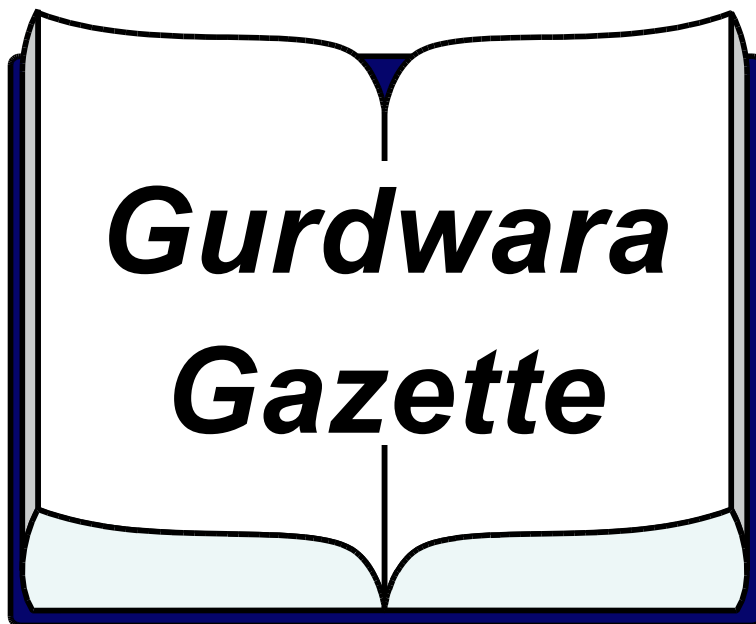


English Section



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

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

16 February	The British Government announced formation of a committee to draft an act for the management of Gurdwara. (16-2-1921)
17 February	The Sikhs took over control of the shrines at Mukatsar. (17-2-1923)
18 February	Battle of Guler, Bhai Lehna (brother of Bhai Mani Singh), Bhai Sangat Rai and Bhai Hanumant (son of Bhai Sangat) and others embraced martyrdom. (18-2-1696)
20 February	More than 150 Sikhs killed at Gurdwara Nankana Sahib by Mohant Narainu and his hired men. The martyrs included Bhai Lachhman Singh Dharowali, Bhai Dalip Singh, Bhai Waryam Singh etc. (20-2-1921)
21 February	(a) Government handed over the control of Shri Nankana Sahib to the Sikhs. (21-2-1921) (b) Shaheedi Jatha fired at by the police forces at Jaito. More than 100 killed and about 200 injured. (21-2-1924) (c) Canadian Shaheedi Jatha offered arrest at Jaito. (21-2-1925)
25 February	Birth of Sahibzada Baba Fateh Singh Ji. (25-2-1699)
27 February	(a) Guru Har Rai Sahib was annoited as 7th Guru. (27-2-1644) (b) The Indian British Government hanged six Babbar Akalis in Lahore Jail. (27-2-1926)
3 March	Guru Hargobind Sahib immersed with divine light. (3-3-1644)
5 March	Establishment of Khalsa College at Amritsar (5-3-1892)
6 March	188 Sikh prisoners released from Jodhpur jail. (6-3-1989)
9 March	(a) Sri Guru Hargobind Sahib Ji reached to Dumeli (Kapurthla). (9-3-1638) (b) Anglo Sikh Treaty. (9-3-1846)
10 March	Dewan Lakhpat Rai, a Mughal General ordered the murder of more

- then one thousand Sikhs, Bhai Subeg Singh and Bhai Shahbaz Singh were executed on wheels. (10-3-1746)
- 11 March The Sikh army hoisted Sikh Safron Flag at the Red Fort Delhi under the command of S. Jassa Singh Ahluwalia, Baba Baghel Singh and Jassa Singh Ramgarhia. (11-3-1783)
- 12 March S. Udham Singh killed Michael O'Dwayar, the former governor of the Punjab (during Jallianwala Bagh Massacre to be 13-4-1919) at London. (12-3-1940)
- 14 March Martyrdom of Akali Baba Phula Singh. (14-3-1822)

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).

EQUALITY IN TERMS OF DIFFERENT RELIGIONS AND NATIONALITIES

When Guru Nanak Dev ji addressed himself to the task of shaping the society as per his conceptions, many religions such as Hinduism, Islam, Christianity, Jainism etc. were prevalent in the country. Religion as we understand, is an attempt to instill harmony among the people coupled with constructive dynamism to enable them to improve their living as also to understand the secrets of the creation vis-a-vis God and his human beings. All religions, in fact, at the time of their birth or rise reject the modus operandi as stated above, but as times passed on they fall victim to the parochialism of spirit or the narrow social political views of the people whom they profess to elevate. It was because of this that in Guru's times, the religious groups were at logger-heads with one another. The followers of Islam especially the Sunnis, were committed to safeguard the interest of their own group and they felt pleasure in torturing the votaries of other religious groups particularly the Hindus. The ideal of Darul-Harb is indicative of this fanatical attitude. The Hindus, in their turn, fared no better. They did not appreciate the good points of Islam and Islamic culture- rather they branded the Muslims as *Malechhas*- the demons. There were few persons both among the Hindus and Muslims known as Sufis and Saints who understood the real role religions but their number was slender and their voice was not heard in the din and noise of the communal clamour. If there were no riots on a large scale, it was either because of the passivity of the Hindus or out of their fear of imperial Muslims or because of the fact that Muslims were satisfied with what they had achieved. Christianity and other religions also did not prepare the psych so as to enable the people to appreciate and respect diverse religio-cultural paths. But the need of the people was the development of the attitude which might respect all religions and religious groups

along with their social and cultural projections and ramifications. The profile of the response could be visualised in the teachings of the Bhaktas particularly of the 14th to 16th centuries but their expression was not forthright and their views were not categorical which being first attempts, could not be.

It fell to Guru Nanak Sahib to show the right path to the people lost in the vertex of religious squabbles and group ferocities. He preached openly that he believed in multi-national society. All religions have fundamental unity in the sense that they aimed at the regeneration of man and the harmonious relations between man and man. An ideal Muslim is not different from an ideal Hindu. Guru Nanak Sahib does not believe in the superstitious accretions of different religions and all those man-made postulates or practices which have deflected man from the pathway to the harmony of mankind, Discussing about the merit of men professing different religions Guru Gobind Singh holds, 'One may be a Hindu or Muslim, all human beings belong to one brotherhood of mankind. In consonance with the spirit of ethical universalism, the tenth Guru proclaimed:

"The Hindus categorical and the Muslims are all one though they may have different habits under the influence of different environments. They are also compounded of the same four elements, earth, air, fire and water. The Quran and the Purana praise the same God. They are all of one form and one God had made them all." (Akal Ustat)

These categorical and unambiguous remarks leave no doubt that men of all nationalities and religions are equal. Bhai Gurdas ji very amply remarks, "There are in the world many Sunnis, Christians, Musais, Rafzis and those who have no faith in doomsday. Numberless are the Ferangis, Armenians, Romans, Africans, Sayyads, Turks, Mughals and Pathans. But whatever and wherever they may be, their merit and demerit cannot remain undiscovered."¹ According to Dr. Avtar Singh, "The attempt is thus made to transcend the creed labels and the geographical considerations to assert the fundamental equality in terms of the ethical perfection. The learned writer of the Prem Sumarg says, "When someone belonging to other religions and names comes to the house of Sikh, it is his duty to accord full respect and cordiality as this would make a Sikh perfect."²

From this and the utterances of the Gurus cited above it is only reasonable to conclude that religious bitterness and strife according to these injunctions are, therefore, far from the social ideal of equality. According to Kapur Singh, "Sikhism fully recognises that the search for a fundamental unity of religions or the attempts at the religious rapprochement have their limitations, for there are fundamental differences in the conceptions of reality and attitudes towards the world, permanently impeding a real and lasting synthesis between basically incompatible elements, preaches frank and unreserved dialogue between various religions and the human groups that owe allegiance to these

religions so as to arrive at the experience that transcends religious particularism and realizes a base of identity underneath all modes of religious expression. As a corollary human society, God oriented, non-aggressive but firm and ever-ready to combat rise and growth of evil through organised resistance and forwarding yet non-ambitious."

EQUALITY IN TERMS OF SEXES

Status of Woman

In Sikhism the issue of the status of woman has been tackled from many angles. Scriptural support has been extended in favour of woman that she is not at all inferior to man. Guru Nanak Sahib says, "From the woman is our birth, in the woman's womb, we are shaped. To the woman are we engaged and to the woman are we wedded. Woman is our friend and from woman is the family. If one woman dies, we seek another, the women are the bonds of the world. Why call woman evil who gives birth to kings. From the woman is the woman, without the woman there is none." Again he says:

"That it is God and God the creator alone who is independent of woman because he is un-born. Verily, society, the home and the country where there is a true woman of divine virtues, are honoured and become dignified and exalted in the Durbar of the True One."

From this scriptural authority, it is clear that woman was assigned the status, in no way, inferior to man. In fact home, society and the country are honoured only if woman is held in esteem.

The Gurus in their compositions address themselves as woman in relation to God. God Himself acts as a woman. Metaphysical argument is also harnessed to impress upon the people that woman occupies equal status to man. It is held that since all mankind is emanation of God, it is only ridiculous to deny equality to woman. Guru Arjan Dev ji says: 'Thou art my father thou art my mother', he does not make use of Mata-Mother-in feminine gender, thereby pointing that physical differences also have no meaning in determining the status of woman.

Against the background of spiritual-cum-metaphysical thought vis-a-vis woman as detailed above, the Gurus discussed further the status of woman. The Gurus do not regard 'woman' as hurdle or obstruction on the path to the ultimate goal of Eternal Bliss. This being so, they reject asceticism or renunciation as the requisite pathway and regard house-holder's life if it is led in a righteous manner superior to that of an ascetic and is not contradictory to the moral order the Gurus wanted to establish in this world. In fact the moral order means nothing if it is not to be realised in this world. To regard woman a 'temptress' or 'seductress' or 'unclean' is preposterous in the eyes of the Gurus. The

Guru by bringing this type of vision to the people expects that she would be given honourable status in every social segment of the society.

Family being the smallest but the most important social unit was sure to draw the attention of the Gurus. A close study of the utterances of the Gurus would show that the Guru recognised this institution as the most fundamental salient of our social structure but the Guru wanted a change in its conceptual structure and in the relations between different members of the family. The Gurus never viewed this institution either as patriarchal unit or matriarchal unit because they rejected the supreme authority of the oldest male member or the oldest female member in a family. They, on the other hand, wanted harmonious relations among the members of the family on equal footing.

In their views, the principle of division of work and responsibilities should form the basis of relationship among different members of the family and it should be recognised that family, being one integrated whole, its each member is as important as the other. Father is father if he performs the duty of a father, and mother is mother if she functions as a mother. From the point of procreation either sex is equal, and in fact, it is the co-operative combined effort of both the sexes that procreation takes place, and in no case, either sex, individually or conjointly with the opposite sex can create anything which is the miracle of God alone. In this context, Guru Nanak Dev ji in prayerful mood designates God both as mother and father and to make himself more clear addresses God as mother in the same gender as he does when he addresses God as father. The Gurus regard progeny of the pain as brothers and sisters and wish that they function as such. But certainly they do not recognise the superiority of the one over the other. They should function as the important adjuncts of the family under the guidance of the superior talent of their parents but not as a slave of the family. From this point of view, the Gurus condemn all these parents who are not considerate to the susceptibilities of their wards and wittingly or unwittingly force them to conform to their whims and views. Really this tendency of the parents impedes the growth of creative harmony in the family which instead of becoming the vehicle of progress retards it.

Reference:

1. *Bhai Gurdas Vars* Stanza 16 var 8.
2. *Prem Sumarg* ed, Kahan Singh; Gurmat Sudhakar, Para 835.

Conti...



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ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥ ਟੈਲੀਫੋਨ

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ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਜਨਰਲ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ੨੮ ਕੱਤਕ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ ੫੫੦, ਮੁਤਾਬਿਕ (੧੩-੧੧-੨੦੧੮) ਦੇ ਮਤਾ ਨੰਬਰ ੦੮ ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਦਾ ਅੱਜ ਦਾ ਇਹ ਜਨਰਲ ਇਜਲਾਸ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਤੇ ਗੁਰਬਾਣੀ ਨਾਲ ਸਬੰਧਤ ਬੇਅਦਬੀ ਦੀਆਂ ਦੁਖਦਾਈ ਘਟਨਾਵਾਂ ਦੀ ਪੁਰਜ਼ੋਰ ਸ਼ਬਦਾਂ ਵਿੱਚ ਨਿਖੇਪੀ ਕਰਦਿਆਂ ਪੰਜਾਬ ਸਰਕਾਰ ਤੇ ਭਾਰਤ ਸਰਕਾਰ ਪਾਸੋਂ ਪੁਰਜ਼ੋਰ ਮੰਗ ਕਰਦਾ ਹੈ ਕਿ ਜਾਗਤ ਜੋਤਿ ਸਤਿਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨਾਲ ਕਿਸੇ ਕਿਸਮ ਦੀ ਨਿਰਾਦਰੀ ਵਾਲੀ ਕਾਰਵਾਈ ਕਰਨ ਵਾਲਿਆ ਵਿਰੁੱਧ ਕਾਨੂੰਨੀ ਕਾਰਵਾਈ ਨੂੰ ਸਖ਼ਤੀ ਨਾਲ ਅਮਲ ਵਿੱਚ ਲਿਆਂਦਾ ਜਾਵੇ।

ਅੱਜ ਦਾ ਜਨਰਲ ਇਜਲਾਸ ਅਜਿਹੀਆਂ ਮੰਦਭਾਗੀਆਂ ਘਟਨਾਵਾਂ ਨੂੰ ਰੋਕਣ ਲਈ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਅਦਬ ਸਤਿਕਾਰ ਬਹਾਲ ਰੱਖਣ ਲਈ ਦੇਸ਼-ਵਿਦੇਸ਼ ਵਿੱਚ ਸਥਾਪਿਤ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਨ ਦੀਆਂ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀਆਂ ਅਤੇ ਗ੍ਰੰਥੀ ਸਾਹਿਬਾਨ ਨੂੰ ਸੁਚੇਤ ਰਹਿਣ ਦੀ ਅਪੀਲ ਕਰਦਾ ਹੈ। ਭਵਿੱਖ ਵਿੱਚ ਜੇਕਰ ਕਿਤੇ ਵੀ ਬੇਅਦਬੀ ਦੀ ਘਟਨਾ ਵਾਪਰਦੀ ਹੈ ਤਾਂ ਉਸ ਦੀ ਨੈਤਿਕ ਤੌਰ ਤੇ ਜ਼ਿੰਮੇਵਾਰੀ ਸਥਾਨਕ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ, ਸੈਕਟਰੀ, ਅਹੁੱਦੇਦਾਰਾਂ ਅਤੇ ਗ੍ਰੰਥੀ ਸਾਹਿਬਾਨ ਦੀ ਹੋਵੇਗੀ।

ਦਫਤਰ:- ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,

ਨੰਬਰ ੨60੨੧

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਮਿਤੀ 22- 11-2018

ਉਤਾਰਾ:

1. ਮੁੱਖ ਮੰਤਰੀ ਜੀ, ਪੰਜਾਬ ਸਰਕਾਰ, ਚੰਡੀਗੜ੍ਹ।
2. ਸਕੱਤਰ ਸਾਹਿਬ (ਟਰੱਸਟ), ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
3. ਇੰਚਾਰਜ ਜੀ (ਪਬਲੀਸਿਟੀ ਵਿਭਾਗ), ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
4. ਇੰਚਾਰਜ ਜੀ (ਰੀਕਾਰਡ ਬ੍ਰਾਂਚ), ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
5. ਇੰਚਾਰਜ ਜੀ ਸੈਕਸ਼ਨ-85, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
6. ਇੰਚਾਰਜ ਜੀ ਪਬਲੀਕੇਸ਼ਨ ਵਿਭਾਗ, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
7. ਇੰਚਾਰਜ ਜੀ ਸੈਕਸ਼ਨ-87, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
8. ਇੰਚਾਰਜ ਜੀ (ਗੁਰਦੁਆਰਾ ਗਜ਼ਟ), ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।

-ਪਾਸ ਗਿਆਤ ਤੇ ਲੋੜੀਂਦੀ ਕਾਰਵਾਈ ਹਿੱਤ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ।

ਤੇਜਾ ਸਿੰਘ (ਡਾ.)
ਮੁੱਖ ਸਕੱਤਰ,
ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।



ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ 352ਵੇਂ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਮੌਕੇ ਯਾਦਗਾਰੀ ਸਿੱਕਾ ਜਾਰੀ ਕਰਦੇ ਹੋਏ ਪ੍ਰਧਾਨ ਮੰਤਰੀ ਸ੍ਰੀ ਨਰਿੰਦਰ ਮੋਦੀ ਤੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਤੇ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰ ਸਾਬਕਾ ਪ੍ਰਧਾਨ ਮੰਤਰੀ ਡਾ. ਮਨਮੋਹਨ ਸਿੰਘ ਤੇ ਹੋਰ ਪ੍ਰਮੁੱਖ ਸ਼ਖ਼ਸੀਅਤਾਂ।



ਉਤੀਸਾ ਦੇ ਮੁੱਖ ਮੰਤਰੀ ਸ੍ਰੀ ਨਵੀਨ ਪਟਨਾਇਕ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ 550ਸਾਲਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਸਮਾਗਮਾਂ ਲਈ ਸੱਦਾ ਦੇਣ ਸਮੇਂ ਸੰਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਦੇ ਮਾਡਲ ਤੇ ਸਿਰੋਪਾਓ ਨਾਲ ਸਨਮਾਨਿਤ ਕਰਦੇ ਹੋਏ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ, ਸਕੱਤਰ ਸ. ਬਲਵਿੰਦਰ ਸਿੰਘ ਜੌੜਾਸਿੰਘਾ ਤੇ ਹੋਰ। (19 ਜਨਵਰੀ)

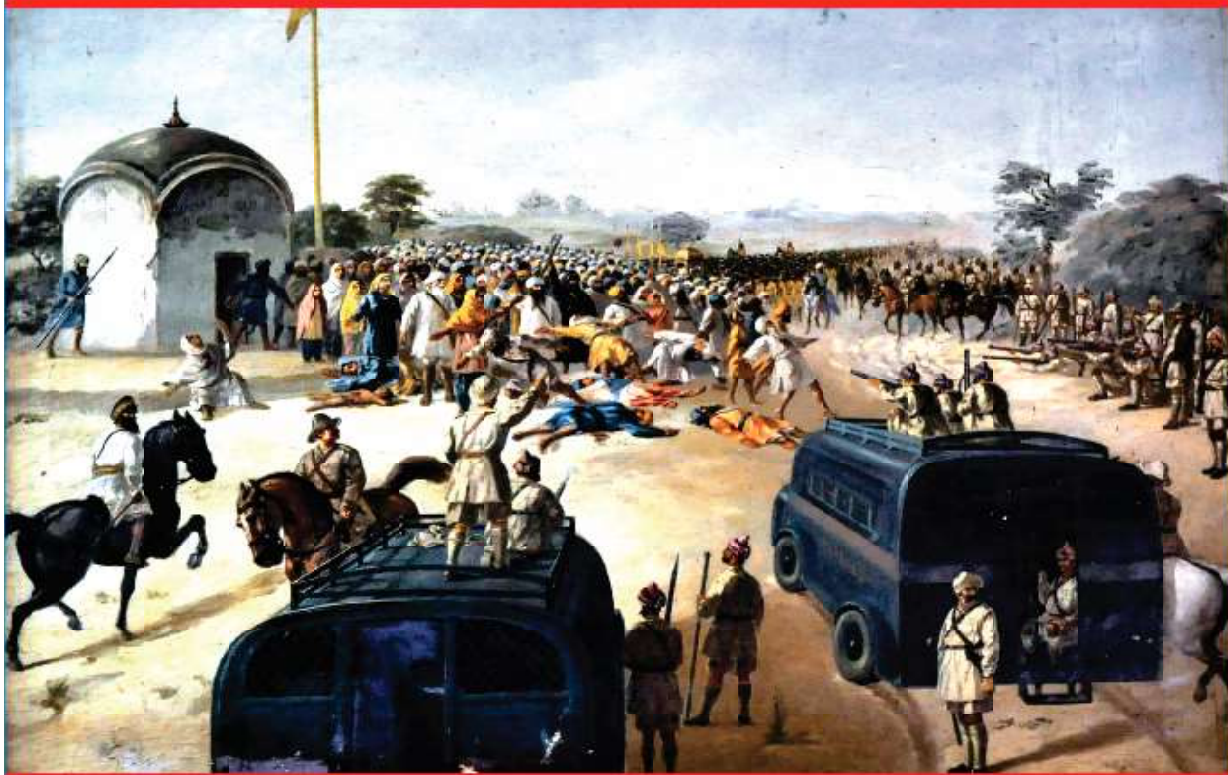
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Monthly **GURDWARA GAZETTE** February 2019

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਜੈਤੋ ਦੇ ਮੋਰਚੇ ਨੂੰ ਦਰਸਾਉਂਦਾ ਇੱਕ ਚਿੱਤਰ।

ਗੋਲਡਨ ਆਫਸੈਂਟ ਪ੍ਰੈਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ ਦਿਲਜੀਤ ਸਿੰਘ 'ਬੇਦੀ' ਪ੍ਰਿੰਟਰ ਤੇ ਪਬਲਿਸ਼ਰ ਨੇ ਛਪਵਾ ਕੇ ਦਫਤਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ।

Date: 15-02-2019

ਡਿਜ਼ਾਈਨ : ਮਨਜੀਤ ਸਿੰਘ
ਤਸਵੀਰਾਂ : ਜਬਿੰਦਰ ਸਿੰਘ (ਲਾਲੀ)