

English Section



Editor : Diljit Singh 'Bedi'

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

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| 19 March | Battle of Nadaun, Martyrdom of Bhai Sohan Chand (brother of Bhai Mani Singh). (19-3-1690) |
| 21 March | Akali Dal passed a resolution of 'Sikh State'. (21-3-1946) |
| 22 March | Third Shaheedi Jatha left Sri Akal Takht Sahib for Jaito. (22-3-1924) |
| 23 March | Sardar Bhagat Singh hanged in Lahore Jail. (23-3-1931) |
| 24 March | Akali Conference held at Sri Anandpur Sahib condemned Indian interference in Sikh Shrines. (24-3-1959) |
| 25 March | (a) Jathedar Mohan Singh Tur became the acting president of Shiromani Akali Dal. (25-3-1972) |
| | (b) S.G.P.C. passed "Sikh are a nation" resolution. (25-3-1981) |
| 27 March | Fourth Shaheedi Jatha left Sri Akal Takht Sahib for Jaito. (27-3-1924) |
| 29 March | (a) Sri Guru Angad Dev ji immersed with divine light. (29-3-1552) |
| | (b) Akali Dal renamed as Shiromani Akali Dal. (29-3-1922) |
| 30 March | Foundation of Sikh fort Ram Rouni (Amritsar) laid by the Sikhs. (30-3-1747) |
| 31 March | (a) Birth of Sri Guru Angad Dev ji. (31-3-1504) |
| | (b) Cheif Khalsa Diwan submitted memorandam to the viceroy asking for representation for the Sikhs in different Councils and services. (31-3-1911) |
| 2 April | Bhai Prithipal Singh, who had severly beaten by the police during Guru-Ka-Bagh agitation, died in Guru Ramdas Hospital. (2-4-1924) |
| 4 April | (a) Sikhs visited Sri Nankana Sahib with black turbans on their heads Enrollment of Akali Dal started. (4-4-1921) |
| | (b) 24 Sikhs killed by police during peaceful 'Rasta Roko' agitation. (4-4-1983) |
| 5 April | Sikhs oberved Martyrdom Day of the martyrs of Sri Nankana Sahib (Martyrs of February 21, 1921). (5-4-1921) |
| 6 April | Punjab Government banned 'Punjabi Suba' slogans in the district of Amritsar. (6-4-1955) |

- 12 April (a) Fifth Shaheedi Jatha left Sri Akal Takht Sahib for Jaito. (12-4-1924)
- (b) Nehru-Master Tara Singh meeting took place. Nehru-Tara Singh pact signed. The Indian Government promised not to interfere in the Sikh religious affairs. (12-4-1959)
- 13 April (a) Sri Guru Arjan Dev ji started digging of Sarover at Tarn Taran. (13-4-1590)
- (b) Massacre at Jallianwala Bagh, Amritsar. (13-4-1919)
- (c) Punjabi became official language at the secretariate level. (13-4-1968)
- (d) Sant Harchand Singh Longowal became the acting president of Shiromani Akali Dal. (13-4-1976)
- 14 April (a) Civil disobedience movement launched in the Punjab. (14-4-1930)
- (b) Government banned visit to the Sikh prisoners of Jodhpur Rajsthan. (14-4-1986)

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.*

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).**

Sri Guru Gobind Singh Ji,¹ the tenth and the last pontiff of the Sikhs born on 22nd December, 1666 A.D.² in Patna. He was the only son of his father, Sri Guru Tegh Bahadur Sahib Ji and his mother, Mata Gujri Ji. At the time of his birth, Sri Guru Tegh Bahadur Ji was at Dacca engaged in delivering his message to the people. Bhai Dayal Das Ji immediately dispatched a letter to Dacca giving the happy news which was carried paste-haste to Dacca by Bhai Mehar Chand and Bhai Kalyan Chand. There was great rejoicing at Dacca. Recitation of the scriptures and illumination were held; food and clothes were distributed among the poor. Gobind Rai Ji passed his early years at Patna under the care of his maternal uncle, Kirpal, and mother and grandmother, Gujri Ji and Nanaki Ji respectively. With regard to his early childhood, not much is known; but this much is certain that he looked to be a prodigy and he created the impression in the minds of the people that he was destined to be a great man. The bewitchingly handsome face, assertive yet unassuming utterances, amicable and affectionate manners made him the cynosure of all, great and small. Pandit Shiv Dutt, an old erudite Brahmin Scholar, Raja Fateh Chand Maini and his wife Kishori Devi, Nawab Rahim Bux and Karim Bux were among the first row of persons who recognised the 'greatness of the child. As a child, he used to play the commander whilst his playmates acted as soldiers. His toys were mostly bows, arrows and other arms. "He used himself to construct such toys of reeds and similar materials. His favourite games were sham fights, military exercise and manoeuvres. He organised regular troops of boys. For their pay, Kauris and pice were disbursed and they were feasted with sweetmeats. He also acted as a judge holding regular courts, while his, playmates appeared before him as litigants. All that he did, and the manner in which he played his part was astonishing and wonderful.³

In February, 1671, Gobind Rai Ji reached Sri Anandpur Sahib along with his father

and was received by the disciples. Arrangements were made for his education. Bhai Sati Das Ji⁴ was appointed for imparting education in Persian, Bhai Bajjar Singh Ji for riding and military art and Bhai Gurbakhsh Singh Ji for teaching Gurmukhi.

Hindu poets and bards who had sought refuge in Sri Anandpur Sahib taught him Sanskrit and Brij. He heard them recite the Vedas, Ramayana, Mahabharata and other Hindu texts. These were impressionable years and Gobind developed a sensitive response to literature. After finishing his lessons, Gobind would ride into forests with Kirpal Chand in search of Shikar. He learnt to ride, shoot and use different weapons.

When he was nine, a group of 16 Kashmiri Pandits under the leadership of Kirpa Ram Datt of Mattan who were ordered to embrace Islam came to Anandpur to seek Guru's help (25th May, 1675). Guru Tegh Bahadur was pained to hear of the atrocities committed on them. After days of cogitation, Tegh Bahadur told the Pandits that if a man of piety was prepared to defy the governor at the risk of his life, the Hindus could be saved. Gobind Rai asked, "Who could be more pious than the Guru?" Tegh Bahadur made up his mind and told the Pandits to inform the governor that if he could convert the Guru to his creed, the Hindus of Kashmir would offer no further resistance. All this was conveyed to the Emperor Aurangzeb at Hasan Abdal who passed order for the arrest of Guru Tegh Bahadur.

Sri Guru Tegh Bahadur Sahib apprehensive of his immediate arrest installed his son Gobind Rai as his successor and conferred on him the traditional marks of Guruship on 8th July, 1675.³ Sri Guru Tegh Bahadur Sahib was arrested at Malikpur and taken to Delhi where he was asked either to accept Islam or to perform a miracle and give evidence of his divine powers. The Guru would not renounce his faith and he was beheaded publicly in Chandni Chowk on November 11, 1675. The Guru's severed head was brought by Jaita to Anandpur. Gobind Rai was deeply moved by Jaita's courage and allegiance. When he heard how the devout Sikh had defied the Mohammedan guards, he embraced Jaita and exclaimed 'Rangreta Guru ka Beta'- Rangretas are the sons of the Guru.

The death of Sri Guru Tegh Bahadur Sahib as it symbolised in itself the resistance to the tyranny of Muslim rule in favour of a new society-egalitarian and bound by faith in the oneness of God-had a deep effect on the young Guru. A question arose in his mind "When evil is holding its head high, should a good man knuckle under it or take up arms to combat and destroy it?" The Guru decided in favour of the latter course i.e. to combat evil and to uphold righteousness "Guru Gobind Singh has at numerous places in his compositions expressed the ideal of a crusader on the path of God-yearning to attain the qualities Which

go to forge such a character.

Though the task was stupendous, he addressed himself to accomplish it. The process had been started by the earlier Gurus. Guru Nanak Sahib did not hesitate from condemning the atrocities perpetuated by Babur on the people of India. Guru Angad Sahib too did not acquiesce when Humayun threatened him with the naked sword. Guru Arjan Dev ji suffered execution but did not submit. Guru Hargobind Sahib Ji took up arms to defend himself and his followers from "the persecution or the Imperial Mughal Emperors. But it fell to Guru Gobind Singh to enjoin upon his followers to make use of the sword if other means failed to liquidate the wicked and their wickedness. In order to achieve his object, he initiated schemes to enable his followers to attain self-culture and physical fitness. He issued 'Hukamnamas' (Circular letters) to the people to present to him arms of different designs and make. The Guru's orders were obeyed with zeal and devotion. Besides this, he used to get sharp-pointed arrows from Lahore and his own foundries.

He himself wore uniform and bore arms and induced others to practise archery and musket-shooting. Many followers with martial instincts and those whose fore-fathers had fought in the army of his grandfather Sri Guru Hargobind Sahib or had served on the bodyguard of Sri Guru Har Rai Sahib flocked to him. The Guru's durbar looked like a military camp. According to Archer "the Guru welcomed the recruits and drilled them in martial exercises."

The Guru encouraged various muscle-developing and strenuous sports as a part of the programme of physical culture. The Guru ill much-liked game was that of the splash of water and hunting. He was keenly interested in hunting wild bears and the tigers. The Guru's principal companions at this time were-Sango Shah, Jit Mal, Gopal Chand, Ganga Ram, Mohri Chand, Gulab Rai¹, Sham Dass.⁶ Kirpal, Bhai Daya Ram, and Bhai Nand Chand, the upright and favourite Masand.

As regards the mental culture of the Sikhs, the Guru instructed his followers to lead a well-meaning and disciplined life; and later on, in one of his writings, he expressed I am not enamoured of a Singh, what is dear to my heart is his disciplined conduct.⁷ The Guru himself led a strictly disciplined life. The Guru according to the custom of his predecessors used to rise in the end of the night and perform his devotion. He particularly delighted to listen to the *Asa di Var*. After day-break, he gave his Sikhs divine instructions and then practised martial exercises. In the afternoon, he received his Sikhs, went shooting or raced horses; and ended the evening by performing the divine service of 'Rehras'.

Side by side all this, the Guru was always serious about the work of self-culture of

his followers. To achieve his object, he employed literature. He himself composed 227 *chhands* of *Debi path* in 1683-4 as also 106 *chhands* of *Dasam Katha Bhagwat ki* in the same year. The former composition deals with the exploits of *Chandi* in extirpating the tyrants, while the latter composition relates the story of Lord Krishna in *Doapar*, as is stated in *Daswan Sakand*. Moreover, there assembled a galaxy of poets and painters and scholars who rendered into *Bijj* varying round Sanskrit on one extreme and colloquial Hindi on the other, the stories of Rama Krishna and the deeds of the *Chandi*. Another composition of the Guru which belongs to this period was *Jap*. In this composition the Guru revealed his mastery over the Sikh philosophical thought as also his keenness not to break its continuity. The composite effect of all this was that the people, in a short span of time, were imbued with martial spirit and faith in one God.

Ranjit Nagara (Drum of the Victory of Battle)

Apart from the steps the Guru took for fostering mental and physical culture, the Guru got prepared a drum under the supervision of Nand Chand, the trusted Dewan of the Guru.

Notes and References

1. Sri Guru Gobind Singh Ji, in his childhood was fequently addressed as Gobind Rai After, the creation of the Khalsa, he added the suffix 'Singh' to his name
2. Irvine places the birth of Guru Gobind Singh in 1660 and Bute Shah Magh 13, 1718 BK. (1662 A.D.), Bhai Randhir Singh fixes 18th December 1669 as the date of the Guru's birth. Irvine perhaps bases his conclusion on the evidence furnished by *Bansavali Nama* by Kesar Singh but we have no faith in the viracity of his evidence. According to Bhai Randhir Singh the Guru was only 2 years old at the time of departure from Patna and 5 years old at the time of Guru Tegh Bahadur's martyrdom which is difficult to accept especially when there is Guru Gobind Singh's own statement that at the time of his Father's martyrdom, he was fully trained and was ready to take up responsibilities of Dharm and Karm. Moreover, Trilochan Singh says that the copyist wrote the figure 3 in such a manner that it can either be read 6 or 3. Besides this according to *Sau Sakhi* (translated by S. Attar Singh), the date of the birth of Guru comes out to be J 660 A.D. Al-most all the historical records and *Gurparnalis* give Poh Sudi 7, 1729 B.S. or December 22, 1666 AD. as the correct date.
3. Khazan Singh: *History and Philosophy of the Sikh Religion*, vol I.
4. Kesar Singh Chibbar : *Bansavali Nama*.
5. *Bhat Vahi* Talauda pargana Jind, for corroboration see Sarup Singh Kaushishs *Guru Kian Sakhian*.
6. Sons of Suraj Mal, the uncle of Guru Gobind Singh.
7. *Tankhah Nama* by Bhai Nand Lal.

Cont...

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ਸਅਦਅ/5001/2017

16 ਫਰਵਰੀ 2017

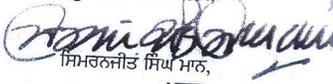
ਨਿਰਦੇਸ਼ਕ ਬੰਗ ਪਰਯਾਨ ਸਾਹਿਬ
ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ,
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥

ਆਪ ਜੈਸੇ ਨੇਕ ਇਮਾਨਦਾਰ ਇਨਸਾਫ ਪਸੰਦ ਗੁਰਮੁੱਖ ਇਨਸਾਨਾਂ ਦੀਆਂ ਸੁਭ ਇਛਾਵਾਂ, ਗੁਰੂ ਸਾਹਿਬਾਨ ਜੀ ਦੀਆਂ ਅਪਾਰ ਕ੍ਰਿਪਾ ਅਤੇ ਬਖਸ਼ਿਸ਼ਾਂ ਸਦਕਾ ਅਸੀਂ ਇਸ ਸਥਾਨ ਪਰ ਪੂਰਨ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿਚ ਹਾਂ। ਆਪ ਜੀ ਦੀ, ਆਪ ਜੀ ਦੇ ਪਰਿਵਾਰ ਦੇ ਮੈਬਰਾਂ ਦੀ ਅਤੇ ਆਪ ਜੀ ਦੇ ਉੱਚੇ-ਸੁੱਚੇ ਖਿਆਲਤਾ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿਚ ਤਹਿ ਦਿਲੋਂ ਅਰਦਾਸ ਕਰਦੇ ਹਾਂ। ਉਮੀਦ ਹੈ ਆਪ ਜੀ ਪੂਰਨ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿਚ ਵਿਚਰ ਰਹੇ ਹੋਵੋਗੇ।

ਸਨਿਮਰ ਬੇਨਤੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਅਸੀਂ ਆਪ ਜੀ ਨੂੰ ਨਿਮਰਤਾ ਸਹਿਤ ਬੇਨਤੀ ਕੀਤੀ ਸੀ ਕਿ ਸੰਤ ਜਰਨੈਲ ਸਿੰਘ ਖਾਲਸਾ ਭਿੰਡਰਾਂਵਾਲਿਆਂ ਦੇ 70ਵੇਂ ਜਨਮ ਦਿਹਾੜੇ ਦੇ ਮੌਕੇ ਤੇ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਫਤਹਿਗੜ੍ਹ ਸਾਹਿਬ, ਸੀਸ ਗੰਜ ਸਾਹਿਬ, ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਛੇਵੀ ਪਾਤਸ਼ਾਹੀ ਅਤੇ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਜੋਤੀ ਸਰੂਪ ਸਾਹਿਬ ਵਿਖੇ ਮਿਤੀ 12 ਫਰਵਰੀ 2017 ਦੀ ਰਾਤ ਨੂੰ ਖੁਸ਼ੀ ਵਿਚ ਦੀਪ ਮਾਲਾ ਕਰਵਾਉਣ ਦਾ ਪ੍ਰਬੰਧ ਕਰਨ ਜੀ। ਆਪ ਜੀ ਨੇ ਸਾਡੀ ਬੇਨਤੀ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰਦੇ ਹੋਏ ਜੇ ਗੁਰੂਘਰਾਂ ਤੇ ਦੀਪ ਮਾਲਾ ਕਰਕੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵੱਲੋਂ ਐਲਾਨੇ ਗਏ 20ਵੀਂ ਸਦੀ ਦੇ ਮਹਾਨ ਸਿੱਖ ਸੰਤ ਜਰਨੈਲ ਸਿੰਘ ਜੀ ਖਾਲਸਾ ਭਿੰਡਰਾਂਵਾਲਿਆਂ ਦੇ ਜਨਮ ਦਿਹਾੜੇ ਦੀ ਖੁਸ਼ੀ ਵਿਚ ਵਾਧਾ ਕਰਦੇ ਹੋਏ ਉਹਨਾਂ ਦੀ ਸਖਸੀਅਤ ਨੂੰ ਸਮੁੱਚੇ ਗੁਰੂਘਰਾਂ ਵਿਚ ਰੋਸ਼ਨੀ ਕਰਕੇ ਰੋਸ਼ਨਾਇਆ ਹੈ।

ਉਸ ਲਈ ਮੈਂ ਆਪ ਜੀ ਦਾ ਜਿਥੇ ਨਿੱਜੀ ਤੌਰ ਤੇ ਪੰਨਵਾਦੀ ਹਾਂ, ਉਥੇ ਆਪ ਜੀ ਦੇ ਇਸ ਉਦਮ ਨਾਲ ਮੇਰੇ ਮਨ-ਆਤਮਾ ਵਿਚ ਅਤੇ ਸੰਗਤ ਦੇ ਮਨ-ਆਤਮਾ ਵਿਚ ਆਪ ਜੀ ਪ੍ਰਤੀ ਸਤਿਕਾਰ ਵਿਚ ਵੇਰ ਸਾਰਾ ਵਾਧਾ ਵੀ ਹੋਇਆ ਹੈ। ਮੈਂ ਇਹ ਵੀ ਉਮੀਦ ਕਰਦਾ ਹਾਂ ਕਿ ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਵਿਚ ਜਦੋਂ ਵੀ ਸਾਡੇ ਵੱਲੋਂ ਜਾਂ ਕੌਮ ਵੱਲੋਂ ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਕੌਮੀ ਪ੍ਰੋਗਰਾਮ ਉਲੀਕੇ ਜਾਣਗੇ ਅਤੇ ਆਪ ਜੀ ਸਮੇਂ-ਸਮੇਂ ਨਾਲ ਸਾਨੂੰ ਇਸੇ ਤਰ੍ਹਾਂ ਜਿਥੇ ਸਹਿਯੋਗ ਕਰੋਗੇ, ਉਥੇ ਕੌਮੀ ਸੋਚ ਦੇ ਵਾਧਾ ਕਰਨ ਵਿਚ ਆਪਣੀ ਮੁੱਖ ਭੂਮਿਕਾ ਨਿਭਾਉਂਦੇ ਰਹੋਗੇ। ਆਪ ਜੀ ਦਾ ਅਸੀਂ ਤਹਿ ਦਿਲੋਂ ਉਚੇਚੇ ਤੌਰ ਤੇ ਪੰਨਵਾਦ ਕਰਦੇ ਹਾਂ।

ਪੂਰਨ ਸਤਿਕਾਰ ਤੇ ਉਮੀਦ ਸਹਿਤ,

ਗੁਰੂਘਰ ਤੇ ਪੰਥ ਦਾ ਫ਼ਾਸ

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ਪ੍ਰ. ਕਿਰਪਾਲ ਸਿੰਘ ਬਠੂੰਗਰ,
ਪ੍ਰਧਾਨ,
ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,
ਸ੍ਰੀ ਚਰਬਾਰ ਸਾਹਿਬ, ਅੰਮ੍ਰਿਤਸਰ।

