

Nanakshahi Calendar

(Reply to Mr. Gurcharanjit Singh Lamba's criticism of Nanakshahi Calendar first implemented in 1999 CE)

Pal Singh Purewal

[This reply was written in Feb 2000CE - minor changes done recently.]

Summary:

Mr. Lamba's article contains factual errors, errors of logic, as well as misinterpretations of Gurbani.

Factual errors: 1. Christian calendar started with the birth of Christ

2. Root of the Bikrami calendar is in Gurbani
3. Calculation of the Bikrami calendar is given in Gurbani
4. Guru Nanak Sahib's birthday has always been celebrated on Katik pooranmashi in Nankana Sahib
5. The stars and planets create the Pakh (half month) and the month
6. The word 'Nanakshahi' is obsolete
7. ਕਾਰਤਕ ਮਾਸ ਰੁਤਿ ਸਰਦ ਪੂਰਨਮਾਸੀ
ਆਠ ਜਾਮ ਸਾਠਿ ਘਰੀ ਆਜੁ ਤੇਰੀ ਬਾਰੀ ਹੈ ।
ਇਹ ਬਾਣੀ ਦੀਆਂ ਤੁਕਾਂ ਹਨ ।

Errors of logic:

1. Nanakshahi calendar is Christian calendar

Misinterpretation of Gurbani:

1. Reading Baramaha on any other day except when the sun moves from one Rasi to another (Bikrami Sankranti) is deceitful
2. We cannot give up tithis since these are mentioned in Gurbani

Mr. Lamba's article published in the *Sant Sipahi* shows his lack of understanding of the true meanings of Gurbani, and his ignorance of the problems with the Bikrami calendar. Below, I give the text from Mr. Lamba's article and my reply to his criticism of the **Nanakshahi Calendar**.

Mr. Lamba:

Nanakshahi Jantri Sammat 531 corresponding to the year 1999-2000 published by the SGPC spells out briefly the salient features of the Nanakshahi Calendar. But in doing so it gives rise to more questions than clarifying the issue or satisfactorily answering to the points at issue.

The opening lines of the Jantri start with a question, "ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ - ਸਮੇਂ ਦੀ ਮੰਗ। ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਨੂੰ ਲਾਗੀ ਕਰਨ ਦੀ ਲੋੜ ਹੈ?" And then it goes on to explain that every Nation has its own calendar. Muslims have Hijri, Christians have Isavi (ਈਸਵੀ), Hindus have Bikrami, and so on. The Sikh Nation did not have its own calendar. The Nanakshahi Samvat which was given in the Jantris was in fact the copy of the Bikrami Sammat and it had only the name Nanakshahi.

But in fact what has been done in the name of the Nanakshahi Calendar is that instead of following the Bikrami Calendar it has simply adopted the Christian Calendar, but of course the name Nanakshahi has been given to it.

But in the case of Nanakshahi Calendar it has no relevance with any date from the life of Guru Nanak Dev ji. It is thus a Christian calendar with the name Nanakshahi.

The Christian Era started with the advent of Christ and came with it the Julien Calendar. This Calendar was modified by Pope Gregory the IIIrd vide his ecclesiastical edict. This Christian Era calendar was adopted by the British Parliament and was imposed upon its subjects. Even though, like the English language this AD Calendar is prevalent all over the world, but the Nations having any sense of pride and consideration of heritage have not discarded their own calendars for their National days.

Even this Christian calendar which is being called a common or current calendar is not without defects. Reforms to this calendar are being suggested in the form of International Fixed Calendar and the World Calendar to fix the days of festivals and rest as was in the original Julian calendar besides fixing the length of the months. So much so that even the length of a week of seven days is also being given a thought. It may not be surprising that this whole calendar is further reformed. In that case will be again adjusting our calendar to the reformed Christian calendar. Although this calendar is being called the common calendar but the Muslims, Hindus, Budhists, Jains, Jews or even certain orthodox sects of Christians like Ukranian Christians have not disowned their traditional calendars for their national days. It is thus seen that the reason and purpose for which the Nanakshahi Calendar was sought to be introduced gets defeated because the Sikhs will be subjected to the yoke of Christianity. Is it not a fact then that the Christian Calendar has been made a standard and the Sikhs and their traditions have been asked to adjust according to it.

Purewal:

The Common Era Calendar was not started from any particular event from Christ's life. Christ was neither born on January 1, nor was he born in the year 1 of that calendar. Most Christian scholars agree that 4 BCE is the year of nativity of Christ. Christians simply adopted the Roman calendar which had been reformed by Julius Caesar (Julius Caesar discarded the lunar calendar and instituted the calendar based on the length of the solar year known at that time), and implemented by him in 45 BCE. Because of the gradual adoption and use of this calendar, it came to be known as the *Julian Calendar*, which in the lands of Christendom was the calendar of Christianity. Its starting date has nothing to do with the birth of Christ or any event from his life. The abbreviations BC and AD became current because the year after 1 BC was mistakenly taken as Christ's birth. The Julian Calendar continued without break until 1582 CE. This calendar came to India along with the English, and thus in India, it came to be known as **English Calendar**. Now its reformed version known as Gregorian calendar is in use throughout the world. **In relation to the seasons, the yearly error in the Bikrami calendar is even greater than what it was in the Julian Calendar for which error the Julian Calendar was revised.**

Mr. Lamba should know that even Christians do not call their calendar the *Christian Calendar* anymore. Since its adoption throughout the world, it is now called the Common Era Calendar. If Mr. Lamba insists on calling it the Christian Calendar, then he uses it every day without any qualms of conscience. Perhaps he calls the **Nanakshahi Calendar** the "Christian Calendar", because the **Nanakshahi Calendar** is based on the length of the tropical solar year, and the Common Era Calendar is also based on the same. Will Mr. Lamba call all solar calendars of the world which are based on the length of the tropical solar year "Christian Calendars"? Then, National Saka Calendar, according to Mr. Lamba, should also be called a "Christian calendar". Its dates have also been fixed in the Common Era in such a way as to have permanent relationship with the Common Era. Saka Era also had been linked with the Bikrami Era up to March 1957 CE, since its months and dates, both solar and lunar, were the same as those of the Bikrami Era. The Government of India de-linked it from the Bikrami Era and linked it to the Common Era. **Did this make the National Saka Era Calendar a "Christian Calendar"?**

The **Nanakshahi Calendar** is **not** a copy of the Common Era calendar. We have not adopted the Common Era calendar. The Nanakshahi calendar has its own character. The number of days in the months of the Common Era have been arbitrarily fixed, anywhere from 28 to 31. But in the **Nanakshahi Calendar** the first five months have 31 days each, based on the fact that the number of days from the spring equinox to the autumn equinox is greater than from the autumn equinox to spring equinox, and the last seven have 30 days each. In a leap year the extra day has been added at the end of the year. The days in the months of the Common Era Calendar vary from 28 to 31, while Nanakshahi Calendar months have 31 or 30 days. These points make the **Nanakshahi Calendar** even more scientific than the Common Era calendar. We have adopted the correct length of the tropical year as the basis of **Nanakshahi Calendar**.

The count of the Samvat of the Nanakshahi calendar is from year of birth of Guru Nanak Sahib. The month of Chet is chosen because Baramaha Tukhari, Baramaha Manjh, and Ruti Slok banis start with the month of Chet. Nanakshahi Calendar is based on Gurbani. Its months will no longer shift in seasons.

The changes to the Common Era Calendar which Mr. Lamba is talking about have long been rejected. If anything, the Bikrami calendar will be changed so as to make it conform to the length of the tropical year. What will happen to Mr. Lamba's logic then? If the Bikrami calendar is according to Gurbani now (as Mr. Lamba totally incorrectly says)

then it will not remain according to Gurbani after the change. There is no move to fix holidays according to the Julian Calendar. This is Mr. Lamba's figment of imagination.

If **Nanakshahi Calendar** is adopted, the Sikhs will have their own calendar using it along with the Common Era Calendar, like the Hindus who are using the Bikrami Calendar along with the Common Era Calendar, and also like the Muslims who are using their own Hijri calendar along with the Common Era Calendar. **Does Mr Lamba use the Bikrami Calendar for his daily usage, or does he use the calendar he calls "Christian"?**

What happened to India's pride when 15th August, and 26th January were fixed according to Lamba's "Christian calendar", and not according to the Bikrami calendar? Did it adversely affect the pride of the Sikh Nation when they celebrated Ghalughara Divas in June, or Saka of Nankana Sahib in February according to the Common Era dates?

We have fixed the gurburb dates according to the dates of the Baramaha months. Guru Gobind Singh's birth Gurburb has been fixed on **23 Poh**, the original date, and **23 Poh** occurs and will always occur on 5th January every year. **Mr Lamba has failed to notice that all dates of gurburbs have been fixed according to the original solar dates.** Another example - the original date of Guru Tegh Bahadur's martyrdom is **11 Maghar**. In the **Nanakshahi Calendar** it has been fixed on **11 Maghar**, and **11 Maghar** will always fall on the 24th November in the new calendar. **When these critics talk about Bikrami calendar they mention Poh Sudi 7, and not any date of the Common Era, but when they talk about Nanakshahi Calendar they mention January 5, and not 23 Poh.**

Mr. Lamba:

Whereas the English Calendar in vogue is undoubtedly a Christian Calendar because it was corrected and imposed by an edict of the Pope. On the other hand the Bikrami Calendar is not a Hindu Calendar as the genesis of this Calendar is not from any scripture like Vedas, Puranas or like. This era started by Bikramaditya who happened to be a Hindu king, after he attained victory over Shak. However, this calendar is based on the law of nature as has been noted in Guru Granth Sahib at so many places. This has been adopted by the Guru Sahibs and has its roots in Gurbani. Discarding the Bikrami Calendar thus will be an act against the Gurbani.

Purewal:

The Bikrami Calendar is definitely a **Hindu** Calendar, though used by the Sikhs also. It had been in use long before the advent of Sikhism. **Does Mr. Lamba know the meaning of the word 'root'? How can the Hindu Bikrami Calendar have its roots in Gurbani, when it had commenced 1526 years before the birth of Guru Nanak Sahib? Its roots are in the history of the Hindu maharaja Bikramajit, perhaps a fictitious one.** Here is what Dr. Shakti Dhara Sharma M.Sc. PhD. has to say in the introduction to his Sanskrit book **Shastriya Panchanga Mimamsa** - "Unlike the Christian, the Moslem and other civilizations, **we, the Hindus, kept our Calendar lunisolar----**" **Dr. Sharma has not used the word 'Indians', but has used the word 'Hindus'.**

Does it not imply that the Bikrami Calendar is a Hindu Calendar? Dr. Sharma has not minced words. He has simply stated the plain truth.

When the Panchang editors of Punjab changed from Surya Siddhantic length of the year to the length of the sidereal year determined by "Christians", how many Sikh organizations were consulted by the learned pundits to get their view on the change, because the changed calendar would not be the same that was mentioned in Gurbani? They did not need to, because it is their calendar, and they could do with it whatever they wanted, and they did. The name "Bikrami" stayed, but the correct length of the **sidereal year**, determined by the "Christian" astronomers, on which it was based, was adopted. **Did the change make the Bikrami calendar "Christian"?**

The law of nature, mentioned by Mr. Lamba, that was used by Bikrami Panchang editors during Guru Sahiban's time was rejected by the Punjab Panchang editors in nineteen-sixties, as inaccurate. **Does Mr. Lamba mean to say that Guru Sahiban, because they used that calendar, sanctified the length of the sidereal year which was incorrect?** If his reasoning is taken for its face value, then all Sangrands, Gurburbs, and tithis should be fixed according to those Panchangs published in Kashi, which are still based on the inaccurate length of sidereal solar year which was used in the Guru Period.

Now a days, four to five Sangrands every year are different as given by the Panchang editors of Punjab from those given in Surya Siddhanta-based panchangs published in Kashi. Which ones does Mr. Lamba think are correct? In 500 years all Sangrands would differ in these two systems of calculation. Which *rasis* Mr Lamba follows, the ones used by the followers of Surya Siddhanta in some UP *panchangs* as was the practice in Guru period and up to 1960s, or by the followers of Drik Ganit as in Punjab from 1960s?

Mr. Lamba:

Broadly speaking the proponents of this Christian Nanakshahi Calendar openly admit that they are not all bothered and concerned about the science of calendar or anything else but they have been allured and feel excited by one single point that the dates of the Gurburbs will be fixed as per the English Calendar. This exactly is the reason which has been given in the Jantri for adopting it. It promises, ਹੁਣ ਇਹ ਸਮੱਸਿਆ ਨਹੀਂ ਹੋਵੇਗੀ।

But in realty what we have seen is that the Sikhs have entered new millenium with intense confusion and contradictions. The birth day of Guru Gobind Singh ji is been celebrated by the SGPC and different organisations on different dates. The common Sikh is baffled and feels ridiculed even.

The calendar instead of solving the problem has helped divide the Sikhs.

In the light of this it can be asked, was this exercise needed at this particular juncture. Or should it have priority over the more compelling and serious problem of apostasy, which is damaging and cutting the roots of Sikhism. It is no denial that the roots of this apostasy are in the houses of the Panthik leaders and Sikh intellectuals who do not want to address this problem. Or is it that to divert the attention of the Sikhs from this real danger they have subjected the Qaum to this avoidable problem.

Another argument is given that if we adopt the modern calendar to celebrate our birth days then why to adopt an obsolete system for Gurburabs. If this really is the reason for discarding then why to give even an obsolete name of Nanakshahi to it.

It is said in the Nanakshahi Jantry that the present form to the Nanakshahi Jantri has been given by the Institute of Sikh Studies, Chandigarh after many meetings of the intellectuals. But, the names of the intellectuals have not been given. It is not known whether any of them was an expert in the field of the astronomy or calendar making. The proceedings or recommendations of the meetings were never made public.

Purewal:

Nobody can differ from Mr. Lamba that the problem of apostasy in Sikh youth needs to be addressed with greater zeal. But this does not mean that nothing else should be discussed. The need for the Sikhs to have their own calendar and a proposal for such a calendar was sent to the then acting Jathedar Sahib Akal Takht Sahib in 1994 CE. Towards the end of last year I had sent to Mr. Lamba, copies of my correspondence with Jathedar Sahib, and Principal Gurmukh Singh, the then in-charge of the Sikh Reference Library. Mr. Lamba has failed to mention this.

In the **Nanakshahi Jantri**, the proceedings of all the meetings could not be given because of constraints on space. Mr. Lamba wants to know the names of the participants in those meetings. I had told him over the phone some months back that all relevant information had been published in some issues of the *Abstracts of Sikh Studies* published by the Institute of Sikh Studies, Chandigarh, and that the file containing the record was available with the Institute. He could have gotten this information from either of the sources. He wants to know how many of them were calendar experts. Would Mr. Lamba let us know who are the calendar experts, from the Sikh intellectuals and scholars, who were not included in those meetings and should have been? Does Mr. Lamba consider himself a calendar expert?

The SGPC announced in the press on 5th January, 1998 CE, that the Birthday of Guru Gobind Singh Sahib would be celebrated in 1999 CE according to the new **Nanakshahi calendar**. On the same day there was my article on the calendar in the papers. That was **one year** before the implementation of the calendar. Where were the opponents of the calendar then? How could they have missed reading that advertisement, which millions had read. Again, the SGPC put up large billboards at the sites of the historic Gurdwaras, a few months before the implementation,

publicizing information about the Gurburb date. Hundreds of thousands of Sikhs must have visited those Gurdwaras during those months. In fact, there was only nominal opposition to the **Nanakshahi Calendar** until January 1999CE, when Baba Kashmira Singh took up the issue and organized opposition from the Sant Samaj. Why was Mr. Lamba silent for almost a year?

Before Baba Kashmira Singh took up this issue, no one mentioned that this calendar would divide the community. Some Sants, like Baba Kashmira Singh and Baba Mangal Singh, feel that if the **Nanakshahi Calendar** is adopted they will lose their stranglehold on the innocent masses. That is why they are opposing it. It is these **'Sants' who are dividing the community.**

The **Nanakshahi Calendar** is based on scientific principles. The situation of 'two gurburbs' has been caused by the Sant Samaj led by Kashmira Singh and Mangal Singh who insist on celebrating Gurburbs according to the lunar **Hindu Bikrami Calendar.**

The name **Nanakshahi** is not obsolete. In 1947 CE the Sikh History Society Amritsar published a Jantri in Urdu by Dr. Ganda Singh, and its title is '**Mukhtasir Nanakshahi Jantri**'. Maharaja Ranjit Singh issued a coin called **Nanakshahi mohar**. Dr. Bhai Vir Singh usually gave the year of the **Nanakshahi Samvat** in the dates of his articles published in the tracts. In some Hukamnamahs / correspondence from Akal Takht Sahib, the date used to be given in **Nanakshahi Samvat** also. In fact, some individuals and **Sant Samaj** of Baba Kashmira Singh seem to be allergic to the very word "**Nanakshahi**", as opposed to "**Bikrami**".

Mr. Lamba:

The Nanakshahi Calendar is not according to the Gurbani and the Sikh traditions. There is no denial that as per Gurbani no particular day is auspicious or inauspicious.

Twelve months, the seasons, the thitis, the days are all good if these help in meeting with the Lord.

ਬੇ ਦਸ ਮਾਹ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ਭਲੇ॥
ਘੜੀ ਮੂਰਤ ਪਲ ਸਾਚੇ ਆਏ ਸਹਜਿ ਮਿਲੇ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੧੧੦੯)

The months, seasons etc. are created by Him. These are for practical convenience. But by mere calculation of these one will gain nothing. Rather these changes of nature should be used to gather for His praise.

ਮਾਹਾ ਰੁਤੀ ਸਭ ਤੂੰ ਘੜੀ ਮੂਰਤ ਵੀਚਾਰਾ॥
ਤੂੰ ਗਣਤੈ ਕਿਨੈ ਨ ਪਾਇਓ ਸਚੈ ਅਲਖ ਅਪਾਰਾ॥
ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥ (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੧੪੦)

This phenomenon of nature is an unending process. The fifteen thitis, seven vars, the rutis, the days, nights and the months come again and again.

ਪੰਦ੍ਰਹ ਥਿਤੀ ਤੈ ਸਤ ਵਾਰ ॥
ਮਾਹਾ ਰੁਤੀ ਆਵਹਿ ਵਾਰ ਵਾਰ ॥
ਦਿਨਸੁ ਰੈਣਿ ਤਿਵੈ ਸੰਸਾਰੁ ॥
ਆਵਾ ਗਉਣੁ ਕੀਆ ਕਰਤਾਰਿ ॥
ਨਿਹਚਲੁ ਸਾਚੁ ਰਹਿਆ ਕਲ ਧਾਰਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥੧੦॥੧॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੮੪੨)

However, it was seen that people on the days when the nature's phenomenon was visible to them i.e. full moon day or the day of the eclipse of the moon i.e. Purnima and Amavasya used to run to the ponds, rivers and reservoirs to take a dip. Guruji used this occasion as a medium to arrange special gathering to propagate the Gurbani.

Bhai Nand Lal says about this,

ਰੂਜ਼ਿ ਜੁਮਆ ਮੋਮਨਾਨਿ ਪਾਕਬਾਜ਼
ਗਿਰਦ ਮੀ ਆਇੰਦ ਅਜ਼ ਬਹਿਹਿ ਨਿਮਾਜ਼॥੧੯॥
ਹਮਚੁਨਾਂ ਦਰ ਮਜ਼ਹਬਿ ਮਾ ਸਾਧਿ ਸੰਗ
ਕਜ਼ ਮੁਹੱਬਤ ਬਾ-ਖੁਦਾ ਦਾਰੰਦ ਰੰਗ॥੨੦॥
ਗਿਰਦ ਮੀ ਆਇੰਦ ਦਰ ਮਾਹੇ ਦੇ ਬਾਰ
ਬਹਿਰਿ ਜ਼ਿਕਰਿ ਖ਼ਾਸਾਇ ਪਰਵਰਦਗਾਰ॥੨੧॥

ਸ਼ੁਕਰਵਾਰ ਵਾਲੇ ਦਿਨ ਪਾਕ ਪਰਹੇਜ਼ਗਾਰ ਮੁਸਲਮਾਨ, ਰੱਬ ਦੀ ਨਮਾਜ਼ ਲਈ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ। ਇਸੇ ਤਰਾਂ ਸਾਡੇ ਧਰਮ ਵਿਚ ਸਾਧ ਸੰਗਤਿ ਵਿਚ ਰੱਬ ਦੇ ਪਿਆਰੇ ਜੁੜਦੇ ਹਨ ਅਤੇ ਵਾਹਿਗੁਰੂ ਦੇ ਪ੍ਰੇਮ ਵਿਚ ਰੰਗ ਮਾਣਦੇ ਹਨ। ਮਹੀਨੇ ਵਿਚ ਦੋ ਵਾਰ ਉਸ ਪਰਵਰਦਗਾਰ ਦੀ ਉਚੇਚੀ ਯਾਦ ਲਈ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ।

SANGRAND

Now a word about Sangrand. The Nanakshahi Jantri has very honestly detailed the purpose and modus of observing Sangrand in the Gurdwaras. It says,

“ਸੰਗ੍ਰਾਂਦ ਦੇ ਕੀ ਅਰਥ ਹੈ ਅਤੇ ਇਹ ਗੁਰਦੁਆਰਿਆਂ ਵਿਚ ਕਿਉਂ ਮਨਾਈ ਜਾਂਦੀ ਹੈ?
ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ ਵਿੱਚ ਸੰਗ੍ਰਾਂਦਾਂ ਦਾ ਸੰਬੰਧ ਰਾਸ਼ੀਆਂ ਨਾਲ ਹੈ। ਜਿਸ ਦਿਨ ਸੂਰਜ ਇਕ ਰਾਸ਼ੀ 'ਚੋਂ ਨਿਕਲ ਕੇ ਅਗਲੀ ਰਾਸ਼ੀ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਦਾ ਹੈ ਉਸ ਦਿਨ ਸੰਗ੍ਰਾਂਦ ਹੁੰਦੀ ਹੈ। ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਵਿੱਚ ਮਾਹ ਅਰੰਭਤਾ ਦਾ ਰਾਸ਼ੀਆਂ ਨਾਲ ਕੋਈ ਸੰਬੰਧ ਨਹੀਂ ਹੈ।ਜਿਸ ਸਮੇਂ ਅੰਗ੍ਰੇਜ਼ੀ ਕੈਲੰਡਰ ਬਹੁਤ ਪ੍ਰਚਲਤ ਨਹੀਂ ਸੀ, ਤਾਰੀਖਾਂ ਸੰਗ੍ਰਾਂਦ ਦੇ ਦਿਨ ਤੋਂ ਗਿਣੀਆਂ ਜਾਣ ਕਾਰਨ ਅਤੇ ਸੰਗ੍ਰਾਂਦ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਮਨਾਉਣ ਕਾਰਨ, ਆਮ ਨੌਕਾਂ ਨੂੰ ਵੀ ਪਤਾ ਰਹਿੰਦਾ ਸੀ ਕਿ ਮਹੀਨਾ ਕਿੰਨੇ ਦਿਨ ਗਿਆ ਹੈ ਅਤੇ ਨਾਲ ਹੀ ਘੱਟੋ-ਘੱਟ ਇਕ ਦਿਨ ਗੁਰੂ-ਘਰ ਹਾਜ਼ਰੀ ਵੀ ਲੱਗ ਜਾਂਦੀ ਸੀ।”

Now the above statement is true and the following points emerge from this explanation.

That Sangrand is not observed arbitrarily but it is based on the law of nature that when the Sun moves from one house to another. And it had a purpose by which the people used to know the days of the month and gave an occasion for the gathering of the Sangat. In fact the word Sankrant itself mean 'to depart'. It is said that in the Nanakshahi calendar the beginning of the month has got nothing to do with the transition of the Sun. If this be the case then how can the Sangrand be observed when there is no Sangrand, i.e. transition of Sun from one house or the other. By this constant process after day of the Amavasia, the day of the eclipse of the moon, it comes out again on the first day with a very thin line. This is known as the Vadi First. On the fifteenth day it is full moon's day. Thereafter it starts receding and it is known as the Sudi first, second and so on. Again on the last day it hides itself. This process goes on uninterruptedly. By this the tithis, vaars, months are created. There is nothing Hindu, Muslim or any such thing in it. This is purely the nature's law. This has used by Guruji to write Ruti Saloks, Baramahes, Vars etc. The pioneer work of Guru Nanak Dev ji to write Baramah Tukhari was followed by Guru Arjan Dev ji who wrote another Baramah in Raag Majh. After this, Punjabi literature saw more than 300 Baramahes. So this calculation of months is based on Gurbani, Punabi literature and the folk lore, which are very strong ingredients for the growth of any community.

This phenomenon is noted by Guru Nanak Dev ji in Raag Bilawal in his composition titled Thiti ਥਿੱਤੀ that on the day of Amavasia the moon hides itself. The seeker has to get a message from this phenomenon of the Creator that this is the cycle of creativity of the Lord.

ਅਮਾਵਸਿਆ ਚੰਦੁ ਗੁਪਤੁ ਗੈਣਾਰਿ ॥
ਬੂਝਹੁ ਗਿਆਨੀ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਸਸੀਅਰੁ ਗਗਨਿ ਜੋਤਿ ਤਿਹੁ ਲੋਈ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰਤਾ ਸੋਈ ॥ (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੮੪੦)

This is the process of calculation of the months and years.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ॥
ਸੂਰਜੁ ਏਕੋ ਰੂਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੧੩)

Now to **discard Thitis, Vaars, Baramahes is nothing but giving a back** to the Gurbani, Sikh literature and heritage. It would prove to be disastrous for the Sikhs.

The basic point which much be answered is that the Nanakshahi calendar by not mentioning of the Sangrand wants the practice of gathering on the days of the Sangrand to be stopped arbitrarily and without taking the community in confidence. By this it even exceeds the purpose for which it is being said to be brought about.

Contrary to this, if it is decided to observe the Sangrand on the First day of the new Christian Nanakshahi Calendar by calling it Pravishte, then undoubtedly this is not Sangrand.

ਮਾਹਾ ਮਾਹ ਮੁਮਾਰਖੀ ਚੜਿਆ ਸਦਾ ਬਸੰਤ॥
ਪਰਫਤ ਚਿਤ ਸਮਾਲਿ ਸੋਇ ਸਦਾ ਸਦਾ ਗੋਬਿੰਦ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੧੧੬੮)

And reciting of the Shabads as above and Barahmah on such days is nothing but deceitful. Hence the new proposed calendar is anti gurbani.

The stars and planets thus create the Pakh (half month) and the month. By this it should be understood that the truth also never gets obsolete. So the talk of modernisation is nothing but against this basic principle of nature

ਮਾਹੁ ਪਖੁ ਕਿਹੁ ਚਲੈ ਨਾਹੀ ਘੜੀ ਮੁਹਤੁ ਕਿਛੁ ਹੰਢੈ॥
ਸਚੁ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ ਸੀਤਾ ਕਦੇ ਨ ਪਾਟੈ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਸਚੇ ਸਚਾ ਤਿਚਰੁ ਜਾਪੀ ਜਾਹੈ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੯੫੬)

To sum up, Guruji used Sangrand to detach the Sikhs from Hindu ritualism and bring them in Sadh Sangat. Freeing them on the days of the Sangrand by adopting the Nanakshahi calendar will give them an opportunity to relapse back into the sea of ritualism.

Purewal:

Sangrand is not a natural phenomenon, as Mr. Lamba makes it out. There is no law of nature for fixing it. **Man** has divided the zodiac into 12 Rasis. It is **man** who has defined that when the sun moves from one rasi to another it will be called 'Sankranti'. Nowhere in Gurbani is the word "Sangrand" or name of any of the twelve Rasis, on the basis of which Bikrami Sangrand (Sankranti) is determined, mentioned. Bikrami panchangs give the duration of time, close to Sangrand on the day of 'Sankranti' or on the next day if 'Sankranti' happens to occur during night, which is considered auspicious for giving out alms. Gurmat does not believe in the Rasis and any time being auspicious or inauspicious.

In many countries outside India, particularly the UK, the USA, and Canada, the Sangat gathers in Gurdwaras on Sundays. Barahmaha is recited on the day of Sangrand as well as on the following Sunday. Is it deceitful to recite Barahmaha on Sundays when it is not the day of Sangrand? Then, do the hundreds of learned Gianis, management committees of Gurdwaras, and more than a million Sikh Sangat practice deceit? Mr Lamba should have known better than to use the word 'deceit'

Stars and planets do not make pakh, and month. It is the combination of the motions of the sun (actually of the earth around the sun) and moon which create **pakh** and lunar month. It is the motion of the sun (actually of the earth around the sun) which creates solar month.

ਮਾਹਾ ਰੁਤੀ ਸਭ ਤੂੰ ਘੜੀ ਮੁਹਤ ਵੀਚਾਰਾ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: ੧੪੦)

Mr. Lamba has misinterpreted the above line of Gurbani as 'The months, seasons etc. are created by Him'

But see the following translations:

All thoughts of months, seasons, hours, and intervals held auspicious

In Thee are centred.. (Sri Guru Granth Sahib - English Translation, Gurbachan Singh Talib, Vol I, p.286)

Through all the months and the seasons, the minutes and the hours, I will dwell upon You, O! Lord. (Translation by Dr. Sant Singh)

Mr Lamba says, 'So this calculation of months is based on Gurbani, Punjabi literature and the folk lore, which are very strong ingredients for the growth of any community.'

But there is no calculation given in Gurbani. And also, the calculation according to which Bikrami calendar was and is worked out, existed at least more than a thousand years before the compilation of Sri Guru Granth Sahib. Guru Sahiban simply used and mentioned those units of day, tithi, ghari, pala etc. which were prevalent in their time. **How can a calendar's calculation be said to have been based on Gurbani, when that calendar had been in vogue much before the advent of Guru Nanak Dev Sahib?** If the calculation is given in Gurbani can Mr. Lamba give us the weekdays for Poh sudi 7 for the next 5 years using that calculation?

ਘੜੀ, ਪਲ ਆਦਿਕ ਸਮੇਂ ਦੀਆਂ ਇਕਾਈਆਂ ਹਨ, ਜਿਸ ਨੂੰ ਲਾਂਬਾ ਜੀ ਗੁਰਬਾਣੀ ਵਿੱਚ ਜ਼ਿਕਰ ਗਣਿਤ ਦਸਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਬਾਰੇ ੨੦੫੭ ਬਿ: ਦੇ ਮਾਰਤੰਡ ਪੰਚਾਂਗ (ਹਿੰਦੀ) ਵਿੱਚ ਪੰਨਾ ੧੨੫ ਉੱਤੇ ਵਿੱਦਵਾਨ ਪੰਡਿਤ ਸ਼੍ਰੀ ਪ੍ਰਿਯ ਵ੍ਰਤ ਸ਼ਰਮਾ ਐਮ. ਏ. ਵੱਲੋਂ ਇਸ ਪ੍ਰਕਾਰ ਲਿਖਿਆ ਹੈ: 'ਸਟੈਂਡਰਡ ਟਾਈਮ ਕੋ ਵੀ ਪ੍ਰਯੋਗ ਮੇਂ ਲਾਇਆ - ਬੜੀ ਪਲੋ ਕੋ ਤਲਾਜਲੀ ਟੀਜੀਏ ।'

Translation: Use Standard time - Discard ghari, palas.

The above direction is meant for those persons who use panchangs for converting times of tithis given in *gharis*, and *palas* into hours and minutes for their locality. Even pundits will be discarding these from their panchangs eventually (**some of them have already discarded these from their panchangs**). The common man does not even know how many minutes are in a *ghari*, not to speak of using them for measuring time. Will Mr. Lamba have any objection to their discarding *ghari*, *palas* because these are mentioned in Gurbani (and 'process of calculation' in Gurbani according to him)?

Regarding Baramahas, the Nanakshahi calendar, in fact, will be more relevant since its months will no longer shift in the seasons as given in Baramahas in Gurbani, and the other three hundred or so Baramahas in the literature whose mention Mr. Lamba makes. No one is discarding Baramahas.

A note on seasons:

According to the Indian system there are six seasons in the year, of two months each. In Ruti Slok Bani the same six seasons are mentioned. Towards the beginning of Siddhantic astronomy, when the first point of the Indian zodiac and the first point of the Western zodiac coincided, the spring months were Chet and Vaisakh. Vaisakh started close to spring equinox in March, and Chet one month before that. Now the beginning of both these months have shifted by about 24 days, and Vaisakh has moved towards Summer season by the same number of days. In another 500 years Summer season would begin with the commencement of Vaisakh. Then, according to the Bikrami calendar, after another 2100 years Chet would move out of Basant season, and the Summer season would start with Chet. How would, then, one explain Gurbani lines:

ਚੜਿ ਚੇਤੁ ਬਸੰਤੁ ਮੇਰੇ ਪਿਆਰੇ ਭਲੀਅ ਰੁਤੇ ॥ AGGS p. 452

ਚੇਤੁ ਬਸੰਤੁ ਭਲਾ ਭਵਰ ਸੁਹਾਵੜੇ ॥ AGGS p. 1107

ਰੁਤਿ ਸਰਸ ਬਸੰਤ ਮਾਹ ਚੇਤੁ ਵੈਸਾਖ ਸੁਖ ਮਾਸੁ ਜੀਉ ॥ AGGS p.927

which show the association of Chet and Vaisakh with Basant season?

As mentioned above, Vaisakh would no longer be part of Basant season in another 500 years, according to the Bikrami calendar. In the Nanakshahi calendar the present relation of all the months with the seasons will stay as it is, forever.

The following lines from Gurbani mention the association of the rainy season with the months of Sawan and Bhadon:

ਰੁਤਿ ਬਰਸ ਸਹੇਲੀਆ ਸਾਵਣਿ ਭਾਦਵੈ ਆਨੰਦ ਜੀਉ ॥

ਮੋਚੀ ਰੁਣੁਝਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥

ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ ਬਰਸਨਹਾਰੁ ॥

This association will not be there in another 2100 years, by which time Sawan will have moved into August / September, and Bhadon into September / October, if the Bikrami calendar stays as it is.

The original seasons:

Chet, Vaisakh - Basant season

Jeth, Harh - Summer season

Sawan Bhadon - Rainy season

Assu, Katik - Autumn

Maghar, Poh - Hemant

Magh Phagun - Winter

The dates of the six seasons from Feb 1469 CE to Feb 1470 CE (Bikrami 1525-26):

16 Phagun to 15 Vaisakh - Basant season

16 Vaisakh to 15 Harh - Summer season

16 Harh to 15 Bhadon - Rainy season

16 Bhadon to 14 Katik - Autumn

15 Katik to 14 Poh - Hemant

15 Poh to 14 Phagun - Winter

Because of the past shift, **the seasons in 1999 CE** (based on sayana sankrantis as given in Indian Ephemeris for 1999 CE, Astro-Research Bureau, Calcutta) are:

8 Poh to 8 Phagun - Winter	(22 Dec -19 Feb)
9 Phagun to 7 Vaisakh - Basant season	(20 Feb - 20 Apr)
8 Vaisakh to 7 Harh - Summer season	(21 Apr - 21 June)
8 Harh to 6 Bhadon - Rainy season	(22 June - 22 Aug)
7 Bhadon to 6 Katik - Autumn	(23 Aug - 22 Oct)
7 Katik to 6 Poh - Hemant	(23 Oct - 21 Dec)

This shift of 8/9 days has taken place from 1469CE to 1999CE.

According to the Bikrami calendar, in another 500 years Basant season would be from 1 Phagun to the end of Chet. And yet after another 2100 years the month of Chet would move out of Basant season and move into the summer season.

It must be noted here that the spring season mentioned above is according to the basis of the division of the year into six seasons as given in Gurbani, and not according to the division of the year into four seasons, as in the West.

Mr. Lamba has quoted from Gurbani. His inference from those lines, that since words related to time division used in Bikrami calendar are found in Gurbani we cannot give them up, is totally wrong.

In Gurbani the following lines mention units of weight, length, and time, the units that were in use in the Guru period and before that period:

ਤੂੰ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨ ਅਧਾਰੇ ॥ - ਪੰ: ੯੪੪
ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥- ਪੰ: ੪੭੬
ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾਂ ॥ - ਪੰ: ੬੫੯
ਕਾਰਜੁ ਸਾਢੇ ਤੀਨਿ ਹਥ ਘਨੀ ਤ ਪਉਨੇ ਚਾਰਿ ॥ - ਪੰ: ੧੩੭੬
ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥- ਪੰ: ੧੦
ਬਾਰਹ ਜੋਜਨ ਛਤੁ ਚਲੈ ਥਾ ਦੇਹੀ ਗਿਰਝਨ ਖਾਈ ॥੨॥ - ਪੰ: ੬੯੩
ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ ॥੫॥ - ਪੰ: ੧੨੭
ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਪਿਆਰੈ ਪਿਛੈ ਟੰਕੁ ਚੜਾਇਆ ॥੧॥ - ਪੰ: ੬੦੫
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਖਿਨੁ ਤੋਲਾ ਖਿਨੁ ਮਾਸਾ ॥੪॥੩॥੧੧॥ - ਪੰ: ੧੧੭੧
ਗਜੀ ਨ ਮਿਨੀਐ ਤੋਲਿ ਨ ਤੁਲੀਐ ਪਾਚਨੁ ਸੇਰ ਅਢਾਈ ॥- ਪੰ: ੩੩੫
ਸਾਢੇ ਤੂੰ ਮਣ ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ ॥ - ਪੰ: ੧੩੮੩
ਖਿਨ ਪਲੁ ਨਾਮੁ ਰਿਦੈ ਵਸੈ ਭਾਈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਇ ॥੧੦॥੪॥ - ਪੰ: ੬੩੭
ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥ - ਪੰ: ੧੨

We have discarded ਅੰਗੁਲ, ਹਾਥ, ਹਥ, ਗਜ and are using centimetres, and metres to measure length.

We have discarded ਜੋਜਨ, ਕੋਸ and are using kilometres to measure distance.

We have discarded ਵਿਸੁਏ, ਚਸੁਏ, ਘੜੀ, ਪਲ, ਮਹੂਰਤ and are using seconds, minutes, and hours to measure time.

We have discarded ਰਤੀ, ਮਾਸਾ, ਟੰਕੁ, ਤੋਲਾ, ਸੇਰ, ਮਣ and are using milligrams, grams, kilograms, and quintals to measure weight.

But Mr Lamba did not think then, that discarding these was “giving a back” to the Gurbani, Sikh literature and heritage. Did it prove disastrous for the Sikhs?

When using Common Era dates in his letters, does Mr Lamba ever think that tithis are mentioned in Gurbani, and that Guru Sahiban used both lunar and solar dates of the Bikrami calendar for the Hukamnamahs, and he should, therefore, use tithis or solar Bikrami dates for dating his daily work, and that discarding it is “giving (showing) a back” to Gurbani? **Obviously, his interpretation of Gurbani regarding the Bikrami calendar is different when personal use of that calendar is concerned.**

Mr. Lamba:

GURPURABS.

The Gurpurbs at present are being celebrated according to Sudi and Wadis, like Poh Sudi Sapatmi and Katak Purnima. It is on the basis of the situation of the sky and the moon on the night of the Parkash of Guru Nank Dev ji and Guru Gobind Singh ji, It will remain so for the time to come. However, if this system is dicarded the situation of the sky will be differant. The birth day of Guru Nanak Dev ji which was on full moon day may be on the day of even the Amavasias. In this situation can one recite the Bani,

ਕਾਰਤਕ ਮਾਸ ਰੁਤਿ ਸਰਦ ਪੂਰਨਮਾਸੀ

ਆਠ ਜਾਮ ਸਾਠਿ ਘਰੀ ਆਜੁ ਤੇਰੀ ਬਾਰੀ ਹੈ ।

Moreover, the Poh Sudi Satami, Katak Purnima will never be a Katak Purnima and Poh Sudi Satmi. This is thus against Gurbani, Traditions and heritage.

Purewal:

ਕਾਰਤਕ ਮਾਸ ਰੁਤਿ ਸਰਦ ਪੂਰਨਮਾਸੀ

ਆਠ ਜਾਮ ਸਾਠਿ ਘਰੀ ਆਜੁ ਤੇਰੀ ਬਾਰੀ ਹੈ । (ਭਾਈ ਗੁਰਦਾਸ - ਕਬਿਤ ੩੪੫)

Mr. Lamba is wrong about these lines being in Bani. **I am surprised that a person as learned as Mr. Lamba is, would not know that the above lines are not from Gurbani.** These lines are from Bhai Gurdas's **kabits** and no where in **kabits** 344 to 348 is the name of Guru Nanak Sahib mentioned. Contrary to this in Bhai Gurdas's **var 1 paurhi 27** Guru Nanak Dev Sahib's name is specifically mentioned along with the date:

ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧ ਜਗ ਚਾਨਣੁ ਹੋਆ ।

ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ ॥

ਵਿਸੋਆ (ਵਸੋਆ) means Vaisakhi day i.e. 1 Vaisakh and nothing else.

Moreover, according to the Bikrami calendar, Kartik month will occur in spring in 11000 years. How will the Sikhs of that time recite the line **ਕਾਰਤਕ ਮਾਸ ਰੁਤਿ ਸਰਦ** ----.? Wouldn't there be any problem reciting this line then? **Mr. Lamba should give up his pretenses, and accept the fact that since its months are shifting in seasons, the Bikrami calendar is not according to Gurbani.**

Guru Arjan Dev Sahib, Guru Hargobind Sahib, Guru Harkrishan Sahib, Guru Tegh Bahadur Sahib were born in the partly dark night of the waning moon, i.e. in **vadi pakhsha**. Does this fact detract from the greatness of Guru Sahiban? No importance should be attached to a moonlit night or a dark night. Doing this is just contrary to Gurbani.

This year, Guru Gobind Singh Sahib's birth gurburb was celebrated on **13th January at Takht Patna Sahib** because Poh sudi 7 was shown on 13th January in some Kashi panchangs, while **in Punjab, it was celebrated on 14th January by adherents of the Bikrami calendar**, because the editors of panchangs published in Punjab gave Poh sudi 7 on 14th January. Mr. Lamba should tell us which Poh sudi 7 is correct, on January 13 or on January 14, 2000 CE? **In Nanakshahi Jantri 23 Poh is on January 5, and it always will be on January 5.**

Mr. Lamba:

DIWALI

Another contentious point in the Nanakshahi Jantri is the Diwali. It says that the Diwali day in the form of Bandi Chhorh Diwas ਬੰਦੀ ਛੋੜ ਦਿਵਸ according to the Nanakshahi calendar will some time be on the day of the Diwali or sometime it may be a month later.

This will create nothing but a ridiculous situation for the Sikhs. A Sikh who lights candles on the Diwali day do so because of the ਬੰਦੀ ਛੋੜ ਦਿਵਸ. Now de-linking it from the Diwali day in reality will push them back into the purely Hindu festival of Diwali. Hence, this is nothing but a very retrogressive act.

Diwali and Baisakhi got added significance for the reason that the Sikhs used to assemble at Sri Akal Takhat Sahib as Khalsa common wealth to take stock of the past decide about the future.

HOLI

There is no denial that the Sikhs have got nothing to do from Holi but here again the occasion was used by Guru Gobind Singh ji to inculcate the martial spirit in the Sikhs.

In the Christian Nanakshahi Jantri this too has been de-linked from Holi. Thus the basic purpose of Holi gets defeated.

In the light of this if any adjustments are made by way of compromise on certain dates, it will then neither be a Nanakshahi as is being proposed nor the traditional calendar.

As such if at all any change is required to be made, it should be done only after releasing the draft calendar to the sangat seeking its opinion. Then only anything should be done. Otherwise we have seen, it would create unnecessary dissensions in the Sikhs and will do more harm than any good.

Purewal:

Does Mr. Lamba know that sometimes even pundits differ in their calculations and it results in two Divalis and Dussehras which are a month apart? I guess he has no objection to these aberrations, as long as it is done by the learned pundits. I had a very long meeting and discussion of about four hours, with a very learned pundit of Punjab. I asked him this question: Will not Divali shift to summer in 13000 years? His answer was -‘yes’.

My question to Mr. Lamba is: Should we keep the Bandi Chhorh Divas (Divali) in the same season as it occurred in the Guru period or let it move from October / November to November - December, January...etc?

The SGPC did not yield on any date in principle on the dates of Bandi Chhorh Divas, and the Hola Muhalla. It was decided in the meeting of 30th June, 1999CE that to accommodate the view of the Sant Samaj on these two dates, these should be celebrated **‘for the time being’** according to the present practice. It was never decided to change the structure of the **Nanakshahi Calendar**. This logic is strange - first they ask that these dates should not be changed, but when their view had been accommodated, then their supporters, like Mr. Lamba, say that there was inconsistency in the Calendar.

Divali has shifted from the range of 30 Sep - 27 Oct Julian (9 Oct - 5 Nov Gregorian) in Guru Nanak Sahib’s time to 16 Oct - 13 Nov in the present time. Similarly Holi has shifted from the range of 11 Feb - 10 Mar Julian (20 Feb - 19 Mar Gregorian) to 28 Feb - 28 Mar. This shift of 7 to 9 days has occurred in 530 years. Holi and Hola Muhalla are festivals of Basant season. Would it not matter to Mr. Lamba if Hola Muhalla occurred in the Summer in stead of the Spring season?

Mr. Lamba:

In the end, a word of caution from Dr. Balbir Singh,

ਬਾਵਜੂਦ ਉਸ ਸਾਰੀ ਖੋਜ ਦੇ ਜਿਸਨੇ ਵੈਸਾਖ ਹੀ ਗੁਰੂ ਨਾਨਕ ਦਾ ਜਨਮ ਦਿਨ ਸਿਧ ਕੀਤਾ; ਕੋਈ ਵੀ ਗੁਰਪੁਰਬ ਮੰਨਾਉਣ ਦੀ ਬਿਤ ਨਹੀਂ ਬਦਲ ਸਕਿਆ। ਭਾਵੇਂ ਨਨਕਾਣਾ ਵੀ ਹਥੋਂ ਚਲਾ ਗਿਆ ਹੈ ਪਰ ਇਹ ਵਾਕ ਅਟਲ ਹੈ: -‘ਕਤਕ ਕੀ ਪੂਰਣਮਾਸੀ ਮੇਲਾ ਨਨਕਾਣੇ ਹੋ।’ ਸਾਰੇ ਗੁਰਦਵਾਰੇ, ਸਾਰੀਆਂ ਸੰਸਥਾਵਾਂ, ਸਕੂਲ, ਕਾਲਜ, ਯੂਨੀਵਰਸਟੀਆਂ ਅਤੇ ਸਾਰੇ ਖੋਜੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਪੰਜ ਸੌ ਸਾਲਾ ਜਨਮ ਸ਼ਤਾਬਦੀ ਕਤਕ ਦੀ ਪੂਰਣਮਾਸੀ ਨੂੰ ਹੀ ਮੁੱਖ ਰਖਕੇ ਮੰਨਾ ਰਹੇ ਹਨ।

ਇਤਹਾਸ-ਕਾਰਾਂ ਨੂੰ ਵੀ ਹੁਣ ਇਹ ਸਮਝ ਪੈ ਰਹੀ ਹੈ ਕਿ ਉਹ ਮਨੋਤਾਂ ਜੋ ਇਕ ਕੌਮ ਦੇ ਰਗ ਰੇਸ਼ੇ ਵਿਚ ਰਚ ਗਈਆਂ ਹਨ ਤੇ ਉਸਦੀ ਜਿੰਦ ਨਾਲ ਰਸ ਰੂਪ ਹੋ ਗਈਆਂ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਪੜਚੋਲ ਦੀ ਨਜ਼ਰ ਬਦਲ ਨਹੀਂ ਸਕਦੀ। ਉਨ੍ਹਾਂ ਨੂੰ ਬਦਲਣ ਲਈ ਕਿਸੇ ਕ੍ਰਾਂਤੀਕਾਰੀ ਤਾਕਤ ਦੀ ਲੋੜ ਹੈ। ਉਨ੍ਹਾਂ ਨੂੰ ਬਦਲਣ ਲਈ ਕਿਸੇ ਗੁਰੂ ਪੀਰ ਦੀ ਕੁਰਬਾਨੀ ਦੇ ਖੂਨ ਦੀ ਲੋੜ ਹੁੰਦੀ ਹੈ।

Purewal:

ਮੈਕਾਲਫਿਓ ਅਨੁਸਾਰ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਜਨਮ ਦਿਨ ਨਨਕਾਣਾ ਸਾਹਿਬ ਵਿਖੇ 1815 ਸੰਨ ਤੱਕ ਵੈਸਾਖ ਦੇ ਮਹੀਨੇ ਮਨਾਂਦਾ ਜਾਂਦਾ ਰਿਹਾ, ਪਰ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦੇ ਸਮੇਂ 1815 ਸੰਨ ਵਿੱਚ ਬਦਲ ਕੇ ਕਤਕ ਪੂਰਨਮਾਸੀ ਨੂੰ ਮਨਾਉਣਾ ਸ਼ੁਰੂ ਹੋ ਗਿਆ ।

According to Mr. Macauliffe, originally the Gurburb was celebrated in Vaisakh, in Nankana Sahib. This was changed to Katik pooranmashi in 1816 CE during Maharaja Ranjit Singh’s reign.

Mr. Macauliffe writes:

“All the Handali and modern Janamsakhis give Kartik as the month in which Baba Nanak was born. In Mani Singh’s and all the old Janamsakhis the Guru’s natal month is given as Baisakh. The following is the manner in which Kartik began to be considered as the Guru’s natal month:

There lived in the time of Maharaja Ranjit Singh, at Amritsar, Bhai Sant Singh Gyani, who was held in high estimation by that monarch. Some five miles from Amritsar is an ancient tank called Ram Tirath or place of pilgrimage of the Hindu God Ram. At that place a Hindu fair was and is still held at the time of the full moon in the month of Kartik. The spot is essentially Hindu, and it had the further demerit in the eyes of the Bhai of having been repaired by Lakhpat, the prime minister of Zakaria Khan Bahadur, the inhuman prosecutor of the Sikhs. Bhai Sant Singh desired to establish an opposition fair in Amritsar on the same date, and thus prevent the Sikhs from making the Hindu pilgrimage to Ram Tirath. He gravely adopted the Handali date of Guru Nanak’s birth, and proclaimed that his new fair at Amritsar at the full moon in the month of Kartik was in honour of the nativity of the founder of the religion.

There is no doubt that Guru Nanak was born in Baisakh. All the older Janamsakhis give that as Guru Nanak’s natal month. **As late as the Sambat 1872 it was in Baisakh that the anniversary fair of Guru Nanak’s birth**

was always celebrated at Nankana. And finally the Nanak Parkash, which gives the full moon in Kartik Sambat 1526, as the time of Guru Nanak's birth and the tenth of the dark half of Assu, Sambat 1596, as the date of his death, states with strange inconsistency that he lived seventy years five months and seven days, a total which is irreconcilable with these dates, but it is very nearly reconcilable with the date of the Guru's birth given in the old Janamsakhi."

-- Max Arthur Macauliffe, The Sikh Religion, first edition 1909CE, reprinted by Low Price Publications, Delhi 1996 p. lxxxiv.

Mr. Lamba can see that this was written more than 90 years ago. The change to Kartik pooranmashi was done in Samvat 1873 BK i.e. in 1816 CE during Maharaja Ranjit Singh's time. Only Dr. Balbir Singh and Lamba can tell how many Sikhs laid down their lives to change that date to a wrong date, and how many lives need be sacrificed from changing the date back to correct date of Vaisakhi. **They are just being too emotional, and that too to support a wrong date in the faulty Bikrami calendar.**

Finally, Mr. Lamba, very conveniently, has ignored to cite the following lines from Gurbani:

ਚਉਦਸ ਅਮਾਵਸ ਰਚਿ ਰਚਿ ਮਾਂਗਹਿ ਕਰ ਦੀਪਕੁ ਲੈ ਕੂਪਿ ਪਰਹਿ ॥੨॥ ਪੰ: ੯੭੦
ਸਤਿਗੁਰ ਬਾਝਹੁ ਅੰਧੁ ਗੁਬਾਰੁ ॥ ਬਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ ॥ - ਪੰ: ੯੪੩

Pal Singh Purewal February 29, 2000.