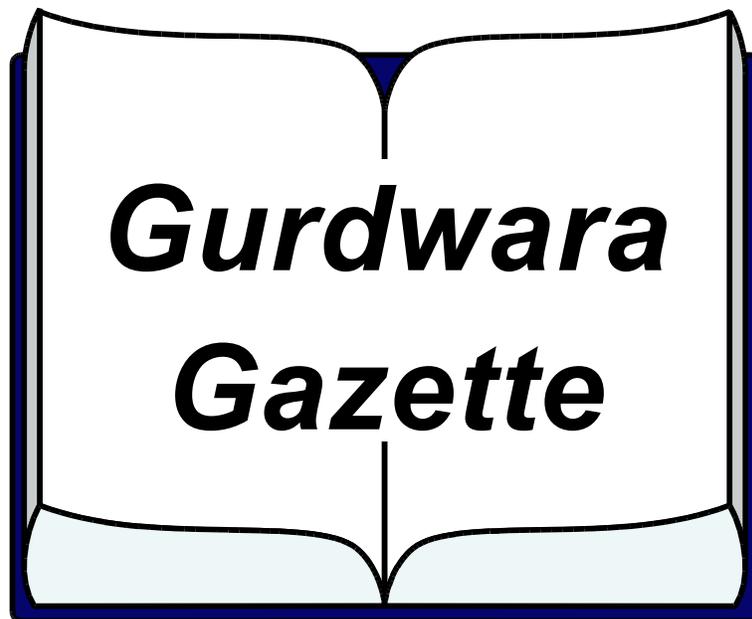


English Section



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

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

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 peacful 'Rasta Roko' agitation. (4-4-1983)

- 5 April Sikhs observed 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' Sri Amritsar Sahib 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).

The institution of family is very closely knit with the marriage which, to a great extent, is the fulcrum of family as also its adhesive. This is why at all places where people began to make conscious efforts to grow as a civilized group, marriage was considered to be sacrament. Indians were no exception to it. Sikhism also recognises the fact and regards marriage very sacred. It is solemnised in the presence of Guru Granth Sahib and the four hymns from Guru Granth Sahib (Lawan) are recited on this occasion, the purpose being that marriage is an act of benediction and something hallowed and divine. It is really an irony of history that bridegrooms regard themselves superior to their brides, and do not feel abashed at their demands of dowry and other things. The Gurus have condemned this attitude of the males and have regarded both of them two sparks of the same light (ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ). The variegated customs which have grown round marriage are meaningless accretions and have no spiritual or social function. Sex, of course is the natural basis of husband-wife relationship but to treat sexual gratification the chief object of marriage is to reduce oneself to animal level. The Guru says that the marriage should not be a union of bodies. If it is so, then this union may break at any level. Bodies go on changing and the effect of the passage of time results in the deterioration of physical beauty and physical appearance. Devotion to sensuality and sexuality will, in course of time, lead to mutual contempt and discontent. Therefore the Guru says that marriage instead of being a union of bodies should be a union of souls, of minds, leading to love of each other's qualities and care for each other's well being (Var Maru III). It is only in this context which is at once moral and spiritual that marriage ceremony has been called 'Anand'. By calling marriage Anand the Guru conceived in this unit of society a partial realisation of God, as in the establishment of the Khalsa he had conceived a total realisation of the Supreme Being. All the social units in the Khalsa order are really the

evolutionary stages of the manifestation of God, or the Sargonisation of the Nirguna, of the actualisation of the possible of the potential. The first step and a fast step is the intimately fastened tie of man and woman in marriage. We saw that God manifested in this universe through the principle of His Will which appeared in opposite: Haumai and Nam - individualisation and universalisation. This bipolar nature of reality continues till we reach the moral man as the highest achievement. The combination of man and woman in the highest moral order is the unity of bipolarity, the first achievement of ultimate Anand. Mating is a universal characteristic but mating in the moral order is possible only in man. Hence Anand. This marriage has a metaphysical moral and spiritual basis.

It is against this background, the Gurus rejected polygamy. Social argument has also been adduced by the Gurus in favour of their views. The polygamous or polyandrous marriages would run counter to the spirit of equality between the sexes. Only monogamous marriages fit in the conceptual and operational framework of the institution of family.

In view of all this, the status of woman, in Sikh family is as respectable as that of man.

The practice of female infanticide has been denounced in Sikhism as it negates the ethical norms, spiritual and social equality of human beings. The origin of this practice has been traced to various causes. A scholar suggests that 'in Rome, Greece, Arabia, India and China, women of the upper classes, relieved by the males of the harder tasks of both as an effort to keep them young and as a sign of rank became an economic burden and consequently infanticide fell mainly on the females. It is also held that the necessity of finding a dowry for daughters contributed to the selection of female children for infanticide in China and India. Furthermore, the origin of this custom is traced to the Ancestor Cults.

According to A.M. Hocad "The ancestor cults in Greece, Rome, India and China could be transmitted only through the males and this also resulted in the destruction of girl infants."

Obviously, all the causes itemised above have either originated in the perversion of human mind or in the appropriation privileges by males or in the deep-rooted superstitions. The Gurus do not give credence to any of the causes and aver that infanticide is immoral and hence undesirable. Guru Gobind Singh ji in one of his flats to the Khalsa made it an unpardonable sin and enjoined upon his followers not to regard the persons indulging in it as a Sikh. In *Rehat Nama* by Prahlad Singh it is stated "He who is a Sikh and deals with one indulging in female infanticide would be led to disaster ultimately." In another formulary, it is said "Sikhs should not entertain even in the relationship with those indulging in female infanticide." (*Rehat Nama* by Desa Singh)

Various steps on mandane level were also suggested to eradicate this evil. In order to overcome the difficulty in terms of the requirement of dowry to be offered by the bride's father, it is laid down in Sikhism, that 'no dowry ought to be accepted from the bride's parents' and in arranging her marriage, social help is required to be offered to the parents of the girl who may experience difficulty in finding matches for their children. It is laid down that if there is some difficulty in someone's marriage, then Sikhs ought to make efforts and take pains to arrange it in their own family or persuade others for the same. By calling a woman who immolates herself on the pyre of her husband 'Satti' is like administering anesthesia to make her insensitive to lurid torture she is subjected to.

Status of Woman in terms of the Custom of Satti

Satti whose literal meaning is chaste denotes a custom of immolation on the part of women along with the dead bodies of their husbands. The practice is horrible but it was there in India when Sikhism emerged. What were the causes of its rise and prevalence and what social purpose did it serve, little is known. However, it appears that the custom was the outcome of the vagaries of emotion, the working of the mind of the males, conscious or unconscious level, to preserve their superiority and privileges and the restrictive social atmosphere in respect of women. It did not serve any social purpose in positive or progressive sense.

Even the scriptural authority was appropriated to scaffold the contention that self-immolation on the funeral pyre of her husband was the only meritorious course that a virtuous woman could follow. "Not only would Satti enjoy eternal bliss in heaven along with her husband but her action would expiate the sins of three generations of her husband's family both on his father's and mother's sides." Thus the element of hope and encouragement were used to induce women for self-immolation to obtain the posthumous title of the virtuous woman. (Satti)

The Sikh Gurus did not approve of the practice. Sri Guru Amar Das ji declares that "Satti is one who lives contented and embellishes herself with good conduct and cherishes the Lord ever and calls on Him." Since the advice of the Guru is for all, it is only reasonable to arrive at the conclusion that the Guru required widows to conduct themselves as all others do. According to Dr. Avtar Singh,¹ "The view is expressed by the Guru that in order to be known as virtuous, woman ought to maintain families knit by love. The separation on death also should be a matter of feelings. On the whole, according to the Guru, the virtues of the housewife are to be in terms of her role in the family and not in terms of self-immolation." The Guru says, "The woman burn themselves on the pyres of their husbands; but if they love their spouses well, they suffer the pangs of separation even otherwise."²

The Guru, not only have indulged in moral and spiritual dilectics to reject the immoral custom of Satti but have suggested practical steps to eradicate this evil. Giani Lal Singh quotes Gaudi of the Guru Nanak Dev ji from the Adi Granth in this connection. It is pointed out by him that the widow ought to have the right to exercise her option for re-marriage whenever she wants it exactly as the males have been allowed to do.

In social sphere, in Sikhism no restriction have been put on woman, she has been considered equal to man all respects. The Gurus' view of society is neither male-dominated nor female-dominated, it is a universal brotherhood of man based on social equality rooted in the dignity of labour and saturated with Nam, the divine spirit. The society of this concept is obviously free from taboos and prejudices born out of sex. Any restriction on woman is not only unethical but runs contrary to the Sikh principles. Guru Nanak Dev ji while commenting upon the causes of the degeneration of Indian society in the fifteenth and early part of the sixteenth centuries deplores that "woman had become coward and wretched." By implication he meant that women should rid themselves of the role they they had been constrained to play. They should participate, as equal partner of man, in the drama of life. Woman can adopt any profession and there should be no bar on her in this respect. Guru Nanak Dev ji's wife took leading part in the activities connected with the free kitchen (Guru Ka Langar). Mata Khivi ji the wife of Guru Angad Dev ji controlled the donations to the kitchen (Guru Ka Langar). During Guru Amar Das ji, several ladies were appointed to head the bishoprics (Manjis). Bibi Bhani ji's role in the development of Sikhism is too well-known to need any introduction. The part played by Mata Gujri ji following the death of her husband will go down in history as the evershining beacon of courage. The order of the Khalsa as inaugurated by the tenth Guru also makes no distinction between male and female and in fact anyone entering this order was named Khalsa, no separate name was assigned to woman seeking entry to this order. Guru Gobind Singh ji, in his struggle for Dharma, did not regard woman in any way inferior to man. Sahib Devan ji and Mai Bhago ji took part in political as well as religious affairs and their example was followed later on, with the zeal born of a regenerated process as intiated by the Gurus.

Reference:

1. Dr. Avtar Singh: *Ethics of the Sikhs*, p. 181.
2. *Adi Granth Var of Rag Suhi Sloka M. 3 (3-6) p. 787.*

Conti...



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 21-02-2019
(09 ਫੱਗਣ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 550) ਦੇ ਮਤਾ ਨੰਬਰ 154 ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੱਜ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਜੰਮੂ-ਕਸ਼ਮੀਰ ਦੇ ਪੁਲਵਾਮਾ ਵਿੱਚ ਅੱਤਵਾਦੀ ਹਮਲੇ 'ਚ ਸ਼ਹੀਦ ਹੋਏ ਸੀ.ਆਰ.ਪੀ.ਐਫ. ਦੇ ਜਵਾਨਾਂ ਨੂੰ ਸ਼ਰਧਾਂਜਲੀ ਭੇਟ ਕਰਦੀ ਹੈ। ਇਹ ਮਨੁੱਖਤਾ ਤੋਂ ਗਿਰੀ ਹੋਈ ਹਰਕਤ ਹੈ, ਜਿਸ ਨੇ ਹਰ ਸੰਜੀਦਾ ਮਨੁੱਖ ਨੂੰ ਝੰਜੋੜ ਕੇ ਰੱਖ ਦਿੱਤਾ ਹੈ।

ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੱਜ ਦੀ ਇਕੱਤਰਤਾ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿੱਚ ਅਰਦਾਸ ਕਰਦੀ ਹੈ ਕਿ ਵਿਛੜੀਆਂ ਹੋਈਆਂ ਆਤਮਾਵਾਂ ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਵਿੱਚ ਨਿਵਾਸ ਬਖਸ਼ਣ ਤੇ ਪਿੱਛੇ ਪਰਿਵਾਰਕ ਮੈਂਬਰਾਂ ਰਿਸ਼ਤੇਦਾਰਾਂ, ਸਾਕ-ਸਬੰਧੀਆਂ ਨੂੰ ਭਾਣਾ ਮੰਨਣ ਦਾ ਬਲ ਪ੍ਰਦਾਨ ਕਰਨ।

ਦਫਤਰ:- **ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,**

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੰਬਰ 988/6

ਮਿਤੀ ੧੪-੩-2019

- ਉਤਾਰਾ: 1. ਇੰਚਾਰਜ ਜੀ, ਰੀਕਾਰਡ ਬ੍ਰਾਂਚ, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
2. ਇੰਚਾਰਜ ਜੀ (ਪਬਲੀਸਿਟੀ ਬ੍ਰਾਂਚ), ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।


ਤੇਜਾ ਸਿੰਘ (ਫਾ.)
ਮੁੱਖ ਸਕੱਤਰ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।

ਸ਼ਬਦ ਗੁਰੂ ਯਾਤਰਾ ਦੇ ਵੱਖ-ਵੱਖ ਪੜਾਵਾਂ ਤੋਂ ਰਵਾਨਗੀ ਤੇ ਸਵਾਗਤ ਸਮੇਂ ਦੀਆਂ ਤਸਵੀਰਾਂ



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Monthly **GURDWARA GAZETTE** March 2019

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਗੁਰਦੁਆਰਾ ਕਿੱਲ੍ਹਾ ਰੌਲਗੜ੍ਹ ਸਾਹਿਬ, ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ।

ਗੋਲਡਨ ਆਫਸੈਂਟ ਪ੍ਰੈਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ ਦਿਲਜੀਤ ਸਿੰਘ 'ਬੇਦੀ' ਪ੍ਰਿੰਟਰ ਤੇ ਪਬਲਿਸ਼ਰ ਨੇ ਛਪਵਾ ਕੇ ਦਫ਼ਤਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ। Date: 15-03-2019

ਡਿਜ਼ਾਈਨ : ਮਨਜ਼ੀਰ ਸਿੰਘ
ਤਸਵੀਰਾਂ : ਜਤਿੰਦਰ ਸਿੰਘ (ਲਾਲੀ)