta Pyjama and the very simple orange turban on his head that was his hallmark. I had a sudden urge to say Gurfateh to him; just then he turned around and started walking towards us. We shared our Gurfatehs and he quickly asked me where we had come from but before I could say anything he continued, "Kaka make sure your children learn Gurbani. You know Sardar..... made all of his four sons learn Nitnem and Sukhmani Sahib and today all of them hold very high offices and are Gursikhs." And then as suddenly as he had come, he turned around and was gone. It took me some time to comprehend the whole episode. But today when I think about it, I can not but thank Guru Ramdas Ji for providing me that

golden opportunity to meet such a humble and unassuming messiah of the downtrodden and orphans. That was my first and last meeting with him because shortly afterwards he passed away at the age 88 on 8th August 1992. On my regular visits to Darbar Sahib (Amritsar Sahib), I often saw him sitting at the entrance to the temple complex with his adopted paraplegic son – Piara Singh. Copies of numerous books that he wrote on social welfare, Sikhism, translation of Gurbani and environment protection were normally piled up on a cot and were given free to one and all. At the back one could see the rickshaw which was his limousine and used by him to peddle his disabled son (adopted) to this site. Sometimes I saw him dictating notes to one of his assistants from Pinglewara. He truly was a saint and a puran Gursikh of Guru Ji. Bhagat Ji was born in 1904 at village Rajewal Rohno in district Ludhiana in a Hindu family. He was named Ramji Das and was brought up as a devout but caring boy by his mother. He often gave credit to his mother for imbibing in him the basic qualities of compassion and love for all. He did not belong to a well to do family so often he had to walk home from long distances. Once while on his way back home he had to stop over at a Hindu temple for the night. He did not sit idle; instead he cleaned up all the idols. But when it was time for dinner, he was shooed away because he was not one of the caretakers of the temple. However on the contrary when he sought shelter for the night at a Gurdwara Sahib, he was served a sumptuous dinner (Guru-Ka-Langar) and even given a bed to sleep at night. Of course the Gurbani kirtan gave him immense pleasure too. Then once while visiting Gurdwara Fatehgarh Sahib he was very much impressed by the Dastars (turbans) of the Sikhs and the way all were treated equally irrespective of their caste, creed or religion. He was so impressed that he decided to embrace Sikhism. Due to his financial circumstances, he could not continue with his studies and then moved to Gurdwara Dehra Sahib (Place of Guru Arjan Dev Ji's martyrdom). Here he worked as volunteer and worked without any pay. Generally he looked after the orphans, lepers, street kids, homeless, old and the sick. He thoroughly enjoyed working with the downtrodden and infirm. It was here that one morning he came across an abandoned 4 year old paraplegic child who could not do anything on his own. He immediately fell in love with this little bundle of joy and adopted him. He named him Piara Singh and took him around everywhere on his back. After the partition of India in 1947, he moved to a refugee camp in Amritsar and continued to look after the sick and old. Once the camp was shut down, he set up a temporary shelter outside the main hospital under a banyan tree and this was the beginning of his dream – Pingalwara (Home for the Poor & Destitute). For a few years he looked after the sick patients who were either turned away by the hospital authorities or who had no one to look after them. Then through the efforts of a generous and kindly doctor he managed to acquire two small rooms near the Hospital. During those days, apart from washing the cloths/linen of the inmates, he cooked and went from house to house collecting food for them. On top of all this he looked after the sick, dressed their wounds and tried to get free medicines for them. Ultimately he single-handedly managed to set up an institution which is a unique example of one man's crusade against deprivation and neglect of the poor and sick. Though he had not finished high school, he was a ferocious reader and during his stay at Lahore spent a lot of his spare time at the library. He wrote lots of booklets on social ills and protection of environment. In due recognition of his service to humanity he was awarded one of the highest award of the land (India) – "Padamsri", however he was shocked by the carnage inflicted at Golden Temple during operation Blue Star and as a protest immediately returned his medal to Indian Government. We should not draw parallels between him and Mother Theresa but if at all anyone from India was ever worthy of Nobel Peace prize, Bhagat Puran Singh Ji surely was that person

Today "Pingalwara" has 350 inmates (mentally sick, old and disabled females and children) from various parts of India with different religious backgrounds. All are provided due care equally without any distinction about caste or creed, and Sikh religious beliefs are NOT thrust upon them. Monthly expenditure of running the Pingalwara is about A\$60,000 and is mostly run by the donations received predominantly from Sikhs.

Bhai Sukha Singh & Bhai Mehtab Singh

2nd August 1741 Sukha Singh of Mari Kambo and Mehtab Singh of Mirankot entered Harimandir Sahib, Amritsar. They were disguised as Muslims. While Sukha Singh kept guard, Mehtab Singh beheaded Massa Raangadh and escaped together. Massa Rangar was traitor of who desecrating the Golden Temple in 1740. He was put to death by Sukha Singh and Mehtab Singh. Chowdhary Massa Rangar of Mandiali was the most notorious and in charge of the Amritsar circle. He desecrated the Golden Temple by smoking and drinking inside there while watching dancing girls. Armed watchmen were posted around for his safety. Zakaria Khan, irritated by the Sikhs' resistance and his failure to subdue them, obtained the orders from Nadar Shah Durrani to annihilate the Sikhs from Punjab. Accordingly, it was advertised that if a person helps to catch or kill a Sikh, he would be rewarded handsomely. To steal and rob from Sikhs was made



legal. These orders of the government motivated many greedy people to become traitors. Cartloads of severed heads of the Sikhs were sent to Lahore by such people to win government rewards. These traitors included Harbhagat Niranjania Chowdhary (a petty village official) of Majitha, Chowdhary of Noshaira Pannu, and Chowdhary Massa Rangar of Mandiali. When the Sikhs in Bikaner heard about the desecration of their holy place of worship they became very angry. Bhai Sukha Singh and Bhai Mehtab Singh decided to go to Amritsar and stop the desecration. When the Sikhs reached the Golden Temple they passed by the watchmen without anyone even lifting a finger against them. The watchmen assumed by seeing the "coin bags" that the two village collectors were going to the Chowdhary for depositing their money. When the Sikhs got inside the Harimandar Sahib the bags were put before Massa, who was drunk and watching the dances of the girls. When he bent to feel the "coins" in the bags, a sword fell like lightning and cut off his head which was picked up by the Sikhs. Before the people inside or outside the Temple could compose themselves and know what had happened, the Sikhs on their horses had vanished. The job was performed so successfully that it brought great shame to the administration and the police of Amritsar.

GURU GRANTH SAHIBJI – THE DIVINE MESSAGE

(Excerpts from *The Granth Be thy Guru* by Dr. Gursharan Singh)

The only religion free from idol worship is Sikhism and its only source of religious reverence and worship is Sri Guru Granth Sahib. The Gurbani, is a divine message as testified by Guru Nanak Dev Ji himself,

"Jaise mein awae khasam ki bani, Tesra kari gyan vae lallo" (SGGS 722)

As the God's word comes to me, so do I utter O'Lalo

Sri Guru Granth Sahib is the embodiment of the Almighty God and we the Sikhs regard it as the 'visible form of all the Ten Gurus'. The spirit of Guru Nanak, - *Guru Parmeshwar*, had pervaded in all the other nine Gurus. This speaks for the remarkable catholicity and universal character of the vision of the Sikh Gurus who collectively represent and identify with the 'Sikh Revelation'. However, a conspiracy has been launched against Sikhism that the person depicted in Sri Guru Granth Sahib and the vision of the Tenth Master, is not the same. They do not realize that all Gurus from Guru Nanak to Guru Gobind Singh were the same divine light with same method; The King (Guru Nanak) merely changed his body. This has been noted by Rai Satta and Balwand in their vaar, "**Jot oha jugat sae, she kaia pher palteae**"