

Sabad I- Page 722 in the Gurū Granth Sāhib

ਤਿਲੰਗ ਮਹਲਾ ੫

Tilang, by the First Nānak

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

As the word of the Compassionate comes to me, so do I express it, O Lālo

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ ॥

Bringing the marriage party of sin, Bābar has invaded from Kābul, demanding our land as his wedding gift, O Lālo.

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੋ ॥

Modesty and righteousness both have vanished and falsehood struts around like a ruler, O Lālo.

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ ॥

The Kāzīs and the Brahmins have lost their roles, and Satan now conducts the marriage rites, O Lālo

ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੋ ॥

The Muslim women read the Korān, and in their misery, they call upon God, O Lālo.

ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੋ ॥

The Hindu women of high status and lowly status are put into the same category, O Lālo.

ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੁ ਪਾਇ ਵੇ ਲਾਲੋ ॥ ੧ ॥

The wedding songs of murder are sung, O Nānak, and blood is sprinkled instead of the traditional saffron, O Lālo. || 1 ||

ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥

Nānak sings the Glorious Praises of the Master in the city of corpses, and voices this account.

ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੋਲਾ ॥

The One who created and attached the mortals to pleasures, sits alone, and watches this.

ਸਚਾ ਸੇ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ ॥

The Master is True and True is the Justice. Commands are issued according to judgement.

ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿੰਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥

The body-fabric will be torn apart into shreds, and then India will remember these words.

ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥

Coming in seventy-eight (1521 CE), they will depart in ninety-seven (1540 CE), and then another disciple of man will rise up.

ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ ॥ ੨ ॥ ੩ ॥ ੫ ॥

Nānak speaks the Word of Truth; he proclaims the Truth at this, the right time. || 2 || 3 || 5 ||

Note: *Gurū Sāhib goes on to describe the horrific acts of violence perpetrated by Bābar's army, the pitiable state of the citizens in Saidpur. He comments also that such acts are committed because of the attachment to materialism, and that, this army will come in and leave [he specifically mentions the dates of their arrival ('88) (1521 AD) and departure ('97) (1540)] but others will come also and these kinds of acts of merciless violence will be perpetrated again and again by and against individuals stuck in their own ego and deception."*

Gurū Sāhib is said to have been so flabbergasted at the passivity of the citizens that he fell down in anguish. But as history tells us, he did as much as was possible to do in the circumstances. He rebuked the “masters of the herd” the Lodhī Pathān’s of Delhi for not putting up a stiff fight for India and allowing the foreigners to take over. He complained about the helplessness of his countrymen and realized that **moral degradation** was at the root of the problem. It was not an easy task to get rid of the problem. It was only after approximately 200 years when he (in his 10th form as Gurū Gobind Singh) had a nation of developed saint soldiers behind him that the Sikhs were empowered with the sense of sacrifice, struggle and protest.

Even then (the 1700s) there was wholesale massacre of Sikhs. But they did not sit by and watch. In a certain campaign led by Lakhpat Rāī with the armies of Ahmed Shah Durrani, on June 1, 1746, 7000 Sikhs were killed in a stiff battle, and 3000 were taken prisoner and then beheaded. (source: short history of the Sikhs by Teja Singh and Ganda Singh) This is termed the *First Holocaust* of Sikh History. The *Second Holocaust* took place during the year 1762. In this case after immense loss in battle, women and children were also massacred. The numbers are estimated by historians to be in the range of 10 to 20,000. Then in our midst is the horrific saga of 1984.

Back to the original saga of Saidpur when Gurū Nānak witness the wholesale slaughter of its citizens. He also recited this sabad:

Sabad II- p 360 in Gurū Granth Sāhib

ਆਸਾ ਮਹਲਾ ੧ ॥

Written to the measure of Āsā by the first Nānak

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

Through the city of Khurāsān, the Divine exposed India to the terrorism of Bābar.

ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

The Creator is not the culprit of this atrocity; it was Death in a Mughal guise that made war.

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥

Did You not feel pain in such slaughter?!

ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥ ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Creator you belong to all! If a powerhouse beats another powerhouse, it's no matter for anger.

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥

But if a ravenous lion fell upon a herd of cows, then the master of the herd should show his manliness. This priceless country has been laid waste and defiled by dogs, and no one pays any attention to the dead. You Yourself unite, and You Yourself separate; I gaze upon Your Glorious Greatness. || 2 ||.

ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

One may give himself a great name, and revel in the pleasures of the mind, but in the Eyes of the Master, he is just a worm, for all the corn that he eats. Only one who surrenders to the ego while still alive obtains the blessings through Remembrance. || 3 || 5 || 39 ||