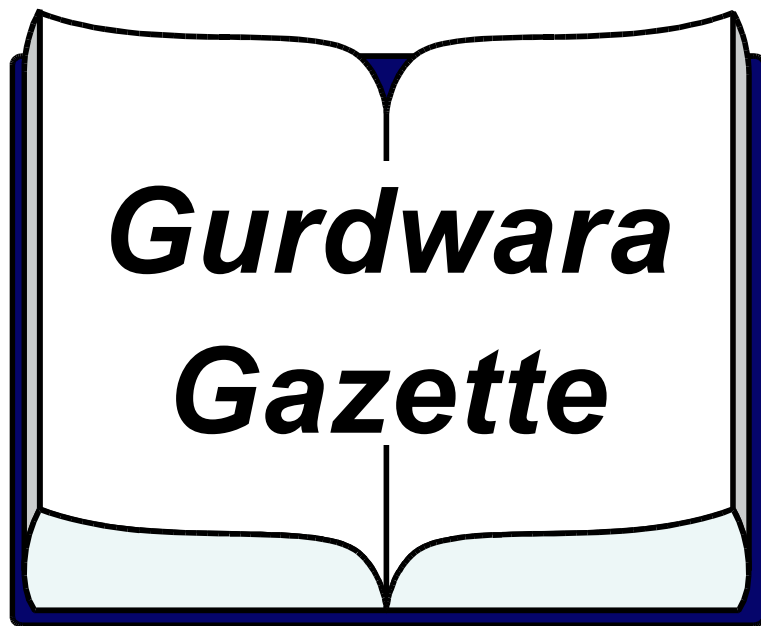


English Section



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, 5605 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).

Mohsin Fani says, "They (The Sikhs) believe that when Guru Nanak Dev ji expired, his spirit became incarnate in the person of Angad, who attended him as his confidential servant. Angad at his death transmitted his soul into the body of Amar Das; and this Guru in the same manner conveyed his spirit into the body of Ram Das; whose soul transmitted at the person of Arjan Mal; in short they believe that, with a mere change of name, Guru Nanak dev ji the first became Guru Nanak dev ji the second and so on, to the fifth in the person of Arjan Mal. They say that whoever does not recognise in Arjan Mal the true Baba Nanak, is an unbeliever." In their hymns and compositions all the Gurus designated themselves as Guru Nanak dev ji, Even in private correspondence they signed as 'Nanak'. This thing was even observed by the author of Bahadur Shah Nama who called Guru Gobind Singh ji as 'Guru Gobind Nanak', Guru Gobind Singh ji himself declares that the Gurus were one and that without understanding, perfection could not be attained. Guru Gobind Singh ji says:

"Nanak assumed the body of Angad
And made his religion current in the world
Afterwards Nanak was called Amar Das
As one lamp is lit from another
The holy Nanak was revered as Angad
Angad was recognised as Amar Das,
And Amar Das became Ram Das,
The pious saw this, but not the fools
Who taught them all distinct;

But some rare persons recognised that they were all one They who understood
this obtained perfection.

Without understanding this perfection cannot be attained. Guru Gobind Singh ji was not only fully conversant with the different strands of the concept of Guru but also subscribed to them.

For some time, the Guru did not effect any change. Then quite few developments that had taken place prompted him to effect some change. One was the nature of relations between the Sikhs vis-a-vis the Guru. Dr. A.C. Bannerjee says, "The Importance attached to the Guru, did not, however, create a community depending on autocratic leadership. The ideal of brotherhood was an active principle from the very beginning. As a result, the Sikh community was governed by principles of equality and democracy. Even the Gurus' unconditional surrender to whom was one of the cardinal doctrine of Sikhism, respected the wishes of their disciples in all matters. The individual Sikh was exalted to a position almost to that of the Guru himself. Guru Ram Das ji said:

To those -who obey the will of the Guru,
I am sacrifice

I am ever a sacrifice to those who served the Guru.

Quite a large number of verses can be gleaned to prove the veracity of the aforesaid point.

Invested the Khalsa with Guruship

The next important development was that the unity of Sikhs was being disturbed by the emergence of the imposter Gurus of dissentient sects and the degenerate Masands. To keep unity among the Sikhs was the most important need of the time. This thing lurked in his mind when he took the momentous decision of making changes in the institution of the Guru. He in 1699 on the day of Baisakhi made a pronouncement to the effect that henceforward, the Khalsa was his form, limb of his limb and breath of his breath. "He invested the sect with the dignity of Gurdom." In the Keshgarh assembly the Guru received baptism from five worthy Sikhs. When they were astonished at his proposal he said, "The Khalsa is the Guru and the Guru is the Khalsa. There is no difference between you and me. As Guru Nanak dev ji seated Guru Angad on the throne, so have I made you also a Guru."

The investing of Guruship on the Khalsa was a step of great benefit to the Sikh community. It seems that the abolition of the Guruship, had a logical connection with the Gurus' war against sectarianism within the Sikh community. The sects owed their origin to the ambition of the disappointed candidates for the "Takht". It was not enough to boycott the existing sects; the origin of new sects must be prevented. The abolition of the Guruship was the only remedy of the disease.¹ Furthermore to impart divinity to each individual of the Khalsa organisation was to impart confidence and the role they were

destined to play. Besides this, it also ensured democratic functioning of the Khalsa and their compactness.

But this development was the culmination of the process that had set in since the inception of Sikhism. The Guru could impart Guruship to the Khalsa because essence of Guruship being truth or word was something impersonal. And to the Khalsa he gave Guruship because, the Sikhs had already been exalted to equal to the Guru. Guru Gobind Singh ji was able to transmit Guruship to the Sikhs because there was no elective principle involved in the selection of the Guru. Each Guru was nominated by his predecessor. He could snap the human link; but the idea of the new links had been prepared by the earlier Gurus.

Guru Gobind Singh ji affected another change in Guruship on the eve of his death at Nander when he spoke to his disciples that they should also regard Guru Granth Sahib as their Guru along with the Panth (Khalsa), The injunction that the Granth should also be considered as 'Guru' was also the culmination of the development underway. Word (Shabad) had already given the status of Guru by all the Gurus. If the relative emphasis is a good guide to some conclusion, we can say that this point was more frequently stressed by Guru Arjan Dev. Guru Gobind Singh ji, obviously comprehending the correct import and significance of this point. This being so he completed Adi Granth by including the verses of Guru Tegh Bahadur in it and made categorical statement investing 'Adi Granth' with Guruship. The development also could be effected because of the impersonal character of Guruship and the mystic identification of the Guru with the word-the facts which were emphasised upon from the beginning of Sikh History.

Guru Gobind Singh ji also completed the social and religious revolutions inaugurated by Guru Nanak dev ji. The successors of Guru Nanak dev ji had guided these revolutions with great devotion and ability. Yet there were some lapses to be seen at the time of Guru Gobind Singh ji's accession. The creation of the Khalsa by Guru Gobind Singh ji was not merely an endeavour to integrate the members of his community, it was also and as much a powerful bid to carry to completion his predecessor's resolutions in the fields of social and religious life. The code of conduct prescribed for the newly-created Khalsa was so devised as to impose a strict discipline on the Sikhs so as to ensure firm adherence on their part to the lofty ideals of Sikhism.

Theory 0' Struggle .

The clear-cut formulation of the Dharma Yudh theory was also the work of Guru Gobind Singh ji. This theory can also be interpreted as the Theory of Progress. This theory in rudimentary form, was already there. The Gurus preceding him followed it not

only in their work-a-day life but also preached it through their sacred compositions. The vitriolic comments of Guru Nanak dev ji on the contemporary political and social systems are obviously indicative of some sort of struggle raging in his mind to establish new politico-social set-up.

The cheap and senseless imitation on their part of their ruler's ways, with no other object than that of placating them was exposed as an act of servility and submission to a tyrant was dubbed as an act of shameful cowardice. Compromise with injustice or tyranny was thus shown as a great evil and fearlessness or heroism in resistance to a great virtue. According to Guru Arjan Dev ji this fight between good and evil, God's support, would be always on the side of good, for He is verily² the smiter of the evil and the wicked and since time immemorial has been the unfailing protector of the good as against their enemies. Guru Ram Das says: "In all Jugas He has been creating savants and in all Jugas has their honour been protected by Him. Harnaksh the tyrant was smashed by Him and Prehlad the victim saved. The arrogant and the foul-tongued were forsaken while favours were showered upon Namdev."³ Guru Arjan Dev ji depicts Sikh devotees as Mall or Pehlwanra (wrestlers) in the wrestling bouts between good and evil.⁴

It was exactly to highlight this type of thinking that Guru Arjan Dev . in his parting message to his sonad vised him to wear two swords one symbolising Shakti and the other Bhakti. Guru Hargobind sahib, on his part, addressed himself to the tasks of shaping the minds of the people to rise and fight against injustice and un-righteousness. He, collected arms, trained his people in the technique of fighting by organising regular training exercises and roused them to a sense of fervent heroism by precept as well as by example. He also fought a few successful local military actions in which he and his men displayed marvels of valour. All this led to the building up of a glorious and never-to-be-forgotten tradition of heroism.

Reference:-

1. A.C. of the Khalsa and their compactness.
2. Guru Arjan Dev ji Var Gujri 'Adi Sri Guru Granth Sahib' P. 517. "Sakat Nida Dusht Khin Maha Bidariyan."
He smites the evil minded, the ill-tongued and the vicked in a second.
3. Asa Mohalla 4 Chhant Ghar 4, (Adi Sri Guru Granth Sahib P. 45)
4. Guru Arjan Dev ji in Sri Rag, Adi Sri Guru Granth Sahib P. 74.



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤ੍ਰਿੰਗ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 02-06-2018
(20 ਜੇਠ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 550) ਦੇ ਮਤਾ ਨੰਬਰ 438 ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੱਜ ਦੀ ਅੰਤ੍ਰਿੰਗ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮੇਘਾਲਿਆ ਦੀ ਰਾਜਧਾਨੀ ਸ਼ਿਲਾਂਗ ਵਿਖੇ ਸਿੱਖ ਵਸੋਂ ਵਾਲੀ ਪੰਜਾਬੀ ਕਲੋਨੀ ਤੇ ਸਥਾਨਿਕ ਹਮਲਾਵਾਰਾਂ ਵੱਲੋਂ ਕੀਤੇ ਹਮਲੇ ਦੀ ਨਿੰਦਿਆਂ ਕਰਦਿਆਂ ਮੇਘਾਲਿਆ ਸਰਕਾਰ ਪਾਸੋਂ ਸਟੇਟ ਅੰਦਰ ਸਿੱਖਾਂ ਦੀ ਜਾਨ-ਮਾਲ ਦੀ ਸੁਰੱਖਿਆ ਦੀ ਪੁਰਜ਼ੋਰ ਮੰਗ ਕਰਦੀ ਹੈ। ਇਹ ਵੀ ਪ੍ਰਵਾਨ ਹੋਇਆ ਕਿ ਮੇਘਾਲਿਆ ਸਟੇਟ ਅੰਦਰ ਸਿੱਖਾਂ ਦੀ ਜਾਨ-ਮਾਲ ਦੀ ਸੁਰੱਖਿਆ ਅਤੇ ਸਿੱਖਾਂ ਦੀਆਂ ਮੁਸ਼ਕਲਾਂ ਸਬੰਧੀ ਸਥਾਨਿਕ ਸਿੱਖਾਂ ਨੂੰ ਮਿਲ ਕੇ ਸੂਬੇ ਦੇ ਮੁੱਖ ਮੰਤਰੀ ਅਤੇ ਰਾਜਪਾਲ ਨਾਲ ਗੱਲਬਾਤ ਕਰਨ ਲਈ ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਵੱਲੋਂ ਇੱਕ ਉੱਚ ਪੱਧਰੀ ਵਫਦ ਮੇਘਾਲਿਆ ਵਿਖੇ ਭੇਜਿਆ ਜਾਵੇ।

ਇਹ ਵੀ ਪ੍ਰਵਾਨ ਹੋਇਆ ਕਿ ਵਫਦ ਵੱਲੋਂ ਸੌਂਪੀ ਜਾਣ ਵਾਲੀ ਰੀਪੋਰਟ ਸਬੰਧੀ ਹਰ ਪ੍ਰਕਾਰ ਦੀ ਕਾਰਵਾਈ ਕਰਨ ਦੇ ਅਧਿਕਾਰ ਮਾਨਯੋਗ ਪ੍ਰਧਾਨ ਸਾਹਿਬ ਨੂੰ ਹੋਣਗੇ।

ਦਫਤਰ:- ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,

ਨੰਬਰ 22451

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਮਿਤੀ 7-6-2018

ਉਤਾਰਾ: 1. ਐਡੀ:ਸਕੱਤਰ ਜੀ, ਪਬਲੀਸਿਟੀ, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।

-ਪਾਸ ਗਿਆਤ ਤੇ ਲੋੜੀਂਦੀ ਕਾਰਵਾਈ ਹਿੱਤ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ।

ਰੂਪ ਸਿੰਘ (ਭਾ.)

ਮੁੱਖ ਸਕੱਤਰ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ

ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 02-06-2018 (20 ਜੇਠ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 550) ਦੇ ਮਤਾ ਨੰਬਰ 439 ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੱਜ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਕੇਂਦਰ ਸਰਕਾਰ ਵੱਲੋਂ ਲੰਗਰ ਉੱਪਰ ਲਗਾਏ ਗਏ ਜੀ.ਐਸ.ਟੀ. ਨੂੰ ਵਾਪਸ ਲੈਣ ਦੀ ਸ਼ਲਾਘਾ ਕਰਦੀ ਹੈ। ਅੱਜ ਦੀ ਇਕੱਤਰਤਾ ਜੀ.ਐਸ.ਟੀ. ਵਾਪਸ ਲੈਣ ਸਬੰਧੀ ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਦੇ ਸਰਪ੍ਰਸਤ ਸ੍ਰ. ਪਰਕਾਸ਼ ਸਿੰਘ ਜੀ ਬਾਦਲ, ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਦੇ ਪ੍ਰਧਾਨ ਸ੍ਰ. ਸੁਖਬੀਰ ਸਿੰਘ ਜੀ 'ਬਾਦਲ', ਕੇਂਦਰੀ ਮੰਤਰੀ ਬੀਬੀ ਹਰਸਿਮਰਤ ਕੌਰ ਬਾਦਲ, ਵੱਖ-ਵੱਖ ਸਿਆਸੀ ਆਗੂਆਂ, ਐਮ.ਪੀ. ਸਾਹਿਬਾਨ ਅਤੇ ਇਸ ਸਬੰਧੀ ਅਵਾਜ਼ ਬੁਲੰਦ ਕਰਨ ਵਾਲੀ ਸਮੁੱਚੀ ਸੰਗਤ ਦਾ ਧੰਨਵਾਦ ਕਰਦੀ ਹੈ।

ਅੱਜ ਦੀ ਇਕੱਤਰਤਾ ਸਰਕਾਰ ਪਾਸੋਂ ਇਹ ਵੀ ਮੰਗ ਕਰਦੀ ਹੈ ਕਿ ਜੀ.ਐਸ.ਟੀ. ਲਾਗੂ ਹੋਣ ਤੋਂ ਹੁਣ ਤੀਕ ਗੁਰੂ-ਘਰਾਂ ਦੇ ਲੰਗਰ ਵਾਸਤੇ ਵਸੂਲ ਕੀਤੀ ਗਈ ਜੀ.ਐਸ.ਟੀ. ਰਕਮ ਦੀ ਵਾਪਸੀ ਕੀਤੀ ਜਾਵੇ।

ਦਫਤਰ:- ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,

ਨੰਬਰ 82452

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਮਿਤੀ 27-6-2018

ਉਤਾਰਾ: 1. ਐਡੀਸ਼ਨਲ ਸਕੱਤਰ ਜੀ (ਪਬਲੀਸਿਟੀ), ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।

-ਪਾਸ ਗਿਆਤ ਤੇ ਲੋੜੀਂਦੀ ਕਾਰਵਾਈ ਹਿੱਤ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ।

ਰੂਪ ਸਿੰਘ (ਭਾ.)
ਮੁੱਖ ਸਕੱਤਰ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।



ਪਹਿਲੇ ਪਾਤਸ਼ਾਹ ਦੀ ਯਾਦ 'ਚ ਸੁਸ਼ੋਭਿਤ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਡੇਰਾ ਬਾਬਾ ਨਾਨਕ ਦੀ ਕਾਰ ਸੇਵਾ ਆਰੰਭ ਕਰਦੇ ਹੋਏ ਜੱਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਗਿਆਨੀ ਗੁਰਬਚਨ ਸਿੰਘ, ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ, ਜੱਥੇਦਾਰ ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ ਗਿਆਨੀ ਰਾਖੀਰ ਸਿੰਘ, ਸ. ਨਿਰਮਲ ਸਿੰਘ ਕਾਹਲੋਂ ਸਾਬਕਾ ਸਪੀਕਰ, ਬਾਬਾ ਜਗਤਾਰ ਸਿੰਘ, ਬਾਬਾ ਸੇਵਾ ਸਿੰਘ ਖਡੂਰ ਸਾਹਿਬ ਵਾਲੇ, ਬਾਬਾ ਕਸ਼ਮੀਰ ਸਿੰਘ ਭੂਰੀ ਵਾਲੇ ਅਤੇ ਹੋਰ। (16 ਜੂਨ)

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Monthly **GURDWARA GAZETTE** July 2018

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਸ਼ਹੀਦ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ

ਗੋਬਿੰਦ ਲਾਲ ਸਿੰਘ, ਗੁਰਦੁਆਰਾ 'ਰਾਮਗੜ੍ਹ' ਸਮਿਤਿਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ
ਦਿਲਜੀਤ ਸਿੰਘ 'ਕੋਈ' ਪ੍ਰਿੰਟਰ ਤੋਂ ਪਬਲਿਸ਼ਰ ਦੇ ਰੂਪ ਵਿੱਚ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ।

ਡਿਜ਼ਾਈਨ : ਮਨਪ੍ਰੀਤ ਸਿੰਘ
ਭਰਵੀਰਾ : ਜਤਿੰਦਰ ਸਿੰਘ (ਕਾਲੀ)

ਮਿਤੀ 15-07-2018