

English Section



Editor : Diljit Singh 'Bedi'

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

- 17 April (a) Sikhs occupied Lahore bringing end to the Afghan rule. (17-4-1765)
(b) Shaheedi Jatha left Akal Takhat Sahib for Jaito. (17-4-1925)
- 21 April Birth of eminent Sikh Scholar Giani Dit Singh Ji. (21-4-1853)
- 24 April (a) Akali Dal decided to launch a peaceful agitation for Punjabi Suba. (24-4-1955)
(b) Akali Dal began agitation to stop Satluj-Yamuna Link Canal. (24-4-1982)
- 25 April Treaty of Amritsar signed between East India Company (the British) and Maharaja Ranjit Singh. (25-4-1809)
- 26 April Battle of Kartarpur (Jalandhar) in which warriors of Guru Hargobind Sahib, Bhai Fatta, Bhai Amia, Bhai Kishna, Bhai Nathia, Bhai Madho etc. were martyred. (26-4-1635)
- 27 April Special Jatha of 101 Sikhs left for Jaito. (27-4-1925)
- 29 April (a) Battle of Phagwara in which some warriors of Guru Hargobind Sahib, Bhai Desa, Bhai Jaggu, Bhai Suhela etc. were martyred. (29-4-1635)
(b) Akali Dal announced launching of agitation for return of Chandigarh to Punjab. (29-4-1968)
- 30 April (a) Birth of Bibi Bhani. (daughter of Guru Amar Dass Sahib) (30-4-1533)
(b) General Hari Singh Nalwa martyred at Jamraud. (30-4-1837)
- 3 May Birth of Sirdar Jassa Singh Ahluwalia. (3-5-1718)
- 5 May Indian regime disbanded the Sikh States and formed a province within India under the name "Patiala and East Punjab State Union (PEPSU). (5-5-1948)
- 6 May Police firing at Gurdwara Sis Ganj Sahib, Delhi. (6-5-1930)

- 9 May Shaheedi Jatha left Akal Takhat Sahib for Jaito. (9-5-1924)
- 10 May (a) Master Tara Singh led a jatha to Peshawar to protest against killing of Sikhs and the Pathans. (10-5-1930)
- (b) Akali Dal started agitation against imposition of ban on the slogan "Punjabi Suba Zindabad". (10-5-1955)
- 11 May (a) Ram Rai visited Guru Gobind Singh at Paonta Sahib and made an apology for his deeds. (11-5-1685)
- (b) Akali Dal passed "Sikhs are a nation" resolution. (11-5-1981)
- 14 May The Sikhs captured Sirhind under the command of Baba Banda Singh Bahadur. (14-5-1710)
- 15 May Rani Jind Kaur taken to Benaras. Her pension reduced from Rs. 48,000 to Rs. 12,000. (15-5-1848)

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-

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Amritsar.*

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).

The purpose of the Guru Sahib was to enthuse the army which was swelling day after day. In those days, only an independent Chieftain was to use such a drum and that too, within the limits of his own territory. The beating of the drum within the bounds of another Chief's territory was an hostile act and meant an open invitation of war.

Visit of Duni Chand and Rattan Rai

Duni Chand, one of the several devotees, visited Anandpur in 1681 and presented to the Guru Ji a woollen tent, which was surpassed in excellence. It was embroidered in gold and silver and represented all that was beautiful in nature. "Men looked at the artistic work with feeling of great delight and ecstasy and admired Duni Chand and other disciples from Balakh, Bokhara and Qandar on whose conjoint expense and labour the gift had been prepared." In the same year on the occasion of Diwali Festival, Raja Rattan Rai¹ of Assam came on a visit to the Guru Ji. He brought several gifts for the Guru Sahiban, among them was an elephant trained to fan its master by swinging a plain leaf with its trunk, and a unique weapon which could be used as a sword, a lance or a club.

The growth of wealth and prestige of the Guru Ji, his raising of the army, his drilling into the minds of the people the spirit of comraderie and absolute faith in the unity of Godhead, his preparation of new type of literature, his frantic attempt to raise the submerged humanity and the lowcaste to the dignity of his own children by baptism of love-all these generated a new force, a new response and fertilized a new consciousness. As a matter of fact, in Sri Guru Gobind Singh Ji, the people found the theme that they aspired for, the lever of progress which they long cherished. And that theme or lever was not to knuckle under evil, social, religious or political, but to endeavour to establish global society bound by its faith in oneness of God and social equality; depreciating caste, superstition and artificial barriers of birth or wealth.

Bhim Chand's Animosity

Since the Guru Ji had started a movement of the masses against their spiritual, social and political barons with strong anti-Moghul fervour, it was but natural that he was not liked by the Rajputs and by the Mughal Government. Raja Bhim Chand in whose territory the Guru Ji then resided became particularly apprehensive of the designs of the Guru Ji. Ranjit Nagara, the maintenance of the army, injecting into the minds of the Sikhs new ideology, all these were regarded by him as an affront to him and initial attempts to establish state within the state. Nevertheless, Raja Bhim Chand decided to visit the Guru Ji to see things for himself. The Guru Ji received the Raja in the famous woollen tent which had been presented to him by a disciple from Kabul. Other gifts presented to the Guru Ji were also displayed. Bhim Chand was surprised by the young Guru Sahib Confidence and devotion of his Sikhs. When he returned to Bilaspur, he decided to make clear to the Sikhs the status which he wished to attribute to Anandpur. "He wished to treat it a territory under his jurisdiction and levy tribute on it".² He sent a message to Gobind Rai asking him to present to him the woollen tent and Prasadi - the elephant presented by Raja Rattan Rai. The Guru Ji was clear in his mind that once they showed any sign of weakness, he would not be satisfied until they paid him regular tribute. Accordingly, Bhim Chand demands were not met. It is said, the Raja sent his emissaries thrice, the last one being Raja Kesri Chand, the Raja of Jaswal to get his order complied with, but the Guru Ji did not yield.

Nervousness of the Masands

At this juncture a large majority of the Masands, who felt agitated went to the Guru Sahib mother requesting her to dissuade the Guru Ji from his war-like propensities lest it should bring some trouble to him. Mata Gujri Ji did her best to prevail upon the Guru Ji to part with the articles and send them to the Raja to please him. But Nand Chand, an honest Masand, disagreed with the rest. He proclaimed, "Mother, hath a lion ever feared jackals? Hath anyone ever seen the sight of water in comparison with ocean? The Guru Ji is a tiger-brave and splendid as the sun. Shall he fear Bhim Chand? When the foolish hillmen who are like mosquitoes contend with the Guru Ji, they shall become acquainted with our strength and suffer the mortification." Sri Guru Gobind Singh Ji agreed with Nand Chand as his views tallied with those of his own and it was decided to refuse to yield.

Notes and References

1. Raja Rattan Rai was the son of Raja Ram Rai who accompanied Guru Tegh Bahadur sahib on his religious tour to various places in Assam.
2. Sunitvir Singh: Homage to Guru Gobind Singh Ji.

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