

Gurgadi Divas of Siri Guru Granth Sahib

To correctly determine the Gurgadi Divas of Siri Guru Granth Sahib, we have to first ascertain the correct date of Joti Jot of Guru Gobind Singh Sahib.

The data for Parkash, Gurgadi and Joti Jot of Guru Sahibaan was collected and consolidated by me while working on the Nanakshahi calendar. The following is part of the table concerning Joti Jot date of Guru Gobind Singh Sahib.

Guru Gobind Singh Sahib - Joti Jot Date

Source	Lunar Date	Solar Date	Day
Gurbilas P. 6	Katik Sudi 5, 1765		Thursday
Gurbilas p. 10	Katik Sudi 5, 1765		Thursday
Siri Gur Sobha	Katik Sudi 5, 1765		
Gurbansavali 1	Katik Sudi 5, 1765		Thursday
Bansavli Namah	Katik Sudi 5, 1766		Sunday
Chhiber			
Gurparnali 2	Katik Sudi 5, 1765		Monday
Gurparnali 3	Katik Sudi 5, 1765		
Gurparnali 4	Katik Sudi 5, 1765		
Gurparnalika 5	Katik Sudi 5, 1765		Thursday
Gurparnali 6	Katik Sudi 5, 1765		Thursday
Gurparnali 7	Katik Sudi 5, 1765		
Gurparnali 8	Katik Sudi 5, 1765		
Gurparnali 9	Katik Sudi 5, 1765		
Gurparnali 10	Katik Sudi 5, 1765		
Gurvans Darpan	Katik Sudi 5, 1765		
Pattar			
Shudh Gurparnali - SGPC	Katik Sudi 5, 1765	6 Katik	Thursday
Mehma Parkash	Katik Sudi 5, 1765		Thursday
Suraj Parkash	Katik Sudi 5, 1765		Thursday
Suraj Parkash (prose)	Katik Sudi 5, 1765		
Gurmat Rahit	Katik Sudi 5, 1765		
Maryada			
Gurbani Paath	Katik Sudi 5, 1765		
Darpan			
Panth Parkash	Katik Sudi 5		
Giani Sardul Singh	Katik Sudi 5, 1765		Thursday
Bhai Kahn Singh Nabha	Katik Sudi 5, 1765	8 Katik	
S. Karam Singh	Katik Sudi 5, 1765	8 Katik	Thursday

Historian			
Giani Sohan Singh	Katik Sudi 5, 1765	8 Katik	Thursday
Seetal			
Dr. Ganda Singh (Urdu Jantri)	Katik Sudi 5, 1765	6 Katik	
Dr. Ganda Singh	Katik Sudi 5, 1765		
Prof Sahib Singh	Katik Sudi 5, 1765	6 Katik	
SGPC Diary 1991	Katik Sudi 5, 1765		

From the above table it is clear that there is almost unanimity on Katik Sudi 5, 1765 Bikrami as the Joti Jot date. Only Kesar Singh Chhiber's Bansavli Namah gives 1766 Bikrami as the year. This discrepancy can be resolved easily. The era of the Bikrami calendar gives completed years. However, some authors seem to have written some dates according to the year that is current. Apparently Chibber has given the year as 'current' that converts to 1765 BK completed. When we say that in October 2001 it is Bikrami 2058, we really mean that 2058 years of the Bikrami Samvat were completed when the Bikrami year started in 2001 CE, and 2059 is current.

Now, the solar date, which is given as 6 Katik or 8 Katik. Authors giving 8 Katik have followed Karam Singh Historian, and those giving 6 Katik have followed Dr. Ganda Singh who used Kannupillai's Indian Ephemeris. **Both the dates of 8 Katik and 6 Katik are wrong for the following reasons.**

For solar dates Swamipillai's Ephemeris does not apply to Punjab. Almost half the dates are out by 1 day if we check them against Punjab Jantrees. Dr. Ganda Singh converted the dates using this ephemeris without adjustment of 1 day where it was needed. **If this adjustment had been made then the date would have been given as 7 Katik.**

In "Gurpurab Nirnaya (Punjabi) p.177) Karam Singh Historian has made an error in converting Katik Sudi 5 to 8 Katik. In some calculations he has failed to add carry over of '1', and in each such case his converted date is out by 1. **If that correction is made then the converted date becomes 7 Katik.**

Equivalent dates of Katik Sudi 5, 1765 BK

Katik 7, 1765 BK (Jantri 500 years - Pal Singh Purewal)

October 7, 1708.

Thursday

Now, let us consider the date of Gurgadi of Siri Guru Granth Sahib

Most sources give the Gurgaddi Divas as either one day or two days before Joti Jot of Guru Gobind Singh Sahib, or on the same day.

Same day

Bansavli Namah – Bhai Kesar Singh Chhibber, edited Piara Singh Padam, p.189-190, Singh Brothers Amritsar, 1997

Gurbilas Patshahi 10 - Sukha Singh

Twarikh Guru Khalsa - Giani Gian Singh

One day before

Bhai Sarup Singh Kaushik, Guru Kian Sakhian, edited Piara Singh Padam, p. 200-202, Singh Brothers Amritsar, 1991

Sikhs in History - Dr. Sangat Singh, Katik sudi 4, October 5, 1708CE, citing Bhat Vahi Talunda Pargana Jind, and Bhat Vahi Bhadson, Pargana Thanesr.

Two days before

Panth Parkash - Giani Gian Singh give Katik sudi 3, ie 2 days before Joti Jot.

The date of Katik Sudi 2, as currently given and printed on the printed Saroops of Siri Guru Granth Sahib, is 3 days prior to Joti Jot date and is a later interpolation as a result of Brahminical influence. Katik Sudi 2 is Tikka Bhai Dooj - a Hindu festival.

For Nanakshahi calendar we have used the date given in Bhat Vahis, which also give the day as Wednesday, which is one day before Joti Jot day.

Then the Gurgadi date is:

Katik Sudi 4, 1765 Bikrami

Katik 6

6 October, 1708 CE (Julian)

Wednesday

These days International Community uses the Gregorian calendar, which is different from the Julian calendar. The 6th October of Julian in this century occurs on 19th October of

Gregorian. In the next century it will occur on 20th October and in the century after on 21st October. It will go on shifting. Like Bikrami calendar, its months also shift in seasons but at a slower rate than those of the Bikrami Calendar.

In Nanakshahi Calendar for Gurpurab Dates we have discarded the Julian date of the Common Era, and lunar (sudi / vadi) date of the Bikrami Calendar. Sudi / vadi dates of Gurpurabs oscillate drastically from year to year, because of the lunar year being shorter than the solar year by about 11 days, and because of introduction of extra month (malmaas) every two or three years. There was an extra month of Jeth in 1999 CE, and there is an extra month of Assu during this year. This extra month pushes the dates further 18 or 19 days in the Common Era calendar as compared to the dates in the previous year. Because of this, Katik Pooranmashi this year has been pushed to 30 November. Never in history Katik Pooranmashi has occurred as late as this. This is why we have discarded the sudi / vadi criteria for Gurpurabs.

We have accepted 6 Katik, the original date, as the correct date of Gurgadi Divas of Siri Guru Granth Sahib. In Nanakshahi Calendar, 6 Katik shall always occur on 20th October, while in Bikrami Calendar it will gradually go on shifting.

I must point out here that 6 Katik of Bikrami Calendar will not be on 20th October for the simple reason that the 'sangrands' of the two calendars do not occur on the same day. While the 'sangrand' of the Bikrami Calendar is based on entrance of sun into signs of the zodiac (rasis), in Nanakshahi Calendar there is no such criterion - 'sangrands - day 1 of the month' have nothing to do with 'rasis'. The length of months in Bikrami Calendar varies from 29 to 32 days, while in Nanakshahi Calendar it is 30 to 31 days. That makes the 'sangrands' differ. Moreover the sangrands in Bikrami Calendar will go on drifting in Common Era Calendar, but in Nanakshahi Calendar they are fixed in relation to CE Calendar. Even in Bikrami Calendar, at least four 'sangrands' given in Jantrees calculated according to Surya Sidhanta differ from those calculated according to 'Drik Ganita'. Eventually, all 'sangrands' will differ in the two systems. This may be checked by comparing any Jantree published in Punjab according to 'Drik Ganita', and any 'panchang' published in UP according to 'Surya Sidhanta'. In fact, this year Katik 'sangrand' in the two systems differs by 1 day. So, we should care less on what dates of CE the 'sangrands' of Bikrami Calendar occur - a Calendar that has mostly been discarded by the panth.

Pal Singh Purewal

Please direct any queries on the subject to pspurewal@yahoo.com, and also more information on Nanakshahi Calendar may be found at the site:

<http://www.geocities.com/pspurewal/Purewal.html>

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केवित नियं, बाज़ नियं, विनेंद नियं ते बाहान नियं दीरे । बहन चेना—केवा
नियं । जहां भीज़ खने पांच़ से अरदास जराना; गुरु अंग संग रहेगा । इस उरु
ठाइब डगेवेड नियं का टांडा नदेड से दैंबन की उरह रहना याआ ।

मिडियरां इसे गाउँ की सूनी माहिस; देव मेहर, पांच चीर ते एक लिनान
माहिस दे के पंजाब की उरह दिवा दीना । लाडे के चले जाने उपरेंड इसी दिनु
रहिरेम जी के पाठ के प्रवाहात से पकाण आई इह अगो भी आउ जाउ बे । इह
देवे मिनदा दर के पल्ल्य पास बैन गए । गुरु जी ने इन्हे प्राप्त दे के बुलता
पड़ी, मिडियरां से घाउ चीउ बरते, वै घंजोंआ गाउँ बिडीउ चेहि जाई । इन
देवे पठाने मे बापल बैन खेमे से बाहर आई जिया, दुसा जमैसद खा गुरु
जो के पास बैना रहा । भाई लेखा नियं उस नमे पाहे ते हाजर ठा था । पहंच
के लिनट बैंड पठान ने मैंका ताज़ के मिडियरां ते उपरेंडरे खनेत दे दे वारु
वर के भाजा जाने ली केस्त गी । लेखा नियं परिवेदार मिकिया ते आई जिया ।
इस अगो जाउ पठान के उल्लाख से दे दुक्क बर दीए । दुसा अंगें मे वरा
जाउ मे शहल गंहि जिया । भाई लेखा नियं ने उसी अवाज से दिया नियं असि
पड़ा था । मिडियरां दे उठाइया, इन्हे अदि गुरु जी के देख, पल्ल्य लहु-लहान याआ
लागा, महारान । इह ली बाला दिनाइया दी ।

अगो से गुरु जी ने कहा, बाई नियं । इह सड़े दुरु उस महांबाल जी की
वराहि मे गहि रहा है, बाट अमेंट ते मिट नहीः मवदा । गुरु चिरिउ गेइ
जाने उपरेंड दिनु चहे मिरन के बुलाइया, यहि माहि दे ते मेलुम पैटी की
राई । मिडियरां धालं दी उरह देख, कहा भाई नियं । अंतम समा आई जिया,
असां उस निर्दिबर की दरवाह मे जाना है, यहां सारे जिसी मूली अवाजार जाइ
दुखे । ॥ ॥ ॥

112. प्राप्ति गुरु जी के परलेक प्रियाने की चाली

मिधां गुरु जी उरह देख, धन जिलादा वह जाने से जरीर दुबला रुहि
जिया था, मिध बेघम हीं के कहि रहे दे, महारान । असा के दिन दे सरावे
हैर के आजो सा रहे हैं, हमे बतायी है । मिडियरां पीरे ते वहा, मियं । इह
पंच असो से अबल परध की आतिका ते जासा है, उह इस दा रहि बाहि उर
मुलबल मे महाई रहेगा । मेरी मिधा उस के लड़ लाइया है, उह अपे
लड़ लाइया की लाजा पालेगा । गुरु जी ने देखा नियं ते कहा, बाई निया ।
सी गुरु माहिस के आधीरे, असा दिने जुरवा देती है । बरन धन पाए भाई दरा
नियं ने सूनी गुरु जी लिया है के पूजास गीया, परमित तियार बर के एक निध
ने चेकी ते लियाइ राधा, अरदास उपरेंड मिडियर गुरु जी गुरु जी देने लगे ।

1765 11/2 505 1708 - 10-7
1718 10 507 1661 - 12-18
46 - 9 - 29 46 - 9 - 19
मिडियर
मिध सोला

गुरु माहिस ने पंच में एक लालिएर गाथ मे लै के चार पाई ते बिगतान
हेइयां दिया नियं से रहा—इन्हे सूनी गुरु जी के आजो टिकाइ दियु, सूनी मध्य जी
दिन बैठे—

अबल परध के बरन मियु परवत चलाके पहंच ।
मध मिधन के बरन ते, गुरु मानीजि गैरु । 1723 - 10 - 23
गुरु धाला मानीजि, परवत गुरु जी चेहि ।
ने मिध मे मिलवे चाहि खेज हिन्हु महि क्षेत्रु ।
उपरेंड मिडियरां योरी अवाज से आपानी उसनां से दिया मध्यदर का

उचाचन दोआ :

धुलिया वरम धुपा डाई नावरु, बोरतन गरहि रहि गाई ।
मधम बाबा धाई बिसराम, मिट राई मधाली पाई ।

अब मेरि नोद्दन पदवी पाई ।
चित आएडि मधि प्रवर्षि बिपाता, मिडन जी नठाई । ॥ ॥ ॥

उपरेंड रघाधीं बीरितन अर्देड दीआ, बाद अहलामी अरदामी अरदामी अरदामी अरदामी । सूनी गुरु जी के गुरुउ मिलन उपरेंड मधान । ॥ ॥ ॥ ॥
तेज रेआ, मध गैव आवेंड तापा धामन देम जेग मे धुमाद पावल अषे, काई । ॥ ॥ ॥ ॥
वारा पार ना रहा । गुरु जी ते मारु नमला हेउ की खबर चर्हिया दिया मे देल
गाई, मिध मिलां दुर देते से अगो लाचीओ । मारा मारिष बालित पती देवे ले
चरन्हे मे बैठी सेव-मधुरत मे डुबी रेई थी ते दिया बरा क्षेत्रा दीआ । मिडियरां
पोरेज दर्थी, योरे से बरन रेआ—देख, मै उसां ली कुली मे धाला पाइयाहे
तुसीं सरबत् मालमे ली मारा दे । दिये पूज दुरव नरीर बिलमल्हार ते, दिये
पिता गुरु जी का बरन दे ।

ने उपरेंड मे बिलम दे पूज देवे लै । दियि आजे, जिसे पौड़ी चलना दे ।

लाठ बर उतिनु गाइ दे, छाडि मधल जेजाल ।
दियि दे उपरेंड मिडियरां दहा, दहा तिंया । असा के सूनी मध्य बाल की
उरह ने सैद्ध ने जैद आई लिया है, उसा पौरेज से बाम लेना, असी यह उस की
दरवाए मे जाइ रहे ।

द्वारुगुरु जी का धाला, वारुगुरु जी की दहे ।
दियि उरुं मधुरत धालमे थी दहे बिसाइ दिडाली बरख ने मरीरि उत्ता
दिवस दी आरबला छें देमउ मउरां से पैसठ बारउबर दुर्दी पंखमी के दिये
दिस माउ लेक से —