

## MY TURBAN MY CROWN

(Excerpts From 'Teaching Sikh Heritage To The Youth: Lessons Learnt' by Dr Gurbaksh Singh)  
 In the mid-eighties, an international seminar was held on the Sikh faith in Detroit, USA. The speakers were invited to address the Sangat at Gurdwara briefly on Sunday. The author and other speakers gave lectures for seven to ten minutes as planned by the management. The Sangat was emotionally charged when one of the speakers (European-American) described his experience of adopting the Sikh faith. His lecture is summarized here: Sikhs receive their turbans as their inheritance and get them free without paying any price for them. Some Sikhs, therefore, do not know the value of the turban. They may just throw it away without a second thought. I was in search of a turban and I found one. I picked it up, cleaned it and tied it on my head with great honour. For me it is not a mere piece of cloth, which I wrap on my head to cover my hair. I respect it as a crown granted to me by my 'father', Guru Gobind Singh. I was not born to Sikh parents. Therefore I did not receive this turban free as my heritage. I had to pay the price for it. My friends left me when they saw me with a turban on my head. I had to sacrifice my relations. Even my mother and brother deserted me because they did not accept me with my turban. Now you can understand how much I value it. A king puts a crown on his head as an insignia of being the ruler of the country. Another person with a stronger force may take his country from him. However nobody can take the crown away from me because it was gifted to me by my father, Guru Gobind Singh. **The Guru paid more than the full price of this crown by sacrificing his whole family, his father, mother and all his four children.** In this way, he earned this crown for his Sikhs. Later, the Khalsa Panth had to give their homes and live for three generations in the jungle. Many Sikhs underwent unbearable tortures but did not barter their turban. Today, when I wrap my turban on my head, every hair on my body feels grateful to the Guru and utters, "Father, thank you. You paid the price of this holy crown by the blood of your family and innumerable devotees. No king or tyrant can take it away from me. Only ignorant or ungrateful Sikhs may themselves throw it away. They forget that along with the turban they also lose their right to be respected and addressed as Sardar Ji, the son of Guru Gobind Singh." It will not be out of place, if I restate here the feelings of another Englishman, Mr. Cliff R. Hutchins, who had adopted the Sikh faith. When someone asked him why he had to wear long hair to practice the Sikh philosophy of life, he answered, "Is it not enough that people call me the son of Guru Gobind Singh just because I wear the five kakaars?"

### Guru Gobind Singh Ji's Parkash Purab Celebrations

Arambh Akhand Path	5.00am	06.01.2017
Bhog Akhand Path	8.00am Keertan till 12.00 pm & langar	08.01.2017
<b>GURPURABS &amp; PROGRAMME Dec. 2016 &amp; Jan. 2017</b>		
Shahidi Wadey Sahizadae (Sunday Prog. 18 Dec.)		21-12-2016
Shahidi Chotae Sahizadae (Evening Prog. 26 Dec.)		26-12-2016
Parkash Guru Gobind Singh Ji (Evening Prog. 5 Jan.)		05-01-2017
On first Friday of every month <b>Youth Program</b> held at Gurdwara Sahib from 6-8pm		

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*Nit Chardi Kala*

NEWSLETTER OF UNITED SIKH VOLUNTEERS AUSTRALIA

ISSUE 11/16

(Poh - Magh 548 Nanakshahi)

Dec. 2016 - Jan.2017



### Greetings on the 350<sup>th</sup> Parkash Purab of Guru Gobind Singh Ji

It was here at Patna Sahib that Guru Gobind Singh the only child of Guru Tegh Bahadur and Mata Gujri was born in 1666. This is confirmed by Guruji in his autobiography, Bachitar Natak "*Tahi parkash hamara bhaio, Patna Saher vikhae bhav laio*". After spending first six years of life at Patna, his father brought him to Anandpur Sahib. It may not be out of context to say here that throughout the chronicles of human history, there was no other individual who could be of more inspiring personality than Guru Gobind Singh ji.

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## Guru Gobind Singh Ji

(Bibi Shanti Kaur Khalsa)

*Mai aapna sut tohe newaajaa  
Panth prachur karbay keh saajaa  
Jaathe tahan tai dharma chalaaye  
Kabudh karan tay kok hataaye (29)*

*God said, "I am designating you as my son  
I am creating you to spread my message  
You shall organize a true religion in the world  
And prevent people from practicing false rituals"*

*Thhaad bahayo mai jor kar  
Bachan kaha sir nayaa-ee  
Panth chalai tab jagat mai  
Jab tum karoh saha-ee(30)*

*I, (Gobind Singh) then stood up with folded  
hands. And said these words with a bowed  
head. 'The path of Truth can prosper in this  
world. Only if you are by my side.'*

So it was that he was both on this earth as Gobind Rai, the only child of Guru Teg Bahadur and Mata Gujri. His mother and father both were holy incarnations and had done long years of meditation. At nine year old, Gobind Rai became the 10<sup>th</sup> Guru of the Sikhs, Guru Gobind Rai. But that was not enough. When Baisakhi 1699 came, Guru Gobind Rai became Guru Gobind Singh Ji. This you should tell your children as their bedtime story. This should be your morning Ardas. Beautiful Guru Gobind Rai, who was already perfect, already a God merged being, who was born under the request of God Himself, and he took a sword and asked for a head.

The faculty of beauty in Sikh Dharma is this: Guru Gobind Rai within his lifetime gave birth to Guru Gobind Singh. A transformation happened openly where Guru Gobind Rai, the ordained Guru, openly transformed himself to a student, and openly again got bestowed as a Guru. Guru Gobind Rai was the tenth Sikh Guru, with all the virtues and respect.

As well as being mentally strong Guru Gobind had also established his immense physical strength.. He was so strong that he could keep two swords in his hands and circle them around his body for hours at a time. He was fast, also His skill and speed of movement were unbelievable. Guru Gobind Singh Ji was so graceful that even in war, when victory could have been achieved by an action that would be just a little less than graceful, he would not do it. Bhai Nand Lal wrote, *"Naziraan rooee Guru Gobind Singh. Masat hak dar kooee Guru Gobind Singh*

*Those who glance at the face of Guru Gobind Singh, Get lost in the love of Guru Gobind Singh"*

The life of Guru Ji was very short on this earth. According to the standard of beauty and grace, he was very regal, very human and very perfect. My father, Guru Gobind Singh, did a great thing, though it has taken a long time to understand and accept. Guru Ji gave us the Shabad Guru so that we may not worship man ever again. Finally let us praise Guru Ji for instructing us to maintain our essential identity. All personal objectives were given to the Khalsa. All blessings were given to the Khalsa. For all this, the Guru gave us just one simple condition. That was solid divine hit to let you know that you have to be **niaara**, exclusive.

*"Jab lag Khalsa rahe niara. tab lag tej dio mai sara. jab eh gahe bipran ki reet. mai na karo in ki parteet".*

**"So long as Khalsa retains his distinct identity, I will give him my entire radiance and strength. But if he should take on a non-Sikh way of life, then I shall have no confidence in him and withdraw my support and protection".** (Guru Gobind Singh ji)

## Martyrdom of Chhotay Sahizade (Guru Gobind Singh Ji's Younger Sons)

(Excerpts from Daulat Rai's Sahib-e-Kamal Guru Gobind Singh)

Here, Khalsa Jio is the sad and heart rending story of the pyarre, pyarre chhotay Sahibzade. After the exodus from Anandpur and the crossing of the turbulent Sirsa stream, Guru Gobind Singh Ji's mother, Mata Gujri Ji with her two younger grandsons took shelter with an old servant of the family, Ganga Ram. He was, however filled with greed, which was rekindled on seeing Mataji's few possessions which she was carrying around. He thought of betraying Mataji and the Sahibzade by usurping their wealth and informing the Mughal Governor of Sirhind about their presence and have them arrested. The same Ganga Ram that had eaten the food of the Guru's household, was now blinded by the glitter of the gold and gems, which in turn blotted all sense of shame and gratitude from his mind. The Nawab who came to arrest the Sahibzade and Mataji came to know of their stolen possessions and confiscated them from the Brahmin who too was arrested. In the end this treachery of Ganga Ram's left him nothing but the chance to beg for his dirty skin and life. The two Sahibzade along with their Grandmother were on first appearance at the Governor's court sentenced to a year's imprisonment in the bitter cold and open aired isolation of the Chandal Burj. Upon the next summoning the Sahibzade were tempted with royalties, luxuries and many other worldly riches in beloved, Guru, Father and the Khalsa. Furthermore Sahibzada Zorawar Singh questioned "If die we must, why not die nobly for our country, cause and The Khalsa Dharma?" This intelligent and bold reply stunned the Governor and provoked his anger immensely. He ordered the execution of these two Sahibzade aged only 7 and 9. However there was one true noble soul even in this crowd, one Nawab Sher Mohammad Khan of Kotla. He questioned the justice of punishing innocent children for the fault of their father. He further wanted to know what injunction Holy Quran permitted the slaughter of the innocent. Upon seeing Sher Mohammad's speech being reflected upon by the Governor, however a Dewan Sucha Nand who too was present in the court at the time coaxed the Governor into the belief that it would be unwise to let the children of a wolf live, thus influencing the Nawab to reside by his original punishment of death to the beloved Sahibzade. The final summoning of the Sahibzade to the court was the last vain and futile attempt of tempting the Sahibzade to take up Islam. These worldly pleasures offered by the Governor were followed by the option of certain death if however the Sahibzade chose not to forsake their religion. Faced with these choices the two Sahibzade smiled and replied without hesitation, "We welcome death for a noble cause smilingly". On hearing this, the two were immediately sentenced to die the slow and painful death by suffocation which was to be achieved by bricking the two Sahibzade alive. The erection of the wall was started around them, yet not a word of complaint did they utter. There were no tears in their eyes, no tremor on their lips, no trembling, no paleness, and no beads of perspiration on their faces. Khalsa Jio! what steadfastness, what courage, what super human capacity for making sacrifices! One last time when the wall reached the critical level of their chests and their breathing was obstructed the two Sahibzade were given one last chance to succumb to the temptations put forward by the Governor however, disregarding the pain and the chance to save their young lives, the Sahibzade courageously shouted out, "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh", (The Khalsa belongs to God and Victory belongs to God). Till their final breaths, Sahibzada Zorawar Singh Ji (9) and Sahibzada Fateh Singh Ji (7) stood tall and didn't buckle under the immense pressure unloaded upon them, rather they smiled and joked till the end. They died to give their eternal life to their Khalsa Dharma. Compare these young souls with fully grown ungrateful men who foolishly bid good bye to their religion for a handful of coins. After making this comparison let us then dare to stand tall and call ourselves the Sikhs of our beloved Father, Guru Gobind Singh Sahib Ji Maharaj.

***Dhan Dhan Baba Jorawar Singh Ji & Baba Fateh Singh Ji***

***Dhan Mata Gujar Kaur ji***