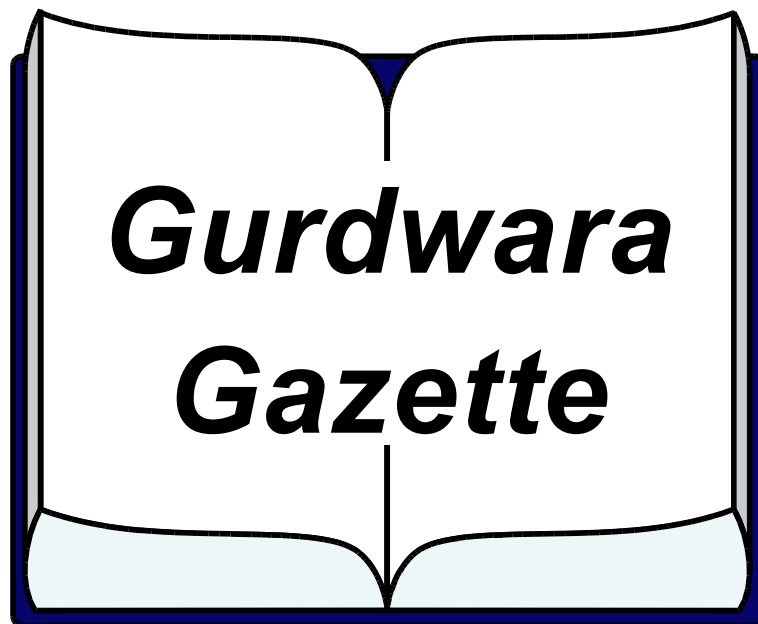


English Section



Editor : Manjit Singh

Associate Editor : Harbhajan Singh 'Vakta'

DAYS COMMEMORATING HISTORICAL EVENTS
(16th September to 15th October)

- 16 Sep. (a) Assassination of S. Ajit Singh and S. Lehna Singh Sandhawalia. (16-9-1843)
- (b) Raja Bhim Chand of Bilaspur died. Guru Gobind Singh Sahib visited Bilaspur to join his last prayers. (16-9-1692)
- (c) Students of Khalsa College Amritsar took out a protest procession to condemn police atrocities at Chando Kalan (Haryana). The Police entered the College campus and attacked the students injuring and arresting several of them. (16-9-1981)
- 18 Sep. (a) Martyrdom of Bhai Shango Shah and Bhai Jit Mal (sons of Bibi Vero, daughter of Guru Hargobind Sahib) Bhai Udha (son of Bhai Khema Chandania) and Bhai Hari Das (brother of Bhai Mani Singh) etc. (18-9-1688)
- (b) Coronation of Maharaja Dalip Singh, the youngest son of Maharaja Ranjit Singh, the last ruler of the Sikh Empire. (18-9-1843)
- 20 Sep. (a) Master Tara Singh elected as the president of S.G.P.C. (20-9-1955)
- (b) Akali leaders and Lal Bahadur Shastri (Home Minister) held talks on the issue of Punjabi Suba. (20-9-1961)
- (c) Akali MLA's walked out of Punjab Assembly to protest against Police raid on Gurdwaras. (20-9-1961)
- 21 Sep. Kaka Inderjit Singh, a small Sikh boy, was killed and his dead body was thrown in the well by the Police because he had raised pro-'Punjabi Suba' slogans. (21-9-1960)
- 23 Sep. Indian Government appointed three member cabinet committee comprising of Indira Gandhi, Mahanvir Tyagi, Y.B. Chavan to discuss the Punjab issue. (23-9-1965)
- 24 Sep. The founder of the Singh Sabha Movement and a Sikh missionary Prof. Gurmukh Singh passed away. (24-9-1896)
- 25 Sep. (a) Ban on Sword withdrawn. (25-9-1935)

- (b) All Parties conference, held at Chandigarh, demanded return of Chandigarh to Punjab. (25-9-1969)
- 28 Sep. Akali Dal condemned Gandhi's comments about sword. (28-9-1940)
- 29 Sep. (a) Firing at Baz Baz Ghat Calcutta. Several Sikh passengers of Komagata Maru Ship died in Police/army firing. (29-9-1914)
- (b) Army left Darbar Sahib Central Area. (29-9-1984)
- 30 Sep. Indian Government banned sacred Sikh Sword in the domestic flights too. (30-9-1981)
- 1 October Master Tara Singh agreed to break his fast unto death on formation of a High Powered Commission to discuss the issue of Punjabi Suba. (1-10-1961)
- 2 October Sant Chanan Singh elected as the president of S.G.P.C. (2-10-1962)
- 3 October The Sikhs, under the command of Baba Banda Singh Bahadur, captured the town of Rahon. (3-10-1710)
- 5 October (a) Baba Banda Singh Bahadur left Nanded for the Sikh Home-land. (5-10-1708)
- (b) Sikhs took over the control of Gurdwara for Babe-Di-Ber, Sialkot (Pakistan) from the Mahant. (5-10-1920)
- (c) S. Pritam Singh elected the president of S.G.P.C. (5-10-1952)
- 7 October (a) Death of Mata Sulakhni Ji (wife of Guru Nanak Sahib). (7-10-1539)
- (b) Bhai Makhan Shah Lubana announced publically at Baba Bakala about installation of Guru Teg Bahadur Sahib as the 9th Nanak. (7-10-1664)
- 8 October Bhai Taru Singh resident of village Poohla district Lahore was arrested on charge of his helping the Sikhs and his scalp was removed when he spurned the purposal to embrace Islam. (8-10-1745)
- 9 October Dogra Dhian Singh killed Chet Singh (a close friend of Maharaja Kharak Singh). (9-10-1839)
- 12 October The committee of 25 Singhs took charge of Sri Akal Takhat Sahib under the leadership of Jathedar Teja Singh Bhuchar. (12-10-1920)



In continuation with the last edition:

TWO SIKH RELIGIOUS ORDERS: SEWA PANTH AND NIRMAL PANTH

-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 Sewa Panthi order was just like the Servants of the People's Society or the Red Cross Society whose objective is to bring about consciousness among people to love one-another, to help one-another and to respect one-another. The members of this order were committed to the aforesaid objectives and regarded service (Sewa) as the true Path to salvation, for doing service unto others was possible only when one had transcended narrowself.

For their own sustenance, they did not like depending upon alms or collecting their requirements through begging. Unlike many orders of saints in India, they never roamed about begging the eatables or other requisitie things. Bhai Aya Ram advised Bhai Dharm Das, "Never get offerings or Live upon the earning of your labour. Make ropes or strings out of hemp yarn, sell them and live by the earnings you get. Bhai Bhall Ram said to his disciples, "You should not keep more than five rupees with you. More wealth distracts one from social service." Addan Shah's advice was that his disciples should work honestly and diligently. He said, "the ropes must be made nicely; the work to be done should be done properly."

One can adopt my profession according to one's capacity and capability. If one did not know making ropes, one could cut grass and sell in the market. According to Dr. Balbir Singh, "Each Sewa Panthi must do some labour. If one cannot do hard labour, one can adopt such jobs which involve less labour; one could prepare ink or pens made of reed. Addan Shah himself wrote books."

Sewa Panthis were prohibited to get loans because they wanted to keep themselves at a safe distance from the implications which were bound to flow from money transactions. They believed in distributing their everything among the people. Bhai Ram Kishan never felt any hesitation while giving even his clothes and shoes

to the needy.

Sewa Panthis did not believe in married life. They looked down upon woman and considered her 'a temptress'. When Bhai Bhall went to Nurpur to see Bhai Aya Ram, he got made a veil to be hung between him and the people around so that ladies should not come to him. It is recorded that henceforward ladies saluted him from outside only.

Sewa Panthis is an order of just like monastic order of the Christians in the medieval age. But whereas the Christian monastic order turned to be the hot-bed of intrigues and centre of corruption. Sewa Panthis could keep themselves above these things. The reason probably were their emphasis on living through honest earnings and keeping needs to the bare minimum.

The source of inspiration of Sewa Panthis is ten Guru ji and Guru Granth Sahib. They upto Addan Shah, did not have any particular dress but after Addan Shah they began to wear simple cloth-made caps on their heads and an unstitched sheet of cloth round to cover the lower part of their bodies. Short Shirts (ਕੁਰਤੀ) were used to cover the upper parts of their bodies. They were not particular about keeping long hair (Keshas) although Bhai Ghaniya had grown them. Sewa Ram and Addan Shah had never shaved. They were fond of white clothes.

The term 'Nirmal Panth' is as old as Sikhism itself. What is the etymology of term? They reply to this question is given by Kanwar Mrigindra Singh. He says, "The religious order started by Guru Nanak Dev ji was without any particular form and just comprised the teachings of Guru Nanak Dev ji and righteous living taught by him to his pupils. But in the course of time, other shcools found it necessary to refer to it by some name, for the name 'Sikh' was then ambiguous being used by the Budhhists, Yogis of Gorakh and the followers of all Hindu schools. Therefore, Guru Nanak Dev ji's school with its emphasis on purity was referred to as the pure path (Nirmal Panth) by others and later even by Guru Nanak Dev ji's Sikhs in reference to themselves for their distinction." Bhai Gurdas ji refers to Guru Nanak Dev ji's school Nirmal Panth (Pure Path). Similarly Bhatt's use this term in reference to Guru Amar Das ji and Guru Arjan Dev ji.

Upto Guru Gobind Singh ji's time no distinction was made between Nirmal Panth and other names 'Nanak Panth', 'Gurmukh Panth' and 'Guru Sikh Panth'.

But with Guru Gobind Singh ji, the annotation did not remain as wide as it was before; it began to be used in reference to a particular shcool committed to definite goals and programmes.

As it is well known Guru Gobind Singh ji matured and concretised most of

his plans at Paonta Sahib- one of those plans was the propagation of Sikhism through the medium of literature throughout India. It was with this object that Guru Gobind Singh ji wanted to establish a special order of his Sikhs particularly to make comparative study of religions and also interpret classical Indian tradition in term of the basic philosophy of Sikhism.

The project thus conceived had incidental advantages as well. Since times immemorial learning and teaching had been the exclusive privilege of Brahmins, Sanyasis or Vairagis (ascetics); but the project of the Guru was sure to give a strong blow to the idea of class learning and of missionaries belonging to a particular caste.

Since most of the classical Indian religious literature was available in Sanskrit, the Guru found it imperative to make arrangement for the teaching of Sanskrit to his followers. Accordingly, Guru Gobind Singh ji asked his court poet Pandit Raghu Nath to do the needful. The Pandit politely and very diplomatically replied that he was prohibited by convention to teach the language of the Gods (Deva Bhasha) and the holy scriptures to non-dvijas i.e. Shudras and women. Guru Gobind Singh ji adominsed him for his ego and pride for his most unreasonable stand. The same day, Guru Gobind Singh also invited the udasis to assist him in seeing his plans through.

They also did not respond and were not ready to effect any change in their traditional outlook and approach.

Ultimately, the Guru selected a dozen of Sikhs from all classes, castes and creeds and sent them to Benaras. Their names were 1) Pandit karma Singh, 2) Pandit Rama Singh, 3) Pandit Ganda Singh, 4) Pandit Vir Singh, 5) Pandit Sobha Singh, 6) Dharam Singh, 7) Daya Singh, 8) Kesar Singh, 9) Muhkam Singh, 10) Gian Singh, 11) Gaja Singh, 12) Chanda Singh, 13) Saina Singh. All these chosen Sikhs studied under the guidance of Pandit Sadda Nand for six years. In the seventh year, they came back to the Guru who now had shifted to Sri Anandpur Sahib.

Guru Gobind Singh was much pleased to find that they had become really good shcolars and allotted them different duties. Pandit Karma Singh was asked to give sermons on Guru Granth Sahib in the Guru's court in the morning.

He did his job meticulously and nicely. The Guru having been deeply impressed by his exposition directed Bhai Mani Singh ji to become his student and learn six darsanas. Within a short time quite a few hundred sholars belonging to all castes were ready for missionary work.

As the number of Nirmalas increased, they were divided into two distinct branches: 1) Nirmala Sants who wore the ascetic pink (Bhagva) robe given by the

Guru and did not marry through they did not prohibit it and in fact asked people to live a pious married life; 2) the Nirmalas who adored white clothes. The latter were further split into two categories: the unmarried among them were referred to 'saint' but the married were referred to as Giani (knowledgeable).

Nirmalas exerted a lot to disseminate Sikhism and to bring about general awakening among the people. In the life time of Guru Gobind Singh ji, by his orders, Bhai Punjab Singh Nirmala came to the Punjab, settled down at Khadur Sahib. He so identified himself with the cause of the people that they adored him and thought it a good luck to enter into Sikh fold. His grand pupil Rocha Singh Nirmala was responsible for conversion, on a large scale, in the predominant Muslim areas of Kashmir and Pothohar (West Punjab).

After the Joty Jot of Guru Gobind Singh ji, the Nirmalas spared no pains to spread the message of the Guru. They acted not only as torch bearer of Sikhism but also as conscience keepers and political advisers of the Sikhs. When differences arose between Vinodh Singh Trehan (In the seventh generation of Guru Angad Dev ji), Dharam Singh Nirmala advised him to leave Banda Singh Bahadur in the larger interest of the Sikhs. It was again Baba Dharam Singh who brought Vinod Singh in touch with Baba Deep Singh ji and baba Ala Singh (the founder of Patiala State). Baba Ala Singh took Khande di Pahul in which Baba Dharam Singh, Baba Vinod Singh and Baba Deep Singh ji acted as Piyaras. Baba Ala Singh so much appreciated the sagacity of Baba Dharam Singh that he gave the land¹ where the ceremony was held to Baba Gurmukh Singh Nirmala, a pupil of Baba Dharam Singh Nirmla. One of the Panj Pyaras, Bhai Durgah Singh Nirmala settled down at Kankhal (two miles from Haridwar, U.P.). He was a great marks-man. He fought Ahmed of Najibabad was victorious, he offered a grant of land to Bhai Durgah Singh Nirmala on account of his service. Sant Nikka Singh was given a gift of thirty villages by Bibi Pradhan, the daughter of Baba Ala Singh. Sant ji refused to accept such a big grant for his maintenance and only kept one village, named Khudi near Barnala. Many other such gifts were given to the Nirmalas by the Khalsa for their much-needed services to them².

Reference:

1. The Dera is now called Dera Thakar Tota Singh and is situated at Thikriwala.
2. Refer to Nirmal Panth Darshan by Mahant Dayal Singh.





ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 17-07-2019 (02 ਸਾਵਣ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 551) ਦੇ ਮਤਾ ਨੰਬਰ 513 ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਅੱਜ ਦੀ ਇਹ ਇਕੱਤਰਤਾ ਸ੍ਰ. ਲਖਬੀਰ ਸਿੰਘ ਜੀ 'ਅਰਾਈਆਂਵਾਲਾ' ਮੈਂਬਰ ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ ਦੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਜਾਣ ਪੁਰ ਗਹਿਰੇ ਦੁੱਖ ਦਾ ਇਜ਼ਹਾਰ ਕਰਦੀ ਹੈ। ਸ੍ਰ. ਲਖਬੀਰ ਸਿੰਘ ਜੀ 'ਅਰਾਈਆਂਵਾਲਾ' ਵਲੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ, ਅੰਤਿਮ ਮੈਂਬਰ ਵਜੋਂ ਨਿਭਾਈ ਭੂਮਿਕਾ ਯਾਦ ਰੱਖਣ ਯੋਗ ਹੈ। ਸ੍ਰ. ਲਖਬੀਰ ਸਿੰਘ ਜੀ 'ਅਰਾਈਆਂਵਾਲਾ' ਚੰਗੇ ਸੁਭਾਅ, ਨੇਕਦਿਲ ਅਤੇ ਮਿਲਣਸਾਰ ਸਖਸ਼ੀਅਤ ਦੇ ਮਾਲਕ ਸਨ। ਇਨ੍ਹਾਂ ਨੇ ਸਿੱਖੀ ਦੇ ਪ੍ਰਚਾਰ ਖੇਤਰ ਅਤੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਨ ਦੇ ਪ੍ਰਬੰਧ, ਵਿਦਿਆ ਦੇ ਖੇਤਰ ਵਿਚ ਸੁਧਾਰ ਕਰਨ ਲਈ ਅਹਿਮ ਯੋਗਦਾਨ ਪਾਇਆ।

ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੱਜ ਦੀ ਇਕੱਤਰਤਾ ਇਨ੍ਹਾਂ ਵੱਲੋਂ ਕੀਤੇ ਪੰਥਕ ਤੇ ਸਮਾਜਿਕ ਕਾਰਜਾਂ ਦੀ ਸ਼ਲਾਘਾ ਕਰਦੀ ਹੋਈ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿਚ ਅਰਦਾਸ ਕਰਦੀ ਹੈ ਕਿ ਵਿਛੜੀ ਆਤਮਾ ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਵਿਚ ਨਿਵਾਸ ਬਖਸ਼ਣ ਤੇ ਪਿੱਛੇ ਪਰਿਵਾਰਕ ਮੈਂਬਰਾਂ, ਰਿਸਤੇਦਾਰਾਂ, ਸਾਕ-ਸੰਬੰਧੀਆਂ ਨੂੰ ਭਾਣਾ ਮੰਨਣ ਦਾ ਬਲ ਪ੍ਰਦਾਨ ਕਰਨ।

ਦਫਤਰ:- ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੰਬਰ 22774

ਮਿਤੀ 19-7-2019

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

ਰੂਪ ਸਿੰਘ (ਡਾ.)
ਪ੍ਰਬੰਧਕ ਸਕੱਤਰ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 17-07-2019
(02 ਸਾਵਣ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 551) ਦੇ ਮਤਾ ਨੰਬਰ 514 ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਅੱਜ ਦੀ ਇਹ ਇਕੱਤਰਤਾ ਕੈਪਟਨ ਅਵਤਾਰ ਸਿੰਘ ਜੀ ਮੈਂਬਰ ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ ਦੇ ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਜਾਣ ਪੁਰ ਗਹਿਰੇ ਦੁੱਖ ਦਾ ਇਜ਼ਹਾਰ ਕਰਦੀ ਹੈ। ਕੈਪਟਨ ਅਵਤਾਰ ਸਿੰਘ ਜੀ ਵਲੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਵਜੋਂ ਨਿਭਾਈ ਭੂਮਿਕਾ ਯਾਦ ਰੱਖਣ ਯੋਗ ਹੈ। ਕੈਪਟਨ ਅਵਤਾਰ ਸਿੰਘ ਜੀ ਚੰਗੇ ਸੁਭਾਅ, ਨੇਕਦਿਲ ਅਤੇ ਮਿਲਣਮਾਰ ਸਖਸ਼ੀਅਤ ਦੇ ਮਾਲਕ ਸਨ। ਇਨ੍ਹਾਂ ਨੇ ਸਿੱਖੀ ਦੇ ਪ੍ਰਚਾਰ ਖੇਤਰ ਅਤੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਨ ਦੇ ਪ੍ਰਬੰਧ, ਵਿਦਿਆ ਦੇ ਖੇਤਰ ਵਿਚ ਸੁਧਾਰ ਕਰਨ ਲਈ ਅਹਿਮ ਯੋਗਦਾਨ ਪਾਇਆ।

ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਅੱਜ ਦੀ ਇਕੱਤਰਤਾ ਇਨ੍ਹਾਂ ਵੱਲੋਂ ਕੀਤੇ ਪੰਥਕ ਤੇ ਸਮਾਜਿਕ ਕਾਰਜਾਂ ਦੀ ਸ਼ਲਾਘਾ ਕਰਦੀ ਹੋਈ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿਚ ਅਰਦਾਸ ਕਰਦੀ ਹੈ ਕਿ ਵਿਛੜੀ ਆਤਮਾ ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਵਿਚ ਨਿਵਾਸ ਬਖਸ਼ਣ ਤੇ ਪਿੱਛੇ ਪਰਿਵਾਰਕ ਮੈਂਬਰਾਂ, ਰਿਸਤੇਦਾਰਾਂ, ਸਾਕ-ਸੰਬੰਧੀਆਂ ਨੂੰ ਭਾਣਾ ਮੰਨਣ ਦਾ ਬਲ ਪ੍ਰਦਾਨ ਕਰਨ।

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

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੰਬਰ 22807

ਮਿਤੀ 10-7-2019

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


ਗੁਰੂਪ੍ਰੀਤ ਸਿੰਘ (ਡਾ.)
ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।

ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਪਾਕਿਸਤਾਨ ਤੋਂ ਆਰੰਭ ਹੋਏ ਅੰਤਰਰਾਸ਼ਟਰੀ ਨਗਰ ਕੀਰਤਨ ਦੇ ਵੱਖ-ਵੱਖ ਦਿਸ਼ਾ।



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** September 2019

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਕਰਤਾਰਪੁਰ ਸਾਹਿਬ (ਪਾਕਿਸਤਾਨ)

Printed and Published by Manjit Singh for Shiromani Gurdwara Parbandhak Committee, Sri Amritsar. Printed at Golden Offset Press, Gurdwara Ramsar Sahib, Sri Amritsar. Published at SGPC office, Sri Amritsar on 16-09-2019

ਡਿਜ਼ਾਈਨ : ਮਨਜੀਤ ਸਿੰਘ
ਤਸਵੀਰਾਂ : ਜਤਿੰਦਰ ਸਿੰਘ (ਲਾਲੀ)