Over the past one hundred years a lot has been written about the birth date of Guru Nanak Dev Ji. Perhaps it might be thought that the issue has been discussed 'ad nauseum'. But there is one aspect which has been overlooked by all researchers so far. I endeavour to discuss that in this article.

Let me first summarise the views of two opposing schools of thought.

**Traditional View**

Traditionalists maintain that Guru Ji was born on Kartik sudi pooranmasi, 1526 Bikrami. They also adhere to the view that Guru Ji’s Jyoti Jot date was Asu vadi 10, 1596 BK, quoting from Bhai Bala's Janam Sakhi and mentioning entries made in various very old hand-written copies of the Adi Granth Sahib. Since, the older texts give Guru Ji's age as 70 years, 5 months and 7 days, they are unable to reconcile the birth date, the Jyoti Jot date, and the age. So they believe that the figure of 70 years, 5 months and 7 days is incorrect and calculate the age as less than 70 years.

The champion of this school has been Giani Ishar Singh Nara who in his book "Vaisakh Nahi Katik" (Punjabi) has tried to prove that the horoscope which S. Karam Singh Historian has tried to prove incorrect, is in fact correct. Giani Ishar Singh Nara shows total lack of knowledge of calendars, which we shall go into in detail a little later.

Let us ignore the CE dates for our discussion from now onwards, since this era came into use in India only after the advent of the English into India. Dates in items (a) and (d) are given in sudi and vadi system of the luni-solar calendar of Bikrami era while the dates in items (b) and (e) are according to the solar calendar of the Bikrami era. In north India lunar month starts with vadi 1, which is the next day after pooranmasi of the previous month, and ends on pooranmasi the full moon day. The solar months of the same era start on the 'sankranti' day.

The lunar year is shorter than the solar year by about 11 days. To keep this year in step with the solar year an extra lunar month is added to the lunar year every 2 or 3 years. This makes 13 lunar months in that lunar year. This additional month is known as malmals or adhika mas or intercalary month. There are 7 intercalary months in a cycle of 19 solar years. In 2056 BK (1999-2000 CE) there were 2 lunar months by the name Jeth, one being the adhika or mal.

**Modern View**

Modern researchers believe that the Jyoti Jot date is Asu sudi 10, 1596 BK which is 15 days later than that which the traditionalists believe. They accept 70 years, 5 months and 7 days as the correct age of Guru Ji. Calculating backwards, and citing from various Janamsakhis they arrive at the date of Vaisakh sudi 3, 1526 BK as the birth date, rejecting Kartik pooranmasi.

### Traditional View

<table>
<thead>
<tr>
<th>Date</th>
<th>CE</th>
<th>Bikrami</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asu vadi 10, 1596 BK</td>
<td>7 Sep, 1539 CE</td>
<td>Asu, 1596 BK</td>
<td>Saturday</td>
</tr>
<tr>
<td>Vaisakh sudi 3, 1526 BK</td>
<td>15 Apr, 1469 CE</td>
<td>21 Katik, 1526 BK</td>
<td>Friday</td>
</tr>
</tbody>
</table>

### Modern View

<table>
<thead>
<tr>
<th>Date</th>
<th>CE</th>
<th>Bikrami</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asu sudi 10, 1596 BK</td>
<td>22 Sep, 1539 CE</td>
<td>23 Asu, 1596 BK</td>
<td>Monday</td>
</tr>
<tr>
<td>Vaisakh sudi 3, 1526 BK</td>
<td>10, 1596 BK</td>
<td>= 70y 5m 7d</td>
<td></td>
</tr>
<tr>
<td>20 Vaisakh 1526 to 23 Asu1596</td>
<td>= 70y 5m 3d</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 Apr 1469 to 22 Sep 1539 CE</td>
<td>= 70y 5m 7d</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Age in number of days = 25727 = 3675 wks 2d
Because the lunar months differ from the solar months in number of days in the month, and since the lunar years frequently contain intercalary months, the age of a person reckoned in the two systems will rarely be exactly the same. This can be confirmed comparing item (a) with (b), and (d) with (e). Therefore, it may be easily seen that if along with the age it is not mentioned whether it is according to luni-solar calendar or solar calendar one may arrive at erroneous conclusions. The following example will make it more clear:

1. Chet sudi 1, 2049 BK occurred on 22 Chet
2. Chet sudi 1, 2050 BK occurred on 11 Chet
3. Chet sudi 1, 2051 BK occurred on 29 Chet

Although lunar dates in 1 and 2 differ exactly by one year, and lunar dates 2 and 3 also differ exactly by one year yet according to the solar calendar (using sankrantis) the same dates differ by 11 days less than a year in one case, and by 18 days more than a year in the other. Also lunar dates in 1 and 3 differ by 2 complete years but the same according to solar calendar differ by 2 years and 7 days.

Proponents of Vaisakh sudi 3 as the birth date should bear in mind that it is not the originally recorded date. It is a ‘calculated’ date using the luni-solar calendar. It has been arrived at by a simple subtraction of 70 years 5 months and 7 days from the assumed date of Jyoti Jot viz: Asu sudi 10. It is immaterial for our discussion whether this subtraction was performed by Bhai Mani Singh or by any other earlier Janam Sakhi writer. The date is not original but calculated. Citing an earlier writing is more meaningful in the case of an actually recorded date than of a calculated one.

The Spurious Tevas

Before we try to ‘establish’ a more rational and convincing birth date of Guru Ji, let us first dispose of some of the inconsistencies of the birth chart (horoscope or ‘teva’) which Giani Ishar Singh Nara believed to be accurate:

**Teva ‘Katik Pooranmashi, Samvat 1526, Maghar 9, Thursday, birth time 41 ghari, 18 pala**

```
    7  6  5  4 Rahu
Shukra  8  7  2
Shani   Suraj  1
Budha   Chandarma
  9  11 10 Brahpats
  12
```

1. Katik sudi pooranmashi is shown on 9 Maghar, 1526 BK in the horoscope. As mentioned earlier Katik sudi pooranmashi was on 21 Katik. The next pooranmashi was on 22 Maghar. So the date of 9 Maghar is totally wrong. In fact on 9 Maghar the lunar date was Maghar sudi 2.

2. The week day given in the horoscope is Thursday. This is also wrong. Katik pooranmashi was on Friday and the next pooranmashi on Sunday.

3. The time given in the teva is 41gharis and 18pala which works to about half an hour before midnight. But all agree that the birth-time of Guru Sahib was after midnight. So the time given is also wrong.

4. The positions (Rasis) of most of the ‘grahas’ is wrong. The moon and the sun have been placed opposite to each other (in the seventh house from each other), which is the ‘pooranmashi’ configuration. Placing these two opposite each other does not require any calculation.

**Was it a miracle after 500 years?**

Giani Ji makes much of the ‘fact’ (according to him) that exactly after 500 years Katik pooranmashi occurred ‘again’ on 9 Maghar 2026 BK, just to show that the earlier date was correct. But it is not a fact, as very simple arithmetic will show precisely the opposite i.e. pooranmashi cannot occur on the same Bikrami solar date after exactly 500 BK years. It occurred on 9 Maghar 2026 BK because it was Maghar sudi 2, not pooranmashi, on 9 Maghar 1526 BK:

9 Maghar 1526 BK = 6 Nov 1469 CE (Julian calendar)
9 Maghar 2026 BK = 23 Nov 1969 CE (Gregorian calendar)

Number of days between these 2 dates may be worked out as follows:

- 6 Nov 1469 to 6 Nov 1569 = 36525 days
- 6 Nov 1569 to 6 Nov 1669 = 36525 days
- 6 Nov 1669 to 6 Nov 1769 = 36514 days (11 days dropped in 1752 CE)
- 6 Nov 1769 to 6 Nov 1869 = 36524 days (1800 not leap yr)
- 6 Nov 1969 to 23Nov 1969 = 17 days

Total number of days = 182629 days = 26089 weeks 6 days

one lunar month = 29.530589 days
182629 days = 6184 lunar months and 12 days

Therefore, the tithi on 9 Maghar 1526 BK would be less by 12 days than that on 9 Maghar 2026 BK. Since we know that the tithi on 9 Maghar 2026 BK is pooranmashi, therefore according to the above calculation it should be sudi 3 on that day. Actually the tithi is sudi 2. This difference of 1 tithi is because we have used the average value for...
calculations. The true tithi may differ from the average tithi by 1. Also from the above calculation we can see that the week day would be 6 days earlier than that on 9 Maghar, 2026 BK. It was Sunday on that date. Therefore, the week day on 9 Maghar 1526 BK should be 6 days earlier than Sunday. We find from Jantri 500 that it was indeed Monday on 9 Maghar 1526 BK, which is correct according to the above calculation. Determination of the name of the lunar month is a little more involved and will not be given here.

In stead of giving all the above calculation, we could have simply looked into Jantri 500, page 1, and found that it was Maghar sudi 2 on Maghar 9, 1526 BK, and also got the dates in the other calendars along with the day of the week.

The following ‘teva’ is given by Karam Singh Historian in his book Katik ke Vaisakh, in support of the date of Vaisakh sudi 3.

Teva of Vaisakh 8, Samvat 1526, Wednesday, birth time 51 ghari, 30 pala

<table>
<thead>
<tr>
<th>12</th>
<th>11</th>
<th>10</th>
<th>9</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shukra</td>
<td>Mangal</td>
<td>Ketu</td>
<td>Chandra</td>
<td>Brahma</td>
</tr>
<tr>
<td>Suraj</td>
<td>Budha</td>
<td>Shani</td>
<td>Chandra</td>
<td>Brahma</td>
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<tr>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Rahu</td>
<td>Brahma</td>
<td>Shani</td>
<td>Chandra</td>
<td>Ketu</td>
</tr>
</tbody>
</table>

Any person who has even some knowledge of ‘tevas’, can see from the position of the sun and that of the moon that this teva cannot be of Sudi paksha. If anything, it could be of Vadi 3. It looks like that some one has tried to work out the date of birth of Guru Sahib from the Jyoti-Jot date of Asu Vadi 10, and subtracting the age has arrived at the birthdate as Vaisakh Vadi 3. The very ‘teva’ which Karam Singh Historian has used in support of his Vaisakh Sudi 3 date, proves him to be wrong, because it is not a Sudi ‘teva’. This ‘teva’ at least corroborates, indirectly and independently, that the Jyoti-Jot date of Guru Sahib was Asu Vadi 10, and not Asu Sudi 10 as the modern scholars, including Karam Singh Historian, believe. This ‘teva’ has also many errors. If we compare the position of Brahspti (Jupiter) in the two ‘tevas’ there is a difference of ‘Rasis’ between them. Jupiter stays in one ‘Rasi’ for approximately one year. Therefore the two ‘tevas’ cannot be of the same year. Looking at one configuration, the difference in Jupiter’s position means that the ‘tevas’ differ by six to eight years.

In fact, both the ‘tevas’ seem to be handiwork of persons trying to prove one or the other date, by making spurious ‘tevas’, without having any knowledge of the mathematics of ‘teva’ making.

The New Date

Now let us try to determine the ‘correct’ birth date of Guru Ji. It is common knowledge that the age of a person is reckoned by solar calendar and not by lunar calendar. This can be easily confirmed by going to a village and asking an elderly illiterate person his date of birth. If he knows, he shall tell the date by solar Bikrami calendar saying ‘so many days the month of Chet or Vaisakh etc had gone’ when he was born. He shall not answer in vadis and sudis. Why the Sikh writers have been using sudis and vadis to calculate the ages and the periods of guruship of the Gurus is not known. It may be surmised, however, that since the sudis and vadis are used for fixing most religious festivals, the Sikh writers used them for calculation of periods between dates also. However, an instance of lunar calendar being used for calculating age may be found in the book "Ma'asre Alamgiri" by Must'ad Khan in which he gives the age of Aurangzeb according to lunar as well as solar calendars. But more importantly, he does not fail to mention the calendar used in each case. It must also be borne in mind that the Hijri calendar used by Muslims is a purely lunar one.

The author believes that 70 years, 5 months and 7 days is the correct age of Guru Ji as mentioned in earliest records, and also that Asu vadi 10, 1596 BK is the correct Jyoti Jot date, since this date has been found recorded in very old handwritten recensions of Adi Granth Sahib Ji, and according to Dr Piar Singh the ‘story’ about this date got ‘established’ even before the time of Guru Arjan Dev Ji. If the date were spurious and it were a story only, surely Guru Arjan Dev Ji would have taken steps to rectify it. With these values let us do the calculation in a different manner, the way neither of the two schools have done before:

Asu vadi 10,1596BK=1596 Asu 8
subtract age 70y 5m 7d
Birth Date =1526 Vaisakh 1

*** It was also pooranmasi on that date ***

Why no one arrived at this result before was due to two reasons. First, researchers consistently ignored the calculation by solar calendar. Second, even if they had done the calculation as above they would have arrived at the wrong conclusion because Dr Ganda Singh erroneously gave 1596 Asu 7 BK as the equivalent of Asu vadi 10., when actually it was Asu 8, according to Punjab usage of the Bikrami Calendar.

The calculation given above shows that both schools are partly right and partly wrong. From Katik
poornamasi the poornamasi portion is right and from Vaisakh sudi 3 the Vaisakh portion is correct.

Guru Ji’s correct birth date is Vaisakh 1, 1526 BK (Vaisakhi day), Monday, it also being Chet sudi 15 (poornamasi). The Common Era date is 27 March, 1469. This date may help reconcile the two opposing schools. If the highest religious authority accepts this date, then it would have to decide whether to celebrate Birth day Gurpurab of Guru Ji on Vaisakhi or on poornamasi.

With this date one does not have to stretch one's imagination to interpret the word 'vasoaa' in Bhai Gurdas's famous line 'Ghar ghar andar dharamsaal hovai keertan sadaa vasoaa'! 'Vasoaa' means 'Vaisakhi' or Vaisakh 1, and nothing else.

The author of this article is convinced in his mind that the starting of Vaisakhi celebrations by Guru Amar Das Ji, and picking of this day for creation of the Khalsa by Guru Gobind Singh Sahib was not coincidental, but because it was Guru Nanak Dev Sahib's birthday.

Note: CE designates Common Era which is the same as AD but is more commonly used now because of its adoption by non Christian countries of the world as well.

Pal Singh Purewal

(Author of ‘Jantri 500 Years’, showing on daily basis week day, Bikrami date, sudi and vadi tithis, Hijri dates and Common Era (CE) dates for 532 years - from 1469 CE to 2000 CE).

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**This paper was written a few years ago and its Punjabi version was accepted by SGPC for the history seminar at the World Sikh Sammelan in 1995. Also it has been published in the research journals of the GNDU and Panjabi University. This version contains some additional matter and minor updates.

The following prominent authors and scholars have given the Vaisakh date as the Parkash date of Guru Nanak Sahib:

1. S. Karm Singh Historian
2. Bhai Kahn Singh Nabha
3. Dr Ganda Singh
4. Principal Satbir Singh
5. Prof Sahib Singh
6. Dr. Hari Ram Gupta
7. Mr. M.A. Macauliffe

Janam Sakhis giving Vaisakh Date:

1. By Mehrban
2. Gian Ratnavli - Bhai Mani Singh
3. B-40 Janam Sakhi
4. Puratan Janam Sakhi
5. Lithographically printed Janam Sakhi - copy in Archives Department Khalsa College, Amritsar.

How Parkash Gurpurab was shifted from Vaisakhi to Kartik Puranmashi:

According to Mr. Macauliffe, originally the Gurpurab was celebrated in Vaisakh, in Nankana Sahib. This was changed to Kartik poornamashi 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 Baisak. 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 Baisak. All the older Janamsakhis give that as Guru Nanak’s natal month. As late as the Sambat 1872 it was in Baisak 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 Janamsahi."

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<tr>
<th>Sangrand</th>
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<th>Amavasya</th>
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</thead>
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<tr>
<td>Phagun - 25 January</td>
<td>27 January</td>
<td>13 January</td>
</tr>
<tr>
<td>Chet - 24 February</td>
<td>26 February</td>
<td>12 February</td>
</tr>
<tr>
<td>Vaisakh - 27 March</td>
<td>27 March</td>
<td>13 March</td>
</tr>
<tr>
<td>Jeth - 27 April</td>
<td>26 April</td>
<td>12 April</td>
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<td>Harh - 28 May</td>
<td>25 May</td>
<td>11 May</td>
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<td>Sawan - 29 June</td>
<td>24 June</td>
<td>9 June</td>
</tr>
<tr>
<td>Bhadon - 30 July</td>
<td>24 July</td>
<td>9 July</td>
</tr>
<tr>
<td>Assu - 30 August</td>
<td>22 August</td>
<td>7 August</td>
</tr>
<tr>
<td>Katik - 30 September</td>
<td>21 September</td>
<td>5 September</td>
</tr>
<tr>
<td>Maghar - 29 October</td>
<td>20 October</td>
<td>5 October</td>
</tr>
<tr>
<td>Poh - 28 November</td>
<td>19 November</td>
<td>3 November</td>
</tr>
<tr>
<td>Magh - 27 December</td>
<td>18 December</td>
<td>3 December</td>
</tr>
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</table>
द्वार नामावधि सा संपत्ति स्वरूपे त्रिशालि
उदयगुप्त भाषारेखाएँ भाषा कव्यावधिर दर्शन
साहित्यात साहित्यकला में है। भाषा कव्यावधि
वस्तुतः वैदिक है। भाषा कव्यावधि में है। भाषा कव्यावधि
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[ਅਧਾਰਾ, ਵਾਂਕਰ] ਸਭ ਭੀ ਦਿੱਤੇ ਹਨ। [ਵੀ |] ਦੇਖੀ ਉਤਸ਼ੇਨੀ ਤਕਤੀ ਇੱਟ ਬਠੀ ਨਾ। ਸਥਾਨ ਨੀਚੇ ਨਦਰਪਾ ਲਾਲ ਭਗੀਨ ਜੈਕੀ ਇੱਟਸੀ ਦੇ ਤਕਤੀ ਸਮਨੂੰ ਲਾਲਣ। ਵਿਸ਼ੇਸ਼ ਵੀਚਨ ਵਾਰ ਲਾਲਣ ਲਾਲ ਪਰਾਪਤਾਨ। ਆਪਣੀ ਦੁਪਾਵਿਤਾ ਬਿਚਿਆ ਨੇੰਦਰ ਹੁਣ ਨਦਰਪਾ ਨਦਰਪਾ। ਵਿਸ਼ੇਸ਼ ਵੀਚਨ ਨੇੰਦਰ ਹੁਣ ਨਦਰਪਾ ਨਦਰਪਾ। 

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ਵਿਚਨੀ ਲਖਣ 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

ਵਾਰਾਂਦੋ ਮਹਾਰਾਣਾ ਨੀਚੇ ਵੀਚਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

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[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

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[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ। 

[ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ] ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨ ਰੱਖਿਆ।
अनुशासन अर्थतः पूरा भाग में गुप्त कार्य न होने पर उत्पन्न के अंदर का अनुशासन रहता है—

"संकेत करते हैं कि यह साधन एवं बड़ी बड़ी वनस्पति चिन्ह दीवार पर ड्राइव किया गया है।" 

इस दिशा में गुप्त कार्य न होने पर उत्पन्न के अंदर का अनुशासन रहता है। इस रूप में संकेत करते हैं कि यह साधन एवं बड़ी बड़ी वनस्पति चिन्ह दीवार पर ड्राइव किया गया है।

अशिक्षित में यह साधन एवं बड़ी बड़ी वनस्पति चिन्ह दीवार पर ड्राइव किया गया है। इस रूप में संकेत करते हैं कि यह साधन एवं बड़ी बड़ी वनस्पति चिन्ह दीवार पर ड्राइव किया गया है।