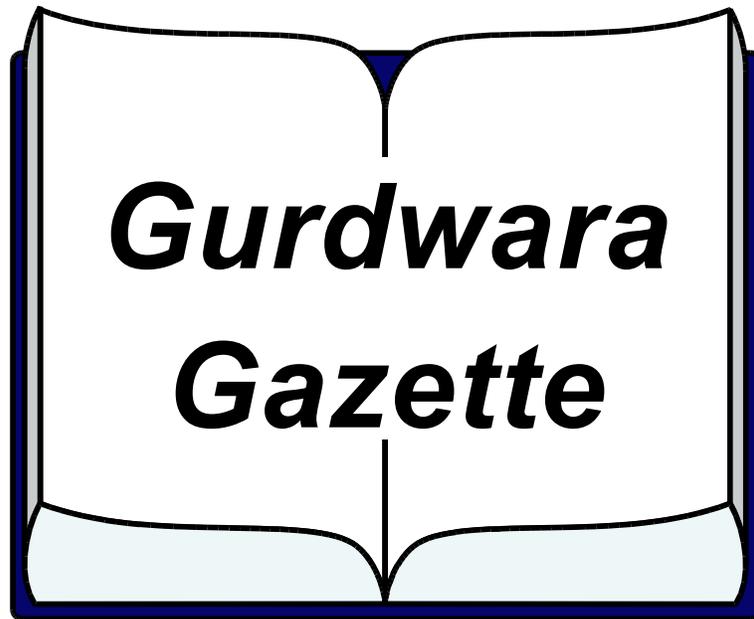


English Section



Editor : Manjit Singh

Associate Editor : Harbhajan Singh 'Vakta'

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

17 June		Kar Sewa of Sri Darbar Sahib's sarovar started. (17-6-1923)
18 June	(a)	According to Gurdawara Act. First election of Central Board was held (18-6-1926)
	(b)	Convention of All Parties held at Chandigarh and demanded that Chandigarh should be returned to Punjab. (18-6-1968)
19 June		Judicial court delivered its verdict of Gurdwara Bhai Pheru in favour of Sikhs. (19-6-1931)
22 June		Sikh decided to boycott the Cabinet Mission. (22-6-1946)
26 June		Painda Khan and Adina Begh attacked on Sri Anandpur Sahib. (26-6-1700)
27 June		Sher-e-Punjab Maharaja Ranjit Singh passed away.(27-6-1839)
30 June		House of Commons (USA) discussed on Sikh issues and 204 members supported Sikhs. (30-6-1989)
1 July		Baba Gurditta ji and his one hundred fellows along with Himmat Chand Handuri fought in battle of Nangal Gujran against Pathan Chief of Ropar . (1-7-1635)
7 July		S. Surjit Singh Barnala appeared at Sri Akal Takhat Sahib. (7-7-1988)
8 July		Tara Singh from Moga brought Gurdwara Bill in Punjab Legislative Council. (8-7-1925)
9 July	(a)	Gurdwara Bill passed and became an Act. (9-7-1925)
	(b)	Shiromani Akali Dal launched agitation agianst imposition of internal emergency by Indira Gandhi. (9-7-1975)
10 July		The ban on slogan 'Punjabi Suba Zindabad' withdrawn. (10-7-1955)
12 July		Master Tara Singh demanded referendum on the issue of Punjabi Suba. (12-7-1961)
15 July	(a)	Delegation of Khalsa Darbar met Gandhi at Lahore. Gandhi assured Sikhs that Congress will not accept any constitution that does not satisfy Sikhs. (15-7-1934)
	(b)	Master Tara Singh demanding Sikh State gave logical reason that if Isreal can be created for 10% Jews then why not separate country can be created for Sikhs? (15-7-1945) ■

In continuation with the last edition:

Asht Ratnas- Eight Eminent Sikhs

-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).

Bhai Nand Lal ji

Bhai Nand Lal ji was one of those blessed Sikhs who had the good fortune of receiving the patronage and guidance of Guru Gobind Singh. He was born in A.D. 1633 at Agra. His father was Diwan Chhajju Ram who, because of his erudite scholarship in Persian and Arabic, was much liked by Dara Shikoh. When Dara was sent to Qandhar to subjugate it, he took Chhajju Ram along with him, appointing him to the post of Chief Secretary (Mir Munshi). Sometime after, Dara Shikoh returned to Agra but Chhajju Ram chose to remain at Ghazni working against the post of Mir Munshi of the Governor of Ghazni.

He had great attachment for Nand Lal, perhaps it was because of the fact that he was in the later years of his life. All possible arrangements were made to ensure good education to the boy. Chhajju Ram himself spared time to give lessons to his son. Shortly, Nand Lal acquired efficiency in Persian and Arabic and could compose verses in Persian at the age of twelve.

Diwan Chhajju Ram was a devout Vaishnavite, although he was not parochial in his religious outlook. Naturally Nand Lal was nourished on the liberal religious views of his father. There was another element that entered into his psyche. During these days, the Sikhs all over northern India and Afghanistan discuss spiritual-cum-social views of the Gurus. Bhai Nand Lal ji came into contact with these Sangats and could not escape the impact of Sikhism which, of course, at the time, was in germinal form.

When Nand Lal ji grew of age, his father, true to Vaishnavite tradition, asked him to wear around his neck a piece of wood. Nand Lal refused to oblige his father

saying that he would wear that rosary whose beads are unbreakable and guarantee real contentment. The father was astonished and failed to convince the boy.

When Bhai ji reached sixteen years of age, his mother died. Three years after, his father also breathed his last. Bhai Nand Lal, as per custom, expected the post of his father. He tried for it but the Governor of Ghazni was not willing to oblige him and instead offered him a petty post of a clerk. Bhai ji declined the offer because he did not consider this post in commensurate with his ability and the status of his family. Bhai Nand Lal ji had no high-placed patron to recommend his case. Dara Shikoh had left Ghazni and Bhai ji did not know that he would visit Ghazni again in A.D. 1653 at the head of third expedition meant to reconquer Qandhar.

Thus finding himself helpless, Nand Lal ji decided to leave Ghazni. He sold the property which he had inherited and Pathan servants. He selected Multan for his residence. The choice was a happy one. The city was a great centre of trade and possessed great political importance.

He built a house outside Delhi Gate where quite a few rich Khattris were already living. As the time rolled by, more houses came into existence and the place developed into a big Mohalla.

His Pathan servants who were all devotion for Bhai ji used to call him by the epithet 'Aqha' which meant 'Lord'. Soon Bhai ji became very popular so much so that the Mohalla where he resided began to be called 'Aqapur'. Sir Edward Maclegan¹ says that Mohalla, long before the advent of Nand Lal in the city had borne such name, but we do not agree with him. The reasons are not far to seek. In the first instance, for the Mughals the word 'Aqa' was never used and secondly, the suffix 'pur' is a word of Hindi Language.

Shortly after his arrival at Multan, the fame of the scholarship of Nand Lal began to spread. Nawal Wassaf Khan much impressed by Bhai ji's integrity and learning, appointed him to the post of Munshi in which capacity he worked with distinction and won approbation from all quarters.

After this, he was made the incharge of the fort of Bhakkar. He collected the arrears of revenue from the zamidars of the area and remitted the same to Multan treasury. Soon after, he was made Nazim of Dina, Kehror, Fatehpur and Pargana Mahayyaud-din pur. He acquitted himself nicely even at this post. The next post which he held was that of the period of his Deputy Governor of Multan. About the period of his deputy governorship, no reliable source throws any light and hence it

is difficult for us to say anything on this issue.

According to 'Dastur-ul-Insha', the book written by Bhai ji himself, he, as Nazim, made his mark as a military general also. He led a punitive expedition against a notorious dacoit, Sahu who had seven hundred bad characters to support him in his nefarious dacoit, Sahu who had seven hundred bad characters to support him in his nefarious designs of disturbing peace and committing acts of dacoity. Sahu was arrested and nearly half of his followers were slain.

The dissolution of Sahu's gang not only enhanced the prestige of Bhai ji but also provided atmosphere for the peaceful citizens to progress economically. Besides this, Bhai ji constrained the Zamindars to stand surety for the safe passage to the caravans coming into or going from Multan. By this step the volume of foreign trade swelled with the result that the internal trade was also stepped up correspondingly.

According to Dr. Ganda Singh Bhai ji served the state in different capacities for about thirty years. He got the chance of serving Prince Salim and Prince Mohammed Akber (1678-79).

During the regime of Aurangzeb, Bhai ji was turned out of Government service. The exact reasons for his dismissal are not known, but the probable conjecture is that he had to quit because of his father's good relations with Dara Shikoh, the fact which was unbearable for Aurangzeb.

All the same, subsequent period of his life was fruitful to him in another way. he discovered himself. He came into contact with Sikh movement and its head Guru Gobind Singh who wrought a transformation of his psyche. Bhai Nand Lal saw new heights, new horizons, new mountains and new seas. His poetry found new stimuli, symbolised new ideas. The fulcrum of his activities became Guru Gobind Singh, the lord of plume, the lord of blue steed and the beloved hero of the emaciated humanity.

He went to Anandpur Sahib, the seat of Guru Gobind Singh. He saw for himself the Guru, his multi-farious activities, operating with fitness to bring about new awakening among the people and endeavoring to shape new values to fit in the general framewrok of the society of his ideas. His intellect quickened, his sensibility sharpened, his self responded to his generous gesture and he became beau ideal of a Sikh, embodying the Sikh ethos in its totality.

All out for the Guru's cause, Bhai ji decided to live at the court of the Guru.

After some time, Bhai ji went to Agra where in 1695, he got the post of Mir Munshi of Prince Muazzam who had, just after his release from the prison, assumed the charge of subedar of the province of Agra. However, Bhai ji was not destined to work at this post for long.

It is said that once Aurangzeb asked the interpretation of certain excerpt from Al-Quran. Various interpretations were presented to the Emperor, but the version forwarded by Prince Muazzam was considered to be the most appropriate by Aurangzeb. On probe, he came to know that it was Bhai Nand Lal who had interpreted. Aurangzeb felt upset because he did not like Kafir's mastery over the sacred text. He suggested that such a man of learning should be converted to Islam. In a public Durbar, Nand Lal was awarded a robe of honour and a cash prize of Rs. 500.

When Aurangzeb's secret desire came to Bhai Nand Lal's knowledge, he felt perturbed. There were only two courses left for him. He could either embrace Islam or go elsewhere. The former cause was rejected by him forthwith because he had, to all intents and purpose, entered into Sikh fold. The second course was not practical for him. He at once packed up, begged leave of the Prince and reached Lahore. Here he met his pupil, Ghiasud-din, the Darogha of Agra who had come on leave to this place. Both of them reached Anandpur. Ghiasuddin returned to Lahore after some time, but Bhai Nand Lal continued to stay at Anandpur upto 1705.

During this period Bhai Nand Lal drank deep in the fountain of Sikh spiritual thought as enshrined in Adi Granth. He listened to the sacred utterances of the Guru. He keenly observed the Sikh way of life and understood the ultimate goal of the Sikh movement. The inauguration of the order of the Khalsa was also noted by him.

All those things and the splendid personality of Guru Gobind Singh ji constituted environment wherein Bhai ji's poetic genius quickened and flowered. Bhai ji produced books of Persian poetry. The first book of poetry which he presented to the Guru ji bore the title 'Bandgi Nama' which was changed to 'Zindgi Nama' by Guru Gobind Singh ji. The Guru wrote the following verse at the end of the book:

Ab-e-hai-van pur shud, chun jam-e-o

Zindgi Namah shud, Bandgi Namah-e-o

(When his goblet was filled with the water of life, His Bandgi Namah became Zindgi Nama)

The Guru offered him the post of Diwan, but Bhai Nand Lal very politely

declined the offer, saying that he was fully satisfied with his service in Guru ji's kitchen.

At Anandpur there were several free community messes for the poor and needy. One day all the nobles began to praise their own free kitchens. Guru Gobind Singh ji in disguise of a rustic called at everyone of them and he found only Nand Lal's Langar (kitchen) working properly.

On day during Nand Lal's sojourn at Anandpur, Guru Gobind Singh ji came to know that his wife and children were living at Multan in his father-in-law's house. The Guru offered to issue hukamnama (fiat) in the name of the Sangats of Multan and the area around to send their daswandh (one tenth of their income) to his family members. Bhai ji thanked the Guru for all this and requested that no order in this respect should be issued, only they should be blessed to earn their livelihood through honest means.

In 1705, when the Guru had to evacuate Anandpur, Bhai ji was with the Guru. But when the Mughal forces in combination with the hill forces attacked the Guru on the bank of the river Sarsa, Bhai ji also many other Sikhs, got separated from Guru Gobind Singh ji.

How did he pass the year of 1706, no one knows but this much is certain that in A.D. 1707 after the death of Aurangzeb, Bhai ji went to Prince Muazzam who upto this time had occupied the Mughal throne at Agra under the name of Bahadur Shah.

Even after occupying the throne, Bahadur Shah was not feeling comfortable because Prince Azam was threatening and was advancing at the head of a force from the Deccan to the North India. At this critical juncture Bhai Nand Lal approached Guru Gobind Singh ji for active assistance for Bahadur Shah. Guru ji acceded to the request and ordered his three hundred armed Sikhs to fight for Bahadur Shah whose right to throne seemed legitimate to him. Some scholars are puzzled at this gesture of the Guru, for they cannot find any rationale for Guru's sympathetic attitude towards Bahadur Shah whose father was responsible for the death of Guru Tegh Bahadur ji and varied difficulties of the Guru. But if they keep in view the mission of the Guru and then try to appreciate the policy of the Guru vis-avis Bahadur Shah, they would suffer from no contradiction whatsoever. The Guru's mission was to uphold righteousness and to see that the crookedness should not flourish. Since Bahadur Shah was not illiberal in his religious policy and was right in his stand, the Guru offered his help.

Bahadur Shah got victory at Jajau on June 8, 1707. He, in token of the appreciation of the Guru's help, offered him a robe of honour and various other valuable presents.

Shortly after, Bahadur Shah had to attend to the revolt of the Kachhwaha Rajputs of Rajputana. When he had just started operation against the Rajputs, he got the news of the open revolt of his brother Kambakhsh. He atonce marched to square up with him. Guru Gobind Singh ji who was negotiating with him on different issues concerning his people and the excesses committed by the Subedar Wazir Khan of Sirhind accompanied Bahadur Shah to the Deccan.

All the time, Bhai Nand Lal ji was with Bahadur Shah. According to Dhadi Nab Mal writes:

*ਜਿ ਵੁਜਰਾਇ ਸੁਲਤਾਨ ਬੁਢਾ ਨੰਦ ਲਾਲ
ਸੁਦਾ ਹਮਰਹਿ ਸਹਿ ਵਾਲਾ ਕਮਾਲ*

"Nand Lal was one of the councillors of the Emperor. He had the privilege of being a very close associate of the very fortunate Emperor."

Bhai ji must have tried his best to get justice for the Guru and his cause. Emperor's intransigence towards the demands of the Guru must have caused disappointment to him. However, he continued to serve the Emperor upto the latter's death at Lahore. In 1710 when the emperor was given the news of Banda's anti-Mughal campaigns in the Punjab, he lost no time in marching towards Punjab. Bhai ji was in the Emperor's camp and reached Lahore along with the Emperor. Bahadur Shah expired in 1712 and Bhai ji forthwith left for Multan.

After this, Bhai ji lived only for a year, but this period of his life was marked for his fruitful activities. He established a school in which he himself imparted higher education in Persian and Arabic. According to Bhai Parma Nand this school continued to serve the people even after the death of Bhai Sahib and when in 1849 Multan came under the occupation of the British, the school was being run by the people of Bhai ji's family.² Bhai ji expired in A.D. 1713.

Bhai ji wrote ten volumes. As is clear from the diction and thought of these books, it is not difficult to surmise that Bhai ji wrote under the deep impact of Guru Gobind Singh and his philosophy. He composed verses under the pen-name of 'Goya' or 'Lal'.

Zindgi Nama

As it has been said earlier, this was the first creation of Bhai ji. The subject of this book is 'Love for God' and devotion for the Guru. For thoughts and perspective,

Bhai ji copiously refers to the hymns of the Guru.

Ghazaliat

This volume is a good attempt to present the inner meanings of Guru's compositions. From the point of view of style, thought and diction, this composition is superb.

Tosifo-Sana and Khatima

Except Khatima, which is in poetry, the whole composition is in Persian prose. Its style is marked for its verbosity and difficult diction. It contains no historical information, nor does it dwell on any theme worth consideration.

Ganj Nama

This composition is in prose as well as in poetry. In it one comes across the devotion for the Guru with which the author seems to have saturated.

Jot Bigas

This composition is in Persian and explains at full length the doctrine of Unity in the plurality of the Guru. The first Guru had categorically rejected the doctrine of incarnation i.e. the appearance of God on earth in human shape but had studiously advocated by practical illustration the doctrine of blending his spirit with the next and so on. It is in this volume that we find Bhai Nand Lal using epithets such as Badshah Darvesh-Kind Saint, Puran Manukh-Perfect man, etc., for Guru Gobind Singh ji. This book is a great aid to the scholars engaged in the study of the personality of Guru Gobind Singh ji.

Jot Bigas (Punjabi)

This book is not the copy of the former book; although the subject matter is almost the same.

Rahat Nama and Tankhanama

According to Sardar Attar Singh of Bhaduar, both these compositions are the creations of Bhai ji, although Bhai Kahan Singh does not agree. Rahat Nama gives an account of the code of discipline to be followed by the Sikhs. This book was written on December 4-5, 1695 and hence referred to the code which was required to be observed before the creation of the Khalsa. Tankhanama was written after the creation of the Khalasa and it refers to some of oughts and donts which the Khalsa should observe in their day-to-day life.

Dastur-Ul-Insha (Persian Prose)

The book provides information regarding social, economic and political

condition contemporaneous to Guru Gobind Singh ji.

Arzul-Alfaz (Persian Poetry)

it provides abundant information regarding the spiritual currents which Sikhism had caused. In it, Bhai ji is profuse in his praise for God and Gurus. The Persian and Arabic words which Bhai ji had used are clearly manifestative of Bhai ji's overflowing devotion for the Guru and his deep scholarship.

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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

Patna Sahib: Guru Gobind Singh's legacy (PART-2)

*JAGMOHAN SINGH GILL**

Sacred Historical items and documents of Patna Sahib: The Takht Sahib possesses very holy, historical and heritage documents and objects. Among these are signatures of Sri Guru Gobind Singh ji in the holy Sri Guru Granth Sahib. This was known as Bare-Sahib in the early days. There is a childhood oil painting of Sri Guru Gobind Singh ji. His sandals, gold plated wooden footwear, four arrows, a small sword, a wooden comb, two iron Chaker (quoits), a small Khanda (double-edged sword), a steel Baghnakh Khanjer (small dagger), a small iron Chakri, round earthen pellet and a cradle in which Guru Ji slept in his childhood are all there. The memorabilia include Sri Guru Teg Bahadur ji's Kharaon (sandals) made of sandalwood and Bhagat Kabir's three khaddi's (weaver's wooden stand). There are Hukumnamas (copy of orders to disciples) of the sixth Sri Guru Hargobind Sahib, his eldest son Baba Gurditta ji (Baba Chand's successor), Sri Guru Teg Bahadur Sahib, Sri Guru Gobind Singh ji and of Mata Sundari ji (wife of Tenth Master). These are of special historical importance for the Sikh world.

Other important places of Sikhs: The Board of Management controls many other historical Gurdwaras including Gurdwara Gaighat, Guru Ka Bagh, Gobind Ghat, Handi Sahib and some Gurdwaras outside Patna. Sri Guru Teg Bahadur ji first stayed at Gaighat while entering Patna. Here was the big house of Bhai Jaita Seth, famous confectioner and disciple of the Guru. Today the place is famous in the name of Gurdwara Gaighat which is under Alamganj police station. Sri Guru Teg Bahadur entered in the garden in the eastern outskirts of Patna while returning from East India and stayed there for some time. The garden was in a bad shape and desolate. This became lush green with Guru Ji's entry. The owner of the garden, Nawab Rahim Khan and Karim Khan were overwhelmed with joy. They offered the Guru the entire Garden. This is located about two kilometres further east from Poorvi Darwaja under Maal-Salami police station. On Ashok Rajpath, the main road of Patna diagonally opposite to the other side of road towards the bank of the

**Kolkata, (Email: jagmohan_s_gill@yahoo.co.in, Mob: 9831059675)*

river Ganga is situated Gurdwara Gobind Ghat. At this place renowned Pandit Shiv Dutt was able to identify Sri Guru Gobind Singh ji's divine form. Gurdwara Handi Sahib is located at Danapur on the bank of the Ganga on the western side from Patna. Sri Guru Gobind Singh ji halted here for sometime while going to Anandpur Sahib along with his caravan. Here an old lady devotee, named Jamna or Pardhani served 'Khichri' to Guru ji. Today Khichri is served regularly from Langar as Prasad. Another important Gurdwara Maini Sikh Sangat is run by the saints of Nirmala Order. Raja Fateh Chand Maini had a palace at this place. In this palace Sri Guru Gobind Singh ji used to play with his companions. Raja Fateh Chand Maini had no child. Maini and his wife Rani Vishambhra Devi treated Guru Ji like their child. Today this is famous by the name Gurdwara Bal Lila. The Gurdwara Sahib was reconstructed under the leadership Nirmala Saint Ishar Singh in 1869.

This account information will be incomplete if we don't mention the Udassis or Nanakshahi 'Deras'. There are many Udassi Deras and Dharamshalas dedicated to Sri Guru Nanak Sahib and his son Baba Sri-Chand Ji. These Deras were patronised by rich people of different castes and creeds. Large tracts of land and big houses were donated. For more than past two centuries it continuously propagated tenets of Sikhism in their own way. Most of these Deras have become defunct now. Among them most important one was Dera of Rikabganj in the 18th century. It was known as Badi Sangat in Didar Ganj and situated to the east of Patna beside the Ganga. It was a very important Dera of East India as because 360 Deras were directly affiliated to it. Even today, a beautiful hand-written Bir of Sri Guru Granth Sahib can be seen. Today, some local people are maintaining it. Most of the land has been grabbed by outsiders. There are such examples galore.

Contribution of some Mahants and Granthis in Sikh history and literature: In this context one name stands out and that is of Bhai Sukha Singh. He was the Granthi of Patna Sahib in the 18th century. He wrote the life-history of Sri Guru Gobind Singh in beautiful poetry, known as 'Guru Bilas Patshahi Daswin'. He used to give religious sermons in Patna Sahib regularly. He was very knowledgeable and the Sikh Sangat respected him.

The most celebrated name in the 19th century would surely be of Bawa Sumer Singh. He was Mahant of Patna Sahib for nearly 20 years. His way of propagation of Sikhism was unique. He baptized many Nanak-Panthi Sikhs of East India and made them Khalsa. Bawa Sumer Singh was great grandson of Bawa Swarup Dass

Bhalla, a descendant of the Third Master Sri Guru Amardas ji. Bawa Ji wrote many books on Sikh Philosophy and History. He edited Faridkoti Tikka. He was held in high esteem in the Hindi literary world. He groomed great Hindi poets like Ayodhya Singh Upadhyay, 'Hariaodh' and Markande. While staying in Patna he always inspired Hindi litterateurs. Hindi poetry prospered during his tenure in Patna. On the request of the students of Bihar National College and prominent scholars of Patna he set up a literary organisation named 'Kavi Samaj' in 1893. Noted historian L.S.S. O' Malley, I.C.S., observed in his Bihar and Orissa District Gazetteers some features of the Patna Sahib in the early 20th century, "The temple is one of the four great sacred places of the Sikhs, who visit it on pilgrimage. The pilgrims are bound to appear before the Sri Guru Granth Sahib on the first day of entering the town, and do ardas or offer karah parshad, i.e., sweet specially prepared for the purpose. The Mahanth of this temple must be an Akali pardeshi, i.e., he must belong to the puritanical sect of Akalis', and not be a native of Patna, a salutary rule preventing the funds of the temple from becoming the hereditary perquisite of any one family".

Conclusion: On 6th Oct 1708 at Nanded - Takht Sri Hazur Sahib - Sri Guru Gobind Singh Ji stopped the chain of Gurus in human form and asked Sikhs that henceforth to seek all instructions from 'Shabad Guru' Sri Guru Granth Sahib. This philosophy brought revolution of knowledge in the world. Sri Guru Granth Sahib has endless treasures and has an answer to every problem faced by human beings. By giving the status of 'Living Guru' to Great Granth Sahib, Sri Guru Gobind Singh Ji has blessed entire humanity with its great benefits. In Sri Guru Granth Sahib Creator Lord himself spreads and blends as great song, music and love equally. The art of living is best defined as an ideal way of life in Sri Guru Granth Sahib. The celebration of the Parkash Purab of Sri Guru Gobind Singh Ji will be meaningful if we further explore ourselves through the teachings of great Guru Ji. It is need of the hour to walk on the path laid by Sri Guru Granth Sahib. This sacred Granth comprises collection of all cultures in the form of unique spirituality. It functions as a beacon in the dark and its philosophy always shines. Today all of us - Sikhs, Hindus, Muslims, Christians, Buddhists, Jains and members of other religions must follow the path of peace and co-existence collectively to live a developed and holy life.

Sikh culture contains the basics of Punjabi language and other cultures as well. One of the main reasons of still existence and prosperity of the Gurmukhi script is due to Sri Guru Granth Sahib. The Tenth Master himself was the greatest exponent

of the culture as he was a scholar and multilingual poet. He always patronized poets, writers and litterateurs. Culture is transmitted through communication. Writers or artists may not be vocal as those in politics or social life, but are able to convey their thoughts in the language of literature and art and inspire others. Their love is all encompassing. A person without realizing love cannot become great or be sensitive towards society. The Almighty's blessings will come if we make the habit of loving human beings. Lets follow the great teachings of Dasam Patshah, "Jin Prem Kio Tin Hi Prabh Payeo", i.e., whosoever spread love, attains God.

[Concluded]

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ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਵਿਖੇ ਲੰਗਰ ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਲਈ ਸੰਗਤਾਂ ਵੱਲੋਂ ਕੀਤੀ ਗਈ ਕਣਕ ਤੇ ਮਾਇਆ ਦੀ ਸੇਵਾ



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ਸ਼ੇਰ-ਏ-ਪੰਜਾਬ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ

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