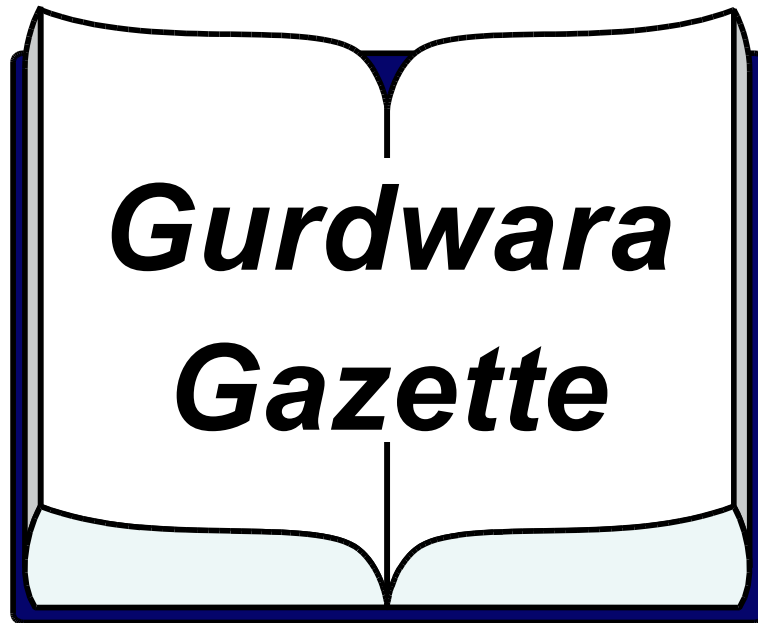


English Section



Editor : Manjit Singh

Associate Editor : Harbhajan Singh 'Vakta'

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

- 16 May (a) The Sikhs attacked Lahore. Ahmed Shah Durani's Regent offered the Sikhs right to collect custom duty on all the goods coming from Multan side. The Sikhs rejected Durani's offer. (16-5-1764)
- (b) Akali Dal passed a resolution that only Amritdhari (baptised) Sikhs should be given job in Gurdwaras. (16-5-1939)
- (c) British "Cabinet Mission" released its report. Pakistan conceded. (16-5-1946)
- 17 May Sant Harchand Singh Longowal elected president of Shiromani Akali Dal. (17-5-1981)
- 22 May Kamagata Maru ship with Sikh passengers reached Vancouver (Canada). (22-5-1914)
- 23 May Sahibzada Ajit Singh led Sikh army to punish Ranghars of Nuh. (23-5-1699)
- 25 May Delegation of 16 Brahmins from Kashmir, escorted by Bhai Kirpa Ram Dutt, visited Chakk Nanaki and requested Guru Tegh Bahadur Sahib to help them against forcible conversion of Hindus by the Mughal regime. (25-5-1675)
- 26 May (a) Arrest of Sikh Guru Arjan Sahib. Guru Sahib imprisoned and tortured for three days. (26-5-1606)
- (b) Publication of Sikh papers, 'Akali' and 'Parbhat', stopped by government. All the employees arrested and sent to jail. (26-5-1960)
- 27 May Indiscriminate firing by police at Gurdwara Dukh Niwaran Sahib Patiala. (27-5-1984)
- 29 May Moghul emperor ordered charging Jaziyah at double rate from the Sikhs. (29-5-1711)
- 1 June (a) Maharaja Ranjit Singh got Koh-i-Noor diamond. (1-6-1813)
- (b) Seventh Shaheedi Jatha (group of martyrs) left Akal Takhat Sahib for Jaito. (1-6-1924)

- (c) Hindi and Punjabi made medium of instruction in the schools of Punjab. (1-6-1948)
- (d) Indian forces fired at Sri Harimander Sahib and killed 11 Sikhs. (1-6-1984)
- 2 June (Maharaja) Ranjit Singh captured Multan (after abortive attempts in 1802,1805,1807,1810,1812 and 1815). (2-6-1818)
- 3 June Indian army occupied the whole of the Sikh Homeland. Curfew imposed and undeclared Martial law promulgated. (3-6-1984)
- 4 June (a) Indian forces invaded Sachkhand Sri Harimander Sahib, Sri Darbar Sahib, Sri Amritsar and more than 36 other shrines. Thousands of Sikhs killed. All the Akali leaders arrested. (4-6-1984)
- (b) U.S.Congressmen condemned Indian atrocities on the Sikhs. (4-6-1987)
- 5 June Indian army's attack and killing of the Sikhs continued. Several Sikhs killed with their hands tied on their backs. Bomb thrown on the Sikh pilgrims after their arrest. (5-6-1984)
- 6 June (a) Indian forces occupied the Sikh shrines, archives, libraries, museums. Most of them were, later, set ablaze. (6-6-1984)
- (b) Several thousands Sikhs marched towards Amritsar to stop sacrilege. Hundreds of Sikh marchers were shot dead. Several thousand Sikhs, including women and small children were arrested. (6-6-1984)
- 7 June Sikh soldiers rebelled in protest against army attack on Sri Harimander Sahib, Sri Darbar Sahib, Sri Amritsar. Several Sikh soldiers killed, thousands arrested. (7-6-1984)
- 9 June (a) Baba Banda Singh Bahadur's son tortured to death, his heart pulled out and thrust into Banda Singh's mouth. Baba Banda Singh cut limb by limb. Several other Sikhs too were killed the same day. (9-6-1716)
- (b) Martyrdom of Bhai Tara Singh of Wan (Amritsar). (9-6-1726)
- 10 June (a) 8th Shaheedi Jatha (Group of martyrs) left Akal Takhat Sahib for Jaito. (10-6-1924)
- (b) The Sikhs took out huge procession at London, New York and in the Capitals of all the major countries throughout the world to protest

- 11 June against attack on Sri Harimander Sahib. (10-6-1984)
The Sikh soldiers left army barracks at Ramgarh to protest against the attack on Sri Harimander Sahib, Sri Darbar Sahib, under 'Operation Blue Star' and began march to Amritsar. (11-6-1984)
- 12 June (a) "Khalsa Akhbar" launched by Professor Gurmukh Singh and Giani Jhanda Singh. (12-6-1886)
(b) The Sikh procession at Delhi fired at by police. Harbans Singh and three others were killed and several were injured (some of them died later). (12-6-1960)
- 13 June Master Tara Singh became the president of Shiromani Gurdwara Parbandhak Committee. (13-6-1936)
- 14 June Dr. Ganda Singh returned Padam Sri Award to Govt. of India as a protest against invasion of Sri Darbar Sahib by the Indian army. (14-6-1984)

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.***

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).

CONSIDERING THE WELFARE AND HAPPINESS OF OTHERS

In Sikhism, another social ideal is the welfare and happiness of others. This ideal in the modern parlance is known as Altruism. The Gurus aver that the eradication of desires of enmity and slander is not sought for the complete realization of human brotherhood, it must be realised positively by altruistic activities. And in fact this thing has been made as the test in terms of which a person professing Sikhism is evaluated. Bhai Gurdas ji says, "The test of good man is that he seeks always the welfare of others. The bad man is selfish, he does not do good to others."¹ There are hazards of altruism as well. It sometimes degenerates itself into a sort of social pity, at times it gives rise to pride which is an evil in itself. In view of all this, the altruist is required to regard his altruism as an opportunity of receiving divine sanctification since the creator is there in creation. It was against the background of this type of altruism, that the Gurus and Sikhs made supreme sacrifices. The Gurus stress on *par-upkars* (service of others) the cardinal virtue and true to this spirit, the compilers of Sikh moral codes enjoin upon the Sikhs. "When the food is ready, pray for some needy person to come and share your food so that your food may be sanctified." Bhai Chopa Singh, in consonance with this strain, requires the Sikhs to consider help to the needy as 'rendition unto the Guru'² and desires the boarding of one's possession while his fellow-beings may be in great distress. Sri Guru Hargobind Sahib ji calls the mouth of the poor and needy as the safe of the Guru and scolded the Sikh in possessions of honey (which he wanted to offer to the Guru) for not giving to his fellow-being who suffered a sudden attack of asthma and needed honey for cure. Altruism is, indeed, the holiest spark in the life of human soul. Bhai Daya Singh ji and Bhai Nand lal ji also express similar views when they come to discuss

the attributes of the 'par-upkar' (service of others).

Bhai Mani Singh, in his book 'Bhakta Ratnavali' divides the 'Gurmukh-Par-upkari Jiv' into three categories, as he divides the evil person into three categories. The sine-qua-non is altruism. The three levels of par-upkari jiv are (1) Gurmukh (2) Gurmukhtar (3) Gurmukhtam. Gurmukh is 'he who does good unto those who do good unto him and returns evil for evil.' Gurmukhtar is 'one who has turned his back to evil deeds and his face is towards the teachings of the Guru. If someone does even a single act of goodness unto him, the Gurmukhtar would always do good to him. He never takes pride for the good he does unto others.' Gurmukhtar is 'the finest specimen of altruism. He seeks good for others even if they seek his evil. His altruism is spontaneous without any discrimination of friend or foe.'

Of the three categories of the evil persons the first is of the Manmukhs who does not remember the good done to him but never forgets the evil done to him. Manmukhtar forms the second category of evil persons. They are, in the moral scale, lower than the Manmukhs. They always return evil in return both for the good as well as the evil done to them. They have no faith in the spiritual word. They invariably would argue that the spiritual word and the good of others is not fruitful for them, while the evil done by them to others leads to their own good. Such persons are perennially condemned ones.³

From the evidence of Bhai Mani Singh it is also clear that altruism is the quality much loved by the Guru. To lend another dimension to this virtue the Gurus say that persons saturated with altruism help others, achieve salvation. In this context, Gurmukhtam plays the role of Bodhistava and leads countless beings to Nirvana. In the words of Guru Nanak Dev ji, 'Nanak te mukh ujjale keti chhuti nal' testifies to the aforesaid role of Gurmukhtar. Guru Angad Dev ji puts his seal to this view when he repeats the words of Guru Nanak sahib with solitary addition of the 'Hor'.⁴

SOCIAL SERVICE

Likewise altruism social service is regarded as another positive step towards the realisation of human brotherhood. In fact it is something that breeds altruism and through which altruism is expressed. This being so, it is accorded central place in the social ethics of the Sikhs. Moreover, social service is closely connected with mystic contemplation and according to Guru Nanak Dev ji, one of the most important effects of devotion and contemplation lies in the attitude of a person towards social service. He says, "When one dwells on the Guru's word, one's mind flows out to serve others and one practices contemplation and self-control by overpowering ego.

Rendering social service has also been considered an attribute of God. This is why that the Gurus accord highest respect to the persons engaged in serving the needy. Bhai Gurdas ji says, "Sacrifice I am unto that person who sacrifices for others. Sacrifice I am unto one who is happy by serving others."⁵ According to the Gurus the person doing social service is entitled to the seat nearest to God.

Different forms of social service are recorded in Sikh scriptures and religious literature. It may be in providing requisite material by rendering physical service or by reading out scriptures for the solace of the people. Service according to Guru Gobind Singh ji ought to be more for the help of the oppressed. He says, "I am not inclined to serve others of higher castes, charity will bear fruit in this and the next world if given to such worthy people as these common people."

In Sikh scriptures, great importance is given to service of the Guru and the service of God. A question may be asked as to who this Guru or God is whose service has been stressed so often in Sikhism. The question at first sight seems baffling, but it will not pose any problem if we are acquainted with the concept of Guru ji in Sikhism. The Guru in Sikhism is not any particular living Guru, but it is held that True Guru ji's word is the soul of the Guru and the holy congregation is the body of the Guru. Obviously the service of the congregation is called the service of the Guru.

Similarly by service of God we mean service of people. The answer is furnished by Guru Arjan Dev ji when he says, "God is intertwined with the servant as the wrap with the woof. He sustains his servants and gives them peace. I bring water for his servants, fan them and grind their corn, for this also is the service of God."⁶ In this striking passage, the Guru is clear that service of people may be taken as service of God.

Reference:

1. *Bhai Gurdas Vars Stanza 12 Var 20.*
2. *Chopa Singh : Rahat Nama.*
3. *Bhai Kahan Singh, Gurmat Sudhakar, para, 673.*
4. *Nanak te mukh ujjale hor keti chhuti nal.*
5. *Bhai Gurdas Var Stanza 5, Var 12.*
6. *Adi Granth, p. 101*

Conti....

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ 550 ਸਾਲਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ ਸਮਰਪਿਤ ਸ਼ਬਦ ਗੁਰੂ ਯਾਤਰਾ ਦੇ ਵੱਖ-ਵੱਖ ਪੜਾਅ



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Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਕਾਹਨੂੰਵਾਨ ਦੀ ਫ਼ੌਜ ਵਿਚ ਵਾਪਰੇ ਛੋਟੇ ਘੱਲੂਘਾਰੇ ਦਾ ਇੱਕ ਚਿੱਤਰ

ਗੋਲਡਨ ਆਫਸੈਂਟ ਪ੍ਰੈਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ ਮਨਜੀਤ ਸਿੰਘ ਪ੍ਰਿੰਟਰ ਤੋਂ ਪਬਲਿਸ਼ਰ ਨੇ ਛਪਵਾ ਕੇ ਦਫ਼ਤਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ। Date: 15-05-2019

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