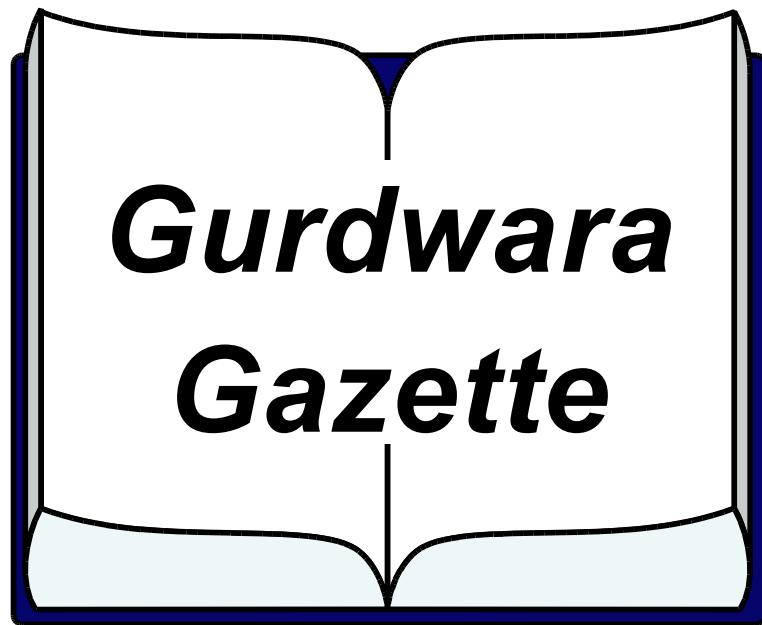


English Section



Editor : Diljit Singh 'Bedi'
Associate Editor : Harbhajan Singh 'Vakta'

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

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| 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 (Jallandhar) in which warriors of Guru Hargobind Sahib- Bhai Fatta ji, Bhai Amia ji, Bhai Kishna ji, Bhai Nathia ji, Bhai Madho ji 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 ji, Bhai Jaggu ji, Bhai Suhela ji 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 ji. (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 ji 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, 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).

All these ladies proved beyond doubt that women, if allowed to play their role in society can show their worth, in no way less than men. The Gurus in view of all this, denounced the Pardah System that had plagued the society since long. It is laid down in Rahat Namas that women ought not to wear veils. Whatever be the historical reasons for the practice, it being emblematic restriction of the bondage of women and denial of equality to them has not been accredited in Sikhism. They should not experience any inequality in matters of education rather they should be free to attain education, unhampered by any crippling taboos. They should be free to learn language, literature, religious scriptures, music and science. Woman should not be confined within the four walls. She should not be treated as an island sequestered from man. She, being as much a part of God as man, has the inherent capacity and capability to contribute to the general society as men have. The Gurus, therefore, advocate forcefully that women are equal partners of men in their struggle to discover truth and realise it in the world to enable it to conform to the moral order as the Gurus perceived and preached. Women should be treated as integrated human beings and not the weaker vessel- the inferior sex which is wrapped in hypocritical phrases like the 'fair sex'.

SOCIAL EQUALITY VIS-A-VIS PROFESSION OR OCCUPATIONS

In Sikhism one can adopt any profession-farming, trading and so-called menial profession. His love for us is not wanting provided that we are truthful and honest. In Sri Guru Nanak Dev ji's view, it is tantamount to committing sins if we look down upon those persons who have adopted the professions of sweepers and scavengers etc. The master says, "There is no intrinsic merit in professions. All are alike." Sri Guru Arjan Dev ji enjoins upon us:-

"Thou mayest do any work

But is must to be done in a righteous manner
Thou must not earn by living through corrupt means
Thou must not claim what belongs to you not
Let such rightful earning be shared with the children of God
Thus wise will thy life become pure."

The Gurus do not consider it to be correct that 'Karma' activity, leads to the bondage of 'Jiva'. According to Indian concept of metaphysics, God, in his true and real form is 'Nirgun Braham' who is Satya-Chit-Anand and is actionless. When Nirankar willed He became manifest (Sargun). It was willing or acting which brought formless God into form and shape. Jiva was also created in the same process. If 'Jiva' wants to merge into the Satya-Chit-Anand Braham, it must also become Akria (actionless). Hence started the school of thought which pleaded resignation from the field of activity in order to become 'Akrai' because the belief was that every act of man remain attached to 'Jiva' and determine its births and rebirths. The Guru defines the theory of Karma. According to Guru Nanak Sahib 'Karma theory does not operate in mechanical way. Jiva can be made to realise that it is micro-cosm of macro-cosm. It should not worry about the success and failure of its actions. Every activity is God's activity and every success or failure is His. He can, through efforts, transcend self and liberates himself from the chain of Sanskaras. The liberated soul is always in tune with the ultimate reality.' In Granthic hymns, this stage is known as the stage of Nam.

Thus a true Sikh works because that is the way of his worship. The more he works honestly the more he worships. A hard and honest work takes him into the presence of God where he finds God's will all round. Working for others is better because in this case, you rise above the narrow limits of self. Hence the social inequality on the basis of work or profession has no meaning.

UNIVERSAL BROTHERHOOD

The ideal of social equality is not the ultimate aim of the ethics of Sikhism. The equality may be maintained without feeling any affection or regard for the person who is held to be equal but such bare equality would not be enough because it does not conform to the ideal humanistic morality. Hence it is essential that it must be saturated with idea of spiritual unity of mankind. Thus the material content to the social ethics in Sikhism is provided from the same premise of spiritual unity which was used for pointing up human equality. Sri Guru Gobind Singh ji's ideas in this regard are very expressive. He says, "As out of a single fire millions of spark arise, arise in separation but come together again when they fall back in the fire. As from a heap of dust, grains of dust swept up fill the air and filling it fall in a heap of dust. As out of single stream countless waves rise up and

being water, fall back in the water again. So from God's form emerge alive and inanimate things and since they arise from Him, they shall fall in Him again," The Guru in this statement asserts that everyone ought to treat everyone as member of the same human brotherhood. To lend support to this idea, Sri Guru Arjan Dev ji says, "Thou art our only father, we are all thy children." The same Guru ji is much pained at the attitude of 'otherness' on the part of people and he says, "Meeting with the Guru I have abandoned the sense of the other." In fact the Guru equates the meeting of the Guru with demolition of the walls of the instinct of 'otherness'. The 'other' is not an 'other' but a co-sharer of the same source of emanation and a part of the same spiritual order. The universal brotherhood is thus linked together by bonds deeper than family or national affirmities. According to Professor Avtar Singh, "The argument of the Guru seems to be that brotherhood is a reality but it is not visible because of the pall of ego or haumai (individuation). Once this partitioning pall is removed, the relationship should be visible clearly. As a matter of fact, the whole of social ethics of the Sikhs is oriented towards the demolition of this wall of separation and the realisation of order and still wider identification is indicative of the progressive realization of the ideal.

The greatest hinderances to the realization of the ideal of universal brotherhood are slander and enmity. So far slander is concerned, the Gurus are profuse in their utterances against this evil. The Gurus regard 'Nidak' as the person who does not find peace here and hereafter.¹ 'Slandering others amounts to putting their filth into ones own mouth.'² Slanderer's fate is sealed forever³ and he can never earn respect.⁴ Slanderer friends are also undone, because he is considered 'a useless person for the people and is condemned to eternal bondage.'⁵ He cannot earn spiritual merit even if he pays visit to sixty sacred places of pilgrimage.⁶ He is given no place in the presence of True Lord.⁷

Slander, therefore, has been condemned both on spiritual as well as on social grounds. This evil causes mutual distrust and suspicion among the smaller social groups but may also poison the social relations among much larger groups such as different relations. Social value of the slanderer is negative as he is not considered trustworthy. He is, in fact, a sick member of the society. In one of Sri Guru Arjan Dev ji's hymns, this negative role of slander is very beautifully crystallised. He says, "I have abandoned the companionship of ego and now the friend and the foe are alike to me."⁸ Viewed from this point of view, the conduct of slanderer is immoral and anti-social and definitely a great hurdle on the way to the universal brotherhood.

The second great hurdle on the way to the realization of the goal of universal brotherhood is the 'enmity' towards others. Enmity is the desire to cause harm and pain to others. Sri Guru Arjan Dev ji says, "Why to entertain enmity, God pervades

everywhere." "It is the duty of everyone that the feeling of enmity should be eradicated." These utterances of the Guru lead us to the conclusion that enmity hinders the spiritual growth and does not allow one to realise God who pervades everywhere. Bhai Gurdas discusses this evil on social level. He says, "It is common practice that men return good for good done unto them, but I am sacrifice unto those who return good even for evil or who are good and kind even to the evil doers." Thus persons are required not to retaliate to evil with evil but to return it with good. Only thus can a fellow being turned into enemy be won over. Even when evil has to be fought, it is to be done without any feeling of enmity towards the other person. "Love of one's enemy provides the acid test of whether one's love is perfect love like God's or is restricted to those whom it is easy to love." Evil must be resisted without saturating one's self with a feeling of hatred for the evil doers. This type of attitude would help the realisation of the goal referred to above. Bhai Nand Lal ji says, "if any man is injured it is the creator who would be injured. The creator is the soul and life of creation." One ought, therefore, to eradicate completely any feeling of enmity and also guard against its development at any stage in life.

Reference:

1. Asa 5, 4-10,373.
 2. ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ॥
 3. ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ ਹੋਆ ਨਿੰਦਕ ਭਾਗੇ ਹਾਰਿ॥
 4. ਨਿੰਦਕ ਕਾ ਮੁਖੁ ਕਾਲਾ ਹੋਆ, ਦੀਨ ਦੁਨੀਆ ਕੈ ਦਰਬਾਰਿ॥
 5. ਆਸਾ 5- ਪੰਨਾ 373.
 6. ਗੋਡ ਰਵਿਦਾਸ ਪੰਨਾ 875
 7. ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ ਤਿੜ੍ਹ ਸਚੈ ਦਰਬਾਰਿ ਪੰਨਾ 649 (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ)
 8. ਪ੍ਰਭਾਮੇ ਛੋਡੀ ਪਰਾਈ ਨਿੰਦਾ॥
- ਉਤਰਿ ਗਈ ਸਭ ਮਨ ਕੀ ਚਿੰਦਾ॥ (ਭੈਰਭੁ 5 4-27 ਪੰਨਾ 1147)

Conti...

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ
ਜਿਉ ਜੰਮਹਿ ਰਾਜਾਣ ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਅੰਗ 823)



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਾ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤਿੰਗ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 08-03-2019 (24 ਫੱਗਣ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 550) ਦੇ ਮਤਾ ਨੰਬਰ 260 ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪੁ:ਕਮੇਟੀ ਦੀ ਅੰਤਿੰਗ ਕਮੇਟੀ ਦੀ ਅੱਜ ਦੀ ਇਹ ਇਕੱਤਰਤਾ ਉੱਥੋਂ ਸਿੱਖ ਵਿਦਵਾਨ ਅਤੇ ਇਤਿਹਾਸਕਾਰ ਗਿਆਨੀ ਬਲਵੰਤ ਸਿੰਘ ਜੀ 'ਕੋਠਾ ਗੁਰੂ' ਦੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਜਾਣ ਪੁਰ ਗਹਿਰੇ ਦੁੱਖ ਦਾ ਇਜ਼ਹਾਰ ਕਰਦੀ ਹੈ। ਗਿਆਨੀ ਬਲਵੰਤ ਸਿੰਘ ਜੀ ਕੋਠਾ ਗੁਰੂ ਚੰਗੇ ਸੁਭਾਅ, ਨੇਕਦਿਲ ਅਤੇ ਮਿਲਣਸਾਰ ਇਨਸਾਨ ਸਨ। ਉਨ੍ਹਾਂ ਨੇ ਸਿੱਖ ਧਰਮ ਅਤੇ ਸਿੱਖ ਇਤਿਹਾਸ ਉੱਪਰ ਕਈ ਖੋਜ ਭਰਪੂਰ ਕਾਰਜ ਕੀਤੇ। ਕਈ ਮੌਲਿਕ ਕਿਤਾਬਾਂ ਸਿੱਖ ਪੰਥ ਦੀ ਝੱਲੀ ਪਾਈਆਂ। ਉਨ੍ਹਾਂ ਨੇ ਵਿਸ਼ੇਸ਼ ਤੌਰ 'ਤੇ ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ, ਤਲਵੰਡੀ ਸਾਥੋਂ ਸਬੰਧੀ ਖੋਜ ਕਰਕੇ ਇੱਥੋਂ ਦੇ ਇਤਿਹਾਸ ਨੂੰ ਸਿੱਖ ਪੰਥ ਦੇ ਸਨਮੁੱਖ ਕੀਤਾ। ਉਨ੍ਹਾਂ ਦੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਜਾਣ ਪੁਰ ਪਰਿਵਾਰਿਕ ਮੈਂਬਰਾਂ, ਰਿਸ਼ਤੇਦਾਰਾਂ, ਸਾਕ-ਸਬੰਧੀਆਂ ਦੇ ਨਾਲ-ਨਾਲ ਪੰਥ ਨੂੰ ਵੀ ਨਾ ਪੂਰਾ ਹੋਣ ਵਾਲਾ ਘਾਟਾ ਪਿਆ ਹੈ।

ਅੰਤਿੰਗ ਕਮੇਟੀ ਦੀ ਇਹ ਇਕੱਤਰਤਾ ਗਿਆਨੀ ਬਲਵੰਤ ਸਿੰਘ ਜੀ 'ਕੋਠਾ ਗੁਰੂ' ਵੱਲੋਂ ਕੀਤੀਆਂ ਪੰਥਕ ਸੇਵਾਵਾਂ ਦੀ ਸ਼ਲਾਘਾ ਕਰਦਿਆਂ ਸਤਿਗੁਰ ਜੀ ਦੇ ਪਾਵਨ ਦਰ 'ਤੇ ਅਰਦਾਸ ਕਰਦੀ ਹੈ ਕਿ ਵਿਛੜੀ ਆਤਮਾ ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਵਿਚ ਨਿਵਾਸ ਬਖਸ਼ਣ ਤੇ ਪਿੱਛੇ ਪਰਿਵਾਰਕ ਮੈਂਬਰਾਂ, ਰਿਸ਼ਤੇਦਾਰਾਂ, ਸਾਕ-ਸਬੰਧੀਆਂ ਅਤੇ ਸਨੋਹੀਆਂ ਨੂੰ ਭਾਣਾ ਮੰਨਣ ਦਾ ਬਲ ਪ੍ਰਦਾਨ ਕਰਨ।

ਦਫਤਰ:- ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੰਬਰ 29/53

ਮਿਤੀ 08-3 -2019

- ਉਤਾਰਾ:
1. ਇੰਚਾਰਜ ਜੀ, ਗੀਕਾਰਡ ਬ੍ਰਾਂਚ, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪੁ:ਕਮੇਟੀ।
 2. ਇੰਚਾਰਜ ਜੀ (ਪਬਲੀਸਿਟੀ ਬ੍ਰਾਂਚ), ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪੁ:ਕਮੇਟੀ।
 3. ਮੈਨੇਜਰ ਜੀ, ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ ਤਲਵੰਡੀ ਸਾਥੋਂ-ਪਾਸ ਮਤੇ ਦੀ ਕਾਪੀ ਸਬੰਧਤਾਂ ਪਾਸ ਪਹੁੰਚਾਉਣ ਹਿੱਤ।

ਸੁਖ ਸਿੰਘ (ਹਾ.)
ਸੁਖ ਸਕਤਰ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ
ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੈਲੰਡਰ- ਨਾਨਕਸ਼ਾਹੀ ਸੰਮਤ ਪਪ੍ਰ (ਸੰਨ 2019-20)

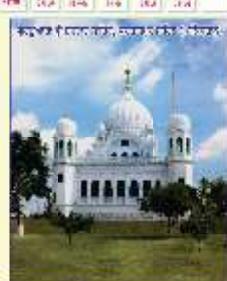
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નેતૃ સે- મિલા પુરુષ શીર દિવસ નો		નેતૃ સેમ બેણા પુરુષ હીર દિવસ મળ્યો		નેતૃ સે- મિલા પુરુષ શીર દિવસ નો		નેતૃ સેમ મેઠા પુરુષ શીર દિવસ નો				
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મહારાજા: સત્યાગ્રહ પ્રથમ મહારાજા બોટેરી સેમલી રાત્રદાના મહિંસ બોટેરી મી અંમિતાવ

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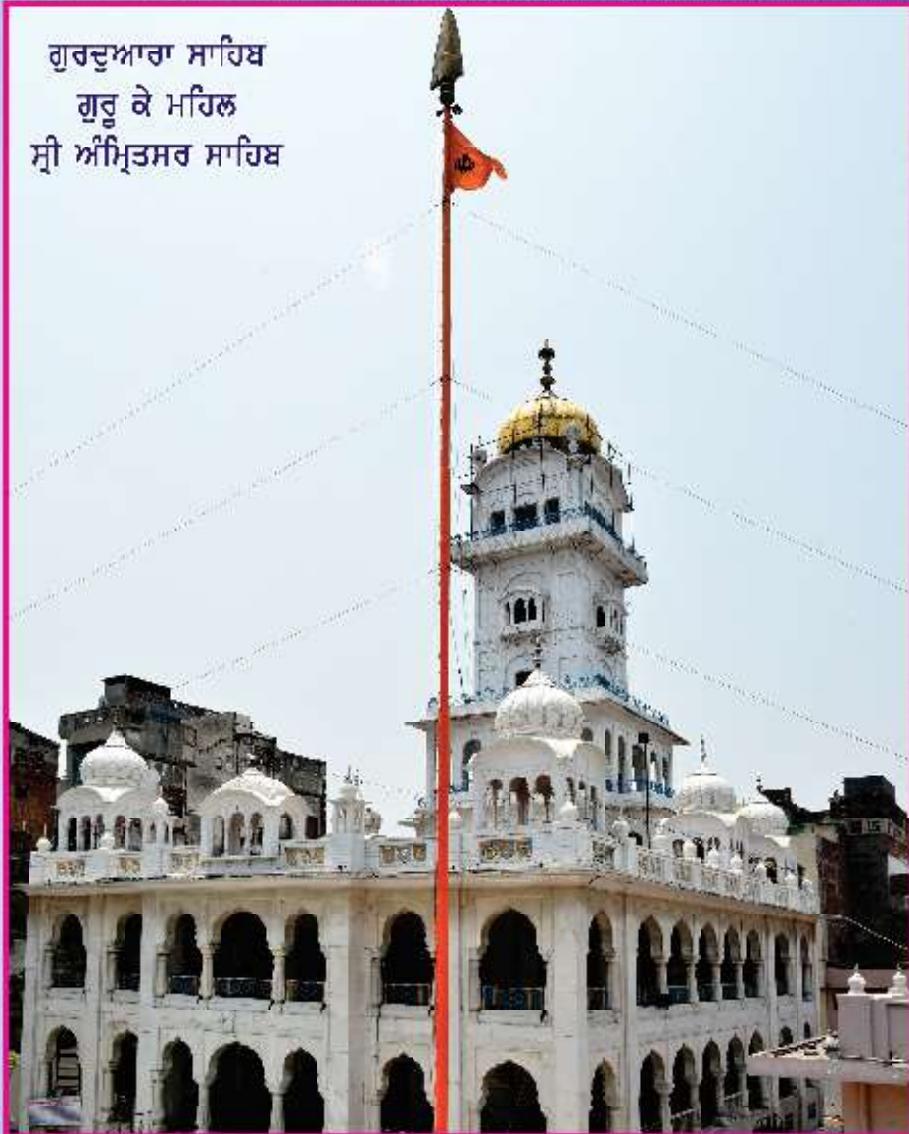
Monthly **GURDWARA GAZETTE April 2019**

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.

ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ

ਗੁਰੂ ਕੇ ਮਹਿਲ

ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ



ਗੋਲਨ ਆਫਸੈਟ ਪ੍ਰੈਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ ਦਿਲਸੀਤ ਸਿੰਘ
ਪ੍ਰਿੰਟਰ ਤੇ ਪਬਲਿਸ਼ਰ ਨੇ ਛਾਪਵਾ ਕੇ ਦਫਤਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ। Date: 15-04-2019

ਡਿਜ਼ਾਈਨ : ਮਨਪੀਤ ਸਿੰਘ
ਅਗਵੀਰ : ਸੱਤੰਦਰ ਸਿੰਘ (ਲਾਈ)