

SUPERSTITIONS ABOUT LUCKY AND UNLUCKY DAYS

Written by Dr. Devinder Singh Sekhon PhD
Friday, 28 June 2013 14:17

THE SUPERSTITION OF LUCKY AND UNLUCKY DAYS

Hindu sages were almost all Brahmans and they had a deep faith in the importance of different days of the calendar- mostly Lunar. According to them, some of the days are very favorable for certain tasks while some others are unlucky. Almost all of you know that Hindus ask their family Brahmans (their family gurus) to find the most lucky time for important occasions like weddings, starting of a new business, purchasing big-ticket items like a house, a car, furniture and so on. The first day of every solar month, the day of new moon and that of the full moon, eclipses, the Sunday of a full moon etc. have a great significance for them. Likewise, all the days after a new moon and after a full moon have their own significance for them. **But, according to Gurbani, no day (or even a moment) is lucky or unlucky per say.**

Guru Sahiban profess that the moments when you focus on Waheguru are lucky, and the moments when you ignore Him are unlucky. There are many holy compositions about seasons, months, days and the increasing and decreasing phases of the moon in Guru Granth Sahib which teach us that no season, month, day or moment is lucky or unlucky by itself. Only those moments are lucky when you remember Waheguru. For example, listen to the following holy Shabads:

NOTE: If you are able to read Gurmukhi (Punjabi), you can read these holy Shabads in the Punjabi article: Shubh Atay Ashubh Din

§ **Sloak M:5 (318):** Nanak soye dinus suhavrra jit Prabh aavay chit.

Jit din vissray Parbraham phitt bhalayree rutt.

Meaning: Only that day (moment) is pleasant when one remembers Waheguru, oh Nanak! The

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season (day or moment) when one forgets Waheguru warrants cursing.

§ **Maru M:1 (1015)**. Subbhay ruttaan chungeeyaan jit Suchay siyon nayhu.

Sa dhun Kunt pachhaanya sookh soottee nis dayhu.

Meaning: All seasons (all moments) are pleasant when one shows love (and respect) for Waheguru, oh my friend! The human-bride who makes connection with Waheguru enjoys peace and comfort day and night (all the time) even when the time is not pleasant otherwise.

§ **Bilawal M:3 (Days of the week) (842)**. Aapay Poora kuray so hoye. Eh thitti vaar dooja doye. Satgur baajhon undh gubaar. Thitti vaar sayvay moogdh gwaar.

Meaning: Oh my friend! The misleading concept (superstition) of the importance of lucky and unlucky days (times) as professed by the Brahmans has its roots in Maya (money). In fact, such superstitions give birth to some other mythical powers parallel to Waheguru in the minds of the people, and take them away from Waheguru. All events must take place as per the Will of Waheguru and they have nothing to do with any particular time. Without taking refuge of the Satguru, the people lead a life of ignorance and darkness. **Only foolish and ignorant people believe in, and perform rituals for Thittees (changing phases of the moon) and for lucky and unlucky days (times).**

As is perfectly clear from the above holy Shabads (and there are many more like these), there is no room for superstitions about lucky and unlucky days in Gurmat. According to Guru Granth Sahib pleasant (lucky) and unpleasant (unlucky) moments are determined by one's remembering or forgetting Waheguru. Those moments are lucky for an individual when he

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remembers Waheguru and those moments are unpleasant when he forgets Him. So, a Sikh should never attach any significance to mythical lucky or unlucky days.

In fact all major good and bad events have to happen as planned by Waheguru, and mythical lucky and unlucky days have nothing to do with them.

People who attach any significance to the mythical lucky or unlucky days are termed foolish and ignorant by Guru Granth Sahib.

Of the many holy compositions on the subject, let us first discuss a holy composition by Guru Nanak Sahib on the changing phases of the moon. Our Hindu brethren are advised to do special things on different days of the Lunar month. On some days, they are advised to undertake fasting eating fruits only, while on some other days they are advised to bathe in holy waters of their faith, and give generously to Brahmans. The day of the new moon and that of the full moon are particularly significant for them. Days after the New Moon (or after the Full Moon) are called Thitts and are named numerically as Ekam (first day), Dooj (second day) then Teej, Chauth, Pancham, Chhattam (or Khushtam), Suptam and so on. In the following long composition in Bilawal Raag, named THITTI, Guru Nanak Sahib strongly refutes the importance of any particular day and advises to sing praise of Waheguru and do noble deeds all the time so as to cleanse your mind and be one with Waheguru.

His advice is the same for every day even though He has used the names of the different days of the Lunar month to de-emphasise their importance.

THITTI BILAWAL (Changing Phases of the Moon)

§ Bilawal M:1 Thitti (838). Ekonkar Satgur Persad. Ekam Ekonkar niralā. Amar ajoni jaat na jaalā.

Agum agoacher roop na raykhiya. Khojat khojat ghut ghut daykhiya. Jo daykh dikhawaiy tis kaou bal jaayee. Gur Persad param pud paayee. 1.

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Meaning: On the first day (next day) after the new moon (or the full moon), remember that Waheguru is unique (unaffected by Maya). He is immortal, does not take any life form, is casteless and has no worldly bonds. He is beyond comprehension and our approach. He is shapeless. However, after searching properly (by acting on Guru's advice) he can be seen to be present in every heart. I will gladly offer my life to the holy soul who can "see" Him and "show" Him to others. By Guru's grace one can acquire high spiritual level. 1.

Kiya jaap jaapaou bin Jagdeesaiy. Gur kaiy Shabad mehal ghur deesaiy. **Pause.**

Meaning: Remembering (or praising) anybody other than Waheguru is fruitless. By acting on the advice of the Guru, one can reach Waheguru's palace (realize Him). **Pause.**

Doojaiy bhaaye luggay pachhutaanay. Jum der baandhay aavan jaanay. Kiya lai aavay kiya lay jaahay. Sir jumkaal s(i) chotaan khaahay. Bin Gur Shabad na chhootus koyay. Pakhund keenaiy mookat na hoyay. 2.

Meaning: People who love Maya (are engrossed in Maya) have to repent at the end. They are prisoners of the Angel of death, and are born again and again. Nobody brings anything with them at birth, and nobody can take anything with them after death. Death is always hovering around them, and they suffer because they are caught in a cycle of birth and death. No ritual can free them from the clutches of Maya because all rituals are simply a show off. Only Guru's Shabad can free them from the bonds of Maya. 2.

NOTE: Most of the time the word, "other or second" stands for Maya in Guru Granth Sahib.

Aapay Such(u) keeya ker jorr. Unduj phorr jorr vichhorr. Dhert akaash keeyay baisan kaou thaaoun. Raat dinunt keeyay bhou bhaaou. Jin keeyay ker vaykhan- haara. Uver na dooja sirjunhaara. 3.

Meaning: Waheguru Himself has created the whole universe by putting the pieces together. He dismantles the egg of the universe, and then re-assembles it. He has created the earth and the sky, and day and nights for living beings. He has also created the feelings of fear and of love

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among the living beings. Waheguru who has created the universe, also looks after His creation. There is no other creator than Him. 3.

Tritiya Brahma Bishan Mahesha. Devi dev oopaayay vaysa. Joti jaati gunat na aavaaiy. Jin saaji so keemat paavaaiy. Keemat paayay ruhiya bharpoor. Kis nayraiy kis aakhaan door. 4.

Meaning: Waheguru Himself created the three gods-Brahma, Vishnu and Shiva (They have no power of their own if they do exist) - and many other gods and goddesses of various types. There are countless like them; only Waheguru knows their number. The creator Waheguru looks after all His Creation and is omnipresent. So, how can I say whom He is near to and whom He is far from. 4.

Chauth oopaayay chaaray Bayda (Vedas). Khaani chaaray baani bhayda. Ashat dusa khut teen oopaayay. So boojhaiy jis aap boojhaayay. Teen smaavaaiy chauthaiy vaasa. Prunvat Nanak hum taa kay daasa. 5.

Meaning: Waheguru has created the four sources of life (live birth, eggs, vegetation from the earth, and life forms under suitable conditions. For example bacteria, fungus, lice etc.) and different types of communication among the living beings. He has created the three effects of Maya. The four Vedas and the eighteen Puranas have been written by the wisdom endowed by Him to their authors. But only those realize these important things who are gifted by Him. (Guru) Nanak (Sahib) says that I will be the slave of the individual who overcomes the three effects of Maya and attains the Fourth spiritual level. 5.

NOTE: The three effects of Maya are explained in verse 18.

Punchami punch bhoot baytaala. Aap agoacher purakh niraala. Ik(i) bherm(i) bhookhay moh pyaasay. Ik(i) rus chaakh Shabad(i) triptaasay. Ik(i) rung raatay ik(i) mer dhoor. Ik(i) der ghur Saachaiy daykh hudoor. 6.

Meaning: On the fifth day of the lunar month, remember that omnipresent Waheguru is above the effects of Maya and is inaccessible to us. By forgetting Him, the man is so overpowered by

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his love for worldly things that he becomes a demon who runs amuck to satisfy his five senses. But a few who taste Guru's Shabad are imbued in His love, and rid themselves of all their false pride, and become very humble. They see Waheguru every where and are completely satisfied with their lot. 6.

Jhoothay kaou naahi putt naaou. Kubhoon na soocha kala kaaou. Pinjar punkhee bundhiyaa koyay. Chhayreen Bhermai mookat na hoyay. Taou chhootai ja khusam chhudaayay. Gurmat maylay bhagat(i) drirryayay. 7.

Meaning: A man who runs after Maya also becomes a liar and enjoys no dignity. A lustful man is like a black crow who is never clean. He is imprisoned by Maya like a bird in a cage who cannot escape through the slots even if he tries hard. Just like the encaged bird who can be set free only by his master, the Maya-engrossed man can be set free from its bonds only if he takes the advice of the Guru and worships Waheguru. 7.

Khushtee khut Dershan Prubh saajay. Unhad Shabad niraala vaajay. Jay Prubh bhaavaiy taa mehal boolaavaiy. Shabday bhayday taou putt paavaiy. Ker ker vays khupay jul jaavhay. Saachaiy saachay Saach(i) smaavhay. 8.

Meaning: Some people follow the path of six different faiths of ascetics by the will of God; but they cannot enjoy God's uniform Shabad which is above and beyond the physical life styles. Only those are honoured by God who act on His Shabad (Teachings of the Guru). That way, some lucky ones are connected with Him. Those who simply lead their lives by wearing religious symbols simply waste away their lives and suffer. Waheguru can be realized only by worshipping Him as a result of which the devotee actually becomes like Waheguru. 8.

Suptami tutt santokh sreer(i). Saat smoond bhuray nirmal neer(i). Mujjan seel Such ridaiy veechaar. Gur kaiy Shabad(i) paavaiy sabh paar. Mun(i) Saacha mookh(i) Saachou bhaayay. Such(u) neesaanaiy thaak na paayay. 9.

Meaning: On the seventh day, our Hindu brethren believe in taking a dip in holy waters, but Guru Nanak Sahib advises that the real bath at a holy place is the one when a man ponders on the gifts of Waheguru and has a cool temper. When one is content and serves others, all his seven seas (five senses, mind and wisdom) are full of clean water (thoughts). He finds

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salvation for himself and for his associates as well by acting on the advice of the Guru. When Waheguru resides in his heart and he sings His praise, he receives the Royal permission to be one with Waheguru, and nobody can stop him. 9.

Ashtami ashat sidh(i) boodh saadhaiy. Such nehkayval kerm(i) aaraadhaiy. Paoun paani ugnee bisraou. Tuhhi Niranjana Saacho naaou. Tis meh manooa ruhiya liv laayay . Prunvat Nanak kaal na khaayay. 10.

Meaning: Many people worship Waheguru simply to acquire the eight super-natural powers. Guru Sahib does not approve the wish for supernatural powers and advises to control it. On the contrary, He advises us to control the three effects of Maya and pray for Waheguru's kindness to worship Him. When one does that, his mind begins to harbour Waheguru's naam all the time, and his mind becomes the residence of Waheguru. (Guru) Nanak (Sahib) humbly says that such an individual has no fear of death. 10.

Naaou naoumi nuvayn naath khunda. Ghut ghut Naath muhha balwunda. Aayee poota eh jug saara. Prubh aadays aad rukhvara. Aad jugaadee hai bhi hoag. Oho Uprumper kernaay joag. 11.

Meaning: Naath means master. Among the Jogis, there are nine of them who have been their popular leaders, and all of them had Naaths as their last names. Collectively, they are called the Nine Naaths. Khunds means subdivisions; and as you know our Earth is divided into nine main zones. Guru Nanak Sahib says that the real Naath is Waheguru Himself who is all powerful, and is present in every heart and all the nine zones of the Earth. The whole world is the progeny of Maya (everybody worships Maya), but it is NOT Maya which gives us protection. Waheguru is our real protector from times immemorial and deserves our respect. Although He is beyond our approach, He is the one who is capable of doing everything and He has been here from the very beginning, is here all the time and will be here even in the future. 11.

Dusmi naam daan ishnaan. Undin mujjan sucha goon gyan. Such(i) mail na laagaiy bherm bhuou bhaagaiy. Bilum na tootus kaachaiy taagaiy. Jiyoun taaga jug evaiy jaanhau. Usthir cheet saach(i) rung maanhau. 12

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Meaning: On the Tenth day, Hindu holy books advise to take a holy dip, and take offerings to the Brahmans. But, Guru Nanak Sahib advises that the real holy dip is to acquire knowledge of Waheguru (by connecting to Him through worship) which should happen day and night. The real service to mankind is to advise others to worship Waheguru. With such a bath the mind becomes clean and never gets dirty. Also, the worshippers of Waheguru become fearless of unnecessary things and do not believe in superstitions. When you are imbued in Waheguru's love, your mind quits wandering and you realize that life in this world is as uncertain as a weak cotton thread which can snap in a moment. 12.

Ekaadshee ik(u) ridaiy vasaavaaiy. Hinsa mumta moh chukaavaaiy. Ful paavaaiy bert aatam cheenaiy. Pakhund raach tutt nuhi beenaiy. Nirmal nirahaar nihkeval. Soochaiy saachaiy na laagaiy mul. 13.

Meaning: On the eleventh day, many Hindus undertake fasting to please gods. They do not eat cereal grains in any form, but can consume as much fruit as they can. Guru Nanak Sahib calls such an undertaking an act of show off only which results in no spiritual gain. He maintains that by performing such fake acts, the individual does not recognize the Truth (is not connected to God). The only way to cleanse your mind and seek Truth is to always remember Waheguru Who is perfectly clean, requires no food, and is above the effects of worldly bonds, and rid yourself of ruthlessness, worldly attachment and attractions. The result of all these efforts is that one evaluates his innerself and his mind becomes clean whereby he gets connected to Waheguru. 13.

Jeh daykhoun teh Ayko Ayka. Hoar jee oopaayay vayko vayka. Fulohaar keeye ful jaaye. Rus kus khaaye saad guvaaye. Koorraiylaaluch luptaiyluptaaye. Chhootaiy Gurmukh Saach(u) kumaaye. 14.

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Meaning: (Guru) Nanak (Sahib) says that even though Waheguru has created people of many different types, but He (Guru Nanak) “sees” Him everywhere - in all of them. Those who eat fruit only and call it fasting, lose the intended fruit of their efforts. They rather indulge in enjoying a variety of tastes and miss the real objective of pleasing God. They cling to the greed of mundane objects and cause others to do the same. The bonds of Maya can be broken only by acting on the advice of the Guru and working hard to connect with God. 14.

Duadus moondraan mun aoudhoota. Ehnis jaaghay kubhay na soota. Jaagut jaag ruhhay liv laaye. Gur perchaiy tis kaal na khaaye. Ateet bhuyye maaray bairaayee. Prunvat Nanak teh liv laayee. 15.

Meaning: Jogis wear big glass earrings (moondraan) which is a symbol of renouncing the world. By wearing earrings, the Jogis believe that they have really overcome their worldly desires. But, Guru Nanak Sahib does not believe this. He Questions how wearing of earrings enables one to overcome desires. Guru Nanak Sahib professes that one needs to wear rings of Waheguru's Naam in one's mind which will enable one to transcend the effects of Maya. Such an individual will always be watchful of the attacks of Maya, and will never be careless about them. Such an individual will stay connected to Waheguru, will get rid of all the evils, will stay above the effects of Maya, and will never experience moral death. 15.

Duadusi duyya daan ker jaanaiy. Baaher jaato bheeter aanaiy. Berti bert ruhhay nehkaam. Ajuppa jaap juppaiy mookh(i) Naam. Teen bhuvan meh ayko jaanaiy. Sabh sooch sunjum Saach pachhaanaiy. 16.

Meaning: On the twelfth day, many Hindus also give to charities-mostly to individual Brahmans. Guru Nanak Sahib disapproves such donations. According to Him being kind to others, and making others worship Waheguru is the best donation. An individual who gives such donations and worships Waheguru, transcends the effects of Maya, and his mind quits wandering around

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after Maya. Such an individual believes that there is only one Waheguru who is present in all the three levels of the universe – sky, the earth, and the underworld. A person who gets connected to Waheguru is automatically able to control his sensual pleasures. 16.

Tayrus(i) turver smoond kinaaray. Amrit mool sikhir liv taaraiy. Der der(i) murray na boodaiy koye. Nidder bood(i) murrayi putt khoeye. Der meh ghur, ghur meh der jaanaiy. Tukhat nivaas Such mun bhaanaiy. 17.

Meaning: On the thirteenth day, one should remember that the life of man is as uncertain as that of a tree by the bank of a river which can be uprooted any time. The only immortal being in this world is Waheguru. A person who always remembers Him (is connected to Him) and lives his life in Waheguru's fear (as per the advice of the Guru) finds salvation. An individual who lives under Waheguru's fear and feels His presence everywhere, begins to love the Waheguru who sits on the everlasting throne (Who commands the world). On the other hand, a man who has no fear of Waheguru drowns in the world-ocean (Maya) and loses his dignity in Waheguru's Court. 17.

Chaudus chauthay thaanhve leh paavaaiy. Raajus taamus sut kaal smaavaaiy. Sussier kaiy ghur soor smaavaaiy. Joag jugat kee keemut paavaaiy. Chaudus bhuvan paataal smaaye. Khund brehmund ruhhiya liv laaye. 18.

Meaning: According to the Hindu holy books, Maya has three different types of effects on mankind – Taamus, Raajus (or Rujjas) and Suttav. Taamus means darkness. This is the lowest state of mind, and a man in this state is ignorant (about Truth or Waheguru) and is angry about everything most of the time. In Rujjas state, man has some knowledge about Waheguru, and leads a normal life – sometimes happy and satisfied, other times unhappy and dissatisfied. Suttav is the best of the three states, and a man in this state has enough knowledge about Waheguru, but even though he leads a satisfied life most of the time, he is still under the influence of Maya and is not connected to God.

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There is a Fourth state above the three states. In this state, the man has broken all the bonds of Maya and is connected to Waheguru. Guru Nanak Sahib advises that a man who has overcome the three states of Maya and has attained the Fourth state, has a peaceful mind which is enlightened by the sun of Waheguru's knowledge. Such an individual recognizes the technique to connect with Waheguru and stays connected to Waheguru Who is present in all the fourteen layers (according to the Muslim belief) and all other parts of the universe. 18.

Amaavussiya chund goopat gainaar(i). Boojhou gyaani Shabad beechaar(i). Sussier guggan joat tihou loyee. Ker ker vaykhaiy Kerta soyee. Gur tay deesaiy so tis hee maahe. Manmukh bhoolay aavhe jaahe. 19.

Meaning: Just like the moon which stays invisible in the sky on the night of the new moon, the invisible Moon-Waheguru radiates its light in the whole universe. Waheguru Who has created the universe, also looks after it. A person who "sees" Waheguru by following the Teachings of the Guru, stays connected with Him, but a person who follows his mind, is misled in life and he continues to suffer in the birth and death cycle (is born again and again).

Ghur der thaap thir thaan suhaavaaiy. Aap puchhaanaiy ja Satgur paavaaiy. Jeh aasa the binus binaasa. Phootaiy khupper doobidha munsa. Mumta jaal tay ruhhe oodaasa. Prunvat Nanak hum taa kay daasa. 20. (10). 840.

Meaning: (Rather than believing in lucky or unlucky days) when a man finds the shelter of the Guru, he evaluates his own life and makes his residence at the feet of Waheguru (becomes a complete devotee of Waheguru and stays connected to Him all the time). As a result, his life becomes very satisfying and he has no worldly desires left to bother him. He does not make any distinction among his fellow humans and treats all of them the same way. All his bonds of Maya are broken. (Guru) Nanak (Sahib) says that I am the slave of such an individual.

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NOTE: As you can see from the above holy composition of Guru Nanak Sahib, there is no lucky or unlucky moment (or time) by itself. A man should lead his life of high moral values as advised by Guru Sahib and remember Waheguru all the time. No Sikh should believe in time-dependent superstitions.