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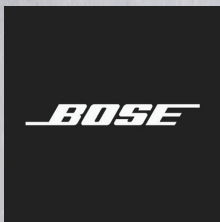
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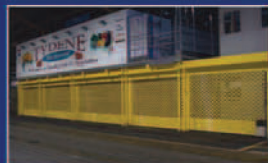
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Editorial

In January 2017, we are celebrating the 350th birth anniversary of Guru Gobind Singh Ji, who in his autobiography, Bachitar Natak, says:

ਮੈ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ ॥ ਦੇਖਨ ਆਯੋ ਜਗਤ ਤਮਾਸਾ ॥

mai ho param purakh ko dhaasaa | dhaekha na ayo jagath thamaasaa |

I am servant to the Supreme Master

And have come to witness the spectacle of this world.

ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿਹੈ ॥ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈ ॥

jo ham ko paramaesar oucharihai | thae sabh narak kanudd mehi parihai |

Those who call me the Supreme Being, They all shall fall into the pit of hell.

ਮੋ ਕੋ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੋ ॥ ਯਾ ਮੈ ਭੇਦ ਨ ਰੰਚ ਪਛਾਨੋ ॥ ੩੨ ॥

mo ka dhaas thavan kaa jaano | yaa mai bhaedh n ranch pashaano | 32|

Consider me as God's servant (true devotee)

Understand that there is not one speck of incongruity in this statement. (32)

People call Guru Gobind Singh by various affectionate titles such as 'Kalgivala- ਕਲਗੀ ਵਾਲਾ'- Guru who wears Kalgi (on turban), 'Baja vala-ਬਾਜਾ ਵਾਲਾ' Guru, who has a falcon on his hand, 'neelay ghorae vala-ਨੀਲੇ ਘੋੜੇ ਵਾਲਾ'- Guru who rides a blue horse, 'sarbansdani-ਸਰਬੰਸ ਦਾਨੀ-Guru who has sacrificed his all family members for human rights and justice', 'Yugpursh-ਯੁਗ ਪੁਰਸ਼' Guru, who is timeless being, and by many other titles. This is how they show their reverence to the father of the Khalsa, a special messenger of God.

Guru Gobind Singh took birth to complete the mission of Guru Nanak. He was a great prophet, a fearless soldier and an idealistic poet. His Bani: Jaap Sahib, Akal Ustat and shabad like 'mitrapy are nu'touch the depth of everyone's heart; his bravery in the battle fields from Bhangani to Muktsar is full of gallantry and chivalry, and his bhakti at Hemkunt, Anandpur, Paonta Sahib, Muktsar and Nander and other places, even at the time of the start of his battles, is absolutely exemplary and classic.

Guru Gobind Singh, in 1699, miraculously produced divine-Amrit, under the orders of the Almighty, and transformed jackals into lions and changed the phase of Indian history. The passage of the Khyber pass was sealed for ever.

Today we talk of Human rights, Right of minorities, Religious intolerance, Red Cross and Democracy but Sikhism had lived through these concepts, rather introduced them, back in 15th century. Guru Arjan gave his life for human rights, religious intolerance and rights for minorities

in 1606, Guru Tegh Bahadur in 1675, the four sons of Guru Gobind Singh and his mother Mata Gujri in 1704 and he himself in 1708. Bhai Kanhaya brought the perception of red cross during Guru Gobind's time period and the Guru himself established the insight of democracy by kneeling down in front of the five beloved ones to accept Amrit from them and to obey their joint command.

Guru Gobind Singh made knights out of ordinary Indians, he eliminated the difference of high and low by baptising the first five Sikhs who came of different walks of life and different parts of India, thus also establishing the foundation of secularism in India.

The Guru left this mortal world in 1708 at the young age of 42 (Jesus left this world at the age of 32), but his legacy lives on. The objectives for which he created Khalsa, back in 1699, still strongly lives on. Khalsa has been the backbone of the Indian defence system forming significant part of Army, Navy and Air Force. The stories of their chivalry and fearlessness have made them pillars of India security system. The line of control of India and Pakistan smells the fresh blood of Sikh soldiers who are dying daily for the defence of India.

The non stop Kirtan (singing of divine hymns) at Harmandir Sahib and other historical *Gurdwaras* remind the Bhagti side of the Khalsa. Guru Gobind Singh Ji lives within all of us forever, sometimes as spirit of Bhagti and some time as life-force of shakti.

It is believed by some devotees that on his birth anniversaries, Guru Gobind Singh personally descends on earth and go around to see what Khalsa Panth is doing. So let us unite and present to Guruji a unified picture of his Khalsa Panth on 5th January.

Bhai Nand Lal, a contemporary of Guru Gobind Singh and a great Persian poet writes about Guru Gobind Singh:

ਹੱਕ ਹੱਖ ਅੰਦੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥

haak haakh andhaesh gur gobindh singh |

Guru Gobind Singh has the true understanding of God

ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥੧੨੫॥

baadhashaah dharavaesh gur gobindh singh |125|

Guru Gobind Singh is both a king and a saint (125)

ਸ਼ਾਹਿ ਸ਼ਾਹਨਸ਼ਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥107]

shaahi shaahanashaah gur gobindh singh |107|

Guru Gobind Singh is the emperor of emperors (107)

ਬਰ ਦੋ ਆਲਮ ਸ਼ਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥

bar dho aalam shaah gur gobindh singh |

Guru Gobind Singh is the king of both worlds

AMRIT (AMBROSIAL) IN SIKH HISTORY

Col Dalvinder Singh Grewal

A*mrit (ambrosial)* or *amrut (a+mrut)* is a Sanskrit word meaning ‘never to die; cannot be destroyed’. According to Hindu mythology *Amrit (ambrosial)* was extracted by billowing the Khir Sagar and given to the gods to save them from extinction during a war with the demons¹.

Man always fears the unknown. It fears death because he does not know what is to happen to him after death. He thus wants to live for ever. He has been always wishing that he get some element like water which saves him from death. *Amrit (ambrosial)* for Hindus, Nectar for the Christians & Jews & *abe-hayat* for Muslims were invented to reduce fear of death in man. If Hindus consider it to be a resultant of billowing of seven seas, Muslims consider it to be available in *chashma-e-Kausar* in heaven.

In Sikh history, word *amrit (ambrosial)* is found recorded several times in Sri Guru Granth Sahib and represents different aspects. These aspects are as follows:-

- ❖ Water of immortality:- Who-ever partakes *amrit (ambrosial)* becomes immortal.²
- ❖ Words of immortality: O Lord Your Name is an immortal word; I will be redeemed listening to this (Lord’s Name).³
- ❖ Immortal: The immortal body remains easy and wins over this world.⁴
- ❖ Lord’s Name⁵ Through relent search, I have quaffed the Name-Nectar
- ❖ The Lord’s Name⁶: In this world drinking the Name-Nectar is only profitable.

- ❖ Milk : The golden vessel filled with nectar (milk) is kept before the Lord after reciting His Name.⁷
- ❖ Tasty food: By His blessing one takes thirty six types of *amrit (ambrosial)*.⁸
- ❖ Lord’s blessings:⁹ The content-person remains sated with the alms of the Name and easily receives Lord’s blessing-Nectar
- ❖ Butter:¹⁰ Churning curd by Guru’s instructions, the treasure of the ambrosial Name is found
- ❖ Supreme:¹¹ The supreme quality is to recite Guru’s hymns.

The meaning of Lord’s Name or Guru’s Word has often been given in the holy book of Sikhs Sri Guru Granth Sahib (S.G.G.S) and the purpose has been stated as ‘to become immortal through Lord’s Name’.

The use of *amrit (ambrosial)* for initiation into Sikhism is first found recorded by Bhai Gurdas (who penned the *Adi Granth*.) In *Var 1 Paudi 23*, he writes, ‘After recitation of *Baani of Rehras*, Guru Nanak offered ‘*charanamrit (ambrosial)*’ (nectar prepared of water by washing the feet) to the Sikhs¹² Offering ‘*charanamrit (ambrosial)*’ to a disciple was an old and sacred tradition in Hindu religion. The feet of the Guru were considered so sacred that a wash of his feet was considered to be nectar. Bhai Gurdas cites many examples in *Varan*, where in he mentions the importance of ‘*charanamrit (ambrosial)*.’ The Ganges has been considered sacred because



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it entered earth from heaven after washing the feet of 52 avatars.¹³ Even Yudhister enjoyed the nectar of feet of Lord Krishna.¹⁴ Bhai Gurdas gives the importance of *charanamrit* (ambrosial) (*charnodik*) in several stanzas but two stanzas (*Var 25 Paudi 12 & Var 39 Paudi 4*) are entirely attributed to this subject. Giving out the importance of *charan Amrit* (ambrosial) in Sikhism he states, “The *charanamrit* (ambrosial) is pure which a Sikh gets after washing the lotus-feet of the *Guru*. *Charanamrit* (ambrosial) removes all the sins and the bad lifelines.”¹⁵

The tradition of imparting *charanamrit* (ambrosial) by The Five Beloved was first started by Guru Hargobind. Kesar Singh Chhibber records in ‘*Bansawli Nama Dasan Patshaheean Ka*’ :“In 1678 *Samwat Bikrami* era, after the birth of Guru Tegh Bahadur, on the *Vaisakhi* fair Sangat gathered in number, to take fellowship by touching Guru Hargobind’s feet. Guru Hargobind addressed the congregation, “Wherever there is Dharmsal (religious temple) in the settlements, the Sikhs must sit together with love and affection and read *shabad* (hymns) from Granth Pothee. They must sing hymns, give descriptions and discuss about Gurus. Take a clean pan (*Katora*) and put water in it. The water must then be put on the thumb of the right foot of the Five Sikhs. On that five steps of *Japu* followed by five steps of *Anand* should be recited. Water so prepared must be given to Sikhs as *charnamrit* (ambrosial) (Nectar prepared by Foot-touch) and should be distributed after Prayers.”¹⁶

Guru Gobind Singh stopped the use of panchamrit(ambrosial). Instead he started initiating with *khande da pahul*. This great event is recorded in *Guru Kian Sakhian* by *Guru’s Bhatts*. ‘On the *Sangrand* of *Vaisakh* 1755 (30 March, 1699 A.D.) at *Anandpur* in the congregation of around 5,000 devotees, *Guru*

Gobind Singh came out on the dais with a naked sword and demanded for a Sikh to offer himself for sacrifice. It caused deadening silence among the people and a fear gripped many. It was *Daya Ram Sobti Khatri* who came out to offer himself for the sacrifice. He showed no fear of death at the hands of the Guru as he himself had totally committed to the Guru and his ideals. As he led, four more Sikhs, *Muhkam Chand* of *Dwarka*, tailor by trade, *Sahib Chand* of *Bidar Karnatak*, barber by trade, *Dharam Chand* of *Hastinapur Utter Pradesh* and a farmer by trade and *Himmat Chand* of *Jagannath Orissa*, water carrier by trade followed and offered themselves for the sacrifice one after the other.

After performing the rituals, the Guru asked them to have bath washing their hair, and handed over a wear which included *Kangha* (a wooden comb) for the *Kesh* (hair), *Sarb Loh Kada* (an iron bracelet) for the wrist, *Kachha* (a pair of shorts) and *Kirpan*(a sword) in a cloth belt to be worn along with a kesri (pink) dress and double blue turban. Guru too wore the same dress and came on the dais in front of the congregation astonishing everyone sitting. The Guru then declared, “Dear Sikhs, in the trial of Guru Nanak only one Sikh Bhai Lehna (Guru Angad) passed the test and Guru Nanak closeted him and gave the name Angad. This time these five Sikhs have passed the test of sacrifice. I give them the position of ‘*Panj Piare*’ (The Beloved Five). They shall be ever remembered so. Now on wards, their name will always be included in the prayer which we do two times a day. Whenever the *Parsad* (*sacred sweet-pudding*) of three equal items (*Ghee*, floor and sugar) is prepared a share will be taken out for them after the Guru’s share.”

Thereafter the Guru addressed himself to Bhai Chaupat Rai and said, “Brother Sikh ! Take this pot-full *charanamrit* prepared by touch of foot

and clear it off in the River Satluj. On return, you collect the fresh water of the river ; I am to prepare amrit (ambrosial) of double-edged sword (khanda).

Guruji asked Diwan Dharam Chand to bring a stone pan (*Koonda*) and iron pan (*batta*) & a double edged sword (*khanda*). *Guruji* poured the water of Satluj in the iron pan in front of Bhai Daya Singh others rotated *khanda* in the water, reciting *Japuji* Sahib first. Mata Jeeto ji enquired from Bhai Kirpa Ram as to what was happening. Bhai Kirpa Ram explained that *Guruji* was preparing *Pahul* of *khanda*. She was touched at the idea and reached the congregation hall bringing small sugar cakes (*pastashas*) with her. Bowing before the Guru, she poured these *patashas* into the iron pan. The Guru understood the feelings of Mata ji. (Jeeto Ji) but without looking up and keeping his concentration, continued reciting *Japuji*. Thereafter he recited *Jaap*, *Sawaie*, *Chaupai* and *Sri Anand Sahib*. As the nectar was ready, he prayed to the Lord for the well being of all humanity and gave the winning call on Lord's name.

He then put a drop on the edge of the '*khanda*' (two sided sword), put five drops into his own mouth and called '*Wahe Guru ji ka Khalsa, Waheguru ji ki Fateh*' (Hail! The Khalsa belongs to The True Lord and the True Lord is victorious) five times. He explained the importance of *khanda* stating that it is the same *khanda* given to him by the Mahakal (Lord of death) after his meditation at Hemkunt. This must be kept under the small turban. You will always succeed by its blessings. He then recited three verses from *Shashtarnama*. The Guru then gave the *pahul* of *khanda* to Bhai Daya Ram and the other Beloved Ones, one by one making them to bend on one knee. The three drops each of the amrit (ambrosial) was distributed among the beloved five starting from Bhai Daya Ram and ending with Bhai Himmat

Chand and the balance drops were distributed in the reverse order i.e., from Bhai Himmat Chand to Bhai Daya Ram. Guru then attached suffix Singh to his name followed by the Beloved Five. He shouted, "Wahiguru ji ka Khalsa Wahiguru ji Fateh" (Hail! The Khalsa belongs to the True Lord and the True Lord is victorious.) and gave the winning call (Jaikara)"

The Guru then instructed these five beloved ones to prepare amrit (ambrosial) - *pahul* for others. Those who partook amrit (ambrosial) at the hands of the Beloved five were in groups as follows:- First group: Bhai Dewa Ram, Ram Chand, Tehal Dass, Ishar Dass and Fateh Chand. Second group:- Diwan Mani Ram, Chitar Dass, Bachitar Dass, Udai Rai, Anik Dass, Ajab Dass, Ajaib Chand, Chaupat Rai, Deewan Dharam Chand, A:lam Chand, Sahib Ram and Ram Kuer (11Sikhs) Third group:- Rai Chand Multani, Gurbakhash Rai, Kirpa Ram Dutt, Subhegh Chand, Gurmukh Dass, Sanmukh Dass and Amrik Chand. Alongwith came, Purohit Daya Ram, Baran, Ani Dass, lal Chand Pishawaria, Roop Chand, Sodhi Deep Chand, Nand Chand, Nanu Ram Dilwali and Hazari, Bhandari and Darbari of Sirhaind etc. Whole day of *Waisakhi* was committed to initiating by *pahul*. There was no limit. Next day the group of five Sikhs gave *pahul* to all the Sikhs who came from near and far. The *pahul* partaking continued for many days.¹⁷

Guru Gobind Singh, in his later instructions, sermons and epistles (*Hukamnamas*), asked the entire sangat to take '*khanda da pahul*' and become *Khalsa*. An epistle to the congregation Of Qabul (Afghanistan) is translated here: 'The One Indivisible Supreme Being, The Lord Eternal be of Help. The Guru will take care of the entire congregation of Qabul. We are very much pleased with you. You must take 'Nectar of Two edged Sword' (*khanda*

da amrit (ambrosial)) from the five beloved ones. You must keep hair. Hair is our stamp. Never relent on keeping sword and knickers. Always wear the steel bangle on your wrist. Clean your hair two times a day. None from the congregation should eat meat prepared by *Zibah (kuthha)*. Never use tobacco. Don't keep relationship with those who cut the newly grown hair of the child (*bhadan*) or with those who kill the girl child. Don't be in the company of *Meena, Masand or Ramraieea*.. Always read *Gurbani* (composition of Gurus), and recite *Wahiguru*. My pleasure will be bestowed on the entire congregation. (The 10th Guru, Jeth 26 Samwat 1756)¹⁸

The traditions set by Guru Gobind Singh and initiation into Sikhism by 'khande da *pahul*' have been followed thereafter to-date and have been included in Sikh Rahit Maryada adopted by Shromani Gurdwara Parbandhak Committee on 3-2-1945. Initiation by 'khande da *pahul*' has been made mandatory for all Sikhs if they want to be known as followers of Sikhism.¹⁹

Amrit thus is unique with which is connected with the true faith. It transforms the soul and creates a sense of belongingness to the True Lord. It initiates into Simran of the Lord and binds one to the meditation. It extinguishes the desire for vices and helps control the ego. It decreases the fear of death and ignites the spirit to stand against untruth and injustice and strengthens the will to fight for right. Amrit, the 'Khande ka *Pahul*' is a gift given by the Guru to the world when the world divided by castes, creeds and religions, was creating oppressors and the oppressed. Amrit mixes all barriers of caste and creed in 'bata' creates a new person who thinks of the entire world as his home and all his brothers; he prays for the welfare of all and breeds no ill will for any one.

There are no oppressors or the oppressed thus as all are equal, all are brethern (*bhai*).

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- 11 *Amrit gun uchrai Prabh baanee. S.G.G.S. p.184*
- 12 *'Suni pukar(i) datar prabh(u) Gur(u) Nanak jag mah(i) pathaia. Charan dhoi rahras(i) kar(i) charmAmrit(u) sikhian peelaia' Bhai Gurdas; Varan , Var 1 Paudi 23: p.12*
- 13 *Charnodik hoi sursari taj(i) baikunth dhart(i) vich(i) aae. Bhai Gurdas Var23 Pauri 4.*
- 14 *Pair dhoi charnadik manai' Bhai Gurdas Var 23 paudi 9*
- 15 *'Charnodik pavitar hai charan kamal gur(u) sikh dhuaae. Charnamrit kasmal kate gur(u) dhooree burai lekh mitae.' Bhai Gurdas: Var 40 paudi 22, p.435*
- 16 *'Samat sola sau athhatar beete. Guru Tegh Bahadur Mata Nanaki de udron janam leete.....(107) Mela visakhi da aya. Sangat(i) bahut aae. Lain gur deekhia lagn(i) charnee jayee. Tan sahin cha:la: aisa thehraia. Sikhian nun a:p rasni samjhaia.(108) Wa:see wich jithe hoe dharmal(i). Sikh mil baithan prem muhabbat nal (i). Shabd sa:khi Granth pothee padie. Keertan katha Gur charcha karie. (109)... Hachha sucha katora kar(i) pa:nee pa:na. Panj sikhian de angoothhe upar pa:nee wahana.(110) Tis pa:ni upper(i) Jap panj paodian padhna. Fer panj paodian anand ucharna. So pa:nee sikh nun charanamrit kar dena. Kar Arda:s parsar:d(i) wartai laina. (111)'(Basanwali Nama Dasan Pasahian Ksa p.67)*
- 17 *Swaroop Singh Koshish: Guru Kian Sakhian, ed. Prof Piara Singh Padam & Gyani Garja Singh, Patiala, Kalam Mandir, P.111-116.*
- 18 *The hukamnama is preserved in Central Sikh Library.*
- 19 *Sikh Rehit Maryada, Sromani Gurdwara Parbandhak Committee.*

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BABAR VANI

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BABAR VANI (Babar's command or power) is the group of four hymns by Guru Nanak referring to the invasions by Babar (1483-1530), the first Mughal emperor of India.

The name Babar Vani is derived from the use of the term in one of these hymns:

“Babarvani phiri gai kuiru na rod khai (ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥੫॥

Babar's power has spread; even the princes go without food” (GG, 417).

Three of these hymns are in raga Asa, one recoded on page 360 and second on pages 417-18 and third on page 418. The fourth raga Tilang on pages 722-23.

Babar occupied Kabul in 1504, and then turned his forces towards India. His first invasion was in 1505, second in 1519, and the third in 1524 and last in 1525-1526.

It was in his second invasion in 1519-21 that he crossed Indus river and conquering Saikot marched on Saidpur (Eminabad). It is here that he met Guru Nanak. The Janam Sakhis give a detailed account of the arrest of Guru Nanak and Mardana and meeting of Guru Nanak with Babar. The Gurdwaras established in Saidpur to commemorate these events and the hand-grinder given to Guru Nanak in the prison, and preserved in one of those Gurdwaras, are witnesses of the arrest and release of Guru Nanak.

The Babarvani hymns are not description of historical events, they are, in fact, narrative of what happened during those invasions.

The first shabad produced here under mentions the march of Babar from Afghanistan with a large

army (paap di junj, ਪਾਪ ਕੀ ਜੰਵ- the caravan of sin), the second shabad is a complaint of the Guru to Babar (ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥), don't you feel pain looking at the destruction caused by you.) The next two shabads give in detail the destruction caused by Babar's troops and pain suffered by both Muslims and Hindus (ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ॥ Both Hindu women and Muslim women- high and low; ਇਕਨਾ ਵਖਤ (ਪੰਜ ਵਕਤੀ ਨਿਮਾਜ) ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ॥ People lost both five times Muslim prayers and Hindu worship.

During his third invasion in 1524, Babar ransacked Lahore. His final invasion was launched during the winter of 1525-26 and he became master of Delhi after his victory at Panipat on 21 April 1526.

A line of Guru Nanak, in Sloak Varan te Vadeek, indicates that he may have been present in Lahore when the city was ransacked and given up to plunder. The line reads:

ਲਾਹੌਰ ਸਹਰੁ ਜਹਰੁ ਕਹਰੁ ਸਵਾ ਪਹਰੁ ॥੨੭॥

laahaar sehar jehar kehar savaa pehar |27| [page 1412]

The city of Lahore suffered terrible destruction for four hours. ||27||

Babur's Character and Personality

It is important to understand the character and personality to Babar to fully understand the meaning of Guru Nanak's shabads.

Nearly all historians have talked very high about Babur's personality and character. In the words

of Lane-Poole, “Babur is perhaps the most captivating personality in oriental history”.

Dr. V.S. Smith observes, “He is the most brilliant Asiatic prince of his age and worth of a high place among the sovereigns of any age or country”.

Prof. Rushbrooke wrote that Babur’s fundamental qualities included: noble ambition, the skill of victory, the talent of government, and the ability to win the heart of his soldiers and love of justice.

Founder of the Mughal empire: [defeat of Afghans and Rajputs]

Babur conquered a major part of India. He made Delhi his capital. He won three important battles in India. With his victory in the Battle of Panipat, he captured the throne of Delhi. With this, he gave a severe blow to the power of the Afghans.

He was a great General and was never discouraged by defeats. He was fearless soldier and superb horseman.

In India, he successfully maintained a balance among his Mughal, Afghan and Indian rulers.

He was a scholarly king. His command over Turki language assigns him a place in the world of scholars. Babur also possessed good knowledge of Arabic and Persian. His Tuzki-Babri ranks among one of the best autobiographies. His collection of poems in Turki titled ‘Diwan’ is also considered as one of the best contemporary poetic works.

Shabad 1 (page 722-723)

ਤਿਲੰਗ ਮਹਲਾ ੧ ॥

thilang mehalaa 1 |

Tilang, Mehla 1

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ (ਵਾਹਿਗੁਰੂ) ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ
ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

jaisee mai aavai khasam kee baanee thaisarraa
karee giaan vae laalo |

As the Word of the Master comes to me, so do I
express it, O Lalo.

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ(ਚਲਿਆ) ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ
ਵੇ ਲਾਲੋ ॥

paap kee jannj lai kaabalahu dhaaeiaa joree
mangai dhaan vae laalo |

Bringing the marriage party of sin, Babar has
invaded from Kabul, demanding our land as his
wedding gift, O Lalo.

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ (ਝੂਠ) ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ
ਲਾਲੋ ॥

saram dharam dhue shap khaloee koorr firai
paradhaan vae laalo |

Modesty and righteousness both have vanished,
and falsehood struts around like a front-runner,
O Lalo.

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਬਕੀ (ਗਵਾਚ ਜਾਨਾ) ਅਗਦੁ (ਵਿਵਾਹ
ਦੇ ਮੰਤ੍ਰ) ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ ॥

kaajeeaa baamanaa kee gal thakee agadh parrai
saithaan vae laalo |

The Qazis and the Brahmins have lost their
roles, and Satan now conducts the marriage
rites, O Lalo.

ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ
ਲਾਲੋ ॥

musalamaaneeaa parrehi kathaebaa kasatt mehi
karehi khudhaae vae laalo |

The Muslim women read the Koran, and in their
misery, they call upon God, O Lalo.

ਜਾਤਿ ਸਨਾਤੀ (ਉਚੀ ਜਾਤ) ਹੋਰਿ ਹਿਦਵਾਣੀਆ (ਨੀਵੀਂ) ਏਹਿ
ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੋ ॥

jaath sanaathee hor hidhavaaneeaa eaei bhee
laekhai laae vae laalo |

The Hindu women of high social status, and
others of lowly status as well, are put into the
same category, O Lalo.

ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ (ਮੇਸਰ) ਪਾਇ
ਵੈ ਲਾਲੇ ॥੧॥

khoon kae sohilae gaaveeahi naanak rath kaa
kungoo paae vae laalo |1|

The wedding songs of murder are sung, O
Nanak, and blood is sprinkled instead of saffron,
O Lalo. ||1||

ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ(ਲਾਸ਼ਾਂ ਦਾ ਸ਼ਹਿਰ)
ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ (ਹਿਸਾਬ-ਕਿਤਾਬ) ॥

saahib kae gun naanak gaavai maas puree vich
aakh masolaa |

Nanak sings the glorious praises of the Master
in the city of corpses, and voices this account.

ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੇਲਾ ॥

jin oupaaee rang ravaaee baithaa vaekhai vakh
eikaelaa |

The One who created, and attached the mortals
to pleasures, sits alone, and watches this.

[In pauri 27 od Japji and first shabad of raga Asa.
Guru Nanak mentions about the house and court
where God sits and looks after His creation.]

ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ (ਫੈਸਲਾ) ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ
ਮਸੋਲਾ ॥

sachaa so saahib sach thapaavas sacharraa niaao
karaeg masolaa |

The Master is True, and True is His justice.
He issues His Commands according to His
judgement.

ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ
(ਅੱਖਰ) ॥

kaaeiaa kaparr ttuk ttuk hosee hidhusathaan
samaalasee bolaa |

The body-fabric will be torn apart into shreds,
and then India will remember these words.

ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ
ਚੇਲਾ ॥

aavan athatharai jaan sathaanavai hor bhee
outhasee maradh kaa chaelaa |

Coming in seventy-eight (1521 A.D.), they will
depart in ninety-seven (1540 A.D.), and then
another disciple of man will rise up.

ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ
(ਵਕਤ) ॥੨॥੩॥੫॥

sach kee baanee naanak aakhai sach sunaaeisee
sach kee baelaa |2|3|5|

Nanak speaks the Word of Truth; he proclaims
the Truth at this, the right time. ||2||3||5||

Guru Nanak's prophecy reads as follows:

In Bikarmi Samvat and Gregorian calendar there is a difference to 57 years.

Coming refers to: Invasion of Babar in 1578 Bikarmi or 1521 A.D at Saidpur

Departure refers to: Defeat of Hamayun and his return to Persia in 1597 Bikarmi or 1540 AD

Rise up refers to: Rise of Sher Shah Suri after his defeating Hamayun. Sher Shah Suri was a just
king and treated Hindus and Muslims alike.

Bhai Lalo was born in 1452 in the village of Saidpur (Pakistan). His father's name was Bhai Jagat Ram Ghataura. The surname pertaining to the carpenter clan, now known as Ramgarhia. Bhai Lalo earned his living by honest work. He was seventeen years older than Guru Nanak. Guru Nanak stayed with him while he was in Saidpur.

Shabad 2 (page 360)

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehalaa 1 |

Asa Mehla 1

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ (ਜਿਤ ਕੇ) ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ
ਡਰਾਇਆ ॥

khuraasaan khasamaanaa keeaa hindhusathan
ddaraaeiaa |

Having conquered Khurasan, Babar terrified
Hindustan.

[Khorasan comprised principally the cities of
Balkh and Herat (now in Afghanistan), Mashhad
and Nishapur (now in northeastern Iran), Merv
and Nisa (now in southern Turkmenistan), and
Bukhara and Samarkand (now in Uzbekistan)]

ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

aapai dhos n dhaeee karathaa jam kar mugal
charraaeiaa |

The Creator Himself is above all blames, He
has sent the Mugal as the messenger of death.
(There must be a reason for this)

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥

eaethee maar pee karalaanae thai kee dharadh n
aaeiaa |1|

There was so much slaughter that the people
screamed, but he (Babar) felt no compassion ||1||

ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥

karathaa thoon sabhanaa kaa soee |

O Creator Master, You are the Master of all.

ਜੇ ਸਕਤਾ (ਬਲਵਾਨ) ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ
॥੧॥ ਰਹਾਉ ॥

jae sakathaa sakathae ko maarae thaa man ros n
hoee |1| rehaao |

If some powerful man strikes out against another
powerful man, then no one feels any grief in
their mind. ||1||rahau||

ਸਕਤਾ ਸੀਹੁ (ਸ਼ੇਰ) ਮਾਰੇ ਪੈ ਵਗੈ(ਭੇਡ-ਬਕਰੀਆਂ) ਖਸਮੈ ਸਾ
ਪੁਰਸਾਈ (ਜਵਾਬ ਤਲਬੀ) ॥

sakathaa seehu maarae pai vagai khasamai saa
purasaaee |

But if a powerful tiger attacks a flock of sheep
and kills them, then its chief must answer for it.

Babar's killing at Saidpur was more of a
genocide, killing innocent men, women and
children as well. Guru Nanak raised these
questions and severally criticised Babar for
these wrongdoings.

ਰਤਨ (ਹਿੰਦੁਸਤਾਨ) ਵਿਗਾੜਿ ਵਿਗੋਏ (ਖਰਾਬ) ਕੁਤੀ ਮੁਇਆ
ਸਾਰ ਨ ਕਾਈ ॥

rathan vigaarr vigoae kuthaaee mueiaa saar n
kaee |

This priceless country has been laid waste and
defiled by dogs, and no one pays any attention
to the dead.

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥

aapae jorr vishorrae aapae vaekh thaeree
vaddiaaee |2|

You Yourself unite (create), and You
Yourself separate (destroy); I gaze upon Your
greatness. ||2||

ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥

jae ko naao dharaaeae vaddaa saadh karae man
bhaanae |

One may give himself a great name, and revel in
the pleasures of the mind,

ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥

khasamai nadharee keerraa aavai jaethae chugai
dhaanae |

but in the eyes of the Master, he is just a worm,
for all the corn that he eats.

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ
॥੩॥੫॥੩੯॥

mar mar jeevai thaa kish paaeae naanak naam
vakhaanae |3|5|39|

Only one who kills his ego while yet alive,
obtains the blessings, O Nanak, by reciting the
Master's Name. ||3||5||39||

[It must be noted that unlike the reign of
Jehangir and Aurangzeb, the attack of Babar
and destruction by him was not directed
towards Hindus, but was against the unjust
rulers of the times, and most of them were
Muslims..]

Shabad 3 (page 417)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩

raag aasaa mehalaa 1 asattapadheea ghar 3

Raga Asa Mehla 1, Ashpadian ghar 3

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

One Universal Creator God. By The Grace Of
The True Guru:

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥

jin sir sohan patteeaa maagee pae sandhoor |

Those heads adorned with braided hair, with
their parts painted with vermilion

ਸੇ ਸਿਰ ਕਾਤੀ (ਕੈਂਚੀ) ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥

sae sir kaathee munneean igal vich aavai
dhoorr |

those heads were shaved with scissors, and their
throats were choked with dust.

ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹੁਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ
(ਮਹਿਲਾ ਦੇ ਨੇੜੇ) ॥੧॥

mehalaa andhar hodheea hun behan n milan
ihadhoor |1|

They lived in palatial mansions, but now, they
cannot even sit near the palaces. ||1||

ਆਦੇਸੁ (ਨਮਸਕਾਰ) ਬਾਬਾ ਆਦੇਸੁ ॥

aadhaes baabaa aadhaes |

Hail to You, O Father Master, Hail to You!

ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ
(ਨਜ਼ਾਰੇ) ॥੧॥ ਰਹਾਉ ॥

aadh purakh thaeraa anth n paaeiaa kar kar
dhaekhehi vaes |1| rehaao |

O primal Master. Your limits are not known;
You create, and behold the scenes. ||1||rahau||

ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥

jadhahu seeaa veeaaheea laarrae sohan paas |

When they were married, their husbands looked
so handsome beside them.

ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ (ਹਾਥੀ ਦੰਦ) ਕੀਤੇ ਰਾਸਿ ॥

heeddolee charr aaeaa dhandh khandd keethae
raas |

They came in palanquins, decorated with ivory;

ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ (ਪੱਖੋ) ਝਿਮਕਨਿ ਪਾਸਿ ॥੨॥

ouparahu paanee vaareeai jhalae jhimakan
paas |2|

water was sprinkled over their heads, and glittering fans were waved above them. ||2||

ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਠੀਆ ਲਖੁ ਲਹਨਿ ਖੜੀਆ ॥

eik lakh lehan ibehitheea lakh lehan ikharreeaa |

They were given hundreds of thousands of coins when they sat, and hundreds of thousands of coins were thrown over when they stood.

ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥

garee shuhaarae khaadheea maanan isaejarreeaa |

They ate coconuts and dates, and rested comfortably upon their beds.

ਤਿਨੁ ਗਲਿ ਸਿਲਕਾ (ਰੱਸੀ) ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ (ਮੋਤੀ) ॥੩॥

thina gal silakaa paaseaa thuttan imothasareea |3|

But ropes were put around their necks, and their strings of pearls were broken. ||3||

ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥

dhan joban dhue vairee hoeae jinaee rakhae rang laae |

Their wealth and youthful beauty, which gave them so much pleasure, have now become their enemies.

ਦੂਤਾ (ਸਪਾਹੀ) ਨੋ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ (ਇੱਜ਼ਤ) ਗਵਾਇ ॥

dhoothaa no furamaaeiaa lai chalaee path gavaae |

The order was given to the soldiers, who dishonoured them, and carried them away.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ ॥੪॥

jae this bhaavai dhae vaddiaaee jae bhaavai dhaee sajaee |4|

If it is pleasing to God's Will, He bestows greatness; if pleases His Will, He bestows punishment. ||4||

ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ (ਕਿਉਂ) ਮਿਲੈ ਸਜਾਇ ॥

ago dhae jae chaetheeai thaa kaaeith milai sajaee |

If someone focuses on the Master beforehand, then why should he be punished?

ਸਾਹਾਂ(ਰਾਜੇ) ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥

saahaa surath gavaaeaa rang thamaasai chaae |

The kings had lost their higher consciousness, revelling in pleasure and sensuality.

ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥੫॥

baabaravaanee fir gee kueur n rottee khaae |5|

Since Babar's rule has been proclaimed, even the princes have no food to eat. ||5||

ਇਕਨਾ ਵਖਤ (ਪੰਜ ਵਕਤੀ ਨਿਮਾਜ) ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ

eikanaa vakhath khuaaeahi eikanaa poojaa jaae |

The Muslims have lost their five times of daily prayer, and the Hindus have lost their worship as well.

ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਵਹਿ ਨਾਇ ॥

choukae vin hindhavaaneeaa kio ttikae katehi naae |

Without their sacred squares, how shall the Hindu women bathe and apply the frontal marks to their foreheads?

ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥੬॥

raam n kabehoo chaethiou hun kehan n milai khudhaae |6|

They never remembered their Master as Ram, and now they cannot even recite Khuda-i||6||

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ
ਸੁਖ ॥

eik ghar aavehi aapanai eik mil mil pushehi
sukh |

Some have returned to their homes, and meeting
their relatives, they ask about their safety.

ਇਕਨਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥

eikanaa eaeho likhiaa behi behi rovehi dhukh |

For some, it is pre-ordained that they shall sit
and cry out in pain.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ ॥੭॥੧੧॥

jo this bhaavai so theesai naanak kiaa maanukh
|7|11|

Whatever pleases Him, comes to pass. O Nanak,
what is the fate of mankind? ||7||11||

[In this Ashtpadi, Guru Nanak Dev Ji's is
highlighting that the destruction has come to
the people of Saidpur, for they had forgotten the
Name of God, for they had become too much
arrogant and that they were doing injustice to
their people.]

Shabad 4

ਆਸਾ ਮਹਲਾ ੧](page 417-418)

aasaa mehalaa 1 |

Asa Mehla 1

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ(ਬੈਂਡ ਵਾਜੇ,
ਸ਼ਹਿਨਾਈ)॥

kehaa s khael thabaelaa ghorrae kehaa bhaeree
sehanaaee |

Where are the games, the stables, the horses?
Where are the drums and the bugles?

ਕਹਾ ਸੁ ਤੇਗਬੰਦ (ਤਲਵਾਰੇ ਤੇ ਗਾਤਰੇ) ਗਾਡੇਰਤਿ (ਰੱਥ) ਕਹਾ
ਸੁ ਲਾਲ ਕਵਾਈ (ਵਰਦੀਆਂ) ॥

kehaa s thaegabandh gaaddaerarr kehaa s laal
kavaaee |

Where are the sword-belts and chariots? Where
are those scarlet uniforms?

ਕਹਾ ਸੁ ਆਰਸੀਆ (ਅੰਗੂਠੀਆਂ) ਮੁਹ ਬੰਕੇ(ਖੂਬਸੂਰਤ ਚੇਹਰੇ)
ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ ॥੧॥

kehaa s aaraseeaa muh bankae aithai dhisehi
naahee |1|

Where are the rings and the beautiful faces?
They are no longer to be seen here. ||1||

ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ ॥

eihu jag thaeraa thoo gosaaee |

This world is Yours; You are the Master of the
universe.

ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਏ ਜਰੁ (ਧੰਨ ਦੌਲਤ) ਵੰਡਿ ਦੇਵੈ
ਭਾਂਈ ॥੧॥ ਰਹਾਉ ॥

eaek gharree mehi thaap outhaapae jar vandd
dhaevai bhaaee |1| rehaao |

In an instant, You establish and disestablish. You
distribute as it pleases You. ||1||rahau||

ਕਹਾਂ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ (ਸੁੰਦਰ) ਸਰਾਈ
ਸਰਾਂਵਾਂ) ॥

kehaa s ghar dhar manddap mehalaa kehaa s
bank saraaee |

Where are the houses, the gates, the hotels and
palaces? Where are those beautiful way-stations?

ਕਹਾਂ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ ॥

kehaa s saej sukhaalee kaaman jis vaekh needh
n paaee |

Where are those beautiful women, reclining on
their beds, whose beauty would not allow one
to sleep?

ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ (ਵੇਚਨ ਵਾਲੇ) ਹੋਈਆ ਛਾਈ
ਮਾਈ ॥੨॥

kehaa s paan thanbole haramaa hoeaa shaee
maae |2|

Where are those betel leaves and their sellers?
They have vanished like shadows. ||2||

ਇਸੁ ਜਰ (ਦੌਲਤ) ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ(ਬਰਬਾਦ ਹੋ ਜਾਨਾ)
ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ (ਖਵਾਰ ਹੋਨਾ) ॥

eis jar kaaran ghanee viguthee ein jar ghanee
khuaee |

For the sake of this wealth, so many were
ruined; because of this wealth, so many have
been disgraced.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

paapaa baajhahu hovai naahee mueiaa saath n
jaaee |

It was not gathered without sin, and it does not
go along with the dead.

ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥

jis no aap khuaee karathaa khus leae
changiaee |3|

Those, whom the creator Master would destroy
- first He strips them of virtue. ||3||

ਕੋਟੀ(ਲੱਖਾਂ) ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ (ਰੋਕ ਨਾ ਸੱਕੇ) ਜਾ ਮੀਰੁ
(ਸ਼ਹਿਨਸ਼ਾਹ) ਸੁਣਿਆ ਧਾਇਆ ॥

kottee hoo peer varaj rehaee jaa meer suniaa
dhaeiaa |

Millions of religious leaders failed to halt the
invader, when they heard of the emperor's
invasion.

ਬਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ (ਪੁਰਾਨੇ) ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ(ਟੁਕੜੇ
ਟੁਕੜੇ) ਕੁਇਰ (ਪ੍ਰਿੰਸ)ਰੁਲਾਇਆ ॥

thaan mukaam jalae bij mandhar mush mush
kueir rulaeiaa |

He burned the rest-houses and the ancient
temples; he cut the princes limb from limb, and
cast them into the dust.

ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ (ਜਾਦੂ) ਲਾਇਆ
॥੪॥

koe mugal n hoaa andhaa kinai n parachaa
laeiaa |4|

None of the Mughals went blind, and no one
performed any miracle. ||4||

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

mugal pathaanaa bhee laraaee ran mehi thaeg
vagaee |

The battle raged between the Mughals and
the Pathaans, and the swords clashed on the
battlefield.

ਓਨ੍ਹੀ ਤੁਪਕ (ਤੋਪ) ਤਾਣਿ ਚਲਾਈ ਓਨ੍ਹੀ ਹਸਤਿ (ਹਾਥੀ)
ਚਿੜਾਈ ॥

ounaee thupak thaan chalaee ounaee hasath
chirraee |

They took aim and fired their guns, and they
attacked with their elephants.

ਜਿਨ੍ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ ਮਰਣਾ ਭਾਈ ॥੫॥

jinaa kee cheeree dharageh paatee thinaa maranaa
bhaee |5|

Those men whose letters were torn in the
Master's Court, were destined to die, O siblings
of destiny. ||5||

ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥

eik hindhavaanee avar thurakaanee bhattiaanee
thakuraanee |

The Hindu women, the Muslim women, the
Bhattis and the Rajputs

ਇਕਨ੍ ਪੇਰਣ (ਕਪੜੇ)ਸਿਰ ਖੁਰ(ਸਿਰ ਤੋਂ ਪੈਰਾਂ ਤਕ) ਪਾਟੇ
ਇਕਨ੍ ਵਾਸੁ (ਰਹਿਣਾ) ਮਸਾਣੀ ॥

eikanaa paeran sir khur paattae eikanaa vaas
masaanee |

some had their robes torn away, from head to foot, while others came to dwell in the cremation ground.

ਜਿਨ੍ਹ ਕੇ ਬੰਕੇ (ਘਰ ਵਾਲੇ) ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ਹ ਕਿਉ ਰੈਣਿ
ਵਿਹਾਣੀ (ਕਟਨੀ) ॥੬॥

jina kae bankae gharee n aaeiaa thina kio rain
vihaanee |6|

Their husbands did not return home - how did they pass their night? ||6||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥

aapae karae karaaeae karathaa kis no aakh
sunaaeeai |

The Creator Himself acts, and causes others to act. Unto whom should we complain?

ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਬੈ ਜਾਇ ਰੂਆਈਐ ॥

dhukh sukh thaerai bhaanai hovai kis thai jaae
rooaaeeai |

Pleasure and pain come by Your Will; unto whom should we go and cry?

ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ (ਖੁਸ਼ ਹੋਨਾ) ਨਾਨਕ ਲਿਖਿਆ
ਪਾਈਐ ॥੭॥੧੨॥

hukamee hukam chalaeeae vigaasai naanak
likhiaa paaeeai |7|12|

The commander issues His Command, and is pleased. O Nanak, we receive what is written in our destiny. ||7||12||

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BANDA SINGH BAHADAR

Majid Sheikh

Every time I enter Delhi Gate - one of the 13 historical Gates of the ancient walled city of Lahore, Punjab - my thoughts are not on the splendid job done to conserve the Shahi Hamam, or even to the dilapidated mosque of Wazir Khan, but the mind's eye goes back 270 years when the main gateway and beyond were witness to a slaughter of thousands.

If you go through the historical descriptions of the '*Chhotta Ghallughara*' - the First Holocaust - that took place in Lahore, one is amazed at the sheer scale of barbarity that took place.

But this happening on the 10th of March, 1746 needs to be put in its historical context.

The span between the death of Aurangzeb in 1707 and the founding of the Lahore Darbar of Maharajah Ranjit Singh in 1799 has a bloody 92 years of history. For purely communal reasons this time period has been ignored, more so because the subcontinent has fragmented with amazing continuity over a 3,000-year cyclic pattern, only to come together from time to time because of some uniting catalyst, mostly in the form of a foreign invader.

The sole reason the entire subcontinent has imploded again and again is because of the way the poor of this huge landmass have been treated by successive rulers. In a way, this process continues even today on both sides of the communal 'line of hate' that divides the subcontinent today between the 1947 creations of India and Pakistan.

Divided they rule more easily.

Communal hatred created the Hindu caste system 3,500 years ago in our cities and villages. That wretched way of thinking remains part and parcel of our allegedly "pious" way of life. No one is able

today to lump the fact that our historic 'foreign liberators' were in fact child slave traders.

Our leaders remain, essentially, traders of our products, our wealth, be it gold, children, women, spices, indigo, cotton, forced labour and cheap soldiers, and now the easily-convertible dollar. This wealth of our land has been taken to faraway places of 'relative safety' and 'ease'.

That is why what happened in March 1746 inside the ancient walled city, in and around the Delhi Gate area needs to be remembered as a communal outrage. In the 92-year time period in the 18th century referred to above, a new religion had aggressively emerged, one that did not believe in castes or idols or superstitions or dogma, but rather rationalised the Almighty within each one of us.

Sikhism, a very simple concept that liberated the poor, had emerged over the course of the 15th to 18th centuries, and it was now being attacked by the rulers, who happened to be foreigners ... and Muslims.

After the creation – for a seven-year period, of the first 'Sikh State' in the Punjab east of Lahore by the revolutionary Banda Singh Bahadar, the 'zamindari' (fiefdom) system was abolished and tillers given their lands.

True freedom had finally been given to the poor tillers of the land!

The Mughals, landowners that they had become, amassed armies from all over the subcontinent to tackle this freedom-loving revolutionary, and finally captured him.

He was brought to Lahore and outside the Delhi Gate he was chained and put in an iron cage, which was then mounted on an elephant. A procession started out, heading for the city of

Delhi with 700 Sikh heads impaled on spikes carried by Mughal troops on both sides of the procession.

Once in Delhi, in the fort he was publicly skinned alive, and during the torture, forced to watch the slow death of his five-year old son, after which the latter's heart and liver were stuffed in Banda Singh's mouth.

Not a cry from him came forth. Another Punjabi hero was born.

Before him at the same place outside Delhi Gate, less than two centuries earlier, the great folk hero, Dullah Bhatti, had been skinned alive centuries earlier for daring to challenge the Mughal, Akbar.

The issue then too was unfair taxation of peasants.

[His memory is honoured in Punjab even today during the end-of-winter festival of Lohri.]

Thus, over time, one cruelty followed another.

Banda Singh Bahadar was succeeded not long after by the founder of the second Sikh State, a leader by the name of Nawab Kapur Singh, who made a daring plan to capture the Mughal Governor of Lahore, Nawab Zakarya Khan.

Inside the walled city trickled in a force of 2,000 men, all of whom were in disguise. On that eventful Friday, they all went to pray at the Shahi Mosque. Their spies had informed them that Zakarya Khan always offered his Friday prayers at this huge mosque.

But then, it was a lucky day for Zakarya Khan as he did not visit the mosque.

Kapur Singh threw off his disguise, and brandishing his sword and with the full-throated war-cry of "Sat Sri Akal", marched out of Lahore and vanished in the jungle beyond Mahmood Buti on the River Ravi.

This incident was one of several others that set the stage for Zakarya Khan and his chief minister, Lakhpat Rai, to launch a campaign to exterminate Sikhs, for as the 'farmāns' now tell us they had been declared as 'kafirs' and it was declared that it was the Islamic duty to exterminate them.

From the bush country and forests as far away as Kahnuwan, began the wholesale massacre of Sikhs.

Again, a procession in Lahore.

According to the historian S.M. Latif, over 7,000 men, women and children were massacred within a short period and another 3,000 brought in chains to Lahore and parked in the horse market outside Delhi Gate.

The scene outside Delhi Gate has been described by Latif thus:

"Lakhpat Rai separated over 1,000 Sikh men from the 3,000 prisoners. These men were bare-backed, faces blackened, sitting two astride, facing outwards, on donkeys. A huge procession went all the way through the bazaars of Lahore, returning to Delhi Gate."

Along the way, frenzied mobs threw whatever they could at them. This was orchestrated communal hatred at its worst. When the bloody procession returned to Delhi Gate on that fateful day, all the butchers and the scavengers of the city were engaged to behead them, one at a time.

By late in the evening the entire area around the Delhi Gate and in the horse market outside, was littered with bodies in the thousands.

The women and children of Sikh families were also not spared, with many managing a less painful death by jumping into the 'Shaheedi Khoo' - the Well of Martyrs - outside the city, now known as Landa Bazaar.

This holocaust was the catalyst that led the 'Misl's' (territories ruled by Sikh chieftains) to

attack Afghans, ultimately expelling them from Punjab.

The Bhangi Misl took power in Lahore and set up the 'Second Sikh State'.

But then the Afghans returned, only to be taken on by the Sukerchakia Misl, leading to the establishment of the third Sikh State by Maharajah Ranjit Singh in 1799, which quickly became a far-flung empire.

Within 92 years of Aurangzeb's passing away, power had passed on to the oppressed. Aurangzeb is said to have muttered on his deathbed: "I do not know who I am, why I am here, and what has happened."

That is why Lahore's Delhi Gate is not merely about old, decaying and neglected monuments. It is, I believe, more about the people of this neglected city and the way they have been

treated by our rulers through history. Pious words mean nothing for communal hatred still rules our minds and ways.

Ironically, 250 years after this very massacre, the Afghans have trickled back into the old city, where they now form a substantial portion of the local population. In most 'mohallahs' (neighbourhoods), Pushto has replaced Lahori Punjabi. A lot of the newcomers are now traders, and their workers too are Afghan.

What this holds for the future is worth pondering over in a land where our Punjabi mother tongue is now frowned upon.

Surely an explosive communal mix once again.

The author is doing his PhD on the Ancient History of the Punjab at Cambridge University.

★★★

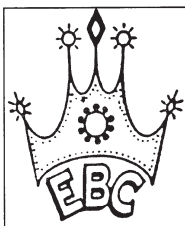
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Thinking Ahead - Moving Forward

GURU GOBIND SINGH JI'S DATE OF BIRTH (A perspective of history)

Gurinder Singh Sacha

There has been an ongoing controversy about the correct date of birth of Guru Gobind Singh Ji. The traditionally accepted date of the Guru's birth is *Poh Sudi 7*, 1723B.K viz December 22, 1666 AD. This date has been mentioned in the 'Post Guru Period' works of writers, such as Koer Singh (*Gurbilas* 1751), Sukha Singh (*Gurbilas* 1797), Santokh Singh (*Suraj Parkash* 1843) and Giani Gian Singh (*Twarikh Guru Khalsa* 1880), followed by many other writers during the 1st half of the 20th century. Though none of these books were written in the Guru Period (1469-1708), Bhai Santokh Singh's 'Suraj Parkash', which appeared more than 100 years after the death of Guru Gobind Singh Ji, was the most influential. Almost all sikh clergy and common man regarded this book as a true account of events, so much so, that no Sikh historian was inclined to look for any other document written in the actual Guru Period.

However, after the middle of the 20th century, with the discovery of '*Bhatt Vahis*', new facts came to light, which made a serious researcher to look for any other unrevealed information including the '*Panda Vahis*', relating to the dates and events of the Guru Period, including the birth and death of Guru Gobind Singh Ji. As a result we can safely conclude, that now in the 21st century, there is hardly any research scholar of Sikh history who would argue against the fact that Guru Gobind Singh was actually born on *PohSudi 7*, 1718 B.K viz December 1661 A.D.

Dr. Kirpal Singh, Rtd Professor and Head of Department of Punjab Historical Studies at the Punjabi University, Patiala had discussed this subject in detail in his book 'Perspectives on Sikh Gurus', published in 2000 by the National Book Shop, Delhi. The following extract from his observations on the above subject (chapter 10, page 225) clearly indicates that Guru Gobind Singh Ji was born in December 1661 A.D.

"One of the protagonists of this date is Gulab Singh of Nirmla Order who has recorded this date in his *Gurparnali* (Vide *Gurparnali* Gulab Singh, in *Gurparnalian*-Randhir Singh page 119). *Bansawali Namah* Kesar Singh Chibber (Singh brothers, Amritsar P.125), also gives this date. If we accept the former date (traditionally known) viz 1666 A.D. then Guru Gobind Singh's age at the time of martyrdom of his father was nine years. If we accept the later date (newly revealed) viz 1661 A.D. then the age of Guru Gobind Singh at the time of his father's martyrdom was fourteen years. Several English authors like J.D Cunningham and Mohammed Latif have stated that Guru Gobind Singh at the time of his father's martyrdom was fifteen years age...

The discovery of *Bhatt Vahis* by Giani Girja Singh has brought forth all those dates which were connected with the Sikh Guru and recorded by various Bhattas. *Guru Kian Saakhian* by Sarup Singh Kaushik (1709 A.D.) has also been published. It gives Guru Gobind's date of birth

corresponding to 1661 A.D. Based on *Bhatt Vahis*, a new book entitled ‘Correct Date of Birth of Sri Guru Gobind Singh’ has been brought out by G.B Singh and D.R. Narang. The authors have argued at length that the correct date of birth of Guru Gobind Singh was December 18, 1661 A.D. Their main argument is the *Panda Vahis* and *Bhatt Vahis* giving details of travels of Guru Teg Bahadur. According to this date, Guru Teg Bahadur visited Patna twice in 1661 A.D. and 1666 A.D. The supporting dates of Guru Teg Bahadur’s visit to Allahabad and Banaras have been discovered from *Panda Vahis*. Thus from this angle they prove that the date of 1661 A.D. as year of birth of Guru is more probable.”

In order to understand fully the above conclusion, it is important to study both the previously known and unknown documentary literature associated with the Guru Period (1469-1708). In the last thirty years or so, modern researchers have been able to identify the following literary works as useful sources of historical facts about the Gurus in that period. These include *Janam Saakhis*, *Varan Bhai Gurdas*, *Hukamnameh*, *Gurbilas Patshahi Chheh*, as well as *Gurbilas Patshahi Dass* (Koer Singh), *Gurbilas Patshahi Dass* (Sukha Singh), *Guru Sobha Granth* (Sampat), *Mehma Parkash Parchian* (Sewa Das Bhalla), *Gian Ratnavli* (Bhai Mani Singh), *Bhatt Vahain* (Various Bhatts), *Gurukian Saakhian* (Bhai Swroop Singh Kaushish) etc. However, the study of the above literature reveals two notable facts. Firstly, that except for *Bhatt Vahis* or *Guru Kian Saakhian*, the dates of events are hardly or rarely mentioned in these writings and secondly, the *Janam Saakhis* are the least reliable source, as they were not written in the Guru Period, but much later after their death, some of them hundred years or so later. They were indeed written on the basis of

so called *Bhai Bale Wali Janam Saakhi*, which in spite being an earlier product is questionable for the authenticity of its writer/s, as well as, for a number of hearsay miracle stories included in it.

On the other hand ‘GURU KIAN SAAKHIAN’ have been regarded by researchers as much more authentic and reliable source of historical events and dates of the Guru Period starting with Guru Horgobind Ji. This book is a collection of 112 Saakhis (Stories) with a maximum number (37-112) relating to the life of Guru Gobind Singh Ji.

In this context it is also important to understand the significance of *Bhatt Vahis* and *Panda Vahis*. The word ‘Vahi’ literally means a record book, commonly used in India since Middle Ages. Traditionally, the ‘Pandas’ and ‘Bhatts’ as chroniclers always noted down important events or incidents including births and deaths with regard to certain persons or personalities. Though not highly educated, they were reasonably professional in their own field. The difference being, that the ‘Pandas’ of Hardwar seldom or never visited their clients, and their notes in the ‘vahi’ mainly reflected their clients visit to Hardwar. Whereas, the *Bhatt Vahis* notes were mostly based on their own visit or some contact with their clients, (usually a selected personality or a household like the Sikh Gurus). Some ‘Bhatts’ were also some kind of bards besides keeping the geneology of their clients. (Actually, a number of ‘Bhatts’ were very dedicated disciples of the Gurus, and their musical verses have been included in the Guru Granth Sahib Ji).

One has to take into account that everything written in ‘*Bhatt Vahis*’ cannot be relied upon one hundred percent. In his ‘Appraisal’ of the

‘Guru Kian Saakhian’s English Adaptation, Published in 2005, Dr. Balwant Singh Dhillon, (Head of Guru Nanak Studies, Guru Nanak Dev University, Amritsar) states, “Guru Kian Saakhian which surfaced in the 1970’s and has been used very enthusiastically by some scholars is such a source of Sikh history which has never been subjected to rigorous methodology to test its authenticity”..... Futher on he concludes, “In some cases information provided by the author of *Guru Kian Saakhianis* very unique and has come to us for the first time. For example code of conduct of the Khalsa ‘Saakhi # 59-60’, investiture of Aadi Granth with Guruship by

Guru Gobind Singh Ji and ‘Saakhi # 112’ etc present graphic accounts which are not available anywhere else. These factors enhance the value of *Guru Kian Saakhian* as a historical source.”

It is hoped that the above references and testimony in the form of a short essay will help to end this needless controversy regarding the correct date of birth of Guru Gobind Singh Ji.

Gurinder Singh Sacha, MA; TEFL (London)
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PANTH PARAKASH (DT 1841)

Bhangu Rattan Singh Shaheed

Harmanjeet Kaur Sandhu

Major Primary source Granths are as follows:

Varan by Bhai Gurdas (early 17th century)– It consists 40 vars. First var has 49 pauris of which pauris 25 – 45 narrate a few historical incidents of the life story of Guru Nanak.

Gursoba by Sainapat (late 17th- 18th century – It contains incidents of the life of Guru Gobind Singh.

Mehma Prakash by Sarup Das Bhalla (dt 1776) – It is in two volumes, first volume has life stories of Guru Nanak and the second volume has life stories of other Sikh Gurus.

Nanak Prakash by Santokh Singh (dt 1843)– It contains stories of the life of Guru Nanak.

Suraj Prakash by Santokh Singh (dt 1843)– It contains stories of the life of other nine Gurus.

In addition to above Granths there are five important Janam Sakhis of the life of Guru Nanak.

Bale vali Janam Sakhi by Bhai Bala, compiled by Gorakh Das (dt 1658, or early 16th century) (267 Sakhis)

Puratan Janam Sakhiby Bhai Sewa Das (dt 1588, late 16th – early 17th century) (57 Sakhis)

Janam Sakhi by Manohar Das Mehrban Sodhi (early 17th century)(157 Sakhis)

Janam Sakhi called B40 (75 Sakhis)

Janam Sakhi by Bhai Mani Singh (late 17th - early 18th century) (117 Sakhis)

1. Rattan Singh Bhangu, of Mirakot, was the grandson of Sardar Mehtab Singh (paternal grand-father), and maternal grandson of Sardar Sham Singh, Jathedar of the KaroriaMisl.
2. Belonging to a family of martyrs, he gathered a lot of factual information about the history of Sikhs from his ancestors.
3. The first part of Panth Prakash contains outline Sakhis of the ten Gurus, and the second part contains detailed history of the Panth.
4. In the middle of 19th century an English officer Mr. Murray was doing research work on the history of Sikhs, he took help from Mr. Bhangu to complete his work. Whatever Mr. Bhangu would narrate to Mr. Murray, he (Mr. Bhangu) himself would write the same on his return back home. This gave birth to works later called ‘Panth Prakash’.

5. As Mehma Prakash and Suraj Praksh are treasures about the life history of the Sikh Gurus, the Panth Prakash is one of the main primary source of the history of the Panth.
6. Most of the dates and incidents given in the book match with the history books written by various Muslim authors.
7. The book in its present form was first edited and published by Bhai Vir Singh in 1914 and then in 1939.
8. The book covers the time period of Sikh Gurus, the rise and fall of Banda Singh Bahadur, the dissolution of Mughal power, the invasions of Ahmed Shah Abdali and the rise of the Sikh Misls in Punjab.

It was written during 1809-1841 and is the only Sikh source of historical account of

Banda Bahadur and the establishment of Sikh rule in the Punjab

Rattan Singh Bhangu finished the Granth in 1841 A.D. The Granth avoided going into spiritual matters and was mainly concerned with the chronological history of the Khalsa.

The Prachin Panth Prakash was for the first time published in 1914. Bhai Sahib Dr Vir Singh came across an old manuscript which he edited and had it printed at the his Wazir Hind Press at Amritsar in that year. Bhai Vir Singh added the word "Prachin" (old) to the title of the book to distinguish it from the more recent Panth Prakash by Giani Gian Singh.

Harmanjeet Kaur Sandhu, Ph.D. Student
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GURU GOBIND SINGH

Late Khushwant Singh

Guru Gobind Singh crammed the 42 short years of his life with much activity. He was a prolific writer he wrote in many languages – Persian, Hindi and Panjabi. It is said that a 14-maund load of manuscripts was lost in the Sirsa when the Guru was being pursued from Anandpur to Chamkaur. Fortunately some of his work survived and from this we get a pretty clear picture of his aims and ideals. First and foremost, we must never forget that Guru Gobind Singh did not change the religion preached by the preceding nine Gurus. On the contrary, his faith was in every way the logical development of the teachings and the traditions initiated by his predecessors. In Guru Gobind Singh's teaching is found Guru Nanak's fervent belief in the One God who, though beyond human comprehension, can be experienced through love and practice of Nam-the Name. In Guru's teaching is also the second Guru Angad's exhortation to *seva* — the service of mankind; the third Guru Amar Das's emphasis on mental and physical health. In Guru Gobind Singh we have the fourth Guru Ram Das's creative ability. In him too we have the fifth Guru Arjan's gentleness, his love of the Hindu and the Mussalman, his literary genius and his spirit of martyrdom. We also have (quite obviously) the sixth Guru Hargobind's spirit of valour. And in Guru Gobind Singh his writings there is his father Guru Tegh Bahadur, the ninth Guru's conviction that once you extend a helping hand to raise the down-trodden, you must never let go that hand even though it cost you your life. Guru Gobind Singh had all that his predecessor Gurus had and something more – the power to change mice into men, to mould those men into a nation and then fire that nation with an ideal,

the ideal of the Khalsa Commonwealth. In the minds of most people the image of Guru Gobind Singh is that of a warrior Guru. He said himself: '*avar vashna nohi mohev dharm yudh ko chaa,*' – I have no other ambition than to wage the war of righteousness." It is not often realised what mental anguish the Guru went through before he finally accepted the principle of the use of force to right a wrong. The problem had faced many thinkers before the Guru. We Indians are familiar with the dialogue between Krishna and Arjun on the battlefield of Kurukshetra. Arjun knew his cause was just. But he also knew that in enforcing what was his by right he would have to spill the blood of his kinsmen who had wronged him. How then is a person to decide whether he should turn the other cheek, submit to oppression and tyranny in the hope that the gesture will bring a change of heart in the oppressor of the tyrant — or that he should resist tyranny, strike the tyrant and so ensure the prevalence of justice and goodness? Guru Gobind Singh faced this dilemma. His father Guru Tegh Bahadur had been executed for no other offence than championing the cause of the Hindus. And before Guru Tegh Bahadur, Guru Arjan had also been convicted on a trumped up charge and executed. He must have asked himself, should the entire Sikh movement be allowed to die because it did not please the ruler to see it grow? It was no longer a case of turning the other cheek – fortunately there are two cheeks to take punishment, but there was only one neck, Guru Gobind Singh pondered over this problem. He retired to the seclusion of a cave on Mount Naina Devi above Anandpur and spent forty long days and nights meditating

and seeking Divine guidance. It was after this prolonged meditation that he found the answer. His answer was the famous baptismal ceremony of the 1st of Baisakh 1699 when he raised the Khalsa. Our Guru Gobind Singh may be rightly considered our philosopher of the theory of the just war – the Dharma Yudra. He laid down five very stringent conditions before a war could be described as just

First - that it should be waged after all other means have been explored and have failed. In his famous *szafarnama*, Epistle of Victory addressed to the Mughal Emperor Aurangzeb in Persian, he wrote:

*'bu idcgarigi darmian amdam
ba tadbirey teer-0-tufang amdam
chu kar az hamah heeltey dar guzasht
halal art burdan ba shamsheer dast.*

‘When no other way was left to me, I took the path of war and put my arrow on my bow. When all other means have failed, it is righteous to draw the sword’. He explained his mission in life: ‘I come into the world charged with the duty to uphold the right in every place, to destroy sin and evil. O ye holy men, know it well in your hearts that the only reason I took birth was to see that righteousness may flourish; that the good may live and tyrants be torn out by their roots’.

My sword strikes tyrants not men. A weapon is to protect the weak and destroy the wicked’, he wrote.

Second – It was to be without hatred or desire for revenge. It is to be remembered that though the Guru’s own father and his younger sons were executed by the Mughals, though his own mother died of grief at these losses, though his two elder sons and many (if not most) of his closest followers fell in battle, not once did he talk of avenging these murders of settling

scores, not once did a word of hatred against Islam, the religion of the Mughals, escape his lips or his pen. On the contrary many Muslims fought on his side as his comrade-in-arms; and more than once his life was saved by his Muslim admirers who, in so doing, imperilled their own. The Sikhs will recall the incident in one of the battles against the Mughals when the Sikh water carrier Bhai Kanahya was pulled up by the Sikh for serving water to the enemy. When produced before the Guru he said, ‘I saw neither Muslim nor Sikh: wherever I heard the cry of pain I saw my Guru and it was to my Guru gave the water’.

Third – A Dharma Yudha, or a righteous war, must be fought without desire for gain. It is to be remembered that although the Guru won a number of battles at Bl-iangani, Nadaun, and in other Himalayan regions – he never bothered to acquire even a square inch of territory nor allowed any of his followers to take any loot.

Fourth — A just war can only be waged by a people fired by one ideal, by crusaders and not by mercenaries. The Guru felt that these conditions could only be fulfilled by a warring people if they willingly bound themselves by a code of ethics. It is seldom realized that the only reason the Guru made the wearing of the hair and beard unshorn was to revive the ancient ascetic tradition of India in the hope his new Sikhs would, like ascetics of old, be rigidly puritanical — he believed that the Keshas — unshorn hair and beard were a symbol of ascetic purity and only the pure of heart had a right to wield arms:

*bina shastra kerang narang bhed jano
gahey kan tako kitney ley sidhano
ehi mor agya runo marey pyarey
bina shartra kesang devo mm didarey.*

“Arms without the sacred Keshas – and you will be like a flock of sheep led wherever anyone care to lead you by the ear. This is my command to you, my beloved comrades: if you do not wear your keshas as well as your arms, do not appear in my presence”. He bound his followers by a strict code of conduct the Rahatnamas: do not drink or smoke, do not molest the Womenfolk of your adversaries and soon, That is why he named his new Sikhs Khalsa or the Pure. He meant to raise an army of soldier-saints, sant-sipahir. It is also to be remembered that this code of conduct was not meant to be a list of rules on paper. Anyone who did not observe them had no right to call himself a Sikh

*“rehani rahey soi sikh mane,
O sahib mai us ka chera*

“Only he who lives by the rules is my Sikh — he will be my guru, I his follower“.

He bound himself to the very rules he prescribed for his Khalsa followers because, despite being their Guru, he considered himself a mortal and an equal: For though my thoughts were lost in At the feet of Almighty God, I was ordained to establish a sect and lay down its rules. But whosoever regards me as Lord Shall he damned and destroyed, I am but the slave of God as other men are: A beholder of the wonders of creation.

Armed with this code of morality, the Sikh warrior became the Knight of the Order of Sir Galahad:

*My brave sword carves the casques of men
My tough lance thrusteth sure
My strength is as the strength of ten
Because my heart is pure.*

Armed with this code of morality, the Guru could rightly invoke the aid of the Lord God of Hosts:

Eternal God, Thou art our shield.

*The dagger, knife, the sword we wield
To us Protector there is given
The timeless, deathless, Lord of Heaven,
To us All-steels unvanquished might
To us All-times resistless flight
But chiefly Thou. Protector brave
All-steel, wilt thine own servants save.*

Fifthly — and finally, said Guru Gobind Singh It is a crusader thus armed must go into battle without fear, without counting the odds against him, without ever doubting that he will win and without any concern with the consequences. The Guru himself set the example when he hurled a timid and untrained community of rustics and shop-keepers against one of the most powerful armies of the world at that time, He himself said, “I will train the sparrow to hunt the hawk, I will teach one man to fight a legion”

*chidion tey main baj tuddan
tabhe Gobind Singh nam: kuhaon
sava lakh se ek ladaon tabhe Gobind Singh
nam kahaon*

and when news was brought to him that his two infant sons aged 9 and 7 had been executed, the elder two having only a few weeks earlier fallen in battle he said with stoic calm:

char muey to kya hua jaevat kai hazaar

“What if four be dead, many thousands still live to carry on the crusade. “It was this spirit with which he animated his following. An old woman whose husband and two sons had fallen in battle came to the Guru to ask his blessing for her only surviving child who lay sick in bed. She Wanted him healed, not to look after her in her old age, but like his father and brothers to be able to die in battle rather than on a sick bed. Once these conditions for the Dharma Yudh were fulfilled, the Warrior could go to battle convinced that for a crusader there could be no nobler end than to

fall in battle — jhoojh maron ran main tab hi. —
All this the Guru summed as:

*O Lord these boons of thee I ask
Let me never shun a righteous task
Let me be fearless when I go to battle
Give me faith that victory will be mine
Give me power to sing Thy praise,
And when comes the time to end my life
Let me fall in mighty strife.*

Is it then a great wonder that we Sikhs have for the last 320 years, as we do today honour the memory of Guru Gobind Singh as the paradigm of greatness, goodness, heroism and odliness; for we believe that God himself --Filled him with valour Slung him with a sword Bade him go on till the tribes round him Mingled his name with the naming of the Lord. Is it then very surprising that within a few days of the Guru's death one of the Guru's disciples, Banda, unfurled the Sikh flag within bow shot of the Mughal capital, Delhi and within six years virtually destroyed the Mughal aristocracy of the Punjab? Is it then very surprising that the peasant fraternity of the Khalsa Mislr was able to harass the greatest conquerors of the time. the Persian Nadir Shah, and the Afghan. Ahmed Shah Durrani, check the northward upsurge of the Marathas and extend the sway of their arms from the Indus in the North-west to the Ganga in the east, from Himalayas in the North to the deserts of Sindh in the South? Is it then surprising that for the first time in the history of India, it was the armies of the Sikh ruler, Ranjit Singh and let me make it clear for the benefit of those who constantly harp on the hatred between the Sikh and the Muslim... these were Muslim armies carrying a Sikh flag. that swept the tide of invasion back into the Homelands of the invaders — the Pathans, Biloches and Atigliuns. And across the

Himalayas into Tibet and China. Indeed it is very surprising? And, let it never be forgotten that these were the achievements of a people Who formed less than one percent of the population of the country.. a people who numbered less than one in one hundred moulded the destinies of our vast sub-continent!

What happened to us? Where did that breed of crusaders vanish? Why today have we fallen so low? I will tell you. What happened to us was that we let the spartan traditions of Guru Gobind Singh decay. We became rich and decadent and corrupt. We chose as leaders men who were rich and decadent and corrupt men like Raja Lal Singh and Raja Tej Singh. These Brahmin Rajas sold us to our enemies.

We should have learnt this lesson in 1849 when we lost our Kingdom. We should have learnt all that we had – our valour in battle, our spirit of enterprise. our lust for living we owed to this one man Guru Gobind Singh, Drunk with power, we Sikhs abandoned the purity implicit in the Khalsa tradition. From crusaders we became mercenaries.

We now face the same dilemma our forefathers did a hundred and eighteen years ago. We have gone further away from the traditions of Guru Gobind Singh. And we have been betrayed by our leaders. Must we continue to sit back and suffer the process of dissolution to go on under our very noses?

These are some of the questions that we may with profit ponder on – on this 321st birth anniversary of the man we call our Guru, our Teacher.

Late Khushwant Singh

★ ★ ★

GURU GOBIND SINGH JI: AFTER EVACUATING THE FORT OF ANANDPUR

A step by step record for history students

Dr Sukhbir Singh Kapoor

1. Guru Gobind Singh left the fort of Anandpur on the night of 21st December 1704 on the assurances of the Mughals that if he would leave Anandpur then he would not be harassed or attacked either by the Mughals or the Hill rajas. Aurangzeb had sent a Qazi emissary with a copy of Qoran where in Aurangzeb had written a promise not to interfere in the Guru's affairs if he left Anandpur and went and settled somewhere else.
2. The Guru knew that these promises were false and full of deceit, but due to internal pressure from his mother and a few Sikh leaders he decided to leave Anandpur.
3. The evacuees were divided into two parties: the first included the Guru mother Mata Gujri, Guru's wives Mata Sundri and Mata Sahib Devan, Guru's two younger sons Fateh Singh and Zorawar Singh and 200 horsemen under the command of Udey Singh to escort the Guru family. The literary work composed by the Gurus and the court poets was also given to Udey Singh.
4. The second party consisted of the Guru, his older sons Ajit Singh and Jujhar Singh, five piyaras and four hundred horsemen.
5. They all passed by Nirmoh and Kiratpur on the way and reached the banks of Sirsa stream, 12 miles from Anandpur, while it was still very dark.
6. A very serious and grave problem was now ahead of them. In front was Sirsa in full spate; from behind, the enemy forces were closing in very fast.
7. In spite of the oaths taken by the Mughals and the Hill rajas the Guru was attacked by a combined force of the two when they had reached near rivulet Sirsa.
8. In this chaos, darkness of night, severe cold winter and fierce battle, the Guru mother and two younger sons were lost in the thick of the forest and were later taken away by Gangu, an old cook of the Guru household to his village named Kheri. He later betrayed his trust and handed them over to the Governor of Sirhind in return for a large reward..
9. The Guru's wives also lost their way and were later escorted by Bhai Mani Singh. They both disguised as rustic working women, and rushed first to Amabala and then to Delhi.
10. The Guru and his soldiers put up a tough fight. Most of the Sikh soldiers died for defending their Guru and their faith. Many were also drowned in the stream helping the Guru family to pass the stream. It is recorded that the Sikhs built a ten men deep wall, to hold the strong water current, to make way for the Guru family to pass through the stream.

11. A magnificent Gurdwara called 'Parivar Vichoara' (family separation) stands at the bank of Sirsa, where the Guru family got separated from each other, to commemorate the event.
12. Only 40 Sikh soldiers along with the Guru, his older sons and Panj Piyaras managed to survive the sudden onslaught of the Mughals and the Hill rajas.
13. The Guru then made his way to Ropar via Ghanauli and Malakpur. Here the Pathans blocked his way. A fierce battle took place and many people died on both sides.
14. From here the Guru went to Bahman Majra via Kotla Nihang. Then instead of going straight the Guru moved westward to Bur Majra. Here he was recognised and the authorities were soon alerted.
15. The Guru then made his way to Chamkaur which was about 15 miles west of Ropar.
16. On reaching Chamkaur, the Guru converted a double storey mud house into a fortress and made preparations to face the Mughals and the Hill rajas in the morning.
17. On next day, 22nd December 1704, the Guru was attacked from all sides by about 80,000 Mughal soldiers who wanted to capture the Guru alive, and then torture him and possibly convert him to Islam to kill the Sikh movement altogether and forever.
18. The battle of Chamkaur continued all day. Guru's sons Ajit Singh and Jujhar Singh, three piyaras: Bhai Sahib Singh, Bhai Himmat Singh and Bhai Mohkam Singh along with other 32 soldiers died in this fierce battle.
19. This battle, no doubt, should be counted a land mark in the history of world battles. In no other battle in the world history forty tired and hungry soldiers had faced a mighty force of 80,000 trained soldiers and could last a whole day and could also save their Commander (in this case their Guru).
20. The battle stopped when the night fell. The Guru was left with only five Sikh soldiers. These five disciples of the Guru did a hasty meeting in a closed room and then came to the Guru, stood in front of him with folded hands and said that according to the power vested in five baptised Sikh by the Guru himself, they ask the Guru to leave the fortress and go to a safer place in the interests of the Sikh nation. They said that their decision was unalterable and final and the Guru must accept it, leave the fortress as soon as possible and go to the nearest forest Machiwara and wait there for the others to arrive. The Guru had no choice except to bow to the command of the Panj-Piyaras.
21. At about midnight, Dharam Singh went down and removed the dresses of four dead Mughal soldiers for disguising themselves as Mughal soldiers.
22. The Guru then left the fortress of Chamkaur with Bhai Dharam Singh, Bhai Daya Singh and Bhai Man Singh at the night of 22rd December 1704 in the disguise of Mughal soldiers.
23. The two Sikhs who were left behind were Bhai Sangat Singh and Bhai Sant Singh, who were killed by the Mughals early next morning.
24. The Guru was the first to leave the fortress. The Guru moved on and reached the village

- of Behlolpur at a distance three miles to the west.
25. From here he proceeded to Paonta then to Machiwara . On way he was recognised by two Gujjars who raised an alarm. The Guru silenced them with his sword.
 26. The Guru reached the fixed rendezvous of Machiwara and selected a safe place to rest.
 27. Bhai Daya Singh, Bhai Dharam Singh and Bhai Man Singh later joined him. It is recorded that when they located the Guru in that forest, the Guru was fast asleep resting his head on a big stone and blood oozing from his feet which were severely wounded by thorns and pointed stones.
 28. Next day, the Guru escaped from Machiwara with the help of two local Muslim Pathans, Nabi Khan and Gani Khan. Golaba, a masand of Machiwara first offered help to the Guru and took him to his residence, but later got scared from the Mughal reprisal. At this critical moment Nabi Khan and Ghani Khan came to Guru's rescue.
 29. The Guru sat on a cot carried by Nabi Khan, Ghani Khan, Dharam Singh and Daya Singh. Bhai Man Singh waved the chaur at the back. The Guru had opened his long hair and worn a blue robe and looked like a Muslim faqir.
 30. The Guru's party moved southwards and soon reached village Lal, about five miles from Machiwara. Here a Muslim military officer halted the party and asked for the identity of the pir on the cot. The Guru was introduced as 'Uchch da pir' (a saint from village Uchch) and the party managed to dodge the security personnel.
 31. The party then went to Kanech, then to Doraha and then to Alamgir, a small village near Gill railway station on Ludhiana-Dhuri line situated about 7 miles from Ludhiana.
 32. Here, the Guru was given shelter by one of his followers, a Nauda Muslim Zamindar named Rai Kalha.
 33. It is also here that the Guru received the news of the martyrdom of his younger sons, Zorawar Singh and Fateh Singh and his mother Mata Gujri who were betrayed by Gangu.
 34. The Governor of Sirhind had ordered to brick the young ones on the advice of Sucha Nand, a Khatri courtier. This decision was strongly opposed by Nawab Sher Khan of Malerkotla but Wazir Khan turned down his advice. The princes were executed on 24th December 1704, and Mata Gujri died on the same day with a grave shock.
 35. The bodies of the three were cremated by Todar Mal, a rich banker, who gave many hundred gold coins in booty to the caretakers to take possession of the bodies. Wazir Khan had planned to hang the bodies in the open market for public viewing.
 36. The young ones, aged only 5 and 8 years, had chosen to die as martyrs rather than except gifts and/or to embrace Islam. They had kept alive the tradition of their grandfather Guru Tegh Bahadur and great-great grandfather Guru Arjan Dev who had sacrificed their lives at the altar of faith and had refused to embrace Islam.
 37. It is the ever burning light of these sacrifices which has kept the Sikh nation alive despite so many holocausts and persecutions in their short history of about 550 years.

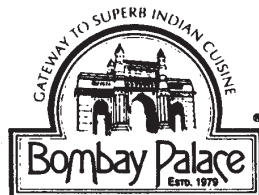
38. The Sikhs and the Jews are two world nations which have been persecuted and tortured the most but have always come triumphant after each onslaught.
39. From Alamgir the Guru went to Dina, then to Lakhi Jungle, and then passing through the villages of Kangar, Dhaliwal, Jatal, Bhagta, Banhiwal, KotKapura he reached and settled in Khidrana (Mukatsar).
40. On way to Dina, the Guru's route was: Jodhan, Mohi, Raikot, Hehar (here he stayed for two days as the guest of Mahant Kirpal Das, a hero of the battle of Bhangani (1688)), Lamba Jatpura, (Guru stayed here for 3 days), Takahtpura and Dina.
41. While at Dina the Guru wrote a second letter titled 'Zafarnama' to Aurangzeb, probably in June/July of 1705. This letter was later taken to Aurangzeb by Bhai Daya Singh and Bhai Dharam Singh. Aurangzeb then invited the Guru to come and see him in Deccan where he had gone to curb a rebellion and he also issued instructions to his officers not to disturb the Guru any more.
42. Earlier the Guru had written a letter titled 'Fateh Nama' to Aurangzeb, probably in January 1705 on his way from Machiwara to Raikot. Whole of this letter is not traced; only 23½ couplets are available. The Aurangzeb had replied this letter. It is not clear that who took this letter to Aurangzeb, probably two Pathan disciples of the Guru.
43. At Mukatsar, the Guru fought the last battle of his life, in January 1705. Forty Sikhs (Muktas) who had deserted the Guru at Anandpur returned and joined the Guru over here. They had been lead back to the Guru by Mai Bhago who later went to Nanded with the Guru and died over there.
44. The Guru was attacked by Wazir Khan's soldiers at Mukatsar but were badly defeated by a handful of Sikh soldiers. All the forty muktas died in this battle at the altar of faith.
45. From Mukatsar the Guru went to Talwandi Sabo and built a house for himself and fortified it with a strong wall. He called this place as Damdama Sahib. He lived here between 1705 – 1706 and compiled the second recension of Granth Sahib.
46. Bhai Mani Singh, Mata Sundri and Mata Sahib Devan joined the Guru over here.
47. According to some historians, the Guru rewrote his works over here, which had been perished in the river Sirsa when the Guru had vacated the Anandpur fort, and bound them in one big volume called Dasam Granth. Other historians claim that the Dasm Granth was compiled after Guru's death.
48. In October 1706, the Guru left Damdama Sahib to meet Aurangzeb in Deccan and sent his wives back to Delhi with Bhai Mani Singh. He took the southern route via Rajasthan.
49. The Guru was at Bhagur when he got the news of the death of Aurangzeb. He turned back towards Delhi. Here he first stayed in a house lying at the back of Humayun tomb. The site is now marked by Gurdwara Damdama Sahib. He then shifted to Moti Bagh, where he spent three months of summer. A Gurdwara also stands on this place.
50. The war of succession was amongst three sons of Aurangzeb: Bahadur Shah, 64 years old, was the Governor of NWFP, Azam, 54 years old and Kam Bakhs, 40 years

- old were with the emperor at the time of his death.
51. Azam seized the royal treasury and marched towards Delhi with the royal army. Bahadur Shah left Kabul with troops from Afghanistan, Lahore and Sirhind.
 52. The battle of succession was fought at Jojan near Agra on 8th June 1707. Guru Gobind Singh sent a contingent of Sikhs to help Bahadur Shah under the command of Bhai Dharam Singh. According to some scholars he too went to the battle front to boost the morale of Bahadur Shah's soldiers. Later the Guru returned to Delhi
 53. Bahadur Shah was crowned as the next Emperor soon after the war of succession. He invited Guru Gobind Singh to his court in Agra and honoured him with a khilat of Rs. 60,000, a golden chain and a pendent, on 23rd July 1707. He also promised the Guru to hand over to him all culprits who had persecuted the Sikhs in the past. This also included Wazir Khan, the Governor of Sirhind. The details of these were to be worked out between the Guru and the Emperor.
 54. To conclude the above talks, Bahadur Shah invited the Guru to travel with him to the Deccan where his youngest brother Kam Bakhs had revolted. There were also disturbances in Rajasthan.
 55. The Guru agreed to oblige the emperor and marched with him towards Deccan.
 56. The emperor arrived at Mandsor on 20th April 1708, where in a minor skirmish a Muslim trooper killed Man Singh with deceit. Man Singh was a hero of Chamkaur and had vacated the fortress of Chamkaur along with the Guru.
 57. The emperor handed over the murderer to the Guru but the Guru pardoned him.
 58. The imperial camp reached Nanded in August/September 1708. The Guru refused to go any further as he suspected that the Muslim courtiers had prevailed upon the emperor and, now, he might not fulfil any of his promises. The emperor was playing delaying tactics with the Guru.
 59. The Guru had travelled with the emperor for 15 months, July 1707 to September 1708 and none of emperor's promises had taken the final shape.
 60. It was here in Nanded that two Pathans attacked the Guru and seriously wounded him near his heart. This event took place around 4th October 1708. The wound healed but when the Guru tried to stretch a bow it reopened. The Guru succumbed to his injuries and died on 7th October 1708.
 61. A few days before his death the Guru had baptised one bairagi named Madho Das, later called Banda Singh Bahadur and sent him to Punjab to punish the wrong doers. Banda had left for Punjab probably 2nd October.
 62. Banda was given an advisory council of five devoted Sikhs: Baj Singh, Binod Singh, Ram Singh, Fateh Singh and Kahan Singh. Twenty five other Sikh soldiers were also chosen to go with him. The Guru also gave him a 'Hukamna' (letter of authority to represent the Guru, the letter is dated 2nd October 1708), his own sword, green bow and five arrows from his quiver. Banda left Nanded probably soon after obtaining letter of authority from the Guru, but certainly before the Guru was attacked in his camp.

IMPORTANT DATES AT A GLANCE:

Dates	Events
21st December 1704	The Guru vacates the fort of Anandpur, battle of Sirsa, separation of family members, death of about 650 Sikh soldiers
22nd December 1704	Battle of Chamkaur, death of two older sons of Guru Gobind Singh and three of the Panjpiayaras.
23rd December 1704	From Machiwara to Alamgir
24th December 1704	Execution of the two younger sons of Guru Gobind Singh and death of Mata Gujri at Sirhind
January 1705	Battle of Mukatsar, death of 40 Muktas
1705 – 1706	Guru's stay at Damdama Sahib, preparation of the second recension of Granth Sahib
October 1706	Guru leaves for Deccan to meet Aurangzeb, from Damdama to Bhagaur, death of Aurangzeb
23rd July 1707	Bahadur Shah honours Guru Gobind Singh in his court at Agra
Mid September	Guru Gobind Singh reaches Nanded
End September	Guru Gobind Singh baptises and appoints Banda as the commander of Sikh forces
2nd October 1708	Banda Bahadur leaves for Punjab
4th October 1708	Guru Gobind Singh is fatally stabbed by two Pathans
7th October 1708	Death of Guru Gobind Singh at Nanded

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