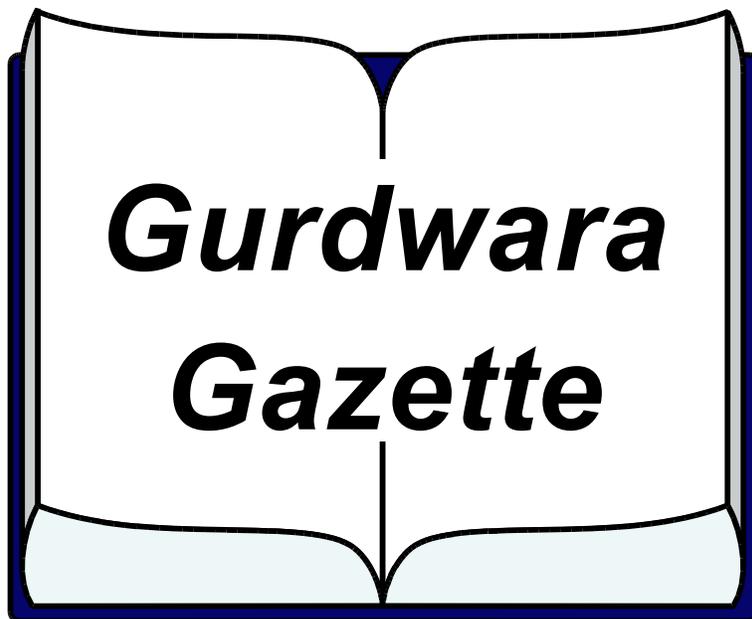


English Section



Editor : Manjit Singh
Associate Editor : Harbhajan Singh 'Vakta'

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

17 June		Kar Sewa of the sarovar of Sri Darbar Sahib started. (17-6-1923)
18 June	(a)	First election of under 'Central Board' under the Gurdawara Act. (18-6-1926)
	(b)	All Parties convention at Chandigarh demanded return of Punjab to Chandigarh. (18-6-1968)
19 June		Gurdwara Bhai Pheru case decided in the favour of Sikhs by a judicial court. (19-6-1931)
22 June		The Viceroy announced formation of Interim government for India, Sikh decided to boycott the Cabinet Mission. (22-6-1946)
26 June		Painda Khan and Adina Begh attacked Sri Anandpur Sahib. (26-6-1700)
27 June		Death of Maharaja Ranjit Singh. (27-6-1839)
30 June		House of Commons (U.S.A.) discussed Sikh problems. 204 members supported Sikh cause. (30-6-1989)
1 July		Battle of Nangal Gujran. Baba Gurdita alongwith one hundred Sikhs, fought on the side of Himat Chand Handuri against the Pathan Chief of Ropar. (1-7-1635)
7 July		S. Surjit Singh Barnala appeared at Sri Akal Takhat Sahib. (7-7-1988)
8 July		Tara Singh Moga moved Gurdwara Bill in Punjab Legislative Council. (8-7-1925)
9 July	(a)	Gurdwara Bill passed an Act. (9-7-1925)
	(b)	Akali Dal launched agitation agianst imposition of internal emergency by Indira Gandhi. (9-7-1975)
10 July		The ban on Punjabi Suba Zindabad slogan withdrawn. (10-7-1955)
12 July		Master Tara Singh demanded referendum of on the issue of Punjabi Suba. (12-7-1961)
15 July	(a)	Delegation of Khalsa Darbar met Gandhi at Lahore. Gandhi assured the Sikhs that Congress shall not accept any constitution that did not satisfy Sikhs. (15-7-1934)
	(b)	Master Tara Singh demanded Sikh State and presented analogy of Isreal, If Isreal can be created for 10% Jews then why not for the Sikhs whose homeland is Punjab. (15-7-1945) ■

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).

Service to be a real service, must be rendered without any expectation of reward. In case any reward is solicited in return for it, it is termed as bargain. Guru Arjan Dev ji says, "He who serves without desire for rewards, he alone attains to God." But still a reward is offered in Sikhism which is outside or beyond the act of service. It may be argued that as the spiritual is not completely away and different from the persons, the act of service to fellowbeings is in itself the act of realization of the spiritual without involving any desire for the external reward.

Another question pertaining to 'service' is : Should a person cease to serve others after he has realised the goal? The answer to this question in Sikhism is the negative. Bhai Gurdas ji says, "Gur Sikh once seized by the thought of social service continues it till end of life."¹ Seva Das, the author of Asawarian quoting from Kabir holds that one ought to serve till the creator is there, that is till there is the world of existence. Just as the creator is not exhausted in providing for others, similarly one ought not to tire or serving.²

Reference:

1. *Bhai Gurdas: Var Stanza 20 Var 14.*
2. *Sewa Ram: Asawarian, p. 96*

550 years with Sri Guru Nanak Dev ji

*PROF. CHARAN SINGH**

History:

Sri Guru Nanak Dev ji was born in 1469 AD at Nanakana Sahib (Pakistan). As a child, he was both brilliant and philosophical. He was fond of the company of spiritual people and sought answers to purpose of life and constantly questioned the meaning of rituals. He emphasized a life of simplicity and righteousness. Philosophically, Sri Guru Nanak Dev ji looked at God as one and beyond any religious divisions. Sri Guru Nanak Dev ji was a householder with two sons and also worked in various vocations as a young man and as a farmer in his later years. Around the age of 30 years, he undertook four lengthy journeys (Udasis) in different directions, which altogether lasted nearly 20 years. After the journeys, Sri Guru Nanak Dev ji settled down in Kartarpur Sahib around 1521 and spent time in meditation, farming and agriculture. In 1539, the physical body of Sri Guru Nanak Dev ji merged with the elements; both his Hindu and Muslim followers wanted to claim since his teachings were universal. In these travels, Sri Guru Nanak Dev ji visited many countries, some as far as Baghdad (Iraq), China, Tibet and Sri Lanka. He visited places of pilgrimages like Banaras, Bodh Gaya, Hardawar, Kurukshetra, Mathura, Mecca, Medina, Multan, Pak Pattan and various places in the Himalayas. Sri Guru Nanak Dev ji met various saints, both from Hindu and Muslim religion, and collected their compositions which were later compiled in Sri Guru Granth Sahib.

Teachings:

The teachings of Sri Guru Nanak Dev ji are logical and easy to understand. His definition of God is most interesting and captured in 'Mool Mantra' - God is One, True Name, Creator, Fearless, Without Vengeance, Beyond Time, Does not Incarnate, Selfexistent, Understood only by Grace of Guru. Once God is defined, Sri Guru Nanak Dev ji then proceeds to mention that the purpose of life is to become truthful for which one has to purify actions, listen and practice meditation. To attain

**Formerly RBI Chair Professor of Economics, India Institute of Management, Bangalore.*

this truthfulness, one has to purify the mind by sculpturing consciousness. Since mind is critical to understanding the self, divine knowledge plays an important role. According to Sri Guru Nanak Dev ji, Dharma is a fruit of compassion, supported by contentment. These two qualities play a pivotal role in religion. Sri Guru Nanak Dev ji preached that as you sow so shall you reap and therefore encouraged everybody to cultivate virtues. According to Sri Guru Nanak Dev ji, serving the needy and hungry is an important duty of society. Hence, the first langar (free kitchen) was started by Sri Guru Nanak Dev ji.

On social issues, Sri Guru Nanak Dev ji emphasized equality of the whole human race, irrespective of caste, color, creed, gender or race. For Sri Guru Nanak Dev ji, the creation was from one God and therefore no one could claim to be superior or inferior. On the status of women, Sri Guru Nanak Dev ji clarified that "How can she be called inferior when Kings are born from her". To the sages in the mountains, he urged them that if all good and pious people retire to mountains to meditate, how will the world improve. So, the message of Sri Guru Nanak Dev ji, as contained in various compositions, urged people to lead a householder's life, work hard and then share something in charity. This message is encapsulated in Kirat Karo (Earn Honestly), Naam Japo (Meditate) and Vand Chakko (Share with Others). He emphasized on dignity of labor, and observed that Truth is Highest Virtue but Truthful Living is still higher.

On environment, Sri Guru Nanak Dev ji guides that Earth has to be treated like Mother, water like Father, and Air like Guru. This message in the closing Salok of Jap ji is recited many times in a day during meditation, individually and collectively. Therefore, one has to guard against any type of pollution to the environment. Sikhs therefore, explicitly seek the well-being of all, all the time and specifically in their daily prayers.

On economics and commerce, Sri Guru Nanak Dev Ji emphasized literacy, gaining knowledge, healthy living, increased workforce and encouraging investment. Again, emphasis was on ethics and truthful behavior.

To understand Dharma, God and Creation, Sri Guru Nanak Dev ji traces the progress of human mind through various stages or Khands like Dharam, Gian, Saram, Karam and Sach or progressive stages of Duty, Knowledge, Effort, Grace and Truthfulness. Jap ji Sahib asks that the effort to climb these stages be as follows - Let self discipline be the workshop and let the goldsmith show patience in what he does, (dutifulness, Dharam Khand). Let the mind be the anvil which receives the tools of scriptural teachings (knowledge, Gian Khand), obedience to commands be

the bellows, and heat be the remembrance; make love the crucible in which to put the nectar of Naam (melt the gold) and understand (mold) it with the Shabad (Effort, Saram Khand). This is done by those who receive Divine grace (Grace, Karam Khand), With this grace is attained vision of the Lord and happiness (Truth, God's abode, Sach Khand).

Universal and Timeless Message:

To summarize, the message of Sri Guru Nanak Dev ji is as relevant to the world now, as it was in the fifteenth century when it was delivered. The world continues to be divided in class and caste wars, and not only people but even countries are divided between rich and poor, haves- and havenots. There is widespread hunger, poverty, and deprivation on the planet. The discrimination between races and gender is equally strong though United Nations through its various organizations are making efforts to unite the world by voting against racism and apartheid. And, the World Bank as well as many other institutions, are making efforts to combat poverty and income inequalities. The women, universally, are not able to break the glass ceiling and continue to be discriminated in status and wages. The progress of science has established that the role of knowledge and cultivating virtues is important for human growth and development. Compassion and contentment are necessary for sustainable growth on the planet. In absence of such virtues, aggressiveness and greed leads to distrust, conflict and wars while the planet gets exploited.

Way Forward - Spreading message outside Gurudwara Sahib

The message of Sri Guru Nanak Dev ji needs to be spread around the world in different languages and forums like United Nations. Sri Guru Nanak Dev ji, himself travelled for more than two decades, spreading the divine message, through creative ways of harmonious living among people, nations, religions and environment, in a class-less and caste-less society without any discrimination. In modern times, we also need to adopt the same simple approach. The need is to spread the universal message of Sri Guru Nanak Dev ji to other parts of the world. Therefore, we all need to make efforts to share the message with the world outside of Gurudwara Sahib, through innovative strategies like documentaries, conferences, plays, discussions forums, food camps, music concerts. The world inspired by Sri Guru Nanak Dev ji's message will not suffer from exploitation, hunger, poverty and discrimination as it will be based on compassion, contentment and sharing, in view of the principle - "As we sow, so shall we reap."

Reference:

1. *The author is thankful to Narinder Singh, Jagmohan Singh, Ghara Singh, Harpal Singh, Kamaljit Singh and Gurmeet Singh for inputs. Corresponding address - charansingh60@gmail.com.*
2. *Japji is the best composition to understand philosophy of Sri Guru Nanak Dev ji. In this article, most of the references are from Japji.*
3. *"Through wisdom, one serves God, through wisdom one attains honor, through wisdom one realizes what one reads, through wisdom, charity comes to one's mind. Says Nanak, this is the True Path, all else leads to Devil" (Sri Guru Nanak Dev ji, p.1245, Sri Guru Granth Sahib).*
4. *This rule has been stressed repeatedly. The soul knows that as one sows, so will one reap (Guru Nanak, p.1243, Sri Guru Granth Sahib)*
5. *Sri Guru Nanak Dev Ji used all the capital he had to feed the hungry sadhus, and laid the foundation of free kitchen.*
6. *All creatures are noble, none are low - one maker has fashioned all of them (Guru Nanak, p. 62, Sri Guru Granth Sahib).*
7. *Sri Guru Nanak Dev ji, p.473, Sri Guru Granth Sahib.*
8. *Realization of Truth is above all else, but higher still is truthful living (Sri Guru Nanak Dev ji, p. 62, Sri Guru Granth Sahib).*
9. *The words 'sarbat da bhalla' imply "well-being of all" and are uttered after every formal prayer -individual or Collective.*
10. *Singh (2016) - Religion and Economic Growth - https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2763585*
11. *By exploiting others, the mind becomes sick (Sri Guru Nanak Dev ji p. 140, Sri Guru Granth Sahib). To grab what belongs to another is bad (Sri Guru Nanak Dev ji, p. 141, Sri Guru Granth Sahib).*
12. *Translation and meanings from writings of Rawel Singh, <http://www.sadhsangat.com>*

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**



ਜੂਨ 1984 ਦੇ ਘੱਲੂਘਾਰੇ ਨੂੰ ਸਮਰਪਿਤ ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਵਿਖੇ ਕਰਵਾਏ ਗਏ ਸ਼ਹੀਦੀ ਸਮਾਗਮ ਸਮੇਂ ਸ਼ਹੀਦਾਂ ਦੇ ਪਰਿਵਾਰਕ ਮੈਂਬਰਾਂ ਭਾਈ ਈਸਰ ਸਿੰਘ, ਭਾਈ ਤਰਲੋਚਨ ਸਿੰਘ, ਭਾਈ ਮਨਜੀਤ ਸਿੰਘ, ਬੀਬੀ ਹਰਮੀਤ ਕੌਰ, ਸ. ਭੁਪਿੰਦਰ ਸਿੰਘ ਭਲਵਾਨ ਤੇ ਹੋਰਾਂ ਨੂੰ ਸਨਮਾਨਿਤ ਕਰਦੇ ਹੋਏ ਗਿਆਨੀ ਜਗਤਾਰ ਸਿੰਘ ਮੁੱਖ ਗ੍ਰੰਥੀ, ਜਥੇ, ਗਿਆਨੀ ਹਰਪ੍ਰੀਤ ਸਿੰਘ, ਗਿਆਨੀ ਰਘਬੀਰ ਸਿੰਘ, ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਅਤੇ ਹੋਰ। (6 ਜੂਨ)



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Regd. with the Registrar of Newspapers of India at No. 88/57.

Postal Registration No. ASR/0323/2018-20

Without Pre-payment of Postage under License No. PB/R-002/2018-20 Valid upto 31-12-2020

Monthly **GURDWARA GAZETTE** June 2019

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਧਰਮ ਨਿਰਪੱਖ ਰਾਜ ਦਾ ਸੰਸਥਾਪਕ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ

ਗੋਲਡਨ ਆਫਸੈਂਟ ਪ੍ਰੈਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ ਮਨਜੀਤ ਸਿੰਘ ਪ੍ਰਿੰਟਰ ਤੋਂ ਪਬਲਿਸ਼ਰ ਨੇ ਛਪਵਾ ਕੇ ਦਫਤਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ। Dato: 15-06-2019

ਡਿਜ਼ਾਈਨ : ਮਨਜੀਤ ਸਿੰਘ
ਤਸਵੀਰ : ਜਤਿੰਦਰ ਸਿੰਘ (ਲਾਲੀ)