

English Section



Editor : Manjit Singh
Associate Editor : Harbhajan Singh 'Vakta'

DAYS COMMEMORATING HISTORICAL EVENTS
(16th December to 15th January)

- 16 Dec. (a) The Treaty of Bharwal was signed between the British and the Sikh state of Lahore. Accordingly, Gulab Singh was recognized as the Maharaja of Jammu and Kashmir and Henry Lawrence was appointed as British Resident at the Lahore Darbar. (16-12-1846)
- (b) A Sikh Convention held at Amritsar and demand of formation of Punjabi Suba was raised first time ever. (16-12-1950)
- 17 Dec. Bhai Jaita, Bhai Sukhia Mandan and many other Sikhs got Martyrdom in the battle of Mehraj. (17-12-1634)
- 18 Dec. First Anglo-Sikh battle was started at Mudki. (18-12-1845)
- 19 Dec. Punjab Assembly passed the bill of recognition of Punjabi language as official language. (19-12-1967)
- 22 Dec. The Sikhs did boycott of Third Round Table Conference that held at London. (22-12-1932)
- 23 Dec. Convention of Ex Army Sikh Men held at Amritsar, in which thousands of Ex Army Sikh Men supported the Dharm Yudh Morcha. (23-12-1982)
- 24 Dec. Jathedar Kartar Singh Jhabber was selected as a Chief of Akali Jatha Khara Sauda Bar. (24-12-1920)
- 27 Dec. Jawahar Lal Nehru the contemporary Prime Minister of India was not allowed by the Sikhs to speech from the stage of Gurdwara Fatehgarh Sahib. (27-12-1953)
- 28 Dec. Shiromani Gurdwara Parbandhak Committee took control of Gurdwara Bhai Pheru. (28-12-1922)
- 29 Dec. While addressing the Leaderes of All Parties Convention S. B. Mehtab Singh said that "if Government would ignore Sikhs then the future of India will be decided by Kirpan (sword)." (29-12-1928)
- 30 Dec. Shiromani Gurdwara Parbandhak Committee announced an agitation for the right of the Sikhs to wear the Kirpan (sword). (30-12-1935)
- 31 Dec. (a) Indian Government passed Gurdwara Amendment Bill as a conspiracy to occupy the Sikh shrines. (31-12-1958)

- (b) Punjab Government confessed that 328 Sikhs were killed and 3751 were arrested in 1987. (31-12-1987)
- 1 Jan. First Jatha of Sikhs courted arrest on the issue of Kirpan (Sword). (1-1-1936)
- 6 Jan. Bhai Satwant Singh and Bhai Kehar Singh hanged till death in Delhi Jail. The bodies of these two martyrs were cremated inside the Jail and meanwhile the Curfew was imposed in Punjab. (6-1-1989)
- 7 Jan. The newly Executive Committee of SGPC got arrested. The SGPC decided to send Shaheedi Jatha to Gurdwara Gangsar for the 'Jaito da Morcha'. (7-1-1924)
- 9 Jan. The Sikh Intellectuals Conference was held at Amritsar and the Dharam Yudh Morcha was supported. (9-1-1983)
- 11 Jan. Last prayers for Bhai Satwant Singh and Bhai Kehar Singh was done at Shri Akal Takhat Sahib. (11-1-1989)
- 12 Jan. Sikhs took over the control of Sikh Shrines of Anandpur Sahib. (12-1-1923)
- 13 Jan (a) The Hindus attacked Nagar Kirtan on the birth anniversary of Sri Guru Gobind Singh ji at Jammu and killed 9 Sikhs. (13-1-1989)
- (b) A battle took place between the Sikhs and the British at Chelianwali, in which 132 British officers and 2446 soldiers were killed. Irritated by the loss of so many men, the British army massacred ordinary Sikhs for several days. The incident was a testament to the brutality of the self-proclaimed civilized British, which overcame the earlier Mughal atrocities on the Sikhs. (13-1-1849)
- 14 Jan (a) The outer wall of Gurdwara Rakab Ganj Sahib (Delhi) demolished by the British Govt. (14-1-1914)
- (b) Official use of Punjabi language was started at district level in Punjab. (14-1-1967)
- (c) If the areas of Fazilka and Abohar should be remained in Punjab or be given to Haryana, to decide this, Referendum held in 54 villages. During referendum, the Punjabi-speaking Hindus of these villages submitted Hindi as their language instead of Punjabi, and in spite of this, both of these areas did not given to Haryana because of last referendum of Kandukhera village. S. Parkash Singh Badal played an important role in Kandukhera Referendum. (14-1-1986) ■

In continuation with the last edition:

History of the Sikh Gurus (Sri Guru Gobind Singh ji)

-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).

NAME OF THE COMPIATION

The name Dasam Granth became prevalent in recent times. Bhai Mani Singh ji's compilation is named as 'Bachittar Natak'. The Dasam Granth available at Moti Bagh, Patiala also bears this name. Patna wali recension was named Sri Granth. For the first time the Granth printed at Guru Khalsa Press, Amritsar, the name Dasam Granth Sahib ji was given to the Granth and since then it has been in vogue. The exact number of the verses composed by Sri Guru Gobind Singh ji is not known. Recently a note of Sri Guru Gobind Singh ji has been given by the learned scholar in his book 'Shabd Murat'. According to this note, the Guru composed 127225 verses excluding those of Zafarnama and a few others. All the verses had been composed (excepting Zafarnama) upto the 14th June, 1668 and this was also the day when the compendium of all these verses had been prepared. Kesar Singh Chhibbar says:-

"Small book (Granth) was not ready by the Guru himself as his place in BK 1755. This book was loved by the Guru who wrote it himself. The Sikhs requested that this should be appended with Adi Granth. The Guru replied that Adi Granth was 'Granth Sahib' and this book was just a book presenting his mood." (Charan Chaudwan Bansawali Nama)

DIFFERENT RECENSION

There are three better known recensions; one is with S. Gulab Singh Sethi of Delhi and the other two volumes are at Gurdwaras at Patna and at Sangrur. The version authorised by the Singh Sabha and generally available in print closely follows the version ascribed to Bhai Mani Singh. The sequence of content is not the same in

all the three compilations. In the compilation available at Sangrur the compositions such as Chandi Charitra II and Var Durga ki, are not included. Sahsahr Sukhmana, Var Mal Kauns ki, War Bhagauti ki are not there in the compilation of Bhai Mani Singh.

We, however, have given the description of the compositions are included in the Dasam Granth authorised by Singh Sabha.

ESTIMATE OF THE PERSONALITY OF THE TENTH GURU

Gigantic Personality, Pursuit for excellence

When we picture to ourselves the whole gamut of the life and achievement of Sri Guru Gobind Singh, he appears to us a gigantic personality having myriad of layers-each layer being unique and beautiful in its own way. The all-round impression that emerges is that he was perfect in all respects and in whatever capacity he was called upon to play his part, was the pursuit for excellence. He was extremely handsome with sharp features and with well-proportioned body. His face sparkled like full moon. The general effect of his personality was imposing, over-bearing and inspiring. His personal virtues were innumerable; he was cultured, decent, humane, sweet, responsive and tolerant. Straightforwardness, truthfulness and fearlessness were other hallmarks of his personality. He would never resort to underhand means, treachery and corruption for the achievement of his subject. Another important trait of the Guru ji's splendid personality was his equivocableness. Nothing could ruffle him. He had to leave Anandpur Sahib, his hearth and home, he got separated from his companions and family; he could, with great difficulty, save himself from the murderous fire of the Mughal artillery; his two younger sons were bricked up alive at Sirhind, yet he did not lose the balance of mind.

Sthit Prahya

To crown it all, he would not relent from his resolve. He took even the greatest difficulties as part of the game. He compiled a new recension of Adi Granth, added to it his own compositions immediately after he had suffered a great loss in battles against the combined forces of the Mughals and the Hill chiefs. Obviously, he was 'Sthit Pragy' or equivocal personality or perfect karm yogi.

Fearless

Besides this, the Guru was fearless and courageous. 'Zafarnama' the letter written to Aurangzeb is a living testimony to the marrow-deep fearlessness of the Guru. He wrote to Aurangzeb "I shall strike fire under the hoofs of your horses; I

will not let you drink the water of the Panjab- what use is it to put out a few sparks when you raise mighty flame instead."

Not only this, the Guru in this letter calls the Emperor a crafty and deceitful fox. He Warns him of the nemesis which lay in store for him. 'Beware', says he, 'as you have oppressed the people much, so also the Khalsa will torment you. Now the day of retribution has come; God is very angry with you.'

An ideal house-holder

As a child, he aroused affection of his parents and elders. As father and house-holder, he showered filial kindness on his children in torrents. The innocent smiles of his children moved him and he felt thrilled when his children did something which was laudable. He did not miss anything which was essential for the sound growth of them. He cared for his household and made all possible arrangements for providing comforts to his family members. He never missed to attend to the household duties. His family was an ideal one. He functioned his family unit not as a dictator but as a co-partner or as not patriarchal in the fullest extent; it was a unit suffused with the spirit of harmony, equality and democracy. He advice, Polyandrous and Polygamous were contrary to his concept of family.

A great General

A great military planner

Similarly as a general or as a leader he was unequalled. Such men are rarely born who can start from a scratch, and yet within such a short time can prepare such a formidable army which could challenge the mightiest of the power of the time. Dr. Indu Bhushan Bannerjee's expression at this point is worth-noting: "In the 'Bachittar Natak" the Guru is rather modest with regard to his own performance and, as it is to be expected, attributes his successes to the will of the Almighty, but from whatever little he says, it is not difficult to see what and accomplished archer he was and how unperturbed and dauntless he could be even in the midst of raining death. In forming an estimate of the military abilities of Sri Guru Gobind Singh ji it must not be forgotten for a moment that there was a tremendous disparity in numbers and resources between himself and his enemies and the amazing thing is not that he lost but he could fight so long. The defence that he extemporised at Chamkaur was excellent. The Guru with only forty chosen companions, kept at bay for several hours a whole host of the opposing troops has hardly a parallel and the keen and discerning eye with which he chose the spot where the battle of Khidrana was fought and the army of

Wazir Khan was compelled to retire leaves no doubt as to his tactical genius." The wisdom with which he raised forts at Anandpur Sahib and the quality of military training for which he made arrangement at the place bespeaks high of the standard of generalship the Guru provided. The Guru was a great military planner as well. In every battle, he fought with definite plan and that was the reason that he put up a stout defence with only forty Sikhs against surging mass of human heads. No odds, however heavy they might be, dampened his valour and resolve; no personal danger made him shirk his duty. Wounds only stirred him to greater exertion.

A dynamic lender

In the capacity of a leader, the work which the Guru put in was a landmark.

When he was called upon to assume the leadership, the circumstances were not congenial. The Government headed by Aurangzeb was not in a mood to tolerate any movement, much less the Sikh movement which was committed to usher in an era of liberalism in politics, social affairs and religious field. It was so much determined in its resolve that it did not feel hesitant even executing those who were liberal or who had sympathy for liberal movement. Sarmud and score of Muslim Sufies and Sri Guru Tegh Bahadur Sahib had to face execution because of their liberal views in the sphere of religion and social approach. The internal organisation of the Sikhs known as Masand system had also gone rotten and the Masands being corrupt and extremely selfish, were most illfit to knit the community into a compact socio-politico-religious group. The Hindu Mass because of certain factors which had been operating since long, were completely demoralised. Hill Rajas were more interested in their feudal interests than in their people. The Sikhs had yet to come out of the shock they had suffered in the wake of the unjust execution of Sri Guru Tegh Bahadur Sahib. The Indians long accustomed to holding the greybearded as wise and mature had to be convinced that ripeness had no perennial link with the age. Guru ji's own means, material as well as human, were also scanty.

It is really amazing that the Guru, not withstanding all these adverse factors succeeded to create his following and then to lead them in such a way that they became instrument of progress not only of the community to which they belonged but also of their country-even of whole mankind. In this process, he exhibited remarkable insight into the human nature, their psychological reactions and responses to different problems and challenges, and into the social mechanism.

He exploited and harnessed all that was vital among the people. He

unhesitatingly employed theology, literature, poetry and philosophy to prepare the mind of the people to serve his purpose. He, through training and education, succeeded to transform the psyche of the people. This was the reason that the people who were considered to be the dregs of humanity were made to long for freedom and for doing brave deeds. As a matter of fact, the potentialities which lay dormant under the killing weight of the Mughal despotism and the outworn social system as recommended by Hinduism, were awakened and forged into a dynamic force to live and die for the sake of truth and righteousness.

Did not allow narrow religious patriotism to develop

Still, the Guru did not allow his followers to develop narrow religious patriotism; he exhorted them to enlarge themselves to awaken to the ideal of establishing the rule of virtue all over the world. In this context the Sikh movement was different from the Maratha movement of revival. Sri Aurobindo Ghosh says, "The Marathas, revival inspired by Ramdas's conception of the Maharashtra Dharma and cast into shape by Shivaji in spite of the genius of the Peshwas could only establish a military and political confederacy. Their endeavour to found a nation could not succeed because it was inspired by a religious patriotism that failed to enlarge itself beyond its own limit and awaken to the idea of united India." "The Sikh Khalsa, on the other hand, was an astonishingly original and novel creation and its face turned not to the past but to the future." His (Guru ji's) aim as a leader was not to lead people in the context of contemporary circumstances but also to make them conscious of their role, even in the times to come. He enjoined upon his followers that they were the soldiers of God (Akal Purkh ki Fauj) and they should continue to strive to see that a society is established where there is no exploitation and no discrimination on the basis of caste, coat, clime, wealth, birth and sex, and there is freedom of expression, of adopting any profession and where everyone has a right to hold his head high and where there is mutual love for each other.

The Guru fashioned suitable reply to the challenges

The Guru was faced with a very difficult task. It was to give a suitable reply without resorting to atrocities and meanness. The Guru did give a suitable reply but he did it without leaving the road to moral values. Some scholars have given the name of crusade to the struggle of the Guru and his followers against the tyrannous contemporary rule; but it is incorrect. It would be insult to give the name crusade to the wars of the Guru. It was much more than that. It was a sublime attempt perhaps

made for the first time in human history-to fight forces of evil without losing the human soul.

A great Thinker and Philosopher

His contribution to the domain of thought was also of immense value. In fact, he was a creative thinker. He did not believe in the purely idealistic tradition of the country according to which it was held that the material world was unreality and the instruments of knowing it that is to say, perception and experience are also unreal. What we see, perceive or experience is either illusion or ignorance. These views were constantly and deliberately hammered by Indian Philosophers, notable among them being Nagarjuna and Shankar. According to them, we out of ignorance or illusion consider natural things as real. They illustrate their point by giving the example of snake and rope. They hold that sometimes rope is perceived as a snake just as illusion or ignorance creates the impression of rope being snake, similarly the natural things which are as unreal as rope-snake are illusory. This type of thinking when percolated among the people, it made them doubtful about their existences even and its social effect was to search reality somewhere else with the result that this philosophy, instead of bearing an imprint of progress, began to be used by the clever as a means to distract the attention of the people from the material world.

This type of working did not fit in the practical world. In his practical life, one has to run for water when thirsty. He has to eat food and wear clothes. It is of no use lagging at all this as banal talk. The real problem posed was a serious one. The evidence of practical life could not be over-looked. The snake perceived in the rope might not harm philosopher's contemplation but not so is the snake seen in the smoke.

The Guru was convinced that the tradition gripping tightly the minds of the people will not explain the things correctly and to the conviction of the people. The evidence of practical life could not be just over-looked, and in fact on the basis of this evidence, it was not difficult for the Guru to built up by idealists would not be in a position to hold.

He, therefore, did not accept it in toto. He accepted this much that the ultimate reality was something--may be named as God--who is formless, deathless, beyond space and time, self-existent all Enlightenment; but he did not believe in the fact that all things perceived, seen and experienced in the world are illusory. Illusion there is but that is because of the faulty experience of faulty perception, not that the world--the whole world is illusion. From this it should not be concluded that the Guru

began to believe in the other extreme i.e. to say that materiality is everything as it has been experienced and propounded by the Charvak school of thought or by the Marxist school of thought. The Guru did regard material things a reality and wanted that men should endeavour to improve their material world and for that matter the struggle of the Guru revolved round the establishment of the rule of the virtuous and the elimination of the evil-doers; but for the Guru it was not everything. The Guru wanted his followers to struggle and strive to be reality-like. He himself even in the midst of the material battles stole time to sit and mutter. 'Thou art Thou art'--the only reality. He preached genuine love for 'Reality', but unlike idealists, the Guru exploded the myth that the love for it was not a force meant to be unsuccessful in this world. On the contrary, he said that it was meant to be successful only in this world, For outside it, there was nothing except God. If a Jivatma emerges to get free of this vortex of life and death, straight it gets merged in the Lord. Thus love means nothing for that world where everything is merged in the Lord, 'Such Khand' was no place of action, for it was already one with God. Love was a force meant for this world i.e. to say the Dharm Khand. This was indeed a revolution any idea for the practical world. By giving this idea, the Guru sought to win the earth back for the man. This is certainly one of the most important reasons that the Sikhs are not of other worldly. A Sikh looks upon the world as a genuine place to live, enjoy and to elevate himself. The social projection of this type of thinking on the part of the Guru was healthy and the Khalsa whom he created in his own image, became inspired group of men surcharged with the spirit of participating in the world to improve and ensure its progress. Besides this the Guru's idea of keeping up living separateness also exacts praise.

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' Sri Amritsar Sahib 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, Sri Amritsar Sahib.

ਦਿੱਲੀ ਵਿਖੇ ਸੰਘਰਸ਼ ਕਰ ਰਹੇ ਕਿਸਾਨਾਂ ਲਈ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਕੀੜੀਆਂ ਜਾ ਰਹੀਆਂ ਵੱਖ-ਵੱਖ ਸੈਵਾਵਾਂ



Regd. with the Registrar of Newspapers of India at No. 86/57.

Postal Registration No. ASR/0323/2018-20

Without Pre-payment of Postage under License No. PB-R-002/2018-20 Valid upto 31-12-2020

Monthly **GURDWARA GAZETTE** December 2020

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ 551ਵੇਂ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਮੌਕੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਤੋਂ ਸਜਾਏ ਨਗਰ ਕੀਰਤਨ ਦਾ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਦੀ ਪਰਕਰਮਾਂ ਵਿੱਚੋਂ ਲੰਘਣ ਸਮੇਂ ਦਾ ਮਨਮੋਹਕ ਦ੍ਰਿਸ਼। (28 ਨਵੰਬਰ)

Owner: Shiromani Gurdwara Parbandhak Committee, Sri Amritsar; Publisher & Printer: Manjit Singh, Printed at Golden Offset Press, Gurdwara Ramgarh Sahib, Sri Amritsar. Published from SGPC office, Teja Singh Samundri hall, Sri Amritsar. Editor: Manjit Singh.

Telex: 26-12-5057