

Have Pride in the Sikh Identity

Sir: I am a student of Punjab Engg. College, currently pursuing my third year in civil engineering. Recently I have been quite scandalised and moved by the sudden growth in number of Sikh teenagers getting their hair cut, dropping off their turbans and getting brazenly shaved. I am a 19 year old Sikh guy having a lot of pride for my turban and I want other Sikh youngsters to have the same sense of jubilation. So I am planning to design a website esp. for this purpose. I once managed to go thru a copy of you magazine and I found it really good and motivational, as far as the outlook of the youngsters is concerned. The material was just too good.

So could I please put up some of your articles in my website (if you have a soft copy of them) and from could I get your magazine?*

I really want some material for my website, please.

Preet Arjun Singh

House No. 44 Sector 44A (army flats)
Chandigarh

* Note: The SR articles may be so used, with due acknowledgement.

* * * * *

Awagaman and Gurmat

Bhai Gurcharan Singh asserts (the Sikh Bulletin: Feb. 2005) that in *Gurmat* there is no *Awagaman* i.e. there is no birth in the past and will be no birth after this one. That's why he thinks that Guru Gobind Singh's story of previous life is untrue.

We have to first find if *Gurmat* accepts *Awagaman*. Secondly, whether there is a past life, and thirdly whether there is a possibility of future birth.

1. Gurbani (SGGS: 1051) clearly declares "*Awagaman hua sansara*" that means the world is subject to coming and going.
2. On page 580 "*Awagawan sirgea too thir karney haro jaman marna aay gia badak jeeo bikaro*" that means coming and going Thou hast ordained but Thyself Thou are ever stable.
3. Page 971 "*Awagawan hote hai phun phun ah parsangna tootey*" through this coming and going occurs again and again and story ends not.
4. Page 666 "*Bahutey pher pey kir pan ko ab kichh kirpa keejey*" It means I, a mean fellow, have wondered through many rounds of lives O' Lord bless me with some compassion.

Let us take the second part regarding past life.

1. Page 700 "*Maat pita banta sut bandap isht meet ar bhai purab janam kay milay sanjogy antey ko na saha*" it means mother, father, wife, sons, relations, lovers, friends, and brothers meet being the associates of the previous births but in the end none of them extends a helping hand.
2. Page 970 "*Purab janam hum tumrey sevak ab to mitia na jae*" this means in the former birth I was thy slave I can give up thy not now. If Kabir ji had a past life then Guru Gobind Singh's story of past life must be true according to Gurbani.
3. Page 283 "*Mun moorekh kahey bil – laeea purab likhey ka likhia paeaa*" it means O' foolish man why bewailest thou. Thou shall obtain what is ordained in thou destiny since the very beginning. When a child is born blind why has he been born blind? Islam and Christianity both believing in one life has no explanation. The child has done nothing wrong in this life. God cannot be so unjust and whimsical as to punish any innocent

person but Gurbani has an answer that , that child must have done something wrong in his previous birth.

The third part can be explained by one verse which is sung in “Asa di war” every day.

1. Page 415 “*Manmukhan noo phir janam hai Nanak her bhaiy*” that means the waywards are born AGAIN and AGAIN such is the will of God O’Nanak.
2. Page 279 “*Sant saran jo jan parey so jan othernhar sant key ninda nanaka bo har bo har avtar*” that means the person who seeks the shelter of the saints is saved. By slandering the saints the mortal is BORN AGAIN and AGAIN.
3. On page 526 Bhagat Trilochanji’s shabad gives a stern warning to all people. First four choices apply to manmukhs and the fifth one is for Gurmukhs. This shabad shows if in the last moment one remembers material things he is born as a snake AGAIN and AGAIN. If he remembers children in the last moment he is born as a pig AGAIN and AGAIN. If he remembers buildings in the last moment he is born as spirit AGAIN and AGAIN. If he remembers his wife in the last moment he is born as a prostitute AGAIN AND AGAIN. Now we come to the last choice which is mostly adopted by Gurmukhs if he in the last moment remembers God he merges in God then he has no more birth or death.

Now let us see how this horrible monster like Awagawan can be ended by following Guru’s advice.

1. Page 1362 “*Mitia awagaun ja pura paea*” it means comings and goings are ended when the perfect lord is met with.
2. Page 288 “*Awagawan mitay prabh save, aap tiag saran gurdev*” it means comings and goings are ended by lord’s service, shed the self conceit and seek the shelter of the devine Guru.

When you give up your ego; the hardest thing to do , then you will merge in God and be free from anymore births and deaths

3. Page 278 “*Jeo jal meh jal aay khatana tio joti sung jot samana mit gaey gawan paey bisram Nanak prabh kay sad kurban*” it means as water gets blended with water so does his light blends with super light. His comings and goings end and he attains permanent rest.

Now just to summarize it I may submit that Gurmat accepts Awagawan but very kindly shows us the way to get out of it. It is only one holy book Granth sahib which teaches us to be tuned with God twenty four hours. This hukam has been repeated 1463 times in different words. If you continue to do this jap as directed by our Guru it will become ajapa jap and naturally at the time of death we will be jeewan muktas. But we have to graduate in Sikhism like Bhai Kanhyia ji who could see no stranger and no enemy. This is not an easy goal but it is worth trying.

Satwant Singh
294 Fernforest Drive
Brampton Ontario
L6R 1B5

P.S. dear editor, I would appreciate if you print this letter so that your readers should see the truth and let them judge themselves. I did not put this story in the letter that my own father’s real sister was born in 1934 with the memory of the past life. Her case has been recorded and verified by the institute in England which registers such cases of reincarnation. Thank you again.

* * * * *

Mata Sundari: Consort of Guru Gobind Singh ji

I have gone through the article (TSR: April 2005) by S. Mahinder Singh (M.A N/Y) and I find there are number of inaccuracies and inconsistencies, which I point out as follows-

Page 55 (last Para) He says that after crossing Sarsa river on the night of 5th and 6th Dec.1705 Guruji reached the Chamkaur near Ropar where in fierce battle Bhai Uday Singh commander of Guru's forces and three of five beloveds (Bhai Daya Singh, Bhai Dharam Singh and Bhai Mohkam Singh) along with two elder Sahibzadas received martyrdom.

Actually Bhai Udaya Singh, commander of Guru's forces laid down his life near Kiratpur when he was providing escort to Baba Ajit Singh and others. These oath breakers attacked the caravan of just 500 men when they left Anandpur on 20th Dec 1704. Bhai Udaya Singh elder son of Bhai Mani Singh had taken part in many battles and had been asked by Guruji to provide escort. He died fighting but not before he saw that Baba Ajit Singh and others had reached at safe distance.

Bhai Daya Singh, Bhai Dharam Singh and Bhai Man Singh (another son of Bhai Mani Singh) left Chamkour on the night of 22 Dec 1704 with Guruji. Bhai Daya Singh and Bhai Dharam Singh were later deputed to deliver 'Epistle of victory' (Zafar nama) to Aurangzeb in Deccan. Both survived the Master and remained at Nanded for the rest of their lives. The three Pyaras who achieved martyrdom at Chamkour were Bhai Mohkam, Bhai Himmat Singh & Bhai Sahib Singh. Events stated by Sardar Sahib are not in chronological order. Mukatsar has been mentioned Deena, which is wrong. He says that after Guruji learnt Aurangzeb's death he proceeded to Nanded which is also incorrect. The Master came back and stayed at Delhi for some months. From here he provided help to Bahadur Shah in his fratricides was which he won. First two and half pages of his article are related to the events other than title of article. He also says that Mata Gujri had some gold ornaments on her which is not correct. These ornaments were in a bundle of her cloths. He states the death of younger sons took place 12-12-1705. **This is not based on reliable evidence.** This had happened 27-12-1704 and the event is celebrated by Sikhs every year on this date at Fatehgarh Sahib and Jyotisarup.

Goindwal was not brought into existence by Guru Amardasji. This village already existed and was known in the name of Gonda Khatri, it's Choudhry. Guru Hargobind did not establish Kartarpur. This town is in Jullender district where he fought his last battle in 1734. It was established by Guru Arjun Devji where original copy of Guru Granth Sahib is enshrined. Guru Hargobind established Kiratpur. Birth of Ajit Singh in 1689 is not correct. He was born at Paonta and Guruji left in 1686 soon after battle of Bhangani. Baba Ajit Singh had taken part in several scuffles with Pathan before Chamkour. Comparison of Ajit Singh adopted son of Mata Sundariji with Guru Arjun and Guru Tegh Bahadur is not desirable as no mortal, however high in social status could be compared with Guruji'. Mata Sundariji staying at Damdama learnt about apostasy of Ajit Singh is not based on any record. She, Mata Sahib Devan and Bhai Mani Singh came here in 1705 when Ajit Singh was not even adopted. The narration is inconsistent and illogical. He states that Baba Fateh Singh was born in 1699 which means that he was just a little more than 4 & ½ years. This again is fallious. As at that age he was just an infant. His replies to Wazir Khan and his Darbaries amazed everyone.

It is really a tragedy that some people build history on mere conjectures and even lies, but this can reveal colossal ignorance. Some gullible people can be taken in and therefore it was necessary to place facts based on research.

I also did mention one or two incidents after Mata Sundariji's death but these were closely linked with life and death struggle of the time.

Jitoji and Sundariji were two names of the same person as claimed by many eminent historians which include Sikh, Hindu and Muslim erudite scholars. Some of them were Prof. Sahib Singh, Prof. Kartar Singh, Dr. Gokul Chand Narang and Mohd. Latif. Last, but not the least, is Dr. Harbhajan Singh, Principle of Sikh Missionary College, Ludhiana.

Joginder Singh
J-12/76, Rajouri Garden
New Delhi 110 027

* * * * *

Does Nanking in China celebrate Guru Nanak ?

I have searched almost all the book of Sikh history and Janam Sakhi of Guru Nanak, but I could not find the evidence of GURU NANAK's visit to China. The pre-assumption is that GURUJI, after visiting holy places on this side of Himalayas decided to visit the Northern side of Himalayas.

While crossing the Himalaya's, He met with SIDDHA MANDALI with whom He had long discussion and after crossing Himalayas He met with the people there and they were so impressed with His personality and teaching. To commorate His memory, they named the place after His name, NANA KING. From there He traveled towards East along with the Himalayas and He might have crossed to India, via Sikkim or Bhutan.

Since now we have cordial relations with China, these facts can be ascertained.

Harbans Singh Chadha
120, Sector-19
Gandhinagar 382 019

Editor's Response:

This refers to your letter reg. the legend of Guru Nanak's visit to China which gains credence from the name of the city of NANKING (or Nanjing), capital of Jiangsu province. It is true that Nanking has been famous as a seat of learning for centuries, and was the capital of Ming Dynasty rulers. There is, however, no evidence – oral or historical – of Guru Nanak having reached this Far Eastern outpost, which is North of Wuhan and N.W. of Shanghai.

The farthest *northern* territory Guru Nanak is known to have sanctified is DONGMAR – 60 KM north of Gangtok, the capital of Sikkim. A Gurdwara now marks the holy spot, and the local people are aware of the Holy Lama Nanak, also styled as 'Rimpoche'. This fact was confirmed by the Director of Institute of Tibetan Studies, in Gangtok, when I visited Sikkim some three decades ago. *The Sikh Review* also published these probabilities in 1970's.

No historical attestation can be made at this point of time, irrespective of Indo-Chinese cordiality. At any rate, China's policy does not admit of such a research project. The story of H. H. the Dalai Lama's flight from Tibet is too poignant for any new ventures!

S.S.