

English Section



Editor : Diljit Singh 'Bedi'

DAYS COMMEMORATING HISTORICAL EVENTS
(16th May to 15th June)

- 16 May (a) The Sikhs attacked Lahore. Ahmed Shah Durani's Regent offered the Sikhs right to collect custom duty on all the goods coming from Multan side. The Sikhs rejected Durani's offer. (16-5-1764)
- (b) Akali Dal passed a resolution that only Amritdhari (baptised) Sikhs should be given job in Gurdwaras. (16-5-1939)
- (c) British "Cabinet Mission" released its report. Pakistan conceded. (16-5-1946)
- 17 May Sant Harchand Singh Longowal elected president of Shiromani Akali Dal. (17-5-1981)
- 22 May Kamagata Maru ship with Sikh passengers reached Vancouver (Canada). (22-5-1914)
- 23 May Sahibzada Ajit Singh led Sikh army to punish Ranghars of Nuh. (23-5-1699)
- 25 May Delegation of 16 Brahmins from Kashmir, escorted by Bhai Kirpa Ram Dutt, visited Chakk Nanaki and requested Guru Tegh Bahadur Sahib to help them against forcible conversion of Hindus by the Mughal regime. (25-5-1675)
- 26 May (a) Arrest of Sikh Guru Arjan Sahib. Guru Sahib imprisoned and tortured for three days. (26-5-1606)
- (b) Publication of Sikh papers, 'Akali' and 'Parbhat', stopped by government. All the employees arrested and sent to jail. (26-5-1960)
- 27 May Indiscriminate firing by police at Gurdwara Dukh Niwaran Sahib Patiala. (27-5-1984)
- 29 May Moghul emperor ordered charging Jaziyah at double rate from the Sikhs. (29-5-1711)
- 1 June (a) Maharaja Ranjit Singh got Koh-i-Noor diamond. (1-6-1813)
- (b) Seventh Shaheedi Jatha (group of martyrs) left Akal Takhat Sahib

- for Jaito. (1-6-1924)
- (c) Hindi and Punjabi made medium of instruction in the schools of Punjab. (1-6-1948)
- (d) Indian forces fired at Sri Harimander Sahib and killed 11 Sikhs. (1-6-1984)
- 2 June (Maharaja) Ranjit Singh captured Multan (after abortive attempts in 1802,1805,1807,1810,1812 and 1815). (2-6-1818)
- 3 June Indian army occupied the whole of the Sikh Homeland. Curfew imposed and undeclared Martial law promulgated. (3-6-1984)
- 4 June (a) Indian forces invaded Sachkhand Sri Harimander Sahib, Sri Darbar Sahib, Sri Amritsar and more than 36 other shrines. Thousands of Sikhs killed. All the Akali leaders arrested. (4-6-1984)
- (b) U.S.Congressmen condemned Indian atrocities on the Sikhs. (4-6-1987)
- 5 June Indian army's attack and killing of the Sikhs continued. Several Sikhs killed with their hands tied on their backs. Bomb thrown on the Sikh pilgrims after their arrest. (5-6-1984)
- 6 June (a) Indian forces occupied the Sikh shrines, archives, libraries, museums. Most of them were, later, set ablaze. (6-6-1984)
- (b) Several thousands Sikhs marched towards Amritsar to stop sacrilege. Hundreds of Sikh marchers were shot dead. Several thousand Sikhs, including women and small children were arrested. (6-6-1984)
- 7 June Sikh soldiers rebelled in protest against army attack on Sri Harimander Sahib, Sri Darbar Sahib, Sri Amritsar. Several Sikh soldiers killed, thousands arrested. (7-6-1984)
- 9 June (a) Baba Banda Singh Bahadur's son tortured to death, his heart pulled out and thrust into Banda Singh's mouth. Baba Banda Singh cut limb by limb. Several other Sikhs too were killed the same day. (9-6-1716)
- (b) Martyrdom of Bhai Tara Singh of Wan (Amritsar). (9-6-1726)

- 10 June (a) 8th Shaheedi Jatha (Group of martyrs) left Akal Takhat Sahib for Jaito. (10-6-1924)
- (b) The Sikhs took out huge procession at London, New York and in the Capitals of all the major countries throughout the world to protest against attack on Sri Harimander Sahib. (10-6-1984)
- 11 June The Sikh soldiers left army barracks at Ramgarh to protest against the attack on Sri Harimander Sahib, Sri Darbar Sahib, under 'Operation Blue Star' and began march to Amritsar. (11-6-1984)
- 12 June (a) "Khalsa Akhbar" launched by Professor Gurmukh Singh and Giani Jhanda Singh. (12-6-1886)
- (b) The Sikh procession at Delhi fired at by police. Harbans Singh and three others were killed and several were injured (some of them died later). (12-6-1960)
- 13 June Master Tara Singh became the president of Shiromani Gurdwara Parbandhak Committee. (13-6-1936)
- 14 June Dr. Ganda Singh returned Padam Sri Award to Govt. of India as a protest against invasion of Sri Darbar Sahib by the Indian army. (14-6-1984)

Appeal

The devotees are requested to bring the 'PAVAN BIRS' of Sri Guru Granth Sahib (Old ones for SANSKAR) to Sri Guru Granth Sahib Bhawan, Gurdwara Ramsar Sahib complex near Gurdwara Shaheed Ganj Baba Deep Singh Ji 'Shaheed' only instead of Sri Akal Takhat Sahib. This has been decided to facilitate the 'SANGAT' for the Holy Sri Guru Granth Sahib (Newly published) are available at the same venue.

-Guru Panth Da Das-

*Secretary,
Shiromani Gurdwara Parbandhak Committee,
Amritsar Sahib.*

In continuation with the last edition:

SRI GURU GOBIND SINGH JI
(1666-1708)

-S. Surjit Singh 'Gandhi'

We are taking pleasure while publishing these contents from the book '*History of the Sikh Gurus*' by *S. Surjit Singh Gandhi* former Head of Sikh History Research Board (SGPC).

Another variant of the story has been given currency by Cunningham. In this variant the name of Painda Khan has been dropped and we are introduced to a Pathan merchant who had sold horses to the Guru at Anandpur. One day, when the Guru was short of funds, the Pathan came and asked for immediate payment. The Guru asked him to come on some other day .. He (the Pathan) used an angry gesture, and his utterings of violence provoked the Guru to strike him dead. The body of the slain Pathan was removed and buried and his family seemed reconciled to the fate of his head. But his sons nursed their revenge, and availed an opportunity of fulfilling it. They succeeded in stealing upon the Guru's retirement, and stabbed him mortally when asleep and unguarded.¹ Other writers such as McGregor² state that the Guru shortly after, realised his mistake and as a recompense for the fate of the victim, the Guru showed special favours to the widow and brought up her son as a father would do. When the boy grew to manhood, he is said to have been incited by the Guru himself to strike him. The boy did it with fatal results for the Guru. Trumpp also believes in this version and to give a rationale to it states that the Guru had been disgusted with life and wanted to end it.

The version also cannot stand the test of historical methodology. The authors of this version unanimously state, the Pathan, the father of the assailant, was killed by the Guru after escaping from Chamkaur. The Guru's escape from Chamkaur took place in December, 1705. The Guru reached Nander in September, 1708. Obviously during this period of three years (approximately) the son of the Pathan who was a child as it is asserted could not grow into manhood fully trained in the use of arms, capable of attacking the Guru who was known for his physical strength and skill in the handling of arms. The assertion that the Guru who was in the grip of abject dejection invited the attack on himself is altogether absurd, because in that case, the Guru could not have properly

sewn up his wounds and carefully attended to. Moreover, if the Guru had lost all hopes and was completely disappointed he could have not appointed Banda to do his job and given parting instructions which are embodiment atonce of the gist of his mission and his spirit.

Furthermore, in recent years fresh light is thrown by a Hukamnama according to which no demand for immediate payment was put before the Guru. In fact, a Pathan, who had a certain claim on the Guru did meet him, but that not only did he make no demand for the money, but actually refused to do so when reminded of it by the Guru, is shown by the Hukamnama which the Guru granted to the Pathan for his good and friendly behaviour and which is still preserved by the descendants of the Pathan.³

Another version of the story is given by Macauliffe : 'More probable is the account given in one of the recensions of Bahadur Shah's History-The Guru was in the habit of constantly addressing assemblies of worldly persons, religious fanatics, and indeed all varieties of people. One day an Afghan who frequently attended these meetings was sitting listening to him, when certain expressions which were disagreeable to the ears of the faithful fell from the Guru's tongue. The Afghan was enraged and regardless of the Guru's dignity and importance stabbed bim twice or thrice with a poniard.'

This version also suffers from serious snags. We have not come across as yet, any recension of Bahadur Shah's History, giving the aforesaid details. Moreover, there is implicit in the version that the Guru spoke against Islam. This fact cannot be true because there is nothing in the life and writings of the Guru to show that he was the sworn enemy of Islam .. According to Kartar Singh 'the story is a concoction of a zealous and loyal Muhammadan. By inventing this story he has detracted from the Guru's glory by depicting him as rash and indiscreet in his speech and inimical to Islam; he has glorified the murderer by representing him as acting in religious wrath aroused by the Guru's words; and he has completely absolved the Emperor and Wazir Khan of having any hand in the affair.'

The perusal of Gur Sobha by Sainapat, one of the fifty two poets of the Guru's court and Chatur Jugi, the correct versions has come to light. Sainapat states that one day a Pathan came to the assembly that daily met around the Guru with murderous intentions. He could not have his chance because there were many persons there. He came again after two or three days. After this he came successively for sever al days. One evening he got his opportunity and struck the Guru with his dagger. He repeated his attack for the second time but then he was despatched. The Guru then called out his Sikhs who hurried to him. Two confederates of his who were waiting for him outside fell under the swords of the Sikhs. The Guru's wound was immediately sewn up and in a few days, it appeared to have heald up. But when the Guru tried to raise himself, the thread

broke. The wound was sewn up again but after three or four days i.e. to say October 7, 1708, the Guru breathed his last.

No doubt Sainapat's account is sober and free from any inconsistency, but he does not disclose the identity of the person and the motive which prompted the Pathan to do the nefarious job. Here Chatur Jugi, Khushwaqt Rai and Bakht Mal come to our rescue. The man was hireling of Wazir Khan of Sirhind who was the real instigator of the crime. As the Guru ji moved with Bahadur Shah, he got apprehensive of the activities of the Guru ji. He knew what would happen to him if peace were made between the Mughals and the Sikhs. The Emperor had already shown an inclination to help the Guru ji at the expense of Nawab. He had granted a farman in favour of the Guru ji upon Wazir Khan for the payment of Rs. 300 a day. Wazir Khan was now in fear of his life and could not rest until he had got Guru Gobind Singh killed. Accordingly, he deputed a young Pathan named Jamshed Khan, to murder the Guru ji, who having gathered necessary information from the Guru ji's wife at Delhi, proceeded to Nander and accomplished the assigned job.

Bhai Vir Singh says in 'Kalghidar Chamatkar' that Bahadur Shah was personality involved in the demise of the Guru ji. Our probe into the historical circumstances also leads to this very conclusion. The emperor was enraged with the Guru ji for deputing Banda to Punjab to renew the struggle and kill Wazir Khan. He was also afraid that the Guru ji might join the Marhattas in their struggle against the Mughals when the Emperor would be busy in warfare against his brother at Hyderabad. It was for this reason that though being in a hurry to reach Hyderabad as soon as possible to suppress the revolt of his brother Kam Baksh, he was staying at Nander and was not leaving the Guru ji alone. Bahadur Shah had the mistaken belief that the Guru ji's death would be a fatal blow to his scheme of renewing the revolution in Punjab. He therefore entered into a conspiracy with the two Pathans, Gul Khan alias Jamshed Khan and his brother Ata-ullah already deputed by Wazir Khan to put an end to the life of the Guru. The following historical facts testify the involvement of Bahadur Shah in the conspiracy to kill Guru Gobind Singh ji.

On October 28, 1708, the Emperor ordered that a dress of mourning be presented to the son of Jamshed Khan Afghan who had been killed by Guru Gobind Singh ji. the imperial news-letter of Bahadur Shah's court records:

"Keh Guru Gobind Singh Rai Jamshed Khan Afghan ra bajan Kushtah bud Khilat-e-Matami bapisar-i-Khan Mazkur Mrahmt Shud"⁴

Jamshed Khan was not a Manasabdar or a high dignitary upon whom alone high honours were bestowed by the Emperor. He was a spy of Wazir Khan in the

disguise of soldier in attendance upon the Sayyad who was also deputed by the Governor of Sirhind.

Two dyas after, on October 30, 1708 the Emperor ordered for the grant of a robe of mourning to Guru Gobind Singh's family.

It means that the Emperor treated Jamshed Khan and Guru Gobind Singh on equal footing, thereby confirming that Jamshed Khan enjoyed the patronage of the Emperor.

"On November 11, 1708 it was represented that the deceased Guru had left huge property." How should it be disposed?

It was ordered that such chattles would not replete the imperial treasury. "This was property of a darvesh (Saint). There should be no interference with it".

The Emperor's refusal to attach the property of the Guru ji against the will of his courtiers shows his diplomacy and cunning. It was purely an eye-wash of his complicity, a pious fraud.⁵

With the death of Guru Gobind Singh ji the personal Guruship came to an end and the Khalsa were left to trust God and to trust themselves. All the sons of Guru Gobind Singh ji were already dead and there was none else to bear the burden of that great office. A lesser man could not be acceptable to the Khalsa who had known Guru Gobind Singh ji. This being so, they were directly linked with their Creator for whom they could live and move and have their being. The 'Eternal Bani' would always be there to guide their footsteps to Him. The Guru, on the eve of his death, opened the Granth Sahib, placed five paise and a coconut before it, bowed before it, then went around the holy book, bowed again and declared it as the Guru for all times to come. He then sang his self-composed hymn:

Under orders of the immortal Being, the Panth was started
All the Sikhs are enjoined to accept the Granth as their Guru;
Consider the Guru Granth as representing Guru's body;
Those who want to meet God can find Him in its hymns;
The Khalsa shall rule and its opponents will be no more,
Those separated will unite and all the devotees shall be saved.

(Agya bhai Akal ki tabhi chalayo Panth
Sab Sikhian ko hukam hai Guru manyo Granth
Guru Granth ji manyo pargat Guran ki deh
Jo Prabh ko milbo chahe khoj shabad me le
Raj karega Khalsa aqi rahe na koe
Khwar hoe sab milange bache sharan jo hoe)

Bhai Nand Lal reports the Guru ji's remarks thus:

Dusar rup Granth ji jan, Un ke ang mero kar man
Jo Sikh Guru darshan ki chah, Darshan karo Granth ji ah
Jo mam sath chaho kar bat, Granth ji parhe bichare sath
Jo mujh bachan sunan ki chae, Granth ji parhe sune chit lae
Mero rup Granth ji jan, Is main bhed nahin kuchh man.

(The Granth is my second self, It should be taken for me
A Sikh who wants to see me, Should have a look at the Granth
One who is anxious to listen to my talk, He should read the Granth and listen
To its recitation with attention, Consider the Granth as my onwself
Have not the least doubt about it.)

References:

1. Cunningham : History of the Sikhs, P-82.
2. McGregor : History of Sikhs, Vol, 1, PP, 99-100
3. Kartar Singh : Life of Guru Gobind Singh P, 263
4. Akhbarat-i-Darbar-i-Mualla, dated 24 Shaba, second year of Bahadur Shah (Oct. 28, 1708) quoted by Dr. Ganda Singh in Makhiz-i-Tawarikh-i-Sikhan, 83.
5. H.R. Gupta : A History of Sikh Gurus, P.240.

Conti....

Appeal

The devotees are requested to bring the 'PAVAN BIRS' of Sri Guru Granth Sahib (Old ones for SANSKAR) to Sri Guru Granth Sahib Bhawan, Gurdwara Ramsar Sahib complex near Gurdwara Shaheed Ganj Baba Deep Singh Ji 'Shaheed' only instead of Sri Akal Takhat Sahib. This has been decided to facilitate the 'SANGAT' for the Holy Sri Guru Granth Sahib (Newly published) are available at the same venue.

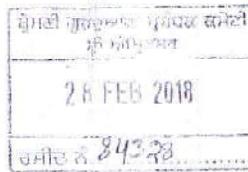
-Guru Panth Da Das-

***Secretary,
Shiromani Gurdwara Parbandhak Committee,
Amritsar.***

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28/2/18
ਵੱਲ

ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ

ਵਿੱਦਿਆ ਭਵਨ, ਫੇਜ਼-8, ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ ਨਗਰ-160062
(ਅਕਾਦਮਿਕ ਸ਼ਾਖਾ)



ਐਡੀਸ਼ਨਲ ਸਕੱਤਰ,
ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।

ਨੰ: ਪਸਸਬ-ਅਕਾਦਮਿਕ-2018/338 ਮਿਤੀ: 23/2/18

ਵਿਸ਼ਾ :- ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ ਵਲੋਂ ਤਿਆਰ ਕੀਤੀਆਂ ਜਾਣ ਵਾਲੀਆਂ ਪਾਠ-ਪੁਸਤਕਾਂ ਲਈ ਗਠਿਤ ਕਮੇਟੀਆਂ ਵਿੱਚ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਨੁਮਾਇੰਦੇ ਨੂੰ ਸ਼ਾਮਲ ਕਰਨ ਸਬੰਧੀ।

ਹਵਾਲਾ ਨੰ: 30901 ਮਿਤੀ: 09-02-2018.

ਵਿਸ਼ੇ ਅਧੀਨ ਮਾਮਲੇ ਸਬੰਧੀ ਪ੍ਰਾਪਤ ਪੱਤਰ ਦੇ ਸਬੰਧ ਵਿੱਚ ਦੱਸਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਆਪ ਵਲੋਂ ਪਹਿਲਾਂ ਸੁਝਾਏ ਨਾਵਾਂ ਵਿਚੋਂ ਡਾ. ਪਰਮਵੀਰ ਸਿੰਘ, ਮੈਂਬਰ ਸਿੱਖ ਇਤਿਹਾਸ ਰਿਸਰਚ ਬੋਰਡ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨੂੰ ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ ਵਲੋਂ ਤਿਆਰ ਕੀਤੀਆਂ ਜਾ ਰਹੀਆਂ ਪਾਠ-ਪੁਸਤਕਾਂ ਲਈ ਗਠਿਤ ਕਮੇਟੀ ਵਿੱਚ ਬਤੌਰ SGPC ਕਮੇਟੀ ਦੇ ਨੁਮਾਇੰਦੇ ਵਜੋਂ ਸ਼ਾਮਲ ਕੀਤਾ ਗਿਆ ਹੈ।

ਸੂਚਨਾ ਹਿੱਤ।

(ਸਕੱਤਰ)
ਸੁਪਰਡੈਂਟ (ਅਕਾਦਮਿਕ)
ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ।



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ੴ ਸਤਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

1877-16/2500



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Fax : 0183-2553919

Shiromani Gurdwara Parbandhak Committee

Teja Singh Samundri Hall, SRI AMRITSAR.

No. 32225

Date 24.3.18

Chief Election Officer,
Gurdwara Election Commissioner,
S.C.O. No.30, Sector-17E,
Govt. of Punjab, Chandigarh.

Sub: Notifying Gurdwaras under Section 85, of The Sikh Gurdwaras Act, 1925.

Reference: Election-2017/Gur-1062 dated 31 August, 2017 of your Office.

Respected Sir,

This is in reference to our earlier letter no.26864 dated 04-10-2017, we would like to draw your kind attention towards the fact that, vide its resolution no. 425 dated 17-7-2013 and resolution no. 4043 dated 26-5-2016, the Executive Committee of the Shiromani Gurdwara Parbandhak Committee (SGPC), Sri Amritsar has resolved to manage the Gurdwaras, as per the list attached, notified under the Section 85 of The Sikh Gurdwaras Act, 1925, for their better and efficient management on account of their income having increased to more than rupees thirty five lacs per annum.

The historical Gurdwaras which are being sought to be included in Section 85, are presently being managed through the local committees. By shifting the administration of these Gurdwaras under Section 85, they will fall under the direct control of SGPC and the administrative body will thus have better and efficient control of these mentioned Gurdwaras.

The necessary notification, under Section 85 of The Sikh Gurdwaras Act, 1925, may be made in exercise of powers vested by the Government of India u/s 72 of The Punjab Reorganization Act, 1966 and subsequent amendment be carried out in The Sikh Gurdwaras Act,1925.

Regards,

Yours sincerely,

- Encl: 1. List of Gurdwaras.
2. Resolution No.425/17-7-2013, as stated above.
3. Resolution No.4043/26-5-2016.
4. List of Scheduled & Un-Scheduled Gurdwaras.


Roop Singh (Dr.)
Chief Secretary,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar Sahib.

- Ce to: 1. Assistant Secretary, Sub Office, Shiromani Gurdwara Parbandhak Committee,
Kothi No.30, Sector 5A, Chandigarh.
2. Auditor, Gurdwara Gazette, S.G.P.C.



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ੴ ਸਾਹਿਬੁ ਜੀ ਕੀ ਫਤਹ ॥

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Shiromani Gurdwara Parbandhak Committee

Teja Singh Samundri Hall, SRI AMRITSAR.

No. 209/19...

Date 02-05-2018

Shri Prakash Javadekar Ji,

Sub: Regarding the issue of wearing Sikh religious symbols during NEET Examination.

Respected Sir,

We want to draw your kind attention towards the NEET Examination, which is going to be conducted across India on May 6, 2018 i.e. Sunday. In this regard, we have received number of communications from Sikh candidates who intend to appear in the said examination that, generally in these examinations Amritdhari (baptised) Sikh candidates are not allowed to enter the examination centres with their religious symbols i.e. Karra and Kirpan. The baptised Sikh candidates fear that they may be forced to remove their religious symbols as has been observed in a few other exams, previously. The removal of these religious symbols forcibly is violation of Sikh Code of Conduct.

The law recognizes that religious freedom is primarily a matter of individual conscience and that it does carry with it the "freedom to manifest one's religion, alone and in private, or in Community with others, in public and within the circle of those whose faith one shares." Indeed, the various forms that the manifestation of one's religion or belief may take specifically include "practice and observance." Article 25 of the Indian Constitution deems the carrying of 'Kirpan' to be included in the profession of the Sikh religion, thus legalizing the carrying of Kirpan by Sikhs. Sikhs are even allowed to carry Kirpan in domestic flights across India.

So, the undersigned, being the President of Shiromani Gurdwara Parbandhak Committee, Sri Amritsar the apex religious representative body of the Sikhs that takes care of the issues faced by the Sikh community across the globe, urge upon your good self to kindly take personal interest in the matter and issue necessary instructions to the concerned authority immediately so that the baptised Sikh candidates are not forced to remove their religious symbols during the exam and does not face any kind of inconvenience at the time of examination.

Regards

Shri Prakash Javadekar Ji,
Hon'ble Minister of Human Resource Department,
Government of India, Shastri Bhawan,
C-Wing, Dr. Rajendra Prasad Road,
New Delhi-110001.

(Gobind Singh 'Longowal')
President,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar Sahib.

✓ CC to:- Chairperson, Central Board of Secondary Education, Dehli.
-for information & necessary action



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 20-04-2018 (07 ਵੈਸਾਖ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 550) ਦੇ ਮਤਾ ਨੰਬਰ 317 ਦੀ ਨਕਲ:-

ਅੰਤਿਮ ਕਮੇਟੀ ਦੇ ਮਤਾ ਨੰਬਰ 469, ਮਿਤੀ 21-4-2017 ਰਾਹੀਂ ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ ਦੇ ਸਿੱਧੇ ਪ੍ਰਬੰਧ ਹੇਠ ਲਿਖੇ ਚੱਲ ਰਹੇ ਸਕੂਲਾਂ/ਕਾਲਜਾਂ ਵਿੱਚ ਪੜ੍ਹ ਰਹੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਬੱਚਿਆਂ ਨੂੰ ਵਿਦਿਅਕ ਸੈਸ਼ਨ 2017-18 ਦੌਰਾਨ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਸਲਾਨਾ ਉੱਕਾ-ਪੁੱਕਾ ਵਜੀਫਾ ਦੇਣ ਅਤੇ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਵਿੱਚ ਨਾਮ ਰੋਸ਼ਨ ਕਰਨ ਵਾਲੇ ਹੋਣਹਾਰ ਸਿੱਖ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਸਨਮਾਨ ਦੇਣ ਦੀ ਪ੍ਰਵਾਨਗੀ ਹੋਈ ਸੀ। ਇਸ ਸਬੰਧੀ ਡਾਇਰੈਕਟਰ ਐਜੂਕੇਸ਼ਨ ਵੱਲੋਂ ਪੁੱਜੀ ਪੱਤ੍ਰਿਕਾ ਨੰਬਰ 5464, ਮਿਤੀ 21-3-2018 ਅਨੁਸਾਰ ਅੰਤਿਮ ਕਮੇਟੀ ਦੇ ਮਤਾ ਨੰਬਰ 469, ਮਿਤੀ 21-4-2017 ਨੂੰ ਵਿਦਿਅਕ ਵਰ੍ਹੇ ਸਾਲ 2018-19 ਵਿੱਚ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਲਾਗੂ ਕਰਨ ਦੀ ਕੀਤੀ ਸਿਫਾਰਸ਼,

1. ਦੂਸਰੀ ਤੋਂ ਪੰਜਵੀਂ ਕਲਾਸ ਤੀਕ = 2000/-ਰੁਪਏ
2. ਛੇਵੀਂ ਤੋਂ ਦਸਵੀਂ ਕਲਾਸ ਤੀਕ = 3500/-ਰੁਪਏ
3. 10+1, 10+2 ਕਲਾਸ ਤੀਕ = 5000/-ਰੁਪਏ
4. ਗ੍ਰੈਜੂਏਸ਼ਨ ਵਾਸਤੇ = 8000/-ਰੁਪਏ
5. ਪੋਸਟ ਗ੍ਰੈਜੂਏਸ਼ਨ ਵਾਸਤੇ = 10,000/-ਰੁਪਏ

ਉਪਰੋਕਤ ਅਨੁਸਾਰ ਸਕੂਲਾਂ/ਕਾਲਜਾਂ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਵਜੀਫਾ ਦੇਣ ਲਈ ਲੋੜੀਂਦੀਆਂ ਸ਼ਰਤਾਂ ਅਤੇ ਯੋਗਤਾਵਾਂ ਸਬੰਧਤ ਸੰਸਥਾ ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਵੱਲੋਂ ਤਸਦੀਕ ਕਰਕੇ ਡਾਇਰੈਕਟਰ (ਕਾਲਜਿਜ), ਡਿਪਟੀ ਡਾਇਰੈਕਟਰ (ਸਕੂਲਜ), ਅਸਿਸਟੈਂਟ ਡਾਇਰੈਕਟਰ (ਸਕੂਲਜ) ਪਾਸੋਂ ਤਸਦੀਕ ਕਰਵਾ ਕੇ ਭੇਜੀਆਂ ਜਾਣ।

ਇਸ ਤੋਂ ਇਲਾਵਾ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਵਿੱਚ ਨਾਮ ਰੋਸ਼ਨ ਕਰਨ ਵਾਲੇ ਹੋਣਹਾਰ ਸਿੱਖ ਵਿਦਿਆਰਥੀਆਂ ਲਈ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਸਿਫਾਰਸ਼ ਕੀਤੀ ਜਾਂਦੀ ਹੈ:-

01. ਭਾਰਤ ਦੇ ਸਮੁੱਚੇ ਬੋਰਡਾਂ ਵਿੱਚੋਂ ਪਹਿਲੀਆਂ 20 ਪੋਜੀਸ਼ਨਾਂ ਵਿੱਚ ਆਉਣ ਵਾਲੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ 51,000/- ਰੁਪਏ ਪ੍ਰਤੀ ਵਿਦਿਆਰਥੀ ਵਿਸ਼ੇਸ਼ ਸਨਮਾਨ ਦਿੱਤਾ ਜਾਵੇ।
02. ਆਈ.ਏ.ਐਸ., ਆਈ.ਪੀ.ਐਸ. ਅਤੇ ਇਨ੍ਹਾਂ ਦੇ ਬਰਾਬਰ ਦੀਆਂ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿੱਚ ਚੁਣੇ ਜਾਣ ਵਾਲੇ ਸਾਬਤ ਸੂਰਤ ਸਿੱਖ ਉਮੀਦਵਾਰਾਂ ਨੂੰ 1,00,000/-ਰੁਪਏ ਵਿਸ਼ੇਸ਼ ਸਨਮਾਨ ਦਿੱਤਾ ਜਾਵੇ।
03. ਪੀ.ਸੀ.ਐਸ. ਵਿੱਚ ਚੁਣੇ ਜਾਣ ਵਾਲੇ ਸਾਬਤ ਸੂਰਤ ਸਿੱਖ ਉਮੀਦਵਾਰਾਂ ਨੂੰ 75,000/-ਰੁਪਏ ਪ੍ਰਤੀ ਉਮੀਦਵਾਰ ਵਿਸ਼ੇਸ਼ ਸਨਮਾਨ ਦਿੱਤਾ ਜਾਵੇ।
04. ਰਾਸ਼ਟਰੀ ਅਤੇ ਅੰਤਰ-ਰਾਸ਼ਟਰੀ ਪੱਧਰ ਤੇ ਖੇਤੀਬਾੜੀ ਅਤੇ ਸਾਇੰਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਖੋਜ ਕਰਨ ਵਾਲੇ ਸਾਬਤ ਸੂਰਤ ਸਿੱਖ ਵਿਗਿਆਨੀਆਂ ਨੂੰ 1,00,000/-ਰੁਪਏ ਵਿਸ਼ੇਸ਼ ਸਨਮਾਨ ਦਿੱਤਾ ਜਾਵੇ।
05. ਇਹ ਵੀ ਸਿਫਾਰਸ਼ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਆਈ.ਏ.ਐਸ., ਆਈ.ਪੀ.ਐਸ., ਪੀ.ਸੀ.ਐਸ. ਉਮੀਦਵਾਰਾਂ, ਵਿਗਿਆਨੀਆਂ ਅਤੇ ਬੋਰਡਾਂ ਵਿੱਚੋਂ ਟਾਪਰ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਇਨਾਮੀ ਰਾਸ਼ੀ ਦੇਣ ਲਈ ਕਿਸੇ ਵਿਸ਼ੇਸ਼ ਸਮਾਗਮ ਵਿੱਚ ਸਨਮਾਨਤ ਕੀਤਾ ਜਾਇਆ ਕਰੇ।
06. ਉਪਰੋਕਤ ਅਨੁਸਾਰ ਸਕੂਲਾਂ/ਕਾਲਜਾਂ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਵਜੀਫਾ ਦੇਣ ਲਈ ਲੋੜੀਂਦੀਆਂ ਸ਼ਰਤਾਂ ਅਤੇ ਯੋਗਤਾਵਾਂ ਸਬੰਧਤ ਸੰਸਥਾ ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਜੀ ਵੱਲੋਂ ਤਸਦੀਕ ਕਰਕੇ ਭੇਜੀਆਂ ਜਾਣਗੀਆਂ।
07. ਇਸ ਨਾਲ ਖਰਚਾ ਦੇ ਤੋਂ ਢਾਈ ਕਰੋੜ ਰੁਪਏ ਹੋ ਸਕਦਾ ਹੈ।

ਪੇਸ਼ ਹੋਣ ਤੇ ਪ੍ਰਵਾਨ ਹੋਇਆ ਕਿ ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੇ ਸਿੱਧੇ ਪ੍ਰਬੰਧ ਹੇਠ ਚੱਲ ਰਹੇ ਸਕੂਲਾਂ/ਕਾਲਜਾਂ ਵਿੱਚ ਪੜ੍ਹ ਰਹੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਉੱਕਾ-ਪੁੱਕਾ ਸਲਾਨਾ ਵਜੀਫਾ ਸੈਸ਼ਨ 2018-19 ਲਈ ਦੇਣ ਦੀ ਪ੍ਰਵਾਨਗੀ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ:-

1. ਛੇਵੀਂ ਤੋਂ ਦਸਵੀਂ ਕਲਾਸ ਤੀਕ = 3500/-ਰੁਪਏ
2. 10+1, 10+2 ਕਲਾਸ ਤੀਕ = 5000/-ਰੁਪਏ
3. ਗ੍ਰੈਜੂਏਸ਼ਨ ਵਾਸਤੇ = 8000/-ਰੁਪਏ
4. ਪੋਸਟ ਗ੍ਰੈਜੂਏਸ਼ਨ ਵਾਸਤੇ = 10,000/-ਰੁਪਏ

ਚੱਲਦਾ---



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਮ੍ਰਿਤਸਰ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 20-04-2018
(07 ਵੈਸਾਖ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 550) ਦੇ ਮਤਾ ਨੰਬਰ 317 ਦੀ ਨਕਲ:-

-2-

ਵਜੀਫੇ ਵਾਸਤੇ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਮਾਤਾ-ਪਿਤਾ ਦਾ ਵੀ ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋਣਾ ਜ਼ਰੂਰੀ ਹੋਵੇਗਾ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਹੋਰ ਕੋਈ ਸ਼ਰਤ ਲਾਗੂ ਨਹੀਂ ਹੋਵੇਗੀ। ਉਪਰੋਕਤ ਅਨੁਸਾਰ ਸਕੂਲਾਂ/ਕਾਲਜਾਂ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਵਜੀਫਾ ਦੇਣ ਲਈ ਲੋੜੀਂਦੀਆਂ ਸ਼ਰਤਾਂ ਅਤੇ ਯੋਗਤਾਵਾਂ ਸਬੰਧਤ ਸੰਸਥਾ ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਵੱਲੋਂ ਡਾਇਰੈਕਟੋਰੇਟ ਆਫ਼ ਐਜੂਕੇਸ਼ਨ ਪਾਸੋਂ ਤਸਦੀਕ ਕਰਵਾ ਕੇ ਕੇਸ ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ ਵਿਖੇ ਹੀ ਭੇਜੇ ਜਾਣ।

ਇਹ ਵੀ ਪ੍ਰਵਾਨ ਹੋਇਆ ਕਿ ਭਾਰਤ ਦੇ ਸਮੁੱਚੇ ਬੋਰਡਾਂ ਵਿੱਚੋਂ ਪਹਿਲੀਆਂ 20 ਪੋਜੀਸ਼ਨਾਂ ਵਿੱਚ ਆਉਣ ਵਾਲੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ 51,000/-ਰੁਪਏ ਪ੍ਰਤੀ ਵਿਦਿਆਰਥੀ, ਆਈ.ਏ.ਐਸ., ਆਈ.ਪੀ.ਐਸ. ਅਤੇ ਇਨ੍ਹਾਂ ਦੇ ਬਰਾਬਰ ਦੀਆਂ ਪ੍ਰੀਖਿਆਵਾਂ ਵਿੱਚ ਚੁਣੇ ਜਾਣ ਵਾਲੇ ਸਾਬਤ ਸੂਰਤ ਸਿੱਖ ਉਮੀਦਵਾਰਾਂ ਨੂੰ 1,00,000/-ਰੁਪਏ, ਪੀ.ਸੀ.ਐਸ. ਵਿੱਚ ਚੁਣੇ ਜਾਣ ਵਾਲੇ ਸਾਬਤ ਸੂਰਤ ਸਿੱਖ ਉਮੀਦਵਾਰਾਂ ਨੂੰ 75,000/-ਰੁਪਏ, ਰਾਸ਼ਟਰੀ ਅਤੇ ਅੰਤਰ-ਰਾਸ਼ਟਰੀ ਪੱਧਰ ਤੇ ਖੇਤੀਬਾੜੀ ਅਤੇ ਸਾਇੰਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਖੋਜ ਕਰਨ ਵਾਲੇ ਸਾਬਤ ਸੂਰਤ ਸਿੱਖ ਵਿਗਿਆਨੀਆਂ ਨੂੰ 1,00,000/-ਰੁਪਏ ਸਨਮਾਨ ਵਜੋਂ ਦੇਣ ਦੀ ਪ੍ਰਵਾਨਗੀ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਸਬੰਧੀ ਹਰ ਪ੍ਰਕਾਰ ਦੀ ਅਦਾਇਗੀ ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ ਦੇ ਫੰਡਾਂ ਵਿੱਚੋਂ ਕੀਤੀ ਜਾਵੇ।

ਦਫਤਰ:- ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੰਬਰ 20925

ਮਿਤੀ 03-5-2018

- ਉਤਾਰਾ:-
1. ਸਕੱਤਰ ਸਾਹਿਬ (), ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।
 2. ਸਕੱਤਰ ਸਾਹਿਬ, ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।
 3. ਐਡੀ: ਸਕੱਤਰ ਜੀ (ਪਬਲੀਸਿਟੀ), ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।
 4. ਐਡੀ: ਸਕੱਤਰ ਜੀ (ਨਿੱਜੀ ਸਕੱਤਰ-ਪ੍ਰਧਾਨ ਸਾਹਿਬ), ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।
 5. ਡਾਇਰੈਕਟਰ ਜੀ, ਡਾਇਰੈਕਟੋਰੇਟ ਆਫ਼ ਐਜੂਕੇਸ਼ਨ, ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ, ਬਹਾਦਰਗੜ੍ਹ (ਪਟਿਆਲਾ)।
 6. ਚੀਫ ਅਕਾਊਂਟੈਂਟ ਜੀ, ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।
 7. ਪ੍ਰਿੰਸੀਪਲ ਸਾਹਿਬਾਨ (ਸਕੂਲਜ਼/ਕਾਲਜਜ਼), ਪ੍ਰਬੰਧ:-ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।
- ਪਾਸ ਗਿਆਤ ਤੇ ਲੋੜੀਂਦੀ ਕਾਰਵਾਈ ਹਿੱਤ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ।

ਰੂਪ ਸਿੰਘ (ਡਾ.)
ਮੁੱਖ ਸਕੱਤਰ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,
ਸਕੂਲ ੭੬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।



ਸਿੱਖ ਪੜਾਣ ਸਬੰਧੀ ਬੇਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਕਿਤਾਬਚਾ ਜਾਰੀ ਕਰਦੇ ਹੋਏ ਜੰਬੇਦਾਰ ਗਿਆਨੀ ਹਰਪ੍ਰੀਤ ਸਿੰਘ, ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ, ਸ. ਰਘੁਜੀਤ ਸਿੰਘ ਵਿਕਲ, ਸ. ਗੁਰਬਚਨ ਸਿੰਘ ਕਰਮੁੰਦਾਲਾ, ਸ. ਸਰਦਾਰਾ ਸਿੰਘ ਜੌਹਲ, ਡਾ. ਬਲਕਾਰ ਸਿੰਘ, ਡਾ. ਬਲਵੰਤ ਸਿੰਘ ਢਿੱਲੋਂ, ਸ. ਪ੍ਰਿਤਪਾਲ ਸਿੰਘ, ਡਾ. ਰੁਪ ਸਿੰਘ, ਸ. ਦਿਲਜੀਤ ਸਿੰਘ ਬੇਈ ਤੇ ਸ. ਬਲਵਿੰਦਰ ਸਿੰਘ ਜੌੜਾ ਸਿੰਘ ਅਤੇ ਹੋਰ।

Regd. with the Registrar of Newspapers of India at No. 88/57.
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 Monthly **GURDWARA GAZETTE** May 2018
 Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



**ਜੱਥੇਦਾਰ ਬਾਬਾ ਜੱਸਾ ਸਿੰਘ ਜੀ ਆਹਲੂਵਾਲੀਆ ਦੀ ਤੀਜੀ ਜਨਮ ਸ਼ਤਾਬਦੀ ਨੂੰ
 ਸਮਰਪਤ ਸਜਾਏ ਗਏ ਵਿਸ਼ਾਲ ਨਗਰ ਕੀਰਤਨ (ਦਿੱਲੀ) ਦਾ ਦ੍ਰਿਸ਼।**

ਗੋਲਡਨ ਆਰਜ਼ੈਂਟ ਪ੍ਰੈਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ
 ਦਿਲਜੀਤ ਸਿੰਘ 'ਕੋਈ' ਪ੍ਰਿੰਟਰ ਤੇ ਪਬਲਿਸ਼ਰ ਨੇ ਛਪਵਾ ਕੇ ਦਫਤਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ।

ਡਿਜ਼ਾਈਨ : ਮਨਪ੍ਰੀਤ ਸਿੰਘ
 ਡਰਾਈਂਗ : ਜਰਿੰਦਰ ਸਿੰਘ (ਲਾਲੀ)

ਮਿਤੀ 15-05-2018