

English Section



Editor : Diljit Singh 'Bedi'

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

- 17 July Passed away of S. Teja Singh Smundri in the Lahore fort. To commemorate his contribution the building housing the offices of Shiromani Gurdwara Parbandhak Committee has been named after him. (17-7-1926)
- 24 July Baba Gurdit Singh of Kama Gata Maru passed away. (24-7-1954)
- 28 July Governor General signed Gurdwara Act. (28-7-1925)
- 31 July S. Udham Singh was hanged in London. (31-7-1940)
- 4 August A peaceful agitation for long-standing Sikh demands, known as 'Dharam Yudh Morcha' was started by the Shiromani Akali Dal, headed by Sant Harchand Singh Longowal (4-8-1982)
- 5 August The Shiromani Gurdwara Parbandhak Committee resolved to launch Jaito Morcha. (5-8-1923)
- 7 August The Sikh Gurdwara Act. 1925 Gazetted. (7-8-1925)
- 8 August Guru Ka Bagh (Amritsar) Morcha was launched, 5505 Sikh courted arrested and many more suffered the rigorous of extreme forms of persecutions at the hands of the British Government with such exemplary courage and conviction that earned the Sikhs greatest admiration. The Govt. had to bow down to the Sikh Demands. (8-8-1922)
- 15 August Division of the Indian Sub-continent into India and Pakistan in 1947 by the British. Beause of this, the Sikhs were deprived off for their many historical religious places. (15-8-1947)



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).

Ram Rai's Reclamation

Ram Rai, Sri Guru Har Rai Sahib eldest son was born in 1646. At the age of fifteen he was sent to Aurangzeb to explain the position of the Guru (Har Rai) and his teachings. The Guru Ji on the departure of his son Ram Rai for Delhi, enjoined him, to fix his thought on God, and everything would prove successful. He also impressed upon him the propriety of not countenancing any objection the Emperor might make to Granth Sahib but of replying to him patiently and to the purpose¹ But Ram Rai began to curry favour with the Emperor by acting in the manner that was hardly in consonance with the teachings of Sikhism. Ram Rai displayed miraculous powers. But the climax of his delinquency was reached when he did not hesitate even to distort a word in a verse of Sri Guru Nanak Dev Ji to please the Emperor. Doubtless, these things pleased Aurangzeb but Sri Guru Har Rai Ji got angry and superseding Ram Rai, nominated Sri Har Krishan Ji as his successor. Ram Rai did not accept his father's decision without a struggle. He, with the help and instigation of a few corrupt and recalcitrant Masands, Tara and Goinda in particular, declared himself as the Guru Ji. He invoked Aurangzeb's assistance. Aurangzeb readily agreed and he was given an opportunity of intervening in a matter, which by all means, should have been kept away from him and the whole incident showed up the Sikhs in a light which was hardly dignified.² The Emperor summoned the child (Guru Har Krishan) to his presence and since he was convinced of his divinity, he recognised him as the legitimate Guru Ji.

Ram Rai again tried for Guruship after the death of Sri Guru Har Krishan Ji, but he was foiled in his designs and Sri Guru Tegh Bahadur Ji was generally acknowledged as the leader of the Sikhs. But Ram Rai persisted in his claim that he was the real Guru Ji. His headquarter was Dehra Doon. 'Doon' means mountainous and Dera means abode. This headquarter was given to him as jagir by Aurangzeb. In fact the modern city of Dehra Dun has received its name from Ram Rai's Dehra.³

With the lapse of time, Ram Rai's views changed; but he, being a willing tool in the hands of the Mughal Emperor, and having harmed the cause of the Sikhs, was afraid of Sri Guru Gobind Singh Ji and could not muster courage to face Sri Guru Gobind Singh Ji.

The Guru Ji, sensing all this, sent Nand Chand and Daya Rai to re-assure htni. According to Macauliffe, Ram Rai, on receiving the Guru Sahib's message was delighted, invested the envoy with robes of honour and decided to remain on friendly terms with the martial son of the Guru Ji. The Guru Sahib's polite and sweet message brought about a change in Ram Rai's mind. He regretted his past sins and yearned for a meeting with the Guru Ji.

The meeting took place on Sunday in a ferry in the middle of the stream. Ram Rai touched the Guru Sahib's feet in obeisance and said 'I am fortunate to have obtained a sight of thee when I am gone, protect my family ... my father Sri Guru Har Rai Ji used to say that someone would be born from our family who would restore and refit the vessel for the safe conveyance of souls.'⁴

Henceforward, Ram Rai ceased to be a separate entity, and for the rest of his life lived as an admirer and follower of Sri Guru Gobind Singh Ji. He did not leave any injunction in any form that he should be regarded as a Guru Ji of a separate sect. He had full faith in the institutions of the Sikhs and led life as a devotee of Sri Guru Gobind Singh Ji. In 1661 when Ram Rai who was in trance was cremated by Masands, in defiance of the entreaties and prayers of Punjab Kaur, Ram Rai's wife, Sri Guru Gobind Singh Ji at once responded to the request of the Punjab Kaur and meted out condign punishment to the guilty masands. This also proves that had there been differences between the Guru Ji and Ram Rai, the Guru would have not attended to the request of Punjab Kaur.

The significance of Ram' Rai's reclamation by the Guru Ji is really great. The leader having been won over, the schismatic move of Ram Rayyas lost its vitality and direction with the result that Sikhism gained much. Many of Ram Rai's followers turned devotees of Sri Guru Gobind Singh Ji. Punjab Kaur, the wife of Ram Rai, threw heart and soul into the Sikh movement. No doubt, a few Ram Rayya masands carried on their activities but since they were bereft of any higher motives and their activities sprang from their lust and propensity for wealth, their influence among the Sikhs diminished considerably.

Notes and References

1. Macauliffe: The Sikh Religion, p. 30, vol. iii and iv.
2. Evolution of the Khalsa, Vol. II.
3. Bhai Kahan Singh : Mahan Kosh.
4. Macauliffe: The Sikh Religion, vol v, P. 21,

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Minister
of National Defence



Ministre
de la Défense nationale

MAY 31 2017

Professor Kirpal Singh Badungar
President
Teja Singh Samundri Hall
Sri Harmandir Sahib Complex
Amritsar, Punjab
INDIA

Dear Professor Badungar:

It was an honour and privilege to pay obeisance at Sri Harmandir Sahib on April 20th, 2017. The experience of seeing people from all walks of life at the Sri Darbar Sahib re-affirmed my faith in the richness of the human spirit, and our ability to live in harmony.

I am extremely thankful for, and humbled by, the reception and the honour you and your management team bestowed upon me. I appreciate the considerable scheduling and logistical challenges you faced and I am grateful for your support, understanding and flexibility.

Thank you once again for your warm hospitality.

Yours sincerely,

A handwritten signature in blue ink, appearing to read "Harjit S. Sajjan".

The Hon. Harjit S. Sajjan, PC, OMM, MSM, CD, MP